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EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHAEOLOGICAL SURVEY OF INDIA.

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A.—VOLUME III.

Page 226.—When publishing the Álkampúṇḍi plate of Virúpáksha, I had to suspect its genuineness, owing partly to the numerous mistakes which it contains, and mainly owing to the absence of any reference to this son of Harihara II. in the published records of the first Vijayanagara dynasty. The historical information conveyed by the plate is, however, confirmed now from an unexpected source. In his Report on a Search for Sanskrit and Tamil Manuscripts (p. 90), Mr. Sundarí Gir Sastri, Professor of Sanskrit at the Madras Presidency College, has published extracts from a Sanskrit drama entitled Náriyantásáva. This drama was composed by a royal author named Virúpáksha, who was the son’s son (here the published reading putrā, ‘son,’ has to be corrected into pastrā, ‘son’s son’) of king Bukka, the daughter’s son of king Rāma, and the son of king Harihara. Of Virúpáksha it is further said that he was the lord of the Kavāla, Tundhā, Chōla and Pandya countries, that he planted a pillar of victory in the island of Sinhala (Ceylon), and that he was devoted to the performance of the ‘sixteen great gifts.’ In describing the genealogy of Virúpáksha and his conquests, the Álkampúṇḍi grant and the drama Náriyantásáva are practically at one with each other. The performance of the ‘sixteen great gifts,’ which is mentioned in the latter in connection with Virúpáksha, is attributed in the former to his father. There is no doubt whatever as to the identity of the author of the Sanskrit drama in question with prince Virúpáksha of the Álkampúṇḍi grant. The former is more explicit in describing his relationship to king Rāma, inasmuch as he is there called ‘the daughter’s son’ of king Rāma, while the latter simply says that his mother Malládevi belonged to ‘the family of Rámadéva.’ It may therefore be concluded that Rámadéva, whom I propose to identify with the Yādava king Rámachandar in above, Vol. III. p. 325), had a daughter named Malládevi, who married Harihara II. of the first Vijayanagara dynasty, and that prince Virúpáksha, who was born of this marriage, made extensive conquests in Southern India.—V. Venkayya.

Page 368, article ‘Ariyú-Pilém;’ for m., read queen.

„ 372, line 14, for Jina-kalpa, read Jínakalpa.

„ „ 13 from the bottom, read ‘Kažandab, s. a. Kàdamba.’

B.—VOLUME IV.

Page 195, 1. 10 ff.—Mr. Ramayya has kindly informed me (through Dr. Hultzsch), that the correct spelling of the modern name of the village is Dendulúrum, not Dendlúrum, as given in Mr. Sewell’s Lists of Antiquities.—As regards the identification of other localities mentioned in the Chikkála plates, Mr. Sewell has been the first to write to me that Bávürá (in line 20) might be the village of ‘Ravenslāh’ (Ráviréla) on the north bank of the river Krishná, just at the top of its great bend, long. 80° 10’ E., lat. 18° 50’ N. The same identification was afterwards suggested by Dr. Fleet and by Mr. Ramayya. Mr. Ramayya further writes that about six miles to the east of Ráviréla there is the village of Navábupāṭa, with a temple of Súmanáthasvāmin which may be the Súmangirísvaramátha temple in line 23 of the inscription. The country in which the villages were situated is called Na[t]ř[pat]i
(in line 19). This Mr. Basnayaka believes to be the more modern Nātavāda, "which is mentioned in an inscription of Śaka 1123 at Bevāḍa, in which the donor is described as Nātavāda Rājadēvaraṇāya, i.e., Rudrādēvaraṇa of Nātavāda. The capital of this chief was Maçapalla or Maçapalli, and there is a village of this name, reported to contain the ruins of an old fort, close to the west of Madhira, a station of H.H. the Nizam’s State Railway, and not far from Konçapalli."—F. Kielhorn.

Page 206, line 8 of the text.—I have altered the original reading -Pāṇḍya-Ūtpala-mahipatayogī to -Pāṇḍya-Ūṭhaka-mahipatayogī, which on page 207 I have translated by "the Pāṇḍya and Ûkha kings," but I was wrong. The original reading Pāṇḍya-Ūtpala is correct, and the translation should have been "the Pāṇḍya and king Ûtpala." Ûtpala is another name of the Pāramāra king Muñjya, who is mentioned under that name also in line 42 of the Kuṭṭabēsu plates of Vikramādiyam V. (Ind. Ant. Vol. XVI. p. 23, where he is described as kavirishā, i.e., kavirakha), and in the Miraj plates of Jayāstāha II. and the Yēr inscription of Vikramādiyam VI. (ibid. Vol. VIII. p. 15, where the text has Ûṭaka with the various reading Ûtpala).—F. Kielhorn.

362, text line 43, for bhāra-bhār, read bhāra-bhār.
365, last line, for son, read grandson.
361, line 3, for Abhaṭa, read Abhaṭa.
368, articla 'Digambara,' for 286, read 283.
371, line 9, after Kudānūga-Rājendra-Chēḍarāya, add do.
384, 13, for Oḍu-nādū, read Oḍu-nādū.
386, 7, for Pratipā, read Pratipā.

C.—VOLUME V.

1 and passim.—For Paṭārā, read Paṭārā; see J. R. A. S. 1898, pp. 526 and 590.
18, line 5 from the bottom, for full-moon read new-moon.
20, line 12 from the bottom, for Vikramādiyam (V.), read Vikramādiyam (IV.).
22, line 17, for Śrāvāṇāvā, read Śrāvāṇāvā.
28, line 16, after *the* eleventh tithi, 'insert 'of the bright fortnight.'
27, line 15 from the bottom, for Sākhīḍā, read Sākhīḍā.
47, text of H., line 7, for ervippāra, read erippāra.
56, footnote 12, for p. 311, read p. 319.
64, text line 161, read 42. rākṣiṇa.
68, line 6, for Adavani, read Adavani.
91, text line 222, read 42. rākṣiṇa.
120, footnote 8, line 2, for goddess at fortune, read 'goddess of fortune.'
188, note 4.—As regards the Nandīvara day or tīthi, Mr. Ricle has drawn my attention to a note by him, overlooked by me, in his Inscr. at Śrāvāṇa-Bāl. Intr. p. 20 (note 3). From the information given by him there, it appears that, in a Jain record, any such expression as "the first Nandīvara day, or the first day of the Nandīvara," would denote the day of the eighth tīthi of the bright fortnight of the month Āśkha, Kārttika, or Phalguna, as the case may be, but that any such expression as "the chief Nandīvara day, or the chief day of the Nandīvara," might, perhaps, rather denote the day of the full-moon tīthi if the Nandīvara-pāḍia ended with any very special observances on that day.—J. E. F.

189, line 2 from the bottom, for inscriptions, read inscription.
189, line 11, for Bāhīyaṇa, read Bāhīyaṇa.
299, lines 26, 27.—It may be noted that the words in the original, which have been rendered by "a very Dīpa in generosity, a very Champāpātī (Karṣa) in truthfulness," are audāryya-Dīpaḥ pāṭaḥ naṭya-Champāpātī.
ADDITIONS AND CORRECTIONS.

Page 233, the last line but one, for one thousand trees, read four thousand trees.

238, line 20, for 'in hālāvan, line 19, read 'in dharmma-vas, line 93, as contrasted with dharmma-nāma, line 89.'

246, text lines 22, 23, for ādiy-a ga-li-kha, read ādiy-āga-ahlika.

247, text line 32-33.—It was not noticed that kurushuṣṭha is not a correct form or combination. If the abhāsana after kurushuṣṭha is an imperfectly formed ta, as it seemed to be, we can only conclude that the composer was using kurushuṣṭha, and, misled by the metre, carelessly combined them into kurushuṣṭha instead of kurushuṣṭha. But it now seems more likely that the composer wrote kurushuṣṭha va; that the writer wrote kurushuṣṭha va, omitting the subscript stroke which would turn va into ut; and that the engraver did not complete the u, and did not cut clearly the superscript, of which some indications can be detected.

248, text line 38, for muṁ-koṭṭita-dev[u*]da-devuda, read muṁ-koṭṭita-deva-devuda.—Also, for Bāṇa-Dimāśa, read Bāṇi-[ā]*di-nikhiṭa. I am indebted to the courtesy of Mr. H. Krishna Sastri for this, and for several other suggestions, some of which I find it most convenient to acknowledge by connecting with them his initials in brackets.—J. F. F.

249, text line 32, for mey-gaṇḍanā, read mey-gaṇḍanā; and in note 5 substitute Read mey-gaṇḍanā, which seems to mean, somehow or other, “did he shrink?”

250, note 14, for ji-gaṇ, read jīvaṇa.

251, text line 94, the correction of vakṣyāṅgalaṃ into vakṣyāṅgalaṃ is not necessary.—(H. K. S.)

252, text line 59, for tavanādhiyaṁ=ṃk-ām, read tavanādhiyaṁ tām.—(H. K. S.)

253, text line 100, for idir-erda, read idir-erda[u*].—(H. K. S.)

254, line 1, “the congregation of Śivas on the earth” has been affixed among the Jains and Buddhists.” There is a difficulty here in connection with the word uśaṭa, qualifying samaya, which latter word may mean either ‘congregation’ or ‘time.’ Mr. H. Krishna Sastri considers that, instead of connecting uśaṭa with its meanings of ‘uneven, difficult; intoxication, pride; affliction,’ it is better to take it in its meaning of ‘mad, furious.’ In this case, the translation would be—‘there became a mad or furious congregation or time among the Jains and Buddhists’ or freely, “an opportunity arose for the Jains and Buddhists to become furious (and aggressive).”

256, line 1, in accordance with the corrected reading in line 37 of the text, noted above, for the devout Gānas Bāṇa and Dimāśa, and so many others, read Bāṇa and all the other numerous devout Gānas.

line 18 ff., “While the disciples were saying,” etc. Mr. H. Krishna Sastri has sent an interpretation of the first part of this verse, which has given the clue to a better rendering of it. Regarding are-gayi-gaṇḍan and mey-gaṇḍan, see the corrections, noted above, for text line 32, and notes 4 and 5, on page 248. In gaṇḍan, vihaṇḍan, geydand, and pāṇdane, the a, i, is the particle of questioning, not of emphasis. It is better to take kārpas in its meaning of ‘sharpness,’ than in its meaning of ‘valour.’ The proper nominative for evata it is, of course, Rāmaṇa.
And we must find the verb for ḍhakṭar in ḍolga, which, therefore, is not the dative of bōti, 'a sword,' but is from bōti, as the later (and now customary) form of bōt, 'to live, to live prosperously, happily,' with ge, an optional affix for the third person of the imperative. The translation, then, will be:—Did he hesitate?; did he draw the sword simply to gaze at it?; fearing the sharpness of it, did he shrink?; did he look for calamity (i.e. did he anticipate evil in the shape of failure to win his wager)?; (No!; but), in the very act of saying "May (all) believers prosper!" Bāma, that man of ability, etc.

Page 256, note 4, the following may be added:—In line 24 of the Tērdā record of A.D. 1123 (Ind. Ant. Vol. XIV. p. 17), mention is made of kaḍōṅgwa Mārī, "the raging Mārī." And in line 48 of a Balagāṇi inscription of some date after A.D. 1554 (P. S. C. O. 0. Inscri. No. 158, and see Myrsor Inscri. p. 124), in a long and curious description of the five hundred Svāminis of Ayyāval, we have the phrase hōka Māriyātā chāllas-āduvarum bha Johnyān-sidir-gōlawarum, "who make the departing Mārī live consolingly in all directions, and who confront the coming Mārī."

257, line 10, in accordance with the corrected reading in line 52 of the text, notified above, for the friend of those who swing the sword in seizing the wives of mininal kings, read whose friend (assistant) in seizing the wives of mininal kings is the sword of his arm which is (as lōha) as a creeper.

the last paragraph. If the alteration suggested for line 52 of the text, and noted above, is adopted,—(in favour of which it may be said that ḍhātrīpa, with the long ī, would be a more correct word for 'king' than ḍhātrīpa, with the short ī)—the translation would be:—"When (many) kings, who were possessed of glory and renowned fame and valour, and whose prowess has been recited in stories, had passed away in the lineage of the Chajukya kings which caused itself to be called the chief ornament of the Lunar Race, and when the earth had (for a time) been seized by others, then Tālāpā (II.), who may be called, etc. And, in that case, note 5, on page 257, should be cancelled. On the other hand, the actual reading is dāhgyaṭa, not dāhgyaṭa; and a Tālāpā,—who, however, may be Tālāpā III.),—was occasionally quoted as an instance; see the example given under svātā 117 of Kēṣṭāṭha's Śabdānapādāpāna, p. 142, "the sword of the arm of Tālāpā itself was called the Rudra who is the fire that is to destroy the world."

258, lines 14 to 16.—Mr. H. Krishna Sastrī considers that, for "to restrain him from altogether too excessive consorts)," we should adopt the explanation "(that is to say, was always holding him tight, clinging tightly to him, was always remaining with him)."

259, last line, and page 260, line 1, for and, to show that there is no doubt about this, he quotes the sayings of Mahā of former times, read, in accordance with the remark on lines 94 of the text (see above), and the precepts of Mahā have said, in former times, that there is no doubt about this being the case; and cancel note 1 on page 260.

260, line 16 1., for Saying "(As) I am thus, (viciously) a very treasury of austerities directed towards Hāna, any small effort is no (becoming to me)," Bāma, etc., read Having acquired a very treasury of austerities in Hāna (i.e., having practised great austerities in his devotion to Hāna), and having (done so in such a way that he) caused it to be said that his zeal was not small, Bāma, etc.

line 19.—Mr. H. Krishna Sastrī remarks that it would be no credit, from the stand-point of a Hindū, to build a temple with contributions from kings, and that the translation should be:—Not spending (in tax) even so much as a hāga which the
devotees, standing in front (of Siva), gave with reverence for (the building of) the temple, and not going to the kings and with humility importing them (for contributions), through the inexhaustible favour, etc.

Page 203, text line 6.—Mr. H. Krishna Sastri considers that it is not necessary to correct дāna-vidāna into дāna-vidhāna, which latter word assumes an adjective based upon дāna with vidhā in the sense of ‘act, action.’ And дāna-vidāna, with the meaning ‘who has acquired (the habit of) giving’ or ‘who bestows gifts,’ can be justified by the analogous words kīrti-vida, ‘a man who has acquired fame,’ and svayāb-vida, ‘one who has attained the prime of life’ (for these two words, see Kittel’s Kannada-English Dictionary,) and the Vedic vairīv-vid, ‘bestowing freedom, repose, treasures’ (see Monier-Williams’ Sanskrit Dictionary).

" " text line 7, for nōrgada13 purutara, read nō[r*]pp[ā*p*]purutara; and cancel note 13.—(H. K. S.)—It may be added that, as Kittel’s Dictionary does not give any forms from nō[t*] or nōl introducing an r, perhaps we ought to consider that the text contains a mistake for nōrpada, rather than for nōrgada.

" 204, lines 18 to 21, in accordance with the corrected reading in line 7 of the text, noted above, read who is devoted to the water-lilies that are the feet of spiritual preceptors,—who is a man possessed of the very greatest resoluteness such as is not seen anywhere else.
EPIGRAPHIA INDICA.

VOLUME V.

No. 1.—THE ASOKA EDICTS OF PADERIA AND NIGLIVA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

THE two new Asoka edicts of Paderia and Nigliva are edited here according to inked estampages, furnished by their discoverer, Dr. A. A. Führer, who found the second in March 1895 and the first in December 1896. Both come from the Nepal Terai, where Nigliva is situated 38 miles north-west of the Uska Bazar station of the Bengal and North-Western Railway, in the Nepalese tahsil Taulibā of the sīlāh Bataul.1 Paderia lies two miles north of the Nepalese tahsil Bhagvānpur of the same sīlāh, and according to Dr. Führer's estimate about thirteen miles from Nigliva.2 Both are incised on mutilated stone pillars, and the Paderia edict, which was found three feet below the surface of the ground, is in a state of perfect preservation, while that of Nigliva has suffered a great deal on the left side and has lost the first five letters of line 3 as well as the first seven of line 4.

The characters of the two edicts agree exactly with those of the north-eastern pillar-edicts of Radhia, Mathia and Rāmpārva.3 And their language is the Māgadhī of the third century B.C., which is found also in the other pillar-edicts, in the Kālai, Dhanli and Jangāda versions of the rock-edicts, in the two Baitāl and the Stahāsāṃ edicts, in the cave-inscriptions of Barabar, and in the Sāhagurur copper-plate, and which may be recognised by the invariable substitution of la for ra and of na for sa, by the nominatives singular in s, and by the word kida for idha. A peculiarity which re-occurs only in the north-eastern pillar-edicts, is the comparatively frequent shortening of final s in piyāsāna, lājina, atasa and kālāpita. New words and forms, not found in the other Asoka edicts, are athabhāgīya (Paderia, l. 5), āgācha (Paderia, l. 2; Nigliva, l. 3), ubalika (Paderia, l. 4), usapāpīte (Paderia, l. 2; Nigliva, l. 4), Bhagavān (Paderia, l. 4), mahuṣite (Paderia, l. 2; Nigliva, l. 3) and vīgadābhiš (Paderia, l. 3), to which may be added the names of Kondakama (Nigliva, l. 2), Luvindenigama (Paderia, l. 4) and Sahyavān (Paderia, l. 2). The wording of the two inscriptions agrees very closely, and leaves no doubt that they were incised at the same time. It makes also the restoration of the lost portions of the Nigliva edict easy and absolutely certain.4

1 See Dr. Führer's Annual Progress Report for 1894-95, paragraph 3.
2 I take this and all other details about the localities from a memorandum, kindly furnished to me by Dr. Führer.
4 See below, p. 6, notes 1 and 2.
The great importance of the Pañāeri inscription for the topography of ancient India and the sacred history of the Buddhists has been fully recognised by Dr. Führer, who has discussed it in an article in the *Pioneer* of December 1886. It fixes with absolute certainty the situation of the garden of Lumbini where according to the Buddhist tradition prince Siddhārtha was born. No adverse criticism can shake the evidence of the repeated assertion: "Here Buddha Śākyamuni was born," and: "Here the worshipful one was born," as well as of the mention of Luśvinīgāma, the first part of which name agrees with Lumbini in accordance with the analogy of Pāli omna for om and dhammama for dharmama. Even the possible, but *a priori* improbable assumption that the pillar might have been brought to Pañāeri from some other place, is barred by the fact mentioned by Dr. Führer, that the site is still called Rummin-dāí, and by the evidence of Hsien Tsang. The Chinese pilgrim, as Dr. Führer has duly noted, mentions the pillar as standing close to four Stūpas, the ruins of which are still extant. He further says that it was broken in the middle through the contrivance of a wicked dragon; and its upper part actually seems to have been shattered by lightning, which the Buddhists ascribe to the anger of the Nāgas, called 'dragons' by the Chinese. If Hsien Tsang omits to mention the inscription, the reason is no doubt, as Dr. Führer thinks, that it was covered at the time of his visit by an accumulation of debri. As stated already, it was found three feet below the ground, and the portion of the pillar which was visible on Dr. Führer's arrival, a piece only nine feet high, is covered with pilgrims' records, one of which was inscribed about A.D. 800. It is evident that the Āśoka inscription must have been covered at least at that date.

The Pañāeri edict, of course, fixes also the site of Kapilavatthu and of the sanctuaries in its neighbourhood. Fa-hien says that the Lumbini garden lies 50 li or, adopting Sir A. Cunningham's reckoning, 8½ miles east of the capital of the Śākyas, and Dr. Führer has found its extensive ruins eighteen miles north-west of Pañāeri between the villages of Amauni and Bikuli (north-east) and Rāmghāt on the Bangaṅgā (south-west), covering a space seven miles long and from three to four miles broad. The country of the Śākyas, it now appears, has been looked for too far south by Sir A. Cunningham and his assistants. Sir A. Cunningham's error has been caused by the vague statements of the Chinese pilgrims, who both say that in travelling from Śrāvasti to Kapilavatthu they went south-east. As he had discovered by epigraphical evidence the identity of Śrāvasti with the modern Sē or Suhē-Mahē between Akaona and Balarāmpur, it was but natural for him to infer that Kapilavatthu must lie either in the Basti district or in Gārakhpur. Nevertheless, the town lay much further north, and it may be pointed out that its real position agrees with the hints, given in the Ceylonese canonical books. According to the Ambajadī-Suttas the banished sons of Ikshvāku or Okkāka settled yattha Himavantapasse paṭhuraviriyā tirē māhā sīkavānā; "where there was a great grove of śāka trees (Teokoma grandis) on the bank of a lake (situated) on the slopes of the Hindlaya." This description fits the Nepalese Terai better than the absolutely flat districts of Basti and Gārakhpur, which are still some distance from the hills. The fact that the Śākyas were real jungle-Rājputs is not without importance for their history and the explanation of their curious events. It makes their assertion that their ancestors were forcibly

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1 Compare also my remarks in the *Ansiger der phil.-hist. Classe der Wiener Akademie*, January 7, 1897, and M. Barth in the *Journal des Savants*, 1897, p. 65 ff.
3 *Fa-hien*, p. 67 (Legge).
4 *Ancient Geography*, p. 416.
7 *Imperial Gazetteer of India* (1st ed.), Vol. I. p. 492: "It (Basti) has a mean height of only 326 feet above the sea level and no natural elevations of any description diversify its surface." Vol. III. p. 440: "The districts of Gārakhpur lies immediately south of the lower Hindukush slopes, but forms itself a portion of the great alluvial plain... . . . No greater elevation than a few sand hills breaks the monotony of its level surface."
ejected from the more civilised districts in the south very credibly, though the truth of the cause of their banishment, stated in the Buddhist work quoted above, may be doubted. Further, their isolation in the jungle may have led, as the cāsaksa alleges, to their custom of endogamy, so repugnant to all Rājputs and to all the higher castes in India. And this custom, — not their pride of race, as they themselves asserted, — was no doubt the reason why the other royal families of Northern India did not intermarry with them. This isolation and the consequent estrangement from the rest of the Hindū population probably accounts also for their disinclination, mentioned in the Ambaṭṭha-Sutta, to show hospitality to the Brāhmaṇas who came to their settlement from Śrāvastī or other parts of India. Their religion, however, was Śaivism and of the ordinary type of Hindūism. Hsüan Tsiang 1 was still shown near the eastern gate of Kapilavastu the old temple of Śāvaka, where the infant Siddhārtha was taken by his father, because “the Śākyas children who here seek divine protection always obtain what they ask.” According to the legend the stone image then raised itself and saluted the prince. Mr. Beal has correctly recognised that the scene is represented on the Amaraśī Śāṭa. The legend is therefore ancient and undoubtedly points to the conclusion that Śāva was the kuladevā of the Śākya. Perhaps Dr. Führer will pay special attention to this temple, which certainly must be one of the oldest Śāvite monuments of which we have knowledge and possesses great interest for the history of the Brāhmaṇical religions.

In addition to the ruins of Kapilavastu Dr. Führer has also succeeded in tracing the site of Nāpeśika-Nābhika, 2 the supposed birth-place of the mythical Buddha Kuṇahotihanda, and of the Śāṭa of his Nirvāṇa, which is still eighty feet high, exactly in the position indicated by Fa-hien, 3 cū. one yejana or “7 miles” south-west of Kapilavastu. The important sites of Bāmagama and of Kusināra, where Aśoka’s pillar with an undated record of Śākya-muni’s Nirvāṇa existed, will have to be looked for in the eastern portion of the Nepalese Terai. If the direction given by the Chinese, — east of Lambina, — is correct, Kusinārā cannot be identical with Kasia in the Gorkhāpur district, where Sir A. Cunningham and Mr. Carllyle believed to have found its ruins.

The value of the Niglipa edict for the history of Buddhism has been pointed out in my preliminary notices of the document. 3 As the Śāṭa of Kōṇākamana was “increased” or enlarged for the second time in Aśoka’s fifteenth year, it would appear that the monument had been erected before the beginning of the king’s reign, or before B.C. 259. Kōṇākamana or Kōṇāgamaṇa belongs to the long series of purely mythical predecessors of the historical founder of Buddhism. The mythology of Buddhism must not only have been developed, but the myths must have been fixed locally, before it could occur to the Faithful to build Śāṭas in honour of their heroes. It seems difficult to believe that all these stages of the development could have been accomplished in a short time. As they had been completed in the first half of the third century B.C., it becomes probable that the origin of Buddhism lies very much earlier and that, therefore, it is impossible, as some scholars have done, to fix the Nirvāṇa in B.C. 350 or in B.C. 325. The remoter date, cū. B.C. 477, is, also on this consideration, the more probable one. I regret that, when writing my first notice, I overlooked that the Śāṭa, the pillar and its inscription are mentioned by Hsüan Tsiang in the Siyakī, Vol. II. p. 19. If I had noticed this, I might have announced at once that the site of Kapilavastu must be looked for in its neighbourhood. Dr. Führer, who years ago had shown Mr. Carloyle’s identification of Brulla with Kapilavastu to be erroneous, apparently found the passage and hence gave expression to the expectation of discovering the Śāky capital near Bhagvanpur in his

1 Siyakī, Vol. II. p. 23. 2 Regarding this identification see the number of the Aegilber der phil.hist. Classe der Wiener Akademie, quoted above. 3 Travels, p. 64 (Legge). 4 Wiener Zeitschrift für die Kunde des Morgenlandes, Vol. IX. p. 175 2.; Academy, 1895, April 27.
According to an article in the Calcutta Englishman of June 1st and extracts in the Journal of the Mahābodhi Society, Vol. V. pp. 52 and 53, Dr. L. Waddell made the same discovery in 1896, published it in the Englishman, and applied for permission to proceed to Nepal.

As regards Aśoka’s history, the two edicts inform us that in the twenty-first year of his reign he went on a pilgrimage to the sacred places of the Buddhists situated in the extreme north. Very probably he visited on this occasion, as the legend in the Divyadāna, p. 386 ff. (Cowell and Neill), asserts, not only the Stūpa of Kāśīkamana and the Lumbini garden, but also further east the site of Buddha’s Nirvāṇa and Rāmāṇgāma, and further west Kapilavastu, the Stūpas of Krukucalahananda and the old town of Śrīvastī, in several of which localities, pillars with his inscriptions were extant in Huen Ts’ing’s times. The Archeological exploration of the Nepalese Terai will bring certainty on this point. Aśoka’s route from Pātaliputra towards the Terai is perhaps marked by the series of pillars extending from Bakhra near Vaiśālī through Račhīa and Mathia to Rāmpurva in the Champā run district, most of which were later on inscribed with the so-called pillar edicts. The fact that Aśoka undertook such a journey may be interpreted as indicating that he was at the time a believing Buddhist. But it may also be looked upon as one of the abhinirvāṇadās which, as the eighth rock-edict says, he undertook regularly since the eleventh year of his reign in order to obtain enlightenment.

The two edicts tend also to show that the Nepal Terai formed part of Aśoka’s dominions. This is indisputable if the Pañjaria inscription declares that the king remitted the taxes of the village of Luśmimi. But even the mere fact that Aśoka planted his pillars all over the Terai favours the view that it was subject to his rule.

**TEXT OF THE PADERIA EDICT.**

1 Devāna-piyena Piyadasina lājina-visatavasābhissitena
2 atana-agācha mahāyīhe hida-Budhe-jāte Sākyamuni-ti
3 silā-vīgācha-chā kālāpita silātāhācha cha usāpīte
4 hida-Bhagavaḥ-jāte-ti Luśmimīgāme ubalika-kahe
5 aṭhabhāgiyo-cha [11*]

**TRANSLATION.**

King Piyadasi, beloved of the gods, having been anointed twenty years, came [1] himself and worshipped [2], saying [3]: “Here Buddha Sākyamuni was born.” And he caused to be made a stone (stūpa) bearing a big sun (?)[4]; and he caused a stone pillar to be erected [5]. Because here the worshipful one was born, the village of Luśmimi has been made free of taxes and a recipient of wealth [6].

**REMARKS.**

1. Agācha stands for Pāli ṅgahāha, Sanskrit ṅgaṭya, and shows the substitution, frequent in the Prākrits, of a single consonant for a double one as well as the then necessary lengthening of a preceding short vowel.

2. Mahāyīhe stands for mahāyītaṃ. The construction is the bhāṣal prayāga, and the literal translation: “it has been worshipped,” or “worship has been performed.” The verb mahīty in the sense of ‘to worship’ occurs also in Sanskrit; see the larger St. Petersburg Dictionary, s. v.

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1 The words connected by hyphens are written continuously in the text.
2 The figures within round brackets refer to the remarks given below.
Asoka Edicts in Nepal.

Paderia Pillar.

Nigliva Pillar.
3. Ti, rendered here by 'saying,' may of course also be translated by 'for' or 'because.'

4. The translation of vīgaḍaḥbi is not certain. It may be a word governing sīlā, and a technical term of unknown meaning. My translation is based on the supposition that it is a compound adjective, qualifying sīlā and equivalent to Sanskrit vīgaḍaḥbhi. Vīgaḍaḥbhī might be represented in a Prakrit dialect of the Pāli type by vīgaḍaḥbhī, which would become vīgaḍaḥbhī according to the popular spelling of the edicts. For ga instead of ha occurs in Āntiyoga (Kālā edict ii. l. 5, ed. xii. 2, l. 9) for Āntiyoka (in the other versions), in Ioga (Jaunagā, ed. ii. l. 7) for loka, and in adhigījoka (Bairāt l. l. 6) for adhikīrtiga. And ga instead of ha is found in ambavādika (Allahabad, queen's edict) and ambadvādika (Delhi Sīvalik pillar-edict vii. 2, l. 2) for Pāli ambāvandika, in Bhasikāja (Cunningham, Edōchi Stūpa, i. No. 156) for āka, and in apaṭhikhata on the Indo-Grecian coins for Pāli apaṭhikhata and Sanskrit apaṭhikāta. If my transliteration vīgaḍaḥbhī is correct, the second part of the word must be either abhi or aha. The first will not do on account of its meaning, and the second will suit only if it is taken to mean 'the sun,' which meaning is assigned to aha in the Kāsas. A stone slab, bearing a large representation of the sun, might have been put up in the Lumbini garden in order to indicate that Śākyamuni claims to be arhāvandika or detāyandika, a seion of the solar race of Ikhvākū. Professor Fiscel, whom I consulted regarding the three difficult hapax legomena of this inscription, takes the word differently. He says: 'I suspect that vīgaḍaḥbhī is the Sanskrit vīgaḍaḥbhī. According to Hēṃabhānda, i. 37, gardābba becomes in Prakrit gāḍākha or gāḍāka. In Marāṭhī it becomes gāḍāha and is according to Molesworth also 'a tera for a rude block or a rough stone.' Hence vīgaḍaḥbhī might mean 'finely wrought, polished,' or something like it. Literally it would be 'not so uncoherent as a donkey.'"

5. Usappātī is equivalent to Pāli ussāppītā and Sanskrit uchchhāsātā. For the double pa compare lākhāppītā, Delhi Sīvalik pillar-edict vii. 2, l. 10, and Pāli viṣṇāppētī.

6. I here adopt M. Barth's rendering, published in the Journal des Savants, 1897, p. 73. M. Barth explains u Abdullah, in accordance with a suggestion of M. Senart, as equivalent to Sanskrit *uḥbalikaḥ and derives uḥbalād̄itya from arthaḥdāya. The explanation of the second word is unobjectionable and is supported, as M. Barth points out, by the statement of the Duāvikadāna (p. 390), according to which Ašoka presented on his visit to Lumbiniwana one hundred thousand (suvarṇas) to the people of the country. The identification of u Abdullah with *uḥbalikaḥ, which was suggested to me also by Professors Leumann and Oldenberg, offers some difficulties. Taken as a Bahuvrihi compound, *uḥbalikaḥ would mean uḥbhātaḥ or uḥḍataḥ balī yasya saḥ, 'rich in taxes' or 'with raised taxes,' in accordance with the analogy of uṭpaka,[3] uṭpachoḥka,[3] uḍagra, uḍambha, etc. And as far as I know, there is no Bahuvrihi in which ut is used in the sense of mukta. Taken as a Tatpurusha, irregularly enlarged by the addition of ka,*uḍalikaḥ must stand, according to the Kādākā, loc. cit., for balī uṭhrāntaḥ, 'one who has left the taxes;' compare also the numerous analogous compounds like uchchhrishṭaḥ, uṭpachoḥka, uṭuṛa, udāla, uḍavas, umidrā, etc. The use of *uḥbalikaḥ in the sense of 'exempt from taxes' would therefore be unidiomatic, and it is not supported by any analogies, as compounds like *ukara for akara or nākkara, *udaṇa for awiṇa or niṇa, and *uḍhccbaka are not found. Perhaps it will be better to explain u Abdullah, as Mr. Tawney has suggested to me, by *uṇabaličah or *apabaličah; regarding the contraction of ava and apa to o, u or u in Pāli, see E. Müller, Simplified Pāli Grammar, p. 42 f.

TEXT OF THE NIGLIVA EDICT.

1 Devinām-piyena Piyanasina lājina-chodasavaśā . . t . n 2
2 Budhassa Konākamanassa thube-datiyaṃ vaṭhite

1 See the Kādākā on Pāñjī, vi. 2, 196.
2 Restore chodasavaśābhisena.
TRANSLATION.

King Piyaḍasi, beloved of the gods, having been anointed fourteen years, increased for
the second time the Stupa of Buddha Kōnakamana [1] ; and having been anointed [twenty
years], he came himself and worshipped; and he caused a stone pillar to be erected.

REMARK.

1. With the form Kōnakamana for Pāli Kāṇāgamana compare Mahā (Kālsī edict xiii. 2,
l. 7) and Maha (Śahbhāgari edict xiii. l. 10) for the Greek Magas, as well as Adīhora (Girnar cd. xiii. l. 8), Adūrīna (Śahbhāgari ed. xiii. l. 10) and Adūhora (Kālsī cd. xiii. 2,
l. 7) for the Greek Antigones.

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No. 2.—YEKKERI ROCK INSCRIPTION OF THE TIME OF PULIKESIN II.

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

Yekkēri is a village about four miles towards the north by east from Saundatti, the
chief town of the Paesanagā taluka of the Belgaum district. The record is engraved on a
rock in a glen, somewhere about a mile or a mile and a half to the north-east of the village.
The existence of it was brought to my notice in December, 1894, by Venkangauja bin
Yellappa gaṇa, of the neighbouring village of Hāli. I edit it from ink-impressions which
Dr. Hultzsch was kind enough to obtain for me.

The whole writing covers an area about 7 2 in. broad by 3 11 in. high. About two feet of
the breadth, however, are occupied by the benedictory and impresitory verses, which stand
on the proper part of the essential part of the record: to avoid reducing the scale of the
collotype too far, it has not been thought necessary to include them in the Plate; but the
ns of bhūnat, line 13, is discernible just before the commencement of line 3; and the marks
below it represent, imperfectly, parts of the word palaḥa, line 14.—The characters are
of the regular type, for the locality, of the period to which the record refers itself, viz. the
first half of the seventh century A.D.; and they are boldly formed and well cut. They
include numerical symbols in lines 5, 7, 8.3 The size of the ordinary letters ranges from 3

1 Restore śāhbraṇi. At the beginning of the line a remnant of the long i seems to be visible, and
2 Restore sīlādhara-cha saṇḍāpita, according to the Paḷiśa edict.
3 In line 5 we have, for 'four,' the symbol which Pandit Bhargavari Indraji has given in Ind. Ant. Vol. VI.
p. 44, col. 4, from the Gupta records; but it seems pronounceable as ṭi or ṭiḥra rather than sīḥ.—In the
same line we have, for 'five,' the symbol which the Pandit has given in col. 6 of his Table (see the central one
of the three forms) from the Valabha plates; he admitted that it looks like sū (as it does here), but held that it is
only a corruption of ṭiḥra. It must be noted that, in the collotype published herewith, the symbol has not come out
well from the ink-impressions—(on the whole, the better of the two)—which I selected for reproduction; the lower
side-stroke, to the right from the bottom part of the akṣara, shows only faintly; in the other impression, the
akṣara is quite clear and unmistakable; and that is distinctly read as sū.—In the same line, again, we have,
for 'eight,' a symbol which, in the side-stroke to the left from the top of the akṣara, in the down-stroke on the
right from the end of the top-stroke, and in the line across the centre of the body of the akṣara, differs a good
deal from any of the forms given by the Pandit and interpreted by him as ṭiḥra or ṭiḥa.—In line 7 we have, for
'fifty,' a symbol from which the symbol given by the Pandit in col. 5 of his Table, from the Valabha plates, may
very easily have been derived by corruption. But, whereas he held that his symbol is a corrupted form of the
amādyāka, turned the wrong way, we seem to have here clearly the akṣara ba. And I notice that Mr. Kendall
(in the pa of wrupa, line 1) to $2\frac{1}{2}$" (in the bha of bhagavat, line 4). The tati of râjyâ-âtri, line 2, is $5\frac{1}{4}$" high.—The language is Sanskrit; and, except for the two benedictory and imperative verses, the whole record is in prose. The record was composed, however, by someone who had a very imperfect knowledge of the language, and who could neither construct his sentences properly nor even spell correctly. I have noted, in and below the text, a few corrections of the more simple kind. But, from adita, line 1, to râjyâ, line 4, the whole text requires emendation: either the whole must be turned into a compound,—in which case, we must read (line 2) prithâ-vâsâmi, and (line 3) prithâ-vyapratirâtha and srihat; or else mahârâja (line 4) must be turned into the genitive, mahârâjasya, and we must read (line 1) prastâsya and bhâsya, (line 2) evâmina and râjyâ-rîgyâ, and (line 3) manda¬sya, apratiratha, and srimataḥ.—In respect of orthography, the only point calling for special notice is the unnecessary insertion of the anusvâra before the nasals in mahâkâ, line 1 (twice), sâmârtha and mahâya, line 3, prâchâ, lines 5 and 6, puâpâ, lines 6 and 9, prâchâdhat, line 7, and vasuvindhârâ, line 16.

The inscription refers itself to the reign of the Western Chalukya king Pulikësîn II.1 It is dated in one of his regnal years; but all that can be made out here is a numerical symbol which, if we contrast it with the symbol for 'eight,' which we have in line 5, must, I suppose, be interpreted as meaning 'six': just before it, there is an illegible akshara, which may be either the syllable ni or nām of saññessudâpi or saññessudâdh, or a numerical symbol meaning 'ten,' 'twenty,' or some higher figure: the date mentions also the full-moon tiHK of the month Kârttika; but it does not include any details that admit of calculation. The object of the inscription was to record that certain lands, in certain towns, were the property of the god Mahâdeva (Siva).

Mention is made of villages or towns named Benira, Dhutipura, and Âgariyapura, and perhaps Krishnapura; but these places cannot now be traced on the map.

* * * * *

About four feet away to the left of the above record, there is engraved on the rock, in similar characters, another inscription, of four short lines, covering an area about 3' 0" bread by 1' 10" high. The first line of it is illegible. The remainder speaks of four niyartanas of land at a place named, apparently, Sindavalaga.

TEXT.3

1 Om3 Swasti Anuvahulla-suhrit4-ôditâ-nuru(nri)pa-vanâhô-prasuta sva-vanâhô-lâ-laama-bhûta daksinîjyatha-

has found to be used to denote 'sixty' in a syllabic system in Mahâbhar which has survived to the present century (Journ. R. A. Soc., 1896, p. 789 E)—In line 8 we have a symbol to which the closest resemblance that can be detected in the Pandit’s Table is to be found in the centre one of the three symbols for ‘eight’ given in his col. 5, from the Valabhi plates (it must be noted that the faint line upwards from the right end of the lower part of the akshara, which appears in the colotype published herewith, is due to a depression in the stone; it is not an engraved part of the akshara). But, in the case of the symbol for ‘eight’ which we have in line 5, it cannot be taken as meaning ‘eight.’ And I can only take it as a symbol for ‘six,’ approximating to the symbol for that numeral given by the Pandit in col. 3 of his Table, from the Kathasins coins and inscriptions. The Pandit considered that his forms of the symbol for ‘eight’ are the akshara hra or hrâ; and that ‘six’ is phra or phâd, or some other akshara containing pã. Here, in this record, the akshara closely resembles hra; as it also does, to my eyes, in the form given by the Pandit in his detailed account of the symbol for ‘eight’ (loc. cit. p. 46); and Mr. Pendell gives hrâ for ‘six’ in the syllabic system of Mahâbhar described by him.

1 That the king mentioned is Pulikësîn II. — not his grandson, of the same name,—is shown by, among other things, the use of the title Mahârâja.

2 From the ink-impression.

3 Represented by a main symbol.

4 Read suhrit. — As regards the following portion of the text, as far as râjyâ, line 4, see the introductory remarks.
TRANSLATION.

Om! Hail! The reign being current of the Mahārāja, the glorious Satyāśraya-Pulekṣiṇī, the favourite, who has been born in a race of princes who rose to the throne by confronting difficulties, who has become the forehead-ornament of his race, who is the lord of the (whole) country of the region of the south, who has acquired the sovereignty over the (whole earth) girl about by the four oceans, who has bowed down the entire group of chieftains by the excess of (his) prowess, (and) who has no antagonist (of equal power) in the world,—it is written as follows:—

To the divine (god) Mahādeva there belong four, (or in figures) 4, nivartanas (of land) at (the village of) Benīra; eight, 8, nivartanas at the town of Duntipura; five, 5, nivartanas,
No. 3.—INSCRIPTIONS AT MANAGOLI.

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

Managolí is a village about eleven miles to the north-west of Bāgovādī, the chief town of the Bāgovādī taluk of the Bijāpur district. With the difference of the lingual ą for the dental a, its name occurs in the ancient records as Manigavalli (e.g., A. below, lines 18, 19) and Maningavalli (e.g., ibid. line 17); and we also have the Sanskritised form Mānīkyavalli, “the village of rubies” (e.g., ibid. line 20). From A. below, lines 18, 24, we learn that it was in the group of towns and villages which was known as the Tardavādī thousand, and which took its name from a town that is now represented by the small village of Taddavādī,—the Tuddhavārēe and Tuddawādē of maps,—on the south bank of the Bhīmā, in the Ḫindī taluk, about thirty-seven miles to the north of Bijāpur. And line 54 of the same record mentions it as an agrahāra; in consequence of which we may perhaps reckon it among “the eighteen agrahāras” which are spoken of in other records.5

The records at Managolí are on stone tablets which have been built into the walls of a modern temple of Hanuṣṭ. I edit them from ink-impressions made by my own man.

A.—Of the time of Bijjala; A.D. 1161.

The writing of this record covers an area about 2' 10" broad by 4' 6½" high. From the beginning of line 36 to the centre of the last line, there is a fissure by which the tablet has

1 The word Krishen (śaṅk) seems to stand by mistake or ellipsis for Krishnapurā.  
2 Or, perhaps, “the year 16, or 26,” etc. see page 7 above.  
3 The ‘Mungoles’ of the Indian Atlas, sheet No. 57.  
5 e.g., Ind. Ant. Vol. X. p. 158, and Vol. XII. p. 47.—They appear to have been towns of religious importance, scattered over the Kanararece country. Bili, in the Belgaum district, was one of them; and Nargund, in Dharwār, was another. Others, perhaps, were Dambal in Dharwār, Karot in Belgaum, and Houwād in Bijāpur.
been broken into two pieces: but even along this fissure there are but few letters that have been destroyed; and the rest of the record is in a state of very good preservation.—The sculptures above it, at the top of the tablet, are, in the centre, a tiśga, with the sun and moon above it; on the proper right, a seated figure; and, on the proper left, a crooked sword, dagger, or knife, and a cow and calf.—The characters are Kanaresc, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. They include decimal figures in lines 39, 43, 46, and 60, and the distinct form of the lingual ʧ all through: the vṛūma is represented, sometimes by its own proper sign, as in satiyol, line 4, ddal, line 8, tīrvivā, line 46, ndnasa, line 64, sākādol, line 66, and saṃayaṇaṭa, line 67, and sometimes by the sign for the letter u, as in pugolala, line 17, matkadal, line 44, and kogyālā, line 52; cases in which the two methods of expressing it are pointedly contrasted, are, enal and enal, lines 24 and 39, and pugul, mādal, pugul, pugul, mādal, and pugul, lines 42, 47, and 48. The size of the letters ranges from about ½” to 3”.—The language is Kanaresc.1 There are ordinary verses in lines 1 to 35, and some of the customary benedictory and imperatory verses in lines 55 to 59. We have the nominative plural ending in us, as in the modern or colloquial form of the language, in anūtravā, line 24, where the metre shows that the u is to be pronounced; and with this we have to contrast the archaic or stilled form saṃayaṇaṭa, in line 67: cases in which it is not certain whether the u is to be pronounced, or whether it represents the vṛūma, are illustrated by pahāṭara, line 50, and kottar, line 67, as contrasted with pahāṭar, line 51, and kottar, line 67. The accusative singular neuter in u occurs in gūkalan, line 59; but, otherwise, the archaic form in u appears throughout, as in jasman, line 27, dappedamah, line 32, kavmaraṇamah, line 44, and dharmamah, line 54.—In respect of orthography, the only points that call for special notice are (1) the use of ri for ri, throughout, as in dāmbiri, line 3, and wripti, line 7; (2) the use of b for v, in sēvyālī, line 24, and dōya, line 31; and (3) an affected use of the Drāvidian ḷ in Chāḷukyar, line 5, and ḷalakṛta, line 24.

The inscription is a record of the time of the Kālaṭhurya king Bijjala. Before, however, it proceeds to recite certain donations made in his reign, it makes reference, in lines 1 to 59, to certain events of the time of the Western Chāḷukya king Perma-Jagadēkaṇamaḷa II. In that part of the record, after some introductory genealogical and historical matters, a register is made of certain grants which were bestowed by Perma-Jagadēkaṇamaḷa II, himself, and by other people, on the god Śiva, in the form of the local god Kalidēvārā,—“the Siddhalinga of the south,”—of Maṅigavallie. The introductory part mentions a person named Ṛvarahāṭa, of the Hacita gōtra (line 16), who, it asserts, was a Jaugdāaru or leading pontiff in the time of the Western Chāḷukya king Taila II., and was endowed by that king, at his coronation, with the town of Maṅigavallī; and in the lineage of this person it places a certain Mādhava (line 20), who is to be identified with the Māḍirāja (line 37) who held the post of Māhāprabhu of the village at the time when the grants were made. It further tells us that the temple of Kalidēvārā had been built by a certain Bāsava (line 28) or Bāsavarāṣaya (line 30), son of Chandra or Chandirāja and Chandrāmbike (line 28), who belonged to the Khūyapa gōtra (line 25) and was one of the five-hundred Māhājanas or Brāhmaṇas2 of Maṅigavallī. And the occurrence of the names of Bāsava and Māḍirāja in this Śiva record from the neighbourhood of Bāgavālī, and in connection with the foundation and endowment of a tiśga-temple which was evidently of considerable size and repute, is rather suggestive of our having at last met with an epigraphic mention of the

1 From line 43 onwards, there occur various technical terms and other words (some of them to be found in other records also), which are not given in dictionaries, and the meanings of which cannot at present be made out.

2 Comparison of the expressions Māhājanapakṣaṇavāsara, lines 20, 21, and Māhājanapakṣaṇavāsara, lines 23, 24, shows that the Māhājanas of a village—(a technical expression which occurs in many records)—were the collective body of the Brāhmaṇas of the village.
original of that Bansa who, according to the Liṅgāyat traditions as embodied in the Basaṇa-Purāṇa and Channabastava-Purāṇa, was born at Bāgavāda to a Saiva Brāhmaṇa named Mādīrāje, and subsequently, becoming the prime-minister of the Kāḷāchurya king Bijjala, overthrew the Jains, revived Śaivism, and established the sect of Viṇa-Śaiva or Liṅgāya. The remainder of the record, line 59 to the end, refers to the reign of the Kāḷāchurya king Bijjala; and it registers a variety of grants made by various persons to the same god Kaṇḍeśvara.

The record contains two dates. As the first date (lines 58-60), for the donations that were made before the time of Bijjala, it cites the tenth titika, coupled with Thursday and the winter solstice, of the bright fortnight of the month Purna of the Purana Śaivadīpa, which was the fifth year of the reign of Perma-Jagadēkanalla II. The given saivadīpa was Śaka-Saṅvāt 1065 current. And this date does not work out correctly. The titika ended, at about 14 hrs. 2 min. after mean sunrise (for Bombay), not on a Thursday, but on Tuesday, 29th December, A.D. 1143; and this was four days after the winter solstice, which, as represented by the Makaṇa-saṅkrānti or passage of the sun into Capricornus, occurred at about 3 hrs. 8 min. again not on a Thursday, but on Friday, 25th December. These must, therefore, have been some mistake, each in either the date from the archives from which the material for this part of the record was derived,— (the characters show that the whole record was put on the stone at once and the same time, by one and the same hand),— or else in the original computation of the date.1 The second date (lines 59, 60) is the sixth titika, coupled with Tuesday, of the dark fortnight of the month Bhādrapada of the Viśu saivadīpa,2 which was the sixth year of the reign of Bijjala. The given saivadīpa was Śaka-Saṅvāt 1064 current. And the corresponding English date is Tuesday, 15th September, A.D. 1181, on which day the given titika, of the amanta Bhādrapada, ended at about 18 hrs. 8 min. after mean sunrise. In line 64, the titika is mentioned by the technical name of kapila-chaṭṭi.

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In lines 67, 68, mention is made of a festival called nāla-parvan. The reference must be to the nāla-hūṃkāra or full-moon of the month Śrīvāsa. And it may be useful to give here the Kanarese names of all the full-moons and new-moons, as given to me on three or four different occasions, with the explanations of them as far as they can be determined at present.3 As will be seen further on, there are references to some of these special names in other epigraphic records.

The month Chaitra; March-April.—The full-moon is called davanaka-hūṃkāra,4 because, I am told, on this day the people place the fragrant leaves of the davanaka-plant on the images of the god Mallikārjuna of Śrīśila.5—The new-moon is called akṣhata-dīge-amāvāśa; because

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1 The full descent of the reigning king is not given. But the use of the style Pratāpa-Chakravarthi (line 39) stamps him as Perma-Jagadēkanalla II.—On the chance, however, that the record, which is not a contemporaneous one, makes a mistake between him and his ancestor who had the same Brāhmaṇa name, I have calculated the date for also Śaka-Saṅvāt 1065 current, in the reign of Jagadēkanalla-Jayatikīha II. But here, again, the details do not work out correctly. In that year, the given titika ended, not on a Thursday, but on Wednesday, 5th December, A.D. 1022, at about 18 hrs. 38 min. after mean sunrise; and this was eighteen days before the Makaṇa-saṅkrānti, which occurred at about 1 hr. 66 min., again not on a Thursday, but on Monday, 24th December.

2 The original has Viśu, by mistake for Viśha.—Monier-Williams' Sanskrit Dictionary does not recognise this name of the saivadīpa (the fifteenth in the cycle), and gives only the name Viśha. But Kittel's Kannada-Bengali Dictionary gives Viśu as the name current in Mysore; the same name is given by C. P. Brown in his Carnatic Chronology; and it occurs in other records also from the Kanarese country.

3 The line of inquiry is an interesting one. And I hope that, now that attention is drawn to it, other scholars may be able to throw more light on it.

4 Instead of Aṅga-kōla and amāvāsa, the rustics generally use the word habha, 'festival.'

5 Revett and Sanderson's Kanarese Dictionary mentions (e.o. davanaka) the davanaka-habba, davanakañcīhūṃkāra, but, overlooking the reference to the full-moon, explains it as "a feast on the twelfth lunar day, when the above fragrant shrub is in perfection."
it is followed, on Vaisākha 3 (tādía = tritia), by the festival called akhā-tadiga, i.e. akṣāya-tritia or akṣāya-tryiśī.1 This new-moon name occurs in records of A.D. 1054 and 1186 (see page 14 below).

Vaisākha; April-May.—The full-moon is called agī-hunnuve; apparently because the time then arrives for transplanting the seedlings (agī) of rice, tobacco, pepper, etc.—The new-moon is called bādami-amavāṣā; because, it is suggested, worship is then done to the goddess Bādami-kari of the well-known temple two or three miles south of Bādami in the Bijapur district.

Jyaisthā; May-June.—The full-moon is called kāra-hunnuve; from kāru, “the rainy season,” which commences in this month. On this full-moon day there is celebrated the festival called hāri harīṛuva hābbu, when bullocks are raced,—the winner being the one that first reaches and breaks a string of leaves drawn across the course,—in order to obtain an auspity, as to the prospects of the season.2 The new-moon is called maghāṭīna-amavāṣā; because the people then make clay images of bullocks (mara-śtitu), and worship them.

Āṣāḷha; June-July.—The full-moon is called kādgogasabina-hunnuve. Two explanations are suggested: one, that the people then make cakes (kādga) of gram (kāḍa, kāḍula) and offer them to the goddess Yellamma; the other, that the cultivators then decorate the masts of their bullocks with strings of such cakes.—The new-moon is usually called nūgar-amavāṣā; because it is followed, on Śrāvāṇa 5, by the nūga-paṇḍarā, when worship is done to the god Śrāvāṇa. It but appears to be also sometimes known as Divāṣi-amavāṣā; because, it is said, girls, after marriage, then worship images of a goddess named Divāṣi.

Śrāvāṇa; July-August.—The full-moon is called nāla-hunnuve; because on this day the ceremony is annually performed of renewing the sacred thread (nāla, otherwise called janvaḍa), and in Sanskrit yajāpaṇa.3—The new-moon is called chatuṭi-amavāṣā; because it is followed, on Bhādrapada 4 (chatuṭi, chatuṭi = chatuṭiḥ), by the Gāḍāka-chaturthi, when worship is done to the god Gāḍāka. For the same reason, it is sometimes called benakana-amavāṣā; Benaka being a corruption of Vindayaka, one of the names of Gāḍāka.

Bhādrapada; August-September.—The full-moon is usually called ananta-hunnuve; because the preceding day is the ananta-chaturdashi, which, Molesworth's Marāṭhī Dictionary says, is sacred to the god Vishṇu, in the form of Ananta. It seems to be sometimes also called

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1 Kittel's Kannada-English Dictionary explains the akhā-tritia, as it is there called, as a Śiva feast on Chaitra 3. But Gangā Kṛishṇaṭ's Paṇḍhay and the Paṇḍavabhaṭṭ's Paṇḍhay place the feast on Vaśākha 3; so, also, Moorj-William's Sanskrit Dictionary, which explains it (i.e. akṣāya) as "a festival, the third day of the bright half of Vaśākha, which is the first day of the Śatya-yuga, and ensures permanency to actions then performed;" so, also, Reves and Sanderson's Canara Dictionary, which explains it (i.e. aksha-tatige) as "a ceremony, in the second Hindū month, on the third lunar day, of married women, who bathe, present to each "other tender, betel nut and fruit, and thus make an offering of flowers, etc., to Gaṅḍi.

2 This festival is described in the Bāssara-Purāṇa (see the Rev. G. Würth's translation, Jour. Bo. Br. E. At. Sci. Vol. VIII. pp. 90, 91): it is there placed on the full-moon of the third month of the Hindū year (i.e. Jāśāḷha); and we are told that, if a black bullock breaks the string, all sorts of leguminous fruits will succeed, while, if a white bullock breaks the string, the white millet will thrive.—Kittel, also, in his Kannada-English Dictionary, s.v. kaṛu, places it on the kādra-hunnuve in the third month. Under the word kaṛu (k), "unpropitiousness," he explains that kaṛu kaṛu means "to break, i.e. do away with, unpropitiousness; an act that, "on a certain day (kādra-hunnuve) is represented by throwing an iron ball, that is attached to a rope, over a "ūrṇa, and thus pulling down the ūrṇa, when the ornamented bullocks of the place, that previously had "passed under the ūrṇa, are playfully driven about." But the ceremony described in the Bāssara-Purāṇa is the one with which I am familiar; except that the divination seems to be more directed to the comparative prospects of the early and late crops; the idea being that, if a white bullock is the winner, the later crops will be the better, whereas, if a bullock of another colour wins, the early crops will give the better yield.—Reaves and Sanderson's Canara Dictionary, s.v. kaṛu, explains the festival as "a ceremony of breaking in two, by bullocks or other means, the triumphal arch of a gateway, the day after poṇgali-feast," and thus (see Kittel's Dictionary, s.v. poṇgali) would place it the day after the Makara-saṅkranti, in the month Pausha.
jokyâma-hunnuve; but I have not obtained the explanation of this.—The new-moon is called navarâtri-amanavâse, or mahânavâmi-amanavâse; because it is immediately followed, on Āśvina śkha 1, by the nine-days festival (nâma-râtri) of the goddess Durgâ, ending with the darsâdholi-day on the ninth day which is called mukâ-amanavâ, "the great ninth titthi."

Āśvina; September-October.—The full-moon is called sigi-hunnuve; because, it is said, on this day the people worship the goddess Gauri under the name of Sigi-Gauri. It appears to have been called in ancient times herjugiya-hunnuve, "the full-moon of the principal harvest-time" (see page 15 below).—The new-moon is called dipâvall-amanavâse, or divalî-amanavâse; because during the same or the immediately following night there is the dipâvall, dirâti, or divalî festival of lamps, when the houses and streets are illuminated.

Kârttika; October-November.—The full-moon is called gaurî-hunnuve; because, it is said, on this day worship is done to the most honoured form of the goddess Gauri, as Hirâ-Gauri, "the great or original Gauri."—The new-moon is called chaṭṭî-amanavâse; because it is followed, on Mârgâśîraha śkha 9 (chaṭṭî = shashthi), by the champâ-shashthi, when, according to Mokesworth's Marâthi Dictionary, there is a festival of the god Khaḍgôdâ or Khaḍgara, an incarnation of Śiva.

Mârgâśîraha; November-December.—The full-moon is usually called hostala-hunnuve; because thresholds (hostala) are decorated and worshipped on this day. But it seems to be sometimes also called purâha-hunnuve; in some connection, it is said, with the goddess Yellama as a widow (varđe).—The new-moon is called yelâ-amanavâse; because it stands next before the Makara-saṅkraṭhâ or winter solstice, in celebration of which complimentary packets of saâkum seeds (elâ, yelâ) are sent about to friends and acquaintances.

Paûsha; December-January.—The full-moon day is called bandha-hunnuve, or banada-hunnuve; either, it is suggested, because the trees of the forests (banâ, bana) begin to sprout at about this time, or because on this occasion there is another festival of the goddess Banda-saṅkraṭhî, the well-known temple near Bâdâm.—The name of the new-moon has been given to me as avarta-amanavâse, âvatru-amanavâse, and avarâtri-amanavâse; I have not succeeded in obtaining any explanation of the name, or even in determining the exact form of it.

Mâgha; January-February.—The full-moon is usually called bhârata-hunnuve, or sometimes bhârati-hunnuve; apparently in some connection with the public reading of the Mahâbhârata, or with some worship of the goddess Bhârati (Sarasmâti). It appears, however, to be also known as gudî-hunnuve; because, it is said, the people imagine that on this day the gods go from the temples (gudî) to the houses of their worshippers, who, accordingly, welcome them during the night with shouts of "the gods have come," and with the sounds of gongs and other musical instruments. —The new-moon is called śivarâtri-amanavâse; because just before it there is the well-known great festival called maha-sivarâtri in honour of the god Śiva. In the twelfth century A.D., this new-moon was called kâmanamâvâse, "the new-moon of Kâma" (see page 15 below); evidently in connection with the ensuing holi-festival of Kâmâdeva, the god of love, which ends with the burning of an effigy of

1 Kittel's Kannâda-English Dictionary, s.v. elâ, would give this new-moon the name of elâa-amanavâse, with the explanation that the names are worshipped on this day. The names are worshipped with saâkum seeds (elâ), I think. But elâa-amanavâse is given to me,—and, correctly, I believe,—as the name of the new-moon of Mârgâśîraha.

2 I cannot verify this in any way. And it seems more likely that the name has some connection with the ripening of the pods of the eke-shrub, which are used like soap for washing the hair, etc.

3 As already remarked (note 1 above), Kittel's Kannâda-English Dictionary, s.v. elâ, gives the yelâ-amanavâse as the name of the new-moon of Ekalavrâpaśa.

4 It may be noted that Kittel's Dictionary, s.v. gudî (1), gives the meaning of "a pole erected on the new-year's day before the house-door; the festival connected with it (Marâthi gudâśi)". The day, however, is a different one.
him in commemoration of his having been reduced to ashes, by the flames from the third eye in the forehead of the god Śiva, when he was trying to inspire Śiva with love for Pārvati.

Phālguṇa; February-March.—The full-moon is usually called bōjhi-bhūṇa; in connection with the bōli-festival, (see above, under Māgha), which ends on this day. Kittel’s Kannada-English Dictionary, s.v. tāma, gives it also the name of kāmara-bhūṇa, “the full-moon of Kāma;” in the same connection.—The new-moon is called ugādi-amavāṣā, i.e. yugādi-amavāṣā; because the next day,—Chaitra śukla 1; usually known as saṁvatsara-pratipadā,—is the commencement (aḍī) of the new year (yuga is here used in the sense of saṁvatsara or varāha).

Of epigraphic instances of the mention of special names of the full-moons and new-moons, four can be quoted, in addition to the reference to the nāla-amavāṣā in the present record:—

1.—An inscription at Balaghatārya in Mysore (Pudli, Swastikā, and Old-Camarasa Inscriptions No. 158; Mysore Inscriptions, p. 121) is dated—Sa(A)na-kā-varshada 796nyaya Jaya-saṅvatsara Śrī Vaiśākhā balaṇa ākṣhaṇa-trīṭyā-yad-amavāṣā Ādīvarā-nimittam; “on account of Sunday (coupled with) the new-moon of the ākṣhaṇa-trīṭyā of the dark fortnight of Vaiśākhā of the Jaya saṅvatsara, which was the Śaka year 796 (expired).” Here, a mistake was made, through carelessness on the part of the writer of the record, either in allotting the new-moon in question to Vaiśākhā, instead of to Chaitra, or in allotting the ākṣhaṇa-trīṭyā tīthi to the dark fortnight, instead of to the bright fortnight, of Vaiśākhā; the text may be construed either way. As regards the results for the date,—in the given year, the new-moon tīthi of Chaitra ended, as required, on Sunday, 10th April, A.D. 1564, at about 19 hours after mean sunrise; whereas, the new-moon tīthi of Vaiśākhā ended at about 6 hours on Tuesday, 10th May, and cannot be connected with a Sunday at all.1

2.—An inscription at Taḍi-Mālīgī in Mysore is dated, according to the romanised text (Inscriptions in the Mysore District, Part I, p. 146, No. 31),—Saka-varṣada 1118nyaya Rākṣasasaṅvatsarā yakaśa-tadīga Bhānavē sṛṣya-grahapādā; “at an eclipse of the sun (on) Thursday (coupled with) the akṣhaṇa-tadīga (new-moon) of the Rākṣasasaṅvatsara, which was the Śaka year 1118 (current).” Here, according to this version of the text, the new-moon tīthi is not expressly mentioned; though the text in Kannarese characters indicates otherwise, having the curious and meaningless expression yakaśhatahaṃdāra, instead of yakaśa-tadīga. But, however that may be, the mention of an eclipse of the sun shows that the new-moon tīthi was meant; not the ākṣhaṇa-trīṭyā tīthi. And the new-moon tīthi of Chaitra, in the given year, ended at about 3 hours after mean sunrise on Wednesday, 12th April, A.D. 1195; and on this day there was a total eclipse of the sun, perhaps visible in Southern India (see Von Oppolzer’s Canon der Finsternisse, pp. 230, 231, and Plate 115). This is, perhaps, not the given week-day. But the want of agreement between the romanised and Kannarese texts suggests that the original may not have been read correctly, and that the real reading may be Bāhuṇḍara (Wednesday), not Bāhuṇḍra (Thursday).

3.—The Kargadari inscription (Jad. Ant. Vol. X. p. 249) is dated—ārīmaḥ-Čhālukya-Vikrama-varṣha 33nyaya Sārvatdhāra-saṅvatsarā herijuggiya-pummāni Sārnāvāraṇa-sūbhah-lagadā; “at an auspicious moment of Monday (coupled with) the herijuggi full-moon of the Sārvatdhāra saṅvatsara, which was the 33rd (year) of the glorious Čhālukya-Vikrama-varsha.” Here, the given year is Śaka-Saṅvat 1031 current. The month is not specified. And this full-moon name is not to be found in any of the lists given to me. But Mr. Venkat Rango Katti, of Dharwar,—one of the gentlemen by whom the lists were made out for me,—

1 It may be added that on the 10th May there was a total eclipse of the sun visible right across India (see Von Oppolzer’s Canon der Finsternisse, pp. 216, 217, and Plate 108), which one would expect to find mentioned in the record, if that were the date really intended. On the 10th April there was no eclipse.
informed me eventually (see loc. cit. p. 254, note 30) that, "though the name is but rarely used "now, herjugi, or, in its modern form, hejjuugi, is at some places still known among the "Lingdyat cultivators as another name of the sigli-hunuve or full-moon of Ásvina; and that "the explanation is that on that day the cultivators prepare a huggi, or mass of boiled rice mixed "with split pulse, salt, pepper, cummin seeds, etc., and, taking it to their fields, scatter it abroad "in handfuls at every stop (hejje)." And, as a matter of fact, the full-moon tithi of Ásvina, in "the given year, did end, as required, on Monday, 21st September, A.D. 1108, at about 23 hrs. "48 min. after mean sunrise.1. Now, the above explanation of the name cannot be accepted; "for the reason that hejje does not occur as the older form of hejje. But the true explanation "can be established. In Kanarese, an initial s is liable to become j in composition.2 We have "a clear instance in the name of the perjjuika or hejjuika tax,—mentioned in many epigraphic "records,—which unquestionably comes from per, her, 'large, great,' + suka, 'toll, duty, customs.' On the "analogy of this, herjugi is to be derived from per, her, + sugi, 'harvest-time,' and is to be interpreted as meaning "the great or principal harvest." Thus, the "herjugi full-moon is the harvest moon. And this name exactly fits the Ásvina full-moon, "next before the autumn harvest, when the mudgari, kharif; or early crops, sown just before the "commencement of the rains, are gathered.3 "4.—An inscription at the temple of Virabhadra in the fort at Lakkundi in the Gadag "taluca, Dharwär district (I quote from an ink-impression), is dated—śrīnācah-Chālukya- "Vikrama-varṇahāda Śrīnayya Śārvanavatī—svāvatara Māgaha-māsada Kāman-amavāsyē "punadādāndāna; "on the meritorious day (of) the new-moon of Kāma, of the month Māgha "of the Śārvarī śvāvatara, which was the 45th (year) of the glorious Chālukya-Vikrama- "varsha." Here, the given year is Śaka-Svāvat 1043 current. And the corresponding English "date is the 19th February, A.D. 1121, when the full-moon tithi ended at about 2 hrs. 8 min. "after mean sunrise. For the name, see page 13 above. "TEXT.5 "1 Ōm² ॐ? Namah Śivāyah² || Namaskāra-tvaṁga-sīrās-chuṁbi-chaṁdra-chaṁsāra-chāsāvē "trailokyā-nagarā-rāṁbha-māla-stambhāya Śāṁbhavē || Ōm ||" Śrīmatē-kāmē "2 See, also, Ind. Ant. Vol. XXII. p. 110, No. 5, where Prof. Kiëlsnorn gives the same date, with the earlier "ending-time of 21 hrs. 38 min. "3 For instance, pon, 'gold;' + surīc, 'knife;' = pon/surīc, 'a golden knife;' and mant (mane), 'that which is "before;' + ār, 'caves of a house;' = mantār, 'the front caves' (see Kittel’s Kannada-English Dictionary, "under the letter J); so also, I suppose, hejiḍa, 'a certain medicinal plant;' (see the same, s. n. heji), is from her, "'large, great,' + ācā, 'a certain grain.' "4 It should, perhaps, be added that, in the given year, two other full-moon tithis ended on the given weekday, "—the full-moon of Vaiśākhā, at about 4 hrs. 40 min. after mean sunrise on Monday, 27th April, A.D. 1108, "and the full-moon of Māgha, at about 16 hrs. 16 min. after mean sunrise on Monday, 18th January, A.D. 1109; "also, that on those days, as on the day of the Ásvina full-moon, there was no lunar eclipse to be mentioned in the "record; also, that either of those two full-moons might perhaps be connected with the spring harvest, when the "āhagdri, rath, or later crops, sown in October and November, are gathered. But it seems that the "autumn harvest is the more important one for the greater part of the Kanarese country; and that Mr. Ventat Kanto Kattī was rightly informed that the herjugi full-moon is the full-moon of Ásvina "5 Read Śrīvāna. "From the ink-impression. A transcription is given in Sir Walter Elliot’s Cornāṭa-Desa Inscriptions, "Vol. I. p. 765; it contains many inaccuracies; and giving,—after the words hējṛgā maheśvara-sagāth kojar, in "line 65,—a few words which do not stand in the original at all, it then terminates, with the statement that the "rest of the stone is broken away! "6 This word is represented here by an ornate symbol,—by a somewhat less elaborate symbol in line 85 "(before saha), and in line 94,—and by plain symbols near the end of this line, and in lines 31, 35 (the first ṣu), "46, 48, 49, and 53. "1 Here the word is expressed in writing. "3 Śrīmatē-kāmē. "9 Metre: Śākda (Amrātwāth).
CHANDA-KAMBHANDVITAV-ASA-SINDURA-SRIN-DHARMA-MADHYAM NE LE DWAJ-DAMPAJ-JATA-KRISHNAUJ PAY DENAA DHARMAH.

VENE SANTA-DVIPA-SAPT-AVAVA-TACMAHAKRITI RAJNIKM VIVIDHAKELH KAMANDAAM KANAKANA-DAHSH-RVVALVANITA KUNTAKAVKIPPA KUMATAI-DAHSAVAY.

VINUTAM CHALUKYARADAR MUMAN SATRADA TIKID-EEBNAM CHAHRITRAM VAJAVAVRAHSAEHRADAMS PRAVARTTIS RAYA-ERI(SRILATNIO) NER.

DA YAOHSHUSHRACHALUKYAOLEGHADHINEETARAYEAL TRIVHUVANAVISHUTAM KINSVOLOISENAMRAJADHANIYADABHINUTAKRITI KATTIVYARUDEVA.

NAMANAMANVASAYAPRABHASVARIENIPPA PATTHADA CHALUKYARA SAINTIYARSAHMANBIHANISEDAAM CHALUKYA-KULABHUSHANAYAAQVAPANBHAAHBRUJAM." PISA.

RAVETTVAYANA-NRIENIPPAJASE JASAVESVA CHALUKYA-VIKRAMADITYAM SISHSAMRAH RUTIDAM SRISVARODAVAM PUTTVAYANTE DABHANVAKALADOKO KSHITISHABHRUKRITI DAV.

JAPA-LAKSHMENAA-RAJPUTAM SARHAGVASAMNANVITABHUMTHADEVI JAGMANGAM CHALUKYA-VIKRAMADITYAM SISHSAMRAH RUTIDAM SRISVARODAVAM PUTTVAYANTE DABHANVAKALADOKO KSHITISHABHRUKRITI DAV.

GAH MAMADASRITIKRVRISHAWATHALILAM TAILAM BAQTHINANEGALI TAILAM TETANAPASAVALAVEYENALAM RAYA(VASMAN NARAPAMTHAM KADILANEBHATTAMARONDAKAM ROGRAPADAMROGARALAM RATAVAH.

RE FADAMAILAM SABHAHAYADAM PUTTHKBHAYABHITRAMBEENMETTI DASHDHIPARSABHEGAHAI MOTTADAM JASA ADHYA CHALUKYA-VARISSAMADODHFINAPARISHENIPPA VIKRAMAM.

KAMANDAAM BHUMTHADEVI.

GAH MAGAM THANADAEKRIVRISHARSHAVATHALILAM TAILAM BAQTHINANEGALI TAILAM TETANAPASAVALAVEYENALAM RAYA(VASMAN NARAPAMTHAM KADILANEBHATTAMARONDAKAM ROGRAPADAMROGARALAM RATAVAH.

RE FADAMAILAM SABHAHAYADAM PUTTHKBHAYABHITRAMBEENMETTI DASHDHIPARSABHEGAHAI MOTTADAM JASA ADHYA CHALUKYA-VARISSAMADODHFINAPARISHENIPPA VIKRAMAM.

CHALUKYA-RAJYAMAN-EELAMRAJTHREET. PARIYAATRAVANDAMAVRAHMAGADAM JAVANAN DUNITADASARASHTRAKUUTAHARABHAVASCHAMADAMUKKAMNIRIPRAMA.

KAMHRASHREEPLAAMARASAHRAHSEJAYABHUPAMNAMDHARAHSAKUMTURVAYADHASSARUVRAYSEEHYAYAYAYAYAJELEJETALDAMNLM(E)YANTAILARAJADAV.

DHA

RAJYAMSANAHRAHSEJAYABHUPAMNAMDHARAHSAKUMTURVAYADHASSARUVRAYSEEHYAYAYAYAJELEJETALDAMNLM(E)YANTAILARAJADAV.

CHALUKYARAJYAMAN-EELAMRAJTHREET. PARIYAATRAVANDAMAVRAHMAGADAM JAVANAN DUNITADASARASHTRAKUUTAHARABHAVASCHAMADAMUKKAMNIRIPRAMA.

KAMHRASHREEPLAAMARASAHRAHSEJAYABHUPAMNAMDHARAHSAKUMTURVAYADHASSARUVRAYSEEHYAYAYAYAJELEJETALDAMNLM(E)YANTAILARAJADAV.

CHALUKYARAJYAMAN-EELAMRAJTHREET. PARIYAATRAVANDAMAVRAHMAGADAM JAVANAN DUNITADASARASHTRAKUUTAHARABHAVASCHAMADAMUKKAMNIRIPRAMA.

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CHALUKYA-RAJYAMAN-EELAMRAJTHREET. PARIYAATRAVANDAMAVRAHMAGADAM JAVANAN DUNITADASARASHTRAKUUTAHARABHAVASCHAMADAMUKKAMNIRIPRAMA.
17  "rāṭṭa-resar-ddharēg=sīṭaḷav-ene rājya-patticepūndhi-ottamad=koṭṭaṃ Maniṃgavaḷiyaṇa= ottajikego kalasav-iḍava tegadiṃ Taila || Dhare1 pugalala Chaṇṇukya-patti- Taila-ner(u)-nri.-

18 p-archebita-pādan=ittan=īśvara-gaḷiṣāsan-ārjetam-Harita-kulu-dgherai tāne mukhyav- āg-tre vara-vipra-paṃchasaṭa-rājigē pūjēśi Tarḍadāvā-sāsirad=olag=ollitan Ma- niṃgavaḷiyaṇa-śaśi-sūryar-veḷiṇām || Ā prabuvhīvin=avṣuṇyدادalli || Abhimān.3 ōṃnati Māndar-ādrire gaṇyaṃ kəṭṭita vāraṇgaṇa-ṣahagatavān Madhavag= anādaranē-

20 yaū mūṭittu sa(f)āsirad-vaṭhō-vibhavaṃ Karṇaṇana-eśiṣt-enisūvan Maniṃka- valli-pura-prakāhu vikhyāta-Harita-gōtra-viṣaṣal-Lākshmiḥvavaṃ Mādhava || Mahā- janaṅga|a=.-


22 jārana-vipra-paṃchasaṭa-cherchad-brāhmya-tyēṇo-nay-ādhabharaṇa rājīṣuṣuṇaṃ mahi- sūpaṇuṇa Maṇiṃkavalli-pura || Mānu-mārggakke māpī-pradīpav-enisūtt- āchāra-sampattī

23 sajana-baṭk-hādhibhē chaṃdra-laṅkhesiṃ=enisūt-ṇadyayya=ungra-deviḥa-gāna-darpē- ādrire balpu varav=enisūtt-omdh-saṃdu bāḥyō paraṇaṃ janaṇe bāppu Maniṃ- gavaḷiyaṇa mahīdē-

24 varkkal-ayunūrvavvām || Chārteteyā sahaja-saṅra ṛṣajīpa Tarḍadāvā-sāsirav- ēṃb-1 nāartya kucha-ruchir-śalīkār=ena ādharē Maniṃgavaḷiyaṇa-sāhya(vy)ā|m || Ā

25 negala Maniṃgavaḷiya bhū-nutar=aṣṭarṇa=olagē Kāyaṃga-gōtra-aṇvhitbōḥiṇdi- śaśi Gōvarddhanāna-āṅgṣeta-vīpē Vājyāvān-sara=ūṇḍyādaṇā || Hurvina javrva viśē-

26 sīṭa raḥvīvī daṭaṭaṇvē koṛvon=ṅgōgīṇu=ṅgōgīṇu hurvīvavavav=ṛṇōna nāmaṇa gurvīvī Gōvarṛddhanānē naṁdānaṇ-sēnī || Janē-suta-Rēvādā- vibhūṅ=aṭmaju=graṇiṇī Nāgādevē=sa.

27 Ipinā kaṇi Vīshṇu puryā-ṇīdi Gōyaṃrāṇān Hālīćaṇa ḍharitri jyē-ene pēsar- vetta nāḷav-sarv-1 kṛiyām hīryam jagākē sajjanā-ṇīdi Chaṇḍravēm jasamaṇ-syādissāṇā Hinavān-nagē[m]-

28 draṃmām || Ā Chaṇḍiraka-ḥvēgūgaṃ śrī-Chaṇḍrāṃbikēgaṇ-āṭmājanu puṭṭīdaṃ urvī-chākara-nuta-guṇ-āṭḍhaś ad-āchāratēyim nimirchehi jasamaṇu Basava || Paṇambitdē=paṇkramad=āṭṛppino-

29 |=ārjetam-āṭṛkī[y]=Māhēvara-pada-ḥbhaktiyo=stanege pāṭaṭiy-ārį̥ppera-ṛṃbla hṛme- yō|nerek Maniṃgavaḷiyaṇa dhārānaṃ=paṃchasaṭa-āṇaṅga-paṃkḍarṛa-vī-

30 kāḍa-bhāskaraṇe=ena nēga daṇṇō Basawaṇu guṇ-āḍkara || Kayyanē nosalge ḍaṁd=emn=ayaṃ guṇyē=ṇdu poghale ḍhāre salē lōkkak-ayyan=enisippa Basavarasaṇyāṃ śrī-Manigava-

31 līg=ārjetum=enisal || Oṃ || Idu3 vēdu-tayya-taṭ[ś]ya-Ďhamsv-śc=sanāth-aṇḍā- samiddhaḥ=īnte=du śīṃya-dīya(vy)ā=vīngē=du lālā-bhā-sāṃhīṣhgyae= emba day-āṭṛppuni chaṃ-


33 dārochēdhaṇ Maniṃgavaḷiya vīpē-varar=Kkṛbcaraṇol=puduv=enis Implement bhakti- yutē=īlīye saṃtastavr=ṛpēn=ṛṃbra saṁnīda(dha)tanav-oppav-amite Kaḷidēvē- mahēśa nīvāsav-oppargām ||

1 Metre : Champakasalīl. 2 Metre : Mattēbhavikrīḍita; and in the next two verses. 3 Metre : Mattēbhavikrīḍita. 4 Metre : Champakasalīl. 5 Metre : Champakasalīl. 6 Metre : Champakasalīl. 7 Metre : Kanda. 8 Metre : Mattēbhavikrīḍita. 9 Metre : Champakasalīl.
34 Sale1 mūpin-jagav-oaldnpavjiaida puyanah murtiti-vett-anite nirumulaa-dharram-
omata-saminatnd sakala-laksha-vasammaed-anite bhā-laalam-ālamānākri:ārti:ti-ratna-
rdā nered-irīd-anī;avagam mājī.
35 num Khaliδevā-viśāla-bhāsura-prī(li)bam lokaya2-sābbhavaham || Ōm || Ōm
Svasti Samasthaṁvārāyanā śīpar(prī)thyvallahān mahārājādhiraajas paramāvaram param-
36 māhājārakam Satyāraya-kula-tijakam Chāluky-bharranām śīmat-
pratāpa-bhavarranti-Jagadekamalādēvaram Kalyānapurāda neleśvinīl-sukha-
sankāthā-viśe
37 dadin rājyan-geyyattam-ire [*] Tat-pādapaśm-pajjive mahāpraçandha-damdad-
nayakānam maneva-vergagg Baramanayaṁgal mahāpraḥhu-Mādīrāja-pramukha-
 mahājanāmgal-aśūvrvar-samudādēm bhumapaṁ-geyya能在habhāsi śīmaj-Jagad-
ékaṃlādēvaram Maniminevalīya dhakaliś-śī-Siddhalinga-Kalidevēvara-
39 dēvargge niha-bhuja-viśaya-nām-śīhīka-varshada śīveya Duṁdubhi-saṁvatsarāda
Fusheya1 suddha 10 Brī(bri)haspativārād-und-uttarāyaṇa-samkrānti-vyati-
pātu-pa,
40 Ṛvna-nimittavā-āgi jagatīnaga-Bhujaṁgavaḷa-kula-tijakā Kālumkha-śahīthika-parama-
tapānātha-brāhmaṇa-kula-brahmachāri-śī-Sadyojāta-pañḍita-dēvara
41 kānā karchha dhārā-purvaka-mādi dēva-kāryaman naśayisv-ēṣant-āgi
Maṅgeśvalīya taniṇaḥ holada Mogevīdade-loha Kallāngurukinci ba-
42 ṭeyin paḍavalu Homnaleeyavara keyiṁ mūdalā mūlasthāna-dēvara
Kemgānarpē-viśaya keyiṁ baḍagalu Chechina-Gesimayana biṭ̐eṇa vamamgeyin tenka-
43 i kaṭṭṭā-alaṇīsa nāvattu-gēna hānīḍi-gāджinhaba gheleya matter-ayvattaṁ
koṭṭar-a matter 60ṛ-oḷage dēvar-āṅgabhoṅa, Chatām-pavitra dhūp-ārati naïve.
44 dya khaṇḍa-sphṛtita:jīrṇa-uddarākakku matter-ppat-aydu maṭhada śī-Śakdā-
dēviya-āṅgabhoṅgakam tapādhanar-āhara-dānaknā matter-ēṇu maṭhada kaṇamamaṇa
45 vakkhaipishav-upādhyāyagge matter-aydu dēvare brahmāpurīgal nāḷavargam
mater-ēṇu Amri(mṛ)tarāṣṭi-pañḍitargge mūliga-vṛtti-vā-āgi sarvā-bāddha.5
paribh.
46 ruv-āgi kāddhau matter nālku antu mater 50kkav-sarvaṇaparī matarīlinge
hāṇīḍi jālīkey-codīnanā tipvar [1[*] Ōm [1[*] Dēvare hā-bōṃtakke Nyṛgurīya
47 hājśadīn baṇagalu Valajikave(?)ya-Kṛṣṇyana tōṃtādīn mūdāl Mahā[*]vishnum-bhāṣṭara tōṃtādīn teṃkal Kuḷiyasa-hāṣadīya tōṃtādīn paḍava hūrvam-gōla
48 matter-ūnāsum naṃva-sarva-nāmaśya(sya)-vā-āgi koṭṭar-[1[*] Ōm [1[*] Su[1[*] ]ada
māneyin paḍavale Bhagavaṇi-gērya bīdiyin baṇagalu rāja-bādiyin mūdāl
Aṭyaṇa-ae
49 tenkāl dēvargge sarva-nāmaśya(sya)-vā-āgi koṭṭa aṅgadi nālku [1[*] Ōm [1[*] Dēvare kārya-oḷage dēvare naṃḍa-dīvīge sarva-nāmaśya(sya)-vā-āgi koṭṭa āṅgavaṇ-oṇdu [1[*] Ōm [1[*] Dēvare
49 ra kārya-oḷage dēvare brahmāpurīgal[1] nāḷavargam Amri(mṛ)tarāṣṭi-pañḍitara koṭṭa
nīvēśanam nālku all kaṇamād-pādhyāyargge koṭṭa nīvēśanav-oṇdu [1[*] ] Ōm [1[*] Dēvare
Amri(mṛ)tarāṣṭi-pañḍitara koṭṭa nīvēśanav-oṇdu [1[*] ] A nīvēśanaṅgala pramāṇu
tekhna-ādiyin mo-

1 Meter: Mattēbāvīkriṣṭā. 2 Read 1ok-sāko. 3 Read dūt-i, or dūtī. 4 Read sarva-bāddha. 5 Read Pasoka.

After an invocation of Śiva (line 1), and a verse in praise of the same god under the name of Śambhū, the inscription proceeds to recite that, in the centre of the earth, there is the mountain Mandara (l. 5), the ornament of the seven continents and the seven oceans. Over the land of Kuntala (l. 8), which was considered to be a lock of hair (kuntala) of the woman who was the land to the south of the golden mountain (Mēru), there reigned the Chañukyas (l. 4), in so praiseworthy a manner as to illustrate well the observances of the code of Manus (l. 4). When they had continued during eighteensuccessions, among the renowned Chañukyas (l. 5), in the eighteenth (succession), in the descent of the royal Chañukyas who claimed to be born in the lineage of the younger brother of the father of Kattiyaradēva (ll. 5, 6)4 whose hereditary capital was the world-renowned Kusuoja (l. 5),5 there was king Ayyandēva (I-) (l. 7). To him there was born Vikramaditya (V-) (l. 7), whose wife was Bontādēvi (I. 8), daughter of king Lakṣhamana of the Pahalj country. And then,—prosperity returning to the Chañki family, which had suffered mishap through being bruised by the race of the demons in the shape of the Raṭṭa kings (ll. 8, 9),—their son was Tailla (II.) (l. 10), a very incarnation of Kripaṇa, who fought a hundred and eight6 battles out in the open country, and captured eighty-eight fortresses. None of the hostile kings could shake off this Ahanvamala-Tailla (II.) (l. 12), who, resembling Death, annihilated those kings, the pillars of Kakkara,7 (l. 12) in war, the moons of the sky which was the Bāṣhrakūṭa (race), and, amidst the applause of the whole world, with an exceedingly great effort acquired the sovereignty of the land of Kuntala (l. 13). Just as (the god) Sarasijanātha (Vишну), in the form of the primal boar, lifted up the earth which had sunk into the lower regions, so Tailla (II.) (l. 15), bearing the crest of a boar, lifted up the Chañukya sovereignty which had fallen through being over-

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1 The vowel of the first syllable is illegible; it may be any other vowel, quite as much as a.
2 This is, perhaps, a mistake for dharmasastra—dharmasastra.
3 This is an imaginative statement, not to accordance with facts.
4 This is a purely imaginary person, not mentioned in any other record that has yet come to notice; unless, indeed, the name is intended for that of Kirtivaraman II, who, however, did not stand in the asserted relationship to Ayyana I.
5 The modern Patadakal, in the Bhākali tālūka, Bijāmpur district.
6 Why this particular number should be mentioned, is not apparent. In the same way, the Eastern Chañkya king Narbindramigadā- Vijayakīti II. is said to have fought a hundred and eight battles, by day and by night, during twelve years, with the armies of the Gaṅgas and the Raṭṭas (see Ind. Ant. Vol XX. p. 101).
7 The Bahākala king Kakka II.
thrown by the Raṭṭas kings. So this Nūrmaṭi-Taila (II.), otherwise called Traṭikkayamalla1 and Āhavamalla (II. 15, 16), became the lord of the whole earth; and, at the festival of his installation in the sovereignty, when his name, "the grindstone of the Raṭṭas," began to fill the earth, he gave (the town of) Maṇingavalli, with libations of water, to Ḫiṣvaragahlīsas, the Jogadgura or pontiff of the world, the sun of the water-liques that are (the members of) the Harita (gōra), who was considered to be the cause of the great growth of his sovereignty (II. 16, 17). And Ḫiṣvaragahlīsas, the leader of the family of the Haritas, whose feet were worshipped by king Taila (II.), the leader of the Chaḷukyas, gave the choice Manigavalli, in the Tardavidi thousand, to the five-hundred excellent Brāhmaṇas of whom he himself was the chief, as a grant to endure as long as the moon and sun might last (II. 17-19).

In the lineage of that lord (I. 19), there was a certain Médhavas (I. 20), the Prabha of the town of Māṇikyavalli, the very Visēn of the renowned Harita gōra. And now to describe the greatness of the five-hundred Mahājanes (I. 20):—[Here come (II. 21-24) two verses in praise of the virtues and accomplishments of the five-hundred Brāmaṇas of Māṇikyavalli or Maṇingavalli, followed by a repetition of the statement that Manigavalli was in the Tardavidi thousand; and then we are told that]—Among the five-hundred of Manigavalli, there sprang up a certain Gārvadhana (I. 28), the moon of the ocean that was the Kāśyapa gōra, an excellent member of the race of Vājinā.2 His son was Rāvadasa (I. 26). The latter had four sons,—Nāgadēva, Vīshan, Gōyarasa, and Hujhīda (I. 27). The youngest of these became the greatest, and, under the name of Chandramas, made his reputation reach even as far as the Hīmulaya mountains. To that lord Chandrājī (I. 25) and to Chandrambhik there was born a son, Basava. There were none who were like him in devotion to the feet of (the god) Maṇēsvra (Śiva); and this Basava (I. 30) attained the fame of being esteemed the sun that caused to bloom the water-lily that was the affection of the five-hundred Brāhmaṇas of Maṇingavalli. This Basavarsasya (I. 30) came to be considered the father of the world, since the whole world, putting their hands to their foreheads, saluted him with the words "Our virtuous father;" and thus he brought greatness to the famous Manigavalli. Manifesting the height of graciousness in saying "This is the abode of the essence of the three Vēdas; this is the accomplishment of that which has no end and no beginning; this is the lustrous divine līga" (I. 31), he caused to be made for the beautiful (god) Kalidēvā (I. 32) a dwelling-place, the abode of the joy of mankind, which gathered together in itself all the fame of his lineage. Saying "Basava made this beautiful abode, in such a style that it surpasses the silver mountain (Kalīśa); the excellent Brāhmaṇs of Manigavalli are full of devotion, so as to rival Kubēm; I will abide here always," the great lord Kalidēva (I. 33) approved of the abode. And so this glorious pleasure-house of Kalidēvā (I. 35), the chief beauty of the world, shall be charming for ever.

Hail! (I. 35). While the asyum of the universe, the favourite of fortune and of the earth, the Mahārājadhārīgī, the Paramēkṣa, the Paramabhāṭṭāka, the glory of the family of Sātīśrīrī, the ornament of the Chaḷikyas, the glorious and valorous emperor Jagadēkamalladēva (II.) (I. 36), was reigning, with the pleasure of an agreeable interchange of communications (with his feudatories),3 at the capital of Kalyāṇapurā,—on his feudatory, the most intrepid Daṇḍāṇāya, the Manavērga Bambūmāya (I. 37), preferring a request, with the assent of the five-hundred Mahājana, headed by the Mahāprabha Mādirājī,——the glorious Jagadēkamalladēva (II.) (I. 38), having well thought over it,—to the god Kalidēvēvara, the holy Siddhaliṅga of the south, of Maṇingavalli,—on account of the

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1 This biruda did not really belong to Taila II. He had only the birudas Traṭikkayamalla and Āhavamalla belonged to his descendant Sūmēsvra I.
2 Meaning, apparently, of the sect of the Vājranāyikas or followers of the White Yajurveda.
3 Sukha-mukthē-vīndē.
vastipāṇa and parvan of the Uttarāyana-saṁkrānti of Thursday (coupled with) the tenth tithi of the bright fortnight of (the month) Pausa of the Dundubhi saṁvatāra which was the fifth of the years marked by the name of the victory of his arms (l. 39),—having loved the feet of the youthful Brahmacārī, the illustrious Sadyojātapañcāditāvā (l. 40), who was the glory of the Brahmāṇḍavaḷī family, eminent in the world, who was completely conversant with the Kāśikāva doctrines, who performed the most austere penances, and who belonged to a family of Brāhmaṇas,—with litanies of water,—for the purpose of maintaining the rites of the god,—gave fifty māttāra (of land) in (the hamlet of) Mogerāḍa of the southern fields of Maṇḍingavāḷī, (according to the measure) of the pole² called the baar-staff (of the length) of forty spans; on the west of the road to Kallaingurūka, on the east of the cultivable land of the Honocleyavara, on the north of the cultivable land of the goddess Kēgaṇavē of (the shrine of) the kūlaṭhāna goddess, and on the south of the . . . . . . ridge of the paddy-field³ of Chenna-Gēsanayya. In those fifty māttāra (l. 43), twenty-five māttāra were for the aṅgāmbīka of the god, and for the purificatory rites of (the month) Chaitra, the waving of burning incense, and the repair of whatever might become broken or torn or worn-out; eight māttāra were for the aṅgāmbīka of the goddess Śraddāvē of the maṭha, and for the provision of food for ascetics; five māttāra were for the teachers who explain the Kauṁdīva in the maṭha; eight māttāra were for the four (Brāhmaṇas whose households made up the) Brāhmaṇ settlements⁴ of the god; and four māttāra were an outright allotment, free from all demands, to Āmrīṭarāśiṇaṇaṭa. As the arunamūn-tax on these fifty māttāra, they shall pay one . . . . . . . . . . . . . . . . . on each māttāra.

For the flower-garden of the god (l. 46), they gave one māttāra of the circle (of lands), (by the measure) of the Brāhmaṇs’ staff, as a sarvanamāsya-grant, on the north of the stream called Nirgulu, on the east of the garden of Valajikavē-Kēgaṇa, on the south of the garden of Mahāvishnubhaṭṭa, and on the west of the garden of the Jain temple called Kuliya-baḍadi.

On the west of the house where food and shelter were given gratis (l. 48), on the north of the road to the street of (the goddess) Bhagavati, on the east of the king’s highway, and on the south of the shop of Ayamaseṭṭi, they gave to the god four shops, as a sarvanamāsya-grant.

In the street of the god (l. 49), they gave one oil-mill, as a sarvanamāsya-grant, for the perpetual lamp of the god.

In the street of the god (l. 49, 50), Āmrīṭarāśiṇaṇaṭa gave four sites to the four (Brāhmaṇas whose households made up the) Brāhmaṇ settlements of the god; and one site there was given to the teachers of the Kauṁdīva.

In the street of the god (l. 50, 51), on the south of the site of the Brāhmaṇ settlements of the god, Āmrīṭarāśiṇaṇaṭa gave one site for the saṅsāraṇa.

The measure of those sites (l. 51), from south to north, in cubits of the measure of four spans, was six cubits of breadth and fifteen cubits of length for each site.

Then comes (l. 53) a mandate to the five-hundred Mahājana, headed by the Mahāprabhu, of the excellent agraḥārā of Maṇḍingavāḷī, to preserve this act of religion, as if it were their own act, as long as the moon and sun may last. And this part of the record ends (l. 55-59) with five benedictory and imprecatory verses,—two in Sanskrit, and three in Kannarese.

¹ Ghaḍa seems to be another form of gada, 'a bamboo rod or wakka; a pole, a staff.'
² Bhēla is thus explained in Reeve and Sanderson's Cannarese Dictionary. But Kittel's Dictionary gives it in only the sense of 'a missile weapon; a dart, spear, javelin.'
³ I.e. the Ādīnātra-grammar.
⁴ A literal translation would be "to the four persons (who are) the Brāhmaṇ towns."
Hail! (l. 59) On Tuesday (l. 60) (coupled with) the sixth tithi of the dark fortnight of (the month) Bhadrapada of the Vishu samvat, which was the sixth of the years of the glorious Kajacharya Bijjaladeva (l. 59), an emperor by the strength of his arm, the sole hero of the three worlds,—when, headed by the five-hundred Śrūṃas of the famous (town of) Ayyalōji (l. 61) who were preservers of the strict Baṣaṇja-religion, the sixteen of the eight districts (l. 62), and the Mānas of many districts, and the Minmardaṇḍa, were met together in a great district (assembly) at the royal abode Maningavali, and were standing in one place,—and when, headed by the Prabhu of that place (l. 63), the two five-hundreds, and the Šeṭṭa of the locality, and the Nakaras, and the Šeṭṭa who made a business of lading . . . . . . . . , and the betel-leaf Gātrigas, and the guilds of oilmen, and the sealer of flour and churning-sticks of the Tardavāḍa thousand, were met together and were standing in one place,—on account of the festival of the vyāśāpad of the (tithi called) kapila-chāṭti (l. 64), to the god Siddalinala-Kalidievasvarta, in order to continue the rites of the god, the Nakaras gave half a śīra per ārapyam on each bale of the things which they bought, including rubies and all the stock of cotton and the twelve kinds of grain; and the Gātrigas (l. 65) gave fifty betel-leaves per ārapyam on the betel-leaves that they sold; and the loading Šeṭṭa (l. 65) gave a śīra per ārapyam on the sale of such things, including rubies and all the stock of the twelve kinds of grain, which they imported from outside, and a śīra per ārapyam on the puddy which they bought and loaded in the locality itself; and the guilds of the oilmen (l. 67) gave one kaṭīga of oil on each oil-mill, for the perpetual lamp of the god; and the guilds of the weavers, headed by the Gauḍa, gave five śīras per poll, year by year, for the nāla-festival; and the Kottalis of the god (l. 68) gave five śīras per poll, year by year, for the nāla-festival, on those who dealt in milk, thread, and . . . . . . . . . . . . . . . . . . . ; and the guilds of artisans gave five śīras per poll of the Kurīha-sēngas (l. 69), year by year, for the nāla-festival; and the three-hundred of the caste of toddy-drawers (?) (l. 69) gave a handful of dried unripe fruit and a handful of ripe fruit on each basketful that they sold of ripe fruit, . . . . . . . , and dried unripe fruit; and the basket-makers and mat-makers (l. 70) gave a flower-basket and . . . . . . . . . , in order to maintain for ever the . . . . . . . . . . . . at the mātka: and the groups of the kinsmen of the village-headman, headed by the Gauḍa himself, gave, as a perquisite of the god, five śīras on each marriage (l. 71), no matter whether of a boy or of a girl, and two bājaś year by year.

The record ends (l. 71, 72) with a mandate to the people of the district and to the three-hundred of the caste of toddy-drawers, to preserve this act of religion.

B.—Of the time of Bijaḷa; A.D. 1165.

The writing covers an area about 1' 8" broad by 1' 11" high. The tablet is broken into three pieces, by a fissure running from the beginning of line 14 to the end of line 9, and by

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1 The modern Aihiga, in the Haukgund taluka, Bijapur district.
2 i.e. the five-hundred Śrūṃas of Ayyalōji, and the five-hundred Maṭhajanas of Maningavalli.
3 Kittel's Dictionary explains kottalî (which would become gotoja in composition) as 'a multitude or assemblage, of fisherman, etc.'
4 Reese and Anderson's Dictionary explains bērika as 'one who applies a public seal or stamp.'—Whether kīra and gaja are really to be taken as meaning here 'seal' and 'churning-stick,' is not quite certain.
5 i.e. here, and throughout, 'agreed to give annually.'
6 Kittel's Dictionary explains śīra as 'one-sixteenth of a ārapyam,' ārapyam as 'four annas and eight kēnas,' and kēna as 'the smallest copper coin, a cash.'
7 The same explains ārapyam as 'a gold coin, the half of a vardi (one rupee, seven annas, four cash).
8 Gauḍa seems to be for bājaśa, 'a pack or bale of goods or merchandise.'
9 Bājaśas seems to be another form of bājaśa = bājaś, 'capital; funds; stock; store.'
10 The mention here of the Gauḍa or village-headman seems rather incongruous.
11 i.e. a capitulation-tax of five śīras each.
another from the top of the tablet to about the centre of line 10; but very few letters have been completely lost thereby, except near the middle of lines 1 to 8; and in other respects the record is very well preserved.—The sculptures at the top of the tablet have been so much damaged that it is difficult to make out what they are.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in lines 18, 23, and 25, and the distinct form of the lingual ₹ all through: the vīrāma is represented by the mark for the vowel u, throughout; and a pointed instance of this is the word śāndra, line 4. The average size of the letters is about 2/3. —The language is Kanarese; except for the two opening Sanskrit verses.— As regards orthography, the only points calling for special notice are (1) the use of rō for ri, e.g. in cṛitiṣṭa, line 24; (2) the use of b for v in byāṭpāta, line 20; and (3) a frequent confusion between the sthāntas, e.g. in vṛṣabhā, line 5, and anukusā, line 7.

The inscription is a record of the time of the Kaḷaḍhṛtya king Bijaḷa. And it registers certain grants that were made to a temple of the god Viṣṇu in the form of Channa-Kīsava.

It is dated at the time of an eclipse of the sun on Sunday, coupled with the new-moon tithi of the month Mārgaśira of the Pārthiva saṃvatsara, which was the tenth year of the reign of Bijaḷa. The given saṃvatsara was Śaka-Saṃvata 1088 current. And the corresponding English date is Sunday, 5th December A.D. 1165, when the new-moon tithi ended at about 8 hrs. 28 mins. after mean sunrise. On this day, however, there was no eclipse of the sun.1

TEXT.2

1 Ṫm
2 Mṛṇaṁ
3 Ṫm
4 Rō
5 Ṫm
6 Ṫm
7 Ṫm
8 Ṫm
9 Ṫm
10 Ṫm
11 Ṫm
12 Ṫm
13 Ṫm
14 Ṫm
15 Ṫm
16 Ṫm
17 Ṫm

1 But there was a solar eclipse, not visible in India, on the preceding new-moon-day of the month Kārttiika, falling on Friday, 6th November (see Vol. Oppert's Crone der Festtage, pp. 266, 267, and Plate 119).
2 From the ink-impression. This record is not included in the Cordemso-Böde Inscriptions.
3 This word is represented here by an ornate symbol, which stands above the first word, Ṫm, of line 1. In line 4, a very similar ornate symbol is used. In lines 11 and 12, the symbol is ornate, but of a different pattern.
4 Here, the word is expressed in writing.
5 Meter: Śūka (Anuṣṭubh); and in the next verse.
6 Read Śubha.
7 Read pūṣṭhānakā.
Abstract of Contents.

The record opens with invocations of the god Vishnu as the boar (line 1), and as Sârṅgīn (II. 3, 4). It then refers itself to the time of the Bhuja-bala-chakravarti Bijjaladēva (L. 10)—the Mahârajâdhirâja who had attained the pañchamahâkâda (I. 4); the supreme lord of Kâlañjâra, the best of towns (l. 5); he who had the banner of a golden Garuḍa; he who was heralded in public by the sounds of the musical instrument called gâmaruḍu (II. 5, 6); the sun of the water-lily that was the Kañčhurya family (l. 6)—who was reigning at the capital of Kañca (L. 10) with the pleasure of an agreeable or friendly interchange of communications (with his feudatories) (I. 11).

All the Mahâjanas, headed by Mâdirâjâ (I. 14), the Prabhu of the agra-bhûra of Manigavalli, and the Kârañjas, headed by the Mahâprâdhâna and Dañçañjâyaka Ammanâpya (I. 15)—for the sakkâbhoga, and for the repairs of whatever might become broken, torn, or worn-out, of (the god) Chauna-Kâśava (l. 17), which had been established by Dañçgaya-Vâsudevanâyaka (I. 16)—on account of the vâsti-pâta of an eclipse of the sun (I. 20) (on) Sunday (coupled with the new-moon tithi of (the month) Mârgasira of the Pitthiva samvatsara which was the tenth year of the Kañčhurya emperor Bijjala-deva (I. 18),—gave a plow of cultivable land (I. 20) on the west of the road to Uktâlâ (II. 20, 21), on the north of the cultivable land called Tuppenaju-geyyi, on the east of the road to (?) Bhâlkkâbyya-Hândikiko, and on the south of the cultivable land called Harâkârya-geyyi. (And) Dañçgaya-Sîngârâsa and Dañçgaya-Vâsudâvanâyaka (I. 25) allotted twelve māttaras (by the measure) of the big staff, as a servanamsa-grant, in the site of their . . . . . . . . . 8 allotment. For the perpetual lamp of the god, there was allotted one oil-mill (I. 26), as a servanamsa-grant. (And), headed by the

1 Read Ammanâpya; as in line 27.
2 Read gâmaruḍu.
3 Read Jîmândhâkârañjas.
4 Read Jîmândhâkârañjas.
5 The modern Uktâl, seven miles to the north-east of Managōli.
6 The meaning of the word daññchakkârya is not known.
7 The scribes, the accountants.
8 Read Chauna.
Mahāpradhāna and Daudanāyaka Ammanayya (1. 27), the Karṇas allotted one bāja1 of paddy per kēru2 of their perquisites.

O.—Of the time of Saṅkama; A.D. 1178.

The writing of the whole record covers an area about 1' 11½" broad by 2' 11' high. The tablet, however, is broken into four pieces, of which one, containing portions of lines 15 to 25, has been lost. In addition to this, many of the letters in the two extant upper fragments, which extend as far as line 23, are a good deal obliterated. And it has, therefore, been found convenient to reproduce the text from line 24 only, from which point it is all on one fragment of the stone and in a state of much better preservation; giving, in the abstract of contents, the substance of lines 1 to 23, which can be read quite sufficiently for that purpose, though they cannot be edited in full.—The sculptures at the top of the tablet are, in the centre, a kēga, with the sun and moon above it; on the proper right, a squatting figure, facing full-front; and on the proper left, a cow and calf.—The characters are Kannarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in line 25, and the distinct form of the lingual ṣ: the virāma is represented by the sign for the vowel ū, throughout; and pointed instances of this are śṛimatu, line 24, and gāḍhivēndrāma, line 41. The average size of the letters is about ¾.—The language is Kannarese; there are ordinary verses in lines 10 to 24, and some, of the customary benedictive and imperative verses in lines 40 to 46. The accusative neuter singular occurs both with the archaic en, e.g. dhanamaṁ, line 33, and with the e, e.g. dhanamaṇam, line 38, where, from the use of the anusvāra before the en, we seem further to have exactly the modern form, dhanamaṇa.—In respect of orthography we need only notice an occasional confusion of the sibilants, illustrated by varāda, line 24, and sūdha, line 25.

The inscription is a record of the time of the Kaḷachurya king Saṅkama. And it registers grants that were made, by the direction of the king himself, to the Mahāpradhana or Brāhmaṇa of Maṇigavalli, headed by the Mahāpradhana Iśvaradēva, and to some other persons.

It is dated at the time of the Dakṣinabhaya-samkrānti or summer solstice, coupled with Sunday and the eleventh tiṣṭi of the bright fortnight of the month Āśāṭha, of the Viḷambin saṅbhakara, which was the third year of the reign of Saṅkama. But the date does not work out correctly. The given saṅbhakara was Śaka-Saṅvat 1101 current. And the given tiṣṭi ended, not on a Sunday, but on Monday, 27th June, A.D. 1178, at about 14 hrs. 34 min. after mean sunrise; while the saṃkrānti also, which occurred on the preceding day, Monday, at about 18 hrs. 58 min., cannot be connected in any way with the Sunday.

TEXT.4

\[
\begin{array}{ll}
24 & \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \text{ janmāḥ } || \text{ Ōm}^6 \text{ Svasti śṛimatu-Kaḷaṭhuryya-} \\
25 & \text{ bhujabhakṣakavratti-Saṅkamaṛdeva-varṣa(rsha)da mūrane-} \\
& \text{ va Viḷaṭubhi-saṃjñyasrada-Āśāda}^5 \text{ sūdha}^7 \text{ ni Adityāvāra dakṣināyana-} \\
& \text{ samkrāmaṇa-parvva-nimittam śṛimun-maṇḍa-} \\
\end{array}
\]

1 Kittel's Kannāṭa-English Dictionary explains bāja, bāḷa, as 'a measure of capacity, the fourth part of a koṭaya or four bhāñas.'
2 The exact meaning of kēru is not apparent.
3 Kittel's Dictionary explains kēru as 'a lead, especially a bullock-lead.'
4 From the ink-impression. This record is not included in the Ormaritrac-Deśa Inscription.
5 Represented by an ornate symbol, both here and at the end of the record.
6 Read Āśāṭha.
7 Read sūdha.
ABSTRACT OF CONTENTS.

The record opens with an invocation of the god Vishnu under the name of Purushottama (line 1), followed (II. 1, 2) by the well-known verse Joyasya-dolakekritam Vishnuh, etc., in praise

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1 Read: Saktisankirti
2 Read: Saktisankirti
3 Metro: Śāhini
4 Metro: Śāhini (Anuśiṣṭī)
5 Metro: Śāhini
6 Metro: Śāhini; and in the following two verses.
of the incarnation of the same god as a boar. It then refers itself to the time of the asylum of the universe (II. 2, 3), the favourite of fortune and of the earth, the Mahārājā and Paramāvār, the supreme lord of Kalājāra, the best of towns, he who had the banner of a golden Garuda (I. 4), he who was heralded in public by the sound of the musical instrument called śaṇura, the sun of the water-lilies of the Kalachurya family (II. 4, 5), he who was successful (teva) on a Saturday (I. 6), the champion against hill-forts, the Kalachurya-bhujabalaka-Chakraveśini, the glorious Sākamādevāravas (I. 8), whose victorious reign was continuing, with perpetual increase, so as to endure as long as the moon and sun and stars might last, at the velvēra of Navile (I. 9), with the pleasure of an agreeable or friendly interchange of communications (with his feudatories) (II. 9, 10). He who subsisted (like a bee) on the water-lilies that were his feet, was the Daṇḍādēya Kēśava (I. 12). The Mahāprabhu of Maṇingavallī (I. 13) was Īśvarāvī. His son (I. 18), a very moon of the ocean of the Harita family, was the Prabhū Mādīrāja (I. 19), whose virtues are praised in the next few lines, with another mention of Maṇingavallī in line 23.

On account of the festival of the sun's commencement of his progress to the south (on Sunday), (coupled with) the eleventh tithi of (the month) Aśādha of the Viśambin savatara, which was the third of the years of the Kalachurya emperor Sākamādevā (II. 24, 25),— at the command of the emperor,— the Daṇḍādēya Kēśimāvyā (I. 26), a very Viśāya among leaders of the forces, and his nephew the Mahāprabhu Daṇḍādēya Brāhmaṇāvī (I. 27), and the Hārūde of the latter, Maṭṭanasa, gave the following religious grants to all the Mahājana, headed by the Mahāprabhu Īśvarāvī, of the agraḥārā of Maṇingavallī (I. 28) which was the seat of their authority, and to the Mālinyas (I. 29) and to

of the five mātras, and to all the people, and to all the castes; namely, at Maṇingavallī (I. 30), if any one should die without sons, his wife, female children, divided parents and brothers and their children, and any kinsmen and relatives of the same gōтра, who might survive, should take possession of all his property, such as bipeds, quadrupeds, coin, grain, house, and fields; and, if none such should survive, (the authorities of the village) should make over that property, as a religious grant, to those who hold the grants of the gods. And they gave, as a vīrgamāya-grant, twenty maṭṭara of land, (by the measure) of the large staff, to the god Sambhikāvavëra (I. 31), in order to do worship after proclaiming the aindra-festival1 and making Brāhmans read who are versed in the Vēdas; this they gave with libations of water, saying that

should not be said in the houses of Brāhmans.

The record then ends (I. 36 to 46), with a mandate to the Aśākārin, the Karana, the Prabhū, the Mahājana, and all the people, to maintain these grants, and with five of the customary benedictive and imprecatory verses.

D.— Of the time of Jaiungi I.; about A.D. 1300.

The writing covers an area about 2'6" broad by 2'3' high. It is mostly in a state of very good preservation. But, from half-way through line 29, all the formal part of the record has been broken away and lost.— The sculptures above it, at the top of the tablet, are, towards the proper right, a kōga, with the sun and moon above it, and a standing figure on each side of it; and towards the proper left, a cow and calf.— The characters are Karanaes, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The formal part of the record, commencing with line 27, is separated from what

1 I am indebted to Mr. Krishna Saraf for some assistance in interpreting the following passages.
2 Apparently, some festival on "the eighth day in the second half of the month Māgadha, and of the mouth Pauha" (see Mercer-Williams' Sanskrit Dictionary, s. v. aindra).
3 The meaning of kōga, line 36, is not apparent.
The inscription is a record of the time of the Dēyāgiri-Yadava king Jaitugī. The introductory portion of it is complete. But the formal part, containing the date and the details of the grants that were recorded in it, has been broken away and lost.
11 [cha] paarānī Rāghavan-anjana-śada teradiṁ śīl-Mallidēvaṁ kula-bhāranaṁ
vīrata-dāndanātha-Sahadevaṁ-aśārdhobhavaṁ vara-vi.
12 rāri-chandana-darthi-kalā-śūri-tanmātram | Ath-ēnisida dāndanātha-
ādikārā-paripāla-vilāsēn-betti(ta) | Vilasita-khedā-kharvada-ma.
13 darma-purāṅgālī-āntu taṁko Nagalīsida dēvamātre(tri)karaṁ-unippā
polaha(m)laṁ-e chata-sahkula-nava-gandha-sāli-vanamāmar e tajed-int-tide tā-
14 [ne] bhāgā-bhila-vānē Taddavādi-vīśa(s)hayān sū-śīvayaḥka-bhāshanāṁ
Chṛtāya śravana-srātī rāṇā Taddavādi-sāsira-
15 vāṁbahā-nīriya kusha-ruchir-dāñkāvya-saṁval dhareṇa Manigavallīyā sēbha(vya)m | Vīravādēn-dāna-lakṣmīśe
Dhāreṇa-pagala-kula-kulam-dipan-nārājī tamdu yita-
16 nēśvara-gaṅgāśaṁ-kṛiti-Harita-kulā-gṛāṇi tūne mukhyav-ag-ire vara-vi-
pañcākṣāta-rāgāgī puṣi Taddavādi-sāsira-devololkākam Mani-
gavallīyanī tān(s)ītūrīya-cūlīnām | Nagalī Manigavallīya mahāprabhu-
Īśvarāyāṁ dāna-lakṣmīśe nīva-vahcchānām vinuta-vāg-vadhug-anama.
18 maṁ viśālānā-kṛtā vagna-pradēva-vanānam nele maṁ[ā]dita[nt]-ittar-śrānām rūge
vibhu Mādhavi-sūtan-udga-Harita-kulā-dōḍhi-chāñ-
adramaṁ-ā Abhināṁ śō[nt]ājāi Madurā-arārd-oreyam kṛṣṭuṁ vāg[ā]rāṁgana-
sabhaṭṭaṁ Madanābhāsita-sadbhāvāya maṁ[ā]dita sā(ā) śvad-yāśo-vibhavam
Karṇānāṁ-dāṣi
tt-anisevaṁ Manikyavallī-putam prabhuś viśhyāta-Harita-gōta-tiṣṭakam Lakṣhmī-
dhavanā Mādavanā | Aṣṭi maṁ[ā]bhāvinaṁ svadbhavaṁ maṁ[ā]bhāvinaṁ-en-
21 tānandē jāvān-r(a)p[ā]jāvān-dhamma-nirmamalā-ṛga(ga)pāṁ śri-vēla-vēdāṁga-
vistarāḷā-sārta-dētha-vihārā-sārta-saṭṭata-srādhyāya-yajas-kṛṣṇy-gurā-pūjā-kāna-vi-
22 pra-paṁchaṭa-haṃchaḍa-bhāmaṁ tēbō-nāv-bhāranaṁ raṁḥjasu[ṃ]nā mahī-sra-
pūram Manikyavallī-putam | Mama-mārggakke maṇi-pradīpaṁ en-
siṭṭ-āchāra-samphattī suṇjān-haṛc[ṣa]dabhiḥ cañḍra-kukṣmiṭāṁ enisītta-aṅgāryya-
vṛga-dviśa(s)ha[ṃ]-gana-darpārdige balpa vajrav inisītta-śchandaṁ tāhyō
24 paraṁ janāṁ bāhpū Manigavallīyā mahādvārakkār[ā]-śvadbhavam | Āchār[ya]n
jyā-kavayaṁ san-śchanda | Vara-vidyā-ni
25 dhi Gauḍēra-munipagchāndu-sāgakuśyapā jīva-Smara-bāgah samucharitra-
vhrdhipi Malayāśa-dānṣu(jīva)tvāsvān-śdāṁ tad-apattama-
[na-jya]nna[ṃ]-nīta[ṇ]-kalā[ṇ]-dharanī-śivūta-Dharmanārdai-muni[ṃ]-
prakāśāyānī jāññāṁ | Òm Sva[ti] Šāmatamahavansāyaṁ śripri[pī]tvāvibhāntaṁ bhaya-lōbbhā-
28 [ca]ya-kula-kamala-mārtta[m[a]nt]ā kamā-praḫaṇḍaṁ nām-adī-prasā ṣa-stim-
sahita[m]kā[nt][ci]śānt[ī]-jūṛa[na]dīvaṇ[ī]-vṛti
tāya-tattā-ābhirvīr[ṛ]śādhipu[ṃ]tvārddhamaṇāraḥ sa-chaṃdrārāκka- tārāṁ

1 Metre: Champakamālī. 2 Read viśaya-vīrā.
2 Metre: Kanda. This verse has already been met with, in A. line 24. In the first word, for caḍurāya, read caḍutraya.
3 Metre: Champakamālī; and in the next verse. The last three pādas of this verse have already been met with, in the verse commencing dānuṣṭhaṇā Sāhuḍāyapaṇāi, in A. line 17.
4 Metre: Māṭhevaṭikīṭā; and in the three following verses. The first three of these verses have already been met with, in A. lines 12 to 24.
5 Read pura-prabha, as in A. line 30. A. has esenam, instead of esenat.
6 A. has gosṭa-cīrāi-šaṅkṛbhāvam, 7 Read bāḍaṁ. It is usual to find this word written aṇḍrvamāśa, with āṛy, not aś, in the first syllable.
8 The remainder of the record is broken away and lost.
Hail! (l. 59) On Tuesday (l. 60) (coupled with) the sixth tithi of the dark fortnight of (the month) Bhadrapada of the Vishu samvatsara which was the sixth of the years of the glorious Kañchacharya Bijjaladeva (l. 59), an emperor by the strength of his arm, the sole hero of the three worlds,— when, headed by the five-hundred Seshusinis of the famous (town of) Ayyavole (l. 61) who were preservers of the strict Baññija-religion, the sixteen of the eight districts (l. 62), and the Garavas of many districts, and the Mukunthandaa, were met together in a great district (assembly) at the royal abode Muniyavalli, and were standing in one place,— and when, headed by the Prabhus of that place (l. 63), the two five-hundreds,³ and the Seftis of the locality, and the Nakaras, and the Seftis who made a business of yielding . . . . . . . . , and the betel-leaf Gátrigas, and the guilds of oilmen, and the dealer of flour and churning-sticks of the Tardevádi thousand, were met together and were standing in one place,— on account of the festival of the vatsipátá of the (sithi called) kapila-cháatí (l. 64), to the god Siddhaliága-Kalidévávara, in order to continue the rites of the god, the Nakaras gave³ half a vina³ per homa on each boil³ of the things which they bought, including rubies and all the stock³ of cotton and the twelve kinds of grain; and the Gátrigas (l. 65) gave fifty betel-leaves per homa on the betel-leaves that they sold; and the loading Seftis (l. 66) gave a vina per homa on the sale of such things, including rubies and all the stock of the twelve kinds of grain, which they imported from outside, and a vina per homa on the paddy which they bought and loaded in the locality itself; and the guilds of the oilmen (l. 67) gave one hañge of oil on each oil-mill, for the perpetual lamp of the god; and the guilds of the weavers, headed by the Gauña,¹⁰ gave five vinas per poll,¹¹ year by year, for the nálu-festival; and the Kottala of the god (l. 68) gave five vinas per poll, year by year, for the nálu-festival, on those who dealt in milk, thread, and . . . . . . . . . . ; and the guilds of artisans gave five vinas per poll of the Karba-cháatí (l. 69), year by year, for the nálu-festival; and the three-hundred of the caste of toddy-drawers (7) (l. 69) gave a handful of dried unripe fruit and a handful of ripe fruit on each basketful that they sold of ripe fruit, . . . . . . . . , and dried unripe fruit; and the basket-makers and mat-makers (l. 70) gave a flower-basket and . . . . . . . . , in order to maintain for ever the . . . . . . at the mafíka; and the groups of the kinsmen of the village-headman, headed by the Gauña himself, gave, as a perquisite of the god, five vinas on each marriage (l. 71), no matter whether of a boy or of a girl, and two báth year by year.

The record ends (ll. 71, 72) with a mandate to the people of the district and to the three-hundred of the caste of toddy-drawers, to preserve this act of religion.

B.— Of the time of Bijjala; A.D. 1165.

The writing covers an area about 1' 8" broad by 1' 11" high. The tablet is broken into three pieces, by a fissure running from the beginning of line 14 to the end of line 9, and by

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1 The modern Aihole, in the Hubung tahôka, Bijapur district.
2 i.e. the five-hundred Seshusinis of Ayyavole, and the five-hundred Maládevas of Mapinávali.
3 Kittell's Dictionary explains kadáfi (which would become gotáfi in composition) as 'a multitude or assemblage, as of fishermen, etc.'
4 Reere and Shankerson's Dictionary explains kárika as 'one who applies a public seal or stamp.'—Whether hitsa and gais are really to be taken as meaning here 'flour' and 'churning-stick,' is not quite certain.
5 i.e. here, and throughout, "agreed to give annually."
6 Kittell's Dictionary explains evas as 'one-sixteenth of a kañça; kápa as 'four annas and eight kañças; and kána as 'the smallest copper coin, a cash.'
7 The same explains hitsa as 'a gold coin, the half of a soñcha (one rupee, seven annas, four cash).'
8 Bhóda seems to be for Bidgáda, 'a pack or bale of goods or merchandise.'
9 Bhájanáda seems to be another form of baññarasa = baññarasa, 'capital, funds; stock, store.'
10 The mention here of the Gauña or village-headman seems rather incongruous.
11 i.e. a captivation-tax of five vinas each.
another from the top of the tablet to about the centre of line 10: but very few letters have been completely lost thereby, except near the middle of lines 1 to 8; and in other respects the record is very well preserved.—The sculptures at the top of the tablet have been so much damaged that it is difficult to make out what they are.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in lines 18, 25, and 26, and the distinct form of the lingual q all through: the virāma is represented by the mark for the vowel u, throughout; and a pointed instance of this is the word śobha, line 4. The average size of the letters is about ½".—The language is Kanarese; except for the two opening Sanskrit verses.—As regards orthography, the only points calling for special notice are—(1) the use of r for ri, e.g. in vrisī, line 24; (2) the use of b for v in byātīpāta, line 20; and (3) a frequent confusion between the sibilants, e.g. in vrisāhka, line 5, and amśaṇaḥ, line 7.

The inscription is a record of the time of the Kālachurya king Bījala. And it registers certain grants that were made to a temple of the god Visuṇa in the form of Channa-Kēśara.

It is dated at the time of an eclipse of the sun on Sunday coupled with the new-moon tīthi of the month Mārgaśira of the Pārthiva saṅvatara, which was the tenth year of the reign of Bījala. The given saṅvatara was Śaka-Saṅvat 1088 current. And the corresponding English date is Sunday, 5th December A.D. 1165, when the new-moon tīthi ended at about 8 hrs. 22 min. after sunset. On this day, however, there was no eclipse of the sun.  

TEXT.

1 Om² Om⁴ [ṭṭṭ] Naṁlāṁ tasmai Varāhāya līlay-ō[d*]dhara[tō ma]ḥiṣa khura-madhya-gatō yasya
2 Mērum⁶ khanakhaṇāyatē || Naṁaḥ ... śrū-vijassad-rāpa-
3 lāvanya-sīradhvē ||(1) gōpjana-manō ... rājānaṁśaṁya Śā-
4 rīgīnē || Om Svasti Samadhigatapametchama[hāsa]buda-mahārājādhi-
5 rāja Kāja(a|m]jara-puravar-ādhiśva[śva]ram s[uvṛṣa-ga]vṛisāh[ā]-dhvajam āmāram[ṛ].
6 ga-tārya-nirgghāsa[sa]ram Kālachuryya-[kula]-kamala-mārttime[kada]nā-
8 gata-vajra-paṇjaram pratapā-Lalīkēṣa[ṛ]ya[ṛ]ram para-[n]a[ha-sabōdaraṇa] gri-
   durggma-ma-
9 Ṽlāṇa chalad-ahka-Rāmaṇa vair-ibha-kaṁṭhiravāṁ niss[a]ṇ[a]mk-malla nām-
   śaḍi-prasa[sa]n[t]i-sa-
10 hitaṁ śrīmaṇa bhujabala-[chakra]va[r]ti[ti] vir-Bij[a]laladēvaru Kalyā-
   naḍa[n]a[n]e[lv]-
11 dīnoṭo sukha-saṅkṣaṭhā-vinō[da]d[n]iṁ rājyaṁ [g]eyya[n*]jtam-[a]ś[ ]
Om Om
12 Om Svasti Yama-nīyama-svādhiḥya-a-dhāna-dhāraṇa-mō[ma]n[am]nāmaḥpā-
   (saṭṭha).
The record opens with invocations of the god Vishnu as the boar (line 1), and as Śaṅkarin (I. 3, 4). It then refers itself to the time of the Bhujabalaha-chakravartin Bijjaladeva (I. 10)—the Mahārājādhirāja who had attained the paśchaminahatābda (I. 4); the supreme lord of Kālaṅjara, the best of towns (I. 5); he who had the banner of a golden Garuḍa; he who was heralded in public by the sounds of the musical instrument called gomavagha (II. 5, 6); the sun of the water-lily that was the Kālaḥuraya family (I. 6)—who was reigning at the capital of Kalyāna (I. 10) with the pleasure of an agreeable or friendly interchange of communications (with his feudatories) (I. 11).

All the Mahājana, headed by Mādīraja (I. 14), the Prabhu of the apabhraṣṭha of Manigavalli, and the Karanaś, headed by the Mahāpradhāna and Daṇḍanāyaka Ammanayya (I. 15),—for the aṅgabhogā, and for the repairs of whatever might become broken, torn, or worn-out, of (the god) Channa-Kēsāva (I. 17), which had been established by Daṇḍeya-Vāsudevanāyaka (I. 16),—on account of the vystipāta of an eclipse of the sun (I. 20) (on Sunday (coupled with) the new-moon tithī of (the month) Mārgśīra of the Pārthiva saṃvatsara which was the tenth year of the Kālaḥuraya emperor Bijjaladeva (I. 18)—gave a plot of cultivable land (I. 20) on the west of the road to Ukkali (II. 21, 22), on the north of the cultivable land called Tuppāraṇa-ggeyī, on the east of the road to (?) Ratākṣiyabbeya-Haṭhakirá, and on the south of the cultivable land called Hārekā-ggeyī. (And) Daṇḍeya-Stiggarasa and Daṇḍeya-Vāsudevanāyaka (I. 23) allotted twelve mātrās, (by the measure) of the big staff, as a sarvanamāsya-grant, in the site of their . . . . . . . . . . . . allotment. For the perpetual lamp of the god, there was allotted one oil-mill (I. 26), as a sarvanamāsya-grant. (And), headed by the

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1 Read Ammanayya; as in line 27.
2 Read ggeyī.
3 Read Channa.
4 Read Bhujabalaha-chakravartin.
5 The modern Ukkal, seven miles to the north-east of Managoli.
6 The meaning of the word daṇḍanāyaka is not known.
Mahāpradāna and Daṇḍādyaka Ammapayya (I. 27), the Kāruṇas allotted one bāla\(^1\) of paddy per ḫēra\(^2\) of their perquisites.

C.—Of the time of Saṅkama; A.D. 1178.

The writing of the whole record covers an area about 1' 11 1/2" broad by 2' 11" high. The tablet, however, is broken into four pieces, of which one, containing portions of lines 15 to 25, has been lost. In addition to this, many of the letters in the two extant upper fragments, which extend as far as line 23, are a good deal obliterated. And it has, therefore, been found convenient to reproduce the text from line 24 only, from which point it is all on one fragment of the stone and in a state of much better preservation; giving, in the abstract of contents, the substance of lines 1 to 23, which can be read quite sufficiently for that purpose, though they cannot be edited in full.—The sculptures at the top of the tablet are, in the centre, a lāga, with the sun and moon above it; on the proper right, a squatting figure, facing full-front; and on the proper left, a cow and calf. The charaeters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in line 25, and the distinct form of the lingual ʤ: the vārāma is represented by the sign for the vowel a, throughout; and pointed instances of this are śrimatu, line 24, and pādātthiṣumādāna, line 41. The average size of the letters is about 1/2. The language is Kanarese; there are ordinary verses in lines 10 to 24, and some of the customary benedictive and imperative verses in lines 40 to 46. The accusative nenter singular occurs both with the archaic m, e.g. dhawamaḥ, line 33, and with the v, e.g. dharmavatavaṁ, l. 38, where, from the use of the anusvāra before the a, we seem further to have exactly the modern form, dharmavatava. In respect of orthography we need only notice an occasional confusion of the sibilants, illustrated by varadda, line 24, and sudhāha, line 25.

The inscription is a record of the time of the Kajachurya king Saṅkama. And it registers grants that were made, by the direction of the king himself, to the Mahājana or Brāhmaṇa of Manigavali, headed by the Mahāpradāna Śrīvaradhā, and to some other persons.

It is dated at the time of the Dakṣipayana-saṅkramaṇi or summer solstice, coupled with Sunday and the eleventh tiṅ Cell of the bright fortnight of the month Āśāhā, of the Villambin saṅvatsara, which was the third year of the reign of Saṅkama. But the date does not work out correctly. The given saṅvatsara was Śaka-Saṁvat 1101 current. And the given tiṅ Cell ended, not on a Sunday, but on Tuesday, 27th June, A.D. 1178, at about 14 hrs. 34 min. after mean sunrise; while the saṅkramaṇi also, which occurred on the preceding day, Monday, at about 18 hrs. 58 min., cannot be connected in any way with the Sunday.

TEXT.\(^4\)

24 . . . . . . . . . . . . janāh || Ōṃ\(^5\) Svasti śrimatu-Kajachuryya-bhujatejāchakravartti-Saṅkamadēva-varās(carsha)da mārana-25 ya Viḷāmī-baṣajayetvārd-Āśāhā suṣṭhānā 11 ādityavāra dakṣipayana-saṅkramaṇa-parvva-nimittam śrīman-mahā-

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\(^1\) Rend: Aṣhāhā.
\(^2\) Rend: śala.
\(^3\) The exact meaning of mālga is not apparent.
\(^4\) Kotel's Kannaṭa-English Dictionary explains bāla, bāla, as 'a measure of capacity, the fourth part of a kolec or forty arars.'
\(^5\) Kotel's Dictionary explains ḫēra as 'a load, especially a bullock-load.'
\(^6\) From the Ink-Impression. This record is not included in the Carnatico-Dēva Inscriptions.
\(^7\) Represented by an ornate symbol, both here and at the end of the record.
INSRIPTIONS AT MANAGOLI.

26 pradhānaṁ hirinya-đānjànayaṁ dānànta-Nārāyaṇaṁ āśrīmatu-Kēśimaye-đānjànâyakarnuṁ a-
27 vara myūdumam āśi(śrī)man-mahāpradhānaṁ Brahmadēva-đānjànâyakarnuṁ avara hergaḍe Matṣavararuṁ čakhravartti-
28 ya āhīkeṇyaṁ tumm-ālkeya āśrīmed-uttamad-aghraharaṁ Manigavallīya mahā- prabhuv-śivarađeva pra-
29 mukhav-śāśțha-mahājanaṁgalīgam mulāgarīgam patichamaṭa . . . . . . . .

26 ligam samasta-prajegalīgant sama-
27 stā-ṭāṭi-varggakam dhārā-pūrvvakaṁ-mādī biṭṭa dharmav-emt-emdage [1*]
28 Manigavallīya-apatṣikara saitar-apped-avara dvipa-
29 di-chanṭuṭpadid-dhana-dhānya-grit(ṛ)iha-kabēṭēṛv-emb-inituman-ātana strī-mahāyav-

30 āgni hergaru-makkalun
31 vihaṭkara-nilīa tāyī-teṣṭaṇaṇaṁmadir-avara makkalun a . . . . gīlū jātī gotra ant-aivar-olag-ar-idda-idda-
32 dāvare kalen-koṇabhar-ānt-anibhar-olag-aruś-illād-idda[r-s]ppad-a dhanaṁmahā dēva-
33 ṭātv-āgni kuduvāra Shambikēśvarā-dēvageṛ ghiye-ke-[k]la māttrā vippatūmaṁ aśinaṁvarvamāh koja-
34 ndiśi vēṇa-paragarp-appa bhrāmanaṁ-gaḍiṣi pū[j]jaśaṁ sarvva-namaṣṭya[ye]v-āgni koṭjaru bhrāmaṇa
35 manegaḷaḷa kēla hēlā-agad-emdu dhārā-pūrvvaka[m]n-[m] mādī biṭṭaru [1*] ḍāṭṭi dharmam-[m]gaṇaṁ adhikā-
36 ri karapam prabhū mahājanaṁgalun samanta-prajegalanuṁ sāsana-maryādeylīnd-
37 raṇa pratipālīru [1*] ḍ dharmavavāmu-ār-anūnum kīṭiśiḍar-[p]paḍuṁ śrī-śeṇa-
38 nāṣyaśu v[y][y]jaṭāṭe-sankrama- sērīyagalaṇadala kōṭī-kaviyamunā mā[ō]ṛvatīr-sēsira-bhrāmaṇarumāṁ sva-
39 hastadiṁ koṇaṁ ma-hēpēṭakavan-śeyuvāru || Śōka || Śāmāṇyaṁyām dharmam-aśētuṁ-nir(ni) pūṇāṁ kāḷī-kiļū pūṇāti bha.
40 [va]jjībhiḥ sarvvaṁ-ētāṁ bhaṅgina[m]n[ā*] pārṭbhīvāndhraṇā bhāyō-bhāyō yāchāte Rāma-
41 crahamdra ṣaiva-[dattā*]ṁ parādattā|m[ā*]ṁ
42 va yō harēttita vasunāḥbhiḥ[m] nānē sāhēṭir-vvāraṁ-saḥṣaṅchāṇī viṣvānāyāṁ jayatē krīm|[h*] || Gaṅgesāṅgar-vā-Ta-
43 munāsaṅgamaṇaṁ Valanādī Gayey-emb-śrīthāṅgalaṁ-gaṇapita-sadāvī(ddv)ja-
44 puṅgavā-gōkulumā[n-s]-
45 lidān-śe[r]lidān-śe[r]ānāṁ || Śāsanaṁ id-āvud-enliya śāsanaṁ-ār-śivatā Ṗe salisuṇev= ānīb叽 sāḍ)aśanaṁ-savarnāṁ pā[r].
46 kan-ā sakaḷaṁ rauvarakke galagalaṁ-ilijun || Īe[r*]ye[y]r-akke ganaṁ akk-ār-āy-sa[n]samakke nāṇa-kōṭatēyer-akk-āk[ā]-
47 r-ār-ē dharmaman-ālīḍaṁ vērānt-re[r] rauvarakke galagalaṁ-ilijṇu || Maṇigala-
48 mahā-Śrī ॐ [1*]

ABSTRACT OF CONTENTS.

The record opens with an invocation of the god Vishnu under the name of Purushottama (line 1), followed (ll. 1, 2) by the well-known verse Jayaṭi-dvīshāktaih Viṣṇuḥ, etc., in praise

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1 Read chakshubpadi. 2 Read kavilevanaṁ. 3 Metro : Śīlīn.  
4 Metro : Śōka (Anushtubh). 5 Metro : Kanda ; and in the following two verses.
of the incarnation of the same god as a boar. It then refers itself to the time of the asylum of the universe (II. 2, 3), the favourite of fortune and of the earth, the Mahārāja-dvarāja and Paramēśvara, the supreme lord of Kalāṇjara, the best of towns, he who had the banner of a golden Garuda (I. 4), who was heralded in public by the sounds of the musical instrument called damaruṅga, the sun of the water-lilies of the Kalachurya family (II. 4, 5), he who was successful (even) on a Saturday (I. 6), the champion against hill-forts, the Kalachurya-bhujabala-Chakravartin, the glorious Saṅkamādeśvaras (I. 8), whose victorious reign was continued, with perpetual increase, so as to endure as long as the moon and sun and stars might last, at the nedendya of Navilo (I. 9), with the pleasure of an agreeable or friendly interchange of communications (with his feudatories) (II. 9, 10). He who subsisted (like a bee) on the water-lilies that were his food, was the Daṇḍākīpa Kāśāva (I. 12). The Mahāprabha of Maniṅgavallī (I. 16) was Īśvarādeva. His son (I. 18), a very moon of the ocean of the Harita family, was the Prabhū Mahārāja (I. 19), whose virtues are praised in the next few lines, with another mention of Maniṅgavallī in line 23.

On account of the festival of the sun’s commencement of his progress to the south (on) Sunday, (coupled with) the eleventh tithi of (the month) Āṣāhāsa of the Viṣṇubhrana, which was the third of the years of the Kalachurya emperor Saṅkamādeśa, (II. 24, 25),—at the command of the emperor,—the Daṇḍākīpa Kāśīmaya (I. 26), a very Naḍya among leaders of the forces, and his nephew the Mahāprabha and Daṇḍā-

The record then ends (II. 36 to 46), with a mandate to the Aṇṭikdras, the Kāraṇa, the Prabhū, the Mahājana, and all the people, to maintain these grants, and with five of the customary benedictive and imperative verses.

D.—Of the time of Jaitagi I.; about A.D. 1200.

The writing covers an area about 3' 6" breadth by 2' 3" high. It is mostly in a state of very good preservation. But, from half-way through line 29, all the formal part of the record has been broken away and lost. The sculptures above it, at the top of the tablet, are, towards the proper right, a Nāga, with the sun and moon above it, and a standing figure on each side of it; and towards the proper left, a cow and calf. The characters are Kāraṇase, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The formal part of the record, commencing with line 27, is separated from what

1 I am indebted to Mr. Krishna Sastri for some assistance in interpreting the following passages.
2 Apparently, some festival on "the eighth day in the second half of the month Margaśīra, and of the month Pauha" (see Meier-Williams’ Sanskrit Dictionary, s. v. maṅgala).
3 The meaning of Ṛṣṭa, line 86, is not apparent.
proceeds it by a blank space about four inches high; and, though written apparently by the same hand, it was probably put on the stone at a subsequent time. The characters include the distinct form of the lingual ṣ all through. The virāna is represented by the sign for the vowel u and pointed instances of this occur in pogaḷakā, line 15, and chāmbhada-brāhmaṇya, line 22. The size of the letters ranges from about 6½ to 9. The language is Kannarese; and lines 1 to 25 are all in verse, with a few short connecting prose links. The accusative singular neuter in ṇ occurs in praddhānam, line 18. In lines 12, 15, we have two rather peculiar or unusual words; kharvaṇa = kharvaṇa, karaṇa, which apparently means a market-town; and maṇḍana which I do not find in any dictionary, but which must denote some other kind of village. — In respect of orthography we may notice (1) the use of ṛ for ṛ, throughout; (2) the use of b for v in braja, line 9, sēyam, line 15, and bratikarnam, line 25; (3) the use of v for b in dōrvaṇa, line 8; (4) a good deal of confusion between the sibilants, illustrated by viṣayam, line 14, saṣṭi, line 17, and ś Turaka, line 25; and (5) the doubling of ṭ before y, — very exceptional at so late a period, — in apattya, line 25.

The inscription is a record of the time of the Dēvarūtīr Yādava king Jaitugī I. The introductory portion of it is complete. But the formal part, containing the date and the details of the grants that were recorded in it, has been broken away and lost.
[Vol. V.


13 dahā-paraṅgulām-āhitā āraṅgulām ol-aggulasā daṇmātrē(ṭs) kāv-senippa polaṅgulām e cū hūtā-sukālā-rūv-aṇāha-sālī-vanānam teṇed-unite tāī

14 [ne] bhūga-bhūtalav-[en] Taddavādi-śīs(sha)yam sa cū — viśayakābhūshanalī || Chāturaye 1 saha-sārata rātrājīpa Taddavādi-saśīra-

15 va-ahī nārya kuocra-rāsīr[a]-kaṅkāv rav-zanśi dhārege Manigavallīya śēhyav(ya)ra || Dharā 2 pōgualasē viṅpa-kuṣa-dīpan-unāpērīji tamdu yitta-

16 nāśara-ghaśāsam-[a]r[j]īta Harīta-kaḷ-ōgnavi tāne mukhyav-dāg-īre vara-vipra-

17 pāchaśa-sātama-lakṣhāma niṣa-vaśāhamām vimuṭa-vāṛdāya-śāna-

18 maṃ viśālā-kṛttikā gagana-pradesavam-apama nele madīdan-uṭtārōttārān mige vihū Mādākāya-savū-viṅpulā-Hairān kal-dōdhī-chāma-


20 sukaḥgavatam Madhānar-āṇādaṃyam mādhita sa (sa)śrād-yāśo-vihāhavam Karṣāyana-unīśī.

21 tū-ṇuṣāv dū Māṃkīvallī-paraṃ prabhā viṇyātā Harīta-gotra-śālakam Lakṣmī-

22 dāvanā || Alliya mahābhajanaśyaṇāvavavah māhīmey van-

23 t-ōndāc[ca] || Vara-vrūn(r)[n]a-vārma-vaḥrama-nirmam[ca]-ṛga[ga]r[na] śrī-vēda-vēdānga-

24 vistarā-śāstra-artha-vihaśā-sara-sata-saṅvihāya-yajāsa-kriyā-gha-ōkāra-vi-

25 pro-paṃchaśa-chaḥchadē-brāhmaṇa-tējō-nay-ābhāraṇām rājjasu[ṇ]a[ṇ]a mahl-suva-

26 paraṃ Māṃkīvallī-paraṃ || Manu-mārggakke maṇi-prātipav eni-

27 sīt-śākara-sūnpattī sajana-harś(rah)-ādhīhe caḥindra-tākṣhāyī-enisītū-śaṇḍārayav ugra-dvīsap(sha)dipaṃ-ganur-darpā-grēḍige bhalu ṛṣṭū enisīte-ṛṇāṇaṁ bhalo

28 paraṃ janaṛ bāṇopa Māṇingavallīya mahīḍevarkkal-sainīṛavvanā || Agha[ṛ]-[ṣ]ravavavavavvam-ōnt-ōndāc[ca] || Vara-vīcyā-ṇī-

29 dhi Gajendrav-munipāṅ-gām-aṅga-śīvaṭ[ṣa]ya[ṃ]na jita-Samaḥ-bāpana suchāturatn-


31 [n]ayu[ṃ][aurusam] nāṇa-kaḷā-kūvidān ḍharmī-ṭīrṣṭa-Dharmārāṇi-muni[ṃ]purāṇānukhyāyamānām tālādā ||

32 Om Śrīṣi Śamataḥbhuvanānāyam śrīpūrī(prī)yīrvallabbham bhayā-lōbhah-

33 ducitāhām Y[ṣ]-

34 [d]ya-vai-kai[ṃ]-maṇta[ṃ][ṛ]ṣi[dama] kadaṇa-praḥmaṇaḥ nāṃ-ādī-prasaṣ(ṣa)stī-


1 Meter: Chaṃpakamalī.
2 Read viśaya-ṇīka.
3 Meter: Kacca. This verse has already been met with, in A. line 24. In the first word, for ohatrāya, read ohatrāya.
4 Meter: Chaṃpakamalī; and in the next verse. The last three gāda of this verse have already been met with, in the verse commencing dhāre pogaḷalā Chaṭṭakya-patī, in A. line 17.
5 Meter: Matēbhāvīkṛtā; and in the three following verses. The first three of these verses have already been met with, in A. lines 19 to 24.
6 Read pūrṇa-prakāśa, as in A. line 20. A. has eniścenać, instead of eniścenać.
7 A. has gūdra-viśām-Lakṣaṇādharanām.
8 Read bhūya. It is usual to find this word written aṇyāna vṛmaṇa,— with ay, not at, in the first syllable.
9 The remainder of the record is broken awak and lost.
ABSTRACT OF CONTENTS.

The inscription opens with a verse, occurring also in A., which mentions the mountain Mandara (line 2). It then mentions Jambudvipa, or the central division of the world (1. 3); and then, again, the mountain Mandara, to the south of which there is the land of Bharatadevāra or India, in which there is the country of Kuntāja (1. 4). The ruler of that country, born in the race of Yadu (1. 5), was Bhilama (1. 6). And his son was Jaitugidēva (1.) (ll. 6. 7), also called Jaitapāla (1. 7), who conquered the Gurjaraś, the Pāṇḍyas, and the Caujas, and the countries of Lāṭa (Lāṭa) and Gauḍa (Gauḍa, part of Bengal). One of Jaitugī’s officers was the Daṇḍavādaḥa Sahadēvā (1. 8), who defeated the leaders of the forces of Māḷava, Kaḷīgas, and Pāṇḍhālaka (1. 9), of the Tūrushedaka, and of Nēṇālaka. And Sahadēva’s elder brother was Mallidēvā (1. 11), who also held the post of Daṇḍēśa (1. 12) or Daṇḍṇaḍēthā. His authority appears to have been limited to the district known as the Taddavāḍī thousand (ll. 14. 15). In that district there was the town of Māṇiγavālī (1. 15) or Māṇiγavālī (1. 17), which Īśvaraghalisāna, of the Harita family, had presented to the five-hundred Brāhmaṇa (1. 16). And the Mākaṇḍvākh of that town was Īśvaradeva (1. 17), son of Mādīṛa, a very moon of the ocean that was the Harita family (1. 18). The record then mentions a Prabhu of the town of Māṇiγavālī (1. 20) named Māḍhava, of the Harita gōtra,— evidently identical with the Prabhu Māḍhīra, son of Īśvaradeva, who is mentioned in C. line 19, though the verse used to describe him here is that which in A., lines 19, 20, is applied to his grandfather Māḍhava or Māḍīṛa, the father of Īśvaradeva. It then proceeds to recite the virtues and accomplishments of the five-hundred Mākaṇḍvānas or Brāhmaṇas of Māṇiγavālī or Māṇiγavālī (ll. 20 to 24). And this part of it concludes by telling us that, in the lineage of the Ārāvāṇa, there was a certain Gauḍa (1. 25); his chief disciple was Mālayāja-Jhāravīṣi, and the son of the latter was Dhararavīṣ (1. 26).

The formal part of the record commences with line 27. The name of the king, in line 28, is almost quite illegible. But he is described as belonging to the Yadava family (ll. 27. 28). And the superscript i near the end of line 28, clearly discernible in part and at just the place where it should be, enables us to recognise that the inscription is a record of the time of Jaitugi I, himself,—not of one of his successors.

No. 4.—FOUR PILLAR INSCRIPTIONS OF EASTERN:
CHALUKYA CHIEFS AT SRIKURMAM.

By E. HULTZSCH, PH.D.

The Vishnu temple of Kārmēvara at Śrīkūrmam near Chiccole in the Gaṇgājām district contains many inscribed pillars of hard black stone, which have successfully withstood the influence of the climate. Most of their inscriptions are consequently in much better preservation than other stone records in the Telugu country. Four of the pillars bear the subjoined four inscriptions of three chiefs who profess to have been descendants of the Eastern Chālukya king Vīmalaśitya (A.D. 1015 to 1022) (A. vers 1) and of his son Rājarāja (A.D. 1022 to 1063). This king resided in Rājamahēndrapatana (A. v. 4) and is said to have translated with the help of scholars the history of the Bhārata race into Telugu (Sīd v. 3). Here we have an important epigraphical confirmation of the tradition according to which Nāṇyanābhaṭa, the first Telugu translator of the Mahābhārata, wrote his work at the direction of Rājarāja of Rājamahēndrī.1

A descendant of this Rājarāja was Vijayāditya (I.) (A. v. 6). The latter had a son named Rājarāja, who was the minister of Viranarasiṅgha (A. v. 7). This Rājarāja had two sons, viz. Vijayāditya (II.) (A. v. 9) or Vijayāraka (D. v. 1) and Puruṣottama (B. v. 1, and D. v. 2). Puruṣottama’s son, Jagannātha or Viśvanātha, was a vassal of Virabhānudēva (C. ll. 11 to 15). For Vijayāditya II. we have the date Śaka-Saṅvat 1195 (A.), for Puruṣottama Śaka-Saṅvat 1199 (B.) and 1240 (D.), and for Jagannātha Śaka-Saṅvat 1231 (C.). Consequently king Viranarasiṅgha whom Rājarāja, the father of Vijayāditya II., served as minister (A. v. 7), has to be identified with the Gaṅga king Viranarasiṅgha I., whose reign ended 18 years before that of his grandson Viranarasiṅgha II., the 21st year of whose reign corresponded to Śaka-Saṅvat 1217.1 Virabhānudēva, the sovereign of Jagannātha or Viśvanātha, is identical with the Gaṅga king Virabhānudēva II., the successor of Viranarasiṅgha II.2

The alphabet of the four inscriptions is Telugu. The language of A. and D. is Sanskrit verse, and that of B. and C. Sanskrit verse and Telugu prose. A. records that Vijayāditya (II.) granted twenty-five cows, the milk of which had to be used for glue to feed a lamp in the temple. B. contains a similar grant of fifty-two ewes for a lamp by Puruṣottama.

C. consists of 49 lines, of which I am publishing only lines 1 to 15 and 28 to 30, omitting two passages in Telugu prose, which enumerate various offerings and the persons among whom they were distributed, and one imprecatory verse (śrś-a-dāśā etc., 1. 47 f.). The inscription records a grant of 40 half-pagodas (niśka, 1. 4 f., or gaṇapāda, 1. 38) by Viśvanātha for providing offerings to the god. D. was composed by the poet Nyāsinī (1. 6 f.) and states that Puruṣottama granted a golden necklace to the god.

A.—Dated Śaka-Saṅvat 1195.4

TEXT,6

East Face.

1 लक्षित [स] जीर्णमृत् पुरा कविकौशलसंवेदी सहायया: [8] चाकुः
2 क्षिप्रदानतिवापि वृपाप्रेयी: [1] एक एव नमोदेये
4 तथा च स्विलंबितः [9] तनाचार्युस्मविन्धीप्रलय[1]—
5 त्रिपावः[1] गीर्जाजराजृपति: प्रविलासकीर्ति: दयारौरि
6 भिक्षाद किल मृत्यजालसारंभीष्टार्था वसि:
7 राजासरः [3] देविमतनुपपानिः[18] राजमाइः
8 द्वापरिः [1] खिलोपि वेंशा कांचि राजा वश्यः
9 तके [4] गंगामयविहींद्र क विचये नायोवासः

1 Journ. Bengal As. Soc. Vol. LXV. Part I. p. 270. According to p. 293, verse 66, Bhāmadēva I., the father of Viranarasiṅgha II., married Jakaladēvi of the Chalukya race, who was probably a relation of Vijayāditya II.
3 Thus in l. 8 f. of the Telugu portion. The Sanskrit portion (l. 9) has only fifty ewes.
5 From inked etchings, prepared by Mr. H. Krishna Sastri, B.A.
6 Read सं मृदुः.
7 The समुद्र stands at the beginning of the next line.
8 The ग्री of म्रिप्प is corrected from ग्री; read “कीचि”.
9 The य of राजस्ति was first omitted and then inserted below the line between क्ष and च्य. The समुद्र stands at the beginning of the next line.
10 The समुद्र stands at the beginning of the next line.
North Face.

10 शेषया यस्तम्योरिजीतमातातितः(:) पाठी-  
11 द्वृङ्गेऽनृणाः । भासेरे तत्तत्तोन्मदितिवुद्धा-  
12 नातुमः[*] गोतमाः प्रवजीतनिष्ठााः पाबलीनिग्ला-  
13 निष्प्रकृतिर्जतांसर्गः । [५*] तवसे बिवज्या-  
14 दिल्य द्रमः ख्याता नृपोभवः । मात्रायससुदा[विय]  
15 बिजयोनिनिवेतनः[१] । [६*] तभाश्वातः राजेन्द्र राजाय-  
16 जः द्रमः भूमितः[२] । मंचः चोरूतिर्खः वाचछपतिः-  
17 हामतः । [७*] तव सुखसरायानविदिक्तिहामविवाम: । [८*]  
18 जानाति विद्यां वेशम् सुशे रक्षारोयसः । [८*]

West Face.

19 खत्त वीशाश्वः सत्तिबिमभूसतिहः[३] तुवाहः । बखः  
20 है सीमावरे सितुवः [मेत]ः कृपीनाधिहः पिताः । पाव-  
21 द्राक्षेपाय पंचीर्वस्यामः (ः) वाचछपतिः सिवः । श्री-  
22 यः [कुमारकुमारलिंगिविध्वस्तिहसनास्वभीः]३ । [८*] निः-  
23 सं निवोक्षेतस्वीमेहस्वाविविहितुदिवमः । [१*] धामिषरिषि चबावियः  
24 पालनियः[३] प्र[व]ः[वत]ः । [१०*]

TRANSLATION.

Hail! (Verse 1.) There was born formerly in the race of the Moon a glorious (and) renowned chief of princes, the Chālukya emperor Vimalāditya.

(V. 2.) As in the region of the sky the moon alone is possessed of splendour (and) subdues (her) enemies—the flowers of the day-lotus, thus (was) he on the circle of the earth.

(V. 3.) From him was born the glorious king Rājarāja, whose fame was very great, whose lotus-feet were worshipped by princes, (and) who, together with scholars, it is said, translated into Andhra (i.e. Telugu) the history of the excellent Bhārata race, which is the essence of all Smrītis.

(V. 4.) Though residing in Rājamahendrapattana, which was crowded with princes who had come to worship (him), (his) throne on the surface of the (whole) earth which was covered by (his) Instra.

(V. 5.) He whose pair of feet was illuminated by the splendour of the gems on the heads of rival kings, produced on gods the impression of a fresh great ocean by (his) army; on

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1 Read निवेतनाः.
2 Read भूमितः.
3 Read तुवाहः.
4 Read चोरूतिः.
5 Read नृपोभवः.
6 Read जानाति.
7 Read निवोक्षेत.
8 Read पालनियः.
9 Read प्रवतः.
10 Read स्वाविविहितुदिवमः.
11 This punctuation is expressed by some ornamental symbols.
men that of a collection of clouds, formed by the mass of the dust rising from that (army); (and) on rivers that of a shower of rain by the rutting-juice trickling from the huge temples of its (viz. the army's) elephants.

(V. 6.) In his race was born a prince called Vijayāditya, who belonged to the excellent gotra of the Mānesvānas (and was) the abode of the goddess of victory.

(V. 7.) From him was born a moon among kings, named Bājarāja, who resembled Vāchaspati in great wisdom (and was) the minister of Viraṇśeśvara.

(V. 8 and 9.) His son, the noble emperor Vijayāditya, who was a moon in the ocean of the Chālukya race, whose great valour was equalled (only) by (Indra) the lord of the gods, who understood (i.e., fastilished) the desires of scholars, (and) who resembled the mine of gems (i.e., the ocean) in virtue, gave for ever, in order to obtain the objects of (his) desires, ten pair and five (i.e., twenty-five) cows (which had to supply ghee) for a lamp, to the great lord of Kūrma,—hail! in the prosperous Sāka year measured by the arrows (5) the treasures (9), the moon (1) and the earth (1),—(i.e., 1195),—while the sun stood in Tula, on the day of Rudra, on a Wednesday combined with the bright (fortnight).9

(V. 10.) By (all) pure-minded Vaishnavas and by (all) villagers who know the law, this charity should be for ever assiduously protected.

B.—Dated Saka-Saṅvat 1199.4

TEXT.

1 सख्तम वीरभद्रकरे ॥ [भव]निर्विद्विमीणौदिक्षमितिविदापति ॥ कामतः॥
2 मुहर्मित्रोरंचतारागणी [५] एक्तं राशि अनुवा वाच्यं ॥ गुणितिः ॥ चिबोखः ॥
3 ्पिरितीष्ट्यैतरां [म]िरतं दुस्तू सर्वाधिकारिनः ॥ इति ॥ यजराण ॥
4 अजा: । [५] महा ब्रह्मांदव ॥१० १२७ ॥ युवेन्द्र वीरभद्रम [१४] धेम्वर ॥१९
5 इनवंदितयम् संतसिम् चलबुलिका [१७] जनासेविनः ॥ की-
6 हुक अहेतुमतंबिनंकवसिते प्रदिप्त गोतिः वल्ल एवति-
7 रेव [१७] इ च ध्रमसु वैशवरचः ॥

TRANSLATION.

(Verse 1.) Hail! In the prosperous Saka year measured by nine, the treasures (9), the earth (1) and the moon (1),—(i.e., 1195),—the virtuous prince Purushottama, the son of the

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1 The author of the inscription uses, instead of Mānes, the form Mānasya, which is due to a wrong etymology, as Harissa, above, Vol. III. p. 256, note 4.
2 J. E. Brähmapati, the minister of Indra.
3 On this date Professor Kiilhorn remarks:—"The date did not fall on a Wednesday in Saka-Saṅvat 1195 current or expired. The date corresponds, for Saka-Saṅvat 1195 current, to Tuesday, 4th October A.D. 1272; and for Saka-Saṅvat 1195 expired, to Monday, 28th October A.D. 1273. So the probability is that Saṃsvārā (l. 20), on a Wednesday, is wrong for Saṃsvārā, 'on a Monday.'
4 No. 259 of the Government Epigraphist's collection for 1898.
5 The word न is written on an erasure.
6 The four syllables शुर्धिरी seem to be written on an erasure.
7 वरेच्छन. Read विश्रुतम्.
8 अयुक्तम्. Read तिः।
9 In the place of this sign of punctuation, which is superfluous, the figure ‘1’ had been originally engraved.
10 The first and third figure of '1195' are engraved on an erasure.
11 Read जान.
12 Read द्रुप. Read द्रुप.
glorious Rājarāja, gave, for the greater increase of (his) prosperity and fame, fifty excellent ewes (which had to supply fleece) for a lamp, as long as the moon and the host of stars endure, to Mura’s enemy (i.e. Vishnu) who has the form of a tortoise.¹

(Line 4). In the Śaka year 1199, the emperor Purushottamadeva, the son of Rājarājadēva, gave to the god who is the lord of Śrīkūrma fifty-two ewes, in order to keep a perpetual lamp (burning) for ever.

(L. 7) This charity is placed under the protection of (all) Vaṣṭhapāvas.

C.—Dated Śaka-Samvat 1231.²

TEXT.

South Face.³

1 स्विन्नि वीमायवन्य श्रीमुण्डलिर चा[खु]-
2 [खु] मपूवी मारी कौतियाबत्य सुर-
3 गुरिक्रवो ब्रजंतरमया विश्री: [¹*] प्रादा-
4 तैं सिंहासनों दमहुगण्डयुग नि-
5 यमाचेवृत्तां ¹अमोच्चानुवंशोऽधी-
6 दृश्युदितिवराहिजानायमियापाव ¹[II 1*]
7 ¹अनलुण्णायायत्वायन श्रीकाश्मात्यन् ¹
8 क़ला ²कुम्भ(स्त्री) परोक्षर ²भक्तुर्विन्दािवास[¹][¹] [वि] हि: ।
9 सूयादी दृष्टान्ताविजयवाजिस्माित्मािववत्तािको वी-
10 गुणीनमगिन[वि] पत: इत्याय संयोग्य । [²*] स्विन्नि वीमायवन्य-
11 मुहु ¹१२१ पुणं[वि] श्रीमग[व]यादेव विज्याराजसंसून्यरु-

East Face.

12 तैं [¹]यू याचि कन्यकु खु मुहसार्वस् वीमानववािपोजी[व्य]-
13 नंगारि वेदसरतुंधु िक्षुपािकामि चारुसिंहावसुन्युः-
14 न मानयसुः ः ¹शूक्षचांचदायीयानमिरि ¹सुपुरुषेः-
15 न श्रीविष्णुवच्चायावय दमहुगण्डयुगारेिखेये[¹]मिव्वः¹²
16 िमियु बुच्चिपििमिगिनु¹² गाया । । । । ।

¹ Komaṭa is synonymous with Kūrma, from which the name Śrīkūrma is derived.
² No. 382 of the Government Epigraphist’s collection for 1896.
³ The figure of a bear— the crest of the Chālukyas — is engraved on the left of lines 1 to 6.
4 Read गारावर. ⁵ Read श्रीमचालन. ⁶ Read श्रीसमाप.
7 The engraver has placed horizontal lines over the three syllables लीवृ in order to show that they have to be omitted.
8 Read भक्तुर्विन्दावर. ⁹ Read श्रीसमाप. ¹⁰ Read श्रीसमाप.
9 The स of झुः is entered below the line; the second part of the य of यान stands at the beginning of the next line.
¹² Read श्रीसमाप.
North Face.

28 चालुक्यानायिनि मंडारसुन् विन्दुः गंधसाङ्गु ४० [r] रूः अक्षुः.
29 तु चालुक्यानायिनि मंडारसुन् विन्दुः स्वयमाविज्ञाप्तिकांशायम् च.
30 चालुक्यानायिनि [r] च.

TRANSLATION.

Verses 1 and 2. Hail! In the prosperous साκा year containing the moon (1), the qualities (3) and the sun (12),— (i.e. 1231),— in the bright fortnight of the month of अश्वार, on the कांतेय-तिथि, on a Thursday,— having founded (in the temple) of the lord of कृमपुरि, who is an ocean of divine love, the sinless (and) wonderful rite (called) “the holy (rite of) जिय्या-विश्वानाथा” after that moon in the ocean of the glorious चालुक्या race, who was named विश्वानाथ— he (the विश्वानाथ) gave to विश्व, the lord of कृमि, ten double pairs (i.e. 40) विरा (us) सेितुरार-श्रोत्तर, which is to continue as long as the moon and the stars, (and) which may confer prosperity on this (विश्वानाथ), the crest-jewel among सानात्तान, who surpasses (Indra) the enemy of दत्त’s sons in prowess, (and who is) the son of the glorious दत्त, prince पुरुषोत्तमाना! 

(Line 10.) Hail! In the [3rd] year of the victorious reign of the glorious Jagannathā-धेव, (which was) the prosperous साκा year 1231, on Thursday, the 5th (तिथि) of the bright (fortnight of the month) of कन्या,— while the glorious विरा-जिय्या was ruling,— the glorious विश्वानाथावेदेव-जिय्या, the virtuous son of the glorious पुरुषोत्तमादेव-ज्ञ्य्, who was a चालुक्या emperor (and) belonged to the गोवर्धन of the मानव्यास, paid 40 गांवाचंड as the treasury of the lord of चालुक्या, ......... in order to obtain for himself long life, health, wealth and prosperity, and an abundance of sons and grandsons.

(L. 25.) May this charity belong to the lord of चालुक्या, as long as the moon and the sun exist, (under the name of) “the holy विश्वानाथ-श्रोत्तर.”

D.—DATED SAKA-SAMVAT 1240.7

TEXT.

1 ची: [r] सीमामध्ये सममनुः भूष राजाराजदेवसतातासमभिसतो न्ययः.
2 प्रतारसतःः । तथूतारसिज्जिद्विज्ञाप्तिवकाः संसारे—
3 चरित्रविशिष्टेऽसौ धलः । [r] तथूताः पश्चिमः पश्चिमविहितोजः

1 Read नामः. 2 Read रूः. 3 Read 3वनि. 4 Read वनस्पतिः.

5 Regarding this date and the corresponding one in the Telugu portion (11. 10-12) Professor Kloehn remarks:— “I have not found कांतेयa anywhere for 5 (or any other number); but taking the date to be Saka-Samvat 1231, Thursday, the 5th (तिथि) of the bright half of the lunar month अश्वार and the solar month of कन्या, I find that it is incorrect for Saka-Samvat 1231 current and expired (as well as for 1230 current and 1232 expired). It would correspond, for Saka-Sahvat 1231 current, to Friday, 20th September A.D. 1308, when the 5th (तिथि) ended 23h. 29 m.; and for Saka-Savat 1231 expired, to Tuesday, 9th September A.D. 1308, when the 5th (तिथि) ended 23h. 5 m. So the date is of no value.”

