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AND

RECORD OF THE ARCHAEOLOGICAL SURVEY OF INDIA.

EDITED BY

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350.—The Hebâl inscription of A.D. 975.—Page 351, line 1, and page 354, translation line 5, for “Rêvaka,” read “Rêvakanimâdâ,” and in the translation omit the words “(holding her) in (his) lap;” see Vol. VI. below, p. 71, and note 4.—J. F. F.

371, column 2, last line,—for Hrahadâgâli, read Hirahadâgâli.

C.—VOLUME VI.

Page 208.—The Alâs plates, which purport to have been issued in A.D. 770.—The Alâkâta vishaya of this record is mentioned as the Alatage seven-hundred district in a record of A.D. 1008; and the places mentioned in that record, and in another, locate it close on the east of Kôlhatpur, where there is now the Aitâm subdivision of that State; see Ind. Ant. Vol. XXIX. p. 273 ff. For the point that the Alâs plates are a spurious record, see Vol. VII. below, p. 231.—J. F. F.

341, text line 61,—insert the figure ² after देव.

394, column 1, line 9,—for Vîrpâdu-nâdu, read Vîrpâdu-nâdu.

41, column 2, last line,—for Pingâla, read Pingula.
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D. — VOLUME VII.

Page 19, note 4, — for Odegany, read Odegary.

" 23, note 4, — for Kaśākuḍī, read Kaśākuḍī.

" 27, line 5 from bottom, — for Godāvari, read Godāvari.

" 30, last line, — for Khajurāho, read Khajurāhā.

" 32, line 12, —

" 20, —

" 36, line 14 of paragraph 2, — for Shēri (Shēḍhi), read Shēri (Shēḍhi.

" 45, line 13 from bottom, — for Godāvari, read Godāvari.

" 50, line 22, — for Kausikiputra, read Kausikiputra.

" 66, line 13, — for Nasik, read Nāsik.

" 79, note 7, line 6, — for Mādinimisvaraganda, read Mādinimisvaragandi.

" 80, no. 7, for Naraśīngaiyadāva, read Naraśīngaiyadāva.

" 86, last line, — for fee ot, read feet of.

" 92, text line 42, — insert a hyphen (−) between putra and Kusi(ḥi)°

" 115, lines 10 and 16, — for Chaicha and Chaichapa, read Baicha and

" 123, line 10 from bottom, — for Tiruppāṭār, read Tiruppāṭār.

" 162, note 9, — for Gedilam, read Gedilam.

" 219, line 8, — for Rāṣṭhกรāṭa, read Rāṣṭhกรāṭa.
EPIGRAPHIA INDICA.

VOLUME VII.

No. 1.—DATES OF CHOLA KINGS.

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

(Continued from Vol. VI, page 285.)

A.—PARANTAKA I.

55.—In the Kēśava-Perumāl temple at Kāram.¹

   nava[m]i[yum] perṛa Urōṇi-nāḷ īṟātri.

"In the fortieth year (of the reign) of king Parakēsarivarman who took Madirai and entered Īḷam.—at night on the day of Rōhini, which corresponded to a Saturday and to the ninth tithi of the second fortnight of the month of Karkaṭaka in this year."

Although I am unable to give with confidence the actual equivalent of this date, I may state that between A.D. 900 and 985 the only years for which the date would be quite regular are A.D. 919 and 946.

For A.D. 919 the date would correspond to Saturday, the 24th July, which was the 30th day of the month of Karkaṭaka, and on which the 9th tithi of the dark half (of the month Śrāvaṇa) ended 4 h. 41 m., and the nakṣatra was Rōhini for 17 h. 44 m., after mean sunrise.

And for A.D. 946 it would correspond to Saturday, the 25th July, which was the last day of the month of Karkaṭaka, and on which the 9th tithi of the dark half (of the month Śrāvaṇa) ended 13 h. 11 m. after mean sunrise, and the nakṣatra was Rōhini the whole day.

B.—KULOTTUNGA-CHOLA I.

56.—In the Lakshminārāyaṇa temple at Kāvantaṇḍalam.²

1 Svasti śri [||*] Tīru ma[muṇi] viḷaṅga . . . . . . .

¹ No. 34 of the Government Epigraphist’s collection for 1900.
² Read perhaps Karkaṭaga.
In the 4th year (of the reign) of king Rājakṣēśvarman alias the lord, the glorious Rājēndra-Chōḷēdeva,— on a Thursday which corresponded to (the day of) Śravaṇa and to the sixth tithi of the first fortnight of the month of Vṛṣchika in this year.

A date of the fourth year of the king’s reign will be expected to fall in A.D. 1073 or 1074, and this date actually corresponds to Thursday, the 7th November A.D. 1073. This was the 12th or 13th day of the month of Vṛṣchika, and on it the 6th tithi of the bright half (of that month Mārgaśīra) commenced 1 h. 38 m. after mean sunrise, while the nakshatra was Śravaṇa, by the equal space system and according to Garga for 23 h. 38 m. after mean sunrise, and by the Brahma-siddhānta the whole day.

C.—VIKRAMA-CHOLA.

For reasons suggested partly by the new dates of this king, I must recapitulate here the dates furnished by the dates already treated of2 and the results derived from them.

No. 10 (above, Vol. IV. p. 73).—“In the fifth year... on the three-hundred-and-fortieth day, which was (the day of the nakshatra) Hasthi, a Sunday, and the seventh tithi of the first fortnight of the month of Mithuna.” Taking this date to have been correctly recorded, I found the best equivalent for it between A.D. 1110 and 1125 to be Sunday, the 22nd June A.D. 1113; and counting backwards from this day, I obtained the 18th July A.D. 1108 as the day of the commencement of the king’s reign.

No. 21 (ibid. p. 263).—“In the 4th year... on the day of Śatabbīśhaj, which corresponded to a Monday and to the eighth tithi of the second fortnight of the month of Bhadra.” Guided by the result obtained under No. 10, I found this date to correspond to Monday, the 20th May A.D. 1112, when, to omit other particulars, the nakshatra, by the equal space system only, was Śatabbīśhaj for 0 h. 30 m. after mean sunrise.

No. 22 (ibid. p. 264).—“In the 5th year... on the day of Ādṛā, which corresponded to a Monday and to the eleventh tithi of the second fortnight of the month of Simha.” Guided again by the result obtained under No. 10, I found that this date would correspond to Monday, the 19th August A.D. 1112; but there was the difficulty that on this day the nakshatra was Purvaśāṇa, not Ādṛā.

No. 41 (above, Vol. VI. p. 279).—“In the . . . sixteenth year... in the month of Vaiśākha, in the second fortnight, at the time known as Monday combined with an Uttara (nakshatra).” Again guided by the result obtained under No. 10, I found that Monday, the 5th May A.D. 1124, would be an unobjectionable equivalent of this date.

No. 42 (ibid. p. 280).—“In the 9th year... in the Plava year which was the Śaka year 1049, on the occasion of an eclipse of the moon in the month of Jyaśitha.” This date for Śaka-Saṅsvat 1049 expired (which was Plavāṅga, not Plava) was found to correspond to the 27th May A.D. 1127, but the result obtained under No. 10 led me to assume that the 9th year of the reign had been quoted erroneously instead of the 19th regnal year.

From this it will be seen that the results obtained under Nos. 21, 22 and 41, as well as the correction suggested with regard to the regnal year of No. 42, mainly depend on the correctness of the data furnished by the text of No. 10, which it did not occur to me to suspect. Setting aside the date No. 10, it may be asked, however, how the three dates Nos. 21, 22 and 41...
would work out, if the date No. 42 were really, as it is stated to be, a date of the 9th year of Vikrama-Chōla's reign. Supposing this to be the case, the king's reign would have commenced some time between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, and with such a commencement of the reign the dates Nos. 21, 22 and 41 would yield the following equivalents:—

No. 21, of the 4th year, would correspond to Monday, the 1st May A.D. 1122. This was the 7th day of the month of Vṛishabhā, and on it the 8th tithe of the dark half (of the month Vaiśākhā) ended 13 h. 23 m., while the nakṣatrasa was Śatābhāṣjan, by the equal space system and according to Garga from 0 h. 39 m., and by the Brahma-siddhānta from 1 h. 19 m., after mean sunrise.

No. 22, of the 5th year, would correspond to Monday, the 31st July A.D. 1122. This was the 4th day of the month of Śīśa, and on it the 11th tithe of the dark half (of the month Śrāvaṇa) ended 4 h. 24 m., while the nakṣatrasa was Ārdrā, by the equal space system for 12 h. 20 m., and according to Garga for 0 h. 39 m., after mean sunrise.

No. 41, of the 16th year, would correspond to Monday, the 16th April A.D. 1134, when the 6th tithe of the dark half of Vaiśākhā ended 13 h. 11 m., and the nakṣatrasa was Uttarāśādhā, by the equal space system and according to Garga for 23 h. 38 m., and by the Brahma-siddhānta for 17 h. 4 m., after mean sunrise.

It is quite clear then, that, supposing the king's reign to have commenced between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, the three dates Nos. 21, 22 and 41 would work out in the best possible manner—better, in fact, than with the 18th July A.D. 1108 as the commencement of his reign, because on the equivalent here found for the date No. 22 the nakṣatrasa really was Ārdrā, whereas on the equivalent previously given for the same date the nakṣatrasa was found to be Punarvasu (instead of the nakṣatrasa Ārdrā, quoted by the original date).

To the date No. 10 I shall have to revert below. For the present it will be sufficient to state that, irrespectively of No. 10, the four dates Nos. 21, 22, 41 and 42 for the commencement of the reign appear to yield some day between approximately the 28th May and the 31st July A.D. 1118. The new dates of Vikrama-Chōla may be expected to shew whether his reign really commenced at the time here given or on the 18th July A.D. 1108.

57.—In the Tyāgarāja temple at Tiruvārur.1

y]āḍaṇu asijavādu Midhuna-nāyarr[u pūrvva]-pakṣa[t]*tu pa[Śhami]y[u]m
Magamum pe[gra Vi[yā]la[kk][i]amai-nāl].

"In the fifth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōjadēva,—on a Thursday which corresponded to (the day of) Maghā and to the fifth tithe of the first fortnight of the month of Mithunā."

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to Thursday, the 16th June A.D. 1118, which was the 26th day of the month of Mithuna, and on which the 5th tithe of the bright half (of the month Āśādha) commenced 5 h. 15 m., and the nakṣatra was Maghā, by the equal space system only, for 7 h. 53 m., after mean sunrise.

On the other hand, if the reign commenced between the 28th May and the 31st July A.D. 1118, the date must correspond to Thursday, the 31st May A.D. 1123, which was the 6th day.

1 No. 164 of the Government Epigraphist’s collection for 1894. Another date, which occurs in line 3 of the same inscription, was published above, Vol. IV. p. 73, No. 10.

p 2
of the month of Mithuna, and on which the 5th tithi of the bright half (of the first Ashadha) ended 11 h. 37 m., and the nakshatra was Magha, by the Brahma-siddhanta for 11 h. 10 m., according to Garga for 13 h. 47 m., and by the equal space system from 1 h. 19 m., after mean sunrise.

Theoretically both the equivalents found might be taken to satisfy the requirements of the case, but there can be no doubt that the second, Thursday, the 31st May A.D. 1123, would be preferable because the tithi of the date ended on that day. This date therefore would also tend to shew, though it would not actually prove, that the king's reign commenced in A.D. 1118.

58.—In the Divyajñānēśvara temple at Kōvilādi.

1 Svasti śri [1°] I(t)ribv[a]na[a]sakkaravattigāl śrī-Vikrama-Sēlādēvarkṣiyāndu
11āv[a]dun Magara-nāyagrū [p]ā[rv]a-

"In the 11th year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chālendra,2—on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth tithi of the first fortnight of the month of Makara."

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to Friday, the 27th December A.D. 1118, which was the 3rd day of the month of Makara, and on which the 13th tithi of the bright half (of the month Pausa) ended 16 h. 30 m. after mean sunrise, and the nakshatras were Mrigasirsha and Ādrā.

On the other hand, if the king's reign commenced between the 28th May and the 31st July A.D. 1118, the date will correspond to Saturday, the 5th January A.D. 1123, which was the 13th day of the month of Makara, and on which the 18th tithi of the bright half (of the month Pausa) ended 5 h. 49 m. after mean sunrise, and the nakshatra was Punarvasu, by the Brahma-siddhanta and according to Garga the whole day, and by the equal space system from 9 h. 12 m. after mean sunrise.

As this date then would be entirely incorrect if the king's reign had commenced in A.D. 1108, and is in every way correct on the assumption that the reign commenced in A.D. 1118, I take it to prove that the latter was really the case. And in my opinion the six dates Nos. 21, 22, 41, 42, 57 and 58, for which—in entire agreement with the original data—absolutely faultless equivalents have now been given, shew beyond a doubt that the reign of Vikrama-Chālā must have commenced between approximately the 1st June and the 31st July A.D. 1118.

With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of Mithuna of the 5th year of the king's reign; the week-day of No. 57 is Thursday, and that of No. 10 Sunday; and the nakshatra of No. 57 is Magha (10), while that of No. 10 is Hasta (13). If then the equivalent of No. 57 is Thursday, the 31st May A.D. 1123, the equivalent of No. 10 can only be Sunday, the 3rd June A.D. 1123. This day was the 9th day of the month of Mithuna, and on it the nakshatra was Hasta, by the Brahma-siddhanta for 22 h. 59 m., and by the equal space system and according to Garga from 1 h. 55 m., after mean sunrise; but the tithi which ended on the same day, 10 h. 19 m. after mean sunrise, was the 8th, not the 7th tithi, of the bright half.

1 No. 276 of the Government Epigraphist's collection for 1901.
2 It is impossible to say a priori whether the son of Kuluśtuṣa I. is meant.
Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1193, is really the day intended by the date No. 10, and that the writer of this date, in recording the śīkti, has erroneously written saptamigrama, instead of ashtamigrama.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king’s reign, the first day of that year would now have been the 29th June A.D. 1122, and the accession of Vikrama-Chōla must have taken place on (approximately) the 20th June A.D. 1118.  

The result now arrived at receives an unexpected confirmation from a reconsideration of the date No. 43 (above, Vol. VI, p. 281). This date is of the seventeenth year (given in words) of the king’s reign, and of the Śaka year 1054 (given in figures only), and gives us for calculation Thursday, the third śīkti of the bright half of Vaiśākha. When previously examining it, I found that for Śaka-Saṁvat 1054’s current it would correspond to Thursday, the 2nd April A.D. 1181; and as I found it to be incorrect for what I then had to consider the 17th year of the king’s reign, I felt no hesitation in accepting Thursday, the 2nd April A.D. 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously.

But now, with the 29th June A.D. 1118 as the date of the king’s accession, a date in the month Vaiśākha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to Thursday, the 15th April A.D. 1135, when the third śīkti of the bright half of Vaiśākha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chōla’s reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

59.—In the Vaidyanātha temple at Tirumalavādī.  

This inscription is dated in the 15th year of the reign of “king Parākṣaśarivarman alia-ke the emperor of the three worlds, the glorious Vikrama-Chōladēva.” In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date:—


“In the tenth year, (in) the month of Śīttirāsi, on a Sunday which corresponded to (the day of) Hastas, (on) the thirteenth śīkti of the fortnight of the auspicious waxing moon.”

This date, of the month of Śīttirai (or Mēka) of the 10th year of the king’s reign, would be expected to fall in A.D. 1128, and for that year it would actually correspond to Sunday, the 15th April A.D. 1128, which was the 23rd day of the month of Śīttirai, and on which the 13th śīkti of the bright half (of the month Vaiśākha) ended 1 h. 25 m. after mean sunrise. But the aśekhastra on this day was Chitra, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise. — If the week-day of the

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1 The following statement will show at a glance what mistakes the seven dates No. 10, 21, 22, 41, 42, 57 and 68 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1113.  

If it had taken place on the 18th July A.D. 1108,—

In No. 22, āśekhastra would have been wrongly quoted for Parākṣaśarivarman;  
In No. 22, 10th year would have been wrongly quoted instead of the 19th;  
No. 55 would be entirely incorrect.

No. 10, assuming it to have been taken place on the 29th June A.D. 1118,—

In No. 10, ashtamigrama is wrongly quoted for saptamigrama.


3 The same date is quoted in the introduction of an inscription of the 11th year at Alagudū (No. 165 of 1931).
date were Saturday, the date would correspond to Saturday, the 14th April A.D. 1128, when the 13th tithi of the bright half commenced 2 h. 35 m., and the nakshatra was Hasta, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhanta for 14 h. 27 m., after mean sunrise.—The earliest year of Vikrama-Chōla’s reign, in which the date, as recorded, is quite correct, would be the 13th, for which the date would correspond to Sunday, the 12th April A.D. 1131, with the nakshatra Hasta.

D.—KULOTTUNGA-CHOLA III.

60.—In the Somanathésvara temple at Sómañgalam.¹


“In the 14th year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Chōjakāśyaṇa who was pleased to take Madurai and Iḷam,—on a day which was Thursday, (the day of) Pushya, and the first tithi of the first fortnight of the month of Makara.”

The wording of this date is intrinsically wrong, because during the month of Makara the moon can never be anywhere near the nakshatra Pushya on the first tithi of the first fortnight. The probability is that the first fortnight has been erroneously quoted instead of the second, and for the second fortnight the date is correct.

A date of the month of Makara of the 14th year of the king’s reign will be expected to fall in December A.D. 1191 or in January A.D. 1192, and in my opinion this date actually corresponds to Thursday, the 2nd January A.D. 1192, which was the 8th day of the month of Makara, and on which the first tithi of the dark half (of the month Pausha) ended 10 h. 12 m., and the nakshatra was Pushya, by the equal space system and according to Garga for 3 h. 56 m., and by the Brahma-siddhanta for 1 h. 58 m., after mean sunrise.

* * * * *

For convenience of reference I give below a list of all the dates of Chōla kings examined in Vols. IV.—VII., with the exception only of the date of the 40th year of Parántaka I., No. 55, for which, as possible equivalents, I have given above Saturday, the 24th July A.D. 919, and Saturday, the 25th July A.D. 946. Under the name of each king, I state approximately the time when he must have commenced to reign.

A.—Rājarāja I. Rājakēsarivarman.²

(Between the 25th June and the 25th July A.D. 985.)³

No. 1 (Vol. IV. p. 66).—Year 7: the 26th September A.D. 991.
No. 25 (Vol. V. p. 48).—Year 15: Tuesday, the 29th August A.D. 999.
No. 27 (Vol. V. p. 197).—Year 15: Wednesday, the 15th May A.D. 1000.⁴
No. 2 (Vol. IV. p. 67).—Śaka 929 (current). This date is incorrect.
No. 3 (Vol. IV. p. 68).—Year 25, Śaka 934. The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

¹ No. 188 of the Government Epigraphist’s collection for 1901.
² Or Rājakēsarivarman.
³ See Vol. VI. p. 20.
⁴ In the original date the week-day is wrongly given as Thursday, instead of Wednesday.
B.—Rājendra-Chōja I. Pārakesarivarman.
(Between the 26th November A.D. 1011 and the 7th July A.D. 1012.)
No. 32 (Vol. VI. p. 20).—Year 9, Śaka 943 (current): Thursday, the 7th January A.D. 1012.
No. 4 (Vol. IV. p. 68).—Śaka 943 (current): Wednesday, the 1st March A.D. 1012.
No. 5 (Vol. IV. p. 69).—Year 31 (for 21),Śaka 954: Monday, the 25th November A.D. 1012.
No. 33 (Vol. VI. p. 21).—Year 22, Śaka 955: Sunday, the 26th November A.D. 1012.
No. 34 (Vol. VI. p. 21).—Year 26, Śaka 959: This date is incorrect.

C.—Rājadhirāja Rājakēsarivarman.
(Between the 15th March and the 3rd December A.D. 1015.)
No. 15 (Vol. IV. p. 218).—Year [3]2 (for 22): Thursday, the 22nd November A.D. 1014.
No. 12 (Vol. IV. p. 216).—Year 26: Wednesday, the 1st March A.D. 1015.
No. 13 (Vol. IV. p. 217).—Year 27: Wednesday, the 13th February A.D. 1015.
No. 14 (Vol. IV. p. 217).—Year 29: Wednesday, the 3rd December A.D. 1015.
No. 11 (Vol. IV. p. 216).—Year 30, Śaka 970 (current). The date does not admit of verification.
No. 35 (Vol. VI. p. 22).—Year 35, Śaka 975: probably Sunday, the 23rd May A.D. 1016.

D.—Rājendradēva Pārakesarivarman. 4
(The 28th May A.D. 1052.)
No. 38 (Vol. VI. p. 24).—The 82nd day of year 4: Thursday, the 17th August A.D. 1052.
No. 36 (Vol. VI. p. 23).—Year 6, Śaka 979: Monday, the 27th October A.D. 1057.
No. 37 (Vol. VI. p. 23).—Year 12 (for 11?), Śaka 984. The date does not admit of verification.

E.—Kulottunga-Chōja I. Rājakēsarivarman.
(Between the 14th March and the 8th October A.D. 1070.) 5
No. 56 (Vol. VII. p. 1).—Year 4: Thursday, the 7th November A.D. 1073.
No. 39 (Vol. VI. p. 275).—Year 7, Śaka 998: Friday, the 10th February A.D. 1077.
No. 6 (Vol. IV. p. 70).—Year 37, Śaka 1030 (for 1029). The date does not admit of verification.
No. 9 (Vol. IV. p. 72).—Śaka 1035: Sunday, the 22nd February A.D. 1114.
No. 7 (Vol. IV. p. 70).—Year 44: Friday, the 13th March A.D. 1114.
No. 8 (Vol. IV. p. 71).—Year 45: Thursday, the 8th October A.D. 1114.

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1 See Vol. VI. p. 23.
2 In the original date the second itīkī (dviitīyageyam) is wrongly quoted instead of the third (triitīyageyam).
3 In the original date the 13th itīkī has probably been wrongly quoted instead of the third. Assuming the above to be the true equivalent of the date, Rājadhirāja's reign would have commenced after (approximately) the 23rd May A.D. 1015.
4 In No. 37 named Rājakēsarivarman.
5 If the dates 5 and 6 given by Dr. Hirth above, Vol. VI. p. 231, from No. 389 and No. 388 of 1093 can be trusted — and I see no reason to suspect them — the king's reign must have commenced on approximately the 9th of June A.D. 1105, and the 296th day of June A.D. 1106. The first day of his 27th year would have been the 9th June A.D. 1105, and the 296th day of that year the 24th March A.D. 1107, which was the day of the Mōhā-(Vishvā)-śaṅkṛiti and Chaitra-rāti 13 of Śaka 1029 expired.
6 In the original date the month Māgaṇa is wrongly quoted instead of Phālgun.
No. 40 (Vol. VI. p. 279).—Year 45, Śaka 1036: Wednesday, the 9th December A.D. 1114.1
No. 26 (Vol. V. p. 48).—Year 48: Monday, the 7th January A.D. 1118.
Nos. 20 and 28 (Vol. IV. p. 262, and Vol. V. p. 198).—Year 49: Friday, the 25th January A.D. 1118.2

F.—Vikrama-Chōja Parākāsa-rivarman.
(The 28th June A.D. 1118.)
No. 21 (Vol. IV. p. 263, and Vol. VII. p. 3).—Year 4: Monday, the 1st May A.D. 1122.
No. 22 (Vol. IV. p. 264, and Vol. VII. p. 3).—Year 5: Monday, the 31st July A.D. 1122.
No. 57 (Vol. VII. p. 3).—Year 5: Thursday, the 31st May A.D. 1123.
No. 10 (Vol. IV. p. 73, and Vol. VII. p. 4).—The 340th day of year 5: Sunday, the 3rd June A.D. 1123.3
No. 42 (Vol. VI. p. 280).—Year 9, Śaka 1049: the 27th May A.D. 1127.
No. 39 (Vol. VII. p. 5).—Year 10: Sunday, the 16th April, or Saturday, the 14th April, A.D. 1128.4
No. 58 (Vol. VII. p. 4).—Year 11: Saturday, the 5th January A.D. 1129.
No. 41 (Vol. VI. p. 279, and Vol. VII. p. 3).—Year 16: Monday, the 16th April A.D. 1134.
No. 43 (Vol. VI. p. 281, and Vol. VII. p. 5).—Year 17, Śaka 1054 (for 1057): Thursday, the 18th April A.D. 1135.

G.—Kulōttunga-Chōja III. Parākāsa-rivarman.
(Between the 8th June and the 8th July A.D. 1178.)
No. 23 (Vol. IV. p. 264).—Year 8: Monday, the 8th July A.D. 1185.
No. 19 (Vol. IV. p. 220).—Year 19: Monday, the 4th December A.D. 1189.
No. 60 (Vol. VII. p. 6).—Year 14: Thursday, the 2nd January A.D. 1192.4
No. 24 (Vol. IV. p. 265).—Year 16: Saturday, the 4th June A.D. 1194.6
No. 17 (Vol. IV. p. 219).—Year 19: Tuesday, the 12th November A.D. 1196.
No. 16 (Vol. IV. p. 219).—Year 19 (for 20), Śaka 1119: Friday, the 21st November A.D. 1197.7
No. 31 (Vol. V. p. 199).—Year 20. This date is quite incorrect.
No. 44 (Vol. VI. p. 231).—Year 27: Thursday, the 5th May A.D. 1205.
No. 29 (Vol. V. p. 198).—Year 29: Wednesday, the 7th March A.D. 1207.
No. 18 (Vol. IV. p. 220).—Year 34: Monday, the 19th September A.D. 1211.
No. 30 (Vol. V. p. 199).—Year 37: Sunday, the 7th June A.D. 1215.

1 The original date contains the expression uhattiya-ya-ryatipha-nimilamsa, the exact import of which here and elsewhere is doubtful.
2 In the original date No. 28 the 12th titthi is wrongly quoted instead of the second which is correctly given in No. 20.
3 In the original date the 5th titthi (kapāmīya) is wrongly quoted instead of the 8th (akṣamīya).
4 In the original date either the nakattra or the week-day is quoted incorrectly.
5 In the original date the first fortnight is wrongly quoted instead of the second.
6 In the original date the 4th titthi is wrongly quoted instead of the 14th.
7 In the original date the 16th solar day is wrongly quoted instead of the 26th.
No. 1

DATES OF CHOLA KINGS.

H.—Rājarāja III. Rājakēśarivarman, 1

(Between the 17th March and the 18th August A.D. 1218.) 2

No. 45 (Vol. VI. p. 281).—Year opposite to 16: Saturday, the 25th September A.D. 1232.
No. 46 (Vol. VI. p. 282).—Year 17: Tuesday, the 18th January A.D. 1233.
No. 47 (Vol. VI. p. 282).—Year 18: Tuesday, the 23rd August A.D. 1233.
No. 48 (Vol. VI. p. 282).—Year 18: Wednesday, the 7th December A.D. 1233.
No. 49 (Vol. VI. p. 283).—Year 18: Monday, the 2nd January A.D. 1234.
No. 50 (Vol. VI. p. 283).—Year 19: probably Sunday, the 13th August A.D. 1234. 3
No. 51 (Vol. VI. p. 284).—Year 22: Tuesday, the 16th March A.D. 1235. 4
No. 52 (Vol. VI. p. 284).—Year opposite to 22: Monday, the 28th February A.D. 1239.
No. 53 (Vol. VI. p. 285).—Year opposite to 22: Wednesday, the 2nd March A.D. 1233.
No. 54 (Vol. VI. p. 285).—Year opposite to 22: Friday, the 4th March A.D. 1234. 4

To the above I may add that, between A.D. 1054 and 1069, the date of the fifth year (of the reign) of Vīrarājendrā Rājakēśarivarman, which occurs in South-Ind. Insr. Vol. III. No. 30, is correct only for Monday, the 10th September A.D. 1067, 5 and that therefore, if the date does fall within the sixteen years stated and has been correctly recorded, Vīrarājendrā Rājakēśarivarman must have commenced to reign between (approximately) the 11th September A.D. 1062 and the 10th September A.D. 1063.

POSTSCRIPT.

Date of the Chellār plates of Kulōtunagā-Chēdā II.

In the text of these plates, published by Dr. Fleet with a photo-lithograph in Ind. Ant. Vol. XIV. p. 56 ff., the date, in lines 49-51, is given thus:—

Śak-ābdānām pramaṇe rasa-viškha-viṣay-chaṅḍra-saṁkhyaśī prayātē . . . ś-Añdra-rkṣaṁ pṛvyva-ma(p)kaḥ viṣhuvati su-sūṭhā(thau)—

i.e. "when the measure of the Śaka years had advanced to the number of the flavours (6), the arrows (5), the sky (0), and the moon (1),"—i.e. in Śaka-Saṁvat 1056 . . . . .

"at the equinox combined with the Ādrā nakṣatra, in the bright half, on an excellent tithi!"

In Ind. Ant. Vol. XX. p. 191, Dr. Fleet has shown that this date would be incorrect for Śaka-Saṁvat 1056 current and expired, as well as for Śaka-Saṁvat 1057 expired; and he has communicated a suggestion of Mr. Sh. B. Dikshit's, in accordance with which the date would correspond to the 24th March A.D. 1132, in Śaka-Saṁvat 1055 current. But really the date would be incorrect even for Śaka-Saṁvat 1055 current, because in this year also the equinox was not combined with the Ādrā nakṣatra.

In the twenty Śaka years from 1047 to 1066 the date is correct only for Śaka-Saṁvat 1055 expired. In this year the Mēṣa-viṣhava-saṁkrānti took place 16 h. 37 m. after mean sunrise.

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1 This surname occurs only in the date No. 45.
2 The latest date of this Rājarāja, known to me, is from the month of Karkataka of his 28th year which was current after the Śaka year 1166; see South-Ind. Insr. Vol. I. No. 64. This date would show that Rājarāja's reign could not have commenced after the last day of the month of Karkataka in A.D. 1216, i.e. not later than the 27th July A.D. 1216.
3 In the original date either the nakṣatra Uttarāṣṭrapādi (Uttara-Bhadrapadā) has been wrongly quoted instead of Uttarāṣṭrapādi, the first fortnight instead of the second.
4 In the original date the 4th tithi has been wrongly quoted instead of the 14th.
5 In the original date the 4th tithi has been wrongly quoted instead of the 14th.
6 The day was the 15th day of the month of Kānya, and on it the 14th tithi of the dark half of the month ended 9 h. 21 m. after mean sunrise; the nakṣatra was Uttarā-Phalguni, by the Brahma-siddhānta Bhadrapada (Bhadrapada) ended 9 h. 21 m. after mean sunrise; the nakṣatra was Uttarā-Phalguni, by the Brahma-siddhānta Bhadrapada ended 9 h. 21 m. after mean sunrise, according to Garga the whole day, and by the equal space system from 0 h. 29 m.
of the 24th March A.D. 1143, and on this day the 7th titi of the bright half of Chaitra commenced 8 h. 9 m., and the nakshatra by the equal space system was Ādṛār for 23 h. 48 m., after mean sunrise; i.e. the equinox took place while the moon was in the nakshatra Ādṛār, during the 7th titi of the bright half. This result, moreover, shows that the titi on the day now given by me was really, in agreement with the term su-titi of the original text, an excellent titi; for, a seventh titi of the bright half, on which — as is the case in the present instance — a Sāṅkṛanti takes place, is called Mahājaya, and for making donations is superior even to an eclipse.1

For these reasons I have no doubt whatever that the 24th March A.D. 1143 is the proper equivalent of the date, and that the Śaka year intended is 1055, not 1056. The writer of the date has wrongly written rasa-visītha-, instead of visītha-rasa-.

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2.—DATES OF PANDYA KINGS.

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

(Continued from Vol. VI. page 315.)

I herewith publish thirteen more Pāṇḍya dates, the European equivalents of which may be given with certainty. Eight of these dates, in addition to regnal years, also give the Śaka years in which the dates fell, and the three latest dates, Nos. 41-43, also quote the corresponding Jovian years, according to the southern luni-solar system. I have still a number of other dates — of apparently twelve different Pāṇḍya kings — the publication of which may be deferred to the time when more dates of the same kings have been discovered.2

A.—VIRA-PĀΝYDA.

21.—In the Kailāsapatī temple at Śrīvaikunṭham.3

2... . . . . . . . . . . . . śri-Vi(vi)ra-Pāṇḍya[va]jīku yā-

3... . . . . . . . . . . . . 16vadu Kā[r'+tt[īgai-mā'[da*jjtu 13 tiy[i]yam apara-pakshattu

saptam[i]yam Viyāja-ājīkamaiyum ēppa Magattā nā.

"In the 15th year (of the reign) of the glorious Vīra-Pāṇḍya[va,— on the day of

Maghā, which corresponded to a Thursday, and to the seventh titi of the second fortnight,

and to the 13th solar day of the month of Kārttigai."

Between A.D. 1200 and 1500 the only year for which this date would be correct, is 1267. In this year the Viśvika-sāṅkṛanti took place 13 h. 33 m. after mean sunrise of Friday, the 23rd October. The 13th day of the month of Viśvika (or Kārttigai) therefore was Thursday, the 10th November A.D. 1267; and on this day the 7th titi of the dark half (of the month Kārttika) ended 8 h. 9 m., and the nakshatra was Maghā, by the equal space system for 19 h. 42 m., by the Brahma-siddhānta for 5 h. 16 m., and according to Garga for 7 h. 53 m., after mean sunrise.

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2 The date No. 32, here published, has been sent to me by Dr. Hultsch quite recently. It proves the correctness of the equivalent which I had previously ascertained for the date No. 31, but which for want of confirmation I did not wish to publish with my first series of Pāṇḍya dates.
3 No. 174 of the Government Epigraphist's collection for 1895.
32.—In the Akshéśvara temple at Achōharapākkam.\(^1\)


“In the 7th year (of the reign) of the emperor of the three worlds, the glorious Vīra-Pāṇḍya-Devā— on the day of Aśvini, which corresponded to a Sunday and to the seventh tīthī of the second fortnight of the month of Karkaṭaka.”

If the equivalent found for the date No. 31, which is of the 15th year of the king’s reign, is the true equivalent of that date, this date No. 32, which is of the 7th year of the same reign, will in the first instance be expected to fall in A.D. 1259. The date actually corresponds to Sunday, the 13th July A.D. 1259, which was the 17th day of the month of Karkaṭaka, and on which the 7th tīthī of the dark half (of the month Āshāḍha) ended 11 h. 3 m., and the nakṣattra was Aśvini for 19 h. 3 m., after mean sunrise.

The two dates Nos. 31 and 32 together show that the reign of Vīra-Pāṇḍya commenced between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

B.—MARAVARMAN PARĀKRĀMA-PĀNḍYa.

33.—In the Rishabhēśvara temple at Śeṇgama.\(^2\)

2 Uttarāṭṭād[i]-n[ā][\]*[\].

“After the Śaka year 1262 (had passed), in the 8th year (of the reign) of king Māravarman (alias) the emperor of the three worlds, the glorious Parākrāma-Pāṇḍya-Devā,— on the day of Uttara-Bhadrapāḍa, which corresponded to a Wednesday and to the twelfth tīthī of the first fortnight of the month of Vṛīṣchika.”

For Śaka-Saṅvat 1262 expired this date regularly corresponds to Wednesday, the 1st November A.D. 1340, which was the 5th day of the month of Vṛīṣchika, and on which the 12th tīthī of the bright half (of the month Karttika) ended 22 h. 56 m., and the nakṣattra was Uttara-Bhadrapāḍa for 1 h. 19 m., after mean sunrise.

34.—In the Kailaṇaṇaṭha temple at Manaptṛguḍi.\(^3\)

2 Attatu māl.

“In the [8th] year (of the reign) of king Maṇavarman (alias) the emperor of the three worlds, the glorious Parākrāma-Pāṇḍya-Devā,— on the day of Hastā, which corresponded to a Friday and to the ninth tīthī of the second fortnight of the month of Danus.”

If this date were one of the 8th year of the king’s reign, it ought, in accordance with the result obtained under No. 33, to fall in Śaka-Saṅvat 1263 or 1264 expired; but for either of these years it would be incorrect. The date, in my opinion, is really one of the 18th (not the 8th)

\(^1\) No. 248 of the Government Epigraphist’s collection for 1901.
\(^2\) No. 113 of the Government’s Epigraphist’s collection for 1900.
\(^3\) No. 100 of the Government’s Epigraphist’s collection for 1897.
year of the king’s reign and corresponds—for Śaka-Saṅvat 1274 expired—to Friday, the 30th November A.D. 1552, which was the 4th day of the month of Dhānu, and on which the 9th titthi of the dark half (of the month Mārgaśīrṣha) commenced 0 h. 17 m., and the nakṣatra was Hasta, by the Brahma-siddhānta from 0 h. 39 m., and by the equal space system and according to Garga from 2 h. 38 m., after mean sunrise.

The two dates Nos. 33 and 34 would show that the reign of Māravarman Parākrama-Pāṇḍya commenced between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

C.—JATAVARMAN PARĀKRAMA-PĀNDYA.

35.—In the Chōḷēśvara temple at Chōḷapuram near Nagercoil.¹

1. Saṅvīśi śrī [i.e.] Śākābdam 1293a māl . . . . . . .
3. śrī[1-kī]-Chchāśāpūrāṇa śrī Triḥnavaṇa-
4. chchāravatīga śrī-Parākrama-Pāṇḍiyavāda . . iyāṇu aṇā.
5. aṇi ṣājan vati irānva Kuśaka-hāyaṇa pūrva-pakṣhaṭ tu tritiyai-
6. yava Vell[i]-[i.ki]-alai [i.ayum] pejja Śādaiyaṇi na.

“After the Śaka year 1293 (had passed), in the tenth (year) opposite to the fifth year (of the reign) of the glorious king Jatāvarman aśia the emperor of the three worlds, the glorious Parākrama-Pāṇḍya, on the day of Śatabbhrāja, which corresponded to a Friday and to the third titthi of the first fortnight of the month of Kuśaka.”

For Śaka-Saṅvat 1293 expired this date regularly corresponds to Friday, the 9th January A.D. 1372, which was the 14th day of the month of Kuśaka, and on which the third titthi of the bright half (of the month Māha) ended 19 h. 59 m., and the nakṣatra was Saṭabhṛṣṭa, by the equal space system for 20 h. 21 m., according to Garga for 11 h. 50 m., and by the Brahma-siddhānta for 9 h. 12 m., after mean sunrise.

Being of the 10th opposite to the 5th, i.e., of the 15th year of the king’s reign, the date would show that the reign of Jatāvarman Parākrama-Pāṇḍya commenced between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

D.—JATILAVARMAN PARĀKRAMA-PĀNDYA (ARIKESARIDEVA).

36.—In the Kuṭalāṇāthā temple at Kuṭalām.³

1. . . . . Śākābdam 1277 a m [i.e.] jellāṇiṣa . . .
. . . . Parākkir[i]-[m]a-Pāṇḍyaḥ[avākku] yāṅdu 31vadiq edir y[i]rapdāvadu Mi(ṃ)ṇa-jāyaṇa iron ṭeṭṭām-diyadiyum pūrva-pakṣhaṭ tu sbashayam³ Tiṅgaṭ-[k]\i\amaiya(yu)m [pe]ra Mṛgaśīraḥ saḥtu n[a].

“In the second (year) opposite to the 31st year (of the reign) of Parākrama-Pāṇḍya, which was current after the Śaka year 1277 (had passed),—on the day of Mṛgaśīrṣha, which corresponded to a Monday, and to the sixth titthi of the first fortnight, and to the twenty-eighth solar month of the day of Mina.”

In solar Śaka-Saṅvat 1277 current the Mina-saṅkramana took place 1 h. 30 m. after mean sunrise of Tuesday, the 25th February A.D. 1455, which was the first day of the month of Mina. The 28th day of the month of Mina therefore was Monday, the 24th March A.D. 1455; and on this day the 6th titthi of the bright half (of the month Chaitra of lunar-solar Śaka-Saṅvat 1277 expired) ended 15 h. 44 m., and the nakṣatra was Mṛgaśīrṣha, by the equal

¹ No. 20 of the Government Epigraphist’s collection for 1896.
² No. 208 of the Government Epigraphist’s collection for 1895.
³ Read śhāṭhīyam.
space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhânta for 9 h. 12 m., after mean sunrise.

37.—In the Viśvanātha temple at Tenkâsi.¹


"(In the year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Uttarāśādhaḥ, which corresponds to a Monday, and to the fourteenth tithi of the first fortnight, and to the twenty-first solar day of the month of Karkaṭaka."

Judging by the preceding date, this date would be expected to fall in about A.D. 1454; in my opinion, it corresponds to the 19th July A.D. 1452. In A.D. 1453 the Karkaṭa-saṃkrānti took place 19 h. 36 m. after mean sunrise of the 28th June. The 21st day of the month of Karkaṭaka therefore was the 19th July; and on this day the 14th tithi of the bright half (of the month Śrāvaṇa) ended 14 h. 14 m., and the nakṣatra was Uttarāśādhaḥ, by the equal space system and according to Garga for 18 h. 24 m., and by the Brahma-siddhānta for 11 h. 50 m., after mean sunrise. But the day found was a Thursday, not a Monday.—Since in the whole of the 15th century A.D. there is not a single year for which the date, as recorded by the writer, would be correct, I take Thursday, the 15th July A.D. 1453, to be its proper equivalent, and have no doubt that the writer has quoted the week-day incorrectly.

38.—In the Kuttalaṇātha temple at Kuttālam.²


"In the fourth (year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Anurādhah, which corresponds to a Wednesday, and to the fifth tithi of the second fortnight, and to the twentieth solar day of the month of Mina."

Judging by the preceding dates, this date would be expected to fall in about A.D. 1457; it actually corresponds to Wednesday, the 16th March A.D. 1457. In A.D. 1457 the Mina-saṃkrānti took place 13 h. 55 m. after mean sunrise of Thursday, the 24th February. The 20th day of the month of Mina therefore was Wednesday, the 16th March; and on this day the 5th tithi of the dark half (of the month Pālaḷguna) ended 10 h. 25 m., and the nakṣatra was Anurādhah, by the equal space system and according to Garga for 4 h. 36 m., and by the Brahma-siddhānta for 0 h. 39 m., after mean sunrise.

39.—In the Viśvanātha temple at Tenkâsi.¹


¹ No. 195 of the Government Epigraphist’s collection for 1885.
² No. 204 of the Government Epigraphist’s collection for 1885.
³ No. 196 of the Government Epigraphist’s collection for 1885.
2 Ṛṇa-diṣṭiyum pūrva-pakṣahatu tāc(ta)sāmiṇṇyum Prabha-kilāmaṇyum perra Śaṅkānī.

“In the 8th (year) opposite to the 31st year (of the reign) of Arikiṣaridēva alias Parākrama-Pāṇḍyadēva, which was current after the Śaka year one thousand three hundred and eighty-one (had passed),—on the day of Svāti, which corresponded to a Wednesday, and to the tenth ṭīhi of the first fortnight, and to the twenty-third solar day of the month of Mithuna.”

The three dates Nos. 36-38 show that the reign of Jaṭilavarmā Parākrama-Pāṇḍya commenced between (approximately) the 25th March and the 19th July A.D. 1422. A date of the month of Mithuna of the 8th year opposite to the 31st year, i.e., of the 39th year, of the same reign should therefore fall in either A.D. 1450 or 1461. Now assuming this date No. 39 to be really one of the 39th regnal year, its proper equivalent could only be Wednesday, the 17th June A.D. 1451. On this day the 10th ṭīhi of the bright half (of the month Āśādha) ended 17 h. 51 m., and the nakshatra was Svāti, by the equal space system for 19 h. 42 m., by the Bṛahma-siddhānta for 3 h. 17 m., and according to Garga for 7 h. 13 m., after mean sunrise. But the 17th June A.D. 1451 was the 21st (not the 23rd) day of the month of Mithuna, and fell in Śaka-Saṅvat 1383 (not 1381) expired.

No better result would be obtained if we were to assume the writer to have quoted the Śaka year correctly and the regnal year incorrectly. Śaka-Saṅvat 1381 expired would yield no satisfactory result at all. For Śaka-Saṅvat 1381 current the date might be said to correspond to Wednesday, the 21st June A.D. 1458, on which day the 10th ṭīhi of the bright half (of the month Āśādha) ended 15 h. 35 m., and the nakshatra was Svāti, by the equal space system for 10 h. 30 m., after mean sunrise. But the 21st June A.D. 1458 was the 24th (not the 23rd) day of the month of Mithuna (and would fall in the 36th or 37th, not the 39th year of the king’s reign).

The date therefore is certainly incorrect; but I have hardly any doubt that its incorrectness is caused by the writer’s interchanging the last figures of the numbers of the Śaka year and of the solar day (i.e., by his giving us erroneously 1381 instead of 1383, and 23 instead of 21), and that the day intended is Wednesday, the 17th June A.D. 1451. And accepting this result as correct, it would follow that the king’s reign commenced between (approximately) the 16th June and the 19th July A.D. 1422.

B.—JAṬILAVARMĀ PARĀKRAMA-PĀNḌYĀ (KULASEKHARA).

40.—In the Viśvanātha temple at Tepatāki.


3 Brāha(va)u-nāl.

“In the twentieth year (of the reign) of king Jaṭilavarmā alias the emperor of the three worlds, Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva who was born on the day of Kṛitiṅkā, which (year) was current after the Śaka year 1421 (had passed),—on the day of Bṛāvati, which corresponded to a Thursday, and to the twelfth ṭīhi of the first fortnight, and to the fifteenth solar day of the month of Viśchikā.”

1 Cancel the second yon. 2 In A.D. 1461 the Mithuna-anukṛanti took place 6 h. 41 m. after mean sunrise of Thursday, the 29th May. 3 In A.D. 1458 the same Šaṅkranīrt took place 12 h. 4 m. after mean sunrise of Sunday, the 29th May. 4 No. 197 of the Government Epigraphist’s collection for 1895. 5 Read pārvaḥ.
In Śaka-Saṁvat 1421 expired the Vṛṣiṣikā-saṁkrānti took place 13 h. 53 m. after mean sunrise of Wednesday, the 30th October A.D. 1499. The 15th day of the month of Vṛṣiṣikā therefore was Thursday, the 14th November A.D. 1499, and on this day the 12th titī of the bright half (of the month Mārgaśīrṣa) ended 16 h. 13 m. after mean sunrise. On the day found the nakṣatra by our Tables ceased to be Rēvāti exactly at mean sunrise, but it may be reasonably assumed that by other Tables the moon continued in Rēvāti for some short time after mean sunrise.

Being of the 20th year of the king’s reign, the date would show that the reign of Jaṭilavarmān Parākrama-Pāṇḍya Kulaśekhara commenced between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

F.—JATILAVARMAN SRIVALLABHA.

41.—In the Viśvanātha temple at Tepkāśi.1

2 Śakābdham āyirattu-māṇḍūṛu-āybatu-ōpbadil mēḷ-chellāṇiya . . . . . . . . . . .
6 m Budha-vāramuṃ pēṛṛ Śādi-nāl.

“In the [H]ēvilambin year, the third year (of the reign) of king Jaṭilavarmān alias the emperor of the three worlds, Kōnermaikoṇḍān . . . . . Perumāḷ Śrivallabhadeva, which (year) was current after the Śaka year one thousand four hundred and fifty-nine (had passed),—on the day of Svatī, which corresponded to a Wednesday, and to the eleventh titī of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛṣiṣikā.”

The Jovian year Ėvilambin (Hēmalamba) by the southern luni-solar system corresponds to Śaka-Saṁvat 1459 expired. In this year the Vṛṣiṣikā-saṁkrānti took place on Tuesday, the 30th October A.D. 1537, by the Ārya-siddhānta 9 h. 48 m., and by the Sūrya-siddhānta 12 h. 30 m., after mean sunrise. By the Sūrya-siddhānta therefore—and by the Ārya-siddhānta also in case the Malabar rule was followed2—the month of Vṛṣiṣikā commenced on the 31st October, and the 29th day of that month was Wednesday, the 28th November A.D. 1537. On this day the 11th titī of the dark half (of the month Mārgaśīrṣa) ended 9 h. 34 m. after mean sunrise, and the nakṣatra was Svatī, by the equal space system during the whole day, by the Brahma-siddhānta for 9 h. 12 m., and according to Garga for 13 h. 8 m., after mean sunrise.

Being of the third year of the king’s reign, the date would show that the reign of Jaṭilavarmān Śrivallabha commenced between (approximately) the 29th November A.D. 1584 and the 28th November A.D. 1585.

G.—MARAVARMAN SUNDARA-PANDYA.

42.—In the Kaḷiśapati temple at Gaṅgaikoṇḍān.3

2 dnvādesiyum [Manda]-vāramuṃ pēṛṛ Śādi-nāl.

1 No. 200 of the Government Epigraphist’s collection for 1895.
2 See Sewell and Dikshit’s Indian Calendar, p. 12.
3 No. 171 of the Government Epigraphist’s collection for 1895.
4 The two words mādam and tōḍi are expressed by their modern abbreviations.
"In the Bākshasa year which was current after the Śaka year 1477 (had passed), (and which corresponded) to the 22nd (year) opposite to the 2nd year (of the reign) of king Māravarman alias the emperor of the three worlds, Kōnérmaikondān, the glorious Sundara-Paṇḍyadeva,— on the day of Śvāti, which corresponded to a Saturday, and to the twelfth tiḥi of the first fortnight, and to the 3rd solar day of the month of Āpi."

The Jovian year Bākshasa by the southern luni-solar system corresponds to Śaka-Saṁvat 1477 expired. In this year the Mithuna-saṁkrānti took place 14 h. 16 m. after mean sunrise of Wednesday, the 29th May A.D. 1555, and the third day of the month of Mithuna (or Āpi) therefore was Saturday, the 1st June A.D. 1555. This day was entirely occupied by the 12th tiḥi of the bright half (of the month Jyāśītha), and on it the nakshatra by the equal space system was Śvāti for 11 h. 10 m. after mean sunrise.

Being of the 22nd opposite to the 2nd, i.e. of the 24th year of the king’s reign, the date would show that the reign of this Māravarman Sundara-Paṇḍya commenced between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

H.—JATILAVARMAN SRIVALLABHA (ATIVIRARAMA).

43.—In the Kulāshkara-saṁsthirnī temple at Teṇḍakāśi.¹

2 . . . . Śakā[ba]m 1489 l mel sollāniya[sa] kṣvasti śrī [rṣ][a] Kō
Jātivala[r]m[m]ara-śānā Tribhuvanachakravṛtt[i] Kōnérmai[k][o][u]dān
Śrī[P]erumā[十里]

3 Alagaṇ-Perumāl Ativirarāma Śrīva[r]labha[d]ēvaśka ṣaṇḍu aṣ[j]āvaclu

4 tiṣṭhigayum Śuκk[i]ra-vāramum Keṇḍa-[yō]gamum Vaṇik-karaṇamum perṛa
Uttirat[ṭ]ādī-nāl.

"In the Prabhava year (corresponding to) the fifth year (of the reign) of king Jātilavar-
man alias the emperor of the three worlds, Kōnérmaikondān Alagaṇ-
Perumāl Ativirarāma Śrīvallabhadēvā, which (year) was current after the Śaka year 1489
(had passed),—on the day of Uṭṭara-Bhaḍrapadā, which corresponded to the Vaṇik-karaṇa
and to the Gāṇḍa-yogā and to a Friday, and to the third tiḥi of the second fortnight, and to the
22nd solar day of the month of Āvaṇi."

The Jovian year Prabhava by the southern luni-solar system corresponds to Śaka-Saṁvat
1489 expired. In this year the Sinha-saṁkrānti took place 18 h. 35 m. after mean sunrise of
Thursday, the 31st July A.D. 1567, and the 22nd day of the month of Simha (or Āvaṇi) therefore
was Friday, the 22nd August A.D. 1567. On this day the third tiḥi of the dark half
(of the month Bhāḍrapada) ended 20 h. 28 m., the karaṇa Vaṇij ended 8 h. 43 m., the nakshatra
was Uṭṭara-Bhaḍrapadā for 1 h. 19 m., and the yōga was Gāṇḍa for 11 h. 37 m., after
mean sunrise.

Being of the 5th year of the king’s reign, the date would show that the reign of Jātilavar-
man Ativirarāma Śrīvallabha commenced between (approximately) the 3rd August
A.D. 1568 and the 22nd August A.D. 1568.

For convenience of reference I subjoin a list of the above dates, with the approximate com-
mencement of the reign of each king, put in brackets after his name.

¹ No. 202 of the Government Epigraphist’s collection for 1895.
² The three words varūcham, mādam and tiḥi are expressed by their modern abbreviations.
No. 32. 7th year: July 13, A.D. 1259.  
No. 31. 15th year: November 10, A.D. 1267.  

B.—Måravarman Parâkrama-Pândya (December 1, A.D. 1334—November 1, A.D. 1335).  
No. 33. 6th year (Śaka 1262): November 1, A.D. 1340.  
No. 34. 8th [for 18th] year: November 30, A.D. 1352.  

No. 35. Year 10 opp. to 5 (i.e. 15th year; Śaka 1293): January 9, A.D. 1372.  

D.—Jaṭāilavarman Parâkrama-Pândya Arikésarideva (June 18—July 19, A.D. 1422).  
No. 37. [Year] opp. to 31 (i.e. 32nd year): July 19, A.D. 1453.  
No. 36. Year 2 opp. to 31 (i.e. 33rd year; Śaka 1377): March 24, A.D. 1455.  
No. 38. Year 4 opp. to 31 (i.e. 35th year): March 16, A.D. 1457.  
No. 39. Year 8 opp. to 31 (i.e. 39th year; Śaka 1381 [for 1383]): June 17, A.D. 1461.  

No. 40. 20th year (Śaka 1421): November 14, A.D. 1499.  

F.—Jaṭāilavarman Śrivallabha (November 26, A.D. 1534—November 28, A.D. 1535).  
No. 41. 3rd year (Śaka 1459): November 28, A.D. 1537.  

G.—Måravarman Sundara-Pândya (June 2, A.D. 1531—June 1, A.D. 1532).  
No. 42. Year 22 opp. to 2 (i.e. 24th year; Śaka 1477): June 1, A.D. 1555.  

No. 43. 5th year (Śaka 1489): August 22, A.D. 1567.  

No. 3.—AMARAVATI INSCRIPTION OF KRISHNARAYA  
OF VIJAYANAGARA; SAKA-SAMVAT 1437.  
BY H. LÜDERS, PH.D.; GÖTTINGEN.  
This inscription,¹ which I edit from inked estampages supplied by Dr. Hultzsch, is engraved on a slab in the Samyudai's room in the Amarēśvara temple at Amaravati in the Kistna district.  
It contains 53 lines of writing. The average size of the letters is ⁵⁄₈". The alphabet is Telugu of the type described in Vol. VI, p. 108 f. Ka shows here everywhere the advanced form.  
La appears twice (l. 10 and 14) in the older form of the Bṛjāguṇa and Vānapalli plates, but in l. 49 it shows a form which comes nearer to that of the Maṅgalagiri inscription. The ottu appears in ḍha (l. 35); in the case of ḍha and bha it occurs only in a few cases, and it is never  

¹ No. 265 of the Government Epigraphist's collection for the year 1897.
found in kha and tha. As first letter of a group, r is represented by the full sign in rṣa in l. 15 and rva in l. 46. In all other cases the secondary sign has been used. The language is Sanskrit, and, with the exception of the introductory phrase śubhamastu in l. 1 and the concluding words śrī śrī śrī in l. 53, the whole text is in verse. As regards orthography, it may be noticed that a consonant is doubled after r in dēvanāṃtikamāmaṇa (l. 7), kuruva (l. 22), ārthā (l. 24), -cudgārvas (l. 43), arththi-sārthih (l. 48), kirtti-dharmasā (l. 50), after anusvāra in tuhagga (l. 1), Vinikoneṇa (l. 32), Bellakoneṇa (l. 32), -dhitad (l. 48), and as first letter of a group in jāna-pṛatāpah (l. 28) and Aṃana-pṛatāpah (l. 52). The groups ṭha and ḍha are written ṭhā and ḍhā; compare, in addition to the cases cited above, tāḍa-dāma (l. 4) and samāntahā (l. 49).

The inscription is one of king Krishnaprāya of Vijayanagara. The greater portion of it consists of verses already known to us from other records.¹ New are only the verses 7, 9, 10 and 12. Verse 7 states that "from him (i.e. king Narasa) was born by Nāgamāmā king Krishnaprāya, who causes pleasure to the world, as the moon, who causes the fragrancy of the water-lilies, was born from the milk-ocean." Krishnaprāya's mother is generally called Nāgalā. However, the variant Nāgamāka is found also in the prose portion of the Hampe and Saṅkalāpara inscriptions.²

Of greater interest is verse 9, which praises Krishnaprāya as him "who, having taken by a forcible attack Śivanasaumdra, Udayādri, Vinikoneṇa and Bellakoneṇa, and having captured alive on the battle-field Virabhādra, the son of the Gaṇapati king, took Koṇḍavīḍu." This account, although rather meagre, is of considerable importance as being the first epigraphical record of Krishnaprāya's warlike exploits up to the conquest of Koṇḍavīḍu. The enumeration of the events seems to follow the chronological order. The taking of Śivanasaumdra, at any rate, appears to have been the first military success in Krishnaprāya's career. The ancient city of Śivanasaumdra is situated on an island between the two great falls of the Kaveri, 9 miles north-east of the modern Kollāgal in the Coimbatore district. It belonged at that time to the Ummatūr chiefs, who regarded Somesvarasvarāmin, whose magnificent temple may still be seen at Śivanasaumdra, as their family god.³ The Ummatūr chiefs were subject to the kings of Vijayanagara. The then lord of Ummatūr must have revolted against his sovereign; for, quite in accordance with the inscription, a native chronicle relates that, after having first settled the Dravida country about Conjeeveram, Krishnaprāya crushed a refractory Rāja in the Maiṣūr country, the Ganga Rāja of Ummatūr. In the war against the latter Krishnaprāya captured the strong fort of Śivanasaumdra and the city of Śrīraṅgapattana, after which all Maiṣūr submitted to him.⁴ We can even determine, with great probability, the cause which led to this war, by combining the facts ascertained hitherto with the statements of a Portuguese author. In his Commentaries of the Great Afonso Dalboquerque⁵ the son of the great conqueror gives us an extract of a letter written by a certain Luiz, a Franciscan friar, who, after the disaster at Calicut in January 1510, was sent by Albuquerque to the court of Vijayanagara with the view of securing Krishnaprāya's assistance against the Zamorin. The letter was delivered by the

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⁴ R. Sewell, Sketch of the Dynasties of Southern India, p. 109. Mr. Sewell quotes as his authorities Mr. Poullé in the Salem District Manual, p. 48, and the summary of a manuscript in the Madras Journal, Vol. XIV. (I). p. 36. I regret that these two books are not accessible to me at present.

⁵ Translated by Walter de Gray Birch (Hakluyt edit.), Vol. III. p. 39.
ambassadors whom Krishnārāya sent to Goa immediately after having received the news of the recapture of that place by the Portuguese in November 1510. In this letter Fr. Luiz informed Albuquerque "that the king of Narsinga was getting himself ready with five thousand men on foot and two thousand on horse, for an expedition against one of his vassals who had risen up in rebellion and seized the city of Pergunda, (the rebel) declaring that to himself belonged the kingdom itself by right; and that directly he had taken the rebel the king would proceed with all this force of men to his places situated on the edge of the sea." There can be little doubt, I think, that the rebel spoken of in the letter is the Rāja of Ummatūr. Pergunda has already been correctly identified by Mr. Sewell with Penakondā in the Anantapur district, situated about half-way between Vijayanagara and Sīvanasamudra, and the war would thus appear to have arisen from a dispute about this hill-fort. This view is further strengthened by an inscription at Hōkākanahālī in the Guṇḍ lupēṭe tāluka, where Chikkurāja-Odeyar, the lord of Ummatūr, is given the biruda Penakondā-chakrēsvara. As this inscription is dated in Śaka-Sañvat 1426, the Krōdhana sanāvatsara, during the reign of Narasā, it would seem that the Rājas of Ummatūr had taken possession of Penakondā already under Krishnārāya’s predecessor, and that it was not until Krishnārāya’s accession to the throne that their claims were seriously disputed.

The taking of the forts of Udayādri, Vinikondā, Bellakondā and Kōṇḍavīdū formed part of Krishnārāya’s campaign on the eastern coast against the Gajapati of Orissa. Fernão Nunes tells us that Krishnārāya had a special desire of acquiring Udayagiri, because king Narsinga (Narasimha) in his testament had enjoined on his successors the necessity of taking the fortresses of Rācholl (Rājōhur), Medegulla (Mudkal), and Odigur (Udayagiri). He therefore collected 34,000 foot-soldiers and 800 elephants and arrived with this army at Dīgury (Udayagiri), which, although its garrison numbered only 10,000 foot-soldiers and 400 horse, was nevertheless a very strong place on account of its natural position. The king laid siege to it for a year and a half, cutting roads through the surrounding hills in order to gain access to the tower of the fortress, and finally took it by force of arms. On this occasion an aunt of the king of Orissa fell into his hands.

The capture of Vinikondā, the modern Viṅkakaṇḍa, and of Bellakondā, generally called Bellānakaṇḍa, is not mentioned by Nunes, probably because these places were only of secondary importance. He proceeds at once to the account of the siege of Kōṇḍavīdū, which I have discussed above, Vol. VI. p. 109 ff. According to inscriptions at Maṅgalagiri, Kāsā and Kōṇḍavīdū the fortress surrendered on Saturday, the Hartrāsvara of the bright half of the month Āśāḍha in Śaka-Sañvat 1437, which, for Śaka-Sañvat 1437 expired, corresponds to Saturday, the 23rd June A.D. 1518.

There remains the statement that the king took alive on the battle-field Virabhadrā, the son of the Gajapati. This fact is mentioned by Nunes as well as by Domingos Pessa. The latter has only the short notice that, in the war against the king of Orissa, Krishnārāya took captive his enemy’s son and kept him for a long time in the city of Bismaga (Vijayanagara), where he died. Nunes’ account is more detailed. He tells us that, after the capture of Kōṇḍavīdū, Krishnārāya continued his march northward until he arrived at Comdepallī (Kōṇḍapallī). After a siege of three months he took it; among the prisoners he made was a wife of the king of Orissa, and one of his sons who was a prince, and seven principal captains of the kingdom, all of whom he sent to Bismaga (Vijayanagara). When Krishnārāya himself had returned to Bismaga, he summoned

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1 A Forgotten Empire (Vijayanagar), p. 126. Mr. Sewell was also the first to draw attention to the importance of this letter for the history of the first years of Krishnārāya’s reign.
3 Chronica dos Reis de Bismaga, p. 10 f.; Sewell, A Forgotten Empire, p. 316 f.
4 Ibid. p. 13; by Sewell, loc. cit., p. 808, their names are Rāchol, Odigur, and Comolouli.
5 Ibid. p. 89; Sewell, loc. cit. p. 247.
6 Ibid. p. 21 f.; Sewell, loc. cit. p. 318 f.
the son of the king of Orissa, who was renowned as being a good swordsman, to show his skill. The prince consented, but seeing that the antagonist whom the king had chosen for him was a man of low birth, he felt greatly offended and, unable to bear such an insult, he killed himself. The news of the death of this prince induced the king of Orissa to open fresh negotiations with Krishṇarāya, which led to a conclusion of peace.

Nunes generally shows himself so well informed that there is no reason to doubt that this story also is substantially correct. The only discrepancy between the chronicle and the inscription is with respect to the date when the prince was taken captive. Whereas the Portuguese author asserts that it took place more than three months after the capture of Kondavētu, it would follow from the inscription that it was before that event. This is implied not only by the words of the text, which admit of no other interpretation, but also by the date of the inscription in verse 10, which states that in the Saka year marked by the Munis (7), the towns (3), the oceans (4), and the month Āśāda (1), (i.e. Šaka-Samvat 1497), in the year Yuvana, on the twelfth day in the month Āśāda, (the king) duly performed the gift called tulāpūrāśa and gave away many incomparable agnākās in the presence of the god Śūlapāṇi, who is renowned in the world as Amarēśa, on the bank of the Krishnāvēti, which destroys darkness. This date, although it is incomplete and cannot be verified, is without doubt identical with the date given above as that of the capture of Kondavētu, the Harivīṣara mentioned there being only another term for the twelfth day of the bright half of the month Āśāda. Whether the chronicle or the inscription is to be trusted in this case, I do not venture to decide at present. It is quite possible that the text of the inscription was composed and engraved some months after the event which it is intended to commemorate, and that the author inadvertently referred to things which had happened in the meantime. But it is equally possible that Nunes has made a slight mistake and that Virabhadra was taken captive on an earlier occasion.

The inscription concludes with a verse (12) invoking the blessing of Amarēśa on Krishnapāya. The Amarēśa mentioned here and in verse 10 is, of course, the god of the temple where the inscription is found.

TEXT.3

1 śvaśa ca II nas[ks]a[gni]khaṇḍa-
2 khaṭvā[-]  i  jālīkāk-
3 naga-rāma-nātha viśnu-
4 bh[ā]  [9] kṣaṇāyāsālu tāmāma māṃ prabhū-
5 āhāstra apā  yagjava[p]ag[j]ośu-
6 tan chāra[-] [c] pūrṇātī [1 2] aṣṭi jīva[-]
7 [y] jīvēkṣaṇāni sāmarṣaḥ dūḥā  i  navā-  
8 tāṣāvēkṣaṇaḥ apā naśatman eva tā[1 3] tathā  
10 vāsas tā[s] vēra yātā ṣa-
11 [jāv][a]vē[vi] [1 8] tāntī[ṃ]bhūkṣmaṇā-
12 निरीशरचितिपालकः। सर-
13 सादुदभूतसमाब्रसावनियामः
14 लकः। |[९] चौं च पाँच तम्पि
15 च मधुरावश्वं मानमूखं चीरः
16 द[च] तुहं गजपतिनिधिं चा-
17 पि जिला तद्वादृः। आमगातीरलका-
18 प्रथमसारसमूःत्तरां नि-
19 तांतं । खातः चौपितोनां सजाम-
20 व शिर[सं श]वसनं यो व्यातिनी। [६*] त-
21 तीर्थावगामावायों कृषायाम-
22 महीपति। कुव्वन्तु कुवलयमोदं
23 चौराषेरिव चंद्रमा। |[७*] महतामर्थं-
24 साध्वः३ नियमितु सुचिं भुजंता-
25 बिलवेध ग्रामः व्यसंहस्तीश्वः
26 पनराधापरायां विवरतानं। त[च]-
27 हिङ्गजवृक्षापिः च विशदप्रदर्शिः
28 तांत्रि त[च] कंभाने। जातप्रण-
29 निधानु व तत्तत सुबि यो भूष-
30 दबंकवायानु। [८*] चषपि शिवससु-
31 इं यो वालेश्वयाधिः तद.-
32 पि च बिनिकौं वेष्टिनीहुं। च
33 धारा। [९*] जगपतिर्पथरुं ची[च]-
34 भर्तु ग्रहीता समरसुवि सजीवं
35 चापस्तोत। कालविधुं। [१०*] शाखाये-
36 एवं युवाश्वे सुनिपुरजलविभं
37 किते ये। भकायां विश्वासाट्यमेश
38 कृषिजितु सुवने सबिधा शूल-
39 पाणि। तीरे वैष्णव哧 श्रत-
40 तमसिः तुलापृष्टवाच्यं च दा-
41 नं धार्मिकः साधुः कः ला व्य[तर]-

1 This sign of punctuation is superfluous.
2 Read साध्वः.
3 Read पनराधापरायाम्.
4 Read "कुव्वन्तु; between सत्ता and पि an original न has been effaced.
5 Read कंभानु.
6 Read "कः."
No. 4.—THREE MEMORIAL STONES.

BY E. HULTZSCH, Ph.D.

I.—BANGAVADI STONE OF NARASIMHVIKRAMAVARMAN.

The stone which bears this inscription (No. 103 of 1899) was discovered by Mr. H. Krishna Sastrî, B.A. It is set up near the Śiva temple at Bangavādi in the Mulbāgal tâlukâ of the Kollâr district of the Mysore State and bears the representation of a warrior riding on a horse at full gallop.

The alphabet is archaic Tamil and resembles that of the published inscriptions of the same king. The only Grantha letter which occurs is da of Daṇḍiya² (l. 2). The language is Tamil. An archaic form is adiqaćc (l. 2) for nāṅgadaśu. Instead of kāga and Daṇḍiyaqgal we find the vulgar forms kāga (l. 5) and Daṇḍiyaqgal (l. 2 f.). Mayindramikkiruma (l. 3) is a Prākrit corruption of Mahêndravikrama. The word tōṟu (l. 4) is a variant of tōrō, 'cattle.'

The inscription is dated in the 24th year of the reign of the (Gâṅga-Pallava) king Vijaya-Narasimhvikramavarman. It records the death of a hero, who was in the service of Skanda, the adhikāra of the Bânas, and who fell in recovering cattle which had been seized by three persons. These were the Daṇḍiya,—evidently the chief of Daṇḍivadâ,—an unnamed Bâna chief, and a certain Mahêndravikrama. The usual imprecation at the end of the inscription is only partially preserved.

There is another virakkal lying near the same temple (No. 102 of 1899), which records, in the Kanarese language, that a hero met with his death when Bānarasa together with the Mahārāja Mahāvali-Bānarasa attacked Nojamba, Rāchamalla, Mayindādiya and Dādiga, and that the Kaṅgavādiyān (i.e. probably the Gaṅga king Rāchamalla) assigned land for setting up this stone in memory of the hero. Here Bāryanahārāja, Bānarasa, Mayindādiya and Dādiga correspond to Bāryanāhāra, Bānarasa, Mahāndrāvikrama and Dādiga of the subjoined inscription. If Rāchamalla could be identified with one of the three Gaṅga kings named Rāchamalla or Rājamalla, this would fix the time of king Vijaya-Narasiṁhāvīkrama-varman to whose reign the subjoined inscription belongs.

TEXT.

1 K[ō] Viśaiya-Narasiṁhāvīkrama[pa]rūma[yk-i*-]
2 yā[n]ḍu irubatu-nāl[ga]vādu Dādiga-
3 [lu][m*] Vānārāsara Mayindāmikkikaramaṇa e[li]-
4 ṣa taŋu Kanda-Vaṇ[a]diarasar sēvagar Ś[e]-
5 jīgar eʒud[u] paṭṭar-adu Kaŋgadagarun gān[ga][[*]
6 idar-e[li]rpu . . . . . . pāda-
7 ga . . . . . . .

TRANSLATION.

In the twenty-fourth year (of the reign) of king Vijaya-Narasiṁhāvīkrama-varman, Śālgar, the servant of Skanda-Bāryanāhāra, fell, having seized (back) the cattle that had been seized by Dādiga, Bāranara and Mahāndrāvikrama. Let the Kaṅgadagas (i.e. the Kanarese people) look after* this (stone) [Those who injure it shall incur the five great] sins.

II.—HANUMANTAPURAM STONE OF VIJAYA-ĪŚVARAVARMAN.

The stone which bears the two subjoined records (Nos. 16 and 17 of 1900) was discovered by Mr. G. Venkoba Rao. It is set up in a field at Hanumantapuram near Pemmagaram in the Dharmapuri taluka of the Salem district. Unlike other virakkals, the stone bears no sculptures of any kind.

The alphabet is Vaṭṭaluttu. The letters k, t and p resemble those of the Madras Museum plates of Jaṭilavarman, while y is more nearly allied to the y of the Cochin and Tirumelii plates. In two cases (ja of poḍa in l. 3 f. and t of Kaṭṭirai in l. 4 of A.) the Tamil form of t or d seems to be used. The qu of tyāṇḍu (l. 2 of A.) is reversed. In qai (l. 3 of A. and l. 4 of B.) the vowel ai is drawn through the consonant d. The d of ṭa in paṭṭing (l. 4 of A. and l. 4 of B.) and the d of kā in Kaṭṭirai (l. 4 of A.) go downwards instead of upwards. The language is Tamil. The l of paṭṭingavun (l. 2 of A. and B.) is doubled, and the samdi is not observed in Kaṇaṭür (l. 3 of A.). The locative affix kaṇ, which has been changed into kaṭ before the following k, occurs in both inscriptions (l. 3 of A. and l. 2 of B.).

The two inscriptions are dated in the 17th year of the reign of king Vijaya-Īśvaravarman, who, to judge from the prefix vijaya, seems to have been one of the Gaṅga-Pallavas, and record the death of two heroes in the service of Kaṭṭirai. This title means ‘the king of the forest’ and is synonymous with Kaḍavaṇ, ‘the forester,’ which according to Mr. V. Kanakasahai

1 This seems to be the meaning of the words kal-nāṭu boṭṭodu, which occur also on the Doḍḍahundi stone; see above, Vol. VI. p. 43, note 1.
2 See Dr. Fleet’s Table, above, Vol. VI. p. 59. * From an inked estampage.
3 The infinitive kaṇga is used in a similar manner in l. 105 of the Kaṭṭakudi plates; South-Ind. Inter. Vol. II. p. 281.
Pillai was a title of the Pallavas. The correctness of this view is proved by the *Poriyopurāṇam*, in which, as Mr. Venkayya informs me, 'the king of the Kāḍava’ and ‘the Pallava’ are used as synonyms. The Kāḍava king whom the Hoesaḷa king Narasimha II. claims to have defeated was probably one of the Pallava chiefs of Nolambavāḍi. It thus appears that a descendant of the Pallava dynasty was tributary to the Gaṅga-Pallava king Vijaya-Īśvaravarman. Pūḍūr, the native village of the first of the two heroes (A. 1. 5), is now a hamlet of Pennagaram.

**TEXT.**

**A.--- On the left of the stone.**

1. Kö Viṣaiya-Īchchuvaraparuma-
2. [rk]-iyându padinēllavada-
3. ṇkaṭ-Kaṇaiyār[mār-udai pa-
4. ā]tān=arubatān Kattirai-
5. gał ēvagaṇ Pūḍūr Śattag [l][*]

**B.--- On the right of the stone.**

1. Kö Viṣaiya-Īchchuvaraparuma[rk-i*]-
2. yându [padinēllavada][k][t*]=
3. Kattirai[g]al še[y][k]av=araiar
4. mār-udai [še]rā tān=arubatān
5. K[a]dadi Kaṇakka[ŋ] [l][*]

**TRANSLATION OF A.**

In the seventeenth year (of the reign) of king Vijaya-Īśvaravarman, when Kaṇaiyār fell into the possession of the enemies, Śattag of Pūḍūr himself, the servant of Kattirai, was cut down.

**TRANSLATION OF B.**

In the seventeenth year (of the reign) of king Vijaya-Īśvaravarman, when Kattirai was victorious, Kāḍaṅi Kaṇakka himself, who went among the enemies of the king, was cut down.

**III.—HEBBINN STONE OF VIJAYA-ISVARAVARMAN.**

The stone which bears this inscription (No. 101 of 1899) is lying near the Gopālakrishna temple at Hebbin in the Mūḻhāgal taluka of the Kēḻar district. It bears the representation of a bearded warrior with helmet, sword, shield and sword-belt.

The alphabet is Vaṭṭeluttu, and the language Tamil. The inscription is dated in the 12th year of the same king as No. II. and records the death of a hero, who was killed by a Bāṇa chief named Kaṭcinni at Śiraiyār.

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2 Dr. Fleet’s *Dyn. Kam. Dist.* p. 507.
3 See the Postal Directory of the Madras Circle, p. 1038.
4 From two inked stampages.
5 Read = Kaṇaiyār.
6 Mār seems to be used in the sense of māryēr, 'enemies.'
7 This portion of the name consists of *kaḍaṅi*, 'forest;' and adī, 'His Majesty,' and is evidently a synonym of Kattirai or Kāḍava.
Three memorial stones.
TEXT.1
1 Kō Viśāya-ṭõchjohuvara-
2 perumari ṁañpiṅra-
3 ṇatvadu Kārōniri
4 Vānārāsaṇ-piō [ix]=
5 Chiriajō[r=<]jигра Vān-
6 rāsaṇ=ariya paṭṭār=Ad[i]y[ą][r ||*]

TRANSLATION.
In the twelfth (year of the reign) of king Viśaya-Iśvaravarman, when Kārōniri Bānārāja seized Śiraiyūr in battle, Aḍiyār fell, cut down by Bānārāja.3

No. 5.—A ROCK-INSRIPTION AT TANDALAM.

BY E. HULTSCH, PH.D.

The existence of this inscription (No. 1 of 1892) was brought to my notice by Mr. E. Srinivasachari, Deputy Collector, Madras. It is engraved on a rock near the tank at Tāndalām, a village in the Kārvēṭingārar Zamindāri, 4½ miles west by north of Arkōpam Junction. With the exception of the two Grantha words stasti śrī in the beginning, the alphabet is Tamil, and resembles that of the Viṭūr rock-inscription of Kanḍarādeva.4

The inscription is dated in the 10th year of Śattī, the king of the Kāḍavas, i.e. Pallavas.5 It consists of two Tamil verses, each of which states that Pallavamahārāja built a sluice for the tank at Tāndalām. The donor may have been either a relative of, or identical with, Śattī, who, as his title implies, claimed descent from the ancient Pallava dynasty. Pūḷiyār-nāḍu, to which Tāndalām belonged, was perhaps named after the present Pūḷūr, a village 3 miles north-northwest of Arkōpam Junction.

The Veṅkatiśa-Perumāl temple on the Tirupati hill bears on the north wall of its first prākāra four Chōḷa inscriptions, which were copied from their (now lost) originals when the temple was rebuilt in the fortieth year of Vira-Nārasiṁhadēva-Yādavarāya. The second and third of these four copies (Nos. 62 and 63 of 1888-89) are dated in the 14th year of "Paratramahēndravarman" and "Paratrarvarman"—evidently misreadings of the copyist for Paṇkēsarivarman. These two inscriptions record gifts by Śamavai altūs Kāḍavat-Perundēvi, the daughter of Pallava-Pōkaḍaiyār,6 (and) the queen of Śattīviḍaṅgaṇaṭ altūs Śṛi-Kāḍapāṭṭigaḷ.7 It is not improbable that this Pallava king Śattīviḍaṅgaṇaṭ (i.e. Śakti-Viṭāṅka),8 who was a contemporary of the early Chōḷa king Paṇkēsarivarman,9 is the same person as the Pallava king Śattī (i.e. Śakti). In this case the subjointed inscription would belong roughly to the second half of the ninth century of the Christian era.

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1 From two inked stammpages.
2 Read Čhriyārām.
3 Literally, 'while Bānārāja cut (him) down.'
4 Above, Vol. IV. No. 9.
5 See above, p. 23 f.
6 Perkaḍai seems to be a Tamil form of the Kannarese peregaḍa and the Telugu pregaḍa, 'a minister.'
7 Compare Mr. Venkaya's paper in the Madras Christian College Magazine for August 1890. Kāḍapāṭṭi seems to be a mistake of the copyist for Kāḍapāṭṭi, which occurs in a Pallava inscription at Conjeeveram (loc. cit.) and in two Gaṅga-Pallava inscriptions (South-Ind. Insor. Vol. III. p. 92 f.). Compare also Kāḍavat (above, Vol. V. p. 171 and note 1) and Kāḍavastutavara (ibid. p. 143).
8 Denīṣakti-Viṭāṅka altūs Lōkamahādevi, a queen of the Chōḷa king Bānārāja I., built a shrine in the Paṇkēsaṇādeva temple at Tiruvaiyār; see my Annual Report for 1894-95, p. 4.
9 See above, Vol. V. p. 43 and note 7.
TEXT.  
1 Svaṣṭi ēḏ [||²] ²Kādeva-ra-daṅ-gōṇ  Sātti [por]-rāṭṭil-iṭṭa  yānd-ēḏ=i<y> al=i(īr)-
aṇīl=īdūvīstā=ṛīɡ(ṛi)-
2 diya-ē(śi)r  Pa[1*]lavaṁrāyaṇaṇ  paśi  ni(ṛ)i ki  Tāndalattu=ki-kal-īvār
ni(ṛ)i=ṛī-kal-kalingum=ṣaṇṭattu-
3 [||³]r māthippavav [|| 1*]  Pōḷī[yu(yu)]r-nāṭṭī=Tāṇḍalatt=ṛī-ka-
4 Ṛī=amāttaṇ=on=Ṭamil-pāṭar-māṇgaı-dāṇ
5 virvamum  Pallavamārāyaṇ=aṭi-pu(pu)-māṅga-da[ā]=
6 gōṇ  purināṇ [|| 2*][6-]

TRANSLATION.

Hail! Prosperity! (Verse 1.) In (the year) twice five (i.e. ten), which was engraved on palm-leaves,† (from) the year when (the name of) Sātti, the king of the Kādeva, was entered on a gold leaf,§—Pallavamārāyaṇaṇ of enduring fame, who is respected by (all) the inhabitants of the world, having freed (the villagers) of hunger, caused to be built also a sluice, composed of stones, for the water-tank at Tāṇḍalam.

(V. 2.) The lord of the beautiful goddess of the (lotus) flower (i.e. Lakṣmi), Pallavamārāyaṇaṇ, who is beloved by the excellent goddess of the Tamiḻ, country, graciously constructed a sluice for the tank at Tāṇḍalam in Pōḷiyūr-nāḍu.

No. 6.—CAMBAY PLATES OF GOVINDA IV.;
SAKA-SAMVAT 853.

By D. R. BHANDARKAR, M.A.; POONA.

The copper-plates, a transcript and translation of which are given below, were originally found at Cambay, called Khamīvāyaṇ by the people. While a husbandman was tilling his field, his plough stuck against a hard substance. On digging a portion of the ground near that spot, he discovered a wooden box, which was so rotten that with little effort he broke it to pieces. It contained a black dirty object, which, until it was cleaned, was not recognised to be these plates. From the husbandman the plates afterwards went into the possession of a Gujarāṭī living at Petlad, which is not very far from Cambay. The Gujarāṭī was very unwilling to part with the plates. I requested Professor Abaji Vishwan Kathavate to intercede in my favour. This he kindly did, and was soon successful in securing the plates for me.

The plates are three in number, each about 13½” long by 10½” broad. The edges of them are fashioned slightly thicker, so as to serve as rims for the protection of the writing. The inscription is engraved on the inner sides of the first and third plates, and on both sides of the second plate. Two small pieces have been broken off near the lower corners of the third plate, and a few letters are here and there damaged on account of verdigris. Still the inscription is on the whole well preserved and legible throughout. The plates are strung together by a circular ring, of about 4½” in diameter and of about ½” in thickness, passing through holes on one side of each plate. The ring had not yet been cut when the plates were sent to Dr. Hultzsch. The ends

† From an inked stampage.
§ In this verse dūṣṭīṣya” rhymes with nāḍīyaṃ and Tāndav with sūḍaṃ.
§ Iz. with which all documents issued at this time had to begin.
§ This seems to refer to some custom observed at the coronation of a king; compare South-Ind. Inscrips. Vol. III. p. 186 and note 2.
of the ring are soldered into a roughly square seal, which measures 2½" in height and breadth, and bears, in relief on a countersunk surface, as the principal figure, an image of Garuda, squatting and facing to the full front, with his prominent beak-nose and expanded wings, and holding a snake in each hand. On Garuda’s proper right there is a representation of Gaṇapati in the upper corner, and lower down a chaukši and a lamp; and on his proper left, some goddess, seated on an animal, too indistinct to be recognised, and below her, a swastika.¹ Along the border of the seal are to be seen certain emblems, among which a dagger, a bow and an arrow, and a thunderbolt are recognisable. Beneath the central figure certain letters were doubtless engraved, but are now almost effaced.—The engraving is clear and well executed.—The characters agree fully with those of the other Rāṣṭrakūṭa records of this period, viz. the 10th century. The average size of the letters is about §".—The language is Sanskrit throughout. Excepting the introductory dhv sauti, down to the beginning of line 38 the inscription is in verse; and the rest is in prose, excepting the five benedictory and imprecationary verses (ll. 61-66) and another verse, containing the name of the person who drew up the charter (l. 66 f.). All the verses of this grant, excepting three of the introductory, and two of the genealogical, verses, occur in the Sāṅgīt charter of the same royal grantor, viz. the Rāṣṭrakūṭa prince Gōvinda IV.—As regards orthography, it is sufficient to say (1) that the letter b is throughout denoted by the sign for v; (2) that the letters g, j, v, l, p, m or u following r are doubled; but in the case of jv or the conjunct jyu coming after r, the letter j or v is not doubled. There is also an indifference about the doubling of y following r; thus it is doubled in Nāgaramuṣya in l. 50, but not in Nāgaramuṇḍa in l. 52; (3) that the letter dh is doubled (with d in the usual manner) in conjunction with a following y, once in "samaḍḍhagūdra" in l. 42; and (4) that the final m of a word, instead of being changed to an anusvāra, is twice joined to a following p, in pulukamp阳县 and "yāntika-yatikā" in l. 4.—As regards prosody, it is worthy of note that the metre of verse 7, which occurs also in the Sāṅgīt grant, cannot be determined. There can be little doubt that it is an instance of a half-equal metre (ardha-sama-rākṣita). But it cannot be identified with any one of the half-equal metres, given in ordinary works on prosody. There is, indeed, a rule of prosody that any two quarters of regular metres may be combined to form what is technically called an upajiti. But even here the unequal quarters of the verse in question cannot be severally identified with those of the regular metres.

The inscription is one of the Rāṣṭrakūṭa prince Gōvinda IV, or, as he is described in lines 40-42, the Paramabhaṭṭāraka Mahārājādhirāja Paramā devotee, the prosperous Śuvarṇavarshadeva-Prathivānala, the prosperous Vallaḥbhānarāndradēva, who meditated on the feet of the Paramabhaṭṭāraka Mahārājādhirāja Paramāvara, the prosperous Nityavarsha, i.e. his father Indra III. Gōvindarāja had, when this charter was issued, gone from his capital Mānyakhēṭa to Kapitthaḷaka near the bank of the Godavari, for the festival of pattabandha² (l. 46). On that occasion he weighed himself against gold. When he ascended the scales, he bestowed on Brāhmaṇa six hundred agrahāras and three lacs of suvarṇa coins, and on temples eight hundred villages, four lacs of suvarṇas and thirty-two lacs of drumbas (l. 46-49). Afterwards, without descending from the pan, he granted the village of Kavana, lying near the holy place Kavika and

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¹ The figures on this seal are identical with those on that of the Dēōl plates, excepting the central figure, which Dr. Hultzsch thinks to be that of Śiva. See above, Vol. V. p. 159, note 1.
² The term pattabandha, which literally means ‘binding of the fillet,’ has been generally supposed to signify ‘coronation-ceremony.’ Though evidence may perhaps be adduced in support of this signification, there can be little doubt that it does not suit here. The earliest record of Gōvinda IV, gives for him the date Śaka 532 (expired), which is prior to Śaka 540 (expired), the date of our grant, by no less than twelve years. It is hardly credible that he remained uncrowned for at least twelve years, if pattabandha is to be understood in the sense of ‘coronation-ceremony.’ Besides, in these as well as the Sāṅgīt plates he is expressly said to have been permanently settled at his capital Mānyakhēṭa when he issued the charters. Again, what can be more unnatural than that a king, instead of getting himself crowned at his own capital, goes to some place far away from it for his coronation? For these reasons, I think, the word pattabandha does not here at any rate mean ‘coronation-ceremony.’
situating in the Khâsaka district of the Lâta country (ll. 52-54). It is to record the grant of this village that the present charter was issued. The donee was a Brâhman of the name of Nâgârâyana, son of Mahâliâyana, a member of the Mâthira gôtra and a student of the Vâja-Kâtyâya sthâkâ (ll. 51-52). He is described as staying at Mânya-khêta and subsisting on the feet of Vallabhanârânârâdana, i.e. Gôvinda IV, himself, but is said to have originally resided at Kâvikâ.

The grant is dated, both in words and figures, in Śaka-Samvat 852, expired, in the current civil year of Khara, on Monday, the tenth tithi of the bright half of Jyaiśiha, when the moon was near the constellation Hasta (ll. 44-46). Professor Kielhorn kindly contributes the following remarks:—"This date, for Śaka-Samvat 852 expired, regularly corresponds to Monday, the 10th May A.D. 930, when the tenth tithi of the bright half ended 12 h. 8 m., and the nakshatra was Hasta, by the equal space system and according to Garga for 22 h. 59 m., and by the Brahma-siddhanta for 19 h. 42 m., after mean sunrise. By the northern lunar-solar and strict mean-sign systems the day fell in the year Khara, which lasted from the 23rd December A.D. 929 to the 19th December A.D. 930. [By the southern system the year would have been Vikrama.]"

Having thus disposed of the formal part of the grant, I shall now give an account of the thirty-one verses, descriptive of genealogy, and of the preamble of the prose passages that follow. After the introductory ōṁ svasti, the inscription opens with a verse (well known to us from other Râshtrakûta records), invoking the protection of Vishnu and Śiva. The next verse is in honour of the Sâmavâda, and the two verses following it (3-4) contain invocations to Vishnu and Śiva. In verse 5 we are told that from the Moon was descended the race of the Yadus, to the glorification of which the next verse is devoted. After thus bestowing praise on the Yadus, Dantidurgarâjâ is mentioned in verse 7 as having arisen in the apostolic race of the Yadus, as the moon in the clear sky. He was succeeded on the throne by his paternal uncle Krishnarâjâ (L.), who is represented to have destroyed the Chalukya race, as the sun disperses darkness (v. 8). After Krishnarâjâ I. his eldest son Gôvindarâjâ (II) came to the throne, and after Gôvindarâjâ II. his younger brother, who bore the appellation Nirupama (vv. 9-10). Dr. Fleit, who strongly holds that Gôvindarâjâ II. did not obtain sovereignty, brings forward the argument, among others in support of his view, that the Sângâl charter, though it places Gôvindarâjâ II. between Krishna I. and (Dhruva-)Nirupama, "does not make any assertion that he reigned." This statement can only be understood to mean that verse 6 of the Sângâl grant, which is identical with verse 9 of our grant, does not explicitly speak of Gôvindarâjâ II. as having become a king, but that his name occurs between those of Krishnarâjâ I. and (Dhruva-)Nirupama. If this is what Dr. Fleet means, then we have to suppose that Jagattuṅga (-Gôvinda III.) and Amôghavarna (L.) also did not reign. For verses 11 and 12, in which their names are mentioned, do not tell us in explicit words that they became kings, but simply place them between (Dhruva-) Nirupama and Akâlavarsha (-Krishna II.). Hence, if Jagattuṅga (-Gôvinda III.) and Amôghavarna L. are to be supposed to have reigned, Gôvindarâjâ II. too must, for the same reason, be regarded as having sat on the throne.

(Dhruva-)Nirupama was succeeded by his son Jagattuṅga (-Gôvinda III.), on whom nothing but conventional praise is bestowed (v. 11). After Jagattuṅga (-Gôvinda III.), Amôghavarna (L.) became king, who, in the first half of verse 12, is said to have gratified the god Yama at Viṅgavalli with unprecedented morsels of cakes, which wore the Châlukyas. This means that he inflicted a crushing defeat on the Eastern Châlukyas at Viṅgavalli, which, I think, probably signifies the Viṅgmanḍâla, the territory over which they ruled. The second half of the verse, if I have rightly understood it, seems to mention a reservoir or some such thing,

which received the name of Jagattunga-sindhu after Jagattunga (Govinda III.), father of Anôghavarsha I.

After Anôghavarsha I., the throne was occupied by his son Akâlavâraha (Krishna II.), of whom verse 13 says that his enemies abandoned the city of Khêta, which, in my opinion, is here meant to denote Mânyakhêta itself, the capital of the Râshaîrâkôtâ princes. Two Eastern Châlukya records mention that Gupa-kâ-Vijayàdîtya III. (A.D. 844-888) “frightened the fire-brand Krishna and completely burnt his city,” and that “king Vallabha did honour to the arms of Vijayàdîtya (III.).” It, therefore, appears that the Eastern Châlukya prince Gupa-kâ-Vijayàdîtya III. defeated the Râshaîrâkôtà king Krishna II. and was in possession of his capital Mânyakhêta, and it is to the act of repulsing this Châlukya prince from Mânyakhêta that verse 13 of our grant refers. Verse 14 states that Akâlavâraha (Krishna II.) married the daughter of Kôkkala, who belonged to the family of Saharsârjuna, i.e., the Chêdê dynasty. Now, the Bihari inscription speaks of Kôkkala as having erected two columns of fame, viz., Krishnarâjâ in the south and Bhûjādêva in the north. Similarly, the Benares plates of the Chêdê prince Karna-dêva state that Kôkkala’s hand, which granted freedom from fear, was on (the head of) Bhûjâ Yâllabharàjâ, Srâ-Hasa and Śâkara-râjâ. There can hardly be a doubt that the Krishnarâjâ of the Bihari inscription is identical with the Yâllabharàjâ of the Benares plates, and that both are identical with the Râshaîrâkôtà prince Akâlavâraha (Krishna II.). And the support, which Kôkkala lent to Akâlavâraha (Krishna II.), was given in all likelihood at the time when the latter was defeated, and his capital Mânyakhêta occupied, by the Eastern Châlukya king Gupa-kâ-Vijayàdîtya III. The last pada of verse 14 tells us that from the union of Akâlavâraha (Krishna II.) and the daughter of Kôkkala sprang Jagattunga, who, in verses 15 and 16, is said to have married Lakshmi, daughter of Rânavigraba, son of Kôkkala. Verse 16 speaks of a prince named Arjuna as having helped Jagattunga with his army and thus enabled him to acquire fame. It does not seem difficult to identify this Arjuna. In verse 20, Arjuna is mentioned as a son of Kôkkala. Arjuna was thus a brother of Rânavigraba, and consequently an uncle-in-law of Jagattunga. And, in all likelihood, it is this Arjuna who seems to have rendered him assistance.

Verses 17-18 relate that from this Jagattunga and Lakshmi king Indra (III.) was born. Verse 19 describes a great victory achieved by this Indra. The first line of this stanza may be thus translated: “The courtyard (of the temple of the god) Kânapriya (became) uneven by

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1 Ind. Ant. Vol. XX. p. 102.
2 [For a different explanation of this statement and its bearing, see above, Vol. IV. p. 263 f.—R.H.]
3 Verse 13 is also susceptible of another interpretation. Khêta may be taken to denote the modern Kalra, and the term marsâla to refer to the surrounding district. If so, the verse must be understood as containing an allusion to Krishnâ II.'s having supplanted the subordinate branch of the Râshaîr âkotà dynasty, reigning at Khêta. But the word parityaka implies that Khêta, before it was occupied by the enemies, was under the sway of Krishnâ II., and that, when it was so occupied, he by his prowess compelled the enemies to evacuate it. But the Râshaîr âkotàs of the subordinate branch did not occupy Khêta and the surrounding district at any time during Krishnâ II.'s reign, but were ruling over it long before him. Again, the word abhita as applied to these tributary Râshaîr âkotàs does not seem to be appropriate. They are referred to as ralshaîràkôtàs when their rebellion against Anôg'havarsha I. is mentioned (Ind. Ant. Vol. XII. p. 188, and Vol. XIV. p. 199). Again, they are spoken of as bândhakas when their disaffection towards the Gujârât Râshaîr âkotà prince Dhuvara II. is alluded to (Ind. Ant. Vol. XII. p. 184). But in no case the word abhita or its synonyms are used to denote them. For these reasons the second interpretation does not commend itself to me as easily as the first, suggested in the text. The latter is much more probable, because we know that Mânyakhêta was once occupied during Krishnâ II.'s life-time by the Eastern Châlukyas, who can, with propriety, be called his abhitas, inasmuch as they were the mortal enemies of the Râshaîr âkotà dynasty.
5 The true spelling of the name appears to be Kôkkala, as attested by the records of the Chêdê dynasty. It is spelt Kôkkala in verses 14 and 16, on account of the exigencies of the metre. The correct spelling of the name occurs in verse 20.
the strokes of the tusk of his rutting elephants." The god Kālapriya is the same as Mahākāla, whose temple at Ujjain is so widely known all over India. It is on the occasion of the festival held in honour of this Kālapriya that the three plays of the poet Bhavabhuțī were represented. It thus appears that, in his expedition of conquest in Northern India, Indra III. halted at Ujjain to pay his homage to the god. The remaining three lines may be thus rendered:—

"His steeds crossed the unapproachable Yamanā which rivals the sea. He completely devastated that hostile city of Mahādāya, which is even to-day greatly renowned among men by the name of Kuṣasthala." Indra III. therefore appears to have marched from Ujjain northward, crossed the Jumna and reduced the city of Mahādāya. The lexicon of Hemachandra tells us that Mahādāya and Kuṣasthala are both names of Kanyakubja, i.e. Kanauj, so that verse 19 represents Indra III. to have attacked the city of Kanauj. But the complete devastation of Mahādāya, which Indra III. is spoken of as having brought about, is merely poetical. For the poet's object appears to be to introduce a play on the words mahādāya and kuṣasthala, which in their conventional sense mean Kanauj and in their etymological one, 'full of high prosperity' and 'a spot of kuṣa grass' respectively: Mahādāya, i.e. Kanauj, ceased to be mahādāya, i.e. highly prosperous, and became kuṣasthala, i.e. a mere spot of kuṣa grass. Hence, the complete annihilation of the city of Mahādāya or Kanauj alluded to in this stanza cannot be reasonably assumed to be a historical fact. This is also seen from the consideration that, as a matter of fact, for long after the event recorded in this verse took place, Kanauj continued to be the capital of several princes, ruling over Northern India. What Indra III. actually did beyond attacking Mahādāya or Kanauj, cannot be inferred from the verse itself. But we can ascertain it with the help of other inscriptions. We shall, however, in the first place, see whether we can decide which of the rulers of Kanauj Indra III. vanquished. The Rāṣṭrākūṭa records give the dates 915 and 917 A.D. for Indra III.; and the succession and dates of the princes, reigning at Mahādāya or Kanauj about this period, as determined from the Gwalior, Pehal and Siyadāpī inscriptions, are as follows:

1. Bhūja, A.D. 832, 876 and 882.
4. Dēvapāla, A.D. 948. 4

Now, as for Indra (III.) we have the dates A.D. 915 and 917 and for Kshiti-pāla or Mahāpāla the date A.D. 917, there can hardly be a doubt that they were contemporaries. And it is almost certain that it is this Kshiti-pāla whom Indra III. conquered. Let us now find out what Indra III. did beyond obtaining a victory over Kshiti-pāla. A Khajurāho

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1 Jagaddhara, in his commentary on the Mālāttīmaṭās, says that Kālapriyānātha is tudādaudāva-bhūta, i.e. a particular deity belonging to that country. But what country Jagaddhara had in his mind, cannot be accurately made out. [[IV.8A]] In his edition of the Uttararāmdachārita, says in a footnote that Kālapriyānātha is the name of a deity installed in Pānḍasthāna in Vaiṣākha, i.e. the native town of the poet Bhavabhūti. But this note appears to be based on the comment of Jagaddhara just quoted, and, according to [[IV.8A]], it seems that the expression tudādaudāva must be understood to mean the country to which Bhavabhūti belonged. In the St. Peterburg Dictionary, however, Kālapriyānātha is identified with the Mahākāla of Vaiṣākha. This identification doubtless fits here excellently, but I have not been able to trace the authority which supports it.

2 Hemachandra's ṣabhīdāvabhīdāmya, v. 273 f.
3 The king of Mahāyana or Kanauj, whom Indra III. defeated, has been shown further on to be Kshiti-pāla or Mahāpāla. And we have actual records to show that, after this Kshiti-pāla, there reigned at Kanauj his successors called Dēvapāla, Vaiṣākha-pāla, Rājyapāla and Trilochanapāla, respectively (see above, Vol. III. p. 206; Ind. hist. vol. XVIII. p. 28 ff.). They were followed by the Gaharwaras or Kāthās of Kanauj (C. Mabel Duff's Chronology of India, p. 395).
4 See above, Vol. I. p. 171 f.; C. Mabel Duff's Chronology of India, 1
inscription claims that a king named Kshitiyapāla was placed on his throne by the Chandellā prince Harshadēva. As this Harshadēva flourished at the beginning of the tenth century, the Kshitiyapāla, whom he re-instituted on his throne, can be no other than Kshitiyapāla, king of Kanauj, who was a contemporary of, and vanquished by, Indra III. Indra III, therefore, appears not only to have attacked Mahōdaya or Kanauj, but also to have defeated and ousted its ruler Kshitiyapāla.

Let us now proceed a step further. The Bhāgalpur grant of Nārāyanapāla asserts that Dharmapāla, the second prince of the Pāla dynasty, acquired the sovereignty of Mahōdaya by conquering Indrarāja and others, but bestowed it upon one Chakrāyudha, just as Bali acquired the sovereignty of the three worlds by vanquishing India and other gods, and bestowed it upon Chakrāyudha (Vishnu). The Bhāgalpur grant thus tells us that Dharmapāla first defeated Indrarāja and others, and obtained the sovereignty of Mahōdaya or Kanauj for himself, but gave it over to one Chakrāyudha. The same event is referred to in the Khālīmpur charter of Dharmapāla himself, in the verse—

भोजेसर्के: समार्थ: कुशथूर्यानाइलर्गितकारिके—
भैप्रेष्मीलसीविश्वाशतिरंगेन: साधु संगीत्यमाणः।

दत्त: तीक्षककुङ्कुलिखितकिलिन्तंततालः येन ॥

The stanza, as it stands, yields no intelligible sense. There can be little doubt that the reading of the last line is faulty, though it occurs, as given here, in the plates. Since we have dattāt in the nominative case,—that which is given, or in this particular case abhiseśika-kumbhāl, which is in the nominative case, must go with dattāt. Further, the person to whom something is given must be in the dative case; but we have no such dative in the verse, and moreover the nominative tri-Kanyakubja(b)jāṭa remains unconnected. The sense, however, requires that tri-Kanyakubja should be considered the person to whom the coronation pitcher was given. Evidently, therefore, tri-Kanyakubjaḥ requires to be corrected into tri-Kanyakubjäya, even at the risk of the break of the casura. With this emendation, the verse yields the following sense:—"With a sign of his eyebrows gracefully moved, he made over to the illustrious king of Kanyakubja his own golden water-pitcher of coronation, lifted up by the delighted elders of Pañchāla, and acquiesced in by the Bhoja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kira kings, bent down while bowing with their heads trembling." What the verse means is, that Dharmapāla earned for himself the sovereignty of Pañchāla, and was consequently entitled to the coronation as king of Pañchāla, which was approved of by the neighbouring rulers, such as Bhoja, Matsya and other kings; but he declined it and assented instead to the installation of the king of Kanyakubja. The Pañchāla country here referred to denotes the upper half of the Doāb between the Ganges and the Jumna with Kanyakubja as its principal town, and to this effect we have the authority of the poet Rājaśekhara who flourished about this period. Hence the fact mentioned in the Khālīmpur charter is the same as that reported in the Bhāgalpur grant. And

1 See above, Vol. I. p. 121 ff. Prof. Kielhorn, however, thinks that Harshadēva first vanquished Kshitiyapāla and subsequently restored him to his throne. But, in my humble opinion, the natural interpretation that can be put on the verse is that Harshadēva placed Kshitiyapāla on his throne, who was ousted not by Harshadēva himself, but by a different king. This interpretation is supported by the fact mentioned in our grant that Indra III. reduced Mahōdaya or Kanauj, in other words defeated the then reigning sovereign, who can be no other than Kshitiyapāla himself. This interpretation, again, agrees with what the Khālīmpur and Bhāgalpur charters have to say, as will be shown further on.
4 See the photo-etching of the plates in J. B. A. S. Vol. LXIII. Part I.
5 See the Bālārandhāyasya, X. 83.
piecing together the items of information furnished by these two charters, we find that Dharmapāla defeated a prince named Indrarāja, and acquired for himself the sovereignty of Mahōdaya or Kanauj, i.e. the supremacy of Pañchāla, but conferred it upon Chakrāyudha, according to the Bhāgalpur plates, and upon the king of Kanyakubja, according to the Khālimpur plates. Further, as Dharmapāla wrested the sovereignty of Mahōdaya or Kanyakubja, not from the king of Kanyakubja himself, but from Indrarāja, and bestowed it upon the king of Kanyakubja, the conclusion is irresistible that Indrarāja must have vanquished the king of Kanauj and occupied his capital before he himself suffered defeat at the hands of Dharmapāla. What we find, therefore, from these two charters is, that (i) Indrarāja vanquished the king of Kanyakubja, but (ii) was afterwards defeated by Dharmapāla; and that (iii) the king of Kanyakubja, who was ousted by Indrarāja, was restored to his throne by Dharmapāla; whereas the facts we have above ascertained from verse 19 of our grant and a Khajurāho inscription are, that (i) the Rāṣṭrakūṭa prince Indra III. reduced Mahōdaya or Kanauj and deprived its ruler of his dominions, that (ii) the name of this ruler was Kaśitiipāla or Mahipāla, and that (iii) Kaśitiipāla or Mahipāla regained his lost possessions through the assistance of the Chauḍāḷa king Harṣadēva. Thus in both cases we have a king named Indrarāja, who attacked Mahōdaya or Kanauj and ousted the king of Kanyakubja. The Indrarāja, therefore, mentioned in the Bhāgalpur and Khālimpur grants must be identical with the Rāṣṭrakūṭa prince Indra III., and the king of Kanyakubja, whom he vanquished, is doubtless Kaśitiipāla or Mahipāla. But the honour of placing Kaśitiipāla on his throne is claimed for the Chauḍāḷa prince Harṣadēva by the Khajurāho inscription above alluded to, and for Dharmapāla by the Bhāgalpur and Khālimpur charters. And what in all likelihood must have come to pass is, that both Harṣadēva and Dharmapāla placed Kaśitiipāla on his throne.

There remains another conclusion yet to be deduced from the Bhāgalpur grant. The king of Mahōdaya or Kanyakubja, whom Indrarāja ousted, is mentioned therein as Chakrāyudha. And we have just shown that this king of Mahōdaya was Kaśitiipāla or Mahipāla. Kaśitiipāla, therefore, appears to have borne the epithet Chakrāyudha. Now, the Nauṣāri charters of the Rāṣṭrakūṭa prince Indra III. contain a verse, wherein Indra is represented to have conquered Upēndra. Of course, the terms Indra and Upēndra, according to one sense, refer to the gods Indra and Upēndra; but when we take them in their other sense, what the verse means to state is, that the Rāṣṭrakūṭa prince Indra III. vanquished a certain prince of the name of Upēndra. Upēndra is another name for Vishṇu, and Vishṇu is also known by the name Chakrāyudha. The allusion, therefore, in the Nauṣāri grants must most probably refers to the defeat of Kaśitiipāla, mentioned by the name Chakrāyudha in the Bhāgalpur charter. The Nauṣāri and Bhāgalpur grants thus corroborate each other, and consequently there can be little doubt that Kaśitiipāla also bore the epithet Chakrāyudha or Upēndra.3

1 In J. B. A. S. Vol. LXIII. p. 62, Mr. Estavyal has expressed the opinion that Indra, brother of the Rāṣṭrakūṭa prince Gōvinda III., is the same as the Indrarāja of the Bhāgalpur charter, and the Ediśvararaṇa-maṇḍala, which he is mentioned in the Kāvī grant to have received from this Gōvinda III., may be identical with the kingdom of Kanauj. I leave it to those who are interested in the subject to judge of the correctness of this view.
3 In his note on verse 3 of the Bhāgalpur charter in Ind. Ant. Vol. XX. p. 188, Prof. Kielhorn suggests that, just as Bali wrested the sovereignty of the three worlds from the god Indra and gave it to Upēndra-Chakrāyudha, his younger brother, so Dharmapāla took away the kingdom of a prince named Indra and made it over to the prince Chakrāyudha, whom, on the analogy of the mythological allusion, he thinks to be a brother of the prince Indra. In this note he proposes, with some difficulty, that this name Chakrāyudha points to Ādityarāja, which was another name of Bhājadēva of Kanauj. In his paper on the Khālimpur plates of Dharmapāladēva (above, Vol. IV. p. 246, note 1) he puts forth the conjecture that there was some connection between Indra and Chakrāyudha of the Bhāgalpur grant and Indrāyudha, who is spoken of as governing the north in the colophon of the Jain Jasimandapa-Pardas, meaning thereby, if I have correctly understood him, that Indra is identical with Indrāyudha and that both Indrāyudha and Chakrāyudha belonged to one and the same family. But now our plates have conclusively
Two other points of some importance deserve to be noticed. The first is with regard to the date of Dharmapāla, who has been placed conjecturally by Cunningham and Prof. Kielhorn in the earlier part, or about the middle, of the 9th century. But we have seen that Dharmapāla was a contemporary of the Rāṣṭrakūṭa prince Indra III., for whom the Rāṣṭrakūṭa records furnish the dates 915 and 917 A.D. We thus have positive evidence that Dharmapāla lived in the earlier part of the 10th century, i.e., at least half a century later than he has hitherto been placed. Next, the Mungir plates of Devapāladēva tell us that Dharmapāla married Raṇṇādevī, daughter of the Rāṣṭrakūṭa prince Śrī-Paravala. Prof. Kielhorn, who re-edited the inscription, corrects Śrī-Paravala into Śrī-Vallabha.2 If this correction is accepted, the Rāṣṭrakūṭa king, who was the father-in-law of Dharmapāla, was either Kṛṣṇa II. or Indra III. himself. For Jagattūlaga, father of the latter and son of the former, died without coming to the throne. Further, it appears unlikely that Dharmapāla, if he had been the son-in-law of Indra III., would have carried on hostilities with him. On the whole, therefore, it seems more probable that Kṛṣṇa II. was the father-in-law of Dharmapāla.

So much for the historical conclusions to be drawn from verse 19 of our grant. From verse 20 we gather that Indra III. married Viṣṇamā of the Haihyā, t. e. Chāḍī, dynasty. She is therein said to be the daughter of Ammapādeva, who himself was the son of Arjuna and grand-son of Kōkkallā. From Indra III. and Viṣṇamā sprang the prince Gōvinda (IV.), “the beauty of whose form excelled that of the god of love” (v. 21). The first three lines of verse 22 look as if the composer of the inscription were giving of his own accord quite an uncalled-for defence to establish the spotless character of his patron Gōvinda IV. This is enough to lead one to suspect that certain accusations, which the composer tries to confute, were in his time actually whispered against Gōvinda IV. The second and third lines of this verse, as will be seen from the translation, defend him against the attack of sensuality and incest. This indicates that Gōvinda IV. was popularly believed to have led a dissolute life and even looked upon as incestuous. And, that he had given himself up to sensual pleasures, is mentioned in the Khārēpātan grant and in the Dēoli and Karhād charters. The former calls him “an abode of the sentiment of love, surrounded by crowds of lovely women.”3 The two latter represent him as “the source of the sportive pleasures of love” and as “one whose intelligence was entangled in the nooses which were the eyes of women.”4 The Dēoli and Karhād charters, moreover, tell us that, in consequence of his sensual courses, he undermined his health and dimmed his natural lustre. Another sense is also here intended, viz. that Gōvinda IV. incurred the displeasure of his subjects, rendered the constituents of the political body loose, and thus met with destruction. To this may be added the further statement of the aforesaid grants that, after Gōvinda IV. had thus come to ruin, the feudatory chieftains besought his uncle Amōghavarsha to ascend the throne and thereby maintain the Raṭṭa, i. e. Rāṣṭrakūṭa, sovereignty, and that accordingly he acceded to their request.5 Mr. K. B. Pathak has drawn my attention to a passage in the Vikramādityavijaya by the Kannarese poet Pampa, which has an important bearing

proved that the Indra, who is associated with Chakrāyudha in the Bhāgalpur charter, was a Rāṣṭrakūṭa prince, holding sway in the Deccan, and cannot, therefore, be identified with Indra-yudha, who was ruling in the north, and that this Rāṣṭrakūṭa king Indra can neither be the elder brother of, nor belong to the same family with, Chakrāyudha, who was king of Kaṇauj.

on this point. The translation of the passage, as kindly supplied to me by him, is as follows:—

"Arikēsari conquered the great feudatories sent by the emperor named Gojiga and, destroying the emperor who offered opposition, gave universal sovereignty to Baddegadeva, placing confidence in him (Arikēsari)." 1 Of the personages mentioned in this passage, Arikēsari (II.) was the patron of Pampa and was a Chalukya chieftain, ruling over the Jōla country, which in the main coincides with the Dharwar district; Gojiga was the Rāshtrakūta sovereign Gōvinda IV., and Baddegadeva his uncle Vaddiga alias Amōghavarsha. Now, piecing these facts together, the conclusions that we arrive at, are (i) that Gōvinda IV. was a sensual monarch; (ii) that by his vicious courses he displeased his subjects, and some of his feudatories as may be naturally presumed; (iii) that these feudatories, including Arikēsari II., 2 rose in rebellion against Gōvinda IV., met him and his tributary allies in battle and killed him; and (iv.) that Arikēsari II. together with the victorious feudatories requested his uncle Amōghavarsha to occupy the Rāshtrakūta throne, which had fallen vacant by the death of Gōvinda IV.

So far we have dealt with the second and third lines of verse 22. We have yet to find out the full significance of the first line, which, as will be seen from the translation, means to state that Gōvinda IV. did not practise cruelty towards his elder brother, although he had the power to do so. This evidently presupposes that, in his time, Gōvinda IV. was commonly understood to have acted cruelly towards his elder brother. This is the natural inference to be deduced from the first line, unless it is to be regarded as meaningless. It now behoves us to see what probably constituted this cruelty. The name of this elder brother, as known from copper-plate inscriptions, was Amōghavarsha (II.). That he came to the throne can scarcely be seriously doubted. Dr. Fleet, however, has taken exception to this view, on the ground that Gōvinda IV., in his Sāgali charter, describes himself as meditating on the feet of, not his elder brother Amōghavarsha, but his father (Indra-)Nīyavarsha. 3 But this conclusion is directly contradicted by the Rāshtrakūta and other records. The Bhādara and Kshārīpaṇa charters, which scrupulously give the list of those Rāshtrakūta princes only who reigned, mention therein the name of Amōghavarsha. 4 The Dēdlī and Karāḍ grants, which mention these princes, who did not reign, as specifically not having reigned, do not speak of Amōghavarsha as not having reigned, but on the contrary, furnish positive indications that he did reign. 5 Nay, we may proceed a step further. The last mentioned charters assert that Amōghavarsha I. went to heaven soon after his father's death, as if out of affection for the latter. 6 This indicates that Amōghavarsha II. reigned only for a very short period. This inference receives a strong confirmation from the Bhādara grant, which distinctly tells us that Amōghavarsha reigned for a year only. Now, placing together the fact that the duration of Amōghavarsha's reign was very brief, and the implication derivable from the first line of verse 22 that Gōvinda IV. was popularly supposed to have treated his elder brother, i.e. Amōghavarsha, cruelly, one is naturally inclined to hold that Gōvinda IV. was chiefly instrumental in shortening the period of Amōghavarsha's reign, or that, in other words, Gōvinda IV., if not actually caused, at any rate hastened, the death of his elder brother and usurped his throne. If this is so, Gōvinda IV. can by no means be expected in any one of his copper-plate grants to speak of himself as meditating on the feet of his elder brother Amōghavarsha, although the latter was his predecessor. But to conclude from this circumstance that Amōghavarsha did not reign, is entirely to set aside the

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1 Pampa's Vikramadityavijaya, edited by Mr. Rice, Śāvīsa IX. p. 196, II. 5-9.
2 Pampa would have us believe that Arikēsari II. played a prominent part in defeating the allies of Gōvinda IV. and putting him to death; but as Indian poets are in the habit of magnifying the deeds of their patrons, one may reasonably doubt whether Arikēsari II. actually led the rebellion against Gōvinda IV. as his protégé tells us.
4 Above, Vol. III. p. 271, verse 6; ibid. p. 288, the second half of the last line of verse 8.
6 See verses 19 and 17.
positive evidence, looking quite the other way, furnished by the copper-plate inscriptions, and to render the first line of verse 22 void of all meaning.

The last line of verse 22 tells us that Góvinda IV. was known as Sáhasánsa in consequence of his unparalleled heroic deeds. Verse 23 states that, although he had the appellation Prabhútavarsha, he was styled Suvarṇavarsha, because he rained down showers of gold and made the whole world golden. This means that Góvinda IV. had previously the usual epithet Prabhútavarsha, but that, on account of his profuse munificence, he earned for himself the additional varṇa of Suvarṇavarsha. And deservedly was he styled Suvarņavarsha. It has been mentioned above, in the summary of the contents of the formal part of the inscription, that Góvinda IV. weighed himself against gold, bestowed upon the Bráhmanas no less than six hundred grants, together with three lacs of suvarṇas, and granted, for repairing temples and feeding and clothing ascetics, eight hundred villages, four lacs of suvarṇas and thirty-two lacs of drámuṇas. Such exuberant liberality no other prince of the Ráṣṭrákúta dynasty ever displayed, so far as their records inform us.

Little that is historically important can be gleaned from the remaining verses (34–31). Some historical fact, however, is undoubtedly contained in verse 28, wherein the Gángá and Yamuná are represented as doing service at Góvinda IV.'s palace. The exact sense of this can be determined by the consideration of two other epigraphic references to the same fact. The Baroda charter of the Gujarát Ráṣṭrákúta prince Kárka asserts that Góvinda III., "after taking away simultaneously from his enemies (the rivers) Gángá and Yamuná, charming through their waves, attained to the best and highest rank, by means of the display of the actual signs (of those rivers)." This clearly means that Góvinda III. wrested the territory intervening between the Ganges and the Jumna from a prince belonging to some northern dynasty, and assumed their signs as a part of his insignia. The same fact is mentioned in a Nerár grant, wherein the early Chalukya prince Víjáyáditya is represented as fighting before his own father with the hostile kings of Northern India, and securing for his father Víjáyáditya the signs of the Gángá and Yamuná among other insignia of paramount sovereignty. When, therefore, the Gángá and Yamuná are mentioned as doing service in the palace of Góvinda IV., a similar thing is intended, viz. either that, after an expedition of conquest against Northern India, he added the signs of these rivers to his insignia, or that he inherited these signs from some one of his predecessors, perhaps his own father Indra III., who, as we have seen above, overran Northern India.

There now remains to be noticed the preamble of the prose passages, preceding the formal part of the inscription. These set forth the various appellations by which Góvinda IV. was known, The topic of the appellations of the Ráṣṭrákúta princes has already been handled in

1 Ind. Ant. Vol. XII. p. 150, text lines 22 and 23. Here Dr. Fleet perceives a distinct allusion to some conquest over the Chalukyas, whether Western or Eastern, and further propounds the theory that the Ráṣṭrákútas wrested these signs from the Chalukyas, and the Chalukyas from the Early Guptas (loc. cit. pp. 157 and 245; Dyn. Kan. Distr. p. 338, note 7). In my humble opinion, the word cha in the second line of the verse, wherein Góvinda III.'s assumption of the signs of the Gángá and the Yamuná is mentioned, clearly indicates that he first conquered the regions round about the Ganges and the Jumna and then adopted the signs of these rivers as part of his insignia. Dr. Fleet himself recognises this fact (loc. cit. p. 157). If so, I cannot understand how Góvinda III. wrested these signs from the Chalukyas, whether Western or Eastern, who were ruling in the Dekkan, far away from the Ganges and the Jumna. Again, I fail to understand how the Chalukyas, towards the end of the seventh century, wrested these signs from the Early Guptas, whose power was extinct by the middle of the sixth century A.D. The view which I have put forth here is, that an expedition of conquest in the regions round about the Ganges and the Jumna entitles both Góvinda III. and Víjáyáditya to add the signs of these rivers to their insignia. The same may also be said in regard to Góvinda IV.; but, as we do not know for certain that he ever invaded Northern India, and as we do know that his father Indra III. overran it, it is equally reasonable to suppose that Góvinda IV. perhaps inherited these signs from his father.

detail by a much abler antiquarian than myself. I shall, therefore, be as brief as possible. The first of the appellations mentioned of Gövinda IV. is Nitya-Kandarpa, which he is said to have received because he outshone the god of love. In accordance with this, verse 21 speaks of him as a prince, "the beauty of whose form excelled that of the god of love." His father Indra III. also bore the appellation Raṣṭa-Kandarpadēva, from which it may be inferred that the Rāṣṭrakūta kings had some of their birudas ending in Kandarpā. The second of these appellations is Chāṇakya-Chaturmukha or ‘(the god) Brahma’ (in regard to the art) of Chāṇakya, i.e. civil polity. What this phrase signifies is that, just as the Vēdas emanated from the god Brahma, so civil polity originated from Gövinda IV. His third appellation is Viṇḍāṇa-Nārāyaṇa. This reminds us of the epithets Viṇḍā-Nārāyaṇa and Kirti-Nārāyaṇa, borne respectively by Amoghavasishtha I. and Indra III., and points to the conclusion that some of the Rāṣṭrakūta birudas ended in Nārāyaṇa. The last appellation of Gövinda IV. referred to in the preamble is Nripati-Trimēra, which corresponds to Mahārāja-Sarva, mentioned by the Gujarati Rāṣṭrakūta records with reference to Amoghavasishtha I. The titles of Gövinda IV., occurring in the formal part of the inscription, are too general to require any special notice.

As regards the places mentioned in the grant, Kēvāja, the village granted, is the Kīmēj or Kimaj of the present day, Kāvīka the well-known Kāvī, and Sihnakāma the modern Sīgām or Śīgām. The names of these villages occur in the "Inscriptions from Kāvī" by Dr. Bührer, under the slightly altered forms of Kēmējju, Kēpička and Sihnukāma. It deserves to be noticed that Kāvīka in our inscription is called a mahāstahana, i.e. a holy place. This indicates that Kāvīka or Kāvī was not formerly noted as a mere sacred place of the Jains, as it is now, but was a centre of Brahmagism, and that its sanctity goes back to the beginning of the tenth century A.D. It is also interesting to note that Kēvāja, the village granted, is said in our plates to be situated in the Kīhēkaka district of the Lāṭa dīṣa. This implies that the province of Lāṭa included the city of Kīhēkaka or Kāra, and also a small portion of territory to its north, as may naturally be presumed. The view of Dr. Bührer and Pandit Bhagwanlal Indrājī that Lāṭa corresponds to the country between the Mahi and the Kōṭak and the Topti is, therefore, not tenable, and that held by Dr. Hultsch that it extended as far north as the Shāhri (Shāhli) is correct.

**TEXT.**

First Plate.

1 धी 10 लक्ष्द || स 10 वेणावेच्या धाम योवाद्यविद्युतः || देहसः

2 यछ कालेन्दुकाया कमलकुलः || [1*] जयरे ब्रह्मः [11] सर्वंनितः

[2*] सारे. [12] वैभवशास्त्रिकम्कवाघीरसिचिदः

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2 Ibid. pp. 259 f. and 362 f.
5 J. Bo. Br. B. A. S. Vol. XV. p. 146. I understood the expression to mean ‘the illustrious great king Sarva’ but now think that with Dr. Pleet it must be translated ‘a very Sarva (Siva) among Mahārājas or great kings’ (above, Vol. VI, p. 176 and note 7; Dyn. Tamil. Dist. p. 401 and note 9).
8 From the original plates.
9 Expressed by a symbol.
10 Metre: Śīlka (Amshapadbh; and of the next verse. This verse, which occurs in almost all the Rāṣṭrakūta records, is, however, not to be found in the Sāgūli plates.
11 Read तमु.
12 Metre: Śākānkṣikādī; and of the next verse. Both these verses do not occur in the Sāgūli plates.
3 प्रकृतिज्ञानवाजराजात्रािकरणः पुरुषवा: विषयः। चौराजः ्षुचितवा श्रमः
गृहियायाचार्यानुदत्ता: कलीता जन-  
4 यति यथा पुलकपिायाला त: केशवः। [१०] शश्रोत्ताविनि शिरसः
तथा फणिनामः। फणान्त दय दोलन्ते परितिः।  
5 शतानि समपश्चिमोत्सरि जूठात्योमुः। एकाधीसुरिपरिस्वयमनस्तितसेितवि-  
कान्तोऽस्मीकाक्मात्यतानतावलावन-  
6 सत्योभिष्टि भष्टिनु त:। [८] ्ताराचक्रायावद्धतगणवरः:परिधः
कीराण्डक्षालेख्याविपरिपलस्तितत्त्वतलासर-  
7 जगश्चापत्त्रात्। सावः सोम्भिरस्योपिुस्तिरतिनिगुण्डसूबूत्तापिनां: कोम-  
दय यथिशुभःकलामातुास्तोऽप्ते।[५]  
8 ्तात्तगित्यः: कुलशाहे भवनस महिषः: कोडाशद शितिब्दिविनभीता-  
सावः। आयारस्यपिपालनात्याभिषेकः। गम्भीरः  
9 वि विपुष्तिमि यूठानाम्। [६] ्परिषत्तपिाहः: जायानाभिषित-  
वहलवायोऽप्युतिरात्।[३]। भगवर इञ्ज निषुषुरानां युद्धः।  
10 कुलक्षराविलयावयमिदायः। [७] ्तस्तायेऽधपी: सिद्धः। उदयी
कौशिकोत्सरिनामः। श्रीविष्णुविलयः  
11 निववक्षिक्षाण्डनासतः। अस्तितिसङ्गस्यउक्क्यायसिंहः: पुष्यन्तातः समस्ते
श्वायः।[१०] सकलं जगप्रवाहवतस्ये-  
12 जीरजानकासनवान्। [८] ्तस्तायेऽविन्द्रवाणोभूदति:सुविशिष्यावली।  
सावः। प्रसिद्धिरव लक्ष्ये। [८]  
13 ्तस्ताविवहुवृण्डपालपूज्यपेतबुद्धः। वुकुलस्तितिभिर्निविभेता।[१०]। राजानुजः
निक्षिप्यायापरायायायो यनुशास्त्रुविविकिष्ठः। प्रथितः।  
14 भमुः। [१०]। दृशुः। गवहुऽजनि परिभिन्तिनासकार्माविविभेता।
गन्त्यविन्यासिनात्जनः[१०] यथा यथार्थ:।[६]  
15 ्तस्तायेऽविन्द्राविलयानुसारः। वैन कौशिकोत्सरिवालुकावृष्टिश्चैवहः
नित:मिन्त: िविद्यावासः। वैनिया-gression.
16 'क्षेत्रदातिविविषयपति' [२६] यशवधाऱ्याय तोयवाण्याच्याचरण यश इथि निषिद्ध तत्त्वाच्युपकारी [१२*] 'ताकादाचालयं' नृपति-
17 रघुवराणस्कृति [२६] सच समकायं वीरकाविष्ठं परिवर्तितं [१६*] सजेस्वे जननथं भूषिणं कीकलकावरं। तत्त्वाः-
18 वमायामेव अगङ्गुरस्तोतरं [१४*] 'गम्भीरतान्तासिद्धिसंग्रामातिपद्-राचार्यावतं। कीकलसुनगाविविष्ठत्वलिखिेशं से-
19 सुन्दरम् [१६*] साष्ट्र जायपाययातात्मचोरस्त्र महत्तम। भोमवपालानिपत्योपयोक्तयामतिशालिन। [१६*] सत्य अगङ्गुरस्त्र- 
20 पर[र]श्रीवरं प्रतापकाविष्ठावं। क्षमा नन्दन उदितोजीविन विक्षो राजस्वाते। [१६*] साहित्यितसाक्षमभूषितवच्छेदामिलुच-
21 सुन्दरम् सन्तिमित्येव य: साधिहस्त्राज इति [१८*] यथायथितपद्पद्धातातिपदम् [१०] कालमित्रायां तीव्राः।

Second Plate: First Side.

22 यथौगौरायाययुना सिनुसुलिखिी। धीरो धि महिद्ययानिगर 
23 ध्वामानंति त्वामानं परं नीवं यथि [१६*] यथौगौरायाययुना सिनुसुलिखिी। धीरो धि, तपस्युमे। 
24 न्यूनतत्वस्वमुक्त। तत्त्वाच्चररेन्द्रियदिति ११ ग्रंथितान्तासिद्धिसंग्रामातिपद्- 
25 भो: [१४*] १२चीन्द्रवराणस्कृति [२६*] चूतुरभूषितवच्छेदामिलु। गौव- 
26 नियमिता प्रविष्टिता वेजापेये कृत्ता १६वनुम्बरगस्मानादिरं: कुरुक्षेत्रवार- 
27 या श्रीवपालानिपत्यो परस्परस्त्र वर्तो बिथिम। [२२*] १७वच्छेदामिलु: प्रभुक्तस्वयंपदि कालकथा- 
28 नामस्: [२६*] जगदिकम्बारोकािचमानारंकदिति [२६*] जान्नान्: [२६*] जान्नान्: भू- 

1 लिखिेशं तथौगौरायाययुना सिनुसुलिखिी।
2 धीरो धि महिद्ययानिगर
3 ध्वामानंति त्वामानं परं नीवं यथि [१६*]
4 न्यूनतत्वस्वमुक्त। तत्त्वाच्चररेन्द्रियदिति ११ ग्रंथितान्तासिद्धिसंग्रामातिपद्-
5 भो: चीन्द्रवराणस्कृति [२६*]
6 नियमिता प्रविष्टिता वेजापेये कृत्ता १६वनुम्बरगस्मानादिरं: कुरुक्षेत्रवार-
7 या श्रीवपालानिपत्यो परस्परस्त्र वर्तो बिथिम। [२२*]
8 जगदिकम्बारोकािचमानारंकदिति [२६*] जान्नान्: [२६*] जान्नान्: भू-
Cambay Plates of Govinda IV.—Saka-Samvat 852.
29 रमावास्की। जैवाळिटेंमणिये: प्रणीतीमणीकोणिगुयो सम्पर्वस्य।
 || [२८⁴] वदर्धिपरिज्ञेयचे कठी प्रकाशसित।
30 भमभावानवयम भु:। सपदि तुल्यां २लिम्बसाँकोवृत्तकारो कुळ-
विवर्जिती। [२५⁴] स[चृं]धे २ न श्रे मण्डराखयचि।
31 यं परमेश्वरस्य समुदायस्य। दत्त जातिबियात्वस्य रत्नचारिनय
यस्य ध्रुवत:। [२६⁴] ज्ञानतापसः।
32 संपद्याध्यं सातिविजयाबिभिष्क शोभितम। समविश्राम्यानं विर
निजसिद्धितः यथा राजसः। [२७⁴] सऽर्थः।
33 समवाहिनीमय न परवां सविशिष्यालिनीमय। यदमनिन्दिताः सम्मत
नसु गद्धा यथना च क्षेत्री। [२८⁴] विविधायापु.
34 न तीर्थाङ्गक्षिप्तां विविधायापुः। विमानिनितिप्रवक्तम तिनिः
कदाचन। [२८⁴] यस्यदस्यामत्पावलयलया विविधायापुः।
35 वीरसिद्धविभूति विश्वकृतां शिवचार्यक्रमाविषयके विविधायापुः।
दुष्याङ्गक्ष-
36 तमोसिद्धीवा। भक्तवनयोगरामिनिविष्कृतिनामृ। [३०⁴] १ यसिककृः।
कामोत्तीनुकोषस्तं सविश्वालिनीशिविविष्कृतमल न पयः-
37 सु कौश्यसिद्धीको: चतुर्पायनम। कैवल्य ये वनस्पतिस्वरूपः
पुष्कराधकारी-
dे भूगम पनसेन वेञ्चलतया [द्वाया-
38 बश्च बश्च बश्च।। [२५⁴] यथा सचुपपीतसिद्धवनयवद्विविष्कृतादेवस्य:।
तानित्वकल्पायुक्तिरक्तिनिद्रयः। वीरिन्द्रकप्यः। यथुतमः।
39 ११शुपपीतसिद्धचतुर्पायनसमस्यासमर्थसुधारणक्रमचनुभुतः। प्राथितेषकसे-
कामकात्यसुधारितकारपरापायः।

Second Plate; Second Side.

40 न: श्रीविभक्तानन्दायणः। सकलकल्पिताक्षिकलिखितसिद्धिविषयनामः
अर्धसिद्धित्रथायः। समवसः १२ च परसम्बहारसम्बन्धात:-
41 कामनाविशेषत्रप्रमयिकम्बिवध्वेषेद्विद्वादात्तपरस्मयसंन्याससारानव-
विराजसिद्धश्वरीमुखकरणवेरात:-
42 देवश्रीविभक्तानन्दान्यः स्वरूपः। स्वाभविक: १५शास्त्राल्पसाराग्रह-
प्राथितेषकसे: समस्ततः।। [२५⁴] नामः।

1) पृष्ठाभाष: रसावलिबोपत्ति।
2) पृष्ठाभाष: श्रीविभक्तानन्दायणः।
3) पृष्ठाभाष: रसावलिबोपत्ति।
4) पृष्ठाभाष: रसावलिबोपत्ति।
5) पृष्ठाभाष: रसावलिबोपत्ति।
6) पृष्ठाभाष: रसावलिबोपत्ति।
7) पृष्ठाभाष: रसावलिबोपत्ति।
8) पृष्ठाभाष: रसावलिबोपत्ति।
9) पृष्ठाभाष: रसावलिबोपत्ति।
10) पृष्ठाभाष: रसावलिबोपत्ति।
11) पृष्ठाभाष: रसावलिबोपत्ति।
12) पृष्ठाभाष: रसावलिबोपत्ति।
13) पृष्ठाभाष: रसावलिबोपत्ति।
14) पृष्ठाभाष: रसावलिबोपत्ति।
15) पृष्ठाभाष: रसावलिबोपत्ति।
16) पृष्ठाभाष: रसावलिबोपत्ति।
17) पृष्ठाभाष: रसावलिबोपत्ति।
43 प्रयुक्तवाचिकाविकाराधमादिभिः च संविदितं यथा मान्यकेदाराचारी
- खरितिराधवान नाता रिपो राजानाथ पुष्करयो।
44 भवतद्वे पूर्वसावितं देवसीयाचाराराखियाबत्वनं प्रतिदिनं च निर.
- विपिनमायमार्गसमाजाय यस्वतं सया वसुकुटप–
45 काशीतसंवंसंपाद्यंतं हृद्वाण्डविद्वक्षः शाक्षवंतं ४५२ प्रव.
- निदानलक्ष्यंगतारत्वम्यं क्षयशुद्धं
46 मनो चन्द्रदे इत्यहस्यविशाल वन्द्यमस्ते गोदारीतस्मातीवकी कपिलकामां
- पवपामस्कीवः १० तुलापुष्पमार्गं
47 द्राक्षरेभः ३ पद्माभायपालार्य सुवर्णक्षेत्रायसमेतानि वेलिक्रसवेण्डे.
- तिवित्वयसार्यार्य दला । देवभोगार्यं च
48 देवकुमारे खसक्षुप्रेतादिनिवर्तितं गनाथ्यपुष्पदीपीविविधयावपालार्य तपो
- वन्यं सचितरायक्षः
49 दानायकरे ६ भारामाणमवार्तानि सुवर्णक्षेत्रायसतु व द्वाल वहलवारिः च दला । तदनावरे च तुलापुष्पमार्गं
50 मदातुदत्तसत्तेव मयाप्रयकरुकोवार्ती सो लादेयेविदक्षेत्रावर्तायाग्यानी
- विकामदागाथवालवर्ते
51 निमंतत्यं द्रैव माचिकी वारुखाय श्रीभवास्वपनरूर्ववाय द्वालवरी
- पृज्ञिनिम भारतसुगीतायविखितायणस्य
52 झार्विने मदातेवायुत्ताय नागमार्यं लाठदेयान्त्विविधंक्षेत्राय
- मारित: करुषाना भाष्य: कायमहाद्यः
53 महानन्दकार्तवर्तीं । सहस्मानाकुलस्वतुदेशार्यान्याय: सक्षारानु: सोरोकी
- धात्रायनंबुक्षिताय मनोविश्वसंकार्तवर्तीं
54 शापाराधारिसमस्तान्त्विन्तिसहितो: दल: । वेलिक्रसवेण्डे तिवित्वयसार्य्यायणाय:
- द्वालायमानितायमितान्तर्गतिकान्तर्गतयः
55 नियतो द्रम्पूर्वमासस्तान्त्विक्षेत्रायपालवरी तिमिरित्तीगिरिमयाभाये
- चक्षुरोहायायाहोतमायापयः
56 दिवकरादिभिः भृदिमेघमाहायाध्यायपालवद्वारनान्तिकशाह: राजसूय
- वाजपेयागमिदाधिसमरससंग्रहं

\[1 \text{ Read } \text{ भाष्यम्}.\\2 \text{ Read } \text{ अन्तर्विधाय}.\\3 \text{ Read } \text{ व्रतरहे}.\\4 \text{ Read } \text{ लोचनं.}\\5 \text{ Here the } rāde \text{ is almost like the letter } a.\\6 \text{ Read } \text{ व्रतरहे.}\\7 \text{ Read } \text{ भाष्यम्.}\\8 \text{ Read } \text{ बराहेन.}\\9 \text{ Read } \text{ भाष्यम्}.
\]
Cambay Plates of Govinda IV.—Saka-Samvat 852.
TRANSLATION.

Oô, Hail!

(Verse 1.) May he (Vishnû), the water-lily (springing from) whose navel was made (his) abode by Vêdhas (Brahman), protect you, and Hara (Sîva) whose head is adorned by the beautiful crescent of the moon!

(V. 2.) Triumphant are the sweet songs of the Sâmâvâda of (i.e. sung by) Brahmun whose soul was delighted by the creation of the world,—(songs) which gave delight to Sarasvatî!

1 Read सोहनार्यः and सोहनार्यः. 2 Read अदायः and अदायः. 3 Read सुभाषिता.
4 Metre: Śâlînâ. 5 Metre: Vasanta-tilakâ. 6 Read ‘भूमि’. 7 Read अदायः. 8 Read अदायः.
9 Read चावल. 10 Read चावल. 11 Here follows a flower, for which see the accompanying Plate.
(V. 8.) May that Kesava (Vishnu) protect you, on whose person horripilation was caused by the waves, which sprang up in the milky ocean agitated by the revolution of the Mandara mountain, and which were reddened by the dense washings of quantities of red chalk of the best of the elephants, emerging from the ocean, (washes) which were mixed with the saffron of the numerous (marks of) female crocodiles on the full breasts of Shi!

(V. 4.) May these ten hundred hoods of the lord of snakes dwelling on the head of Sambhu (Siva) destroy your sin, (hoods) which with the light of their jewels shine all round the forest of the mass of matted hair, and which bear the beauty of the circular basins of the wish-giving creepers (consisting of) the lustrous rays coming from the root (viz.) the moon sprinkled by the celestial river (Ganges) flowing on high!

(V. 5.) From the Moon, (who is) the royal swan of the lotus-plants of the lake (viz.) the sky, filled up with a crowd of lotuses (which are) the group of stars; (who is) the white parasol of the great king C cupid wielding the sovereignty of the three worlds; (who is) the milky ocean of beauty; (who is) the silvery mountain (Kailasa) of luster; (who is) the ear-ornament of the damsels (viz.) the quarters; (and who is) the dwelling-mansion of the goddess of wealth of the three worlds, there arose this race.

(V. 6.) From that (race) sprang up the family of the Yadus, (which was) the paternal residence of wealth, the abode of magnanimity, the pleasure-house of lawful conduct, great prosperity and gravity, (which) acquired fame by the protection of distressed beings, just as the ocean (is the family-house of the goddess of wealth, the abode of grandeur, the play-ground of steadiness, vast magnitude and profundity, and is renowned for sheltering all creatures that come to it).

(V. 7.) Then there arose, in the spotless family of the Yadus, Dantidurgaraja, to whom the hosts of (his) enemies bowed down, who was versed in arts, (and) who filled the directions by (his) extensive and great fame, just as the moon (rises) in the clear sky, to whom other orbs bow down, who is possessed of digits, (and) who fills the quarters by (his) extensive and profuse rays.

(V. 8.) After him the prosperous (and) glorious Krishnaraja, the paternal uncle of that king,—having ascended the pre-eminent (and) glorious lion-throne of the brave, as the rising sun (ascends) the peak of the Meru (mountain); having destroyed the vast race of the Chalukyas, (as the sun destroys) utter darkness; (and) having placed his foot on the heads of kings, (as the sun casts) his rays on the tops of mountains,— pervaded the whole universe by (his) extensive powers, (as the sun fills) the whole world with (his) overspreading rays.

(V. 9.) From him was born Govindaraja, whose panegyric is seen, as it were, (engraved) on the surface of the stone (viz.) the disc of the moon in the form of the mark which is dark by the burning of (his) enemies.

(V. 10.) His younger brother, possessed of burning lustra (and) bearing the other appellation of Nirupama, became king, whose intellect was adequate for the protection of the world, who uprooted the continuous line of the family of (his) enemies, (and) by means of whose seal even the sea became renowned as samudra (sealed).³

(V. 11.) After him flourished Jagatunga, whose princely enemies, deprived of the extent of all their territory, (became) like the breasts of women destitute of youth,—(breasts) which are shorn of all their ample circumference.

¹ This refers to Airavata, the elephant of Indra, who was produced by the churning of the milky ocean.
² I am inclined to hold with Dr. Fleet that Lakhochyas is not a mere attribute of Dhrupa-Nirupama, but is intended to represent one of his birudas (Ind. Ant. Vol. XII. p. 252; above, Vol. VI. p. 172 f.). But I am by no means certain of it, as other Râkhârâkta records do not mention it.
(V. 12.) And from him was born Amoghavarsha of unparalleled strength, by whom Yama who was pleased (with him) was angrily gratified at Vingavalli with unprecedented meals of cakes (which were) the Chālukyas, (and by whom) that pure fame, which could find no stop in the inside, outside and upper side of the universe, was, as it were, stored up in (the reservoir or lake called) Jagatunag-sindhu under the pretext of water.  

(V. 13.) From him was born king Akālavarsa, harassed by whose prowess (their) king (also Khētaka) was forthwith abandoned by (his) enemies together with (their) scimitars (also along with the leaders of (their) circles).

(V. 14.) The daughter of Kōkkala, the ornament of the dynasty of Sahasrārjuna, became his chief queen; and from him was born Jagatunaga.

(V. 15.) From the ocean (viz.) Rasavigrāha, son of Kōkkala, who was grave (as the ocean is profound), who was a receptacle of gems (or of excellences), (as the ocean is a storehouse of gems), who was capable of protecting kings from (their) foes (as the ocean is capable of sheltering mountains from their adversary, viz. Indra), there was born (a daughter named) Lakshmi, (as from the ocean sprang up the goddess of wealth).

(V. 16.) She became the wife of that king who had no enemy (and) who was possessed of the ornament (consisting of) fame acquired by Arjuna who had a terrific army, (as Ajātaśatru, i.e. Yudhishthira, was adorned by the ornament (which was) fame earned by Bhumīśeṣa and Arjuna).

(V. 17.) From King Jagatunaga there was born a victorious prince, son of Lakshmi, endowed with valour (as) from the eastern mountain, the highest in the world, there rises the sun, full of heat.

(V. 18.) Truly he was Indrarāja, whose arm was thrust forth for the destruction of the partizans of all kings swerving from lawful conduct, (and) who was fit to be seen with un-twinkling eyes, (as the god Indra) discharged (his) thunderbolt to cut off the wings of all mountains swerving from their motionless condition (and) is fit to be seen by (the gods whose eyes) do not twinkle.

(V. 19.) The court-yard (of the temple of the god) Kālapriya (became) uneven by the strokes of the tusks of his rutting elephants. His steeds crossed the unfathomable Yamunā which rivals the sea. He completely devastated that hostile city of Mahōḍaya (also, the highly prosperous city of his enemy), which is ever to-day greatly renowned among men by the name of Kuśasthala (also, a spot of mere kuśa grass).

(V. 20.) That Kōkkala, who was mentioned (as belonging) to that family of the illustrious Haihayas, which brought down the pride of Daśakaṇṭha (Ravana), had a son (named) Arjuna.
pre-eminent in virtue. His (Arjuna's) son, who was exceedingly strong, was Ammanadeva. From him was born Vījāmbha, as Lakshmi (was produced) from the ocean and Umā from the lord of the mountains called Himavat.

(V. 21.) To the glorious king Indra was born by that Vījāmbha a son, the prince named Gōvindacāja, the beauty of whose form excelled that of Kāma.

(V. 22.) Ignominious cruelty was not practised (by him) with regard to (his) elder brother, (though he) had the power; (he) did not obtain infamy by evil course such as (illustrious) intercourse with the wives of (his) relatives; (he) did not through fear resort to diabolical conduct, which is indifferent to what is pure and impure; (and) by (his) munificence and unparalleled heroic deeds he became Sāhasānka in the world.

(V. 23.) Though he was Prabhūtavarsha, he was called Suvarnavarsha by the people, because, raining down showers of gold, he made the whole world consisting solely of gold.

(V. 24.) There being no mendicant at the door when there was made the proclamation 'who is the supplicant and what does he want? who is impoverished on earth?'—even the treasure which was brought (to him) in abundance by the easily conquered lords of the continents did not please him.1

(V. 25.) On the occasion of his conquest of the quarters, the earth, with uplifted hands (consisting of his) mighty pālādhvajas (and) abandoning other kings, forthwith quivers as if by the causing of a violent bustle (as a woman, when freed from an evil lord, dances with uplifted hands as if through intense joyous excitement).

(V. 26.) Even the sun and the moon,2 as if with fear produced (in their mind at the thought) that he, the prosperous one, will not bear the rising up of another lord of a mandala (country), run before him (as much as they are the lords of mandalas, i.e. orbs, and are sameghata, i.e. rising in the sky).

(V. 27.) For long shines his gateway (marked by) the moon who is like (him), (and) decorated near (his) palace, before which other lords of mandalas bow down, which is accompanied by the godness of victory, and where the whole mass of his lustre is (seen).3

(V. 28.) Surely (thinking that) he cannot bear the army of (his) foes, which is equal (to his own and) which is possessed (of men) of excellent qualities, the Gangā and the Yamunā resort to his fearless royal abode (because they themselves are sameghahin, i.e. flowing in a level, and possessed of excellences).4

(V. 29.) While this king was administering excellent government wherein (all) enemies were subdued, there was vimūnasthitī (i.e. sitting in celestial car) among the gods (nabhoga), (but) there never was vimūnasthitī (i.e. transgression of proper bounds) in enjoyments (bhūga).5

(V. 30.) The blue clouds (are) the soot springing from the copious flames of his luxuriant fire of heroism. The flashes of lightning (are) but the spreading-out of the gleams of the blade of (his) flourished sword. The stars (are) but the pearls issuing in consequence of the splitting-open

1 There can be no doubt that the stanza is intended to yield two senses, as the words prakṛita and kāśā unmistakably indicate. One of these senses is that given in the text above. What the other sense cannot be accurately made out. It seems to refer to a lexicon composed by a certain author, who bore the name Kālaśāhīra or Dvīpanātha, or a name equivalent to either of these words in meaning. Is it Ekāḍiśa or Kālaśāhīra? We must await further researches to settle this point.
2 This probably refers, I think, to the figures of the sun and the moon on his banners.
3 This is a very cryptic verse. I have, in the main, followed Dr. Flet in point of the separation of words and translation. But I am by no means certain of either. Must we split up the third line of the stanza into sa-mahima-karavasvarah and translate it accordingly?
4 For the historical fact contained in this stanza, see the introductory remarks.
5 There is evidently here a play on vimūnasthiti and on the double analysis of nabhoga, viz. (1) nabhogadāṣu, 'among the semenata,' and (2) na bhūga, 'not in enjoyments.'
of the temples of the irresistible elephants of (his) enemies. The moon, the milky ocean and Śāhā (are) the trickling of the mass of (his) glory which has filled the world.

(V. 31.) While his mind was anxious to eradicate thorns, the lotus-stalks, as if through fear, did not emerge from water, (but) made (to him) a present of the beauty residing in (lila-ir) buds; 1 for self-purification, the kētaka (plant) remained in the interior of the darkness caused by the quantities of its own pollen, set in motion by the wind, the jack-tree in the hollow of the earth, and the reed-branch at (his) gate.

(Line 38.) And he, laughing to scorn the vanity of the beauty of the form of Kāndarpa (Kāma), who was rendered transient through being burned by the eye of Hara (Śiva), (became) the glorious Nitya-Kāndarpa (i.e. a very eternal Kāndarpa); (he), destroying the happiness of Śatamakha (Indra) by means of the power of energy amplified by the powers of royal majesty and good counsel, (became the very god) Chaturmukha (Brahman) (in the art of) Chānakya (i.e. in politics); (he), intent upon working weal to the earth overran solely by (his) renowned valour, (became) the glorious Vikrūnta-Nārāyaṇa (i.e. a very Nārāyaṇa among heroes), (as Vishnu became Vikrūnta-Nārāyaṇa, i.e. the striding Nārāyaṇa, when intent upon doing good to the earth occupied by (his) single renowned step); (he), devastating the fields (consisting of) the breasts of (his) enemies by means of the ploughshare (consisting of) the weapon wielded by his hand, (became) the glorious Nripati-Trinēṭra (i.e. a very god Śiva among kings). 2

(Line 40.) And he, the Paramabhāṭṭāraka Mahārājādhīrāja Paramāvata, the prosperous Suvanavarshadēva-Prittivivallabha, the prosperous Vallabhanarāṇḍradēva, who meditates on the feet of the Paramabhāṭṭāraka Mahārājādhīrāja Paramāvata, the prosperous Nityavarshadēva,— being well, commands all the lords of provinces (rāṣṭra), lords of districts (vīśaya), chiefs of villages, leading persons, officials, employés and functionaries. according as they are concerned:—

(Line 43.) "Be it known to you that I, who am permanently settled at the capital of Mānyakhēṭa, who am maintaining grants to temples and agrahārus, though resumed by previous (rulers), and who day by day am issuing charters of villages, to be everlastingly respected (by all),—eight centuries of years increased by fifty-two having elapsed since the time of the Śaka king, also in figures Śaka-Saṁvat 852, on the tenth (tithi) of the bright (half) of Jyēṣṭha in the current Kharā-saṁvatara, on a Monday, when the moon was near (the constellation of) Hasta,— on the great festive occasion of the binding of the fillet in the village of Kāpitthaka, situated near the bank of the Godāvari, having ascended the tulāpurusha, gave unto the Brāhmaṇs six hundred agrahāras together with three lacs of suvarṇa (coins) for the sake of bali, charu, vaikvādeva and atithiśarpaṇa, 3 and granted to the temples of gods for the enjoyment of the gods eight hundred villages, four lacs of suvarṇas and thirty-two lacs of ṅṛṣamas, for (the repairs of) broken parts and so forth, for cintment, frankincense, flowers, lamps, offerings and other requisite articles of worship, and for the purpose of (providing) a feeding-establishment, gifts of outer garments and so forth for ascetics; and after this, without descending from the tulāpurusha, bestowed first by pouring water from the hand, for the enhancement of the religious merit and fame of my parents and myself,— upon Nāgamāya, son of Mahādēvaya, belonging to the Māthara gōtra, student of the Vājī-Śākapuṣṭa, come from the holy place of Kāvika which is situated in the Khēṭaka district (maṇḍala) of the Lēṭa country (dēva), resident here at Mānyakhēṭa, subsisting on the lotus-feet of the prosperous Vallabhanarāṇḍradēva,— the village named Kēvajā, situated in the Khēṭaka district comprised in the Lēṭa country,

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2 This is very curious; for, the god who wielded the weapon of the ploughshare and devastated fields is Balarāma, the brother of Kṛṣṇa, and not Trinēṭra, i.e. Śiva. So far as my knowledge goes, Balarāma is nowhere called Trinēṭra, nor is Śiva anywhere spoken of as performing these functions of Balarāma.

(and) lying quite close to the holy place of Kāvikā, together with its rows of trees, up to its four boundaries, together with its cultivated soil, together with the royal share, with all the produce such as the produce of corn, the acquisition of gold, the fines, faults and the ten offences, and so forth,—for the purpose of (providing) the bali, charu, vaisvadāva and atithitarpaya; for the performance of the optional, indispensable and occasional rites; for the performance of the śraddhā and sacrificial ceremonies such as the darśanāmāsa, chātuṣṭāmya, aṣṭākā and drayana (rites) and the fortnightly (śraddhās); for the purpose of preparing the charu, puṣādāna, sthālāpāka and so forth; for the purpose of (granting) priestly fees and gifts in connection with hōma, niyama, the study of one's own Vēḍa, and religious service; for the purpose of (providing) accessory assistance for the rites concerning viyāsula and the seven forms of the sōma sacrifice such as the viyajāra, aghnisthōma and so forth; for the purpose of (offering) garments, ornaments, entertainment, gifts, sacrificial fees, etc. to the various priests, such as Maithravarsa, Adhvaryu, Hōtri, Brāhmaṇḍohkhaṁsin, Grāvastut and Aṇīḍh; and for the purpose of (supplying) the requisite materials for preparing satra, prapā, pratīṣṭha, bhūṣhāna, reservoirs, wells, tanks, orchards, temples, etc.”

(L. 58.) And the boundaries of this village (are), to the east the boundary of the holy place of Kāvikā, to the south the village named Sāmagam, to the west the village of Sihuka, and to the north the boundary of the land belonging to the same (holy) place named Kāvikā. No one should cause hindrance to Nāgamārya while cultivating this village called Kēvaṇja, thus defined by the four boundaries, or causing (it) to be cultivated, while enjoying (it) or allowing (others) to enjoy (it).

1 So the word karmōnta is explained in Monier Williams’ Sanskrit-English Dictionary.
3 Darśanāmāsa denotes “(the days of) new and full moon, ceremonies on these days (preceding all other ceremonies),” aṣṭākā, “the eighth day after full moon (especially that in the months Hāmaṇata and Sīṣṭa, when the progenitors or mānas are worshipped, . . . also a name of the worship itself or the oblations offered on these days);” and drayana, when masculine, “the first sōma libation at the aghnisthōma sacrifice,” and when neuter, “oblation consisting of first-fruits at the end of the rainy season.”—Monier Williams’ Sanskrit-English Dictionary.
4 Charu is “an oblation (of rice, barley and pulse) boiled with butter and milk for presentation to the gods or manes,” puṣādāna, “a mass of ground rice rounded into a kind of cake (usually divided into pieces, placed on receptacles);” and sthālāpāka, “a dish of barley or rice boiled in milk (used as an oblation).”—Monier Williams’ Sanskrit-English Dictionary.
5 Hōma signifies “the act of making an oblation to the Dēvas or gods by casting clarified butter into the fire;” and niyama, “any act of voluntary penance or meritorious plea (esp. a lesser vow or minor observance dependent on external conditions, and not so obligatory as yama).”—Monier Williams’ Sanskrit-English Dictionary. I take satra-dālaṅkṛtya to be one word, meaning “study of one’s own Vēḍa;” compare Aśvalayana’s Grihya-sūtra, III. 3, 1.
6 Edjāsula is a great sacrifice performed at the coronation of a king (by himself and his tributary princes . . . ); edjāsula is “the name of one of the seven forms of the sōma sacrifice (offered by kings or Brāhmaṇas aspiring to the highest position, and preceding the rajasula and the Brihaspati-sama);” aghnisthōma is “the name of a protracted ceremony or sacrifice (forming one of the chief modifications of the jyotisthōma offered by one who is desirous of obtaining heaven . . . ).”—Monier Williams’ Sanskrit-English Dictionary.
7 Maithravarsa, otherwise called Pārdr̥tri, is the first assistant of the Hōtri. The terms Adhvaryu, Hōtri and Aṇīḍh are well known. Brāhmaṇḍohkhaṁsin is “a priest who assists the Brahman or chief priest at the sōma sacrifice;” and Grāvastut is one of the sixteen priests (called after the hymn [RV. X. 94, 1 ff.] addressed to the sōma sōnas).”—Monier Williams’ Sanskrit-English Dictionary.
8 The word satra signifies an alm-house and is frequently met with in the Gupta inscriptions (e.g. Nos. 7, 8, 9 and 10). Prawa denotes a place of distributing water gratis to travellers; pratīṣṭha is “a shelter-house for travellers” (Ind. Ant. Vol. XII. p. 149). Both these words occur in the celebrated inscription of Ushavindā at Nārīk, which records his series of benefactions. Prīṣṭhaṛga, according to the Śāhākāla-paddhatu, means “setting free a bull and four hares on the occasion of a śraddhā or as a religious act generally.” As regards the details of this ceremony, see this lexicon, sū. 501. According to Mahāśāma’s commentary on the Amarakāśa, kṛpa denotes an ordinary well, and kāṣṭha means & well with a flight of stairs.
[Vv. 32-36 contain the usual admonitions to future rulers.]