6 This technical term appears to mean a fund for defraying the expenses of the rite founded by विश्वानाथ.

In l. 29 below it is called श्रोत्तर-विश्वानाथ-श्रोत्तर.

7 The term श्रोत्तर is probably a tadbhava of विश्वानाथ, ‘roasting.’


9 Read सम्मयुः. 10 Read वाचिच्ये.
TRANSLATION.

Prosperity! (Verse 1.) In the race of the Moon was born on earth king Rājaraja, an emperor among princes, who was beloved by good people. His son (now) a victorious, righteous (and grateful) king, named Vijayāraka, whose conduct was pure.

(V. 2.) His brother, the virtuous king Purushottama, gave to the merciful lord Nrila (Vishnu) who is pleased to reside at Śrīkūrma, (and who is) a giver of virtuous men, a heavenly, charming necklace, made of seven wishkas of gold, in the Śaka year containing the sky (0), the ages (4) and the sans (12),—(i.e. 1940),—in the month of Nabhas.

(Lines 6.) This eulogy (pradasi) was composed by the poet Nyāsiṇha.

No. 5.—TWO GRANTS OF DADDA IV. PRASANTARAGA;
[CHEDI]-SAMDVT 392.

BY G. BÖHLE, PH.D., LL.D., C.I.E.

I here re-edit the two inscriptions of the Gurjaras chief Dadda IV., which were discovered in 1995 by Mr. Vithal Nagar of Baroda. At my request, Dr. Hultsch obtained the originals from the owner, Dheid Narayan of Saṅkhēda in the Baroda division, through the kind offices of Colonel N. C. Martelli, Agent to the Governor-General at Baroda. Dr. Hultsch's impressions yield some better readings, among which however only one, khadra for vāraka (No. II. I. 11) affects the sense. The grants, which have been drawn up on the same day, by the same writer, and in favour of the same person, are written each on two plates, showing, as is usual in Gurjara stānasas, each two holes for the (now lost) rings. The plates of No. I. measure 10 inches by 5½, and those of No. II. 10 inches by 6.

The characters show the western variety of the southern alphabets, which is found regularly in the inscriptions of the kings of Valabhī, of the Gurjaras of Borach, of their successors, the Bāhārās, and of some other dynasties. As might be expected, they agree in particular very closely with the Khāda grants of the same Dadda, written in (Chedi-)Saṅvat 380 and 385 by the same writer, with which they share the use of the characteristic little buttons at the tops of the vertical strokes. Nevertheless there are small differences in some letters, which extend even to these two new documents, where e.g. the medial s of No. I. does not agree with that of No. II. Much greater and more important variations appear in the

1 Read दीर्घितिर्ति यथ श्रीमातार्थभविष्य.
2 Read दीर्घितिर्ति.
3 Read नर्मकालाप.
4 Read नार्मकालाप.
5 This is a single peda in the Vaṃsattālika metre.
6 Those who consider the three Gurjaras grants of Śaka-Saṅvat 400, 415 and 417 to be spurious, call the prince Dadda II. Prakāntaraga.
7 A German paper on the two inscriptions appeared in the Sitzungsberichte der philos.-histor. Classe der Wiener Akademie, Vol. CXXXV. No. VIII.
8 See the Grundrisse der Indo-Arischen Philologie und Altertumskunde, Vol. I. Part ii. (Palography), paragraph 28, A.
Valabha śēnasa, stated to have been written by the same writer, as may be seen from a comparison of those drawn up by the divirapati Skandabhaṭa. Among the signs of punctuation we find, besides single and double vertical strokes, a single dot, e.g. after सेवें (No. I. 1. 10) and after सब्देला (No. I. 1. 13), as well as a double point, looking like a virago, after सत्सा (No. II. 1. 11). The language, except in the imprecatory verses from the Mahābhārata, is good Sanskrit prose, and the orthographical and clerical mistakes are very few.

The form of the two grants, likewise, closely agrees with that of the Khēḍā śēnas, differing chiefly by the shortness of the Pṛaśna. While the Khēḍā grants contain, in accordance with the rules of the Śpratī,2 descriptions of three generations of princes, the new inscriptions only offer the elogoy of the donor. This, of course, is literally identical in the four documents. In the technical parts of the four inscriptions there are only small verbal differences, which, however, extend even to the two Saṅkhēṭa śēnas. Though they do not affect the general meaning, they are very instructive for the manner in which the clerks of ancient India worked. These men apparently cared for exactness not more than the modern Karkuses, since we see here that the same writer, though working according to an older office copy, permitted himself to introduce small changes in two documents which he drafted on the same day.

The object of the grants is to convey two fields, one at Suvarṇapārelli (No. I.) and one at Khirasara (No. II.) in the Saṅgamakhaṭaka-vishaya, to the Brāhmaṇa Śrīya for the purpose of defraying the expense of his sacrifices. The gain from these inscriptions for the history of the Gurjaras of Broach is but small. Their date, the full-moon day of Vaśākha of (Cheti-)Saṅvat 392, shows, however, that Dadda IV. Praśantaśāla ruled at least until A.D. 641-2, and that the Saṅkhēṭa grant3 of (Cheti-)Saṅvat 391 was really issued during Dadda’s reign as Mr. Dhruva conjectured. Its grantor, Rāmārasa, the son of Vitārāga, whom Mr. Dhruva rightly considers to be a brother of our Dadda, probably held some villages as his grās. Further, the two inscriptions show that the territory of the Gurjaras extended up to the frontiers of Khandesh and Mālava. For the town, after which the Saṅgamakhaṭaka-vishaya was named, is undoubtedly the modern Saṅkhēṭa. Saṅgamakhaṭaka means etymologically the village at the confluence (of two rivers),2 and the Ucchhā and the Orv join near Saṅkhēṭa. The vishaya or province of Saṅgamakhaṭaka probably included the Saṅkhēṭa Prānt of the Gaṅgāvaḍ’s possessions, as well as the neighbouring portion of the Rāvīkhaṭā Agency, still called Saṅkhēṭa Mērās.4 The partial identity of the names of the two districts indicates that they once belonged to a larger province, the capital of which was Saṅkhēṭa. As the Trigonometrical Survey maps of these districts are not accessible to me, I am unable to fully prove these assertions by the identification of the villages of Āṭāvippēṭaka, Kukkuṭavallikā, Khirasara and Suvarṇapārelli, mentioned in the two grants. But I may state that an old map of Gujarāt in my possession shows south-east of Saṅkara (Saṅkhēṭa) the village of Kōktēles (Kukkṛtī), the name of which corresponds to Kukkuṭavalli.

The donor, the Brāhmaṇa Śrīya, who lived in Khirasara, belonged to the Bharadvāja gotra and studied the Maḥāyānina reeension of the White Yajurvēda, was an emigrant from Daśāpure, the modern Man-Ḍasdr in Western Mālava.5 The corporation of the Chaturvēdins of

1 See the section of the Grāntarīs quoted, paragraph 36, C. 5 (p. 34). Numerous instances, in which this sign is used, have been found of late by Professor Kuner in the MSS. of the Mānas-Gīṛhāśatra; see the Preface to his edition.


5 See Dr. Fleit’s Gupta Inscriptions, pp. 79, 142. Add to Dr. Fleit’s list of passages, mentioning Daśāpure, Mīghadikā, verse 48 (Wilson).
Damara is mentioned in the spurious grant of Dharasena II., dated Saka-Saṃvat 400, and a member of the Brahman castes of Damara (Daśāpraṇa-jaṭā) composed the Chitragūḍa inscription of Mokha of Meraṇ. At present Damapuriyas are not found in Gujarāt.

The writer of the grant, the Śāntalīśāgrāhika Rēva, is known from the Keśā grants. The name of the āryaka, Kākā, in No. II. line 27, is new. His title, bhāgikapāla, literally 'the protector of the bhāgikas or village proprietors,' the technical meaning of which is not known to me, occurs also in the Śālakha grant of Saṃvat 331, where in line 9 the facsimile has āryaka bhāgikapāla-Drījīva, and not, as Mr. Dhruva reads, bhāgika-Pālakata-jaṭaṇa.

TEXT OF NO. I. 1

First Plate.

1. [Image]
2. [Image]
3. [Image]
4. [Image]
5. [Image]
6. [Image]
7. [Image]
8. [Image]
9. [Image]
10. [Image]

10. [Image]

No. I. No. II.

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

3. From ink-impressions received from Dr. Hultzsch.
4. Expressed by a symbol.
5. In No. II. line 1 ends with प्रभृति।—No. II. has वरिष्ठ।.
6. In No. II. line 2 ends with प्रभृति।.
7. In No. II. line 3 ends with प्रभृति।—Read सुष्ठर्य। with No. II.
8. In No. II. line 4 ends with प्रभृति।—Read सुष्ठर्य। with No. II.
9. In No. II. line 5 ends with प्रभृति।.
10. In No. II. line 6 ends with प्रभृति।—Read सुष्ठर्य। with No. II.
11. In No. II. line 7 ends with प्रभृति।.
12. In No. II. line 8 ends with समयमस्मधवम।
13. Read साधनप्रतिनिधिष्ठ।
<table>
<thead>
<tr>
<th>No. I.</th>
<th>No. II.</th>
</tr>
</thead>
</table>
| शैवालिक: [12] शपरत: ब्राह्मणचिँिं ठड़चाँ | शपरत: खः
| - | -
| ठड़चाँ। | ठड़चाँ।
| तलाकाडा च। दिव्याम् | दिव्याम्
| दियाचमाकिंठिे | दियाचमाकिंठिे
| शंकुरक्षियामामासीं पंयाच। | शंकुरक्षियामामासीं पंयाच।
| भूतविद्वेषमेवतचतुर्थ। | भूतविद्वेषमेवतचतुर्थ।
| मेतृनमात्राग्रामिनियाः वे लोभाः | मेतृनमात्राग्रामिनियाः वे लोभाः

14 दानविष्काश्च स्वादीन्द्रमेत्राः सवर्धिन्द्रविधिप्राप्तिमेत्रिष्का परिशोधः

Second Plate:

15 भूमिचिन्द्रनाविचारभ्रमाविष्कृतकारकाश्चविस्तितिसमकालीनः
16 पुष्पबालन्यमेवं दागुरक्षियतिैैैरशास्त्रवाच्यांसंहकमेवीवाचिस्य।
17 नैयायिकविद्वेशव्यापितचाराध्यायांसूचय विवेकज्ञानविवेकसिद्धधर्मशास्याः

दिक्षः

18 योक्तायां सतारपिलोरावक युक्तमोहिभियाः वेशाकुशपच्छियसुसुरः

भाषाध्यायः

19 निशुल्क योक्तायांः श्रावणिग्नविवेकानिश्चतिमिति: प्रवर्तयुगपरिश्रीधिधिज्ञातरः

चबः

20 जीवलोकमवधुतानासाराविबन्धविवाकाण्डाकामामास।

भोगमुन्यः

21 दानविष्काश: शमिकाचविविष्कृतया वशिष्कारं श्रीविश्बसमाध्यायोपत्क्तयुगमन्यां

पालचाँत्वाः

12  यो वाजानासिमिमितिरपत्तनमत्तिरचित्वाच्चिथ्यावाणां चावमीशेति: अत: 

चुम्मेक्षापत्तिः: वेयुक्रृतः

23 तिन्नितित भूमिकः [१५] अर्थेऽता चालुः।

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1 This sign of interquaestion marks looks like a virargha.
2 Read "वचि।".
3 Read "शराक।".
4 Read "पनाच।".
5 Read "वचा।".
6 In No. II. line 16 ends with "सितम्भर।".
7 In No. II. line 16 ends with "सतगतस।".
8 Read "बलसुर।" with No. II., which omits "सम्बन्ध।" and reads "विवाहार्थ।" for "साधक।".— In No. II. line 10 and plate i. end with "सरसार।"— Read "वाचकमेय।" with No. II.
9 No. II. has शमिकार।.— In No. II. line 15 ends with "विद्वार।"— No. II. has "विद्वार।".
10 In No. II. line 16 ends with "विद्वार।"— No. II. omits "श्री" and has "वेशाकुशपच्छियसुसुर।".
11 In No. II. line 17 ends with "सितम्भर।"— Read "श्रीशिकार।" and "वचा।" with No. II.
12 In No. II. line 18 ends with "सितम्भर।".
13 In No. II. line 19 ends with "श्रीशिकार।".
14 In No. II. line 20 ends with "वचा।"— No. II. has wrongly शालीप्राप्तिः— Read "पालचाँ" with No. II., which has "शुकुमार।".
15 In No. II. line 21 ends with "शुकुमार।"— No. II. has शालीप्राप्तिः and शून्य।— In No. II. line 22 ends with चालुः।
No. 6.—EIGHT VATTELUTTU INSCRIPTIONS OF CHOLA KINGS.

BY E. HULTSCH, PH.D.

Professor Bühler in his *Indica Palaeography* (p. 72 f. of the German edition) and Mr. Venkayya in his paper on the Köttayam plate of Vira-Rāghava (above, Vol. IV. p. 268) have lately urged the necessity of publishing *Vatteluttu* inscriptions, the dates of which can be fixed with some certainty. Hence I take this opportunity for issuing mechanical copies of eight Chōla inscriptions. None of these is in a condition of complete preservation; but I trust that, even in their necessarily imperfect state, the accompanying facsimiles will prove useful for tracing the development of the Vatteluttu alphabet.

Five of the inscriptions (A. to E.) are engraved on two boulders in the Stāpqūrāśa temple at Suchindram between Kōṭṭāru and Capo Comorin in the Travancore State, and the remaining three (F. to H.) on the north wall of the shrine in the Rāmasvāmin temple at Shērmādēvi in the Tinnevelly district: They belong to the reigns of the Chōla kings

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1 No. II. omits the verse व(वि)ःयायतेवैवयायिता।
2 No. II. has राष्ट्रिनिः— In No. II. line 25 ends with वाचस्य शष्य— Read राष्ट्रिनिः शष्यनिः with No. II.
3 In No. II. line 24 ends with "वाचस्य शष्यनिः— No. II. has निस्कन्तः।
4 In No. II. line 25 ends with वाचस्य— No. II. has "पालवं द्वारः।
Parakṣāravarman (A.), Pārāntaka I. (B.), Rājārāja I. (C. to G.) and Rājendra-Chōja I. (H.). The fact that all these inscriptions are found in the extreme south of the peninsula proves, what the Vaiṭṭaluttu inscriptions of the earlier Pāṇḍya kings suggest, that, about the 10th century of our era, the Vaiṭṭaluttu was current in the country of the Pāṇḍyas, but unknown in the native territory of their Chōja conquerors.

The characters of the subjoined inscriptions agree more closely with those of the Cochin and Tirunelli plates2 than with those of the plates of Jaśilavarman.3 Throughout F., G. and H. once in G.3 and twice in D.4 occurs a variant of ṣa, which is known from the Kōṭṭayam plates of Sthāṇu-Ravi.5 In H. the double ṣ is written as a group, as in many inscriptions in the Tamil alphabet. As in all other Vaiṭṭaluttu inscriptions, Grantha letters are occasionally used in the subjoined eight records. The following is a list of the Grantha words and letters:

Svasti śrī at the beginning of each of the eight inscriptions.— A., l. 11, subhāi.— C., l. 4, brahma; l. 5, Mahādā; l. 11, abhāi.— D., ll. 4 and 6, ja of Rājārāja; l. 7, brahma and sa of brahmādāyam, and Saṇṭitāra.— E., l. 8, brahmādā and man[ā] subhāi.— F., ll. 3 and 4, Rājārāja; l. 4, brahma, mañḍā and chabaturvē.— H., l. 1, śrī and jaśan of śrī-Rājendra, ja of Jaśajērāja; l. 2, brahma; l. 2, 8 and 9, sa of Vaiṭṭāya; l. 5 and 6, śrī.

A.— Inscription in the Sthāṇuṇātha temple at Śuchindram.5

This inscription records the gift of a lamp to the Śiva temple at Tiruchchivindiram, the modern Śuchindram, and is dated in the 24th year of the reign of the ancient Chōja king Parakṣāravarman.7 As we know from the large lustral grant and from actual examples in the history of the later Chōjas that the titles Rājjasērin and Parakṣāravin were borne alternately by reigning kings,8 some of those inscriptions which are dated in the reign of Parakṣāravarman—without any distinguishing epithet, as Madra-koṇa in the case of Pārāntaka I.— may perhaps be attributed to Vaiṭṭāyalya, the grandfather of Pārāntaka I. and the earliest historical person that is referred to in two genealogical inscriptions of the Chōja dynasty.9

TEXT.10

1 Svasti śrī [ṛṇ] Kö-Prahaḥśu[ṛ]v[ranma]-
  2 ṛkku11 yājñ[ṇ]u muppattu-nālu i-
  3 vr-[a]ṇ[ā] ṛṇ[ṇ] T脉e-
  4 chivindiru [M]aḍ[ā]varkku Te-
  5 a-nāṭb Talaikkulattu [A]maṇa=An-
  6 ravin[dan]  śand[i-rād][i][ni]-va[la]-
  7 niyadi ulakku na[ṛ] muni[ṛ]-
  8 mal erivadā gaiva[na vaibbo] no-
  9 niḍ-viḷakk oṣṭiṇuku vai[č]cha-
 10 [sāṭāva m[ā] va pār ādu a[m]hūdu [i] [i]vui
 11 aiḥaduṇa para[m]a[śu]-subhiyārkku [i]vui

 2 In γamma, l. 1, and sa[ṛ]jśa, l. 12.
 4 Compare above, Vol. III. p. 66 f.
 5 No. 81 of the Government Epigraphist’s collection for 1896.
 6 To the same reigned belong Nos. 85 and 118 of South Ind. Inscri. Vol. I., and No. 11 of Vol. III.
 9 From an inked stampage.
 10 Read ṛku or ṛkku.
Vatteluttu Inscriptions of Chola Kings.

A.

B.

E. HULTZSCH.

SCALE 18.

COLLOTYPE BY W. GRIGGS.
TRANSLATION.

Hail! Prosperity! In the year thirty-four (of the reign) of king Parakšarivarman who conquered Madirai and Iļam,—in this year Aralayā Aravindag of Talaikkulam in the southern country (Temple of) Mahakāla (Siva) set up a standing lamp, to burn without fail (one) ụkkaś of ghee per day, as long as the sun may exist. For (this lamp he) gave fifty full-grown oxes, which must neither be eaten nor sold. These fifty (oxes were made over) to the members of the assembly (of the village).

B.—Inscription in the Thānapāṭha temple at Suchindram.

This inscription is dated in the 40th year of the reign of “Parakšarivarman who conquered Madirai (Madura) and Iļam (Coylon),” i.e. the Chola king Parantaka I. It records that a merchant of Karavandaparamaş granted two lamps to two shrines of Vīṣṇu which seem to have been located in the Siva temple at Suchindram.

TRANSLATION.

Hail! Prosperity! In the year forty (of the reign) of king Parakšarivarman who conquered Madirai and Iļam,—in the month of Kubha of this year, Orṅku Arāṅghu, a merchant of Karavandapuram in Kaļakkudi-nādu, gave one perpetual lamp, weighing thirty ụkkaś palaṁ, to (the temple of) Embūrūmi (Vīṣṇu) at Thūruḍhivindiru. In order that this

1 I.e. which have to be replaced by fresh ones when they die or cease to supply milk for the ghee; compare South-Ind. Insor. Vol. II. p. 376, note 3.
2 Sakkai or ēkai is the Tamil form of the Sanskrit suka, and paraḏai is perhaps a corruption of the Sanskrit parasahah.
3 No. 82 of the Government Epigraphist’s collection for 1896.
4 An inscription of the same year is noticed in South-Ind. Insor. Vol. II. p. 374 and note 8.
6 The same place is mentioned in two Pāṇḍya inscriptions: Ind. Ant. Vol. XXII. pp. 57 and 74.
7 As stated in South-Ind. Insor. Vol. II. p. 133, note 3, meṇḍi đujaikku or sapaḍukku are corruptions of caṇḍu đujaikku, which occurs in H. line 3, and in an inscription at Tirukkuḷkkokku (above, Vol. III. p. 364). The form tiri-suṇḍu đujaikku in the present inscription further suggests that śiru-suṇḍu đujaikku, ‘a sacred lamp which is never trimmed,’ has been developed by folk etymology from śiru-suṇḍu đujaikku, ‘a lamp the wick of which is never trimmed’ (because ghee is continuously supplied to it).
(lamp) might burn without fail, as long as the moon and the sun exist, during day and night, (one) ujaḥku and a half of ghee per day, (he) granted seventy-five full-grown ewes, which must neither die nor grow old.¹ For one (other) perpetual lamp, which the same person gave (this lamp) to the shrine of Tiruvēṅgaṉa[nai],² (he) granted twenty-five ewes, in order that might burn, in the same manner as stated above, (one) dālēku of ghee per day. Altogether one hundred ewes were shown and made over to the members of the assembly.

C.—Inscription in the Sthānapūţā temple at Suchindram.⁴

This inscription records the gift of a lamp by a native of Ceylon (Ila-nāḍu) in the 10th year of the reign of the Chōla king Rājarāja I, who ascended the throne in A.D. 985.⁵

TEXT.

1 Svasti śri [()] Kō Irūaśairūsa-Kēśariven-
2 markku yāṇdu pattām yāṇdu taqṣa-
3 gīṇa Kaṟkaṇḍa-gā[y*]ṟu [Nāa]jī-nāṭ[ru]-
4 brahmadeyam Tiruchcheli[yin][dirat][ru]-
5 Mahāddvark[ku] ḍīḷa[nāṭ]tu Mala[v]-
6 [raiya]y[n] [Śe]n[i] Ka[yda]n [niśada]m u[i]-
7 k[ku] noy śandira-dīttar-vai ira-
8 [ru]m pa[ge]ttum [mu*]t[ma]l crvādaga [vai]-
9 chcha tir[u]-nondā-viṣa[kku] onrā [()] [r]dū[kku]-
10 vai[ch]cha [sā]vā  mùvā-ppērā-[ā]nāmābuṭu [()]
11 ivai mūla-parśa[i]-[sa]kh[i]yar vaṣam kāṭi-
12 kaṇṭattaga mūla-parśa[i]-chcha[vai]ryāram
13 Emberumāñ [V]ettirviḍu [P]a[jai[tarau]-
14 [ma]n Kapai[yā]nçu[yai]=k[i]vā[sa*][m] K[a]ṭṭi-
15 k[ku]jūttaga [()]

TRANSLATION.

Hail! Prosperity! In the tenth year (of the reign) of king Rājarāja-Kēsārvrman, in the month of Kaṟkaṇḍa with which (this) year began, Mala[v]rāriy[n] [Śe]n[i] Ka[yda]n of [I]la-nāḍu gave to (the temple of) Mahādēva at Tiruchchelivindiram, a brahmadeyō in Naṉji-

D.—Inscription in the Sthānapūţā temple at Suchindram.¹⁰

This inscription is dated in the 14th year of the reign of the same king as the preceding inscription. Its purport is doubtful owing to the bad preservation of lines 14 to 24, of which I am unable to publish a transcript and translation.

¹ See above, p. 43, note 1.
² Vēṅgaṉu is the Tamil name of the hill of Tirupati, which is sacred to Vishṇu.
³ 1 dlēku = 1 ākku; see South-Ind. Learc, Vol. II. p. 43, note 5, and p. 130, note 3.
⁵ Read mānāku.
⁶ See above, p. 43, note 1.
⁷ Read nīṭaṇḍa.
⁸ Read ākku.
⁹ Read nīṭaṇḍa.
¹⁰ No. 75 of the Government Epigraphist’s collection for 1896.
TEXT.
1 Svasi [śr] [][*] Kándajär-śalai kulam-ṣravya
2 [Kṣaṭiga-pādiyum] Nulambā-pādiyum Taḍi-
3 [y]ga-val[y]um Vēngai-nāḍuṃ k-
4 [y]da kō Rājarajē-[K]ēśarivarman-
5 [r]ku yā[ṛ]ṇ[j]u padin-ṇāḍu ivv-a-
6 [u]ṛ Vi[r]aṭ[choh]ja-ṇ[i]y[i]ṛṛṛa Rājarajē-
7 [va]jjanāṭṭu Nāṭji-ṇ[a]ṭṛu brahmādē-
8 yam Sujantarattu Emmerūnā[i]ṃ
tāvadāgam Nirāba[ś]ēgaras[va]tānālū-
10 r-pāḷ [r] Teṉvālānāḷṟ māṇā
11 [k]i-[k]kār[n]n[ai] udaiya [k]uṇ[i]-
12 ga] tānāḍā udaiya udaiya
14 [n]āṭ[i]ya . . . . . . . . . . . .

TRANSLATION.

Hail! Prosperity! In the year fourteen (of the reign) of king Rājaraja-Kēśarivarman, who, having destroyed the ships (at) Kándajär-śalai, conquered Gaṅgur-pāḍi, Nulambā-pāḍi, Taḍi-ga-val and Vēngai-nāḍu,—in the month of Vṛṣchika of this year, the cultivators who were formerly sub-tenants of Teṉvālānāḷṟ, a portion of Nṛpāśëkaravālānāḷṟ, a dēcādāna (of the temple) of Emmerūnā[i]ṃ at Sujantarattu, a brahmādē in Nāṭji-nāḍu, (a district) of Rājaraja-valanāḍu, at the bidding of Nṛviyā-Māvendavēḷ[r] at Suōhānḍrām.

E.—Inscription in the Sīhāmāṭha temple at Suōhānḍrām.

This inscription is dated in the 15th year of the reign of the same king as the two preceding inscriptions (O. and D.). It consists of 22 lines, from which lines 9 to 22 are here omitted because I cannot make them out in full.

TEXT.
1 Svasi [śr] [][*] Tiru-maga[ṛ] pōla-ppēr[u]-m{i}-ḥohela[v]-yaṇ-daṣṭak[ṛ]-vē-ari-
3 āga-pāḍi[y]-u[m] Nulambar-pāḍi[y]-u[m]kē śaṭi-ya[r]-pāḍi[y]-u[m] Vēngai-nāḍu[ṃ] k-
4 daṇ-gaṃnāda[r]-u[n]-daṣṭak[ṛ]-kko[u]-ṇu tāṇ[ṛ]-a[i]ṃ vē[ñ]aṅga uḷiyil [u]l-[k]-yē-
6 Kēśar[i]ṃnāla[a]kku [y]ṇḍu padin-ṇāḍu ivv-[r]-aḍu Kansa-[n]-y[i]ṛṛṛu muv[v]-a-[r]-
7 n[diy-āṛ] [S]j[m]-rāy[ṛ]-k[i]ḷhañci peṛṛ [P]āy]-ir[a]-ā[n]- Irāḍēr[a]-va[t]-
8 nāṭṭu [Nāṭji]-nāḍu brahmādēyaṃ Tiru-ḥ[i]vi[r]-u[r]rattu mab[ṛ]-

---

1 Read Emmerūnā[i]ṃ.
2 Read suṇa.
3 Read Ṛṣṭ.[
4 Other inscriptions have the forms Taṭi-gaṇḍi, Taṭi-gaṇḍi, Taṭi-gaṇḍi and Taṭi-gaṇḍi; see Suōhānḍrām.
6 This designation was bestowed by Rājaraja I. on the Paḍḍa country; see ibid. Vol. II. p. 149, note 7, and Vol. III. p. 15, note 4.
7 The same person is mentioned again in the unpublished portion of the same inscription, l. 15 f.
8 No. 85 of the Government Epigraphist's collection for 1868.
9 Read 'śr'.
10 Read 'ppēr'.

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TRANSLATION.

Hail! Prosperity! In the year fifteen (of the reign) of king Bājārajā-Kēsari-varman, who, in the belief that, as well as the goddess of Fortune, the goddess of the great. Each had become his wife, was pleased to destroy the abhip (et) Kāndalūr-Sēlai; who conquered by (his) army Gaṅga-pādi, Nūlambar-pādi, Tādiya-pādi, Vēṅgai-nātu and Kālagamalimānu; and who, in the long time during which his youth was repulsive, deprived the Śoṣiyās (i.e. the Śodāyas) of (their) splendour at the very moment when Udad[ai], which is worshipped everywhere, was (most) repulsive; — in this year, on the day of Pārvatī-Bhadrapad which corresponded to a Tuesday, three evenings having expired of the month of Kaṅyā,—we, the members of the great assembly of Tiruoholvindham, a brahmaṇīya in Naṅgi-nātu, (a district) of Bājārajā-vanamānu,

F.—Inscription in the Bāmasvāmin temple at Shērmādēvi.

This inscription is dated in the same reign and the same year as the preceding one. It has been left unfinished by the engraver.

TEXT.

4 vaṃmārciku yāṇḍa paṇ[a]-aṭāyadu iv-yāṇḍu Bājārajā-vall[ā]'ṣṭṭu [M]uḷi-nāṭṭu brahmaṇāyaν Śeramānu-mah[ā]devi-cūchatu-
5 [r]yvedimāṅgaḷa[t]u

TRANSLATION.

Hail! Prosperity! In the fifteenth year (of the reign) of king Bājārajā-Kēsāri-varman, who, etc.—in this year . . . . . . of Śeramānu-mahādevi-cūchatu-vēdismsāgalu, a brahmaṇāya in Muḷi-nāṭṭu, (a district) of Bājārajā-vanamānu,

G.—Inscription in the Bāmasvāmin temple at Shērmādēvi.

This inscription opens with the usual historical introduction of the later inscriptions of the Chōja king Bājārajā I, which, however, has been left incomplete by the engraver.

1 Other inscriptions read Nāḷaṅmā-pāḍē, Taṭiyā-pāḍē (compare above, p. 45, note 4), and Kaṇḍalūr-nāṭu.
3 Nō. 182 of the Government Epigraphist’s collection for 1895.
4 These two words are engraved in large letters to the left of lines 1 and 3.
5 Read cella.
6 The historical introduction of this inscription agrees almost literally with that of the inscription 8.
7 This is the ancient name of Shērmādēvi. In a later inscription (above, Vol. III. p. 240) the form Shērmān-mahādevi occurs, both Śeramānu and Shērmānu are Tamil designations of the Chōja king.
8 The introduction agrees with the Tirumal inscription of the 81st year (South-Ind. Jour. Vol. I. No. 86) not mentioning the conquest of Bāṭhitāi, which is first referred to in an inscription of the 22nd year at Tiruṣiṣ (No. 217 of 1894).
TEXT.


2 t-sarü Sarī Vēgāi-nādāṃ-n[G[a]fagna-pāḍī] jyum Nuḷṃa-paḍīyum Taḍgāi-
(ven)[jīyum Kūndamalai-n[a]jīyum Kollamum Kollamum
gam*


4 m to=Udgaī vil[a]ngū

H.—Inscription in the Rāmāsvāmin temple at Śhērmādevi. 2

This inscription is dated in the 3rd year of the reign of the Chōla king Bājēndra-Chōla I., who ascended the throne in A.D. 1001. 3 It records that certain Vaikhānasas pledged themselves to supply daily one half of the amount of ghee that was necessary to keep one lamp burning in the temple, which bore the name Nigārīli-Śōla-Vinṇāgar. 4 śhērmādevi itself had then the surname Nigārīli-Śōla-chathurvdēṃagalaṃ. These two surnames suggest that Nigārīli-Śōlaṃ, i.e. 'the unequalled Chōla temple,' was a bīrda of Bājēndra-Chōla I.

TEXT.


2 nāṭṭu bra[ma]dē[yam] Nigārīli-Śōla-ohcathurvdēṃagalaḷaṭtu Nigārīli-Śōla-
Vīṇ[a]g[a]r Vaiṅgās. 4

3 rō[m] [†][{']y}[v]-[u] [i][u][k][i]na. Vē[lu]-[d][a][n] Kāda[n]-Jēndān puk컨 [m] nāgay k[a]-[s]u koṇḍa-i-tē[v]-vaj[kk] ti-

4 ru-nundā-vilakka or[i]kka[k]-kka[n]-vām[=]ty v[i]ch[ehu] [v][i]r[שן]i[g]ga vilakku ṣa[li] [y] [i]* ir[v]-[a]-r[ai] vilakku-

5 k[u][m] niṣa[d][a][m] ālākkku ney-y[a]-ga [e]rrippōm-ṇagavum [†*] i-[Ś]i-kō[y][j] il u[l]=[a]-

6 alav[m] śandir-ā- ḍi[t*]-laga[la] u-[a]-lavum or[rrippōm-ṇagavum [†*] eriyad-śli[y]l angu śrī-kōyil vār[y][m] śa-

7 y-[v]-[v]ēy muṭṭiṇa ney[y]-i-[ta]-ṭṭi attavichhe ṽe[ri]-ppin-ṇagavum [†*] [i]-[pa]-p[i]-[a]-

8 ni[sa][a]dā mū[n]-[i]-[a]-m [e]rrippōm-ṇagavum[†*] [i]-[pa]-ni[r][a]- s[ia]-[a]- i-

9 ālākkku koṇḍa Vaṅgāsas[ā]m[jl] [m]a[y]-[u][i]-[n]-[d] jōme erippōm-ṇagavum [†*]

TRANSLATION.

Hail! Prosperity! In the third year (of the reign) of king Prakāśarūvna, alias the glorious Bājēndra-Śōla-dēva,—we, the Vaikhānasas of the Nigārīli-Śōla-Vinṇāgar (temple) at Nigārīli-Śōla-chathurvdēṃagalaṃ, a brahmadēya in Mūlī-nāṭtu, (a district of Bājēndra-maṇḍalā, having previously received money from the cultivator Vīṇa[Vīṇa]-Kāda[la]-Śēndā, who resides in this village, and having (thereby) become bound to burn a sacred perpetual lamp for this god, have been burning half a lamp. We shall have to burn (one) ḍālkkhu of ghee per day in this half lamp. As long as this holy temple exists, and as long as

1 Read -nāgām.
2 No. 179 of the Government Epigraphist’s collection for 1895.
3 Above, Vol. IV. p. 266.
4 On Vinṇa[gar or Vinṇa[gar], ‘a Vishṇu temple,’ see South-Ind. Insocr. Vol. II. p. 115, note 8; p. 280, note 2; and p. 344, note 2.
5 Read ugar.
the moon and the sun exist, we shall have to burn (it). If (as) do not burn (it), those who shall be in charge of the holy temple at that time, shall make (us) burn (it), causing (us) to supply double the quantity of the missing ghee (as fines). Thus we, the Vaikhânasas, shall have to burn without fail (one) dâkku of ghee per day. Having thus agreed, we, the representatives of the Vaikhânasas who have received that money, shall have to burn (that lamp).

No. 7.—DATES OF CHOLA KINGS.

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

(Continued from Vol. IV. page 266.)

A.—RAJARAJA.

No. 25.—Inscription in the Sthânapâtha temple at Sushindram near Cape Comorin.¹

1 Svañi śr[ī][.] [||] Tirm-magā[||] pōla= . . . . . . . . .

5 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .


7 ni[.]dī-āgį [Å-s]e[v]-[Å]kīlamm perâ [Pā]nīyām[.][ä]-ni]\ . . . . . . . . . . . .

"In the year fifteen (of the reign) of king Râjârâja-Kâsirâvarman,—on the day of Pûrva-Bhadrâpadâ, which corresponded to a Tuesday, three evenings having expired of the month of Kânya in this year."

We have found before (above, Vol. IV. p. 266) that Râjârâja’s reign commenced between the 24th December A.D. 924 and the 26th September A.D. 925. A date of the month of Kânya (August-September) of the 15th year of his reign, therefore, will be expected to fall either in A.D. 999, in Sâka-Sârvat 921 expired, or in A.D. 1000, in Sâka-Sârvat 922 expired. As a matter of fact, this new date works out correctly for Sâka-Sârvat 921 expired.

In Sâka-Sârvat 921 expired the month of Kânya lasted from the 27th August to the 25th September A.D. 999, and during this period the moon was in the sâkhâtra Pûrva-Bhadrâpadâ—by the equal-space system for 15 h. 6 m., by the Brahma-siddhânta for 3 h. 56 m., and according to Garga for 3 h. 17 m., after mean sunrise—on Tuesday, the 28th August A.D. 999, which was the third day of the month of Kânya—and the full-moon day of the month of Bhûdâpadâ.

The date reduces the period during which the reign of Râjârâja must have commenced to the time from the 24th December A.D. 984 to (approximately) the 28th August A.D. 985.⁵

B.—KULOTTUNGA-CHOLA I.

No. 26.—Inscription in the Râjakâpûla-Perumâl temple at Mañçâruṇâ in the Tanjore district.⁷

1 Svañi śr[ī]. Pugal-mâdu vi[.]l[.]nã[.]gã . . . . . . . . . . . . . . kôv-

Irâjakârâvarman-marâna Te[i]bhavânâkârâva[r]ti[.]ga[.]l Sañ-Kûlottu[.]gã-Sôla-

¹ Compare South-Ind. Jour., Vol. III. p. 9 and note k.
² The first 8 lines of this inscription are published above, p. 45 (No. 6, E).
³ Is, either 'on the night of the third solar day,' or 'on the fourth solar day.'
⁴ The moon was also in Pûrva-Bhadrâpadâ on Monday, the 25th September A.D. 999, which was the 30th of the month of Kânya.
⁵ The full-moon tiñj ended 13 h. 36 m. after mean sunrise.
⁶ According to the Śaṅkhâdrama inscriptions C. (p. 44 above) it commenced in the month of Karkâṭaka.—E H
⁷ No. 123 of the Government Epigraphist’s collection for 1897.
This inscription is edited from two sets of Sir Walter Elliot's ink-impressions, which I owe to the kindness of Dr. Fleet. On the wrapper in which I received the impressions are the following remarks in Dr. Fleet's hand:—"The original copper-plates belong to Sir Walter Elliot. Three plates, about 8¾ by 3¾. In good order. They are quite smooth; the edges are not raised into rims. The ring has been cut. It is about ½ thick and 3½ in diameter. The seal is circular; 2" in diameter. It has, in relief on the surface of the seal, a kneeling bull facing to the proper left, and some small emblems, which I do not quite understand, above it; and a line of writing, which I cannot read, all round it. The label on them says that they were received from Captain Campbell of Royakota." Royakota is the former spelling of Rāyakōta (properly Rāyakōte in Kanarese), a hill fort, village and post office in the Krishnagiri taluka of the Salem district.²

The inscription consists of three Sanskrit verses, a passage in Tamil prose (ll. 11 to 33), and a fourth Sanskrit verse at the end. The four Sanskrit verses must have been written or copied by a person who had only a very faint knowledge of that language. The Tamil portion is more correct, but shows many cases of doubling of initial and final consonants which are not sanctioned by the Tamil grammars.³

The alphabet of the four Sanskrit verses is Grantha. The prose passage is written in Tamil characters, occasionally interspersed with Grantha words. The alphabet of the inscription is decidedly more developed than that of the Kūram and Kasāktūḷi plates,⁴ but more archaic than that of the Hastimalla plates.⁵ If it is admissible to compare the characters of stone inscriptions, which sometimes retain older forms, I would say that the alphabet of

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¹ The tīthi of the date therefore is one of the Kaalpātis.
² Mr. Sewell’s Lists of Antiquities, Vol. I. p. 196.
³ Wherever the doubling is inadmissible, I have enclosed one (or two) of the consonants in round brackets.
⁵ Ibid. No. 75.
the Rāyakōṭa plates lie between the two Kīt-Muṭṭīṅgūr inscriptions of Narasimhavāman as the upper limit, and the two Āmūṟ inscriptions of Nyīpatūṅgī-Vikramavāman as the lower one.\(^1\)

After an invocation of Viṣṇu (verse 1), the inscription furnishes the same genealogy as three inscriptions of the Pallava dynasty (viz. the Kailāsamāthā inscription of Rājasimha,\(^2\) the Kāsāṅkāṭi plates,\(^3\) and the Udayēndirām plates of Pāllavamallī\(^4\)) as far as Aśvatthāman. But while the Pallava inscriptions\(^5\) continue the line from Aśvatthāman to his son Pallava, the Rāyakōṭa plates seem to state that Aśvatthāman had, by a Nāga woman, a son named Skandāśīhāya, a descendant of whom was another Skandāśīhāya, or, as he is called in the subsequent Tamil passage (l. 11), kō viṣaya-Skandāśīhāya-Vikramavāman.

The Tamil portion states that, in his fourteenth year, the king issued a written order to the inhabitants of the districts of Pāṭuvūṛ-kōṭṭam and to the inhabitants of Mēḷ-Adaiyāṟu-nāḍu, a subdivision of this district, by which he granted to a Brāhmaṇa the village of Sāṟūṅgr (l. 14) in the same subdivision. This village received the surname Skandāśīhāya-māṇgalam (l. 22 f.) in honour of the donor. Among its boundaries we find (the hill named) Tiruvēḻalumudi (l. 26). This is the Tamil equivalent of Vēḻalikēsvara, a hill which is mentioned in the Udayēndirām plates of Pāllavamallī\(^6\) among the boundaries of Udayachandramāṇgalam—the modern Udayēndirām in the Gaṅḍīyātēṟāḷukkuru of the North Arcot district.\(^7\) Consequently Sāṟūṅgr must have been situated near Udayēndirām, which, like Sāṟūṅgr and Āmūṟ,\(^8\) belonged to Mēḷ-Adaiyāṟu-nāḍu.\(^9\)

The etymological meaning of Skandāśīhāya is ‘the pupil of the war-god.’ The dynasty to which he belonged is not named in the inscription. That he claimed connection with the Pallavas is evident from the two facts that his seal bears a bull,\(^10\) and that he derived his descent from the same mythical ancestors as the Pallava kings of Kāśī. On the other hand, the two words kō viṣaya which are prefixed to his name, and the title Vikramavāman which follow it, in line 11, connect him with certain other princes who profess to have been descendant both of the Pallavas and of the Western Gāṇgas.\(^11\) As I have stated before, the alphabet of the Rāyakōṭa plates would well suit this allocation. The legend according to which Skandāśīhāya was a remote descendant of another Skandāśīhāya, who was born to the sage Aśvatthāmanḥ b a Nāga woman, seems to be connected with a similar legend, the heroes of which are the Chōḷa king Kōkkiḷi and the Tōṇḍaimān (i.e. the Pallava king) Nandiraiyaḥ.\(^12\) An inscription at Tirukkaṇkukkōṟṟam mentions a Skandāśīhāya who was anterior to the Pallava king Narasīṛi havarman I.\(^13\) and who, accordingly, must have reigned long before the king who issued the subjoined grant.

According to line 12, the grant was made at the request of Mahāvali-Vānaraḻḷa, w who must have been a feudatory of Skandāśīhāya. The title Bīḍāḻihrāja or Māṟai-Vāṉiṟṟaḻḷa w bestowed on the Western Gāṇga king Prithivipati II. by the Chōḷa king Paṟṟantaka I.\(^14\) as appears to have been the hereditary designation of the Bāḷa chiefs, who derived their descent from the demon Buḷ.\(^15\)

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3. See, in addition to the three inscriptions quoted in the last sentence, the Amārdvatī pillar inscription of Kāḷhavarman II. (Ibid. Vol. I. p. 25) and the Kārūṟam plates (Ibid. p. 144).
4. Ibid. Vol. II. p. 366, text line 70 f.
6. See page 49 above.
8. Ibid. p. 365.
First Plate.

2. patmākha[ḥ] 3. gaṇanātalakshanarājpratisissinduvvidhiḥ kalabhīṣna.t[ḥ].
8. vān janma tasman ī [2[ḥ]] Aśvartām-āsa 14. tārntūm-bharati khalu purā vikramāyakā.-

Second Plate; First Side.

19. (y)y[ḥ]*[ṛu]-[m]naṭṭu Sāruṅga(m)mnaṇaṣ-echchurī 20. [ṭ]ālaṃ étta-p. padaṃ-sar-kaṇḍu pāṭiligyanī unu-kollaiyam epi-kaṇḍu(m)m ma[ṃ]*[ṛu].
21. m (k)ālaṃ (k)kaṇḍu (p)parispam (k)kumbham (t)talai-pālīyaṃ

Second Plate; Second Side.

17. (m)maham 24.[c]ppōr-ppāṭṭa nil[a]gam Vata-gōtrattu Prāvachchannā. 18. sūtragantu Mā[ḍhe]* vaṣṭruma-bhaṭṭar[k]*ku-kaṇḍu(y)ṭā|m| (mm)| 25. e[n]ru₄₅ kōṭaṭāṭk. 19. kun-māṭākkam(m)m-e[ṃ]g[n]₄₅-tirmagam 26.[c]ra[ṇ]u-chheyyāḥ viśāya 28. [ṭ]aṇ kāṇḍu kōṭa[ṭ]ām(m)m-nāṭārum (b)laṇḍu talaiṣku va[i]*[n]-kkōṭik.₉₃
20. karaṇatākkukko-kkōṭil-āṅgaikkum mugg-sy-kñl[ḥ][n]g-galīyā(m)m-. 21. n-ṇaṭṭu-kaṇḍuṭīn [1[*]] elōdi viṇḍaṃ 20. āṭayi-śalai-ppāṭi i-Kandaśiṣṭha.₉ₐ

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1. From Sir W. Elliot's ink-impressions.
2. Before this word there seem to be traces of a symbol, perhaps āṁ.
3. Read Lakṣmiḥ.
4. Read ratēkkadēśi-vanārādkēmbrē-Kamadesvīhā.
5. Read padēmākī. I am unable to correct the remainder of this pāḍa.
6. Read kākēriṁbhōḍiḥ. 7. This verse contains only three pāḍa. 8. Read Āmbēṭāṭa.
13. Read karaṇam-upagatām labdhabdājanama tānamat.
14. Read Aṭṭāṭēmśūya ṭānṭhūm. 15. Read Āṭrēṭēmśūya ṭānṭhūm.
16. Read viśṇama-yakbīri-śeṣyaṭṭāṭo. I am unable to correct the remainder of line 8 as far as jagatān.
17. Read " āṭyāi. 18. Read "ṛṣṭīṃ. 19. Read "kāṇḍuṭīṃ. 20. Read "vēṭunur-
21. The engraver has himself cancelled the (r) by placing a horizontal line above it.
22. Read "ppāṭṭa." 23. Read e[n]ru₄₅. 24. Read e[n]ru₄₅-
25. Read e[n]ru₄₅-
26. Read e[n]ru₄₅-
27. Read e[n]ru₄₅-
28. Read e[n]ru₄₅-
Third Plate; First Side.

25 taa[p]ppadiyenguma muda-patiya[ya]y[kku]\(^1\) kilakkatu\(^1\) (v)vada-
26 \(y(k)\)=ellai\(^7\) Tiruvell[la](m)maud[diyin\(^9\) molai=KKurukku[di\(^8\)].
27 (t)ekkum [i\(^8\)] ikkä[k\(^1\))] aga-ppatta perum-naga[g]=ella[yin\(^9\)
28 gangadi-ppatt\(a\) bh\(f\)m\(i\) añi-nilam(m)=el[la-vi]=i\(g\)i u[dm]u-bö[ö] di\(ö\) ac
29 y \(8\)(u)maga[la](v)\(v\)ad=al\(ar\). i-brähmanar[k\(^8\)]ku=k[k]kud[du]=n=kkud[du]
30 vihär[ma(m)]=äv[a]ya ta[i]yum (k)k[ilm]um (s)\(t\)t\(m\)=(k\(^8\))=k[i]k[i]=mum (t)ta[i]-kk\(ö\)(x
31 yu(m)=nall-äru(m)=nall-rodum (i)(i)ja-ppdehiyum \(i\)dai-[f
32 páehi[hiyum] ul-irakkaiyum (m)m[ar]m\(i\)\(m\)äppö-ppatta sa[ö]\(ö\)v

Third Plate; Second Side.

\(^{9}\) "paa[la-[p]par[i]harrow]\(t\) \(1\) Vasabhi\(^6\)\(v\)as[an]\(ö\)=datt\(a\) rája[si\(h\)] S[avir\(ä\)]j[abhi\(h\)]\(i\)\(i\)\(i\)
\(^{11}\) y[al]aya y[av\(a\)]=yadhi\(ö\) bhö\(ö\)=nir\(ö\)=tasya sät\(ö\)= phala[m]\(i\) li\(i\)\(i\)\(i\)

TRANSLATION.

A.—Seventh portion.

(Line 1.) Hail! Prosperity! [Verse 1, which is incomplete, seems to enumerate various epithets of Hari (Vishnu)].

[Verses 2 and 3, which are very corrupt, contain the following genealogy:—From the line on the navel of Śrīpati (Vishnu) was produced the lotus-born (Brahma). His son was Aṅgir \(h\)is son Dhiṣṭa (Viśvaspati); his son Sānyu; his son Bhūravāja; his son Drōṇa; his son Aśvāthama. His son (?) by a Nāga woman (Deśiṭ-śājain[\(d\)] was the overlord (rājuyā) Skandaśīha. In his family was born another Skandaśīha, who resembled the prince-born (Agastya).]

B.—Twelfth portion.

(Line 11.) Hail! Prosperity! In the fourteenth year (of the reign) of the king, victorious Skandaśīha-Vikramaśar[ma\(i\)],—(the king) was pleased to issue the following written order concerning the inhabitants of the область and to the inhabitants of the nāga:—"At request of Mahāvāla-Viṇaṭāja, Mahāśīva-blaṭṭa being the executor,\(^{10}\) we have given Šā[i]ra[ya]va[na][−]baṭṭa, of the Vatā gōtra (and) of the Pravachana śīra,\(^{11}\) (the village) Sārugū in Mēl-Aṣṭāṭi[\(a\)]ru-nādū, (a sub-division) of Paṭuvār-kōṭṭam,—the waste land \(u\)r cultivation which surrounds this (village), (the land) irrigated by water-levers, cut jun piṭṭiṭta,\(^{12}\) dry land under cultivation, burnt jungle, commons,\(^{13}\) channels, embankment ferry-boats, causeways, tala[pp]ēl[a],\(^{14}\) and all other kinds of land."

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\(^{1}\) The engraver has himself cancelled the ku of (kü) by placing a horizontal line above it.
\(^{2}\) Read ma[na]n. \(^{3}\) Read sa[\(g\)][n]a[\(r\)][\(a\)]. \(^{4}\) Read j[\(a\)][\(h\)][\(a\)].
\(^{5}\) Read bo-de-a. \(^{6}\) Read bha-b[\(ö\)]. \(^{7}\) Read Sgar-[\(ö\)]d[b]h[\(ö\)].
\(^{8}\) Read gar[\(d\)][\(a\)][\(h\)]. \(^{9}\) Read ba[b]hun[\(ö\)][\(ö\)].
\(^{10}\) "Avatāti is the Tamīl form of the Sanskrit ṣūjsipti; compare line 100 f. of the Kāliṣ̄ādi plates.
\(^{11}\) According to Professor Jolly (Realts und Sitte, p. 8), Pravachanaśūra is the same as Baudhāyanaśūra.


The same term occurs in line 293 of the large London grant.

The same term occurs in line 281 of the same grant.

The same term occurs in line 80 of the Khurram plates.

The same term occurs in line 283 of the same grant.
(L. 19.) Having seen this (order), the inhabitants of the kōṭṭam and the inhabitants of the nāḍu reverently placed (it) on their heads and planted stones and milk-bush (along the boundaries) before an accountant of the royal palace and an elephant of the royal palace.  

(L. 22.) According to the royal order which was issued in writing, the eastern boundary of this (village of) Sūkanāṭāsiraṁgaṁ (is) to the west of Maṇītīcāla; the southern boundary (is) to the north of Kurūmaḍi; the western boundary (is) to the east of the ancient village called Iḷṭṭaippāḍi; and the northern boundary (is) to the south of Kurukkuḍi to the west of the Tiruvelḷamadhi (hill).

(L. 27.) The land enclosed within the four great boundaries thus proclaimed, wherever the iguana runs and the tortoise crawls, not excluding the cultivated land, was given to this Brahmāma.  

(L. 29.) The exemptions granted are (the tax on) looms and (the tax on) shops, the rest of the goldsmiths, the cloth on the loom, the best cow and the best bull, the tax on toddy, the tax on weights, and (the tax on) residence within (the village); with exemption (from these) and all other kinds of burdens (the village was granted).  

[Verse 4 contains one of the customary admonitions to future kings.]

No. 9.—KONKUDURU PLATES OF ALLAYA-DODDA;  
SAKA-SAMVAT 1352.  

BY G. V. RAMAMURTI, B.A.; PARSAKHINDI.

These plates were discovered in 1887, deposited in a small square receptacle in a brick mound in the village of Konkuduru, 5 miles north of Rāmachiḍagram in the Gōdāvari district. They were not claimed by any one as private property, and Mr. S. H. Wyne, the Collector of the Gōdāvari district, sent them in September 1893 to Dr. Hultsch, to be kept in the Madras Museum. The set consists of seven copper plates with raised lines and incised on a ring. The ends of the ring are secured in the crescent-shaped base of an oblong pedestal, which bears a recumbent figure of the sacred bull Nandi, with the symbols of the sun and the moon in front of it. One end of the ring is loose, and the plates may be detached from the ring by bending it. The size of each of the plates is about 10½ by 5½ inches, and the ring-hole is about 3 inches in diameter. The ring measures about 1⅝ inches in diameter and is about ½ inch thick.

I edit the inscription from two sets of ink-impressions, kindly sent to me by Dr. Hultsch. All the plates except the fifth and the seventh are numbered by Telugu numerals, engraved.

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1 Compare line 110 f. of the Kaśakādā plates.  
2 Compare II. 174-175 of the large Leyden grant; and Ind. Ant. Vol. XX. p. 238 f. and Vol. XXI. p. 75.  
4 See ibid. Vol. XI. p. 29, note 2, and I. 305 f. of the large Leyden grant.  
5 The two terms tarī and kōṭṭam occur in the same order in line 77 of the Kāhāna plates. Instead of this, two later inscriptions have tarig-rait, 'the tax on looms,' and kādiy-rait, 'the tax on shops.' See South-Ind. Izcer. Vol. I. p. 88 f.  
6 With tattār-kkūṭam compare tattār-ppēṭṭam, ibid. Vol. II. p. 114, line 2 from below; Vol. I Index, s. v. tattār; and I. 303 of the large Leyden grant.  
7 Instead of tari-kkūṭati, the same grant (I. 308) has the synonymous terms tari-pundarai.  
8 The same two terms occur in line 127 of the Kaśakādā plates and in line 204 of the large Leyden grant.

9 Instead of tali-pundykili, the same grant (I. 296) reads tām-pundykili.

10 With idāi-pundykili compare idāi-ppēṭṭam in the same grant (I. 304) and idāi-rait in South-Ind. Izcer. Vol. II. p. 117.

11 No. 18 on the Madras Survey Map of the Rāmachiḍagram tāluka.
on the left margin of the second side of each. Each plate bears writing on both sides. A few letters on the first side of the first plate and a few others of the other plates, which are indistinct, being excepted, the inscription is on the whole well engraved and in good preservation. The language is, from line 1 to 180 and again from line 179 to 190, Sanskrit verse of various metres, while the intervening description of the boundaries of the village granted (l.l. 130-179) is in Telugu prose. Some ungrammatical and archaic as well as obsolete words occur in the Telugu portion. The anusvāra in such words as dāṅka (l. 135) and vidūṅga (l. 139) is now omitted or attenuated into half-anusvāra. The following are some of the peculiarities of the alphabet and orthography of this inscription:—

1. The alphabet closely resembles the modern Telugu character; ḗ, ṅ, ṣ, ḍ, ḍ, ṝ in ṝ, and a few other letters, however, present older forms.
2. In such conjunct consonants as ḗṇ, the anusvāra is used instead of the proper nasal.
3. The anusvāra is improperly used in several cases, as prasādana (l. 128) for prasannam; in tuṣāṇa (l. 138) the ṣ is supradors. (4) In ṭaṭṭā (l. 158) and aṅ̥ṭā (l. 174), ḍ and ṭ are incorrectly doubled; the doubling of ṣ in pāḷigāyak (l. 182) appears to compensate for the shortening of the preceding long vowel, though it is incorrect. (5) Except in the word svarga (l. 184), consonants are not doubled after r. (6) The vertical bottom-stroke which the modern alphabet employs to mark the aspirates is here generally dispensed with, except in the case of ṭk. Where the top-stroke is not used, a small vertical stroke or a mark like a circumflex is placed beneath or by the side of the letter (ll. 35, 37). The bhā of vibhā (l. 33) is distinguished from the ṣ of ṣāla (l. 24) by the angle under which the ṣ is affixed to the consonant. (7) The secondary form of l has two different shapes; compare (in l. 99) Mallaṅgāularya with Jāṭīpalli. (8) Conjunct consonants as ṛṇa, ṛṇo, ṛṇa are expressed, as in modern Telugu, by the full form of ṛ, to which the secondary form of ṛ or r is attached (ll. 44, 47, 54); but ṛṇ and ṛṇ are also expressed by the ṛṇa mark on the top of ṛṇ and ṛṇ. (9) No distinction is made between the short and long sounds of e and o even in Telugu words. (10) Two ways of marking ṣ and ṭ are noticeable. (11) In conjunct consonants the secondary form of ṛ is not distinct from that of ṛ (ll. 31, 32, 35). (12) The second k in ṭukkāntā (l. 35) is a full k without the top-stroke. (13) The r of Rājvedha (l. 109) has a top-stroke.

As may be seen from the abstract of contents (p. 67 below), the inscription contains the following pedigree of the Rājādī chief Allaya-Dōḍḍa of Rājamahēndra:

Dōḍḍa I.

of the [Po]lvōla-gōtna,

a subdivision of the Paṇṭa-kula.

\[\begin{align*}
\text{Annavrōla} & \quad \text{Kōṣaya} \\
\text{Alla or Allāḍa;} & \quad \text{Alla or Allāḍa;} \\
\text{m. Vēmāmbikā, daughter of} & \quad \text{m. Vēmāmbikā, daughter of} \\
\text{Bhāma of the Chōḍa family} & \quad \text{Bhāma of the Chōḍa family} \\
\text{Vēna or Allaya-Vēna.} & \quad \text{Virabhādرا.} \\
\text{Dōḍḍa II.} & \quad \text{Dōḍḍa II.} \\
\text{or Allaya-Dōḍḍa} & \quad \text{or Allaya-Dōḍḍa} \\
\text{or Allāḍavēḍḍi-Dōḍḍa.} & \quad \text{or Allāḍavēḍḍi-Dōḍḍa.}
\end{align*}\]

1 See above, Vol IV. p. 315.
2 Compare Mr. Krishnaw Sastri’s remarks, above, Vol. III. p. 21.
The date of the grant was the time of Ardhodaya in the month Pausha of Saka-Samvat 1389 (expired), which corresponded to the cyclic year Sadyehana (v. 23). Professor Kielhorn kindly contributes the following remarks on this date—"The Ardhodaya takes place on the new-moon tithi of the amanta Pausha, provided this tithi falls on a Sunday, when during day-time the nakshatra is Sravana and the yogsa Vyatipata. This most auspicious conjunction for making donations did take place in the given year. For in that year the new-moon tithi of the amanta Pausha ended 2 h. 20 m. after mean sunrise of Sunday, 14th January A.D. 1431, when the nakshatra was Sravana for 17 h. 4 m. and the yogsa Vyatipata for 18 h. 56 m. after mean sunrise."

The object of the grant was the village of Gumpini (v. 23), which was surnamed Alladadrejadiodavaram (v. 24) or Dojdayaram (ll. 146, 155, 159, 162, 173, and v. 58). This village cannot be traced on the map. But its position is defined by several villages which are mentioned in the description of its boundaries, and which, as Dr. Hultsch informs me, are found on the Madras Survey Map of the Amthalpuram taluka. Those are Devarapalli (No. 27 on the map), Palavela or Palavala—now Palivela (No. 42 on the map), Mummadivararam—now Munnadivarapadu (No. 26 on the map), Aithakota—now Itakota (No. 22 on the map) Kitarajapalli (No. 19 on the map) and Vedurisedaram—now Vedurisedaram (No. 20 on the map). The northern boundary of Gumpini was the Kautanya river. This must be another name of the Gautami, or of its southern branch which passes to the north-east of Palivela.

I may here insert some facts mentioned in two Telugu poems composed by Drutha,1 viz. the Kalaheypam and the Bhinnahyperam,2 as they confirm and even add to the information recorded in this inscription. The poet was contemporary with the last three Rashtra princes of the dynasty and dedicated the former poem to Virabhadracevudi, the brother of the Dojdayaraju who issued the present charter, and the latter poem to the minister of Virabhadra. The Kalaheypam contains the following account:—Among the divisions of the Sadora caste, one is named by the name of Pantha-kula,3 of which Perumadirejadi, of the village Dewuru, became celebrated as a devotee of Siva. He belonged to the Desati-vanam. His wife was Annamambai, by whom he had five sons, Allaya, Pedakota, Annaprole, Dojdaya and Pinnakota. The fourth, Dojdaya,4 is styled Panthakularaju. He married another Annamambai and had three sons, Prula, Kotu and Allada. The last is described as a great conqueror, and from the description the poet gives of his achievements, he seems to have risen to some importance and perhaps established a petty principality. His wife5 was Wamambai, the grand-daughter of king Anavenna, who bore four sons,—Vema, Virabhadra, Dojdaya, and Annaya.6 The eldest of them is said to have led an expedition as far as the Vindhyas and to have conquered Saptamadi-Raya, the king of Jhude-Jantaru-nada, the chiefs of Balamont, and the kings of Ouddi and Katta. He is also said to have received tribute from Panthavundhahani, the king of Oudge-desa, the king of Karsa, the king of the Yavanas (?), and the chiefs.

1 This famous Telugu poet lived about the year 1495 A.D. He was patronized by the Rashtra chiefs of Rajamahendrava. Of his many works, the Paugadurasucharitram was dedicated to Muniidi-Pragada, commander-in-chief of Vamadeva's forces; the Neetakadham to Munti-Singa, Pragada's brother; the Elilenderamchamas to Benjupadhi Annaya, minister to Virabhadracevudi; and the Kalaheypam to Virabhadracevudi; see Rao Bahadur K. Viresalingam's Telugu Poets, Part I, p. 66.
2 The introductory verses in the first stanzas of this poem and generally the initial and the final verses of each stanza contain numerous references to incidents in the lives of the Rashtra chiefs.
3 Compare verse 4 of this inscription.
4 The inscription traces the genealogy of the dynasty from this chief.
5 Wangambai was, according to the inscription, the daughter of Bhum of the Cheda family.
6 There is a peculiarity in the nomenclature of these Rashtra. The name of a chief is often prefixed to that of his son. Allada's sons are known as Alavema, Alavina or Alamarsta-Virabhadra. So also, Kutta's son is called Kutte-Vema or Kutunarachiti-Venamchudi; see above, Vol. IV, p. 323.
of Bānbadonti-manasse and Saptamādiya. The titles by which he was well known are—Bāyavāyirabhajana, Sangrānapārtha, Karpūrasarasvatasya and Jagannabhaśagata. The second chief, Virabhada, is described as even more powerful than his brother. The chiefs of Kāsinikota, Veṅkatāya, Kappakonga, Killeda and others are said to have been subdued by him. He was crowned during the lifetime of Vēmārējī. Virabhada married Anuttalī, the daughter of Vēma, the son of king Kāta. He was a votary of Śiva and a great warrior. The third chief, Daṇḍaya, is also reported to have made many conquests. He led an expedition to the north and reduced Oḍāḍi, Śrīgamakota and Lōtugėjī. He was a very skilful horseman. On the race-courses he made his horse jump over a space of twenty-four cubits in one bound. After briefly describing the virtues of the youngest, Annaya, the poet expresses the wish that his patron might rule the whole country including Chikaṣa, Kaliṅga, Chulkasamudra and Sīśhāvālā from his capital Rājamahēndra.

As regards the connection between the Rēḍīs of Kōṇḍavindu and those of Rājamahēndra nothing definite is known. The Pāṇākăḥāḍam states that the chief Allāda became the ruler of a kingdom extending as far as Sīnhaḍī, with his capital at Rājamahēndra, by the influence of his relationship with Pūrāya, Anāvēma, Amūpōta, Alavēma, Kumāragiri and others, who were the rulers of Pāṅkaḍaṭ. It is probable that the Anāvēma whose grand-daughter, Vēmānīkā, according to the Kālīkāḥāḍam, was married to Allādaḥāṭapati, is the Anāvēma of Kōṇḍavīḍa. But the present inscription says that Vēmānīkā was the daughter of Bihina of the Chōḍa family. To reconcile these two statements, it may be conjectured that Vēmānīkā was the daughter of Anāvēma's daughter and that Bihina was his son-in-law. We learn from the Tektaramuddī plates that Kātaya-Vēma's wife and mother were, respectively, the daughter and sister of Anāvēma, the elder brother of Anāvēma; and the Kālistāḥāḍam tells us that this Kātaya-Vēma's daughter was married to Virabhada, the second son of Vēmāmīlā. Though the relationship between these two Rēḍī dynasties is thus established, it is not easy to explain how the kingdom of Rājamahēndra came into the hands of Vēma and Virabhada. Kātaya-Vēma is said to have received it as a gift from Kumāragiri of Kōṇḍavindu; and he must have possessed it until at least A.D. 1436, the date of the latest inscription.

1 Saptamādiya probably means 'seven hills' and Bānbadonti-manasse 'twelve hill states' (P). Oḍēddā is in the Vīngapatāna district and Kētkā in Olṛā. There is a village called Pāṇākūṭa in the Gōḍāvari district. The Yarnas are the Mūhūmāsūna.  
2 This is the Rēḍī chief Kātaya-Vēma of Rājamahēndra, on whom see above, Vol. IV. Nos. 46 and 47.  
3 This is the Rēḍī chief who issued the present grant.  
4 These places are in the Vīngapatāna district.  
5 Compare verse 19 of the inscription.  
6 Chikaṣa is at present a Zamīndārī in the Gājām district. The extent of Kaliṅga was perhaps at this time much reduced, Chulkasamudra is the lake Chōkkha to the north of Gājām. Sīṇhāvālā is a hill with a temple in Vīngapatāna.  
7 The position of Rājamahēndra is described in the Kālīkāḥāḍam as follows: The river (Gōḍāvari) along the western city wall, the temple of Śri-Mallagūri-Sakti in the N.E. corner, and the temple of Madana-Gūḍā in the fort.  
8 Regarding the Rēḍīs of Kōṇḍavindu Mr. Sewell says in his Lista of Antiquities, Vol. II. p. 187:— "After the subversion of the Gajapāti Rājas of Orāngāḍ by the Mūhūmāsūns in A.D. 1323, the Rēḍīs chiefs in different parts of the eastern coast rose to power. Amongst these the Kōṇḍavīḍa chiefs were for a century so important that their government rises to the dignity of a kingdom, and their family to that of a dynasty." Then he gives a list of six chiefs with dates which do not tally with those given at p. 358 ff. Kumāragiri-Rēḍī is said to have ruled from A.D. 1381 to 1395 (p. 187); but on p. 38 two inscriptions referring to him are recorded, which are dated in A.D. 1406 and 1407.  
9 The track of country from Kōṇḍavīḍa in the Kistān district to Kāntakūṭa in the Nellore district is said to be called Pāṇākūṭa. Compare above, Vol. III. p. 24.  
10 No. 4 in the genealogical Table of the Rēḍīs of Kōṇḍavīḍa; above, Vol. IV. p. 321.  
12 Ebd. p. 311.
referring to him. He had a son, but it is not known whether the latter inherited the principality.

From the foregoing facts and from the inscriptions noted by Mr. Sewell, it is evident that this dynasty exercised but an ephemeral sovereignty. Doddaya, the fourth son of Parumādi, first rose to some importance, probably as an officer of the Kondavīda Rājās. Then his third son, Allāḍa, improved that position and transmitted it to his adventurous sons, who established a principality with Rājamahāndra as their capital. But neither Vēma’s sons, if any, nor those of any of his brothers seem to have inherited their throne. The Gajapatis of Orissa or the kings of Vijayanagara must have driven the Rājās from Rājamahāndra. The encouragement which these Rājās gave to Telugu poets is one noteworthy fact of their short-lived government, which entitles them to the gratitude of posterity.

TEXT.

First Plate; First Side.

1. [a] भ[भरी] पक्षादिता तनावते भवति श्रीपिण्यादर्शितवात् [के] भीकोत्तुमया-
2. महाभाषयानां रवाचिवी देविषा; | श्रीबाण्डी धरणी निदर्श]कर्मणी कर्तुष र-?
3. [च] भुषण्यु तस्मान लवकथुमकाव्यवविद्वानी य[१६] ग्राहीराममुखः || [१६] चतुरु
4. [म] की चाहुद्रस्व अवस्थायं व]खमसमाधिकेषु; || यथार्थरटुदकिंतुः
5. विखर|वत ठीरलावहसमसफ़तीयैः || [१६] कङ्कायेवैतं कङ्कायासं वालान
6. कङ्कावेषिय। विक्षिणणयैः || वदूररावदुस्रयादेशप्रकाशिष्ठणुः
7. विनीतविष; विभव्ववुः || [१६] अवस्थ प्रस्तावादेशभाषाः | पुरा-
8. बालस्व जनमाखुमस्थोषपदाद्भुवनुः || वर्णिष विनमयस्वः [१६]
9. [पद] प्रशान्ति विष्णुभूणैस्व यद्कक प्रतीति; || [१६] तत्ताबीतरुषीति
10. महीपितकी सामान्यतामुष्ठत्वादि दोषविशेषतिसुकुतावन्
11. [पी] लखनगितायायः; || दुर्बन्धव विनिर्देशो वित्तुविस्तायाय कल्य-
12. दुधो मैनो वक्ष्यबुद्धकुशषीयाय कल्यय; || [१६] चयनव-
13. बोलमुक्तव्या|ब] युवीशरसाभ सुखः प्रसुति: || सवेः

First Plate; Second Side.

14. [न] सवेन जवेन धर्ममतुम्मोक्तस्माण्तुभयः || [१६] तेवां कतिपयथिः च
15. [ज] बलामुक्तवेंद्रः [१०] गुर्वेशारावारवी| || चंद्रपीयग्राहमुखसुविरुषतः
16. कीम्मपि भून्दनतां प्रययः || [१६] भतापभानी प्रकटे धर्मी विन्-

1. Ibid. p. 288.
2. See ibid.
3. In his Lists of Antiquities, Vol. I. p. 41, Mr. Sewell notes two inscriptions at Palakāl, dated A.D. 1415 and 1418, which refer to Allāḍa-bhāpāla (the father of Vēma and Virābhadra).
4. From ink-impressions supplied by Dr. Holtzsch.
5. Read नवावराध.
6. The assessor stands at the beginning of the next line.
7. Read नवावराध.
8. Read नवावराध.
9. Read नवावराध.
10. Read भावायुहात.
17 بهت گریبانشانی/ناَ  سهندی‌ر/الَ  خری/خیابان/لام
18 یک میثاق دیوان/دیوان/خیابان/لام
19 یکم تپرگان/لام
20 یکم تپرگان/لام
21 تا سهندی‌ر/خیابان/لام
22 تا و چخ خیابان/لام
23 گ(نا)*/خیابان/لام
24 دیوان/خیابان/لام
25 دیوان/خیابان/لام
26 گ(نا)*/خیابان/لام
27 دیوان/خیابان/لام
28 دیوان/خیابان/لام

Second Plate: First Side.

29 یا سخن‌دار/لام
30 سخن‌دار/لام
31 سخن‌دار/لام
32 سخن‌دار/لام
33 سخن‌دار/لام
34 سخن‌دار/لام
35 سخن‌دار/لام
36 سخن‌دار/لام
37 سخن‌دار/لام
38 سخن‌دار/لام
39 سخن‌دار/لام

1 Read خیابان/لام. 2 The mahendra stands at the beginning of the next line.
3 Read خیابان/لام. 4 Read خیابان/لام.
5 Read خیابان/لام. 6 Read خیابان/لام.
7 The mahendra stands at the beginning of the next line. 8 Read خیابان/لام.
9 Read خیابان/لام. 10 Read خیابان/لام.
11 The word doshd has to be taken with langkayat and not with trignita, as the description of the same incident in the Kalikâpâlam gives the length of the jump as 24 cubits.
40 ये गये विविधादृष्टिकोणां संवर्धने । चिंति पकावता दिवापि संशयः
41 चित्रकाराः [२०५] वाटीयोतिषुक्रायर्भंतिमानां कृतकारां विसम्बराः
42 चातुर्विचारयोपपत्ति श्रीदेवंद्रमुखः । चित्र पशुपाय निम्न विनः

Second Plate; Second Side.
43 ये, तन्भिक्षाराजनां पृष्ठभूमिसंगतनावृतीवृत्तिः गंगाराजसा [२१६] कदा-
44 चित्तदेवयुगकाले द्रवीिचन्द्रियाचार्चितप्रारम्भम् । दानासि रघुसिणि विषयः
45 गंगातेियाराजानां दत्तौमेव [२२५] । सीताकारक करवाचविश्वासिते साया-
46 रणे विचारे हीदिश्वद्माणि पुष्यमये कृतिवान्गाते । श्रीम् तु-
47 पिणानामां समावेशं समसयोमां विस्मिथ्वाश्रेष्ठवृत्तिद्वादा-
48 चंद्रमातारं क[२१५] चन्द्रवर्तनां संदीपितमृदुमृदिप्रवेयं । सं या-
49 म जिनानां शतवाचारििद्रेष्ठवृद्धि । [२१६] । वृद्धसंतो िविजय-
50 रा लिखते सांपत्र क्रमात् । भवायहारतिले 'संवेदैवमामिन-
51 : [२१५] ब्रजा यथा श्रीकारक व्यासः वाणामां सम्पूर्णित । गौतम[२५] 
श्रीविनयकण-
52 पंक्तिमभिमथि सुखीः [२३५] यद्वर्मिीमािमािमिंजिहिं[१] यत स्वयुम्भते । 
पराजयः ।
53 कीचाचाराः कीचिद्भिः यज्ञवल्क्यः [२६५] । [२३५] श्रीमंदिरेविद्विनो मीिन-
54 सामवदतमभुः । शािवक्षीिमा हरितं िविनायां सतीदयः । [२५५] 
वादर्शि-
55 कीविविभागो यथा लिखा विनायकः । समवादयववसुधीः कीविधिया यन-
56 चुमा पतः [२५५] सीमासमांसंक श्रीपुजा साधिप करकेः । भास्यवी 
दखलानुसार यथा-

Third Plate; First Side.
57 यी श्रीनि[२५] श्रीकंिभरतशुभीः [२०५] यद्वर्मिीनी नंतरीय जिज्ञाये 
यथा नृत्तिः । इंपुष्ये
58 मनवाहतः श्रीकारक द्वाराधिः [२१५] आश्रातिकिष्कशालात्सामवि 
राजपुजः
59 त: चृति: गुड़िस्त्रिक्षवेदव्याख्यातः। [२२] चर्चायमञ्जः पुषः। श्रीनुभु- ।

60 यवज्ञः। विवाहितोहरितः। चर्मामसिद्धः सुखः। [२२] वेदविमुखः।

61 वद्वास इवापः। वैशाखः काश्यप वस्मायानारायणः। [२४] चिपीतः।

62 ते सुखे वस्म विद्वेश्वरावः विवृतितः। सरस्तोमोलभः कौङ्क्षो राजः।

63 पृज्ञितः। [२५] संगापथेन्द्रितः। मासकावादिभिः। वरिष्णु।

व; मौनेशः। [२६] रामसामुः। [२६] भारद्धोवेदायः। श्रामवाहे गुणानं- । श्री- ।

65 सामवसवेब्रुश्रिण्यावर्गः दीर्घः। [२७] यजुर्वेदायशाचर्यावसानः।

66 चंद्रीः। चौविवि। वाराणसीवर्षः। कौङ्क्षोषययवर्षः। [२८] चिपावानी।

67 शुम्भ श्रीनी कौङ्क्षो विश्वायमः। श्रुङ्गुणोद्विजनारायणीः सखृदितः।

68 दुगुणानयांवर्गः। श्री- ।

69 रामसामुः। श्री- ।

70 बृहस्पतिसाहारावसः इवापः। [४१] पुष्मः । तिनोमोहियोविभ्री। वन्छाभव्यः।

Third Plate; Second Side.

71 गार्दः। चृति: श्रावश्यवश शानो वीतशास्त्रनिः। [४२] चौमिंतः।

72 नरस्वयोऽयोऽपः। आर्यविद्वेजाश्वमायामायासः। [४२] वेदवेजः।

73 वैशाखः। काश्यः। चौमिंतः। रामानव मायाभवकः। [४३] चौङ्क्षः।

74 ताकः। [४३] वीक्षः। श्रीकुणधामाधवार्थेनायः। श्रुङ्गकः।

75 युधी ताता श्रीमानु गुण्याः। [४४] चौङ्क्षः। चौमिंतः।

1 The amsadra stands at the beginning of the next line. 2 Read नृङ्गकम्बास्र्। 3 Read युधी।
76 चंद्रमा: । नृसिंहिष्ठसुजनी युज्वृद्धसंयुगः: ॥ [४६*] चोयाकुलिणिरा- ।
77 गार्तिश्च: विषुव्युः । युज्वृद्धसांमिः । [४९*] शैवोपालिः ।
78 चतः: ॥ [४२*] चोलपालिनिश्चितिः । चोयाकुलिणिरुक्त: ।
79 कशोत्रो युज्वृद्धहस्त वस्मानवर्गः ॥ [४५*] हरित: । कश- ।
80 भविष्यदेशः। प्रतापवानगुण्युः: । पूर्वकवलानुक्षेत्रः ॥ [४८*] चोयावसं- ।
81 भविष्यदेशः हरित: । बम्बाराजः । कशीः ॥ [६४*] शैवोपालिप्रभुवर्गः ।
82 चलमयेव: ॥ [५४*] भार्यार्जो शंकुमुखरावर्गः । शुराणेता युज्वृद्ध: ।
83 प तिसः । [५१*] चुजीरेकेऎभवन: सुतै वर्षिणिः । भार्यार्जो ।
84 द्वारायर्जो तिमालः ॥ [५२*] शत्रुराजः । प्रेमाय: । कोखः ।

Fourth Plate: First Side.

85 चालुक्यणुः द्वाराया देवानी महान ॥ [५३*] कामपृः । चोयान- ।
86 चालुक्यान । प्रतापार्जः युज्वृद्धदहास्तिवतः द्रव: ॥ [४४*] चोयान- ।
87 चालुक्यणुः गार्तिश्च: । शायनोपातः । माचाराय: । युज्वृद्धदहास्तिवतः ।
88 चालुक्यस्मातः ॥ [५५*] चोयाकुलिणिश्चितिः। चालुक्यानप्रसादः ।
89 चालुक्यान । [५६*] चालुक्यानप्रसादः । कशान: । चालुक्यान- ।
90 चालुक्यान: । चालुक्यानप्रसादः । माचाराय: । चालुक्यान- ।
91 चालुक्यान: ॥ [५७*] चालुक्यानप्रसादः । माचाराय: । चालुक्यान- ।
92 चालुक्यान: । [५८*] चालुक्यानप्रसादः । माचाराय: । चालुक्यान- ।
93 चालुक्यान: । चालुक्यानप्रसादः । माचाराय: । [५९*] चालुक्यान- ।
94 चालुक्यान: । चालुक्यानप्रसादः । माचाराय: । चालुक्यान- ।
95 चालुक्यान: ॥ [६०*] चालुक्यानप्रसादः । चालुक्यानप्रसादः ।
96 चालुक्यान: ॥ [६६*] चालुक्यानप्रसादः । चालुक्यानप्रसादः ।
97 चालुक्यान: ॥ [६३*] चालुक्यानप्रसादः । चालुक्यान- ।

1 Read चलेः.
Fourth Plate; Second Side.

99 ठिप्पिठिम्यल्यार्यांत्रलृकः । जम्बम्बमीरूलीसिंहार्ययं यशुः*|मुतिविमारादः
100 || [४५]* कस्येरायापने दचो वहृतिम्यल्यामाजः । नारायणः विनायार्यसः
101 पुदुतकोपितमाः || [४६]* यहुवङ्गुदालकामायमथपथलिङ्गवर्षकः । नारायणः
102 जो वल्लभार्याती वहुत शाःशः । [४६]* कन्दार्यमायकायमथवायतः । नारायणः
103 नृभवः । वापुली बन्धुः(१)वातुविक्षुक कपावलामः । [४७]* श्रीयस्मुरिः
104 कामायः भाराजः । तुलचा । यहुवङ्गुदालयः पुचे वल्लभार्यः व-
105 समः । [४८]* दुधुकविदधण्डादायबुधार्य श्रीतावर्यः । नारायणः
106 यः विनायकः यशुः*|मुतिविमारादः । [४८]* कौड़ायः कर्षणकुवणामः
107 जत्वेतः । यहुवङ्गुदालिनः*| कौड़ालिङ्गः । सुधः । [४९]* वरिती शाःशः
108 सुविनायः शुल्कमोदः । सचरः*| मुतिविमारादः कपावलमः । दयापः
109 || [५०]* नारायणः शहुपीयस्यांप्रियामः । निमार्यायः यशुः
110 वः कामायुतिविचारः । [५१]* कामायः विनायार्यः*| युलली
111 महेशंगलः । सीमे
112 शयुंगसंहः*| तो डेडार्यायूपिन्नविस्तारः । [५२]* श्रीकुड़कन्तुलीसिंहार्यतनः
113 यः*| चिन्दः । चिंदः डेडार्य्यायः यहुवङ्गुद्वरः । [५३]*
114 सीमाँडः

Fifth Plate; First Side.

118 बलिनागायःमः । सरसः । सुधः । कामायः निरिलमः शहुवङ्गुद्वः गुणीः
114 चतः । [५४]* कामायः मन्दळःर्यायचलायकायःमः । क्षतभ । विनायकः सतायः
115 का- । [५५]* गुणिवादांगायमथपथाः कुमारः । कौमिका-
116 सहः । पीतायः शहुवङ्गुदः कारः । कामः गुणिमः । [५६]* संतिकरः
117 गम्यारायमथपथधराः । कौड़ायः शरसुः । सहुवङ्गुः
118 रविन्तः । [५७]* गुणी कलमकोणाभकतीमथाययावतःः । कौड़ायः मा-
119 चारणेयः राजाययास्थः । [५८]* शहुवङ्गुणानः गुणावानः

---

1 Read गातः कर्षणस्मारितः.
2 Read विनायार्यः.
3 The letters द्वः। गुणिमः are written on an erasure.
4 The त at the end of the line is badly engraved.
Fifth Plate; Second Side.

127 सं वृत्तिध्रुवं हयोः। [५५] च ग्रहावर्षाष्ट्र ग्रहमय्या[सा]द्य्यमुक्कः। । प्रादातनवं।

128 रघुमं कर्मेऽण चीदेवंडभृति। [५६] [पौ]समापत्तनावतीनागाष्ट्रे षिन्द्रक। । खः।

129 दिकावर्तचांत्य शार्चारिचतुंय। [४५] चतु ग्रहमय्या को[म]नो दिचुष युक्तहितक कामा।

130 तृ। सर्ववं सुव्यापयां सित्यं देशमय्या। [४८] * ॥ चाहारेंडिः।

131 निष्क्रमसुः। देशायादिन कौशिमगममादिदि दिव्याभुक्तमै। वर्षीय सुंदरण्। चौंदयू।

132 तु पत्थरावयंवं निदित्वाननंदी वेंदि कीमंकर विचर समतिग पर्यसंभुमि की। ।

133 तमेर विचर मेशदित्यं दिव्याभुक्तमैं कीमंकर विचर मिथिन् ॥ मेंदित्यं।

134 वंकु विचराभुक्तमैं कीमंकर विचर एपदिः ॥ विचराभुक्तमैं राजानेक। ।

135 खः चा गुंज पदिः वर्षाबकाराय। । विच मिथिन्न पद्माभुक्तमैं तावक्षक। ।

136 खः कीर्तिक धेन्तक न तञुक्तु पद्मीः वानधिकाभुक्तमैं कीमंकर विचर काॅतु पुरपृष्ठमैं।

137 रावुक गुंजासे काठिन्यः चक्षु दिव्याभुक्तमैं अविनाकित काॅतु पुरपृष्ठमैं। ।

1. The first six syllables in this line are engraved on an erasure.
2. Read दिकावर्त.
3. Read रघुमं.
4. Read निष्क्रमसुः.
5. Read चाहारेंडिः.
6. The diminished stands at the beginning of the next line.
7. Read मिथिन्.
8. Read वंकु.
9. Read चा.
10. Read चा.
112 कु वेशरी ताक्क दिशासु पुतनालिम युक्त केशरतोत दिशासु पुतनालिम पु-
113 ठुः केशरी परविमुखमें भेंडुः दिशासु पुतनामानक केशरी अध्युग्दीत
114 चक्ख दिशासुमें पुतनालिम युक्त केशरी बहे दिशासुमें देवरपिलमत-

115 बिषाज्ञनानानक केशरी बेवकु चक्ख चहात पवलेनुडिल बचन
पेह पुतकु बे-
116 केशरी अन्तुंगत तुम्पुमखे पुतनडुम पड़ी पोदानु देवरपिल पवेल
दोइदारपु
117 तोलमतः सुमकु ज्ञनानानानक केशरी अन्तुंगह दिशासुमें पुतन-
118 हुम वहुकीत कोतमर पोघी अंतुंगह 9 पविमुखमें गैठ पड़ी कोतः
119 बेठ पोघी मिलार्तापकात गैठ पड़ी दिशासुमें कोतमर पोघी बं-
120 तुम्पु दिशासु पविमुखमें मिलार्तापकात कोतमर पोघी पुलं गलो
121 हुमें पुतनडुम वहुकीत नीरु$पविमुखनादिमित केशरी अंतुंगह पविमुखमें
122 जै पवलेनुडरुमे 11 पड़ी चहात तुम्पुकु केशरी गैठ पड़ी कोतमर
विश पवलेनुडिल-
123 निष्क्रियानानक केशरी उनत्मुखमें गैठ पड़ी विश मिलार्तापवकात 13 पविम-
124 कोतमर विश अन्तुंगह मिलार्तापवकात 14 पविमुखमें विश वेपाडिलभ
125 तेजसुमें गैठ पड़ी पवेल सुमकु ज्ञनादारपु दोइदारपु 15 पोलमर मुयल-

1 Read गादिस। 2 Read व्यहरिकप। 3 Read अन्तुंगह। 4 Read बीकैनस। The asteriscs stands at the beginning of the next line. 5 Read बीकैनस। 6 Read पीसिनीर। 7 The second asteriscs in वेकैंहिल is marked by a dot on the left side of त। 8 Read पविम। 9 Read कैैल। 10 Read गादिस। 11 Read बीकैनस। 12 Read सिैध। 13 Read बीकैनस। 14 Read वेपाडिलभ। 15 Read पीसिनीर।
Sixth Plate; Second Side.

156 गुंडनदिकांवानानुक वेचिन [II] यी गोल मट्याणात वनवेखपोल नाउम खंड-पोल कार-1
157 क पुत्र यी मुखामुखचारु दितिकांवानानुक उतरसुखाच्यात कुंडलिमानानुक वैविक वन-2
158 तनावुम वर्ष पंडु वनानुक विभांगुरुकु उतरसुखुमये वर्ष-3
159 धनViट दीडवरुप संगुरुकु वेच्युए अंतुंगुरु पाखुपु जीमुकु उतर-4
160 सेपुंतनुमये पाख अचवरपुपानुक कीचतिसुकु कुंडलिमानानुक वैविक वंत-5
161 अंतुंगुरु पाखुपुमये गेड पाख कीमतमर चीख अंतुंगुरु उतरसुखामये-6
162 कीमतमर वविध अंतुंगुरु तागे पाख तुंगुरुपानुक अचवरपुपानुक पळभ-7
163 तुंग गलिम उतरसुखमये पुंजनुमये पाख कीतारसुसपिग-8
164 अचवरपुपानुक नाटिम पलानुक वैविक औस चीतारसूपिग कुंडलिम-9
165 वानानुक वैविक अंतुंगुरु आभारसुकुमये कीतारसुसपिग औस दिसिसु दिशिणाच-10
166 न करमीट वैविक मोरसी कीमतमर वविध अंतुंगुरु दिशिणाच्यात वेदुऱ-11

Seyventh Plate; First Side.

171 सेपुंतनुमये राणुत पाखुपानांगा वविध अंतुंगुरु वेदुऱमरपु दीडवरुप-12
172 पु "संगुरुकु वविध "वाचवसुखमये कीमतमर चीख "अंतुंगुरु का-13
173 तरारसुसपिग दीडवरुप नाटिम पुत्र गलिम अंतुंगुरु तुंगुरुपमये पुंजन-14
174 अंतुंगुरु एडपविल रघु [पाखिये] यीमिं कीमतमर चीख अंतुंगुरु नीण पाख उतरसुह-15

1 Read डे।
2 Read कुड़बे।
3 Read गनध।
4 The secondary form of रघु is also added to पु; read रघुबे।
5 Read गाउँहिया।
6 Read नाटिम।
7 Read रघु।
8 Read वहुऱऱेन।
9 Read गलिम।
10 Read वेदुऱ।
ABSTRACT OF CONTENTS.

The inscription opens with an invocation of the bear incarnation of Vishnu (verse 1), of Ganapati (v. 2), and of the crescent of the moon on the head of Siva (v. 3). From the mouth, arms, thighs and feet of Vishnu were produced the four castes. A well-known division of the
foot-born (i.e. the Śūdras) was the Paṇṭa-kula (v. 4). To this family belonged prince Doḍḍa (I.) of the [Po]ḷvōla-gōra (v. 5). His sons were the princes Annattōḷa, Kōjaya and Allā (v. 6). The youngest of these, Allā (v. 7), married Vemānabhika, the daughter of prince Bhima of the Chēḍa family (v. 9). Allā (i.e. Allā) had four sons,—Vema, Virabhadras, Doḍḍa (II.) and Anna (v. 10). The eldest of these, Allā–Vema (i.e. Vema, the son of Allā) (v. 11) or Vema, had for his capital Bājamahendranagara (v. 12). His younger brother Virabhadra was also anointed to the kingdom of Bājamahendravagana (v. 14). Verse 16 praises Vema and Virabhadra, who were apparently joint rulers. Their younger brother, Doḍḍa (II.), had the surnames Karpūrasantārya, Saṁgrāmahīma and Jaganoṣbagāṇa (v. 17).

(V. 22.) "Once, on the auspicious occasion of Ardhaḷaṇya, king Doḍḍa (II.), having worshipped Śiva (and) given away handsome donations on the bank of the Gaṅgā, also desired to grant agrahārus."

(V. 23.) "In the prosperous Śāka (year) reckoned by the hands (2), the arrows (5), and the Viśuṣa (13),—i.e. 1855,—in the (cycle) year Saṅgāraṇa, in the (month) of Pausha, at the auspicious time named Ardhaḷaṇya, on the bank of the Kānti–gaṅgā, king Allā–Doḍḍa gave to Brāhmaṇas the village named Gumpīṇi, with its cultivators (and) the eight kinds of bhūras (to be enjoyed by them) as long as the moon (and) as long as the stars (continue)."

This village he named after himself Allādāreddi–doḍḍavaṇa (v. 24). Each of the following donees received one share in the agrahāru (v. 25).

List of donees (vv. 26-84).

<table>
<thead>
<tr>
<th>Name of donees</th>
<th>Father’s name</th>
<th>Gōrī</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Śīgāya-Perumalīnākāṇi</td>
<td>...</td>
<td>Gautama</td>
<td>...</td>
</tr>
<tr>
<td>Panaṭa–Kummayya</td>
<td>...</td>
<td>Kanṭhāya</td>
<td>...</td>
</tr>
<tr>
<td>Śīgāya</td>
<td>Son of Śīgamsadōvīn</td>
<td>Harita</td>
<td>...</td>
</tr>
<tr>
<td>Māluva-Māḷhāra</td>
<td>...</td>
<td>Kanṭhāya</td>
<td>...</td>
</tr>
<tr>
<td>Koppa–Bhārata</td>
<td>...</td>
<td>Āṭrāya</td>
<td>...</td>
</tr>
<tr>
<td>Ināṅrva–Mallabhātra</td>
<td>...</td>
<td>Saṅkākṣa</td>
<td>...</td>
</tr>
<tr>
<td>Gōṇiṃeṭṭa–Sarvaladānākāṇi</td>
<td>...</td>
<td>Harita</td>
<td>...</td>
</tr>
<tr>
<td>Māṇiḍrākāṇi</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Vatābbārya–Nārāyaṇa</td>
<td>...</td>
<td>Kōjaya</td>
<td>...</td>
</tr>
<tr>
<td>Sarawant–Prōṭēbānta</td>
<td>...</td>
<td>Kanṭhāya</td>
<td>...</td>
</tr>
<tr>
<td>Rāmaya</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Aṇavamayya–Śīγamsadōvīn</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Yēγgaṉnākāṇi</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Ināṅrva–Mallabhātra</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

1 See above, Vol. III. p. 431. 2 See above, Vol. III. p. 431. 3 See above, p. 64. 4 The eight repeated bhūras are: libations, beer, rice-cents, jewels, cows, cattle, perfumes, and pepper-nuts and betel-leaves.
<table>
<thead>
<tr>
<th>Name of donee</th>
<th>Ether's name</th>
<th>Gaṇṭha</th>
<th>Pēda</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gaṇṭhari-Nāguyamūdālin</td>
<td>...</td>
<td>Kapil</td>
<td>Yajnas and Śāman</td>
</tr>
<tr>
<td>Aruntha</td>
<td>Gōjapallī-Appayya</td>
<td>Śrīvatsa</td>
<td>Yajnas</td>
</tr>
<tr>
<td>Pemāṅgōṛī-Pāṭāḷiṣṭa</td>
<td>Pōlaya</td>
<td>Ātrīya</td>
<td>Do</td>
</tr>
<tr>
<td>Adavanti-Narabhrī-Gīpaya</td>
<td>...</td>
<td>Kantika</td>
<td>Rich</td>
</tr>
<tr>
<td>Belābhrī-Kūmara</td>
<td>Śāṅgaya</td>
<td>Kādāyapa</td>
<td>Yajnas</td>
</tr>
<tr>
<td>Appayya</td>
<td>Kandāgūḷia-Mālāhara</td>
<td>Śrīvatsa</td>
<td>Do</td>
</tr>
<tr>
<td>Nśīlīnā</td>
<td>Bṛṇagīṛi-Mālāhara</td>
<td>Kāṃṣhaya</td>
<td>Do</td>
</tr>
<tr>
<td>Ākumātri-Nīga</td>
<td>Vīhasa</td>
<td>Kauśika</td>
<td>Do</td>
</tr>
<tr>
<td>Pīnānāpāṭī-Narabhrī</td>
<td>Bīlama</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>Kātvahārī-Vallabhrāṅaṇa</td>
<td>Mālāya</td>
<td>Harita</td>
<td>Rībha and Yajnas</td>
</tr>
<tr>
<td>Śyāmupṇḍa-Abhājaṅedvēlin</td>
<td>Gaṇgaya</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>Gaṇapati</td>
<td>Dīvarapu-Narabhrī</td>
<td>Bṛhaṅḍavāja</td>
<td>Yajnas</td>
</tr>
<tr>
<td>Narabhrī</td>
<td>Sundīla-Śṛihaṅabhṛṭa</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>Pedāyaṅṭī-Pulahita</td>
<td>Kollīr-Antānuḥbhṛṭa</td>
<td>Do</td>
<td>Rich</td>
</tr>
<tr>
<td>Pūṇya</td>
<td>Śrīgaṅṭī-Tarṇya</td>
<td>Kāśyapa</td>
<td>Yajnas</td>
</tr>
<tr>
<td>Kāṅcāna</td>
<td>Koṇāṅcūṛi-Śrīla[ya]</td>
<td>Śyāḍīya</td>
<td>Do</td>
</tr>
<tr>
<td>Alīdāya</td>
<td>Koṇḍāyana-Padda[ya]</td>
<td>Harita</td>
<td>Do</td>
</tr>
<tr>
<td>Dondānakṛī-Pedāya</td>
<td>Ādīṭya</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>Gaṅgaya</td>
<td>Mānapurī-Dēkha[ya]</td>
<td>Ātrīya</td>
<td>Do</td>
</tr>
<tr>
<td>Pūtra</td>
<td>Kauḍārt-Pōhanā</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>Tāṇḍaya</td>
<td>Khuṇya</td>
<td>Gautama</td>
<td>Do</td>
</tr>
<tr>
<td>Tīṅṇaya</td>
<td>Rūmapaḷi-Kṛḥanā</td>
<td>Śrīmāna</td>
<td>Do</td>
</tr>
<tr>
<td>Pedāya</td>
<td>Jallīpalli-Śāṅgaya</td>
<td>Śyāḍīya</td>
<td>Do</td>
</tr>
<tr>
<td>Rājkaṇḍa-Pedāṅkhrīta</td>
<td>Gantama</td>
<td>Tākha</td>
<td>Do</td>
</tr>
<tr>
<td>Jallīpalli-Nyāṣīdhīna</td>
<td>Chiṭṭpedēḷ-Mallaya</td>
<td>Vaiśākhana</td>
<td>Do</td>
</tr>
<tr>
<td>Sīmāyana</td>
<td>Valūrī-Śaṅkhrīna</td>
<td>Bṛhaṅḍavāja</td>
<td>Rich</td>
</tr>
<tr>
<td>Vaiśākhinatī</td>
<td>Vaiśākhubhṛṇḍā-Kūṇa[ya]</td>
<td>Do</td>
<td>Yajnas</td>
</tr>
<tr>
<td>Nārāyana-Kalīṣṭa</td>
<td>Mallaya</td>
<td>Vāṭiḥa</td>
<td>Rībhā</td>
</tr>
<tr>
<td>Astaṅgōṛī-Kāṇḍa[ya]</td>
<td>Vaiśākhra</td>
<td>Bṛhaṅḍavāja</td>
<td>Yajnas</td>
</tr>
<tr>
<td>Annaka</td>
<td>Updṛkupōḍala-Padda[ya]</td>
<td>Gautama</td>
<td>Do</td>
</tr>
<tr>
<td>Narasīṁha</td>
<td>Kaṇṭhaṛṣṭīgallī-Nārāya</td>
<td>Kaṃṭḥīya</td>
<td>Do</td>
</tr>
</tbody>
</table>
List of dvaras—concluded.

<table>
<thead>
<tr>
<th>Name of dvaras</th>
<th>Father's name</th>
<th>Gārha.</th>
<th>Vēda.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ppeena</td>
<td>Mātraṭhī-Krishnagana</td>
<td>Harita</td>
<td>Yajus.</td>
</tr>
<tr>
<td>ṛehana</td>
<td>Subruvinya-Yallaya</td>
<td>Bhadravāja</td>
<td>Do.</td>
</tr>
<tr>
<td>ṛheda-Gaṅgana</td>
<td>Mallaoya</td>
<td>Kāyapap</td>
<td>Do.</td>
</tr>
<tr>
<td>ṛṭapa</td>
<td>Kṛṣṇa-Nṛśāvara</td>
<td>Kāyapsa</td>
<td>Do.</td>
</tr>
<tr>
<td>ṛḍava</td>
<td>Mauḍavali-Nāgaraṣya</td>
<td>Kāyapa</td>
<td>White Yajus.</td>
</tr>
<tr>
<td>ṛmayya</td>
<td>Mauḍavali-Vallabha</td>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>ṛclaṣya</td>
<td>Gaṇḍivāda-Annama</td>
<td>Kauśika</td>
<td>Do.</td>
</tr>
<tr>
<td>ṛraya</td>
<td>Nānaka-Gaṅgana</td>
<td>Kauṇḍiyā</td>
<td>Do.</td>
</tr>
<tr>
<td>lohamantrin²</td>
<td>Kalaṅgaga-Komamāḷaṭya</td>
<td>Do.</td>
<td>...</td>
</tr>
<tr>
<td>ṛh-Ayylamantrin</td>
<td></td>
<td>Do.</td>
<td>...</td>
</tr>
<tr>
<td>ṛtiṣya-Sīṅgana</td>
<td></td>
<td>Do.</td>
<td>Yajus.</td>
</tr>
<tr>
<td>ṛnata-Appaya</td>
<td></td>
<td>Do.</td>
<td>...</td>
</tr>
<tr>
<td>ṛuva-Gopaṇa</td>
<td>Kāsapap</td>
<td>Mana-Bhāravā</td>
<td>...</td>
</tr>
<tr>
<td>ṛsaya</td>
<td>Cherau-Appaya</td>
<td>Kāyapa</td>
<td>Yajus.</td>
</tr>
</tbody>
</table>

Two further shares in the agrahāra were given to the Vishnu temple called Prasanna-dalabha and to the Śiva temple of Brahmanāgēśvara (v. 85). Finally Doddā (II.) gave to the prahāra the village of Annavaram for subsistence (grāmāyatāṃḥam²), with the exception (?) of the bhūris belonging to Nārasanamantin, the son of Aubbaḷāṃata (v. 86 f.). The boundaries of the granted village are written in the language of the country (i.e. Telugu) v. 88.

In the detailed description of the boundary-line of Allādareṛḍḍidodḍavaram (ll. 130-179), the following villages are mentioned:—Devarpalli, Palavala or Falavala, Mummaḍivarām, Ṭhakota, Annavarapupadu, Kētarajupalli and Vedurēsvaram. The northern boundary as the Kaṇṭēyīa river.³

Verse 89 praises the village of Dodḍavaram on the bank of the Ādikuntā. In verse 90, the son of king Allāda, requests future kings to protect the grant. Verses 1-96 are six of the usual imprecatory verses.

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1 The addition of the title mantrin and omāṭya shows that the dvaras was a niyōga.
2 [Compare grāmāyatāṃḥa, above, Vol. III. p. 28, text line 103, and grāmāyatāṃḥaus, Vol. IV. p. 359, text as 81.—K.H.]
3 In the Telugu portion (ll. 181, 177 and 178 f.) this river is called Kaṇṭēyīa. In the Sanskrit verses occurs in forms Kaṇṭēyāṅgā (v. 23), Gāṅgā (v. 22) and Ādikuntā (v. 89).
NO. 10.—PITRAPURAM PLATES OF VIRA-CHODA,
DATED IN HIS TWENTY-THIRD YEAR.
BY H. KRISHNA SASTRI, B.A.

The copper plates which bear this inscription were forwarded to Dr. Hultzsch by the Government of Madras. They were sent by the Raja of Pithapuram to Mr. D. F. Carmichael when he was Chief Secretary, i.e. between the years 1875 and 1878. Mr. Carmichael had lent the plates for examination to Dr. Burnell, who figured the second side of the third plate in his South-Indian Palæography, second edition, Plate xxix.1

The plates are nine in number. Each of them bears writing on both sides, except the first and last which are engraved only on their inner sides. They are not of uniform size; but each measures, on the average, 10" by 5½". To the proper right of each plate is a hole, 2" in diameter.2 Through these holes is passed a massive ring which is now cut. It is ¾" thick and 7½" in diameter. Its ends are secured in a circular seal which measures 3½" in diameter. As may be seen in the colloiotype No. 2 on the Plate facing p. 104 of Vol. III. above, the seal rests on an expanded lotus flower and bears, in relief on a counter-sunk surface, the legend śrī-Śrībhūṣan[da]ī[n].a in Telugu letters. Above the legend it bears a bear which faces the proper left and has an elephant-good overhead. In front of the bear are a chaúri, a conch, and the moon; and behind it, another chaúri, a vāndīka, and the sun. Below the legend there is a drum (?), an expanded lotus flower, and apparently a wooden stand for supporting the abhidhāka dish.3

As observed by Dr. Burnell, the inscription is written in the transitional Telugu alphabet.5 This is shown e.g. by the two forms, one the earlier and the other later, in which theṃ of Daśakṣīṇḍumārti in ll. 162 and 163 appears. The final ṃ is used in two cases, viz. in ll. 45 and 53; but in all other cases the anusvāra takes the place of final ṃ. The only groups in which the nasal is not represented by anusvāra are ṣṇa, ṣṇa, ṣṭha and ṣṇa. The difference in the secondary forms of a and ā, ī and ī, ū and ū, o and ō is not kept up throughout. In three cases the long ā is marked by ū and u, viz. in the ā of māṇḍūna in ll. 215 and the ā of āruṇa in ll. 262 and 263. The ū of ṣṇhāṃ = ṣṇhāṃ = ṣṇhāṃ in ll. 278 is added to the secondary y. The writing is protected by raised rims and is consequently in a state of perfect preservation, except certain letters written over erasures. The language of the inscription is Sanskrit poetry (verses 1-35) and Sanskrit prose (ll. 2-17; 18-31; 66-71; 80-186; 271-277; and 278 to 280). The description of the boundaries (ll. 187-271) is in a mixture of Telugu and Sanskrit prose. As regards orthographical peculiarities, it may be noted that a consonant, besides being, as usual, doubled after the secondary form of r, is frequently doubled after an anusvāra, as in ll. 2, 21, 22, 28 etc.; that r̥ is used for r̥ in kṛṣṇa for kṛṣṇa (ll. 2 and 20) and Hriṅkbēs for Hriṅkbēs (l. 115); and that in conjunct consonants the secondary r is not only omitted in several cases, but is mistakenly represented by ī in addhē for Ardha (l. 12), by ī in nīggya for nīggya (l. 13), and by ṣ in Viṣṇuvadhanā for Viṣṇuvadhanā (l. 22). Śūlaṇa for śūlaṇa (l. 20) and sūrvāsū for sūrvāsū (l. 61) are due to the vernacular pronunciation of Sanskrit words. The symbol for r is used in the following cases:—(1) in proper names,—Chitrīyāgānā, Erasvāka, Eriyapāta, Kadalūtrakā, Perunmērabbaqād and

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1 See Dr. Burnell's preface note, p. v, paragraph 3.
2 On the margins of the ring-holes of plates III. a, IV. a and IV. b, and V. a, respectively, the Telugu numerals 3, 4 and 6 are scribbled. The last figure is not so clear as the first two.
3 See note 1 above.
The only copper-plate inscription of Vira-Chōda, which has been published before, are the Chellūr plates of his 21st year. Like these plates and other inscriptions of the later Eastern Chālukyas, the subjunctive inscription opens with a mythical genealogy of the Chālukya family (ll. 1-18) and a historical account of the Eastern Chālukya kings (l. 19 ff.). This part of the inscription contains nothing new to us, but agrees in every detail with the account given in the Chellūr plates. The reign of Vira-Chōda is described in verses 18-26. Of these verses, 18-21 correspond to verses 18-21 of the Chellūr plates. Verse 20 gives the correct reading of the town where Vira-Chōda was crowned, viz. Jnanāthanaγari, which is perhaps a poetical form of Rājamahāndrapura, the modern Rājamahāendri. In verse 21 the Śaka date of Vira-Chōda’s accession is expressed by the numerical words sāki-kha-dvajarāja. This various reading shows that Dr. Hultzsch was right in understanding the word ḍvajarāja in sāki-kha-dvajarāja, as the corresponding verse of the Chellūr plates reads, to represent ‘two cyphers,’ and not a ‘cypher’ and a ‘two,’ which would be another possible explanation. Verse 22 states that Vira-Chōda bore the title Samastabhumādīraγa. Verses 25 and 26 state that his father, the emperor, viz. Kulottunga-Chōda L, recalled him, but sent him back “for the conquest of the north” in the fifth year, apparently of Vira-Chōda’s reign. The recall of Vira-Chōda and his temporary stay with his father may be considered either as a punishment for misbehaviour and rebellion, or he may have been recalled to help his father against a foreign enemy, perhaps against the Pāṇḍya king who, according to the Pithapuram pillar inscription of Prithvīvarman, was defeated by Veṇuma II., s. vasull of Vira-Chōda. On the same occasion the Pāṇḍyas may have adopted the title Rājīga-Chōda-mundhāγa, ‘one who frustrated the wishes of Rājīga-Chōda,’ i.e. of Kulottunga 17. Vira-Chōda’s subsequent return to Veṇgi may have been due to political troubles in his province, his absence from which may have contributed to the rise of feudatory families like the Veṇalāγa and Kōṇa chiefś, who, later on, obtained possession of the Veṇgi country.

The object of the inscription is to record that Vira-Chōda granted, at a summer-solstice, the village of Viraçhōdachaturvedaimagala, which was formed by uniting three different villages, viz. Mālavellī with its twelve hamlets (pāṇḍi) and Ponnatory, both in the district of Prōnuṇāṇudu, andĀlamī in the district of Uttravaraṇa (ll. 186-187). Lines 80-180 contain a list of the donees. The description of the boundary of the granted village is given in ll. 186-271. Lines 271-274 assign twelve shares in Viranachātavusudeimagala for the maintenance of certain village officers. Seven further shares were assigned to the presiding deities in the centre, in the west, and in the other quarters of Viranachātavusudeimagala (ll. 274-276). The date of the grant was the twenty-third year of the king’s reign (l. 279 ff.), i.e. two years after the Chellūr plates. The inscription ends with the statement that the executors (ṣāyaṇi) of this edict were the five ministers (pāṇiṣa pradhānā), and that the composer was Vīḍāyathāṣṭa and the engraver Pemāchārya. The very same persons are mentioned at the end of the Chellūr plates.

2 The only difference, probably due to a mistake of the writer, to be noticed in this portion, is the length of the reign assigned to Ganga-Vijayācītya. He is said to have ruled forty (chātudvīdāt) years (l. 26), instead of forty-four (chātudvīdād) as in all the other Eastern Chālukya inscriptions.
3 Compare Ind. Ant. Vol. XIX. p. 421, note 86.
4 Compare ibid. p. 426, note 6.
5 This title was borne by all the Western Chālukya kings.
6 See ante, Vol. IV. p. 36.
7 See ante, Vol. IV. p. 36 and p. 34.
8 The name Vīḍāyathāṣṭa occurs also in the list of donees.
The donors of the grant were no less than five hundred and thirty-six Brāhmaṇas, who are grouped according to their gōtras. Appendices A and B contain the names of these Brāhmaṇas, and the names of the various gōtras to which they belonged, in alphabetical order. The titles which are added to their names are:— sahasra, śaṅgāṇa, bhaṭṭa, Daśapuruṣāḥ, or Daśapuruṣaḥ; śrevāja or śrevājaḥṣa, and sūmayāja or bhṛṣṭasūmayāja.²-³ Arasabrahmaḥ and Pārthasahithi are the only two names that occur without any titles. The majority of the names are of Tamil origin. For most of the following explanations of these names I am indebted to Mr. V. Venkayya, M.A. Tillaṇḍaḥa and Ambalattāḍi are names of the god Nāṭarāja at Chidambaram. The former means ‘the lord of Tillai’ (Chidambaram), and the latter ‘the dancer in the (Golden) Hall.’ Kāmakoṭiśaḥsara is called after the goddess Kāmakoṭi at Kāḻikāṭi. Taṇḍaparamāṇu stands for Taṇḍagparamāṇu, i.e. the god of Tanjai, which is another name of Tiruttai near Aronman. The temple at Tiruttai is dedicated to the god Subrahmaṇya. Kanda is a Tamil (or Prākrit) form of the Sanskrit Skanda. Vennakāṭu is a modified form of Veṇṇeykkūṭa, i.e. Kriṣṇa, who was very fond of butter (veṇṇey). Ulaṇṇumāṇāṇu means ‘one who swallowed the universe.’ This may perhaps refer to Kriṣṇa, who, while yet a child, was one day suspected by Yaśodā of having swallowed mud. On being asked by her to open his mouth, he did so, and to her astonishment Yaśodā found that the whole universe was within him. Kārīmākṣya is probably a mistake for Kārīmākṣya, ‘the black gem,’ a Tamil name of Kriṣṇa. Kariyakā, ‘the black king,’ also refers to Kriṣṇa. Chendāmaraṇāṇaḥ has to be dissolved into ān-dāmari-bahigyan, i.e. ‘he whose eyes resemble red lotuses.’ This is the Tamil equivalent of the Sanskrit Purṇadākāśa, an epithet of Vishnu. Palliṇṇu, ‘he who is sleeping,’ refers to Śaṅkara (Vishnu). Sīhāpārṇa is the lion-god Nyāsiṇī. Śrīlaṅgā stands for Śrī-ṁiṅ-gō, which means ‘the illustrious world.’ This refers to Lakṣmanamāṇa, who is often called Ijāya-Perunāl in Velishvar works. Kāṇḍasiṅγūrākāla refers to Hanumāt, who jumped over the sea (kaṭal) as if it were a small canal (śīru-kul). Malahimiyaviniṅgūr is properly Malai-kawiya-sīg ṣvara, meaning ‘one who stood so that the mountain bent.’ This refers to the sage Agastya, who commanded the Vindhyas mountain to prostrate itself before him. Tiruvannamalūṇāṇḍa and Tirumalāṇḍa are named, respectively, after the gods at Śrīlaṅgaṇam and Tirumalai (or Tirupati). Arulāra or Arulāla is derived from the Arulāla-Perunāl temple at Little Kāḻikāṭi. In Attiyārdābhūţa, Attiyār is perhaps a mistake for Attiyār, the Tamil name of Little Kāḻikāṭi. Chevā stands for Čeva, i.e. Čelavappilai, the god at Mālākōṭi in the Mysores State. Tirumolipiyadriṇṇa means ‘one who stood resplendent.’ This is the name of the god at Tirukkurugur, as mentioned in the Gusrapurampandiyādhen. Tirvāyirkōlūndan is perhaps derived from Tiruvāyirkōlūam, one of the names of the Rājaṅḍāla-Peṇumāṭi temple at Maṇiṅaṅgaḷam in the Chingleput district. Viṭṭtirūḍi, ‘one who is pleased to sit,’ is the name of the Veṇkavāna temple at Dōsī in the North Arcot district. Tiruvārangādābhūṭa is called after the village of Kuraṅgaṇi in the Tinnevelly district. According to the Gusrapurampandiyādhen, Yājñamūrti was the name of a certain sanmādyāvin of the Advaiva school. It is said of him that he held a dispute with Rāmaṇura and, being defeated, became a convert to the Vaishnav faith. Adīvēyādahuta is named after Tirumangai-Aḻiyār, who in Tamil works bears the

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¹ According to Dr. Fleet (Gupta Inscriptions, p. 76, note 2) Dalipurā is the ancient name of the modern Māndur; see also above, p. 35.
² The title parśaṅga occurs only in the cited word Prabuddha-parśaṅga (I. 177, foot-note), which seems to be the name of a Čeva (Arddāya) Brāhmaṇa.
³ The name Sūmayāja occurs in two inscriptions at Maṇiṅaṅgaḷam; South-Indian. Jour. Vol. III. Nos. 35 and 36.
⁴ The name Mahāsāīyānaṅga occurs in three inscriptions at Maṇiṅaṅgaḷam; ibid. Nos. 35, 39 and 41.
⁵ Ibid. Nos. 33 and 36.
⁶ See the Government Epigraphist’s Annual Report for 1892-93. The name Viṭṭirūḍi also occurs in an inscription at Maṇiṅaṅgaḷam; South-Indian. Jour. Vol. III. No. 40.
epithet Tiruvālinderu, i.e. 'he who comes from the prosperous Āli country.' Ālavandān and Adhāryanayanavāla are the names of two Vaishnavā Āchāryas. The first of these was the grandson of Nādaśiṇi; and the second name is a corruption of Aḍāyīyanayanavāḷa or, in Sanskrit, Rāyājaṇāṭirī, i.e. 'the beautiful bridgework.' Gūrūtātī is probably a Sanskrit rendering of Neypuṇḍa, which forms part of the name of Neyypuṇḍiṉāṟ, one of the Vaishnavā Āchāryas mentioned in the Gūruparamparāprabhavā. The list of Āchāryas given on pp. 52 and 53 of this work includes, among many others, the names of Sundarattāṭiyāṉāṟ, Periyāṉāṟ and Chiriyāṉāṟ, while that of Periyaprāmabhavā occurs on p. 153. Sundarattāṭiyāṉāṟ also occurs in the Tiruparaṇakūṟgam inscription of Sundara-Pandiyāṟ and means 'the god who has beautiful arms.' Tirumūrtavaṉāṟabhaṭṭa is called after Tirunāḷu, which occurs in Vaiṣṇava works as a synonym for Vaikūṭha, the abode of Vishnu. The title Naṇavirukkum, which means 'one who is in the middle,' 'an arbitrator' (madhyastha), occurs in l. 177 of the subjoined inscription and is found also in the large Leyden grant, l. 138. Chōṭa in Chīṭabhaṭṭa is the same as Śīṭaṇ, a Tamil form of śītya, 'a pupil.' Tēvāḍi means 'the feet (i.e. the servant) of god.' Āramūṇu means 'fresh nectar;' Manatvalikkiṇīyar means 'one who is pleasing to the mind;' and Āyiramāṭiḷi is 'the thousand-rayed,' i.e. 'the sun.' Two of the Manimangalā inscriptions mention the names Dōṇaya and Dōṇaiya; the similar name Dōṇaya occurs repeatedly among the dones. Such an abundance of Tamil names in the list of dones of Vīrachōḷagachaturvēdimaṅalā leads one to infer that a large immigration or importation of Tamil Brahmans to the north must have taken place during the reign of Kulottunga-Chōṭa I. The large proportion of Vaishnavā names among the dones further suggests that about this time the Rāmānuja faith counted many devotees, who adopted as their names the Tamil equivalents of Sanskrit names which occur in the sacred works of Vaishnavās. Three of the dones bear the title Brahmapakāṭṭa, which must have been an invention of the Chōṭa king Rājarāja I. in whose inscriptions it is first found. Of these three dones one was called Kulottungachōḷagachaturvēdimaṅalā after the reigning sovereign. The second was a military officer (śnāpatī) and had the name Rājarājāvēṭagachaturvēdimaṅalā, which, as we know from the Chellār plates, had been conferred on a certain Pōṭana. The third had the name Kūmārāḷaṇyāṅgabhrahmapakāṭṭa, which was perhaps derived from a surname of Vīr-Chōṭa himself.

The boundaries of Vīrachōḷagachaturvēdimaṅalā were: in the south, Ponnavāḍa and Mallavṛūḷ; in the west, Kolliprōṭu and Čembṉṟūḷ; in the north, Polakumbāṛa, Daṅkālapūṇḍi and Boṇḍapūṇḍi; and in the east, the sea (l. 188-188). With line 188 begins a second, much more detailed description of the boundary-line of the granted village. This passage enumerates various canals, tanks, ponds, hamlets, hill, boulders, pieces of waste-land and high ground, foot-paths, ant-hills, valleys etc. It also includes the names of a number of trees, an alphabetical list of which is given in Appendix C. Of the villages that are mentioned

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1 [An abbreviated form of this name is Nāṭha in Sanskrit, as will be seen from the expression nāṭhayābhātakaśīlādhi Nāṭhāyāṇaḥ, which occurs on p. 36 of the Pāṭṭināṭaṇadīpti of Śrīvāṇavāda, Teugu edition, Madras, 1868. In his remarks on this work (Report on the Search for Sanskrit Manuscripts for the year 1888-89, p. 70, No. 154), Mr. Bandachar gives a list of the Vaishnava Āchārya mentioned at the beginning of the Pāṭṭināṭaṇadīpti. In this list occurs Śrīparākāṇḍaktī as the name of one of the Āchāryas. But the term Śrīparākāṇḍaktī evidently denotes two individuals, Śrīparākāṇḍa and Nāṭha, the former being the name of Naṉāṭaṇ, alisa Sathār or, in Tamil, Sādāppa. The latter, Nāṭha, refers to Nāṭamaṇi.—V.V.]

2 This is the name given to Rāma in Vaishnavā works.

3 Madras edition, Kaliyugāṭi 4260, Viṭṭāṭi.

4 Archaeological Survey of Southern India, Vol. IV. p. 52.

5 South-Ind. Insocr. Vol. III. Nos. 81 and 86.

6 The Nadilappāṟahum, which is called the "Drāviṭa-Ṇāṭa," is a collection of Tamil poems written by the Āḷvār. The Rāmānuja Vaishnavas, especially those of the Tengalai sect, have a greater regard for Tamil which is the language of their sacred texts, than for Sanskrit, just as the Mādhava Vaishnavas prefer the Kannada language.

in the grant, the following admit of identification. One of the two villages¹ which formed the southern boundary of Virachōḍachaturvēdimalaṅga, Ponnavaḍa, may be identified with Ponnade which is found to the east of Piṭhāpuram on the Madras Survey Map of the Piṭhāpuram division. The western boundaries, Kolliprōlu and Chembrōlu, are found on the same map as Gollaprol and Chebrolu, on the high-road from Piṭhāpuram to Katipudi. Bendapunḍi, one of the northern boundaries, is Bendapudi, on the road to Vizagapatam. Two other villages between which the northern boundary passed, Śrīgīrakrama and Donṭehgi (1. 230), are found on the map as Srungavrukham and Toondangi between Bendapudi and the sea. Among the boundaries of Navavāḍa, a hamlet of Virachōḍachaturvēdimalaṅga (1. 266), we find Bendapunḍi (the modern Bendapudi) and Duggavāḍa. This village is identical with the modern Durgada, which is found on the map between Bendapudi and Chebrolu. Chembrōlu, the modern, Chebrolu, belonged to the district of Bottepināḍu (1. 209).² The district of Prōḷunāḍu, in which Mālavelli and Ponnataṇga were situated (II. 69 and 182), is already known from two inscriptions in the Kurumbakāḷava temple at Piṭhāpuram, and included also Navakhetḍavāḍa (near Piṭhāpuram) and Sarpavaram.³

TEXT.⁴

First Plate.

1. Śrīmān² Jāgausahaḥḥaṅkratā[.⁴] saha vāriṇiṣvatāngāvajan[ā]m-² प्रथात् [¹]

2. tasmadvaśukalasahāsūnibhavīcaṃ saṁśkrīṅkhyāsiṃkṣaiṃ nānām[.⁵]


tatiṃ bāhānaṃ:

5. tasmādīvāṃśaṃ: tatiṃ abhyāṇaṃ: tatiṃ dēvānaṃ: tasmādavāmaṃ: tasmādāpraśakṣaṃ: tatiṃ abhyāṣaṃ: tatiṃ kālaṃ:


¹ According to the Telugu portion (I. 204) these two villages belonged to the district of Ustanaṇavaṃa, in which, according to line 283, Aşāmi, one of the three components of Virachōḍachaturvēdimalaṅga, was situated.
² The same district is mentioned in I. 208 as Bontepinaḷgūḍu.
⁴ From the original plates.
⁵ Read Śrīmāṇaḥḥaṅkratāṃ.
⁶ Read maṇiḥ.
⁷ Read kṣetraḥ.
⁸ Read ṣvāyaḥ.
9: 

10: संतानेश्वरोऽधिष्ठितं सनातनेनविधापाल्पितकर्तवनुवसंवि गतेन सविविधा विजयार्धी.

11: नाम राजा विलिविदय दशविडयं मला विलिविदय दशविडयं देवूर्धना ली.

12: कांचरमण [त्] [१८] तथा अंकुली पुरलिचन इदामालेख 'साहितमंतवोषी तथा मलधनी सुविडय-"

13: मुनामयकर्षणकाम तदास्तो विशिष्टतमसाहारिना दुष्टिनविशिष्टसमिविचित्ता वाम विशिष्टमहनंद.-

14: नमस्तु [१८] सा च तस् कुमारकस्ते कबलिनिस्तिविपि कम् [१८] श्री [१८] रिश्व तमवित्तु [१८] स सा माता विद्वि-"

15: तस्तावन्नीति निविदे चलुक्ष्णिरों नमदभगवती गीतिमाराँ कुमारकारणः नागणं संस्कार.

16: तव तत्तथात्रेण भौमभं श्यामश्रा [श] वरदी [निन] कुवल्लकागतानि निवरितानव वास्तवायचिणा-

Second Plate: First Side.

17: नि समादाय कदवंगमणिभूमिवार्तिलि [११] सेतुमणि [१२] दशस्थापं वाल्मीकिमा-

18: म [१४] तस्तावन्नीति निविदे विशिष्टात्मकावी: [१४] पश्चावन्य सराया नाम श्री द्वारकागमम नदन: [१४] तमवित्तु.

19: सुधिश्वभवे: तलुकः. [१५] निविदे [१५] तस्त तलः. श्रीमतं संकल-भूमित्वादमानिवी-स्वरूपावत्तानका-

20: संतानेश्वरोऽधिष्ठितं [१४] साहित्यकारतुलिनां गीतिमारिसामाजिकर्यागानमाकेदार [भु] यशबो-नार-निषिद्धमेतिके भयानी-"

21: लुक्काँ यस सूक्ष्मकर्षणाध्यायविलमद्भविषायः साहित्यकारं नारायणसाहित्य विविधसे [१४] वर्तीश सेतुमणिपालयय.

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1 Read वाल्मीकि.
2 Read वाल्मीकि.
3 Read वाचन.
4 Read वाचन.
5 The word कम्पि is written partly on and partly below an erasure.
6 Read निविदे.
7 Read निविदे.
8 The annotation stands at the beginning of the next line.
9 Read देवादास.
10 Read देवादास.
11 Read देवादास.
12 Read देवादास.
13 Read देवादास.
14 Read नारायण.
15 Read नारायण.
16 Read वर्तीश.
17 Read वर्तीश.
18 Read वर्तीश.
19 Read वर्तीश.
20 Read वर्तीश.
21 Read वर्तीश.

L 2
22 तबुतो जयविन्वयनस्यीकृतिशं[ः]। तदलङ्ग द्रव्यारः[ः]। स सदिनानि
तबुतो विशुवव[ः]। नव वयाष्टि तः।
23 कुन्तुकुन्तुसुवराच।[ः] यथाविन्वयति ततमौ जयविन्वयनस्यीकृति तदवर्जः। कौशिकीयि-

24 स्थापितताम् वयाष्टि ततुमौ विजयादिविषोपयादस्म्। तत्तनवः।

25 ब्रम्हाण्यस्य तततुमौ नन्दकुमारामुखायारिंश्वत ततुमो। कौशिकीयिुवाहनीकृति-

26 यथान्तरः गुणविन्वयादिवस्तिकारिंश्वत वयाश्च त[ः]। तुर्विन्वयादिवस्तिकारिंश्वत तन[ः]।

27 बालुकभोमिशिष्टं तत्तमो। कौशिकीयिुवाहनीकारिंश्वत ततुमो| [ः] राज-

28 बालुकुः[ः] त[ः]। त[ः]। दपी मार्कमांसम तंजल्बा विश्रब[ः]। दिल्य एकादश

29 मातान् तत्रारम्भारसुलो बुध[ः]। बालुकान्। ततादायाराजसुलो बुध[ः]। मालकान्

30 नृथानं गृहारक्षकं राजाराजानौ राजाराजानौ। चं चं चं चं चं

31 चं चं चं तत्तनवः। कौशिकीयिुवाहनीकारिंश्वत वयाष्टि।

32 तनयो नवश्चाय जयविन्वयनस्य राजराजराजनौर्गः। [ः] चलारितादिवस्तिकारिंश्वत

33 ब्रम्हाण्यस्य तरंगवर्जः। चं चं चं चं चं चं चं चं चं चं चं चं चं चं चं चं

Second Plate; Second Side.

34 छोचर। भीमस्य भीमसुवराच। विजयनुष्ठानः। कालाश्वाय। चोम-
35 [मै] जातांतःस्मितः || [५४] राजसावतरूपः[५४]विभावामयमनाचा सङ्गी प्रखाताःसुपर्च्छे || अं विचित्रवर्णी जगताः

36 वानी || या जातांतः जातांतः स्मितां स्मितां चौरोवर्णी चौरोवर्णी चौरोवर्णी चौरोवर्णी चौरोवर्णी चौरोवर्णी [५४] जगताः

37 वानी || या जातांतः जातांतः स्मितां स्मितां चौरोवर्णी चौरोवर्णी चौरोवर्णी चौरोवर्णी चौरोवर्णी [५४] जगताः

38 चौरोवर्णी तृतीया || [५४] "राजाः[५४]राजाः[५४]राजाः[५४]राजाः" विभावामयमनाचा सङ्गी प्रखाताःसुपर्च्छे || अं विचित्रवर्णी जगताः

39 [सौ]हस्तं[भाष]द्वसन्धिः[व] || [५४] उदयांशतुराेतर्तानेिद्वसन्धिःविभावामयमनाचा सङ्गी प्रखाताःसुपर्च्छे || अं विचित्रवर्णी जगताः

40 [त]हस्तं[५४]शर्मिश्वरसुस्तेन || [५४] चर्मिश्वरसुस्तेन || अं विचित्रवर्णी जगताः

41 कौंतेर्स्तिन || शर्मिश्वरसुस्तेन || [५४] शर्मिश्वरसुस्तेन || अं विचित्रवर्णी जगताः

42 राजांतरश्वरसुस्तेन || [५४] राजांतरश्वरसुस्तेन || अं विचित्रवर्णी जगताः

43 स्‌वामिश्वरसुस्तेन || [५४] स्‌वामिश्वरसुस्तेन || अं विचित्रवर्णी जगताः

44 कौंतेर्स्तिन [अं] || [५४] कौंतेर्स्तिन [अं] || अं विचित्रवर्णी जगताः

45 लोकोमित || विभावामयमनाच्छे || [५४] लोकोमित || अं विचित्रवर्णी जगताः

46 न विशेषादः || कौंतेर्स्तिन [अं] || [५४] कौंतेर्स्तिन [अं] || अं विचित्रवर्णी जगताः

1 Read प्रसादामुखयमयमनाच्छे.
2 Read कौंतेर्स्तिन.
3 Read शर्मिश्वरसुस्तेन.
4 Read कौंतेर्स्तिन.
5 Read स्‌वामिश्वरसुस्तेन.
6 The akṣara दो of प्रश्न् seems to be corrected from भी.
7 Before मा stands the first half of another, incomplete मा. The स्‌ of मास्मत्स्मित looks almost like भी.
8 The syllables शर, शाद, शा and शा are corrected from others.
9 Read शर
10 Read स्‌वामिश्वरसुस्तेन.
11 A syllable, probably मुन, has been erased at the end of this line.
12 The beginning of this line up to भागाः is written o· an ensure; read भागाः.
13 Read "हस्तं शर्मिश्वरसुस्तेन.
14 Read मार्गिता.
15 Read शर
16 Read स्‌वामिश्वरसुस्तेन.
17 Read कौंतेरस्तिन.
18 Read शर
19 Read शर
20 Read शर
21 Read शर
47 अथ नयत्विन्दमानित्य चौराजराजः प्रति [प्र] च वायुमिमाः[अ] वेचत
पिता शरीरयापरी।
48 खर्द। [12२] वव वंदमानित्य च यदि दिल्लीवैवेष्ठ [१०] महत्व-
कृषि वा परा वहा विवाहादिः
49 नृत्यिः [1२३] व च नंदामानित्य चंचलनापाद्यः [१०] मकरं
‘रघुवंशीला[लो]’ दिनं देवेनोरी गतः। [१२४] कुशले–
50 भागमा च पुरुष वंदियुरी वचत्। वाला चापि साक्षायिष्ग
सिनिः कथु। [१२५] च[स]का ता पुरुषः

Third Plate ; First Side.

51 इत्यौ गृहथा वस्त्रविश्व[ल]”। वस्त्रधारियोगियो विनयाहृति अस
स:। [१२६] चितरादिवालखः[तो]
52 गुरुयों न वातू राजः[१२] शुकविश्वेष[१०] शरखा वंदियुरीमित्यांहेऽ
भूयक्ष पियतोऽसामीहेऽ। [१२७]
53 तस्य श्रीवाररुक्त सामार वशयिव तदुव्। [स]वष्ट्म चवालयीहेऽ
[१०] च[स]विश्वास सरसविः। प्राय चवरीः–
54 खशरी विविष विन्दुः विविष याद्रे स्वतामित्यत्रिवचः। [१२८] इतवामभिव
वस्त्रधारिय श्रावादश्वामात्सस।–
55 दशरथहितायत्मिशष्ट [१०] वालयत्सामवल्: [स]वष्ट्म:। [स]वष्ट्म सामार[१०]
कविताममवय च [वेण्] वाचः–
56 चविः [१२९] गुरुवालमंदशाः राजनिमतासब्दाय भाला परान्दु[स्]सा-
श्वितिवश्व भूमिनिः कगाना ता–
57 यो निन्विः। श्राक्षो जननागपामनस्वद्धायणिः[१२१] विवस्वतोभ्वलुः
भूयक्षुः। चविः च।[१२२]
58 खशरीश्वरुणिः। [१२३] श्राक्षेद्र शमिश्वार्थ[ङ्ग]नगिष्टि सिंह[स]तासिशुने
रत्ने चविः। [१२४]

1 Read प्रि।
2 Read राजः।
3 Read जव्वी।
4 The शृङ्ग of मृदुः is corrected from हः।
5 Read मसतः।
6 Read चातुरः।
7 Read वांछुः।
8 Read राजः।
9 Read मसतः।
10 Read वांछुः।
11 Read चातुरः।
12 Read अस्वविः।
13 Read अस्वविः।
14 Read अस्वविः।
15 The five letters विद्वार विद्वार are written on an armature.
16 Read वकारः।
17 Read चातुरः।
18 Read बबंगः।
19 Read चातुरः।
20 Read चातुरः।
21 The श of चातुरः is written on an armature.
22 Read यात्र।
23 Read यात्र।
59 मति चैत्यस्मातिः। वारं घुरिहृदिः। लम्बेष यवे समस्ताजगतिराधामितिः। पिलिः सुदैः

60 लोकाधिकर्षिः । [प]दृशमः। गीतेचोदीहृदृशः। [२२ ऋषि] वीा दीनकैटमस्वाभिषेकवस्तुदाननारींतै।

61 नपारितभोधयुद्धं सुबनम। राजसमस्तभुवनायनाम साले। ध्ये प्रचाय निजबध्ययनः।

62 यतः । [२२ ऋषि] मूलीकातुदिता सहादितमती दिवुस्कलव्यापिनी संपरा। [२२ ऋषि]खिलस्वधा। परिगता लोकाचोदी१४ न।

63 पि। स्वराजमादित्यं सुनिश्च पतितं प्रथादचैव गामिनीर्गंगा। कीतिरू। स्वराजमादित्यं।

64 श्री मूर्ति१५ सयित्तितिचान्यात पति गानालिवं सर्वा। नियमकुलासो२५ पर्यन्तितिपर्याधाः। [६७]।

65 दिनी च। [द्वयुज्ञा]। [द्व]जानादि। समनविवेशजीवितं। द्रोहुदंहिंकारे।

66 ऊ भूमाराजां। [२५ ऋषि] वशनं। [यौ] मही राजसबुधः जानातिन।

आहूः। व्रजनीहर्मदिः। [क्रै]२५।

Third Plate ; Second Side.

67 दिद्दू[व]या। [२५ ऋषि] कृतृत्वानुनितिवनानाभिरामै। पूजनवसिंदुमिभयं तथा। क्रैः। चुपकैः। [२५] यथाभवः


69 भाराज़। [२५] विचाराः राजप्रभेदः। परमकं। [२५] रकः। परमनियाः। [२५] गी।

70 भविष्यो राजविषयस्तवतु। कटुनियोवामू। समासू। म्तिमृतिविस्वसनातिविबाचः।

71 [द्व]कम्पचकमियोब्रायणि। यथा। बेदाना। परिक्रमणे ज्ञातितिविदिः।

द्रवस्तरस्तवृ। संजनवाङ्खू। भगः।

1 Read निश्चि।
2 Read नयस्कन्निधातिविदिशरुपदः।
3 Read सम्वधाः।
4 Read दृशमेतायारामिनवायुपुरुषः।
5 Read निश्चि।
6 Read नयस्कन्निधातिविदिशरुपदः।
7 Read नयस्कन्निधातिविदिशरुपदः।
8 Read राजविषयस्तवतु। कटुनियोवामू। समासू। म्तिमृतिविस्वसनातिविबाचः।
9 Read द्रवस्तरस्तवृ। संजनवाङ्खू। भगः।
10 Read नयस्कन्निधातिविदिशरुपदः।
72 वानं ब्राह्मणं [१४] वैरागास्मिनन्ताबस्वामने[५] रघुचि[१५] तायाभायेण प्रातारिङ्गः[१५] श्रीविश्व[१५] श्रीविनां सूक्ष्मात् देवा।

73 दिव्य [२३] हुसैं जाला प्र[२३] कालुविष्टित्व: शूकरणः[६] रघुचि[१५] तायाभायेण प्रातारिङ्गः श्रीविश्वात् श्रीविनां सूक्ष्मात् देवा।

74 श्रीविश्वः [१५] राजां वंशी विराज्ज्ञ बहुसुकातिल्लाध्यरावेशमिष्ठिको भेयमानः। कस्मती कोपानु[१५] शुचि नयुः।

75 पातिती नायकोकात् [२५] रघुचि[१५] श्रीविश्वात् सूक्ष्मात् यथा भक्ति वयं भक्ति स्वरूपो यो हुसैनः [१५] विधाय[२५] वेयां विमुखः।

76 [विधमुखा] संस्कृती विशेष्यान्ययापूर्णि विकलितः। [२५] वेयां विद्मुखः।

77 श्रीदेव [१५] चिन्तितं निर्निर्देशविश्वात् प्रचारो ज्ञाति चरवनं लघुदेवकर्मः। [२५] श्रीदेव तेनाकृताल्पुंशवां विश्वामुखः।

78 तेतोर्तकौरित्वः [१५] प्राचार्यस्वाभाविश्वास्त्राणां वेयां भांति वेया दच्छतः। स्थलविद्यामर्घेशः स्वरूपास्त्रयां संस्कृतिसम्यक्।

79 निर्दिष्टारत्नवाणोपव्यपालिकासम्भाषणः [१५] कात्यायनं चुदयं दच्छतः। विशेष्यात् विशेष्यात् विशेष्यात्।

80 वेया: [२५] नामस्ती गोत्रस्तव विकसिते। तत्र तात्रविभरास्वरूपंशरीरित्वः[६] निर्देशविश्वात् तुतित्रीयी[६] भागः।

81 गादवान्तः [१५] निवासः। श्रीमानः। श्रीवरमः। श्रीमान्यान्तः। श्रीमान्यान्तः। श्रीवरमान्तः। श्रीवरमान्तः।

82 श्रीवरमः निर्देशविश्वात्। गादवान्तः। नारायणान्तः। निर्देशविश्वात्। निर्देशविश्वात्।

83 बुद्धवान्तः। सच्चारः। वेयां। [१५] माधवः। श्रीमानः। बुद्धवान्तः। [१५] माधवः। [१५] माधवः।

Fourth Plate; First Side.

84 श्रीवरमः गादवान्तः। श्रीवरमः। [१५] माधवः। श्रीवरमः। श्रीमानः। श्रीवरमः। श्रीमानः।
85 | गोविन्दमें | वैषयपरंगवित् | नविनकुमारभक्तः | तिलकमण्डुयायानुभवः |
86 | शेषमें | दा[भ]धर्मः | आज्ञाधिकृतेदी | नियांनंदिविदेदी | 'नारायणंयव्यंगवित्' |
87 | द्वारिवु | चर्चालालमुपशिईः | गांगा[ध]रमः | च(1)वलालभमः |
88 | श्रीकृष्णमें | [सा]धवमें | तिरु' |
89 | सलकुड़यानुभवः | वामनभः | माधवभः | नारायणयव्यंगवित् | श्रीराम नाथभः | तिर्नानाय
90 | कथा | विषयमें | तिलकव्रंगस्वस्चः | विषयमें | नारायणभः | पार्वतीसारिचिः | नारायणभः | वैश्वेन्द्र-
91 | कथा | कुमारश्चासिमभः | नागदेवभः | कुपयमें | नगदेवयानभः |
92 | कथा | विजेंद्रश्चः | नारायणभः | चिन्तक्रममें | श्रीविन्दुः | पौरित्य-
93 | कथा | ज[सू]तत्सः | दीनन्य[सू]भः | चिन्तक्रिमिभः | नारायणभः | वैश्वेन्द्र-
94 | कथा | वैसेन्द्रभः | लोकसाहसः | दीनन्यसमें | दीनन्यभः | श्रीरामश्च
95 | कथा | लक्ष्मीपरभः | नारायणभः | सोमदेवभः | नारायणभः | वैजेन्द्रभः |
96 | कथा | नारायणसहसः | दामोदरभः | माधवभः | वामनभः | तिलकमण्डु-
97 | कथा | श्रीगंगामें | माधवभः | तिलकमण्डुयायानुभवः | [शा]लसाहसः |
98 | कथा | विषयमें | नागदेवभः | पौरित्यभः | तात्यपक्षमानुस्मृतः | श्रीकृष्णसुमृंगानु-
99 | कथा | वामनभः | पियत्यमें | वृहत्त[सू]भः | श्रीरामदेवभः | श्रीकृष्णमें |

3 Read यस्तः.
5 This name is inserted in the place of भंकरनारायणभः which has been erased.
8 Read शास्त्रावधा.
4 Read नारायणाय,
6 Read रावणशास्त्रिः.
7 The samasrama stands at the beginning of the next line.
9 Read कृष्ण.

The svara at the end of this line belongs to the erased name श्रीविन्दुः which is still partly seen.
100 सन्तवरभमः। गौतिनद्युर्वः। नारायणभमः। श्रीरमभमः। नारायणभमः।

Fourth Plate; Second Side.

101 इश्वरस्वविभ्रममः। मार्गास्तमास्सः। भार्गवजातोऽजः। गौतिनत्मः। यज्ञासामस्सम्यः।

102 यज्ञः। तांकितमभमः। विशुः। दोषभमः। वरी[ज]कोस्सवः। नारायणभमः। दोषभमः। इति संक्तिः।

103 स्ववेजः। नवः। गौतिनद्युर्वः। दोषिणमभमः। तिष्ठवर्गमुखवान्नमभमः। दोषिणमभमः। विशिष्ठमभमः। वेष्कुषः।

104 भमः। गौतिनभमः। दास्समावंदगतिः। गौतिनभमः। दक्षस्थानभमः। जपारायणभमः।

105 दः। नारायणभमः। मायभमः। तिष्ठवर्गमुखवान्नमभमः। विशुभमः। मायभमः। चिडिचिपंडगतिः। दोषभमः।

106 दः। नारायणभमः। गौतिनभमः। अल्पार्द[म]भमः। अल्पासभमः। दारानभमः। श्रीरकालभमः। विषयः।

107 यमपञ्चामभमः। चादिवभमः। दोषिणमभमः। गौतिनद्युर्वः। जपारायणभमः। तिष्ठवर्गमुखवान्नमभमः।

108 भमः। भग्नाभमः। गौतिनभमः। यज्ञदेवभमः। उत्तराकधरपर्वतः।

109 गौतिनद्युर्वः। विशुः। श्रीर[श]भमः। वासुदेवभमः। चेकस्सहः। श्रीरकालभमः।

110 दः। नारायणभमः। उपश्रीरभमः। यज्ञासामस्सम्यः। श्रीरथसभमः। अन्तार्गतवार्गः।

111 भूभमः। जपारायणभमः। विशुभमः। माय[व]भमः। वेष्कुषमभमः। दृष्ट्वसकनंगः।

112 विषयः। मलिकन्यानिक्षुः। श्रीरञ्जसः। चन्द्रभमः। यज्ञबुस्तिमभमः।

113 नविन्दगतिः। वीरवर्गमुनिभिः। भादरभमः। कामचिपिदी। जपारायणभमः। श्रीरकालभमः।

114 नविन्दगतिः। ज्ञानपिरान्नमभमः। नारायणभमः। वेष्कुषभमः। इष्ठवर्गमभमः। दक्षः।

1 Read कुमारः। 2 Read एक्रधि। 3 Read यज्ञासामस्सम्यः। 4 Read भूभमः। 5 Read कामचिपिदी। 6 Read श्रीरथसभमः। 7 Read अन्तार्गतवार्गः। 8 The ensorveda stands at the beginning of the next line.
Fifth Plate; First Side.

118 तस्य: | च[चः]धिखरभिः: | दिमियाग़तनुभः: | कामयमभः: | गौरसहसः: | विहयभः: | मा-
119 वियस्वंताविल्लु | द[र्षु]समद्विः: | शरनगिब्भः: | चेल्यमभः: | वदेस्याः: | मद्दस्याः: |
120 चिन्तियाराण्य[भः](:)सोमयानी | पेरियाराण्यहस्तलयाजी चोरासभः: | शेरिय(१)नंदिब्धः: | द्रति च-
121 [भः]गो[चः]जः: पंचीतरसौतपाटः [१] | नारायणभः: | गंगाजरभः: |
122 रामगिब्भः: | सबचविवः: | गोरास्तिविवः: | चेल्यमभः: | पीतियारंदव- | मनसुबिनिवान्नः-
123 जः: | च[चः]सामभः: | [चः]देविवकः: | मद्यमभः: | मद्यमभः: | नीलागिब्भः: | तितिरी-
124 'वचारुवंदयानम्भः सा[चः]विभः: | वचारुवंदयानम्भः: | जस्मयसहसः: | गोरतसः: | अयामभः: [चृ]चृ-
125 भः: | तबवत[चः]चः: | शंकरसहसः: | तियस्यारुदान्नम्भः: [१] पेरियाराण्यभः: | गौरसभः: | चोराम-
127 गिरवः | अतियारंदविवः | मनितुमारभः: [चः]कः | बिरिहान्नमभः: | बारिंजेतोऽतिव=

र० १० जै कनौती।
र० २र० गसतो ।
र० ३र० गसतो ।
र० ४र० गसतो ।
र० ५र० पदकान।
र० ६र० पदकान।
The assasra stands at the beginning of the next line.

2

130 ग्रंथिद्विपूर्णमः: । वे[ख]ूषतमहः: । वैति वै गर्भिणीचारीः । रौप्यमः: ।

131 चंद्रशिकुरस्वः: । भीमनामः: । भाराकुरस्वः: । शीघ्रशुद्धिपूर्णमः: । तिद[ख]वर्णमसुध्यानमः-

132 ः: । चादिशमः: । श्लोकी पाचूलिमध्यमः: । शीघ्रमः: । शीघ्रमः: । वैति वै कीषिके च वजः[सू]ः-

133 तियमः: । दाराययवंगितः: । दोषयिचिवेती: । भीममः: । वैति चलार(१): कुल्लिनीमचा: । [१] शी[च]मधः:

135 नारायणमः: । यशोविनयमः: । वेदवषम[२]ः: । श्रीकुमारमः: । चर्चे

135 विषयमः: । चर्चे च बादरायणमध्यमः: । तिस्वर्गविद्वतः: । सर्वित्वमः: ।

शीरामः: । बादरायणमः: ।

Fifth Plate; Second Side.

136 भधः: । लेख्यानुमधः: । श्रीकरमः: । शीघ्रमः: | कामियवंगितः

137 शीरामः: । लेख्यानुमधः: । भीममः: । शीघ्रमः: । चर्चे

138 रायमः: । वैति वै च [१] भीमायानमध्यमः: । शीरामः: । शीघ्रमः: । परस्परः-

139 भधः: । यशोदनमः: । वैदेर्विद्वतः: । भ्रम्यविनयमः: । माघमः: । शीराम:

139 विषयमः: । वैदेर्विद्वतः: । चर्चे च देवमः: । देवमः: । देवमः: । देवमः: । देवमः:

140 राममः: । चर्चे च देवमः: । देवमः: । देवमः: । देवमः: । देवमः: ।

141 राममः: । श्रीकुमारस्वः: । श्रीकुमारस्वः: । यशोदनमः: । वैदेर्विद्वतः: ।

142 यशोदनमः: । भीमनामः: । श्रीकुमारमः: । दीनमः: । श्रीमूर्तिमालिमयाजी: ।

1 वै च । २ वै । ३ स्वनः.
१४३ वाणिज्यमःः 
१४४ भंडः: विंगणिकानुसः: 
१४५ भंडः: वाणिज्यमःः 
१४६ राष्ट्रवादः 
१४७ रिवा(विषुक)संस्कृतानुसः: 
१४८ निर्वानमःः 
१४९ वाणिज्यमः: बाबाड़ीयानुसः धिति पद्धि: कृष्णवाचः: 
१५० एकवेशः तिम्बः: 
१५१ एकवेशः: विषुदिवः: 
१५२ दामोरमः: 

Sixth Plate; First Side.

१५३ सामाजिकः: 
१५४ विचारणमःः 
१५५ वाणिज्यमः: धिति चलारो
१५६ भंडः: वाणिज्यमःः 

१ Read "भूमिका."
२ Read "भूमिका."
३ Read "भूमिका."
४ Read "प्रकाशनी."
५ Read "प्रकाशनी."
६ Read "प्रकाशनी."
७ Read "शिखर."
८ Read "प्रतिविन्दु."
९ Read "प्रतिविन्दु."
१० Read "शिखर."
११ Read "शिखर."
१२ Read "शिखर."
१३ Read "शिखर."
१४ Read "शिखर."
१५ Read "शिखर."
१६ Read "शिखर."
157 रिवायितुषुज़म्बङ्गान्तः। माधवः। पश्चिमिष्ठानः॥ यज्ञमूली-भः। नारायणस्वामीयानी। चोः।

158 झेखः[भः]। श्रीरः[मः]ः। तिरिवायितुषुज़म्बङ्गान्तः। गंगाधरः। री[शः]ः। राजाधिकारः।

159 मः। रीरामः। पीतवर्धनः। कैसः। नारायणः। वेम[रः]ः। पठगळेटः। सि०ः।

160 गिरः। माधवः। [शः]ः। रीरामः। रीरामः। सुनिरङ्गान्तः। श्री-रामः। श्रीमः। पुष्पोतम्बः।

161 [वः]रायणः[सः]ः। द्रिश्यायणः[सः]ः। "वेमकृतः। श्रीमनानायणः। तिरिवायितुषुज़म्बङ्गान्तः।

162 शः। श्रीगिरी[शः]ः। श्रीकृष्णः। नारायणः। श्रीम[रः]ः। तस्सः। श्रीकृष्णः। द्रिश्यायणः[सः]ः।

163 श्रीकृष्णः। तिरिवर्धनः। तिरिवर्धनः। तिरिवर्धनः। रीरानिधिराजः। द्रिश्यायणः।

164 रीरान्तः। श्रीमः। कैसः। [शः]विकळः। एकाहंस्योत्सवः। श्रीवरः। श्रीरंगः।[रः]ः।

165 श्रीमः। श्रीवरः। श्रीमः। श्रीम[रः]ः। श्रीवरः। श्रीमः। पद्मः। श्रीमः। पद्मः। श्रीमः।[रः]ः।

166 गंगाधिकारः। श्रीकृष्णस्वामीगिरीः। [शः]ः। श्रीमः। चित्रः। श्रीमः। श्रीमः। पुष्पोतम्बः।

167 रीः। श्रीकृष्णस्वामीः। श्रीमः। पद्मः। नारायणः। तिरिवर्धनः। द्रिश्यायणः। श्रीः।

168 द्रिश्यायणः। श्रीमः। विष्णुः। रीरामः। नारायणः। तिरिपोरः। तिरिवर्धनः।

169 शः। श्रीमः। श्रीवरः। श्रीवरः। एकाहंस्योत्सवः। श्रीवरः। श्रीमः।[शः]ः। पुष्पोतम्बः।

170 श्रीमः। श्रीमः। श्रीमः। श्रीमः। श्रीमः। श्रीवरः। श्रीवरः। श्रीवरः। श्रीवरः। श्रीवरः। श्रीवरः।

171 सामाजः। प्रभारः। धर्म। विद्वानः। राजः। कृमारः। कृमारः। श्रीवरः। श्रीमः। राजः।

1 Read नायक।
2 The answer stands at the beginning of the next line.
3 Read रैसः
4 Read "गायकः। तिरिक।"
5 Read बालि।
172 दुरुभ: कुमारकासिनिति: वाचासिपप्प: दामीदिरमण: भागिनवार्न: विरितम: । 
173 दियनयथभवित्:। कीर्तिधर्मगिति: नाज़वधन:। जगायवधविति:। दैनम:। अतिरंग:। 
174 देव[विष:। दिति: शाकाभावगृंगाय:। वेण्णवस्विलिङ्गाय:। द्विविदम:। 
175 दिति: विभ[विद:। नीचनियोजित:। वपुवसस्य:। ब्रह्मम:। ब्रह्मम:। 
176 राजश्रमवाह:। भागिनवार्न:। कुमारगाराजयोजन:। भागिनवार्न:। वान:। दितियाध:। न:। 
177 दिति: बालकाध:। वेण्णम:। दिति: सुहुललोकर्त्ता। न:। नाग:। 
178 दिति: की: वालिखिरोपित:। दामीदिरमणकाथाय:। दुरुभ:। 
179 दिति: चतुर्णाष:वी:। गुणदेख्यम:। ब्रह्मम:। भागिनवार्न:। 
180 दिति: विभ[विद:। नारायणम:। गोविन्दम:। जीवितम:। दिति: 
181 दिति: क्यों दिति: वीयानिय:। चद:सीनितम:। बुद्धाविभावित: “चद: 
182 वालाचशिष्याण:। भागिनवार्न:। नारायणयोजन:। भागिनवार्न:। न:। 
183 दिति: दिति: दिति: राजसी:। दिति: न:। दिति: करत:। 
184 दिति: करत:। दिति: करत:। दिति: करत:। 

1 Read सिर. 2 Read दैनिकादि. 3 Read नायक. 
4 The rest of this line after हि has been erased; but the erased words प्रवीणसिद्धत्रिलोक भागिनवान अस: still faintly visible. 
5 Read निरुत्त. 6 Read चौक. 7 The sarasvata stands at the beginning of the next line. 8 Read नारायण.
185 वेष्ठामेनिवान्तविशेषं यथा क्रोडळक्ष्मानमकं यथा विशमां: पृ[वर्ण]मधी
विम्ब[च] राजसाथो तस्म[च] परिपुरूष सः

186 अन्न्हर्विहंरणः धरारुप्पवऽक्रमाभिरानांकेशुतरायणानिविष्टः द्रृष्टिमः
विविधतमसू व: इ अक्ष ग्रामसीमाः।

187 द्रिष्टत: || पीठबाध्य मब[वी]पुत्र सीमा || परिमतः कौतिमभीष
बेघोरुपुरु सीमा || उत्तरत: || पीठकुबः

188 यूग्म || क्वःकःपुर्ण[पु] थिकर्म || दिक्कुष्णकिष्ण सीमाः[स] || बेघवोभानः
पूर्वतः समुद्रः। भाषेवा दिविम पीठबाध्य पीठः

189 सुनीयुधः पीठस्य गूढ़िन चोटि शोकिन् तीर्थि इवमेक्ष्यत दौर्यां प
मति विचारानि तीर्थि तागुः सीमा || द्रिष्टतः

190 दौन[क्र] नैक्षिं भूतितिल तीर्थि वायुः दौसिवे नैक्षिं विखं[च]नि
तीर्थि तागुः दौशिस्म नैक्षिं दौस्व[हु]ः दाः

Seventh Plate; First Side.

191 हुन्द दौन [ने]रतिनिः ख़मुदु तीर्थि तागुः दौन पडुममुख्युद्विन्दुः
पीठबाध्यु वैविन्दः वैलीठः

192 उत्तंदिमोक्षसु[च] दिक्कु खेळुदिमेक्ष्यत दौन द्रिष्टशुरु वृष्टिकेन्द्युः
[दैर्य]पुरुषुः। [ह]पतिच

193 पाणिन्मेवत्वंकः द्रिष्टशुरु[च] दुप्पुरुषविचारान्त् दौन वामेय
विचारमुखः[च] खुसुनवीन्द्युः

194 दैर्यपुरुषुः गूढिन चोटि जाली[च]दुः दौन द्रिष्टशुरु विचारमुखः
वामेयः[च] दुप्पुरुषान्त् दौन दाः

195 द्रिष्टशुरु विगमबुन्धरस्त्रुः गोकेशनुः गूढिन चोटुः दौन द्रिष्टि
पुरुषविचारमुखः द्रिष्टशुरु गोकेश्वरुः

196 दिपुरुषुः दौसिवन बढ़मग ० नितिमूल वरुःकुण्ड राजसमर्थः रि
पुरुषात्रा प्रशिक्षा[१८]पुत्र दौन पुरुषात्रा मायः

197 पादधीः ताडः[म]द्वुः दौसिवन पुष्मंदि कामधीः दृष्टशुरु दौ
पुष्मः काल [च]परिन चोटि चिन्तितेक्ष्यतुः

198 दौसिवन पुष्मंदि ताडः[म] वैद्युः दौसिवन पुष्मः
उत्तराधिकार्यमेवादिवान्तविनः वृष्टिकेन्द्युः द्रि-

1 Read "दिवा".
2 Read पुरुषात्रा.
3 Read पुरुषात्रा.
4 Read सीसास.
5 Read सीसास.
6 Read वृष्टिकेन्द्युः.
7 Read वृष्टिकेन्द्युः.
8 This line up to 'रुःकुण्ड' is written on an erasure.
201 ಕಿ ನಿಂದವಿವು ವೆಂಕ್ಬು ನೇಮಸಿ ಪ್ರಸು ದೀಳಿಕ ಬೈಯಾಸಾರು ರಾಮು ಪ್ರಸು ದೀಳಿಕ ಪ್ರಸು ಗಾರಪಲು.
202 ಚಿಯ ಪ್ರಸು ಚಿಯ ನಿಂದವಿವು ವೆಂಕ್ಬು ನೇಮಸಿ ಪ್ರಸು ದೀಳಿಕ ಪ್ರಸು ಗಾರಪಲು.
203 ದೀಳಿಕ ಮುಖಾಯತಿ ದೀಳಿಕ ಪ್ರಸು ಪಾಲು ಕಾಯಿಲು ಪ್ರಸು ಕೋಶ ದೀಳಿಕ ನಿಂದವಿವು ವೆಂಕ್ಬು ನೇಮಸಿ ಪ್ರಸು ದೀಳಿಕ ಪ್ರಸು ಗಾರಪಲು.
204 ದೀಳಿಕ ಪ್ರಸು ಚಿಯ ನಿಂದವಿವು ವೆಂಕ್ಬು ನೇಮಸಿ ಪ್ರಸು ದೀಳಿಕ ಮುಖಾಯತಿ ಪ್ರಸು ದೀಳಿಕ ಪ್ರಸು ಗಾರಪಲು.
205 ದೀಳಿಕ ಪ್ರಸು ಶಿಖರ ದೀಳಿಕ ಪ್ರಸು ದೀಳಿಕ ಪ್ರಸು ಗಾರಪಲು.
206 ಚಿಯ ಪ್ರಸು ಚಿಯ ನಿಂದವಿವು ವೆಂಕ್ಬು ನೇಮಸಿ ಪ್ರಸು ದೀಳಿಕ ಪ್ರಸು ಗಾರಪಲು.
207 ದೀಳಿಕ ನಿಂದವಿವು ವೆಂಕ್ಬು ನೇಮಸಿ ಪ್ರಸು ದೀಳಿಕ ಪ್ರಸು ಗಾರಪಲು.
208 ದೀಳಿಕ ನಿಂದವಿವು ವೆಂಕ್ಬು ನೇಮಸಿ ಪ್ರಸು ದೀಳಿಕ ಪ್ರಸು ಗಾರಪಲು.
209 ದೀಳಿಕ ನಿಂದವಿವು ವೆಂಕ್ಬು ನೇಮಸಿ ಪ್ರಸು ದೀಳಿಕ ಪ್ರಸು ಗಾರಪಲು.

Seventh Plate; Second Side.

210 ದೀಳಿಕ ಪ್ರಸು ಸುಂದರ ನೇವಿ ಪ್ರಸು ದೀಳಿಕ ಪ್ರಸು ದೀಳಿಕ ಪ್ರಸು ಗಾರಪಲು.
211 ದೀಳಿಕ ಪ್ರಸು ಸುಂದರ ನೇವಿ ಪ್ರಸು ದೀಳಿಕ ಪ್ರಸು ದೀಳಿಕ ಪ್ರಸು ಗಾರಪಲು.

1 Read ನಿಂದವಿವು.
2 Read ಪ್ರಸು.
3 Read ಚಿಯ.
4 Read ನಿಂದವಿವು.
5 The cowherd stands at the beginning of the next line.
6 Read ಪ್ರಸು.
7 Read ದೀಳಿಕ.
8 Read ತೀನು.
9 Read ತೀನು.
10 Read ತೀನು.
11 Read ತೀನು.
212 नित उत्तरसुन नौतुनु दैनिक तृण वोराज्ञित किरत्र चुविन्यातुरू दैनिक उत्तरसुन वल्लिन कनुसकु लुरुः
213 रसेन तुम्मामालु दैनिक उत्तरसुन कतुम कित्र गोकिथातुरू दैनिक उत्तरसुन वोराज्ञित किरुत्र
214 दैनिक उत्तरसुन किलिसक मुरिं चोटुरू दैनिक पड़ुस्त किलिसक उत्तरसुन वल्लिन तुम्मा
215 नांदुः किलिसक दैनिक वायव्यसुन म्हर#पड़ुत्र्तु चंद्रोतुरू मुरिं वोराज्ञित किरुत्र चानियतप्पुत्रू दैनिक उत्तरसुन शर
216 फैतामालु दैनिक उत्तरसुन शर्म टोड़ी वंगमालु दैनिक उत्तरसुन फ्लेक्सपुनुथ्यारित्रुक्ल गोरिं वोराज्ञित किरुत्र चोलसुन
217 रेडो आतुरू शर्मसु " वायव्यां दिशि " दैनिकिनाप्प्लेक्सुनं दैनिकिनाप्प्लेक्स टोड़ी गोकिथातुरू दैनिक उत्तरसुन वायव्यान दिशि " दैनिक तृप्पु" पुर्दु दैनिक
218 पुनः दैनिक तुर्प्लुं बिसिंदिसिनानं टोड़ी पुर्दुं शर्मसु " उत्तरसुन दिशि " दैनिक तृप्पु वर्दुन दैनिक
219 क तुर्प्लुं बिसिंदिसिनातुलुं दैनिक आम्मेयसुन तुर्प्लुं(1)मानि टोड़ी पुर्दुं बिसिन दैनिक आम्मेयसुन वे
220 सु टोड़ी पुर्दुं दैनिकालु तुर्प्लुं वंगमालु टोड़ी पुर्दुं दैनिक तुर्प्लुं वंगमालु
221 दैनिक आम्मेयसुन बिसिंदिसिनातु दैनिक आम्मेयसुन बिसिंदिसिनातु दैनिक आम्मेयसुन वंगमालु
222 दैनिक बिसिंदिसिनातु बिसिंदिसिनातु दैनिक बिसिंदिसिनातु दारित्रुक्ल चंद्रकुण्यातु गोलसुं गोरिं
223 चोट्र चंद्रकुण्यातु दैनिक तुर्प्लुं प्लेसिन प्लेजः बिसिंदिसिनातु दैनिक तृप्पुः चंद्रकुण्यातु पढ़स्तो
224 गढ़ बिसिंदिसिनातु दैनिक तुर्प्लुं चंद्रकुण्यातु पुर्दुnull बोरिं चोट्र तृप्पु गढ़ तुम्मालु दैनिक तृप्पुः
225 वपिं पोड़ील्लु गोकिथानी टोड़ी पुर्दुं दैनिक तुर्प्लुं प्लेसिन प्लेजः पुर्दुnull वल्लिन तुम्मालु दैनिक तृप्पुः
226 न वपिं पोड़ील्लु पुर्दुं दैनिक वायव्यसुन तुम्मालु दैनिक वायव्यसुन वंगमालु डिक्कः वोरिः

1 The श of म is expressed by श and न.
2 Read तृप्पुः.
3 Read बंधुगड़िक्षः.
Eighth Plate: First Side.

229 ग तीनि गा[र]गाःमाः दीनिक दैशाषनसुनिरिक्षितिमाः तीनि वैमुः
दीनि तूणि नवु वंका वेलंक[वा].

230 तु दीनि दै[म]दरसुन गुप्तु तीनियारिमाः दीनिक तूणि
चोटि [श]मुघुपुरुसु दीनिक तूणि उदेशु.

231 न नें चौदिरहारानु दीनिक तूणि[१] चौदिरानि तीनि सीमिलियान
दीनि तूणि तूणि नूमानानि तीनि गुप्तु दीनिक दैशान.

232 सुन चलिसु[र]सि[१]वंदनुमिटि कक्षी वैशालिणि दुबायणि पोलसु
गामवेलंमाः[१*]सि तीनि [वा]सिक्षार.

233 त दीनिक तूणि चलिसुनिटोदिनि[३] सीमिसानिनिचि कक्षी
दैशिरहारानु दीनिक दैशानसुन पें चिंतरासु.

234 दीनिक वायव्यसु गौंकि तीनि पुष्यु दीनिक उत्तरसु वेमनानि
तीनि चिंतरासु दीनिक उत्तरसु डनक.

235 पूर्णिन ठेलेदुनक उत्तरसु बनिमानि तीनि चिंतरासु दीनिक
दैशानसुन वेमनालु दीनिक उत्तरसु ।

236 झूपूर्णिन बंडपूर्णि पोलसुन बटुंवनिगुँछु तूणि कहुँ दीनिक वायव्य-
सुन तुम्बक्यानिपिटि आलेव.

237 सुन चोकुरेन्दरानु दीनिक वायव्यसु । नूनिसानारिमानि पुष्यु दीनिक
दैशानसुन वेमना.

238 तु दीनिक दैशानसुन डन्नु तीनि पुष्यु दीनिक दैशानसुन सुमुः
चिंतरासु पुष्यु दीनि.

239 क दैशानसुन मुःशु ं[क]ल चिंतरासु दीनिक दैशानसुन व्याप्तिदिकि
दैशानसु बलानि [श]नु.

---

1 Read तुणि.
2 Read ठेलूः.
3 Read ठेलूः.
4 Read तुणि.
5 Read तुणि.
6 Read तुणि.
7 Read ठेलूः.
8 Read ठेलूः.
9 Read ठेलूः. After this a letter has been erased.
10 Read ठेलूः.
11 Read "हूः बलूः"
12 Read "हूः बलूः".
13 Read "हूः बलूः".

240  तौड़ चित्तमातु दौरिना ईशानसुन चीकरेतुमोट्ट्युन1 दौरिना तूपुन पैछ चित्तमातु दौरिना ईशान.
241  सुप्ताव1 तौड़ पुड़ुन दौरिना ईशानसुन तुबुचायकरौड़ गोकिमाततु दौरिना ईशानसुन पुड़ुन दौरिना ईशा.
242  नसुन दैल तौड़ मुन2 वांगाल चित्तमातु दौरिना ईशानसुन वेलु-वुशुट3 तौड़ पूधन4 दौरिना ईशानसुन.
243  वेंचानतु दौरिना ईश[?]नसुन दैल तौड़ चित्तमातु दौरिना तूपुन भीमावरसुन एडपूरी पौरसुन5.
244  शूड़िंग चोट चित्तमातु एड[?] दौरिना तूपुन घेल तौड़7 चंडुमाव-युढ दौरिना तूपुन चुदुमातानी तौड़.
245  बि पुड़ुन8 दौरिना तूपुन9 गुलिचित्तमातु दौरिना तूपुन9 वेलनमामादु दौरिनाकिमावरसुन वेंचा तौड़[डि] वें.
246  पचानतु दौरिना तूपुन9 तीरमु वेलनमामादु तौड़ तूपुन9 चित्तमातु तौड़ वेंचानतु दौरिना.
247  आयमेसुन कीकिमानी तौड़ वेलनमातु दौरिना आयेमेसु[?] कायमिनपृष्ठ उत्तरसुन वेंचानतु.

Eighth Plate; Second Side.

248  दौरिना तूपुन चित्तमातु दौरिना तूपुन10 शुद्धिपांसमेलवक तौड़11 चित्तमातु दौरिना आयेमेसुरना[डि]-
249  सुप्तावलातु बिसू चित्तमातु दौरिना "सूपुनावरसुविचरवह वलातु बिसू पैछ चित्तमातु दौरिना तूपु.11 चित्तमातु दौरिना तूपु.11
250  नियोजित काठी सुविचाराकलु दौरिना तूपुन12 एट काठी चेसुबुन दैलु सुपरसु[डि]मांकबु दौरिना ई.-
251  आयमु दैलेनतु चेसुबु नडुसुग बिसू ईशानसु-उत्तरसु चित्तमातु दौरिना ईशानसुरनियोजित काठी वें.
252  मडु तौड़ वेंचानतु दौरिना तूपुननियोजित काठी एट तौड़ मडु तौड़ इकिम-घाटा दौरिना तूपुन इकिम क.

1 Read "युपु.
2 Read शेकरम.
3 Read पुड़ुन.
4 The omadaka stands at the beginning of the next line.
5 Read पुड़ुन.
6 Read यूपु.
7 Read चित्तमातु.
8 Read मुडु बचा न.
9 Read तौड़.
10 Read "मुपुन.
253 ची वेसु लोडी गोजिकाघातु दोन तुपूण इक्कळ1 काठी वेलगांवानि लोडी पुरुषु दोन तुपूण2 मिसालिकृत[सु]-

254 न भोमाबुसुधुङ चोलसुन चोटी आलिसुबोबोबड़तिग्यो मन्त्र यपायांतः गूढ़न चोटी बेहिसंसाधातुं

255 दोन दविषणन गोक्ष लोडी गुडहुङ दोनिक दविषणन वेल वेलगांवु दोनिक जामेंसुन गामनिनिच3[व]-

256 म गुडहुङ दोनिक जामेंसुन गोक्ष लोडी वेलगांवातु दोनिक जामेंसुन मांसिकातुं

257 दोनिक उत्तरसुन डमुक्तातुं दोनिक उत्तरसुन डोतिपुड़लु दोनिक उत्तरसुन गोक्ष तोः

258 द वेलगांवु दोन उत्तरसुन मिसालिकृतमु दोषिचिं गूढ़न चोटी गोजिकाघातु दोषिचिंगामे

259 बुसुन गोक्ष लोडी सुपंक्षेरलय3 सीमा [न*] ऐणांतं दिनि [म*] दोन तुपूण4 बेहिसुमज्जातुं दोन तुपूण5 आऽ

260 पुनः [चितङितविशुद्धिनि शरिय तुपूं वत्तिषि बोदिवातुं दीनिविनायेसुन बोदिवातुं दोन तुपूण6 आऽ

261 अपकसुन दोन तुपूण वेल्हुङ उत्तरसुन विनयुत वंजिलमातुं दोन तेम्बान[न*]सुझ डमुक्तातुं लोडी मेहहुः

262 [र] दोनिक तुपूण विज्ञाणिश्वरेषुभुङवः 5[श]तुपूण उपक्षेरकन्त काठिङ्कं बीचिन बीघुङु दोनिक दविषणसु ए

263 द गुडहुङ वाल ओश्वालितिनि गुहुङ काठिङ्कं चिंतितुं दोनिकан5[श]तुपूण एक्ष्म [तो]चित तुपूण डमुक्तातुं लोडी

264 रेखु सिंताहुङ दोन तुपूण6 चिंत लोडी शायुङ दोन तुपूणसुधिकटां ताहुङ दीनिविनायेसुन रेक

265 ताहुङ दीनिविनायेसुन चिंतनिक लोडी ताहुङ दोन तुपूण6 बसुहुङ कन्कं बुसुहुङ लोडी एसुबमे

\textit{Ninth Plate.}

266 तुपूण दोन तुपूण बसुहुङ [म*] विवृति10 शुष्क नन्वाड दोन तुपूण [म*] \textit{पूर्वतः}11 वेल्हुङकः गोळामे-

\begin{tabular}{l}
1 Read इक्कळ।
2 Read तुपूण।
3 Read तुपूण।
4 Read तुपूण।
5 Read तुपूण।
6 Read तुपूण।
7 Read तुपूण।
8 Read तुपूण।
9 Read तुपूण।
10 Read इक्कळ।
11 Read दुभूङ।
\end{tabular}
267 रव सीमा । चाम्बेयां दिशि वेश्यपूर्णपूर्ण पोलगांभ सीमा । दच्चिष्टत वेश्यपूर्ण पोलगांभ सीमा ।
268 चेक्कच सिंहि वेश्यपूर्ण दुम्वावाणु । गूढिन चौड़ि चौड़ुवांकानू । सू खड़ु सीमा ॥ प[वी]भि:मः.
269 दुम्वावाणु नागदसुन । गूढिन पोलसुन वेश्यकिमान । सीमा । वाच्यां दिशि नागदसुन चुङ्किमान.
270 गूढिन मित्रवांतुतु सीमा । उतरत: चुङ्किक पोलगांभ सीमा ॥ जाना दिशि चुङ्किक पोल[पुा]ः.
271 चेक्कच गूढिन चौड़ि सुहुन काहुव सीमा । चच वाच्यारण । वाचवा नसे दयां भाग एक: सी-.
272 म[ए]ःनायाणाचे ही । बैद्यां चाचातरुरेंक: चिन्येवस्मालपवित्ररुरेंकः।[४]
273 चकूः वेश्यकिमाविपितः.
274 रेवः। म[ए]ःमानि गाष्टितरुरेंकः कूळवतः।[४]ः वाचवाचारेष्वः। युड़ा वाचवितरुरेंकः: वैद्यसेवः: चाच्य-.
275 काय भागी ही । पूविभ दिम्बामालविपसी च ही श्रीकैळसदेव ही इतराभ्याः वासुदेरः[५][ल]ःभा: एक: द-.
276 ति तस्म देवभमाः:। भलोपरि न िेनचितु वावा बलवायः व: [कृ
277 द्वारा] वीण भगवता बासिन । वरखे परस्तः । व वीण बिरसकः[१]ः चिट्टि वर्षीयाणि विलायां जायवे क-.
279 दस्ता वहिमविद्याधि [१]ः चकः चकः यद्य भविस्तान तस्म ।
280 हारस[री]ः[नि]ः विविधाज्ञारस[स]ः प्रव प्राधर्:। चायवाणां चिवित लखः: वेश[ए]ःवाच्यः।

---

1 Read वायाः.
2 Read वारसा वासः.
3 Read वासः. वासः.
4 Read वायाः.
5 Read दुराधि वायाः.
6 Read वासः.
7 Read चचा.
8 Read चचा.
9 The त of ग्यः is added to the secondary form of ग्यः.
10 Read चचा.
ABRIDGED TRANSLATION.

(Verse 1.) The glorious Hari (Vishnu), the first of the gods, produced from the lotus of his navel Viriñci (Brahmá), in order to create these three worlds. From him was born, it is said, the great sage Atri; and from Atri the Moon, who has taken up his abode on the crest of Mahéśvara (Siva).

[Lines 2-60, except verse 15 which is translated below, agree with the Chellūr plates of Vira-Chōga.]

(V. 15.) "O brave (wau) ! Take up the burden of the Vāniki country which is hereditary in (our) family. Powerful men, though young, are verily fit for their duties."1

(V. 22.)" Protecting a core of the poor by granting (them) the objects of (their) desires; those in fear by (hīśa) arm which dispelled the fears of refugees; and the subjects by adhering to his duty, he bears the name Samastabhavandāraya (i.e. the refuge of the whole world), which is full of significance.

(V. 23.) Rising from the earth, attaining to great heights, spreading over all quarters, transcending all heavens and reaching still higher worlds, his fame, which destroys (aū) evils, far excels the Gāṇgā, which drops from heaven, falls upon this earth (aū) takes a still more downward course.2

(V. 24.) The king of serpents (Śeṣa), having abandoned the toils of the burden of the earth, protects the lower world undisturbed; the whole earth, too, avoiding other, bad rulers, is freed from agitation; and the hosts of gods enjoy the numerous sacrifices of the prosperous twice-born. Thus these three worlds are verily in great glee while this (king) is bearing the burden of the earth.

(V. 25.) While ruling the earth unopposed, he was called (bāha) by (hīśa) father, the emperor, (who was) desirous of gazing on the beauty of (hīśa) body which was blooming with youth.

(V. 26.) Looking at him, the youth, who, like the (waving) moon, was day by day acquiring new splendour which gave delight to the eyes, the lord of kings could never satisfy his eyes, but sent (hīśa) son back in the fifth year, in order to conquer the north.

(L. 58.) This asylum of the whole world, the glorious Vishnuvardhana mahādrjayādāraja, rājaparamāśāvara, paramabhaṭṭāraka, the most pious one, the glorious Vira-Chōdadvēya, having called together all householders, (viz.) the Ādīhṛtatas etc. inhabiting the district of Prūnagūḍi, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the doorkeepers:—

[Vv. 27-32 are in praise of the Brāhmaṇa caste.]

(L. 80.) These (Brāhmaṇas) are enumerated with their names and gāṭhas.

[Li. 80-180 contain a list of the donées.3]

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1 This verse follows verse 15 of the Chellūr plates. In these plates it is omitted by the engraver, though required by the context.

2 This verse follows verse 21 of the Chellūr plates.

3 The attributes given to the fame and to the Gāṇgā admit of a second explanation, suggesting that the former went to heaven and the latter to hell.

4 The names of 8 donées have been erased, viz. of [Maṭhumābhūṭa and Māḍiyābhūṭa in l. 99; of Ađayābhūṭa in l. 111; of Śūl-Vāṇḍeśvābhūṭa and Śūl [Rama]ṣṭhāṇya; of Āruvāṃdābhūṭa in l. 123; of Āruvāṇdābhūṭa in l. 124; of Śūl-Rāṇaṭhābhūṭa in l. 130; and of Prāḍōḷisvarapāṇḍita in l. 177. On the other hand the following 8 donées received 8 extra shares:—Abhirudamāṇḍarī who was the officiating priest (pudāṭha) of the king (l. 80) — 1 extra share; Nīvandābhūṭa who performed the Pūjāpṛṣṭha sacrifice (ll. 143-144) — 1 extra share; Māṇḍinābhūṭa (l. 173) — 1 extra share; Rājandabrahmaṇaḥardāraja who was the commander of the forces (ahūḍga) (l. 175-176) — 8 extra shares; Kumārāṇkṛṣṇapāḍabrahmaṇaḥ (l. 176) — 1 extra share; and Prāḍōḷisvarapāṇḍita (l. 177) — 8 extra shares. The totals of the donées and of the shares, as stated in ll. 181-182 of the text (536 and 544), may be arrived at by adding the 8 erased names to 528 which is the number of donées actually named in the plates, and by adding 8 extra shares to the single shares of the 536 donées.
(L. 180.) "Be it known to you that,—having assigned five hundred and forty-four shares (some getting) less and (some getting) more—to these (Brähmaṇas), five hundred and thirty-six in number, who are engaged in performing the six duties; having united three villages, viz. the village named Malavalli with its twelve hamlets (pāṇḍī) and the village named Ponnatorra, (both) in your district, and the village named Ālami in the Uttaravarsa district; having converted (these three villages) into a well-established agrahāra, by name the prosperous Virahōcāchāstuvāvēdimāṅgala; having fixed an annual assessment of one and a half viśkka on each of these shares; and having remitted the siddhāya, avēndiya, abhinov and other (revenue) besides this (assessment), (the tax) called krītāvaratulka, and what is due to the king from merchants and well-to-do people,—we have given (the satī village), with exemption from all taxes, with libations of water, to last as long as the moon and the sun, on the occasion of the summer solstice.

(L. 186.) "The boundary villages of this (village are):—In the south Ponnavāḍa an Māllavōrō (form) the boundary; in the west Kollipōrō and Chembrotō (form) the boundary; and in the north Polakumbāra, Daṇkakalapūṇḍi and Beṇḍapūṇḍi (form) the boundaries.

[Ll. 186-266 contain a more detailed description of the boundary-line of the grant village. In this passage the following villages are mentioned besides those already referred to in ll. 186-188:—Līngamakurru, Puluvāṃgurru, Gārapeṛru, Mēḍaparru, Dārel Jammapparru, Bhimāvura, Keppaniparru, Sinjavikrama and Doṇṭēbgi. The boundary of the rest was the sea (l. 188).]

[Ll. 266-271 contain a description of the boundaries of Navavāḍa, a hamlet (pāṇḍī) Virahōcāchāstuvāvēdimāṅgala. In this passage the villages of Beṇḍapūṇḍi, Duggavāvā Nāgada and Trummiķi are mentioned.]

(L. 271.) "In this (village) one share (was assigned) for the maintenance of one w. expands grammar; two to the expounder of Mīmāṃśa; one to the expounder of Vēdānta; one to the teacher of the Rēgēda; one to the teacher of the Yajurveda; one to the teacher of the Sāmaṇ; one to the expounder of Rēpēvatāra (?); one to him who teaches reciting of the Purāṇa; one to the physician; one to the barber; one to the poison-doct (and) one to the astrologer. These are the twelve shares for the maintenance (of holders offices. Two shares (were assigned) to the god Viṣṇu who resides in the centre of the village; two (shares) also (to Vishnu) who resides on the western side (of the village); two (share to Śrī-Kasīlāsādeva; and) one (share) to the other local deities. These (are) the 12 shares of gods."

[Ll. 276-279 contain the usual imprecações.]

(L. 279.) The executors (ājñāpati) of this edict (tāsana), which was given in the twelfth third of the years of the glorious and victorious reign, (were) the five mini (prahāra). The author of the poetry (was) Vīdhāyabhatṛa; the writer (was) Pennāchārī.
APPENDIX A.—LIST OF DONKES—cont'd.

Appiyashadangavidi, 159.
Ārāmadubhāṭa, 131, 153, 155.
Ārāmundubhāṭa, 99.
Ārasabrahma, 146.
Arulūlabhāṭa, 87.
Arulūdandapuriyabhāṭa, 87.
Arulūdabhaṭṭa, 112, 142, 171.
Arulūradasapuriyabhāṭa, 130.
Arulūrasahasra, 116, 144, 146.
Attādibhāṭa, 106, 108.
Attāmabhāṭa, 106.
Attīyāntibhāṭa, 150.
Attīyashadangavidi, 127.
Āyiraṇṭjīṭhasahasra, 127.
Ayappirināsahasra, 114.
Bharatabhāṭa, 171, 174.
Bharatahasra, 162.
Bhākaṇabhāṭa, 123.
Bhāṣadāvabhāṭa, 128.
Bhīmayabhāṭa, 183, 165.
Bhīmēvabhāṭa, 142.
Chandrāṭhkarabhāṭa, 118, 131, 158.
Chelvasahasra, 109.
Chelvayabhāṭa, 119.
Chendāmmanakapapabhāṭa, 90.
Chidhabhāṭa, 81.
Chūmiyashadangavidi, 105.
Chiriyāṇḍunabhāṭṭasōmayājin, 120.
Dakhipāmrūtibhāṭa, 94, 140, 144, 151, 154, 161, 162, 165.
Dāmayasahasra, 128.
Dāmayasahāṣaṅgavidi, 104.
Dāmōdarabhāṭa, 96, 96, 106, 126, 128, 141, 148, 152, 179 (twice).
Dāmōdarabhāṭṭasōmayājin, 178.
Dāmōdurasahasra, 119.
Dārayabhāṭa, 146.
Dārayasahāṣaṅgavidi, 133.
Dattātrividibhāṭa, 149.
Dēvādevēsabhāṭa, 139.
Dēvākumārābhāṭa, 111.
Divākaraṇabhāṭa, 176.
Doṣīyabhāṭa, 103.
Dōṇayabhāṭa, 93, 94, 102 (twice), 108, 105, 140, 142, 165, 178.
Dōṇayasaḥasra, 153, 170.
Dōṇayashadangavidi, 114, 173.
Dōṇayestrīvēdin, 133.
Dōṇiyasahasra, 107.
Dōṇiyestrīvibhāṭa, 112.
Duggayabhāṭa, 178.
Eṃsēvakhabhāṭa, 123.
Eriyāpōsahāṣaṅgavidi, 164.
Garīgādhahabhaṭṭa, 87, 96, 100, 104, 121, 158, 166.
Garudabhāṭa, 97.
Gar: Čadasapuriyabhāṭa, 130.
Ghrī tāśiabhāṭa, 99.
Gōvindasahasra, 100, 170.
Gūṇḍāḥabhaṭṭa, 93.
Hīmānmasahasra, 124.
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| Tiruraraṇaṇgavaiyānasahasra, 96. |
| Tiruraraṇaṇgavaiyānasahasra, 96. |
| Tiruraraṇaṇgavaiyānasahasra, 96. |
| Tiruraraṇaṇgavaiyānasahasra, 96. |
| Tiruraraṇaṇgavaiyānasahasra, 96. |

APPENDIX B.—LIST OF GOTRAS.

<table>
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<th>No.</th>
<th>Names of gotras.</th>
<th>Number of donees belonging to man gotra.</th>
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<tr>
<td>1</td>
<td>Ārāya</td>
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<td>2</td>
<td>Bāḍarāyaṇa</td>
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</tr>
<tr>
<td>3</td>
<td>Bhārādāva</td>
<td>117</td>
</tr>
<tr>
<td>4</td>
<td>Garga</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Guṇumāna</td>
<td>18</td>
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<tr>
<td>6</td>
<td>Harita</td>
<td>54</td>
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<tr>
<td>7</td>
<td>Kāmakāyana</td>
<td>2</td>
</tr>
<tr>
<td>8</td>
<td>Kapi</td>
<td>45</td>
</tr>
<tr>
<td>9</td>
<td>Kaṇḍaṇa</td>
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Carried over.
APPENDIX B.—LIST OF GOTRAS—concl.

<table>
<thead>
<tr>
<th>No.</th>
<th>Names of gotras</th>
<th>Number of donors belonging to each gotra</th>
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</thead>
<tbody>
<tr>
<td>10</td>
<td>Kuṇḍika.</td>
<td>278</td>
</tr>
<tr>
<td>11</td>
<td>Kuṇḍina.</td>
<td>46</td>
</tr>
<tr>
<td>12</td>
<td>Kusa.</td>
<td>60</td>
</tr>
<tr>
<td>13</td>
<td>Lāhita.</td>
<td>4</td>
</tr>
<tr>
<td>14</td>
<td>Māṅgala.</td>
<td>11</td>
</tr>
<tr>
<td>15</td>
<td>Nītendī.</td>
<td>9</td>
</tr>
<tr>
<td>17</td>
<td>Pārāśarya.</td>
<td>8</td>
</tr>
<tr>
<td>18</td>
<td>Rāhitara.</td>
<td>3</td>
</tr>
<tr>
<td>19</td>
<td>Śālvāta.</td>
<td>4</td>
</tr>
<tr>
<td>20</td>
<td>Sāmkritī.</td>
<td>6</td>
</tr>
<tr>
<td>21</td>
<td>Sānditī.</td>
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</tr>
<tr>
<td>22</td>
<td>Vādūla.</td>
<td>3</td>
</tr>
<tr>
<td>23</td>
<td>Vālakhīla.</td>
<td>4</td>
</tr>
<tr>
<td>24</td>
<td>Vasishētha.</td>
<td>8</td>
</tr>
<tr>
<td>25</td>
<td>Vata.</td>
<td>1</td>
</tr>
<tr>
<td>26</td>
<td>Viśnuprīthi.</td>
<td>9</td>
</tr>
<tr>
<td>27</td>
<td>Viśvāmitra.</td>
<td>60</td>
</tr>
</tbody>
</table>

Total number of donors 528

APPENDIX C.—LIST OF TREES.

Āri, svag, avra, asra,—rushes, bulrush.
Babbilla, s. a. prabballa,—the rattan tree.
Būrana, būraga, s. a. būraka,—Bombax heptaphyllea.
Chandru, s. a. chandu,—Mimosae catcarba.
Chevudu, chevama, s. a. jemudu,—Euphorbia tervallii.
Chikuregū, chikuregum, s. a. chikireni,—a medicinal plant.
Chukkamaks.
Chinta,—the tamarind tree.
Dānga, dāggu.
Drōdhi.
Goāki.
Goṭhi, s. a. goṭē,—bramble,
Ida, s. a. iya,—the date tree.
Ilinda, s. a. ilinda.
Jammi, sammi, s. a. sami,—Procopis spicigera.
Juvvi,—Ficus infectoria.
Kāra, s. a. gārā,—bramble.
Kumudu, gumaṇḍu,—Gmelina arborea.

Movai.
Móvī.
Musundi, s. a. musidi,—Strychnos nauseovomica.
Nelli,—Emblia myrobalan.
Odi, s. a. odi,—Odina pinnata.
Puṅga.¹
Rāvi,—Ficus religiosa.
Rēgū,—Zygophyllum jujuba.
Rēlu,—the Cassia tree.
Rellu,—Sacccharum sara.
Rijta.²
Taṇḍa,—the palmyra tree.
Tangadu, s. a. tangēdu,—Cassia auriculata.
Trumākki, s. a. trumika,—Diospyrus glutinosatum.
Vākamaria caparis sepiu.
Vani.³
Veṣṭura.
Vēlāgā, s. a. vēlaga,—Feronia elephantum.
Vellaka.
Vēmūp, s. a. vēmūpa,—the margosa tree.
Vēṅga, s. a. vēṅga,—Pterocarpus bilobus.

¹ This is the Tamil name of the tree known as Delbergia arborea. It is called hoṅge in Kanarese and krama in Telugu. Pūṅga is not found in the Telugu dictionary.
² In Marathi, rītē means Sepiodes emarginatus.
³ Panā in Tamil and bānni in Kanarese mean the same as the Sanskrit term, Procopis spicigera.
Maunggan Gold Plates

First Plate.

Second Plate.
No. 11.—MAUNGGUN GOLD PLATES.

BY MAUNG TUN NYEIN, HONORARY ARCHAEOLOGICAL OFFICER, BURMA.

These two gold plates were found in a brick last year by some people who were digging foundations for a new pagoda at Maunggun village near Hmawsa in the Prome district. They were sent by Sir Frederic Fryer, the Lieutenant-Governor of Burma, to Dr. Hultsch for transmission to the British Museum, London.

Each of the two plates bears three lines of writing and is inscribed on one side only. The letters show through on the reverse. The weight of the first plate is 110 grains, and that of the second 148 grains. The inscriptions consist of quotations from the Buddhist scriptures. They are in the Pali language and are written in characters which, it is believed, were in vogue in the first century A.D. when the kingdom of Prome (Shirkhettarā) was in the zenith of its power. The alphabet corresponds to a large extent with that used in the inscriptions at Pagan of the fourth and fifth centuries, and several of the letters also resemble those of the South-Indian class of alphabets. It is probable that the Burmese written language was mainly derived from India, whence colonists settled in Prome which was once a sea-port town.

TEXT.1

First Plate.

1 || Ye-dhammā-hetapabavā tesni-hetu-Tathāgato  aha-tesañcha-ya-nirodho evanivādi-mahasamana-ti || chattāro-iddhipādā  
2 chattāro-sammappadhāna chattāri-satipatthānā chattāri-ariyasacchdhāni chattvāres[a]* puñcā-īndriyāni puñcā-chakkhāni cīha  
3 asaddhāraṇaṁ satta-bujjhaṅgā arivo-atthāṅgiko || maggo navā-lokkattā dhammā dasa-balāni chuddassa-Buddha-koni4 aṭṭhārassa-Buddhadhammāni

Second Plate.

1 || Ye-dhammā-hetapabavā tesni[ni*]-hetu-Tathāgato-aha tesañcha-ya-nirodho evanivādi-mahasamana-ti iti-pi-so-bhagava-araham  
2 sammassabhūdho vijīvaharaagassappamno5 sangato-lokaviḍu asuttaro-purasadammasārathi sattā-deramanassānaṁ Buddho-bhagava-ti  
3 evakkhyāto-bhagavatā-dhammo sandhīthiko akāliiko ehipassiko opaṇāyiko6 pachāhattām-vaditaṁva viññāhi-ti ||

TRANSLATION.

First Plate.

Whatever laws are produced from cause, the cause of these the Tathāgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic.

(He has also explained) the four means of obtaining supernatural power (iddhipāda); the four kinds of right exertion (sammappadhāna); the four kinds of earnest meditation (satipatthāna); the four sublime truths (ariyasacchdha); the four subjects of fearlessness (vesārañja);

---

1 From the original plates. As in Professor Bühler’s editions of the Añña edicta, words written continuously in the original are connected by hyphens in the transcript.
2 Read saddhāraṇaṁ.
3 Read aṭṭhāṅgiko.
4 Read yoni.
5 Read sammasabhū.
6 Read opaṇāyiko.
the five moral qualities (indriya); the five kinds of vision (skakkhu); the six kinds of uncommon wisdom (assaddhaya [nāma]); the seven requisites for attaining supreme knowledge (bojjaṅga); the sublime eightfold path; the nine transcendent conditions (lokuttarā dhammā); the ten forces (bala); the fourteen requisites for the attainment of Buddhāhood; the eighteen attributes of a Buddha.

Second Plate.

Whatever laws are produced from cause, the cause of these the Tathāgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic.

For these reasons (viz. previously acquired virtues) the Blessed one (Buddha) is called the Venerable one, the truly and perfectly enlightened Being, one endowed with knowledge and conduct, the Happy one, one knowing the universe, the Preeminent one, the Bridel of men's wayward passions, the Master of gods and men, and the blessed Buddha.

The Blessed one has well expounded his law, whose benefits are evident to the eye, which is advantageous at all times and seasons, which can boldly invite criticism, which can, if closely observed, lead up to Nirodha, and with whose details, severally, the wise should be acquainted.

No. 12.—AHMADABAD INSCRIPTION OF VISALADEVA;
[VIKRAMA-]SAMVAT 1308.

BY REV. J. E. ABBOTT, B.A.

This inscription is on a pillar in the mosque of Ahmad Shâh (A.D. 1411-1443), in the Bhaḍr at Ahmadābād. I edit it for the first time. The inscribed pillar is to the right of the pulpit and faces the lattice gallery. The letters are on the whole well preserved, though a few are damaged. The inscription is complete, with the exception of the beginning and end of the first line, which contain a part of the date. The name of the month is therefore lost. The language is Sanskrit, but influenced by Gujarāṭi, forming a mixed language common at that period. The form of the letters is such as is found in the inscriptions of Visalādeva and other Chaulukya kings of that period.

The inscription belongs to the reign of Visalādeva and is dated in [Vikrama-]Samvat 1308 (about A.D. 1251), on the 11th day of a month the name of which is broken away, on a Sunday. It records the gift of a trellis window or screen (jālī) in the temple of Uttarēvara at Māhiṁsaka, by one Pethaḍa, a servant of Sōḍhalādevi.

The question of special interest is the identification of Māhiṁsaka, the place in which the Hindū temple stood, which Ahmad Shâh used as material for his mosque. If it is to be identified with some place distant from Ahmadābād, there are three places of similar name, which might be derived from Māhiṁsaka, viz. Mânâ and Māksnâ to the north of Ahmadābād, and Mahīṣā in the Tharsa tāhuka of the Kaira collectorate, but none of these places contains ruins that suggest of their having been used by Ahmad Shâh as the quarry for his mosque. The usual custom of the Muḥammadan conquerors was that of desecrating Hindū temples and modifying them on their own site to suit their purposes as mosques. If such were the case

1 For a description of this mosque see the Bombay Gazetteer for Ahmadabad, p. 275; Hope’s Architecture of Ahmadabad; and Arch. Survey Reports for 1874-75, p. 41.

2 I am indebted for information regarding Mânâ, Māksnâ and Mahīṣā to Mr. F. S. P. Lely, who has kindly had inquiries made regarding these places, and to Lieutenant Carter, who has personally visited the ruins of Mahīṣā.
here, then Māhānāsa would be the name of a village on the site of Abmadābād, whose name has been otherwise lost.

TEXT. 1

1 . . . [सं]वर् १९०५ वर्ष . . .
2 [दि] ११ वर्ष अवधि मासिंसनी
3 मध्यराजाधिराज्यीमलवि[बं]देश.
4 विजयराज्ये तविकृतमयाद्रा[न]
5 राजस्व[व]स्थै तथा महराज । वा-
6 दै[व] सीठलदेवता [म]साई[स]ो पेवङ्के-
7 न । श्रूरतिकस्वर्द्वंकर्मणे वाली
8 कालिया पिता । उपजाता राजा म[स]
9 शन । समय ॥
10 वा 5

TRANSLATION.

In Sāhvat 1308, on the 11th day of . . . . . . , on a Sunday, to-day, here in Māhānāsa, during the victorious reign of the Mahārājādhirāja, the glorious Visaladeva, while the Mahāpradhāna was appointed by him (there) Rāṣṭra śri-[Vajradama and Mihirāja,— a trellis (īdit) was caused to be made in the murphap of the god śri-Uttarāsvara by Pethada, the māshāna of the lady Sōchhaladevi. The overseer (was) Rā[utta] Ma[l]ā, (and) the architect, Śūmāṇa.

No. 13.—FOUR INSCRIPTIONS OF KULOTTUNGA-CHOLA.

By E. Hultsch, Ph.D.

A.—Undated inscription at Chidambaram. 7

This Grantha inscription has been already published in South-Indian Inscriptions, Vol. I. p. 168 f. As stated on a subsequent occasion, 8 the conquests recorded in it prove that it was incised in the time of Kulottunga-Chōja L, who ascended the throne in A.D. 1070. 9 I now subjoin an improved reading and translation of it.

TEXT. 10

1 Svasti śri[च]— Pandyān-dandel[a] jiva prachura-saumuchā pachha pañchākāmna-
śrī[च] dagdhāv Kotṭāram-durgan-trīgam-iva sa yathā

1 From inked estampages, prepared by myself.
2 Read शै.
3 Read है.
4 Read भर.
5 This syllable is engraved at some interval below line 8.
6 [This is perhaps a mistake for mahādānasa. According to Kittel’s Kannada Dictionary, sōhāsi means a groom.]—E. H.
7 No. 115 of the Government Epigraphist’s collection for 1887-88.
9 See above, Vol. IV. p. 168.
10 From fresh inked estampages, prepared by Mr. T. P. Krishnadasa Satrī, M.A.

3 Puṣyê Ṣaṇhûyaḍrî Śrîṇugō triabhuvana-vijaya-stambham=ambhôdhi-pârō svachchhandam Pâraśaśinaṁ-taraṇa-yatibhrê-ggîyata yasya kîrtîh ["*"]

4 as śrîmâṇ-śrînaś-truatã prabha-bala-bhurâñ pâñcâha Pâṇḍyân-vijya khushûṣynt Açhram=kravam śavibhikam=skarâh=ṣhhrī-Kulottunga-Chôlaḥ [11.2°]

TRANSLATION.

Hail! Prosperity! (Verse 1.) Having subdued the five Pâṇḍyas by an army which discharged numerous arrows, having burnt like straw the fort of Kâṭṭhâra, just as (Arjuna) the son of Pâdu (had burnt) the Khâpâvanâ (forest), (and) having crushed that extremely dense army of the Kâralas,— that glorious Kulottunga-Chôla, who resembles a lion in majesty (and) Śâkra (Indra) in valour, placed on the shore of the ocean a pillar (commemoration of his) conquest of the three worlds.

(V. 2.) Having subdued the five Pâṇḍyas by masses of powerful armies, that glorious Kulottunga-Chôla, who has scattered (his) enemies (and) whose fame is spontaneously sung on the further shore of the ocean by the young women of the Persians (Pâraśi), duly placed on the holy peak of the Saṅhyâ dri (mountain) a pillar (which commemorates his) conquest of the three worlds (and) before which the crowd of kings is trembling.

B.— Inscription of the 59th year at Tîrûvenkâdu.

This inscription is engraved on the south wall of the shrine in the Śvetâranyâśvâra temple at Tîrûvenkâdu in the Tanjore district. It is written in the Grantha alphabet and consists of a single Sanskrit verse in the Śrângârâ metre. It records the gift of a lamp to the temple of Śiva at Śvetâranyâ in the 59th year of Kulottunga-Chôla,— perhaps the first king of this name.

TEXT.

1 Svast[i] ā[r]h — A Sêtôrā H[i]mâdhrâsvati vasamathâ śr[1].Kulô-
2 ttunga-Chôlâ nisâmnâ-tan-mahimnâ jagati vitatyo ta-
3 n-nâvattirinâ-varshâh ["*"] saṣâkṣrîtyâ-jâtyâśâla=nrâvma=dvîṣa-kula-tîla-
4 kō niśiwa-dipan-nyadhâta Śvetâranyâ Śêlva kshiti-vidiita-

TRANSLATION.

Hail! Prosperity! While the glorious Kulottunga-Chôla was protecting the earth from (Râma's) Bridge to the Snowy Mountain, in his thirty-ninth year, in order that his boundless power might spread over the world,—a scholar whose name Mahâdêva was renowned on the earth (and who was) the ornament of a family of twice-born, dedicated (a piece of) land for (the supply of) ghee and granted a perpetual lamp to (the temple of) Śiva at Śvetâranyâ. Bliss! Great prosperity!

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1 Read Saṅhyâdrî.
2 The word -staurā seems to be corrupted from -stovâh.
3 This is a Sanskritised form of Kâṭṭhâra near Cape Comorin; see South-Ind. Insocr. Vol. II. pp. 236, 231 and 238.
4 This word is expressed twice, by śrînaś and by śrī.
5 No. 110 of the Government Epigraphist's collection for 1896.
6 This is the Sanskritised equivalent of the Telâi Vînkâda.
7 From hukkādamâga, prepared by Mr. T. P. Krishnaswami Sastri, M.A.
8 The ghee was required for feeding the lamp which is mentioned immediately after.
C.—Inscription of the 44th year at Chidambaram.¹

This inscription is engraved on the outside of the north wall of the innermost prākāra of the Naṭarāja temple at Chidambaram. That portion of it which contains the date has been published before in the Indian Antiquary, Vol. XXIII, p. 297 f. and above, Vol. IV, p. 70. The alphabet and language are Tamil. Lines 1-5 and 9-14 are in prose, and lines 5-9 contain one verse.

The inscription is dated in the 44th year of Jayadhara (I. 5 f.). From the Kaiyāmattam we know that this was a surname of Kulōttunga-Chōḷa I.,² to whose reign the present record must be assigned accordingly. Professor Kielhorn has calculated the details of the era (I. 5 f.) and has found that it corresponds to Friday, the 13th March A.D. 1114.³

The first portion of the inscription records donations made to the temple at Chidambaram Tīllai, II. 7 and 9, or Tiruchchirāmbalam, I. 12) by Kundavai Aṉṉār, (the daughter of) tāžarāja and younger sister of Kulōttunga-Chōḷa. She presented the god with a golden vessel (I. 3) and a mirror (I. 10) and covered (the roof of) the shrine with gold (I. 8). The second portion (I. 10-14) states that a stone which the king of Kambōja had given to tāžendrā-Chōḷa was, by order of the latter, inserted into the wall of a hall in front of the shrine.

Of the names mentioned in the preceding paragraph, Kulōttunga-Chōḷa (I. 1 f.) and tāžendrā-Chōḷa (I. 10 and 11) refer to the reigning king Kulōttunga-Chōḷa I., who is known to have originally borne the name Rājendra-Chōḷa (II.) and to have subsequently assumed the same Kulōttunga.⁴ Rājendra, the father of Kulōttunga’s younger sister Kundavai (II. 2 and 3), is identical with the Eastern Chāluksya king Bājarāja I. (A.D. 1022-1063).⁵

TEXT.⁶

1 Svaṇṭi śrī(śrī)- Tīrīvuvamahakakavattigal śrī(śrī)-Kulōttunga-
2 Sōjadēvar tirum-ṭaṇgaiyār Rājārājan Rundavai-Aṉṉār
3 śal udaiyarukan taṇṭi (m)ṟ amudu śey-ṣarala ḍ̣iṭṭa [m]ṇḍam o-
4 srigal kući-nar-kal niṭai Maduraṅgadang-māṉaiyōda okkum
5 poṣ 50 pa aip m baḏi[?]h kalai[?][.]ju aṃ Nāṇilattai madai-āṇḍa Jaya-
6 dāruṇku māṭampu-nāl śandil Mi(m)ya niṅgal nāyaṇa Velli pe-
7 ḍa Urōṣapi nāl-Ījaṇam pōdaā tēṅḷuva-polai-Billai-ṇā-
8 [ya]gar-dan-gōyil-ēlām sōm-bōg mēṇḍaḷ-ṭaṅgaruvam-dōlag-ā-
9 tāṭam Bājarājan Kundavai pū-vaṇḍaiyāḷ aṃ Tīllai-nāyaṇa-ḍavavkk-
10 tirum-kaṇṇāidhum ḍiṭṭar aṃ [Śrī(Śrī)-Rājendra-Sōjadēvarku Kambōja-
1 rōjaṇ kāṭchiy-āṇśa-kkāṭṭiṇa kallu [—is] iṇu udaiyār Rājendra-Sōja-
2 dēvar tiru-vāy molindu-ṣarali udaiyār Tiruchchirāmbalam-udaiyār kō-
3 yilil muṇ vaiṭṭu aṃinda-kkallu tiruv-edr-ambattattu tiru-kka-
4 ḍalāṭṭil tiru-muṇ-pattikku mēḷai-pattiyilė vaiṭṭu aṃ

TRANSLATION.

(Line 1.) Hail! Prosperity! Kundavai Aṉṉār, (the daughter of) Bājarāja (and) the royal younger sister of the emperor of the three worlds, śrī-Kulōttunga-Chōḷadēva, gave to the god,

¹ No. 119 of the Government Epigraphist’s collection for 1887-88.
³ Above, Vol. IV, p. 71.
⁵ As I have stated in the Ind. Ant. Vol. XXIII, p. 298, note 19, Kundavai, the elder sister of the Chōḷa king Bājarāja I., and his daughter Kandavai must be distinguished from the present Kundavai. Rājendra, tāžendra and Kundavai evidently are favourite names with the Chōḷa dynasty.
⁶ From an inked estampe, prepared in 1888.
⁷ In this verse, nāṇilattai rhymes with Mēḷa, tēṅḷuva and ḍōḷavum.
for offerings of water, one vessel (vāṇḍam), weighing, (by) the true standard of the city, 1
50 pāl — fifty kālañē — of gold which was equal (in fineness) to the Madurudāṅga-miṅdai. 2

(L. 5.) In the year forty-four (of the reign) of Jayadhara who ruled all the four
quarters,— at the time (of the rising of the sign) Rishabha on the day of (the nakṣatras)
Rohiṇi, which corresponded to a Friday in the month during which (the sign) Mina was
shining,— Kundavai, (the daughter of) Rājarāja, (who resembles) a flower in beauty (and)
who is worshipped and praised by (all) others, covered with pure gold the whole shrine of the
lord of Tillai, the gardens of which are full of honey.

(L. 9.) She also gave a sacred mirror to the god who is the lord of Tillai.

(L. 10.) A stone was exhibited by the Kambāja king before the glorious Rājendra-
Chōjādeva. This (stone) was, by order of the lord Rājendra-Chōjādeva, placed in front of
the shrine of the god who is the lord of Tiruvēzhiyāmbalam. This stone was placed in the
upper front row of stones of the hall opposite the shrine.

D.— Incription of the 30th year at Tiruvorriyur. 4

This Grantha inscription is engraved on the north wall of the first prakāra of the
Ādhipurisvara temple at Tiruvorriyur near Madras. It consists of a single Sanskrit verse
in the Vasatstilak metre and records the gift of a lamp to the temple of Siva at Ādhipura,
{i.e. Tiruvorriyur,} the 30th year of Jayadhara. On page 105 above it has been already
stated that this was a surname of Kūlottunga-Chōla I.

TEXT. 5

1 Trīṃśat(t-)sāmē Jayaṭharasaya tu va[r]tāmānē śri-Jāknamūrtti-
2 su[krītum]-Madhurāvatāk-āḥyāḥ [m] āchandram-Ādhipura-vāsi-Mahē-
3 śvarāya prādāt prabaddha-timir-aik-riyam— pradām ||

TRANSLATION.

While the year thirty (of the reign) of Jayadhara was current, one named Madhurāra
take gave to (the god) Mahēśvara (Siva) who resides at Ādhipura a lamp which check
(its) unequaled enemy — darkness, (which is) a charitable gift (for the spiritual merit) of
the illustrious Jāknamūrtti, (and which is to continue) as long as the moon.

No. 14.—DIBBIDA PLATES OF ARJUNA OF THE MATSYA FAMILY;
SAKA-SAMYAT 1191.

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

These plates were received by Dr. Hultzsch, in October 1897, from the Collector of i
Vizagapatam district, and are deposited now in the Madras Museum. They were found in t

1 Instead of kudi-mar-kal, 'the true standard of the city,' the Tāḷārāś inscriptions (South-Ind. 8 Vol. II. No. 6, paragraph 1; No. 7, 1; and No. 8, 1 and 8) have kudisūt-kal, 'the standard of the city.'
2 This symbol appears to denote the weight of one kālañē.
3 I.e. a gold coin named after, or bearing the name of, Madhurāvatāk. This was the name of the son of Ādhira king Gāyādradīya and was also a surname of Rājendra-Chōla I; see above, Vol. IV. p. 391.
5 Ādhibura is the Sanskrit equivalent of the Tamil Oṛrīy-ur, 'the mortgage village.'
6 From an inked stamp, prepared by Mr. T. P. Krishnaswami Sastri, M.A.
7 Sāmē is incorrectly used instead of samēyan.
8 This may have been the father or preceptor of the donor.
village of Dibbida Agrahāram,¹ in the Vīravillī tāluk of the Vīzagapatam district. I edit the
inscription which they contain from an excellent impression, supplied to me by Dr. Hultzsch.

These are five copper-plates, the first of which is inscribed on one side only, and each of
which measures about 9½" broad by 3½" high. They are numbered in Telugu figures, which
are engraved near the proper right margin of the second side of each plate.² The plates have
slightly raised rims, and, with the exception of the fifth plate which is broken in three pieces
and of which a small marginal piece is missing, they are well preserved, so that the writing on
them nearly throughout may be read with absolute certainty. The plates are strung on a ring
which had not been cut when they were received by Dr. Hultzsch. This ring is about 3¼" in
diameter and ¾" thick, and has its ends secured in a seat which bears two fishes, in relief, on an
elliptical surface of about 1½" by ½".—Though not very uniform, the writing, on the whole, is
well engraved. The characters are intermediate between those of the latest Eastern Chālukya
inscriptions³ and the Telugu characters, properly so called. On the forms of individual letters
only few remarks are necessary. The signs for ṭh and ḍh throughout are open at the top (e.g.
in dvosatha, l. 38, and rathāra, l. 31), and the sign for ḍh is generally open at the bottom (e.g.
in vaddoba, l. 1). The sign for ṭ (e.g. in Pāndava, l. 50, and Paravannyaṭa, l. 25) has no top-
strokes (talakatta) and therefore closely resembles the ṭ of the Eastern Chālukya inscriptions;
on the other hand, a top-stroke is employed in the sign for ḍ (in agīṭāyaṇa, l. 12, bhūs-cons.
l. 59, and -tāḍaḥ, l. 61), the right top of which, besides, is formed into a loop.⁴ For the initial
ṛ we have an unusual (perhaps incorrect) form in Bhuvadikṛṣṇa at the end of line 32; and the
signs for the medial ṭ and ṭ are hardly ever, if at all, properly distinguished. The size of the
letters varies between about 1¼" and 1½".—The language is Sanskrit,⁵ but the description of
the boundaries in lines 52-64 contains some Telugu words. Up to line 36 the inscription is in
verse, and five more verses occur in lines 65-73. In respect of orthography, the chief points
to be noted are that consonants (especially ṭ, ṭ, ṭ, and ḍh, but also ch, j, d, dh, p, and ṭ),
which follow upon an anuṣṭana, are frequently doubled; and that, when such is the case, ḍh
and ḍh are doubled by prefixing to them the same aspirated letters,⁶ except in the word
cauṣṭakharāsa in line 68. Before r, t is doubled in muń-ṭrītṛasa, l. 5; and y is doubled after ṭ
in śrīṭīyā, l. 32, and pālaiṭīyāḥ, l. 71. Besides, instead of ṣaḥ we have ṣaḥ in amṣṭiṣeṣa, l. 6,
and ṣaḥ in Jalakarmana, l. 41.

The inscription records (in vv. 20, 21 and 26) that on Saturday, the Akṣaya-tritīyā of the
mouth Vaiśākha of the Śaka year counted by the moon (1), the spectacles of the body (9),
the earth (1) and the moon (1), i.e. of Śaka-Saṅvat 1181, the chief Arjuna of the Matsya
family, for the spiritual welfare of his father Jayanta, granted to certain Brihadās at, as
Ograhāra, the village of Drubbidi, which he called Jayanta-Nārāyaṇa after his father. The
full genealogy of the donor (in vv. 1-19) is as follows:—

From the lotus on Viśāku's navel sprang Brahma, from him Atri, and from him
Kasyapa. In his lineage was the sage Nārāyaṇa, who one day, while wandering in the sky, saw
the river Matsya which rises on the Mukunda mountain, descended to its banks, and engaged
there in anustane penance. To disturb the sage, the frightened Indra sent the Apsaras
Māñjulīpāthai. By the sage's curse she was changed into a fish (matsya), swallowed the semen
which the asetic had thrown into the water, and in due course gave birth to a son who was

¹ The 'Dibbadee Agraharam' of the map, Indica Atlas, No. 108, Long. 82° 56' E., Lat. 17° 48' N.
² The figure '6' of the last plate is almost entirely effaced.
⁴ In agīṭāyaṇa, l.12, the loop does not show on the front of the impression, but is clearly visible on the back of it.
⁵ In the word agīṭāyaṇa, mentioned in the preceding note, the writer has used the asari of the causāla, instead of
the past tense of the primitive verb.
⁶ We similarly have varbhāṅgam instead of varbhāṅga, in line 12, and Paddudhaṇḍas instead of Paddhaṇḍas,
in line 20
called Satyamārtanda (vv. 1-8). When Jayatsena, the lord of Utkala, came to know this boy, he gave to him in marriage his daughter Prabhāvati, and appointed him to rule over the Odavādi country (vv. 9 and 10). In the Matsya family, founded by Satyamārtanda, there was a long line of chiefs (rājan, nṛpa, bhāpā, etc.), whose names (from vv. 11-19) are given here in a tabular statement.

1. Gaṅga, a younger brother of Bhīma.
2. Vālābha.
3. Yuddhamalla.
4. Gōṣaṅga [I].
5. Bhīma [I].
6. Rāvana [I].
8. Guḍda [I].
9. Āditya.
10. Kandī [I].

11. Bhīma [II].
12. Rāvana [II].

13. Gōṣaṅga [II].
14. Guḍda [II].
15. Kandī [II].

17. Guḍda [III].
18. Bhīma [III].
20. Māṅkāditya.


23. Arjuna,
the donor of this grant (made in Saka-Samvat 1191).

1 In Orissa.
2 Guḍa is one of the names of Orissa; see South-Ind. Jour., Vol. I. p. 97, and above, Vol. IV. p. 815.
3 Ārya is not numbered because apparently he was not a ruling chief.
Of the village granted, two shares were set aside for the gods Hari and Haral (l. 51) while one share was assigned to each of the following twenty Brahmmapas (l. 37-31): The Purohita (or family priest of the chief) Vanaudva, a Soma-yaga sacrificer, of the Bharadvaja gōtra; the teachers of the Rigveda Mārubrahman and Viḍāna of the Harita gōtra, Nāmana of the Kaṇḍinya gōtra, Vennakāta of the Śālavata gōtra, Pātaśarman of the Vīdhūla gōtra, Rāmam of the Mudgala gōtra, and Domman of the Bhāradvāja gōtra; the students of the Rīgveda Vennakāta of the Harita gōtra, Mānasārman of the Śālavata (? gōtra, and Yajñamāurya of the Kaṇḍinya (Kaṇḍinya) gōtra; the teachers of the Yajurveda Ākondi of the Vatsa gōtra, Bhimārvaryā of the Bharadvaja gōtra, Śrīnārā of the Kaṇḍinya gōtra; Virabhadravariya of the Gautama gōtra, and Lokānātha of the Kāsyapa gōtra; the students of the Yajurveda Rāghava of the Mudgala gōtra and Purushottamaśarman of the Gautama gōtra; the student of the Kṛṣṇa sūkha (of the Yajurveda) Mādhavārya of the Jātukarma gōtra; and the student of the Śrīhāgavata (Purūpa) Mānkanāra of the Harita gōtra. The grant made in favour of these donees included the services or taxes, due from the village artisans, viz. the carpenter, goldsmith, barber (?), blacksmith, potter and sesamum-grinder (r. 22); but apparently was exclusive of eight drīvas of land which had been previously given by the chief to the minister Peddana (l. 66 and 67).

The boundaries of the village were (l. 52-64): 'On the east, a bābāl tree on the northern side of the embankment of the tank of Mānki-Nāyaka, 5 to the south-east of this, a house, 6 thence (the village of) Kālakalhadi 7; thence the embankment east of a sāmba tree; thence the embankment of (the) Eḍrābanda (tank); thence an ant-hill; (and) thence the northern corner of the embankment of the tank of the low-caste people. On the south-east of the village, a fixed stone; to the west of this, the tamarind trees of Tur[Tru]; (and) thence the bricks of a temple. On the south-west of the village, a garli field on the west of a poison-tree; thence a house of bricks; thence the space between a wood-apple tree and a poison-tree; thence a bāhiya tree; thence the tamarind trees of Anupurumall; thence a green piece of land to the south of Boḍhapādu; thence an ant-hill; thence three tamarind trees; thence a young palmyra tree (and) thence a stone on an ant-hill. On the north-west of the village, a . . . stone on the top of a hill; on the east of this, a grinding-stone; thence a shed and a rock; thence a mavapukkip tree; thence a kālira-tree; thence a . . . ant-hill; thence an old fixed stone; (and) thence an ant-hill. On the north-east of the village, a fixed large stone.'

Lines 67-72 of the inscription contain three of the ordinary imperative verses.

Regarding the chiefs mentioned in this inscription I have not obtained any information from other sources. 8 Nor am I able to identify any of the localities, except the village of Drubbidi itself, which must be the Dibbida Agrahāram where the plates were found.

The date of the grant regularly corresponds, for Saka-Saivat 1191 expired, to Saturday, the 6th April A.D. 1269. On this day the third tīkhī of the bright half of Vaishāka ended 6 h. 6 m. after mean sunrise, and the day therefore was the proper day for the Akṣaya-tritiya festival. 9

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1 L. Vīsanā and Śīva; compare Ind. Ant. Vol. XIV. p. 58, l. 70.
2 Compare ibid. l. 54: tīrmiḍāya-karaṁ=apyṛbhoṣīḥ brahmāṇḍaḥ bhūyaletadāt tadāt.
3 The passage in which this statement occurs is mutilated in the original.
4 L. 'as much land as is sown with a drūga of corn.'
5 I suspect that this is another name of the chief who above, in the genealogical table, is called Māhākātiya.
6 Dīkṣīya is perhaps the same as ḍīkṣīya. 7 Kāra seems to be used in the sense of nikāra.
8 A Mātṣya family apparently is mentioned in line 19 of the Chippurālā (in the Vizagapatam district) plates of the Eastern Chalukya Vishvavarman I. (of A.D. 692); see Ind. Ant. Vol. XX. p. 17. According to Mr. Sewell's Lists of Antiquities Vol. I. p. 15. Sir W. Elliot's collection contains some inscriptions of a 'Māhā-
TEXT.

First Plate.

1. SvastiŚrī-vallabhasya-ādī-sāth-bhāyam-sāth[bb]bhūru[ham]-am[ahat]  [1*]
2. tatō Brahmac jagat-kartā tasmād-Ātirah-abhūt-kramāt  [1 1*]
4. kadācid-anśābrē gacchhathī-ma dādaraś mahā-nadīm  [1 2*]
5. Mukunda-giri-saṁbhābhitām-muni-trīdāsa-eśvitaṁ  [1*]

Second Plate; First Side.

6. praśana-saṁśānam-bhābhyām=Matsyā-khyāyām bhāhuvi viśrutāṁ  [1(1) 3*]
   Avattapena[ma]sa  
7. tat-āci ghrāmām chakrā tatas-tapaḥ svā-pada-chyuṣṭ-hūttēṃ Śakrēṇa prē- 
8. ehītā tadā [1(1) 4*] Naraṁṣa-āpasaśām-ādyā Mañju-gobhāśā mahān 9. purā | anūghām sō-śrijād-vṛghyāṃ dhīśvētā tām  
10. kāmā-vihvalaḥ [1(1) 5*] Chōkhaṃ pṛtaḥ rāt-pāvīgha-kruḍhā tān  
11. taḥ | sādāpa cha muni-annayām bhbhava matsyā-vētī tāṁ khaśāt 1(1) [6*]  
12. S-śīga- 
   lemn-śāpa-vvṛghyāṃ sāpa-matsyā sur-āṅggaṇaḥ | sadyo gṛbhbhaṁ (rbbhaṁ)  
13. dhādatum  
   tva kālē cha susuvē sutaṁ [1(1) 7*] Trīkāla-jīśāś-śāsa-tata muniḥbha[r]=vī- 

Second Plate; Second Side.

14. hīm-kiśyāḥ | Satyamārttamaṇḍa-nām-āsād=atulya-balavikramaḥ 1(1) [8*] Taṁ  
    viditvā[ō]tisād-ā.  
15. dhaiśa Jāyateṇā marādhipaḥ | prādāt-Prabhāvatim tasmāi sva-purtiṁ subha- 
   ṭakṣaṇām  [1(1) 9*] Abhisiktaṁ tu tēṁ-āśāv-Odḍavādī-samāvēyā | dēś prabhāraṣṭha- 
16. rā- 
   janyā mahān chiraṁ-sāpañayat [1(1) 10*] Khyātāya tadavāna-saṁbhābhūtā-rajā- 
17. nō bhāavo gatiḥ | Eṃbhābhūpānurajas=taṣmin-varām-ā.  
18. sā-bbhuḍ-Gaṇγa-bhāpitaḥ [1(1) 11*] Tasmād-Vallabha-bhūpālō  
19. dhōha(ddh)ammālaśtate nṛpaḥ | tasmād-Goṇaṁgga-nām-āsād-Goṇaṁga-tasmā  
20. n-nṛpa-ōttamāḥ [1(1) 12*] Rēvān(ṃ)ā-ākhyās=tatas-tasmāt-Kokkilo nāma bhū  

Third Plate; First Side.

22. paṭiḥ | Guḍḍa-nāma sutas-tasya tasmād-Ādityā-bhūpateḥ [1(1) 13*] Kaṁciḍ;  
23. nāma nṛpiṣṭataḥ | Goṇaṁggā  
24. smāṭ-tasmād=Gīptamā-prabhāvayāḥ | Rēvān(ṃ)nō=varajas=tasya tasmād=Gōnaṁggā  
25. bhūpateḥ [1(1) 14*]  
26. Guḍḍa=sasayānō jātprāmas=taṁ-Gōnaṁggā  
27. t=Paraganḍa-nṛpiṣṭataḥ [1(1) 15*] Guḍḍa-bhūpateḥ Goṇaṁggā-bhūpateḥ sasya-anu  
28. nṛpiṣṭaḥ | Nṛṣitiha-sasya putrō-hūdu-bh(h)īmo Matsyakulō-ōttamāḥ 1(1) [16*] 
29. Tasya-śa.  
30. śīrājyā-[r]jādālō Māṅkādityo mahāpateḥ | tasmād=vaṁśa-prāḍipād=]  
31. d-Goṇaṁggo Bhūmāgaj-ōpanāḥ [1(1) 17*] Tasya-anujo mahaḷāde Jayaṁttō jaya-  

1 From an impression supplied by Dr. Halutsch.  
2 Metre of verses 1-19: Śāśaka (Anusṭambh),
Dibbida Plates of Arjuna of the Matsya Family.—Saka-Samvat 1191.
Third Plate; Second Side.

30 nas-tasmát-Pándav-Árjuna-vikramaḥ | tásya náyaka-raftiráha datáva pañ-citra-
31 tó-chhuná || [19³] | Sák-ābdē chāndrā-raṁdhra-kaśiti-śāli-gaṇite y-ākṣha-y-adya
32 tīryāḥ(ya) Vaiśākha māsi tasyāṁ Ravisuta-divasé Matsya-vamā-Árjuna-śáha ["]
33 vipyadhyaḥ śravā-vippāhaḥ keśitapā-sála(kan)ka-śas Chittagonganbā-sa sa
35 2Jayantti-Nárāyaṇa-nāma kṛivā grāmō-dya vō Drubbdir-ārkka-chāndrām : s-aranya-
4th Ausmim-agro-
37 hārō pratikāraitra imē pratikārak-ākaika-bhūginaḥ | Bhāradvāja-gaṇaḥ.

Fourth Plate; First Side.

38 puruṣottō Vāmapaśa-vanayāṇi | Vatsa-gōtro Yajurvēd-āhīryō ||
39 ka Ákṣaṇḍi-dināmā | Rigvēd-adhyāpako Harita-gōtro Mērabrahmā | Kāti-āhīryō-\n40 pakāḥ Kauṇḍīnyō Nāman-ākhyaḥ | Rigvēd-adhyāyaṛi Harita-gōtro Vennakula-
41 nāmak || Jātākaraṇa(rūpa)-gōtroka Kauṇḍāva-ākka-āhīryaḥ Mādhabārīyaḥ | Yajurvēd-
42 adhyāpako Bhāradvāja-gōtro Bhīmāvarānychyāḥ | Yajurvēd-adhyāpakoś Kauṇḍīnyō-gō-
43 vac Śrīnāgārātyaḥ | Ya(ya)jyuvād-adhyāpako Guntaka-gōtro Vīrabhadra-
44 vyayāḥ | Śrībhāgavat-adhyāyaṛi Harita-gōtro Māñikanāryyāḥ | Mūgala-gōtro, trō Yaju-
45 rvyōd-adhyāyaṛi Rāghav-ākhyāḥ | Rigvēd-adhyāpakoś Sālaveda-gōtro Vennakula-nāmak ||
46 Kuśyapa-gōtro Yajurvēd-adhyāpakoś Lōkanātha(tha)-nāmak | Guntaka-gōtro Yaju-
47 rvyōd-adhyāyaṛi Purushottamaśārammaḥ | Rigvēd-adhyāpakā Vēdhaka-gōtro Pō,³³

Fourth Plate; Second Side.

49 Ha-\n50 gōtro Viḍāna-ārvaḥ | Rigvēd-adhyāpakā Bhāradvāja-gōtro Domman-ākhyāḥ ||
51 [Sālaveda?]||
52 gōtra Rigvēd-adhyāyō Mānasārma || Kauṇḍa-gōtra [Rī].
54 gūna(nau) ||[1||] Adha(tha) grāma-śāma ["³³] Pūrvvataḥ³³ Māñikanāya-
55 ka-tāṭka-sōtā-hātwo-pārvāvē ba[4][bhū∥]ō ḍūryā
56 tō dhēsāni|| anthology nātha Kāśatikhaṇḍidhi || atō nibhāba-purva-sēṭuḥ a-

1 Métra: Sṛṣṭbindhikā. 2 Métra: Uṣṇikī. 3 Read Kēṭgaṇa. 4 Originaly śrīadhīyam was engraved. 5 Originally gōtra was engraved. 6 Originally Pō was engraved. 7 This word is almost entirely effaced, and the reading is very doubtful. The writing in line 50, and in line
51 before the word dēv[4](rav), is rather carelessly engraved.
8 Read Yajñāmārthāvyāyaṇaḥ. 9 Here, and in other places below, the rules of sandhi have not been observed.
10 This is clearly the actual reading. The intended reading probably is ḍhīḍēṣṭh, as in l. 58.
No. 15.—THREE COPPER-PLATE INSCRIPTIONS OF GOVINDACHANDRA OF KANAUJ.

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

The originaals of these inscriptions are now in the Lucknow Museum. My account them is based on impressions, kindly furnished to me by Dr. Führer, who also has inform where and when the original plates were found. I have treated of them in the same manner as of the Kamauli plates of Govindachandra, above, Vol. IV. p. 101 ff.

1 Read "saivirgadānā").
2 The reading may possibly be "bhādā-
3 The ordinary Sanskrit spelling would be "maḥādeva-
5 With the exception of part of the sign for ca, the letters in these brackets are broken away.
6 The alakharas in these brackets, which I have conjecturally supplied, are entirely broken away.
7 Here about these alakharas are broken away. The word in these brackets is entirely broken away.
8 Originally "paraddatt-
9 Of the inscription C, an impression was given to me some years ago by Dr. Burgess.
10 See also Dr. Führer's Museum, Antiquities and Inscriptions in the North-Western Provinces and C.
11 pp. 183 and 263.
Dibbida Plates of Arjuna of the Matsya Family.—Saka-Samvat 1191.
A.—PĀLI PLATES OF GŌVINDACHANDRA AND HIS MOTHER RĀLHANADEVI, OF [VIKRAMA-JAŚIKVAT 1188.

These plates were found at the village of Pāli in the Dhuriāpar pargaṇa of the Bāngsgon tahsil of the Gōrkhpūr district of the North-Western Provinces, and were in January 1895 presented to the Lucknow Museum by the Collector, Dr. Hoey, who had obtained them through Pirshipal Rai, the Zamindār. They are two in number, each of which measures about 1' 1½" broad by 10' high, and is inscribed on one side only. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate, but the ring on which the plates were strung is missing. With the plates, however, is preserved a circular seal, about 2½" in diameter, which bears in high relief, across the centre, the legend d[vī]ma-g[ōvindachandrāv], in Nāgarī letters about ¾" high; above the legend, the figure of a Garkuṭa, squatting down and facing to the proper right; and below the legend, a conch-shell. Each plate contains 17 lines of well executed writing. The size of the letters is about ½." The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is everywhere denoted by the sign for v; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and j is used instead of y in the word jāṭi, l. 20.

The inscription is one of the Paramabhāṣajāra Mahārājakīrījā Paramāśikura Gōvinda-
chandrāv. The king records in it that, after bathing in the Sati at the ghāṭa of the god Swarnēvara, on the occasion of the Aksāhaya-trītiya festival in the bright half of the month Vaiśākha, he made over to his mother, the Mahārāja Rālhanadevi,1 ten nālukas (of land) in the village of Guduvī, in the Gōyara pattal of the Ōpava pāthaka, as a gift for the Thakura Jayaśālārman, son of the Thakura Indrādiya and son's son of the Thakura Pēvala, a Brāhmaṇ of the Madgala gōtra, whose three pravaras were Maudgalya, Āṅgirasa, and Bhārmaṇyaśva. — The taxes specially mentioned (in line 26) as due to the donee are the bhāgabhāgakara and pravarākara. In line 34 the inscription is dated, in figures only, on Saturday, the 8th of the dark half of Jyaistha of the year 1189. The grant was written by the Thakura Vishṇu.

The date in line 34 regularly corresponds, for the Kārtiċchadī Vikrama-Jaśikvāt 1189 expired and the purāmānda Jyaistha, to Saturday, the 29th April A.D. 1383, when the 8th tithi of the dark half ended 15 h. 48 m. after mean sunrise. The preceding Aksāhaya-trītiya, on which the donation was made, fell on Sunday, the 9th April A.D. 1183, when the third tithi of the bright half of Vaiśākha commenced 1 h. 17 m. and ended 23 h. 5 m. after mean sunrise.

The localities I am unable to identify.—From the present inscription it appears that the pattal, so often mentioned in cognate grants, was a subdivision of the pāthaka,2 a term which does not occur in the inscriptions of the kings of Kanaŋj hitherto published, but which is met with also in another Pāli plate of Gōvindaśandra that will be referred to below.4 Another unusual term in this grant is nāluka, in line 19. This word apparently is derived from, and is equivalent to, the Sanskrit nalau, a measure of distance equal to 400 (or, according to others, 100, or 120) hastas. The same term occurs, both in the form nāluka and in the abbreviated form nāv, in the Kabha (now Lucknow Museum) plates of the (Kalachurī?) Mahārājakīrījā Sūkha-deva, the successor of the Mahārājakīrījā Maryādāsagaradēva, of V. 1135, of which Dr. Führer has kindly sent me an impression.

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1 In other inscriptions the name is both Bālaṇadēva and Bālāṇaddēva; see above, Vol. IV. p. 113.
2 The tithi, on which the donation was made, therefore was a kāta-āśīti.
3 See Gupta Inscr. p. 176, note 1.
4 See below, p. 114, note 4.
EXTRACTS FROM THE TEXT.\footnote{From an impression supplied by Dr. Führer.}

First Plate.

16 . . . . . . . 2. śrīmad-Gōvīndachandra-devō vijayi \footnote{Up to this, the text is practically identical with the text of the Kamuli plate of Gōvīndachandra, publi- cised above, Vol. IV. p. 100.} 18 4 O'pevala-pathākā Gōyara-patta[ḥā] ṭyākā

16 Guduvī-grāma-nirāvā[si]no-khila-juvbapadōn-apapātān-ap-ītara. ṭyāja-ṛajāl. ṭyuvarbāja-mātrī-pūrī-

hita-bhāndādāvāk-ākṣha(ksha)pājālíka-bhāshag-nāmintik-āntāḥ purikā-dūtā karituragapattālakārāgūkā-

Second Plate.

18 lādhikāri-purāshān-ajñāḥpayati vō(bō)va(dha)yātydāṅsāti cha || Vīditam-nast bhavatām yatāparipūrīgavi(kṣi)-

19 tṛ-গোঃ 17 nālaka-dās(ś)īrāṅkā-pi nālaka 10 sjāla-santhālā-saṅvāpakārav samatsyākara-sa-

20 garītāgava-sāmramadāsavanasvapavatākātrinaija(y)gīōcha-tra- sōrdh [v] ā dha sa vamasāparyanta-bhaturāgabhāvitsa(śa) ddhā \\footnote{This sign of punctuation is superfluous; read vījayi.} 10 Mandgala-

21 gōārya Mandgala-Āgīrasa-Bhārnaya-saṁtīpravāravaya 10 ṭhakkura-śrī-Pevalah patahāya ṭhakkura-śrī-Tiṇḍādītya-patāhāya \footnote{The sign of punctuation is superfluous; read vījayi.} ṭhakkura-

22 ra-śrī-Jayapālasa(śa)ramnapāvā ṭrā(bṛā)maṇāpā Vaisā(śa)khē māsi śi(si) pakhē \footnote{The sign of punctuation is superfluous; read vījayi.} asahava-tyātiya-saṁ parvāyā dāva-śrī-Svapnaśva(śva)ra-ṛgh-

23 ॥(॥) Satyāṁ vidhātaMayā ṭādāva ḍyava-mannja-bhūta-pītā-gopām-saṁtarppayit \footnote{The sign of punctuation is superfluous; read vījayi.} s[ū]tāvya-ṛjā-pūrvavāya Bhavāṇi-patiṁ samabhāryaḥ prachura-pa-

24 yasena haviṣṭaḥ haviḥbhūjan hitvaḥ trihivanava-trutrām-bhāgavato Viśvedevas \footnote{The sign of punctuation is superfluous; read vījayi.} cha pūjāṁ vidhāya mahākṣipīrā-śāmane-ḥa paṣyta-

25 yasena(śa)-bhūvīddhīyaṣō gōkāraṇa-kāśantā-pūtā-karutal-ōkāṁ \footnote{The sign of punctuation is superfluous; read vījayi.} mātī- mahārajītī-Rākhamādevī \footnote{The sign of punctuation is superfluous; read vījayi.} abhīn hatchā praddātā \footnote{The sign of punctuation is superfluous; read vījayi.} ma-

26 tvā yathādīyamāna-śrībhaṭṭagakara-paṛvaṇikara-prahṛtī-samanta-mi(ni)y at - ṭ ā ṭ ā y vidhībhūya ṭāsyaḥ-ṛti \footnote{The sign of punctuation is superfluous; read vījayi.} \footnote{The sign of punctuation is superfluous; read vījayi.} 15

27 Bhavantī cha-ātām ślokāḥ ||

\footnote{The sign of punctuation is superfluous; read vījayi.}
This is a single plate which was found, in September 1888, in a field close to a small hamlet seven miles north of Māchhīshahr (Ghiswā) in the Jumāpur district of the North-Western Provinces, and is now in the Lucknow Museum. It measures about 1' 3½" broad by 11½" high, and is engraved on one side only. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2½" in diameter and bears the same legend and emblems as the seal of the inscription A., but apparently not so well preserved. The plate contains 29 lines of writing which, on the whole, is well preserved. The size of the letters is between ¼" and ¼". The characters are Nāgarī, and the language is Sanskrit. The writer has done his work well, and in respect of orthography, therefore, it need only be stated that, except in the word bhadraśvra in line 9, the letter b is denoted by the sign for v, and that the dental sibilant is occasionally employed instead of the palatal.

About the exact date of the inscription is somewhat doubtful. It is true that, for the Chaitrādi Vikrama-Saṃvat 1201 current, the date would regularly correspond to Monday, the 18th April A.D. 1143, when the third śāta of the bright half of Vaiśākha ended 21 h. 52 m. after mean sunrise. But as current years are only quoted very exceptionally, and as for the Kārttikādi Vikrama-Saṃvat 1202 expired the date would correspond to Monday, the 15th April A.D. 1146, which was entirely occupied by the third śāta of the bright half of Vaiśākha, I am rather inclined to assume that this is really the day on which the grant was made, and that in the inscription the year 1201 has been quoted erroneously instead of 1202.

Regarding the localities I can only say that the Mahāsāya patāla of this inscription undoubtedly is the same district which in an inscription of Jayachandra is called the Mahāsāya patāla.

**EXTRACTS FROM THE TEXT.**

6-śrīmad-Govindachandradēva vijaya || Mahāsāya-patālāyauḥ || Pērōḥa-grāma-nipāsānā m[k][k]ila-janapādān-upagādān-api cha raja-rājāt-yuvakāja-mahā-

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1 I am somewhat doubtful about the akṣara in brackets; above it the sign for the medial  совс was engraved, but has been struck out again. The Thākkura Vishāṇa wrote the grant of Govindachandra published above, Vol. IV. p. 113 f.

2 This very probably is the same writer who in another inscription of Govindachandra is described as the Thākkura Dādhibhūka; see above, Vol. IV. p. 114, inscription 1.

3 There are numerous other dates, of both the Vikrama and the Śaka era, in which we find the same error.

4 See above, Vol. IV. p. 122, line 18 of the text.

5 From an impression supplied by Dr. Fischer.

6 Up to this, the text is practically identical with the text of the Jumāpur plate of Govindachandra, published above, Vol. IV. p. 100 f.

7 This and the other signs of punctuation in lines 12-19 are paras. 

q2
C.—BANGÄVAN PLATE OF GÖVINDACHANDRA AND HIS QUEEN GÖSALADÉVÎ, OF [VIKRÂMA]-SAMVAT 1208.

This also is a single plate which was found, in December 1887, in a field near the village of Bangâvan in the Daryâbâd pargana of the Bâmaneh-Chât tashil of the Bâra Banki district of Oudh, and which is now in the Lucknow Museum. It measures about 1' 5½" broad by 1' high, and is inscribed on one side only. At the lower proper left corner a square piece, about 1½" broad by 2½" high, is broken away, causing the loss of about four aksaras at the end of each of the lines 19-25; otherwise the plate is well preserved. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2¾" in diameter and bears the same legend and emblems as the seal of the inscription A. The

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1 The reading of the letters in these brackets is doubtful, because some correction has been made here in the plate; originally there was not room for more than one aksara between ॐ ॐ and ॐ. Read ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ.

2 Read: samadhyâna.

3 Read: rajhâna.

4 Here follow the twelve verses commencing: Bhishma yah pratigrândhâ, bisharman bhûr-tenmaê, sarvad-hóshâlaïvalai, varakshâra-ranâlai, Gâmdhâk̄a, taâgyâkñâ raâkâra. Sea-datté para-datté ñd, cañchâna narâkíasâra, ñd-ñâm-ñâm-ñâm-ñâm-ñâm. Na vishakñâ viśakñâ viṣâdha-kritâh, ñda-thâramân. The

5 Matrê: Vasantañâtha.

6 So far as I can judge from the impression sent to me, the legend on the seal actually is jîmâd-Gõvindachândhâ, in Nagari letters between 1½" and 2½" high; and the Gaura above it seems to be very much like the figure of Gaura on the Mûndhâti plates of Javânaîha, above, Vol. III. p. 60, Plate.
plate contains 25 lines of writing. The size of the letters is about 1/2. The characters are Nāgarī, and the language is Sanskrit. The writer and engraver have done their work in a rather slovenly manner so that the text contains a large number of minor mistakes. As regards orthography, the letter b is denoted by the sign for v, the dental sibilant is often employed instead of the palatal, j is used instead of y in -parjantaḥ, l. 16, and the word tākhara is written tākhara, in line 13.

This is another inscription of the ParamadātāraKA Mahārājādhirāja Paramāṇavara Gōvindachandradēva.¹ The king records in it that, on Tuesday, the full-moon tithi of Kārttika of the year 1208 (given both in words and in figures), his queen, the Pātuvamādāvat Mahārājāji Gōsālādēvi, endowed with all royal prerogatives, after bathing in the Ganges at Benares near (the temple of) the god Lōlākara,² in the presence of that deity, with the king's consent, gave the village of Gaṭiara in the Bhimamayūtāsā.³ pattalā to the Thakkura Apatasaṃman, son of the Thakkura Kulaḥ, a Brāhmaṇa of the Vasishṭha gōtra and student of the Chhandēga tākhā (of the Sāma-vāda), who had come from Pāṭaliputra.—The taxes specified (in line 22) are the bhāgabhāgakara and pravasikara. The writer's name either was not given or is broken away at the end of the inscription.

The date is irregular ⁴ for the full-moon tithi of Kārttika of Vikrama-Saṅvat 1208 current ended 17 h. 43 m. after mean sunrise of Monday, the 6th November A.D. 1150, and that of Vikrama-Saṅvat 1208 expired, 3 h. 58 m. after mean sunrise of Saturday, the 27th October A.D. 1151. The date would be incorrect also for Vikrama-Saṅvat 1209 expired, but correct for both 1206 and 1210 expired.

Of the localities, Pāṭaliputra is the modern Patna in the Patna district of Bengal; the village Gaṭiara and the pattalā in which it was situated I am unable to identify.

EXTRACTS FROM THE TEXT.⁶

¹ Compare the inscription of Gōvindachandra and his queen Nayapalālābī of V. 1176, above, Vol. IV. p. 107, f.
² Lōlākara is a form of the Sun.
³ The two last aksharas of this name are illegible in the original.
⁴ The part of the plate which contained the name is broken away.
⁵ Compare Ind. Ant. Vol. XIX. p. 367, No. 184 (where on p. 369, line 2, '16 October' is a misprint for '15 October').
⁶ From an impression supplied by Dr. Führer.
⁷ The inscription begins with the words dē dē siddhiḥ (instead of dē sasurī); otherwise the text, up to this, is practically identical with that of the Kansulī plate of Gōvindachandra, published above, Vol. IV. p. 100 f.
⁸ Here two (apparently damaged) aksharas are illegible in the impression.
⁹ This word is superfluous.
¹⁰ This and the other signs of punctuation in lines 16-22 are superfluous.
¹¹ Read 'rādāmāν.'
No. 16.—SIX EASTERN CHALUKYA COPPER-PLATE INSCRIPTIONS.

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

A.—ÉDÉRÚ PLATES OF VIJAYÁDITYA II.

[A.D. 799-843].

These plates were found, about twenty-five years ago, at the village of Édérú (the 1 Eed of the Indian Atlas, map 94, long. 80° 48’ E., lat. 16° 48’ N.) in the Nuzivíñ Zamindári the Kistna district of the Madras Presidency, and they are preserved now in the Mai Museum. The inscription which they contain has been already published, by Pandit S. Nátesa Sastri, in the Indian Antiquary, Vol. XIII. p. 55 ff.1 I re-edit it from an excel impression, supplied to me by Dr. Huberh.

These are three copper-plates, the first and last of which are inscribed on one side and each of which measures about 7” broad by 2½” high. The plates have slightly raised

1 One would have expected here armat-sammatyad; see above, Vol. IV. p. 100, l. 19 of the text.
2 Read —psana-psa-sama-samato-v. 3 The askoras in brackets at the end of lines 19-22 are broken away.
4 Read ‘novya.’ 5 This samabhá is superfluous. 6 I.e. shakcura.
7 Here three or four askoras are broken away.
8 Read ‘vidhahdyahya da.’
9 Here follow four verses commencing Bhámas yá pratipraptáti, Sánkhá bhád-devaná, bhádha, and Sákhá dvar-saholakávi.
10 Here and below I add the times of the reigns of the donors, from Dr. Fleet’s account of the É Chalukya dynasty in Ind. Ant. Vol. XX., to indicate in a general way the period to which each of the six inscribers belonged.
11 Compare also Dr. Fleet in Ind. Ant. Vol. XX. p. 101, H.
and are strung on a ring which had not been cut yet when the impression was taken by Dr. Hultsch. The ring is about 3½" in diameter and ½" thick, and has its ends secured in the base of an elliptical seal, about 2½" by 1½" in diameter. The seal bears across its breadth the legend [held illegible] (for [held illegible]), with, below it, an expanded lotus flower, and, above it, the sun within the moon's crescent. The writing, which is rather roughly engraved, is, on the whole, well preserved. The characters belong to the southern class of alphabets, and are of the regular type of the period and part of the country to which the inscription belongs. As regards individual letters, it may be stated that for ḫ (which occurs in pravamkhāda, l. 15, and in kāmpaṭi, l. 21) and for b we have throughout the older square forms, and that, with perhaps one exception, the older, not the later cursive, form is also used in the case of l. It may moreover be noted that the sign for b is generally open on the left (or proper right) side—a form of ḫ, which is employed throughout already in the Chipurna plates of Vishnuvardhana I. of A.D. 652—and that occasionally a similarly open sign is used for j, e.g. in Darvaragajā[ṛ]yāya, l. 11, and adījākṣptir, l. 25. Final forms of consonants occur for n in pravamkhaṇa, l. 15, and perhaps for r in svadāt[ṛ]ya, l. 27, and suṃbibāraṇu, l. 28. The size of the letters is between 1¼" and 1½". The language is Sanskrit and, with the exception of three verses at the end, the inscription is in prose. The text generally is plain, but contains a number of mistakes, due to carelessness of either the writer or the engraver. Whether the word kāṭa, which in line 15 occurs in the place of the usual vadaśvāktā, is correct or not, I am unable to decide. In respect of orthography, it may suffice to state that the Dravidian ḫ is used in kāṭaṇa, l. 12, and in the name Okaṭukkāḍi, l. 4, Paṭa-bhaṭṭa[ṛ]ya, l. 20, and Boḷaraṇḍuṭṭya, l. 24; that the sign of the medial ḫ is frequently omitted 4 and that the word padma is spelt paṇa, in line 9.

The inscription is one of the Eastern Chalukya Vijayaṇātya I. (Narēndramīrgāraja), the son of Vishnuvardhana IV. and son's son of Vikramarjuna (i.e., apparently, Vijayaṇātya I.). It records the grant, on the occasion of a solar eclipse, of part of the village of Va[ṛ][ṛ]upīṭe[ṛ]ya in the Kandeṣuṣāṭa-viṣhaya, to a Brahman named Paṭa-bhaṭṭaṇa, an inhabitant of Minamini. The Ajāṅgaṭi (or dātaka) of the grant was Boḷama.

The inscription is not dated. Of the localities, none of which have been identified, the Kandeṣuṣāṭa (or vāṭa) viṣhaya is mentioned in South-Indian Ins. Vol. I. p. 40, l. 43, and p. 45, l. 21, and was most probably mentioned also at the end of line 16 of the inscription published ibid. p. 33 and Ind. Ant. Vol. XX. p. 215, which mentions the villages of Va[ṛ][ṛ]upīṭe[ṛ]ya5 and Konganapa (or ṭamru) of the present inscription.6 Below, p. 129, text l. 23, mention is made of the Uttarakandeṣuṣāṭa viṣhaya.

1 I refer to the sign for l, used in ḫa[ṛ]-dakaṇṭaṭya in line 20, which comes very near to the later cursive form.

2 See Plate xxvii. of Dr. Burrell's South-Indian Palaeography. Occasionally the open form of the square ḫ occurs also in other early Eastern as well as Western Chalukya inscriptions. It is met with also in Pallava and Eastern Gaṅga inscriptions, and is used throughout in the Chikballa plates of Vikramaditya Harsha's II. (above, Vol. IV. p. 196), while in the Gokhavar plates of Prithivivarma (Jour. Bo. As. Soc. Vol. XVII. p. 110) it occurs only once or perhaps twice, out of six times.

3 On the open ḫ see below, p. 122.

4 The only important omission of the sign for ḫ occurs at the end of line 5, where it might seem doubtful whether the proper name, given there, should be read Viṣṇuvemana or Viṣṇuvardhana. In favour of the former reading one might perhaps quote the name Viṣṇuvemana which occurs above, Vol. IV. p. 320, l. 3 and l. 4 of the text; but the fact that in the present inscription the name is immediately preceded by the word adhīrṇu in my opinion, renders it certain that Viṣṇuvemana is really intended.

5 See below, p. 120, note 10.

6 With the name Boḷama in line 24 of the present inscription one might compare Boḷa[ṛ]-[ṛ]ya in Ind. Ant. Vol. XIII. p. 185, l. 18 and 21.
EPGRAPHIA INDICA. [Vol. V.

TEXT. 1

First Plate.

1 Svasiti [\*] śrīmatān sakala-bhavana-samāstīyamānā-Mānavyaśagotra[\*]prām Ĥarī-
tiputraṃ [\*] Kauśikīt-varaprasāḥ[\*] labdha-rājyānām bhagavan-Nār[\*]ya-sprādās-
saṃ[\*].

2 sādita-vara-varahalāñchana-ekshaṇa-kaśaṇa-vaśikṣit- arā tā mā pālānām 3 aśva-
mādhyāvaḥhitā(tha)śrīmaṇṇa-patitā(ri)kṛite-vaṇpūrāṁ Ĉalukiyaṁḥ kulara sukla-kara-
riṣṭā[\=] vvividha-yuddha-labha-vijayaśiddhā[\*]= bhuvana-mānā-bhūrama-

Vikrama[\*]-

3 masya pratāpavantā-paramapāla-śṛṣṭiśaṇḍhasaṃśa āstā- Vi-

7 š[\*]uṣandha[cddha]na-mahā[\*]rājaya priya-tanayaḥ niṣa-bhujā-niṣīth-[\*]ṣidh[\*]-

Second Plate; First Side.

8 rā-praśamāṇa-parashaktam-śārṣikā[\=] kṣira-sāgarā 

9 āva Lakshmi-prabhā(bha)vā dinakara āva satata-raujita-patmāḥ śaśachā-

10 ra āva [\*]mudavana-priyā Dharṁmajā āva niṣa-dharmma-nirmalāv 

11 [\*]maṇja āva Daśatāna-kaśaya-kaṇāḥ Mēru-iva stibha-sūhi-

12 tir-atula-tulādhīrītā kājādhūntā-dhauta-dhauta-durbhala malina para-

13 maśva(brha)hnayō jīvhitamśhrav[\*]= āva jīhνuma[\*]=(hshi) samastabhuvan-

[\*]-śrīvata śrī- Vi-

14 yāditya-mahātājādhīr[\*]ja-paramēśvarā[\*]- bhāṭṭ ārakaḥ 

Kaṇḍernav[\*]-

Second Plate; Second Side.

15 dī-vinayā va[\*]tu[c]paścē[y]u-pāma-grāmasa 

16 [\*]cittumānas-sarvanā-saṁhāpayaṃ[\*] Vīditaṁ-sastu vā-smabhāhīv 

17 Mināmini-v[\*] stavyaśā Kākṛā(śya)ya-gātrāya Āparabhāva-sthāya 

18 ya-bhav[br]a]marchārī[\*] mūta[\*]kā[\*]hām [\*]Vūdā[\*]dā[\*]na-vā-vi 

1 From impressions supplied by Dr. Hultzsch.

2 Read Kauśikītā.

3 Read śrāmanātāt.

4 Read āstā.

5 The third akshara of this word looks as if tvā had been engraved and then altered to tvā.

6 Read -paśmakā; Mr. Natesa Sastri read rakhita-padmā. The sun always reddens the water-lilies; 11 king always praised the goddess at fortune (Pañcā) or 1,000 billions (padma) of people. The moon is dear 12 the night-beauties; the king was fond of fostering the happiness of the inhabitants of the earth.

7 Read āravā.

8 He washed off the dirt of the vase (i.e. the poverty of the necessity) by the unprecedented (amount of) go and silver (kaṇḍasanas) which (equivalent to his own weight) was placed on the balance. Compare Ind. A. Vol. XIII p. 186, l. 8: caktā-tulādhīrītā-tikāśvaṁ añtā[n-\*]amāqā-bhī[\*]ra[\*]ya[\*].

9 The impression looks as if originally, between the akāśas na and ra, the sign of cīnaya had been engraved.

10 Mr. Natesa Sastri credits this name. By Dr. Fleet (Ind. Ant. Vol. XX p. 101) it was read Vamprayagā Vamprājyagā. The village is the same which, as situated west of Korrappuru (see below, l. 23), is mentioned in l. 44 of the other known grant of Vijayāśīvā II., where the name by Dr. Hultzsch was read Vā[\*]hā[\*]l[\*]epū[\*]dayā, a by Dr. Fleet Vīṇāśūpādayā; see South-Ind. Ricer. Vol. I. p. 84, and Ind. Ant. Vol. XX p. 417.

11 The sign of aśvendrā in this word is placed within the sign of the vowel i of bi.

12 Read vaṣṭi Amāśāhīn.

13 Read -aśvendrā-Āparabha-śivendrā Tattvāśvendrā- bra (or, perhaps, "aśvendrā").

14 Mr. Natesa Sastri reads this name Turkāvara, but the third akṣara is distinctly tv in the impression The name Türkāvaram occurs below, p. 124, text line 20, and in a Pallava inscription, Ind. Ant. Vol. V. p. 1 l. 29.

15 Read śvetā-pautreyā.
A.—Ederu Plates of Vijayaditya II.
The son's son of Vikramaśāma (I. 5), who adorned the family of the Chālukyas (I. 4), who are of the Mānasīya gōtra and are Hārīṭiputras (I. 1), and who obtained the success of victory (viṣaya-siddhi) in various battles:—

The dear son of the Mahārāja Viṣṇuvardhana (I. 7):—

The asylum of the whole world, Viṣṇuvarṣītya (I. 18), the Mahārājāḥātukī, Paramākara and Bhāttāraka, who is most devoted to religion and is victorious like (the god) Viṣṇu, thus issues a command to all the cultivators, headed by the Kātakas, of the village of Va[ṇḍ]var-<n>piṭeylī in the Kandaruravādī-viṣhayā (I. 15):—

"Be it known to you! On the occasion of an eclipse of the sun (I. 20), a field in this village, the extent of which is such that it may be sown with kōṛaśra (k) grain to the amount of twelve klāṇḍikas, (and ?) a dwelling-place have been given by Us, with exemption from all taxes, to the Bhāhman Pahha-bhāttāraka, an inhabitant of Minamini (I. 17), who belongs to the Kārāpa gōtra and Āpambana sītra, and is a student of the Taṭṭīrīya Veda, a son of the student of three Vēdas Dōṣākarman and son's son of the student of three Vēdas Turkhāsrman."

The four boundaries are (I. 22): On the east, the boundary-line of Kōṛaparā; on the south, a tank; on the west, Rāmāti; and on the north, Rēṇḍuvarat (and ?) Bōjarenduvarat.
Lines 25-28 give the name of the Aṣṇāpi, Bojama, and contain two benedictive and imprecatory verses.

B.—MASULIPATAM (? PLATES OF VIJAYĀDITYA III. [A.D. 664-683.]}

There is no definite information as to where these plates were found, or what became of them; but, judging from the dimensions, this may perhaps be a grant which is entered as follows in a memorandum of Sir Walter Elliot:— "5. Inscription on 5 plates, received from Mr. Porter, Collector of Masulipatam, 19th December 1846; Vijayāditya. Seal, a Bear, and Trishukulabhadra. Length 9½; breadth, 3½. Weight, 358 rupees." I edit the inscription1 from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet to whom I also owe the preceding information.

These apparently are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures 9½ broad by about 3½ high. They were strung on a ring for which there is a hole on the proper right side of each plate. The writing on the original plates undoubtedly is well preserved, but the impressions contain some partially illegible passages, owing to the fact that many letters in the original are blocked up with hard rust, which was not cleaned out before taking the impressions.2—The writing is well done, and carefully engraved. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, the chief points to note are, that for k̄ and l̄ everywhere the later, cursive forms are used, while for b we have the older square form; and that the signs for both b and j throughout are open on the left (or proper right) side. Of the open b I have spoken above, p. 119. The open j is used occasionally already3 in the Ejëra plates of Vijayāditya II. (above, p. 120), and in the Abadanskaram plates of Vishvarādhana V. (Ind. Ant. Vol. XIII. p. 196, e.g. in kandañjạviśa, l. 30). It is also found now and then, more or less developed, in Eastern Gaṅga inscriptions, e.g. in lines 1 and 2 of the Chisacoole plates of Indraravman of the year 146 (?) and in line 25 of the Vizagapatam plates of Dēvendravarman of the year 254 (ibid. Vol. XIII. p. 123, and Vol. XVIII. p. 144); and it occurs pretty frequently in the Chikkulla plates of Vitramandravarman II. (above, Vol. IV. p. 195), which have also the open b. And both the open j and the open b are used throughout in the two Bānā inscriptions, published in Ind. Ant. Vol. X. p. 39, which, therefore, in this respect, come nearer to the present inscription than any other records examined by me.4 Of final consonants which are not joined with a following letter our inscription only contains t (in kandasit, l. 29) and n (in pramukhāṇa, l. 18, pārthivēṇdrān,

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1 For an account of the contents of the inscription see Dr. Fleet in Ind. Ant. Vol. XX. p. 105, J.

2 Re-copying the word which precedes the name Tûrakasamunā in line 20, and one or two abharas in the names of villages, the illegible passages cause little difficulty.

3 I do not venture to quote with confidence the Nalīrē district plates of Vishvarādhana II. of A.D. 664 (Ind. Ant. Vol. VII. p. 186), where the open j seems to occur in Ebhārañjai, l. 16, and samunuk-ujēñi, l. 67.— The Tables in Dr. Bunsell's and Prof. Bühler's works on Indian palmography contain no specimen of the open j.

4 On the Plate facing page 157 of Ind. Ant. Vol. X. there are photographic reproductions of two short Patāḍakal inscriptions, one of which has the ordinary open j (consisting of three separate lines), while the other furnishes an instance of that peculiar form of the open j, which has a vertical line in the middle and three horizontal lines to the right of the vertical line. The origin of the letter form of j, which, together with the ordinary open j, is used e.g. in the spurious Mathura plates (ibid. Vol. I. p. 162), is well shown by the different forms of j, employed in the Chisacoole plates of Dēvendravasman (ibid. Vol. XIII. p. 273; compare the different forms of j in e.g. jñārddrya, l. 28, viṣṇa, l. 7, and viṣṇya, l. 14). The origin of the later, cursive j, in my opinion, is equally well shown by some forms of j in the Ahulapura plates of Attivarman of the year 804 (above, Vol. III. p. 18; compare the forms of j in e.g. jñātājaya, l. 6, and viṣṇa, l. 8). Perhaps I may state here that a form of j, which comes very near indeed to the later cursive j, is used already in the grant of Attivarman (Ind. Ant. Vol. IX. p. 106, e.g. in jāma, l. 6, and gajē, l. 6), which shows an early form of the Grantha alphabet and is, in my opinion, not later than A.D. 830.

Second Plate; First Side.

6 naśraya-śrī-Vijayaśītya-mahārājaśya sakala-digam[ga]nā-lalāṭiṇīkāyamāna
7 yaśoṁacchalamāsa1 Gaṅgakula-kālakkalasya kalikālā-mada-bhaṇjanamāsa Cālukya-Ā-
8 rījuna-nāmadhvājasya | 2Utkhita-sātaravārī-viḍārit-śrīnāgādhīpasya ha-
9 riṅgādhī-piṇkramasya [1*] śēkānul-śrīvanitā-nayanāmān-sēkānāḥ kṛpāmānāḥ praśaṁmaṃ-b-
10 ti vinā na yasya ||[1] [1*] Tasya priya-tanayaḥ sarvvalokāśraṇya-śrī-
Vishṇuvarddhānā[2] mahā-

Second Plate; Second Side.

11 rājāḥ || 4Yaśminn-ārūdhā-ḍantīya-ṛi-kulam-śadhāsahrohaḥ ksh̄mābhūṃg-agraṃ
yad-bhāyā-vātā-
12 khaḍge rūpavaṇa-kāra gṛihpatē chāmarāqi [1*] śādāhāyārin bhruktyāṁ madhnu ripu-
13 bhavanāḥ yasya badhnantī bhirūṅgā yad-dhāmāyājībhrēṃ dhvananām-anuśvīśa-sātṛu-
15 pratāpasya-ārākā-saṣīryasya sīṃhō jaleṇir-apī mahās[1*]tratāyā yathā-āyaṇāṃ [1*]
sīnānaṃ.

Third Plate; First Side.

16 syāṛē-syaṃ-anava na hi bhavaḥ mam-ṛē-śiva bhītām-nītā[nta]ṃ nītīyaṃ
saryy-śīvaṃ yad prabhajati vinī.
17 khē yatra n-snye-pratishthim [1] [1*] Sa samastabhuvanāśraya-śrī-Vijayaśītya-mahārājaḥ Gudravāra-
18 visahyē sarvakāśā vēsāṭukṣa-pramahāṃ kujumāna iṭṭhamāyājīnāpayati [1*]
Vidit-
19 maṣṭu vō-smāḥbhīr Upṛpputāru-vāstrasya Kauśika-gotraṇya Āpastamba-
20 sūtraṇa Veṇṇiṇ[ṇ]i[ṇya]mā . . . saṃ Śrīṭkaśārmaṇaḥ paurṇāyā sīnakarmma-

Third Plate; Second Side.

21 niṃtāya Taśīṅśīya-grībhasidhi(śāhāya) vēḍu-vēḍaṅga-vīdaḥ Dāmade
22 raṣṭramanāḥ putrāya | Yash-ṣaṅknn-dēḥabhājā[ṃ-a-vaj[ʃ]i[ʃ]-]jagatā[ṃ-
abh-yayaśid-śarīṇām
23 varggam yathā prāpya Paṅkṛtāḥabhowam-api cha vyasmarā[ṃ-brahma]-
lakṣahāṃ [1*] gṛhīṭhī-śoṣham gu-

1 Originally marāṭhānā was engraved, but the d of mar has been struck out.
2 Metre: Vasanatīlākā.
3 Originally, over the s of saradāsa, part of the vowel ē was engraved.
4 Metre of verses 2–4: Sragdharā. This sign of vīsha was originally omitted.
5 The general sense of the verse is, that beauty and the real eagerly pay hommage to the king; aware of the moon sct. would not be so suitable a home for them; but the verse, in my opinion, does not admit of proper construction.
6 Here, and in other places below, the rules of saṃkṛti have not been observed.
7 The akṣaraḥ which precedes the syllable vya is quite illegible.
8 The two akṣarās in these brackets are illegible, but have, I think, been correctly supplied ; compa ṛkhaṃsīr-lāṭārsara-ḍaṭṭēḥ, 'reproachful with holiness,' in Saṅkha-Ind. Jour. Vol. I. p. 46, L. 28.
No. 16.

SIX EASTERN CHALUKYA GRANTS.

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24. pānām-abhajata nīkarā yatra cha kv-apy-alabdham na[r]um-śālpē-pi vāgī na
bhavati vitathā satya-

25. sāndhaya yasya (111) [4*] Hātṛā1 Mahīṃṃ vijita-sakal-ārati-bhūpāla-
varggaṁ rāg-ōdṛkād-dhāsita-nripa-

Fourth Plate; First Side

prakīrtṇā)(ṛṇu) yuddhā yasya

27. dvī[ja]-gaṇa-varasyā-ādibhut[2]-ādēśā-tuṣṭaḥ [111] [3*] Tasmāi Vinayādīraṃmazē
chandragrahana-nimitte sarvva-kara-

dakshīnā

opuri kāṃchatē bādhā

30. na kattavyā [111] yaḥ karoti sa paśchabhūḥ mahāpātaksār-syukto bhavati [111]
Vyāsēn-āpy-uktam [1*] 2Vya-dattām

Fourth Plate; Second Side.

31. para-dattāṁ va yoh harēta vyasundhārāṁ [1*] ahaṅṣī-varṣha-sahasrāpi
vihaṅg(āhēḥ)hāyan jáyatō kṛmīḥ (111) [6*] Bau-n

32. bhir-vvaudhā dattā bahubhīś-ah-ānampātī [1*] yasya yasya yadā [bhā]maś-
tasya tasya tadā phulām (111 7*]

33. 4Sarvvan-śtān-bhāvinoḥ pāṛtihvēdrāṇān bhāyō bhāyō yākhatē Rāmbhāraḥ [1*]
śā-

34. māyā-yōn-dharmma-sāk-tvam-ṃripāṇān kālē kālē pālanyō bhavadbhūḥ || [8*]
āśīnā[pi]-rsya dharmma-

35. sva vikram-ākrānta-sātravahā [1*] dvītya īva Bhīmatēḥ Pāṇḍarāṅgha
pratāpavān (111) [9*] 7Śivam-a-

Fifth Plate.

36. stu sarvva-jagatāṁ parasīhita-niratā bhavantu bhūta-gaṇ[a]h [1*] [d]ahāh
prayāntu nāmāṁ

37. tiḥ-bhūtah scharīmaḥ jagati dharmmaḥ || [10*] Puroḥṛ śrī-Mādha[va*]ṣya
spū[ṣpāh]tam[ā]-

38. dam-ālikhaḥ-schāsanaḥ Kaṭṭā[y]ākhyāḥ śrīmān sīchchita-vaṃto
cha kuśalā-tvā-


ABSTRACT OF CONTENTS.

The asylum of the whole world, the Mahāraja Vijayadītya (1. 6), who adorned the family of the Chālukya (1. 5) who are of the Mānava gotra and are Hārītputras (1. 1), was a fire of destruction to the Gaṅga family, and, as he broke the front of the Kali age, was named Chālukya-Ārjuna (1. 7).

1 Metro : Mandaṅkrānta.
2 Over the akṣara dhiḥ the vowel i has been engraved, but it seems to have been struck out again.
3 The subject of the sentence apparently is Vijayādītyah, which must be supplied from the context.
4 Metro of verses 6 and 7 : Śīla (Aussitabha).
6 Metro : Šālit.
7 Metro : Šālit.
8 Metro : Šālit.
9 The letter in brackets may possibly be m.
10 The akṣharas in these brackets are doubtful.
(V. 1.) Valorous like a lion, he with his unsheathed sharp sword split open (the frontal globes\(^1\)) of the lordly elephants—his adversaries; the fire of his wrath is not extinguished unless it is sprinkled with the tears of the sorrow-stricken wives of his enemies.

His dear son was the asylum of all mankind, the Mahádrája Vishnuvardhana (l. 10).

(V. 2.) When he ascends his elephant, his enemies ascend the mountain-tops; when his arm takes the sword, the hands of the young women of his adversaries take up the chowries; when he knits his brows, the black bees\(^2\) make honey in the palace of his adversary; when the war-drum is sounded in his abode, the jackals howl in the abode of his opponent.

His dear son—who\(^3\) excels the moon in beauty, the earth in endurance, the tree of paradise in generosity, the sun in splendour, the lion in bravery, and the sea in greatness of disposition—the asylum of the whole world, the Mahádrája Vijayáditya (l. 17), thus issues a command to all the cultivators, headed by the Ráshtrakútas, in the Gudravára-vishaya:—

"Be it known to you! On the occasion of an eclipse of the moon (l. 27), the village of Trápaṇaṭpa (l. 28) has been given by Us, with exemption from all taxes, to the Táttirítya householder Vájrayáśiśarman (l. 27), a son of Dámodaraśarman and son’s son of the inhabitant of Urúpurá (l. 19), the . . . . Türkasárman, who belongs to the Kánsaka gōtra and Ápastamba śāstra.

(V. 4.) He has conquered the host of the six enemies of mankind who have subdued all the world; when she came to him, the Glory of holiness forgot even the lotus-born Brahman; \(^4\) in his society the assemblage of virtues find pleasure,\(^5\) such as they have nowhere experienced; true to his word, he in jest even does not give utterance to false speech.

(V. 5.) When on the field of battle, strewed with horses, soldiers and infuriated elephants that were struck down by various weapons, (the king)\(^6\) had slain Mánjí, who had defeated the whole host of hostile chiefs and in the excess of his fury had ridiculed the king’s liberality, bravery and power, he was well pleased with the marvellous advice of this best one of the twice-born."

The boundaries are (l. 28): On the east and south, Ángalíru; on the west, Velpúru; and on the north, Charificōpyarû.

The rest of the inscription warns the people not to obstruct this grant; quotes three benedictive and impromptu verses, ascribed to Vyása; (in verse 9) gives the name of the Ajápti of the grant, Púndaránga, who for his prowess and valour in war is compared to Bíbhatu, i.e. Arjuna; (in v. 10) contains a prayer for the welfare of the people and the progress of religion; and (in v. 11) records that this edict (śāna), by order of the king Vijayáditya, was written by the foremost of goldsmiths, Káśja[y], the son of Mádhava and son’s son of Iśána.

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\(^1\) There is no doubt that this was present to the mind of the author of the verse; compare, e.g., Vámanacaiti, p. 103, kártikávasadhana-viddhirāmaśandhaka-vikala-śadv. According to Dr. Flee in Ind. As. Vol. XX. p. 101, the word nágádhipa would seem "to have a double meaning, and to indicate also a defeat of some hostile chief of the Nágas."

\(^2\) The presence of the black bees in the palace of the enemy as well as the howling of the jackals portend evil. Compare Harakaśchárista, Bombay ed., pp. 180 and 181, evádhi śiddháti réjyáyā . . . . bábdáma Mrdndam prajiyam.

\(^3\) I only give the general sense of verses 3, which I cannot construe. The king was mahl-sattva on account of his noble disposition; the sea is so, because it contains a number of big creatures.

\(^4\) Here one word, apparently a name, is partly illegible in the original.


\(^6\) The original has: Páshkhrabhā; compare, e.g., Ambájaśakha and Šalácchāha in Ind. As. Vol. XII p. 92, l. 80, and p. 93, l. 12.

\(^7\) According to the dictionaries, the word jósha, in classical Sanskrit, would seem to be used only as an adverb in the form jódhan, but it occurs as a substantive, in the sense of such, e.g. in Harakaśchárista, Bombay ed. p. 180, l. 8.

\(^8\) This has necessarily to be supplied; the king, of course, is Vijayáditya himself.
C.—BEZVĀDA PLATES OF CHĀLUKYA-BHĪMA I.
[A.D. 888-918]

These plates were found\(^1\) on the 25th June 1887 in the rock-hewn chamber of the quarry-compound at Bezvāda, in the Kistna district of the Madras Presidency, and were sent to Dr. Hultzsch by Mr. J. K. Batten, I.C.S., the Acting Collector of the Kistna district. I edited the inscription which they contain from an excellent impression, supplied to me by Dr. Hultzsch.

These are five copper-plates, each of which measures about 7" broad by 3" high. Plates 2-5 are inscribed on both sides, but the writing on the second side of the fifth plate is less than half a line. The first plate is inscribed on the second side only, and on the first side contains, from the proper right to the left, representations of a conch-shell, the sun, and a club.—With perhaps the exception of the first plate, the plates are quasi-palimpsesta. On the plates 2-4 the writing which had first been engraved on them is well beaten in, so that only few traces of it remain; but on both sides of the fifth plate the original writing is still so clearly seen that much of it may be made out without any difficulty. The characters of this original writing closely resemble those which were afterwards engraved on the plates; and this, together with the fact that the words at the bottom of the second side of the fifth plate are en sarvalokārdraya-śrī-Viṣṇuvardhānāma[hāra],\(^2\) in my opinion, leaves no doubt that these plates originally were used for another grant of Bhīma I., which either was not completed or for some reason or other was cancelled.—The plates have high rims, and are strung on a ring, which had not been cut yet when this record came into Dr. Hultzsch’s hands. The ring is about \(\frac{1}{4}\)" in diameter and \(\frac{1}{4}\)" thick, and has its ends secured in the back of a circular seal, about \(\frac{1}{2}\)" in diameter. The seal bears, in relief, the legend śrī-Trisikhaṃśa[a]ḥ jādaḥ, with a flower below it, and, above it, a conch shell which faces to the proper left and is surmounted by the sun and the moon’s crescent, while behind it is an elephant-goad.—The writing is well preserved throughout. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, \(k\), \(j\), and \(l\) are denoted throughout by the later, cursive signs; but for the initial \(t\) (in Indra, l. 8) we have here still the earlier form, consisting of two horizontal dots with a wavy line above them. Of special signs for final consonants the inscription only contains one, for \(n\) (in dattan, l. 21, but not in pratapanda, l. 46); and of letters which occur more rarely, the initial \(e\), \(i\), and \(δ\) (in śānaka and Avīśya-greyha, l. 32, and \(d\), l. 1). The size of the letters is about \(\frac{1}{5}\)".—The language is Sanskrit, except that some Télung words occur in the proper names. In addition to five benevidice and imprescriptaic verses, the text contains one verse referring to the donor and another which gives the name of the Ájīvapīṭa; the rest is in prose, but in lines 15 and 17 reads as if the official who drew up the grant had versed before him. The text is full of minor mistakes. In respect of orthography, it will suffice to note the doubling, before \(y\), of \(t\) in Saityārya, l. 6, and Vijayādittya, l. 13, of \(n\) in tānay-eva, l. 37, and of \(l\) in nirnāma, l. 44; the doubling of \(r\) before \(k\) in yaśaskarāya, l. 44; the doubling of \(m\) after anuvṛda in tādhāna mnae, l. 40; the employment of \(t\) and \(d\) for the corresponding aspirates in sapārtti (for saṃapārtti), l. 21, pārtitānd, l. 42, dārmanāma, l. 44, and saññi, l. 45; and the use of the palatal for the dental sibilant in śāhārāpi, l. 36.

The inscription is one of the Eastern Chālukya Bhīma I.] Viṣṇuvardhana (usually called Chālukya-Bhīma\(^3\)), of whom no other inscription has yet been found. After having stated (in verse), in a general way, that at the time of his coronation (puṭkāpanā) king Bhīma gave away a village in perpetuity, it formally records that the Mākārājādārāja Viṣṇuvardhana granted the village of Kōkīpārṣu in the Uttarakanḍeṇa-vādī-viṣhaya to a student

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\(^1\) The plates were found together with a set of plates professing to contain a grant of Viṣṇuvardhana III., which I consider to be spurious.

\(^2\) See line 21 of the text of the present inscription.

\(^3\) See Dr. Fleit in Ind. Ant. Vol. XX. p. 108.
of the *hromanpátha* named Pódamayya, who (or whose grandfather) was an inhabitant of Ummarsakanāthiből. The *Ajāpti* of the grant was Kadāyārāja (a grandson of the Pāṇḍarāṅga of the preceding inscription), and the writer Kondāhārya.  

The inscription is not dated. The localities mentioned in it have not been identified.  

It may be noticed that, up to the present, this is the earliest record which gives the full historical genealogy, with the lengths of the reigns, and that this grant for Bhima I. gives the second name Vishpuvardhana.

**TEXT.**

**First Plate; Second Side.**

1. Īcī namō Nna(nā)rayaṇīya [||] Svasti [||] Śrīmatāṁ sakala-bhuvana- saṁstāya yamāna.-

2. Māñyavasāgatṛāṇāṁ Hārīputṛāṇāṁ Kauṣikī-vardresasā-labha-rājānāṁ Mā- 

3. trīgāna-paripālāṇāṁ Śvāmi-Mahāśeṇa-pādānusyātānāṁ bhaṅgava-Nā- 


5. khaṇa-vaśikrit-ārāmmaṇḍaśānti [||] avāmāḷē-vaśikritsaṃsāna-pavitiṅkė 

6. ta-vapauhāṁ Chālukyaṁāṁ kulam-alākāvarikīḥ Sattvaśāya-valla 

7. bhēnīrśaya bhrātā Kubha-Vishpuvardhanō-shtādaśa varṣaḥ [||] tat-putra Ja

**Second Plate; First Side.**

8. yasirgha(ha)-vallahaṅṭ-trayāntrimaṁśa-varṣaḥ [||] tad-anuṇa- 

9. Indra-bhaṭṭarakaṣaya 

10. priya-tanńyō Vīṣṇuvardhan(aḥ) nava saṁvatsaraḥ [||] tat-putra 

11. Mādhavi-yu-

12. varṣa[ha] [||] pañchaviniśat-saṁvatsaraḥ [||] tat-putra Jayasirgha(haḥ)-tā 

13. yodāda saṁvatsaraḥ [||] ta[ha]-dvaimāṭur-anūn(ja)ḥ Kokkii(ha) shan[ṇaḥ]-m 

14. saḥ [||] tasya [||] śabdhāḥ bhrātā Vīṣṇuva[ḥ]-dhanṣaḥ sa-vānjaśadām- 

15. uṣchāya sapin- 

16. triśat-sam[ḥ] [||] tat-tanujō Vīṣṇyādittya-bhaṭṭarakaḥ [||] ashtāda 

17. sam[ḥ] [||] tat-surasā 

18. Vīṣṇpurājaḥ shaṁtirināśa-baddāni [||] tat-sutō Vīṣṇyāditya 

19. chaṭvārimāṇa-

**Second Plate; Second Side.**

20. saṁ[ḥ] [||] 10ashtottarasaṭa-śrīma[n]-Narēndrēśvara-kārakaḥ [||] tad-ātmajāḥ E 


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2. This name occurs again as the name of a writer ādi. Vol. XIII. p. 250, I. 37.
3. Regarding the name of the viśaya, see above, p. 116.
4. See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 256.
5. From impressions supplied by Dr. Hultsch.
6. Read *vaśikī*; the sign of *manda* may have been struck out already in the original.
7. Originally *sabīndra* seems to have been engraved; read *śabīda*.
8. Here, and with similar accusative cases below, we have to supply a verb meaning ‘he reigned.’
9. Read *śatōm varṣāṇi*.  
10. Read *anuṇa- bullara*.
11. Read *viniśatim saha*.
12. Read *ṭarōṇi*.
13. Read *śatōm samadhi*.
14. Here, and in other places below, the rules of *sambhāri* have not been observed.
15. Read *śatōm-ādāna*.
16. Read *tēka* etc.
17. From here up to *kṛdaṅkaḥ* the text apparently is half an Anuvābūth verse.
18. Read *saman*.
SIX EASTERN CHALUKYA GRANTS.

Third Plate; First Side.

22. kāsaya-āyik-Vishnuvardhanam-matārājādhirajaparamēvara-parama
   bhattārakabhāsyanam paramabrahmaṇya
   Uttramakaḍeṇaṇa-Vishnayaninā
   rāṣāḥ ḥṛ ḍ a ṛ ṣ a-pramahākauṭumbinassasaraṇaṁsa
   23. hṛ ṣ aḥ ḥ i ṛ ṣ a-pramahākauṭumbinassasaraṇaṁ
   tāhāṃjetupathyasatrūḍatāthādīvaṇā-balāvahā
   Kōkanjutina-gotraḥUmman
   rākṣabhīböl-vēda-vēddānagavīragna
   Rēvamayāṭ tat-patrō.

Third Plate; Second Side.

27. Drōnabhaṭṭaḥ tat-patrō Pōtamanīya-kramaṇīta[nāmē]
   Kūkipa
   gru-ṇāma-grāme[ḥ] sarva-kara-parīhāra-sundaka-ṭhrvam-kiṣvaḥ-amābhlī[ḥ] ḍatta-
   m-ḥiri[ḥ] ḍaḥ Asy-avabhāyaḥ pārvvataḥ Pōtanyamari-cheruvu

Fourth Plate; First Side.

32. uttaratāh ṣāhataḥ Airirivasa-guṇṭha[nīṇa][ḥ] Asy-āparī
   kō- 33. nakhī-bhāda kūrī yāḥ sa paṇchabhir-mahāpātraikśś-mahāyāt[ḥ] ḍatta-
   34. sīla[ḥ] ḍaḥ[ḥ] bhābhrībhāsūndahā dattāḥ[ṭiṇi] bhābhrīsūnāmpāla-
   tā[ḥ] ḍaḥ yasā yasya yadā bhūmīḥ tasya tasya tadā phālāṃ[ḥ] ḍaḥ
   Śshēśṭhīn[śṭiṇi]
   35. varṣa-sahāṣṭhi[ṛāṇi] svaragge mādati bhūmīḍaḥ | ākāśētāḥ chā-

Fourth Plate; Second Side.


1. Read "datam sarahāpi." 2. From here up to the word Bimaḥ the text is part of an Anushṭubh verse; compare Ind. Ant. Vol. XIII. p. 249, l. 13.
4. Here a new step was engraved, but has been struck out again.
5. Read "saṃyākṛīṭih.
6. Read "kaṇṭhaṇaḥ;" see above, p. 120, l. 16.
7. At first sight the reading might be taken to be Rēvamadyge, but what looks like the sign of the vowel d, is really the remainder of nu akṣara dī, which has been beaten in. Read "maṇyaḥ.
8. Read "dat-patrō.
9. I take kramaṇīta to be a mistake for kramaṇa, used (as in Ind. Ant. Vol. XIII. p. 214, l. 40) for kramaṇa, or kramaṇa; compare South-Ind. Insr. Vol. I. p. 43, l. 25, Dēgīṣa-kramaṇa, and l. 29, Kommanṇa-
   kramaṇa.
10. Read datā Ṗṭiḥ.
11. Read "Nairīṭyataḥ." After this word the proper name of a village has been apparently left out before et.
12. Read yāḥ kūrī-bhāda kūrī et.
13. These signs of punctuation are superfusons.
ABSTRACT OF CONTENTS.

Oṃ. Adoration to Nārāyaṇa! Kubja-Vishnuvardhana (l. 7)—the brother of Saśāyalaya-vallabhāndra, who adorned the family of the Chāḷukyas (l. 6) who are of the Mānava gōtra and are Hārtiputra (l. 2)—(reigned) for eighteen years; his son Jayasimha-vallabha (l. 8) for thirty-three years; Vishnuvardhana (l. 9), the dear son of his younger brother Indra-bhāṣṭraka, for nine years; his son Maṅgi-uyavardhana (l. 9) for twenty-five years; his son Jayasimha (l. 10) for thirteen years; Kokkili (l. 11), his younger brother from a different mother, for six months; his eldest brother Vishnuvardhana (l. 12), having expelled the younger brother, for thirty-seven years; his son Vijayāditya-bhāṣṭraka (l. 13) for eighteen years; his son Vishnurāja (l. 14) for thirty-six years; his son Vijayāditya (l. 14), who built a hundred and eight temples of (Śīva) Narāndrāyvar, for forty years; his son Kali-Vishnuvardhana (l. 16) for one year and a half; (and) his son Vijayāditya (l. 16) for forty-four years. Bhima (l. 18) is the son of his brother, the Yuvārāja Vikramāditya.

(V. 1.) That glorious hero, by whose fame all quarters, the earth and the sky are whitened as by the moon's rays, and who gladdens the learned with the excellent god of love,¹ that glorious home of victory, king Bhima, at the time of his coronation, well pleased, has given a village in perpetuity, requested to do so.

He, the asylum of all mankind, Vishnuvardhana (l. 22), the Mahārāja-dāhīrāja, Paramādvara and Paramabhaṣṭraka, who is most devoted to religion, having called together all the cultivators, headed by the Tāhītrakas, who inhabit the Uttarakaṃḍeruvaḍi-viṣhaya, thus issues a command to them (l. 25):—

"Be it known to you! The village of Kūkpiṇḍya (l. 27) has been given by us, with exemption from all taxes, to the student of the Brahmādīkhi Pātramaya, the son of Drūdabhāṣṭa who is the son of Bāmavaya, a member of the Kaṃḍu yā gōtra and a Vēdō scholar (inhabiting) Ummaraṃkṣṭhibōl (l. 25).

¹ Read sannadhā, without the sign of punctuation.
² Metre: śatānti.
³ Metre: Indravēja.
⁴ Read sarṇindoreva.
⁵ Read -sudha-
⁶ Read -adātā.
⁷ Metre: śūka (Anushṭambh).—Read ājaṅgirī.
⁸ This sign of punctuation is superfluous. The following Pāda contains one syllable too many.
⁹ Read viramagāṇa.
¹⁰ See Dr. Fisch in Ind. Ant. Vol. XX, p. 100
¹¹ I do not see the exact force of this statement. In another inscription Bhima is called ēvaṃs-Kandappa, in purity the god of love; see Ind. Ant. Vol. XIII, p. 349, l. 14.
The boundaries are (l. 29): On the east, the Pōtāryaharī-cheruvu (tank); on the south-east, the Paruvula-guṇṭa (tank); on the south, the Chākī-cheruvu (tank); on the south-west, the boundary-line of (?)1; on the west, the Chintārari-cheruvu (tank); on the north-west, the Juvvi-guṇṭa (tank); and on the north and north-east, the Airiviya-guṇṭa (tank).

The rest of the inscription warns the people not to obstruct this grant; quotes five benedictive and impercatory verses, ascribed to Vyāsa; (in verse 7) gives the name of the Ājñāpāti of the grant, Kaçeyarāja, whose grandfather was Pāṇḍarānga; and records the name of the writer, Koçchārāya.

D.—MASULIPATAM PLATES OF AMMA I.

[A.D. 918-925.]

These plates were found, some twenty years ago, in the vernacular record room of the Collector's office at Masulipatam, in the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the Indian Antiquary, Vol. VIII. p. 77 ff.5 I re-edit it from an excellent impression, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 6 4"3" broad by 4 6" high. The plates have raised rims, and are strung on a ring which had been cut before this record came into Dr. Fleet's hands in the year 1884. The ring is about 8 1" in diameter and 3 1" thick; it is joined to a circular seal which is about 8 4" in diameter. The seal bears, in relief on a slightly countersunk surface, the legend īrt-Trubhāvan[a*]ānakas; below the legend, a floral device; immediately above the legend, a boar, standing and facing to the proper right; and above the boar, an elephant-god surmounted by the moon's crescent. With the exception of a small part of the first plate the writing of which is somewhat corrodied, the plates are well preserved.—The writing and engraving are good. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. For ḫ, ḟ, ꭏ and ꭑ we have throughout the later, cursive signs. The initial ḥ does not occur in the text. Of the three final consonants which occur, r and s are denoted by special signs (in mādía, l. 9 and 13, trukštāma, l. 10 and 11, and chedvīrīśatam, l. 12 and 14), while for ḹ the ordinary sign for ṭa is used, with the sign of vrindāma above it (in Kumāravat, l. 27, and anīnī(ṁa)ṇa, l. 20). The size of the letters is about 2 1"3".—The language is Sanskrit. Besides two benedictive and impercatory verses, the text contains eight verses treating of the donor and the donors and their ancestors; the rest is in prose. In respect of orthography, it may be noted that the rules of sanākṣi have been frequently neglected, and that there is a fairly large number of other minor mistakes, omissions of letters, etc. A special point which may be drawn attention to is, that after an aumukha a consonant is doubled in Mahāgī, l. 8, Viśnugī and Trikāliṅgī, l. 17, paṅghokhavānītāni, l. 8, kāṁchaka, l. 30, and vatsasārānmīnīja-, l. 16, but not in other places where the same rule might have been followed.

The inscription is one of the Eastern Chalukya Ammarāja [I.] Vishnuvardhana. It records that the king granted the village of Dṛujjārā in the Ponnāvatā-vaishya to Mahākīla, a general, and son of a foster-sister, of (Ammarāja's grandfather) Chālukya-Bhimā (or Bhima I.). The Ājñāpāti of the grant was (the ?)5 Kaçakarāja.

1 See above, p. 129, note 11. 2 Compare also Dr. Fleet in Ind. Ant. Vol. XX. p. 280, K.
3 The same rule is observed once (in regard to m) in the preceding inscription C. We also find it occasionally observed e.g. in the inscriptions published in South-Ind. Inter. Vol. I. p. 39 ff., and Ind. Ant. Vol. XIII. p. 218 ff. See also above, p. 107.
The inscription is not dated. Of the localities, the Pennantvadâjâ vishaya is mentioned also in Ind. Ant. Vol. VII. p. 16, l. 39. The village of Drujjårâ has by Mr. Sewell been identified with the village of Zuzârû in the Nandigrama taluka of the Kistna district, the ‘Joodjoor’ of the Indian Atlas, map 75, long. 60° 29’ E., lat. 16° 44’ N. Mr. Sewell may be right, but, excepting ‘Goteemookola’ which may be Gojjipurâ, I do not find, the names of the villages which in the inscription are said to form the boundaries of Drujjårâ, anywhere near the ‘Joodjoor’ of the map.  

TEXT.

First Plate.

1. Śivam-支柱 surcba-je[gâ]*toh [²]* Svasti [²]* Śrinmatām sakala-bhuvana- sa[ř][h]stůyamhāṃ-Mā-  
2. nayasa-gotrāṃ Han[į]putrāṃ Kau[â]jikhi(kt)-vamprâśa-labdha-vījñāpān(udān) Mā-  
3. tiṣṭhāya-paripālaṇān Śvāṃ-Mahāśa-pāśaṇdhēṣṭānāṃ bhagaran-Nārā-  
4. ya-pamika-śaradā-sāta-vam-vṛśchāla[a]na-sah[̣]na[̣]a[̣] [pa]- [k]sha[na]-vā-sāḳri-  
5. t-brāwhere[̣]m[a]yādānāṃ sāvamahā-avahbhāpita na[a]n[a]-pavi[̣]trikṣā[a]-va[a]y[a]nah[ah]a  
6. Chelukyānām kulam-śaṃkarishyāḥ Satyārāya-vallabhāyasa bhrātā Kubya-  
7. Vishuvardhānā-  
8. śtēthāa varshāhu1 tat-patru Jayasima-vallabhō(ḥha)=rayastrāñād-varshāci2 | tad-bhṛtu-  
9. r=Indradājasya sukñah Vishpurājā nava | tat-patru Māṃggi-yuvarājaḥ7  
10. pacechhabhāvināstāni [²]*  
9 tat-patru Jayasimhāḥ traya[do]a | ta[d*]-dva[m]āt-ān[a]jah Kokkiliḥ  
11. shap-emāsān [Λ]  

Second Plate: First Side.

10. tasya jrēṣṭhā bhrātā tam[=]uśchātīya Vishpurvaddhāna[=]ṣaptatva[=]niṣṭām |  
11. tat-patru Vijaya-  
12. ditya-bhaṭṭarakaḥ astādāsa | tat-sūra Vishpurvaddhānaḥ shattirniṣṭām |  
13. tat-sūra-ac[̣]bhāvita-rā  
14. Nārāṇḍrēvar-āyaṇanāṁ karta[̣] [11] Vijaya-  
15. dityaṁ-ṣhatvāniṣṭām | tad-ātme[ha] ja Kali-  
16. Vishpurvaddhāna[=]ṣhtādāsa māsān | tat-patru Vijaya-  
17. dityaṁ-mahārājaṁ-ṣha-  
18. tuṣṭaḥvatvāniṣṭām |  
19. Tadh-anja-yuvarājak-Vikramāditya-mān[a]naḥ  
20. prabhurn-abhāvad-ṛṣṭā-vā[-ṭa]-āṇa-an-ga[̣]h[ha] 14 [²]*  
21. nirmepam-anipa[Bhi-  

2. According to Mr. Sewell, a village named Tadigummi is west (not east) of Zuzârû; and east (not west) of it, “on the east side of forest-covered hills which would thus have been included in the grant, is the village of Malkāpura.”  
3. From Dr. Fleet’s impressions.  
4. Here, and with similar accusative cases below, we have to supply a verb meaning ‘he resigned.’  
5. Read ‘dāna vadhaya.’  
6. Here, and in other places below, the rules of sarāk have not been observed.  
7. Read ‘Māṅgir.’  
8. Read ‘paṭhāya.’  
9. Here one would expect ‘vadhaya.’  
10. Here the word ‘sāta’ has been omitted; compare the text of the preceding inscription, line 15, and South-Ind. Insr. Vol. I. p. 39, l. 18.  
11. This sign of punctuation should be struck out.  
12. Here, again, one would expect vadhaya.  
14. Originally ‘nilaungaḥ’ was engraved, but the ś of śt has been struck out again.
16 mas-trimātām vatsaraṃañ mni(al)ja-gupa-gana-kirtti-tyāpta-dikṣta kṛṣṇāya । । ।

17 [ṛ]-Vyājāyādyah, shan(ṛ)=māsaṁ=Vamgī-manḍalaṁ । Trikalumgga-hāvajya । ।

18 vaṁ yaya(yau) । Ajayata ॥ satas-tasya bhu-bhū[ṛ]-pudviṣaṁ-khaṇa । ।

Ammara- ।

Second Plate ; Second Side.

19 ja-mahāpālah pālīt-āśeṇa-bhūṭalaḥ ॥ [2*] । Yasaya pālārānta-čeheṇa-chhibhava । ।

20 śitān rāj-aṭhāpyaḥ । kūḍampam manaḥpam maṇi-ākṣaraḥ । । || [3*] Kund-ānta-dhana- ।

21 vāman yaṃsa । yaṣo ranjita-bhūṭalaḥ । gāyanti gaita-svaha । re

Vidyādha[ṛ]-rīyāṁ= ।

22 pi vīpayā ॥ [4*] Sa svṛpañākārāya-śāṇa-Vishnuvarādhana-mahānijaya Pa[n]ata- ।

23 viḍāl-vishaya-nirvāsino rāṣṭra-kāra-pramukhāḥ satīā)n(e) śanci(śah) (svajñāṇam) । ।

24 yātitham-a[jāya] payati । Viditam-anu vah [1*] Chālukya-Bhima-bhū ṭa । ।

25 tāt dhātra-jiva ch-[ā]pāra[1*] kshamyā khaṇḍ żywāpyaṇa । Nāg । ।

26 śrātā ॥ [5*] lā- ।

śrat-sa[ṛ]-ṣatā Gāmakāṃba nām-Ānikā-samā । mātvā stavyaṃ samākṣitaḥ ।

Bh- ।

27 ma-rāṣṭrā yā papan ॥ [6*] Sa-hijāna-sa-sūraudhāh [chā]* sakti-yuktijāḥ ।

Kumāravaṭ | Bh[ma]-rāja- ।

Third Plate.

28 sa[a]*yanaḥ । । Mahākālam-mahā-matim ॥ [7*] Yas-ḥ-ch-anēkasāḥ Anupṛṣ- ।

29 ga-sāṁjhā-[3*]gna mahāhavā [1*] svāmutra-grassaro dhīnā ripu-sāntaḥ ।

30 Kinchhoḍa[ṛ]- rūpēṣa Manasiṣa-köpēna Yamaḥ śātīyāṇa Dhanamajāyān ।

31 Śūḍraḥ ॥ Tasmāi ।

Drujjūra-ṇa-maṃ Śāmīḥ-suvṛtrokṣa-patih- ।

32 rēnā mānyakriya dattāḥ [1*] Asya-śvadhayaḥ pūrvvataḥ Tāḷangumma- ।

33 m-svaṁ sāṁ[ṛ] ।

dakṣina(ṇa) taḥ Goviṭṭ-prāṇa-sīvaṁ śānā ॥ pośi isvā ।

Malkapāru-śa(s)[ṛ] m-siva ।


Tathā cha Vyddhaṃ-oktaḥ । Bahubhir-vvasu- ।

35 dhā dattā bahubhīś-hāṇa-pāḷiṣṭha [1*] yaṃya yaṃya yadd bhūmim-bhūyaṁ tasya ।

tadd phalāḥ ॥ [11] [9*] Sva-dattāṁ-pra-dattām ।

36 va yō harotp(a) ṭaḥasya vasundharāḥ [1*] shoṣṭhiṁ varaha-sahhasāṁ(ṇī) ।

visṛṣṭa(shiṣṭ)yaḥ jñayate krīṇaḥ ॥ [10*] Ājñaptiḥ[2*] Karakarijaḥ ।

1 Read Pūtṛgī and Trīkātīgī.
2 These signs of punctuation are superfluous.
3 These signs of punctuation are superfluous.
4 These signs of punctuation are superfluous.
5 Mr. Sewell read this and the next two names Tāḷangumma, Goviṭṭāṇa, and Malkapāru-śa(s).
6 These signs of punctuation are superfluous.
7 Perhaps this correction has been made already in the original.
ABSTRACT OF CONTENTS.

Commencing with the words 'May the whole world be blessed!', lines 1-14 give the genealogy, with the lengths of the reigns, as far as the Mahārāja Vījāyādītya, the son of Kali-Vishnuvardhana, in substantially the same manner as the preceding inscription C.

(V.1.) From his (i.e. Vījāyādītya's) younger brother, the Yuvarāja Viśrāmadītya, sprang that mighty fire-brand to the cotton—the host of his adversaries, the incomparable king Bhima, who filled the horizon with the fame of his many excellent qualities for thirty years.

His son Vījāyādītya (l. 17) went to heaven when he had ruled the Vēngi-maṇḍala, joined with the Trilatīna forest, for six mouths.

(VS. 2-4.) To him was born a son, able to bear the burden of the earth, king Ammarājā, who rules the whole surface of the earth. The kings in a body have resorted to the shade of his lotus-feet; the bow with which he chastises his enemies is glorified in the three worlds.9 Even the Viḍyādharī sang to the late his fame which, while like the jasmine and the moon, has reddened the surface of the earth, the fame of him whose enemies have perished.

He, the asayam of all mankind, the Mahārāja Vishnuvardhana (l. 22), having called together all the cultivators, headed by the Rādhākapuṣas, who inhabit the Pennatavādi-viśaya, thus issues a command to them:—

"Be it known to you!

(VS. 5-8.) King Chālukya-Bhima had a foster-mother, named Nāgipōṭi; she was (to him) like a second earth, like a warrior endowed with endurance. She had a daughter, named Gānakambhā, like unto Ambikā,4 who drank her mother's milk, sharing it with king Bhima. She brought forth a son, endowed with strength like Kamāra, the high-spirited Mahākāla, (who became) a general of king Bhima. In battle fire is produced by the clashing together of the opponents' arms, going before his master, this brave one more than once has annihilated the enemy's army.

To him the village of Drujjāru (l. 31) has been given by Us, with exemption from all taxes.9

The boundaries are (l. 32): On the east, the boundary-line of Tāljugummi; on the south, the boundary-line of Gotiphōl; on the west, the boundary-line of Mālkapōrāmu; and on the north, the boundary-line of Adupu.

The rest of the inscription warns the people not to obstruct this grant; quotes two benedictory and imprecatory verses, ascribed to Vyāsa; and records that (the ?) Kaṭakarājā was the Ajātipti (of this grant).

E.—MASULIPATAM (? PLATES OF CHĀLUKYA-BHIMA II.

[A.D. 934-945.]

These plates belonged to Sir Walter Elliot, and are now in the British Museum. From a rather illegible label on the original, they seem to have been obtained through Mr. J. C. Norris from Masulipatam. I edit the inscription which they contain from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet.9

1 Instead of this, the other known grant of Amma I, published in South-Ind. Insor. Vol. I. p. 59 E., has an Amusībhūr verse, conveying the same meaning.
2 Verbal differences are: The family name here, in line 6, is Chālukya (not Chālukya); in the same line we have Satyadīnya-raṭhākāna (instead of -raṭhākātrā); in line 8, Indrārāja (instead of Indra-haṭṭārāka) is the same line, Vishnúrāja (instead of Vishnuvardhana); in line 11, Vishnuvardhana (instead of Vishnūrāja); and in line 13, Viśvādīya-mahārāja (instead of only Viśvādīya).
3 Maṇḍala-pānya (the bha-maṇḍala, pāya-mā, and dyā-mā) is equivalent to tri-lāka.
4 Or 'has gladdened the inhabitants of the earth.'1
5 Is the goddess Pārvati.
6 Kumāra, the god of war, also is Indi-yukta, i.e. furnished with a spear (Indi-dhāra).
7 Compare Dr. Fleet in Ind. Ant. Vol. XX. p. 270, N.
These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 7\textdegree by 3\textdegree high. They have high rims, and are strung on a ring, about 4\textdegree 4\textdegree in diameter and 2\textdegree thick, which had been cut away when the original name under Dr. F. Fleet's notice. To the ring is attached a circular seal, which is about 2\textdegree in diameter. It bears, in relief on a counterfeit surface, across the centre, the legend śrivijāyāh; above the legend, the sun and moon, two sceptres (or perhaps lampstands, or chowries), an elephant-god, and a boar, standing and facing to the proper left: and below the legend, a conch-shell and a floral device. The engraving is good; the letters throughout show marks of the working of the tool—The writing for the greater part is well preserved; but sides i, ii and iii, towards the ends of the lines, have been subjected to the action of fire or some corrosive fluid, and in a few places the first and third plates are corroded right through. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. The consonants throughout have the later, cursive forms, and the later form is used also in the case of the initial त (in śīkām, l. 22). The sign of the medial उ is very similar to one of the signs of the medial अ, so that it is difficult to distinguish between the two signs. Special signs are used for the final ऑ in मासिक, l. 9 and 15), and ऑ in śrīkām, l. 7, śvīkām, l. 8, etc., but not for the final ऑ (in śīkāyāh, l. 7 and 17), which is denoted by the ordinary sign for ऑ, with the sign of śrīvāma above it. The size of the letters is about 8\textdegree 8\textdegree. The language is Sanskrit, except that one or two Telugu words occur in the description of the boundaries, in lines 32 and 33. In line 38 we have the unusual word paśča-ecrit, the meaning of which apparently is similar to that of the more common paśča-kili. Besides two benedictory and imprecatory verses, the text contains nine verses treating of the donor and the donor; the rest is in prose. The grant has been written out somewhat carelessly, and in lines 8 and 9 contains two grossly incorrect statements. In respect of orthography, too, the text shows a fairly large number of mistakes, owing to the disregard of the rules of śāhāthi, the omission of single letters and whole syllables, etc.

The inscription is one of the Eastern Chālukya Chālukya-Bhima II. Vishnupardhana, but the first of these two names does not actually occur in the text, which describes the king only as 'the son of Mājāmbā and Vishṇyāditya.' It records that the king, on the occasion of the sun's progress to the north, granted a field at the village of Akulamannaḍu in the Gudravāra-sīrīkṣaya to a student of the kramāpātha named Viddamayya, a son of the Sōma-sacrificer Māthāvya, who was a son of Tyākkyā, a student of the kramāpātha and inhabitant of Vāngipāṟṟu. No Aśānapti is mentioned.

The inscription is not dated. Of the localities, the Gudravāra sīrīkṣaya has been spoken of above, p. 123. The village of Vāngipāṟṟu is mentioned also in Ind. Ant. Vol. XX. p. 419, l. 26 ff.; perhaps it is Vāngipuram, Indian Atlas, map 76, long 80° 27' E., lat. 10° 8' N. Akulamannaḍu, as Dr. Fleet points out to me, is the 'Ākulaśānanda' of map 96, long. 81° 10' E., at 16° 15' N.

The doses of this grant, Viddamayya, is the dose also of the Pāganasvaran grant of Chālukya-Bhima II., published ibid. Vol. XIII. p. 213 ff., in which (in line 49) the name of his father's father is given as Tūrkama (not Tyākkyā).

TEXT, 2

First Plate.

1 - Svasti ["] śrīmatāṁ sakala-bhuvana-sainītyamāna-Mānāvānasagotraṇaṁ Hāri-
2 tiputraṇam Kannā[k]a-varamśa-kalabhā-māyānuṁ Mātri[ga]paripānantām
Sv[a].

1 Viddamayya occurs as the name of the father's father of the donor of the Vellavuru grant of Aminn 11. published ibid. Vol. XIII. p. 61 ff.; but that Viddamayya belonged to the Kāyapa (not the Gaṅgama) gṛha.

From Sir W. Elliot's impressions, supplied to me by Dr. Fleet.
Second Plate; First Side.

9 śataḥ || tat-sutaḥ Kokkūliḥ[ha] śaś-māsān || tasya jyēśṭho bhrāt
Vishṇu[va]dha[da]nas-īm-uchchā-
putrō Vi-.
11 shuṇvardhannēsava[ha]trīṇīsātām || tat-sū[ta]h Vijayāditya
Narāṇḍera[ntara]mrīrga[sa]jas-sāhācha.8
ta[sa]ntaḥ Guna-
13 ku-Vijayāditya-mahārāja-χaitusahdvārānīsāta[sa]m ||
tad-anuṣaj-
14 varāja-Vikramāditya-βhuhir-ātmanā-śeṭhānuka-Bhimā-trimāsātām ||
ta[t-pu] Vi-
varṣā[sa]p
16 tatt-tat-Vijayādityaṁ kṛpā-ka[ntab]ji-
17 kā-paṭṭajāhantu-βhīṣādukham ||[ka] bālam-uchchātya Tāh-ādhīpiḥ māsam-aḥkan
Chālukya-Bhimā-tanayō

Second Plate; Second Side.

17 Vikramāditya-śaṅga ṣa[ka]daṇḍa m[a]śaṃ-bhuvam-a[a]laya || 10Mālā[m]em-
Vijayāditya-maṇḍana
18 kandita-prajā[ha] || ba[ha]dṛvā kram-bhagaḥ paṭṭanām rakṣatyā- chandr
urvābagai ||[li] [ka] Utkhaṭ-βādhṛta[sa]rīrīpana pratīrō
19 pīta-bandhanā || kund-βuṇḍu-dhavalāṃ yena nita-daṇḍa diśe yaṣaḥ ||[li] 2[ka]
rāja[a]m[ha]rājī mhr vṛjānta[sa]m[ha] yasmin-a-a-
20 tanyatra[sa] tāṣa[sa] padimākara-gatā-βeṣaḥ kim-astāt kumud-κar[a]m[ha] ||
Sa-savvalōkṣaṃ-

1 Read kāṃṣaṃ.-
2 Instead of the aksara rd, ṭd was originally engraved.
3 The cognate inscriptions have paviṣṭṝṭa instead of paviṣṭa.
4 This is a mistake for trayāṇaṃ.
5 This is a mistake for tad-desamātṛ-amsaj or tad-swaraṇaj.
6 After this one word has been expected the word caraṇīṇi.
7 Here, and in other places below, the rules of sādāhā have not been observed.
8 The same reading ("vakṣītuḥ") in which the sa, prefixed to aṣṭāḥ, is quite out of place (we have in Ins. Vol. XIII, p. 240, l. 2, and it was perhaps intended in South-Ind. Inscr. Vol. I, p. 47, l. 12. Instead of "vajrādhiḥ") (the cch of which is superfusor) in Ins. An. Vol. VII, p. 16, l. 12; Vol. XII, p. 29, Vol. XIV, p. 62, l. 41; above, Vol. IV, p. 206, l. 40; and below, p. 140, l. 10. Both the sa and the omitted in Ins. An. Vol. XII, p. 213, l. 15 (in one of the earliest inscriptions which give 48 years as the of the king's reign); Vol. XIX, p. 429, l. 37; and Vol. XIV, p. 56, l. 13.
9 This sign of punctuation is superfusor.
11 Read madhyaatra.
E.—Masulipatam (?) Plates of Chalukya-Bhima II.
ABSTRACT OF CONTENTS.

Kubja-Vishnuvardhanas (1.6)—the brother of Satyakasa-vallabhendra, who adorned the family of the Chaulukyas (1.5) who are of the Manavaya gôta and are Haritiputra (1.1)—ruled over the Vêgha(1)-manûdana for eighteen years; his son Jayasimha (1.7) for thirty-three (years); Vishnuvardhanas (1.7), the son of his younger brother Indra-râja, for nine (years); his son Manjâ-yuvrajâ (1.8) for twenty-five (years); his son Jayasimha (1.8) for thirty-three8 (years); his son9 Kokkith (1.9) for six months; having expelled him, his eldest brothers Vishnuvardhanas (1.8) (ruled) for thirty-seven (years); his son Vijayâditya-bhâtâraka (1.10)

1 Read * mānâjagad—.
2 I cannot decide whether the syllable which follows upon âd is tâ or dâ; after pûsâ three syllables are quite illegible in the impression. Perhaps the first half of the verse should be read yad gîthâdîtithi-pûsâ yad pûsâkhâna-dûsârâha.
4 This sign of punctuation is superfluous; it may have been struck out already in the original.
5 Here one akeâhara is quite illegible, and another is obliterated, the place being corroborated through.
6 Between kârma and kâhârâd about seven akeâharas are illegible.
7 Read samâvâ.
8 This should have been ‘thirteen.’
9 This should have been ‘his younger brother from a different mother’ or simply ‘his younger brother’. 
for eighteen (years); his son Vishnuvardhana (l. 11) for thirty-six (years); his son Vijayaditya-Nārāṇdrampīgarājā (l. 11) for forty-eight¹ (years); his son Kali-Vishnuvardhana (l. 12) for one year and a half; his son, the Kārkīṛīya Guṇaka-Vijayaditya (l. 13), for forty-four (years); Chālukya-Bhima (l. 14), the son of his younger brother, the Yuvāḍīya Vikramaditya, for thirty (years); his son Vijayaditya (l. 14) for six months; his eldest son Amma-rājā (l. 15) for seven years; having expelled his son Vijayaditya, who had been inaugurated with the necklace and by the tying on of the tīra,² (and who was still) a child, Tāh-ādhīpā (l. 16) (ruled) for one month; (and) Vikramaditya-rāja (l. 17), the son of Chālukya-Bhima, ruled the earth for eleven months.³

(Vs. 1-3.)⁴ (Now) the son of Mālāmbā and Vijayaditya protects the earth, having tied on the hereditary tīra. He has uprooted the haughty adversaries and reinstated his relatives.

He, the asylum of all mankind, Vishnuvardhana (l. 21), the Mahārājādhirājā and Paramāsūkā, who is most devoted to religion, having called together the cultivators, headed by the Rāṣṭrakūṭaśas, who inhabit the Gudravāra-vīṣhaya, thus issues a command to them (l. 23) —

"Be it known to you (l. 32)!

(VS. 4-9.) There was an inhabitant of the great village of Vangipārru, Tyākkiya, a student of the kramapūtta, of the Gautama lineage.⁵ His son was Mādhava, a Sōma-sacrificer, devoted to Jānārdana (Vishnu). His son, again, is Viddamayya, a student of the kramapūta, eminent in religious learning and full of mauniness; whose hospitality purifies the family to the seventh generation;⁶ whose sons and grandsons, youths eloquent at committee-assemblies, are honoured by the chief people who have made them serve on the committee of five; who engage in holy performances, follows Maun’s guidance, and is not weary of repeating the Vedas and the syllable ōm.

To him (l. 29), on the occasion of the sun’s progress to the north, has been given by Us, with exemption from all taxes, the field in the western quarter of the village of

¹ Compare Dr. Fleet in Ind. Ant. Vol. XX. p. 100.
² This seems to me to indicate that Vijayaditya had been inaugurated both as Yuvāḍīya and as king, the former by the necklace and the latter by the tying on of the tīra (pattabandha). At any rate, there can be no doubt that the kṣatāka and the patta-bandha are two separate insignia. Regarding the necklace (kṣatāka) as a sign of the wearer having been appointed Yuvāḍīya, compare South-Ind. Inscri. Vol. I. p. 47, l. 14, where Vikramaditya, who in five other inscriptions is called Yuvāḍīya, is described as dīrakṣat-kṣatākādāmmama-kṣaṭā, ‘one on whose neck there was the glittering necklace,’ and see the passages quoted by Dr. Fleet in Ind. Ant. Vol. XX. p. 103, note 27. In Bāna’s Kāśīvarta, Nīmaya-Sūkra Press ed. p. 222, it is said of Chandragupta, immediately after his inauguration as Yuvāḍīya, that he was abhīāka-durgāndha-dāntamāṇa saptarasahi-nandgalāṅkārā adhikvādaṅgāta sakṣata-kālakā, ‘his breast was embraced by the pearl-necklace, which was like the constellation of the seven Rishis, come there to view the inauguration-ceremony.’ On the other hand, ibid. p. 214, the patta-bandha (in the shape of the sehatāka) is enumerated among the insignia which are bestowed at the inauguration of kings. Compare also l. 18 of the text of this inscription. Six of the published inscriptions state merely that Vijayaditya was expelled while he was still a boy.
³ On the omission of the reign of Yuddhamalla, see Dr. Holtzsch’s remarks in South-Ind. Inscri. Vol. I. p. 44.
⁴ I do not think it necessary to give a full translation of the verses here and below.
⁵ i.e. of the Gautama gōtra.
⁶ Compare, e.g., Ind. Ant. Vol. VI. p. 28, l. 10 of the text of the inscription.
⁷ Compare South-Ind. Inscri. Vol. I. p. 45, l. 28, where the first half of verse 8 of our inscription occurs, also with the word seha-gōḍaṅga, Pāṇa here and in paṇaka-seri probably denotes the member of a committee; the word occurs, by itself and in saha-pramokha, in an apparently similar sense, in the Sāyādi inscription, Ep. Ind. Vol. I. p. 173 ff. The meaning of paṇaka-seri perhaps is similar to that of the more common paṇaka-kutā; compare with it also the word paṇaka in line 16 of the Nepāl inscription in Ind. Ant. Vol. IX. p. 172. According to the late Dr. Bhuyanālā Indrajī (ibid. p. 171, note 26) temples and endowments, as the present text is an adhikārī in Nepāl by committees called gūmbā (gūṃbā).
No. 16.]

SIX EASTERN CHALUKYA GRANTS.

139

Ākūlamanaṇḍa, which1 . . . . . . Dāmodara, a student of the kramapātha because he is his grandson."

The boundaries are (1. 32): On the east, a large rivulet;2 on the south, a rivulet; on the west, the boundary-line of Kraṇikaṭava; and on the north, the same.

The rest of the inscription warns the people not to obstruct this grant, and quotes two benedictory and imprecatory verses.

F.—MASULIPATAM PLATES OF AMMA II.

[A.D. 945-970.]

These plates also were found, some twenty years ago, in the vernacular record room of the Collector's office at Masulipatam, and are now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the Indian Antiquary, Vol. VIII. p. 74 ff.;3 I re-edit it from two excellent impressions, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 8½" broad by 3½" high. They have high, very sharp rims, and are strung on a ring, about 4¼" in diameter and 3½" thick, which had been cut already before this record came under Dr. Fleet's notice in the year 1884. To the ring is attached a circular seal, about 2½" in diameter. It bears, in relief on a countersunk surface, across the centre, the legend śrī-Ṭri[ka]nandākāśa; above the legend, a boar, standing and facing to the proper right, and surmounted by the sun; in front of the boar, a conch-shell with the moon above it; and behind the boar, an elephant-goad; and below the legend, a floral device.—The writing is good, and generally in an excellent state of preservation; but a small piece of the first plate is broken off at the lower proper right corner, causing the loss of two ashevas, which can be easily supplied. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. With regard to individual letters,4 it is sufficient to state that a special sign is used only for the final a (in mādo, 11. 8, 13 and 15, ṃḥataha, 1. 16, and dattāva, 1. 25). The size of the letters is between 4¼" and 2½".—The language is Sanskrit, except that several Telugu words are used in the description of the boundaries, in lines 26-30. Besides one benedictory verse, four verses occur in the genealogical part of the text; the rest is in prose. The orthography does not call for any special remarks.

The inscription is one of the Eastern Chālukya Ammārā[II.] Vijayasītiya, also called Bōja-mahendrā. It records5 that the king granted some fields at the village of Pāmbāru in

1 The illegible words perhaps stated that the field formerly belonged to Dāmodara, of whom Viśamaṇga (although called his pustra) probably was a daughter's son.
2 According to Campbell's Telugu Dictionary the Telugu word kāla means 'a rivulet, the branch of a river'; in Kannarese, the same word means 'the peak or top of a hill.'
3 Compare also Dr. Fleet in Ind. Ant. Vol. XX. p. 271, Q.
4 I am doubtful about the form of the initial i which occurs towards the end of line 26. It has not come out clearly in the impressions.
5 It should be noted that the sentence in lines 22-25, which records the actual grant, although preceded by the usual it āyam-śįjāpayati, is not worded like an order, but merely states the fact that the king made the grant, and that the donor is spoken of in the third person, as Ammārāja, instead of being denoted, in the ordinary way, by some form of the pronoun of the first person (ahāḥ dattāva, or aṃśāhāḥ dattām). Moreover the first two words (arha tasyāḥ, 'now to the son of that Pāmbāru') of the sentence suggest the idea that it was taken from some other record in which the donor's mother had already been spoken of, and that the grant was made in consequence of something or other, done by her or her son.
the Gudravā-vaishaya to the Yuvārja Ballāladēva-Velābhaṭa, also called Bodhīya, the son of (the lady) Pammavā (of) the Paśṭavardhini (family). No Ajayāpi is mentioned.

The inscription is not dated. Of the localities, the Gudravā-vaishaya has been spoken of above, p. 123; the villages which are mentioned I am unable to identify.

TEXT.

First Plate.

1. Ṣvasti [19] Śrīmātāṁ sakalā-bhuvana-sahāvīramāṁ-Māṇavā asagātrānā[m] Hāritīpūtrā[-]

2. mām Kanākā-vaiprasāda-labhi-rajya[m] Mātrigāna-paripāliṇāṁ Svāmi Mahāśēna-pā-

3. dāndukhyādānāṁ bhagavān-Nāḍyāga-vaiprasāda-saṁśādīda-vara-varāhā[ha]lāñobhār āṅkhaṇa-[kṣa[c]] ām-

4. ma-[vəs ki]kāk-Aṅkha[ṃ]dāṇāṁ aśramadā-śarabhrītha[tha]ṣānā-pavitrā kri ano a v pu s h a ā

Chālukyā[k]a-

5. mām kramālāhukarīṣṇōḥ Satyāṣayā-vallabhehṛasaya bhrātā Kuba Vi

Vishnuvardhanahō-śatāda [varśāhā]


Vishnuvardhanas-tam-ubhāḥya saṃpratī[ṛ]ḥa[a] [a]hānā [9] jāyā 

Second Plate; First Side.

9. tad-pūtra Viṃgāvāda-ḥaṭṭarākō=ṣṭāda | tat-sūṇā Vishnuvardhanas

aṣṭāṣṭriśātāṁ | tat-sūṇā

10. Viṃgāvāda-Vaiśrāmanda-virājāḥ=ahāṣṭaḥṣchatvārīśātāṁ | tat-sūna Ka

Vishnuvardhanā-āṣṭāḥ

11. rddha-varṣhāḥ | tat-pūtra Gunagāṅkha-Viṃgāvāda[ṛ]ṭaḥṣchatvārīśātāḥ

daḥ-ḥṛtā

12. r-Viṃgāvāda-ḥūpātēs-sūnu=Chālukya[ṛ]-Bhāḷmā-[b]hūpālās-trīśātāṁ | tad-sūṇa


śām=ṣpā


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1. In the original the first name is written Ballāladēva, probably by mistake; the name Vēṭṭhāhaṭa also occurs in Ind. Ant. Vol. XIII. p. 290, l. 36.


3. Mr. Sewell, in Ind. Ant. Vol. VIII. p. 75, states that the modern name of Pāṇḍhara is Pāṃmaru; Pāḍhā is a village close to Pāṃmaru, Kṛśūkā eastern delta; and that Gagudā also is a village in the Kṛśūkā eastern delta. I find 'Gantasalah' in the Indian Atlas, map 85, long. 81° E., lat. 10° 12 N.; about 11 miles north of it, and about 4 miles west (not north) of Pāṃmaru, on Visalpur.

4. From Dr. Fleet's impressions.

5. The corner of the plate, with the aśṭāḥsāra, is broken away.

6. Between 11 and 19 another aśṭāḥsāra appears to have been originally engraved.

F.—Masulpattam Plates of Amma II.
16 sāmu[*]—Yuddhdamalla[h*] sapta varshāṃ | 1 Nirjityā-Arjuna-sannibhō janapadat- 
tan-nirgamanasya-oddhatan dayā.

Second Plate; Second Side.

17 dān-inabhanu-līca-bhagan-ākārṇa-vidhāya-śatar[ṇ] [n 4] | Vaijṛ-ṛṇa-6[r*]jjita-nākam-Amma- 

18 vein Bhimā bhima-parākramasamam-bhunak-sarvatsara[n] (d) dvādaśa | 11[2*] 

19 Kumār-ākāra[*] Lōkamaheśadvāha hauh yan-sambhavite Amamanāj-ākhyā [1][3*] 

20 din-Andha-bandhujana-[Sarabhih[*] yāchakajama-chintāmānapir-avniśa-mānapir-mmah- 
zāra-mahāsā dyaunāśā [11 4*]


sarvā[ā*]n-ittham-ājāpāyati | Ātha 

23 tasyāḥ Paṭṭavādabhūnāḥ Pammavākhyāyāḥ[ā] antāya yuvakā-

24 Bodhiya-sāmnā Pāṇḍva-nāma-grāmasya dakhīṣayaṅ-dśī Nāmi-khētraṃ 
Pūtaśa[pa]r[ya]*?

Third Plate.

25 khaṭṭra[a] Ammanāja Ṛkh[a]mahendrā datavā[1][*] Asyā kha[a][trā*]-
dvādaya[ā*]vādahaya[2*] | Pūrvvataḥ Ind[a]ni-

26 cheguṇu | dakhinātaḥ | Ṛ[ā]di-chennu | paśchimātaḥ Su[gu*]mm[a]-chena[ni] 
garana | uttara-taḥ Vēpnu-jēnu[ni]

27 turpāna | pannasa | Pūrvvataḥ Dānapāyana pannasa | dakhinātaḥ podda-trōva | 

paśchimāya | ye-

Pūrvvataḥ Badirā-

29 lamā[ā*]ya-paṭu | dakhinātaḥ Tīṃṭhāra[ā]tama-paṭu | paśchimātaḥ Jivarakhā-

20 uttara-taḥ rauchha | (1)[1] Asyā-pāra na kānachād-bādḥa kartvāy[1*] yah kartā 

saḥ[1*] paṃbo-haṃsātaka-yu-

31 kto bhavati | (1)[1] Tathā oh-ōktaṃ Vyāsena | 12Bhuhbhir-vvasadā dātā 

bahubhīś-chānapālitā[1*] yasya [ya*] 

32 ayā ṭadaḥ bhūmī-śasya tasya a[[d] pa[pha]lam l[11][5*]

ABSTRACT OF CONTENTS.

Līnes 1-20 give the line of succession, with the lengths of the reigns, from Kujba-

Vishnuvardhana to Amamāja, the son of Bhima (i.e. Chāulkya-Bhima II.) and

1 Metre: Śārdūlaśikṣita. 2 Metre: Āryā. 3 Metre: Āryā. 4 Metre: Āryā.

5 Metre: Vṛddhi. 6 Mahārājō Ṛṣīdārśiva—perhaps has only been written by mistake for Ṛṣīdārśiva.

7 Read: Ṛkā. 8 Read: Vṛddhi. 9 Originally Gudravēra—was engraved, but the sign of the last d has been struck out.

10 In the description of the boundaries which follows, there are several expressions which I do not understand, and I am unable to state with confidence which of the names in it arc-names of villages. The word pannasa is also found in Ind. Ant. Vol. XII. p. 293, l. 30, and pāṣa appears similarly in Ind. Ant. Vol. XV. p. 59, l. 73.

11 This may possibly have to be read Keṣṭṭarā.

12 I make the correction in this word, because the word is spelt pannasa above, and in Ind. Ant. Vol. XIII.

260, l. 30. 13 Read sūtā. 14 Metre: Śūka (Amashāṭa).
Lékamahādēva, in substantially the same manner as lines 1-30 of the inscription edited and translated in \textit{Ind. Ant.} Vol. VII. p. 15 ff.

His, the asylum of the whole world, Vijayādītya (I. 21) the Mahādēva, the Mahādēva; Paramānanda and Paramābhātāraka, thus issues a command to all the cultivators, headed by the Īdāḥāneśvaras, who inhabit the Gudrāvāra-vishaya:—

Now to the son of that (lady of the) Paṭṭavardhini (family), named Paramā, \textit{viz.} to the Vaśarājya Ballāladeva-Velābhātta, named Boḍhipya, Ammarājya Bājamahendrā\textsuperscript{4} gave the Nāmi field (and) the Paṭālala[pa]ra[ya?] field in the southern quarter of the village of Pāmbāru.

The boundaries of these two fields are (I. 25): \textit{of the first field,} on the east, the Inda[ṇ]-chaṛaṇa (tank); on the south, the field of Raṭṭi[ṇ]; on the west, the margin of the field of Sa[gu?]mmā; and on the north, the paṇāsā east of a field of Vēlpū; \textit{of the second field,} on the east, the paṇāsā of Dāṃapiya; on the south, a big road; on the west, a river and on the north, the paṇāsā . . . . . of Ganiṭhāsāla.

\textit{[Ha] also [pase] a house-field [the boundaries of which are]:} On the east, . . . . on the south, . . . . . on the west, . . . . . and c the north, the court of audience.

Lines 30-32 warn the people not to obstruct this grant, and quote a benedictive verse ascribed to Viṣṇa.

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\textbf{No. 17.—CHEBROLU INSCRIPTION OF JAYA;}

\textbf{AFTER SAKA-SAMVAT 1135.}

\textbf{BY E. HULTSZCH, Ph.D.}

This inscription is engraved on the four faces of the right one among two pillars in \textit{in} of the gopura of the Nāgāyana temple at Chebrolu in the Bāpaṭṭa τάλακα of the Kistna distri I edit it from an excellent inked stampe, prepared in 1897 by Mr. H. Krishna Sasiri, B. The inscription is in very good preservation. The lettering are so clear and well-formed that can be read as easily as print. The alphabet is Telugu, and the languages are Sanskrit (lines 1-110 and 140-158) and Telugu prose (II. 110-149).

The inscription opens with some invocations (verses 1-4). Then follows the genealog: the (Kākatiya) king Gaṇapati, who traced his descent from the Sun (v. 5), his son Manu (v and the family of the Raghus (v. 7 f.). The earliest historical ancestor, mentioned by us is Durvāja (v. 8). His son Bēta (v. 8) is identical with Bēma, adh. Tribhuvanamalla, of Ākṣamanātha and Anūmakaṇḍa inscriptions.\textsuperscript{5} After him ruled Prūba and his son Hūdra (v Mahādēva, the uterine brother of the last (v. 9), and Mahādēva’s son Gaṇapati (v. 10),

\textsuperscript{1} Minor differences which may be mentioned are: In line 1 we have here the spelling Hārītik (instead Hārītik), and in line 13 Kollākeṣaṇa (instead of Kollākeṣaṇa); in line 12 we have only Vīraband (instead of gopura Vīrabandikṣaṇa), and in lines 14 and 15 Taḍa-dākṣiṇa and Taḍa-dākṣiṇa (instead of T and Taḍa-dākṣiṇa respectively), moreover, in line 8 the length of Jayaśāstrī’s reign is (correctly) given as thirty-three (33) years.—\textit{Verses 2-4} of our inscription occur, in addition to others, in the inscription mentioned a verse 3 is also found in \textit{Ind. Ant.} Vol. I. p. 49, l. 80; and verse 8 (ibid. l. 22, and in \textit{Ind. Ant.} Vol p 93, l. 25.

\textsuperscript{2} \textit{I. e.} Ammarājya.

\textsuperscript{3} The writer perhaps meant to say only the Mahādēva-viśaya.

\textsuperscript{4} \textit{I. e.} 'the great Indra (or chief) of kings.'