(V. 57.) This praiseworthy grant of the prosperous Gêvindarâja has been written by the learned Nâgavarman, son of Gaâgâdharâya.

(L. 67.) Good luck (and) great prosperity.

No. 7.—THE INSCRIPTIONS IN THE CAVES AT KARLE.¹

BY E. SENART; PARIS.

The Editor of the Epigraphia Indica has been good enough to make over to me two sets of inked estampages of the inscriptions at Kârlê and at Nâsîk, which he caused to be taken in the year 1899 by his Assistant, Mr. G. Venkoba Rao; and he has kindly requested me to contribute a brief commentary on the Plates of them which he intends to issue. All these records have been commented on before by such scholars as Bhandarkar, Bhagwanlal Indraj and Bühler. Still, I cannot resist the temptation of adding my modest gloss in the wake of their learned interpretations. Nobody will expect, however, that I shall arrive at startling new results.

The difficulties with which the explanation of these precious documents has to cope are on the whole due to two causes—(1) their imperfect state of preservation; and (2) the employment of a certain number of obscure terms or formulas. Since the comparatively recent date to which the preceding treatments of these inscriptions belong, few important new materials have come to light. On the other hand, as regards fac-similes, the Plates now issued may at first sight appear more imperfect than those which were published by the Archeological Survey. But, having worked direct from the inked estampages, I can testify that the new Plates seem to have been executed with scrupulous care, and that the collotypes are purely mechanical reproductions of the estampages. Of course they do not show all the details of the originals,—because this is impossible,—but they have not been subjected to any touching up by hand. The estampages were made quite recently; and, in the course of several years which separate them from the earlier copies, the disintegration of the rocks which bear the inscriptions will have continued, and characters which existed before may have lost in clearness. Is this enough to account for the difference between the old and the new Plates? It seems to me that the former, or at least portions of them, were touched up by hand in details. These retouches, which were executed by competent readers who worked from the monuments, certainly have a value of their own. Nevertheless, they imply certain minute alterations which are hardly compatible with the scrupulous care that is now considered indispensable in such matters. I am dwelling on this point only in order to vindicate myself for not appearing to be quite so well informed as my predecessors in the treatment of several passages, and besides, for admitting that certain apparent readings of the earlier fac-similes do not exclude a priori some slightly different hypotheses. I do not know if, in this field of inquiry and in the present state of our knowledge, it is not more dangerous to affirm too much than to be too cautious. It goes without saying that I have nowhere neglected the invaluable help which the earlier reproductions and transcriptions furnished; if reduced to my own resources, I would have had to leave more than one lacuna in the texts. Nevertheless, the readings which I propose are such as I consider to be actually warranted by the context of the estampages which I have in my hands and which are represented by the new Plates. In several cases where, though believing in a certain transcription, I do not venture to affirm that it is perfectly sure, I enclose in square brackets the letters which to my mind are more or less doubtful. I confess that even this distinction has not been a very easy matter. One needs only look at some of the Plates in order to understand that in many cases, if the reading hardly admits of any doubt, the reason is that it is corroborated either by the

¹ Translated from the French by the Editor.
authority of parallel passages or by the evidence of the context in which it occurs. Notably, in a vast number of instances it is perfectly impossible to decide whether we have to deal with intentional strokes or with accidental cracks of the stone. This observation refers to the vowel-signs, and especially to the anuśāra. The latter, we know, is frequently omitted; hence it is all the more uncertain in doubtful cases. Fortunately these are details of secondary importance, at least for the interpretation. Is there any need to add that I have scrupulously recorded all the various readings of former editors whenever they are of any interest, i.e. unless they are due to palpable mistakes or to misprints?

The chief value of these documents consists in their throwing light—though dimly—on a number of historic, palaeographic and linguistic problems. But they are not the only documents of their kind, nor are such documents our only source of information. Though interesting, it is unwise to take up general questions in connection with a partial publication. This manner of proceeding is inevitable in the first period of researches and of discoveries, but later on it is apt to scatter the information inordinately and to hamper its discussion. It is at any rate natural to recind the explanatory remarks and the historical conclusions. To my re-edition of the texts and to the explanations which it will suggest to me, I propose to add as a postscript the more comprehensive remarks which appear to be called for.

The really useful bibliography of the Kārlē inscriptions comprises only two works—1—

(1) Inscriptions from the Cave-temples of Western India, 1881 (CTI.), and (2) Reports of the Archaeological Survey of Western India, Vol. IV., 1883 (AS.). In the first publication, Dr. Burgess has transcribed and translated the inscriptions in accordance with the readings and remarks furnished by Pandit Bhagwanlal Indraji; and in the second the texts and explanations have been subjected to a fresh revision by Büllner. Though this edition is more recent and marks in the majority of cases a progress on the first, it has the drawback of assigning texts of the same locality to different chapters according to their official or private character. The new Plates follow Bhagwanlal's numbering. I have added in brackets the number given in AS.; "K." refers to the chapter entitled "Earliest Kārlē inscriptions" (p. 90 f.f.) and "Kah." to "Kahatrapa and Andhra inscriptions" (p. 98 f.f.). The remarks regarding the position of each inscription are copied from the labels accompanying the stampages.

No. I, Plate iii. (K. 1).

Chaitya cave. Left end of the verandah.

TEXT.

Vejayantito seśhiṇā Bhutapālēn[2] (1) seleghara (2) pariniṣṭhapita[∀] (3) ja[∀]bu-
dipamhi (4) utama[∀] (5).

REMARKS.

(1) CTI. Bhāṭa'. The mark of ṣ seems to exist clearly in ṣā; but it is rather short and, as there are traces of a crack on its right, it may be the result of the wearing of the stone.—(2) AS. and CTI. gharām.—(3) Probably the anuśāra has disappeared in the crack; it cannot be said to exist with certainty.—(4) I feel inclined to explain the development of the central loop of ja by the presence of an anuśāra.—(5) AS. utama; CTI. utakṣa. The long ṣ appears to

1 The partial attempts at interpretation of Bird (Historical Researches on the Origin and Principles of the Buddha, and Jainas Religion, 1847) and Stephenson (J. Bo. Br. E. As. Soc. Vol. V. p. 152 ff. and p. 426 ff.) possess now only a historical interest. As regards the general description of the caves, the first exact reports are those of Ferguson (J. Bo. Br. E. As. Soc. Vol. VIII. p. 30 ff.) and of Wilson (J. Bo. Br. E. As. Soc. Vol. III. p. 48 f.f.). At present exact and methodical information may be found in the Rock-cut Temples of India of Ferguson and Burgess, and in the Reports of the Archaeological Survey of Western India, Vol. IV.
me certain; this is the only possible meaning of the double hook, contrasted with the ordinary form of \( u \). It seems that at the end an anuvṛdra did exist, which got mixed up by the wearing of the stone with the upper hook of the last symbol, for which compare the beginning of No. 5.

**TRANSLATION.**

“(This) rock-mansion, the most excellent one in Jambudvīpa, has been completed by the Seṭṭhi Bhūtapāla from Vaijayantī.”

Vaijayantī seems to have been the ancient name of Banavāsi in the North Kanara district, Bombay. In addition to the instances quoted by Dr. Burgess, where Jayantī seems to represent Banavāsi, one might perhaps ask if in the Banavāsi inscription the letter which has been read sa or san before jayantīkās a (1. 2) might not be a sa, in which case the sculptor Damśraka would be designated as a native of Vaijayantī. In spite of the general meaning of selaghara, it seems—if we compare the occurrence of chaityagṛhā at Kuḍā (CTI. Nos. 15 and 20), of chetiyagṛhā at Nāsik (Nos. 18 and 19), of gharanūkha and gharasa majha at Kācal (Nos. 4 and 6), and of gharanukha at Ajaṇṭā (CTI. No. 1)—that the expression gṛhā or gharā was habitually restricted to the halls used for worship, those which are generally styled “chaitya caves.” The expression parimit Hopkins implies the idea of completion, which must not be lost sight of. Even if one leaves out of consideration the open seven, the decoration of which may be secondary, several inscriptions describe certain pillars as particular gifts. Hence it may be assumed that the present record attributes to Bhūtapāla the honour of having completed the chaitya cave.

**No. 2, Plate iv. (K. 2).**

On the lion-pillar in front of the chaitya cave.

**TEXT.**

Mahāraṭhisa Gotiputra Sa Agimiratnakaśa sīhathabho dānaṃ.

**REMARK.**

Though there can be no doubt, I think, regarding any important detail of the text, the inscription is much worn, and the certainty of some points, e.g. the initial a of Agimiratnaka and the th of dānaḥ, is in some way only a moral certainty. I do not venture to affirm that there is no anuvṛdra on the right of si, but incline towards the negative.

**TRANSLATION.**

“(This) lion-pillar (is) the gift of the Mahārathī Agimiratnaka, the son of Goti.”

Mahārathī is an obscure and difficult term. It would be essential to know first whether the actual orthography of the inscriptions is raṭhī or raṭhī. The th seems probable here, and it is certain in an inscription at Bēda (CTI. No. 2); though on the other hand the th is probable in No. 14 of the Kālē inscriptions and in Bhāja No. 2. The writing of th by error for th being more probable than the reverse, the form Mahārathī is the proper one to start from. If this is the case, the comparison with the epic epithet Mahārathī and with bhirādhraṭhā must be discarded. CTI. (p. 24) declares that “Mahārathī is a Paurāṇic title of a great warrior; it is common in the families of Bājars.” I do not know on what this statement rests; if its first part

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3. Dr. Hultsch reads Mahāraṭhī also on the coins reproduced on Plate iii.
were correct, one would at least expect Mahārātha and not Mahārāthi, which is not necessarily the same thing. At any rate Mahārāthī is a title. This is also Bühler's view (AS, p. 107, note); but the special reason which he adduces in support of it is not at all decisive, viz. that in the Kāśi inscription No. 14 Ośvākāpinām Mahārāthi should be translated by "the Mahārāthi of the Ośvākāpies." Nothing proves that the genitive depends on Mahārāthi. Several instances show us the proper name of a donor accompanied by the name of the tribe or the people to which he belongs in the genitive plural, e.g. Jumna Nos. 5 and 6 (CTI. and AS.). The fact that, in the other cases where we find the word again and in that same No. 14 in the very next line, Mahārāthi does not govern a genitive, forces us to reject altogether the construction proposed by Bühler. Hence this instance cannot furnish, as he thought, a positive argument against the interpretation previously proposed by Ganes, who saw in it a kind of ethnical name equivalent to Manuṣha. Etymologically this explanation seems to me strongly supported by the th, which presupposes a Sanskrit form Mahārāṭhrī. But Mahārāṭhrī has not necessarily a geographical meaning, and it is difficult to separate the word from Mahābhāja and Mahāśaṁantā, which are connected with it in our inscriptions. As rākṣa means a provincial, it is quite natural that rākṣa follows the same analogy as bhāja and śāṁanta, so that, if Mahābhāja has become a title applied even to women, the same could very easily happen in the case of Mahārāṭhrī and Mahārāṭhī, or Mahārāḥī and Mahārāṭhī. This is possible, but not absolutely certain; it may as well have been that the name, starting from the geographical and ethnical meaning, became fixed as a title of honor in certain families, perhaps because of certain important relatives or of special circumstances. It may be noted that our Mahārāthi Agimitrāgaka corresponds a Mahārāṭhī Mārdeva in No. 14; that this Mārdeva is a Katsakprat, like Vishvakṛṣa at Bhūjā (No. 2); and lastly that the Mahārāṭhī Śaṭāmikā at Bṛndā (No. 2) was married to an Āpadeva. Do not these different names look as if they were connected with each other in such a way as to suggest the idea that they may have belonged to the same circle of families or relations? We find a Śiṭāvīra Agrimitra, i.e. Agrimitra, at Kuṭā (CTI. No. 5), I believe that the names of nāka in our inscriptions, as here and as Nandara at Jumna (CTI. No. 22), etc., are not different names, but simply equivalents of Agrimitra, Nanda, etc.—Gotiputra is the same as Gaṇpatiputra, from Guptā.

Dr. Hultzsch contributes the following note on the three coins figured at the bottom of Plate iii., which are of interest in connection with the explanation of Mahārāthi:

"In the year 1888, Mr. A. Mervyn Smith, while prospecting for gold, found a number of lead coins on an ancient site near Chitaldaroog in the Mysore State and distributed them to various coin-collectors. The smaller ones among these coins bore only Buddhist and other symbols, but a few larger ones had incomplete legends. On my specimen (Plate iii. B.) I found

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1 The occurrence of the feminine Mahārāṭhī at Bṛndā No. 2 also indicates rather that the term does not imply the actual office of governor of a district or province, but an honorific or nobiliary title.


3 I may here as well draw attention to the use of rākṣa in Pāli (e.g. Jādaka, II. 268, 12) as an equivalent of grīhakṛta and Vīkṣa. Compare Śālapatha-Bhedānaya, XIII. 2, 3, 7, where the Vīkṣa are brought in special connection with the rākṣa, the wielder of royal power.

4 We may compare the parallel use of the attributes Bṛndā (κ)era and Māndara (Māndavā); on the latter see Jambū in Ind. Ant. Vol. VII. p. 254. The occurrence of Mārdeva (CTI. No. 14) leaves no doubt regarding the ethnical meaning of the word, though the use of the dental d renders the identification with the Māndava of literature problematical. At Bṛndā (CTI. No. 2) Māndara is connected with Mahārāthi; the reading Mahārāva is quite clear in the fac-simile and excludes the useless and improbable conjecture Mahārāva. It will be remarked that in this instance Māndara precedes Mahārāthi. Seeing that Mahārāva always precedes either attribute when connected with it, this position does not seem to indicate that Mahārāthi could imply a title of superior nobility, and consequently still less that it could designate a very high dignity.

The same epithet occurs in the Śāṅga inscription of the Bharhut Śāṅga; see Ind. Ant. Vol. XI. IV. p. 188 f.
the title Mahārathī, which occurs in the cave-inscriptions (Kārlē) Nos. 2 and 14; A.S.W.I. Vol. IV. p. 83, No. 7 (Bhājā), and p. 90, No. 3 (Bēḷsā). At my request Mr. R. Sewell kindly sent me for comparison the two lead coins (Plate iii. A. and C.) which he had received from Mr. Mervyn Smith in 1888. These supply the first word of the legend, Sadakāna (see Plate iii. A.) and contain portions of the second word, Kaḷāṉya, while the third word, Mahārathī, is preserved in B. and C. The three coins may be briefly described as follows:—

Plate iii. A. (Sewell).

Obverse.—A humped bull, standing towards the proper right. Round it, the words Sadakāna-Kaḷāṉya . . .
Reverse.—A bōḍhi-tree between two symbols.

Plate iii. B. (Hultzsch).

Obverse.—Similar to A. There is a deep and distinct punch-mark below the bull. Round the latter, [Sa] . . [ko]na-Kaḷāṉya-Mahārathī[?].
Reverse.—A bōḍhi-tree, a chaitya, and a symbol between them.

Plate iii. C. (Sewell).

Obverse.—Similar to A. Round the bull, Sa . . . [Kuḷa]ḻaṇya-Mahā rathīsa.
Reverse.—A bōḍhi-tree and a chaitya.

"Taking the three coins together, it appears that the complete legend, of which each bears a portion, is Sadakāna-Kaḷāṉya-Mahārathīsa.

"The curious word Kaḷāṉya reminds us of the equally peculiar Andhra name Puḷunāya. Sadakāna is the same as Sātakāra in the Andhra inscriptions. Perhaps Kaḷalāya, with the surname or family name Sadakāna and the title Mahārathī, held Chitaldroog as a vassal of the Andhra kings. From the emblems pictured on his coins we learn that he was a Buddhist, and that his crest was a bull.

"Since writing the above, I found that the Mysore Government Museum at Bangalore possesses two lead coins of the same type, presented by Mr. Mervyn Smith, who found them near Chitaldroog in 1888."

No. 3, Plate ii. (K. 3).

Chaitya cave. Below the feet of the three elephants at the right end of the verandah.

TEXT.

Therāṇam bhaṇyamta-(1) [ma]dadevāsa hathi cha puvado hathinām cha upārimā hethima cha veyikā dānaṁ.

REMARK.

(1) AS. and CTI. read bhayaṁ. I do not feel inclined to believe that the anusvāra of bhaṁ is intentional; but it certainly seems to exist on the stone.

TRANSLATION.

"The elephants and, before the elephants, the rail-mouldings above and below (are) the gift of the Sīhavēra, the venerable Indrādeva."

In separating do and in considering it to represent the numeral deau, previous editors have created difficulties which they found it hard to overcome. It is sufficient to look at a photograph to recognise that the elephants are actually separated from the spectator by the balustrade.
which hides the bottom of their legs. The Prākrit *pubhādo = pūrvataḥ* does not raise any difficulty. Bübler has well defined the meaning of *vedikā* by “bands or string-courses carved with the rail pattern.” In No. 17 and elsewhere the term *seyṣaḥ* is applied to fragments of this kind.

No. 4, Plate i. (K. 4).
*Chaitya* cave. Over the right doorway.

**TEXT.**

Dhenukākāta (1) gāṇḍhikasa Si[r]hadatasa (2) dānanā gharāmughnā.

**REMARKS.**

(1) The vowel-signs are not very pronounced; but the two *d*-signs seem to be certain. After this word is a space filled with cracks, which would leave room for two characters; one might feel tempted to believe that originally the stone bore *Dhenukākāta* (compare No. 6). But I reject this conjecture because the *d* of *dā* is very probable, and there are no traces of *ka* and *sa*, which ought to show among the cracks. Besides, the simple ablative is frequently used in the same sense elsewhere.— (2) Though neither A.S. nor CTI. notices the *anusvāra* of *Si[r]*, it seems to me probable.

**TRANSLATION.**

“(This) door (*dā*) the gift of *Sīrhadatasa*, a perfumer from Dhenukākāta.”

*Dhenukākāta* is a name of frequent occurrence in the cave-inscriptions here and elsewhere in these parts. Several Yavanas profess to be natives of that place. Therefore it ought to be looked for in the north-west; but it has not yet been identified. Compare A.S. p. 24.

No. 5, Plate iii. (K. 5).

*Chaitya* cave. On the pillar of the verandah in front of the central door, above the inscription No. 6.

**TEXT.**

1. Gahatasa Mahādeva-
2. Ṛṣakaṁ mātṛ Bhāyilāyā (1) dānanā.

**REMARK.**

(1) I cannot say that the *d* of the last syllable appears to me certain.

**TRANSLATION.**

“The gift of Bhāyilā, the mother of the householder Mahādevanakā.”

Regarding the name *Mahādevanakā* = Mahādeva, compare No. 2.— The name Bhāyilā has been explained by Bhrājilā. This transcription is not the only possible one, though it appears to me the most probable. But could not this be the transcription of a foreign name? It occurs again at Kuḍā (A.S. No. 13), where a Brāhmaṇī Bhāyilā is stated to have been the wife of a certain Ayīthu who, though called a Brāhmaṇa, bears a name of very barbarous form, which reminds us curiously of Asilizes, etc. I do not pretend to affirm that our Bhāyilā is the same, though the writing of the two inscriptions appears to be quite contemporaneous and to be intimately related in certain details, e.g. the *yī*. I may add that the title of *yṛkhaṇṭa*, applied to

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1 For the loss of the aspiration in *gahatasa* compare e.g. *śtāna* in an inscription at Mathurā, *Ep. Ind.* Vol. I. p. 593, No. XVIII.
her son, seems to indicate a Brāhmanical origin. In the case of an ordinary householder of the Vaiśya class we would doubtlessly have gahapatī as elsewhere.

No. 6, Plate iv. (K. 6).

Chaitya cave. On the pillar of the verandah in front of the central door.

TEXT.

1 Dhenukākaṭakeṇa (1) vaṭhakinā Sāmi-
2 ṃa (2) Veṣuvaśa-put . . ṃa (3) gharas[sa]
3 mughā (4) kata durem . . dhu . . (5).

REMARKS.

(1) AS. and CTI. read "nukākā." The long ā seems very doubtful; the slanting -ṅkā resembles a simple crack.— (2) After Sāmi, CTI. inserts ka and AS. le; but in the estampage—there is no trace of a letter which might have disappeared. The ṃa is very probable, but the crack which crosses the top of the character does not absolutely exclude the reading nā.— (3) AS. and CTI. read ṃautēṇa; but the e attached to the t is at least very indistinct. Besides, it appears from a comparison of the preceding line that there ought to have been an additional letter here. The existing traces would seem to point to the reading putēṇa, though this diminutive is not very plausible.— (4) AS. and CTI. read mughā. I cannot distinguish the anna-zūra, but will not deny that it exists. The stone is so much defaced that no detail is quite certain here.— (5) The ā has a hook at the bottom which can easily be taken for a; but it must not be forgotten that here, as in other cases, this vowel is represented by a vertical line. The hook at the top is too slanting to be considered an ā. The e expressed by the stroke at the top of r seems less doubtful. As the whole lower right portion of the r is obliterated, the reading mū of AS. and CTI. is possible, but simply hypothetical. Between this character and the dhu the space makes it probable that one letter is lost. Certain traces suggest an h, perhaps mukā. The last letter, read as ka in AS. and CTI., is at least very doubtful. CTI. adds a final sa which, in my opinion, is inadmissible. The stone may have originally borne one or more additional letters. The sign of punctuation which AS. seems to discover, not without hesitation, is at any rate improbable.

TRANSLATION.

"By the carpenter Sāmi, son of Veṣuvaśa, a native of Dhenukākaṭa, there was made the opening of the cave . . . . . . . . . . . . . ."

The mutilation of the text renders its explanation imperfect. What is sure is, that we have here in some way the signature of a workman or artist. The separation of the usual compound gharasūkha into gharasa mukha produces the impression that the inscription does not refer to the whole of the door, but to details connected with the opening. These may have been specified by the word or words which remain obscure at the end of the inscription. And as in fact the work of a carpenter is spoken of, we may have to think of some piece of carpentry or wood-carving. The uncertainty of the reading leaves the name of this sculptor, Śyāmila, Śvāmin, or otherwise, undetermined.

No. 7, Plate i. (K. 7).

Chaitya cave. On the top of the third pillar; left row.

TEXT.

Dhenukākāṭa (1) Yavanasa Sihaśayāna thambho danaḥ (2)
REMARKS.

(1) The first א of "ḥaṭaḥ in AS. is surely only a clerical mistake.— (2) The final anusvāra seems to me perfectly visible.

TRANSLATION.

"(Thi's) pillar (is) the gift of the Yavana Shadhaya from Dhēnukākaśa."

For the combination of the singular Yavanasa with the plural Shadhayḍamah[ā] compare No. 3, where the plural therūnām is followed by the singular Indādevamah.

No. 8, Plate iii. (K. 8).

Chaitya cave. On the fifth pillar; left row.

TEXT. (1)

1 Sopārakā bhayatānam Dhamutari- (2)
2 yāna sa . nathasa (3) thersa . (4)
3 bha . sa (5) antevāśisa bhāna-
4 kasa Na . pat . sa (6) Sātimitasa
5 saha . . . t[ī]hi (7) [tha]bho dānamukha (8).

REMARKS.

(1) The inscription is much defaced, perhaps intentionally, as Bühler thinks, in order to be read with special caution.— (2) AS. and CTL. read "tāna and "tāra. I consider the anusvāra and the א of אκ comparatively certain.— (3) CTL. and, with hesitation, AS. read samānāha. A single letter seems to be lost; but which? The m does not seem to me more probable than any other — (4) CTL. reads na and AS. a as the last letter which I am unable to make out.— (5) AS. and CTL. read "tulasa. The first letter appears to be certainly a ḍh; compare the t in "tulśa. And I have no doubt that two letters have to be supplied between this letter and the final sa.— (6) AS. Nādhapāsa; CTL. Nādhapāsa. ḍh or di are possible, but neither certain. I do not discover any trace of an u below the ḍh; but, after all, "putasa is a priori improbable and I can hardly doubt that this was the original reading of the stone.— (7) AS. . tya; CTL. [mutapi]tuya. The i above the t is more probable than the u below, and the reading hi is, though not at first sight, at least as admissible graphically as ya. This agrees with the possible restoration mutapi, a completely satisfactory form. The reading tuya, omitting the restoration [ ... dāja]tuya, would seem to be recommended by the expansion stārīna in the following inscription (No. 9), which seems to have been intended to replace the present one. But why this substitution? Was it only in order to avoid the mention of the master of Sātimita? Or perhaps for inserting the mention of the relics, which would have been passed over in silence in the first redaction and added ultimately by the donor?— (8) The ī is quite indistinct, but nevertheless certain. The final letter, read la by CTL. and left undetermined by AS., must be ī and īṣ gives us the excellent reading dānamukha[ā]. The form of ī is not quite usual. But it seems to be so nearly allied to certain variants of the same letter as to make this interpretation probable, which also gives a good sense. To judge from the form of ī in No. 15, the shape of this letter seems to have been particularly changeable and undetermined.

TRANSLATION.

"(Thi's) pillar (is) the gift of the preacher Sātimita, the son of Nanda (P) (and) the disciple of the Sīhavīra . . . . . . of the venerable Dhammutariyas (Dhammutariyas), from Sopāraka, together with [his father and mother P]."
In explaining these lines one cannot separate them from the following inscription (No. 7), its abridged reproduction, the motive of which we cannot quite make out. This comparison proves that the connection with the sect of the Dhammottarāyas applies in the mind of the author to Saṭimita himself. What is more doubtful is, whether the first genitive following Na[∥]maṇaṇaḥ... applies to him or to his master. I do not believe in Bühler’s conjecture soma[∥]pātāṇaḥ... pātāṇaḥ. It is too risky to restore a purely hypothetical title of hardly satisfactory meaning at the cost of a mistake attributed to the engraver, and I am unable to suggest a plausible restoration of my own. It seems to me very tempting to find here the proper name (e.g. Saṇāṇaṇaḥ or Saṇāṇaḥ, i.e. ‘of Saṇāṇa’ or ‘of Saṇāṇa’) of this master of our donor; but generally though there proceeds the proper name. Hence it is a priori more probable that the name Na[∥]maṇaṇaḥ... the letters following theresa, which cannot be restored with any certainty. I have said that the remaining traces would favour the reading *putasa* for the second part of the word which AS reads Naḍīpatasā and CTI. Naḍīputasā. If we read at the beginning Na[∥]maṇaṇaḥ, or Na[∥]maṇaṇaḥ or Na[∥]maṇaṇaḥ, the reading *putasa* seems to me assured by the consideration that Saṭimita, being a preacher and belonging to the sect of the Dhammottarāyas, ought to have been a monk and consequently unmarried. As regards the use of dūnamukha as an equivalent of divyabharma, it is well known in the Buddhist epigraphy of the North-West, and its occurrence in literature is not sufficiently well established.

No. 9, Plate iii. (K. 9).

Chatthya cave. Immediately below the preceding inscription.

TEXT.

1 Sopārakā bhayaṁtānaṁ Dhamuṭarāyaṇaṁ (1) bhāṣā-
2 kasa Saṭimitaṁ
3 sasariro thabo dāmaṁ.

REMARK.

(1) AS. and CTI. *gyāna*; but this *anudra* appears to me as certain as the other.

TRANSLATION.

“(This) pillar containing relics (is) the gift of the preacher Saṭimita, (of the sect) for venerable Dhamuṭarāyaṇaṁ, from Sopārakā.”

As I have stated in connection with the preceding inscription, I think that Dhamuṭarāyaṇaṁ cannot depend, as Bühler thinks, on bhaṇḍakaṁ, but goes with Sopārakā. Compare the genitives Gatānaḥ and Apagurīyaṇaṁ at Junnar (AS. Nos. 5 and 6).

No. 10, Plate i. (K. 10).

Chatthya cave. On the fourth pillar; left row.

TEXT.

1 Dhenukakaṭa
2 Dhamma-Yavanasa.

1 We find another Saṭimita at Kaṇḍā (AS. No. 5). But the type of the writing is there considerably later than that of our inscription and does not permit us to identify the two homonyms.
TRANSLATION.

"Of Dhaśīma, a Yavana from Dhēnukākāṭa."

This translation is that of my predecessors. I confess that the explanation of Dhaśīmas-
Yavana seems to me somewhat doubtful. At Nasik (No. 18, i. 1) we find a Yavana who was
the son of Dharmadēva. But the simple name of Dhaśīma applied to a Buddhist surprises me.5
This combination of a proper name with a tribal name in a compound is unusual. In other cases
(above, No. 7, and at Junnar, CTI. Nos. 5 and 8) the word Yavana precedes the proper name, and
both have the termination of the genitive. On the other hand, an inscription at Junnar (CTI.
No. 4) supplies a compound which resembles ours at first sight. This is the attribute dhāshman-
igama applied to a certain Vṛṣāṇa. It has been translated 'an upright merchant.' I doubt
this translation for several reasons. First, it is hardly probable that the donor, a simple private per-
son, should bestow such compliments on himself; what one would expect, is, not an encomium, but
a positive statement like the title gṛhapati-purohita, which resembles dhāshmanigama. Further,
nigama does not mean 'a merchant,' which would be negama. Of course the change of e into i is
not impossible in Prakṛti, but it is a priori improbable in a case where the change would produce
a confusion with the usual nigama, which means, among other things, 'a group of people' or 'a
company of merchants.' It is still less credible, if one compares the two expressions, that Dhaśīma-
Yavana could be used for 'an upright Yavana.' Hence I feel tempted to take Dhaśīma in both
cases in a specifically Buddhist sense, and to understand by dhāshmanigama 'a member of the
guild of Buddhist merchants:' compare nigamaśāhā at Nasik (No. 12, i. 4). On this analogy,
Dhaśīma-Yavana would be 'the community of the Buddhist Yavana,' or rather a Buddhist Yavana
who has modestly omitted his personal name.

No. 11, Plate i. (K. 11).

Chāitya cave. On the seventh pillar; left row.

TEXT.

1 Dhēnukākāṭa Usabhadāta-putrā Mitade-
2 vaṇākasa thabho dānāṁ.

TRANSLATION.

"(This) pillar (is) the gift of Mitadevākasa, son of Usabhadāta, from Dhēnukākāṭa."

I feel inclined to believe that this Mitadeva in the son of that Rishabhadatta who is mentioned
in No. 13 and many other inscriptions as the son-in-law of Nabham. For this name is not very
common, and I find another connecting link in the name of Rishabhadatta's wife Dakhāmitrā
(Nasik No. 11). The silence kept regarding Nabham as well as the titles and donations of
Rishabhadatta would suggest that the inscription is later than the downfall of the Kshahāratas;
compare Nasik No. 4. In the paleographic forms I do not see sufficient reasons for denying that
the present inscription could be slightly later than No. 13.

No. 12, Plate i. (K. 19).

Chāitya cave. On the inside of the belt which forms the base of the great arch.

TEXT.

Asādhāmitrāye bhikhuṁ. dānāṁ (1).

1 It is evident that the intentional application of this name to a purely fictitious being as the dāca in the
Jātaka No. 467 is a totally dissimilar case and cannot be quoted as a precedent.
REMARK.

(1) AS. and CTI. *khanṣ[ye]*. The letter ye seems to have disappeared in the crack, and I think I can see after it *d[ṇa]*; the *naḥ*, especially, is comparatively clear.

TRANSLATION.

"The gift of the nun Āsāḍhamitā."

At Kuḍā (CTI. No. 5) we find a nun named Āsāḍhamitā, the disciple of Padumivikā. That inscription looks later than the present one. But it may be that the engravers of Karle had kept up a slightly more archaic tradition.

No. 13, Plate ii. (Ksh. 6).

*Chaitya* cave. On the upper frieze to the right of the central door.

The stampage does not throw much more light on the text than the Plate. From this it will be understood that this inscription in its actual state leaves very much room for the ingenuity of the reader, and that the earlier reproductions greatly exaggerate the actual certainty of several readings. To become convinced of this, one need only compare the differences between AS. and CTI. at the end of the 3rd line.

TEXT.

1 Sidham [][[*]] Bāṇio Kharātasa khatapasa Nahapānasā jā[ma]śarā (1) . n . kapūtena (2) Usabhādatena ti-(3)
4 japayita Valārakesu lēpaśeśinām (11) pavajītānam. chāndisasa sahhasa 5 yāpaṇtha gāmo [K[a]r[a]jiko (12) dato sa . na . . . vāśīnāna (13).

REMARKS.

(1) CTI. *ma*. I cannot discover any trace of the *ā*.—(2) The reading Dīnka is no doubt certain; but the *ā* is quite indistinct on the stampages, and the *k* is much worn.—(3) I believe that there is nothing but *ti* at the end of this line. What has been taken for *ti* (AS.) would run into the bottom of *ti*. Besides, *ti* = *tī* would be a serious and unusual mistake. —(4) AS. *nadiyā*, which is inadmissible.—(5) CTI. reads *ṇadasyā*.—(6) I do not see any trace of the *u* below the *s*, though the reading *su* is certain. AS. and CTI. read *raḥa*, though admitting that the word corresponds to *tīha = tīthā*. The still visible stroke would not be so straight if it were a *ra*. It is the remnant of a *t*, above which the *ś* is lost.—(7) I do not see anything of *devāna*, though this word is warranted by the comparison with the Nāśik inscription No. 10. AS. and CTI. read *brahmaṇaṃ̣[ā]* with a long *ā*, of which I do not discover any trace.—(8) AS. *puṇātāḥḥ;* but the *o* is sure.—(9) The *p* has at the right bottom a perpendicular line which may express the *v*, as in *brahmaṇa*. The restoration *deva* seems certain; but nothing remains of these letters. After this, CTI. reads *gḍasāpi tīra*. The reading of the *p* here looks closely, appears to me almost certain, though the initial *a* is much AS., which resembles mine closely, appears to me almost certain, though the initial *a* is much AS., which resembles mine closely, appears to me almost certain.

(10) AS. *tāsahasa[bho]*. The final *bho* is quite clear. Though believing that I see spoiled,—(11) AS. *tāsahasa[bho]*. The final *bho* is quite clear. Though believing that I see spoiled.
(11) AS. and CTI, 'vedāna.'—(12) The first ɪ is very indistinct, and the ɪ would seem to have at the top the vowel-mark ɪ or ɪ;—(13) I am quite willing to believe that the reading proposed by the first editors, svatīna vāssadāśīdānaśa, is well founded; but a portion of it has become quite invisible, and between ɪs and ɪd there is certainly room for another letter. It is true that between ɪs and ɪd there is also room for one more character, which is, however, quite improbable.

TRANSLATION.

"Success! By Usabhādāta, the son of Dimika (and) son-in-law of the king, the Khabhrata, the Kharapāla. — who gave three-hundred-thousand cows, who made gifts of gold and a tirtha on the river Banaras, who gave to [the Dēvās] and the Brahmāṇas sixteen villages, who at the pure tirtha Pabhāsa gave eight wives to the Brahmāṇas, and who also fed annually a hundred-thousand [Brahmāṇas],—there has been given the village of Karajika for the support of the ascetics living in the caves at Valēraka without any distinction of sect or origin, for all who would keep the varsha (there)."

In explaining these lines, we have to compare closely Nos. 10 and 14 at Nāsik. A portion of the first, especially, which is better preserved, comes very near to our text. The river Banaras (compare Nāsik No. 14, l. 10) or Bārṇās (Nāsik No. 10, l. 1) is represented in Western India by two rivers named Bārṇā, with which it has been successively identified. The first belongs to Northern Gujarat, passes Pālampur, and falls into the Rān of the Kasch (Burgess). The second flows through Eastern Rājputāna and joins the Chambal (Burgess, and Bhagwanlal Indrājī, Bombay Gazetteer, Vol. XVI, p. 633). In Nāsik No. 10, l. 4, we shall see that, after a campaign in the south, Rishabhadatta returned to the sacred lake of Puskar near Ajmere, bathed there, and made pious gifts. Hence it may be assumed that this country possessed a special importance for his family; and it is a priori natural to localize there other donations of his. Now it is precisely in those parts that the second river Bārṇā flows, and until better information is obtained it seems to me more probable that this river is here alluded to; but the precise nature of the gifts alluded to is not easy to determine with certainty. The reading svanatitha\textsuperscript{a} is supported by the comparison with Nāsik No. 10, l. 1, where we find svarpanātirthākaraṇa. Our text is an abridgment of this expression, on which it is based, just as svatāhakṣaṇa in l. 3 corresponds to brāhmapadatāsahāsi in Nāsik. After having hesitated between the two translations 'the founder of a tirtha and giver of a gift of gold' and 'the founder of a tirtha by means of a gift of gold' (CTI, p. 33, note), Bühler seems to have decided in favour of the second (AS, p. 101). I decidedly prefer to adopt the first, like Bhagwanlal (Bombay Gazetteer, Vol. XVI, p. 571). If the second were true, svarpanātirtha would represent nothing but a kind of tautology. It is evident that a tirtha cannot be established without expending money. Besides, to take the first portion of the compound svarpanātirthākara in the sense of the instrumental is not inadmissible, but rather far-fetched. Finally, I notice at least one case where the two different ideas are combined in the same way, but in terms which are not ambiguous. The Nāvapūrī grant of Annamāla\textsuperscript{a} says.—Yēn-āyakādān bahunā vidrād Hāmādri-dānāi kṛtāṇi yēna! tūrthāhaka satirāṇi kātāni yēna! Though this text is much more modern than that of Kārisī, it has its value as witness of a tradition whose constancy we shall have occasion to verify in still other formulas. We would have certainly found some decisive argument in favour of the correct interpretation, whichever it may be, in the Nāsik inscription No. 14, l. 11, which follows a different reduction; but unfortunately its text is mutilated.

Nāsik No. 14 has pūrṇapūrṇaḥ; pūrṇa is a perfect equivalent of puṣya, and, besides the shape of the letter, the long ɪ attached to the p confirms this reading. Everybody agrees, I believe, in identifying this Pabhāsa with Pabhāsa or Somānathapāṭha in Kāthāvār, where

\textsuperscript{a} Above, Vol. III, p. 388, verse 9.
the epic legend locates the death of Krishna. In connection with the ‘gift of wives to Brāhmaṇas,’ Bhagwanlal Indraji (Bombay Gazetteer, Vol. XVI, p. 571) aptly quotes a passage in the Aśvamedh inscription of Ādiyāśeṣu.1 If kanyās are there referred to, while here they mean speaks of bidrīyas, the position is in the main identical. Only, it is in the first case considered from the point of view of the Brāhmaṇas who were the fathers of the young women, and in the second case from that of the Brāhmaṇas who became their husbands. There is nothing in this variation to justify the unlikely interpretation which Bhagwanlal (from an argument which in my opinion could easily be turned against him) has tried to substitute for the true one, viz. that Rishabhadatta boasts of having given wives to eight Brāhmaṇas by exempting eight young women of the Brāhmaṇa caste from all the expenses which are involved by the costly ceremonial of Hindu marriages and the acquisition of the ornaments which in a certain way represent the dowry.2

Pi tu are two particles. Bühler’s translation ‘for the sake of his father’ presupposes in the text pitavam uddisa. Besides, independently of the omission of the ‘mother,’ which would be surprising and contrary to custom, the mention would be curiously placed here in a brief recapitulation; it is certainly missing in the parallel passage in Nāsil No. 14.

Valkaraka seems to designate Kālī; compare the following inscriptions. The plural is used frequently in the case of village names. It remains to ascertain in what manner have to be construed all the genitives Ṙuṣabhadahakaṃ pavajitarahāh cādaudadai na sahyena. We may compare several analogous formulae. In No. 19, l. 1 f. we find: lena Valkarakaṃ cādai navasadhana bādhanaka nākyaiyama Mahāśaṅghiyama yāpandya gimo ṛddama; in Nāsil No. 2, 1. 10: lena mahādevi dāddī nākyaiyama Bhāddavāṇiyamān bādhanaka gimo bhikkhui deviḥandaski nākyaiyena Bhaddāṇiyayēki patigāya ṛddam; and ibid. 1. 13: gimo bhikkhui devilena[vañehi nākyaiyena Bhaddāṇiyayēki patigāya ṛddam. The passage in No. 19 was intentionally copied from the present inscription and has therefore no independent value. In both cases one might be tempted to separate the two genitives and to let the first depend on dāddī, the second on yāpandya or yāpandai. But the long distance from the verb would be little favourable to this hypothesis. And in Nāsil No. 2, where yāpandya has no equivalent, it is quite excluded. Besides, in Nāsil No. 3, where a different case is used, both terms are, just as here, in the same same. Hence we must conclude that in all these instances the terms bhikkhu or sahyē, nākyai, and Mahāśaṅghiyayē or Bhaddāṇiyayē are co-ordinate. Thus the donation is made here “for the support of the universal Saṅgha in the person of the monks residing in the caves at Valkaraka;” in No. 19 “for the support of the brotherhood constituted by the Mahāśaṅghikas in the person of the monks (of this community) residing in the caves at Valkaraka;” in Nāsil No. 2, “to the Saṅgha of the monks in the person of the brotherhood constituted by the Bhaddāṇiyas;” and so on. We shall see in due time how the change of the case in Nāsil No. 3 is to be explained. Here I would only remark that in the two passages of that inscription we find both nākyai and Bhaddāṇiyai in the instrumental case and are thus prohibited in No. 19 to construe, as would seem natural, Mahāśaṅghiyēna as dependent on nākyai,—the brotherhood of the Mahāśaṅghikas.’

This point being established, we shall have to fix more clearly than seems to have been tried hitherto the meaning which our inscriptions assign to the expression cādaudai na sahyai. In my opinion cādaudai is not a kind of epītheta ornames, a common-place formula. The expression has an intensional meaning; it signifies the clergy of every origin, i.e., the clergy in its universality

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1 Dr. Fleet’s Gupta Inscriptions, p. 203, l. 9.
2 Hemadri in his Chetvarayajihitamani (I. 9, p. 676) has collected a certain number of kanyāsas by which, according to the epic, certain kings conferred on Brāhmaṇas women over whom they had authority. But these are at least exceptional, if not absolutely fictitious cases, from which an analogy could not, I think, be invoked for explaining gifts of an ordinary kind, which were frequently repeated.
beyond all particular limitation; and this is why the donor adds *sacāna vaśātpitānām*. In fact, it was for the retreat of the varṣa that the monks of every other denomination or residence (chātudāsa samgha) could be brought to take up their abode in the caves of Valuraka, along with their resident hosts. If the donor had meant only the monks living at Valuraka, he would have said simply *Valuraka-samgha*, as in the following inscription. In the same way a gift is made in Nāšik No. 15, 1. 7, *Trisakimangkravaathāvāvanasya chātudāsa bhikṣhusaṁghasya gītanābhiṣka- jārtham*, i.e. "to be applied for the medical treatment of the monks of every origin who shall reside in the vihāra of the Trisakim hill." Monastic communities may be classified in two respects, viz. according to their residence and according to the sect to which they belong. This double restriction is in principle by the mention of the chātudesa samgha, though in some cases and according to the dispositions of the donor it may mean specially one or the other. Thus in Nāšik No. 10, 1. 4 f. a donation is made as follows: *eto maṇaṃ loke vaśātaṇām chātudāsasām bhikṣusagho nāmābhiṣka bhavantāni*. Here we have a restriction to a certain locality, while chātudāsa excludes only the restriction as to sect; and the donation is accordingly intended for the feeding of the monks who reside or shall reside in this cave, to whatever denomination they belong. The same is the case in Nāšik No. 13, 1. 2, where a rent is allotted to the chātudāsa samgha, y[a] saṃmāna loke vaśātaṇām bhavanti cākārā (etc.), i.e. "for furnishing clothes to the monks who shall reside in this cave without reserve or distinction as to sect." The same idea is expressed in the donation recorded in Nāšik No. 24, 1. 3 f. On the other hand, in Kālē No. 20, 1. 3, "a hall of nine cells is given to the saṃgha chātudāsa as property of the Mahāsāṃghikas,"—*Mahāsāṃghikaṃ parigraha sacche chātudāsasām dvāna.* We have to compare a passage in the inscription of Tārāmāṇa at Kura (Ep. Ind. Vol. I. p. 240). Buhler has justly remarked the antithesis existing between chātudāsa samgha and parigraha dāchāra-Mahāsāṃghikas. But I feel inclined to think that he has not solved it in a quite satisfactory manner. According to him "the meaning seems to be that all Buddhist monks shall participate in the use of the vihāra, but that it is specially made over to the Mahāsāṃghika teachers." Does it not rather seem that, in allotting to the chātudāsa samgha the gift which was at the same time made the property of the Mahāsāṃghikas or Mahāsāṃskas, Tārāmāṇa in the Kura inscription and Rishabhbadatta in the present case desired that their donation should benefit only the members of the sect which they wanted to favour, of whatever origin and usual residence? This conclusion seems to be strongly corroborated by the comparison of Kālē No. 19, 1. 1 f., where the village of Kārakka is given "for the support of the Mahāsāṃghika monks residing in the caves of Valuraka,"—*levaṃ Viśvakṣeru cākhānāna paśu vihārāna bhikṣusām śrīkaṃpa Mahāsāṃghikāna yāpanāya.* Here the donation is expressly restricted to the Mahāsāṃghika monks residing at Valuraka. Shall we not conclude from this, that, in other cases where the chātudāsa samgha is referred to, the gift is made to the Mahāsāṃghikas of whatever origin? While in the preceding examples the wording excluded all restriction as to sect, it excludes here all restriction founded on origin or residence. It is hardly necessary to add that, if used alone and without an explicit clause, the expression excludes both the first and second restrictions. No. 19 informs us that the village of Kārakka was given to the monks of Valuraka by Vaisākhīpta Pulmuṇa or Gotaniputra Sātaka. This inscription is certainly later than the present one. Though it does not allude to a previous donation, and though the form Kārakka, which we have here, differs slightly from Kārakka, the only form which occurs in No. 19, I think that Buhler is right in admitting (AS. p. 118 ; compare p. 24) that the two names refer to the same village. The renewal of the donation was brought about by the new state of affairs created by the victories of Gantaniputra Sātaka, and by the destruction, of which he boasts, of that dynasty of the Kāharatās with which our Rishabhbadatta was directly connected by his father-in-law Nahapāṇa. What persuades...
me of this, is the parallelism existing between the phraseology of our inscription and that of No. 19; thus—

No. 13.

Valurakas[ə] Valurakas[ə] cāthāvāna paśajiṇaṁ
chāndāsaṁ saṅghaṁ yāpunatvam
yamo Karavika dato.

No. 19.

Lonas[ə] Valurakes[ə] cāthavaṁ pasajiṇaṁ
bhikṣam aṅkhyoṣa Mahāsagṛhyaṁ y[ə]pan[ə]ya
yamo Karavika . . . , dadama.

The close similarity proves that this parallelism was intentional, and it is all the more significant that the second donor, who was probably filled with a particular sympathy for the Mahāśāṅgikas, restricts the benefit of the donation to the monks of this sect alone. If the identification is well founded, it localises the village in question in the Māval subdivision, west-north-west of Poona.

No. 14, Plate ii. (Ksh. 17).

Chaitya cave. On the upper frieze to the left of the central door.

TEXT.

1 Raño Vāṣiṭhiputasa (1) Śāmsisirip . . . s , (2) savaghare satame 7
[ə]imhapakhe pachame 5
2 [ə]ivase pathame 1 etāya puvaya Okhaṣačiṃna Mahārathisa (3)
Kosikputasa Mitadevasa putena
3 hārathinā Vāṣiṭhiputena Smadēvuṇa gāmo dato Valuraka-saṅghasa (4)
Valuraka-lenāna (5) sakaru kar (6) sadey-
4 meyo.

REMARKS.

(1) AS. Vasiṣṭ. The long ā is certain.— (2) From the traces, the restoration Pulumāyisa
can hardly be called conjectural.— (3) CTL. ārathisa; but the central dot of the th can still be
recognised, and the certain reading ārath in the following line leaves no reasonable doubt
regarding the transcription.— (4) AS. vahāvahasa.— (5) AS. Valuraka-lenāna. I do not share
the opinion of Bühler who considered that the long ā is certain. In my opinion it would be less
improbable in the preceding word, were it not that the condition of the stone deprives certain
apparent but accidental strokes of any real significance.— (6) CTL. sakar[ə]kar[ə]. The
transcription of AS., which is ours, seems to me certain.

TRANSLATION.

"In the seventh—7th—year of the king lord Śri-Pulumāyi, son of Vāṣiṭhi, in the
fifth—5th—fortnight of summer, on the first—1st—day, on the above, by the Mahāraṭhi
Smadēva son of Vāṣiṭhi, the son of the Mahāraṭhi Mitadeva son of Kosiki, of the
Okhaṣačiṃna, there was given to the community of Valuraka, of the Valuraka caves, a village
with its taxes ordinary and extraordinary, with its income fixed or proportional."

I have stated on p. 50 why the genitive Okhaṣačiṃnaṁ must be connected with Smadēvuṇa
and cannot depend on Mahāraṭhisa. It is the geographical name of a country, or rather of a tribe.
Bühler (AS.) has pointed out the name of a district, Ukhanda, from which it may be derived.
The end of the inscription presents a difficulty which has not yet been solved satisfactorily.
Bhagwanlal read sakarākaroṣa dēyameyo, which he transcribed in Sanskrit as somakāra[kr]aṇḍya
dēya śaṅkha. I can hardly believe that Bühler could have approved of such an explanation; but,
though he read sakarakaṁ, a reading which seems to be warranted by an examination of the
back of the esamplage,—he adopted the same translation as Bhagwanlal in CTL., viz. "this gift is
in order to keep the Valuraka caves in repair." As in his transcription (AS.) he separates
"karaṇa deya," I imagine, that he admitted that the text was disfigured by several mistakes, and that he restored sāhikaraṇaka = sāhikara. 2 But in this hypothesis the use of the genitive for the dative and the use of kara = karaṇa would seem inadmissible. This conceived notion has caused the end of the inscription after Valārakasainghasa to be considered a separate sentence, Valārakasainghasa being necessary for completing the following word. I believe that, if one reads the text without prejudice and keeps in mind the customary wording of grants, one cannot fail to connect the words sakarukaro sadeyameyo with grāmo dato, and to take them for epithets resembling sādrānga soparikara, etc., which occur in other grants in precisely the same place. Besides, by this construction we avoid having recourse to the expedient of corrections, which is always objectionable. The first result is to condemn the break of the sentence between Valārakasainghasa and Valārakasainghasa. These two terms are closely connected. The gift is made to the Valārika-lepas, i.e. as the preceding inscription expressed it in a slightly different way, "to the Valārakasai lewasli," of the Saṅgha of Valārika. Valārika is the general designation of the village where the so-called Kārlē caves are situated. Doubtless this locality contained still other monks besides those who had found an asylum on the slopes of the hill. To these last ones was confined the benefit of the royal donation.

There remain the terms sakarukaro and sadeyameyo. It is well known and will be noted again more than once how much uncertainty is felt in the explanation of technical terms repeated incessantly in grants of all ages, which define or describe the rights and advantages conferred on the donant. If this is the case even in quite a modern protocol, it is not surprising that we are embarrassed by more ancient formulas which have fallen more or less into disuse. But ours is not without analogues. Kara is so well known in the sense of dues payable to Government, 1 that I need not dwell on it. The same is not the case with utkara; but uparikara, which is its exact equivalent, appears almost invariably at the head of the customary formulas which begin generally with sādrānga, soparikara. The meaning of utkara is not yet established. I do not know if kara can strictly correspond to it. At any rate, there is no doubt that nothing but a kind of revenue is meant here, so that in a general way sakarukaro = sakarudikaro becomes the natural equivalent of sādrānyag sāparikara. The meaning of uparikara is as little settled as that of uktara, and it will not be wondered at that I cannot be positive regarding the translation of our new term. The former meaning of kara, combined with the modification which is implied by ut or upari, the first member of utkara or uparikara, seems to recommend as plausible the general sense which I have attributed to these two terms.

The adjective which follows has at least the advantage that it can be translated etymologically,—"together with what has to be given and what has to be measured." This is vague, but not at all unintelligible. Here also, I think, the comparison of the more modern formulas can assist us. Several grants combine with the epithets sādrānga and soparikara the expression saññatihaśādhyāhāryanāyadhyā. 2 More commonly it is resolved into sāhātya-spratigāya and sādhyāhāryanāyadhyāya, 3 which prove that, contrary to the hesitating conjectures of Dr. Fleet (i.e. p. 170, note 9) and in conformity with Dr. Hultzsch's translation, dātya, 'what is to be taken,' is nothing but an equivalent of pratigāya, 'revenue.' Hence sādhyāhāryanāyadhyāya means 'the revenue both in grain and in specie.' The expression used in our inscription is not quite identical; for we have not sādhyā, but sadhya. Nevertheless it seems to me very probable that it corresponds on the whole to the idea expressed by the Sanskrit formula and, like it, embraces 'what is given or paid directly,' i.e. the taxes in money, and 'what is measured,' i.e. the dues in kind which were levied on the products of the fields.

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1 Compare in the inscriptions of Jayanātha and Sarvanātha (Dr. Fleet's Gupta Inscriptions, p. 118, l. 9, and p. 127, l. 17); ayya (prāyama) samuchchāhaḥ gahāḥ sakhara-pratigāya-paryayam kariyakṣita.
2 See e.g. the Mālyā plates in Dr. Fleet's Gupta Inscriptions, p. 166, l. 26.
3 See e.g. the Alānā plates, ibid. p. 179, l. 68, and the Lausāb plates, above, Vol. IV, p. 80.
No. 15, Plate I. (K. 13, 14).

Chaitya cave. Above a pair of figures at the right corner of the verandah.

TEXT.

Bhadasamasa bhikhusa deyadhama mithūna (1) ve (2).

REMARKS.

(1) Though the fas-similes in CTI. have only a trace of the long ā, it seems to me very probable from the new estampages that the writer formed an ā, as in the following inscription which to all appearances is written in the same hand. One might feel inclined to believe that the letter is only an exceptional form of the short u; but in No. 1 we have found clearly śūrama beside Bhutapūla. and in No. 13 there are several distinct instances of long ā. We must therefore transcribe the sign by ā, without forgetting—what is attested by many cases and notably by the numerous inscriptions which do not make any distinction between the long and the short vowel—how negligent our inscriptions are in marking vowels.—(2) Though this inscription is closely connected with the following one, I do not believe, after minute examination, that, as my predecessors thought, the two inscriptions are absolutely identical. In No. 16 the reading is free from doubt. The same is not the case here. The last letter, which has been read n, looks rather like v with the vowel e, and in the crack between thā and ve there is room for the final n of mithūna. It looks as if an n with the could be distinguished. One might even believe that one sees a distinct nd subscribed to this damaged character, as if the letter above had been spoiled by some accident and subsequently restored below the line. At any rate it seems to me wrong to transcribe the last letter otherwise than by ve.

TRANSLATION.

"Two pairs, the pious gift of the Bhikshu Bhadasama."

If my impression regarding the reading of this inscription is justified, the proposed translation would be certain. In the presence of the following inscription, it would have to be assumed that the donor originally had the intention to perpetuate his double gift by only a single mention, but that on second thoughts he added his name a second time on the other pillar. As regards the form ve, we find ve = dveu in Nāsik No. 4, I. 3, and No. 12, I. 3, and do in Nāsik No. 26, I. 3.

No. 16, Plate I. (K. 13, 14),

Chaitya cave. On the inner side of the right hand screen of the verandah; above a pair of figures.

TEXT.

Bhadasamasa bhikhusa deyadhamana (1) mithūnana (2).

REMARKS.

(1) AS. and CTI. dhama ; but the anusvāra seems to me sufficiently clear.—(2) AS. and CTI. dhāna; compare the preceding inscription.

TRANSLATION,

"(This) pair (is) the pious gift of the Bhikshu Bhadasama."

No. 17, Plate i. (K. 15).

Chaitya cave. On the wall to the right of the central door (close to the rail pattern).
TEXT.

. . . . maṣayātāya (1) dānaṁ veyikā.

REMARK.
(1) AS. and CTI. . . . [sa]mādha mātṛyajya. No traces remain of the pretended sa, which appears entirely conjectural. The n is certainly not accompanied by an ḍ. To judge by their own plates, AS. and CTI. have inserted the mā, which is completely invisible and for which there is no room. The y which precedes bears a clear subscribed ḍ of the same shape as in the two preceding inscriptions. The following ḍ has at the top the mark of ḍ, and the lower stroke, which has been taken for n, ought to have been attached to the right of ḍ if it had this meaning.

TRANSLATION.
"(This) rail (is) the gift of . . . . ."

I can make nothing of the existing remains of the proper name. We see only that the sculpture of this balustrade was the gift of a female.

No. 18, Plate iii. (K. 16).

Chatīya cave. On the wall to the left of the central door (close to the rail pattern).

TEXT.

Koṭīya (1) bhikhunīya Ghunika-mātṛ (2) veyikā dānaṁ (3) [Naṁ]dikenā (4) kataman.

REMARKS.
(1) AS. and CTI. Koṭīya. The second letter seems to me rather a ṭ; but it is doubtful.— (2) AS. mātṛ; the ṭ is certain.— (3) AS. doṇa, CTI. ḍāṇa.— (4) The first letter is doubtful, the horizontal basis of the ṭ being singularly slanting. But the final ḍ is sure.

TRANSLATION.
"(This) rail, the gift of the Bhikhunī Koṭī, the mother of Ghunika, was made by Nandika."

No. 19, Plate II. (Ksh. 20).

Chatīya cave. On the 2nd and 3rd tiers of the frieze between the central and the right-hand doors.

TEXT.

1 . . . . . . . . . . . . [ānapayati] Māmāḍe (1) amacha par gata .
masū (2) etha lenaسا Vāturakosa (3) vāthavāna (4)
2 pavajitāna bhikhuna nikāyasa Mahāsaṅgha yēna yā paṇ. ya etha Māmālāhāre
utare (5) mage g. m. Karajak (6)
3 bhikhuhale[la] (7) dālama — etasa [ta] (8) — gāma (9) — Karajake (10) —
bhikhuhala — deya — pāpehi (11) — etasa — chasa
4 gāmaśa Karajakāna bhikhuhalaparīhāra vitarāma apāvesa a (12) . . .
. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
. . . . pārihāraka cha etahi na pārihārehi pariḥaraḥ (13) et . chasa
gāma Karajake (14)
5 bhikhuhalaparīhāra cha eta na mādhāpehi (15) aviyena ānata . . .
. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
sava [14] (18)
6 va pa 4 diva 1 Sivakhadagutena kaṭā.
REMARKS.

(1) Of this inscription, CTI. gives only a fac-simile without transcript or commentary. Hence only AS. has to be considered here. AS. Māṁḍ[a] ; the de is certain.— (2) AS. pa . ga . . . vaṣau. The r is certain, though I cannot say whether it was accompanied by an ə or an i. The last syllable looks like sa; but on the back the mark for s, which AS. gives, can be clearly distinguished.— (3) AS. leṇasa Vahurakasa. The letters va and ka appear certain. I do not doubt that we have to read sa in both cases, though the vowel-mark is not visible anymore: compare the preceding note. The locative is indeed what we would expect.— (4) AS. dīthavāna. The th is not doubtful.— (5) AS. utarānaya[e].— (6) AS. gōm[e] Karajaka[sa]. . . . The final e of g [e] is just possible, as well as the e of ṭjak[e]. But I do not believe that the syllable su vr [a] any following syllables exist.— (7) AS. bhākhuhala; but there is certainly a letter between ha . . . and la, which seems to be la. Its bottom is not exactly in the same line with the neighbouring letters and the top runs into the crack. Could it have been repeated because it had come out badly the first time?— (8) AS. etesa ga . . . The sa is certainly followed by a letter, which seems to be tu.— (9) AS. gōm[e]. The m is clear and does not bear any vowel-mark.— (10) AS. Karajaka[sa]. The ho is probable, though the enlargement of the top of the k (compare the initial k) is frequent enough to leave room for doubt. The su may have dropped out. But in the rest of the line the projection of the tops of the beams does not seem to have caused any breaks in the inscription. Accordingly, the latter must have been engraved subsequently; or, if anterior, it must have been calculated in such a way as to leave space for those projections.— (11) AS. papaḥi. The i and the e seem clear. Between ṭasa and ḍaha there is room for two letters, but nothing seems to have been engraved there, unless the traces of the crack in the stone should mark the place of letters which might have been engraved by mistake and obliterated subsequently. It seems that the engraver had reserved the necessary space for the top of a beam analogous to the preceding ones, which was, however, not added.— (12) AS. a[pa]tesa . . . .

(13) AS. varilartika. I do not discover any trace of an i accompanying the r, and would rather read ṭe[r]i.— (14) AS. ete chasa gōm[e] Karajaka[sa]. It seems to me impossible to say whether the stone bears eτa or eτe. I feel inclined to read eτau. It is very improbable that the m of gōma bore the mark of e. As to the syllable su, neither the length of the following line nor the appearance of the free space after ho authorises us to assume its existence.— (15) AS. eτa vaṇadho[leka]. The reading is uncertain. What I propose, pe for le, appears to me on the whole more plausible.— (16) AS. . . . . . to vijayathasalīr. The th seems to be accompanied at the left top by a mark like e, which is however a little too slanting. The r of the last syllable might as well be read bh.— (17) AS. he raṇā. This reading seems to me extremely problematical, especially in the case of the letters rə and ṭə. The last syllable of puṣākā would also remain doubtful if we were not supported by analogous cases.— (18) I follow Bühler in transcribing the second figure by '4'; but he considered it very doubtful; and I see no particular reason for reading '4' rather than any other unit.

TRANSLATION.

"[King . . . . .] commands the officer at Māṁḍa— For the support of the rest of the Mahāsāṅghikas, of the mendicant friars dwelling here (these) caves of Vahurakasa, all pervaded with religion (?), we give as monks' land the village Karajaka here in the Māṁḍā district on the northern road. To them I have secured the property of the village of Karajaka as monks' land, and to this village of Karajaka we grant the immunities belonging to monks' land, not to be entered (by royal officers) . . . . . and to enjoy (all kinds of) immunity; with all these immunities I have invested it. And this village of Karajaka and the immunities enjoyed by monks' land I have had registered here. Ordered verbally, written . . . . . . given at the victorious camp (?) . . . . . . The deed was executed by
Sivakhadaguta (Śivakhandagupta) in the year 14, on the 1st day of the 4th fortnight of the rainy season.

There is no means of deciding whether this inscription emanates from Vāsishthiputra Pālāmāyī like Nāsik No. 3, or from Gautamiputra Sātākari like Kālē No. 4 and 5. I incline however towards the first hypothesis. The phraseology is quite identical in Nāsik No. 3 and in the present inscription, and the break which, to our regret, we find here, could be filled exactly by what precedes dīnapāyati in Nāsik No. 3.— Māmāla or Mamāla has been identified (AS. p. 24) with the modern Māwūl or Māul along the Gāhauts. Regarding dāhara, compare Dr. Fleet's Gupta Inscriptions, p. 173, note. The final s of par. gata, māsa and the o of lōnasa and Vādurakshas seem to prove that we have to read in each case, the locative plural in ēhu, and that the three words are connected, the first being only an epithet of the second. I propose to restore it as pariñayati, which might be a proper epithet of these places, 'wholly devoted to religion.' It is quite clear on the other hand that the analogy of the parallel passages (Nāsik Nos. 3; 2; 4. 2) would make us expect in this place the proper name of the officer. It is only out of despair, and especially under the influence of the final s, that I have recourse to this hypothesis. The phrase has to be explained by comparing Kālē No. 13, 1. 4, from which an additional argument in favour of the reading Vādurakshas is derived, and Nāsik No. 3, 1. 12 f: bhikkhu... vihāya ākṣabhyavagati. The 18th edict of Aśoka (Khāls, l. 38) already employs vihāya in the particular meaning of 'religious corporation.' Though pavaṭija and bhikkhu are equivalent in meaning, we find the two words combined elsewhere, e.g. in Nāsik No. 5, 1. 8. As regards the construction and the details of the translation, I refer to the remarks on Kālē No. 14, of which I have stated that our text intentionally imitates the wording. I will only add here that the construction of Mahāsāṅgikā as in opposition to vihāya, which is forced on us by the comparison of Nāsik No. 3, but which is a little puzzling to us, has at least one analogy, which the genitive gūmasa Karajakāna (1. 4) makes obvious, in the frequent construction of gūma with a proper noun, the occurrence of which in the plural seems to indicate that originally it designated less the locality than its inhabitants.

Bühler (p. 111) proposed to take maga (mārga) as the name of a territorial division, which is not found in other documents. He quoted the analogy of pathaka which occurs elsewhere in a similar sense. We have to wait for fresh facts to confirm this conjecture; but even in its current meaning uttara mārga, 'the northern road,' 'the northern direction,' gives a sufficiently good sense.

Whatever may be the cause of the erroneous form bhikkhuhaela, it can only be meant for bhikkhuhalā. Unfortunately the meaning of this expression, which occurs not only here, but also in Nāsik No. 3, is far from distinct. Hala designates in certain cases a measure of land (Ep. Ind. Vol. I. p. 8, note), the extent of which varies according to the word which precedes and determines hala; see dāhmahala, Hārītacakrītī quoted by Kullāka on Manu, VII. 119; vihādhalā, inscription of Harsha (Ep. Ind. Vol. II. p. 125), etc. But hala has also the meaning of 'cultivated field,' as in dēvabāgahala,1 compare brahmānādīna halaśātra in the Uruvapalli plates (Ind. Anti. Vol. V. p. 52, text line 23), etc. With these expressions we may certainly compare that of our text. In the Buddhist language, bhikkhuha is the equivalent of these religious donations which in the Brāhmaṇical phraseology are termed dēvaḥbāgahala, dēvahdya (above, Vol. III. p. 274, l. 60) and brahmādēya, and convey, like the bhikkhuhalā (here and Nāsik No. 3, etc.), certain privileges,—parīhāra,2 which the Māliyā copper-plates (Dr. Fleet's Gupta Inscriptions, p. 167) sum up by the formula uktā brahmādēyasathībh. There, as here, the king grants not only a certain portion of land, but the village itself is given away by him as bhikkhuhalā and participates in its entirety of the immunities implied by this

1 Above. Vol. III. p. 146, l. 18 f. Admitting that the authenticity of this donation is doubtful, it would be nevertheless certain that it borrows its phraseology from genuine documents.

term. I have no doubt that, at the end of l. 2 as well as in lls. 3 and 4, the text had...gāma[ḥ] Karajak[ṛ], in which Karajaka is the accusative plural. If the text had locative gāne, we would also have Karajakas, which I have stated to be impossible; this is the reading which I find with certainty in the continuation of the line as bhākhala[ḥ]. But even if we had the locative, we should arrive by a roundabout way to the same meaning: "the bhākhala in the village of Karajaka." It is becoming evident that it embraces the whole village, that no limit is stipulated and that the whole village...in the immunities promised, while the contrary holds good in Nāsiś Nos. 4 and 7.

After ṛtum[ḥ] I read tu. Perhaps cha has to be read; but this does not make much difference. We have two co-ordinate sentences. I do not understand how Bühlker analyzes the first sentence, which he reads...prapāṇi, and for which we shall therefore sequel the distinct parallels...bhājaka[ḥ], and nāma[ḥ]bhājaka[ḥ]. Dūṣya means "to cause to obtain, to confer, a gift." I believe that bhākhala is not compound...deya, but must be understood as in opposition to gāmaḥ Karajaka. I conclude with a passage in Nāsiś No. 3, where we shall find the same expression with an added meaning of both constructions would, however, be exactly the same. Without prejudice...trace with certainty the reasons why the first singular and the first plural were both explained in the same phrase. I should like to suggest that the singular may have been used here to give a personal and deliberate turn to the affirmative or order. In the same way, the...of accentuation the idea more strongly has caused the employment of the singular phrase...the simple dūṣya. The king is not content to give; he wants to state that he has...the necessary orders for realising his intention. I may quote here the expression Kṛṣṇa...Vijnānabhadra-varman, to which I shall return presently; samaparibhaktā pariḥptatā pariḥptatā (this is the actual reading; Ind. Ant. Vol. IX. p. 101, l. 10). Compare also the place of Śivakanda-varman, 1. 36;...pariḥptatā dāta, etc. The subsequent process is clear; and one can see now why the donor uses the two symmetrical propositions. It is where...he has assigned the village to the monks, that he grants to it the immunities of chanters. Paribhadra has, I think, been well explained by Professor Leumann (Ep. Ind. Vol. II. p. 141). The original meaning,—"exception, immunity," quite naturally leads to the more general one—"privilege, privileged position."

The cognate inscriptions leave no doubt as to the privileges which were expressly mentioned here; we have to restore: a[n]nomasaḥ aloṣapāṭhādakāν svatamānaśvamaiśvinajaḥ sa anāsanām...mukh, etc., (ibid. p. 171, note), seems to imply that the royal officers were prohibited from possessing anything belonging to the village. For aloṣapāṭhādakā, the last inscriptions offer several equivalents,—aloṣapāṣakṛṣīkana, which Bühlker (p. 104) has already quoted (Dr. Fleet's Gupta Inscriptions, p. 98, note. Anūṣasānām...aṃvaniśyāḥ; its certain equivalent in the later terminology, namely samantarājāh, aḥaṃkāraṇīḥ, etc., (ibid. p. 171, note), seems to imply that the royal officers were prohibited from possessing anything belonging to the village. For aloṣapāṭhādakā, the last inscriptions offer several equivalents,—aloṣapāṣakṛṣīkana, which Bühlker (p. 104) has already quoted (Dr. Fleet's No. 55, l. 28, and No. 56); alosapāṣabālabhoba in l. 32 of the plates of Śivakanda-varman (Ep. Ind. Vol. I. p. 6); and salāhaloṣapāṣaka in l. 17 of the plates of Kṛṣṇachandra (above, Vol. IV. p. 101). These words are far from clear; but if we remember the fact that the production of salt is a royal monopoly (Bühlker in Ep. Ind. Vol. I. p. 9, note) and the details quoted by Bhagwanlal (Bombay Gazetteer, Vol. XVI. p. 556 and l. 179) regarding the manner of digging the soil for salt which prevails in the very region of our inscriptions, it seems to me that the explanation proposed by Bhagwanlal, viz. aloṣapāṣakṛṣīka with the Prakrit softening of t into ṭ, is quite satisfactory. The object of this immunity would thus be to deny to the representatives of the king the right of digging pits for extracting salt.

1 [Compare above, Vol. VI. p. 85, note 10.—E. H.]
The next term seems to be written in our inscriptions arathasaunayika or sanunayika; but l. 32 of the grant of Sivaskandavarman (Ep. Ind. Vol. I. p. 6) distinctly reads arathassaunayikā. In stating that this spelling excluded his earlier explanation, Bühler did not suggest another instead of it. I do not know any parallel expression which covers up this one finally. The word seems to represent avadharasaunayikā; but etymology alone is an unsafe guide in the interpretation of technical terms. Vīmāti is only used in a moral sense. Could we think of translating: “exempted from the police, the magistrate of the district (vadharā; compare Dr. Fleet’s Gupta Inscriptions, p. 32, note), or of the vādharā?” This would remind us of those grants in which, on the other hand, it is stated that the right of punishing thefts and offences is reserved to the king, or of those in which the right to punish the ‘ten offences’ is transferred to the donor. At least I have nothing more plausible to suggest. It is well known that different formulas of immunities were variable and always incomplete. And it is not to be wondered at that they should be summed up in a comprehensive and general expression like survađārāparītpārī. Elsewhere, the texts are more precise in stating that there are eighteen kinds of immunities. It will be enough to quote the inscriptions of the Palavas, and notably that of Śivaskandavarman, which reads atthārājaiparīpare (Ep. Ind. Vol. I. p. 6).

More clearly still than our estampage, those of Nāsik Nos. 3 and 4 appear to exclude the reading parīvarīnaka and to recommend the first singular parīharchi. We thus obtain an exact counterpart of the expression employed for the grant of the village. The king begins by announcing his intention of granting: dādaṅga and vītādana in the first plural. Then he sums up the donation in the first singular: pāpakhi, parīharchi.

The reading nībandhdopaṁ[ḥ] seems to be established incontestably by the comparison of nībandhdopah in Nāsik No. 5. The approximate meaning of this word is not doubtful. Nībandha is a technical term meaning ‘endowment;’ see Yājñavalkya, I. 317: dauta bhūmaṁ nībandhaṁ ni kriyāte lālaṁ tu kāryεt. Hence the corresponding use of the verb nībandh. In Nāsik No. 5, we shall actually find nibaddha nībandhaḥ; this sentence is accompanied by a separate date—which is several months prior to the date of the grant. Hence nībandha refers to a distinct official formality which precedes the completion of the grant. I do not know in what it exactly consisted; perhaps it was a kind of registration of the royal decision in the archives of the State. The four corresponding passages of this portion here and in Nāsik Nos. 3, 4 and 5 seem to read,—

Kārīḷe No. 19: et[ṃ] chasa gāma Karajaka bhikshalaparīhare cha.
„ „ 5: et[ṃ] chasa khētarpahare cha.

In spite of the comparative uncertainty as to details, which the condition of the stone almost always entails, it follows from a comparison of these quotations that the correct reading is etam, not etc. This is supported also by the accusatives gāma Karajaka and gāma Samatipadaṁ to which the pronoun refers, and by the following two cases where etam is connected with khetarpahare by the double cha and hence can be nothing but an accusative, with which either khētām is to be supplied or which sums up the principal object of the grant in a general fashion. As regards the wording of the phrase, the point in which the four versions differ most obviously is the absence of the syllable sa after the first cha in Nāsik No. 8. At first thought we might feel inclined to resolve everywhere chasa into cha anya, as it has to be done for instance in Nāsik No. 6, l. 2 and 3 (compare Kārīḷe No. 20, l. 4). The same is just possible in l. 3 of our inscription (etasa chasa gāma) and in l. 3 of Nāsik No. 4 (etasa chasa khēta), where the tautology etasa anya is admissible. But this analysis is not possible either here or in Nāsik No. 4, l. 5, and

1 Sadaṇḍaparīka; see e.g. the Ahīśa plates, I. 67, in Dr. Fleet’s Gupta Inscriptions, p. 179, and the Dēd-Baraṇapāk inscription, l. 17, ibid. p. 217.
No. 5. Though the syllable sa is wanting in Nāsik No. 3,—which seems to imply that the addition is at least redundant,—we cannot well consider such a frequent repetition as a material error. Bühler also was surprised at this expression in Nāsik No. 5 (p. 164, note) and supposed that "the sa ... is purely pleonastic, just as in Pāli suke, 'if,' and similar words." He thought evidently of sattvaki and sattvastic of the Buddhist Sanskrit and of Pāli. I cannot say what "pleonastic" means here; perhaps he wanted to say 'expletive.' But it seems to me difficult to assimilate, without positive proof, a preterstitial particle to an enclitic one, which we are obliged to admit here. I can discover only a single expedient, viz., to take sa = svā = suvā, as in the language of the Mahābhārata; see my edition, Vol. I. p. 412. In the expression bhājyamā suke vahīta which I have quoted, as well as in the Pāli sañca, the particle seems to imply a shade of doubt which would be inadmissible here; but I do not know any other example of its use after cha.

Bühler happily explained avyāyena by a reference to Śemachandra, who gives avyāyena as a synonym of ukta. This is the equivalent of the formula evamukhāyeta, etc., of later inscriptions; see Dr. Fleet's Gupta Inscriptions, p. 100, note. I do not believe that Bühler was equally successful with regard to kahata. His interpretation rested on the supposed parallelism of ukta in Nāsik No. 5; but as this inscription actually reads kahata, his argument loses its support. Besides, I cannot persuade myself that the king required the 'permission' of a subordinate editor (amāṣa) for making his grants valid, and even that kahata could really be used in this way. As regards the guess of Bhagwanlal, according to whom kahata stands probably for the Sanskrit khaññapi, meaning 'taught,' neither is it admissible phonetically nor is it corroborated by the analogies which he invoked (Bombay Gazetteer, Vol. XVI. p. 558, note). The operations of formalities connected with royal grants which our inscriptions record (Kālē No. 19, and Nāsik Nos. 3, 4 and 5) are characterised by the terms āgata and kahata (in all four), datā patīkā (in three of them, but not in Nāsik No. 5), kāta (here and in Nāsik No. 5) and uparākṣita (Nāsik No. 4), the equivalent of which I believe to find in Nāsik No. 3. The later inscriptions offer us a large quantity of probable or at least possible equivalents. I need not dwell on āgata, the meaning of which is clear; it refers to the announcement of the royal order either by the sovereign himself, or by his representative who is generally delegated to this duty by the title of datāka; see Dr. Fleet's Gupta Inscriptions, Index, s. v. Besides, frequent mention is made of the manual drafting of the document (īkkhiṭa) and of its transcription on copper or on stone, expressed by uṭkṛṣṭa; see Dr. Fleet's Gupta Inscriptions, p. 99, note. In the grant of Śivakālāvarman (Ep. Ind. Vol. I. p. 7, text line 50) we read: "Bhajyamānavan sankhatākheta-sa patīkā kahata-tī. The participle kūṣa refers here to the drafting, as the writing is expressed by īkkhiṭa, while in our inscriptions kāta, which ends the text and whose agent, being always named without any title, is evidently a subordinate officer, clearly corresponds to uṭkṛṣṭa; compare the end of No. 35 of Dr. Fleet's Gupta Inscriptions. Besides, I believe that in our documents this 'engraving' does not mean the preparation of the stone, but that of the copper-plates which served as titles-deeds to the donates, and of which our epigraphs only state the delivery. Several documents mention a keeper of records (dakṣapalika or daksanālīka), who consequently must have been in charge of the documents. I believe that such an officer was Rāhṣi—for, Rāhṣi-gutta-tī must be read—who is mentioned at the end of the grant of Vijayabuddhavarman (Ind. Ant. Vol. IX. p. 102). In this connection we have to understand the word uparākṣita in Nāsik Nos. 3 and 4. If it is not admitted that our kahata corresponds to the īkkhiṭa of the traditional formulas, it would lead us to the paradoxical conclusion that the operation which is nowhere wanting in the known protocol is the only one of which there is no trace in our own inscription, and on the other hand that the only operation which is common to our four documents is just the only one unknown to the later redactions. What would be a conjecture, though very probable to

1 [Monsieur Senart's improved reading is no doubt correct; but I would prefer to translate: "The dīkṣāpāti (or dālaka) was Rāhṣi-gupta."—E. H.]
my mind is raised to a certainty by Nāsik No. 5, where we read ohhato lekho. Ohhata would thus correspond to khasata from the root khas. It is quite true that khasa ordinarily means only 'to hurt;' but this meaning rests on the primary signification 'to hollow out,' which is also attested for the form khas and is altogether quite analogous to the primary and essential meaning of bhik. Why is the word bhik consecrated as it is by old custom, replaced in our texts by this equivalent? I have no means to explain this; but the fact cannot be denied, I think. I can at least quote cases where khaṭati is employed as an equivalent of bhikāti with reference to the engraving of a neera phaṭa; see the inscription of Madanapala in the J. As. Soc. Beng. 1900, p. 73. I do not venture to assert that our ohhata is only a graphical variant of khaṭa = khasa. At any rate, the close relation which exists between the two roots khaṭa and khaśa renders this explanation possible.

The characters which follow ohhato, namely vijayālasatāre, are perfectly certain, except that the ña may be accompanied by an o, and except the last letter, which I would decidedly read ñ because the curve at the bottom, if the hook at the top were a little more rounded. As it is, the reading kha seems to me just as possible as the reading re. Is it at all probable, that, as Bühlro thought (p. 112, note, and compare p. 105, note), we have here a triple error of the accute for vijayāla[š]atāre? This designation of the residence of a king is indeed well-known; but, putting aside the fact that such a conjecture is a little violent, one would wonder that such a camp is here, contrary to usage and to what we find in Nāsik No. 4, not determined by any topographical name. Should we look for such a name in the very indistinct characters following dato? As may be seen, they are far too doubtful to guide us by themselves; but a priori the interposition of dato between vijayālaasatāre and the name of the locality, whatever it could be, renders that hypothesis very suspicious.

If we stick to the apparent reading vijayāla satākha (or ñre), we are again obliged to embark on an ocean of conjectures fertile in shipwrecks. Here two comparisons suggest themselves, which are curious, but at the same time perhaps not very safe. Satāre (or perhaps sattāre) reminds of the well-known town and district of Sattāra on the south of Kāśi. It is true that the name Sattāra has not yet been discovered in any document of ancient date (Bombay Gazettes, Vol. XIX. p. 224); but this may be simply accidental. Besides, it is not very probable—whatever the original form of the name may be—that it should have already assumed the form Sattāra in the time to which our inscriptions carry us back. At least it ought to have begun with Sā, whatever this means, and Sattākha as the designation of a town whose name commences with Sā, would not be without analogies. On the other hand vijayāla, i.e., without doubt, vijayāsatā, situated in my territory or 'in the province called Vijaya,' reminds of the name of Vaijayaṣṭī, which we have already found applied to the town that has since received the name Banavasi, and which occurs again in Nāsik No. 4. The very peculiar manner in which this inscription introduces the word sendya suggests that we might have here a name given by virtue of a recent conquest to these southern territories, where the district of Sattāra occupies an intermediate position between Kāśi and Banavasi. If this conjecture had any foundation, we should feel inclined to attribute this grant not to Vasishthiputra Pulomāyi, but to Gautamiputra Sattakari, to whose reign Nāsik No. 4 belongs. Of course I am aware of the fragility of this assumption. As for the characters following dato, the reading therākā is, with reference to the two last letters, as improbable as the evidently desperate analysis of the word, which Bühlro suggested. The first letter might be the, but could also be re. The comparison of Nāsik No. 4 suggests Bandhakot or Bandhakara; but the place which dato occupies does not lead us to expect a topographical name, and I may add that the remaining traces would be little favourable to this restoration.

The figure ' 4 ' of the number ' 14 ' is hardly possible; I would rather think of a ' 5.' But in fact the only point which is beyond doubt, is, that the year must fall between ' 11 ' and ' 19.'

One cannot help remarking the similarity of the names of several officers who are employed here and and at Nāsik by Vasishthiputra Pulomāyi and Gautamiputra Sattakari. In Nāsik No. 8
Śivaskanda is the governor of the district; in Nāsik No. 4 the anātīya Śivagupta writes the grant; and here Śivaskandagupta engravés the document on copper. The simultaneous occurrence of names into the composition of which Vishnu enters prevents us from drawing from this fact hasty conclusions regarding the state of the sects in this region. Could these resemblances be the result of relationship?

I must not fail to recall the link which seems to connect this inscription with No. 13, to the commentary of which the reader is referred. I will only add that, renewed by a royal personage, the grant of the village of Karajaka was necessarily accompanied by fiscal and administrative privileges which, in spite of his high connections, Rishabhajatana had been doubtless unable to confer.¹

No. 20, Plate iii. (Ksh. 21).

North of the chaitya cave. On the wall of the second cell (from the south) of a vihāra. right of entrance. top.

TEXT.

1 Śidha (1) rañç (2) Vāṣṭhiçputasa Śiri-Puljmāvīsa savachhare chatuvase 24 hemamātna pakhe (3) tatiye 3 divase bi-

2 tiye upāśakasa Haraparaṇa Setaparaṇa-puttasya So[vya]sakasya Abulāmāya vathavasya ima deyadhama mañçpo (4)

3 navagabha (5) Māhāsaghīyānā (6) parigaho (7) saghe chātudise dīna (8) māṭpitumai puñjā (9) savastānam hitaunghasthataye (10) ekavise (11) sa-

4 vachhare nītīte sabeta (12) cha me puna Budhavakhitena mātara chasya (13) upāsikāya (14) Budhavakhitasa māṭ[u deya] dhamma (15) pāñcho a[n]o (16).

REMARKS.

(1) CTI. sīkha,— (2) AS. rañç,— (3) CTI. and AS. homatō,— (4) AS. and CTI. mañçpo. The ṛa is not absolutely perfect, but at least probable, which cannot be said of the ṛa. — (5) The bh has a vertical stroke at the top, which is so pronounced that I am doubtful if we ought not to read ḍarbhā, with which the Sanskritisms ṛputasya and Sauvakasya would have to be compared. — (6) AS. ḍhiyāna.— (7) AS. and CTI. parigaho; the ho seems to me certain. — (8) CTI. chatulise dīmañ mañç. After na there is certainly room for a character, but no positive trace of it which would show that it did really exist.— (9) AS. and CTI. pītumā ḍājā. The tail of the subscribed u of pu seems to be a little more pronounced here than in the rest of the inscription. But our engraver was so fond of this flourish that, in the absence of any additional trace on the right, we are not authorised to attribute a special phonetical value to such an imperceptible differentiation.— (10) CTI. ṇathaya, AS. ṇthātaya. The th and the final e are much more distinct in the estampage than they appear in the Plate.— (11) OTI. ekavise;

¹ Together with the proofs of this article, I received from Dr. Hultzsch a proof of his paper on the newly discovered Konḍamudi plates (above, Vol. VI. No. 81), which throw fresh light on some doubtful points in Kālē No. 19. In pointing out several of these corrections, Dr. Hultzsch has quoted my present article. It is consequently too late to modify my remarks, and it will be enough at present to draw attention to the principal corrections which the new plates suggest.— (1) The reading goṣapāpehi, instead of deya pāpehi; (2) the explanation of this verb, as well as of paritakāra and mitadāpehi, not as 1st singular script (with alteration of final āḥ into āhā), but as 2nd singular imperative. (3) The proposed interpretation of viṣayaḥsaṛastakahouredoughttoselittlemorepronouncedherethanintheestampage.ButIodonotconsiderthegeneralmeaningattributedtothephrasebyDr.Hultzschasaltogether satisfactory. (4) Nor do I consider his translation of okha as 'signed' beyond every doubt, although the word is here accompanied by avyaśa. (5) The reading etamā tathā in l. 25 of the Konḍamudi plates suggests a similar correction for etacā[k] tu in l. 8 of Kālē No. 19. But such a correction, at least so far as the second syllable is concerned, would be opposed to the apparent testimony of the estampage. Anyhow, my forthcoming article on the Nāsik inscriptions will give me an opportunity for returning to several of these difficult points.
AS. ekatīśa. The v is not doubtful; the t and the v differ in the alphabet of this inscription in a quite distinct manner.—(12) CTI. sahata. I cannot vouch for the e; the third letter is not a very clear t, but can hardly be interpreted differently.—(13) The reading proposed by AS., Motarakkiśa, cannot be upheld; but after the group sva there is room for two characters, the first of which seems to have left remnants that might be interpreted easily as d.—(14) The kā is very indistinct.—(15) CTI. and AS. dhamma.—(16) The character read ṭho remains doubtful; if, as it would appear, the next following letter is really an initial a, there is hardly room for ṭh between this a and the preceding p, and we are obliged to suppose its being reduced to minute proportions. As to the letter n, I can say that it is visible in the escampage, especially on the back of it, though not in the Plate.

**TRANSLATION.**

"Success! On the second—2nd—day of the third—3rd—fortnight of winter in the twenty-fourth—24th—year of king Sīra-Pujumāvi, son of Vāsiṭhi, this pious gift of the lay-worshipper Harapharaṇa, son of Sotapharaṇa, a Sovasaka, living in Abulāma, (etc.) a nine-celled hall, has been given to the universal Śaṅgha, as special property of the Mahāśaṅghikas, in honour of his parents and for securing the welfare and happiness of all beings. In the twenty-first year it had been completed and . . . . . . . to me by Budharakhitā and his mother . . . . . . . a lay-worshipper. The . . . . . a pious gift of Budharakhitā's mother."

As regards the proper names, I have nothing to add to Bühler's commentary. One can see from Ferguson and Burgess's Rock-cut Temples, p. 241, that the excavation where this inscription was found is really a hall flanked by nine cells. I have said that I would rather read parigahā than parigaha. I am aware that an exactly similar passage which has to be compared with ours, in 1.12 of the inscription of Tūramāṇa at Kura (Ep. Ind. Vol. I. p. 240), to which I have alluded before (No. 13), seems to read certainly: ayaṃ puna vihārasyopakarana chādvarīṭhā bhikṣhu-śaṅghā parigrahā dhārṣṭramahādeśādānāṁ. Whatever the true reading may be, only one interpretation of the general sense is to my opinion possible. That of Bühler is not acceptable. He took parigrahā to mean 'circle, group,' and took the adherents of the school of the Mahāśaṅghikas to be opposed to the chādvarīṭhā bhikṣhu-śaṅgha, though in his commentary on the Kura inscription he recognised that parigrahā can only mean 'possession, property,' and that the 'universal Śaṅgha' can only be understood in antithesis to the special sect of the Mahāśaṅghikas. We have already seen that certain grants seem to stipulate that gifts attributed to particular sects should be meant for monks of every origin and of every denomination without distinction; compare No. 13, l. 4. Whether we take, as basis, the nominative in translating "has been given as property of the Mahāśaṅghikas," or the locative in rendering "has been given into the possession of the Mahāśaṅghikas," both versions come to the same. We shall find a very similar sentence repeated twice in Nālik No. 3. I shall there return to this subject, because the two groups of passages seem to explain each other.

With ekatīśa the obscurities begin. Bühler has clearly 'thrown the haft after the blade;' still it is easier to condemn his evidently provisional attempt at interpretation than to replace it by a more probable one. I do not pretend to solve the difficulty, but would submit some observations with the desire that they may be of service to some more fortunate interpreter. The difficulty consists chiefly in two points: the word which I transcribe sahata, and the four last characters which are read ṭho ano. As regards saka—(the s, as I have said, is not sure),—one feels tempted (considering that many other inscriptions at the end of a grant introduce the dependents of the chief donor as having joined him in the donation) to expect an enumeration of relatives taking part in the pious work of Harapharaṇa. But the characters which separate ha from Budharakhitā do not furnish the epithet of relationship which that hypothesis would require, and with the exception of the vowels the reading, especially of the three last letters, seems quite
clear. That of the two first, taĉha, is at least very probable. The cha, then, invites us almost irresistibly to join saha ta and to find in it some participle co-ordinate with witthita. Unfortunately, none of the restorations which suggest themselves—vahi, saхиha and sahika—lacked a decisive meaning, or a construction with which the following word we could be easily connected. Further, to which substantive do witthita and the other hypothetical participle refer? Apparently, to the manḍapa whose donation is mentioned before. With Buharakhitasas a new sentence must begin; it would be contrary to the habits of the style of these epigraphs that the object of the donation, before being mentioned, should be enveloped in such long circumlocution. Perhaps we should see clearer if this object were well defined, which unfortunately it is not. I have noted it elsewhere only in a single case at Kuḍâ (No. 31 of CTL and No. 23 of AS.), where we seem to read pātho deyo. If any point is certain, it is that there as well as here the dental th is excluded. This circumstance alone would suffice to condemn the translation ‘passage,’ proposed by Bhagwanlal and adopted, without conviction, by Bühler. I have no more probable conjecture to substitute for it. Whatever the meaning is, we seem to be confronted by the same term at Kuḍâ and here. Now, at Kuḍâ the part of the sentence in question begins with the characters saha, which seem to be followed immediately by the characters tasa at the beginning of the next line. Neither the testimony of the editors nor the fac-similes enable us to decide whether the break between the second sa and the initial pā of pātho is real or only apparent. In any case, one cannot help comparing this instance with our saha ta saha, and consequently asking whether here also this word opens the sentence of which pātho is the subject, while cha tasa saha sahika sahika would refer only to manḍapa. I have stated why a priori a full stop seems to be indicated before Buharakhitasas; without being absolute, this objection seems to me much stronger than the coincidence which I have just quoted against it, and which is extremely vague and perhaps altogether illusory. Another doubtful point has to be referred to. Between the letter which Bühler transcribes δ, while I read sya in accordance with Bhagwanlal, and the pā of pāśikāya, there is room for three characters; but the previous editors read simply u without admitting a break. They seem to interpret thus the character which follows the group sya. Hence they must have assumed that the distinct traces immediately before pā are not the remains of a letter, probably of an u, but accidental flaws in the stone. An inspection of the original could alone decide if another character has disappeared. The distance between the letters certainly suggests this, and it is a priori probable that the title upāśikā, attributed to Buharakhita’s mother, should be accompanied by her name as in other cases. Thus I incline towards believing that the letter which comes after sya, and which may be δ or u, formed the first syllable of this name, the second syllable of which is lost in the break, and that the traces which follow represent the initial v of upāśikā.

No. 21, Plate iv. (K. 18).

North of the chaitya cave. On two sides of a semicircular cistern in a vihāra.

TEXT.

1 . . . . . (1) 5 hematānaṃ pa. e (2) . . . ya puṇaya bhaya (3)  
2 . . . . . hiya atavāsinīṃ lepaḥ (4) bhagi . . . . . . kāna (5)  
3 sadīghā  
4 . . . . . kale (6) pavatāya saṁghāya bhū . . . . . . dhamma (7) poḍhi  
5 . . . . . atavāsinihī (8) . . . . . .  

REMARKS.

(1) CTL and AS. supply saṁghāhare, which is not doubtful, but of which only the last character has left any traces.—(2) CTL and AS. hematāna pakhe. The kā is not doubtful, but i
cannot say that I discover any remains of it.— (3) CTI. and AS. āhā[bhā]ya. I recognise the outline of a bh rather than of a dh, and everybody agrees that bha is the necessary reading.—
(4) CTI. and AS. lpa. — (5) CTI. and AS. bhagī. — (6) CTI. and AS. ṣaṁbhā iṣa. — (7) CTI. and AS. cā ya ḍayā ḍhama. — (8) CTI. and AS. pariṇā ṣuṇa. — (9) CTI. and AS. iva Uṣabhā ṣuṇa.

It will be seen that the new jasa-simile, far from completing the fragmentary text of this epigraph, only shows the more advanced deterioration of the stone. Consequently, still less than my predecessors am I able to offer even an approximate translation. It is clear that the inscription commemorated the donation of a cīṣṭa, made, it seems, by nuns, and that the date referred to the winter of the 5th year of some sovereign. But it is not at all certain whether the term sūrīkā is applied to the female donor or to one of the nuns, and still less whether it has the meaning ‘lay-worshipper,’ as in the terminology of the Jainas.

No. 22, Plate iv. (K. 17).

One furlong south of the chaitya cave. On the front wall of a rāhāra, left of entrance, top.

TEXT,

Sāñcali (1) pavaṭa (2) Budharakhitasa dēyadham (3)

REMARKS.

(1) CTI. and AS. sīhā. — (2) CTI. and AS. pavaṭa. — (3) CTI. dēyadham. AS. dēya-dhama. The truth is that the end of the line is indistinct, with the exception of the upper portion of the m.

TRANSLATION.

"Success! The pious gift of the ascetic Budharakhta."

I cannot explain the transcription pavaṭa otherwise than as a mistake. This Budharakhta is probably the same as the person mentioned in No. 20.

No. 8.—DEVULAPALLI PLATES OF IMMADI-NRISHIMA;

SAKA-SAMYAT 1427.

BY J. RAMAYYA B.A., B.L.

As noticed in Mr. Sewell’s Lists of Antiquities, Vol. I. p. 134, these plates are preserved at Devulapalli in the Vāyapadu taluka of the Cuddapah district. At my request Mr. A. Krishna-sarma Nayudu, B.A., Acting Tahsildar of Vāyapadu, obtained a loan of the original plates and forwarded them to Dr. Hultsch, who has kindly furnished me with a set of ink-impressions, from which I edit the inscription.

Dr. Hultsch has supplied the following information regarding the original plates:—"Three copper-plates with rounded tops; 11" in height and about 6½" in breadth; strung on a ring which is not soldered and which measures 4" in diameter and ½" in thickness. On the ring is soldered a rectangular seal which measures 1½" by 1" and bears, in relief on a countersunk surface, a standing boar which faces the proper left. In front of the boar is a dagger, and above the boar the sun and a crescent."
The language of the inscription is Sanskrit poetry, with the exception of a few words in Sanskrit prose in lines 1 and 77 ff., and the alphabet is Nagari of the Vijayanagara type. The very last word, śrī-Rāmaçāhāra (l. 78), which stands for the signature, is in Telugu characters.

The inscription records that Imādi-Nrisimha (ll. 39 and 46 ff.), son of Nrisimharāya (ll. 22 ff. and 46), granted to a Brāhmaṇa the village of Devulapalli (l. 67 ff.) in the Mārjāvādasaṁman (l. 65) of the Penumgonḍa-mahārāja (l. 64). Devulapalli, which is identical with the modern village of that name in the Vāyalpādu taluk of the Cuddapah district, is said, in the inscription, to have been situated within the limits of the village of Gandhārura (l. 65), south-east of Sūrināyana-Muṣṭhūra (l. 66), and north of Ādavi-Muṣṭhūra (l. 67). Mt. Krishnasvami Nayudu informs me that Sūrināyana-Muṣṭhūra is now called Errakōṭāpalli in the public accounts, while popularly it is known as Muṣṭhūra without any prefix, and that Ādavi-Muṣṭhūra is now known as Kōna, though it is sometimes called also Kōna-Muṣṭhūra. He also tells me that Devulapalli is no longer an agrahāra.

The plates have been borrowed from Devulapalli Veṇkāṭaraṇaṇaṇappa, who is said to be a lineal descendant of the donor. It is said that the original name of the family was Veṇkāṭapati that it was given up in favour of Bollapali, which, in course of time, became corrupted into Gollapini, and that finally the family adopted the name of Devulapalli, which is the name of the village where it is living to this day.

The occasion for the grant was a lunar eclipse which occurred on Sunday, the full-moon tīthi of Bhāḍrapada in the cyclic year Bṛktākshī and Sāka-Saṁvat 1427 (in numerical words) (v. 32 ff.). This date corresponds to Sunday, the 25th August A.D. 1504, on which day there was a lunar eclipse.6

Historically the inscription is of great value, as it relates to a line of chiefs who exercised considerable authority on the east coast of Southern India in the 15th century of the Christian era, and one of whom, the donor's father Nrisimharāya, was the principal actor in the drama which involved the overthrow of the first dynasty of the Kānuṭa or Vijayanagara empire. Little or nothing has been hitherto published concerning these chiefs, whom I would call Sājuva? chiefs. I have compiled the following genealogy from the information furnished by this inscription and by the Telugu poems Jaimini-Bhāḍratam and Vardhāpurṇṇam. The former book was dedicated to Imādi-Nrisimha's father Nrisimharāya, also called Narasiṅgaraya, and the latter to Nṛsiṁharāya's general Narasimha of the Tulu family, who afterwards became the founder of one of the dynasties of the Vijayanagara empire. The Jaimini-Bhādratam has been printed, and my references are to the Madras edition of 1893. The Vardhāpurṇṇam has not been printed, but manuscript copies of it are extant. I quote from a copy made for me from the manuscript available in

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1 It deserves to be noted that the rare letter ṣa occurs in l. 50; that the aspiration of pā is expressed by a hook at the top of the line (ll. 4, 5 and 75); and that the śvēma after s (ll. 17, 25, 30, 34, 38 and 75) and s (ll. 26, 29, 44 and 70) is added to the right of the letter.—E. H.
2 [Regarding this district, the head-quarters of which was Valīṭu near Cuddapah, see Souther Indian Journal, Vol. III. p. 136, and above, Vol. V. p. 206.—E. H.]
3 [The province (ṛdēga) of Penumgonḍa or Penugonḍe is mentioned above, Vol. III. No. 34 (vv. 19 and 32), and Vol. VI. p. 327 and note 2.—E. H.]
4 According to Mr. Sewell's Lists of Antiquities, Vol. I. p. 134, this is a village 13 miles north-east of Vāyalpādu.
5 [This is evidently the same as Veṇkāṭapati (p. modern Vāyalpādu), which was the residence of the donor's great-great-grandfather according to l. 49 of these plates.—E. H.]
6 According to Prof. Kristeller it was "a total eclipse of the moon, visible in India, from 13 h. 48 m. to 17 h. 18 m. after mean sunrise."
7 The title Śājantra occurs in ll. 14, 15, 24 and 26 of these plates.
8 He is styled Narasiṅga or Narasimha indiscriminately, but I prefer to call him Nrisimha as in the inscription, in order to distinguish him easily from his general Narasimha.
the Government Library of Oriental Manuscripts, Madras. The Varahaparāśām gives the names of only those persons who are in the direct line of descent, and the names of the collaterals are taken from the Jaimini-Bhratam and the inscription. The Sāluva family traces its descent from Yadu and is hence called Yadava-vanśa. The earliest historical person mentioned is Vahnideva, who is referred to in the Varahaparāśām only. Vahn’s son was Guṇḍa. Guṇḍa had six sons, of whom Maṇgū or Sāluva-Maṇgū was the greatest. The Jaimini-Bhratam is very eloquent in its praise of this person and says that, among other things, he gained success for Sāmparāya in his battles with the “Sultan of the South” and thereby earned the title of “the establisher of Sāmparāya,” that he founded (the temple of) the god Śrīnaṅga and gave sixty thousand viharas (half-pagodas) for the expenses of the temple, and that he killed (in battle) the “Sultan of Madhurā.”

In the temple at Śrīhēkal in the Vikarapataku district there is an inscription dated in the Śaka year 1350. It records that Telungurāya, son of Samburāya of Kamañḍa-dēsa, delivered into the possession of two shepherds one hundred cows for the maintenance of two perpetually lights (ākhaṇḍa-dīpa) in the temple, and that he gave the shepherds a murti of land in the village Vaḍḍana in lieu of wages. There is another inscription of Telungurāya, also dated in the Śaka year 1350, at Saṭantaruvu in the Bēpetū tāluka of the Kistna district, in which the king is described as the “Mahāmañjalidēva Miharaṇgaṇa Kaṭhāri Sāluva Telungurāya.” Rao Bahadur K. Viresalingam Pantulangara quotes a verse of the poet Śrīnaṅha (who lived about this time), in which the poet laments the death of several of his patrons including Telungurāya, and there is another verse which is attributed to the same poet and which ends in the words Sāmparāya Telungurāva naves dzēru dzēru dāyaśāvam: “Q.Telungurāya, (son) of Sāmparāya! May you be blessed with long life!” There seems no doubt that the king or prince Telungur mentioned in the above-quoted inscription was one and the same, and if his father Sāmparāya alias Samburāya is identical with the Sāmparāya of the Jaimini-Bhratam, he would appear to have belonged to the same Sāluva family as Maṇgū—apparently to a senior branch of it. It would appear also that the sovereignty, which was originally in the senior branch of the family, subsequently passed on to the junior branch to which Maṇgū belonged, though we do not know at present how and when this change took place. The “Sultan of the South” who was at war with Sāmparāya was, no doubt, the Bahmani king, and by the “Sultan of Madhurā” we should, I think, understand the Paṇḍya king, the temple of Śrīnaṅha which Maṇgū built is evidently the celebrated temple in Śrīhēkal in the Mysore country.

Maṇgū had six sons, of whom one was Gaṇḍa, who had four sons: Guṇḍa, Sāluva, Boppa and Tippa. The Jaimini-Bhratam devotes a couple of verses to the eulogy of Tippa, who appears to have been a great warrior, and to whom are applied the birudas of Miharaṇgaṇa, Kaṭhāri, Sāluva and Paṇḍaghanaṇḍānakṣaṇāda—titles which are ascribed to Nṛsiṁhairāya in the subjunctive inscription (vv. 13 and 16). An inscription at Tēkal in the Mysore territory makes mention of a certain Gopāraṇa, son of Sāluva-Tippa-De Tray, to whom the village of

1 The author of the Varahaparāśām gives the genealogy of his patron Narasimha, which tallies with the published genealogy of that family, and he also gives the genealogy of Narasimha’s master Sāluva-Nṛsiṁhairāya 2 See v. 6 of the Devapalli plates. 3 See v. 7 f. of the same plates. 4 He is called Sāluva-Maṇgū in vv. 8 and 9 of the same plates. 5 Jaimini-Bhratam, p. 4. 6 Mr. Sewell’s List of Antiquities, Vol. I, p. 64. 7 Lives of Telugu Poets (edition of 1859), Part I, p. 114. 8 [This reference may as well be to one of the Muslim rulers of Madhurā, on whom see above, Vol VI, p. 334 and n. 6.—E. H.] 9 See v. 10 of the Devapalli plates. 10 See v. II of the same plates. 11 A certain Gopā-Tippa-nāppati is mentioned in an undated Grantha inscription at Śendalai (No. 56 of 1897), and an inscription of Gopā-Tippa-nāppati at Rūnvaram appears to be dated in Saka-Samvat 1300 B. H. and Nasca Sassir’s Tamiḻ and Sanskrit Inscriptions, p. 66, No. 11, where I would correct the date (which the translator calls “very bad Sanskrit” because he does not understand it) into K. 892 (i.e. 1890).—E. H.]
Tōkai was given under the orders of Divaraya-mahārāya of Vijayanagar. Goparāja is called a Mahāmaṇḍalastava and the "setter-up of Ganga Hale Sambhā Rāya." The copy of the inscription from which the translation was made appears to have been so imperfect that no safe conclusions can be drawn from it. But a thorough examination of this inscription seems likely to throw some light on the history of the Sāluva chiefs. Tippu's eldest brother Gūnda had, by his wife Mallāmbā, two sons: Timma and Nrisimharāya; and Nrisimharāya had, by his wife Srirangamāmbā, a son named Immacī-Nrisimhā or Nrisimhā II.

From all accounts Nrisimharāya appears to have been a very powerful prince. Both according to Ferishta and the author of the Burhān-i-Ma'dāri he was the most powerful prince in all Karṇāta and Telingāna and owned extensive territories on the east coast right up to Malabar. According to the latter authority Nrisimharāya was constantly at war with the Bahānāni king Muḥammad II. They met first at Rājamahendri, "on the further side of which the infidels Narsimharāya with 700,000 cursed infantry and 500 elephants like mountains of iron had taken his stand." No battle took place, however, as Nrisimharāya is said to have taken to flight on the arrival of the Sultān's army. This was probably in the year 1479 A.D. Next year they seem to have met again at Koṇḍavīṭu, the people of which, "throwing themselves on the protection of Narsimharāya, had altogether withdrawn from their allegiance to the rule of Islam." After quelling this rebellion, the Sultān marched against the kingdom of Nrsimharāya, because "the destruction of the infidels was an object much to be desired: and as the infidels Narsimhaṇa who, owing to his numerous army and the extent of his dominions, was the greatest and most powerful of all the rulers of Telingāna and Vijayanagar, had latterly shown delay and remissness in proving his sincerity towards the royal court by sending presents and nul-bahi (money given to foreign troops to abstain from plunder and devastation)." The Sultān laid siege to the fort of Mālūr (in the Mysore territory), "the greatest of the forts of that country," and was ultimately bought off with valuable presents of jewellery and other valuable elephants and horses, and with a confession by Nrisimharāya of his weakness and a promise of obedience and submission. This did not, however, prevent the Sultān from straightway marching against Kānchī, "situated in the centre of the dominions of that malignant one" (Nrisimharāya), and sacking the town and temples "which were the wonder of the age."

We shall now turn to the Hindū accounts of the same period. The Jaimini-Bhāratam gives Nrisimharāya credit for having vanquished the kings of the Tīgūla (or Tamil) and Oḍī (or Odīsa) countries and for having conquered the forts of Kapaladurgā, Penmoḍūga, Bonagiri, Chōṛi, and Kamaddāḥapura. In another part of the Jaimini-Bhāratam we are told that Nrisimharāya "decorated the golden palaces (temples?) of Kānchī, Venkata (Tirupati) and Kālahasti with the precious stones annually given as tribute by the kings of Pāṇḍhāla, Dravīḍa, Aṅga, Māluva, Śaka and Prāgyājīṭhī." This is, of course, hyperbolical, but shows that the three important places of pilgrimage referred to were in the dominions of Nrisimharāya.

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1. Mr. Rice's Mysore Inscriptions, p. 208.
2. The Radhanath temple at Srīmangal contains a Sanskrit and Tamil inscription (No. 59 of 1892), dated in the year 1355 (1235 A.D.), which is also called the Mahāmāṇḍalastava Medhi-Sakha-Sanrāt 1895, Subhānu, of Sāluva-Gēpa-Timma-nippati, who is also called the Mahāmāṇḍalastava Medhi-Sakha-Sanrāt. Another inscription of the same king at Tanjore, dated in Sāku-Sanrāt 1897, Yuvan, has been published in South-Ind. Jour., Vol. 11, No. 23; and a third one at Tirukkārappāpalli (No. 56 of 1897) is dated in the Vikrama year (i.e., Sāku-Sanrāt 1892).—R. I.]
3. See v. 12 of the Dēavulapalli plates.
4. See v. 12 of the Dēavulapalli plates.
5. See v. 12 of the Dēavulapalli plates.
7. Tīgūla is a Kānarese name for Tamil; see Dr. Kittel's Kannada-English Dictionary, et.
8. Jaimini-Bhāratam, p. 93. Bonagiri is apparently the well-known town of that name in the Hyderabad territory. Chōṛi is Gingeel in the South Arcot district. I am unable to identify Kamaddāḥapura.
According to the Varāhpurdham, Nṛsimhārāyaṇa's first general Ḳīvāra of the Tuļu family conquered the forts of (1) Uḷūḷāvērī, (2) Huttāri, (3) Gāṇḍikōṭa, (4) Poṇgōnda, (5) Bēṭtārā, (6) Kōvēla-Nellārū, (7) Kandāni, (8) Gaḻugurālīnta, (9) Bāḏārū, (10) Nāraṅgōnda, (11) Āmūrū and (12) Sīrāngāṇāṭāṇaṃ, and "destroyed the cavalry of the Yāvanas of Beḍandakōṭa at Gāṇḍikōṭa." The Yāvanas referred to here are the Bahmani kings, who transferred their capital from Kōlār to Bīḍar in June 1423 A.D., during the reign of Ahmad Shāh. Referring to the same event, the author of the Telugu poem Pāṇḍātāpaharanam says that Ḳīvāra "gave rise to thousands of rivers of blood by killing the horses of the Yāvanas of Beḍandakōṭa," but he transfers the scene to Kandākūrū. The Muḥammadan historians do not, of course, refer to this event.

Nṛsimhārāyaṇa's dominions were extensive, and they comprised the whole of the modern districts of North Arcot, Chingleput and Nellore, and portions at least of South Arcot, Cuddapāh, Kistna and Mysore. The Varāhpurdham calls Nṛsimhārāyaṇa "the possessor of arms which are capable of protecting the kingdom of Kāṛṭṭā," which shows his connection with that kingdom. According to the same work he was one of the Sīmāntas or tributary princes of the Kāṛṭṭā empire, and both Ḳīvāra and his son Nāraśimha were his generals one after the other. It would appear also that Nṛsimhārāyaṇa was probably related to the kings of the first dynasty of the Kāṛṭṭā empire, since both claimed to belong to the Yādava line of the lunar race of Kṣatriyas. This description closely tallies with that given by the Portuguese chronicler Fernāo Nunis of "Naraṃgūra," who overthrew the first dynasty of the empire. In fact according to Nunis there was a double usurpation of the Vijayanagara throne about this time, the first usurpation being by "Naraṃgūra," whom I identify with Śālūva Nṛsimhārāyaṇa, father of Immaḍi-Nṛsimhā, the donor of the present grant, and the second by Nṛsimhārāyaṇa's general "Narsenaṇa" or Nāraśimha, the founder of the Tuļuva dynasty.

According to Nunis, the following are briefly the circumstances that led to the downfall of the first and the accession of the second dynasty. The last great king of the first dynasty was Dēvarāya II, who ruled till about the year A.D. 1449. The next forty or fifty years saw no less than five sovereigns, all of them weak and imbecile. The last of them, whom Nunis calls "Pades Rao," seems to have been the worst of the lot, and in his time the empire declined even more than in the time of his four immediate predecessors. It occurred to Nṛsimhārāyaṇa, who was the principal minister and general of the state, that a change of sovereign was necessary to prevent the kingdom from falling an easy prey to its hereditary enemy, the Bahmani king, and, with the consent and support of the other generals and ministers, he seized the throne and kingdom, allowing the king to make his escape. Nṛsimhārāyaṇa died, leaving two infant sons and a general named "Narsenaṇa" or Nāraṇa-Nāyaka, in whom he had much confidence and whom he therefore appointed regent during the minority of his sons. In a short time Nṛsimhārāyaṇa's eldest son was murdered by one of Nāraṇa-Nāyaka's enemies, who wanted it to be believed that Nāraṇa-Nāyaka murdered the boy for the sake of his crown. Subsequently the second prince was murdered at the instance of Nāraṇa-Nāyaka himself, who thereupon

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1 Verses 42 and 43 of the first dāsā. I am not able to identify Nos. 6, 7, 8 and 9. Huttāri (2) is probably Puttār in the Kāṛṭṭinagar Estate, and Bēṭtārā (5) is perhaps Bangalūrū. No. 10 may be Nāraṇagallu (kallu means 'a rock' and kōṭa a 'hill') in the Chittār tālāku, where there is an old fort (see the North Arcot District Manual, new edition, Vol. II, p. 840), and Āmūrū (11) is evidently Gid-Āmūrū or Ambūrondura in the Gudūṭātaw tālāku. The other places are well-known.
2 Ind. Ant. Vol. XXVIII, p. 810. Beḍandakāṭa or Beḍakāṭa is the fort of Beḍada, which is a corruption of Bīḍar.
4 The words Kandakūrū and Gāṇḍikōṭa suit the metre equally well, and one of the readings is necessarily incorrect.
5 Verse 30 of the first dāsā.
proclaimed himself king. Narasa-Nāyaka was succeeded by his son "Busbal Rao," who died after a reign of six years and was succeeded by his younger brother Krishnadāvarāya.1

Nuniz expressly states that Narasa-Nāyaka was the father of Krishnadāvarāya and that "Busbal Rao" was his eldest son and successor. Narasa-Nāyaka must therefore be identified with Narasimha, the founder of the second dynasty, and "Busbal Rao" with his eldest son Vira-Narasimha.2 Mr. Sewell finds this account confusing and conflicting with known facts. This is because he identifies "Naryumgma," the first usurper, with Narasimha, the founder of the Tuluva dynasty, which leads him to the conclusions that his successor Narasa-Nāyaka, whom he identifies with Vira-Narasimha, was not his son, and that between Vira-Narasimha and Krishnadāvarāya there was an intermediate king—conclusions which are certainly opposed to explicit statements contained in several inscriptions and books.

These difficulties would vanish entirely if we admit the theory of double usurpation and identify Narasa-Nāyaka with the founder of the Tuluva dynasty. The theory of double usurpation is not only not inconsistent with known facts, but is highly probable, since but for the first usurpation Narasimha would have had no locus standi in the affairs of the empire and certainly no opportunities or excuse for usurping the throne. The statement in the inscription that Nrisimharāya with the aid of his sword defeated all and became Sārvabhadra or emperor (v. 13) seems to me to point unmistakably to his usurpation of the Kāṇṭha throne.

The account of Nuniz as to the nature of the relationship which existed between Sāluva-Nrisimharāya and Narasimha is directly and fully corroborated by the Varaharāyaṇa. The first chapter (dūtasa) of the book gives the genealogy of both these persons and says that Narasimha's father Īśvara, who is also called Īśvara-Nāyaka, was Nrisimharāya's general, and that he was succeeded by his son in that office. In another place Narasimha is said to have been honoured by Nrisimharāya and appointed commander of his forces,3 and in a third place he is described as the "supporter of the kingdom of Nrisimharāya."4 In the penultimate verse of the sixth dūtasa he is addressed as Sāluva-Narasimha-dāvanādu-dāvanādu, i.e. "commander of the forces of king Sāluva-Nrisimharāya."

There are at present no means of fixing the exact year in which Nrisimharāya usurped the Vijayanagara throne; but this event must be placed between the Śaka year 1408 (= A.D. 1406-8), which is the latest known date of the first dynasty,5 and the Śaka year 1418, Rākshasa (≈ A.D. 1495-96), which is the earliest known reliable date of Immani-Nrisimharāya.6 That the latter was recognised as king of Vijayanagara, at least in name, is expressly stated by Nuniz, and Dr. Hultzsch informs me that an inscription at Bārakā (No. 166 of 1901) of Saka-Sanvat 1421, Siddhārthini (= A.D. 1499-1500), states that in this year the Mahānagarāru dēvara Mediminīṣanagapda Kaṭhārīr Sāluva Immani-Narasimharāya-mahārāja was ruling at

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1 A Forgotten Empire, pp. 306-315.
2 I confess I cannot derive "Busbal Rao" from Vira-Narasimha, but there is no doubt about the identity of the person.—[Perhaps the name is connected with Brsabala, a surname of the Hoysalas.—E.H.]
3 A Forgotten Empire, p. 306, note 2.
4 The penultimate verse of the second dūtasa.
5 A Forgotten Empire, p. 96 and 404.
6 South-Ind. Jour., Vol. I., p. 131, No. 115. Inscriptions Nos. 116 and 119 of the same volume appertain to the reign of Immani-Nrisimha's father Nrisimharāya. Dr. Hultzsch's suggestion that these two donors were kings of Vijayanagara is clearly untenable. The donors style themselves Mahānagardēvara, and their family name of Vijayanagara is clearly untenable. The donors style themselves Mahānagardēvara, and their family name of Vijayanagara is clearly untenable. The donors style themselves Mahānagardēvara, and their family name of Vijayanagara is clearly untenable. The donors style themselves Mahānagardēvara, and their family name of Vijayanagara is clearly untenable. The donors style themselves Mahānagardēvara, and their family name of Vijayanagara is clearly untenable. The donors style themselves Mahānagardēvara, and their family name of Vijayanagara is clearly untenable. The donors style themselves Mahānagardēvara, and their family name of Vijayanagara is clearly untenable. 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Krishṇadāvarāya had a minister named Sāluva-Timma; see above, Vol. VI., pp. 106 and 261.—E.H.
Vijayanagara, and that his chief minister was Narasimha-Nāyaka. This Narasimha-Nāyaka may be identical with the founder of the Tuluva dynasty and the “Narasanaque” of Nuniź. If this identification is correct, Narasimha’s usurpation of the throne of Nrisimhārya, or rather his son and successor Immaci-Nrisimhārya, cannot have taken place earlier than A.D. 1499-1500.

Mr. Sewell quotes five inscriptions of “Nrisimhārya of Vijayanagara” appertaining to years prior to A.D. 1500. One of these inscriptions was dated in 1451, one in 1469, and one in 1471. It is clear that these three inscriptions cannot be referred to the founder of the Tuluva dynasty, as they came into existence long before he could have become king of Vijayanagara according to any account. The last of the five inscriptions belongs to Śāluva Immaci-Nrisimhārya, son of Nrisimhārya. The remaining inscription is to be found at Conjeeveram, and it is possible that, when examined, it will be found to belong to the time of Śāluva-Nrisimhārya.

As Dr. Hultszch informs me, a Bārakār inscription (No. 152 of 1901) of the Mahārāja-dhārāja Rājaparamārā Virapatāpa Viś-Narasimhārya of Vijayanagara is dated in Śaka-Saṅvat 1424, Durnāga (= A.D. 1501-02). This date suggests that Immaci-Nrisimhārya was ousted by Nivasimha (or by his son Viś-Narasimha?) between A.D. 1499 and 1502. In accordance with this fact the subjoined copper-plate inscription of A.D. 1504 does not represent him any more as a king of Vijayanagara, but as the ruler of the province of Penugonda.

**TEXT.**

*First Plate.*

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1 शामसलू | बंदेबो देवदेवं तं तूंहिलं [न]दिनांकं |
2 कारण अगतान विवरणार्य वारण । [१०] पायाह:* | स
3 महाजैकार: कीर्तनंचिर्पलचे । ० यह[ब]यंचत[०] Vo
4 सम्म भु: पुनर्जिल्यत । [२०] या रमानरस्तर[०]विविध्विलरस्वा-।
5 रोबच[ब]भागा बाथमोग्यमोरिषु पुलिनकूरीचे-।
6 तंबकार | गाट गृहप्रदिल्यता कथमयि प्रामा मृदराचिचि-।
7 नी सातलें समयरवरननी च राखरमसि: । [१०] बािति बो-।
8 मदापं प्रयमानलंदिलंदिलं। यःतिव्य सूभि संघे यःि-।
9 न सहसा शिव:। [१०] ०कराधुधुषकाल्यावल्यीम: पुषरवा[।]
10 सभाज: सम्भावतं। [४०] तदन्त्वंनय[ब]रे-।

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1 In v. 22 of the present inscription this city is alluded to by the statement that Immaci-Nrisimha “ascended the throne existing on Ṣanakūna.” This is the local and traditional name of the hill which adjoins the temple of Vishvakaśhāla, the principal deity in the city of Vijayanagara and the patron god of the kings of that empire.

2 The same persons are mentioned in an inscription of Śaka-Saṅvat 1418, Nala (= A.D. 1496-97), at Šāfīchē in the Mysore temple (Ep. Carp. Vol. III, My. 38), where however Immaci-Nrasimhārya is called simply Narasimhārya.

3 Mr. Sewell places it between A.D. 1487 and 1490 (A Forgotten Empire, p. 99) and elsewhere in A.D. 1498 (ibid. p. 110).


6 The transcript has been prepared by Dr. Hultszch from ink-impressions.

7 Read जरवतां.
8 Read जरवतां.
9 Read जीवनवृिचन्तोल.
10 Read जीवनवृिचन्तोल.
11 Read जीवनवृिचन्तोल.
12 Read जीवनवृिचन्तोल.
13 Read जीवनवृिचन्तोल.
14 Read जीवनवृिचन्तोल.
15 Read जीवनवृिचन्तोल.
16 Read जीवनवृिचन्तोल.
17 Read जीवनवृिचन्तोल.
18 Read जीवनवृिचन्तोल.
19 Read जीवनवृिचन्तोल.
20 Read जीवनवृिचन्तोल.
21 Read जीवनवृिचन्तोल.
11 भोवी "युँहेद्रो गुणोलितः। तत्वारिष्टात्मकतिद्वृत्तारिष्टात्।"
12 इवापि: [६] गुणवोस्मी। गुणावधि: त्रिरक्ति करारविषयी:।
13 गोलविशेषः गोतमविशेषः[३] कर्तिविशेषः। [७] साधनिस्माति।
14 पशु तथा च तस्मात्मन्त्रारः। तस्मात्मन्त्रारः। चक्र-विस्माति।। [८] तेतामधुमक्तरः[भीम्] दिवोः महीम्ब्रेद्वा। महीम्ब्रेद्वा।
15 सति:। विजज्व यौः। रणनीतिमेकः काराय्यः। योम्यः। वराहः।
16 गुर्गान्तः। [९] तथार्कारोऽरथः। विस्मात्मकाभाग्यात्रीति।
17 रक्षायत भव्यकृतिः।। यथान्वयीनवस्मात्विशेषः।
18 तिंच्छः सदा धर्मेऽवयमविशेषः। [१०] गुणविशेषः।
19 गुणविशेषः भूमिव्यवस्थानात्तिव भव्यमवः। [१०] दिपुक्ष्यः।
20 भुजमविधः विस्मात्। वीरिविरोधः। [१२]। गुणविधः।
21 गुणविशेषः भूमिव्यवस्थानात्तिव भव्यमवः।। [१२]। गुणविधः।
22 गुणविशेषः भूमिव्यवस्थानात्तिव भव्यमवः।। [१२]। गुणविधः।
23 द्वारायणमन्त्राद्विभेदः। भव्यसादः।। [१२]। ग्रीः।
24 द्वारायणमन्त्राद्विभेदः। भव्यसादः।। यः। खः।
25 इवक्षेत्यः। स्वरिभिरिल्यः सर्वसारोऽभीतः।। [१२]। वायुविभागः।
26 राहृः यः। खलाखल्यः। चरः।। साधः। खलाखल्यः। पः।
27 चिनः निष्क्रियः।। [१४]। विश्रामकाक्ष्याक्ष्यात्मकात्तिव।

Second Plate; First Side.

28 नदः। यस्य बखलाेवः। यथायणमवत्थयः।। [१४]। यः। खः।
29 भव्यमतघानलिंगः। चंचारसुम्बानात्।। पंचचंद्भुः।
30 नियोऽभ्युतवांवघानानुदयः।। [१६]। भव्य संग्रहः। [१]।
31 नियतपावक्षोगः।। [१]। जितेः यः। योधाः। पंचाः।
32 प्रायुक्तविशेषः।। [१७]। भर्तीकल्य। चर्चीरायंडारयः।
33 ब्रह्माः।। भर्तीकल्य। चर्चीरायंडारयः।। [१७]। भर्तीकल्य।
34 च्वः।। [१८]। प्रायुक्तविशेषः। भव्य संग्रहः।। चर्चीरायं।
35 चर्चीरायं भव्य संग्रहः।। यवः।। [१८]। चर्चीरायं।
36 खः।। [२४]। भर्तीविशेषः।। भव्य संग्रहः।।
37 रारिङ्गल्याध मौर्यनाथ स्तनामिथियों श्रीर[१]—
38 तिथुत् | [२०*] १त्त्त्सांसंसारिणिः चरितम् जम[१*] शौरंगम्—
39 वा सती तथा नींदु कुमार श्रंडिकेशन[२] ्कासुषु[१]—
40 दिति। | य[१] दादृश्विन्द्रमासमाग्रसत्वोदायिनी[१]—
41 दिबम: संख्यामुक्तिक्षुःसैंपितवभवनामा—
42 यथा। | [२१*] सुसादे सुराशीव सुमनःसुरमोक्ष:। हे—
43 महुःगृहूता ४त्त्वासनस्वाति यः। [२२*] समग्रहरा—
44 न ददतोगङ्गार्हुदान वियवः बदल्मशीः। चिं वा
45 बदल्मशिल्क स्वा त्वाक्रमेण स्वर्य[४] ददतु: किमस्यमिति
46 | [२३*] सोऽयो द्वसृष्टञ्च यमोगः विनयोजः। एमिडा—
47 लोकप्राणिः” स्वस्मानिति मूलवे। [२४*] — || श्रीमाने—
48 ये महाराज सीमा भूतानशीलाः। श्रीवत्सचु—
49 वर्षस्व ६व[६] वा विद्विचाराः। [२५*] वेल्पा[०] पु—
50 राधाशुरायोभुजीवि:। सुनो: श्रीपिन्या—

Second Plate; Second Side.

51 शेष तन्यस्थ तपोनिः: [१*] ४त्त्वादिद्व्यवेल्पवः
52 पोवाच् सुरुहांबुधो:। [२६*] पद्वाचवप्रमाणप्रम—
53 मसादित्तालनः। महामय्यप्रिन्यास महामोक्षी—
54 मश्यालिन: | [२७*] ४सविद्याप्रवायांश: सवेंश्रीकमिष—
55 खस्मेण:। राजगृहीयर्मर्गितांप्रिन्यर्गोत—
56 च। [२८*] संपरिचरितदातमभूत सः व्यवस्थानाय सदाचारविष्कारिणुः। [२८*] पद्न—
57 भज—
58 मांसवाचभावाक्षमालिनः। सवेश्चार—
59 शेषकविदिन्मन्द्रुःस्र्वुःप्रवन्दिन्मन्द्र्वा। [२०*] विद्याबिविकविविहार—
60 दिगुणोच्चाहस्य वर्दाचारसुपत्तचर्चितिणी—
61 || श्रीमान्यभाव्यनिविधसाधनभादनच्यों विविधालिकाति—
62 लकाय महामोक्षी। [२१*] शाक्यस्य परस्त्यायाः ग्नितिन्द्र—
63 युद्धस्व:। श्राकारश्च भाग्यपच्छेश्वालं रचिदिने। [२२*] चंद्री—"
Devulapalli plates of Immadi-Nrisimha.—Saka-Samvat 1427.
The first three verses are in praise of Vignesvara, the bear-incarnation of Vishnu, and the goddess of the Earth.

(Verse 4 f.) From that glorious flower of the waters (the Moon), which perfumes (illuminates) the whole space, (and) which Siva always wears on (his) head with great solicitude, was produced Budha, (and) from him the renowned Pururvas. Several kings were afterwards born (is that family) in course of time.

(V. 6.) In the milk-ocean of this family was born the virtuous king Gunada (I.), like a second Parjata (tree), though (he became) an Aprijada (by conquering his enemies).

(V. 7 f.) To him were born the virtuous Gunada (II.)-Bonna, the glorious Madiraja of great fame, Gautaya (I.) whose high fame was sung (by all), the heroic and glorious Virahobala, prince Savitri-Mangi, and king Saluva-Mangi—(like) a second set of six emperors.

(V. 9.) Most famous of these was king Saluva-Mangi, a Mahendra on earth, who vanquished a hero foremost in battle and seized the dagger (kahārik) from his hand.13

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1 Read ॥हा॥ 2 Read दामपूरः 3 Read दामपूरः 4 Read दामपूरः 5 Read दामपूरः 6 Read दामपूरः 7 Read दामपूरः 8 Read दामपूरः 9 In large Teldgu characters. 10 This compound has to be dissolved into āp + ar + jīla. 11 This incident probably accounts for the title Kajārik assumed by Mangī and his descendants.
(V. 10.) To him was born the renowned king Gauta (II.), the unblemished moon of whose fame, born in the fresh ocean (created by) the waters (poured out on the occasion of his gifts), always whitened the three worlds.

(V. 11.) To him was born, even as delicious fragrance out of a fresh blossom, the virtuous king Gunda (III.), who won the goddess of victory by charming the ocean of (his) enemies' force with the Mandaru (mountain) of (his) arm.

(Vv. 12-20.) By the grace of the god Nrisimha of Ahobala,¹ this lord Gunda (III.), the ocean of good qualities, begot on (his wife) Mallambika Nrisimiraya of great fame, who possessed the titles of Misagaraganda, Kathari, Saluva (i.e. 'the hawk') and Dharanivaraha who, aided only by (his) sword, defeated all (his enemies) and became an emperor (Sarasvthauma); who became Dharanivaraha (i.e. 'the boar of the earth') by saving (uplifting) the earth from the ocean of wicked (kings), and Saluva by smiting the crowd of (his) enemies like (a flight of) birds;² whose title Barbabahana became full of meaning, because his powerful arm (hand) had become rough through the killing of enemies and the making of gifts to the needy;³ who by conquering (excelling in making gifts) the five divine trees with the fingers of (his) hand (and ringing the bell five times (in celebration of the five-fold victory) became Paishaghapantinanda; who obtained the title of Aivaraganda by conquering (excelling) the five Padgavas in truthfulness, strength, archery, personal beauty and intelligence (respectively),⁴ who, wielding the weapon became Mururayagandha⁵ by making through his valour the three kings of Chara, Chora, and Pandya afraid on the battle-field; who obtained the title Urvaraditya by dispensing the thick darkness— (his) enemies by the sunshine of (his) valour (and thereby) illuminating this earth (and) who was Hari (Vishnu) in reality by virtue of his titles Chauhattamalla,⁶ Dharanivaraha, Chaluka-Narayana⁷ and Mohna-Murari.

(V. 21.) His queen was the virtuous Shrangaamba, even as Ramâ of Hari. By her was born to him prince Imadhi-Nrisimhendra, who, by excelling even his father, who was so noble, in generosity, valour and other innumerable good qualities, made his name literally true,¹¹ (and) who, praised by learned men, ascended his (viz. his father's) throne, which rose on the Hamastra (mountain), even as the divine tree, perfumed with flowers, (adorus) Mount Meru, which abounds in golden peaks (hma-ktia).

(V. 23.) What are gifts of agraharas to this chief of benefactors, who gave complete necklaces (jambagwara)⁸? What is the use of many words? What is there that could not be made a gift of by the donor of a full viachakra and brahma?¹²

(V. 24.) This well-bred, glorious Imadhi-Nrisimhendra, son of Nrisimharaya, is prosperous on earth.

¹ This is the celebrated place of pilgrimage in the Kuruvoll district.
² This is an evident reference to Nrisimharaya's usurpation of Vijayavarga.
³ The tradition is that the title was due to the fact of Nrisimharaya's ancestors having acted as bowlers to the kings of Kachala.
⁴ There is a pun in the original on the word juna, which means 'cutting' and also 'a gift.'
⁵ This etymology is fanciful. Paishaghapantinanda is apparently the same as Paishaghapratabda.
⁶ Another graceful etymology. The meaning of Aivaraganda is 'the lord of five (chiefs),' a title which Nrisimharaya seems to have borrowed from the Vijayavarga kings.
⁷ This title also was borrowed from the Vijayavarga kings.
⁸ Chora stands for Chora, and Chora for Chora.
⁹ In this sense the word is a corruption of chatur-hasti-malla. Another derivation is from chatur-hasti-malla, which means 'a hero having the strength of four elephants.'
¹⁰ This is an anachronism.
¹¹ Here is a play on the word imaddi, which means 'the second' as well as 'double.'
¹² These are the names of two of the sixteen great gifts (mahaddana); see Ep. Ind. Vol. I. p. 388 and note 58. — E. H.]
(Vv. 25-37.) This glorious Mahārāja, who is the type of habitual givers of land, on the suspicious occasion of an eclipse of the moon, on Sunday, the full-moon titi of Bhadrāpada in the year called Raktākshin (corresponding to) the Śākya year reckoned by the mountains (7) the eyes (2), the Yugas (4), and the moon (1).—(i.e. 1427)—granted with libations of water, as sarvaśānyāsa and ṣākabāho, with the eight rights of ownership, the village of Dvarālapali, south-east of the village Sūrimāyaṇi-Mūṣṭārur and north of the village Adavi-Mūṣṭārur, within the limits of the village of Guntūrūr in the sīman of Mārjayāda in the mahārāja of Penugaṇa, to Māchānābhaṭṭa, who was the son of Annādātabhāṭṭa, grandson of Narasiṃha, great-grandson of Pimigaṇa, and great-great-grandson of Sūryābha of Vaiṣapāṭipura, a Yajurveda of the Śrīvatsa gōtra.

Vv. 38-41 are imprecatory verses.

No. 9.—KAHLA PLATE OF THE KALACHURI SODHADEVĀ;

[VIKRAMA]-SAMVAT 1134.

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

This plate was found on the 15th August 1889 by the cultivator Shisawak Rai in his field at Kahlā, a village in the tappa Athaśi of the pargāṇa Dhuriśār of the Gōraīkhpur district in the United Provinces, and presented by Dr. W. H. Hay to the Provincial Museum of Lucknow in January 1895. I edit the inscription which it contains from impressions, kindly furnished to Dr. Hultsch by the late Mr. E. W. Smith.²

This is a single copper-plate which, to judge from the impressions, is about 1' 5½" broad by 1' 2½" high, and is inscribed on both sides. In the middle of the lower part of it there is a ring-hOLE, 1½" in diameter, and together with the impressions of the plate I have received impressions of a circular seal, about 3" in diameter, which contains in high relief the figure of a bull, lying down and facing to the proper right; below it, the legend śrīmat-Sōdhaśāyaṇa, in Nāgarī letters about 3" high; and below this again, an arrow pointing to the proper right. An arrow is engraved also on the second side of the plate, in line 59, before the words suv-hastāgāna. In general, both the writer and the engraver have done their work carefully. The writing on the second side of the plate is well preserved, but that on the first side has suffered from corrosion so that in several places, which will be pointed out in the notes, the reading of the text is doubtful. Fortunately, with a single exception in line 28, the names and dates may be given with absolute certainty. The size of the letters is about ½". The characters are those of the Nāgarī alphabet of the time and locality to which the inscription belongs; they resemble those of the copper-plates of Gōvindachandra and Jayachandra of Kanaūj. In lines 48-50 they furnish signs for the fractions ½ and ⅔, which I have not met with in other northern inscriptions: 1½ is denoted by the figure for 1 with two vertical lines after it, and ⅔ by the circle for nought followed by three vertical lines. The sign of avagraha occurs once, in saṃpradātī samādhīḥ, l. 47. The language is Sanskrit, but the names of some of the Brāhmaṇas mentioned in lines 40-50 are given in their vernacular forms or in forms based on them. Lines 1-32 contain

1 This is evidently the modern village of Vaiṣalpaṇa.
2 After the lamented death of Mr. E. W. Smith—he died on the 21st November 1901 in the Bahraich district of Oudh—I was informed by Mr. Gholam Rasool Beg, Head Draftsman of the Archaeological Survey, United Provinces, that the village Kahlā is on the Gōraīkhpur to Asangarh metalled road, about 28 miles from the former town; but I have not found the name in the Indian Atlas, sheet No. 102, which gives 'Dhoreespur' in long. 88° 18', lat. 26° 26'.—Mr. Gholam Rasool Beg has kindly furnished me with two very good additional impressions of the Kahlā plate.
thirty verses with genealogical matter, and lines 51-57 ten benedictive and imprecatory verses (dharma-dêkha, 1. 51); the latter are all numbered with numeral figures (from 1 to 10), but of the former only the last verse has the number 30 placed after it. The rest of the text is in prose. Unusual terms which occur in the latter will be drawn attention to below. As regards orthography, the sign for v throughout serves for both v and ñ; the dental sibilant is frequently employed for the palatal; the palatal for the dental in dît, ll. 3, 5, 7 and 22, ajâtram, 1. 16, sâkasa (for sâkasa), 1. 22, and sahasra, 1. 53; for the palatal sibilant proceeded by anusvarga we have m in vana, ll. 6 and 50, vanaya, 1. 8, visnâti, 1. 37, and trisvata, 1. 39; j is used instead of y in Kriyâstiga, 1. 3, Kârttuvâryâ, 1. 4, and jâtê, 1. 23; gh instead of h in Nâghushâ, 1. 2, and siradhâsana, 1. 13; and ânura and tâmura are spelt ânura and tâmura, ll. 33 and 57.

The inscription belongs to a hitherto unknown branch of the Kalachuri family. It records a grant of land by the Paramâbâcchâraka Mahârâjâdhîvîrâja Paramâstara, the devout worshipper of Mahâśiva (Śiva), the glorious Sōhadéśa, who meditated on the feet of the P. M. P., the glorious Maryâdâśâgarâdêvâ (l. 53). The introductory verses give an account of Sōhadéśa's ancestors.

After the words dhû na svasti, verses 1-4 enloses the following mythic and legendary beings:—

the Moon who was Atri's son, Budha, Purûravas, Nâhusa, Hâshya, Kâtvîrya, and Kâtvîrya Arjuna.1 In the family descended from the last there was a personage who by conquering Agyâmukha2 and subduing the Kâthas possessed himself of Kâlâyâra (v. 5). This ornament of the Kalachuris, after having conquered his enemies, gave the kingdom to his younger brother, and the latter, Lakshmañârâja, in turn conquered Śvétapada3 (v. 6). In Lakshmañârâja's family there was the king Râjapatra, who captured the lord of horses Vâhala (or Bâhala), defeated the kings of the east, and lowered the fame of Kirtin and other princes (v. 7). From him sprang Sîvara (I.), and his son was Sâmkaraga (I.) (v. 8). His son again was Gunâmbhûbhikhâda (Gunâsagara (I.), who had some dealings with a Bhâjâdeva4 and by a warlike expedition took away the fortune of the Gauḍa (v. 9). From his first wife Kâñçanaâdêvâ this king had a son named Ullâsha who, after reigning himself, placed on the throne his brother Bhâmaâdêvâ (a son of Gunâsagara from another wife named Madanâdêvâ), who had distinguished himself in a war with a king of Dharma (v. 10-15). Bhâma's son from Dêhaçâdêvâ was Sâmkaraga (II.) Mugdhatûnga (v. 16 and 17); his son from the queen Vidyâ was Gunâsagara (II.) (v. 18 and 19); his son from Râjavâ was Sîvara (II.); Bhâma (v. 20-22); his son from Sûgallâdêvâ was Sâmkaraga (III.) (v. 23); and his son from Yaśîkshîyâdêvâ was Bîhma (v. 24). The inscription then, after stating that Bîhma by the decree of fate lost his kingdom (or was dethroned), records that the king Gunâsagara (II.) had by Āranyavartâ a son named Vîsaya and that this Vîsaya— if I understand the text rightly—was raised to the throne, when the (royal) camp was at Gûkula-gacchâ, on Monday, the day of the eighth isi in the bright half of the second Jasyâsha of the year 1087 (given in words, v. 27). Vîsaya's son was the king Sōhadéśa, who (in v. 30) is described as the life of Sarayûpâra (or 'the bank of the Sarayû'), and who is the donor of this grant. Since, as has been already stated, Sōhadésva is represented as meditating on the feet of

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2 I do not know the legend here referred to. Agyâmukha is the name of a demon and of a mountain, Kratha the name of a race or people. The well-known mountain or fort of Kalâyâra was taken from the (Kalachuri) kings of Chêdi by the Chânâllas, who from it took the title Kalâyârapati; but the Kalachuris of the South, at any rate, kept the hereditary title of 'lords of Kalâyâra, the best of towns.'
3 The compound of which this name forms part is somewhat ambiguous. The Bhâjâdeva referred to may be Bhâjâdeva of Kancâpur (see my List of North. Insr. No. 14).
4 In line 23 of the text there seem to be references to a person named Sarva(?), but the text is damaged in that line, and the sense is not clear to me.
Maryadáśgarađeva, Maryádáśgara must be another name of his father and predecessor Víšnu (the son of Guṇáságará II).

In the prose part of the inscription Sóđhadéva from his residence at Dhuśiāghasta (1172) informs the Mahásáśtri (or Mahásástrī), Mahásástrpátras, Mahásástrpārthovátus and other officials and the inhabitants concerned that, after bathing in the great river Gandáki on the occasion of the Uttaráśana-saṅkránti on Sunday, the seventh tithi of the bright half of Paṇuśa in the year 1134 (given in words, l. 39), he granted twenty ndákás of land in the fields of certain villages or hamlets to fourteen Bráhmans whose names, gótas, etc., and extent share in the land are given in lines 40-50. Among the titles of officials enumerated here, and in the description of the several classes of inhabitants mentioned, there are some terms which I have not met before or about the proper reading of which I am doubtful: they are the terms mahásástrtaka, mahásástrika, mahásástrākula (or mahásástra and kulā) in line 34, and vishāṣṭānigika, khandavālā, valādhāra (or valādhāra) and bhājñikā in line 35. The term ndákā (or, abbreviated, ndā), which also occurs in a plate of Góvindachandra of Kanauj (above, Vol. V, p. 114, l. 10), apparently is derived from, and equivalent to, the Sanskrit ndāra, a measure of distance equal to 400 (or, according to others, 100, or 120) kantas; what I do not understand in the present inscription is, that the land measuring twenty ndákás in line 37 is further qualified by the expression dvarakustikāttha-parimita. Nor am I able to give the meaning of the word pātikā in the expression pātikāndrāttha which occurs in line 47.

The land granted by the king was in (the district of) Tikarika that belonged to the Guṇákala-viśhaya (1. 36). It formed part of the fields of Mahári-páta, Asati-páta, Thulaj-páta, Vání-páta, Dušri-páta and Chhidáatembha, a group of villages bounded on the east by Annátha, on the north by Tikari, on the south by Avañchana, and on the west by Chanduli. The terms in which the land was given are well known from the grants of Góvindachandra and other kings of Kanauj.

Each of the fourteen donees is described by a term indicating his place of residence or origin, and in each case the text gives the father’s name, the gótra, the number of pravaraś (three or five), and the Vedic śákhā. The gótras so mentioned are those of Kátyāyana, Káśyapa, Kuśika, Krishnátra (or Krishnátraya P.), Kauñdika, Dhuma, Páśarā, and Páśarā, Bhármaciya, Ráhula, Sáraya, and śá-Sápaya; the śákhás are the Bhrājika, Chándogya, Vajasaneya, Mādhyandina, and Yajuj-ś. The donees and their fathers mostly have one of the titles pañdźita, ákṣhita, or evānādī, or śákhita, or simply bráhmaṇa. Among their proper names occur Góvindáyichha, Chháśchhī (gen. ākṣaya), Jákhu, Jál (gen. ākṣaya), Tihuyápaśiba, Dándu (gen. ākṣaya), Nimbó, Bhágá, Mágha, Málhā (gen. ākṣaya), Vákṣaya, and Sídhu (gen. ākṣaya). The adjectives derived from the names of the places of residence or origin of the donees are Káthauganagrámya (from Káthauganagráma), Káhaléya (from Káhalí), Kulándhýya (from Kulándh[1]), Tikari (from Tikari), Tálíka (from Tálí), Nágara (from Nágara), Nighatígrámya (from Nighatigráma), Mahálli (from Mahálli), Málhara (from Mathurá), Sánkásasthán (from Sánkásasthán), and Hastigrámya (from Hastigráma).—In the passage which records the exact partition among the donees of the land granted it is stated (in line 50) that one of the donees together with his 3 ndákás of land received a dwelling-place.

After the ten benedictive and impercatory verses already mentioned it is stated (in line 57) that this támra-páṭṭa was written by the Ádikamadándhaka or ‘recorder of orders’ Jánaka on Sunday, the sixth tithi of the dark half of Chaitra of the year 1135 (given in figures only):
and the inscription ends with the words: ‘this is the own hand of the Mahārajādhirāja, the glorious Sōhādeva.’

I regret to say that I have not been able to identify with confidence any of the numerous localities mentioned in this inscription. The river Ganiḍakī in which the king had bathed when making his donation must be the Gandak or Little Gandak of the United Provinces; but I have not found on their banks any name like Dhutiāghaṭa. The Sarayū after which Sōhādeva’s territory appears to have been called Sarayūpāra¹ most probably is the river Gogra, which in Oudh is known ² by the names Deoha, Surjoo or Sarayu, as well as Ghogra.³ The rivers would indicate in a general way where the Gunakais-vidhaya and (the district of) Tikariḍā, in which the villages containing the land granted were situated, should be looked for.

Of the three dates which the inscription contains, the date on which the grant was made regularly corresponds, for Vikrama-Saṃvat 1134 expired, to Sunday, the 24th December A.D. 1077, when the 7th tithi of the bright half of Paasha ended 17 h. 21 m., and the Uttarāyaṇa-saṅkrānti took place 5 h. 35 m., after mean sunrise. And the date on which the grant was written regularly corresponds, for the Kārttiḍākā Vikrama year 1135 expired and the pūrṇimānta Chaitra, to Sunday, the 24th February A.D. 1078, when the 6th tithi of the dark half of the pūrṇimānta Chaitra ended 21 h. 42 m. after mean sunrise. From this it may be seen that the grant was written as much as fourteen months after the making of the donation. The date given in lines 23 and 29 for the accession of Sōhādeva’s father Vīṣṇu must fall in the Kārttiḍākā Vikrama year 1087 expired, because of the three years which might be denoted by the number 1087 that year alone contained an intercalary Jayaśīṭha; and for the Kārttiḍākā Vikrama year 1087 expired the date corresponds to Monday, the 31st May A.D. 1031, when the 8th tithi of the bright half of the second Jayaśīṭha commenced 9 h. 47 m. after mean sunrise. It may seem somewhat remarkable that the week-day should have been connected here with a tithi which commenced so late in the day, but this is no reason for suspecting the authenticity of the date; the accession of Vīṣṇu may have taken place late in the afternoon.

This last date, of A.D. 1031, is earlier than any date known to us from the inscriptions of the Kālachuris of Chāḍi.⁵ In my opinion, it shows that the founder of this new branch of the Kālachuri family, Rāja-putra, cannot be placed later than the beginning of the 9th century A.D.

TEXT.⁴

First Side.

1 Ōn⁵ svasti [||*] ¹Abhūt=Sōmaḥ saumya-çyuti=amrita-sār=Atri-tanayaḥ sphurach= chāḍa-ratnaḥ Smara-vijayaḥ suhṛta=tamāḥ | Vu(bu)dhas-tasmāj-jātāḥ kumuda-vi[sa]da-jnā(jāḥ)ya-sadausmāh grābraṃa-śāl(āḥ)gh = āvadhir = a d h i k a-saubhaga-vasatiḥ || [1*] ⁷Tasmāj-jaga-¹⁰

2 t-pāṭirān-apattyam-abhūt=prabhūta-bhūpa-la-mauli-mani-chunvi(mbi)ta-pādapatmaḥ | sadma tvishāṁ vinayva-vēsma(śma) Puruvravāḥ sa yasya=Orvvas(āḥ) priyatamā puratā va(ba)bḥava || [2*] ⁵Taj-jamā Naghu(du)shaḥ kriṣṇa niyapa-brhamasa(śa)-bhramākūta-bhrīd=(yān)=öttapta-
KAHLA PLATE OF SODHADEVA.

3 tapaobhayena bhagavan=Indro=py=anirdra=krita= 
  tasya=sal(s)s=jeita= 
  saptaasagara=haira=deurya=kule Haibhayas=tad-vansah=1 Krika=irsha(bya)=bhuhbhir= 
  abhavit=trati= 
  tray+varmanah || 6* 
  Tasmad=harit=an=irit=anirantaranaam= 

4 ni-chhhpay=saminva=it=2-amghirika=kaja=rish= 
  sri-Karta=irja(bya)=rijunah=yen= 
  amhrayam= 
  krman=ripataya= 
  kimohit=kalahay= 
  doordana= 
  parayena [va=ba] 11[na=ma=v]yam= 
  lalanghitah || 6* 
  Tat=pra= 

5 prapata=raya=rj=it=3[ra]=charai=chara=parapakaja= 
  vadya=sap= 
  adi=k= 
  sa=sri-Laama=paraya= 
  Sr= 
  punar= 
  jhatvan [11] [6*] 
  Tat=vans bhava=(eva)bhrit= 
  turaga=patim=
  ab= 
  va=ba= 
  dha-vaya= 
  vahali=yo yah= 
  pra= 
  kritadi= 
  krman= 
  [8*] 
  Tat=s= 
  
  6 sa bhaya= 
  abh= 
  vaka= 
  jhat= 
  sast= 
  yam= 
 人士=vaka= 
  nimmam= 
  
  7 Raja=pra= 
  sa bhaya= 
  abh= 
  vaka= 
  jhat= 
  sast= 
  yam= 
  
  8 sa prapata= 
  sa= 
  krit= 
  
  9 sa prapata= 
  sa= 
  krit= 
  
  10 sa prapata= 
  sa= 
  krit= 
  
  11 sa prapata= 
  sa= 
  krit= 
  
  12 sa prapata= 
  sa= 
  krit= 
  
  13 sa prapata= 
  sa= 
  krit= 
  
  14 sa prapata= 
  sa= 
  krit= 
  

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1 Read -vaisya-
2 Apparently altered to =Kalitilaya ; read =kalitilaya.
3 The askaras in brackets are doubtful, here and in the following words of this verse.
4 Metro : Prithvi.
5 Metro : Arya. Every askara of this verse is quite clear.
6 Metro : Sragzher.
7 The ga of tvarga = was originally omitted and is engraved below the line.
8 Metro : Sragzher.
9 Read =kham=.
10 Read -prasré-patrih (P) ; this alteration seems to have been made in the original.
11 Metro : Sragzher.
12 Read -danta. I take danta to be used in the sense of 'a pin'.
13 Originally kipti= was engraved, but the sign of the vowel i has undoubtedly struck out, and patr may have been altered to pta.
14 I am doubtful about the correctness of the two askaras in brackets. Only the letters a and g are certain.

15 mukhya-mukhya-sthānaṁ sthānamam-[nā]patā parinātāṁ-śhṛttāṁ kabhir-dhāra-dhāṁ !(1) [14*] Yati-chhintāmāni-arthaṁāṁ prasaṁyināṁ pratyaggra-kalpakpadrumahāṁ sā(śa)raḥ śrīsara-cūṛāḥ-āritaraṇīvaktvāy(ḥ)i(ḥ)i(ṁ) śuddhām || [18*] Dītasmā- tanayah kṛṣṭaṁ niṣaguna-vyāptāḥ-ākhilakshmātalaṁ-

17 [bhāvatahūka]-yasa(śa)nirakkrita-śāśicchhāyaḥ prabhur-bhūdharaḥ || kāntyā [śu]ddha-āchitar-guṇaḥ sūmanassāṁ-apy-āspadam vīsamayē sa śrī-Sam(śa)m-kara- pūrvva ēsha guṇa-vān Dēhattaṁ(ḥ)i-ātmajaḥ || [18*] Śrī-Bhāmānād- dipād-a-n-.

18 pari kṛṣṭākṛita iva-āparo dileh || nijakrīta-māṇḍala-vīsma(śma)nī sa śrī- Sam(śa)m-kara-gaṇop dēvah || [17*] Jyōtis-ēv=ōbdgata-pūrṇa-sāgara-viḥār= Liṅkahanīrīvā śrī-patēth saubhāgye Giri-ēva Manmatha-rīpoḥ sā(śa)ṁ-.

19 kh-evā kalpāṅgripā | saubhāgyāvāma-bhūtibhāva-va(ś)īrāvat-kandālaṁ tasya śṛṇya-Mudhatunga-nripatōḥ dēvī tu Vidy-ābhidhā || [18*] Dārdra-[du]maṇḍahāsaṁtatiṁ chebbhāmpaṁ krṛtār-ōpaṁ garjā-


22 Sa śṛṇman-nripa-sāsa(śa)nāṁ nripa-padaṁ sanmprāpya sarvārthiniṁ[=āṣi(ḥ)i]t= kalparaśāmanāṁ-nijakal-ambhōjkarē bhāskaraṁ ||(1) kimcha spha[spa]rataṁ-pratāpadahana-jvalavall-tāpitaṁ nirvāṇaṁ kathām-apy-ayur-ma

23 jalādaṁ tṛtīyā-līpi yasya dviḥśah || [21*] Mukhyāṁ vṛttīṁ kīla Kṛta-yugē yah Prithāvā-ēva jā[ṛ]yāto yasi=Trēśṭāyaṁ-vasitas-ripaṁ Rāmabhadrē prasiddhiḥ || jyākhaṁ Pāṇḍōh sutam-abhāja[te*] Drāpaṁ yah Kalau sa śrī-Bhā- 


27 nanjana tata (1) āśū modulus sa parāsa (āśū) rād-iva munēr-Vyāsāḥ ś(ā)nu(śu) tvē- 
pī na prátpāḥ tyāga-dayādībhūr-gṛgugā-ṛguṇiḥ 23 yasyā-pārā tulyātān || [25**] 
Śrī-vā Va(ka)liḥ kim ayaṃ Uṇḍama rājan (ṛ)chi-sūnaḥ kim Rā ā gama kim u

28 Nirgaa kim ayaṃ Yāśiḥ | ivaṃ janaś prati-dīnaṃ paritarkkayādībhūr yah 
stūyatē jagati Svasa-p[ā]dātś p[r]ājē [s]thēśa hī || [25**] Śrītānā Sassyā- 
pi[ū]ḥ p[ā]dē govatā jyēśhē dhvitiyē krama-vārē śītarucē suddha- 

29 sudhavālē pakhē-atmāṃ-vāsārē | saptēśa(śi)ti samanvītē ās(a)ā- 
gūnē sanvatsaraṃhāṃ ṣatē bhūpō Gṛūkāḷāīṭē bhāči katēbh bhāty-āśha 
avādh(badhō) dayāḥ || [27**] Tat-putraḥ sukṛtiśā jjanasaṣa nripatām āsādītaḥ 
[sva]-

30 r-gūṇinēh7 rājā nirja jīta-Kārtta tāvrayachārītaḥ śrī-Śoḍhāvē- 
dhūnā | satya- 

tyāga-vivēka-vikrama-naya-vyāpā-vishāhīta-Prāḷāyāchalā-dhīlaṇīmāla- 

31 kitalaḥ || [28**] Proucchāpratā-pa- 

paritāpa[cha-yāri]bhūpa-kriyāḥ 

sriñā jalanidihiṣn-āpι 
sapta tū[ṛ]ga[h] māṃ 

[la]kṣh[mi]ḥ punar-jaladhi-maḥyā-naviśa-sai(śai)tyāt10 
śrī-Śoḍhāvē- 


Second Side.