\textsuperscript{5} \textit{Ind. Ant.} Vol. XXI. p. 167.
was surnamed Chhalamattigaṇḍa\(^1\) (vv. 18 and 19). This genealogy agrees with that derived from other Kāḷātiya inscriptions,\(^5\) but acquaints us with the name of Bāṣa's father, which was hitherto unknown.

Verses 13-27 refer to Jāya (v. 20) or Jāyana (v. 13), a chief whose genealogy is given in detail in the Gaṇapātisvaram inscription of Śaka-Saṁvat 1153.\(^1\) He was the chief of the elephant-troop\(^6\) of king Gaṇapati (v. 13) and received from his sovereign, in Śaka-Saṁvat 1135, the city of Shaṃmukha (v. 20), or Tāṃraspurī (v. 19), or Tāṃranagarī (v. 27). The two last names are Sanskrit equivalents of the Telugu word Cheṭhrōṇi (l. 120), the modern Cheṭhrōṇi. The same town is designated 'the city of Shaṃmukha' on account of its temple of Kumaṇāsvaṁī (v. 22 and l. 114), which is now called Nāṭēvarā. Jāya is stated to have built a wall round Cheṭhrōṇi (v. 27) and to have repaired its temples (vv. 21-26).

The Telugu portion consists of a list of the villages and shares which were the property of the temples at Cheṭhrōṇi, and of the persons who had granted lamps to these temples. This list was evidently compiled from the records of the temples at the order of Jāya, after he had received Cheṭhrōṇi in gift from king Gaṇapati. The majority of the villages and shares apparently belonged to the temple of Kumaṇāsvaṁī (ll. 110 and 114). The temples of Chōḍabhūmēsvaṇa and Vāṣudēva (l. 119 f.) cannot now be identified at Cheṭhrōṇi. The temple of Ananta-Jina (l. 121) may have been located on the site of a Śiva temple, in the court-yard of which Mr. Krishna Sastri found three beautifully carved Jaina figures. Two further temples at Cheṭhrōṇi, Mālāsthaṇa\(^4\) and Kāḷuvāṭēsvaṇa, are mentioned in verse 29.

Of the villages which are referred to in the Telugu portion I can identify only three, Ula-Kollūru (l. 114 f.) in the Bēpallē talūka;\(^6\) Kōllūkāḷūru (l. 116), now Kōllakāḷūru, in the same talūka; and Vailūru (l. 117), 9 miles south-west of Cheṭhrōṇi in the Bēpallē talūka.

As stated before, king Gaṇapati granted Cheṭhrōṇi to Jāya in the month of Caitra of Śaka-Saṁvat 1135, the cyclic year Saṁmukha (v. 20), i.e. A.D. 1313-14. This is the earliest authenticated date of Gaṇapati's reign. The inscription itself may have been incised some years later; for Jāya must have required several years for accomplishing the buildings which are referred to in the inscription.

TEXT.\(^7\)

East Face.

1 खरख वाद: । जरौति जौरादर: प्रेमसंग।
2 भानपुर्वलसंसरपरमर्मरं—
3 दृवद ध्वस । युधकजुरकिस्तांम—
4 शांचयक्षीयरामिः पुराविरजकनि—
5 श्रेष्ठद्वूरेरपुरौ ॥ [1*] श्रेष्ठसब
6 विकासलक्ष्मुकुक नीरीक्षिकी—
7 अमनमासिनविलासदीपकंका

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\(^1\) This biruda is elsewhere spelt Chhalamattigaṇḍa. It was borne by Bṛhadumē and Pratīparudra (Ind. Antar. Vol. XXI. p. 130), and by the chief Vanapati (above, Vol. IV. p. 215).

\(^2\) See above, Vol. III. p. 95.

\(^3\) Compare verse 38 of the Gaṇapātisvaram inscription.

\(^4\) A Cheṭhrōṇi inscription (No. 161 of 1897) of Goutha of Vemāṇāṉ, dated in Śaka-Saṁvat 996, the Mahaśekharaṇa records the gift of three lamps to the temples of Mālāsthaṇa-Mahāśiva and Kumaṇāsvaṁī.

\(^5\) See Mr. Sewell's Lists of Antiquities, Vol. I. p. 70.

\(^6\) From an inked stamp-pr, prepared by Mr. H. Krishna Sastri, B.A.
8 समामुणांककुः। देवश्र चिंपुर- 9 हुआ विजयन युगे युग संज- 10 के विश्वसत्तकावित्वमा विजयमे च। 11 बुद्धदेवतेः कला॥ [२*] पावान् प- 12 रिवसमानवरामिमामा क्षभास- 13 वायुसारकालकालकोरकिषु कारस-। 14 देव संजाली। देवार्धकारयम्। 15 समामुणांककसमाविन: यगोरंगु- 16 मृदुमयवादचनारामाय संबोधर्॥ [३*] 17 इसा: यद्वासनारुटा यर्तस्थानु- 18 याते। परास्तरस्वर्णिः सोतस्ताराय- 19 तं सुस्त:॥ [४*] प्राचीनचर्चाविवेशकापक- 20 राम: प्राचायते चि मगवानारिवर्दे- 21 थृ: [५] यथा कु त्रिवणायथामक्नि संविण- 22 ते देवी द्वित्रमययु: पुराव: पुरा- 23 श्:॥ [६*] महुर्यपुणारमेषकरसीयवत् 24 एवाभुद्वितारथमावशस्त:॥ निगमादिः- 25 य सम्भिपथौचार्यमुद्धिनाट्यसमिक्षुर राज- 26 चंदवेशा:॥ [७*] तत्मालिमकरारामित्वदुपरि ॥ 27 गतस्यवरस्यकुलहस्तम्भात्रूयोऽद्वितिपश्चमतु द- 28 दमयस्यकुमोऽमरंजृः।। यशोरीवर्ता- 29 लासा विसमनुवितान्तस्यक्राकसास्यर्- 30 नीडातुमकामुर्विज्ञाग्रास्येदिर्म- 31 ते प्रयोज्ये॥ [८*] एवं वंशे रूपणि चितिपादित- 32 रभव्यन्यायस्यवैयोऽक्षायीमादयूः त- 33 तोम्भुद्वितिवरसिद्धातान्ती। केतराजः। 34 [९*] विस्तात्वाहुसद्दु वसमतीप- 35 लञ्च मौलिकप्रथिकृ तःदेवसदु- 36 परि च नृपसंसरसं बघुत्॥ [१०*] तत्स्वरुदशः। 37 सहुज्ञ्यसामाज्ञ्यमंडिन सहदेव- 38 हीरीर्षषष दृति गीतस्यभावं॥ समुंधे।

1 The assēdēra stands at the beginning of the next line. 2 Read "रहस्यम्."
North Face.

41 भग गणपतिदेवः प्रांद्रासीदसुभा-
42 वृहतरथिर शिबोद्धर्मायविनाशचेत्त्री: ।
43 विहरति फणिभू: भासखिदारिता सु-
44 रससज्जापि बहुज़े भूतपानी ॥ [१०*]
45 यस्य प्रस्थानस्तेषरुखिततिरिथमवर-
46 श्रव सेववीयं शुला प्रवाहिकांता: प्र-
47 भिलिकरोपीरकामयज्ञवसमताव । भव-
48 भ्र्यायात्मवहृतमतीजज्ञायण्युष्टानेन-
49 भृजीभिषिन्निमच्छावात्मभोगम्युक्तमस्तमर-
50 चम्रीविख्मन विष्मसमति ॥ [११*] मा लं म-
51 ईव मद्राय पुरत: पांचाल सुं-
52 चारतां मार्गं देहि विनेद्रभूप यादवी
53 हसोरं विं वायुंति । इव चैव गाजाति इ-
54 दृष्टि गमने कामेऽद्र का सांगता वस्त्र
55 हारि विचुमते चिरमिति ध्रापायबोधाय-
56 ॥ [१२*] वहेति खलु वसंतरापतेक्षस सिंधु-
57 रक्षमुपुरस्त्र: । जायमनस्वाभावान्या-
58 विधिभाषामि: कविसामाहितामिष्यः ॥ [१५*] य-}
59 नोकंगीत्रतुरुपारिपश्चादक्षायायांतरान्य
60 परियकरचु पुलीमाण्याय: । तामसपच-
61 प्रोत्यविंय चित्राकामि: कोंडाचक्कोरमिषु-
62 नाचिविवोभये ॥ [१५*] वस्त्रमारुतनिज्जिते-
63 रथ पयस्वाशंसुमुच्छ तैयेन कारप य-
64 ायिति माष्टरम् महाओष्टुः । य-
65 खेलाकिरमण्याहस्वलक्षेत्रीयः श्वासाय-
66 दा दश्याणायतिपच्चभवतृष्णाय नेमा-
67 दिनदुःष्ठा च ॥ [१५*] एते: पुरा न: चितिपासपु-
68 वाक्यानंतरात्मसमवदेनान्तदेह: । इति-
69 न व यहैरविलासमेवनुषाधरोराक्षायमायर-
70 सा द्वियंति // [१६*] चतवृत्व वदनमानसं पाण्डवः
71 : पशुन खाय निलिन्दे२ दुःखौः
72 भले मा मूलुः //  दति विनिचित्रकृतवस्मय समुः
73 चुचितोऽव: कव्ययं निजकान्तं चंद्रः
74 कालान्तर // [१५*] संभी कालारिशपये
75 प्रियगुप्तहस्तम् समाप्ये१ काच्यारे४
76 भविष्यं कविः सहरसंगीतमयवसंहे०
77 ने ! कासां विभाज्यकामायाविश्वाय संप्रेयः
78 वे चंबली युद्धे यमस्तमतिवंगदः
79 पतेश्वरोऽव वसंते // [१५*] त्वाचेवद दचिष्टदः
80 [क*][विष]तीनाव मित्या विजित्या वे विनिवर्त्तमाने : मः
81 [अ*]धरं तांत्रिकोमांकोविचं
82 व्यतां कव्यमतिमदः // [१८*] पंक्तिवंजुः
83 पेतश्चरसंतस्वाते श्रावशे मध्ये मा
84 सि खोलसम्रस्मरस्म दुपतिरजीवस्तिरनाः
85 मृते [१] पूर्णा तात्कराकर्माध्यक्षवणजः

West Race.

86 वर्जितां पाशुगृहिमायाध्य मदायय[२]
87 घररमिः सं पालयविलयवदः // [२०*] स्वयम स
88 सकलप्रशास्तानां ३प्रवार्गिमिशेष्टकाण्डाप्रभुति
89 सकलद्वयं मे विवाह समंतः । यः
90 श इत् चुवालिम्य तत्र प्रकाशम् ततः परं कः
91 नकज्जलश्रुद्ध स्वयम प्रतापमिव मथातुः // [२१*]
92 स स्वयम सकारामभाजं कन्तकसेणेश्वरं
93 त तात्करायति । प्रतिविरुसमुदर्शणांगः
94 विच्छिन्नियम्य तनुचितव // [२२*] सर्वोपचारः
95 रसिककाथास्स पाचपरिच्छदः । सीवणेष्व राजः
96 त तात्वं कांभं च बहुषा वचावम् // [२१*] मः
97 द्वाय लोकप्रतिमय महायसोः स तथः
98 त्रिभु च विधाय तात्वः । प्राकारसुपं शनिः

1 Read विगतम्.
2 The censure stands at the beginning of the next line.
3 Read ब्रह्म.
4 Read विधायः.
5 Read शोभः.
Chebrolu Pillar Inscription of Jaya; after Saka-Samvat 115.
99 संतं भविष्यतिः गोपयास्यावः
100 व्यगत ॥ [1५९] यथेतिर्यायांति प्रतिमबसरसंहारः।१
101 तितिवर्त समाश्वपकाशमिव[वि]नुन्ते सः१
102 तपसोऽव यदाबिषे श्रेयसरस्मिते गः१
103 पुण्यं निवसायते गोस्वमः[सम]सरसः१
104 भरचना ॥ [१६०] मूलस्मानसः लिङ्गसः कादुविः
105 हेमचरसः ॥ नवप्रतिहासकरिः
106 भिः परिसुतः ॥ [१६१] तुम्भ च तांभनवरी
107 ममतैत व्यगत प्राकाशसून्ततसमुदः
108 चितण्युर्ग सः। चाचार्य गैन हसरः
109 तुज्ञनिभवम् कृष्णेऽधि या मिशरिशा परिचितिः
110 तेष ॥ [१६२] इदं श्रेयः जन्मः । तुतुः स्रीदुब्बका भि २
111 दीर्घस्मागतः नारकशूदः छ। मधेः
112 हुः । कोकिंवर्णिः छ। कौरवसमिति। चंदेशुः ।
113 उम्मेतमुण्डः । सुवमुण्डः छ। शीर्झुः ।
114 कम्पुः छ । शामवदरकुः पगम। । कीकृः
115 दि अन्तवधरकरकृः पगम। । गुमुण्डः । च ।
116 हलः छ। गुमुण्डः। चित्तुः [१४] कीकेश्वर
117 नामाश्रोकाभ नगिमि पोलसः ख १५ वहुतुः
118 ख १५ प्रकट ख २ कामगाजः ख १ । कोदृर ख १ । [१४]
119 चौधरीश्रवदरकृः ताहुः । वासुदे
120 वरजः कोहुः । [१२] चंशतः पोलसुकृः
121 नन्द परमनामवदरकृः । । शुकालक । ख १२
122 देवर ब्रह्मसुपी राजमुः । १४ । । शासना
123 विकारविवाचारवदरकृः ख २ जीसुमिकृः ख २ । [शु]-
124 निनिः ख २ श्रेयाकुः ख २ कराकुः ख २ वालु
125 सुमु[वुर्जनन] एतिमेतुः व्यक्तुः-[४]
126 शृङ्गशु मुहाराष्ट्रविवाचारीभ्रुः पोलककुः ख २
127 पविवाचारिकृः । । नन्दानिकृः ख २ । धाराकारिकृः ख २
128 मलेवाचारिकृः । । वासेकारिकृः ख २ । पाविवाचारिकृः
129 पोक्कककुः ख २ । धर्मशुमिकृः ख २ । धाराकारिकृः
130 निनिः । [शु] मलेवाचारिकृः ख २ । धाराविवाचारिकृः ख २ । [जग]वाचा-
131 निनिः ख २ जयगुर्जनविवाचारिकृः ख २ ॥

1 The anusvāra stands at the beginning of the next line.
South Face.

132 माम्लारिति ख २ पीलामारातिति ख २ कुम्.
133 रिकि ख २ वढ़रिकि ख २ कथारिकि ख २ जासिवारि.
134 कि ख [४] संबिवारुकु ख २ दिविनकिति ख २ चा.
135 चिर्यावकु ख २ इटवाराह तम तम.
136 पइदु नडप ननुहु गुडिच खुधुभयुङ्ग.
137 यात्। अव्यावध सुखददुङ्गत तम.
138 फुर्स पीवामुकु देवरकु नीक पात्रु कोश। दे.
139 हि ताय धुदु वाइदु गुडुबाअह।
140 नसलोपपाए। [ि] सयसानि कोडुकु जखिनाह.
141 नि वरिनारिति दिखी। [ि] नडपियाँडु नावे। नूं.
142 बंडवीविनिन ब्राह्मि। १। ब्राम्बारुपुङ्गु। २। काप.
143 नसेयोढु। २। एलोयोढु। २। खुरेवी.
144 युडु। २। मबियोविनिन कामि। १। मंदेवी.
145 युडु। २। दाम्बवोयुङ्गु। २। नागमोते।
146 १। नलेवोयुङ्गु। १। अब्बोवीविनिन कोश। १। कार.
147 न जोमे। १। ताकिपोते। १। पइदोपोते। २। नबारी.
148 खल्वोयुङ्गु। २। चाब्बोवीविनिन ब्राह्मि। १। तिलवि। [ि]
149 दोलमारे। १। चाराहे। १॥ ॥ गामेका। रबिका.
150 नेका। भूमिकोभेमुङ्गु। करकरका.
151 शीति दाराबुङ्गे। [२८ि] खोतां पर.
152 एन्ना या यज्ञालव युधिष्ठर। १। मबियोही.
153 तां खेडु दानाजीयोयुङ्गु। [२८ि] खोसायपर.
154 पाचनायम्बूङ्ग। परक्षायवांनेव। गर्भमार.
155 युि। एहरिचिप कसलायन खृतित सततसम्रूङ्ग। अ.
156 गतामुदुङ्गु: [२८ि] देवं रक्षितां राजा.
157 यमरित्विकाय सच। चिरे जायमुख.
158 धन्रेखं:। प्रवहिति। [२१ि] ॥ श्री की श्री ॥ ॥ ॥

ABSTRACT OF CONTENTS.

A.—Sanskrit Portion.

The inscription opens with invocations, addressed to the boar-incarnation of Vishnu (verse 1); to the crescent of the moon on the head of Śiva (v. 2); to Ganeśa (v. 3); and to Sarasvatī (v. 4). Verse 5 praises the Sun. His son was Manu (v. 6). His son wa

1 The syllable ति is entered below the line.
2 Read वहुः.
3 The assarabsa stands at the beginning of the next line.
4 Read पवकम्.
5 Read पवकम्.
Ikevāku, who was followed by Sagara, Kakutsthā, Dilipa, Daśarattha, and Bāmechandra (v. 7). In the family of these Bāghus was born Durjaya, and from him Bēta; after him ruled Prāla, whose son was Rudra (v. 8). He was succeeded by his uterine brother Mañḍevā (v. 9). His son was Gaṇapati (v. 10). The Madra king, the Pārāchāla, the Vidēsā king, the Hammira, the Hāyu, and the king of Kāśi are stated to have been waiting at his door (v. 12).

(V. 13.) “Verily, prosperous is Jāyana, the chief of the elephant-troop of that lord of the earth (viz. Gaṇapati), the leader of all actors and Vidēc scholars, (and) the crest-jewel of the assembly of poets.”

He was the favourite servant of king Chhalamattigāṇḍa (viz. Gaṇapati) (v. 18).

(V. 19.) “Now once, returning from the conquest of the kings of the Southern region, the heroic Chhalamattigāṇḍa came on the way to Tāmrapuri, (a city) with fluttering banners.”

(V. 20.) “In the Śaka year eleven hundred and thirty-five, in the month Madhu (i.e. Chaītra), in the (cyclic) year Śrīnuṣṭha, that king gave (Tāmrapuri) to the glorious general Jāyana, saying: ‘By my order rule thou from to-day this city of Śapmukha (Kumāravānīn), which has been protected before by the arm of the maternal uncle of thy mother.’”

He (viz. Jāyana) repaired and whitewashed all the temples (pradāsa) in that city and placed golden pinacles (kalāsa) on them (v. 21). He covered with gold the image of Tārakārati (Kumāravānīn) (v. 22) and supplied vessels of gold, silver, copper and brass for the worship of this god (v. 23). He gave another image of the same god and images of his two consorts, which were made of base metal (lāha) and were meant to be carried about in procession at festivals (maha), and built an enclosure, a maṇḍapa of Śani (Satarū), and a pārṇa of three storeys (v. 24).

(V. 25.) “Then he made for this (god) a maṇḍapa for resting after the sport of the ‘great hunt’ on the day of every Maṅkara-Saṅkrānti. On the painting in this (maṇḍapa), the gods assembled for the occasion, regard with a thrill the representations of fierce battles between the gods and the demons.”

(V. 26.) “He set up again the Jāga of the Mālakṣēna (temple) and (the Jāga called) Kājubījḍāvāra, which had both been destroyed by robbers.”

He surrounded Tāmranagari with a wall surmounted by towers (v. 27).

E.—Telaṇga Portion.

(Line 110.) “The villages of this god (viz. Telaṇga) are, from the east towards the south:—Nārikēṣapumbūṇḍi, Maṅcheṣṭhī. Komarajambūṇḍi. Veṇijēṇḍu. Unmutalapūṇḍi. Suddhāpūṇḍi. Sērapūṇḍi. Mulukalapūṇḍi; of this (village), one half (belong) to the god (Kumāravānīn, and) one half to the god Anantaśvara at Kollūru Gummāpūṇḍi. Vadilambūṇḍi. Gūḍāpūṇḍi.”

(Line 111.) “(The following are) the shares:—15 ha σ of land in the middle of the peacock pillars at Kolaṅkaḷur; 15 ha at Vallurū; 2 ha at Kranteṣṭa; 1 ha at Kaṅgāḷu; 1 ha at Kōṟṟū.”

(Line 112.) “To the god Chōḍabhillāśvara (belong) Tāḍilambūṇḍi; (and) to Vāṣudēvē 12 ha in Kaṭṭempūṇḍi.”

2 Or possibly, ‘by the arm of thy mother and of thy maternal uncle.’
3 Vis. Vall and Dēvvedē; see the colophon of No. 1084 in my Second Report on Sanskrit Manuscripts p. 102.
4 See above, Vol. III. p. 73, note 8.
5 The temple of Kumāravānīn (now Nagāśvara) is meant.
6 This is an abbreviation of Ṛkaṇṭi (or puśṭi); see Brown’s Telaṇga-English Dictionary, s. v. puśṭi.
7 This bird is sacred to Kumāravānīn.
(L. 120.) "In the land of Chambrelu, to the god Ananta-Jina, 5 kha; to the pājāria, 12 kha; to the 14 Brahmansas of the Brahmapurti of the god, 14 kha; to the superintendent of editors and the emperor of poets, 2 kha; to the astrologer, 2 kha; to the doctor, 2 kha; to the chamberlain, 2 kha; to the accountant, 2 kha; among the three hundred dancing-girls, to each of all those who serve in the temple from the age of eight years, 2 kha; to the door-keeper, 2 kha; to the dancing-master, 2 kha; to one who beats the big drum, 2 kha; to one who beats the small drum, 2 kha; to the vādakalā, 2 kha; to each of the singers, 2 kha; to one who blows the white conch, 2 kha; to one who blows the trumpet, 2 kha; to one who plays the gāurī, 2 kha; to one who beats the kēlē-drums, 2 kha; to the jagadāvāda, 2 kha; to one who beats the gong, 2 kha; to one who decorates (the temple), 2 kha; to the garland-maker, 2 kha; to the pītāraguḍās, 2 kha; to the potter, 2 kha; to the carpenter, 2 kha; to the blacksmith, 2 kha; to the masons, 4 kha; to the washerman, 2 kha; to the torch-bearer, 2 kha; to Allī-Bōya, 2 kha."

(L. 135.) "These persons shall live in peace, doing their respective work and enjoying (their) shares. And the three hundred Brahmans shall assign one part (of the produce) of their land to the god and enjoy (the remaining) three parts themselves."

Lines 140-149 record the names of 20 persons who had granted lamps. Verses 28-31 contain the usual admonitions to future kings.

POSTSCRIPT.

Another inscription of Jaya and of his sovereign Gangapati (No. 250 of 1897) is engraved on three sides of a pillar which is now built into the roof of the Lingodbhavesāmin temple at Tsandavālu, the capital of the chiefs of Velmanādu. The second face of the pillar is turned towards the roof and is hence invisible. The first face opens with the same passage as the Chambelu inscription published above, and breaks off with the words विन्दरिन दमियार्यान: क्या of verse 10. The third face bears five Sanskrit verses, the first of which is incomplete at the beginning, and a passage in Telugu prose. I subjoin the text of the first sixteen lines of the third face.

1. भावन आकेशनिः ः । कल्याणिः मः ।
2. वि गंगरे च भक्ति ख[(छ)भमत्सलम्)-
3. सूर्य पांडे[लिः [[क]ङ्]हुँगराना-
4. लेक्षणाविशेषतः[भमतिः]पिरं मः-
5. कचे खानुजारचः । च चंदे[च]रे जाय-
6. सीमाः विस्तारसंदर्शनाः स्वाते
7. [च]पाणी । चोरियोऽपै चवितस्य पुरा-
8. श्रेष्ठौ श्रेष्ठं स चतुरं विविधम्
9. दिशाय । मारादारमयमञ्जयान-
10. नागासाहिपायुगानिवद्यारी-
11. दुनीयाहिश्विहः । सर्वज्ञापाटालिष्यानी-!

2. See above, Vol. IV. p. 224, and Additions and Corrections, p. v. The inscription itself refers to two of these chiefs; see below, p. 181, notes 6 and 8.
3. From an inked stampage, prepared by Mr. H. Krishna Sastri, B.A. Read रिवारे.
12 सख [ङ]चारनिच्छ[च]ैं । सैवसि राजाज्
13 तावं कांसि [च] वहुवा वधातु [ह]।
14 ग[ङ] वध वधा [भ] निसुखस तवा
15 [व]दा पांबं । तवा[श]च्छ[च]कापिवक्षी
16 [वी]वातिकामहा । ते गौवां गोपे
17 [मेर] [ङ]]

It appears from the above passage that [King Ganapatī] put the general Jāya (lines 1 and 8 f.) in charge of a temple of Śākumara (Śiva), which had been founded by king Kūlottaragiri at Belagavi and had been named Paṇḍitsvara (L. 5) after Paṇḍita, the younger brother of Gotika I. Jāya provided the god with a fresh pedestal (pīṭha), as the old one had been stolen, placed golden pinnacles (kumbhika) on the temple, and granted vessels for the worship. King Ganapatī himself (L. 15) gave to the temple the village of Gōvāṭhaka or, in Pali, Gōvāṭha (L. 16).

No. 18.—SRAVANA-BELGOLA EPITAPH OF MARASIMHA II.

BY J. F. BLAIR, Ph.D., C.I.E.

This inscription, engraved on the four faces of the base of a pillar, which is known as the Kūta-Brahmādeva-kumbha, at the entrance to the area occupied by the temples on the Obhānagramī hill at Sravanga-Belgola, was first brought to notice and edited by Mr. Rice, in his Inscriptions at Sravanga-Belgola, No. 33 (see also, id. Introd. p. 13 ff.). I edit my version of it from ink-impressions supplied to me by Dr. Hultsch.

The writing consists of one hundred and fourteen lines: twenty-seven on the north face of the pillar, covering an area about 11 1/2" broad by 5 8/10" high; twenty-eight on the west face, covering an area about 1 9/10" broad by 10 1/2" high; twenty-eight on the north face, covering an area about 1 10 1/2" broad by 5 10 1/2" high; and thirty-one on the east face, covering an area about 1 7/10" broad by 3 1" high. Lines 28 to 49 on the west face, and the whole of the writing on the north face, are very much damaged; so much so that no connected passages, worth reproduction, can be made out. The rest of the record, however, is in a state of good preservation.—The characters are Kanarasa, of the regular type of the period to which the record refers; and they were boldly formed and well executed throughout. They show, of course, only the latter or cursive forms of the hā (in Māyākṣāta, lines 12, 100) and ḍ (e. g. bāla, line 12, aṭṭhañca, line 84). They do not appear to include the separate distinct form of the lingual ā. They show the viññā, represented by its own proper sign, in bājja and bajja, line 9, koṭ, line 112, and ḍ, line 118; and they do not include any final forms. In lines 1 to 109, the average size of the letters is about 1/4" or 1/3". In lines 110 to 114, the characters are somewhat smaller and thinner, though of the same type, and possibly written out by the same hand, with the rest of the record: this may be due to the person who wrote out the record, for the engraver, having not enough space to finish it in completely uniform characters; or the

1] This is the correct reading, not 2] The anusvāra stands at the beginning of the next line.

2] This verse is identical with verse 29 of the Chātreddi inscription.
3] Lines 17 to 26 contain a description of the boundaries of Gōvāṭha in the Telugu language.
4] No. 10 of the Table, above, Vol. IV, p. 86.
5] No. 12 of the same Table.
6] In the Bājjaṭaṭa, about 7 miles north-east of Tanda town.
7] For the importance of the use of the earlier and later forms of hā and ḍ, in connection with undiscovered records of a century or a century and a half earlier, see page 166 below, note 8.
passage may be, as suggested by Mr. Rice, a slightly later addition. — The language is Sanskrit in lines 1 to 88, and Kannarese, of the archaic or stilted type, in lines 94 to the end. There are verses in lines 1 to 4, 26 to 99, and 112 to 114; and I am indebted to Mr. H. Krishna Sast for several very useful suggestions in dealing with both the text and the translation of some difficult passages in the Kannarese verses. The Sanskrit gaḍa or orate prose, in lines 5 to 27, is not very successful, there not being enough of the usual alliteration and rhymings; and there is nothing remarkable in such of the Sanskrit verses as remain in lines 50 to 55; in the Kannarese portion, however, the author, who was evidently an accomplished writer that language, has done full justice to his topic and to himself, both in serious diction and sense. — The orthography does not present anything calling for special notice.

The inscription is a panegyric of the Western Gaṅga prince Mārāsimha II. It mentions him by his proper name in line 42, and throughout the rest of the record by various birudas epithets, of which the most frequent and evidently the most highly prized one is Nalambaḷa Antaka, "the Death of the family of the Nalambas," — with reference to his successes age the Pallavas of the Nalambaḷaṇḍa thirty-two-thousand province. Lines 110 to 114, at any rate the date after his death; and they tell us that, a year after his completion of the care conquering which is the subject of the earlier part of the record, he ascended, and died in practice of religion, at the rest of a Jain teacher named Ajitāsaṇa, at Bāhīkāpur in Dhārwar district; — starving himself to death, like so many others whose epitaphs at Śravāṇa-Belgoḷa, by a three-days fast. And it seems plain, in fact, that, like various other records at Śravāṇa-Belgoḷa, the whole of this inscription is an epitaph, — not a contemporary record engraved while he was still alive. The record is not dated; but it may be p

in A.D. 975, as an inscription at Mālāḡāṇi shows that Mārāsimha II. either died or abdicated in or shortly before June-July, A.D. 974. The contents of it are noticed in detail on 169 ff. below.

I have given, elsewhere, a full exposition of the spurious nature of certain copper-plate grants which purport to present an unbroken genealogical list of the Western Gaṅgas going back to the second century A.D. And I have shown how utterly unreliable, for purposes of a history, are those grants and a Tamil chronicle, called Koṅguṭaṇḍa-Bāḷīkāḷ, which purport to furnish information of the same kind. The results of the inquiry on that occasion were the earliest authentic Western Gaṅga names are those of Śrīpruṣa-Muttarasa, who, upon more precise discoveries, was to be placed somewhere in the period A.D. 750 to 850; Śrīvāma, who was to be placed either immediately before or immediately after Śrīp Muttarasa; and that the alleged genealogy was invented in the ninth or tenth century when all the great families of Southern India were beginning to look up their own belongings and devise more or less fabulous pedigrees. Since the time when I wrote, new records on stone have been brought to notice, and a critical version has been published of the copper-plate grant which was already known but was not satisfactorily available for use of these new materials, militating in no way with the conclusions at which I arrived, enable now to put together a genealogical and successional list of the Western Gaṅgas of T (see page 153), and to make a first serious attempt to determine the real history and logy of the family.

1 For a description of the satīkhaṇḍa or vow of starving to death, see Mr. Rice’s Journal. at Srawa. B. p. 15 ff. He has pointed out (ibid. p. 17) that, among the various instances of it mentioned in the record there is one of even so late a date as A.D. 1609 (No. 72). The process sometimes lasted for three months: But it was accomplished in three days in the case of Mallathia (above, Vol. Ill. p. 207, verse 72).

2 See page 158 below, and note 6.

3 Above, Vol. III. pp. 158 to 176.

4 The numbers before some of the names indicate the members of the family who actually ruled; or ruled, over the Gaṅgavāṇḍa province, and the order in which the succession went. When the exact order between two consecutive individuals is not established, dots are used instead of lines.
The Western Gaṅgas of Tālakāḍā.

(1) Śivamāra I.
(About A.D. 755 to 765)

(2) Prathivī-Koṅguṇi-
Śrīpuṇṇa-Muttarasa.
(About A.D. 765 to 805)

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

Aparājita-Prathivipati I.
(A contemporary of Amoghaśarva I.
in the period A.D. 814-15 to 877-79)

Mārasimha I.

Hastimala-Prathivipati II.
(A contemporary of Parāntaka I.
in the period A.D. 900 to 940)

(4) Nāṁmāga-Koṅguṇivarman-
Permanadī-Ranavikrama.
(About A.D. 810 to 840)

(5) Satyavākya-Koṅguṇivarman-
Permanadī-Rājamalla.
(A.D. 870-71)

(6) Satyavākya-Koṅguṇivarman-
Permanadī-Bōṭuga I.
(A.D. 870-71 and 891-92)

(7) Nītimāga-Koṅguṇivarman-
Permanadī-Egradappa.
(A.D. 893-94 and 909-10)

(8) Rāchamalla I.

(9) Satyavākya-Koṅguṇivarman-
Permanadī-Bōṭuga II.
(A.D. 940 and 960-60)

By Rāvaka.

Maruladēva;
married Bijabbe.

(10) Rachoha-Gaṅga.

By KalabhārDatek.

(11) Satyavākya-Koṅguṇivarman-
Permanadī-Mārasimha II.
(A.D. 960 to 974)

(12) Satyavākya-Koṅguṇivarman-
Panchaladēva.
(A.D. 975)

(13) Satyavākya-Koṅguṇivarman-
Permanadī-Rāchamalla II.
(A.D. 978 and 984)
The earliest authentic Western Gaṅga name is that of Śivamāra I. His existence is proved by an inscription at Vallimalai in the North Arcot district, about eight miles east of its capital town of Kōlūr, which enunciates four generations—Śivamāra I, son, Śīpurmahā; Śīpurmahā’s son, Bhagavikrama; and Bhagavikrama’s son Rājamallia and says that Rājamalla, having seen the hill on which the record is, took possession of and founded a Jain temple there in token of having done so. The record, indeed, does tell us that these persons were Gaṅgas. But their names fit in so exactly with the statements in the spurious grants and in certain unquestionable records in the Western Gaṅgas terri
tory itself which will be mentioned further on, that no hesitation need be felt about identifying them as Western Gaṅgas of Tājākudi.

There are records in Mysore, which may be ascribed to Śivamāra I. One is a stone inscrip
tion at Dēbūr, which mentions him as simply Śivamāra, without any regal title of kind, but uses a technical expression which stamps him as holding a rank and auth
correspondingly greater than those of any mere local governor. And others are stone inscrip
tions at Rāmpura and Mūḍ̣aḷāḷi, which mention the Kūṇgūr king (avant) Śivamāra,

1 Above, Vol. IV. p. 160, A.—In the Postal Directory of the Madras Circle, the name of the place is as “Vallimalai.”

2 The spurious grants describe Śīpurmahā (whose proper name, Muttamar, they do not give) sometimes as the grandson (always mentioning the Śivārāma course), of Śivamāra I; to Śīpurmahā the two sons, Śivamāra II. and Nāgasūkha; and they represent Rājamallia as the son of Vījakasā; (see the above, Vol. III. pp. 164, 177); and curiously enough, it is the pretended earlier records, from Śīpurmahā, Nāgasu and Mūḍ̣aḷāḷi (for the last, see page 160 below, note 7), which wrongly represent Śivamāra I. as the grand of Śīpurmahā, while the Śūddi grant, purporting to be written nearly a century and a half after the Māṇḍī correctly speaks of the two persons as father and son.—This shows how variable the record from Vallimalai is finally of one step in the Kūṇgūr pedigree, viz. the step which some of the spurious grants place between Śiv I. and Muttamar (see also page 116 below, note 8).

3 Mr. Rice’s Epigraphia Carnatica, Vol. III, Ns. 26.—Mr. Rice has precluded us to think this record written in Māṇḍī. This record mentions a person named Bhagavikrama. With this person Mr. Rice identifies the Śivamāra mentioned in the inscription of Mudur (Bibl. M. 68), and the name of Śivamāra II. and the style of the inscription at Mūḍ̣aḷāḷi (Bibl. N. 122), and the Eegun-Voometi of a spurious record at Gaṅgavādi (Ibid. Ns. 190, with a lithograph) purports to be dated Śivatama 111. He thus refutes the Mudur and Mūḍ̣aḷāḷi records, as well as Dēbūr, to the time of Śivamāra II. And he alters the date of the Gaṅgavādi inscription from Ś. S. 111 to 111, so as to bring the record on to A.D. 729-900—sufficiently near to the period of Śivamāra II. The Gaṅgavādi inscription, however, has the later circumflex of the ē, in rēgāyem, Line 10, and hēḷē, Line 11; these cannot be placed before A.D. 804 (see page 165 below, note 8); and the generally style of the characters suggest a period at least a century later than even that time.

4 The expression in question is prīṇīt-rēgāyem-geyaṁ, or geyaṁ, “to reign over the earth.” It is proper
tional expression of paramount sovereignty (see the second edition of my Dinasties of the Nāgaraja District: Gallatin of the Bombay Presidency, Vol. I. Part II. p. 428, note 8); but the same way in which it is applied, has always been determined by the context and general surroundings. The Western Gaṅgas of
were not paramount sovereigns, except occasionally. They belonged to the class of great feudatories, who were more or less independent in their own hereditary territories, and whose position is always very recognizable, if the records are studied attentively, from the various technical titles and expressions the carefully used or abstained from. The Silakarasi of Kaniśc, and the great feudatory titles of some other people use the expression vaṅgii-viṅgii-viṅgii-viṅgii-viṅgii-viṅgii-kriya, i.e., in vāṁgi, vāṁgi-viṅgii-viṅgii-viṅgii-viṅgii-kriya. The expression properly used by the Western Gaṅgas, in their own province, was prīṇīt-rēgāyem-geyaṁ. It will be found in almost all of their records which exist in their own territorial territories: to the contrary it I at present, only rēgāyem uttār-dātārana sāhābā-sa vāṁgii-viṅgii-viṅgii-kriya. The Kūṇgūr inscriptions of the time of Śivayappa, and the use of the partly subordinate expression ēta, to go the cases of Śivayappa in the Nāgarā inscription, and of Rājākula in the Abhā inscription. On the other proper expression to denote their position and authority outside their own province of Gaṅgavādi, was devi
ded this duty used in the case of Manivāhinī II. in the inscriptions at Adangalāḷi, Guṇḍar, and Hobbālī, in the case of Faṭagālaṇḍālā in the inscription at Māṇḍūm. The Rāmpura inscription, again, has been assigned by Mr. Śivamāra II. But the use of the title ēta is a strong indication that the records are to be ascribed to Śivamāra. Muttamar because eventually a Māṇḍūmāḷāḷi and Paramāḷāḷi, in the amplified form.
use the same technical expression of high position. These three records are not dated in any ort. And there is nothing in the contents of them to enable us to establish any synchronisms, and so to assign an exact date to them. But the characters of the Dibir inscription are attributable to any time within about fifty years on either side of A.D. 800. The period of the record will be determined more closely further on. 1

The authentic existence of the second of the four persons mentioned in the Vajjimana inscription, viz. Sāripurusha, had already been established by some undeniable genuine stone records at Talakāda, Sāvara, and Sivapattana, in Mysore. The Tajakāda inscription, which is dated in his first year 2 and the inscription at Sāvara, give him the full style of "the Maharāja Vijayavardhana-Kottamāna-Sāripurusha," while, of the Sivapattana inscriptions, one styles him "the Maharāja Śāripurusha," and the other, which is dated in his twentieth year, perhaps the twenty-sixth, 3 calls him "the Kottamāna Mahārāja Śāripurusha." Evidently, Kottarasa was his name, and Śāripurusha, "husband of Fortune," was a biruda. Like the records of Śāivamāna I., these records of Kottarasa, and also those which will be mentioned further on, are not dated in any ort; and they do not contain anything by means of which synchronisms can at present be established. But they are, similarly, to be referred, on paleographic grounds, to the period A.D. 750 to 850, or thereabouts. And one particularly instinctive character, the old square form of the letter b, 4

Mahārāja Vijayavardhana (regarding which, see page 16, below, note 2), the use of the title of these two titles was continued by all his descendants from Nāgarākrama onwards; and it does not seem likely that his son Śivamāna II. would revert to the simple designation agra. Another inscription at Muddalāli (No. 126) is probably also of the time of Śivamāna I.; but the name of the prince is illegible. 5

1 I write on the authority of an ink-impression, which Mr. Rice kindly sent for my inspection. I have not had the means of comparing the Śāivarama and Muddalāli records in the same way.

2 The Parṇava Hajjagore grant (Ep. Cora. Vol. III., II. 113, with a lithograph) cites a date in the month Jayesīgha (May-June), Saka-Śaṃvat 635, expired, falling in A.D. 715, as being in the thirty-fourth year of Śivamāna I., and so would place the commencement of his rule in A.D. 679-80. This latter date is altogether too early. And it is not likely that the record has even hit off a true date for him in A.D. 715. The Nāgarākrama grant would place the commencement of the rule of his successor Śāripurusha (Kottarasa) in A.D. 727-28 (see page 16 below, note 2); and this, with the Hajjagore grant, would give Śivamāna I. a rule of forty-eight years, immediately before a rule of seventy-eight years by his son!


5 Here I write on the authority of photographs which Mr. Rice kindly sent me,—one from Sāvara, and two from Sivapattana.

6 Prathama-acīga-sambhatacāra Kārttīka pūrve-ānta; lines 3, 4.

7 The words ahīja-śeṣa-varṇa-sūkṣma are quite clear, in line 2. I conjecture that what follows them stands for śambhatacāra. But the passage (and, in fact, the whole of the remainder of this record) has been so spoilt in painting the stone for photography, that it is a matter of conjecture only. Since writing this note, I have found an indication that Mr. Rice would take the record to be dated in the twenty-eighth year (Ind. Ant. Vol. XIII. p. 168). The akṣara bhājana-cāra, however, seems insufficient for the space and for the marks shown in the photograph.—This practice of painting inscriptions by hand for photography cannot be too strongly condemned: it presents the record as they appear to the eye of the person who paints them, and not as they really are; it introduces mistakes, or at least doubt, in even the clearest passages,—for instance, the lithograph of the Tajakāda inscription of Muddalāli shows in the words tōkēbhājana, line 9, an anuvātra in the second syllable which one cannot believe to be in the original, and the word Kādādār or Kādādur in one of the Śivapattana inscriptions, contrasted with what reads at first sight as Kādāmbur or Kādāmbar in the other record at the same place (see page 161 below, note 1); is another case in point; it often results, as in the date of this Śivapattana inscription, and in fact throughout the record, in the creation of arbitrary and fantastic signs which render whole passages quite unintelligible; and, in short, it prevents altogether the purely mechanical reproduction which is absolutely necessary for the satisfactory and critical study of the records.

8 It occurs in the Tajakāda inscription (see the lithograph) in the words sambhatacāra (line 4) and tōkēbhājana (line 9).—For the importance of the old or square and later or cursive forms of bh and b, as a help in fixing the dates of records of the period with which we are dealing, see above, Vol. III. pp. 162, 163. Records containing the cursive forms of these two letters, cannot be placed before A.D. 804. The square forms continued in use up to A.D. 826. But the cursive forms,—the introduction of which, into epigraphic records, seems to be connected with the encouragement that was given to the Jainas and their literature in the time of the Rājatikāra king.
proves that at any rate they cannot have been engraved much, if at all, after A.D. 850; while the general palaeographic standard of the Telakad inscription points distinctly to a time somewhat earlier than A.D. 800, as the date of the preparation of that record. It is, therefore, not impossible that the person or persons who fabricated the spurious Hosur and Nāgamaṅgala grants, had available, or hit off, true dates for him, in A.D. 782 and 776-77, or at any rate in the latter year. But it is not possible that, in A.D. 779-77, he had already been ruling for fifty years, as is claimed by the Nāgamaṅgala grant, for the synchronisms which are established for some of his descendants, in both lines, show plainly that the long life and rule, which he undoubtedly enjoyed, were made out by continuing into the ninth century A.D. The approximate limits for him will be indicated below.

There are other records of Śrīpurusha-Muttarasa in Mysore, at Dēvalāpura, Varana, Purigali, Hemmige, Banāṭ, and Hōjālsavādī. The first four of them belong to the earlier part of his career: for, the Purigali record styles him “the Mahārāja Śrīpurusha,” as also, apparently, does the Dēvalāpura stone; the Varana record calls him “the Kōṅgaṁ Mahārāja Śrīpurusha;” the Hemmige record describes him as “Pritihiti-Kongari-Muttarasa,” without any title; and the Banāṭ record probably styles him “Pṛithu[ri]-Kōṅgaṁ-Muttarasa-Sṛṅgāpurashu,” again without any title. All of the records which contain such a reference at all, use the same technical expression of high position and authority which is used in the case of Śivamāra I. And the Hōjālsavādī inscription marks an epoch in his career, by also giving him the paramount titles; it styles him “the Kōṅgaṁ Mahārājaḍhāmāraja and Paramēśvara Śrīpurusha.”

As far, therefore, as individual names go, the authentic history of the Western Gaṅga of Telakad starts with these two persons, Śivamāra I. and his son Śrīpurusha Muttarasa. Records giving names for earlier times may, of course, be obtained hereafter; for

Andhravasas (A.D. 814-15 to 877-8), were then in use, and are found in a record of A.D. 866. And record of much about the same date shows both the forms of S, mixed (loc. cit. p. 163, note 1).—The old or square form of the S occurs in also one of the Siravatya records of Muttarasa, in the word Kadābhir, line 5; and does less also in the same word in line 3 of the other Siravatya record, where, however, the true appearance of the original has been much spoilt by painting the stone for photography. I do not find a S of either form in the Siraw record. And none of the four records appears to include a K. My attention has been drawn to the fact that the K occurs appears in the lithograph, at the end of line 12 of the Harthar grant of Vinyākāyasa of A.D. 6 (Ind. Ant. Vol. VII. p. 500). An inspection, however, of the photograph, which is given with the lithograph P. S. and O. C. Insers. No. 17, will show that this is only due to an injudicious touching up by hand of damaged.epigraph K; this was done at a time when it was thought more important to publish clear and easily legible lithographs, than to produce absolutely mechanical and faithful facsimiles which an unpractised eye might find difficult to deal with.

1 Just a possible true year may have been available, or was hit off, for Bāttara II., in the spurious S grant (see page 157 below, note 3) which refers itself to his time. But calculations show that the details cited in the Hoḍr and Śāli grants are not correct for the years that are quoted; and this detracts a good deal from any value that might be attributable to them.

2 This would place the commencement of his rule in A.D. 727-28. And, as the spurious Surabhidhara grant (see page 150 below, note 7), which cites the Sarvajī saṃsādavara, Stac-Sahabts 392 (expiated), K. 897-808, as the third year of Śivamāra II., would thus place the commencement of the rule of Śivamāra II. A.D. 856-809, this would give Muttarasa a total rule of seventy-eight years.

3 Ep. Carn. Vol. III. My. 25, 55; ML. 87; TV. 58, 118; NJ. 23. He is apparently also mentioned as Śāpurusha in an inscription at Belavatī (Ibid. My. 6), and as Muttarasa in another inscription from which Mr. Bisco has inferred (Ibid. Intro. page 3) that Banāṭ was birth-places. This Banāṭ Inscription mentions also the name of Šrīpuruṣa, and therefore seems to be, by Muttarasa’s own time, about a century later.

4 Pritihiti-Kongari-Muttarasa; or Kongari, see page 154 above, note 4.

5 Mr. Bisco (Sta. Carn. Vol. III. Intro. pp. 8, 7) has placed between them a Māruṣintha I., who identifies with the alleged and unnamed son of the first Śivamāra and father of Śāpuruṣa-Muttarasa, is mentioned in some of the spurious grants (see page 154 above, note 2), quoting “the Salem grants” authority for doing so. But there is no foundation in fact, of any kind, for this. The alleged gener between Śivamāra I. and Śāpuruṣa-Muttarasa has now been disposed of by the Vījḍanali record (page 154 ab
that the Western Ganges were a people of importance and power at least a couple of centuries before the time of Sivamâra I., is shown by the fact that the Kedanga king Mîrgesâvarman claims to have defeated them. 1 But it is not at all probable that they will give a connected genealogy: the plainly imaginary nature of some of the names which the spurious grants place before that of Sivamâra I., is a strong indication that materials for compiling a genuine earlier pedigree were not available even then; and the most that we may expect, is, a few detached notices. 2 All that we know as yet about the Ganges during the centuries immediately following the time when Mîrgesâvarman was in conflict with them, is, that they were conquered by the Western Chalukya king Kritivarman I. in the period A.D. 567-68 to 597-98, 3 and again by his son Pulikâsin II. about A.D. 608, 4 and that the Haritara grant of Pulikâsin’s grandson Vînavâditya dated in A.D. 694, speaks of them as hereditary servants of the Western Chalukya kings. 5 And it is plain that they first came prominently to the front on the downfall of the Western Chalukya dynasty. Even then, they did not immediately assert the independence which, undoubtedly, they subsequently enjoyed for a while. That they felt their way gradually to the latter step, is shown by the facts that Sivamâra I., while adopting a technical expression indicative of considerable power, used simply the title of arasa, “king,” and that Mûrtaresâ, though making an advance on this, did not at first assume any higher designation than that of Mahâraja, and developed into a Mahârâjâdhiraja and Paramârâjâra, as he figures in the Holâlavâdi record, only at some later time. Now, the last Western Chalukya king, Kritivarman II., lost the northern and central portions of his dominions to the Râstrakutâs, under Dantidurga, before A.D. 754. He was still in possession of the southern territory up to A.D. 757. But shortly after that time he was completely overthrown by Dantidurga’s successor, Krishna I.,—say, about A.D. 760. And the same period saw the extinction of another great dynasty of Southern India,—that of the original Pallava of Conjeeveram, who also, through the possessions that they held in the NaGRAMâvâdi province, must have had much more, though not so directly as the Western Chalukyas, with the Ganges of Tâlkudd. The last great Pallava king known to us,—and, unquestionably, the last representative of his line,—was Pallavamalla-Nandivâman, Nancipâtivâman, or Nancipâtârâkâ, son of Hînayânam. 6 He was a contemporary of the Western Chalukya king Vikramâditya II., at some time in the period A.D. 732-34 to 740-47. And we have records dated in his twenty-first, twenty-second, and fiftieth years. 7 Now, he succeeded to the Pallava throne after a distant kinsman, Paramâcârasivâvarman II.; 8 the latter was preceded by his father, Narasimhavarman II.; and Narasimhavarman was preceded by his father, Paramâcârasiva-varman I., who was contemporaneous at some time in the period A.D. 655 to 680 with Vikramâditya I.,

And the person whom Mr. Rice thus misplaces,—through a mistake which is to be attributed to the imperfect original rendering of the Udayâdirâm grant of Hâtimâvâlî-Pritikârâjâ in Mr. Fourâs’s Manual of the Salem District, Vol. II. p. 308 f.,—is Mârasthâma I., grandson of the second Sivamâra (see page 162 below).

1 Ind. Ant. Vol. VI. p. 28; for “the family of Tângagaṅga,” read “the lofty family of the Ganges.”

2 This much, at any rate, is certain,—as I have already said (above, Vol. III. p. 175.)—that nothing will ever be obtained to authenticate such dates as those of A.D. 546 and 650 which two of the spurious grants purport to give for Harivarman and Aribha-Kâguni, unless it proves in some way or other the genealogy that is asserted by the grants; and, on the other hand, If the genealogy asserted by the grants (or anything like a real basis from which it can have been constructed) is ever authenticated, then the dates will be upset, in favour of much later ones. The genealogy and the dates cannot possibly stand together.—It is not likely, however, that there is any real ancient fact for either the asserted genealogy or these two dates; see the Postscript, page 172 below.


4 Id. Vol. VIII. p. 244.

5 See Dr. Hultzsch’s South-Ind. Insocr. Vol. II. p. 342 f.

6 They are, respectively, the Udayâdirâm grant (South-Ind. Insocr. Vol. II. p. 361); the Kâlâkâdi grant (ibid. p. 342); and an inscription at the Pahlâmâvârâmâldi hill (above, Vol. IV. p. 188 a). In respect of the last of them, we must understand that it is dated in the fiftieth year in which he was still reigning; not in simply the fiftieth year from the commencement of his reign, cited at a time when he himself was dead,—a rendering, suggested as possible by the editor of the record, for which there is no substantial authority.

7 And there was, perhaps, also a short intermediate reign, of Mahâcârasivâvarman III.
the great-grandfather of Vikramādiya II. In such circumstances, it is not at all probable that Pallavamalla-Nandivarman can have completed the fiftieth year of his reign between A.D. 703 and 747. It is much more likely that his reign did not even commence till A.D. 715 or later. And fifty years from that point would bring him on to just the time to which we may refer Śivamāra I. and Mutavarasa. The spurious Maṇḍe grant, indeed, would carry him on to even later times: it says, speaking of Śivamāra II., that "his forehead was adorned by a fillet (of royalty) placed there with their own hands, when they performed (his) anointment to the sovereignty, by the two ornaments of the Rāṣṭraṅgāja and Pallava lineages named Gōvindarāja and Nandivarman, who were already anointed on (their own) foreheads." Gōvindarāja seems to be the Rāṣṭraṅgāja king Gōvinda III., whose reign began about A.D. 788-89 and ended in A.D. 814-15: Śivamāra II. was undoubtedly contemporaneous with him towards the end of his reign; and we shall find reasons, further on, for believing that he did assist or recognize the succession of Śivamāra II. to the leadership of the Gaṅgas. Nandivarman must be Pallavamalla-Nandivarman, son of Hiranyavarman. He cannot have had anything to do with Śivamāra II. at so late a time as the date of his succession on the death of Mutavarasa. And it seems that, mixed up with a real act of Gōvinda III. towards the second Śivamāra, the Maṇḍe grant has preserved an anachronistic reminiscence of a real act o Pallavamalla-Nandivarman towards the first Śivamāra; i.e., that, on the downfall of the Western Chalukyas, he formally recognised Śivamāra I. and crowned him as the chief, more or less feudatory, of a powerful tribe on the borders of his own outlying province of Nalatikā. The date of A.D. 760, mentioned above as the closely approximate time of the complete extinction of the Western Chalukya power, is within the period to which Śivamāra I. is to be referred, as within the time to which the reign of Pallavamalla-Nandivarman may be carried on. And we shall probably be very near the truth, if we take A.D. 755 as the initial date of the succession of Śivamāra I. to the leadership of the Western Gaṅgas, and A.D. 760 as the time when he was recognised by Pallavamalla-Nandivarman. We may then place the accession of Mutavarasa about five years later, in A.D. 765; and, as there are indications, as above mentioned, that he had a long rule, and as we have a record which is actually dated perhaps his twenty-ninth year, we may assume that he ruled for about forty years, to A.D. 800. As the record which seems to be dated in his twenty-ninth year still gives him, like the earlier ones, the title of Mahārāja, it would appear that it was in the last years of his time that he threw off all semblance of vassalage and assumed the paramas titles; till then, he must have been more or less feudatory, at first to Pallavamalla Nandivarman, and then to a kinsman of his own, Vijaya-Narsimhavarman, who, as shall see just below, succeeded to the Pallava throne after Pallavamalla-Nandivarman.4

1 For this record, see page 150 below, note 7.
2 The original, which I am able to quote from photographs which Mr. Rice kindly sent me, runs—(plate in line 10 ft.)—B(a)ḥgavata-Pallava-śivamāra-Nandivarman, abhidhākktā somanvamśīḥ abhidhākkhyāḥ śivamāra-Nandivarman, abhidhākkhyāḥ śivamāra-Nandivarman. Obviously, we might divide the compound, labdha-gratī, and write "the hereditary Gaṅga" fillet (of royalty) on his forehead was adorned by (other) fillets placed there on their own hands," etc.; this, however, does not seem so satisfactory a rendering.
3 It might, perhaps, be said that he is the later Nandivarman, also called Vijaya-Nandi-Vikramavat, son of Danivarman (see page 150 below). But this does not seem at all probable. And, if it were so, an anachro in the other direction would be involved: for, Nandivarman, the son of Danivarman, cannot be placed as our A.D. 707, which is the pretended date of the Maṇḍe grant; he cannot be placed before A.D. 804, 4 is the date that we have for Danivarman.
4 The Hunscha inscription of A.D. 1077-78—(see Mr. Ricker's Annual Report for the year ending 31st May, 1887)—this record contains a great deal of mythical matter, relating to the Śūtraka family as well as Western Gaṅgas, and is, of course, of no more value than the spurious copper-plate grants in respect of early history which it pretends to quote)—asserts that Śripurusha-Mutavarasa was the first of the Wi
We shall revert presently to the descendants of Śripurusha-Mattaraṇa. Meanwhile, we may conveniently notice here another branch of the Western Gaṅga family, which succeeded to the Pallava dominions.

Two circula or monumental tablets at Āmbūr in the North Arcot district, 1— which commemorate the death in battle of two heroes, followers of a certain Pandi-Guṇaviṇa—on an occasion when the army of the Nālamba, i.e. the Pallava prince of Nālamba-dhāru, attacked the village for a cattle-raid,—cite the twenty-sixth year of a king named Vijaya-Nripatunagā-Vikramavarman. There are other inscriptions of the same king in the Tānju and Trichinopoly districts. 2 And on palaeographic grounds, as well as for reasons connected with the history of that part of the country, it is necessary, Dr. Hultzsch tells us, to place the reign of this Vijaya-Nripatunagā-Vikramavarman before that of the Chōḷa king Parantaka I. (about A.D. 900 to 940). There are also two copper-plate grants of the same king, one of which, obtained at Bāhīr near Pondicherry, and dated in his eighth year, names his immediate ancestors and gives the pedigree that he claimed. That pedigree is, first, the Purānic genealogy of the Pallavas, from the god Brahma to the eponymous Pallava, the alleged founder of the family. From his family, the grant says, there were born Varanata, "Koṅkanika," and "other kings." When they had passed away, a certain Dantivarman became king. His son was Nandivarman, whose wife was Śaṅkhā, of the Rāṣṭrakūṭa family. And their son was Nripatunagādeva, or Vijaya-Nripatunagāvarman as he is called in the Tamil portion of the grant,—i.e. the Vijaya-Nripatunagā-Vikramavarman of the stone records at Āmbūr and elsewhere. Now, the seal of the other grant of Vijaya-Nripatunagā-Vikramavarman bears the bull-crest of the Pallavas,—in due accordance with the descent that is put forward for him. But we may safely adopt Dr. Hultzsch’s suggestions, that the name of "Koṅkanika" is a reminiscence of the "Koṅkana" who is represented as the original ancestor of the Western Gaṅgas in the Udayeśvarman grant of Hastimallā-Prithivipati II., 4 and who is, of course, the mythical Koṅguūrivarman whom the spurious grants from Mysore claim as the founder of the Western Gaṅga family; and that consequently, in spite of the Pallava pedigree, a connection with the Western Gaṅgas was claimed by Vijaya-Nripatunagā-Vikramavarman. And we may also safely follow Dr. Hultzsch in his identification of Dantivarman with the Dantigā, king of Kāḷaḥī, whom the Rāṣṭrakūṭa king Goviṇḍa III. subdued and levied tribute from in A.D. 804, 5 and in his inference that the Rāṣṭrakūṭa princess Śaṅkhā, wife of Nandivarman, was a daughter of Goviṇḍa’s son and successor Nripatunagā-Amoghavarsa I. (A.D. 814-18 to 877-78), after whom her son must have been partly named.

There are also, we are told by Dr. Hultzsch, 6 various stone records, not yet published, which may be attributed with some probability to Dantivarman and Nandivarman: there is a record of Dantivarman in the Vaiṅkūṭha-Perrum temple at Conjeeveram, 7 and there are inscriptions at the Vīrīṉchiperur temple in the North Arcot district, and at Śaṅdappēr, near Vēḻūr in the same districts, 8 dated in the ninth, forty-seventh, and fifty-second years of a Vijaya-Nandi-Vikramavarman who may be identified with Nandivarman, son of Gaṅgas to assume the designation of Purnamaṇi, and that he took it from a Pallava king of Kāḷaḥī, on defeating him. We have already seen that it was Mattaraṇa who first assumed the paramount titles. And so, though his records have not yet disclosed the use of the designation Purnamaṇi by him, the fragmentary record possibly preserved, in the above assertion, a real historical link, mixed up in the usual mythical matter in which it follows more or less the spurious grants. The said king of Kāḷaḥī, defeated by him, would be his kinman Vijaya-Nasattihavarman,—defeated when he threw off the yoke of vassalage.

Dantivarman. And at Ukkal in the North Arcot district there are inscriptions giving the name of a Kampa-varman, or more fully Vijaya-Kampa-Vikramavarman, who may have belonged to the same family with Vijaya-Nripatunga-Vikramavarman and his ancestors.

But, of more importance for present purposes, is the fact that, at Kil-Muttagur in the North Arcot district, there is an inscription, dated in the eighteenth year of a king Vijaya-Narasinhavarman, which shows, in the sculptures below it, the Western Gaṅga emblems of the elephant and the goose or swan,—the emblems being connected with Vijaya-Narasinhavarman himself by the fact that he was, evidently, the maker of the grant that is registered in the record. The name of this person is, characteristically, a Pallava name: but the emblems mark him as a Western Gaṅga; and he has been appropriately described by Dr. Hultsch as "a Pallava by name, but Western Gaṅga by descent." Now, the alphabet of this record at Kil-Muttagur is more archaic than that of the Āmbrū inscriptions; and Vijaya-Narasinhavarman must, therefore, be placed at any rate before Vijaya-Nripatunga-Vikramavarman. That he was connected with Vijaya-Nripatunga-Vikramavarman, and also with Vijaya-Kampa-Vikramavarman, is plainly indicated by the use of the prefix kē, "king," in all three cases, and of the word vijaya, in the Tamiḻ form viṭṭaṇga, as part of the proper names: and it appears that one of the grants of Vijaya-Nripatunga-Vikramavarman actually places a Narasinhā in the genealogy, before Dantivarman. Whether Kampa-varman came before Narasinhavarman, or after him, is not yet known. But the retention of the Western Gaṅga emblems by Narasinhavarman refers him to a period when members of this branch of the Gaṅga family had not fully turned themselves into Pallavas. And it seems probable that he was the one who secured the succession to the Pallava dominions. If so, as he must have done it on the death of Pallavamalla-Nandivarman, son of Hiranyavarman, we may place his initial date somewhere about A.D. 760 to 770. He was eventually followed by Dantivarman, Nandivarman or Vijaya-Nandi-Vikramavarman, and Vijaya-Nripatunga-Vikramavarman. And one or other of them, or perhaps Vijaya-Kampa-Vikramavarman, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas,—thus converting himself into a Pallava, just as the Eastern Chāluṅgas became Chōlas in the time of Kulottunga-Chōḷadēva I. The exact connection of Vijaya-Narasinhavarman with Śivamāra I. remains to be discovered.

We revert now to the descendants of Śripurusha-Muttaras. The spurious Śādi grant gives the name of Śivamāra II., as his eldest son; and the spurious grants from Surādhūnpura and Mānṇa purport to be records of this person himself. Now, one of the

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1 See above Vol. IV, p. 182, note 4.—Two of these inscriptions are at Ukkal, in the Arcot taluk; and one of them is dated in his tenth year, and the other in his fifteenth year: these two records mention him as Kampa-varman. An inscription at Dēhi, near Mānasṭhā in the same taluk, gives his name in the fuller form of Vijaya-Kampa-Vikramavarman. I am able to quote these details through Dr. Hultsch's kindness in sending me advanced proofs of some pages of his South-Ind. Imcra, Vol. III.

2 Ibid., p. 177; see also p. 182.

3 See Mr. Sewell's Data of Antiquities, Madras, Vol. II, p. 30; this is the grant in the office of the Collector of North Arocs,—not the Bāḥrān grant quoted in the text above.

4 See page 158 above.


6 This grant (for which, see page 167 below, note 2) would give him the second name of Saigotra; so, also, the Hunāika inscription of A.D. 1077-78 (see page 158 above, note 4). He is evidently the Saigotra Śivamāra, an alleged feudatory of a king Anṇaḍhavara, for whom a record of about the eleventh century A.D., at Kāḷāhūr in the Belgaum District (Ind. Ant. Vol. XVIII, p. 309), purports to furnish a date in A.D. 306, 314, or 339 (the details of the date are so imperfect that the exact year which is intended cannot be determined).

7 These grants are mentioned by Mr. Rice in his Ep. Cora, Vol. III. Istrod, p. 3. The Surādhūnpura grant is not yet available in detail. But I am able to quote the Mānṇa grant from photographs which Mr. Rice was kind enough to send me.—It appears that the Surādhūnpura grant cites the Sarāvāt’schātra, Saka-Sumrā 728 (expired), A.D. 807-808, as the third year of Śivamāra II., and thus would place the commencement of his rule in A.D. 306-308.—The Mānṇa grant, however, taking the genealogy as far as
Sīvaratāpā inscription makes mention of a Śivamāra who was governing the village of Kadabur or Kṣaṭbūr, which may be identified either with the modern ‘Kadamburu’ in the Gundupālēśṭalika of the Mysore district, or with Kāṣṭība in the Gubiṭalika of the Tumkur district,—in the time of Śrīpurusha-Muttarasa, and in, perhaps, his twentieth year. There is nothing in this record to establish any relationship between this Śivamāra and Muttarasa. But we may take it as tolerably certain that he was a son of Śrīpurusha-Muttarasa, as stated in the spurious grants, and that we have here another authentic name, that of Śivamāra II. We have already noticed the fact that the spurious Māṇḍrā grant speaks of a fillet of sovereignty being placed on his head by the Rāṣṭrakūṭa king Gōvinda III. (from about A.D. 783-84 to A.D. 814-15). Spurious as the record is, there is nothing impossible in the truth of the statement; especially if it is taken in connection with certain statements in the records of Gōvinda III himself, which tell us that he released from long captivity, and sent back to his own country, one of the Gāṅgas, who had been imprisoned by his father Dhrurva. The Rāṣṭrakūṭa records, indeed, do not disclose the name of the Gāṅga who was thus treated. But the clue to his identity is furnished by the spurious Māṇḍrā grant, which asserts that Śivamāra II made himself famous by being victorious against the armies of the Rāṣṭrakūṭas, the Chāḷukyas, and the Hāluyas (i.e. the Kāḷachuris), when they were encamped at a village named Māḍukunḍur, and that he defeated the1102 countiers cavalry of Dhrurva which had overrun the whole earth. Śivamāra II may very well have been entrusted with the command in some war between his father and Dhrurva. And we may suppose that, during the campaign, he was eventually defeated, captured, and imprisoned by Dhrurva, and that, on Muttarasa’s death, he was liberated by Gōvinda III, in order to succeed to the leadership of the Gāṅgas, on which occasion the Rāṣṭrakūṭa king would very likely crown him,—as the spurious Māṇḍrā grant asserts,—with some feodatory crown. This event may be placed somewhere about A.D. 805. The same passage in the Rāṣṭrakūṭa records tell us that, after no long time, Gōvinda III found it necessary to re-conquer the Gāṅgas, who through excess of pride stood in opposition to him, and to put him in fetters

Śivamāra II, son of Śrīpurusha, then tells us that Śivamāra’s son was Māruṣikha; it then proceeds to record a grant that was made to a Jain temple at Māṇḍupura with the permission of this Māruṣikha, who, having attained the position of Vīṣṇuddata, was administering the whole of the Gāṅga mandala; and then, after specifying the boundaries of the grant, it gives the date, in the month Ashadhā (June-July), S. 8, 719 (expired), falling in A.D. 727. It would thus establish for Śivamāra II a date, when he either was ruling or else had ruled and passed away, eight years before the commencement of his rule according to the Somadeśanuṣka prashānas. A Māruṣikha, son of Śivamāra II, is not mentioned in any other record that has yet come to notice. And the person who is introduced in the Māṇḍrā grant seems to be the Māruṣikha I. of the Uḍānditram grant,—in reality the grandson of Śivamāra II.

In this record, the third akāra of this name appears at first sight to be a badly formed word; but this must be attributed to the original being spilt in painting the stone for photography. A piece which is undoubtedly the same, is mentioned in the other Śivaratāpā inscription; there, the third akāra is nothing but 9, and, unless we assume that the painting of the stone has produced the obliteration of an amanendra over the second akāra, the name is distinctly either Kṣaṭbūr, with the dental d, or Kṣaṭbūr, with the lingual g.

2 See page 156 above, note 7.


4 To avoid attributing to the Māṇḍrā grant any more anachronisms than are inevitable, we may take this as referring to the Eastern Chāḷukya, Nārāyana-gaṇaṭa-Vījaya-gaṇa, of the dynasty, is described (see Ind. Ant. Vol. XX, p. 101) as waging war for twelve years, by day and night, and fighting a hundred and eight battles, with the armies of the Gāṅgas and the Rāṣṭrakūṭas; the passage, however, does not mention the name of any individual Gāṅga; and the period of Vījaya-gaṇa, A.D. 783 to 822, covered a great deal more than the time of Śivamāra II.

5 The original runes—(plate iv. a, line 8 fl.)—Maduks REFERRED TO_—Amresvara_śiva-Rāṣṭrakūta-vījaya-Gītā—Chāḷukya—Hāluyas—pramukha-prapta[i.e. samastha-vaibhava-saṅgya-eśvaro-vījaya-prabhakāh [ii] Api chak (read caka) Dīkṣṭha-dīkṣṭaka_śarabha-prabhuḥ_‘pragya-vigya-dīkṣṭa-śākṣātvarṇam śrīṣiva-saṅkalpam asa._—Dhena is the Prakrit form of the name of Dhrurva; it is used in also the passages referred to in note 3 above.
again. This would probably be about five years later,—say in A.D. 810. And it was
doubtless this second imprisonment of Śivamāra II. that let in his younger brother
Rāṇa-vikrama to the Western Gaṅga succession.¹

A copper-plate grant from Udayāndimā in the North Arcot district² carries this
line of descent three generations further: it mentions, in the lineage of “Koḻkani, the first
of the whole Gaṅga race,”—in which lineage, it says, following the spurious grants, there
had been born Vishnugōpa, Hari (i.e. Harivarman), Mādhava, Durvinita, Bhūvikrama, and
“other kings,”—Śivamāra II.,³ his son Pṛthivipati I., otherwise called Aparājīta;⁴
Mārasimha I., “the light of the Gaṅga family,” son of Pṛthivipati I.; and Mārasimha’s
son, Pṛthivipati II., otherwise called Hastimalle, “a flamingo in the tank of the Gaṅga
family.” In the way of historical information, it tells us that Pṛthivipati I. saved Iriga
and Nigcandana, sons of king Dvīpi,—one of them from Amōghavaraha, i.e. the Rāja-prakāśa
king Amōghavaraha I. (A.D. 814-15 to 877-78), and the other from the jaws of death;
that he fought a battle at a place named Vainbālina; and that he defeated the
Pāpfya prince Varaguna in the great battle of Śrīpurambya;⁵ and that Pṛthivipati II.
received from Madurai-kopa-Parkāśarivama-Parkataka, i.e. the Chōla king Parkataka I.
(about A.D. 900 to 940), “the dignity of lord of the Bāṇaś,”—i.e. that Parkataka I.
conferred on him the leadership of the Bāṇa kingdom,⁶ which is defined elsewhere as
“the land to the west of the Andhra country.” And it registers the fact that, at the request
of Pṛthivipati II., Parkataka I., in the fifteenth year of his reign,—i.e. in or about A.D.
915,—converted the village of Kaḍikokṭūr, together with Udayāndimānamghalam
(Udayāndimā itself), into a brahmadāya, or grant to Brāhmaṇa, which was then called
Viraṇārṇyapachcheri after one of his own apppellations. The record says that, from the
time when the Bāṇa kingdom was conferred on Pṛthivipati II, it was thought that he
was born of the race of Bali, i.e. of the Bāṇa race; and the Tamil portion of it actually calls
him Śembiya-Māṇal-Viṭaṭdāya, meaning apparently, “(he who was appointed) Mahābali-
Bāṇarāja (by) the Chōla king.” And it further discloses the fact that, while retaining
the Western Gaṅga title of “lord of Nandi (i.e. Nandagiri),” he took the title of “lord of
the city of Paṇiviput,”⁷ and assumed the banner of a black-buck and the crest of a bull.
It is thus evident that, like his connections who became Pallava, Pṛthivipati II. turned
himself regularly into a Bāṇa.

¹ Somewhere about the end of the time of Śivasāra II. there was,—if the Kaḍaka grant (above, Vol. IV.
p. 532) might be relied on,—a certain Chākriṭā, who is described in that record as “king of the whole of
the Gaṅga province,” in A.D. 818. But I have not found any trace of such a name in the Gaṅga records.
² South-India Inscriptions Vol. II. p. 375. It was first brought to notice by the Rev. T. Foulkes, in the Manual
of the Salem District, Vol. II. p. 369 ff. But it has only recently been made properly available, by Dr.
Hultsch’s critical edition of it; and some remarks by me (above, Vol. III. pp. 166, 167), based on Mr. Foulkes’
version of it, require alteration.
³ The synonymity which the record establishes for Pṛthivipati I. and his grandson,—and still more,
the actual date of A.D. 915, or closely thereafter, for the grandson,—oblige us to identify this person with the
second Śivasāra, not with his grandfather of the same name.
⁴ Dr. Hultsch has suggested (above, Vol. IV. p. 182) that Pṛthivipati I. may be the Pirudi-Gaṅgarayar who
is mentioned in the Āmbe records of the twenty-sixth year of Vijayar-Nirapatanga-Vikramvarman (page 159
above).
⁵ The modern Tiruppurambiyam (the ‘Thirupparambom’ of the Madras Postal Directory) in the Kumbakonam
district of the Tanjore district (see South-India Inscriptions Vol. II. p. 581).
⁶ An inscription of Parkataka I. at Sholinghat in the North Arcot district, six years earlier in date (above,
Vol. IV. p. 281), also mentions the conferring of the Bāṇa kingdom on Pṛthivipati II., and the popular belief,
from that time, that he belonged to the Bāṇa race; it further gives him the name of Viṣṇu-Chōla, and speaks of
his defeating some unnamed enemy in the battle of Viṭalā.
⁸ In the Sholinghat inscription (see the last note but one) this name appears in a slightly different form;
Pṛthivipati II. is there called “the king of the people of Paṇivai.”
In the other line of descent from Śrīpurusha-Matturas, the Vallimalai inscription has given us the names of his son Raṇavikrama, and Raṇavikrama’s son Raḷaṁmaḷa.¹ The latter is evidently the Dharmā-Madhyādhipati² Satyavākya-Koṅguṇivarman-Permanadi-Rājaṁalla, “lord of Koṅkāla, the best of towns,” and “lord of the mountain Nandāgiri,” who is mentioned as the ruling prince in an inscription at Hūskūra, in Mysore, dated Śaka-Saṅvats 799 (expired), = A.D. 870-71. This must be taken as his final date. An earlier record, at Dōḍḍānṭi in Mysore,⁴ mentions him as simply Satyavākya-Permanadi, and his father Raṇavikrama as the Dharmā-Madhyādhipati Niṇīmārga-Koṅguṇivarman-Permanadi, “lord of Koṅkāla, the best of towns,”⁵ and “lord of the mountain Nandāgiri;” this record was written on the death of the father; it tells us that Niṇīmārga died, and that there survived, to (render service to) his son Satyavākya, a domestic official named Agaraṇya, who is apparently described in the text, and represented in the sculptures above it, as tending Niṇīmārga in his dying moments.⁶

The Hūskūra inscription of A.D. 870-71, quoted above, mentions also a certain Būṭarasa, who then, in the time of Rājaṁalla, was governing the Koṅgāḷaṇḍ and Pūḍiḷ districts, as Yuvarāja. With this person, whom we may conventionally enter in the table as Būṭuṅga L,⁷ and who, as the Yuvārāja or chosen successor, was in all probability the actual successor,

¹ The spurious Śaṅkī grant (see page 167 below, note 2) gives Rājaṁalla’s name, and two of his secondary appellations, correctly,—Satyavākya-Koṅguṇivarman-Rājaṁalla. But it calls his father Viṣṇyāditya; as, also, do some other records of the same class.—It is not unlikely that the name of Viṣṇyāditya was borrowed, by a particularly gross mistake, from the Eastern Chāḷukya dynasty, two members of which had hostile relations with the Gaṅgas: for one of them, Nāṭhāṅnapurigṛā-Jyotihāditya II, see page 151 above, note 6; the other is his grandson, Gunakara-Viṣṇyāditya III, who, we are told, being prompted by the Rājaṅgady king, conquered the Gaṅgas, at some time in the period A.D. 844 to 885 (see Ind. Ant. Vol. XX. p. 129, and above, Vol. IV. p. 230); in this passage again, there is unfortunately no mention of the name of any individual Gaṅga.

² This title means literally “a Madhyādhipati by or in respect of religion,” or by free translation “a pious or righteous Madhyādhipati.” It occurs, in earlier times, unquestionably as a title of paramount sovereignty, in the case of the Pallava king Śiva-Śaṅkavaranman. In the Western Gaṅga records, however, it is an amplification which attracts attention, of the plain title Madhyādhipati which, coupled with Paramesvara, is given in the Ḫoḷāvṛṇa inscription (see page 156 above) to Mattaras, who, in one period of his career, was undoubtedly a paramount king. And the recurrence, in the subsequent Western Gaṅga records, of the same amplified form without any other paramount title, suggests that it was used by the Western Gaṅgas more as a hereditary and honorific designation than with the intention of implying any claim to paramount sovereignty. Like the great feudatory nobles of other families, the Western Gaṅgas were doubtless semi-independent in their hereditary province; but in all other respects they seem distinctly to have acknowledged the supremacy of the Rājaṅgadya kings.


⁴ Ibid. TN. 91; with a lithograph. The original stone is now in the Bengalce Museum.—That this record was written not much, if at all, after A.D. 850, is shown by its containing the old square form of the kō, in adhyāna, by mistake for adhyāna, line 6.

⁵ Mr. Rice’s transcription of the text gives paraparamesvara; but his lithograph shows paraparamesvare; while a genuine photograph from the stone itself, sent to me by Dr. Halkett, shows clearly para-paṇḍuśvara, which may stand either for para-paramesvara, or for para-paraśvara.—These two hereditary titles are used in the records on almost every occasion. But it will not be necessary to repeat them in every instance in the following page.

⁶ He seems to be represented as drawing out from Niṇīmārga’s left side a dagger with which the death-blow had been given.

⁷ The name Būṭarasa is only another form of Būṭuṅga; other forms are, in Kannarese Bēṭuṅga, and in Sanskrit Bṛhadāyana, (see page 166 below); and we may at any time obtain genuine records mentioning Būṭarasa as Būṭuṅga or Bṛhadāyana. He is, in fact, spoken of as Bṛhadāyana in the Hōṃeṣha record, and in the spurious Śaṅkī grant, which latter record would further give him the ḥrāde of Gaṇḍuṭaracangha, “the lintel of virtue.”—The Śaṅkī grant says that he married Abhālābha, daughter of the Rājaṅgady king Aṃgaṇāvarśa (I.) (A.D. 814-15 to 877-78). This statement, however, remains to be verified; and it may possibly be based on nothing but the fact that his descendant Būṭuṅga II. married a daughter of Aṃgaṇāvarśa-Yuddha (see page 158 below).

—The name Būṭuṅga is rather a peculiar one, if, as according to Kettle’s Kannarese-English Dictionary, it means only “a shameless man; (a baxter).” It is derived from bēṭi, which means, according to the same authority, “fool, shameless, obscene language; obscenity,” but to which Reeve and Sanderson’s Kannarese Dictionary would give the meanings of “exaggeration fear appreciation.”
of Rājamalla, we may venture to identify the Dharma-Mahārājī Kōrī Satyavāka-Kongunivarāma-Permanadī of an inscription at Biljādr, in Cōorang, which cites a date in the month Phālguṇa (Feb.-March), Śaka-Saṅvat 809 (expired), falling in A.D. 888, as being in his eighteenth year, and thus fixes the commencement of his rule in A.D. 870 or 871. And, as we know that not long after this date there was a ruler of the Gaṅgavāḍī province named Eṣyappā, whose son Bāṭugā had been killed by Bāṭugā in or before A.D. 940, to Bāṭugā I. we may also ascribe an inscription at Iggai, in Myśore, which, again, mentions the ruling prince as the Dharma-Mahārājī Kōrī Satyavāka-Kongunivarāma-Permanadī, and mentions Eṣyappā also, and further speaks of a certain Bācheva-Gaṅga, who, it tells us, died fighting against the Nālambā, i.e. the Pallava prince of the Nālambavāḍī province, in the twenty-second year, i.e. in A.D. 891-82.

Bāṭugā I. must have succeeded by Eṣyappā. We have a record of this prince, mentioning him by the name of Eṣyappā, in the Bāṭugā inscription, which describes him as a sleepless moon in the sky that was the family of the Gaṅgas, and says that, having deprived all his enemies of power, he was governing the Gaṅgavāḍī ninety-six-thousand as an united whole, and which further mentions a war between the army of the Nāgattarar and a certain Vira-Mahāndrava, who was probably one of the Pallavas of Nālambavāḍī, and an attack upon a person named Ayavapādēva. And, from the way in which the date fits in, we may ascribe to

1 The spurious Śākā grant (see page 107 below, note 2) would make him a grandson of Rājamalla, giving the intermediate names of Nītimārka-Kongunivarāma-Bāṭugā, son of Rājamalla, and of a second Satyavāka-Kongyjvarna-Rājamalla, son of Eṣyappā and oldest brother of Bāṭugā (Bhārasa). As Xaverjva, he may, of course, have been the grandson, quite as well as the son, brother, or nephew, of Rājamalla. But I cannot find anything to authenticate any of the alleged intervening names.

2 J. A. S. Vol. VI. p. 103, No. II., with a ligograph; Cōorang Inscriptions, p. 5.— As is to be expected from this date, this record shows the later curvilinear form of the b, in Bhitār, line 8, beddora, line 9, epedambarūsa, line 10, and several other words, and the later curvilinear ṣ, in Sikkīnē, line 13. In sarivā, line 7, and in some similar combinations, and in Bhitār, line 14, it has a form of ṣ which might suitably be called the “open” ṣ.


4 I am dealing with only the really important and useful records,— mostly those which can be used to determine the succession or may be referred to specific individuals, through their giving personal names or dates, or in which otherwise present points of lasting interest. In Ep. Cōorang, Vol. III., a record at Kētaṇamālī (Sr. 147, with a ligograph) mentions Satyavāka-Kongunivarāma-Permanadī and Eṣyappā, and another at Māṭalā (Sr. 130) mentions Pāṇḍavā, Mahākāvī, and Eṣyappā; inscriptions of a Satyavāka at Cōorang (Sr. 148, with a ligograph), at Kinpugōge (Sr. 68), at Gātaṇavā (Sr. 87), and at Nargar (Sr. 154), may be records of Satyavāka-Bāṭugā I. (or of some other Satyavāka), and so also may another inscription at Kētaṇa, in Cōorang (J. A. S. Vol. VI. p. 103, No. II., Cōorang Inscriptions, p. 6); and an inscription at Paṭṭārudnāva (Sr. 134) may be referred either to Bāṭugā I. or to Eṣyappā. But these records teach us nothing, and cannot be placed with any certainty until we obtain other records, assignable without any doubt, mentioning the priests, etc., whose names occur in them.

5 Ep. Ind. Vol. I. p. 348; for a ligograph, see the frontispiece of Mr. Rice's Myśore Inscriptions.

6 The expression in the original is dēcā-ṭikṣātār-dēcā-ṭikṣāyogī, “under the shadow of a single umbrella.” Its purport is explained by such passages as that which tells us that Gaṅgavāḍī, the minister of the Hoysala prince Vījñapuradhana, having driven out all the feudatories of the Chōla king from the Gaṅgavāḍī province, “brought under one umbrella all that (territory) which had become (split up into various separate) districts,”— śād-dūkā-śāmānakṣa-ṭikṣātra-ṭikṣāyogī (Ep. Cōorang, Vol. III., Ml. 81, line 34; and compare a similar passage in Insāras. at Śrav-Bej, No. 90).

7 Mr. Rice (Ep. Cōorang, Vol. III. Introd., pp. 4, 6) seems to identify this person with the Mahānātha Kōrī of an inscription at Barāḍar, who was the son of Pālavadhānā and of Jīyābā, younger sister of a Gaṅga who had the appellation of Nītimārka, i.e. apparently, of Eṣyappā himself. From a transcription which Mr. Rice has kindly sent me, it appears that the Barāḍar inscription describes the younger sister of Nītimārka as also a daughter of Rājamalla. This Nītimārka, therefore, must have been a son of Rājamalla.

8 I have said (Ep. Ind. Vol. I, p. 350) that it is possible, but by no means a certainty,—that this person may be the Western Chālyaka Ayana I., of the time between the period of the Western Chālyaka of Rājamalla and the period of the Western Chālyaka of Kāliyā. Mr. Rice, however (see Ep. Cōorang, Vol. III. Introd. p. 4,
him an inscription at Kúlagera, in Mysoor,¹ which mentions the ruling prince as the Dharmamaháddeva.² Nitimárka-Kongunivarmac-Permánadá, and is dated Saka-Sávat 881 (expired), = A.D. 809-810. The Iggalí inscription has given a date for him in A.D. 811-92. That, however, is a date for him in the time of his predecessor.² And, from an inscription at Honnáyanabhíja,³ it would appear that his rule began in Ś.Ś. 815 (expired), = A.D. 830-31.⁴ It would seem that he did not secure the succession without some opposition. We have, just after the date mentioned above for the commencement of his rule, an inscription at Táyádá, in Mysoor,⁵ i.e., within the Western Gaṅga territory, which is dated Ś.Ś. 817 (expired), = A.D. 830-31, and mentions, as then reigning or ruling, a certain Nájambhádhrája,—that is to say, the Pallava prince of the Nájambvádá province. The explanation of this is evidently furnished by the statement in the Begür inscription that, when that record was drawn up, Ereyappa was governing, after having deprived all his enemies of their power; plainly, his accession to the leadership of the Western Gaṅgas was opposed, and chiefly by the Pallavas of Nájambvádi, who succeeded in occupying for a time part at least of his hereditary possessions.

From the Átakur inscription,⁶ we know that Ereyappa had a son named Ráchamalla L,⁷ and that it was by fighting and killing Ráchamalla that another member of the family, Bútuga, III, obtained the succession. As will be seen further on, this occurred in or before A.D. 840. We have no records attributable to Ráchamalla I. But the length of time from the initial

note 3), appears to have obtained evidence that Ayyapadéva was a Pallava.—The evidence seems to be the Hbifidandhr ank inscription (mentioned by Mr. Rice as the Gorbídmanda inscription in Mys. Inscrip. Introd. p. 48), which, according to my information, mentions that Mr. Rice has kindly sent me, distinctly mentions Ayyapadéva as Palla-n-eyappa and as having also the name of Nájambhádhrája.

¹ Ep. Cory. Vol. II, M. 30.—As I have already intimated (page 153 above), my identifications, upon which this part of the succession is arranged, must be taken as tentative for the present; the miscellaneous subordinate terms of information, contained in the records at present available, do not help as at all; and we want more castanilles in the cases of records which are not dated. But my identifications are at any rate more satisfactory than those proposed by Mr. Rice. Thus (ibid. Introd. p. 4, and see also his Classified List which follows page 83) he would identify the Nájambára of the Kálingare inscription, and Ereyappa, with, respectively, the Nájambára and his son Satyavákya (whom I identify with Raupavárama, the son, and Rájumallá, the grandson, of Mutamara of the Dojadhánd inscription (page 153 above); whereas, the date of the Kálingare inscription, and the period in which we must of necessity place Ereyappa, are altogether inconsistent with the use of the old form of the ká in his Dojadhánd inscription. And he would further identify with the Nájambára of the Kálingare inscription the Satyavákya (whom I identify with Bútuga I) of the Iggalí inscription (page 154 above); whereas, it seems clear to me that a Nájambára is not to be identified with any Satyavákya.

² Mentioned by Mr. Rice in Ep. Cory. Vol. III, Introd. p. 4. I assume that Mr. Rice means that this record actually contains the appellation of Nájambára, and that he does not simply allot it to a Nájambára (namely, to the Nájambára to whom he would allot also the Dojadhánd and Kálingare records) on some merely referential grounds.

³ Here, again, I am dealing with only the really important records. Other records of Ereyappa, in Ep. Cory. Vol. III, are TN. 115, at Banur, and NJ. 78, at Hosundra. For others which mention him with his predecessor, and for one which may belong to either of them, see page 155 above, note 4. And we may perhaps allot to him records of a Nájambára at Kamgáphá (TN. 140), and at Gáthavákya (NJ. 98).

⁴ Ep. Cory. Vol. III, M. 13.—Mr. Rice (ibid. Introd. p. 4) speaks of it as "apparently an independent grant by Nájamblídhrája," but also suggests that Nájamblídhrája was "perhaps subordinate to Nájambára." a. to Ereyappa. I think, however, that the true explanation is that which I suggest. He also (loc. cit.) responds to it as "an intrusive Pallava inscription" another record at Táyádá (M. 14, with a bighipar), which is dated in the month Śraavana (July-Aug.), Saka-Sávat 899 (expired), falling in A.D. 837; here, however, here is nothing to refer the record to any particular family; it only registers a grant made by villagers, and it does not mention the ruler at all.

⁵ See page 155 L., below.

⁶ The Hbifidanda inscription (see page 155 above, note 4) appears to give his name in the form of Rájumallá; a, also, probably does the auspicious Sájí grant (page 102 below, note 2). The Sájí grant would give him the appellation of Nájambára, and the texts of Káchebýá-áalí, "the quarrelsome or fighting Gaṅga;" but the Hbifidanda inscription appears to show Rájumallá and Káchebýá-áalí as separate personas.
date of Eyyappa, A.D. 893-94, to the latest date that we have for Bütuga II., A.D. 949-50, renders it probable that he did actually succeed to the leadership of the Gaṅgas, though perhaps for no long period; and the Rāṣṭrakūṭa record which mentions his overthrow and fixes the latest date for it, seems, in fact, to describe him as actually in possession.

The next in succession was Bütuga II.,1 whose name appears in Kanares in also the form of Båtyaya and in Samskrit as Bhūtārya, and who had the full appellation of the Dharma-Mahārājadhārīja Satyavākya-Kalguṇīvarma-Permanandi-Bütuga,2 and the bīrudas of Gaṅga-Gāṅgāya, “a very Kārttikeya, Kaṛu, or Bhāluma, among the Gaṅgas,” Gaṅga-Nṛṣyā, “a very god Vīṣṇu among the Gaṅgas,” Nāmniya-Gaṅga, “the truthful Gaṅga,” and Jayaduttaraṇāga, “the list of victory.”3 It has already been noted that the Ātakūr inscription tells us that he obtained the succession by fighting and killing Rāchamalla I., son of Eyyappa; and, that this occurred in or before A.D. 940, is shown by a Rāṣṭrakūṭa grant from Dēsil, dated in that year, which mentions the fact of the overthrowing of Rāchamalla (therein called Rākhyāmalla), and implies that Bütuga (therein spoken of as Bhūtārya) received material assistance from the Rāṣṭrakūṭa king Krīṣṇa III.4 The Hēbbāl inscription of A.D. 975, from the DēhrĀwar district,5 tells us that, during the reign of the Rāṣṭrakūṭa king Krīṣṇa II., Bütuga II. married Rāvaka, who was a daughter of Vaddiga (grandson of Krīṣṇa II.) and an elder sister of Krīṣṇa III., and that he received, as her dowry, the districts known as the Puligēre or Purigēre three-hundred, which was the country that lay round, and was named after the ancient name of, Lukhraāshwar, in the Mīrāj Sēṭā, about the centre of the DēhrĀwar district,—the Belvāla three-hundred, which lay in the same neighbourhood and included, as various records show, Gadag, Aṇugēre, Karkanē, and Nargund, in DēhrĀwar, Hāli in the Belgaum district, and Kukkānur in the Nāmāvās Dominions,—the Kistēlā seventy, which was a small district of which the chief town was Paṭṭadakal, the ancient Kistēlōrāj and Paṭṭāda-Kistēlōrāj, in the Bādāmā tālūka, Bījaṭpur district,—and the Bāgē, Bāgenād, or Bāgēdage seventy, which, as another small district lying round Bāgalkēt, the ancient Bāgeḍage and Bāgēḍa, the chief town of the Bāgalkēt tālūka in the same district. This marriage must be placed somewhat towards the end of the reign of Krīṣṇa II.; say, about A.D. 910.6 The same record mentions also another wife of Bütuga II., named Kallābbarsai, and his mother Bhūjābharasi, the elder sister of Baṭṭayya, Sīhavarmaras, and Cheechchāppayya. Of the time of Bütuga II. himself, we have an inscription at Ātakūr, in Mysore,7 dated in the Saṃyān saṅvatāsvara, Śaka-Saṅvat 872

1 The Eyyapa inscription and the spurious Śēḍī grant represent him as a younger brother of Āḷaṇālla, i.e. Rāchamalla. This statement, however, has not yet been verified.
2 The spurious Śēḍī grant would give the first component of this appellation in the form of Satyavantikā; this, however, is an anomalous form, which is not at all likely to be authentic.
3 These bīrudas are given in the Ātakūr inscription. In the last of them, jayad is, by euphonic combination, jaya, the Kanares genitive singular of jaya.
4 The original ins., according to Dr. Rhindurkar’s translation, that Krīṣṇa III. “planted it were in a garden in the field of the Gaṅgas the holy tree of Būtyāra, having uprooted the poisonous tree of Rākhyāmalla!” (Jour. Bo. Br. R. As. Soc. Vol. XVIII. p. 261); so, also, the Karād grant of A. D. 390,—“he planted in Gāṅgāpāli, as in a garden, the pure tree Būtyāra, having uprooted the poisonous tree Rākhyāmalla” (above, Vol. IV. p. 280).
5 Above, Vol. IV. p. 360.
6 Krīṣṇa II. succeeded to the throne in or very soon after A. D. 878; and the latest date that we have for him is A. D. 911-12. According, therefore, to the actual wording of the Hēbbāl inscription, the marriage may have taken place at any time between A.D. 878 and 912. But we must place it as late as possible in that period; because Krīṣṇa II. was a great-grandfather at the time of the marriage, and Marudāyēs, the son of Bütuga II. and Rāvaka, was not born,—as the record tells us,—until the reign of Vaddiga, i.e. between A. D. 938 and 940.
7 Ep. Ind. Vol. II. p. 108; since then, it has been edited by Mr. Rice also (Ep. Corp. Vol. III., Md. 41, with a Hithograph), to whose rendering I owe the name of the hound Kāli in line 10.—Mr. Rice (ibid. Introd., p. 6, and see the Classified List of the Inscriptions) would connect with Bütuga certain inscriptions at Varuna in Mysore (My 85 to 37 and 40 to 46), which appear to mention Chāluśyva princes named Nāmniyēs and Gagā or Goggi,
(current), A.D. 940-50, which records the facts that Krishṇa III fought and killed the Chōla king Rājāḷīyam at Takkōḷā, the modern Takkōḷam, on the south-east of Arconum Junction in the North Arcot district, Madras Presidency, and that Bātugam II, being pleased with the prowess in battle of his follower Maṇāḷārakat, of the lineage of Saṅgaras, who had the birāda of Bātugam-ḷakāḷāya, “the warrior or champion of Bātugam,” and the hereditary title of “lord of Vaḷabhi, the best of towns,” bestowed on him, as a mark of favour, a hound named Kāle; that the hound was set at a big boar on a hill in the village of Bā拉萨 in the Kāḷakārī district; that the hound and the boar killed each other; and that, in commemoration, the stone which bears the record, and which has on it a sculpture showing the fight of the hound and the boar, was set up at Ātakūr, and a small grant of land was made. It is an addition at the top of this record which tells us that Bātugam II had, previously, obtained the Gaṅgavādī provinces by fighting and killing Rāchāsamalla I, the son of Eṛgappā; and it adds that it was Bātugam II, who actually slow the Chōla king Rājāḷīyam, and that Krishṇa III then gave to Bātugam II, “I.e., confirmed him in the possession of the, the four districts mentioned above as forming the dowry of Rāvaka, and also gave him the Gaṅgavādī twelve-thousand province.

The Hobbāl inscription tells us that the son of Bātugam II and Rāvaka was Maṇalādēva; but it does not say that he ruled, and perhaps implies that he did not. To Maṇalādēva and Bējubbe, it says, there was born a son, whom it perhaps names as Raṭoḥa-Gaṅgā; and he, it says, did rule: we have, however, as yet, no records attributable to him.

Noxi in succession, it tells us, there came another son of Bātugam II, by another wife named Kayalbārasi, viz., Mārasimha II, who had, as we learn from it and other records, the full

The god named Bāḻivāra, which seems to commemorate either Bātugam II or his predecessor Bāḷarasa-Ṭhōga I, and a battle between two persons called Bāḻiga and Pasakās, the latter of whom, he suggests, may have been the Western Chōla king Pāḻavaṭha-Saṅgaras,—whose period, however (A.D. 997 and 1098), is half a century too late for Bātugam II. Till we have lithographs, it is impossible to make any satisfactory use of these inscriptions.

I owe this identification to Dr. Huttessch, who tells me that at Takkōḷam there is, among other records, an inscription of Krishṇa III himself.—Takkōḷam is a postal town, in the Wāḻāiṇḍur taluk, and, as such, is duly mentioned in the Indian Postal Guide, which I had overlooked.

A copper-plate grant from Sēliga, in the Dhārwar district (above, Vol. III. p. 159, with a partial lithograph), purports to be another record of Bātugam II, and to be dated in the month Kṛṣṇa (Oct.-Nov.), falling in A.D. 998 or 999, from the Vālīrīn ṣaṅkāṭamaṇa, coupled with Śaka-Saṅvat 869 expired, perhaps correctly (according to the northern luni-solar system of the sixty-year cycle), or perhaps by mistake for 861 expired (according to the southern luni-solar system). It presents a perfectly possible date for Bātugam II; and it quotes his birāda correctly. On the other hand, it gives the fictitious genealogy, before Śivāṃra I, which is given in the unquestionably authentic records; in mentioning a real historical fact, viz., the marriage of Bātugam II, with a daughter of Amṛṭavārasi-Vādiga, it leaves us to infer that her name was Dīvāḷamī, whereas the name given in the Hobbāl inscription is Rāvaka, the characters in which it is engraved present a decidedly later general appearance than those of the Āṭakūr inscription, and of any records, that I am acquainted with, belonging to within fifty years or so after the asserted date; and the details of the date do not work out correctly for either of the two years to which it is possible to refer them. These points present reasons for viewing the record with great suspicion. And there is the following additional reason for supposing it conclusively as a spurious record: namely, it mentions the victory over the Chōla king Rājāḷīyam as a fact already accomplished in A.D. 998 or 999; whereas, not only is this event not mentioned in the Deōīl grant of A.D. 940, which enumerates the achievements of Krishṇa III pretty fully, and would certainly not have omitted such an event as that, if it had occurred, but it is not the Āṭakūr inscription distinctly places the event in A.D. 940-50.—I have said (above, Vol. III. p. 176) that the characters of the Sēliga grant seem to be distinctly more modern than those of the Karmalī grant of Rājāṇaika I. (Ind. Ant. Vol. XIV. p. 48, and lithograph), which was issued in or after A.D. 1022. The Karmalī grant is from the eastern part of Southern India. Among the western records, the characters of the Sēliga grant resemble most closely those of the grant of the Śiṅhāra prince Māṇarikāha, of A.D. 1058 (Cave-Temple Inscriptions, No. 10 of the brochures of the Archaeological Survey of Western India, p. 102, and lithograph).—The Sēliga grant purports to supply various other items of history in connection with Bātugam II (amongst them, that after the defeat of Rājāḷīyam, he besieged Tālljapport, i.e., Taljarpur, which was possibly a fact; see above, Vol. III. p. 858), and a few in connection with some of his predecessors. I do not quote them; because it is undesirable to encumber my pages, further than cannot well be avoided, with alleged names and events for which we have no reliable authority.

He is evidently the Satyavākyaka-Permadēi, in connection with whom an inscription at Kāryā, in Mysore, cites a date in the month Māgha (Jan.-Feb.), falling in A.D. 968, of the Prabhava saṅrātisara, Sāka-Saṅvat 800 (current), as being in his fifth year, thus an initial point in A.D. 963 or 964.

And an inscription at Mēlaḷaṇi, in Mysore, which mentions him as Permadēi-Māraśīniha, tells us that news that he had passed away

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1 Some of them occur in the Hobbi inscription, and all of them in the Śravaka-Śrīgṛha epigraph.— He was, perhaps, also known as Rājaśīlimahāni, "the crest-jewel of kings;" in which case, he was the father-in-law of the Bṛhadāraṇa prince Indra IV. (see page 170 below, note 4); but this is not certain.

2 The word viṣṇuśāra denotes a "particular kind of good or evil genius attending upon the gods." (Monier-Williams’ Sanskrit Dictionary).

3 But, taking Gaṅgā as a corruption of gaṅṭi, we might render this bīvada by "the secret or reticent Gaṅgā," on the analogy of Nāmāya-Gaṅgā, "the truthful Gaṅgā," which occurs in the case of his "bethe" (see page 160 above).

4 Ep. Corp. Vol. III., N. 192.— The day is called Peraḷa-divas, "the day of Śiva" (pera-tale, pera-tale, "on whose head is the crescent") ; the same day of Śravaka is mentioned in an inscription of A.D. 907 at Tānpil; (ibid. Mdo. 14; noticed on page 165 above, note 6); and the same day of Māraśiha in an inscription at Bampura (ibid. Sr. 148; noticed on page 164 above, note 4). One would think, at first sight, that the expression denotes the day of the fourth month titi of the dark fortnight, on which there is the Śravakāti-festival in honour of Śiva, in every month of the year; in which case, we might compare with it the expression Śrāvaṇi-tīthi, "the titi of Śrāvaṇa" (in No. 292 of Prof. Kielhorn’s Śaka dates; Ind. Ant. Vol. XXIV. p. 209), applied in verse to Māgha triṣṇa 14, which in another record (No. 295 in the same list) has the fuller name of Śrāvaṇi-mahātīthi, also in verse. But it really denotes the eighth titi, as rendered by Mr. Rice in his translation: thus, a verse in the Chaturvarga-Chidādāni, Vol. III. Part II, p. 855, line 9, for which I am indebted to Prof. Kielhorn, says—vatsītāṃ vatsaśāsanaḥ āṣṭādāśitāṃ tilottamaśalīdīcṣam, "the seventh is Śrāvaṇa’s titi, and the eighth that of Śiva," and it appears to be applied to the eighth titi of both the bright and the dark fortnights. In a similar way, the spurious Sākta grant (see page 167 above, note 3) names the eighth titi of the bright fortnight of Kṛṣṇa as the titi of Nandīśvara, i.e. of Śiva as the lord of the bull Nandī; and the Nandīśvara day of the bright fortnight of Pīrala, without any specification of the titi, is mentioned in the Paṇga-āra inscription of A.D. 978 (see page 173 below).— In this last record, the name is followed by a word which has not been satisfactorily settled yet. Mr. Kittel read Nandīśvarakāla-paka-dasam-aṣṭa, and translated "when the Nandīśvara (day) was the chair-day" (Ind. Ant. Vol. VI. p. 109); and Mr. Rice has suggested the reading of Nandīśvarakāla-paka-dasa-asam-aṣṭa (in which, however, we ought to have dasam), with the translation "at the rising of the happy house (or sign) of Taṃca" or "at the day that Nandīśvara was stopped" (ibid. Vol. IV. p. 76, and Ep. Corp. Inscriptions, p. 7). But neither rendering is satisfactory; the latter, in particular. Nothing fatal can be said until we have a purely mechanical facsimile of the record. But the published lithographs seem to make it certain that the reading is not paka-dasa-asam (according to Mr. Rice), and probably that it is paka-dasa-asam, rather than paka-dasa-asam (according to Mr. Kittel). And we have the same expression, paka-dasa-asam, in a Ādiva inscription of A.D. 1082 at Suchīra (Ep. Corp. Vol. III., N. 164; treated by Prof. Kielhorn, from another transcript, above, Vol. IV. p. 96), in a passage which mentions the full-moon of Kṛṣṇa as the paka-dasa-asam, and then specifies the second titi of the dark fortnight as the date of the record. It has been proposed to translate paka-dasa-asam in this passage by "first day," in support of which we might quote paka-tāka, "front door, principal entrance (of a house)," and paka-uṣa, "a chief place;" but it is not apparent why the full-moon day, which is the last day of the bright fortnight, should be called "the first day" with reference to the second titi of the dark fortnight, and still less so why the Nandīśvara day, the eighth titi, should itself be called "the first day."


6 The word is the original is stāla, literally "gone by." It may mean that he was dead: or it may refer to his abdicating and going into religious retirement at Ekaṭapara.
had reached the Pallava princes Pallavādiśa, Nojamēndrīśa, and Chomnaya-Nojamba, who were then at Śāyra-Minīyār, in the month Śāthāṭha (June-July), falling in A.D. 974, of the Bhāva samhātatara, Ś.S. 696 (expired). An inscription at Nagālana in Mysore, dated Ś.S. 829 (expired), = A.D. 970-71, mentions him as Pārmatī. An inscription at Ādānagūṇḍa, in the Dīhrāvar district, with a date in the month Āsvayana, falling in October, A.D. 971, of the Prājapati samhātatara, Ś.S. 693 (expired), mentions him as then governing the Gaṅgavāḍa ninety-six-thousand, the Purīgaṇa three-hundred, and the Bēlvigāla three-hundred; in the reign of the Rasāṅkukā king Khōttiga. An inscription at Gumbhā, in the same district, with a date in the month Śāthāṭha, falling in June, A.D. 973, of the Śrīnukha samhātatara, Ś.S. 696 (current), mentions him as still governing the Purīgaṇa three-hundred and the Bēlvigāla three-hundred, in the reign of Khōttiga’s successor, Kakkā II. The inscription of A.D. 975 at Hōbbē, in the same district, speaks of him as having had in his hands, in the course of his career, the government of a very large area, including not only the Gaṅgavāḍa provinces, the Purīgaṇa three-hundred, and the Bēlvigāla three-hundred, but also the Nojamēndrī three-twelve-thousand, the Daṃraviṇa twelve-thousand, the Sāntalīga three-thousand, and everything included as far as the great river. And his epitaph at Sraṇā-Belgoḷa, now edited, gives a full list of his

1 This may perhaps be the "Mīnār" of the Mādras Postal Directory, in the Gōdīyakānālā, North Aroet district.


3 Ibid. Ant. Vol. XII., p. 256.—It may be noted that this and the record next quoted distinctly refer to Khōttiga and Kakkā II. as the reigning kings, and do not allot the usual title Dharṇa-Pudrāṇḍarājāya to Mānūkha II.

4 Ibid. p. 271.


6 The word used in the original is pādvar, which is a compound from pā, 'great,' and tvara, 'a stream or river;' in other places, it appears in the forms of pādvarī and bādvarī; and we may at any time meet with the later term bādvarī. Kittel’s Dictionary gives pādvarī and bādvarī in the sense of a ‘large stream or river,’ but without suggesting any identification. And Mr. Rice has said that the term generally denotes the Kīrānā (Coorg Inscriptions, p. 5, note), and has applied it in that sense in an inscription at Bāsirāl in Mysoor (Ep. Corn. Vol. III. Md. 122, and Intro., p. IV). But there are passages in which it certainly does not denote the Kīrānā. The Bhītār inscription of A.D. 888 (see page 164 above, under Būtūga L.) speaks of that vilagāna pādvar-garāya Bhītār (line 8), which may, no doubt, be literally translated, as was done by Mr. Rice, by ‘Bhītār of, i.e., on the bank of the pādvarī;’ but seems more probably ‘Bhītār of (the district that was known by the name of) the banks of the pādvarī,’—especially if we pay attention to the expression bādvarī-garāya ajjāndhāram ōcē pādvarī-kōlu, in lines 9, 10 of the record. And the Pegga-yi inscription of A.D. 973 (see page 173 below, under Balsoorka II) mentions a certain Kākkan, described as bādvarī-garāya-sampādakādīva (line 5), which may not be literally translated by ‘while governing the bank of the bādvarī,’ but seems more and more probably to mean ‘while governing (the district that was known by the name of) the banks of the bādvarī.’ These two records are in Coorg, and belong to that part of the country only. There can be no reference in them to the Kīrānā, which, even as the nearest point, is almost three hundred miles away. And Mr. Rice has suggested (Coorg Inscriptions, p. 6, note) that in these two records the words pādvarī and bādvarī probably denote the Lakharangarātha. In this, he followed Mr. Kittel, who said (Lak. Ant. Vol. VI., p. 109) that the term may perhaps here denote the Lakharangarātha, especially because that river is also called doḷa-doḷa, a term in which doḷa, again, means ‘a great,’ and doḷa is synonymous with tvarō. Now, pādvarī would be exactly represented in Sanskrit by māndycī, which is explained in Manier-Williams’ Sanskrit Dictionary as meaning ‘any great river which has a long course.’ The Lakharangarātha is a perennial river, supplies several important irrigation canals. But its whole course is not more than sixty miles; after which it falls into the Kēṅjīva. There is no apparent reason why it should be classed among the great rivers. And it seems much more likely to me than,—as was, in fact, suggested as an alternative possibility by Mr. Kittel (loc. cit.),—in the Bhītār and Pegga-yi inscriptions, the words pādvarī and bādvarī denote the Kēṅjīva, which, with its course of about two hundred and seventy-five miles, may fairly be classed among the great rivers of India: the Kēṅjīva also, as well as Coorg, and it runs right through the most central part of the province, whereas the Lakharangarātha only runs for some twenty to twenty-five miles through the south-east corner of it; and the province might be called ‘the banks of the Kēṅjīva’ much more appropriately than ‘the banks of the Lakharangarātha.’ It may be noted here that, in Thacker’s Reduced Survey Map of India, 1890, and in Comyns’s Hand Atlas of India, 1892, plate 34, the name Lakharangarātha has been applied, not to the Lakharangarātha itself (which is, in fact, not fully shown), but to that part of the Kēṅjīva which lies in Coorg—The Bāsirāl inscription, mentioned above, defines the limits, apparently in A.D. 1297, of the territory of the Kōṅkana king Vira-Bhūṣāṃsara; and it specifies, on the east, Kēṅjīva,—on the west, Vījāvura, i.e., Pārī in the
achievements: it mentions several times his successes against the Pallavas of the Nolambavadi country (lines 19, 22, 86, 88), which bordered on his own hereditary territory; it further tells us that he became known as "the king of the Gurjaras," through conquering the northern region for the Rashtrakuta king Krishna III. (II. 7, 8)—that he overthrew a powerful opponent of Krishna III named Alla (II. 9, 84),—that he broke the power of the Kiratas or mountain-tribes in the neighbourhood of the Vindhyas mountains (II. 10, 11),—that he protected the encampment of the emperor (i.e., probably, of Khoṭṭiga, or else of Kakka II.), at the town of Mānyakha (I. 12),—that he crowned Indravati, i.e., Indra IV. (grandson of Krishna III).—that he prevailed against an opponent named Vajjala (I. 14, 85),—that he despised the ruler of the Banavasi country (I. 15)—that he made the Māyās do obeisance.

Hassan district, Mysore,—on the north, the gordy— and, on the south, a place the name of which Mr. Biswa tells us is deduced but looks like Chalāṅgav, and which, he seems to suggest, may possibly be 'Chalāṅgav' near Pandi in the Malabar district. Here, the term gordy cannot denote the Kāvērī; because Bīlār is to the north of this river. In this record, therefore, gordy probably means the Kṛṣṇa: because at that time the Đēghirī-Valabha king Śrīsāna was in possession of the territory lying south of the Kṛṣṇa and east of the Tungabhadra, as far as any one can ascertain. In this record, therefore, gordy probably means the Kṛṣṇa on the point at which the Tungabhadra joins it. In the Hābbīl inscription of A.D. 975, mentioned in the text above, gordy was meant either the Kṛṣṇa towards the north, or the Kāvērī towards the south. In the Melagrin inscription of the same year (see page 172 below under Paṇḍava-śālā), it must mean the Kṛṣṇa, because of the mention of the southern ocean as the boundary on the south, and because the record itself is to the north of the Kāvērī.

1 There is also a mention of him in a record at Đōṛśāṅgav (Ep. Čōrn. Vol. III. TN. 89); but the record is rather fragmentary, and the published text cannot be quoted to any useful purpose. Mr. Biswa would find a reference to him, under the name of Māràsakhaśvarman, in an inscription at Hālē-Đōṛgav (Ibid. My. 15), which mentions also an Aṅkāravāsi, i.e., double, one or other of the Rashtrakuta kings named Kṛṣṇa. But here the termination varman seems to indicate someone else.

2 This person has not yet been criticised. As Dr. Halkes has reminded me, the name occurs in two inscriptions at Gavālar, in the case of Alla, a guardian of the forress Abhēra, who was a son of Vālābhaṭṭa of the Vārākha family (Ep. Ind. Vol. I. p. 154 f.); his date, however, was A.D. 876-78, a century before the time of Māyāśaṅkha.

3 Mānyakha (Mānyakha) in the Nīlām's Dominions) was the Rashtrakuta capital. — Śrīnaka-Harake, one of the Parākasa kings of Māyā, claims to have taken the wealth of Khoṭṭiga in battles, and—apparently, in A.D. 972-73, to have sacked even Mānyakha itself (Ep. Ind. Vol. I. p. 255, 256). The present passage may mean that, on that occasion, Māyāśaṅkha repulsed the invader at the very gates of Mānyakha; or it may refer to some event in the warfare between Kakka II. and Pālī II.

4 This is evidently done in an attempt to continue the Rashtrakuta sovereignty after the overthrow of Kakka II. by the Western Chāḷukya Tulla II. in A.D. 973 or 974. The attempt is to be attributed to the close connection that existed between the two families: as we have already seen, Bāngula II. was a brother-in-law of Krishna III. and owed his possession of the Gāṅguvālī province to that king (page 166 above); and Indra IV. was the son of a son of Krishna III. by a daughter of Gāṅga-Gāṅgīya, i.e., Bāngula II. (Inscr. at Śrāvaṇ-Beḷgaḷa. No. 57: Mr. Biswa, id. Introd. p. 21, at first identified the Gāṅga-Gāṅgīya of this record with Bāṅsāmullā II., a successor of Māyāśaṅkha; but his grounds for doing so were completely erroneous, and he has now adopted the correct identification in Ep. Čōrn. Vol. III. Introd. pp. 6, 8). We are also told (again in Inscr. at Śrāvaṇ-Beḷgaḷa. No. 57) that Indra IV. was the son-in-law of a person called Bāṇadēvāmpati, "the great of kings," whom Mr. Biswa (id. Introd. pp. 20, 21) was disposed to identify with a certain Bāḷa, who is mentioned in another record at Śrāvaṇa-Beḷgaḷa. No. 68: but it does not seem that the bāṇadēva Bāṇadēvāmpati, in that record, is intended to belong to Bāḷa, and it appears not at all unlikely that it really denotes Māyāśaṅkha II. The attempt to carry on the Rashtrakuta sovereignty was not successful, though Indra IV. lived on for some more years, eventually dying in A.D. 962 (see Inscr. at Śrāvaṇ-Beḷgaḷa. No. 57, and Ind. Ant. Vol. XX. p. 86, where some corrections have to be made in the orthography stated by me).—Mr. Biswa (Inscr. at Śrāvaṇ-Beḷgaḷa. Introd. p. 19) would identify the ādvinā of this passage in the epitaph of Māyāśaṅkha II. with the Rashtrakuta king Khoṭṭiga; on the grounds that, on the analogy of the bharada of Nīlāmbara-Indra III., the name ādha indicates a Nīlāmbara, and Nīlāmbara was the bharada of Khoṭṭiga also. But I cannot follow him in this circular reasoning: "Khoṭṭiga" is itself the Prakrit form of a proper name, analogous to "Goḷīṭtī" for "Goḷīṭta"; and, whatever may be the Sanskrit word which it represents, that word is at least not "Indra."
to him,—that he reduced the hill-fort of Uchchaśāgi, which even the Kāḍavāṇṭi, great as was his prowess, had previously failed to reduce (ll. 20, 93),—that he destroyed a Śāhara prince named Navaga (ll. 21, 54, 90),—that he made the Chhāras, the Chohās, and the Pāḍyās, as well as the Pallavas, bow down before him (ll. 21, 22),—and that he destroyed a Chālukya prince named Rājāditya, who had declared war against him (ll. 50, 51). In recapitulating some of his conquests, lines 100 to 102 add, among the places at which he was victorious, the banks of the river Tāpi (the Tapti), the town or village of Gouṅr, and Pāvaseya-kōla or the fortress of Pāvase: it says that he preserved the doctrine of Jīm (l. 22), and founded Jain temples and mānastambhas at various unnamed places; and finally, as already noted, it tells us (ll. 110 to 112) that eventually he abated, and ended his days in the practice of religion at Bāṅkāpur (in the Dharwar district), at the feet of a Jain teacher named Ajitasena. From other sources, we learn that Mārasimha’s successes against Vajjalā and at Gouṅr and Uchchaśāgi were actually achieved for him by a minister named Chāmāṇḍarāya or Chāmāṇḍarāja, who wrote the Chāmāṇḍarāya-Purāṇa and was a minister of also Rāṣhamaḷa II, who came next but one in the succession after Mārasimha II. Another record at Sārvatana-Belgoḷa tells us that “the array of his (Chāmāṇḍarāya’s) enemies was broken, like a herd of deer, on him, resembling a taskaud elephant running to and fro (among them), when he stood in front of the victorious elephant, his lord, the glorious king Jagadeśa-varna (Mārasimha II), when the latter, at the command of king Indra, lifted up his arm to conquer Vajjalādēva, whose strength was as terrible as that of the ocean disturbed (and breasting its boundaries in the universal disorder) at the end of the age, (and) who was the younger brother of Pāṭalaloma;” and the Chāmāṇḍarāya-Purāṇa tells us that Chāmāṇḍarāya was born in the Brahma-Kaṭaka race,—that he was a pupil of Ajitasena,—that his lord was

1 From a transcription which Mr. Rice has kindly sent me, I find that the Mālakān inscription of A.D. 574 (see Inscri. at Sārvatana-Belgoḷa. Introd. p. 18, note 7) goes on to mention a person whom it was called “the afflicton (ānandaḥ, ānandadvati, ānandaka) of all people; the ornament of the Pampala family; born in the Kāḍavāṇṭi race; supreme lord of Kāḍīchāpurā; he who is like a thunderbolt in the van of battle” ... (just after this, unfortunately, the record comes to an end, without disclosing his name). This shows us that kāḍavāṇṭi, in line 52-53 of the epitaph, is not a verbal form, but is the nominative which is required in apposition with tīgga-paṇḍūnaḥ and the following verbs. And we can now recognize the same name, for an earlier period, in the Gukhaptive Rāya inscription No. II, which mentions “the whole of the forces of the Kāḍavāṇṭi” (Ind. Ant. Vol. X. p. 39, text line 6).

2 This person has not been identified yet. The same name occurs among the Chālukyas, about a century and a half earlier, in the case of Rājāditya, father of the Mahēldamanta Būdhikaranas, of the Sānkalita (= Chalukia, Chālukya) race, who is mentioned in the Tadbhāde grant (above, Vol. III, pp. 67, 55).

3 Mr. Rice tells me that Gouṅr is the village of that name,—the ‘Gouṅr’ of the Indian Atlas, sheet No. 60,—three miles on the north-east of Chaldrāgo. It may be noted, however, that the Modern Postal Directory mentions also a ‘Gouṅr’ in the Salem district, and a ‘Gouṅur’ in the Bangalore district.

4 There is a village named Hāmaja (= Pāvase) in the Karajj tahāka of the Dharwar district. It is doubtful, however, whether this can be the place intended.

5 The word mānastambha, which means literally ‘a column of honour,’ is explained by Mr. Rice (Inscr. at Sārvatana-Belgoḷa. Introd. p. 18, note 2) as denoting tauntlessly “the elegant tall pillar, with a small plain solid monopada at the top, erected in front of the Jain temples;” and he refers us to a discussion regarding them in Ferguson’s Indian and Eastern Architecture, p. 276.

6 This person is mentioned again as the teacher of Mārasimha’s minister Chāmāṇḍarāya (see further on).

7 This work appears to have been finished in the Īḷvara saṁhatsastra, Śaka-Saṁvat 900 (current).—A.D. 977-78 (Inscr. at Sārvatana-Belgoḷa. Introd. p. 20) — A record at Algōḍī (Ep. Corp. Vol. III, TN. 85) mentions the names of Gōrindaśayya, his sons Mālakānaya and Īḷvaraya, who were followers of Neṇāraka-bala-Kutaka, i.e., Mārasimha II, and Mālakānaya’s son Chūṇaṇḍa. Can this person be the minister Chāmāṇḍarāya?

8 Inscri. at Sārvatana-Belgoḷa. No. 105. In Mr. Rice’s text, I alter Paṅjara into Pāṅjara, and abad-saktan into ekād-saktan. I assume that the rest of the text is correct.

9 I.e., Inscription IV., the grand-neph of Kṛṣṇa III.; see page 170 above, and note 4.

10 See Inscri. at Sārvatana-Belgoḷa. Introd. p. 24. — The Purāṇa mentions various other śrīdvār and achievements of Chāmāṇḍarāya; they may be quoted when the text can be verified.

2
Jagadākṣātra, otherwise called Nejambakul-Āntaka, i.e. Mārasimha II,—and that he acquired the bhūdras of Samvādhurāmadāra, "the yoke-bearer or leader in war," from his defeat of Vajjiḷādeva in "the Kheḍa-ga war,"\(^1\) and the bhūdra of Vinaṃāraṇa, "a sun among heroes," from the valour which he displayed in the plain of Gōndr in battle against the Nolambas, and the bhūdra of Rāparāngasimha, "a lion in the battle-field," from his fight at the fort of Uchchaṅga. The details given in the epitaph and the Purāṇa indicate, in addition to external fighting, some local insurrections, which must probably be attributed to opportunity afforded by the absence of Mārasimha on the campaign in Gujarāt for Krishna III. And not the least remarkable among them is the statement that he had occasion to despoil the ruler of the Banavāsi country; for, that province had been given to his father by Krishna III, and presumably had passed by inheritance into his own hands. The explanation of this, however, and of the immediately following mention of the reduction of the Māṭūras, seems to be furnished by a record at Dāgini in the Karkaṅi tālk, Dāhārvar district, of the tenth century A.D. and referable to A.D. 958,\(^2\) which mentions a Mahārāja-mahāraja-ratna Śāntivarman of the Māṭūra family, with the hereditary title of "supreme lord of the town of Trikunda-pura," and having the Nandavāra-umbrella, the crest of a horse, and the mirror-banner, who was governing the Banavāsi twelve-thousand. From A.D. 878, or earlier, to 945, the administration of the Banavāsi province was in the hands of the Chellākēta family.\(^3\) In A.D. 949-50 Krishna III gave the province to Bātunga II, who doubtless allowed the Chellākētanas to continue to govern it for him. Bātunga must have died a few years before A.D. 963-64, when Mārasimha II succeeded Račchha-Gaṅga. And it would seem that when he died, or else during the time of Račchha-Gaṅga, the Māṭūras seized the province from the Chellākētanas, and that they retained it until Mārasimha could make it convenient to reduce them.

Mārasimha II. must have been immediately succeeded by the Dharma-Mahārāja-dhāraṇī Śatyāvākyako-koṅguṇivarman-Paṇḍhalādeva, whom a fragment at Mulgāṇ, in the Dāhārvar district,\(^4\) with a date in the Yuvan-saṅkara, Śaka-Saṅvat 597 (expired), falling in August, A.D. 973,\(^5\) describes as governing "without any disorder" the whole territory from the eastern, the western, and the southern oceans as far as "the great river." Paṇḍhalādeva seems, then, to have taken advantage of the confusion that must have attended the overthrow of the Raṅgwula king Kakka II by the Western Chalukya Tālā II, to set himself up as an independent king; but he was shortly afterwards killed in battle by Tālā II. Earlier facts connected with him are to be found in the Adanagubōli inscription,\(^6\) which tells us that in A.D. 971, when Mārasimha II. was governing the Gaṅgavādī ninety-six-thousand, the Pavīgres three-hundred, and the Belvola three-hundred, under the Raṅgwula king Khoṭtiga, he himself was governing a small circle of villages which was known as the Šobbi thirty and

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\(^{1}\) Dr. Hultzsch has suggested to me that "Khedaga" may stand for Khēḍa, i.e. Manyakhēṭa.

\(^{2}\) The inscription is on a stone in Survey No. 85. I quote it from an ink-impression.—It is inscribed, with full details, in the Kāḷāyukti saṅkara, coupled with Śaka-Saṅvat 522 by mistake for 520 or 523. But the characters place it in the tenth century; and I believe that the real date of it is Monday, 16th November, A.D. 598, in the Kāḷāyukti saṅkara. Ś. S. 593 expired. It does not register a grant of land; and it is, therefore, difficult to say, at present, why a false date should have been cited in a record which, in all other respects, seems to be thoroughly genuine.


\(^{4}\) At the temple of Rānādeva; I quote from an ink-impression.

\(^{5}\) The details of the date are Epihapatākavā, i.e. Thursday, coupled with Bhārampada krishna 2 and the Kanya-saṅkara. And the corresponding English date is Thursday, 29th August, A.D. 975; on this day, the Kanya-saṅkara occurred at 10 h. 5 m. after mean sunrise (for Jījudin), and the given ādīti ended about 25 minutes earlier, but might doubtless be made the current ādīti of the saṅkara by more exact calculations.

\(^{6}\) The term used in the original is perhara, which must here denote the krishna; see page 160 above, note 6.

\(^{7}\) See page 160 above, and note 3.
probably took its appellation from the ancient name of Chubhi or Chabbi in the Bulhi tāluka, Dhrāwar district, and in the Gandhūr inscription,1 which mentions him as governing a ninety-six district in A.D. 973; this ninety-six district has not been identified; but possibly the expression is an abbreviation for the Gangavādī ninety-six-thousand, which Mārasimha II,—who is mentioned in the same record in connection with the government of only the Purigere three-hundred and the Belvola three-hundred, under Khoṭāga’s successor Kakka II.—may have entrusted to Pañchaladēva, in the course of ridding himself of the cares of office before passing into religious retirement at Baṅkāpur. The Muṅgūr inscription describes Pañchaladēva as Chālukya-paṇḍava, “a lion to the Chālukyas,” and also as “subsisting (like a bee) on the waterlilies that were the feet of Chaladuttarāja, Jagadēkavira, the glorious Nālandākal-Antakadēva”;2 these epithets both stand in the string of titles that precedes the mention of Pañchaladēva’s name; and the second of them, while capable of being interpreted to mean that Mārasimha II. was still alive, in retirement at Baṅkāpur, in August, A.D. 975, may perhaps refer only to the previous relations between the two persons.

Shortly after Pañchaladēva, there was Račhamalla II., who had the full style of the Dharmadeva-Mahārājadhārāja Satyavāka-Koṅgaṇivāma-Permanadī-Račhamalla. An inscription at Peggūr, in Coorg,3 which mentions him by all his appellations, furnishes a date for him in the month Pāḷigna (Feb.-March), falling in A.D. 878, of the Ṣiva sā recipient, Śaka-Saṃvat 899 (expired), and speaks of a certain Baṅkasa, with the būrda of Anannya, “the warrior of his elder brother,” who was governing the district called “the banks of the great river;”4 and an inscription at Doḍīla-Homma, in Mysore,5 which, however, does not mention him by his proper name, perhaps furnishes for him (or else for Pañchaladēva) a date in the preceding year.6 He was probably the last of the great Western Gaṅga princes; and his final date seems to be A.D. 944.7 Chānudērājya, who has already been mentioned in connection with Mārasimha II., was a minister of Račhamalla II. also; and, while holding office under this master, he caused to be made the colossal Jain image of Gommatā or Gommatēṣvara at Śrīvaṇga-Belgola,8 and attained so great a reputation for devotion to the faith to which he belonged, that he was remembered long after his death, and was quoted as one of three special promoters of

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1 See page 169 above, and note 4. In lines 8, 9, of the text, the reading should be Pañchalade, not Pañchalade.

2 Jast. Ant. Vol. VI. p. 102, No. I., with a lithograph, and Vol. XIV. p. 78; see also Coorg Inscriptions, p. 7, also with a lithograph.—The day is called the day of Nandīvāra, followed by an expression, probably tale-dena-samanage, which has not been satisfactorily settled yet (see page 168 above, note 4).

3 The expression used in the original is būrda-gāra; as regards the meaning of būrda and its application here to probably to the Kādrī, see page 169 above, note 6.

4 Ep. Carn. Vol. III., No. 138; according to the published reading, the prince to whom this record belongs had the būrda of Jataduttarāja, “the master of fame.”—The full details of the date are, the Śiva sā recipient, Śaka-Saṃvat 899 (expired); the full-moon of Aśvina; Angradation, i.e. Tuesday; an eclipse of the moon. And the corresponding English date is Tuesday, 3rd July, A.D. 977; on this day, the tīrtha ended at about 13 hrs. 30 min. after mean sunset (for Bombay), and there was an eclipse of the moon.

5 Mr. Rice has allotted to him a record at Kottādī (Ep. Carn. Vo. III, Md. 107) which would give his name in the form of Rājāmalla, with the būrda of Jagaduttarāja, “the master of the world” (which seems rather dubious), and Haraj-Antaka. But the date is so unsatisfactory, that it is impossible to place this record properly. The published text represents the date as the Pramāṇa caṇa recipient, with Śaka-Saṃvat 899. Pramāṇa, however, was either Ś.i. 875 current, = A.D. 953-54, or Ś.s. 386 current, = A.D. 1013-14; while Ś.s. 899 current, = A.D. 978-77, was the Dikṣa caṇa recipient, and Ś.s. 899 expired, = A.D. 977-75, was the Śiva caṇa recipient. Even if Pramāṇa has been read mistakenly for Prumāṇa, there still remains a mistake, either in the original or in the reading of it, of Ś.s. 899 for 901 (expired) or 902 (current), = A.D. 976-80.

6 Mr. Rice tells us (Jainas, at Šrāv. Bel., Intro. p. 23) that he has inscriptions, not yet published, which prove that the reign of Račhamalla II. ended in Śaka-Saṃvat 900 (expired), = A.D. 984-85.

7 This is recorded in Šrāv. Bel., Nos. 75, 76, and more fully in No. 56, verse 5, 7. — The image still exists. For a full account of it and of the legends connected with it, see the Introduction of Mr. Rice’s book, p. 22 to 33; the frontispiece of the book gives a photograph of the image.
the Jain religion,— the other two being Gaṅgāśāla and Hūjīla, ministers of the Heysāla prin Vīshnunarādhana and Narasimha I. in the twelfth century A.D.\(^1\)

**POSTSCRIPT**

While the first proofs of the above article were passing through the Press, I began to make fuller examination, than has as yet been attempted, of the dates of the spurious records from Western India, for all of which there should be some explanation forthcoming, if we can find the clue to the solution of them.

I have referred to two of these dates in note 2 on page 157 above. One of them is the spurious Tanjore grant (Ind. Ant. Vol. VIII. p. 219), which purports to give a date A.D. 248 for an imaginary Western Gaṅga whose name is given in this record as Arivarm by a mistake— (due to the carelessness of the writer in writing, in line 10, śṛṇavāraśvarman instead of śṛṇavāraśvarman, i.e. omitting a subscript \(ī\)ḥ)—for the Harivarman of other spurious records of the same series. The details of the date are the Prabhava sahaṃtara coupled with Śaka-Saṅvat 199 expired, the new-moon śīkti of Phālgaṇa, Friday, the Rāṣṭi nābhoṭa, the Vṛddhi yūga, and the Vṛishabhā laguṇa. And, in the period to which this concoction of this record is to be referred on paleographic grounds. I find that in the Prabhava sahaṃtara, Ś.-S. 1099 expired, the new-moon śīkti of Phālgaṇa ended on Friday, 26 February, A.D. 1088. The moon, indeed, was not then in Rēvati, and did not come to Rēvati until about 4 hrs. 28 min. after mean sunrise on the Saturday: but the moon often is in Rēvati the new-moon day of Phālgaṇa, and may possibly have been actually so shown for that day Ś.-S. 1069 expired by an erroneous almanac or by a calculation worked out wrongly for a person who fabricated the record; or the forger may have added that detail on chance, simply to give a greater air of plausibility to the record, as he certainly did in respect of the Vṛddhi yūga, which cannot ever occur on the new-moon day of Phālgaṇa.\(^2\) The result of the 26 February, A.D. 1088, fully meets the paleographic requirements of the case, and, I believe, fixes the actual time at which this record was concocted: viz., the forger was working on, had in view, Friday, the new-moon day of Phālgaṇa of the Prabhava sahaṃtara, Ś.-S. 1069 expired; and he produced the necessary appearance of antiquity by striking off from the Śa year,— in order to suit, more or less, a fictitious pedigree and chronology that had already become established and well-known,\(^3\) and at the same time to obtain a sahaṃtara which would be correct according to the southern ānū-solar system,— exactly fourteen of the six year cycles, and thus obtained the year Ś.-S. 169 expired which he actually quoted in his record.

The second of the two dates to which I have referred in note 2 on page 157 above, is the spurious Merkura grant (Ind. Ant. Vol. I. p. 383, and Coorg Inscriptions. p. 1), which has been supposed to give a date in A.D. 466 for an imaginary Western Gaṅga named Avirat-Koṅga. This date has to be explained in a different way. The details of the date are the year 388, specified either as current or as expired, the fifth śīkti of the bright fortnight of Magha Monday, and the Śvēti nābhātra. The sahaṃtara is not specified; and so we have no particular help that we have in the case of the Tanjore grant. Also, the era is not specified. As regards this detail, it has always been assumed that the Śaka era was intended, with—

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1. The verse, which mentions Chakravṛtāya as "Rāya, the minister of king Rāiasmalla," is to be read as "half-way through Inscriptions at Sriva-Reś. No. 107."
2. At sunrise on the Friday in question, the yūga was Śākha; and the Vṛddhi yūga had occurred about ele days earlier. The remaining detail, the Vṛishabhā laguṇa, means only the rising of the sign Taurus. I can calculate it with the Tables available to me; but it would naturally occur at some time or other during twenty-four hours of the Friday.
3. The Tanjore grant was certainly not the earliest of the spurious records in order of fabrication.
him an inscription at Kūlagere, in Mysore,\(^1\) which mentions the ruling prince as the Dharmamahârâjâ Mitâmarâga-K conseguvarma-Permangali, and is dated Śaka-Sauhvat 831 (expired), = A.D. 809-810. The Iggal inscription has given a date for him in A.D. 891-92. That, however, is a date for him in the time of his predecessor. And, from an inscription at Hōnâyakanâhli,\(^2\) it would appear that his rule began in Ś.-Ś. 815 (expired), = A.D. 893-94.\(^3\) It would seem that he did not secure the succession without some opposition. We have, just after the date mentioned above for the commencement of his rule, an inscription at Tâyârâ, in Mysore,\(^4\) i.e. within the Western Gaṅga territory, which is dated Ś.-Ś. 817 (expired), = A.D. 895-96, and mentions, as then reigning or ruling, a certain Nojâmbâdhârâ,—that is to say, the Pallava prince of the Nojâmbavâdî province. The explanation of this is evidently furnished by the statement in the Bēgūr inscription that, when that record was drawn up, Ereyappâ was governing, after having deprived all his enemies of their power; plainly, his accession to the leadership of the Western Gaṅgas was opposed, and chiefly by the Pallavas of Nojâmbavâdî, who succeeded in occupying for a time part at least of his hereditary possessions.

From the Ātakâr inscription,\(^5\) we know that Ereyappâ had a son named Rāchamallâ L,\(^6\) and that it was by fighting and killing Rāchamallâ that another member of the family, Bânga II, obtained the succession. As will be seen further on, this occurred in or before A.D. 940. We have no records attributable to Rāchamallâ L. But the length of time from the initial

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\(^1\) The Hirt-\-Bidândâ inscription (mentioned by Mr. Rice as the Goribidân inscription in *Mys. Insocr. Introd.* p. 45), which, according to a transcription that Mr. Rice has kindly sent me, distinctly mentions Ayyapaḍâva as Pallave-\-daungâ and as having also the name of Nojâmbâdhârâ.

\(^2\) *Ep. Carn.* Vol. III., Ml. 30.—As I have already intimated (page 152 above), my identifications, upon which this part of the succession is arranged, must be taken as tentative for the present: the miscellaneous subordinate items of information, contained in the records at present available, do not help at all; and we want more facsimiles in the case of records which are not dated. But my identifications are at any rate more satisfactory than those proposed by Mr. Rice. Thus (ibid. Introd. p. 4, and see also his Classified List which follow page 38), he would identify the Nimitârâga of the Kâlægacura inscription, and Ereyappâ, with, respectively, the Nimitârâga and his son Satyavâkyâ (whom I identify with Rasavikrama, the son, and Râjamallâ, the grandson, of Mutârasa) of the Dojdâhândî inscription (page 168 above); whereas, the date of the Kâlægacura inscription, and the period in which we must of necessity place Ereyappâ, are altogether inconsistent with the use of the old form of the kâ in the Dojdâhândî inscription. And he would further identify with the Nimitârâga of the Kâlægacura inscription the Satyavâkyâ (whom I identify with Bânga L) of the Iggal inscription (page 164 above); whereas, it seems clear to me that a Nimitârâga is not to be identified with any Satyavâkyâ.

\(^3\) Mentioned by Mr. Rice in *Ep. Carn.* Vol. III. Introd. p. 4. I assume that Mr. Rice means that this record actually contains the appellation of Nimitârâga, and that he does not simply allot it to a Nimitârâga (namely, to the Nimitârâga to whom he would allot also the Dojdâhândî and Kâlægacura records) on some merely inferential grounds.

\(^4\) Here, again, I am dealing with only the really important records. Other records of Ereyappâ, in *Ep. Carn.* Vol. III., are TN. 115, at Bannâr, and NJ. 78, at Hâsukâra. For others which mention him with his predecessor, and for one which may belong to either of them, see page 164 above, note 4. And we may perhaps allot to his records of a Nimitârâga at Kânâpîkâl (TN. 140), and at Gâtâsvâryâ (NJ. 98).

\(^5\) *Ep. Carn.* Vol. III., Ml. 18.—Mr. Rice (ibid. Introd. p. 4) speaks of it as "apparently an independent grant by Nojâmbâdhârâ," but also suggests that Nojâmbâdhârâ was "perhaps subordinate to Nimitârâga," i.e. to Ereyappâ. I think, however, that the true explanation is that which I suggest. He also (loc. cit.) proposes to treat as "an intrusive Pallava inscription" another record at Tâyârâ (Ml. 14, with a lithograph), which is dated in the month Sûpâma (July-Aug.), Śaka-Sauhvat 829 (expired), falling in A.D. 937; here, however, there is nothing to refer the record to any particular family; it only registers a grant made by villagers, and it does not mention the ruler at all.

\(^6\) See page 166 f., below.

\(^7\) The Humea inscription (see page 158 above, note 4) appears to give his name in the form of Râjamallâ; as, also, probably does the spurious Śōpî grant (page 167 below, note 2). The Śōpî grant would give him the appellation of Nimitârâga, and the biruda of Kâchcheya-Gânga, "the quarrelsome or fighting Gânga;" but the Humea inscription appears to show Râjamallâ and Kâchcheya-Gânga as separate persons.
TEXT.

South Face.

1 Īm³ [Sva]ṣṭi [I[*]] M — — — — — — um — udadhiṁ kṛitrva āvādhiṁ mādīṁ —

2 — chakra — — — — — tvam bhṛujan bhṛ-jaśā[b[*]]lāt — |

3 nya-ṣṭa-jaga — — — — — paṭin-Gaṅga-devayā kṣaṁbhṛujāṁ — bhūhā-

4 ratnam-abhū[da-arātī]-vanā-vekt-redu-meñ-ōdayaḥ [I[*]] Īm Ōm Īm

5 Īm Gadyam | Tasya sakāla-jagatāl-ōttuṅga-Gaṅga-kula-kumuda-kaumādi-mahāt[ējā]yamānasya | Satyavākyo-Komguṇīva- 

7 rmma-dharmamahāyādhirājasya | Śrīkṛṣṇarāj-ōttara-dīg-vijaya- 

9 vidita-Gō(gu)rjārādhārājasya | Vana-gajamalla-pratimall-balavara- 

11-d-allā-darpā-dājana-prakāśikārika-vikramasya | Gwandārtha-śrīṣa-tātā- 

13 pa-parivekṣhita-uśhāsā-ādi-sakāla-rājyāchānasya | Vinīth-bhāta-

15 [v[ṛ]-vikaṭa-vartī . . . . . . psa-Kirāṭa-prakara-bhūngā ka r a s y a |}

17 [bhṛ-ju]-ba-bal-par[ījā]-Māṇyakātha-pravēśita[chaft]a k r a v a r t ii-k[āt]-

19 [kasya i] vikram-[ānusvānā]-śrīmad-Indra-jagat-śrīubandh-ōśavasya |}

21 . . . . . . . samunṭhākita-samara-sajjā-Vajjala-

23 . . . gha . . . . . . nasya | bhāy-ōpanata-Vavavasi-dēś- 

25-ādhi-

26 [pa] . . . . . . . . . . . manikundala-madādvip-ādi-samatha-vastu-

28 grā- 


32 [ra]jasaṃta-sa[sa]-ta-bhṛu-ba-[ā]vālēpa-jagā-ṛṣa-gaśa-ōṭopa-gavrva-d ur bari-

34 tā-sakāla-Nojāb-ōāhīrāja-samara-vichāmānasya | samunutta-

36 ṇā-ṛyā-kaṇṭakasya | samuhūnmit-Ōchhandi-girigṛgāya | samhri-

38 ta-Naṇa-ābhihīdhana-Śebara-pradhānasya | pratāp-avatana-Chē-

40 ra-Chōla-Pāndya-Pallavasya | pratipālita-Jina-sañnamasya | . .

42 . . . . . . [ma]-hā-divāvasya | balavaddari-ūripa-dravip-āpahama- 

1 It is probable that the year was 699 current; and he may have turned it into 388 in order to cite the expired year. Be that as it may, instances of the quotation of a wrong year can be deduced from unqueryable genuineness dates. And, among the apocryphic dates, as interesting and instructive instance is furnished by the Kukkiṭhi grant (Jnd. Asit. Vol. VII p. 217), which purports to be of the time of the Western Chalukya king Vikramaditya I. and to be dated Śaka Samvat 580 (or 522) expired; the details of this date are correct—(except that the solar eclipse, quoted as a total one and described conventionally as such, was an annular eclipse; to the extent, however, of eight and a half digits, and therefore a well-marked one)—for Sunday, 11th May, A.D. 1110; and, in the year 699 (current) of the era of A.D. 500-51: here, the forger produced the necessary semblance of antiquity by directly quoting the year of the later era as a Śaka year; and here, again, he intentionally omitted to quote the samavartan, because he knew that the samavartan for Ś. S. 1041 expired would not be correct for Ś. S. 529 or 530 (or 522) expired.

2 From the ink-impressions.

3 Represented by a plain symbol, here and throughout, except in the case of the centrum one of the three at the end of line 27, where an arcade symbol is used.

4 Metro, Śārdūlivirāṭā.

5 Mr. Rice's text has pravēśita, which, of course, at once suggested pravēśita, "expelled (from Māṇya- 

kātha)." The real reading is quite clear.

6 Mr. Rice's translation represents the Nālama as swollen with pride from receiving obeisance from the son of . . . . . . of the Māṭāra family; and this implies some proper name, illegible, after saṁyāga. But there is no room for any name: at the beginning of line 18, there is only one illegible akṣara, which is evidently to be restored as sa; and at the end of line 17, after the ja, the back of the impression distinctly shows remnants of 

7 Of course, as he put it) instead of kriṣṇa, and for some reason or other cited the year as 388 instead of 389.
28 Lines 28 to 47 contain five Sanskrit verses, in the Śāradālīvīkṛtīśī ṭī metre.

The original has suffered so much damage that only a few detached words can be made out, — no connected passages capable of translation. And it is sufficient to note that we have — śrī-Gāṅga-chāḍāmāṇī, line 31; Pāllava, line 33; Gāṅga-bhūpātī and Nāḷaṁb-Aṅtakā, line 33; Nāḷaṁb-Aṅtakā, line 39; Pāllava, line 41; and śrī-Maṇḍasīthi, line 42.

Lines 48 and 49 contain the first two pādās of another verse, in the same metre, which, again, are almost quite illegible; and the verse ends as follows:

29 ityādhibhiḥ sakrīta-vīra-saṅgava-girāḥ
Chāṅkya-chāḍāmāṇī

30 Rājādītya-hareṣu ddav-agnir-ōjani
śrī-Gaṅga-chāḍāmāṇī [nīḥ]

31 Daitya-śandarṇa-Madhu-Kajabha-prabhritibhīr-chāhrstaiv-Maṇḍarav[ekānā]

32 kīh. māyā-kīrhīrītāham utthitaṁ ētu
ekham-ātarkha-saṅkā-krī[śa]

33 — — lair-Naranga-śravasya
vaśund-ānand-kā-piśūrās-dī[śī]

34 — — [ir?]air-akarot-saṁg'am-avant-chakram
Nāḷaṁb-Aṅtakā[ś]

North Face.

These twenty-eight lines appear to contain six or seven more Sanskrit verses, of which we can recognise that one is in the Śaṅgārā metre, and one in the Śāradālīvīkṛtīśī metre. The original has here suffered still more damage; and nothing worth quoting can be made out, except śrī-Gaṅga-chāḍāmāṇī, line 74.

East Face.


85 pagajveno ṭāṭṭir-valo nega ḍa Vajajanāṁ bide-yāṭṭud-eśgāram

86 pagajveno Pallav-aḍhiṣṭa[ra] — — āśa māṁ tava krodhaḥ pān-po

87 gaṅveno pējīṁ-e vegaḷven-end-aśreya Chaladh-uttaranaṁ ād

88 Oliyeś kōda Pallavara pan-daley-ellama-sye ḍaṭṭi kā

89 pāṭikarāyī sāri para-maṇḍalikākalam-samama niyu[m]=ly[ś]

90 lige nīmma pan-dalegalām baral-yaṭe kāḍaḥ bāḷv[a]=ś[=]=āl-ōl[y]=[

91 ]=simba[m=] negaludd-ōṭṭa Maṇḍalika-Prīṭē杜兰 Taṅga-pa

92 rākramāṁ pallav-kāḷam-agarvvisa suti-vṛtti biṭṭo-ṁdga Kā
duvaṭṭa koḷā-āya[d]a munnam-enippa pemhin-Ucaḥnāyīga ko-

1 The māṇyadeśaḥpātī in Mr. Rice’s text suggests, at first sight, a mistake for another reference to Māṇyakēśa. The original, however, really has (line 30) māṇya bēndhī, “no other enemy, indeed.”

2 Meter, Śāradālīvīkṛtīśī.

3 Meter, Champakākāśī.

4 Mr. Rice’s text gives “Dallam an koṭi,” which does not even suit the metre. In line 8-9, he read bāṣāndālīla, correctly; but, instead of recognising that it was to be divided into bāṣān-dālīla, he treated it as if it stood for bāṣāndālīla, and thus obtained the name of Dallia, instead of Allia.

5 Meter, Utpalakālīkā; and in the next verse.

6 We have here Edēmā, an optional form of the 2nd pers. plur. imperf. of ḍed, “to live, to be alive,” etc.; so, also, sīlātva, in line 114.
TRANSLATION.

[After the exclamations Ōm !, Hall !, the record opens with a verse, a good deal of which is illegible and cannot be restored, but which is directed to the praises of a person not mentioned in it by name apparently, but identical of course with the Mārasimha of the rest of the record, who is here described as enjoying, through the power of the sword of his arm, the whole earth, up to the ocean,—as being a very jewel to adorn the kings of the Gaṅga lineage,—and as darkening, like a bank of clouds, the moon that was the faces of the women of his foes. It then proceeds]:—

(Line 4)—Ōm! Ōm! Ōm! Ornate prose:—Let the record of the prowess and the record of the piety of him, the glorious Noḷambakula-Āntakadeva,—who played the part of
West Face.

J. F. FLEET.

COLLOTYPE BY W. GRIGGS.

SCALE : 20

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.
the great lustre of moonlight for the water-lily that is the Gaṅga family, standing up very high on the surface of the whole earth; (who had the appellation of) Satravāka-Konguṇivarman, the pious Māhārājā Māhārāja; who became known as "the king of the Gaurjams," by conquering the northern region for Krishnarāja (III); who displayed prowess in destroying the pride of the mighty Allā who set himself in opposition to Vaṅgaṇa-gajamalla (Krishna III); who by (his) might preserved the throne and all the other insignia of royalty for Gaṇḍakārānta (Krishna III); who dispersed the bands of the Kirātās who dwell on the skirts of the forests of the Vindhyā mountains; who by the strength of (his) arm [protected] the encampment of the emperor, when it was located at the (city of) Māṇyakhēṭa; who by (his) prowess [accomplished] the festival of the binding on of the fillet (of sovereignty) of the glorious Indrarāja (IV); who by .......... prevailed against .......... of Vaijñā who was (ever) prepared for war; who came to be greatly extolled for capturing the .......... and the jewelled earrings and the rutting elephants and all the other possessions of the lord of the Vaṇavāsi country who bowed down in fear; who made those who belonged to the Māṭtāra lineage do obeisance (to him); who destroyed in war all the kings of the Noḷambas who misconducted themselves through self-conceit in consequence of the arrogance of the strength of arm of hundreds of princes and the pride of troops of elephants; who eradicated the thorn-like troubles of (his) kingdom; who ground to powder the hill-fort of Uoḥaṇgī; who destroyed the leader of the Saḥars named Naṛga; who by (his) prowess made the Chēras, the Chēḷās, the Pāṇḍyas, and the Paḷlavas to bow down (before him); who preserved the doctrine of Jīna; who .......... the great banner ....... who [acquired the means for making] great gifts by appropriating the wealth of powerful hostile kings; (and) who protected the surface of the (whole) earth by building bridges and .......... -- travel abroad throughout all countries to the end of time, as long as the moon and stars shall endure! Om! Om! Om!

[Lines 28 to 47 mention the person who is the subject of eulogy as the crest-jewel of the Gaṅgas, the Gaṅga king, Noḷamb-Āntaka, and Mārasimha, and speak of victories over the Paḷlavas. And then the record continues]—

(L. 50)—He, the glorious crest-jewel of the Gaṅgas, became a very forest-fire for (the destruction of) the lion Bājāḍītya, the crest-jewel of the Chāḷukyas, who in these words[1] had made a brave declaration of war. When the world was wasting away with a feverish apprehension that Madīna and Kaṭṭabhaṇa and other leaders of the demons, slain by (the god) Vīsuṇa, the foe of (the demon) Mura, had thus risen again, (old) foes in (fresh) illusory disguises, he, Noḷamb-Āntaka, made the (whole) circuit of the earth happy with the .......... .......... [lamentations] of the demon-like Naṛga, which intermingled with the tears of joy of the earth.

[Lines 56 to 83 contain a further description of the prowess and conquests of the same person, who is mentioned again as the crest-jewel of the Gaṅgas in line 74. But no connected passages can be made out here. The record then continues]—

(L. 84)—Shall I praise the valiance which put to flight and conquered Allā, who was possessed of strength that was too great to be realised?; shall I praise the magnificence which brought shame to Vaijñā, who was famous in the world?; shall I praise the bravery which utterly slew the .......... of the Paḷava kings?: say, how shall I praise him, the lintel of firmness of character?; I know not how! Glorious was the array[2] of him

1 Referring to an illegible passage in lines 48, 49.
2 Mr. Rice has in his text given offēja, which means 'a heap, mass, company, abundance, a row,' but in his translation has given 'tribute,' for which the proper Kauarese word is offēja. The actual reading is offēja which is probably to be taken as a variant of offēja.
who was a very Triṇētra (Śiva) among chieftains, at that time when the skull-wearers,\(^1\) having cut off (and arranged) in a string all the newly despatched heads of the Pallavas, (and) having greatly tottered (under the burden of them), (and) having placed (them) on the ground; made proclamation to the other chieftains and said — "Aho! Let not your own newly despatched heads come into this string; but, having seen (what has happened to the Pallavas), preserve yourselves (by timely submission) in the ranks of (living) men!" The achievement of him, the king Gaṅga of Gaṇti, became the theme of praise in all the three worlds,—the achievement of taking, amidst a slaughter of the (whole) earth, the great fortress of Uchchāhanga, which previously had been found impregnable by (even) . . . . . the Kādvanta,\(^2\) possessed of eminent prowess, who, inspiring terror for some time, surrounded and besieged (it), but had to quit (it). Kanda:—With the very greatest ease, the head of Naraga, who had acquired such fame that he was considered to be a very Kāla or Rāvaṇa or Śīśpāla, (but) who became (āśi) bondsman, fell into the hand of him, the crest-jewel of the Gaṅgas. He has spoken, (and) he will protest; let not your courage fail;\(^3\) the protection of Yama (shall be with you): he will give you that which he has promised: shall any of the deeds or words of him, the crest-jewel of the Gaṅgas, ever fail?

(L. 100)—Oṁ! Having thus fought (and) conquered (the aforesaid) enemies, and numerous other people, on the banks of the Tāpi in the neighbourhood of the forests of the Vindhya mountains, at Mānyakēta the best of towns, at Gomūr, at Uchchāhanga, in the Banavāsi country, at the fortress of Pāvasa, and in various other localities, (and) having set up great bammens\(^4\) at various places, (and) having bestowed great gifts, he, the glorious Nālambakul-Āntakadēva, who had (thus) become famous,—(who had the titles of) the Vidya-dhara of the Gaṅgas, the hero among the Gaṅgas, the lion of the Gaṅgas, the crest-jewel of the Gaṅgas, the Gaṅga Kandarpa (god of love), the Gaṅga diamond (or thunderbolt), the lintel of firmness of character, the Gaṅga of Gaṇti, the incarnation of religion, the sole hero of the world, the keeper of promises, the sun (for the destruction) of enemies, the rough in battle, the very Triṇētra (Śiva) among chieftains,—caused to be made, at various places, Jain temples and vaṁśastambhas.\(^5\) (May there be) auspiciousness!

(L. 110)—Oṁ! Having carried out acts of religion in a most worthy fashion, one year later he laid aside the sovereignty, and, at the town of Bānkapura, in the performance of worship in the proximity of the holy feet of the venerable Ajītasēna, he observed the vow (of fasting) for three days, and attained rest.

(L. 112)—Metre:—Aho! Chōja king, quiet down by gentle rubbing (thy palpitating) heart!; O Pāṇḍya, cease thy . . . . . , and give up weeping !; O Pālava, run not away in fear; O . . . . . retreat not from thy territory, (but) remain . . . . . ! The Gaṅga chieftain, Nālamb-Āntaka, has gone in triumph to the abode of the gods!

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\(^1\) A kṛḍālika is a worshipper of Śiva, characterised by carrying skulls of men as ornaments and by eating and drinking from them. The mention of kṛḍālikas is introduced here in connection with the comparison of Māraśīna with Śiva as "a very Triṇētra among chieftains."

\(^2\) For "the Kādvanta," see page 171 above, note 1. In line 93, I analyse dīka ṛggaḍa. The latter word may possibly be a proper name; or it may be something similar to ṛggaḍa,\(^4\) indeed, certainly; or it may perhaps stand for ṛggaḍa, = ṛgaḍa, = ṛghaḍa, = ṛghaḍa, "excess; affliction, trouble."

\(^3\) In eṣa, we have another variant of orde, = eṣa, the chest, (the heart), courage; it occurs again in line 118. For orde-gīdha, "courage to fail," see Kielitz's Dictionary, under orde.

\(^4\) Dhārma, "banner," probably stands here for dhārma-stambha, "flag-staff," i.e. a stone column representing a warrior.

\(^5\) See page 171 above, note 5.
No. 12.—ASSAM PLATES OF VALLABHADEVA; SAKA-SAMVAT 1107.

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

These plates belong now to the Asiatic Society of Bengal, to which they were presented by Mr. W. Winckler, Assistant Executive Engineer of Tezpur, the chief town of the Darrang district of Assam, Constable's Hand-Atlas of India, Plate 30 Bb. The text of the inscription has already been published by Dr. Hultsch, in the Zeitschrift D. Mogg. Gen. Vol. XLV p. 42 ff. I re-edit the inscription from excellent impressions which were taken by Dr. Fleet in February 1883, and given to me by him some years ago.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures from 7\(\frac{1}{4}\) to 8\(\frac{1}{4}\) broad by from 5\(\frac{1}{2}\) to 5\(\frac{3}{4}\) high. Plates 1 to 4 are numbered with numeral figures, which are engraved on the proper right margin of the second side of each plate. In the middle of the upper part each plate has a hole, for a ring, which had been cut away when the impressions were taken. The ring is 1\(\frac{1}{2}\) in diameter and \(\frac{3}{4}\) thick; on it there slides another, thin pear-shaped ring, the ends of which are joined and were evidently run into the socket of a seal; but the seal is not now forthcoming. Some sides of the plates are quite smooth, others have rims, partly raised and partly fashioned; but, on every side, the writing is in a perfect state of preservation. The engraving is good throughout; the letters are shallow and, though the plates are thin, do not show through on the back. The average size of the letters is about \(\frac{3}{4}\).—The characters belong to a variety of the northern alphabet which was used, about the 12th century A.D., so far as I can judge at present, in the most eastern parts of Northern India. They closely resemble those of the Deopara inscription of Vijayasena, published with a photolithograph in Ep. Ind. Vol. I. p. 305 ff., and apparently also those of the three Sâna copper-plate inscriptions, published with indifferent photolithographs (or lithographs) in the Journal Bengal. Ac. Soc. Vol. VII. p. 43 ff., Vol. XXIV. P. I. p. 11 ff., and Vol. I. X. P. I. p. 6 ff. That this alphabet belongs to Eastern India, is shown at once by signs like those for \(\delta\) (e.g. in Sat. L. 47), \(\kappa\) (in Kha-dal khanu, l. 2), \(\lambda\) and \(\eta\) (in Nâkakâsāhâsya, l. 23, and \(\varphi\) on the margins of the plates; and signs like those for \(\beta\), (in Jagatâsura, l. 3), \(\phi\) (in Sâphalolâsâ, l. 15), \(\iota\) (in Kha-dal, l. 2), and especially those for \(\varphi\) (in Jâhata, l. 41), and for the initial \(\epsilon\) (in \(\epsilon\) in l. 11, l. 49 and 54), together with other peculiarities which the characters of this inscription have in common with those of the Deopara inscription, clearly distinguish the alphabet here used from another variety of eastern writing. As a trustworthy photolithograph

1 I take this information from Dr. Hultsch’s account of the inscription.
2 When I suggested to Dr. Hultsch the great desirability of having the plates photolithographed, he most readily gave his permission to do so, and himself requested me to re-edit this record. The photolithograph has been prepared under Dr. Fleet’s supervision.
3 I do not know whether there is a numeral figure on the second side of the fifth plate; there is none on the first side of it.
4 See above, Vol. IV. p. 255.
5 The figures for ‘1’ and ‘3’ are the same as those used in the Gakh Buddhist inscription, Ind. Ant. Vol. X. p. 342. Plate; but for ‘2’ occurs, in the same form, in the last line of the Tarpunsight plate of Lakshmana Sena, Jour. Beng. Ac. Soc. Vol. XLIV. P. I. p. 12 (where it has been mistaken for ‘3’); and that for Lakshmana Sena, Jour. Beng. Ac. Soc. Vol. XLIV. P. I. p. 12 (where it has been mistaken for ‘3’); and that for

Ghândhâra inscription of Gaṅgâdhâra (to be mentioned below), in line 58, have a different form of ‘1’.

6 I allude to the alphabet used, e.g., in the Kamonl plates of Vâdyadeva of Prakshâsika, published with a photolithograph in Ep. Ind. Vol. II. p. 347 ff. One special feature of that alphabet, which is essentially the same photolithograph in Ep. Ind. Vol. II. p. 347 ff, is, that many letters, as that of the Ghândhâra inscription of the poet Gaṅgâdhâra, published ibid. p. 289 ff, is, that many letters, as that of the Ghândhâra inscription of the poet Gaṅgâdhâra, published ibid. p. 289 ff, is, that many letters, as that of the Ghândhâra inscription of the poet Gaṅgâdhâra, published ibid. p. 289 ff, is, that many letters, as that of the Ghândhâra inscription of the poet Gaṅgâdhâra, published ibid. p. 289 ff, is, that many letters, as that of the Ghândhâra inscription of the poet Gaṅgâdhâra, published ibid. p. 289 ff, is, that many letters, as that of the Ghândhâra
is published herewith. I need not attempt a minute description of all individual characters; but one or two more general points may be drawn attention to. In deciphering the text, as was stated already by Dr. Huber, a difficulty is occasionally caused by the great similarity of letters. Thus, it is not always easy to distinguish between p and y, between u and l (compare vaiint-dalasya, l. 6), between čh and r (compare kiri chandra, l. 9), čh and u (compare ruchhira, l. 32), and dh (compare vadhya-vaidhaya, l. 111), or between the subscript u and r (compare indrah, l. 4, and raghavedu, l. 7); and where letters like these happen to occur in proper names such as we find in lines 38 and 43-49, it is impossible to vouch for the absolute correctness of the transcribed text. Another matter which may be mentioned is, that some letters we have two or more different forms. This is particularly the case with the subscript u, but also, e.g., with l and dh; (for the forms of u compare Viṣṇu-deva, l. 1, digambrāma, l. 4, 2nd index, l. 8, idāh, l. 4, and punāda, l. 5, for those of l, khalu, l. 2, Lāmāboda, l. 3, and kāla-khāla, l. 28; and for those of dh, dhrītu, l. 6, and khaḍg-yudha, l. 34). I may also state that the letter r, where it immediately precedes another consonant, is written by the ordinary superscript sign, except in the conjuncts ṛṛg, ṛṛy, and ṛth, the forms 1 of which may be seen from sv atras, l. 38, Udyakaraṇayā, l. 17, and ṛgyayān, l. 16. In the word varṇāsāvat in line 2, the superscript r has been wrongly engraved on the top of an akṣara which would be ṛṇa, already without it.2 The sign of varṇaḥ is not used in the inscription; nor are there any special signs for final consonants. The sign of avatvāra is always written above the line and is nowhere employed in the interior of a simple word, instead of the nasal of one of the five classes; and the sign of āvarna, differing from the sign which is used in the Deopara inscriptions, is much like an English s, except that often, at the bottom, it has a short tail.3—The language

1 The same signs, which of course owe their origin to the fact that the sign for r was written on, not above, the top-line, are used in the Deopara inscription and elsewhere.

2 The same mistake was made by the engraver of the Gaṅgāti plates of Indrapālavarman (Jour. B. A. Sac. Vol. LXXV, l. p. 223 f.); in the word cāṇḍāya, Plate lii, l. 6; compare the proper sign for āṇāya, without the superscript sign for r, in cāṇāya, cāti, Plate lii, l. 2. The sign transcribed by āṇāya (corrected to ṛṇāya), cāti, Plate lii, l. 3, is really ṛṇāya in the original. Whether in the Gaṅgāti plates, in the conjunct ṛṛg, r is written on or above the line, it is difficult to decide.

3 The two circles were joined, so as to enable the writer to form the sign of āvarna with one stroke of the pen.

To a similar process we owe the form of the initial ā, here used.
Assam Plates of Vallabha deva.—Saka-Samvat 1107

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14.