32 nāṁ pratya ṣa || [29**] [Sa]** āśūmat-Śoḍhāvē-yaṃ Saraya-pāra-jivitaṁ 

| vidushāma-agruśh[ś] sū(śu)pārā dharmā-śāśi(śi) bājēśvā(śvā)raḥ || 30 [11**] 

Śvasi | Dhulīgāhāṣa-samāvāsāt 12 paramaḥśatārakma-mahārājā-

33 dhīrahā-paramēṣvā(śva)ra-śrī-Maṇḍayādāgārada- 

vē- 

pañānuḍhyānaṁ para m b h a ṭ ṭ a r a k a- 

mahārājādhīhirājā-paramēṣvā(śva)ra-paramesāhāṣvā(śvā)-aśūmat-Śoḍhāvē 

deva pādāḥ kalyāṇām 13 mahārājī- 


34 mahārājaputra- | mahāsāṅchāvigrāhika- | mahāmāhangatika- | mahāpratihāra- 

mahāśāhkāpaṭālika- | mahāśāhānaika- | mahāśrēṣṭhī- 

mahāmādānīka- | mahāpāṇḍhākulkī-16 | sa(śā)lkika- | goṅkii(ṃ)ki- 

35 ghāṭṭapati- | tarapati-viśayādānīka- | dushṭasādhaika- | hāṭṭāvāla- | valādhāra-17 

prabhūtaḥ samasta-raja-purushaḥ | bhaṭṭāmākṣṭika-13 | mahātama-pramukhaḥ(śi)- 

jana-padādīṁśa-18 cha māṇayānti | vō(bō)dhayanta | samāhāpaya-

36 nī oḥa | yathā | Viṣudāt-satva bhavatān || 90 Gṛukāla-viṣhaya-pratīva(ā)diha- 

Tikarikāyām | pūrvvē Annādha | uttarā Tikari | dakṣinē 

Avadachana | paśchimā Chanduliā | avra chatur-āghāṭ-ābhyantarā Mahāpī- 
apa-
EPIGRAPHIA INDICA.

[Vol. VII]


1 Read -vimkati-.  
2 Read "ñd:- va-nana."  
3 Read chausthrnasat-samvatasa-.  
4 Read -samaprayata-.  
5 Read -Chakhamohhi-.  
6 Perhaps altered to -Parâ-.  
7 I am slightly doubtful about this reading; what is actually engraved looks like K[ñ]dâdha l ya-.  
8 Read -Kshnâtmâgôtra-.  
9 Originally pañjita- was engraved.  
10 Read -Chakhamohhi-.  
11 Doi- apparently stands for deity-.  
12 Read -samâyâ-.
No. 10.—LUCKNOW MUSEUM PLATE OF KIRTI PALA:

[VIKRAMA]-SAMVAT 1187.

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

This plate was brought by a tenant to a fair at Bhatpar in the Gorakhpur district, United Provinces, and sold as waste to a copper-smith. Dr. W. Hoey who heard of this followed up the plate to another district and, having recovered it, presented it in September 1898 to the Provincial Museum, Lucknow. I edit the inscription which it contains from excellent impressions, sent to Dr. Hultsch by the late Mr. E. W. Smith.

This is a single copper-plate which measures about 11\(\frac{3}{4}\)" broad by 1' high, not including a semicircular projection\(^{12}\), which rises from the middle of the top and is about 4" broad and 3\(\frac{1}{2}\)" high. On the front side of this projection there is a neatly engraved figure of the god Vishnu.

\(^{1}\) Metre of verses 1-9: Śloka (Anashtubh).
\(^{2}\) Read ekhattraṁ.
\(^{3}\) Perhaps altered to niyataṁ, which it should be.
\(^{4}\) Read dattām.
\(^{5}\) Read karsonām.
\(^{6}\) Read ambuindu-lödāṁ.
\(^{7}\) Read ādāmaṁ.
\(^{8}\) Read maṁśukaṁ-jñānaṁ-vasundhāraṁ.
\(^{9}\) Read maṁśukaṁ-gāmamānāṁ-yadhāmānāṁ.
\(^{10}\) Read maṁśukaṁ-nirjanaṁ.
\(^{11}\) Read maṁśukaṁ-pätrīkāṁ.
\(^{12}\) Originally vasundhāraṁ.
in his boar incarnation, with a small figure of a woman (representing the earth) resting on one of the god's arms. The god himself is represented as standing over a serpent, in front of which there is a flower. On the back the projection contains the engraving of a conch-shell. The writing commences immediately beneath the projection and covers the whole of the first side and two-thirds of the second side of the plate. It is well preserved nearly throughout. The size of the letters is between 1/16 and 1/8. The characters differ little from the ordinary Nāgarī. The language is Sanskrit, but some of the names towards the end of the inscription appear in their vernacular forms or rather in forms based on them. Lines 2-12 contain six verses, five of which give the genealogy of the donor, and lines 21-33 contain benedictive and imprecatory verses. Of the introductory verses two (verses 2 and 6) are incorrect. Owing to carelessness on the part of the writer or engraver the text, besides numerous minor errors, contains several corrupt passages, one or two of which I am unable to correct with confidence. In respect of orthography it may suffice to state that the letter v denotes both v and b, and that the dental sibilant is often used for the palatal.

The inscription records a grant of land by the Paramābhūṭāraka Mahārājā Jīrāja Paramākara, the devout worshipper of Mahāvīra (Śiva), the glorious Kirtipāladeva, who by inheritance had obtained the lordship over Uttarasmudra, and who meditated on the feet of the P.M.P., the devout worshipper of Mahāvīra (Śiva), the glorious Vikramapāladeva, who had acquired the lordship over Uttarasmudra by his own arms (ll. 18-21). The document differs from other grants in this that it does not contain an order to officials and others, but simply records the fact that the king made a certain donation.

The text, after the suspicious word śreṣṭha, commences with the words "this is the own hand of the glorious Kirtipāladeva," words such as we ordinarily find at the end of a grant. Then follow the words dīn dīn sevasi, and a verse glorifying the god Paśupati (Śiva). After that, verses 2-6 give the donor's genealogy. There was a king (vīpa) Bhuvanapāla, an ornament of the rulers of the earth of the family of Sāvanī (Manu), descended from the Sun. His son was Vikramapāla, who by his own arms acquired the sovereignty over Saumyaśindhu (i.e. Uttarasmudra). And his son again was Kirtipāla.

This Kirtipāla, having worshipped the god Nārāyaṇa (Vishnu), in his presence, on a date which will be considered below, gave two villages to the Brahmans, the Thakura Prahastisārman, who was born at a haṭṭa-village, viz. the village of Daśamakulakā in the Śrāvastiyavaiśāya, belonged to the Gautama gōra, and was a son of the Paścita Viśārāṇa and grandson of the Paścita Kāśā. Both villages were in the Darasanga district (dēka); one was the village of Daśamakulakā (or perhaps Dēvaśī), which belonged to (the) Sashōrvāsi (district), and the other the village of Vikara, belonging to (the) Shō[tha]vāsi (district; ll. 12-17).

The names of three of the localities mentioned in the preceding paragraph unfortunately are partly so indistinct in the original that I am unable to make them out with certainty; and I have not succeeded in identifying any of the places on the maps at my disposal. With the passage describing the birth-place of the donor we may compare above, Vol. III. p. 357, l. 38, Śrāvastī-maṇḍana(dē) Kāśā-lihaṭṭagrama-viniścatāya; the name Darasanga must be connected with the river Gangā (the Great or Little Gandak in the United Provinces); and the names of the two districts remind one of similarly ending names of districts in the grants

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1 Compare Gupta Insr. p. 159. In the Jour. Reng. As. Soc. Vol. XVII. Part 1, p. 806, Captain J. C. Cunningham, describing a sculptured representation of Vishnu as the boar, at Pašhār, says: 'The statue is about 45 feet high; it is covered with figures disposed in ranks; it has a diminutive woman hanging by the tusk of the god, and the remains of a serpent may be traced on the ground on which it is standing.'
2 Compare also Ind. Ant. Vol. XVII. p. 121, l. 35,طر-کدیکہ-ہاٹ-گرادما-سنگریگا.
of the kings of Kanauj. With the name Davirāmakula one may perhaps compare the name 'Ramkola,' which occurs in the Gōrkhpur district, Indian Atlas, sheet No. 102, line 8, 32° 33' lat. 26° 54'.

The donation, in lines 15 and 16, is stated to have been made on the second tīkha of the bright half in the month Phālguna, at a samkṛanti of Brīhaspati (or Jupiter), on a Saturday, in the year 1167, given in words; and the same date, without the reference to Jupiter's position, are repeated in figures in line 40. So far as I know, in quoting a samkṛanti of Jupiter the date is quite unique. For the Vikrama year 1167 expiated it regularly corresponds to Saturday, the 11th February A.D. 1111, when the second tīkha of the bright half of Phālguna commenced 0 h. 47 m. after mean sunrise. As the true longitude of Jupiter at mean sunrise of this day by the Sōrya-siddhānta was 18° 25', Jupiter had entered the sign Vṛishabha 12 h. 2 m. before mean sunrise of the given day. The result shows that, instead of saying Brīhaspati-vṛishabhā-samkṛanti 'at the time of Jupiter's entrance into the sign Vṛishabha,'

After recording the grant, the inscription in line 21 ff. has two verses containing prayer-addressed to the Earth, and after that a number of benedictory and imprecatory verses introduced by the words 'speech of the sacrificer (or donor) after granting the land.' These verses are followed in lines 34-39 by the names of 17 persons, each of which has prefixed to it a title shewing his rank or occupation or official position. Of these titles those which I do not remember to have met elsewhere are Aśṭavāryika, Dvaitagārīka, Mahārathasānti kak? (?) and Sāmkhdhārin. Of the names themselves Ānukā, Jāgukā, Kāsavadāmā, Mahīchanda, Mahīka, Rāndhūka, Sākhdhāka and Siḥḍā may be drawn attention to.—The grant itself is called in line 39 a tāmrasya paṭaṇam; it was caused to be engraved by the Paṇḍita Rāndhūka, and engraved by the goldsmith Gaṇēvara (ll. 39 and 40).

I have not found hitherto any reference to the kings or chiefs of Uttarasamudra and am unable to locate their principality. Apparently it must have been somewhere between the Gogra and Gandak rivers and Nēpāl.

TEXT. 3

First Side.

dēvasya sva-hastō-yaṃ mū
1 Sṛṭḥ || Srimat-Kirtipāla-
2 Ōṁ śrī svasti || Jayatiś sakala-[ś]avda(bda)grāma-nirmmāpa-kalpa(lya)ḥ pranata-
3 jana-nikāya-dvha-
sta-saṁsāra-sa(ś)a)yaḥ || Pasu(śa)patīr-anuruddh-āśe(śe)aha-dvā-paśyaḥ priyatama-
5 Sa(śa)krit-ōpamō Bhuvanapāla-
6 nripa[ḥ] prasiddhaḥ || yaś-Tivrabhānu-samavāpta-sa(śa)drayaṣṭi-Savarni-v[ṛ]na-
vasundhāva(śva)ṣa-śe(śe)kharā
6 Sṛṭḥ || [2] Tasya-ātmajā(ja) || nijabhūj-arjita-Saumāsva-ṛājādhipatyā iha-
Vikramapāla-nāmā || yā-

1 Compare Ind. Ant. Vol. XV. p. 113, l. 12, 'svaiḥ Kumāha-samkṛtantau.
2 See the names Jāgukā, Padumē and Siḥḍā in the list given above, Vol. IV. p. 177 ff.
3 From impressions supplied by the Curator of the Provincial Museum, Lucknow.
4 Denoted by a symbol.
5 Metre: Mālist.
6 In the original the reading given here is quite clear; I can only suggest - Himadṛkṛtudmali-.
7 Metre of verses 2-4: Vasantatilakā. The first Pāda of verse 2 contains three syllables too many.
8 Read -nāha-.
9 Read -Saumyaśindhu, a synonym of Uttarasamudra in lines 19 and 20 below.
Here the writing in the original is quite clear; I would suggest that this is the intended reading.

4. The metre is faulty, but the reading is quite clear in the original, and I do not see what correction could be suggested. The author apparently pronounced śrī as śrīd.
5. Read Śrī-takṣaṇa.
6. The sign for ō of mē may have been struck out, and in my opinion the reading should be -prīma-bhāṣā.
7. Read -nadāka śīkṣā-dāna-srīvatsasaṁśāt.
8. After the akeśāra dē there are two marks in the plate showing that something has been omitted, and on the margin at the bottom of the plate is the akeśāra dē with the figure 9, indicating the 9th line from the bottom (i.e. line 10).
9. This sign of cirāra may have been, and should be, struck out.
10. Possibly the name in the plate may be Daśānāth.
11. Here one would have expected -prāmaṇa.
12. Originally sīvalākṣa was engraved, but the vowel i of the first syllable has been struck out; perhaps it was wrongly put in the place of the sign for an which one would have expected at the end of the preceding word (prāmaṇa). I am unable to explain sīvalākṣa, and can only suggest that the right reading may be either so-pāṭākā or sa-pāṭākā. Sa-pāṭākā occurs frequently in the grants of Northern India of the same period; and for sa-pāṭākā compare sa-pāṭākā-dāta in the Gurmukhī plate of Jayāditya II., Jour. Beng. As. Soc. Vol. LXIX, Part 1, p. 91, 1, 13.
14. Read -dīnā and further on -nīmrātā and dādāra.
Lucknow Museum Plate of Kirtipala.

[Vikrama-] Samvat 1167.

First Side.

KIELHORN

SCALE .54

COLLOTYPE BY W. GRIGGS.

FROM IMPRESSIONS SUPPLIED BY THE LATE E. W. SMITH.
23. sa-ra-sagar-d=as-man=sa-man-dha-vara-vasu-ndhar= [8*] Bhūdān-anantaraṁ yajamāna-

[vāky'a|m] Bhāmiṁ yath praṭī-

24. gri[ha]tī ya=cha bhūmiṁ prayachchhatā ubhau tau purya-karmāṇaṁ
niyatam svarga-gāṁśaṁ || [9*] Si[mi]|-

Second Side.

25. sa-ah tathā chhahāram(trahî) va-r-āsvā(śvā) vara-vanapāḥ bhūmi-dānaśa

chhañā phalam svargga-tathāiva cha || [10*] Va(ba)hubhir-vvasudhā 
dattāṁ ra-

26. jahhe(bhi)ḥ Sagar-ādhibhir-yaśya yaśya yaddh bhūmis-tasya tadā tadā phalam ||

[11*] Prāg-dattāṁ bhūmiṁ viprābhya yatnāṁ-raksha Yudhiṣṭhiraṁ mahyāṁ ma-

27. hibhiritāṁ śreṣṭhaṁ dānāṁ=chhṛṣyāḥ=nupālan[am] [12*] Āśphoṭayanti pitarāṁ

pravalaganti pitāmahiṁ | bhūmi-dātā kulā ja-

28. taḥ sa naṁ santārayishyatā || [13*] 9Ghṛāś-cha dāraṇāḥ pāśā(sā) n=

āparasappati bhūmi-dānaṁ |||| [14*] Pitarāḥ pitṛllōka-sthā ādeva-

29. lokā devakavaṇāḥ | santarpayantī dātāraṁ bhūmēḥ prabhavatāṁ vara || [15*]

Gām-ekāṁ svareṇmap-ekā[m] ra(cha) bhūmēr-aspery=ekam-amgu-

30. laṁ[1*] haran-narakam-ayāti yāvad-ākhātaṁ-palavaṁ || [16*] Vindhyā-tawsah-ātyāsa

su(su)ahaka-kotama-vācinaḥ | krisnasyarpā [b]i

31. jāyanti yē harantaṁ vasya(nda)raṁ || [17*] Shashṭhāṁ(sḥ这只是) varsha-

saharāṇī sv[ra]jggē vaśaṁ bhūmi-dāḥ | aśeṣāhettvā(tā) ch'amuntā va(cha)

32. tā-

33. ny=eva narakāṁ(kē) vaśe(śe)t || [18*] Sva-dattāṁ para-dattām[v] yō harēta

vasuddha(nda)raṁ sa viṣṭhāyaṁ kṛmitṁ=bhūtvā pitṛbhīḥ sa-

34. ha pachyate || [19*] Patanty-asrū(ārū)p[ra] datāṁ dīnāmāṁ api saditāṁ |

νṛ(νṛ)maṇāṁ hṛtā kahētrī haṭyāttvipuruṣaṁ ku-

35. laṁ || [20*] Mahāprudhita-ḥakukura-śrī-Vānus(u)devaḥ | mahāprudhita-śrī-Śrīdharah |

chārmādhikaranika-śrī-Ma-

36. sivarah | daiyāgarikaka-śrī-Kasa(śa) yapadumā || sam(śam) khadhāri-śrī-Va(v)ma-

37. haṁ | pāṇḍitā-śrī-Rānv(ndaḥ)kāḥ | upādhyāya-

38. ya-śrī-Rikāsah | upādhyāya-śrī-Āmukah | upādhyāya[ya*]-śrī-Siha(ḥ)āḥ | paṇa ta-śrī-

39. Sāṅkhakah | daiyāja-

40. śrī-Ratiḥcha(ka)raḥ | va(cha)kura-śrī-Dēpapālah | mahākāśapaṭalika-śrī-

41. Mahira(cha)ndah | ṣaṭṭavarggikaka-śrī-Ja-

42. gūkaḥ | karaṇakāyaṣṭa-śrī-Vānapālaḥ | mahāṭhāṁ(sa) sanika-śrī-Mahīkaḥ |

43. sa(ma)ḥasādhanika-śrī-

44. Haripālah || 9Suvva-pātra-parikṣaḥ[am]dattāṁ tāmrasya pāṭjakam || Khānitaṁ

pāṇḍita-śrī-Rānv(ndaḥ)kēna ||

1 This word was originally omitted and is engraved on the margin at the top.
2 This word also is engraved on the margin at the top, wrongfully for tasya.
3 Half of this verse has been omitted by the writer.  * Read ānyād-śrī-puruṣaḥ.
4 Read - Śrīdharah.
5 Possibly the reading may be Varnapālaḥ.
6 The vowel d of the akṣara tāṭā may have been struck out. The akṣara in brackets is faintly engraved; it looks as if originally so had been engraved and as if this had been either struck out or altered to d. Read mahāprudhita-ḥakukuraṁ ('').
7 Originally - Mahīkaḥ was engraved, but the d of so is struck out.
8 This is half a śloka.
40 khanitāh1 suvarṇapākāra-Ganēsa(āva)rūpa || Samvat2 1167 Phālva(Igu)na-sudi
2 sa(āva)nau pradattam-iti || gva3 ||

No. 11.—LAR PLATES OF GOVINDACHANDRA OF KANAUJ;

[VIKRAMA]-SAMVAT 1202.

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

These copper-plates were found at the village of Lār in the Gōrkha district, United
Provinces, the 'Lār' of the Indian Atlas, sheet No. 103, long. 84° 2', lat. 26° 14'. They were
handed over to Dr. W. Hoyy by Babu Ramaaran Singh and Babu Mahadeo Singh, and presented
by him to the Provincial Museum, Lucknow, in September 1898. My account of them is based
on impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

The plates are two in number, each of which, to judge from the impressions, measures
about 1' 3½' broad by 1' high, and is inscribed on one side only. 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; and together with the impressions of the plates there has been sent to me
the impression of a circular seal, about 2½ inches in diameter, which bears in high relief, across
the centre, the legend trima-Gōvindachanda[la]rā[daev[a], in Nāgarī letters about a½'' high; above
the legend, apparently a figure of Garuḍa; and below the legend, a conch-shell. —The first
plate contains 21 and the second 17 lines of writing, which is generally very well preserved.
The size of the letters is about ¾''. The characters are Nāgarī, and the language is Sanskrit.
As regards orthography, the letter ś is denoted by the sign ॅ, except in the word babhramu=,
likewise in the word kamalā; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally
instead of the dental; and the words ānura and tānura are written ānura and tānura, in lines 19
and 37.

The inscription is one of the Paramāṅkhaṇa Mahārājādkhāra Paramāṅkara Gōvinda-
chandrāvā.4 The king records in it that, when in residence at Mūḍagiri, after bathing in the
Ganges on the occasion of the Akṣaya-trīṭyā festival, on Monday, the third tiṣṭi of the bright half of the month Vaiśākha in the year 1302 (given both in words and in figures, 11. 20 and 21), he granted the village of Pāṭāllava in the Pāṭālā, or Gōvīśāka
that belonged to Dūhāli in Saruvā, to the Thakura Śrīharī, the son of the Thakura Māhāva,
and son's son of the Thakura Uddharaṇa (?), a Brāhmaṇa (learned in the four Vēdas) of the
Kāśyapa gōtra, whose three pravara were Kāśyapa, Āvatsarma and Naidhurva. —The taxes
specified (in line 26) are the bhāgabhāgabharā, pravānīkaara and turushkadaṇḍa. The grant
(tānura-pattaka) was written by the Kāraṇīka, the Thakura Śēlāna.

The date regularly corresponds, for the Kūrtikāṭi Vikrama-Samvat 1202 expired, to
Monday, the 16th April A.D. 1146, which was entirely occupied by the third tiṣṭi of the bright
half of the month Vaiśākha.5 Of the localities, Mūḍagiri is the modern Monghyr, the 'chief
town and administrative head-quarters of the Monghyr district, Bengal; situated on the south bank
of the Ganges.' Regarding the other places or districts mentioned, I can only say that Saruvā

1 Wrong for khaṭṭāna.
2 Read samvat.
3 Compare the symbol which looks like śṛ, c.g., above, Vol. IV. p. 101, note 8.
5 The tiṣṭi commenced 0 h. 47 m. before mean sunrise and ended 1 h. 4 m. after mean sunrise of the next day, and
was therefore, for the Monday, a prahara-trīṭyā. —The date would show that the date of the inscription edited by
me above, Vol. V. p. 115, must after all be taken to correspond to Monday, the 16th April A.D. 1146, because the
king could not have bathed in the Ganges both at Benares and at Monghyr on one and the same day.
occurs also in the Pálli plate of Govindachandra referred to by me above, Vol. V. p. 114, note 4, in the passage Saruvárâ (or, more probably, Saruvâra) | Ópavala-pathaka | Sírasî-pattalâyânî || Pálli-gráma-. Of the localities mentioned in this passage, Pálli is the village ‘Palee’ in *Indian Atlas*, sheet No. 102, long. 83° 25', lat. 26° 30'; Sírasî is ‘Sirsi’, *ibid*. sheet No. 87, S.E., long. 83° 9', lat. 26° 32'; and Ópavala survives in Unaola, (Unaola, Unaola, Anacola, Aonola), 1 a name of one of the pargañas in the western part of the Górákhpur district. As the Ópavala pathaka (with Sírasî and Pálli included in it) according to the Pálli plate formed part of Saruvárâ, this would indicate in a general way where the localities mentioned in the present inscription should be looked for; but I have searched for them in vain on the maps at my disposal.

EXTRACT FROM THE TEXT. 2

First Plate.

15 . . . . . . . 3śrimad-Govindachamandradévô vijayî || 6 Sar[u]vârê
Duchâli-samvaddha-6Göviśala-kè Pándalî-pattalâyânîë
16 Pótâcavâda-gráma-nívâsî(ā)nî nikhin-janapadân-upagatân-api cha râjâ-râjâ-vin-
yuvarâja-mantri-pruthi-jñânapati-pruthhi-râ-
17 b hândâgârik-âkha pâtalika-bhishag-nâminittik-ântahpurika-dûta-
karituranganpattanakarasthângakulâdhikâri-purushân-sâjâpayati vâ(bâ)dha-
18 yatî-sâdîsât cha yathâ viditam-astu bhavatân yathâ-ôparilikhita-grâmâh sa-jala-
sthâlau sa-lôha-lavan-ôkarâh sa-matsy-ôkarâh sa-
19 madhâkûm-âmâvâsan-vâtîkâ-vîtpa-trîpa-yôti-góchara-parvântah sa-giri-gahanâ-nîdhânâh
sa-garti-bharâh s-brdvy(râdhy)-ôdhabhô chatur-ôghâte-visu(û)dhaô
20 sva-ômâ-parvântah dvyaôhika-dráçâsa-sata-samvatâsrê 10 Vaisâš(ā)khêô mâ(sî)
su(û)kâ-pakshê tṛitiyâyân tithau Sôma-dinê ūkâtô-pî sa-
21 yatîô 1202 Vaisâš(ā)kha-sudî 3 Sômë ady-éha Mudgaji[ri]-samâvâsê
akshaya-tṛitiyâyân Gañghâyân vidhivat-sûkâtvā

Second Plate.

22 mantra-dêvâ-muni-maanâja-bhûta-pirpi-gânâhâ-sarpayîtvâ tîmira-pâtalâ-pâtana-pâtu-
mahasam-Ushparôchisham-upasthâyô-Ausahâdhipati-
23 sa(û)kala-sê(û)kharàm samâbhyarchchyà tribhûvanâ-trâtôr-Vrisudévasya pûjâm
vidhâya prachittâr-pâyaséna hâvishâ hâvibrhujânah hutvâ mâtâpi-
24 trôr-ôntmanâsa-cha puñya-ôsô(û)-bhîvirdhyâhô samâbhir-gôkarna-kusulâtâ-pâta-
karatal-ôdaka-pûrvvâkam Kâsya(û)pa-sagôtrâyà Kâsya(û)pa-pâ-

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1 In the *Indian Atlas*, on the margin of sheet No. 87, S.E., we have ‘Unaola,’ in *Archaeol. Survey of India, Vol. XXII*, p. 66, ‘Unaola’ and ‘Anacola,’ and in the *Imagery Gazetteer*, 2nd ed., Vol. V. p. 165, ‘Aonola.’ According to *Thomson’s Gazetteer*, ‘Unaola’ is the principal place of the pargaña of the same name (in the Górákhpur district); it is described as a small town, 18 miles south of Górákhpur, in lat. 26° 32’ and long. 83° 21’. If this is correct, it must be the ‘Bhubnowles’ of the *Indian Atlas*, sheet No. 102, 24 miles north-west of ‘Pales.’ The same sheet, 10 miles south by west from ‘Pales,’ contains the name ‘Onowlee.’

2 From impressions supplied by the Curator of the Provincial Museum, Lucknow.

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

4 This sign of punctuation is superfluous.

5 Read -sambaddha-.

6 Read -pattalâyâs-. The second ēd most probably is struck out already in the original.

7 The two aksharâs kâri were originally omitted and are engraved on the margin at the foot of the plate.

8 Read -çrûra-.

9 Here and in some places below the rules of saṃkhāri have not been observed.

10 Read -sambatêrê.

11 The second akshara of this word originally was ēd. 

12 Read samâvât.
No. 12.—A NOTE ON THE BUGUDA PLATES OF MADHAVAVARMAN.

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

Wishing to publish the accompanying photo-lithograph of the Buguda plates of Mādhava-Varman, the text of which I have given above, Vol. III. p. 41 ff., Dr. Hultsch has asked me to write a note on the alphabet of that inscription. In complying with his request, I take the opportunity of correcting one or two errors which I have allowed myself to commit eight years ago, and of adding a few remarks on certain expressions which occur in the formal part of Mādhava-Varman’s grant.

In my previous account I have represented the donor, Mādhava-Varman, as a son of Sainyabhīta. As pointed out by Dr. Hultsch, above, Vol. VI. p. 144, note 1, the facts of the case are that Sainyabhitā is a surname of Mādhava-Varman himself, and that this Mādhava-Varman Sainyabhitā was a son of Yasōbhīta. Moreover, a reconsideration of verse 11 of the inscription leads me to think that Mādhava-Varman also had the bīruda Śrīnivāsa.—The name of the village granted I have stated to be Pūpiṇā; I now see that the actual reading of the name, in line 36, is either Pūpīṇā or, more probably, Pūpīṇā. For the form of the initial i, here used, we may compare the sign for i in -ādhyā, above, Vol. III. p. 342, l. 17, Plate.

In the passage enumerating the persons to whom the order is addressed, my text, in line 35, has vyavahārāniḥ sa[dhārayāṁ], which I have proposed to alter to vyavahārīṇaḥ sādhārayāṁ. I now see that the akṣara in brackets should be read ka, the word intended being so-karunāṇaḥ. The terms vyavahārīn and karuṇa occur together also in lines 14 and 15 of the Gumsūr plates of Nēthribhiṣa, Jour. Beng. As. Soc. Vol. VI. Plate xxxiii. (where the published text, Ibid. p. 669, has bhuyapadraviṇaḥ and karuṇā); and karuṇa and vyavahārīṇi we find together in the Gauḍāṭhi plates of Indrapālavarman, the Newong plates of Balavarman, and the Bargāon plates of Ratnapālavarman (Ibid. Vol. LXI. Part I. p. 126, l. 7, and p. 291, l. 10, and Vol. LXVII. Part I. p. 111, l. 54).

The term saṭiladhārā-purāhaśarṇa in line 40 I had proposed to alter to the grammatically correct purāhaśarṇa. But whatever may be the rules of grammar, saṭiladhārā-purāhaśarṇa

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1 Read -ārya-Uddāraya. (?).
2 Read -Dhānajaya. Dhānajaya is the name of a Vṛṣa.
3 Read named.
4 Read tvamītyākṣara.
5 Here follow the eleven verses commencing Bhūmīṁ yaḥ pratiṣṭhīyaḥ, Śaktam bhadr-đayam, Sarvājīm śāntah, Bhūmīṁ śāntah, Svabhāvīṁ cakṣu-hasta, Svaśāntaṃ varha-sahaṇa, Na varnaṁ viśram, Ganeśātma, Tāmāśa dattāna, Vaiśādha-śāhramāna, Svā-dattāna purā-dattāna vā, and Vaiśā-śāhramāna.
6 Read śāhara.
7 Read inātra.
8 Originally kṛṣṇaka was engraved.
9 Read śrīha.
Buguda Plates of Madhavavarman.

Like the expressions just now enumerated, the term *akārākriya* in line 40 of our grant seems to be peculiar to inscriptions from the Gaṇjām district and the countries adjacent to it, in which it occurs frequently. Instead of it we also find, in inscriptions from the same localities, *akuravēna*, or, as in the Chiccade plates of Nandaprabha, simply *akuram*.

The term *lābhesitam*, which we have in line 50, also occurs in the plates of Netrībha, the plates of Vidyādharabha, and the plates of Pṛthivivarmadēva, all from the Gaṇjām district.

The characters employed in these plates are the same as those of e.g. the Gumsūr plates of Netrībha, of which a rough lithograph is given in *Jour. Beng. As. Soc.* Vol. VI. Plate xxxii.; the plates of Vidyādharabha, of which there is a photo-lithograph *ibid.* Vol. LVI. Part I. Plate ix.; and the Gaṇjām plates of Pṛthivivarmadēva. They represent a variety of the northern alphabet which has developed out of the northern alphabet such as we find in the [Gaṇjām] plates—below denoted simply by the letter Ś.—of the time of Śaśākara at the Gupta year 300, published with a photo-lithograph above, Vol. VI. p. 144, and which I would call the Gaṇjām variety of the northern alphabet.

Of initial vowels the text contains a, ā, i, ī, and u. Of these, ā and ā are denoted by one and the same sign, which, as may be seen from a comparison with the sign for ā in line 28 of Ś., is really the sign for ā only; see *Adityadēvaya*, 1. 39, *akārākriya*, 1. 40, *api*, 1. 42, and *akālepī*, 1. 49. The sign for į is nearly the same as that used in Ś.; compare the ı of 1c in line 6 of the latter with the ı of 1d in line 1 of the present plates. The sign for ī occurs only in *Pūripāḍa* (or *Pūripāḍa*), 1. 36, and that for u e.g. in *ukkaraṇaḥ*, 1. 50.

Of the signs for medial vowels only ā, u and ā call for remarks. In pā, vāchā (the ā of which does not really differ from the sign for ā), and occasionally in mad, the ā is denoted by a small hook, turned upwards and attached to the top of the consonant-sign; see *jatāḥ*, 1. 4, *vāchāḥ*, 1. 13, and *charandāya*, 1. 38, and compare in Ś. *tāta*, 1. 6, *gupā*, 1. 14, and *kamā*, 1. 7. The sign for ā used (exceptionally) in mad at the end of line 25 may be compared with the sign for ā in pā at the end of line 1 of Ś.—For either of the vowels u and ā we have (similarly to what is the case in Ś.) two signs; compare *pamārthāḥ*, 1. 22, and *kumbha*, 1. 23; *mūrtī*, 1. 7, and *bhūmi*, 1. 18 (and with the last again compare *bhūmi* in lines 25 and 26 of Ś.). There is a fifth sign, resembling the ordinary sign for ā in Ś., which is employed by the writer of the present

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1 The inscription is dated in the Gupta year 300, and the grant recorded in it was made at an eclipse of the sun. During the time which could correspond to a Gupta year 300 there was no solar eclipse which was visible in the Gaṇjām district. The two solar eclipses nearest to that time which were visible in the Gaṇjām district were one of the 4th November A.D. 617, and one of the 2nd September A.D. 620.—Perhaps I may state here that in line 22 of the same inscription, in the place of the corrupt *akārākriya*, we must in my opinion read *akārākriya*. The term *akārākriya* occurs also (corrupt) in one of the [Gaṇjām] grants of Daśagahaddeva, above, Vol. VI. p. 139, 1. 34.

2 I have disregarded in the above the exceptional denotation of u and ā after r, e.g. in *govra*, 1. 4, and *prādha*, 1. 20; compare in Ś. *chaturudādi*, 1. 1.—In line 19 of the present plates the writer has really written *mumudē*, not *mumudē*. 
plates for both *u* and *a*; compare *durila*—at the end of line 23, *dátakó*, 1. 51, *puraksarépa*, 1. 40, and *pyórvaa*, 1. 54.

Of the consonants, *th* and *ñ* do not occur in the text, and the signs for *kh* and *th*—the latter hardly to be distinguished from the sign for *r*—occur only as subscript letters. In general, *ñ* may suffice to draw the reader's attention to the forms of *kh*, e.g. in *khyátab*, 1. 9; *g* and *ñ* in *Gauti*, 1. 3; *s* in *darákta*, 1. 12; *gh* in *vighásti*, 1. 19; *ch* in *chandrák* and *j* in *jámbha*, 1. 17; *th* in *sláthá*, 1. 3; *dh* and *ñ* in *praváda*, 1. 16; *ph* in *phala*, 1. 48; *bh* and *ñ* in *mahébdhakumbha*, 1. 23, and *graha*, 1. 23; *t* in *kémaladúdadóta*, 1. 9; and *s* in *súño*aya, 1. 8.

The signs for *t* and *ñ* are those which we find generally used in inscriptions from Eastern India; compare *pañó*, 1. 29, *chatpara*, 1. 22, *páthaka*, 1. 36, and *bhatta*, 1. 40.

For the form of the single *n* see *e.g.* *phana*, 1. 2, and *gújind*, 1. 10. When in Ś. *ñ* or *ñ* form the first part of a conjunct, two distinctly different signs are used to denote the two nasals; compare in Ś. *manúana*, 1. 14, and *súño*áñmā, 1. 6. In the present plates the signs for *ñ* and *ñ* as first parts of conjuncts differ very slightly, if at all, and one sign only is used to denote the same two nasals as last parts of conjuncts; compare *mandalás*, 1. 10, *súño*áya, 1. 8, *vánchhá*, 1. 13, *lúncchitam*, 1. 50, *krúndá*, 1. 5, and *yajña*, 1. 28. One sign only is used in the present plates also for the subscript *kh* and *th*, just as the plates of the time of Śaśákarśa use one sign for the same two letters; compare in Ś. *súño*áñmā, 1. 6, and *sethityu*, 1. 16, and in the present plates *vánchhá*, 1. 13, and *síthál*, 1. 23.

When *r* precedes another consonant, it is always, as in the modern Nágarí, denoted by a superscript sign; but, excepting in the conjunct *ry*, the letter *y* when it follows upon another consonant, everywhere denoted by the secondary form of the letter *y* which in the same position is used throughout (even in *ry*) in Ś. So it happens that the signs for such akkaras as *tya*, *nya*, *síya*, *sya* of the present plates differ very little from the corresponding signs of Ś.

The sign of *avgráka* is not used in these plates; nor do we find in them the sign of *víráná*, except perhaps in the final form of *k*, used in the word *sányak* at the commencement of line 43. Of other special signs for final consonants the plates contain one for *ì*, in *asakrit*, 1. 15, *kamalakaravat*, 1. 24, *Aigirávut*, 1. 39, and *svadént*, 1. 48, and one for *ñ*, in *gari(r)tyán*, 1. 19.

To determine with confidence the exact time of these plates from the characters seems to me impossible; my impression is that they cannot be earlier than about the 10th century A.D. and that they are probably not much later.

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No. 13.—Baloda Plates of Tivaradeva.

By E. Hultzsch, Ph.D.

These copper-plates were sent to me in January 1902 by Mr. A. B. Napier, I.C.S., on special duty in the office of the Commissioner of Settlements and Agriculture, Nágpur, before whom they had been produced in an enquiry into the succession to an estate. They "belong to one Ude Singh, a resident of Baloda in the Phuljhar Zaminí of the Sambalpur district" of the Central Provinces.

1 In line 25 the writer has really written *mabhódayána*, not *mahódayána*.

2 In *sárákha* (for *sórákha*), 1. 10, the writer or engraver has used the subscript sign for *th* also for the first *th*. For the sign of *eco-ghára*, 1. 24, he had originally put *síha*, but the back of the paper-impression seems to show that this sign has been altered to *eco*. 

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The plates are three in number and measure about 9¼" in breadth and about 5¾" in height. Their edges are not raised into rims. The first plate is engraved only on the inner side, and the second on both sides. The third plate is full of writing on the inner side and bears one additional line, which records the name of the engraver, a little above the middle of the outer side. Some of the lines on the inner side of the third plate are so deeply cut that they show through on the outer side. The writing is on the whole in a state of very good preservation. In the syllable naî of l. 10, a square hole was cut into the plate by the engraver and a fresh piece of copper inserted into the hole. This was probably done in order to correct the syllable naî, which may have been spoiled accidentally in the original engraving. On the left side of each plate is bored a roughly square hole for a ring to connect them. The ring, which had not yet been cut when the plates reached my office, is about 4¼" in diameter and about ⅜" in thickness. Its ends are secured in the lower part of a circular seal, which measures 3½" in diameter and closely resembles the seal of the Râjîm plates of the same king.¹ The seal bears, in relief on a deep countersunk surface, across the centre a legend in two lines; at the bottom a floral device; and at the top a figure of Garûḍa, facing the front and somewhat worn, with a chakra on his proper right and a lâśkha on his proper left.

The alphabet is of the same box-headed type as in the Râjîm plates. The jihvândâliya occurs in l. 36, and the secondary form of ī in ujjhita (l. 13). No distinction is made between the secondary forms of r̥ and r̥i (in bhâkâgadhâ, l. 26), and between ñ and ñh (in gâdhô gâdhâna, l. 12). In ten instances (kîrīṭa, l. 3; lakṣmanî, ll. 4 and 32; syâgî, l. 13; kâmini-kâgās, l. 16; śrî, ll. 18, 19, 21; sūhâ, l. 20) the secondary form of ī is marked by a point in centre of the mark for ī; but in the majority of cases the ī is not distinguished from the ī. The r of śrî (ll. 1, 2, 18, 19, 21, 25) has the same shape as the secondary form of ī. Final ī occurs in sansâs (l. 5), dâdyaś (l. 36) and vasêt (l. 37), and final ñ in śrîmâni (l. 2). In l. 40 we have the numerical symbols for 7, 9, and 20.

The language is Sanskrit, mostly prose; but there is one verse on the seal and another in l. 1 f., and six verses from the Smritis are quoted in ll. 30–40. As in the Râjîm plates, the versacular form samuântâru occurs in l. 40. As regards orthography, v is used instead of b in vahala (l. 5) and Indrabala (l. 18), and b instead of v in bopushi (l. 11) and abhitriyâkṣ (l. 28 f.). The anusvāra before ī is changed into ā in niśtriṃa (l. 4 f.), vanâsya (l. 18 f.), triśastâḥ (l. 27), and niśtriṃḍaḥ for niśtriṃdh (l. 32). Between a vowel and t, t is always doubled, except in cbhâtra, l. 34; in jagatraya (l. 1) tva is used for tvra, and in śudvaya for śudvâyâin (l. 32) deva is used for ârâva.

Like the Râjîm plates, this inscription records a grant by Tivarâdeva, as he is called on the seal and in the opening verse, or Mahāśiva-Tivarāśa (l. 21). On the seal he is styled ‘sovereign of Kōsala,’² and in l. 19 he is stated to have “acquired the sovereignty of the whole of Kōsala.”³ He was the son of Nannâdeva of the family of Pâṇḍu, and the grandson of Indrabala (l. 18 f.). Nannâdeva and his father Indrabala, who was a son of Udayana of the lunar race, are mentioned also in an inscription at Sirpur, which has been published by Professor Kielhorn,⁴ who has also found the names of Udayana of the Pâṇḍava family, and perhaps of Indrabala, in a fragmentary inscription of the Nâgpur Museum.⁵ According to the same scholar, Tivarâdeva must be assigned to about the middle of the eighth century of the Christian era.⁶

¹ Dr. Fleet’s Gupta Inscriptions, Plate xlv.
² This epithet seems to have been omitted accidentally by the engraver of the Râjîm plates (l. 16), where prâptaḥ corresponds to prâpta-vahala-Kōsai-âkṣiptâs in the Baloda plates (l. 19).
⁴ Above, Vol. IV. p. 257.
⁵ Above, Vol. IV. p. 258.
Tivaradêva’s edict was issued from Sripura (I. 2), which Dr. Fleet has identified with the modern Sirpur,¹ and is dated on the 27th day of the month Jyaistha in the 9th year of his reign (I. 40), i.e. about two years after the Râjim plates. The king granted the village Menkiiddaka in the district of Sundarikârâga (I. 22) for the benefit of a rest-house (sattara) which had been established at Bhilapadraka at the request of his son-in-law Nannârâja (I. 25 f.). I am unable to identify the geographical names mentioned in the preceding sentence.

TEXT.²

First Plate.

1 धो ् ् न ् [I*] जयति ‘जयचन्द जयशिवशिवकुलभवनमक्षस्य’ [I*] ज्योति-वरदवी
2 चैरिन्द* सकलमुखताम || [I*] छोड़ि जोगप्राकमिकितपत्रसमाधयमनः-बनकन-
3 तुययतिकिवसेठियोऽर्थन्द्रपरिवर्तीतोपकाण्डदिशुः प्र-
4 कटरियुरजलब्रोः(क)पेयमाकारणहुःतपत्रपणिपक्षः ् ितिनतिन-
5 भिन्नवनध[II]तपातितरिहर्दकृष्णमङ्कङ्कललइसलमोषित-
6 जलानिसुमुखाङ्कलकप्रमरितिकरितकाँक्रणः ् विविधानसंभारता-
7 सोममतृवृक्षामाराभिषेकायायीवायायायायायायायायायायीयौक्तकरीमें-
8 गः चैरिन्द विद्वानिकतिमातियायिनीपवस्तः || गवानाविन्य भुजाकरी-
9 रघुः* परार्जूङ्कलननेराङ्क्कीमालामालकुक्कुमानि-
10 भक्षः चिपायायवस्करिपालनेकथाविनिदिनसशिष्टः [I*] चंद्रि च प्राणे तप-

Second Plate; First Side.

11 सि यमसि राजसि चैति च वलुिणि वपुरि ् ् च दृष्टि जनेनाकितंतया निः-
12 तालससवृदूः गृही गार सुहः प्रजी चौवन चाचाचृतः ् रामी म-
13 नम्पासुधुपोखीतुङ्कितुङ्कितोऽपि नितास्वाओ ग्रिहसुधानग-
14 खोऽपि सीवधर्मी भृगुविभृगोपवस्तुभवावः [I*] किषांनुषः
15 बर्णाऽम्ब प्रथाय साहः कोऽधः* न प्राणे लुको यमसि न प-
16 रवितापार साहः [I*] दुभाविनिमुः न कालनिकोणास्व प्रतापानन्-
17 देवायिनिपुडङ्कलनसुविलिक्षारस्यभावायिनीपवस्तः राघवायिम-
18 कामितिकेतः वाला प्रजाता ्मदितिष्ठकन्नुरूरवलधुङ्गावस्तः-

¹ Gupta Inscriptions, p. 293.
² From the original copper-plates.
³ Expressed by a symbol.
⁴ Read केलम.
⁵ Read वपुरि.
⁶ Read बाल.
⁷ Read भोल.
⁸ Read श्रीसामालकङ्कङ्कलकुकङ्कुभवानामांत्रयः.
Baloda plates of Tivaradeva.
19 युक्तः धीनसदेवकर तनयः प्राम्वस्यकलोक्षादिपतः क्षुपण्यः
20 लक्षणस्यमतिराजस्यजगदुपदः: क्षणनाशुकोइसुद्दारखः

Second Plate; Second Side.

21 लक्षणस्य परस्परीभावः मातापिपुलाद्वृक्तः: क्षीमध्यश्चिमवर्षः
22 सुदिरङ्गामायमैवतुमः प्रतिवासिः: सकाज्ञापयति [१०] विदितमस्य
23 भवतः यथाय धारी यावद्विशिष्टार्थाविरिष्टास्वयमार्थार्थार्थाः
24 जगद्विषते तात्विकप्रमोर्वतिः: कीपनिधिष्ठान्त्वक्तम्प्रवेशः
25 सर्वकमङ्कगते: सत्किरतपञ्चसहारियम् सिद्धात्मायाय-ि
26 नबराजविष्ठा १ विपणकार्य सत्किरतपञ्चसहारियायाय-ि
27 समाभाषणपदिप्रियपतशुक्लभोजः यथा [१०] यात
28 प्रतिपालन- ६ कार्त्तिकवा यथा कार्त्तिकवा यथा कार्त्तिकवा
29 प्रतिकारे इत्युत्तरालोकः यथा कार्त्तिकवा यथा कार्त्तिकवा
30 खं प्रतिव[१०]थिति भावना ६८४ भूमिपालादुरीस्वमेवमथिये यथा [१०] भू-

Third Plate; First Side.

31 भमेता दिवं वज्ञति तपति शनि शति शष्टि श्रुतयो नरिये
32 निशाना [१०] १ प्रतिमार्गं वयलं लक्षीसामुक्तला कुष्ठ विये
33 भ[१०]मर्यादः [१०] भापि च [१०] रचापालविभागमवत् नुमस्ति-
34 खर्म्मालक्ष्य नरक [१०] प्रतिपदे भयं [१०] व्यस्यवमात्रार्ण भोकातुदाराः-
35 प्रथम० प्रथम सुक्ष्म० सुक्ष्म-सूतायं सादायं गावः [१०] दातः [१०] सबयते
36 भविलोके यहं [१०] धर्म [१०] गाव शहीर दयात् [१०] वळिवज-सहस्त्रादि
37 खर्म्मों मोति भुविङ्ग: [१०] १७ पक्षेतासाचार्मा च तान्त्रिक नरके
38 भिन्नश्रुत दर्शा र [१०] जहियणतार्थिदिः [१०] यस्य यस्य यदा भुविम-

10 Read वळिवज-
11 Read सहस्त्रादि
39 फलं || [१०] स्वदतापरदत्ताया याबाधी युविचित्र [१०] मही-भाहितम् भैंक
40 दासाख्योपयोरलणिति || [१०] प्रवीङ्गमानविजयराज्य स्रावलखः ॥
चेष दि २० ॥ [१०]

Third Plate; Second Sides.

41 उल्लोऽचां याबाधिकथोक्तापासृतुता बीयभागीः

Seal.
1 चीमसौवर्ध्वप्रियकरिकरिघर् [१०] [१०]
2 शासनः [१०] धर्मविस्तराय विनायक[१०] विनायक[१०] [१०] [१०]

TRANSLATION.

Oh. (Verse 1.) Victorious is the glorious Tivarâdevâ, the foremost of all performers of meritorious acts, (and) the auspicious pillar (supporting) the mansion—the family of kings (who are) ornaments of the three worlds.

(Line 2.) Hail! From Śripurâ,—he who illuminates the neighbouring regions by the mirror of the nails of (his) feet, which are rubbed by the edges of the diadems of many bowing princes who have obtained the five great sounds; whose sprout-like hand rudely pulls the abundant hair of the goddess of Fortune of kings (who are his) declared enemies; who adorns the battle-field with heaps of pearls, which are drenched with copious streams of blood (and) which drop from the round temples of hostile elephants, struck down by the heavy blows of (his) sharp sword; (who is) the submarine fire to the ocean of (his) enemies, swelling with the desire of acquiring a mass of various gems; who does not cause distress by (heavy) taxes; just as the rising moon does not cause distress by (hot) rays; who, like the milk-ocean, displays a wealth of many surpassing jewels; who is skilled in uprooting the wicked, just as Garûda is skilled in picking up snakes; who, (by making them widows), wipes away the collyrium below the eyes, and the saffron marks on the tender cheeks, of the wives of (his) enemies; whose mind is bent exclusively on maintaining the rules of good conduct;

(Line 10.) who, moreover, is spontaneously worshipped by men on account of (his) penance, performed in a previous birth; who is quite inexcusable in (acquiring) fame; who is very reserved in (keeping) secrets; who is quite pure in mind; whose eyes are pleasant; and whose body is ornamented with youth; who, though he is a master (sudhâmin), does not talk much. (while the god Svâmin, i.e. Kârttikeya, has many, viz. six, faces);* who, though not free from the desire

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1 Read स्वदतारपरदत्ता वा.
2 Read महीभाहितम.
3 The sv of स्वदता seems to be engraved on an era and differs from the sv occurring in ll. 8, 14 and 22; but in the corresponding passage of the Bâjîn plates (l. 38) the sv is quite distinct.
4 Read दक्षिणवाज्ञक.
5 The verse here represents a full stop.
6 The photo-lithograph of the seal of the Bâjîn plates also reads विनायक, while the printed text (Gupta Inscr. p. 286) has विनायक.
7 I do not consider it absolutely necessary to alter पदिता into पदिता, as proposed in Ind. Ant. Vol. XVIII p. 2: 0.
8 वर्णम means both 'talking' and 'the mouth.'
for (conquering) the earth (ku), is very liberal; who, though very fierce to enemies, is of gentle aspect; who, though adorned with majesty (bhāṣṭi), is not cruel in disposition (while Śiva is both smeared with ashes (bhāṣṭi) and cruel in disposition);

(L. 14.) who, moreover, is never satisfied in acquiring merit, but the contrary in accumulating wealth; who is devoid of anger, but not of power; who is covetous of fame, but not of taking the property of others; who is fond of clever remarks, but not of playing with women; who by the fire of (his) valour burns the families of all (his) enemies (like) heaps of cotton; who by the mass of (his) fame, white as the mountain of ice, illuminates the quarters; who is handsome by nature;

(L. 18.) the son of the glorious Nannadēva,— (who was) the son of the glorious Indrabala (and) adorned the race of Pāṇḍu,— the glorious Mahāśiva-Tivaradāja, who has acquired the sovereignty of the whole of Kōśala; who by the abundance of his merit has allayed all the calamities of the world; who has removed all thorns (or small enemies) with the needle of his wisdom; (who is) a devout worshipper of Vishnu; (and) who meditates on the feet of (his) mother and father,— issues (the following) command to the inhabitants of Menkiḍḍaka, which belongs to (the district of) Sundarikāmārga:

(L. 22.) "Be it known to you that, for the increase of the merit of (our) mother and father and of ourselves, we have granted this village, to be enjoyed as long as the world endures, in which terrible darkness is dispelled by the rays of the sun, the moon and the stars; together with treasures; together with deposits; not to be entered by regular or irregular troops; accompanied by all taxes; in order to feed daily thirty Brāhmapas or other men who happen to arrive (and) who use the rest-house established at Bilvapadraka at the request of (our) beloved son-in-law, the glorious Nannarāja, who has obtained the five great sounds; and under the condition that (this charity) has to be maintained by the (local) authority."

(L. 29.) "Knowing this, you shall dwell in happiness, delivering (to the sattrā) the proper share of the enjoyment."

(L. 30.) And the following is addressed to future rulers of the earth.
[Here follow two of the customary verses.]

(L. 34.) And with reference to this they quote (the following) verses sung by Vyāsa.
[Here follow four other verses.]

(L. 40.) The year 9 in the increasing reign of victory; the 37th day of Jyāṣṭha.

(L. 41.) (This edict was) engraved by Boppapāga, the son of the goldsmith Sotrāpāga.

Seal.

(V. 8.) This edict, the object of which is the increase of merit, of the glorious Tivaradēva, the sovereign of Kōśala, (shall) endure as long as the moon and the stars.

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1 In order to understand the sīrḍha, the primary meaning of ku- śrśad, viz. 'mean great,' must be also kept in mind.
2 Saṃyga means also 'moon-like,' while the word prachārā, 'very fierce,' hints a comparison with the sun (kaktādāla).
3 Or, perhaps, 'by the town of Bilvapadraka.' The meaning of adhīṣṭhāna is doubtful.

4 Ardasthikā is a Sanskrit form of the Kannarese akṣaradīya or akṣarā, 'a goldsmith,' which Dr. Kittel (Kannada-English Dictionary, s.v. akṣa, 2) derives from akṣa, 'metal.' In the Eastern Gaṅga copper-plates we find the Prakrit form akṣaradīya (above, Vol. III, p. 151) and the (apparently erroneous) Sanskrit forms akṣaratā (Ind. Ant. Vol. XVIII, p. 146) and akṣarādīka (ibid. Vol. XIII, p. 129). The ardasthikā has to be distinguished from the akṣarapalāka, an officer who wrote grants, but did not engrave them; see above, Vol. IV, pp. 126 and 128, and compare ibid. pp. 121, 199 and 210. Professor Bühler's and Monsieur Senart's remarks (Indische Palaeographie, p. 94 f., and p. 69 above) have to be modified in accordance with this result.
No. 14.—INSCRIPTIONS ON THE THREE JAINA COLOSSI
OF SOUTHERN INDIA.

By E. Hultsch, Ph.D.

In the course of my two last cold-weather tours I had occasion to visit the sites of the three famous monolithic images at Śrāvana-Belgola in the Hassan district of the Mysore State and at Kārkala and Vēṇūr in the South Canara district of the Madras Presidency. For descriptive notices of these monuments the reader is referred to Mr. Rice's Inscriptions at Śrāvana-Belgola, Introduction, p. 29 ff., and Mr. Sewell's Lists of Antiquities, Vol. I. pp. 231 and 236 f. The largest and most ancient of them is the one at Belgola, which, according to Mr. Rice, is 57 feet high and was set up by the minister Chāmuṇḍarāja between A.D. 977 and 984. The second, at Kārkala, is 41' 5" high and was erected by the chief Vira-Pändya in A.D. 1432. Along with the two inscriptions on the image at Kārkala, I publish an inscription (E. below) on a neighbouring pillar which was raised by the same Vira-Pändya in A.D. 1436. The smallest and most recent of the three monoliths is the one at Vēṇūr, which is 35 feet high and was established by the chief Timmarāja in A.D. 1604.

The saint or god whom the three images represent is called in Sanskrit Bāhubalin or Bhujabalini¹ and was believed to have been the son of Ācārīna (G. below), i.e. the first Jina Rishabhānātha.² His vernacular name was Gummāṭa (D.), Gummāṭēsā (G.), Gommaṭa or Gommaṭēsva.³

The inlaid stammapas from which I am publishing the Kārkala inscriptions (Nos. C., D. and E. below) were prepared by my peasants. Those of the Belgola and Vēṇūr inscriptions (Nos. A., B., F. and G.) had to be done by Jainas under my supervision, because none but Jainas are permitted to touch the images at Belgola and Vēṇūr.⁴

A.—On the proper right side of the colossal at Belgola.

This inscription (No. 52a of 1902) was first published by Mr. Rice,⁵ who, however, did not succeed in reading the second word in l. 2.

The alphabet and language of the first and third lines are Kanaresō. The second line is a Tamiḻ translation of l. 1 and consists of two words, of which the first is written in the Grantha and the second in the Vaiṣṇavattu alphabet. The first two lines record that Chāmuṇḍarāja caused to be made the image at the foot of which the inscription is engraved, and the third line, that Gaṅgarāja caused to be made the buildings which surround the image.

In Mr. Rice's opinion, these inscriptions "are undoubtedly of the period when that work was completed."¹⁶ A comparison of the alphabet of l. 1 with that of the epigraph of Mārāsinha II.⁷ and of the alphabet of l. 3 with that of an inscription of Gaṅgarāja⁸ has convinced me that Mr. Rice is correct, i.e. that l. 1 belongs to the time of Chāmuṇḍarāja, the minister of the two Ganga kings Mārāsinha II. and Bārahamallī II.,⁹ and that l. 3 belongs to the time of Gaṅgarāja, the minister of the Hōysaḷa king Vishnuvardhana.¹⁰ The second line is probably contemporaneous

Incana Colossus at Sravana-Belgodu.
with the first line. In Mr. Rice’s opinion, ll. 1 and 2 were engraved between A.D. 977 and 984,¹ and l. 3 between A.D. 1115 and 1118.²

TEXT.³

1 Śri-Chāmuṇḍarājāṃ māḍisidām
2 Śri-Chāmuṇḍarājāṃ [ṛ]yṛ[y]jītāṃ⁴
3 Śri-Gaṅgarājā suttālayavāṃ māḍisida

TRANSLATION.

(Line 1.) The glorious Chāmuṇḍarāja caused (this image) to be made.
(Line 2.) The glorious Chāmuṇḍarāja caused (this image) to be made.
(Line 3.) The glorious Gaṅgarāja caused the enclosure to be made.

B.—On the proper left side of the colossus at Belgoa.

This inscription (No. 528 of 1902) also was first published by Mr. Rice.⁵

The alphabet is Nāgari and the language is Marāṭhi. The first line is a translation of l. 1 of the preceding inscription (A.), and the second line of l. 3 of the same inscription. As the type of the alphabet of l. 1 and 2 is quite identical, it may be assumed that both lines were engraved in the time of Gaṅgarāja, whose name occurs in the second line. The Marāṭhi language was perhaps adopted for the benefit of Jaina pilgrims from the Marāṭha country.

TEXT.⁶

1 Śri-Chāmuṇḍarājēṃ karaviyalēṃ
2 Śri-Gaṅgarājē suttālē karaviyalē

TRANSLATION.

(Line 1.) The glorious Chāmuṇḍarāja caused (this image) to be made.
(Line 2.) The glorious Gaṅgarāja caused the enclosure to be made.

C.—On the proper right side of the colossus at Kārkāla;
Śaka-Samvat 1358.

This inscription (No. 63 of 1901) was first published in a tentative manner by Dr. Burnell.⁷ Mr. Rice’s reprint of Dr. Burnell’s text⁸ contains a few improvements, based on a copy which was supplied to him by the late Brahmāsuri Sastri, the well-known Jaina scholar of Śravaṇa-Belgola.

The alphabet is Kanarese, with the exception of the colophon Śri-Pāṇḍyāraṇya in l. 15, which is in Grantha characters. The inscription consists of two Sanskrit verses and a few words in Sanskrit prose (l. 14 f.). It records that the chief Vīra-Pāṇḍya (l. 11) or Pāṇḍyāraṇya (l. 15), who was the son of Bhaiṅravendra of the lunar race, caused to be made the image of Bāhubalin, on which the inscription is engraved.

¹ Inscriptions at Śravaṇa-Belgola, Introduction, p. 22.
³ From two inked stampages.
⁴ The virāma after “ṛdjaṃ” and “ṛṭyaḥ” is expressed by a dot (pulī) at the top of the letter. There is another unexplained dot behind “ṛdjaṃ.”
⁵ Inscriptions at Śravaṇa-Belgola, No. 75.
⁶ From two inked stampages.
⁸ Inscriptions at Śravaṇa-Belgola, Introduction, p. 81 f.
According to verse 1, Vira-Pândya was prompted to undertake this work by the Jaina priest Lalitakirti, who belonged to the lineage of Panasaše and to the Dēṣigaṇa. The same verse occurs in another Kārkāla inscription of Immaḍi-Bhaimara of the family of Jīnadatta,—apparently one of the successors of Vira-Pândya,—who built the Chaturmukhbastati at Kārkāla in Śaka-Saṁvat 1508 (expired), the Vyay year. It follows from this, that the Jaina svāmin of Panasaše bore the hereditary title Lalitakirti and were the spiritual successors of the chiefs of Kārkāla.

The day on which the image was consecrated fell into the (expired) Śaka year 1353 (in numerical words, 1. 5 f., and in figures, 1. 14 f.), the cyclic year Virōdhikrit. According to Professor Kielhorn's calculation, the date corresponds to Wednesday, the 13th February A.D. 1432.

TEXT.

1 श्रीमेघोगि ख्यातः
2 ते पनसुशिलीम्बरः।
3 योभुव्युजितकी
4 खरीसूमपुनिनीपरिपेक्षाः
5 शतः " [1*] खसितः नीषवकृपणे
6 प्रमुद्धारां दीर्घविरंगोऽर्थयः
7 दिजस्यं फाल्गुनस्य
8 ध्वराधवकारणी
9 दण्डिशतिवी । श्रीसूमा
10 नन्देश्वरसंहतः
11 ज्ञेयसीरपंथियिना नि
12 सांत्वं गतिमात्र बा
13 हुलिनिनी कीयत्र्
14 तंहापिता । [2*] शकवर्ष
15 १२५१ [२।] चीपांकराय ॥

TRANSLATION.

(Verse 1.) At the advice of that chief of sages, named Lalitakirti, who was the lord the lineage (dvāta) of Panasaše, (which arose) in the holy (and) famous Dēṣigaṇa,—

(V.2.) Hail! In the (cyclic) year Virōdhikrit (which corresponded) to (the year) measured by) three, the arrows (5), the fires (3) and the moon (1) of the glorious Śaka kīr.
(on) a Wednesday in Phālguna, on the auspicious titthi of the holy dvādaśī of the bright (fortnight),—an image of Bāhubalain was here caused to be made and was consecrated by the glorious lord Vira-Paṇḍya, the son of Bhairavendra of the glorious family of the Moon. Let (this image) be victorious!

(Line 14.) The Śaka year 1353.
(L. 15.) O glorious Pāṇḍyarāya!¹

D.—On the proper left side of the colossus at Kārkala.

This inscription (No. 64 of 1901) consists of one verse in the Kanarese alphabet and language, and two words in Nāgari characters and Sanskrit prose (l. 7). Like the preceding inscription (C.), it records that the image was caused to be made by Pāṇḍyarāya (ll. 2 f. and 7), the son of Bhairavendra. But the image is here stated to be one of Gummaṭa, the lord of Jinas.

TEXT.³

1 घरितसिंहासने-  
2 द्वारकासोपांचा-  
3 रायनिद्रिति-  
4 ददि। कारित गुम्म-  
5 जिनपतिचारसिम्म-  
6 तिं कडू निम्मिस-  
7 तम॥ कोपांशराय जय [॥²]

TRANSLATION.

Let it grant you (every) wish,—the beautiful holy image of Gummaṭa, the lord of Jinas, which was caused to be made with great delight by the glorious Pāṇḍyarāya, the son of Bhairavendra who was praised by wise men! O glorious Pāṇḍyarāya, be victorious!

E.—On the Brahmadēvastambha in front of the colossus at Kārkala;  
Śaka-Saṃvat 1358.

This inscription (No. 65 of 1901) is written in the Kanarese alphabet and language. It consists of one verse, which is preceded by a short prose passage, and records that Vira-Paṇḍya, the son of Bhairava of the family of Jinādatta,—the same prince whose name we have found in the two preceding inscriptions (C. and D.),—set up this pillar which bears at the top an image of Brahman. The date was the 12th titthi of the bright fortnight of Phālguna in Śaka-Saṃvat 1358 (current), the cyclic year Rākhasa, i.e. A.D. 1488.

TEXT.⁵

1 ॥ शकूकु र १२५४ राजस्वसंवर[द फ]स्मुन ॥  
2 १२ ॥ जिनपतिचारसिम्म[वी]रणां-  

¹ Is on the twelfth titthi.
² Compare the colophon of the next inscription (D.).
³ From an inked estampe.
⁴ Metre : Kanda.
⁵ Metre : Kanda. Read विनाद्मा.
3 धन्यपरििग वर्ष । मनमोल्लीय[लु] निब[सिं]द  
4 बिनमनं व्रजनिग निमगमम[मत]म ॥

TRANSLATION.

On the 12th (tīkha) of the bright (fortnight) of Phālguna in the Rākshasa year (which corresponded to the year) 1358 of the Saka king. Let it grant you (every) wish,—(the image of) Brahman, the devotee of Jina, who took up his abode (here) in order to grant with pleasure (every) desire to the glorious prince Vīrā-Pāṇḍya, the son of Bhairava of the family of Jina-datta!

F.—On the proper right side of the colossus at Vēṇūr;
Saka-Saṃvat 1525.

A fairly correct transcript of this inscription (No. 72 of 1901) was published by Mr. Rice in the introduction to his Inscriptions at Śravasā-Belgoa.3

The inscription is disfigured by a crack, which has injured one or more letters in almost every line. The alphabet is Kanarese, and the language is Sanskrit verse. In several instances the letter d is closed and consequently identical in shape with dh. This remark applies also to the next inscription (G.).

The inscription records that Timmāraja of the family of Chāmuṇḍa set up the image of the Jina named Bhujabalī at Śrīnāra (the modern Vēṇūr). This chief was the younger brother of Pāṇḍya, the son of queen Pāṇḍyika, and the nephew and son-in-law of Rayukura.6 From the fact that the inscription mentions his uncle and mother, but not his father, it may be concluded that he and his family practised the aśiya-santāna, i.e. the inheritance through nephews. Even now the Jaina laymen (śrāvaka) of South Canara follow this rule, while the Jaina priests (śrāvaka) practise the makkāla-santāna, i.e. the inheritance through sons.

Timmāraja is stated to have set up the image at the instance of the Jaina priest Chārukirti,4 who belonged to the Dēśigaṇa and was the pontiff of Belgoa (the modern Śravasā-Belgoa). Hence the latter must have been the spiritual preceptor of his family. This suggests that the Chāmuṇḍa to whose family Timmāraja belonged (l. 14 f.) may be identical with the minister Chāmuṇḍarāja who had set up the colossal statue at Belgoa.7

The day on which the image was consecrated fell into the expired Saka year 1525 (in numerical words, l. 4 f.), the cyclic year Śābhakrīt. Professor Kiellord kindly contributes the following calculation:

"The date regularly corresponds, for Saka-Saṃvat 1525 expired = Śābhakrīt, to Thursday, the 1st March A.D. 1604, when the 10th tīkha of the bright half ended 3 h. 38 m., and the nakṣatra was Pushya from 1 h. 58 m. (or 2 h. 38 m.), after mean sunrise.—The sign Mithuna was lagana from about 5 h. 20 m. to about 7 h. 20 m. after true sunrise, i.e. the time indicated by the date is about midday."8

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1 Rd. 2[राज] ।
2 Lc. cit. p. 82. The transcript supplied to Mr. Rice contains three misreadings:—Indu-Pushyaki for Guni-Pushyaki (l. 7); Ēṇdra for Ēṇāra (l. 10 f.); and anna-Eṇḍra-śrīf-dikhyata for anna-Śrīmardja-dikhyata (l. 14).
3 J. a. who was set up by the king.
4 This is a synonym of Bhabalī in the Kārkīša inscription, C. above.
5 In the next following inscription (G.) he is called Rayukurā. Kērāra is a tāliko of Rāmaṇḍa.
6 Compare above, p. 110, note 9.
7 See p. 106 above.
KARKALA.

VENUR.

E. HULTSCH, PHOTO.

WIELE & KLEIN, HALF-TONE.
TEXT. ¹

1 निम्नलिखित विश्वासः-

2 धार्मिकः [सन] । जीवाधारे-

3 तृतीय शासन शासन जीवाधारे-

4 न [१०] शंकरेश्वरनीरीविद्या-

5 विशेषतः वर्णने शंकरेश्वरनीरीविद्या-

6 ति कहर फालकर [ख्यान्] [२०] माशिक मु- ¹

7 तृतीय शासन, शासन विधि विधि विधि-

8 लाने समुद्रने देशी मानने रद्दे रद्दे रद्दे,

9 [२०] [१२] वाल्लुकृष्णरेरापेटे (प्रीति) [२२] वम्बिविनो- ¹

10 पति: । चाकोर (तिरी) गुल्ले खियाकियारे-

11 नूरपति (१०) जीर रायकुर नुरपति-

12 जानकार त्य्रे देरे । पांडवा-

13 खासकार्याबाह्य: [सन] अपार: पांडवा-

14 पति: । [२०] धर्म [छिर] मनारा [क] न्यासारि-

15 राज्याभित्रक: । चाकोर [प] याति [क] याति-

16 मुजवा खासकार बिजनी ॥ १२ ॥ भूमन्दु ॥

TRANSLATION.

(Verse 1.) Let it be victorious,—the holy religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the extremely profound scepticism!⁴

(Vv. 2-6.) After the Saka years (measured by) the objects of the senses (५), the eyes (२), the arrows (५) and the moon (१)⁴ had passed, while the (cyclic) year Sōbhakrit was current, in the month named Phālguṇa, on the brilliant (२) tenth sīthi of the bright fortnight, in (the vahatra) Pusya (combined with) Thursday, (and) in the auspicious lagna Mithuna,—at the divine order of the sage Chārūkṛt, the sun on the firmament of the Deśīgana (and) the moon in the milk-ocean of the pontificate⁵ of the town named Belguja,—he who was named Timmarāja, the ornament of the family of Chāmunda, the son-in-law of the glorious Rāyakūvara, the virtuous son of his sister—the great queen named Pāndyaka, the younger brother of prince Pāndya, consecrated and set up the Jina named Bhujabalīn at the town of Šēnura.

(Line 16.) Let there be prosperity!

G.—On the proper left side of the colossal at Vēṅgar; ¹

Saka-Saṁvat 1526.

This inscription (No. 78 of 1901) consists of two verses in the Kanarese alphabet and language. Like the preceding inscription (F.), it records that the image was set up by Timma,
the younger brother of Pândya, the son of queen Pândyaka, and the nephew of Râyakumâra. But the image is here stated to be one of the Jina Gummâta, the son of Adijina, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjalika.1

The date (v. 1) is identical in every detail with that of the preceding inscription (F.); but the Śaka year is here 1520 (in words) current, while there it was 1525 expired.

Two shrines in front of the Vâṣūr image contain two inscriptions (Nos. 74 and 75 of 1901) which are dated in the same year. The shrine on the proper left is a chaityâlaya of Chandranâtha and was built by two queens of Vîra-Timmarâja-Odêyaru alias Ajilaru, “the beloved chief disciple of the holy Chârûkârdêva,” viz. Pândyakadêvi alias Vardhamânakâ, and Mâlîdêvi. The shrine on the proper right is a chaityâlaya of Śântivâman and was built by . . . . alias Bimâni, another queen of the same chief.2

TEXT.3


TRANSLATION.

(Verse 1) In the year Śobhakrit (which was) the glorious Śaka year counted by twelve six after one hundred having the number five, exceeding one thousand, (on) the tenth tithi the bright fortnight falling into the month named Phâlguna, in (the nakṣattra) Push (combined with) Thursday, (and) in the lagna Yuga.—at the divine order of Gruûpandvadêva3 who is the foremost of the Dēṣṭikâna.—

(V. 2) Prince Timma, the beautiful nephew of Râyakumâra, the son of the virûr Pândyakadêvi, the chief of the great family of the Moon, the very daring younger broth

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1 The kingdom (râja) of Puñjalī or Puñjalikâ is mentioned also in two other inscriptions at Vâṣūr (Nos. 50 and 80 of 1901).

2 A very inaccurate translation of Bimâni’s inscription was given in Ind. Ant. Vol. V. p. 38, note.

3 From two inked stamperes. A metre: Utpalamâlê.

4 I cannot find the name of this metre; it is a samacrita of 4 times 23 syllables.

5 The doubtful syllable toes looks as if it had been corrected from ga.

6 This is a “poetical” way of expressing Śaka-Saṅvat 1526.

7 This title refers to Chârûkârdêva of Belgaum; see l. 9 f. of the preceding inscription (F.).
of prince Pândya, a Râdhâya (Karna) in excellent gifts, the foremost of princes, who was ruling the noble kingdom of Pundajike, consecrated here (the image of) the blessed Jina Gummatēsa, the son of Āḍijina.

No. 15.—TWO JAINA INSCRIPTIONS OF IRUGAPPA.

BY E. HULTESCH, Ph.D.

A.—Dated in the Dundubhi year.

From an inscription on a lamp-pillar in front of a Jaina temple at Vijayanagarā, it is known that the general Chaicha or Chaichapa and his son Iruga or Irugapa were hereditary ministers of king Harihara II. of Vijayanagara. An inscription at Śravana-Belgoḷa states that the general Chaicha or Chaichapa had already been the minister of Bukkārāya, i.e. of Bukka I., the predecessor of Harihara II.

The subjoined Tamil and Grantha inscription (No. 41 of 1880) is engraved on the base of the north wall of the store-room in the Jaina temple of Vardhamāna at Tirupparuttikkurū near Conjeeveram. It records that the village of Mahendramahalā in the division of Māvanḍūr was granted to the temple by the minister Irugappa, the son of the general Vaichaya. The donor is of course identical with Irugapa, the son of Chaichapa, who was mentioned in the preceding paragraph. He is stated to have made the gift for the merit of Bukkārāya, the son of Ariharārāja, i.e. Bukka II., the son of Harihara II. Hence the Dundubhi year in which the grant was made must correspond to A.D. 1382. But Professor Kielhorn has shown that the details of the date do not work out correctly.

TEXT.

2 gai-nâł mahāmaṇḍalēsvaran Ariharārāja-kumāran ārimat(d-)Bukkārâjan charmam āga Vaichaya-daṇjanâtha-puṇam
3 Jain-ōttaman Irugap[pa]-mahāpradhāni Thi[rup]paruttikkru-nāyaṇâr Traiḷōkyavallabhārkku pūjaikkku
4 ālaiyam tiruppakk[k]âm Māvanḍūr̄-ppar śrā Mahēndramahalām nā[r]-pār-kellaiyam īrai-īli paḷihoodam-āga chandrādītya-varaiyum mādakka-śtaruvittārā
∅ Dharm[ō]-ya[i]-ja[yā]yata ∅

TRANSLATION.

Hail! Prosperity! (In) the Dundubhi year, (on) the day of Kāṭtigai (Kṛśṭikā), which corresponded to a Monday and to the full-moon tiṭṭi of the first fortnight in the month Kāṭtigai,—for the merit of the glorious mahāmaṇḍalēśvara Bukkārāja, the son of Ariharārāja,—the best of Jainas, the great minister Irugappa, the son of the general Vaichaya, caused to be

1 South-Ind. Insor. Vol. I. No. 152.
2 Inscriptions at Śravana-Belgoḷa, No. 92. The Subhakṣṭit year in which this inscription is dated corresponds to A.D. 1482 and not to A.D. 1382 as Mr. Rice thinks.
3 No. 61 on the Madras Survey Map of the Conjeeveram taluk.
4 This is evidently Māvanḍūr, 6 miles from Conjeeveram; see Mr. Sewell’s Lists, Vol. I. p. 166. I cannot identify Mahendramahalām.
6 From two inked stamperes.
7 The syllable riṣi is entered below the line.
given to Trailokyavallabha, the god of Tirupparuttikkur, for worship, for the alms-house, and for repairs of the temple,— (the village of) Mahendramangalam in the division (pattu) of Mavandur, (up to its) boundaries on the four sides, as a tax-free palichchanam, to continue as long as the moon and the sun. Let this pious gift be victorious.

B.—Dated in the Prabhava year.

This Grantha inscription (No. 42 of 1890) is engraved on the roof of the mandapa in front of the shrine in the same temple as the preceding inscription (A.), and consists of one Sanskrit verse in the Śārdulabhairavi metre. It records that the mandapa on which it is found was built by the same general Irugappa, the son of the general Vaichaya, at the instance of (his spiritual preceptor, the Jaina priest) Pushpasana, in the year Prabhava. This year might be meant for Prabhava= A.D. 1886-87, which would, however, fall into the reign of Bukka I. Hence it follows that Prabhava is used on account of the metre instead of Prabhava= A.D. 1887-88, which falls into the time of Bukka II., the contemporary of Irugappa.

In this inscription the temple of the Jina Vardhamana is said to have been included in Kāochi, of which Tirupparuttikkur was evidently considered a suburb.

TEXT.

1 Śrīmat(d-)Vaichaya-dānapāth-śarvasarmac Reśhahā samkhya-vān=Irugappa-
dānapāthipati-sāri-Pushpasā-śilāya ||
2 sāri-Kāochi-Jina-Vārdhamaṇa-nīlayasya-āgāvē mahā-mandapam saṅgāt-arthatam= achikarach-cha śilāya buddhāna samantāt sthalam ||

TRANSLATION.

In the year Prabhava, at the order of the holy Pushpasana,— the wise general Irugappa, the son of the glorious general Vaichaya, caused to be built, in front of the temple of the Jina Vardhamana at the prosperous Kāochi, a great hall for concerts and (caused to be) paved with stones the space all round.

No. 16.—TWO BRAHMI AND KHRABOSHTHI ROCK-INScriptions IN THE KANGRA VALLEY.

BY J. Ph. Vogel, LL.D.

The first of these two rock-inscriptions was discovered by Sir E. C. Bayley at Kanhīra, three miles to the east of Lower Dharmālā on the bank of the Mānji torrent, and was edited by him in 1854 from drawings made by Lieutenants Crofton and Dyas. In 1875 it was reproduced again and discussed by General Cunningham.

The second inscription I found last summer in the course of an archaeological tour in the Kangra district near a place called Pathyār, situated nine miles south of Kanhīra on the bank of the Baner rivulet, at a distance of about one mile from the Dādī Travellers’ Bungalow.

2 See above, Vol. VI. p. 336 ff. 3 See p. 115 above.
4 See above, A. I. 3.
5 From an inked stampa.
7 Arch. Survey Reports, Vol. V. p. 175, Plate 111.
The two inscriptions are so nearly alike in script, substance and general character that it appears desirable to publish them together, the more so as the Kanhiāra inscription has not yet been edited satisfactorily and the Paṭhyār inscription, as far as I know, has not been noticed before by any archaeologist.

The legend in both cases is given in two different alphabets,—Bṛāhmi and Kharoṣṭhī, though evidently of two very different periods. In each case the inscription contains only two words in both scripts, whereas a third word occurs in one script only. But at Kanhiāra this additional word belongs to the Bṛāhmi, while at Paṭhyār it forms part of the Kharoṣṭhī legend. The explanation of this third word is somewhat difficult. Otherwise the reading may be said to be beyond doubt, owing to the enormous size and the clearness of the letters, which are deeply cut in hard granite boulders. Finally two auspicious symbols are in each case added after the Bṛāhmi legend, one of which is the well-known svastika.

The Kanhiāra inscription was read by Sir E. C. Bayley as follows:—Krishnayasa śrāma in Kharoṣṭhī, and Krishnayasaśa śrāma medāngiseya in Bṛāhmi. I may state at once that the correct reading of the first word appears to be Krishnayasaśa and Krishnayasaśya respectively, whereas the length of the first a of śrāma, as a matter of fact, is not expressed in Kharoṣṭhī.1 He explains it as “the garden of Krishnayasa, to which in the second inscription some wagg has apparently added the epithet medāngiseya (corpulent) from med (fat) and anīya (body).”

Cunningham, however, preferred to consider śrāma as a synonym of vāhāra, translating it by “the monastery of Krishnayasa,” and even went so far as to derive the name Kanhiāra from Kanhiya-yasa-śrāma, Kanhiya being a synonym of Krishna. The third word he read mādāṅgiseya, and he thought it to be “the name of the district or possibly of the recorder of the inscription.”

Now, before entering upon any discussion of these doubtful points, it will be well to examine the other inscription, which from its similarity is likely to contribute fresh evidence. The Paṭhyār inscription consists of two lines, cut into one stone. The upper line gives the two words in Bṛāhmi followed by a svastika and a foot-print. In the lower line, which was partly buried in the ground, is the Kharoṣṭhī legend, which consists of three words. The Bṛāhmi letters are of considerable size, the final one being not less than 1½ high. The Kharoṣṭhī characters are much smaller (5' to 9'). Thus, notwithstanding the difference in the number of letters, both lines are about equal in length, vis. 7½.

It is evident at once that the two words in Bṛāhmi correspond to the second and third words of the Kharoṣṭhī legend. I read them Vāyulasā punārṇa2 or, in correct spelling, Vāyulassā pukkirīn, the meaning being simply “Vāyula’s lotus-pond.” With regard to the first word of the Kharoṣṭhī, the meaning is less obvious. Manifestly it is a genitive defining the proper name Vāyulassā. It seems to me almost certain that it has to be read ṛathidārasa, i.e. in Sanskrit rathidārasa. The i may be either short or long. If short, the word is to be taken as the comparative of ṛathī; if long, of the Vēdic ṛatha. The meaning remains the same, vis. ‘charioteer’ (from ṛathī). According to the St. Petersburg Dictionary the word ṛathītava occurs as a proper name in the Vishnu purāṇa also. But the meaning which has to be assigned to the word in the Paṭhyār inscription is, I believe, a different one. Bāthi is the name of an agricultural caste in Kāṅgara.3 If Vāyula really was a Bāthi, we may infer that, in the time of the inscription, the Bāthis were not inhabitants

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1 I have to point out that the a has a small horizontal stroke to the right. But it is little prominent and may be a natural hole in the rock.
2 The length of a in ed is expressed only in the Bṛāhmi. The n-stroke of yu is not found in the Bṛāhmi, but is perfectly clear in the Kharoṣṭhī legend.
of that fertile part of the valley to which Paṭhyār certainly belongs. For, if this had been the case, a man belonging to the Rāṭhā caste would hardly have designated himself as such in order to distinguish himself from his neighbours. This, as far as I can see, is the only historical conclusion which can be drawn from the Paṭhyār inscription. Its chief interest therefore, is purely paleographical.

If we compare the two inscriptions, it is obvious that the Paṭhyār stone exhibits a much earlier type of script than the Kauhiāra one. This is evident in part from some of the Kharoshṭhī letters, e.g. the s, which at Paṭhyār has the closed shape of the Aśoka period whereas at Kauhiāra it is open as in the Śaka-Kushana inscriptions. On the whole, however the Kharoshṭhī of both inscriptions is fairly identical. But a striking difference is shown in the Brāhma legends. The Kauhiāra inscription was assigned by Bayley and Cunningham to the first century after Christ. Possibly it is later. The y with its three vertical stroke of equal length agrees best with forms of the 2nd and 3rd centuries. The s shows a great resemblance to the type of this letter in the 2nd century. The m is angular instead of rounded as in the more ancient type. The 4, on the contrary, with its straight stroke has a more archaic form. So has the g, which is angular and not rounded.

The Brāhma type of the Paṭhyār inscription, however, corresponds entirely with the of the Aśoka period — the earlier Maurya type as Professor Bühler called it — and therefore can safely be said to belong to the 3rd century B.C. We may infer that both Brāhma and Kharoshṭhī were known and used in the Kāṅgāra valley from that time until the first or second century after Christ.

It is a fact worth noticing, that, while the indigenous character had developed considerably during the course of the three or four centuries, the foreign alphabet had practically remained the same. The most plausible explanation would be that in those parts the Brāhma was the popular script used in commerce and common life, while the use of the Kharoshṭhī was limited to official documents and was in consequence fairly constant. The greater importance attached to the Brāhma may also appear from its taking the first place in the Paṭhyār inscription as from the larger size of the letters, though it must be admitted that the fuller reading is given in Kharoshṭhī. In the Kauhiāra inscription the Brāhma has the additional word. But in both inscriptions the maṅghalas are placed after the Brāhma and not after the Kharoshṭhī.

Now, to return to the Kauhiāra inscription, it remains to be considered whether the newly found inscription throws any light on its meaning. First of all one feels inclined assign to the word arāma the ordinary meaning of 'garden,' and not that of 'monastery, as Cunningham did. For, considering that Vāyu found it worth while to cut an inscription which would stand the ages, simply to indicate that he was the owner of a lotus-pond, there is no reason to assume that Kriṣṇayāsas did not do the same with regard to his garden. Moreover, in the case of a monastery the founder would preferably have written his name on the building, and not on two boulders lying near it.

With regard to the doubtful term medamgīya, we may with Cunningham reject Bayley's supposition that the word was added by some wag in order to ridicule Kriṣṇayāsas. It would have been a very poor joke indeed and scarcely worth the trouble of cutting into hard granite. And are we to believe that the same wag had cut the two maṅghalas also, possibly to make amends for the offence? Corpulence, moreover, is looked upon with a different eye by the Hindūs.

1 See Bühler's Indische Paläographie, Plate iii. 31, XV. and XVIII.
2 Ibid. 2, XI.
3 Since writing the above, I had an opportunity of showing the impression to Dr. M. A. Stein, who, judging from a superficial examination of the Kharoshṭhī, thought that the inscription was rather of the early Śaka type.
4 This meaning is not even mentioned in the St. Petersburg Dictionary.
Rock-Inscriptions in the Kangra Valley.

KANHIARA INSCRIPTION.

PATHVAR INSCRIPTION.

From inked estampages supplied by Dr. J. Ph. Vogel.
and by the European. Large and round limbs were considered characteristics of a mahāpuruṣa, \(^1\) and every traveller in India will get the impression that this is the case even now.

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned. Among the meanings assigned to the word māda by the St. Petersburg Dictionary there is that of ‘a certain mixed caste.’ But this explanation would have to be abandoned, if with Cunningham we read mādaṅgisya. It is true that the $\delta$-stroke is ordinarily attached to the right, not to the left leg of the $m$; but, on the other hand, we never find the $e$-stroke turned to the right. Comparing the manner in which the $\delta$-stroke is attached to $p$, $s$ and $h$, we must consider Cunningham’s reading correct. Unfortunately mādaṅgisya is as difficult to explain as mādaṅgisya. If we ignore the $i$ in the penultimate syllable, it would correspond to the Sanskrit Mādāṅgisa; but that a member of this caste would be the owner of a garden and bear the name of Krishnayaśa is scarcely admissible.

It was stated above that one of the two māṅgalas added to the Brāhmī legend is the svastika. The other Cunningham interpreted as an abbreviation of the syllable ॐ. This, however, does not seem very probable considering that that sacred syllable is always found at the beginning, never at the close of a sentence. But when we compare the two inscriptions in this respect, we discover a remarkable resemblance between the two māṅgalas also. The mystic sign of the Kanhiāra inscription appears to be nothing but an ornamental development of the foot-print. It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors. It is true that the foot-print and the svastika are favourite signs of good omen with the Buddhists; but it should be borne in mind that they are equally honoured by the Hindūs in general and probably were so even in pre-Buddhistic times.

One point still remains to be discussed,—the language. In the older inscription it is Prākrit or Middle-Indian of the Śaurāṣṭrī-Mahārāṣṭrī, not of the Māgamālī type, as appears from the $v$ in pukkharīṭ. \(^2\) In the Kanhiāra inscription there is a difference of language in the two legends. The Kharōṣṭhī legend is written in a Prākrit of which the distinction made between the three sibilants is a remarkable feature. The language of the Brāhmī legend would best be characterised as Sanskritised Prākrit, such as came into vogue among the Northern Buddhists with the rise of the Mahāyāna system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of paleographic considerations. That Cunningham was wrong in calling the language simply Sanskrit scarcely needs to be demonstrated.

No. 17.—TWO INSCRIPTIONS OF TAMMUSIDDHI,

SĀKA-SAMVAT 1129.

BY H. LĪDERS, PH.D.; GÖTTINGEN.

The first of the following two stone inscriptions is engraved on the east wall of the Naṭarāja shrine in the Vaiṭāraṇyeśvara temple at Tiruvāḷaṅgādu, 3 miles N.-N.-E. of the Chinnamapēṭ Railway Station in the North Arcot district. The second is on the north wall of the central shrine of the Vaiṭāraṇyeśvara temple at Tiruppaḍūr, 2 miles W.-S.-W. of Tiruvallūr in the Tiruvalūr tâlūka of the Chingleput district. They are now edited for the first time from inked estampages supplied to me by Dr. Hultsch. \(^3\)

\(^1\) A. Grünwedel, Buddhistische Kunst in Indien, sec. ed. (1900), p. 138.
\(^3\) Nos. 408 and 407 of the Government Epigraphist’s collection for the year 1896.
and by the European. Large and round limbs were considered characteristics of a mahāpurusha, and every traveller in India will get the impression that this is the case even now.

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned. Among the meanings assigned to the word māda by the St. Petersburg Dictionary there is that of 'a certain mixed caste.' But this explanation would have to be abandoned, if with Cunningham we read maḍāṅgīsyā. It is true that the á-stroke is ordinarily attached to the right, not to the left leg of the m; but, on the other hand, we never find the e-stroke turned to the right. Comparing the manner in which the á-stroke is attached to p, s and h, we must consider Cunningham’s reading correct. Unfortunately maḍāṅgīsyā is as difficult to explain as maḍāṅgīsyā. If we ignore the s in the penultimate syllable, it would correspond to the Sanskrit Mātaṅgasya; but that a member of this caste would be the owner of a garden and bear the name of Krishnayāsa is scarcely admissible.

It was stated above that one of the two manīgalaś added to the Brāhmi legend is the svastika. The other Cunningham interpreted as an abbreviation of the syllable dh. This, however, does not seem very probable considering that that sacred syllable is always found at the beginning, never at the close of a sentence. But when we compare the two inscriptions in this respect, we discover a remarkable resemblance between the two maṅgulas also. The mystic sign of the Kauśāra inscription appears to be nothing but an ornamental development of the foot-print. It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors. It is true that the foot-print and the svastika are favourite signs of good men with the Buddhists; but it should be borne in mind that they are equally honoured by the Hindus in general and probably were so even in pre-Buddhist times.

One point still remains to be discussed,—the language. In the older inscription it is Prākrit or Middle-Indian of the Saurāseni-Mahārakṣi, not of the Magadhi type, as appears from the r in puṇḍhriṣṭā. In the Kauśāra inscription there is a difference of language in the two legends. The Karoṣṭhī legend is written in a Prākrit of which the distinction made between the three sibilants is an remarkable feature. The language of the Brāhmi legend would best be characterised as Sanskritised Prākrit, such as came into vogue among the Northern Buddhists with the rise of the Mahāyāna system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palaeographic considerations. That Cunningham was wrong in calling the language simply Sanskrit scarcely needs to be demonstrated.

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SAKA-SAMVAT 1129.

BY H. LÜDERS, PH.D.; GÜTTINGEN.

The first of the following two stone inscriptions is engraved on the east wall of the Naṭarāja shrine in the Vatāranyēśvara temple at Tiruvālaṅgądu, 3 miles N.-N.-E. of the Chinnarapeta Railway Station in the North Arcot district. The second is on the north wall of the central shrine of the Vāchiśvara temple at Tiruppāsūr, 2 miles W.-S.-W. of Tiruvaḷḷūr in the Tiruvaḷḷūr tūlka of the Chingleput district. They are now edited for the first time from inked stampeages supplied to me by Dr. Hultzsch.¹

³ Nos. 408 and 407 of the Government Epigraphist’s collection for the year 1896.
Both of them are intended to commemorate the donations of a king Tammusiddhi or Tammusiddha, who belongs to a family of Telugu chiefs of whom numerous records have been discovered since 1862 in the Chingleput, North Arcot, Nellore and Kistna districts. On these materials Mr. Venkayya has based his valuable account of the Choda of the Telugu country in the *Annual Report* for 1899-1900. However, as none of the inscriptions made use of by Mr. Venkayya have been published until now, I shall confine my remarks to the facts furnished by the following two inscriptions alone.

The Tiruvallangad inscription is damaged in a few places, but the illegible passages can easily be restored, partly from the context alone, and partly with the help of the Tiruppadur inscription. It is written in Grantha characters. The size of the letters varies from ½" to 2". Line 8 contains the rare subscript sign for jha in nirjhar. The language is Sanskrit, and, with the exception of the concluding words suṣṭy-aṣṭu, the whole text is in verse. As regards orthography, it may be pointed out here that in the middle of a word t is written instead of d before a sonant consonant in the word *patna* in II, 1, 2, 3, and in *bhavatbhir* in I, 21.

After two introductory verses in praise of the donor, who, as stated above, is called both Tammusiddhi (II, 2, 17, 18) and Tammusiddha (II, 1, 20, 21), the inscription gives his genealogy, which shows the characteristic features of the Choda genealogies.

It begins with some mythical ancestors. From the lotus of Vishnu’s navel sprang Brahma (vv. 3, 4), from him Marichi, from him Kaśyapa (v. 5), from him the Sun (v. 6), and from him Manu (v. 7), in whose family there were born many kings (v. 8). This is the genealogy of the solar race as taught in the *Purāṇas*. It is found also in the Udayendiram plates of Prithivipati II. and those of Vira-Cholā, as well as in the *Kaligatṉu-Parāṇi* and the *Vikkirona-Sōlay-Uld*, but in the last three passages the third name appears as Kaśyapa or Kāchhipaṇa instead of Kaśyapa. The *Vikkirona-Sōlay-Uld* differs besides in placing Kaśyapa before Marichi, and the Udryendiram plates of Prithivipati II. omit Manu.

The inscription next mentions three kings who form the connecting link between these sages of old and the direct ancestors of Tammusiddha. The first of them, born in the lineage of Manu, is Kalikāla (v. 9). Kalikāla is identical, of course, with the ancient half-mythical Chola king whose name is generally given as Karikāla. The various traditions about him have been collected by Dr. Hultzsch. In the present inscription we are told that he constructed the banks of the Kavērī, and that, when he had lifted Mount Mēru with his play-staff, the quarters were greatly disturbed or confounded. The story about the construction of the banks of the Pōppi or Kavērī is alluded to also in the *Kaligatṩu-Parāṇi*, the *Vikkirona-Sōlay-Uld*, and the large Leyden grant. The second legend, implied by the words of the inscription, is not known to me, but it is probably connected in some way with another legend recorded by the two Tamil poems. According to the *Kaligatṩu-Parāṇi* Karikāla inscribed on the side of Mount Mēru the whole history of the Tamāl race as foretold by the Rishi Nārada, and in the *Vikkirona-Sōlay-Uld* he is spoken of as “the king who set his tiger-banner on the mountain whose summit gleams with crystal waterfalls,” where the mountain meant by the poet would seem to be again Mount Mēru.

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1 See, e.g., *Agnipurāṇa*, 5, 2:—

   *Vishyuḥbhūkṣitājā Brahmad Mātikhrām-Brahmaṇaḥ eva tāt*;

   *Maratoḥ Kaśyoparamaṁśaḥ Sūryā Vaiśvaṁśā Maduḥ*;

   Compare also 272, 1 f.; *Edmunds*, 1, 70, 19 f.; 2, 110, 5 f.


3 Above, Vol. III., p. 50 f.

4 Canto 8, vv. 9, 10; *Ind. Ant.* Vol. XXI., pp. 330, 340.

5 *Ind. Ant.* Vol. XXII., pp. 144, 147 f. Manu is not mentioned here by name, but alluded to as “the stern sire who drove his chariot over his son to soothe a cow in dire distress.”

6 *South-Ind. Jour.*, Vol. II., p. 377 f.

7 Canto 8, vv. 20; loc. cit. pp. 331, 341.


The verses 10 and 11 are devoted to a king who is said to have been born in the lineage of Kāliṅgā, and to have had two names,—Madhurāntaka, i.e., 'the death to Madhurā,' and Pottapi-Chōḍā. The former name he acquired by conquering Madhurā, the capital of the Pāṇḍyas, whose women he made widows; the latter was given to him for having founded, in the country of the Andhras, the town of Pottapi. Madhurāntaka Pottapi-Chōḍā is a name frequently met with as that of a local chief in the inscriptions at Conjeeveram, the ancient Kāṭhāipura; in the list compiled by Mr. Sewell it occurs more than thirty times. Provided, however, that all these inscriptions are to be referred to the same person, it is impossible that that chief of Kāṭhāipura should be identical with the ancestor of Tamussiddhi; for one of his inscriptions is dated in the 18th, and another in the 21st year of Trīkṣuvasanakahavrivarīn Rājarājadēva, which correspond to A.D. 1233-34 and 1236-37, respectively. He must have been a much younger member of the family, and Mr. Venkayya, for other reasons, is inclined to identify him with Chōḍa-Tikka, who probably was the successor of Tamussiddhi. The identification of Pottapi, which Madhurāntaka Pottapi-Chōḍā is said to have founded, must be left to future researches.

In Madhurāntaka Pottapi-Chōḍā's race was born Tiluṅgaṇḍīya (v. 12). The only feast recorded of him is the erection of a pillar of victory with a figure of Gaurcā at the top of it at Uţyapuri. Uţyapuri may be the modern Újipūrum or Újipūrum, 18 miles east-south-east of Kollārgāl in the Coimbatore district. Mr. Sewell states that there is an old ruined fort at that place, and there is no difficulty in assuming that one of these Telugu Chōḍas should have extended his conquests beyond the Kāveri, if another boasts even to have taken Madhurā.

With verse 13 begins a coherent genealogy of the direct ancestors of Tamussiddhi. In Tiluṅgaṇḍīya's family was born king Siddhi (v. 13). His younger brother was Betta (I.), who had several sons (v. 14), the eldest of whom was Dāyaḥitāma (v. 15). Dāyaḥitāma's younger brother was Eśasiddhi (v. 16). He again had three sons, Manmasiddhi or Manmasiddha, Betta (II.), and Tamussiddhi, whose mother bore the name of Śrīdevī (vv. 17-20). Of these only Siddhi, Dāyaḥitāma and Manmasiddhi are described in terms implying that they actually reigned, while of Betta II. it is expressly stated that, being given to the practice of austerities, he conferred, after the death of Manmasiddhi, the government on his younger brother Tamussiddhi.

In verse 21 we are informed that in the Śaka year 1129 (= A.D. 1207-8) Tamussiddhi allotted to the lord of Vatṣṭāvi all the revenues due to the king in the villages belonging to the temple. The inviolability of this order is enjoined in the two concluding verses (22, 23). As regards the name of the god, it is apparently derived from that of the village where the temple is situated, Vatṣṭāvi or its modern synonym Vatārānya being Sanskrit renderings of the Tamiḻ Tiruvāḷaṅgādu, 'the holy banyan forest.'

The Tiruppāṇḍū inscription closely resembles the Tiruvāḷaṅgādu inscription in outward appearance as well as in its contents. It is written in Grantha characters, about 1½ high. The form of the subscript jha in virijhārā in l. 19 slightly differs from that of the Tiruvāḷaṅgādu inscription, the loop to the left having disappeared here altogether. The initial ṣ also has a

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2 No. 97 of the Government Epigraphist's collection for 1893.
3 Lists of Antiquities, Vol. I. p. 187 (No. 277). Mr. Sewell mentions also an inscription (No. 74) dated “in Śaka-Sarvat 1282, in the 24th year of his reign.”
4 Loco. cit. p. 19. In the genealogical table, ibid. p. 18, Mr. Venkayya mentions a certain Madhurāntaka Pottapi-Chōḍaśiḍdi who belonged to another branch of the Telugu Chōḍas. But he also cannot possibly be the person of that name in the present inscription, as he is represented as a descendant of Telugabijjana, whereas the Madhurāntaka Pottapi-Chōḍa of our inscription was an ancestor of that king.
6 Or, possibly, Újyapurī. The quantity of the initial vav cannot be made out from the text, as it is united here with the final vowel of the preceding word (yē-s-Őjyapiyṇaṁ).
very peculiar form in l. 61, whereas in l. 11 it appears in the usual shape. The language is Sanskrit, and the whole is in verse, with the exception of the words suasty-asti at the end. Here also a surd consonant is written instead of a sonant in patma (ll. 2, 3, 4) and bharatbhir (l. 64), and besides in drikbhyam (l. 4) and dik dakshinad (l. 35).

Of the 23 verses of the Tiruvāḷagaṇḍu inscription 16 reappear in this inscription, occasionally with slight variations. With respect to the earlier part of the genealogy (vv. 2-9) it is to be noticed that the verses about Manu and Tīlanda are omitted here. That portion also which deals with the direct line of Tammusidhi's ancestors (vv. 10-17) shows one important point of difference. No mention is made of Betta I. and of Dāyabhima. Instead of the two verses devoted to them in the Tiruvāḷagaṇḍu inscription we find here a verse (11) stating that in king Siddhi's family was born king Nallasiddhi. In the following verse Ekaśiddhi is called his younger brother, which term in the identical verse 16 of the Tiruvāḷagaṇḍu inscription applies to Dāyabhima spoken of in the preceding verse, and it might therefore easily be imagined that Dāyabhima and Nallasiddhi were only different names of the same king. Fortunately, an inscription at Tiruvorriyur, quoted by Dr. Hultsch in his Annual Report for 1893, paragraph 18, leaves no doubt that they were two distinct persons, and the pedigree to be derived from the two inscriptions edited here is thus to be arranged in the following manner:

Kalikāla.

Madhurantaka Pottapi-Chōla.

Tīlandavidiya.

Siddhi.

Betta I.


Manmasiddhi. Betta II. by Śrīdēvi: Tammusiddhi; Śaka 1129.

Besides the name of Nallasiddhi the Tiruppāṉur inscription contains little that is new. Nallasiddhi seems to have taken possession of Kaṅki or Coṇjeeveram; for in verse 11 it is said, with a well-known pun, that, when the southern quarter had obtained him as her husband, she was gaṅita-kaṅki-guṇa, which may be understood as 'having dropped her girdle' or 'having lost Kaṅki.' In verse 15 we are told once more, but in a more explicit way, that after the death of Manmasiddhi the government passed without any disturbances into the hands of Tammusidhi, Betta II. being of a religious turn of mind and therefore renouncing his claims to the throne in favour of his younger brother.

The verses 18 and 19 record that in the Śaka year 1129 (=A.D. 1207-8) Tammusiddhi allotted to the lord of Pāśipura the revenues due to the king in the villages belonging to the

1 The name of the town founded by Madhurantaka Pottapi-Chōla is here spelled Pottapli (v. 9).
2 No. 104 of the Government Epigraphist's collection for the year 1892.
3 The purely fictitious first portion has been omitted here.
A.—TIRUVALANGADU INSCRIPTION.

TEXT.

1 Svasati śī. Tammasiddhiyā tasmai yat-sānya-rābava[ḥ] [1*] [Brāhma-pa]tmā(diṃaṣaḥ-samke bhāvi-bhā-srishti-hētavaḥ || [1*] Jayati vijay-chāpah kshālsit-
āḷ[ē]sah[ḥ]-pāyam-satata-madhurā-lā-

2 pāḥ prāpa-vīdryā-kālāpah [*] vitata-vitarān-āpasātru-māyā-dūrāpah pra[ṃita]-
kalī-tāpad-Tammusiddhikahāmpah || [2*] Udādhi-sāyana-bhājaḥ Patmā(dīma)

abhāyasa nabhāḥ kim-api nihipa-lētura-jjātamaśēcha-

3 ryya-patmā(dīma)m [*] yad-abhajad-api srisṭēḥ pūrvvam-ēsaya dīghyāyaṁ || miṇḍu-kṛṣṭhīna-maṁ bhūhyam-milanomilānāṁ || [3*] Tasmād-Virāchēr-ābha-
suchīrān-tad-a-


5 Manjirch-adagāt-tasmād-uday-ādrēr-iv-sāṃsūmān [*] [tataḥ] Kaśyapa ētama-

6 s-tanu-timūn-kānana-dāvavah[ṇ] [*] ði[k]َا-kālayōḥ kim-aparāḥ vyavahāra[ṛ]ṃ-
hēnu[ḥ] kōpy-avirāsā vasuchhādhipa-vamśa-kandana || [6*] Tasmād-dīvam-

prathama-sambhrīta-rāja-sā-

7 bdāh purṣṇō guṇaśc-nīkhiṇa-nītī-patha-prayōktā [*] dēvō Manus-sapadi gūrdma-

8 vur-ūḷāśita-kṛtī-ñīrjarā Manō bhū-smin bahavah kāmabhūḥ[ṇ] || [7*] Asmāj-ja[gaṭ]-ṛitīya-maṅga-rañṣadnapās-balmaṭa-

9 Tat-kulē Kalikāśī-ōḥhū[ḥ] [Kāvērt-trā-śrīn-nripah] [*] [yat-kē]ñ-yāshā-śāntī
mēru vyaśākṛitā dīsah || [9*] Jātē-sya vamsē Madhurām viji-


11 tatas-tat-pūrva[ṃ]-Chō[ḥ][*]-ākhyāḥ prakhyāta-bhūja-vikramah || [11*] Tat-vaṃsē ra
tilām-gavidya-nripatsir-yyēnō-ōjyapurryāṃ asau chačhāta(ṛ)-kṛtī-panicakayā
tilākta-stambbha pratahāpāpi-

12 tad [*] yasya-āgrē Garudam-nirākhyā sahaja-sñoḥena sōte sthitē maddhyē-
vyōmaḥ vilambatē dinapatiḥ prāyas-tad-ādi kheṇam || [12*] Tat-kulē Siddhā-hāpah prālayam-ā-

13 sa médinim [*] yadiya-dōḥ-pad-āyatam-arthi-pratyarthi-jīvitaṃ || [13*] Amūjama-

14 s-tēhā[ṃ] jyēśthaḥ kshēmbam-apālayat [*] yat-pāniṣ-sātavā-srīpān-kōs-ākhyāpi-
calim-asya punah-pravēsem [*] rōḍdhum pravṛt[t]a

* No. 63 on the Madras Survey Map of the Tiruvaljūr tāhaka.
* From inked estampages supplied by Dr. Hultzech.  Read sahāyam.
* The sign for ryya looks rather strange, but it cannot possibly be meant for anything else.
* The sīarga has been added below the line.
* The ohī has been added below the line.
* Read Kalikāśī-bhadāḥ.
* Read -sakṣajītām.
TRANSLATION.

(Verse 1.) Hail to that glorious Tammusiddha, the dust of whose troops, which touches the lotus of Brahman, (will be) the cause, I imagine, of creating the future world!

(V. 2.) Triumphant is king Tammusiddhi, whose bow is victorious, who has washed off all sins, whose talk is always sweet, who has acquired the whole range of sciences, who has poured out the water of donation, who is difficult to be overcome by the tricks of (his) enemies, (and) who has appeased the torments of the Kali (age).

(V. 3.) From the navel of Padmanābha6 reposing on the waters sprang a certain wonderful lotus, the cause of all things, which, on account of his (Vishnu's) eyes emitting light now soft, now fierce,5 used to close and to open even before the creation.

(V. 4.) From this (lotus) sprang Virīchī,4 who, manifesting, as it were, the action of rajás5 because (he) dwell long in its interior, seemed to create companions similar (to himself), when his image was reflected by the crest-jewels of the snake (which formed) the couch of the husband of Śrī.6

(V. 5.) From him rose Marichi as the sun from the eastern mountain. From him (again) went forth Kaśyapa as the light from that (sun).

1 After this stands a sign much like the sign for medial e; and though it would be possible to read yetābha, I think that it is intended to mark the end of the proper name, as the spiral is used in Kanarese inscriptions.
2 i.e. Viśnu.
3 [Vishnu's right eye is the sun, and his left eye the moon; compare above, Vol. III. No. 34, verse 3.—E.H.]
4 i.e. Brahman.
5 The word rajās must be understood here in its double sense of ‘pollen’ and ‘energy,’ the latter being the quality predominant in Brahman, especially at the time of creation; compare the introductory stanza of Hańa’s Kedāmbart.
6 i.e. Viśnu.
(V. 6.) From him originated a certain bulb (which was the origin) of a race of kings, the auspicious jewel-lamp to the three worlds, the body of which is the Veda, which was a fire destroying the forest of darkness, the cause, moreover, of fixing quarters and times.

(V. 7.) The divine Manu quickly descended from thence, he who first acquired the title of king, who had plenty of virtues, and who composed all the rules of policy, in order to rule this world, like the primeval spirit (Vishnu) who resides in the orb of that sun.

(V. 8.) In this family of Maru were many kings who made their fame rush along like torrents, rulers even of heaven and earth who laid down the principles of just policy without opposition.

(V. 9.) In that family was king Kalikala who constructed the banks of the Kaveri. When (he) had lifted Mount Meru with his play-staff, the quarters were greatly disturbed.

(V. 10.) In his race was born the one, after his conquest of Madhura, getting renowned by the name of Madhurantaka, cruelly caused the Pandyas women to take off completely their ornaments (so that they were) as before (when they had been wearing fine pearl ornaments);  ¼

(V. 11.) Who, crowned with victory famous for the strength of (his) arm, after having founded in (the country of) the Andhras the town called Pottapi, bore the title of Chola preceded by that name.

(V. 12.) In his race was that king Tilungavidya who erected the famous pillar adorned with a waving banner of fame at Ujjaypur; I am sure, it is since that time that the sun tarrying for a moment in the midst of the sky, (his) charioteer stopping out of brotherly affection, when he perceives the Garuda at the top of that column.

(V. 13.) (Born) in his family, king Siddhi ruled the earth, on whose arms and on whose feet depended the life of his clients and that of his enemies (respectively).

(V. 14.) His younger brother was the mighty king Betta. To him also were born sons who defended those who asked them for protection.

(V. 15.) The eldest of them, king Dayabha, whose hand was reddened by pulling the hair of the goddesses of royal fortune belonging to (his) enemies, ruled the earth.

(V. 16.) His younger brother was king Brasiddhi, who, having driven far away the Kali (age), determined, as it were, to prevent its return, piled up his abundant fame like a wall of crystal at the ends of the quarters.

(V. 17.) He had three sons, rulers of the globe, (attired) with the brilliant jewel of heroism. Attended by them who were full of energy, the father sone for along time like Tripura with his beaming (eyes) eyes.

(V. 18.) The eldest of these, the lord Manmasiddhi, ruled the earth, the dark-blue limits of which were the briny ocean. The dark-blue sky became a cuckoo in the cage (which was) his continually rising fame.

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1 Or 'a cane.' The sun from which the solar dynasty descends is compared to a bulb with a sprouting shoot.

2 With chhadas-taukh compare such epithets of the sun as cēs-tāgyah in Mahābh. 3, 3, 18, or viṣṇa-viṣṇih in the Mārkaṇḍeyapurāṇa, 102, 22. The latter passage contains also an account of the origin of this appellation.

3 The term vīrahara is used in allusion to the second meaning of kṣamadhīri, 'a mountain.'

4 The pun contained in the word niṭata-mukti-abharandha, the correct interpretation of which I owe to Dr. Hultsch, can hardly be rendered in English. In the first case the compound must be taken as niṭataḥ muktiṃ abharandhi yadbhiḥ, in the second as niṭataḥ muktiḥ abharandhī yadbhiḥ.

5 The compound madhyāvyāna is formed in accordance with Pāṇini, 2, 1, 18. Prof. Kelhorn, who drew my attention to this rule, quotes as an analogous case madhyā-vinam, 'in the midst of the day,' in Trīvikramabhaṭṭa's Damayanti, in the first prose passage after l. 30 (p. 15 of the Nirmayaśāgara Press edition).

6 The charioteer of the sun is Aruṭa or Aruṭra, the son of Kāḷyaṇa and Vinata, and brother of Garuḍa.

7 I.e. Śira.
(V. 19.) When he had ascended to the celestial region, the middle (brother), king Betta, being given to the practice of austerities, conferred the government on (his) younger (brother) Tammusiddhi.

(V. 20.) This glorious king Tammusiddhi, the son of king Ērasiddhi and Śridēvi, the younger brother of Manmasiddha, who, having destroyed (his) enemies, was ruling over this whole earth.—

(V. 21.) Allotted, in the Śaka year (denoted by the chronogram) Dhīrayāin (i.e. 1129), to this lord of Veṭāṭavi all the revenues due to the king in the villages belonging to his (temple).

(V. 22.) This (is) the order of Tammusiddha famous in the three worlds, which is borne by kings on (their) radiant diadems.

(V. 23.) "This road of piety should be carefully preserved by all of you;" thus does Tammusiddha make a perpetual request to future kings, (his) head being lowly bent, (but) not (his) bow.

(Line 24.) Let there be prosperity!  

B.— TIRUPPASUR INSCRIPTION.

TEXT.  

1 Svā-śi-Tammusiddhāya tasmai yat-sainya-vēpavaḥ [1] Bra-  
2 hma-patma(dma)-spriśas-saṅkē bhāvi-bhū-śriṣṭi-hētavaḥ || [1] Udadhī-śaya-n-  
3 bhūjaḥ Patma(dma)-nābhasya nābhēs kim-qi niḥkē-hētu=jjātama=f-  
4 ścharyya-patma(dma)m [1] yad-śabhajad-qi śriṣṭēḥ pūrvarōm-ēta-sya dhyā(dhyā-)  
5 bhūjaṁ-mridu-kāṭhina-mahēbbyām-mulan-ōm suppression || [2] Ta-  
6 smūd-Śrīchir-ūdbhūt suhirṇ-tad-antav=vvāsā[=d-iva]  
7 prakāṭyaṁ rajasāya pravṛttīm [1] ya[=k] Śrīṣa-tālpa-  
8 phañi-mauli=maṇi-pravīṣṭha-bimba-  
9 =qiṣam=iva bahbho sādṛśas=sahāya-  
10 n [1] 3 Śrīchir-udagāṁ-tasmād-uḍay-ādiṣv=  
11 v-Śrīmāṁ [1] tasaḥ Kaśyapa ētasma-  
12 t prakāṣa iva nirgantaḥ || [4] Tasmā-  
13 j-jaga[=]*-tītāya-māṅgala-ratnaḍpa-  
14 śchhandas-tanuś=mīrā-kāṇana-dā-  
15 vavumī [1] di[k]-kālayō kim=a-  
16 param(tam) vyavahāra-hētuḥ  
17 kō-py=āvīrāsa vasuddhādhī-  
18 pa-vānā-sa-kandāḥ || [5] Bhaṅgūva-vallāsi-  
19 ta-klīṭi-nirjharā Manōḥ kulē-smī-  
20 n bahbho kahamābhṛtaḥ [1] divas-pri-  
21 thīyō=api yair=niśayāntīkhi-  
22 r-nirākuddō nīṭi-pathah pravaratitaḥ || [6] Tasmā-  
23 kulē Kaḥkalō-bhūt? Kāveri-ti-  
26 vamīśe Madhurāṁ vijīya paschād-udaśaṁ-Madhu-  
27 rāntak-ākṛṣṭah [1] niṭanta-muktoṣhārṇaḥ prachanda-  
28 h Āṇḍy-āngamaṇaḥ prāga-iva yaṣ=chakāra || [8] Ji-  
29 aṣṭau=Andhṛēṣu yaḥ kṛtvā purīm Pottappal-sa[=k]-

1 From inked estampages supplied by Dr. Hulschec.
2 The akṣara bhaṭ seems to have been corrected out of something else, perhaps bhaṭa.
30 jūit[ām] [^[*]] tatas=tat-pūrvva- Chōl-ākhyāḥ prakhyāta-bhu
31 ja-vikramah || [^[*]] Tad-vānāḥ Siddhiḥ-bhū-pālah pālayām=[ā].
32 sa mānīm [^[*]] yadya=疱-pad-vatam=mārthi-pratyarththi-jī-
33 vitam [^[*]] Tad-vāṣā(ṛṣā)=sahajā-jītva-satvam(tva)=rāśi=śatr-u-kshi-
34 tiṣṭava-yaṣaś-sīrāṃśu-Rāhah [^[*]] śrī-Nallasiddhi-mrijpa
35 tirṛyam=upātṛya kāntam=dik(g) dakshinā gāli-ta-ka(kā) śechi-guṇā
36 babhūva || [^[*]] Tasya=Airasiddhi-mrijpati=sahajāh kān-
37 yān dūra-niraya kalim-asya punah-pravāsaṃ [^[*]]
38 rōddhnam pravṛttā iva yaḥ prachurān yaṣaḥ[^[*]] svan-dik-
39 stmasu sphaṭika-sāla-nibhā ham babandha || [^[*]] Aṣy=ā
40 bhavam=avani-maṇḍala-rakṣitatārāḥ putraṁ-trayaḥ[^[*]] sphuṭa-pau-
41 rūsha-bhūvanam=tē [^[*]] yair=svitaḥ prasavitaḥ staunch[ā]
42 vṛṣṭi=tējōmayair=iva nijair=mayāṇeśe=Trinēṭtara[h] || [^[*]] 13[*]
43 Jayāyam-ahānan=Maṇmasidha-tāvanah kṣamāni kāhā-
44 r-śambhūḍhi-ayam-saṁ-pāñcāni saśasā [^[*]] nitya-du-
45 niḥchād-yad-yaśaḥ-pairaj-śantar-vvṛtāma dhvajaṁ kōkila-
46 tvam āhānaḥ || [^[*]] Tan-madhyamaṁ-tad-anu Betta-mrij ə-
47 bhūhiham-sāntas=teppōbhiri-avadhikata-bhōga-
48 vānōcchah [^[*]] jēśiḥ led gātā dvimat-anukulam-ēva rā-
49 yājan-mukhiṣṭavaṁ-spi kanīyasi Tamussi-
50 dāhnam || [^[*]] Jayati vipula-bhūḥṛit-vaṁśa-jaṁ na suvītta-
51 ṭ pariḥita-guna-gumphaṁ-sambhaṇa-nāyaka-
52 śrīḥ [^[*]] suchirama=avani-bhūḥra Tammusidhā-bhūhiham-
53 s=saraṇa-madhyam-mūrtiḥ=bātanaḥ kāpi hāraḥ || [^[*]] 16[*] Sa
54 Śridēvyaṁ-Īrattidda=kaḥitiśāj-jāta[^[*]] śrimāṁ-Ma-
55 nmasidha-ānajamā [^[*]] dhātrim=etāṁ=trāyamānāṁ=sana-
56 stām=st-āntiś=Tamussidhī-kṣamaṇāḥ || [^[*]] Aṣmāi
57 Pāṣipureśya Śaś-śodāh dhrayayini [^[*]] grāmā-
58 shv-assy vrīpa-grāhyam prāddo=āyam=nāśhī(sha)tab || [^[*]] 18[*], Grūha-
59 śi-ōhā datāvaṁ-asaṁt Kāvaṇṭhur-ūt viśrutam [^[*]] svn-
60 pura-śrēṣṭhumān prītyai so-yam=ṣṭr=aiva va-
61 taśre [^[*]] 19[*] Etat kāhā[^[*]] bhrītam=aṁśu-jātā-
62 laṁ=muktaśvendritam [^[*]] jaga[^[*]]-traya-prasidha-yasa Tamussi-
63 dāhaya śāsanam || [^[*]] 20[*], Yatneśa dharmama-saariṅg pa-
64 rirakṣaṇyā s-ēyam bhavotbhi(dhū)j-rakhi-
65 laṁ-sī Tammusidhā[^[*]] gāmimāḥ pṛṇāya-
66 tē mṛitaṁ=ajaraṁ-dūraṁ=gāmeśa śīrṣa m
67 sarasaṇeṇa || [^[*]] Svasti=astu [^[*]]

TRANSLATION.6

(Verse 11.) In his (i.e. king Siddhi’s) family was born the glorious king Nallasiddhi, the model (of a man) of innate, conquering energy, (a very) Rāhu to the moon-like fame of hostile

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1 After 40, the engraver seems to have originally engraved some other akṣara.  
2 The first component of the sign for as stands at the end of the preceding line.  
3 The sign for as stands at the end of the preceding line.  
4 The sign for as stands at the end of the preceding line.  
5 The sign for as stands at the end of the preceding line.  
6 Only the verses which are not found in the Tiruvilāṉaṅgaṉ inscription have been translated here. Verse 18 also has been omitted here, because it differs from verse 21 of the Tiruvilāṉaṅgaṉ inscription only with respect to the name of the god.
kings. When the southern quarter had obtained him as (her) husband, she dropped her girdle (or she lost Kāñchī).

(V. 15.) After that, when the eldest (brother) had gone to heaven, the middle one of them, who was called king Betta, being free from passions on account of (his religious) austerities (and) despising the desire for (worldly) pleasures, conferred the government, without any disturbances, on Tammusiddhi, though being the younger (brother).

(V. 16.) Victorious is a certain living necklace of pearls, called Tammusiddha, an ornament to the earth for a very long time, which comes from a ridge of high mountains, which is well rounded, which has numerous windings of strings, which shows a fine gem in the centre, which has an elegant and pleasant form, (and which thus resembles the king, who is born in a family of great kings, who leads a virtuous life, who combines in himself a series of good qualities, who enjoys the dignity of a chief, and who has a handsome and graceful appearance). -

(V. 19.) And in the same year (viz. 1129) this (king Tammusiddhi) gave to him (i.e. the lord of Pāṣipura) the village called Kalvantura, to the delight of the merchants of his town.

No. 18.—ARULALAL-PERUMAL INSCRIPTION
OF THE TIME OF PRATAPARUDRA;

SAKA-SAMVAT 1238.

BY E. HULTZEN, Ph.D.

This inscription (No. 48 of 1893) is engraved on the west side of the base of the verandah surrounding the stone-platform called "the hill" (malai) in the Arulála-Perumál temple at Little Conjeevaram. The first six lines are fully preserved; but of ll. 7-10 the beginnings are built in. The preserved portion contains seven verses in the Sanskrit language and the Grantha alphabet. Verse 4 is followed by a prose passage in the Tamil alphabet and language, and another Tamil prose passage occurs between vv. 5 and 6.

Vv. 2-4 record that Muppíi, a general (náyaka) of the Káktiya king Prataparudra of Êkašilánagari, came to Kāñchí and installed a certain Mánavíra as governor of Kāñchí. The Tamil portion records that the same Muppidi-Náyaka granted the revenue from two villages to the Arulála-Perumál temple at Kāñchipuram. This revenue amounted to an annual sum of 1,002 "mádaí of Gándagópála." Of this sum, 240 mádaí were set aside for paying the attendants of a flower-garden on the southern bank of the Vaiká, which the donor had purchased for 500 pānám from a certain Perumál-tádar; 360 mádaí for daily offerings, etc.; 20 mádaí for purificatory rites in Chaitra; and 382 mádaí for buildings. Those lines which are only partially preserved seem to have contained a list of gifts of ornaments and articles of worship (l. 6 f.), a list of buildings to be erected in the temple (l. 8), and a list of trees to be planted in the flower-garden (l. 9). The inscription ends with praises of Muppidi-Náyaka.

The inscription contains two dates, both of which fall into Saka-Samvat 1238 (expired), the Nulá-sañvatsara, = A.D. 1318-17. On the first date Muppidi installed Mánavíra (verse 4), and on the second date he made his grant to the temple (line 3). Professor Kielhorn has favoured me with the following calculation of these two dates:—"The first date regularly corresponds to Friday, the 11th June A.D. 1816, when the 5th tihti of the dark half in the solar month Śukhi (Mithuna) ended 7 h. 5 m. after mean sunrise. The second date regularly

1 This name is the Tamil equivalent of Viṣṇu-dása.
corresponds to Wednesday, the 16th June A.D. 1316, which was the 21st day of the month of Mithuna (Âpi) and on which the 11th tithi (of the dark half of Jyaishtha) ended 17 h. 47 m. after mean sunrise."

The two villages granted by Muppiḍi were Paîyyūr, with the hamlets of Āyirachohēri and Gummidiyyūndā, in the district of Paîyyūr-kōṭṭam, and Pondaiappākkam in Kachchhiyār-nāḍu. According to Mr. Crol's Manual of the Chingleput District (p. 438), Paîyyūr-kōṭṭam formed part of the modern Poonârī tāluka, and several villages which are stated to have been situated in that kōṭṭam have actually been traced in this tāluka. 1 Paîyyūr, the head-quarters of the district, is not found on the map, but its position is indicated by its hamlet Gummidiyyūndā. 2 The whereabouts of Pondaiappākkam and Kachchhiyār-nāḍu are settled by a copper-plate grant of Veḷkaiṭapati, dated Śaka-Saṅvat 1526, Krōdhiñ, 3 where both Pondaiappākkam and Kachchhūr are stated to have belonged to Kachchhi-nāḍu, a subdivision of Íkkattu-kōṭṭam. According to the Chingleput Manual (p. 438), the district of Íkkattu-kōṭṭam corresponded to the modern Tiruvallūr tāluka and was subdivided into Kākkaṭar-nāḍu and Kachchhi-nāḍu. Íkkattu, Kākkaṭar, and several other villages of Kākkaṭar-nāḍu, Kachchhi-nāḍu and Malayā-nāḍu in Íkkattu-kōṭṭam, which are mentioned in the British Museum plates of Sādāśivaraṇya, can still be traced on the maps of the Tiruvallūr tāluka and the Kālahasti Zamindārī. 4 Pondaiappākkam or Pondaiākkam is also found on the former map as Pondākkākkam, 5 and Kachchhiyār, Kachchhi or Kachchhūr, the head-quarters of the nāḍu to which this village belonged, is represented on the second map by Kachchhor, about one mile south of Pondaiappākkam. The river Veḷkā mentioned in line 4 is the Veḷkā or Vēgavati, which flows past the Arulâja-Perumâl temple. 6

The chief interest of this inscription lies in the statement that, in June 1316 A.D., Conjeeveram was tributary to the Kākatiya king Pratâparudra of Īkāsilanâgari, i.e. Warangal. 7 Another inscription of Pratâparudra is found as far south as the Jambukâsvâra temple near Trichinopoly. 8 Three inscriptions of his at Bezvâda (No. 306 of 1892), Warangal (No. 109 of 1902) and Pâlivela (No. 501 of 1893) are dated in Śaka-Saṅvat 1220 (Vilambin), the Patañjali-saṅvatsara (i.e. Śaka-Saṅvat 1235), and Śaka-Saṅvat 1239 (Piṅgala).

Who was the Mânavīra whom Pratâparudra's general Muppiḍi installed as governor of Kāĉchi? An inscription of Śaka-Saṅvat 1219, Hēmalambi (= A.D. 1297-98), at Narasarâvupâṭa (No. 213 of 1892) states that Manma-Gaṇḍâgôpâla, Râya-Gaṇḍâgopâla or Manma-Gaṇḍâgôpâlädēva-Chôdhamahârâjâ, the eldest son of Nallesiddhi, was a subordinate of Pratâparudra 9 and took possession of Kâĉchipura. 10 An earlier chief of the same family, Vijaya-Gaṇḍâgôpâlädēva, was also connected with Conjeeveram, where three of his inscriptions, dated in Śaka-Saṅvat 1187, have been found. 11 Two records of the Arulâja-Perumâl temple (Nos. 34 and 35 of 1893), dated in Śaka-Saṅvat 1156 and 1127, belong to two other, chiefs of the same family, Chôja-Tikka and Tâmmusiddhi. 12 Nallasiddhi, an uncle of Tâmmusiddhi, is stated to have occupied Kâĉchi. 13 If it is borne in mind that several of these later Chôjas

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2 Gummidiyyūndā is No. 199 on the Madras Survey Map of the Poonârī tāluka.
3 See my Progress Report for May to September 1890, p. 3, No. IX.
4 See above, Vol. IV. pp. 8, 9 and 10.
5 No. 229 on the Madras Survey Map of the Tiruvallūr tāluka.
9 Tâmil-govindan-Munna-Gaṇḍâgôpâla-kâpitâri.
10 Pratâparudra-vâsapa prasâdâ-râjya-vâdha-râjâh.
11 Kâĉchipurâ-Tirupurâ-Tiruvâr occurs among his birudas.
13 The second of these two inscriptions will be published by Dr. Lüders in this Journal.
14 See page 122 above.
seem to have ruled over Conjeevaram and that the last of them, Manma-Ganadagopa, was a subordinate of Pratíparadh, it becomes probable that the Mánavira of the subjoined inscription was a member of the same family. Another point in favour of this theory is the fact that, at the time of the inscription, the standard coin of Conjeevaram was the “māda” of Ganadagopa.10 (1. 4), which owes its name evidently to one of the later Chójas, several of whom bore the surname Ganadagopa. The latest known date of Rāja-Ganadagopadādīrā (i.e., Manma-Ganadagopa) is Saṅka-Śarvab 1221, which was the 9th year of his reign, in an inscription at Nellore (No. 194 of 1894). This date is 17 years prior to the installation of Mánavira. In the meantime Conjeevaram had been in the possession of Harivarman of Kāla, who was crowned at Kānch in A.D. 1312-13 and made a grant to the Arulāja-Perumāl temple in A.D. 1315-16.11 Can it be that he was driven out by Muppiḍi, who installed Mánavira in June 1316? An allusion to this might be found in the statement (verse 3) that, before entering Kānch, Muppiḍi “put to flight the princes of the South.”

TEXT.8

1 Svasti śrī [!] Yad-dēhe tanu-lōma-kṛpa-vivarē śailī nagā dig-gajā nādyā-sapa [sa]mudra-mudrita-mahī viśāram-[adhyāsa]tē [!]([!] datāshāra-daṇḍa-karaṇā-kāla-ravada[!]) str[!]la[rįngh]ē-āgrā-āsāu lālī-kōla-kalē(m)-va[!]ras-sa Murabhihit pāyā[k]ī apāyā[(d-) bhuvam ![1*] Śrīman-mahī-maṇḍala-chakravartti Pratāparudrāḥ kīla Kā-

2 katiyā[!] karōtī rājyaṃ kamaniya-kārtītiḥ pratāpevān-Ekāśil[!]na)garry[!]m ![2*] Tan-nāyakas-sampati śMuppiḍi-[!]ra[!]h prātāpa-miśāsita-śatrū-pakṣaḥ ![1] vidrāya bhūpāṇ-soṇi dākhinaḥyān puruṣaḥ Kānchim-aviṣan-Nāj-śabdē ![3*] Mām śe[!]nau Sarppadine oṣhānā-svānāē vārō sa-sukrā divāē parābhag ![1] śrī-Mānivaran-nīja-pattabandham nadhaṁ yva-


4 ṛ-kōṭṭa-stalattu[!] Pāiyurum piṭāgai āyaśchodhibhiyam Gummi[l]dippūḍi[!] ut[!]p[!]da Ganadagopala māda[!]tāram 526m Kachhiyūr-nāṭṭil Pondaipākkam māda[!]tāram 476 āga ūr ira[!]p[!]m[m] māda[!]i 1002kkum piṭuv Perumāl-tādaṁ kāy[!]l 500 paṇa-vilaiy-āga koḷa Veḻkāvil ten-kāriyil tiru-
5 nandavaṇṇattukkum idillā śeyya=kkaḍavā śēŋala[(u)]gir bōdaī 4kkum mēl śēyyum vyavashtattukkum nā[(i)] 1kku niykkum n̄ 20kku āṇḍ-oṛākkukkuk mādāi 240m tiru(t)vottāsāmattukkukkuk śrīśīkkuk paṇam 2m sarvva-sugandh[ī]-

6 m āma nāl 1kku mādāi [1] āga āṇḍu 1kku mādāi 360m [*] tiruppaḷittāmāmu[n[*]] paḷumāmu kari-anumudd tirunandaṇṇattillē nadattumvum [*]
[Ch]aiyirē-pavitramalukku mādāi 20m abih(bhih)shēka-maṇḍapam uḷliṭṭa tiruppanaGalaGukku 382 mādāi[uyum] āga maṇḍakkuvum [* Perumā]lukku=pp[o[x]]-
pattamum pedakkamum

7 . . . . . . kkiđāra-ku[(t)ta-v[i]]lakkuk 2m [6]āmakkalam 4m dūpa-dīpa-p[ātraṅga]] kai[y]-maṇi 2m tiruvāla[tti*-]ttāṭṭi 1m kachehū-kkaṭṭịl 1m [*] indica ār irāṇčum sakala-prāptigalodum chandr-ādityā-varai sarvva-

8 . . . . . . . niyō bhavat(ā)bhiḥ ||(i) tasmād-ētān bhāvināh pāṭṛтивiṇḍrā[ṇ[*]] bhūyō bhūyō yohatē Rāmačandrē θ _ [5*] Arūlānādhan kōyilē śey[*]yum tiruppaṇi āyirakkāl-tiru-maṇḍapam Muḍivai-aṇiṇṭāi-tirumāṇi-
p[apa]-4

9 . . . . . . . . jāvandī alari pichoki śādi śēgabum magīl śē[ga]u[n]r āḍāil 4 mā-splā teṇamāram [m]ādaiai elumbichchail bārttai maṇīrum=a[l]a maraṇga[lum] vaippaud d Yāy-ājūn śaka-la-kaṭāsvara-[s]i[a]-ō-


TRANSLATION.

(Line 1.) Hail ! Prosperity !

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

(V. 2.) The glorious ruler of a great province (mahā-maṇḍala-chakravartin), the Kākatiya Prataparudra, whose fame is beautiful (and) who possesses valour, conducts the kingdom at Ēkaśīlaṇagarī.

(V. 3.) And now his general (nāyaka), the lord Muppīḍī, who has annihilated the party of the enemies by (his) valour, having put to flight also the princes of the South, entered the city of Kāṇchi in the Nāla year.

(V. 4.) And in the month Śuchi, on the day of the serpents,4 in the dark (fortnight), on a Friday, in the afternoon of (this) day, (he) made the glorious Mānasvīrī possessed of the tying of the fillet (pattabandha)3 and (made) Kāṇchi obedient to his orders.

(Line 3.) (In) the Śaka year 1238, the Nala-saṁvatara, (on) a day which corresponded to an eleventh tithi, to a Wednesday, and to the twenty-first solar day (of) the month Āṣā,—Hail ! the glorious Muppīḍī-Nāyaka granted, (with a libation of) water, accompanied by presents (to Brāhmaṇas), as exclusive property (sarva-nīyā), to (the temple of) Perumāl Arūljānāthē in the prosperous Kāṇchipuram the revenue (taram) of 2 villages, (viz.) (1) in the land of Paṇiyūr-koṭṭam (the village) Paṇiyūr, (having), together with (his) hamlets Āyirachcherī and Gummiṭippūndi, a revenue of 526 mādai of Gaṇḍagōpāla, and (2)

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1 The syllable āra seems to be entered below the line.
2 Read probably-tirumāṇippandal.
3 Read perhaps Prāgrāv. 4 I. e. the fifth tithi.
Pondisapakkam in Kachchiyur-nadu, (having) a revenue of 476 māḍai; altogether two villages, (having a revenue of) 1,002 māḍai.

(L. 4.) Out of this, 240 māḍai per year (shall be spent) for 20 people per day, in order to (maintain) a flower-garden on the southern bank of the Veḷkā, which (he) had purchased at the price of 500 pavan from Perumal-ṭādar; in order to construct 4 lotus-tanks in this (flower-garden); and, besides, in order to cultivate the fields.

(L. 5.) 2 pavan (shall be spent) for rice for (offerings at) midnight, 1½ pavan for perfumes of all (kinds); ¼ pavan for lamps; and 1 pavan for the ingredients of pepper-milk; altogether, 1 māḍai per day and 360 māḍai per year.

(L. 6.) The temple garlands, fruits and vegetables for offerings shall be grown in the (above-mentioned) flower-garden. 20 māḍai shall be spent for the Chaitra-pavitras, and 382 māḍai for the abhishēka-māṇḍapa and other buildings. To (the god) Perumāl (were given) a gold diadem, a breast-ornament, . . . . . . . . . . . . . , 2 brass chandeliers, 4 gongs, (two) vessels for incense and lights, 2 hand-bells, 1 salver for waving lights (before the god), and 1 webbed bedstead. These two villages . . . . . . . . . . . . . . . . with all the revenue (prāyī), as long as the moon and the sun shall last.

[Verse 5, which is incomplete, contains one of the usual admonitions to future kings].

(L. 8.) The buildings to be erected in the temple of Aralāñāṭhā (are) a māṇḍapa of one thousand pillars, a canopy of gems (for the image of) Muḍivalaṅgīnā . . . . . . . .

(L. 9.) . . . . . . . . . javanāl, oleander (alari), pichali, sidī, champaka, bakula, lotus-tanks, mangoes, jacks, cocoanut-trees, pomegranates, limes, oranges and other trees shall be planted.

(V. 6.) Whose command . . . . . . . . . . . . . the rays of the jewels on the heads of all princes . . . . . . . .

(V. 7.) Varāha has received his wealth (as) a gift, and that Sāmanāthā is to be worshipped (by him) daily: How can the fortune of that Muppiṇi-Nāyaka be described on earth?

No. 19.—SIX INSCRIPTIONS AT TIRUNAMANALLUR.

By E. Hultsch, Ph.D.

Tirunāmanallūr is a village in the Tirukoilur (Tirukkōvalūr) tālūka11 of the South Aroṣ district. It contains a Śiva temple which is now called Bhaktajanāśvara. This Sanskrit name is represented in the inscriptions of the temple by its Tamil equivalent Tiruttontiṉiṉaṟa. Both names refer to the 63 devotees of Śiva13 (Tiruttoṉiṉaṟ or Bhaktajana), whose lives are narrated in the Periyapurāṇam, and one of whom is supposed to have been a chief of Tirunāmanallūr itself.18

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1 Ottaśāmam is a tdabhara of the Sanskrit ardhayāma.

2 This total shows that 1 māḍai was equal to 5 pavan.


4 This refers to Paviyūr and Pondisapakkam in line 4.

5 According to the dictionaries, javanāl is the Indian chrysanthemum.


7 These were already mentioned in line 5.

8 Elumikēkēi is meant for elumichēkēi. *I.e., the boar-incarnation of Vishnu.

9 This is an epithet of Śiva and suggests that Muppiṇi worshipped this god as well as Vishnu.

10 No, 320 on the Madras Survey Map of this tālūka.


12 See page 136 below.
An inscription of the Chōla king Parāntaka I. (A. below) states that the stone temple of Tiruttontondisvara was built by his son Rājadityadēva. Hence it is also called Rājadityēśvara in some of its inscriptions.

Besides the shrine of Tiruttontondisvara or Rājadityēśvara, the same temple included the shrine of Agastyeśvara, which is mentioned in several inscriptions of the temple. Another inscription (No. 365 of 1902) records a gift to the temple of Kalinārīśvara. This temple has been recently demolished by the villagers, and the only portion of it that survives is a sculptured stone which bears the figure of a kneeling elephant, above the elephant a kunda with a stout male person reclining in it, and the single word śrī-Kalinaḍai in Pallava-Grantha characters (No. 376 of 1902). It may perhaps be concluded from this, that the demolished temple of Īśvara (Śiva) was built by a Pallava king named Kalināra, and that the man riding on the elephant is meant to represent this king.

According to the subjoined Tamil inscriptions, the ancient name of Tirunānammallur was Tirunāvalur. The Saiva saint Sundaramūrti, who was born at Tirunāvalur and was the protégé of a chief of that place, derived from it the surname Nāvalarag, which he applies to himself in some of his hymns. Tirunāvalur belonged to the district of Mūṇīppāḍi (C. below) or Tirunūlapāḍi (A. and B. below). In the time of Rājendra-Chōla I. it bore the surname Rājadittadēvāram, which is due to the fact that its temple had been founded by Rājaditya, and was included in Mēḷār-nādu, a subdivision of Tirunūlapāḍi, a district of Īḷaçoṇḍa-Chōla-māṇḍalam (F. below).

The subjoined inscriptions contain the names of a few other villages in the neighbourhood of Tirunānammallur. Of these, Sevai in Venṇainallur-nādu (C. below) survives in the two villages Periyaśevalai and Śīṇaśevalai (i.e. 'great and small Sevai') close to Tiruvēnānallur. Īḻkāṭhiru-chaturvedimangalam (D. below) cannot be identified, as it is not the name, but the surname of some village. Arumbakkam (E. below) is situated 2 miles south of Tirukkoilur.

A.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 335 of 1902) is dated in the 28th year of "Parakēśarivarman who took Madurai (Madhurā)," i.e. of the Chōla king Parāntaka I.f who ruled from about A.D. 900 to about 940. It records the gift of two lamps by a servant of Kōkkijāṇaḍi, the queen of Parāntaka I. and the mother of his son Rājadityadēva. The latter is the Rājaditya who, according to the large Loyden grant and the Āṭakur inscription of A.D. 942-50, was killed in battle by the Rāṣṭrakūṭa king Kṛishṇa III.

TEXT.

2 tiru-kkar-rali se[y]vita Rājadittadēvar tā[y]ār na[m]-brāṭṭiyār

1 See page 136 below.
2 Other inscriptions have the shorter form Rājadittappuram.
3 Nos. 267 and 265 on the Madras Survey Map of the Tirukkoilur taluka.
4 No. 273 on the same map.
5 No. 97 on the same map.
7 See ibid. p. 381. If Professor Kleinhorn's calculation of the date of the Kōram inscription (p. 1 above) should be corroborated by the discovery of a similarly dated record of the same reign, it would follow that Parāntaka I. reigned from about A.D. 936 to about 946.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-eighth year of king Parakṣārivarman who took Madirai, Chitrakōmājam,—a female attendant of our lady Kōkkijāgadigal, the mother of Rājādityādeva who caused to be made the sacred stone temple of Tiruttṇōṭīśvara at Tirunāvalūr in Tirumṉaṉippāṭi,—gave one perpetual lamp. For (this lamp she) gave ninety undying (and) unaging big sheep (and) one Ilā lamp. This (gift is placed under) the protection of all Māhāvāras.

(L. 8.) The same Chitrakōmājam gave one (other) lamp (and) an Ilā lamp(-stand).

B.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 363 of 1902) is dated in the 39th year of the same king as A. and records the gift of a lamp by Mahādēvaṭi, the queen of prince Rājādityādeva and the daughter of Lāḍarāyaṉ, for the merit of her elder brother Rājādittan Pugalippavargāṇḍa. Rājāditya was already mentioned in the preceding inscription (A.). Lāḍarāyaṉ means ‘the chief of Lāṭa (Grajarā).’ This title was borne by a family of local chiefs, one of whom, named Vira-Chōḷa, is known to have been a feudatory of Rājarāyaṉ. Vira-Chōḷa was the son of Pugalippavargāṇḍa. This chief is probably identical with Rājādittan Pugalippavargāṇḍa, the elder brother of Rājāditya’s queen Mahādēvaṭi.

TEXT.

1 [[[S]] Śvās(vā)sī śṛī [||[*]] Madiraiyum Ḫjāmnum[5] konḍa kō-Pparakṣārivarpa-
2 [ma][c][*]kk-yaṉ[ṭu] muppatṭu-opḍāvadu Tirumṉaṉippāṭi-Tirunā-
3 valūr Tiruttṇōṭīśvarattu[5] Māhādvarkku-pp[ailaiyã]r Rā-
4 jādittavār davīyã [5]Lāḍarāyaṉ maghār Māhādēvaṭi] tamai-
7 niyai eũ[ba][i]̄]n̄ paḷm̄ sa[n̄][d̄][ir̄][*]t̄itava[ri[p]padakkñ14 [¹*] i[du] pan-Māhē[sva]-
8 rār irakṣhαi ||

TRANSLATION.

Hail! Prosperity! In the thirty-ninth year of king Parakṣārivarman who took Madirai and Ḫjām,—Mahādēvaṭi, the queen of prince Rājādityādeva (and) the daughter of

1 Read Ḫjαm.
2 The meaning of the two terms ‘undying’ and ‘unaging’ is, that those sheep which did or ceased to supply milk had to be replaced from among the lambs that had grown up in the meantime.
3 I.e., apparently, a lamp-stand after the fashion of Ḫjām (Ceylon). According to the dictionaries, the word Ḫjām means also ‘gold’; but if this meaning were intended here, the writer would have probably used the common word ṃga.
4 See above, Vol. IV. p. 139.
5 This word is here prefixed to the name of the Lāṭa chief Pugalippavargāṇḍa in honour of his brother-In-
6 Read Ḫjāmum.
7 Read Tiruttṇōṭīśvarattu Māhādvαṭi.
8 The secondary form of Ḫ is engraved above the initial Ḫ.
9 Read Māhādvαṭi.
10 Read Pugalippavargāṇḍaṉi.
11 Read vajakk-[c]ippukkum.
12 Read nû[ nutrit][ii] v[ii]jākkñ
13 Read niyai eũ[ba][i]̄]n̄ paḷm̄ sa[n̄][d̄][ir̄][*]t̄itava[ri[p]padakkñ.
Ilādarāyaṇa gave one perpetual lamp to (the god) Mahādēva of the Tiruttonḍēvara (temple) at Tirunāvalūr in Tirumukaippādi for the merit of (her) elder brother Araiyar Rājadittān Pugalivippavaranaṇa. For (this lamp she) gave one hundred undying (and) unaging big sheep (and) a lamp-stand weighing seventy palam, to burn as long as the moon and the sun shall last. This (gift is placed under) the protection of all Māhēvāras.

C.—INSCRIPTION OF KRISHNA III.

This inscription (No. 362 of 1902) is dated in the 17th year of Kannarādeva, i.e. of the Rāshtrakūṭa king Krishṇa III, the conqueror of the Pallava and Chōla countries. It records the gift of a lamp by a chief of Māḷāḍū, named Narasimha-varman and surnamed Śaktinātha and Śiddhavaḍāva. He claims to belong to the lineage of Śukra and to the Malayakula, i.e. the family of the rulers of Mālayanaḍū or Mālaianḍū, of which Māḷāḍu and Māḷāḍū are contracted forms. According to the Purāṇapuraṇam, the capital of this district was Tirukkōvalūr (Tirucoilūr), the head-quarters of the present Tirukkoilūr tāluk. The chiefs of Mālaianḍū claimed connection with the Chōdi family. They had the custom of prefixing the name of the reigning Chōla king to their title. Thus, six inscriptions of Rājendrapāla I., Kulottuṅga-Chōla and Vikrama-Chōla at Kīlūr near Tirukkoilūr (Nos. 241, 290, 284, 285, 286 and 290 of 1902) mention Māḷāḍu-udaiyam Mūmnaṭṭi-Chōla alias Rājendrapāla-Māḷāḍu-Chōla-Māḷāḍu-udaiyam, Kiliyur Mālayanaṇa Kulottuṅga-Chōla-Chēdiyarayaṇa, and Kiliyur Mālayanaṇa Vikrama-Chōla-Chēdiyarayaṇa, the father of Vikrama-Chōla-Kōvalaṇyaṇa; and in two inscriptions of Trībhuvanacakravartin Rājārajadeva and Kulottuṅga-Chōla-deva (Nos. 288 and 293 of 1902) we find Kiliyur Mālayanaṇa Rājajrāja-Chēdiyarayaṇa.

The Trivikrama-Perūnāṭi temple at Tirukkoilūr bears an inscription of the sixth year of Parakāsivarman alias Rājendrapāla, i.e. A.D. 1057-58 or about a century after the present record. It belongs to a later chief of Māḷāḍu, whose name was likewise Narasimha-varman. He resided at Tirukkōvalūr (Tirukkoilūr), was a descendant of the lineage of Bhārgava (i.e. Śukra), and bore the surname Raṇakēswari-Rāma.

TEXT.

1 Svasti śri ||śri-Kannarādeva|ykku yāṇḍu padinājāvadu Māṭaippādi-Tirunāvalūr-Titi[ru]t|tonḍi|nd|é|svāra Mā(ma)hādeva|kku svasti Śukrāma[nva]y-bdayābahl-kāitiya Ša[k]tinātha śiṁha-dēhvaja śikhi-makara-la(la) uchuha Mālayakula-ō

2 tēbhā(bhā)va Mālayakula-śā(chā)|lamanī śrīmat(n)-Narasimha|ra|mā Māḷāṭ-udaiyam nāṭṭān Śittavādavan-āgiya Narasimha|ma|man vaitta noṇḍa-vilakk-onjinnukku vaitta poṭ paddi kāṇājā [*] i-pōpo paddi kāṇājā[*]-gōndu Vēn

3 naṇalūr-nāṭṭa-Chēchevalai sabhaiyōmun ūrōmuṁ tāṭṭā nūgṛu nāli ney [k]oṭu vaṇḍa māṭeTYaLbh Śaniṭādityyavai aṭṭuvōm-anōm Šėvai sabhai ūrōm [*] Ša-vilakkau onru ||— idu pan-Māḥ[śe]vāra[*]

4 irakshai ||śa.1

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1 This seems to be the meaning of the gerund śārtī, which occurs frequently in the same connection.
2 See above, p. 134, note 2.
6 See page 7 above.
7 Read caṇḍra.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventeenth year of the glorious Kannaradēva,—
Hail! the glorious Narasimhavarman, the sun of the eastern mountain — the lineage of Śukra,
Śaktinātha, 1 whose banner bore a lion, whose crest were a peacock and a makara, who was born
in the Malaiyakula, the crest-jewel of the Malaiyakula, the lord of the country of Mīlādū,—
(this) Narasimhavarman who was called Siddhavadāva2 gave one perpetual lamp to (the
god) Mahādeva of the Tiruttoṇḍīvara (temple) at Tirunāvalūr in Muṇśippādī. For (this
lamp he) gave ten kalaiṇju of gold.

(Line 2.) Having received these ten kalaiṇju of gold, we, the members of the assembly and
the inhabitants of the village of Śevalai in Veṇṇanallūr-nādu, shall have to bring every year
one hundred nāla of ghee and shall have to pour (it) out (i.e. measure it) by the mādēvi3 as long
as the moon and the sun shall last.

(Line 3.) One iḷa lamp(-stand)4 (was also given). This (gift is placed under) the protection of
all Mādhavāras.

D.-INSCRIPTION OF SAKA-SAMVAT 875.

This inscription (No. 356 of 1902) and the next one (E.) are remarkable for being dated
according to the Śaka era, which is employed in very few of the earlier Tamil inscriptions.6 The
inscription D records the gift of a lamp by a Muṇśiyadiyaraiyaṉ, i.e. a chief of the district of
Muṇai or Muṇśippādī, in which Tirunāmanallūr was included.6 1 The chief of the people of Muṇai (Muṇśiyaṟ kōṉ) is mentioned as a vasal of Vikrama-Chōla in the Vikrama-Śaṅk-
Ulā. According to the Periyapuramam, the Śaiva saint Sundaramūrti was the protégé of
another chief of Tirunāmippādī (Muṇśiyaraiyaṉ), named Narasiṅha, who resided at
Tirunāvalūr (Tirunāmanallūr), and who is himself considered one of the sixty-three Tiruttoṇḍar
or devotees of Śiva.

TEXT.

1 || Svasti śrī ||ā. Śagar[ai] yā[n]du
2 87śāyadu Tirunāvalūr Ti-
3 ruttoṇḍī-līśvara-śgaratru
4 dēvarkku Muṇai[ya]diyarai[ya]-
5 n Kulamāṇikkaṉ [Urama-
6 dēvāṉ vaita noṭā(n)dā-viḷak-
7 ku oṛu sāvā mu(m)āṉ=ppēr-ā đu 100 [n]*
8 ivv-ā đu [n]pu=goṇḍu ān-
9 dirā[d]iṭṭavalu[m] erikka ṣ[es]y at[tu]-
11 [rrvē]diman[gal]antu sabhai[yār] [||]*

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 875, Muṇśiyadiyaraiyaṉ Kulamāṇikkaṉ
Īrāmadēva gave to the god of the Tiruttoṇḍīvara temple at Tirunāvalūr one perpetual lamp
(and) 100 undying (and) unaging big sheep.9

1 I.e. ‘the lord of the spear’ or ‘the lord of power.’ The same word is an epithet of the two gods Śkanda
and Śiva.
2 I.e. ‘(the owner) of renowned mares.’
3 I.e. a measure called after the chief queen (maddēvet).
4 See above, p. 184, note 3.
5 See page 183 above.
6 See above, p. 184, note 2.
7 Ind. Ant. Vol. XXII. p. 143.
(L. 8.) Having received these hundred sheep, the members of the assembly of ḋakhdira-
chaturvēdimaṅgalam, (a village) granted to the temple, shall have to pour out ghee,¹ to burn
as long as the moon and the sun shall last.

E.—INSCRIPTION OF SAKA-SAMVAT 876.

This inscription (No. 338 of 1902) records the gift of a lamp by the queen of a chief of
Munṣai, whose name resembles that of the other chief mentioned in the preceding inscription (D.).

TEXT.

1 Svasti śri [||*] Śagarai yāṇḍu 87[3]-
2 āvadu Tirunāvalūr Tiruttoṇḍiśva-
3 ratta Mahādevaṅku Munṣaiyadiyaṅaṅa Kulamā-
4 nkarumāṇaṅ dv[ī]yā[r]–A[ ]kkaṅaṅ[ ]yāy vayaṭṭa²
5 noḍa-vilakṣiṅkuku va[vai]ṭṭa śāṅvā m[ā]ṭa pār-aṅgu
6 nūru¹ nūru-[g]oḍuṭu nūṭ ni[śa]da[m*] ulakku mādeviṅyāl⁶
7 n[ey] aṭṭu[v]ōm-āṅgōm Arumbākk[t]a[t-]ār[o]m [1*] idu [paṛ]-M[ā]ṭy[ō](hō)-
   [śvaṇa] irakshi [ ][*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Saka year 876, [A]kkaṅaṅyāṅ, the queen of
Munṣaiyadiyaṅaṅa Kulamāṅkarkam, gave a perpetual lamp to (the god) Mahādeva of
the Tiruttoṇḍiśvara (temple) at Tirunāvalūr. For (this lamp she) gave one hundred undying
(end) unaging big sheep.⁶

(L. 6.) Having received (these) hundred (sheep), we, the villagers of Arumbākkam, shall
have to pour out daily one ulakku of ghee by the mādevi.⁷ This (gift is placed under) the
protection of all Māhēsvaras.

F.—INSCRIPTION OF RAJENDRA-CHOLA I.

This inscription (No. 360 of 1902) belongs to the reign of Parakēsarivarman alias
Rajendhra-Chōjadēva, i.e. the Chōja king Rājendra-Chōla I. who ascended the throne in A.D.
1011-12.⁸ The figure denoting the year of his reign is lost. A regiment of the king gave to
the god a necklace of gold and jewels, and the commander of the regiment gave another necklace
of pearls and a bracelet of gold.

TEXT.

1 Svasti śr[ī][[||**] K[ō]=Pparakēśaripa[x*]mar-ā[na] śrī-Rajendhi(ndi)ra-
   Sōjàdevaṅku yā[ṇḍu] . . [vai]ḍu Jayaṅconda-Sōja-m[aṇḍalattu-Tiruru-
   [Tiruttoṇḍi(ndi)]ṭarattu Āḍavālāṅku udaiyār paṇḍai Vi(vi)ranārāya[na]-
3 śauḍi-iṭṭa mālai 1pāl poq mu-kaḷaṇj-arai [1*] idil taḍavī kaṭṭiṇa
   spa(spāh)[tika][m] nāyagaṇ utpaṇḍa uru padiṇṭṭu ni[n]iḷam iraṇḍam [1*]
   [mu]ṭṭoṇa mālai o-⁴

¹ Compare the preceding inscription (C.)    ² Read vayita.
² This sign of punctuation is expressed by a dot above the line.    ³ Read eśiṭṭa.
⁴ Cancel this syllable.    ⁴ The syllable end is entered below the line.
⁷ See above, p. 7 above.
4 mu [\textsuperscript{*}] idu še[y]vitt-iďuvittāŋ ip-paḍaikku nāyagam sêyda Mārāyān
Puluvār Nakkan [\textsuperscript{*}] īvanā tiru-kaiykkuru šattī aruḷa taḍavri kaṭṭīna
sphātikam onru mutt-iṭiṅa kā-
5 rai onru po[ṇu kala]jāru [\textsuperscript{*}] īvai pan-Māhāhēva[rã]-ra[kshai] [\textsuperscript{[1*]}

TRANSLATION.

(Line 1.) Hail! Prosperity! In the ... th year of king Parakēsarivarman alias the glorious Rājendra-Chōḷadēva,—the chosen boomen of Vīranārāyana, a regiment of the king, made and gave 1 necklace, consisting of three and a half kalaṅju of gold, to (the god) Ādavāḷār of the Tiruttoṭṭiśvara (temple) at Tirunāvalūr; āḷvas Rājadēvvapuraṃ in Mētur-nāḍu, (a subdivision) of Tirumuṇgaippāṇi, (a district) of Jayaṅgonḍa-Sōḷa-maṇḍalam. In this (necklace) were fixed eighteen pieces of crystal, including the central gem, and two sapphires.

(L. 3.) One necklace of pearls. This was caused to be made and to be given by Mārāyān Puluvār Nakkan, who commanded this regiment.

(L. 4.) The same person (gave) one bracelet to be placed on the arm of the god (and consisting of) one kalaṅju of gold, in which one crystal was fixed (and) on which pearls were mounted.

(L. 5.) These (gifts are placed under) the protection of all Māhēśvaras.

No. 20.—FOURTEEN INSCRIPTIONS AT TIRUKKŌVALUR.

BY E. HULTSCH, PH.D.

Tirukkōvalūr is the head-quarters of a taluka of the South Arcot district. It contains a Vishṇu temple named Trivikrama-Purumāl, and the suburb of Kīḻar a Śiva temple named Viraṭṭiṇēsvaṇa. Of the subjoined inscriptions, ten (A. to J.) are in the Śiva temple and four (K. to N.) in the Vishṇu temple.

The sacred writings of the Śaivas and Vaishṇavas of the Tamiḻ country mention both of the Tirukkōvalūr temples. Tirmān ṣaṃbandar refers to the Śiva temple as ‘Viraṭṭiṇēsvaṃ at Kōvalūr’ and Tirumāṇgalai-Āḻvār to the Vishṇu temple as ‘Īdaikaḷi at Kōvalūr.’ The subjoined inscriptions have the forms Tiruviṭṭiṇēsvaṃ (A. to J.) and Tiruviḍaikaḷi (K.) or Iḍai-
kaḷi (L.). Tirukkōvalūr (A. to C., E. to K.) or Kōval (L.) bore in the time of the Chōḷa dynasty the surname Maḍurantaka-chaturvēdīmaṇḍalam (K.). It was included in Kurukkai-
kūṟram, a subdivision of Maḷaṅṭalu or Maḷāṅṭalu, a district of 2,000 villages, in the time of the Chōḷa was sur named Jananātha-valanāḍu (K.).

The subjoined inscriptions incidentally mention three villages, viz. Uṇaṅgalpāṇi (G.), Neḻumali and Śiṅgiṇiṟ (H.). Of these, I can only identify the second, which is the modern Nemali. 8

1 The first ū of muttu is entered below the line.
2 Read -Maṭheśvara-
3 This regiment was probably named after Parāntaka I., who had the surname Vīranārāyana; see South-Ind. Inser. Vol. II. p. 379. Two Tanjore inscriptions mention another regiment, entitled Paṇḍita-Sōḷa-teranda-villigal, which was named after a surname of Rājendrā-Chōḷa I. himself; see ibid. Vol. III. p. 127 and note 17.
4 Ādavāḷār or Ādavāḷaṅ is a Tamiḻ synonym of Naṭēsā, a form of Śiva.
5 This person may have been a native of Kīḻappaluvār, which is mentioned in the Dēvāraṇ under the name of Puluvār; see South-Ind. Inser. Vol. III. p. 152.
6 The sixty-three devotees of Śiva, Mēyppurapāṇaṅ, is supposed to have resided at Tirukkōvalūr; see South-Ind. Inser. Vol. II. p. 167.
7 See page 166 above.
A.—INSRIPTION OF VIJAYA-NANDIVIKRAMA.

This Tamil inscription (No. 278 of 1902) is dated in the 17th year of king Vijaya-Nandivikrama, i.e. of the Gaṅga-Pallava king Vijaya-Nandivikramavarman. It records the gift of a lamp by a concubine of Vānackovaraiyar. This was probably the title of the chief of Vānackovarai or Vānacakampāḍi, a district which according to other inscriptions (No. 40 of 1897-88 and No. 128 of 1900) included Tiruvanamalai on the northern bank of the Peṇṉal. A later Vānackovaraiyar is referred to in an inscription of Kulottunga I. and another Vānackovaraiyan in one of Kulottunga III. (No. 72 of 1890).

TEXT.

1 Svasti śrī [||*] Kō Vijaiya-vikrama-‘Nandivikramarkku yāṇḍu 17āvānu(du) Malāṭin
2 Kurukkai-kkūṟṟattu Tirukkōvalūr Tiruv(vi)[ra]ṭṭāpattu-Perumānukku oru-nc-
3 ndā-vilakku Mānīkkattēinar magāḷ Kōnakaṉār Vānackovaraiyar bōgi-
4 yar waiṭa poṇ palaṉ-gaṇṭānu uraiy-oppadu 15 la [||*] i-poṇ-
5 padiṅu-Caṅḍā-nilu-gondu kadavom iny-ār nagaratṭom [||*] i-poṇ-
6 niṇ paḷśaiyālēy nisadām uḷakk-eṇnu a(a)ṭṭuvōm-anōm nagaratṭom [||*] idu paṇ-
Māḥēśvarar-rakshai [||]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 17th year of king Vijaya-Nandivikrama,—
Kōṇakkaṉār, the daughter of Māṇīkkattēinar (and) the concubine of Vānackovaraiyar, gave 15 kalavju of gold, which was equal in fineness to the old kalavju (for) one perpetual lamp to (the god) Perunāl of the Tiruvirattayam (temple) at Tirukkōvalūr in Kurukkai-kūṟṟam, (a sub-division) of Malāṭu.

(L. 4.) We, the citizens of this place, have received these fifteen kalavju of gold.

(L. 5.) Out of the interest of this gold, we, the citizens, shall have to pour out daily one uḷakk of oil.

(L. 6.) This (gift is placed under) the protection of all Māḥēśvaras.

B.—INSRIPTION OF VIJAYA-NRIPATUNGAṆIKRAMA.

This Tamil inscription (No. 277 of 1902) is dated in the 21st year of Vijaya-NripatunagaṆikrama,—the son and successor10 of Vijaya-Nandivikrama whose name we have found in the preceding inscription (A.). It records the gift of a lamp by a servant of Veṇṭuvadariayar,—apparently a local chief.

TEXT.

1 Svasti śrī [||*] Kō Vijaiya-Nripatunagamarkku yāṇḍu 21āvānu Milā-
2 Ṭṭtu-Kkruyukkai-kkūṟṟattu Tirukkōvalūr Tiruv(vi)raṭṭāpattu Mahāḍēvarkkku
3 natnē(nda)-viḷa-
4 kīṇukku Veṇṭuvadarianarkku āṃmuṇnum Naṅṇuṇ Kōṅgāṅ kuṇṭattu poṇ
5 12 [||*] pāṇiṟṟ-u-kalaṅṭṭu paḷśaiyālēy iravum pa[ga*]rum oru-nondā-vilak-

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1 See above, Vol. VI. p. 321.
2 I.e. the Southern Peṇṇalaya; see above, Vol. VI. p. 323.
4 Cancel -ūkrama.
5 This letter slants towards the right; it is evidently an abbreviation for kalavju. In an inscription of Kulottunga I. (above, Vol. V. p. 106, text line 5) I have misread this symbol as pu.
6 Read padiṅu.-
7 Bōgi is used in the sense of bōgi (bōgiṭṭu in Sanskrit).
8 This must be the designation of some gold coin; compare above, Vol. V. p. 106 and note 8.
9 This is one of the Tamil names of Vīśṇu, but is here applied to Śiva.
11 See note 8 above.
5 k=crippom-āṇōm Tirukkōvalūr nagaratōm śandrādittavai ["] idu pañ-Mā-
6 hēśvara-rakhai||

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikrama—
Nanaga Kōraṅ, a servant of Veṭṭuvadaiyar, gave twelve kalaṇjus of gold for a perpetual lamp to
the god) Mahādeva of the Tiruviraṭṭapam (temple) at Tirukkōvalūr in Kurukkai-kūṟam,
(a subdivision) of Mīḷāṇu.

(L. 4.) Out of the interest of (these) twelve kalaṇjus, we, the citizens of Tirukkōvalūr,
shall have to burn one perpetual lamp night and day, as long as the moon and the sun shall
last.

(L. 5.) This (gift is placed under) the protection of all Māhēśvaras.

C.—INSRIPTION OF VIJAYA-NRIPATUNGA VIKRAMAVARMAN.

This Tamil inscription (No. 303 of 1902) belongs to the same king and year as the preceding
one (B.) and records the gift of a lamp by the same servant of Veṭṭuvadiyaraiyar. This form
of the title occurs also in an inscription of the 22nd year of Vijaya-Nripatungavarman at
Tiruchcheppamambuṇḍi (No. 301 of 1901), while the preceding inscription (B.) has the slightly
different form Veṭṭuvadaiyaraiyar.

TEXT.

1 Svasti āṇī ["] Kō Viśaia-Nirupatungavikrama-
2 maparumarka yāṇṭu [21]jāvadu T[1]irukkko-
3 valūr Tiruv(t1)raṭṭ[4]ṇattu Mahādevarkku [na]-
4 ndā-vilakk[k]iṇukku Veṭṭuvadiyaraiyar a-
5 pāmēṇnu=Nanaga Kōraṅ kudutta po-
6 [t] paṇpuru-kalaṇju ["] idaṇ paliśaiy[1]
7 nandā-vilakkku iravum pagalum erippō-
8 mm-āṇōm Tirukkōvalūr nagaratōm ["] i-
9 [idu pañ-Māhēśvara-ra*]kañhau ["]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikramal-
varman,—Nanaga Kōraṅ, a servant of Veṭṭuvadiyaraiyar, gave twelve kalaṇjus of gold for a
perpetual lamp to (the god) Mahādeva of the Tiruviraṭṭapam (temple) at Tirukkōvalūr.

(L. 6.) Out of the interest of this (gold), we, the citizens of Tirukkōvalūr, shall have to
burn a perpetual lamp night and day.

(L. 8.) This (gift is placed under) the protection of all Māhēśvaras.

D.—INSRIPTION OF PARAKESARI VARMAN.

This Tamil inscription (No. 298 of 1902) is dated in the 5th year of the Chōja king
Parakēsari Varman and records the gift of a lamp by a queen of Vānakoṛaiyar.3

TEXT.

1 Svasti āṇī ["] Kō-Para[ké]sariyar[ku] yāṇṭu niṇjāvadu Tiruv(t1)-
2 raṭṭṇattu perumāṇḍigajukku na-

---

1 In ardam, arda is perhaps a poetical form of aram, 'charity;' compare paṇḍ and kaḍḍam for paḍam
and kaḍam. Uṣṣyam is the relative participle of us, 'to eat.'
2 See above, Vol. V. p. 42.
3 On this title see p. 129 above.
2 nd[â]-vilakk[i]yukku Vânakâvaraiyar deviyâr-[Hlêâgaî] magalâ[r*] Naângâi Kulamañ[h]i[ka]-
3 ttâr vaitâ paõ padinâit(â)-galâîju [1*] i-pponâkkukku kalaâju-vây-tingâ] urî-
4 ppaâdiyâl irava paæalâm nandâ-vilakk-kârippippom-ângâ-nagâ[ra*] tôm [1*]
5 iðu pañ-Mâhâsvara-râk[sh]âi [[1*]

TRANSLATION.

(L.1.) Hail! Prosperity! In the fifth year of king Parâkâsarivarman,— Naângâi Kulamañ[h]i[ka]-
3 ttâr vaitâ paõ padinâit(â)-galâîju [1*] i-pponâkkukku kalaâju-vây-tingâ] urî-
4 ppaâdiyâl irava paæalâm nandâ-vilakk-kârippippom-ângâ-nagâ[ra*] tôm [1*]
5 iðu pañ-Mâhâsvara-râk[sh]âi [[1*]

TRANSLATION.

These two Tamil inscriptions (Nos. 279 and 280 of 1902) belong to the reign of
"Parâkâsarivarman who took Madirai (Madura)," i.e., of the Chêla king Parântaka I. The first is dated in his 28th and the second, which follows it in line 4, in his 33rd year.

The inscription E. records the gift of a lamp by a daughter of Kayîrûr Perumââr, a chief of Mîlê, and the inscription F. refers to a similar gift by the regiment of prince Arikulakâsirîn. The same prince is mentioned as 'the royal son of the Chêla king' in an inscription of the 24th year of Parântaka I. at Tiruppanduruttî near Tanjore. He is perhaps identical with Ariîmîjaya, the third son of Parântaka I.

TEXT OF E. AND F.

1 Svaâsti âr[i*] Madirai koõço kâ-Parâkâsaripanaâ[r*]kk-iâyâdu 28âvadu Malââtu-Kkuruukkâi-
2 kuruâtttu Tiruakkâvalîr Tiruvi(vi)raõtâppattu-Pperumâ|rukku oru-nondâ-
3 Kayîrûr-Pperumâ|yâr magâ|ar Râjadêviyâr Tesaõakki Perumââr vaitâ
4 ayâ m[i*]vâppâr-âdu nû-
5 ayâ [[r*] ivai pan-Mâhâsvara-râkshâi ||6 Svaâsti âr[i*] Madirai koõço
6 kâ-Parâkâsaripanaâ[r*]kk-iâyâdu [[3]âvadu Tiruk-
5 kâvalîr Tiruvi(vi)raõtâppattu Mah[i*]dêvarkkâ pîl[aiyâr Arîkulakôsariyâr
6 paõyîyâr Mâlaiyâma-oraõîchêvagâr oru-
7 oru-nondâ-vilakkukku sandrâdîtalâvâl[i]riyâ vaitâ ayâ m[m]vâppâr-âdu nû[1*]
8 ivai pan-Mâhâsvara-râkshâi || [6-]

TRANSLATION OF E.

Hail! Prosperity! In the 28th year of king Parâkâsarivarman who took Madirai,—
Râjadêviyâr Tesaõakki6 Perumââr, the daughter of the lord of Mîlê, Kayîrûr

1 The name of this person suggests that she may have been connected with the Lâla chiefs of the North Arcot district: see above, p. 134 and note 4.
2 See above, p. 188 and note 6.
3 Published by Mr. Venkayya in the Madras Christian College Magazine of August 1890.
4 No. 6 of the Table in South-Ind. Inscr. Vol. I, p. 112.
5 This word means 'the slanderer of the lastre (of enemies).’ Both this surname and the following title Perumââr would be more appropriate for a prince than for a princess.
Perumâpâr, gave one hundred undying (and) unaging big sheep for one perpetual lamp to (the god) Perumâl of the Tiruviraṭṭânam (temple) at Tirukkôvalûr in Kurukkai-kûrîm, (a subdivision) of Malâḍu. These (sheep are placed under) the protection of all Mâhâvâras.

TRANSLATION OF F.

Hail! Prosperity! In the 33rd year of king Parâkèsarîvarman who took Madirai— the Malaiyâna-oraïchchêvâgar, the regiment of prince Arîkulakèsarîvâr, gave one hundred undying (and) unaging big sheep for one perpetual lamp, (which was) to burn as long as the moon and the sun shall last, to (the god) Mahâvâra of the Tiruviraṭṭânam (temple) at Tirukkôvalûr. These (sheep are placed under) the protection of all Mâhâvâras.

G.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 268 of 1902) is dated in the 21st year of Kaṇṇâradêva, i.e., of the Râshôtrakûtâ king Krishna III. It records a grant of land by the Vaidumbâ-mahârâja Sandayanâ Tiruvayaṇ and (his queen) Sûttiradévi.

The Vaidumbas appear to have been local chiefs. One of them is stated to have been defeated by Parântaka I. Sandayanâ Tiruvayaṇ, the son of Sandayanâ, has to be identified with Tiruvayaṇ, the father of Sanâkaraṇâ who was a contemporary of Râjarâja I and who is called a Vaidumba in an inscription of Râjendra-Chôla I.

The subjoined grant of Tiruvayaṇ is quoted, and the names and measurements of the fields are repeated, in an inscription of Râjarâja I. (No. 236 of 1902), which has been utilized for the translation of the present record.

TEXT.

1 Svaśti śri ||[6] Kaṇṇâradêva-kṣa-ivânu śrûbbandoṇâvadu Malâṭṭu-Kkûrûkkâi kšûrattu Tirukkovalûr-Tiruvivi(kvrâṭṭânam-uçaliya perumâpa-
2 dîgalukku Vaidumbâ-mahârâja Sandayanâ Tiruvayaṇ Tirukkovalûr sabhâyâr-içai yâñ vilai-kônda bhûmi Uânaṅgalûndî-
3 yir-pâdu-nilam nasçeyum puṣñeyum Bhagavanda-kkalaṇi śrûbbattoṇâm Kâdêru kâlu- Marattâlâg-vëli êttam Kâlarâmaṇ tu k(i)l[i]na
4 pâtum mâlâya irânu mûvam Kâliya-kkalaṇi Kâgrâdu êttu mâvum [*] ittai nilammu poŋ kuḍàtu iɾai iḻîchhi śîvâr-
5 kku-tiruvamudu [i]raṭîkklu nivandaikejdu kuṭûṭṭêng Tiruvayaṇ-êŋ [*] ivaiyirîl Kâdambâgum-Uttirâ-îçai-Chohûttirirâdîvî koŋ-
6 ðu kuṭûṭṭaṇa patu-çhoçchořuvum Uvacho-kkalaŋ [*] idu paŋ-Mâhâvâras-irakhaî ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-first year of Kaṇṇâradêva,— I, the Vaidumbâ-mahârâja Sandayanâ Tiruvayaṇ, purchased from the members of the assembly of Tirukkovalûr (the following) wet land and dry land, situated in Uânaṅgalûndî:— the

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1 See above, p. 134, note 2.
2 See above, p. 139, note 9.
3 I.e., 'the unrivalled warriors of Malâyâlam.' This was perhaps a regiment of Nairs.
4 See above, p. 135 and note 8.
5 This name may correspond in Sanskrit either to Śûtrakûti or to Śûtrakûti.
8 Ibid., p. 109. For other references to the Vaidumbas see ibid. p. 106.
9 The i of ði is expressed twice.
**FOURTEEN INSCRIPTIONS AT TIRUKKOVALUR.** 143

Bhagavanta field, (containing) twenty-eight (mā); (the field called) Kūḍēru, (containing) a quarter (eḻi); the Marattalūn field, (containing) eight (mā); ten (mā) below the Kalarnēdu; two mā above (the same); and eight mā (called) Kōrpādu (in) the Kaḷṅga field. Having paid gold and having exompted this land from taxes, I, Tiruvayyaṅ, gave (it) to the god of the Tiruvirattāṇam (temple) at Tirukkovalur in Kurukkai-kūṟṟam, (a subdivision) of Malādu, for the requirements of a double (daily) offering to the god.

(L. 5.) Out of this (land) Sūttiradēvi gave a field of ten (mā), which (she) had purchased from Kaḷambāṉ and Uṭṭirāṉ, (as) a field for the Veṇaschās. 3

(L. 6.) This (gift) is placed under the protection of all Māhēśvaras.

**II.—INSCRIPTION OF KRISHNA III.**

This Tamil inscription (No. 235 of 1902) belongs to the same king as the preceding one (G.), The year of the reign is obliterated, but may have been the 22nd. The inscription records a gift of gold by a female relative of the Vaidumba-mahārāja Tiruvayyaṅ, whose name has been already met with in G.

**TEXT.**

1 Svasti śrī [!!*] Kannaradēvāṅku yā[ṇ]du . . . . . . . . . [Mal*][āt]tu-
Kkurukkai-kkūṟṟattu-Tirukkovalur-Tiruvvi(vi)raṭṭāṇatt-āḻvārkku saṁ-
2 [kr]āṇti-tōrum snapaṇāi-jeyvadaṅku Vaidum[ba]-mahārāja Tiruvayyaṅār dēviyār
mu(mā)tta-dēviyār Viraṭṭāṇ Vi(vi)ranāriyār vaitta
3 [po]ŋ irubadīṅ kalaṅju ([*]) i-ppōṇ irubadīṅ kalaṅju-gōṇḍu kalaṅju-vāy-kkala-
poliyāṭṭ-āḍa-pērīlama(mai)[y]āl irubadīṅ
4 kala-nellum tūyav-ākki kuḷi-pparam pāṭṭu tiru-muṟṟattukkē kōḍu seṛ-galaṅdu
kuḍuppōṁ-aṅōm Milāḍañāṅikkaṃ-āgiyā(ya) Neṉmai sa[bh]aiyōm [!*] i-ne-
5 1 taṇḍuvārkku me[y*]-KKaṅdu sōṛu kuḍuppōṁ-aṅōm Neṉmai sabhaiyōm [!*]
Neṉmai sabhaiyārum Śirriṅjūr sabhaiyārum pērīla-
ma(mai)yāl-ālakku[n] nullu aurator kalam-ivai eqaḷii-kkalāḷ ē[uba]t[t]ain-
. . . . . . . .

**TRANSLATION.**

(Line 1.) Hail! Prosperity! In the [22nd?] year of Kannaradae,—queen Viraṭṭan,
Virarnāraiyyaṅ (i.e. Virarnārayaṅ), the elder sister of the queen of the Vaidumba-mahāraja
Tiruvayyaṅ, gave twenty kalaṅju of gold to the god of the Tiruvirattāṇam (temple) at
Tirukkovalur in Kurukkai-kūṟṟam, (a subdivision) of Malādu, for bathing (the god) at
every saṅkṛanti.

(L. 3.) Having received these twenty kalaṅju of gold, we, the members of the assembly of
Milāḍaṅnikkaṃ alias Neṉmai, shall have to supply — at the rate of interest of one kalam
per kalaṅju — twenty kalam of paddy by the pērīlamaś (measure), cleaning (it), defraying
the cooly charge, conveying (the paddy) to the very court-yard of the temple, going (there)
and measuring (it).

(L. 4.) To those (temple officials) who shall call for this paddy, we, the members of the
assembly of Neṉmai, shall have to supply boiled rice after having identified (their) persons.

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1 The mā is 1/8 of a eḻi.
2 This is equal to five mā, the measurement of this field given in No. 236 of 1902.
3 I.e. the temple drummers; see South-Iaḥ. Inscr. Vol. II. p. 239, note 2.
4 The existing traces of letters suggest the reading 22ēṇāḍu.
(L. 5.) The members of the assembly of Neṟmal and the members of the assembly of Śrīraja have to measure sixty kalam of paddy by the pṛilaimai.

(L. 6.) Having received these (sixty kalam), (which are equal to) seventy-five kalam by the kāli of eight nāḷi, and to six kalam and three kurunti per month, . . . . . . . . 
. . twenty (?) potsa . . . . . . . . . . . . .

I.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 267 of 1902) is dated in the 24th year of the same king as the two preceding inscriptions (G. and H.) and records a gift of 24 lamps by the Vaidumba-mahārāja Tiruvayan, the donor of G.

TEXT.

1 Svasti śri [†] Kapparadaevarkk-iyāḍi(u)n[u] irubattu-nāḷavavd u Malatpu-Kkurukkai-kkāṟṟattu-
2 Tīrūkkōval[i]ru-Tīrūv[i]raṭṭaṟatt-āṟarākkk Vaidumba-mahārāja Tiruvayanār
3 āṟarākku [cha]ndrādittavāl tiru-vilakkku 24kkku vaiṭta āḍu śāvā mu(mā)vā=ppē-
4 r-āḍu iraṇḍāyirattu-muṇnāṟṟuu-nāḷigāḷu nondā-vilakkku paṉ-Māhēsvara-rakṣhai ||—

TRANSLATION.

Hail! Prosperity! In the twenty-fourth year of Kapparadeva,—the Vaidumba-maharaja Tiruvayanar gave to the god of the Tiruviradattam (temple) at Tirukkōvalur in Kurukkal-kūṟṟam, (a subdivision) of Malāḍu, two thousand three hundred and four undying (and) unaging big sheep3 for 24 sacred lamps (which shall burn) before the god as long as the moon and the sun shall last. The perpetual lamps (fed by the ghee prepared from the milk of these sheep are placed under) the protection of all Māheśvara.

J.—INSCRIPTION OF RAJARAJA I.

This Tamil inscription (No. 239 of 1902) is dated in the 9th year of Rājarajakēsari-varman, i.e. of the Chola king Rājaraja I., and records the gift of a lamp by Amitravalli, (the daughter of) Kundaṇṇa and the mother of queen Lōkamahadevi. The same queen of Rājaraja I. is mentioned in inscriptions at Tanjore and Tiruvaiyāṟu.4

TEXT.

1 Svasti śri [†] Kō Rājārājēśarivannma[r][k]u yāṇḍu onppaḍā.-5
2 vādu Mii[j]aṭṭu-Kkurukkai-kkāṟṟattu-[T] tīrūkkōvaluṛ-Ttīdu (ru)-
3 vi(vl)raṭṭam uṇe(d'ai)yā[k]ku nā-mi[raṭṭiy]r Uḷōga[maḥadeviy]rā[i]-
4 tīrū-vaṟḷu-vāyṭta Kundaṇṇa [A]mittirav[l]ũ ā]vār[k-
5 ku caṇḍrādittavav va[ic]hna nondā-vilakkku onru [†] tīrūva[n[u]a[l]i][†]-
6 gaṇyār i-[v]vālakkku pūn [k]oṇḍu caṇḍrādittavala(h)m6 vilakk[k]=orī-
7 [p]pām-aŋōm tiruvunnaḷ[a]-saḥhaiyōm [†] iraṇḍu kāṣṇu
8 peṟṟa īḷa-vilakkku on[ru] [†] idu paṇ-Māheśvara-rakṣhai ||—

1 Edi is a shorter form of marakkādl or kuarī, a measure which consists of 8 nāḷi and is equal to 2 kalam
2 These pots were evidently required for the bathing of the god, which was the purpose of the grant accord-
to L. 2 of the inscription.
3 See above, p. 134, note 2.
5 Read onppadāvudā.
6 The secondary sign for i stands above tara of 'tacalum.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the ninth year of king Rājarājakēśarivarman,—Kūndanand, Amīravalli, who gave birth to our lady Lōkamahādevīyar, gave to the god of the Tiruviriţērgam (temple) at Tirukkōvalur, in Kurukkai-kūrum, (a subdivision) of Milādu, one perpetual lamp (which shall burn) before the god as long as the moon and the sun shall last.

(Line 5.) Having received gold for this lamp, we, the members of the assembly (in charge) of the store-room of the temple,1 shall have to burn the lamp as long as the moon and the sun shall last.

(Line 7.) One îla lamp (stand),2 worth two kāsas, (was also given).

(Line 8.) This (gift is placed under) the protection of all Māhēśvaras.

K.—INSCRIPTION OF RAJENDRADEVA.

This inscription (No. 123 of 1900) opens with a Sanskrit verse in the Grantha alphabet; the remainder is written in Tamil. It is dated in the 6th year of the Chēla king Parakēsvaravāman alias Rājendradēva, c. A. D. 1057-58.3 As in other inscriptions,4 Rājendradēva is stated to have conquered Raţapādi, to have set up a pillar of victory at Kollāpuram, and to have defeated Ahavamalla at Koppam.

The object of the inscription is to commemorate the rebuilding of the Tiruviradaikali temple at Tirukkōvalur by a chief of Milādu, named Narasimhabaran, who had the surname Raṇakēśari-Rāma, belonged to the family of Bhārgava,5 and resided at Tirukkōvalur.

TEXT.

1 || Svasti śrī-Narasīmbharānam[rm]—nīpetiḥ śrī{Tikōvalurā bhajan vāsām viśva-jagam-

nivāsam—vapulaḥ śrī-Vāmanas-ā[ō]n[ō]t [1*] śaśāna śumbhita—sātakumbha—vilasa-kumābam ma-

2 hā-maṇḍa[p]am pratharām para-ṣaṃkā-vilasita[mn*] muktāmāyai(y)i[1]n= chá prapā(bhā)m ||—


3 y itaţapādi ēl-gaṇi ilakkanuṁ-gaṇdu Kollāpurattu jayasta[mhba]=nēṭṭi noḍu pōndu pō-

ēr-ākṣaṇ-gaṇai Koppattu Ahavamallapai aśījvittu aṅgevaṇ añjaiyum kudiraṇyum [ple-

4 uḍīr-paṇḍaṟumā-gaṇi kkoṇdu vijaiya[r=a] bhishēkāni—jeiṇdu vi(vi)ra-sīṁhasanattu [vi]p-

irund=arulīya kō-Paarakēsiripānamar—aṇa uḍīyair śrī-Rājendradēvaṁkum

yandu āgavadu Milādu-āna Jāḷana[i]da-[vala]ṇtṭu-[kku]-

5 kkal-kūṟattu brahmadeyam Tirukkōvalur-aṇa śrī-Madurāntaka-tadhurvedi-

maṅgaḷattu-Tiruviradaikali [Â]vār śrī-vi[m]ānam mūṇa[i] jťtaigai-ppaṇāy=āy=ppalagi=ppilanandaī kanḍu Bhārgava-varuṇaṭṭu M[i]lādu [u]dai-


7 mum e[q]ppittu mn[=t]tu-ppandaluṇā-guṇthe mudru kal-v[e][ṭṭu-ppaṇāy-ṇ[i]]


enku abishegam paṇ–

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1 Compare South-Ind. Insor. Vol. III. p. 20, note 5. The word tiruviradēyai is repeated in a clumsy manner
(§ 5 f. and 1. 7).
2 See above, p. 134, note 3.
3 See page 7 above.
5 I.e. Śukra, the planet Venus; compare p. 138 above.
6 Read -chaturkṣī.
9 [oh]chhukku vilakk=erikkka kuñdattā śāvā ma(mā)vā=pporn[m]-baṣu [aṛu]hast u=u-nālu [1*] ivaiçhābāl niśādam vilakkām i[m]u[di][i][g][ku noy uri [1*] i-p[e]n-[e]kk[a]-
kk)co[au*] . . . . . . . .

TRANSLATION.

(Line 1.) Hail! The glorious prince Narasimhavarman, residing in Śrīkōvalūra, made for the god Vāmana, in whose body the whole world abides, a great maṇḍapa of stone, replete with pitchers of shining gold, a surrounding wall, adorned with excellent buildings, and a canopy of pearls. (These buildings are placed under) the protection of the Śrī-Vaishnavas of the temple.

(Line 2.) Hail! Prosperity! In the sixth year of king Parakāśarvarman alias the lord Śrī-Rājendradēva, who, while (his) sceptre, embraced by the goddess of Fortune, was proceeding, went with his royal elder brother, conquered the seven and a half lakshas of Raṭapāli, set up a pillar of victory at Kollāpuram, started again, terrified Ahavamala at Koppam (cave) the bank of the great river, seized his elephants, horses, women and treasures, performed the anointment of victors, and was pleased to take his seat on the throne of heroes.—

(Line 4.) Having perceived that the central shrine of the god of the Tiruvīkaḷi (temple) at Tirukkōvalūr alias Śrī-Madurantaka-chaturvēdīmangalam, a brahmadosay in Kurukkai-
kūram, (a subdivision) of Milādu alias Jananātha-valanādu, which formerly consisted of layers of bricks, (had become old and cracked),—the lord of Milādu of the Bhārvagā liṅgaṇī, Rana-
kēsari-Bēmā alias Narasimhavarman, pulled down the temple, rebuilt the central shrine and the maṇḍapa of granite, placed (on the shrine) five solid pitchers of gold, built a surrounding wall and a maṇḍapa in front, and gave a canopy of pearls.

(Line 7.) The lord of Milādu, Narasimhavarman, who, having been anointed and crowned under the name Narasimhavarman, ruled the two thousand country of Milādu, ceased to be re-engraved (on) the stones of this central shrine all endowments from copies of the former engraving on stone.

(Line 8.) Narasimhavarman gave two perpetual lamps, to burn as long as the moon and the sun shall last. For feeding these lamps, (he) gave sixty-four unydying (and) exceeding big cows. From these, one uri of ghee (has to be supplied) daily to (these) two lampons. Having received these cows, . . . . . . . . . .

L.—INSCRIPTION OF RAMA NARASIMHA.

This inscription (No. 118 of 1900) consists of a single Tamil verse. It is a short poetical version of the preceding inscription (K.) and refers to the rebuilding of the Idai[kal]i temple at Kōval, i.e. Tirukkōvalūr, by Rāma Narasimha.

TEXT.

1 Svasti śri [1*] Nand-gon=Irāma=-eji=cheγo=
2 Naraśi[n]ga[m] ch-gon=ga Kōval Idai[kaliyi]=
3 I angēy karung-ar-pałai ai[n]du sem-bor=
4 kuγan=da-naraγa=ppayiluttā=ṇiγu [1*]

1 This is a Sanskritized form of Tirukkōvalūr.
3 Compare above, p. 136, note 2.
TRANSLATION.

Hail! Prosperity! Our king Rāma Narasimha, whose sceptre is beautiful, caused to be placed close together (and) permanently layers of granite (and) five pitchers of pure gold in the Iḍākali (temple) at our god’s Köval.

M.—INSCRIPTION OF NARASIMHAVARMAN.

This Tamil inscription (No. 120 of 1900) gives the name of the architect who rebuilt the temple on account of Narasimhavarman, the chief of Milāḍu (see K. above).

TEXT.

1 Milāḍ-udaiyañ Narasīravanarkaça n[i]pur[1]
2 inda svit-vimānan ecuppichchān Sembāngudaiyān
3 [N]arāyaṇan Adittan-anāna Sō[la]śundara-mu(mu)vandavājān ||

TRANSLATION.

On account of the lord of Milāḍu, Narasimhavarman, this central shrine was caused to be built by Sembāngudaiyāṁ Narāyaṇa Aditya, alias Chōjaśundara-Mārvandavājān.

N.—INSCRIPTION OF RAJARAJA II.

This Tamil inscription (No. 119 of 1900) records a gift by a chief of Milāḍu, named Narasimha, who is stated to have been the grandson of that Rāma Narasimhavarman who rebuilt the temple. This refers to Naṭukkērī-Rāma alias Narasimhavarman, the contemporary of Rājendrādeva (see K. above).

The inscription quotes the third year of Rājārājēva. As the donor was the grandson of a contemporary of Rājendrādeva, the Rājārājēva who is meant here must be the Chōja king Rājārāja II.2

TEXT.

1 Inda svit-vimāna=garuvagur-padai savyitta Irāman Narasīravanampayān pārṇ Kariya-Perumāl Periyavan-cu i-kkøyillet tirunnap[i]kkku
2 oru-taḷai-kar-phṁ oru-kiḻār Irajiṟaiṟadēvaṟku mu(mu)r[a]vandu madal eṉ vait[i][ya*]8 param-aṅga iduvadāga-kkal veḻi viṭṭēn Periyavan-anāṉa1 Nara-
3 śinga-Malāḍ-udaiyaṅ-cu ||

TRANSLATION.

I, Kariya-Perumāl Periyavan, alias Narasimha, the lord of Milāḍu,— the grandson of Rāma Narasimhavarman who caused this central shrine to be made (of) layers of granite,— (caused it to be) engraved (on) stone that (I) shall give (every year) from the third (year) of Rājārājēva, for the merit of my ancestors, one ram, carrying one stone on (its) head, for the repairs in this temple.

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1 The second s is entered below the line.
2 The final r has been inserted above the line.
3 Periyavan was corrected by the engraver from "ḍyan-ēṇa".
4 This punctuation is expressed by a circuza and a horizontal line.
5 What is meant, is perhaps a column ending in a ram’s head, and above it a stone to support the roof.
No. 21.—Two Further Inscriptions of Tamusiddha.

By H. Lüders, Ph.D.; Göttingen.

A.—Tiruvorriyur Inscription of Saka-Samvat 1129.

The subjoined inscription is engraved on the east wall of the second prakāra of the Adhipurisvāra temple at Tiruvorriyur in the Saidāpur tāluk of the Chingleput district. The excellent inkel estampages from which it is edited here were supplied to me by Dr. Hultsch.

The inscription consists of 26 lines in Grantha characters which vary in size from ⅜ to 1¼. The language is Sanskrit, and the whole text is in verse. With regard to orthography it may be noted that the engraver has followed the common practice of the country, in writing a surd consonant instead of a sonant before a sonant, in patma (II. 1, 2, 3), dhāvīn (I. 3), uṣṭāni (I. 3), uṣṭābha (I. 13), and bhavatī (I. 25). Instead of usṭābha, lexicographers spell uṣṭābha, and this form is actually found in the Utrarudrākala (6, 4*). Nevertheless I do not venture to alter uṣṭābha into uṣṭābha, as the word occurs again in exactly the same shape in line 15 of the Arulā-Perumāl inscription of Tamusiddha (B. below), and under these circumstances a mere clerical error seems to be out of the question.

The inscription is one of king Tamusiddha or Tamusiddha, and in every respect closely resembles the two inscriptions of that chief which I have edited above, p. 119 ff. I have pointed out already on that occasion that the present inscription is of some importance as settling the question of the relationship of Dayabhuma and Nallasthādi, which was left undetermined by the other two records. Besides, the genealogical portion of the inscription contains seven new verses, three of which, however, are of no interest for the historian as they are merely in praise of some well-known heroes of the solar line from which Tamusiddha claimed descent, viz. Raghurāma (r. 8), Daśaratha (r. 9), and Rāma (r. 10). Verse 12 also, which alludes to the feats of the ancient Chola king Kalikkāla, adds nothing to our knowledge as it is an almost literal equivalent of the corresponding verse in the other two inscriptions. The verses 26 and 27 are eneulogies of Tamusiddha after the usual fashion.

The only new verse of historical value is verse 15, which introduces a king Betta as a descendant of Madhurāntaka Pottapp-Choḷa and an ancestor of Tilungavidiya or, as he is called here (v. 16), Tilungavidiya. Literally translated, the verse runs thus: “In this family was born (a king) called Betta, who was the crusher of the thunderbolt whose flight was impelled by Śakra; if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place.” Betta is here compared to Agni, the fire or the fire-god, who has the reputation of being able to split diamonds and thunderbolts. As Betta,
however, is not a legendary person to whom purely fictitious exploits such as a fight with Indra might be ascribed, it is evident that the words Śakra-chōdita-gatir āśanēḥ prabhavat must be understood in a double sense and as referring to some historical event. We are thus led to take Āśani as a proper name and to translate 'who defeated Āśani whose march had been ordered by Śakra.' In this case Āśani would seem to have been the general of a king called Śakra or Indra; but it is perhaps even more probable, as suggested to me by Prof. Kielland, that Śakra-chōdita-gati is the Sanskrit rendering of some Tamil or Telugu bīruda of Āśani, just as Āśani himself may be the Sanskrit equivalent of some Dravidian name. Who this Āśani was, I am unable to tell; but it can be shown, at any rate, that proper names or bīrudas with the meaning of 'thunderbolt' are by no means uncommon in Southern India. Pāgāpiṇḍu, 'the thunderbolt which cannot be split,' was the surname of the Pallava Mahādravārman I. Among the ancestors of the Chola chief Śrīkaṇṭha appears an Agraṇipīṇḍu, 'the thunderbolt to the foremost (of his enemies),' and in the inscriptions of the Peraṅrā temple at Poyai we find four times a certain Śambuvarāyaṇa who bore the bīruda Virāśani, 'the thunderbolt to heroes.' To these may be added Piṭuvāraṇādiya, the bīruda of Malla II., one of the chiefs of Velanaṇḍa, as the first member of the compound seems to be connected with piṭuṇa.

The object of the grant is to record that in the Śaka year denoted by the chronogram Dhīrayayin, i.e. 1129 (= A.D. 1207-8), Tammusiddhi allotted to the god, the lord of Ādhīpurī, all the revenue due to the king in the villages belonging to the temple. Ādhīpurī is an attempt of Sanskritizing Tiruvārtyūr, the name of the village where the temple is situated.

TEXT.

1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇavah [†*] Brahma-patma(dma)-spṛśasā-śaṅkā bhāvi-bhū-sriṣṭi-hēnvaḥ || [1*] Jayati vijayi-chāpah kaḥālit-āśēha-pāpasatata-mahāhura-lāpah prá-

2 pta-vīdāya-kalēpaḥ [†*] vītata-vitaran-āpas=śatru-māya-durāpaḥ prāsamita-kali-tāpas= Tammusiddhi-kshamāpaḥ || [2*] Udadhī-sayana-bhājaḥ Patma(dma)nabhasya nābhēḥ kim-apī nikhila-hētur-jā-

3 tam-āścharyya-patma(dma)m [†*] yad-abhajad-apī śriṣṭēḥ pūrvvam-ētasya drīkthāya(gbhāya)m-muṛḍa-kaṭhina-mahābhīyan-milan-cīnmlaṇah || [3*] Tasmād= Vīrīchir=ndabūt=suchiran=āvārāṇa-iiva prakāṣṭho-rasah

4 pravṛttīm [†*] ya[h*] Śrīśa-talpa-phāpi-mauli-mani-pravājita-bimbāś-śrījanīva babhau sadṛśasā=saḥñyaṁ || [4*] Marichir=ndagah-tasmād=ūday-adṛk̄-iv-āiñumāṇ [†*] tataḥ Kaśyapa ēttamāt


6 d=īd'am prathama-sambhrīta-rāja-sābāh pūrmñ gunāriḥ-nīṛ-nimā-pureka-vātika [†*] dēvō Manus=sapadi gōptum-iiv-āv̄ātraṇas=ta=māyḍal-āntara-gataḥ purnahā purānaḥ || [7*] Tasyānāvayē Raghur-abhā-

1 South-Ind. Incr. Vol. II. p. 841. This and the following two references were kindly communicated to me by Prof. Kiellhorn from his forthcoming List of Inscriptions of Southern India.


4 See verse 14 of the Piṭhāparum pillar inscription of Prīṭhivēvara and Dr. Hultsch's note on that passage, above, Vol. IV. p. 49. In this verse Malla II. Piṭuvāraṇādiya is described as sīra-bhadra-khandita-mahākakṣāntiḥ, 'he who broke by his own sword very fierce thunderbolts,' which almost looks like an imitation of the passage from the Uttaradmacharita cited above.—[Compare also Viṇelviṇḍu, 'the crashing thunderbolt,' in South-Ind. Incr. Vol. III. p. 93.—Ε. H.]

5 [See above, Vol. V. p. 106 and note 5.—Ε. H.]

6 From inked stampages supplied by Dr. Hultsch.
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2 The length of the d of saṭaṭa is expressed by two signs.
3 The akṣara kva looks like qv, but apparently only owing to a swelling in the stone.
4 End -adagamśhyad-
5 The sign for ś stands at the end of the preceding line.
6 End -ḥadha.
21 s=sambhava-nāyaka-āśīh [*] suchīram-avnani-bhūhā Tammusiddha-dhāhānasa-
sarva-madhura-mūrtiśī chātmanā kāśi bārha š [25*] Yāsāś subhram yaśya
śrīvatsa-sabhagam sahasi mahuśa Sahasrākāshā śriyān-madhura-vachasah 
khaṇa-
22 ra-mukhāt [*] sva-chakhasa-sahkhyaśa śrutī-vibhava-kauṭihala-vaśāt kalātraśa
prāya[h[*] sprihyati punar-Gagantama-munāḥ [26*] Daśita-rpi-karṇḍa-rṣṇi-
visṛṇa-kumbha-suhala-vigālīta-sambhamanaktika-vyāpti-
23 mūrtiśī [*] jayati ghatīa-lakhmīḥ kshīrm-vās-chūpma-kṛpiṇaḥ purusha ira
puruma[h[*] śyāmaḥ yat-kripānāḥ [27*] Sa Śrīdvyām-Eṛsiddha-kiśīdājī-
jīta[h[*] śrīman-Manuṣiddha-anjanām [28*] dhyānaṁ-śētān-trāyamāṇas-sa-
24 māstām-aś-ārtiś-Tammusiddha-kshamaṁ [29*] Dēvāy-Ādhhipūrśāya Śak-
ābdē dhīrāyāiṇī [30*] grāmāśayasya niṣpa-grāhyam prādāh-āyam-aṣeṣataḥ 
[29*] Yatnena dharma-sravīḥ parirakhaṇḍīya saśyā-
25 m bhavatīhi(dhīḥ) saṁkhi-rāti Tammusiddha [31*] śāstanāḥ maṁkṣiṣ-yāyaṁ 
niṣpataṁ-apācan-dūram-natena śirasā na śrāsanāna [30*] dē [31*] Etat
kṣīrdhṛtāṁ-anuṣa-jaṭālāṁ-maṁkṣiṣ-ṇāchāt [31*] jaga[t[31*]
26 trāya-prasiddhasya Tammusiddhasya āśanam [31*]

TRANSLATION.¹

(Verse 8.) In his (i.e. Manu’s) family was Raghu who was fed by the milk of Surabhi which had become the cause of procreation. Is it surprising, under these circumstances, that he should have performed a sacrifice at which (his) whole property was given away, (and) that he should have conquered also all the quarters?²

(V. 9.) Then there was in his family Paśkritāṭa,³ who, by the exploits of (his) arm protecting for a long time (both) Amāravati and this earth, kept, of his own accord, (the one) free from demons (and the other sprinkled) with the water of donations.

(V. 10.) From him was born, under the name of Rāma, Hari full of valor,⁴ who, having killed in battle the lord of the Rākṣhasas who was injuring all (beings) through (his) arrogance (awakened by the conquist) of (Indra’s) heaven,⁵ took back his queen, after she had emerged in purity from the fire which she had entered, as the narrow digit of the moon (emerges again in old splendor) from the sun after it has entered it,⁶ and went to (his) capital.

(V. 12.) In this family was born Kaḷkāḷa-Chōla, the hero who supplied with banks the daughter of Kāvera.⁷ When (Mount) Mēru had been merely touched by his play-staff, it began to shake and (thereby) caused a confusion among the quarters.

(V. 13.) In this family was born (a king) called Betta, who was the crusher of the thunderbolt whose flight was impelled by Śakra;⁸ if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place.

¹ Only the verses which are not found in the Tiruvālaṅkāṟṟu and Tiruppāṭṭāṟ inscriptions have been translated here. Verse 29 also has been omitted, because, apart from the name of the god, it is identical with verse 21 of the Tiruvālaṅkāṟṟu inscription.

² According to the Ṛgavatāṁs (II. 69 ff.) Raghu was conceived by Sudakhaṅgā, after her husband Dīlpa had drunk from the milk of the cow Nandita, the daughter of Surabhi, and not of Surabhi herself as implied by the verse of the inscription. Raghu’s devatāya and his performance of the Vīṣṇuṣṭ sacrifice are narrated in the fourth sarg of the Kṛṣṇaṁśāstra; compare with our verse especially IV. 60:—sa Vīṣṇuṣṭam deśhīt yaṣṭāṁ sarvāsa-
ṣadākhiṇaḥ.

³ I.e. Daśāratha.

⁴ The term śrīvatsa is used with reference also to the three strides of Vīṣṇu.

⁵ Rāvana’s conquest of Indra’s heaven is told in the Edmāṇada, VII. 27 ff.

⁶ According to the Pūraṇas, the moon, when reduced by the draughts of the gods, enters the orbit of the sun and is replenished by it; see e.g. Vīṣṇupūraṇa II. 12; 4 ff.

⁷ I.e. the Kāverī; see above, Vol. VI. p. 133, note 5.

⁸ Or ‘of Aṣāṇi Śaknachādati.’ Regarding this verse see my remarks above, p. 149 f.
(V. 26.) When the thousand-eyed (Indra) in (his) court constantly hears of his (i.e., Tammusiddhi’s) brilliant fame, pleasant to the ear, from the sweet-voiced mouth of the Kinsmans, I am sure, he will covet again the wife of the sage Gautama’s, out of desire for the development of ears equal in number to his eyes.  

(V. 27.) Vincurious is his sword, which is decked with shining pearls that have dropped from the cleft large frontal globes of the numerous princely elephants of (his) enemies, (and) which resembles the primordial spirit (Vishnu), because it is dark-blue (and) covered with dust as (Vishnu is sprinkled) with the water of the milk-ocean, (and) because it has established (his) royal power (as Vishnu is united with Lakshmi).

B.—ARULALAA-PERUMAL INSCRIPTION OF SAKA-SAMVAT 1127.

This inscription, which I edit from inked estampages supplied to me by Dr. Hultzsch, is engraved at the base of the north wall of the stone platform called ‘the mountain’ (malai) in the Arulala-Perumal temple at Conjeeveram.

It is written in Grantha characters which vary in height from $\frac{3}{4}$ to 1. Up to line 15, medial $\ddh$ is expressed in the usual manner by putting the two spirals side by side; see tasmâi (l. 1), saïnya (l. 1), guñâir (l. 7), sambhânavâir (l. 8), hîryâi (l. 9), suvîram (l. 10), yâir (l. 12). But in the second half of the inscription the two signs are put one above the other; see asy-Atrasidhi- (l. 16), yâir (l. 17), tâjianâyaïr (l. 17), mâyâir-nayanaïs (l. 17), âdânaï Hâtisalâlìvârayâ (l. 20), akhîlāïr (l. 20), jatâlair-nâmakulair (l. 21). The language is Sanskrit, and, with the exception of a short passage in l. 19 and 20, the whole text is in verse. The spelling of the words palna (l. 1, 3, 4), Âdamârau bhamâ (l. 9), bhâit bhujâ-pradâpâna (l. 9), yibhânavï (l. 10), asatbihâdâ (l. 15), spiyijdâ-bhunâ (l. 20), pâdât grâmam (l. 20), bhavâthîr (l. 20) is in agreement with the practice followed in similar Grantha inscriptions. The group âddâ is written âddâ as âtrasidhï and râdâhï in line 16.

This is another record of king Tammusiddhi. It enriches our knowledge by incidentally mentioning the surname of Tammusiddhi’s father, Ėrasiddhi, and the time and place of Tammusiddhi’s inauguration. This information is found in l. 19 f. where it is recorded that in the Saka year 1127 (=A.D. 1205-6) king Tammusiddhi, the son of Gañçagópála and Ėriôvi, the younger brother of the great king Manuñasiddhi, having performed his anointment in the town of Nellâr, presented the village of Muçiiyampakkâ, the head-quarters of Pañçarâbâtra, to the god, the lord of Hâtisâla. Nellâr is the modern Nellore, the chief town of the district of that name. Muçiiyampakkâ and the district of Pañçarâbâtra I am unable to identify. The temple of the lord of Hâtisâla, i.e., ‘the elephant mountain,’ is the Arulâla-Perumâl temple where the inscription is engraved.

Except these data, the inscription contains nothing of historical value which is not known to us from the previously published records of Tammusiddhi, the four verses (4, 8, 9, 12) which here appear for the first time being merely eulogies of the king’s mythical ancestors: Brahman, Sagara, Bhagiratha and Kuśa. Perhaps it is worth mentioning that Tilûgâvidyâ and Nallasiddhi are omitted in the genealogy, and that the name Betta is here constantly spelt Vetta (vv. 17, 19, 24).

1 I.e. Asalya, whom Indra tried to seduce. When Gantama became aware of his intention, he cursed the god, in consequence of which Indra’s body was covered with a thousand eyes.

2 The idea which forms the theme of this verse is rather far-fetched. Indra, being eager to listen to Tammusiddhi’s praise, wants to hear a thousand ears. He therefore looks again for Gantama’s wife, hoping that by a new curse of the sage he will get as many ears as he has got eyes.

3 No. 55 of the Government Epigraphist’s collection for the year 1893.

4 With respect to this word I refer to my remarks above, p. 148.

1 Svasa śri-Tammusiddha yaśa mātva-raśaṁvaḥ (**) Brahmā-pratama(dma)-
spriṣṭaṁ-stūktā bhāvi-bhā-sprishti-kēntvaṁ (**) Jayati vijadi-chāpah kṣaṭit-
āśaṁ.-
2 pūpas-satata-madhum-lāpaḥ prāpta-vidyā-kalāpaḥ (**) vitata-vitarāṇa-āpaś-aśkvā-
durāpaḥ pṛamitva-kali-tāpas-Tammusiddha-kshuṅmapaḥ (**) 2(*) Udāli-saṅga[us]-
bhājaṁ.-
3 [Pa]jama[dma]nāhāsya nābhāḥ kim-apī nikhila-hētuṁ-jātām-āścharaya-patna(dma)m
(2*) yad-abhajād-apī srisṣṭēḥ pūrvam-ētsaya dhīggibhyām-mriṇa-kathina-
mahābhāyaṁ-milan-āmnītāmā (2*) āpī Tasmādā-
vṛtti̯-sa Patmā(dma)saṇaḥ (**) yēna Śripati-tāpa-śrāṇaṅga-paṇḍa-ratnāshīya-
bimbā-sprisī sraṣṭāṁ.—
5 rō bhāvaṁ-saṅga-vidha[y]ē sampādayaṁaṇā iva (2*) Maraḥśir-udgat-tasamā-
udāy-ādṛcād-ivāḥsūnaṁ (2*) tataḥ Kaśyapa ētsamāt prakāsa iva nirūdhasa
(2*) Tasmāj-jagat-trītya-maṁga-
6 la-racma-dīpas-chhandas-tamas-timur-kānana-dāva-vahāniḥ (2*) dīk-kālayāh kim-aparaṁ
vyavahāra-ānanda kā-yā-aśvinā saṃvādaṁ śiśa-kandha (2*) āpī Tasmād idam
prayama-sambhrīta-rūpa-ja-
7 sūdāḥ pūrṇaṁ guṇeś-saṅkāla-nātī-patha-prāyokta (2*) dēvō Manuś-sapadi gōptum=
ivā-avānāṁ-ṣa-tan-mañḍal-āntara-gataḥ puruṣaṁ puruṣaṁ (2*) Āṭh-āṅavāyē
tasya.—
8 bahūva rakṣita kṣiṭer-udāras-Sagarā narāśvarah (**) chakāra yas-āgaram-
ātma-sambhavaṁ-ṛyaṁ[sa]-sama[sh]eś-nairāpyaṁ-āśrayam (2*) Bhaṅgīrathas-tatra
bahūva dīvyaṁ Sarvasvātin yā kṣhī-
9 tīm-ānāya (**) Vālmikivat(yad) bhāmu-kulasya kṛtṛyai sampādayayitrīṁ kavi-
kautakāni (2*) Tad-āṅavāya Paṅkṭirāṭhaḥ kramādabbinghuhbhuh-āpaṁśa-bhuhāna
chārya rakṣitāṁ (**) adānavā yona kṛt-Āmaravā-
10 ti sa-dāva-[h]ē svaiyaṁ-ṛyaḥ ca mēdīṁna (2*) 10(*) Tasmād-unbhas(ābha)vati śma
vikrama-dhanaṁ Rām-ābhidhānō Harīr-ṛya-samkhya[ty]ē vinnākṣaṁ rākṣasa-patīṁ
sva-pravṛtta-sarvaṁvinaḥ (**) dēvīṁ sv-
11 śīn śānāḥ kṣiṭāṁ-iva kalāṁ-aroktaṁ pratiṣṭ-vānāṁ suddhiḥ prāpya
vinirṛgatum punar- api svikṛtya yātāḥ purūr (2*) 11(*) Abhūt sutas-āsaya Kuś-
ābhidhā[ty]ō nokṛjāṁ kara-sparśam-avāpya ya. —
12 sya [**] Kumuda[n]a śa sarasaḥ prarūḍha vikasvār-sāgīṛa suchra[n]s[n]aṁdha
(2*) Bahūvāra-ullāṣī(ta)-kṛtṛti-nirjāhaḥ Rāgāḥ kūleṁ-snim bahāvaḥ
kahāmabhīrītāṁ (**) divas-pritiḥvīyōr- api vairṇiya-riṇa-
13 bhī[r-nī]laukuṇđa nāti-pathaṁ pravṛttīṁ (2*) 13(*) Tat-kulā Kalikālo-bhūt
Kāvērī-tīra-kṛiṇi-prípaḥ (**) yat-kē-li-yashti-tulitē Mēru vyaśiḥkrīta diśāḥ (2*) Jāt-
śya vṛt[ṭ]eś Madhura[rimus] viṣayē paśchāt-udaścana-Ma-
14 dhurūntaka-ākhyāhaṁ (**) ni[l]ānta-ākhyāhaṁ prachandaḥ Pāndy-amgaṇaḥ
prāg-iva yāṁ-chakāra (2*) 15(*) Jīṣṭha-paṇḍu prāhṛtī Purīppu-
saṁjñītām (**) tataḥ-tat-pūrvvaḥ-Chāḍ-ākhyāṁ prahṛtya-bhūja-vikramaṁ (2*) 16(*)
15 Tasmā kulē samudrapadaya Votta-nāma yaśa-Saṅkṣēṣa-gātām-saṇaḥ prahṛtī
kṣhitībhṛtām- api nābhavishyat (2*) 17(*) Tad-va[m]ē Śiddhi-bhūpālaḥ pālayām-ā-

1 From inked estampages supplied by Dr. Hultszch.
2 The syllable mzd has been added below the line.
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21 sā na saraṃśeṣa[n]a [II 29*] Ėṭa[ṃ] kṣbbhīrītāṃ = saṃṣu-jaṭalāṃ = maṃkutār[ṃ] = ddṛṣṭaṃ [I*] [I*] jaga[b*] = traya-prasiddhaṇya Tammusiddhaṇya śasanaṃ [I*] [30*]

TRANSLATION.

(Verse 4.) From this (lotus) arose that Padmādana, who, having accumulated the power of rajas, because he dwelt long in its interior, accomplished the creation of the animate and inanimate world, who in order to create companions, seemed to produce many creators, when he touched the images reflected in the jewels of the hoods of the snake (which formed) the couch of the husband of Śrī.

(V. 8.) Then there was in his (i.e. Mamnā's) family an illustrious ruler of the earth, king Sagera, who by his own sons made the ocean an everlasting receptacle of the aggregate of (his) fame.

(V. 9.) In this (family) was Bhagatheva, who led to the earth the heavenly Sarasvati that produced wonders of poets like Vaiṣṇavi for the glorification of the solar race.

1 The is has been added below the line.
2 The visvya has been added below the line.
3 Three ākṣaras before dādhiṃ are illegible.
4 The translation comprises only those verses which are not found in the inscriptions of Tammusiddhi published until now.
5 I.e. Brahman.
6 See above, p. 124, note 5.
7 I.e. Vishnu.
8 I.e. the Gaṅgā, and, at the same time, the goddess of eloquence.
MADHUBAN PLATE OF HARSHA.

(V. 12.) His (i.e. Rāma's) son was he who bore the name of Kuśa. Having obtained the touch of the hand of this king, that Kumudvatī, who had emerged from the tank, expanding her body, enjoyed pleasures for a very long time.¹

(Line 19.) Now, this king Tamussiđdi, the heroic offspring of the glorious Gaṅgāgopāla and Śrīdevī, the younger brother of the great king Mānasīddhi, having performed his anciomint to universal sovereignty in the town of Nīlīr, while protecting the whole (earth) girt with the oceans,—

(V. 28.) Presented, in the Śaka year (denoted by the chronogram) Sārayāga (i.e. 1127), the village called Muṭṭiyampākka... the head-quarters of Paṇṭarāshṭra, to this god, the lord of Haṭṭiśāla, whose wealth is increasing.

No. 22.—MADHUBAN PLATE OF HARSHA;
THE YEAR 25.

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

This plate was discovered, in January 1888, in a field near the village of Madhuban² in the pargana Nathūpūr of the tahsil Sagrā, in the Azamgarh district of the Benares division of the United Provinces, and is now in the Provincial Museum of Lucknow. The inscription which it contains has been already edited, by the late Professor Bühler,³ in Ep. Ind. Vol. I. p. 67 ff. As it is desirable to issue a facsimile of the plate, I re-edit the inscription from impressions that were furnished to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a single copper-plate, about 1' 8" broad by 1' 4" high, and inscribed on one side only. Judging from the impressions, a seal was soldered on to the middle of the proper right side of the plate, just as is the case with the Banskhēra plate of Harsha and the three plates of the Mahārājas of Mahādyaya,⁴ but it must have got detached from the plate⁵ and has not been discovered. In the upper part and on the proper left side the plate has suffered somewhat from corrosion, but the writing throughout is so deeply engraved that on the back of the impressions every letter of the 18 lines which the plate contains may be read with absolute certainty. The size of the letters is about 3/4". The characters belong to the north-western class of alphabets;⁶ in general, they closely resemble those given (from the Lakkhā Maṇḍal inscription, North. Incr. No. 600) in columns xv. and xvi. of Table IV. of Professor Bühler’s Ind. Palæographia. Of initial vowels the text only contains a (e.g. in anayōra, l. 15); i (e.g. in ina, l. 6), the form of which, employed here, in Professor Bühler’s Table occurs only in much later inscriptions; u (in

¹ The words used of Kumudvatī are selected with reference to the original meaning of that name. Kumudvatī is likened to a group of lotuses (kumudvatī) growing in a pond (karaśah pravadāh), which open their blossoms (vikaśvam-dīnti) when touched by the beams (karaśāpam aṇghya) of the moon. The marriage of Kuśa and Kumudvatī, the sister of the serpent Kumuda, is told in the sixteenth sarga of the Ragavamsha.
² According to Dr. Führer, Monumental Antiquities and Inscriptions in the N.-W. Provinces and Oudh, p. 189, where the above information is given, the village of Madhuban is 32 miles north-east of Azamgarh; but I have not found the name in the Indian Atlas, sheet No. 103.
³ Some of the errors which Prof. Bühler’s text contains were corrected by him, when editing the Banaskhēra plate of Harsha, above, Vol. IV. p. 388 ff.
⁵ Compare the Stūpa seal of Harshavardhana, Gupta Incr. p. 231, and Plate.
⁶ The apparently more antique manner in which essentially the same alphabet was written in Eastern India may be seen from the plates of the time of Śaṅkarāja (above, Vol. VI. p. 144, Plate) which are only about ten years older than this Madhuban plate.
Of the consonants, gh, ḍh and ḍ are not occur; and ch, jh, ḍ th and ph are only found as subscript letters, e.g. in tushāhāsanaḥ, l. 10, vijñātavāṁ, l. 7, dīkāra, l. 13, and ḍhārakāha, l. 13. Regarding the other signs it may be noted that five of them—k, g, ṝ, ṛ and ẹ—when they have no subscript letters, have a small hook at the bottom (see e.g. bhāgakara, l. 15, tāṅg, l. 10, and sāndikāṭha, l. 13); and attention may also be drawn to the forms of h (e.g. karu, l. 13), n (e.g. sādrañgaḥ, l. 11), dh (e.g. in abhadāyāḥ, l. 16), t (e.g. in yātānā, l. 17), d (e.g. ḍhāmü, l. 13), ṭ (e.g. in phala, l. 16), and v (e.g. in Śivaḥ), l. 14). The superscript sign for ṛ is sometimes written above, and sometimes on, the line; y, where it follows upon another consonant, is always denoted by the secondary, subscript form, even in the conjunct ry (e.g. in purvaṁ, l. 11). The ordinary form of the subscript th may be seen from the sthā of rūjasthāṇya, l. 9; the same form is used in the conjunct rth, in sampaññāṭṭha, l. 5, but the full form of tha is exceptionally employed in the sthā of śvasthāṇaḥ, l. 13. The subscript form of ṛ does not differ from the sign for sa; see e.g. Śāvarṇi, l. 13, and Vishnuśāṛīka, l. 14. Apparently in order to distinguish clearly between the subscript dh and v, the latter is denoted by a peculiar triangular sign; compare e.g. the dāḥ of dāhākṣaraḥ, l. 13, with the tv of dvīpavrata, l. 14. The only final consonant which occurs is the t of the word samvats in line 18; it is denoted by the lower part of the sign for tu, with a separate horizontal line above it. As regards medial vowels, only the signs for ṛ, u and a call for remarks. The ordinary sign for d (and for the ṛ of jā) may be seen e.g. in mañjarajālkrīja, l. 12. When ṛ follows upon ā or ū, or a conjunct beginning with one of these consonants, it is denoted by a wavy line placed vertically above the sign for ṛ, ū or ū; see e.g. bhaṅkāra, l. 10, hathāvāra, l. 13, and Karpāṇdaka, at the end of line 17. In the same way ṛ is denoted in the khyā of sambhāyman, l. 17 (compare with the khyā of vimukhyā, l. 7), and in the jātē at the commencement of line 10 (compare with the jātē of ayā, l. 18). Excepting in the syllable ru (for which see Varṣa, l. 5), the vowel u is either denoted by a subscript vertical line—or prolongation of the vertical line of the consonant-sign—ending with a small hook, or by a sign which resembles the subscript u of the modern Nagari alphabet. The former way of denoting u is followed in writing the ākṣaras abh, śau, ān, ma, ma, ma, ma, ma, dc, and tu, the latter in ka, tu, tu, su and bh; compare vishkhārti, l. 4, dāṣṭha, l. 6, somvāṭī, l. 12, and teṣṭa, l. 13, Skandapṛtih, l. 17, etc. For two ways of writing the medial ṛ— the one followed only in ṛ, Ṣ and ṛh—compare ṛvā, l. 17, and ṛta, l. 10. The inscription does not contain the signs of the jñāyatāya, upāṭhāya and upāṭhācaḥ; but in line 18 it has three numerical symbols, for 20, 5 and 6. The symbol for 20 is like the abh, l. 18; that for 5 looks like ṛṭī, with the sign of the medial ṛ attached to it; and the symbol for 6 resembles the ākṣara ṛ with a subscript u. Signs of punctuation are used in the text three times, in lines 16 and 17. Throughout the writer has formed the letters with great care and skill.—The language of the inscription is Sanskrit. Any unusual or rare words and technical terms which it contains will be drawn attention to in the notes on the translation. The text generally is in prose, but it contains a verse in lines 6 and 7, and two benedictory and imprecatory verses—in one of which the king Harsha himself is referred to as an authority for the sentiment expressed—in lines 16 and 17. In respect of orthography it need only be stated that the sign for v denotes both v and ṛ, that k and ṛ are generally doubled before v (e.g. in putraḥ, l. 1, and dīkāra, l. 3, but not in pravṛttita-chakra, l. 3), and then and after the rules of saṅkhā have not been observed.

The inscription is a charter of the well-known king Harsha—or Harshavardhana, the hero of Bāṇa’s Harṣaharita, who ruled part of Northern India at the commencement of the 7th

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1 In the Banskhēra plate of Harsha the same superscript sign for ṛ is more frequently employed.
2 According to Prof. Bihler the language of the Banskhēra plate is better than that of this plate; but I cannot find any difference.
century A.D.—by which the village of Sómakundaká in the Kuncadhami vishaya of the Sravasti bhukti, which had been previously held by a Bráhma; on the strength of a forged charter, was granted to two other Bráhmans. The king’s order was issued from the royal residence or camp of Kapitthiká (I. 1), and is dated on the 6th of the dark half of the month Mágaśirhā of the year 25 (apparently of the king’s reign1). The actual order is preceded by the genealogy of Harsha, in the course of which it is stated that his immediate predecessor, his elder brother Rájyavardhana, after defeating Dēvagupta and other kings, was treacherously slain in his enemy’s quarters. On this event and on the genealogy generally it is now unnecessary to comment.

Of the localities mentioned in the inscription, Kapitthiká apparently is the Kie-pitha (Kapattha) of Hiren-Talang,2 which, again, is the same as Sāmkáya, identified by the late Sir A. Cunningham3 with the modern Sankisa,4 on the Kálhándi river, about 40 miles north-west of Kanauj. And Sravasti, after which the Sravastí-bhukti was called, is the modern Sáhet-Mahet5 in the Gonda district of Oudh. Kuncadhami, from which the Kuncadhami-vishaya received its name, and the village of Sómakundaká have not been identified.

TEXT.6

1 Ōri7 svasti [\^*] Mahá-nan-hastā-śaya-jayakandhåvårāt-Kapitthikáyāh8 mahárája-sri-Naravardhhanas-tasya puttras-tatpádānushtyātaḥ śri-Vajrûdhyeyām-utpannah paramádityabhaktó
2 mahárája-sri-Rájyavardhanas-tasya putras-tatpádānushtyātaḥ śri.9Apsarôdhyeyām- utpannah paramádityabhaktó mahárája-śrimad-A(ā)dityavardhhanas-tasya putras- tatpádānushtyātaḥ śri-Mahā- 
3 sēnaguptadēvēyām-utpannah-10chatussaṃudrā-ståkkhāta-kirtiḥ pratāp-ânuråg-śaṁprasthita-praśvita-chakrā ekachakkrarattha iva praṇāhāṁ-ârtī-harāḥ
4 paramádityabhaktó paramahattāraka-mahárájādhirāja-sri-Prabhâkara-vardhhanas- tasya puttras-tatpádānushtyātaḥ sitayasahā-pratāna-viścchhunīta-sakalabhuva-nandaññeḥ iva parigrihitā-
5 Dhanadā-Varunā-Ehān-prabhṛti-lókapāle-tejāḥ samapti-âparajit-ānka-dravina-bhûmi-pradāna-sampriññi-ârthihdāyā-tīśyita-pūrvvarāja-charītō dēvēyām-śrilaññatāmyām
6 śri-Yasomatyām-utpannah paramasangataḥ Sugata iva parahit-aiśkarataḥ paramahattāraka-mahárájādhirāja-sri-Rájyavardhanas Rājān11 yuddhi dushta-våjīna iva śri-Dēvagupta-ā
7 dayaḥ kṛtvā yēnā kṣapa-prahāra-vimukhāḥ suryāv samāta sanñyastāḥ [\^*] utkēhāya dviṣhaṭo vijīta vasūdhāṁ kṛtvā praṇānī priyam prānāṁ niḥtāvan-arati-bhavanē saty-ânurdhēna yah [\^*\^*] Tasyānājā-

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1 If the Harsha era dates from the commencement of Harsha’s reign, the date must fall in A.D. 630-31.
4 See the Imperial Gazetteer of India, 2nd ed., Vol. XII p. 229.
5 See ibid. p. 126. Compare also Dr. Bloch in Jour. As. Soc. of Bengal, Vol. LXXVII. Part. I. pp. 289 and 290; to the inscriptions there enumerated as mentioning Sravasti may now be added the Lucknow Museum plate of Kirthipála, above, p. 96, l. 12 of the text.
6 From impressions supplied by the Curator of the Provincial Museum, Lucknow.
7 Denoted by a symbol.
8 Here and in other places below the rules of sanātā have not been observed; read ॐ (ohm).
9 Read ॐ (ohm).
10 Originall śpanah and śakatuḥ was engraved.
11 Meter: śravāvāvīśīṁśa.
From the great royal residence\textsuperscript{18} of victory,\textit{(furnished)} with boats, elephants and horses—

\textit{from Kapitthaka}\textsuperscript{19}—

\textit{(There was) the Mahārāja Naravaradhana.}\textsuperscript{20} Begotten on Vajrīḍēvī, his son, who meditated on his feet,\textit{(was) the devout worshipper of the Sun, the Mahārāja Rājayavadhana [I.].}

\textsuperscript{18} Originally Sōmakūḍikā—was engraved, but the vowel i of the akṣara ni has been struck out; see the name below, in line 10.
\textsuperscript{19} Read "gālānām.
\textsuperscript{20} Read "padmatteka.
\textsuperscript{21} Read "satyanām.
\textsuperscript{22} Read "gātānām.
\textsuperscript{23} Read "padmatteka.
\textsuperscript{24} Read "padmatteka.
\textsuperscript{25} Read "padmatteka.
\textsuperscript{26} Read "padmatteka.
\textsuperscript{27} Read "padmatteka.
\textsuperscript{28} Read "padmatteka.
\textsuperscript{29} Read "padmatteka.
\textsuperscript{30} Read "padmatteka.
\textsuperscript{31} Read "padmatteka.
\textsuperscript{32} Read "padmatteka.
\textsuperscript{33} Read "padmatteka.
\textsuperscript{34} Read "padmatteka.
\textsuperscript{35} Read "padmatteka.
\textsuperscript{36} Read "padmatteka.
\textsuperscript{37} Read "padmatteka.
\textsuperscript{38} Read "padmatteka.
\textsuperscript{39} Read "padmatteka.
\textsuperscript{40} Read "padmatteka.
\textsuperscript{41} The sentence is continued below, in the words "his younger brother."
\textsuperscript{42} Harsha issues this command.
Madhuban Plate of Harsha.—The year 25.
Begotten on Āparāndēvi, his son, who meditated on his feet, (vada) the devout worshipper of the Sun, the Mahāvīra Adityavarādhanā. Begotten on Mahāsenauptādevī, his son, who meditated on his feet, (vada) the devout worshipper of the Sun, the Paramabhaṭṭāraka Mahāprajāpita Prabhākara varādhanā, whose fame crossed the four oceans; before whom other kings bowed down on account of his prowess and out of affection for him; who wielded his power for the due maintenance of the castes and orders of life, (avait) who, like the sun, relieved the distress of the people. Begotten on the queen of spotless fame Yaśōmati, his son, who meditated on his feet, (vada) the devout worshipper of Sugata (Buddha)—like Sugata solely delighting in the welfare of others—the Paramabhaṭṭāraka Mahāprajāpita Rājavarādhanā [II.], the tender of whose bright fame overspread the whole orb of the earth; who appropriated the glory of Dhamma. Varuṇa, Indra and the other guardian (deities) of the world; who gladdened the hearts of suppliants by many donations of wealth and land acquired in righteous ways, (avait) who surpassed the conduct of former kings.

He in battle curbed Dévagupta and all the other kings together, like vicious horses made to turn away from the lashes of the whip. Having uprooted his adversaries, having conquered the earth, having acted kindly towards the people, he through his trust in promises lost his life in the enemy’s quarters.

(L. 7.) His younger brother, who meditates on his feet, the devout worshipper of Mahēśvarā (Śiva)—like Mahēśvarā taking compassion on all beings—the Paramabhaṭṭāraka Mahāprajāpita Harṣa, issues this command to the Mahāsamanta-s, Mahārājas, Duṣṭadāsadharmikas, Pramādāras, Rājasthānīyas, Kāśīrādhāyikas, Upārikas, Vaiśayapatis, regular and irregular soldiers, servants and others, assembled at the village of Sōmakūṇḍakā which belongs to the Kṛṣṇadānī vaisāyikā in the Śravasti bhūtikā, and to the resident people:

(L. 10.) Be it known to you! Having ascertained that this village of Sōmakūṇḍakā was held by the Brāhmaṇ Vāmarathya on the strength of a forged charter, I therefore have broken that charter and taken (the village) away from him, and, for the increase of the spiritual merit and fame of my father, the Paramabhaṭṭāraka Mahāprajāpita Prabhākara varādhanādeva, of my mother, the Paramabhaṭṭārakā Mahādevi, the āvait Yaśōmatī, and of my several eldest brother, the Paramabhaṭṭāraka Mahāprajāpita Rājavarādhanādeva, ina vaitā āvaitā, in the nāma

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1 Compare Gupta Insor. p. 220, lines 1 and 2 of the text.
2 The word for ‘sun,’ employed in the original on account of the preceding āpramittachakra, is bhakharāratha, whose chariot has only one wheel; compare for it e.g. in the third act of the Bānāvīll the verse commencing with acchudmanamaiḥacakrāratha prabharatī, and Maytrāya’s Śrīrātala a, v. 89 (where the Sun says: na hi rathē gḍi m naiḥacakrāratha). For the idea that the sun relieves distress, compare e.g. Gupta Insor. p. 162, text, l. 2.
3 The Gerund stirtd of the original text is employed, in an unusual way, to convey a passive sense; ‘like vicious horses (curbed) after they have been made to turn away from the lashes of the whip.’ In Prakrit we do find passive Gerunds; compare e.g. bhajjūjumāntī (bhakted gḍtī), ‘they run away after having been broken,’ in Prof. Pinchel’s Materialien zur Kenntnis des Aspabhṛpta, p. 23. For Sanskrit I can only quote, from the Daśakumāra-charita, kim upakṛtya pratysapkrītaḥ bhāvyam, where the Gerund upakṛtya must mean ‘after having been favoured.’

According to the Harsha-charita, ‘allured to confidence by false civilities on the part of the king of Ganga,’ see Prof. Cowell and Mr. Thomas’s Translation, p. 175.
1 On āpramittāra and mahāpramittāra, which occurs in line 17 of the text, see Ind. Ant. Vol. XXV. p. 182, note 70; āpramādī also appears in Gupta Insor. p. 216, l. 9.
4 With Kṛṣṇadānī vaisāyikā compare Aṇḍulavaiṣṇavikā, above, Vol. IV. p. 211, l. 7, Vaiśayparivārikā, Gupta Insor. p. 216, l. 8, Gaiḍevaiṣṇavikā, ibid. p. 225, l. 7 of the text, āvaiṣṇavikā, ibid. p. 50, l. 25, etc.
5 In bhūtaka the suffix ka has been added to bhūtaka—as noted already by Prof. Bühler, through the influence of the Prakrit bhūtakahā (reedle); compare Prof. Pinchel’s Grammatik der Prakrit-Sprachen, § 508. In Gupta Insor. we similarly find aturakā, ḍkṛṭaka, atāaka, praviṣṭa, pratikṣa, āpikṣa, utpaṅkaka, utpaddvāraka.
6 On the subject of forged copper-plates see now Dr. Fleet in Ind. Ant. Vol. XXX. p. 201 ff.
of a donation\(^1\) (to Brāhmaṇa), as an agrahāra — extending to its proper boundaries, with the udvarga, together with all income that might be claimed by the king's family,\(^2\) exempt from all obligations,\(^3\) as a piece taken out of the district\(^4\) (to which it belongs), to follow the succession of sons and of their sons, for as long as the moon, the sun and the earth endure, according to the maxim of bhūmidekkha ēkāna — to the Brāhmaṇa Vātānavāmin who is of the gōtra of Śāvarṇa and a fellow-student of the Chāndogas,\(^5\) and the Brāhmaṇa Śivadevavāmin who is of the gōtra of Vishnuvīdāna and a fellow-student of the Bahvīchas.\(^6\) Knowing this, you should assent to this, and the resident people, being ready to obey my commands, should make over only to these two the tulya-mēya,\(^7\) the share of the produce, payments in money and other kinds of income, as they may be due, and should render service to them. Moreover:

(L. 16.) Those who profess (to belong to) the noble line of our family and others should approve of this donation. Of fortune, unstable as lightning and a bubble of water, donations and the preservation of others' fame\(^10\) are the (real) fruit.

By deeds, thoughts and words one should do good to the living. This Harsha has declared to be the very best way of earning religious merit.

(L. 17.) The āvatika in this matter is the Mahāpramāṇa Mahāśāmanita, the illustrious Skanda Gupta. And by order of the great officer in charge of the office of records, the Śāmanita Mahārāja Īvavā Gupta, (this was) engraved by Garjara.

The year 20 5 Mārgaśīrsha-vadi 6.

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No. 23.—TIRUVENDIPURAM INSCRIPTION OF THE TIME OF
RAJARAJA III., NARASIMHA II. AND KOPPERUNJINGA.

BY E. HULTSCH, PH.D.

This inscription (No. 142 of 1902) is engraved on the west wall of the prākūṭa of the Dēvanāyaka-Perumāl temple at Tiruvendipuram, a village 4½ miles west-north-west of

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\(^1\) Since pratirjuna-dharmajna, which would be a Bahuruli compound, could not be taken to qualify agrahāra in the abstract noun agrahārādhena, I have altered it to pratirjuna-dharmajna. With the whole passage compare e.g. above, Vol. VI. p. 239, l. 54, ahaṁ yusya-dharmajna-dharmajna pratipāditaḥ. Compare also phrases like pratirjuna-pratipāditaḥ, Ind. Ant. Vol. XV. p. 113, l. 12 of the text; agrahāratena pratipāditaḥ, ibid. Vol. XX. p. 124, l. 9 of the text; dhvaghradrāteṇa pratipāda-yati sam, Gupta Insor. p. 239, l. 10; etc.

\(^2\) With rāja-udbābhaṣya compare rāja-bābhaṣya in the plates of the Mahārāja of Uchchakalpa, Gupta Insor. p. 118, l. 11; p. 119, l. 13; p. 120, l. 17; etc.

\(^3\) With sarva-parihrta-parihrdā compare sarva-asīti-parihrdā-parihrta in the plates of the Vākṣata Mahārāja, e.g. above, Vol. III. p. 202, l. 20. The meaning intended is more correctly expressed by parihrta-sarvapākṛta, e.g. Vol. IV. p. 250, l. 59, and by sarva-parihrdāṃ kritī sat, above, Vol. III. p. 228, l. 15. Compare also sarva-baddha-parihrta (e.g. Ind. Ant. Vol. IX. p. 128, l. 36), and for similar expressions see above, Vol. VI. p. 13, note 3.

\(^4\) The expression vishaydōn-udbābhaṣya-pānā I have found again only in the Pāṇjukēśvar plate of Lālitaśāmāṇa, Ind. Ant. Vol. XX. p. 120, l. 21. I am not quite certain about the exact meaning of it.

\(^5\) i.e. ‘to be inherited in turn by’; compare putra-putr-dvālādīvaḥ, e.g. above, Vol. III. p. 262, l. 21.

\(^6\) i.e. a student of the Śāmanita.

\(^7\) Instead of saudhāna one would have expected dhvaghrd-aus.

\(^8\) I do not know the exact technical meaning of tulya-mēya which might be translated by ‘things to be weighed and to be measured;’ mēya by itself we find, in prāṇa-prāṇy-dīyaḥ mēya-kīraṇy-dīyaḥ, in Gupta Insor. p. 237, l. 12; and tulya occurs ibid. p. 79, l. 10, apparently in a technical sense. See also above, p. 62.

\(^9\) Ini. by not resuming the grantha made by them.—The verse occurs with different readings in Ind. Ant. Vol. XIX. p. 249, l. 9 of the text, and Vol. XXV. p. 151, l. 28.
Cuddalore (Kāḻalūr), the head-quarters of the South Arcot district. It consists of 9 lines in the Tamil alphabet and language and forms a single big sentence, which can, however, be dissolven into several distinct periods with the help of the gerunds kēppū, 'having heard,' in line 2, and egru, 'having said,' in lines 3 and 4. The proper noun manakērum, 'to us,' in line 9 shows that the subject of the passage beginning in line 4 is the plural of the proper noun of the first person.

The language exhibits a few peculiarities. The letters ṣ and تسبب are doubled after a nasal in ṣaṇṭu (I. 1), ṣamādu (I. 2) and ehrāndu (I. 9). Instead of the gerund kōṇa (twice in I. 6 and I. 8), the poetical form kōṇu occurs four times (II. 2, 3, 4 and 9). Aruvētta (II. 4 and 9), aruvētika (I. 9) and vettivettu (I. 7) are vulgar forms of aruvētta, etc.

This inscription is distinguished from most other South-Indian inscriptions, as it does not record a donation or similar transaction, but is of a purely historical character. It is dated in the 16th year of Tribhuvanamahankaravarti Rājarājadēva (I. 1) and must have been engraved at the instance of two military officers (dānadēka), named Appaṇa and Samudra-Goppaya (I. 5), in the service of the Hoyśa (or Hoyalā) king Vira-Narasimhadēva (I. 1). This king had heard that Koppuruṇjinsa had captured the Chōla emperor at Śendraṃgalam. Anxious to vindicate his title 'the establisher of the Chōla country,' he started from Dōrasamudra and conquered the Maha(ṇa) kingdom. When at Pāchohūr, he ordered the two above-mentioned officers to continue the campaign. They advanced through the enemy's country until they reached Śendraṃgalam, forced Koppuruṇjinsa to release the Chōla emperor, and accompanied the latter into his dominions.

The title 'establisher of the Chōla country,' which the inscription applies to Vira-Narasimhadēva (I. 3), and the statement that he conquered the Maha(ṇa) kingdom, show that this king is identical with the Hoyśa (or Hoyalā) king Vira-Narasimha II, who in several inscriptions is styled 'the establisher of the Chōla kingdom' and 'the uprooter of the Makara or Magara kingdom.' As the inscriptions of Narasimha II are dated between A.D. 1222 and 1224, it follows that the king Rājarāja, to whose 16th year the subjoined inscription belongs (I. 1), is the Chōla king Rājarāja III, who ascended the throne in A.D. 1216, and whose 16th year accordingly corresponded to A.D. 1231-32. He is no doubt identical with the 'Chōla emperor' who was captured and released at Śendraṃgalam. The dates of other inscriptions of Rājarāja III, that he continued to reign after his re-installation. His latest known date is A.D. 1243-44 in an inscription at Poysai.

The subjoined inscription mentions a considerable number of geographical names: Dōrasamudra, the capital of Narasimha II, is the modern Ḥaḷēbiḍ in the Dēlīr tāluka of the Hassan district, the Mysore State. Pāchohūr, where he halted on his expedition against Koppuruṇjinsa (I. 4), is perhaps identical with a village of that name in the Thiruchinpoly tāluka, opposite to the island of Śrīraṅgam, 2 miles north of the Coleroon river, and 9½ miles west by south of Kāḻaṇpur, the southern capital of Narasimha's successor Śiṃēvara. If this identification of Pāchohūr is correct, it would follow that Narasimha II, left his dominions by way of the Gaḻalāṭṭi pass, and that the Maha(ṇa) (Makara or Magara) kingdom (I. 8) has to be looked for in the Coimbatore or Salem district. In the course of the expedition which Appana and Samudra-Goppaya undertook against Koppuruṇjinsa, they first destroyed the villages of Eḷḷēri, Kalliypumālai and Tōjūdagaḷiyur (I. 5). Then they worshipped the god at Poysambalam.

1 See Mr. Sewell's Lists of Antiquities, Vol. I. p. 212, where the name is spelt 'Tiruvendipuranam.' The same erroneous form is found on the Madras Survey Map of the Cuddalore tāluka. The Postal Directory of the Madras Circles, p. 1360, has correctly 'Tiruvendipuranam.'

2 Dāṇḍaka and dāṇḍyaka are tālāhavas of the Sanskrit dāṇḍyaka; see Ind. Ant. Vol. XX. p. 804 and note 7.

3 The first part of this name is apparently derived from Dōrasamudra.

(1. 6 f.), destroyed Tondaimāgallūr, and halted at Tiruppādirippuliyr (1. 7). Next they destroyed Tiruvadigai and Tiruvakkārasi (1. 7) and the country between the Vāraṇavēsi river in the north, Sēndamaṅgalam in the west, and the sea in the east (1. 8). As far as the route of Narasimha's two officers can be followed on the map, it appears that they crossed the present South Arcot district from south to north. Elūrī and Kalliṟūrmaiḷai (now Kaliyamalai) are in the southern portion of the Chidambaram taluk.⁴ Pōṇṉambalam is one of the Tamil names of Chidambaram itself. Tondaimāgallūr is perhaps the modern Tondammānattam in the Cuddalore taluka,⁵ and Tiruppādirippuliyr is the well-known ancient name of Tirupāpuliyr,⁶ a railway station north of Cuddalore. Tiruvadigai is Tiruvadai near Peṇṉai,⁷ and Tiruvakkārasi is Tiruvakkārasi in the Villupuram (Vijjappuram) taluka.⁸ As regards Sēndamaṅgalam, where Köpperuṉījāga kept the Chōla king prisoner, and at the gates of which the war seems to have ended,—the Postal Directory of the Madras Circles mentions no less than eighteen villages of this name, three of which belong to the South Arcot district. The Sēndamaṅgalam which is intended here is probably the one in the Tirukkolur (Tirukkēvaiḷur) taluka.⁹ I am unable to identify the Vāraṇavēsi river, which has to be looked for to the north of Sēndamaṅgalam,⁰ and the village of Toḷudagaiyēr, which must have been situated south of Chidambaram. It is not clear why Appaḷa and Samudra-Goppaya selected the temple of Tiruvēndipuram for engraving this account of their achievements. Perhaps it was at this village that they took leave of the Chōla king Rājarāja III., whom they had rescued from the hands of Köpperuṉījāga at Sēndamaṅgalam.

As far as we know at present, Narasimha II. was the first among the Hoyasala kings who possessed a portion of the Trichinopoly district. In an inscription on aśvārañē, dated in A.D. 1222,¹⁰ he is stated to be “marching against the Raṅga in the South,” i.e. the island of Śrīraṅgam, and in the Harichar inscription of A.D. 1224¹¹ he is already called ‘the protector of the Makara kingdom’ and ‘the establisher of the Chōla kingdom.’ Hence his conquest of Śrīraṅgam seems to have taken place between A.D. 1222 and 1224. This first invasion of the Makara and Chōla kingdoms was distinct from and prior to the conquest of the same two kingdoms which is related in the Tiruvēndipuram inscription, and it is presupposed by the wording of the latter, which implies that the king started on his new campaign in order to vindicate his previously earned title ‘establisher of the Chōla country.’ A further testimony to Narasimha’s influence in the Chōla country is supplied by an inscription in the Gōkaraṉēvar temple at Tirūgōkaraṇam near Pudukkōṭai (No. 410 of 1902), which is dated in the [?]tenth year of Tribhuvanachakravarṭa Rājarājadēva, i.e. A.D. 1225-26, and records a grant of land by a servant of Sōmaladevi,¹² the wife of Sōmeṭvaradeva, the son of the Pōala king Vira-Narasiṁhadēva of

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¹ Nos. 274 and 280 on the Madras Survey Map of this taluka.
² No. 229 on the Madras Survey Map of this taluka.
³ No. 206 on the Madras Survey Map of the Cuddalore taluka.
⁵ No. 79 on the Madras Survey Map of the Cuddalore taluka.
⁶ ‘Tiruvadai,’ No. 239 on the Madras Survey Map of this taluka.
⁷ ‘Tiruvārañē,’ No. 239 on the Madras Survey Map of this taluka.
⁸ This word is derived from Sēndai, ‘the red one,’ a name of the god Skanda.
⁹ No. 283 on the Madras Survey Map of this taluka.
¹⁰ The nearest river on the north of Sēndamaṅgalam is the Godāla.
¹¹ Mr. Rice’s Ep. Carn. Vol. VI. p. 55:—Saka-saṅsa 1144 Chittraḥaṁ-vara | raya Āṭṭha-sadda 10 [daṣṭā]mśi MāthuḷaṅgarṇaṉaṆṭa. On this date Professor Kilburn remarks as follows:—“For Āṭṭha-sadda 10 of Saka-Saṅsāra 1144 expired Chittraḥaṁ this date is wrong; it would correspond to Friday, the 16th September A.D. 1222. If we could read sāvda 7 no[ga] ṛkṣa it would regularly correspond to Tuesday, the 10th September A.D. 1222.”
¹³ See above, Vol. III. p. 9, note 6. Another princess of the same name is mentioned in Mr. Rice’s Ep. Carn. Vol. IV. Kp. 63. She is there compared to Lakṣmī, and Narasimha II. to the Moon. Hence she must have been his sister, and not his wife as Mr. Rice thinks (ibid., Introduction, p. 21). According to other inscriptions, the wife of Narasimha II. and the mother of Sōmeṭvara was Kāḷaḷadeva; see ibid. Vol. III., Md. 122; Vol. IV., Ng. 98; and Vol. VI., Kd. 125.
Dērasamudra. Finally, a mutilated inscription in the Raṅganātha temple at Śṛirāṅgam (No. 54 of 1892), dated in A.D. 1283, records a grant by a female relation of Bhujabalabhumakēśava-Danḍānayaka, the great minister (mahāpradhāna) of Pratāpachakravartin Pēṣala sīr-Vīra-Nārasimhihiḍēva.

Among the opponents of Nārasimha II., the Harihar inscription of A.D. 1224 and the Basarāḷu inscription of A.D. 1224 mention the Kāḍava king and the Pāṇḍya king, and three inscriptions state that “his valor caused the reduction of the Pāṇḍya sovereignty.” As will appear below (p. 164 and note 3), Kōpperaṇūjīṅga claimed to belong to the Kāḍava or Pāṇḍava family. If he is meant by the expression ‘Kāḍava king’ in the Harihar inscription, it would follow that he had come into hostile contact with Nārasimha II. before the time of the Tiruvēndipuram inscription, perhaps on the occasion of Nārasimha’s first attack on Śṛirāṅgam between A.D. 1222 and 1224. The Pāṇḍya contemporary of Nārasimha II. was Māravarman alias Šundara-Pāṇḍya I., who, as shown by Professor Kielhorn, ascended the throne in A.D. 1216. This king boasts on his part to have conquered the Chōḷa country and to have restored it to the Chōḷa king; and an inscription of his 9th year, i.e. A.D. 1225, is actually found in the Raṅganātha temple at Śṛirāṅgam, while we have seen that Nārasimha II. was marching against Śṛirāṅgam in A.D. 1222.

Among the partisans of Kōpperaṇūjīṅga, the inscription mentions two chiefs named Šōjakōp (l. 5) and Koḷi-Šōjakōp (l. 6). Viṟuṅgalanādaḷaiyāṅ and Chinnattarayāṅ are stated to have been killed and are called ‘officers of the king.’ Apparently, they were originally in the service of Rājarāja III. and had gone over to Kōpperaṇūjīṅga. Of special interest is the statement that “four officers including Parākramabāhu, the king of Īḷam,” were killed. What the author wants to say is perhaps “Parākramabāhu and three of his officers.” Īḷam is the Tamil name of Ceylon. According to Wiśceiha’s Translation of the Mahāvaśa (page xxiv. ff.), Parākramabāhu I. died in A.D. 1197 and Parākramabāhu II. in A.D. 1275, and neither of them fell in battle. Hence the Parākramabāhu of this inscription must be different from both; perhaps he was not a king, but a king of Ceylon.

Kōpperaṇūjīṅga, the person who was responsible for Nārasimha’s interference in the affairs of the Chōḷa kingdom, is first mentioned in an inscription of the Viṟidaḥagirīvara temple at Viṟidāḥachalam (No. 136 of 1900), the head-quarters of a tāłaka in the South Arcot district. This record opens as follows—

1. Śvasti śīḥ [||*]
2. gaḷ śīr-Rājarājakāvarku yan-
3. du iḻavu udaiyār Tiru-
4. mudugurraṇ-udaiyā nāyāṟkku Pal-
5. laven Kōpperaṇūjīṅgan agam-
6. baḷu-mudaligalil Ediriganaṇyan Po-
7. tteppi-Chchōḷan i-ngāyan-

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1 Tēraicamattirattu śīr-Pēṣala-Vīra-śīr-Nārasigadaḷu maṇḍaṇ Śāntenagaradaḷ maṇḍa Śōmaladāyāyār.
2 Viṟiyama-sarma-šama-tsaṭam tattaiyāṭaṇa-raṭam Kōtiṟaṭa tudha-paṇṭhama Ādipāramudal; “from Sunday, the fifth ūśu of the bright (fortnight) of Kāṭṭigai in the Viṟiyama year.” Professor Kielhorn kindly informs me that, “for the month Kāṭṭigai of Śaṭa-Saṁvat 1155 expired—Viṟiyama, this date regularly corresponds to Sunday, the 6th October, A.D. 1233.”
7 A different person of the same name is mentioned among the officers of Viṟidha-Chōḷa in the Viṟikrama-śīḷa-Uṭḷa; Ind. Ant. Vol. XXII. pp. 143 and 149.
8 ˚˚ku vaîta tirunandâvila
9 ˚˚ku onrûkku . . . . . . .

"In the 14th year of the emperor of the three worlds, the glorious Râjarâjadēva, Edûrūṇnagâya Pottapî-Chôla, (one) among the chiefs of the body-guard of the Pallava Köpperuñjînga, gave to the lord, the god of Tirumudugunram, one perpetual lamp," etc.

From this inscription we learn that Köpperuñjînga claimed to belong to the Pallava family, and that in A.D. 1229-30, i.e. two years before the Tiruvêndipuram inscription, he still acknowledge Râjarâja III. as his sovereign. The defeat which Narasînха II. inflicted on Köpperuñjînga enabled Râjarâja III. to remain in power until at least A.D. 1243-44. About this time he was either ousted or succeeded by his former enemy; for, an inscription of Köpperuñjînga, who had assumed the titles dēva, "king," and Sakalabhuvarâshâkravarîtin, in the Arûla-Perumâl temple at Conjeeveram shows that the 18th year of his reign corresponded to Śaka Samvat 1182. I subjoin the date-portion of this inscription, and that of three other inscriptions at Tiruvêppainallûr, Tiruviçaimarudûr and Tirukketukkuṟṟam.

A.—In the Arûla-Perumâl temple at Conjeeveram.


"In the [18th] year of the emperor of the whole world, the glorious Köpperuñjînga[d]ēva which was current after the Śaka year one hundred one hundred and eighty-two,— . . . . . . . . . . . . . . . . . . . . . . . . . . 7 a Sunday and the tenth tîḻk of the second fortnight of the month Vîṣîchikâ."

B.—In the Vaikuṇṭha-Perumâl temple at Tiruvêppainallûr.


"In the [7th] year of the emperor of the whole world, the glorious Köpperuñjînga[d]ēva,— on the day of Rêvatî, which corresponded to a Friday and to the fourth tîḻk of the second fortnight of the month Siṁha."

C.—In the Mahâprintlnârm temple at Tiruviçaimarudûr.


"In the 18th year of the emperor of the whole world, the glorious Köpperuñjînga[d]ēva,— on the day of Śatâbhîṣaj, which corresponded to a Sunday and to the fifteenth tîḻk of the first fortnight of the first month Kânya."

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1 See Dr. Gundert’s Malayâdim Dictionary, p. 2, s.v. agamâdi.
2 This is the Tamil name of Vîdhañchâlam; compare South-Ind. Insor. Vol. I. p. 123, and Vol. III. p. 152.
3 In the Madras Christian College Magazine of March 1892, Mr. Venkaya states that two inscriptions at Tiruvânatamalai also call Köpperuñjînga a Pallava or Kâjâva. Regarding Kâjâva as a synonym of Pallava, see above, p. 36, and South-Ind. Insor. Vol. 111. p. 88.
4 See above, p. 161 and note 8.
5 No. 38 of 1890; see South-Ind. Insor. Vol. II. p. 340, note 5.
6 The remainder of the line is built in.
7 A portion of the date, which probably contained the name of the nakshatra, is lost.
8 No. 390 of 1902.
9 No. 186 of 1895.
D.—In the Vēdagiriśvara temple at Tirukkālukkunṟam.¹

2 ni-kkōlamāiyum peṛṇa Uttivaṭṭādi-nāṇa.

"In the [3]1st year of the emperor of the whole world, him who was born to rule the earth, Köpperūṇjyugadēva,—on the day of Uttaravadhāpaṇa, which corresponded to a Saturday and to the second tīṭhi of the first fortnight of the month Kumbha."

According to Professor Kielhorn, who has kindly examined these four dates, "the first date (A.), of Śaka-Saṅkhyati 1182 expired and the 18th year current, regularly corresponds to Sunday, the 31st October A.D. 1200, which was the 4th day of the month Vṛṣeṣṭhi, and on which the tenth tīṭhi of the dark half (of the month Kārttika) ended 6 h. 31 m. after mean sunrise. The second date (B.), of the 7th year, corresponds to Friday, the 30th July A.D. 1248, which was the 3rd day of the month Simha, and on which the fourth tīṭhi of the dark half (of the month Śrāvaṇa) ended 9 h. 38 m., and the nakṣattra was Bṛhaṭ from 3 h. 56 m., after mean sunrise. The third date (C.) is incorrect. The fourth date (D.), of the 31st year, corresponds to Saturday, the 10th February A.D. 1974, which was the 18th day of the month Kumbha, and on which the second tīṭhi of the bright half (of the month Pāhṇa) ended 10 h. 46 m., and the nakṣattra was Uttarā-Bhadravadā for 21 h. 1 m., after mean sunrise. The three dates A., B. and D. show that Sakalabuvanachakrarvarthin Köpperūṇjyugadēva must have ascended the throne in A.D. 1423 between, approximately, the 11th February and 30th July."¹

His reign extended to at least A.D. 1278-79; for, as the subjoined list of his inscriptions shows, two of them at Chidambaram are dated in his 36th year. In this list the inscriptions are arranged under different heads according to the manner in which they quote the king's name and titles.

I. Köpperūṇjyugadēva.

1. 20th year: Tiruvottur, No. 83 of 1900.
2. 22nd year: do. No. 93 of 1900.

II. Sakalabuvanachakrarvarthin śrī Köpperūṇjyugadēva.

1. 8th year: Vṛiddhāchalam, No. 134 of 1900.
2. [7th] year: Tiruvettuṉalūr, No. 320 of 1902.
3. 8th year: Vṛiddhāchalam, No. 135 of 1900.
4. 14th year: Vālam, No. 186 of 1892.²
5. 16th year: Chidambaram, No. 467 of 1902.
7. 18th year: Tiruvīḍiśirmarudā, No. 135 of 1895.
8. [18th] year: Conjeeveram, No. 38 of 1890.
9. 26th year: Tirukkōvalṭṛ, No. 308 of 1902.
10. 36th year: Chidambaram, No. 455 of 1902.

III. Sakalabuvanachakrarvarthin Avani-yāḷa-ppiṇḍaṛ Köpperūṇjyugadēva.


¹ No. 181 of 1894. The inscription records the gift of a lamp by the wife of Paṭcbandhi-Valat [alias] Nilalagārarayar (l. 3). The same person or a relation of his is mentioned in an inscription of the 28th year of Kulōṭungas III.; South-Ind. Jour. Vol. III. p. 36.
IV. Sakalabhuvanachakra-vartigaḥ Avanīy-āla-ppirandār alias śrī- Köpperuṭṭēngadēva.

1. 3rd year: Chidambaram, No. 462 of 1902.
3. Do. do. No. 466 of 1902.
4. 5th year: do. No. 459 of 1902.

V. Sakalabhuvanachakra-vartigaḥ śrī-Avaniy-āla-ppirandār alias Köpperuṭṭēngadēva.

1. 5th year: Chidambaram, No. 463 of 1902.
2. 8th year: No. 460 of 1902.
3. 34th year: No. 461 of 1902.
4. 36th year: No. 462 of 1902.

The Vallam inscription of the 14th year mentions 'prince (pillaiyar) Nilagangarayar,' apparently a son of Köpperuṭṭēngadēva. An inscription in the Arulāla-Perumāḷ temple at Conjeevanam (No. 41 of 1893), which is dated in the 22nd year of Trifikkuhuvanachakravarthi Vijaya-Gandagopa-deva, records the gift of a flower-garden by Nilaganga of Amur, who bore the surname Bhā-pālan-ōdbhava (in Sanskrit) or Pūvi-āla-ppirandā (in Tamil), i.e. 'who was born to rule the earth.' This person is no doubt identical with the prince Nilagangarayar of the Vallam inscription, and his surname is a slight modification of Avaniy-āla-ppirandār, the title of his father Köpperuṭṭēngadēva.

As stated on page 163 above, the Tiruvendiyuram inscription mentions among the partisans of Köpperuṭṭēngadēva a certain Śōjakōṇ. This person is probably identical with an officer whose name occurs in most of the Chidambaram inscriptions of Köpperuṭṭēngadēva. In one inscription he is called "Perumāḷ pillai alias Śōjakōṇār, (one) among his (viz. Köpperuṭṭēngadēva's) officers," and in another (No. 462 of 1902) "the lord of Arasār, Śēngagivāya aliśa Pillai Śōjakōṇār Ājiyār." The grant portion of the Chidambaram inscriptions of the 3rd to 16th years opens with the words Śōjakōṇ ὅλα, i.e. "the order of Śōjakōṇ," and ends with the words i.e. Śōjakōṇ eḻivu, i.e. "this (is) the signature of Śōjakōṇ." Accordingly, Śōjakōṇ must have been the representative of Köpperuṭṭēngadēva at Chidambaram until at least A.D. 1258–59.

A short undated inscription at Tiruvendiyuram supplies the name of Śōjakōṇ's younger brother. This inscription (No. 146 of 1902) runs as follows:—

1 Svasti śrī \([**]\) Avanī-
2 āla-pppirandār-
3 Śōppā Śōjakōṇ ti-
4 ruṣṭhi-
5 ga Śēngagivāyaṇa

"Hail! Prosperity! For the benefit of the royal body of him who was born to rule the earth, Köpperuṭṭēngadēva,—Perumāḷ Śēngagivāyaṇ, the younger brother of Śēngagivāyaṇ Śōjakōṇ, caused to be made (this) sacred gōpura."

Vēnadūdaiyān seems to have succeeded his elder brother as officer in charge of Chidambaram. For, in two Chidambaram inscriptions of the 34th and 58th years of Köpperuṭṭēngadēva (Nos. 461 and 456 of 1902), the grant portion opens with the words Vēnadūdaiyān ὅλα and ends with the words i.e. Vēnadūdaiyān eḻivu.

1 Above, p. 135, clause II. No. 4.
2 As the 15th and 16th years of this king corresponded to A.D. 1258 (Ind. Ant. Vol. XXIX, p. 220), the date of this inscription must fall in A.D. 1271–72.
3 No. 460 of 1902:—i.e. muruṇāgaiśi Perundippillai ḍa Śōjakōṇār.
A solitary Sanskrit record of Köpperunijāgadēva is found as far north as Drāksharāma in the Gōdāvari district. Unfortunately this inscription (No. 419 of 1893) is so much mutilated that no connected text of it can be given. It is dated in the Śaka year 1184 and records gifts to the temple of Bhūmëśvara by the king, who is called Sakalabhuwanachakravarīṇa, Avasya-aavas-aśhāhava or Avaśya-aavasa-sahāhava, and Mahārājjasinhana. The two names beginning with avas are Sanskrit translations of his surname Avaśy-dā-gāpāraṇḍā.1 Mahārājjasinhana means 'the lion among great kings,' while Köpperunijāga would mean 'the great lion among kings.' The Drāksharāma inscription calls him 'the ornament of the Kāthaka family' 2 and 'a worshipper of Kanakasahāthinātha.'3 He is stated to have defeated the Karpāṭa4 and Chēla kings and to have established the Pāṇḍya country.5 The Kākati king and Gaṇapati-mahārāja are also referred to in the Drāksharāma inscription. The first three lines contain two verses in the Śārdūlavikrīḍīs metre, and the sixth line states that certain verses were composed by the king himself and inscribed on his gifts to the temple.

It was stated in the preceding paragraph that Köpperunijāgadēva claims to have established the Pāṇḍya country. On the other hand, an inscription of the Pāṇḍya king Jatāvarman āḷīs Tinbhaveanachakravarīṇa Sundara-Pāṇḍyadēva at Tiruppandurutī6 asserts that this king "besieged the prosperous city of Śendamaṅgalam and fought several battles to frighten the Pellava."7 This Pallava is evidently Köpperunijāgadēva, and Śendamaṅgalam seems to have been his capital, as we might already conclude from the Tiruvendiparam inscription, according to which Köpperunijāga was besieged in Śendamaṅgalam.

TEXT.

   aligaiyālē ippaḍi dēvān kēṭ[t-a]ru-

   Lua[la]ra[ra]-rājya=mirrūlam-aṭī īvanasyum [i]=vaṇ pēruṇḍa[mur]um kai
   koḍu

4 Pāchehūrīḷē viṭṭu=Kkō[p]perunijāgp dē[sa]mu[m] aliṭu=Chōhōja-chakkarav-
   vattiyaum eland-arul[l]u vīṭtu=ko[k] dēv=am[ru]13 dēva[t urn]um=ēy ēva
   vida koḍu elanda svasti śrīmaṇu-14mahāpradhāni paramavīśāi

5 daṃjagopag Jagago(do)bbaṅgadhā[Appaṇa-daṇṇājka]muṇ Śa[ra][ma]|t=Gop
   Kaliyūrumu[m]laiyum Šōjak[r]i[u] Tōjudagaṭiyum ali[t=] va


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1 See above, p. 165 f.
2 Here 'Kāthaka' can hardly refer to the kings of Cuttack, but must be taken as a Sanskrit equivalent of "Kāśāva," see above, p. 164, note 3.
3 Jē. of the god at Chidambaram.
4 ŚendamaṅgalkaheLEM-baṭi mirgita-Palavansā "appala pōrādi.
5 Read pōraṇa.
6 Read Śēṭa.
7 Read Yīśwesvarūṇa.
8 Read śrīmaṇu-14mahāpradhāni paramavīśāi
9 Read pratiṣṭh-dāhāryaḥ.
10 Read sāvadandil.
11 Read ēṇyag.
12 Read śrīmaṇu-14mahāpradhāni paramavīśāi.
TRANSLATION.

(Tax 1.) Hail! Prosperity! In the year which was opposite to the 15th year (i.e. in the 16th year) of the emperor of the three worlds, the glorious Rājarājadēva,— when king Pratāpachakravartī, the Hōysāla, the glorious Vīra-Nārasimhadēva, heard that Köpperuṇījīngā had captured the Chōḷa emperor at Śēndamaṅgalam, that he destroyed the kingdom with his army, and that the temples of the god (Śiva) and the places (sacred to Vishnu) were destroyed, he exclaimed:— "This trumpet shall not be blown unless (I shall) have maintained (my) reputation of being ‘the establisher of the Chōḷa country.’"

(L. 3.) He started from Dōrasamudra, uprooted the Maha[r]a kingdom, seized him, his women and treasures, and halted at Pāchhūr.

(L. 4.) Then the king was pleased to order:— "Destroy the country of Köpperuṇījīngā and liberate the Chōḷa emperor."— Hail! (We), the glorious great minister, the very confidential servant, Dāndīnapōpī, Jagadabbagāṇḍa, Appaṇa-Daṇḍakkā and Śamudra-Goppaya-Daṇḍakkā, took leave (from the king) and started.

(L. 5.) (We) destroyed the villages of Eḷḷēri and Kaliyūṁulai where Köpperuṇījīngā was staying, and Toḷudagaiyūr where Śōjākōn was staying; killed . . . . . . among the king’s officers Viragāganaḍāvān (and) Chiṣṭattarayān, and 4 officers including Parākkramā-bāhu, the king of Iḷam; seized their horses; and seized the horses of Kōlli-Śōjakōn.

(L. 6.) Having worshipped the god of Pōṇambalam, (we) started (again), destroyed rich (?) villages including Toḷudaimāṅgalur, caused the . . . . . forest to be cut down, and halted at Tiruppādirippuliyūr.

(L. 7.) (We) destroyed Tiruvadigai, Tiruvekkarai and other villages; burnt and destroyed the port-towns on the sea and the drinking-channels to the south of the Vāraṇavāsī river and to the east of Śēndamaṅgalam; and seized and plundered the women.

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1 Read tamakk-ūr? (?)
2 Cancelled this syllable.
3 Read eluent.
4 Read eluent.
6 This word (dēva) occurs at the end of line 2.
7 The trumpet (kaṭhun) was one of the five instruments used in producing the paṭaka-mahākāda; see above, Vol. V. p. 216, note 3, and p. 263, note 3. The king here makes a vow that he will dispense with his right of using this instrument, until he will have defeated Köpperuṇījīngā and re-established the Chōḷa king.
8 Literally, ‘the architect (causing) the stability of the Chōḷa country.’ The parallel term Pēṇdaya-mandōla-sahasanda-driyādēva (see above, p. 167, note 5) proves that the word dokṛya is here used in its Tamil meaning: ‘a master-carpenter, an architect.’
9 Fix the Mahāra king.
10 This word is not Tamil, but Kanarese, and means ‘the commander of an army.’
11 On this bīruḍa, which is also Kanarese, see above, Vol. III. p. 64, note 9.
12 See Dr. Gundert’s Malayāḷam Dictionary, s. v. ali and ali-mukham.
(L. 8.) When (we) advanced against Šēndamaṅgalam and were going to encamp (there), Köpperuḫiṅga became afraid and submitted to the king that (he) would release the Chōla emperor.

(L. 9.) As he (viz. the king) agreed and despatched a messenger to us, (we) liberated the Chōla emperor, went (with him), and let (him) enter (his) kingdom.

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No. 24.—DATES OF CHOLA KINGS.

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

(Continued from page 10.)

Dr. Hultsch again has sent me a large number of dates of Chōla kings, of which I now publish twenty-three, with the results of my calculations. Of these, the dates Nos. 61-74 show that the times previously found for the commencements of the reigns of the five kings to whom they belong—Rājarāja I., Rājendra-Chōla I., Kulottunga-Chōla I., Vikrama-Chōla, and Kulottunga-Chōla III.—are correct. The dates of Rājarāja III., Nos. 75-78, reduce the time during which this king must have commenced to reign, to the period from (approximately) the 23rd June to the 13th August A.D. 1216. And the dates Nos. 79-83, belonging to Rājendra-Chōla III., of whom no dates had yet been examined, prove that this king commenced to reign between (approximately) the 21st March and the 8th May A.D. 1246. The remaining dates sent to me are very difficult to deal with;1 their publication will probably have to be deferred to the time when more dates of the kings to whom they belong have been discovered.

A.—RAJARAJA I.

61.—In the Mūleśvara temple at Bāhūr.3

1 Svasti śrī || 1 Kāndakār-Chōhāi kalam-suru ko I[r]ajarrāj- k[ā] sar[ipa]nma pūk yā[r].

2 du lla(ā)vadu . . . . . . . ivv-āṭṭai Midhu(du)ma-nāyaru

3 spara-pakshattu Nāyaru-kci[ma]i peśra Kāṭti[g]ai-nāyaru3 pagal.

"In the 11th year (of the reign) of king Rājarājakōśarivarman who destroyed the ships (at) Kānda[hr]-Śālai,— in daytime on the day of Krittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year."

The date corresponds to Sunday, the 14th June A.D. 996, which was the 22nd day of the month of Mithuna, and on which the 11th tithi of the dark half (of Jyaśṭha) ended 12 h. 58 m., while the nātexhatra was Krittikā, by the Brahma-siddhānta for 13 h. 47 m., according to Garga for 15 h. 6 m., and by the equal space system from 2 h. 38 m., after mean sunrise.

B.—RAJENDRA-CHOLA I.

62.—In the Karavandiśvara temple at Uḍaiyārkōyil.4


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1 They apparently belong to three kings of whom no dates have yet been published in this list.
3 Read -māru.
k[i]lam[aium] [pe]ṛa Pa[garbha]-
20 śaṭṭi-māl.

"In the 31st year (of the reign) of king Parakāśarivarman [alias] the lord, the glorious Rājaṇḍra-Chōjadēva,—on the day of Punarvasu, which corresponded to a Friday and to the fourth tīthi of the first fortnight of the month of Karkaṭaka in this year."

The date is intrinsically wrong because the nakṣatra on the fourth tīthi of a bright half in the month of Karkaṭaka cannot be Punarvasu. The equivalent of the date apparently is Friday, the 23rd July A.D. 1042, which was the 28th day of the month of Karkaṭaka and which was entirely occupied by the fourth tīthi of the bright half (of Śrāvaṇa). The nakṣatra on this day was Uttama-Phaṅguni, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise.

C.—KULOTTUNGA-CHOLA I.

63.—In the Karavandēśvara temple at Uḍaiyārkōyil.3

1 Sva[ṭtī śrī] Puga[ḷ] ṝṇḍa puṇarī . . . . . . .
8 . . . . . . . . . . . . [kṛv-Īrāja]kēṣaripat[ṛma]r-āna Trībhuv-
. . . . . . . . . . Mina-nāyaṛa [apara-pakṣahatt[a V]i[y]āla-ikkilamai[y]um

"In the 16th year (of the reign) of king Rājakēśarivarman alias the emperor of the three worlds, the glorious Kulottunga-Chōjadēva,—on the day of Uṭṭarāśāḍhā, which corresponded to a Thursday and to the tenth tīthi of the second fortnight of the month of Mina."

A date of the month of Mina of the 16th year of Kulottunga-Chōla I. would be expected to fall in A.D. 1084,4 and in my opinion this date undoubtedly corresponds to Thursday, the 18th March A.D. 1086, which was the 19th day of the month of Mina, and on which the nakṣatra was Uttarāśāḍhā, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise. But the tīthi which ended on this day, 10 h. 50 m. after mean sunrise, was the 9th, not the 10th tīthi, of the dark half (of Phāṅguna).—
This result shows that the word dachhamiyan of the original date should be altered to navamiyam.4

D.—VIKRAMA-CHOLA.

64.—In the Vāmanapurīśvara temple at Tīrūmāṇikulī.6

1 [S]va[a]ṭtī śr[i] [kē] Pāmāḍa puṇama . . . . . . .
2 . . . . . . kō-P[parakāṣar[i]pa[ṇa]marṣa[ṇa] Ti[ṛ]la[-vaṇachch[ka[ē]]karavattig[a]

"In the eleventh year (of the reign) of king Parakāśarivarman alias the emperor of the three worlds, the glorious Vikrama-Chōjadēva,—on the day of Viṣākhā, which corresponded to a Wednesday and to the eleventh tīthi of the second fortnight of the month of

1 The tīthi was a prathama-chaturthi.
3 See above, p. 7, note 5.
4 [It is not absolutely excluded that the writer wanted to write navamiyam, and that the two Grantha letters ṅa and ṃa are in reality a badly shaped sa and sa, respectively.—E. B.]
My calculation shows that the name of the month of this date was Dhanus. For this month the date corresponds to Wednesday, the 19th December A.D. 1128, which was the 25th day of the month of Dhanus, and on which the 11th tihti of the dark half (of Margaśīra) ended 22 h. 1 m. after mean sunrise, while the nakshatra was Viśākhā, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhānta for 11 h. 50 m., after mean sunrise.

65. — In the Karavandiśvara temple at Udaiyārkōyil.

1. [Svasti [Ś]r[1] [I]*] Pūrṇamādu pūrṇaka [p]ā [r]*pan[ma]*r-āna
4. V[iyā]la-kkila[m]a[y]um pa[ra]*

“In the 15th year (of the reign) of king [Parakṣeswari]varman alias the emperor of the three worlds, the glorious Vikrama-Chōjadēva,—[on the day of] . . . . . . , which corresponded to a Thursday and to the . . . . [tihti] of the second fortnight of the month of Śimha.”

This date does not admit of verification.

E. — KULOTTUNGA-CHOLA III.

66. — In the Vāmanapuriśvara temple at Tirumānikiḻi.

1. Svasi śr[1]* Puyal peruṅga . . . . . . .

“In the third year (of the reign) of king Parakṣeswaram alias the emperor of the three worlds, the glorious Kulōttunga-Chōjadēva,—on the day of Aśvini, which corresponded to a Monday and to the fifth tihti of the second fortnight of the month of Śimha.”

A date of the month of Śimha of the third year of Kulōttunga-Chōla III. would be expected to fall in A.D. 1190, and in my opinion this date undoubtedly corresponds to the 13th August A.D. 1180, which was the 16th day of the month of Śimha, and on which the 5th tihti of the dark half (of Śvāva) ended 9 h. 54 m., while the nakshatra was Aśvini for 3 h. 17 m., after mean sunrise. But the day was a Tuesday, not a Monday.

67. — In the Bhaktraparāḷēvāra temple at Gidaṅgīl.

1. Svasi śr[1]* Kō-Pparakṣeswaram-āna Tribhuvanachakravattigal śrī-Kulōttunga-Śōladēvarkku

“In the 3rd year (of the reign) of king Parakṣeswaram alias the emperor of the three worlds, the glorious Kulōttunga-Chōjadēva,—on the day of Aśvini, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of Śimha.”

1. The year A.D. 1118 would yield no satisfactory equivalent for this date.
3. Read -pakaḥata; the tihti is lost. * The nakshatra is lost.
5. On Monday, the 11th August A.D. 1180, the 5th tihti of the dark half commenced 8 h., and the nakshatra was Āśvini from 3 h. 56 m., after mean sunrise.
Under the preceding date it has been stated that the nakshatra was Āsvini on the 16th day of the month of Simha of the third year of the king’s reign; Āsvini therefore cannot have been the nakshatra on the 27th day of the same month. Nor would the weekday be correct; for the 27th day of Simha of the third year would be Saturday, the 23rd August A.D. 1180 (when the nakshatra was Uttrama-Phalgun).—I have not found any year of the reign of Kulottuṅga-Chola III. for which the date would be correct.

88.—In the Vāmanapurisvara temple at Tirumānikiḻi. 1

1 Svasti śri [11"] Tiriouvanaṇa chakravattiga śrī-Virarājendra-Śoldēvarkku yāḍu ēḷāvadu Simha-[nāy]rūriiubattaṅ-nāyadi āna Budan-kiḷamaīyum pūṁaḷva(rva)-pakshattu-chchad[a]*daśiyum=aṇa Śadaiya-

2 tu nāl.

“In the seventh (of the reign) of the emperor of the three worlds, the glorious Virarājendra-Chōḷadeva, 2—on the day of Śatābhisaj, which was the fourteenth tīthi of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of Simha.”

The 26th day of the month of Simha of the 7th year of Kulottuṅga-Chōḷa III. corresponds to Wednesday, the 22nd August A.D. 1184. 3 On this day the 14th tīthi of the bright half (of Bhādrapada) ended 13 h. 19 m., and the nakshatra was Śatābhisaj, by the equal space system and according to Garga from 1 h. 19 m., and by the Brahma-siddhānta from 1 h. 58 m., after mean sunrise.

If this were a date of Rājendra-Chōḷa III., it would be quite incorrect.

89.—In the Darbhāraṇyūsvara temple at Tirunallār. 5


2 nāl.

“In the 17th year (of the reign) of the emperor of the three worlds, the glorious Kulottuṅga-Chōḷadeva, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Uttrama-Bhādrapadā, which corresponded to a Monday and to the second tīthi of the first fortnight of the month of Kumbha.”

The date corresponds to Monday, the 18th February A.D. 1195, which was the 21st day of the month of Kumbha, and on which the second tīthi of the bright half (of Phālguna) commenced 1 h. 55 m. after mean sunrise, while the nakshatra was Uttrama-Bhādrapadā, by the Brahma-siddhānta and according to Garga the whole day, and by the equal space system from 3 h. 17 m. after mean sunrise.

70.—In the Kripāpurisvara temple at Tiruvaṅkaiṅalūr. 6

1 Svasti śri [11"] Pū maruviyia diśaṁmugattōn . . . . . . . . . .

Tiriouvanaṇacchakravarattiṇgiy Maduraiyum Pāṇḍiyaṇ muṇḍattalaiyua-gōṇḍ-arulina

1 No. 164 of the Government Epigraphist’s collection for 1902.
2 The da of "śrī" is entered before the śrī.
3 The name Virarājendra (II.) is applied to Kulottuṅga III. in two inscriptions of the 5th year at Chidambaram (Nos. 121 and 122 of 1887-88).
4 The Simha-sūkraṇa took place 16 h. 48 m. after mean sunrise of the 27th July A.D. 1184.
5 No. 926 of the Government Epigraphist’s collection for 1902.
6 Read pakṣattu.
7 Read dvitiyaṁyum.
8 No. 312 of the Government Epigraphist’s collection for 1902.
No. 24.]

DATES OF CHOLA KINGS.

srí-Kulottunga-Śrīlādeva[ṛ]ku yāṅgu 17āvadu Mīṇu-māyā[ṛ]nu aparā-pakṣattu
trā[tra]yōdāsiyum Viyāla-kiḻamaiyum pēṟa Urōsanī-[nā].

"In the 17th year (of the reign) of the emperor of the three worlds, the glorious
Kulottunga-Chōlādeva, who was pleased to take Madurai and the crowned head of the
Pāṇḍya,—on the day of Rōṁīṅ, which corresponded to a Thursday and to the thirteenth tithi
of the second fortnight of the month of Mithuna."

The date undoubtedly corresponds to Thursday, the 8th June A.D. 1185, which was the
13th day of the month of Mithuna, and on which the nakṣatra was Rōṁīṅ for 9 h. 51 m. (or
9 h. 12 m.) after mean sunrise. As the 13th tithi of the dark half (of Jayāśikha) ended on this
day only a minute or two after true sunrise, I should have expected the writer to quote the 14th
Tithi instead of the 13th.

71.—In the Ikshupuriśvara temple at Kövilvenṇi.1

1 . . . . . . . . . . T[i]r[i]b[v]yanachchakkarravatt[i]ga] Ma-
2 duraiyum Paṇḍiyan muḻi-talaiyuṇā-gō[ṇ]ḍ-arulīya [ā]-[Ku]-
3 lōttunga-Śrīlādeva[v][ku] yā[i]nā puṭṭopadabaddu-Kkani.3-nā-
4 yarṇu-ppṭur[ṛv]-pakṣattu navamiyum Tinga[i]-kiḻamaiyum pēṟa At[sa]-
5 nāl.

"In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious
Kulottunga-Chōlādeva, who was pleased to take Madurai and the crowned head of the
Pāṇḍya,—on the day of Hasta, which corresponded to a Monday and to the ninth tithi of the
first fortnight of the month of Kanyā."

The date is intrinsically wrong because the nakṣatra on the 9th tithi of a bright half in the
month of Kanyā cannot be Hasta. The equivalent of the date apparently is Monday, the 2nd
September A.D. 1196, which was the 6th day of the month of Kanyā, and on which the 9th
tithi of the bright half (of Bhadrapada) ended 22 h. 22 m. after mean sunrise. The nakṣatras
on this day were Mūla and Pārvāshādha.

72.—In the Vāmanapuriśvara temple at Tirumāṇikulī.3

muḻi-talai-
2 yun-gōṇḍ-arulīya srī-Kulottunga-Śrīlādeva[v][ku] yā[i]nā puṭṭopadab-
3 vadu Rishabhā-māyā[yu] śrāṇ-dīyadi-āṇa pārvva-pakṣattu dvādāsiyum Budan-
kiḻam[li]yum pēṟa [Ā]-
4 tṭṭu nāl.

"In the nineteenth year (of the reign) of the emperor of the three worlds, the
glorious Kulottunga-Chōlādeva, who, having taken Madurai, was pleased to take also the
crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Wednesday and
to the twelfth tithi of the first fortnight, which was the sixth solar day of the month of
Rishabhā."

The date corresponds to Wednesday, the 30th April A.D. 1197, which was the 6th day
of the month of Rishabhā,4 and on which the 12th tithi of the bright half (of Vaiśākha) ended
19 h. 37 m., while the nakṣatra was Hasta, by the equal space system and according to Garga
for 7 h. 13 m., and by the Brahma-siddhānta for 3 h. 56 m., after mean sunrise.

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1 No. 397 of the Government Epigraphist’s collection for 1902.
2 Read puṭṭopadabaddu-Kkani.-
3 No. 161 of the Government Epigraphist’s collection for 1902.
4 The Rishabhā-śāskrānti took place 16 h. 4 m. after mean sunrise of the 24th April A.D. 1147.
73.—In the Vāmanapurisvara temple at Tirumānikiḻi.1


"In the 21st year (of the reign) of the glorious Kulōṭṭuṅga-Śoḷadēva, who was pleased to take Madurai, Īlam and the crowned head of the Pāṇḍya,—on the day of Maghā, which corresponded to a Wednesday and to the tenth tīthi of the first fortnight of the month of Mēśha."

The date corresponds to Wednesday, the 7th April A.D. 1199, which was the 14th day of the month of Mēśha, and on which the 10th tīthi of the bright half (of Vaiśākha) ended 23 h. 39 m., while the nakṣatra was Maghā, by the equal space system for 22 h. 20 m., by the Brahma-siddhānta for 7 h. 55 m., and according to Garga for 10 h. 30 m., after mean sunrise.

74.—In the Vāmanapurisvara temple at Tirumānikiḻi.2

1 Svasti śri [!] Pu[ya]l vāṭtu . . . . . . . .

4 . . . . . kō-Parakaśiriyaṇ-[aṇa] Tīrībuvanachakkaravarttig[1]
Maduraiyum-Ilamā-gonḍu Pāṇḍiyam muḍi-ṭṭaḷaiyun-gond-arulina śri-Kulōṭṭuṅga-Śoḷadēvarkku yāṇḍu 21vadu Rishabha-nāyagra pūrva-pakṣattu tri{(ṭa*)yō-
daśiyum Śaṇi-kiḷaṁiyyum perṣa Aṭtattināl.

"In the 21st year (of the reign) of king Parakaśirivarman alias the emperor of the three worlds, the glorious Kulōṭṭuṅga-Śoḷadēva, who, having taken Madurai and Īlam, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Saturday and to the thirteenth tīthi of the first fortnight of the month of Rishabha."

A date of the month of Rishabha of the 21st year of the reign of Kulōṭṭuṅga-Śoḷa. III, would be expected to fall in A.D. 1199, but for that year this date is incorrect, and I have not found any other year of the king’s reign for which it would be correct. Such being the case, I feel certain that the month of Rishabha has been quoted erroneously instead of Mēśha. For this month the date regularly corresponds to Saturday, the 10th April A.D. 1199, which was the 17th day of the month of Mēśha, and on which the 13th tīthi of the bright half (of Vaiśākha) ended 22 h. 43 m. after mean sunrise, while the nakṣatra was Hasta, by the equal space system and according to Garga the whole day, and by the Brahma-siddhānta for 21 h. 40 m. after mean sunrise.

F.—RAJARAJA III.

75.—In the Tirumālīśvara temple at Māgārāla.3

1 . . . . . i-tē[varkku] yāṇḍu nāḷavadu Mid[u]ga-[nāya]g[r]n apana-


"In the fourth year (of the reign) of this king,4—on the day of Satabhisaj, which corresponded to a Monday and to the fifth tīthi of the second fortnight of the month of Mithuna."

The date corresponds to Monday, the 22nd June A.D. 1220, which was the 29th day of the month of Mithuna, and on which the 5th tīthi of the dark half (of Āśāḍha) ended 15 h.

1 No. 169 of the Government Epigraphist’s collection for 1902.
2 No. 170 of the Government Epigraphist’s collection for 1902.
3 This is an earlier date of the same reign which is quoted in No. 76 below.
4 Vīr. Rājarāja III.
56 m., while the nakshatra by the equal space system was Satabhishaj for 4 h. 36 m., after mean sunrise.

76.—In the Tirumalaisvara temple at Mägara1

“In the 5th year of the reign of the emperor of the three worlds, the glorious Rājarājēdeva,—on the day of Aśvini, which corresponded to a Wednesday and to the fifth tithi of the second fortnight of the month of Simha.”

The date corresponds to Wednesday, the 19th August A.D. 1220, which was the 24th day of the month of Simha, and on which the 5th tithi of the dark half (of Bhādrapada) commenced 10 h. 38 m., while the nakshatra was Aśvini for 18 h. 24 m., after mean sunrise.—As the 5th tithi commenced very late in the day, I consider it probable that it has been quoted erroneously instead of the 4th.

77.—In the Ikshupuriśvara temple at Kōvilvenpi.3
1 [Sva]stī śrī [1]* Tīrīvunachacakkarā 2 vattigal śrī-[r]ājarājēvārįku 3 yaṇḍu 46[v]adu edir-əm-[n]- 4 du Tulā-nā[ya]r[ṛ]a pārva-[pa]*khaṣṭha-
5 tu sapatiyam Viyāla-[k]k[i]la [ma]- 6 [y]um perṣa Uttirāḍattu [n]ā[1]*.

“In the year which was opposite the 6th year of the reign of the emperor of the three worlds, the glorious Rājarājēdeva,—on the day of Uttarāśādhā, which corresponded to a Thursday and to the seventh tithi of the first fortnight of the month of Tulā.”

The date corresponds to Thursday, the 13th October A.D. 1222, which was the 16th day of the month of Tulā, and on which the 7th tithi of the bright half (of Kārttika) ended 11 h. 33 m., while the nakshatra was Uttarāśādhā, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 6 h. 34 m., after mean sunrise.

78.—In the Adiyappaṇ temple at Kīl- Kaśikudi.4
1 ... Rājarājēvār[ku] yaṇḍu pattaṇadu Mēsha-nāyaṇu sara-pakhattu ashamiyum Śevvay-क-क-λa[ma]-iyum, perṣa Aviṭṭatu nāl.

“In the tenth year of the reign of... Rājarājēdeva,—on the day of Śravishṭhā, which corresponded to a Tuesday and to the eighth tithi of the second fortnight of the month of Mēsha.”

The date corresponds to Tuesday, the 21st April A.D. 1226, which was the 28th day of the month of Mēsha, and on which the 8th tithi of the dark half (of Vaiśākhā) ended 10 h. 16 m., while the nakshatra was Śravishṭhā, by the equal space system and according to Garga for 19 h. 3 m., and by the Brahma-siddhānta for 19 h. 42 m., after mean sunrise.

G.—RAJENDRA-CHOLA III.

79.—In the Karavandiśvara temple at Ucchayārōyil.4
1 Svasti śr[1]* T[i]l[i]bouvanachak[ka]ravatt[i]ja[1] śr[1]*-Irājēdira-Saṭa-
2 dvr[ku] yaṇḍu 3ydu Mēṣa-nā-

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1 No. 217 of the Government Epigraphist’s collection for 1901.
3 No. 302 of the Government Epigraphist’s collection for 1901.
5 Read "Maṭpā."
dā.

"In the 3rd year (of the reign) of the emperor of the three worlds, the glorious Rājendrā-Chōjādēva,—on the day of Rōhini, which corresponded to a Saturday and to the fifth tīthi of the first fortnight of the month of Mina."

My examination of the four dates Nos. 79-82 has yielded the result that the reign of Rājendrā-Chōjā III. commenced between (approximately) the 21st March and the 8th May A.D. 1246.

This date, No. 79, corresponds to Saturday, the 20th March A.D. 1249, which was the 26th day of the month of Mina, and on which the 5th tīthi of the bright half (of Chitra) commenced 0 h. 30 m., while the nakshatra was Rōhini for 18 h. 24 m. (or 17 h. 44 m.), after mean sunrise.

80.—In the Bahgaṇāthā temple at Śrīraṅgam.1

1 . . . . Kannarigarājapratś[ti]kāla-kāladaṇḍa makarālėya-majjita-[Kali]-bala Vi[vra]-Sūmi(mā)varā-ker-anukta-pāda-[vi]rāharaṇa

"In the 7th year (of the reign) of the emperor of the three worlds, the glorious Rājendrā-Chōjādēva,—. . . . the hostile rod of death to the Kannariga (i.e. Karṇāṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets1 on whose feet were put on by the hands of Viṇa-Somāśvara,2 . . . . . —on the day of Chitra, which corresponded to a Wednesday and to the eighth tīthi of the second fortnight of the month of Makara."

The date corresponds to Wednesday, the 25th December A.D. 1252. On this day the Makara-(Uttarāyaṇa-)samkṛanti took place 13 h. 3 m.,3 the 8th tīthi of the dark half (of Pausha) commenced 0 h. 17 m., and the nakshatra was Chitra, by the equal space system and according to Garga, the whole day, and by the Brahma-siddhānta, for 21 h. 1 m. after mean sunrise.

81.—In the Bājagōpāla-Perumāḷ temple at Mahārūguḍī.5


"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Rājendrā-Chōjādēva,—on the day of Rōhini, which corresponded to a Wednesday and to the eleventh tīthi of the second fortnight of the month of Karkaṭaka."

The date corresponds to Wednesday, the 30th June A.D. 1266, which was the fourth day of the month of Karkaṭaka, and on which the 11th tīthi of the dark half (of Āṣāḍha) ended

1 No. 84 of the Government Epigraphist's collection for 1892.
2 Vi[vra]-śara is used in the sense of the Tamil vīra-kkaṭal.
3 This implies that the Chōja king had defeated the Rōṣaiya king Sōmaśvara and employed him as a servant.
4 Ordinarily, therefore, the 26th December A.D. 1252, here described as a day of the month of Makara, would be considered to be the last day of the month of Dhausa.
5 No. 105 of the Government Epigraphist's collection for 1897.
6 Read -Rājendrā-.
10 h. 21 m. after mean sunrise, while the nakshatra was Rēhini, by the Brahma-siddhānta and according to Garga the whole day, and by the equal space system from 2 h. 38 m. after mean sunrise.

82.—In the Āṃsamalainātha temple at Māṇḍapaṇḍi.¹


“In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Rājendrā-Chōjādeva,—on the day of Viṣākha, which corresponded to a Sunday and to the fourteenth tīthi of the first fortnight of the month of Rīshaba.”

The date corresponds to Sunday, the 8th May A.D. 1267, which was the 14th day of the month of Rīshaba, and on which the 14th tīthi of the bright half (of the first Jyaśikha) ended 21 h. 40 m. after mean sunrise, while the nakshatra was Viṣākha, according to Garga the whole day, by the Brahma-siddhānta for 22 h. 20 m., and by the equal space system from 8 h. 17 m., after mean sunrise.

83.—In the Raṅgaṇātha temple at Śrīraṅgam.²


“In the year which was opposite the seventh year (of the reign) of the emperor of the three worlds, the glorious Rājendrā-Chōjādeva, the hostile rod of death to (his uncle Śomēsvaṇa,—on the day of Āṣvinī, which corresponded to a Monday and to the fifth tīthi of the first fortnight of the month of Vṛśčika.”

The date is intrinsically wrong because the nakshatra cannot be Āṣvinī on the 5th tīthi of a bright half in the month of Vṛśčika.—A date of the month of Vṛśčika of the year opposite the 7th, i.e. of the 8th year, of the king’s reign would be expected to fall in A.D. 1253; but for that year this date would correspond to Tuesday, the 28th October, when the nakshatras were Pūrvāśāḍhā and Uttarāśāḍhā. If the date were one of the 9th year of the king’s reign, it would correspond to Monday, the 6th November A.D. 1254, when the nakshatras were Uttarāśāḍhā and Śravaṇa.—I am unable confidently to suggest any correction of the original date with which the date would yield a satisfactory equivalent.

No. 25.—KALUCHUMBARRU GRANT OF VIJAYADITYA-AMMA II.

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

This record is the one which I have entered as U. in Ind. Ant. Vol. XX. p. 271, in one of my papers on the Eastern Chalukya chronology, and from which I have given a short extract (verse 8, line 35 ff.) in the same Journal, Vol. XII. p. 249. I edit it from the original plates, which belonged to Sir Walter Elliot and are now in the British Museum. There is no information as to where they were obtained.

The plates are five in number, each measuring about 8½” by 4½”. The first of them is inscribed on one side only; the others are inscribed on both sides. The edges of the inscribed

¹ No. 91 of the Government Epigraphist's collection for 1897.
² No. 65 of the Government Epigraphist's collection for 1892.
surfaces, except the last, were raised into rims, to protect the writing. The outer side of the last plate, having no such rims, is somewhat worn; and a few letters there are more or less illegible. But the rest of the record is in a state of very excellent preservation; and the text of it is quite clear and certain, throughout, except in one place in line 36. — The ring, on which the plates are strung, is about \( \frac{3}{4} \)" thick and \( \frac{4}{5} \)" in diameter. It has been cut; but it seems to be the same ring which was attached to the plates, and which had not then been cut, when the record first came under my observation, in 1877 or 1878. The seal, in which the ends of the ring are secured, is circular, about 3" in diameter. It has, in relief on a countersunk surface, — across the centre, a boar, standing to the right (proper left), and the legend \( \text{srī-Tribhuvan[śrī]}\text{ṭiku[śrī]} \), which presents a motto of the kings of the dynasty and means "the glorious elephant-god of the three worlds;" the \( \śrī \), which is considerably damaged, stands behind the boar, and the \( \text{vīṣaṇa} \) is in front of the boar; the rest of the legend is in one line above the boar. Above these, there is an elephant-god, with the sun and moon above it. And, below the boar, there is a floral device, apparently an expanded water-lily showing seven or eight petals. — The characters belong to the southern class of alphabets, and are of the regular type of the locality and period to which the record belongs. They range in size from a little more than \( \frac{3}{8} \)" to nearly \( \frac{1}{2} \)". The engraving, though good, is not very deep; and, the plates being substantial, the letters do not show through on the reverse sides. Marks of the working of the engraver's tool can be seen in many places, both in the interiors of the letters, and in the copper which was pushed up by the tool at the sides of them; such marks on the sides of the letters, caused in the same way, can be seen very clearly in the lithograph of the Korumbell plates of Rājarāja I.1 The lingual \( q \) is distinguished from the dental \( d \) by a slight but marked prolongation upwards of the end of the character. The record presents final forms of \( k \) in line 17, of \( t \) in lines 8, 20, 31, 32, 42, 60, and 73, of \( n \) in lines 11 and 31, and of \( m \) in lines 10, 12, 13, 14 (twice), 15, 35, and 71. In line 15 it presents a peculiar mark of punctuation, regarding which reference may be made to the foot-note to that passage. As regards palaeography, — the guttural \( ś \) does not occur. The \( kh, j, b, \) and \( l \) all present the later cursive forms, throughout. The initial short \( i \) occurs three times; once in line 43, and twice in line 66. In each instance, it is of the old square type, but the actual form of it presents the following abnormal feature. The full form of the old square initial short \( i \) of the alphabet with which we are concerned, consisted of an upper component which may be likened to the outstretched wings of a hovering bird, and of a separate bottom part which consisted sometimes of two circles, as may be seen very clearly in \( īśi \), the last word of the Haidarābād plates of Pulakēśin II of A.D. 612,2 and sometimes of two points or dots, as may be seen in \( īśa \), line 15, No. 15, and in \( īśa \), line 40, the last \( ākṣara \) but four, of the Diggubār̥a grant of Chālukya-Bhima II of the period A.D. 934 to 945,3 The peculiarity in the present record is, that the ends of the upper component have been brought right down to the lower line of the writing, and the bottom components have been omitted. The form of the letter thus presented is not a transitional form, but is a variety of the old square type. It may be characterised as more or less of a freak. But it cannot be stamped as a mistake. I have found one similar instance, in the word \( īśi \) in line 23 of the Kolavennu plates of the period A.D. 934 to 945,4 and there it might perhaps be treated as a mistake, because the two bottom components are duly shewn in that record, as points, in \( īṇa, \) line 18, and \( īṭhar, \) line 22. In the present record, however, there is no such contrast: the abnormal form only is presented; and it was plainly intended. — In lines 73, 74, there is a Telugu passage, for the translation of which I am indebted to Dr. Hultsch; and lines 65, 66 present some Telugu words, including the genitive \( Erī⃣sūrti. \) But, with those exceptions, the language is Sanskrit throughout. There are two of the customary benedictive and improwry verses in

1 Ind. Ant. Vol. XIV. p. 62, Plate iv.a, the last four or five lines, and Plate v.
2 Id. Vol. VII. p. 72, Plate.
3 Id. Vol. XIII. p. 214, Plate.
4 South-Ind. Notes. Vol. I. p. 45. A lithograph, however, has not been given there; and I am quoting from ink-impressions.
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lines 68 to 70, and seventeen ordinary verses in the body of the record, with one more, in line 72 f., which refers to the ājñāpi, the writer, and the composer of the record.— In respect of orthography, we need note only (1) the incorrect sahāī, made by the use of an epenthetic n, in brahmāngam-Attīḷi, for brahmānya Attīḷi, or more correctly brahmāṅga-Ṭīḷī, in line 49; ² (2) the omission to combine the i and s in sahāī in satśāraṃ, line 39, and śrimat i, line 59-60; (3) the omission of the visarga in chāru-ṭī, for chāru-ṭī, line 55-56, in accordance with an optional rule of Southern India,—taught, Professor Kilburn tells me, in the Vṛddātiḥkṛta,—which permits the omission of a visarga before a sibilant that is followed by any consonant, hard or soft; ³ (4) the doubling of s before y, once, in tassya, line 65; and (5) the use of s for s three times, in adās, lines 17, 41, and udrās, line 18.

The inscription is a record of the Eastern Chalukya king Amma II., otherwise called Vijayāditya VI. It is not dated. But we know, from other sources,³ that he was anointed to the sovereignty on Friday, 5th December, A.D. 945, and reigned for twenty-five years. It registers the grant of a village named Kaluchumbarṇa, in the Attilināḍu province (vishaya), to a Jain teacher named Arhaṇadandä, belonging to the Valahāri gana and the Addīkali gaḍohha, for the purpose of providing for repairs to the charitable dining-hall of a Jain temple called Sarvalokāhāraṇa-Jinaḥbhavana. The grant was evidently made by Amma II. himself; but it was "caused to be given" by a certain lady named Chāmēkāmbā, who belonged to the Pāṭāverdhika lineage and was a pupil of Arhaṇadandä: on this point, see page 182 below

The Telugu passage at the end of the record mentions a present made by Arhaṇadandä himself to the writer of the record.

To the identification of the places referred to in this record, we are led by the mention of the Attilināḍu vishaya in line 49. This province evidently took its appellation from a town named Attīḷi, which still exists in the Tāyukula taluk of the Godavari district, Madras Presidency; in the Indian Atlas sheet No. 94 (1899), it is shown as "Utteloo," in lat. 16° 41', long. 81° 39', seven miles south-west-half-west from Tāyukula. The name of the village that was granted, is presented as Kaluchumbarṇa in line 61, and in line 73 as Pedda-Kaluchuvubbarṇa; this latter appellation marks it as being then the larger or older of two villages bearing the same name. It is the "Kunsamurroo" of the map, the village-site of which is about three miles south-west from Attīḷi; the modern form of the name is to be explained by the not infrequent interchange of ī and u, and by a transition of ṣh into s. Of the other places, mentioned in specifying the boundaries of Kaluchumbarṇa, Āruvillī, on the east, is the "Arraveolo" of the map, the village-site of which is one mile towards the south-east from that of "Kunsamurroo;" and Korukolūn, on the south, is "Coreooloo," one mile and a half south-west from "Kunsamurroo," and the Yiḍiyūr of line 64, on the west, mentioned again as Yiḍiyūr in line 66, is "Bedooroo," one mile and a half west-north-west from "Kunsamurroo." The other names cannot be identified,

¹ With this instance, compare the similar use of m in Sāŋgaśātamaṁva and Prīkādārmaṁva, in Vol. III. above, p. 6, lines 4, 5; and that passage presents also an epenthetic n, in miracṣaṇaṇa-vadāra, for miracṣaṇa-bātra. We have a somewhat similar use of m in Kalpalya[drav]mva and Jandṛṛdānamva in Ind. Ant. Vol. XVIII. p. 287, lines 7, 8; line 7 of that record, however, presents also saṃtānamva=ugadāyaṃvam for soxx=ugadāyaṃv. which indicates the use, in the other two instances, of the accusative for the nominative, rather than of an epenthetic m.—Originally, not knowing of the existence of the modern Attīḷi, I thought that the present reading ought to be corrected into brahmāṅga[dh] Mattīḷi. And that was how I came to present the name of the district as Mattilināṇḍu, in Ind. Ant. Vol. XX. p. 271.

² In his South-Ind. Palæo. p. 81, Dr. Burnell said:—"In S. India the alternative allowed by the grammarians of assimilating visarga to a following sibilant is almost universally accepted, and the reduplication of the sibilant "then omitted." This remark covers the case in question, but also includes more; it would justify the omission of a visarga before a sibilant which is not followed by a consonant.


⁴ Regarding my having previously taken the name of this province as Mattilināṇḍu (Ind. Ant. Vol. XX. p. 271), see note 1 above.

² ²
unless Yullikodamandru, on the north, is 'Komera,' about two and a half miles north-west-by-north from 'Kunsamurro.'

The Attiti country is mentioned again, as the Attiti désa, in the Chellur plates of A.D. 1143, where, we can now see, the correct reading is, — déśa-sav-Attiti-kshitiśāla-viditē . . . prāddā . . . . Kāṭa-danḍāhinaṭhāh, — "this same Kāṭa, the leader of the forces, gave to learned Brahmans the Maṇḍodāra agrahāra, together with the village of Ponda, in the district known on the earth by the name of Attiti." The Maṇḍodāra agrahāra, it may be added, seems to be the 'Mamdooroo' of the Atlas sheet, about four miles south-east from Attiti, and two miles on the east of 'Kunsamurro.'

Differring from all the records of the Western Chalukyas of Bādāmi, and from some of the other records of the series to which it itself belongs, this record presents the family-name, in line 5-6, in prose, as Chālukya, with the long ā in the first syllable. It does the same, again, in prose, in line 30, in mentioning the king Chālukya-Bhima I. But in line 52 it presents the family-name as Chalukya, with the short a; this instance is in verse.

In order to introduce a play upon words in connection with the incarnation of the god Viṣṇu as a dwarf, the composer has presented the name of the founder of the dynasty as Kubja-Viṣṇu (line 7), instead of using the full form Kubja-Viṣṇuvardhana.

In connection with Vijayāditya III., it may be noted that this record, following some others, presents in line 15, in verse, in the form of Gunaga, a biruda, belonging to him, which in the Masulipatam (?) plates of Chālukya-Bhima II., of the period A.D. 934 to 945, is presented as Gunaka. And in the same verse, just after that, it describes him as aṅkakāra-saṅkhaṭā. As gunaka means 'a calculator, reckoner,' and aṅka means 'a numerical figure,' I originally took the expression aṅkakāra-saṅkhaṭā as meaning "a thorough arithmetician," and as explaining the biruda. And it is, in fact, difficult to avoid thinking that the composer of this record may have had in view some kind of an explanation of the biruda as presented here. The full form of the biruda, however, was Gunakarnallata, "he who is good, excellent, or beautiful on account of his virtues," as given in the Kolavenna plates which also were issued in the time of Chālukya-Bhima II. And, though aṅkakāra may have to be here invested with a secondary meaning, there is no doubt that it also stands for the word which in the southern records is usually written aṅkakāra, with the Dravidian r, and that the expression used by the composer is properly and primarily to be translated by "a veritable champion." Like all the other records, with one exception, this record states that Vijayāditya III. reigned for forty-four years, and does not, in reality, add an alternative statement of forty-eight years; see note 8 on page 189 below. The sole exception is the Pithapuram plates of Vira-Chōjadēva of A.D. 1092-93, which specify forty years; this is to be attributed to a careless omission of the syllables tiseha or iṣaṭa.

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1 Jād. An. Vol. XIV. p. 58, line 49 f. For the point that the real date of this record is the 24th March, A.D. 1148, — not the 23rd March, A.D. 1152, as suggested by me in ib. Vol. XX. p. 286, — see page 9 f. above, where Prof. Kidner has shown that the record presents rasa-viṣhka by mistake for viṣhka-rasa.


6 For the meaning of aṅkakāra, see Vol. VI. above, p. 56, note 1. To what has been said there, it may be added that Monier-Williams' Sanskrit Dictionary, revised edition, gives aṅkakāra as used in the Edardmāyasa to mean 'a champion chosen by each side to decide a battle.'

7 Vol. V. above, p. 76, line 26. For the exact year of this record, see Vol. VI. above, p. 385.
Differing from all the other records, this one says, in line 30 ff., that Vikramaditya II. reigned for nine months. Of the other records, some say eleven months, and some say one year.

If taken as it actually stands in line 31 ff., in prose, this record would represent Yuddhamalla II., as Tādapa-rāj-grajammana, “born from an elder brother of king Tādapa.” This statement, however, is not borne out by the other records which mention the parentage of Yuddhamalla II. There is, indeed, one record, the Digambara grant of the period A.D. 931 to 945, which, in verse, speaks of him as Malla, and describes him as Tāha-jyothiṣa-suta,9 and this expression, while ordinarily and most naturally meaning “eldest son of Tāha,” might also be rendered as meaning “son of an elder brother of Tāha.” The other records, however, are more explicit; and, it may be added, they all speak of him by his full name of Yuddhamalla. The Fājamakalūra grant, of the period A.D. 945 to 970, describes him, in verse, as Tādapa-rājya-sūtu,3 “son of king Tādapa.” The Masulpotam plate, of the same period, describes him, in prose, as Tād-ādhipa-sūtu,4 “son of the lord Tādale.” The ‘Yelivarru’ plates, also of the same period, describe him, in verse, as Tādapa-rājya-suta,5 “son of king Tādapa.” And the Kaurameli plates, of the period A.D. 1022 to 1063, the Chellur plates of A.D. 1090-91, and the Pithapuram plates two years later in date, describe him, in prose, as tat-Tādapa-rājya-suta,6 “son of that same king Tādapa.” And, in view of those statements, we may safely decide that there is a mistake of some kind in the present record; the explanation perhaps is that the composer used the word agrajanman, ‘first-born,’ in the sense, whether correctly or not, of ‘eldest son,’ instead of in its usual meaning of ‘elder brother,’ and that either he, or the writer of the record, carelessly repeated the ja and so produced the reading which is actually presented but is certainly wrong.

In connection with Chālukya-Bhima II. (A.D. 984 to 945), whom it calls in line 33-34 simply Bhima, and in line 41 Rāja-Bhima, this record mentions, in line 35 ff., the following enemies overthrown by him, namely, Rājamayya, Dhalaja, Tātakanki, Bijja, Ayappa, Govinda. a ruler of the Chollas named Lōvabikki, and Yuddhamalla. Yuddhamalla is undoubtedly the Eastern Chalukya king Yuddhamalla II., the immediate predecessor of Chālukya-Bhima II.; a specific mention of his overthrow and expulsion by Bhima II. is made in the Fājamakalūra grant of the period A.D. 945 to 970. Govinda is the Rāṣṭakṣi king Govinda IV., for whom we have dates ranging from A.D. 918 to 933-34. Ayappa is very possibly the Ayappadava, doubtless a Nolamba prince of the Nolambavadi territory in Mysore, to whom the Western Gaṅga prince Bṛṣyappa lent a force for the purpose of fighting against a certain Viramahendra,8 and, if so, it probably follows that Viramahendra was another bīruda of Chālukya-Bhima II., or, rather, was a variant of his bīruda Gaṇḍamahendra. Bijja seems to be identical with the Dantivarman, also named Bijja, who is mentioned in the spurious Sūṭi plates, apparently in connection with Banavasi, as one of the foes against whom, it says, the Western Gaṅga prince Būtuga II. (A.D. 939 and 953) fought and prevailed.9 And Rājamayya is perhaps the Rājavarman who, also, is mentioned in that record, but without any indication as to where his territory lay. Lōvabikki, the ruler of the Chollas, is not as yet known from any other sources. To Dhalaja and Tātakanki reference is made in the Kolamavvam plates of Chālukya-Bhima II. himself, in a verse which,

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1 See Ind. Ant. Vol. XX. p. 286. And, for the statement of eleven months, add now the Pithapuram passage.

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4 See, respectively, Ind. Ant. Vol. XIV. p. 52, line 45; id. Vol. XIX. p. 429, line 52; and L. V. above, p. 76, line 28. — In line 17 of the Chellur plates of A.D. 1143 (Ind. Ant. Vol. XIV. p. 58; for the exact text, this record, now given, see note 1 on page 150 above), the composer or writer used only the expression "rājya-sūta," omitting Tādapa-rājya; with the result that that record practically represents Yuddhamalla II. as a son of Vikramaditya II.

8 See Vol. VI. above, p. 47. 9 See Vol. III above, p. 18.
presenting their names in the somewhat different forms of Dhaladi and Tātabikyana, appears to say:—“He, this Rājamārtanda (a very son among kings), piercing (everything) in front (of him), having conquered in battle, with his arm, him who was named Tātabikyana, (and also) Dhaladi, causes his fame to be sung by people.”¹ We have, however, no information as yet as to the part of the country to which they belonged.

It may be remarked, incidentally, that a bīruda of Chalukya-Bhima II, not mentioned in this record, which is presented in the Guṇḍagolana grant of the period A.D. 945 to 970 as, apparently, Kaṭayiladāt,² would have been given more correctly as Kaṭayiladātā: it means “he in whom there is no spot or blemish” (kaṭey-illadātā); and it answers exactly to the Sanskrit appellation Akalanka.