W. GRIGGS, PHOTO-LITH.
of the inscription is Sanskrit, and, with the exception of the introductory ओऽ ओऽ namō bhagavatē Vāsudēvāya, the whole is in verse. Of unusual words, or words used in an unusual sense, the text offers निरकपात्या, l. 20, 'rule, reign,' hāsita(śa)ra, l. 33, 'a buffalo,' oṣakirikāra l. 34, 'one who is skilled in the use of the daggers,' jhāta in the technical expression sa-jhāta-vītapa, l. 41, 'with the woods and thickets,' and abharakha, l. 45, 'the extent (of a piece of land).' In respect of orthography the following points may be noted: The letter b is written by the sign for फ; the palatal and dental sibilants are confounded in sañātra (for sañādrā), l. 25, kēkara, l. 33, śīvā, l. 42, oṣakirikāra, l. 24, sudē and sañē, l. 41; the guttural nasal is employed instead of the sign of anusvara in the word rākṣa, l. 9, 16, and 52; before य l is doubled in satyāsaya, l. 31; and eighth times the rules of satāḥ have not been observed in regard to the final consonant of a word before a following consonant. Besides it may be noted that in line 21 samudraśrānti is used instead of samudrabhrītṛtvā.

The inscription is one of a prince Vallabhādeva of whom, in verses 3-10, the following genealogy is given: In the race of the Moon there was a certain Bhāskara; his son was the king or chief Rāyārīdeva-Trailōkyasimha (whose wife was Vasumati?); his son, again, was Udayakarna-Niḥśānakasimha, whose wife was Ahaivanēvī; and their son was Vallabhādeva-Śrīvallabhā. Nothing of historical importance is recorded of any of these chiefs.

According to verses 13-22, Vallabhādeva, at the time of the sun's progress to the north in the Śaka year 1107 (given in numerical words), at the command of his father and for the spiritual welfare of his mother, founded an ahimsa-house or place for the distribution of food (bhaktu-kālī, anna-sattra) near a temple of the god Mahādeva (Śiva) to the east of Kirtipur in the Bāpīyacī district (maṇḍala); endowed it with (the revenues of) certain villages and hamlets the names and boundaries of which are given, and (so far as I understand the text) assigned the services of five men, whose names also are recorded, and of their families.

The localities mentioned in the inscription I am unable to identify. The date does not admit of verification; it would correspond to the 25th December of either A.D. 1184 or 1185, according as the Śaka year 1107 is taken as a current or an expired year.

**TEXT.**

**First Plate.**

1 Īṁś ēṁ namō bhagavatē Vāsudēvāya ||
2 taṭi-prakāṭ-ōli-mālā varṇa-āval-īva kha-dāle kha-iñu ma-
3 āgālaṣya | Lamvō(ṃbō)darāh sa jagatān yaśasān praśram-ā-
4 nandātāṁ dyuṣaṃśān saha yāvad-indub || [1*]
5 la-tāḷāv-ṭiva-ṭivatā śrādbhī-Vīshnūḥ punāna krits-ghrijāṭ-ṛ-
6 tāṇs-ṭamun-ṛvarh | yat-tupaṃbhadha-dhīrā bhū-ṭalindalāṭaśa 
7 ṛkā-ṇāla-sadīṣaṇ kamaṭh-oragendrān || [2*]

?Āśā-bhūmīḥ-

**Second Plate; First Side.**

8 jām-mañāli-maṇi-ṭal-vaṭarāṭkā |
9 kāri Chandra-vaṁśeś as Bhāskarāa || [3*]

*Bhūmīś* saṇya-vibbhadra-

---

1 See my note on the translation of verse 4
2 Or, perhaps, Ābhāsāddita.
3 Compare the name Ḫagānda, in Ḫagānda-vītāsa in Plate 1, line 6, of the Gauhaṭi plates of Īnapārāmarvan, mentioned above.
4 From Dr. Fleet's Impressions.
5 **Metre of verses 1 and 2.** Vasumatihākā.
6 **Metre of verses 3 and 5.** Śādūibandhikāītī.
7 **Metre of verses 4 and 5.** Sādāvīkīfāītī.
8 Read -vaṁśeś.
9 Read -vaṁśēṇa.
sār-vasumati-vāśa-jāta-piyā
yuddha-dhunindharō
ripu-vadhūh-vaidhavya-vaśa-dhavajā
yasminā
Śṝv-apavādamu
jñavatamaṁ
lokiṭī
tv-āvadhi
chikshēpa
pratipakṣe-lakṣha

dalāṇa
Rayāridēvi
mrīpāḥ || [87]
Yēn-āpāta-samasta-satra-

samayā
sangivāna-bhūm[ā]n
ripu-vaśakā
Vaṅga-karindra-saṅga-vi-

Second Plate; Second Side.

shamā
satopā-yuddhāsāvē [1] yēn-āyatham-ayam svayōn sapalīta-

t-Traśīkṣaśārīhō
viḍīhī
sō-blīd-Bhāskara-vānśa-rājaṭī.-

kō
Rayāridēvi
mrīpas || [58]
Udayam-sudskārṇyaṁ pūrṇa-chedraya-

Śūraṇa
vīn(b)hā-samahārāmē rājī Rayāridēvē l kar-

rahbhava-kālaśaṁ-māndayan
svavā-lōkān
dadad-iha pada-

m-aṁpa
cālamāḥ-bhīrīsam masticēhu || [60]
Niḥsaṅkaśīma-nirpatēr-iha na-

rapatsē
bhūmībhūjaṁ
sva-bhuja-vīra-saṃutsritāṁ ||

sanatya

Third Plate; First Side.

ra-yāci na vā girī-kandarē-pi tāṣhantī dān-viṭhavāṁ kathmayathā
vā || [77]
Rā-

jīnō
Niḥsaṅkaśīmaḥ sa吾 saṁpā-sammitā
nāṁ-Āhivasādevō ṭīś sā-

śād-śāyāṁ ṭrati[ś]hitam || [88]
Niḥsaṅkaśī[ma]ṁ
d-viśeṣa-mānasā-rājaṁarī

śrī[ś]ṣṭī[ra]-

kō
t-kāla-kālaśaṁ-chedrā-kāntīḥ [1]
śanāt(sā) rasra-saras-sarasruha-śrī-

ra-

bhūva
śaṃhāna-śaṁhānā-bhūmīḥ || [90]
Tābhīyāṁ-teṅa-tapab-

prabhā-

vīra

Third Plate; Second Side.

nī-nilā-patīḥ || [100]
Yasas-akāha-kabhrā-pāṭhena-patōr-aṭopā-

ma-devikitūṁ ||
ā mulānāhiḥ-āvali praviṣṭahā sālikāya dē-

vrajaṁ | āṣṭā jaya
Vallabhīyā byanyayū harsvē vachāhīr-mmu-

dā

tā-vākō
vīravakā
sva-kāḥ(ə)ra-parītrīgāya yātō Yamaḥ || [11]

Khaṭ-g-śuddha-śājaṁ
chohākarīkā-mukhyō dāhushka-viṣṇiḥ-prasaha(ths)mākaṛē-

khaṁ||
Kanyāṁ(ths)va-vajī-vraja-vāhanēndra-yastō-śāhavad-Vallabhēva dē-

va || [12]

Hāpyāḥ-sāṃdha-mahīya-ṣṭhē||
Mahādevasya samudhāna v bhakta-

śālā kauh-

dhārītā[ma]ṁ
Kirtti-pūrv-vā-sūkha

Dādā Ra(v)allabhēva
Niḥsaṅkaśī[ma]ṁ||

1 Read yasmañā. 2 Read sū. 3 Read -koṭhī. Originally -ṣṭīlī was engraved, but the i of ji is struck out again.
4 Metre: Mālād. 5 Metre: Vānantālīkā. 6 Read -sāmchākṣāpatēdi. 7 Read -śūna-vānśa-rājaṭī. 8 Metre: Śūrupā (Aṃuśṭathī). 9 The oṣkara po looks as if originally one had been engraved. 10 Metres of verses 10 and 11: Śṛṣṭa-vānśa-rājaṭī. 11 Read -patēryaḥ o. 12 Read Gauratīm. 13 Read "tamaḥ mulānāhiḥ-āvali." 14 Read -āṃdha-muṣṭiḥ-āvali. 15 Read -śūnā. 16 I should have expected āṭā instead of āṭaḥ; see the note on the translation. 17 Metres of verses 13-22: Śūrupā (Aṃuśūb!). The first Vās of verse 13 is incorrect. 18 Read -aḥ-; perhaps this correction has been made already in the original.
Fourth Plate; First Side.

88 ha-sūrunā ["*] akshaya-svargga-labhaya jananyā jamakāśāya || [14*]
89 Štamyā(syā) bha-
90 kta-śālayā nirvāh-arāhama mahā-būnjaḥ \ viśāla-kheti-sālīnyāḥ sri-
91 mān-Vallabhadevaśakaḥ || [15*] Sākē naga-nabhō-Rudraiḥ samkhyāte
92 oh-uttārayānaye(ṇo) ["*]
93 su(su)bhe subhe kshanē rāsu sa(sta)stā vyāsta-tamgupḥā || [16*] Sa-jhāta-
94 viṣapā[ə] [1]
95 grāmān sa-jānan sa-jala-sṭhālān ["*] dassa satpa chaṭuṣṭāl(ā)ma-saṁśthi[ṣ]ja: [2]
96 n-ñāma-śīkhitān || [17*] Chaḍāl Devānikōṅchī cha Sa(j)jaśīg-pā[pi]
97 Vānga[kā]ḥ ["*]
98 Sāmāraṅkōṅchikā oh-niva Dōṣharpāṭaka-saṁyutā || [18*] Sōṇchipāṭaka-
99 sa[na:*]ja- [2]
100 s=cha satpa grāmān-imān3 subhān || () simā cha likhitā yātnāt4
bhūmy-āka-

Fourth Plate; Second Side.

101 rṣhaka-sāsan || [19*] Purviyāto Muṇṭeskāvasthaḥ paschimbhe Gōsārīdharah uttarē
102 Rājakumās-cha dahāhine Kariddamālkā || [20*] Štati-simā vahākṛ(ṣhṛ)tyaṭ Manākā-
103 Dvāripāṭyōḥ ["*] madhye shatē pāṭakā datā Achaḍāhōtikā tathā l(||) [21*]
Thā-
104 Šāṅkara-Pāṭhāṇālā Lōhateṣ-śaṁśṭi[ṣ]ja ["*] iti paṇoḥ sahāyās-cha pura-
105 dāra-saṁvartītha || [22*] Ā3 Bhāṣkarār-śaripatīha-pariparapā-sājīye bhave
106 d=ya-dri pāṭh katu madye ["*] tait tūga-magala-girā prasāyaḥ
107 vra(brā)vidhe
109 ko=pi syād-yādi bhūpati ["*] na syān kō nāma tasya-sthān yo mē kīrtam na
110 lumpa || [24*] Iti13 likhitā-samastē sīma-saṁśthi[ṇa]-dāēsa viśdhātī yadi

Fifth Plate.

111 kōchi kva-pāpi pāpaṁ kaḍāchita(ī)\"[\*] tād-iti samavadhāh vra(brā)haṁpair
112 vrēda-viḍbhih
113 sapadi diśati tāhān śāstim-agrō Varāhah || [25*] Iha suraprayāte-āmiśra-

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[1] The term sa-jhāta-viṣapa also occurs in line 33 of the Tarpandīghī plate of Lakhamānasaṅkha (Jour. Beng. As. Soc., Vol. XXIV, P. L. p. 12), in line 46 of the Mādanapīḍa plate of Vīrāṇaśaṅkha (ibid., Vol. LXV, P. L. p. 19), and in line 50 of the Bāhikagāṇḍī plate of the same (ibid., Vol. VII, p. 46); in the first inscription the published text has saṁśadviṣapah, in the second saṁśadviṣapah, and in the third saṁsadviśapah; but the published lithographs, inferior though they are, sufficiently show that the second syllable of the word is neither md nor sd.

[2] I have not found sa-jhāta-viṣapa elsewhere, and the occurrence of it in the present inscription, therefore, quite accords with the fact that this inscription is written in an alphabet which is peculiar to the Sēnas inscriptions.

[3] I suspect jhāta to be a Dravidian word.

[4] This akhara looks like na, altered to ṣa. In the Sēna copper-plates the corresponding term is nagašṭhātman-achalākāma.


[6] The sign of circa of this s is very faint, but it is there.

[7] If the division, adopted in the text, is correct, the last word should have been spelt Bādyanas.


TRANSLATION.

Óṁ ! Óṁ ! Adoration to the holy Vasudēva !

(Verse 1.) May Lambodara5 rejoice over the spreading of the glory of the worlds, as long as the moon continues with the sun,—he, the row of bees on whose round cheeks verily is like the line of letters on a blessing on the leaf of heaven !

(V. 2.) May the body of Vishnu purify you,—the body of him who, in the body of a hog, rising, as from a pool, from the lower regions towards the sky, bore on his task the earth, like a lotus-leaf of which the tortoise and the lord of serpents6 looked like the root and the stalk !

(V. 3.) In the race of the Moon there was that Bhāskara, who on his pair of sandals put a multitude of jewels from kings' diadems, as straps.

(V. 4.) From that sun of valour sprang, dear to the earth,7 for the confidence which he inspired, a leader in battle whose banner was (the performance of) the sacrifice,—the widowhood of his enemies' wives,8 a destroyer of lakhs of adversaries, king Bāyāridēva, (residing) with whom Fortune, to the end of his life, divested herself of her most potent blemish, that of fickleness.

(V. 5.) He, king Bāyāridēva, the frontal ornament of the kings in Bhāskara's race, it was, who, at the gorgeous festival of battle which was fearful on account of the presence of the lordly elephants of Vahga, made the enemy abandon the entire practice of arms on the battle-field; and who, in his own person, rendered the creation of 'the Lion of the three worlds' exceedingly fruitful.9

(V. 6.) As the full moon, rising on the Sumēra which is dear to the gods, delights all the worlds with the collection of her rays, and takes her place on the mountain-peaks, so

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1 To judge from the back of the impression, it is possible that the akahara āṣī has been altered to āṣa, or that an original āśa has been altered to āṣī.
2 'i.e. the god Gaṇāḍa, 'who has a large or protruberant belly.' It is hardly necessary to remind the reader that Gaṇāḍa is the head of an elephant and that this is the reason why the bees settle on his cheeks. With the end of the verse compare Ep. Ind. Vol. I. p. 197, verse 2.
3 The earth is carried by Śahā, the lord of serpents, who again rests on the back of a tortoise. Compare, e.g., Ind. Ant. Vol. XV. p. 18, verse 14.
4 Read dhāmim.°
5 Read -ādikādā.
6 'i.e. the god Gaṇāḍa, 'who has a large or protruberant belly.' It is hardly necessary to remind the reader that Gaṇāḍa is the head of an elephant and that this is the reason why the bees settle on his cheeks. With the end of the verse compare Ep. Ind. Vol. I. p. 197, verse 2.
7 The earth is carried by Śahā, the lord of serpents, who again rests on the back of a tortoise. Compare, e.g., Ind. Ant. Vol. XV. p. 18, verse 14.
8 I suspect that Vasumati was the name of Bāyāridēva's wife.
9 Compare expressions like rippevadda-vaidēyagaha-baddha-vrata in other inscriptions.
10 Bāyāridēva had the surname Travākyamāna. The poet therefore says that he was created a Travākyamāna and that, by his valourous acts, he really was a lion of the three worlds.
Udayakarṣaṇa, springing from king Rāyāridēva who pleased the learned, delighted all people with heaps of wealth, and took his place over the heads of princes.

(V. 7.) In the reign of king Niḥśāṅkasiṃha (other) kings entirely ceased to uplift their valorous arms; but for this,1 how would their wives and their wealth continue even in mountain-caves?

(V. 8.) King Niḥśāṅkasiṃha had a queen, dear to him as his life, who bore the name Ahīavādevī.2

(V. 9.) A swan in that Mānasā lake which was the heart of king Niḥśāṅkasiṃha, for every kind of amorous dalliance what the moon in loveliness is to the water-lily, glorious as the lotus in that lake which is the quintessence of mundane existence, she stood manifested as the one dwelling-place of exquisite beauty.

(V. 10.) Having received on unparalleled favour from the Lord of Gods' who was pleased with the might of their great austerities, they obtained as a son the Favourite of Fortuno Vallabhadēva, who by all the valiant sons of kings, as if they were Garuḍas, is sung of as Nārāyaṇā,4 and who by his heroism sportively overcomes hostile princes, as if they were courtesans.

(V. 11.) The groups of the gods, having come to witness the might of his arrow which able to pierce whatever is hard (to pierce) in a chase, entered up to the butt into a row of buffaloes, all followed him, joyfully shouting 'Be victorious, Vallabha!' Only one of them, Yama,5 turned back, to preserve his own buffalo.

(V. 12.) Vallabhadēva alone knows6 how to wield the sword, is the chief of those skilled in the use of the dagger, is sole and supreme7 in the science of archery, and is a rider of teams of Kāmbūja horses as well as of lordly elephants.

(Vs. 13 and 14.) In the proximity of (the temple of) Mahādeva, situated in the Hāppachā mārāḍa, to the east of Kirtipura, Vallabhadēva, the son of Niḥśāṅkasiṃha, at the command of his father, gave an alma-house for the hungry, in order that his mother might obtain heaven everlasting.

(Vs. 15-17.) For the support of this widely famous alma-house, the long-armed illustrious Vallabhadēvaka, who has thrown off the quality of darkness, in the Śāka year counted by the mountains (7), the sky (0), and the Rudras (11),8 at the sun's auspicious progress to the north, at an auspicious moment, and under a happy sign of the zodiac, granted—with their woods and thickets, with the people in them, with the river and land, and settled within their four boundaries—seven villages, the names of which are written here9—

(Vs. 18-20.) Čhāḍī, and Dēvūnikōṇāi, and Sajīpāga, (and) Vāngaka, and Samārahikōṇaḥikā together with Pāshṭrīpāṭaka, and (the village) named Sōnchīpāṭaka—these seven pleasant villages.

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1 If the kings had opposed Niḥśāṅkasiṃha, he would have entirely exterminated their families and appropriated all their wealth. The words gacchati ed of the original text seem to me rather superfluous.
2 The name may possibly be Ahiavaḍēva.
3 I.e. the god Śiva, Garuḍa's (Pārvatī's) husband.
4 The meaning is that other princes served Vallabha as readily as the Garuḍa, Vishnu's vehicle, serves that deity. The passage, in my opinion, does not imply that Vallabha was named Nārāyaṇā.
5 Yama has a buffalo for his vehicle.
6 In the original the past tense is used in this verse.
7 The original has prakṣah-sīka-roṭhā (for, in my opinion, *kaḥ), the meaning of which is given in the St. Petersburg's Dictionary, under the word rūkha. In the Madanapāla plate of Vijayaditya (Jow. Beng. As. Soc. Vol. LXXV. P. I. p. 9 ff.) we have saṃdārya-roṭhā, in line 28, in the sense of 'exquisite beauty,' and in line 13 Lakhmānāda is described as samākṣaṇa-roṭhā, which I take to mean 'marvellous in being the most exquisite being of the three worlds.'
8 I.e. in Śāka-Sarvāvat 1107.
9 In the original we have the compound nāma-liṅkhita, instead of liṅkhita (or liṅkita)-nāman.
The boundary also is carefully written (here), setting the extent (and) of the land: On the east is Munṣṭakāsvastha, on the west Gōṣārdhara, on the north Rājakī, and on the south Kardamālikā.

(Ve. 21 and 22.) Outside these boundaries, in Maitāḍa and Dwāripāṭa, six hamlets were given, and also Achāḍāhāṭikā. Also five assistants (were given), viz. Thaṭhai, Pādhara, Vāṭholā, Lōhataḍi, and Rāsāyanā, together with their wives and children.

(V. 23.) Whatever king there may be in this royal lineage of mine, descending without limit from Bhāskara, to him Śrivallabha, with words of good omen, frankly says: 'Guard my fame!'

(V. 24.) And if, when my own race is extinct, some other king come, what indeed will I not be to him who does not curtail my fame!

(V. 25.) If any person ever commit any wrong in regard to any part of this (grant) which has been thus fully described, and the localities of which with their boundaries have been stated, and the fact be ascertained by Brāhmaṇas conversant with the Vēdas, then the primeval Deer at once will mete out due punishment to them.

(V. 26.) Whoever, even for a moment or even in thought, does the slightest kind act to this alma-house, which is both a pilgrimage to the city of heaven and a victorious march against adversaries, he in this world defeats his enemies and is the recipient of all good fortune, and in the life to come rejoices in the coveted world of the immortals.

(V. 27.) People who, religious by nature and with their minds solely directed to acts of religion, do anything whatever here in regard to this (alms-house), may they with their children and children's children enjoy prosperity in this world, and in the life to come obtain the manifold delights of everlasting glorious heaven!

(V. 28.) Whosoever taketh away land, whether given by himself or by others, he becometh a worm in ordure and is burnt together with his ancestors.

(V. 29.) Land has been granted by many kings, commencing with Sagaras; whosoever at any time possesses the earth, to him, for the time being, belongs the reward (of a grant).

No. 20.—DEOLI PLATES OF KRISHNA III.;
SAKA-SAMVAT 862.
BY R. G. Bhandarkar, M.A., Ph.D., C.I.E.

The copper-plates, a transcript and translation of which are given below, were found in a well in Deoli, about 10 miles south-west of Wardha near Nagpur. They were first published by me in Vol. XVIII. of the Journal of the Bombay Branch of the Royal Asiatic Society. The

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1 Viz. for the management of the alma-house, or as servants. I cannot be sure that I have given the proper names, which follow, correctly.
2 The original has saḍaśyā, literally 'in this kingdom' or 'reign'; but the context shows what is in the author's mind.
3 I.e. I promise (or am ready) to be to him whatever he wishes me to be; I will be to him even— as the text implies—a nāyika-dīka, i.e. an animal (such as a beast of burden) 'which is marked with the nose-string (nāyika-dīka).'
4 In an Orissa copper-plate inscription (Jour. Beng. As. Soc. Vol. LXIV. P. I. p. 181, l. 8) the second half of a similar verse is: kṣaṇu-ākara-laṃaṇaḥ ādyāḥ āsyāḥ maḥa-vṛttidha na lamapati.
5 Compare above, Vol. III. p. 282, l. 29, and similar passages in cognate inscriptions.
6 I.e. the god Vishnu.
7 I take the writer to have formed a Dravid compound (which may always be used in the neuter singular) of svaprayātārd and amitrayaḥārd.
Editor of the *Epigraphica Indica* having procured the original plates from the Secretary of the Society and having got a new facsimile prepared, I now publish a revised edition of my paper on those plates.

The plates are three in number, each being about one foot in length and about eight inches in breadth. The inscription is engraved on one side of the first plate, on both sides of the second, and on one side of the third. The letters are carefully and well formed in the first part, but in the latter the work is negligently done, and in consequence several letters look alike. The seal bears a figure of Śiva.¹

The inscription is a charter announcing the grant of a village, named Tālapurumishaka (ll. 53 and 57) and situated in the district of Nagapura-Nandivardhana,² to a Brāhmaṇ named Rishiappa or Rishiyanayya (ll. 53 and 57), of the Vēlic schools of Vājra and Kāyva and of the Bhāravāja gōtra. The grant was made by Krishņa III. or Akālavarṣa of the Rāṣṭrukāśa family in the name of his brother Jagattunga (ll. 48 f. and 51), while staying at his capital Mānyakhēta (l. 46 f.), in the year 602, expired, of the Śaka era, corresponding to 940-41 A.D., on the 5th tiṁś of the dark half of Vaiśākha, the cyclic year being Sārvarin (l. 47 f.). The genealogy of Krishņa III. is thus given:

1. Dantidunga.  2. Krishnarāja.


5. Jagattunga.


Jagattunga.


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¹ Dr. Gerson da Cunha was good enough to send me the plates and seal for examination. The seal is soldered on the two ends of a copper ring, which is 4½" in diameter and about ½" thick. The ring has been already cut when I received the plates. The seal is of square shape, like that of the Kāda plates of Kakka II. (Ind. Ant. Vol. XII. p. 263). It measures 2½" both ways and bears, in relief, a seated figure of Śiva, which faces the front and holds a snake in each hand. On Śiva’s proper right are, from top to bottom, an image of Gopapati, a chauri and a lamp; and on his proper left the goddess Pārvati riding on a lion, and below her a rassika. At the base of the figure is inscribed the legend Śīvamāt śrībhadarsa, in which Arthasa ṣa, “the giver of wealth,” must be taken as a synonym of Akālavarṣa, which was a biruda of Krishņa III. Along the margin of the seal passes a border of various indistinct emblems, among which a tīrha and an elephant-goat are recognisable.—E. H.]

² [It deserves to be noted that the names of the village granted and of its boundaries and district, as well as those of the doner and of his father, śākha, gōtra and native village, are engraved on the reverse. Hence the names of the four boundaries of Tālapurumishaka are difficult to read and uncertain.—E. H.]
This grant clears up several doubts and difficulties as regards the genealogy of the Rashtra Kula. In the first place, the Rashtra Kula family is said to have sprung from the Sāyak branch of the Yādava race and to be known by the name of Tunga (verse 6). The genealogy begins with Dantidurga (v. 8), as it was he who acquired for his family the supreme sovereignty of Mahārāṣṭra or the Deccan, the limits of which were the Narmadā in the north and the Tungabhadra in the south. He was succeeded by his paternal uncle Krishnā I, who is represented to have decorated the earth with many temples of Śiva, which looked like the Kailāsā mountain (v. 9). I have shown in my Early Deccan History that a temple of exceedingly great beauty was caused to be constructed at Ellora by this Krishnāraja, and have said that it was perhaps the Kailāsā itself. I should have said that it could be no other than the Kailāsā. For, if the demigods saw it while moving in the sky in their aerial cars, and were struck with its beauty, as stated in the Baroda inscription, the temple must have had a carved exterior; i.e., it must have been a temple entirely cut out from the rock, and not a mere cave temple without an architectural exterior. There is such only at Ellora, and that is the Kailāsā. The comparison, made in the present grant, of the temples constructed by Krishnāraja with Kailāsā points, I believe, in the same direction.

The circumstances under which Druva Nirupama superseded his brother Gōvinda-II. are distinctly given. Sensual pleasures made Gōvinda careless of the kingdom; and, entrusting the affairs of the state to his younger brother, he allowed the sovereign power to drop away from his hands (v. 10). Nothing particular is stated about Gōvinda III. or Jagattungāra. His son, known as Amoghavarsha, the great patron of the Digambara Jainas, is here called Nripatunga (v. 12), which name is found in a Jaina work also. The city of Mānyakheta, which, in one grant, is mentioned as simply flourishing in his time, is represented here to have been founded by him. His son, Krishnā II., who is also known by the name of Akālavarsha, is spoken of as a powerful prince, and several particulars are given about him. He frightened the Gōjaras, destroyed the pride of the Lāta, taught humility to the Gaudas, and his command was obeyed by the Āṅga, the Kaliṅga, the Gāṅga and the Magadha (v. 13). As this Krishnāraja was not the reigning prince, whom the writer of the charter might be suspected of flattering; and as the grant is not reticent about the faults also of some of the other princes, this account may be relied on as true. Akālavarsha is represented as a powerful prince in the Pratisthā at the end of the Utāra-Purāṇa of the Jainas also. The Lāta prince allowed to seem to have belonged to the Gujarāt branch of the Rashtra Kula family, which was founded in the time of Gōvinda III. or Jagattunga, who assigned the province of Lāta, that he had conquered, to his brother Indra. Akālavarsha, the grandson of Jagattunga, seems thus to have humbled or uprooted his kinsmen of the Lāta country.

Jagattunaga was the name of Akālavarsha's son. From the mere fact of the mention of his name in the grants, he was supposed to have been a reigning prince; and, following others, I stated in the first English edition of my Early Deccan History that he became king after his father. But from a number of circumstances it soon appeared to me that he could not have been an actual king, and in the Marathi edition of the work I corrected that statement. This inference of mine has now been confirmed by the grant before us, in which he is represented to have been taken away by the creator to heaven without having succeeded to the throne, as if through the solicitations of the heavenly damsels who had heard of his beauty (v. 14). Akālavarsha was thus succeeded by his grandson Indra III., the son of Jagattunga.

There has hitherto been some confusion as regards the next prince, named Amoghavarsha, who was the son of Indra III. He is not mentioned by name or as a king in the Sāgall grant of his brother and successor, but is noticed in the Khāripatran grant; while, in the third and only other grant which gives us information about the two princes, there is a mistake which has led all writers on the subject to drop Gōvinda IV. altogether and regard Amoghavarsha as
the only prince. But the grant before us clears the difficulty. Amoghavarsha is there spoken of as "having immediately gone to heaven, as if through affection for his father" (v. 17). He reigned therefore for a very short time (for a year, as stated in the Bhâdâna grant published after this), and hence is not noticed in the Sâgâlî grant. The next prince, Gîvîndâ IV, is of course highly praised in his Sâgâlî grant. But the grant before us represents him to be a prince addicted to sensual pleasures, and to have died an early death on account of his vicious courses (v. 18). The Khârâpâtana grant agrees with it in speaking of him as "the abode of the dramatic sentiment of love" and as "surrounded by women."

Our grant agrees also with that found at Khârâpâtana in representing his successor as a very virtuous prince. His name was Amoghavarsha, and he was the son of Jagattunga, and consequently the uncle of Gîvîndâ IV. He assumed the throne, being entreated to do so by the feudatory chiefs, who thought there was none else able to maintain the power of the Râhârâcâtâs (v. 19). The Khârâpâtana grant gives his proper name, which was Baddiga. He was assisted in the government of the kingdom by his son Krîshna III, who was engaged in wars with his neighbours and subjected Dantiga and Vappuka (v. 22). He uprooted Rachhâyamalla and placed on the throne in the Gânga country (Gâgâpâthî, i.e. Gâgâvâdî) a prince of the name of Bhûtârya (v. 23). In an inscription at Âakârî, noticed by Mr. Rice and published by Dr. Fleet, one Bûtaga is represented to have killed a prince of the name of Râchamalla and to have made himself master of the Gânga country. Bûtaga assisted Kannanâdevâ, i.e. Krîshna III, who is mentioned at the beginning of the inscription, in destroying Râjâditya, the Chôla king, and received a reward from him. Bûtâga is elsewhere called Bûtârya, and our Bûtârya is a Sanskritized form of this, while our Rachhâyamalla is clearly the Râchamalla of the Âkârî inscription. But in the latter, Krîshna's connection with the destruction of Râchamalla and the rise of Bûtârya are not mentioned. The reason probably is that it was not necessary to state the fact in that manner. But there can be no question that Bûtârya was assisted by Krîshna III. and owed his elevation to him, since, in the fight with Râjâditya, Bûtârya acted as if he was his feudatory and received a reward as from a master. The name of the Pallava whom Krîshna III. is stated to have subdued was Ânuiga (v. 24). Who the Dantiga and Vappuka were, that he put down, it is difficult to say; but the former name was borne by some Pallava rulers of Kâshî.

On the death of Amoghavarsha, which seems to have taken place a short time before the date of this grant, Krîshna III. ascended the throne (v. 28). He was called Akâlîvarsha also, as the other princes of this dynasty, bearing the name Krîshna, were. Here too the present grant clears up a difficulty. Misunderstanding a passage in the Kârdâ grant, Krîshna III. is made by writers on this dynasty to be an elder brother of Amoghavarsha, and another Krîshna is brought in, who is identified with one of his younger sons, who never reigned, but is represented to have reigned and is called Krîshna IV. In my Early Dekkan History I have given the true sense of the passage and shewn the mistakes. The Khârâpâtana grant, which gives the true relationship and is perfectly clear on the points, was disregarded. But now the present grant confirms the account in the Khârâpâtana plates, so far as it goes, and, according to them both, Baddiga or Amoghavarsha had no brother of the name of Krîshna who could have preceded or succeeded him; the king who preceded him was his nephew Gîvîndâ IV; and the Krîshna who succeeded him was his son. There was no other Krîshna, who followed this last and could be called Krîshna IV., according to any of our authorities. Jagattunga, the brother of Krîshna III., in whose name the grant of the village is made, must have died before him; for the latter was succeeded by Khoṭjiga, who appears to have been Krîshnârâja's step-brother according to the Kârdâ grant, and he was followed by the son of his brother Nirupama.

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1 Inscriptions at Šravana-Belaga, p. 21.
Jagatūtāga’s name therefore does not appear in the subsequent history, but those of his brothers who were probably his step-brothers.

The name of the grantee ends in apya, or apaya, which shows that he was a Southern Brāhmaṇa. He belonged to the Kānya school of the White Yajurveda, and even at the present day there are followers of that school near Nāgpur. The village Tālāpuruniṃhakas, which was granted, was bounded on the east by another of the name of [Mādāṭaṭhiphāhha], on the south by the river [Kanhanā], on the west by the village of [Mōhama] or [Mōhamāgraṇāma, and on the north by [Vadhārā] (1, 56 f.). Of these, Kanhanā is the present river of the same name, which has a course from the north-west of Nāgpur to the south-east; Mōhama or Mōhamagrāma is the Mohgaon of the present day, situated in the Chhindwārā district, about 50 miles to the north-west of Nāgpur; and Vadhārim is Berdi in the vicinity of that town. Nothing corresponding to the remaining two names appears on the map, and I am not able to identify them.

TEXT.

First Plate.

1 Bhī[1*] ॥ जयति ॥ जगदुक्षण[क]प्रवेशप्रयनपर: करप्रवी सुरारे: ॥

2 पराक्षकौक्षकैधिकासनवरनवरसूतिवें। [1*] जयति। च गिरिजाकोपेला-किंवादिंहितय।

3 चर्चाचित्तांतसमिति:। निम्परविनिविध: प्रियपिर[व]हाण्डनयम[व]नायव-सनव ॥ [2*]

4 चौमानक्षित नमस्तकीकलकालकीकोनकीव[व]द्वितो मन्त्रयवंश:। कहुदिं-निनापक्षु-

5 वधिविधित! ॥ नि:षिणारत्यारायत्वादीविद्वादीविद्वादीवार्तां: शिल्सा शुष-प्रियतया

6 नूनं घृत: खण्डमा ॥ [3*] तत्त्राधिकारनपर: कसुदावरोन्तो द्वीपाध्यकार-जसम: ययहितितया:। ववी-

7 खृष्णप्रव[व] द्वि द्वीपाध्यकार: प्रावचार चित्तलिखि चित्तिपालयं: ॥ [4*] भस्मदत्त[व]-

8 कालिकातुर सुजातपिन्यान: ग्रह: दि युवयमो दुर्बसिवणमा:। चवित्ताल-हरितिनो[ग्र]-

9 सस्थायाचरितयविधशुद्धिवसति: सूर्वन [व] शुभोरमुः ॥ [5*] खुदु[६] ॥ त्वालक-वलकसर्वाराईवतिसु[च]-

10 व्यावरस्वयोगः: पुरानं। कामार्जा जयति सालिकर्मवावस्था विका-चित्तितुसु: प्र[व]ता

3 From Dr. Hultzsch’s ink-impressions.
4 Read भयो.
5 Read भयो.
6 Read भयो.
7 Expresssed by a symbol.
8 Read भयो.
11 बभूः। ॥ [६४] चित्तिलतलिकुसदनबे च चतुर्दिकादोजनिह रन्।
। तस्मात च सत्तरामुक्ता॥
12 नाथा भृगु विदिताहि राष्ट्रकूटवंश। ॥ [६४] तमः अर्धसिद्धार्थनिः चातुर्दिकाराम्भानोरालवहः।
13 दिउँ दलितायुः। ॥ एवं [च]कार "चतुर्दिकादोजनिह चैल्। य [च]-
 तदसिद्धिहरिवेदयुः॥ [६४] [च]। न जनाखि नाथा चित्ति पितृः। वीरयाराजनृपति। शरदगुणः।। याका-
र्तिन्द्ररूपालेकः॥
15 [स]विदेशकैलासशैलिनिथितव विचार विस्मात्। ॥ [६४] मंदिर्राज इति
तथा बभूः। नाथा घूर्णस भो।।

Second Plate; First Side.
16 गमर[भ]पुराजा विख्यतः।। चामानुजः निश्च्य[म] विवेश्य सम्प्रकाशाः
ज्ञमीखरवर्म विधिनिविष्ठा।। [१९४] [स]।।
17 तत्तपवित्तायित्वादिवशोलिद्वारेः। कलिव्यक्तमक्षात्।। ततः कतरालिमदेश-
भंगो जाती जगतूं।
18 [स]गमराढार।। [१९४] तत्सूराननमुपी मृतुंगमदेव। संभूत्वस्तुवर्मसंघवर्म-
वित्तातिर[अ]ः।। यो माच्ये।।
19 [म]परमदुविवहरस्ती। गोविन्दमवींसिव खल्विंतं अयत्त।। [२०४] तत्सू-
चित्तिनन्दमणोरी हृदयहरादी।।
20 कुन्दीमदी। गोदानां विनयततायित्वादिमक्षागुरुरिव्रिद्वारेः।। हार्षकंग्लीग-
गांमगामवेः।
21 राधाकिताभिशिरे घूर्णसूरात्मवर्मुः। परितृः। योक्ताराजीभवत्।। [२०४]।।
अभूतकम्वुणमक्षात् इति भ्रमि।।
22 ब[स]दनमः।। अवयनामूर्यां।। [१५] मल्लराजः।। स दिवं विभजो दिवंगिएं
नामात्रार्ननथे धारा।। [२०४] तर्क।।
23 [ब]दुः।। चित्तिमालायदिदिराजी यक्षः।। [स]वराधवर्मबीककिवेः।। मानालेहे।।
24 [च] मद्यनेन पिनाकांक्तिकोणिविनाय निज[भ]ः।। कथिते।। [स] भस्मः।।
[१५] [त]ाद्विभोधववै।
25 [री]ध्रुवमञ्ज[वि]लवयमहिमात्। राम इव रामपीयकमहानिषिद्धयरायणानात्। [१६५] चिम्र दिख।
26 व विश[तु]विश्रय विश्ववातस्व तत्त्वात्मो मतुजस्वीकालासभूतः। राज्य दृढ़ मददमीश्वरः।
27 विलासकर्मे गोविन्दराज श्रीरमिलनानामस्वयः। [१६६] श्रीरघिणानयनपार्थसिव[व]दुरिश्चन्द्रः।
28 शंभसविशुद्धोहस्वरस्वः। दीर्घपक्षीपिण्यमितवशयः। वाप्लवः सह-जलेजः।
29 स जातञ्ज[व]ः। [१६७] [व]समदीर[र]ः रक्षराजमहिमसात्मायमहिमातिं।
30 ऋषिजमेरिणाम प्रविष्टः। वाधास्य त्रयोदसी विऐकिकु जागुःसुगारकेशोव-वाक्योऽव[व]ः।

Second Plate; Second Side.

31 रमोवचन्यपुण्यि। श्रीवर्षिन्धासां। [१६८] श्रीक[व]राजदेवसयमायमस्य-राज्यिन चुः।
32 [व]ः शक्तिधरः सामी कुमारभावयमभुवनी। [२०८] [श्री]रक्षराजपुरवर-रचापर[व]ः मदने।
33 खान्तः। विपुः विविधयः। स्वयंपरं दोषिष्ठ[श]ः[श]ः। [२१०] श्रीन सुवेद्रभीवय युनस्यः।
34 [भी] जनोपमहैयः। श्रीवर्धन निहिती सुवि दृतिवसयपको दुःखी। [२२८] र[व]मस्य[व]ः[व]ः।[व]ः[व]ः।
35 [श]ः निदित्तवेय धीरज समि। भृतायपुर्वकत्वः वाटीमिव मन्दापोस्यः। [२३८] वित्तम[व]ः[व]ः।
36 [व]ः विवर्षिन्धासां। विविधयः। विकारित व्यक्ताय मृत्युतिविवेदि-विद्विगामीव कः। [२४८] य-[व]
37 [व]ःनितीपिता विवर्षिन्धासां। विविधयः। गावते। मूलवर्थयाकालन्तः।
38 [व]ःनितीपिता। [२५८] भनमवा पूःपायर्वालिनिषिद्धस्यविद्विगामीवाङ्गः।

1 Read वस।
2 Read विपुः।
3 Read भृति।
4 Read जमादेव।
5 Read "पालिन्।
6 Read निदित्तवेय।
7 This अ र represents a mark of punctuation (१).
39 कालालम्पिय सण्डिलिनवण्डक्षुक्ष[यान] || [२६४] धिश्वयामण्डक्ष 'मलात- 
भुज़(१)या। पीतायतिस्[क्ष]या 
40 [छू]्ल[३] कीर्तितवाहितामृतजालेले सलेले || शाला य गुज[क्षी]तमे 
[सर]जस् विशेषणा।
41 [भू]्तौरे साहने धार्मिक लघु गतः॥ प्रमाणिनामायः ह्रासः पिसा || 
[२६५] इसे नृलस[र] गने सर[मस] 
42 दिव[ण]्तदत्तात्मियि कीर्तिस्वरूपाय निताल[माति]तहसे राधाभिषे[शे]कीसे || 
"य[ख]्चा[चं] करणहीनये। 
43 समवादानुरागीदयानिधि[ख]ाः खसमयविषयवभवविद्धातुखप्रियः।" || [२६५] 
स च पर[म]ः। 
44 महाराजसहराजाधिराजसत्त्वविश्रविन्द[मी]ऽवष्ट्वंत्वाचारयात्रस्य र म भ [४] ।। 
45 रक्षसराजाधिराजसत्त्वविश्रविन्द[मी]ऽवष्ट्वंत्वाचारयात्रस्य मद[क]ः अवयवदेवचा सकारात्मक[मह]ः। 
विविद्विन्तः यव्या [शै]्भा[मा]ः। 

Third Plate.
47 [छू]्ल[२] राजानामीन्ते न शकरपकातातीतसव[ख]्रमेश्वरः(१)स विषय[प्रा] पिंक- 
[४] शाखारिसैः। 
48 [वनरा]ऽवाचारमहाविश्वाससवन्धः॥ सम भ्र[ष]्ते भोपि वियतस्व वनी[ष] 
भाल्वः [यी]्भा[म]ः। 
49 [ख]्चावनुसैद्ध पञ्चश्वीयीभूवैः॥ यापि॥ च॥ [वन]्ते भारती कुरंता 
निन्द्यस्माः [भ]्लिं जितो 
50 [लक्ष]्वः सो[द्वीप]्वः[१२] [म]नोमवः सुररति रामस्व भ[क्ष]्त्याः॥ 
काल्या शी[स्]्विचरिव वेष वत्तं शी[व]्ते।। 
51 श सिंही जन[चु]श्वः[ख]्च[म]्भिरविष्कृत[दक्ष]्विद्वै तथेति दानं सुवः। || 
[२६५] त्रेतनामांविधिवा भयो निन्द्यः। 
52 वर्तनविन्तः तभार्दास्वः[शोभ]्वा[व]्तिवासात्मचारभालवे[वे]दौः 
वेदां- 

---

1 Read प्रस्थः।
2 Read सस्थः।
3 Read विन्दसः।
4 The lower dot of the निवर्गा after वत is missing.
5 Read गुज़ावः।
6 Read "भविन्दसः।"
7 Read विश्वविष्ट्वंत्वाचः। 
8 Read प्रायद्वात्मकः। 
9 Read विन्दसः।
10 Read विश्वविष्ट्वंत्वाचः। 
11 Read विश्वविष्ट्वंत्वाचः। 
12 Read विश्वविष्ट्वंत्वाचः। 
13 Read विश्वविष्ट्वंत्वाचः। 
14 The sign after श in भविन्दसः may be intended for the जिह्दामाल्या।
53 पारसेह[चिर]ङ्ग्नाय नासुर[विद्य]वर्तनात्मक[ताद]ब्रह्मधेयम् गो- 
54 द्रम: स- 
55 प[विर]काथ: सत्यांविहिचारियः सद्धृष्टिदेशः परारामः स[वर]यतिसङ्गितः 
56 पूर्व[विश]सुहङ्करः सद्धृष्टिदेशः स[वर]यतिसङ्गितः 
57 [य युधिष्ठिरः] मादारात्मिरह[न]वामः प्रामः दिघेतः: [कवचनः]गन्धे 
58 पविततः: [मोचनः]प्रामः:। द- 
59 [रत्न: चारीरामः] वर्त चतुरारात्मिरह तालयुःकारः॥ रिविषयवः[वज्ञ 
58 संजोती भोजवासो वा [न श्रेय[न्दिधराधित: [क]वय[ः]]] पः यश यस[वः] 
59 तं क्षेति स प्रभुसिरपि महः- 
60 पालकोः चंसुः: स्वात्॥ स्वातैः॥ चेष्टा गतपरतः वा यो चरितः 
61 सम्बन्धः॥ [क]वयः च[मि]- 
62 सम्बन्धः॥ [क]वयः च[मि]- 
63 मूला पिक्षौः॥ [क]वयः परस्ते॥ [ङ्कैः] सामावेण चर्चेतुपुःवाया चालि 
64 कर[क]वयः: पालनीवो वखः। स- 
65 माम[क]वयः भार[न]: पाणिवंताव्यः भूतो वाचारे राज[म]महः।॥ [ङ्गै] 
67 न च[मि]वित[मि] ति [ङ्गै]- 

TRANSLATION.

[THe first 25 verses are identical with verses 1-8, 10-13, 15-21, 24, and 26-33 of the Kāchā puli, and have been already translated above, Vol. IV. p. 298 ff.]

(Line 43.) And he, the Paramabhāttāraka Mahārājādībhūrjā Paramāvāra, the great devotee of Mahāvāra (Śiva), the prosperous Akālavāhavādēva Prthivivallabha, the prosperous Vallabhanārāvandradēva, who meditated on the feet of the Paramabhāttāraka Mahārājādībhūrjā Paramāvāra, the prosperous Aṁghāvāhavādēva,—being well, commands all the people of his country—

(L. 46.) "I'm it known to you that,while staying in the prosperous capital Mānyakheta, when eight hundred and sixty-two years have elapsed from the time of the Śaka king, on the fifth tithi of the dark (half) of Vaśiśāka falling in the year Śvarvarīn, for the enhancement of the holy fame of (my) younger brother, the prosperous Jagattungadeva, who is dearer to me even than (my) life,—

(Verse 29.) "Let this grant of land fulfill the wishes of that Jagattunga who has always surpassed Lakshmana in serving (his) eldest brother with incomparable devotion, the god of love by (his) beauty, the well-known lovable son of Dharma (i.e. Yudhishthira) by (his) good deeds, the cool-rayed (moon) by (his) lustre, and the lion by (his) bravery;—

(L. 51.) "With this intention I have given to Rishisamma, who has come from Nandivardhana, belongs to the Bhṛdrāvēja gōtra, is a student of the Vaiśi-Kāyaśākāh, (is)
the son of Bhāilla, and is conversant with the Vedas and their subsidiary treatises, the village named Tālapuruṣhakā, situated in Nāgapura-Nandivardhana, along with what is set aside, with the appurtenances, with the assessment in grain and gold, with the flaws in measurement and inflictions of fate, with all the produce, up to (it) four previously known boundaries, (and) to be respected (i.e., not to be interfered with) as long as the moon and the sun endure, in the manner of a gift to a Brāhmaṇa."

(L. 55.) To the east of it (it) the village named [Mādāṭādhiṇḍhara]; to the south the river [Kanbanā]; to the west the village of [Mōhama]; (and) to the north the village of [Vadhīra].

(L. 57.) No one should cause obstruction to Rishiyapaya while he cultivates Tālapuruṣhakā, defined by these four boundaries, causes (it) to be cultivated, enjoys (it) or causes (it) to be enjoyed. And he who causes obstruction will incur the five great sins; for it is said:—

(V. 30.) "He who takes away land that has been given by himself or others, becomes a worm in ordure and is cooked (in hell) together with (his) ancestors."

(V. 31.) "Rāmabhādra again and again entertains all future kings that they should from time to time protect this bridge of virtue, (which is) common to (all) kings."

(L. 61.) Engraved by Yōgrāshṭrya, the brother of [Chē]vāna[Invēra].

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No. 21.—DATES OF CHOLA KINGS.

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

(Continued from page 49.)

A.—RAJARAJA.

1. [Ti *]rā-mage pōl

"In the 15th year (of the reign) of . . . . . . . . . . , on the day of Hasta, which corresponded to a Thursday and to the tenth tithi of the first fortnight of the month of Rishabha."

As Rajaraja's reign has been found to commence between the 24th December A.D. 984 and (approximately) the 29th August A.D. 983 (above, p. 48, No. 25), a date in the month of Rishabha (April-May) of the 15th year of his reign will be expected to fall either in A.D. 999 (in Śaka-Saṅvat 921 expired) or in A.D. 1000 (in Śaka-Saṅvat 922 expired).

In A.D. 999 the month of Rishabha lasted from the 23rd April to the 24th May. During that time the 10th tithi of the bright half (of the lunar month Vaśākha) commenced 0 h. 53 m. after mean sunrise of Thursday, the 27th April, and ended 1 h. 4 m. after mean sunrise of Friday, the 28th April; and the nakṣatras on the two days were—

on the Thursday, by the Brahma-siddhānta and according to Garga, Utara-Phalguni the whole day; and by the equal space system, Pārva-Phalguni up to 9 h. 12 m., and afterwards Utara-Phalguni.

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1 No. 896 of the Government Epigraphist's collection for 1897.
2 The name of the king is lost, but the historical introduction, the whole of which is preserved, makes it certain that the inscription belongs to the time of Rājaraja I.
on the Friday, Uttara-Phalgunt, by the equal space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhánta for 7 h. 13 m.; and afterwards Hasta.

In A.D. 1000 the month of Rishabha lasted from the 23rd April to the 23rd May; and during that time the 10th tithi of the bright half (of the lunar month Jyaistha) ended 20 h. 53 m. after mean sunrise of Wednesday, the 15th May, when the nakshatra was Hasta, by the equal space system and according to Garga for 22 h. 20 m., and by the Brahma-siddhánta for 19 h. 3 m., after mean sunrise.

From this it follows that, if the year of the king’s reign is correctly given, either the nakshatra (Hasta) has been quoted incorrectly, or the weekday (Thursday). In A.D. 999 the 10th tithi of the bright half of the month of Rishabha may undoubtedly be joined with Thursday, the 27th April, because the tithi commenced as early as 0 h. 53 m. after mean sunrise of that day; but during no part of the Thursday was the moon in the nakshatra Hasta. On the other hand, for A.D. 1000 the day of the date would undoubtedly be the 15th May, when the nakshatra was Hasta up to nearly the end of the day; but the 15th May A.D. 1000 was a Wednesday, not a Thursday.

My own opinion is, that the day of the date probably is Thursday, the 27th April A.D. 999, and that the writer, confounding the solar and the lunar months Jyaistha, without verifying his statement, has coupled with that day the nakshatra Hasta, because in the great majority of years² Hasta really is the proper nakshatra for the 10th tithi of the bright half of the lunar Jyaistha.

I may add that I have calculated the date also for the surrounding years A.D. 998 and 1001, as well as for A.D. 1000 and 1010, without any satisfactory results.

B.—KULOTTUNGA-CHOLA I.

No. 28.—Inscription in the Rājagopāla-Parumāt temple at Manimangalam.³

1 Svasi śri [[*]] Tiribhuvanachakkaravattigal śri-Kulottunga-Śēladevaṣēku yāṇē 46bothu Kumbha-nāyagu pūrvva-[pa]kshattu dvādaś[ī]yum Vel-

2 [l]i-kkālenaiyam peṛga Śēdaiya[*]ṭu nāl.

“in the 48th year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Chōladēva,⁴ on the day of Śātabhisaj, which corresponded to a Friday and to the twelfth tithi of the first fortnight of the month of Kumbha.”

Since, during the month of Kumbha, a twelfth tithi cannot possibly be joined with the nakshatra Śātabhisaj, I feel confident that the twelfth is wrongly quoted here instead of the second tithi of the bright half, and that the date, therefore, in every respect is the same as No. 20, above, Vol. IV. p. 262.

C.—KULOTTUNGA-CHOLA III.

No. 29.—Inscription in the Dharmēvra temple at Manimangalam.⁵

In the 2[3]th year (of the reign) of the emperor of the three worlds, the glorious Kuloṭṭuṅga-Chōḷa-dēva, who was pleased to take Madurai, Iḷam, and the crowned head of the Pāṇḍya,—on the day of Mṛgāśīrṣha, which corresponded to a Wednesday and to the seventh tihti of the first fortnight of the month of Mina."

As the reign of Kuloṭṭuṅga-Chōḷa III. commenced between the 5th June and the 8th July A.D. 1178 (above, Vol. IV. p. 266), a date in the month of Mina (February-March) of the 29th year of his reign will be expected to fall in A.D. 1207 (in Śaka-Saṅvat 1138 expired); and for that year this date is correct.

In A.D. 1207 the month of Mina lasted from the 23rd February to the 24th March; and during that period the seventh tihti of the bright half (of the lunar month Chaitra) ended 20 h. 16 m. after mean sunrises of Wednesday, the 7th March A.D. 1207, when the nakṣatra was Mṛgāśīrṣha, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhānta for 18 h. 23 m., after mean sunrises.

No. 30.—Inscription in the Vaikūṭha-Perumāl temple at Uṭṭaramallur.¹


"In the 37th year (of the reign) of the emperor of the three worlds Tribhuvanavrindadēva, who was pleased to take Madurai, Iḷam, Karuvār, and the crowned head of the Pāṇḍya, and was pleased to perform the anointing of heroes and the anointing of victors,—on the day of Hasta, which corresponded to a Sunday and to the ninth tihti of the first fortnight of the month of Mithuna."²

According to what has been stated above, a date in the month of Mithuṇa (May-June) of the 37th year of the king's reign will be expected to fall either in A.D. 1214 (in Śaka-Saṅvat 1136 expired) or in A.D. 1215 (in Śaka-Saṅvat 1137 expired). As a matter of fact, this date is correct for A.D. 1215.

In A.D. 1215 the month of Mithuna lasted from the 27th May to the 26th June; and during that time the 8th tihti of the bright half (of the lunar month Ākṣāḍha) ended 17 h. 17 m. after mean sunrise of Sunday, the 7th June A.D. 1215, when the nakṣatra was Hasta, by the equal space system and according to Garga for 5 h. 55 m., and by the Brahma-siddhānta for 2 h. 38 m., after mean sunrise.

The date reduces the period during which the reign of Kuloṭṭuṅga-Chōḷa III. must have commenced (by three days, viz.) to the time from (approximately) the 8th June to the 8th July A.D. 1178.

No. 31.—Inscription in the Rājaṭalā-Puramāl temple at Māmīnagālam.³

1 Svasti śṛ [1†] Tribhuvanāsakravartiga[li] 2 Madurai[yum]³ [P]āḍiyanai muḍi-tīla- 3 lāiyum koṇḍ-aruliyā Kuloṭ- 4 tāṅga-Śeṭalāvapāyuka yāṇḍu 20-

¹ No. 67 of the Government Epigraphist's collection for 1898.
² The syllable mo seems to be entered below the line.
³ No. 276 of the Government Epigraphist's collection for 1897.
5 avadha Viṣṇubha-nāyāraṃ pūrva-paksaḥattu daśa-
6 miyum Viṣṇa-kīlanaśyān parsa Svātī-nā].

"In the 20th year (of the reign) of the emperor of the three worlds, Kulottuṣaga-
Chāḷadāva, who was pleased to take Madumī and the crowned head of the Pāṇḍya,— on
the day of Svātī, which corresponded to a Thursday and to the tenth tīhī of the first fortnight
of the month of Viṣṇabha,"

From what has been stated above, this date of the month of Rishabha (April-May) of the
20th year of the king’s reign would be expected to fall in A.D. 1198 (in Śaka-Saṃvats 1120
expired); but for that year the date is quite incorrect.

In A.D. 1198 the month of Rishabha lasted from the 25th April to the 25th May, and
during that time the 10th tīhī of the bright half (of the lunar month Jyūṣṭha, as a
kṣaya-tīhī) commenced 0 h. 43 m. and ended 22 h. 43 m. after mean sunrise of Sunday,
the 17th May, when the naksatras by the equal space system and according to Garga were
Uttara-Phalguna and Hasta, and by the Brahma-siddhānta Hasta and Chitra.

Of the many years for which I have calculated the date, only the year A.D. 1200 (the
month Rishabha of which would fall in the 22nd year of the king’s reign) yields an approxi-
mately correct result. In that year the tīhī of the date ended 7 h. 9 m. after mean sunrise
of Thursday, the 25th May, which was the last day of the month of Rishabha, and on which
the nakṣātra was Svātī, by the equal space system and according to Garga from 19 h. 42 m.,
and by the Brahma-siddhānta from 16 h. 25 m., after mean sunrise. Even this result I cannot
regard as satisfactory, because, in my opinion, this Thursday, the 25th May A.D. 1200, would
have been described as ‘the day of Chitra.’

No. 22.—VAKKALERI PLATES OF KIRTVARMAN II;
SAKA-SAMVAT 679.

By F. Kiehl, Ph.D., LL.D., C.I.E.; GöTTINGEN.

These plates were first brought to public notice, about twenty years ago, by Mr. L. Rice,
C.I.E., who in the Indian Antiquary, Vol. VIII. p. 23 ff., gave the text and a translation
of the inscription which they contain, with photolithographs prepared under Dr. Fleet’s
supervision. The plates were obtained, and are still, at Vakkalēri, the head-quarters of a kōhāri
in the Kollār district of the Mysore state. My revised text is based on excellent impressions,
urnished to me by Dr. Hultsch, for whom the original plates were kindly obtained on loan
by Mr. Rice.

These are five copper-plates, the first and last of which are inscribed on one side only,
and each of which measures about 9½” braid by from 4½” (in the middle) to 5” (at the two
ends) high. The plates have raised rims and are strung on a ring, which had been cut
already before the impressions were taken. The ring is about 4½” in diameter and ½” thick,
and has its ends secured in the base of an elliptical seal, which measures about 1½” by 1½”
and bears, in relief on a countersunk surface, a standing boar which faces to the proper right.—
The writing is well engraved and is in an excellent state of preservation, so that almost every

1 It is easy to prove that during the time, which is actually occupied by the tenth tīhī of the bright half, the
moon cannot possibly be in the nakṣātra Svātī during the month of Rishabha.

2 A revised text of part of the inscription was given by Dr. Hultsch, from the published photolithographs,
in South-Ind. Jour. Vol. I. p. 146.—Dr. Hultsch informs me that he cleaned the plates with dilute nitric
acid before taking the fresh impressions, from which the accompanying photolithographs have been prepared under
Dr. Fleet’s supervision.
single letter may be read with absolute certainty. The charactores\(^1\) belong to the same variety of the southern alphabet which is used, e.g., in the Togarchêdu and Kanaë district plates of the Western Chalukya Vinâyaditya, Ind. Ant. Vol. VI. pp. 86 and 89, and Plates. As regards individual letters, the chief point to note is that, except in the ñêkâra ̀d, in which we have the full form of ̀f of the older inscriptions, the letter ̀f is everywhere denoted by the sign which in the earlier Western Chalukya inscriptions, so far as I know, is employed for the subscript ̀f only.\(^2\) For other test-letters, such as ñh, ñ and ñ, the ordinary earlier types are used throughout.\(^3\) The inscription contains no sign of punctuation, nor any form of a final consonant. The size of the letters is about 3.\(^4\) The language of the inscription is Sanskrit, and, with the exception of a well-known verse in praise of the god Vignha in lines 1 and 2, and three beneficent and imprecatory verses ascribed to Vyása, in lines 72-76, the whole is in prose. From the word śrīmatâś in line 2 to vīşñavâtī in line 61 the text forms a single sentence, the construction of which is not always correct, and in which occur two forms\(^5\) which are contrary to the strict rules of grammar. In respect of orthography, it will suffice to draw attention to the use of the Dravidian -animate in pāñjânapa, II. 20, 27 and 33, and in some proper names the most important of which are Kâśabha, Kâdva, Ohôja, and Śthinâja, and to the fact that vīñavra before surd guttural and labial letters has mostly been changed to the jñevimâja and ñpâdhimâja, and has nearly always been assimilated to a following ̀f and ̀f. In general, the text is remarkably free from clerical mistakes.

The inscription is one of the Western Chalukya Mahârâjâdîvâjâ Paramâdâna Bhârtâraka Kirtivarman (II.) Satyârâya, styled Śrîprâthivallabha, ‘the favourite of fortune and the earth,’ whose genealogy is given in lines 2-59. It records (in lines 61-69) that, when six-hundred and seventy-nine Śaka years had gone by, in the eleventh year of his reign, on the full-moon titli of the month of Bhâdrapada, while encamped at the village of Ehaṇḍâravaśîṭṭaghe on the northern bank of the river Bhimaratâ, the king, at the request of a certain Dârâjâ, granted the village of Sûñyârû, together with Nâghûrû and Nândîvâlî, situated in the midst of the villages Tâmaranûge, Pânumgâl, Kîrvâlî and Bâlvâru, on the southern bank of the river Arajâpa, in the Pânumgâl-viśhââna, to Mâdhâvaśarman, the son of Krishnârâman and son’s son of the student of the Rig- and Yajurvâdas Vishnûsâman, of the Kânalârâya gòhâra. The charter (according to lines 76 and 77) was written by the Mahâdârivâlîgôhâkha Anâvîrata Dhamanâjya,\(^6\) styled Pûnyavâlîbha, ‘the favourite of religious merit.’

The date does not admit of verification; for Śaka-Sâvîrâ 679 expired it would correspond to the 2nd September A.D. 757. Of the localitics mentioned, Bhaṇḍâravaśîṭṭaghe, according to Dr. Fleet, must be ‘Bhaṇḍâr-Kave’ in the Sholâpur district—the ‘Kowtâh’ of the map—on a stream which flows into the Sûna, which again flows into the Bûma (the Bhimaratâ of the inscription) Pânumgâl is the modern Hângal in the Dāhâwâr district, and Bâlvâru seems to be the modern Bấlûr, three miles south east of east of Hângal; the other places have now disappeared.

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\(^1\) See Prof. Bhührer’s Indische Paläographie, Plate VII. col. xvi. The sign No. 12, given there as akâ, is really ̀f; and the sign No. 19 is ̀f, not ̀f. Under No. 2, the sign for ̀f is omitted (see l. 37 of the inscription); on the other hand, the form of pâkha, given under No. 28, does not occur in the inscription.

\(^2\) Compare, e.g., the subscript ̀f of the akâhâra ̀f of the word satvâlôkîh in the last line of the Togarchêdu plates, Ind. Ant. Vol. VI. p. 87. This sign for ̀f differs from the sign for ̀f which is used throughout in the Nârâyana plates of the Gujarât Chalukya Pûsârâja Sryâs-śâli and Sûliddlo, and very frequently in the Suna plates of the same; see Jour. Be. As. Soc. Vol. XVI. p. 2, and Plates, and Vienna Or. Congress, Arian section, p. 226, and Plates.

\(^3\) The sign for ̀f in latâdûn, l. 56, is open on the left (or proper right) side; see above, p. 119.

\(^4\) Ḍamadârbhîghe in line 14, and Ḍastârîbhîghe in line 48.

\(^5\) This, perhaps, is the Anâvîrata-pûnâvâlîbha who wrote the Kâsâd inscription of Vikramâditya (probably II., the father of Kirtivarman II.); see above, Vol. III. p. 380.
Of lines 1-59 of the inscription, which contain the genealogy of the donor, commencing with Polekkési-vallabha (Pulikésin I), it would be superfluous to give a translation or even an abstract of the contents. Lines 1-35 have been translated by Dr. Fleet in Ind. Ant. Vol. IX. p. 128 f., and lines 36-52 by Dr. Hultzsch in South-Ind. Insr. Vol. I. p. 146 f. and every historical fact, recorded in the inscription, has been fully discussed by Dr. Fleet and by Prof. Blandenkar in their accounts of the Western Chalukya dynasty.

TEXT. 3

First Plate.

1 4Svasti [ ] Jayata=svishkrita[m] Vishnór=váráháma kshbfhít=árvamán [m]
dakshina=bhata-dharmag-śravánta-bhuvana[m].
2 vapaś=Śrámáś[m] sakala-bhuvana-sámkértamána-Mánasvya-sagótrādha Hárriti-
3 puráá
4 pta-kala=paramparama=bhagavan-Nábáyana-prá sá dá a sá m á ás dá á v á r á a h á l á m
5 chhanq=kalaha-śka=śka=vidhita=śeša=máhábhiraś[i]=Chalukyamá[m] kulam=alamka-
6 rishbó=sva=sva=sva=sva=prabhábhasána=prabhúkrita-gátrasya
7 śí-vállabha=máhábrájaya súňa=parákram-[Α ] [Α ] kránta=Vansāv-yá=adi-paramapita-ma-
8 pújala-praipíddha=śi=ādhi=ādhi=ādhi=ādhi=ādhi
9 má[aj]a=samā-sahākta-sakalottarapáśvam-sri Hārsavardhana-parája-

Second Plate; First Side.

11 lābha-máhárájádhirája-paramésvarasva[11] priya-tanayasva prajñā=naya-
14 śáktirítva[1 5] prabhávam-kuññasa-dalita-Paṇḍya-Chója-Kéraja-Kalabhrá-prabhiriti-bhú-
15 bhur-śabhrá-vibhraswasy[16] ansanýavanata-Kaśchipatimakuta-urmibita-pá-

3 For the proper explanation of the word tvaṇāya in line 18, see now Dr. Fleet in the second edition of his Dynasties, Bombay Soc. Journ. Vol. I. Part II. p. 318, note 6.

2 Owing to my different reading, I do not take the compound ghánranda=drusus in line 49 as a proper name.

4 From impressions supplied by Dr. Hultzsch.

5 From here down to the word bhūr拉萨ya in line 35 the text is essentially the same as the text of the three Nārā copper-plate inscriptions of Vījayaśīla, published in Ind. Ant. Vol. IX. p. 126 ff. Some slight verbal differences will be pointed out below.

6 For the reading of the word śtíka (Anukábbh). 9 Read cañpa. 1. 2 Two of the Nārā plates, mentioned above, have Cháitikydéha. 4 The two plates, mentioned in the preceding note, have Pulakáthi.

7 This is the reading also of the cognate inscriptions, with the exception of the Haldarabd plates of Pulikkén II., which have pratiśhética; see Ind. Ant. Vol. VI. p. 78, text 17.

8 This tásya is out of place here and should have been omitted. The three Nārā plates have tásidnya.

9 Here one would have expected Sevāya:=tasya.

10 At first sight "pam coś" seems to be engraved, but the last aśahá in the original really is as.

11 The three Nārā plates, mentioned above, have tásrid-.

12 Originally śríya has seems to have been engraved.

13 Read ad śriyam.

14 The four copper-plate inscriptions of Vīnaykālyana, instead of this, have an epithet which, in my opinion, is prabhávam-kuññasa-dalita-Paṇḍya-Chója-Kéraja-khoradáhíra-nusya=su=man=prabhiríngasa; see Ind. Ant. Vol. VI. p. 36, l. 18, and p. 89, l. 18, Vol. XIX. p. 150, l. 11, and Vol. VII. p. 301, l. 15. The epithet of our text occurs first in the plates of Vīnaykālyana, ibid. Vol. IX. p. 127, l. 12.
Vakkaleri Plates of Kirtivarman II.—Saka-Samvat 679.
16 dāmbujaya
17 viśramāditya-Satyāśraya-sṛtripithivallabha-mahā- 
18 rājaẖirāja-paramāśvara-bhaṭṭārakasya
19 rasya Tatrakarā][(i)a-vimāna-samudhantam 
20 balam-avashtabhyā kaśikāṛī-sūrīś-Pārasika-
21 Drātya-balama-sa-sukhāsana 
22 tamālī-sūruta-Kavēś-Pārasikā-Śrīnabha-ādi-dvip-ādhipa-

Second Plate; Second Side.

23 sa-sahhathā-nāhata-vijīgāhār-guṇor-agrota
24 māhāraman a-rāti-ga-jahā-pāṭana-viśrīyamāna-krīpāna
25 dhāra-samagā-vigrah-grērama-sumśa-sakṣa-sa-rasika-ha-rama-n 
26 trumāṇḍolā Gaṅgā-Yamunā-pāṭihāvaja-pa[la]hakā-mahāśiddha-china-(hina)-mān
27 nīka-maṭhagā-ādīn-pitriś tukvvan-pairiḥ-palāya mā[ns]i ra āsādyā 
28 kathama-spi viḍhī-varād-sapantō-p[ī]

Third Plate; First Side.


Third Plate; Second Side.

39 nīka kṛita-matir-śātvaryā Tu[mī]/dākā-ś-vishayam prāpyābhimune(ka)-agata= 
Nandipōtava-

1 The three Nārāyaṇa plates have -śādha pātraṣṭhāṇaḥ Bhā.
2 The same plates have Cakrama; see Dr. Fleet in Ind. Ant. Vol. IX. p. 127, note 24.
3 Paramāśvara is formed from paramāśvara as rājaḥsudhakaśa is from rājaḥsudhaka.
4 Originally "śīlā" was engraved.
5 The three Nārāyaṇa plates have sat-sahhtheta.
6 The śākharas in brackets, which is not quite clear in the impressions, may possibly be de (but is not de). There is the same uncertainty about the actual reading in the three Nārāyaṇ plates. Above, Vol. IV. p. 363, l. 90, the reading appears to be pāda (not pāda). In the Lakṣāmīśvar inscription noticed by Dr. Fleet in Ind. Ant. Vol. VII. p. 112, the reading distinct is, in the first part, pādaḥakṣaḥ, and in the second, pāgaṇḍakṣaḥ. Mr. Finel's Konāḍa-English Dictionary gives paḍaṇḍakṣaḥ and paṇḍaṇḍakṣa in the sense of 'a kettle-drum.' Above, Vol. IV. p. 365, l. 29, and elsewhere, we have pāṭiṇāsya-pratiṇābhād.
8 Read "sādvāhā.
9 Here one would have expected "bhaṭṭārakasya.
10 From here down to the word bhāṭṭārakasya in line 52 the text is given and translated by Dr. Hultsch in South-Indian. Larur. Vol. I. p. 140.
11 Read "faṭānā.
12 In reading this word, I follow Dr. Hultsch, according to whom the Tvaḍāṅga-viśayasya is the Tvaḍāṅga-
13 maṭhagā; but the reading of our text might possibly be Tvaḍāṅga-.
Fourth Plate; First Side.

bhūtītāśīyakāh
cshubhātā-karmakaram-kara-hata-dalita-sakti-mukta-muktāthkāh
prakārama-marci(c)i-ha-jāla-vilāsta-vēl-śīkāh gha(ghat) yamān-arṇo-nidhānē
dukhiśān
pravāsam sam-amān-śadāhara-vīśa-yaśorēśrayān jaya(an)āj(e)nā
m-aśāmhitāśāstra-sāstra
prâvīnuṃ sūr-bēlō sūrśhitāśāstra-sāstra
śaṭhyā(śaṭh)āgga nivṛgya-paras-svagya-kaś(ka) p-anandita-hridayānā pītāh samāh
āśīśāyikāh svākula-vairākāh kāśchita-pātēr-anugrahaśāh mān prēṣhāya
tyādāsān prēṣhāya labdhā i-lad-anantaram ēva kṛita-prayaṇas sam-abhimukhām āgā

55 tya prakāṣa-yaddhaṃ kartum-samantabhaḥ pravishṭa-durggam-Pallava[m#]
bhagā-saktih kṛitva
gā

56 māttamanatūrāja-sāmikāya-suvārṇa-kōṭhr-āśāya pītē samarpita

Fourth Plate; Second Side.

n-śāvaih kramaṇā praptā-saṃrvabhama-padaḥ-pratāp-anurāg-ēvamata-ādanta-makā
śa-mālā-raja-pūjna-puṁjita-citramamāsaśvāhān= Kirtitvarm m a S a t yā ś r a y a s s rī
dhāryāvahā-yūrāddhābhā-śārūryāshā-śārūryā śārūryā tā-śārūryā bhājātārakārās sarvān ēva
dhāmaṇa[ ][ ] Viśdattam astu yō-samābhīr gu(na)vasapātya-uttara-śāhohastēṃ
dhak-vaśayaè
dhāva-dvāra-vijaya-vāja-sāmataraḍē ēkādāsē varīta

62 śh-āttētēhu pravardhamāna-vijaya-vāja-sāmataraḍē ēkādāsē varīta

63 mānē Bhimarathī-nadī-uttartasaṭhīsā-Bhuddāragativijaya-cāma-grāmē
dhāmaṇa[ ] vijaya-skandhābhē Bhuddrodasas-pamamayāṃ śri-Dōḍēśān

65 vijēśpapayā Kāmākhyāna-gūṭhīyā Rīg-vyādhi-pārāca-śrī-Vāhīppā

66 śarmacarāṇ-padańga[ ]riṃsakaṇā-puraṣṭā Mādhavaramsubjā

67 Pā(ṇu)jīgañ-śreṣṭhyē Arandor-nadī-śakhipatē Tāmara

Fifth Plate.

68 muge ānugidē-Kīruruḷāyī ḍālāvuru ēy-śēśāhā mādhyā Nēṣhīṭara

1 Read -śēṭhaṃ.
2 According to the strict rules of grammar this should have been āaste śēṭhē; see Paścini, I, 4, 77.
3 This correction may have been made already in the original.
4 Balasubramanya, L, 1, 4, 77.
5 There is no doubt that the actual reading is jayamamchē.
6 Instead of the passage from kāra-tō astikāpādē, one would have expected a compound, a form of kēṭhā-kāra-vēśa and ending with "māja-jayastambhē.
7 Here, again, one would have expected -bhājātārakārāśa.
8 Read prēṣhōyē.
9 Read śēṭhēmē.
10 Read "śēṭhē."
No. 23.—MINDIGAL INSCRIPTION OF RAJADHIRAJA;
SAKA-SAMVAT 970.
BY H. KRISHNA SASTRI, B.A.

Mindigal is a village about eleven miles north-west of Chintamani, the head-quarters of the Chintamani taluka of the Kollur district in the Mysore State. The older form of the name, Miqumgalu, occurs in line 9 of the inscription, which also states that the village belonged to the district of Koyyakor-Nadu.

The subjoined record was first brought to my notice by a goldsmith of Mindigal, who sent me for examination a pencil-sketch of the writing on the stone, expecting some hidden treasure to be referred to therein. It was, however, found out to be an important inscription of the Chola king Rajadhiraja, dated both in the Saka era and in a year of his reign, and I was at once deputed by Dr. Hultzsch to prepare inked estampages of the stone, from which I now edit the inscription. The slab on which the inscription is written measures 5' by 4' 9" and is fixed into the platform of the Somesvara temple in the fields to the north-east of Mindigal. At the top, to the proper right of lines 1 and 2, are engraved the figures of a cow and a calf. The characters are of the old Kanaresse type and are neatly engraved between horizontal lines. The language of the inscription is throughout Kanaresee, with the exception of the Tamil words kove-Iravakésaripádamar-dana vediyar in 1. 3, and yaduk in 1. 4.

As regards the orthography of the inscription, I have to make the following remarks:—
(1) Except in the case of á, the secondary forms of long vowels do not differ from those for the corresponding short ones. (2) The anusudra is represented by a small dot, which is placed at the right upper corner of the letter to which it belongs. The same symbol is used in 1. 1 for the cypher, as in other Kanaresee and Telugu inscriptions. (3) The superscribed form of r does not occur in the inscription; and where such a form is required, it is indicated by the doubling of the consonant to which it was meant to be prefixed. (4) The anusudra takes the place of other nasals before ga (ll. 9 and 13), gha (l. 5), da (l. 8) and pa (l. 8). (5) The virama is

1 Read движам.  
2 Metre of this and the following verses: Śīkṣa (Anunahabh).  
3 Instead of pha, la or lar seems to have been originally engraved.  
4 Read "Habhis."
represented, as in modern Kanarese and Telugu, by a zigzag line attached to the *talaṅgaṭa*.

(5) The consonants *va* and *ra*, *la* and *la* are used in their proper places, except in the cases of *aḷīvaṭa* for *aḷīvāḥ* (I. 11) and *gaṇḍaṅgaṭa* for *gaṇḍaṅgaḥ* (I. 14).

In *gaṇḍaṅgaṭa* (I. 15 f.) and *Bāṇḍaṅgaṭaṇan* (I. 17) the accusative termination is, in strict accordance with the rules of grammar, affixed only to the last of the nouns which are the objects of the same verb, while the others remain in the nominative case combined with the copulative conjunction *va*; but in *Sāleṇaḷaṅgaṭa* (I. 3) the accusative termination is omitted. The word *sāvamantaraḍaḷ* (I. 1 f.), which ought to stand after *maṇiṭambūra* (I. 4), has been misplaced.

The inscription records the gift of some land and of an oil-mill to the temple of Sōmēśvara at Miṇḍungalī by the Daṇḍanāyaka Appimayya, surmounted Rājendra-Chēla-Brahmagāmārīya (I. 4 ff. and I. 11 f.), who governed the Mārājaḍaī Seven-thousand country from his camp at Vālīrū. This grant was made when a certain Bānīryya, surmounted Rājendra-Chēla-Pōmpalamārīya,1 the son of Muddarasa of Mūrugasamale (I. 7 ff.), had repaired the temple of Sōmēśvara. The land granted was irrigated by two tanks,—Pallavakaṭṭu (I. 9 and 12) and Bāṇḍaṅga-Pōmpalakaṭṭu (I. 13 f.), the first of which had been built by Bānīryya and the second by Appimayya.

The record is dated in the Śaka year 970, which corresponded to the current Sarvajit-saṃvatara and to the thirteenth year of the reign of (the Chēla king) Bāṇakėsaśaṛvanar, alias Rājāhīrājadēva, ‘who took the head of the glorious Vīrapandya and the Sāle of the Chēla king.’ This date corresponds to A.D. 1047-1048 and has enabled Professor Kielhorn to calculate the dates of four other inscriptions of the same king and to show that his reign commenced between the 15th March and the 3rd December A.D. 1018, i.e. during the reign of his predecessor Rājendra-Chēla I., whose reign extended from A.D. 1011-112 to at least A.D. 1033. Consequently Rājāhīrāja must have been the co-regent of Rājendra-Chēla I. and did not rule independently before the death of the other.2 The biruda of the chiefs Appimayya and Bānīryya, viz. Rājendra-Chēla-Brahmagāmārīya and Rājendra-Chēla-Pōmpalamārīya, were evidently acquired by them during the reign of Rājāhīrāja’s predecessor Rājendra-Chēla I. The conquests of Rājāhīrāja are described in detail in an inscription of his 29th year at Mārājaḍaīgālam. One of his achievements is stated to have been that he routed the Chēla king and followed the example of his ancestor Rājājīrāja I. in destroying the ships at Kāndaṭaḷ-Śaḷā.3 This is the incident alluded to by the biruda ‘Śrāmanā Sālaḷaṅgaṭaḷ 4 kopaḍa,’ which is given to Rājāhīrāja, in I. 2 f. of the subjoined inscription.4 The ‘taking of the head of Vīrapandya’5 is not mentioned in the historic introduction of the Mārājaḍaīgālam inscription, which refers to three other Pāṇḍya enemies of Rājāhīrāja.1

Of the proper names contained in this inscription the following admit of identification.

The Mārājaḍaī Seven-thousand province (I. 5), over which Appimayya ruled, is mentioned in other inscriptions as Mahārājaḍaī, Mārājaḍaī and Mārājāvaḍa-vaṇya, and Vālīrū (I. 6 f.), the residence of Appimayya, has been identified with a village of the same name, about 8 miles north-west of Cuddapah.7 Mūrugasamale (I. 7) is identical with Mūrugasamale, a village near Chintāmaṇi. The first of the two tanks mentioned in the inscription, viz. Pallavakaṭṭu, appears to have been situated near the Sōmēśvara temple (II. 9-12). The ruins of it still exist a few yards to the east of the same temple.

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1 [On the Pōmpala family compare above, p. 171, note I.—E. H.]
2 Compare above, Vol. IV, p. 216. [This will be shown by Prof. Kielhorn under the Chēla date No. 84.—E. H.]
4 *Sāle* is the Kanarese equivalent of Śaḷā, i.e. Kāndaṭaḷ-Śaḷā. [South-Ind. Insor. Vol. III, p. 106. In his Epigraphia Carnatica, Vol. IV, Introduction, p. 20, Mr. Ericc mentions Vālīrū as being situated to the north-east of Mysore and described as the capital of the Rāmaḍaḷahī Seven-thousand. This name is perhaps a mistake for Mahārājaḍaī.]
MINDIGAL INSCRIPTION OF RAJADHIRAJA.

1. Svasti śrī || Saka-varisha 970-96 yā Śubbajītu-satprav-
2. taramal śrīmat-Virapāṇḍiyama ṭaḷeṉuṁ Sārāma-
3. na Śālelu[m] kaṅja kōv-Irakṣeripadman-āmanu udayaṁ śrī-Rājādhi-
4. rājadeva[r][*]ge yāṇu muvattaye[ ||*] śrīmat-[Da]jandiyakam Aḥ-
5. pprimayan-appa o[r] kettu-kaṅjaṁ kaṅja-Nārāyaṇa Chōjana-sīnΓhāṁ
Rājēndra-
6. Chōja-Brahmamārīyār Mārājavāḍ[ ||*] Eḻuṁśirasuṇaṁ-[[katta]] VA[ |||]*
7. ra bējinal sukha-sa[m]ghaṁ-vaṁbādaṁ[ ||*] Âñute[ ||*] Murugana-malayā
8. Muṭṭamasa maṅγaṁ Bālayar-[[appa]] Rājēndra-Chōja-Pōmpalamārīyā-
9. ra Koyyakore-mādu Maṅḍunghallal Pāllaṭaṅkat-[endu] bōsa keṟyal[||]
10. kaṇṭiṁ tānum-ikkisē bhūmiye[n] tildī Sōmēśvaradevārā āṭuva
11. [a][livā] m[ |||*] soteyan-[ikkisē] Appimayan-[[appa]] Rājēndra-Chōja-
12. Bāhrammārīyār ȶīyā-[āna] Sōmēśvaradevā[ ||*] ge Pāllaṭaṅkattau tūba
13. modalal Chōjana-sīnΓhāṁ ko[ |||*] nagadā kaṅḍagama gāl[ ||*]* Rādagaṁ-[Pōm]-
14. pāl[a][ku[n]]-[ |||*] uṇṇa keṟyā kaṇṭi[m] tānum-ikkisē ći keṟyal ni-gōlagama
15. gāl[a][jeyuṁ nasa[ |||*] divige ge ṭyā-[āna] maṅdun bhī[ |||*]* tara[ ||*]* āgī paṭu koḷagau ga
16. ṭeyuvaṁ Sōmēśvaradevā[ ||*] ge arasa-damma-dattiy-āge bi[t[ ||*] ra[ |||*]
17. dammaya-vai[ |||*] kavileyuṁ Bāḷa[ |||*] [a]stevaṁ[a] [ |||*] da pāpakka
18. pōpar [ |||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 970 (which was the current) Sarvajita-
sahavatasa (and) the thirty year (of the reign) of king Rājakēsārvārman, alias the
lord trī-Śaṁbhūraja, who took the head of the glorious Virapāṇḍya and the title of
Śarana (i.e. the Cheṭha king):—

(L. 4.) While the glorious Daṇḍamāṇa Appimaya, alias Rājēndra-Chōja-
Brahmamārīya, a chief who alone makes (his enemies) tremble, a (very) Nārāyaṇa among
heroes, the lion of the Cheṭha (king), was governing the Mārūkāvādī Seven-thousand (province)
(and) was immersed in the delight of pleasing conversations in (this) camp at Vallūnu:—

(L. 7.) when Bālayya, alias Rājēndra-Chōja-Pōmpalamārīya, the son of Muṭṭamasa
of Muruganamale, having caused to be constructed at Maṅḍunghallu in Koyyakore-ṇādu a
new tank called Pāllaṭaṅkattu and a sluice to be built, having levelled the ground and having
examined the cracks in the temple of Sōmēśvaradeva, had (there) plastered.—Appimaya,
alias Rājēndra-Chōja-Brahmamārīya, gave to (the temple of) Sōmēśvaradeva in this village
(one) kaṅḍu of paddy-land, (measured) by the koḷaga (named after) Chōjana-SīnΓha,10 at the
base of the sluice of the Pāllaṭaṅkattu (tank);

(L. 14.) and, having caused to be constructed a tank called the Northern Pōmpalamākattu
and a sluice to be built, (he gave) to (the temple of) Sōmēśvaradeva, as a gift for the merit of

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1 From four inked stamgates.
2 Read ‘sahavatasa.’
3 Read ‘sakhaṁ-vaṁbādaṁ.’ Saṅghāta might be transliterated ‘crowd’ or ‘abundance,’ but the phrase is in many other inscriptions as saµha-saṅkāṭha-vināḍiṣṭa.4 Read ‘nīva’ and compare with it the Tamil tirattu which, as Mr. Venkayya informs me, means ‘having
5 Read ‘ādigam.’
6 Read ‘Bāḷaṁ.’
7 Read ‘āyāṁ.’
8 Read ‘gōlagama.’
9 Read ‘taraṁ.’
10 According to l. 5 this was a bīruda of the Daṇḍamāṇa Appimaya.

No. 23.]
the king, five kola\textgreek{a}s of paddy-land at that tank, one oil-mill of this village for a perpetual lamp, and ten kola\textgreek{a}s of paddy-land for the priest.

(1. 16.) He who destroys this charity will incur the sin of destroying cows and (the city of) Bānapālī.\footnote{Viz. his sovereign, the Chhā king Bānapālī.}

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No. 24.—DAULATPURA PLATE OF BHOJADEVA I. OF MAHODAYA;

[Harsha]-Samvat 100.

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

This plate is said to have been found, some thirty years ago, among the ruins of an ancient temple near the village of Sīvā, the 'Sews' of the map, about 7 miles E.N.E. of the town of Dīvāna in Jōdhpur (Mārvāb), Bājpātārā, Indian Atlas, quarter-sheet No. 33 N.E., long. 74° 42' E., lat. 27° 27' N. It was taken at the time to the small fortress of Daulatpurā, about 4 miles E.S.E. of Dīvāna, but since September 1897 has been deposited in the Historical Records Office at Jōdhpur. I edit the inscription which it contains from impressions, which were kindly furnished to Dr. Hultzeb by Messr. Deipprasad of Jōdhpur and by Dr. Führer.

This is a single plate, inscribed on one side only. It is very similar to the Dīghwā-Dubralī plate of Mahānāmadpālā and the Bengal As. Soc.'s plate of Vīnjāyāpālā, published by Dr. Fleet, with photolithographs, in Ind. Ant., Vol. XV, p. 105 ff. and p. 138 ff. The plate is about 1$\frac{1}{4}$" broad by 1$\frac{3}{4}$" high, and on to its proper right side is soldered a heavy brass seal, about 6$\frac{1}{2}$" broad by 9$\frac{1}{2}$" high, the top of which is raised into an arched peak. The letters of the legend on the seal are in relief and the arch contains a standing figure which is only faintly visible in the impressions. The writing on both the plate and the seal is well executed, and in an excellent state of preservation. The size of the letters on the plate is between $\frac{3}{4}$" and $\frac{5}{8}$", and on the seal, between $\frac{5}{8}$" and $\frac{1}{2}$". The characters belong to the northern class of alphabets, and are similar to, but in some particulars more antique than, those of the two plates mentioned above. They include, in line 16 of the plate, numerical symbols for 100 and 10, and the numeral figure for 3.\footnote{The language of the inscription is Sanskrit, and, with the exception of one verse in lines 15 and 16, the text is in prose. In respect of orthography, I may note the use of the sign for $\omega$, to denote $\delta$; the constant doubling of $t$ before $r$; the employment of $n$ instead of anusvāra in the word anusā, in lines 10 and 14 of the plate; the use of parambhaga\textgreek{a}ṭṭha\textgreek{h}kotī in lines 4 and 6 of the plate, and of parabhagavat\textgreek{a}ṭṭha\textgreek{h}kotī in lines 5 and 10 of the seal; the occurrence of the term samvat\textgreek{a}ṭṭh or the ordinary samvat, in the date, in line 16.}

The inscription is one of a Mahārāja Bhōjādeva, who, from his residence or camp of Mahōdāya, on the representation of one of the people concerned, renews here a grant which had been made by his great-grandfather, the Mahārāja Vatsarājadēva, and continued by his grandfather, the Mahārāja Nāgabhījādeva, but, in his own reign, had fallen into abeyance. The object of the grant is the village of Sīvā, in the Dīvānāna\textgreek{a}-vīshāya of the Gurjāratrā-

\footnote{For other northern inscriptions which exhibit both numerical symbols and numeral figures, see my List of Northern Inscriptions, No. 528 (which is about 76 years older than the present inscription), 541, 560, 602, 618, 651, and 655.}

\footnote{In line 6 the engraver has actually engraved parambhaga\textgreek{a}ṭṭh.}

\footnote{See my List, No. 542 (where the actual reading also appears to be somvat\textgreek{a}ṭṭh), 544, and 545.}
bhūmi. The dātaka of this ‘charter, issued by Prabhāsa,’ was the Yuvārāja Nāgabhaṭa; and the date is the 13th of the bright half of Phālguna of the year 100.

Date of the Daulatpura Plate.

The genealogy of Bhōjadēva, which is given on both the plate and the seal, was known already from the Dighwā-Dubanīl and Bengal As. Soc.'s plates mentioned above. The Dighwā-Dubanīl plate, which is dated 55 years later, records a grant of his son Mahēndrapāla; and from the Bengal As. Soc.'s plate we know that Mahēndrapāla's son and successor was another Bhōjadēva (or Bhōjadēva II.), who in turn was succeeded by Vināyakapāla, his brother from a different mother. All the three grants were issued from the śāndhāvāra (i.e. either a camp or royal residence) at Mahōdaya. As was first pointed out by Dr. F.E. Hall, Mahōdaya or Mahōdayā, according to the lexicographers, 2 is another name of Kānakaubjā (Kānakaubja, or Kauṣāna), and there is no reason now why that identification should not be accepted here. So long as only the two other grants were available, which refer to localities about 250 miles south-east and 150 miles east by north of Kauṣāna, it would well be doubted whether the government of these Mahārājas had extended so far west as to include Kauṣāna; but we now see from the present inscription that these princes held sway even over a part of the country which is more than 300 miles west of Kauṣāna, and for the three grants together it would be difficult to find a place of issue more favourably situated than that well-known city.

Our inscription indicates the solution of another difficulty presented by the other grants. The plate of Mahēndrapāla, in line 14, contains the half-verse Śrīmad-Bhākṣa-prayuktasya śānsmaya sikh-āyatē, and Vināyakapāla's plate, in line 16, has the similar half-verse Śrī-Harēkṣa prayuktasya śānsmaya sikh-āyatē. To make some sense of these incomplete sentences Dr. Fleet had to supply the words 'this is the writing of,' but now a different explanation is furnished to us. Instead of the half-verse we here, in lines 15 and 16, have the full verse Prabhāsā prajuktasya śānsmaya sikh-āyatē śrīnāma-Nāgabhaṭa nāmā yaunāyānā-sra dātaka. This verse makes it clear, that the half-verse of the other grants also is part of a customary verse, the object of which was to record, in the second half, the name of the dātaka; and that, through the force of habit (and perhaps for a reason which will appear below), the half-verse was inserted even when no dātaka was to be mentioned. The exact interpretation of the details of the verse solely depends on the sense of the word prayuktasya. In my opinion, the meaning which at once suggests itself for śānsmaya prayuj, is, 'to employ a command for a certain purpose, to address an order to somebody, to proclaim an edict, to issue a charter,' and Prabhāsā prajuktam śānsmam, therefore, could hardly be anything else than Prabhāsasya śānsmam, 'an order or charter of Prabhāsa,' which, in the case of the present inscription, of course would mean 'of Bhōjadēva.' In accordance with this interpretation I take the three names, Prabhāsa, Bhāka and Hareha, to be second names of the three Mahārājas who issued the respective grants; and I suspect that in the grants of

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1 See e.g. Halāyudha's Abhidhānaratnamālid, II. 131: śāndhāvāra iti prajñā vaiṣṇāvarā vigādyati.
2 See ibid. II. 132: Kānakaubja Mahōdaya.
Mahendrapāla and Vinayakapāla, the by themselves meaningless half-verses, to some extent, were inserted for the very purpose of recording those second names of the donors. With the full verse of the present inscription I would compare the concluding verse of the Ashvatsatapuruṣa and Paścik-Kimeḍi plates of the Gaṅga Mahārāja Indravarmā, in which also the second name of that prince, Rājasimha, is mentioned, as it were incidentally, only in connection with the writing of the grants.

The localities mentioned in this inscription admit of easy identification. The village of Siva of course is the very place near which the plate was found, and the name of the Dvārakānaśa-viśnava survives in that of the town of Dvārakā, which is about 7 miles W. S. W. of Siva. The Dvārakānaśa-viśnava is stated to have been in the Gaurjaratā-bhūmi. I have not been able to trace the name Gaurjaratā in any of the published records; but I find the term Gaurjaratā-maṇḍala, denoting the same part of the country (and no doubt synonymous with Gaurjaratā-blāma), in an unpublished inscription of about the 8th century at Kālañjar. That inscription speaks of a man who had gone forth from Mahāgalasat, situated in the Gaurjaratā-maṇḍala, and Mahāgalasat is clearly the ‘Maglona’ of the map, which is only about 28 miles N. N. E. of Dvārakā.

The date of the inscription, like the dates of the two cognate grants, must be referred to the Harshā era. It does not admit of verification; but, judging by the date of Mahendrapāla’s plate, it would probably correspond to the 2nd March A.D. 706.

The Mahārāja Bhūjadeva I. of our inscription was preceded by his father, the Mahārāja Rāma-bhadradēva, and succeeded by his son, the Mahārāja Mahendrapāladeva. The same names we find again, in the same order, in the list of the later Mahārājas of Kauñaur. According to the Pehlavi (Pahom) inscription of Harṣa-Saśvat 276, No. 546 of my List, the Mahārāja Bhūjadeva was the successor of the Mahārāja Bhūjadeva Rāma-bhadradēva; and according to the Syādacā inscription, ibid. Nos. 18 and 20, Bhūjadeva was succeeded by the Mahārāja Bhūjadeva Mahendrapāladeva. This alone would go far to prove that the later Mahārājas were descendents of the earlier Mahārājas. But in addition to this, like the Mahārājas the Mahārājas of our inscription, apparently are referred to as ruling at Mahādyā as their capital; and so far as we can judge from the known inscriptions, the extent and situation of their respective dominions, at least from the west to the east, were about the same. On the west, we have seen above, the plate of the Mahārāja Bhūjadeva I. takes us to Dvārakā in Mārvāṇ; and on the east, the plate of his grandson, the Mahārāja Vinayakapāla, records the grant of a village near Benares. The direct distance from Dvārakā to Benares is about 540 miles; and from between the two places, and not far from a straight

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2 I find Gaurjaratā[k] in Epi. Ind. Vol. II. p. 445, l. 13, corresponding, according to Prof. Bühler, to the modern Gaurjarī, and, according to him, erased out of the latter; see ibid. p. 438.
3 The inscription is above a statue of Śiva and Pārvatī in a cell near Nīlakṣetra’s temple. A photolithograph of it is given in Archaeol. Surv. of India, Vol. XXI. Plate ix. K. The following is a full transcript of the text, from Sir A. Cunningham’s impressions:—

[1] [Jayati] bhava-ārambhā svayābhuvah-pijayati Purandara-saṅghanā Morāri-jayati Giriṣṭhā-niruddha-dhāḥ
[2] [Hara]-svayābhuvah Harṣa-lakṣaṇa-dēva śūmad-Gaurjaratāmaṇḍal-antarapati-Mahāgalasa-viśvagata


4 In an inscription of [Vikrama]-Saśvat 1272, which comes from Maglona itself, and of which I owe impressions to Dr. West in the name of the place is spelt Mahāgalasat.
5 See Epi. Ind. Vol. I. p. 178, l. 40 of the text, where Mahādyā is compared with Indra’s town Amarāvati.
line connecting them, we have, from west to east, the Bājora inscription of the reign of the Mahārājādīrāja Vijayaśapalādeva, No. 32 of my List, the Gwalior inscription of the reign of the Mahārājādīrāja Bhōjādeva, ibid. Nos. 15 and 16, the Autā inscription of the reign of the Mahārājādīrāja Mahāpālādeva, ibid. No. 25, and the Jūtaś plate of the Mahārājādīrāja Trilōchaśapalādeva, ibid. No. 60. Since the reign of the Mahārājādīrāja Bājora we besides have an inscription at Peheā (Pehoā) in the north, ibid. No. 54; and another at Dōbād in the south, ibid. No. 14, the kingdom, in his time, in either direction may have far more extensive than under the Mahārājājas; but that they also ruled over part of the north northern country, is shewn by the Dīghāvā-Dubail plate of Mahābhārata, which, like the Madhubani plate of Harsha, records a grant in the Šrīvatsā-khakti, and future-discovery may show that their rule extended farther to the north and south than we know at present.

Regarding the connection of the Mahārājājas of Mahāodaya with any of the earlier rulers of Kannauj, and particularly concerning their relation to the great king Harsha, I am unable to give any information. I can only draw attention to the fact that the manner in which their genealogy is given in their plates, and especially the way in which each of them is described as the devotee of a particular deity, remind one of, and apparently are adopted from, the corresponding portions of Harsha’s own grants.

**TEXT**

The Plate.


2 Sundariśyāyām-utpannahā parama-mahārājā-śrī-Vasārājāśadāvaj-taṣāya pattaś-tatpādānāmīhyātāḥ  śri-

3 'parama-bhāgavatīḥ' baktō mahārājā-śrī-Nāgabhaṭṭāśadāvaj-taṣāya pattaś-tatpādānāmīhyātāḥ śrīmad-śrīpādā-

4 vyām-utpannahā paramāddyābhaktō mahārājā-śrī-Rāmaghadāvaj-taṣāya pattaś-tatpādānāmīhyātāḥ  śrī-

5 mad-Appādevyām-utpannahā 'parama-bhāgavatībhaktō mahārājā-śrī-Dhōjādevāhā  Śrī

6 Gurjaratī-re-hūmanā  Śrī Dēんavānā-

7 ka-śīvheya-samāya(ma)dhā.Śrīgārām-[A°]ghrahā samagatān-śrīvān-śva

8 yathāsthamniyuktān-pratīvāsamāoka

9 samājāpāyati  śrī Bhāṣṭa-Haṣṭākādeya(na) viṣāpānā  Uparālikhit-ghrahaśā-

sarrvāya-samēta śri-chandāś-ścukka

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1 Perhaps also the Kārā inscription of the Mahārājādīrāja Yashpāla, who probably was a king of Kannauj, No. 62 of my List.
2 The same may be said of the genealogy in the Dīghāvā-Dubail inscription of the Mahārājādīrāja
3 Jivitāspaldena II. of the family of the Gupta of Magdala, Gupta Isv., p. 215.
4 From impression supplied by Maniffk Dolioprassad and Dr. Führer.
5 Expressed by a symbol.
6 Read 'dōbā', and omit the following sign of punctuation.
7 This sign of punctuation is superfluous.
8 This clearly is the reading of the plate, but the forms of the consonants of the four aśkāras Śiśāgāma
9 This appear to be more modern than the forms of the same letters, elsewhere employed in this inscription. The differences is particularly striking in the case of the a and e; but the gr of ād also does not agree with the gr of ād, and the o of ād differs somewhat from the o in e.g. the word bhagavat of the pre-
TRANSLATION.

(Line 1.) Om. Hail!

From the royal residence, furnished with many boats, elephants, horses, chariots and foot-soldiers, which is fixed at the glorious Mahodaya:—

(There was) the devout worshipper of Vishnu, the Mahārāja Dēvasaktidēva. Begotten on Bhūyikādevī, his son, who meditated on his feet, (was) the devout worshipper of Mahēśvara (Śiva), the Mahārāja Vatsarājadēva. Begotten on Sundarīdevī, his son, who meditated on his feet, (was) the devout worshipper of Bhagavati, the Mahārāja Nāgabhāṣadēva. Begotten on Śāstādēvi, his son, who meditated on his feet, (was) the devout worshipper of the Sun, the Mahārāja Rāmasahadēva. Begotten on Appādēvi, his son, who meditates on his feet, the devout worshipper of Bhagavati, the Mahārāja Bhūjādeva, issues these commands to all appointed to the several offices and to the inhabitants, assembled at the agrahāra.

1 Read -sūdh. 2 Here one would have expected ṛṣi. Read yathādānava. 3 Metre : Sukha (Anahitabhū). 4 Read suhastevavah. 5 The numbers 100 and 10 are denoted by numerical symbols, and 8 by a numeral figure. 6 Read paramahābhavah. 7 Or ‘from the camp...’ which is picked at.’ 8 The sentence is continued below, in the words ‘the Mahārāja Bhūjādeva.’ 9 In the original the names of the Mahārājas and their wives have the word ēri or ērmat, ‘the illustrious,’ prefixed to them. 10 i.e., either the goddess Durgā or Lakshmi.
village of Sivā, which belongs to the Deqīvānaka vishaya in the Gurjaratrá country (baktīya):—

(L. 8.) The Bhātta Harshaka has apprised (us) that the above-written agrahāra, with every income from it excepting previous gifts to gods and Brahmanas, by means of a charter was granted by our great-grandfather, the Mahārāja Vatsarkadēva, for as long as the moon, the sun and the earth endure, to his grandfather, the Bhātta Vāṇdēva, and was possessed (by the latter), and that by him (the Bhātta Vāṇdēva) the sixth part of it was given by a deed of donation to the Bhātta Vīṣṇu; that our grandfather, the Mahārāja Nāgarabhagadēva, signified his consent; but that, in our own reign, that charter and consent have fallen into abeyance.

(L. 12.) Having heard, then, of that charter thus brought to our notice, of the consent, the deed of donation and the (fact of) possession, we, for the increase of the religious merit of our parents, have given permission that (the agrahāra), shared in exact accordance with previous possession, shall belong to the Brahmanas born in the lineage of the Bhātta Vāṇdēva, who are of the Kaśyapa gōtrā and are students of the Āvaliyana (āśā) of the Rīgvēda, and to the Brahmanas born in the lineage of the Bhātta Vīṣṇu, who are of the Kaśyapā gōtra and are students of the Āvaliyana (āśā) of the Rīgvēda. Knowing this, you should assent to it, and the inhabitants, being ready to obey our commands, should make over to these people all income (due to them).

(L. 15.) Of the firmly enduring charter, issued by Prabhāśa, the dātaka is here the Yuvārāja, the illustrious Nāgarahaṇa.

Recorded on the 13th of the bright half of Phālguna of the year 100.1

No. 25.—INSCRIPTIONS AT ABLUR.

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

Abūlur is a village about two miles to the west of Kōd, the chief town of the Kōd tāluka of the Dhārwar district. Its name occurs in the ancient records in the fuller form of Abūbālūr or Abubalūr; and the record E. places it in the Nāgarakhaṇḍa seventy, which was a subdivision of the Banavasi twelve-thousand province (see below). Ink-impressions of seven inscriptions were obtained for me at this village. The most important of the inscriptions is E., the record which gives the history of the revival of Śaivism in the twelfth century A.D. This will be edited in full; so also F., a short record connected with it, and G., which is interesting as being a vīral or monumental tablet, belonging to a class of records of which not many specimens have as yet been made fully available. The other records all present points of interest; but they are not important enough to repay the time and trouble that would be required to edit them in full; and it will be sufficient to give abstracts of the contents of them.

A. and B.—Of the time of Vikramāditya VI.—A.D. 1104.

These are duplicate copies, almost word for word the same, but not absolutely so, of a record at a temple of Śiva which is now known as the temple of Basavēsvara, though, as the records themselves shew, it was originally called the temple of Brhaṃāsvara2 because it was founded by a Gōvinda or village-headman named Bunma or Barma, i.e. Brahma. A. is on a stone tablet outside the temple; and B. is on a stone tablet inside it.

1 The text of the seal is identical with part of the text of the plate.
2 Brhaṃāsvara-dīvara dīgula, e.g., A. line 62; and Brhaṃāsvara-dīvara-dīvāna, e.g., C. line 27.—The founding of it is mentioned in A. lines 27, 28.
In A., the writing, consisting of eighty-five lines of about seventy letters each, covers an area about 4' 1" broad by 6' 5" high: it is in a state of very good preservation as far as line 70: from there it has suffered a good deal of damage; but the illegible portions can almost all be supplied from B. In B., the writing, consisting of ninety-one lines of about sixty-five letters each, covers an area about 4' 1" broad by 6' 10" high: at about one-third from the proper right side, the tablet is broken into two pieces from top to bottom; but no entire letters are destroyed along the line of fissure: in other respects, it is in a state of very good preservation, except for a few places in lines 79 to 91, where, however, the illegible passages can almost all be supplied from A.—In both cases, the sculptures at the top of the stone are, in the centre, a nāga, with an officiating priest, inside a shrine; on the proper right side, towards the top, the sun, and, in the lower part, a standing figure inside a shrine, with the bull Nandi near the edge of the stone; and on the proper left side, towards the top, the moon, and, in the lower part, another standing figure inside a shrine, with a cow and calf near the edge of the stone.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The size of the letters ranges, in A. from about 3' 2" to 4', and in B. from about 3' 5" to 3' 6". The second part of the record, commencing in A. line 72 and B. line 77, was engraved by the Kāndāra 1 Homāja or Hoṃbaja; and the first part was engraved by the same person in conjunction with the Kāndāra Svārāja; the writers or composers of the two parts were different people: but, on each stone, the execution is so uniform throughout that, in each case, the whole record must have been put on the stone at one and the same time, at or soon after the second date, in A.D. 1104, which must, therefore, be considered the proper date of the record.—Except for the opening invocation of Śiva, repeated in A. line 72 f. and B. line 77 f., and for the verse which follows it in the first instance, and for one imprecatory verse in A. line 71 f. and B. line 76, the language is Kanarese; partly in verse, and partly in prose. In addition to Kāndāra, 'an engraver,' the record gives us another word, khaṇḍāra ḥa (A. line 85, B. lines 77, 90), evidently meaning 'to engrave,' which is not found in Mr. Kittel's Kannada-English Dictionary, and dāli (A. line 6, B. line 7) as a variant of dāli, 'attack, incursion, invasion,' dānaḍa (e.g., A. line 19) as a variant of dāna, dānapa, 'a village-headman (the Marāṭhi pāṭil), and bāpana (A. line 73, B. lines 89) as a variant of bāpana, bāpana, 'kitchen.' It also gives, in A. line 6, B. line 7, कुक्क, 'a mountain;' Kittel's Dictionary includes this word; but Monier-Williams' Sanskrit Dictionary seems to give only the form kuku. The whole inscription is a record of the time of the Western Chāśi, king Vīrakaśi, king Vīrakamāti, VI. It is a Śiva record. And it registers grants that were made in his twenty-sixth year, in A.D. 1101, and in his twenty-ninth year, in A.D. 1104. On the first occasion, when the Daṇḍaṇaśaka Govindaśaka was ruling the districts known as the Hānūmga five-hundred, the Bēsaṇḍa hundred-and-forty, and the Nāgarakaṇḍa seventy, he came in state to Abbālūr, and saw the temple of the god Brahmāvara which Bāmgaṇaḍa had caused to be built there, and was pleased; and, at the request of Bāmgaṇaḍa's son Bēsagānaḍa, he granted to the temple a village named Mūriganahalī in the Nāgarakaṇḍa seventy. On

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1 Kāndāra is doubtless a tadeḥa-corruption of the Sanskrit rāpakārī, 'a maker of images, a sculptor,' as suggested by Dr. Hultsch, who compares pāḍārī and pāḍākārī (above, Vol. III. p. 207, note 8). Though Kittel's Dictionary does not include Kāndāra, it gives rāpa, 'as well as rāka, as a tadeḥa-corruption of rāka.

2 So, also, C. line 52 gives khaṇḍāra, evidently in the sense of 'engraving.'

3 This name is not found now in maps, etc.—The place is mentioned again in a record of later date,—an addition at the end of an inscription of A.D. 1163 at Bālagāmi (P. S. O. C. Inscrip. No. 184; and see Mys. Inscrip. p. 90)—which registers a grant of the villages of Kāmreli and Marasāli and Mūriganahalī and Kumarrāja (?) in the Nāgarakaṇḍa Rāmpaṇa, and Chikkā-Kaṇuṇa in the Hānūmgaṇa Rāmpaṇa, for the aṇgaṭhīga of the gods Dakehaṇa-Kāḍāvaḍa (of Bālagāmi), Bōsaṇṭha, and Bāmgaṇaḍa of Abbālūr.—Chikkā-Kaṇuṇa is evidently the modern 'Chikkānāṇa' in the Hānūgaṇa Thūki.
the second occasion, grants were made by some of the villagers to provide for the śraññiṣakī and the perpetual lamp of the same temple.

The record contains two dates. The details of the first date,—when the grant was made by the Daññanāyaka Gōvindaśrāja,—are Sunday, the new-moon day, when there was an eclipse of the moon, of the month Vaiśākiha of the Vīshu (properly called Viśāha) saṁvatsara, which was the twenty-sixth year of the reign of Vikramadītya VI. This date was not recorded in toto. The given saññatara was Śaka-Saññavat 1092 current. There was, indeed, an annular eclipse of the sun, which was probably visible in Southern India, on the specified new-moon day. But the tika ended, by Sewell and Dikshit’s Tables, at about 2 hrs. 12 min. after mean sunrise (for Ujjain) on Sunday, 30th April, A.D. 1101; and it cannot be connected with the Sunday at all, as it began at about 30 min. after mean sunrise on the Monday. The details of the second date,—when the grants were made by the villagers; shortly after which time, presumably, the whole record was put on the stone,—are, Sunday, coupled with the sixtieth of the bright fortnight of the month Bhadrapada of the Tārāna saññatara, which was the twenty-ninth year of the same reign. The given saññatara was Śaka-Saññavat 1127 current; and the corresponding English date is Sunday, 28th August, A.D. 1104; on which day the given tika ended at about 18 hrs. 42 min.

Lines 8 to 17 of this record mention a Daññanāyaka Gōvindaśrāja, who is described as “ruling,” but without any hint as to the sphere or nature of his powers. Lines 50 to 55 mention a Mahāśāmanatādhipati and Daññanāyaka Gōvindaśrāja, who in A.D. 1104 was “ruling” the Hāmīnkal, Bāsvara, and Nāgarakhaṇḍa districts. And a third passage,—A. Fact 75 76. B. line 50,—mentions a Daññanāyaka Gōvindaśrāja, who in A.D. 1104 was administrative of the Banavasi province and the usūrdāṇapāla-duties at the command of Ananaptāla, a high minister of the Western Chāluṣya king Vikramadītya VI., who is mentioned in many of the records of this period.

The Gōvindaśrāja of the first passage was the son of a certain Krīṣhṇuśrāja, whose pedigree is not disclosed, and of Padmanyā, an elder sister of Ananaptāla. And he seems to be identical with the Gōvindaśrāja of the second passage. This is inferred, partly from the fact that it would have been unnecessary to mention him with such prominence in the first passage, and especially as “ruling,” unless more details were to be given about him further on, and partly from the description of the Gōvindaśrāja of the second passage as saññatara-vikramaṇa, which is taken to mean “the choice elephant of his maternal uncle,”—with reference to Ananaptāla, who stood in that relationship towards the Gōvindaśrāja of the first passage.1

1 See Von Oppenroth’s Canon der Fundiermess, p. 230, No. 5484, and Plate 110.

2 Maśas means “a mother’s brother,” and also “a wife’s father.” This record does not mention anyone, with reference to whom it could be taken in the latter sense in the case of the Gōvindaśrāja of the first passage. And on the other hand, it does not seem at all probable that Raññagābhikara Gōvindaśrāja (regarding whom, we further on) was either a nephew or a son-in-law of Ananaptāla; so such a hint is given in any of the passages mentioning him, though they describe him very fully.—Moreover, the full description of the Gōvindaśrāja of the second passage in this record (line 59 E.) runs—Saññatara-kariyā Samudrakapāla-bhakṣaḥ adakāmahadāda naśdākātmaḥ prācāmedāda naśdākātmaḥ Saññatara-kariyā Gōvindaśrājaḥ. The phrase Raññagābhikara does not occur, here. And I do not find any of these epithets applied to Raññagābhikara Gōvindaśrāja, or anything bearing on them in the various descriptions of him, with the exception that in line 38 of the record of A.D. 1114 he is described as saññatara-makkaḥ Śrāvaṇaśrāja, which may be compared with the saññatara-makkaḥ of the present passage; but this is not conclusive, and the śrāvaṇa-makka of the present passage occurs elsewhere (see page 217 below, note b) in the case of Ananaptāla, and not of Raññagābhikara Gōvindaśrāja.
may be remarked, in passing, that the allotment to the Gōvindarasa of the second passage of so high a rank as that of Mahādevamunițhīpāti, is undoubtedly incorrect, whoever he may have been; just as much as in line 4 the record makes a mistake in describing Anantapāla as merely a Mahādeva, instead of a Mahādevamunițhīpāti.

The Gōvindarasa of the third passage, however,—though the special biruda does not occur in it,—being described as having a much more extensive authority, is most probably another person, to be distinguished from the full name of Raṇarāgabhārava-Gōvindarasa, who was apparently a paternal uncle of the Gōvindarāja of the first passage, and regarding whom we learn the following facts from records at Balagāmi and Tālgund. He belonged to the Parāśara gōtra, and was the son of Dāśīrāja, son of Keśīrāja and Nīlabbī, and of Sīvādevī or Sūmāmbike (e.g., the records of A. D. 1102, line 24 f., and A. D. 1114, line 37 f.). The record of A. D. 1102 styles him (line 44) Kṛśnavardāṇu, "the younger brother of Kṛśnaparāja,"—with reference, doubtless, to the Kṛśnaparāja of the Abūr inscription; and the record of A. D. 1112 styles him (line 37) apnim-mañdakīr, "the champion of his elder brother," and Kṛśnavardājan-mañgīlan-māmka, "the affectionate (or beloved) younger brother of Kṛśnaparāja." The record of A. D. 1114 further describes him as Lālī-āntaya-lalīta-panjaLā-

1 The term pācchāmañābdab, meaning literally "five great sounds," denotes the sounds of five musical instruments, the use of which was allowed, as a special mark of distinction, to persons of high rank and authority. The epithet evamadīgata-pācchāmañābdab is found most commonly in connection with the names of great feudatories and high officials; the instances in which it occurs among the epithets of paramount sovereigns, are not few. I have given a general note on the term in my Gupta Inscript., p. 286; in the course of which I have quoted a paper in Ind. Ant. Vol. XII, p. 45 f., which tells us that the Śrīgīti śīvākācārdyapana enumerates the five instruments as being the śrīvīga or horn, the śānara or tambour, the kāksha or conch-shell, the śhēkha or kettle-drum, and the jayañayāja or gong. An inscription of A. D. 1083 at Sattara in Mysore (Ep. Can. Vol. III, N. 16); I quote, however, from an ink-impression enumerates them as the śrīvīga, dāddha, kāksha, jayañayāja, and kālī, and provides an allotment to the god Śiva-Svērāwan-udaya for playing these musical instruments, and performing the worship of the god, three times a day. For the kālī, which is the same as the śrīvīga, see a note further below. The word dāddha may perhaps stand for dāddha, which is explained in Kittell's Dictionary as 'the drum of a Domba.' The śhēkha and kāksha remain to be identified. The former of them was the special musical instrument of the Rājasthāni kings of Māhāē and of the Kāṇḍa chieftains of Sambatti. —For the special instruments of some other great families, reference may be made to my Dyn. Kan. Diār. p. 327, and note 7.—The custom of kings being heralded in public by musical instruments is mentioned by the Chinese pilgrim Hīna Taisaeg, in connection with Śrīvīgā-Mahārājadhana of Kanay, he tells us (Līfe, Ball's translation,
of an agreeable or friendly interchange of communications (with his "paramount sorer-vm")." The two-six-hundred (i.e. the Belvolā three-hundred and the Purige three-hundred), the Banavase twelve-thousand, and the vaddāravala and perjāka duties; and his subordinate, the Daṇḍarāya Kaṭārāgabhairava-Govindaśara, holding office by the favour of Anantāpāla, was "protecting, with the delight of an agreeable or friendly interchange of communications with Anantāpāla," the vaddāravala of the melavājī, the eruddūn-bālokē and the perjāka. In A.D. 1103, Anantāpāla, with the same two titles and also those of Mahāpradhāna and Bhikṣuṇiṣvaraṇad, was "protecting, etc.," the Belvolā three-hundred, the Purige three-hundred, the Banavase twelve-thousand, and the paṇḍaya-duty of the saṃtārdhakākhe or seven-and-a-half-kākhe country; and the Daṇḍarāya Kaṭārāgabhairava-Govindaśara, who had obtained the administration of the Vavavai twelve-thousand through his favour, was "protecting, etc.," the Banavase twelve-thousand, the vaddāravala, and the tolhupamaṇḍya of . . . . . . . . . . . . . . . . . .

7 And had, under himself, a Saḍhukaṁbadiśuhrakīrti or minister for peace and war named Īśwarāyaṇakā. In A.D. 1107, the Mahāpradhāna, Bhikṣuṇiṣvaraṇad, and Daṇḍarāya Anantāpāla was "happily governing" the two-six-hundred (i.e. the Belvolā and Purige district) and the Banavase twelve-thousand; and his subordinate, the Daṇḍarāya Kaṭārāgabhairava-Govindaśara, who had stained good fortune by his favour, was "protecting, etc.," the Banavase twelve-thousand, the vaddāravala, the perjāka, and the eruddūn-bālokē; and this record mentions, as a subordinate of him, p. 173) that, "as Śūlādīyaśarā traced, he was always accompanied by several hundred persons with golden drums, who beat one stroke for every step they took; they called these the 'music-paced-drums.'" Śūlādīya alone used this method,—other kings were not permitted to adopt it."  

2 Taṭ-praśād-sadā-ṣayāṇī.  
3 Anantapāla-praśād-dādā-dhākhrā-la kām-ṣīrṇa.  
4 The meaning seems to be that he was administering the collection and expenditure of that portion of the vaddāravala which was levied on, or was allotted to, an object called the melavājī or melavāj. The genitive melavājī ṣāya may qualify also the eruddūn-bālokē and the perjāka. Kittel's Dictionary gives melavājī, "an awning" (in which vājī is for paṭṭa; and paṭṭa occurs as another form of paṭṭa), and melāvājī (which might easily occur in the form of melavājī), 'superior, fine cloth.' But the vājī may equally well stand for vājī, 'a road;' and melavājī may indicate the levy of the duty, or the three duties, on the principal high-road: copara melā-vājī, 'a high, superior fort,' and melā-paṭṭhi, 'the best or principal row.'
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5 Io. of the whole of the Western Chākrya dominions; see Dya. Kan. Distr. p. 342, note 8.  
6 Taṭ-praśād-dādā-Vaṇadhel-dudadalasahār-dhākhrā-lākṣadāvādā.  
7 The rendering in Mya. Insers. p. 140, and note, would read chakhrā-chakhrāya chappamsad-achakhrapamagam, and would translate "the paṇḍaya-fees of the fifty-six (i.e. merchants) within the shadow of his umbrella (i.e. within his jurisdiction)." The word chakhrā-chakhrāya is quite distinct, and seems to qualify the aṭṭukapamagya here in the way in which melavājīqualifies the vaddāravala in another passage (see note 4 above). The next aṭṭukara is not legible with any certainty in the photograph; and there may be an aṭṭukara between the paṇḍ and the aṭṭaka. If the reading really is chappamad, or more likely chappmaṇḍ, it does not at any rate mean "fifty-six merchants;" there might, in that case, be possibly a reference to the chappmaṇḍ or khoṭapamag-dāna, the "fifty-six countries,"—in the sense of "all the world," or rather "all the territory entrusted to him;" this also, however, does not seem satisfactory. I cannot at present find any other passage, helping to elucidate this one.—The aṭṭukapamagya variety of the paṇḍaya is mentioned again in a record of A.D. 1108, at Čhavangre (P. S. and O. O. Insers. No. 127; Mys. Insers. p. 17), in line 15, where the rendering in Mys. Insers. wrongly gives the title "lord over Achakhrā Nāgakya." That record tells us that the Aṭṭukapamagya-aṭṭukara or "superintendent of the aṭṭukapamagya" Barraman,—who had been appointed to the office of Mahāmśaya, entrusted with all the duties of government, by the command of the Mahāmśaya-dhipati, Mahāpradhāna, Bhikṣuṇiṣvaraṇad, and Daṇḍarāya Anantāpāla,—was then "governing, with punishment of the wicked and protection of the good," the paṇḍaya of the Nalabavādi thirty-two-thousand.  

8 Among his epithets here, there occurs the phrase daṣṭadna-vastu-dnyaka, meaning something like "director of all arrangements for public daṇḍa," which is included among the epithets of the Govindaśara of the second passage in the Abhir inscription (see page 215 above, note 2).

Sahādān-dvītam-ṣayā.  
9 The original seems to have been bālokē, with the vowel e in the syllable bālo. But, from the other records, the vowel e appears to give the correct form of the word.  

a certain Trivallbhïtha, of the Vatsa gôtra,—described as the mayûna, i.e. sister's husband, or wife's brother, of the Dandandayaka Gôvindarasa,—who was holding office as Prgagad¹ of the mahâvâsa-village of Tâpinkundîc (Tâlnând). The record of A.D. 1112 introduces a new official superior of Râparaagabhîra-rna-Gôvindarîâ: it tells us that, under Vrikamâditya VI, the Pândya Mahânâyudâvâra Tribhûvanamalla-Kâmanasa, "the lord of Gôkara the best of the towns,"—who belonged to the line of the Pândya rulers of Sûngâil, the capital of the Haive division of the Koakpa,—was "ruining with the delight of an agreeable or friendly interchange of communications (with his paramount sovereign);"—that Anantapâla gave him the Vanavasi country;² that, on receipt of it, he made appointments; and that, by appointment from him, Râparaagbhîra-rna-Gôvindarâ, mentioned further on in the record as the Dandandayaka Gôvinda, was "protecting" the Banavase country.³ The record of A.D. 1114 does not make any reference to the Pândya prince: it speaks of Anantapâla as a feudatory of Vrikamâditya VI, but, evidently with reference to past events only, as, we the record of A.D. 1112, it does not couple any titles with his name; it speaks of the Dandandayaka Gôvinda as a râjâhânu or flamingo dwelling on the water-lilies that were his feet; and it describes him more fully as the Mahâsûmantâyîpi who had attained the pachamalâdakâla,⁴ who was a very Râparaagabhîra-rna, the Mahâpradâhana, the Manaveg, the Dandandayaka Gôvindameya, who was "governing" the Banavase twelve-thousand, the Sûntalige thousand, the two-six-hundred (i.e. the Belvola and Parigera districts), and the sudarâuna and pawânu duties. By this time, then, Râparaagbhîra-rna-Gôvindarasa had been promoted to most of the high offices that had been held by his patron Anantapâla.⁵

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When the Dandandayaka Gôvindarasa made his grant in A.D. 1101, as mentioned in line 59 ff. of the passage, he was the feet of a Sâiva teacher or priest named Sûmesvara, who is introduced to us in a passage, commencing in line 51, which runs thus:

Śrîmad-Abhâsā-Écha-gâvũndâna gurucal śrî-Sûmesvara-patîcita-dévav-sajja-gurucala târah-prabhâram-emt-eindî suggests the meaning of this name are: the Dharâra² thereof in the name, kama-sagrapy-śeippa Parvâtâvâlîjoḷa Mûvâra-kânya-santastig-âtharâgan Kâdârâsyâiki-yâjipati negadân A Kâdâra-yâthâdrajanâ léka-prasâna sîshyanâ-atyamâla-gup-anikâm nirvâma³-charitam

1 The original has pergatâma, which must be a mistake (unless it is found to be an authorised abbreviation) for perygadêna.
2 Anantapâla seems, from this, to have been retiring from office about that time.
3 The original runs: Râparaagabhîrânamâleeru; the rendering in Mys. Insocr. p. 25, and note, would, instead of sâdâ, 'nêtra, ambroṣa,' with which the name of Gôvinda is compared,—the Marathi word sâdâ, 'together with,' along with, besides,' in its modern Kannarese corrupt form sûdâ, and would translate 'was protecting Banavase and the Malapara sâdâ (?) also.' The word sâdâ, 'gambling,' seems to be used here, to suit the connotation of the composer of the verse, instead of sâdâ, 'a gambler.' The idea evidently is, that Gôvinda cut off the heads of the Malapars and used them as dice. And a Kannarese ball somewhat similarly describes a Governor of Bembay as preparing to cut off the heads of Holkar and Scindia and play the game of juggling balls with them before the Pâmâva Bâyûna.
4 It is in this passage that Râparaagbhîra-rna-Gôvindasîla is described as samu-caru-skaka-Shanummara (see page 215 above, note 2).
5 We have a later date for Râparaagbhîra-rna-Gôvindsîla, in A.D. 1117-18, quoted by me (Syn. Kan. Distra, p. 451) from a record which is not accessible to me at present.
6 Metro. Kaus; and in the next two verses.—The first verse occurs in line 10 f. of an earlier record, of A.D. 1094, at Balânakû (see page 220 below, note 3), with, in essential points, only the difference of munipuri for sârîpuri. The whole passage from the words Dharâra-sâsena to sâbbyâk-dôkara, occurs in lines 31 to 38 of the Balânâkû inscription of A.D. 1102 (see the same note); and it is from that record that I take the various readings given in the footnotes.

V. 1, sasthiyardana. ² Bend pratistana. ³ V. 1, yatay-patâbham.
Srnikāṁṭhaḥ vihudha-chātavāna-kalakāṁṭhaḥ || Harā-1pādāṁbhōjodālaḥ chittam-an-cerva
mukhāṁbhōjodālaḥ|| Bhārat-saṃvardanam-caritrādeva
nirmamā-jtaeyan-akhiśi-śabdādālaḥ
Śakra-śik-kunjara-bhāvad-kirttiyavah bāppura³
nilisidan-udyad-guṇ-angham manuḍān-
śibharaṇam Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
A mahābhārata-gaṇeśane dṛṣṭa-śūncho dēva
|| Kalabhar-śtārka-viśhādar-śikla-bhar-āpt-ālāpa-
śibharaṇam Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram || A
mahābhārata-gaṇeśane dṛṣṭa-śūncho dēva
Ca harā-śic-citra-kalabhar-śikla-bhar-āpt-ālāpa-
saśibharaṇam Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram || A
mahābhārata-gaṇeśane dṛṣṭa-śūncho dēva
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||

A mahābhārata-gaṇeśane dṛṣṭa-śūncho dēva
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭha-dēvaṁ budha-jana-ś-tikakam tarāka-vīdaya-samudram ||
Srnikāṁṭh…
to (bring to full tide) the ocean that is the Lökáyatás,—a very guardian elephant of that quarter of the regions which is the Sádhkhyá-doctrine,—a very pearl-ornament glittering on the white throat of the woman who is the Mándháru.—a very hot-rayed sun to (close) the water-lilies (blooming at night) that are the Buddhists,—the logician, the learned Súmésvara,—the leader of the Náyikés, attained greatness. And a further passage, in lines 63 to 66, describes him, in rhyming epithets, as—Yama-níyama-svádhyáya-dhyanã-dháraṇammanánuháti-japa-samádhi-sána-prásanna víbudha-jana-práasaná nyáya-sástra-vistri(stí)ta-sarájavana-divákara Vásiṣṭhika-várdháni-varddhanas-a-sá(n)arat-sudhkáraka sábhíkhyá-agama-právopa-máitík-abharana guru-charana-samákhila-sájócharana sábla-sástra-sahákaraṇa-varaṇa-varaṇa prajñ-óday-ôdbuddha-Lákulásiddhánta nirupam-ôpanyása-dávanadi-práváha níja-data-mántra-práśa-sauvarddhikí-sáhya-sándhóma sáhya-vidyá-mahá-nádi-práváha nimagádháśvara bhakti-práváha-paritubhita-Paramévára niravády-nírmalá-tapó-grán-âkára-níjáya krti-kaumudi-mudita-mélíni-valaya nám-âdi-samásta-práśasti-sáhita,—namely, "he who is possessed of the glory of such names as he who is endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, the observance of silence, the muttering of prayers, deep contemplation, and good character, and who is gracious to learned men; he who is a very sun to (open) the great cluster of water-lilies (blooming in the daytime) that is the Nyáya-dásra, and who is a very autumn-moon to bring to full tide the ocean of the Vásiṣṭhas; he who is a very ruby-ornament of those who are versed in the Sádhkhyágama, and who is a very bee on the water-lilies that are the feet of his teacher; he who is a very spring to the grove of mango-trees that is the Sádakaśástra, and who has given new life to the Lédkáulsiddhánta by the development of his wisdom; he who is a very stream of the river of the gods in unequalled reasoning, and who has made the assembly of his disciples to prosper by the favour of the counsel given by him; he who is a very ocean to (receive) the stream of the great river that is the Sáhityavidyá, and who has quite satisfied the god Paramévára (Síva) with the unbroken flow of his devotion; he who is the sole abode of the virtue of blameless and spotless penance, and who has delighted the whole circuit of the earth with the moonlight that is his fame."

We gather a good deal of information about the Múvára-kópeyasamitáti from various records at Bálágãni. And, in the first place, we find that it was connected with the sect of the Kálamukhas, which is already fairly well known. We learn this from the record of A.D. 1112, which says (line 45)—Parvaras-âmánkayada Múvára-kópeya-sántakã-sákti-paribheyo=ne-gaṣṭe-vadudu sáhya-châtska-varshákala-mukhar-enísída Kálamukharol,—"among

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1 Lákulásiddhánta, see page 235 ff. below. Several references to him and his writings will be quoted from the Bálágãni records. And mention is made of the Lédkáulsiddhánta in line 21 of the Bijnápur inscription of A.D. 1074 (Ind. Ant. Vol. X, p. 128).

2 The principal ones,—of which the first was edited by me, Ind. Ant. Vol. V, p. 343, at a time when the purport of the verse Dharmapadesa, etc., could not be gauged, and the others all deserve, for various reasons, to be properly dealt with in full,—are:

Of A.D. 1094; P. S. O. C. Ins. No. 165; Mys. Ins. p. 73.
Of A.D. 1102; No. 198; p. 78.
Of A.D. 1112; No. 172; p. 82.
Of A.D. 1129; No. 178; p. 87.
Of A.D. 1139; No. 179; p. 88.
Of A.D. 1149; No. 190; p. 97.
Of A.D. 1155-56; No. 181; p. 109.
Of A.D. 1161; No. 184; p. 92.
Of A.D. 1168; No. 185; p. 109.
Of A.D. 1172; No. 200; p. 108.
Of A.D. 1215; No. 201; p. 72.
the Kālamukha, who, having attained fame in the Śaktiparisha of the Māyavākōpēyasanatāna of the Parvatāmnāya, had caused themselves to be spoken of as the very burst of the rainy season for the chākha-birds that are disciples."— and then goes on to place among these "Kālamukha," Kēḍārākṣṭā, his son Śrikanṭha, and Śrikanṭha's son Sōmēśvara. This passage would, indeed, seem to identify the Kālamukha with the Māyavākōpēyasanatāta. But this appears not quite consistent with the fact that the college (sīhāna) of the Kālamukha of the ancient Ballīgāvē was the temple of Paṭchulīnaga, whereas the college of the Māyavākōpēyasanatāna was a different building. And it seems probable that what the passage really means, is, that the founder of the Māyavākōpēyasanatāna was a member of the Kālamukha sect who established some particular school, the tenets of which differed in some respects from the general doctrine of the Kālamukha. The verse Dhārayesa, etc., seems to name, as the order of development, first the Śaktiparisha, then the Parvatāvāli, and then the Māyavākōpēyasanatāta. On the other hand, the prose passage, just quoted, indicates first the Parvatāvāli, then the Māyavākōpēyasanatāta, and then the Śaktiparisha. The verse used in the record of A.D. 1129 (see page 223 below), and in some subsequent records, does not mention the Śaktiparisha, and indicates first the Parvatāvāli and then the Māyavākōpēyasanatāta. And the record of A.D. 1192 mentions only the Parvatāvāli.

The members of the Māyavākōpēyasanatāna were the hereditary priests of the temple of the god Śiva in the form of Dakhina-Kēḍārākṣṭā, "the Kēḍārākṣṭā of the South," which, as we learn from line 57 of the record of A.D. 1112, was on the dār or raised bank of a tank called Tāvaregare and Tāvareyakore, "the tank of water-lilies," which was in the southern part of the lands of Ballīgāvē. They had also the temple of Śiva in the form of Nagarēśvara or Nakharēśvara, which, again,—as we are told in line 26 of the record of A.D. 1094,—was at the Tāvaregare tank. And, from A.D. 1139 onwards (see page 224 f. below), they had also a temple of Śiva in the form of Kauvēśvara, which was then built in connection with the temple of Dakhina-Kēḍārākṣṭa. Their maha or college is sometimes spoken of as the Kēḍāramāṭha and the Kēḍārasthāna. But its actual name was, in Kannarese, Kōdiyamaṭha, which appears in a Sanskrit passage as Kōtiyamaṭha. From line 60 f. of a record of

1 In every other passage known to me, this name is spelt with the long ā in the second syllable. The short ā is used here probably only in connection with the play on the meaning of the components, or supposed components, of the name. The word kālamukha appears to denote 'a kind of monkey,' and also to be another name of the kēḍārā or black agura-tree.

2 See page 227 below, and note 1.

3 It may be mentioned, incidentally, that another record at Ballīgāvē, of A.D. 1096 (see page 223 below, note 2), discloses, in line 11, the name of another parished at the ancient Ballīgāvē, etc. the Sālēvēparisha.

4 Dakhina-Kēḍārākṣṭā was an image established at Ballīgāvē as the southern representative of Śiva as worshipped at Kēḍārākṣṭā in the north, a famous temple and place of pilgrimage in the Garbhāvāl district, North-West Province, situated, according to Thorstens's Gazetteer, in lat. 30° 44', long. 79° 5', in the Himalayas, and standing 11,175 feet above the level of the sea. From the writings of the transcriptions, in Sir Walter Ellis's Corāndika-Dīra Inscriptions, of some of the records mentioned in note 3 on page 220 above, it appears that the temple of Dakhina-Kēḍārākṣṭā is now known as the temple of Basavēparisha.

5 The name appears as Nakharēśvara in the record of A.D. 1094. Elsewhere, it is usually written Nagarēśvara, which, no doubt, was the real correct form. Its name is explained in a passage in line 46 f. of the record of A.D. 1129, which runs,—Bāllīgāvē-ga-dakhina-dik-sāsana-nakharēśvara mandīga-pandārēśvara-kunig- ḍpatakomai-all nagara-jambaka-ga-dāyinai-pagga-pagga-jayata Śiva-bhūvema-sānē-māyavākōpēyasanatāna-sīna, pasa-rūba-sāna angirayita-ippada,—"at Ballīgāvē, close to the southern boundary, there is an ornamental garden [wpatakō seems to be used here for a parkal] full of water-lilies; and there there stands, in all its beauty, the temple named Nagārēśvara, the veritable abode of Śiva, [as embodiment] indeed (gā) all the incalculable religious merit amassed by the people of the town."
A.D. 1153,1 which speaks of "Vāmaśakti-pāpita-sādava, the Ākhyāya of the Kādāyamathā of the Hīrgade Vyapnarnaras of that place (Bolligaver)," it seems to have been built for the members of the line by the said Vyapnarnaras. And it would appear that it was named the Kādāya-
mathā because, probably, it stood somewhere near the kūti or outlet of the Tāvaregeya tank. That the Kādāyamathā was the mata of the Māvareskōpeyasaṃtāti, we learn explicitly from the record of A.D. 1162, which mentions, as belonging to the succession of the family of the Gurus of the Kādāyamathā," two persons, Gantama and the Vāmaśaki mentioned above, who, as will be seen, were disciple-descendants of Kādārasakti. And the same record further gives (line 27 ff.) the following rather singular description of the mata,-Dakahina-Kēḷaka-
thēnānanma Ṣiva-līnag-pūjā-pulaka-staya-saṃasa-kēḷakathēnānamma niṣṭhitaka-brāhmaṇachāraya-
Ṣiva-munijan-ānākaṇāna niṣṭhitaka-thēnānanma sānagā Rīg-Yajus-Sān-Āṭhara-vva-chaṭturvāda-
vīḍēhiya-ṣṭhānānam Kamāra-Pāṇḍita-Sākātyāna-Sākātyāna-Sākātyāna-sam-bhāyā (vyā) karaṇa-
byā (vyā) khyāna-thēnānanma nyāya-vaiśākha-saṃśāna-deva-bauḍha (ddh)-ādi-śaḥ ājā-
darasa-byā (vyā) khyāna-thēnānanma Lākeśālīdhā (ddhā) māta-Pātāmaṇa-ādī-yoga śāstra-
banda (vyā) khyāna-thēnānanma saṭṭhaṇa-praṣṭa-saṁmaṇ-kṣita-kaha-ka-veṣa (vyā)-nātā ka-
mai-kāk-vidvād-vīrya-ṣṭhānamman mān-ādāna-paṅg-vidvād-buddha-kahaka-γ-γa-γa-
veṣa-veṣa-veṣa-mitaṇa-praṇāya-staya-ṣṭhānamma sākārā-bhūt-buddha-pradāna-ṣṭhānamman-ādī Kādāya-
mathān-sādhava, —namely, "there is the Kādāyamathā, which has become the abode of the god Kādāra of the South, —a very fine charming with a crop which is the standing erect of the hairs of the body that is induced by doing worship to the liṅga of Śiva,—a place devoted to the observances of Śaiva saints 2 leading perpetually the life of celibate religious students,—a place for the quiet study of the four Vedas, the R̥ṣi, Yajus, Śīlana, and Ātharvaveda, together with their auxiliary works,—a place where commentaries are composed on the Kauvadra, Pāṭinīya, Śaṅkatajana, Śabda-nāḍāna, and other grammatical works,—a place where commentaries are composed on the six systems of philosophy, namely the Nyāya, Vaiśikāikā, Mimāṃsā, Śāṅkha, Baudhā, etc.,—a place where commentaries are composed on the Lākeśālīdhāna, and the Pāṭaṅgala and other Yogādīśastra, —a place for (studying) the eighteen Purāṇas, the law-books, and all the poetical compositions, the dramas, the light comedies, and the other various kinds of learning,—a place where food is always given to the poor, the helpless, the lame, the blind, and the deaf, and to professional story-tellers, singers, musicians, bards, players, and minstrels whose duty it is to awaken their masters with music and songs, and to the naked and the crippled, and to (Jaina and Buddhī) mendicants, to (Brāhmaṇa) mendicants who carry a single staff and also those who carry a triple staff, to kahūn and pavanamahāsīṃsa, and to all other beggars from many countries,—a place where many helpless sick people are harboured and treated,—a place of assurance of safety for all living creatures."1

The founder of the Māvareskōpeyasaṃtāti appears to have been Kādārasakti; at any rate, we have obtained no earlier name at present. For him, we have as yet no date.

The son and chief disciple of Kādārasakti, and evidently his successor as head of the mata, was Śrīkuntha. The record of A.D. 1094 names him as his chief disciple (line 21) ; and the record of A.D. 1113 names him as his son (line 50). In the record of A.D. 1094, after the verse Dhāraṇy-eṣaṇa, etc., there is used (line 21 ff.), to describe Śrīkuntha, a verse which we can now render more correctly, as follows,—A Śrīkuntha, a verse which

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1 P. S. O.-C. Inscre. No. 183; Mys. Inscre. p. 182.
2 The Śīsa-māṇḍana of the text seems to stand for Śāstra-māṇḍana.
3 The usual enumeration of the six systems seems to be Nyāya, Vaiśikāika, Pāṇḍita-Mimāṃsā, Upaniṣad-Māṇḍina, Śāṅkha, and Yāsas. This passage speaks of six systems, but names only five. The inclusion of the Baudhā or Buddhī system is rather peculiar.
4 Metro, Kanda.
The son and disciple, and evidently the successor, of Śrikantha was Sömēśvara. The record of A.D. 1094 names him as his disciple (line 22); and the record of A.D. 1112 names him as his son (line 52). In A.D. 1094,\(^2\) he was the Āchārya of the god Nakhārāvēsara; and his feet were then laved by the assembly of the Paṭṭaṇapāśāśīma and other representatives of the people of the town, on the occasion of making a grant to that god. In A.D. 1101, as we learn from the Ablūr inscription A, he was at Ablūr, and his feet were laved by the Daṇḍāvyāka Gōvindarāsa, on the occasion of making a grant to the god Brahmesvara of that village. The record of A.D. 1102 describes him (line 49) as the Āchārya of the sthāna of the god Daksīṇa-Kālāśūrā; and tells us that his feet were then laved by the Daṇḍāvyāka Rāmānāthaśārava-Gōvindarāsa, in making a grant to that god. And in A.D. 1112 his feet were laved by the Pāpya Mahāmālakālēśvara Triṣhuvamalla-Kāmādevāra, when another grant was made to the same god.\(^4\) This last record describes Sömēśvara, in line 34, as the Ārādhyāya or family-priest of Kāmādevārasa.

The record of A.D. 1129 opens the account of these teachers with a new verse, which runs (line 58 f.)—Mūvār-kōpaya-sāṁsakṣi-dēvabrahma (vrna)san-eṣo va Parvaś-ārāya i y a) tāṁ aśvīrābbhi (bhībhi) viśiṇa-anuṣṭiya-vābhi Kēdāraśākti-pāṁśi-dēv[mi*].—"in the famous Parvaś-ārāya there was born Kēdāraśākti-pāṁśi-dēva himself, the lord of pure fame, a devote of the gods in the Mūvār-kōpaya-sāṁsakṣi." It mentions Śrikantha as the disciple of Kēdāraśākti, and Sömēśvarākṣya as the disciple of Śrikantha. After Sömēśvara there came, it tells us, his younger brother Vidyābharaṇa. But here, it says, did not care for any occupation except the steady pursuit of knowledge; and so he transferred all the business affairs of the maṭha to his own chief disciple Vāmasakṭi. In A.D. 1129, however, when the grant registered in this record was made,—namely, the allotment of a village for the repairs and other purposes of the maṭha,—it was Vidyābharaṇa who was summoned (line 63), and whose feet were laved, by the Western Chālpīyaka king Sömēśvara III., who had then come south to make a state progress through his dominions and was encamped at Hullupiyatīrtha. Vidyābharaṇa’s name was afterwards expanded into Vādvidesvabharaṇa, by which appellation he is mentioned in the Ablūr inscription C, and line 44 of the Balagāmi record of A.D. 1149.

As far as dates go, the next name is that of Jīnāsakṭi, who is mentioned as a disciple of Vādvidesvabharaṇa in the Ablūr inscription C. This record gives dates for him in A.D. 1130 and 1144. In A.D. 1130 his feet were laved by the Nālprabha Barmagavāṇa, when the latter made his grant to the god Brahmesvara of Ablūr. In this record there is used a

1 The vowel in the first syllable of this name is probably the short a. It was lengthened here to suit the metre.
2 A record of A.D. 1098 (P. S. O.-C. Insers. No. 107, Mys. Insers. p. 107) mentions (line 21 f.) "Śrikanthapāṇḍitādīva, the Āchārya of the temple of Pāshcalīga." But he must have been a different person, if only because the date there given for him is later than the date of Sömēśvara, the son and disciple of Śrikantha who was the son and disciple of Kēdāraśākti.
3 Mr. Rice (Mys. Insers. Introd. p. 90, note) would allot to him an earlier date, in A.D. 1071, from another record at Bāgāpī (P. S. O.-C. Insers. No. 160, Mys. Insers. p. 184). But the person there mentioned (lines 28, 29 f.) was a different person, namely Sömēśvarapāṇḍita, Sākhānapati of the god Mallikāmādevāra, and a disciple of Chālpīyakaśāktipāṇḍita.
4 This record was composed by Mallikārjunaḥrṇya or Mallikārjunabhaṭṭa, who describes himself as a servant (kāmkara) of Sömēśvara. In it, he three times (lines 34, 60, 66) speaks of Sömēśvara as evamāte-māhādaya, which may or may not mean anything more than simply "a master, a leader, of learned people."
5 Moser, Kanda.
6 Dig-vijayadh-geya-laṇa daṇkaśīśh-dhīmukhāhniṭa laṇdu Hullupīya-s-trīthādhi-sīñha bīṇa.
variation of the verse given in the record of A.D. 1129; and the whole passage (lines 36 ff.) runs — Mūvara-kōneya-santati-dēvala (va)stāva eva Parvātavāñjīvī tām avirabh bhas (ṛ b b h a)-visidaca-sālīya-yāsī-vibhavī-viśta-arahe-dhākāvyākkal || Va || Avra-eṣege || Āvāsiti Yama-niyama-svāhāvyāya-dhāvāma-dhāvāma-mā (r m n m) mānuṣh (a)a-sāmā-bhītā-sti-soṣaṁ a n a n u r u || viṣṭhadha-jana-prasānamam || śrīmad-Vaṭrīyaśāhara-paṃcākṣa-dēva saśayamam-sapa śrīmad-dhāvāśākṣa-paṃcākṣa-dēvar kālaṁ kareṣuḥ, etc. There does not appear to be any mention of this Jāmāṣaṅkī in the records at Bālāgānī.

We take up the line again from the record of A.D. 1129. The arrangement of this document is rather unusual. The ordinary part of it,—ending with the date and the details of the grant,—comes to a close in line 72. But the benefactive and imprecatory passages, which would usually stand next, do not commence till line 76. And there intervenes a parenthetical passage, which is now to be considered. As already stated, this record says, in lines 63 to 64, that Vidyābhārana transferred all the business affairs of the maṭha to "his own chief disciple Vāmāṣaṅkī," the words in the original are,—Eniṣītā Vaṭrīyaśāharaṇa vīḍyā-bhārana-vyāsāṅgāva dādānā vāyāsāṅgam-anollā maṭhā vyāsāṅgam-ānī maṛja-sāmā-bhītā-sānūnān mara-kula-saṃuddharaṇa vāmā-śākṣyam-unenīsida Vaṭrīyaśāharaṇa mahāvaṇcaraṇa niyājīṣit-āgāla; and this prose passage introduces a verse which says that he directed Vāmāṣaṅkī to "protect" the maṭha, i.e. to manage it. But the opening verse of the record invokes the protection of the god Kēdrēśvara for Gautama, who is described in it as having received the ādi-pāṭhya of the Kēdrēśvara, the favor of the command of Vidyābhārana. And the parenthetical passage, which intervenes between the donative portion and the benefactive and imprecatory passages, commences by telling us that Vidyābhārana transferred the office of head of the maṭha to "his own chief disciple Gautama," here, the text runs (lines 72, 73), in verse, with a prose connection,—Ā śrīmad-dhāvāśākṣa bāvīyāvā-viśūdha-vyāsa-saukhyā[ṛ] sthitā-[bhājya-viśa-vend-udan-eṣi bāvīyāvā-nīj-āgra [ūṣh]y[ṛ]-[a]-Ga[n]tama-muniyo || Maṭh[a]-ādhipatya-mānī niyājīṣit-āgāla. There is nothing in the record that explains why Gautama, as well as Vāmāṣaṅkī, is called the chief disciple of Vidyābhārana, and why Vidyābhārana "consumed" or came to regret the happiness of having devoted himself to the various delights of learning because it had proved "destructive of stability," and on that account, appointed Gautama to the office of Maṭhopati. And it is not at all intelligible why,—after a verse in lines 73, 74, which runs on in construction with the words niyājīṣit-āgāla, and says that, just as saints before him, like brilliant lamps, had lit up the maṭha, so Gautama lit it up, like a very pure gem that serves as a lamp,—the parenthetical passage ends with a verse (lines 74 to 76) which makes no mention at all of Vidyābhārana, and says that the fortunes of the maṭha were nourished by Sōmēśvara, and then by Vāmāṣaṅkī, and then by Gautama. But, evidently, when he entrusted the management of the affairs of the maṭha to Vāmāṣaṅkī in order that he himself might devote his whole time to study, Vidyābhārana retained the actual office of Maṭhopati in his own hands. And it seems clear that the record, though registering a grant made in A.D. 1129, was not really drawn up till some time after that date. In the interval, something or other must have occurred,—not disclosed in the record,—which prevented the eventual succession, that was doubtless intended, of Vāmāṣaṅkī as Maṭhopati, and led to the substitution of Gautama as being the next senior disciple.

The Vāmāṣaṅkī who is mentioned in the record of A.D. 1129, does not figure in any other of the records. But, for Gautama we have subsequent dates in A.D. 1139 and 1149; and he is mentioned in also some of the later records. The record of A.D. 1139 speaks of him as

1 Matra, Kanda. The akebhares in square brackets are illegible in the photograph, and are supplied from the transcription in Sir Walter Elliot's Cornākha-Bīṣa Inscriptions. There can be no doubt, however, about the correctness of them.

2 This verse, however, prevents our assuming that Vidyābhārana's chief disciple had two names,—Vāmāṣaṅkī and Gautama.
Gautamāyya and Gautamačēva, the Ādhāra of the Kōdiyamaṭha, and tells us that two sculptors named Bāvaṇa and Rāvaṇa, in order to do away with, i.e., to make amends for, some fault committed by their guild, founded a temple of the god Kusuvēvāra in connection with the temple of Kēdrārēvāra, and gave it to Gautama, and that, along with some other grants, Gautama himself allotted, for the purposes of this temple of Kusuvēvāra, sixty kannaś of rice-fields in the kēdārēvāra-land belonging to himself in the open plain on the east of the culturisible land of the god Nārasinna. The record of A.D. 1149 speaks of him as Gautamārya and Gautamapaṇḍitaēva, the Ādhāra of the Kēdārākhaṇḍa, and the disciple of Vīdīvaṇāharaṇapaṇḍitaēva, and tells us that his feet were then laved by the Śāntara Maḥāmaṇḍāvēvāra Tribhuvanaamalla-Jagaddēvăra and his son Bāmaraṇa, who had come to Bājīgēva, on the occasion of granting to the god Dakshina-Kēdārēvāra a village in the Sāntalīge thousand.

The successor of Gautama was his son and disciple Vāmāśaktī, the second of that name. He is mentioned first in a record which belongs to the end of A.D. 1155 or the beginning of A.D. 1158, according to the way in which we interpret the date, which is not recorded correctly. This record does not mention any of the names of the line previous to Gautama. It introduces him with another adaptation of the verse that is elsewhere found first in the record of A.D. 1129; i.e., (line 55 ff.) it runs,—

Māyvrana-kānaya-saṅtati-dēvavataṇa-savara Purvatā-valīyō tān-dvibhūvāvisidda-amāla-yāsīdvīvavā-viśvita-snīpa Gautama-śūnpe[ma]. The next verse tells us that Gautama's son was Vāmāśaktīpiṇḍiṭāvēva. And the doative passage describes Vāmāśaktī as the Ādhāra of the sthāna of the god Dakshina-Kēdārēvāra, and tells us that his feet were laved by the Maḥāpradhēna and Daṇḍāyaka Kāyčālovara, the Hṛgade of the vādoddēvīja and hejjāvika duties of the Bāvanara twelve-thousand, on the occasion of making a grant to that god. A record of A.D. 1158 mentions him in lines 60, 61 as the Ādhāra of the Kōdiyamaṭha of the Hṛgade Vēnamaraśa,[6] in line 72, as the Ārdhaśa or family-priest of the Maḥāpradhēna and Daṇḍāyaka Kāyčālovara, Kēsīraṇa or Kēśadēvēva,—in line 74, as the son of Gautama, and—in line 75, as the Rājagyura or royal preceptor; and it tells us that his feet were then laved by Kēsīmaya. The record of A.D. 1162 describes him in line 40 as the disciple of Gautamachārya, and tells us that then, on the occasion of making a grant to the god Dakshina-Kēdārēvāra, his feet were laved by the Kājachārya Maḥāmaṇḍāvēvāra Bījīla, who was encamped at Bājīgēva in the course of a state progress undertaken with a view to secure the possession of the southern provinces. A record of A.D. 1168 mentions him again as the Ādhāra of the sthāna of Dakshina-Kēdārēvāra, as the Rājagyura, and as “the beloved disciple of Gautamadēva,” and describes him (line 33 ff.) as “very Pāṇini in grammar, a very Bāhūṣaṁsahārya in political science or moral philosophy, a very Bharata in knowledge of dramatic representation and the other Bharataśīras, a very Sambhū in poetical composition, a very Laktuśvāra in establishing conclusive arguments, and a very Śaṅkara on the earth at the feet of Śiva,” and tells us that his feet were then laved by the Maḥāṣaṁcānta, Sēnditthotaraṇiṣyādityaṭāvāyaka, Maḥāpradhēna, Śaṅkaraśūnpe and Maḥāpaṇḍitaēva, the Daṇḍāyaka Bājikîya-Kāyčālovara, in making a grant to the god Dakshina-Kēdārēvāra. A record of A.D. 1174 mentions him again as the Rājagyura Vāmāśaktīēva. A record of A.D. 1179 speaks of him as “the beloved son of Gautama,” and as the Rājagyura and Ādhāra of the sthāna of the god Kēdārēvahara, and tells us that his feet were then laved by the Kājachārya

1 P.S.O.-C. Inscrs. No. 158; Mys. Inscts. p. 152.
2 Dakshina-dīya-bāvamāṇa Mahāvasībhāva Bājīgalas-mahāvāya bāvamāṇa-yeṣva Bāvamāṇa bāvamāṇa bāvamāṇa.
3 The same verse, with certain variations, occurs in line 34 ff. of a record of A.D. 1179 (see note 5 below); but there we have the name of the poet Migha instead of that of Sambhū, and the name of Laktuśvāra appears in the form of Nakutśvāra (regarding which, see note 2 on page 326 below).
4 P.S.O.-C. Inscts. No. 188; Mys. Inscts. p. 174. 5 P.S.O.-C. Inscts. No. 158; Mys. Inscts. p. 75. 6
king Saṅkama, who had come to the south, the best of all countries, with all his ministers, on a pleasure-trip, and also by the Mahānāma-vaṭṭarasa Tāllahadeva and Epaḥarasa, who added to the grant made by Saṅkama a grant by themselves because the Gurus of the sthāna were their own family-preceptors; and an addition to this record registers the fact that in A.D. 1198 Vāmasakti himself granted some land to the masons Bisandhōja, Bājōja, and Siṅgōja, being pleased with them for building a maṣṭapa of the god Kādrā. And finally, we have a later date for him from the record of A.D. 1202, which mentions him again as the Kādrayya, the son of Gaṇata of the Parvaṭāvali, and states that his feet were then laved by the Mahāpradhāna, Sarvādhiśrīrāja, and Mahāpradhāna, the Dānadvāyaka Epaḥrasya, in making a grant, on behalf of his sovereign lord the Hoyasa king Vīra-Ballāḷa II., to the god Dakṣiṇa-Kādrāvāra.

After this, there were another Śrīkanṭha and a third Vāmasakti; and with them our knowledge of the line comes to an end for the present. We take their names from the record of A.D. 1215. This record contains, in line 19 f., the following verse, in connection with the temple of Dakṣiṇa-Kādrāvāra which is mentioned just before it,—Upiśatō Virupākṣhaṁ tatra Kōjī-ṛṣhṭaṁ Vāmasaktiṁ yyatā pūrvām upamanyum maṁhā tapaḥ,—"there they worship the god Virupākṣha; as formerly did the zealous Vāmasakti, abiding in the Kōṭimathā, and practising severe penances." The reference here may be to either the first or the second Vāmasakti. The record goes on to mention, in lines 20, 21, "Vāmasaktiśāstra, the disciple of the Achārya Śrīkanṭhadēva." It speaks of him in line 24 as the Siddhadeva. And it tells us that then, in A.D. 1215, his feet were laved at the svāhāvidhāra or office for the collection of customs of the Banavāsā add, by a certain Hemmayaṇḍaya, an official of the Mahāpradhāna, Sarvādhiśrīrāja and Mahāparvāṇārājanī Māyādevapancatī.

In the mention of the Lakṣaṇātāmanta in line 65 of this record at Abhur, and in certain allusions in some of the Balagāmi records quoted above, reference is made to the doctrine of a Śaiva teacher named Lakuḷa, Lakulīṣa, Lakulīśvara, and Nakulīśa, the founder of the school of the Lakuḷīṣa-Pāśupatas, regarding whom some information may conveniently be put together here. The Cintra prakṛti, which was composed in the period A.D. 1274 to 1296,—(edited by Dr. Bühler, Ep. Ind. Vol. I. p. 271),—claims that he was an incarnation of the god Śiva. It mentions, in connection with him, a place named Kāḍōhaṇa, in the Lāṭa country,—which Dr. Bühler has identified with the modern Kāvyapāl, about seven miles towards the west from Dahāḷī in the Baroda State,—where four branches of his school were established by four of his pupils named Kuśika, Gāgīya, Kaurasha, and Maitreya. And Dr. Bühler understood it to imply that Kāḍōhaṇa-Kāvyapāl was his birthplace. Now, however, in the light of the facts that I shall adduce further on, it seems clear that the words used in the original, āmātīya Kāḍōhaṇam adhyayodasa,—meaning, literally, as translated by Dr. Bühler, "he came to and dwelt at Kāḍōhaṇa,"—are not to be interpreted as implying that it was at Kāḍōhaṇa that the god became incarnate, but mean that Nakulīśa came from some other part of the country and settled there. Dr. Bühler has told us that the doctrines of the Lakuḷīṣa-Pāśupatas are explained in Śāṇa’s Saruvatāmatanānaṭhara. But, he added, "nothing is known regarding their history." And it is interesting, therefore, to be able to fix, from the southern records, the period when the founder of the school lived.

1 Sanscrita-pradēhānā avadāna viśuddhaṁ dakṣiṇa-dīvānsarakka vandu.
2 For this form of the name, see Dr. Bühler’s remarks (in his paper referred to in the next sentence), p. 274 and note 10. He has there told us that Nakulīśa is the form that is commonly used in Sanskrit literature; and he has expressed the opinion that the older form is Lakuḷīṣa, which he explained as "a compound of lakūṣa, i.e. lakūṣa, and śī, 'the lord wearing the star,' i.e. the kāḍōhaṇa." We find the form Nakulīśvara in the Balagāmi inscription of A.D. 1179 (see page 225 above, note 9).
3 Kāvyapāl, being on the north of the Narmada, is outside the original Lāṭa country, but within the limits to which, on the north, that country was extended about the middle of the eighth century A.D. (see Dyn. Can. Distr. p. 809 ff.)
The most important record is an inscription at Balagami of A.D. 1085, of the time of the Western Chalukya king Jayasinha 11. (P. S. O. C. Insors. No. 155; and see Mys. Insors. p. 146). It registers grants that were made in that year for the purposes of "the temple of the god Pañcaśāla, founded by the Pāḍavas, which was the college of the Kālūmaka Brāhmans students of Ballighāve, the capital of the Banavase twelve-thousand." 1 And it states (line 11 ff.), that the grants were made—"sama-tark-ādi-śāstra-pārvāra-pāragaṁ vâdi-Rudraṁ vidhībha-mastaka-nakh-âśāṅkā [i.e., k śīva-śarīrox-kāśi vâdi-mahā-śrayya-davudhamanā dushṭavâdâ-nilâthâra-pañchâśa-sârdâjâna Bandhâb-hâbhâ-badavâmsah Māmāhâkâna-bhârûdãhara-varjavam Lôkâyata-mahâ-taru-vidhîbha-nâgakshaṁ sâṁkhyā-âhâra-ru-nâra - Vainâtāyanaṁ 2 advaitâvâdâ-bhâja-kujâharan-Akâlakînâ-tripura-dahanan-Triśriyān Vâdigharâta-âdisattâpanā Mâdhâvâbhâtta-gharântâpan Jônakâumåda-mada-bhâmâjana[m] Viśvâna[m] Mahâ-prâlay-âgrânañ-Abhâyachandana-kâlânâjanâ Vâdighâsnâ[m] kâ-sarîbohâh Vâdîrâja-mukhamudra[m] Nayânândi-âdisattâpanâ Nayâyikâ-sa[n]bhasbhâ-sakha-sakha-sakha-sakha-sakha-pâśana-parâ-pâśana-dûshana-pûṣṭâra-Vîrinchân vâïdhiña-muṇâsanâ-âsthâna-Pathâmsânâm vîvôkâ-Nârâyânaṁ gâunke-Mâbêsvaram-uyânâs-vâmâpântâ-prâvâhan vâsîkhyâna-kēli-[m]jata-charâ-ârâ-sarasiruha-ôbrîngan-avatâra-kēti-hvañ-ahumâna-charatram avâhârârāpântâ-âppânta-gâla-kâ[a]-pâtanâ vâdi-Digambara-bhûmakêvâdu-âdi ru[n]jâ-deva-guna-saññâthikarâvâpâ śrīnal-Lakūliśvarâ-pañciśârge, — namely "to the holy Lakūliśvarâpântâ, who was distinguished by name, of great virtue, such as he who has penetrated to the very end of both the further and the nearer shores of (the ocean that is) the toras and other śāstras; he who is a very Rudra (Śīva) among disputants; he who is a young lion in tearing open with his claws the heads of the elephants that are (hostile) disputants; he who is a jungle-fire to the great forest of (hostile) disputants; he who is a cruel and very crafty tiger to those disputers who dispute unfairly; he who is a submarine fire in the ocean of the Buddhists; he who is a thunderbolt to the mountains that are the Mâyâkasas; he who is a saw to cleave asunder the great trees that are the Lôkâyatas; he who is a great Vâinâtâya (Garuḍa) to the large serpent that is the Sâṁkhyâ-doctrine; he who is an axe to the trees that are those who propound the Advaita-philosophy; he who is a very Triśriyâ (Śrīva) to burn the three cities in the shape of Akâlaṅkâ, he who has utterly consumed Vâdigharâta; he who is the grindstone of Mâdhâvâbhâtta; he who has broken the pride of Jônakâumåda; he who is a fierce fire of 1 The text here (line 18 ff.) runs— (śrīnal-Lakūliśvara-panciśârge) Banavase-paṁivakâhâravârâdâ râjasâkârâ Ballighâve Kâlūmaka-brâhmassâri-vâdsâm Pāḍavâ-praśûbyâkā Kâlūmaka-bhâvâ-âmâbâdha dhañâ-yâsa-âtmkâta vâdi-kânâkâma—etc.— It is this same record which gives the tradition about the Pāḍavâs establishing the five śīva-gaṁga at Balagami, in a verse (line 2 ff.) which says that, in order to acquire the means for a celebration of the râjasâkârâ sacrifice that should astound the world, the five Pāḍavâs went (somewhere or other), and, having there collected wealth and tributes, turned back, and came to Ballighâve, and set up these five śīva-gaṁgas. The complete reading of the verse cannot be made out from the photograph; and no help is to be derived from the transcription in Carn-Dēv Insors. Vol. I. p. 59: but the end of it runs— Pāḍavâra- Bhalôdha-âsana-sam-yāyavânu-yâsa śrīniwâsam-yâvaśav samâbêdâpanad-addâdir. 2 Read Vainâtāyana. 3 The word that is used here, mandhara, occurs twice in this passage. For a note on the origin of it, from ruñda, see Ind. Ant. Vol. XI. p. 773. Some other passages in which it has been met with are, Ind. Ant. Vol. IV. p. 204, text line 7; Vol. VI. p. 36, text line 1; Vol. X. p. 222, text line 27; and Vol. XVIII. p. 39, text line 8. Kettle's Dictionary includes it, with the meaning of 'large, great, and says that it is the word which, instead of tadra, appears in the Mysore Amarâkâda. 4 It is not necessary that the persons mentioned in this passage should have been actual contemporaries of Lakūliśa. And Akâlaṅkâ, is, doubtless, the well known Digambara Jain teacher and author who flourished about the beginning of the eighth century A.D. (see Dyn. Kan. Distors. p. 407, and Ep. Ind. Vol. III. p. 186 ff.). 5 Dīdāpâta. The word has been met with before, e.g., Jour. Br. Br. As. Soc. Vol. XII. p. 35, text line 16, and above, Vol. IV. p. 270 and note 2). Kettle's Dictionary gives it,—with the single ĥ, dihdpata,—as a Sanskrit word meaning 'causing (his enemies) to be scattered in all directions' and, as such, we may derive it from dită, 'region, direction,' and pata, which is to be traced to the root pāṭ, 'to split, cleave, tear, etc.' This is evidently the birūda, used instead of the proper name, of some well-known leader of some other sect or religion. So, also, Vâdîbhâssânikâ, which occurs further on.
destruction to Vivānanda; he is a world-destroying fire to Abhayachandra; he is a saralika to (the lion that is) Vādākshāśāna; he has silenced Vādirāja; he has utterly confounded Nayaçāndi; he is supremely clever in protecting the Naiyāyikas; he is a very Virūcchā (Brahman) in being most expert in supporting his own adherents and refuting the adherents of his adversaries; he is the ornament of the goddess of eloquence; he is a very Padmāśrama (Brahman) in darbūr; he is a very Nārayana (Vishnu) in discrimination; he is a very Mahēśvara (Śiva) in making things clear; he is a very stream of the rivulet of the gods in reasoning; he is a very bee on the charming water-lilies which are those who are lustfully addicted to the sport of commenting; he who has the banner of pure fame; he who is of spotless behaviour; he who is a very noose of Death to the threats of hostile pañcits puff'd up with pride; he who is a fiery portent in (the sky that is the array of) the disputant Digambaras.' These grandiloquent terms plainly describe, no ordinary priest of a temple, but someone of great note, who was a recognised leader among the Śivas. And we need not hesitate about identifying the Lakulīśvara-paṇḍita of this record with the Lakulīśa of the Cintra prātast, who, therefore, was alive in A.D. 1035 and was then at Balagāmi.