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Unāmekāmba, who caused the grant to be made, seems to be clearly marked by line 53 as a courtesan. It would appear, therefore, that she was a favourite mistress of the king. And, for a case analogous to this one, we may quote that of the courtesan Vināpōti, the prāṇavallabha or “mistress as dear as life” of the Western Chalukya king Vijayāditya, who is mentioned in one of the Mahākūta inscriptions as making certain grants to a temple, and whom that record has treated with such respect as to name also her mother and grandmother.³ So, also, the spurious Śūdi plates claim a grant of some land at that village by the Western Gaṅga prince Bātūga II, for the purposes of a Jain temple founded by his mistress Divajāmba.⁴

* * * * *

The Paṭāvadhika lineage (caseya),—to which, as is indicated in line 52 f. of this record, Chāmekāmba belonged by birth, and in respect of which we are told that the members of it belonged to the reissue of the Chalukya kings,—is mentioned as the Paṭāvadhini race (vakya) in a record of Amma I. (A.D. 913 to 925). That record specifies, as members of it, Kājakamba, who had been a follower of Kubja-Viṣṇuvardhana I., and, with his permission, had killed chief (a king) Daddara and seized his insignia; a descendant of Kājakamba, named Sōmāditya; Sōmāditya’s son Pratīvīyarāja; and Pratīvīyarāja’s son Bāṇjanadītya, also called Kuntādītya, who had been a servant of Vijayāditya IV. (A.D. 918), and to whom the grant of the register in the record, was made.⁵ And another reference to it is to be found in a record of Amma II. (A.D. 945 to 970), which registers the grant of some fields to the Yuvārāja Ballāladēva-Vālābhaṇa, also called Boddīya, son of (the lady) Pammavā (of) the Paṭāvadhini (family).⁶

¹ South-Ind. Jour. Vol. I. p. 45, line 17 ff. I read the first two pdas, from an ink-impression, thus:—Yas= Tātabikyana-akhyānam=Dhaladi mnn-gīva Rājamārtanda. The verse is in the Aṣṭāgyi metre. At the end of the first pāda, dākyānam has of course to be corrected into dākyān. In the second pāda, three syllabic instants are wanting; the metre may be set right by reading:—Dhaladi mnn-gīva Rājamārtanda snn. The words maastrīves are Kanarres.


³ Vol. III. above, p. 184; and see Ind. Ant. Vol. XXX. p. 217, No. 31. The expression avad[y]-priyā, in line 70 of the text, should be rendered by “his mistress,” not by “his wife,” as was done by me in editing the record. This should perhaps have been recognised by me at the time, from the description of Dvaṭāmba in line 4 as “the one Rambhi of the world,” and also because the passage being in prose, the word paśāt or bāḍyād might have been used just as readily as priyā, if a wife was really intended. But there is, I think, a few cases in which quite respectable women were likened to Rambhi in respect of their beauty and general charms; and the name itself occurs as the name of Rambhi, the addhat or “virtuous wife” of the poet Ratnasinha, in the Ratnapur inscription of Prithvibhar (Sp. Ind. Vol. I. p. 60, verse 12). However, we know now that the wife of Bātūga II was

⁴ Revadminnām; see Vol. VI. above, p. 71.

⁵ Vol. V. above, p. 140.
In addition to conveying the village itself, the record recites, in line 70 f., the grant in perpetuity, to a certain Kumamunuda, son of Kaṭalñambha, of the grāmakāṭha or office of Grāmakāṭha or headman of the village. The post was evidently that of the village official who is known in Marathi as the Pāṭel or Pāṭil, and in Kannarese as the Gavuda or Gauda.

Of the Kannarese word gavuda or gauda, we have various earlier forms, — gavuda,1 gavuda,2 gavuda,3 gavuda,4 gavuda,5 gavuda,6 and gavuda.7 And we can now see that it was derived from the word grāmakāṭha itself, through a corruption of grāma into some such form as the gāmā, which occurs as the termination of certain village-names in the Paśia plans of A.D. 1272,8 coupled with, in kāta, a disappearance of the k and a softening of the f into ś, and accompanied by a slurring of the nasality of the first component of the word. It may be added that, in colloquial usage, the modern form gauda is often nasalised and pronounced gavuda; also, that Mr. N. J. Kirmace tells me that the Deśadharmāṇḍa, ii. 62, gives grāmakāṭha as the Prākrit form of grāmakāṭha.

It may be remarked here that the Marathi word pāṭel, pāṭil, can now be distinctly traced back to the earlier word paṭṭakilla, which we have in, for instance, the Ujjain plates of A.D. 975 and 1029 and the Bhopāl plates of A.D. 1200,9 through an intermediate form paṭṭīla which I have found in a Sanskrit Nāgarī inscription, of about the thirteenth century A.D., at Mānchār in the Poon district, in which a certain person is described, in verse, as paṭṭīla-varya, “best or chief of the paṭṭīlas.” In this case, again, there has been an elision of a medial k.

In line 72, the record presents the expression ajāśapti kaṭakādhisāḥ. The word ajāśapti means literally ‘a command.’ But, as has been indicated before now, in such passages as the present one it was employed to denote the Dētaka or messenger, whose duty it was to communicate the fact and details of a grant to the local authorities.10 What was intended by the word kaṭakādhisāḥ, has not been so obvious. But it can now be made clear by a comparison of passages.

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1 Vol. V. above, p. 232, and p. 247, line 34.  
2 Ibid. p. 232.  
3 Ibid. pp. 214, 211; and Ind. Ant. Vol. XII. p. 213, the last line of the text; this last instance is of A.D. 866.  
5 Ibid. p. 204, line 1, and p. 245, line 46; the first of these two instances is of A.D. 990.  
7 Id. Vol. XII. p. 271, lines 12, 13; this instance is of A.D. 973.  
9 Id. Vol. VI. p. 51, line 10, and p. 53, line 7-8. Mr. N. J. Kirmace, who edited those records, recognised the meaning of paṭṭakila, and translated it by paṭṭi.  
10 Id. Vol. XVI. p. 254, line 10.  
11 See, for instance, id. Vol. XX. pp. 18, 96, and Vol. V. above, p. 119. — The word has, indeed, been otherwise rendered, by ‘executor,’ see South-Ind. Insers. Vol. I. pp. 36, 68, and Vol. V. above, p. 71. But that is opposed by such expressions as ḍiṃḍa saṃyagam and saṃma-bhāṇḍa-yagd in two of the records of the Eastern Gaṅga of Kālinga-nāgaras; see Ind. Ant. Vol. XIII. p. 121, line 19, and Vol. III. above, p. 139, line 24. The word ḍiṃḍa, also, means ‘a command.’ It was, indeed, sometimes used in the same technical sense with ajāśapti: for instance, another Eastern Gaṅga record says ḍiṃḍa maṅkākālīka-Gaurīvarman[a], “the ḍiṃḍa is the Mahāmukhata Gaurīvarman,” see Ind. Ant. Vol. XIII. p. 123, line 24. But in the expression saṃma-bhāṇḍa-yagd it is to be translated by its ordinary meaning of ‘command’; the passage tells us that “this charter of Rājaśīha has been written, at the command of his (the king’s) own mouth, by Viṣṇu-bhadra, son of Bhūmakhaṇḍa.” In the expression ḍiṃḍa saṃyagam, it may have a more technical meaning. But there cannot mean ‘executor;’ for, a king would certainly not attend in person to the administration of an endowment made by him. On the other hand, neither would he act as a Dētaka; and Prof. Kiellhorn has reminded me of two cases in which the expression ḍiṃḍa saṃyagam, in the transposed form saṃyagam-ḍiṃḍa, “the ḍiṃḍa is Gaurīṣaḥ,” is followed by the words dētakā-chandra, “and the Dētaka in this matter is, etc.” Introducing the name of a person who was not the king who is designated by the words saṃyagam-ḍiṃḍa; see Ind. Ant. Vol. IX. p. 170, line 21, and p. 175, line 22-23.
We must set aside one instance of an anomalous nature, occurring in the record of the second year of Vishnuvardhana II. It presents the expression suva-mukh-ajñapti. Here, we have to emend the text, and read either ājñapti, or ājñāpti, or more probably ājñāptya, “by the command of (Our) own mouth,” on the analogy of the suva-mukh-ajñayā which occurs elsewhere. And, irrespective of the necessity for emendation, this instance is not to the point. The other instances, in chronological order, are:

(1) The record of the eighteenth year of Vishnuvardhana I. recites,—\[...\] ājñāpti=ātavidurjayaḥ,3—“the ājñāpti is Ātavidurjaya, born in the illustrious Matsya family, who has bowed down his enemies by the strength and prowess of his arm.”—(2) The record which purports to be of the eighteenth year of Jayasimha I. but is of somewhat doubtful authenticity, recites,—a(ā)jñāpti=Siyaśarman=aśa,4—“the ājñāpti of this (grant) is Siyaśarman.”—(3) A record of the time of Maṅga-Yuvanarja (A.D. 672 to 696) recites,—ājñāpti Nissaramiṣṭi (?). \[...\]5—“the ājñāpti is Nissaramiṣṭi (?).”—(4) A record of the time of Vijayaḍitya II. (A.D. 799 to 843) recites, in verse, \[...\] ājñāpti=asya dharmaṁnya Nyparadra,6—“the ājñāpti of this act of religion is the most excellent prince Nyparadra, brother of Narendramiṣṭi-Vijayaḍitya II., born of the Hālaya race.”—(5) A record which purports to be of the same period (A.D. 799 to 843) but is of somewhat doubtful authenticity, recites, in verse,—a(ā)jñāpti=asya dharmaṁnya. \[...\] Boḷama-nāma[a*] \[...\] ,7—“the ājñāpti of this act of religion is that spotless best of men named Boḷama, a very store of religion, who devotes his thoughts to meritorious actions in this world.”—(6) A record of the time of Vijayaḍitya III. (A.D. 846 to 888) recites, in verse,— ājñāpti=asya dharmaṁnya. \[...\] Paṇḍarāṇaḥ, \[...\] 8—“the ājñāpti of this act of religion is the most excellent Pāṇḍarāṇa, who like a second Bibhaten (Arjuna) has overcome all hostility by his valour.”—(7) A record of the time of Chālukya-Bhima I. (A.D. 888 to 918) recites, in verse,—ājñā(ja)pti=asya dharmaṁnya Kaḍeyarāṇaḥ \[...\] ,9—“the ājñāpti of this act of religion is the most excellent Kaḍeyarāṇa, whose father’s father was Pāṇḍarāṇa who vexed his foes.”

(8) A record of the time of Amma I. (A.D. 918 to 925) recites,—ājñāpti[b*] kaṭakarāṇah,10—“the ājñāpti is the Kaṭakarāṇa.”—(9) A record of the time of Amma II. (A.D. 945 to 970) similarly recites,—ājñāptiḥ kaṭakarāṇah,11—“the ājñāpti is the Kaṭakarāṇa.”—(10) Another record of the same period (A.D. 945 to 970) similarly recites,—ājñāptiḥ kaṭakarāṇah,12—“the ājñāpti is the Kaṭakarāṇa.”—(11) Another record of the same period (A.D. 945 to 970) similarly recites,—ājñā(ja)ptiḥ kaṭakarāṇah,13—“the ājñāpti is the Kaṭakarāṇa.”

(12) The present record, also of the time of Amma II. (A.D. 945 to 970) recites, in verse,—ājñāptiḥ kaṭakāḍāḍaḥ[8*],14—“the ājñāpti is the Kaṭakāḍāḍa.”—(13) A record of the time of Kāḷarāja I. (A.D. 1022 to 1063) recites, in prose,—ājñāptiḥ kaṭi(ṇa)kēṣo,15—“the ājñāpti is the Kaṭakēṣa.”

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2 See p. 183, above, note 11.
5 Id. Vol. XX, p. 108, line 28. For ājñāpti, read ājñāptiḥ.
6 Id. Vol. XX, p. 417, line 61 f. The actual reading of the name, presented in the original, is Ṛṇiparadra.
8 Id. p. 126, line 24 f.
9 Id. p. 130, line 46 f.
10 Id. p. 133, line 58.
11 Id. Ant. Vol. VII, p. 17, line 63. For ājñāptiḥ, read ājñāptiḥ.
12 Id. Vol. XII, p. 83, line 60.
13 Id. Vol. XIII, p. 250, line 35.
14 Page 188 below, line 73.
15 Ind. Ant. Vol. XIV, p. 55, line 113 f. I have previously taken this passage as meaning,—the ājñāpti is Kaṭakēṣa, son of Rāchya-Pedērī-Bhuma; see id. Vol. XX, p. 275. But the last words have to be connected with the name of the composer, Chāṇakabhaṭṭa.
A record of A.D. 1090-91 recites,— . . . dattasya śāsaṇasya-ajñaptih pāṃchā pradhanāḥ,1— "the ajñapti of this charter, given in the twenty-first year of the glorious and victorious reign, is the five ministers."— And similarly (15) A record of the same reign, two years later in date, recites,— . . . dattasya śāsaṇasya-ajñaptih pāṃchā pradhanāḥ,2— "the ajñapti of this charter, given in the twenty-third year of the glorious and victorious reign, is the five ministers."

Now, in the instances Nos. 1, 2, 4, 5, 6, and 7, the word ajñapti unmistakably introduces certain individual persons mentioned by name; and probably also in No. 3, where, however, a continuation of the text may have been lost. And, rāja being a frequent enough ending of proper names, it was, therefore, not unnatural that the word kāṭakarājya should have been originally taken as, similarly, a personal appellation.

On the other hand, in the instances Nos. 14 and 15, no individual is mentioned by name, and the word ajñapti introduces a body of officials known as the five ministers.

The word kāṭakā, in No. 13, is a mere variant of the kāṭakādhiṣṭa of No. 12; and both these words are fairly capable of being taken as only synonyms of kāṭakarājya. We can recognise a decided objection to interpreting kāṭakarājya as a proper name, in the fact that it could at least not denote one and the same individual through so long a period as that which is covered by the instances Nos. 8, 9, 10, and 11. And, from a comparison of all the passages, we may finally decide that, as has been suggested as possible some time ago,3 the word kāṭakarājya, and, with it, kāṭakādhiṣṭa and kāṭakā, should be taken as denoting an official post, that of the governor or superintendent (ādhiṣṭa, ñīn, rājañ) of the royal camp (kāṭaka).

In earlier records, the word ajñapti occurs in the Prākrit forms, used in the same way of anatī in the 'Gunapadeya' plates of Vijaya-Buddhavarman,4 and of anatī in the Mayidavōla plates of Śiva-Skanḍavarman.5

TEXT.

First plate.

1 Om! Svasti śāristām sakala-bhuvana-saṃśīyamānā Mānavya-saṅgottā-
2 nām Hārīti-puṭraṁ Kauśi-kara-prasāda-labdh ha-rājya-nāmā Mātrigapara-
3 pālitanām Śrīmāna-Māhāsa-pād-anubhātānām bhagavaNā-Nirāya-prasā-
4 da-saṃsādhi-va-ra-varāhālaṁchha(c h a) nē-kha-na-kha-na-vaśiṣṭhārāti-
5 manḍalānāmānāvāśvāhita-ṣa-vaṁśi-dvā-ra-paṁśi-vāpaushāṁ Chā-

3 Ind. Ant. Vol. XIX, p. 423, line 113 f. For the exact year of this record, see Vol. VI. above, p. 325.
5 Vol. VI. above, p. 88, line 27.
6 From the original plates. 7 Represented by an ornate symbol.
8 In the syllable sā, the ś was formed by a direct continuation, upwards, of the last stroke of the s, instead of being attached, in the usual way, as a projection to the right of that stroke. This form of the ś occurs again in the tā of Satyaśāraya, line 6. It is met with in other places also. But it is not, on the whole, common. And the explanation probably is that, in all such cases, the vowel was at first omitted by the writer and then was inserted on a revision of his work, and that it was formed in this exceptional manner because there was no space in which to make it in the usual way.
9 Read maṇḍalādānām.
10 From the original plates. 7 Represented by an ornate symbol.
11 Read devaḥpratikaḥ. There are two syllables too many in the fourth pāda. An omission of the two syllables āya would make the metre correct.
7 kramāṇ(ṇ)ādyō durjajayād-Balitō ḫrītāṁ ashtādaśa samāḥ Kubja-Viṣṇur-
8 r-mahāṁ-apālayat (!(!) Tad-ātmājō Jayasimhas-trayasa-trimśatam [\*] tad-a-

Second plate; first side.

9 nuj-Endrāja-nandana Viṣṇuvardhanō nava | tat-sānum-Maingi-Yuvārajaḥ pa-
10 ma-ha-vināśa[\*][\*]m | tat-putrō Jayasimhas-trayodaśa || Taṣya dvāmātār-
11 āṇuṇaḥ Ko-
12 kkhī[\*] shaṇ-māsān [\*\*] tasya j[y*]ēshṭhō bhṛtā Viṣṇuvardhanas-tam-
13 samahētya sa-pa-trimśa-
14 tām | tat-suṭō Vijayāditya-Bhāṭṭarakaḥ-shāṭādaśa | tat-suṭō Viṣṇu-
15 vardhanāḥ shat-trimśatam | tat-suṭō Narēndramrigarājas-śa-haṭa-chaṭvārīśa-
16 tām | tat-putraḥ Kali-Viṣṇuvardhanō-dhy-arddhा-vaṛṣam [\*\*] Tat-suṭō 
Gunaṃ-Vijayāditya-

Second plate; second side.

17 chudāmanī(ṇi)-āsaṇ(ṇa) chaṭasra-ṣa-ḥaṭvārīṃśaṭaṃ [\*\*] api samā bhūmim-abhunak || 
18 Tad[\*]bhṛtā-
19 r-ya-yuva-vājasa Viṣṇumāditya-bhupati[\*] satra-vitrāsa (sa)-krit-putrō dānī 
20 Kāṁsa-samabhāḥ || Jitvā śaṁyati Krishnavallabha-mahā-vaṇḍam sa-dāyā-
21 dākan-ṛtvā dévā-muni-dvājā-tanavō dharmaṃ-ārthām-arttām[\*]mohuḥ dhri-
22 tvā rājyan=a[\*]nāṇaṃ-nirupamaṃ sa[\*]vṛddham-vṛddha-praja[\*]m Bhimō 
23 bhū-pati-
24 r-annabha[\*]kta bhūvana[\*] nyāya-ḥāṃ-saṃsārāśaṭaṃ || Tad[\*]=
25 sya priya-tanayoḥ mahān-adihika-Dhanadasa-sa-tvā-tyāgag-pratāpāsama-
26 nvitaḥ para-hridaya-ṇi[\*]bhēdi nāṁ-saiva Kollabigaṇḍa-bhupatir-aḥ-

Third plate; first side.

27 ta sahaṇ-māśāṁ(n) rājyan=naya-sīni(sti)[\*]sāmyutaḥ || Taṣya[\*]śgra-sunār-apara-jī-
28 ta-sakti-Atma-rajaḥ parājita-par-avani-aja-raji[\*] ṛj-[\*]bhavād-vidita[\*] 
29 Rāja-mahendrā-ṇaṃ[\*] varaḥnī sa-pa saṃpāh karnuḥ-ṛasasya || Taṣya=
30 tana-Vijayāditya-समजो मेहार्षिया स्र्त-युद्धामाला t ma j a s T-
31 lapā-rajō māsam-ākam(m)-antarśīta || Tam-śaṃvō vinirṛjitya 
32 Chālukya-Bhīma-tanayeḥ Viṣṇumādityo vikramēṇ-ākramē

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1 This mark of punctuation, which may be taken either as a single mark or as a double mark, is represented by what is substantially a final s. But it occurs elsewhere, also; for instance, in lines 51 and 53 of the Dīggbhāṭra grant, Ind. Ant. Vol. XLI. p. 214, and Plate. And it seems to be a recognised variant, not a mistake.
2 Metro, Śikharīti.
3 See note 8 on page 169 below.
4 Metro, Śloka (Anuṣṭambh).
5 Metro, Śardāvikaṭṭha.
6 Read avatiḥ.
7 Metro, Hariṇī.
8 Read priya-tanayoḥ, as required by the metre. The correction of niḥkhṛṣṭ into niḥkhṛṣṭa, in the next line, is required in the same way.
9 This ti was at first omitted, and then was inserted below the line.
10 Metro, Vasumatiḥaka.
11 The syllable ḍi was at first omitted, and then was inserted below the line.
12 Read tasya-dīnajah Vijayādityah bhūlaṃ.
Kaluchumbarru Grant of Vijayaditya-Amma II.
KALUCHUMBARRU GRANT OF AMMA II.

32. jāgra-ja-janmanā[2] satpara varshāpī grihi(hi)[3]vratīthath || Tatrā[4]-antarē vidita-

Third plate; second side.

33. Kollabiganda-sutō[4] dvaimāturo vinuta-Rājamahendrabāmmanā Bhi-
34. m-adhipō vijita-Bhi(bhi)ma-balapratēpā parāchī-śiśām vimalayann-udī-
37. urumāñ dañpān Gōvinda-rāja-prapāhait-sāhikan Chōla-pam Lōvabikīn[7] vi-
38. krānta[6] Yuddhamallas ghaṭita-gaja-gōtān-samīhaty-aika ēva || Bhitān-
40. sa-karam-sara-bhuvō ramījyana(n) svaḥ-jan-anugam tanvan-kṛttā[6] narend-
41. rōchhayam-avānā
42. mayyam-arjyagam-vatu-rāśīn-ēva sīr-Rāja-Bhimō jagad-akīhlam-asau(san) dvādaś-ā-

Fourth plate; first side.

44. samāna[6] Lō-
45. kamhādēvyān khalau yas-amabhavadd-Amma-rāja iti vikhyātō(taḥ) ||(||) Yō-
46. rōpēga
47. Mandājām vibhavēnā Mahēndram-ahimakaram-uru-mahā-haś\[a\]sā Haram[10]-ari-pura-
48. dahanā-
50. vidarī-āri-
51. mattēba-kumbha-galiśa vībhānti yuddhē muktāpa(pha)ādāni subhāta-kaha-
52. taj-ākhaśitāni bijāni kṛttī-vītātēciva rōpitāni[12] (||) Sa samasta-
53. bhuvanasārāya-sīr-Vījyādīt y-amahā rājā dhi rāja-paramē śvāra-paramē hā-
54. tāraṅkāh parama-brhaṃmayam-Atīlīnānḍa[13]-vīshaya-nivāsinō rāṣṭrapratikṣapaṇu-
55. khān-kutūmbinasamāhūyā ṇētham-sājūpayati[14] || Ādīkali[15]-gachchha-nāmā || Ve-

Fourth plate; second side.

56. hāri-gana-pratīṭa-vikhyāta-yaś[6] || chāṭurvaṇaṃ(rvya)-ēramana(ṇa)-vīśēh-ānma-
57. rājan-ābhī

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1. Read māṣān-apōlayāt.
2. Read āgra-janma; and see the remarks on page 181 above.
4. Read putrā, or sīnura, to suit the metre.
5. Metro, Bragharā; and in the next verse.
6. I give what appears to be the reading. But the letters are so filled in with rust here, that it is not quite certain.
7. The first syllable of this name is probably lō, with the ordinary l. But it might possibly be taken as lō, with the Dravidian l.
8. Read sāch-chharaṃ.
9. Metro, Āryāgiti; and in the next verse.
10. The es was at first omitted, and then was inserted below the line.
11. Metro, Vasanatilaka.
12. Read rūpidāni. A cīrāga has in the same way been mistakenly inserted in dīṇāpayaṭiḥ, line 50, and bhavati, line 68.
13. Read, either brahmaṇya Atīlīnāṇḍa, with hiatus, or, more correctly, brahmaṇya-Atīlīnāṇḍu, with saṅkhā.
14. See note 1 on page 179 above.
15. Metro, Āryāgiti; and in the next three verses.
Fifth plate; first side.

mat śrī-Śarvvaloka-kāraya-Jinabhavana-khyāta-satrāta(rth)am = uchchair = Vveṃgināth-
Āmma-
raja [ā*] kshitiḥpri Kāłucuṃbāru = su-grāmam = ištaṁ [5] cha(sa)ntuṣṭa
dāpayatava bu-
dha-jana-viniṭcām yatra jā(ja)graḥa kṛttim || Uttarāyaṇa-nimittena ka(kha)ṇa-
sphuti-
ka[sa] navakarmām-ārttham[m*] sarvva-kara-parihāram śāsanikṛitya dattam = Asy=
āvedhayaḥ [1*] pūrvvata-
taḥ Aruvilli [1*] daksipataḥ Korukolam paśchimataḥ Yiḍiyūrī l
uttarataḥ Yullikodamandru || Tassyā kṣhetrāvadhayaḥ [1*] pūrvvataḥ Śarkarakurru [1*]
daksipataḥ Iyrvakolou [1*] paśchimataḥ Yiḍiyūri pola-gurusu | uttaratam Kamcharīgur-
ṛdu || Asy-opari na kēnachid-bādhā karttvāya yath karoti sa paṃchā-
mahāpataka-sa[m*]yu-
yasya y-
dā bhūmītasya tasya taddh phalam || Sva-dattā[m*] para-dattā[m*] vā yō
hatēta vasu-

Fifth plate; second side.

[ndha]ra[ṁ] shashṭi-varsha-saharaṇi viśṭhamā[ṃ*] [jaya*]ti kṛmih || Asya
grāmasya[15] grāmaka(variable)
[ka?]pp-ābhidhānam kara-varjita[m] || Āṁśapti[16] kaṭakādhiś[ī*] Bhaṭṭadēvaṃcha lēkhakah kaviḥ Kā-

1 Read āvaya-parīkṣā, omitting the mark of punctuation.
2 Read vīvarddhāna-sati, omitting the mark of punctuation.
3 This mark of punctuation, at the end of a third poda, is superfluous.
4 This stands for ekdra-Śrībh. See page 179 above.
5 Read yasya.
6 Metro, Svagātha.
7 Read śīrmaich-čhhrīl.
8 This mark of punctuation, at the end of a third poda, is superfluous.
9 The lī was first written in the place of the vi. Then the aśkara was corrected into vi and the lī was
added, before the writer went any further.
10 Read bhāṣati.
11 Metro, Śūka (Anuṣṭubb); and in the next verse.
12 Read dattā.
13 The ca was at first omitted, and then was inserted below the line.
14 Read ṅṭraṃya.
15 Metro, Śūka (Anuṣṭubb).
Om! Hail! Of Satyāravavallabhāndra-(Pulakēšin II.),—who adored the family of the Chālukyas, who are glorious; who belong to the Māṇavya gōtra which is being praised throughout the whole world; who are Hāritiputras; who acquired sovereignty by the favour of a boon from the goddess Kauṣikī; who are protected by the assemblage of the Mothers of the world; who meditated on the feet of the god Śvāmī-Mahāśēna; who have made the territories of their enemies subject to themselves on the instant at the mere sight of the excellent boar-crest which they acquired through the favour of the divine Nārāyaṇa; and whose bodies have been purified by ablutions performed after celebrating aśūmēḍha-sacrifices—the (younger) brother:—

(Verse 1; line 6.) The victorious Kubja-Vishṇu (that is, Vishṇuvardhana I.), the first husband of Fortune, protected for eighteen years the earth, taken by his valour from a mighty foe hard to be conquered, just as the dwarfs Vishṇu, the first husband of Śrī (Lakṣmi), protected the earth, taken by his stride from the demon Bali hard to be conquered.

(Line 8.) His son Jayasiṁha (I.) (reigned) for thirty-three (years). Vishṇuvardhana (II.), son of his younger brother Indrārāja, for nine (years). His son Maṅgi-Yuvatīja, for twenty-five (years). His son Jayasiṁha (II.), for thirteen (years).

(L. 10.) His younger brother Kokkili, born from a different mother, (reigned) for six months. His elder brother Vishṇuvardhana (III.), having expelled him, (reigned) for thirty-seven (years). His son Vijayaḍītya (I.)-Bhaṭṭāraka, for eighteen (years). His son Vishṇuvardhana (IV.), for thirty-six (years). His son Nārāyana[ṛ]gī.[ṛ]a-(Vijayaḍītya II.), for forty-eight (years). His son Kali-Vishṇuvardhana (V.), for one year and a half.

(L. 14.) His son Gunaga-Vijayaḍītya (III.) (reigned) for forty-four (years); or (in other words):—(V. 2; l. 15.) His eldest son, the lord Gunaga-Vijayaḍītya (III.), a valiant champion, whose arm great honour was paid by the Vaśṣabhā king; and who, in addition to being a chief of heroes, was a crest-jewel of great warriors, enjoyed the earth for four and forty years.

(Vv. 3, 4; l. 17, 19.) The son of his brother the Yuvatīja king Vikramaḍītya (I.), namely, the king Bhīma (I.), who caused alarm to his foes, and who was (so) liberal (that) he

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1 Read, probably, śaunāsya-deya kāya-krit.
2 Read, perhaps, pāmṛṇḍu.
3 It seems either that m was engraved and was corrected into m, or else that the reverse was done. Further, the aṣṭhara is perhaps a mistake for the figure 9.
4 That is to say, the first king in his dynasty.
5 There is, perhaps, an intimation that the territory first acquired by the Eastern Chālukyas had belonged to a ruler named Bali. But we have no facts as yet in support of such an interpretation.
6 Aṣṭaṝkṛṣṇa: for aṣṭaṝkṛṣṇa: see page 180 above.
7 That is, the contemporary Ekaṭrakāta king of Mālikē, either Amōghavarsha I. or Kṛṣṇapa II.; see Vol. VI. above, pp. 174, 175.
8 When I originally saw this record, many years ago, I read, in line 17, aṣṭaṝkṛṣṇa aṣṭaṝkṛṣṇa, and thought that it should be emended into aṣṭaṝkṛṣṇa aṣṭaṝkṛṣṇa; and that is how I came to say (Ind. Ant. Vol. XX. p. 102) that this record adds an alternative statement that the duration of the reign of Vijayaḍītya III. was forty-eight years. The real reading, however,—aṣṭa[ṝkṛṣṇa] aṣṭa[ṝkṛṣṇa],—is quite certain: and my mistake was due to the great similarity between the initial a and the aṣṭhara aṣṭa, and between the subscript ṣ and d, in the period to which this record belongs.
9 This king is mentioned again in line 30 as Chālukya-Bhīma (I.), by his more usual appellation.
resembled Kāṁha (Karṣa), conquered in flight the great array of Krīṣṇavallabha,\(^1\) together with kinsmen of his own, and,—being a very son to gods and saints and Brāhmaṇa,—repeatedly gave away wealth for religious purposes, and made his kingdom free from troubles and unequalled and very thriving and possessed of prosperous subjects, and enjoyed the earth righteously for thirty years.

(V. 5; l. 22.) After that, his dear son Vijayāditya (IV.),—who was great; who bestowed so much wealth that he surpassed the god Dhanada (Kubera); who was endowed with truthfulness and liberality and majesty; who left open the hearts of his enemies; and who by name indeed was (known as) the king Kollabigaṇḍa,—reigned for six months, possessed of prudent behaviour and steadfastness.—(V. 6; l. 25.) His eldest son king Amma (I.),—whose power was unconquered; who conquered whole rows of hostile kings; who had the famous name of Rājamahendrā; and who was the straight path of the sentiment of compassion,—was king for seven years.

(L. 27.) Having expelled his son Vijayāditya (V.) (while he was) a child, king Tālapa, son of the glorious Yuddhamalla (I.),\(^2\) guarded (the earth) for one month. Having completely conquered him in battle, Vikramāditya (II.), son of Chālukya-Bhima (I.),\(^3\) having overthrown him by prowess in attack, protected (the earth) for nine months. Then Yuddhamalla (II.), the eldest son of king Tālapa, took (the sovereignty) and continued for seven years.

(V. 7; l. 32.) At that juncture, the lord Bhima (II.),—who was a son of the famous Kollabigaṇḍa-Vijayāditya IV.; who was a brother, born from a different mother, of him (Amma I.) who had the extolled name of Rājamahendrā; and who surpassed the epic hero Bhima in strength and majesty,—rose up to conquer, purifying the eastern region.—(V. 8; l. 35.) Having unaided, indeed, slain the glorious Rājamayera, and Dhaṅga, who excelled far and wide, and the fierce Tātabbikki, and Bijja who was (always) ready for war, and the excessively powerful Ayyapa, terrible and savage, and the extremely great army sent by king Gōvinda, and Lōvabikki the ruler of the Chōlas, and the valorous Yuddhamalla,—(all of them) possessed of marshalled arrays of elephants.—(V. 9; l. 38.) Verily, this glorious Rāja-Bhima (II.),—giving encouragement to those who were frightened, and protecting those who came to the excellent refuge (which he afforded), and removing troublesome people, and justly levying taxes from the lands of his enemies, and giving pleasure to the mass of his own people, and spreading his fame abroad, and making the multitude of kings bow down, and accumulating stores of wealth,—guarded the whole world for twelve years.

(V. 10; l. 42.) He who, resembling Kumāra, was born of him, an embodiment of the god Mahāśiva, from Lōkamahādevī whose form resembled that of Umā, is he who is famous under the appellation of king Amma (II.)—(V. 11; l. 43.) Who, putting to shame Manōja (Kāmādeva) by his beauty, and Mahāndra (Indra) by his might, and the hot-rayed sun by his great glory, and Hara (Śiva) by burning up the cities of his enemies, is resplendent, his spotless fame being well known.—(V. 12; l. 45.) The pearls, dropping down in battle from the temples of ruting elephants left open by the scimitar which is his long arm, shine out as the planted seeds, moistened by the blood of great warriors, of the clump (of trees) which is his fame.

(L. 47.) He, the asylum of the universe, the glorious Vijayāditya-Amma II., the Mahārājādhirāja, Paramāśvara, and Paramapāttra, who is most kind to Brāhmaṇa, having

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\(^1\) That is, the Rāṣṭrakūṭa king Krīṣṇa II.

\(^2\) From other sources, we know that Yuddhamalla I. was a (younger) brother of the Vikramāditya I., who is mentioned in line 18 of this record.

\(^3\) That is, of the Bhima who is mentioned in line 21 of this record.

\(^4\) See page 181 above.
called together the householders, headed by the Rādhaṇkrāṭa,¹ who dwell in the Attilināṇḍu district, thus issues his commands:

(V. 13 ; 1. 50.) "(Tlora iś) the sect that has the name of the Āddakali gaṇchha, which has established its renowned fame in the Valabharī gaṇa, and the minds of the members of which have their desires bent on granting excellent food to ascetics of the four castes.

(V. 14 ; 1. 52.) "Here (on earth), indeed, there came into being she, Chāmekā, who is an ornament of the Paṭṭavardhika lineage which belongs to the retinue of the lineage of the glorious royal Chalukyas, and who possesses the lustre of a sun to the water-lilies (blooming in the daytime) which are the faces of courtesans:— (V. 15 ; 1. 54.) And who agitates herself in acquiring fame as radiant as that of a moon to bring to full tide the waters of the religion of Jina, and is endowed with charity and tenderness and good character, and is beautiful, and is a disciple who delights in the teachings of learned people.

(L. 56.) "The line (of succession) of her teacher is declared:— (V. 16 ; 1. 57.) (There was) the saint, Saṇkalachandrasiddhānta, possessed of virtues which were very manifest, who was thoroughly well versed in the Siddhāṅka writings; and his disciple was the great saint Ayyaṇaṭi, virtuous and masterful and possessed of unmeasured fame and very intelligent.

(V. 17 ; 1. 59.) "To his disciple, the excellent saint who is marked by (the name of) Arnaṇandinī, Chāmekāmbā, through her great devotion to him,— while king Amma (II), the high lord of Vengi, is reigning,—has, with great pleasure, caused to be given the excellent village of Kaluchumbaru, wished for by him, for the purposes of the renowned dining-hall of the holy and famous Jain temple called Sarvalakṣāraya-Jinabhavana; whereby she has acquired a reputation praised by learned people.

(L. 62.) "On account of the winter solstice, (this village) has been given, conveyed by (this) charter, with exemption from all taxes, for the purpose of the restoration of whatever may become broken or torn. Its boundaries are:— On the east, Āravilli; on the south, Koraḷiṉu; on the west, Yiṇiyāru; and, on the north, Yullikodamāndu. The boundaries of its fields are:— On the east, Sārakarakuṟu; on the south, Yiṇulakānl; on the west, the waste land of Yiṇiyāru; and, on the north, the rock (?) called Kaṭṭilarigupaṭu.

(L. 67.) "No one should cause any molestation (to the enjoyment) of this village; he who does so, incurs (the guilt of) the five great sins!— (V. 18 ; 1. 68.) Land has been given by many people, and has been protected (in enjoyment) by many; whoever at any time possesses the earth, to him belongs, at that time, the reward (of making or protecting this grant)!—(V. 19 ; 1. 69.) He, who consecrates land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty thousand years!

(L. 70.) "The office of Gṛdmaṅkaṭi of this village has been given in perpetuity to Kusumāyudha, son of [Kaṭṭiṭalambā. That, belonging to this village, which is named karpa,⁴ is exempt from taxes.

(V. 20 ; 1. 72.) "The ājñapti is the Gṛdmaṅkaṭi,⁵ and the writer is Bhaṭṭadāva; the composer of the poetical parts of this charter is the poet Kavichakravartī.

¹ That is, the head official or governor of the rāstra or visaya or province.
² This was perhaps the name of a hamlet. The Madras Manual of Administration, Vol. III. p. 229, gives "corrogo,"—Telugu śravu, in the sense of "a small hamlet." Dr. Hultsch tells me that the word is a frequent ending of village-names.
³ That is, the office of village-headman,—the post of Gauda or Pāṭi. See page 138 above.
⁴ This seems to be the word which in Kāḷārāca means 'tribute,' but the exact bearing of the passage is not apparent.
⁵ That is, the governor of the royal camp; see page 136 above.
(L. 73.) To Bhatadéwa,\(^1\) who has drawn up the charter concerning Pedda-Kalutchuvubarru, the venerable Arahanandī has given, as a present, land requiring as seed 9(?) puttis of twelve ācām (each), (which he received) from the cultivators, (possessing) two bullocks, at Gamsimi (?).

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No. 26.—FOUR INSCRIPTIONS AT SOLAPURAM.

BY E. HULTZSCH, Ph.D.

Mr. G. Venkoba Rao, one of my assistants, lately visited Solapuram,\(^2\) a village about 8 miles south of Vellore, and copied a number of inscriptions, of which I am now publishing the four most interesting ones.

The ancient name of Solapuram was Kaṭṭuttumbar (B. and D. below), which was included in Paṅgala-nādu,\(^3\) a subdivision of the district of Paṇḍuvār-kōṭam\(^4\) (B. below). In inscriptions of the Chhāla kings Bājarāja I. (No. 421 of 1902) and Kulottuṅga I. (Nos. 422 and 425 of 1902), the village is called Uyyakkuṇḍān-Solapuram and is stated to have belonged to Mugai-nādu, a subdivision in the north of Paṅgala-nādu, a district of Jayaṅgonda-Śoḷamandalam. From other inscriptions we know that Paṅgala-nādu included Vēḻurppādi, a suburb of Vellore,\(^5\) and that Tirumalai near Pōḻiur belonged to Mugai-nādu.\(^6\)

Vol. I. of South-Indian Inscriptions contains one inscription from Solapuram (No. 53), which I now republish (B. below) because my former transcript of it was not quite correct. A fresh copy (No. 422 of 1902) of another Solapuram inscription which was noticed in South-Indian Inscriptions, Vol. I. (No. 56), enables me to add that this record opens with the words Paṅgal-detā vijānya and hence belongs to Kulottuṅga I.\(^7\) and that it mentions the temple of Rājarājēśvara at Uyyakkuṇḍān-Solapuram, which, as well as Rājendra-Chelēśvara,\(^8\) is perhaps a later designation of the Nandikampāḷa temple.

A.—INSCRIPTION OF VIJAYA-KAMPA.

This inscription (No. 429 of 1902) is engraved on a long stone broken in three pieces, which were dug up by Mr. G. Venkoba Rao in a tope of trees opposite the ruined Śiva temple at Solapuram.

The inscription consists of 21½ mutilated Sanskrit verses in the Grantha character, and a passage in Tamil prose which is incomplete at the end. The Tamil portion is dated in the 8th year of king Vijaya-Kampa. The archaic alphabet of the inscription makes it probable that this king is identical with Kannavasman, whose inscriptions at Ukkal are dated in the 10th and 15th years.\(^9\) As I shall show further on (p. 196 below), he was perhaps a son of the Gāṅga-Pallava king Vijaya-Nandīkamavasman and hence belonged to the ninth century of the Christian era.

The Tamil portion records that a chief named Rājaditya built a temple of Śiva and a tomb in memory of his deceased father Prithivigānagāraya and apparently made a grant to a Brāhmaṇa. The mutilated Sanskrit portion contained a genealogical account of this Rājaditya. His earliest ancestor was Mādhava of the Gāṅga family, whose son was "he who was renowned as the splitter of oven a stone-pillar." In the inscriptions of the Western Gāṅgas, this

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\(^1\) This passage is in Telugu. I am indebted to Dr. Hultsch for the translation of it.
\(^2\) Vol. IV. p. 86.
\(^3\) An inscription of Parantaka I. (No. 423 of 1902) mentions Solapuram as 'Kaṭṭuttumbar in Paṅgala-nādu', and Vellore as 'Vēḻur alisa Paramāsavaramandalam'; compare South-Ind. Insers. Vol. I. No. 110.
\(^5\) Above, Vol. IV. p. 86.
\(^7\) South-Ind. Insers. Vol. I. Nos. 67 and 68.
\(^9\) South-Ind. Insers. Vol. III. Nos. 8 and 5.
feat is ascribed to the mythical king Kōţhāṉivarman, who is, however, there represented as the father and not as the son of Mādhava. The Śolapuram inscription then states that in his (viz. Kōţhāṉivarman’s) family was born a king whose name is given in the corrupt form of Aṭṭivaran, which may be meant for Ativaran, Agṇivaran, Arivaran, etc. Verse 2 praises a king whose name is lost; but the Tamil portion suggests that this is the person who is there called Prithivigāṅgariyavāriya. Verse 3, of which only the first and last words are preserved, opens with the name of Rājāditya, who is described in the Tamil portion as the son of Prithivigāṅgariyavāriya and the contemporary of Vijaya-Kampa. As regards Prithivigāṅgariyavāriya, he must be different from the Gaṇa chief Prithivipati I, because the latter was the father of Mārasīththavā and the son of Śivanār, while the former was the father of Rājāditya and apparently the son of the king whose name is hidden in the corrupt form Aṭṭivaran.

TEXT.


gōtramūrī purna-b[ṣ]ppāy Tiṭṭaśarmanmaṃ

TRANSLATION OF THE TAMIL PORTION.

(Line 3) (In) the eighth year of king Vijaya-Kampa,—after Prithivigāṅgariyavāriya had died, his son, the great king Rājāditya, whose feet were rubbed by the diadems of hostile kings, caused to be built, constructed, and caused to be made a temple of Śiva (Śiva) and a house for the deceased (i.e., a tomb) on the spot where his father had been buried.

(Line 4) [To] Tiṭṭaśarman, a great Brāhmaṇa of the Pravachana-sūtra (ṣad) of the Kauśika-gōtra

B.—INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN.

This Tamil inscription is engraved on the north wall of the Perumāl temple at Śolapuram. It has been edited before in South-Indian Inscriptions, Vol. I. No. 11, but is now republished from a better impression prepared in 1902.

The inscription is dated in the 23rd year of king Vijaya-Kampavikramavarmarman11— who is probably the same as the Vijaya-Kampa of A.—and records the building of a temple of Nārāyaṇa

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3 This sign of punctuation is expressed by a visarga.
4 I am unable to correct with confidence this corrupt name.
5 This is only half a verse.
6 Read aṭṭaṃ.
7 The remainder of the inscription is lost.
8 See above, Vol. V. p. 59, note 11.
9 Twelve further inscriptions of Vijaya-Kampavaram and Vijaya-Kampavikramavarmarman have been copied at Uttaṇamallāru, and two of Kampavaram at Kāṇṭhaṇḍalāmu; see my Annual Reports for 1897-98 and 1900-01, pp. 16-20 and p. 23, respectively.

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(Vishnu) at Kāṭṭuttumbūr (i.e. Śolapurm), which must be identical with the temple of Perumāḷ (Vishnu) on which the inscription is engraved. The temple was named Kanakavalli-Vishnu-grīha after the village of Kanakavalli, in which some land was granted to it. The name of the person who built the temple and granted land to it is lost.

**TEXT.**

1 Svasti śr[i] [i] Kō V[i]jāsiya-[Ka]mpavikramaperumārkk-iyāṇḍu
   irubattu-mu(mā)ravatu [Pa]jāvu[r]-kkōṭṭattu-Ppa[n]–
2 gaḷa-nāṭṭu-Kkāṭṭuttumbūr Nārāyaṇa-bhāṭārāgarkku śrī-kōy[i]l
d āppittu
   Ka[ŋa]kava[lli]-Vishnu-grīhaṃ ēṃyu-
3 m nāmsthēt(chē)yatāl amaśpittu īḍāpukku [tri]kālam ārādhippadaṛkum
   tri[kā]lam tīr-umardukkam na-
4 nāḍ-viḷakkum ārādhippāpukku īṭvaṃm um āga i-kkōṭṭattu i-nāṭṭu Kaṇakavalli
   ēri ki(ki) bhūmi i-

**TRANSLATION.**

Hail! Prosperity! (In) the twenty-third year of king Vijaya-Kampavikramavarman a sacred temple was caused to be built to the god Nārāyaṇa (at) Kāṭṭuttumbūr in Paṅgaḷa-nāḍu, (a subdivision) of Paḷāvūr-kōṭṭam; (ii) it was endowed with the name Kanakavalli-Vishnu-grīha; and, for the worship at the three times (of the day), for offerings at the three times (of the day), (for) a perpetual lamp, and as a living for the worshipper, [there was granted] to it land below the tank of Kanakavalli in the same kōṭṭam (and) in the same nāḍu.

C.—INSCRIPTION OF SAKA-SAMVAT 871.

This Tamil inscription (No. 428 of 1902) is engraved on a rock near a pond called Kaḷḷinaṅgai, south-west of Śolapuram.

The date of this inscription is expressed in three different ways, viz. (a) "the year two;" (b) the Śaka year 871 (in words); and (c) "the year in which the emperor Kannaradaṇava-Vallabha, having pierced Rājāditya, entered the Toṇcāi-māṇḍalam." The second and third portions of the date furnish an interesting confirmation of the Āṭakār inscription, according to which the Rāṣṭrakūṭa king Kuṭṭaka I. had killed the Chōla king Rājāditya at Takkōḷam in Śaka-Samvatsara 872 current, the Saṃyaya-saṅvatsara = A.D. 940-50. As the date of the Śolapuram inscription does not contain a cyclic year, it is impossible to say if its Śaka year has to be taken as expired or current. In the former case the date would be the same as that of the Āṭakār inscription, and in the second case it would be A.D. 942-49. The "year two" with which the Śolapuram inscription opens cannot refer to the reign of Kuṭṭaka III., because we know from the Dēlī plates that Amṛghavaraha, the father of Kuṭṭaka III., had died and that the latter was reigning in A.D. 940. Hence, as far as I can see, the "year two" can only refer to the reign of the Chōla king Rājāditya. This would indirectly confirm Professor Kielhorn's calculation of the date of an inscription at Kāḷūm, according to which the 40th year of Parāntaka I., the father and immediate predecessor of Rājāditya, corresponded to A.D. 940. It may now be provisionally assumed that Parāntaka I. reigned from about A.D. 907 to at least 945, and that Rājāditya was crowned in about A.D. 948 and was killed by Kuṭṭaka III., in about A.D. 949.

The purpose for which the subjoined inscription was engraved was to record the construction of the pond near which it is found, and which was called the Kaḷḷinaṅgai pond.

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1 The remainder of the inscription is lost.
2 See above, Vol. VI. p. 61.
5 See p. 1 above.
in memory of a woman named Kallinaṅgai. The present name Kallanāmpai, i.e. ‘the robber’s pond,’ is evidently a popular corruption of the original one. Kallinaṅgai had died at Aruṅguṟum, a village in the modern Arcot taluk.\(^1\) She was the daughter of the Gaṅga chief Attimallar (i.e. Hastimalla) alias Kannaṛadēva-Prithviṅgaraiyai. This chief was the son of Vayirĩ-Adiyai, the lord of Paṅgala-nādu.\(^2\) Hence he seems to be different from the Gaṅga-Bāna chief Hastimalla alias Prithvīpati II, who was the son of Mārṣhitā.\(^3\) The word Kaṃnaradēva, which is prefixed to the name of Prithvīṅgaraiyai, characterises the latter as a subordinate of the conqueror Kṛishṇa III. His wife Kāmakakār bore the title Gaṅgamahādēvi and was the daughter of Vāṇaṅkōvaraiyai Orṟiyūr-Adiyai. Vāṇaṅkōvaraiyai is known to have been the title of certain chiefs.\(^4\) Orṟiyūr-Adiyai means ‘the devotees of the temple at Tīrūvōṅgiriṟ.’\(^5\)

**TEXT.**

1 Svasti śri ([[7]]) Yanda irandu śaka-varaham eṇṇuṟṟ-ekubatt-șuru
2 sa(sha) Kravararti Kannaradeva-Vallabhan Bajāditāraṇi eṇḍu Tondai-maṇḍalam pugan[da]-
3 [v-āṇḍu Paṅgala-nādu-علاج Vayiri-Adiyai magaṇaṟt Attimallar-ćiya
4 Kannaradeva-Pr[thvi]ṅgaṅga-
5 raśyarkku [Vāṇa]kōvalaiyai Orṟi[yū]-Adiyai magaṇaṟ Kā[mak]kapār-șa
Gaṅgamādēvaiyar vayirur[t-pi]rāndu Aruṅguṟṟatit[r-svargga]-
5 raśyai Kaḷḷiṅaṅgaiyärkkku-ka[n]da Kaḷ[i][i]nāṅgai-kulam [i]]

**TRANSLATION.**

Hail! Prosperity! (In) the year two, the Śaka year eight-hundred and seventy-one, the year in which the emperor Kannaradeva-Vallabha, having pierced Bājādītya, entered the Tondai-maṇḍalam,—the Kaḷḷiṅaṅgai pond was constructed for (the merit of) Kaḷḷiṅaṅgaiyar, who died at Aruṅguṟṟum, having been born by Kāmakakār alias Gaṅgamādēvaiyar, the daughter of Vāṇaṅkōvalaiyai Orṟi[yū]-Adiyai, to Attimallar alias Kannaradeva-Prithvīṅgaraiyai, the son of Vayirĩ-Adiyai, the lord of Paṅgala-nādu.

**D.—INSCRIPTION OF SAKA-SAMVAT 875.**

This Tamil inscription (No. 346 of 1901) is engraved on the base of the ruined Īsvara temple at Sōlapuram. It is dated in Saka-Samvat 875 (in words), while Hastimalla alias Kaṃgaradeva-Prithvīṅgaraiyai— the same chief who was mentioned in C.—was ruling the Kαḷḷeḻuppur-maryādā. This may have been a subdivision of Paṅgala-nādu, the lord of which his father is stated to have been (C. line 3); but I cannot find Kαḷḷeḻuppur on the map.\(^6\)

The inscription records grants to the temples of Nandikampilavara and Gupamalai at Kāḻuttumbūr (i.e. Sōlapuram) by Hastimalla’s minister Putṭēdīlagal alias Aḻivinā-Kaḷḷaṅkāṅḍa-Prithvīṅgaraiyai. The last portion of this name is evidently derived from that of his master; Kaḷḷaṅkāṅḍa is the Tamil form of kalakāṅka, ‘a kōthin;’ aḻivinā means ‘devoid

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\(^1\) See above, Vol. IV. p. 271.
\(^3\) See p. 196 above.
\(^6\) The engraver seems to have written at first ‘Pallabhar,’ and then to have cancelled the r and added an s after it.

\(^7\) In line 9 he is called simply Prithvīṅgaraiyai.

\(^8\) A village of the same name is referred to in South-Ind. Jour. Vol. I. No. 88, line 5. No. 88 mentions a village of a slightly different name, viz. Kaḷḷeḻuppur, which must be different from Kαḷḷeḻuppur, because it belonged to Viṟṟpēḷu-nādu (see above, Vol. IV. p. 283 and note 9), a subdivision of Kαḷḷyūr-kāṅḍam.
of destruction;' and Puttadigala means ‘a devotee of Buddha.’ Hence the donor seems to have been a Buddhist.¹

Nandikampalāvara must have been the ancient name of the temple of Śiva (Śiva) on which this inscription is engraved. As no other Śiva temple exists at Śoldapuram, it may be also identified with the Śiva temple that was founded during the reign of Vijaya-Kampa according to the inscription A., and the Nandi-Kampa, after whom the Nandikampalāvara temple was called, may be identical with Vijaya-Kampa. As the alphabet of the inscriptions of Vijaya-Kampa, Kampavarman or Vijaya-Kampavikramavarman resembles that of the inscriptions of Vijaya-Dantivikramavarman, Vijaya-Nandivikramavarman and Vijaya-Nripatugavikramavarman,² I feel tempted to explain Nandi-Kampa by ‘Kampa, the son of Nandi,’ and to assume that Kampavarman was a son of Nandivikramavarman and a brother of Nripatugavikramavarman. The temple of Guṇamālai may have been a shrine in the Nandikampalāvara temple or another name of the Vishnu temple referred to in B. above.

TEXT.

1 Svasti śrī || Šāger yā[da]u . . . . [juba]tt-śaijāvadu śr[1]-
   Ppiridigara[i]yap-ē[ Š]atpattumbara Nandi-
   3 kampalāvara-dēvark-koru-nandā-vi[l]a[ka]kk[u] [cha]nd[ē]jātīya-prisiddham-4rippadāga-
   ochāvā mu[m]a)vā-ppēr-ādu tōṇōr-ādum Guṇamālai-
   nagaratā-vaḷ[i]kkāṭṭi-kkuduttēṇ
   5 Ajivi[vi]pa-Kalakaṇḍa-Ppiridigara[i]yap-ē[ Š]at-Guṇamālai-
   7 niṣādā [m] [u]lakk[ē-tumbai-ppūv] Guṇamālai-
   9 [u]lakk[ē-tumbai-ppūv-āṭtuvadāga chaunrātīya-pramāṣam
   kalakṣaṇu pōṇ kuṇḍuttēṇ-i-dēvā ti-
   12 [u]lakk[ē-tumbai-ppūv] Amaṇḍa[va]-
   13 [u]lakk[ē-tumbai-ppūv] Amaṇḍa[va]-
   14 [u]lakk[ē-tumbai-ppūv] Amaṇḍa[va]-
   16 [u]lakk[ē-tumbai-ppūv] Amaṇḍa[va]-
   17 [u]lakk[ē-tumbai-ppūv] Amaṇḍa[va]-

TRANSLATION.

(Line 1.) Hail! Prosperity! (In) the [eight-hundred-and-]seventy-fifth year of the Śaka (king), while the glorious Aṭtimallar on the Kalleṣuppur-majjādi,³ I, his minister (ādikārin) Puttadigala rajya, exhibited and gave to the citizens of this town ninety undying (and) unaging big sheep⁴ for burning (with ghee prepared from their milk) one perpetual lamp in the Nandikampalāvara temple (at) Kāṭṭuttumbara as long as the moon and the sun shall last, and ninety sheep for burning one perpetual lamp in the Guṇamālai temple.

¹ For another instance in which the same person worshipped both Śiva and Buddha, see above, Vol. VI. p. 148.
³ Read -pprāyam as in line 6.
⁴ Read ‘Prithivigaraɪyap’.⁵
⁵ The remainder of the inscription is lost.
⁶ This word is a corruption of the Sanskrit maryādā.
⁷ See above, p. 134 and note 2.
(L. 5.) For supplying daily, as long as the moon and the sun shall last, one ujākua of tumbai flowers to this Nandikampisvara temple and one ujākua of tumbai flowers to the Guṇamālai temple, I gave one kalañjy of gold; I gave (it) in order that the great man (in charge) of the store-room of the temple of this god should cause the flowers to be supplied.

(L. 7.) When I, Alīvīra-Kalakaṇḍa-Prīthvīgānagarayar, requested the lord Prīthvīgānagarayar to combine four villages into one village called Amajangavallī-Atimallachaturvēdimaṅgalam (which should provide) offerings to be made at the three times (of the day) in the Guṇamālai temple, and when (accordingly) the lord combined (them) into one village, . . . . . [to] this Guṇamālai temple . . . . . . . .

No. 27.—A VAISHNAVA INSCRIPTION AT PAGAN.

By E. Huytsche, Ph.D.

This inscription was noticed at Pagan by the Honourable Mr. A. T. Arundel, c.s.i., in the course of his tour through Burma. At his instance, Mr. Taw Sein Ko furnished me with an ink-impression of it in December 1902. After I had sent him a copy of the subjoined text and translation, he was good enough to supply me in February 1903 with three further ink-impressions and with the following additional information:—The inscription “is engraved on sandstone and was found at Myinpagan, which is situated about a mile to the south of Pagan. At Myinpagan lived Manohari, the last of the Teling kings, who was led into captivity by Anawrahta, king of Pagan, in 1057 A.D. The captive king was surrounded by his fellow countrymen, who must have extended their friendship to colonists from Southern India. A Vaishnava temple has been found at Pagan, but none at Myinpagan. The inscription may belong to that temple, or to some other building which has since been demolished.”

The inscription consists of one verse in the Sanskrit language and Grantha alphabet, and a prose passage in the Tamil language and alphabet. The Tamil characters are those of the thirteenth century of the Christian era.

The Sanskrit verse is taken from the Mukundamāḷī (verse 6), a short poem by the Vaishnava saint Kulaśekhara, who, as shown by Mr. Venkayya, must have lived before the eleventh century.

The Tamil prose passage records gifts by a native of Magodayarpatanam in Malaiman达尔, i.e. Orangonore in Malabar. His name, Sri-Kulaśekhara-Nambi, stamps him as a devotee of the Vaishnava saint Kulaśekhara, from whose Mukundamāḷī the opening verse is derived. The recipient of the gifts was the Vishnu temple of Nāgāḍēśi-Vippagar at Pukam alias Arivattaparam, i.e. at Pagan, which in the Kalyani inscriptions is styled ‘Atimadhanapura alias Pugama.’ Nāgāḍēśi-Vippagar means ‘the Vishnu temple of those coming from various countries.’ This name shows that the temple, which was situated in the heart of the Buddhist country of Burma, had been founded and was resorted to by Vaishnavas from various parts of the Indian Peninsula.

1 See above, p. 145 and note 1.
2 The word dōva refers to Nandikampisvara-dōva. Evidently the authorities of this temple had to make over one ujākua of flowers per day to the temple of Guṇamālai-paraṃēṅ.
3 Printed in the Kediyamalī, No. 1.
4 Above, Vol. IV, p. 294.
TEXT.
1 Svasti śrī [||[*]] N-āsthā dhaṃm(rāmē) ma vasu-nīchayē n-sāva kām-ōpa-
2 bhūgē yat jat† bhavyam bhavēta [bha[*]gawē pārvva-kām(rē)-ānurāpam [†*]
3 e-ta-
4 t pṝthyaṁ(rthyam) mama bahutama⁴ jānum-jānum-āntatarā=³pi tvat-pād-
5 āmbhūr(ā)-
6 hai(ha)-yuga-gatā niśchala bhaktir-astu o o || Svasti śrī [||[*]] Tīru-ūchel[va][m[*]
7 persuga [†*]
8 Pukkam-ānu Arivatāṇapurattu Nāgādēśi-Vīṇanagar-Ālvār kō-
9 yīl tiru-manḍapamunā-jevyu tiru-k[ka]davum-iṭṭu inda maṇḍapa-
10 ttukku niyukṣ-eryaikku nilai-vīlakk-oṣṭum-iṭṭēy Malai-
11 maṇḍala[mn]n(ttu) Maṅgōdayarpatṭanēṭēṭ[ttu] l(t)ūrayraṇ Śiṛiyān-ānu Śī(ā)-
12 Kulasēgara-Ra(m)nbīy-ēy [*] idu śrī [[*]] i-daṇmām Malaiṃaṇḍalattēṭ[ttu] [†*]

TRANSLATION.
(Line 1.) Hail! Prosperity! (I have) no regard for merit, none for a heap of wealth, none at all for the enjoyment of lust. Whatever is to happen, let it happen, O God! in accordance with previous actions. This (alone) is to be prayed for (and) highly valued by me: — In every other birth also let (me) possess unwavering devotion to the pair of Thy lotus-feet!

(Line 4.) Hail! Prosperity! Let the wealth of (this) temple increase! (In) the temple of Nāgādēśi-Vīṇanagar-Ālvār at Pukkam alias Arivatāṇapuram, I, Īyāraṇ Śiṛiyāṇ alias Śrī Kulasēkhara-Nambi of Maṅgōdayaraṭṭanēṭēṭ in Malaiṃaṇḍalam, made a sacred maṇḍapa, gave a sacred door, and gave one fixed lamp to burn constantly in this maṇḍapa. (Let) this prosper! This meritorious gift (was made by) a native of Malaiṃaṇḍalam.

No. 28.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

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

(Continued from Vol. VI. page 190.)

D.—Mantrawāḍi inscription of the time of Amōghavaśra I.—A.D. 865.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It was originally brought to my notice by Mr. Gōvind Gāndhār Deshpande. And I obtained ink-impresions of it in 1892. It is now edited for the first time. The collyotype is from an ink-impression received in 1886 from Mr. Consens, Superintendent of the Archaeological Survey of the Bombay Presidency.

Mantrawāḍi is a village about five miles towards the east-by-north from Muggaon, the head-quarters of the Baṅkāpur tāluka of the Dharwār district. The Indian Atlas sheet No. 42 (1827) shows it as 'Muntarhedee.' The Map of the Dharwār Collectorate (1974) shows it as 'Mantruwadee.' The present record seems to indicate that its original name was Elīpanūse, or else Elawawalī. And the purport of it places both Elīpanūse and Elawawalī in the Purigēre district,—the Purigēre three-hundred of other records. The inscription is on 1 Read gāy-ya-dū; the Muktāmnalī reads gāy-thēyosh tā-ñhauṣa-ta.
2 The Muktāmnalī reads baḥnāmaṇī. ⁴ Read ‘Antarāṇa.’
3 The maps do not show, in the neighbourhood of Mantrawāḍi, any villages with names resembling these two.
stone tablet, which was found near a temple of Hanumat at Mantrawadi and is now stored in
the kachari at Shiggaon.

At the top of the stone, there are sculptures representing the goddess Lakshmi, squatting
and facing full-front, with an elephant on each side, standing towards her; the tips of the trunks
of the elephants, which are uplifted, meet above her head; and each of them holds, apparently,
a flower over her.—The writing covers an area about 2' 0½" broad by 3' 0½" high, and is mostly in a
state of very good preservation. In addition to the record edited and shown in the collotype,
there is one line of writing below the sculptures, which are, as usual, on a surface which projects
somewhat in front of that part of the stone which bears the body of the record. It is in
characters of the same type with those of the body of the record; and it gave the name of the
writer: but the greater part of it is damaged and illegible: we can only recognise, at the
beginning of the line Sri-Bh(...?avayana, and at the end likhitam, with perhaps a cross-mark
below the w, as if to show that something is to be supplied here.—namely, possibly, the aksharas,
standing before the Svasti of line 1 of the body of the record, which are not wanted there and
seem to be meaningless.—The characters are Kanaresee, boldly formed and well executed. The
size of them ranges from about ¾" in the dha of dharmavatal, line 22, to about 1½" in the vta
govavarnam, line 8; the jati of peleksala, line 16, and the hsa of hattar, line 17, are each about
2½" high. The lingual ḷ is not very clearly, if at all, distinguished from the dental ḷ. As regards
the paleography,—the ṣ does not occur. The ḷ occurs four times, in lines 2, 3, and 8, and is, in
each case, of the old square type: the exact form aimed at in this record, is illustrated best in the
ṣa of Ṛṣiṣṭhan, line 2, No. 2; it is a closed form, of that particular shape from which there
may have been derived, quite directly, the back-to-back ṣ of the present crude which we have in the
Doddahundɟ inscription of Nittimarga and Satyavākya.1 The ṭa occurs three times, in lines 6,
17, and 20, and again in likhitam in the line below the sculptures: in each case, it is of the
later cursive type; and the form of it is practically identical with the modern form of the
present day: it is seen best in the ṭa of akhaṇḍa, at the end of line 17. The b occurs more
often, and is of the later cursive type, throughout; the intended form of it is seen very clearly in the
bā of ṃāḍhā, line 16, No. 11, and is to be recognised as almost identical with the modern form
of the present day. The l occurs still more freely, and is, also, of the later cursive type, through-
out, including the l in likhitam in the line below the sculptures; the particular form of it aimed at
in this record, is perhaps exhibited most clearly in the la of kāla, line 17, No. 2. Except in the
l of raksakṣal, line 15, where it is hardly to be detected, in the l, as presented in this record, we
can recognise a feature which played an important part in the process by which the later cursive
type of this character was evolved from the old square type, namely, the miniature representa-
tion, of the principal part of the old square character, which stands here in the centre of the
later cursive character. In the development of the later character, the first step was the pro-
longation, with a sweep to the right, of the downstroke with which the formation of the original
caracter ended,—a feature which is well illustrated in the Hatt-Mattur inscription of the time
of Kysirmra I.;2 that was eventually followed by a continuation of that stroke up to the top line
of the writing; and, meanwhile, the principal part of the original character was diminished,
rounded off, and raised, until the original leading characteristic of the old square letter was almost
entirely lost. In some Kanaresee fonts of the present day, it has disappeared altogether,—for
instance, in the font used, in accordance with the general custom, in the Rev. Dr. F. Kittel’s Kan-
naḍa-English Dictionary; on the other hand, the miniature of the principal part of the old square
character is distinctly recognisable in the font used for the words presented in Kanaresee charac-
ters in the compilation entitled Bombay Places and Common Official Words. In lines 7, 8, 14,
20 (twice), 21, and 22 of this record, we have a peculiar form of the ṭa, for which at present
the earliest limit is fixed by its occurrence in para-dattam-bā in line 14 of the Kanaresee-grant of

1 See Vol. VI. above, p. 122, and Plate.
2 Vol. VI. above, p. 100, and Plate.
Góvinda III, of A.D. 804; it is here seen best in the mā of nelanum-Aditya, line 14, No. 7: it occurs again in lākātan, in the line below the sculptures, where it is formed somewhat smaller than usual, so as to mark it as a final form; it is a character which may often be confused with one form of v, v. The corresponding form of the v occurs, but not very clearly, in the upper v of sarva, line 16, No. 10. — The language is Kanarese, of the archaic type, in prose. In ābbānanum, line 9-10, the copulative ending ūm is attached to the usual archaic ending of the nominative singular neuter in m, m; on the other hand, in line 8 it is doubtful whether the m has been retained, — mākāyanum, or whether it has been softened into v, — mākāyanuṁ. In line 20 we seem to have the accusative singular neuter in v, — dharmavāṁ; while, on the other hand, in line 17 we have clearly the more archaic form in m, — sthānam. In line 14, in sthānamuṁ or sthānanuṁ, the m, m, of the copulative suffix, with the accusative ending after it, seems distinctly to have been softened into ṣ; but, whether the m of sthānaṁ, sthānām, has been retained before it, or has been softened into v, is doubtful. Line 10 gives us — (unless we assume a mistake of s for ṣ) — ṣīva, as another variant of dīte, dēṣe, ‘a quarter or point of the compass, direction, region, side;’ line 12 gives niṟu-gal, which seems clearly to mean ‘a set-up stone,’ niṟu being, no doubt, connected with niṟi, ‘1, to be properly arranged or prepared, to be ready,’ from which we have niṟiu, ‘to put down, place, arrange, adjust, prepare,’ which occurs in line 20 in respect of the setting up of the stone itself that bears the record; 2 line 15 gives peḻhium, as a variant of percihuṁ, peḻhihuṁ, ‘to cause to increase, to multiply’; 3 and line 21-22 gives brahmaṭi, as a variant of brahmaṭi, brahmaṭi, — brahmaḥatyā, ‘the killing of a Brahmā.’ —

The orthography does not present anything calling for comment.

The inscription refers itself to the reign of the Rāṣṭraṅga king Amōghavasrha, — son and successor of Góvinda III, — who was on the throne from A.D. 814 or 815 to A.D. 877 or 878. And it mentions a feudatory of his, named Kuppēya, who was governing the Purigere district. The object of it was to record the grant of some lands to a priest named Gokarpa-paṇḍitabhaṭṭa. The sculptures at the top of the stone mark the record as a Vaishnava record, and thus show that the donor was a Vaishnava. And it seems worth noting that one of the donors was a Gōvra or Śaiva priest.

The record is dated on the full-moon day of Vaiśākha of the Pārthiva saṃvatāsara, coupled with Saka-Saṃvat 787. Whatever system of the cycle is applied, the Śaka year is the expired year. 4

2 Compare 1 sthānamuṁ-miṟisidas, “they placed, adjusted, or set up, this charter,” in the Daṇḍapūr inscription (Ind. Ant. Vol. XI. p. 228, text line 12). — Compare, also, miṟisita kinnari-gallo gaḷe ndik in an inscription at Naregal in the Rāṇa ṭāluka, Dharwār (Jour. Bo. Br. R. As. Soc. Vol. XI. p. 229, text lines 51, 53, 55), and miṟisita gaḷe ndik (ibid. p. 230, line 67). As regards the first of these passages, the occurrence of the combination kinnari-gal (line 51) or kinnari-gal (lines 53, 55) in a record at a place named Naregal, — which is mentioned as Ḫirīya-Nareγaṅgal in a neighbouring record (ibid. p. 248, line 20-31), and the name of which would often be written Narigal in the present day, — led me to think that the text refers to a smaller or later Nareγaṅgal, distinguished from Ḫirīya-Nareγaṅgal; but I now see that we should interpret the text as meaning, not “four heaps of stones, above graves of Kinnarigal,” etc., but “four set-up heaps of stones (bearing representations) of female Kinnaras together with a līgaṇa and asettes and a cow.”
3 Compare peḻu-don, ‘the great river,’ for the more usual perdoe in the Mulgund inscription of A.D. 975; Vol. VI. above, p. 230, text line 8.
4 The vowel of the penultimate syllable is apparently to be taken as the long ə, on the analogy of the ə in Ḫakkāya, which is marked as long by the metre in line 55 of the inscription at Kounür (Vol. VI. above, p. 33); but it is not quite certain that the long ə is not used there simply to suit the metre. The name of Ḫakkāya or Ḫakkāya appears also as Bākku, in Ḫakṣī (Vol. VI. above, p. 30, text line 18). So, also, the name Kuppēya or Kuppēya appears — (but in the case of another person) — as Kappu, and Kappaṇa, in the Nīḷaghund inscription, F. below, page 214.
5 By the lunisolar system of the cycle, northern or southern, the Pārthiva saṃvatsara was Saka-Saṃvat 788, current — A.D. 768-66. By the mean-sun system, it began on the 27th September, A.D. 864, S.-S. 788 expired, and ended on the 23rd September, A.D. 865, S.-S. 787 expired.
D.—Mantrawadi Inscription of Amoghavarsha I.—A.D. 865.
TEXT.

1 [Om] Svastyamōghavarsha śīpṛthivivallabha mahā-
2 rājādihiṣṭa paramādvara bhaṭāraka y[ə]n-
3 [ṣy]-āḥāryiddhiyolŚaṅkṣiptam pedu-
4 a-kāl-ātita-samavat
5 satsaraśaṅkṣiptam pedu
6 eṣa-bhūvhitā-ālganeyo Purīgarē-nāḍa[n]
7 kula
8 ppēya-vāle āsā kāsā khāsākā maśada
9 paṭrṇa-
10 māhe(sy)-and-eti puṣṇa
11 yam
12 anumā yam
13 dēvāra mūḍa-diseyal mūḍa vāḍya
14 riya pola mēre yam
dēvā-geyeyo mēre
15 paṛuva mīn-gaṛ-mēre bāḍaṭa Kālēya[?] yam pola
16 m[ə]reye mēre māḍi eṇhātay-vatār-kk[i] yam-āru
17 tēntu mēnaṁ-ādiya-bhaṭāraka sthānam[?]
18 (pu) yam
19 rakhsīsal-keṣhīsal-ivārē samartthar-eṇu Gōka-
20 rīṇa-panḍita-bhāṭārggge servva-bāḥxa-parīhāraṁ
21 kālaṁ kajun Kotṭar-ī sthānam[?]-ēva goravāraṁ-saṁ-
22 ndita-brahmachāryī-apuḍu brahmacharyaṁ hānān-ī
23 sama-
24 yada goravarkkal-keṣḷor-ī pēdhaṭiyāṁ stīṁ-
25 khe-māḍi nīśaḍir-ppanḍita-bhāṭār-ī dharmavān[?]
26 kā-
27 doṅg-eṇvarākha phaḷa[n] sāliya bhāṣevoṅgeo bra-
28 mātiya pāram-akkuṁ [[*]] Nāgadevaṁ dharmādol-
29 gōṣṭhi (kṣthi) a(P) dom[[*]]

TRANSLATION.

[Om] ! Hail! In the increase of the sovereignty of Amōghavarsha (I), the favourite of Fortune and of the Earth, the Mahārājaśīḍhīya, the Paramēśvara, the Bhaṭāra,—while the Pāṛthiva samrāt, the seven hundred and eighty-seventh (year of) the centuries of years that have gone by from the time of the Śaka king, was current,—while Kupēya[10]

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[1] From the ink-impressions.
[2] There seems to have stood here, originally, a plain symbol for the word Īm, on which there were afterwards overlaid two akṣaras, which seem to be ndī, apparently belonging to the line of writing below the sculptures above the body of the record (see page 198 above).
[3] Regarding this name, see note 4 on page 200 above.
[4] There is a small mark between the consonant and the vowel, half-way down the consonant, which makes it probable that m was written but was not fully engraved; so also, in akṣaras (see page 198), line 14, and perhaps, but not so probably, in dharmādol, line 20.
[5] One akṣara is lost here. The consonant must, apparently, be either ι or ι. The vowel must be either ι or ι. There is a word oddarag, 'army, preparation,' which, however, does not seem suitable here. Otherwise, I can only think of vadd¹yana, for odda-maṁ; but I do not know whether the m of maṁ ever changes into v, and this word also, meaning 'the house or abode of the Odas,' does not seem altogether suitable.
[7] The akṣaras before the dom is doubtful. And the dictionaries do not give any such word as gōṣṭhi or gōṣṭha in the sense of 'president of an assembly,' which clearly seems to be implied. Perhaps what was intended was pūṣṭhikamanda-dom.
was governing the Purigera district,—on the day of the full-moon of the month Vaisākha:—

(Line 7) The forty Mahājanas of Elīpuṇaṇa, and the Gorava Moni, and the managers1 of Elāivallī which belongs to the god Mahādeva (Śiva) of the Mālatahāna,2—saying "He, indeed, is able to protect (the property), and to increase it,"—gave to the honourable Gūkarnaṇapāṇḍita, free from all molestation, having laved his feet, eighty-five maitras of cultivable land, and six plots of garden-land, and the property of Ādityabhaṭṭāra, on the east side of that same god, making the boundaries to be on the east, the . . . field; on the south, the cultivable land of the god; on the west, a stone that was (there) set up; and, on the north, the field of Kālabe(?).

(Line 17) Let the Goravas who manage this property be such as keep unbroken the vow of continence; the Goravas of this community shall reject those who are wanting in continence. The honourable paṇḍita3 put this precept into (the form of) a writing on stone, and set it up.

(Line 20) To him who protects this religious grant, there shall accrue the reward of performing an avaṃdaṇḍha-sacrifice; to him who (even) thinks of destroying it, there shall attach the guilt of slaying a Brāhmaṇa!

(Line 21) Nāgadēva was the president of the meeting in the matter of this religious grant.

E.—Sirūr inscription of the time of Amāghasvarsha I.—A.D. 806.

This inscription was brought to notice and edited by me in 1883, in the Ind. Ant. Vol. XII. p. 215 ff., from an ink-impression obtained in 1882. A lithograph of it was not given then. And, for that and other reasons, it is now re-edited. The collotype which accompanies the present revised version of the record, is from an ink-impression which Mr. Cousens was good enough to obtain for me in 1888, the original impression having suffered some damage and become unsuitable for reproduction.4

Sirūr is a village about sixteen miles west-by-north from Nawalgund, the head-quarters of the Nawalgund tahsila of the Dharwar district. The Indian Atlas sheet No. 41 (1852) shows it as 'Siroor.' And the Map of the Dharwar Collectorate (1874) shows it as 'Siroor.' The record gives its name in the older form of Śrīvīra, which may possibly be a mistake for Śrīvīra, with the long i. And the purport of it places Sirūr in the Belvola three-hundred district. The inscription is on a stone tablet somewhere on the south of the hāde or village-bastion at Sirūr.

I have no information as to whether there are any sculptures at the top of the stone.—The writing covers an area about 3' 7" broad by 3' 3" high. The extant portion of it is in a fairly good state of preservation, and can be read without any uncertainty, throughout. But, before it came to notice at all, a portion of it had been broken away and lost at the upper left-hand corner, in consequence of which there is missing a part of the text ranging from fifteen or sixteen akṣaras in line 1, to one akṣara in line 7. And, since the time when the original impression was obtained by me, some damage has been done to the lower left-hand corner, whereby we have lost one complete akṣara at the beginning of lines 22, 23, and 24.—The characters are Kamarāse, boldly formed and well executed. They contrast rather curiously with those of the Nīlgrund inscription, edited in Vol. VI. above, p. 98 ff., which are of a much more square and upright

1 Śāstra seems to be used here in the sense of 'the act of governing, ruling, government,' and to be, like śākhā, a neuter employed with a collective meaning.
2 This probably implies that the temple of Mahādeva was the earliest and principal temple of the village.
3 The original uses the honorific plural,—"these, indeed, are able."
4 I.e., doubtless, the great, Gūkarnaṇapāṇḍita.
style suggestive, at first sight, of their belonging to a period considerably earlier than the time of the present inscription, though the two records are, in reality, of precisely the same date; this difference is to be attributed, of course, to the facts, that the two records were written by different persons, and that the Bhāṣya who wrote the Nilgund record for the engraver to transfer it to the stone, or who painted it on the stone for the engraver to reproduce it there, was a better writer or draughtsman than Mādhavayya who wrote or painted the present record, and also was more guided, in some details, by a prepossession in favour of the older types and style. The writing of the present record is fairly uniform, the size of the letters ranging mostly between about \(3\frac{3}{4}\) and \(1\frac{1}{2}\); the \(r\), however, in Annigereyal, line 19, and the \(ya\) in vijaya, line 16, are only \(\frac{1}{2}\)" high, and the \(l\) in śudrava, line 20, is somewhat less: the \(ṛJu\) in Nāgarjuna, line 23, is \(2\frac{1}{4}\)" high. The record presents final forms, of \(l\) in ṛṣya-bol, line 14, and of \(l\) in Bāranaśīvadol, line 21; there ought to have been a final \(t\), of abhū, in line 3, but it was omitted. The distinct form of the lingual \(ḍ\) is, curiously enough, presented in pujidu, line 24, where, however, it is a mistake for the dental \(d\); whereas it is not shewn in the ṛṇ of ṛṇaṁ at the end of line 16: a remark, which might have been made earlier, may be made here, namely that it was seldom, if ever, the early practice to use the distinct form of the \(ḍ\) in the combination \(ṛṇ\); we must suppose that the \(ṛ\) was considered sufficient to mark the nature of the subscript consonant. As regards paleography,—this record presents all the five principal test-letters. The \(kḥ\) occurs twice, in śaṁkha, line 9, and in likhitam, for likhitam, line 23; and, in both places, it is distinctly of the old square type, though there are no actually straight lines in it: it is exhibited best in the \(kḥ\) of likhitam, line 23, No. 18. The \(j\) occurs freely, and is of the old square type throughout: we have an open form of it in the \(jō\) of ḍhaṭāru, line 9, No. 29, and again in the \(ja\) of paṁkha, line 18: in some other cases, illustrated very well by the \(ja\) of maḥājanada, line 20, No. 19, there is a clear space between the centre stroke and the upright part of the letter; but, in other cases, that stroke is joined to the upright stroke, according to the original practice, and we have the fully closed form of the character, as is illustrated very well by the upper \(j\) of the \(ṛJu\) in Nāgarjuna, line 22, No. 22. The \(ā\) occurs ten times, and, following the \(j\) in the usual manner, is of the old square type, throughout; in some cases, it presents the open form, as in the \(āga\) of ṛṇḍā, line 11, No. 2; in the other cases, it presents the fully closed form, which is illustrated very well in the \(āga\) of Nṛṇipatṛkṣa, line 13, the last akṣara. The \(b\) occurs eleven times: in nine cases, it is of the old square type, sometimes in the closed form illustrated in the \(be\) of Bēpoḷa, line 18, No. 26, and sometimes in the open form exhibited in the \(bi\) of bitṭum, for bitṭum, line 20, the last akṣara but one; but in the \(bā\) of ṛddha, line 7, No. 4, we can recognise clearly, though the akṣara is somewhat damaged, the later cursive form, the occurrence of which here is made doubly peculiar by the fact that the old square type was presented in the same word, of the same passage, in line 9 of the Nilgund record; evidently the writer of this official record, familiar with both types but more accustomed to the later type for ordinary purposes, intended to use the older type of the \(b\) throughout, but made an involuntary slip in the word ṛddha and inadvertently used the later type there; and it would seem that he began to do the same in the subscript \(b\) in \(nā\), the last akṣara of line 4, but recognised the mistake almost directly after beginning the letter, and turned it into a \(b\) of the old square type with a very abnormal dip down in the top stroke.\(^1\) The \(l\) occurs freely, and is here of the later cursive type throughout, though the Nilgund record presents the old square \(l\) much more frequently than the later character: the exact form aimed at, as a rule, in this record, is perhaps exhibited in the \(lo\) of kālām, line 20, No. 23, as well as anywhere else: but the \(l\) of likhtam, line 23, No. 17, exhibits very markedly the preservation in

\(^1\) It may be remarked that lines 4 and 7 present the first instances of the occurrence of the letter \(a\) in this record; and that may account for the peculiarity pointed out. After the first use of the old square \(b\), in ṛddha, line 12, there is no relapse of any kind into the later cursive type. In the \(bd\) of Bēpoḷa, line 23, there is a stroke in the centre, which seems to be due to a slip of the engraver’s tool; through some mishap in the final printing, some of the copies of the collotype shew a break, which does not really exist, in the top stroke of this akṣara.
miniature, in the centre of the later cursive letter, of the principal part of the old square character, to which attention has already been drawn on page 199 above, in the remarks on the Mantrawādi inscription of A.D. 865; and the same feature is recognisable, though not so pointedly, in alaṅkṛitaḥ, line 1, kaviḍeyah, line 21, and kaviḍeyu, line 22. There seem to be three abnormal vowel-marks in this record: the stroke projecting downwards from the bottom of the k of gauḍā, near the end of line 5, appears to be intended to supply the ā, which was omitted in its proper place on the top line of the writing; in the superscript ī of śrīmad, near the beginning of line 16, the long vowel appears to be marked by a curve on the right, instead of the left in the usual manner; and in śrīmad, line 18, it appears that ī having been written instead of ī, an upward stroke to the right was added, on revision, by way of marking the vowel as long._—As regards the language, we have ordinary Sanskrit verses in lines 1 to 6: and the remainder of the record is in Kannarese, of the archaic style, in prose. As far as the words Annigereyal-ire, in line 19, this record follows the same draft on which there was based the corresponding part of the Nilgund inscription. But this record does not seem¹ to have included the verse Jayaṭi bhuvana-kiranam, etc., which we have in the beginning of the Nilgund inscription; and it presents a few various readings, of which, however, only Saṃtā, instead of Gauḍāṃ, in line 4, is of any particular interest. Like the Nilgund inscription, this record presents, in line 8, the word prātiśrīva, employed in the sense of pratiśrīva, 'a hostile king,' or rather, perhaps, ' a collection of hostile kings.' In Bāranāsivadaḥ, line 21, we have a curious substitute for the usual locative Bāraṇāsīyoḥ, with which we have to compare the locative Vāraṇāsīvaduḥ in an inscription at Balagāmi,² and Bāranāsivadaḥ, in the place of the usual genitive Bāranāsīya, in an inscription at Paṭijadakal;³ these forms suggest, of course, the existence and occasional use of a base Bāraṇāsī (with such variants as Bāraṇāsi and Vāraṇāsi), for which, however, it is difficult to account._—In respect of orthography, the only points to be noted are (1) the use of ri for ri in the word sriśrī, line 10, just as in lines 12 and 33 of the Nilgund record, and again in ṛṣīḍha, line 15; and (2) the occurrence of bhāhām, instead of bhāhān, in line 14, just as in line 16 of the Nilgund record.

This inscription is another record of the reign of the Bāhārakāṭa king Amoghaṇavarṣa I, and it is distinctly dated in such a way as to show that he commenced to reign in A.D. 814 or 815.⁴ It mentions, like the Nilgund inscription, an officer of his, named Dēvaṇṇāyya, who, residing at Annige,⁵ was governing the Belvola three-hundred district. And, devoted to the same end with the Nilgund inscription, it records that Dēvaṇṇāyya assigned the tax on clarified butter to the two-hundred Mahājanas of Śrīvīra,—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the state revenues.⁶

The record is dated at the time of an eclipse of the sun on Sunday the new-moon day of the (amānta) month Jyaśiṣṭha of the Vyaya saṅvatara, Śaka-Saṅvat 788 (expired), in the fifty-second year of the reign of Amoghaṇavarṣa I. And the corresponding English date is Sunday, 16th June, A.D. 866, when there was a total eclipse of the sun, visible in India, at 9 hrs. 4 min. after mean sunrise.⁷

The date presented in this record fixes, as I have pointed out before now,⁸ the commencement of the reign of Amoghaṇavarṣa I. in A.D. 814 or 815, in the following manner. The record places the new-moon day of the amānta month Jyaśiṣṭha, or which day the assignment

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1 See page 205 below, note 2.
3 See the next paragraph but one.
4 Regarding the use of this form of the name, instead of Angīrege with the lingual ṣ, see Vol. VI. above, p. 100, note 2.
6 See Vol. VI. above, p. 102, note 8.
registered in it was made, in the Vṛṣṇīva saṃvatāra, Śaka-Saṃvat 788 (expired), and in the fifty-second year of his reign. But it does not say that the fifty-second year of his reign coincided either with the saṃvatāra or with the Śaka year. The new-moon day of the āmānta Jyāishṭha, Ś.-S. 788 expired, being in his fifty-second year, it follows that the new-moon day of the āmānta Jyāishṭha, Ś.-S. 737 expired, fell in the first year of his reign. And the first year of his reign began on some day from Āśāpātha sukla 1 of the Vijaya saṃvatāra, Ś.-S. 736 expired, falling in May or June, A.D. 814, to the āmānta Jyāishṭha kṛṣṇa 30 of the Jaya saṃvatāra, Ś.-S. 737 expired, falling in June, A.D. 815.

TEXT.¹

1 [Ōm || Sa². vō=vyād=Vēdhāsa dhāma yan-nābhi-kamalān kri²tam Harāsa-cha yasya kānt-ē̄jāndu-kalāyā kam-alākṛita[r] (11)]
2 [Labhā²-pratisthānam-schrāyā Kālini su]-dā[ra]m⁺-utsāryya śūdhe-charitair- ddharan-talasaya kṛpāvā punaḥ Kṛitayuga-śrī(śrī)-
5 [dēhvā Kānāch-śās]n[a] (a)tha sa Kṛttinārāyaṇ[ō²] jagati¹¹ ["""""""""] Arī²-mipati-
6 [ndita]-[s[a]n]rya[ḥ²] Vaṅg-Āṅga-Magadha-Mālava-Verīng-āsar-archhītō-Tīṣaya-
7 dhavalāḥ ["""""""""] Svasti Samadhatā[r]ta-paśchā-
8 mā[ma]ḥāsāda-mahārājadhiraja-paramēsvara-bhaṭāraka. chatur-adhī-valaya-
a(ḥa)lay(u)yit[la]³-sakala-dharatāla-

¹ From the ink-impression.— In the footnote to the text of the Nīlguṇ inscription, Vol. VI. above, p. 102 ff., such difference of reading in the two records, as seem to present anything at all of interest, have been exhibited. It does not seem necessary to show them all here again.

² Metro, Śūkka (Anauṭṣṭhā).— Before the verse, there was doubtless an Ōm, represented by a plain symbol, as at the beginning of the Nīlguṇ inscription. There seems to be not room enough for the word Svenā to have stood after the Ōm.— From the ink-impressions, it cannot be decided whether there was, or was not, any writing above the first extant line of the present record. But the verse Jagati bhuṣana-kṛṣṇam, etc., which we have in the beginning of the Nīlguṇ inscription, would fill about a line and a half in the writing of the present record; and the first pdda of the verse Sa uṇyād, etc., preceded by Ōm, quite suffices to fill the lacuna in the first part of line 1. And it seems, therefore, that the verse Jagati bhuṣana-kṛṣṇam, etc., was not blank, and that no writing is missing above the first extant line; because it would be contrary to custom to leave a blank space of half a line or so between two such verses.

³ Metro, Yaṁantarālaka.

² The sā was at first omitted by the writer, and then was inserted below the line, over the sā of Nīrūpama of the next line.


⁷ Read, probably, sauvṛṣaṇa-vikramaḥ; but see Vol. VI above, p. 102, note 11. In the asakara ryād, the vowel ū was at first omitted, and then was added on revision.— An inscription at Chīshāli in the Gadag tālukā, of the time of Krishṇa 11, dated in the Pūrṇa saṃvatārā, Śaka-Saṃvat 819 (expired), = A.D. 897-98, seems to present the reading sauvṛṣaṇa-[dakṣa]-vikramaḥ, “penned of prowess characterised by heroism.”

⁸ Nīlguṇ, line 6, has Goṇḍīn; see page 97 below, note 9.

⁹ Read Goṇjiṇa; or, if cāndhi is observed, Goṇjiṇa=Chitra; and see Vol. VI. above, p. 102, note 15.

¹⁰ In the first syllable of this word, jī was formed and then was corrected into jā.

¹¹ Metro; see Vol. VI. above, p. 103, note 9.


¹³ The sā omitted in its proper place, seems to have been supplied, in a very unusual projecting downwards from the bottom of the ka.
9 chāmar-āndhakāra-vādiyya-vīrya-mānā-śvet-ātapatra-traya-kālaha-saṅkha-pālidhavāj-
vāmśeṣta-patāk-sīchchāhādita-
10 digantar-ella3 sri (srī) eh[ā]i-sānāpati puravara-talavargga-dandaññyaaka-samanta-dīy-
ānēka-vishaya-vināma4-ō-
11 ttāṅga-kiṟṟa-makūṭa-grhisṭha-pādāravinda-yugma nīrjīta-vairī ripu-nivaha-Kāla-danda-
duṣṭa-mada-bhājana-
12 ma5 amoghā-Rāma[n] para-chakra-paṭhch[ā]nāma sur-āsura-marddānaṁ vairī-
bhya-karanā bade-mahāharanā abhimāna-mandirān
13 Raṭṭa-vaṃśa-ōdhava[n] Garaṇḍa-lāṅcha(ṅi)haraṁ ṭiṭiḷi-ṇaṇapraṇayam
Lattalūra-pura-paramśavaraṁ śri-Nripatunga-
14 nām-anākita-Lakshmīnūrabhendirān7 chandā-ādityara kālam-varegarā mahā-Vishnuva-
rājyaṁ-bol uttar-ōttarāṁ rāja-ābhi-
15 vri(vṛi)ddhi salutt-ire śaka-nīpa-kāl-ātita-samvatsaraṅgā[al]-ēl-nūr-onbhā-
cēṭaṇoyā Vyyayam-emma sa[m]īvatsaram pravā-
16 rttise śīramad8 Amoghavarsha-Nripatunga-nām-anākitanā vijaya-rājya-
pravardha[ddha]māna-samvatś Sarasāṅga[s] ayavatt-eru-
17 m-uttar-ōttarāṁ rājya-ālo10bhīvṛiddhi11 salutt-ire Atiśayadhavala-nareṇḍra-
pras[ā]d[ā]d[ā]d Ad Amoghavara-
18 dēva-pādapanakaj-a-bhramara viśaśa-jaṇ-āśrayan-appa śīramad12=Devapūrṇa[m]
Belvola-mānṛūma
19 nāḷuttam-Amiṇghērayal13-re Jāśṭa[m]-māsad-amaseyūm-Ādityavāra[mu]m-agē 
sūrya-graṇhad-anu
20 Śrivūdra Rāvikayyaṁ modal-āgī īnlūrvvornā mahājanada kālāṁ kālōhi tūpge-
degarām bī[bi]ṭṭhaṁ[llī]
phalam-akkum

1 See Vol. VI. above, p. 108, note 7; and for vādiyya-vīrya-mānā read either dāḻiyamāṇa, ‘very brightly 
shining,’ or dāḻiyamāṇa, ‘being waved to and fro like fans.’ In favour of dāḻiyamāṇa, it may be noted that 
a Tamil song presents the expression “O king, whose white umbrella shines resplendent;’ see Ind. Ant. 
Vol. XXVIII. p. 29.
2 After the jō, the writer or engraver first formed a k, and then, without properly correcting the k into r, added 
the r rather imperfectly.
3 In the akṣhara re, the superscript e is formed very anomalously.
4 Read, probably, viṣnaya-ābhāṅāḥ; see Vol. VI. above, p. 108, note 11.
5 Apparently bhāṣyanaṁ was intended, without saṁdhi with the following word. As remarked in Vol. VI. 
above, p. 108, note 12, from this point more attention was paid, both in this record and in the Nilgund record, 
to the case-endings of the nominatives.
6 First ja was written; and then it was corrected into ājā.
7 Read vallbhendrāna or vallabhendrāṇa. Nilgund, line 17, has the same mistake, except that the anusvā 
was omitted.
8 In the sṛti, the long t seems to be marked here by a curve on the right, instead of the left as, for instance, 
in sṛti, line 13; so also, in śīramad, line 13 below, it seems to be abnormally marked by a stroke upwards to 
the right.
9 The anusvāra is quite clear in the impression, though not in the collyotype.
10 The original had rājyaṛaj†; and then the jya was cancelled.
11 Read dhīyayoddhiṇā; see Vol. VI. above, p. 104, note 7.
12 Regarding the way in which the superscript e is formed, see note 8 above.
13 Read Amiṇghērayal, as in Nilgund, line 22; or else Amiṇghērayal. As regards the mū, which is probably a 
mistake for sū, see Vol. VI. above, p. 100, note 3. From the collyotype, it might be thought that we have here the 
long t. But that is only due to a fault in the impression. My impression of 1882 shows distinctly that the vowel-
mark is quite closed down on to the top stroke of the consonant, and that the vowel is therefore the short t.
14 Read Jāśṭa; or, more correctly, Jāśṭha.
15 Regarding this word, see some remarks on page 204 above.
E.—Sirur Inscription of Amoghavarsha I.—A.D. 855.
22 [J]iđan=al倌 tu{ppam}n=nt-âtâ(ta)m Bêrânsâiyū șâîśîm kâvîleyu[̄]n șâśrîrvar=p{p}[a]n=rra{r}yan=ma=n=alîon=aklu[m] [I]*[

23 [N]îmbi{b}chhara=Bam[ma]nayya besa-gây{y}ido Mâdhamâyana lîkhî(khi)tattâ
Nâg[a]nîrjuna{h} bhe(bes)a-gêydo

24 [S]îri-gâvû̄dhâna eţu=pûḍî(dî)dû[du] [I]*[

TRANSLATION.

[Om!]— (Verse 1; line 1) [May he (Viṣṇu) protect you, the water-lily (growing) in whose
well is made a habitation by Vēdhas (Brahman)] and Hari (Śiva), whose head is adorned
with a lovely digit of the moon!

(V. 2; l. 2) Since, with his pure actions, he [in no long time] drove far away from
the face of the earth [Kali who had secured a footing there], and made again [complete even]
the splendour of the Kṛta age, [it is wonderful] how Nirupama-(Dhrvra) became (also
known as) Kâlavallabha.6

(V. 3; l. 3) (There was his son) Prabhûtavârsha-Gôvindâraja (III.), who, [having
acquired the whole world] by his heroism and deeds of prowess(?),8 was known as Jagat-
rîngâ. — (V. 4; l. 4) Having [trotted] the people of Kērâja and Mâjâva and Sânta,9 and,
with the Gurjâras, those who dwell in the hill-fort of Chittrakâta,10 and then [the lords
of Kôch], he [became known as] Kîrînârâyaṇâ on the earth.11

(V. 5; l. 5) (And then there came his son) Atîsâyadhâvâja-(Amôghavarsha I.), whose
crown is rubbed by the diadems of hostile kings (bowing down before him), and whose heroi-
mic praise throughout the whole world, and who is worshipped by the lords of Vânga, Ānâa,
Mâgadhâ, Mâjâva, and Vêngî.

(Line 6)—Hail! While, to an extent ever greater and greater, the increase of the
sovereignty of him, Lâkshmîvallabhândra,12 who is distinguished by the name of the glorious

1 Read ida, with the short ī. The ī, of which only a small part is now extant, is supplied from the original
impression of 1882, which was made before the stone suffered injury at this place; so, also, the Śi at the beginning
of the next line, and the Śi at the beginning of line 24.

2 Read toppum. 3 Read, probably, Bêrânsâiyu. We might, of course, supply J, and, reading Bêrânsâiyu, obtain here
another instance of the comparatively rare locative in ni, regarding which see Vol. VI. above, p. 99, and note 1 on
page 100. But it seems more likely that the copulative nominative (Bêrânsâiyu), standing for the accusative
(Bêrânsâiyu), was intended here, as was certainly the case in the next word but one, kâvîleyu, which is a mistake
for kâvîleyu, standing for kâvîleyu. For the justification of the use of the accusative of Bêrânsâiyu
in this and similar passages, see Vol. VI. above, p. 107, note 5.

4 This ra was evidently at first omitted, and was then inserted on revision.

5 The original impression of 1882 shows, between this akhora and the ś which is above it, a thin horizontal
line, seven-eighths of an inch long, which seems to have been intended to turn the ś into a ś. In Mr. Consul's
impression, also, this line is visible; but more faintly, because of a little too much ink having been used. In the
collotype, it is hardly discernible at all.


8 The Nilgund inscription gives Śānta. Śānta may perhaps be accepted as another form of Śaṇḍa, the name
of a country mentioned in the Râjatarangini, vi. 800, which speaks of a râṣṭra founded at Diddarpura for
the accommodation of people from the Malbysâla, or middle country, and from Lâpa, Śaṇḍa, and Udâ (?). Or, as
in line 18 the writer first wrote Garâta and then corrected the fa into da, Śâñḍin may be treated as an uncorrected
mistake for Śaṇḍa. Or, again, we might assume that the ś, also, is a mistake for ș, which would not be at all
impossible; and, on that view, the Śâñḍin of this record would be simply a mistake for Śaṇḍin in the original
draft.

9 The allusion here seems to be to ‘Chitar’ and ‘Chitargharb,’ in Râjputana, rather than, as previously thought
by me, to Chitarâkot or Chatarâkot in Bundelkhand.


Nripatunga,—the Mahârâjâdhirâja and Paramârâja and Bhaṭṭâraka who has attained the pañcakamahâdâsâ;¹ he who has covered all the territories of the numerous chieftains of the hostile kings, over the whole surface of the earth which is girdled by the belt of the oceans, with his thousands of female elephants² decorated with rings on their tusks and long their cheeks and pendants from their ears and bracelets and strings of pearls, and with the darkness (caused by the multitude) of his chariots, and with his very brightly shining (?) then white umbrellas, and with his battle-conches, and with his broad standard of the pâllâra banner and his (other) flags; he who is a born leader of armies; he whose feet, reeling water-lilies, are rubbed by the lofty tiaras and diadems (bowed down before him) of Dvajâ nâyakas (in charge) of capitals and groups of places, and of chieftains and other lords of districts (?); he who has conquered his foes; he who is a very staff of Death to the host of his enemies; he who breaks down the pride of wicked people; he who is a very lion to the army of his enemies; he who subdues gods and demons; he who commands fear to his foes; he who captivates the minds of truthful women; he who is the habitat of haughtiness; he who has been born in the race of the Raṭṭas; he who has the Garuḍa seat; he who is heralded in public with the sounds of the musical instrument called tûvîḷi; (he who has the hereditary title of) supreme lord of the town of Lattalûra,—was continuing in the sovereignty of the great Vishnû, so as to endure as long as the moon and sun might last.—

(L. 15)—While the saṅvatsara named Vâya, the seven hundred and eighty-eighth of the years elapsed of the era of the Saka kings, was current; and while the fifty-second of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious Amoghavarsha-Nripatunga was continuing (with) an increase of sovereignty to an extent ever greater and greater:

(L. 17)—While, by the favour of the king Atisayadhavâla, the illustrious Dvâraṇâyâva, very bee on the water-lilies that are the feet of Amoghavarshadâva and a very asylum excellent people, was dwelling at Anñigîra, governing the Belvola three-hundred:

(L. 19)—When it was the new-moon day of the month Jyâshâs and a Sunday, at the time of an eclipse of the sun, he (Dvâraṇâyâva) laved the feet of the two-hundred Mahâjanas, headed by Bavikâyâ, of Srivûra, and relinquished (to them) the tax on clarified butter.

(L. 21)—To him who protects this ordinance, there shall accrue the reward of giving a thousand brown cows at Bâraṇâsi; he who, having destroyed it, is (thereby) guilty of a misdeed, shall be (as) one who destroys Bâraṇâsi⁴ or a thousand brown cows or a thousand Brâhmans!

(L. 23)—Written by Mâdhavâyâva, at the command of Nimbôchhâra-Bammâyâva; set up and fixed in its place by Sirigâvânā, at the command of Nâgârjuna.

F.—Nîdagund inscription of the time of Amoghavarsha I.—About A.D. 874-75.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It is now edited for the first time. I originally obtained ink-impressions of it in 1882. The accompanying collotype, however, is from an ink-impression received from Mr. Cousens in 1886.

Nîdagund is a village about four miles towards the south-south-west from Shiggam, the head-quarters of the Bankâpur tâluka of the Dhârârâ district. The Indian Atlas sheet No. 43

¹ See Vol. VI above, p. 106, note 3.
² Using another meaning of ganiḥā, which is given in Monier-Williams' Sanskrit Dictionary, revised edition, namely 'female elephant,' instead of 'courtesan,' I give here a translation which seems more appropriate than that put forward for the same passage in the Nîlgund inscription.
³ See above, p. 308, note 1.
⁴ See Vol. VI above, p. 107, note 5. An inscription at Arapi in Mysore (Ep. Curs. Vol. IV, Ng. 51) speaks in the same connection, of the destruction of Prayâga as well as of Bâraṇâsi.
(1837) shows it as ‘Neeragoonde.’ And the Map of the Dhārwar Collectorate (1874) shows it as ‘Neeagoonde.’ The present record gives its name in the older form of Niṣugundage, and marks it as the chief town of a group of villages known as the Niṣugundage twelve. And the purport of the record has the effect of placing it and its attached villages in the Kundarage seventy, and perhaps in also the Belgali three-hundred. The inscription is on a stone tablet, which was found in a field, Survey No. 64, at Nidagundi, and is now stored in the kacheri at Shiggam.

The top of the stone, about 7½" high, shows the sculptures of a liṅga on its abhisheka-stand, with the bull Nandin, recumbent, and facing towards it. These sculptures cover about two-thirds of the top part of the stone. The rest of it, on the proper right side, is occupied by six short lines of writing, in characters of the same type and period, which contain a short supplementary record; they have been numbered 20 to 25, and are given after the text of the body of the record. — The writing of the body of the record covers an area about 1' 9½" broad by 2 4½" high, and is mostly in a state of very good preservation. — The characters are Kanarese, boldly formed and well executed. They are fairly uniform in size, ranging mostly between about 1' and 1½'; but the yo of Vāranaśīyō, in line 17, is only a little more than ½' high: the śr in line 1 is about 2½' high. The record itself presents final forms, of śr in śrimat, line 5, and of m in bhistam, line 13, and paśedōh, line 16; and we have the final m again in the supplementary record at the top of the stone, in bhastāram, line 22. The anuvāda is formed between the lines of writing, instead of above the top line, in idam, line 18, and apparently also in kavileyam, line 18. The distinct forms of the lingual ĵ can be recognized clearly in panneraṇḍaṁ, line 9, and still more so in pergeṛe, for pergeṛē, line 11; it is also marked, though not so plainly, in Niṣugundage, line 9, Gāḍiyammama, line 15, and paśedōh, line 16; and it is exhibited again in paśeda[ṃ], line 24. As regards paleography, — the bh does not occur. The j occurs four times: in the jya of rājya, line 3, No. 8, and in the ja of viṣaya, line 4, No. 8, it is of the old square type, closed; but in jā twice in mahāradābhicārōjā, line 2, Nos. 6 and 9, it is the later cursive character. The ś occurs twice, in lines 16, 17: in both places, it is of the old square type, closed; it is presented most clearly in the śṛge of kṣḍōm, line 16, the last aṅkāra but one: it occurs again in the supplementary record, in anugraha-geyḍś, line 23-24; and there, also, it is of the old square type, closed. The b occurs nine times: in the bha of opałabha, line 4, No. 6, we have the later cursive form; but, in all the other instances, we have the old square type, in the closed form, and the intended exact form of it is perhaps best illustrated by the ba of Bāhīyaṇe, line 10, No. 4: it occurs again in the supplementary record, in sabhō, line 22; and there also, it is of the old square type, but, apparently, in the open rather than the closed form: the solity instance of the use of the later cursive form in opałabha, line 4, No. 6, must, as in the case of the Sirūr record, be explained as a slip on the part of the writer. The l occurs more freely still: it is, throughout, of the later cursive type, as also in the supplementary record, in chole or volega, line 23: the lā of lākshā, line 4, exhibits very markedly the preservation, in miniature, of the principal part of the old square character, to which attention has already been drawn on page 199; but the lā of dégulamām, line 14, No. 8, probably illustrates best the exact form that was aimed at in this record. — The language is Kanarese, of the archaic type, in prose. In line 23, we have a word chole or vole, the meaning of which is not apparent. — The orthography does not present anything calling for comment, except (1) the insertion of an unnecessary anuvāda in Rāpanuṁ, line 10-11, Gāḍiyammama, line 15, and paśedōh, for paśedōn or paśedoh, line 16; and (2) perhaps the use of v for b, in cattāra, line 14, for baṭṭāra as a possible tadbhava-corruption of bhastāra; here, however, the v is possibly simply a writer’s mistake for bh.

This inscription is another record of the reign of the Rāṣṭhakutā king Amoghavarsa I. It mentions an official of his, named Bānkēya or Bānkāyamasa, who was governing the Banavasi twelve-thousand province, and the districts known as the Belgali three-hundred, the
Kundarage seventy, the Kundur five-hundred, and the Purigere three-hundred. And it mentions also a son of Bankiya, named Kundatte, who was governing the group of villages known as the Nidugundage twelve. The primary object of it was to record the grant of some lands to a temple of the god Mahādeva (Śiva). The short supplementary record at the top of the stone, indicates a certain Viśakaḍēva as the person on whose instigation the grant was made.

The date of this record is expressed in a very exceptional and peculiar manner. The Śaka year is not mentioned. Nor is the name of the saṅvatsara given. And the record only refers itself to the time,—Amogharasava . . . . ond-uttaraṁ rājyaṁ-geyvutt-ire,—"while Amogharasava was reigning increased by one." Evidently, there was here an omission of some kind or another, whether intentional or accidental. And we have to consider whether we can supply that omission.

Now, from the Sirur inscription, which quite clearly and unmistakably places the new-moon day of the amānṭa month Jyaiṣṭha of the Vyasa saṅvatsara, Śaka-Saṅvat 788 expired, in the fifty-second year of his reign, we know, as shewn on page 204 f., that Amogharasava I. began to reign in A.D. 814 or 815. One of the Kāsheri inscriptions supplies for him the date, without full details, of Ś.-S. 799 (expired), = A.D. 877-78.1 Though he had then been reigning for at least sixty-two full years, we might, if we should like, as there is nothing as yet in the dates of his successor to oppose it, add another two years to his reign. And it might thus be thought possible to take the date of the present record as equivalent to "(the Śaka year 800) increased by one," that is to say, Śaka-Saṅvat 801 (expired), = A.D. 879-80. We have, however, not any proved instance of Indian historical dates having been expressed in that elliptical manner, with omission of the centuries, except in connection with the Lankika reckoning of Kashmir and of some adjacent parts of Northern India. That reckoning was devised in only the tenth, or possibly the ninth, century A.D. There is not anything that can give us a reasonable cause for believing in the existence of any Indian custom of recording historical dates with "omitted hundreds," except in those parts and in connection with that particular reckoning. And I do not for a moment think it possible that the present date is to be explained in that way.

Some other explanation must be found. Now, we know that the reign of Amogharasava I. lasted for at least sixty-two full years, and that it thus included one complete revolution of the sixty-years cycle of the planet Jupiter. We know, also, that the use of that cycle, in the Kanaresse country, was definitely established by the Rāṣṭrakūtas, and that it was already being freely used there in the time of Amogharasava I. There is, indeed, one epigraphic instance of its use in those parts before the Rāṣṭrakūta period; namely, in the Mahākāta pillar inscription of the Western Chalukya king Maṅgalēśa, which is dated in the fifth year of his reign and in the Siddhārtha saṅvatsara, with other details which place it on exactly the 12th April, A.D. 602.2 That, however, is at present only an isolated epigraphic instance of earlier times. But the use of the cycle was definitely established by the Rāṣṭrakūtas. Amongst the records of Gvinda III, the father and predecessor of Amogharasava I., we have it in the plates from the Kanaresse country of A.D. 804, in the Waṅ plates of A.D. 807, in the Rādhapur plates of A.D. 808, and in the Tōrkhāḷē plates of A.D. 813.3 Amongst the records of Amogharasava I., we have already found it used in the Kāsheri inscription of A.D. 851,4 in the Mantravāḍī inscription of A.D. 865,5 in the Nilgund inscription of A.D. 866,5 and in the Sirur inscription of

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1 See Ant. Vol. XIII. p. 105, No. 48 A.
2 See a note on this subject, which I am giving in the Indian Antiquary, Vol. XXXII.
3 See Prof. Kielhorn's List of Inscriptions of Southern India, in the Appendix to this volume, p. 10, No. 62, p. 11, Nos. 63, 64, and p. 12, No. 67.
4 See Prof. Kielhorn's Southern List, p. 13, No. 78.
5 See Prof. Kielhorn's Southern List, p. 13, No. 75.  
6 Page 201 above.
the same date.\textsuperscript{1} I have found it used in various other records of his time in the Kanarese country. It was used very freely in the Rāṣṭrakūṭa records of subsequent reigns, in all parts of their dominions. And I do not hesitate to decide that the explanation of the present date is to be found in connection with that system of reckoning, and that the expression ond-uttarai, presented in this record, is the abbreviation of a full expression which would be ond-uttarai=caṇvattaneya varsham, "the sixtyth year increased by one." I have not overlooked the possibility of the eleventh, twenty-first, thirty-first, forty-first, or fifty-first year being intended. But it is difficult to recognise anything rational in an elliptical expression being used for any of those years. On the other hand, with a cycle of sixty years actually in use, an elliptical method of designating years in excess of the number of sixty, in such a case as this one, is perfectly intelligible and admissible. And I entertain no doubt that that is the method which was adopted in recording the date of the present record. This record is, therefore, to be placed roughly about A.D. 874-75. The paleography of the record is quite in agreement with this result. And the result is also thoroughly in accordance with the date in A.D. 897, which is established by the praśasti of the Uttara-purāṇa for Lōkāditya, son of the Bāhukya who is mentioned in this record.\textsuperscript{2}

The question remains, whether this explanation places the record in actually the sixty-first year of Amoghavarsha I., or whether it places it in the sixty-first saṁvatsara counted from, and including, the saṁvatsara in which his reiga commenced. The two things are not exactly the same; because it happens that, in the period A.D. 814-15 to 877-78 covered by the reign of Amoghavarsha I., there was an apparent or an actual omission of a saṁvatsara. If the saṁvatsaras were taken according to the so-called northern luni-solar system, then the year Ś.-S. 745 expired was the Subhakrit saṁvatsara, No. 36, and the year Ś.-S. 746 expired was the Krōḍhin saṁvatsara, No. 38, and there was an actual omission of the Śobhana saṁvatsara, No. 37.\textsuperscript{3} If, on the other hand, they were taken according to the actual moon-sign system which underlay and governed the other system, then there was not an actual omission of that or any other saṁvatsara; but each of the sixty saṁvatsaras ran its full course, and there was only an apparent omission of Śobhana, No. 37, presenting itself in the fact that the first day of the year Ś.-S. 745 expired fell in Śubhakrit, No. 36, while the first day of the year Ś.-S. 746 expired fell in Krōḍhin, No. 38. It does not seem necessary to make calculations for the period A.D. 873 to 876, to determine the saṁvatsaras for those years according to the actual moon-sign system; especially, as Professor Kielhorn has arrived at the conclusion that the system then in use was the so-called northern luni-solar system.\textsuperscript{4} It seems sufficient to state the following results.

We have seen, on page 205, that Amoghavarsha I. began to reign at some time from Āśāṭha śukla 1 of the Vijaya saṁvatsara, Śaka-Saṅvat 736 expired, falling in May or June, A.D. 814, to Jyaishtha krishṇa 30 of the Jaya saṁvatsara, Ś.-S. 737 expired, falling in June, A.D. 815. The first saṁvatsara after a complete round of the saṁvatsaras would be, again, either Vijaya, Ś.-S. 755 expired, beginning, according to the so-called northern luni-solar system, in A.D. 873 and ending in A.D. 874, or else Jaya, Ś.-S. 796 expired, beginning in A.D. 874 and ending in A.D. 875; and the record is to be placed in A.D. 873, 874, or 875.

On the other hand, the actual sixty-first year of Amoghavarsha I. would commence on some day from Āśāṭha śukla 1 of the Jaya saṁvatsara, Śaka-Saṅvat 796 expired, in A.D. 874, to Jyaishtha krishṇa 30 of the Manmatha saṁvatsara, Ś.-S. 797 expired, in A.D. 875; and the record is to be placed in A.D. 874, 875, or 876. A more exact result cannot be arrived at, because the month and tithi, with the week-day or any other detail, are not specified.

\textsuperscript{1} Page 284 above.
\textsuperscript{2} See a note on the Mukula or Chollakētana family, which I am giving in the Indian Antiquary, Vol. XXXII.
\textsuperscript{3} See Sewell and Dikshit's Indian Calendar, Table I., p. 36.
\textsuperscript{4} See Ind. Ant., Vol. XXV, p. 269.
Of the territorial divisions mentioned in this record, the Banavasi twelve-thousand and the Purige three-hundred are already well known. The Niadgundage twelve was, of course, a group of villages headed by the modern Niadgundi itself. The position of the Kundarage seventy is probably marked by a village in the North Kanara district, the name of which is not given in the Indian Atlas sheet No. 42 (1827) but is shown in the Map of the Dhurwar Collectorate (1874), perhaps as a hamlet or deserted village, as 'Koondagee,' one mile and a half east-by-south from Mundagod in the Yellapur taluka and nine miles west-by-north from Niadgundi. The Belgali three-hundred may be connected either with a village in the Bankapur taluka, which is shown as 'Belgullee' in the Indian Atlas sheet No. 41 (1852), and as 'Belgules' in the Collectorate Map, four miles on the north of Shiggaon, and about eight miles north-by-east from Niadgundi, or with a village in the Hubli taluka, which is shown as 'Belgulo' in the Collectorate Map, but as 'Belagattee'—(no doubt, by mistake for 'Belgullee')—in the Atlas sheet No. 41, about seven and a half miles on the south of Hubli, and twenty-two miles towards the north-by-west from Niadgundi. The position of the Kundur five-hundred is a more difficult question. There is a village in the Bankapur taluka, which is shown in both the Atlas sheet No. 42 and the Collectorate Map as 'Koonoor,' seven miles south-south-east-half-south from Shiggaon, and five miles south-east from Niadgundi; but the close proximity of the Pannungal or Hanzungal five-hundred and the Purige three-hundred districts, renders it difficult, if not impossible, to find room for a five-hundred district there. And there is also a 'Kundur' somewhat in the Sirsi taluka of North Kanara; but, if the Kundur five-hundred lay there, Banskhymasa must have been governing also the Pannungal five-hundred, intervening directly between that locality and the Purige three-hundred; whereas, the record does not mention the Pannungal five-hundred. A Kundur five-hundred, however, appears to be mentioned elsewhere, in the passage in the Ambibhavi inscription of A.D. 1113, which, according to the transcription given in Sir Walter Elliot's Manuscript Collection, mentions the place as Ammaiyyanabhavi, and claims that, in the time of the Western Chalukya king Palakesis II., and in A.D. 506 or 507 (an altogether incorrect date), certain grants were made to the god Kaledeva of Ammaiyyanabhavi, which was a agrahara in the Kundur five-hundred of the Palasige province (vishaya). Ambibhavi is about six miles north-north-east from Dhurwar, and about thirty miles on the east of Halas, the ancient Palasige, in the Khandapur taluka. The position is a thoroughly suitable one for the Kundur five-hundred district. And I think that we may safely take it that the Kundur five-hundred of the present record is localised by the Ambibhavi record and included that village, though I cannot at present identify the town, Kundur, from which the district took its appellation.

TEXT.  

1 Svasty-Amoghavarsha
2 labha maharajadhirajaja paramatevara bhat[ā]-
3 rara(r) ond-uttaram rājany-geyyuttīre satya-samam-
sam-
4 ghaṭtan(n)-ōpaladha-vijayalakshminivāsita-
5 chellakētana śrimat (Bainkēy-ārasara(r) Banavasi-
6 pannirchahsirumumān-Belgali-munārumbam Kundara-
7 ge-elputumān Kundur-aynārumā[n] Purige-
8 munārumām Bānkey-arasaś cruci-ire Bānkeya-
9 na maga[ṃ] Kundatāṇe Nidugundage-panneraḍumān-ā-
10 ḍuṭi-ṛdu Bānkeyaraghe dharmam-akṣ-endu Kundat-
ṭevuṇ Rā-
11 ṭuṇ-ṛdu Nidugundage-panneraḍara pṛgge-
(rγga)dē
dese
12 Kuppanmānā dēguḍa Mahādevargge or-mattar-
tānāmm[ṃ]
13 ay-mattaṛ-kṛṣṇa koṭṭamś [||*] Madama tanna
bhashamāṇa kūḍe ā
14 vaṭṭāra Kup[ṇ]amā dēguḷamāṇa mādī sarvva-bādeva-
15 rihārum Śaṅkaram nāl-gam[ṃ]-γeṣe Gādiya-
manāmś[ṃ]-ā bā-
16 la[ṃ] paripāliṣe nila paṭedommś [||*] Ōma kaḍonage
Vā-
17 raṇṣivyol-sāvamēdhada phalam idan-alonage
18 saḷaṛa kavileyyam sāsīrvar-pārvarumān-ālaḍa ma-
19 hā-patram-akru [||*] Ōma [||*] I(i) kallim Durgga-
d[ṃ]samā samed[ṃ] [||*]

At the top of the stone.
20 Namāstē śrī(śrī)-
21 Vi ṣa ṭa a dhā vā (va)-
22 baṭṭārum sabbā(bba)-
23 oho(ṛva)ḷega anugra-
24 baṭṭeydu paṭedam[ṃ]
25 i(i) tānana[ṃ] [||*]

Translation.

Hail! While Amōghavasena, the favourite of Fortune and of the Earth, the Mahārājā-
ḍvīḍa, the Paramāvara, the Bhaṭṭāra, was reigning (for the sixtieth year) increased by
one;¹¹ and while the illustrious Bānkeyaraṣa, whose javelin-banner has been taken as an abode
by the goddess of victory won by encounters in genuine battle, was governing the whole of

¹ This is an unnecessary repetition of the nominative which we have already in line 5.
² Read Rāpanma.
³ Read kṛṣṇa koṭṭam.—The use of the final s in koṭṭam is rather peculiar; koṭṭam (or koṭṭan) would have
been more correct. Compare paṭedom for paṭedom (or paṭedam), line 16, and bhaṭṭāram for bhaṭṭāra (or
bhaṭṭam), line 22.
⁴ In the second syllable of this word, the subscript ṭ has not been properly joined to the upper t; and it has
also been carried so low as to be overrun by the top stroke of the h of rihāram in the next line. The word itself,
vaṭṭāra, either is a mistake for bhaṭṭāra, or else stands for bhaṭṭāra as a possible stākṣara-corruption of bhaṭṭāra.
¹ Read Gādiyaṇama.
¹⁴ Read paṭedom; see note 3 above.
¹⁵ Represented by an ornate symbol, much damaged.
¹⁶ Read bhaṭṭāram; see note 3 above.
¹¹ It is just possible that, before the a or ao, there may be a cramped and imperfectly formed akṣara,—
perhaps re or ka.—on the edge of the stone.
¹² See page 210 f.
the Banavāsi twelve-thousand, the Belgaum three-hundred, the Kundāraga seventy, the Kundār five-hundred, and the Purigare three-hundred:—

(Line 5) Kundaṭṭe, the son of Baṅkēya, while governing the Niṅgundage twelve, said to Baṅkēya—"Let there be a religious grant;" and Kundaṭṭe and Rāpa, being convened, gave one mātār of garden-land and five mātāras of cultivable land to the god Mahādeva of the temple of Kupparas the Peruga of the Niṅgundage twelve.

(L. 13) On Maḷḍa giving his own share, that same honourable Kuppar caused the temple to be made; and, while Śānkara was holding office as Niṅgārakara, Gāḍiyamama, protecting that property, acquired it so that it continued unimpaired, free from all mutilation.2

(L. 16) To him who protects this, there shall accrue the reward of performing an aśvamedha-sacrifice at Vānḍāsī; to him who destroys it, there shall attach the guilt of the great sin of destroying a thousand brown cows or a thousand Brāhmaṇa!

(L. 19) Durgadāsa prepared this stone.

At the top of the stone.

(L. 20) Let there be reverence! The honourable one, the saintly Viṅakadāva, did a kindness to the whole . . . . ,3 and obtained this property.

* * * * * *

The family-name of the Raśṭrakūṭas of Mālkheḍ.

To my previous paper on some of the records of the Raśṭrakūṭa kings of Mālkheḍ, in Vol. VI. above, p. 160 ff., I attached some notes on a few special points, chiefly in connection with the names, bīrūdas, and other appellations of the various members of that family. Eventually, we shall consider some wider questions, such as the antiquity that may be assigned to the Raśṭrakūṭa stock, the extraction of the Raśṭrakūṭas, the period and localities in which they first came to the front as a ruling power, and the distribution of them in later times as indicated in the first place by epigraphic records, and in the second place by the existence of tribes and clans who now claim to be of Raśṭrakūṭa descent. Meanwhile, I deal now with some more preliminary points.

In line 13 of the Sirur inscription of A.D. 886,4 as also in the corresponding passage in line 16 of the Niṅgund inscription of the same date,5 the family-name of the Mālkheḍ dynasty is presented to us, in the formal prasasti or eulogy in Kanarese prose which introduces the practical details of the record, as Raṭṭa, in the description of Amōghavarsha I. as Raṭṭu-rāṣṭravāṃśīva, "born in the race of the Raṭṭas, or in the Raṭṭa race."6 And these two passages are the earliest known passages which present the name Raṭṭa.

1) Bīrūda is equivalent to edamulda; see Vol. VI. above, page 68, note 6.
2) This passage, the construction of which is not quite grammatical, seems to recite the previous founding of the temple, and the original endowment of it. The meaning of nal is not quite certain; but the word seems to be a form of the infinitive of nil, nila, in the sense of 'to stand or last, to continue unimpaired.' A very similar expression, nila mātāsaṁdāna, occurs in line 46 of the Kṛśṭhā inscription of A.D. 975 (Vol. IV. above, p. 354); nila, also, is a form of the infinitive of nil, nila.
3) The meaning of the word at the beginning of line 23 is not known.
4) Page 206 above.
5) Vol. VI. above, p. 108.
6) It is convenient to speak of "the Raṭṭa or Raśṭrakūṭa race, lineage, or family," and of "the Raṭṭa or Raśṭrakūṭa kingdom, rule, or sovereignty." And we meet with the actual expression Raṭṭu-rāṣṭra vāṃśīha, "the race which has the appellation Raṭṭa;" see page 218 f. But the exact analysis of all such compounds as Raṭṭu-rāṣṭra, Raśṭrakūṭa-kula, and Raṭṭa-rāṣṭra, etc., seems to be Raṭṭu-rāṣṭra vāṃśha, "the race of the Raṭṭas," Raśṭrakūṭa-kula, "the family of the Raśṭrakūṭas," and Raṭṭa-rāṣṭra, "the kingdom, rule, or sovereignty of the Raṭṭas," and so on; compare the expressions vāṃśha . . . . Yudānā and Yudū-kula on page 37 above, text lines 8, 9, and 9-10, and Yudānāvaṇaḥ and Yudū-vaṇaḥ in Ind. Ant. Vol. XII. p. 284, text lines 4 and 6-7.
In the records of the Mālkhēḍ dynasty, the only other known instances in which the name occurs in the same form, Raṭṭa, are the following. The two sets of Bagumrā plates of A.D. 915 speak, in a Sanskrit verse, of Raṭṭa-rājya, "the kingdom, rule, or sovereignty of the Raṭṭas";¹¹ and the same expression occurs again in the Dēōl plates of A.D. 940, in two Sanskrit verses,² and again in the same two verses in the Karhāḍ plates of A.D. 959.³ The Bagumrā plates of A.D. 915 further apply to Indra III., again in a Sanskrit verse, the biruḍa Raṭṭakandarpa, "a Kandarpa, Kāma, or Love of the Raṭṭas";⁴ and the same biruḍa is applied to Gōvinda IV. in a Kanarese verse in the Kaḷas inscription of A.D. 930,⁵ and to Khoṭīga in Kanarese prose in the Ādārangūḍchī inscription of A.D. 971,⁶ and to Indra IV. in Kanarese verses in the Śrāvaṇa-Belgola inscription of A.D. 982.⁷ The Kaḷas inscription of A.D. 930, in the Kanarese prose passage which leads up to the date and other details of the record, further applies to Gōvinda IV. the biruḍa Raṭṭasvīdyādhara, "a Vidyādhara or demigod of the Raṭṭas." And the Birūḍ plates of A.D. 940 introduce, in a Sanskrit verse, the eponym Raṭṭa, as the name of the imaginary person whom that record puts forward as the original ancestor of the family;⁸ and the same verse occurs in the Karhāḍ plates of A.D. 959.⁹

In those of the other records of the Mālkhēḍ dynasty which put forward the proper name of the family and do not refer to it as simply the race, family, or lineage of Yadu or of the Yadhus,¹⁰ the name is always given as Raṭṭhrakāṭa. The Śāmugad plates of A.D. 794 liken Indra II., in a Sanskrit verse, to sah-Raṭṭhrakāṭa-kanaṅkhārī, "a golden mountain (Mēru) of the good Raṭṭhrakāṭas;"¹¹ and we have the same verse in the Paitṛhā plates of A.D. 794,¹² in the Nauśari plates of A.D. 817,¹³ in the Kāvi plates of A.D. 827,¹⁴ in the Bagumrā plates of A.D. 867,¹⁵ in the Chokhkhaṭu grant of A.D. 867,¹⁶ and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.¹⁷ The Nauśari plates of A.D. 817, in another Sanskrit verse, describe Dhruva as Raṭṭhrakāṭa-bilaka, "an ornament of the Raṭṭhrakāṭas;"¹⁸ and this verse occurs again in the Kāvi plates of A.D. 827,²⁰ in the Bagumrā plates of A.D. 867,²¹ in the Chokhkhaṭu grant of A.D. 867,²² and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.²³ The Baroda plates of A.D. 835 speak, in a Sanskrit verse, of śulkti-Raṭṭhrakāṭa, "tributary Raṭṭhrakāṭas;"²⁴ and the same verse is presented in the Bagumrā plates of A.D. 867,²⁵ in the

When śrī is prefixed, as, for instance, in śrī-Raṭṭhrakāṭa-kānaka, the proper analysis seems to be śrīnāṭā śrī-Raṭṭhrakāṭa-kānaka; compare, for instance, śrīnāṭā ... Chalukyuṇaḥ kulaṃ in Ind. Ant. Vol. VI. p. 76, text lines 2, 6.

¹ Jour. As. Soc. Vol. XIII. p. 256, B., plate ii. a., text line 5, and p. 252, A., plate ii. a., line 3.—In my previous paper, these two records have been referred to as "the Nauśari plates of A.D. 915." I have already indicated the reason for which they are to be properly known as "the Bagumrā plates of A.D. 915," see Vol. VI above, Additions and Corrections, p. 6.
² Vol. V. above, p. 194, text lines 29, 32. ¹ Vol. IV. above, p. 234, text lines 31, 32.
⁴ This record has not been published yet. I quote it from an ink-impression.
⁵ Ind. Ant. Vol. XII. p. 256, text line 4-5.
⁶ See note 5 above.
⁷ See note 5 above.
⁹ Two verses presented in the Cambay plates of A.D. 890 (p. 37 above, text lines 8 f., and 9 f.), and again in the Sāngli plates of A.D. 993 (Ind. Ant. Vol. XII. p. 249, text lines 4 f., and 5 f.), simply place the members of the family in the Yadhānāya or Yadhavasya (Ind. Ant. Vol. XII. p. 264, text lines 4, 6-7).
Chokkhakutī grant of A.D. 867,1 and in the Bagunmrā plates, of doubtful authenticity, of A.D. 888.2 And the Kaṅsa inscription of A.D. 9303 describes Gōvinda IV., in a Kanarese verse, as Rāṣṭrapāla-vātasa, "a best of the Rāṣṭrapālas." The Vañī plates of A.D. 807 mention the family, in a Sanskrit verse, as sṛṭ-Rāṣṭrapāla-āṇava, "the lineage of the glorious Rāṣṭrapālas!"4 we have the same verse in the Rādhapurpura plates of A.D. 808,5 and the inscription of probably the period A.D. 814-15 to 877-78 at the Dāshāvīrāja cave at Ellīra, speaks, in another Sanskrit verse, of prakasa-Rāṣṭrapāla-āṇava, "the manifest, public, or well-known lineage of the Rāṣṭrapālas."6 The Baroda plates of A.D. 812 speak, in a Sanskrit verse, of sṛṭ-Rāṣṭrapāla-dākula-vanāśa, "the spotless race of the glorious Rāṣṭrapālas;"7 the Dāhil plates of A.D. 940, and, following the same draft, the Kārhhā plates of A.D. 959, again in a Sanskrit verse, speak of Rāṣṭrapāla-vanāśa, "the race of the Rāṣṭrapālas, or of Rāṣṭrapālas,8 and propose to account for the name by saying that the family derived it from the name of a certain (imaginary) Rāṣṭrapāla whom these records put forward as the son of the eponymous Rāṭṣa.9 Finally, the Bagunmrā plates of A.D. 915 introduce the family, again in a Sanskrit verse, as sṛṭ-Rāṣṭrapāla-kula, "the family of the glorious Rāṣṭrapālas;"10 and the same expression Rāṣṭrapāla-kula, "the family of the Rāṣṭrapālas," is put forward, in ornate prose, in the Kācāra plates,11 which purport to have been issued in A.D. 813, but which are not of unquestionable authenticity.

In the records of some other early branches of the same general stock, but only distantly connected, if actually connected at all, with the Mālkhēś family, we find used only the form Rāṣṭrapāla. Thus, in Sanskrit prose, the Upiñpavātikā grant of Abhimanyu describes his first ancestor Mānānka as Rāṣṭrapāla-dākula, "an ornament of the Rāṣṭrapālas."12 A Sanskrit verse in the Mūlāt plates of A.D. 709 places Durgarāja, the first ancestor of Yuddhāsura-Nandarāja, sṛṭ-Rāṣṭrapāla-āṇava, "in the lineage of the glorious Rāṣṭrapālas."13 And a Sanskrit verse in the Āntālī-Chhārī plates of A.D. 757 describes Kakkara I., the first ancestor of Kakkara II., as sṛṭ-Rāṣṭrapāla-kula-pankṣa-saṅkṣa-sārya, "a son of the group of water-lilies (blooming in the daytime) which is the family of the glorious Rāṣṭrapālas."14

In later extraneous records which mention the Mālkhēś family, we find the following usage. A Sanskrit verse in an Eastern Chalukya copper-plate record of the period A.D. 918 to 925 describes Vijayāditya II. (A.D. 799 to 843) as fighting during twelve years, by day and by night, a hundred and eight battles with the armies of the Gaṅgas and the Rāṭṣa; and a subsequent Sanskrit verse in the same record says that Vijayāditya III. (A.D. 844 to 885), prompted by the lord of the Rāṭṣa, conquered the Gaṅgas, and cut off the head of Mārī in battle, and frightened Kriṣṇa and Saṅkīla, and completely burnt their city.15

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1 Vol. VI. above, p. 290, text line 36.
3 See note 8 on page 215 above.
5 Vol. VI. above, p. 248, text line 18.
8 Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 232, text lines 10, 11.
12 Ind. Ant. Vol. XXIII. p. 234, text line 1,2.
13 Jour. Bo. Br. R. As. Soc. Vol. XVI. p. 107, text lines 2, 3.—I am of opinion, now, that the members of this family did not belong to what can be properly treated as a branch of the Mālkhēś family, but were only saktāya or saktāya of the Rāṣṭrapālas of Mālkhēś; that is to say, that they belonged to a separate line of the same vanākha or race, stock, or clan. See, also, Vol. VI. above, p. 170.
14 South-Ind. Insca. Vol. I. p. 89, text lines 12, 24; and, regarding the second verse, see also Vol. IV. above, p. 226.
records, the Rāṣṭrakūṭa territory, which, however, had by that time passed into the hands of the Western Chālukyas of Kalyāṇi, is called, in Tamil prose, the Raṭṭapāṭi and Irṛṭapāṭi seven-and-a-half laks (country), in which appellation the name stands for Raṭṭapāṭi, “the country of the Raṭṭas,” and Irṛṭamaṇḍala, “the territory of the Raṭṭas.” The Bhādāna Śilāhāra grant of A.D. 997 speaks, in a Sanskrit verse, of the once flourishing Raṭṭa-rāja or “sovereignty of the Raṭṭas” as then existing only in memory, and further on, in Sanskrit prose, uses the same word in mention the downfall and destruction of the family, consequent on the overthrow of Kakka II. The Khārēpṇa Śilāhāra plates of A.D. 1008 speak, in a Sanskrit verse, of Rāṣṭrakūṭa-vādā da vahin, “the raṣṭrakūṭa lords,” and further on, in Sanskrit prose, describe the Western Chālukya king Ijivaśeṣa-ga-Satyaśraya as ruling over Raṭṭapāṭi or “the country of the Raṭṭas.” And the Kauṭēmhe Western Chālukya plates of A.D. 1009, in Sanskrit verses, speak five times of the Rāṣṭrakūṭa, and Rāṣṭrakūṭa-hula or “the family of the Rāṣṭrakūṭa,” and also present once the other form Raṭṭa, in referring to Bhammaha-Raṭṭa or “the Raṭṭa Bhammaha,” whose daughter Jākāvavā became the wife of Taila II.

In the later extraneous records, there are many other references to the Rāṣṭrakūṭa of Mālkheḍ, of which some speak of them as Rāṣṭrakūṭa, but the majority call them Raṭṭa. We need not pursue those references any further. But we must note the usage in respect of the family-name, in connection both with the Rāṣṭrakūṭa of Mālkheḍ and with the Raṭṭa of Saundatti, in the records of the feudatory Raṭṭa prince of Saundatti, who ruled over the Kāṇḍi three-thousand province which lay in the territory that had belonged to the Rāṣṭrakūṭa kings of Mālkheḍ, and who, in their later records, are represented as belonging to the same lineage with those kings. In these Raṭṭa records, as far as they have been explored, the name Rāṣṭrakūṭa is but rarely met with. An inscription at Bail-Hongal, probably referable to the period A.D. 1044 to 1068 but perhaps to be placed about a century later, presents the name of the family of apparently the Raṭṭa princes as Rāṣṭrakūṭa. An inscription at Saundatti, put together in A.D. 1096 or soon after, speaks, in Kanarese prose, in a passage which presents wrongly the date of A.D. 875-76, of a king Kṛishṇarājadeva, by whom it means Kṛiṣṇa III, and describes him as Rāṣṭrakūṭa-hula-tījaka, “an ornament of the family of the Rāṣṭrakūṭa.” The Tērdaḷ inscription, which was put together in A.D. 1187, includes a passage dated in A.D. 1128 which applies to the prince Kārtavīrya II., in Kanarese prose, the epithet Rāṣṭrakūṭa-āvannya-sīrāh-dīkāmaci, “a crest-jewel on the head that was the lineage of the Rāṣṭrakūṭa.” And the Saundatti inscription of A.D. 1228 describes the prince Lakshmīdeva II., in a Kanarese verse, as Rāṣṭrakūṭa-āvannya, “belonging to the lineage of the Rāṣṭrakūṭa.” But, with the above exceptions, the Raṭṭa records, including even the records of A.D. 1096, 1187, and 1228 mentioned above, always present the name as Raṭṭa, or, using a variant of the name written with the Drāviḍian r, as Raṭṭa. The earliest certain record of the Raṭṭa princes, the Sogal inscription

2 See ibid p. 63, a record of A.D. 1053-54.
3 Vol. III. above, p. 278, text line 20, and p. 278, line 43.
4 Vol. III. above, p. 296, text line 6-7, and p. 296, line 21.—There can hardly be any doubt that the same word Raṭṭapāṭi is the real reading in the passage in the Nandhashākkakarita, XI. 89, 90, in which Dr. Bühler (see Ep. Ind. Vol. I. p. 226) found a mention of “Raṭṭapāṭi.”
5 Ind. Ant. Vol. XVI. p. 21, text lines 10, 15, and p. 22, lines 30, 40-41, 43, 44.
6 See a note on references to Kṛiṣṇa III. In the records of the Raṭṭas of Saundatti, which I am giving in the Indian Antiquary, Vol. XXXII.
7 See Ind. Ant. Vol. IV. p. 115. The language of the record is Kanarese. But I did not note whether the particular passage in prose or in verse.
8 See the article referred to in note 6 above.
9 See Ind. Ant. Vol. XIV. p. 18, text line 47.
dated in July, A.D. 980, speaks of the prince Kārta-vīrya I., in a Kanarese verse, as Raṭṭa-kuṭa-bhūṣhaṇa, "an ornament of the family of the Raṭṭas." The Saundatti inscription, dated in December of the same year, of the Baśa prince Śāntivarman, speaks in Kanarese verses, with reference it may be to the Rāśhtra-kūṭa of Māṇbēj, or it may be to some earlier members of the Raṭṭa family of Saundatti, of Raṭṭa-kuṭa-amga-vrīpar, "the kings of the lineage of the family of the Raṭṭas," and, with the Dāvīdian r, of Raṭṭar, "the Raṭṭas." The Raṇṭā inscription of A.D. 1040 presents a formal prāṣasti of the usual kind in Kanarese prose, introductory to the practical details of the record, in which it applies to the prince Eṣhē-Śrī-vaṇṇa-makāra, the epithet Raṭṭa-vaṇṇa-dhāvina, "born in the race of the Raṭṭas," and the bīruda Raṭṭamārṭanda, "a son of the Raṭṭas," and, in Kanarese verses, it gives him the bīruda Raṭṭamārṭanda, "a Nārāyaṇa of the Raṭṭas," in addition to repeating the bīruda Raṭṭamārṭanda; and it further speaks, in Kanarese prose, of a tank called Raṭṭasamudra. The Kanarese inscription in the temple of Ankalēṣvara or Ankalēśvara, at Saundatti, in the passage of A.D. 1045 describes Nanna, the father of Kārta-vīrya I., in verse as Raṭṭa-kuṭa-kālavaṇṇa-tigamardaka, "a sun of the sky which is the family of the Raṭṭas," and speaks of Dāvima in verse as Raṭṭara Mēru Dāvima, "Dāvima, a Mēru of the Raṭṭas); and it uses the same form of the name twice more, in verse and prose, in connection with Anka in that passage, and once again in the passage of A.D. 1087, in which it describes Kārta-vīrya II., in a formal prose prāṣasti, as Raṭṭa-kuṭa-kālavaṇṇa-mārτanda, "a sun of the water-lily (blooming in the daytime) which is the family of the Raṭṭas." Another inscription at Saundatti, of the period A.D. 1069 to 1076, describes the prince Kārta-vīrya II., in the formal prāṣasti in Kanarese prose, as Raṭṭa-kuṭa-vaṇṇa-mārτanda, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the Raṭṭas," and, in giving his pedigree, uses the same verse that stands in the record of A.D. 1045, and styles his ancestor Dāvima, in a Kanarese verse, Raṭṭara Mēru Dāvima, "Dāvima, a Mēru of the Raṭṭas." The Saundatti inscription, put together in A.D. 1096 or thereabouts, which has been quoted above as presenting the name Raḥṣtrakaṭa in connection with Kṛṣṇa III., describes the prince Kārta-vīrya II, in the formal prāṣasti in Kanarese prose, as Raṭṭa-kuṭa- bhūṣhaṇa, "an ornament of the family of the Raṭṭas," and, in tracing his descent, describes his ancestor Kārta-vīrya I., in a Sanskrit verse, as Raṭṭa-vaṇṇa-dhāvina, "born in the race of the Raṭṭas." The Tēḻāl inscription, put together in A.D. 1187, which has been quoted above as presenting, in a passage dated in A.D. 1122, the name Raḥṣtrakaṭa in connection with the prince Kārta-vīrya II., styles him, in the formal prāṣasti in Kanarese prose, Raṭṭa-kuṭa-bhūṣhaṇa, "an ornament of the family of the Raṭṭas." The Kalajjā inscription of A.D. 1204 describes the prince Śēna II., in a Kanarese verse, as Raṭṭa-amga-Sēna-rētra, "the eye of Fortune in the shape of the lineage of the Raṭṭas," and applies the bīruda Raṭṭamārṭanda, "a Nārāyaṇa of the Raṭṭas," to Kārta-vīrya IV., again in a Kanarese verse, and then, in the formal prāṣasti in Kanarese prose, styles him, as usual, Raṭṭa-kuṭa-bhūṣhaṇa, "an ornament of the family of the Raṭṭas." The Bhōj plates of A.D. 1208 speak of the family of the princes, in a Sanskrit verse, as Raṭṭa-amga-

2 On this point, see page 228 below, note 5.
6 With the epithet thus applied to Dāvima, compare the likeening of Jūdra II. to "a golden mountain (Mē u) of the good Rāśhtarakūṭas," see page 215. It would also seem that Nāgavarman, somewhere in his Kṣetrapālaṇas, uses the expression Raṭṭara Mēru Dāntiga, "Dāntiga, a Mēru of the Raṭṭas," with reference probably to the Rāśhtarakūṭa king Dantidurgas-Dantivarman II.; see Jour. Bo. Br. R. As. Soc. Vol. XX, p. 26.
8 Ibid. p. 196, text lines 24, 26.
vaṁśa, "the race that has the appellation Raṭṭa," and in the formal praśasti, given in this case in Sanskrit prose, style Kātavṛtya IV., as usual, Raṭṭa-kuḷa-bhūṣaṇa, "an ornament of the family of the Raṭṭas."

The Nāgari inscription of A.D. 1218 uses, throughout, the variant of the name which presents the Drāviḍian r; in Kanarese verses, it speaks of the Mālkhed kings as Raṭṭa-durāya, "those who were of the lineage of the Raṭṭas," and of their family as Raṭṭa-vahī, "the race of the Raṭṭas," and Raṭṭa-kuḷa, "the family of the Raṭṭas," and of the family of the princes of Saundatti as Raṭṭa-vahī, "the race of the Raṭṭas."

The Saundatti inscription of A.D. 1228, which has been quoted above as presenting the name Rāṣṭrakūṭa in connection with the prince Lakshmīdeva II., further speaks of him, in a preceding Kanarese verse, as Raṭṭa-vahī-dībhava, "born in the race of the Raṭṭas," and uses, also in Kanarese verses, and in connection with the prince, the expressions Raṭṭa-rāja, "the rule of the Raṭṭas," and Raṭṭa-vahī and Raṭṭa-dūpipa, "the Raṭṭa kings;" and in the formal praśasti, in Kanarese prose, it styles Lakshmīdeva II., as usual, Raṭṭa-kuḷa-bhūṣaṇa, "an ornament of the family of the Raṭṭas."

And an inscription at Hanumkere or Hanumkērī, put together in A.D. 1257, uses, throughout, the variant of the name with the Drāviḍian r, and presents the name of the family of the kings of Mālkhed as Raṭṭa-vahī, "the race of the Raṭṭas," in a Kanarese verse, and as Raṭṭa-durāya, "the lineage of the Raṭṭas," in Kanarese prose, and describes the prince Kātavṛtya II., in Kanarese prose, as Raṭṭa-kuḷa-bhūṣaṇa, "an ornament of the family of the Raṭṭas," and his son Lakshmīdeva II., in a Kanarese verse, as Raṭṭa-kuḷ-aṅgaṇi, "a leader of the family of the Raṭṭas."

The form Raṭṭa, with the Drāviḍian r, has not as yet been found in any records of the Rāṣṭrakūṭa kings of Mālkhed. It is met with, first, in the Saundatti record of A.D. 980. But, from the other instances given above, it does not seem to have been used at all freely until about the beginning of the thirteenth century A.D. It was not always used even then. It became, however, so well established and well known a form of the name, that we find it used also in extraneous records, and in the Nāgari characters, though a special device had to be adopted to represent it in that alphabet. That device was the doubling of the ordinary Nāgari r, with the result of presenting the name as Raṭṭa, without, however, producing a double consonant strong enough to lengthen a preceding short vowel. And we have the name in this form in a Sanskrit verse in the Haralāshāḷi plates of A.D. 1238, which contain a Dēvagiri-Yādava record, and again

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4 See the article referred to in note 6 on p. 217 above.
5 To the same expedient, the doubling of the ordinary r, recourse was had even in Reeve and Sanderson’s Cannarese Dictionary (1858), in the comparatively few instances in which an attempt was made to indicate the Drāviḍian r in that work.
6 Jour. B. R. R. As. Soc. Vol. XXV. p. 387, text line 27.—The doubling of the r was effected here by placing a superscript r over the ordinary r. The same means was also used in the Kanarese part of this record, written in Nāgari characters, in Kumbhārṇigreya-jalage, for Kumbhārṇigreya-jalage, line 93, and in Kumbhārṇigreya-kelage for Kumbhārṇigreya-kelage, line 97. And the same means was used in the word Brāṭa, quoted above from the Bērāṭi plate of A.D. 1253, and again in mṛra-kāḍaṇa, for mṛra-kāḍaṇa, in the Kanarese passage, given in Nāgari characters, at the end of the Bērāṭi Kālachṛtya plate of A.D. 1183 (Ind. Ant. Vol. IV. p. 276, text line 97). The same means was used in also Kira-Vaḷaśi-gāhyas, for Kira-Vaḷaśi-gāhyas, in the Halāl Kāḍamba plates of A.D. 1190 (Jour. B. R. R. As. Soc. Vol. XX. p. 266, line 13).—Another means of representing the Drāviḍian r in Nāgari characters, was, to double the Nāgari r by making from the bottom of it an upstroke to the right similar to the upstroke to the left in the ordinary r. This device was used in the spurious plates in the Bangalore Museum which purport to have been issued in A.D. 445 (No. 49 in my list of Spurious Indian Records in Ind. Ant. Vol. XXX. p. 221) here we have Brāṭerā for Brāṭerā (Ind. Ant. Vol. VIII. p. 94, text line 12), and Brāṭerā for Brāṭerā. —rdvī and rdvī, in the Bhūj Raṭṭa plates of A.D. 1308 (Ind. Ant. Vol. XIX. p. 217, text line 109). But I have not kept a note as to how the rdvī is formed there.

2 p 2
in the same verse in the Bēhaṭṭi plates of A.D. 1253, which contain another Dēvagiri-Yklava record.¹

That the family-name of the princes of Saundatti, who ruled the Kūndi three-thousand province, was Raṭṭa, not Raṭṭakṛṣṭa, is unmistakable. And it is also quite plain that, while Raṭṭakṛṣṭa was the formal appellation which it was customary to apply to the kings of Mālkheḍ in ornate language, the real practical form of their family-name was Raṭṭa. This is made clear, in one way, by the fact that Raṭṭa is the name that was used in forming those birudas, or secondary appellations of the kings, of which the family-name was a component, and of which we have at present instances dating from A.D. 915 and onwards; namely, Raṭṭakandarpa in the case of Indra III., Gōvinda IV., Khoṭṭiga, and Indra IV., and Raṭṭa-vidyādharana in the case of Gōvinda IV. But it is made clear in other ways also. In the records of the Mālkheḍ family, except in the case of the Kaḍaṭa plates which are not of unquestionable authenticity, the appellation Raṭṭakṛṣṭa is found only in Sanskrit verses, in those parts of the records which were introductory to the passages containing the practical details of the records, and were devoted to exhibiting the pedigree, reciting the achievements, and generally magnifying the importance of the kings, in the principal literary language of the time. And even in the record put forward in the Kaḍaṭa plates, where the appellation occurs in prose, the passage is in ornate prose of an elaborate and stilted kind, or, as Dr. Lüders has styled it, in “exceedingly rich and flowery language.”² The name Raṭṭa appears first in the Sirīr and Nilgund inscriptions of A.D. 866. And in them it is presented, not in a Sanskrit verse, but in the Kannarese prose praśasti which introduces the practical details of the records. At about that time, there arose a practice of presenting compositions, which did not even include excerpts from the early standard drafts such as we have in the case of verses 1 and 2 in the Sirīr record and verses 2 and 3 in the Nilgund record, but which departed altogether from the early standard drafts, and were also liable to be independent even of each other. The composers of those later records indulged in various liberties, which had not been allowed to the composers of the earlier records. And, in the drafts presented in the Cambay plates of A.D. 930 and the Sāṅgī plates of A.D. 933 and the Kharḍa plates of A.D. 972, the real name of the family, in either form, was actually suppressed altogether, and the members of the dynasty were simply allotted, in connection with their then recently elaborated Purāṇic pedigree, to “the race of the Yadus” or “the lineage of Yadu.”³ It was only in those later compositions that the habit crept in, of using the name Raṭṭa in Sanskrit verses. And, even then, a kind of apology was made for using the more practical form of the name in the more ornate parts of the records. That the biruda Raṭṭakandarpa, in the case of Indra III., should be used in a Sanskrit verse, in the Baganur records of A.D. 915, in that practical form and without being metamorphosed into Raṭṭakṛṣṭa-kandarpa, is natural enough. But it is found rather far on in the record. And the composer of the draft presented in those two sets of plates was careful to introduce the dynasty by its more stately appellation of “the family of the Raṭṭakṛṣṭas,” before he proceeded to speak of “the kingdom or sovereignty of the Raṭṭas” and to bring the biruda Raṭṭakandarpa into one of his verses. So, also, the draft presented in the Dēōl plates of A.D. 940 and the Kachhād plates of A.D. 959 introduces the dynasty as “the race of the Raṭṭakṛṣṭas,” before it, again, speaks of “the kingdom or sovereignty of the Raṭṭas.” And these two drafts, presented to us first in records of A.D. 915 and 940, emphasise the point that Raṭṭa was the real and practical form, and Raṭṭakṛṣṭa was the ornamental or stately form, of the family-name. Such are the facts. But the Raṭṭas of Mālkheḍ have come to be familiarly known as the Raṭṭakṛṣṭas of Mālkheḍ, because that form only of their name is presented at all prominently in

¹ Jour. Bo. Br. R. As. Soc. Vol. XII. p. 48, text line 17. As stated in the preceding note, the doubling of the r was effected here, also, by placing a superscript r over the ordinary r.

² Vol. IV. above, p. 335.

³ See note 11 on page 915 above.
their various records which were published before the time when the Sirur inscription came to notice. And, for purposes of easy discrimination, it will be desirable to continue the use of that appellation, and to speak still, as hitherto, of the Rashtrakūta kings of Mālhēd and the Raṭṭa princes of Sourdatti.

We have now to consider which of the two names, Raṭṭa and Raṣṭhakṛṣṭa, was evolved from the other name, and how it was done.

And, in the first place, it is to be remarked that we have been told by Mr. Pathak that "the word raṭṭa, according to Trivikrama, is a Prākrit form of the Sanskrit rāṣṭhra."

I have, however, been assured, by the very best authority, that Trivikrama does not give in his grammar any rule at all about the word rāṣṭhra, and that the word raṭṭa has not been found in Prākrit literature. And, as far as our actual knowledge goes, the forms which the Sanskrit word rāṣṭhra, 'a country,' would assume in the Prākrits, are reṭṭha, raṭṭha and raṭṭa. We have the form raṭṭha in Suraṭṭha, = Surāṣṭra, and Soraṭṭha, = Saurāṣṭra, which instances Professor Pischel has given me from, respectively, Hāmaṇchandara, 2, 34, and Trivikrama, 1, 4, 14; and the use of it evidently underlies the Jaina-Mahārāṣṭri, Śaurāṣṭra, and Apabhraṃśa word Mahārāṣṭra, for Mahārāṣṭra, = Mahārāṣṭra, and the Mahārāṣṭri word Mahārāṣṭra, for Mahārāṣṭra, = Maha-

In Pāli, we have the independent word raṭṭha itself, = rāṣṭhā, in the sense of 'king-
dom, realm, country, land, district.' And, in epigraphy, we have Sātāḥāni-rāṭṭhā, "in the province of Sātāḥani." We have the form raṭṭha, in epigraphy, in Suraṭṭha, = Saurāṣṭra, in one of the Nāsik inscriptions of Puḷumāyi. And we have the form raṭṭa, attributable no doubt to the tendency to avoid aspirates in the Drāviḍian languages, in Soraṭṭha, = Saurāṣṭra, which is given as an instance of the changes of au to o and of sh to t in the illustrations of Kāśīdāja's Kanarese Subdamanidarpana, sūtra 270, 283. So far, no authority can be obtained for saying that the form raṭṭha, = rāṣṭhra, 'country,' actually occurs. However, according to the Subdamanidarpana, sūtra 283, the Sanskrit sh may become ft, as well as t, in Kanarese; and there are cases, such as duṭṭha, = dushta, eṣṭi, = ēṣṭi, and iṣṭa, = īṣṭaka, in which that change has occurred. And so, also, in the Prākrit languages technically so called, while the Sanskrit sh usually becomes th, there are some cases in which it has become ft; as, for instance, in uṣṭha, = uṣṭha, and a few other words. And we are, therefore, not prepared to say that the form raṭṭa, = rāṣṭhra, may not be found to occur, though it was not taught by Trivikrama, and though we cannot at present quote any instance of it.

But the name Raṭṭa was certainly not obtained from the word rāṣṭhra, or from the name Raṣṭhakṛṣṭa. The family-name, in its Sanskrit form, was, not Rāṣṭhra, but Raṣṭhakṛṣṭa. There was no name Rāṣṭhra, from which to obtain the name Raṭṭa. From the name Raṣṭhakṛṣṭa we obtain, by corruption, in the most natural manner, Raṣṭhodra, actually presented in a Veraval inscription of A.D. 1384, which speaks of Raṣṭhrādva-rāmda, "the race of the Raṣṭhrādas," and describes it as a third race famous like the Solar and Lunar Races; and we shall not be

1. [Ind. Ant. Vol. XIV. p. 14 a.]
2. See Prof. Pischel's Prakrit Grammar, § 354.
3. [Chandler's Pali Dictionary, p. 403. The word figures in also raṭṭha-rāṣṭhra, 'inhabitant,' raṭṭha-rāṣṭhra, 'a king,' and raṭṭha-rāṣṭhra, 'an inhabitant.']
4. [S. Ind. Vol. I. p. 6, text line 27. And, evidently, the same word figures in the fiscal term a-raṭṭha-vadavi-

5. [Dr. Kittel's edition, pp. 356, 370. So, also, Soraṭṭha is given as the corruption of Saurāṣṭra in the illustrations

6. [See Prof. Pischel's Prakrit Grammar, § 303.]
7. [See id. § 304.]
8. [Antiquarian Remains in the Bombay Presidency, 1897, p. 265.]
surprised, if we meet hereafter with epigraphic instances of further corruptions such as Raṭhòḍa and Raṭhòḍa, of which forms the last is actually the modern name which in gazetteers, etc., is presented as ‘Ráthor’ and ‘Ráthor.’ But, in the name Raṣhṭròḍa, the second component, káṭa, of Raṣhṭrakúṭa, is duly represented. Whereas, in the name Raṭa there is nothing whatever to represent that second component of the other name. And, for that reason we cannot admit Raṭa as a corruption of, or in any way obtained from, the name Raṣhṭrakúṭa.

It can only be the case that the name Raṣhṭrakúṭa was evolved out of the name Raṭa. And, that was the case, is unconsciously disclosed by the draft presented in the Déoli plates of A.D. 940 and the Kāshád plate of A.D. 959, in the verse which puts forward the eponymous person Raṭa as the imaginary original ancestor of the Málık ād family, and asserts that he had a son named Raṣhṭrakúṭa, and says that it was from the name of that son that the family became known as the Raṣhṭrakúṭa race, or the race of Raṣhṭrakúṭa or of the Raṣhṭrakúṭas. But the name Raṣhṭrakúṭa is certainly not merely a Sanskritised form of nothing but the name Raṭa; for the simple reason that in Raṭa there is nothing to account for the component káṭa in the other form of the name. The name Raṭa does account for the first component, raḍhtra. It does not, however, account for it in the way of having been literally translated by the word raḍhtra. The explanation is that, in devising an ornamental form of a name, Raṭa, which, whatever may have been the origin of it, did not mean a ‘country,’ there was used, not unnaturally, a Sanskrit word, raḍhtra, which was the actual representative and origin of words of very similar sound, such as raṭha, raṭha, and raṭa,—possibly even raṭa itself, if the existence of that form should be established hereafter,—which did possess that meaning. There was thus obtained, as the first step, a name Raṣhṭrakúṭa. But it seems to have been then recognised that the appellation thus obtained was not sufficiently high-sounding, and that something more was needed to adapt it better to the purposes for which it was wanted. Now, the word káṭa has the meaning, among others, of ‘the highest, most excellent, first,’ derived no doubt from its meanings of ‘any prominence, a peak or summit of a mountain.’ In literature, it occurs in that meaning in the Bhágavatapuráṇa, 2, 9, 18, where Bhágavat (Vishnu-Krishna) is represented as addressing Brahman as káṭa yádindam, ‘O chief of ascetics!’ In the epigraphic records, it is used in the same meaning in the official title grámakáṭa, ‘a chief or headman of a village,’ and also actually in the word raṣhṭrakúṭa as an official title meaning ‘the headman of a territorial division technically known as a raḍhtra.’ The word káṭa, in that same meaning, was plainly employed in making up the full family-name Raṣhṭrakúṭa. And the use of it, to fill out and give sufficient pomp to that form of the name, was very probably suggested by the actual existence of the word raṣhṭrakúṭa as an official title. But we need not think, any longer, that the name

1 Dr. Bühler has told us that “the bards of Rājputānā,” inverting the process, “have invented Raṣhṭrāṇḍa as an etymon for Raṭhóḍa.” In order to explain a difficult Prákrit word; see Ind. Ant. Vol. XVII. p. 193, note 34.

2 Namely, by the udá in Raḍhtra-udá, from which we have eventually Raḍhtróḍa. Compare grámakáṭa, gráma-udá, and eventually gráma-udá, etc.; see page 133 above.

3 Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 287, verse 7, and p. 282, text lines 10, 11.

4 For instance, in the Sámánqād plates of A.D. 754; see Ind. Ant. Vol. XI. p. 112, text line 29. Another form of this title was grámakáṭaka, which we have, for instance, in the Kánthá plate of A.D. 1009; see id. Vol. XVI. p. 24, text line 60.—Regarding the fact that the word grámakáṭa was the origin of the Kanarese title Gouda, answering to the Marātha Páthi Patil, see page 133 above.

5 For instance, in an Eastern Chalukya record of the period A.D. 799 to 843; see Ind. Ant. Vol. XX. pp. 410, text line 17. Another Eastern Chalukya record, belonging or purporting to belong to the same period, presents the simple word káṭaka, which we may take as standing either for raṣhṭrakúṭaka or for grámakáṭaka, as we like; see Vol. V. above, p. 193, text line 15. The records of Western India usually present, instead of raṣhṭrakúṭaka, either raḍhramahátiára, as in the Sámyapti plates of the Káshñapuri king Buddháruṣa of A.D. 610 (see Vol. VI. above, p. 298, text line 18), or raḍhrapati, as in the Sámánqād plates of the Raṣhṭrakúṭa king Dantádara of A.D. 754 (see Ind. Ant. Vol. XI. p. 112, text line 26), and in the Káthám plates of the Western Chalukya king Vikramaditya V. of A.D. 1009 (see id. Vol. XVI. p. 26, text line 60).

the same epithet, "come forth or emigrated from Latalaura," to Dhaḍibilāḍaka's officer, the Danḍamāyaka Vāsudēva.1

The town Latalūr or Lattanūr may, or may not, have been in the territory of the Rāṣṭrakūṭas of Mālkhēd. By a similar title, the Western Gaṅga princes of Talakdā were styled Koṭalāra-puravaraśvārā, "lord of Koṭalāra, the best of towns."2 Here, the allusion is to the town now known as Kēlār, the chief town of the Kēlār district in the east of Mysore, and that town certainly was in the Western Gaṅga territory. So, also, the Kādamba princes of Hāŋgal had the hereditary title of Banavāstí-puravaraśvārā, "supreme lord of Banavēs, the best of towns."3 And they sometimes had the administration of the Banavāśi province. But their hereditary authority was confined to the Pānurugol five-hundred province; the Banavāśi province proper was a crown property, administered from time to time by whomever the paramount sovereign might appoint; it was only by special appointment that it, with also some neighbouring districts, was occasionally held by the Kādambas of Hāŋgal; and they used the title simply because they claimed descent from the early Kādamba kings, whose capital was Banavēs. These are the only two instances, that I can recall, in which a hereditary title of the kind that we are considering was more or less connected with actual territorial authority. The same title, "supreme lord of Banavēs, the best of towns," was used by the Kādamba princes of Gotī,4 who had no authority whatever at Banavēs, and simply derived the title in the same way as did the Kādambas of Hāŋgal. The Kālačhurya kings of Kāylaṇī in the Nizam’s Dominions had the hereditary title of Kālaṇjara-(for Kālaṇjara)-puravaraśvārā, "supreme lord of Kālaṇjara, the best of towns,"5 simply in connection with the legend that referred the origin of their family to Kālaṇjara in Bandēkhanda, Central India, a long way outside their own territory. The Gutta princes of Gutta, whose power was usually limited to quite a small part of the Dharwār district, used the title Ujjayānī-puravaraśvārā, "supreme lord of Ujjāī, the best of towns,"—for which in one passage there is substituted "supreme lord of Pātalī, the best of towns,"6—simply because their traditions or legends connected them with the Early Gupta and the mythical king Vikramādiśa, and consequently with the far distant Ujjain in Mālava and Pātaliputra-Pātāla in Behār. By similar titles, the Sīlahāra princes of the Northern Koṅkān styled themselves Tagara-purāṇā-rājaśvārā, "supreme lord of the town of Tagara,"7 and their relatives who ruled at Karalāḥ styled themselves Tagara-puravaraśvārā, "supreme lord of Tagara, the best of towns;"8 though Tagara, which is the modern Tār in the Naldrug district of the Nizam’s Dominions,9 was at a very appreciable distance, a hundred miles at least, from any part of the provinces to which their authority was confined. And the Yādava princes of the Sēṇa country, which was the territory of which the chief town was Dēvagiri-Dalalābāhā, used the title Devarāvati-purāṇā-rājaśvārā, "supreme lord of the town of Dvāravatī,"10 which, in the form Devarāvati-puravaraśvārā, "supreme lord of Dvāravatī, the best of towns," was taken over

1 Vol. III. above, p. 305, and text lines 4-6 and 7. It seems clear that, in line 5 of the text, manḍ was prefixed to Rāṣṭrakūṭa-dvāna-praśātā in order to indicate that Dhaḍibilāḍaka claimed descent from the great Rāṣṭrakūṭa kings of Mālkhēd, and not from one of the minor branches of the Rāṣṭrakūṭa or Raṭṭa stock which existed in other parts of India.
2 See, for instance, Vol. VI. above, p. 44, and text line 2.
5 See Vol. V. above, p. 24, and text line 5, and p. 257, and text line 56.
7 See, for instance, Vol. III. above, p. 269, and p. 273, text line 44-44.
8 See, for instance, Cave-Temple Inscriptions (No. 10 of the brochures of the Archaeological Survey of Western India), p. 103, text line 26-27.
10 It appears first in the case of Bhūllāna II., in the Saṅgāmānḍa plates of A.D. 1000; see Ep. Ind. Vol. II., p. 215 and text line 49.
from them by their descendants, the Yādava kings of Dvagrī-Daulatābād. But, whereas the
allusion here is to Dvāravati, Dvāravati, or Dwārakā, which is the modern Dwārakā at the
western extremity of Kāthiāwar, the Yādava princes of the Śūpā country certainly never ruled
at Dwārakā or over any part of Kāthiāwar. The title was only set up by them in connection with
their claim to belong to the Lunar Race, and to be descended from the god Viṣṇu, who, in
his incarnation as Kṛṣṇa, made Dwārakā his capital. And, that they simply claimed Dwārakā
as their traditional place of origin, is explicitly shown by a passage in the Bassein plates of A.D.
1059 which says in respect of Drīḍhaprahāra, whom it puts forward as the original founder of
the family, that “he, in the beginning, came from the city (pattana) of Dvārakā?” to the
territory, in the Nāsik district and the Nizam’s Dominions, which his descendants were ruling at
the time when the record was drawn up, “and made famous in the world the town of
Chandrāḍityapura, which had already sprung into existence.” From all these facts, we can see
plainly that these hereditary titles, presenting the names of ancient towns, put forward only
assertions as to places of origin, and not claims to actual local authority; and that, to take a
specific instance, the title Lattalāra-pura-paramāṭeora, “supreme lord of the town of Lattalāra,”
which we have in the Sīrūr and Nilgund records, is nothing but a more dignified and ostentatious
method of conveying the exact idea which is expressed by the Lattalāra-vimirgata, “come forth
or emigrated from Latalaura,” of the Sīrābdli inscription. An identification of the town Lattalāra, Lattanūr, or Latalaure, has not yet been estab-
lished. I have, indeed, suggested that it might not impossibly be found in the town known as
Ratanpur, in the Dīlaspur district, Central Provinces, because the letters “n” and “r” are often
interchanged, and so it would not be difficult to derive the name Ratanpur from the full form
Lattanūrpura. That suggestion, however, was based chiefly on the fact that we find traces of
rulers calling themselves Rāshtrakūṭas in various parts of India far to the north of the territory
of the Rāshtrakūṭas of Mālkāhē. And it is not, really, in any way sustainable; because the name
Ratanpur has been simply obtained by transposition from Ratanpur, as is shown by a record of
A.D. 1114 at Ratanpur itself. I cannot at present quote any epigraphic references to Lattalāra,
except from the records of the Rāshtrakūṭas of Mālkāhē and the Raśṭas of Saundatti, and from
the Sīrābdli inscription. Nor can I find it mentioned by any ancient geographer or traveller, or
in any Purāṇa or other work. But we are certainly concerned with a southern locality. And,
while not asserting a final identification of Latalaure, I would indicate a place in respect of
which it seems worth while that some precise inquiries should be made. That place is
a town in the Bidar district of the Nizam’s Dominions, which is shown as ‘Lathur’ in the Indian
Atlas sheet No. 56 (1845), in lat. 16° 29’, long. 76° 38’, and in Thacker’s Reduced Survey Map
of India by Bartholomew (1891). In Philip’s Gazetteer of India by Ravenstein (1900), it is
treated as ‘Lathur, or Latur,’ and is credited with a population of 9,068. It seems to have been,
not long ago, of more importance than at present; for, Murray’s Encyclopaedia of Geography
(1844)

1 It is applied to the first king, Bhilimana, in an inscription of his time, dated in A.D. 1189, at Mutagi in the
Bijāpur district. I quote from an ink-impression.
3 On the technical use of vimirgata in such expressions as this, see Ind. Ant. Vol. XXXI. p. 331 ff.
4 Major Graham’s suggestion, put forward in 1854 (Statistical Report on the Princely State of Kolhapoor,
no. 419), that it is Athī, the head-quarters of the Athūtī tāluk in the Belgaum district, was only based on the
assumption, that it is Athūtī, the head-quarters of the Athūtī tāluk in the Belgaum district, was only based on the
assumption, that it is Athī, the head-quarters of the Athūtī tāluk in the Belgaum district, was only based on the

6 Ep. Ind. Vol. I. p. 33, and text lines 12 (twice) and 17.
shows ‘Lattoor’ as the name of a territorial subdivision ranking on equal terms with Bidar, Kalberga, Sholapur, Vairag, and Paundharpur.1 Along with Pratishthana-Paithan and Tagara-Ter, ‘Latur’ is in that part of the Dekkan, watered by the Godavari and its tributaries, which has been indicated by Dr. Bhandarkar as a favourite region of early Aryan settlement;2 and it is, in fact, only about twenty miles east-by-north from Ter, and three miles south of the ‘Manjara,’ which is an important feeder of the Godavari. And I strongly suspect that local inquiries would result in finding that ‘Latur’ is the ancient Lattalura, Lattanur. If so, there will, perhaps, be found at ‘Latur’ some notable temple or remains of such a temple, either of the goddess Durgā in the form of Chāmunḍā, or of Vishnu in the form of the man-lion, or possibly temples of both those deities; since the Sīthālalī inscription further describes Dheṣṭhīkālakā as ‘he who obtained favour on a boont of the goddess Chāmunḍā,’ and Vāsudēva as ‘he who obtained favour on a boont of the god Nārāsaṅṅa.’3

The matter must, of course, depend a good deal upon what is the actual spelling of the modern name which the maps and gazetteers present as ‘Latur, Lathur, and Lattoor.’4 We need not trouble ourselves about the h which appears in one of these forms; it is as easily accounted for here, as in some other instances referred to by me elsewhere.5 For the rest, I feel no doubt that inquiries on the spot would show that the real name is Lāṭūr, with a long ū followed by a single dental t. And, if that is so, the modern name is distinctly derivable from the ancient name, through steps the rules for some of which have been given to me by Professor Pischel. We start with the form Lattalūra, of A.D. 1206, of which Lattanūr, appearing first at present in A.D. 1206, is plainly only an optional variant attributable to the interchangeability of l and n.6 The first step would be the dropping of one t in the second syllable, which would give us Latalūra, and eventually the Latalūra which we actually have in the Sīthālalī inscription. The next step would be the omission of the short a of the second and final syllables,7 which would give us Lāṭūr. The next step would be the assimilation of the ī to the preceding ī, which would give us Lattūr. And, finally, the nexus īt would be dissolved into the simple ī, and the preceding short ā would be lengthened by way of compensation;8 and this would give us the ultimate form Lāṭūr.

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1 See the skeleton map on p. 96, and the key to it on p. 98, sub-divisions Nos. 66 to 71.
3 Compare another epithet of the Kālambas of Hāngal, namely Jayanti-Madhukēṣvare-labdhā-vara-pradada, “he who obtained the excellent favour of the god Madhukēṣvare of Jayanti (Banawai)” (Ind. Ant. Vol. X. p. 252, text line 28); also, another epithet of the Guttas of Guttal, namely Ujjēṣṭa-Mahāṅādhalabdhā-vara-pradada, “he who obtained the excellent favour of the god Mahāṅala of Ujjēṭi” (P. S. O. C. Insrs. No. 105, line 10). But the records do not always present a title of this kind, in connection with the titles commemorating the place of origin. And in some cases the epithet indicating a family-god, refers to a god who was not the god of the alleged place of origin; for instance, though, like the Kālambas of Hāngal, the Kālambas of Goa were styled “supreme lord of Banavai, the best of towns,” their other title was Ari-Saṅktakāṭiva labdhā-vara-pradada, “he who obtained the excellent favour of the holy god Saṅktakāṭiva.” (Jour. Bo. Br. R. As. Soc. Vol. IX. p. 304, text line 11-12, and compare Ind. Ant. Vol. XIV. p. 280, text line 27), and Saṅktakāṭiva appears to have been a god at ‘Narvasi’ in Goa (see Dyn. Kān. Diast. p. 566, note 7).

5 See Prof. Pischel’s Prakritic Grammar, § 260. As instances of the interchange of l and n, we may quote the place-names Lāñājigītāra-Nandikēṣvar (see Ind. Ant. Vol. XIX. p. 317 2) and Balina-‘Wances’ (see id. Vol. XVIII. p. 266, and Vol. XXX. p. 397), and the proper name Līngapa-Nīgapa, well known in the Kanares country, and the ordinary words nākōn for labdhā in Gujarātī (see id. Vol. XVIII. p. 286, note 6) and 纡aum-āshīmi for āsūm-āshīmi in Northern India (see id. Vol. XX. p. 89, note 2).
6 See id. § 148.
7 See id. §§ 279, 296, and Beames’ Comparative Grammar of the Modern Aryan Languages of India, p. 282 (2).
The banners and crests of the Rāṣṭrākūṭas of Mālkhēd and of the Rātjas of Saundatti.

The difference between the lāñchhana or crest, which was the device used on the souls of copper-plate charters, occasionally at the tops of inscriptions on stone, and on coins, and the dhvaja or banner, has been explained, with instances, in my Dynasties of the Kanarese Districts, in the Gazetteer of the Bombay Presidency, Vol. I. Part II., p. 299, note 4.

The Rāṣṭrākūṭas of Mālkhēd had the pāṭidhvaja banner and the Garuḍa crest, which are mentioned in, for instance, lines 9 and 13 of the Sirur inscription of A.D. 866, E., page 206. And it would appear, from a passage in the Adipurāṇa of Jinasēna, that the pāṭidhvaja was a particular arrangement, in rows, of a thousand and eighty flags,—a hundred and eight flags of each of ten kinds of flags bearing, as there specified, the devices of garlands, cloths (?) peacocks, water-lilies, geese, eagles, lions, bulls, elephants, and wheels; see Ind. Ant. Vol. XIV. p. 104 f.

The Rātjas of Saundatti, on the other hand, had the suvarṇa Garuḍa dhvaja, or banner of a golden Garuḍa, and the sendāralāṅkhana or sendāralāṅkhan, the red-lead crest.

Their lāñchhana is mentioned in the records edited by me in the Jour. Do. Br. R. As. Soc. Vol. X. pp. 194 to 286, in my translations of which I treated it as the mark of vermilion. Subsequently, however, the expression sendāra-lāṅkhanaṁ, for sendāra-lāṅkhanaṁ, in line 43 of the inscription at Tērāl, was translated by Mr. Pathak as meaning “who has the device of an elephant.” To this there was attached a note, telling us vaguely that, “according to Kāśirāja, sendhura is changed into sendāra.” And, accepting that statement, I translated sendāra-lāṅkhanaṁ in the Maṇṭūr inscription of A.D. 1040, and sendāra-lāṅkhanaṁ in the Bhōj plates of A.D. 1208, by “who has the crest of an elephant;” and I have taken it as established, that the Rātjas of Saundatti had the elephant crest. Since that time, however, I have gradually learnt that, even apart from his habit of often not stating chapter and verse for his assertions, so that it is sometimes difficult or impossible to test them, the person who made that statement about the meaning of sendāra in this combination, is by no means to be accepted implicitly. He has misled us in this matter. And, as happens not infrequently, the process of setting things right cannot be made as brief as the enunciation of the assertion which has led us astray.

On re-examining the Rātja records themselves, I find that they mention the crest by two words, sendāra and sendāra. I find the word sendāra in the following cases:—My ink-impression of the fragmentary inscription of Kārtavivṛti II. at Saundatti, of the period A.D. 1059 to 1076, shews distinctly sendāra-lāṅkhanaṁ, as given by me in Jour. Do. Br. R. As. Soc. Vol. X. p. 213, text line 5. My photograph of the Kalhōle inscription of Kārtavivṛti IV. of A.D. 1204 shews distinctly sendāra-lāṅkhanaṁ, as given by me ibid. p. 221, text line 16. And the published facsimile lithograph of the Saundatti inscription of Lakṣhadvīpa II. of A.D. 1228 shews distinctly sendāra-lāṅkhanaṁ, as given by me, ibid. p. 268, text line 62. And I have the

1 There were, however, exceptions to the rule. And, notably, the seal of the only Rātja copper-plate record which has come to light, the Bhōj plates of A.D. 1208, appears, not their crest, but the Garuḍa which was the device on their banner; see Ind. Ant. Vol. XIX. p. 243.

2 Ind. Ant. Vol. XIV. p. 24, note 24.—I may remark that the editing of that record was done under strict supervision by me; and there can be little doubt, if any, that the original does present sendāra and not sendāra.


4 Ibid. p. 247, text line 85.


6 I have not got either ink-impressions or photographs of the Maṇṭūr inscription and the Bhōj plates.

7 In the first syllable of this word, the vowel may be either the short ə or the long ə. The following conjunct consonant indicates, preferentially, the short ə.

word *sendūra* in the following cases: — My ink-impression of the Saundatti inscription of A.D. 1096 or thereabouts shows that in line 24, where my published text, *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 196, gives *sindēra-lānchhavanī*, the original has *sendūra-lānchhavanī*; the vowel of the first syllable is unmistakably e, ē, not i; and in the second syllable the e and the ē are unmistakable, and the subscript consonant, somewhat blurred, either is an original d, or else is an original dh corrected into ē. And my ink-impression of the inscription at the temple of Aṅkalavāsara or Aṅkuśāsara at Saundatti, which, though not published, has been mentioned by me elsewhere,² shows distinctly *sendūra-lānchhavanī* in line 24, in the description of Aṅka in the passage of A.D. 1048, and again in line 59, in the description of Kārtavirāja II. in the passage of A.D. 1087.

We thus have, well established, the two forms *sindūra* and *sendūra* or *sēndūra*, both used in the Raṭṭa records. And we have now to determine the meaning of the word.

Now, we have in Sanskrit two words, *sindhura*, with the aspirated dh and the short u, meaning 'an elephant,' and *sindūra*, with the unaspirated d and the long u, meaning 'red lead, minimum, vermilion,' and 'a particular kind of tree or plant.'

Dr. Kittel's *Kannada-English Dictionary* (1894) gives *sindhura*, with the long d but still with the aspirated dh, as a variant of *sindūra*, and only with the meaning of 'an elephant.' His authority for it is the *Nānītharātanaśākara*, 26. I am not able to examine that work. But I notice that Gangadhar Madiwaleshwar Turmar's *Kanarese Vocabulary* (1869) gives *sindhūra*, with the long d and the aspirated dh, with the meanings both of 'elephant' and of *kuṛkuma*, 'saffron,' the use of which for certain purposes was much the same as the use of *sindūra*; and, further, it brackets *sindhūra*, with the short u, in such a way as to attribute to it, also, the meaning of *kuṛkuma*, for which, however, I cannot trace any other authority. And so, also, Reeve and Sanderson's *Canarese Dictionary* (1858) gives *sindhūra* and *sindūra*, with both the short u and the long d and with the aspirated dh, as meaning both 'red lead' and 'an elephant.'

In addition to giving *sindhūra* as another form of *sindhura*, Dr. Kittel's Dictionary further presents *sindūra*, with the short u and the unaspirated d, as a *tadbhava*-corruption of *sindhūra*. The authority quoted for this is the *Śabdamanidarpāna of Kēśirāja*, Dr. Kittel's own edition (1872), p. 339. And there, under the illustrations of *śatra* 255, which teaches amongst other things the change of dh to d, we certainly have "śindhurān = śinduraṁ." Here, however, the short u is preserved; and the corruption of *sindhūra*, thus presented, is not *sindūra* with the long d. This corruption, *sindūra*, is not given in Gangadhar Madiwaleshwar's Vocabulary, or in Reeve and Sanderson's Dictionary.

To the other word, *sindūra*, Dr. Kittel's Dictionary assigns only the meaning of 'red lead, minimum.' And, as *tadbhava*-corruptions of this word, it gives *chanda* (2), with *chandara, chandāra* (1) and *chandāra* (1), and also *sendūra*, with the short e and u, and *sēndūra*, with the long ē and ē, and both with the unaspirated d. Reeve and Sanderson's Dictionary does not include *sendūra* or *sēndūra*. Gangadhar Madiwaleshwar's Vocabulary does not present *sendūra* or *sēndūra*; but it does present *sēndhūra*, with the long ē and ē and with the aspirated dh, as another form of *sīndhūra*. I do not find this last form anywhere else.

For *sēndūra*, as a corruption of *śindūra*, Dr. Kittel has quoted only Gangadhar Madiwaleshwar's Vocabulary. But, as I have just said, that Vocabulary presents, not *sēndūra* with the unaspirated d, but *śindūra* with the aspirated dh.

For *sendūra*, as a corruption of *śindūra*, Dr. Kittel has quoted, with another authority which I am not able to examine, the *Śabdamanidarpāna of Kēśirāja*. His own edition (1872), p. 357. There, however, under the illustrations to *śatra* 271 which teaches amongst other things that i becomes e, we have "śiṃdārah = śiṃdūrah." In respect of this, I can only say that

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either it establishes sendhura (for which, however, I cannot find any other authority) as a corruption of sindhura, for sendhura, 'elephant,' or else, and more probably, it is a mistake for 'sindhura = sendhrama,' based on a habit which, Dr. Kittel has told me, the manuscripts have of not unfrequently presenting an aspirated instead of an unaspirated letter and vice versa. Beyond that, I can only say that Mr. Rice's Karpṭakakabāmādāmsanam of Bhaṭṭākalaśakadeva (1890), p. 108, under the illustrations of śūtra 108, does give sendura as the corruption of sindhura.

So far, no authority has been found for the assertion that sindhura, 'an elephant,' becomes sindhura. We have only obtained sindura, with the unaspirated d but retaining the short u, as a corruption of that word, and sindhura, with the long d but retaining the aspirated dh, as another form of it.

But, also, we have not found any conclusive authority for sendhura or sendhura as a corruption of sindhura, 'red lead.' We have only obtained, more or less certainly sendhura with the short u, and doubtfully sendhura with the aspirated dh, and sendhura apparently deduced by inference from it. Turning, however, to other sources of information, we there obtain something quite definite. In a language closely allied to Kanarese, Mr. C. P. Brown's Telugu-English Dictionary (1852) does not give sindhura, sendhura, sendhura, or sendhura. It does give sindharamu, with the meaning of only 'an elephant,' and sindharamu, with the meanings of only 'red lead, minium,' and 'a sort of tree.' And, while it does mention sindharamu with the aspirated dh and the long d, it specifies it as an "error" for sindharamu. But, in a language of which the vocabulary is very much mixed up with that of the Kanaresi of the southern districts of the Bombay Presidency, Molesworth and Candy's Marathi-English Dictionary (1857), while not presenting sindhura, 'an elephant,' or sindhura, does give sindhura, with the meaning of only 'red lead, minium,' and gives śendhura (with the palatatal s) as a popular form of it, and also śendhura (with the dental s) with the indication that it is commonly written śedhura. And Professor Pischel, in § 119 of his Prākṛti Grammar (1900), Vol. I., Part 8, of the Grundriss der Indo–arischen Philologie und Altertumskunde, has given śendhura, with the short e and the long d, as the corruption of sindhura. On the other hand, the Paṇḍalasohōdhīnāmamūḍa of Dhanapāla, according to Dr. Bühler's edition (1879), does not seem to deal with sindhura, but indicates, in verse 9, that sindhura, 'an elephant,' retains the tattva–form sindhura, and does not present any corruption of that word.

It would thus seem that, among the Kanaresi authorities, there has been some confusion between sindhura, 'an elephant,' and sindhura, 'red lead, minium, vermillion,' which confusion, however, is in all probability confined to mistakes by copyists. But I cannot discover any authority of any kind for the assertion that sindhura, 'an elephant,' takes the form sindhura, or any indication that the word sindhura has the meaning of 'an elephant.' And there are no reasonable grounds for imputing any confusion between the two words to the writers of the ancient records. On the other hand, sendhura, sendhura, and śendhura are given as corruptions of sindhura by authorities of an unquestionable kind. We may, therefore, safely discard any idea that sindhurāṇāṭhāna and sendhurāṇāṭhāna can mean 'an elephant crest.' And we may safely revert to my original rendering of it as the mark of vermillion, for which, however, there is now to be substituted, in more technical terms, the red lead crest.

The only point that remains, is, to determine exactly what we are to understand by a red lead crest. Now, Monier-Williams' Sanskrit Dictionary, revised edition, gives sindhura–tilaka as meaning 'a mark on the forehead made with red lead.' And, similarly, Dr. Kittel's

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1 Also, we may remark, it gives sindhura–tilaka as meaning 'marked with red lead, an elephant,' and sindhura–tilaka as denoting 'a woman whose forehead is marked with red lead (and therefore whose husband is living).' And H. E. Wilson has mentioned a particular use of the sindhura–tilaka by women, in telling us that a widow, about to commit suṭte, 'in making preparations for ascending the funeral pile, used to mark her forehead with sindhura, and to deck herself sumptuously with all the symbols of a sādhu,' or woman whose husband is still alive; see his Works, Vol. II. p. 300.
Kannaḍa-English Dictionary gives śindūra-bottu as meaning ‘a round mark (on the forehead) made with red lead.’ That, therefore, was one of the uses of red-lead; namely, for making the tilaka or ‘mark on the forehead, made with coloured earths, sandal-wood, or unguents, either as an ornament or as a sectarian distinction.’ But a special use of the śindūra as a royal prerogative is established by the Rājaṭarājaśi, 8, 2010. We are there told, in respect of a certain confidential official named Kṣiṣṭhāsvara, a councillor of king Jayasimha of Kashmir, that,—baddhuv-śāhikāraṇa sālmaka guṇapat-śākāra rāja-vat tēnā śva-nāmā bhāṇḍēṣha drāṅgē śindūra-mudraṇau,—‘impressing the officials, he collected the customs at the watch-station, and had his own name stamped in red-lead on the wares as if he were the king.’ To this, Dr. Stein has added the comment that “it is still customary in Jammu territory, and probably elsewhere too in India, to mark goods for which octroi-duty has been paid, with “seal-impressions in red-lead (śindūra).” That comment is apposite enough. But we further learn from the text that, in ancient times, there was a certain royal privilege of stamping with red-lead. The word mudraṇa means the act of making the mudrā or stamp or impression of a liṅgahana or device on a seal or crest. And we thus see that the possession of the śindūralāśchhana or śindūralaśchhana entitled an owner of it to stamp his name, crest, or other symbol, in red-lead.

* * * * *

Gōvinda II., and the Alās plates which purport to have been issued in A.D. 770.

In Vol. VI., above, p. 170 ff., I examined again, in the light of only the most nearly synchronous records, a question which had engaged my attention once before. And I arrived at the same conclusion; namely, that the successor of Kṛṣṇa I. was his younger son Dhrupa. I indicated that the pointed expression used in the Wang record of A.D. 807 (and repeated in the Rādhānapur record of A.D. 808), that Dhrupa obtained the sovereignty by “leaping over his elder brother (jyēṣṭh-ōḷaśchhana),” would not be incompatible with the possibility that Gōvinda II., the elder son, was the intended successor of Kṛṣṇa I., and in fact is rather suggestive that, not only was that the case, but also an appointment of him as Yuvarāja was actually made. And I found, in the Paścī record of A.D. 794, a possible intimation that Gōvinda II. established himself in the northern parts of the Rāṣṭrakūṭa territories, while Dhrupa set himself up as his rival in the south, and that time elapsed before Dhrupa made himself master of the whole kingdom. But I found it to be plain that, at the best, Gōvinda II. made a stand for only a short time. And I arrived at the conclusion, from the early authoritative records, that Dhrupa set himself up as king immediately on the death of Kṛṣṇa I., and that Gōvinda II. had no real part in the succession at all.

Since then, there has been published, in Vol. VI., above, p. 208 ff., the record contained in the Alās plates. This record mentions Dāntidurga, son of Indra II., by a name, Dādrivarman, which is of course nothing but a mistake, made by the writer, for Dāntivarman. It introduces Gōvinda II. as “the dear son” of the favourite of Fortune and the Earth, the Mānḍārājūrāja, Paramētavara, and Bhaṭṭāraka Akālavara-(Kṛṣṇa I.), and describes him as the Yuvarāja Gōvindarāja, with the būrūs or secondary appellations of Prabhūtavara and Viṅgavālūka, “whose head was purified by an anointment to the position of Yuvarāja which was greeted with acclamation by the whole world, and who had attained the paśchamahāḥabda.” It brings forward a certain Viṃjyādītīya, with the būrūs of Māṇāvalūka (sic) and Rautavara, who is described as a son of (another) Dāntivarman, and as a son’s son of a Dhrupa (who seems to be Dhrupa, the younger brother of Gōvinda II.). And it recites that, at the request of Viṃjyādītīya, and on a specified day of the month Śādāha in the Saṃyāsa samvatavar, Śaka-Saṅvat 692 (expired), falling in June, A.D. 770, Gōvinda II., as Yuvarāja, being

1 Dr. Stein’s Text; and Translation, Vol. II., p. 153.
then at the confluence of the rivers Kṛishṇavēṇā and Muśī after his victorious camp had invaded the province of Vēṇī and the lord of Vēṇī had humbly ceded his treasures, his forces, and his country, granted to a Bṛāhman a certain village in the Alaktaṅkā vīśīṭṣya, which1 was a territory close on the east of Kōlāpura, between the rivers Vārṇā, Kṛishṇā, and Dūḍhgaṅgā.

Now, the bad formation of the characters, and the occasional very marked irregularity of the lines of the writing, suffice to show that these Alās plates do not contain the original and synchronous official record of the matters recited in them. And they are, therefore, a spurious record. Whether, however, the matter set forth in the record is unauthentic, is another question. But it seems hardly likely that the composer of it could have invented the birudas ending in avalōka.2 There is nothing discordant in the date, A.D. 770, which applies, of course, to Kṛishṇa I. as well as to Gōvinda II., and fits in perfectly well between the dates of A.D. 754, which we have for Dantidurga-Dantivarman II., and A.D. 783-84, which we have for Dhrūva.3 And I think that, pending the production of any distinct evidence to the contrary, we may look upon this record as based upon something genuine, and as being a more or less accurate reproduction, from probably a manuscript copy, of an original record which had been lost, and may accept it as establishing, provisionally, that Gōvinda II. was actually installed as Yuvarāja, and was holding office as such, under his father Kṛishṇa I., in A.D. 770. While, however, it may be provisionally accepted to that extent, this Alās record does not prove that Gōvinda II. succeeded to the throne and reigned as king.4

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2 On the subject of the avalōka-appellations of the Rāṣṭrakūṭas of Māňhē, see Vol. VI. above, p. 188 f.
3 See Vol. VI. above, pp. 167, 197.
4 There is nothing more that can be said about that question, to any practical purpose, until we obtain further definite facts to go upon. But I am compelled to notice some remarks made by Mr. D. H. Bhandarkar, on page 28 above, in connection with the Sāṅgīl record of A.D. 983 and an alleged utilisation of it by me, in respect of the point in question, on the occasion indicated above, namely, in Vol. VI. above, p. 170 ff., when, he has said, I was meeting objections brought by him against the views previously expressed by me. So far from basing any argument on the Sāṅgīl record, so completely did I set it aside as being a late record of no authority on the point in question, that it was only after twice reading through my remarks that I discovered that Mr. Bhandarkar's allusion is to my inclusion of it in a footnote in which I merely put together all the cases in which Gōvinda II. is, or is not, mentioned in the Rāṣṭrakūṭa records. And, so far from rightly understanding and applying the meaning of what I wrote, Mr. Bhandarkar has simply himself made from the Sāṅgīl record an objectless deduction, about Jagatūṅga-Gōvinda III. and Aṃḍhavāraja I., which could not serve any practical purpose, and in respect of which there is not any basis for his suggestion that it follows from anything said by me.—To the cases, put together by me in Vol. VI. above, p. 172, note 2, in which Gōvinda II. is, or is not, mentioned in the Rāṣṭrakūṭa records, we have now to add two more. The Chokkhakṛt grant of A.D. 867 (Vol. VI. above, p. 250, verses 16, 16, text lines 17 to 20) repeats the two verses about Gōvinda II. and Dhrūva which are presented in the Paḻaiṇṭhan record of A.D. 794. And the Cambay plates of A.D. 930 (page 37 above, verses 8, 9, 10, text lines 10 to 16) present the three verses about Kṛishṇa I., Gōvinda II., and Nīrūpama-(Dhrūva) which we have in the Sāṅgīl plates of A.D. 938.
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APPENDIX.

A LIST OF
INSCHRIFTEN VON SÜDINDIEN
VON UM 500 VOR CHRISTUS.

VON PROFESSOR F. KIELHOFF, C.I.E.; GOTTINGEN.

In continuation of my List of the Inscriptions of Northern India I now publish a similar list of inscriptions of Southern India, which also was originally compiled solely for my own use. It contains all southern inscriptions from about A.D. 500 which I have found in the various publications accessible to me, excepting, as a rule, those in Dr. Burgess and Pandit Natvar Sastri's Archaeol. Survey of Southern India, Vol. IV., and in Mr. Rice's Epigraphia Carnatica, Vol. III. ff. The inscriptions of any importance, other than reprints, in the former publication may be expected to be soon republished critically, and those in the Epigraphia Carnatica will, I have no doubt, receive a general index of their own, when all the texts have been published.

While I am writing these lines, my list contains 1,020 numbers which treat of about 1,100 separate inscriptions. Of this total about 210 are on copper-plates, and 890 on stone. Taken as a whole, the inscriptions of the South in some respects differ essentially from the northern inscriptions. The latter with insignificant exceptions are all in Sanskrit; of the 1,100 inscriptions in the present list not more than about 290 are in Sanskrit only. About 340 are in Tamil, 320 in Kanarese, 10 in Telugu, 90 in Sanskrit and Kanarese, 30 in Sanskrit and Telugu, and 20 in Sanskrit and Tamil; the language of four is an ancient Prakrit, and a few are composed or contain remarks in a dialect which apparently is an old form of Marathi. On the other hand, while the inscriptions of the North are dated in about ten different eras the chief of which is the Vikrama era, Southern India generally uses the Śaka era. Of about 510 of these inscriptions dated according to eras, 410 quote the Śaka and 20 from the southernmost part of India the Kōlamba (or Kollam) era; six quite exceptionally use the era of the Kaliyuga (marked Ky.), and 34 are dated according to the Chālukya-Vikrama era (marked Chā. VI.), i.e., really, in regnal years of the Western Chālukya Vikramāditya VI. The Vikrama era is foreign to the South; it is quoted only once, in the most modern inscription of this list (of A.D. 1880), which also gives the number of years elapsed since Vardhamāna's Nirvāṇa. This list, moreover, will show that in large tracts of Southern India it was the custom -- more rarely observed in Northern India—to date documents only in the regnal years of the reigning kings. Of the prominent part which the Jovian years play in the dates of southern inscriptions I have had occasion to speak elsewhere.

Differently from the course followed in the Northern List, I have arranged the inscriptions here given mainly according to the dynasties to which they belong. Dated and undated miscellaneous inscriptions which I cannot assign to any particular dynasty will be given under separate headings at the end of the list. Any inconvenience which my arrangement may cause I hope to

1 See above, Vol. V. Appendix.
2 Any inscriptions that may be published while this list is being printed will as far as possible be inscribed in their proper places.
3 When the language of an inscription is not stated in this list, it should be understood to be Sanskrit.
4 Current years will be denoted in this list by an asterisk placed after the numbers for the year.
lesser by an index which will give all dated inscriptions arranged in the order of the Śaka years. Another index is to contain most of the proper names which occur in this list.

While doing this work, I often have found cause to regret that I know so little of the vernaculars of Southern India, and I fear that this list must suffer through this want of knowledge on my part. I nevertheless venture to hope that what I offer now will at least save some trouble to others who are interested in Indian Epigraphy.

A.—The Western Chalukyas of Bādāmi.1

1.—Ś. 310.—Ind. Ant. Vol. IX. p. 294: Pimpalnār (spurious?) plates3 of the W. Chalukya Mahārāja dhāhirāja Satyārāya (Pulakēśin I.?) ;—


(L. 25).—sūryaṃrahaṃ-parvavavip.

2.—Ś. 410.—Ind. Ant. Vol. VII. p. 211, and Plates in Vol. VIII. p. 340: Alīsā (formerly Captain T. B. Jervis’s, now British Museum, spurious?) plates of the W. Chalukya Mahārāja dhāhirāja Pulakēśin I. Satyārāya, the son of Rāparāga who was the son of Jayasimha I.; and of his feudatory Sāmiyāra, the son of Sivāra who was the son of the Edīd Gopāla, of the Rundranaśa-Saindraka family (or Rundranaśa and Saindraka families):—


(L. 35).—Vaiśākha-pauṇṇaṃāsāyāṃ Rāharā vuḥr maṇḍalā[pī] pravīṣṭavati.

12th April A.D. 488; a lunar eclipse, not visible in India; but see ibid. Vol. XXIV. p. 10, No. 164.

The inscription records the building of a Jain temple and the allotment of certain grants to it, and gives the line of Jain teachers Siddhanandin, Chitakāchārīya, Nāgadēva, and Jinanandin.

3.—Ś. 500.—Ind. Ant. Vol. III. p. 305, and Plate; Vol. VI. p. 363, and Plate in Vol. X. p. 58; PSOCI. No. 39: Bādāmi cave inscription of the W. Chalukya Maṅgalēśvīra Rāparakrānta, of the 12th year of the reign (of his elder brother Kirtivarman I.) ;—

(L. 6).—pravardhamāna-rājya-samvatsarasā dvādaśe Śakaṃraipaši-rājyaśiśa-samvatsarasēshv=atikrāntēshu paṇḍahsa śatēshu . . .

(L. 11).—mahā-Kārttiṅka-pauṇṇaṃāsāṃ.


1 For the W. Chalukyas of Gujurat see my List of North. Insor. Nos. 398, 400, 401 and 404. Of the (unpublished) Balår plates, dated in Ś. 663, of the Jayārāja-Maṅgalēśarāja (also called Vīnyādīya and Yadhunāllāla) who is mentioned ibid. No. 404, an account is given in Jour. Bo. As. Soc. Vol. XVI. p. 6, and Ind. Ant. Vol. XIII. p. 75. — In Jour. Bo. As. Soc. Vol. XX. p. 42 is published a Sānjan copper-plate inscription which professes to be of the time of the W. Chalukya Viśnukrānta I. and to record a grant by his paternal uncle Buddhavarama, the younger brother of Satyārāya (Pulakēśin II.). I hope that this inscription may be re-edited with a facsimile. (For the name Buddhavarama see below, No. 67.)


3 The third plate is numbered with the numeral figure 3.

4 The name Chalukya or Chālukya does not occur in the inscription.


6 The original has Chālukya.
5.—Ind. Ant. Vol. XIX. p. 16, and Plate. Bādāmi (Mahākula) pillar inscription1 of the 5th year of the reign of the W. Chulukya2 Maṅgaḷēśa Raṇavikrānta:—

(L. 14)—uttarottara-pravardhamāna-rāja-paṁcha-sāt-varṣaṁ pravarttamāne Siddhārthē Vaiśākha-pauṇaṁmāsāyāṁ.

The Jovian year Siddhārtha, if it is really intended here,3 by the mean-sign system lasted from the 25th October A.D. 601 to the 21st October A.D. 602 (in Ś. 523-524).

In the lineage of the Chaḷikya, Jayasimha (Jayasimha I.); his son Raṇarāga; his son Satyārāya Raṇavikrama [Pulakēśin I.]; his son Puru-Raṇaparākrama [Kirtivarman I.] (defeated the kings of Vaṅga, Aṅga, Kālīṅga, Vaiṭāra, Magadha, Madraka, Kēraḷa, Gaṅga, Māḥaka, Pāṇḍya, Daraḷa, Chōliya, Aḻuka, Vaijayaṇti); his younger brother Uru-Raṇavikrama Maṅgaḷēśa (conquered the [Kalatali] king Buddhā).4—The inscription mentions Maṅgaḷēśa's father Durvalahadēvi, of the Bapatra family.

6.—Ind. Ant. Vol. VII. p. 161, and Plate; PSOCI. No. 11. Nerūr (now India Office) plates of the W. Chulukya5 Maṅgaḷēśa (Maṅgaḷēśa, who put to flight Śāmakaragam's son Buddhārāja,4 and killed Svāmirāja of the Chaḷikya family), the son of Vallabha (Pulakēśin I.):—

(L. 14)—saṁvatsara-paṁcha-sātāni Kārttika-dvāśaṁyāṁ.

7.—Ś. 532.—Jour. Bo. As. Soc. Vol. X. p. 365, and Plates. Goa plates, recording a grant by Satyārāya Dhruvarāja Indravarman of the Bappura family, who was staying at Rāvatīdvipa6 and acting with the permission of the Mahārāja Śripūrīvīrti-vallabha; of the 20th year of the reign (according to Dr. Bhandarkar, of the W. Chulukya Maṅgaḷēśa, but according to Dr. Fleet of the 20th year of his own administration):—

(L. 6)—Māgha-pauṇaṁmāsāyāṁ.
(L. 17)—pravardhamāna-vijayaṁ-viśaṁ satāni varshaṁ-paṁcha varshaṁ-satāni dvāśaṁyāṁ.

8.—Ś. 532 (?).—Kurtakōṭi (spurious) plates of the W. Chulukya Vikramaditya I. Satyārāya; see below, No. 21.

9.—Ś. 534.—Ind. Ant. Vol. VI. p. 73, and Plate; PSOCI. No. 12. Haidarābād plates of the third year of the reign of the W. Chulukya5 Mahārāja Satyārāya (Pulakēśin II.), son of the Mahārāja Kirtivarman I., and son's son of the Mahārāja Satyārāya Polekēśavallabha (Pulakēśin I.); issued from Vāṭāpīnagari:—

(L. 11)—āśmanaṁ pravardhamāna-rājaḥ dhishēka-saṁvatsarē trītye Śakanripati-saṁvatsara-satānu chatuṣtriṁś-adhikēśu paṁchaśavādīśe Bhāḍrapad-āmāśa-viśaṁ aṣṭuṣaṁ rāgaghaṇa-nimāṁ.

2nd August A.D. 612;9 a solar eclipse, not visible in India; see ibid. Vol. XXIII. p. 180, No. 106.

10.—Ś. 556 (Ky. 373510).—Ep. Ind. Vol. VI. p. 4, and Plate; PSOCI. No. 73. Aihole inscription, recording the construction of a temple of Jīnēḍra by a certain Raviśrī, during

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1 The inscription is read from the bottom upwards; compare below, No. 641.
2 The original has Chaḷikya.
3 The earliest inscription in this List, in which a Jovian year undoubtedly is quoted, is No. 56 of Ś. 692.
4 Compare Ep. Ind. Vol. VI. p. 294.4 The original has Chaḷikya.
5 See below, No. 10. 7 Read viśiṁsāṇam.
6 Read jātṛaṁśiṇi.
8 This was the new-moon day of the paṁcāṁda Bhāḍrapada. On the 23rd July A.D. 615, which was the new-moon day of the paṁcāṁda Bhāḍrapada of Ś. 535 expired, there was a total eclipse of the sun that was fully visible at Bādāmi.
9 Described as the year 3735 since the Bhārata war.
the reign of the W. Chalukya Pulakśeśin II. Satyāśraya; (composed by Raviśrīṃ himself, whose fame is compared to that of Kālidāsa and Bhāravi):

(L. 15).—Triṁśatāśu tri-sahāsvādu Bhāratād-āhāvād-itaḥ [**] sapt-ābdaśata-yuktēśu śa(ga)tēśhv-abōlēśhu paṇchashu [**] Paṇchāśatāśu Kalau kālē saṭāsau paṇchā-satāsau cha [**] samāsau smatiśāṃ Śakānām-api bhūbhujāṃ ||

In the Chalukya lineage, Jayasimhavallabha [I.]; his son Ramārāja; his son Polakśeśin [I.] (acquired Vātāpipur); his son Kṛtivarman[I.](defeated the Naḷas, Mauryas and Kadambas); his younger brother Maṅgalēśa (defeated the Kātachchuris and took Rēvattīvīpa); Kṛtivarman’s son Polakśeśin [II.] Satyāśraya (was at war with Āppāyika and Gōvinda; besieged Vanavāś; subdued the Gāṅgas, Āḷupas, and the Mauryas in the Kōṅkaṇas; besieged Purī; subdued the Lāṭas, Māḷavas and Gārjaras; defeated Harṣa [of Kanauj]; conquered the three Mahārāṣṭrakas; was at war with the Kalavāgas and Kōśalas; took Pīṣṭapura; fought at the Kauṅjā, i.e., Kolleru lake; defeated the Pāḷavas of Kāḷchīpūra; crossed the river Kāvērī and caused prosperity to the Chōlas, Kōṣalas and Pāḍyās).


(L. 8).—Kārttikeya paṇṇimāsāṃ3 likhitā praṣast-iti || saṇvatsarā . . 6(?) rāja iti.


13.—Ep. Ind. Vol. III. p. 51, and Plate. Chiplūp (now Bombay As. Soc.’s) plates of the W. Chalukya Satyāśraya (Pulakśeśin II.), the son of Kṛtivarman I.; recording a grant by his maternal uncle Śrīvallabha Śeṇānandarāja of the Śeṇdraka family.

14.—Ind. Ant. Vol. XIV. p. 330, and Plate. Kāṇḍalgaon (spurious5) plates of the 5th year of the reign of the W. Chalukya Mahārājādhirāja Satyāśraya Pulakśeśivallabha (Pulakśeśin II.):—

(L. 14).—vijayaraṇya-saṇhiva[†*]sarē paṇchhamē Maṅghamāsa-saptamayāṃ.

15.—Ind. Ant. Vol. VIII. p. 96, and Plate in Vol. IX. p. 304; Mysore Insır. No. 159, p. 298. Ḍosūr (spurious6) plates of the W. Chalukya Satyāśraya (Pulakśeśin II.), recording a grant made at the request of his son or daughter (?) Ambēra or Ambērā:—

(L. 8).—mahā-Maṅgha-panrōṇmāṃsāyāyā . . . sōma-graṇāṇē.

16.—Ind. Ant. Vol. VII. p. 106, lines 51-61 of the text. Lakshmīśwar (spurious?) inscription7 of Durgaśakti, the son of Kundaśakti who was the son of Vijayaśakti, of the family of the Śeṇdraka kings who belonged to the Bhujagendrā lineage; contemporary (or feudatory) of the W. Chalukya Mahārāja Eryyya Satyāśraya (Pulakśeśin II.?), the son of the Mahārāja Raṇaparādkamānaka.


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1 The inscription contains numerical symbols for 4, 6, 6(?), 8, and 50.
2 The name Chalukya or Chāḷukya does not occur in the inscription.
3 Read paṇṇimāsāṃ likhitā praṣast-iti. In verse apparently called simply Vallabha.
6 Put on the stone in about the second half of the 11th century A.D.
In the family of the Chalukyas, Satyāśraya Kirtivarmanarāja [1]; his son Pulakēśivallabha (Pulakēśin I., defeated Harsha [of Kanauj]); his younger brother Dharsātaya Jayasimhabarmanarāja; his son Tribhuvanāsvayya Nāgavarmanarāja (Jayāśraya?).


(L. 20).—pravardhamāna-vijayakṣaṁjya-trītiya-saṁvatsaraḥ . . . . saṅgama-mahāyātṛayāṁ pauruṣamāyāṁ.

19.—*Jour. Bo. As. Soc.* Vol. XVI. p. 238, and Plate. Karṇūl district plates of the 10th year of the reign of the W. Chalukya2 Mahārājādhirāja Vikramāditya I. Satyāśraya (described as in No. 18); recording a grant made at the request of Dēvaśaktirāja of the Sēndraka family—

(L. 18).—pravardhamāna-vijayarāja-daśama-saṁvatsaraḥ Āśkāda(qha)-pauruṣamāyāṁ.

20.—*Ind. Ant.* Vol. VI. p. 76, and Plate; *PSOCIL.* No. 13. Haidarābād (spurious?) plates of the W. Chalukya Mahārājādhirāja Vikramāditya I. Satyāśraya (who defeated Narsimhahāra, Mahēndra, and Īśvara or Īśvarapātaraśa4, of Kāñche), the son of the Mahārājādhirāja Satyāśraya (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the Mahārājā Kirtivarman I. and great-grandson of the Mahārājā Polekēśivallabha (Pulakēśin I.).

21.—*Ś.* 532 (?).—*Ind. Ant.* Vol. VII. p. 219, and Plate. Kurkotī (now Royal As. Soc., spurious) first and second plates only of the 16th year of the reign of the W. Chalukya Mahārājādhirāja Vikramāditya I. Satyāśraya (described much as in No. 20); issued from Kusnūjali—


The date is irregular; see *ibid.* Vol. XVIII. p. 255.


(L. 12).— . p[an*]raṇamāśyā[ṃ*].

23.—*Ind. Ant.* Vol. VII. p. 163, and Plate. Nērūr (now India Office) plates of Vījaya-bhashṭarika, the queen of the Mahārājā [Chau]dṛāditya, who was the eldest brother of the W. Chalukya Vikramāditya I., son of the Mahārājādhirāja Satyāśraya (Pulakēśin II.), etc.; of the 5th year of the reign (of Chaudrāditya?)—

(L. 15).—svarāja-paṇchama-asaṁ(saṁ)vatsara A(eka)śrayaṁ-pauruṣamāsamasya dvitiyāyāṁ viśhuvā.

*[Ś. 581]: 23rd September A.D. 659.9

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1 The original has *Chalukya*.
2 The original has *Chalukya*.
4 *I.e.* the Pallava Naraśinhabarman I., Mahēndravarman II., and Paramēśvararvarman I.; compare below, Nos. 628 and 633.
5 In the verses which give the above information, Vikramāditya I. himself is referred to or described by the epithets or birudās Anivārīta, Vallabha, Śrīvallabha, Raṇarasika and Raṇajamala; and the Pallava family is called the Mahāmallā kula; compare below, Nos. 627, 669 and 632.
6 See *Ind. Ant.* Vol. XXII. p. 217, No. 60.
7 See *ibid.* Vol. XXI. No. 8.
8 Not earlier than the ninth or tenth century A.D.
9 The original has *Chalukya*.
10 On this day the second *tithi* of the bright half of Āśvina commenced 4 h. 19 m., and the Tulā-vihaṁ-sahkrānti took place 9 h. 28 m., after mean sunrise. Compare Dr. Flees’s *Dynasties*, p. 536, note 3.
24.—Ind. Ant. Vol. VIII. p. 45, and Plate. Köcherim plates of Vijayamahādevī, the queen of the Mahārājādhirāja Chandrāditya, who was the eldest brother of the W. Chalukya Vikramāditya I., son of the Mahārājādhirāja Satyārāya (Pulakēśin II.), etc.:—

(L. 18).—Vaiśākhā-sukla-dvādaśāyāṁ.


26.—Ś. 608.—Ind. Ant. Vol. VII. p. 112. Notice of a Lakshmēśvar (spurious?) inscription3 (fourth part of the record) of the 5th year of the reign of the W. Chalukya Vinayāditya Satyārāya; issued from Raktapura:—


In the family of the Chalukyas, the Mahārāja Pulakēśīvallabha (Pulakēśin I.); his son, the Mahārāja Kirtivarman [I.]; his son, the Mahārāja Kirtivarman I., and his grandson, Harshavardhana [of Kanauj]; his son Vikramāditya [I.] (took Kāṇṭhipura); his son, the Mahārājādhirāja Vinayāditya Satyārāya.

28.—Ś. 613.—Ind. Ant. Vol. VI. p. 89, and Plate; PSOCI. No. 15. Karṇūl district plates of the 11th year of the reign of the W. Chalukya Mahārājādhirāja Vinayāditya Satyārāya, recording a grant made at the request of the Yuvārāja Vijayāditya; issued from Elumundal:—


Genealogy as in No. 27.

29.—Ś. 614.—Ind. Ant. Vol. XIX. p. 149; PSOCI. No. 16. Sorab plates of the [11th] year of the reign of the W. Chalukya Mahārājādhirāja Vinayāditya Satyārāya, recording a grant made at the request of the Mahārāja Chitravāha, the son of the Ālupa king Gunasāgara;4 issued from Chitraseddīn:—


Sawarday, 22nd June A.D. 692; but the nakshatra on this day was Ādēśhā or Maṅghā, not Rohiṇī; see Ind. Ant. Vol. XXIV. p. 3, No. 160.

Genealogy as in No. 27; but the name of Satyārāya (Pulakēśin II.) is omitted through carelessness.

1 Compare below, No. 150.
3 Put on the stone in about the second half of the 11th century A.D.
4 See Dr. Hultzsch’s Report for 1901, p. 5, where we find the names of the Ālupa kings Gunasāgara, Prithuvasāgara, Vijayāditya, etc.
30.—Ś. 616.—Ind. Ant. Vol. VII. p. 301, and Plate; PSOCI. No. 17. Harihar plates of the 14th year of the reign of the W. Chalukya Mahārājadhirāja Vīnayadītya Satyāśraya, recording a grant made at the request of an Ālava king; issued from Karaṇajapata:—

(L. 23).—sāhodātatarasahāchchha(ttha)taṭēshu Śaka-varshēṣhv-atīśēshu pravardhamāna-vijayaratīja-sahāvatsarē chatudrddadē varttamānē . . . Kārttikē paunrāmāsāyān.

Genealogy as in No. 27.

31.—Ind. Ant. Vol. XIX. p. 144, and Plate; PSOCI. No. 152. Balagāmve Kanarese inscription of the reign of the W. Chalukya1 Mahārājadhirāja Vīnayadītya Rājāśraya, and his feudatory, the Mahārāja Pogilli of the Sēndraka family.

32.—Ś. 621.—Ind. Ant. Vol. X. p. 60. Bādāmi Sanskrit and Kanarese2 inscription of the third year of the reign of the W. Chalukya1 Mahārājadhirāja Vīnayadītya Satyāśraya:—

(L. 5).—pravardhamāna-vijayaratīja-sahāvatsarē tṛitiyē varttamānē śaṅviiśottārasaṭēkalē Ṛṣika-varshēṣh-vatīśēshu Jēṣa(yai)saṣṭhīyān paunrāmāsāyān.

33.—Ś. 622.—Ind. Ant. Vol. IX. p. 126. Nerdr (now India Office) plates of the 4th year of the reign of the W. Chalukya3 Mahārājadhirāja Vīnayadītya Satyāśraya, recording a grant made at the request of a certain Nandērya; issued from Rāsenāmagra:—

(L. 30).—dvāviiśātṛuttarasahāchchhatēshu Śaka-varshēṣh-vatīśēshu pravardhamāna-vijayaratīja-sahāvatsarē chaturāsē varttamānē . . . Ṛṣika(śaḥ)-paunrāmāsāyān.

Genealogy as far as Vīnayadītya Satyāśraya as in No. 27;4 his son, the Mahārājadhirāja Vīnayadītya Satyāśraya.

34.—Ś. 627.—Ind. Ant. Vol. IX. p. 130. Nerdr (now India Office) plates of the 10th year of the reign of the W. Chalukya3 Mahārājadhirāja Vīnayadītya Satyāśraya, recording a grant made at the request of a certain Upēndrā:—

(L. 29).—saptaviṃśaṭṛuttarasahāchchhatēshu Śaka-varshēṣh-vatīśēshu pravardhamāna-vijayaratīja-sahāvatsarē daśamaē varttamānē . . . mahā-saptama(ṛmaē) paunrāmāsāyān.

Genealogy as in No. 33.

35.—Ind. Ant. Vol. VIII. p. 285, and Plate; PSOCI. No. 75. Aihoje Kanarese inscription of the third month of the 13th year of the reign of the W. Chalukya1 Mahārājadhirāja Vīnayadītya Satyāśraya:—


[Ś. 631]: 23rd September A.D. 709; see ibid. Vol. XIX. p. 183.6

36.—Ś. 645.—Ind. Ant. Vol. VII. p. 112. Notice of a Lakṣmaṇēśwar (spurious?) inscription9 (first part of the record) of the 28th year of the reign of the W. Chalukya1 Vīnayadītya Satyāśraya; issued from Raktapura:—


20th August A.D. 723; a total eclipse of the moon, visible in India.

1 The name Chalukya or Chālukya does not occur in the inscription.
2 But the Kanarese part of the inscription is almost entirely illegible.
3 The original has Chātkiya.
4 But Vikramāditya I. is described as the Mahārājadhirāja Vikramāditya Satyāśraya.
5 Dr. Fleet takes mahā-saptama to denote one of the divisions of the seven Koṭikāpas; see his Dynasties, p. 372.
6 Dr. Fleet now takes the equivalent of the date to be the 23rd September A.D. 708; see his Dynasties, p. 370, note 5, and p. 372.
8 Put on the stone in about the second half of the 11th century A.D.
9 From an impression supplied by Dr. Fleet.
37.—Ś. 651.—Ind. Ant. Vol. VII. p. 112. Notice of a Lakshmēśwar (spurious) inscription (second part of the record) of the 54th year of the reign of the W. Chalukya Vijayāditya Satyāśraya, recording a grant to his father's priest Udayādeva-paṇḍita, also called Niravāda-paṇḍita, who was the house-pupil of Pājyapāda; issued from Raktapura:—

Ekampahāśāduttara-śaṭēchhatētu Śaka-varṣēsv-ātiṭēsu pravartta(rddha)maṇi-vijayārāja-saṃsattara chatutrisē varttamāne . . . Phālguṇa(na)-māsa paurenāmasyām.


40.—Ind. Ant. Vol. IX. p. 133. Nerūr (now India Office) plates of the W. Chalukya Mahārājadhirāja Vijayāditya Satyāśraya, apparently recording a grant made by his son, the Mahārājadhirāja Vikramāditya II. Satyāśraya.

Genealogy as in No. 33.

41.—Ś. 656.—Ind. Ant. Vol. VII. p. 106, lines 61-82. Lakshmēśwar (spurious) inscription of the second year of the reign of the W. Chalukya Mahārājadhirāja Vikramāditya II. Satyāśraya, the son of Vijayāditya Satyāśraya, etc.; issued from Raktapura:—

(L. 72.)—śaṭēạchāśāduttara-śaṭēchhatētu Śaka-varṣēsv-ātiṭēsu pravartddhamasa-vijayārāja-saṃsattara dvitīyā varttamāne Māgha-paurenāmasyām.


44.—Ind. Ant. Vol. X. p. 166, and Plate; PSOCI. No. 54. Paṭṭadakal Kanarese inscription; records that Lōkamahādevi, the queen of the W. Chalukya Vikramāditya II., confirmed a grant made by the Mahārājadhirāja Vijayāditya Satyāśraya.

45.—Ind. Ant. Vol. X. p. 167, and Plate; PSOCI. No. 57. Paṭṭadakal Kanarese inscription; mentions Lōkamahādevi, the queen of the W. Chalukya Vikramāditya II.

46.—Ind. Ant. Vol. X. p. 164, and Plate; PSOCI. No. 59. Paṭṭadakal Kanarese inscription; mentions Lōkamahādevi, the queen of the W. Chalukya Vikramāditya II.

47.—Ind. Ant. Vol. X. p. 164, and Plate; PSOCI. No. 58. Paṭṭadakal Kanarese inscription; mentions the queen of the W. Chalukya Vikramāditya II.


(L. 22.)—Śrāvana-māsa amāvāsyāyām sarvva-grāsē sūryya-grahāṅ.  

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1 See Ind. Ant. Vol. XXX. p. 218, No. 39
2 Written in about the second half of the 11th century A.D.
3 The name Chalukya or Chālkukya does not occur in the inscription.
4 The authenticity of this grant is doubtful.
6 The date would correspond to the 18th January A.D. 735, when there was a lunar eclipse, visible in India.
7 In Nos. 42-47 the name Chalukya or Chālkukya does not occur.
8 Below the above inscription, on the same pillar, is a short inscription, the language of which appears to be Kanarese, and which seems to record the name of a certain Dhuliprabha, perhaps a visitor to the temple; see Ind. Ant. Vol. X. p. 166, and PSOCI. No. 55.
9 In northern and in southern characters; compare below, No. 254.
[Ś. 676]: 25th June A.D. 754; a total eclipse of the sun, visible in India; see ibid. p. 3.
The inscription mentions the Mahārāja-vārā of Vijayaśāraya Satyārāya; his son, the Mahārājā-vārā of Vīramadāvīya; Satyārāya; and his queen (of the Hālaya family) Lōkamahādvī and her younger sister Trailōkya-mahādvī (the mother of Kirtivarman II.).

49.—Ś. 679.—Ep. Ind. Vol. V. p. 202, and Plate. Vakkalēri plates of the 11th year of the reign of the W. Chalukya Mahārāja-vārā of Kirtivarman II. Satyārāya, recording a grant made at the request of a certain Dēsirāja; issued from Bhapārāgavagātiag—

(L. G1.)—ga(r) asaptatvattara-saṭoṣhhatēsha Śaka-vahēhvavat-tālēha pravaradhamsa-vijayavārāya-saṁvatvārā ketadeva vartamaṇē . . . Bhādrapada-paṁnamāsātān.

Genealogy as far as Vijayaśāraya Satyārāya as in No. 33; his son, the Mahārāja-vārā of Vīramadāvīya; Satyārāya (defeated the Pallava Nandipātavarman); his son, the Mahārāja-vārā of Kirtivarman II. Satyārāya.—The inscription mentions [the Pallava] Narasainahāpātavarman.

50.—Ind. Ant. Vol. XI. p. 69. Āḍār Sanskrit and Kanaresse damaged inscription of the reign of the W. Chalukya Deva-vārā of Kirtivarman II.; mentions a king Sinda of Pāṇḍipura, and a king Mādhavatī.

51.—Ep. Ind. Vol. VI. p. 283, and Plate. Didgār Kanaresse inscription of the reign of a [W. Chalukya ?] king Kattiyara, under whom a certain Dōsi was governing the Banavāsi twelve-thousand province—

(L. 4.)—grahaṇa[do].

52.—Ind. Ant. Vol. XX. p. 69, and Plate. Kōṭṭār Kanaresse inscription of the time of a Chalukya prince named Parahitarāja; records the ceremony of walking through fire and the death of a Śrīva ascetic named Sambu (Śambhu).

B. The Rāṣṭrakūṭas of Mālkhēd and Gujerat (Lāta).


(L. 30.)—pavahasaptatvadikā-Śakakālasaṁvatsara-satashaṭkā vrasṭāte saṁvata(t) 675 tasi (?) pō or paṇ/hachihihiyā Māghamāsa-rathaṣaptamyā[ś] talāpursha-sthitē . . .

Gōvimārāja(I_); his son Kakkara (I_); his son Indrāraja (II_); his son Dantidarūrāja, conquered Vahapah (i.e. the W. Chalukya Kirtivarman II.), and defeated the Karāṭaka army which had defeated Haravāha [of Kānauj], Vajrapa and others.


(L. 29.)—vishva-sanākranta . . .

(L. 36.)—Śakarī(ṛ) pakāl-ātita-saṁvatsara-satashaṭkā ekāḥ (kō) nāsīty-adhikā Āśyuvāja-śuddhā (ddhē-ṇ) katē(tō)-pi saṁ 600 70 9 tīthi 7.

1 This was the new-moon day of the first pārśvaṇa Śrīvaṇa (or, by the system of mean intercalation, of the pāraṇmānta Śrīvaṇa).
2 With the epithet or bīruda Niravadya (?).
3 He has the epithet bīruda Asūrārā and Nyāparābhā.
4 See below, No. 81.
5 I.e. Nandivarman; see below, No. 633 ff.
6 I.e. Narasainahāpātavarman; see below, No. 684.
7 The name Chalukya or Chālukya does not occur in the inscription.
8 See Dr. Fleet’s Dynasties, p. 277.
9 According to Dr. Fleet “the characters of it are fairly referable to closely about A.D. 800.”
10 Compare below, No. 222.
11 See above, No. 49.
12 Of about the ninth century A.D.
24th September A.D. 757; see *Ind. Ant. Vol. XXIII.* p. 113, No. 2.

Kakkaraṇa [I.]; his son Dwuarāṇa; his son Gōvindarāja, married a daughter of Nāgaravarman; their son Kakkaraṇa [II.].—The grant mentions, as dālaka, Ādityavarmanarāja.


56.—*Ś. 669.*—*Ep. Ind. Vol. VI.* p. 209, and Plate. Alas plates of the Rāśṭrakūta Yuvrāja Gōvindarāja II. Prabhūtavarsha Vikramāvalōka, recording a grant made at the request of Vijayāditya Māṇavālōka Ratnavarsha (son of Dantivarman and grandson of Dwuarāṇa) ; issued at the confluence of the rivers Krishnaperunā and Musi:

(L. 29).—śataekhatō dvinaṇavaty-adhikē Śaka-varṣạ Saunyasa-sāma[tṣa]rē Āśaṅga-śakrapakṣāt saptamyān.9

Gōvindarāja [I.]; his son Kakkaraṇa [I.]; his son Indvarāja [II.]; his son Dantivarman [II.], vanquished the Karkaraka army which had defeated Harsha [of Kanaūj], Vajraṭa and others; and conquered Vālala, i.e. the W. Chalukya Kirtivarman II. ; after him, Kakkaraṇa’s son Krishnarāja [I.] Subhatunga Akālavarāja; his son Gōvindarāja [II.] (defeated the lord of Vēngi).

57.—*Ind. Ant. Vol. XI.* p. 128, and Plate; *PSOCL.* No. 60. Paṭṭadakal Kanarese inscription of the reign of the Rāśṭrakūta Śāhādāhādīrcinga Dhāravarṣa Kaliballaha (Kalivallabha Dwuarāṇa).

58.—*Ep. Ind. Vol. VI.* p. 163, and Plate. Narēgal Kanarese memorial tablet of the reign of Dōra (i.e. Dwara, Dwuarāṇa), and of his feudatory Mārakkarasa.

59.—*Ep. Ind. Vol. VI.* p. 166, and Plate. Lakshmēśwar Kanarese inscription of the reign of Śrīvallabha (Śrīvallabha, according to Dr. Fleet in all probability Dwuarāṇa).

60.—*Insr. at Śravanka-Belgola,* No. 24, p. 3. Fragmentary Kanarese inscription of the Mahāśaṁcantiḥśipati Kambeyya (Stambha?) Raṇāvalōka, a son of [the Mahārājādīhera] Śrīvallabha (Dwuarāṇa)?.


(L. 60).—Śakaraṇipakālā-śātita-saṇvatsara-sa(sā)teshū saptamun(su) jē(ḥ)daś-dittarēśha Vaiśākha-va(k)a hul-śāmāvasyām Ādityagrāhαpa-parvavāpa.

4th May A.D. 784; a solar eclipse, visible in India; see *Ind. Ant. Vol. XXIII.* p. 131, No. 107.

Genealogy from Gōvindarāja [I.] to Dantidurgarāja as in No. 53; after him, Karkaraṇa; son Krishnarāja [I.] Subhatunga Akālavarāja (defeated Rāhappa); his son Gōvindarāja [II.] Vallaba; his younger brother Dwuarāṇa Nirupama Dhāravarṣa; his son Gōvindarāja [III.] Prabhūtavarsha.

62.—*Ś. 726.*—*Ind. Ant. Vol. XI.* p. 126, and Plate. Kanarese country (formerly Sir W. Elliot’s, now British Museum) Kanarese plates of the Rāśṭrakūta Śāhādāhādīrcinga Gōyinda (Gōvindarāja III.) Prabhūtavarsha:

(L. 1).—Śakaraṇipakālā-śātita-saṇvatsara-saṇiṇgal-ěl-nūr(ī)patt-sāranyā Subhāmāṇa embah(mbh) varṣhadā Vaiśā(k)a kamāsā-krishnapakāha-pashchamā(mbh)-Hrīhaspati(vā) varam-āg(l)ī(gi).

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1 By Dr. Fleet assigned to about A.D. 755.  
2 This date fell in A.D. 770, not in 769.  
3 The name Rāśṭrakūta does not occur in the inscription.  
4 By Dr. Fleet assigned to about A.D. 78.  
5 By Dr. Fleet assigned to about A.D. 7.  
6 By Dr. Fleet assigned to about A.D. 78.  
7 Compare below, No. 68.  
10 But the name of Kakkaraṇa is spelt here Karkaraṇa, and Dantidurgarāja is also called Vallabarāja.
APPENDIX.]

INSCRIPTIONS OF SOUTHERN INDIA.

Thursday, 4th April A.D. 804; see ibid. Vol. XXXI. p. 122, No. 55.

The grant gives the name of Gōvinda sa's queen, Gāmunḍabhe; states that he had conquered Dantigā of Kāṇchi; and records the renewal of a grant made by [the W. Chalukya] Kṛti-
varman [II.].

63.—Ś. 730*.—Ind. Ant. Vol. XI. p. 157, and Plates. Wapi (in Nāsik district, now Bombay As. Soc.'s) plates of the Rāṣṭrakūṭa Mahārājādhikirī Ṛgvidarāja III. Prabhūtavarsa, issued from Mayurakṣapāṇī.—

(L. 46).—Śaṅkṛipakāl-ātita-sañvatasa-satēsu saptasu tān(thān)śad-adhikīṣeḥu Vyaya-
sañvatasaḥ Vaśākhā-sita-paunyamānī-samgrahana-mahā-parvāṇi.

The date is irregular; see ibid. Vol. XXIV. p. 11, No. 172.

Genealogy, etc., substantially as in No. 64.

64.—Ś. 730.—Ep. Ind. Vol. VI. p. 242, and Plate; PSOCI. No. 281. Rādhāmpur first and second plates only of the Rāṣṭrakūṭa Mahārājādhikirī Ṛgvidarāja III. Prabhūtavarsa, issued from Mayurakṣapāṇī.—

(L. 58).—Sa(k)a* jarpakāl-ātita-sañvatasa-satēsu saptasu tān(thān)śad-attarēśu Sarvajīn-nāmī sañvat[a] Sa[ra] Śrāvana-va(h)ula-a(l-)māvya-yānī śuryagrāhana-parvāṇi.

27th July A.D. 868; a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 131, No. 108.

Kṛishṇarāja [I.], called Vahlabha (took Fortune away from the Chalukya family); his son Dhōna (Dhruvarāja) Nirupama Kalivalabha Dhāravarsa (see aside his eldest brother [Gōvindarāja II.], imprisoned the Gaṅga, subdued the Pallava, defeated Vatsarāja); his son Gōvindarāja [III.] Prabhūtavarsa (defeated a coalition of twelve princes, released but re-imprisoned the Gaṅga, defeated the Gūrjara, subdued the Mālava, reduced king Mārāśarva, conquered the Pallavas, and gave office to the lord of Vāṃḍī).


(L. 52).—Śaṅkṛipakāl-ātita-sañvatasa-satēsu saptasu śa(cha)nustriṣe[d-]adhikā Ṛgvidarāja [I.]; his son Karkarāja [I.]; his son Kṛishṇarāja [I.]; (assumed the government after uprooting a relative of his); his son Dhruvarāja; his son Gōvindarāja [III.]; called Śrīvallabha; his brother, Indrarāja, was made by him ruler of Līṭa (Lāṭīśvara-naūpatala); Indrarāja's son Karkarāja.—The grant mentions, as dātaka, the vāja-putra Dānti-vārman.

66.—Ś. 735*.—Ind. Ant. Vol. XII. p. 18, and Plates; Ep. Ind. Vol. IV. p. 340. Kaḷābha (now Bangalore Museum) plates of the Rāṣṭrakūṭa Rājādhikarī Prabhūtavarsa (Gōvindarāja III.), recording a grant which at the request of the Gaṅga chief Chākārīja, was made to the Jaina svamī Arkākirti (the disciple of Vijayakirti who was the disciple of Kāli-
āhārya) for having warded off the evil influence of Saturn from Chākārīja's sister's son Vimaladāitya (the son of Yaśovarman and grandson of Balavarman of the Chālukya family, and governor of the Kunñāgar district); issued from Mayurakṣapāṇī.—

(L. 83).—Śaṅkṛipakāl-sañvatasa-satēsu śrī-sīkhi-munīśu vṛṣṭēṣu J[y*] ēśṭhamāśa-
suklapakṣaka-daśāmyāṁ Pushya-nakshatṛā Chandragārāṁ.

† Perhaps the Dānti-vārman of No. 652.

‡ The date would be correct for Ś. 737 current, the year Vijaya.

* Or 'the king of the Vatsa.'

† Compare below, No. 122.

* In the signature of the grant the name is spelt Kākkārīja.

† The original has 'lord of Līṭa' (Lāṭīśvara).

Read "striktad."

The authenticity of this grant is considered doubtful.—The description of the boundaries, etc., is in Kannarās.

Gōvindarāja [I.]; his son Kalkarāja [I.]; his son Ind[r]arāja [II.]; his son Vairamēgha [Dantidurga]; his father's brother Akāḷavarsha Kannēvara [Krishnarāja I.]; his son Prabhūta-
vārsha [Gōvindarāja II.]; his younger brother Dhāravarsha Vallabha [Dhruvarāja]; his son Prabhūtavarsha [Gōvindarāja III.], also called Vallabhendra.

67.—Ś. 785.—Ep. Ind. Vol. III. p. 54, and Plate. Tīrthkhēd̄ (in Khandesh district) plates of the reign of the Rāṣṭrakūtaa Mahārājāśāhira Gōvindarāja III. Prabhūtavarsha, and the time of his nephew and feudatory Gōvindarāja of Gujarāt; recording a grant of the latter's subordinate, the Mahāśāmanta Buddhavarasa (the son of Rājāditya and grandson of Maṇipāla) of the Śalukita family:


(L. 43).—vijaya-saṁptamyām.

Sunday, 4th December A.D. 513; see Ind. Ant. Vol. XXV. p. 345, No. 1.
Prabhūtavarsha Gōvindarāja [III.] Jagatūtanga[ I.]; his brother, Indrarāja, was made by him ruler of Lāṭa (Lāṭeśvara-maṇḍala); Indrarāja's son Karkarāja; his younger brother Gōvindarāja.

68.—Ś. 786.—Jour. Bo. As. Soc. Vol. XX. p. 135. Naussāri (now Bombay As. Soc.'s) plates of the Rāṣṭrakūtaa Mahāśamantāśāhira Karkarāja a Suvarṇavarsha of Gujarāt, issued from Khējaka:

(L. 67).—Saṅkṣipakāl-āṭita-saṁvatsara-saṁśeṣu saṁptāsv-ṣaṅkṣāṭaśriṇād-ādhikāḥ Māgha-śūdha-paṅcu-paṁsāyān [chandragrahapa-parvān].
5th February A.D. 817, a lunar eclipse, visible in India.

Genealogy from Gōvindarāja [I.] to Gōvindarāja [II.] Vallabha as in No. 61; his younger brother Dhruvarāja; his son Gōvindarāja [III.] Prithvīvallabha (defeated Stambha and other kings); his son Mahārāja-Sarva Amōghavarsa [I.]; his paternal uncle Indrarāja ruled Lāṭa (Lāṭeśvara-maṇḍalam), given to him by his master; his son Karkarāja.

(Plate iii. l. 7).—Saṅkṣipakāl-āṭita-saṁvatsara-[saṃpta]-śāṭhēvyev-kānumapaṅcāṭa-samadhi-kēśu mahā-Valāśkkhyān.

Genealogy from Gōvindarāja [I.] to Gōvindarāja [III.] as in No. 69; his brother, Indrarāja, was made by him ruler of Lāṭa (Lāṭeśvara-maṇḍala); Indrarāja's son Karkarāja; his younger brother Gōvindarāja.

70.—Ś. 757.—Ind. Ant. Vol. XIV. p. 199, and Plates. Baroda third and fourth plates only of the Rāṣṭrakūtaa Mahāśamantāśāhira Dhāravarsha Nirupama of Gujarāt, issued from Sarvamāṇgalasāttā outside Khējaka:-

[Krīṣhṇarāja I.]; his son Gōvindarāja [II.] Vallabha; his younger brother Dhruvarāja; his son Gōvindarāja [III.]; his son Mahārāja-Śarva [Amōghavarsa I.]; his paternal uncle

1. But the naksatra is irregular.
2. The name Rāṣṭrakūta does not occur in the inscription.
3. The name Rāṣṭrakūta does not occur in the inscription.
4. In the signature the name is spelt Kakkarāja.
5. Read 'trīṭiṣṭha'.
6. This, by the rules of mean intercalation, was the full moon day of the second Māgha, otherwise of Phalguna.
7. Compare above, No. 60.
8. See Gōvindarāja III.
9. The second of these two plates has four notches, and the first three, on the lower edge.
landrāja; his son Karkarāja (after defeating some Rāṣṭrakūṭas, placed Amoghavarsha on his throne); his son Dhāravrāsha Nirūpama Dhruvavrāja [L.]


72.—Ś. 765 (2).—Ind. Ant. Vol. XIII. p. 136. Kaṇhēri inscription of the reign of the Rāṣṭrakūṭa6 Mahārājadhirāja Amoghavarsha I., and of the time of his feudatory, the Śīla-rāja Mahāśēmanta Pulaśākti, the successor of Kapardin I., 'the lord of Koṅkaṇa:'

(L. 5.)—sama [765].

73.—Ś. 776 (for 773).—Ind. Ant. Vol. XIII. p. 134. Kaṇhēri inscription of the reign of the Rāṣṭrakūṭa Mahārājadhirāja Amoghavarsha I., the successor of Jagattunga I. (Gōvinda-rāja III.), and of the time of his feudatory, the Śīla-rāja Mahāśēmanta Kapardin II., the successor of Pulaśākti, 'lord of the whole Koṅkaṇa:'


Wednesday, 16th September A.D. 1851; see ibid. Vol. XXIV. p. 4, No. 189.

74.—Ś. 782.—Ep. Ind. Vol. VI. p. 29. Kanmūr spurious inscription7 of the Rāṣṭrakūṭa Mahārājadhirāja Amoghavarsha I. Vīra-Nārāyaṇa, the successor of Jagattunga I. (Gōvindarāja III.), recording a grant to the Jainas Ādevāndva, made by the king, while residing at his capital of Mānyakaḥāta, at the request of his feudatory Bāṅkēśa8 (Bāṅkēya, Bāṅkeyarāja) alias Sallakētana, the son of Āhôra (or Āhēra) and grandson of Ekapūri, of the Mulkula family. The inscription professes to be a copy (prepared9 by the agency of Vīrunandin, the son of Māghechandra-traividyā10) of a copper-plate charter. The date of the grant is:

3rd October A.D. 860; a total eclipse of the moon, visible in India; see ibid. p. 26.

Before Amoghavarsha the inscription mentions, in the Yādava lineage of the Rāṣṭrakūtās, Gōvinda, son of Prichchhakarāja; Karkara, son of king Indra; his son Dantidurgā; Subhahnu-gavallabha Akālavarsha; Prabhūtaravarsha, son of Dhāravrāsha; his son Prabhūtaravarsha Jagattunga.

75.—Ś. 788.—Ep. Ind. Vol. VI. p. 102, and Plate. Nilgund Sanskrit and Kannarese inscription of the 52nd year of the reign of the Mahārājadhirāja Amoghavarsha I. Nripatunga, also called Atisayadhavala, born in the race of the Raṭhas, 'supreme lord of the town of Lattalāra:'


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1 He defeated the army of Vallaḥa (i.e. the W. Chalukya Kirtivarman II.) and others, and acquired the position of Śrīvallaḥa (pravallahabhotamānavaṃga).
2 The name Rāṣṭrakūṭa does not occur in the inscription.
3 See below, No. 302 ff.
4 The inscription contains a verse and a prose passage in Kannarese.
5 Bāṅkēśa invaded Ghagavāṭi, took the fort of Koṇḍa, put to flight the ruler of Talavanapura and, after crossing the Kāvērī, conquered the enemy's country.
6 About the middle of the 12th century A.D.
7 See below, Nos. 387 and 408.
8 Read trasyatiṣṭasıṃa.


The date, etc., are practically the same as in No. 75.2


6th June A.D. 807; a solar eclipse, visible in India; see ibid. Vol. XXIII. p. 131, No. 109.

Genealogy from Gūvindarāja [I.] to Indrarāja, the ruler of Lāṭa, as in No. 68; his son Kṛttavarāja (after defeating some Rāṣṭrakūṭas, placed Amoghavarsha on his throne); his son Nirupama Dhruvarāja [II.]; his son Akālavara Subhātuṅga; his son Dhāravārsha Nirupama Dhruvarāja [II.] (defeated Miliśvara).—The grant mentions, as dātaka, Gūvindarāja, a son of Subhātuṅga and younger brother of Dhāravārsha Nirupama [Dhruvarāja II].

78.—Ś. 790.—Ep. Ind. Vol. VI. p. 287, and Plates. Gujarāt (now Dr. Bhandarkar’s) plates of the Rāṣṭrakūṭa Mahāśāmantaśipati Talapāraṅī Dantivarman Aparimitavara, the younger brother of Dhruvarāja II., of Gujarāt, recording a grant made, after bathing in the river Pāravī, in favour of a cāṅkā (or Buddhist monastery):—


23rd December A.D. 807.

Genealogy as far as Dhruvarāja [II.] as in No. 77;5 his younger brother (the son of Akālavara) Aparimitavara Dantivarman.—The grant is signed by both Dantivarman and Dhruvarāja [II.].

79.—Ś. 791.—Jour. Do. As. Soc. Vol. X. p. 194; PSOCI. No. 88. Saṃvatī Sanskrit and Kanarese inscription, recording grants, regarding the date of the Rāṭṭa Mahāśāmanta Prithvirāma2 (the son of Mṛṣaṇa), a feudatory of the Rāṣṭrakūṭa Krishnāraṇa [II.]:—

(L. 12).—Saṃvat-sa(śa) navatya cha samāyuktenśu(ḥ) saptasau sa(śa)ka-kāḷāśv(ahva)-aṭīṭaśa Māmait-aṅkava-vatasaṃtrā

(Far another date in the same inscription see below, No. 201.)

80.—Ś. 792.—Ind. Ant. Vol. XIII. p. 135. Kāśiheri inscription of the reign of the Rāṣṭrakūṭa Mahārājādhirāja Amoghavarsha I., and of the date of his feudatory, the [Śilāra] Mahāśāmanta Kapardin II., the lord of Kōkāna:—

(L. 1).—Sakamipakal-ātita-sanvatsara-śatēsau saptasau navanavaty-adikārav-saṅkalto 799.

1 See No. 73.
2 But the date actually quotes the week-day (Ādityavāra).
3 Read 'paravāśi-dāya.
5 According to Dr. Fleet, this date is plainly not authentic, so far, at least, as Prithvirāma is concerned; so his Dynasties, p. 411, note 1, and p. 552.
6 He is described as the disciple of Indrakirtivarnā, the disciple of Guṇakirti who was the disciple of Mullabhadhrasūra.—Compare also below, No. 142.
7 The name Rāṣṭrakūṭa does not occur in the inscription.

(Plate iii, l. 11).—Śakamrapakāḷ-ātita-sanvatsara-śatēśvaraasantānā. Janēśaṃāṇa Chaitreyamavasyāyuṣmāyāṃ suṣṭhayaṃ akūlavarṣa-parvaṃ.

15th April A.D. 888; a solar eclipse, visible in Indiā, see ibid. Vol. XXIII. p. 123, No. 60.

The grant first treats of the kings from Gōvindarāja [I.] to [Nirapama Dūrvarāja [II.]], as No. 77; it then mentions [the latter's younger brother] Dantivarman,² and after him [the son?] Akālavarsha Kṛishṇarāja.

82.—S. 822 (for 824).—Ind. Ant. Vol. XII. p. 221, and Plate in Vol. XI. p. 127; PSOCI. No. 85. Nanadvāde ēkaṃāna, inscription of the reign of the Rāṣṭrakūṭa Mahārājādhirāja Kṛishṇarāja Akālavarsha (Kṛishṇarāja II.):—


83.—S. 824.—Jour. Bo. As. Soc. Vol. X. p. 190. Mulund fragmentary inscription of the reign of the Rāṣṭrakūṭa Mahārājādhirāja Kṛishṇarāja Akālavarsha (Kṛishṇarāja II.):—

(L. 2).—Śakamrapāvelāti-shētha[全面推进]-ṣatē chaturuttararavimāda[全面推进]-uttarē sampragatē Dundubhi-nāmanā varēḥ pravatttamāṃ.

84.—S. 822.—Ep. Ind. Vol. I. p. 53. Kāpadvanaj (in Kāra district) plates of the Rāṣṭrakūṭa Kṛishṇarāja Subhataṇga (Kṛishṇarāja II.), and his feudatory, the Mahāśāṅkara Prachanda, the son of Dvālapa, of the race of Bhāravaka:—

(L. 60).—Śaka-sanvataḥ 882 Vaśēkha-āŚuddha-paṇḍropamāryāṃ mahā-Vaiśākhyāṃ.

Subhataṇga Kṛishṇarāja [I.]; his son Nirapama Dūrvarāja; his son Gōvindarāja [III.]; his son Mahārāja-Shaṅga [Amōghaśvara I.]; his son Akālavarsha Subhataṇga (Kṛishṇarāja II.), called Vallabharāja.

In the race of Bhāravaka there was Kumbāḍi; his son Dēgaḍi; his son Rājashvara Dvālapa; his sons Prachanda, Ākkuva (Ākkuva) and Sella-Vidyādhāra.


(L. 1).—Śakamrapakāḷ-āti[全面推进]-ta-sanvatsara-śatēśvarā[全面推进]-emba[全面推进]-nāpnu-vum[全面推进]-vatt-o[u] d an e y ā Prajāpātīyāṃ emba sanvatsara[全面推进].

86.—S. 836.—Jour. Bo. As. Soc. Vol. XVIII. p. 257, and Plates. Bagumrā plate of the Rāṣṭrakūṭa Mahārājādhirāja Indrārāja III. Nityavaraha, the successor of the Mahārājādhirāja Kṛishṇarāja II. Akālavarsha, residing at Māṇyakēha; issued from Kurundaka; (composed by Trīvikrama-bhāṣṭa, the son of Nēmāditya):—

(L. 59).—Śakamrapāvelāti-sanvatsara-śatēśvarā[全面推进]-shētha saṭṭhaṃ uḍattarē Vayu-sanvatsara-Phālguna-Śuddha-saṣṭamāṇā śrī-paṭṭa[全面推进]-va[全面推进]-bāḥ[全面推进]-ōtsavē.

In the Śātuṣāy family of the lineage of the Yudras (sprung from the Moon), Dantidurga (conquered the Chālukyas, took Kāṇche, etc.); his paternal uncle Kṛishṇarāja [I.]; his son

² See above, No. 78.

³ The name Rāṣṭrakūṭa does not occur in the inscription.

⁴ But the mahāśāṅkara and the yōga are irregular.

⁵ Nos. 56 and 57 are spoken of as "Naunārī plates," but they were found at Bagumrā; compare Zeit. für deuts. Morgenl. Ges. Vol. XI. p. 322.

¹ This grant is very incorrect and full of omission.
Nirupama [Dhruravarājā]; his son Jagattunga [I. Gōvindarājā III.]; his son Śīvallabha Vīra-Nārāyaṇa [Amoghavarṣa I.] (defeated the [E.] Chālukyas); his son Krishnarājā [II.]; his son Jagattunga [II.], married Lakṣmī, the daughter of the Chatā Raṇavighara who was a son of Kōkkala of the Hālaya family; their son Indrarāja [III.]¹ (uprooted Mērtu²).

87.—Ś. 836.—Jour. Bo. As. Soc. Vol. XVIII. p. 261, and Plates. Other Bagumā plates of the Rāshtrakūṭa Mahārājādhirājā Indrarāja III. Nītavārsha, of the same date as, and, excepting the formal part of the grant, identical with, No. 86.

88.—Ś. 836.—Ind. Ant. Vol. XII. p. 224. Hatti-Mattur Kanarese inscription³ of the reign of the Rāshtrakūṭa Mahārājādhirājā Nītavārsha (Indrarāja III.), recording a grant by the Mahāśāmantra Lenoṭavarasa:—


89.—Ś. 840.—Ind. Ant. Vol. XII. p. 223. Dauḍapura Kanarese inscription of the reign of the Rāshtrakūṭa Prabhūtavarṣa (Gōvindarāja IV.):—


90.—Ś. 851.—Ind. Ant. Vol. XII. p. 211, No. 48; see ibid. p. 249. Date of a Kāla Kanarese inscription of Gojijigadeva (Gōvindarāja IV.):—


Sunday, 17th January A.D. 930; a lunar eclipse, visible in India; see ibid. Vol. XXIII. p. 114, No. 7.

91.—Ś. 852.—Ep. Ind. Vol. VII. p. 36, and Plates. Cambay plates of the Rāshtrakūṭa Mahārājādhirājā Gōvindarāja IV. Suvarṇavarṣa, (described as) the successor of the Mahārājādhirājā Nītavārsha (Indrarāja III.), settled at his capital Mānīyakēṭa?:—


Monday, 10th May A.D. 930; see ibid. p. 28.

In the family of the Yādus (sprung from the Moon), Dantidurgarājā; his paternal uncle Krishnarājā [I.]; his son Gōvindarājā [II.]; his younger brother Iddhatējas Nirupama [Dhruravarājā]; after him, Jagattunga [I. Gōvindarājā III.]; his son Amoghavarṣa I. (defeated the [E.] Chālukyas at Vingavalli); his son Akālavṛsha [Krishnarājā II.] (conquered Khēṭaka), married a daughter of Kōkkala; their son Jagattunga [II.], married Lakṣmī, the daughter of Kōkkala’s son Raṇavighara; their son Indrarāja [III.] (uprooted Mahādēva), married Viṇāmbā, the daughter of Ammapadēva who was the son of Kōkkala’s son Arjuna; their son Gōvindarājā [IV.] Prabhūtavarṣa Suvarṇavarṣa.⁵

¹ Also called Raṭṭa-Kandarpa and Kirti-Nārāyaṇa.
² I.e., probably, Mahāsāgara; see below, No. 91.
³ This inscription is followed on the same stone by another Kanarese inscription, of the 11th or 12th century A.D., recording private grants.
⁴ The name Rāshtrakūṭa does not occur in the inscription.
⁵ See Dr. Fleet in Ep. Ind. Vol. VI. p. 177, note 7.
⁶ But, when making the grant, the king had gone to Kapittika on the Gōdāvari for the festival of the pāṭṭa-bandha.
⁷ Also called Sāhasāsike, Nītya-Kandarpa, Vikrant-Nārāyaṇa, etc.
92. —Ś. 866.—Ind. Ant. Vol. XII. p. 249, and Plates. Sāṅgi (now Sāwantvādī) plates of the Rāṣṭrakūta Mahārājādhīrāja Gōvindarāja IV. Suvarṇavarṣha (described as) the successor of the Mahārājādhīrāja Nityavarṣha (Indrārāja III), residing at Māṇyakhēṭa —


Thursday, 9th August A.D. 933; see ibid. Vol. XXIII. p. 114, No. 8.

Genealogy, etc., substantially as in No. 91.

93.—Ś. 862.—Ep. Ind. Vol. V. p. 192, and Plate. Dēōli (in Wadhā district) plates of the Rāṣṭrakūta Mahārājādhīrāja Krishnarāja III. Akālavarse, the successor of the Mahārājādhīrāja Amoghavarṣha III, recording a grant made for the spiritual benefit of the king’s younger brother Jagattungā III; issued from Māṇyakhēṭa —


In the lunar race, in Yadu’s family, there was the god Vīṣṇu-Kṛṣṇa; and kings of that family became known as Tuṅgas, belonging to the Sātyaki branch of it; in their lineage, Raṭṭa; after him, named after his son Rāṣṭrakūta, the Rāṣṭrakūta family. From that family sprang Dantidurgā; his paternal uncle Krishnarāja I; his son Gōvindarāja II; his younger brother Nripatūraka [Dhrṣurvarṣa] [Dhrṣurvarṣa]; his son Jagattungā [I. Gōvindarāja III]; his son Nripatūraka [Amoghavarṣa] [I. (founded Māṇyakhēṭa); his son Krishnarāja [II.]; his son Jagattungā [II. (did not reign)]; his son Indrārāja III; his son Amoghavarṣha [II.]; his younger brother Gōvindarāja [IV.]. After him, the son of Jagattungā II, Amoghavarṣha [III. Baddiga]; his son Krishnarāja [III. (slew Dantigā and Vāppu); in Gāṅgapāṭi deposed Nāchikāmalla, i.e. Rāchamalla I.; and put in his place Bhūṭārāya, i.e. Būṭaṅga II.; he also defeated the Pallava Aṇṇiga).

94. —Ś. 887.—Ep. Ind. Vol. IV. p. 60, and Plate. Sālōṭgi (now Iṇḍī) pillar inscription of the reign of Krishnarāja III. Akālavara, the son of Amoghavarṣha III, residing at Māṇyakhēṭa —

(L. 3.)—Sāka-kālād-gat-ābdānām sa-saptādhihkaśahaśṭhu satēśhv-saḥṣasau tāvatun samāvant-sākāto-pi cha | Varītamāna Plavanś-ābdā . . .

(L. 45.)—Pūrvv-ōktē varītamāna-ābdē māśe Bhādrapadā-nichitē pitṛ-parvāṇi tasya-sāva Kujavārēṇa saṅyutē śūryagrāhaka-kālē na matyā-gē cha divākara.

Tuesday, 9th September A.D. 945; a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 123, No. 61; and Vol. XXV. p. 269.


2 Below, in No. 98, the name is Vappu-
3 The pillar besides contains two Kanarese inscriptions, one (ibid. p. 69) of about the period to which the above Samakīt inscription belongs, and the other (ibid. p. 65) of the 11th or 12th century A.D. The former records grants of a certain Kāścīgī of the Seḷuṇa race; and the latter a grant of the Mahāmaṇḍālēśvara Gūrēv[a]numaṇa of the Śīlāhara race.
4 Described as a bee on the waterlilies that were the feet of Amoghavarshadēva [III.]; see No. 89.
5 See below, Nos. 127 and 712.
The inscription mentions a follower of Bûtuga's, named Ma'apala, 'lord of Valabhi,' the Sagara vânsa. — A subsidiary record on the stone states that Bûtuga killed Râchamallî [1,] the son of Eryapa, and that it was Bûtuga who treacherously stabbed Râjâditya.


Sunday, 16th November A.D. 951 ; a lunar eclipse, visible in India; see ibid. Vol. XXIII. p. 114, No. 9.

97. — S. 878*. — Supplied by Dr. Fleet. — Date of a Chîrchi (in Dhâwrâr district) Kanarese inscription of the time of the Râshtrakûta Krishnaraîa III. —


Monday, 16th April A.D. 953.8


Wednesday, 9th March A.D. 599.4

Genealogy as in No. 93. Krishnaraîa III. conquered [the Kalachuri-Chëdi] Sahaâvârjuna, though he was an elderly relative of his wife and his mother; he slew Dantiga and Vappupa,4 in Gaṅgâpâlî he deposed Rachhyâmalla (i.e. Râchamalla I.)6 and put in his place Bhûtârya (i.e. Bûtuga II.); and he defeated the Pallava Appiga.

99. — S. 884*. — Supplied by Dr. Fleet. — Date of a Dêvi-Hosûr (in Dhâwrâr district) Kanarese inscription of the time of the Râshtrakûta Krishnaraîa III. —


Sunday, 22nd December A.D. 9618 (with the Uttarâyapa-saMkrânti on the next day, Monday).

100. — South-Ind. Insr. Vol. III. No. 7, p. 12. Ukka (Vishnu temple) Tamil inscription of the 16th year (of the reign) of the glorious Kannaradôva who conquered Kâchchhi (i.e. Kânchipura) and TaMjârî, (i.e. TaMjârârî), (i.e. the Râshtrakûta Krishnaraîa III.).

101. — Ep. Ind. Vol. III. p. 284. Tirukkalukunâram Tamil inscription of the 17th year (of the reign) of the glorious Kannaradôva who conquered Kâchchhi and TaMjârî (i.e. the Râshtrakûta Krishnaraîa III.).


2 This day fell in the year Ananda by both the northern luni-solar and the mean-solar system, but not by the southern luni-solar system.
4 On this day the 14th of the date commenced 2 h. 33 m. after mean sunrise; see my remarks in Ep. Ind. Vol. IV. p. 279.
5 Above, in No. 93, the name is Vappupa.
6 See above, No. 95.
8 This day fell in the year Dundubhi only by the northern luni-solar system.
103. — Ep. Ind. Vol. IV, p. 82, and Plate. Bavaji Hill (near Vellur) Tamil rock inscription of the 6th year of the reign of Kanparadava (i.e., the Rashtakula Krishnaraja III). The inscription mentions a Vira-Chola, who according to Dr. Hultzsch may be identical with the Ganga-Baga Prithvipati II. Hastinapura; see ibid. p. 223 — Compare below, No. 671.


(L. 7). — Sa(s)kanipalai-atita-savvachchiha(tsa)ra-nas(ã)a tanga-veta-nãya-tombhathatamânumeyyal Pravrajati-sà(m)a vachehha(tsa)nãm sallutam-ire tad-varsh-Abhyâ(ghya)ntariad-Ashva(sva) yujad-samavase Adityavara sûrya-graha.

Sunday, 22nd October A.D. 971, a solar eclipse, visible in India; see ibid. Vol. XXIII, p. 123, No. 53.


Wednesday, 25th September A.D. 972; a lunar eclipse, visible in India; see ibid. Vol. XXIII, p. 115, No. 10.

In Yada's lineage, Dantidunaga; his paternal uncle Krishnaraja [I]; his son Govinda-rajya [II]; his younger brother Nirupama [Durvaraja]; his son Jagattunga [I. Govinda-rajya III]; his son Amoghravara [I] (defended the [E.] Chalukyas; founded Manyaktha), his son Akkalavara Krishnaraja [II], married the daughter of the Choli Kakkalla, the younger sister of Sañkuka. Their son Jagattunga [II.], married Lakshmi, the daughter of the Choli Sañkunanga, who bore to him Indra[rajya III]. He also married his maternal uncle Sañkunanga's daughter Govindamša who bore to him Amoghavarsha [III.]. Amoghavarsha [III.] married Yavarajadeva's daughter Kunalkadavi, who bore to his Kottigadeva, who became king after the death of his eldest brother Krishnaraja [III]. Amoghavarsha Nityavartha Kakkara [II.], is the son of Kottiga's younger brother Nirupama.

106. — S. 898. — Ind. Ant. Vol. XII, p. 271. Gunadar Kanaress inscription of the reign of the Mahadevajiraja Kakkalarada (Kakkara II), and the time of his feudatory, the W. Ganga Perumandu Marasima II. Nojambakulanakta, and of Panchaladava: —


Perhaps Sunday, 22nd June A.D. 973, but the Sañkranti took place on Tuesday, 24th June A.D. 973; see ibid. Vol. XXIV, p. 12, No. 174.

107. — S. 904. — Insocr. at Sravana-Belgoa, No. 57, p. 53. Eulogy, in Kanaress, of the Rashtakula Indravartha IV., the son's son of Krishnaraja III. Date of his death: —

Vasudhi-nabha-kishā-patita-samkhya (kṣya)-Śakunipāla-kālamath neyene Chitrabhaga parivarttine Chitra-sitā-sāhāmi-dina-yula-Somavaradola.

Monday, 20th March A.D. 982; see Ind. Ant. Vol. XXIII, p. 124, No. 64.

3. Also called Ratna-Kandarpa.
4. See also below, No. 132.
5. Also called Vira-Narāyaṇa, etc.
C.—The Western Gaṅgas.

108.—S. 169.—*Ind. Ant.* Vol. VIII. p. 212, and Plate. Tanjore (formerly Sir W. Elliot’s, now British Museum, spurious) Sanskrit and Kanarese plates of the W. Gaṅga Arivarmanmahārājādhirāja:—

(L. 10).—Sa(śa)kā(ka)-kālē navottara-shaśṭir-ekasata-gateśhu Prabhava-savarsar-ābyantarē . . . . . . Shā(Phā)lguṇa(n)-āmavāso (ṣya)-Bhīṣgu Rāvati(tī)-nakshatre Vṛddhi-yogē Vṛishabhā-lagnē.

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 166.

In the Jānavāya family and Kānvāya gōtra, Koṅgaṇivarman-dharmamahārājādhirāja; his son Mādhava-mahārājādhirāja [I.] (composed a *Dattakasūtra-vṛtti*); his son Arivarman-mahārājādhirāja.


The date is irregular.

Genealogy substantially as in No. 108.

110.—S. 272 (?).—*Ind. Ant.* Vol. VII. p. 173, and Plate; *Mysore Insr.* No. 156, p. 283. Harigar (spurious) Sanskrit and Kanarese plates of a son (described as ‘lord of Kōjālā’) of the W. Gaṅga Vīshrūgopa-mahārājādhirāja, the son of Koṅguliṃvarman-dharmamahārājādhirāja of the Jānavāya family:—

(L. 9).—Śaga[ . . nayana-.gi . . neyā?] Śādhāraṇā-śammachhheḥharāda Phālguṇa-mā amavāsē Adivārad-andu.

The date is irregular.

111.—*Ind. Ant.* Vol. V. p. 136, and Plate; *Mysore Insr.* No. 154, p. 289. Māllahalli (spurious) plates of the 29th year of the reign of the W. Gaṅga Koṅgaṇi-mahārāja (Koṅgaṇirāja):—

(L. 17).—Ātmamah pravardhamāna-vipula-vi[ja*]*y-aśvaryya ekōnatriṃḥatō (?) Jaya-sabatesarē Ṣataya-nakshatrē.

In the Jānavāya family, Koṅgaṇivarman-dharmamahādhirāja; his son Mādhavādhirāja [I.] (composed a *Dattakasūtra-vyākhya*); his son Harivarman-mārāja; his son Vīshrūgopa-rāja; his son Mādhava-rāja [II.]; his son Koṅgaṇi-rāja.


(L. 16).—aṣṭa aṣṭi uttarasya trayō satasya saṁvatsarasya Māgaḥa-māsah Śomavāraṇa Svati-nakṣatratru sudhīha-paṇchhami.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 11, No. 169.

In the Jānavāya family and Kānvāya gōtra, Koṅgaṇi-mahādhirāja; his son Mādhava-mahādhirāja [I.] (composed a *Dattakasūtra-vṛtti*); his son Harivarman-mahādhirāja; his son
Vishnu-gopa-mahâdhîrâja; his son Mâdhava-mahâdhîrâja [II.]; his son Avinita Kågâni-
mahâdhîrâja, sister’s son of the Kadamba Kåśìvavarna-mahâdhîrâja.1

(spurious2) plates3 of the third year of the reign of the W. Gaâga Kågâni-
mahârâja:—

(L. 37).—âtmanâh pravarddhâmanâ-vijayâsâvaryâ tâtiyâ savatsare Śrâvañâ mäśe tishva-
âma . . .

In the Jâhnavâya family and Kâpîyâna gótra, Kågâni-vârma-dharmamahâdhîrâja; his
son Mâdhava-mahâdhîrâja [I.] (composed a Dattakâvitya-vrîtti); his son Harivârma-
mahâdhîrâja; his son Vishnu-gopa-mahâdhîrâja; his son Mâdhava-mahâdhîrâja [II.]; his son
Kågâni-mahâdhîrâja, sister’s son of the Kadamba Kåśìvavarna-mahâdhîrâja; his son Kågâni-
mahârâja.

114.—Ind. Ant. Vol. V. p. 138, and Plates; PSOCI. No. 268; Mysore Incor. No. 155,
p. 291. Malloballi (spurious4) plates of the 35th year of the reign of the W. Gaâga Durvinita
Kågâni-vîrdhârâja:—

(L. 43).—âtmanâh-pravarddhâmanâ-vijayâsâvaryâ puîchâtriśad-.Vijaya-saîvatsare5
pravarttamânê.

Genealogy as far as Mâdhava-mahâdhîrâja [II.] as in No. 113; his son Avinita Kågâni-
mahâdhîrâja, sister’s son of the Kadamba Kåśìvavarna-mahâdhîrâja; his son Durvinita
Kågâni-vîrdhârâja, daughter’s son of Skandavarman (Râja of Pùnmâda).

plates of the 34th year of the reign of Śivâmâra I, Prîthivî-Kågâni-mahârâja Navâkâma,
recording a grant made at the request of the Pallavâdhîrâjas Jaya and Vrîddhi, the sons of
Pallava-yuvârâja, issued from Talavanapura:—

(L. 54).—puîchâtriśôttara-eka-saîvatsare Śakâ-varshâshvâtîtsakâ âtmanâh-pravarddhâ-
manâ-vijayâsâvaryâ-saîvatsare chatuatriśatke pravarttameshâ.

Genealogy as far as Mâdhava-mahâdhîrâja [II.] as in No. 113; his son Avinita Kågâni-
mahâdhîrâja, sister’s son of the Kadamba Kåśìvavarna-mahâdhîrâja; his son Durvinita Kågâni-
vîrdhârâja (author of a commentary on 15 saîras or on the 15th saîra of the Kârîdârâjâya); his
son Mûshkara Kågâni-vîrdhârâja; his son Śrâvikrama Kågâni-mahâdhîrâja, son of a
daughter of Śudrârâja; his son Bhûvikrama Kågâni-mahâdhîrâja Śrîvallabhâ (defeated the
Pallavas at Vîlânda5); his younger brother Śivâmâra [I.] Prîthivî-Kågâni-mahârâja
Navâkâma.

116.—Ind. Ant. Vol. XIV. p. 230, and Plates. British Museum (formerly Sir W. Elliott’s,
spurious5) Sanskrit and Kannâre5 plates of the W. Gaâga dynasty, recording a grant by a
certain Bṛghaâga.10

The grant gives the genealogy from Kågâni-vârma-dharmamahâdhîrâja to Navâkâma, the
younger brother of Bhûvikrama.

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1 For Kadambas named Kåśìvavarna, see below, Nos. 613 and 614.
3 The second side of the fourth plate is illegible, and the following plate or plates are lost.
5 The year Vijaya according to Mr. Rice is here Ś. 485.
9 The language . . . is extremely corrupt; . . . the text . . . goes backwards and forwards in a way that
would render the text utterly unintelligible, but for the Mêkura and Nàgâmanaâga (Dëverchâli) grants.”
10 There is nothing to indicate whether this is another name of Navâkâma (Śivâmâra L) or the name of one
of his feudatories.


Monday, 20th April A.D. 750.

Genealogy as far as Śivamāra [I.] substantially as in No. 115; his son's son Śrīpurusha Prithivi-Koṅgūni-mahārāja.


Chattamācīrya-uttarāśnu saṭṭhataśthu Śaka-varṣaśhva samatītāśvva . . . Vaiśākha-māsā-grahmapāṭa Viśukharṣa-nakṣatṛte Śukravarē.

For Š. 684 current the date might perhaps correspond to Friday, 24th April A.D. 761, but there was no lunar eclipse on that day; see Ind. Ant. Vol. XXIV. p. 11, No. 171.

Genealogy as in No. 117.


(L. 41).—asṭānāvaty-uttarāśnu [sha*]ḥchatāśthu Śaka-varṣaśhva-aitītāśvva-ātmanāḥ, pravardhamāna-vijayajāvivyara-saṃvatasarē pañcavāsāḥ vartamānāḥ.

Genealogy as in No. 117.

The grant gives the line of Jaina teachers Chandrapandini, his disciple Kāmaraṇḍini, his disciple Kṛśtinandini, his disciple Vimalachandrarājīnī.

120.—Ś. 261.—Ind. Ant. Vol. XVIII. p. 311, and Plate. Kalbhavi (spurious?) Sanskrit and Kannarese 'Jaina inscription, recording the restoration, by the Gaṅga Mahāmaṇḍalāśaka Kambharasa,5 'lord of Kuvalāva,' of a grant that had been made by the Gaṅga Mahāmaṇḍalāśaka Saṅgottā Saṃnandā Śivamāra [II.], 'lord of Kuvalāva,' a feudatory of king Amoghavasrāha, professedly on the date here given:—

(L. 14).—Śaka-varsha 261ne ya Viḥvaha-saṃvatasarā Paushya(sha)-bahula-chaturdāśi-Sāvacarṇa-uttarāyāna-saṃkrāntīyāṃdu.

The date is irregular; see ibid. Vol. XXIV. p. 11, No. 168.

The inscription mentions, in the Kārya gana and Mallaṇa awaya, Gukākṛta, Nāgachandra, muni, Jina, Phañgākul, Subhakrītī, and Dēvākṛtī-guru.


Genealogy as far as Bhūvikrama substantially as in No. 115; his . . . 8(? ) Śivamāra [I.]; his son's son Śrīpurusha; his son Śivamāra [II.] Koṅgūni-mahārājādhirāja (anointed as king

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4 Part of the formal portion of the grant is in Kannarese.
5 So far, at any rate, as regards the date; the writing is of about the eleventh century A.D.
6 See below, No. 127.
by the Raṣṭvakūṭa Góvinda and the Pallava Nandivarman); his brother Vijayāditya; his son Rājamalla; his son Raṇavikramayya.

123.—Ep. Ind. Vol. VI. p. 257, and Plate. Guḍīgara fragmentary Kanarese inscription of the reign of the [W. Gaṅga] Mahārāja Mārassajba, under whom a certain Daṅgara was governing the district (including the village at which the inscription is).—The inscription contains the name Suhnaḥandrapaṇḍita.


Śivamāra [I.]; his son Śrüparuka; his son Raṇavikrama; his son Rājamalla.


125.—Ś. 809.—Ind. Ant. Vol. VI. p. 102, No. II., and Plate; Coorg Insor. No. 2, p. 5; PSOCI, No. 269. Biliṭur Kanarese inscription of the 18th year of the reign of the W. Gaṅga Satyavākya-Koṅguṇivarman-dharmamahāraja-dhirāja Permanadi, ‘lord of Koḷalā, ‘lord of Nandāgi.’—

‘Saṅka 809 (in words, l. 2), the eighteenth year (in words, l. 5) of his reign; the fifth day (Śā. ṣaṅkva) of Phīḷguma.’

126.—Mysore Insor. No. 113, p. 209, and Plate; PSOCI. No. 247; Ep. Ind. Vol. I. p. 350; Ep. Ind. Vol. VI. p. 48, and Plates. Bāṅgar (now Bangalore Museum) Kanarese inscription, recording that the W. Gaṅga Eṛyapparasa lent to Aṛyapadēva for the purpose of fighting against Viramahendrā a force collected and commanded by the leader of the Nāgattaras, that this commander was killed, and that then Eṛyapa appointed Irugu to the leadership of the Nāgattaras and made a grant to him.

127.—Ś. 880.—Ep. Ind. Vol. III. p. 176, and Plate. Saḍī (spurious) plates of the W. Gaṅga Bṛṭuga II. Satyavākya-Koṅguṇivarman-dharmamahāraja-dhirāja, recording a grant to a Jaina temple founded by his mistress Dīvalāmbā; issued from the town of Purīkara:—


The date is irregular; see ibid. p. 159.

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1 According to Dr. Fleet the characters of it are fairly referable to closely about A.D. 800.
2 According to Dr. Fleet to be identified with the Mārādara of No. 64 above.
3 For Śivamāra II. see No. 659.
4 According to Dr. Fleet to be placed roughly about A.D. 840.
5 By Dr. Fleet identified with Raṇavikrama of No. 123.
6 By Dr. Fleet identified with Rājamalla of No. 123.
7 For a short Kōṭūr undated Kanarese inscription of his see Ind. Ant. Vol. VI. p. 108, No. III.; Coorg Insor. No. 3, p. 6; PSOCI. No. 270.—According to Dr. Fleet he is Bṛṭuga I.; see Ep. Ind. Vol. VI. p. 68.
8 According to Dr. Fleet about A.D. 908-938; the event recorded in the inscription, according to Dr. Fleet, have to be placed about A.D. 934-938.
9 Identified with a Nājambadhāraja Aṛyapadēva.
10 According to Dr. Fleet in all probability identical with the E. Chalukya Chāḷukya-Bhima II. Gaṇgamahēndrā; see below, No. 660.
12 For Bṛṭuga I. see also above, note 7.
Genealogy as far as Bhūvikrama substantially as in No. 115; his son Śivamāra [I.]; his son Śrivara Koṅguṇivarman-dh. [III.]; his son Śivamāra [II.] Koṅguṇivarman-dh. Saigolla; his younger brother Vijayāditya; his son Rājamalla [I.] Satavākya-Koṅguṇivarman-dh.; his son Eṛgaṅga [I.] Niṭumārga-Koṅguṇivarma-dh.; his son Rājamalla [II.] Satavākya-Koṅguṇivarman-dh.; his younger brother Būtuga [I.] Guṇadattaraṅga (married Abbalabhā, a daughter of [the Rāṣṭrākūṭa] Amoghavarna [I.]); his son Eṛgaṅga [II.] Niṭumārga-Koṅguṇivarman-dh., also called Komara-veṇḍaṅga ('whose forehead was adorned with the paffabanda of, or by, Eṛgaṅga'); his son Narasīhagha Satavākya-Koṅguṇivarman-dh., also called Viha-veṇḍaṅga; his son Rājamalla (?) [III.] Niṭumārga-Koṅguṇivarman-dh., also called Kaccheya-Gaṅga; his younger brother Būtuga [II.] Satavantivākya-Koṅguṇivarman-dh., also called Nammaty-Gaṅga, Jayadattaraṅga, Gaṅga-Nārāyaṇa, etc. (married a daughter of Baddega, i.e. the Rāṣṭrākūṭa Amoghavarna III., at Tripuri in Dāhāla; on the death of Baddega secured the kingdom for [the Rāṣṭrākūṭa] Kṛishnarāja [III.]; caused fear to Kakkaraṇa of Ajaşapura, Bijjandaivaran of Banavāsī, Rājavarman, Dāmari of Nuluvgirī, and Nāgavarman; defeated [the Chāla] Rājadītya,7 besieged Taṇḍāpurī, etc.).

128.—Ś. 972.—Ātaår Raḵaṅgī inscription of the time of the W. Gaṅga Permanāḍi Būtuga II. Satavākya-Koṅguṇivarman-dharmamahārājādhirāja; see above, No. 95.

129.—Ś. 890.—Ind. Ant. Vol. VII. p. 104, lines 1-50 of the text. Lakshmēśwar (spurious1) inscription2 of the W. Gaṅga Mārasiṅhā II. Satavākya-Koṅguṇivarman-dharmamahārājādhirāja; see above, No. 95.


In the Jñānavāya family and Kāpāyana gōṭra, Mādhava Koṅguṇivarman-dharmamahārājādhirāja; his son Mādhava-mahārājādhirāja (composed a Dattakāṣṭṛ-aṭīti); his son Hariṃvarman-mahārājādhirāja; his younger brother Mārasiṅhā.

The inscription gives the line of Jain teachers Dēvēndra, his disciple Eṇāda, his disciple Jayadeva-paṇḍita.

130.—Ś. 866.—Ep. Ind. Vol. IV. p. 351. Hebbal Kanarese inscription, recording grants etc. by the W. Gaṅga Mārasiṅhā II. Satavākya-Koṅguṇivarman-dharmamahārājādhirāja (also called Nojambakalkantadēva, etc.), 'lord of Koḷāḷa,' 'lord of Nandagirī,' and his grandmother Bhūjadbēraṇi, the mother of Būtuga (Būtuga II.):—

(L. 16.)—Sa(sa)kunripaṅk-aṅtā[n]a-sa[m]vatsara-saṭaṅga[?].8 896nēya Bhāva-saṁvatsaraṇa Pā(phā)lgūpa(na)-sa[ṃ]cādhamā dhisa samādhiya prayāvyārad-anu.7

Thursday, 18th February A.D. 975.8

In the reign of [the Rāṣṭrākūṭa] Akṣavarcha Kannadādēva (Kṛishṇarāja II.), Baddegadēva (Amoghavarna III. Bēḍīgā) gave his daughter Rāvakannimmadi, the elder sister of Kannadādēva (Kṛishṇarāja III.), in marriage to Permanāḍi Būtaya (Būtuga II.) Satavākya-Koṅguṇivarman-dharmamahārājādhirāja. Their son Maruliḍēva, married Bijjade; their son Raṭhōha(?)-Gaṅga. Immediately after his reign, there reigned the son of Būtaya and Kallabbarasi, vis. Mārasiṅhā [II.] Satavākya-Koṅguṇivarman-dh., also called Nojambakalantakadēva, etc.

1 Elsewhere Śivamāra is described as the younger brother of Bhūvikrama; but see also No. 121.
2 i.e., here and below, dharmamahārājādhirāja.
3 See above, No. 38.
5 Put on the stone in about the second half of the 11th century A.D.
6 See above, Nos. 104 and 105.
7 See the same date of an inscription of apparently the same king, Ind. Ant. Vol. VII. p. 112, third part.
8 On this day the śiśī of the date commenced 8 h. 52 m. after mean sunrise.
APPENDIX.

INSCRIPTIONS OF SOUTHERN INDIA.

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131.—Insr. at Šravasaga-Belgoja, No. 38, p. 5; Ep. Ind. Vol. V. p. 176, and Plate. Sana-krit and Kanarese much damaged inscription, being a panegyric of the W. Gaṅga Mārasimha II. Satyavākyä-Koṅguṅivarmanā-dharmamahārajādhirāja (called Nolambakulāntaka, etc.); engraved on his death.\(^1\)

He conquered the northern region for [the Rāṣṭrapāla] Kṛishṇarāja [III.]; destroyed the pride of a certain Allā, an opponent of Kṛishṇarāja; crowned Indarāja [IV.]; defeated Vajjala,\(^2\) destroyed the Śabarā chief Naraga; conquered the Chāṇḍarāja Bhājāditya, etc.—He committed religious suicide at Bankāpura, near the Jaina teacher Ajītasēna.


(l. 5):—śa(ta)ka-varsha-ham-ṇaṭu-nā-rama-tom-bhätt-[...]śa(śa) Yūva-sāṁvatsara-ṛaśadha Bhādrapadabhāja-bidīye Bhajaspāvāraṇ Kanyā-samkrāntiyu[m].

Thursday, 26th August A.D. 975.


(l. 1):—śa(ta)kanjīpaka-la-titita-sāṁvatsara-sa(śa)ṭuṅga[1]\(^4\) Sāṅgēna Yūvaśaṅkaraśaṁvatsarai pravartīte ... tadbhavahābhyanctara-Pā(ḍha)ḷgur(a)na-su(śa)klapuṣkhađa Nandīśa(śva)rājī tālaj-āvassamanī(?).\(^5\)

The inscription mentions a certain Rakkasa (a younger brother of Rāchamalla?).

134.—Insr. at Šravasaga-Belgoja, No. 60, p. 58. Kanarese memorial tablet of Bāyiga, private attendant or guardian of the W. Gaṅga prince (? Rakkasa).

135.—Insr. at Šravasaga-Belgoja, No. 61, p. 58. Kanarese memorial tablet of Gunti (who fell in battle?), the wife of Lōka-Vidyādhara, erected by her sister’s husband Bāyika (Bāyiga).

136.—Insr. at Šravasaga-Belgoja, No. 109, p. 85. Inscription recording achievements of Chāṇḍarāja, general of the W. Gaṅga Jagadēkavira (i.e. Mārasimha II.). Born in the Brahmatindra hula, he fought for Jagadēkavira, when the latter at the command of [the Rāṣṭrapāla] Indarāja [IV.] conquered Vajjäladaśa who was the younger brother of Pāṭalāmalla; he also fought in wars with the Nolamba king, etc.

137.—Insr. at Šravasaga-Belgoja, No. 55, p. 67. Kanarese inscription, being a panegyric of Gommatāvara, of whom a colossal statue was erected by Chāмуndarāja, the minister of the W. Gaṅga Rāchamalla II; (composed by the poet Boppa Śujanottamaśa).

138.—Insr. at Šravasaga-Belgoja, No. 67, p. 60. Kanarese inscription, recording the foundation of a Jaina shrine by the minister Chāmuṇḍa’s son, a lay-disciple of Ajītasēna.

139.—Insr. at Šravasaga-Belgoja, Nos. 75 and 76, p. 62, and Plate; Ep. Ind. Vol. VII. p. 109, and Plate. Short Kanarese, Tamil and Marāṭh inscription containing the names of Chāmuṇḍarāja (Chāmuṇḍarāja) and Gaṅgarāja.\(^6\)

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\(^1\) According to Dr. Fleet, this record may be placed in A.D. 975.

\(^2\) See below, No. 136.

\(^3\) See Nos. 109 and 140.


\(^5\) See above, No. 131.

\(^6\) See below, No. 396 ff.
D.—The Western Chālukyas of Kalyāṇi and their Feudatories.¹

140.—Ind. Ant. Vol. XXI. p. 167. Part of a Gadag Sanskrit and Kanarese inscription,² recording the restoration of the W. Chālukya sovereignty by Taila II., the son of Vikramāditya IV. and Bonthādeva. — Taila destroyed some Rājās, killed [the Paramāra] Muṇja,³ took in battle the head of [the W. Gaṅga] Paṇḍhala,⁴ possessed himself of the Chālukya sovereignty, and reigned for 24 years, beginning with the year Śrīnukha.

[Śrīnukha = Ś. 995.]

141.—Ś. 902.—Supplied by Dr. Fleet (compare his Dynasties, p. 558). Date of a Sevāl (in Belgaum district) Kanarese inscription of the reign of the W. Chālukya Taila II., and of his feudatory, the Rājā Kārtavirya I.,⁵ lord of the Kūndi country: —

Sa(sa)ka-varsha 902neya Vikrama-saṁvatsara-d=Ashāda(dha)d=amavāsyey=Adiv[āra]n śāryagrahaṇa-nimittadā.

The date is irregular as regards both the week-day and the eclipse.

142.—Ś. 903.—Jour. Bo. As. Soc. Vol. X. p. 204. Saundarāya Kanarese inscription of the reign of the W. Chālukya Tailapa (Taila II.), and of his feudatory, the Rājā Mahāśimanta Śāntivarman (Śānta), the son of Piṭṭuga (who defeated Ajavarman, and) who was the son of Piṭṭhiraṇa:⁶


Thursday, 23rd December A.D. 980; but the tīthi which ended on this day was the 14th, not the 10th tīthi of the bright half of Paṇḍhaya; see Ind. Ant. Vol. XXIV. p. 6, No. 147.

143.—Ś. 904.—Ep. Ind. Vol. IV. p. 206. Nilgund inscriptions of the reign of the W. Chālukya Mahāprājādhārāya Tailapa Abhavamalla (Taila II.), who defeated, amongst others, king Utpala², and of his feudatory Śōbhana,⁸ the younger brother and successor of Kannama (or Kannamā):⁹

(L. 17).—Sa(sa)kannipā-rasaṁvatsaraśēhu chaturadhikā-navaśatēśhū gatēśhū Chitrabhinun-saṁvatsarāv Bhādmapada-māsē śārya-grahane sati.

20th September A.D. 982; a solar eclipse, visible in India.

144.—Ś. 911 (for 912).—Ep. Ind. Vol. III. p. 232; PS001. No. 86. Bhaiśramaṇī Kanarese Śinda inscription.⁰ Date of the reign of the W. Chālukya Tailapayya (Taila II.), and of the Śinda Pulikāla, born in the Nāga race, "lord of Bhogavatī," a son of Kamma (Kammayyara): —

(L. 4).—Sa(sa)ka-varsha 911 Vikri(kri)tam-śeṣa saṁvatsara pravarttīse.

(For a later date in the same inscription see below, No. 156).

¹ These include (among others): —

(a).—The Rājās; see Nos. 141, 143, 158, 163, 181, 189, 192, 193, 201, 220, 283-283 (and, of earlier inscriptions, N. 79).

(b).—The Śindas; see Nos. 144, 156, 189, 218, 234, 238, 246, 247 (and perhaps 263).

(c).—The Kādambas; see Nos. 147, 164, 168, 175, 210, 227, 235, 241, 249, 254, 255, 256, 251, 289, 270 (and below, Nos. 424 and 425). — For the early Kādambas see No. 602 ff.

(d).—The Pāṇḍyas of the Kāhana and Neḻambavēḷi (Neḻambavēḷi); see Nos. 212, 219, 225, 231, 236, 239, 244, 246, 250, 251, 252. — For the Pāṇḍyas of Madhura see below, section N.

² According to Dr. Fleet, of the time of the W. Chālukya Vikramaśiśa VI.; see his Dynasties, p. 485, note 3.

³ Compare below, No. 328.

⁴ See Nos. 182 and 253, and compare Dr. Fleet's Dynasties, p. 482.

⁵ See below, No. 182.

⁶ See above, No. 79.

⁷ L. the Paramāra Muṇja; see below, No. 160. In my edition of the Nilgund inscription I have wrongly altered Utpala to Utkala.

⁸ See below, No. 146.

⁹ Put on the stone about A.D. 1070.
145.—S. 319.—PSOII. No. 214; Mysore Inscr. No. 99, p. 180. Tâlîgund Kanarese inscription of the reign of the W. Châḻukya Tailapa Āhavamalla (Taila II.), and of his feudatory Bhîmarasa.—

'Saka 918 (in figures, 112), the Hēmamalakī samvatsara; Sunday, the fifth day of the bright fortnight of (?) Āsvayamā, ' (Mys. Inscr.: 'Vaiśākha, the 8th day of the moon's decrease,3 Sunday', which would be Sunday, 2nd May A.D. 997).


147.—S. 828 (for 929).—Ind. Ant. Vol. XII, p. 212, No. 67. Guḍikaṭi Kanarese Kâlânâ inscription.4 Date of the time of (?) the W. Châḻukya [Yuvârajâ] Jayasimha II., and of his feudatory, the Kâlambha (of Gran) Mahâmanâldâvâra Shashthâdēva I.:—

(L. 13.)—Sa(sa)kamsâ(a)bdâ gaṇâ-dvî-nâdî Plavasângâdolanâ. (For a later date in the same inscription see below, No. 164).

148.—S. 930.—Ind. Ant. Vol. XII. p. 212, No. 52. Date of a Mamâwâli Kanarese inscription of the W. Châḻukya (Irivabedânga) Satyāśraya:—


Monday, 26th July A.D. 1008.

149.—S. 930.—Khârâpâṭaṇ plates of the Silâtra Mandâlīka Naṭṭarâja, a feudatory of the W. Châḻukya (Irivabedânga) Satyāśraya; see below, No. 351.

150.—S. 930 (for 931).—Ind. Ant. Vol. XVI. p. 21, and Plate. Kâṉṭâśhâ Plates of the W. Châḻukya Mahâtrājâdhirâja Vikramâditya V. Tribhuvamanâlī, recording a grant made at the Kôtjithha at Konâpura:—

(L. 61.)—Sa[hâ]ripakâl-ātita-samvatsara-sodâh chautasa tuhin(truin)adâ-nâbikâdhu gâtēhâ 930 prava[râ]ttámâna-Śaumya-samvatsarâ pariṣṭhitâh sânâmârama-pâryâvatâ. Probably the 6th October A.D. 1009, with a lunar eclipse, visible in India.7

In the Châḻukya lineage,5 after 89 kings at Ayodhyâ etc., there was Jayasimhasvâllabha [I.], who conquered the Rasâṭrâkâṭa Râyâna's son Indra; his son Râyâna; his son Pulâkâsin [I.], (lord of Vâlampuru); his son Kâthivârmâ [I.]; his younger brother Managâla; his elder brother's son [Pulâkâsin II.] Satyâśraya (conquered Harâsha [of Kanâj]; his son Nâdâmarî; his son Añjyavarman; his son Vikramâditya [I.]; his son Yudhânamalla; his son Vîjâyâditya; his son Vikramâditya [II.]; his son Kâthivârmâ [II.]; a brother named Bhîma? of Vikramâditya [II.]; his son Kâthivârmâ [III.]; his son Tâla [I.]; his son Vikramâditya [III.]; his son Bhîma; his son Ayya [I.], married a daughter of Râjâna; their son Vikramâditya [IV.], married Bouthâdēvi, a daughter of the Chêdâ Lakshmaṇâ; their son Tâla [II.] conquered the Rasâṭrâkâṭas.

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1 But the original seems distinctly to quote the bright fortnight. For the 8th of the bright half of Āsvina the date would be Sunday, 12th September A.D. 977.
2 For the original see the inscriptions also have Satâtra and Satâla; see Dr. Fleet's Dravasir, p. 432.
3 See ibid. p. 432, and above, No. 169.
4 Put on the stone in A.D. 1692-3.
5 See Dr. Fleet's Dravasir, p. 435, note 1, p. 439, note 1, and p. 457; and compare below, No. 154.
6 This is the true reading of the original, verified by Dr. Fleet.
7 In the year Saumya of the date this is the only lunar eclipse that was visible in India.
8 In one of the introductory verses the grant glorifies a king named Akaṇkanâcharitra, who would naturally be understood to be Vikramâditya V.; but the name was a hiruta of Irvâbâdânga Satyâśraya.

\[\text{Śaka 940 (in figures, I. 10). The other details of the date are illegible.}\]

152.—§ 941.—Ind. Ant. Vol. V. p. 15, and Plate; PSOCl. No. 154; Mysore Inscr. No. 72, p. 148. Balagāvīne Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla (*the moon to the lotus which was king Bhāga,\(^4\) and the lion to the elephant which was Rājendra-Chōla [I.]\(^{b}\)) and, of his feudatory, the maha-mañḍapadhēvara Kundamaras, a son of Iyipadhaṇa-dēvari.\(^{c}\)


The date is irregular; see Ind. Ant. Vol. XXIV. p. 13, No. 177.


\[(L. 29.)—sa(sa)kaṇkipakāl-gāṭita-saṁvattara-sataṇga[?] 941 neya. Duṇḍubhi-saṁvattara-uttarāyaṇa-saṁkṛānti-vyaśāpattamūm-Ādityavārda-(raṇa*[m]*du.\]

The date is irregular; see Ind. Ant. Vol. XXIV. p. 13, No. 178.

The inscription mentions Akkādēvī’s father Daśavarman, his mother Bhāgaladevi,\(^7\) and her elder brother Vikramaditya [V.] Trībhūvanamalla.


Genealogy as far as Vikramaditya [V.] as in No. 150;\(^8\) his younger brother Jayasimha II. Jagadēkamalla.


\[(L. 8.)—sa(sa)ka-varsha 950 neya Vibhava-saṁvattara Pushya-śūdhāḥ(ddha) 5 Sōman[ā]rudd-uttarāyaṇa-saṁkṛānti-āndu.\]


156.—§ 955.—Ep. Ind. Vol. III. p. 232; PSOCl. No. 86. Bhairamāṭṭi Kanarese Sinda inscription.\(^9\) Date of the time of the W. Chālukya (Jayasimha II.) Jagadēkamalla, and of

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\(^{1}\) See above, No. 148, and below, No. 282.

\(^{2}\) Usually called Daśārman; see below, No. 153 and 154.

\(^{3}\) Ellesmere called Bhāgaladevi; see below, No. 163.

\(^{4}\) I.e. the Paramara Bhāja; compare North. Inscr. No. 57.

\(^{b}\) Compare below, No. 726.

\(^{c}\) According to Dr. Fiee, Dynasties, p. 437, note 2, quite possibly the W. Chālukya Iyipadhaṇa Satyāraya.

\(^{d}\) Above, No. 160, the names are Yāsōvarman and Bhāgyavarāti.

\(^{e}\) But the name of Vikramaditya’s father is here Daśārman.

\(^{f}\) Put on the stone about A.D. 1070.
the Sindhu Mahākāmupa Nagātiyaraśa (Nagādiyasa, Nagātiya), 'lord of Bhūgavāl,' the son of Puhita.

(L. 52).—Sa(a)ka-varsha 965[na*]ya Śrīnivasa-saṃvatsara pravartica. (For an earlier date in the same inscription see above, No. 114).

The inscription after Nagātiya mentions his son Puhita, and after him Śrīva (the Mahāmaṇḍalaśevara Śrīvarasa) as a vassal of the W. Chālukya (Sōmeśvara I.) Bhavamahēnāla.

157.—Ś. 887.—PSOCI. No. 155; Mysore Inscr. No. 71, p. 146. Balagāvīne Kanarese inscription of the W. Chālukya Jayasimha II. Jagadekamalla, reigning at Pāṭalalakṣaṇa:—
(L. 10).—Śaka-varsha 957[neya] Yava-saṃvatsara Puṣkyaṇa paṃpānābhi-uttarikī-gatamahā-vāsudeva-śrīnivasa-raśa-drīsdhika, 4 Aditya-varānd-ānādeva
duṭhi

The date is irregular.

According to Mys. Inscr. p. 148, the above inscription is followed by a grant, the greater part of which has been defaced, of apparently a W. Gaṅga chief.

158.—Ś. 962.—Ind. Ant. Vol. XIX. p. 164. Manṭur Kanarese inscription of the reign of the W. Chālukya (Jayasimha II.) Jagadekamalla, reigning at Pāṭalalakṣaṇa, and of his feudatory the Gaṅga Mahākāmupa Śrīyamunaśra (Śrīga), 'lord of Gaṅgadēva':—
(L. 5).—Sa(a)ka-varsha 966[neya] Viṅkaṇa(sma)-saṃvatsara śrīnāya Mārgaśīrṣa-śūkha 5 Aditya-varānd-ānādeva
duṭhi

The date is irregular; see ibid. Vol. XXIV. p. 13, No. 180.

(L. 20).—ŚakunipakāŚāhita-saṃvatsara-sattungala 966[neya] Tīrtha-saṃvatsara Puṇya śrāvha-sa(a)dukti-10 Adīvānana-tattiyasanmahākrīndy-ānādeva
duṭhi

Sunday, 23rd December 1044; but the tīlī which ended on this day was not the 10th tīlī of the bright half of Puṇya; see ibid. Vol. XXIV. p. 6, No. 148.

160.—PSOCI. No. 216; Mysore Inscr. No. 103, p. 204. Tīrakund Kanarese inscription of the reign of the W. Chālukya (Sōmeśvara I.) Trālaikyamalla, and of his feudatory, the Mahāmaṇḍalaśevara Singaṇḍadevaras.:—

'The Pāṭhivra vaśvatsara; Sunday, the tenth day (in figures, i. 13) of the bright fortnight of Puṇya; at the time of the sun's commencing his progress to the north.—The yeac is effaced.' (Mys. Inscr.: 'the 9th day').

[For Pāṭhivra = Ś. 867] the date is irregular.

161.—Ś. 968.—PSOCI No. 156; Mysore Inscr. No. 92, p. 123. Balagāvīne Kanarese memorial tablet of the time of the W. Chālukya Sōmeśvara I. Traḷāiṣkamalla, and of his feudatory the Mahāmaṇḍalaśevara Chāṇḍapārāṇa:—

Śaka 968 (in figures, i. 3), the Vṛṣa saṃvatsara; Wednesday, the fifth day of the bright fortnight of Mārgaśirṣa.' (Mys. Inscr.: 'the 18th day of the moon's increase, Friday').

Wednesday, 5th November (or Friday, 14th November?) A.D. 1046.

162.—Ś. 970.—Ind. Ant. Vol. IV. p. 179, and Plate; PSOCI No. 157; Mysore Inscr. No. 50, p. 114. Balagāvīne Kanarese inscription of the reign of the W. Chālukya (Sōmeśvara I.) Traḷāiṣkamalla, and of his feudatory, the Mahāmaṇḍalaśevara Chāṇḍapārāṇa, 'lord of Hanavatī':—

(L. 12).—Śaka-varsha 970[neya] Sārvadevaśa-saṃvatsara Jyēṣṭhita svādha-trayōḍha-ādityavārānd-ānādeva

The date is irregular; see Ind. Ant. Vol. XXIV. p. 12, No. 181.

1 See below, No. 151. 2 See Dr. Platt's 'Dynasties,' p. 493. 3 The original appears to have '10.'
103.—S. 970.—Jour. B. A. S. C. Vol. X. p. 172. Notice of a Saundatti Kanarese inscription containing a date of the reign of the W. Chalukya (Someshvara I.) Trailokyamalla, and of his fondateur, the Raja Mahadevanta Ahuka 1—

Śaka 970, ‘the Sarvadevi saṅvatara, on Sunday, the seventh day of the dark fortnight of the month Pushya, at the time when the sun was commencing his progress to the north.’

The date is irregular.

(For a later date in the same inscription see below, No. 192).

104.—S. 973 (for 974).—Ind. Ant. Vol. XII. p. 211, No. 42. Gudišaṭṭi Kanarese Kalinga inscription. Date of the reign of the W. Chalukya Someshvara I., and of his fondateur, the Kalinga (of Goa) Jayakēśa I., ‘the lord of Koṅkanya’;?—

(L. 19).—Sa(k)ka-kālaṁ guṇa-saptā-Naṁda-mṛtiṁ tasmād-galavarttakāṁ Naunantābhīṇakām.

(For an earlier date in the same inscription see above, No. 147).

105.—S. 975.—Ép. Ind. Vol. IV. p. 260, and Plate. Kelawadi Kanarese inscription of the reign of the W. Chalukya (Someshvara I.) Trailokyamalla, and of his fondateur, the Danḍanugyaka Bhogadévaramma, recording a grant by the latter’s nephew, the minister Shyamantaka,—

(L. 21).—Sa(sa)ka-[va]rsha 976nayā Vijaya-saṅvataraśa ut[18]jiryaṇāsāmanjānitya-

ahāṇa.

106.—S. 976.—PSOCI. No. 153; Mysore Inscr. No. 56, p. 121. Dalagahave Kanarese inscription of the reign of the W. Chalukya (Someshvara I.) Trailokyamalla Ahavamalla;—

(L. 15).—Sa(sa)ka-varsha 976nayā Jaya-saṅvataraśa Vaiśākha-bahula aksaya-

triṇ(a)tyad-samavāsā Ādīvān-nimittham.

For the ahaṅka-tritiya new-moon, i.e. the new-moon of Chaitra, the date regularly corresponds to Sunday, 10th April A.D. 1054; in the original date the word Vaiśākha has been put erroneously for Chaitra.

107.—S. 977.—Ind. Ant. Vol. XIX. p. 272. Honwad (now Bombay As. Soc.’s) Sanskrit and Kanarese Jain inscription of the reign of the W. Chalukya (Someshvara I.) Trailokyamalla, recording grants made at the request of his queen Kētaladēvi:—

(L. 33).—Sa(sa)ka-varsha 976nayā Jaya-saṅvatarasā Vaiśākha-bahula aksaya-

triṇ(a)tyad-samavāsā māṃḍāma sā(sā)ryagrahana-mimiṭtham (tissām).

10th May A.D. 1054, with a solar eclipse, visible in India; but the day was a Tuesday, not a Monday; see ibid. Vol. XXIV. p. 7, No. 150

The inscription mentions, in the Māla-saṅgha, Sēna-gaṇa, and Pogari-gaṅghoeka: Brahmaśāna, his disciple Āryasena, his disciple Mahāśāna, and his disciple Chāṇakiyā (Chāṇakapārya or Chāṇakimayya, the son of Kommarāja of the Vāmana family), an officer of Kētaladēvi.

108.—S. 977.—Ind. Ant. Vol. IV. p. 203. Notice of a Bāṇkāpur Kanarese inscription of the time of the W. Chalukya Vikramadītiya VI. (while viceroy under his father Someshvara I.) and of the Kālanda Mahāṇāyakaśeśa Harikēserin.4—

The inscription is dated in the Śaka year 977, being the Manmatha saṅvatara.

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1 See Dr. Fleet’s Dynasties, p. 558; and below, No. 181.
2 See ibid. p. 489, note 1; and p. 567; and compare below, Nos. 249 and 284
3 Described as ‘a lion to the elephant Chōla,’ etc.; see below, No. 741 ff.
4 See Dr. Fleet’s Dynasties, p. 563.


24th December A.D. 1062;¹ but the day was a Tuesday, not a Sunday; see ibid. Vol. XXIV. p. 7, No. 151.


(L. 26).—Sa(śa)kanripakāl-ātita-saṅvatsara-sa(śa)taṅga[*] 984neya [Śu]bhakrit-saṅvatsaranā Parṇaṇa(ān)-su(śa)dha-dasa(śa)mī Ādityavāram-uttarāyaṇa sa na śa kānti-vyathīptita-āndu.

The date is irregular; compare above, No. 169.

171.—Ś. 989.—Ep. Ind. Vol. IV. p. 213, and Plate. Jatīṅga-Rāmēśvaran Hill Kanarese inscription of the W. Chālukya Vishnudevadharma Vijayaditya, described as ‘the warrior of Áhavamalla (Sōmēśvara I.)’ and son of Trāilōkṣyaamalla (Sōmēśvara I.), governing the Nojambāvādi Thirty-two-thousand (as viceroy) at Kāmpili;²—

(L. 26).—Śaka-varshaı [*]89neya Krōḍhi-saṅvatsara Vaiśākhadharma Saṅvāra ad[a]jagrapaṇa-parba[rvva]nīmittaṇe.

Monday, 3rd May A.D. 1064; a lunar eclipse, visible in India.

172.—Ś. 991.—PSOCl. No. 136; Mysore Insor. No. 11, p. 19. Dāvangere Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trāilōkṣyaamalla, and of his son Vishnudevadharma Vijayaditya;——

(L. 17).—Sa(st)a karma-varshaı 988neya Parabha-saṅvatsarada Bhādrapadad-saṃvatsara Māṅgalavāra śurjya-graṇapad-saṅdu.

The date is irregular.


‘In the Śaka year 990, the year Kīlaka, the month Chaitra, the 1st day of the moon’s increase (rest not copied).’

174.—Ś. 993.—PSOCl. No. 159; Mysore Insor. No. 70, p. 144. Balagānive Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvaṇaikamalla, and of his feudatory, the Duṇḍānyaka Udayaditya, residing at Baṅkāpur;——

(L. 12).—Sa(śa)ka-varshaı 993neya Virochikrit-saṅvatsara Pushya-su śa dha Sāmavār-saṁvatsara-saṅkrānti-parba[rvva]nīmittaṇe.⁴

25th December A.D. 1071; but the day was a Sunday, not a Monday; see Ind. Ant. Vol. XXIV. p. 7, No. 152.

175.—Ś. 993.—PSOCl. No. 160; Mysore Insor. No. 78, p. 164. Another Bānvālī Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvaṇaikamalla, and of his feudatory, the Duṇḍānyaka Udayaditya; of the same date.

¹ On this day the tithi of the date commenced 10th. 38 m. after mean sunrise.
² Compare below, No. 741.
³ See Dr. Fleet’s Dynasties, p. 561.—Kirtivarman II. was the son of Tailapa I. in No. 210.

(L. 5.)—Sa(śa)ka-varsha 993naya Virādhikrit-sanvatsarada Pā(pha)Iguga(n)damāvāso Buddhavērīn.

Wednesday, 21st March A.D. 1072 (?).

177.—Ś. 998.—Ind. Ant. Vol. X. p. 127. Bijāpur Sanskrit and Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory, the Daṇḍānyaka Nākīmayā:—

(L. 10.)—Sa(śa)ka-varsha 996naya Ānanda-sanvatsarada Puṣya(shya)-su(śa)-dhdha(ddha) 5 Bu(l)haśpativirda-saudhina-uttārayanasaṅkṛānti-parvva-nimittamāgī.

Thursday, 25th December A.D. 1074; see ibid. Vol. XXIII. p. 115, No. 15.


(L. 19.)—Sa(śa)ka-varsha 997naya Rākhasa-sanvatsarada Puṣhya-puṣpanme Ādityavarṇa-uttārayaṇasaṅkṛānti-parvva-nimittadān.

25th December A.D. 1075; but the day was a Friday, not a Sunday; see Ind. Ant. Vol. XXIV. p. 7, No. 153.

179.—Ś. 997.—Ind. Ant. Vol. IV. p. 208; PSOCI. No. 161; Mysore Inscr. No. 69, p. 142. Balagadūve Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory Gaṅgapermaṇḍi Bhuvanaikavrīda Udayādītya:—

(L. 30.)—Sa(śa)ka-varsha 997naya Rākhasa-sanvatsarada Puṣhya-sudhā(ddha) 1 Sōmavahad-saudhina-uttārayaṇasaṅkṛānti-parvva-nimittadān

Thu date is irregular; compare above, No. 178.

Before Bhuvanaikamalla the inscription enumerates Satyāśraya [Içivabedha], Vikramāditya [V.], Ayyaṇa [II.], Jayasimha [II.], and Trailokyamalla [Sōmēśvara I.]

180.—PSOCI. No. 162; Mysore Inscr. No. 61, p. 132. Balagadūve incomplete Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory Bhuvanaikavrīda Udayādītya.

181.—Journ. R. As. Soc. Vol. X. p. 213. Saundatti fragmentary Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory, the Kattva Mahāmahādeva Kāptavirya (Kattva) II., ‘lord of Lattalūr.’

Genealogy of Kāptavirya II.: King Nāma; his son Katta (Kāptavirya) [I.]; his son Īyāna (Dāvari); his younger brother Kannu (Kannakira) [I.]; his son Eraga (Eraga); his younger brother Anka; Eraga’s son Sēna [I.], married Maijaladēvi; their son Katta (Kāptavirya) [II.], married Bhāgaladēvi; their son Sēna [II.]

182.—PSOCI. No. 177; Mysore Inscr. No. 73, p. 151. Balagadūve Kanarese inscription, ‘probably of’ the W. Chālukya ‘Vikramāditya VI. Tribhuvanamallā’ (according to Mys. Inscr. of Sōmēśvara II. Bhuvanakamalla).}

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1 The full name is Trailokyamalla-Nojamba-Pallava-Premāj-Jayasimha; see Dr. Fleet’s Dynasties, p. 453; and below, No. 188; compare also No. 753.
2 The title of the date only commences 13 h. 6 m. after mean sunrise.
3 In line 42 commences a second inscription, undated and apparently unfinished, of (Vikramāditya VI.) Tribhuvanamalla.
4 He is described as belonging to the lineage of Brahmacshatras, and as ‘lord of Kōṭhāpadra’ and ‘lord of Nandagūti.’
5 See above, No. 141.
6 See above, No. 158.
7 See above, No. 168.
8 The date is illegible; Mys. Inscr. gives the year Rākhasa (which would be Ś. 997).
183.—S. 398.—Ind. Ant. Vol. XVIII. p. 38. Guğīgere fragmentary Kanarese Jain inscription, recording gifts of the Āchārya Śrīnanda-pāndita:—

(l. 19).—Sa(śa)ka-varsha 998naye Naḷa-saṟvataraṇa śāhēyola.

The inscription mentions Kukkramaśāhēvī, the younger sister of the Chāḷukya Chakramatiśa Vijayādityavallabha (i.e., probably, the W. Chāḷukya Vijayāditya), as having formerly founded a certain Jain temple. It also mentions a Bhuvaṇikaṃallā Śāntināthadēva, i.e., a Jain temple or image of Śāntinātha that had been built or set up by the W. Chāḷukya Śāmēsvāra II. Bhuvaṇikaṃallā.


(l. 14).—Sa(śa)ka-nāripak[āl]-āṭita-saṝvatsara-ṛṣe(śa)taṃgala 998naye Piṅgala-saṟvataraṇa śāhēdā(ṛṣe)-ṣu(śa)daḥ 2 Ādiṭyavāra saṃkrānti-pavitrāhapaṇa-maṇḍu.


185.—Chā. VI. 2.—Ind. Ant. Vol. VIII. p. 11. Yēṣu Saksrit and Kanarese inscription of the reign of the W. Chāḷukya Mahārājādēvīja Vijayāditya VI. Tribhuvanamalla, residing at his capital of Kalyāṇa:—

Śrīmacher-Chāḷukya-Vikrama-varshada 2naye Piṅgala-saṟvataraṇa Śāvana-paṇṭurānamādi Ādiṭyavāra somaṇgaṇaṇa-mahāparva-nimittadīn.

[Piṅgala = S. 398]: Sunday, 5th August A.D. 1077; a lunar eclipse, visible in India; see ibid. Vol. XXII. p. 109, No. 1.

Genealogy as far as Jayasimha [II.] Jagadekamalla as in No. 154; his son [Śāmēsvāra I.] Ābhavanamalla; his son [Śāmēsvāra II.] Bhuvaṇikaṃallā; his younger brother Vikramāditya [VI.] Tribhuvanamalla.

186.—Chā. VI. 2.—PSOCI. No. 163; Mysore Inser. No. 60, p. 129. Balagāṅrave Kanarese inscription of the reign of the W. Chāḷukya Vijayāditya VI. Tribhuvanamalla, residing at Āṭagiri, and of his feudatory, the Daṇḍanāyaka Barmadēva:—

(l. 39).—Śrīmacher-Chāḷukya-Vikrama-varshada 2naye Piṅgala-saṟvataraṇa Pushyasu-ṣa(śa)daḥ 7 Āḍiṭyavārād-saṃdina-uttarāyaṇa-saṃkrānti parba(parva)-nimittam.

[Piṅgala = S. 399]: Sunday, 24th December A.D. 1077.

187.—Chā. VI. 2.—PSOCI. No. 164; Mysore Inser. No. 77, p. 168. Balagāṅrave Kanarese inscription of the reign of the W. Chāḷukya Vikramāditya VI. Tribhuvanamalla, residing at Āṭagiri, and of his feudatory, the Daṇḍanāyaka Barmadēva:—

(l. 26).—Śrīmacher-Chāḷukya-Vikrama-varṣikāda yeraḍ(ṛṣ)e(śa)nye Piṅgala-saṟvataraṇa Māghada punam Somaṇgaṇaṇa-saṁgaṇaṇa-parva-nimittadīn.

[Piṅgala = S. 399]: 30th January A.D. 1078, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday.

188.—Chā. VI. 3 (for 4P.).—Mysore Inser. No. 165, p. 805. Anantapur Kanarese inscription of the reign of the W. Chāḷukya (Vikramāditya VI.) Tribhuvanamalla, and of his younger brother, the Yuvarāja Jayasimha III.:

In the 3rd year of Chāḷukya Vikrama, the year Siddhārthi, at the time of uttarāyaṇa-saṃkrānti.

[Siddhārthi = S. 1001.]

1 See above, No. 32 ff.
2 The genealogy is in Sanskrit, and is professedly taken from a copper-plate charter.
3 See Dr. Fleet's Dynasties, p. 450, note 2.
5 See ibid. No. 7.
6 The full name is Trailokyamalla-Vira-Vijaya-Pallava-Jayasimiha; compare above, No. 176.
180.—Chā. VI. 7.—Ep. Ind. Vol. III. p. 308. Tidgundī plates of the reign of the W. Chālukya Mahārājaḥārīja (Vikramāditya VI.) Tribhuvanamalla, recording that the Mahāmāndalaśvara Muṇja, ‘lord of Bhogavat,’ (a son of Sindarāja who was the eldest son of Bhima) of the Sinda family, sold some villages to the [Raṭṭa] Mahāśāmanta Kanna-sāmanta (Kannakaikara II.)—


[For Dundubhi = Ś. 1004] the date is irregular.

190.—Chā. VI. 9.—Ind. Ant. Vol. XIII. p. 92. Hadali Kanaresco inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, recording a grant by Śānaśakti-paṇḍita, the disciple of Devaśakti-paṇḍita:—

(L. 5).—śīmamch-Chālukya-Vikrama-varṣada 9neya Raktākshī-saṁvatsarāda Chaṭra-su(ṣu)dhaha(dha) 1 Somaśvārad-aṁdu.

[For Raktākhā = Ś. 1006] the date is irregular.

191.—Ś. 1006 (for 1009).—Ep. Ind. Vol. III. p. 305, and Plate. Sītābāldī (now Nāgpur Museum) inscription of the reign of the W. Chālukya Mahārājaḥārīja (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the Mahāśāmanta Dāsīcīhāpaḍaka (also called the Rāja Dāśīcīdaḷa), ‘who had emigrated from Lata[laurī],’ of the Mahāśāhāṭhakāja lineage:—

(L. 1).—Sa(ṣa)kantrikakāl-ātita-saṁvatsar-ātmattarga-dāsaṇa ya[tra] ashaṭṭayadhikē (possibly altered to ashṭāṭhayadhikē) Šāku 1008 Prabhava-saṁvatsara 4Vaisākha-su[dha]-tritīya-Su(ṣa)kramind.

Perkins the 8th April A.D. 1087, but the day was a Thursday, not a Friday.