An earlier date for him is furnished by an inscription at Mēḷḍāḍī near Tiruvallam in the North Arcot district. This record is dated in the ninth year of the Chāla king Parakāśavivarma-Rājetrājaśālīdeva I., i.e. in A.D. 1019 or 1020. It registers the fact that certain shepherds of that village pledged themselves to supply glue for a lamp in the Aśījāśāval Śiva temple. And the declaration was made before the Pājāri Lakulīśvara-paṇḍita, of the magha of the god Mahāśāvala connected with the temple. Here, we need not assume that mention is made of simply some namesake of the great Śiva teacher, or that the magha at Mēḷḍāḍī was a branch of an establishment previously founded in Gujarāt; we may safely identify the Lakulīśvara-paṇḍita of this record of A.D. 1019-20 with the person of the same name of the Balagāmi inscription of A.D. 1038. And it would seem, therefore, that Lakulīśa commenced his career at Mēḷḍāḍī in North Arcot, and laid there the foundations of the reputation and influence that he subsequently acquired,—that from there he went to Balagāmi in Mysore, and attached himself to one of the great Śiva establishments at that place,—and that it was towards the end of his career that he proceeded to Gujarāt and then, settling at Kārvān, founded the school of Paṇḍitas which carried on the memory of him for so long a time.

**ABSTRACT OF CONTENTS.**

The record opens with the usual verse Namas-tuṅga-sirāt-śuṇhī, etc., in praise of the god Śiva under the name of Śambhū, followed by another which runs—Girījā-śrīśiśur-śhānuh

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1. If the name here were Vidānanda, we could identify the person. The second akara, however, is distinctly red.
2. This name occurs in a record of A.D. 1308 (Inscr. at Śrav.-Bel., No. 105), but apparently cannot be referred to a period early enough for the person there mentioned to be the one who is spoken of in this passage.
3. This Śrīāra occurs in the case of a Jain teacher named Aśītasēna (above, Vol. III. p. 188), who, however, may have been of later date. It also occurs in the spurious Tanaṅge great, purporting to be dated A.D. 248, (Jad. Ant. Vol. VIII. p. 212), which says that the fictitious Western Ganga Harivarman conferred it on Māharekhaṭṭa, son of Govedāṭṭa, son of the Bhīṣma gōtra, for defeating in disputation a Buddhist called Vālid資ogōjīchā.- A saralika is a fabulous animal, supposed to have eight legs and to inhabit the snowy mountains, which is represented as stronger than a lion.
4. This is probably the Jain Vādirāja, who is mentioned in the Śravanas-Belgōla epitaph of Mulabhajōga (above, Vol. III. p. 187). For another mention of apparently the same person, see Mr. Rice's Karakṣaka-sañcitaśāsana, Introd. p. 21. For the word mukhāmudrā, Prof. Kielhorn tells me that mukhāmudrā occurs in the Naiśaṣṭāmyāsāra, V. 130, where the commentator has rendered it by maṃsa, 'silence.'
5. South-Ind. Insc. Vol. III. p. 27. I am able to quote it through Dr. Holtzsch's kindness in sending me advanced proofs.
7. From the ink-impressions. A transcription of B. is given in Sir Walter Elliot's Carn.-Dōsa Inscr. Vol. I. p. 386; A. is not included in that collection.—In my abstract, the lines mentioned in brackets are those of A.
pravartanaye-aharayaṃ maṅg-ardhasīrṣa sarva-dasajñ-ardhaśaya ca yasya stavaḥ-patū maṁ.¹
It then refers itself to the reign of the asylum of the universe, the vanguard of fortune and of
the earth, the Mahārājāhārdra, Paramātpa, and Paramāthaśānta, the glory of the family
of Satyāśaya, the ornament of the Chāḷuka, the glorious Tribhuvanamalladāvā
(Vikramaditya VI). (line 3). And it then mentions his founder,² the Mahāśānta who
had attained the pāthañāhaśaṅkha, the Daṇḍanāyaka Anantasāla (I. 4),³ who in the north
subduced the seven Māla-ya countries⁴ up to the Himālaya mountains, and in the south drove
all the kings of the dākhināḥ or Dekkan into the ocean (I. 5), and thus became famous
among the leaders of the forces of the emperor; at the command of the Chāḷukya emperor,⁵ he
led an invasion, and gave the seven Māla-vas to the flames, up to the Himālaya moun-
tains (I. 6).

The elder sister of the thus famous Daṇḍanāyaka Anantasāla was Paḍmaśāntī (I. 7)
She became the wife of Kṛṣṇarāja or Kṛṣṇa (I. 8). And to them there were born
Lakṣhaṇa and Gōvindarāja (I. 8). They had two younger brothers, named Maḷiḷāva and
Gaṇapati (I. 9). And all four of them attained the rank and office of Daṇḍanāyaka.
There follow here two verses in praise of the Daṇḍanāyaka Lakṣhaṇiha (I. 9) or Lakṣha-
na (I. 11), and six in praise of Gōvindarāja (I. 11), otherwise called the Daṇḍikopa Gōvinda
(I. 13). And then we are told that, while the famous Gōvindarāja was ruling (I. 17):⁶—

There was a certain person named Mudda (I. 17), a resident of Abbalūr, who was possessed
of such unequaled virtues that he was looked upon as the very father and mother and friend of
the Banavase twelve-thousand.⁷ He belonged to the Mādanges or Maḍanda family (I. 18).⁸
To him and his wife Bhāgavati, there were born Baṃma (I. 19) and Epāghavati: the former
of them is also mentioned as Bamma-gāvātṛi (I. 22) and Baṃmāvās (I. 23); and he is described
as having the management of the hājāñā, maṇḍāravīla, and bīkaṇa duties of the nāg or district
(in which Abbalūr was situated) (I. 24). Four verses follow in praise of his virtues
and liberality; one of which tells us that he, a very Dīpaka in generosity, a very Champāyati (Karṇa)
in truthfulness, a very tree of paradise for the benefit of other people, ceased to be made, in
such a fashion that Abbalūr (I. 25) became famous, a temple,⁹ in respect of which people said
that it was the mountain Kailāsa, the home of Ṣiva (Śiva),—that it had all the grandeur of

except where otherwise specified, towards the end of the record, where passages illegible in A. have to be supplied
from B. In many respects, B. is more easy to read than A.; but I have quoted the lines of A., because this copy is
outside the temple and would probably be more easy of access to anyone who might wish to examine the original.
¹ The last pāda is imperfect; and B., which reads yasya stavaḥ-patū maṁ, does not help to supply the
deficiency. This verse is omitted in the transcription in Carn.-Dīnā Insers.
² Saṃ-pādāśayo-ṣaṃ̄ṣe.
³ The original, in both copies, has mākhāśamantā-kāla-pradhaṇda-daṇḍaśaya. This is unquestionably a
mistake for mākhāśamantā-kapiti-kāla-pradhaṇndadandaśaya; see the description of Anantasāla in all the
records quoted on page 216 f. above.
⁴ Saṃ-śayo-Maḷāva; and śayo-Maḷāva in line 6. The seven Mālavas (Māla-vaśa) are mentioned again in
line 11 of an inscription of A.D. 1010 at Bājağāmī (P. S. O.-C. Insers. No. 154, Mys. Insers. p. 149; in my
published version of it, Ind. Ant. Vol. V. p. 16, we have to read Maḷāvas-śayo-maḷāvas, Maḷāvas-maḷāvas); and in
line 12 of a record of A.D. 1054 at the same place (P. S. O.-C. Insers. No. 158, Mys. Insers. p. 121); this latter
passage mentions also the seven Kokkana (see Dyn. Kan. Dīnā. p. 329, note 9), and the seven Maḍa-ya countries.
⁵ Chāḷukiya-chaṭrī, ⁶ Anti-dīpaci megha-maraṇa-avas-avagga. No hint is given as to the sphere or nature of his powers.
⁷ Here, in me, and in prose in line 61, the name is spelt with the short a in the third syllable. It occurs
with the long d, Banavase, in prose, in A. line 78; but the corresponding passage in B., line 80, gives the short
a,—Banavase.
⁸ A., line 18, has here, clearly, Maḍandaḥ; but Maḍanda does equally clearly in lines 41, 49, 77. B., line 22, seems
to have Maḍanda here (with the dental d in both syllables); but it has Maḍanda clearly in lines 45, 58, 61.
In A. line 30 and B. line 35, it cannot be said whether the d in either syllable is dental or lingual.
⁹ Namely, the temple of Brahmiṣavara, at which the record is.
the golden mountain (Mēra), the abode of Achyuta (Vishṇu),— and that it looked like the mountain of dawn, for the rising of the sun. Then there comes a string of epithets in prose, in the course of which he is mentioned as having acquired the excellent favour of the god Brahmeshvara (l. 50). And then we are introduced to his wife, Sugaṇabbe (l. 31). To them there were born two sons,—Euli (l. 33), Echu (l. 34), Echam (l. 41), or Echagāvunja (l. 51), and Muṭṭiga (l. 33) or Muṭṭa (l. 45). Seventeen verses follow in praise of the virtues and prowess of the two brothers. Then the record reverses (l. 48) to the elder brother, Echagāvuṇqa, whom it mentions as a bee on the succulent water-lilies that are the feet of the god Hara (Śiva) (l. 49),— as the moon of the water-lily that was the Maḍanda family, —as a very Vatsarāja with restive horses,— and as being also called "the lion of his father" (l. 50). His Guru or religious preceptor was Sômēvarapanaḍita (l. 51), the disciple of Śrīkunja (l. 52), who was the disciple of Kēṭāraśakti, who was the aja-guru, lit. 'grandfather-preceptor', of Sômēvarapanaḍita (l. 51), and was an ornament of the succession of teachers called the Māvarāṇya-saṃhitā (l. 52).

While the Mahādānandaitikpataḥ who had attained the parichanahātaka (l. 50), —the choice elephant of his uncle (l. 50),— the Daṇḍanayaka Gōvinda-rasa (l. 61), was ruling the Hānuṅgal five-hundred, and the Bāsvura hundred-and-forty which was a kampaka included in the Banevasa twelve-thousand, and the Nāgarakhaṇḍa seventy,7 punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (with his official superiors) (l. 62),8 he came in state to Abbalēr,9 and saw the temple of the god Brahmeshvaram Bhumagāvunqa had caused to be made, and was pleased. And, Echagāvunja (l. 63) preferred a request, on the strength of which he (Gōvinda-rasa) loved the feet of Sômēvarapanaḍita (l. 67), and made libations of water, and, at the time of the vyaṭi-pāḷa and an eclipse of the sun on Sunday the new-moon day of the month Vaiśākha of the Vishu satvatsara, which was the twenty-sixth of the years of the glorious Chalukya Vikrama (l. 69),10 he gave, as a gift to the god Paramāvarama,11 the village of Mūrigaṇa-nilai, a town that was included in the Nāgarakhaṇḍa seventy (l. 67),12 for the aṣṭa-bhūga of the god Brahmeshvaram of Abbalēr (l. 67, 68), and for the frankincense and the oblation, and for the repairs of whatever might become broken, torn, or worn-out, and for the provision of food for ascetics and for boys who were desirous of being taught,13 as a sarvasaṃveṣya-grant, free from all impost.

After two verses (one in Kanarese, and one in Sanskrit) about the merit of preserving and the sin of consecrating religious grants, we are told that the record was written (i.e., apparently,
composed) by the facile poet Charāja or Acharāja (B. I. 77) and the born poet Maḥiḍāva (I. 72). The Rāvāri Sbrōja (B. I. 77) and the Rāvāri Hoonājā engraved it.

The record then repeats the verse Nāvanu-tāryuga-kirati-dvāri, etc. It then proceeds to refer itself again to the reign of Tribhuvanamaśīvaka (Vikramaditya VI.) (I. 74). While — by the command of his feudatory, the Mahādevamāthavāpi, who had attained the paṭčaṃmāhātābida (I. 76), the Mahāpusthakam, the Dvārakavāyaṇa, etc. or chief of the kitchen, the Daṇḍamāyaka Anantapājarasa (B. I. 80), — the Daṇḍamāyaka Govinda-vāsa (B. I. 80) was [administering] the Banāvase two-thousand (I. 76) and the varāḥārini-duty, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications; —

And while he who was the moon of the cluster of water-lilies that was the Mahāmātā family (I. 77), he who was a parāvyuḥākara or most devout worshipper of the god Mahāśvara (Śiva) (I. 78), he who had attained the excellent favour of the god Brahmeśvara (B. I. 83), he who was the lion of his father (I. 79), named Echagāvāyuḍa, the Prabhu of Abhālā (I. 70), was [governing the nāḍ or district] —

Mālī (?) Āgāya-Dāsaya (B. I. 84), and his younger brother Masajjā (I. 70, 80), and Hāruna-Sīyagam-Bhrā, and Raveya-Gālīya, and Malayānayaka, and Jāgisaṭṭu-Goṇa ... 

... and Tippana, (B. I. 85), and Kesiya, and Nāḷagiriya, Mārab, and Amiṭa, — these ten persons (I. 81), on Sunday, (coupled with) the sixth tithi of the bright fortnight of the month Bhādrapada of the Tāraṇa samvatsara, which was the twenty-ninth of the years of the Chālukya Vikrētā (I. 81), having given gold to the Prabhu Echagāvyuḍa for the worship of the shrine (B. I. 86), — they, the three-hundred (Mahājana) acquired — 

... And Māli-Chatjyā (I. 82), and Māyāshā, and Jakkayumā, and Suppada-Bhrā, — these four persons joined with the ten (mentioned above), and gave gold, and acquired — 

... And all of these, headed by Mottakāra-Holeya (B. I. 88), allotted, for the aṅgabhōga and the oil of the perpetual lamp of the god Brahmēśvara (I. 83), the turmeric of ... (B. I. 88), and the turmeric of ... 

... and the ... 

... and one pana per annum on each ladder (?), (as a grant to continue) as long as the moon and sun should last.

The Sēsabōva Mādiyakā (B. I. 90) and Ḍattiyagāma wrote (i.e., apparently, composed) this. The Rāvāri Hoonājā engraved it.

1 Sekara-kvajjampagga Charāja (or "appu-darjhajarīpāma) sukja-kvajjulīma mahāśvaram hārārara. In line 55 of the Balagāmi inscription of A.D. 1103 (see page 26 above, note 2) mention is made of an dhā-kvajj named Nitalkēha.
2 In B. line 90, this name appears with the līngu n— Hōnāja.
4 Tapolāpradānapatī. ... Dvāraṇā-paramekhaśāhavāpatī mahāśvarama sukhamaram mahāśvarama paśuvadāma prajñapratigṣṭāmaṣṭaṃ sūkṣmaṃ khaṇḍara-vajjānātām manasaṃ gṛhyuttī. — As regards the word Banavase, see page 320 above, note 7.
5 Aṣvaya-rōgga. 
6 Both the copies fail here. B. I. 84 shows the aklambha or ... gṛhyuttī. In A. the whole is illegible.
7 Oldīkya-Vikrama-carēka (vēka) dhāma Tārana samvatsara Daṇḍamāya mātāha (real sādha) 6 Adīgāpa (Asthādhāṇa).
8 Bhājaṅka (B. has bhājaṅga) sāmānāna bhājaṅga-sāmuṇaṃ; meaning not known. — Kittel’s Dictionary gives bhājaṅga-saṃya in the sense of “the similarity of two things.” But here saṃya probably stands for reṇya, “on敬畏.”
9 Uḍbhaya-sāmya, again; meaning not known.
10 Kṣaṇīdārīsaṃmattā sājaṅga-dārīsaṃmattā sājaṅga-sāmuṇaḥ sarabakhātīja-sunkaṃ pusa-
11 Barakāra. 
12 Khaṇḍarīśīrā.
C.—Of the time of Perma-Jagadékaśamalla II.—A.D. 1144.

This inscription, also, is at the temple which is now known as the temple of Bāsavaśāra, but was originally called the temple of Brahmeśvara. —The writing, consisting of fifty-two lines of about fifty letters each, covers an area about 2' 11" broad by 4' 3½" high, and is in a state of perfect preservation almost throughout. —The sculptures at the top of the stone are, in the centre, a Ṛṣi, with an officiating priest, inside a shrine; on the proper right side, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them. —The characters are Kannarese, of the period to which the record refers itself; and they are almost exceptionally well formed and engraved. The size of the letters ranges from ½" to 1".—Except for the opening invocation of Śiva and one imprecatory verse in line 45, the language is Kannarese, partly in verse, and partly in prose. The record gives us a word, khandarasa (line 52), evidently meaning ‘engraving,’ which is not to be found in dictionaries.1 And, as variants, it gives gunḍa (e.g. line 7) and gunḍa (e.g. line 10), as further forms of gunḍa, gunḍa;2 nā́ (in nāḷprabhau, lines 21, 51), as another form of nā́, = nā́, ‘district;’3 and uḷ (line 33), as another form of uḷ, ‘rain, desolation, a waste’ (i.e. land left unculti- vated). In respect of metrical license, we may note that in line 8 Jakkara is written for Jakkara, and in line 29 epupa-okkalas is written for epupa-akkalas, simply to suit the metre.

The inscription is a record of the time of the Western Chāũkya king Perma-Jadadēkaśamalla II. It is a Śāiva record. And it registers grants that were made, both in the reign of that king and on a previous occasion, to the temple of the god Brahmeśvara. The later grant was made by a Dāṇḍāṇyaka named Mallibhāvaraśa, who was administering the Ṛṣiṇikulī and hejukha taxes under the Dāṇḍāṇyaka Yogēśvaravasara who was in charge of the Banavāśa twelve-thousand provinces; and it consisted of an oil-mill and a tax, for the maintenance of the perpetual lamp of the god. The earlier grant was made by a certain Bammagāṇḍa or Barmagāṇḍa,4 the Nāḷprabhau or official in charge of the local district; and the chief item of it was an area of land, as much as his horse was able to go round, ridden at full speed.

The record contains two dates. The details of the first date,—when the grant was made by Bammagaṇḍa,—are Monday, the new-moon day, when there was an eclipse of the sun, of the month Maṅga of the Śrīmya saṅvatsara, which was the fourth year of the Western Chāũkya king Bhūkṣaśamalla-Somēśvara III. The given saṅvatsara was Śaka-Saṅvat 1052 current. And the corresponding English date is Monday, 10th February, A.D. 1180: on this day, the titi ended at about 2 hrs. 29 min. after mean sunrise (for Ujjain); but there was no eclipse. The full details of the second date,—when the grant was made by the Dāṇḍāṇyaka Mallibhāvaraśa; shortly after which time, presumably, the whole record was put on the stone,—are Sunday, coupled with the fifth titi of the bright fortnight of the month Kārtīkī of the Rākṣaśiṃ saṅvatsara, which was the seventh year of (Perma)-Jagadēkaśamalla II. (the son and successor of Somēśvara III). This date was not recorded correctly. The given saṅvatsara was Ś.-S. 1067 current. And the given titi ended at about 10 hrs. 50 min. after mean sunrise (for Ujjain) on Tuesday, 3rd October, A.D. 1144, and cannot be connected with the Sunday at all.

1 So, also, A. and B., have given us the verb khandarasa, ‘to engrave.’
2 The further variant gauṇḍa (e.g. line 21) has already been noted under A. and B.
3 Kittel’s Dictionary includes nā́ as a form of nā́; but not nā́. It does not include the word nāḷprabhau (which occurs in other ancient records also); but it does give the equivalent nāḷūdyau, which it explains as ‘the chief of a country, or of a district.’
4 This Bammagaṇḍa was a son of Bhagugraṇḍa (lines 8, 9); and consequently he was a grandson of the first Bammagaṇḍa, the founder of the temple of Brahmeśvara.—Bhagugraṇḍa being mentioned in A. line 33, as a son of the first Bammagaṇḍa.
ABSTRACT OF CONTENTS.1

The record opens with the usual verse Namas-tiwngka-siva-chand, etc., in praise of the god Siva under the name of Sambah. It then refers itself to the reign of the asylus of the universe, the favourite of fortune and of the earth, the Maha-rishabhtsina, Paramesvara, and Paramabhisvaraka, the glory of the family of Satyasraya, the ornament of the Chajukyas, the glorious Bhutokamalladewa-Somavrata III.) (line 3). And it then says that, while he was reigning, there was a certain Bammagavinda (l. 7), Bammagavinda (l. 8), or Bammagavinda (l. 10),—son of Bhanganda and Jakkavre (l. 8, 9),—who was an angry bee on the water-lilies that are the feet of the god Har (Siva),2 and whose wife was Bhangale (l. 25).

One day, while the Nigrapu Bammagavinda (l. 21) was enjoying the pleasure of a talk about religion, the Saodara or accountant Boppa (l. 22), Boppa (l. 24), or Bopimayya (l. 25),—himself, also, a bee on the water-lilies that are the feet of the god Har,3—faced him, and reminded him that religion is one’s aid, one’s ornament, and one’s treasure, and that therefore it is a man’s duty to accumulate good works; that so it was that the shrine of the god Brahmasvara at Ablar (l. 26, 27) had come along under the protection of Bammagavinda’s grandfather and father; that his ancestors and himself owed all their success to granting allotments to the shrine; and that the seventy husbandsmen (l. 29),4—born in the lineage of the Settyattas of the place, and themselves always playing the part of angry bees on the water-lilies that are the feet of the god Abundrakshabana (Siva),5—had lifted high the religion of Siva, by concouring in all the religious proposals that he had made.

On this representation (l. 30), Bammagavinda, inflamed more than ever with a desire for union with the passionate woman that is devotion to the god Siva, immediately mounted a very tall horse, and promised that, as far as his horse should run at the top of its speed, so far he would give land to the god Brahmasvara.6 And so, having made his horse run (l. 33), and having loved the feet of Jahanaktsapinjidewa (l. 82), the disciple of Vahvidyabhamanapahitdeva of the Mavarokogyassasat, with libations of water, at the time of the vyanpatra on Monday, when there was an eclipse of the sun, the new-moon day of the month Magha of the Saumya samvatsara, which was the fourth of the years of the glorious Bhutokamalla) (l. 39),7 for the oblation and the perpetual lamp of the god, and to provide food for ascetics, and for the repairs of whatever might become broken, torn, or worn-out (l. 40), he gave, free from all imposts, eight mattars of rice-land in the open field8 called Boppaya-lij (l. 39), and six mattars ..................,9 and fifteen mattars ......,10 and a betel-nut plantation of one thousand trees below the large tank, and sites for twenty houses in that part of the town which belonged to the gods.11

1 From the ink-Imession. A transcription is given in Curn-Diaca Insers. Vol. I. p. 690.
2 Siva-charchaya-rama-kala-siva-madav-bhajavaramaya.
3 Siva-charchaya-kamaja-bhingagah.
4 Epist-ohkalam. Other records mention dozen of “sixty husbandmen” and “fifty husbandmen.” And the Postal Directory of the Madras Circle places villages called Avarothehala, lit. “the fifty husbandmen,” in the Puthlikud taluka of Coorg and the Uppinagudi taluka of South Canara.
5 Abundrakshabana-jewi(palulba-sado-chhand-pada-madhavabrat,etc)
6 Bhavabhum Bammagavind Ramya-siva-dharma-baahu-bhuk-hayyavangi-karapinjimadwa Siva-dharma-katha-
7 Amaretha-nara-bahajila-pujaka-saiva-cvaraka-kharvanady Siva-bhakti-bhami-sandyanamadwa-
8 Jahanaktsapinjidewa (l. 82) madura-sivalavang-madav-svaraka-kharvanady Siva-bhakti-bhami-sandyanamadwa-
9 parivarAlexander E. Treacy's dictionary and Indian-English dictionary, part-ii of the Shri-Brahmasvara-dwipaya thapanaya ganesa do przeglądinnie svaraka-prathyatri-kshajii.
10 Siva-bhakti-bhami-sandyanamadwa-
11 Sandham varoda-dwipaya.
12 Bagol.
13 Hatiya-dabanopapamam; meaning not known.
14 Berodesayamam; meaning not known.
15 Dhara paradana-waryapulla manahe acdhananamah.
After a mandate, in prose, to preserve the grant thus made, and two verses (one in Kanarese and one in Sanskrit) about the merit of preserving and the sin of confiscatig religious grants, the record precedes (1.48):—

On Sunday, (coupled with) the fifth tithi of the bright fortnight of the month Kurtika of the Raktakshin samvatsara, which was the seventh of the years of the asylum of the universe, the favourite of fortune and of the earth, the Mahārājāhārdōja, Paramesvara, and Paramabhattārika, the glory of the family of Satyārāya, the ornament of the Chālukyas, the glorious Pratipakṣakravarta Jagadēka-malla (II.) (1.47),1 while the Dānḍanāyaka Yagēsvārāvarasa was ruling the Banaṉāse twelve-thousand, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (with his paramount sovereign),2 Mallibhāravaṇa (1.49), the Dānḍanāyaka of the rāggārāṇa and hejjuśaka taxes, came in state to Abbalūr,3 and saw the grants that had been made to the temple of the god Brahmāśara, and was pleased, and allotted, for the oil of the perpetual lamp of the god, one oil-mill and the okkāla-dēra tax on one shop, free from all imposts.

The Netprabhu Bannagavūṇḍa (1.51) and the great saint Jñānaśaktidēva4 shall preserve (these grants). The writing (i.e., apparently, the composition)5 is that of the born poet,6 the Uśādēva Mahādevabhaṭṭa, and of Malliyāṇa, the nephew of the Śrīnāṭha Boppimayya; the engraving7 is that of Sātōja, the son of Lājara-Chandōja.

D.—Of the time of Tails III.—About A.D. 1183.

This inscription is on a stone tablet in a field, Survey No. 137.—The writing, consisting of forty lines of about forty letters each,8 covers an area about 2' 1" broad by 2' 11" high. It is in a state of very good preservation as far as the end of line 13. From that point onwards, it has suffered more or less damage. But all the historical information that I quote from it, can be made out without any doubt. And it is only from line 28 that the record becomes indecipherable.—The sculptures at the top of the stone are, in the centre, a kūp; on the proper right side, a squatting figure, facing full-front, with the sun above it, and perhaps a water-pot-beyond it; and on the proper left, a cow and calf, with the moon above them.—The characters are well-formed Kanarese characters, of the period to which the record refers itself. The size of the letters ranges from 3 to 4.—Except for the opening Sanskrit verse in praise of Śiva, the language is Kanarese, throughout all the legible portion, partly in verse, and partly in prose. Lines 10 and 12, 13, give the word tuṭaya, as a corruption of tuṭaga, 'a horse,' which is not yet shown in dictionaries.

The inscription is a record of the time of the Western Chālukya king Tails III. It mentions also his feudatory, the Mahādevamantādhēpatsi, Kāriturayapaṭṭaṇōra or groom of the head-trappings of elephants and horses,9 and Manevengaṇa, the Dānḍanāyaka Mahādevarasa.

1 Śrīnāṭha-pratipakṣakravartī-Jagadēkamalla-vanakṣada Tuṭaya Raktakshin-samvatsarasa Edrita sa(m) Adhyāntadārindra.
3 Śrīnāṭha-pratipakṣakravartī-Jagadēkamalla-vanakṣada Tuṭaya Raktakshin-samvatsarasa Edrita sa(m) Adhyāntadārindra.
4 The first component of this name is here written jyānā.
5 Barupa.
6 Sahaja-Kavi.
7 Khandaraṇa.
8 With perhaps originally some more, now broken away and lost, below the extant portion.
9 Kari is, of course, the Sanskrit Karia, 'elephant.' Tuṭaya is evidently a corruption of the Sanskrit tuṭaga, 'horse,' and is, in fact, explained as such by the occurrence, in line 30 of the Śilahāra grant of A.D. 1056 (Cape Temple Inscriptions, No. 10 of the brochures of the Archaeological Survey of Western India, p. 100), of its Sanskrit form in the epithet tuṭaga-Bēmakṣa, which appears as tuṭaga-Bēmakṣa in line 10 of the present record. Peṭia is given in Kistia's Dictionary as meaning, among other things, 'the frontlet, or fillet with a golden tablet,
who was ruling the Banavase twelve-thousand province and the Huligere three-hundred district; and a subordinate of the latter, the Dausandaya Madyeva. 1 And it further mentions a Mahamanadavasa named Sovidevaresa, belonging to some branch of the Kadamba family, who had the hereditary title of "supreme lord of Bandhavapura, the best of towns," 2 and the epithet of "he who has attained the excellent favour of the god Prajamadavasa." 3

That part of the record which contained the donative passages and the date, is either illegible or broken away and lost. But, from the fact that Mahadevaresa is here described as a feudatory of Taila III. himself, as also in the record of A.D. 1152, 4 whereas in the Balagam inscription of A.D. 1155 5 he is described as a Dausandaya of Bijjala, we may refer the present record to about A.D. 1153.

ABSTRACT OF CONTENTS.

The record opens with the usual verse Namaste-tvagya-virveshchauh, etc., in praise of the god Siva under the name of Sanibhu. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the Mahadarijgahira, Paramadevaresa, and Paramadarijgahira, the glory of the family of Satyasaaya, the ornament of the Chalukyas, the glorious Trawikyamalladeva-(Taila III.) (line 3). And then it proceeds to say that the Chaluka (l. 4) came against him in war, but had to unwillingly pay tribute to him; that, in the other direction, the king of Maval (l. 5) was frightened and fled away to refuge, and the Gaurjara saved himself only by giving even more than the Chaluka had given (l. 6); and that all other kings had to acknowledge the sway of the emperor Narasimha-Tailapa (III.) (l. 6, 7).

While he, the Pratapachavrapartis (l. 8), bearing the burden of the whole earth, was reigning with the delight of an agreeable or friendly interchange of communications (with his feudatories), 7—and while his feudatory, 8 the Mahadevamadhipati who had attained the

which is tied to the head of a king's favourite horse or elephant. 9 And the same dictionary gives saha, saha, and dhadha, in the sense of 'groom,' and adha, in the sense of 'a seat, front and training horse,' and, under adha, quotes the Malayalam chadi. [Compare p. 108 above, and note c].—The same official title, with the same use of turaga for turaga, occurs again in a record of A.D. 1152 (see the next note).

1 These two persons are mentioned together in other records also:—(1) An inscription of A.D. 1155-56 at Balagam in Myore (P. S. O. C. Ins. Na. 181); and see Myore. Ins. p. 100. The construction of this record is Trawikyamalladeva vijava-rityam (lines 3, 4) * * * * * mahadevavasarin=Bijjagra

2 Bandhavapura-dhika. The reading is very distinct. The place is not otherwise known. Can it be the modern Bandhole, in the Krishnajpoj-taluka, Myore district? 7

3 It might be expected, I think, that the name would be Prajamadavasa. But the eonsonant in the third syllable is distinctly m, not v.

1 See note 1 above.

2 From the ink-impression. This record is not in the Carn-Desa Insures.

3 Sukha-sammakh-ahadikhati rupajaka-guruvam-ice.

4 Tail-gadapad-gaqua.
pañcamañākābha (ll. 9, 10), a very Rāvana with horses,1 the choice elephant of his father (l. 12),2 the Karitucayapajjunākapī, Manesaraja, and Daṇḍanyaka Mahādeva (l. 13),3 was ruling the Banavāse twelve-thousand and the Huligore three-hundred, punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (with his paramount sovereign) (l. 14),4 — the feudatory of the latter5 was the Daṇḍādīka Māyīdeva (l. 16).

While Māyīdeva (l. 21), having acquired [(the charge of the) vaddārduṣa and keśikuta taxes]6 of the Banavāse twelve-thousand, was protecting the people and was happily ruling or administering (these taxes)7—

The record then (l. 22) introduces the Mahāmanḍalēvara Sōvīdeva (l. 26), who is described as the supreme lord of Bandhavapura, the best of towns (l. 29), — the son of the

1 Toraya-Bēvāntaṁ, line 10. For toraya, = toraya, 'horse,' see page 234 above, note 9. — The same epithet toraya-Rēvanta occurs in line 11 L. of an inscription at Balajān (P. S. O. C. Insocr. No. 171); and see Mys. Insocr. p. 130, where Mr. Bice's translation, confusing toraya with toraya, gives "a fourth Rāvana"); and the Sanskrit form toraya-Rēvanta has been already quoted from the Śilāhara grant of A.D. 1068 (see page 234 above, note 9). And it is explained by such expressions as hāyārāhikā-praduṣātā-bōdhe-Rēvanta, "a very Rēvanta, a perfect rīkṣā among those who are mounted on horses" (P. S. O. C. Insocr. No. 21, line 7); and see Mys. Insocr. p. 282, "a Rēvanta among skilled horsemen;" see also i. a. p. 325, "a Rēhika-Rēvanta in riding the most unmanageable horses," and by a long compound in line 47 L. of an inscription at Harīhar (P. S. O. C. Insocr. No. 125) which runs gacchamārga-prasāta-prāṇa-pradātā-dhāraṇi-dēlātā-śārīraka-sūrya-āhu-paṭi-mahā-sośa-paci-dēlātā-bōdhe-Rēvanta, and is altogether intelligible as present. — I am indebted to Prof. Kellern for the information that Rēvanta was a son of Śrīva, begotten by Śrīva, who had taken the form of a horse, on Gandhāy in the shape of a mare; and for a verse in the Māhābhāpatarṇa, XXVIII, verse 24, which, after telling how Śrīva and Gandhāy produced the two Asvinas, says, in seeking to explain the name of Rēvanta, — Rēvānta iha Rēvantaḥ dhārāṃ caḥam candana-dvārā-sandurūṭaṃ praṭhan-ānke-rīkṣān, "her, who by the beauty of her body is the first and sole rīkṣā of the handsome women on the face of the earth," i.e., "the most beautiful woman of all." For some other instances of the same use of the word rīkṣā, see page 157 above, note 7. — Another name mentioned with horses in the same way, to form a similar epithet, is that of Vāsāraja; e.g., hāyā-Vāsārajaḥ, "a very Vāsāraja with horses (Jour. Bo. Br. E. de Soc. Vol. X, p. 204, text line 8), and eskamāhāyā-Vāsārajña[sem], "a very Vāsāraja with terrorsome or vicious horses," in line 22 of an inscription at Tālūk (P. S. O. C. Insocr. No. 218; Mys. Insocr., p. 200, gives "like Vāsā to poison"); and esk(mā)bāhāyā-Vāsārajojana, "a very Vāsāraja with ravenous horses (A. above, line 49). And the two names occur together in line 28 f. of the Śilāhara grant of A.D. 1058, already quoted above, which describes Mārmāra as Rēvanīd Vāsārajojana varṇavārga-chayādrida-rīkṣa-sīrvediddhā, "a very Rēvanta, and a very Vāsāraja, in the exact determination of who might be the most eminent among those who are mounted on troops of excellent horses." Rēvanta was the chief of the Gahyakas, and, therefore, is apparently not to be identified with Vāsāraja.

2 Aggya garhika-avagāna.

3 This original inscription: Sāndhyā-kasyapa began Mahābhāpatarṇa Bandhavat, etc., — perhaps implying that he had a father of the same name; compare the description of Brahmas, the general who re-established the Western Chāitya sovereignty for Śudramātam IV, as the kumāra Bandhavataya (e.g., E. below, lines 69, 70; and in other records also), in order to distinguish him from his grandfather of the same name.


5 Tāl-gādharpanā-praśī. 

6 These words, though quite illegible here, may be safely supplied from lines 26 ff. of the Balajān inscription of A.D. 1155-60 (see page 235 above, note 1), which run — Eswāde mahāpradātān Mahābhāparṇakālīnāvādaddhā-pradīpadīrṇā varṇavārga-sūkhāsamkhātha-gādharpanā-sūkhāsamkhātha-vādaddhā-rānu-ṣayattām. — So also the inscription of A.D. 1155, which is said to be at Pura in the Kōū District (as the same note), describes him as the Mahādāmantulapati and Daṇḍanyaka Mahābhāpadarṇa, who was enjoying avadharpanān, the keśikutas and vaddārduṣa taxes.

water-lily that is the Kădamba family,\textsuperscript{1}— the champion of his father (I. 25),\textsuperscript{2}— he who had attained the excellent favour of the god Pranaśīvara,\textsuperscript{3}— who was ruling the Nāgara-khanda seventy (I. 26) and . . . . . . . . . . . . . . , punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (with his official superiors) (I. 27).\textsuperscript{4} But after this, from near the end of line 27, the remainder is hopelessly illegible.

E.— Of about A.D. 1200.

This inscription is on a stone tablet standing against the wall, or perhaps built into the wall, on the right of the god inside a temple of Śiva under the name of Śomanātha, which appears to be the temple the foundation of which is recorded in the inscription.— The writing covers an area about 3$\frac{1}{2}$ in. broad by 6 in. high. It is in a state of good preservation almost throughout.

The sculptures at the top of the stone are, in the centre, a Nāga, with a standing priest; on the proper right, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.— The characters are Kanarese, of the period to which, from the internal evidence, the record is to be referred. The size of the letters is somewhat irregular, ranging from about $\frac{1}{4}$ in. in the s of janda, line 15, to nearly 1 in. in the s of nandara, line 24. The characters are mostly well formed and well engraved. But in many places they are difficult to read, because the execution is indifferent and imperfect, owing to sometimes the tops of the letters, and sometimes other parts of them, not being completed in the engraving, though marks in the ink-impression show that they were sketched on the stone and were partially cut by the engraver. Some pointed instances of this are as follows:— In line 8, nisaha-khanavanta reads at first sight pishada-bhavaana, the ā, which may always be easily confused with ḍā, being badly formed, and the side-strokes which would turn ā into ā and va into ma, and the whole of the subscript i, having not been filled in by the engraver, though the impression shows that they were more or less outlined on the stone; in line 9, the tops of the second, third, fifth, and seventh aśkaras are similarly imperfect in śoma-mahākāśadora, and the riti at the end of the line was left almost altogether unformed; in line 12, there are two instances in pṛakāśitak, in which the k reads at first sight as r, and another, in udāsītyu, in which the superscript vowel, as well as the top of the k, was left unformed; and in line 48, if the name of the Jain temple were not known from other sources, it would probably have been read dveṣatiga, instead of dvesatiga. Many other similar instances might be pointed out; but the preceding ones seem sufficient. Whether these faults are due to pure carelessness on the part of the engraver, or to his coming unexpectedly on very hard places in the stone, it is difficult to say from simply the ink-impression. The characters include the upadhaniga in pūhpāli, for pushpāli, line 2. The lingual d is usually expressed by its distinct sign, which appears very clearly in maḍana, line 7; but in a few places we have the ordinary ɖ. The dental ḍh is formed properly enough in svardhant, line 9; but in some other places it is hardly to be distinguished from v, e.g. in dhānaṃ, line 2, and dhāra, line 61.

There is a somewhat rare medieval form of y in anuṣayaṇa, line 62: we have clear instances of the corresponding forms of m and v in muṣgī, line 44, and ukṣpo, line 39; and the w is carried back to A.D. 804 by the Kanarese grant of Gūvinda III. (Ind. Ant. Vol. XI. p. 125; see para-dattam-bā, line 14). The virūda is represented by its own proper sign in paraḍal, line 13, and in śrīman, line 84, and by the same mark, but imperfectly formed, in ḍgaṇ, line 50: elsewhere, however, it is represented by the vowel u; and there are pointed instances of this in bhavau, line 26, uruṇg, line 41, uṇga, line 41-42, trīmana, line 60, and dhana, line 93. The anuṣāra is written sometimes, in the usual fashion, above the top line of writing, and frequently so faintly that it does not show in the lithograph, and sometimes, in a larger form, between the lines of writing; the word koḍadaṇa, line 9, illustrates both methods of forming.

\textsuperscript{1} Kādamba-kaś-a-kamala-śatāntiṣaṃ.  
\textsuperscript{2} Aṣavaṇa-sākāśvajra.  
\textsuperscript{3} See page 235 above, note 2.  
\textsuperscript{4} Uṣhas-ṇi-graha-śaśa-pratījñāsādahīṃ sudha-samhātā-vindadaśīṃ rājyan-gigatān-ira.
The opening invocatory verse is in Sanskrit; a Sanskrit proverb is quoted in line 19; three Sanskrit ślokas are introduced in lines 25 f., 32 f.; and there are seven of the usual benedictive and imprecatory Sanskrit verses in lines 34 to 38. With these exceptions, the language is Kamarese, in prose and verse mixed. Now that we have a proper vocabulary, the interpretation of this record presents no real difficulties, though I am indebted to Mr. H. Krishna Sastri for assistance in respect of the verses in lines 22, 35, and 40, and to Prof. Kiellhorn for advice in respect of some dubious points in Sanskrit passages: but it would have been impossible to deal with this exceptionally interesting and rare document verbatim, all through, without the Rev. Mr. Kittel’s Kannada-English Dictionary; and I take this opportunity of recording prominently my appreciation of the great value of that scholarly and admirable work, which has now, for the first time, placed it in the power of Western students to understand fully, and do justice to, the beauties of the Kamarese language, especially in its classical and medieval dialects, and also of expressing my thanks to Mr. Kittel himself for kindly perusing the proofs of my text and translation of this record and suggesting a few refinements in my rendering. The language of this record may be described as intermediate between the classical and medieval dialects of Mr. Kittel’s classification. The forms are mostly archaic. But the more modern forms appear here and there, even in the metrical portions: in the prose passages, we may note iddalli, line 71, keśtrakalas, line 91, the termination gārīs, lines 51, 77 (in the copulative form), and the ordinary neuter accusative with v, instead of m, in kālavā, line 19, and the copulative accusative with v, instead of m, in kālavā, brahmaṇāram, line 93; in the verses we may note the neuter nominative in v, instead of m, in ṅōṭ, line 11, utkhātav, line 23, and various other places, and the neuter accusative with v, in dāhāvā, line 42-43, and such words as pratīkšēsā-ḍī, line 81, and bāhikāv, line 43, where, again, we have the v instead of the m. In respect of vocabulary, we may note that lines 43, 48 give us bāḥikāv, bāhikāv, as variants of bāḥikāv, bāhikāv; lines 73, 93 give, as also do various other records, aśị, as a variant of aśi, ‘to destroy, to be destroyed;’ and line 78 gives bējkom as a variant of bējkom, bējkom, ‘it is wished, it is due, it must, etc.’—In respect of orthography, there is a constant use of b for v in Sanskrit words, and of ṅ for r, 2 which requires to be corrected in the verses so as to preserve the metre which is usually satisfied only by restoring the vowel; but the only points to which special attention need be directed, are, the occasional use of aṭ and aṣ for ay, in śrījyavā, line 47, śrījyavā, line 61, Bābhavā, line 70, aṇavā, line 53, and aṇavā, line 88, and a frequent omission to double consonants after the letter r.

The inscription does not refer itself to the reign of any particular king, and is not dated. But it is assigned to about A.D. 1200, or a few years earlier, by the mention, in lines 81 to 90 and 99, of the Kādambe Mahāmāndalaśvāraka Kāmadēva, and by the statement, in line 101, that the record, though put into shape by another person, was composed by the Dāṇḍanāyaka Kēśəvārya. For Kāmadēva, who belonged to the Kādambe branch of the Kādamba family, we have dates ranging from A.D. 1181-82 to 1203; 2 and Kēśəvārya must be the Kādaptāthā and Dāṇḍanāyaka Bāhikāya Kēśimāyaya or Kēśirājaya, for whom we have dates ranging from 1

1 The epigraphic records contain many technical expressions,—particularly in the way of titles, territorial terms, names of gods, guddas, professions, taxes, terces, measures, and so on; but also some more ordinary words,—which Mr. Kittel’s dictionary does not explain, because, no doubt, they do not occur in ordinary literature or in the native vocabularies of the language. It may be hoped that, if he should ever become a supplement to it, he will examine the cited records, and see what can be done to collate, examine, and explain such expressions; while doing what I can in this direction, I can really do little more than call attention to points which come prominently to my notice in searching for the meanings of words which are not intelligible at first sight; and I cannot undertake to collect all the different variants of Kamarese words which are found in the inscriptions.

We still require a grammar of the classical and medieval dialects, written in English and on European lines.

2 Rather curiously, we have nīpaṃ/ti, with the vowel, in line 28, though line 23 gives nīppati.

A.D. 1168 to 1181 in records which connect him with the government of the Banavasi twelve-thousand and other districts. Before them, mention is made of the Western Chalukya king Sömēśvara IV. (A.D. 1183 and 1189); and before him, of the Kālaçhurya prince Biçjala (A.D. 1145, and 1156 to 1167). A short passage at the end, evidently added at a somewhat later date, mentions a Kādamba prince Mallidēva, and recorded some grant which he, also, made to the same temple.

The interest and importance of the record centre in the fact that it discloses the name of the person, Ėkāntada-Rāmayya, who towards the close of the twelfth century A.D. brought about a revival of the worship of Śiva, or a fresh impetus to the Śaiva faith with elaborated and improved rites and practices, which eventually culminated in the establishment of a new sect of Śivabhaktas or worshippers of Śiva, called technically Viśra-Śaivas, i.e. “brave, fierce, or strict Śaivas, Śaiva champions,” and popularly Līngāyats or Līṅgawants, i.e. “those who have the niśga or phallic emblem.” The Līngāyats—(using the appellation by which all average members of the sect would describe themselves)—are outwardly distinguished from the ordinary Śaivas by the practice of carrying about with them a miniature niśga, usually in a silver box suspended from the neck and hanging about the waist. And the chief characteristics of their faith and practices are, adoration of the niśga and of Śiva’s bull Nandi, hostility to Brāhmaṇas, disbelief in the transmigration of the soul, contempt for child-marriage, and approval and habitual practice of the remarriage of widows. They are found chiefly in the Kanarese country; their vernacular is Kanarese; and it is due almost entirely to them that this beautiful, highly polished, and powerful language has been preserved, in later times, amidst the constant inroads of Marāṭhās from the north. They now constitute about thirty-five per cent. of the total Hindu population in the Belgaum, Bijāpur, and Dhārwar districts. In Mysore and the Kollāpur State, they number about ten per cent. of the Hindu population. And they are also found, but in smaller proportions, in the districts of Poona, Sholāpur, Sātārā, and North Kanara. Elsewhere, they are constantly met with; but as the result of the migration of isolated families, mostly in connection with trade and manufactures. In the Bijāpur and Dhārwar districts, and possibly in the neighbouring parts of the Nizām’s Dominions and Mysore, the sect appears to be still steadily gaining ground. And an interesting internal movement was observable in 1891, when large numbers of the members of it claimed to have themselves entered in the census returns under the designation of Viśra-Śaivas, in preference to that of Līngāyats, with which they had been content on previous similar occasions.

According to the tradition of the Līngāyats themselves, as embodied in their principal sacred writings, the Bāṣaṇo-purāṇa and Channasānā-purāṇa, the events which led up to the establishment of the new sect were as follows:—

To a certain Mādirāja and his wife Madalāmbikā, pious Śaivas of the Brāhmaṇ caste, and residents of a place named Bāgewadī which is usually supposed to be the subdivisinal town of

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2 Probably identical with the Mallikrjuna or Mallidēva, for whom we have dates ranging from A.D. 1215-16 to 1222 (Dyn. Kan. Diśra, p. 584).
3 For detailed accounts of these districts, with their doctrines, customs, etc., and their divisions into Pure, Affiliated, and Half-Līngāyats, see the Gazetteer of the Bombay Presidency, Vol. XXI. Belgaum, pp. 149 to 161; Vol. XXII. Dhārwar, pp. 102 to 116; and Vol. XXIII. Bijāpur, pp. 219 to 230. For a more general account, see an “Essay on the Creed, Customs, and Literature of the Jāngams,” by Mr. C. P. Brown, in the Madras Jour. of Lit. and Science, Vol. XI. pp. 146 to 177.
4 Abstract translations of these two works by the Rev. G. Wich has been published in the Jour. So. Br. E. As. Soc. Vol. VIII. pp. 65 to 97 and 98 to 201, from which I quote.—In a verse quoted by Mr. Kittel in his Šākastānā-purāṇa, Intro. p. 28, we are told that the Bāṣaṇo-purāṇa was finished on Śravanas kṛṣṇa 10, Thursday, of the Samyuta asameta, Śaka-Samvat 1251 (expired). The given Śrāvaṇa, however, ended not on a Thursday, but on Sunday, 29th July, A.D. 1889.—The Channasānā-purāṇa appears to have been written in S.-S. 1607 (expired), = A.D. 1858-59 (Jour. So. Br. E. As. Soc. Vol. VIII. p. 251).
that name in the Bijapur district, there was born a son, who, being an incarnation of Śiva’s bull Nandi, sent to earth to revive the declining Śaiva rites, was named Basava.1 When the usual time of investiture had arrived, Basava, then eight years of age, having meanwhile acquired much knowledge of the Śaiva scriptures, refused to be invested with the sacred Brāhmaṇical thread; declaring himself a special worshipper of Śiva, and stating that he had come to destroy the distinctions of caste. This refusal, with his singular wisdom and piety, attracted the favourable notice of his uncle Baladeva, “prime minister”2 of (the Kajachurya king) Bijjala, who had come to be present at the ceremony; and Baladeva gave him his daughter Gaṅgādevī or Gaṅgāmā in marriage.3 The Brāhmaṇa, however, began to persecute Basava, on account of the novel practices propounded by him. And he consequently left his native town, and went to a village named Kappadi,’ where he spent his early years, receiving instruction there from the god Śiva, in the form of the local god Saṅgamādeva.4

Meanwhile, his uncle Baladeva died. At the advice of the deceased minister’s relatives, Bijjala decided on securing the services of Basava, whose ability and virtues had now become publicly known. After some demur, Basava accepted the office; having the hope that the influence attached to it would help him in propagating his peculiar tenets. And, accompanied by his elder sister Nāgālambika, he proceeded from Kappadi to Kalyāṇa, where he was welcomed with deference by the king; and was installed as prime minister, commander-in-chief, and treasurer,—second in power to only the king himself;5 and the king, in order to bind him as closely as possible to himself, gave him his younger sister Nīlāchāṇā to wife.6

Somewhere about this time, from Basava’s unmarried elder sister Nāgālambika, who was an incarnation of the intelligence of the goddess Pārvati, there was born, by the working of the spirit of Śiva, a son, who was an incarnation of Śiva’s son Saṁsūkha or Kārttikeya, the god of war.7 Because, the Kānabasaunaparājya says, he was more beautiful than Basava in many respects, he was named Chaṇḍāsava, i.e. “the beautiful Basava.”8 And he seems to be depicted as playing a more important part than even Basava himself in the propagation of the tenets of the new sect; for, Basava is represented as receiving from him instruction on important points connected with it.9

The two Purāṇas are occupied, for the most part, with doctrinal expositions, recitals of mythology, praises of previous Śaiva saints, and accounts of miracles worked by Basava. And it is only quite at the end of each of them, that we come again on any matter that purports to be historical. They assert, however, that, with the influence that his official position gave the uncle, Basava and his nephew propagated with great energy and activity their doctrines, which included the persecution and extermination of all persons,—and especially the Jains,—whose creed differed from that of the Lingkṛyās.10 Coupled with the lavish expenditure incurred by Basava, from the public coffers, on the support of the Jāgrunas or Lingkṛyā priests, the proceedings aroused in Bijjala, who was of the Jain faith,11 feelings of uneasiness and distrust, which are said to have been fanned from time to time by a rival minister named Maṅgoṣha, in spite of the latter being himself, in secret, a Vīra-Śaiva.12 And at length an event occurred, which ended in the assassination of Bijjala and the death of Basava.

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1 Loc. cit. p. 67.—The word basava is treated as a corruption of the Sanskrit īśabhā, ‘a bull,’ in its special designation of Nandi, the bull on which Śiva rides.—From Wilson’s Descriptive Catalogue of the Mādhavak Collection, p. 305. It would appear that some versions of the Basavaparājya substitute for Rāgavāḍi, Ingaḷabhar, which is a village in the same neighborhood.

2 The Mādhavak Collection, however, gives the technical official title Dandāchāṇḍika or ‘leader of the forces,’ which would not necessarily denote a prime minister.

3 Loc. cit. p. 67.

4 Loc. cit. p. 68.

5 Loc. cit. p. 70.


7 Loc. cit. p. 123.

8 Loc. cit. p. 71.

At Kalyana, there were two specially pious Lingayats, named 'Hallejaga' and 'Madhuveya,' whom Bijjala, in mere wantonness, caused to be blinded. Therewith, says the Basava Purana, he himself left Kalyana for a place named 'Sriparambavara,' deputed one of his followers, Jagaddêva, to slay the king. And Jagaddêva, with two unnamed friends, succeeded in making his way into the palace and accomplishing his errand—stabbing the king even in the midst of his court. Civil war ensued. And, the news coming to Basava as he was journeying, he hastened on his way, and, reaching 'Kudall-Sriparambavara,' was there absorbed into the god; while Channasasaava fled to Ulvi, in North Kanara, where he found refuge in a cave.

The Channasasaava Purana gives a somewhat different account. It places first the death of Basava, who, it says, was absorbed in Sriparambavara in the month Phalguna, falling in A.D. 785, of the Raktakshina Saka-Saiva, Saka-Saiva 707 (current); and the only reason that it assigns, is, that now had reached Basava a certain Prabhu, who was an incarnation of Siva, had left Kalyana, and had been absorbed into Siva in a plantain-tree at Srisala, leaving it to be inferred that Basava simply followed an example set to him by Prabhu. On the death of Basava, Bijjala appointed Channasasaava to the office that had been held by his uncle. After this, the king caused the pious 'Hallejaga' and 'Madhuveya' to be tied to a rope and dragged about the ground till they died. In revenge for this, Bijjala was slain by two torch-bearers, named Jagaddêva and Bommana. Then Channasasaava, who had meantime sent away many Lingayats to Ulvi under the pretext of celebrating a feast in honour of the god Srigamadvesvara, gathered together his horses and men, and left Kalyana to follow and join them. The "son-in-law" of Bijjala started in pursuit. And a battle ensued, in which the pursuers were destroyed, and the king was taken captive. At the advice of Nagalambikâ, however, Channasasaava restored the slain army to life; and, having impressed upon the king that he should not persecute the Lingayats, as his predecessor had done, but should walk in righteousness, he anointed him, and sent him back to govern his country.

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1 Loc. cit. pp. 96, 97.
2 Meaning, apparently, the 'Kudall-Sriparambavara' which is mentioned further on.
3 According to Sir Walter Elliot (Journ. R. As. Soc., F. S., Vol. IV. p. 23, note, and Madras Jour. of Lit. and Science, Vol. VII. p. 214, note), the place of Basava's absorption is said to be Sriparambavara, in the Bundi taluksa, Bijjala district, at the junction of the Kshipra and the Malaputkâ, where, he added, a depression in the stage at the temple of Sriparambavara is still pointed out as the exact spot into which Basava entered. I am not prepared to deny the correctness of these statements. Still, as regards the true identification of the place, the prefix 'Kudall' seems to me to point rather to the historically much more important (see, e.g., Dyn. Kan. District, p. 54, note 1) Kudall-Sriparambavara, at the junction of the Kshipra and the Tungabhadra.
4 Loc. cit. pp. 219, 220. This part of the narrative is put as a prophecy in the month of Channasasaava.
5 I.e., according to the southern lunar solar system of the cycle, by which the calculation would be made backwards from the time when the Purana was written.—The Channasasaava Purana (Wilson's Descriptive Catalogue of the Manuscript Collections, pp. 312, 313) gives the month Phalguna of Saka-Saiva 696, equivalent as a current year, to A.D. 770-71, as the date of the absorption of Basava.
6 See also loc. cit. pp. 71, 72.
7 The Purana ends with various other prophecies, not connected with the present subject, to the effect that the king, thus anointed, should reign for sixty years from the death of Basava; that then, at a time when the Hoyâsa kingdom was flourishing, the Turks,—(the original probably has Turcsus),—led by the giant Pitâmbara, born among them by the blessing of Siva, should come and vanquish Bijjala, destroy Kalyana, kill cattle in the temple of Siva, erect a mosque there, and build the town of Kalberig; that the kings of Aseguanda should build the town of Vijayanagara, near Hampi; that Pitâmbara and his house should reign over the land for seven hundred and seventy years; that then there should arise a king named Visanataraya, who would drive the Turks out of the country and restore Kalyana; that, all the Siva salus coming to life again, Channasasaava should become the prime minister of this king, and Basava the commander of his forces; and that thus the Lingayat religion should be re-established and greatly increased.—These "prophecies" are, of course, nothing but confused reminiscences of intervening history up to the time when this Purana was written (A.D. 1535-86; see page 35 above, note 6).
The Jain account, as given in the Bijjaladāyagāthī4, puts things very differently. Basava's influence with the king is attributed to the fact that he had a very beautiful sister, whom the king took as a concubine. And the end of Bijjala and Basava is related thus:—Bijjala had marched against and subdued the Kōllāpur chief, i.e. the Śilākāra Madā-mandālēvara, who must have committed some act of rebellion. During a halt on the way back to Kalyāṇa, a Jaṅgam arrived, sent by Basava, and disguised as a Jain, and presented the king with a poisoned fruit, the mere smell of which caused his death. He had time, however, before dying, to tell his son 'Immaḍī-Bijjala,' i.e. 'the second Bijjala,'4 that it was Basava who had sent the fruit, and to enjoin him to put Basava to death. Immaḍī-Bijjala accordingly ordered that Basava should be apprehended, and that all the Jaṅgams, wherever seized, should be executed. And, on hearing this, Basava threw himself into a well, and died; while his wife 'Nilambhā,'4 poisoned herself. Channabasava, however, after Immaḍī-Bijjala's recentment was allayed, presented his uncle's treasures to the king, and was admitted to favour and to a ministerial office at court.4

Such are the traditional accounts. There are, however, no apparent reasons for attributing either to the Lingāyat Purāṇas, of which even the earlier one was written two centuries after the events which it purports to record, or to the Jain poem, any greater historical accuracy than other Hindū works of the same class have been found to possess. And, on the contrary, there are fair grounds for questioning the correctness of the narratives given by them. The Lingāyat and Jain accounts differ very markedly, and to a far greater extent than can be accounted for on simply the supposition of a representation of true facts from different sectarian points of view. In respect of the circumstances immediately attending the deaths of Bijjala and Basava, even the Lingāyat Purāṇas are not at all in accordance with each other. The Channabasava-purāṇas allots to these events the absurd date of A.D. 785, which is too early by close upon four centuries. Even the Jain poem appears to place them,4 not only twelve years before the time, in A.D. 1167, when Bijjala, still alive, abdicated in favour of his eldest son, but also even before the time, in A.D. 1158, marked by the introduction of a reckoning of his own, when Bijjala commenced his independent career. And whereas, if Basava and Channabasava really held the high office that is allotted to them by tradition, we ought to have found by this time a clear mention of them somewhere or other in the mass of epigraphic records that has now come under observation, no allusion of any kind, applicable to either of them, has been obtained, except in the Managōli inscription of A.D. 1161 (above, page 9). That record gives us the names of Basava and Mādirāja, both of which appear in the Basava-purāṇas, in connection with the foundation and endowment of a liṅga-temple, evidently of some considerable size and repute, at Managōli in the neighbourhood of Bāgawādi, the alleged residence of Mādirāja and birthplace of Basava; and, in doing so, it really seems to give us the original of the traditional Basava who figures in the Lingāyat Purāṇas and the Jain book. And, in disclosing the facts that the parents of Basava were, not Mādirāja and Mādālāmbigi, but Chandrājja of the Kātāyapa gōtra and Chandrāmbi, and that Mādirāja belonged to altogether a different family, namely the Hariḷa gōtra, it furnishes further grounds for questioning the correctness of the Lingāyat tradition, which, indeed, seems but little better than a legend.

1 Loc. cit. p. 97; and Wilson's Descriptive Catalogue of the Masenius collection, p. 320.
2 This doubtless denotes Śvēdā. But there is no epigraphic evidence for calling him Immaḍī-Bijjala.
3 A wife of Basava named Nilambhā, daughter of one of Bijjala's ministers, is mentioned, from "another report," in Jour Bo. Br. R. As. Soc. Vol. VIII. p 70.
4 Sir Walter Elliot has said that Basava's sister, who became the king's mistress, was named Padmāvatī; that it was at Ulvi that Basava drowned himself; and that these events occurred, according to the Jain poem, in Kalīgūra-Saṅkranta 4255 (expired), = Śaka-Saṅkrant 1077 (current), = A. D. 1154 55. But I have not been able to find the authority for these statements.

4 See the preceding note.
For the full story that is told in the record now published, reference may be made to the translation, page 252 below; a great deal of it cannot be materially abridged, without detracting from its interest and merits. We have to make allowance for the supernatural agency, the divine birth of the hero as an incarnation of Virabhadra the attendant of Śiva, and the miracle of his cutting off his own head and having it restored to him by his god,—all of which, narrated apparently while the subject of the story was still alive, or at any rate very shortly after his death, illustrates how quickly, in India, real historical events may come to be overlaid with what is purely imaginary and mythical. But, if that is done, the narrative is reasonable and plain, and has the clear ring of truth in it. It shows us the real person to whom the movement was due, and the way in which he started it. And it amounts to this:—

To a Śaiva Brahman named Purushottamabhaṭṭa, who belonged to the Śrivata gōra and was an inhabitant of a town named Alando in the Kuntala country, there was born a son named Bāma, who became an ardent devote of Śiva, and, by the intensity and exclusiveness of his worship of that god, acquired the name of Ekānta-Rāmayya. He visited various Śaiva places of pilgrimage. And eventually he came to Huligere (Lākshmēśvaraw), where there was a temple of Śiva under the name of "the Śomanāthii of the South," and then to Abītur, where, in addition to the place being plainly a stronghold of Jainism, there was, as we learn from the other records (pages 213, 232, above), an evidently important and influential Śaiva establishment at the temple of Brahamāvara. At Abītur, he got into controversy with the Jains, who, led by one of the village-headmen named Sākkagaundā, sought to interrupt and put a stop to his devotions. Some wager was made, the terms of it being recorded in writing on a palm-leaf, on the result of which the Jains staked their god and their faith. Ekānta-Rāmayya won the wager. And then, as the Jains refused to do what they had pledged themselves to do, namely to destroy their Jina and set up a Śiva instead of it, he himself, in spite of their guards, their horses, their chiefstains, and the troops that they sent against him, overturned the Jina and laid waste the

1 This place may be safely identified with the modern Alando or Alande, the chief town of a taluk of the same name, in the Nizam's Dominions,—the "Alum" of the Indian Atlas, sheet No. 57, lat. 17° 38', long. 76° 38'. At the temple of Īvara at Nimbārgi in the Kābratigī thakka, twelve miles south of Alando or Alande, there is an inscription with dates in A.D. 1047 and 1068 (Corr.—Dāta Insers. Vol. I. p. 52); and the passage of A.D. 1047 speaks of "the country of Alando in the country of Kuntala." It registers the grant of a village named Gudiyādavatī (the Gudūkārātī of the Abītur inscription) to the Abītur family of the Alando thousand. This particular village cannot be identified with any certainty; it may be "Gondā" four miles on the south-east of Nimbargi, or it may be "Goody," nine miles on the south-west of Nimbargi. But the Alando thousand is evidently the country round Alando or Alande and Nimbargi. From the entry in the Indian Atlas, the modern name would seem to be Alando. In the Huligare, however, some inscriptions at the neighbouring village of Buddāwâdī, it is given as Alando in Sir Walter Elliot's collection.

2 For the explanation of the prefix to his name, see lines 23, 29 of the text.

3 The temple still exists. There is another mention of Śomanāthii of Purikara (i.e. Huligere) in an inscription of A.D. 1086 at Belagāmī (P. S. and O. C. Insers. No. 196, line 31 ff.), which says that it was through the excellent favour of the god Śomanāthii of the city of Purikarānagara that his son Śomanāthii or Śrīdhara was born to Seradvēna, a Devedaḍāka of the Western Chāhūkya king Virāmudīṭha VI. It is worth noting that the form of the name in this record is Purikara,—not Purikara, as given by Mr. Roes (Myr. Insers. p. 179), and as it occurs elsewhere. The second akara is rather indistinct in the photograph; but it is recognizable as r; and the prāṇa or aliteration requires that the consonant should be r.

4 The record asserts that he cut off his own head, and laid it at the feet of his image of Śiva, which had been brought out of the temple for the purpose of the ordal; and that, after seven days, it was restored to him by his god, safe and sound, without a scar. And the exact spot on which, according to tradition, this was done, is marked by the next record, F, page 260 below. The story of his cutting off his head is mentioned in the Chandraśāstra-purāṇa (Jour. Bu. Br. R. As. Soc. Vol. VIII. p. 198); but the controversy, in the course of which it is said to have been done, is there attributed to a Jain having entered a Śiva temple without removing his shoes; and the occurrence is located at Kalyāṇa, where, it is said, Rāmayya had gone in order to see Bījāla, whose fame had spread in all directions. The same passage makes Rāmayya quote, in his address to the Jain, an instance of a previous saint, Mahāgūḍa, having performed the same feat at a village named 'Jambrū,' and also attributes a repetition of the feat to a subsequent saint, 'Bānkiṭeva,' who heard the story of Rāmayya.
prising, and as is gathered from subsequent passages, built for his own god, under the name of Vira-Somanathas, at Ablur, a temple "as large," the record says, "as a mountain." The Jains then went and complained to Bijjala, who became much enraged, and sent for Ekanadha-Ramayya, and questioned him as to why he had committed so gross an outrage on the Jains. Thereupon Ekanadha-Ramayya produced the writing on the palm-leaf, and asked Bijjala to deposit it in his treasury, and offered that, if the Jains would wager their eight hundred temples, including the Anasaktiyasasadi, he would repeat the feat, whatever it may have really been, that he had already accomplished. Wishing to see the spectacle, Bijjala called all the learned men of the Jain temples together, and bade them wager their shrines, repeating the conditions on a palm-leaf. The Jains, however, would not face the test again; saying that they had come to complain of the injury that had already been done to them, and not to wager and lose any more of their gods. So Bijjala, laughing at them, dismissed them with the advice that thenceforth they should live peaceably with their neighbours, and gave Ekanadha-Ramayya, in public assembly, a jayastra or certificate of success. Also, pleased with the unsurpassed living with which Ekanadha-Ramayya had displayed his devotion to Siva, he laved Ramayya's feet, and granted to the temple of Vira-Somanathas a village named Gogave, to the south of Malgunda in the Sattaliga seventy in the Banavasi twelve-thousand. Subsequently, the record says, when the Western Chalukya king Someshvara IV, and his commander-in-chief Brahna were at Suleyaballigankoppa, a public assembly was held, in which recital was made of the merits of ancient and recent Siva saints. The story of Ekanadha-Ramayya being told, Someshvara IV, wrote a letter summoning him into his own presence at his palace, and laved his feet, and granted to the same temple the village of Ablur itself in the Nagarakanda seventy in the Banavasi twelve-thousand. And finally, the Mahamandalekara Ramadevga went and saw the temple, heard all the story, summoned Ekanadha-Ramayya to Hangal, and there laved his feet and granted to the temple a village named Mallavalli, on the north of Jogesara near Malgungul in the Hosanad seventy in the Pannagkal five-hundred.

In this account, there is nothing inconsistent with the possibility of others being concerned in the matter and helping the movement on—for instance, the Basava or Basavaranayya of the Khayyna gotra, of the Managoli inscription of A.D. 1161, who was a contemporary of Ekanadha-Ramayya, and in whom we may find the original of the Basava of the Lingayats Purusas. And very possibly the Lingyats or Vira-Siva sect was actually established, in somewhat later times, by a person named Channa Basava. In fact, as regards the first point, though the worship of Siva languished in some parts of the country, it had by no means died out; and on some other occasion we may go into the history of the Kallamukha sect, of the various other Siva establishments at Balagami, of the five-hundred Suvims of Aihole, of the adherents of the Vira-Basavji doctrine, and of other religious bodies, scattered about all over the Kanarese country, from whom the movement must have received encouragement and support,

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1 This was a celebrated Jain temple at Lakshmeshwar. It is mentioned in also the Gudigere Jain inscription of A.D. 1076, which says (Ind. Ant. Vol. XVIII. p. 39, line 20 f.) that it was founded "in former times," at Purusha, by Khushvanathadiv, the younger sister of "the Chalukya Brahman Vijaayadityavahalbin," which name seems to be used to denote the Western Chalukya king Vijaayaditya (A.D. 606 to 753-34).

2 The record asserts that, on this occasion, he undertook that, after cutting off his own head, he would even allow his opponents to burn it, and still would recover it.

3 This is the modern 'Gogaw' of the Indian Atlas, sheet No. 45, seventeen miles S. S. E. from Ablur, in the Khilapur taluka, Shimoga district, Mysore. Malgunda apparently does not now exist.

4 This place cannot now be found in maps, etc., unless it may be identified with 'Sheboli,' near Gargoti, in the Bhadravadi subdivision of the Khilapur State. The word koppa, with which the name ends and which occurs frequently in village-names in the Kanarese country, means 'a small village.'

5 Malgungul still exists, under the same name, in the Yelikap taluka of the North Kanara district, about seven miles to the north by east from Hangal. And Mallavalli is Mallavali, three miles to the south-west from Malgungul. Hosanad and Jogevara (which was perhaps a temple) cannot be traced.
quite as much as from the Śaiva establishment at the temple of Brahmadevara at Ablür itself. But the present record indicates a crisis in the history of Śaivism, when it was specially exposed to danger from the attacks of the Jains, and, apparently, of some still existing Buddhist influences. It shows plainly that Ēkāntadas-Rāmayya was the person who came most prominently to the rescue of the waning worship. And, as it describes Bijaḷa as simply a Maḥāmāṇḍolēṣvara at the time when, after settling the quarrel between Ēkāntadas-Rāmayya and the Jains of Ablūr, he made his grant to the new temple of Viṇa-Sēkumānī which Rāmayya founded there, it places the exploits of Rāmayya shortly before A.D. 1183, in which year Bijaḷa completed his usurpation of the sovereignty by assuming the paramount titles.

TEXT,

gohaṭa-jala-kunja-srēṇi-pulpa-līlā-sūhā-dhāmana chuṅṅaḥ-jaṭa-pallava-amrit(u)trite
kar-ōdyat-phaḷāṇa bāhun-sūkhi-rāmān Gauri-lat-ā.

2 Lingittam-mum-muṭṭān Śambhū-kapāḷaṇ-vādaṁ Rāmāṅgag-śatthiyiṁ viṭṭheḥ ṛhitī-phaḷa-chayaman samat-tatthaṁ cañnedanam || Śrīkaṇṭhīn Sriṃbardēvaṁ
āruppaṇa paṇa-ṃaṅgaṁ ige sampatānandamāna ṛ

3 mākṣi-kūkka-maṇḍi-prakara-maṇi-gancrē-
śrēṇi-sūpr.āṭhur-jāla-byākrama-aṅguri ṛ-vyan-āl a ni k r i ( k r i ) t a n a maṇa-ra v a ṛn
śatāsāli ṛ(n)dra-ṃaṅgaṁ-

4 kany-āṣṭāṅg-sūn-nivāsam saṅkṣa-ganraj-vīthitam Viṃs-[Śomān-]aśan || Chaladi-ṅga-grāha-valitra-ccaḥña(obyu)na-kālima-āṭhacchha-pachchha-aṅg-gāṅ ṛ tā-
śuklit-āṅ

5 bhūn-graṃbha-yāṣṭha-prakara-sajalajyakāṃ hūṣṭa-bhūraṁ bhūttajñi-ṃlaṁ saṅ-

6 tippa(rpnu)d-udyaṅ-maṇḍi-gancchara-spaṛṣa-naucē-līṁha vējakhaḷa-mālaṁ

7 bhūn-maṇḍana-vipula-katḍāśa-namrudān samadradam || Vīṃs[1ο] | Ant-amānā-
jaḷakara-nivāl [sa*]nuṃ sam[u*]ṛuṅga-haṅkār-nivāsam-anisī ṛṣipuṣuva

1 Three records at Kaṛhuri in the Thāna district, of the time of the Rāṣṭrapāta king Amoghavasūna I. (A.D. 834-15 to 877-75), show that Buddhist was then still a living religion, favoured by the authorities, in Western India (Ind. Ant. Vol. XIII. p. 194 ff.; and see Dya. Kas. Div. n. p. 406, Nos. 3, 4 and p. 408, No. 9). The Dēmala inscription of A.D. 1065, of the time of the Western Chālukyas king Viṃķalodbhāya VI., records grants made to viṣṇus of Buddha and Ārya-Tārakāvi at that town, in the Dēmalaṇa in (Ind. Ant. Vol. X. p. 186; and see Dya. Kas. Div. n. p. 452). An inscription of A.D. 1098 at Bēḷgaṇi in Mysore mentions Nāgānaka, the śivasār or attendant or house-servant of the Brahmadevara or Buddhist establishment at that town (P. S. O. C. Insr. No. 167, lines 34, 35; and see Mrs. Insr. p. 109). And an inscription of A.D. 1120 or an annexed place mentions that Buddhisthaḷāya again, and tells us that it was one of the five maṇḍaṇas of Bēḷgaṇi, the others being establishments of Viṃkaḷas, Śivas, worshippers of Viṇu, and Jaina (P. S. O. C. Insr. No. 178, line 44; and see Mrs. Insr. p. 99).

2 From the ink-impression. A transcription is given in Cūrnī-Ḍōṇa Insr. Vol. II. p. 121.

3 Represented by an enameled symbol. Less enameled symbols are used in lines 91, 81, 99; and plain symbols in lines 90, 98, 101.

4 Mētrā, Śīlā (Anusṭāṭbhū).
5 Read śīrād.
6 Mētrā, Sṛgāhāra; and in the next verse.
7 Read viṭṭheḥ bhūta.

8 This ekāṅkara, ma, was perhaps at first enameled, and then inserted in the margin before the beginning of the line. But there are various places in this record, at which the lines begin rather irregularly.

9 Read sampatānandasm. — From the ma of Rāmayravāṁya, as far as the dash, the existing text has been written over something else which cannot be made out. The original passage ended with maṇḍ; and these two ekāṅkaras were left uncancelled.

10 Read viṭṭheḥ ṛhitī-

11 In the first ekāṅkara, ma was engraved and then was corrected into rt. | ṕt.
12 Mētrā, Mahāśaṅgārāhāra. | Ṛaṣ., vasṭubāṃ.
8 lavaṇa-saṇuddadām parivr(ṛ)yaśv-aḍa Janabuddihpādi tenkālu Nilā-Nishada(dha)-
Himavanta-parvataṇaṅga[laya][asy-]+[all] | Vrī || Eesguṇa2 pūrvv-śaṃbhūndhāri-
mi[i]||

9 vītā-taṇādāmin sidhāka-nāya-vaśā-śaṇāg-ōra-kēl-śrama-śama-mahimā-kandhāram
svardandhānyā-vādy-prapaṇa-śakṣa[ṭ]apā-nānā- [naga-ṇī].

10 kara-gaṇ-ḍaṭ[ā]-ṣi-lī[mā]-viṣara vīprasapā-ṣitaṭy-ṛuṣiḥ-[niṣaya]-bhrahajita

[all] || Ka3 || Sogayipud3[=]Alendey-emudbu nagaram hevuss esedu
mādevy(y)| Ama-

12 ṛavatigad migi-enisi vibudha-janadind-ājanita-dhāna-dhāna-jaḷa-samri(mi)|
dāhiyin-emduṛ || Matta || Prajakṣita[=]Amaravatīyol Sükṣ[a][=i]yun[i] | Manju-
ghūṣeyun[=] tām-irbhā-sa-

13 kaḷa-vadhā-taṭi-y[=]elam su-kēṣyar mma[i]-ghoṣheyar-ṭit-puradol || Vri || Adh4
nāḥāvīḍha-ganḍhaśāli-ranadānī savatvaṭedvāś[=]nānādānī pūrnam[=]rapna-
tāṭi-kūra-

14 saras-saṇuddhaḍač[=] saras-ōmada bhū(ḥ)pi migi-pikā-kēkā-śaka-maṅ-śāṅgh-śāṅka- śākunta-nāḍadīn ettaṇa gaṅga-vivāku-kri[kta]-vivāḥ-ṇāḍadīn || coppuṣ[=]guru(n)
Wā || (1) Ante-saparitā-ṛk.

15 dāra-bhūmigudr[=] apāra-jaśasāṃ śāhrīmam unah bahu-jaṅ-śākrna[=]rapna[m[v=]m=]āṃyā-
-gaṅga-vīvaśaṃm amagita-vanigjan-āśrayam unenisi śūbha-nīvāsam ājga ||

16 Vri || Avatasi10 irddan-alli rajat-āchālājīn Aya[=]sametam-u[=]tsavadole Soma-
nātham[aṅ]-āk[=]alam[=]bhau[men][=]vina[n=]māna-saṃbavaka[k=] ra[=]ra[=]paḥ[=]pa[=] a[=] la-
pūmja-paṛga-ṇām[=]bija[=]na[=] arthtihiyin[a=]d-a-

17 vanata-bhāṅkām-bhīmatite-iḍi[=]pha[=]bha[=]ya-kalabākhāna[=]bh[=] Ka || 31 Soma-
nātha-pura-saṇvāsitarolu[=]brahmapurigalolu[=]pi[=]pracal[=]s Bhāya[=]sa[=]sūkha-Vāman-
śeva-Dāvā-Kapil[=]dād-sadri[dri][=]sani[=]

18 ṛbenna-nagaldan || Ka || Śrīvata-gōtra[=]uvṛbh[=]uvṛ[=]ṇ[=]ṇa[=]m[=]tamaṃ nūṅkile-vēd-
vēdāṅga-vidaṃ pavana-charita[=]gaṇa-sadbhāva[=] Puruṣottamaṃ dīpi(Dvi[=])
ottama[=]enipā[=] Ka[=] || Vv[=] || āvīrapa sati Sīḍāvēgav=Sa[=]jya-

19 tapana-stigam gaṇa-sadbhāvado Pādmāvibke sale pavana-sucharitre pati-hit-
bra[vra][=]enipā[=] || ādīapatigal[=]pala-kāḷav annapatyav[=]ag-irōde-ōmdu devisanam
m-aprattaya loka-lośi ye[n]a vēda-vākyama[i]n[=]ti
ti-

20 [liṇ] || Ka ||(1) Putr-Artīvav-egi satya-pavīr-āchāraṇām negalda Puruṣott-
matan[=]apati[=]ra[n=]ṛṣa[=]śaṃ-tam oni[=]kāl[=]aryam vīṣ[=]gā[=]jana-vri[=]na[=]i[=]maṃ-vadanta-p[=]dāvāvīn[a=

21 [n=app=] Mahāvaram Kavilā[=]p[=]rama[=]ra[=]v[=]ramyabhūmihol Kṛṣṇa-
Vāsār-Abja[=]vahāvar[=]lo[=]gien[=]saṃkhyāga[=]gana-parivri[=]va[=]r[=]tan[=]Uma-sahita[=] n[=]v[=]dā-
calagado sulaka-saṅkhā[=]thā

22 vinōcaddāmind[=]ra Nānā-embha gaṇ-ēsvar-ṇa[=]ntāmā || Vv || Öhila8
Dās[=]sa[=] Chāna[=] Suryāla Halāṇḍha Bāṇa[=]uddhār[=]dēhadol[=]omdi bar[=]nda Mājapās[=] Kāvārājā[=]sāya=a ga[=]

23 kā-suṣṭhyasaraṃ būt[a=]saṃkhyāga varanī nī[n=]rā-ṛā bhakti-sad-gēhado ill-śrāls
samayam-ntakāhu[=]ādhu(du) Jaina-Bau[=]d[=]hdharola[=]l || Embudmu Mahāvaram
dana-hasta-vadāndavātī-

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1 Read vṛi; i.e., vṛddhāḥ.
2 Metre, Kaḍa; and in the next verse.
3 Read saṃbhāṛāṃ.
4 Metre, Chārapakamālā.
5 Read Kāḍivala.
6 Metre, Mahārāgadhār.
7 Metre, Madēhāvīkṛṣṭhīta.
8 Read sarva-āritāk-bāḍyās.
9 Read appagavā.
10 Metre, Kanda; and in the next three verses.
11 Metre, Upalamālā.
24 dan-āgi Virabhadranaḥ nīm manuṣhaya-lōkadola niṁn-āmādola=orbvi(ṛ芭ha)nam
puṭṭisi para-samayagalam niyām-saṁśedum Virabhadranaḥ Purusha-ā
25 ttama-bhāttraśe svapnadola-tāpasa-rūpapati bahuḍ putrama para-samaya-
iyāmāṃkam nirage puṭṭagam-e[āḥ]* da mattamā!-int-ends | Śloka ||
Jaina2-mārgaśeṣu ye yā- 
26 tā baharvō dakshiṇapathē tē dēshita bhavam sarvē Rāmeṣa tava sūnānā ||
Vā || Endu va(pa)rama-prāśadāṁ-māḍi pōpudum Purusaḻottamā-bhāttram
27 krī(ṛk)i-āṛṭhatā-saṁāsam-baṭṭa maganāna paṇḍu jātakarm-ādi-kriyagalam māḍi
dēvi-śo[ā]*jāsadāṁ Rāman-e[n]* da pesara-ṛṭṭar-Ātanaṁ tama
dibya(ya)-jām-Antu'amā-ā 
28 ge Śiva-yōga-yuktān-āgi nisprīha-vrī(ṛ)tiyāna chariṣyāntum || Kaṇāda ||
Ekāgra2-bhaktīyōgadā ekākiy-enalke saṁdu Śivanāṁ pūrid=app ekāntadol- 
śrādha-ā 
29 siy-Ekāntadāl-Rāman-embha pesara[m*] paḍadaṁ || Vri || Satatamā saṁdu
Śiv-āgama-ōkta-vīvahā-keśṭarangalōla Śāṁbhaṅ-āyatan-dāṅkā-nādi-nada-prakārodlola
cauri(ṛ)var-ar-gāḍhi-dapa-ā 
30 ydāḍita-vāk-kāya-maṇo-nugām chariṣyāntum bandu kaṇḍam an̄c-ārobohitam
Dakshīṇābhāsānān-saṅghauga-trāsiyam pṛitiyāna || Vā || Antu bandu-
ān̄varaua- 
31 ta-vināma-vara-maṇi-maṇi-kiraṇa-maṇi[ā]jara-ramā jāmā h̄ri yugman a s̄p p a
Hūligoreya Somanāthinān-Arākhisutam-ippudum-ā paramēsāmā pratyak-
kiha-āgī ||
32 Atra śloka-dvayaḥ || Abbalārūnam-vara-grāmaṇi gatay Rāma mam-ājīve(ja)ya ([*]
tatra vāsam kuru svasthāna yaja mām bhaktī-yogataḥ || Jaina[ḥ*] saha
vivādaṁ cha śaṅkāṁ hiṁsā ku-
rasuvaṭha | sv-āśīr-vi paṇaṁ krī(ṛk)i-ṛtva putra tvan vijaya bhava ||
Endu Śomāthaka-dēvar-bessaidad=Ekāntada-Rāmayaṇam-Abbalūra Brahmē-
vīrāka-sīrāṁdāla[*] nisprī(ṛ)tiha-va(ṛ)tiyānīnāṁ-ā || Ka ||()
34 Yū(ṛ)lid[1] maṭhi bandhū Jainar-palar-anē-ā Sanīka-guṇḍa-sahitam pūrṇam
chaladīn kavāvāsitar-ślalodge Jina daivān-ṛdu Śiva-saṁmhiyoḷa || Vā ||
Adait kēda Ekāntadā-Rāmayaṇam-
35 n[2]aṣi-kruṇdhāḍa(dāha)n-āgi Śiva-saṁmhiyoḷa-anaya-dēvi-stavaniṁ māḍal-āgad-
maṇḍuvān-āval-ādan-ā-
36 pat-kā[le]dol-kāvman-im mige kopaṁ tamag-agāde saṁbharkal-avān dakshan-ā 
Śāṁbha sarvā-ṛṇaṛ-dande gata-prabhāva-vīvhaṁ saṁścraḍolū bičdu
dāndugadola barvud(ṛdu) tapak[ṇ]*e sārdhu 
37 sukhamānaḥ porṛd-irpanumā dēvān || Ka || Harana[14]-ant-ṛ-vcn-ā niṁnām
araḥaṁ mūn-koti-ṛ-āv[ṛ]*d avadu mūn[n]*aṁ Haranḍa pāḍadār-anēka- 
vvaramāṁ Bāṣa-Dīnāḷḥ-bhakti-greenagals | Ka || Īēe Jai-
38 nara[-]nguḥ nīm muṇminā hitaraya[15] bēlal-eke niḥnaya śi(ś)ramaṁ
janaṁ-arṣit-śrīdu koṭṭi-śtandaṁ-im pače nīme bhakti-ātana dēvaṁ || Ka ||
Ekāntada-Rāmanu Manasijarpug-ittu telaẏa

1 Read mātaṁ.
2 Read Ekāntadāl.
3 Maṇjaṅṭah was written, and then was corrected into maṇjaṅṭi.
4 Read paramādevaṁ.
5 Read ekāṅḍadaḥ.
6 Metro, Śloka (Anuḥāṭabha).
7 Metro, Kanda.
8 Metro, Māṭṭēbhaviṅkṣitaṁ.
9 Metro, Śloka (Anuḥāṭabha); and in the next verse.
10 Metro, Kanda.
11 Read Ekāntada-Rāmayaṇa.
12 Read Ekāntada-Rāmayaṇa.
13 Metro, Kanda; and in the next three verses.
39 nam paideade niv-ename-iva paapam-ad-ăn-ene munid-erida-bar-jinana, kita Šivamani nilipeva || Ka || Ene kačuvnd-ōleyan niv-ename-zrid-it-ēle goñid Šivamani täm bhō-[n*]kena-aridu kačuvna padado-
40 lu Šivamani sāmnidhvya-mādi Rāmānu muzidun || Vṛi || Uḍjugadā Śaṅkhaṁ nina śaran-enmađadāman manam-anya-bā(ḥāvavadol)-oṣṭaradām2-si kri(kri)pāma-mukhadānun tāle pāgādā nīk-ad-ālād-i
41 rrddāde śiva nimna mitun-adig-urag-vetunča kali Rāman-aridu key-giṣad-arid-ikkaluhrayisidan3 śiramaṁ Šivam-anāṁbhriyamagudol || Vṛi || Anō-ga-yatunča kita nītunā kūrrun-ara-
42 luki mey-ga[y]dan3 seragān pārddāne bālge bhaktar-enutan bāl-dī Rāmān eva-kaṇādharmānun obakkone bulla kaṭṣan-ariv-nāṭ-ālēśadānāndāga-nāt-arid-Īś-āṁghriyol-[i]kkī Śaṅkaraṁ-ganak[k*]-ānā[n*]da-
43 vaṁ māṭidam || Ka || Arida5 talye-lēla-devasāñ bārgeān mepadān balikka[k*v]at-tān Haraṁ-adārādānun tāle kal-yey-illade tīrāva-ādudā lēkav-si[e]y Rāma[n*] padada[m] || Ka || Bega-
44 gā-gi Jinana-ellān marigī Jina-prāle(la)va-yen-etubudā māḍad-ir-em-tm=si-oṇ̄gi7 kāl-viḍtya māṇḍāde bāya-sidil-anāt-anāgī Jinana tālayan mūridan || Vṛi || Baeśi11 goṇid-ōrba[ne]nokki bāle-
45 vanamana kād-ānā pokk-antra-[n] kaḍgalo kāpina viraṁa turagamaṁ sānantaran tālān māṁпарpadegala10 Jinana Māri bandud-enutan be[m*]-goṣṭham pāgādā Jinaṁ keḍev-[m*]maṁ bēsid-si[l]i kal-ko-
46 śisidan śīr-Vhā-Somēśwara || Vṛi || Adan-ellān nege pōgi Bijāpa-
47 mahāprāṇaṇe Jināṁkāl-urkkaśadān11 pāṇi virāḍ-vāge pīrāḍaṁ dūrti-
48 irāla kōpa-durmādam-an Bijēṇa-bhābhura12 munisānim
49 Rāma[j]nām13 kaṇiṇu nīm-idan-anayaman-eke māḍīdey-enal-kōt[t*]-ōleyan tōrida[m] || Ka || Avar18-[i]ta yōley-ide nīn-avadhārisuvud-ikknu nimna bhānāvadolu-in-
50 n-avar-oddav-irāliy-an-dōduv-adipade nimna mungd Jinānam palaran || [V[a*]] || An-tmaṇḍ-a tālayan-ārid-ārava kalvoy-[d*[]juven-avar-adan susti[k*v]at-balikka-an pad[a*]ven-ename-Anāmēyēyava-basa-
51 di m[u*]khyav-āgrī-en-nuva basā15 Jinānm palaran-odduv-ēre Bijēṇa-rāyaṁ nām-ē kaufukarnān nōdavav-orni16 basadigalā paridita-
52 rumān Jinānam17 karadā nīm-ā(a)ppade

1 Metre, Champakamālā.  
2 For the sake of the metre, either odārādām must be pronounced as if it were written vodārādām, or else we must read teṣārādām, which gives exactly the same meaning. Otherwise, the last syllable of bhāsati remains short, and the metre is violated.  
3 Read īkā-printisādā.  
4 Metro, Maṭtābhāvīkṛṭṛ—In what follows, read gṛdy-goṇḍane. Gṛdy is for gṛda, = gṛḍa, 'a wood.' For are-goḍi, see are-gṛda, under ara.  
5 Read meya-gṛda=ān.  
6 The presa, or alliteration of the consonant of the second syllable of each gṛda, is violated here. And the metre is faulty in the next word.  
7 The presa, or alliteration of the consonant of the second syllable of each gṛda, is violated here. And the metre is faulty in the next word.  
8 Metre, Kanda; and in the next verse.  
9 Read śalā.  
10 Read māṛppadegalā. And see under māṛu = māṛu (2).  
11 Read skhēkanāṭē. The presa is violated here.  
12 The second syllable, ḍān, was at first omitted, and then was inserted, rather minutely and indistinctly, above the line.  
13 Read Āmāṇyamān.  
14 Metre, Kanda.  
15 Read notaṇāṁ-basāni.  
16 Read nōdavav-orni,  
17 Read Āmāṇyamān.
50 basadigala papañ-mañi ślēyaṁ knañiv=ena=da=sar=ar=ev-t-mañin=oda basadayaṁ
dōgal bandev=alladin=ollē Jina-prala[a]yan-mañ-jaalū bandavar=alle(lla)v=ene
Bījanga-rāvaṁ 1 nakkā nav-inṁ-ul
51 rade pōgi sukhaṇiṇi=iva=sa=da=saravāna kalīpi Rāmaṇya[un]∗aḷalīg=ellaruv=arīya
jaya-patramani koṭṭaṁ (tarrā) i(i!) Vri || Ari∗-rāya-khaṣṭhābri(hri)m-Nagāry-ari-
raṇ-āmabhādhī-Kunākhabha-
52 vāi rāya-āṃdhana(tī ḍrāvra) vahāni arī-ryā-Anānga-Bhālēkhaṇaṁ arī-ryā-
ōgī-bhīnjaṅga-bhūri-Garaṇuṁ śt-Bījanaṁ vaīri-rājaṁ-vra-āmr-ākaraṇa-dōlā(lī)l,
āti-sāhiri(hri)iṁ dīmaṇ kīrty-āṅgana-vaḷāḥbhāṇ ||
53 Chōjanam∗aśīkkī Lāḷanān-adhakkarisē stīhi-hla-mañi Nēpālanān-āṃdhranāṁ
tulīdu Gūrjavāṁ saśey-īṣṭu Chēdi-ūbhādāna maimēyaṁ mūrīdu
Vāṅgana btai[i] kādi kondu Band-
54 gāla-Kalī[th]∗ga-Māḍaga-Paṭasvura-Māḷova-bhūmiṇṭaṁraiṁ pāliṣaḍaṁ dhārā-
vaṭalō(a)yaṁnāṁ kalī Bījjanarāyaña-bhūbhājan || ka || Kōḍad∗-olage puṭi
kudalaṁ knaḍaṁ Ghaṭāyaṁni puṭi[ti]ji Kalacchuṇyā-
55 rol∗āṃḍadise Chaṭṭyur-avaya-gadalaṁ knaḍid=vrkku saj-janum Bījjananoḷu ||
va || Svasti Samadhīṣṭapamahamahāśabda-mahāmaṇḍaḍētvaram || Kāḷa(t)haṁ-
jar vamparavāa-āṅḷiśvaram[ī] suvarṇī(ṛṣṭa) vṛt(ṛṣṭa)ṣna-
56 bhā-dhvajam | damaraṅga-tūrya-ṁirggaḥdaṇaṁ | Kalacchuṇya-kula-ka[mal]a-
subhaṭṭa-āṭiyaṇaṁ | kaliga=maṇkuسا(sa)m | gaṇa-sā-
57 manta=saśāṅgata-vajra-pañjaraṁ[ī] pratāpa-Lakṣēvaram[ī] pari-mār-
ā[m]a[k]  Rāʾma[n]a[ī] nissā(sa)[sa] mallaṁ-itty-aukha[r]a[n]-kā-sa-
58 masta-praṣasti-sahita[ṁ]  śrīmaṇa Bījjanadēvām Rāmaṇaṁgaju maṇḍīa
parama-sāhasakāṁ nīrāṭiśayav=uppa Mā(ma) ṛevaṃ-bhaktīgaṇ[ī]a meechhi
Vira-Somāṇakha-dèvā déngula-
59 da maṭa-kūṭa-prākāra-khaṇḍa-sphuṭitā-jirny-ōdhaṇaṁ[ī] dēvā-seṅghoṛa-
naivōdaya[k][sa]ṁ Banaṇvase-eṇickāślaṛada[ī] karipani(pa) Suṭ(ṣ)taligeśya∗
60 bhu-gauṇḍaḷa[ṃ]a[ī] mūndi=īṭa śrīmad-Bījjanadēva[ṃ]  Sattaligeśya-eyṭṭat-olage
Malungumaddiṁ teṇkaṇa Gōgāvye∗ oṃma grāmaman pariṣṭha-sīma-sahītam
tripaṭṭamman̥m
61 śrīmad-Ekānta-Rāma(ma)yayaṅgala kālaṁ kachohi dāhā-pūrbva(cvva)kān
maṇi koṭī[pt] jatiṣaḷiṣitaṁ || Ōm [i!] Ṣṭi∗-nata-kīrtī-vikramadeśa=
ōṇiṇḍa Sōma-kuṇa-bhūṭhaṇaṁ tán=enip=1
dhāritrapar-abhī(ṛṣṭ)te ṭage Tailaṇaṁ tāne Chaṭṭyuka-dhātri-kalasaḷan=,
enalu madadimde tāliṣitaṁ ||

1 The rd was at first omitted, and then was inserted above the line.
2 Matre, Mattēbhāvāvirāḍīṭa.
3 Matre, Utpalāmālikā; the verse consists, very unusually, of five pādas.
4 Matre, Kanda.
5 The more usual expression here would be prāḍāna.
6 Read śrīvṛi-ōdhaṇakām.
7 We might correct the Sattalige of the original into Sāttalige, in accordance with G. line 9, where the reading is quite clear, just as readily as into Sattalige. But the next line here shows Sattalige very clearly; and we must accept that as the form intended in this place also.
8 Read gauṇḍaḷaṇaṁ; and, in the preceding line, Chaṭṭyuravasumna would be better.
9 Matre, Utpalāmālikā.
63 Ant-ā Tsilapādevān-e Satyaśrayadhāvan-e hā magān puṭṭidān tāt-tanayān Viṅkramādevān-tatād-ānjani Daśavarmādevān-ātana magān Jaiva-sīnga-gītān-ātana magān-Anāva-
64 mālān-ātana magān Tribhuvanamañca-Permaṭirāvan-ātana magān Bhū-lēkanal*[khan] Sōmeśvarādevān-ātana magān*[m] praśāpachakra-vāri-Jagadēka-
65 mal*[jan]-ātana, tam[m]-ān Trajād-
66 kyanama-Nirmunāci-Tailaṇ-ātana magān Tribhuvanamañca-Sōmeśvara-
67 devān-ātana parakrama-prabhāvan-e|m-ātada || Vrī || Kōj-n-ugra-
69 ṭe-anade taḷu kādi gālaṁ kiōj-illād-omd-ānēyin maṇḍam bādān ibhāngalām turaṅgamaṇ Sōmeśvarām billamāṃ nōdāl-ā Kaḷachār(chu)rya-
70 vīmaṇaṁ-adañ nirmulāvanān maṭiḍaṁ || Vrī || Da(dh)-
71 re*[niśpatn]v-āgalu siri niśa-vsa(ā)dhiś sa[m]-d-udārakke tān-āgarrv-āgalu bartī dik-pājaka-nikara-mukh-ādēsāv-āgalus jaya-saṃdardā niṣchena[m]*
72 tōla bālān sepa-viṣiddle sāṃrājyaamānā tādādaṁ du-
73 rddhara-sauryaṁ Vīra-Sōmeśvaraṇa-saṁsathā-vaḍhō-mātra-nānēca-sōmaṁ || Anunā-
74 damva[m]-enipa Kaḷachāryya-ānīdham saṃnjālāko tanma tējade dhārege
75 anubhandhan tānolo sale saṃmajmaṁ
76 dhīse Chā[ nightclub]kyaśe-Sōmaṁ negaḷaṁ || Va || Ant-ā Tribhuvanamañca-Sōmeśvarādevān sakala-chamāṇaṭha-sīraṇaįjuṁ Chālukya-rāja-pratishtā- pakṣa-em-appa ku-
77 māra-Bamaiyaṁnum[9] tān[m]* Seleyaha[ *[9]jiya-koppadoju sukha- 
78 sainka(ta)thā-viṇḍadīn-irdd-omd vēvasan dharmama-gōshī(ekthi)yo-)irdd- 
79 purṭa[m]-niṭa[n]*-em-appa śīra-bhaktsa gu-
80 ṇa-stavanam-māṭuddam-irdd-Ekāntama-Rāmasyaṅka-[Ab[b]jālā-irdd- Jaina-
81 ellamānānand bāndu maha-vīvadāṁ-mādi ni[t[m]*] telayan-aridu-kondu Śīvana kaiy[ ]padaṛje-appade Jīna-
82 nan-ōcedu Śīvana pratishtē(ekthi)-māduv-omd-ōd-di[m]-anta-ōd-i-yeyan [ko]jad-avara koṭṭ-ōlayam koṇḍaṁ tanma aridu-kondu Śīvana pūjō maṇḍi baḷikā telayan yēja-
83 devasako munin-anu telayan[10] po(?) le(?)vīlar-anu paṇedu Bijj[*]jagā-
84 đevaṇa kaiyalu jaya-patravāma pūjō sahitam koṇḍaṁdaṁ Jīnanan-ōcedu babādān yiyan bīn-
85 tē nelañcā khā[m]*-diś[11] Vīra-Sōmānātha-dēvāram pra[tʃišhtē-mādi Śīv-āgama-
86 ḍētav-āge parbha(ryva)-pra[m]* pada dēgalamaṇi trikāṭav-āge maṭisidarm-
87 eṁbuṇān k*[m]u Tribhuvanamañca*[k]-Sō-
88 mēsvadēvān vīmayaṁ-bi(ba)[t]ē ṇōduv-sarttiyin bīmavaṭtaleyan bāravisi 
89 karisi-savan-i[m]*-gōṇdu tānna[12] mane-gōḍa-gōṇdu pōgi piridun 
90 satkārdān pūjī-
91 si śrīmad-Vīra-Sōmānātha-dēvāram[13] dēgulada māṭa-kīṭa-prākāra-khaṁḍa-spūṭita-
92 jīm-ōdhārakān[14] dēvāra amgaḫhōga-ruṇghāṅga-naivēyakkaṁ Chaitra-

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1 Read tād.
2 The vo of the third syllable was at first omitted, and then was inserted above the line.
3 Metre, Śārdūvāśīlītā. 4 Read eiṁbōttum-ōḍ-āg-irāl.
5 To enunciate the metre, this word must be pronounced geladāṁ.
6 Metre, Mahānātha. In the second word, read nīsāpyanav.
7 Metre, Kanda. Read anukāremaṁ.
8 Read Ṛmaṇgaṇah.
9 Read Brahmāṇaṁ.
10 Or perhaps we should read māḍiṣi.
11 Read dēōra.
77 pavitra-vasanțotsav-ādi-pa[r]vragaligav-annadāna-vidyākānaka[m]* Bansvase
panicabhāsirada1  ka[m]*papaṁ Nāgarakhandav-epaṭṭa[t]*aṅ-olagaṇa
Ab[b]*alantarā dēvār-gaṇ-
78 lā-bēlkun-śūn∂u parama-bhaktiṇiḥdā ka[m]*papa[m]* manaeva Mallidēvanam
mu[m]*d-īśa vīra mēlājik-monāna-saṅka daṇḍa-duśkā-nidhikim桥梁
saṭhav-āgī Ekānta-
79 [d][a]*Rāmaṭa[m]*gaṇa kālaṁ karachhi pūrva-prasiddha-simā-sahitaṁ
tribhōga-sahitaṁ dhārā-pūrvaṁ-māḍī P(a)ramēvāra-dattiy-ago[ga][ga] tābāra.3
sāsanaṁ kōṭ[ga][ga]-śānayā-nil[ga][ga]iṁ me-
80 rājasa parama-bhaktiṇiṁ pratipādīsād[am] [[*]*] Om [[*]*] Śrīka[n]-
padāmbajanam-aṣṭāṅkula-oṣiftado pūpiṁ śiva-sūmayā-prākṛtan-ela[n][ga]iṁ sale
negala-Ekānta-Rāmaṇa-īśa.
81 bhakti-prāmaṇa || Om [[*]*] Śrīyunā 81 ṛ[r]g-āyusvaṁ krttīyaṁ sanudāvina
māṣe gurvāṇa-vṛt(vṛt)īṅa-jyāṁ śrī-Viṣva-Sūmaṁ vidhriḥ(dhri)hitamakāraṁ
Kāmadēvavanga udāra-śrī-yuktaṁan-
82 g-Ardhiṁ saṃsita-taraļ-āloja-visṭāra-lāla-nāy[ga][ga]-[t]-ālcīla-ra i-k a lā-
lāyō saḷālaṁ-vēkṣāṁ || Svasi Samadhiygataparinamahāśāle-mahāmīna-
83 dalāśevarānBanavasi-pūrvar-ādi(ādi) saṁvaram Jayanti-Mahābēvaṁ-dēva-labhadha-
vara-prasādām vidvaj-[j][j]an-ārhādaṁ 84 Mayūrav[a]*una-kula-bhakṣayaṁ
Kādaṁbā-kaṭṭhavraṁ kadaṇa-praṇāpaṁ sāha-
84 s-ōttan[ga][ga]gaṁ kaligal[a]-aṁavāṁ sāya-Rājāyāṁ śaṁjāgata-raja-pañjara[m]*
yāchaka-kāmadē[ga][ga]u-vaity-akīla-nām-āvali-sahitaṁ-appa śrīman māhā-
mandalāśevarā[ga][ga] Kāmaṇḍa-āraca-san-
85 r-Pānumga[m]*-aṁuṅgavām 85 daśaṭa-nirghaṭa-śaṁbhu-pratipādaṁ-dūtusan-ṛddha
Abbalāra Viṣva-Sūmanāṁ-dēvaram banduṁ kaṭṭu Raṇayaṅgagau Śīv-
āgāva(ma)-vīdhā.-
86 naḍīṁ māṭisida parbha[rva]t-ōpamānam-appa dēgulaman kaṭṭ-avara maṭīdā
sāhasamā sa-vistara[m]* kālāṁ meechhi parama-ḥeṣṭhīṁdā-vād-gomāṁ pōgi
87 Pāumanga neleveṭṭi[i][i]-pradhānar[ga][ga]* tānaṁMadukya-maṇḍalāṁ ka[a]-saḥitaṁ
sūkha-saṅkaṭha-vinīṭa[ga][ga]* kūṭīṛddu parama-bhaktiṇiṁ Viṣva-Sūmanāṁ
88 dēvargge Pāum[m]*jall-aṁuṅgav[ga]*aṅ-olagega Huṇa[n]d-epattag-oṣadage
Munḍagōḍa samipada jōgaśaradīṁ bahagāna Mahāvēṣīya oṃba grāmānū
praisidder-ś-
89 mā-sahitaṁ-āgī trībhōg-ābhyaṇṭārānam namaṁṣa-maṭīyā-ā dēvārā dēgula
dhāpaṇa-saṅṭiṅa-jrān-dūr-dhāraṁ[1][1] dēvārā-dhāpabhūga-maṅgabōga-nāvīḍa[kl[1]] Chūtra-
kālā maṛciḥ dhārā-pūrvaṁ-māḍī parama-bhaktiṇiṁ koṭṭa dhammanam
pratipādīsād[am][1] || Svastī-astu Om ||
Argghyatiṁthā śrīparvavan-ādi-puṇya-kṣhēṭradāli śāya kavrīgalē kālōn
92 koḷaugravā hom[a]-kaṭṭiṣi chaut[r]*vṛdha-puṅga-sya s[n]ō-bhāmavarg[1]g[1]
āretvāyagī saṁgraṅhagāṣa-byā[rva]pāsta-sa[m]* kram[n]-[1]di-puṇya-kāloḍa
vīdhī-vyukta-āge koṭṭa

1 Read pavNieمخdrāda.
2 The syllable sa was at first omitted, and then was inserted above the Ord. of end.
3 I.e., tāṁga, tāmra,
4 Metra, Kanda.
5 Metra, Scaghiark.
6 Read dhālasan.
7 Read śrīman-mald.,
8 Read agnirāča.
9 Read maṇḍalita.
10 Read agnirāča.
11 Read pratipādīsāvaasṛćara.
12 The syllable hma was at first omitted, and then was inserted above the line.
93 pa(ph)a)lavan pádeva)ra dharmanvan=ādlavārā Gāṅge Vāraṇa)si Karu
kṣa))tra-Prayāg-ādi-puṇya-khaṭ(ṣṭsma)galō)u kavilagulavām bhrāmaṇaparavām komā
pāvanam pádeva)rāy=ārthha-sam.

94 dēhav=il=̄e)mbudanā muṇmaṇī1 Manu-vākya}ngal(ī)m pālga[m]a]2 || Śīloka ||
Bhaḥu)bhī2=vasudā)bh bhukṭe) rājabhī Sager-ādihī)bh yas}ya yas}ya yadd
bhūmīs-tasya tasya tadā pa(ph)a]la)m || Gāyāntō pa)vara(=a)vyō

95 bhūmēc-gaṇya[=a]m=lē vri(dry)=ṣṭi-hindavā na ganyāte yica)hār=āpī dharma-
śāmacchakapē phalam || Śva-dattā[=a]m pari-datt[ā]m[ā]m vā yō harēta
vēru)ndkahārān || shashi)hīr)v)rasa)ha=sahāra)pi viṣiṣṭhāyām jā-­

96 yatē krimī∥ Karmaṇā manasa vāchā ya[=a]3 sarvam)thē=py=upēkaḥatē ||
seh)īr(bhay)=te)̄=śa)va chā)nā)la[=a]m || sarvya-dharmā-bhāshikri(=a)k|h=ā||
Kulā)ṇī tārayēt-kartē satpa satpa cha satpa cha || adhō|=vapā-­

97 tayēd=dhārta satpa satpa cha satpa cha || Śīloka || Api Gāṅga-ad-
irītīthēhu hāmēr-gām=sthavā drijāṃ niśhkrī∥ || syān=na d[=a]m[ē]vaa-
brahma)sva-hara)q[=a]m || Sāmānyō∥=yān dharmā-sēm=tt=­

98 nir)garpa)m[ā]m kālē-kālē phalantō bhava)bhī sarva)va=élē)ūne bhāvita[=a]m
pārtīhuvēndrō bhūty=ō=bhūty āchāte Rāma)chandhra|| || Svasty=maṃ
maṇgala)cha cha || śrēt=ocha || Om

99 Ōm [|=a] Harano[=a]=tava)ndihīy=saṅt=ām darav=ran-ēl=e)si pa)dēha dégulavan
Purara)vā Kali)śa)ga-saṅt=ēr ēvās)hinā Śa)ṁbha-bhakti-dhāma)ma Rāma)ni
Vṛ=|| Dēga)m=k=ena bhakta

100 janav=ādāra)nd=īd=īr=ēr=a)ka ko[s|=a]m=d[ē]m hāgavan=ād)lāmar kajādu-kolādē
bēdade nāde dve(dai)nāyādi)mu pōgi nri(m)k]al]m=ni Śiva)samagra)m=sā
a)kṣaya=āge mād)damām dégula[=a]m Har=ād[=i]g=em[e]=

101 y=ag= ē)r Rāma)nd=īm kri(kry)=śt=r]̄=ha)no || Ka || Kēsavārja)%=cham)trēn śāñcana)na pē)l[m=ānt=a]=adhār tīr]̄=di niśyāsare ba)ran=11=La)na)sa
Śiva)chra)nakamal=ā=sa)mpām Sa)ra)na)ni || Ōm [|=a]

102 Svātē Śiva)m=to)ra)Hara)dhara)l=p)ra)s)ta=Mukkam=pra)Kāda)mba=]ya)h=]rn= Bana
[v[=a]=]m=parav=âd)līs)varavā=ār=Ma)nd=āhu)ka)ṭha)nd=dēva dīya)vy)ā)fr=p]d=Pa
d=ām)ra)ndhaka=12 || Ma)l[|=i]dēva)yar)m[|=a] || Nāgara)=kt[i]m[|=i]dēya ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ ∈ in
water thrown up by the waves of the holy river Ganges (that flows through the veins of his hair); which has for fresh sprouts his dangling matted hair; which has as its growing fruit the ambrosia-rayed moon (on his forehead); which is pleasing with boughs that are his arms; and which is embraced by a creeper that is the goddess Gauri (Parvati),—give to Rama, in particular, with perpetual activity, an abundance of such fruits as are longed for by a petitioner! May Śrikantha (Śiva), who is Iśa (in the form of) Vīra-Śenāsā, surrounded by all the Garus,—who is adorned by feet in which there are set here and there the numerous crimson rays of the clusters of the jewels in all the tiaras of the multitude of the gods; who is the best of the immortals; and who is the abode of the splendour of the rays of the glances of (Parvati) the daughter of (Himālaya) the lord of the mountain of cold,—always confer good fortune upon Rāmadēva, upon him who is of unequalled greatness!

(Line 5)—Round about it (namely Jambūdvipa) is the ocean, which is met by banks of clouds that are the trunks, blowing out spouts of water, of numerous herds of elephants which agitate the waters by the blows of the tips of their tails that are as efficient in doing so as the ululations of great fish which fall out from the mouths of the fierce monsters of the sea that glide to and fro; from which there rise the rays of many jewels and the lustre of large pearls; which has lines of mountains on its shores; and which is enclosed by the broad hips of the woman who is the Earth. And there, on the south of Jambūdvipa, which is girt about by the salt ocean which is thus beautiful as being the abode of numerous marine animals and the place of very high waves, among all the Nila, Nishadha, and Himālaya mountains, the cold mountain (Himālaya),—which has vast glens for rest after the fatigue of the great dilution of love of the crowd of the daughters of the Śiddhas; which is full of rows and rings of huge rocks falling down from the many piles of mountains that are poised by the torrent of the waters of (the Mandakini) the river of heaven; and which is irrigated by the mass of the tumultuous lustre of the cold-rayed moon,—is beautiful with a length stretched out so as to measure the eastern and the western oceans.

(Line 10)—In the land of Bhāratavarsha, which lies on the southern flank of that same Himālaya, the king of mountains, there shines, with exceedingly great comeliness, the country of Kuntāla; and there there is beautiful the city that is called Alanda, full of grace and splendour, and ever esteemed to altogether surpass Amardvati (the city of the gods) with learned people and with a countless wealth of cattle and grain and water. Moreover,—As is well known, in Amardvati there are Sūkṣa and Mājñunghāsā, these two; but in that town there is a whole multitude of women, all of them with beautiful hair and sweet voices. It is charming with various plantations of sweet-smelling rice, with parks and gardens which are

1. Le. to the Rāmasya, or Bāktāda-Bāmasya, who is the subject of the record. In the next verse he is mentioned as Rāmadēva. He is called simply Rama again in lines 41, 43, 49, 101.

2. The Garus are the attendants of Śiva. Mention is made of them again in lines 21 to 23, below. The leader of them was Nārada (line 22); and some of them were deceased or translated Śiva sabha, who are named in the same passage.

3. According to Monier-Williams' Sanskrit Dictionary, Nila or Nilekri "the blue mountain," is "one of the principal ranges of mountains dividing the world into nine portions and lying immediately north of Hārīta, or the central division," and Nishadha is "a similar range lying immediately south of Hārīta and north of the Himālaya."

4. Compare the opening verse of the Kṛdaraśvādana, which describes Himālaya as reaching to the eastern and the western oceans, as if it were the measuring-rod of the earth.

5. These are two of the nymphs of paradise; for the first name, see Kist's Dictionary. The verse contains a play on the meanings of its names.

6. Gondheliī is explained in Monier-Williams' Sanskrit Dictionary as 'a sweet-smelling kind of rice.' He also gives maɪideśī, 'a kind of large and sweet-smelling rice.' And Hiuen Tsang mentions the "Mahādēvi-rice; this rice is as large as the black gram, and when cooked is aromatic and shining, like no other rice at all; it grows only in Magadha, and nowhere else; it is offered only to the king or to religious persons of great distinction, and hence the name rice offered to the great house-holder," (Life, p. 109; see also Records, Vol. II. p. 89, where it is called "the rice for the use of the great "). The gondheblī is mentioned again in G. below, line 4, and also in one of the Managāḷi inscriptions (page 50 above, line 13).
in bloom through all the seasons, with plenty of well-filled tanks and wells and pools, with sounds everywhere of cranes and buzzing bees and cuckoos and muddy geese and peacocks and numerous flights of parrots and blue jays, and with the music of lutes in the diversions of courtesans. And when it had thus become a place of many charms, as being known to be the site of an infinite number of parks, and pleasing with inexhaustible pools of water, and crowded with many people, and the dwelling-place of innumerable courtesans, and the abode of a countless number of merchants, there came down there, from the silver mountain (Kailāsa), accompanied by Giriñka (Parvati), with great gladness, the god Śrīmanātha (Śiva), who has the water-lilies that are his feet made tawny by the mass of the multitude of the rays that dart forth from the jewels inlaid in the tiaras of all the gods, and who is a very tree of paradise having for the ripening of its fruits the accomplishment of the desires of worshippers who bow down before him in supplication.

(17) Among the residents of that town of Śrīmanātha, in the Brāhma quarters, amongst the Brāhmaṇa, there became famous one who resembled those (well-known) Vṛūḍha and Śuka and Vāma and Parāśara and Kapila and others; namely he, Purushottama, who was called the best of Brāhmaṇa, belonging to the Śrīvatsa gōtra; praised by (all other) Brāhmaṇa; acquainted with all the Vādas and Vāddāgas; of an excellent disposition through possessing the virtue of pure behaviour. The good wife of that Brāhmaṇa was Pādmāmbike, of pure behaviour, devoted to her husband, who by her virtuous disposition caused herself to be likened to both Śiśū and (the wife of Rāma) and the wife of that (well-known) Satyatapas. And, that husband and wife having remained for a long time without offspring, one day, having come to know the saying of the Veda that “there is no heaven for him who has no son,” the famous Purushottama, who practised truth and purity, did worship, together with his wife, to Śaṁkha, in order to obtain a son, saying “Iśa is the protection from misfortune.”

(20) At that same time, when Mahēśvāra (Śiva), whose feet, resembling water-lilies, are worshipped by the crowd of gods and demons,—with Kraśava (Viśṇu) and Vāsava (Indra) and Abājhabha (Brahman) in attendance upon him, and surrounded by countless Ganas, and accompanied by Umā (Parvati),—was enjoying the delight of an interchange of pleasing conversations in royal dardr in a delightful part of the mountain Kaiśa, Nārada, the leader of the Ganas, spake thus:—“While Oliha, Dasa, Chenna, Siriyāla, Hālyuha, Bāpa, Udhaša, and Malāyēsvana who came here in human form, and Kāśavaśa, and innumerable other Ganas, resigning the happiness of earthly life, have been dwelling here in this

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1 Hima Tshang mentions a “silver mountain,” and appears to place it in the country of O-kri-mi, somewhere on the north of the Himalaya range; he says—“this mountain is very high and extensive; it is from this place that the silver is dug which supplies the Western countries with their silver currency” (Life, p. 36).
2 The text perhaps means to say that Alans was also known by the name of Śomakārape.
3 The ākñara before the ās at the end of line 18 is small and imperfectly formed, and is almost quite illegible. I can only conjecture that it is an. Satyatapas appears to be a “Hīna who was once a hunter but, after performing severe meritorious, obtained, as a boon from Darśas, that he should become a great sage and saint.” But it is usually Śīk and Arunābha (wife of Vasiṣṭha), who are quoted as patterns for wives to emulate.
4 We seem to have here some well-known proverbs. Ākkha, ‘world,’ must stand for parākkha, ‘the other world, heaven.’—For a very similar expression, Prof. Kilham has referred us to apatrās kia na saati lōdha (Kedarnātri, Peterson’s edition, p. 61, line 16),—words which the queen heard at a recitation of the Mahābhārat.
5 The reference here is to various famous Śiva sants, most of whom appear to be mentioned in the Rasasapuṣpa.—Mr. H. Krishn Sathe has obliged me with other references for some of these persons: for Siriyāla (in Kannada) or Sītātāmpānākāra (in Tamil) the fourteenth adhva of the Pṛishābbhadrāsvajaya of Sīśakshari, and also the Tamil Periya Purāṇam (prose version, Madras edition, p. 217 ff.), with the difference that Siriyāla here is represented as the son of Sītu, and not identical with him, as asserted in the other work; for Hālyuha, the fifteenth adhva of the Pṛishābbhadrāsvajaya, which incidentally mentions also Dasa and Chenna (verses 4, 6, after the introduction); and for Malāyēsvana (in Kannada) or Sērāmā-Purumā (in Tamil), the Periya Purāṇam, p. 230 ff., which says that, when ruling at the town of Koṅgū, he became a
especial excellent abode of faith, the congregation (of Śaivas on the earth) has been afflicted among the Jains and Buddhists.” On his speaking thus, Mahēśvara, with a smile on his face that resembled a water-lily, said to Virabhadrā—“Do thou, in the world of men, beget a man with a portion of thyself, and then put a stop to these hostile observances.” And thereupon Virabhadrā came in a dream, in the guise of an ascetic, to Purushottamabhāṭṭa, and said “There shall be born to thee a son, who shall suppress hostile observances;” and he further said “Those many people, in the region of the south, who have trodden in the paths of the Jains, all of them shall be put to shame, O master! by thy son (who shall be called) Rāma.” Having thus spoken and having manifested great graciousness, he went away. And Purushottamabhāṭṭa, full of content at having succeeded, obtained a son, and performed the birth-ceremony and other rites, and bestowed the name of Rāma in accordance with the bidding of the god.

(L. 27)—And while he (Rāma), having become imbued with meditation on Śiva in a manner suitable to his divine birth, was practising observances with strict indifference to other things, it came about that, through the intensity of his devotion which was directed entirely to one object, he was called one who had one sole aim; and, having worshipped Śiva with great exclusiveness, he acquired the name of Ėkānta-Rāma. And in the course of practising observances, with speech and body and mind always devoted to the feet of (Śiva) the lord of Gaṅga (Pārvatī), at various sacred places prescribed by the Śaiva traditions and on all the numerous great and small rivers where there are altars of Śambhu, he came and beheld with joy the Śomanātha of the South,1 honoured by the gods, who drives away all sin. And when, having thus come, he was worshiping that Śomanātha of Huliṣgor, whose feet are beautified by the cluster of the eyes of the jewels in the tiara of the greatest of the gods who unceasingly bow down before him, that supreme lord became manifest, and said,—(Here are two Ślokas) 2—“Go, O Rāma! as my command, to the excellent village of Ābbalūru, and take up thy abode there at ease, and sacrifice to me with strict devotion; and, without any apprehension, enter into controversy with the Jains, and worship thy head; and be victorious, O son!”

(L. 33)—And when, on the god Śomanātha having thus given his commands, Ėkānta-Rāmayya was abiding, with complete indifference to other things, at the shrine of the god Brāhmaśevara of Ābbalūru, some of the Jains, together with that Saṅgāyiga,3 concertcd together, and came to obstruct him, and with great resoluteness persistently sang the praises of their own god in the proximity of Śiva, saying “Jīna is the (true) divinity.” When he heard that, Ėkānta-Rāmayya became very full of wrath, and said “It is forbidden to praise any other deity in the proximity of Śiva;” but, refusing to desist, they continued vociferating; and then he spake thus:—“Who is it that creates the earth; who is it that protects it in the time of calamity?; and further, who is it that is able to destroy it, when his anger becomes great?: it is that same Śambhu; and, in the face of the existence of him, who pervades everything, how can he (Jīna) be a god, who came by chance into the world, and lived in wilderness, and applied himself to practising austerity, and (only thus) attained happiness?: does your Arhat bestow gifts as Hara (Śiva) does?: has he ever even given ever so small a thing?: (it is) from

follower of the famous Śaiva devotee Sundaramurtināyakē (see ib. pp. 1 to 51), and visited various Śaiva shrines in the south, and eventually followed Sundaramūrti on horseback to Kaliṣa, and whilst, in connection with the same story, mentions a certain Bīga or Bābhakacā as a musician who received presents from Śomanā on the recommendation of the god at Madura.

1 I.e. Śomanātha, (τ. Śiva, in that form) of Huliṣgor (Lakashadehwar), who is mentioned in the next line.—See page 243 above, note 8.
2 Thus in the original, by way of parenthesis; like the Sanskrit, ‘pross’ kanda, ‘verse’, and śrīta, ‘metre’, which also we have here and there.
3 I.e. “together with Saṅgāyiga, one of the village-headmen of that place.”
4 Barda seems to be a form of the past participle of ḍhā, ‘to live;’ a root from which we have ḍhāra, ḍhāda, ‘increase, greatness, etc.’
Hara (had) in former days the devout Gayas Bâna and Dinníśa, and so many others, obtained boons." On his laying thus spoken, the Jains said—"It may be so!; but why dost thou simply talk of former worthies?; cut off thine own head, under such conditions that all people may know of it, and offer it to him, and get it back from him, (and then we will admit that) thou art indeed a pious man and he is indeed the god."

(L. 38)—When they had thus spoken, Škantada-Râma said "If I offer my head to Śiva the foe of Love, and obtain it back, what is the wager that ye will pay to me?," whereupon they replied, in anger, "We will pluck up our Jina and set up (an image of) Śiva."

Then, saying "Give me (it in writing on) a palmyra-leaf," and taking the palmyra-leaf that they gave, Râma brought (his image of) Śiva into the presence (of the Jains) at the place where he was to straightway cut off his head and make an offering of it, and spake thus:— "If I have ever not said that thou alone, O Šaṅkhu, art my protection without fail, and if my thoughts have ever gone astray after other gods, my head shall not go from me by the edge of this seicitar; but, otherwise, O Śiva!, let it roll down before thy feet:"

and, thus speaking, the brave Râma, with a loud shout, and with an unaltering hand, set himself to cut off his head and lay it at the feet of Śiva. While the disciples were saying "Surely he indicted but a small wound; he drew the sword and thought, indeed, to do a bold thing, but then he became afraid and has preserved his body unhurt; he must have devised some mischief to the sword (blunting it, so that it shall not wound him)," Râma, that man of ability, quickly and instantly cut through his own neck with as little difficulty as if he were shearing through a bundle of grass, and placed (his head) at the feet of Śiva (Śiva), and caused joy to the attendants of Śaṅkhu (Śiva).

(L. 40)—After the severed head had been exhibited in public during seven days, Hara kindly gave it back: the head became sound again without any scar; and Râma received it back, to the knowledge of all people. In much perturbation, all the Jains, in great distress, bowed down on the ground and seized his feet, imploring him to abstain from destroying their Jina; but, refusing to abstain, he fell on it like a thunderbolt from a clear sky, and broke the head of the Jina. Just as a wild elephant in rut plunges into a grove of plantain-trees, and, though alone, sweeps everything away before him, so he, putting forth his strength, scattered the heroes who guarded it, and the horses, and the chieftains, and, while the opposing ranks of the Jains, crying out that Māri (the goddess of plague or death) had come upon them, were running away in flight, he beat the Jina till it fell; and there he made them accept the holy Vīna-Somēla.

(L. 46)—When the Jains, having gone in a body, and having related all the matter in a cunning way to king Bijaṇa, were, with enmity, making a very slanderous complaint about it, king Bijaṇa became mad with anger, and looked at Rāmayya with wrath, and said "Why hast thou done this evil thing?;" whereupon he shewed the palmyra-leaf that they had given, and said:— "This is the palmyra-leaf that they gave; weigh it in thy mind, and place it in thy treasury; let them wager again; if they dare further stake, in thy presence, (all) their various Jinas, then I will cut off my head and place it as the stake in their hands, and will recover it even after they shall have burned it; but they shall wager to me the various Jinas of their eight hundred shrines, the chief of which is the Anjeṣṇa-śahasṭri."

Thereupon king Bijaṇa said "We will see this marvel;" and he summoned the wise men of the shrines, and the (other)
Jains, and said "All of you wager your shrines, and give (it is writing on) a palmyra-loaf. But they said "We came to lay a complaint about the shrine which has already been ruined; we have certainly not come to lay a wager and lose (any more of) our Jinas!" Then king Bijjaña laughed, and dismissed them, bidding them to go without any further words, and to live in peace; and he gave to Rāmayya, in such a way that all of them knew of it, a certificate of victory.

(L. 51)—A very Indra to the mountains that are hostile kings; a very Agastya to the ocean of hostile kings; a hot fire to the fuel of hostile kings; a very Śiva to Lore in the form of hostile kings; a great Garuḍa to the fierce serpents that are hostile kings; such is the glorious Bijjaña, the friend of those who swing the sword in seizing the wives of inimical kings, and the favourite of the woman Fame. Having put down the Chōḍa, having humbled Lāja, having deprived Nopāla of stability, having crushed Anhra to pieces, having made the Gurjara captive, having broken the greatness of the king of Chōḍi, having ground Vangar in a mill, and having fought and killed the kings of Baṅgāra, Kaḷāṅga, Māgadha, Pataśvara,1 and Mālava, the brave king Bijjaña has protected the whole circuit of the earth. Agastya was born in a pitcher, and drank up the ocean; and in Bijjaña, that excellent man, born among the Kaḷachuryas, (there was displayed) the power of drinking up, without vomiting, the ocean that was the lineage of the Chaḻukyas.

(L. 55)—Hail! The glorious Bijjaṇapādevā,—who was possessed of all the glory of the names of, among others, the Mahāmudralakṣāvara who attained the paṇḍhamaṁdhriṣṭa, the supreme lord of Kaḷāṅgara the best of towns, he who had the banner of a golden bull, he who was heralded in public with the sounds of the double drum called damaru, he who was the sun of the water-lily that was the family of the Kaḷachuryas, the fierce in fight, the hero in the clash of battle, the sun of good warriors, the elephant-goat of brave men, a very cage of thunderbolts to (protect) elephant-like chieftains who sought refuge with him, a very (Rāmapa) lord of Lāṭāka in prowess, (he who behaved like) a twin brother to the wives of other men, he who was successful (acca) on a. Saturday, the wrestler against hill-forts, a very Rāma characterised by firmness of character, the wrestler free from apprehension,—was pleased with the great boldness that was displayed by Rāmayya, and with his unsurpassed devotion to the god Mahāśiva; and, for the repairs of whatever might become broken or torn or worn-out belonging to the enclosure,2 with beautiful pinnacles, of the temple of the god Viha-Somanātha, and for the anābāḥyā and the perpetual oblation of the god,—having put forward (to manage the grant) Chaṭṭārasa, the chieftain of the Sattalige3 seventy which was a kaṇāmaya of the Bānsavase twelve-thousand, and the chief Praṭibbhu and village-headmen of that kaṇāmaya, and having loved the feet of the holy Bhakṣānī-Rāmayya,—he gave, with libations of water, the village named Gōgāve to the south of Maṇgunda in the Sattalige seventy, with its established boundaries and (to be enjoyed according to) the śrībhyā,4 and so maintained (religion).

(L. 61)—Oh! When many kings, possessed of glory and renowned fame and valour, endowed with prowess (that has been preserved) in legends, had passed away in the lineage of the Chaḻukya kings which was considered to be the chief ornament of the Lunar Race, Tailapa (II.),—as an instance of a typical king,5—who may be called one of the seven principal mountains of the earth which was the Chaḻukya, with happiness possessed (the world). To

1 This seems to be a variant of, or a mistake for, Paṭāchala, which is given as the name of a people in Munier-Williams’ Sanskrit Dictionary.
2 See page 249 above, note 6.
3 See page 249 above, note 9.
4 Lā, to be enjoyed in three equal shares by the god, the Brāhmaṇas, and the grantee; see Ind. Ant. Vol. XIX. 271.
5 Abityay-ya, line 62, seems to be used in the sense of uḍḍāraṇa-dya. A more literal translation would be,—"when kings are brought together (to select an illustration)."
that Tailapadeva there was born a son named (Irīvabejanīga)-Satyāśrayaṃdaeva; his son was Vikramadēva (V.); his younger brother was Daśavarmadeva; his son was Jayatirugāra (I.); his son was Ā overhead-(Sōmeśvara I.); his son was Tribhuvanamallā-Purandāra-(Vikramaditya VI.); his son was Bhuḥokamallā-Sōmeśvaradēva (III.); his son was the Prajaśakakaraśvarī (Form:)-Jagadēkamallī (II.); his younger brother was Trajñōkamallī-Nūrinda-Tailapa (III.); and his son was Tribhuvanamallā-Sōmeśvaradēva (IV.), whose prowess and majesty were as follows:

(L. 65) — When eighty fierce tanked elephants in rut were massed together (to oppose him), laying aside fear, and not relying upon (any other means), with one taskless elephant he repulsed them, as if they were but one or two, and fought and conquered the countries, the towns, the elephants, and the horses; (and so) Sōmeśvara uprooted that race of the Rajaṃcursmas, as if it were but a bīla-tree. In such a way that the earth became free from enmity, and Fortune, having come under his control, became herself a very mine of generosity to him, and fame laid his commands on the mouths of all the rulers of the points of the compass, and the lovely woman Victory was ever fettering the sword of his arm (to restrain him from altogether too excessive conquests), Virā-Sōmeśvara (IV.), whose valor was unassailable, and who was the moon of the water-lilies that were the eyes of the wires of his foes, acquired the sovereignty. A very clean connection between the earth and himself being formed at that time when the dense darkness that was the Rajaṃcursma dispersed before his brilliance, the Chaḷukya king Sōna became famous.

(L. 66) — That same Tribhuvanamallā-Sōmeśvaradēva (IV.), — when the kumāra Bammamyā, the chief of all the leaders of the army, the establisher of the Chaḷukya sovereignty, and he himself, were at the small village of Selayahalijjakoppa with the pleasure of an agreeable interchange of communications, and were one day engaged in a discourse about religion and were reciting the praises of ancient and recent devotees of Śiva,— heard the story of how Bākanta-Rāmamāya, when he was at Abballuru, and when all the Jains assembled and came and entered into a great disputation with him and made a wager that, if he would cut off his head and could get it back from the hands of Śiva, he might break their Jina and set up Śiva, and gave (it as writing on) a palm-leaf that they gave, and cut off his own head, and then, after doing worship to Śiva, on the seventh day got back his head free from all injury just as it was before, and obtained a certificate of victory, together with respectful treatment, from the hands of Bījapadeva, and broke the Jina, and destroyed the shrine and flung it down, and laid waste the site, and set up the god Viṣṇu-Sōmanātha, and in accordance with the Śaiva traditions founded a temple with three pinnacles, as vast as a mountain. And Tribhuvanamallā-Sōmeśvaradēva (IV.) was astonished, and, from a desire to see him, caused a letter of deferential invitation to be written, and made him come, and met him with respect, and took him along with himself to his own house, and did worship to him with great reverence and,—for the repairs of any things that might become broken or torn or worn-out belonging to the enclosure with beautiful pinnacles of the temple of the holy god Viṣṇu-Sōmanātha, and for the adityāhoga and the raṣṭāhoga and the perpetual

1 There are mistakes here; Jayasimha II. was, indeed, a son of Daśavarma; but the latter was the younger brother of Irīvabejanīga-Satyaśraya, not of Vikramaditya V.; and Vikramaditya V. was a son of Daśavarma: see the tables, above, Vol. III. p. 2.
2 Compare a verse in the Gada inscription of A.D. 1128 (Jod. Ant. Vol. III. p. 300, text line 29 f.), which, properly translated, describes Brahmas (the general who helped Sōmeśvara IV. to recover the kingdom, and who is mentioned by the name of Bammamyā in line 70 below) as conquering sixty taskless elephants with one young taskless elephant, when, in concept of (i.e. in mutiny against) his father, he was depriving the Rajaṃcursmas of the sovereignty.
3 I.e. “the younger Bammamyā,” so called to distinguish him from his grandfather of the same name (see Dyn. Kan. Dir. p. 464, note 3). He is the Brahman who is mentioned in the preceding note.
4 Paṇḍade-parpade, line 71, from paṇḍade, for paṇḍade, + oppade, is a somewhat stilted equivalent of paṇḍadade or paṇḍadade.
5 See page 240 above, note 6.
obliteration of the god, and for the occasions, among others, of the purificatory ceremony of the month Chaitra and the festival of spring, and for the giving of food and the imparting of knowledge,—saying that the village was to belong to that god,—with the very greatest devotion, having put forward Mallidéva, the chieftain of the kampáya, (to manage the grant), and having laved the feet of Ékántada-Rámaya, gave, with libations of water, (by) a copper-plated charter, as a grant to the god Paramésva (Siva), the village of Abbalúru in the Nágarakhaṇḍa seventy which was a kampáya of the Banavase twelve-thousand, together with the custom-duty called médikóke-mannayya of that village, and with (the right to) fines and punishments and buried treasure, and with its boundaries established in former times and with the truhóda; and he seated him on an elephant and paraded him in public, and thus with the very greatest devotion maintained (religion).

(L. 80)—Om! Ékántada-Ráma, who worshipped the water-lilies that are the feet of Śíkṣaṇga with thoughts free from any perplexity, and who became famous in being considered to be the bulwark of the Śaiva rites, delighted in devotion to Śiva!

(L. 81)—May the holy god Vira-Sóma,—who is the greatest among all the gods; who carries the moon (on his forehead); and who wears the garb of an actor in the dance of amorous dalliance which is lovely on account of the beauty imparted to it by the smiling, white, trembling, full glances of the sweet smiles of (Párvati) the daughter of the mountain (Himálaya),—day by day confer fortune and long life and fame upon Kámadeva, upon him who is endowed with nobility!

(L. 82)—Hail! When the illustrious Mahámadálásava Kámádevarasa,—possessed of the string of names of, among others, the Mahámadálásava who attained the púrúshamahasabda; the supreme lord of Banavasi, the best of towns; he who acquired the excellent favour of the god Madhákésvara of Jayanti (Banavasi); the delight of learned people; the ornament of the family of Maygravanerama; the lion of the Kádambara; the fierce in fight; he who excelled in audacity; the elephant-god of brave men; a very Rádhéya (Karna) in truth; a very caged of thunderbolts to (protest) those who sought refuge with him; a very cow of plenty to petitioners,—was governing the Pánumgal five-hundred, punishing the wicked and protecting the good, he came and saw the god Vira-Sománatha of Abbalúru, and beheld the temple, as large as a mountain, which Rámayya had had made according, to the precepts of the Śaiva traditions, and listened in detail to the daring that he had displayed, and was pleased, and took him along with himself with the very greatest affection, and went away; and,—when his ministers and himself, together with the Madáliká Madukaya, were seated (in assembly) at the capital of Pánumgal with the pleasure of an agreeable interchange of communications, with the very greatest devotion he made the village named Malavali, on the north of Jógesvara which is near to Mundagóḍh in the Hosamáṇa seventy which is a kampáya in the Pánumgal five-hundred, together with its established boundaries and including the truhóda, into a namayya-grant for the god Vira-Sománatha, and laved the feet of Rámayya, and gave it, with libations of water, with the very greatest devotion, for the repairs of whatever might become broken or torn or worn-out belonging to the temple of that same god, and for the śágabhóga and the vañgabhóga and the perpetual oblation of the god, and for the purificatory ceremony of the month Chaitra and the festival of spring and the other occasions, and for the giving of food; and thus he preserved religion. May it be well! Om!

(L. 91)—Those who preserve these acts of religion shall obtain the reward of fashioning in gold the horns and hoofs of a thousand tawny-coloured cows at the sacred Várañási or Prayága or Kurukshetra or Arghyavatára or Śríparvata or any other holy site, and giving them to Bráhma, versed in the four Vedas at such morticious times as an eclipse of the sun, an eclipse of the moon, a vajántá, a passage of the sun from one sign of the zodiac to the next, etc.; those who destroy these acts of religion shall incur the sin of slaying those same cows and Bráhma, at the Ganges or Várañási or Kurukshetra or any other sacred sites! And, to shew...
that there is no doubt about this, he quotes the sayings of Manu of former times:— The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making this grant, if he continues it)! The dust of the earth may be counted, and the drops of rain; but the reward of preserving a religious grant cannot be estimated even by the Creator! He who confiscates land that has been given, whether by himself or by another, shall be born as a worm in ordure for the duration of sixty-thousand years! He who, though capable (of better things), displays neglect in act or thought or speech,—whether he be a person of good condition or a man of low estate, he is outside the pale of all religious rites! The maker (of a grant) shall raise seven times seven families (to heaven); but he who confiscates shall cause the same number of families to sink down (into hell)! There may be absolution for one who slays a cow or a Brâhma on the Ganges or at any other sacred place, but not for men who confiscate the property of gods or Brâhmanas! "This general bridge of religion should at all times be preserved by you;" thus does Râmâchandra make his earnest request to all future princes! May it he well and auspicious; and may there be good fortune! Om! Om!

(I. 99)—Saying "(As) I am thus (notoriously) a very treasury of austerities directed towards Hara, any small effort is not (becoming to me)," Râma, the abode of devotion to Śaṅkhu, constructed (this great) temple of (Śiva), the destroyer of the cities (of the demon Tripura). Without spending or asking for anything, even so little as a kâga, 3 which devotees, standing in front of him in reverence, might offer for the shrine, but going with great humility to the princes (and obtaining their contributions), through the inexhaustible favour of Śiva Râma made this temple, resembling (Kailâsa) the mountain of Hara; how successful he was!

(I. 101)—Kâśavârya, the leader of the forces, spake this record; and Sarasâ,—the slave of Īśa; he whose refuge is the water-lilies that are the feet of Śiva,—put it into proper shape, and wrote it with facility. Om!

(I. 102)—Hail! Mallidévarîya,—[who belonged to the race of] Muśkâna-Kâdamba who was born from the holy Hara (Śiva) and the Râth; the supreme lord of Rânsâvâsi, the best of towns; the worshipper of the water-lilies that are the sacred and holy feet of the holy god Madhukânathe,—

of Nâgarakhanâ, gave .

F.—Of about A.D. 1200.

This record is on a stone tablet outside the temple of Sômanâtha.—The sculptures on the stones are, at the extreme proper right and, a tâga, with an officiating priest standing to it, and with a human head on the front part of the abhîshâka-slab and the headless body below it, propped up against the lower part of the stand of the tâga; and, along the rest of the stone, a representation of a fight: next to the tâga, there are five standing figures, armed with spears and shields, and facing away from the tâga, and evidently intended to be Śaivas fighting in defence of it; in front of them, there are five or six standing figures, armed with spears only, and attacking them; immediately behind the latter, there are four smaller figures, each blowing a large horn held up in its circular shape over his head; 2 further on, there are two groups,

1 Nârâyana, the composer of the record.
2 A kâga is a very small coin, equal to one cum and two kâsas.
3 The horns are of the kind called in Kânsâreke kâhala, kâhala, or kâla, and in Mârâthi tâga. They are used in the services of temples, as well as in religious and secular processions, at weddings, and so on; and evidently in former days they were used as battle-horns. They are made sometimes all in one piece, sweeping round in a continuous curve covering rather more than half a circle, and sometimes with a joint in the middle so that, in
each of four standing figures, apparently spectators; and some seven or eight more lying spectators. The writing runs along the top of the stone; above the inscription is an area about 6' 2½" broad by 0' 2½" high. It is in a state of very good preservation. Seven or eight letters are missing at the end of each line; it would seem that the stone at some time or another trimmed at that end, and that these letters were therefore not perhaps, with them, some sculptures—possibly some horsesmen and, at the other extreme, the image of Jinañdra. The purport of what is lost at the end of line 2 is plain enough, but need not be supplied with exactly the same characters that I shew in square brackets below, but it is impossible to say how the missing word or words at the end of line 1 are filled in. The second line of writing commences below the a of sahka-...pap. The characters are well formed and boldly engraved. Kanarese characters of about A.D. 900. The size of the letters ranges from about 3½ to 1½. The language is Kanarese.

The inscription is not dated, and does not refer itself to the reign of any king. It simply marks the place where, according to tradition, Ekanatda-Ramayya cut off his head and offered it to Śiva, and then obtained it back again, as recorded in the long inscription, E. above.

TEXT.

1 šrī-Brhamāvats-dīvarālī Ekanatda-Rāmayya basadīya Jinnam-śajavāri yakṣa
   arida hajeda ṭava || sahka-gaṅgunda basadīya-śan[e]tvatya-yañca ||
   mānuy ca

2 n-śajavāri Ekanatda-Rāmayya kādi gelda Jinnam-śajavāri kālaṁgaṇa pratidhāta:
   mānuy ca ||

TRANSLATION.

The place where, at (the temple of) the holy god Brhamavatsa, Ekanatda-Ramayya, when the Jina of the shrine had been waged, cut off his head, and received it back again. When Sanka-gangunda would not let him destroy the shrine, and arrayed his men and horses ...

... (to defend it), Ekanatda-Rāmayya fought that battle, and took the Jina, and set up a linga.

G.—Of the time of Śīghapa.—A.D. 1218.

This record is on a stone tablet standing against the wall, or perhaps built into the wall outside the back of the temple of Basavēṣvara. At the top of the stone there is a compartment ad

addition to being used in the circular shape, the two parts of them can be turned so as to stretch out an arc of curves like an elongated 8. To the European ear, they are chiefly associated with nothing but a dreary tumult of sound; and not incorrectly, when they are blown in procession, with simply the object of making as much noise as possible. But this use of them does not do justice to them. In the Kanarese country (and elsewhere also) some of the men, whose profession is to play these large horns, have well-earned reputations reaching far and wide; their services are much in request, and are well rewarded; and it is a great treat to get hold of one of these skilled players and hear his performance. He will first stand upright, and "wind" the horn, which for this purpose he holds in its circular shape, sweeping right up from his mouth over his head. He will then sit down, with the horn, in the same shape, slung by a cord round his neck and running from his mouth down under one arm-pit and then up over the other shoulder; and it is surprising what sweet sounds he will produce with it, especially when he places the mouth-piece inside his mouth and sings an air through the horn. And he will usually finish by placing the mouth-piece against the outside of his cheek, or against his throat, and then also, apparently, playing it in the same soft mode; but this, which is also done by some players on the saṅka-shell, is of course only a trick,—though it is a very clever one. I do not know what authorities confer the distinction; but the more specially skilled players are entitled to carry swords or plumes, which are fixed into sockets in the rim of the mouth of the horn. Similar plumes for drums are mentioned in some of the Kanarese ballads (Ind. Ant. Vol. XV. p. 353, Vol. XVIII. p. 320). The kūra was one of the five instruments used in producing the pañcamaśāla; see page 316 above, note 3.

3 From the ink-impression. This record is not included in Cora-Dīsa Inscrip.

4 That is, according to the return made to us. But in Cora-Dīsa Inscrip. it is described as being inside the temple.
of sculptures, showing, in the centre a śiva, with a priest standing to it; on the proper right, two seated figures, with two standing figures waving chauris over them, and with the moon above; and on the proper left, the bull Nandi, with the sun above it. Then come lines 1 to 10 of the writing. Then comes another compartment of sculptures, showing two seated figures, each inside a small pavilion, and with a standing figure, holding a chauri, on each side of each pavilion. And then comes the remainder of the record. — The writing covers in lines 1 to 10 an area about 2' 1½" broad by 0' 7" high, and in lines 11 to 16 an area of the same breadth by about 0' 4" high. It is in a state of good preservation almost throughout. But down the proper right of the tablet there is some projection which more or less hides the first abhāra of each line in lines 1 to 8 and 10, and prevents it from appearing fully in the ink-impression. And the record appears to have been left unfinished in the last line. — The characters are Kānarese, of the regular type of the period to which the record refers itself; and they are well formed, though the engraving is rather thin and not very deep. The size of the letters ranges from about ⅔" to nearly ¾". The svaśuddha is formed in two ways, as in E. above; sometimes on the line of writing, and sometimes above it. The vīrāma is represented throughout by the sign for the vowel a; and a noticeable instance of this is in tātu-kīraṇaḍi, line 12. The lingual ṣ is represented throughout by its own distinct sign. — The language is Kānarese, of the same transitional kind as that which we have in E. above. And the record is in prose and verse mixed. In line 3, we have the word bālīga, — a variant of the bālīga of other records, — which according to dictionaries means "near to" (lit. "of the vicinity of"), but which in such passages as the present is equivalent to the Sanskrit madhyavartini or antaravartini, "in the middle of, or included in." In the same line, we have bādga, — a tadāhāsya corruption of the Sanskrit vātga, — which usually means, as here, "a town," but is sometimes used in the sense of kampasa, which Kittel's dictionary gives in the sense of "a district," and which I have sometimes translated by "an administrative circle of villages." And in line 15, we meet with the rare form ṣuva, for bādga, in ṣuva, ṣeva, as "they went." — In respect of orthography, the only points that call for special notice are (1) the use of avas for avas, in paṇuṇipani, line 1, and in gaṇaḍa, lines 5, 8, 10; and (2) a very uncommon use of the initial long ə in the middle of words, owing to which we have ṣvāja for ṣvājayin, line 3, ṣṭiṣṭ and ṣṭiṣṭ for ṣṭiṣṭi and ṣṭiṣṭi, line 4, ṣṇa for ṣṇaṇa, line 6, ṣveda for śveda, line 9, and, still more extraordinarily, vairi for vairi, line 12.

The inscription refers itself to the reign of the Devagiri-Yadava king Sihghana; and to a time when (a fezdatory) Sihnganadavasa was governing the Banaavasi twelve-thousand provine. The tablet is a viras or monumental slab, in memory of the death of two local heroes, Masha and Noma, in battle, on the occasion of a cattle-raid at Ablur. The raid was led by Svaradewa of Belagavatti. From Mr. Rice's Mysore, 2nd ed., Vol. II. p. 448, we learn that Belagavatti is the modern Belagutti in the Hoomali taluka of the Shimoga district, Mysore,— the 'Bellagotty' of the Indian Atlas, sheet No. 42, in lat. 14° 11', long. 75° 35', twenty-four miles S. S. E. ¼ S. from Ablur,— and that Svaradewa belonged to a family of local chiefs mentioned in records there, which give another date for him in A.D. 1218, and give also the names of Mallideva, A.D. 1196, Sinhaladewa, A.D. 1233, and Biradewa, A.D. 1249.

The record is dated on the full-moon day, coupled with Monday, of the Pramathin sahastra, specifie as one of the years of Sihghana. The regnal year is not cited, though it is usual to cite it in any date expressed in this manner. The name of the sahastra, however,

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1 See page 294 below, note 3.
2 For this word, and bādga, both of which occur also in A. (see page 290 above, notes 7, 12), see a note in Jour. Rr. Br. R. As. Soc. Vol. X. p. 290.
3 Mr. Rice writes the name 'Belagavatti.' In the present record, however, the vowel of the second syllable is distinctly a,— not ə.
4 It should have been specified as his tenth year. The transcript in Caru-Dása Insors, actually inserts 10aya, as if it stood in the original; and it further reads Pramddhi, by mistake for Pramddhi.
TEXT.


7. [m]āhākāmam eva nīpataṃ ś; parivara-haivrayanah sa[k]a[ṇa]-mādhavanā-śraya- kalavṛtiṇy[k]āśānaḥ vun-vibhuḥ-ākaraṃ mātadā bhaṃ.


12. Mācchān tāgalu niṭṭhī Gōmanu yīse pāḍal-ṭīṭṭudu tata-kṣanadā vani ś; bhaṣiv eṇa-śuṇām; Mūr-ēno pūrṇiḥ-śāṃ.

13. tayam-āḷīṭha naḍāl-śeṭhāvyakram-eṇa ś; śāṃkaraḥ-sari-balunam-unado Kēṭōjana mugg ś; Māccha pokku śuvīṇām palaṃ.

14. nūḥ ś; Sundarā-loḍhavara vīrāṃ māṭīṇin-maṭhāḥī-sid-śeṇi dharudālo palaṃ kādi tave kōṇḍaṃ ś; suvāraṃ.[ś]

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1. From the ink-impression.—A transcription of this record is given in Cura-Dīco Insacta Vol. II. p. 385.
2. Represented by a small circle inside a larger one.
3. The word Bāgañī ought to follow here, but was omitted.
4. Read gauṣāgarṣu. Compare youdrāge, lines 5, 6, 10, below.
5. Metro, Chunapakāla ś; and in the next verse.
6. Read Ṛvīśī. Compare two similar instances in the next line, and similar in lines 6, 9.
8. The pradeśa, or utterance of the consonant of the second syllable of each pradeśa, is violated here.
9. Read gauṣāgarṣu. Read Ṛvīśī; i.e., śvīśī. Read Ṛvīśī. Read gauṣāgarṣu. Read Ṛvīśī. Read gauṣāgarṣu.
10. Metro, Kanda; and in the next two verses.
11. The metre is faulty here; the word sāṭga, which is necessary for the sense, produces two short syllables too many.
12. The metre is faulty here, also, as the effect of the following as is to lengthen the u.
TRANSLATION.

Om! Hail! On Monday the full-moon day of the month Āshādha of the Pramāthin samvatsara of the years of the glorious Śinhanāḍēva, who was possessed of all culigious titles: while the powerful and brave Śiṅgaṇāḍēvarasa was governing the Banavasā twelve-thousand,—to describe the excellence of Abbalūru, a town that was included in the Nāgarakhaṇḍa seventy which was a kāmpaṇa of those parts:—

(Line 3)—Abbalūru is truly charming on the surface of the earth, in a most exceedingly beautiful manner, by reason of a park which is pleasing with flights of parrots and numbers of cuckoos, by the sweet-smelling rice⁴ that grows luxuriantly, by a number of temples of the god Śiva, by a shrine, to which (much) adoration is paid, of that same god in the form of him who carries a third eye in his forehead, and by a multitude of brave men who excel in strength and are skilled in arts and sciences.

(Line 5)—To give a description of the merit of Biragāṇḍa of the Abbalūru that is thus charming:—Saying that he is devoted to the welfare of others, that he bestows gifts, and that he is a very ocean of virtue, the multitude of good and wise people joyfully praise Biragāṇḍa, who is in men as radiant as the hot-rayed sun,—who is in every way devoted to the water-lilies that are the feet of spiritual preceptors,—who is possessed of the very greatest resoluteness,—and who is a very tree of paradise in giving support to all people who proclaim his praises.

(Line 8)—While that same Biragāṇḍa was continuing in happiness:—Belagavattī-Lēvaraṇḍa, with various chieftains and with the Nāyakes of the Sātaligā district, together with ten thousand men and a thousand horses, came along, and descended on Abbalūru, and seized the herd of penned-up cows; and then, to describe the bravery displayed by Mācha and Gōma, sons of Bāḍagī-Keṭōja, in rescuing the penned-up cows at the command of Biragāṇḍa:—

(Line 11)—While the valiant Bāḍagī-Mācha, having rained blows on the array of horses that he drove away, was still attacking them, and while Gōma, having stared fiercely at them, was shooting arrows, the whole of the hostile force immediately fell down in all directions. What words can I use?; if you consider, it surpassed all comparison!; meeting them in the most terrifying manner, Mācha, the son of Keṭōja, plunged recklessly into the hostile force, and pierced many of them. In such a way that the bravery of these two brothers was a wonder to the earth, Mācha and Gōma fought in battle with many people, and killed numbers of them, and went with great fame to heaven.

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1 Read Mēkkasam.—The metre is faulty here, even with this correction. It might be set right by reading: Mēkkasan Gōmanasa. And, from certain marks on the akṣara pd, it would seem that the writer recognised his omission of the d in the first syllable of Mēkkasan,—began to correct it, by writing Mēkkha after that word,—and then turned the śa into pd, and so produced the reading that actually stands.

2 Metre, Śūkha (Amśaṭṭhān).

3 After this, there should come another line, containing the completion of this well-known verse, viz., pd sur-tāgam and ekampu-śivānāmbi kṣita ṛkṣita māryā tāp tah. These words may perhaps be somewhere on the side back of the stone, and may have been overlooked by my copyist. But there is no reason why they should not have been engraved on the front of the stone, immediately below line 15; the stone was smoothed in order to form the subscript k of Āśūd at the beginning of that line, and was not smoothed any further; and it seems, therefore, that the completion of the verse was carelessly omitted, either by the engraver or in the written copy from which he worked.

4 See page 288 above, note 6.

5 Sātaliga is evidently a variant of the Sattaliga which we have in E. line 60; see page 249 above, note 9.
(1. 15)—110 who conquers obtains fortune; and even one who dies in the midst of a great battle, since the body perishes in a moment, why should one distinguish between dying by battle?

No. 26.—A NOTE ON THE ALPHABET OF THE DONEPUNDI GRANT.


Dr. Hultsch having kindly consented to publish the accompanying photograph of the inscription, which has been prepared under Dr. Fiee's supervision, of the Donepundi grant of Saka-Saivism, 1538, edited by me above, Vol. IV. p. 336 ff., I take the opportunity of adding a few remarks on the writing of that most beautifully engraved inscription. I have already stated that the characters are Telugu. In general, they are the same as those of the Vīnapalli plate of Anu-Vēṇa, published with a photolithograph above, Vol. III. p. 59 ff., which are only about forty years later; but there are one or two interesting differences between the characters of the two inscriptions.

Of initial vowels the Vīnapalli plates contain a, å, ï, and ri; in the present grant ē and yd do not occur, but, on the other hand, we have also ī, in the word ī in lines 32 and 51; ī, in Õmā, l. 1; and ē, in ēvam, l. 15, ēdākk, l. 35, etc.

Of the ordinary Sanskrit consonants, ph, s, jh and ḍh do not occur in the Donepundi grant; and the signs for kḥ and ṇ only occur in conjunctions, as subscript horas, a vikrēka, l. 31, yāsaschāhriṇa, l. 30, and vījāma, l. 34. The signs which may be specially drawn attention to are those for k, ph, and bh.

In the sign for h the horizontal line between the top-stroke (jadakṣa) and the circle is joined by the latter by a straight line, which forms a sharp angle with the horizontal line, as may be seen from hor, l. 1, kruva, l. 2, etc. This (survive) sign for k, which does not occur in the Vīnapalli plates and is not found in any of the published palaeographic Tables, is also used in the Dibbida plates of Śaka-Saivism 1121, published with a photolithograph above, p. 196 ff., and in the three inscriptions of Kālaya-Vēṇa

P. 325 ff. It clearly is the immediate precursor of the k of the modern Telugu alphabet.

The sign for ph is distinguished from the sign for p by a separate semicircular line placed below the sign for p; compare the pha of phala, l. 4, with the pa of bhāpa, l. 6. The same sign for ph is used in the Vīnapalli plates, e.g. in phala, l. 7. In a Čānḍa inscription of Jāya of Śaka-Saivism 1157, we still find the earlier sign in which the distinguishing semicircular line intersects the proper left vertical line of the sign for p.

The sign for bh, in the aksaras bha, bhā, bhā, bhana and bhā, is distinguished from the sign for b by the top-stroke of bh; compare the bha of bhava, l. 8, with the ba of bhāka, l. 9.

In aksaras where there is no room for the top-stroke, bh sometimes is distinguished from b by

1 This verse is usually given more or less incorrectly,—for instance, P. S. O.-O. Inscri. No. 212 has midḍhṛtakṣa na kṣīdā; and No. 225 has eviḍhṛtakṣa; while No. 182 has madṛsāṇa kṣītakṣas, particle denoting the agent ("one who has conquered"), exactly as suggested by Prof. Kirchhoff. 2 Two excellent impressions of these inscriptions to the kindness of Dr. Hultsch.

3 In the same inscription, of which I shall treat in Vol. VI., the sign for ḍh is distinguished from the sign for ē by a semicircle, open in the proper right, which is placed below, and attached to, the proper left curve of the sign ē for ē.
a small opening in the lower part of the sign for \( bh \), as in vihambhāyate, l. 14, and \( nablād \), l. 11; but just as often there is no difference at all between \( bh \) and \( b \), as may be seen e.g. from a comparison of \( vihbhrās (\text{for vihbrās}) \), l. 19, with \( bolām, l. 48, \text{or from vihbhras (for vihbras)}, l. 14, \text{nhbhē (for abhbē)}, l. 36, etc. It is interesting to observe that in all such cases (where in the Donepuḍḍi grant \( bh \) practically does not differ from \( b \)), in the Vānappalli plates, the sign for \( bh \) is generally distinguished from the sign for \( b \) by just such a separate semicircular line as above we have found to distinguish \( ph \) from \( p \); compare in the Vānappalli plates vihblāt, l. 2, šālabhrās, l. 4, adīdā, l. 7, etc. Moreover it may be noted that in the inscription B. of Kāṭaṭa-Vēma, above, Vol. IV, p. 320, in the \( bh \) of Bhimādvarata in line 8, the distinguishing semicircular line has been changed into a downward stroke, so that the sign for \( bh \) looks exactly like the \( bh \) of the modern Telugu alphabet.

In addition to the signs of the ordinary Sanskrit consonants, the Donepuḍḍi grant also contains the sign for the Dravīdian \( \epsilon \), e.g. in sanirmalā, l. 11, and the sign for \( r \), e.g. in ēru, l. 44. In the sign for the \( r \) of tāravāda in line 49 the engraver erroneously has omitted the horizontal line in the interior of the letter.

Regarding the signs of subscript consonants it may be noted that in the conjuncts \( mā \) and \( nā \) the same sign is used for both (the second) \( n \) and \( m \) as in maṇah, l. 1, and uṣhāmaṇa (māma), l. 13. Attention may also perhaps be drawn to the form of the subscript \( l \), e.g. in Bhvapallī, l. 45, and pūtu, l. 53. — Of final consonants which are not joined with a following letter, only \( t \) occurs, in arāṇājā, l. 17, and ḍhō (ṭḍ) mati, l. 23.

As regards medial vowels, I have already indicated that there is hardly any difference between the signs for \( i \) and \( e \); compare e.g. gīta-kīrtī, l. 5, and dīhitīs, l. 27. In engraving the abhāra \( mō \) of kīṃ-tēthē in line 21 the engraver has made a mistake, which, to judge from the impression, was subsequently corrected by him. Another mistake was made by him in engraving the abhāra \( nō \) at the end of line 15, as may be seen by a comparison of the proper sign for \( nō \) in tānum-nō, l. 24, or the \( nō \) of Jagannābbagāṃḍa in line 27 of the Vānappalli plates.

That the plates, near the proper right margin of the first inscribed side of each plate, contain the numeral figures from \( 1 \) to \( 5 \), has been already stated.

1 The abhāra bhā of this very word is reproduced in Prof. Bühler's Indische Palographie, Table VIII, col. in No. 33, but without the characteristic semicircular line at the bottom, which is quite clear and distinct in the published photolithograph of the Vānappalli plates. The same column contains other similar errors which need not be specified here.

2 The same practice is followed in some very much earlier inscriptions; compare e.g. in the Skāra plates of the Eastern Chalukya Yeṣovāja Vishnuvardhana I. (Jas. Ant. Vol. XIX, p. 309, and Plate) sasapanaḥ, l. 4, and parapaṇḍyāṇa, l. 13. — It may be noted that both in the Donepuḍḍi grant and in the Vānappalli plates the conjunct \( rra \) is always written by the sign for \( rra \).
Donepundi Grant of Namaya-Nayaka.—Saka-Samvat 1259.
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1 The figures refer to pages; 'n' after a figure, to footnotes; and 'add.' to the addenda on pp. v to ix.

The following other abbreviations are used:— ch. = chief; co. = country; di. = district or division; do. = district; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; m. = mountain; P. = river; s. = same as; sur. = surname; te. = temple; vi. = village or town; W. = Western.
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APPENDIX

A LIST OF THE
INSCRPTIONS OF NORTHERN INDIA
FROM ABOUT A.D. 400.

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

IN compliance with the request of several scholars who are interested in Indian epigraphy, I publish herewith part of a list of Indian inscriptions, which primarily I had prepared for my own use only. What I offer at present, may be roughly described as a list of the inscriptions of Northern India, from about the end of the fourth century A.D. Similar lists of the more numerous inscriptions of Southern India, and of the inscriptions before A.D. 400, are under revision and may be published hereafter.

Within the limits indicated, this list gives, or is intended to give, all inscriptions of any importance that have been published, or noticed with details of their contents, in the periodicals and official volumes accessible to me; and it includes some unpublished inscriptions of which rubbings or impressions have been kindly presented to me from time to time by Drs. Burgess, Fleet, Führer, Hornle and Hultzach, and by the late Sir A. Cunningham. I shall be grateful to every one who will draw my attention to any inscription which may have been omitted. As it stands at present, the list deals with rather more than 700 inscriptions: 1 about 250 copperplate inscriptions, and the rest, with one exception, 2 inscriptions on stones and rocks.