192.—Ś. 1009.—Jour. Bo. As. Soc. Vol. X. p. 173. Notice of a Saundatti Kanaresco inscription containing a date (of the reign of the W. Chālukya Vikramāditya VI., and) of the Raṭṭa Mahāmāndalaśvara Kāṭavirya II. and his wife Bhāgaladevi:—

Śāku 1009, ‘the Prabhava saṁvatsara, on the occasion of a total eclipse of the sun on Sunday, the day of the new-moon of the month Śrāvaṇa.’

Sunday, 1st August A.D. 1087; a total eclipse of the sun, visible in India.

(For an earlier date in the same inscription see above, No. 163).


(L. 56).—śīmamch-Chālukya-Vikrama-kālaḍa 12neya Prabhava-saṁvatsarāda Panahākrīpka-chaturdśa Vṛddhāvarad-uttarāyaṇasamkrāntiy-amūd.

[Prabhava = Ś. 1009]: Saturday, 25th December A.D. 1087; but the titkī which ended on this day was the 13th, not the 14th of the dark half; compare Ind. Ant. Vol. XXII. p. 111, No. 12.

(The same inscription in line 63 contains another date for Jayakarṇa, of the 46th year and the year Plava = Ś. 1043, but some of the details of it are illegible).

1 He is also described as ‘the frontal ornament of the Nāga family.’

3 See below, Nos. 188 and 201.

4 Read Viṃku(kra)makāla.

5 See Dr. Fleet’s Dynasties, pp. 455 and 554.

6 In the original the name is written Nyāna.

7 Compare below, No. 201.

8 See Nos. 189 and 201.

‘at the time of the sun’s commencing his progress to the north, on Thursday, the twelfth day of the bright fortnight of the month Pushya of the Prajâtapi saûvatsara, which was the sixteenth of the years of the glorious Châlukya king Vikrama.’

[Prajâpati = S. 1013]: Thursday, 25th December A.D. 1091; see ibid. Vol. XXII. p. 110, No. 3.

(The same inscription contains another record of grants, dated in the 46th(?49th) year, the Krêdhin saûvatsara = S. 1040; but the given date is irregular).


‘The sixteenth year (in word, l. 20) of his reign,¹ the Prajâtapi saûvatsara; Sunday; at the time of the sun’s commencing his progress to the north. The month and lunar day are not given.’

[For Prajâpati = S. 1013] the date is irregular; see above, No. 194.

196.—Châ. Vi. 18.—Ind. Ant. Vol. V. p. 342, and Plate (facing p. 46); PSOCL. No. 165; Mysore Insocr. No. 38, p. 78. Balagâne Kanaarese inscription of the reign of the W. Châlukya (Vikramâditya VI.) Tribhuvanamalla, recording grants made to Sâmêvana-pandita ² (the disciple of Śrikanâtha-pândita who was the disciple of Kâdâraśakti), the priest of the god Nakha-râsvâdaiva at Tâvaraga-re:

[(l. 27).—śrîmaç-Châlukya-Vikrama-varsâd(â) 18neya Śrîmukha-saûvatsara Pâ(phâ)lguṇa(ma)d-amâvâsye Ádîvâra sâûrya-grahaṇaṁ-saûdhu.]

[Śrîmukha = S. 1015]: Sunday, 19th March A.D. 1094; a solar eclipse, visible in India; see Ind. Ant. Vol. XXII. p. 110, No. 7.

197.—Châ. Vi. 18 (?).—Mysore Insocr. No. 173, p. 322. Date in a Heggere Kanaarese Hoysala inscription:—

‘in the (?) 18th year of Châlâkya Vikrama, the month Jêshṭa, the 5th day of the moon’s increase, Monday, at the Saṅkrâmaṇ.’

For Châ. Vi. = S. 1015 the date is incorrect; for S. 1013 = Châ. Vi. 16 it would regularly correspond to Monday, 26th May A.D. 1091.

198.—Châ. Vi. 19 (for 20 ?).—Ind. Ant. Vol. X. p. 185. Dambâja Sanskrit and Kanaarese inscription of the reign of the W. Châlukya (Vikramâditya VI.) Tribhuvanamalla, and of his queen Lakshmâdêvi, recording grants to two Buddhist vihâras (or monasteries):—

[(l. 17).—śrî-Châlukya-Vikrama-varsâdha 19neya Yuva-saûvatsara Mâgha-su(śu)ddha-pañcãbhis! Ádityavârat-saûdhu uttarâyaṇasâra-kânti-vyâtpâdat-saûdhu.]

The date is intrinsically wrong and of course irregular both for Yuvan = S. 1017, and for S. 1016.

199.—Châ. Vi. 21.—Ind. Ant. Vol. VI. p. 138, and Plate; PSOCL. No. 71. Kaṭṭâgâvri Kanaarese inscription, recording a grant for the purpose of maintaining a tank:—

[(l. 1).—śrîmaç-Châlukya-Vikrama-varsâdha 21neya Dhâta-saûvatsara Chaitra-su(śu) ddha 5 Ádityavârat-saûdhu.]


¹ The original has Châlukya-Vikrama-varsâdha.
² Compare Mys. Insocr. p. 91.
³ Compare Dr. Fleet’s Dynasties, p. 500, note 6.
200.—Chā. VI. 21.—PSOCI. No. 166; Mysore Inscr. No. 84, p. 170. Balagānhe Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the Daṇḍandiyakas Saṃvatāwada:—

(L. 47).—śṛṭamach-Chāḷukya-Vikrama-kālāda 21neya Daṇḍa-saṃvatsara Paduṣyasa-su(ṣ) 5 Āḍīvāradh(d)-aṃḍin-uttara-yāpasaṃkramati-vyatīt-patad-aṃḍu.1

[For Dhātru = Š. 1018] the date is irregular; compare Ind. Ant. Vol. XXII. p. 111, No. 11.

201.—Chā. VI. 21.—Jour. Bo. As. Soc. Vol. X. p. 194; PSOCI. No. 83. Saṃsattī Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date of the time of the W. Chālukya (Vikramāditya VI. Tribhuvanamalla) Permātīdeva, and (?) of the Raṭṭa Sēna II.:


[For Dhātru = Š. 1016] the date is irregular; see Ind. Ant. Vol. XXII. p. 111, No. 11.

Of Sēna II. the inscription gives the following genealogy.2—in the race of the Raṭṭas there was, as a son of king Nāma, Kārtavirya [I.], a feudatory of [the W. Chālukya Tuila II.] Āhavamalla; his son Dāvari; his young brother Kannakair [I.]; his son Eṛga; his younger brother Aṇka; Eṛga’s son Sēna (Kālasēna) [I.], married Mājaḷādevī; their son Kannakair (Kañus) [II.]; his younger brother Kārtavirya [II.]; his son Sēna (Kālasēna) [II.].

The Mahāmaṇḍalēvara Kārtavirya [II.], ‘lord of Lattalūr,’ is also mentioned separately as a feudatory of [Vikramāditya VI.] Tribhuvanamalla, and it is stated that his wife was Bhāgalambikā.3

(For another date in the same inscription see above, No. 79).

202.—Chā. VI. 22 (for 23).—PSOCI. No. 167; Mysore Inscr. No. 47, p. 107. Balagānhe Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the Daṇḍandiyakas Bhīvāṇaya4 and Paṃdunābhaya:—


[Bahudhānaya = Š. 1020]: 25th December A.D. 1098; but the day was a Sunday, not a Saturday.

203.—Chā. VI. 24.—PSOCI. No. 113. Kiruvatī Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla:—

(L. 34).—Chāḷukya-Vikrama-varishada 24neya Prāmatēhō-saṃvatsara Jyāśaḥa-suddha-paurna(r̥ṇa)māsi Āḍityavāra soma-grahapad-aṃḍu.6

[Prāmatēhō = Š. 1021]: Sunday, 5th June A.D. 1099; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXII. p. 110, No. 4.

204.—Chā. VI. 27.—PSOCI. No. 168; Mysore Inscr. No. 40, p. 78. Balagānhe Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the Daṇḍandiyakas Anantapāla and Gōvindaṛasa:—

(L. 47).—śṛṭamach-Chāḷukya-Vikrama-varahada 27neya Chitrabhānu-saṃvatsara Paṃśya(sha)-suddha 13 Budhavārad-uttara-yāpasaṃkramtīni-aṃḍu.

[Chitrabhānu = Š. 1024]: Wednesday, 24th December A.D. 1102.

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2 Compare above, No. 191.
3 Compare above, No. 192.
4 See Dr. Fleet’s Dynasties, p. 451.
APPENDIX.]
INSCRIPTIONS OF SOUTHERN INDIA.

205.—Ch. VI. 27.—PSOCI. No. 169; Mysore Inscr. No. 55, p. 173. Balagāṁve Kanarese memorial tablet [of the reign of the W. Chālukya Vikramaṛitya VI. Tribhuvanamalla?]:—

"The twenty-seventh year (in figures, l. 6) of his reign, the Chitrabhānu saṁvatsara; Monday, the first day of the dark fortnight of Phālguna;" (Mys. Inscr. ‘the 27th year of Chālukya-Vikrama’).

[For Chitrabhānu = Ś. 1024] the date is irregular.

206.—Ch. VI. 27.—PSOCI. No. 170; Mysore Inscr. No. 55, p. 127. Balagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramaditya VI. Tribhuvanamalla [and of his Daṇḍanāyaka Goyindaraja]:—

(L. 41).—śrīmaṭ-Chālukya-Vikrama-varṣa 27nēya Chitrabhānu-sāmavatsara Phālguna Maṇḍyaśaśa Adityavara samkramaṇa-vyatiḥpūtad-saṁvīdu.4

[For Chitrabhānu = Ś. 1024] the date is irregular.

207.—Ch. VI. 28.—PSOCI. No. 171; Mysore Inscr. No. 68, p. 139. Balagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramaditya VI. Tribhuvanamalla, and of his feudatories, the Daṇḍanāyakas Anantapāla and Goyindarāja:—

(L. 45).—śrīmaṭ-Chālukya-Vikrama-varṣa 28nēya Subhānu-sāmavatsara Puṣya-ha 10 Saṅkramadānānīttarāyaṇa-saṅkramapādali.4

[Subhānu = Ś. 1095]: Friday, 25th December A.D. 1103.

208.—Ch. VI. 32.—PSOCI. No. 218; Mysore Inscr. No. 104, p. 192. Tālgund Kanarese inscription of the reign of the W. Chālukya (Vikramaditya VI.) Tribhuvanamalla, and of his feudatories, the Daṇḍanāyakas Anantapāla and Goyindarāja:—

(L. 20).—Chālukya-Vikrama-kāla maṇvatt-erāḍa(n)ēya Sarvavajit-sāmavatsara Chālukra-suṣṭ(i)dāḥa-tadige Brū(ṛ)haḥ-patāvaredāni.4

[For Sarvavajit = Ś. 1026] the date is irregular.

209.—Ch. VI. 32.—Ind. Ant. Vol. XXII. p. 252. Date of a Hāli Kanarese memorial tablet:—

‘Vaiḍavaṇa, the fifth tithi of the dark fortnight of Śrāvana of the Sarvavajit saṁvatsara, which was the thirty-second year of the Chālukya-Vikrama-kāla.’

[Sarvavajit = Ś. 1028]: Saturday, 10th August A.D. 1107.

210.—Ch. VI. 33.—Ind. Ant. Vol. X. p. 251. Kargadari Kanarese inscription of the reign of the W. Chālukya (Vikramaditya VI.) Tribhuvanamalla, and of his feudatory, the Kādamba (of Hāngal) Mahāmaṇḍalēsvāra Tailapa II., ‘lord of Banavasi,’ ruling at Pāṭhāpura:—

(L. 38).—śrīmaṭ-Chālukya-Vikrama-varṣa 33nēya Sarvadhārī-sāmavatsara Ḥṛjuyggiya4 puṇṇami Sōmavāra-saṁvīdu saha-лагradol.

[Satvadhārin = Ś. 1030]: Monday, 21st September A.D. 1105; see ibid. Vol. XXII. p. 110, No. 5.

The inscription gives the genealogy of the Kādambas from Mayūravarman4 [I.] to Jayavarman [II.] as stated in Dr. Fleet’s Dynasties, p. 559. Jayavarman [II.] had five sons, viz. Māvūlīvāra, Tailapa [I.], Śāntivarman [II.], Chākīdāva, and Vikrama; of these, Śāntivarman [II.] married Śriyadēvī of the Pāṇḍya family; their son Tailapa [II.], married Bāchaladēvi of the Pāṇḍya family.

1 According to Mys. Inscr. the inscription is of the time of the Mahāmaṇḍalēsvāra Permapāda, ‘chief of the great city of Kōlaṇḍapura.’ This apparently would be the Mahāmaṇḍalēsvāra Udayadēvi-Gaṇga-Pemagā, of the W. Gaṇa family, mentioned in Dr. Fleet’s Dynasties, p. 453.
2 The inscription is almost wholly illegible.
4 See ibid. p. 193, No. 29.
5 Ḥṛjuyggi or Ḥṛjamggi is the day of the full-moon of Āfrīna; see Sp. Ant. Vol. V. p. 15.
6 Compare below, No. 603,
211.—Chā. Vi. 33.—PSOCI. No. 137; Mysore Inscr. No. 10, p. 17. Dāvāngere Kanarese inscription of the reign of the W. Chālukya (Vikramaditya VI.) Tribhuvanamalla, and of his feudatory, the Daṇḍanāyaka Bamanāra (Bamanāra):—
[For Sarvadhārin = Š. 1030] probably Thursday, 24th December A.D. 1108; but this day fell in the dark, not the bright half of Pausha.

212.—Chā. Vi. 37.—PSOCI. No. 172; Mysore Inscr. No. 41, p. 82. Balagānve Sanskrit and Kanarese inscription of the reign of the W. Chālukya Vikramaditya VI. Tribhuvanamalla, and of his feudatory, the Pāṇḍya Mahānāpadēśa Tribhuvanamalla Kāmadēva, 'lord of Gokarna, 'ruler of the Koṅkaṇa rādhra':—
[Nandana = Š. 1034] Tuesday, 24th December A.D. 1112.

213.—Chā. Vi. 38 (for 37?).—PSOCI. No. 173; Mysore Inscr. No. 79, p. 166. Balagānve Kanarese memorial tablet of the reign of the W. Chālukya (Vikramaditya VI.) Tribhuvanamalla, and of his feudatories, the Daṇḍanāyaka Ananta-pālayya and Gōvindarāsa:—
(L. 4).—śrīmatu-Chālukya-Vikrama-varshada 35nevya Narāṇāna-samvatsara; (Mys. Inscr.: 'in the 4th year ... , the year Siddhārti, the month Śrāvaṇa, the 6th').
[Nandana = Š. 1034.]

214.—Chā. Vi. 38.—PSOCI. No. 103. Hāṅgal Kanarese memorial tablet of the reign of the W. Chālukya Vikramaditya VI. Tribhuvanamalla:—
(L. 1).—[śrī]mat(ch-)Chālukya-Vikrama-varshada 35nevya Vijaya-samvatsara Chaita-suddha-pādīva Buddha-(dha)vaṇad-saṇḍu.4
[Vijaya = Š. 1035]: Wednesday, 18th March A.D. 1113 5

215.—Chā. Vi. 38 (or 39?).—PSOCI. No. 174; Mysore Inscr. No. 96, p. 185. Balagānve Kanarese memorial tablet of the reign of the W. Chālukya Vikramaditya VI. Tribhuvanamalla, and of his Daṇḍanāyaka Gōvindarāsa.6

216.—Chā. Vi. 39.—PSOCI. No. 175; Mysore Inscr. No. 88, p. 175. Balagānve Kanarese inscription of the reign of the W. Chālukya Vikramaditya VI. Tribhuvanamalla, and of his feudatories, the Daṇḍanāyaka Anantapaḷa and Gōvindarāja (Gōvindamāya):—
(L. 49).—śrīmacha-Chālukya-Vikrama-kālada 35nevya Jaya-samvatsara Chaitraṇa puṇṇave Ādivāra grahāṇa-vāyatpāta-samkramaṇa-saṇḍu.7
[In Jaya = Š. 1086] the tithi of the date commenced 1 h. 29 m. after mean sunrise of Sunday, 22nd March A.D. 1114; but there was no eclipse, and the Mēṣha-saṁkrānti only took place on the 24th March A.D. 1114.

217.—Chā. Vi. 43.—Ind. Ant. Vol. IX. p. 75, and Plate; PSOCI. No. 82. Aihoē Kanarese inscription, recording donations to a temple:—
(L. 1).—Chālukya-Vikrama-varshada 43[ne*]ya Viḷambi-samvatsara uttarāyana-samkramaṇa-saṇḍu.
[Vilambas = Š. 1040.]

1 See Dr. Fleet’s Dynasties, p. 452.
3 See ibid. p. 192, No. 30.
4 See ibid. No. 81.
5 On this day the tithi of the date commenced 5 h. 10 m. after mean sunrise.
6 The details of the text seem quite doubtful.
218.—Chā. VI. 45\(^1\) (for 47?).—*Jour. Bo. As. Soc.* Vol. XI. p. 247. Kođikop Kanarese inscription of the W. Chālukya (Vikramādiya VI.) Tribhuvanamalla, reigning at Jayantipura, and of his feudatory, the Śiṇḍa Mahāmangalēśvara Ačōa (Ačhama) II.\(^2\).

(I. 16).—śrāvasāt(ch.)Chālukya-Vikramā-kālāda 45neya Śūbhakṛi(kṛi)t-saṅva-
chchha(ṭa)raḍa Chaitra-sa(śa)ṭadha S Sōmavāra uttarāyaṇaśaṅkrānti-saṁdu.

The date is intrinsically wrong for both Śūbhakṛi = Ś. 1044 and Ś. 1042.

219.—Chā. VI. 46.—*PSOCI.* No. 133; *Mysore Insr.* No. 7, p. 14. Dāvagere Kanarese inscription of the reign of the W. Chālukya Vikramādiya VI. Tribhuvanamalla, and of his feudatory, the Mahāmangalēśvara Tribhuvanamalla Pāṇḍyadēva,\(^3\) lord of Kaśchipura,\(^4\) ruling the Nalambavāḍi Thirty-two-thousand:


[Plava = Ś. 1043:] Sunday, 2nd October A.D. 1121.

220.—Ś. 1045.—*Ind. Ant.* Vol. XIV. p. 15. Tērāḍal Kanarese Jain inscription. Date of a grant of the Maṅgaliḍa Gokā\(^5\) (Gokṣiddāvarasa) of Tērāḍal, a dependent of the W. Chālukya Vikramādiya VI. Tribhuvanamalla Pāṃḍirāya,\(^6\) and of his feudatory, the Raṭṭa Mahā-
maṅgaliḍa Kārttirvīrya II.,\(^6\) lord of Latānāra;—

(I. 49).—Sa(śa)kan-va[r\(^*\)]sha 1045naya Śu(śa)bhakṛi(kṛi)t-saṅvatsaraḍa Vaiśākha
paṇḍami Bra(brā) ṛhaspati-saṅvāḍdu.

Thursday, 12th April A.D. 1123; see *ibid.* Vol. XXIII. p. 116, No. 19.

The inscription mentions, as Gokā's preceptor, the Maṅgaliḍaṛa Maṅghaṇḍi-saśiddhānta, the priest of the temple of Rāma-Nārāyaṇa at Kollāyura (Kollāyira). The same Maṅghaṇḍi-
saśiddhānta also is described as the preceptor of the Śaṅkanta Nimbādeva.\(^6\)

(For later dates in the same inscription see below, Nos. 256 and 258).

221.—Ś. 1047.—*Ind. Ant.* Vol. XII. p. 212, No. 56. Date of a Narāndra Kanarese inscription of the W. Chālukya Vikramādiya VI.:


Friday, 25th August A.D. 1125; see *ibid.* Vol. XXIII. p. 124, No. 67.

222.—*PSOCI.* No. 176; *Mysore Insr.* No. 63, p. 135. Balājīgūte Kanarese inscription of the reign of the W. Chālukya (Vikramādiya VI.) Tribhuvanamalla, and of his feudatory, the Daṇḍyadēva Guṇḍasamara:

223.—*PSOCI.* No. 108. Chauḍāḍāmpur incomplete Kanarese inscription of the reign of the W. Chālukya Vikramādiya VI. Tribhuvanamalla; of his feudatory, the Maḥāśāmanta-
śīpati Gövindarasa, and of a subordinate (? of the latter, the Gutta Maḥāśāmanta (?) Malla (Maḷlidēva),\(^7\) the son of Gutta I. who was the son of Māgutta.

224.—[Ś. 872*].—*Jour. Bo. As. Soc.* Vol. XI. p. 224. Narāgal incomplete Kanarese inscription of the reign of the W. Chālukya Vikramādiya VI. Tribhuvanamalla Pāṃḍā, and of

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\(^{1}\) For a Drāakahārama inscription dated in S. 1042 and in the Chālukya-Vikrama year 46, see *Ep. Ind.* Vol. IV. p. 37.

\(^{2}\) See Dr. Fleet's *Dynasties*, p. 574; and below, No. 224.

\(^{3}\) For two Kanarese inscriptions at the fort of Gutti, of the years 45 and 47 (Plava and Śūbhakṛi), see *South-Ind. Insr.* Vol. I. p. 167.

\(^{4}\) He is stated to have sprung from the family of Jimāvatāhana; compare below, No. 301 ff.

\(^{5}\) But the date of the grant does not belong to his time; see Dr. Fleet's *Dynasties*, p. 564, note 4; and above, No. 201.

\(^{6}\) See also below, Nos. 318 and 413.

\(^{7}\) See Dr. Fleet's *Dynasties*, p. 80. The time of the inscription according to Dr. Fleet is about A.D. 1115.—Compare below, No. 208.
the Sinda, Mahāmanḍalēśvara Pemāḍī I, ruling at Erambarage; records a grant which is stated to have been made—

— (L. 47).—Sa(s)ka-varaśa 872nēya Saumya-saṁvatsarasāra Pūṣya-su(ā)ddha-puṃśa
Sōmavaśa sūna-grahapan-utterdyaṇa-saṁkrānti-āndu.

The tilē of the date ended on Monday, 7th January A.D. 950; but there was no eclipse, and the Uttarāyaṇa-saṁkrānti had taken place already on the 23rd December A.D. 949; see Ind. Ant. Vol. XXIV. p. 12, No. 173.

In the Sinda family, Āchugi [I.]; his younger brothers Nāka, Siṅga [I.], Dāsa, Dāva, Chaṇḍa (Chāṇḍa) [I.], and Chaṇḍa; Āchugi's son Bamma; after him, Āchugi (Ācha) [II.] (put to flight the Poyaśa, took Gōve, put to flight Lakṣma, seized upon the Kotikatā, etc.), married Mahādēvi (Mādēvi); their son Pemāḍī [I.].

225.—S. 1045(*)—PSOCI. No. 146; Mysore Insocr. No. 4, p. 8. Chitaldurg Kanarese inscription of the W. Chālukya Jagadekamalla II., and of his feudatory, the Mahāmanḍalēśvara Vijaya-Pañḍyadēva, 'lord of Kāśīchīra,' residing at Uchchaṅga and ruling the Nolambavādi Thirty-two-thousand:

'Saka 1045 (in figures, the last two ekaed, l. 28), the Sōbhakrit saṁvatsara; Sunday, the tenth day of the bright fortnight of Phāḷguna; ' (Mys. Insocr.: 'at the time of the equinox?').

The date is irregular.

226.—S. 1051*.—Ind. Ant. Vol. XII. p. 212, No. 57. Date of an Iglēśwar Kanarese inscription of the W. Chālukya Sōmeśvara III., and of his feudatory, the Kaṇakuruy Mahāmanḍalēśvara Pemāḍī—

Śaka(ka)-varaśa 1051nēya Kilaka-saṁvatsara Kārttika-paṇḍamāseyaśaṃagruhaṇa-

nimitān.

8th November A.D. 1123, with a lunar eclipse, visible in India; see 'ibid. Vol. XXIII. p. 127, No. 84.

227.—PSOCI. No. 178; Mysore Insocr. No. 42, p. 87. Balagāvya Kanarese inscription of the third year of the reign of the W. Chālukya Sōmeśvara III. Bhūtōkamalla, and of his feudatory, the Kāḍamba (of Ḍāṅgal) Mahāmanḍalēśvara Taila II., 'lord of Banavāsapura:'—

'The third year (in figures, l. 70) of his reign, the Kilaka saṁvatsara; Thursday, the day of the new-moon of Māgha.'

[For Kilaka = S. 1050] the date is irregular; it would correspond to Wednesday, 20th February A.D. 1129.

228.—Ind. Ant. Vol. X. p. 132. Hunaśkaṭṭi Kanarese inscription of the 6th year (of the reign) of the W. Chālukya (Sōmeśvara III.) Bhūtōkamalla, recording a gift by the Mahāmanḍalēśvara Mārasimhadevarasa:

(L. 1).—Śrīmad-Bhūtōkamalladēvā varṣa(rasa) 6nēya Sāvā(ddhā)raṇa-saṁvatsarasāra
Phāḷguna(ṇa)-śa 5 Ādiyṛadāh-āndu.

[For Śādharaṇa = S. 1052] the date is irregular.

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1 The date, of course, has nothing to do with the reign of Vikramāditya VI. See Dr. Fleet's Dynasties, p. 575, note 3.—Compare below, No. 234.

2 Compare below, No. 256.

3 See Dr. Fleet's Dynasties, p. 457, note 8; compare also below, No. 229. According to Dr. Fleet, Jagadēkamallas, at the time of the date, 'may possibly have held some administrative post under his grandfather (Vikramāditya VI.). But the record speaks of him as if he were himself the paramount sovereign.'

4 Described as 'defector of the designs of Rājiga-Chōda' (i.e. Rājendrā-Chōda II., Kālōtunaga-Chōda I.); see below, Nos. 250 and 671.

5 See Dr. Fleet's Dynasties, p. 470; and compare below, No. 286, where the name (in Sanskrit) is Paramāraṇa.

229.—Ind. Ant. Vol. VI. p. 140; PSOCI. No. 44. Bādāmi Kanarese inscription of the second year of the (reign) of the W. Chālukya Pratāpa-chakravarta I Jagadēkamalla II, recording a grant by his Dāda-dvayakas Mahādeva and Pāṇādeva:—

(L. 21).—Chālukya-Jagadēkamalla-varshabha eraḍ(ḍa)neya Siddhārthi-sānvatsarasara Kārttikeya-sa(u)n)āh-trayādami(śi) Sāmakara-nādu.

[Siddhārthin = ś. 1061]: Monday, 6th November A.D. 1139.

230.—PSOCI. No. 179; Mysore Insoc. No. 62, p. 134. ‘Balagānve Kanarese inscription of the reign of the W. Chālukya (Sōmeśvara III) Bhūlekamalla:—

‘The Siddhārthi sānvatsara; Sunday, the thirteenth day (in words, l. 21) of the bright fortnight of Pushya; at the time of the sun’s commencing his progress to the north.’

[For Siddhārthin = ś. 1061] the date is irregular.

231.—PSOCI. No. 139; Mysore Insoc. No. 8, p. 16. Dāvēngere Kanarese inscription of the reign of the W. Chālukya (Sōmeśvara III) Bhūlekamalla, and of his feudatory Virā-Pāṇādeva, residing at Uchchabangdurga and ruling the Nālambadāḍī Thirty-two-thousand:—

‘Monday, the eleventh day (in words, l. 26) of the (?) bright fortnight of Pushya of the Dāndubhi sānvatsara; at the time of the sun’s commencing his progress to the north.’

[For Dāndubhi = ś. 1064] the date is irregular.

232.—Ep. Ind. Vol. V. p. 15. Managōji Kanarese inscription of the 6th year of the reign of the Kalarūya Bijjala (below, No. 278); in lines 1–59 refers to certain events of the time of the W. Chālukya Pratāpa-chakravarta I Jagadēkamalla II. (and his feudatory, the Dāda-dvayaka Bāmmānaya), and gives the following date of the 6th year of that king’s reign:—


[For Dāndubhi = ś. 1064] the date is irregular; see śūrd. p. 11.

The inscription, before Ayaya [I.] (the father of Vīkramādiya IV.), mentions a Chālukya Kattiyaradēva. It also states that Taila [II.] anhiluated the Rāṣṭrakutās Kakkar (Kakkarāja II.) and Rāpabhuma (Rāpamānubha); see above, No. 150.

233.—Jour. Bo. As. Soc. Vol. XI. p. 253. Kōḍikop Kanarese inscription of the 7th year (of the reign) of the W. Chālukya Pratāpa-chakravarta I Jagadēkamalla II, and of his feudatory, the Sinadhamaṇḍalēkara Jagadēkamalla Permādi I.:


[For Rākṣakshi = ś. 1068] probably Monday, 25th December A.D. 1144; the Uttarāyānasāṅkarāṇa took place on Sunday, the 24th December, and there was a solar eclipse which was visible in India on Tuesday, the 26th December, A.D. 1144.

234.—[ś. 672].—Jour. Bo. As. Soc. Vol. XI. p. 239. Narēgal incomplete Kanarese inscription of the reign of the W. Chālukya Jagadēkamalla II., and of the Sinadhamaṇḍalēkara Jagadēkamalla Permādi I., ruling at Erandiva; records a grant which is stated to have been made:—

(L. 37).—Sā(ha)ka-varsha 872 neya Śāhārāpa-sānvatsarasara Kārttikeya-sa(u)mavāya Vṛ[ti]haspati-vārad-āṇand-sūrya-graṇapadol.

The date is irregular; but see Ind. Ant. Vol. XXIV. p. 5, No. 144.

1 But see Dr. Fleet’s Dynasties, p. 455, note 6.
2 But see śūrd. Part of the inscription is illegible.
3 Compare above, No. 51.
4 See Dr. Fleet’s Dynasties, p. 675.
5 The date, of course, has nothing to do with the reign of Jagadēkamalla II. See Dr. Fleet’s Dynasties, p. 675, note 8. — Compare above, No. 229.
Permādi [I.] vanquished Kulaśekharāka, besieged and beheaded Chaṭṭa, put to flight [the Kādamba of Goa] Jayakēśin [II.], and defeated Bīṭṭiga (i.e. the Hoysala Vishnuvardhana).

235.—*PSOCI.* No. 97. Lakshmīśvaravar Sanskrit and Kannarese inscription of the 10th year (of the reign) of the W. Chālukya Pratāpa-chakravartin Jagadēkamalla II., and of the [Kādamba of Goa?] Mahāmaṇḍalēśvara Jayaśēśin [II.].

(L. 55).—Jagadēkamalladēva-varsha 10neya Prabhava-saṃvatsara 12 Bhūpasapatīvāra dakshihīnamatsamkramaṇa-vaṭṭapātaṁ (?).

[For Prabhava = Ś. 1069] probably Thursday, 26th June A.D. 1147; but this day fell in the dark, not the bright half of Āśādhā.

236.—*PSOCI.* No. 116; *Mysore Inscr.* No. 34, p. 67. Harivar Kannarese inscription of the W. Chālukya Perma Jagadēkamalla II., and of his feudatory, the Mahāmaṇḍalēśvara Vīra-Pāṇḍya-deva, ruling the Noḷambavāḍi Thirty-two-thousand:

*Mys. Inscr.*: 'in the 10th year of the emperor Jagadēkamalla, the month Prabhava, the month Ashvija, new-moon day, Sunday.'

[Prabhava = Ś. 1066] Sunday, 26th October A.D. 1147.

237.—*PSOCI.* No. 180; *Mysore Inscr.* No. 44, p. 97. Balāgāna-va Kannarese inscription of the 13th (? year) of the reign of the W. Chālukya Pratāpa-chakravartin Jagadēkamalla II., and of his feudatory, the Mahāmaṇḍalēśvara Tribhuvana-mallaka Jagadēkāva of the Śātara family of Paṭṭi-Pombuchapura:

(L. 40).—Jagadēkamalladēva-varsha 13neya Śukla-saṃvatsara Kārttikakada paurṇa-māṣye Sūmava-rāṇa-grahaṇad-āṃdu.

[For Śukla = Ś. 1071] the date is irregular.

238.—*PSOCI.* No. 119; *Mysore Inscr.* No. 32, p. 60. Harivar Kannarese inscription of the time of the W. Chālukya Jagadēkamalla II., and of the Kalachurya Bijjala and his servant, the Mahāmaṇḍalēśvara Vijaya-Pāṇḍya-deva, the ruler of the Noḷambavāḍi Thirty-two-thousand (an official of whom was a person of Sinda descent, called king Iśvara,' lord of Karāhāṭa').

239.—Ś. 1078.—Ind. Ant. Vol. XII. p. 209, No. 18. Date of a Hulghar Kannarese inscription of the W. Chālukya Taila III.:

(L. 15).—Śakam(ṇ) parcel-bhāta-satamga 1076neya Bhāva-saṃvatsara Āśā(gha) da(gha)-su(ṣau) 5 Bri(br) hasapatīvārd-āṃdu.

Thursday, 17th June A.D. 1154; see *ibid.* Vol. XXIII. p. 116, No. 21.

240.—*PSOCI.* No. 181; *Mysore Inscr.* No. 45, p. 100. Balāgāna-va Kannarese inscription of the 6th year (of the reign) of the W. Chālukya (Taila III.) Trailōkya-malla, and of the Kalachurya Mahāmaṇḍalēśvara Bijjaha, 'lord of Kāḷaṇjara,' and his Dāṇḍanāyaka Mahādeva:

(L. 44).—Trailōkya-mallaka-varsha 6neya Yuva-saṃvatsara 15 Māghad-amāvāsyasya uttarakṣamasya-kramānti-Sūmava-vyātpātād-āṃdu.

[For Yuva = Ś. 1077] the day may be the 25th December A.D. 1155, but this was a Sunday, and the new-moon day of Paṁsā.

1 See Dr. Fleet’s *Dynasties*, p. 569; and compare below, Nos. 240 and 254, and No. 405, note.
2 Much of the inscription is illegible.
3 See Dr. Fleet’s *Dynasties*, p. 457, note 5. Compare below, Nos. 388 and 554.
4 The photograph does not show the date; see Dr. Fleet’s *Dynasties*, p. 470.
5 See *ibid.* p. 577.
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241.—Ś. 1080.—Ind. Ant. Vol. XI. p. 273. Siddāpur Kanarese inscription of the reign of the Kādamba (of Goa) Mahāmāṇḍagolāvara Śivachitta Permāḍi, ‘lord of Banavasi,’ and (his brother) the Yuvarāja Vijayaśikṣita II, staking near Sampagādi:—
27th June A.D. 1158, but this was a Friday, not a Monday; see ibid. Vol. XXIV. p. 8, No. 16.

242.—Jour. Bo. As. Soc. Vol. IX. p. 296. Golihaṇḍi Kanarese inscription of the 14th, 17th and 23rd years (of the reign) of the Kādamba Mahāmāṇḍagolāvara Kōkūya-kaḷukara-vartti Śivachitta Permāḍi, ‘lord of Banavasi,’ ruling at his capital of Gōve (Goa):—
[For Vikrama—Ś. 1082 = Ky. 4261] the date is irregular.

243.—Ś. 1086 (for 1086).—Jour. Bo. As. Soc. Vol. XI. p. 259; PSOCI. No. 67. Patṭḍakal Kanarese inscription of the Sinda Mahāmāṇḍagolāvara Chāvunḍa II, (who was, or rather had been) a feudatory of the W. Chāluṣya Nūrmaḍi-Taila (Taila III.):—
(L. 56).—Sa(śa)ka-varsha sāsira-nilambita-nilke(lka)neya Subhānu-saṁvatara Jē(jē)sīḥtha-su(śu)dha-paṇḍitamāsya Sāmavāra sōmanaghaṇa-vatipāta-saṁkramapa puṣya-tithiyai.
The date is irregular; see Ind. Ant. Vol. XXIV. p. 15, No. 187.
In the Sinda family, Āchug[i] [I.]; his brothers Nāka, Siṁha [I.], Dāsa, Dāma, Chāvunḍa [I.], and Chāva. Ācha’s (Āchug[i]) son Banna; his younger brother Siṅga [II.]; his son Ācha [II.]; (burnt Gōve and repulsed [the Siḥhāra] Byōja [I.]); his son Pemma (Permāḍi) [I.]; his younger brother Chāvunḍa [II.], married Dēmaladēr; their sons Āchidēva [III.] and Permāḍi [II.].

244.—PSOCI. No. 140; Mysore Insor. No. 9, p. 17. Dāvangere Kanarese inscription of the Mahāmāṇḍagolāvara Vijaya-Paṇḍhyāda, who ruled the Nolambavāḍi Thirty-two-thousand and resided at Uchchaṅgi, of the 15th year of the reign of (?) the W. Chāluṣya Taila Tailokrama (Taila III.), the year Pārthiwa. [Pārthiva = Ś. 1087.]

245.—PSOCI. No. 120; Mysore Insor. No. 30, p. 57. Harīhar Kanarese inscription of the time of the W. Chāluṣya Nūrmaḍi-Taila (Taila III.), and of the Kaḷachurya Bījala and his dependent Kasapayya-nāyaka. 

1 Compare below, Nos. 249 and 254.
2 According to the translation this should be paśchānti, and the European equivalent of the date, given above, is for this 610th.
3 See Dr. Fleet's Dynasties, p. 575.
4 Compare Nos. 224 and 247.
5 Part of the inscription is illegible.
6 See Dr. Fleet's Dynasties, p. 469, note 8, and p. 463, note 1. According to Dr. Fleet, the record belongs to a period subsequent to the death of Taila III.
7 The date is illegible; see Dr. Fleet's Dynasties, p. 472.
8 See below, Nos. 250 and 251.
246.—PSOIC. No. 104 and No. 105. Two Hângal Kanarese memorial tablets of the time of the W. Chálułya Nârma dü-Tailapa (Taila III.).

247.—Chà. VI. 94.—Ind. Ant. Vol. IX. p. 97; PSOIC. No. 83. Aihole Kanarese inscription of the Sinda Mahâmaṇgalâvâra Châmuṇḍa (Châmuṇḍa) II. and his sons (by Siriyâvâra) Bijjala and Vikrama:—

(L. 23).—sîrîmac-Châmu lá-[Vikrama-varshada] 91neya Virowdü-saînvatsarada . .

[Virowdü = s. 1091.]

248.—s. 1091.—PSOIC. No. 111; Mysore Inscr. No. 13, p. 28. Dâvangere Kanarese inscription of the Mahâmaṇgalâvâra Vijaya-Pândyadêva, 'lord of Kâñçhîpura,' residing at Ucohângiri and ruling the Nolambâvâli Thirty-two-thousand:—

(L. 16).—sîrîmat-Saka-varshada 1091neya Virowdü-saînvatsarada dvîtya-Śrâvana-suddhapuṇçami Sômavârad-ahndu. 4

In the given year Śrâvana was intercalary, but otherwise the date is irregular; see Ind. Ant. Vol. XXIV. p. 15, No. 188.

249.—Ky. 4270 and 4272.—Jour. Bo. As. Soc. Vol. IX. p. 278; Ind. Inscr. No. 32. Halsi inscription 3 of the 23rd year of the Kândaba (of Gua) Śivachitta Paramardin, and of the 25th year of (his reign, and) of his younger brother Vishnuçhatta;—

(L. 18).—Sâmînirvîrttâ Kalêh kâlê kha-sapta-dvi-payônidhau | pravardhamânà tad-râyê trayâ-vînsê Virowdü | saînvatsarâ Śuchau mâsê darsê vârê Vri(bri)haspatê | dakshihâyana-saînkrântau.

[Virowdü = s. 1091 = Ky. 4270]: Thursday, 26th June A.D. 1109; see Ind. Ant. Vol. XVII. p. 264, No. 15.

(L. 34).—Sâmînirvîrttâ Kalêh kâl(a)ē-sêva(svi)-sapta-dvi-payônidhau | pravardhamânà tad-râyê parîcha-vînsê samê Kharê | Mâghê cha sudha-dvâdasîyâm mâsê vârê Vri(bri)haspatê | saîn-prêptê Vaidhrîtun yôgê.

[For Kharâ = s. 1083 = Ky. 4272] this date is irregular; see ïbid. p. 265, No. 16.

The mythical Jayanta (Trilôchana); in his race, Jayakêsîn [I.], conquered the Ālupas and established the Châlułyas in their kingdom, and took his abode at Gûpakaṇṭhatana (Guna); his son Vijayaâditya [I.]; his son Jayakêsîn [II.]; married Mailâlamâlûdêvi, the daughter of the [W.] Châlułya Vîkramârka (Vîkramâditya VI.); their son Paramardin Śivachitta; his younger brother Vishnuçhatta.

250.—s. 1083 and 1085.—PSOIC. No. 118; Mysore Inscr. No. 28, p. 51. Harîhar Kanarese inscription of the Mahâmaṇgalâvâra Vijaya-Pândyadêva, 'lord of Kâñçhîpura,' and of his Daugândâtha Vijaya-Perma dü:—

(49).—Saka-varsha 1085a(ne)neya Vîkrita-saînvatsarâda Pushya-bahulu-pâdîva Śukravârad-uttarâyâna-saînkrântasad-ahndu.

(63).—Saka-varsha 1095neya Naîdanda-saînvatsarâda Bhâdrâpada-sudha-ladigâ Bîhaspatîvârad-ahndu.

Friday, 25th December A.D. 1170, and Thursday, 24th August A.D. 1172.

1 Compare above, No. 243.
2 Read sîrîmac-Châmu lá.
3 Professedly copied from a copper-plate (or copper-plates).—The descriptions of the boundaries contain Kanarese words and inflections.
5 The full details of the date are illegible.
6 Described as ‘defeater of the designs of Râjiga-Choja’; see above, No. 225.
7 The inscription also mentions a Kândaba Mahâmaṇgalâvâra Kâtarâsa, ‘lord of Ucohângirî;’ see Dr. Fleet’s Dynasties, p. 584.
8 On this day the titki of the date commenced 2 h. 36 m. after mean sunrise.
251.—PSOCI. No. 117; Mysore Insor. No. 35, p. 71. Harihar Kanaresse inscription of the Mahāmanḍāḷēsvaṛa Vīra-Pāṇḍyaḍēvā and Vījaya-Pāṇḍyaḍēvā.1

252.—PSOCI. No. 135; Mysore Insor. No. 36, p. 71. Harihar Kanaresse inscription of Vījaya-Pāṇḍyaḍēvā(?).2

253.—S. 1095 and 1103.—As. Res. Vol. IX. p. 431; Colebrooke’s Misc. Essays, Vol. II. p. 271. Translation of a ‘Curungode’ (Kurūgōḍ, now Cullutta Museum) Sanskrit and Kanaresse inscription3 of the reign4 of the W. Chālukya Tribhuvanamalla Vīra-Somēśvara (Somēśvara IV.), reigning at Kalyāga; recording grants by the Mahāmanḍāḷēsvaṛa Irmāḍī-Rēchamalla (surnamed Śindagōvindā) of Kurūgōḍadurga:

‘The year of Śālivāhān5 1095 in the Vījaya year of the cycle, and on the 30th of the month Mārgaśira, on Monday, in the time of an eclipse of the sun.’

‘The year of Śālivāhān6 1103, of the cycle Plava, and on the 15th of Kārttika, on Monday, in the gracious time of the moon’s eclipse.’

Both dates are irregular.

In the lineage of the long-armed Śinda was Rēchamalla; to him and his wife Sōvaladēvī was born Iruṅgula; and to him and his wife Echadalēvī were born Irmāḍī-Rēchamalla and Sōma.

254.—KY. 4275.—Jour. Bo. As. Soc. Vol. IX. pp. 266 and 287. Two Dēgāṅvē inscriptions7 of the 28th year of the reign of the Kādamba Śīvachitta Pērmāḍī, residing at Gōpakapuri (Gova); recording a grant made at the request of his queen Kamalādēvī; (composed by Gōvindādēva):—

(P. 269, l. 33, and p. 291, l. 42.)—Paścāaptāptāydhika-dvīśāttārāchūṭāḥsaḥsaṁvātah Kāliyuga-saṁvatsaro’ṣu paravṛtiśthu pravartamānā cha śrī-Kādamba-Śīvachitta-Vīra-Pērmāḍīdvēṣṣya pravardhamāna-vījavāpya-saṁvatsarē ashtāviniśē Jayāḥvē Mārgaśiraseṣeṇa vaśvāyakā Bhamanavārā saṁyagruḥaṇa-parvapi.

[Jaya = S. 1088 = KY. 4275]: Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see Ind. Ant. Vol. XVII. p. 266, No. 17.

The mythical Trilōchana-Kādamba; in his lineage, the Kādamba kings; in their family, Gūhala Vyāghramāriṃ; his son Shaśṭhadēva [I.]; his son Jayakṛṣṇa [I.], a god of death to the king of Kāpadikā-dvīpa, uprooted Kāmadēva etc.; his son Vījayāditya [I.]; his son Jayakṛṣṇa [II.], married Maitalamaḥādēvi, the daughter of the [W.] Chālukya Vikrama (Vikramaditya VI.); their son Śīvachitta Pērmāḍī, married Kamarādēvī, the daughter of Kāmadēva of the lunar race and of his wife, the Pāṇḍya princess Chatṭaladēvi.

255.—Jour. Bo. As. Soc. Vol. IX. p. 294. Dēgāṅvē Kanaresse inscription, recording the construction of two temples at the command of Kamarādēvi, the queen of the Kādamba (of Gova) Śīvachitta Pērmāḍī (and daughter of king Kāma, here described as belonging to the solar race, and Chatṭaladēvi, here described as belonging to the lunar race).8

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1 The inscription is almost entirely illegible. The date given in Mys. Insor. is quite incorrect.
2 The greater part of the inscription is illegible.
3 I owe an account of this inscription to Dr. Fleet; for some fantastic characters in it see Ind. Ant. Vol. XV. p. 394.
4 But compare Dr. Fleet’s Dynasties, p. 469, note 4.
5 Śālivāhān really does not occur in these dates; see Ind. Ant. Vol. XXX. p. 208, note 22.
6 The two inscriptions are identical, one being in Nāgarī and the other in Kanaresse characters; compare above, No. 48. Both (called apala-dānasa) are perhaps copies of a copper-plate inscription.
7 Compare above, No. 254.
256.—Ś. 1104*.—Ind. Ant. Vol. XIV. p. 15. Térdaḷa Kanaresā Jaina inscription. Date of a private grant:—

(L. 59).—Saśa)ka-varṣam 1104neya Plava-sanivatsarada Āśvayuja-bahula 3 Ādityāvala.


(For other dates in the same inscription see Nos. 220 and 256).

257.—Ś. 1109.—PSOCI. No. 102. Dambaḷ Sanskrit and Kanaresā inscription of the W. Chānkiyā Śomāśvara IV. Tribhuvanamalla:—

(L. 71).—Saśa(māri[ṇi])pakāl-ālāta-sanivatsara 1106neya Kṛdhi-sanivatsara-Āśvayagendaḥyād-adāvatāye Śomāśvāra śūrṣyagrahaṇa-sanakṛānti-vyayāpatad-āndu.¹

Perhaps Monday, 9th July A.D. 1184; but there was no eclipse and no Śaṅkṛānti on that day.

258.—Ś. 1109.—Ind. Ant. Vol. XIV. p. 15. Térdaḷa Kanaresā Jaina inscription. Date of a grant by the Dāṇḍanāyaka Bhāgīdēva, the son of the Dāṇḍanāyaka Tējūgī.²—

(L. 79).—Saśa)ka-varṣam(raham) 1109neya Plavaṇa-sanivatsarada Chaitra-su 10 Bri[ṇ]haspati-varṇa-āndu.

The date is irregular; see ibid. Vol. XXIV. p. 15, No. 190.

(For other dates in the same inscription see above, Nos. 220 and 256).

259.—Ś. 1110*.—Ind. Ant. Vol. XII. p. 96. Toragala Kanaresā inscription of (the Mahāmāṇgalēśvarav) Barma,³ ruling at Toragala, recording a grant by his wife Suggaladevi:—

(L. 33).—Saśa)ka-varṣam 1110neya Plavaṇa-sanivatsarada Pāśya(ṇhāya)-bahula 10 Vāddeśāręv-īltindrayāpasanakramaṇa-vyayāpatadalu.

Saturday, 26th December A.D. 1187; see ibid. Vol. XXIII. p. 120, No. 101.

The Mahāmāṇgalēśvarav Āvaṇamalla-Bhūtiga (as a feudatory of Nūmidī-Taili, i.e. Taila II., killed Paśchihāla); his son Dāvamalla [I.]; his son Chaṭṭa [I.]; his son Dāvamalla [II.]; his son Chaṭṭa [II.]; his son Bhūta (Bhūtiga); his son Barma.

260.—Ś. 1111.—PSOCI. No. 90.⁴ Hāngal Kanaresā inscription of the W. Chānkiyā Śomāśvara IV. Tribhuvanamalla, and of his feudatory, the Kādamba (of Hāngal) Mahāmāṇgalēśvarav Kāmādēva:⁵

'Śakk 1111 (in words, l. 74), the Saumya sanivatsara; at the time of the sun's commencing his progress to the north.'

261.—Ky. 4986.⁶—Jour. Bo. As. Soc. Vol. IX. p. 241. Halē plates of the 13th year of the reign of the Kādamba (of Goa) Jayakēśin III.; (composed by Gaṅgādharastra, the son of Yaṇavēlas):—


² See Dr. Fleet's Dynasties, p. 465. Tējūgī (Tēja) is described 'as a thunderbolt in breaking the mountain Śīlālogaśāna, and a lion to the elephant—the brave Kaṇīgarāja.'
³ This person is different from the Dāṇḍanāyaka Bamma (Bammāna, etc.) who was a son of Kīma (Kavāna); see below, No. 264.
⁴ See above, No. 140.
⁵ See Dr. Fleet's Dynasties, p. 466, note 1, and p. 503.
⁶ A son of Tailasa who was a son of Tailasa II. in No. 210.—See also below, Nos. 424 and 425.
⁷ This is not the year in which the grant was made, but the year from which the regnal years were counted.
⁸ See above, No. 249.
The mythical Jayanta or Trilochana-Kadamba; in his lineage, Shashthabdeva [I.]; his son Jayakëśa،[I.]; his son Vijayaditya [I.]; his son Jayakëśin [II.]; married Mahalakshmi, the daughter of the [W. Chànkarya] Pernädi (Vikramadyutíya VI.); and younger sister of Sôma (Sômëvara III.); their sons Sivakshita Pernädi and Vijayaditya [II.] (Vijayårka, Vanabhrasana); the latter married Lakshmi who bore to him Jayakëśin [III.].


(L. 3.)—Kalîyuga-sanâvatsara 4290neya sädh-sad=d=âdi(dì)y-agì . .
(L. 12.)—śrî-Víra-Jayakësi (ëì)dëv-avasara varshaka(ḍa) 15neya Duv[e*]mmati-sanâvatsara Ñåhåda(ṭha)-sad[dì]h*ja ashtami 8 Ádîvårad-sändu.
(L. 25.)—tat-sanâvatsara Ñåhåda(ṭha)-bahunja 7 ashtami Ádîvårad-sändu. 3
(L. 30.)—a bahuna 8 Sômavåra de(ḍì)våsa.

[Durmati = Ś. 1133 = KY. 4902]: Sunday, 10th June; Sunday, 24th June; and Monday, 25th June A.D. 1201; see Ind. Ant. Vol. XVII. p. 297, No. 18.


The . . . year of his reign, the . . . sanâvatsara; Monday, the eleventh day of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.

264.—Ś. 1124*—Graham's Kolhapoor, p. 415, No. 9. Translation of a Râybag inscription of the Rañja Mahâmadanhâlëvara Kârâtvirya IV., dated Śaka 1124, the Durmati sanâvatsara, Friday, the 16th of the bright half of Vaisåkha.

Friday, 29th April A.D. 1201.

265.—Ś. 1127*.—Jour. Bo. As. Soc. Vol. X. p. 220; PSOCI. No. 95. Kâlkoîe Kanarese inscription of the Rañja Mahâmadanhâlëvara Kârâtvirya IV., 'lord of Lattanår,' ruling at Vêyãgâma, and of his younger brother, the Yuvarâja Mallikärjuna:—


Sôma [II.]; married Lakshmidëvi; their son Kattama (Kârâtvirya) [III.]; married Padmaladëvi; their son Lakshmidëva (Lakshmaṇa) [I.], married Chandvikë (Chandrikadëvi, Chandalamadëvi); their sons Kârâtvirya [IV.] (who married Ėchaladëvi) and Mallikärjuna.

266.—Ś. 1131*—Ind. Ant. Vol. XIX. p. 245. Bhôj plates of the Rañja Mahâmadanhâlëvara Kârâtvirya IV., 'lord of Lattanår,' ruling at Vêyãgâma, and of his younger brother, the Yuvarâja Mallikärjuna (composed of Lattanår):—


In the Rañja race, raised to eminence by Krîshhparsera, 6 was Sôma [II.]; his son Kârâtvirya [III.]; his son Lakshmidëva (Lakshmidhara) [I.], married Chandrikadëvi; their sons Kârâtvirya [IV.] (who married Ėchaladëvi) and Mallikärjuna.

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1 This, again, is the year from which the regnal years were counted; it is quoted here as a current year; see above, No. 261.
2 See Dr. Fleet's Dynasties, p. 571.
3 See Dr. Fleet's Dynasties, p. 555.
4 See above, No. 201.
5 Also the Śaṅkhyakāśa, Krîshhparsera II.
6 Read sanâvadsa.
7 See ibid., p. 557.
8 For another Ėdityadëva see below, Nos. 288 and 300.

(L. 57).—Sa(sa)ka-varṣa(saha) 1141nyya Bahudhārāya-saṃvatsarada Māgha-sūdha 7 Gṛurvaḥ-med-uttarāya-ṃasankṛānti-vaṭṭipāta kūḍida puṇya-tīthiyāl.

Either the 25th December A.D. 1218 (but this was a Tuesday and the 7th of the bright half of Pausha) or Thursday, the 24th January A.D. 1219 (but this was the day of the Kumbha-saṃkrānti); see Ind. Ant. Vol. XXIV. p. 8, No. 156, and Vol. XXV. p. 293, note 64.

Genealogy from Sēna [II.] to Kārtavirya [IV.] as in No. 266.

268.—S. 1161*.—Journ. Bo. As. Soc. Vol. X. p. 260; Arch. Surv. Surv. of West. India, Vol. II. p. 223, and Plate lxxiii.; and Vol. III. p. 110; PSOC. No. 89. Saundatti Kanarese inscription of the time of the Raṭṭa Mahāmaṇḍalaśvara Lakṣmidēvā II., lord of Lattṣhun, ruler at Vēṇugrāma, the son of Kārtavirya IV. and Māḍēvi; recording grants made at the command of the Rājaguru Munichandra:—

(L. 64).—Śaka-varṣas̱i 1161nyya Sarvadhārā-saṃvatsaraṇa Āśḥāṅkārāsaṅvatsaraṇa Sēmavṛttd-aṅkaśāṅvatsaraṇa Sarvaghṛshṇe-aṅkaśāṅvatsaraṇa uttama-tīthiyāl.

Monday, 3rd July A.D. 1228; a total eclipse of the sun, visible in India; see Ind. Ant. Vol. XXIII. p. 130, No. 103.

269.—Ky. 4348.1.—Ind. Ant. Vol. XIV. p. 289. Goa (now Bombay As. Soc.'s) plates of the 5th year of the reign of the Kāḍamba (of Goa) Śivachitta Shaśṭhādēva II. and of his brother-in-law Kāmadēva (Śaṅga): (composed by Chaityaśaṅga, the son of Sōmanātha and grandson of Yajñavārya):—

(L. 29).—asṭhācchhatriśaśaṅgāhika-trīstāt[ta*]śruh chaṭṭah-saṭaṛēśhu Kaliyuga-saṃvatsaraṇēḥ parāvṛttēśhu aṣṭau | svarājya-ānubhava-kālē paṁchamē Śāhāṛāpa-saṃvatsaraṇā [1 taṣy-Āśvayu-ṣa[d*]dha-praṇipāḍi Budhavārē | Tulā-rāśi-upagata-vat bhagavati bhākārō vṛṣṭove-saṃvatsaraṇā | mah[ā*]puṇya-kālē |

Śāhāṛāpa = S. 1172 = Ky. 4381: Wednesday, 28th September A.D. 1250; see ibid. Vol. XVII. p. 300, No. 20.

The mythical Jayanta in whose family were many kings. Among them was Gātalla; then Shaśṭha [I.]; his son Jayaćēna [I.]; his son Vijayārka [I.]; his son Jayakēsa [II.]; married Maḷalāmaḥādēvi, the daughter of the [W.] Chālukya Pṛmāḍī [Vikramāditya V.]; their sons Pṛmāḍi and Vijaya [II.]; Vijaya's son Jayākēsa [III.], married Mahāḍēvi; their son Tribhuvanamalla, married Māṇikādēvi; their son Shaśṭha [II.].—His sister was married to the prince Kāmadēva (Śaṅga), the son of Lakṣmidēva and Lakṣmi.


(L. 1).—Śrī-Śaku 1182 varāhē Randhra-saṃvatsaraṇā | Pushya-vadi saṃpātim(m) Sa(sa)ni- | . . . uttarāya-ṃasankṛānti-parvāṇi.


1 This is not the year in which the grant was made, but the year from which the regnal years were counted.
2 Probably the Yajñēvara of No. 249.
3 On this day the śrīti of the date commenced 18 h. 19 m. (and the Uttarāyaṇa-saṃkrānti took place 18 h. 46 m.) after mean sunrise.

(L. 20.)—Bhāva-samavacharē Jyēṣṭha-māsē kṛishṇa-pakṣē Saśivēṣa saṃtanyāhā iṣṭam.


(L. 13.)—Saka-varṣha 366 Tārāṇa-samavacharē Pāḷigna-māsē kṛishṇa-pakṣē Bhīsvāra aṁvānayaṁāḥ iṣṭam.

For § 366 the date would regularly correspond to Thursday, 22nd February A.D. 445; but § 366 could be called Tārāṇa only by the southern lunar-solar system, which was not in use at so early a period; see *ibid.* Vol. XXIV. p. 9, No. 163.

274.—*Jour. Bo. As. Soc.* Vol. II. p. 270; *Graham’s Kolhapur*, p. 473, No. 23, Translation of a Kolhāpur inscription of a Chālukya named Sōmadēva (Sōmēvara).—In a Chālukya family which flourished at Saṅgamēvara in the Koṅkana was born king Karpa (who lived at ‘Vijayapat’); his son Vētugidēva; his son Sōmadēva; his younger brother (?) Sōmadēva (Sōmēvara), whose queen was Māṇikyadēvi.

E.—The Kalachuryas.

275.—§ 1079.—*PSOCI.* No. 219; *Mysore Inscr.* No. 102, p. 185. Tālīgund Kannarese inscription of the Kalachurya Mahānāṃsa-kēśīvara Bhajabalakhaṃkaraṁ Biljamā:—

(L. 57.)—Sa’sa’ka-varṣhaṁ 1079 eyāvara-sārīvataha(tsa)rada Pushyada puṇḍrami Sōmavāram=uttarāyaṇapāṃskramapa-vyatīptātad-āṇḍu.

The date is irregular.

The inscription mentions the W. Chālukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Biljama.

276.—*PSOCI.* No. 182; *Mysore Inscr.* No. 90, p. 182. Belagāvīne Kannarese memorial tablet of the third (?) year of the reign of the Kalachurya Bhajabalakhaṃkaraṁ Biljama:—

'The second year' (in figures, l. 3) of his reign, the Bahudiñyaṁ saṅkramā; Tuesday, the fourteenth day of the dark fortnight of Chaitra,' ('Mys. Inscr.: the month Kārttika, the last day of the moon's decrease, new-moon day, Tuesday').

[For Bahudiñya = § 1080] the date would be irregular, with either reading

277.—§ 1080.—*PSOCI.* No. 183; *Mysore Inscr.* No. 74, p. 152. Belagāvīne Kannarese inscription. Date of the time of the Kalachurya Mahārājādhirāja Bhajabalakhaṃkaraṁ Biljala Tribhuvanamalla, 'lord of Kālāṅjara,' and of his Danqandnyaka Kēśīmaya Kēśava, Kēśīrāya:—

(L. 62.)—Saka-varṣhaṁ 1080 meya Bahudiñyaṁ-sāvṛtvahsa(ma)rada Puṣya(ṣya)dā puṇḍrami Sōmavāram=uttarāyaṇapāṃskramā-vyatīptā-śomagāṇad-āṇḍu.
Monday, 5th January A.D. 1150; but there was no lunar eclipse and no Saṅkrānti on this day. The inscription mentions the W. Chālukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjala.¹

(For another date in the same inscription, of the third year of the Kālacchuriya Saṅkāra, see below, No. 292).

278.—Ep. Ind. Vol. V. p. 15. Managoli Kanarese inscription of the 6th year (of the reign) of the Kālacchuriya Bhujabalaka-akravarttin Bijjala:—

(L. 59).—Bijjaladēva-varshada 6naya Vish[u*]-saṅvatsaradā Bhādrapada-bahula & Mangalavardana[n].

(L. 64).—Kapila-chaṭṭi-vyathipata-parvya-nimittav-āg[i].

[Vishu = S. 1083]: Tuesday, 12th September A.D. 1161, when the nakshatra was Rūkṣī and the yōga Vyayipāta.²

(In lines 1-59 the inscription refers to events of the time of the W. Chālukya Jagadēśamalla II., and contains a date of the 6th year of that king’s reign; see above, No. 292).

279.—PSOCI. No. 184; Mysore Insr. No. 43, p. 82. Balagānive Kanarese inscription¹ of the 6th year (of the reign) of the Kālacchuriya Mahārāja-dāhīrāja Bhujabala-akravarttin Bijjala Tribhuvanamalla, ‘lord of Kālājana,’ and of his Daṇḍandyaka Barmarasa; recording a grant which was made at the request of Bijjala’s dependent Kasapaya-nāyaka:³—

(L. 46).—6naya Vishu-saṅvatsaradā Pushya-māsad-saṁvāsye śūrya-grahapad-aṇḍu.

[Vishu = S. 1083]: 17th January A.D. 1162, with a solar eclipse, visible in India.


(L. 13).—Bijjaladēva-varshada 10naya Pārtiti-(ruthi)va-saṅvatsaradā Mārgaṇārad-saṁvāsye Ādityayāra śūryagrabhaṇa-bya-(vya)tmpāta-nimittadīm.

[Vārthava = S. 1087]: Sunday, 6th December A.D. 1165; but there was no solar eclipse on this day; see ibid. p. 24.

281.—PSOCI. No. 121; Mysore Insr. No. 33, p. 64. Harihar incomplete Kanarese inscription¹ of the Kālacchuriya Mahārāja-dāhīrāja Bhujabala-akravarttin Bijjala Tribhuvananalla, and of his Daṇḍandyaka Barmaresas, the son of Mumjaladēva and nephew of Kasapaya-nāyaka, of the lineage of Sagaras.

282.—PSOCI. No. 186; Mysore Insr. No. 83, p. 169. Balagānive Kanarese memorial tablet of the time of the Kālacchuriya Bhujabala-akravarttin Bijjana, and of his Daṇḍandyaka Padmarasa.

283.—PSOCI. No. 187; Mysore Insr. No. 91, p. 182. Balagānive Kanarese memorial tablet of the time of the Kālacchuriya Bhujabala-akravarttin Bijjana.

284.—PSOCI. No. 253; Mysore Insr. No. 110, p. 206. Sorab Kanarese memorial tablet of the time of the Kālacchuriya (?) Bijjana; (according to Mys. Insr. apparently of the time of a W. Chālukya king).

285.—PSOCI. No. 185; Mysore Insr. No. 48, p. 109. Balagānive Kanarese inscription of the 16th Kālacchuriya year,⁷ recording the transference of the government by the Kālacchuriya

¹ See Dr. Fleet’s Dynasties, p. 478.
² See Ind. Ant. Vol. XXVI. p. 166, Bhādrapada-kṛishnapaksha VI.
³ The inscription, besides other literary works, mentions the Kavirāja, Pāṇiniya and Śāktāyana grammars.
⁴ See Dr. Fleet’s Dynasties, p. 478.
⁵ See Nos. 245 and 281.
⁶ For an account of the descent of Bijjala (Bijjala), taken from this inscription, see Dr. Fleet’s Dynasties, p. 488.
⁷ See Dr. Fleet’s Dynasties, p. 475, note 4.
Appendix.

Inscriptions of Southern India.

Bhujabalachakravartin Bijjana Tribhuvanamalla to his son Soma (Sовидев),1 and grants made with the latter’s permission by the Danjandeyaka Dolikeya-Ksirimaya (Ksavya):—


[For Saradvadārīn = ś. 1090] the date is irregular.

286.—PSOCI. No. 198; Mysore Inscr. No. 86, p. 174. Balagānde Kanasare memorial tablet of the 6th (?year (of the reign) of the Kalachurya Bhujabalachakravartin Sowidēvna—


[Khara = ś. 1093]: Monday, 2nd August A.D. 1171.3

287.—PSOCI. No. 101. Narsāpur Kanasare inscription of the 7th year (of the reign) of the Kalachurya Bhujabalachakravartin Sowidēvna—

(L. 84).—Sowidēvna-varshada 7nayam Vijaya-sānvatsara Pushya-su(ṣu)ndha(dha) 13 Sāmovārāṇaṇāndu.

[For Vijaya = ś. 1088] the date is irregular.4

288.—ś. 1096.—Jour. Bo. As. Soc. Vol. XVIII. p. 273, and Plates. Kokaṇār (Belgium district) plates of the Kalachuri Mahādrīdhaśīrīya Soma (Sōmēsvara, Sowidēvna), recording a grant which was made with his permission by his queen Sāvāladevi; (composed by Ādityadeva,5 the disciple of Śrīpāḍa):—


Thursday, 7th November A.D. 1174; but the day fell in the month Mārgaśirsha, not Kārttīka; see Ind. Ant. Vol. XXIV. p. 5, No. 145.

In the Kalachuri Kāhatuṭya lineage, king Krishṇa; his son Jōgama; his son Paramadina; his son Bijjana; his son Soma.

289.—ś. 1096.—Ind. Ant. Vol. XVIII. p. 127. Dates in a Hulgur Kanasare inscription of the Kāhatuṭya (Kalashurya) Sōmēsvara (Sowidēvna):—

(L. 13).—Śaka-varṣa 1096nayya Jaya-sānvatsara Jyāśṭhara amāvāsyē Ādityavyāra sūryagrahaṇa-vyātīpaṭādaṇdu.

1st June A.D. 1174, with a solar eclipse, visible in India; but the day was a Saturday, not a Sunday; see ēbīd. Vol. XXIV. p. 8, No. 155.

(L. 35).—Śaka-varṣhada 1096naye Jaya-sānvatsara Mārgaśirḍa puṇḍi Amāvāsyē sūrya-grahaṇad-ṇadu.

Sunday, 10th November A.D. 1174; a lunar eclipse, visible in India; see ēbīd. Vol. XXIII. p. 117, No. 25.

(L. 40).—Śaka-varṣhada 1096naye Jaya-sānvatsara Mārgaśira-bhuḷad-amāvāsyē Māṅgala-vāra sūrya-grahapadaṇad-ṇadu.

Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see ēbīd. Vol. XXIII. p. 124, No. 69.

1 Here and elsewhere he has the bīrada Rāya-Murārī.
2 Mys. Inscr. : ‘the 5th year.’
3 But on this day the tithi of the date only commenced 10h. 21m. after mean sunrise.
4 In line 89 the inscription contains another date of ś. 1194 (by mistake for 1094), the year Nandana; that date also is irregular.
5 See No. 300, and compare No. 296.
6 Compare above, No. 226, where the name (in Kanasare) is Permāḍi.
290.—**PSOCI. No. 220; Mysore Inser. No. 100, p. 187.** Tālgund Kanarase memorial tablet of the reign of the Kaḷāchurya Chaḷkaravataṁ Sōvidēva:—

(L. 1).—Sōvidēva-varṇashāda Viśṭhākhairi(kri)ta-saṁvatsaraṁ Dāśīja-kuḥula Saṇā Ādīvānd-nil[du]?

Viśṭhākhairi may be a mistake for Viśṭhā-; but the date is irregular for Viśṭhakrīn = Ś. 1001 (as well as for Viśṭhākhairi = Ś. 1113).

291.—**Ep. Ind. Vol. V. p. 26.** Managōli Kanarase inscription of the third year (of the reign) of the Kaḷāchurya Mahāśrīdīrāva Dhajabatta Chaḷkaravataṁ Sanukama, ‘lord of Kalāṇjara,’ and of the Daṇḍanāyaka Kōśānayya (Kōṣāva) and his nephew Brahmadāna:—

(L. 24).—Sanukamadē-varṣa(vṛsha)da maṇḍaneya Viḷa[ṇa-sani]vatsarad-Dāś(śā)-

dha(ṛha)-su(ṣa)deva(ṛha) 11 Ādīvyāvara dakṣipāya samaṇkramaṇa-parvya-nimittatam.

For Viḷambu = Ś. 1100) probably the 27th June A.D. 1178, but this was a Tuesday, not a Sunday; see ibid. p. 26.

292.—**PSOCI. No. 183; Mysore Inser. No. 74, p. 161.** Balagāṁve Kanarase inscription. Date of the third year (of the reign) of the Kaḷāchurya Chaḷkaravataṁ Sanukama Niśāṇkamalla, and of his Daṇḍanāyaka Kēśīrajasya, and the Gutta Mahāmaṇḍālaṇḍevara Sampakaraṇa:—

(L. 81).—Sanukamadē-varṣadha Snea Viṃkēri-saṁvatsarade. Chṛṇtadra puṇḍama
Sōmavāra viśhukramaṇa-vyatiṣṭaṁ-samagraṇḍa-saṁdhub.

For Viṅkērin = Ś. 1101) the date is irregular, but the intended day may be Sunday, the 25th March A.D. 1179.3

(For another date in the same inscription, of the time of the Kaḷāchurya Bījjala, see above, No. 277).

292.—**Ind. Ant. Vol. V. p. 46; PSOCI. No. 189; Mysore Inser. No. 39, p. 75.** Balagāṁve Kanarase inscription. Date of the 5th year (of the reign) of the Kaḷāchurya Sanukama,5 the younger brother of Sōma (Sōvidēva) who was the son of Bījjala Tribhuvanamalla, ‘lord of Kalāṇjara;’—

(L. 22).—Sanukamadē-varṣadha Snea Viṃkēri-saṁvatsarade Vaiśākha-maṅsad-saṁavāya
Sōmavāra Viṃkēraṣkramaṇa-vyatiṣṭaṁ-saṁdhub.

For Viṃkērin = Ś. 1101) this date is irregular.

The inscription also records grants made on the same date by the Mahāmaṇḍālaṇḍevara Tailahadēva (Tailapa) and Eṛsha;4 and it also records a grant made in Ś. 1108, the Parābhava saṁvatsara,

294.—**PSOCI. No. 122; Mysore Inser. No. 31, p. 60.** Harīiśar much deśed Kanarase inscription of the Kaḷāchurya Saṅkama, and his Daṇḍanāyaka Kāvana (Kāvanayya), a son of the Daṇḍanāyaka Barmadēva1 and his wife Jakkāsvarve.

295.—**PSOCI. No. 190; Mysore Inser. No. 22, p. 164.** Balagāṁve Kanarase memorial tablet of the time of the Kaḷāchurya Chaḷkaravataṁ Ṭhavamalla:—

‘The Śātvāri saṁvatsara;6 Sunday, the first day of the bright fortnight of Kārttika;’ (Mys. Inser. ‘of the moon’s decrease’).

For Śātvāri = Ś. 1102) the date is irregular.

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1 See Dr. Fletch’s *Dynasties*, pp. 487 and 561.
2 This was the day of the Māsha-(vijīva-)jātikṛanti, and the full-moon *ṭiti* of Chaitra ended on the preceding Saturday, but there was no lunar eclipse.
3 The inscription mentions as the leader of his whole army the Daṇḍanāyaka Kāvanayya.
4 Also mentioned in No. 297; see *Mys. Inser. p. 117.*
5 See Dr. Fletch’s *Dynasties*, p. 464, note 6.—Kāvana (Kama) himself had a son, again named Brahma (Bamma, Bammama, Bammayya, Bammaraṇa, Bammidēva) and mentioned below, in No. 419.
6 See Dr. Fletch’s *Dynasties*, p. 468, note 8.
296. — *PSOCI.* No. 191; *Mysore Inscr.* No. 67, p. 138. Balagāthaive Kannarese memorial tablet of the reign of the Kalachurīya Chakravartī Anavamalla, and of his Daṇḍandya Kēśimayya:—

(L. 1).—Ahavamalladēva-varshada Sās(śa)vṛvāri-sānvatsarada Phālguna (na)t-amāvāse Sōmavarad-anihdu.

[Śāvarī = ś. 1102]: Monday, 16th March A.D. 1181.¹

297. — *PSOCI.* No. 192; *Mysore Inscr.* No. 55, p. 115. Balagāthaive Kannarese inscription of the third year (of the reign) of the Kalachurīya Dhuja-balā-chakravartī Ahavamalla, and of his Daṇḍandya Kēśimayya (Krishṇa-Kēśava):—

(L. 69).—Ahavamalladēva-varshada Śnaya Plava-sānvatsarada Śrāvaṇa-bahulā 12 (or 13 P) [Ādi?]vāraśa sānkramaṇa-vastipātad-anihdu.

[Plava = ś. 1003]: Sunday, 9th August A.D. 1181; the 12th tiṅki ended and the 13th commenced 9 m. after mean sunrise; but there was no Saṃkṛiti on this day.

298. — ś. 1103 and ś. 1110*. — *PSOCI.* No. 230. Haraḷaḷaḷaḷi ⁴ Kannarese inscription of the reign of the Kalachurīya Ahavamalla, and of his feudatory, the Gutta Malāmangaleśvara Jōyidēva (Jōma) I., the son of Vīra-Vikramāditya I. who was the son of Mallidēva:—

'Śaka 1103 (in words, l. 83), the Plava saṅvatsara; at the time of the sun’s commencing his progress to the north.'

The inscription, besides, contains the following date, connected with the Gutta Malāmangaleśvara Vīra-Vikramāditya II., the son of Gutta II. who was the brother of Jōyidēva I.:—

'Sāka 1110 (in figures, l. 103), the Plavāṅga saṅvatsara; Thursday, the thirteenth day of the bright fortnight of Phālguna.'

This date is irregular.

299. — *PSOCI.* No. 193; *Mysore Inscr.* No. 94, p. 154. Balagāthaive Kannarese memorial tablet of the 8th year of the reign of the Kalachurīya Ahavamalla:—

'The eighth year (in figures, L 3) of his reign, the Śobhakṛitī saṅvatsara; Moulay, the fifth day of the (?) bright fortnight of Phālguna; ' (Mys. Inscr. 'the month Dhāraṇapada, the 13th day of the moon’s decrease').⁷

[For Śobhakṛit = ś. 1105] the date is irregular, with either reading.

300. — ś. 1105. — *Ind. Ant.* Vol. IV. p. 275. Bēhaṭṭi plates of the Kalachuri Mahānāgāḥarāja Śīṅghaṇa;³ composed by Ādityadēva,⁴ the disciple of Śrīpāda;—

(L. 59).—Sa(śa)kanripakāl-āttī che paṇchottara-ṣatādhika-sahasratagā (mā) Śakē Śobhakṛit-saṅvatsaraīśvaśavāyāṃ Sōmavarā Vēyaśpatā-pūjē.

The date is irregular; see ūōbd. Vol. XXIV. p. 15, No. 189.

Genealogy as far as Sōma as in No. 288; his younger brother Saṅkama; his brother Ahavamalla; his younger brother Śīṅghaṇa.

¹ On this day the tiṅki of the date commenced 1 h. 34 m. after mean sunrise.
² See Dr. Fleet’s *Dynasties,* p. 489.
³ Dr. Fleet and Mr. Rice both have 'Sunday.'
⁵ Compare above, No. 223.
⁶ The same date occurs in another Haraḷaḷaḷi Kannarese inscription of the Gutta Vīra-Vikramāditya II., *PSOCI.* No. 231. — Compare also below, No. 335.
⁷ See Dr. Fleet’s *Dynasties,* p. 489, note 8.
F.—The Silāras, Śilāras, Śilāhāras.  


(L. 40).—Śakrapalika-śatā-savatsara-nava-satēsūh triimśaad-adhikēsūh pravartamām- Kilaika-simvatsara-āntaraṇa-yaśaṣṭika-paṇḍava-nadāyān.

In the race of the Rāṣṭrakūṭa lords there was Dantidurga; his father’s brother Kṛishṇarāja [I.]; his son Gōvindarāja [II.]; his younger brother Nirupama [Dhrnvara]; his son Jagattunga [I.] [Gōvindarāja III.]; his son Amoghavarsha [I.]; his son Aklāśa [Kṛishṇarāja II.]; his grandson Indrārāja [III.]; his son Amōghavarsha [II.]; his younger brother Gōvindarāja [IV.]; his father’s brother (the son of Jagattunga [II. who did not reign]) Vaddiga; his son Kṛishṇarāja [III.]; his brother Kṛiṣṭika (Kṛiṣṭika); his brother’s son Kakkala (Kakkala II.), was defeated by the W. Chālukya Tāilaśa (Taila II.), whose son Satyārāya is represented as ruling over Raṭṭarāja.

Genealogy of Raṭṭarāja:—From the regent of the Vidyādharas, Jīmūtaśāya’s son Jīmūtavāhana, sprung the Silāra family. To that family belonged: [Śajjaphula, a favourite of the Rāṣṭrakūṭa] Kṛishṇarāja [I.]; his son Dhammiyana (founded Vaḷīpaṭṭana); his son Aṃvāra; his son Avasara [I.]; his son Aṃvāravarman; his son Avasara [II.]; his son Indrārāja; his son Bhuṇa; his son Avasara [III.]; his son, the king (śatāpāna Raṭṭa) Raṭṭa (Raṭṭarāja).

The inscription mentions the Mattamaiyāra line of ascetics; see North. Jour. No. 405.

302.—Ś. 765(?)—Kapleri inscription of the [Śilāra] Mahāśāmantā Pullaśakti, the successor of Kapaṇṭa I., ‘the lord of the Koṅkana;’ see above, No. 72.

303.—Ś. 775 (for 773).—Kapleri inscription of the [Śilāra] Mahāśāmantā Kapaṇṭa II., the successor of Pullaśakti, ‘lord of the whole Koṅkana;’ see above, No. 73.

304.—Ś. 788.—Kapleri inscription of the [Śilāra] Mahāśāmantā Kapaṇṭa II., ‘the lord of Koṅkana;’ see above, No. 80.

305.—Ś. 918.—Ep. Ind. Vol. III. p. 271, and Plate. Bhādāna plates of the Silāra Mahāmanḍalēvasa Aparājitatādvarāja, ‘lord of Tagara,’ issued (after the downfall of the Raṭṭa, i.e. Rāṣṭrakūṭa, rule) from Silāra:—

(L. 58).—Sa(sa)śakrapalika-śatā-savatsara-sa(sa)ṭehun navasana(sa)= kō n a v i n s a t y u - ustrahasa pravartamām-Ḥamalamavra(mna)-savatsara-ānāṃ Āśādha-rav[sa]ḥu-la-chhatrayān(rthyan)-ēnaka(eka)ṭe-pi samvat 919 Āśādha-vadi 4 . . . samjāta-dakṣiṇāyana- Karkkaṭa-sa[ṃ]kranti-parvṇap.

The date is not quite regular; the day intended may be the 26th or the 26th June A.D. 997; see ibid. p. 270.

The inscription first gives the following list of the Raṭṭa (Rāṣṭrakūṭa) kings:—1, Gōvindarāja [I.]; 2, Karkarāja [I.]; 3, Indrārāja [II.]; 4, his son Dantivarman [II.]; 5, Karkarāja’s son Kṛishṇarāja [I.]; 6, Gōvindarāja [II.]; 7, his younger brother Dhrnvara; 8, his son Jagattunga [I.]; 9, Durlabha Amōghavarsha [I.]; 10, his son Kṛishṇarāja [II.]; 11, Jagattunga’s son Indrārāja [III.]; 12, his son Amōghavarsha [II.] (reigned

1 Compare above, No. 94, note, and 292, note.
2 Below, in No. 305 ff., the name is spelt Pulaksiṭi.
3 This is the name of the village granted. The plates were found in the Biliwaṭi tāluka of the Thāpā district and belong to Colonel A. E. Dobbs.
4 See Dr. Fleet in Jour. Roy. As. Soc. 1901, p. 537.
5 Read-savatsara-dutgarsat-Āśādha.
6 This Jagattunga [II.] was a son of Kṛishṇarāja II.; he did not reign.
for one year); 13, his younger brother Gōvindarāja [IV.]; Suvannavaraḥ; 14, his paternal uncle Vādiga, the younger brother of Nityaraṇavaraḥ; 15, Kṛṣṇarāja [III.]; 16, Kṛṣṇa-[rāja]; 17, Nīruṇaṇa's son Kakkala (Kakkarāja II.), who was overthrown by [the W. Chālukya] Tailārpa (Taila II.).

Then the genealogy of Aparājita himself is given thus:—The mythical beings Jīmūtakētu and his son Jīmūtavāhana, 'the ornament of the Sīlāra family,' in his family, Kapardin [I.]; Pūlasākṣi; his son Kapardin [II.]; Va[pp]vanna; his son Janaḥja; his brother Goggirāja; his son Vaijāḍa [I.]; his son Aparājita, surnamed Mrigāṅka.


'On the fiftenth of the bright moon of Cārtica, in the middle of the year Pīṅgala, when nine hundred and forty years, save one, are reckoned as past from the time of King Śaca, or, in figures, the year 939, of the bright moon of Cārtica 15 ... the moon being then full and eclipsed.'

6th November A.D. 1017; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 115, No. 11.

Genealogy as far as Aparājita as in No. 305; his son Vaijāḍa [II.]; his brother Arikēsarī.

307.—Ś. 943.—Ind. Ant. Vol. V. p. 277. Bhāṇḍāp plates of the Sīlāra (or Sīlārā) MahāmataNavāvara Chhittārājadēvā, 'lord of Tagara,' ruler of the whole Koṇaka country:—

(L. 32).—Sa(sa)kanripakal-āṭa-sahastrasa-sa(sa)ṭāṣhā navasan(śv) aṣṭaṭaḥstāvāniśād-adhiḥśaḥ Bhāṣyasa-nāvastas-aṅgaratagā-Kartikas-su(śu)ddha-parichadasyāṇī(ṛṣiṇ) yatramaitakāpi samvat 948 Kārtikas-su(śu)ddha 15 Ravan samajētā(ś) ādityagyahana-parvani.

The date is irregular; see ibid. Vol. XXIV. p. 13, No. 179.

Jīmūtakētu's son Jīmūtavāhana; in his lineage, the Sīlāra Kapardin [I.]; his son Pūlasākṣi; his son Kapardin [II.] (Laghu-Kapardin); his son Gagyuvanta (Va[pp]vanna); his son Janaḥja; his brother Goggir; his son Vaijāḍa [I.]; his son Aparājita; his son Vaijāḍa [II.]; his elder (?) brother Kāśiśa (i.e. Arikēsarī); his nephew, Vaijāḍa's son Chhittārāja.


(L. 1).—Sa-samvatt 952 Śrā[vaṇa?] sadhī 9 Sa(śu)krā.1

The date is irregular for Ś. 952 and expired.

309.—Ś. 1018.—Ind. Ant. Vol. IX. p. 33, and Plates, Khārēpāṇa plates of the Sīlāra MahāmataNavāvarāhēpiṇa Anāntapāla (Anantadēva), 'lord of Tagara,' ruler of the whole Koṇaka country:—

(L. 73).—Sa(sa)kanripakal-āṭa-sahastrasa-data-sa(śu)ṭāṣhā shōḍās(ś) adhiḥśaḥ Bhāṣyasa-nāvastas-aṅgaratagā-Māgha-su(śu)ddha-pratiṭipadāyāṁ yatramaitakāpi samvat 1016.

Jīmūtakētu's son Jīmūtavāhana; in his lineage, the Sīlāra Kapardin [I.]; his son Pūlasākṣi; his son Kapardin [II.] (Laghu-Kapardin); his son Va[pp]vanna; his son Janaḥja; his brother

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1 In lines 80 and 81 of the grant he is called Koṇaka-chakravarthe.
Goggi; his son Vajjada [I.]; his son Aparajita[1] (contemporary of Gonna, Aiyapadēva, and of the kings Bhillama and .......2); his son Vajjada [II.]; his brother Arikēsarin; his nephew, Vajjada’s son Chaittvaraja; his younger brother Nāgārjuna; his younger brother Munnug; Nāgārjuna’s son Anantapāla.

1076.—Ś. 1076.—From an impression supplied by Dr. Burgess. British Museum inscription the reign (?) of [the Śīlāra] Haripālādeva:—

(L. 1.)—Śaka 1076 Bāhava-saṃvatsarē Māgha-su[ṣa]ṇa-paṇapāṃsyaḥ parvṛtiṇi . . . .
(L. 4.)—[Ś]rī Haripālādeva.

1078.—Ś. 1078.—From impressions supplied by Dr. Fleet. Chipāṭa (now Bombay As. Soc.’s) fragmentary inscription of the [Śīlāra] Mahānandikāvahādhikāpati Mallikārjuna:—

(L. 3. of one fragment):—‘Sakrapakāl-āṭita-saṃvatsara-satēṣhū daśa[sv-a]sahasaptahatābikāsī Śaka-saṃvatsara 1078(?) | Daṭha(tri)-saṃvatsara Viśākha-[sūḍē].

Tuesday, 24th April A.D. 1166; see Ind. Ant. Vol. XXIII. p. 116, No. 22.

1107.—Ś. 1107.—From impressions supplied by Dr. Fleet. Bombay As. Soc.’s inscription of the reign of [the Śīlāra] Aparāditya:—

(L. 1.)—[Śaka-?]saṃvatsara 1107 Visvā(śvā)vasu-saṃvatsarēḥ Śrī Chaitrā-sūḍēḥ 15 Rāvān dīnē.5

Sunday, 17th March A.D. 1185.


(L. 1.)—Śaka-saṃvatsara 1108 Pūrvedvā-saṃvatsarē || Māghē māsi ||
(L. 8.)—sudājatā-Māgī-paraṇi.

1181.—Ś. 1181.—From impressions supplied by Dr. Fleet. Bombay As. Soc.’s inscription of the reign of the Śīlakūra Mahānandikāvahāśīkāpati Korikāṇa-saṃvatsarāriti Śomēśvara,6 ‘lord of Tagara.’

The year of the date is Ś. 1181 (in words and figures), the Siddhārthiṇa saṃvatsara, but I am unable to give the date in full.

980.—Ś. 980.—Jour. Roy. As. Soc. Vol. IV. p. 251; Cave-Temples of West. India, p. 192, and Plate. Mīraḷī plates of the Śīlārā Mahānandikāvahā Mārāśimha, ‘lord of Tagara,’ issued from Khiḷgālādura (Khiḷgālagura):—

(L. 44.)—Sa(sa)kanrapakāl-āṭita-saṃvatsara-satēṣhū | aśī(śī)tyadhika-n a v a ś aṭēṣh v = aṭhikēśu | pravartaniyātī [10] Vilambī-saṃvatsarē | Pauśa-māśaya śuddha-paṃkē | saptamāṃ śṛṣṭiḥ-paraṇi | udagayana-paraṇi |}

1. He is named Birudaṇa-Bāma; compare Birudaṇa-Bhima in No. 508.
2. The original has Bhillamānasamayamama-vaiśvēkāsīmēm.
3. I believe this to be the king of whom three inscriptions (of Ś. 1071, 1072 and 1076) are mentioned in the Bombay Gazetteer, Vol. XIII. Part II. p. 422.—This inscription contains only 9 short lines and is for the most part written in a kind of old Marāṭhī. It contains the usual curse of the as and the woman, but no sculpture.
4. The Bombay As. Soc. has another inscription (from Basachi) of Mallikārjuna, the date of which I cannot make out with confidence. In it Mallikārjuna is described as Mahānandikāvahāśīkāpati, Tagaropāra-parāsāmaya and Śīlīkāvahā-vaiśvēkāsīmē. The inscription contains a sculpture of an as and a woman.
5. The date is given wrongly in Ind. Ant. Vol. IX. p. 402, note 62.
6. Lines 22-24 are “in the local dialect of the Koṇkaṇa language of the period. Below the inscription is a rude sculpture of an as and a woman.”
7. The inscription contains a sculpture of an as and a woman.
8. See Dr. Bhandarkar’s Early History of the Deccan, p. 115.
9. These plates belonged to Mr. Waithen; they are now lost.
10. For pravartaniyati.

Jatiga [II.], the ornament of the Śiyālāra (Silāhāra) family, born in the lineage of Jīmuṭāvāha (Jīmuṭāvāhāna); his son Goṅka; his younger brother Gūhala [I.]; Goṅka’s son Mārasimha.


317.—Ś. 1032* and 1033*—Jour. As. Soc. Vol. XIII. p. 2, and Plate. Tātalēn plate of the Śilāhāra Mahāmandalāvara Gaṇḍarāditya, ‘lord of Tagara,’ issued from Thiruvāḍa:—

(L. 20).—Śaṅkrapalkā-dāti-gvātrīmāduttara-sahasre Vīrāhī-saṅvatsara Māgha-ādāsana Śatamahāravārē.

(L. 31).—tatsaṅvatsar-paritama-Vikṛta-saṅvatsara-Vaisākha-paṇḍamāsyaṁ sōma-grahaṇa-parvāṇi.

Tuesday, 1st February A.D. 1110; and [Thursday], 5th May A.D. 1110,1 with a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 127, No. 33.

In the Śilāhāra family, Jatiga [I.]; his son Nāyavarman; his son Chandvarāja; his son Jatiga [II.]; his son Goṅka; his brother Gūhala [I.]; his brother Kirtirāja; Goṅka’s son Mārasimha; his son Gūhala [II.]; his brother Bhājadeva [I.]; his brother Ballāla; his brother Gaṇḍarāditya.

318.—Ś. 1040.—Graham’s Kolhapoor, p. 349, No. 2. Herley Kanarese inscription of the Śilāhāra Gaṇḍarāditya, ruling at Vaḷavāḍa; dated Śaka 1040, the Viśamana saṅvatsara, on the occasion of an eclipse of the moon.

The eclipse probably is the one of Wednesday, 5th June A.D. 1118, the only lunar eclipse of Ś. 1040 that was visible in India.

319.—Ś. 1058*—Graham’s Kolhapoor, p. 357, No. 3; Jour. As. Soc. Vol. XII. p. 261, No. VI. Kolhāpur Kanarese inscription of the Śilāhāra Gaṇḍarāditya, ‘lord of Tagara,’ and of his subordinate, the Mahākīrtamantara Nimbadasvara,2 dated (in words) Śaka 1058 the Bākalahara saṅvatsara, Monday, the fifth of the dark half of Kārttika.

Monday, 28th October A.D. 1135.3


Monday, 1st February A.D. 1143; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 127, No. 86.

In the Śilāhāra Kāhariya lineage, Jatiga [II.]; his four sons Goṅkala, Gūhala [I.], Kirtirāja and Chandraḍītya; Goṅkala’s son Mārasimha; his five sons Gūhala [II.], Gaṇḍadēva, Bāllāla

1 This appears to be the date of the inscription of Gaṇḍarāditya, mentioned in Graham’s Kolhapoor. p. 542, No. 1.
2 He is mentioned also in the two Kolhāpur Kanarese inscriptions in Graham’s Kolhapoor, p. 465, No. 19, and p. 466, No. 21. Compared also above, No. 220, and below, No. 418.
3 On this day the āṣṭādu of the date commenced 1 h. 26 m. after mean sunrise.
4 The inscription ends with a Kanarese verse.
Bhōjadēva [I.], and Gaṇḍarādītya; Gaṇḍarādītya’s son Vijayādītya.— The inscription also mentions a Śimanta Kāmadēva.1

322.—Ś. 1065* and 1068*.—PSOLI. No. 96. Miraī Kanarese inscription of the Śilāhāra Mahāmangalēśvara Vijayādītya, and his minister Mādirayya:—
(L. 19).—[Śaka]-varsha 1065-neva Duṇḍubhi-saṅvatsarada Bhrāpa da-
sa(śa)duḥṣa(dhaha) 2 (altered to 6) Śukravara-saṇḍu.2
(L. 47).—Sa(śa)ka-varshaḥ 1066-neva Rudhiridgāri-saṅvatsarada Māgha-bahula 14
Vaidyāra-saṇḍu Śivarātrya parvva-nimittav-āgi.

The first date corresponds to Friday, 28th August A.D. 1142; the second is irregular;3 see Ind. Ant. Vol. XXIII. p. 127, No. 85; and Vol. XXIV. p. 14, No. 186.

(L. 12).—Śaka-varṣeshu triśaptatyanur-sahasra-praṇitēshv-astitēshv aṁkātē-śi 1073
pravartamāna-Pramōda-saṅvatsara-Bhādrapatra-paurṇamāś-Śukravāre sōmagrahaṇa-parvva-
nimittanām.

Friday, 8th September A.D. 1150; a lunar eclipse, visible in India.
In the Śilāhāra family, Jatīga [II.]; his sons Gaṇaka and Gūvala [I.]; Gaṇaka’s son Mārasimha; his son Gaṇḍarādītya; his son Vijayādītya.

324.—Ś. 1101*.—Graham’s Kolhpoor, p. 382, No. 6. Kōlhāpur Kanarese inscription of the Mahāmangalēśvara Bhōjadēva II., residing at Valavāda; dated Śaka 1101, the Vilamba saṅvatsara, the 10th of the bright half of Ashāqha, the Dakshīṇāya-saṁkrāmaṇa.
The 26th June A.D. 1178.4

325.—Ś. 1109.—Graham’s Kolhpoor, p. 397, No. 7. Kōlhāpur inscription of the Mahāmangalēśvara Bhōjadēva II., residing at Kōlhāpur; dated (in words) Śaka 1109, the Plavanga saṅvatsara, on Friday, the new-moon tīṭhi of the month Bhādrapada, on the occasion of an eclipse of the sun.

Friday, 4th September A.D. 1187; a solar eclipse, visible in India.

(L. 2).—Śakanripa-kālād-arābhya varṣeṣhau dvādaśottara-śatādhika-sahasreśhau nivṛttaśhau
varttamāna-Sādārāpa-saṅvatsar-āntarggata-Pushya-bahula-dvādaśyām Bhaṃavāre bhāṅbā-
uttarāyana-saṁkrāmaṇa-parvvaṇi.

(L. 13).—Śakanripa-kālād-arābhya varṣeṣhau chaturāśottara-śatādhika-sahasreśhau
nivṛttaśhau varttamāna-Paridhāvī-saṅvatsar-āntarggata-Āśvija-suddha-pratipadi Śukravāre.
(L. 19).—Punaḷāi-saṅvatsar-āntarggata-Phalguna-suddha-pañchamaśya Śukravāre.
The first date corresponds to Tuesday, 25th December A.D. 1190; the third to Friday, 28th February A.D. 1194; the second is irregular.

1 The inscription mentions the town of Kōlhāpur (Kolhāpur) under the name Kṣhullakapura; the same name we have in No. 329. Kāmadēva is also mentioned below, in No. 418.
3 The tīṭhi of the date ended 12 h. 11 m. after mean sunrise of Friday, 4th February A.D. 1144, and the proper day for the Śivarātri therefore would have been the preceding Thursday; see tīṭhi. Vol XXVI. p. 187.
4 On his day the 10th tīṭhi of the bright half of Ashāgha ended 15 h. 4 m., and the Dakṣīṇāyaśaṁkrānti took place 16 h. 19 m., after mean sunrise.
327.—S. 1118.—Transactions, Lit. Soc. of Bombay, Vol. III. p. 393. Sātārā plates of the Śilāhāra Mahāmaṇḍalāstvāra Bhōjādēva II., 'lord of Tagara,' residing at Padmanāladurgā; recording a grant made at the request of the prince Gaṇḍarāditya:—

Śaka-varṣeshu satrāyādana-satādhika-saharasēhu 1113 gateśha vartamāna-Virōdhikritṛa-saṃvatsaran Āśādāra-śuddha-chaturtyāṁ Bhīṣesvatīravā dakinīyāyana-saṃkramana-parvāṇi.

Thursday, 27th A.D. 1191.

In the Śilāhāra family, Jatiśa [I.]; his son Nāyimma; his son Chandrarāja; his son Jatiśa [II.]; his son Gokalla (or Gokala); his brother Gūvala [I.]; his brother Kirtirāja; his brother Chandrāditya; Gokalla’s son Mārasimha; his son Gūvala [II.]; his brother Bhōjādēva [I.]; his brother Ballāla; his brother Gaṇḍarāditya; his son Vījāyārka (Vījāyāditya); his son Bhōjādēva [II.].

G.—The Yādavaś of Sēṇādēsa and Dēvagiri.1

328.—S. 922.—Ep. Ind. Vol. II. p. 217. Saṅgāmsē plates of the Yādava Mahāśēmaṃta Bhillama II., ‘lord of Dwāracavi,’ residing at Sindinagāra; issued from Nāsika:—

(L. I).—Śakaṇṭipīkāl-ātita-saṃvatsara-śatēshu navasvā dvārimāsyā-hidēvēh-saṃkātē-pi saṃvatśarāḥ 922 ||
(L. II).—Sā(ī)ra-varbhisaṃvatsarāya-Bhādrapad-āmāvāsyāyaṃ ... sūrya-grahanaḥ.

The date is irregular; see Ind. Ant. Vol. XXIV. p. 12, No. 176.

Mythical genealogy from the god Śambu to Yādu; in his family, Sēṇāchandra [I.]; his son Dhādi[yappa]; [his son] Bhillama [I.]; his son Rāja (or Rājan); his son Vaddiga (Vaddiga, a follower of [the Rāṣṭra-kuṭa] Kirśhārāja [III.]), married Voddīyavā, a daughter of the prince Dhōrappa [i.e., probably, Nirupama]; their son Bhillama [II.] (defeated [the Paramāra] Muṇja3 for Raṃavagabhuma [i.e., apparently, the W. Chāũkya Tala II. Āhavamalla]), married Lakshmi [on her mother’s side] of the Rāṣṭrakūṭa family.

329.—S. 948°.—Ind. Ant. Vol. XVII. p. 120, and Plate. Kalas-Budrûkh plates3 of the Yādava Mahāśēmaṃta Bhillama III., whose capital was Sindinagāra; (composed by Harichandra, the son of Rudrapaṇḍita):—


23rd November A.D. 1025; a solar eclipse, visible in India; see ibid. Vol. XXIII. p. 129, No. 98.

In the lineage of Yādu, Sēṇāchandra [I.]; his son Dhādiyappa; his son Bhillama [I.]; his son Rāja (or Śrīrāja); his son Vaddiga; his son Bhillama [II.], married Lakshmi [on her mother’s side] of the Rāṣṭrakūṭa family; their son Vāstit; his son Bhillama [III.].

330.—S. 991.—Ep. Ind. Vol. II. p. 225. Vāghiš inscription of the Yādava Mahāmaṇḍalāstvāra Śēṇa (Sēṇāchandra II.), and of his feudatory, the Maurya chief Gōvindarāja:—

(Page 227, l. 9).—Rūpa-Nāmānka-tulye tu 991 Śaka-kālasya bhūpataṃ Saumya-saṃvatsar-Āśādāra-śrīvigrahana-parvāṇi ||
21st July A.D. 1069; a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 124, No. 66.

In the Maurya family (which sprang from Māndhārī of the solar race, and whose capital originally was Valabhi in Surāśṭra): Kikara; Takshaka; Bhūma; Sarvāśra; Gōvindarāja; Śādhatvasika; Jñānī; his son Devabastin; his son Muṇja; his son Padvikara; (two names illegible); Vappaiya; his son (name not preserved); his son Varapātri; Sādhatvasika; Śantirāja; his son Pravarnastikara (?); his son Bhālīka; Bhimārāja; Gōvindarāja (whose wife was Nāyakī).

1 These include the Gūpta inscriptions Nos. 385, 340, 361, 363 and 384. Compare also above, Nos. 223, 292 and 298.
2 Compare above, No. 140.
3 The plates are numbered with numeral figures.
331.—Ind. Ant. Vol. XII. p. 119. Bassein plates of the Yâdava Mahâmanḍâlîvara Sûnąchandra II. :

(L. 24).—Saśa(a)na-saṅvat ākanavatradhika-navasa(s)aṭēṣų saṅvat 991 Saṃpa-saṅvatsaraṇya-Sûnâra-sūdī caṭaṭra-sāyāṃ (s)yaṭāṃ) Guru-dinā.

The date is irregular; see ibid. Vol. XXIV. p. 14, No. 182.

Driḍhāparahāra came from Dvārakā and founded(? ) Chandrâdityapura; his son Sûnącha-

(chandra I.; founded Sûnâpurâ in Sûndinâvâ; his son Dâdiyappa; his son Bhîllama I.;

his son Śrîrâja (or Vâja); his son Vâddiga; his son Bhîllama II.; married Lâchhâlîyâvâ

(Lâchhâlî), the daughter of king Jana(

[\textsuperscript{5}] and on her mother’s side] of the Râjâñâkâta lineage; their

son Vâsuka(?), the daughter of the Maṇḍâni<yâkha Gôgâ of the Châlukya lineage; their

son Bhîllama III.; married Hamnâ, also called Ayyavallââvâ, a daughter of the [I.] Châlukya Jayasimha II. [II.]; in his family, Sûnąchandra [II.].

332.—Ind. Ant. Vol. XII. p. 126, and Plate. Anjanêri inscription of the reiga of the Yâdava Mahâdâmâtu Sûnądâvâ, ‘lord of Dvârakâ:”—

(L. 1).—Saśa-saṅvat 1063 Dvâlakâlî-saṅvatsara-ântargata-Jyâ♯thru-sûdî pâœhâçyâsâî

Sôma Anurâdhi-nâkshatra Śrîdha-yâgo asyâṃ saṅvatsara-mâ=a-paśa-dîvâ-sûrâva-pûrââva-vâna

Muni, 11th May A.D. 1142; see ibid. Vol. XXIV. p. 4, No. 140.

333.—Ind. Ant. Vol. VIII. p. 39, and Plate; PSOCI. No. 288. Pâṭûâ (in

Khânâ) inscription of the Nikumbha family. Date of the foundation of a temple by

Indrârajâ:—

(L. 20).—Varâśâ[\textsuperscript{5}k]âṃ pâœhâçyâsâî saha-

narâū sâdhikâ gâtā | 1075 | Saṅkâbûpāla-kâlsâya

sañâ Śrîmukha-saṅvatsara ||

In the race of the mythical king Nikumbha who was of the solar race, Krishnapâja [I.],

his son Gôvâna [I.]; his son Gôvindârajâ; his son Gôvâna [II.]; his son Krishnapâja [II.];

his son Indrârajâ (whose minister was Chaṅgudâvâ) married Srîdhrî of the lineage of Sûnâra; their

son Gôvâna [III.].


Mahâdâmâtu-pratâpa-dharmaratî Bûllama, recording a grant which was made at the

request of his minister Jaitisaṅhâ, from the camp at Hêrâvâ:—

(L. 13).—Saṅkâpâkâta-âṭâta-saṅvatsara-sâṭēṣų trâyodâ-âḍhikāśhvâ-âkâśâsa vartamâna-

Virâdhakâṭ prinâvatsara-ântargata-Jyâḥstṛ-âmâvâsâyâm-Adityavârâ sūryâ-grahanâ.

Sunday, 23rd June A.D. 1191; a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII.

p. 125, No. 71.

In Yâdâ’s family, Sûnârâ; his son Mallu; his son Amâvâna; his younger brother

Karâ; his son Bûllama.

335.—PSOCI. No. 109. Chaṇḍâdâmpura Kasaress inscription of the Gotta

Mahâmanḍâluvara Vira-Vikramâditya II., and his Nâyaka Khaṇḍsya-Kâra-Kâmeva-

nâkya:—

(L. 72).—Sa(\textsuperscript{5})a(\textsuperscript{5})a-varâsha 1113naya Virâdhikâ[kri]t-saṅvatsara-âdhu mârcârd-sûrâya-grahanâ-adhâu.\textsuperscript{9}

\textsuperscript{1} The plates were bought by Dr. Bhâs Dâji, but it is not known where they are now.

\textsuperscript{2} Perhaps the Jana of No. 305 ff.

\textsuperscript{3} For a Goggarâja who may be intended here, see North. Inscr. No. 354. According to Dr. Blumenthal perhaps the Goggarâja of No. 305 ff. above.

\textsuperscript{4} See above, No. 151 ff.

\textsuperscript{5} In the Jâtâmâna of No. 419.

\textsuperscript{6} Compare Dr. Flett’s Dynasties, p. 582, and see above, Nos. 233, 292, and 298.

\textsuperscript{7} Probably Sûnąchandra II. of Nos. 330 and 381.

\textsuperscript{8} In line 89 there is another date of the month Paua of the same year, but it is irregular.
18th December A.D. 1191; a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 125, No. 72.

336. — Ep. Ind. Vol. V. p. 29. Managoli fragmentary Kanarese inscription of the time of the Dēvagiri-Yādava Jaitugidēva (Jaitapāla) I., the son of Bhillama. — The inscription mentions one of Jaitugi’s officers, the Daṇḍanidha Sahadēva, whose elder brother was the Daṇḍanidha Mallidēva.

337. — Ś. 1128 (for 1129). — Ep. Ind. Vol. I. p. 341; PSOCI. No. 234. Pāṭaṇa (in Khāndé) inscription,1 recording that the chief astrologer of the Dēvagiri-Yādava Siṅghaṇa, Chaṅgadēva, a grandson of the astronomer Bhāskara-chārīya, founded a college for the study of the Siddhānta-kīrīnāvī, etc., which was endowed by the brothers Śrīdēva and Hāmādēva of the Nīkumbha family, feudatories of the Yādava. Date of Śrīdēva’s grant:—

(L. 21). — Śākē 1128 Prabhava-saṅvatsara Śrāvaṇa-māsa purnāmasaṅkramaṇa chaṇḍragrhahāpa-samaye.

6th August A.D. 1207; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIV. p. 5, No. 141.

In Yādav’s race, Bhillama; Jaitapāla [I.]; his son Siṅghaṇa (Siṅgha). — In Nīkumbha’s family (see No. 333), Krīṣhṇarāja [II.]; his son Indrārāja; his son Gōvana [III.]; his son Śrīdēva; after his death, his younger brother Hāmādēva. — Of Chaṅgadēva the following genealogy is given: In the Śākṣṭiyā family, the poet Trivikrama; his son Bhāskara-bhāṭa (received from king Bhōja the title Vidyāpati); his son Gōvinda-saṅkramaṇa; his son Prabhākaṇa; his son Manindaratha; his son, the poet Mahāśvarāchāra; his son Bhāskara (the astronomer); his son Lukahamidharā (appointed chief Paṇḍit by king Jaitapāla); his son Chaṅgadēva (chief astrologer of king Siṅghaṇa). Compare below, No. 343.


(L. 34). — Śaka-unipakā-ākāraṇa-saṅvatsara-saṭasaptasālukā 1135-naya Aṅgiranasa-saṅvatsara Phalguṇa(na)-ṣaṅkramaṇa(ddha)-bīdige Śaṅkara-[chaṇḍara]-adum.3

The date is irregular.


(L. 8). — Śaka-varṣa 1138 Śrīmukha-saṅvatsara Chaitrā śravaṇa-pratāpa(na)pi Śaṁśa-dinē.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 130, No. 102.

340. — Ś. 1139*. — PSOCI. No. 234. Harṣabhalāji Kanarese inscription of the Guttā Mahāmāṇḍalēsvaram Vīra-Vikramāditya II., whose daughter (by Paṭṭamādēvi) Tuḷḷaladēvi (Tuḷḷaladēvi) was married to Ballāḷa (son of a feudatory chief named Siṅgha, Siṅga, Siṅgīdeva, lord of the Sāntaḷi maṇḍala), and whose sons were Jōvīdeva (Jōvīdēva) II.4 and Vīkrama (Vikramāditya III.).—

(L. 63). — Śaka-varṣa 1139-naya Śrīmukha-saṅvatsara Chaitrad-sarvāśaye Śaṁśa-vāra śravyagrhahāpa-saṁkrānti-śaṁśa-adun.5

Monday, 22nd April A.D. 1218; a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 130, No. 102. (The Vṛṣabha-saṁkrānti took place on the following Wednesday.)

1 The concluding lines of the inscription are in old Marāṭhi.
3 See Dr. Fleet’s Dynasties, p. 583, and above, No. 335.
4 See below, No. 381.
5 Read -vṛṣaṅga-ṛhaṣṭhādum.
341.—Ś. 1137.—PSOCI. No. 201; Mysore Inscur. No. 37, p. 72. Bñajagravive Kanarese inscription of the Dēvagiri-Yādava Mahārājādhirāja Śībhana (Śībhana), 'lord of Dvārakā':—

(L. 23).—. . . 1137neya Yuvasaṁvatsarasadā Bhādrapadad-amaṅvasye Bṛhit(hri)bhaspati-vārad-āndu.

Thursday, 24th September A.D. 1215; see Ind. Ant. Vol. XXIII. p. 125, No. 73.

342.—Ś. 1140.—From an impression supplied by Dr. Fleet; Graham's Kolhapoor, p. 425, No. 11; Ind. Inscur. No. 48. Kolhāpur inscription of the Dēvagiri-Yādava Chakravartin Śībhana (Śībhana), the son of Jaitrapāla who was the son of Bhillama:—

(L. 16).—Śaka-varsha 1140 Bahudhānya-saṁvatsarē.

343.—Ś. 1144.—Ep. Ind. Vol. III. p. 112. Bahāl (in Khāndēs) inscription, recording the foundation of a temple by Anantādeva, the chief astrologer of the Dēvagiri-Yādava Śīmha (Śībhana); (a prasāti composed by Anantādeva's younger brother Mahēśvara):—


The ornament of Yadu's family Bhillama; his son Jaitrapāla [I.] (made Gaṇapatī lord of the Andhra country); his son Śīmha (defeated king Arjuna).—Of Anantādeva the following genealogy is given: In the family of the sage Saṇḍilya, Manōratha; his son Mahēśvara (composed astronomical works); his son Śīpata; his son Gaṇapatī; his son Anantādeva (author of astronomical works). Compare above, No. 337.


(L. 24).—Sa(ś)ka-varsha 1145neya Chitrabrānu-saṁvatsarē Kārtīkaka-su(ś)ādha(ḍha)-puṇḍari Saṅgavara saṅgavraha-byla(vya)tipātadali.

22nd October A.D. 1222, with a lunar eclipse, visible in India; but the day was a Saturday, not a Monday; see Ind. Ant. Vol. XXIV. p. 8, No. 157.


(L. 9).—Śaka-varusadaśa 1145(de)naḷa天鹅 Svabhānu-saṁvachchharada dvitiya-Bhādrapada-su(ś)ādha(ḍha) Su(ś)ākravrat-āndu.

Friday, 1st September A.D. 1223; see ibid. Vol. XXIII. p. 117, No. 28.

346.—Ś. 1146.—PSOCI. No. 110. Chandadāmpur Kanarese inscription. Date (of the time of the Dēvagiri-Yādava Śībhana?):—

(L. 26).—Śaka-varsha 1146neya Pārtthiva-saṁvatsarē Bhādrapada[da*]-śuddha 15 Saṅavara chaṇḍraparāga-punyanatithiṣṭha madhyāḥnasamaya.

19th August A.D. 1225, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see Ind. Ant. Vol. XXIV. p. 8, No. 158.

(For two later dates in the same inscription see below, Nos. 361 and 363).

1 I.e. the Kākaṭiya Gaṇapatī; compare below, No. 385 ff.
2 I.e. probably, the Paramāra Arjunavarman; see North. Inscur. No. 195.
3 Read -varshada.
4 Read -saṁvatsarada.
5 Read punya.
247.—Ś. 1156.—PSOCI. No. 87. Bijāpur Kanarese inscription of the Dēvagiri-Yadava Śīṅghaṇa (Śīṅghaṇa) —

(L. 5).—Saka-varahāda¹ 1156aśva Jaya-saṁvatsaraḥ Vaisā(k)hā-sa(śa)ddha-puṇ̄maḥsha² Vaiḍava-rādh-aṇu.  

Saturday, 16th April A.D. 1234; see Ind. Ant. Vol. XXIII. p. 118, No. 29.

348.—Ś. 1157.—From an impression supplied by Dr. Fleet; Graham’s Kolhapoor, p. 426, No. 12; Ind. Insoc. No. 47. Kōlhpūr fragmentary inscription of the Dēvagiri-Yadava Śīṅghaṇa:—

(L. 1).—Saka 1157 Manmatha-saṁvatsāra Śrāvapa-bahula 30 Guraṇ.  
For Manmatha = Ś. 1157 the date is irregular; (for Ś. 1157* = Jaya it would correspond to Thursday, 27th July A.D. 1234); see Ind. Ant. Vol. XXIV, p. 18, No. 192.

349.—Ś. 1158.—From an impression supplied by Dr. Fleet; Graham’s Kolhapoor, p. 426, No. 13. Kōlhpūr inscription of the reign of the Dēvagiri-Yadava Mahārāja-dhīrāja Prawṅha-pratāpa-chakravarti Śīṅghaṇa, ‘lord of Dyāvati’:—

(L. 1).—Saka 1158 varṣhe Durmmukha-saṁvatsāra Māgha-śuddha-pūrṇamaỹaṁ tīhau Śōma-dīnē |

(L. 14).— . . . sōma-pavi[ddhē ?] . . .

Monday, 12th January A.D. 1237; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 118, No. 31.

350.—Ś. 1160*.—PSOCI. No. 112. Tilīwalli Sauskripī and Kanarese inscription of the Dēvagiri-Yadava Śīṅghaṇa, and of his feudatory Sāvantha-Thakkura:—

(L. 77).—Saka-varṣha 1160aśva Hāmaṇa-bhi-[sa]nvaśsara Phālguna(ma)-nu(śa) 3 Brahi(ma)haspati-rād-aṇu.  

Thursday, 18th February A.D. 1233; see Ind. Ant. Vol. XXIV. p. 2, No. 130.

351.—Ś. 1160*.—Jour. Bo. As. Soc. Vol. XV. p. 386, and Plate. Haranahalli (now Bombay As. Soc.’s) plate¹ of the reign of the Dēvagiri-Yadava Mahārāja-dhīrāja Prawṅha-pratāpa-chakravarti Śīṅghaṇa, ‘lord of Dyāvati,’ recording a grant by his Damūḍha Bhīshiraya² (Bhūta, Vīhaṇa), the son of Chikkaṇedhe and younger brother of Malā, made with the consent of the Guta Mahāmaṇḍālātvara Jyotiyāva II,¹ ‘lord of Ujjayani:’—


In the Yadava race was Amaraṅgēya; in that family was Malūgi; from him sprang Bhillana; from him, Jitugi [I.]; from him, Śīṅghaṇa.

352.—Ś. 1162.—Archaeol. Surv. of West. India, Vol. III. p. 87, and Plate ivii.; PSOCI. No. 286. Ambā inscription of the Dēvagiri-Yadava Śīṅhaṇa (Śīṅghaṇa), and of his generals Khōlēsvara (the son of Trīvikrama) and his son Rāma of the Mandgala family; (a pratāpi composed by Kavirāja):—

(L. 27).—Śaku 1162 Śārvarī-saṁvatsāra | Kārūka-śuddha [da.10 ?].

353.—PSOCI. No. 285. Ambā inscription of the time of the Dēvagiri-Yadava Śīṅghaṇa, his general Khōlēsvara, etc.

¹ Read Śaka-varahāda.  
² Read -puṇamsa.  
³ On this day the tīhā of the date commenced 5 h. 12 m. after mean sunrise.  
⁴ The description of the boundaries is in Kanarese.  
⁵ Not Chikkaṇedhe.—Compare below, No. 357.  
⁶ See Dr. Fleet’s Dynasties, p. 588; and above, No. 340.  
⁷ An edition of this inscription is desirable.
351.—FSOCT. No. 111. Chaudadampur Kanarese inscription. Date (l. 99) of 'the Šubhakrīt saṁvatsara, in the era of the Yādava king Sinhuana (Śiṅghaṇa); Friday, the third day of the bright fortnight of Pushya.'

[Śubhakrīt = Ś. 1164]: Friday, 26th December A.D. 1242 (the day for the celebration of the Utsarāyaṇa-saṁkrānti, which took place shortly before mean sunrise).

(For two later dates in the same inscription see below, Nos. 364 and 365).


(L. 2).—Sinhuana-dvārasa 37 Parābhava-saṁvatsarada Mārggaśîra-su(śu)dha(ddha)-pañchamī Bri(bri)havāradalas.

[Parābhava = Ś. 1189]: Thursday, 15th November A.D. 1246.


Friday, 14th May A.D. 1249.

357.—Ś. 1171.—Ind. Ant. Vol. VII. p. 304, and Plates; FSOCT. No. 21. Chikka-Bāḍeṇḍa plates of the reign of the Dēva-giri-Yādava Kanharā or Kanharā (Krishṇa, the son of Jaitugi II who was the son of Sinhuana, i.e. Śiṅghaṇa); recording a grant by the minister Maḷlisatṭha (Malla, the elder brother of Bheka and son of Chikka-deva), which was confirmed (by means of this copper-plate charter) by Malla’s son, the minister Chaunḍiṣṭṭha:—


Saturday, 26th June A.D. 1249; see ibid. Vol. XXIII. p. 118, No. 32.

358.—Ś. 1171.—Ind. Ant. Vol. XIV. p. 69. Bēḍugarī plates of the reign of the Dēva-giri-Yādava Kanharā or Kanharā (Krishṇa, described as in No. 357); recording a grant by the minister Maḷlisaṭṭha, for which the king’s sanction (with this copper-plate charter) was obtained by his son, the minister Chaunḍiṣṭṭha:—

(L. 22).—Śuka-saṁvatsarasa tatadhika-sahasra-aikādhika-saptatyaḥ=ah-Anantarā Saunyā= bdṛ Śravane māsi sāda-pakṣe dvādaśāhān Gūravāḥ.

Thursday, 22nd July A.D. 1249; see ibid. Vol. XXIII. p. 118, No. 33.

359.—Ś. 1174*—Jour. Bo. As. Soc. Vol. XII. p. 34. Munoddī (Maṇoddī) Kanarese inscription of the reign of the Dēva-giri-Yādava Bhujabala-pratāpa-chakravartin Kanharā (Krishṇa, the son of Jaitugi II. who was the son of Śiṅghaṇa), ‘lord of Dvāravatī,’ residing at his capital of Dēva-giri:—

(L. 20).—Sa(sa)ka-varṣa 1174eṇya Virō[dhikritu]-saṁvatsarada Jēṣṭha-bahuja va(a)māvāse sūrya-grahaṇa Su(śu)kra[rad=]ndu.

The date is irregular; see Ind. Ant. Vol. XXIV. p. 16, No. 193.

360.—Ś. 1175.—Jour. Bo. As. Soc. Vol. XII. p. 42. Bēḍatṭha plates of the 7th year (of the reign) of the Dēva-giri-Yādava Mahārājñāmakṛṣṇa Kanharā (Krishṇa), ‘lord of Dvāravatī,’ recording a grant by the minister Chaṇḍa-(Chaṇḍaṇa)-rāja, the son of Vichāna who was the younger brother of Agramalla (? Maḷla2):—

(L. 51).—Pancasaptatyantrika-satadha-sahasra Śaṅkara-varṣe varramānau śrāvita śrīmad-Yādavanaṅkāvya-bhujava(ba)laprādha-pratāpachakravartī-śrī-Kanharadēva-varṣe śahstumā Saṅkhaṇḍa-saṁvatsarē Chaṭtra-māla śrīkṛṣṇa-pakṣe avāśayāyaḥ Śamayāraḥ.

The date is irregular; see Ind. Ant. Vol. XXIV. p. 16, No. 194.

1 See above, No. 351.  
2 Read Jyotika.  
3 Compare above, No. 351.
In the race of the Yauds there was Amaranagāṃga; also Jaitugi [I.]; his son Sinihala (Śīnghasa); his grandson Krishnā.

361.—PSOCl. No. 110. Chandadāmpur Kanares inscription; the four lines round the top of the stone. Date of the time of the Dāvagiri-Yadava Kanhara (Krishnā):—
(L 1.)—Kanharadēva-varshada Siddhārthi-immvatsara Chaitra-bahula 15 Śō sārya-grahana samaya(?)

[For Siddhārthi = Ś. 1181] the date is irregular.
(For two other dates in the same inscription see Nos. 346 and 363).

362.—Ś. 1183.—From an impression supplied by Dr. Fleet. Renadāl inscription1 of the reign of the Dāvagiri-Yadava Pradhā-pratapa-chakravartin Mahādēva, ‘lord of Dvārāvatī’:

(L 1.)—Śaka 1183 Dā(du)mmati-sāmvatsarā.

363.—PSOCl. No. 113. Chandadāmpur Kanares inscription. Date of the third year of the reign of the Dāvagiri-Yadava Mahādēva, and of the Gutta Gutta III., the son of Vikrama (Vikramadīśya III.) and Matālādēvi:2—

(L 40.)—Mahādēva-śrīyacarī-śrīyadī-śrīyadī-da Śrīyamaya Dūndubhī-sāmvatsaṛa Vayāśākha-su(ṣu)dāda(āda) 15 Śōmvāra sōma-grahāpadallī.

[For Dūndubhī = Ś. 1184] the date is irregular; see No. 364.
(For two earlier dates in the same inscription see above, Nos. 346 and 361).

364.—Ś. 1185*.—PSOCl. No. 111. Chandadāmpur Kanares inscription. Date of the time of the Dāvagiri-Yadava Mahādēva, and of the Gutta Gutta III.:

(L 79.)—Śaka-varsha 1185meya Dūndubhī-sāmvatsarā Vayāshākha-śrīyadī 15 Śōmvāra sōma-grahāpad-śrīyadī.

The date is irregular; see No. 363.
(For two other dates in the same inscription see Nos. 354 and 365).

365.—PSOCl. No. 111. Chandadāmpur Kanares inscription. Date of the time of the Dāvagiri-Yadava Mahādēva:—

(L 92.)—Budhirāgārī-sāmvatsaṛa Jāśṭha-bahula 5 (but possibly 1) Ādīvāra śrīyamaya-sāmvatsarā Svaśādhamukha-sāṃkrānti tatādallī.

[Budhirāgārin = Ś. 1185]: Sunday, 27th May A.D. 1283; but the śrīṭiḥ which ended on this day was the third of the dark half; see Ind. Ant. Vol. XXV, p. 346, No. 4.
(For two earlier dates in the same inscription see above, Nos. 354 and 364).

366.—Ś. 1187.—From an impression supplied by Dr. Fleet;4 Ind. Insr. No. 49. Kōlāpur inscription of the reign of the Dāvagiri-Yadava Pradhā-pratapa-chakravartin Mahādēva, the younger brother of Kanhara (Krishnā):—

(L 8.)—Śaka-varshā 1187 vartamāna-Kṛdhama-sāmvatsarā Māghamāna-pūṛṇāmayaṁ Śukra-dīnā.

Friday, 22nd January A.D. 1286; see Ind. Ant. Vol. XXIII, p. 113, No. 34.

337.—Ś. 1189.—Ind. Ant. Vol. XVIII, p. 128. Date of a Hūḻgūr Sanskrit and Kanares inscription of the Dāvagiri-Yadava Mahādēva:—

(L 15.)—Śaka-varshāda 1189meya Prabhā-sāmvatsara Jāśṭha-ṣa 30 Budhavārā sārya-grahapad-śrīyadī.

Wednesday, 25th May A.D. 1287; a solar eclipse, visible in India; see Śrāv. Vol. XXIII, p 125, No. 74.

1 The last line of the inscription appears to be in old Marāthī.
2 See Dr. Fleet’s Dynasties, p. 588, and above, No. 340.
3 See above, No. 368.
5 Read ‘varshāda and Jyēṣṭha’.
368.—PSOCl. No. 142; Mysore Insor. No. 12, p. 20. Dāvanga r Kannara inscription of the reign of the Dāvagiri-Yādava Rāmachandra. Date of the time (?) of the Dāvagiri-Yādava Mahādeva:—

"The Prājāpati savātayata. No further details of the date are given."

[Prājāpati = Ś. 1183.]


(L. 62).—Sa(sa)kē cha ekākāsāsu triṇasatvy-adhikēsvu-atītēshu 1193 varttamāna-Prājāpati savātayata-Māgha-sūḍbhā-dvādasyām Vu(bu)dhē.

Wednesday, 18th January A.D. 1272; see ibid. Vol. XXIII. p. 118, No. 35.

In the race of Yadu, in the Moon's family, Siṅghaṇa; his son Mallaṇe; after him, Bhillama; his son Jaitaugi [I.] (killed the king of Trakilāg̃a and liberated king Gaṭapati from prison); his son Siṅghaṇa (overthrew Ballāla, the Andhra king, Kaṅkalla, the lord of Bhamīhāgīri, Bhōja, and Arjunā); his son Jaitugī [II.]; his son Kiṅguṇa; his younger brother (Mahādeva) (defeated Viṣala); his son Āṇaṇa; from him Kiṅguṇa's son Rāma took away the kingdom.


Śālīyāhama-Śakē 1184 Ṭāṅgirā-nāma-saṃyata-āśvinī-sūḍbhā 5 Ravaṇu.

The date is irregular.

In the race of the Yadus, Bhillama; after him, Jaitrapāla [I.]; his son Siṅghaṇa; after him, Kiṅguṇa; his younger brother Mahādeva; Kiṅguṇa's son Rāmachandra.

371.—Ś. 1194.—From an impression supplied by Dr. Fleet; Graham's Kohapoor, p. 437, No. 15. Kālāhpur inscription of the reign of the Dāvagiri-Yādava Praṇāha-pratāpa-chakravatīn Rāmadēva (Rāmachandra):


3rd February A.D. 1273; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 119, No. 36.

372.—Ś. 1199e.—From an impression supplied by Dr. Fleet; Graham's Kohapoor, p. 451, No. 16. Sidhurā inscription of the reign of the Dāvagiri-Yādava Praṇāha-pratāpa-chakravatīn Rāmachandra:

(L. 13).—Sa(kē) varshēkha 1199 rāṇī-āmīka-Rudra-pramitēshu gatēshu varttamāna-Dhātī- saṃyata-āśvinī-pūṛtipitāṁ Sōma-dīna yajñopavita-parvāṇi.


1 See Dr. Fleet's Dynasties, p. 528 and p. 529, note 1.
3 I.e. the Kākṣayō Gaṇapati; see below, No. 568 ff.
4 I.e. the Ṭāṅgirā Ballīja II.; see below, No. 415 ff.
5 Perhaps some prince Kakkalla of the Kalachuri (Chédi) family.
6 I.e. the Śilīhāra Bhōja II.; see above, No. 324 ff.
7 I.e., probably, the Parakrama Arjunavarmāṇ; see above, No. 343.
8 Compare North. Insor. No. 225.
10 The inscription contains a sculpture of an asc and a woman.
chakravartin Rāmachandra, ‘lord of Dvāravati,’ and of his feudatory, the Mahāmaṇḍalīśvara Śāluva-Tikkamadēva:—

‘Śaka 1199 (in figures, l. 67), the Iśvara saṅvatsara; Friday, the thirteenth day of the (?) bright fortnight of Chaitra.’

Friday, 15th March A.D. 1277.1

The inscription contains two other dates of the Bahudhānya saṅvatsara (Ś. 1200) and of the ‘Pramādi’ Pramāthin saṅvatsara (Ś. 1201).

374.—PSOCI. No. 202; Mysore Inscr. No. 57, p. 127. Balagāṇavē Kanarese memorial tablet of the time of the Dēvagiri-Yādava Rāmachandra:—

‘The twelfth or thirteenth year (in figures, l. 16) of his reign, the Chitrabhānu saṅvatsara; Sunday, the fifteenth day of the bright fortnight of Māgha or, perhaps, Mārgaśira;’ (Mys. Inscr.: ‘the 14th year... the 1st day of the moon’s increase, Sunday’).

[For Chitrabhānu = Ś. 1204] the date is irregular, for either month.

375.—PSOCI. No. 225; Mysore Inscr. No. 111, p. 207. Sorab Kanarese memorial tablet of the 12th year of the reign of the Dēvagiri-Yādava Rāmachandra:—

(L. 4)—Rāmachandradēva-vijayarājy-ōdayada 12 Svabhānu-saṅvatsarada Phālguṇa(na)- sa(ñu) 5 Vaiḍava-rādi-saṇdu.

[For Subhānu = Ś. 1205] the date is irregular.

376.—PSOCI. No. 208; Mysore Inscr. No. 82, p. 109. Balagāṇavē Kanarese memorial tablet of the 14th year of the reign of the Dēvagiri-Yādava Rāmachandra:—

‘The fourteenth year (in figures, l. 3) of his reign, the Tārāṇa saṅvatsara; Sunday, the first day of the bright fortnight of Chaitra;’ (Mys. Inscr.: ‘the 3rd day’).

[Tārāṇa = Ś. 1206]: Sunday, 15th March A.D. 1284 (which is the proper equivalent for the first tēṭṭhi of the bright half of Chaitra).

377.—PSOCI. No. 204; Mysore Inscr. No. 52, p. 113. Balagāṇavē Kanarese memorial tablet of the 14th year of the reign of the Dēvagiri-Yādava Rāmachandra:—

‘The fourteenth year (in figures, l. 2) of his reign, the Tārāṇa saṅvatsara; Wednesday, the tenth day of the bright fortnight of Vaiśākha.’

[Tārāṇa = Ś. 1206]: Wednesday, 26th April A.D. 1284.

378.—PSOCI. No. 205; Mysore Inscr. No. 81, p. 168. Balagāṇavē Kanarese memorial tablet of the 16th year of the reign of the Dēvagiri-Yādava Rāmachandra:—

‘The sixteenth year (in figures, l. 6) of his reign, the Vyaya saṅvatsara. The other details of the date are illegible.’

[Vyaya = Ś. 1208.]


Śālikāśaṅkha-Śakā 1212 Virāṇha-saṅvatsarē Vaiśākha-suddha-purṇamāsyaṁ Bhaumē.

The date is irregular.

In the race of the Yadus, Bhillama; after him, Jaitrapāla [L.]; his son Śīghaṇa; after him, Jaitrapāla [L.]; after him, Krishṇa; his younger brother Mahādēva; Krishṇa’s son Rāmachandra.

380.—Ś. 1219*.—From an impression supplied by Dr. Burgess. British Museum inscription of the Dēvagiri-Yādava Praudha-pratāpa-chakravartin Rāmachandra:—

(L. 1)—Śakau-saṅvatsa 1219 || Durumūḍi-skha-saṅvatsarē Kārttikā-vadi amāsvasyaṁ Ravaṇa.

1 This is the proper equivalent of the tēṭṭhi for the bright half of Chaitra.
(L. 5).—surya-parvaṇi.
Sunday, 23th October A.D. 1296; a solar eclipse, visible in India.

381. Š. 1222. From impressions supplied by Dr. Fleet. Vēlāpur inscription1 of the reign of the Dēvagiri-Yādava Praudha-pratāpa-chakravartin Rāmachandra:—
(L. 1).—Sāku 1222 Śāvarī-sāmvasaṭārā Mārgisaru-vadi [9?] Sōme.
Supposing the figure for the tiśā to be really 3, the date corresponds to Monday, 5th December A.D. 1300.

382. Š. 1227. From impressions supplied by Dr. Fleet. Vēlāpur inscription of the reign of the Dēvagiri-Yādava Praudha-pratāpa-chakravartin Rāmachandra:—
(L. 1).—Sāku 1227 | Viśāvasa-sāmvaṣaḥchhaha(tsa)ṛē | Mārga-su(ṣu)dha(ddha) 5 Sōme.

H.—The Hoysalas.9

383. Š. 961 (?).—Mysore Insor. No. 174, p. 329. Date in a Sindhigre Kanarese inscription.1 The Poysala (Hoysala) Mahāmaṁgalēśvara Vinayadītya Tribhuvanamalla, ‘lord of Dvāravatī,’ and his wife Keleyabharīsi (Keleyaladēvi), residing at their capital of Sasavāra (?),2 gave a girl in marriage to, and bestowed the lordship of Sindage on, the Dānśandya Kar Moḷiṅe:—
‘The Šaṅka year 961,5 the year Sarvaṣij, the month Phālguna, the 3rd day of the moon’s increase, Monday.’

For Š. 961 expired, which, however, was Pramāthin, the date would correspond to Monday, 18th February A.D. 1040.
(For other dates in the same inscription see below, Nos. 385 and 401).

384. Š. 987 (?).—Mysore Insor. No. 166, p. 307. Date (in the Ningund inscription of the time (?)) of the Hoysala Sōmēvāra, below, No. 438, of the time (? of the W. Gaṅga Mahāmaṁgalēśvara Gaṅgarasa and (?) of the Hoysala Vishnuvardhana:3—
‘In the Šaṅka year 987, the year Nala, the month Pāśya, the 5th day of the moon’s increase, Thursday, the time of the sun’s entering the northern signs.’

Nala (Anala) would be Š. 986 expired, but for that year the date is incorrect; it is incorrect also for Š. 987 current and expired.

385. Š. 1025.—Mysore Insor. No. 174, p. 330. Another date in the Sindhigre Kanarese inscription (above, No. 383). The Hoysala Ballaṅga I, reigning at his capital of Bēlāpurā (Vēlāpurā), married Padmaḷadēvi, Chāvalidēvi and Boppadēvi, the three daughters of the Dānśandya Kar Moḷiṅe of the second generation, on whom he again conferred the lordship of Sindage:—
‘The Šaṅka year 1025, the year Svabhānu, the month Kārttiṅa, the 10th day of the moon’s increase, Thursday.’4

The date is irregular.
(For other dates in the same inscription see Nos. 383 and 401).

386. Š. 1037 (for 1035).—Insor. at Śravaṇa-Balagaḷa, No. 46, p. 22. Sanskrit and Kanarese inscription recording the date of the death of Būcchaṇa (Būčhiraṅa), the son of the

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1 The inscription contains a sculpture of an ass and a woman.
2 Compare also above, Nos. 197 and 234, and below, No. 713.
3 Compare Dr. Fleet’s Dynasties, p. 461, note 8.
4 The translation has ‘Sosulasa.’
5 In the Aḷḷasanda inscription in Ep. Carn. Vol. IV. p. 208, No. 32, where the same date is given, the year is ‘667.’ Sarvaṣij would be Š. 993; for that year the date is incorrect, and it is incorrect also for Š. 987 current and expired.
6 Compare Dr. Fleet’s Dynasties, p. 492, note 2.
7 The same date is given in the Aḷḷasanda inscription, Ep. Carn. Vol. IV. p. 203, No. 32.
Danḍanāyakītī Lakkale (Lakshmī, the wife of Gaṅgarāja) and lay-disciple of Śubhāchandra-siddhāntadēva; and the erection of a pillar in his memory by his mother:—
Śaka-varsha 1037nēya Vijaya-sanvatsarasā Vaśīkha-su(śu)ddha 10 Ādityavārad-anud. [Vijaya = Ś. 1035]: Sunday, 27th April A.D. 1113.

387.—Ś. 1087.—Inscr. at Śravana-Belgoḷa, No. 47, p. 23. Sanskrit and Kanarese inscription recording the date of the death of Māghacandra-traividyadēva, the disciple of Sōmadēva (Sakalachandra); and the erection of a monument in his memory by (the lay-disciple of his disciple Frabhāchandra-siddhāntadēva) the Danḍanāyakītī Lakshmīmati (Lakshmī), the wife of Gaṅgarāja, minister of the Hōysala Viśnuvardhana:—
Śa(śa)ka-varṣaṁ 1037nēya Mammatha-sānivatsarād Mārggaśira-su(śu)ddha 14 Bṛhavāćāṁ Dhanur-lāgaṇa pūrvvāḥpadśrī-ghalijey-sppśrī-śagalu.

388.—Ś. 1089.—P. 80 G. No. 18; Mysore Insocr. No. 146, p. 260. Bēḷur Sanskrit and Kanarese plates of the Hōysala Mahāmanḍalāśivara Viśnuvardhana Trībhuvanamalla, ‘lord of Dvāravatī,’ reigning at Vēḻāpura (Bēḷapura), and his Paṭṭamahādevī Śāntaladēvi:—
(L. 5 of side 9).—Śaka-varsha śaśi-rāda-mūvatt-camHHatte(tta)nēya Hōmaṛaṁbi-sānivatsarāda Chātra-sūdha-paśchamāṃṭi-Ādīvāra.
The date is irregular.

In Yadu’s lineage (the legendary) Śala received the royal name Poyalsa. Among the Poyalas, ‘lords of Dvāravatī,’ born in Śaṭāpura, was Vinayāḍitya, who married Keḷayabbe (Keḷeyaladēvi). Their son Eṛyaṭa married Eṭhaladēvi; their sons Ballāla [I.], Viṣṇu (Viṣṇuvardhana, also called Bhujabalaka Gaṅga, defeated Jagaddēva² and Narasimha), and Udayāḍitya.

(Commencing with side 11 is an undated inscription of Viḍa- Ballāla (Ballāla II.) and commencing with l. 21 of side 12 is a short dated inscription of Narasimha III., dated ‘Sunday, the fifth day of the bright fortnight of Chaitra of the Ānanda sanvatsara,’ this date, for Ānanda = Ś. 1176, is irregular).

389.—Ś. 1091.—Inscr. at Śravana-Belgoḷa, No. 59, p. 56. Sanskrit and Kanarese inscriptions of the reign of the Hōysala Mahāmāṇḍalāśivara Viśnuvardhana Trībhuvanamalla, ‘lord of Dvāravatī,’ recording a grant by his minister, the Danḍanāyaka Gaṅgarāja, which was confirmed by the Danḍanāyaka Eṭhilāra:—
Śa(śa)ka-varṣaṁ 1038nēya Ḥeṃaṛaṁbi-sānivatsarāda Phāḷgūna(ṇa)-sūdha 5 Ṣōmavārad-anud.

Maṭra⁴ married Mākaṇtabbe; their son Eḥ+aṁ (Eḥilāra);⁵ married Poṭṭhiṣṭa; their son Gaṅgarāja (defeated the army of the [W.] Chaḷukya Chakravartī [Vikramaḍitya VI.] Trībhuvanamalla Permaḍidēva), married Lakṣhmīdēva; he was a lay-disciple of Śubhāchandra-siddhāntadēva.

390.—Ś. 1042*.—Inscr. at Śravana-Belgoḷa, No. 49, p. 27. Sanskrit and Kanarese inscription recording the date of the death of Dēmiyyaka (Dēmatī), the daughter of the Danḍanāyakītī Lakkale (Lakshmī, who was the mother of Eṭhilāra), wife of Chaṭumudāṣṭhi,²⁴

¹ Compare below, No. 390.
² According to Dr. Fleet perhaps an ancestor of, or identical with, the Jagaddēva in No. 287; compare also below, No. 584.
³ Identical with part of this is Insocr. at Śravana-Belgoḷa, No. 45, p. 20; compare also below, No. 415.
⁴ In Insocr. at Śravana-Belgoḷa No. 144 (below, No. 406) he is called Māramayya and described as the son of Nīgaravana.
⁵ Below, No. 395, called Budhamitra.
and lay-disciple of Šubhachandra-siddhântâdeva; and the erection of a pillar in her memory by her mother.

Sa(śa)ka-varuṣha 1042neya Vikārī-samvatsarada Phālaṇgaṇa(ba)-bhūja 11 Bṛhavārad-\[andu.


391.—Inf. at Śravatā-Belgoḷa, No. 63, p. 59. Inscription recording the foundation of a temple by Lakṣmiṇi, the wife of Gaṇga[rāja].

392.—Ś. 1043*.—Inf. at Śravatā-Belgoḷa, No. 44, p. 19. Sanskrit and Kanarese inscription recording the date of the death of Pōchikabbe (Pōchāmbike, Pōchadalēvi), and the erection of a tomb in her memory by her son Gaṇgarāja:

Sa(śa)ka-varuṣha 1043neya Sāśārvah-samvatsarada Ṻāṭhāṣa-su(śu)ddha 5 Sōnavārad-\[andu.

The date is irregular.

393.—Ś. 1044*.—Inf. at Śravatā-Belgoḷa, No. 48, p. 26. Sanskrit and Kanarese inscription recording the date of the death of the Daṇḍanāyakīti Lakṣārvye (Lakshmīyambike), the wife of Gaṇgarāja and lay-disciple of Šubhachandra-siddhântâdeva; and the erection of a monument in her memory by her husband:

Sa(śa)ka-varuṣha 1044neya Plava-samvatsarada ... suddha 11 Šukravārad-andu.

394.—Inf. at Śravatā-Belgoḷa, No. 64, p. 59. Kanarese inscription recording the erection of a shrine for Pōchavve by her son Gaṇgarāja.

395.—Inf. at Śravatā-Belgoḷa, No. 65, p. 60. Inscription recording the erection, by Gaṇga[rāja], the son of Budhamitra and Pōchāmbika, of a shrine (for his wife Lakṣmī)?

396.—Ś. 1045.—Inf. at Śravatā-Belgoḷa, No. 53, p. 36. Sanskrit and Kanarese inscription. Date of grants made by Sāntalādevi, the chief queen of the Hoysala Mahāṣaṇḍha-lēsvarava Viṣṇuvardhana (Bīḍādēva), lord of Dvāravati:

(P. 41).—Sa(śa)ka-varuṣha sāyirada-nālvaṭt-ayde(yd)neya Šobhakrt-samvatsarada Cakra-su(śu)ddha-pāṭiva Bṛhavpativārad-andu.

The date is irregular.

(For a later date in the same inscription see below, No. 400).

397.—Ś. 1045.—Inf. at Śravatā-Belgoḷa, No. 56, p. 50. Sanskrit and Kanarese inscription, recording the same grants of Sāntalādevi, with the same date as in No. 396.

398.—Ś. 1045.—Inf. at Śravatā-Belgoḷa, No. 43, p. 16. Sanskrit and Kanarese inscription recording the date of the death of Šubhachandra-siddhântâdeva, the chief disciple of Maladhâridēva; and the erection of a tomb in his memory by his lay-disciple Gaṇgarāja:

Bāṇ-āmbhobhi-nabhaṇaśašāka-tuṣṭe jātē Śak-ābdē tātē varshē Šobhakrt(d)-ākṣayy vyuṇapate māse punaś-Śravanē 1 pakṣe krīṣṇa-vipaksha-varttini Sītē vāre daśamyāṁ tītham.

Friday, 3rd August A.D. 1123; see Ind. Ant. Vol. XXIII. p. 116, No. 20.

399.—Inf. at Śravatā-Belgoḷa, No. 62, p. 59. Inscription recording the foundation of a temple by Sāntalādevi, the chief queen of the Hoysala Viṣṇu (Viṣṇuvardhana).

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1 See above, No. 386.
2 This must be another name of Ėchān (Ēchirāja); see above, No. 389.
3 Only the first verse and the last are in Sanskrit.
4 He supported the rise of Pāṭṭi-Purāṇa’s own kingdom; burnt Chakragottā, defeated Adiyama (Idigama), Narasimhidevar, etc.
400.—Ś. 1053.—Inscr. at Śravaṇa-Belgoḷa, No. 53, p. 36. Sanskrit and Kanarese inscription. Date of the death of Śāntalādevi, the chief queen of the Hoysaḷa Vishnuvardhana:—

(F. 33).—Sa(sa)ka-varuṣaḥ 1050m güneş(ya) neyā Viśdhikṛt-saṅvatsaraḍa Chaitra-su(ṣa)ddha-pañchamī Śomavāradesanda.

The date is irregular.

(For an earlier date in the same inscription see above, No. 396).

401.—Ś. 1060*.—Mysore Inscr. No. 174, p. 333. Sindigere Kanarese inscription. Date of the time of the Hoysaḷa Mahāmaṅgalēṣvara Vishnuvardana, ‘lord of Dvārāvati,’ residing at Dvārasamudra, and of the Daṇḍāṇḍyaśaka Maryāṇo and Bharata (Bharata, Bhāratamaya):—

‘In the Śāka year 1060, the year Paṅgala, the month Pushya, the 10th day of the moon’s increase, uttarkātya-saṁkarṇi.’

The date is irregular; see Ind. Ant. Vol. XXIV. p. 14, No. 185.

(For two earlier dates in the same inscription see above, Nos. 383 and 385).

402.—Inscr. at Śravaṇa-Belgoḷa, No. 115, p. 87. Kanarese inscription recording works of piety by the minister, the Daṇḍāṇḍyaśaka Bhāratamaya (Bharata), the younger brother of the Daṇḍāṇḍyaśaka Maryāṇo.

403.—Ś. 1061 (?).—Inscr. at Śravaṇa-Belgoḷa, No. 52, p. 34. Kanarese inscription recording the erection of a monument for Siṅgimayya, the son of the Daṇḍāṇḍyaśaka Baladēva and his wife Bāchikabhī:

Sa(sa)ka-varuṣaḥ 1041 (in translation 1061) neyā Siddhārthi-saṅvatsaraḍa Kārttika-su(ṣa)ddha-dvādas(ṣi) Śomavārādesanda.

[For Siddhārthi = Ś. 1061] the date is irregular.

404.—Ś. 1061 (?).—Inscr. at Śravaṇa-Belgoḷa, No. 51, p. 33. Kanarese inscription recording the date of the death of Baladeva, a son of Nāgadēva (whose brother was Siṅgīmaṇa) and his wife Nāgīyakka, and grandson of the Daṇḍāṇḍyaśaka Baladēva (whose wife was Bāchikabhī):

Sa(sa)ka-varuṣaḥ 1041 (in translation 1061) Siddhārthi-saṅvatsaraḍa Mārggas(ṣi)ra-su(ṣa)ddha-pāḍiva Śomavārādesanda.

[For Siddhārthi = Ś. 1061] the date is irregular.

405.—PSOII. No. 292; Mysore Inscr. No. 117, p. 213. Halbhād Kanarese inscription of the Hoysaḷa Mahāmaṅgalēṣvara Vishnuvardana, ‘lord of Dvārāvati.’

In Yadu’s lineage (the legendary) Sala; Vinayāditya; his son Eṃyaṅga, married Eṃchalāde; their sons Ballāḷa [I.], Viśṇu and Udayāditya.

406.—Inscr. at Śravaṇa-Belgoḷa, No. 144, p. 112. Sanskrit and Kanarese inscription recording the death of the Daṇḍāṇḍyaśaka Ečha (Ečhīrāja), the son of Gaṅgarāja’s elder brother Damma and his wife Bāgaṇabhī (a disciple of Bhāmakīrtitāda); the erection of a tomb for him by Gaṅgarāja’s eldest son, the Daṇḍāṇḍyaśaka Bhoppadēva, as well as grants by him to Mādhava-chandradēva, the disciple of Śubhachandra-saṅdhältāda; and donations by Ečhīrāja’s wife Ečhikhē, etc.—In the introductory part the inscription first mentions the [W.] Chāṅkya [Vikramāditya VI.] Tribhuvanamalla, and then the Hoysaḷa (Hoysaḷa) Vinayāditya, his son Eṃyaṅga (Eṃga), his son Ballāḷa [I.], and Ballāḷa’s younger brother Viṣṇuvardhanā.

1 Her guru was Prabhāchandra-siḍḍhältāḍa; her father, Mārasiṅggha; and her mother, Mābhikkhe (the daughter of Baladeva and Bāchikabhī, and elder sister of Siṅgimayya, Siṅga). Compare below, Nos. 403 and 404.
2 Compare Mysore Inscr. p. 392 ff., above, No. 401.
3 See above, note 1.
5 He killed Narasiṅgha (Narasīnha).
407. — Insor. at Śravaṇa-Belgodā, No. 66, p. 60. Inscription recording the foundation of a shrine by Ṣaṭkara (Boppaṇa), the son of Gaṅga-raja.

408. — Ś. 1088*. — Insor. at Śravaṇa-Belgodā, No. 50, p. 28. Sanskrit and Kanarese inscription1 recording the date of the death of Prabhāchandra-siddhāntadēva, the disciple of Mēghachandra-trāvidyādeva and fellow-student of Mēghachandra’s son Virapandita.2


The inscription mentions Mēghachandra’s fellow-student Śubhakirti, the son of Bālachandra; and as a lay-disciple of Prabhāchandra the Hoysala Vīṣṇuvardhana’s Paṭṭamahādēva Śantadēvi, whose mother was Māchikabhe.

409. — Ś. 1081. — Insor. at Śravaṇa-Belgodā, No. 133, p. 103. Sanskrit and Kanarese inscription, recording grants, etc., by the Hoysala Narasimha I. and his minister and senior treasurer Huljapa, the son of Jakkirāja and Lōkāmbikā, of the Vājī vahēs.3


Friday, 25th December A.D. 1159; see Ind. Ant. Vol. XXIII, p. 117, No. 23.

In the Hoysala race, sprung from Yadu: Vīṇavādana, married Kāliyadēvi; their son Erēyaṇa (bought Dharā, laid waste Chakragotīa), married Ēchaladēvi; their son Vīṣṇu (defeated Narasimhavarman, Adiyama, the lord of Mālava, Jagaddēva4 and Irūṇgola), married Lakkhūdrēvi; their son Narasimha (Narasimha I., surnamed Bhujbala-Vīṇa-Gaṅga and Pratapā-Hoysala), married Ēchaladēvi.


411. — Insor. at Śravaṇa-Belgodā, No. 80, p. 63. Kanarese inscription recording donations by Hūḷamāyya, the minister and senior treasurer of Narasimha I.

412. — Ś. 1085. — Insor. at Śravaṇa-Belgodā, No. 39, p. 7. Sanskrit and Kanarese inscription recording the date of the death of the Mahāmāṇḍalēvara Dēvakirtī-pañcitadēva:6


Wednesday, 12th June A.D. 1163; see Ind. Ant. Vol. XXIII, p. 117, No. 24.

413. — Insor. at Śravaṇa-Belgodā, No. 40, p. 8. Sanskrit and Kanarese inscription recording the erection of a tomb in memory of the Mahāmāṇḍalēvara Dēvakirtī-pañcitadēva by the Daṇḍandēkā Hūḷarāja (Hūḷapa), the son of Yaksharāja of the Vājī vahē and Lōkāmbikē, and minister and senior treasurer of Narasimha (Narasimha I.). — The inscription mentions the temple of Rāpā-Nārāyana at Kollapura; also the Sāmanta Nimbādeva7 and Kāmadēva,8 who were lay-disciples of Māghanandîna.

414. — Ś. 1098*. — Insor. at Śravaṇa-Belgodā, No. 42, p. 12, and specimen Plate. Sanskrit and Kanarese inscription recording the date of the death of Huḷa’s friend Nayakriti-dēva, the (son and) disciple of Gupchhandradēva, fellow-student of Gupchhandradēva’s son

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1 The inscription is partly identical with No. 387.
2 Compare No. 410 and 413.
3 The text agrees partly with the text of No. 416.
4 See No. 220 and 319.
5 See No. 221.
6 Compare above, No. 74.
7 See above, No. 388.
8 Compare Nos. 408 and 413.
Māṇikyanandin, and guru of king Irugōla; and the erection of a tomb in his memory by his lay-disciple, the minister Nāgādeva, the son of Bammadēva and Jōgbāhā:—

Sākē randhra-nava-dyu-chandramasi Durmukhy-ākhyā-saṅvatasarē Vaiśākhē dha vajē chaturṛdaśa-dīnē vārē cha Śucyātasaśē | pūrvvāḥṣe prahacē gatē 'ṛddha-saḥītē.

Saturday, 24th April A.D. 1176; see Ind. Ant. Vol. XXIII. p. 125, No. 89.

415.—Inscr. at Śravane-Belgoḷa, No. 90, p. 71. Sanskrit and Kanares inscription,1 eulogizing, and recording works of piety by, Gaṅgarāja,2 minister and general of the Hoysala Vīṣhūpavardhana, and Huljaya (Hūlla), minister and senior treasurer of Vīra-Ballāja (Ballāja II.),3 and lay-discipe of Nayakṛtīdēva, the son of Gūṣchāndradēva.

416.—Ś. 1104*.—Inscr. at Śravane-Belgoḷa, No. 124, p. 89. Sanskrit and Kanares inscription,4 recording a grant by the Hoysala Mahādānagalēṣvara Vīra-Ballāja Tribhuvanamaḷa (Ballāja II., the son of Narasiṃha I. and Echaladēvi), 'lord of Dvāravatī,' made at the request of his minister Chandramauli, the son of Śambhubēdeva and Akkavē:—

Śaṅka-vārshada sayirada-miri-nākhe(ika)neya Plava-saṅvatsarāma Paushyā(ya)-bahula-tadige Sa(śa)kravārād-uttarāyaṇa-saṅkrantiye(a)ndu.

Friday, 26th December A.D. 1181; see Ind. Ant. Vol. XXIV. p. 1, No. 128.

Vīra-Ballāja laid siege to Uchchāṅgī and captured its Pāṇḍya king Kāṇadēva.5

417.—Inscr. at Śravane-Belgoḷa, No. 107, p. 81. Kanares inscription recording a grant by the Hoysala Vīra-Ballāja (Ballāja II.), made at the request of Chandramauli's wife Āchaladēvi.6

418.—Ś. 1113(?).—PSOCI. No. 221; Mysore Inscr. No. 103, p. 196. Tālgund Kanares inscription of the Hoysala Vīra-Ballāja (Ballāja II.):—

(L. 51)—Sa(śa)ka-varshada 1113neya Siddhārththi-saṅtsarada8 Chaiyatra-su 11 Ādiveśa vasyātapā-saṅkramāṇapad-āntdu.

Siddhārththē would be Ś. 1121 expired; but the date is irregular for that year, as well as for Ś.1113 current and expired.

419.—Ś. 1114.—Ep. Ind. Vol. VI. p. 94; PSOCI. No. 98. Gaḍag inscription of the Hoysala Mahādānagalēṣvara Pratēpa-chakravartin Vīra-Ballāja (Ballāja II.), 'lord of Dvāravatī,' recording a grant made from his camp at Lokkgundī; (composed by Aṇiṣarman):—

(L. 43)—Śaṅkanripakāl-āftta-saṅvatsara-sātedhu chaturṛdaśa-ādikikēvāv śādaśasam amkatēpī 1114 varttanāma-Paridhāvī-saṅvatsar-ānttarggata-Māṅggaśrīrā-paurṇamasyāh Śanaischara- vārē soṇa-grahāpē.

Saturday, 21st November A.D. 1192; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 117, No. 26.

In the lineage of Yadu (the legendary) king Śala, at Śākapūra, acquired the name Hoysala; then, after other kings, Vinayāditya; his son Egeyaṅga; his sons Ballāja [I.]

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1. Partly identical with Inscr. at Śravane-Belgoḷa, No. 59; above, No. 389.
2. He defeated the Chōla's feudatory Alīyana, the 'Igula Dēman, the feudatory Dāmōdara, Narasiṁhavarman and other Chōla feudatories. Regarding Alīyana compare Ep. Ind. Vol. VI. p. 331, note 7.
3. He laid siege to Uchchāṅgī and took its king Kāṇadēva; compare No. 416.
4. The text partly agrees with the text of No. 415.
5. On this day the rāthi of the date commenced 0 h 30 m. after mean sunset.
6. Compare Nos. 415 and 429.
7. A full account of her is given in Inscr. at Śravane-Belgoḷa, No. 124 (above, No. 413) where her name is given also as Āchīrāyaka.
8. Read Siddhārththi-saṅvatsarada Chaiyatra-su.
9. Read pāttha-saṅkramanaya.
(defeated Jagaddéva¹), Vishnuvardhana and Udayaditya; Vishnuvardhana’s son Narasimha [I.] married Ėchaladévi; their son Vira-Ballâla (defeated the general Brahman,² and Jaitrasimha, the right arm’ of Bhillama³).