In arranging the list, I have been guided partly by the eras 3 according to which the inscriptions are dated, and partly by the localities where the originals were discovered. Thus Nos. 1-568 give the inscriptions dated (or, in some cases, supposed to be dated) according to the Mālava-Vikrama era (1-323, marked V.), the Śaka era (324-386, marked Ṣ.), the Kalachuri-Chēdī era (387-425, marked K.), the Gupta-Valabhi era (426-507, marked G. or Valabhā-s.), the Harsha era (528-547, marked H.), and the Newār era (559-568, marked N.); together, generally, with those undated inscriptions the time of which may be approximately determined by reference to the inscriptions dated according to one of the eras mentioned (323-345, 426-435 508-527, and 548-553). Nos. 569-587 give the small number of inscriptions which are (or have been taken to be) dated according to the Saptarshi era (569-574), the era of Buddha’s Nirvāṇa (575), the Lakshmapāsena era (576-578), and the Simha era (579-584), with references to three inscriptions which, dated according to other eras, also quote the corresponding years of the Hijra era, the “Bengali San,” and the Ilahi era of the emperor Akbar (585-587). And Nos. 588-668 give the remaining inscriptions, which either contain no date at all or are for the

1 This number includes some inscriptions which are mentioned in footnotes only. Some inscriptions which came to my notice when part of this list was already in type are given at the end, under the head of Addenda.
2 This is the iron pillar inscription No. 508.
3 The list includes all Indian inscriptions known to me which are dated according to the Saptarshi era, the era of Buddha’s Nirvāṇa, and the Mālava-Vikrama, Kalachuri-Chēdī, Gupta-Valabhi, Harsha, Newār, Lakshmapāsena, Simha, and Gāṅgāya eras. But it contains only 21 inscriptions dated exclusively according to the Śaka era, and none which are dated according to the era of the Kailyya, and the Kollum and Chālukya-Vikrama eras. Years of the twelve-years cycle of Jupiter are quoted in the Gupta dates of Nos. 451, 453, 458 and 459, and in No. 622; years of the sixty-years cycle of Jupiter in only eleven (Vikrama) dates; and sākā (regnal) years only in Nos. 367, 369, 370, and 671.
most part dated in regnal years, broadly arranged according to the tracts of country where they were found, from Rājputāna and the Pañjab on the west to Orissa and Gaṅjām on the east coast of India. I am aware that a number of the inscriptions towards the end of the list, as well as others which are dated according to the Śaka era, properly belong to Southern India, but have given them here on account of the connection of some of them with northern inscriptions. To draw an absolutely strict line between the north and the south appeared to me as unnecessary as it would be impossible.

On the information given under each number little need be said here. As far as I was able to do so, I have tried to state, not merely where an inscription has been discovered, but also where it is now. I have also indicated whether Plates of an inscription are available. When an inscription has been edited several times, I generally have thought it sufficient to state where it has been published last. In the case of dated inscriptions, I have given throughout the original dates, and have added their European equivalents when they could be ascertained with confidence; moreover, I have shewn whether the numbers which may occur in a date are denoted by numerical symbols or by numeral (decimal) figures. As regards other details, I have mostly confined myself to recording the genealogy or line of succession (where it is given in the original) of the king or chief to whom an inscription belongs, and the names of the princes who are mentioned in connection with him or his predecessors; but, in the case of copper-plates, I have also given the names of the places from which the grants were issued, and, in the case of prāśastī, the names of their authors.

I venture to hope that this list will be of some service both to those of my fellow students who are engaged in the publication of Indian inscriptions, and to any one who would wish to ascertain whether an inscription on stone or a copper-plate inscription, which he may meet with, is new or has already attracted the attention of scholars. To render the list more useful, the principal names that occur in it are given in an Index.

A.—Inscriptions dated according to the Mālava-Vikrama Era.

1.—V. 498.—Gupta Insor. p. 233, and Plate. Bijayagāth pillar inscription of the Varika Vīshnunārādhana, the son of Yasōvarādhana, grandson of Yasdrāta, and great-grandson of Vāryāhrātra:—

(L. 1).—Śiddham kṛīḍaḥ shatam vṛsna-satābhav-saṁśtam śatāvīśeśeḥ 3 400 20 8
Phālguna(va)-bahulasa pachandaśeśe-śatēśe-śatāvīśeśa-puruvvayām.

2.—V. 490 (?).—Gupta Insor. p. 74, and Plate. Gaṅgdhrā inscription of the time of Viśavarmān, the son (?) of Naravarman, recording the building of temples, etc., by his minister Mayūrakshaka:—

(L. 19).—Yātāḥ shat[ar]jñaḥ kṛi(kri)teśu śatāsu sausyaishvā(śaḥ)ṣita4
sattarapadaśe-vāna vatsa[r]du[n]a[?] śukī trayoḍaśa-dīna bhvus Kārttikāsya māsya
sarvas-jana-chitra-suṣku-vahāsya ]]

3.—V. 493 and 529.—Gupta Insor. p. 81, and Plate. Mandosr inscription of the time of Kumāragupta [L.] and his subordinate, the governor at Daśapura, Bandhuvarman, the son of Viśavarmān; (composed by Vatsabhṣṭī):—

(L. 19).—Mālavaśānu gaṇapathitya yale[b] śata-chatushtayā | trinavatya-adhikā-bdānām=
ri(r)i tānu śvya-ghanastanā | Śahasa-māsā-sukha-prāśast-ihi trayoḍaśa |
(L. 21).—Vatsara-satēsha nāpičamu viśānsti-adhikēṣhū handu cha-abdēṣhū | yāṭēṣhāv= abhiramy-Tapasya-māsa-sukha-dvītyāyāh ||

4.—V. 589.—Gupta Insr. p. 152, and Plate. Mandāṣār inscription of the time of the Rājādēśa vyaśadharmā-nāma Vīṣṇuvardhana, recording the construction of a well by Daksha (?), the younger brother of Dharmanatha who was a minister of Vīṣṇuvardhana, in memory of their deceased uncle Abhayadatta; (engraved by Gēvinda) :—

(L. 21).—Paścama satēsha śacādāṁ yāṭēṣhāv-ekāṁmanarati-saḥitēṣhū | Mālava-ganasthitva-vaṣāt-kāla-jiṅkajā likhitēṣhū ||

5.—V. 718.—Ep. Ind. Vol. IV. p. 31, and Plate. Udaypur (in Rājputāna) inscription of the time of the Guhila Rājā Aparājita, recording the construction of a temple by the wife of his leader of the forces, the Mahārāja Varāhastīnuḥ; (composed by Dāmōdara, the son of Brahmacārīnr and grandson of Dāmōdara) :—

(L. 12).—sunvatsaram satēshaṃ saṭpasam svam asūrāvad-ādikēṣhāv abhu Māgra(rga)śrīhastā sādhana-saṃgham(vyām).

6.—V. 746.—Ind. Ant. Vol. V. p. 181, and Plate. Jhaubāpāṭṣha inscription of an inscription by the time of Durgāgaṇa; (composed by Bhāṭṭa Śravagupta) :—

(L. 16).—sunvatsaram satēshaṃ saṭpasam sahaḥchatvāriṁiṇasūd-adikēṣhāv.

7.—V. 770.—In his Anwals and Antiquities of Rājasthān, Vol. I. p. 793, Colonel Tod gives a translation of an inscription "of the Mori Princes of Checlore, taken from a column on the banks of the lake Mānsuwar, near that city." It contains the passage: "Seventy had elapsed beyond seven hundred years (samudāśāv), when the lord of men, the king of Malwa, formed this lake."

8.—V. 794.—Ind. Ant. Vol. XII. p. 155, and Plate. Dhinika (spurious) plates of the Mahārājādēśa Jāikadēva of Saurāṣṭra, issued from Bhāmlīra:—


9.—V. 805.—Ind. Ant. Vol. XIX. p. 57, and Plate. Kauawva inscription of the prince Śivagūna, the son of Sahikula who was a friend of the king Dhavaela of the Mauya lineage, (composed by Devaṭa, the son of Bhāṭṭa Suralbhī; and engraved by Śivanāgu, the son of Dvārasiva) :—

(L. 14).—Sunvatsara-satāmaṇi vyaśaśa paṃsa-panchamavatya-arγgalaḥ saḥpaṭbhāvāh-Mālavāśrīnām

10.—V. 811.—In his Anwals and Antiquities of Rājasthān, Vol. II. p. 764, Colonel Tod reports that at Chitor in Rājputāna he found an inscription which was dated—

"Sambat 611, Māgha-sadi 5th, Vīṣṇupatrā (Thursday)."

Thursday, 3rd January A.D. 764; see Ind. Ant. Vol. XIX. p. 373, No. 196.

1 Read viśānsti.
2 This occurs in verse, and is not a formal title.
3 In the published edition Tariśkarman and Vīṣṇuvardhana are taken to be the names of two princes; see Ind. Ant. Vol. XIX. p. 827.
4 See below, No. 323.
5 For another fragmentary inscription which is on the same stone, see Ind. Ant. Vol. V. p. 132, and Plate.
6 The probability is, that in the original inscription the era of the Mālava kings is referred to.
7 The British Museum possesses a fragmentary and partly effaced inscription which apparently was engraved by the same Śivanāga.
Shāngaḍh (Kōṭā) Buddhist inscription of the Sīmunā Dēvadatta; (composed by Jājjaka):—
(L. 20).—samvat 847 Māgha-ādi 5
Vinduṇāga; his son Padmanāga; his son Sarvaṇāga, married Śrī; their son Dēvadatta.

Dhōpur inscription of the Chādhavāra Chaṇḍamahāśeṇa:—
(L. 21).—Varṣa nava [a*]sheap varsha gatasya klasayā Vikram-ākhyaya [i] Vaiśīkhaṇḍaṁ sīṭāy[a*] Revivāra-yuta-dvitīyāyaṁ || Chandre Rōhini-sanvyaṅkāś lagāṇe Śrīghayaṁ Śobhanā yōgē ||
Sunday, 16th April A.D. 842; see Ind. Ant. Vol. XIX. p. 35, No. 57.
Iśuka; his son Mahāśrāma, married Kāphullā (who became satē); their son Chaṇḍa (Chaṇḍamahāśeṇa).

13.—V. 818.—Jour. Roy. As. Soc. 1855, p. 516.
Gṛha-yāla inscription of the Padilhāra (Pṛabhākara) Kakkuka:—
(L. 16).—Varissa-saśas a navasāṁ attēiṣuṣam-agga-lēsai Chetumāni | ṇakkaṁte vīhanāthē Buḥa-vārē dhavala-bāθē ||
The date is irregular.
Rajjīla, a son of the Bṛāhmaṇa Harichandra and his Kṣatriya wife Bhrดรā; his son Narbhadā (Nārubhata); his son Nābhāja (Nāgabhata); his son Tāta; his son Jassavadhāpa (Yaśovardhāna); his son Chanduka; his son Silluka; his son Jhōta; his son Bhilluka; his son Kakkā, married Durabhadvē; their son Kakkuka.

14.—V. 919.—Ep. Ind. Vol. IV. p. 310; Archael. Surv. of Indiā, Vol. X. Plate xxiII. 2. Dēgadā Jaina pillar inscription of the time of the Mahārājaḍārāvata Bhōjadēva [of Kaṇauj], and of his feudatory, the Mahārājaḍārāvata Vishṣupuraṇa, governor of Lunkchhagira (Dēgadā):—
(L. 6).—samvat 919 Asva(śe)ya-raṣṭrapākha-chaturḍaśaḥyām Vṛ(ḥ)pi hasa-dīni ānaṭhēdṛapā[ā]-naṭkhaṭṭeṣe, [L. 10].—[Sa]kakal-[abada]-ṣaptāṣṭāṇi chaturdrājaśy-adhikāṇaṁ 764 [i]
Thursday, 10th September A.D. 862; see Ind. Ant. Vol. XIX. p. 28, No. 30.

Gvāliṅ inscription of the reign of Ādivarāhā (Bhōjadēva), the son (?) of Rāmalīva, [of Kaṇauj]:—
(L. 7).—Navasā satēśva-vādā(bādā)ṁ dāvitrīrin(ttrin)ṣat-saṁnyāṭeṣe Vaiśīkhaṁ ||

(L. 1).—samvatasam-satēṣu navasā ttrayastreśṭād-śhikṣeṣe Māgha-śkla-dvitīyāyaṁ sam 933 Māgha-ādi 2.
(L. 5).—amṁna-ḍva samvatsarā Phālguna-va(ba)ḥa-paṇa-paṭrīpadi,
(L. 11).—amṁnas-ṛṣva samvatsarā Phālguna-va(ba)ḥa-paṇa-paṇa śhikṣeṣiṁ.

17.—V. 938.—Archael. Surv. of Indiā, Vol. X. p. 33, and Plate xi. Notice of a fragmentary inscription at Gvārispar:—

1 In Zeitschr. D. Morg. Ges. the published text has “samvat in Śkṣā Māgha-ādi 9”; in Ind. Ant., “samvat ārtha 9 Māgha-ādi 6”; and in Ind. Ant. Vol. XIV. p. 351, the date by Dr. Flett is read “samvat 899 75 9 Māgha in 20.” I take samvat 847 to be an abbreviation of samvatara-satēṣu; compare my remarks in Ind. Ant. Vol. XXVI. p. 152, note 84.
2 Read Rōhini-yāṭhē.
3 Read Śrīghayaṁ.
4 See below, No. 846 of H. 276.
5 Read Utrīśadāya.
18.—V. 960.—Ep. Ind. Vol. I. p. 173. Śiyādjōi (Śīrōj Khurd) inscription, recording a large number of donations, made from V. 960 to V. 1025, mostly by private persons, in favour of various Brahmancial deities at Śiyādjōi. Date of the reign of the Mahārājādhirāja Mahēndrapālādevā, [the successor of Bhōjādeva, of Kanajj]:—

(L. 2).—sāṃvata[sa*]ra-saṭāsēhu navā-sata shahsāt-adhikēṣu śrāva .. .. .. ..

sāṃvat 960 Šrāva[na] .. .. .. ..


(L. 1)—sāṃvata[sa]ra-saṭāsēhu navā-sata shahsāt-adhikēṣu śrāva .. .. .. ..

sāṃvat 960 Bhādrapāda-vādi 4 Śanarā[na] ..

Saturday, 16th July A.D. 903; see ibid. Vol. XIX. p. 173, No. 110.

20.—V. 984.—Ep. Ind. Vol. I. p. 173. Śiyādjōi inscription; date of a grant of the Mahādēmamentāṭhistipati Undabhāṣṭa, of the reign of the Mahārājādhirāja Mahēndrapālādevā, the successor of Bhōjādeva, [of Kanajj]:—

(L. 4).—sāṃvatsara-saṭāsēhu navā-sata [sha*]shy-adhikēṣu chaṭhu-anvītēṣu Māggasārāmās-vahulapaksha-ṭīṭhyāyāṁ sāṃvat 964 Māgga-vədi 3.


23.—V. 989.—Ep. Ind. Vol. I. p. 175. Śiyādjōi inscription, date of the time of the Mahārājādhirāja Daṭṭhīdevā, governor of Śiyādjōi:—

(L. 18).—sāṃvatsara-nava-saṭāsēhu śkōṇa-saptati-adhikēṣu Māgha-māśe pāñchayāṁ sāṃvat 969 Māgha-advī 5.

24.—V. 973.—Jour. Beng. As. Soc. Vol. LXII. Part I. p. 314. Bijapur inscription (below, No. 53); date of the time of the Rāshtrakūṭa Vidagdha, the son of Harivarman, of Hastikūḍi:—

(L. 30).—Rāma-giri-nāmula-kalite Vikrama-kalite gah tā Šuchī-māśe l śrīmad-Va(ba)labhadra-guruc-Vidagdharājaṁ datam-iḍān ||

(L. 32).—sāṃvat 973.

25.—V. 974.—Ind. Ant. Vol. XVI. p. 174, and Plate. Asni (now Fatehpur-Haswa) inscription of the reign of the Mahārājādhirāja Mahāpālādevā, the successor of Mahēndrapālādevā, [of Kanajj]:—


26.—V. 981.—Ep. Ind. Ant. Vol. XIX. p. 251. British Museum fragmentary inscription of the ascetic Vakulaṁa; (composed by Dēvānanda):—

(L. 9).—sāṃvat 981 Kārttika-saṇdi 13.

27.—V. 983.—Ind. Ant. Vol. XIII. p. 250. British Museum inscription of the ascetic Vakulaṁa:—

(L. 16).—sāṃvat 983 Chaitra-saṇdi mpa[pat]chāmyāṁ(ṃyāṁ).
(L. 33).—sa[na]tvat 91 Māgha-śādi 10.

(L. 26).—sa[na]tvat 904 Vaśā[Cāhī]-vaṇdi 5 sa[na]tvat 904.

(L. 31).—Naraṇa śatāśu gatiśa tu saṃpannavat-śamadhikēśu Māghasya | krīńca-
ālkālaśyām-śila samarpitaṃ Māmāṭa-rāpīna|m] ||
(L. 32).—sa[na]tvat 996.

31. — V. 1005. — Ep. Ind. Vol. I. p. 177. — Siyaḍȍpi inscription; date of the reign of the Mahārājād[e]va, the successor of Kaśṭhipāladeva, [of Kausa], and of the time of the Mahārājād[e]va Nīshkaḷadeva, governor of Siyaḍȍpi:—
(L. 23).—sa[na]tvatsarāgaśu sahaśa-aiṅkāna paṇḍa-tānuṃ Māghamāna-saṅkāpaśka-
paṇchā cowyaśu sa[na]tvat 1005 Māgha-śādi 5.

32. — V. 1005. — As. Res. Vol. I. p. 284. — Translation by Charles Wilkins of a Sanskrit inscription, copied by Mr. Wilmut in A.D. 1755 from a stone at Bōch-Gayā; (mentions Amidādeva, one of the uvaṃ ratiyāna in Vīrājādeva’s court):—
“On Friday, the fourth day of the new moon in the month of Madhoa, when in the seventh or mansion of Ganīs, and in the year of the Era of Vēkramādeva 1096.”

(L. 30).—sa[na]tvat 1007 Māgha-śādi 11.

(L. 6).—Kārttikeya-sita-paṇchamīyāṃ-āgrātha-nāṃmā susūtraśrībhāvyā | phalabhiṃ dēva-
giriḥ kāle vasa-sūrīya-līk-saṅkīlayā || Daśa-dig-Vēkrama-kalā Vaśā[ṇa]śuddha-saptamā-
divāta | Harī-vala śita[ās]a-yaṃ ghaṣṭa-pratimō Varbhāna ||

35. — V. 1011. — Ep. Ind. Vol. I. p. 124, and Plate. — Khajurāhā inscription of the Chandellās Yāsōvarman and Dhaṅga; (composed by Mādhava, the son of Dūdha):—
In the family of the sage Chandārāya, Nānaka; his son Vākpatri; his sons Jayaśakti and Viṣṇyāsakti; Viṣṇyāsakti’s son Rāhila; his son Harsha, married the Chāhmāna princess Kaśchībhiṣ; their son Yāsōvarman-Lakṣhvarman (contemporary of Dēvpāla, the son of Hēmayapāla who was a contemporary of Śāli, the king of Kīra); his son Dhaṅga (also called Viṃsavakapāladeva)?

(L. 1).—sa[na]tvat 1011 samayē ||
(L. 10).—Vāsā[ṇa]śa[kha]-saṇdi 7 Sōma-dinē ||

1 See above, No. 18.
37.—V. 1011.—Professor Bendall's Journey, p. 82, and Plate. Inscription at Ambèr in Rājputāna:—
(L. 1.)—saṃvat 1011 Bhādrapad (a)-badi 11 Sa(śu)kra-dina.
Friday, 28th July A.D. 954, or, perhaps, Friday, 14th September A.D. 955; see Ind. Ant. Vol. XIX. p. 174, No. 111.

38.—V. 1013.—Ep. Ind. Vol. II. p. 124. Date of the completion of a temple of the god Harsha Śiva, in the Harsha inscription of Vigrahārāja (below, No. 44):—

39.—V. 1016.—Ep. Ind. Vol. III. p. 266. Rājorga (now Alwar) inscription of the Mahārājādhirāja Mathanaśeva, the son of Śavat and his wife Lochtihukā, of the Gurjarapratihāra lineage; of the reign of the Mahārājādhirāja Vijayapāladēva, the successor of Kṣaitipāladēva, [of Kanauj]; issued from Rājapura:—
(L. 2.)—samvatsara-śātsvam dāsana śūrās-ōttanakāshu Māhāmanasa-sahapaksha-tvrayodaśyän Śunu-yuktāyam-śvām saṃvat 1016 Māhā-śūdi 13 Śanśāv-adāya.
Saturday, 14th January A.D. 960; see Ind. Ant. Vol. XIX. p. 22, No. 3.

40.—V. 1025.—Ep. Ind. Vol. I. p. 178. Sīyāḍōni inscription 3 date of the time of the Mahārājādhirāja Nishkaladhika, governor of Sīyāḍōni:—
(L. 38.)—samvat 1025 Māhā-śūdi 9.

41.—V. 1027.—Ep. Ind. Vol. II. p. 124. Date of the death of the Saiva ascetic Alarha, in the Harsha inscription of Vigrahārāja (below, No. 44):—
(L. 32.)—Jātē-viḍā (bik)bukha sahasre śrīgama-vyayate Śīnāma-rāṣṭra gaurēra-kī śukla y-āśita-tri[ti]yā Śīhā-Karı-sahita Śūna-rāṣṭra tasyām |
Monday, 8th August A.D. 970.

42.—V. 1028.—Blāmara Inscri. p. 79. Udayaṇ (in Rājpatāna) fragmentary inscription of the Guhila Narāvāhana; (composed by Ámrakavi, the son of Ādityaṅga):—
(L. 17.)—Vikramaditya-bhūbhṛṣītaś asa[ś] vīṇaśati-saṃyuktē śatē daśa-guṇe sāti ||

43.—V. 1028[8].—From a photograph supplied by Dr. Burgess (see Arch. Surv. of India, Vol. XXIII. p. 125). Nimtōr (in Rājpatāna) inscription of the reign of the Mahārājādhirāja Chāmundaśarāja:—
(L. 6) . . . mahārājādhirāja-śat-Chāmundaśarāja-rājya. 
(L. 8) . . . samvat 1028[8] . . . . .

44.—V. 1030.—Ep. Ind. Vol. II. p. 119, and Plate. Harsha inscription of the Chāhānas Vigrahārāja; (composed by Dhranaga, the son of Thirtha):—
(L. 33.)—saṃvat 1030 Āśāgha-śūdi 15.
In the Chāhāna lineage, Gūvaka [I.]; his son Chandrarāja; his son Gūvaka [II.]; his son Chandana (defeated the Tōmara prince Rūchēna = Rudrapāla ?); his son Bākpatiśarāja (defeated Tantrapāla); his son Śinārāja (contemporary of a certain Lavaṇa); his son Vigrahārāja.—The Mahārājādhirāja Śinārāja also had a brother, named Vatsaraṇa, and (besides Vigrahārāja) the three sons Durāhārāja, Chandrarāja, and Gōvindarāja.

45.—V. 1030.—Wiener Zeitschrift, Vol. V. p. 300. A Beroda (or Pātaṇ) plate of the Chalukya Mūlāraja L, according to Mr. H. H. Dhrava, is dated:—
"V. S. 1030 Bhādrapada-śūdi 5, Monday."
Monday, 24th August A.D. 974.

1 On this day the title of the date commenced 24h. 12 m. after mansurin.
2 See above, No. 18.
3 The inscription also contains some verses of Śiva's.

Saṃvataḥ | 1034 śrī-Vajradhāma-mahārājādhirāja Vaisākhha-vadi pāñcchami.

49. — *V. 1034.* — *In his Annals and Antiquities of Edzakhūn,* Vol. I. p. 802, Colonel Tod gives a translation of an “inscription from the ruins of Aitpoor,” apparently of the time of the Gubila Śaktikumāra, which contains the date—

“Saṃvatsar 1034, the 16th of the month Bysāk.”

50. — *V. 1036.* — *Ind. Ant. Vol. XIV.* p. 160; *Ind. Insr. No. 9.* Ujjain (now India Office) plates of the Paramāra *Mahārājādhirāja* Vākpatirājadēva, issued from Bhagatpura and written at Guptaḥāna:

(L. 11.)— sahaṭṭhi(i)maśa-saḥaśrīka-saṃvatsar śrī Kārttikeya-paṇḍimāyāṃ śrīmaṇgaḥ-saṃvatsara-paṛvviṃ.

6th November A.D. 970; a lunar eclipse, visible in India; see *ibid.* Vol. XIX. p. 23, No. 4.

(L. 28.)— samvat 1036 Chaṭṭha-vadi 9

Line of succession as in No. 46.

50. — *V. 1042.* — *Ind. Ant. Vol. VI.* p. 191, and Plate. Kāṭṭṭ plates of the Chaulukya *Mahārājādhirāja* Mūlarāja I., the son of the *Mahārājādhirāja* Rājī; issued from Apahilatāka:

(L. 8.)— saḥyagrakṣaṇa-paṛvviṃ.

(L. 21.)— samvat 1043 Māgha-vadi 15 Ravan.

Sunday, 2nd January A.D. 987; a solar eclipse, not visible in India; see *ibid.* Vol. XIX. p. 166, No. 83.

51. — *V. 1049.* — *Ep. Ind. Vol. I.* p. 77, and Plate. Dēwāl (Illāhābās) inscription of *Lolla* of the Chhind family; (composed by Nēhīla, the son of Bhaṭṭa Śivarudra):

(L. 26.)— saṃvatsara-suḥsana 1049 Mārga-vadi 7 Guru-dinē ||

Thursday, 26th October A.D. 992; see *Ind. Ant.* Vol. XIX. p. 364, No. 177.

In the family of the sage Chyavara, Vairavaram; his son Bhaiḥaṇa; his younger brother Mālhaṇa, married Apahilā of the Chaulukvārī family; their son Lalla, married Lakshmi.

52. — *V. 1051.* — *Wiener Zeitschrift,* Vol. V. p. 300. A Baroda plate of the Chaulukya Mūlarāja I., according to Mr. H. H. Dhruta, is dated:

“V. S. 1051 Māgha-sūdi 15,” at a lunar eclipse.

19th January A.D. 995; a lunar eclipse, visible in India.

1 Beal—paṇḍimāyāṃ.

2 On this day, which is the proper equivalent of the date for the given year, the *ṭikā* of the date *commenced* 6 h. 6 m. after mean sunrise.

3 According to a rough transcript, furnished by Munieli Debiprasad to the Bengal As. Soc., the inscription begins: Saṃvatsara 1051 Māgha-sūdi 15 adyaśa śrīśāhada-Appahilatākā rājā-dvaita pūrnavat paramabhaṭṭatraka-mahārājādhirāja-parameśvara-aśramāyāṃ Mūlarājadēva.

(L. 19). — śântyāchâryaś-tripāinchâśa-sahasrâ śaradām-îyah | Mâgha-sukla-trayô-

dâyâṃ supratishthâhaś pratiahitthâ ||


Sunday, 24th January A.D. 997.

Harivarman; his son Vidagdha (above, No. 24); his son Mammata (above, No. 30); his son Dhavala (contemporary of [the Paramâra] Muñjârâja, Durâblharâja, [the Chaulukya] Mûlarâja [1.]; Dhavanîvarâha, and Mahândra or Mahândra?); his son Bâlprasâdâ.


grâsa-praveśâkarta-mandâle | Râhipl-hriday-ânanda-kanda-hariplâsâchânâ ||

Sunday, 6th November A.D. 998; a lunar eclipse, visible in India; see ibid. Vol. XIX. p. 23, No. 5.

In the family of the sage Chandrârêya, Harsha;¹ his son Yañôvarman; his son Dhainga.


(L. 23). — satvat 1058 Kârttikâyân.

Atiyâsoâla or Yañôâla (settled at Padmâvatî); his son Mâhâta; his son Jaydevâ; his son Sêkkala or Sêkkâla; his younger brother Kâkkala or Kôkkalla.

56. — **V. 1059. — Ep. Ind. Vol. I. p. 140; Archæol. Surv. of India, Vol. XXI. Plate xviii.** Khajurâhô inscription³ of the Chandella Dhanagadêva, put up after his death; (composed by Râma, the son of Balâbhadrâ and grandson of Nandâna): —


In the family of the princes descended from the sage Chandrârêya, Namkâs; his son Vâkpati; his son Vijaya; his son Râhila; his son Harsha, married Kañcchhuûkâ; their son Yañôvarman, married Pûppâ; their son Dhainga.

57. — **V. 1078. — Ind. Ant. Vol. VI. p. 58, and Plates.** Ùjijain plates of the Paramâra Mahârâjâdhirâja Bhôjagadêva, issued from Dhaïrâ: —

(L. 8). — ardh-âshâspatspatyâdhika-sahasrâ-samvatsara Mâgha-saîta-âsito | Râvâ=

udagayana-parivârayi.


Sîyaka; Vâkpatirâja; Sîndhurâja; Bhôja.


(L. 3). — samvat-sarat (rd) 1080.

59. — **V. 1083. — Ind. Ant. Vol. XIV. p. 140.** Sârnâth (now Benares College) inscription of Mahîpâla,⁴ king of Gauçâ, and his sons (?) Sêhirupâla and Vasantapâla: —

(L. 3). — samvat 1083 Purush-dînâ 11.

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¹ In line 6 the original has ṣrî-Śrîkârashadêva.  
² See below, Nos. 125 and 130.  
³ For the date of the renewal of this inscription see below, No. 86.  
⁴ On this day the śê. of the date commenced 3 h. 24 m. after mean sunrise; but the word trîtîyâyân may perhaps have been put erroneously for doîltîyâyân.  
⁵ See below, No. 640.
60. — V. 1064.— *Ind. Ant. Vol. XVIII.* p. 34, and Plate. Jhūsi (now Bengal As. Soc.’s) plate of the *Maḥārājādhirāja Trilōchana-palādēva,* the successor of Rājya-palādēva, who was the successor of *Vijayapalādēva,* [cf. Kanari?] ; issued from near Prayāga on the banks of the Ganges. —

(L. 8). — dakshināyana-sainkrāntana.  
26th June A.D. 1027; see *ibid.* Vol. XIX. p. 174. No. 112.


(L. 1). — Viṅkrama-saṅvatr 1086 Kārttika-saṅdi 15.  
(L. 5). — adva Kārttiki-parvvaṇi.


(L. 1). — saṅvatr 1093 Yaśā-ha-saṅdi 1 adya-ṛhva śrmat-kaṭā maḥārājādhirāja-śrī-yaśa-paḷa Kauśambī-yon ṣāṇaḥ  

63. — V. 1089. — *Ind. Ant. Vol. XIII.* p. 185 (see also Vol. XIV. p. 852). Ucayagiri Anūtī-cave inscription, containing the names ‘Chandragupta’ and ‘Viṅkramāditya:’—

(L. 4). — saṅvatr 1089.


Nava-pratip (ra-?)bhaḥ-śeṣāya Viṅkramāditya-klīṭa jagnati daśa-satāṇām-agratō yatra pūrṇaḥ prabhavati Nahha-mūla śhānākā chitrabhūnāḥ sa 1099 ||

A pratiti, composed by Māṭrīśarman, the son of Hari; mention the Ucayagarāja, Āranyarāja (? Amrīrāja), Adhunatāra-ṛa (? Krishnarāja), Vāsu-dēva, Śrīnathagholiśin, Mahāpāla, Vandhuka (? Dhundhuka) who married Ghyāṭīdēvi, their son Pūrṇapāla, his younger sister Lāhnī who married Vīgarbharāja, etc.


(L. 6). — Naṇaṁ yata śatam sahasra-sahitaṁ saṁvatsaraṁ daruṇām mā[jrā]p [ ... ] 

-Bhādrapadāḥ sa bhadra-padaḥ māsāḥ saṁvatsaratu sa-asay-aṁ kṣhayam-ètu Soma-sa[ ]tiḥ kṛṣṇa dṛṣṭ(i) śa[ ... ]

(L. 17). — samā 1100 Bhādra-vadi 2 Chandrā kalpāyaka-di[n].

Monday, 13th August A.D. 1044; see *ibid.* Vol. XIX. p. 131, No. 134.


Monday, 1st April A.D. 1051; see *ibid.* Vol. XIX. p. 304, No. 178. 
Vidyādheva, Vijaya-pala; Dēvavarmar, whose mother was Bhuvanadēvi.

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2 According to Munshi Dobripasmad, this is Basunugaa in the Sircili State of Rājputana, where the inscription still is. According to the same authority, there is a fragmentary inscription of *Pārvapalla,* of “saṅvatr 1102,” at the village of Bhanaka in the Götvar district of Jōdhpur.
3 The inscription requires to be re-edited, to enable one to give a proper account of its contents.
4 On this day, which is the proper equivalent of the date for the given year, the śīkṣa of the date commenced 8 b. 40 m. after mean sunrise.
Mahārājrāja Jayasimhadeva, issued from Dhārā:
(L. 29).—sānvat 1112 Ḡāshṭha-rajadi 13.
Vākpatirāja; Sūndurāja; Bhōja; Jayasimha.
(in Gujārāt), which distinctly states the Paramāra Udayāditya to have been ruling in "Sauvat
1116 or Śaka 981;" see Jour. Amer. Or. Soc. Vol. VII. p. 35.4
69.—V. 1136.—Ind. Ant. Vol. XXII. p. 80. Notice of an Arthānā inscription of the
Paramāra Chāmundaṛāja; (composed by Chandra, a younger brother of Vijayāśihāra and
son of Sūmatiśihāra):
(L. 52).—sānvat 1136 Phālguna-sudi 7 Śākṛē.
Friday, 31st January A.D. 1060.
In the family of the hero Paramāra, Vairisimha; his younger brother Ḍambharsimha; in
his family, Kāhdēvā (who defeated a ruler of Kārgāṭa, an enemy of the Mālava king Harsha):
his son Chandarāja; his son Sātyarāja; from him sprang Māṃnadēvā; his son Chāmundaṛāja
(defeated Sīnduṛāja).
70.—V. 1137.—Ind. Ant. Vol. XX. p. 83. Notice of an Udaypur (in Gujārāt) inscription
of the Paramāra Udayāditya:
(L. 5).—sānvat 1137 Vaisākha-sāukha-sudi 7.
and xxii. Dubunkad inscription of the Kachchhapaghāta Mahārājrāja Vikramasimha;
(composed by Vijayakrīti, the son of Śantishēpā):—
(L. 61).—sānvat 1145 Bhādrapada-sudi 3 Sūma-dīna.||
In the Kachchhapaghāta family, Yuvarāja; his son Arjuna, an ally or feudatory of [the
Chandella] Viyākhrāmar, slew in battle Rājapāla [of Kanaūj?]; his son Abhimanyu (a
contemporary of king Bhōja); his son Vijayapāla; his son Vikramasimha.
Mahārājrāja Kārnadeva Trailōkyaśamala, issued from Aṇāhiḍapātha:
(L. 1).—Vikrama-sānvat 1148 Vaisākha-sudi 15 Sūma ||
(L. 6).—adya sēmagṛhāṇa-parvaṇi.
Monday, 5th May A.D. 1091; a lunar eclipse, visible in Inda.
Gujārāt Sāsabhā temple inscription of the Kachchhapaghāta Mahipāladeva; (composed by
Maṅikaṛa, the son of Gōrina and grandson of Kāma):
(L. 40).—Ekhāṇaśav-satēru sahīvata-saṭāhu ca | ekōṇāpūchhāsa(ā)ti cha gataśv-
advē(bhē)shu Vikramāt || Paṅcāsī(śē) oh-Āśvi(śvē)nā māśē krishṇa-pakshē .
Aṁkaṭo-pi 1150 || Āśvi(śvē)nā-va(ba) hula-paṇchhamāyān.
In the Kachchhapaghāta (Kachchhapāci) family, Lakṣamana; his son Vajrādāman
(defeated a ruler of Gādhinagarā, i.e. Kanaūj, and conquered Gōpādri, i.e. Gujārāt);

1 Dr. V. B. Hall, who had two facsimile copies of the inscription executed, says about it: "The person for
whom that wretched scrawl was intended calls himself a descendant of Udayāditya of Mālāva: but it is clear that,
whether so or not, he knew nothing of Udayāditya's family."

2 The original has ṢŪḥ-Śīrāṃa.

3 Śantīśihāra, in a sabhā held before the king Ekāgṛjādēva, defeated hundreds of disputants who had assailed
Ambārāsana and other learned men. He was the son of Durlabhhasūdrā, who was the son of Kulaśhīhāra and
grandson of the Guru Dēvāsūnas, of the Lātvāgāta gāva.

4 On this day the titāki of the date commenced 3 h. 28 m., after mean sunrise.
Maṅgalarāja; his son Māladēva, also called Bhuvanapāla and Trailōkyamalla, married Dēvaratī; their son Dēvapāla; his son Padmapāla; succeeded by Mahipāla-Bhuvanakamalla, who was the son of Sūryapāla, but is called the brother of Padmapāla.

74. — V. 1152. — Archael. Surv. of India, Vol. XX. p. 102, and Plate xxii. Dubbudund Jaina pillar inscription:—

(L. 1), samvāt 1153 Vaiśākha (kha)-sundi paṇchamayyāṁ ||

75. — V. 1154. — Ind. Ant. Vol. XVIII. p. 11, and Plate. Bengal As. Soc.'s plate of the Mahādēvaśāhārya Madanapaladeva of Kanaṇai, recording a grant which was made at Vārāṇaśi by his father and predecessor Chandradēva on the date here given:—


The date is irregular; see ibid. p. 10, and Vol. XIX. p. 371, No. 191.

Yaśoviṣvara; his son Mahākanda; his son Chandrādeva (acquired the sovereignty over Kanyakubja, i.e. Kanaṇai); his son Madanapāla (Madanadēva).


(L. 8), —saṁvāt 1154 Chaitra-[sā]di 2 Ravan.
Sunday, 7th March A.D. 1088; see ibid. Vol. XIX. p. 36, No. 61.

In the Chandellā family, Vidyādhara; his son Vījaya-pāla; his son Kirtivarman.

77. — V. 1161. — Ind. Ant. Vol. XIV. p. 103. Basāhi (now Lucknow Museum) plate of the Mahārājasuttra Gōvindachandradēva of Kanaṇai, issued from Āsātikā on the Yamunā:—


(L. 16), —uttarāṇayana (na)-saṁkrāntau.
Probably Saturday, 24th December A.D. 1104; see ibid. Vol. XIX. p. 385, No. 176.

In the Gāhādaśvāla family, Mahāśa's son Chandrādeva (became the protector of the earth when the kings Bhōja and Karna had passed away, and established his capital at Kanyakubja); his son Madanapāla; his son Gōvindachandra.

78. — V. 1161. — Ind. Ant. Vol. XV. p. 202. Gwālior (now Lucknow Museum) fragmentary inscription of the successor of the Kachchhapaghaṭa Mahipaladeva (above, No. 73); (composed by Yaśodēva):—

(L. 9), —śrī-Vikramadēka kanripa kāl-dīta saṁvatsara-pāduḥmē ēkaśhashty-adhikīyaṁ-ākhaṇa-saṁkrāntīyaṁ Māgha-sukla-abhāṣṭhyāṁ.

Bhuvanapāla; his son Aparājīta-Dēvapāla; his son Padmapāla; Mahipāla . . .


(L. 40), —saṁ 1161 ||

In the family of the hero Paramāra, Vairisiṭhaka; his son Siyuka; his son Maṇjarāja; his younger brother Śindhrāja; his son Bhōja; his relative Udayāditya (defeated the Chēdi Karna); his son Lakṣhmādeva; his brother Naravarman.

1 This name occurs in a fragmentory inscription at Bṛyāṇa; see Ind. Ant. Vol. XV. p. 9.
2 Read uṣṭa-dvāra-yaṁ.
3 Probably put erroneously for Śat-dīnā and Śana.
4 He wrote out the inscription of Mahipāla, above, No. 73, which was composed by his friend Maṇipāla.
5 Read -uṣṭa-dvāra-yaṁ.
80.—V. 1162.—*Ep. Ind.* Vol. II. p. 35: Kamanli (now Lucknow Museum) plate of the Mahārāja-patra Gōvindachandradēva of Kānauj; issued from Vīshnupura on the Ganges:—
(L. 14).—Kāṛṭṭikāyaṁ nimitte.
Tuesday, 24th October A.D. 1105.

In the Gāhāḍavāla family, Mahīyala's son Chandradēva; his son Madanapāla; his son Gōvindachandra. In line 23 mention is made of Gōvindachandra's mother Rāḥiḍeśī; see below, Nos. 96 and 118.

81.—V. 1163 (for 1164).—*Jour. Roy. As. Soc.* 1896, p. 787. Notice of a plate of Madanapālādēva of Kanauj and his (?) queen Prithviśīriṅkā, issued from Vārāṇaśi:—
(L 12).—triśaṁhāṣṭiyādhika-śatakāṅkāsa-saṁvatsarā Pauṣaṁ māśi kṛṣṇa-pakṣe anāvāryāṁ Sōma-dīnē śāṅkṣya-grahaṇē.

Monday, 16th December A.D. 1107; a solar eclipse, visible in India.

82.—V. 1164.—In the *Transactions Roy. As. Soc.* Vol. I. p. 225, Colonel Tod has given the "substance of an inscription from Mādhunagara, in Haroota," of the reign of the Paramāra Narāvarman, which is said to mention an eclipse of the sun (!), and the date of which is rendered—

"On the full moon of Paunsha, Saṁvat 1164."

The inscription apparently mentions Sindhurāja (Sindhula ?), Bhōja, Udayāditya, and Narāvarman.

83.—V. 1165.—*Ind. Ant.* Vol. XVIII. p. 15. Rāhan (now Bengal As. Soc.'s) plate of the Mahārāja-patra Gōvindachandradēva of Kanauj, recording a grant which, during the reign of Madanapālādēva, was made by the Īḍāka Lavadāpravāha; issued from Āntikā on the Yamunā:—
(L. 17).—saṁ 1166 Paunsha-vadi 15 Bravaṇī
(L. 18).—Rāhu-grastē savātīrī.
The date is irregular; see *ibid.* p. 15, and Vol. XIX. p. 371, No. 192.

In the Gāhāḍavāla family, Mahītala; Chandradēva; his son Madanapāla; his son Gōvindachandra.

84.—V. 1171.—*Ep. Ind.* Vol. IV. p. 102. Kamanli (now Lucknow Museum) plate of the Mahārāja-patra Gōvindachandradēva of Kanauj, issued from Vārāṇaśi:—
(L. 17).—ekaśaṁptatadīhika-ra(śa)-tāikādasa(śa)-saṁvatsara Kāṛṭṭika-māśed pa(pan)rūga(ṛṣa)māśyaṁ titham Sōma-dīnē aṅkataṁ saṁvat 1171 Kāṛṭṭika-sudī 15 Sōme.
The date is irregular.
Yaśōvīrgera; his son Mahīchandra; his son Chandradēva; his son Madanapāla; his son Gōvindachandra.

85.—V. 1172.—*Ep. Ind.* Vol. IV. p. 104. Kamanli (now Lucknow Museum) plate of the Mahārāja-patra Gōvindachandradēva of Kanauj, issued from Vārāṇaśi:—
(L. 18).—saṁvat 1172 Vaiśā(śa)kha-sudī 3 Sōme || . . . akṣaya-trīṭṭyaśīr̥yāṁ parvvaṇa

Monday, 17th April A.D. 1116.

Genealogy as in No. 84.

1 On this day the tithi of the date commenced 2 h. 29 m. after mean sunrise.
2 See above, No. 81, and *Ind. Ant.* Vol. XX. p. 130, note 15.
86.—V. 1173. Ep. Ind. Vol. L. p. 147. Date of the renewal, by the Chandhela Jyavaranmadāvā, of the Khajurāhā inscription of Dharadāvā of V. 1059 (above, No. 56) :—

(l. 34).—sāṇau 1173 Vaishākha-saṇi 3 Śukrā)

Friday, 6th April A.D. 1117; see Ind. Ant. Vol. XIX. p. 362, No. 171.


(L. 14).—chhatala-nātika-kāhdāsa(ā)na(ā)n(ā)ta-saṇivatsarai(ṛa) Āsvi(śvi)ni(ḥ) māsi krīṣṇa-pakṣāh pī[ma]h chadasayā(ṛga)nu Vu(bu)bha-dinē saṇivat 1174[? Āsvi(śvi)m]n-

rādi 15 Vu(bu)bha pīṛaḥ saṇivasta(ṛa)cuḥ pāvrapaḥ śrāddhē.

Wednesday, 26th August A.D. 1117; or, less probably, Wednesday, 16th October A.D. 1118.

Genealogy as in No. 84.


(L. 13).—chhatala-nātika-kāhdāsa(ā)na(ā)n(ā)ta-saṇivatsarē Phālguṇē māsi krīṣṇa-

pakṣāḥ trīṣṭāyān-tītihā Śukra-dinē kāḥ-pi saṇivat 1174 Phālgu[na-saṇi 3 (?) Śukrā.


Genealogy as in No. 84.

89.—V. 1175.—Ep. Ind. Vol. IV. p. 106. Kanaunī (now Lucknow Museum) plate of the Mahārajādhirāja Gōvindachandrādevā of Kanaunī, issued from Vārānasi :—

(L. 15).—pānchiha[ā]nātika-sa(ā)na(ā)n(ā)ta-saṇivatsarē Māghē māsi pā(panu)pāṇi(ṇa)maṣṭē Śoṣa-dinē aukaṭaḥ saṇivat 1175 Māgha-saṇi 15 Śoṣa-dinē.

Monday, 27th January A.D. 1119 (?).

Genealogy as in No. 84.

90.—V. 1176.—Ep. Ind. Vol. IV. p. 108. Kanaunī (now Lucknow Museum) plate of the Mahārajādhirāja Gōvindachandrādevā of Kanaunī and his queen, the Pattamahādevi Maharajī Nayanakālīdevi; issued from Khayara on the Ganges :—

(L. 16).—chhatala-nātika[ā]n[ā]kāhdāsa(ā)na(ā)n(ā)jvatsarē Jyāṣṭha-māsi krīṣṇa-pakṣāḥ


Rāhu-grastē divākārē.

Sunday, 11th May A.D. 1119 ; a solar eclipse, visible in India.

Genealogy as in No. 84.


(L. 15).—sahaspātayādhiha-sa(ā)na(ā)n(ā)ta-saṇivatsarē Kārttiκā-saṇi navanayān

aṅkataḥ saṇivat 1176 Kārttiκā-saṇi 9 Vu(bu)bha dhē.

The date is irregular.

Genealogy as in No. 84.

92.—V. 1178.—Ind. Ant. Vol. XVII. p. 62; Archaeol. Surv. of India, N. S., Vol. I. p. 71, and Plate; Jour. Beng. As. Soc. Vol. LXI. Part I., Extra No. 60. Sāt-Mahēs (now Lucknow Museum) Buddhist inscription, with references to Gōpāla, ruler of Gāḍhipura (Kanaunī), and to the king Mudana; (composed by Udayin) :—

(L. 13).—saṇivat 1176.4

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1 On this day the tithi of the date commenced 2 h. 18 m. after mean sunrise.
2 The date is incorrect for V. 1174, correct and expired, but would be correct for both V. 1172 expired and V. 1175 expired; and I now give the preference to V. 1175 expired.
3 On this day the tithi of the date commenced as late as 12 h. 57 m. after mean sunrise.
4 Not 1176; see Ind. Ant. Vol. XXIV. p. 176.
23.—V. 1177.—Jour. Beng. As. Soc. Vol. XXXI. p. 123. Plate of the Mahārājādhirāja Gōvindachandradēva of Kanaūj, sanctioning a transfer of land which had been previously granted by [the Kaleshuri] Rājā Yāsadhārmaḥīvadēva:

Sahavat 1177 Kārttiṅka-sukla-chaturdṛṣṭyānāṁ.

94.—V. 1177.—Jour. Amer. Or. Soc. Vol. VI. p. 542. Plate of the Kachchhaphagāta Mahārājādhirāja Viraśinhadhēva, issued from the fortress of Nalapura:

Sahavat 1177 Kārttiṅka-vadī amāvasyāṁ Ravi-dīnē . . . panyēwānī.

Sunday, 24th October A.D. 1120 (with a solar eclipse, visible in India); see Ind. Ant. Vol. XIX. p. 167, No. 84.

In the Kachchhaphagāta lineage, Gangarāmaḥīvā; his successor Śrāṇasahā; his son from Lashamādēvī, Viraśinhā.

25.—V. 1178.—Ep. Ind. Vol. IV. p. 110. Kamanū (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanaūj, issued from Vārpāsa:


Friday, 21st July A.D. 1122.

Genealogy as in No. 84.


Thursday, 14th August A.D. 1124; see Ind. Ant. Vol. XIX. p. 357, No. 180.

Genealogy as in No. 84.

97.—V. 1189.—Ep. Ind. Vol. IV. p. 100, and Plate. Kamanū (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanaūj, issued from Madhāpatsīhāra (or Aparāthāra ?) on the Ganges:

(L. 18).—samvat 1182 Māgha-sūdi 15 Sa[sa]nava . . . sōmagrahaṇa-paṛvvaṇī.

The date is irregular.

Genealogy as in No. 84.


Dvaṃṭyadhik-aikāṭa-sāṃvatsarā Māgha-māsi kṛṣṇa-pakṣhī shyāmatyāḥ tīthyaṃ-ākataḥ satyavat 1182 Māgha-vadī 6 Śukrē.

Perhaps Friday, 4th February A.D. 1127; see Ind. Ant. Vol. XIX. p. 365, No. 179.

Genealogy as in No. 84.

99.—V. 1184.—Ep. Ind. Vol. IV. p. 111. Notice of a Kamanū (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanaūj, issued from Vārpāsa:

(L. 15).—chatursāṣṭyadhik-aikāṭa-sāṃvatsarā Kārttiṅka māsi śukla-pakṣhī paṛṇa[ṛṇa][m]yaḥ Manvāda Śukra-dīnē-ākāṭ-pi samvat 1184 Kārttiṅka-sūdi 15 Śukrē.

Friday, 21st October A.D. 1127.

Genealogy as in No. 84.

1 For a copper-plate of his, with a date corresponding to the 25th December A.D. 1122, see below, No. 410.
2 This is the true reading of the original inscription. Above, in Nos. 80 and 119, the name ʿRābhāṇa-dēvi.
3 On this day the titāli of the date commenced 6 b. 43 m. after mean sunrise.
(L. 15).—pachcheśa(3)dyadhik-āikādāsa(ē)sa(ē)ta-suṅvatārthu Chaṭṭhā ṛṣi māsī 
ṣū(ē)kla-pakṣe paṁrṇamāsyaṁ tithau Su(ē)kla-dinē anākē-pī saṁvat 1185 Chaṭṭha-sudī 13 Su(ē)kṛē . . . Manvādau.
Friday, 5th April A.D. 1129; see Ind. Ant. Vol. XIX. p. 362, No. 172.
Genealogy as in No. 34.

101.—V. 1186.—Archaeol. Surv. of India, Vol. XXI. p. 34, and Plate x. A. Kālaṇīja pillar inscription of the time of the Chandellā Mahārāṣṭrabhirāja Madanavarmadēva. —
(L. 3).—saṁvat 1186.

102.—V. 1187.—Archaeol. Surv. of India, Vol. XXI. p. 34, and Plate x. B. Kālaṇīja pillar inscription of the time of the Chandellā Madanavarmadēva. —
(L. 1).—saṁvat 1187 Jyēṣṭha-sudī 9.

(L. 13).—saṁvat 1187 Mārgga-sudī paṁrṇi(rṇa)māsyaṁ tithau Śūma-dinē || . . . saṁkṛāstau,

Genealogy as in No. 84.

(L. 1).—saṁvat 1188 Kārttika-sudī 8 Sa(ē)Sa[śa] ||

Saṁvad-asāhṭmātya-adhikē(ka) ēkādāsa(ē)sa-satē Kārttika-paṁrṇmahāsyaṁ tithau Śukra- 

dinē-anākē-pī saṁ Kārttika-sudī 15 Su(ē)kṛē.
Friday, 6th November A.D. 1131.
Genealogy as in No. 84.

106.—V. 1189.—Ind. Ant. Vol. VI. p. 55, and Plate. Ingoḍḍa inscription of the Mahārāṣṭrabhirāja Viṣṇupālādeva, the successor of Tihṇapālādeva who was the successor of Pṛthvirāpalādeva. —
(L. 1).—saṁvatsara-satēśaṁ ēkādāsaṁ navatya-adhikēśa Āśāḍha-su(ē)kla-pakṣa- 

aikādāsaṁ saṁvat 1190 Āśāḍha-sudī 11 adyēḥa Ingoḍḍapārā.
(L. 6).—Āśāḍha-suṅkapakṣaśa(ē) ēkādāsaṁ parṇvāni.

(L. 15).—navatya-adhikākāśaṁ-saṁvatsaṁ Bhādрапādē māsī 
ṣū[ā]kla-paṁkṣē 

trīṣṭhyāṁ-tithau Sa(ē)ni-dinē ṛṣaṁkāṇaṁ saṁvat 1190 Bhāḍrapāda-sudī 3 Sa(ē)San.
Saturday, 5th August A.D. 1133.
Genealogy as in No. 84.

1 On this day the 5th of the date only commenced 10 hr. 59 min. after mean sunrise.
2 But there was no saṁkṛāsa on this day.
3 The original does not actually mention Benares, but has ēkāśāḍha-suṅkapakṣē Gōvinda-sudī[śa]n[ē]sūtva.
4 The name of the place from which the grant was issued is not given. The original only has Gōvinda-vidheyaṁ. 

saṁvatsara, 'after bathing at the Gōvinda-garden.'

(L. 10). — navatyadhika-sa(ś)taik-ñátpa-saharasatmá sañvatarsá Māghé-máśi su(ś)nká-pakshé pūrṇipárayán Sōma-várár áháñá-śri sañvat 1190 Mágha-súdi 15 Sōme ||

The date is irregular; see *ibid.* Vol. XIX. p. 368, No. 137.

In the family of the Chandélia princes (rendered illustrious by Jayásakti, Vijayásakti, and others), Kirtivarman; Priyávarman; Madanavarmar.


(L. 18). — sañvatarsa-saharasiké(ka) ékata(ñ)ávatadhika-sat-sávíté Bhádrapáta(śa)-sañ(ś)nkápaksha3 ashtamúña Bha(ñ)hu-máváre sañvat 1191 Bhádrapáda-súdi 8 Bhuné Katya(ñ)ya-sañkántáto(tau).

Tuesday, 28th August A.D. 1194.

110. — V. 1191. — *Ind. Ant.* Vol. XIX. p. 353. Date of a grant (issued from Dhárá) of the Paramára Mahārājádhirája Yásóvarmédeva (confirmed by his son and successor, the Mahākumádra Laksñamadádeva, in his Ujjáin plate of V. 1300, below, No. 121). —


112. — V. 1192. — *Ind. Ant.* Vol. XIX. p. 349; *Ind. Insr.* No. 51. Ujjáin (now Royal As. Soc.'s) second plate only of the Paramára Mahārāja Yásóvarmédeva. —


The inscription mentions a lady, Mómañádeví, who probably was the mother of Yásóvarman.


(L. 7). — sañvat 1194 Chátra-rádi 5 Gurañ ||


Sunday, 19th June A.D. 1198.


Genealogy as in No. 84.


(L. 8). — śír-nripa-Vikrama-sañvat 1196.

1 See above, No. 35.  
2 Read "pakshé-rája".  
3 See below, No. 124.
(L. 15.) — saṁvat 1197 Phālguna-vadī 1 Rāvaṇa || ṛṣi(bṛ)ḥadṛśyāt-divasē.
Sunday, 23rd February A.D. 1141.
Genealogy as in No. 84.

(L. 17.) — saṁvat-saṁvat-akṣa-dasa-śatā(ṁ)śaṁtan[a*]yaśadhi-kē Phālgunuē māsi asita-pakṣē prati-pāda-yāṁ tithau Ravi-dīna(mē) [saṁvat] 1188 Phālguna-vadī 1 Rāvaṇa || ṛṣi(bṛ)ḥadṛśyā⁄ Rāḷhādevī-vat-divasē ||
Sunday, 23rd February A.D. 1141.
Genealogy as in No. 84. Rāḷhādevī was Gōvindaśāchandra’s mother; see above, Nos. 80 and 96.

(L. 18.) — saṁvat-saṁvat-akṣa-dasa-śaṁtan[a*]yaśadhi-kē Phālgunuē māsi [sa]kṣa-pakṣē(ksha) akṣa[da]sya-yāṁ tithau Sa(śa)ni-dīna tathā-kēpi saṁvat 1189 Phālguna-suṣada 11 Sa(śa)nuē ||
Saturday, 27th February A.D. 1143; see ibid. Vol. XIX. p. 23, No. 7.
Genealogy as in No. 84.

120. — V. 1199. — Archael. Surv. of India, Vol. III. pp. 55-60, and Plate xxi. Inscriptions on temple pillars at Gādhāwālā, datted:—
Saṁvat 1199; saṁvat 1199; and 1199.

121. — V. 1200. — Ind. Ant. Vol. XIX. p. 352; Ind. Inscrip. No. 50. Ujjain (now Royal As. Soc.’s) first plate only of the Paramāra Mahākumāra Lakshmivarmadēva, confirming a grant which was made by his father, the Mahārājādhirāja Yaśovarmanā, in V. 1191 (above, No. 110):—
(L. 19.) — saṁvat-saṁvat-dvādaśakṣat[a] Śrāvāṇa-sūdi paṁcchadasyaṁ sōmagrahapa-paṇavāni.
23th July A.D. 1143, or 16th July A.D. 1144; with lunar eclipses, visible in India; see ibid. Vol. XIX. p. 40, No. 80.3
Udayādhyāya; Naravaran; Yaśovarman; the Mahākumāra Lakshmivaran.

(L. 19.) — dvādaśas(śa) terrorism[ā*] Śrā(ā)ṁ navē māsi sa(ṇa)ka-paṅkō pē(pen)[a*]yaśadhi-kē(ṃ) tithau Ravi-dīna akṣ[ē]*pi saṁvat || 1200 Sā(ā)vaṇa-sūdi 15 Rāvaṇa(ṃ) ||
Sunday, 16th July A.D. 1144; (a lunar eclipse, visible in India)4.
Genealogy as in No. 84.

123. — V. 1202. — Ant. Remains Bo. Pres. p. 179; Bhāmaṇgar Inscrip. p. 158, and Plate. Māṅgrol (Maṅgalapura) inscription of some members of the Gūhila family,4 of the reign of

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1. Read ēkāḥāyāṁ.
2. The three eclipses, mentioned there, were all visible in India. The two equivalents of the date, given here, are those for the expired Chaitra or Kṛṣṇaśādi years V. 1200.
3. See above, No. 121.
4. This family must not be confounded with the family of the Gūhila kings.
the Chaulukya Kumárapála, the successor of [Jayasimha-]Siddharája: (composed by Prasarvajája):

(L. 33).—śrīmad-Vikrama-saṁvat 1202 tathā śrī-Sirha-saṁvat 32 Āśvina-vadi 13 Sómé||


124.—V. 1202.—Ind. Ant. Vol. X. p. 159. Date in a postscript to the Dhāne inscription of V. 1196 (above, No. 116), of the time of the Mahárañjásáhára, Vápañádéva of Gódráhaka:—

(L. 3).—saṁvat 1202.


(L. 1).—saṁvat 1205 | Māgha-vadi 5 ||

126.—V. 1207.—Archaeol. Surv. of India, Vol. X. p. 97, and Plate xxii. 12. Inscription on pedestal of boar at Chándnúr:—

(L. 1).—sa[ra][i]vat 1207 Jyéśthā-vadi 11 Rávan ||


“on Thursday, the 5th of the waning moon of Áśváša, in Saṁvat 1207.”


(L. 29).—saṁvat 1207 Ká[rttika*]-paurúṣamásya-hán mahárañjásáhí: . . . jaya-sáhí:-vájirájyá. .

129.—V. 1207.—Ep. Ind. Vol. II. p. 422. Chítágráhí fragmentary inscription of the Chaulukya Kumárapálásáhí: (composed by Rámakrítá, the pupil of Jayakrítá):—

(L. 28).—saṁvat 1207.

Múlarája [I]; . . . Siddháraja; Kumárapalá (defeated the ruler of Sákhambhar and devastated the Sapádalahaka country).

130.—V. 1208.—Ep. Ind. Vol. I. p. 296. Vádeagár inscription⁴ of the reign of the Chaulukya Kumárapálá; (composed by Sírpalá):—

(L. 44).—saṁvata(ś) 1208 varáhá Āśvina-sádi [2?] Guraṇ.⁵

In the family of the bher Chaulukya, Múlárája [I] (conquered the Chápókota prince) his son Chámuñjásáhára; his son Vallabharája; his brother Durlabhíra; Búma [I]; his son Kúra; his son Jayasimha-Siddháhíra; Kumárapalá (defeated Arórája).

131.—V. 1208.—From a rubbing supplied by Dr. Burgess. Bangawañ (now Lucknow Museum) plate of the Mahárañjásáhára Góvindachandra déva of Kannauj and his queen, the Pajapádásáhí: Mahárañjásáhí Góssála déva; issued from Várañási:—

(L. 16).—saṁvataarsáhán aśváśa-dvākasa(ś)sa(ś)sa(ś)dáh Śáktíkára mán as(ś)kha-pakáh paurúṣamásya-hán tithá Búma-sádi na-dáh śikhe saṁvata 1208 Kárttika-sádi 15 Bhumá. The date is irregular; see Ind. Ant. Vol. XIX. p. 367, No. 184.

Genalogy as in No. 84.

¹ On this day the tithí of the date commenced 3 h. 55 m. after mean sunrise.
² See above, No. 55.
³ In Ep. Ind. Vol. II. pp. 275 and 276, mention is made of another inscription from Maháboh, which “shows the name of Ajayapalá’s successor Harçapála and the date Saṁvat 1227.”
⁴ For the date of the renewal of this inscription see below, No. 819.
⁵ With the above reading, the date may perhaps correspond to Thursday, 4th September A.D. 1153, but on this day the 5th tithí only commenced 11 h. 12 m. after mean sunrise.
132. — V. 1208. — Archæol. Surv. of India, Vol. XXI. p. 49, and Plate xii. A. Ajvayagch inscription of the reign of the Chandella Madanavarmman:

(L. 1). — samavattu 1208 Mārgga-vadi 15 Sa(ṣa)na nai ||
Saturday, 10th November A.D. 1151 ; see Ind. Ant. Vol. XIX. p. 167, No. 85.

133. — V. 1209. — Bhubanagor Inser. p. 172. Kārṇa fragmentary inscription of the reign of the Chandukya Māhārājādhirāja Kumarrāpāladēva; 1 apparently contains an order of the Māhārājīa Ālhapadēva of Nalda, and mentions the Māhārājījagratra Kṛlhapadēva: —

(L. 1). — samavattu 1209 Mārgga-vadi 14 Śanau.
(L. 6). — Śivārāhī-chinturdasāyām.
Saturday, 24th January A.D. 1153. 2


Sunday, 22nd November A.D. 1153.


(L. 15). — samavattu 1211 Bhādrapada-vadi 15 Bhaumē 1
Tuesday, 10th August A.D. 1154.
Genealogy as in No. 84.


(L. 2). — samavattu 1211 Āśādha-sudī 3 Sa(ṣa)nau ||
Saturday, 4th June A.D. 1155.


(L. 1). — samavattu 1214 Jyaśīhā-vadi 4 Sa(ṣa)nau.
Saturday, 19th April A.D. 1158.


(L. 1). — samavattu 1215 varshā Chaitra-sudī 8 Ravan adivaṭha śvmaḍ-Urgayamita-tirthē.
Sunday, 9th March A.D. 1158; see Ind. Ant. Vol. XIX. p. 29, No. 32.


(L. 1). — samavattu 1215 Mārgga-sudī 5.


(L. 1). — samavat(u) 1216 Bhādra-sudi pratapādha Ravan ||
Sunday, 16th August A.D. 1159; see Ind. Ant. Vol. XIX. p. 22, No. 33.

1 Compare below, No. 843.
2 On this day the year of the date only commenced 8 h. 31 m. after mean sunrise, but the day is the proper one for the Śivatrītī.
4 See above, No. 84.
5 See below, Nos. 415 and 416 of K. 907 and 908.
142.—V. 1218. — *Jour. As. Soc.* Vol. XIX. p. 50 ; *Ind. Ant.* No. 10. Nadol (now Royal *As. Soc.'s) plates of the Cháhumána Mahádríja Álhanádéva—

(L. 18).—saññ 1218 varshé i Śrívága-súdi 14 Ravan | asminu-súdi maháchaturdáśi-
párvaná gha | Sunday, 6th August A.D. 1161 ; see *Ind. Ant.* Vol. XIX. p. 20, No. 35.

In the Cháhumána family there was, at Nadóla, Lakshmaṇa; his son Sóhíya; his son Báliríja; his paternal uncle Vigráha-pála; his son Mádéndra; his son Anáhíla; his son Bálaprasáda; his brother Jándarájá; his son Púrvívápála; his brother Jójjjala; his brother Ásárvíja; his son Álhanádéva.

142.—V. 1219. — *Ep. Ind.* Vol. IV. p. 158. Date of a grant (issued from Várídurga) of the Chándélá Mahádríjádhríja Mádánarávámdéva (confirmed by his grandson and immediate successor Paramárídádva in the Somrás plates of V. 1223, below, No. 146) :—

(L. 18).—saññ 1219 Mágha-vádi 15 Gurn-váhe . . . Ráha-gusté divákaré. The date is irregular. 3

143.—V. 1220. — *Ind. Ant.* Vol. XVIII. p. 343. Udaypur (in Gwáilír) fragmentary inscription of the reign of the Chaulukya Mahádríjídhríja Kumárapálalá déva—

(L. 1).—[saññ 1220 varshé Pau*]jala-súdi 15 Gurau ||

(L. 11).—súmrga-sápa-parván. Thursday, 12th December A.D. 1163 ; a lunar eclipse, visible in India.

144.—V. 1220. — *Ind. Ant.* Vol. XIX. p. 218, and Plate. Delhi Súrálik pillar inscriptions of the Cháhumána Víslaládéva-Vígráhabájá, the son of Áválládéva, et Ásámbári:—

(A., Fane 1).—saññ 1220 Vaisákha-sánti 15.

(C., line 5).—saññ 1220 Vaisákha-sánti 15 Gurau.

Thursday, 9th April A.D. 1164 ; see *ibid.* p. 36, No. 62.

145.—V. 1222. — *Ind. Ant.* Vol. XVIII. p. 344. Udaypur (in Gwáilír) pillar inscription :—

(L. 1).—saññ 1222 varshé Vaisákha-súdi 3 Sómé 'dy-uáha Udayaparó akshayatíriyá-
párván. Monday, 4th April A.D. 1166 ; see *ibid.* Vol. XIX. p. 36, No. 66.

146.—V. 1223. — *Ep. Ind.* Vol. IV. p. 157, and Plate. Somrás (now Lucknow Máscum) plates of the Chándélá Mahádríjádhríja Paramárídádva, lord of Kálañjáira, confirming a grant which was made by his grandfather and immediate predecessor Mánanarávámdéva in V. 1219 (above, No. 142) ; issued from Súmrán—:

(L. 12).—saññvádi 1223 Vaisákha-súdi 7 Gurn-váhe | Thursday, 27th April A.D. 1167.

In the family of the Chandhrakúda princes (rendered illustrious by Jāyasakí, Víjayasakí, 4 and others), Púrvívá warman; Mánanávarman; his grandson Paramárín.

147.—V. 1224. — *Archael. Surv. of India,* Vol. XXI. p. 74, and Plate xxiii. G. Mahá dhrá image inscription of the reign of the Chándélá Paramárídádva, lord of Kálañjáira :—

(L. 1).—saññ 1224 Áśáha-súdi 2 Ravan ||

Sunday, 9th June A.D. 1165; see *Ind. Ant.* Vol. XIX. p. 36, No. 64.

1 Read saññvádi.  
2 If the week-day were Wednesday, the date, for V. 1219 current and the párvamánta Mágha, would correspond to Wednesday, 17th January A.D. 1162, wíth a solar eclipse which was visible in India. With Thursday, it corresponds, for the same year and the ánváta Mágha, to Thursday, 15th February A.D. 1162; but on this day there was no eclipse.  
3 Read saññvádi.  
4 See above. No. 35.
148.—V. 1224.—Ep. Ind. Vol. IV. p. 118. Kamauni (now Lucknow Museum) plate of the Mahārājādhirāja Vijayachandradēva of Kanaun, and his son, the Yuvarāja Jayachandradēva, issued from Vaiśānas—


Sunday, 16th June A.D. 1168.

Yaśgovindrasa; his son Mahelendra; his son Chandradēva; his son Madanapālā; his son Gōvindachandra; his son Yuvarajachandra; his son, the Yuvarāja Jayachandra.

149.—V. 1224.—In As. Res. Vol. XV. pp. 448-446—compare also Transactions Roy. As. Soc. Vol. I. p. 154—is a translation, by Captain E. Fells, of an inscription from Hānsi apparently of the reign of the Chāhānāna Prithvirāja, the date of which is given thus:—

"In the year of Sambat 1224 (A.D. 1168), on Saturday, the seventh of the white fortnight of the month Māgha."

The date is irregular; see Ind. Ant. Vol. XX. p. 132, note 20.

150.—V. 1225.—Archaol. Surv. of India, Vol. XI. p. 125, and Plate xxxvii. 2; ibid., N. S., Vol. I. p. 50. Jaumpur pillar inscription of the reign of Vijayachandradēva (?) of Kanauj:—

(L. 1).—saṅvatsa 1225 Chaitra-vadi 5 Vaṣṇudhā.

Wednesday, 10th March A.D. 1169; see Ind. Ant. Vol. XIX. p. 182, No. 135.

151.—V. 1225.—Ind. Ant. Vol. XV. p. 7; Ind. Inscr. No. 12. Royal As. Soc.'s plate of the Mahārājādhirāja Vijayachandradēva of Kanauj, and his son, the Yuvarāja Jayachandradēva:—

(L. 17).—paṃcāśaṇiṣṭhādyadika-dvāḍaś[sa]ta[sa]-saṅvatsarāṇe[r̥]khā-π saṃ 1225 Māgha-purāṇa[m]aṃya[ḥ].

Genealogy as in No. 148.

152.—V. 1225.—From Sir A. Cunningham's rubbing. Phulwariya (Rehtāsgañ) inscription of the Nāyaka Pratāpadhavaḷa of Jāpilā:—

(L. 3).—saṅvatsa 1225 Vaiṣṇa-sa[k]ha-vadi 12 Guna Jāpilāya-nāyaṇa-sri-Pratāpadhavalaṣya [k]i[r̥]ṭiṣṭ[i]yayan ||

Thursday, 27th March A.D. 1169; see Ind. Ant. Vol. XIX. p. 179, No. 126.

153.—V. 1225.—Jour. Amer. Or. Soc. Vol. VI. p. 543. Tarāchandṛī rock inscription of the Mahānāyaka Pratāpadhavaladēva of Jāpilā, declaring a certain copper-plate inscription of Vijayachandra of Kanauj to be a forged document:—

Saṅvatsa 1225 Bṛjāḥiṣṭha-vadi 3 Budhē.

Wednesday, 16th April A.D. 1169; see Ind. Ant. Vol. XIX. p. 184, No. 143.


Verses 10-28 apparently contain the genealogy of the Chāhānānas from Sāmanta to Sōṃsēṣvara.3

1 In V. 1224 correct the title of the date: commended 12 h. 49 m. after mean sunrise of Saturday, 26th January A.D. 1167.

2 Compare also Colbrooke's Mems. Essays, Vol. II. p. 285, where the year is 1229. If this should be correct, the corresponding date would be Wednesday, 2nd May A.D. 1173.

3 To enable one to give a proper account of it, the inscription requires to be re-edited.
Mālavāsa-gata-vatara-satāh śadāśatāh-acha satviṁśa-pāryakāthā (?)

156.—V. 1226.—Ep. Ind. Vol. IV. p. 121. Kamauli (now Lucknow Museum) plate of the Mahārājādhirāja Jayachandraśāva of Kanaūj, issued from Vardāva:—
(L. 22)—sainvatsarāsāyaḥ śadāvaśa(viṣṇu)sa(śa)tyadhikāhām śdāsas(śa)satāsāh(śhva=)
Āśāhāḥ māsi śūkla-pakṣe śashṭhyāyaṁ tithau Ravi-dinē aṅkātō-śā samvat 1226 Āśāḥ-
sudi 6 Ravau . . . ahhbheāke.
Sunday, 21st June A.D. 1170; date of the king’s coronation.
Yasvīগiraha; his son Mahachandra; his son Chandradvāra; his son Madanapāla; his son Gōvindachandra; his son Viyajachandra; his son Jayachandra.

157.—V. 1227.—Archaeol. Surv. of India, Vol. XXI. p. 49, and Plate xii. B. Inscription on jamb of Upper Gate of Ajayagāh:—
(L. 1)—samvāt 1227 Āśāḥcha-sudi 2 Sōmē.
Monday, 7th June A.D. 1171; see Ind. Ant. Vol. XIX. p. 357, No. 162.

(L. 12)—asah[ā]gāyaśadhika-śatadvayopēta-śas(śa)jaśra(śa)mē samvatsarē! Šrāvana-māsi śūkla-pakṣe paścadosaśāyaṁ-tithāy-aṅkātō-śā samvāt 1228 Šrāvana-sūdi 15
Ravi-vārē Ṛāhu-grastē niśkarē.
Sunday, 18th July A.D. 1171; a lunar eclipse, visible in India. Genealogy as in No. 146.

(L. 21)—asah[ā]gāyaśadhika-dvādaśaśāta-samvatsarē Māgha-māsa sū(ṣu)kha-
pakṣe mahā-saptamayāyaṁ tithē(than) Bhrauma-dinē aṅkātō-śā samvat 1228 Māgha-
sudi 7 Bhrauma-dīnē || . . .曼vantarādaṇa . .
Tuesday, 5th January A.D. 1172. Genealogy as in No. 156.

160.—V. 1229.—Ind. Ant. Vol. XVIII. p. 347. Odaypur (in Gwiliör) inscription of the reign of the Chaukāya Mahārājādhirāja Ajayapalādēva:—
(L. 1)—samvāt 1229 varṣēḥ Vaisākha-sūdi 3 Sōmē ||
(L. 7)—akshayaatītyā-yugdī-parvvaṇī.

(L. 24)—samvāt 1230 Mārga-sūdi 15 Vin(va)dha-dīnē ||
Wednesday, 21st November A.D. 1173.
Genealogy as in No. 156.

(L. 20)—samvatsarēḥ dvādaśa-satāsāh(śhva=) ekatriśśad-adhikāhū Kārtikē māsi śūkla-
pakṣe parunamāsyaṁ tithau Guru-dinē aṅkē-śā samvat 1231 Kārtikā-sūdi 15 Guraun.
The date is irregular.

1 By Sir A Cunningham this was read 1227.
2 On this day the tithi of the date commenced 1 h. 40 m. after mean sunrise.
According to a postscript in line 32 the plate was engraved 'sainvat 1235 Phalguna-vadi 9 Sukra,' i.e. on Friday, 2nd February A.D. 1179; see below, No. 164.

Genealogy as in No. 156.

163.—V. 1231 (for 1232 P.).—Ind. Ant. Vol. XVIII. p. 82. Plates of the reign of the Chaulukya Mahardjaibhiraja Ajayapaladeva, the successor of Kamardapaladeva who was the successor of Jayasingha, recording a grant of the Mahardjaibhiraja Vaijaladeva of the Chahyapala (Chahumana) lineage; issued from Brahmapallaka:


(L. 31).—sainvat 1281 varshā Kārtikeya-sudā 13 Vai(bu)dha ||

Probably Monday, the 27th, and Wednesday, the 29th October A.D. 1175; see ibid. Vol. XIX. p. 965, No. 180.

164.—V. 1232.—Ep. Ind. Vol. IV. p. 127. Kamanli (now Lucknow Museum) plate of the Mahardjaibhiraja Jayachandradeva of Kanaun (mentioning the king’s son Harisheendra), issued from Vaišawa:


Sunday, 10th August A.D. 1175.

According to a postscript in ll. 31-32 the plate was engraved ‘sain 1235 Phalgun-vadi 9 Sukra,’ i.e. on Friday, 2nd February A.D. 1179; see above, No. 162.

Genealogy as in No. 166.

165.—V. 1232.—Ind. Ant. Vol. XVIII. p. 180, and Plate. Benares College plate of the Mahardjaibhiraja Jayachandradeva of Kanaun (mentioning the king’s son Harisheendra), issued from Vāraṇa:


(L. 28).—rājaputra-ṛṣh-Hariśchandra-nāma-kāmragam.


Genealogy as in No. 156.

166.—V. 1232.—Arakhaol. Surv. of India, Vol. III. p. 125, and Plate xxxviii. No. 18. Gayā inscription of the reign of Gūvindapaladeva:

(L. 3).—sainvat 1232 Vikāra-sainvatsarē | ṛṣh-Gūvindapaladeva-gata-ṛṣh-ṛṣh ōhatvardeśa-saṃśravat Gayāyam ||

(L. 12).—Śrīvīṇa sukla-pañchaṃyā . . . (?).


167.—V. 1233.—Ep. Ind. Vol. IV. p. 129. Kamanli (now Lucknow Museum) plate of the Mahardjaibhiraja Jayachandradeva of Kanaun, issued from Vaiśvapa:

(L. 22).—ṛtrīṃsa-adhikē-śatkaun-sainvatasarē Vaiśeh(ka) māsi su(ka) kha-pakṣē ṛtrīṃsa-dīnē tītham Ravi-dīnē aṅkā-pi sainvat 1233 Vaiśehaka (kha)-sudī 8 Ravaun.

Sunday, 3rd April A.D. 1177.

Genealogy as in No. 156.

1 On this day the tīthi of the date only commenced 11 h. 58 m. after mean sunrise, but the tīthi being the śrīvīṇaṃ, the date is correct.

2 Read ṛtrīṃsa-adhikē-.
108. — V. 1233.— *Ind. Ant. Vol. XVIII.* p. 133. Bengal As. Soc.'s plate of the Mahārajadhirāja Jayachochandradēva of Kanauj, issued from Vārānasī:—


Saturday, 9th April A.D. 1777; see *ibid.* Vol. XIX. p. 37, No. 65.

Genealogy as in No. 156.

109. — V. 1233.— *Ind. Ant. Vol. XVIII.* p. 137. Another Bengal As. Soc.'s plate of the Mahārajadhirāja Jayachochandradēva of Kanauj, issued from Vārānasī; of the same date.

Genealogy as in No. 156.


1. of Anāga (?); according to the published text, mentions Chandruka (?), Dharaniwaraha, Prabhaska, Bhalava, Radra, Govindaraja, Yāśōkha, Haradatta, Tribhuvanatīya, Bhūgatīya, Kalātīya, Vikramatīya, Padmātīya, Bhutajādīvya, Sahajādīvya (Rājarāja ?), Anāga; and is dated:—

(L. 18).—saṁkrānten vishūrye kāle .....

(L. 24).—saṁvatt trayatrisadadhika-dvādaśataṁ Vaisākhe cha |

171. — V. 1234.— *Ind. Ant. Vol. XVIII.* p. 138. Bengal As. Soc.'s plate of the Mahārajadhirāja Jayachochandradēva of Kanauj, issued from Vārānasī:—


Sunday, 26th December A.D. 1777; see *ibid.* Vol. XIX. p. 363, No. 174.

Genealogy as in No. 156.


Udayatīya; Naravarman; Yasōvarman; Jayavarman; the Mahākumāra Harīchandra who was the son of the Mahākumāra Lakshmanvarman.

173. — V. 1236.— *Ind. Ant. Vol. XVIII.* p. 140. Bengal As. Soc.'s plate of the Mahārajadhirāja Jayachochandradēva of Kanauj, issued from Rāṇḍavai on the Ganges:—


Friday, 11th April A.D. 1780; see *ibid.* Vol. XIX. p. 27, No. 66.

Genealogy as in No. 156.

174. — V. 1236.— *Ind. Ant. Vol. XVIII.* p. 141. Another Bengal As. Soc.'s plate of the Mahārajadhirāja Jayachochandradēva of Kanauj, issued from Rāṇḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

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4 On this day the tithe of the date commenced 4 h. 38 m. after mean sunrise.
5 The original has chaṭṭhiṁsa-śiva-kāḷa-śīta-śuṣṭi-pāna-yogaṭī vīmaṭonāra-śiva-varmanā ṛtikāṣṭhā-jāthā-sahādyadṛśita.
6 There was no solar eclipse in the pūrpaṁavyāya or amāna in Pauśa of V. 1235, current or expired.

Genealogy as in No. 156.

176. — V. 1338. — Archæol. Surv. of India, Vol. X. Plate xxxii. 9 and 10; and Vol. XXI. pp. 173 and 174. Madanpur inscriptions on the defeat of the Chandaḷa Paramardīdēva of Jējākabhukti by the Chāhamāna Prithvirāja, the son of Sōmāvara and grandson of Aṅgārāja:—

(10, line 4). — saṁ 1239.

177. — V. 1244 (?). — Proceedings Beng. As. Soc. 1880, p. 77, and Plate viii. Bōdh-Gayā Buddhist inscription, mentioning Jayaschandradēva of Kanaúj; (composed by Manḍratha, the son of Śīla):—

(L. 10). —  vēda-mayan-endu-nishṭhayaḥ 

śāhākyay-āṭaka-paripāṭi-lakṣhitē 

Vikramāṭaka-maranātha-vatsare Jyānāsthyā-māṣī.

178. — V. 1240. — From rubbings supplied by Dr. Burgess. Kālaṇḍjar rock inscription of the reign of the Chandaḷa Paramardīdēva:—

(L. 1). — śrīmat-Paramardī[deva]-vijayarājya saṅvat 1240 . . . Vaisākha-khaṁ-

sudi 14 Guran.

Thursday, 26th April A.D. 1184; see Ind. Ant. Vol. XIX. p. 37, No. 67.

179. — V. 1240. — Archæol. Surv. of India, Vol. XXI. p. 72, and Plate xxii. Fragmentary inscription from wall of Fort at Mahēbā:—


(L. 17). — saṅvat 1240 Āśāgha-vadi 9 Śatē.

Monday, 4th June A.D. 1184; see Ind. Ant. Vol. XIX. p. 179, No. 127.

180. — V. 1243. — Archæol. Surv. of India, Vol. XXI. p. 50, and Plate xii. C. Inscription on jamb of Upper Gate of Ajañgardh:—

(L. 1). — saṅvat 1243 Yēḥēṣha-sūdi 11 Wu(bu) jhē.

Wednesday, 30th May A.D. 1187; see Ind. Ant. Vol. XIX. p. 37, No. 68.


(L. 24). — trichetvārīkhana[sa]dadhika-dvādasāṣata-saṁvatsarē Āṣāghē māṣī su[sa]kla-
pakṣē saṁtāmāṅā tīhau Ravi-dīhē ṣākṣē-pi saṅvat 1240 Āṣāgha-sūdi 7 Ravan.

Sunday, 14th June A.D. 1187; see ibid. Vol. XIX. p. 37, No. 69.

Genealogy as in No. 156.

182. — V. 1244. — Archæol. Surv. of India, Vol. XX. p. 90, and Plate x. Pillar inscription at the entrance gateway of the Fort of Tahangād:—


Thursday, 13th May A.D. 1188; see Ind. Ant. Vol. XIX. p. 373, No. 197.


(L. 2). — Prithvirājadēva-rājya tatra tasmin kāṇā saṅvat 1244 Śrāvāna-pāvramaḥ (?).

184. — V. 1247 (?). — Ep. Ind. Vol. I. p. 47. Ratnapur (now Nāgpur Museum) inscription of the time of Prithvirādēva III of Ratnapura; (composed by Dēvagana, the son of Ratnaśingha):—

(L. 24). — saṅvat 1247 (?).

Jājalla [II.]; his son [Ratradēva III., defeated Chōjagaṅga (?); his son Prithvirādēva [III.].
186.—V. 1258.—Ep. Ind. Vol. I. p. 208. Baghàd (now Lucknow Museum) inscription of the Chandella Paramarididéva, and his ministers Sallakasaha and (his son) Purashottama: (composed by Dévadharma, the son of Gadhâraka and grandson of Lakshmîdharâ):—

(L. 24).—Paksha-[tṛya]ksamukh-âditya-saṅkhyaś Viśvrama-vajra∗[a] Vīśiva-śuklapañchaḥyaṁ vâsaro Vâsara-dâśāḥ ||

Sunday, 10th September A.D. 1105; see Ind. Ant. Vol. XIX. p. 30, No. 38.

Among the Chandrâtrêya princes, Mañçâvarman; his son Yaśavarman; his son Paramardin.

186.—V. 1258.—Ind. Ant. Vol. XVII. p. 293, and Plate. Râwah (now British Museum) plaque of the Mahârâşaka Salakhânasvarmâdevâ of Kâkârîl, of the reign of the Kalachuri (Chândi) Mahârâdâ菩提rîjâ Vijayadevâ,1 lord of Trikalânga; issued from Kâkârîl:—

(L. 13).—saṅvatsaraḥ pan sa[n]jâyata(?) 1253 Mârggaśîra-mâsa krishna-paksha saṃkrânti tithau Śukra-dvāsā

Friday, 27th October A.D. 1195, or, more probably, Friday, 13th December A.D. 1196: see Íbid. Vol. XIX. p. 171, No. 104.

Dâhikâ; Vâjûka; Dandâka; Khôjûka; Jayavarman; his son Vatsarâja; his sons Kirtivarman and Salakhânasvarman (see below, No. 212).

187.—V. 1258.—Archaeol. Surv. of India, Vol. XI. p. 123, and Plate xxxvii. Bâlkham pillar inscription of one of the rulers of Kanaûj (?):—

(L. 4).—saṅvâta 1253 Vaisâkha-kha-sudi 11 Bhau[ma].

Tuesday, 29th April A.D. 1197; see Ind. Ant. Vol. XIX. p. 38, No. 70.

188.—V. 1256.—Ind. Ant. Vol. XI. p. 71, and Plate. Pâtaṇ pillars of the Chaulekya Mahârâdâ菩提rîjâ Bhimadeva II., issued from Añhâlapanâtaka:—


Tuesday, 4th August A.D. 1198, or, more probably, Tuesday, 21st September A.D. 1199; see Íbid. Vol. XIV. p. 173, No. 109.

Mûlarâja [I.]; Châmañçârâja; Durâlabharâja; Bhiâma [II.]; Kâpâ-Taçîkâyamaîa; Jayasyâha-Sûddhâbhâchâraîârin; Kumârapâla; Ajayâpaîa; Mûlarâja [II.]; Bhiâma [II.]; Bhânuvaśiddharâja.

189.—V. 1256.—Ind. Ant. Vol. XVI. p. 254, and Plate, Eôpâl pillars of the Paramârâ Mahâkumâra Udayasvarmâdevâ, issued from Gavâdâvai;bha on the Râvâ:—


Yaśivarman; Jayavarman; the Mahâkumâra Lakshmivarman; the Mahâkumâra Harîchandra; his son, the Mahâkumâra Udayavarman.


Saṅvâta 1258 Kârûtaka-sudi 10 Sûmû.

Monday, 8th October A.D. 1201; see Ind. Ant. Vol. XIX. p. 354, No. 152.

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1 i.e. Vijayavairahadâva; see below, No. 422 of K. 932.
2 See below, No. 419 of K. 928.
3 On this day the śūtâ of the date commenced 0 h. 30 m. after mean sunrise.
191.—V. 1283.—*Ind. Ant.* Vol. VI. p. 194. Kaḍi plates of the Chaulukya Mahārājā
dhīrāja Bhima-deva II., issued from Anahilapāta:—

(L. 13)—śrīmad-Vikramāditya-ṭūṭādī-sāvatsara-satēśu dvādaśaṁtri(trih)shaśṭi(shyta-
uttaraśan lauśaśvakāśa-sūkla-paksha-dvīdyāhān Ravi-vārē (`tr-āṅkstēṭh-pi saṃvād [12]:63
śrīvāṇa-sūdi 2 Revād-syaṁ sāvatsara-māsa-paksha-vāra-pṛśvikaśyāṁ titēvãdy-ēha

Sunday, 9th July A.D. 1206; see *ibid.* Vol. XIX. p. 30, No. 39.
Genealogy as in No. 188.

192.—V. 1264.—*Ind. Ant.* Vol. XI. p. 337, and Plate. Tiṃmāṇa plates of the Āhāra Rājē
Jagamalla, of the reign of the Chaulukya Mahārājādhīrāja Bhima-deva II., issued from
Timmāṇa:—

(L. 1)—saṃvād 1264 varṣe lauśaśvakāśa-sūdi [7 or 8] Sāmē.

Monday, 4th June A.D. 1207, or Monday, 23rd June A.D. 1208; see *ibid.* Vol. XIX.
p. 358, No. 164.

193.—V. 1265.—*Ind. Ant.* Vol. XI. p. 221. Mount Ābā inscription of the reign of the
Chaulukya Mahārājādhīrāja Bhima-deva II., while the [Paramāra] Māṇḍalika Dharā-
varṣhādeva (with Prahlādana-deva as Yuvacīṣṭa) was ruling at Chandravati; (composed by
Lakṣmīdhana):—

(L. 20)—saṃvād 1265 varṣe Vāsākha-sūdi 15 Bhaumē.

Tuesday, 21st April A.D. 1209; see *ibid.* Vol. XIX. p. 38, No. 72.

194.—V. 1263.—*Ind. Ant.* Vol. XVIII. p. 112; *Ind. Insr.* No. 11. Royal As. Soc.'s
plates of the reign of the Chaulukya Mahārājādhīrāja Bhima-deva II., issued from
Anahilapāta:—

(L. 1)—śrīmad-Vikramarṣipolu-kāl-āṭita-sāvatsara-satēśu dvādaśaṁsha saha((t)shaśṭi-
adhikēsha lathika Mārgga-māsasya sūkla-paksha-chaturdasaṁyāṁ Gura-dinē atr-āṅkstēṭh(īo)-e
śrivikrama-saṃvād 1266 varṣe śri-Simha-saṃvād 96 varṣe lantī Mārgga-sūdi 14 Gura-
vasiyāṁ sāvatsara-māsa-paksha-dīna-vāra-pṛśvikaśyām titēvãdy-ēha

Thursday, 12th November A.D. 1209; see *ibid.* Vol. XIX. p. 24, No. 9.
Genealogy as in No. 188.

Arjunavarmadeva, issued from Māṇḍapadura:—

Saptastashyaṭhikā dvādaśa-sāvatsarē Phāḷguna(s) 1267 śukla-dāśamsaṁ-
abhisheka-parvaṇi . . . . . . . . saṃvād 1267 Phāḷguna(s) uddha 10 Gurasa


In the [Paramāra] family, Bhūja, after him came Udayāditya; his son Naravarman; his
son Yaśōvarman; his son Aṭivarman; his son Vindhyavarman; his son Suḥbhatavarman;
his son Arjuna (Arjunavarman, defeated Jayasimha).

196.—V. 1269.—Archaeol. Surv. of India, Vol. XXI. p. 50, and Plate xii. D. Ajayagad
inscription of the reign of the [Chandella] Rājē Traṇākṣevarmedēva:—

(L. 1)—saṃvād 1269 Phāḷguna-vaḍi . . Ṣanānu.

Mahārājā Arjunavarmedēva, issued from Bhārignakacchēha:—

Saptastashyaṭhikā dvādaśa-sāvatsara Vaisākha-vādi amāvasyāyāṁ sūryagraham-
parvaṇi . . . . . . . . saṃvād 1270 Vaisākha-vādi 15 Sāmē.

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1 The published version both times has 1237, but this is a printer’s error; see the editor’s reference to the
2 The original has taṭa-trāṭha-trāṭhāditya.
3 In an earlier part of the inscription there is the date Ásākha-vādi 13 Sāmē, without any year.
Monday, 22nd April A.D. 1218; a solar eclipse, visible in India; see Ind. Ant. Vol. XIX p. 175, No. 114.

Genealogy as in No. 195.


Dvāspatasyadhikā-śvādāśaśa-sānuvanravācā Bhādrayade-punnakamāyām chaundrapaśa-parvāni . . . . . saunvat 1275 Bhādrapada-sādi 15 Bhāgā.

Wednesday, 9th September A.D. 1215; a lunar eclipse, visible in India; see Ind. Ant. Vol. XIX, p. 31, No. 40.

Genealogy as in No. 195.

199.—V. 1272.—Ant. Remains Bo. Press. p. 186. Siyāl Bōc image inscription of the time of the Mēhara Rājā Banāsiśālā:—

Saunvat 1272 varṣaḥ Jyēśiśāh-aśa 2 Rajav aya-sāhā Tīmānākā. The date is irregular.¹


(L. 47).—śrīmad-Vikramaṃrap-saunvāt 1273 varṣaḥ Vaisākha-sādi 4 Śākā.

Friday, 22nd April A.D. 1216.


(L. 1).—saunvat 1273 Āśāhā-sādi 6 Rajav aya-sāhā Mayānaguryākā. Sunday, 11th June A.D. 1217.²


203.—V. 1275.—Ind. Ant. Vol. XX, p. 311; Cave-Temples of West. India, p. 111, Plate. Harsandā (now Amar. Or. Soc.'s) inscription of the reign of the [Parvār] Mahārājādīkārī_DATE.

Dēvapālaḍēva of Dhārā:—

(L. 4).—saunvat pāuchaśaspatasyadhikā-śvādāśaśa-sānuvanravācā 1275 Mārgga-sādi 5 Saśa (Saśa).

(L. 7).—Achikā pāuchaśaspatasya īdvādāśaśa (bha)-śēlē śakā [!] vatsara Chaitrābhānan tu Mārggaśīrā śēlē dāle || 4 || Panichāmya-añalta-saṃyogāvācā vathukād vathur-dālā || (1) yāgā Hariṣaṃpan-sañjīnē tu tithi-yuddha Dhiṭi-dālā || 5 ||

Saturday, 24th November A.D. 1218; see ibid. Vol. XIX, p. 24, No. 11.

204.—V. 1278.—Ep. Ind. Vol. IV, p. 311. Rāhūdayadēvī rock inscription of the time of the king (kṣetradēva) Pratīpā:—

(L. 1).—Navahāravat-sāhu muṇḍhindrā-vārāgaṃ-saṅkalpāvī parikalayaṃ saṃkhyāṃ vatsara Śāhāsahākā | Madana-vijayaśatē-maṅgālā māḷī Chaite pratīpādā sita-kāntau vāsara Bhā]&#220;karava | Sunday, 5th March A.D. 1223.

¹ According to Ind. Ant. Vol. XV, p. 362, the date apparently is Punnak-sādi 5, but with this reading also it is irregular.
² On this day the tithi of the date commenced 4 h. 58 m. after mean sun rise.
205.—V. 1280.—Ind. Ant. Vol. VI. p. 196. Kaḍi plates of the Chaulukya Mahārājādhirāja Jayantasimhahādeva, issued from Aḍahilapura:—

Tuesday, 20th December A.D. 1228; see ibid. Vol. XIX. p. 25, No. 12.
Mūlarāja [I.]; Chāmaṇḍārāja; Vallabharāja; Durlabhārāja; then to Bhūma [II.] as in No. 158; after him, in his place, Jayantasimha-Abhinavasiddhārāja.

206.—V. 1283.—Ind. Ant. Vol. VI. p. 199. Kaḍi plates of the Chaulukya Mahārājādhirāja Bhimadēva II., issued from Aḍahilapātaka:—

Thursday, 8th November A.D. 1226; see ibid. Vol. XIX. p. 25, No. 13.
Mūlarāja [I.]; Chāmaṇḍārāja; Vallabharāja; Durlabhārāja; then to Bhūma [II.] as in No. 158.

(L. 1).—saṃvat 1286 varṣe Kārtti[ka*]-sūti . . Sn[ā]*ṣrē

208.—V. 1287.—Ind. Ant. Vol. VI. p. 201. Kaḍi plates of the Chaulukya Mahārājādhirāja Bhimadēva II., issued from Aḍahilapātaka:—

The date is irregular; see ibid. Vol. XIX. p. 869, No. 188.

Genealogy as in No. 206.

209.—V. 1287.—Mr. Ā. V. Kāthvaṭe’s edition of Sōmedēvara’s Kārtikāmuddaḥ, Appendix B.; Bhāvāvagār Insdr. p. 218. Mount Ābd inscription of the reign of the Chaulukya Mahārājādhirāja Bhimadēva II. and the Paramāra Mahāśvapalēśvara Rājakula Sōmanṭhasimhādeva of Chandrāvatī (whose son was Kānṭhabādēva*); mentions the Chaulukya-(Vāgāḷhā) Mahāsāṃkhaṭṭhāvāra Rājakula Viradhavālaṃdeva, the son of Lavanaprasadādēva:—
(Sunday, 5th March A.D. 1230).

210.—V. 1287 (f).—As. Res. Vol. XVI. p. 302; Mr. Ā. V. Kāthvaṭe’s edition of Sōmedēvara’s Kārtikāmuddaḥ, Appendix A.; Bhāvāvagār Insdr. p. 176. Mount Ābd inscription, being a eulogy (by Sōmedēvara) of Viradhavāla’s ministers Vāṭupāla and Tājāpāla; mentions the Chaulukya-(Vāgāḷhā) Arūdrārāja, Lavanaprasadā, and Viradhavāla; and the Paramāras of Chandrāvatī Dhūmarāja, Dhanḍhaka, Dhruvabhāsa, Bāmēḍeva, his son Yādēkhāwa (who defeated the Mālava king Bollā, an opponent of the Chaulukya Kūmarapāla), his son Dhūravarsa,1 his younger brother Prabāhāra (who fought with Sāmāntasimha), Dhārāvarsa’s son Sōmanṭhasimhādeva, and his son Kṛśhprajādēva.

According to the As. Res. dated 4 Sunday, the third of the light fortnight of Pālguṇa, in the year of Vikrama 1287, which would be Sunday, 17th February A.D. 1230. Mr. Kāthvaṭe’s text has “Vikrama-saṃvat 1288 varṣe śrī-Śrāvaṇa-sūdi 3 Rājan,” and his

1 Read saṃvatsara.
2 Read śrīṃad.
3 i.e. Kṛśhprajādēva; see the next inscription.
4 See above, No. 193.
translation "Sunday, the third of the dark fortnight of Śrāvaṇa in the year 1287 of the Vikrama era." And the edition in Bhāvonāgar Insocr., line 47, has "śrī-Vikrama-saṅvat 1287 varṣaḥ Prāguna-nadi 10 Saṃvya-dīna."  

211.—V. 1288.—Ind. Ant. Vol. VI. p. 208. Kādi plates of the Chaulukya Mahārājādhirāja Bhimadeva II., issued from Aparāhpaṭaka:—


212.—V. 1289.—Archaeol. Surv. of West. India, Vol. II. p. 170, and Plate xxxv. Girnar inscription¹ at the temple of the ministers Vastupāla and Tējapāla; mentions the Chaulukya (Vāghalā) Lavaraprasadādeva and his son Viradhavalādeva—


213.—V. 1288 or 1289.—Archaeol. Surv. of West. India, Vol. II. p. 173; and Ant. Remains Bo. Pros. p. 315. Girnar inscription of the minister Vastupāla:—

(L. 2).—śrī-Vikrama-saṅvat 1288 (or 1289) varṣeḥ Sevāna-vadī 10 Soma. Monday, 7th October A.D. 1230, or, more probably, Monday, 5th September A.D. 1233; see Ind. Ant. Vol. XIX. p. 356, No. 165.


(L. 1).—saṅvat 1289[9] varṣeḥ Mārga-vadī 3 Guraṇa. Thursday, 2nd December A.D. 1232 (?).


(L. 1).—saṅvat 1296 varṣe Prāguna-vadī 5 Ravaṇ. Sunday, 15th January A.D. 1240; see Ind. Ant. Vol. XIX. p. 167, No. 87. ¹ The same inscription is published in Ant. Remains Bo. Pros. p. 283 ff. with five sim. Girnar Inscriptions of the same date, photo-lithographs of two of which are in Archaeol. Surv. of West. In dā, Vol. II. Plate xxxv. These inscriptions contain verses by Sūṣṭhāvarā, Malādhārī-Naṛachandrasātri, Mārādātri,Śrī-Naṛachandrasātri and Udāyanrābhāshāri. ² In lines 3 and 4 the years 1272, 1277 and 1276 are (with the omission of the 1) ṣaṅvatsara-pārsvam, same 77 varṣaḥ, and same 76 varṣaḥ-pārsvam.
218.—V. 1297.—*Ind. Ant.*, Vol. XVII. p. 231. Réwah (now British Museum) plates of the *Mahárdhvaika Kumárapálsádáva* of Kakareddi, of the reign of the [Chandéllá] *Mahárdhádhirája* Traillókayvarmadáva, lord of Tríkalinga:—

(L. 32).—sañcátayatadhiśa dvidáśasata-sañivatsaré aṅká-pi 1297 Kárítiká[y-í].

In the Kaurava family, the *Mahárdhvaika* Dákhiśála; his son Dúrjaya; his son Shójavanára; his son Javárvana; his son Vatsarájá; his son Salasathárvana (see above, No. 186); his son Hárirájá; his son Kumárapála.

219.—V. 1288.—*Ind. Ant.*, Vol. XVII. p. 235. Réwah (now British Museum) plates of the *Mahárdhvaika* Harirájadéva of Kakareddi, of the reign of the [Chandéllá] *Mahárdhája* Traillókayvaramála:—

(L. 36).—sañivatá(t) 1298 Mágáhá maśi.

From Dákhiśála to Vatsarájá as in No. 218; Vatsarájá’s son Káritivarana; his brother Salasathárvana; his son [V]áhá[č]arvarana; his brother Hárirájá.

220.—V. 1289.—*Ind. Ant.*, Vol. VI. p. 208. Kaḍi plates of the Chaulukya *Mahárdhádhirája* Tríbhuvanapálsadéva, issued from Áyavánjapála:—


The date is irregular; see *ibid.* Vol. XIX. p. 372, No. 194.

From Múlakárá [I.] to Búhma [II.] as in No. 206; after Búhma [II.], Tríbhuvaramála.

221.—V. 1300.—*Ant. Remains Bo. Pres.* p. 186. Siyál Béj image inscription:—

Sam 1300 varshé Vaisákha-vádi 11 Bucché.

Wednesday, 4th May A.D. 1944.

222.—V. 1311.—Ep. *Ind. Ind.* I. p. 25. Dabhói fragmentary inscription of the Chaulukya (Wágáhí) Visaládevá, the son of Vrádhyávala; (composed by Sóméśvara):—

(L. 59).—sañivat 1311 varshé Jyéśhtá-mádi 15 Vu(bu)dha-diné [i]

Wednesday, 14th May A.D. 1253; see *Ind. Ant.*, Vol. XIX. p. 28, No. 27.

223.—V. 1312.—*Ind. Ant.*, Vol. XX. p. 84. Notice of a Báhatadhí inscription of the reign of the [Paramára] *Mahárdhádhirája* Jayásinhadhéva of Dárá:—

(L. 1).—sañivat 1312 varshé Bhádrapada-su 7 [85]jana ... .

Monday, 28th August A.D. 1256.

224.—V. 1315.—*Ant. Remains Bo. Pres.* p. 186. Siyál Béj image inscription:—

Sañivat 1315 varshé Pháguna-vádi 7 Sana Amúrdhá-nakshetra ‘dyeśha ērt-Mádhuvatamáyám.


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1 This is the title of the Kalschéri (Chédá) kings; the proper title of the Chandéllá kings is lord of Kálaksára.

2 *I.e.* Traillókayvarmadáva.

3 This is the 'Asatunávádána, the son of the Paramára Dévápála, in whose reign (in V. 1300, on a day corresponding to Monday, 19th October A.D. 1248) Ásáhírá finished his commentary on the *Dhármántaśra*; see *Prof. Bhandarkar’s Report* for 1888-89, pp. 106 and 382. — For an unpublished Udaypur inscription which probably belongs to the same king see *Ind. Ant.*, Vol. XX. p. 84, note 3.

4 He is described as a submarine fire to dry up that ocean—the army of [the Déságrí-Yádava] Síghána.
Sāmantsasimhadēva, the son of Saṅgrāmasimhadēva and grandson of Lūnapāṣajadēva, of Maṇḍālī:—

(L. 1.)—śrīmad-Vikramakāl-āśita-saptadāśādi-hika-trayōdāśāsta-saṅvatsara laukika-
Jyotisha(sthā) māsāyā krishnapaksha-chaturthyāṁ tītīha Gurvā-sadyāḥā. 

Ajayagāḍh rock inscription of the Chandellā Viravarman and his queen Kālayāṇadēvi; (composed by Ratnapāla, the son of Haripāla and grandson of Vatsarāja):—

(L. 14.)—sagara-śnād-agni-nubhāṣān(du)-mitā Vikrama-vaṭsara . . . . saṃvat
1817 . . . . Vaiśākha(kha)-śviti 13 Gureu ||
Thursday, 14th April A.D. 1261; see Ind. Ant. Vol. XIX. p. 373, No. 198.

In a family sprung from the Moon, Kirtivarman (defeated [the Chāhā] Karna); his son Sallakahaṇa; Jayavarman; Prithvirvarman; Madana; Paramardin; Trailokyavarman; his son Viravarman, married Kālayāṇadērī, the daughter of Mahēśvara and Vēśaladēvi (?), of whom the latter was the daughter of a prince Gōvincara, while Mahēśvara was the son of Śripāla and grandson of [Chē]dala, of the race of Dādhicāi.

227.—V. 1818.—From a rubbing supplied by Dr. Burgess. Jhānsī (now Lucknow Museum) inscription of the Chandellā Viravarman (?):—

(L. 19.)—saṃvat 1837 Śrāvaṇa-vadī 2 Ṛbu(ḍh)a-līnā. 
Wednesday, 5th July A.D. 1262; see Ind. Ant. Vol. XIX. p. 179, No. 128.


(L. 2.)—śrī-Śrīravatāśa-pratīva(ṛjana) saṃvat [na]nāḥāṃ 
Vṛṣabha-rāhula-
Sunday, 28th May A.D. 1254; see Ind. Ant. Vol. XIX. p. 190, No. 129.


(L. 1.)—saṃvat 1832 varshē.


(L. 1.)—saṃvat 1325 Phālguṇa-śviti 1 Rayav ||
Sunday, 3rd February A.D. 1229.

231.—V. 1825.—Archael. Surv. of India, Vol. XXI. p. 51, and Plate xiv. F. Ajayagāḍh inscription of the reign of the Chandellā Viravarman:—

(L. 2.)—Vīravaṭa(ṇa)mūr-mūr-ṛ[j]ē saṃvat 1325.

232.—V. 1826.—From a rubbing supplied by Dr. Hultzsch. Pathārī inscription of the reign of [the Paramāra] Jaiśinghadēva (Jayasiṃhadēva) [of Dhārā]:—

(L. 1.)—saṃvat 1326 varshē Vaiśākha(kha)-śviti 7 Ṛbu(ḍh)a-līnā(ḍh)a-dīnā Pu[shya]-
nakshatre . . . . samastārājāvalīśhita-Jaiśinghadēva-rājyē. 
Wednesday, 10th April A.D. 1229.

233.—V. 1828.—Ind. Ant. Vol. XI. p. 106. Kōdiāra inscription, being a eulogy of Nānākā,1 a court-poet of the Chanlukya (Vāghēla) Vēśaladēva; (composed by Ganapaṭi-
Vyaśa):—

Saṃvat 1328.

1 For another, undated prakāśi of Nānakā, composed by Kṛṣṇa (called Bāla-Saṅvat), which is at the same place, see ibid. p. 102.
2 He is stated to have composed a poem (?) on the destruction of Dhārā by Vēśaladēva.
234.—V. 1831.—Ind. Ant. Vol. XXII. p. 80; Bhārunagār Inscr. p. 74; Archæol. Surv. of India, Vol. XXIII. Plate xxv. Chitōr inscription of the Guhila family of Mēdāpāja (Mēwād); (composed by Vēdaśarman).—

(L. 54).—saṅHAV 1831 varahē Āshāqha-śūdi 3 Śukrē Pushyē.

Friday, 5th June A.D. 1274.

The princes here eulogized are Bappa, Guhila, Bhōja, Śīla, Kālabhōja, Mallaṭa, Bhartṛbihāja, Simha, Mahāyaka, Shrumāna, Allāṭa, Naravāhana, Śaktikumāra, Āmrarprasāda, Śuchivarman, and Naravarman.3

235.—V. 1832.—Ind. Ant. Vol. XXI. p. 277. Khōkhrā fragmentary inscription of the reign of the Chaulukya (Vāghēlā) Mahārājādhirāja Śāṅkagadēva.—

(L. 1).—saṅHAV 1832 varahē Mārga-śūdi 11 śāṅkav-adyā-dha.

Saturday, 1st December A.D. 1275.

236.—V. 1835.—Journ. Beng. As. Soc. Vol. LV. Part I. p. 48. Chitōrgadh inscription of the reign of the Guhila Sāmarasimha, the son of Tējāśimha and his wife Jeyataladēvi, of Mēdāpāja (Mēwād):—

SaṅHAV 1835 varahē Vaiśākha-śūdi 5 Gruṇa.

Thursday, 28th April A.D. 1278.

237.—V. 1835.—From a rubbing supplied by Dr. Burgess. British Museum inscription of the reign of the Chaulukya (Vāghēlā) Mahārājādhirāja Śāṅkagadēva:—

(L. 1).—saṅHAV 1835 varahē Vaiśākha(kha)-śūdi 5 Sōmē-dy-śaha śīlmaḍ-Anahilavāṭak-adhīṣṭhyā- · · · · · · · · · · · · Śaṅkagadēva-kalyāṇa-vijayarājyē.

Monday, 17th April A.D. 1279.


(L. 21).—saṅHAVsarē-smin-Vaikramādityē saṅHAV 1837 Śrāvaṇa-vadi 13 Va(bn)dhē.

Wednesday, 26th June A.D. 1280, or Wednesday, 13th August A.D. 1281; see Ind. Ant. Vol. XIX. p. 186, No. 147.

The country of Hāriyāṇaka was first ruled by the Tōmaras, then by the Chauhānas, and then by the following ‘Śaka kings’: Śāhavādana (Shihāb-ud-dīn Ghōrī), Shundavādana (Qūb-ud-dīn Aiḥak), Aṣamadādana (Shams-ud-dīn Altāmīsh), Pēruṣa-Śīh (Rukn-ud-dīn Firōz Shāh I), Jahladīna (Jalāl-ud-dīn), Manjadāna (Muīz-ud-dīn Bahrām), Alāvādana (Alā-ud-dīn Masaḍ), Nārāmadāna (Nāsīr-ud-dīn Māhūmād), and Gaiyāsadāna (Ghiyās-ud-dīn Balban).

239.—V. 1837.—Archæol. Surv. of India, Vol. XXI. p. 52, and Plate xiv. G. Ajaygaḍh rock inscription of the reign of the Chandēllā Viravarmadēva (?):—

(L. 19).—Śāgār-ānala-vād-śūdā-yukti[? s]aṅHAVsarē va[r[ē [? Māghē maśi śi[si]tē pakēṭ trayōdāśyān Viḥōh[ ]-dinē || 14 || SaṅHAV 1837 Māgha-śūdi 13 Sōmē ||

Monday, 3rd February A.D. 1281; see Ind. Ant. Vol. XIX. p. 25, No. 16.

240.—V. 1837.—Archæol. Surv. of India, Vol. XXI. p. 74, and Sir A. Cunningham’s transcript of the original inscription (which has been lost). Dāhi plate of the Chandēllā Mahārājādhirāja Viravarmadēva, lord of Kālaśējāra:—

(L. 26).—saṅHAV 1837 samayē Vaiśākha-śūdi 15 Ravi-dinē.

Sunday, 4th May A.D. 1281.4

1 See below, No. 243.
2 The later princes of the same dynasty were eulogized by the same poet, but the stone which contains the continuation of this inscription does not seem to have been found.
3 For another, fragmentary inscription of the reign of apparently the same king, see ibid. p. 47.
4 The published text was 1883.
5 On this day the tīṭkē of the date commences 7d h. 13 m. after mean sunrise.
In the family of the Chandrátrípáta princes (rendered illustrious by Jayaśaktí, Vijaśaktí and others), Madanasvarman; Paramarśá; Trailókyaśvarman; Vitárvarman.

241. — V. 1840. — From rubbings supplied by Dr. Burgess. Inscription at Kála¡kar:—
(L. 3).—Chaitra-sudi 3 Vu(hu)dhé saññ 1840.
Wednesday, 3rd March A.D. 1883; see Ind. Ant. Vol. XIX. p. 31, No. 41.

242. — V. 1842. — From a rubbing supplied by Dr. Hearnle. Garha Satt-stone inscription of the reign of the Chandélí Viravarmadhéva:—

(V. 1).—saññvat 1342 saññé Chaitra-sudi 3 Vu(hu)dhé ady=śha śrīmad-Viravarmadhéva-śrīyá. 
Wednesday, 27th February A.D. 1882.2

243. — V. 1842. — Ind. Ant. Vol. XVI. p. 347; Blánsagar Insr. p. 84, and Plate. Mount Áha inscription of the Guhila Samarasinha of Mēdpáta (Mēwád); (composed by Vēcāśaram, the son of Priyapatá):—
The inscription eulogizes the Guhila prince Bappa (Bappaka), Guhila, Bhója, Śila, Kālabhója, Bhartribhásta, Śínta, Maháyiká; Shunmuká (Khumuká), Álaña, Naradána, Súttikumára, Súcchárvarman, Naravarnma, Kjtravarnma, Vairajá, Vairisínta, Vijaścaríña, Arisíña, Chójdá, Víkrásaíña, Kehéśáíña, Señantásíña, Kúmbásíña, Mathásíña, Patmusíña, Jalásíña, Tējálásíña, and Samarasíña.

244. — V. 1843. — Ep. Ind. Vol. I. p. 280. Véravál (now Cintra) inscription of the time of the Chauñukya (Vághálá) Sárñágádévá; (composed by Dharmáadhára, the son of Dhanáha):—
(L. 66).—śrí-nriça-Vikrama-saññ 1343 varshé Mágá-súnta 5 Sómá.
Vivamalla (Víshádévá, married Nágalládévá); his younger brother Pratápamalla; his son (the successor of Vivamalla) Arjúmadévá; his son Sárñágádévá.

Saññvat 1343 Mágá-súnta 10 Gurant.
The date is irregular.

(L. 1).—saññvat 1344 Vaisákha-súnta 3.

Kálapad-éká mása-gata-ciándá-bháta-samanvité | saññvataré abhá-yákshi Vaisákha-
máñ-cád-diné || anké-pí 1345 samayé Vaisál[khé]*.

248. — V. 1848. — Ind. Ant. Vol. XXII. p. 32. Notice of a Sarwya inscription of the reign of Gángapati, the son of Gépála, of Nálapura; (composed by Sénamála, the son of Sémáhra):—
(L. 33).—saññvat 1348 Chaitra-súnta 8 Gurú-diné Pushya-nukshstré.
Thursday, 27th March A.D. 1292.

1 See above, No. 35.
2 On this day the tīkhi of the date commenced 1 h. 23 m. after mean sunrise.
249.—V. 1855.—Bhadragar Insor. p. 227. Cambay fragmentary inscription of the time (?) of the Chalukya (Vaghela) Särañgadéva; mentions (in lines 5 and 6) Lüpigadéva, his son Virodhamalla, Pratäpamallä, his son Arjuna, and (in line 26) Särañgadéva:—

(L. 25).—samavats(t) 1352 varshë śrī-Vikrama-samätta-varshëšalu triśätā saman dvipachändëśavināir-dvam käle śmin (?)


(L. 8).—Jyätihë mäci sitë pakëbë dvädasyâ(ā)ṁ-Vu(bu)dhâ-vasârē . . .

Plav-vatsârê || Samvat 1835.5.

Wednesday, 16th May A.D., 1296; see Ind. Ant. Vol. XIX. p. 31, No. 42.

251.—V. 1855.—Ind. Ant. Vol. XXII. p. 81. Notice of a Narwar inscription of the reign of Gañapatî of Nalapura; (composed by Śiva, the son of Lôhaḍa and grandson of Dâmôdara):—

(L. 21).—samvat 1355 Kårttiṅka-[va]di 5 [Śukrê ?].

Friday, 26th September A.D. 1298 (?).

Châṭga; his son Nyîvarman; his son Åsalladëva; his son Gôplâ; his son Gañapatî.

252.—V. 1890.—Ind. Ant. Vol. XX. p. 84. Notice of an Udaypur (in Gwâlior) inscription of Harṣarîdëvâ (?):—

(L. 1).—[sam]vat 1360.

253.—V. 1890.—Ind. Ant. Vol. XX. p. 84. Notice of an Udaypur (in Gwâlior) inscription of the reign of the [Paramârë ?] Mahârâjâhdëvâ Jayasinghadëva (Jayasinghadëva)† of Dharâ (?):—

(L. 1).—[sam] 1386 Śrîvâsa-vadi 12 [Śukrê ?].

Friday, 24th July A.D. 1310 (?).

254.—V. 1872.—Archaeol. Surv. of India, Vol. XXI. p. 54, and Plate xiv. O. Inscription on pillar of gate at Ajaygaṅgh:—

(L. 14).—sa[m]vat 1372 Pâ[u]śha-vadi 10 Śanah.

Saturday, 22nd November A.D. 1315; see Ind. Ant. Vol. XIX. p. 186, No. 88.

255.—V. 1873.—From impressions supplied by Dr. Führer. Jōdhpur inscription of the reign of Sulôthin Kutûdî (Quthûnd-din):—

(L. 30).—samvat 1373 varshë Bhâdrâ-vadi 3 Su(û)kra-dinê . . . samastärañjâvali-samalâmkritî† Alâvadâña-putta-sûrâtrâpa-Kutûdî-vijaya-kalâyândrâjyâ(jyâî).

Friday, 6th August A.D. 1316; or Friday, 28th August A.D. 1317.

The inscription enumerates the ‘Śaka kings’ of ‘Dhillâ,’ beginning with Sâhapadîna (Shihibûnd-din Ghëfûr); see above, No. 238.


“Samvat 1377 (A.D. 1521) on Monday the eighth of the light fortnight of Vaisâkh, in the reign of Lûndhâgarra, residing in Bhumânda, near to Chanârâvâth, the great temple of Achalâvâra, on Arbada mountain, was repaired by Śrî Lûndhâga, of the imperial race.”

Monday, 6th April A.D. 1521.

The inscription apparently mentions Sindhiputra, Lakshmana, Mâpipka of Sâkambhari, Aûhirâja(?). . . . Dandana (?), Kirtîpâla, Samarasimha, Udayasimha, Mânavasimha, Pratâga, etc.

1 In line 3 is the date samvat 1185 varshë Jyätihë(śhıka)-vadi 7 Śomë, without any indication as to what it refers to.
2 This apparently is not the Jayasinghadêva of Nos. 223 and 232.
3 Read “kritt-Alo.”
4 On this day the flood of the date commenced 4 h. 2 m. after mean sunrise.
5 For a date of the reign of an Udayasimhadêva, corresponding to Sunday, 1st August A.D. 1249, see Ind. Ant. Vol. XIX. p. 175, No. 115.
257.—V. 1380.—From Sir A. Cunningham’s rubbings. Inscriptions et Udārpr (at Gwáilor):—

(L. 1).—sāvat 1380 varehó Bhādra[mva(r)]?—sudi 3 Sāmē | Hastu(stu)-vakhhatr[ī]! [Uda ?] purna-nagarā rāja-sāl-Vaichāna-sārasya sådhanika . . .

Monday, 16th August A.D. 1322; see Ind. Ant. Vol. XIX. p. 28, No. 28.

258.—V. 1384.—Proceedings Beng. As. Soc. 1873, p. 105. Delhi Museum inscription of the time of Mahamanda Sāhi (Muḥammad ibn Tughlāq):—

Krītā-Madanadāvasya turyy-āśīt-āgni-nāśīkarō | Vikram-kolśi-kē Bhādri trāṭīyādhi
Gurūv-dūṇi || 17 || Sarvat 1384 mini Bhādra-vadi 3 Gurū-dūṇi:

Thursday, 6th August A.D. 1327; see Ind. Ant. Vol. XX. p. 128, note 29.

259.—V. 1384.—Ep. Ind. Vol. I. p. 93. Another Delhi Museum inscription of the time of Mahamanda Sāhi (Muḥammad ibn Tughlāq):—

(L. 15).—Vēda-vayy-agni-dannō-āśīka-saṃkhyē-vādē(bās) Vikram-kolśi-kē | paśccha-
myāni Phālghna-sāl-īkkhām Bhuama-vāsarō || . . . Sarvat 1384 Phālghna-sūdi 5
Bhuama-dūṇi ||

Tuesday, 16th February A.D. 1328; see Ind. Ant. Vol.XIX. p. 26, No. 15.

The inscription mentions the Miśchchha Sahāradha (Śhikā-bud-dī śhī āthī): the first 'Turnaska' who seized, and ruled at, Dhillīka (Delhi).

260.—V. 1385[8].—Ind. Ant. Vol. XV. p. 300. Hāthasī (now Bhāravarît Museum) inscription of the Mēhara chief Thēpēka (Thēvāka):—

(L. 17).—sāvat 1385[8] varehō || Bhādri sadhosahārō pārāñō Āshīhē shadīšhikē
saptamāni Sōma-vārūna.


The inscription mentions first, in the lunar (?) race, a king Shaghrā (Śhaghra), in whose family was born Jasadhavala (Yāsēdhavala) who married Priyamalī of the solar race, and had from her three sons, Malla, Maṇḍala, and Mēlīga. It then states that in the family of Vēshhālārāja (Vēshhālārāja) there was Nāgārjuna (the companion of Maṇḍalka), whose son Mahānanda married Rāpā, Maṅgalarāja’s (!) daughter, who bore to him Thēpēka. This Mēhara Thēpēka ‘had the royal dignity conferred on him by king Mahātī,’ and apparently was subordinate to a king Kūntarāja, “born in the family of Vallādītī, and descended from Śūrya-Vīṣaila” (?).1

261.—V. 1387.—Archaeol. Saura. of West. India, No. 2, Appendix, p. xv, No. 58. Mount Ābō inscription of the reign of [the Chāhumānā] Tējāsimha (?) of Chandrāvati?—

(L. 13).—sāvat 1387 varehō Māgha-sūdi 3 Bhādra-dūṇi Śatadhishag-nakshatrē
Knutānh-sīhē chandīcē.

Friday, 11th January A.D. 1331.


(L. 4).—sāvat 1390 samayō Bhādra[mva(r)]?—vadi 4 Sa(inas)nu dinē.


263.—V. 1390.—Jour. Beng. As. Soc. Vol. V. p. 242, and Plate ix.1. Inscription from the Fort of Chundrī, of the time of Muḥammad ibn Tughlāq (?):—

(L. 10).—sāvat[‘"] 1390 Bhādra-vadi 5 Gurūn.

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1 For some of the names in the above compare below, Nos. 276 and 284.

2 See below, No. 265.
From Sir A. Cunningham's rubbings. Two inscriptions at Udaypur (again Waliar):

(L. 1.)—sawas 1394 Maśa(gha)-vadi 1 Vai(ka)dhé.


265. — V. 1394. — *Ind. Ant. Vol. II.* p. 256. Mounted Âbâ inscription of the reign of the Châlamâna Râjâ Kâmañadéva, the son of Téjaśiñha, of Chandrávati:—

Śri-nûpita-Vikrama-kâl-atâta-samâvat 1394 varshâ Vaisásha(kha)-sudi 10 Gura-vadyâ=êka śrî-Chandaevatvânya.

Thursday, 30th April A.D. 1338.

266. — V. 1397. — *Archæol. Surv. of India, Vol. XXI.* p. 143, and Plate xxix. B.—D. Three memorial pillar inscriptions at Kâvañ-kund, of the reign of the Mahârâja Hamiradéva of Lâkâsatákam, and others:—

(L. 1.)—sawasat 1387 samayâ [varshê] Mâgha-sudi 4 Sôma-diné ||


267. — V. 1404. — *Archæol. Surv. of India, Vol. XXI.* p. 19, and Plate xviii. Inscription at the Fort of Marhra, of the reign of Sîchitañga (?):—

(L. 3.)—sawasat 1404 Kârttika-sudi 14 Gurâ.

Thursday, 18th October A.D. 1347; see *Ind. Ant. Vol. XIX.* p. 356, No. 159.

268. — V. 1404. — *Archæol. Surv. of India, Vol. IX.* p. 34, and Plate ii. 4. Râmpur Sati-pillar inscription of the queens of the Mahârâja Virarámadéva (?):—

(L. 1.)—sawasat 1404 Varsha Phalguní(?)-vadi 14 Saumâ (?).

Wednesday, 16th January A.D. 1348 (?).

269. — V. 1412. — *Archæol. Surv. of India, Vol. IX.* Plate ii. 3. Kârñalât inscription of the reign of the Mahârâja Virarámadéva of Uchhâdanagara:—

(L. 1.)—sawasat 1412 sama[?].

270. — V. 1429. — *Ind. Ant. Vol. XX.* p. 314. Gayâ inscription of Kulachanda, a governor of Gayâ, of the reign of Sultân Fiyârâja Sâha (Flîrî Shâh):—

(L. 2.)—Asnâ-rajya nûpita-Vikrama[?]-kkâ gatâ graha[sir?] ?yuga-yuga-yug-ĉandi-ĉalisë ||

Dhilîpati-śrî-Fiyaroghâshâ buhuvah samâśasati vairi-dâhê ||

(L. 6.)—Paramabhañjâm-kêyâdî-râjayâm purvvarat śrîmad-Vikramañḍityâdeva-nîpitâ-śtit-svâdhê(bhë) samvata(i) 1429 Mâgha-krishṇa-trayañfañjânñ than Śanivâsar-ânvâñyâm.

Saturday, 22nd January A.D. 1373.

The Thakura Kulachanda (Kulachandaka) was a son of the Thakura Hâmarâja and son's son of the Thakura Dâhâ, of the family of a prince Vyâghra (Vyâghrarâja).


(L. 14.)—sawasat 1437 varshâ Âshokâ-vadi 6 Śanân ||

Saturday, 26th May A.D. 1390, or Saturday, 13th July A.D. 1381; see *Ind. Ant. Vol. XIX.* p. 186, No. 148.

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3 One of the two inscriptions has varshë after 1334.
4 So the name was read by Sir A. Cunningham, but to judge from a faint rubbing, the original seems to have śrî-Dhillidesa-redi.
275. - V. 1439. — Archaeol. Surv. of India, Vol. VI, p. 74, and Plate XI. Māhārāj (near Alwar) inscription of the time of the Mahārājadhirājā Gōgādeva, the son of Āśālavā, of the Vaiṣāgūjana family, and of the reign of Sūlōrāj Pērōjān Śāhī (Pīrōj Shāh): —

(L. 6). — saṃvatsara-semin śrī-Vikramadītya-rājya (?) saṃvatsar 1439 Śāhālakśe 132. varshē Vaiśā (śāh) kha (kha) -sudi 6 Revī-śhān | Peshya-akabhatr | śrī-Ravī-śhān | Pāvī-śhān

Sunday, 20th April A.D. 1382 ; see Ind. Ant. Vol. XIX. p. 31, No. 43.

276. — V. 1442. — Ant. Remains Bo. Pros. p. 185. Vērīval inscription of the time of the chief Bhārma of the Rāshṭrējā (Rāṣṭrakūṭa) family: —

Saṃvatsar 1442 varshē Aśādha-vadi 8 Śānau ||

Saturday, 11th June A.D. 1384.1


Thursday, 3rd May A.D. 1386.2


Monday, 14th September A.D. 1388; see Ind. Ant. Vol. XIX. p. 32, No. 44.


Saṃvatsara 1445 varshē Phāgāṇa-sudi 5 Sānau. 

Monday, 1st February A.D. 1389.

The inscription mentions Lūṅga; his son Bhīmaśītā; his son Lāvanyapāla; his sons Lakshmaśītā, Lakshā, and Leśhanapāla; Lakshmaśītān's son Rājāśītā; etc.

278. — V. 1452. — Ant. Remains Bo. Pros. p. 170. Māgdeol inscription of the time of Nāsaratā (Nasrat Shāh) of Yōginīpurā (Delhi) and Dāpharā-khāna (Dakor Khān) of Gājārā: —


279. — V. 1455. — Bāhār (Barhānāga) (spurious ?) plate of the Mahārājadhirājā Sīvasīntadēva, the son of Dāvamasītā, [of Mīthīlā], recording a grant which was made in favour of the poet Vidyāpati; see below, No. 578 of Lakshmanaśena-śrī. 293 (?).

280. — V. 1458. — Ind. Ant. Vol. XXII. p. 88. Notice of a Rāypūr (now Nāgpur Museum) inscription of the time of the Mahārājadhirājā Brahmadēvā of Rāypūr, and his minister, the Nāgākā Rājārājadevā: —

(L. 9). — saṃvatsara 1458 varshē Sā[ā]kā ko 13224 saṃvatsarā Śrīrājita(ṇ)-nāma-sahvatsara Phāgū (gu) na-sudha-akṣānām Śu(ṇ)akārābā.

1 This is the equivalent of the date for Chaitraṇī V. 1442 current, and the pañciṃtaka Śāṅgaṇā.
2 On this day the śita of the date commenced 3 h. 50 m. after the moon Rājadhvitā.
3 In No. 288 it is stated that the chief's capial was Khālī thā (Khālīrī).
4 Wrongly for 1322.
Friday, 10th February A.D. 1402; see ibid. Vol. XIX. p. 26, No. 20.

Ishaqzada (Ishaqzadev) his son Siangla (Siinjha); his son Ramchandra; his son Harirajabrahma (Brahmadeva), or Rayaabrahmadeva.

281. — V. 1463.— Archaeol. Surv. of India, Vol. XXI. p. 18, and Plate xiv. Rāsin inscription of a chief (mahāpuñj) Parāmadinun :
   (L. 1)— sañvāt 1460 varshē Chaimāna-sudi 7 Sat[a]u |
   Saturday, 23rd March A.D. 1409; see Ind. Ant. Vol. XIX. p. 355, No. 156.

   (L. 1)— sañvāt 1467 varshē Marga-sudi 5 Sō[p]u? |-dēna || mahārājādhirāja-sri-
   Viraṅgadēva(?).

Monday, 1st December A.D. 1410.

283. — V. 1470 (for 1471).— Ep. Ind. Vol. II. p. 230. Khalhari inscription of the time of the Katerdhul (Kairoo) Varīkrahmadēva (Brahmadeva) of Khasvājkā; (composed by Mīna Rāmasūrya):—
   (L. 1b).— sañvāt 1470 varshē Sā[p]i[k]? 1334 Plavā-nāma-
   svarūpeścu Mōrga-sudi 3 Sā[p]i-vāmē Rōhini-rākṣaṇē.

Saturday, 19th January A.D. 1410.

In the Kaldurt (Kahelurt) branch of the Akhaya (Hailaya) family, Siinjha; his son Ramdeda (akha in battle Bhujingadéva); his son Harirajabrahmadeva.

284. — V. 1473.— Ant. Remains Do. Prov. pp. 176 and 316. Junagadh (Girnār) inscription of the time of the Chhūdαsa chief Jayasimha II.; (composed by Sāmala (?), the son of Mantrisimha and grandson of Dhānabaha): —
   Sañvāt-1496-siṅgar-suṅgha-mahā-suṅghyēndha Śākē1 sitē pañchamāyaṁ Bharug-
   vāsarā.

Friday, 21st May A.D. 1417.

In the family of Yaddu, Manjaliya [I.]; his son Mahipala; his son Khaṅgāra; his son Jayasimha [I.]; his son Muktasimha; his son Manjaliya [II.]; his younger brother Mēla; his son Jayasimha [III].

   (L. 14).— sañvātasaro-smin-sripa-Vikramādiyata-gatāvda(bha) 1481 Śākē sri-Sālavahanāt 1346 Vālsākha-mśā śukhl-pakshē 16 pūṛṇamāsyaṁ Gura-vāsarā | Svēśi-nakṣatratē | Siinjh-
   lagon-ādayē || (and evidently afterwards repeated in verse).

Thursday, 13th April A.D. 1424; see Ind. Ant. Vol. XIX. p. 32, No. 45.

286. — V. 1485.— Ep. Ind. Vol. II. p. 410; Bhāνagār Insor. p. 96. Chitorgadh inscription of the Gahila Mōkala of Mēdapatā (Mēvāḍ); (composed by Ekanātha, the son of Bhaṭṭa Vīśnu): —
   (L. 40).— Abhē bār-bārṣ-eōda-kshiti-parīkṣhē Vikramāśāhāja-bhakṣhē bhū ṭaṁyē māsē Tapasyē saviûrī Mahanā yē ṭaṁyē Ḡaṭa-sīhē || (I) pakhē śukhl-atērasim-Sivaguru-divasē
   bhāyām-nākeścu śāśvet-śītyāṃ.
   (L. 55).— sañvāt 1485 varshē Mārga-sudi [? | Gura-dīnē . . . . .

Both dated 20th Bhrupa.

1 See above, No. 280. 2 Worlly for 1388. 3 Read sañkhyābāda-mahāyē. 4 So far as I can make out, this is equivalent to Jyotishādī. 5 See below, No. 246.
In the Guhila family, Arisintha; his son Hanumra; his son Khadro; his son Lakhasinha; his son Mokala (defeated Pehra, the king of the Yavana, i.e. the Sultan Firuz Shah).

287. — V. 1493. — From impressions supplied by Dr. Burgess. Dohaqai Jaina inscription:
(L. 5.) — sarmatu 1493 Sake 1588 varsha Vaisakha(kha)-vri(ka)di 5 Guru(ran) din e Mula-nakshatrade

Thursday, 5th April A.D. 1493.

288. — V. 1494. — Bhoenagar Insr. p. 112. Nageda Jaina inscription of the reign of the Guhila Kumbhakarna, the son of Mokala, of Madapa(a) (Mewa): —
(L. 1) — sarmat 1494 varsha Magha-sudi 11 Guru-varr.

Thursday, 6th February A.D. 1493.


And further on: — sakkat-pi Vikram-abda(?) 1496 Vaisakha-sudi-tithya Gur(i)ran.

Thursday, 16th April A.D. 1493; see Ind. Ant. Vol. XIX. p. 32, No. 46.

In the town of Uma there was, in the lunar race, Bhamipala; his son Karmnapala; his son Lakshmanapala; his son Chandrapala; his son Nayanapala; his son Sarpapala; his son Abhayadeva; his son Malladeva; his son Kirtiraja; his son Varasinhadhava; his son Bhurnudeva; his son Somdevra; his son Bhaiuvarendra.

(L. 2) — sinhmad-Vikramatath 1496 samkhya-varebe.

The inscription gives the following list of the Guhila princes: Bappa, Guhila, Bhoga, Sita, Kallabhoja, Bharthribhata, Sinha, Mahayaka, Khumana, Alla, Narakhan, Skaktikumara, Suchivanar, Kirtivanar, Yogaraja, Vaira, Vaisapala, Vairisinha, Vratisinha, Arisintha, Chodasinha, Vikramasinha, Rapanisinha, Khedasinha, Samsantisinha, Kumarsisinha, Mathanasinha, Padmasinha, Jairasinya, Tulasvisinha, Samasinha, Bhuvanasisinha (defeated the Chakumana king Kuta and the Sultan Alladninga), his son Jayaasinha, Lakshmanasinha (defeated the Malla king Gogveda), his son Ajayasinha, his brother Arisintha, Hanumra, Kirtisinha, Lakhasa, his son Mokala, Kumbhakarna.


Gwalior inscription of the reign of the Maharaajadhiraja Puungarendradeva: —
(L. 1) — sarmat 1497 varsha Vaisakhi(kha)-sudi 7 Shukra Paravasam-kakshatra[*] shri-Gopaivaladargga maharaajadhokraja-rajas tara(ka) shri-Dungia.

Friday, 8th April A.D. 1490.

292. — V. 1500. — Bhoenagar Insr. p. 162, and Plate; Prakshaladahavadi, Vol. II. p. 26

Mahaviva inscription, recording the construction of a tank by the Sriajhata Mokala on the land of the Gohilla SrawTri.


1 On this day the tithi of the date commenced 8 h. 31 m. after mean sunrise.
2 Read sahyadsvarat.
3 For the princes from Bappa to Samanasinha see the list above, No. 243, which differs in some respects.
4 Below, in Nos. 415 and 431, we find the name Hanumrapala.

298.—V. 1503.—From Sir A. Cunningham’s rubbings. Inscription at Udaypur (in Gujarāl):—

(L. 1).—saivatun 1503 varṣhe Phāguṇa-vädi 10 Saḥ(ṣa)kra-ñī favorsa. Friday, 16th February, A.D. 1447; see Ind. Ant. Vol. XIX. p. 168, No. 91.

299.—V. 1510.—Jour. Beng. As. Soc. Vol. XXXI. p. 423, and a rubbing, supplied by Dr. Burgess. Gujarāl. inscription of the reign of the Mahārājaśīrājā Puṅgaréndradēva:—

(L. 1).—saivat 1510 varṣhe Māgha-saudi 8 Sōmē śrī-Gopagirau mahārājāśīrājā-rājā(aja). śrī-ṇuggarēndradēva-rājya[a*] pravartāmane |

Monday, 7th January A.D. 1454; see Ind. Ant. Vol. XIX. p. 374, No. 199.

295.—V. 1515.—Archaeol. Surv. of India, Vol. XXIII. Plates xx and xxi. Inscription in the uppermost storey of the Guhila Kumbhakarnā’s Kāṭāstamba, or ‘column of fame,’ at Chitorgarh:—

(V. 185).—Śrī-Śivikramā-paśchādaśārdikādaśa-sūkhaśaśmin-varṣhe śatē paśchādadēva vyatite | Chaitra-śātika-saṅga-tiṣṭha vyadhāya śrī-Kujambherurvasudhādipéna ||

296.—V. 1518.—Archaeol. Surv. of India, Vol. III. p. 131, and Plate xxix. Inscription on jamb of temple of Gayāsuri Dēvi at Gayā:—


(L. 30).—saivat 1516 varṣhe Chaitra-saudi 5 Gura[u]-dīn[a])||


According to an account prepared for Sir A. Cunningham, the inscription contains the names of Siddharāja, Dāmi [I], Sandēvāra (?), Dāmi [II], Mahśūla, Dēvidāsa, Sūryādāsa, and of his son Śaktiśāstra and grandson Madana.

297.—V. 1544.—Bhānapagār Inscr. p. 117. Udaypur (in Rājputāna) inscription of the time of the Guhila Rājamāla, the son of Kumbhakarnā, of Mēsopāṭa (Mēwāḍ); (composed by Mahēvāra, the son of Atri and grandson of Kēśava-Jhōtisinga):—

(V. 29).—Vasurāc nriṇa-viṃśiścavāṣyāvat vāṇa-vēda-sāva-bhūmi-sāṃśāmitē 1545 Chaîtreśa-sūkha-daśamī Gura-vārē.

Thursday, 12th March A.D. 1489.

The inscription especially eulogizes the Guhila princes Arisīnāha, Hamfra, Kshētrasrināha, Lakṣānānāha, Mōkala, Kumbhakarnā, and Rājamāla.

298.—V. 1553.—Ant. Remains Bo. Prés. p. 266. Borsad stepwell inscription:—

(L. 1).—saivat 1553 varṣhe śrīvaṇa-vādi 13 Ravan.


299.—Āṣhādhdī—V. 1555.—Ant. Remains Bo. Prés. p. 264. Aśāliy well inscription of the Edāpi Rājadēvi, the wife of the Vāghela Virāsināha of Daṇḍāhidēsa; of the reign of the Pāṭasūla Mahāmardā (Sultaṇ Mahāmardī Bāigara):—


Wednesday, 16th January A.D. 1499; see Ind. Ant. Vol. XIX. p. 27, No. 23.

1 In verses 184, 185 and 187 there are other dates of V. 1506, 1507 and 1509.
2 Below, in No. 301, the second name is split Jētiya.
3 Read śīlavartana.
The Vāgyāla Mākalanātha; his son Kṛṣṇa; his son Māturaja; his son Mahipa; his son Virasinha, married Rūḍādevi; their sons Varsisinha and Jētra (? Jaitra).


(L. 12).—sānvin 1556 varshē Śākē 1421 pravarttāmanē Punisha-sūdi 13 Sōṃtē. The date is irregular.¹

301.—V. 1556 and 1591.—Jour. Beng. As. Soc. Vol. LVI. Part I. p. 79. Nāgari (new Chitrā) inscription of the Guhila Rājaramalla (the son of Kumbhakarna) of Mūḍapāta (Māvād); and his wife Śrīgārādevī, a daughter of the prince Yāhīka (the son of Rānammalla) of Marusthāl (Māvād); (composed by Mahēśa, the son of Atrī and grandson of Jēṭinga-Kēṣava²):—

(V. 24).—Rītā-bāṇa-bāṇa-dāśi-sāmkhya-vatsarē Nabhasah sita-Smṛatithau sa-Bhūmtēj(e).

Tuesday, 31st July A.D. 1488.


Wednesday, 17th April A.D. 1504.

302.—V. 1557 (?).—Nārālai inscription of the reign of the Guhila Rāyamalla (Rājaramalla); see below, No. 306.

303.—V. 1551.—Archool. Surv. of India, Vol. V. p. 144, and Plate xli. H. Delhi Siwālīk pillar inscription of the reign of Sūltān Ibrāhīm Lōdī:—

(L. 1).—sānvin 1581 va Chaitya-vadi 13 Bhauma-dīrī.

Tuesday, 21st March A.D. 1525; see Ind. Ant. Vol. XIX. p. 178, No. 117.

304.—V. 1558.—Ep. Ind. Vol. II. p. 42; Bānagar Inscr. p. 134. Śrīrājīya inscription on the seventh restoration of the temple of Pudṣarika; mentions the Sūltāns of Gujarāt Mahāmūḍa (Māhmūḍ Baiqara), Māḍāphara-sāha (Muzaffar II.), and Bāhādura-sāha (Bāhādur), and the Guhila rulers of Chitrakūṭa, Kumbharāja, his son Rājaramalla, his son Sāṅgrāma-sīnha, and [his son] Rātmāsīha; (composed by Lāvanyasaṃśaya):—

(L. 2).—sānvin 1587 varshē.


305.—V. 1595.—Proceedings Beng. As. Soc. 1875, p. 16. Tilbegāmpur inscription of the reign of the emperor Humātin (Humāyūn):—


The date is irregular.²

306.—V. 1557 (for 1557 ?).—Bānagar Inscr. p. 140. Nārālai inscription of the time of the Guhila Rāyā Rājaramalla (Rājama), the son of Kumbhakarna, of Mūḍapāta (Māvād), and of his son, the Māhākumāra Pṛthvīraja:—

(L. 2).—sānvin 1587 varshē Vaisīkhā-māṣē | śvaca-pakṣē saṃdhyān tithē Śukra-vāsara Panavasuvu-śīka-charitārā-yōγē |

¹ The 18th tītā of the bright half of Pūsha of V. 1556 expired ended on Sunday, 15th December A.D. 1499, and the same tītā of the dark half on Monday, 30th December A.D. 1499.
² Above, in No. 307, the first name is apūkā Pūlītēga.
³ The intended day may be Saturday, 30th November A.D. 1538, with the nakṣatrā Uttarābhaśrampūd and the yōga Vāryas; but on this day the 10th tītā only commenced 19 h. 25 m. after mean sunrise. The date of a corresponding Persia inscription, published ibid., would correspond to Friday, 26th October A.D. 1538.
For V. 1597 the date is irregular; for V. 1557 it would regularly correspond to Friday, 23rd April A.D. 1501.

307. — V. 1848.—Proceedings Beng. As. Soc. 1875, p. 88. Benares inscription of the time of the emperor Akbar (Akbar) and his minister Tūḍāra:—

(L. 8).—Krī(ṛ)tu-nigrama-ras-bāmā(?)—1646—sammitē vatsar-ēśē.

308. — V. 1860. — Ep. Ind. Vol. II. p. 50, No. xii. Śatrūjaya Ṭāḷśvara temple inscription; eulogizes some members of the Tepā gaechkha, and mentions the emperor Akabbar (Akbar); (composed by Hēmavijaya). Latest date:—

(L. 77).—gagana-bāṇa-kalā-1650—mitē 'bdē.


Another date in the same inscription:—


Thursday, 13th May A.D. 1596; see ibid. Vol. XX. p. 141, note 32.


(L. 1).—śrī-saṅvat 1652 varhē Mārgē(ṛga)—vadi 2 Sōma-vāsara Pushya-nakshatrē. Monday, 8th December A.D. 1595.3

311. — V. 1654.—Proceedings Beng. As. Soc. 1876, p. 110. Rōhtās inscription of the time of the Mahārāṇādhirājā Mānasimha:—


312. — V. 1654.—Bāṇasagar Insor. p. 144. Sāḍaṭ inscription of the reign of the Mahārāṇē Amorasimihājī [of Mēwād]:—


Thursday, 15th April A.D. 1598.

313. — V. 1675.—Ep. Ind. Vol. II. p. 60, No. xv. Śatrūjaya Jaina inscription1 of the reign of the emperor Jhāṅgir (Jāṅghir):—

(L. 1).—saṅ 1675 Vaiśāsaka-sudi 13 tithau Śukra-vārē suratāpa—Nāradina-Jhāṅgira— Savāl—vijayirājyē ||

Friday, 16th April A.D. 1619.

1 The year 1657 falls in the reign of Bājamalla; already in V. 1587 his grandson Ratnasimha was reigning; see above, Nos. 301 and 304.
2 But on this day the moon entered the nakṣattra Pushya only 19 h. 3 m. after mean sunrise.
3 Other Śatrūjaya inscriptions of the same reign and date ibid. p. 61, No. xvii.; p. 82, No. xvii.; p. 63, No. xix. and No. xx.; p. 67, No. xiii. and No. xxiv.; and of the same date, p. 60, No. xiv.; p. 61, No. xvi. and p. 67, No. xxii.
314.—V. 1875 and 1876.—Ep. Ind. Vol. II. p. 64, No. xxi. Śatrūṭījaya Jaina inscription of the time of Jāsāvanta, the son of the Yāden Śatrūṭījaya, of Nāvagūpura (Nāvānagur) in Hālāra (Halār Prānt); (composed by Dēvasāgara):—
(L. 1).—Samvats 1875 varshā Śākē 1841 pravarttamātē |
(L. 19).—Prāguka-vatsarē ramaye | Mādhav-ārjuna-pakhakē | Rōhini-bha-tīḍīyāṁ
Budhavāsara-samvātē।

Wednesday, 7th April A.D. 1613.
(L. 25).—Samvats 1876 varshā Phāḷgūna-sita-dvīḍīyāṁ tīthān Daityagūra-vatsarē Bēvatt-

nakṣatrasē.

Friday, 25th February A.D. 1620.
315.—V. 1880.—Proceedings Beng. As. Soc. 1875, p. 82. Benares inscription of the time of a prince Vāsudēva of the lunar race:—
(L. 1).—Vyom-āśha-sat-chandra-1680-mitē subhē-śdau(bsdē) | māste Śuchau Brahmat-
tīthān śivāyāṁ.
316.—V. 1882.—Ep. Ind. Vol. II. p. 68, No. xxvii. Śatrūṭījaya Jaina inscription of the reign of the emperor Jīhāṅgrī (Jayāṅgī); (composed by Dēvasāgara):—
(L. 1).—Samvats 1682 varshē || Pātāsāhā-Jīhāṅgrī-śrī-Salēmasāhā-bhūmaṇḍalākhaṁ dala-
vijayarājē।

(L. 33).—Samvats 1682 varshē | Māgha-sudi trayōdāś-tīthān Śtma-vāsarasē.
Monday, 30th January A.D. 1626.
317.—V. 1882.—Ep. Ind. Vol. II. p. 72, No. xxx. Śatrūṭījaya Jaina inscription of the reign of the emperor Śāhājīyāhām (Shāh-Jahān):—
(L. 1).—Samvats 1886 varshē Vaiśākha-sudi 5 Budhē Śākē 1551 pravarttamātē.
(L. 5).—Pātāsāhā-śrī-Śāhājīyāhām-vijayarājē.
Wednesday, 8th April A.D. 1629.
318.—V. 1888.—Journ. Beng. As. Soc. Vol. VIII. p. 695. Inscription of the Tōmara Mitrasāhā, on a "slab removed from above the Kothuntiy gate of the Fort Rōhitā"; (composed by Śivādēva, the son of Krīsandēva):—
(V. 18).—Saundhān bhūmiṇḍu(nḍra)-chūgamanir-sākṣita vasundvandva-sah-chandra-1688-
sarkhyē varshē śrī-Vikramādeśa-śhati-patī-śhati-samvātē sammata-śrīthē |
In the Tōmara family at Gōpāchāla (Gwalior), Vīrānathha; his son Uddharaṇa; his son Vīrama; his son Ganaṇati; his son Hūgūrasirsha (Duṅgaśirsha?); his son Kṛtiṣiṁthha; his son Kalyāṇasāhī; his son Mānasāhī; his son Vikramasāhī; his son Rāmasāhī; his son Śālivāhāna; his sons Śyāmasāhī and Mitrasāhā (contemporaries of Śāhī Jallīhādia).
319.—V. 1889.—Ep. Ind. Vol. I. p. 301. Date of the renewal of the Vaḍnagar inscription of V. 1208 (above, No. 130):—
(L. 45).—Chaitra-māsē subhē pakhē pratipad-Guruvāsarē | Naṁd-āśha-nripē 1689 varshē prāsastite[m⁷] līkhitē punah ||

Thursday, 20th February A.D. 1633.2
320.—V. 1717.—Archaeol. Surv. of India, Vol. XXI. p. 136. Notice of a Chambē inscription, dated (according to Sir A. Cunningham's rubbings):—
(L. 1).—śrīman-nripati-Vikramādeśa-samvatsarē 1717 śrī-Śālivāhāna-śākē 1583 śrī-Śastra-

Wednesday, 28th March A.D. 1690; see Ind. Ant. Vol. XX. p. 152, No. 6.

1 Here one syllable is wanting.
2 On this day the 5th of the date commenced 1 h. 25 m. after mean sunrise.
321.—V. 1718, 1722, and 1732.—Bhāmavar Insor. pp. 145 and 150. Rājanagar-Kākākūrāl inscriptions, containing the second and third sargas of Ramachohhāda's Rājapradassī- mahakūda.

322.—V. 1724.—Journ. Amer. Or. Soc. Vol. VII. p. 4. Rāmnagar inscription of king Hrdayēṣa of Gaḍhādēsa and his wife Sundarīdvē; (composed by Jayagovinda, the son of Maṇḍana):—

(From Sir A. Cunningham's rubbings, line 64).—Vedā-mātra-ṛay-duṇī-abhē Jyēśthē Viṣṇu-tīthau || . . . . samvats 1724 varṣē Jyēśthē-śiṇḍha 11 Šukra-vāṣarē ||

The date is irregular; see Ind. Ant. Vol. XIX. p. 366, No. 189.

The inscription enumerates: Yādavarāya (a monarch in Gaḍhādēsa), Mādhavasimha, Jagamāda, Ṛaghaṇātha, Ōrdraṇē, Vihaṣāsinē, Narmaṇādē, Sūryabhāna, Vāsudēva, Gopālasē, Bhūpālasē, Gopinātha, Rāmachandra, Sūrātānasiṇē, Hariharadē, Kṛishṇadēva, Jagatasiṇē, Mahāsē, Durjānamallē, Yaṣākara, Pratāpadītya, Yaṣāśithanā, Mahābāhurasiṇē, Gōvināsinē, Rāmachandra, Karpa, Rāmaśē, Kamalamaya, Narahari-dēva, Viṣṇu-simha, Trihūva-rāya, Prīthvīrailō, Bhāmāchandra, Mahāsē, Ugrasē, Rāmaśē, Tārakṣanda, Udayasīrō, Bhāmunitā, Bhāvāndē, Sīvasē, Rājanārubāsī, Subalasiṇē, Rāja-simha, Dādēra, Gōvakṣhāda, Arjunasimha, Saṅgrāmasē; Dalapati, married Durgāvatī;¹ their son Viṣṇurāya; Dalapati's younger brother Chandrasē; Mahākusārē; Prēmanābīra (Prēmāsē); Hrdayēṣa, married Sundarīdvē; their daughter (?) Mrigāvatī.

323.—V. 1770.—Bhāmavar Insor. p. 156. Udaypur (in Rājputāna) inscription of the time of the Rād Saṅgrāmasē of Mōkhāl:—


324.—V. 1881.—Proceedings Bng. As. Soc. 1869, p. 204. Nāgpur plate of Rāmakumārīkē, the wife of the chief JayaNTasiṇē [of Sambalpur]:—

Ashāhē Ravi-vāsērē subha-tīthau tātrōparāgē sinē² . . . . . . samvatsē svātāda-satē ekākṣahē-uttar-ākhayē Viṣṇumālītya-bhūpasya . . . . . . Svarbhānu-vatsērē.

Perhaps Sunday, 22nd July A.D. 1804, with a lunar eclipse, visible in India; but this day fell by the mean-sign system in the Jovian year Yuvan, and by the southern lunar system in Rākṣāka.

325.—V. 1874, 1875, and 1877.—Ind. Ant. Vol. IX. p. 193. Nepāl inscription of Lalitatriprāsa-sundarīdvē, the widow of the Mahārājadērdīrāja Rāṇabhaṭhāraśa; of the time of his grandson, the grandson of the Mahārājadērdīrāja Bējāndreśvīkramēśa:—


¹ Durgāvatī, together with her son Viṣṇurāya, is said to have died by her own hand, after a battle with Asāpa-khāna (Asā Kāhu, who had been sent by the emperor Akbāra (Akbār) for the purpose of leying a contribution.
² Bend chandō-lāparāgē esti (?)
Tasmim-evā śakē Mārga-krishṇa-paśchamayān Ṛudhā.  
Wednesday, 18th November A.D. 1818; see Ṛid. p. 169, No. 96.  
Sunday, 7th May A.D. 1820; see Ṛid. p. 177, No. 121.  
Paṁśvīnārā yapāsā; his son Śīlamṇapataśā; his son Ḍhapaṇhādārāsā; his son  
Ghrvāṇayuddhavikramasā; his son Ṛājendravikramasā.  

(Mahāśāra) Jaina inscription:—  
(L. 1).—sa[m] 1876 Vē( vai )śēṃ( ḍ ha )- sūkla 6 Śukrē.  
(L. 5).—Āṅgarāja-rājē varttamānē Kāruṇa-āśē.  
Friday, 30th April A.D. 1819.  

327.— **V. 1881.**— *Ep. Ind.*, Vol. II. p. 244, and Plate.  
Pabhōśa Jaina inscription:—  
(L. 1).—sañvat 1881 mitē Mārgaśīraha-sūkla-shaṅkiyānē Śūkra-vaśā.  
(L. 10).— . . . Āṅgarāja-vahādun-ṛājē.  
Friday, 26th November A.D. 1824.  

Notice of a Chamā plate of the Mahārāja-vadīja Śrīsīmāhādeva (♀), dated (according to Sir A. Cunningham’s rubbings):—  
(L. 7).— sruṇ-mādyrma[r ka]-sāñvatsarē 1917 Śastra-sāñvatsarē 33.  
(L. 8).— Viķramaditya-sāñv 1915 śrī-Śastra-sāñvatsarē 34.  
(L. 18).— Viķramaditya-sāñvatsarē 1917 Śastra-sāñvatsarē 36.  

 a.— Undated Inscriptions connected with those under A.

329.— **Gupta Insr.** p. 146, and Plate.  
(Andasār) pillar inscription1 of the king Yaśōdhārman, to whom homage was rendered by the king Mihithakula;2 (composed by Vāsula, the son of Kakka, and engraved by Gārinda).3

Jodhpur inscription of the Pratihāra Bāuka:—  
(L. 21).— sāñvatsarē Ā Chaitra-sudi 5.  

The Bhūțma Harichauda from his Kahābilīya wife Bhādrā had four sons, Bhūgabhaṭa,  
Kakka, Rājīla, and Dādī; Rājīla’s son Narabhaṭa-Pāllāpēṭī; his son Nāgabhaṭa, married  
Jajjikākārā; their sons Tāta and Bhōṭa; Tāta’s son Yāsdoğrāha; his son Chanduka; his son  
Sūkka or Śīnuka (defeated Bhāṭṭikadavāraja); his son Jōṭa; his son Bhīllādīya; his son  
Kakka, married Padmīni; their son Bāuka (slew Mayārīa, who had defeated Nandavāla).4

Pehavā (Pehow, now Lucknow Museum)  
inscription of the reign of Mahendrapālādeva5 [of Kanaṭ] recording the construction of a  
temple of Vishnu by some members of the Tomara family. In this family there was  
the Rājā Jāḷa; a descendant of his, Vajṛa, married Mahāgaladāvī; their son, Jajika, married  
Chandrā and Nāyikā; and their sons were Gōgga, Pūrparāja, and Dēvarāja. (composed by  
Ma . . . (♀), the son of Bhāṭa Rāma).

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1 For a fragmentary duplicate copy of this inscription see Gupta Insr. p. 146, and Plate.
2 See below, No. 541.
3 He also engraved the Andasār inscription, above, No. 4 of V. 599.
4 Compare the Gaṛdṭya inscription, above, No. 13 of V. 913.
5 See the dates in the Śiyāṭṭa inscription, above, No. 10 of V. 960, and No. 20 of V. 964.— The British Museum possesses two unpublished inscriptions of the reign of Mahendrapālādeva. One of them ends (in line 8):  
Paramabhaṭṭa[ṛ]a-mahācudṛḍhīya-parasau[va]-ṣrī-Mahendrapālā-deva-rājē | sāñvat 2 Mārga-sādi 51  
kriṣṇa-ṃaṃ Śiḥvarāvarēṣa[ṇī]; and the other (in line 3):  
ṣrī-Mahendrapālā-deva-raṇjya sāñvat 6 (♀) Jyōṣṭhīja-  
sādi . . (♀).
333.—Ep. Ind. Vol. I. p. 192; Archæol. Surv. of India, Vol. XXI. Plate xvi. B. Khajurâhô fragmentary Chandella inscription; mentions Jêjîjâka and Vîjîjâka,1 and Harshadêva; also Kshiti-Pathâdêva2 [of Kanauj].

333.—Ind. Ant. Vol. XVIII. p. 287; Archæol. Surv. of India, Vol. X. Plate xxxii. 1, 2, 4-6. Dedali inscriptions of the Chandellâs3 Dévalâdôhi, a son of Krishnâpâ and his wife Āsarvâ, and grandson of the Mahârajñâdhirâja Yaśôvarman.5

334.—Ep. Ind. Vol. I. p. 221; Archæol. Surv. of India, Vol. XXI. Plate xxi. Fragmentary Chandella inscription from Mahôbâ (now in the Lucknow Museum); mentions Jêjî and his younger brother Vîjô, Dhaçâ, his son Gaçâ, his son Vidhâyâbara (contemporary (?) of Bhojâdêva [of Dhârâ]), Vîjâyapâla (contemporary of the Chêdi Gângâyadêva), and his son Kirtirâvarman8 (who conquered Lâkshmuñkâra, i.e. the Chêdi Kâra).

335.—Ep. Ind. Vol. I. p. 197. Mau (now Calcutta Museum) fragmentary inscription of the Chandella Madanavarmanadêva; mentions [Dhaçâ], his son Gaçâ, his son Vidhâyâbara, his son Vîjâyapâla, his son Kirtirâvarman, his son Sallakshânasvarman, his son Jaya-varman, Sallakshânasvarman’s younger brother Prithivirâvarman, and Prithivirâvarman’s son Madanavarman.7


337.—Ep. Ind. Vol. I. p. 333; Archæol. Surv. of India, Vol. XXI. Plate xv. Ajayâgadh rock inscription of the time of the Chandella Bhojâvarman; gives an account of some members of the Vâstavya clan of Kâyaísthas, and mentions the Chandellâs Gaçâ, Kirtirâvarman, Paramarâ, Trayôkṣvyarman, and Bhôjavarman.9

338.—Prof. Bendall’s Journey, p. 82, and Plate. Ar (near Udaypur in Râjâputâna) fragmentary inscription, containing the name of the [Guhila] king Sakti-kumâra.10

339.—Bhânavagî Insct. p. 72, and Plate. Udaypur (in Râjâputâna) fragmentary inscription, containing the names of the [Guhila] king Sakti-kumâra and Sûcivarman.11

340.—Ep. Ind. Vol. I. p. 283, and Plate. Udaypur (in Gâwâilor) fragmentary inscription of the Paramârâ rulers of Mâlava; mentions, in the lineage of the hero Paramârâ, Upêndrârâja; his son Vairîśhîka [I.]; his son Sîka; his son Vâkprati [I.]; his son Vairîśhîka [II.] Vajrâsa; his son Harsha (defeated the [Râshtrakûta] king Khoṭîgâ); his son Vâkprati [II.] (conquered Yuvârâja [II.] of Triprâ); his younger brother Sûndhrârâja; his son Bhôjarâja (at war with Indrârâja, Toggâla (?), and [the Chaulukya] Bhoîma [I.]), and Udayâdiyîa.11

341.—Ind. Ant. Vol. XIX. p. 350; Ind. Insct. No. 52. Ujjain (now Royal As. Soc’s) first plate only of the Paramârâ Mahârajñâdhirâja Jayavarmanadêva,12 issued from Vardhamânapura.13

Udayâdiyîa; Naravarman; Yaśôvarman; Jayavarman.

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1 They are called Jayasakti and Vijayasakti in other inscriptions; see, e.g., above, No. 35 of V. 1011.
2 For more details on the inscription, see above, No. 81 of V. 1005.
3 This is an earlier form of the name Chandellâ.
4 After him Jeji (Jejikâla, see No. 170) was named. He is the Jayasakti (Jejîkâla), and Vîjô the Vijayasakti (Vijîkâla) of other inscriptions.
5 See above, No. 76 of V. 1154.
6 See above, from No. 101 of V. 1136 to No. 142 of V. 1219.
7 See above, from No. 295 of V. 1317 to No. 242 of V. 1342.
8 See above, No. 447 of V. 1345.
9 See above, No. 43 of V. 1034.
10 See above, No. 68 of V. 1115, and No. 70 of V. 1187.
11 The grant may be assigned to the time between V. 1182 and 1200.
12 But, when the grant was made, the king was at Chandrapuri.
342.—Raj. Ind. Vol. I. p. 215, and Plata. Jhansi (now Lucknow Museum) fragmentary inscription of Saddahpasa Simha (7); mentions Kanyakubja; the chieft Suddhaka and Mumak (8); Lankastra and Paajalaha; Rajahaldevi; [the Chandella] Khitvarman; Gaonapala (7); [the Paramara] Udayaditya of Avanti; Nisinha; Hira or Hiraasa (1); and Sallakhsapasa Simha.

343.—Bhuvanagar Insr. p. 206. Ratnapur (in Mрава) fragmentary inscription of the reign of the Chahakya Mahārāja-dhiraja Kumārapala Dēva; contains an order of Pūnapakshadēva or his queen, the Mahārājī Girijadēvi; and mentions a Mahārājī Rājaspadēva.

344.—Bhuvanagar Insr. p. 214. Gambay unfinished inscription of the Chahakya (Vagholi) Viśvalađēva: Aparīśa married Salakshapadēvi; their son Lavanyapadēla, married Madanādevi; their son Vidhavala, married Vyaśpaladēvi; their son Viśvalađēva.

345.—Archeol. Surv. of West. Indic., Vol. II. p. 159, and Plate xxx.; Ant. Reunions Do. Pres. p. 302. Gīrānī fragmentary inscription of the Chūḍaśāma chiefs; mentions, in the Yadava family, Māyālakā [I.], his son Navaghana, his son Mahipala [I.], Shāngara (Khaṅgara), Jayasimha, Mākalaśimha, Māla, Mahipala [II.], and his son Māyālakā [II.].

D.—Inscriptions dated according to the Śaka Era.

346.—S. 400.—Ind. Ant. Vol. X. p. 283, and Plate. Gambay As. Soc.'s (spurious) plates of the Mahārājāldhīraja Dharaśena Dēva, the son of Gukasena (who is called here) the son of Bhaṭṭaṭa (Bhaṭṭaṭa); issued from Valabhi:—


Compare below, No. 403 of G. 252.

347.—S. 400.—Ind. Ant. Vol. VII. p. 62, and Plata. Umētu (spurious)6 plates of the Gurjara Mahārājāldhīraja Dadda II. Pranśantārāga, the son of Jayabhāṣṭa (Jayabhāṣṭa) Vitarāga, who was the son of Dāda (Dadda) I.; issued from (the camp before the gates of) Bhārmakhecha:—

(L. 22.)—Śakamrapa-kalā-dīta-saivabhachāha(tsa)ra-saṭa-chatrasțhitāyē Vaiśākha-
pauruṣaṇamasyāḥ.

Compare below, Nos. 395 and 396 of K. 389 and 335.

348.—S. 415.—Ind. Ant. Vol. XVII. p. 199, and Plata. Bagavara (spurious)6 plates of the Gurjara Mahārājāldhīraja Dadda II. Pranśantārāga, the son of Jayabhāṣṭa (Jayabhāṣṭa) Vitarāga, who was the son of Dāda (Dadda) I.; issued from (the camp before the gates of) Bhārmakhecha:—

(L. 21.)—Śakamrapa-kalā-dīta-saivabhachāha(tsa)ra-saṭa-chatrasțhitāyē paṃcchadāś-dhikē

There was no solar eclipse on any of the possible equivalents of the date; see ibid. Vol. XXIV. p. 11, No. 170.

1 Of about the 12th or 13th century A.D.
2 The inscription is similar to No. 183 of V. 1269, and in its concluding lines has some names which also occur in the last lines of that inscription.
3 See above, No. 222 of V. 1311, and No. 225 of V. 1317.
4 See above, No. 276 of V. 1445, and No. 284 of V. 1473.
5 Read pauruṣaṇamasyāṃ.
340.—Ś. 417.—Ind. Ant. Vol. XIII. p. 116, and Plate. Ilâb (spurious) plates of the Gourjana Mahârajâdhirâja Dadda II. Praśântarâga, the son of Jayabhaṭa Vitarâja who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukcheha:—

(L. 18).—Śaka-sānta-sahā-sūravachchha (taγa)-sāta-chatmehastra sapnāsē-ādhikā Yē(tā)yēsē-(ā)nu[ā]yēsē[ā]yēsē[ā]sūravachchha-

There were solar eclipses on the new-moon days of the pūrvaśanta and the amânta Jyusēṣṭha of Ś. 417 expired, corresponding to the 10th May and the 8th June A.D. 495, but neither eclipse was visible; see ibid. Vol. XXIV. p. 10, No. 105.


(L. 21).—Kiritāk-paunamahâsyaśa . . .

(1r. 20).—Śakakâla-sahavatsaras-ākâśbu shatâchu htv=âkatri[nâ]sâttava-bhu.1

In the Râṣṭrâkâta lineage, Durgârâja; his son Govindarâja; his son (?) Svâmikarâja; his son Nandarâja-Yuddhâsūra.

351.—Ś. 728 (?).—Ep. Ind. Vol. I. p. 112. Baijnâth inscription (second praśasti?) of the time of the Râjâsaka Lakshmanachandra of Kirigrama, and the reign of the king Jayachandra of Trigurta (Jalandhara); (composed by Râma, the son of Bhrângaka):—

(1r. 33).—Śakakâla-gut-ādâlaḥ 7[28].

The inscription mentions the following Râjâsakas of Kirigrama: Kanda; his son Badâḥa; his (?) son Vignâna; his son Brahman; his son Dombaka; his son Bhuvana; his son Kalhaṇa; his son Bilhaṇa, married Laksâpaṇikâ, the daughter of king Hâdayachandra of Trigurta; their sons Râma and Lakshmanâ (Lakshmanachandra, who married Mayâlalâ).

352.—Ś. 784.—Deōgârī Jain pillar inscription of the reign of the Mahârajâdhirâja Bhōjâdêva [of Kauâra], and of his feudatory, the Mahâsâmanâ Sahâpurâna, governor of Lusuchagira (Deōgârī); see above, No. 14 of V. 919.


(L. 35).—yâh-sagayana-mahâpanvâni . . .

(44).—Śaka-sauna ṭ38 Panaḥ-sandi 4 uttârayagà ||


In the Châpa family, Vikramâkâ; his son Adâka; his son Pulâkâ; his son Dhrâvâha; his younger brother Dharmâivâraha.

354.—Ś. 940.—Wiener Zeitschrift, Vol. VII. p. 58. Notice of the Surat plates of the reign of the Châlukya4 Mahâmanḍâlavâra Kirtirâja of Lâtâdêva, the son of Gâggarâja and grandson of Bârappa who was the son of Nimbukâ; recording a grant which was made by the Râṣṭrâkâta chief Samburâja, the son of Amâritarâja and grandson of Kundaâra.

355.—Ś. 960.—Ep. Ind. Vol. IV. p. 190. Date of the coronation of the Gaṅga Mahârajâdhirâja Vajrachastâdeva, lord of Trikâliga, as given in his Nâdagâm plates of Š. 799 (below, No. 387):—

(L. 34).—Viyaṛtā-nidhi-saṅkhyâni yâtī Śakâyâna(bha)-saṅghâ devâ-kripâ-Vrishbhun-

According to Prof. Bühler, he must have been one of the Châlukyanâs of Girnâr-Janâgabh.

4 Below, in No. 356, we have Chaukâya instead of Chālukya.

1 Read *trisâṣṭa-uttârayagha.*

2 For the first praśasti of Baijnâth see below, No. 682 of the [unkitak] year 83.

3 Below, in No. 356, we have Chaukâya instead of Chālukya.

4 Read *kṛiti Vrishbhun-tihā.*
With this reading the date is irregular; but for the month of Māsa (instead of


Trilochanapāla of Lātādēśa. —

(L. 52).—Śākē nava-saṣ(ṇ)teya-yuktē dvisaptatya-adhikē tathā Vikrītē vatsarē Pan-ācē

māsē pakṣē cha tāṃk(ma)ṣē || Amāvāsyā-tīthau sārya-parvvaṃsa-Aṅgāra-vāmke.

Tuesday, 15th January A.D. 1051; a solar eclipse, visible in Indiā; see ibid. Vol. XXIII,
p. 124, No. 65.

In the Chaulukya lineage (descended from the mythical Chaulukya and a Rāṣṭrakūta
princess from Kanyākubjā), there was Bāraparājā; his son Gogghirjā; his son Kirtirjā; his
son Vatsarājā; his son Trilochanapāti (Trilochanapāla).


plates of the Gaṅga Mahārājaśāhārjā Vajrahastadēva, lord of Trikaliṅga, issued from
Kaliṅgānagarā: —


Ādiyā-vārē |

Sunday, 8th February A.D. 1058.

In the lineage of the Gaṅgas of Trikaliṅga there was (1.) the Māhārāja Guṇamahārava:

(2.) his son Vajrahasta (reigned 44 years); (3.) his son Guṇḍama (3 ya.); (4.) his younger
brother Kāṃṣara (35 ya.); (5.) his younger brother Vinayādiyā (3 ya.); (6.) Kāṃṣara's
son Vajrahasta-Aṇyaṣṭamba (35 ya.); (7.) his eldest son Kāṃṣara (3 y.); (8.) his younger
brother Guṇḍama (3 ya.); (9.) his brother, from a different mother, Mādhava-Kāṃṣara (10 ya.);
(10.) Vajrahasta, the son of Kāṃṣara (7.) from Vinayamahādevī of the Vaidumbā family.

358.—Ś. 999.—Ind. Ant. Vol. XVIII. p. 163. Date9 of the coronation of the Gaṅga

Mahārājaśāhārjā Anantavarmaṇ-Chādagānagdēva, lord of Trikaliṅga, as given in his
Vizagapatam plates of Ś. 1003 (below, No. 359): —

(L. 30).—Śāk-āvē(ḥdē) Nānda-randha-grabagaṇa-gaṇiṭe Kumbha-saṃsthē dinētē cūkk
pakṣē tri(tri)tāyā-yuji Raviṣa-dīna Rēvāt-bhē Nṛyugmē nāmē(ḥgū).

Saturday, 17th February A.D. 1078; see ibid. Vol. XXIII. p. 132, No. 111.

359.—Ś. 1003.—Ind. Ant. Vol. XVIII. p. 162. Vizagapatam (now Madras Museum)
plates of the Gaṅga Mahārājaśāhārjā Anantavarmaṇ-Chādagānagdēva,6 lord of Trikaliṅga,
issued from Kaliṅgānagarā: —

(L. 40).—Haranyama-viyad-gagama-chandra-gaṇiṭe Śāk-āvē(ḥdē) Mēshāmāsă-krish-

nāṣṭamuṃ-Amādiyā-vārē.

Sunday, 4th February A.D. 1051; see ibid. Vol. XXIII. p. 132, No. 112.

Genealogy as far as (10.) Vajrahasta as in No. 357; (he reigned 33 years); (11.) his son
Rājarājā (8 ya.); (12.) his son, from Rājasundarī, the daughter of Rājaṣandraḥōla.
Anantavarmaṇ-Chādagānaga.

360.—Ś. 1040.—Ind. Ant. Vol. XVIII. p. 166. Vizagapatam (now Madras Museum)
plates of the Gaṅga Rājākīrjā Mahārāja Anantavarmaṇ-Chādagānagdēva, lord of
Trikaliṅga, issued from Sindārāpōṃ: —

(L. 114).—viyad-nadādhā-ḥuṇa-gaṇiṭēṣu Śaka-vatsarēṣu punyē-hāni.

1 On this day the third śādi of the bright half commenced 14 h. 40 m., the nakṣatra was Rāhuṣi from above;
14 h., and the ānega Dhanu from about 15 h., after mean sunrise.
2 Above, in No. 356; we have Chādalaṃga instead of Chālukya.
3 Compare above, No. 355, and below, No. 885.
4 According to No. 890, the son of Madūr-Kāṃṣara.
5 The same date we have in l. 19 of the Vizagapatam plates of Ś. 1040, and in l. 20 of the Vizagapatam
plates of Ś. 1067 (below, Nos. 890 and 881).
6 See above, No. 353.
Genealogy from Anūta (Viśnū), through the Moon, to Gaṅgāyā; from him to Kōlikula, the founder of Kōlihala-pura in Gaṅgavāḷī, and his son Viśeśhara; then, after 81 kings of Kōlihala-pura, Viśeśhara, who had five sons, Kāmārṇava [I], Dānārṇava, Gaṇārṇava [I], Māruśānha, and Vaṇṇahasta [I]. (1) Kāmārṇava [I], after defeating Bālḍīrīgya, took Kālīga (and reigned at Janāvura 36 years); (2) his younger brother Dānārṇava (40 yrs.); (3) his son Kāmārṇava II. (reigned at Nāgarā 50 yrs.); (4) his son Raṅgārṇava (5 yrs.); (5) his son Vaṇṇahasta II. (15 yrs.); (6) his younger brother Kāmārṇava III. (19 yrs.); (7) his son Gaṅārṇava [II.] (27 yrs.); (8) his son Jītāṅkūsa (15 yrs.); (9) his brother's son Kālīga-hākūsa (19 yrs.); (10) his father's brother Gūḍhamā [I] (7 yrs.); (11) his younger brother Kāmārṇava IV. (25 yrs.); (12) his younger brother Viśyeśhara (3 yrs.); (13) the son of Kāmārṇava IV., Vaṇṇahasta IV. (35 yrs.); (14) his son Kāmārṇava V. (½ yrs.); (15) his younger brother Gūḍhamā II. (3 yrs.); (16) his brother, from a different mother, Madhu-Kāmārṇava VI. (19 yrs.); (17) his son Vaṇṇahasta [V.] (80 yrs.); (18) his son Rājārita (8 yrs.), married the Chāḍa princess Rājasundari; (19) his eldest son Anantavarman-Chōḍgāgā.  


(L 32).—śrī[19]-Śak-advēd(bhū) muni-sas(ā)ra-viṣya-chhuta(chañ)dra-ganīṭa-vrīṣiḥkiṇa-mārṣa. 

Genealogy as in No. 359.

362.—Ś. 1058.—I. Ind. Vol. II. p. 333. Gōvindpur inscription of the poet Gaṅgādhara; mentions the Māṇḍ princes Varṇamāna and Rudramāna of Magadhā:—

(L 34).—Namā-āndriy-āhirunda-rava-samče Śak-advēd(bhū) . . . Śaka 1059. 

The inscription treats of the Maga or Śakāvīpāya Brāhmaṇa Dāṇḍakara, his son Chakrapāśi, his sons Manbhūtha and Dānārṇha, Manbhūtha's sons Gaṅgādhara (who composed this inscription) and Bhāratavarman, and Dānārṇha's sons Haribhūtau and Purushāntānā.

363.—Ś. 1064.—Jour. Beng. As. Soc. Vol. LV. Part I. p. 242. Date of the coronation of the Gaṅga Kāmārṇava Čhālgula, the son and successor of Anantavarman-Chōḍgāgā, as given in the Kālīga-vaṅga-mārga plates of Narasimhādāvā II. of Ś. 1217 (below, No. 367);—

(V 37).—Veda-rūpa-vyōma-chandra-pramita-Śaka-samā-prāpta-kīlē dinē Chāpa-sthēya-gaṅghu resulting va(ba)llavati.


(L 40).—Śakē naṅa-mahē-rudraśīha kṣaṇikhārya chōttārāyanē l su(ā)lambē bhūbe kṣapa-raśa sa(ā)jītē. 

In the lunar race, Bhāsamar; his son Rājāripāsa-Tailokyasiṅha; his son Udāya-karṇa-Nīlahakuniṣa, married Ahiavadevi; their son Vallabhadēvā.


(L 22).—Śakmaṇiparāddhī adhī 1141 Raṇva-kamallā-śrīmati (P) Harikālādēvā-vakātabhihī samvatsarāḥ 15 saṃvatsaḥ 17 sūrya-gaṇyā Ṛāgāna-dīnā 26,5

1 According to No. 357, the son of Kāmārṇava V. According to Nos. 359 and 361, Vaṇṇahasta V. reigned 33 years.
2 Compare below, No. 628.
3 He also composed a poem, entitled Advaitadāta.
4 The same date we have in the Purī plates of Narasimhādāvā IV. of Ś. 1305 and 1316 (below, Nos. 369 and 370).
5 The published text has sūr-gaṇyā taila-dīnā 26.
APPENDIX.

INSCRIPTIONS OF NORTHERN INDIA.


(L. I.)—Śāk.-ādī 1165.
In the inner race, Purashottama; his son Madhvasūdaṇa; his son Vāsudēva; his son Dūmōdaṇa.


For S. 1217 the date is irregular; for S. 1218 expired it corresponds to Monday, 6th August, A.D. 1296.

Genealogy from Vishnū, through the Moon, to Gaṇḍā; and from him to Kēśhala Amantavarmā who founded Kālakāpakṣa; then many other kings. After them, Kāmārya and four others (see No. 360) took possession of Kaliṅga. Descended from Kāmārya there was, in this Gaṅga lineage, (1.) Vajrākhaśa, who married Kānagamī; (2.) his son Rājāraja [I.] married Rājamandari; (3.) their son Chōjāgarga (reigned 76 years); (4.) his son, from Kastūrākhaṇḍī, Kāmārya (was appointed king in S. 1064, and reigned 10 years); (5.) Chōjāgarga's son, from Indira of the solar race, Rāghava (15 yrs.); (6.) Chōjāgarga's son, from Chanakīkēla, Rājāraja [II.] (25 yrs.); (7.) his younger brother Aniyākabhimāra (10 yrs.); (8.) his son, from Bāgāla-kālī, Rājāraja [III.] (17 yrs.); (9.) his son, from Māthakāyēda (?) of the Chālukya family, Amun-gābhināma (34 yrs.); (10.) his son, from Kastūrākhaṇḍī, Narasāṇihā (1.) (33 yrs.); (11.) his son, from the Māṭa king's daughter Śittalā, Bāhūvarā [I.] (33 yrs.); (12.) his son, from Śittalā, of the Chālukya family, and died in the 16th asha-year of his reign; (12.) his son Narasāṇihā [II.].

368.—S. 1304.—Mukkādī (near Alur) inscription of the time of the Māhārāja Kōḻītāvāya Gōṅgōṭēna, the son of Āsahādeva, of the Vajrākhaṇḍī family, and of the reign of Sūtān Pēćōja Sāhi (Fīreb Zāhī); see above, No. 372 of V. 1493.


For Š. 1305 expired and the solar month Chaitra the date corresponds to Sunday, 6th March A.D. 1364.

Genealogy as far as (12.) Narasāṇihā [II.] as in No. 367; (13.) his son, from Chōjādēva, Bāhūvarā [II.] (24 yrs.); (14.) his son, from Labhakṣaṇa, Narasāṇihā [III.] (24 yrs.); (15.) his son, from Kamakōla-kālī, Bāhūvarā [III.] (20 yrs.); (16.) his son, from Hirā-ādevi of the Chālukya family, Narasāṇihā [IV.].

1 Rāj. 1165 Ādī. 2 See above, No. 365. 3 See below, No. 670. He is also called Amantavarma. 4 According to the Puri plate, below, No. 362 and 370, the name is Hāyāvadēva or Gōṅgōṭēva. 5 According to the Puri plate, 36 years. 6 Read -śeṣaṁ. 7 He was at war with Gōṅgōṭēna (Gōṅgā-āde-śu Yōjha, A.D. 1231-45).


For Ś. 1316 the date is irregular; for Ś. 1317 expired it corresponds to Tuesday, 23rd November A.D. 1395; see Ind. Ant. Vol. XXVII. p. 285.

(Pl. vi. b, l. 1).—āsmin rājya trayoḍhīṁśati-aṅkē Vīchāḥ dvitiya-kṛishṇa-saptami Pañcāṭa-vārāḥ.

Wednesday, 22nd November A.D. 1396; see ōbd. p. 285.

(Pl. vi. b, l. 5).—e śrāhi Miṅa-saṅkṛanta śrīśuṇa ākāśa Śaṇi-vārāḥ.

Saturday, 24th February A.D. 1397; see ōbd. p. 286.

Genealogy as in No. 369.

371.—Ś. 1321.—Bihār (Darbhanga) (spurious?) plate of the Mahārājādhirāja Śrīviṣṭhināruta, the son of Dēvasiṁha, [of Mithilā], recording a grant which was made in favour of the poet Viśyāpatī; see below, No. 573 of Lakṣmaṇasūra-s, 293 (?).

372.—Ś. 1322 (for 1332).—Rāypur inscription of the time of the Mahārājādhirāja Brahmadēva of Rāyapura, and his minister, the Nāyaka Hājirājādēva; see above, No. 280 of V. 1458.

373.—Ś. 1334 (for 1396).—Khalār inscription of the time of the Kalachātri (Kalachuri) Haribrahmadēva (Brahmadēva) of Khalvāṭīkā; see above, No. 283 of V. 1470 (for 1471).

374.—Ś. 1346.—Dēgāḍh Jaina inscription of the time of Sāhī Ālaṁbhaṇa; see above, No. 286 of V. 1481.

375.—Ś. 1358.—Dēgāḍh Jaina inscription; see above, No. 287 of V. 1493.

376.—Ś. 1377.—Ind. Ant. Vol. XX. p. 391, and Plate. Kistna district plates of Gāṇḍēva of Kōṇḍavīḍu, a contemporary and tributary (?) of Kapila-Gajapati of Kāṭaka (Cuttack in Orissa):

(14. 20).—Śaṅka śaṅka-taraṅgī-āgni-śaṅka-śaṁbhütē Yuvādbhū śabhē . . .

Bhādrapadē viṅhē-graṁ-dīṇa.

The date is irregular; see ōbd. Vol. XXXII. p. 17, No. 198.

The inscription enumerates, as reigning at the time, Kapilendra-Gajapati (Kapila-Kumbhir-āja) of Kāṭaka, of the solar race. In his race (?) there was Chandradēva; his son Gahidēvapātra; his son Gānadēva (surnamed Rantaṛaya or Bāhurtaṛaya) of Kōṇḍavīḍu.

377.—Ś. 1420.—Aḍālīj well inscription of the Rāj Rūḍādevī, the wife of the Vāghēla Viṁśainha of Daṅḍāhīḍaṇa; of the reign of the Ṣaṁśaḥ Maḥamūḍa (Sūṭān Maḥmūḍ Bāiṣagara); see above, No. 299 of Āṣāḍhādī-V. 1555.

378.—Ś. 1431.—Āḍhadābhād well inscription of Bāl Hariva, of the reign of the ‘Pātasaḥ Mahamūḍa (Sūṭān Maḥmūḍ Bāiṣagara); see above, No. 300 of V. 1555.

379.—Ś. 1426.—Nagar (near Bhātī) inscription of the Gubha Rājamalla of Maṇḍapāţa (Māwād) and his wife Śrīgaṇḍadēvī; see above, No. 301 of V. 1556 and 1561.

380.—Ś. 1453.—Śatrūjāja inscription on the seventh restoration of the temple of Panḍarika; see above, No. 304 of V. 1487.

1 Three plates; “the fourth plate, together with any other plate that may have followed it, are lost.”
331.—Ś. 1460.—Tilbegampur inscription of the reign of the emperor Humāyūn (Humāyūn); see above, No. 395 of V. 1565.

332.—Ś. 1520.—Śādājī inscription of the reign of the Mahrārāja Amarārājā [of Mewād]; see above, No. 312 of V. 1654.

333.—Ś. 1541.—Śatrūjaya Jainś inscription of the time of Jasavant, the son of the Yāman Śatrūsalaya, of Navinapura (Navānagar); see above, No. 314 of V. 1675 and 1676.

334.—Ś. 1551.—Śatrūjaya Jainś inscription of the reign of the emperor Śahajāyān (Shāh-Jahān); see above, No. 317 of V. 1686.

335.—Ś. 1622.—Notice of a Chambha inscription; see above, No. 320 of V. 1717.

336.—Ś. 1635.—Udāyputr (in Rājputāna) inscription of the time of the RāJA Satṇgrāmasimha of Mewād; see above, No. 323 of V. 1770.

C.—Inscriptions dated according to the Kalachuri-Chédī Era.

337.—K. (?) 174.1—Gupta Insor. p. 118, and Plate. Kārtikālī plates of the Mahrārāja Jayanātha, issued from Uchchakalpa:

(L. 21).—sambatsara-ga(s)atē chaṭṭhapaptatē Āśādhun-mānasyn chaturdaśanśeśa divaśē asyaṁ divasa-pārvvāyām.

(L. 24).—sambatś 100 70 4 Āśādhun-ci 10 4 | The Mahrārāja Oghadeva; his son, from Kamānavē, the Mahrārāja Kamānavē; his son, from Jayaśvāmin, the Mahrārāja Jayaśvāmin; his son, from Rāmanādēvī, the Mahrārāja Vyağhura; his son, from Ajñāvādēvī, the Mahrārāja Jayanātha.

338.—K. (?) 177.1—Gupta Insor. p. 122, and Plate. Khōh plates of the Mahrārāja Jayanātha, issued from Uchchakalpa:

(L. 21).—samvantara-satē sataptatya-uttarāyyāsaṭṭhī sataptaya-uttarā Chaitramāsa-divaśa dvāvinsahinām.3 Genealogy as in No. 387.

339.—K. (?) 193.1—Gupta Insor. p. 126, and Plate. Khōh plates4 of the Mahrārāja Sarvanātha, issued from Uchchakalpa:

(L. 21).—sambatsara-satē trī(три)svatavya-uttarā Chaitramāsa-divaśa dāsamah. Genealogy as far as Jayanātha as in No. 387; his son, from Murāṇḍādēvī, the Mahrārāja Sarvanātha.

340.—K. (?) 197.1—Gupta Insor. p. 133, and Plate. Khōh second plate only [of the Mahrārāja Sarvanātha]:

(L. 10).—sambatsara-satē sataptavastry-uttarā Āśrayāmaṇa-divaśa vinsatīnām.5

341.—K. 207.—Jour. Bo. As. Soc. Vol. XVI. p. 347. Pardi (Santar district) plates of the Mahrārāja Dahrāśena (of the family) of the Trakūjakas, issued from Ámrakă:


342.—K. (?) 214.1—Gupta Insor. p. 136, and Plate. Khōh plates of the Mahrārāja Sarvanātha, issued from Uchchakalpa:

(L. 27).—sa[m]3 yavamsa-satā-yuvyē chaturdaśa-satēra Pashvantāma-divaśa shaptā(dīhō). Genealogy as in No. 389, but Murāṇḍādēvī is here called Murāṇḍsvāminí.

1 Read "śatē").
2 Read "śatē").
3 Read sataptaya.
4 Read sataptatya.
5 Read "śatē").
6 The first plate, on the outer side, contains a cancelled inscription of the same prince.
7 Read "śatē").
393.—K. 245.—*Case-Temples of West. Ind.Я*, p. 58, and Plate. Dr. Birü's Kaňheri plate, recording the erection of a chasitya at the Mahāsihāka (or great convent) of Krishnagiri; dated in the reign of the Tālikūrakas:—

(L. 1.)—Tṛ[ṇa]kūṭakāśā[ṇa] pravārdhamāna-rājya-es[n]jvaratsara-śata-dvayō pañcacha-
chatsvāri[ṇa]jād-uttarē.

394.—K. 346.—*Ep. Ind. Vol. II.* p. 20, and Plate. Sāṅkhēdā second plate only [of a Gurjara king ?]:—

(L. 10.)—saṁvatsara-śata-trayaś(ṛ)ḥ shāṭhchattrāyī-śitarakāḥ ॥ 346॥

The only name which occurs in the plate is that of the writer, the Sāṅkhēdāvihārika Ādiya-bhūgīka.


(L. 43.)—Kārttikāyān.

(L. 50.)—saṁvatsara-śata-trayaś-śaty-adhikā Kārttikeya-suddha-pañchadasyaṇa ... .

sati 800 80 Kārttikeya-śu 10 5.

In the family of the Gurjara kings, the Sāmanta Dadda [I.]; his son Jayabhūta [I.]

Vitarāga; his son Dadda [II.] Praśāntarāga.


(L. 41.)—Kārttikēyam.

(L. 49.)—saṁvatsara-śata-trayaś pañcchāś(ṛ)ly-adhikā Kārttikeya-paurṇamāsyaṃ .

sati 300 80 5 Kārtttikā-bhu(ṣu) 10 5.

Genealogy as in No. 385.

397.—K. 391.—*Ep. Ind. Vol. II.* p. 21, and Plate. Sāṅkhēdā second plate only of Rasagrahū, the son of Vitarāga and relative of Dadda [of the time of Rasagrahū's brother (?), the Gurjara Dadda II. Praśāntarāga]:—

(L. 8.)—saṁvatsara-śata-trayaś ākṣara-vatya(ṛ)ḥ Vaisākha-bhakula-pañchadasyaṇa sati 300 90 1 Vaisākha-la 10 5.

398.—K. 394.—*Ind. Ant. Vol.* VII. p. 248, and Plate. Kaira (now Royal As. Soc.'s) plates° of the Gurjarā Chalukya Vijayarāja, issued from Vijayapura:—

(L. 11.)—Vaisākha-púrumāśyan.

(L. 32.)—saṁvatsara-śata-trayaś obhūtastava-adhikā Vaisākha-paurṇamāsyaṃ .

sati 300 80 4 Vaisākha-śu 10 5 ||

In the lineage of the Chalukyas, Jayasiharāja; his son Buddhavarmanāja, surmounted Vattabhā-Rānaprīram; his son Vijayarāja.


(L. 24.)—Bhadrapada-paurṇam[ā]yaḥ.

(L. 37.)—saṁvatsara-śata-dvaimahī adh-uttarē Bhadrapada-su(ṣu)dźha-pañchada-
asya[ṇa]ḥ.°

° Read 6edriñya-ad-uttarē.
° This number is expressed by numerical symbols for 3, 4, and 6.
° For three spurious plates of this, see above, Nos. 347-349, of 5. 400, 416, and 417.
° The same plates contain a cancelled inscription of the same prince who is called in it Vijayavarmanāja, and of the same date; see ibid. pp. 251-53.
In the lineage of the Śendraka kings, Bhāṇyaśakti; his son Ādityaśakti; his son Pṛthivivallabha-Nikumbhballaśakti.


(L. 20).—Mākha(gha)-śūḍha-trayodashāyām . . . . . saṁvatsara-śata-\textit{chatuṣṭhāya}ṃ bhūvinsaśa-adhikāṃ 400 20 1.

In the lineage of the Chalukya, Pulakēśi-Vallabha; his son Dharāśaya-Jayasinhavarman (younger brother of the Mahārājaṭhālāśa Vikramāditya-Satyāśaya-Pṛthivivallabha); his son, the Yuvanāja Śrīyāśāya-Śilāditya.

401.—K. 443.—Visnua Or. Congress, Arian section, p. 225, and Plates. Surat plates of the Gujarāt Chalukya Yuvanāja Śrīyāśāya-Śilāditya, of the time of the Western Chalukya Vīnāyāditya-Satyaśraya-Vallabha; issued from Kusumēśvara near Kārmānāya:—

(L. 25).—puṇyā tithau Śrīvāṇa-paurnāmāśyām.

(L. 30).—saṁvatsara-śata-\textit{chatuṣṭhāya}ṃ triśatvārdhāṇa-adhikāṃ Śrīvāṇa-śūḍha-paurnāmāśyām; saṁvatsara 400 3 Śrīvāṇa-sādi 10. 5.

The Mahārāja Śatyaśraya-Pulakēśa-Vallabha3 (defeated Harśavardhana, ’the lord of the whole northern country’); his son, the Mahārāja Vikramāditya-Satyaśraya-Vallabha; his son, the Mahārājādīśaśa Vīnāyāditya-Satyaśraya-Pṛthivivallabha; his father’s brother Dharāśaya-Jayasinhavarman; his son, the Yuvanāja Śrīyāśāya-Śilāditya.


(L. 30).—Mākha-śūḍha-pañcachadasāyām [ṣyāṃ] | chandr-śopadē |

(L. 41).—saṁvatsara-śata-\textit{chatuṣṭhāya}ṃ saḥpaścchādāṇa-\textit{uttanakā}ṃ Māgha-śūḍha-\textit{pañcachadasāyām . . . . . saṁ 400 50. 6} . . . . . . . . . . . .

Tuesday, 2nd February A.D. 706, with a lunar eclipse, visible in India; see \textit{ibid.} Vol. XVII. p. 220.

In the lineage of the Mahārāja Karan, Dadda [II.] (protected a lord of Vahbbhi who had been defeated by Harśavardhana); his son Jayabhāṣa [II.]; his son Dadda [III.] Bāhunshāya: his son Jayabhāṣa [III.].

403.—K. 458.—Ind. Ant. Vol. V. p. 113. Kāvi second plate only of the Gurjara Jayabhāṣa III.:—


(L. 24).—sa[m]vatsara-śata-\textit{chatuṣṭhāya}ṃ [sba ?] . . . . . .

[sa]ṃ 400 50 Ṭāśāḥ ṭa-[u]m [10 ?] Āditya-vārāḥ.

Sunday, 24th June A.D. 736 (?); see \textit{ibid.} Vol. XVII. p. 221.


(L. 29).—Mahākārtikeyān.3

\footnote{Read ōkahvinihāty.}

\footnote{This is Satyāśraya-Pulkēśa II. of Dr. Fleet’s Table.}

\footnote{Read triśatvārdhāṇa.}

\footnote{About six aśāhara are broken away here.}

\footnote{See \textit{Ind. Ant.} Vol. XIII. p. 79, note 38: “Enough of this letter remains . . . to show indubitably that it was not. It is, of course, a matter of conjecture whether the preceding aśāhara was of or before.”}

\footnote{With the epoch which best suits the later Kālchuri dates, the original date would be expected to fall in A.D. 704-5, not in A.D. 705-6.}

\footnote{This may be the intended date, but there are difficulties. Judging by the later Kālchuri dates, the original date would be expected to fall in A.D. 736, not in A.D. 738. Besides, although in A.D. 736 the Karkata-samkrānti did take place during the 10th ōḥaśi of the bright half of Āśāḥ, this ōḥaśi fell on Friday, the 22nd June, and the ōḥaśi which ended on Sunday, the 24th June, was the 12th of the bright half. [According to my calculations for all the years from Kālīyug-सुहव 3931 to 3935 expired, the date would work out quite correctly only for A.D. 576 and A.D. 733.]}
(L. 48).—samvatsara-sata 490 90 Kārttika-śuddha 10 5.

The Mahārājadhirāja Satyārāya-Prihīvīvatībha-Kīrtivarmarāja; his son Satyārāya-Pulakāsi-Vallābha ("lord of the northern country"); his son Satyārāya-Vikramādityarāja; his younger brother Dharmārāya-Jayatīrahavarmarāja; his son Jayārāya-Maṅgalaharvarāja; his younger brother Pulakēśarāja (who from the king Śrīvallābha received the epichet) Avanijanānśya (and other titles).

405.—K. 724.—Ind. Ant. Vol. XX. p. 85. Notice of a Chandreke inscription of the ascetic Prasāntaśiva and others of the Muttamayuna (spiritual) lineage; (composed by) Dāhāśaṇa, the son of Jēkha and Amarikā, and grandson of Mēhaka:—

Samvat 724 Phālguna-śati 5.

406.—K. 789 (?).—Archaeol. Surv. of India. Vol. XXI. p. 113, and Plate xxviii. Pāvan rock inscription of the Kalachūri (Chēli) Gāṅgēyadēva:—

(L. 6).—samvat 789 (?).


(L. 29).—ib-dāra pātā śrīmad-Gāṅgēyadēvāsya samvatsarasat(ma)-sa(śa)d(ā)dēh Phālguna-va(ha)hulapaksha-dvītyāyān Sa(ṣa)jaśīchara-vāsāra Veṣuṁ saṅitvā.

(L. 48).—samvat 793 Phālguna-vadi 9 Sāmē.

The first date is incorrect; the second corresponds to Monday, 18th January A.D. 1042.

In the lineage of the Haihyas, Kōkālā [I.] (contemporary of Bhōja, Vaiśnavarāja, [the Chandēla] Harsha of Chittrakūta, and Śākāna) married the Chandēla princess Naṭṭā (Naṭṭādevī); their son Prasidhāravahavala; his sons Bālaharsha and Yuvārāja [I.]; Yuvārāja's son Lakshmanarāja; his sons Śākāna and Yuvārāja [II.]; Yuvārāja's son Kōkālā [II.]; his son Gāṅgēyā; his son Karna.

408.—K. 840.—Archaeol. Surv. of India. Vol. XVII. p. 35, and Plate xxii. C. Bārmatēto inscription of the reign of the Rāṣṭra (?) Gōpalādeva:—

(L. 1).—samvat 840 rā[ma] (?)-śrī-Gōpalādeva-rājya.


(L. 31).—[sa]jāhavat 866 Mārga-sadi 9 Ravan | Sunday, 8th November A.D. 1114.

In the family of the Haihyas was Kōkālā, the ruler of Chēli, the eldest of whose eighteen sons became ruler of Tripuri. Kalingarāja, the descendant of one of the younger sons, conquered Dakṣiṇakāśāla; his son Kamalarāja; his son Ratnarāja (Rāmaśa) [I.], married Nōmallā, the daughter of Vaṭālāka of the Kōnum vāṇiṣa; their son Pribhīṣa (Prihīvīdeva) [I.], married Rājalā; their son Jājālā [I. (contemporary of one Śāmēśvara).]

410.—K. 874.—Ep. Ind. Vol. II. p. 3. Jabalpur (now Nāgpur Museum) first plate only of the Kalachūri (Chēli) Mahārājadhirāja Yāshākarmadēva:—

[Monday, 25th December A.D. 1122.]

In the Kalachūri family, Yuvārāja [II.] of Tripuri; his son Kōkālā [II.]; his son Gāṅgēyadēva-Vikramāditya; his son Karna, married the Hūga princess Avallādevī; their son Yashākarna.

3 This is Ranapaśkrumā-Śrīvīharman I. of Dr. Fleet's Table.
4 He repelled an attack of the Zējīka (Arab) army.
6 In line 33 of the inscription I now read Prapāda-samādāvīta; see Ep. Ind. Vol. IV. p. 122.
7 Compare below, No. 429.
8 According to a transcript of the text of the last second plate, the grant recorded in the inscription was made "at the time of the Makara-samādhi, on Monday, the 16th of the waning moon of Māgha."—Compare above, No. 93 of V. 1177.
411.—K. 893.—_Ind. Ant._ Vol. XX. p. 84. Notice of a Kugda fragmentary inscription of the reign of Prithvidēva II. of Ratnapura:—

(L. 25).—Kalachuri-samvatasarō 893 rāja-śrīmat-Prithvidēva-[rājyē].

The inscription mentions a queen Lāchehballadēvi, Ratnadēva(?), and one Vallabharāja.

412.—K. 896.—_Ind. Ant._ Vol. XVII. p. 189. Rājim inscription of the chief Jagapāla (Jagasiṃha), of the time of Prithvidēva II. of Ratnapura; (composed by Japunandha, the son of Jāśidharā) —


The inscription mentions Jājalla [L.], Ratnadēva [HII.], and Prithvidēva [HII.] of Ratnapura; and gives an account of Jagapāla’s family, commencing with his ancestor, the Thakēśa Sāhilla, the spotless ornament of the illustrious Rājamāla race which gave delight to the Pañchahānāsa race. Sāhilla had a younger brother, Vāsēdeva, and three sons, Bāhīyin, Dēsāla, and Svēmin; Svēmin’s sons were Jayaṁda and Dēvasiṃha; and to one of these his wife Udāya bore Jagapāla, who had two younger brothers, Gājala and Jayaśiṃha.

413.—K. 898.—_Archaeol. Surv. of India_, Vol. IX. p. 86, and Vol. XVII. Plate xx.; and Sir A. Cunningham’s rubbing. Date of a Sākotināyān inscription:—

Kalachuri-samvatasarā || 898 || A(1)svi(śiv)na-sudī 2 Śūna-dinā.

Monday, 9th September A.D. 1149; see _Ind. Ant._ Vol. XVII. p. 216.

414.—K. 892.—_Ind. Ant._ Vol. XVIII. p. 210. Tēwar inscription of the time of the Kalachuri (Chēḍī) Gaṅgaśrīmāndevā and his son, the Yuvārāja Narasiṃha; (composed by Prithvidēva, the son of Dharapālā):—


In the Ātēya gōtra, Kārṇa; his son Yaśākārṇa; his son Gayākārṇa; his son, the Yuvārāja Narasiṃha.

415.—K. 907.—_Ep. Ind._ Vol. II. p. 10; _Cave-Temples of Wst. India_, p. 107, Plate. Bhēram-Ghē (now Amer. Or. Soc.’s) inscription of the Kalachuri (Chēḍī) queen Alhapaḍēvā, the widow of Gayakārmāṇḍevā, of the reign of her son Narasiṃhadēvā; (composed by Śādiṁha, the son of Dharapālā):—

(L. 29).—samvat 907 Mārga-sudī II Ravan || Sunday, 6th November A.D. 11552; or, less probably, Sunday, 25th November A.D. 1156.

In the lineage of Sāhurājumāna of the lunar race, Kōkalla [HII.]; his son Gāṅgēya; his son Kārṇa; his son Yaśākārṇa; his son Gayakērṇa, married Alhapaḍēvā, a daughter of Vājyasiṃha (a son of the Gūhila Vairisimha who was a son of Rāmāpalā) and his wife Śyāmalaḍēvā (a daughter of [the Paramāla] Udāyāḍīya of Mālava); their sons Narasiṃha and Jayasiṃha.

416.—K. 909.—_Ind. Ant._ Vol. XVIII. p. 212; _Archaeol. Surv. of India_, Vol. IX. Plate ii. Lāl-Pahād rock inscription of the time of the Kalachuri (Chēḍī) Narasiṃhadēvā, lord of Trikaliṅga:—

(L. 7).—sa[t̄]yat | 909 Sṛ(ārā)rāpa-sudī 5 Vu(ba)dīḥ(dhe). Wednesday, 2nd July A.D. 1158.

1 See above, No. 140 of V. 1916.
2 On this day the gīthī of the date commenced 2 h. 13 m. after moon sunrise.
3 See above, No. 220, where we have the name Paināpēla.
417.—K. 910.—Archaeol. Surv. of India, Vol. XVII. Plate xx. Date of a Ratnapur (now Nāgpur Museum) inscription of the reign of Prithvīdeva II. of Ratnapura:—
Kalachuri-saṃvatarā 910 rāja-śrīmat-Prithvīdeva-vijayarājya ||

418.—K. 919.3—Ep. Ind. Vol. I. p. 40. Māhār (now Nāgpur Museum) inscription of the time of Jājeladēva II. of Ratnapura; (composed by Ratnasimha,4 the son of Māmē, of the Vāstavya family):—

(L. 28.)—saṃvat 919.
In the lunar race, Ratnadēva [II.] (defeated Chādgaṅga); his son Prithvīdeva [II.]; his son Jājella [II.].

419.—K. 926.4—Ind. Ant. Vol. XVII. p. 226, and Plate. Rēvah (now British Museum) plate of the Mahārāṣṭra Kirtivarman of Kakkārājikā, of the reign of the Kalachuri (Chēdī) Mahārājādirāja Jayaśimhadēva, lord of Trikalinga:—

(L. 14.)—saṃvat 926 Bhādrapad-māsē śakla-paśkā va(ch)a-turthāyān tithau Gūra-dinē rājaka-vīrīb Vatsarājasya nimittē pinjārchna-sthānē.
(L. 19.)—saṃvat 926.
Thursday, 21st August A.D. 1175.5
In the Kaurava family, the Mahārāṣṭra Jayavarman; his son, the Mahārāṣṭra Vatsarāja; his son, the Mahārāṣṭra Kirtivarman.

420.—K. 928.—According to Sir A. Cunningham, Archaeol. Surv. of India, Vol. IX. p. 111, and Ind. Revs, p. 61, there is a Bhāra-Ghāt inscription, dated "928, Māgha-badi 10, Monday."


421.—K. 929.—Ep. Ind. Vol. II. p. 18; Care-Temples of West. India, p. 119, Plate. Tēwar (now Amer. Or. Soc.'s) inscription of the time of the Kalachuri (Chēdī) Jayasyimhadēva, the younger brother of Narasimhadēva, and son of Gayākarā:—

(L. 7.)—saṃvat 928 Śrāvaṇa-sudī 6 Ravan Hastē ||
Sunday, 3rd July A.D. 1177.


Saṅvat 932 śrīmat-Tripurāyān yugdān Narmadāyān vidhivat-sahyāvā.
Genealogy as far as Yasaṅkharā as in No. 410; his son Gayākarā, married Alhanadērī; their son Narasimha; his younger brother Jayasyimha; his son Vijayaśimha; the Mahākumāra Ajayaśimha.

423.—K. 933.—Ind. Ant. Vol. XXII. p. 82. Notice of a Kāhōd inscription of the time of Ratnadēva III. of Ratnapura:—

(L. 28.)—Chēdī-saṃvat 933.
In the family of the Hālayas, Kaliṅga; his son Kamala; his son Ratnārāja [I.]; [his son] Prithvīdeva [I.]; his son Jājella [I.] (defeated Bhujabalā of Sunvānapura); his son Ratnadēva

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1 The inscription is almost entirely effaced.—The Nāgpur Museum contains another much effaced inscription, dated (in the 36) saṃvat 926, which apparently treats of the chief of the Tuhārā mandala; see Ep. Ind. Vol. I. p. 38.

2 For a Sēdhārāyan inscription, dated Chēdī-saṃvat 929, see Archaeol. Surv. of India, Vol. XVII. Plate xx.

3 Compare above, No. 184 of V. 1247 (?)

4 In the Nāgpur Museum there is a much effaced inscription, dated saṃvatasrāhatōn-vinyasa-tattvavatō-narapatō (tē) Nālpāp 928, apparently of the time of the Kalchuri (Chēdī) Jayasyimhadēva, and composed by Śivahāra, the son of Dharahāra (see above, No. 419).

5 On this day the hīdi of the date commenced 8 h. 7 m. after mean sunrise.

6 See above, No. 186 of V. 1233.
APPENDIX.

INSCRIPTIONS OF NORTHERN INDIA.

61

[II.] (defeated Chodaganga of Kalinga); his son Prithvaldeva [II.]; his son Jajalla [II.], married Somaladevi; their son Ratnadéva [III].


(L. 5). — samvat 934 Kartika-sudi 15 Vuh(bu)dhé 


The inscription, besides Yasódrája, mentions the queen Lakshmidevi (?), the princes Bhójadeva and Rájadéva, and the princes Jásaladevi.


(L. 1). — samvat 956 prathama-Áshádha-sudi 3.

The month Áshádha was intercalary in A.D. 1207; see Ind. Ant. Vol. XVII. p. 219.

c. — Undated Inscriptions connected with those under C.

426. — Gupta Insr. p. 150, and Plate. Khôh first plate only of the Maháraja Sarvanátha, issued from Uchchakalpa.

Genealogy as in No. 392.

427. — Ep. Ind. Vol. II. p. 23, and Plate. Sákchégá first plate only of Sántilla, the general (valaka) of the Bhogapála Mahapálapati Nírthaññaka who meditated on the feet of [the Kalachuri?] Śaṁkarana (Shaṁkara-śaṁkara), the son of Krishnáraja; issued from Nírvalipadra.:

(L. 9). — údii[tyô*]parága-kálam.

428. — Ep. Ind. Vol. I. p. 175. Kártalal (now Jabalpur Museum) fragmentary inscription of the time of the Kalachuri (Chédi) Lakshmanarája, and his minister Sámésva, the son of Yuvrásija’s minister Bhakarnára; mentions Yuvrásija [I.], his son] Lakshmanarajah whose queen was Ráhágá, and [their son] Śaṁkara-śaṁkara. 9

429. — Ep. Ind. Vol. I. p. 254, and Plate. Bilhara (now Nágpur Museum) inscription of the Kalachuri (Chédi) Yuvrásija-śaṁkara II. 2; (the first part of the inscription was composed by Śrinivása, the son of Súbháranda; the second by Sajjana, the son of Thira; and the concluding verses are by SÝruka). 3

In the lineage of the Hailayas, Kakkalla [I.] (supported Krishnáraja in the south and Bhójadeva in the north); his son Maghahantäga; his son Kéydravarsa-Yuvrásija [I.], married Nohalá (the daughter of the Chanukya Aravívarman who was a son of Sádhanya and grandson of Sihvarvarman); their son Lakshmanaragá; his son Saṁkara-śaṁkara; his younger brother Yuvrásija II. — The inscription also mentions, in connection with a Śaiva ascetic Masmamayáranatha, a prince or king Avanti. 4


1 The published text has maháprapati, altered by the editor to mahapálapati; but the photolithograph shows that the akshara which precedes it contains a superscript i or ñ, and the word mahapálapati actually occurs, immediately after maháprapati, in line 29 of the Tarapandigal plate of Lakshmamatas, below, No. 958.
2 See above, No. 407 of K. 798.
3 SÝruka in one of his verses refers to the poet Bhújádtkara.
4 See Nos. 405 and 430.
5 See above, Nos. 405 and 430.
431.—*Ind. Ant.* Vol. XVIII. p. 216. Karnahél unfinished inscription of the Kalachuri (Chédí) Jayasimhadevā.1

In the Kalachuri family, Yavarāja [II.]; his son Kôkkâla [II.]; his son Gâgôgya; his son Kârâ; his son Yaśahkârâ; his son Gâyakârâ, married Alânasôvâ, a daughter of [the Gohila] Vijayasimhâ (a son of Vânisînâha who was a son of Hânaspâlā in Prêgvâsa) and his wife Sûjâmalâdâvî (a daughter of [the Paramâra] Udâyâditya of Dhârâ); their sons Narasiînâ and Jayasimhâ.

432.—*Ind. Ant.* Vol. XVIII. p. 218. Notice of a Gôpalîpur fragmentary inscription of the time of the Kalachuri (Chédí) Vijayasimhadevā.2 The inscription mentions the Kalachuri kings Kârâ, Yaśahkârâ, Gâyakârâ, Narasiînâ, Jayasimhâ who married Gôsalîdâvî, and their son Vijayasimhâ.

433.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Akaltârâ fragmentary inscription of the Kalachuri rulers of Ratnapura (composed by Dêvapâî), containing the names Ratnadâvā, Harîgâra, Lîchchhâlalâdâvî (see No. 411), Vallabhârja, and Jayasimhadevā.

434.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Muhammadpur inscription of the Kalachuri rulers of Ratnapura, containing the names Jâjalladâvâ, Ratnadâvâ, Prithvidâvâ, and Vallabhârja.


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D. Inscriptions dated according to the Gupta-Valabhi Era.

436.—*G. 82.* Gupta *Inschr.* p. 25, and Plate. Udayagiri cave inscription, recording a gift of the Senakănâka Mahârâja . . dhâ(?)la, the son of the Mahârâja Vishnudâsa and grandson of the Mahârâja Chhâgalâga, a fendatory of the Mahârâjâdhîrâja Chandragupta II. :

(L. 1.)—sañvatârê 80 2 Äshâçāhâmāśa-śukl-Śa[ś]kâdaśâyâm ∥

437.—*G. 88.* Gupta *Inschr.* p. 37, and Plate. Gañghâwa (now Calcutta Museum) fragmentary inscription [of the time of the Mahârâjâdhîrâja Chandragupta II.]:


438.—*G. 93.* Gupta *Inschr.* p. 31, and Plate. Sânchî inscription of the time of the Mahârâjâdhîrâja Chandragupta II, recording a gift in favour of the Ârya-saṅghâ at the Mahâvihâra (or great convent) of Kâkanâkâbôta (i.e. Sânchî itself):—

(L. 11.)—sañ 90 3 Bhâdrâpada-di 4 .

439.—*G. 96.* Gupta *Inschr.* p. 43, and Plate. Bilsâcâ pillar inscription of a certain Dhrumavarman, of the reign of the Mahârâjâdhîrâja Kumâragupta I.:

(L. 6.)—śrî-Kumâraguptasya-abhivaśadhâmâna-vijayaśaṁvatâ sañvatârâ asyaśâṁ divasa-pûrvâyaḥ.

The Mahârâja Gupta; his son, the Mahârâja Ghaṭopâksa; his son, the Mahârâjâdhîrâja Chandragupta [I.]; his son, from Kumâradâvî who was the daughter of Lichchhâvi,3 the Mahârâjâdhîrâja Sûnjârangupta; his son, from Duttadâvî, the Mahârâjâdhîrâja Chandragupta [II.]; his son, from Dhrumadâvî, the Mahârâjâdhîrâja Kumâragupta [I.].

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1 See above, Nos. 415, 419 and 421 of K. 907, 926 and 928.
2 See above, No. 432 of K. 932.
3 Or “of a Lichchhâvi (king).”


443. — G. 129. — Gupta Inscr. p. 43, and Plate. Mankowār Buddhist image inscription of the reign of the Mahārājā Kumāragupta I.:—


444. — G. 131. — Gupta Inscr. p. 202, and Plate. Sālschā inscription, recording a gift in favour of the Arya-saṅgha at the Mahāvihāra (or great convent) of Kāśinālabāpta (i.e. Sālschā itself):—

(L. 11). — sanvata 100 30 1 Aśvag-pi 5 111.


446. — G. 138, 137, and 138. — Gupta Inscr. p. 58, and Plate; Dāvavaggar Inscr. p. 24, and Plate. Junagadh rock inscription of the time of the Rājādhirāja Skandagupta, recording the restoration of the embankment of the Sadarśana lake by Chakrapālita, the son of Purandarita who was governor of Svāsā:—


(L. 16). — Sanvatasarāya-satō tu trināvālihir-aranyapr-āpi sapta-bhīṣya aha | . . . . . . . . . . . . . .


2(?) di 7 [b]d-[d*d] ivasā.


(L. 4). — varsha-ttriṇād-ūtā-sik-ōttama-satamā Jyāśṭha-māsi prapanāc (11)

1 In later inscriptions, also, kings, whose title ordinarily is Mahārājādhirāja, sometimes have the title Mahārāja.
2 This occurs in verse, and is not a formal title.
3 It is doubtful whether the two marks, transcribed by ‘*’, are really the numerical symbol for 2.
4 Read śrītiṇād.
449.—G. 148.—Gupta Insor. p. 70, and Plate. Indic plate of the Brāhmaṇa Dēvavishnu, of the time of the Mahārājādhirāja SkandaGupta and his feudatory, the Viśnupatī Sarvendras of the Antarpād country:—

(L. 3).—śit-Skandaguptasayā-bhīvarvidhamāna-vijayarājya a-saṃvatsara-satē śhāchakhatvāśād-uttarataṃ Phālguna-māsā ... varttamātē.

450.—G. 148.—Gupta Insor. p. 268, and Plate. Gaḍhvā (now Calcutta Museum) fragmentary Vaishnava inscription:—

(L. 1).—... sya pravardhamāna-vijayarājya-saṃvatsara-satē śhāchakhatvāśād-uttarār Māghamāsa-divasa ēṣkaviśātāmatē.3

451.—G. 158.—Gupta Insor. p. 95. Kōh (now Lucknow Museum?) plates of the Parivarjaka Mahārājā Hastin, the son of the Mahārājā Dāmodara, grandson of the Mahārājā Prabhājana, and great-grandson of the Mahārājā Dēvādīya:—

(L. 1).—śhāchakhatvāśād-uttarār Guppanpīra-rajya-bhuktaṃ Mahāvaiśākha-sambatsarē | Kārttikamāsa-śuklapaksha-trītyāyām-asayām-divasa-pūrvvāyāṃ.

[19th October7 A.D. 475; see ūbd. Introduction, p. 105].


(L. 15).—saṃvatsara-satē śhāchakhatvāśād-uttarār Jyotih-māsā purunpāmāsyanē.7 The inscriptions mentions, as datāka, the Mahārājā Nareśvaranadotā.

453.—G. 188.—Gupta Insor. p. 102, and Plate. Kōh (now Lucknow Museum) plates of the Parivarjaka Mahārājā Hastin (described as in No. 451):—


[7th March 482; see ūbd. Introduction, p. 106].

454.—G. 185.—Gupta Insor. p. 89, and Plate. Ērā pillar inscription of the time of Budhagupta and his feudatory, the Mahārājīa Surśāmīhendra, recording the erection of the pillar by the Mahārājā Mahātrivishnu and his younger brother Dhānyavishnu:8—

(L. 2).—Śatē paśchahasabhya-adākho varshāgyaṃ bhūpata nas Budhagupta | Ābhādhamāsa-s[nka]-divasāyāṃ Surjugurē-divasa | saṃ 100 60 5 ... asayān saṃvatsara-māsā-divasa-pūrvvāyāṃ.

Thursday, 21st June A.D. 484; see ūbd. Introduction, p. 83.

455.—G. 191.—Gupta Insor. p. 92, and Plate. Ērā Satī-pillar inscription of the widow of Gōpārāja, the son of the Eādī Mādhava and follower (?) of a king Bhūnakūga:—

(L. 1).—saṃvatsara-satē ekānayoGY-sūtra-uttarār Śravana-bahulapaksha-sa[p]jany[ā]m[ā]nasavat 100 90 1 Śravana-bādī 7 [[

456.—G. 191.—Gupta Insor. p. 107, and Plate. Mahāgawāna plates of the Parivārjaka Mahārājā Hastin (described as in No. 451):—


1 Read šhāchakhatvāśād.-
2 Read 'śhāchakhatvāśād.' and śhāchakhatvāśād.-
3 The original has mŷphatpavrtrdjanas-bal-dipema.
4 Read 'śhāchakhatvāśād-uttarī.
5 Read śhāchakhatvāśād-uttarī.
6 The original has no details by which the correctness of the exact day of the given equivalent could be tested; the same remark applies to the equivalents of the original dates, given under Nos. 458, 456, and 460.
7 For G. 158 this date would correspond to the 18th May A.D. 477, when there was a lunar eclipse which was visible in India.
8 See below, No. 520.
9 Read saṃvatsara-
10 Read śhāchakhatvāśād-uttarī.
11 The first Prāca of this Āraṇy is incorrect.
(L. 20).—sambat 100 80 1 Māgha-di 3.
[3rd January A.D. 511; see ibid. Introduction, p. 105.]

457.—G. 207.—Ep. Ind. Vol. III. p. 320, and Plate. Gopālakṣaṇa (Baroda) plates of the Mahāśāmnata Mahārāja Dhrusāśēna I. of Valabhi, issued from Valabhi:—
(L. 29).—sam 200 7 Vaiśākh-a 10 5.
(In the family) of the Mātraksas, the Sēnāpati Bhūjakka (Bhūjakka); his son, the Sēnāpati Dharasēna [1]; his younger brother, the Mahārāja Drāpasīhā; his younger brother, the Mahāśāmnata Mahārāja Dhrusāśēna [1].

(L. 26).—sam 200 7 Kārttika-su 7.
Genealogy as in No. 457.

459.—G. 208.—Gupta Insr. p. 114, and Plate. Khēh plates of the [Parivrajaka] Mahārāja Samkhshēna—son of the Mahārāja Hastin, grandson of the Mahārāja Dāmōdara, and great-grandson of the Mahārāja Prabhājana who was the son of the Mahārāja Dēvārāja—born in the family of the king-sectetic Sāṣāman:—
(L. 24).—Chaitra-di 20 8.3
[19th March A.D. 5284; see ibid. Introduction, p. 105.]

(L. 30).—sam 200 10 6 Māgha-badī 8 (?).
Genealogy as in No. 457.—The inscription mentions the king’s sister’s daughter, the paramāpāsaikā and Bandhā devtee Duddā, as the foundress of a convent at Valabhi.

(L. 30).—sam 200 10 7 Āśvayya-ba 10 3 (?).
Genealogy as in No. 457.—This inscription, also, mentions the king’s sister’s daughter Daḍḍā (see No. 460).

(L. 33).—sam-200 20 1 Āśvay[u]ja-ba 1.
Genealogy as in No. 457.

463.—G. 230.—Gupta Insr. p. 273, and Plate. Māthurā (now Lucknow Museum) Buddhist image inscription:—
(L. 2).—sam-vatsara 200 30.

(L. 31).—sam 200 40 (? 200 80) Śrīvānasa-śu . . .

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1 Sāma viṣṇu.
2 Described here as Mahārāja only.
4 9 h. 30 m. before mean sunrise of this day the Mēsha-śaṅkārānti took place.
5 The name of the place from which the grant was issued is illegible.
6 The name of the place from which the grant was issued is not given.
Genealogy from Bhāṭārka to Dhruvāśena [I] as in No. 457; then (with the omission of Dhruvaṭa, see below, No. 468) the Mahārāja Guhāśena.—This inscription, also, mentions the lady Duḍā (see above, No. 460).

465.—G. 248.—Ind. Ant. Vol. IV, p. 175. Wall second plate only of the Mahārāja Guhāśena of Valabhi:—

(L. 15).—sah 200 40 6 Māgha- [di ?] .

This inscription, also, mentions the lady Duḍā (see above, No. 460).


* * [200*] 40 7 śrī-Guhāśena.


(L. 15).—sah 200 40 8 Āśayaveja . . . (?).


(L. 33).—sah 200 50 2 Chaitra-ba 5.

Genealogy from Bhāṭārka to Dhruvāśena [I] as in No. 457; Dhruvaṭa’s younger brother, the Mahārāja Dhruvaṭa; his son, the Mahārāja Guhāśena; his son, the Sāmanta Mahārāja Dharaśena [II].

469.—G. 252.—Gupta Inscr. p. 185, and Plate. Māliyā (Janāgaṇ) plates of the Mahārāja Dharaśena II. of Valabhi, issued from Valabhi:—

(L. 36).—sah 200 50 2 Vaśākha-ba 10 5.

Genealogy, here and in Nos. 470-472, as in No. 468.

470.—G. 252.—Ind. Ant. Vol. VII, p. 63, and Plate. Soraṭ (Janāgaṇ) plates of the Mahārāja Dharaśena II. of Valabhi, issued from Valabhi; of the same date.

471.—G. 252.—Ind. Ant. Vol. VIII, p. 201, and Plate. Bombay As. Soc.’s plates of the Mahārāja Dharaśena II. of Valabhi, issued from Valabhi; of the same date.

472.—G. 252.—Dhāvnagar Inscr. p. 35, and Plates. Katapur (now Bhāvnagar Museum) plates of the Mahārāja Dharaśena II. of Valabhi, issued from Bhadrāpatanaka (?) ; of the same date.

473.—G. 258.—Ind. Ant. Vol. VI, p. 11. Wall plates of the Mahāsāmanta Mahārāja Dharaśena II.³ of Valabhi, issued from Bhadrāpātta (?):—

(L. 32).—sah 200 60 9 Chaitra-ba 2.

Genealogy as in No. 468.—The inscription mentions, as dātaka, the Sāmanta Śilāditya.⁴

474.—G. (?) 268.—Gupta Inscr. p. 276,³ and Plate. Bōdh-Gayā (now Calcutta Museum) inscription of the Buddhist king Mahānāman:—

(L. 14).—samvat 200 60 9 Chaitra-stūdi 7.


(L. 40).—sah 200 70 Phāmā- (lgna)-ba 10.

Genealogy as in No. 468.—This inscription also mentions, as dātaka, the Sāmanta Śilāditya.

¹ On the first plate very few words only are said to be legible.
² For spurious plates of his see above, No. 346 of S. 400.
³ In the signature described as Mahāhārāja (P).
⁴ This probably is the king’s elder son.
⁵ See ibid. p. 324, and note Mahānāman II; compare also below, No. 525.
476.—G. 288.—*Ind. Ant.* Vol. I. p. 46. Walla fragmentary second plate only of Śilāditya I. Dharmāditya of Valabhi [the son of Dharasēna III.]:—
(L. 16).—sam 200 80 6 Vaiśākhā-va (?) 6.

477.—G. 288.—*Ind. Ant.* Vol. XIV. p. 329, and Plates. Walla (now Bombay As. Soc.'s) plates1 of Śilāditya I. Dharmāditya of Valabhi, issued from Valabhi:—
(L. 35).—sam 200 80 6 Jýēṣṭha-va 6.
Descended from Bhatārka, Guhasena; his son Dharasēna [II.]; his son Śilāditya [I.] Dharmāditya.—This inscription, again, mentions the lady Duḍḍā (see above, No. 460).

478.—G. 300.—*Ind. Ant.* Vol. IX. p. 238, and Plates. Dhand (now Rājkot Museum) plates of Śilāditya I. Dharmāditya of Valabhi, issued from the hōmba (?) before the gates of Valabhi:—
(L. 38).—sam 200 90 Bh[ā]* drupada-va 8.
Genealogy as in No. 477.—The inscription mentions, as dātaka, the illustrious Kharagraha.2

(L. 46).—sam 300 10 Āśraya-va 10 5.
Genealogy as far as Śilāditya [I.] Dharmāditya as in No. 477; his younger brother Kharagraha [I.]; his son Dharasēna [III.]; his younger brother Dhrivasēna [II.]; Bāḷāditya.—This inscription, also, mentions the lady Duḍḍā (see above, No. 460); and, as dātaka, the Sāmanita Śilāditya.

480.—G. 318 (or 318 ?).—*Ind. Ant.* Vol. XIV. p. 98; Prof. Bendall's *Journal*, p. 72, and Plate. Gōmādhiṭā (Bhāgavāna) inscription of the Mahārāja Śivādāva I. of the Liechhāvli family, recording an order which was made at the request of the Mahādevasana Amśuvarman; issued from Mānagrapā:—
(L. 15).—samvata 300 10 6 (or 8 ?) Jyēṣṭha-takla-divā dasamāyām.

(L. 58).—sam 200 20 6 Āśādha-va 10.
Genealogy as far as Dhrivasēna [II.] Bāḷāditya as in No. 479; his son, the Paramākhottāraka Mahārāja Bhāravāja Paramākhottāraka Dhrivasēna [IV.].—The inscription mentions, as dātaka, the king's son (rāja-putra) Dhrivasēna.4

482.—G. 326.—*Ind. Ant.* Vol. I. p. 45. Notice of a Bhāvnagar second plate only of the Mahārāja Bhāravāja Dhurasēna IV. of Valabhi, dated—
"S. 326, the fifth day of the dark half of Māgha."
This inscription also mentions, as dātaka, the king's son (rāja-putra) Dhrivasēna.

483.—G. 380.—*Ind. Ant.* Vol. VII. p. 73, and Plate. Alīnā plates of the Mahārāja Bhāravāja Dharasēna IV. of Valabhi, issued from Bharukachchha:—
(L. 53).—sam 300 30 Mārgaṣśa-va 3.
Genealogy as in No. 481.—The inscription mentions, as dātaka, the king's daughter (rāja-dahiti) Bhūpā (see No. 484).

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1 This, so far as I know, is the earliest Valabhi inscription which, in the introductory passage, has the reading *naḥpomna*, instead of the reading *naḥp噬na* of the earlier inscriptions; compare Dr. Hultzsch's remarks in *Ep. Ind.* Vol. III. p. 319.
2 This probably is the king's younger brother.
3 See below, No. 526.
4 This probably is the prince who afterwards ruled as Dhrivasēna III.
484.—G. 380.—*Ind. Ant.* Vol. XV. p. 399. Kaira plates of the Mahārājādhirāja Dharasena IV. of Valabhi, issued from Bharukacchāha:—

(L. 57).—saṃ 300 30 dvi-Mārgasāra-śa 2.

The date apparently falls in A.D. 649 (in Kaliyuga-saṅsvat 3749 expired) when, by the rules of mean intercalation, there was an intercalated month which might be called either Pausha or Mārgasāra; (see Sewell and Dikshit’s *Ind. Calendar*, p. xxiii, and *Gupta Insr. Introduction*, p. 33 ff.).

Genealogy as in No. 481.—The inscription mentions, as dātaka, the king’s daughter Bhuvā (see No. 483).


(L. 50).—saṃ 300 30 4 Māgha-śa 9.

Genealogy as far as Dhrusasena [IV.] as in No. 481; he was succeeded by Dhrusasena [III.], the son of Dērābhaṭa who was the son of Śīladīya [I.], the [elder] brother of the grand-father [Kharaγraha I.] of Dharasena [IV.].

486.—G. 337.—*Ind. Ant.* Vol. VII. p. 76, and Plates. Aliśā plates of Kharaγraha II. of Valabhi, issued from Pālēṇḍakā (?) :—

(L. 50).—saṃ 300 30 7 Āśādha-śa 5.

Genealogy as far as Dhrusasena [III.] as in No. 485; his elder brother Kharaγraha [II.].

487.—G. 350.—*Ep. Ind.* Vol. IV. p. 76. Lunsāci plates of Śīlādīya III. of Valabhi, issued from Kheṭāka:—

(L. 67).—saṃ 300 50 Phālguna (ma)-ba 3.

Genealogy as far as Kharaγraha [II.] Dharmādīya as in No. 486; after him, Śīladīya [III.], the son of Śīladīya [II.], who was the elder brother of Kharaγraha [II.].—The inscription mentions, as dātaka, the king’s son (rāja-putra) Dhrusasena.

488.—G. 352.—*Ind. Ant.* Vol. XI. p. 806; Bhāvnagar *Insr.* p. 45, and Plates. Lunsāci (now Bhāvnagar Museum) plates of Śīlādīya III. of Valabhi, issued from Māghasena:—

(L. 65).—saṃ 300 50 2 Bhādrapada-śa 1.

Genealogy as in No. 487.—This inscription also mentions, as dātaka, the king’s son (rāja-putra) Dhrusasena.


(L. 66).—saṃ 11 365 11 (?), Vaiśākha-śa 11 1 (?).

Genealogy as in No. 487.—This inscription also mentions, as dātaka, the king’s son (rāja-putra) Dhrusasena.

490.—G. 372.—*Ind. Ant.* Vol. V. p. 292, and Plate. Bhāvnagar plates of the Mahārājādhirāja Śīlādīya IV. of Valabhi, issued from the camp at the tank of Bāḷādīya:—

(L. 58).—saṃ 300 70 2 Śrīvaṇa-śa 9.

1 The year 380 of the data would thus correspond to the [Kṛṣṇa-vikrama] Vikrama year 380 + 375=755 expired; see *Ep. Ind.* Vol. III. p. 308.

2 The case, however, is not free from difficulties. According to the Śōrya- and Ārga-viśaṭṭhata, and by the modern rule of naming intercalated months, the intercalated month would be Pausha; and it would be Pausha also by the Brasama-viśaṭṭha and the earlier (Brahmagupta’s) rule. And Mārgasāra can be called only on the supposition that it was calculated by the Śōrya- or Ārga-viṣaṭṭha, and named in accordance with Brahmagupta’s rule. Compare below, No. 533 of H. (?). 34.

3 In later inscriptions summoned Dharmādīya.

4 In the inscriptions of his successor described as Paramahāraja Mahārājādhirāja Paramādīya.

5 I follow Dr. Floc in calling this Śīlādīya ‘Śīlādīya II.’ By other scholars it is not numbered, with the result that the kings of the same name, who are here numbered from III. to VII., in other accounts bear the numbers from II. to VI.
Genealogy as far as Śrīlāditya [III] as in No. 487; his son, the Paramabhatṭāraka Mahārāja Mahārājadhiraja Paramāśvara Śrīlāditya [IV].—The inscription mentions, as dātaka, the king’s son (rāja-putra) Kharagaha.

(L. 60).—sam 300 70 5 Jyēṣṭha-ba 5.
Genealogy as in No. 490.—This inscription also mentions, as dātaka, the king’s son (rāja-putra) Kharagaha.

492.—G. 376.—From impressions supplied by Dr. Burgess. Plates of the Mahārāja Mahārājadhiraja Śrīlāditya IV. of Valabhi:
(L. 60).—sam 300 70 6 Mārgasaśīra-ba 10 5.
Genealogy as in No. 490.—This inscription also mentions, as dātaka, the king’s son (rāja-putra) Kharagaha.

493.—G. 382.—From impressions supplied by Dr. Fleet. Plates of the Mahārāja Mahārājadhiraja Śrīlāditya IV. of Valabhi, issued from Valabhi:
(L. 65).—sam 300 80 2 Mārgasaśīra-ba 6.
Genealogy as in No. 490.—The inscription mentions, as dātaka, the king’s son (rāja-putra) Dharasena.

494.—G. 386.—Ind. Ant. Vol. IX. p. 168, and Plates. Chāngam-Nārāyanā (near Kāṭmāṇḍu) pillar inscription of Mānadeva:
(L. 1).—saṁvat 300 80 6 Jyēṣṭha-māsa śukla-pakṣe pratipadi 1 [Rā]dhunakhaṭra-yuktā chandramasi mahuṛttā pāśa-stē-bhṛjīti.
Vṛishadvāla; his son Śamkaradvāla; his son Dharmadvāla; their son Mānadeva. (Compare below, No. 541.)

495.—G. 408.—Jour. Bo. As. Soc. Vol. XI. p. 335, and Plates. Gondāla plates of the Mahārāja Mahārājadhiraja Śrīlāditya V. of Valabhi, issued from Kṛṣṇataka:
(L. 61).—sam 400 3 Vaśīkha-śa[ṃ]ddha 10 3 7.
Genealogy as far as Śrīlāditya [IV.] as in No. 490; his son, the Paramabhatṭāraka Mahārāja Mahārājadhiraja Paramāśvara Śrīlāditya [V].—The inscription mentions, as dātaka, the king’s son (rāja-putra) Śrīlāditya.

496.—G. 403.—Jour. Bo. As. Soc. Vol. XI. p. 335, and Plates. Gondāla plates of the Mahārāja Mahārājadhiraja Śrīlāditya V. of Valabhi, issued from Kṛṣṇataka:
(L. 60).—sam 400 3 Māgha-ba 10 2.
Genealogy as in No. 495.—This inscription also mentions, as dātaka, the king’s son (rāja-putra) Śrīlāditya.

497.—G. 418.—Ind. Ant. Vol. IX. p. 167, and Plate. Dévapāṭana (near Kāṭmāṇḍu) fragmentary inscription of the time of Mānadeva:
(L. 1).—saṁvat 400 10 3.

498.—G. 435.—Ind. Ant. Vol. IX. p. 167, and Plate. Laganṭöl (Kāṭmāṇḍu) fragmentary inscription of the Mahārāja Vasantasena, issued from Mānagriha:
(L. 20).—saṁvat 400 80 5 [Āśva]yujī śukla-divā 1.

1 The name of the place from which the grant was issued is illegible. 2 See below, No. 541.
499. — G. 441. — Ind. Ant. Vol. VI. p. 17, and Plate. Lapāvāḍa plates of the Mahārājādhirāja Śilāditya VI. of Valabhi, issued from Gōdhrāhaka:—
(L. 70). — saṁvat 400 40 1 (?) Kārttika-su 5 (?).
Genealogy as far as Śilāditya [V.] as in No. 495; his son, the Paramabhāṣṭāraka Mahārājādhirāja Paramārtha Śilāditya [VI.].

500. — G. 447. — Gupta Ins. p. 173, and Plate. Ailānā (now Royal. As. Soc.'s) plates of the Mahārājādhirāja Śilāditya VII. Dhruvaṭa 1 of Valabhi, issued from Ānandapura:—
Genealogy as far as Śilāditya [VI.] as in No. 499; his son Dhruvaṭa, styled the Paramabhāṣṭāraka Mahārājādhirāja Paramārtha Śilāditya [VII.].

501. — G. 535. — Ind. Ant. Vol. IX. p. 168, and Plate. Laganṭōl (Kāṭhā) fragmentary inscription; mentions, as dāta, the king's son (rāja-putra) Viṣṇumātāna:—
(L. 18). — saṁvat 500 30 5 Śṝa[yana]-saṅkha-dīva saṁpamyām.

(L. 16). — Pančāśṭīyā yuteiti samānaḥ sāsta-pamchākāt | G[n]pāṭā ṣadāv-ṣadō upriṣṭī sāpāyāge-kkha-maṇḍalī ||
(L. 19). — saṁvat 585 Phāḷguna-sūdi 5.4

The inscription mentions the Chaulukya Jayasimha-Sīdharāja and Kumārapāla (who defeated the king Bāllaḥak of Dhrā.),

504. — Valabhi-s. 850 (?). — Bhādonagar Ins. p. 184. Juṅgādgh fragmentary inscription of the time of (?) the Chaulukya Kumārapāla; is said to be dated:—
(L. 34). — Valabhi-saṁvat 850 ġrī-Śimha-saṁvat 60 varshā.7

505. — Valabhi-s. 911. — Bhādonagar Insor. p. 161, and Plate. Ghelānā (near Māṅgro) fragmentary inscription:—
(L. 1). — śrman-Valabhi-saṁvat 911 [varshā]  .  .  . [śu]di 5 Śukrē.5

(L. 1). — śrman-Valabhi-s[ā]maṁvat 927 varshā Phāḷguna-sūdi 2 Sōmē ||
Monday, 18th February A.D. 1246.

507. — Valabhi-s. 945. — Vērāval inscription of the reign of the Chaulukya (Vāṅgēḷā) Mahārājādhirāja Arjunādevā; see above, No. 228 of V. 1320.

d. Undated Inscriptions connected with those under D.

508. — Gupta Insor. p. 141, and Plate. Mēharūli (Mihraull) iron pillar inscription, being a posthumous eulogy of the conquests of a powerful king Chandra.8

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1 Lt. Dravahāṭa. 2 Read śṛṃbirdhāṭ. 3 Read saṁvat. 4 See Ind. Ant. Vol. XVIII. p. 211, and Vol. XX. p. 381; and Gupta Insor. Introduction, p. 97. 5 See below, No. 627. 6 See above, No. 210. 7 This cannot be correct. According to the date of the Vērāval inscription of the reign of Arjunādevā (No. 228) the difference between a Valabhi year and the corresponding Śimha year (for the month of Śāśṭrī) is 794, while here the difference between 850 and 60 is 790.

511. — Guptâ Insor. p. 216, and Plate. Gayâ (spurious) plate3 of the Mahârâjâdhirâja Samudragupta, issued from Ayodhyâ:—
(L. 14).—samvat 94 Vaisâkhâ-di 10.4
Genealogy as in No. 439.

512. — Guptâ Insor. p. 35, and Plate. Udayagiri cave inscription of the time of Chandragupta II,5 recording the excavation of the cave by the order of his minister, the poet Vîrâsa, otherwise called Śâka, of Pâlîpurâ.

513. — Guptâ Insor. p. 36, and Plate. Mathurâ (now Lahore Museum) fragmentary inscription [of the Mahârâjâdhirâja Chandragupta II].

514. — Guptâ Insor. p. 40, and Plate. Gaçchhâwa (now Calcutta Museum) fragmentary inscription of the reign of the Mahârâjâdhirâja Kumâragupta I:—
(L. 2).—ârâ. Kumâragupta-râjya-[samvatassê] . . . . . . divasa 107 [asyâm divisapûrâvâyâm].

515. — Guptâ Insor. p. 265, and Plate. Gaçchhâwa (now Calcutta Museum) fragmentary inscription [of the time of Kumâragupta I.7].

516. — Guptâ Insor. p. 49, and Plate. Bihâr fragmentary pillar inscription of the time of the Mahârâjâdhirâja Skandagupta.8
Genealogy as far as Kumâragupta [I.] as in No. 439; his son, the Mahârâjâdhirâja Skandagupta.

517. — Guptâ Insor. p. 53, and Plate. Bihâr pillar inscription of Skandagupta, recording the installation of an image of the god Vishnu and the allotment to the idol of a village.
Genealogy as in No. 516.

Genealogy as far as Kumâragupta [I.] as in No. 439; his son, from Amantâdhâvi, the Mahârâjâdhirâja Purâgupta; his son, from Vatsâyâ, the Mahârâjâdhirâja Narasimhâgupta; his son, from Mahâlakshmi-mâvi (!), the Mahârâjâdhirâja Kumâragupta [II.].

1 His genealogy is given as in No. 449, above.
2 The above is from Dr. Fleet's published translation, but it should be stated that Dr. Fleet has the passage, translated by 'Mañcârâjâ . . . . on the hill,' under further consideration; compare also Bonamy Gardiner, Vol. I. Part I. p. 68, and Jour. Roy. As. Soc. 1867, p. 864 ff.
3 The great, according to Dr. Fleet, has the general appearance of having been fabricated somewhere about the beginning of the eighth century A.D.
4 Experienced by numerical symbols; compare Guptâ Insor. p. 255, note 1.
5 See above, Nos. 439-443 of G. 96-122.
6 See above, Nos. 440-442 of G. 96-122.
7 See above, Nos. 440-442 of G. 122-146.
8 Expressed by a numerical symbol.
519.—Ep. Ind. Vol. L. p. 239, and Plate. Kura (now Lahore Museum) inscription of the reign of a Rājādhīrāja Mahārāja Tūrāmāṇa Shāhā (or Shāhī) Jaūvia, recording the construction of a Buddhist convent:


520.—Gupta Insor. p. 159, and Plate. Grey stone hoar inscription of the first year of the reign of the Mahārājādhīrāja Tūrāmāṇa, recording the building of the temple, in which the hoar stands, by Dhanayavānçu, the younger brother of the deceased Mahārāja Mātrīvīśuṇā:—

(L. 1).—Varseh prathamē prithivim prithu-kirttānu prithu-dyutau mahārājādhīrāja-śrī Tūrāmāṇa prasātari | (1) Phālagna-divasē daśamé | ity-śevam rājyavāra-bhāse-dinā[1*] ētasāh pūrvvāyām | sva-lakshapair-yukta-pūrvvāyām | (1) |

521.—Gupta Insor. p. 162, and Plate. Gwālīor (now Calcutta Museum) inscription of the 15th year of the reign of Mihirākula (who broke the power of Paśupati), the son of Tūrāmāṇa, recording the building of a temple of the Sun, by a person named Mātrīcheta, on the mountain Gōpa (Gwālīor):—

(L. 4).—. . . abhivardhamāna-rājyē pañchadaśa-pūrṇā . . . Kārttikeya-māṃśe prapt[2*] gaganā-[patau (?) ni]rmmaʻ bhitā . . . . tithi-nakhatra-muhūrtte sampraptē suprabhāstā
dinā.


Ibid. Introduction, p. 105 ff., it is shown that the date might correspond to either the 13th October A.D. 608 (in Gupta-sāvat 189) or the 2nd October A.D. 520 (in Gupta-sāvat 201); but according to Ind. Ant. Vol. XIX. p. 228 the Mahāmāha sāvatārā of this date commenced in A.D. 484 (in Gupta-sāvat 165). Compare above, Nos. 389, 390, 392, and 451, 453 and 456.

523.—Bhadāvagar Insor. p. 30, and Plate. Bākāudi (now Bhāvagar) inscr. fragmentary inscription, containing the name of Guhasēna [of Valabhi!]

524.—Ind. Ant. Vol. XII. p. 146; Bhāvagar Insor. p. 64, and Plate. Gōpānāt first plate only of a Valabhi grants, which breaks off in the description of Dharasēna III., the son of Khamraha I.; issued from Valabhi.

525.—Gupta Insor. p. 279, and Plate. Bēdā-Gāyā Buddhist image inscription, recording the presentation of the statue, on the pedestal of which it is engraved, by the Śivāra Mahānāmā.

526.—Ind. Ant. Vol. IX. p. 168, and Plate. Fragmentary inscription from near the Śivapuri hill, five miles north of Kāmaḍūn, of the Mahārāja Śivadeva I. of the Ličchhāvi family, recording some act done at the request of the Mahāśānta Amīśuvrman; issued from Mānagrihā.

527.—Bhadāvagar Insor. p. 208. Vērāval fragmentary inscription of the temple-priest Bhāva-Brijhaspati, mentions the Chaukhyas [Jayasimha]- Siddharāja, Kumārapāla, Ajayapāla, Mālarāja II., and Bhimadeva II.

1 Of about the fourth or fifth century A.D. There is no evidence to show that the Tūrāmāṇa of this inscription is in any way connected with the Tūrāmāṇa of No. 520.

2 See above, No. 454 of G. 165. 3 See above, No. 329.

4 See above, Nos. 494—497 of G. 260 (1 237)—429.

5 See above, No. 39 of G. 316 (or 513?).

6 Read śamvatsāra.

7 See above, No. 474 of G. (1) 269.

8 See above, No. 508 of Valabhi-s. 860.


The Mahárájá Naravardhana; his son, from Vajiradhévi, the Mahárájá Rájyavardhana [1]; his son, from Apsarádevi, the Mahárájá Ádityavardhana; his son, from Mahárájádhirája, the Mahárájádhirája Prabhásaravardhana; his son, from Yaśômatidévi, the Mahárájádhirája Rájyavardhana [2] (subdued Dévagupta and other kings); his younger brother, the Mahárájádhirája Harsha.—The inscription mentions, as officials, the Mahádámanto Skandagupta and the Mahádámanto Mahárájá Bhána (?)


Genealogy as in No. 528.—The inscription mentions, as officials, the Mahádámanto Skandagupta and the Sámanta Mahárájá Iśvaragupta.

530. — H. (?) 34. — Prof. Bendall’s Journey, p. 74, and Plate. Súndhárá damaged inscription of the Mahádámanto Ámśuvarman[3], issued from Kailásakútabhavana —


Judging by the date of No. 542 of H. 155, the month of Pausha of Harsha-sanvat 34 would be expected to fall in A.D. 639-40 (in Kaliyugá-sanvat 5740 expired), but in that year no month was intercalary. In (Kaliyugá-sanvat 5741 expired =) A.D. 640-41, by the rules of mean intercalation, there was an intercalated month which might be called Pausha on the supposition that it was calculated by the Bháma-siddhánta, and named according to the modern (not Brahmagupta’s) rule for naming intercalated months, but which ordinarily would be called Márgaśira. (See Sewell and Dikshiti’s Ind. Calendar, p. xxii).


The inscription mentions, as dákuru, the Yasvarója Udayadháva. It also mentions Ámśuvarman’s sister Bhágadéví, who was the wife of the king’s son (rāja-putra) Śrásenás, and the mother of Bhágavarman and Bhágadéví.

533. — H. (?) 45 (?) — Ind. Ant. Vol. IX. p. 171, and Plate. Satdšírá (near Kátmánu) inscription of Ámśuvarman —

(L. 1). — samvat 40 5 (?) Jyásthá-śukla...
534.—H. (?) 48.—Ind. Ant. Vol. IX. p. 171, and Plate. Lalitapattana (near Kāțmāṇḍū) inscription of Jīṣhāgupta, issued from Kailāsakūṭabhavanā.——
(L. 21).—saṅvat 40 S Kārttika-sūkla 2.

The inscription mentions, in connection with Mānāgrīha, the Mahārāja Dhruvadēva, also the Mahārāja Vārāhā Mahārāja Dhruvadēva; and, as dātaka, the Yuvārāja Viśhugupta.

535.—H. 66.—Gupta Insor. p. 210, and Plate. Skālpur image inscription of the reign of Adityasenaṇadēva [of the family of the Guptas of Magadha], recording the installation of the image by the cēreral (bal-ākāśīً) Sālapakhaṣa at, apparently, Nālandā (?)——
(L. 2).—saṅvat 60 S Mārga-ṣaṇidi 7 (?) asyān-divasa-māsa-sumatvasa-śunāpavṛvyāṃ.

536.—H. (?) 82 (?)—Prof. Bendall’s Journey, p. 77, and Plate. Gaṅgādhāra fragmentary inscription, issued from Kailāsakūṭabhavanā.——
(L. 20).—saṅvat 80 2 (?) [Bhāḍra] pada-sūkla-di . . .

The inscription mentions, as dātaka, the Yuvārāja Skandādēva (?).

537.—H. (?) 118.—Ind. Ant. Vol. IX. p. 174, and Plate. Lagnaṇāl (Kāțmāṇḍū) inscription of the Mahārāja Kāṭbādēva Śivadēva II., issued from Kailāsakūṭabhavanā——
(L. 25).—saṅvat 100 10 9 Phājāguna-sūkla-dīvā daśyasyāṃ,

The inscription mentions, as dātaka, the king’s son (rāja-petra) Jayadēva.

538.—H. (?) 143 (?)—Ind. Ant. Vol. IX. p. 176, and Plate. Kāțmāṇḍū fragmentary inscription of the Mahārāja Kāṭbādēva Śivadēva II. ?——
(L. 37).—saṅvat 100 40 (?) 4 Jyāshāhā-sūkla-dīvā trayādaśyāṃ |

539.—H. (?) 145.—Ind. Ant. Vol. IX. p. 177, and Plate. Lalitapattana (near Kāțmāṇḍū) fragmentary inscription——
(L. 17).—saṅvat 100 40 5 Pansha-sūkla-dīvā tīrīḍyāyāṃ |
The inscription mentions, as dātaka, the Yuvārāja Viśīyadēva.

540.—H. (?) 151.—Prof. Bendall’s Journey, p. 79, and Plate. Inscription of a private person, on a water-conduit slab near the temple of Jaisi, Kāțmāṇḍū——
(L. 1).—saṅvat 100 50 1 Vaiśākhā-sūkla-dvitiyāyāṃ,

541.—H. (?) 153.—Ind. Ant. Vol. IX. p. 178, and Plate. Kāțmāṇḍū inscription of Jayadēva Paraṭhakrakāma; (with the exception of five verses, which are by the king himself, composed by Buddhakrti)——
(L. 35).—saṅvat 100 50 3 Kārttika-sūkla-navamyāṃ ||

In the solar race there was Lokohiṇavā; in his family was Sūpapaha, born at Paśupapara (Pāṭaliputra); after him came, omitting 23 kings, Jayadēva; after him, omitting 11 kings, Vīṣhādēva; his son Śāhkaradēva; his son Dharmadēva; his son Māṇadēva (see Nos. 494 and 497); his son Mahādēva; his son Vamsatadēva (the Vamsatisena of No. 498).——The inscription then has Udayadēva (mentioned as Yuvārāja in No. 532); [his son] Narēndradēva; his son, Śivadēva [II.] (Nos. 537 and 538), married Vatsadēvā, a daughter of the Mukhārī Bhāgavaran and daughter’s daughter of Adityasena of Magadha (No. 538); their son, Jayadēva Paraṭhakrakāma, married Rājyamati, the daughter of Harshadēva, king of Gaṇḍhāra, Udāra etc., and of Kailāga and Kōṣāla, of the family of king Bhagadatta (or of the Bhagadatta kings). (See ibid. Vol. XIV. p. 346 ff. and Gupta Insor. Introduction, p. 185 ff.).

542.—H. 155.—Ind. Ant. Vol. XV. p. 112, and Plate. Dīghāwa-Dubauli plate of the Mahārāja Mahēndrapaladēva, issued from Mahēndya (Kanauj)——
(L. 12).—savitṝḥ Kumbha-sakṛktuṇa maṇṭvā . . .

(L. 14).—saṅvat 50 (tārā?) 100 60 5 Māṅga-ṣaṇidi 10 nīva (ba)śuddham.

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1 See below, No. 557. 2 See below, No. 550. 3 See below, No. 541. 4 This may possibly be 20 or 30. 5 This ’3‘ is denoted by a numeral figure. 6 For the lineage of Bhagadatta, see below, Nos. 652, and 711-714.
20th January A.D. 761; see Gupta Ins. Introduction p. 178.

The Mahārāja Dāvaśakti; his son, from Banyikādēvi, the Mahārāja Vatsaraṇā; his son, from Sundarāśe, the Mahārāja Nāgābhata; his son, from Isārāshē, the Mahārāja Rāmabhadrā; his son, from Appādēv, the Mahārāja Bhūtā [L.]; his son, from Candrahabhajārkādēvi, the Mahārāja Mahānrapāla [surnamed Bhāka?].

543. — *Ind. Ant. Vol. XXVI.* p. 29. Puṣṭā inscription of the reign of a certain Vigraha (?):

(L. 1.) — sanañvat 184 Śrāvana-vati 15 amaṇ dirā.


(L. 14.) — shashṭṣṭaiśa (? Ganīyā[ṛ]a) saptaśa . . .

(L. 17.) — saṃvatsarā 100 80 8 Pṛṣṇima-rādi 9 nira[aḥ]aḥ hna]

Genealogy as far as Mahānrapāla as in No. 542; his son, from Dhanabhādēv, the Mahārāja Bhūti [L.]; his brother, the son of Mahānrapāla from Mahāśayā et, the Mahārāja Vinayakapālā [surnamed Harsha?].

545. — *Ind. Ant. Vol. XXVI.* p. 31; *Arch. Surv. of India,* Vol. X. Plate ix, 1, and Vol. XXI Plato xvi. A. Kaññārāho image inscription —

(L. 2.) — saṃvatsara 200 10 8 Mīrīha-rādi 10.


547. — *Ind. Ant. Vol. XXVI.* p. 32; *Arch. Surv. of India,* Vol. XIV p. 72, and Plate xxii. 3. Notice of a Pāṭjaṛ inscription —

(L. 1.) — saṃvatsara 563 (or 562?) Jōṭhaṇa-dvādi 9 vāra Śrāvaka.

Friday, 17th May A.D. 1168.

— Undated Inscriptions connected with those under N.

548. — *Gupta Ins.* p. 238, and *Plato.* Shapūt copper seal inscription of the Mahārājāśākārāja Rāravāvardhana.

Genealogy from Rājāvardhana [L.] to Rāhavāvardhana (Harsha) as in No. 538 of H. 22.

549. — *Ep. Ind. Vol. I.* p. 180, and *Plato.* Kulaśekṣy (Garvāllaham, now London Museum) inscription, recording the erection of some building in memory of Tsahindatta by his father Harivaran (Maum), the son of Haridatta who had been ‘raised to eminence by the illustrious Harsha’ [of Kanaj]; (composed by Bhudda, the son of Vanaṇa). 2

550. — *Gupta Ins.* p. 202, and *Plato.* Apasāda inscription of Ādityasānas 5 [of the family of the Guptas of Magadha], his mother Śrīmati, and his wife Kīnāvērī.

Kīnāvērī; his son Haribhagapta; his son Jīrvigupta [L.]; his son Kumāragupta (at war with [the Mukhār] Jālanaevram); his son Dāmālikagupta (fell in a battle with the Mukhār); his son Mahāśaṅgappta (defeated Susthavaran); his son Mahābhavnagupta (contemporary of Harsha [of Kanaj]); his son Ādityasāna 5.

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1 See below, No. 710 of H. 193.
2 See above, No. 16 of V. 952.
3 This is the 14th titō of the dark half of the antarā Chitra or pūlipanatā Vaiśākha; see Ind. Ant. Vol. XXVI. p. 179.
4 Of about the latter half of the seventh century A.D.
5 See above, No. 335 of H. 58.
6 See below, No. 554.
552. — *Gupta Inscrip*. p. 216, and Plate. Dévé-Basá làck inscription of the *Mahárdája dhírája* (Svargaputapu tva) [II. of the family of the Guptas of Magadh], issued from Gómaticála, 1

1. *Mahárdája dhírája* (Svargaputapu tva) [II. of the family of the Guptas of Magadh], issued from Gómaticála.

553. — *Gupta Inscrip*. p. 228, and Plate. Jaumpur fragmentary inscription of Jévaravarman, of the lineage of the Mulharka kings. 2


The *Mahárdája*, Sarvaravarman; his son, from Jásvaráma, the *Mahárdája* Ádityavarman; his son, from Hasaguptá, the *Mahárdája* Jévaravarman; his son, from Upaguptá, the *Mahárdája dhírája* Jévaravarman; his son, from [Lakshmi]vatá, the *Mahárdája dhírája* Sarvaravarman.

555. — *Gupta Inscrip*. p. 222, and Plate. BarÚber Hill cave inscription of the Mánkhari Amantavarman, the son of SárÍlula, 3

556. — *Gupta Inscrip*. pp. 221 and 227, and Plates. Nágárjuni Hill cave inscriptions of [the Mánkhari] Amantavarman, the son of Sárílula varman who was the son of Yajúsvarman.


5. — Inscriptions dated according to the Nowár Era.

559. — *N. 293*. — Prof. Bendall's *Journey*, p. 80, and Plate. Lalítapattana (near Kátámádu) image inscription of Vánahéva, the son of a king Yasodéva: —


560. — *N. 259*. — Prof. Bendall’s *Journey*, p. 81, and Plate. Varamál (Kátámádu) inscription of the reign of the Rájádhírája Mándádeva: —

(L. 1).—sám migrants 500 50 97 Bhádrapáda-krihsna-saptamsamáhá


1 For a modern Deogarh inscription which glorifies Ádityavarman and his wife 'Kóshadévi,' see *Gupta Inscrip*. p. 219, note.
2 See below, No. 619. For another Dévégupta, see above, No. 528.
3 See No. 564.
4 See above, No. 550.
5 See above, No. 564 of H. (?) 48.
6 On this day the tithi of the date commenced 4 h. 7 m. after mean sunrise.
7 This 'S' is denoted by a numeral figure.
8 Called *Sthitimagala* in No. 562.

The published text has *bara-barúpi*. 
562.—N. 558.—Ind. Ant. Vol. IX. p. 183. Kâmpaṇḍu inscription of the Máhârájadhârâ Jayâjâtjimaladâvâ:—


Sunday, 15th January A.D. 1413; see Íd. Vol. XVII. p. 247, No. 3.

Sthirimalâ,1 of the solar race married Râjâlândâvâ; their sons Jayâdharâmanâla, Jayâjâtjimalâ (married Sañâsâradâvâ), and Jayâktâjimalâ. The inscription further mentions Jayâjâtjimalâ’s son-in-law Jayâbhairava (the husband of Jivâkashâ), and Jayâjâtjimalâ’s son Jâkhasâmanâla (governor of Bhûkâpur), and another (? son Jayântârâja (described as the son of Jâyalakshmi and husband of (? son Jâyalakshmi).

563.—N. 737.—Ind. Ant. Vol. IX. p. 184. Lalita-pattana (near Kâmpaṇḍu) inscription of Sûdhañjâsishvâmanâla:—

(V. 17).—Nâpâla-vârsâ evra-sara-tunagair-sâkaha Phâglunyâ pahâte prâptâ valakha-s- maraguru-dvâsâe Şâkâra-râkhâ dañâmâyam . . . .


Thursday, 23rd February A.D. 1837.2 see Íd. Vol. XVII. p. 250, No. 16.

The king Harâsinâ;3 in his lineage, Mahândramâla; his son Śivasînâhu; his son Harîharasînâhu, married Lâlamâtî; their son Sûdhañjâsishvâmanâla.4

564.—N. 769.—Ind. Ant. Vol. IX. p. 188. Kâmpaṇḍu inscription of Pratâpa (Jayâprâtâpamâlalâdâvâ) :—

Sâvat 769 Phâglumna-sukla-ghaâ światyan tithan Anuvâdha-nakharatrâ Harâsha-yogâ Brûhaspati-vâsâre.

Thursday, 22nd February A.D. 1849; see Íd. Vol. XVII. p. 250, No. 17.

In the family of Râmâchandra of the solar race, Nânâyâvâ;5 his son Gâgâdevâ; his son Nyârisiñâhu; his son Râmâsînâhu; his son Śãkkaśînâhu; his son Bhâbâdâsînâhu; his son Harîsiñâhâ;6 in his family, Jâkhasâmanâla; his son Râmâmalâ; his son Sûrîmalâ; his son Amasâmalâ; his son Mahândramâla; his son Śivasînâhu; his son Harîharasînâhu; his son Lakshmiñjâsishvâma; his son Pratâpa (who defeated Sûdhañjâsishvâmanâla and others), married Râpamâtî (a sister of Prâpanâkrâya and daughter of Virânâkrâya, the son of Lakshmînâkrâya and grandson of Nârâyâna, whose capital was Vîhâranagar) and Râjâmâtî.

565.—N. 777.—Ind. Ant. Vol. IX. p. 189. Kâmpaṇḍu inscription of the Máhârájadhârâ Jayâprâtâpamâlalâdâvâ; (composed by the king himself):—


In the solar race, in the family of Râma’s son Lava, there was Harâsiñâhu (who dug tanks in Mîthâla and settled Nâpâla); his son6 Jâkhasâmanâla; his son Râmâmalâ; his son Sûrîmalâ; his son Narîndramâla; his son Mahândramâla; his son Nârâyâna; his son Śivasînâhu; his son Harîharasînâhu; his son Lakshmiñjâsishvâma; his son Pratâpamâla.

1 Called Jayâjâtjimalâma in No. 561.
2 On this day the tithi of the date commenced 5 h. 49 m. after mean sunrise
3 Below, in No. 564, the name is Hararînâhu; but see also No. 563.
4 See below, Nos. 564 and 568. Read Brûhaspati.-
5 The name Nânâya occurs below, in No. 447.
6 In Nos. 563 and 565 the name is Harâsiñâhu.
7 See No. 563.
8 But see ab. vs. No. 564; in the same inscription Nârâyâna is called Amasâmalâ.
9 In Nos. 563 and 565 called Mahândramâla.
566. — N. 782. — \textit{Ind. Ant.} Vol. IX. p. 192. Bungmati (near Kâṭmāṇḍū) inscription of the Rājī Śrīnivāsa₁:

Népāl-ābdē ēōchān-a-chhē-dā-sōptē śrī-pānchāmyām.

567. — N. 810. — \textit{Ind. Ant.} Vol. IX. p. 191. Kāṭmāṇḍū inscription² of the queen Siddhākṣhāmi, the mother of the king Bhūpālēndrā马拉laː


Sunday, 20th October A.D. 1689; see \textit{ibid.} Vol. XVII. p. 251, No. 19.

568. — N. 849. — \textit{Ind. Ant.} Vol. IX. p. 192. Lalitāpattana (near Kāṭmāṇḍū) inscription of the princess Yēgamati, recording the consecration of a temple in memory of her son Lōkaprakāṣaː


Monday, 11th February A.D. 1723; see \textit{ibid.} Vol. XVII. p. 251, No. 21.

Siddhānāśīnāhamaralā³ of Lalitāpattana; his son Śrīnivāsa;⁴ his son Yēgonaṭāndrā马拉laː; his daughter Yēgamati; her son Lōkaprakāṣa.

G. — Inscriptions dated according to the Saptarshi Era, the Era of Buddha's Nirvāṇa, the Lakshmaṇasēna Era, the Śiṅhā Era, the Hīra Era, the Bungālī San, and the Ṛhāni Era.

569. — The \textit{launikā} year 80. — \textit{Ep. Ind.} Vol. I. p. 104. Bājīnāth inscription (first \textit{prākṣasti}⁵) of the time of the Rājānakī Lakshmaṇaḍhātra of Kāragrāma, and the reign of the king Jayaśeṣhōndrā of Trigarta (Jālandhāra); (composed by Rāma, the son of Bhūrīngakā):


. . . [Śašākāla-gat-ābdē]

The year 80 of this date has been taken to correspond to Śaka-saṁvats 726 expired (=A.D. 804-5), which probably is the date of the second Bājīnāth \textit{prākṣasti}; but for that year the date is irregular.

570. — The \textit{launikā ?} year 30. — \textit{Ep. Ind.} Vol. I. p. 120. Kāṅgrā Bazar Jaina image inscription of the Śāri Abhayāchandra and others of the Rājakula gachhibaː

(L. 1). — saṁvats 30.

The year 30 of this date has been taken by Prof. Bühler to correspond, probably, to A.D. 864⁶-⁷-⁸.

571. — The \textit{launikā ?} year 5. — \textit{Ep. Ind.} Vol. I. p. 122. Kāṅgrā inscription (containing the Bhāvānī-Jivānāmuṇī śīṣṭā of Rāghavaḥaitanya), put up during the reign of the king

₁ See below, No. 568.
² "On the upper portion of the same stone is found a hymn to Śiva, in the Bhūjaṅga metre, composed by Śrī-tyā-jayaśeṣhōndrāmalā."
³ See above, No. 568.⁴ See above, No. 566.⁵ For the second \textit{prākṣasti} of Bājīnāth, see above, No. 861 of 5, 726 (?). — Compare also \textit{Ep. Ind.} Vol. II. p. 482.
⁶ See \textit{Ind. J. A.}, Vol. XX. p. 154, where I have stated that, of all the expired 26th years of the centuries of the Śaka era from 5, 828 to 1424, only the year 5, 1196 would yield the desired weekday (Sunday, the 2nd May A.D. 1404).
Samsārachandra [of Trigarta], the son of Karmachandra who was the son of Mēglachandra, under Sāhi Mūhammadādī:

(L. 19).—tasmāt-Samsārachandraḥ samajjini nīpatiḥ puruṣaham-ābd-ābhishikṣitah. Prof. Bühler has translated puruṣaham-ābd-ābhishikṣitah by “who was appointed in the fifth year (of the Līkākāśa),” and has taken the year to correspond to A.D. 1420-30.

Friday, 9th July A.D. 1434; see Ind. Ant. Vol. XX. p. 133, No. 9.

573.—Sāstra-s. 36.—Notice of a Chambā inscription; see above, No. 320 of V. 1717.

574.—Sāstra-s. 34 and 36.—Notice of a Chambā plate of the Mahārājādhirāja Śri-Simhadēva(?); see above, No. 328 of V. 1915 and 1917.

575.—The year 1813 after Budda's Nirvāna. — Ind. Ant. Vol. X. p. 342, and Plate Gayā inscription of Purushottamasinha, the son of Kāmadāvāsinsa and grandson ofJayantaṅgaśina, of the Kamā country; (composed by Mālijanandin, the son of Jīvanāgā and grandson of Vāsudēva, of the Nandā family):

(L. 25).—Bhagavati parinirvānā satvat 1813 Kārttika-vadi 1 Vṛna(bh)ādhā ][

With an epox falling in 638 B.C., this date for the amāstā Kārttika would correspond to Wednesday, 20th October A.D. 1176.

The inscription mentions Asbāvalla, a king of the Saptādalaksha mountains, to whom Purushottamasinha was tributary, and a Chhindā chief (of Gayā).

576.—Lakhyanapāsena-s. 11.—Jour. Bo. As. Soc. Vol. XVI. p. 358, and Sir A. Cunningham's Mahābāhā, Plate xxvii. A. Bōdh-Gayā inscription of the Mahārājā Asbāvallādēva:

(L. 12).—śrīmal-Lakhyanapāsenāy-āñkā-rājyā saṃ 51 Bāhā-dīna 29.6

577. —Lakhyanapāsena-s. 74. —Ind. Ant. Vol. X. p. 315, and Plato. Bōdh-Gayā inscription of a dependant of the prince Dāsratha, who was the youngest brother of the Rājādhīrāja Asbāvallādēva, “lord of the Khasa kings of the Saptādalaksha mountains”:

(L. 6).—śrīmal-Lakhyanapāsenāvyāpādānām-āñkā-rājyā saṃ 74 Vaisākha-vadi 12 Gūraṇ ॥
Thursday, 19th May A.D. 1194; see ibid. Vol. XIX. p. 7.

578.—Lakhyanapāsena-s. 809(?).—Ind. Ant. Vol. XIV. p. 190; Proceedings Bens. As. Soc. 1895, Plate iii. Bīhar (Darbāraūga) (spurious?) plate of the Mahārājādhirāja Śivasimhadēva, the son of Dēvasinā, [of Mishā], recording a grant which was made in favour of the poet Vīdypāti; issued from Gujarāthapura:

(L. 6).—Lakṣaṇ 292(?) || Śrāvavā-sukla 7 Gūraṇ ॥ || Avdā(bh)ā || Lakhyanapāsenā-hūrpati-umātī vaṁsī-grāha-dī ṣrāvavā-saṁjñakā muni-tīkān pakhā vanakṣa Gūraṇ ||

(L. 24).—sama saṃvāda(t) 1455 Śākē 1321.

According to Sir A. Cunningham, Mūhammad Salīdī, emperor of Delhi from A.D. 1433-46; see Archael. Surv. of Indiā, Vol. V. p. 158. According to E. T. Thasas, Pahlām kings of Delhi, p. 384, Mūhammad Shāh was killed by Faidīlū from A.D. 1433-43.

a. — For the different expressions, used to denote years of the Saptāralhi era, see Ind. Ant. Vol. XX. p. 149 ff.

b. — The published text has Asībhāvakāla, but see Jour. Bo. As. Soc. Vol. XVI. p. 553.

c. — See above, No. 51. For a Bōdh-Gayā fragmentary inscription of the Chhindā family, which mentions Vālabharūga, his son Dēhrā, his son Aśṭākā (Āṭśā), etc., see Ind. Ant. Vol. IX. p. 148, and Vol. X. p. 346.


e. — The published text has Bāhā-dī 8 rd 29. My remarks on the date in Ind. Ant. Vol. XXI. p. 107, which were based on this incorrect reading, must be withdrawn now.
For Ś. 1321 expired and the Kāthikkāli Vikrama year 1455 expired the date regularly corresponds to Thursday, 10th July A.D. 1909 (see Ind. Ant. Vol. XVIII. p. 31); but this day would fall in the Bengali San 806 and in the Hijri year 801 (not 807); and in the Lakshmaṇaśāstra year 279 expired (not in 282 or 283; see ibid. Vol. XIX. p. 1 ff).

579.—Sinha-s. 32.—Māṅgrol (Mahagala pura) inscription of some members of the Gūhila family, of the reign of the Chaulukya Kumārapāla; see above, No. 123 of V. 1202

580.—Sinha-s. (?).—Ant. Remains Bo. Pros. p. 312. Girnar image inscription:
(L. 1).—saṁ 58 vashē Chaithra-varadi 2 Svaṇa.

581.—Sinha-s. 60 (?).—Jñāṇa-gaḍh fragmentary inscription of the time of (?) the Chaulukya Kumārapāla; see above, No. 504 of Valabhi-s. 850 (?).

582.—Sinha-s. (?).—Ind. Ant. Vol. XVIII. p. 109; Ind. Insor. No. 17. Bombay As. Soc.'s plates of the Chaulukya Mahārājādhirāja Bhimadeva [II.], issued from Aṭṭhālapāta:
(L. 1).—saṁvant 93 Chaithra-sūdi 11 Rāvaṇa.
(L. 5).—aḍya saukrānti-parv vasaṇi.
With this reading, the date is irregular; but with vadi instead of sūdi, it would, for Sinha-s. 93, correspond to Sunday, 25th March A.D. 1207.—According to Dr. Hultzsch, the inscription probably is one of Bhimadeva I, and the saṁvant 93 of the date, therefore, might be intended for Vikrama-saṁvant 1093; but for that year also the date would be irregular. See Ep. Ind. Vol. I. p. 317, and Ind. Ant. Vol. XIX. p. 253.

583.—Sinha-s. 98.—Royal As. Soc.'s plates of the reign of the Chaulukya Mahārājādhirāja Bhimadeva II.; see above, No. 194 of V. 1296.

584.—Sinha-s. 151.—Vēraṇal inscription of the reign of the Chaulukya (Vaghelā) Mahārājādhirāja Arjunadeva; see above, No 228 of V. 1320.

585.—Mahāṁśa-s. 682.—Vēraṇal inscription of the reign of the Chaulukya (Vaghelā) Mahārājādhirāja Arjunadeva; see above, No. 228 of V. 1320.

586.—Sana 807 (?).—Rihār (Darbaṅga) (spurious ?) plate of the Mahārājādhirāja Śivasainihadeva, the son of Dévasiṅka, [cf. Mithili], recording a grant which was made in favour of the poet Vidiṣyapati; see above, No. 573 of Lakshmāṇaśāstra-s. 293 (?).

587.—Aṭṭhāl (Ukhi) year 41.—Inscription in the temple of Vādipura-Pārśvanātha at Aṅkalīḍa; see above, No. 309 of V. 1651 and 1652.

H.—Undated Inscriptions, not enumerated above.

588.—Gupta Insor. p. 252, and Plate. Bijayagaḍh (in Bharatpur, Rājpūtāna) fragmentary inscription of a Mahārāja Makadeṣipati whose name is lost, of the tribe of the Yauchēyas.

1 Dates of manuscripts show that some denotes both the Bengali San and the Hijri years.
2 On this day the 14th of the date commenced 1 h. 51 m. after mean sunrise.
3 Compare the plates of Bhimadeva I., above, No. 61 of V. 1986, in which the names of the writer and his father, as well as that of the dātaka, are the same as in this inscription.
4 I.e. the Hijri year.
5 This part of the list (Nos. 588-689) includes 42 inscriptions, dated (apparently) in regular years, and one (No. 671) dated in an anka year. It also contains three inscriptions (Nos. 682-684), the years of which are distinctly referred to the reign of the Gṛghaṇya-nāma, and six others (Nos. 675-681), the years of which probably belong to the same era, the exact epoch of which has not been ascertained yet. The same era may possibly have been followed in the date of No. 655, the reading of which is doubtful. Regarding the years of the dates of Nos. 605 and 688, the reading of which also is doubtful, I cannot offer any suggestion.
6 “Of decidedly early date.”
589.—*Ind. Ant.* Vol. X. p. 34, and Plate; *Archaeol. Surv. of India*, Vol. XX. Plate xii. Këmu or Kâmarâna (in Bharatpur, Bâjâpâna) fragmentary pillar inscription\(^1\) of some princes of the Śûrasena family: Phâkka, married Dëgikâ; their son Kula-bhâta, married Draujipû; their son Ajita, married Apsarabhikâ; their son Durgabhâta, married Vachchhullikâ; their son Durgâdâman, married Vachchhikâ; their son Dëvarâja, married Yajñikâ; their son Vatsâdâman.

590.—*Gupta Insor.* p. 283, and Plate. Lahore\(^2\) copper seal inscription\(^3\) of the Mahâdrâja Mahâsvanâga, the son of Nâgo-haṭṭa.

591.—*Gupta Insor.* p. 270, and Plate. Tâsâm (in the Pañjâb) rock inscription,\(^4\) recording the building, by the Ākhârya Sômatrâta, of two reservoirs and a house, for the use of the god Vishnu.

592.—*Gupta Insor.* p. 288, and Plate. Nîrmanâ (in the Pañjâb) plate\(^5\) of the Mahâdâsmanâta Mahâdrâja Samudrasâna:

* (L. 14)—sodavat 6 Köâ(vai) śudî 10 l.

The Mahâdâsmanâta Mahâdrâja Varma-sâna; his son, from Prabhâlakâ, the Mahâdâsmanâta Mahâdrâja Sañjaya-sâna; his son, from Śâkharasvâminâ, the Mahâdâsmanâta Mahâdrâja Raviâkâ; his son, from Mûrâlakâshî, the Mahâdâsmanâta Mahâdrâja Samudrasâna.—The inscription also mentions, as a chief of the post, a Mahâdrâja Śârvavaranâ.

593.—*Ind. Ant.* Vol. XVII. p. 11. Chambâ (in the Pañjâb) plate\(^6\) of the Mahâdrâja Sônavarmanâdeva, a son of the Mahâdrâjâdâhrâja Sâlavâhanâdeva (also called Sâlavâhâna, Nihâbânkamaûla, Mâtemâtra-thâna, and Karivârâna, born in the family of Śâbhileśâdeva of the Panâhepa or solar race) and his queen Râjâkâdâtâ, and of his successor Åsâtâdâ; issued from Châppâkâ:


* (L. 30)—pa[rât]-sodavat 11 Bhâdrâpada-[a]uti ?] 12 [Sa ?] . .

594.—*Ind. Ant.* Vol. XVII. p. 10. Notice of a Chambâ (in the Pañjâb) plate\(^7\) of the Mahâdrâja Bhôtavarmâdeva, the successor of the Mahâdrâjâdâhrâja Mâukiyavaranâ, issued from Châppâkâ.


596.—*Gupta Insor.* p. 250, and Plate. Pahlâdpur (in the Ghâzîpur district of the North-West Provinces, now Banaras College) partly damaged pillar inscription,\(^8\) with the name of a king (?) Śîsâpâla, and that of the Pârâvâs (P).

597.—*Gupta Insor.* p. 271, and Plate. Dëhrâya (in the Allâhâbâd district of the North-West Provinces, now Lucknow Museum) image inscription,\(^9\) recording the gift, by the Śâkya mendicant Bôdhîvârman, of the statue of Buddha on the pedestal of which it is engraved.

598.—*Gupta Insor.* p. 281, and Plate. Sârnâth (near Banaras, now Calcutta Museum) inscription,\(^10\) recording that the sculpture (representing scenes in the life of Buddha), below which it is engraved, was made by order of the religious mendicant Harîgupta.

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\(^{1}\) Of about "the eighth century A.D."
\(^{2}\) The seal was bought by Sir A. Cunningham at Lahore, but it is not known where it was originally found.
\(^{3}\) Of about "the end of the fourth century A.D."
\(^{4}\) Of about "the end of the fourth, or the beginning of the fifth century A.D."
\(^{5}\) Of "about the seventh century A.D."
\(^{6}\) Of about the middle of the eleventh century A.D.
\(^{7}\) Of about the fourteenth century A.D. (f.)
\(^{8}\) Of about "the fifth century A.D."

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599.—Gupta Insr. p. 272, and Plate. Kasia (in the Gwâlikpur district of the North-West Provinces) image inscription, recording the gift, by the Mahâvihârasuvâmin Haribala, of the figure below which it is engraved.

600.—Ep. Ind. Vol. I. p. 12, and Plate. Lakkâta Mançal (at Maçâ in the Jannâr Bawar district of the North-West Provinces) inscription, recording the dedication of a Śiva-temple by the princess Īśvara of the royal race of Singhapura, for the spiritual welfare of her deceased husband Chandragupta, a son of a king of Jâlandhara; (composed by Bhatâ Īsa Vasudêva, the son of Bhatâ Skanda and grandson of Bhatâ Khâmbâsvarâ.)

Among the kings of Singhapura, who belonged to the race of Yadu, there was Śenavarman; his son Āryavarman; his son Dattavarman; his son Pradîptavarman; his son Īśavarman; his son Vrûchhivarman; his son Sûngaharvarman; his son Jalavarman; his son Yajñavarman; his son Achalavarman-Sanârâgaśâghâla; his son Divêkavarman-Mahîghâghâla; his younger brother Bâskara[varman]-Ripughaśâghâla, married Jayâvall, the daughter of Kapilavardhana; their daughter Īśârâ, married Chandragupta, a son of a king of Jâlandhara.

601.—Gupta Insr. p. 285, and Plate. Sârnâth (near Benares, now Calcutta Museum?) fragmentary Vâishnava inscriptions of a king Prakâṣâditya, a son of Bâllâditya and Dharâvâla, of Kâlî (?). The inscription mentions at least one earlier Bâllâditya.

602.—Ind. Ant. Vol. XX. p. 124. Lucknow Museum plate of the Mahâlakshâma Balavarmanâdêva, the successor of the Mahâlakshâma Pânâkarvarmanâdêva, issued from Bhâdhrâgrhâ.—

(L. 12).—sâmâvat 206 | Chaitra-suđi 2 | (L. 19).—[ut]târâ[ya]jya-sa[m]*[j=â]t[â]t[â]t[â][n][n] (L. 23).—pravârdiñmâna-vijâyâjya-samâvatsarâ śrâvâjanâtâmâ sâmâvat 21 Mâhâ-sâgadi 3 | Nîhâla; his son, from Nîhâlâvî, the Mahârâjâdhirâja Ishâpâna; his son, from Vâgaâvî, the Mahârâjâdhirâja Lalitâsvarâ, [married] Śâmadîvâ.9

604.—Ind. Ant. Vol. XXI. p. 170; Plate in As. Res. Vol. IX. p. 405, and Colebrooke’s Misc. Essays, Vol. II. p. 247. Gâlikpur (in the North-West Provinces, now Bengal As. Soc’s) plate of the time of Jayâditya, the son of Dharânâditya, of Vajsapura; recording a grant of his minister Madoli, a son of the minister, the great Sâmanâtri Kritisâkirti. (Composed by the Kârastha Nâgâdatta and his younger brother Vidyâdatta.)

605.—Ep. Ind. Vol. I. p. 64. Bâsûn (in the North-West Provinces, now Lucknow Museum) inscription of the reign of the Râshtrakûta Lakshnâpâla; (composed by (?) Gûrvindachandra, the son of Gâgâdharma and grandson of Sûmâjâvara.)

In the Pañchâla country, at Vâdâmarul which was ruled by princes of the Râshtrakûta family, there was first the king (marindra) Chandra; his son Vîrâhapâla; his son Bhuvanapâla;

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1 Of “about the end of the fifth century A.D.”
2 This inscription had been edited before in Jour. Roy. As. Soc, Vol. XX. p. 464.
3 Of about the end of the seventh century A.D.
4 Of “about the end of the seventh century A.D.”
5 This inscription had been edited before in Jour. Am. Or. Soc. Vol. VI. p. 558. It may be assigned to about the beginning of the ninth century A.D.
6 This ‘20’ is denoted by a numerical symbol, but the following ‘2’ by a numerical figure.
7 Râd dârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândârândâr â 9 Of about the beginning of the tenth century A.D.
10 Of about the thirteenth century A.D.
his son Gopala; his sons Tribhuvana[pila], Madanapāla, and Dēvakāla; Dēvakāla’s son Bhīmapāla; his son Śūrapāla; his son Amṛtaśūra; his younger brother Lakṣapāla.—The inscription also gives an account of the Śauva ascetics Varunaśīva (whose original home was Anāhiḍapāñika), Mārkigete, and Jñānaśīva (the eldest son of Vatsaṇa, a resident of Sīhapatī in the Haripura1 country).

606.—Ind. Ant. Vol. XVI. p. 99, and Plate. Śīrpar (in Khānḍesh) fragmentary plate3 of the Mahārāja Rudradēva:—

(L. 2).—varsha 100 (?), 10 (?), vaitraya 2.

607.—Jour. Bo. As. Soc. Vol. XVI. p. 90. Plates4 of the Rāshaṇkarī Śhīmmapūrṇa, the son of Bhrasīhara who was a son of Dēvakāla, the son of the Rajā Mānakā; recording a grant which (in the presence of a certain Jayasimha who is described as the chātra of the Kottā Hariīta) was made at Mānapura.

608.—Archeol. Surv. of West. India, Vol. IV. p. 133, and Plate Ixii. No. 6. Ajāṭhā somewhat damaged inscription,5 recording the erection of a cave-temple by the Buddhist mendicant Buddhabhadra. The inscription mentions Bhavivrāja and Dēvakāla, the ministers of an Aśmaka king; and also the ascetic, the Sīhaviṇa Achala.

609.—Gupta Insor. p. 289, and Plate. Sālchiki (in the Bhubal State of Central India) fragmentary pillar inscription,6 appears to have recorded the gift of the pillar by the Vitharājśāhī Rūdra . . . , the son of Gōśāriaśūrīnabhā.

610.—Gupta Insor. p. 193, and Plate. Āmakā (in the Central Provinces, now Nāgpur Museum) plate of Mahā-Jayārajā, issued from Śrabhapūra:—

(L. 24).—pavarrādhamāna-vijaya-sahavatasa 5 Margān 20 5.

611.—Gupta Insor. p. 197, and Plate. Rāypur (in the Central Provinces, now Nāgpur Museum) plate of Mahā-Sudēvārāja, issued from Śrabhapūra:—

(L. 12).—uttaṇaya 4.

(L. 27).—pavarrādhamāna-vijaya-sahavatasa 107 Margān 9 7.


614.—Archeol. Surv. of Indiā, Vol. XXI. Plate ix. L. Kālaśī: rock inscription; mentions a king Udayaṇa of the Pāṇḍava family.

615.—Ep. Ind. Vol. IV. p. 237. Notice of a Nāgpur Museum fragmentary inscription9 of which a rough lithograph and translation are given in Jour. Bo. As. Soc. Vol. I. p. 101. The inscription first mentions a king Śrīyogadēva; long after him came Udayaṇa of the Pāṇḍava family; he had four sons, of whom the eldest was Indrabala (?), and the youngest Bhavadēva, also called Raṇakāśārin and Chintādunga. (Composed by Bhāskarāhāttha.)

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1 See above, No. 238.
2 Of about “the sixth century A.D.” (?). The characters show “a certain amount of resemblance to the characters used in the Vākankā inscriptions,” below, No. 618 ff.
3 Chatera-vitīdīghī ( (?).
4 From Dr. Bhan Dāji’s collection; according to Dr. Bhargavād Indumjī of about the fifth, but according to Dr. Fplex of about the seventh century A.D. The letters “resemble those of the Vadabhi plates.”
5 Probably of about “the latter half of the sixth or beginning of the seventh century A.D.”
6 Of about “the fifth century A.D.”
7 Expressed by numerical symbols.
8 Of about the beginning of the eighth century A.D.
616.—Gupta Insr. p. 294, and Plate. Rājim (in the Central Provinces) plates of the Lord of Kāśi, the Rājā Tīvarājīva (Māhārājā-Tīvarājīva), the son of Nānādēva who was a son of Indrabha, of the family of Pādpu; issued from Śrīpura:—

(L. 24).—Jñātikāsvādāśyām.

(L. 37).—pravardhamānas-rajyavājya-samvatsaru 7 Kārttikā-divasav ashitas(a)ru ma 8.

617.—Ind. Ant. Vol. XVIII. p. 179; Archaeol. Surv. of India, Vol. XVIII. Plate xvi. A. Sirpur (Śrīpura, in the Central Provinces) inscription of the time of Śivagupta-Balārjuna; (composed by Kṛishanamandana, the son of Cāmavanamandana). In the inner race, the king Udayana; his son Indrabha; his son Nānādēva (Nanēvāra); his son Chandragupta; his son Harshagupta; his son Śivagupta-Balārjuna.

618.—Gupta Insr. p. 234, and Plate. Nachnā-ki-talāi (in the Bundelkhand division of Central India) inscriptions of the Mahārājā Prithivishēna of (the family of) the Vākāṭakas, and his feudatory Vyāghradēva.

619.—Gupta Insr. p. 336, and Plate. Channak (in East Bara, Central India) plates of the Vākāṭaka Mahārājā Pravarasēna II, recording a grant which was made at the request of K Soonārājī, the son of Śrītugnāruḍa; issued from Pravarpura:—

(L. 50).—samvatsaras-ahṣṭādaśa(śēl) 10 8 Jñātikhamānasu-kāla-pa-kē-trayaśāśraya[m*].

The Mahārājā Pravarasēna [I.] of the family of the Vākāṭakas; his son’s son—the son of Gautamanuputra and of a daughter of the Mahārājā Bhavanāga of the Bhārasivas—the Mahārājā Rudrasēna [I.], his son, the Mahārājā Prithivishēna; his son, the Mahārājā Rudrasēna [II.]; his son (from Prabhāvaragupta, a daughter of the Mahārājādēvārjīva Dēva-gupta), the Mahārājā Pravarasēna [II].

620.—Gupta Insr. p. 245, and Plate. Siwānī (in the Central Provinces) plates of the Vākāṭaka Mahārājā Pravarasēna II:—

(L. 18).—pravardhamāna-rājya-as[ra*]vatsaraḥ | ashitādasam[8] | Phalguṇa(na)-ṣukla-

dvādaśam[8].

Genealogy as in No. 619.


(L. 28).—samvatsaras trayaśvītitam[6] varṣh[a*]-pakāsha charutrithe divasa dasam[8].

Genealogy as in No. 619.

622.—Archaeol. Surv. of West. India, Vol. IV. p. 124, and Plate lv. Ajaṇṭa fragmentary Vākāṭaka inscription; mentions the kings Vindhyaśakti, Pravarasēna [I.], Rudrasēna [I.],[Prithivisēna], Pravarasēna [II.], Dēvasēna, and Harishēna; and the ministers, HasiBBōja and Varāhadvēpā(?).


1 Of about the middle of the eighth century A.D.
2 According to Dr. Leck, the adopted son.
3 The ‘?’ is denoted by a numerical symbol, and the ‘8’ by a numeral figure.
4 Of about the beginning of the ninth century A.D.
5 For cognate fragmentary inscriptions see Archaeol. Surv. of India, Vol. XVIII. Plates xvii. B, xix, and x. E.
6 See No. 619.
7 Apparently the son of Adityasēna of the family of the Guptas of Magadha; see above, No. 552. (For another Dēva-gupta see No. 556.)

8 Read ashitādasam.

9 Read trayaśvītitam.
624. — Archaeol. Surv. of West. India, Vol. IV. p. 129, and Plate Ivi. Ajaṭṭa fragmentary inscription of a family of kings subordinate to the Vākṣākara (??); mentions Dhriharadātra, Harśākara, Śāruṣākara, Upāṅgaragupta, Kācchā [I.], Bhūkshudāsa, Nilaḍāsa, Kācchā [II.], Krishnapāda, and Nīlaśākara; and [the Vākṣākara ??] Harśākara.

625. — Gupta Insor. p. 280, and Plate. Calcutta Museum fragmentary image inscription, recording the gift, by the Śākya mendicant Dharmachāra, of the image of Buddha on the pedestal of which it is engraved.

626. — Gupta Insor. p. 282, and Plate. Bōdh-Gayā (now Calcutta Museum) image inscription, recording the gift, by the two Śākya mendicants Dharmagupta and Dāṃcosthresena of Tislyamārṣirtha, of the statue of Buddha on the pedestal of which it is engraved.

627. — Gupta Insor. p. 284, and Plate. Rājikāgād (in Bengal) stone seal-matrix of the Mahārājāṃḍa Śaśākāda.4

628. — Ep. Ind. Vol. II. p. 345. Dūdipani (in Bengal) rock inscription4 of Udayamāṇadēva; mentions a king of Magadha, named Ādiṭhima, and the three brothers Udayamāna, Śrīḥanatamāna and Ajjitamāna, who, originally merchants of Ayādāya, were made Rājos of the three villages Bharamarākumā, Nabhūtisākapāla, and Olihagāla.

629. — Proceedings Beng. As. Soc. 1850, p. 192, and Plate ii. Inscription from a stone found at Maddulāśrama, Kastabharavi-gāt, Mungir; mentions a king (upāno) Bhagiratha:—

(L. 4).— . . . samvat 3 (?) .

630. — Rājikāgād Mita's Buddha-Gayā, p. 135, and Plate xl. Bōdh-Gayā (now Calcutta Museum) inscription of the Rājagatkośa Tuṅga-Dharmāvaloka, the son of Kicitāra who was a son of Nana-Gugāvalokes:—

(L. 20).— samvat 15 Śrīvāṇa(?)--dana(?)--pañcachāmyān .

631. — Archaeol. Surv. of India, Vol. I. Plate xiii, 1, and Vol. III. p. 120. Nīlaḍā image inscription of the reign of the Mahārājāḍhīrāja Gopāla:—

(L. 1).— samvat 1 (?) Āśīna-ūdi 8 paramahānaṭṭāraka-mahārājāḍhīrāja-paramāśvava-rat-Gopāla-rajāna (?) .

632. — Sir A. Cunningham's Mahāśāki, Plate xxviii. 2. Bōdh-Gayā image inscription of the reign of Gopāladeva:—

(L. 4).— śrī-Gopāladeva-rajya . . . (?) .

633. — Proceedings Beng. As. Soc. 1850. p. 80; Sir A. Cunningham's Mahāśāksi, Plate xxviii. 3. Bōdh-Gayā inscription of the reign of Dharmapala:—

(L. 7).— Śrīvīśāṭītimān 10 varṣeśa Dharmapalē mahābhūji Bhūdra-va(ba)hāla-panchāmyān sūduḥ-Bhāskara-śāhāni (?) .


(L. 60).— abhivardhamāna-vijayarājya samvat 32 Marga-dināni 12 ||

1 There is no information as to where the inscription was found.
2 Of about "the fifth century A.D."
3 Of about "the sixth century A.D."
4 According to Dr. Fleet "the age of the characters would justify us in identifying him with the Śrīdēva, king of Karparvarpa in Eastern India—the contemporary and murderer of Rājavarman II. of Kānasa,"—who is mentioned by Huin Tsiang as a persecutor of the Buddhists.
5 Of about the eighth century A.D.
6 For two Mānas princes of Magadha see above, No. 362 of Ś. 1059.
7 Of about the tenth century A.D.
8 The published translation has samvat 13.
9 Compare below, Nos. 635 and 640.
10 Read śrāṇiṇīda.11
11 Read śrāṇiṇīda.
Dayitavishnu; his son Vapyata; his son Gopala [I.], married the Bhradra king's daughter Diddadewi; their son Dharma. — The inscription mentions the Yuvrajas Tribhuvanapala as the dutaka who communicated Naraayanaswaran's request to Dharma.pala.


(L. 46).—Samvat 33 Marga-diné 21 |
Gopala [I.]; his son Dharma.pala, married Ra.ľadewi, a daughter of the Rashtakatu1 Parshala; their son Derva.pala.— The inscription mentions, as dutaka, Derva.pala's son, the Yuvrajas Raja.pala.


637. — Arch. Surv. of India, Vol. III. Plate xxvi. Gayá inscription of the time of Narayana.paladewa:—


(L. 47).—Samvat 17 Vaśikha-diné 9.
Gopala [I.]; his son Dharma.pala (after deposing Indraraja and others, gave the sovereignty of Mahôdaya (Kanaţu) to Chakrâyudha2); his younger brother Vâkipala; his son Jayapala; his elder brother Derva.pala; Jayapala's son Vigrahapala [I.], married the Haiñaya princess Lajia; their son Narayanapala.


(L. 46).—vishu(shu)ya-samkranta,
(L. 56).—samvat ... [na?]-diné . .

Genealogy as far as Narayana.pala as in No. 638; his son Rajapala, married Bhagyadewi, a daughter of the Rashtakatu Tungá,3 his son Gopala [II.]; his son Vigrahapala [II.]; his son Mahipala.


(L. 2).—paramasangata śrīman-Mahipaladewa-pravardhanda-vijayarajyā ēkādaśambë samvatsarë abhilikhya . . . . . pañchamayāṁ tithan.

642. — Proceedings Beng. As. Soc. 1879, p. 221; Arch. Surv. of India, Vol. III. Plate xxxvii. Gayá Krishnapur temple inscription of the reign of Nayapaladewa:—

(L. 13).—Samasta-bhūmaṇḍalā- rájya-bhāram-śri(bh)hrati śrī-Mahipaladewā | vilikhyamāṇā āsama-pañca-sankhyā-samvatsara śiddhih-sagāh-cha kṛtibhī ||

The inscription mentions Śudraka4 and Viśvāditya.4

1 The Rashtakatu family, here referred to, may be the one mentioned above, in No. 630.
2 Compare Ind. Ant. Vol. XX. p. 187. 3 See above, No. 69 of V. 1083.
4 See above, No. 680.
5 Read śraddā.— In the Bihar Museum there is another (Buddhist) inscription (of which I possess Dr. Fleet's impressions) of the eleventh year (sameet 11) of the reign of Mahipaladewa; see Arch. Surv. of India, Vol. III. p. 123.
6 See below, No. 643.
643.—Ind. Ant. Vol. XIV. p. 166, and Vol. XXI. p. 100. Ámgháthí (now Bengal As. Soc.) plate of the Mahárájádhirája Vigraha phádésáva III.:

(L. 40.)—sámaṃgráha: . . .

(L. 42.)—sámavāt 13 (or 12?) Chaña-diná 8.1

Genealogy as far as Mahápála as in No. 640; his son Náyapála; his son Vigraha pála

III.].2

644.—Ep. Ind. Vol. II. p. 350, and Plates. Kamáli (now Lucknow Museum) plates of the Mahárájádhirája Váidyadéva of Prágyátihása,1 a subordinate or feudatory of the Pála Kumárapála of Gáuda; (composed by Mahára, the son of Múráí):

(L. 46.)—Etasmai sámaná práddhí-Váidyadéva-khaññhávahá | Váidyákhé vish(ah)-

[va*]tyá-an-cha svarga-krishná Hárí-váscaré ||

(L. 51.)—chaturth-abhá sam Váidyákhá-pathamá-diná.

(L. 53.)—sám 4 stíryya-gàryá Váidyákha-diné 1 ni.

The inscription mentions, in the solar race (Mihrárya varáhá) and Pála family (kula), the kings of Gáuda Vigraha pála III.7, his son Rámpála4 (who killed Bhumá of Mithilá), and his son Kumárapála; and their ministers Yáguára, his son Bódhiáváda, and his son Váidyadéva, of whom the last was appointed by Kumárapála to rule the eastern country, in the place of Tíngyadéva.

645.—Archaeol. Surv. of India, Vol. III. p. 125, and Plate xlv. 17. Jayanagar image inscription of the reign of Mándapákádésáva:—

(L. 4.)—ádhipa-Mándapákádésé-vádyé saućavit 19 (?) Ásvána 80 (?)

646.—Ind. Ant. Vol. XVI. p. 54. Gayá inscription of a king (narádra) Yákshápalá, the son of Viśvarápa who was the son of Śúdraka5 of Gayá; (composed by Múráí6 of the Ágrárama family).


In the lunar race were Virágé and other southern rulers. In that Sáma lineage there was Sámanta, ‘the head-garland of the clan of Brahmacáhiyáyas’; his son Hémantása, married Yáśódré: their son Víjayaśena (defeated Náyá,7 Vira, and other kings).

648.—Jour. Beng. As. Soc. Vol. XLIV. Part I. p. 11, and Plates. Tarapándíqátí plate of the Mahárájádhirája LákshmaPasánádésáva, the successor of the Mahárájádhirája Ballálasánádésáva; issued from Vikramapura:—

(L. 56.)—sám 3 Bhdá-diné 2.10

In the lunar race, Hémanta of the Sáma family; his son Víjayaśena; his son Ballálasána; his son LákshmaPasánána.

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1 The equivalent of the date (the 23rd March A.D. 1068), suggested by me in Ind. Ant. Vol. XXII. p. 105, is not satisfactory.
2 Another inscription of the 12th year (composit 12 Mdga-diná 18) of the reign of a Vigrapáala is mentioned in Archaeol. Surv. of India, Vol. III. p. 131.
3 In the published version Vigrapáala is described as ‘king of Kádarápa,’ but according to the original the Kámarápá pasánána was only part of the Prágyátiha Bháshá.
4 For an inscription of the second year (composit 2 Vaidyákhé-diná 80) of Rámpála see Archaeol. Surv. of India. Vol. III. p. 124.
5 Ibid. p. 124 mention of an inscription of the third year (composit 3 Vaidyákhé-diná 24) of the reign of Mándapáká. And inscriptions of the eighth year (composit 8) and of the 19th year (composit 19 Vaidyákhé-diná 3) of king Mándapáká are mentioned ibid. pp. 123 and 124.
6 Of about the 12th century A.D.
7 This name occurs above, in No. 642.
8 This name occurs above, in No. 644.
9 The published text has sám 7 Bhdá-diné 8.

(L. 56).—ṇaṇ (bdi)vaḥ( bidi)ya-yaṣṭīḥ-dātinā.

(L. 65).—saṃ 8 Yaśāśāya-dīnā.

In the lunar race, Viśvavīpasenā; his son Ballālasaṇa; his son Lakṣmanaṇa, married ...

(L. 56).—ṇaṇ 8 Viśvavīpasena-rāja.

Genealogy as in No. 649.


(L. 51).—caturḍāśīya-dātinā( bdi)ya-Bhādrā-rāja.

(L. 60).—saṃ 14 Aśvina-dīnā 1.

Genealogy as in No. 649.

651.—*Proceedings Beng. As. Soc.* 1885, p. 51, and Plate. Dacca (Ashrafpur; in Eastern Bengal, now Bengal As. Soc.’s) plate of the king (nrīta) Dēvakhaṇḍa-rāja:—

(L. 15).—saṃvaḥ 10 4 Sāvākha-rāja 10 3.


From Ādīvarāha (Vishnu) and the Earth sprang Naraka; his sons Bhugadatta and Vajrādatta. In the lineage of Bhugadatta, Prathambha, married Jivadā; their son Hā[r]jara, married Tārā; their son Vanamāla.


(L. 55).—Pāndavakul-dāpā-ādā (?) 4328 (17).

In the lunar race, Kāṛavāna (?); his son Gōkula (? Gōlaṇa); his son Nārāyaṇa; his son Gōriṇḍa-Kēśavadeva.

654.—*Proceedings Beng. As. Soc.* 1880, p. 152, and Plate. Sylhet (Assam) plates of Iśānadeva; (composed by Mādhava of the Dīśa family) —

(L. 82).—saṃvaḥ 17 Sāvākha-dīnā 1.

In the lunar race, Gōkula (? Gōlaṇa); his son Nārāyaṇa; his son Kēśavadeva; his son Iśānadeva.

655.—*Jour. Beng. As. Soc.* Vol. X.L. Part I. p. 165, and Plate. Bāmangḥāti (in Orissa, now Calcutta Museum) plate of Raṇabhaṇja-rāja, the son of Digbhaṇja who was the son of Kōṭṭobhaṇja, of the Bhaṇja family:—

(L. 35).—saṃvaḥ 200 (17) 80 8 Pushya-śaṅkā 17 (?).

1 This name was by Prinsep misread as Kēśavanāṇa, which was supposed to have been substituted in the plate for, perhaps, Mādhavanāṇa.

2 Another plate from the Dacca district (purchased by the Bengal As. Soc.), also dated in “saṃvaḥ 13,” is mentioned in the *Proceedings Beng. As. Soc.* 1890, p. 242, and 1891, p. 112; it does not seem to have been published yet.

3 Both times the ‘10’ is denoted by a numerical symbol and the ‘3’ by a numeral figure.

4 For a king Bhugadatta or Bhugadatta kings see above, No. 541.

5 The inscription also, before Prathambha, appears to mention a line of kings commencing with Sālabhambha and ending with Harīśka (Harīnā), but, to enable one to give a reliable account of its contents, it requires to be re-edited. — Compare below, Nos. 731-714.

6 The symbol, used here, is exactly like the aśekha 16, and has been taken to denote 200; but I doubt this being correct.

7 Expressed by a numeral figure (which may possibly be 7).
656.—Jour. Beng. As. Soc. Vol. XL. Part I. p. 188, and Plate iii. Būmangāhā (now Calcutta Museum) plate of Rājabhānjarāya, the son of Rājabhāsā who is described here as the son of Koṭṭabhasā, of the Bhaṇja family.

657.—Jour. Beng. As. Soc. Vol. VI. p. 699, and Plate xxxii. Gāmādī (in the Gaṅgārā district) plate of Nāṃbharānjarāya, the son of Rājabhānjarāya and grandson of Śatrabhānjarāya, of the Bhaṇja family:

(L. 36).—samatvā (?) Māgha-sūdi (?) [saptamī]?


659.—Ep. Ind. Vol. III. p. 341, and Plate. Patnā (?), now Bengal As. Soc.'s plates of the Mahārājādhirāja Mahā-Bhavaguṇaltarajadēva [I.] Jamāmāyadēva, lord of Kīrānagāra, the successor of the Mahārājādhirāja Śivaguptadēva, of the family of the Moon; issued from Kaṭakā:


660.—Ep. Ind. Vol. III. p. 347, and Plate. Kaṭakā (Cuttack, or Cuaḍwār, in Orissa) plates of the Mahārājādhirāja Mahā-Bhavaguṇaltarajadēva [I.] lord of Kīrānagāra, the successor of the Mahārājādhirāja Śivaguptadēva, of the family of the Moon; issued from Kaṭakā:


661.—Proceedings Beng. As. Soc. 1883, p. 11; Ep. Ind. Vol. III. p. 346. Other Kaṭakā (or Cuaḍwār, now Bengal As. Soc.'s) plates of the Mahārājādhirāja Mahā-Bhavaguṇaltarajadēva [I.]; of the same date.


664.—Ep. Ind. Vol. III. p. 355, and Plate. Kaṭakā (?) plates of the Mahārājādhirāja Mahā-Bhavaguṇaltarajadēva [II.] Bhīmaramadēva, lord of Kīrānagāra, the son and successor of the Mahārājādhirāja Mahā-Bhavaguṇaltarajadēva Yasyā (who himself was the son of Jamāmāya), of the family of the Moon; issued from Vīntapura:

(L. 42).—āditya-grahātā.

1 The date probably contains numerical symbols.
2 In Ep. Ind. Vol. III. p. 358, l. 38, mention is made of a place Śimbhāṣāyogī in the Čoṭa country.
3 A Native State, attached to the Sambalpur district, Central Provinces.
4 But when the grant was issued, the king was at Māṛāmāra.
5 Read samvatsarā saṃkhaśaṅkhyāśaṅkhaśaṅkhyāśaṅkhyāśaṅkhyā.
6 He is also called Ṛkaṇadēva, 'lord of Kōma.'
7 Read ekāśirāsākhaṁ ekāśirāsākhaṁ ekāśirāsākhaṁ ekāśirāsākhaṁ ekāśirāsākhaṁ.
8 In Ep. Ind., this '13' is taken to be denoted by numerical symbols for 10 and 8, but in my opinion the plate contains numerical figures for 1 and 3.

665.—Ep. Ind. Vol. IV. p. 258, and Plate. Kudopali (in the Sambalpur district of the Central Provinces, now Nāgpur Museum) plates of the Rāmaḥa Pāṇḍa, the son of Vēdā (?), of the Máhaṭha family; of the reign of the Mahārājādhipīra Mahā- Bhavaguṇaṭāḍādeva [II.], lord of Trikaliṅga, the successor of the Mahārājādhipīra Mahā-Svāgutaśāstra, of the family of the Moon, residing at Yāṣāniagara; issued from Vā(?).naupaṇa. |


The inscription mentions the Mahārājāṭi Lachchhīdēvī and Hainśīdēvī. |


(L. 20).—ātra-Uddyotākāśarāṭāḍādeva viśvāyikāyē samvats 18 Phāḷaṇa-āṇḍa 3 . . . |
According to the published text, the inscription mentions Janamāṇya of the lunar race, his son Dēghānuva, and his son Daśarāja who died childless; after him, Vichitravīrya (another son of Janamāṇya), his son Adbhūnaya, his son Chāṭhāra, and his son Uddyotākāśarā, whose mother was Kāḷāvati of the solar race. |


The inscription first mentions the Rājaputra Dvānāḍa (in the gōra of Gautama), his son Mūladeva, his son Akhrāma, and his son and daughter Svānakīvaṇa and Suraṇa; and then Chāṇakya of the lunar race, his son Rājarāja who married Suraṇa, and Rājarāja's younger brother Aniyakākahīma. |


(L. 7).—ā suka Mēsha di 10 am Sōmā-bāra grahaṇa-kālē. |

672.—Ep. Ind. Vol. IV. p. 199. Gaṅjām plates of the Gaṅga Mahārājādhipīra Mahārājā Pṛthivivarmadēva, the son of Mahindravarmadēva, of Kātinga; issued from Śvetā (?). |

(L. 18).—viśvanaka(va)-saṅkrāhyā(ṇyām). |

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1 The plates may be compared with those of the Mahārājā Pṛthivivarmadēva, below, No. 672. |
2 This name occurs above, in Nos. 669, 683 and 684. |
3 See Prof. Beggeling's Catalogue, No. 1725. |
4 He is the king (7.) in No. 367 above. |
5 The equivalent of the date (Monday, the 7th April A.D. 1483), given by me in Ind. Ant. Vol. XXII. p. 108, is not satisfactory.
(L. 37).——śrīyugrah-dūparīgēna.
The inscription mentions Pulindaśākha, 'famous amongst the peoples of Kaliṅga;' Śālōḍhavā; Rāgapitha; his son Sainyabhi [I.]; Yaśōbhita; his son Sainyabhi [II.]; and his son Madhavavarman.
(L. 20).——saṁvatsaraḥ śāhsthitah 6th Chaitra-māsa-sukla-paścham[ī]-divasēṇa.
(L. 13).——udgānānēṇa.
(L. 22).——pravarddhamāna-vijaya-kṣarāya-saṁvatsarāḥ saptaśṭitiḥ 80 7 Chaitra-āmāvasyānāṃ.
(L. 18).——pravarddhamāna-vijaya-kṣarāya-saṁvatsarāḥ ekā(ka)navaṭaḥ 80 1 Māgha-dīna tribhāṣīmāṃ 30.
678.——Gāṅgeya-s. (?). 128.——Ind. Ant. Vol. XIII. p. 120, and Plate. Chicoce (in the Gaṅjam district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman of Kaliṅga, issued from Kaliṅganagara:——
(L. 10).——Māragaśa-paurenmāṣyāmā sām-ēparēdē.
(L. 20).——pravarddhamāna-vijaya-kṣarāya-saṁbetsaraḥ 100 20 8 Chaitra-di 10 5.
(L. 15).——Māgha-saptamāṃkāṃ.
(L. 11).——Māgaisha-udag-ayänē śuch(κ)l-āshtamāṃkāṃ.
(L. 25).——pravarddhamāna-vijaya-kṣarāya-sambhohbara-gatamē trayastite 100 80 (?) 3 (?) Śravāṇē māsi divē viṁśati 2 0.
681.——Gāṅgeya-s. (?) 254.——Ind. Ant. Vol. XVIII. p. 144, and Plate. Vīṣagatam plates of the Gāṅga Dēvendravarman, the son of the Mahārāja Anantavarman, of Kaliṅga, issued from Kaliṅganagar:——
(L. 18).——ayana-pu(pa)rṛvaṇakām.

1 See below, No. 685.
2 Denoted by a numerical symbol.
3 The numerical symbol, employed in the original, seems to me to be the symbol for '8' rather than that for '6.' The following '10 ḫ' may really be '10 2.'
4 Read -samvatsaraḥ.
5 Read śrīyugrah-.
6 The writer, in my opinion, has wrongly employed the numerical symbols for '8' and '30,' instead of those for '80' and '3.' The following 20 he has denoted by the symbol for '2' and the sign for nonthus.
7 Read dīna viṁśī.
(L. 27).—suvachhiba(īsa)ra-sata-dvrey chaṭṭaḥpachchī(ūchā)yāḥhyadhikē 254
Phālgunī(sa)-pakhāsā-pakṣhā pratipadī.

682.—Gaṅgēya-s. 51 (?).—Ind. Ant. Vol. XIII. p. 275, and Plate. Chiccote (in the Gaṇjam district, now Madras Museum) plates of the Gaṅga Dēvendravarmādeva, the son of the Mahārāja Anantavarmādeva, issued from Kaliṅgāgara:—
(L. 15).—sū[rčōža]-yagrasāyaparāgāy.
(L. 22).—Gaṅgēyavāṇā2-pravardhamāna-viṣayārāja-saṁvatsaram-ākāpačchā(ūchā)yē[sa[m*]].

683.—Gaṅgēya-s. 304.—Ep. Ind. Vol. III. p. 18, and Plate. Alamanḍa (in the Vīzagapatam district) plates of the Gaṅga Anantavarmādeva, the son of the Mahārāja Rājendra-
varman, issued from Kaliṅgāgara:—
(L. 18).—su(sū)a)-yagrasāyaparāgāy . . .

684.—Gaṅgēya-s. 351.—Ind. Ant. Vol. XIV. p. 11, and Plate. Chiccote (in the Gaṇjam district, now Madras Museum) plates of the Gaṅga Satyavarmādeva, the son of the Mahārāja Dēvendravarmā, of Kaliṅgāgara:—
(L. 17).—sū[rčōža]-yaparāgāy.
(L. 34).—Gaṅgēyavāṇa-suvachhiba(īsa)ra-sata-tray-aṅkaṇcchāha[sa]tē[.]4


(L. 9).—pravardhamāna-viṣayārāja-saptama-sa[m*]yatsarasiy Paushya(śa)māsā-
krishṇacakṣaḥyā–āśṭamāyām.

687.—Ep. Ind. Vol. IV. p. 135, and Plate. Chikkulla (in the Gōḍavari district) plates of the Mahārāja Vikramendivarman II., the eldest son of the Mahārāja Indrabhaṭṭapakavarman, grandson of Vikramendivarman I. ‘whose birth was embellished by the two families of the Vishnuṅkaṇḍins and Vēkan (Vēkakamśa),8 and great-grandson of the Mahārāja Mahāyava-
varman, of (the family of the Vishnuṅkaṇḍins; issued from Ėndulīra:—
(L. 25).—vi[rčōža]-yatsarājya-saṁvassaranabhūl 10 māsā-pakkaṁ 8 gimāy 5.9

688.—Jour. Bo. As. Soc. Vol. XVI. p. 116, and Plate. Gōḍavari district plates of the Rājā Erithivimula, the son of the Mahārāja Prabhākara, recording a grant which was made at the

1 The decimal figures for 4 and 5, here used, “are of a decidedly exceptional type, and, but for the explanation of them in words, would most naturally have been read as 6 and 8.”

2 Read “suvachhibhāsā”.
3 Read “suvachhibhā-sūra-sāt-pachchā-ṭripi chaṭṭaḥ-uttarāṇi.
4 This reading was suggested to Dr. Hultsch by Mr. G. V. Ramasurthī.
5 Of about the 11th century A.D., and therefore, probably, of the reign of the Vajraśātādeva who issued the Naḍgaṁ plates, above, No. 397 of S. 679 (A.D. 1069).
6 By Dr. Ficht this is taken to mean “of the Śaṅkāyana gōtra.”
7 According to Dr. Hultsch (Ep. Ind. Vol. IV. p. 148), he may be identical with the Chandavarman of No. 674, above; “at any rate, the two Chandavarman must have belonged to the same period.”
8 See above, No. 618 ff.
9 Intended for “suvatsaraṁ 10 grāhmat-pakṣhāk 8 [divine] 5.” The numbers are denoted by numerical symbols.
request of Mitravarman's son Indrādhira, the conqueror of a certain Indrabhaṭṭāraka; ¹ issued from Kacālāi:—

(L. 34)—prava[r\*]d[dh\*]amāna-vijayarāja-samvatsaraṇi paścārhrī[̆][n\*]aś ² 20 5 vāśa ³ 4 ³ ³ ³ divasam ⁴.

Addenda.


(L. 3)—samvat 1117 ³ Māgha-sudi 6 Rayau śrī-Śīrma Paramāra-vainā-ōdhārvo mahārājādhira[̆]ja-śrī-Kṛishnapāla śrī-Dhandhuha-sutaḥ śrīmad-Dēvādāra-paattraḥ tasmin kāhitā ṛayāni |
Sunday, 31st December A.D. 1060.


(L. 1)—samvat 1123 Jyēśṭha-radi 12 Śaṃsu || ady-eśa śrī-Śīrma mahārājādhira-śrī- Kṛishnapāla-rājyā. Saturday, 18th May A.D. 1067.

691.—V. 1124 and 1185.—From an impression supplied by Dr. Führer. Kabla (in the Gōrakhpur district, now Lucknow Museum) plates of the Mahārāja Kṛishnapāla Sōḍhādeva, the successor of the Mahārājādhira Śrīyādāravādeva (apparently of the Kalachuri family); issued from Dhaulā-paṭtā on the great river Gaṇḍakī:—

(L. 39)—chatuṣṭriṇaṃsatamsatābhik-aiṅkādaṁ(saḥ)saḥ(ta)-saṃvatsaraḥ Paṃbā-māsi su(a) / jāta-saptāyamān Rāvi-dīn | sū[̆]ṣy-yāttarāyaṇa-saṅkrāntan mahānāth-Gaṇḍakīyāṃ vidhūtaṃ saṃvatsaraḥ |
Sunday, 24th December A.D. 1077.

(L. 57)—samvat 1135 Chaśtra-va[ha]ḥula-saṁhāṭhyām || Rāvi-dīn | likhitā-yān tāṃvra-paṭa . . . .
Sunday, 24th February A.D. 1079.

692.—V. 1171.—From an impression supplied by Dr. Führer. Pāll (now Lucknow Museum) first plate only of the Mahārājādhira Gōrvindaḥandradēva of Kanaṇu:—

(L. 18)—ekeśaṃpaptayadhiuka-sa(sa) ṛaṅkādaṃ(sa)-saṅvatsaraḥ Bhādrāpadē māsi.⁵ Genealogy as in No. 84.

693.—V. 1189.—Ep. Ind. Vol. V. P. 114. Pāll (now Lucknow Museum) plates of the Mahārājādhira Gōrvindaḥandradēva⁶ of Kanaṇu and his mother, the Mahārājñī Rāḷnāpadevi⁷:—

(L. 22)—Vainā(ś)khā māsi śī(ś)iḥ pākūḥ akāhyā-trītyāyāṁ parvapāḥ . . .
(L. 24)—saṁvatsaraḥ 1189 J[ṛ]*jāṭha-radi 8 Sa(ś)maṇ |
Saturday, 20th April A.D. 1133.
Genealogy as in No. 84.

¹ Probably the Indrabhaṭṭārakavarman of No. 687 above.
² Read paṭheścaraṇāḥ.
³ The published text has Faṅka-dīnaṃ; I take the original to mean vāraḥ-pakṣaḥ; ¹ compare Ep. Ind. Vol. I. p. 7, l. 48, "edac 6 dīna 5."
⁴ The English translation has 1118.
⁵ The impression of the first plate in some parts is so indistinct that, for the present, I cannot give the names that occur in the genealogical part of the inscription.
⁶ Read chatuṣṭriṇaṃ.
⁸ Here the writing on this first plate ends.
⁹ The king made the grant after bathing in the river Saṇḍi at the ghāṭas of the god Śvapūpāvāra.
¹⁰ See above, No. 95 of V. 1511.
94.


Monday, 19th April A.D. 1143; or, perhaps, Monday, 15th April A.D. 1146.

Genealogy as in No. 84.


(L. 1).—saṁvast 1208 Vaisākha-sūdi 5 Gura Ṛ.

Thursday, 27th March A.D. 1152.


(L. 1).—saṁ 1239 Āśvina-sūdi 10 Vṛjāṇaṁ ṛṣaṇāḥ śri-Śrīmālē mahārājāputra-śri-Jayastashinadhēva-rājya ||

Wednesday, 25th August A.D. 1182; or Wednesday, 12th October A.D. 1183.


(L. 3).—saṁvast 1262 varahē ady-ṛṣaṇā śri-Śrīmālē mahārājādhirājya-ṛṣaṇā Udayasiminhēdeva-kalyāṇa-vijayarājya.


(L. 1).—saṁvast 1274 varahē Bhādrapada-sūdi 9 Śukrē-dī-ṛṣaṇā śri-Śrīmālē mahārājādhirājya-ṛṣaṇā Udayasiminhēdeva-kalyāṇa-vijayarājya.

Friday, 31st August A.D. 1218.


(L. 4).—saṁ 1305 varahē ady-ṛṣaṇā śri-Śrīmālē mahārājādhirājya-ṛṣaṇā Udayasiminhēdeva-kalyāṇa-vijayarājya.


(L. 14).—saṁvast 1320 varahē Māgha-sūdi 9 navamī-ṛṣaṇā.


(L. 13).—saṁvast 1330 varahē Āśvina-sūdi 4 chaturthi-ṛṣaṇā.


(L. 5).—saṁvast 1333 varahē Āśvina-sūdi 14 Sōma ady-ṛṣaṇā śri-Śrīmālē mahārājakula-ṛṣaṇā Chāchigadēva-kalyāṇa-vijayarājya (ynā) rājya.

The date is irregular.?

(L. 2).— saṃvat 1334 vārhā Āśīvā-vadi 8 ady-ēha ārī-Śrīmāla mahārājakula-ārī-Chāchīga-kalyāna-vijayāryaḥ.¹

The inscription mentions, in the Chāhumāna lineage, the Mahārājaka Samarasinha; his son, the Mahārājādhirāja Udayasimhādeva; his son Vāhāchasinha; and [his son? Chāhumārajādeva.]


705. — V. 1840. — Ep. Ind. Vol. IV. p. 313. ‘Burtra’ (now Jāhpur) inscription of Rūpādeva, of the reign of the Mahārājaka Sāmya(?)ntasimhādeva²:

(L. 18).— saṃvat 1340 vārhā Ēyākha(śvara)-vadi 7 Sōmē 'dy-ēha mahārājakula-ārī-Sāmya(?)ntasimhādeva-rājyaḥ. Monday, 8th May A.D. 1284.

Samarasinha; succeeded by Udayasinha; his son, the Chāhumāna Chāva (Chācha?); his daughter (from Lakṣāmālādevī), Rūpādeva, became the wife of the king Tējasimha, and bore to him Kāthrasimha.


(L. 14).— saṃvat 1345 vārhā Māgha-vadi 2 Sōmē 'dy-ēha ārī-Śrīmāla mahārājakula-ārī-Sāṃvatasimhādeva-kalyāna-vijayāryaḥ. Monday, 10th January A.D. 1289.


(L. 18).— Vaiṣākha-śuddha-pañcāhādyayām.
(L. 27).— saṃvatasaśatra-trayē dvī[na]vyvattā-ādikē Vaiṣākha-śuddha-pañcāhādyayām ... sam 300 90 2 Vaiṣākha-sū 10 5.


(L. 17).— Vaiṣākha-paurṇapamāsyaṃ.
(L. 26).— saṃvatasaśatra-trayē dvīnavatā-ādikē Vaiṣākha-paurṇapamāsyaṃ ... sam 300 90 2 Vaiṣākha-sū 10 5.

¹ In l. 15 the inscription has the date sam 33 vārhē Chātra-vadi 15. ² See Nos. 704, 705 and 707. ³ See above, Nos. 702 and 703, where we have the name Chādia. ⁴ By Prof. Bühler, who took the inscriptions Nos. 347, 348 and 349 to be genuine records, he is called Dādha IV. Compare above, Nos. 356-357.
710.—H. 100.—From impressions supplied by Mansiff Debiprasad and Dr. Führer. Daulāpurā (now Jodhpur) plate of the Mahārāja Bhōjadēva L., issued from Mahāḍaya (Kanaj)1:—
(L. 16).—saṃvatśrō 100 Phālguna-sūdi 10 3° nīva(ab)a ḍdbhaṇ[1][
The Mahārāja Dēvāśakti; his son, from Bhāyikādēvā, the Mahārāja Vatsarājā; his son, from Sandālēvā, the Mahārāja Nāgabhaṭa; his son, from Ṣatādēvā, the Mahārāja Rāmahbhaḍa; his son, from Appādēvā, the Mahārāja Bhōja [II.] [surnamed Prabhāśa ?].—The inscription also mentions, as dālaka, the Yuvārāja Nāgabhaṭa.

(L. 63).—saṃkrāntanu vipun(abh)u pādyāḥ-cha paṇṭhaṃvaḥ-āvda(bdi)-rājyakā.
Hari(Viśhṇu); his son Narakā; his son Bhagadatta; his brother Vajradatta. After certain descendants of his came the Māhebhoha Śālāstamba2 and twenty-one(?) other kings, from Vigrhaṣeṣṭamba to Ṣyāgarṣaḥa. Then, in the Bhaumā (i.e. Narakā’s) lineage, Brahmapālavarmanādeva, married Kuladēvā; their son Ratnapālā.

712.—Jour. Beng. As. Soc. Vol. LXVII. Part I. p. 122, and Plates. Snākunḍi (Assam) second and third plates only of the Mahārājaśākhārāja Ratiṇālavarmanādeva, the successor of Brahmapālavarmanādeva, of Prāgyotīsīha:—
(L. 39).—rājyaṣaḥviṃśā-āvda(bdi)-kā.

(L. 44).—rājyaḥ saṣṭama-samā.
From Hari (Viśhṇu) and the Earth sprang Narakā; his son Bhagadatta;4 his son (?) Vajradatta. In this lineage there was Brahmapālā; his son Ratnapālā; his son Purandarapālā, married Durābbā; their son Indrapālā.

(L. 49).—saṃvaa . . . Vai . . .
Upādāra (Viśhṇu); his son Narakā; his son Bhagadatta; his younger brother Vajradatta. After many kings in that race, Śālāstamba,5 Pālaka, Viṣaya, and others. Then Harjara; his son Vanamāla (see No. 652); his son Jayamāla; his son Virabhā, married Ambā; their son Balvarman.


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1 See above, No. 542 and 543 of H. 155 and 183.
2 The numbers ' 100 ' and ' 10 ' are denoted by numerical symbols, and ' 3 ' by a numeral figure.
3 See above, No. 554, note, and below, No. 714.
4 After him the family, in line 4, is called the Bhagadatta-vahā (the published text has Bhagadatta-vaṭa, but the reading on the plate is Bhagadatta-vahā); compare above, Nos. 542 and 552. In line 13 the family is spoken of as ' the Bhaumā lineage,' after the Earth or her son Narakā. See Jour. Roy. As. Soc. 1888, p. 334.
5 See above, No. 711.
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1 The figures refer to the numbers of the list; 'n' after a figure, to footnotes. The following other abbreviations are used: — ch. = chief; co. = country; d. = district or division; d. = district; E. = Eastern; f. = female; k. = king; m. = male; m. = minister; m. = mountain; r. = river; s. a. = same as; sur. = surname; v. i. = village or town; W. = Western.

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APPENDIX.

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CORRECTIONS.

Page 2, line 21.—For these, read those.
" 3, No. 7.—Judging from a rubbing given to me by Prof. Bendall, I believe that this inscription is now in the British Museum; but it has not been found yet.
" 5, " 25.—For Mahipāladēva, read Mahipāladēva.
" 8, footnote 3, and page 10, footnote 2.—For Munshi, read Munsi f.
" 12, line 11.—For -saṁkrānta, read -saṁkrānta.
" 19, No. 131.—This has been edited now in Ep. Ind. Vol. V. p. 117.
" 41, line 18.—Insert a semicolon at the end of the line.
" 47, No. 331.—For Lucknow, read Lahore.
" 47, footnote 5, line 3.—For "81," read "91."
" 51, No. 359, and page 52, line 13.—After Dājarāja, add [L].
" 79, line 13.—Insert a full stop at the end of the line.
" 79.—Insert the figure "1" before the first footnote.
" 96, No. 710.—This has been edited now, with a facsimile of the date, in Ep. Ind. Vol. V. p. 211.