420.—Ś. 1114.—PSOCI. No. 290; Mysore Insr. No. 46, p. 103. Baļagâuve Sanskrit and Kanarese inscription of the Hoysala Mahârâjâdhipita Pratâpa-chakravartin Vira-Ballâla (Ballâla II.), reigning at Lokkunqâṭi—

‘Śaka 1114⁴ (in figures, l. 62), the Parichâvâi saṁvatsara; Friday, the fifth day of the dark fortnight of Pushya; at the time of the sun’s commencing his progress to the north;’ (Mys. Insr.: ‘the 6th day’).

Friday, 26th December A.D. 1192.⁴

421.—Ś. 1114 (for 1115).—PSOCI. No. 224; Mysore Insr. No. 109, p. 206. Sorab Kanarese memorial tablet of the time of the Hoysala Vira-Ballâla (Ballâla II.)—

‘Śaka 1114 (in figures, l. 5), the Pramâdi saṁvatsara; Sunday, the fifth day of the bright fortnight of Bhâdrapada;’ (Mys. Insr.: ‘the Śaka year 1116’, and ‘the 6th day’).

Pramâdi would be Ś. 1115; but for that year the date would be irregular, for either tithi.⁴

422.—Ś. 1117*.—PSOCI. No. 194; Mysore Insr. No. 89, p. 180. Baļagâuve Sanskrit and Kanarese inscription of the Hoysala Vira-Ballâla (Ballâla II.)—

(L. 34).—Sa(sa)kanripa-sanvachchha(tsa)râmasarabhya satâdhika-sahasrâpari saptadâcha(sa)mâkâ[n*]jnda-sanvachchha(tsa)râ Mârggaśkr̥̂̄ha-sânvâryâyih Sâmavârê vasyâpâtâ-yâgâ.⁶

The date is irregular.

423.—Ś. 1118*.—Inscr. at Śrvana-Belgoa, No. 130, p. 97. Kanarese inscription of the reign of the Hoysala Mahâmanabâdâvara Pratâpa-chakravartin Vira-Ballâla (Ballâla II.), ‘lord of Dvârâvati.’ Date of private donations:—

Sa(sa)ka-varsha 1118ene Râkshasa-sânvatsara Jâshṭha-7su 1 Bihavârâ-ad-du.⁷

The date is irregular.

Laying siege to Uchchâṅǵi, Vira-Ballâla took its king Kâmadéva.⁸

424.—PSOCI. No. 106. Hâṅgal Kanarese memorial tablet of the time of the Hoysala Ballâla II. and the Kâdamba (of Hâṅgal) Kâmadéva:⁹

‘The (?) sixteenth year (in figures, l. 12) of Kâmadéva, the Nala saṁvatsara; Tuesday, the . . . day of the dark fortnight of Âsvayuja.’

[Nala, Anasa = Ś. 1118.]

425.—PSOCI. No. 107. Another Hâṅgal Kanarese memorial tablet of the time of the Kâdamba (of Hâṅgal) Kâmadéva, not dated.

426.—PSOCI. No. 239; Mysore Insr. No. 118, p. 217. Hajebâ Kânarese inscription of the Hoysala Vira-Ballâla (Ballâla II.)—

‘Thursday, the first day (in words, l. 7) of the bright fortnight of Kaṛttika of the Nala saṁvatsara;’ (Mys. Insr.: ‘Sunday’).

[Nala, Anasa = Ś. 1118]: Thursday, 24th October A.D. 1196.

¹ Compare above, No. 288. ² See No. 294, note. ³ See No. 334. ⁴ See Dr. Fleet’s Dynasties, p. 506, note 1. ⁵ This is the proper equivalent for the 6th tīhā. ⁶ See Ind. Ant. Vol. XII. p. 210, No. 86. ⁷ This (for Jyâshṭha-) is the reading of the Benall and Kanarese texts; the translation has Bhâdrapada. ⁸ Compare above, No. 416. ⁹ See Dr. Fleet’s Dynasties, p. 563. See also above, No. 262.
427.—§ 1121.—PSOCI. No. 99; Ind. Ant. Vol. II. p. 298, No. 5. Gadag Kanarese inscription of the Hoysala Vira-Ballāja (Ballāja II.), and his feudatory, the Mahāmaṇḍalāśvara Rāyaḍōva, ‘lord of Āśānyavārapura’!—

(L. 31).—Śakunripakāli-Ātita-saṃvatsara-śataṁgala 1121 neya Śāddhārthi-saṃvatsara-śataṁgala pratham-Āśāqha (ṛha)-ṣeklapaksh-āśṭamī Bhīpaspativāra-Bhāy(va)yātipāta-puṣya-dinadol-Ā Bha(ya)yātipāta-nimittam.2

Thursday, 3rd June A.D. 1199; see Ind. Ant. Vol. XXI. I. p. 117, No. 27.

428.—PSOCI. No. 195, Mysore Inscr. No. 75, p. 162. Ballājanīve Kanarese inscription of the 11th year of the reign3 of the Hoysala Vira-Ballāja (Ballāja II.) :—

‘The eleventh year (in figures, l. 4) of his reign, the Dundubhi saṃvatsara; Monday, the thirteenth day of the bright fortnight of Chaitra.’

[For Dundubhi = § 1124] the date is irregular.4

429.—PSOCI. No. 196; Mysore Inscr. No. 59, p. 128. Ballājanīve Kanarese memorial tablet of the time of the Hoysala Vira-Ballāja (Ballāja II.) :—

‘The bright fortnight of Āśāqha of the Dundubhi saṃvatsara. The other details of the date are illegible.’

[Dundubhi = § 1124.]

430.—PSOCI. No. 197; Mysore Inscr. No. 65, p. 137. Ballājanīve Kanarese memorial tablet of the 15th year of the reign of the Hoysala Vira-Ballāja (Ballāja II.) :—

‘The fifteenth year (in figures, l. 1) of his reign, the Krudhana saṃvatsara; Monday, the eleventh day of the bright fortnight of Chaitra.’

[For Krudhana = § 1127] the date is irregular.5

431.—PSOCI. No. 198; Mysore Inscr. No. 64, p. 137. Ballājanīve Kanarese memorial tablet of the 17th year of the reign of the Hoysala Vira-Ballāja (Ballāja II.) : —

‘The seventeenth year (in figures, l. 1) of his reign, the (?) Prabhava saṃvatsara; (?) Sunday, the (?) thirteenth day of the dark fortnight of Kārttika;’ (Mys. Inscr.: ‘the 10th day of the moon’s decrease, Monday’).

[For Prabhava = § 1128] the date is irregular, with either reading.

432.—PSOCI. No. 199; Mysore Inscr. No. 97, p. 165. Ballājanīve Kanarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hoysala Vira-Ballāja (Ballāja II.).

433.—PSOCI. No. 235. Halēṭiśi Kanarese inscription of the Hoysala Vira-Ballāja (Ballāja II.), and of his Daṇḍanāyaaka, the Kumāra or junior Lakṣmīna (Lakshmīdhāra, Lakshmīḷādeva).6

434.—§ 1145.—PSOCI. No. 123; Mysore Inscr. No. 20, p. 30. Harihar Sanskrit and Kanarese inscription of the Hoysala Mahāarājdētrīya Narasiṃha II., ‘lord of Dvāravatī, residing at Dōrāsamudra, and his minister, the Daṇḍanāyaaka Polāva, the son of Attirāka;—


The date is irregular.

In the family of Yada (the legendary) Sala; Vinayādītya; Eṛeyāṅga; his sons Ballāja [I.], Biṭṭiṭēva (Biṭṭiga, Vishnuvardhana), and Udāyādītya; of these Vishnuvardhana married Lakṣmidēvi (Lakshmīḍēvi); their son Narasiṃha [I.]; his son Ballāja [II.] (defeated the army of king Sōmanaha, i.e. the W. Chālukya Sōmāvara IV.), married Padmalaḍēvi; their son Narasiṃha [III.], described as ‘the uprooter of the Makara kingdom’ and ‘the establisher of the Chāḷa kingdom.’

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1 See Dr. Fleet’s Dynasties, p. 506.
3 The date would be wrong also for § 1244.
4 The date would be wrong also for § 1247.
5 See ibid. p. 507.
435.—Insor. at Śravaṇa-Beḷgaḷa, No. 81, p. 68. Kanarese inscription of the reign of the Hoysala Māhārājādēvarājā Pratāpā-chaṅkavravatīrūṃ Vira-Nārasiṃha (Nārasiṃha II), 'lord of Dvārakātī,' recording donations by Gommaṭasēṭṭī:—

Khara-sātvatsasara Puslāya-śuddha uttarāyana-saṅkrānti pādi-diva Bṛ(h)ṛḥavārad-āśā. [Khara = Ś. 1163]: 26th December A.D. 1231; but the day was a Friday, not a Thursday.

436.—Ś. 1175*.—Mysore Insor. No. 171, p. 321. Bangalore Museum Sanskrit and Kanarese plates of the Hoysala Sōmēśvara (Vira-Sōmēśvara), residing at Viṅkāmputra in the Chōḷa maṇḍala; recording grants made for the spiritual benefit of his Pāṭṭamaṃbbi (or chief queen) Sōmalādēvī:—


1st March A.D. 1258, with a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII, p. 130, No. 105.

437.—Insor. at Śravaṇa-Beḷgaḷa No. 128, p. 96. Kanarese inscription of the time of the Hoysala Sōmēśvara, the son (?) of Vira-Ballāḷa (Ballāḷa II.), concerning the settlement of certain dues.


(For a date in this inscription of Ś. 987(?) see above, No. 384).

439.—Ś. 1176.—A grant of the Hoysala Nārasiṃha III., recorded at the end of the Bēḷūr plates, above, No. 388.

440.—Ś. 1177.—Coorg Insor. No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysala Pratāpa-chaṅkavravatīrūṃ Vira-Nārasiṃha (Nārasiṃha III.):—

Śaka-varṣa 1177nā Rākṣshasa-saṃ Vaiśākha-śuddha(ddha) 11.

441.—Ep. Ind. Vol. III. p. 9. Date of a Śrīraṅgam (Rāgaṇātha temple) Tamil inscription of the second year (of the reign) of the Pōysaḷa (Hoysala) Vira-Rāmanātha, a son of Sōmēśvara and the Chāḷukya princess Dēvaladēvī:—

'The day of Bhaṟāṇī, which corresponded to Wednesday, the seventh tīṭhi of the first half of the month of Kumbha,'

[Ś. 1175]: Wednesday, 24th January A.D. 1257.

442.—Ep. Ind. Vol. III. p. 10. Date of a Śrīraṅgam (Jambuṛevara temple) Tamil inscription of the [7th] year (of the reign) of the Pōysaḷa (Hoysala) Vira-Rāmanātha:—

'The day of Pūrṇa-Phalgūni (?), which corresponded to Wednesday, the sixth tīṭhi of the second half of the month of Dhanu.'

[Ś. 1181]: Wednesday, 14th December A.D. 1261; but the nakshaṭra on this day was Uttara-Phalgūni.

443.—Ś. 1184*.—PSOCI. No. 19; Mysore Insor. No. 147, p. 270. Bēḷūr Sāṃskṛt and Kanarese plates of the Hoysala Nīśāka-pratāpa-chaṅkavravatīrūṃ Narasiṃha III., 'lord of Dvārakātī,' residing at Dōramuddāra, and of his Daṇḍanāyaka Perumāle:—

(L. 18 of the fourth side).—Śaka-vamsasaya chaturāḥika-saṃśiṣṭatāttvam—sāhasratamasya Durmattasi-sātvatsarasasya Chaitra-śuddha-dvā[rda*]jēyāṃ Bhaṃusvārē:—

Tuesday, 18th March A.D. 1261.

In the lineage of Yadu (the legendary) Sala, the founder of the Hoysala family; in that family, Vinayādīya; his son Egyaṅga; his son Vīṣṇu; his son Nārasiṃha [I.]; his son Ballāḷa [II.]; his son Nāśiṃha [II.]; his son Sōma, married Bijjāḷa; their son Nīśiṃha [III.].

1 See Dr. F. Fleet's Dynasties, p. 507, note 8.
2 I.e., Kanyānūr, five miles north of Śrīraṅgam. — Compare also below, Nos. 364, 365 and 504.
4 See below, No. 451.
437.—S. 1121.—PSOCI. No. 99; Ind. Ant. Vol. II. p. 298, No. 5. Gaṅga Kannarese inscription of the Hōysala Vīra-Ballāḷa (Ballāḷa II.), and his feudatory, the Mahānāthaṅkha Māyaśāva, ‘lord of Āśāmāyagūpura’.1

(L. 31).—Śakaṃpapakāl-ātita-saṃvatsara-śatamagalu 1121neya Sidēhārtthi-saṅvatsara-śatam 1128eyyā Sidēhārtthi-saṅvatsara-śatamāra bhīrasinga-vīra-vīra(ʿyva)tipāta-puṇya-dinadopolā Bya(ʿyva)tipāta-mimattain.2

Thursday, 3rd June A.D. 1199; see Ind. Ant. Vol. XXIII. p. 117, No. 27.

438.—PSOCI. No. 195, Mysore Inser. No. 75, p. 162. Balagāṇive Kannarese inscription of the 11th year of the reign3 of the Hōysala Vīra-Ballāḷa (Ballāḷa II.):—

The eleventh year (in figures, l. 4) of his reign, the Dundubhi saṃvatsara; Monday, the thirteenth day of the bright fortnight of Chaitra.

[For Dundubhi = S. 1124] the date is irregular.4

439.—PSOCI. No. 196; Mysore Inser. No. 59, p. 128. Balagāṇive Kannarese memorial tablet of the time of the Hōysala Vīra-Ballāḷa (Ballāḷa II.):—

The bright fortnight of Āśāṅha of the Dundubhi saṃvatsara. The other details of the date are illegible.

[Dundubhi = S. 1124.]

430.—PSOCI. No. 197; Mysore Inser. No. 65, p. 137. Balagāṇive Kannarese memorial tablet of the 15th year of the reign of the Hōysala Vīra-Ballāḷa (Ballāḷa II.):—

The fifteenth year (in figures, l. 1) of his reign, the Kṛdhana saṃvatsara; Monday, the eleventh day of the bright fortnight of Chaitra.

[For Kṛdhana = S. 1127] the date is irregular.5

431.—PSOCI. No. 198; Mysore Inser. No. 64, p. 137. Balagāṇive Kannarese memorial tablet of the 17th year of the reign of the Hōysala Vīra-Ballāḷa (Ballāḷa II.):—

The seventeenth year (in figures, l. 1) of his reign, the (? Prabhava saṃvatsara; (?) Sunday, the (?) thirteenth day of the dark fortnight of Kārttika; (Mys. Inser.: ‘the 10th day of the moon’s decrease, Monday’).

[For Prabhava = S. 1128] the date is irregular, with either reading.

432.—PSOCI. No. 199; Mysore Inser. No. 97, p. 155. Balagāṇive Kannarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hōysala Vīra-Ballāḷa (Ballāḷa II.).

433.—PSOCI. No. 235. Hājēḍa Kannarese inscription of the Hōysala Vīra-Ballāḷa (Ballāḷa II.), and of his Dāṇḍanayaka, the Kumāra or junior Lākṣmaṇa (Lakṣmīdhara, Lakṣmīdēva).6

434.—S. 1145.—PSOCI. No. 123; Mysore Inser. No. 20, p. 30. Harihar Sanskrit and Kannarese inscription of the Hōysala Mahārajaḍārāja Narasiṃha II., ‘lord of Dvārapati’, residing at Dvārakamandra, and his minister, the Dāṇḍanayaka Pālāva, the son of Attirāka.?—

(L. 67).—Śaka-vārahaṁ 1145me[ya] Svabhānu-saṃvatsara Māgha-śuddha 11 Bhīra-pāda-śānta.

The date is irregular.

In the family of Yadu (the legendary) Sala; Vinayāditya; Eṛṣeyānga; his sons Ballāḷa [I.], Bīṣṭidēva (Bīṣṭiga, Vishnuvardhana), and Udayāditya; of these Vishnuvardhana married Lākṣaṇadēvi (Lakṣmikādvī); their son Narasiṃha [I.]; his son Ballāḷa [II.] (defeated the army of king Sūmana, i.e. the W. Chāluṅka Sūmēśvara IV.), married Pādmaladēvi; their son Narasiṃha [II.], described as the ‘prooenter of the Makara kingdom’ and the ‘establisher of the Chōla kingdom’.8

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1 See Dr. Flett’s Dynasties, p. 503.
2 See Dr. Flett’s Dynasties, p. 503, note 4.
3 The date would be wrong also for S. 1247.
5 The date would be wrong also for S. 1244.
6 See Dr. Flett’s Dynasties, p. 503.
7 See ibid. p. 507.
8 See below, No. 817.
435.—Inscr. at Śravaṇa-Belgoḷa, No. 81, p. 63. Kanarese inscription of the reign of the Hoysala Mahārājādeva labhī Ṛādīgaṇapātā Pratāpa-chakravartin Vira-Nārasimha (Nārasimha II.), 'lord of Dvāra-vatī,' recording donations by Gommaḍaśeṭṭi:—

Khara-satāvatsārada Puhāya-sūdhā uttarāyaṇa-saṅkrānti padi-diva Bri(bh)havārad-sanu. [Khara = S. 1153]: 26th December A.D. 1231; but the day was a Friday, not a Thursday.

436.—S. 1175*.—Mysore Inscr. No. 171, p. 321. Bangalore Museum Sanskrit and Kanarese plates of the Hoysala Sōmeśvara (Vira-Sōmeśvara), residing at Vikramapura in the Čōḷa maṇḍala; recording grants made for the spiritual benefit of his Pāṭṭamahishi (or chief queen) Sōmaladēvi:—

Paridhāv(i)-saṅvatsarasaya Phālguna-māsa-saṁvāsya-yām sūryā-parāgē . . . Śakavrasha 1175 neyā Paridhāvi-saṅvatsarasada Phālguna-māsād-saṁvāsya sūryā-grahaṇadalu.3

1st March A.D. 1253, with a solar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 130, No. 105.

437.—Inscr. at Śravaṇa-Belgoḷa No. 128, p. 96. Kanarese inscription of the time of the Hoysala Sōmeśvara, the son (I) of Vira-Ballāḷa (Ballāḷa II.), concerning the settlement of certain dues.


(For a date in this inscription of S. 987(? see above, No. 384).

439.—[S. 1176.]—A grant of the Hoysala Narasimha III., recorded at the end of the Bēḷūr plates, above, No. 388.


Śaka-varasha 1177 ne Rākshasa-saṁ Vaiśākha-sūdhā(ddha) 11.

441.—Ep. Ind. Vol. III. p. 9. Date of a Śrīraṅgam (Raṅganāth temple) Tamil inscription of the second year of the reign of the Poyaśa (Hoysala) Vira-Raṅgānātha, a son of Sōmeśvara and the Chālukya princess Dēvaladēvi:—

'The day of Bharapi, which corresponded to Wednesday, the seventh titri of the first half of the month of Kumbha,'

[S. 1176]: Wednesday, 24th January A.D. 1257.

442.—Ep. Ind. Vol. III. p. 10. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the [7th] year (of the reign) of the Poyaśa (Hoysala) Vira-Raṅgānātha:—

'The day of Pūrva-Phalguni (?), which corresponded to Wednesday, the sixth titri of the second half of the month of Dhaṛaṇa,'

[S. 1183]: Wednesday, 14th December A.D. 1261; but the nakhatri on this day was Uttara-Phalgunī.

443.—S. 1184*.—PSOCI. No. 19; Mysore Inscr. No. 147, p. 270. Bēḷūr Sanskrit and Kanarese plates of the Hoysala Nīśatīka-pratāpa-chakravartin Narasimha III., 'lord of Dvāra-vatī,' residing at Dōraśamdura, and of his Daṇḍanāyaka Perumāle:—

(L. 18 of the fourth side).—Śaka-varshaśa chaturādhika-bāṣṭīṇātītā-sabārasatamasya Durmatti-saṅvatsarasaya Chaśtra-sūdhā-dvā[d[a]']śyām Bhaumavārē.

Tuesday, 15th March A.D. 1261.

In the lineage of Yadu (the legendary) Sāla, the founder of the Hoysala family; in that family, Vināyādiya; his son Egeyaṇa; his son Vīṣṇu; his son Narasima [I.]; his son Ballāḷa [II.]; his son Nṛsiṃha [II.]; his son Śoma, married Bījjāla; their son Nṛsiṃha [III.].

1 See Dr. Fleet's Dynasties, p. 507, note 8.
2 I.e. Kanaḍampūr, five miles north of Śrīraṅgam.—Compare also below, Nos. 963, 835 and 804.
4 See below, No. 461.
444.—Ś. 1190.—PSOCI. No. 124; Mysore Insocr. No. 27, p. 48. Harilhar Sanskrit and Kannarese inscription of the (?) Hoysala Narasimha III., and of his Danavanāyaka Sōma:—
Mys. Insocr. : ‘The Śaka year 1190 having passed, and the year Vishvāva being current.’

445.—Ep. Ind. Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganāthā temple) Tamil inscription of the 15th year (of the reign) of the Hoysala Vira-Rāmanātha:—
‘The day of Āśvinī, which corresponded to Monday, the first tithi of the first half of the month of Māsa.’
[Ś. 1191]: Monday, 24th March A.D. 1270.

446.—Ś. 1191 (for 1195 ?).—Insocr. at Śravaṇa-Beḷgola, No. 96, p. 74. Kannarese inscription of the time of the Hoysala Praitāpa-chakravarṭi Vira-Nāraśimha (Narasimha III.), reigning at Dārasamudra:—
Śaka-varuṇa 1191 neyā Śrīmuka-saṅvatsaradā Śravaṇa-sadāha 15 Ḍivāradalu.
Śrīmuksa would be Ś. 1195, and in that year the tithi of the date commenced 6 h. 14 m. after mean sunrise of Sunday, 30th July A.D. 1273.
The inscription records a grant to Chandraprabhadēva, the disciple of the Mahā-maṇḍapākara Śāktra-dāya Vācyādēva.

447.—Ś. 1192 [and Ś. 1192].—Ep. Curn. Vol. III. p. 168, No. 97; Mysore Insocr. No. 172, No. 323. Sōmanāthapurā Sanskrit and Kannarese inscription of the Hoysala Mahāraja-dāsajya Praitāpa-chakravarṭi Vira-Nāraśimha (Narasimha III.), ‘lord of Dvārakā,’ residing at Dārasamudra; and of his minister, the Danavanāyaka Sōma,1 and Sōma’s sister’s son, the Danavanāyaka Mellidēva and Chikka-Kētāya:—
Wednesday, 12th June A.D. 1269;2 see Ind. Ant. Vol. XXIV. p. 3, No. 132.
The inscription contains another date—
Dhātu-saṅvatsaradā Āśvija-suddha-tadige Ḍivārad-anu.
This date, for Dhātri = Ś. 1198, is irregular.

448.—Ep. Ind. Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganāthā temple) Tamil inscription of the 15th year (of the reign) of the Poyasa (Hoysala) Vira-Rāmanātha:—
‘The day of Bharani, which corresponded to Sunday, the eleventh tithi of the second half of the month of Mithuna.’
[Ś. 1192]: Sunday, 15th June A.D. 1270.

449.—Ep. Ind. Vol. III. p. 10. Date of a Kaṇṇapur (Poysalāśvara temple) Tamil inscription of the 17th year (of the reign) of the Poyasa (Hoysala) Vira-Rāmanātha:—
‘Tuesday, the thirteenth tithi of the bright half of Śravaṇa in the Prajāpati year, which corresponded to the twenty-fourth solar day of the month of Âdi.’
[Prajāpati = Ś. 1193]: Tuesday, 21st July A.D. 1271.

(L. 41).—Śaka-varahaśaya dvāvatōttara-sahasrātamasya Bahubhāya-saṅvatsarasasya Māγha-kṛishṇa-chaturdaśyām Mānindavārē.
Saturday, 11th February A.D. 1279.

1 He is described as the king’s dear son.
2 On this day the tithi of the date commenced 2 h. 25 m. after mean sunrise.
451. — S. 1206. — PSOCI. No. 148; Mysore Imp. No. 6, p. 11. Chitaldurg Kanarese inscription of the Hoysala Pratidpacha-khara-vartin Narasimha III, residing at Dorasamudra, and of his minister, the Daṇḍanāyaka Perumājadēva (also called Rāttarāya and Jayanikē-Nārāyana):

(L. 14). — Śaka-varaṣa 1208 sāḍ(sa)ṁda varatamāṇa-Bya(vya)ya-saṁ Chayatra-sū 10 Bri(br)i-dāṇḍa.

Thursday, 7th March A.D. 1286.


453. — PSOCI. No. 147; Mysore Insor. No. 3, p. 6. Chitaldurg Kanarese inscription of the Hoysala Mahārāja-khara-vartin Ballāja III, the son of Narasimha III, who was the son of Sēmēvara, residing at Dorasamudra:

(L. 33). — 8Sādhāraṇa-saṁvatsaratā Vaiśākhā-su[saṁ] 3 Su[saṁ].⁵

[Sādhāraṇa = Š. 1232]: Friday, 3rd April A.D. 1310.

I. — The Dynasties of Vijayanagara.⁶


Probably Thursday, 9th March A.D. 1340; but the titki which ended on this day was the 10th, not the first titki of the bright half of Chaitra; see ibid. Vol. XXIV p. 16, No. 196.


(L. 20). — Šrī-shālīvahana-Śaka 1276 neyā Vijaya-vaṁsaratā Māgha-śudha(ddha) 15 Chandrayānā sūrya-parvāma(gra)-parvāny vru(n)ṣahitāda ṛaddhā.

The date is irregular; see Ind. Ant. Vol. XXIV p. 17, No. 197.

456. — Š. 1277. — PSOCI. No. 149; Mysore Insor. No. 1, p. 2. Chitaldurg Kanarese inscription of the reign of the Mahāmanḍālēvara Vira-Bukkaraṇa-Vodeyar (Bukkaraṇya I.), residing at Hōspatāṭa; recording a grant by the Mahāmanḍālēvara Mallinātha-Vodeyar:

(L. 13). — Sa(śa)ka-varaṣa 1277 neyā Manumatha-saṁvatsarā Mālaṇṭā-Vodeyar.

Monday, 18th May A.D. 1355; see Ind. Ant. Vol. XXIV p. 3, No. 134.

457. — Š. 1278. — PSOCI. No. 150; Mysore Insor. No. 2, p. 4. Chitaldurg Kanarese inscription of the reign of the Mahāmanḍālēvara Vira-Bukkaraṇa-Vodeyar (Bukkaraṇya I.), residing at Hōspatāṭa; recording a grant by the Mahāmanḍālēvara Mallinātha-Vodeyar:

(L. 17). — Sa(śa)ka(ka)-varaṣa 1278 neyā Durmrūka-saṁvatsaratā Áśāḍha-babulatadiqe Garuvāradalu.

Thursday, 16th June A.D. 1356.

¹ He slew (a king) Ratnapāla; see Dr. Fleet's Dynasties, p. 509. — Compare above, No. 443.
² Read Chaṭāra.⁶ The given date is valueless.
³ I e. Śakrātra.
⁴ The Śaka year is offscend.
⁵ For another Chāmaṇāya see below, No. 458.
⁶ Bukka I. had a son whose name was also Mallinātha (Mallapp-Vodeyar); compare Ep. Ind. Vol. VI. p. 327, and Ind. Ant. Vol. XXVI. p. 331, No. 10.
⁷ On this day the titki of the date commenced 3 h. 53 m. after mean sunrise.

459.—Ś. 1278.—Ep. Ind. Vol. III. p. 24, and Plates. Biśragupa plates of Saṅgama II. (the verses were written on the plates by Bhoganātha, the navam-śakiva of Saṅgama II):—

(L. 75).—Śak-ābdē nāga-sūla-dhyuḥ(dyu)mani-parimiti 1278 Durvaṅkha-ābdē tru(ṛ)ti-tīśyāyī(mā) māsi...

Saṅgama [I.] had five sons: Harihara [I.], Kampa (Kampāṇa I.), Bukka [I.], Mārapa, and Muddapa; Kampa’s son Saṅgama [II.].

460.—Ś. 1286 (for 1287).—South-Ind. Insor. Vol. I. Nos. 86 and 87, pp. 118 and 121. Two Conjeeveram Tamil pillar inscriptions of the reign of the Mahāmandaśekara Vira-Kampana-Uḍaiyar (i.e. Kampana II.):—

‘From the month of Āḍi of the Viṣṇuvasu year, which was current after the Śaka year one thousand two hundred and sixty-two.’

461.—Ś. 1290.—Ind. Ant. Vol. XIV. p. 233; Insor. at Śravaga-Belgoḷa, No. 136, p. 100. Kannarese inscription, containing what is known as Rāmaṇujākṣara’s Śaiva, of the time (?) of the Mahāmandaśekara Vira-Bukkaraśa (Bukkaraśa I.):—

Inscr. at Śr.-Belgo.: Śaka-varsha 1290 neya Kilaśa-saṅvatsarada Bhādrapada-śu 10 Bri. Thursday, 24th August A.D. 1368.

462.—South-Ind. Insor. Vol. I. No. 88, p. 124. Conjeeveram Tamil inscription of the reign of Vira-Kampana-Uḍaiyar (i.e. Kampana II.):—

‘On the day of Tēr (i.e. Rāhūṇ) which corresponds to Tuesday, the seventh lunar day of the latter half of the month of Makara of the Kilaśa year, which was current (during the reign) of Vira-Kampana-Uḍaiyar.’

[For Kilaśa = Ś. 1290] the date is irregular; see Ind. Ant. Vol. XXII. p. 108, No. 9.

463.—Ś. 1293.—Ep. Ind. Vol. VI. p. 330. Śrīrāmam (Rāmānakāśa temple) inscription of Gopanāya (Gopāṇa), (an officer of Kampana-Uḍaiyar, i.e. Kampana II., the son of Vira-Bukkara-Uḍaiyar, i.e. Bukkaraśa I.):—

(L. I.):—bandhu-priyā Śak-ābdē.

464.—Ś. 1299.—South-Ind. Insor. Vol. I. No. 72, p. 103. Tirumalai Tamil inscription of the reign of the Mahāmandaśekara Ommani-Uḍaiyar, the son of Vira-Kampana-Uḍaiyar (aline) Kamara-Kampana-Uḍaiyar (i.e. Kampana II.): 8

‘On the day of Utāratiśādi (i.e. Utāra-Bhadrapadā), which corresponds to Monday, the eighth lunar day of the former half of the month of Dhanu of the Ānanda year, which was current after the Śaka year 1296.’

Monday, 11th December A.D. 1374; see Ind. Ant. Vol. XXIV. p. 3, No. 135.


(L. 100).—Śak-ābdē Śālivahasya sahasarēnapi tribhīja śataiḥ ṇāākāśa-eha ganāṭa Sādhārāḥ-śuḥ śubhē dinē | Jyē(jyā)ēśhyām Bhaumē niśānāṭh-śarāgē.

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1 This is the name of the village granted; the plates are at Nelkore. They are marked with nandal figures, and also with notches.
2 Probably identical with Bhoganātha, the brother of Mādhava and Sāyana.
3 The son of Bukkaraśa I.; see Ep. Ind. Vol. VI. p. 324. For a list of inscriptions of Kampana II. see ibid. p. 315 ff.
4 The second inscription has Vīsuddha instead.
5 See above, No. 460.
7 On this day the śatā of the date commenced 8 h. 41 m. after mean sunrise.
8 Some of the (nine) plates are numbered.
9 This title occurs in a verse.
10 The inscription is remarkable for the large number of villages mentioned in it. —For a list of inscriptions of Harīhara II. see Ep. Ind. Vol. VI. p. 327 ff.
Tuesday, 31st May A.D. 1879; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 39.

In Yadu's race, Saṅgama [I.]; his sons Harihara [I.] and Bukka [I.]; Bukka's son Harihara [II.].

466.—Ś. 1301.—*PSOCI.* No. 126; *Mysore Insor.* No. 29, p. 55. Harihar Sanskrit and Kanarese inscription of the reign of Harihara II., residing at Vijayanagara; recording a grant by the *Daṇḍanayaka* Mudda:—

(L. 39).—Śaśi-kha-sākhī-chanda-samitā Śākē Sidhāhā(ddhā)rthi(rthi)-samjñītē oh-ābdē [[*]] Kārttika-māsayeīn sīta-dvādaśyāmī Bhāskarē vārē [[[*]]]


Genealogy of Harihara II. as in No. 465.

467.—Ś. 1304.—*PSOCI.* No. 25; *Mysore Insor.* No. 146, p. 267. Bālūr Sanskrit and Kanarese plates of Harihara II. and his *Daṇḍanayaka* Mudda:—

(L. 41).—Śaka-vārsha sāvirāda-mūnāga-nāka(ka)neya Duṇḍhūhi-saṃvatsarāda Kārttikabahula-daśamī Ādivārādali.

The date is irregular.

468.—Ś. 1305 (for 1806).—*Ep. Ind.* Vol. III. p. 226, and Plate. Ālampūḍī plate of Virūpākṣa I., the son of Harihara II., recording a grant made at the request of Harihara's sister (?) Jamāmbīkā:—


In the race of the Moon, Bukkarāja [I.], the son of Saṅgama [I.] and Kāmākshi; his son Harihara [II.], married Mallādevī of the family of Rāmadēva; their son Virūpākṣa [I.].

469.—Ś. 1307.—*South-Ind. Insor.* Vol. I. No. 152, p. 156. Vijayanagara lamp-pillar inscription of the time of Harihara II. (the son of Bukka I. of the Yādava race), recording the building of a Jain temple by the *Daṇḍāśa* Iruga (Irugapa), the son of Harihara's minister, the *Daṇḍānātha* Baicha (Baichapa) :—

(L. 36).—Śaka-vārsha 1807 pravarttamanē Krōdhana-vatsarē Phālguna-māsē kṛṣṇa-pakē dhvitiyāyām titthau Śukrāvēcē.

Friday, 16th February A.D. 1836; see *Ind. Ant.* Vol. XXIII. p. 126, No. 77.

470.—Ś. 1306*.—*Ep. Ind.* Vol. III. p. 117. The date of the Bhaṭṭa Kanarese plates of the Mahārājaḍhirāja Vira-Harihara (Harihara II.) and his dependent Mallāṣa-Odēyar, who resided at Honnavara (Honavar):—


Thursday, 10th January A.D. 1837; see *Ind. Ant.* Vol. XXV. p. 270.

471.—Ś. 1313.—*Jour. Bo. As. Soc.* Vol. IV. p. 115. Plates of the reign of Harihara II., recording a grant by the minister Mādhavaraṇāja:—

Śakē trayọdaśadhika-triṣṭottara-sahārē gatē vartamāna-Prajāpati-saṃvatsarē Vaisākha-māsē kṛṣṇa-pakē avamāśyāyaṁ Śaṃsa-dinē sūryāpsraṇa-pupaya-kālē.

Wednesday, 5th April A.D. 1891; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 122, No. 57, and Vol. XXV. p. 271.

1 Compare No. 466.
2 For a list of inscriptions of his see *Ep. Ind.* Vol. VI. p. 328 f.
3 *I.e.*, probably, the Dāvagiri-Yādava Rāmacandra (Rāmacaṇda); see above, No. 369 ff.
4 He is the author of the *Nandāvatracayanaḥ*.—Compare below, No. 466 and under *Addenda*.
5 Compare below, No. 486.
6 But this day fell in the autumn month Chaitra.
(L. 1).—Saktarlikhe Śuk-śabde purana [ti] subhe Śāri śrīmukh-śāha [chā] māsē śādhē
pakshē dāśamiyān Ravisuta-divase Mītra-bhē.
The date is irregular; see Ind. Ant. Vol. XXIV. p. 211, note 85.

473.—S. 1317.—PSOII No. 24; Mysore Inser. No. 149, p. 277. Hāsan Sanskrit and
Kanarese plates of Harthara II.—
(L. 36).—Śuk-Āvda [bhā] riṣhi-chaṇḍr-āśnī [gīnī]-vīlidha-āyata-vatsarē | Yuvākhyē
Māgha (?)-māsē (?)-cha sūkha-pakshē sūbhē [chā] diṇē | saptamāyān cha māhā-parvāṇī.

474.—S. 1317 (for 1315).—As. Res. Vol. IX. p. 420; Colebrooke’s Misc. Essays, Vol. II.
p. 262. Chitradurg (Chitārāgū) Sanskrit and Kanarese plates of Harthara II.—
Rishi-bhū-vahni-chaṇḍrē tu gaṇitē Dhātr[ī]-vatsarē | Māgha-māsē sūkha-pakshē
paurṇimāśyān mahāśithau ūk nakṣatriā pīti-daivatē Bhānuvārēṣa samyutē |
Sunday, 14th January A.D. 1347; but the tithē which ended on this day was the first tithē
of the dark half, not the full-moon tithē; see Ind. Ant. Vol. XXIV. p. 7, No. 149.

In Yadu’s family, Saṅgama [I.]; had five sons, Harthara [I.], Kampa [I.], Bukkara [I.],
Mārpa, and Muddapa; Bukkara made Vidyānagarī capital, and married Gaurīambitā; their
son Harthara [II.].

475.—S. 1321.—Ep. Ind. Vol. III. p. 120. Nallūr plates of Virapratāpa Harthara
(Harthara II.), residing at Vījayaṅgara; (the verses were composed by Mallaṅkaṅhavīrītīka,
the son of Kātisārīdhya):—
(L. 50).—Dhātrī-nāṭa-ṛgāṇa-kaṭapē (āva) yauṭē śrī (śrī)-Sālavīṅha gata [Śakha (kē) gō]-
tradvāma (?) Pramādi (thī) ni tālthau (?) māyā-Ūrjakē nāma (kē) | pakshē tatra vaḷakṣakē
dhāna-dīnē śrī-paurṇimāśyān tidhaṇ (thau) | kālē pu[ya]ma [haṛi] tarē sūbhē-karē sōmāparāgē
vare |
Wednesday, 15th October A.D. 1399; a lunar eclipse, visible in India.

In the name of the Yadavas, Saṅgama [I.]; his son Virā-Bhukka or Bhukka (Bukka I.),
marrried Gaurī; their son Harthara [II.].

476.—PSOII. No. 238; Mysore Inser. No. 125, p. 222. Bēḷur Kanarese inscription of
Harthara II. and his Daṇḍanātha Guṇḍa.5

477.—PSOII. No. 239; Mysore Inser. No. 128, p. 226. Bēḷur Sanskrit and Kanarese un-
finished inscription of Harthara II. and his Daṇḍanātha Guṇḍa.

478.—Inser. at Śravana-Belgoḷa, No. 126, p. 95. Kanarese inscription recording the date
of the death of Hartharaṅga.6—
(L. 1).—Tārāṇa-saṅvatsaraṇa Bhāḍrapada-bahu-la-dāśamiyā Sōmavāradalū.
The date is irregular for both Tārāṇa = Ś. 1260 and Tārāṇa = Ś. 1368.7

Vēḷūr) Tamil inscription recording a sale (which took place on the first date here given)
concerning two villages that were granted (on the second date here given) by the Mahārājādhīrāja
Virapratāpa Bukkamaḥārāya (Bukkaraṅga II.):8—
First date: ‘On Thursday, the new-moon day of the dark half of Jyaiśātha of the Vyāya
year, which follows the Pārthīva year (and) which was current after the Śaka year 132[8].’

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1 See Ind. Ant. Vol. XII. p. 213, No. 70. 2 Really Muddapa; see above, No. 469.
3 This is the name of the village granted. The grant was edited from Sir W. Eliot’s impressions. The plates
are numbered with numeral figures.
4 Compare below, No. 517. 5 Compare below, No. 501. 6 I.e. according to Mr. Rice, Harthara II.
7 For Ś. 1328 the date would correspond to Saturday, 30th August A.D. 1401.
8 A son of Harthara II.; see Ep. Ind. Vol. III. p. 86, note 8.—For a list of inscriptions of his see ibid. Vol. VI.
p. 329 f.
Second date: 'Thursday, the twelfth lunar day of the bright half of Vaiśākha (of) the Pārhīva year.'

Both dates (the first for Vyaya = Ś. 1328, and the second for Pārthīva = Ś. 1327) are irregular; see Ind. Ant. Vol. XXIV. p. 203, note 50.

480.—Ś. 1328.—PSOCI. No. 25; Mysore Inscr. No. 150, p. 279. Hāsan Sanskrit and Kanarese plates of the Mahādrājāhīrāja Virapratāpa Dēvarāya (Dēvarāya I.), giving the date of his coronation:—


Friday, 5th November A.D. 1406; but the nakṣatra1 was Uttara-Phalguni, not Uttara-Bhadrapadē, and the karana Bava only commenced after the expiration of the 10th titiki; see Ind. Ant. Vol. XXIV. p. 204, note 51 (where it should have been stated that the yēga Pṛiti commenced 14 h. 3 m. after mean sunrise).

Saṅgama [I.]; his son Bukkarāya [I.]; his son Hariharā [II.]; his son Dēvarāya [I.].

481.—Ś. 1332.—PSOCI. No. 127; Mysore Inscr. No. 18, p. 26. Harihar Sanskrit and Kanarese inscription of Dēvarāya I.:—

(L. 15).—Śākē nētā-agni-vahān-inda-saṁkhyē Vikru(kri)ti-nāmakē varnshē2 Nabhaṣya-dvādasyān sūkdayān Sōmavārakē.3


482.—As. Res. Vol. XX. p. 31. Translation of a Vijayanagara Kanarese inscription of Dēvarāya I. and his minister Lakṣhmaṇa (?).

483.—Ś. 1334*.—PSOCI. No. 151; Mysore Inscr. No. 5, p. 9. Chitalḍurg Kanarese inscription of the Mahāmaṇḍalēśvara Vīra-Mallaṇa-Vodeyar (a son of Virapratāpa Dēvarāya I.), recording grants for the spiritual merit of his mother Mallayavē:—

(L. 4).—Sa(sā)ka-varṣa(sha) 1334eṣaṇya Khara-saṁvatsarada Kārttīka-su(śu) 15 Sa.5

Saturday, 31st October A.D. 1411.

484.—Ś. 1338.—Pracchinalēkhamalē, Vol. I. p. 178,6 Vandavaśi Sanskrit and Kanarese plates of the Mahāmaṇḍalēśvara Virapratāpa Vijayarāya (Vira-Vijaya), a son of Dēvarāya I.:—

Śaka-varṣa 1338 varṭamāna-Durmukhi-saṁvatsarada Bhādrapada-bau-la-saptamāiyalu.

In the lineage of Yadu, Saṅgama [I.]; his son Bukka [I.]; his son, from Gaurnābe, Hariharā [II.]; his son Pratapā-Dēvarāya (Dēvarāya I.); his son, from Ḥomāmbikē, Vira-Vijaya (Vijaya).

485.—Ś. 1344.—PSOCI. No. 206; Mysore Inscr. No. 49, p. 112. Balagānte much damaged Kanarese memorial tablet of the time of Vira-Vijaya (?), a son of Virapratāpa Dēvarāya I.:—

Mysore Inscr.: 'In the Śaka year 1344, the year Subhakrīt, the month Āsvi, the 5th day of the moon's increase, Sunday.'

Sunday, 20th September A.D. 1422,7

1 For dates in which similar mistakes occur see below, Nos. 601 and 603.
4 This date fell in the first Bhādrapada of Ś. 1332.
5 This date is quite clear.
6 Taken from the Madras Jour. Lit. Sc. 1881, p. 249.
7 On this day the titiki of the date commenced 5 h. 57 m. after mean sunrise.
486.—Inscr. at Sravanga-Belgoa, No. 82, p. 63. Inscription recording donations by the Daṇḍandīka Irugapa, the son of Maṅgapa who was the youngest son of Bukkaraṇa's minister Baicha (Baichapa):—

Śubhaṅkṛiti vatsaṁ jayati Kārttikeya-māsi tithau Muraṇathanasaṇya puṣṭīṁ upajagmushi śitarucau.

[Śubhaṅkṛiti = Ś. 1344.1]

Baicha (Baichapa) had three sons, Irugapa, Bukkaraṇa, and Maṅgapa; Maṅgapa's sons were Baichapa and Irugapa.2


(L. 40).—Tak[?]valōkā Śakasyābde Krodhi-sanvaṅvatsarē subhē | Ṭhāḏaḥ-amātithau panyē Śomāvāra-virājitē |

Monday, 26th June A.D. 1424;4 (with a solar eclipse, not visible in India).

In the lineage of Yādu, Saṅgama [I.]; his son Bukka [I.]; his son, from Gauri, Harihara [II.]; his son, from Malāmbikā, Pratāpa-Dēvarāya (Dēvarāya I.); his son, from Hāmbikā, Vira-Vijaya; his son, from Nāraṇaḥāmbikā, Dēvarāya [II.]; he had a younger brother, named Pratāpa-Dēvarāya.6

488.—Ś. 1348.—PSOCI. No. 128, Mysore Inscr. No. 23, p. 39. Haribar Kannarese inscription of the time (?) of Virapatāpa Dēvarāya (Dēvarāya II.), and of (the Daṇḍandīka) Chāmarāja:—

(L. 16).—Śaka-varsha 1346nyaya Krodhi-sanvaṅvachcha(tsa)rada Kārttikeya-suddha 12 Śomāvāra krūḍaṇa panyā-tithitvāḥ.

The date is irregular.

489.—Ś. 1347.—South-Ind. Inscr. Vol. I. No. 56, p. 83. Virūḍhipuram Tamil inscription of the reign of the Mahārādāhirāja Virapatāpa Dēvarāya (Dēvarāya II.):—

‘On the day of Anuḥmah (i.e. Anurādhā), which corresponds to Wednesday, the sixth lunar day, the 3rd (solar day) of the month of Paṅguṇi of the Viśvavasu year, which was current after the Śaka year 1347.’


(L. 25).—Śākēbdē praniti yatē vasu-simṝha-gup-āmūdhubiḥ | Parābbhāvābde Kārttikeyaṁ.

In the Yādava lineage, Bukka [I.]; his son Harihara [II.]; his son Dēvarāya [I.]; his son Vijaya (Vira-Vijaya); his son Dēvarāya [II.] (Abhinava-Dēvarāya, Vira-Dēvarāya).

491.—Ś. 1353*.—South-Ind. Inscr. Vol. I. No. 54, p. 79. Telḷūr (near Vēḷūr) Tamil inscription of the reign of the Mahānāmaḍālotamera Virapatāpa Dēvarāya (Dēvarāya II.):—

‘On the day of Tiruvōṇam (i.e. Śravanga), which corresponds to Monday, the fifth lunar day of the former half of the month of Kārttaka of the Saṅkṣara year (and) the Śaka year 1353.’

Monday, 20th November A.D. 1430; but see Ind. Ant. Vol. XXIV. p. 6, No. 146.7

492.—Ś. 1353*.—PSOCI. Nos. 227 and 26; Mysore Inscr. No. 116, p. 213, and No. 145, p. 299. Maṭhāgal Kannarese inscription and Telugu plate of the reign of Dēvarāya II., the son of Vijaya:—

No. 227: (L. 1).—Śaka-varsha 1353nyaya Saṅkṣaraṇa-sanvaṅvachcha(tsa)rada Phālguna[n]-su(ā)na.10

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1 By Mr. Rice the year is taken to be Ś. 1284. 2 Compare above, No. 469.
3 Read panyē. 4 This date fell in the first Ṭhāḏaḥa of Ś. 1345.
5 Compare below, No. 496. 6 For another Chāmarāja see above, No. 464.
7 The above equivalent of the date is correct only on the supposition that the word Kārttaka of the date has been put erroneously instead of Kārttikeya.
No. 26: (L. 3).—Śālivāhana-Śaka-varuṣ亚̃ha[ga]n1355nē Śādāraṇa-rāma-saṇṇvatsarada Phāgluṇa(ṇa)-saṅ 10.


'On the tenth day of the month of Māsi of the Pramāḍaḥa year.'

[Pramāḍaḥa = Ś 1355.]

494.—South-Ind. Insor. Vol. I. No. 80, p. 109. Paṇḍavēṅu Tamil inscription of the reign of the Mahārājadhvīrāya Vira-Devarāya (Devarāya II):—

'On the 2nd day of the month of Ādi of the Ānanda year.'

[Ānanda = Ś 1355.]

495.—Insor. at Śravantī-Belgoḷa, No. 125, p. 95. Inscription recording the date of the death of Pratāpa-Devarāya (the younger brother1 of Devarāya II, ?):—

(L. 1).—Kṣhayābhaya-kuvatsara dvitayayukta-Vaidākhanka Mahatānaya-vāraka yutabala-kaha-pakhē-ētarē | Pratāpanidhi-Devarāy pralayam-āpā hant-ūsamā-hat Turdasa-dinē katham Piṭri-patē (?)) nīvāryā gathā ||

[Kṣhaya = Ś 1383]: Tuesday, 24th May A.D. 1446; see Ind. Ant. Vol. XXV. p. 346, No. 5.

496.—Ś. 1386.—South-Ind. Insor. Vol. II. No. 71, p. 339. Tanjore (Rājārājēśvara temple) Tamil inscription of the reign of Devarāya II):—

'(On the day of the) saksāstra Pūrva-Phalguni, which corresponded to a Wednesday and to the fifth tithi of the first fortnight, at the auspicious time of 3. . . in the Kṣaya samāma[śa] which was current after the Śaka year 1368.'

Wednesday, 29th June A.D. 1446.

497.—Ś. 1371.—South-Ind. Insor. Vol. I. No. 81, p. 110. Paṇḍavēṅu (Śomauḥēśvara temple) incomplete Tamil inscription of the reign of the Mahāmaṇḍalēśvara Rājādvārya Virapratāpa Pratāpa-Immaḍī-Devarāya (i.e. Mallikārjuna):—

'On the day of Uttarāṣṭam (i.e. Uttarāṣṭamī), which corresponds to the yōga Āyushmat and to Saturday, the thirteenth lunar day of the former half of the month of Siṅhā of the Śukla year, which was current after the Śaka year 1371.'

Saturday, 2nd August A.D. 1449; see Ind. Ant. Vol. XXIII. p. 132, No. 114.


'(On the 17th day of the month of Śīttirai in the Yuvan year, which was current after the Bhaṇa year (and) after the Śaka year one thousand three hundred and seventy-seven.'

499.—Ś. 1387.—Ind. Ant. Vol. XXI. p. 322. Date of a Conjeeveram (Aruḷaḷa-Perumī) temple) Tamil inscription of the reign of Mallikārjuna, a son of Virapratāpa Dēvarāya (Devarāya II):—

'On the day of Kṛttikā, which corresponded to Sunday, the full-moon tithi of the first fortnight of the month of Viśiṣṭika in the Pārthiva year, which was current after the Śaka year 1387.'

Sunday, 3rd November A.D. 1465.

1 Compare above, No. 497.
2 The Kanarese transcript (on p. 129) has pīṭrīpatē; read Piṭri-patēra.
3 The word that has to be supplied is daśahōṣṭhīh-samākṣaraṃ.
5 He was a brother of the Śāluva Nyāśīnharāya, the father of Immaḍī-Nṛśīhā, below, No. 501; compare Ep. Ind. Vol. VII. p. 77, note 2.
APPENDIX.

INScriPtiOnS OF SOuThERn INdIA.

500.—Ś. 1362.—Ind. Ant. Vol. XXI. p. 322. Date of a Conjeeveram (Arulāḷa-Penmāḷ temple) Tamil inscription of the reign of Virūpākṣha II., a son of Dēvarāya II.:—

'At the auspicious time of the Ardhaśayam on the day of Śravana, which corresponded to Sunday, the new-moon śīti of the second fortnight of the month of Makara in the Vikrama year, which was current after the Śaka year 1392.'

Sunday, 20th January A.D. 1471.¹

501.—Ś. 1427.—Ep. Ind. Vol. VII. p. 50, and Plates. Dévulaṇiḷi plates of (the Śāluva chief) the Mahārāya Imādi-Nṛisimha, represented as ruler of the province of Penugonda:—

(L. 62).—Śākē-bhūdē pariśamkhyaṭā girī-nēтра-yug-śēndubhīḥ | Raktākṣhy-ākhya Bhādṛapada-purṇamasyāṁ Ravēr-dinē | chandrāparāga-saṃayē mahāpunyaphala-pradā |

Sunday, 25th August A.D. 1504; a lunar eclipse, visible in India.

In the Moon’s family, Guṇḍa [I.]; had six sons, Guṇḍa [II.] Bomma, Mādīrāja, Gantara [I.], Virabhdula, Sāvitrī-Maṇgi, and Śāluva-Maṇgi; the last’s son Ganta [II.]; his son Guṇḍa [III], married Mallāmbikā; their son Nyāsimharāya² (surnamed Misaramaṇa, Kaṭhā, Śāluva, Dharmārāha, Dharvārāha, Barbārāha, etc.) married Śrīvaṅgamāmbā; their son Imādi-Nṛisimha.³


(North face, I. 27).—Śālvāhama-Saṅkarša 1430 saṃdu mēla nājāva Śukla-saṃvatsarada Māgha-sū 14lu . . . paṭṭābhishēkātēsva-punyakālatānu.⁴

Mythical genealogy from the Moon to Turvasu. In Turvasu’s race, Timma (famous among the Tuluva kings), married Dēvaki; their son, Ishvara,⁵ married Bukkāmā; their son Narasa (Nṛisimha),⁶ was succeeded by his son, from Tippāj, Virha-Nṛisimha (~Narasimha-Narasimha); succeeded by Naras’s son from Nāgalā (Nāgāmbikā), Krīṣṇarāya (Krīṣṇadēva-mahārāya, Vīrānatāpa Vīra-Krīṣṇarāya).


(L. 52).—Śāk-āḥē Śālivāhaya saharēṇa chaṭṭah-śātalḥ | chaṭṭastriṃśat-saṃair-yuktē samkhyaṭē gajina-kramāṭ || Śrīmukhi-vatsarē slāghyē Māghe cha-śāta-pakshākē | Śīvarātrau mahāśūthiyāṁ puṇya-kāle śubhe dinē ||

Genealogy as in No. 503.

504.—Ś. 1435.—Ep. Ind. Vol. IV. p. 267. Saṅkalāpur Sanskrit and Kanarese inscription of Krīṣṇarāya, the son of Nyāhin (Naras) and Nāgāmbikā:—


Tuesday, 20th September A.D. 1513; see ibid. p. 267, and Ind. Ant. Vol. XXV. p. 345, No. 3.

¹ On this day the śīti of the date commenced b.h. 19 m. after mean sunrise.
² Being minister and general of the first dynasty of Vījayanagar, he overthrew that dynasty. For inscriptions of his (of Ś. 1394 and Ś. 1404) see South-Ind. Incor. Vol. I. Nos. 118 and 119.
⁴ I.e. either the day of the king’s coronation or an anniversary of it.
⁵ They were both generals of the Nyāsimhārāya in No. 501. After the usurpation of the Vījayanagar kingdom by Nyāsimhārāya (see No. 501), Naras in turn took it away from Nyāsimhārāya’s family; see Ep. Ind. Vol. VII. p. 78.—For a date, corresponding to the 10th December A.D. 1489, of the time of Naras, see Ind. Ant. Vol. XXVI. p. 340, No. 3.
⁶ The text of the inscription is interspersed with parenthetical remarks (such as would ordinarily be made by a commentator) regarding the contents and import of the different parts of the inscription.
⁷ Read puṇya-.
⁸ Read puṇya-ā.

In the reign of Sālavāhana 1435, corresponding to the year Bhāva, in Phālguna with Tritya, Śukravara.

Friday, 16th February A.D. 1515; see below, No. 506.


Sālavāhana-Śak-ādāha || 1436 || . . . Bā(Bhā)va-nāma-saṅhvatsara-Phālguna,Tritya.

Śukravara.

Friday, 16th February A.D. 1515; see *Ind. Ant. Vol.* XXIII. p. 120, No. 43.

507. - S. 1437. - *Ar. Res. Vol. XX.* p. 31. Reference to a Sanskrit inscription of the time of Krishnaraya:

Sālavāhana-Śaka-varmahāngajulu 1438nayya Bhāva-saṅhvatsaradalu.

508. - S. 1437-1443. - *Ep. Ind.* Vol. VI. p. 117. Maḍgalagiri and Kāzā pillars in c. s. of the reign of Krishnaraya of Vijayanagara, recording grants by his prime-minister Śālavāhana-Timma (the son of the minister Rācha and grandson of the minister Vāma, his husband of Lakshmi, and by the two ministers Appa and Gōpa (Nādiṇḍa-Gōpa), sons of the minister Timma and his wife Krishnāmbā (Krishnamōnti) who was a sister of Śāla-Timma. The inscription records the capture of Kondaviti (Kondavī) from the Gajapatī (of Orissa) by Śāla-Timma on the following date:

(L. 47). - Sālavāhana-Śakavatsara-gany-Aśādha-śaṅdāha(śāha)-Harivāvara-Sauria 

which there is the remark: Sālavāhana akshama-saṅha | 1437 Śaka-vardālu.

Saturday, 23rd June A.D. 1515.

509. - S. 1442. - *Ep. Ind.* Vol. VI. p. 233. Kondaviti Sanskrit and Telugu pillar inscription of the reign of Krishnaraya of Vijayanagara, recording grants by Nādiṇḍa-Gōpa, the governor of Kondaviti, made for the benefit of Krishnaraya's minister Sālavāhana Timma and his wife Lakshmi (Lakshmanma); the Sanskrit part was composed by Lōla-Lakshmi-Yajana:


(L. 109). - Jayābhayadaya-Sālavāhana-Śaka-varshamśibulu 1442agunēṇṭi Vikrama-

saṅhvatsara Vaisākha-śaṅdāha(śāha) 15 Bu | sōma-rāgha-yaṅ-gaṇkālam-amāṇu.

Wednesday, 2nd May A.D. 1520; a lunar eclipse, visible in India.


In the year of Śālavāhana 1442, corresponding to . . . Vikrama, in Māgha saṅ-

saptamī . . . on Rādhāsaptami, the 7th of the moon.

511. - S. 1444 (for 1445). - *PSOCL.* No. 27; *Mysore Insor.* No. 135, p. 242. Śimukhi Sanskrit and Kannare plates of Krishnaraya:

(L. 77). - Sālavāhana-śriṃa(cu)Śak-ādāha daśabhiḥ sahaḥ | chatvāriśatāgaṇitē kramāt | Svabhāvu-vaṃsātī Pushya-māṣe Makara-saṅkramā | Haṭṭa-

rishe Bhānavadvī ca.

Tuesday, 29th December A.D. 1523; see *Ind. Ant. Vol.* XXIV. p. 5, No. 142.

Genealogy as in No. 502.

1 With a few explanatory remarks in Telugu.—For another inscription of S. 1437 see below, under Addenda.
2 The other (very numerous) dates it is impossible to give here. In one of the dates, in lines 161 and 162, hādra-galad(ē)́-ādha appears to be wrong for hādra-galadādha-tādra (1441).
3 See above, No. 508.
4 This should be ṛtha-saptami.

'One thousand four hundred and forty-eight years of the \textit{Sādha}, or era established in memory of \textit{Śālavāhana}, being elapsed; in the year \textit{Vṛṣṇi}, in the month of \textit{Puṣkha}, when the \textit{raja} was entering \textit{Mācvara}, in the dark fortnight, on the day of \textit{Bhrigu}, and on that venerable \textit{tithi}, fourteenth of the moon; under the constellation \textit{Vikṛtā}.'

Friday, 28th December A.D. 1526.\(^1\)


(L. 1.)—\textit{Śālavāhana-Śaka-varuṣaṅgalyā 1451 neyā Virādhī-sanvatsara Vaiśākha-śaśi (ddha) 15 Śūdala (i.e. Śukravārādallā)} . . .

(L. 22.)—Virādhī-sanvatsara Vaiśākha-śaśi 15 Śūdala śomaggr(gra)hana-punyakāla.[śadhi]

Friday, 23rd April A.D. 1520; a lunar eclipse, visible in India; see \textit{Ind. Ant.} Vol. XXIII p. 120, No. 45.

(L. 43.)—\textit{Śākē saralhās-chaturbhīr=2daśabhū-śiti sangīthī Sarvadā(ḥa)ritic |}

\textit{abdhē(ḥa)} chaite-ākhyānā सदा-मदन-तिकन Jīvavārēyāmarnakāha |

Thursday, 2nd April A.D. 1523; see \textit{ibid.} p. 120, No. 44.

514.—\textit{S.} 1452.—\textit{Ind. Ant.} Vol. IV. p. 323; \textit{PSOCI.} No. 129; \textit{Mysore Insor.} No. 22. p. 1

Harivar Sanskrit and Kannāru inscription of the reign of the \textit{Bājādhirāja Virapratāpa Aчhutaraya}, recording a grant by \textit{Nārāyanandēva}, the son of \textit{Timmarasa}:

(L. 2.)—\textit{Śālavāhana-Śaka-varuṣha 1452 Vikra(kri)ti-sanvatsara Śrīvāna-labhīla Śrī Śomavāra Jayānati-punyakāladdalī śri-Kru(kri)śivaśārā-samayadalli.}


515.—\textit{S.} 1453.—\textit{PSOCI.} No. 130; \textit{Mysore Insor.} No. 25. p. 43. Harivar Kannāru inscription of the time of \textit{Virapratāpa Aчchutaraya}, reigning at \textit{Vijayanagara}:

(L. 3.)—\textit{Śālavāhana-Śaka-varuṣa(shā)injaṅala 1453 neyā Kham-sāhā[tsa]rada Aśvija-[cu] 10}

\textit{Saumyavārādallā.}

Wednesday, 26th September A.D. 1531.\(^5\)

516.—\textit{S.} 1455.—\textit{Ind. Ant.} Vol. V. p. 19; \textit{PSOCI.} No. 72. \textit{Tojeshgūḍ (Bādāmī)} fragmentary Kannāru inscription of the reign of \textit{Virapratāpa Aчchutaraya},\(^4\) and of his \textit{Śrīādhipati} \textit{Chinnapa-Nāyaka}:

(L. 4.)—\textit{Śālavāhana-Śaka-varuṣha 1455 neyā Naṁdana-sanvatsara Jā(jyē)sātra-śu 5}

\textit{Gurnavāradalā.}

Thursday, 9th May A.D. 1532; see \textit{ibid.} \textit{Ant.} Vol. XXIII p. 129, No. 97.

517.—\textit{S.} 1460.—\textit{Ind. Ant.} Vol. IV. p. 330, and Plate in Vol. V. p. 362; \textit{PSOCI.} No. 131. \textit{Mysore Insor.} No. 21. p. 36. Harivar inscription of the reign of \textit{Aчchutaraya}, recording a grant by his minister \textit{Aчhutamallapanna (Akkapā)}, (the verses were composed by \textit{Vādha}lā \textit{Mallaṁarādhyā}, the son of \textit{Timmaparādhyā}, of the family of \textit{Kōṭāma})


\footnote{1}{On this day the \textit{tithi} of the date \textit{commenced} 2 h. 20 m. after mean sunrise.}
\footnote{2}{Read \textit{rājaḥ}=chaturbhīr=.}
\footnote{3}{Read \textit{raja}=Vṛṣṇi=.}
\footnote{4}{On this day the \textit{tithi} of the date \textit{commenced} 12 h. 45 m. after mean sunrise.}
\footnote{5}{Read \textit{raja}=Vikrama=.}
\footnote{6}{Read \textit{raja}=Vārsha=.}
\footnote{7}{Read \textit{raja}=Vārsha=.}
\footnote{8}{Compare above, No. 475.}
Wednesday, 6th November A.D. 1538; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 120, No. 46.

518.—Ś. 1461.—PSOCI. No. 132; Mysore Inser. No. 19, p. 29. Harihar Sanskrit and Kanarese inscription of Virapratapā Chakravarṭa:—

(L. 8).—Śālā chandra-ṛas-Āmarāśra-ṛapitē . . . Ṭhāddrapadosya . . . dvādaśa-
abhikhyā tithau vārē Bhūmisutasya;¹ (Mys. Inser.: "the 12th day of the moon’s increase, the naksattra being Śravasana").

Tuesday, 26th August A.D. 1539 (when the naksattra was Śravasana).

519.—Ś. 1462.—Ep. Ind. Vol. III. p. 151, and Plates. Upamaṇjéri plates² of Achyuta-
rāya, residing at Vijayanagara, recording a grant made at the request of his minister Virāpākṣa-
Nāyaka, who was born in the family of Ananta and belonged to the [Ā]diyappādra Nāyakas; (composed by Śahapati):—

(L. 91).—Śak-ābde Śālīvāhasya sahasraṇa chatun-ṛataiḥ | dvīnasṭhayā cha sa maṇyuktē[ktai]-
Gaপনাহিū prāpitē kramē || Šārvar-i nāmakē varēhā uśā Kārtikīnāṁana || śūkla-paśāhē 
cha punyāyām-ūtthānam-ṛavāsī-tithau ||

Genealogy as far as Krishṇarāya as in No. 502; he was succeeded by his younger brother Achyutāndra (Achyutarāya), the son of Nṛsiṁha (Narasa) from Ōhāmālaṅkā.


The date is irregular.

521.—Ind. Ant. Vol. X. p. 64, and Plate; PSOCI. No. 45. Bādami Kanarese pillar inscription of the time of Sādāśivarāya, and of the Haḍapadāḷa Ḍhāṃkappā-Nāyaka, and Koṇḍerāya:³—

(L. 1).—Śōbhakru(kri)ṭ-saṅhvatsaradā Āśāḍha(qha)-śu 15lū. [Śōbhakrīt = Ś. 1465.]

522.—Ind. Ant. Vol. X. p. 64; Archaeol. Surv. of West. India, Vol. I. Plate xxxiv. 10; PSOCI. No. 46. Bādami Kanarese pillar inscription of Koṇḍerāya:⁴—

(L. 1).—Śōbhakru(kri)ṭ-tu(ṛa)-saṅhvatsaradā Āśaḍha-sū 6 lū. [Śōbhakrīt = Ś. 1465.]

523.—Ś. 1466*.—Ind. Ant. Vol. X. p. 66. Tolaḥguḍ(Bādami) Kanarese inscription of the reign of the Mahārāja Virapratapā Sadāśivarāya, recording a grant by the Haḍapadāḷa Ḍhāṃkappā-Nāyaka:—

(L. 2).—Śālīvāhana-Śaka-varṇaha 1466nṛya Śōbhakru(kri)ṭ-saṅhvatsaradā Ā[śiva-ṛu]dha-
(dhha) . . . [1]ū.

524.—Ś. 1467.—As. Res. Vol. XX. p. 35. Translation of a Vijayanagara inscription of the time of Sadāśivarāya:—

In the year of Śālīvāhana 1467, corresponding to the year Viṣvāvasn, in Krishṇa(l) sud-
trīṭāyā, Gauravām.

525.—Ś. 1469.—Ind. Ant. Vol. X. p. 64. Bādami Kanarese inscription of the reign of the Mahārāja Virapratapā Sadāśivarāya:—

(L. 2).—Śālīvāhana-Śaka 1469nṛya Plavānga-saṅhvatsaradā A(ā)śayu-jā-śu 15lūlū.

528.—Ś. 1470.—PSOCI. No. 240 ; Mysore Inscr. No. 126, p. 224. Bélūr Kanarese inscription of the reign of Sadāśivārya:—

Śālivāhana-Śaka 1470 (in figures, l. 4), the Kilaika sañvatsara; Monday, the eleventh day of the dark fortnight of Ashadhā."

The date is irregular.

527.—Ś. 1471.—South Ind. Insor. Vol. I. No. 57, p. 84. Virūchhipurana Tamil inscription of Bommu-Nāyaka [of Vellūr]:—

‘On Thursday, the day of Punarvasu, which corresponds to the seventh lunar day of the former half of the month of Mēsha of the Samyña year, which was current after the Śālivāhana-Śaka year 1471.’


528.—Ś. 1476.—PSOCI. No. 138 ; Mysore Insor. No. 17, p. 25. Harilhar Kanarese inscription of the reign of Virāpratāpa Sadāśivārya, residing at Vidyānagara, recording a grant by Krishnappa-Nāyaka, the son of Bayappa-Nāyaka:—


Monday, 16th April A.D. 1554; see Ind. Ant. Vol. XXIII. p. 120, No. 47.

529.—Ś. 1477.—PSOCI. No. 241 ; Mysore Insor. No. 127, p. 225. Bélūr Kanarese inscription of the reign of Virāpratāpa Sadāśivārya, residing at Vidyānagara:—

Śālivāhana-Śaka 1477 (in figures, l. 3), the Rakṣasa sañvatsara; the fifth day of the bright fortnight of Māgha.’

530.—Ś. 1478.—Ep. Ind. Vol. IV. p. 12. British Museum (formerly Sir W. Elliot’s) plate’s of Sadāśivārya, residing at Vijayanagara (Vidyānagar); recording a grant made at the request of (king Rāgarāja’s, Śrīnuṅgarāya’s, son) Rāmarāja, the ruler of the Karnāṭa kingdom, who had been requested in this matter by the prince Kōṇḍarāja (descended from king Bukka of Āpāvju); (composed by Sabhāpati):—

(L. 115).—Kramād-vasu-huy-āhaḥ-ānulu-gaṇitē Śaka-vaṭsaṛē | Nāja-sañvatsarē māsi Māgāra-vini ṭi śrutē | sāryoparājē-māvasya-āṭha(thau) Maṅgalā-vaṭsaṛē |

The date is irregular; see Ind. Ant. Vol. XXIV. p. 17, No. 199.

Genealogy as far as Aχyutarāja as in No. 519, except that according to this inscription Ṭhāmbikā bore to Nṛsiṁha (Narasu) two sons, Rāha and Aχyutarāja. Aχyutarāja was succeeded by his son Veṅkaṭarāja, and when the latter died, Rāma, the ruler of the Karnāṭa kingdom and husband of (Sadāśiva’s) sister,7 made the ministers install Sadāśivāra, the son of (Aχyutarāja’s brother) Rāga and Timmāmbā.—The inscription also gives the genealogy of Kōṇḍarāja.

531.—Ś. 1482 (for 1483).—PSOCI. No. 134 ; Mysore Insor. No. 24, p. 41. Harilhar Sanskrit and Kanarese inscription of the reign of Virāpratāpa Sadāśivārya, residing at Vidyānagara:—

(L. 8).—Śālivāhana-Śaka-varsha 1482 Durmata-vaṇvaṭsaṛatada Māgha-śu 15 Śomaśa sāmoparājē-puṇyakālandalau.

1 See below, No. 534. 2 Read Vaitikā. 3 Read Narasiṁha and compare Ind. Ant. Vol. XXVI. p. 180, l. 1. 4 Read -puṇya. 5 The plates are marked with numeral figures.—The grant is remarkable for the large number of villages mentioned in it. 6 See Rāmarāja II. of the third Vījayanagara dynasty; see below, No. 539. 7 More probably Sadāśiva’s cousin, the daughter of Krishnarāja.
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20th January A.D. 1562, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see Ind. Ant. Vol. XXIV. p. 9, No. 159.

532.—Ś. 1483.—As. Res. Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Sadāśivarāya:—

"In the year of Śālīvāhana 1483, corresponding to the year Durnatī, in Chaitra suhipiṣṭam, Śaṅvatī, . . . in the season of Makara-sankrāṇti-puṣyakāla."

The date is irregular.

533.—Ś. 1483 (? for 1485).—PSOCI. No. 246; Mysore Inser. No. 129, p. 228. Ḫāṣan Kanarese inscription of Sadāśivarāya, residing at Vidyānagara, and of Krīṣṇappā-Nāyaka, the son of Bayappa-Nāyaka:—

(L. 5).—Ṣāḷīvāhana-Ṣaka-varsha 1483(?)-ya vartamānaka(kke) niṭṭava1 Rudhirāḍgīrī-śaṅvatasaṃsṛata Śrāvaṇa-śu 13 Śrāvaṇa 2 puṇṇyakālādallī.

For Rudhirāḍgārī = Ś. 1485 the date would correspond to Monday, 2nd August A.D. 1563.

534.—Ś. 1488.—South-Ind. Insor. Vol. I. Nos. 43-46, p. 70 ff. Four Tamil inscriptions at Aippakkam, Arivūr, Arumbūrī and Śaduppēri (all near Vēḷūr), of the reign of Sadāśivarāya; recording grants made by the Mahāmāndaliśvara Tirumalārāja (I., the younger brother of Rāmarāja II. of Karpēṭā)2 at the request of Śīṅga-Bommu-Nāyaka of Vēḷūr :—

"On Wednesday, the twelfth lunar day of the latter half of the month of Kumbha of the Akṣayya-śaṅvatara, which was current after the Śaka year 1488."


535.—Ś. 1497.4—South-Ind. Insor. Vol. I. Nos. 47-49, p. 73 ff. Three Tamil inscriptions at Sattuvāchchēri, Śamanginellūr and Perumai (all near Vēḷūr), of the reign of the Mahāmāndaliśvara Śrīraṅgarāya II.3 (usually described as I.); recording grants made by Krīṣṇappa-Nāyaka Ayyava at the request of Śīṅga-Bommu-Nāyaka of Vēḷūr :—

"On Wednesday, the thirteenth lunar day of the dark half of the month of Makara of the Yuva-śaṅvatara, which was current after the Śaka year 1497."

The date is irregular; see Ind. Ant. Vol. XXIV. p. 17, No. 200.

536.—Ś. 1500.—PSOCI. No. 242; Mysore Insor. No. 121, p. 220. Bēḻūr Kanarese inscription of the reign of the Mahārājaśīvērapāpa Śīraṅgarāya II. (usually described as I.), recording a grant by Krīṣṇappa-Nāyaka, [the son of] Veṭkāṭalāри-Nāyaka:—

"Ṣāḷīvāhana-Ṣaka 1500 or 1560 (in figures, l. 10), the Bahudhānya saṅvatara; Saturday, the eighth day of the dark fortnight of Śrāvaṇa;" (Mys. Insor.: "the year 1500").

Saturday, 26th July A.D. 1578.7

537.—Ś. 1509.—PSOCI. No. 25; Mysore Insor. No. 140, p. 252. Deśāvajjallâjī plates of Śīraṅgarāya II. (usually described as I.) :—

(L. 114).—Khyāt-āṅg-āśābāna-hāṁ-āṅdu-gaṇitē Śaka-vatsarē | vatsarē Ṭaraṇ-tibhiṇkyē māsi Kāṛṭika-nāmāna || Pakṣē valakshē puṇyāyēm sauṛipimāyēm maheśīthau || sōmaḥśāsta-samayē.8

7th November A.D. 1584; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXIII. p. 121, No. 48.

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1 Read saṭṭāva (?).
2 Read puṇyāga.
3 See below, No. 539.
4 See above, No. 527.
5 For plates of Śīraṅgarāya II. of the same year see Ind. Ant. Vol. XIII. p. 155.
6 See above, No. 594.
7 On this day the titī of the date (which was the Krīṣṇadāśī fraction) commenced 2 h. 42 m. after mean sunrise.
538.—S. 1514.—South-Ind. Insr. Vol. I. No. 58, p. 85. Virichi piraram Tamil inscription of the reign of the Mahamonthaliṣvara Venkaṭapati I., recording a grant by Periya-Erama-Nāyaka of Pupunṭūr:—

'On the 6th solar day of the month of Tāi of the Nandana year, which was current after the Śaka year 1514.'

539.—S. 1623.—Ep. Ind. Vol. IV. p. 272; Ind. Ant. Vol. II. p. 371, and Plates. Veḷḷiṭāppunṭa (Vilāppikā) plate of Vira-Venkaṭapati-mahārāya (Venkaṭapati I.) of Kārṇaṭa, recording a grant which was made at the request of Liṅga, the son of Bonmu of Vēḷūr and grandson of Virappa-Nāyaka; (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhapti):—

(L. 108).—Sakti-nētra-bāṁ-dvīdu-gaṇīṭē Śaka-vatāra [Plav-va-saṁvatsarē puṇyē māśēli) Vaiśāka-nāmau [bihē [va]] kaḥṣeh punya-rkṣāḥ punyāyuk dravāsā (Śi)-tīthau |

In the Moon's race (after mythical and legendary beings), Tāṭa-Pinnama [I.]; his son Śenudēva; his son Rāghavavādēva; his son Pinnama [II.], lord of Āravīḍa; his son Bukka (firmly established the kingdom of Sāluva-Nērisimha); his son Rāmarāja [I.]; his son Śrīvagesa [II.]; his son Rāmarāja [II.]; Śriśrīrama-rāja [I.]; his son Vēḷuva-Nāyaka [I.], son of Tirmalavāya [I.], son of Rāmarāja [I.], son of Śrīvagesa [II.], and grandson of Vēḷuva-Nāyaka; (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhapti):—

(L. 4).—Śāśīvārāma-Sha-[ṇa]-ka-varuḥmahagoḷu 1543e Krōḍhāna-saṁvatsara Māγha-ba 5 Śamavāra.

Monday, 6th February A.D. 1826.

540.—S. 1543.—PSOCI. No. 29; Mysore Insr. No. 136, p. 247. Śimogga Śanskrīt and Kannarese plate of the reign of Rāmaśēva [IV. of Kārṇaṭa ?]:—

'Śaka 1543 (in words, l. 18 of the first side; vēda, 3; aṁiuḥū, 4; āra, 5; and khaṇḍā, 1), the Durmata saṁvatsara; Saturday, the third day of the bright fortnight of Vaiśākhā.'

Saturday, 14th April A.D. 1821; see Ind. Ant. Vol. XXIII. p. 121, No. 49.

541.—S. 1547.—PSOCI. No. 243; Mysore Insr. No. 122, p. 221. Belūr Kannarese inscription of Kṛishṇappa-Nāyaka, Venkaṭādri-Nāyaka, and others:—

(L. 4).—Śāśīvārāma-Sha-[ṇa]-ka-varuḥmahagoḷu 1547e Krōḍhāna-saṁvatsara Māγha-ba 5 Śamavāra.

Monday, 6th February A.D. 1826.

542.—S. 1556.—Ep. Ind. Vol. III. p. 240. Kūnīyūr plate of Vira-Venkaṭapati-mahārāya (Peddi-Venkaṭa, Venkaṭapati II., the elder son of Śrīvagesa IV. who was a son of Rāmarāja II.) of Kārṇaṭa, residing at Punnōgaṇḍa; recording a grant which was made at the request of Tirmalavāya-Nāyaka (of Madhurā); (composed, by Rāma, the son of Kāmakōṭi and grandson of Sabhapti):—

(L. 108).—Ri(r)i-bāṁ-ka]-śamḥ-bindo-gaṇīṭē Śaka-vatāra [Bhār-ābbidā dhānəkə varęḥcā māśī Vaiśāka-nāmaun] pahē valakshe punya-rkṣah paunra-(ra) māyān mahītīnau |

For a full genealogy of the family to which Venkaṭapati II. belonged, see the Table facing p. 238.

Genealogy of Tirmalavāya: Nāga of the Kāpyapa gaṇa; his son Viśvanātha; his son Kṛishṇapa-Nāyaka; his son Vīrāpa; his son Viśvapa-Nāyaka; his son Muddukrīshṇa; his sons Madduvīra and Tirmalavāya.

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1 See No. 539. 2 The plates are marked with numerical figures. 3 See No. 535. — South-Ind. Insr. Vol. I. No. 132, dated S. 1524, records a grant by Bonmu-Nāyaka's son Līgama-Nāyaka. 4 See No. 501. 5 See No. 530. 6 See No. 534. 7 See Nos. 563-567. 8 Compare Ep. Ind. Vol. III., Table facing p. 239. 9 In the photograph the greater part of the date is illegible. 10 For a Virichi piraram Tamil inscription of the same king, and of the year Śrīnuḥka-Sh. 1555, see South-Ind. Insr. Vol. I. No. 180, p. 189.
543. — *Ind. Ant. Vol. XIII* p. 128. Kondrata (now Madras Museum) plates of Veṅkaṭapati II. of Kāṁṣṭha; (composed by Rāma, the son of Kāṃkoti and grandson of Suḥyūtha):—

(L. 121).— Vāsam-bāra-kaḷaṁb-ēndu-ganitā Šaṅka-vatsara | Dhātri-saṅvatsara (ma)-nāma maṁśi ch-Aśādha-nāmanı | paśkhe vaḷaḵeṣe puṇya-ṛkṣhe dvādaśāyaṁ (śyāṁ) cha maṁśi-tiḥau |

The greater part of this genealogical portion of this record is identical with the corresponding portion of No. 542.

544. — *PSOCI. No. 237; Mysore Inscr. No. 119*, p. 218. Halēhēl Kanaresse inscription of the time of Veṅkaṭēdri-Nāyaka Ayya, the son of Kṛṣṇappa-Nāyaka Ayya, of Bēḷur:—

*Sāḷivāhana-Šaka 1560 (in figures, l. 9), the Īśvara saṅvatsara; Thursday, the fifth day of the bright fortnight of Phalgun.*

Thursday, 8th February A.D. 1638, 2; see *Ind. Ant. Vol. XXIV.* p. 3, No. 136.

545. — *Ind. Ant. Vol. XIII* p. 156. Kaḷikurēś plates of Śrīraṅgaṇāya Vī. (usually described as II.) of Kāṁṣṭha, the son of Piṇa(China)-Veṅkaṭa III. who was the younger brother of Veṅkaṭapati II., and adopted son of Gōpāla who was the son of Śrīraṅga V. and grandson of Veṅkaṭēdri, the youngest brother of Rāma-rāja II., (composed by Rāma, the son of Kāṁkoti and grandson of Suḥyūtha):—

(L. 105).— Rasa-trī-bhāya-chaudr-aḍhya-gaṇīte Šaṅka-vatsara [] Tāru(ra)p-ākhyaṁ maṁśa maṁśa vaḷaḵeṣe puṇya-ṛkṣhe dvādaśāyaṁ (śyāṁ) cha maṁśi-tiḥau |

546. — *Coorg Inscr. No. 11*, p. 16. Kaṭṭepuṇa Kanaresse plate of Kṛṣṇappa-Nāyaka, the son of Veṅkaṭēdri-Nāyaka and grandson of Kṛṣṇappa-Nāyaka, of Bēḷur:—

*Sāḷivāhana-Šaka-varuṇaḥageṇa 1615eṇa Śrīraṅga-Nāma saṅvatsara Puhyā-śu 12h |
.
.
.
20th December A.D. 1693.

J. — The Eastern Chalukyas (or Chāḷukyas, including those of Piṭṭhāpuram and Srikurumam) and minor chiefs of the Telugu country. 4

547. — *Ind. Ant. Vol. XIX.* p. 309, and Plate. Sīṭārā (now British Museum) plates of the E. Chalukya Yuvarāja Vishṇuvardhana? I. Vishṇumādhidi; of the 8th year (of the reigl) of the Mahārāja (the W. Chalukya Pulakēśin II.); issued from Kurumārthikā:—

(L. 13).— Kārttikeya-paṇurpāṇaśyāṁ. |

(L. 35).— Ārj-maḥārājya pravardhamanaka saṅvatsare naḥtumē.

In the family of the Chalikya, Raṇavikrama Satyāśaya [Pulakēśin I.]; his son Kirti-

warman [I.]; his son Vishṇuvardhana [I.] Vishṇumādhidi.

548. — *Ind. Ant. Vol. XX.* p. 18; Dr. Burnell's *South-Ind. Palaeography*, 2nd ed., Plate xxvii. Chiṅpurapalle plates of the 18th year (of the reigl) of the E. Chalukya Mahārāja Vishṇuvar-
dhana I. Vishamasiddhi, the younger brother of the Mahārāja Satyāśraya (Pulakēśin II.); issued from Cheṛapūra:—

(L. 14).—Śrāvanamāsā chandra-grahana-nimittā.
(L. 20).—sani 10 8 mā (?) 4 (?) di 10 5.

[Ś. 554]: 7th July A.D. 632; a lunar eclipse, visible in India; see Ind. Ant. Vol. XX. p. 4.

The dātaka (or dātaka) of the grant was Aṭavidujaya of the Mātraya family.

550.—Ind. Ant. Vol. XIII. p. 137, and Plate. Pedda-Maddli plates of the 18th year of the reign of the E. Chalukya Mahārāja Jayasimha I. (Survaśiddhi), the son of [Vishamasiddhi] and grandson of Kṛtvarama I.; issued from Udayapura:—

(L. 18).—vishuvannimittā vijayarājya-saṁvatsara ahaṭādaś[ā*].

551.—Ind. Ant. Vol. VII. p. 186, and Plates in Vol. VIII. p. 320. Nellore district (formerly Sir W. Elliot’s, now British Museum ?) and second plates only of the 5th year of the reign of the E. Chalukya Mahārāja Vishnuvardhana II. (Vishamasiddhi), the great-grandson of Mahārāja Vishṇuvardhana I., and son of Indra-bhāṭṭaraka who was the younger brother of the Mahārāja Jayasimha I.;—

(L. 19).—a(k)tamancā vijayarājya-pañchamā saṁvatsara Phālaṃgama (na)-māsā saṁvāya[a]nāa śuṇyagra[na*]ya-nimittā*.


552.—Ind. Ant. Vol. VIII. p. 191, and Plate. Maṭṭevāḍa (?), formerly Sir W. Elliot’s, now British Museum ?) and first second plates only of the 5th year of the reign of the E. Chalukya Mahārāja Vishnuvardhana II. (Vijayamānī), the great-grandson of Mahārāja Vishṇuvardhana I., and son of Indra-bhāṭṭaraka who was the brother of the Mahārāja Jayasimha I.;—

(L. 21).—uttarāyaṇa-nimittā . . [pavardhamāna-vija]ya-raja-saṁvatsara visah.[7]


(L. 42).—chandra [ndra] graha-nimittā.

The Inscription mentions as dātaka (or dātaka) Narēndramīrgrājā’s brother, the prince Nripa-Rudra, born in the Hasiya family.

554.—Ep. Ind. Vol. V. p. 120, and Plate. Edēra (now Madras Museum) plates of the E. Chalukya Mahārāja-vidyādhyāja Vijayāditya II. the son of the Mahārāja Vishṇuvardhana IV. and grandson of Vīkramaśīva (i.e. Vījyāditya I.):—

(L. 20).—śr[a*]ya-grahana-nimittā.

1 Compare below, No. 600.
2 i.e. Vishṇuvardhana I. Vishamasiddhi; the actual name is omitted in the grant.
3 Read -deitya-.
4 The two plates are numbered with numerical symbols. 5 Compare above, No. 9.
6 Compare below, No. 557 ff.
7 Read visah.
555.—Ind. Ant. Vol. XIII. p. 186, and Plates. Ahadanakaram (formerly Sir W. Elliot’s, now British Museum) Sanskrit and Telugu plates of the E. Chālukya Mahārāja Vishnuprodhana V. (i.e. Kali-Vishnuprodhana), the son of the Mahārāja Vijayaditya II. and grandson of the Mahārāja Vishnuprodhana IV.

556.—Ep. Ind. Vol. V. p. 123, and Plate. Masulipatam (? formerly Sir W. Elliot’s) plates of the E. Chālukya Mahārāja Vijayaditya III. (who in battle slew Maṅgi), the son of the Mahārāja Vishnuprodhana V, who was the son of the Mahārāja Vijayaditya II. (here also called Chālukya-Ārjuna):—

(L. 27).—chaṇḍragrahana-nimittē.


(L. 20).—niṇa-paṭh-bandha-saṁsañyā.

In the Chālukya family, Satyārāyaṇa’s brother Kubja-Vishnuprodhana [Vishnuprodhana I.] (reigned 18 years); his son Jayasīrīha [I.] (33 yrs.); his younger brother Indra-bhaṭṭāraka’s son Vishnuprodhana [II.] (9 yrs.); his son Maṅgi-yuvarāja (25 yrs.); his son Jayasīrīha [II.] (18 yrs.); his younger brother from a different mother, Kokkili (6 months); his eldest brother Vishnuprodhana [III.] (37 yrs.); his son Vijayaditya-bhaṭṭāraka [Vijayaditya I.] (18 yrs.); his son Vishnuprodhana [Vishnuprodhana IV.] (36 yrs.); his son Vijayaditya [II.] (40 yrs.); his son Kali-Vishnuprodhana [Vishnuprodhana V.] (1½ yrs.); his son Vijayaditya [III.] (4½ yrs.); Bhīma [i.e. Chālukya-Bhīma I.] is the son of his brother, the Yuvāraja Vikramaditya [I.].


Genealogy with lengths of reigns as far as Vijayaditya [III.] substantially as in No. 557. From his younger brother, the Yuvāraja Vikramaditya [I.], sprang Bhīma [I., i.e. Chālukya-Bhīma I.] (who reigned 30 yrs.); his son Vijayaditya [IV.] (6 months); his son Ammarāja [I.].

559.—South-Ind. Inscr. Vol. I. No. 36, p. 39. Eḻāru (now Madras Museum) plates of the E. Chalukya Mahārāja Amma I. Vishnuprodhana, surmounted Rajaśāhendra; recording a grant to one of the king’s military officers named Bhaṭṭānāditya-Kuntāditya, of the Paṭṭavardhini family.

Genealogy with lengths of reigns from Kubja-Vishnuprodhana5 to Vishnuprodhana [IV.] substantially as in No. 557. Vishnuprodhana’s son Vijayaditya [II.] (reigned 44 yrs.); his son Kali-Vishnuprodhana [Vishnuprodhana V.] (1½ yrs.); his son Vijayaditya [III.] (cut off the head of Maṅgi; frightened Krisna and Saṅkili, and burnt their city [Kiraṇapura]; reign 44 yrs.); his younger brother Vikramaditya’s son Chalukya-Bhīma10 [I.] (30 yrs.); his son Vijayaditya11 [IV.]; his son Amma [I.].

1 The whole of the donative part of the grant is in Telugu.
2 See below, No. 557 Ex.
3 There is no information as to what has become of the plates.
4 He also is described as a fire of destruction to the Ganga family.
5 The plates are quasi-palimpsests.
6 i.e. Pulaṅkāḷī II., above, No. 9 Ex. 1 Compare below, No. 684.
8 In the inscription mentions an enemy of his, (a king) Daṇḍarā.
9 See Ep. Ind. Vol. IV., p. 226; the Krishna mentioned above is by Dr. Hultzsch suggested to be a Paramāra of Mālava; but he may be the Rākṣirakūta Krisnārāja II. See below, No. 560.
10 Here also called Drāhārjuna.
11 Here also called Kaliyaktīsāsaka.
560. — Ind. Ant. Vol. XIII. p. 213, and Plates. Pāganavaram (formerly Sir W. Elliot’s, now British Museum) plates of the E. Chālukya Mahārāja Bhirāja Chālukya-Bhīma II. Vishnuvardhana, surnamed Gaṇḍamahāendra, the son of Vījyāditya IV. and Mēḻāmbā.

Genealogy with lengths of reigns as far as Vishnuvardhana [IV.] substantially as in No. 557. His son Narēndrāṃgirāja [Vījyāditya II.] (reigned 48 yrs.); his son Kali-Vishnuvardhana [Vishnuvardhana V.] (1 1/2 yrs.); his son Guṇaga-Vījyāditya [Vījyāditya III.] (slew Mārgi, and burnt Kiraṇpurā; reigned 44 yrs.); his younger brother the Yuvārāja Vikramāditya’s son Chālukya-Bhīma (I.) (30 yrs.); his son Vījyāditya [IV.] (6 months); his eldest son Ammarāja [I.] (7 yrs.); having expelled his son Vījyāditya [V.], Tāha (one month); having slain him, Chālukya-Bhīma’s son Vikramāditya [II.] (11 months); having defeated him, Amma’s son Bhīma (8 months); having killed him, Tāha’s eldest son Malla [Yuddhamāla II.] (7 yrs.); having expelled him, Chālukya.-Bhīma [II.].

561. — Ep. Ind. Vol. V. p. 135, and Plate. Masulipatam (? formerly Sir W. Elliot’s, now British Museum) plates of the E. Chālukya Mahārāja Bhirāja Chālukya-Bhīma III. Vishnuvardhana, the son of Vījyāditya IV. and Mēḻāmbā:—

(L. 31).—uttarā[r]y[a]-nim[i]ttē.

Genealogy with lengths of reigns as far as Vikramāditya [II.] substantially as in No. 560. The inscription then immediately goes on to the son of Mēḻāmbā and Vījyāditya [IV.].

562. — South-Ind. Inscr. Vol. I. No. 37, p. 44. Kolappana (now Madras Museum) plates of the E. Chālukya Mahārāja Bhirāja Chālukya-Bhīma II. Vishnuvardhana, surnamed Rājamārtaṇḍa, the son of Vījyāditya IV. and brother of Ammarāja I. from a different mother; recording a grant made at the request of the prince Vaijaya of the Pānara family:—

(L. 30).—uttarā[r]yana-nimittē.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially as in No. 560. His son Vījyāditya [V.] (reigned half a month); Tālapa (one month); having conquered him, Chālukya-Bhīma’s son Vikramāditya [II.] (one year); Chālukya-Bhīma [II.], the son of Vījyāditya [IV.] (conquered Tatabikyana and Dhaḷādi).

563. — Ind. Ant. Vol. VII. p. 15, and Plates. British Museum (? formerly Sir W. Elliot’s) plates of the E. Chālukya Mahārāja Bhirāja Ammarāja II. Vījyāditya VI., the son of Chālukya-Bhīma II. and Lōkamahādevī:—

(L. 51).—sōmagrabha-na-nimittam.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially as in No. 560. Having expelled his son Vījyāditya [V.], Tālapa (reigned one month); having conquered him, Chālukya-Bhīma’s son Vikramāditya [II.] (11 months); Tālapa’s son Yuddhamāla [II.] (7 yrs.) having expelled him, Ammarāja’s younger brother Bhīma [i.e. Chālukya-Bhīma II.] (12 yrs.). His son Ammarāja [II.] assumed the crown in the 12th year of his life on the date—


[Ś. 8971]: Friday, 5th December A.D. 945; see ibid. Vol. XXIII. p. 123, No. 62.

1 Compare above, No. 126.
2 See above, No. 559.
3 This name is not given in the inscription.
4 But Guṇaga-Vījyāditya is here called Guṇaga-Vījyāditya.
5 The grant on these plates was left incomplete.
6 But the length of the reign of Vījyāditya II. Narēndrāngirāja is given as 40 years (see No. 557); and Guṇaga-Vījyāditya is called Guṇadeva-Vījyāditya.
7 The poetry of the grant is by Mādhabavahā.
8 But the length of the reign of Jayasthala I. is given (wrongly) as 30 years; Guṇaga-Vījyāditya is called Guṇagānu-Vījyāditya; and Vījyāditya IV. is called Kollabagana-Vījyāditya.
564.—Ep. Ind. Vol. V. p. 140, and Plate. Masulipatam (now Madras Museum) plates of the E. Chālukya Mahārāja Rājādēśirāja1 Ammarāja II. Vijayāditya VI., surnamed Rājamahēndra, the son of Chālukya-Bhima II. and Lōkamahādevī; recording a grant to the Yuvārāja Ball[a]ndēvyā-Vālābhāta, also called Boḍḍhiya, the son of (the lady) Pammavā of the Paṭṭavardhini family.

Genealogy with lengths of reigns substantially3 as in No. 563.

565.—Ind. Ant. Vol. XII. p. 91, and Plate. Elavaṟṟu plates3 of the E. Chālukya Mahārāja Ammārāja II. Vijayāditya VI., the son of Chālukya-Bhima II. and Lōkamahādevī;4—

(L. 54).—uttarāhyaṇa-nimitti,  
Genealogy with lengths of reigns substantially as in No. 564.

566.—Ind. Ant. Vol. XIII. p. 249, and Plate. British Museum (formerly Sir W. Elliot's) plates of the E. Chālukya Mahārāja Ammārāja II. Vijayāditya VI., surnamed Rājamahēndra, the son of Chālukya-Bhima II. and Lōkamahādevī; recording a grant made at the request of the king's wife's parents Kāma and Nāyamāṃbā;5—

(L. 28).—uttarāhyaṇa-nimitti,  
Genealogy with lengths of reigns as far as Bhima (i.e. Chālukya-Bhima I.) substantially as in No. 560. His son Kollaṅghaṇa-bhāskara [Vijayāditya IV.] (reigned 6 months); his eldest son Ambarāja [Ammārāja I.] (7 yrs); his eldest son Vijayāditya [V.] (half a month); having put him in prison, Tāla, the son of Yuddhamalla [I.] who was the paternal uncle of Chālukya-Bhima I.] (one month); Vikramāditya [II.] (1 yr); Kollaṅghaṇa's son Bhima [Chālukya-Bhima II.], surnamed Kārayillādaṭa (12 yrs); his son Ammarāja [II.].


Genealogy with lengths of reigns as far as Ammarāja [I.] substantially as in No. 560. After him, Tālaṇa (reigned one month); having expelled him, Chālukya-Bhima's son Vikramāditya [II.] (1 yr); Yuddhamalla [II.] (7 yrs); having expelled him, Ammarāja's younger brother [Chālukya-Bhima [II.]] (12 yrs); his son Ammarāja [II.].

568.—Ep. Ind. Vol. VI. p. 551, and Plate. Raṇāūṛṇaṇḍī7 plates8 of the 8th year (of the reign) of the E. Chālukya Mahārāja Vijayāditya Vimalāditya Vishṇuvardhana;9—

(L. 97).—asahṭama-varṣha-varṛddhanē Śimēha-m[a]ṭe  
Date of Vimalāditya's coronation:10—

[S. 383]: Thursday, 10th May A.D. 1011; but the tiṭṭhi which ended on this day was the 5th, not the 6th; see ibid. p. 349.

Mythical genealogy from Nārāyaṇa (Vīṣṇu), through the Moon, to Udayana who was the first of 59 kings of Ayodhya. Descended from them, Vijayāditya, was killed in battle with Trilōchana-Pallava; his posthumous son Vishṇuvardhana; his son (from a

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1 Perhaps a mistake for Mahārāja Rājādēśirāja.
2 The grant is partly a quasi-palimpsest.
3 The poetry of the grant is by Pāṭanābhaṭṭa.
4 The poetry of the grant is by Māṭhavachacchānta.
5 They are all much worn, and of the third plate one entire half is lost.
6 This is the name of the village granted; the plates were found in the Amalāpuram āḷaka and belong to an inhabitant of Amalāpuram.
7 The description of the boundaries of the village granted is in Sanskrit and Telugu.
8 The poetry of the grant is by Bhimavahaṭṭa.
Pallava princess) Vijayāditya; his son Polakēśivallabha (Polakēśin I.); his son Kirtivarman [I]. Then genealogy with lengths of reigns from Kubja-Vishṇuvardhana to Yuddhamalla [II] substantially1 as in No. 563. Having expelled Yuddhamalla [II.], Rājarājima (Bhima, Chālukya-Bhima [II.]), the younger brother of Ammarāja [I.], (reigned 12 years); his son Ammarāja [II.] (25 yrs.); Dāna or Dānārvava, his brother from a different mother (3 yrs.); an interregnum of 27 years; Dāna’s son Śaktivarman (12 yrs.); after him Vimalāditya2 (Tribhuvanākūṣa, Birudāka-Bhima,3 Mummaḍi-Bhima, Bhūpaśamalēndra), the son of Dāna and Áryā-mahādevī.

569.—Ind. Ant. Vol. XIV. p. 50, and Plates. Koramelli (formerly Sir W. Elliot’s, now British Museum) plates4 of the E. Chālukya Mahārājaḥārāja Rājarāja I. Vishṇuvardhana, the son of Vimalāditya and his wife Kundavā who was the younger sister of [the Chōla king] Rājendrav-Chōda [I.] and daughter of [the Chōla king] Rājarāja [I.] of the solar race.5—

(L. 103).—indūparāgē.

Date of Rājarāja’s coronation:—

(L. 65).—Yō rakṣhitum vasaṃatīm Śaka-vatsarasu vēd-āṃbrurāśī-vida-vartisah Simha-gārakō ["] kriṣha-dvitiya-divavās-āttarabhacrikiyām vārē Gurūr=Vṛṣaṭi jagnavarāṃ bhūshātikām॥

[Ś. 944.]: Thursday, 16th August A.D. 1022; see ibid. Vol. XXIII. p. 131, No. 110.

Mythical genealogy, etc., as far as the interregnum substantially as in No. 568; Dāna’s son Chālukya-Chandra [Śaktivarman] (reigned 12 yrs.); his younger brother Vimalāditya (7 yrs.); his son Rājarāja [I.].

570.—Ep. Ind. Vol. IV. p. 303. Madras Museum Sanskrit and Telugu5 plates (Nandamūndi grant) of the 32nd year of the reign of the E. Chālukya Mahārājaḥārāja Rājarāja I. Vishṇuvardhana, the son of Vimalāditya and his wife Kundavā of the solar race:—

(L. 76).—sāmagrahahanimittē.

(L. 92).—dvāttrināttamē vijayarājyavaraḥ[ā] varddha[manē].

The lunar eclipse mentioned is probably that of the 28th November A.D. 1053 [in Ś. 975], which was visible in India; see ibid. p. 303.

Date of coronation and genealogy with lengths of reigns substantially as in No. 569.

571.—Ep. Ind. Vol. VI. p. 336, and Plates. Tāki plates6 of the E. Chālukya Mahārājaḥārāja Chōdaganga Rājarāja Vishṇuvardhana, ruler of Vēṅgī, of the 17th year of the reign (of Kalottunga-Chōda I.) ; issued from Jananāthananāgarī:—

(L. 108).—āri-vijayarāja-sarivatsara(vā) saaptadāsē.

Date of Chōdaganga’s appointment as ruler of Vēṅgī:—

(L. 61).—Śiṅkābbōra sākhām-āṃbrurāśā-vaṃpūṭāḥ Jyēṣṭhā-khaṭha(mā) māṣē sitē pakhē pāma(mā)-tidhau(thau) dinē Suragūrūr=Jyēṣṭhāmānī saāmakē gate ["] Śīśa(hā) lagna-varē.

[For Ś. 1006] the date is irregular.

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1 But Indrarāja (Indra-bhaṭṭāraka) is here stated to have reigned for 7 days, and Tālapa is called Tāḍapa.
2 He amongst others defeated the Sakas, Lātas and Gurjaraas.
3 Compare Birudāka-Rāma, above, in No. 369, note.
4 The first plate is a quasi-palimpsest.
5 The poetry of the grant is by Chēḷanābhaṭṭa, the son of Bhima (No. 568).— For the Chōla kings Rājarāja I. and Rājendra-Chōda (Chōda I.) see below, Nos. 696 ff. and 721 ff.
6 Read -dvārē.
7 The description of the boundaries of the village granted is in Telugu.
8 The poetry of the grant is by Nānmiyabhaṭṭa.
9 Composed by Vādāyaabhaṭṭa; see Nos. 572 and 573. The plates do not refer to a grant of land, but confer certain honorary privileges.
Genealogy, etc., as far as Vimalāditya substantially as in No. 569. His son Rājarāja [I.] (reigned 41 years), married Ammāgadēvī, the daughter of [the Chōḍa] Rājendrā-Chōḍa [I.] of the solar race. Their son Rājendra-Chōḍa [II.], at first ruler of Vēṅgi, as Kulottuṅga-Chōḍa (Kulottuṅga-Chōḍa I.) was anointed in the Chōḍa kingdom.² He had many queens and from them several sons. He first appointed his son Mummaṇi-Chōḍa [Rājarāja] to the sovereignty of Vēṅgi (which had been held before by Kulottuṅga’s paternal uncle Vijayāditya [VII.]² for 15 years), and Mummaṇi-Chōḍa held it for one year. Kulottuṅga then appointed the latter’s younger brother Vira-Chōḍa, but recalled him after six years. He then appointed his eldest son Chōḍaṅgāga.


(L. 113).—śrī-vijayārāja-saṅvatsarē śakavinaṅśe.
   Date of Vira-Chōḍa’s appointment as ruler of Vēṅgi:—

(L. 76).—Śāk-ābdē sāṣi-khadavay-śāmdu-gaṇitā Sīnh-ādhirāḍey(ḥ) ravan chāndrē vṛddhimati trayōḍha-tāthau vārē Goura-Vyāsābhik.[[*]] lagnē-tha Śravaṇē.


Genealogy, etc., as far as Kulottuṅga (Kulottuṅga-Chōḍa I.) substantially as in No. 571. He married Madhurāntaka, the daughter of [the Chōḍa] Rājendrādeva, and appointed his son Vira-Chōḍa to the sovereignty of Vēṅgi (which had been held before by Kulottuṅga’s paternal uncle Vijayāditya [VII.] for 15 years, and by Vira-Chōḍa’s elder brother [Mummaṇi-Chōḍa] Rājarāja for one year).


(L. 136).—uttarayaṇaṁ-nimitt[ā*].

(L. 279).—śrī-vijayārāja-saṅvatsarē tryutta[ṛa*]-viṃśati-saṅvatsarē.

Date of Vira-Chōḍa’s appointment as ruler of Vēṅgi and genealogy, etc., substantially⁵ as in No. 572.

574.—Ś. 1056 (for 1065).—Ind. Ant. Vol. XIV. p. 56, and Plates. Chellūr (formerly Sir W. Elliot’s, now British Museum) plates⁶ of the reign of the E. Chāhukya Kulottuṅga-Chōḍa II., recording a grant by his Daṇḍādhirāda Kāṭa, otherwise called Kolani-Kāṭama-Nāyaka, i.e. Kāṭama-Nāyaka of Kolanu:—

(L. 40).—Śāk-ābdānāṅ pranaṅaṁ rasa-visīkhā-vaṣiṣṭha-vaṁ-bhikhyāṁ prayaṅaḥ s-Ārda-ṛkṣāḥ pūrvāma-ḥ(pā) kṣāḥ visīkhā maṣṭhaḥ(than).

For Ś. 1056 the date is irregular; for Ś. 1065 it regularly corresponds to the 24th March A.D. 1143;⁷ compare Ep. Ind. Vol. VII. p. 9.

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¹ See below, No. 756 ff.
² In the description of the boundaries the language is a mixture of Sanskrit and Telugu.
³ The poetry of the grant is by Vīrādhyāṣṭra; see No. 571.
⁴ On this day the tīrthā of the date commenced 0 h. 30 m. after mean sunrise.
⁵ In the description of the boundaries the language is a mixture of Telugu and Sanskrit.—The grant is remarkable for the large number of donors (536 Brāhmaṇas whose names are given).
⁶ But Gūṇaga-Vijayāditya (probably by a mistake of the writer) is stated to have reigned 40 (instead of 44) years.
⁷ The writer of the date has written rasa-visīkha- instead of visīkha-rasa-.
Genealogy with lengths of reigns from Kubja-Vishnuvardhana to Ammarajya [II.] substantially as in No. 568. Ammarajya [II.] (reigned 25 years); his eldest brother Dhanagaya (30 yrs); his son Saktivarman (12 yrs); his younger brother Vimaladitya (7 yrs); his son Raja [I.] (41 yrs); his son Kulottunga-Choda [I.] (49 yrs); his son Vikrama-Choda (15 yrs); his son Kulottunga-Choda [II.].

575.—§. 1078.—Date of the coronation of Vijayaditya III., one of the E. Chalukyas of Pitahapura, as given in the Pitahapura inscription of Mallapadeva III. (below, No. 576):—

(L 74).—Yō raja-vāda[ba] Śak-[ā]bhādē nilihi-jalāndhī-[vi]yach-chadāna-atō Māgha-śaśē tukē pakalē dāsānīyāv(m)—Inatanaya-dīnē Rōhiṇi-tārakā[yaḥ] [Mil]nā [Ia]gū=bhiṣhi[ktō]

Saturday, 11th January A.D. 1158; see *Ep. Ind.* Vol. IV. p. 228.


Sunday, 16th June A.D. 1202; see *ibid.* Vol. IV. p. 228.

After giving the genealogy with the lengths of the reigns of the E. Chalukyas from Kubja-Vishnuvardhana to Vikrama-Choda (surnamed Tyagasamudra, compare No. 807, the inscription gives the following genealogy of Mallapadeva: Béta (Kanṭhikā-Béta, or Vijayaditya3 [I.]), who was the son of Ammarajya [I.] and had been expelled by Tadaga; his son Satyāryya (Uttama-Chalukya), married Gaari of the Gaṅga race; their sons Vijayaditya [II.], Vimaladitya, Vikramaditya, Vishnuvardhana [I.], Malla [I.], Kāna, and Rājamārtanda. Of these, Vijayaditya [II.] married Vijaya of the solar race; their sons Vishnuvardhana [II.], Malla [II.], and Sāmīdēva. Of these, Malla [II.] married Chandaladēvi, the daughter of the Haihaya Brahman, lord of the Sagarā-vichaya; their son Vijayaditya [III.] (crowned in §. 1079, see No. 575), married Gaṅgā, the daughter of the lord of [Āra]davaṇḍa; their son Malla (Malla [III.], Vishnuvardhana).

577.—§. 1195.—*Ep. Ind.* Vol. V. p. 32. Śrīkūrma pillar inscription of Vijayaditya II. a descendant of the E. Chalukya Rājarāja I.:—


The date is irregular; see *ibid.* p. 34, note 3.

In the race of the Moon, the [E.] Chalukya Vimaladitya (above, No. 568); his son Rājarāja [I.] (translated into Andhra, i.e. Telugu, the history of the Bhārata race, i.e. the Mahābhārata; residing at Rājamāhmendrapataja). In his race, Vijayaditya [I.]; his son Rājarāja, was minister of Vīra-Nṛśimha4; his son Vijayaditya [II.].

578.—§. 1199.—*Ep. Ind.* Vol. V. p. 34. Śrīkūrma Sanskrit and Telugu pillar inscription of (the E. Chalukya) Purushottama, a son of Rājarāja (and brother of Vijayaditya II.; see No. 577):—

(L 1).—Svasti śrī-Śaka-vaṭṭarē [nava]-nādī-śaśi-bhā-sammitē |

(L 4).—Śaka-[va]ṛahambala 1119yagunēnti.
579.—Ś. **1231.**—Ep. Ind. Vol. V. p. 35. Śrīkūrama Sanskrit and Telugu pillar inscription of the [3rd] year of the reign of the (E. Chālukya) Śāmanta Viśvanātha (Jagannātha), a son of Purushottama (see No. 578); and of the reign of Vīra-Bāṇudē-a:1


The date is irregular; see ibid. p. 36, note 4.

580.—Ś. **1240.**—Ep. Ind. Vol. V. p. 36. Śrīkūrama pillar inscription of (the E. Chālukya) Purushottama, the brother of Vijayārka (Vijayāditya II) who was a son of Rājendra (see No. 577); (composed by Nṛśīṃha): —

(L. 5).—Śākē vṛmā-yug-ō[eha] dhīdhī ti-yut(tā) vasē(rshē) Nabhō-va(mā)si.

581.—Ś. **1083.**—Ep. Ind. Vol. VI. p. 269. Tsandavolū2 Sanskrit and Telugu pillar inscription3 of the Mahāmaṇḍalāśvara Buddhāraja of Koṇḍapaḍmaṭi—surnamed Aniyàkaśāhīna and Eladāyinsimha, and described as 'a worshipper of the feet of Kulottuṅga-Chōḍadēva' (i.e. the E. Chālukya Kulottuṅga-Chōḍa I.)—of the Durgaya family: —

(L. 49).—Śākā-bhāhī śakti-Nāma-aṅkha-sāī-ɡanipate . . . saummyāyanē.

(L. 70).—Śaka-varshambalu 1093geṭṭi [u]ṭṭā(tin)rāyaana-nimittamuna.

Buddhāvarman (of the Chaturthabhijana or Śūdra caste) was a feudatory of Kubja-Vishnu1 of the Innar race. After some ancestors had passed away, there was in his family Maṇḍa (Maṇḍana) [I]; his son Gaṇḍa; his son Maṇḍa [II], married Kundaṃbikā; their son Buddhārāja (whose wife Aṅkana5 was the wife of Gaṅka’s son Rājendra-Chōḍa).


(L. 139).—Śakavat[ra]*jeshambalu 1108guneṛṭi Meṣhasanāṅkraiṇiti-nimittamuna.

The inscription gives the following genealogy5 of the family which belonged to the Chaturthāvaraya or Śūdra caste: After a number of fictitious personages, Malla [I]; his son Egyavarman; his son Kuṭiyavarman [I]; his son Malla [II] Pīquvaḍāyita; his son Kuṭiyavarman [II], (feudatory of the E. Chālukya Vimalādītya, above, No. 568); his son Egraṇa; his son Nannirāj; his son Vedura [I], Gaṇḍa, Gaṅka [I] (feudatory of the E. Chālukya Kulottuṅga-Chōḍa I.), Malla, and Paṇḍa; Gaṇḍa’s son Vedura [II] (feudatory of the E. Chālukya Vira-Chōḍa); Gaṅka’s son Chōḍa (feudatory and adopted son of the E. Chālukya Kulottuṅga-Chōḍa I.), married Gaṅḍikā; their son Gaṅka [II], married Sambāmbikā; their son Vira-Rājendra-Chōḍa2 (Rājendra-Chōḍa, Velanāṇṭi-Kulottuṅga-Rājendra-Chōḍayaraya), married Akkāmbikā;3 their son Gaṅka [III] (Kulottuṅga-Manna-Gaṅkarāja), married Jāyāmbikā (Jāyamāmbā, Jāyamādevī); their son Prithvisvarā.

1 I.e. the E. Gaṅga king (of Kaliṅga) Bhāṇudēva II; see North. Inscr. No. 369.
2 This is the modern name of Dhanadapura (Dhanadapūrū), the capital of the chiefs of Velanāṇḍu; see below, No. 582.
3 For abstracts of 14 other inscriptions of the Koṇḍapaḍmaṭi chiefs and for the pedigrees derived from them see Ep. Ind. Vol. VI. p. 574 ff. Names of chiefs occurring in them, besides those given above, are Chōḍa (Chōḍa-rāja), Egra-Maṇḍa, Malla (Mallerāja), Maṇḍerāja and Manna-Maṇḍa.
4 I.e. the E. Chālukya Kubja-Virapaṇvaradana.
5 Called Akkāmbikā in No. 582.
6 I.e. Gaṅka II. of No. 582.7 See No. 583.
8 Called Akkāmbikā in No. 582.
9 He killed a certain Būma, who had taken refuge on an island in a lake (probably the Kollerulako).
583.—Ś. 1117.—Ep. Ind. Vol. IV. p. 87, and Plate in Vol. VI. p. 270. Pithâpuraṁ Sanskrit and Telugu pillar inscription of the Mahāmanḍalēśvaras Mallidēva and Manma-Satya II. of Kēnamaṇḍala (probably dependent on “Kulottāru-Pīrūvīśvara” of Velanāṇḍu, who was again a vassal of [a king] Rājarāja, a descendant of the E. Chālukya dynasty”):—

(L. 109).—Śaka-varṣhaṁbāmulṇaḥ Śamaṁśamkrānti-nimittamuna.

After giving the genealogy of the E. Chālukya dynasty with the lengths of the reigns as far as Maṅgi-yuvaṁrajā, and a reference to a king Rājarāja of the Chālukya family who appears to be represented as reigning at the time, the inscription gives a genealogy of the chiefs of Kēnamaṇḍala, who derived their descent from Kārtavirya, the grandson of Haidhaya, a descendant of Yudha. The names given are: Mammaṇṭi-Bhima [I.]; Venna; Rājapaṇḍu [I.]; Mammaṇṭi-Bhima [II.]; Rājendra-Chōḍa [I.]; Satya [I.] (Satyārāya); Bēta; Mallidēva; Manma-Chōḍa [II.]; Śaṇya; Lōkabḥāpāla (Lēkamahāpāla); Rājapaṇḍu [II.]; Bhima [III.]; Vallabhus; Manma-Satya [II.] (Manma-Satti); Mahipālaṇḍu.

584.—Ś. 1084.—Ind. Ant. Vol. XI. p. 12, and Plates. Amamukṣa Sanskrit and Telugu pillar inscription of the Kākatya (Kākatya) Mahāmanḍalēśvara Rudradēva, whose capital was Amamukṣa (Amamukṣa, Amamukṣa); (composed by Achintāndrahara, the son of Rāmēśvara-dīkṣaḥita and disciple of Advayāṁrita):—

(L. 6).—Śaka-varṣhaṁbāmulṇa Chitrabhānu-saṁvatsara Māgha-ṣaṇ 13 Vaiḍa-viśamuna nāṇḍū.

Saturday, 19th January A.D. 1163; see ibid. Vol. XXIV. p. 2, No. 129.

In the Kākatya family, Tribhuvanamalla; his son Prōḷerāja (Prōła; made captive the [W. T.] Chālukya Tailapadēva, i.e. Talla III.; defeated Gōvindarāja and Gunda of Mantrākūṭa; conquered but in-met king Udaya, i.e. Chōḍodāya; put to flight Jagaddēva [compare No. 237] etc., married Muppamadēvi; their son Rudradēva (subdued a certain DOMMA, conquered Mahīgirīdēva, burnt the city of Chōḍodāya, etc.);

585.—Ś. 1135.—Ep. Ind. Vol. V. p. 143. Chēbrōḷu Sanskrit and Telugu pillar inscription of Jāya (Jāyana), chief of the elephant-troop of the Kākatya Gaṇapati (surnamed Chhala-mattigaṇḍa) who granted to Jāya ‘the city of Shamaṅkha’ (i.e. Tāmrapuri, Chēbrōḷu) on the date here given:—

(L. 82).—Pānchatraṁśad-upēta-Rudra-śata-saṁkhyātdē Śaṅ-Abde Madhau māsi Śrimukhadēvārāde.

In the solar race, in the family of the Raghus, Durjaya; his son Bēta [Tribhuvanamalla]; after him, Prōla; his son Rudra; his brother Mahādēva; his son Gaṇapati.

586.—Ś. 1158.—Ep. Ind. Vol. III. p. 84, and Plate. Gaṇapēvaramma Sanskrit and Telugu pillar inscription of the time of the Kākatya Gaṇapati, and of his general Jāya (Jāyana, Jāyapa-Nāyaka):—

(L. 119).—Guṇa-saṅgha-Bhava-mita-Śakē Khara-varṣhē Mādhavē sitē Gauryāḥ | tīthyām (thūyaṁ).

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1. I.e. the Prīthivīṣvara of No. 582.
4. On this day the śīkṝt of the date commenced 3 h. 29 m. after mean sunrise.
5. See above, No. 235 ff. — The inscription mentions the death of Talla III.
7. The inscription itself may have been incised some years later, because it records works of piety accomplished by Jāya at Chēbrōḷu.
8. For an account of an earlier inscription of Jāya and his sovereign Gaṇapati, at Tsandavālu, the capital of the chiefs of Velanāṇḍu, see Ep. Ind. Vol. V. p. 150.
9. Compare above, Nos. 343 and 369.
Próla, residing at Anmakoḍa, ‘the family capital of the kings sprung from the race of Kákti,‘ (defeated Mantena-Guṇḍa, i.e. the W. Cháluṣya Taila III., and Góvinda-Dañḍáśa, and re-instated Chhóḍadya), married Mūppaladévi; their sons Rudra and Mahádéva. Rudra succeeded his father, and was succeeded by Mahádéva, whose son by Bayyambiká was Gaṇapati. Gaṇapati (who had defeated the kings of Chóla, Kaliṅga, Sávaṇa, Karpáṭa and Láṭa, and conquered the country of Velanāṇa) married Nárama (Nármáda) and Párama (Páramāmbá), the elder sisters of Jāya (whose genealogy is given).

587.—Ś. 1157.—Ep. Ind. Vol. VI. p. 39. Chébrólana Sanskrit and Telugu pillar inscription of the general Jāya (Jáyana), for the greatest part identical with No. 586;—

(L. 142.)—giri-sara-keśamah-chañāra-svanabhyaśa3 Śáka-páḍé Médhava-máśa-
 śadha(ddha)-Girijá-śáthya śánt-śávasárah.
Saturday, 21st April A.D. 1235.4

588.—Ś. 1173.—Ind. Ant. Vol. XXI. p. 200. Conjeevaram (Ekámrnátha temple) inscription of the Káktiya Gaṇapati, and his minister and general Sámanu-Śhoja;—

Tuesday, 8th June A.D. 1240; see ibid. Vol. XXIII. p. 130, No. 104.

In the solar race, king Betmarája [Tribhuwanamalla]; after him, Pródarāja Jagatikáśarín; after him, Rudrásana; his younger brother Mahádéva; his son Gaṇapati (defeated [the Dévagiri-Yāda] Síhára[Śi, the Káligá king, etc.).

589.—Ś. 1173].—Ep. Ind. Vol. III. p. 96. Yamadálam fragmentary Sanskrit and Telugu pillar inscription of the Káktiya princess Gaṇapámá, recording the building of temples, etc., in honour of her deceased husband Béta and of her father Gaṇapati.

In the family of the Kákti, (Kákti), Próla; his son Mádhava (i.e. Mahádéva, was killed in battle); his son Gaṇapati (Gaṇapa); his daughter Gaṇapámá (Gaṇapámákhá), was married to Béta, the son of Rudrásana and grandson of Kétārāja, lord of the Kónnáta-vardhaya (residing at Śri-Dhányakapura, i.e. Amarávatí).


(L. 103.)—Śáka-páḍé yuga-śaśadu-rúpa-graśité Mághé dáśamáyukhán śávinyá mGur-
 vāsárah.
This data (though repeated four times) is irregular; see ibid. p. 147, note 6.

In the city of Śri-Dhánya-káta-káti, in a family of kings born from the feet of the Creator (i.e., in the Śūdra caste), was Bhúma [I.]; his son Kétá [I.]; his son Bhúma [II.], married Subhamádévi (Subhamadévi); their son Kétá [II.], whose elder brother was Chhóḍadya.

1 In No. 587 the name is spelt Mantena-Guṇḍa.
2 It. the Dévagiri-Yáda; compare No. 588.
3 Read sánkhyá.
4 On this day the tithi of the date (as káhyá-tithi) commenced 0 h. 51 m. and ended 22 h. 7 m. after mean sunrise.
5 Compare below, No. 904.
6 For a short inscription of his at Kálahasti, according to which his father was the minister Déchi and his mother Vashámbá, see Ep. Ind. Vol. III. p. 38.
7 Compare above, Nos. 348 and 369.
9 i.e., Kétá II. of No. 589.
10 Dhánya-káta-káti is the old name of the present Amarávati.
11 Probably the day of the king’s accession.
12 See above, No. 589.
591.—Ś. 1122.—Ep. Ind. Vol. VI. p. 150. Bezvāḍa Telugu pillar inscription of the Mahāvaiṣṇavātara Rudradēvarāja1 of Maḍapalli in Nāṭavāḍi, the son of Buddhārāja, who was the brother-in-law of the Kākāṭiya king Ganapatī:—


Thursday, 19th April A.D. 1201.2

592.—Ś. 1156.—Ep. Ind. Vol. VI. p. 157. Amarāvati Sanskrit and Telugu pillar inscription of Bayyamāmbā (Kāṭa-Bayyalahādēvi),2 the daughter of the Mahāvaiṣṇavātara Rudradēva-mahārāja, the son of Budda and grandson of Durga, who belonged to the Chaturthi-kula or Śūdra caste and resided at Maḍapalli in the Nāṭhavāḍi (or Nāṭhavāṭi) district:—


Thursday, 11th May A.D. 1234.

593.—Ś. 1296.—Ep. Ind. Vol. III. p. 288. Naṅpurās (formerly Sir W. Elliot’s, now British Museum?) Sanskrit and Telugu plates7 of Anna-Vēma of the Reḍḍi dynasty of Koṇḍavīḍu, recording a grant made for the spiritual benefit of his sister Vēmasēnī:—

(L 28).—Śāk-ābdē rasa-matah-bhānu-1296-gaṇi[tō] gaṅga-vadhu Rāhu[r]* Kārt[i*]ikyaṁ. The date is irregular; see śad. p. 287.

In the caste sprung from Vēshinī’s foot (i.e. the fourth or Śūdra caste) was king Prēla; his son Vēma; his son Anna-Vēta; his younger brother Anna-Vēma (Anna-Vēma, surnamed Vasantarāya and Palla-Vinōṭra); his sister Vēmasēnī, was married to a prince Nallanākka.


(L 41).—Śāk-ābdē gagan-ābhra-viśva-gaṇītē Sidhdhā(ddha) rddhē(ṛddhē)-saṇīvatsarē Māghe kriśna-caturuddaśi-Siva-śadha(thau).

Genealogy of Anna-Vēma (Anna-Vēma, her son surnamed Jagamobhaṇaṇa,4 Kshurikālī-vēṭāla, and Karpūravasantarāya) as in No. 593.

595.—Ś. 1313.—Ep. Ind. Vol. IV. p. 328, and Plate in Vol. VI. p. 270. Pithāpuram Sanskrit and Telugu pillar inscription of the Reḍḍi Vēma (Kāṭamareḍḍi-Vēmireḍḍi, i.e. Kāṭa-Vēma), the son of Kēta II. (Kāṭamareḍḍi) and Doṅḍasāṇi-amma (a daughter of Anna-Vēta [of Koṇḍavīḍu]), grandson of Māra, and great-grandson of Kāṭa I.:—

(L 4).—Saka-varshanambulu 1313agunēṃi Prajapati-saṇīvatsara-Pushiya-śu 2 Gu nāṭi Makaraṃakramānti-[pu]nyakālamamdu.

Thursday, 28th December A.D. 1391; see śad. Vol. IV. p. 328.

596.—Ś. 1333.—Ep. Ind. Vol. IV. p. 321. Tottaramāḍi (now Madras Museum) Sanskrit and Telugu plates6 of Vēma (Kāṭa-Vēma) of Rājaśahādērānagara, minister of Kumāra-giri of Koṇḍavīḍu; (composed by Śrīvallabha, the son of Śrīvallabhārāya and Lakshmi):—

(L 45).—Śrī-Śākē ganpā-Rāma-viśva-gaṇītē Kārt[i*]ikya-ahē-ābdē Kharē.

1 Compare below, No. 592.
2 On this day the śīḷa of the date commenced 1 h. 58 m. after mean sunrise.
3 According to Dr. Hultzsch, she very probably was one of the wives of Kēta II. in No. 590.
4 See above, No. 591.
5 Read 'śaṇīvatsarē.'
6 This is the name of the village granted; the grant was edited from Sir W. Elliot’s impressions.—Naṅpurā (Vēnapuru) was in Kōṣapatha.
7 The plates are numbered with Telugu numeral figures.
8 i.e. 'the only hero in the world.'
In the Panṭa kula of the fourth caste, Vēma, surnamed Jaganobbagaṇḍa; his son Ana-Vēta (Anna-Vēta); his younger brother Anna-Vēma (Anna-Vēma, surnamed Vasantrāya, and Kharikāsāhāya); Ana-Vēta’s son Kumārāgiri, resided at his capital of Kōpāvīdu.—His minister Kāṭya-Vēma (Kāṭya-Vēmaya)\(^2\) received from him the eastern country with Rājamahendrāṅgarī as capital.


Sunday, 23th October A.D. 1414; see Ṣũ p. 328.
The inscription mentions a son of Vēma’s, named, in Telugu, Kumāragirīdēṭṭi.


Monday, 9th March A.D. 1416; see Ṣũ p. 328.
This inscription also mentions Vēma’s son Kumāragirīdēṭṭi.


(L. 44).—Śū-Śūkē kara-bāna-viśva-ganipitē Sādhāraṇe vairācere Paṇḍhā-rādhāyayānāmni puṇya-samayā.

Sunday, 14th January A.D. 1431; see Ṣũ p. 55, and Ind. Ant. Vol. XXV. p. 345, No. 2.

In the Panṭa kula of the fourth caste, Dōḍḍa I. of the [Po]lēvā gōtra; his sons Anaśvāla, Kāṭya and Allā (Allāḍa). Of these, Alā married Vēmāmbikā (a daughter of a Chōḍa prince Bhima), and had four sons, Vēma, Virabhādra, Dōḍḍa [II.] and Allā. The eldest of these, Vēma (Allaya-Vēma), had for his capital Rājamahendrāṅgarā, of which he was joint ruler with Virabhādra. Their younger brother Dōḍḍa [II.] (Allaya-Dōḍḍa, Allādareḍḍi-Dōḍḍa) had the surnames Karpuravasantarāya, Samgrahābhāma and Jaganobbagaṇḍa.\(^1\)

600.—Śũ 1181.—Ep. Ind. Vol. V. p. 110, and Plates. Dibbīda (now Madras Museum) plates\(^4\) of Arjuna of the Matya family of Oḍḍavāḍi:—

(L. 31).—Śūkē-śūkē chaṇḍā-ramāṇdra-keśhti-sahī-gaṇipitē yāśasay-ādya trītyya(yā)

Sunday, 9th April A.D. 1269; see Ṣũ p. 109.

A mythical being, named Satyamārtanda, was appointed by Jayatsēna, the lord of Utkalā, to rule over the Oḍḍavāḍi country, and founded the Matya family. In this family there were: Bhima’s younger brother Gaṅga; his son Vallabha; his son Yuddhamalla; his son Gōṇaḍa [I.]; his son Bhima [I.]; his son Revāṇa [I.]; his son Kokkila; his son Gūḍḍa [I.]; his son Āditya; his son Kaṇḍi [I.]; his sons Bhima [II.] and Revāṇa [I.]; Rēvāṇa’s sons Gōṇaḍa [II.] and Gūḍḍa [II.]; Gūḍḍa’s son Kaṇḍi [II.]; his son Ārya (did not reign); his son Paragadha; his sons Gūḍḍa [III.] and Bhima [III.]; Bhima’s son Nṛsiṁha; his son Mahākārī; his son Bhima [IV.]; his younger brother Jayanta, married Chiṅgamāmba; their son Arjuna.

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\(^1\) See above, No. 594, note.

\(^2\) For his genealogy see No. 595; his mother’s name here is Dojjambikā; his wife was Mallambikā (a sister of Kumāragirī).

\(^3\) The plates (excepting the 5th and 7th) are numbered with Telugu numeral figures.

\(^4\) The plates are numbered with Telugu numeral figures.—The text contains some Telugu words.

\(^5\) See Mr. Venkayya’s Report for 1890-1900, p. 32.
Appendix J.

Inscriptions of Southern India.

601. — S. 1259 (for 1260).


Doseñātūri (now Madras Museum) Samōkīt and Telugu plates of the Sāmanta Nāmaya-Nāyaka (Nāmi-Nēni), surnamed Pagamechugandā (the son of Prōlaya-Nāyaka and Chēmāmbū, and grandson of Koppulakām-Nāyaka), of Pīṭhāpurī:—

(L. 31). — Sāk-ābāl Naṇḍha-bāʿa-āvika-mitē Bhādravyadī taṅhā | paunraṇna(rpps)maṣyāṃ 
Rāvīrvvāre.

Probably Sunday, 30th August A.D. 1338; see ibid. Vol. IV. p. 358.

K. — The Kadambas.

602. — Ind. Ant. Vol. VI. p. 23, and Plate; PSOCL. No. 2. Halasa (now Dr. Fleet’s) later of the Kadamba Yuvārāja Kākusthavarman, of the 80th year; issued at Palarikā:—

(L. 4). — svavaījayikē aḍītītaga saṃvatsarē.


In the Kadamba family was the Brāhmaṇa Mayārāvarman (who was anointed ruler of a tract of country by the Pallavaśa of Kāḷīṇi); his son Kang[a]varman; his son Bhagadharma; his son Raghu; his brother Kākustha; his son Sāntivarman.

604. — Ind. Ant. Vol. VII. p. 33, and Plate; PSOCL. No. 3. Dēvagēri plates of the 3rd year of the reign of the Kadamba Mahārāja Mrīgēsavarvarman (Mrīgēsavarman), the son of Sāntivaravarman, of the lineage of Kākustha; issued at Vaijayanti:—

(L. 7). — ◔mahāh rājāya triteyē varshē saṃvatsarē Kārttiyaṃśa-bahulapakshē dāṃyāṃ tīṭhau Uttarabhadrapadē nakshatre. 7

605. — Ind. Ant. Vol. VII. p. 37, and Plates; PSOCL. No. 4. Dēvagēri plates of the 4th year (of the reign) of the Kadamba Dharmamahārāja Vijaya-Siva-Mrīgēsavarvarman, issued at Vaijayanti:—


606. — Ind. Ant. Vol. VI. p. 24, and Plate; PSOCL. No. 5. Halasī (now Dr. Fleet’s) plates of the 8th year (of the reign) of the Kadamba king Mrīgēsavarvarman, the eldest son of Sāntivaravarman who was a son of Kākustha; issued at Vaijayanti:—

(L. 10). — svavaījayikē āśṭamē Vaiśākhē saṃvatsarē Kārttika-paunraṇnamāsyāṃ.


(L. 6). — savasaṛē dvitiyē Vaiśākha-paunraṇnamāsyāṃ.

1 This is the name of the village granted by this record. — The plates are numbered with Telugu numerical figures.
2 I. e., ‘the destroyer of the pride of adversaries.’
3 For the later Kadambas see above, p. 20, note 2, c.
4 I owe a photograph (furnished by Mr. Rice) of the inscription to Dr. Fleet. — Compare Dr. Fleet’s Dynasties, p. 286, and Nachrichten Ges. d. Wiss. Göttingen, 1839, p. 182.
5 Compare above, No. 310.—The genealogical Table in Ep. Carn. Vol. VI. Introduction, p. 4, is incorrect.
6 See below, No. 616, f.
7 Here either the nakṣatra Ṣūttara-Bhadrapadē has been quoted erroneously instead of Uttara-Bhalgunt, or Ṣūttara-pakṣē is a mistake for Ṣūttara-pakṣē. Compare Nos. 480 and 853.
8 For other (Hitpahebbagilu) plates of the 7th year (of the reign) of the same king see Ep. Carn. Vol. IV, p. 136, No. 18, and Plates.
9 Read saṃvatsarē.
608. — *Ind. Ant.* Vol. VI. p. 25, and Plate; *PSOCl.* No. 6. Halsi (now Dr. Fleet's) plates of the Kadamba king Ravi (Ravivarman), recording grants and ordinances made at Palaśikā. The inscription mentions the king's predecessors Kākusthavarman, Sāntivarman, and Mṛgīśa.

609. — *Ind. Ant.* Vol. VI. p. 29, and Plate; *PSOCl.* No. 8. Halsi (now Dr. Fleet's) plates of the Kadamba king Ravi (Ravivarman) (who conquered Vishnuvarman¹ and other kings), residing at Palaśikā.

610. — *Ind. Ant.* Vol. VI. p. 28, and Plate; *PSOCl.* No. 7. Halsi (now Dr. Fleet's) plates of the 11th year of the reign of the Kadamba Dharma Mahārāja Ravivarman, the son of Mṛgīśa who was the eldest son of Sāntivarman, the son of Kākusthā; recording donations made by Ravivarman's younger brother Bhanuvarman, at Palaśikā:—

(L. 11).—pravardhamānaṇaraṇāya-sūrya-Ravivarmanma-dharmamahārājasya ekadase saṁvatsarē hēmanta-saṇgha-pākṣeśa daśāyām tīdhau.

611. — *Ind. Ant.* Vol. VI. p. 30, and Plate; *PSOCl.* No. 9. Halsi (now Dr. Fleet's) plates of the 4th year of the reign of the Kadamba Mahārāja Harivarman, recording donations made by him at the advice of his paternal uncle Śivaratha; issued at Uchchāśāṅgī:—

(L. 1ć).—svarājya-saṁvatsarē chaturīthē Phālguṇa(na)-saṅkla-trayotādaśāyām.

612. — *Ind. Ant.* Vol. VI. p. 31, and Plate; *PSOCl.* No. 10. Halsi (now Dr. Fleet's) plates of the 5th year of the reign of the Kadamba Mahārāja Harivarman, the son of the Mahārāja Ravivarman, recording donations made at the request of king Bhanuṣakti of the family of the Śendrakas; issued at Palaśikā:—

(L. 8).—svarājya-saṁvatsarē paṇḍhama.

613. — *Ind. Ant.* Vol. VII. p. 33, and Plate; *PSOCl.* No. 1. Devagiri plates of the Yuvārāja Dēvarman, son of the Kadamba Dharmamahārāja Krishṇavarman [I. 7]; issued at Tripavata.

614. — Ep. *Ind.* Vol. VI. p. 18, and Plate. Bannahājlī (now Halsādī) plates of the 7th year of the reign of the Kadamba Mahārāja Krishṇavarman II., the son of the Mahārāja Sīhāvarman, who was a son of the Dharmamahārāja Vishnuvarman,² who was begotten by the Dharmamahārāja Krishṇavarman I. on a daughter of Kaikēya:—

(L. 13).—varddhamāna-vijayarāja-saṁvatsarē saṃpādē KārttiKa-māśa śāpūryyamāṇa-paṇḍhama paṇḍhama yām Jyēṣṭhā-nakṣatraḥ.


L.—The Pallavas, Gaṅga-Pallavas, Bāṇas and Gaṅga-Bāṇas.³

616. — *Ind. Ant.* Vol. IX. p. 101, and Plate. Guṇṭūr district (formerly Sir W. Elliot's, now British Museum) Prākṛit plates⁴ of the queen of the Pallava Yuvamahārāja Vijaya-Buddhavarman, of the reign of the Mahārāja Vijaya-Skandavarman —

(L. 1).—Siri-Vijayarājakhandavamma-mahārājasya saṁvavachhara . . . . .

¹ Perhaps the Vishnuvarman of No. 614. See also Dr. Fleet's *Dynasties*, p. 322.
² For (Bird's spurious) plates of the Dharmamahārāja Vishnuvarman, the eldest son of the Dharmamahārāja Krishṇavarman, recording a grant made with the permission of Vishnuvarman's father's eldest brother (jyēṣṭhā-piśī), the Dharmamahārāja Śāntivarman, see Ep. *Corn.* Vol. VI. p. 91, No. 162, and Plates.
³ Nos. 616-619 614-618; 650-698; and 669-671.
⁴ The three plates are numbered (wrongly) with numerical symbols.— Compare also Ep. *Ind.* Vol. I. p. 2, note.
617.—Ep. Ind. Vol. VI. p. 86, and Plates.1 Mayidavolu (now Madras Museum) Prakrit plates2 of the Pallava Yuvamahdrdraja Sivaskandavarman, of the 10th year (of the reign of his predecessor); issued from Kaichipura:

(L. 25.)—sa[a]yachhara[ru] dasamaan 10 ginha pakho ohatho 6 divasam paichami.3

618.—Ep. Ind. Vol. I. p. 5, and Plates. Hilahadagall Prakrit plates4 of the 8th year (of the reign) of the Pallava Dharmamahdrdrajadhvirla Sivaskandavarman, issued from Kaichipura:

(L. 49.)—sa[va] 8 vasa 6 diva 5.

619.—Ind. Ant. Vol. V. p. 51, and Plates; PSOCI. No. 267. Uruvupalli5 plates of the Pallava Dharmayuvamahardraja Vishnumopavaranman, the son of the Mahardraja Skandavarman II., grandson of the Mahardraja Viravarman, and great-grandson of the Mahardraja Skandavarman I.; of the 11th year (of the reign) of the Mahardraja Simhavarman I.; issued from Paikkad6:

(L. 33.)—Simhavarmanma-m(a)haidrjasya vijaya-saivatrasa ekadaше Paahya(sha)-mасе krishna-pakshe daasamyaм.

620.—Ind. Ant. Vol. V. p. 155, and Plates. Maagajur7 plates of the 8th year of the reign of the Pallava Dharmamahardraja Simhavarman II., the son of the Vedraja Vishnumopa(varanman), grandson of the Mahardraja Skandavarman II., and great-grandson of the Mahardraja Viravarman; issued from Daasanaipura:

(L. 26.)—samadhamana-vijayarajy-ashtama-saivatrasa-Chaitramasa-suklapaksha-paichamyam.

621.—Ep. Ind. Vol. III. 145; Ind. Ant. Vol. VIII. p. 168, Plates. Udyaneniram (spurious?) plates of the first year of the reign of the Pallava Dharmamahardraja Nandivarman, the son of the Mahardraja Skandavarman, grandson of the Mahardraja Simhavarman, and great-grandson of the Raja Skandavarman; issued from Kaichipura:

(L. 19.)—pravardhamana-ve(v)i(j)a(y)==rjiya-prata(th)a [ma*]-sa[n][ru]*tsare Va[(vai)-
pakha[sh][a]-mасе sukukhe[ru] paichamyam[ru].]

The plates contain a Tamil endorsement of the 26th year (of the reign) of king Parakasivarman who took Madurai, i.e. the Chola king Parantaka.8


623.—South-Ind. Insor. Vol. II. No. 72, p. 341, and Plate. Vallam cave Tamil inscription, recording the foundation of a temple by Skandasena, the son of Vasanapriyaraja, a vassal of Paghippudugu Lalitnikura Satrumallla Guanaharan Mahendrapotaraja (i.e., probably, the Pallava Mahendra Varman I.).

624.—Ep. Ind. Vol. IV. p. 153, and Plate. Mahendravadi inscription of Guhanhara (Mahendra), i.e., probably, the Pallava Mahendravarman I.)

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1 For the seal see Ep. Ind. Vol. VI. Plate facing p. 294.
2 Plates ii. to viii. are numbered with numerical symbols. The alphabet closely resembles that of No. 1014.
3 These numbers are denoted by numerical symbols.
4 The (eighth) plates are numbered with numerical symbols.—See also Ep. Ind. Vol. II. p. 488.
5 This is the name of the village granted; the inscription was edited from Sir W. Elliot's impressions. The plates are numbered with numerical symbols.
6 The inscription records a grant to a temple founded by a Suddhati Vishquvarman. See the same name there, in Nos. 609 and 614.
8 Read sukla-pakha.
9 See below, No. 634 and No. 681 ff.
10 I.a. 'the thunderbolt which cannot be split.'

626.—Ep. Ind. Vol. VI. p. 320, and Plate. Śiyamangalam cave inscription of Lalitākura (i.e., probably, the Pallava Mahēndravarman I.), recording the construction of a temple called Avanibhājana-Pallavēśvara.

627.—Ind. Ant. Vol. IX. p. 100, and Plate; PSOSI, No. 38. Bādāmi fragmentary rock inscription of the time of the Pallava Narasimhavishnu (i.e. Narasimhavarman I.) 1—(L. i.) . . . [saṃ]vatsāre atmanō rājya-varshē cha varddhamānē tra[yodasā]

The fragment contains the epithet or biruda Mahāmalla, 2 and the name Vātāpi.

628.—South-Ind. Insor. Vol. I. Nos. 151, p. 148; Vol. II. Plates xi. and xii. Kālam Sandikrit and Tamil plates of the Pallava king Paramēśvaravarman I. (who defeated [the W. Chalukya] Vikramāditya [I.]), the son of Mahēndravarman II., and grandson of Narasimhavarman I. (who defeated [the W. Chalukya] Pulakātin [II.] ;4 recording a grant made at the request of the Pallava lord (Pallavādhvirāja) Vidhyāvīnita.—The historical part of the grant is preceded by a mythical genealogy of Pallava (the supposed founder of the Pallava race) whose descent is derived from the god Brahman.

629.—South-Ind. Insor. Vol. I. Nos. 24-26, p. 12 ff. Conjeeveram inscriptions of the Pallava Rājasimha (Ayyantakāma, Śrībhar, Raṇjaya), (i.e. Narasimhavarman II.), the son of Ugrandāra Paramēśāra (i.e. Paramēśvaravarman I.) who destroyed the city of Raṇarasika (i.e. the W. Chalukya Vikramāditya I.). 5

630.—South-Ind. Insor. Vol. I. No. 31, p. 24. Panamalai inscription of the Pallava Rājasimha (i.e. Narasimhavarman II.), consisting of one verse which is identical with the last verse of South-Ind. Insor. Vol. I. No. 24, above, No. 629.

631.—South-Ind. Insor. Vol. I. Nos. 29 and 30, p. 23 ff. Conjeeveram inscriptions of Raṅgapatākā, the queen of the Pallava Narasimhavishnu (i.e. Rājasimha, Narasimhavarman II.).

632.—South-Ind. Insor. Vol. I. No. 27, p. 22. Conjeeveram inscription of the Pallava Mahēndrā (i.e. Mahēndravarman III.), the son of Rājasimha (i.e. Narasimhavarman II.), who was the son of Lōkāditya (i.e. Paramēśvaravarman I.) who defeated Raṇarasika (i.e. the W. Chalukya Vikramāditya I.). 6

633.—Madras Christian College Magazine of August 1890. Conjeeveram Tamil inscription of the 18th year of the reign of [the Pallava] Nandipottaraiyan (i.e. Nandivarman). 7

634.—South-Ind. Insor. Vol. II. No. 74, p. 365; Ind. Ant. Vol. VIII. p. 274, Plates. Udayēndiram plates of the 21st year (of the reign) of the Pallava Nandivarman-Pallavamalla, recording a grant made at the request of his military officer or feudatory Udayachandra who was of the Pūchān family and lord of Vilvalapura:—

(L. 37.)—tasya-siva Nandivarmanmaṇḍaḥ ēkāviniśati-sarhāyām pūrayati saṃvatsāre.

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1 See Dr. Flet's Dyanstias, p. 325. 2 Compare above, No. 20, note.
3 The Sanskrit part is called a praśasti, the name of the author of which, if it was given, is broken away.
4 Compare above, No. 20.
5 See Dr. Flet's Dynastias, p. 329, and above, No. 20, note.
6 See above, No. 629.
7 See above, No. 49.
8 The inscription on these plates (numbered with numeral figures), if genuine, is a copy, made at a later date, of two inscriptions, one of Nandivarman, and one of the Chōla king Parantaka I.
APPENDIX.]

INSCRIPTIONS OF SOUTHERN INDIA.

Mythical genealogy from Brahman to Pallava. In his race, Sīnhavishṇu; his son Mahendravarman [I.]; his son Nārasiṁhavarman [I.] (conquered Vallabharāja, i.e. the W. Chalukya Pulakeśīn II.); his son Mahendravarman [II.]; his son Paramēsvaravarman [I.] (defeated Vallabha, i.e. the W. Chalukya Vikramāditya I.); his son Nārasiṁhavarman [II.]; his son Paramēsvaravarman [II.]; his son 1 Nandivarman.—Udayachandra slew the Pallava king Chitramāya; defeated the Sābara king Udayana, 2 and the Nishāda chief Prīthivivyāghra; and subjected the district of Vishṇuvāja (i.e. the E. Chalukya Vishṇuvardhana III.) to the Pallava.

The inscription ends 3 with the same Tamil endorsement as No. 621 above, of the 26th year of king Paramēsvarivarman who took Madirai, i.e. the Chōla king Parāntaka I.

635.—South-Ind. Insocr. Vol. II. No. 73, p. 346, and Plates. Kāśakūṭi Sanskrit 4 and Tamil plates of the 22nd year of the reign of the Pallava Mahārāja Nandivarman Pallavamalla (also called Kabatriyamalla and Śrīdharas), recording a grant made at the request of his prime-minister Brahmapiśāraja (Brahmayuvarāja):——

(L. 79).—sāmrājaśa-saṅvataśe ṛ̹vāγīṃ ṛ̹vāγīṃ [va]ṛtamaṇā.  

Mythical genealogy from Brahman to Aśokavarman. After him came the Pallava kings among whom were Skandavarman, Kalindavarman, Kānagopā, Vishnupōpa, Virakurēla, Virasimha, Sīnhavarman, Vishpusimha, and others. Then came Sīnhavishṇu (called Avanisimha); after him, Mahendravarman [I.]; his son Nārasiṁhavarman [I.] (conquered Vatăpī); 5 his son Mahendravarman [II.]; then, Paramēsvarapōtavarman (i.e. Paramēsvaravarman) [I.]; his son Nārasiṁhavarman [II.]; his son Paramēsvarapōtavarman (i.e. Paramēsvaravarman) [II.]. At the time of the inscription his kingdom was ruled by Nandivarman (Nandipōtara, Nandin), who was descended from Sīnhavishṇu’s younger brother Bhimavarman, between whom and Nandivarman there intervened the Pallava rulers Buddhavarman, Ādityavarman, Gōvindavarman, and Nandivarman’s father Hiranyava (whose wife was Rōhiṅī).

636.—Ep. Ind. Vol. IV. p. 137, and Plate facing p. 142. Paṇchapāṇḍavamai Tamil inscription, recording that the image, near which it is, was caused to be engraved in the 50th year (of the reign) of Nandippōtaraśar (Nandipōtara), (i.e. the Pallava Nandivarman).


640.—South-Ind. Insocr. Vol. I. No. 28, p. 23. Conjeeveram inscription describing a temple as ‘the temple of the holy Nityavinitēvara’ (founded by a Pallava king Nityavinita?).


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1 But see No. 635.  
2 Possibly the Udayana of North. Insocr. No. 614.  
3 The preceding Sanskrit part is called a prātasti, composed by Paramēsvara, the son of Chandrāvarta, of the family of Mādhavīn.  
4 The Sanskrit part, called a prātasti, was composed by Trivikrama.  
5 See below, No. 630.  
6 The inscription is read from the bottom upwards; compare above, No. 5.—In the first verse the author appears to have imitated a verse of Bāya’s Kadambat.
642. — *Ep. Ind. Vol. VII.* p. 26. Taṇḍalam Tamil rock inscription¹ of the 10th year (of the reign) of Śatti (Sakti), the king of the Kāḍavas, i.e. Pallavas, recording the building of a sluice: —

'In (the year) twice five (i.e. ten), which was engraved on palm-leaves, from the year when (the name of) Śatti, the king of the Kāḍavas, was entered on a gold leaf.'²

643. — *Mysore Insr.* No. 115, p. 312; *PSOII.* No. 226. Nandi (Bhāga-Nandi) Kanares inscription of a Pallava Nojambāḍhirāja.³

644. — *Ep. Ind. Vol. V.* p. 51, and Plate. Rāyakōṭa (formerly Sir W. Elliot’s, now British Museum?) Sanskrit and Tamil plates⁴ of the 14th year (of the reign) of [the Gāṅga-Pallava] Skandaśīshya (king Vijaya-Skandaśīshyavikrāmavarmāṇ), recording a grant made at the request of (his feudatory) Mahāvali-Vāṇarāja.⁵

Mythical genealogy from Brahman to Āśvattḥāman; his son (?) by a Nāga woman was the Adhirāja Skandaśīshya; in his family was born the Skandaśīshya who issued this grant.


648. — *Ep. Ind. Vol. VI.* p. 321, and Plate. Śiyamāṅgalam Tamil cave inscription of the 3rd year (of the reign) of king Vijaya-Nandivikrāmavarmāṇ,⁶ recording the building of a maṇḍapa by a certain person with the permission of a Gāṅga chief named Nērguṭṭi, who must have been subordinate to Vijaya-Nandivikrāmavarmāṇ.

649. — *South-Ind. Insr.* Vol. III. No. 43, p. 93. Tiruvallam (Bilvāṇṭhēvara temple) Tamil inscription⁷ of the 17th year (of the reign) of king Vijaya-Nandivikrāmavarmāṇ, recording a grant which was made at the request of Māvali-Vāṇarāya alias Vikkiramādiṭṭa-Vāṇarāya (i.e., according to Dr. Hultzsch, probably the Bāṇa king Vikramādiṭṭha I. of No. 663).

650. — *South-Ind. Insr.* Vol. I. No. 108, p. 130. Notice of a Śādippērī (near Vēḻūr) fragmentary Tamil inscription of the 52nd year (of the reign) of king Vijaya-Nandivikrāmavarmāṇ.⁸

651. — *South-Ind. Insr.* Vol. III. (No. 42, page 91, and Plate. Tiruvallam Tamil rock inscription of the 62nd year (of the reign) of king Vijaya-Nandivikrāmavarmāṇ, "while the

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¹ According to Dr. Hultzsch perhaps of about the second half of the 9th century A.D.
² "This seems to refer to some custom observed at the coronation of a king:"
³ See Dr. Fleet’s *Dynasties*, p. 393.
⁴ The alphabet according to Dr. Hultzsch is more developed than that of Nos. 628 and 635, but more archaic than that of No. 370.
⁵ An hereditary designation of the Bāṇa chiefs.
⁶ Identical with Nandivarman, the father of Vijaya-Nripatāṅgavarman in No. 633.
⁷ The inscription professes to be a copy of a stone inscription which existed before the maṇḍapa of the temple had been pulled down and re-erected.
⁸ For another inscription of the 17th year of the same king see below, under *Addenda.*
⁹ For inscriptions of the 9th and 47th years of the same king see *South-Ind. Insr.* Vol. I. Nos. 124 and 125, p. 133.
glorious Māvall-i-Vānāraṇa (or Mahāvalli-Vānāraṇa), born from the family of Mahābali, was ruling the Vaṇjugaṇa (i.e., ‘the Telugu road’) twelve-thousand.”

652.—Ep. Ind. Vol. IV. p. 180. Notice of the Bāhūr Sanskrit and Tamil plates of the 8th year of the reign of king Viśaya-Nripatunagavaran.1—Mythical genealogy from Brahman to Pallava; in his family, Vimaṇa, Koṅkanika and other kings; after them, Dantivarman;2 his son Nandivarman, married Saṅkhā3 of the Rāṣṭrakūṭa family; their son Nripatunagadeva.

653.—Ep. Ind. Vol. IV. pp. 182 and 183, and Plate. Two Āmbūr Tamil memorial stone inscriptions of the 26th year (of the reign) of king Viśaya-Nripatunagavikramavarman, recording the death of servants of Pirudi-Gaṅgaraiyar (i.e., according to Dr. Hultsch, perhaps the W. Gaṅga king Prithivipati I. in No. 670).

654.—Ep. Ind. Vol. VII. p. 25, and Plate. Hebbiṇi Tamil memorial stone inscription of the 12th year (of the reign) of king Viśaya-Īśvaravarman, recording the death of a hero who was killed by a Bāṇa chief named Karōniri (Karōniri-Bāṇaṇa).

655.—Ep. Ind. Vol. VII. p. 24, and Plate. Two Hanumanatapuram Tamil memorial stone inscriptions of the 17th year (of the reign) of king Viśaya-Īśvaravarman, recording the death of two heroes in the service of Kāṭṭirai4 (i.e., ‘the king of the forest,’ a title of the Pallavas).


657.—South-Ind. Inscr. Vol. III. No. 8, p. 13. Ukkal (Viṣṇu temple) Tamil inscription6 of the 10th year (of the reign) of Kampa-varman.7

658.—South-Ind. Inscr. Vol. III. No. 5, p. 9, and Plate. Ukkal (Viṣṇu temple) Tamil inscription8 of the 15th year (of the reign) of Kampa-varman.

659.—South-Ind. Inscr. Vol. III. No. 47, p. 99. Tiruvallam (Bilvanāṭēvara temple) Tamil inscription9 recording a gift by Vāṇa-mahādevi (i.e., ‘the great queen of the Bāṇa’), the daughter of Pratipati-Araiyar, the son of Koṅgu-dharmamahārāja, the supreme lord of Kuṇilapura, alias Śrīnātha, the glorious Śivamahārāja-Perumāṇaṭīgal, (and) the great queen of Vāṇavidyādhararāya alias Vāṇāraṇa (i.e., the Bāṇa king Vāṇavidyādharai), born from the family of Mahābali.

660.—South-Ind. Inscr. Vol. III. No. 48, p. 100. Tiruvallam (Bilvanāṭēvara temple) Tamil inscription,10 recording a gift by Kundavvaɪyar alias Vāṇa-mahādevi (i.e., ‘the great

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1 For other plates (which cannot be traced now) of the 6th year of his reign see Mr. Sewell’s Lists of Antiquities, Vol. II. p. 50, No. 208,—For inscriptions of the 21st year see below, under Addenda.
2 Perhaps identical with the Dantigā in No. 62.
3 Perhaps a daughter of the Rāṣṭrakūṭa Amogha-varna.1 Nripatunaga; see above, No. 63ff.
4 Compare Kadaces, above, No. 642.
5 He was perhaps a brother of Viśaya-Nripatunagavikramavarman in Nos. 652 and 653 above; see Ep. Ind. Vol. VII. p. 196.—For an inscription of the 8th year of Viśaya-Kampa see below, under Addenda.
6 According to Dr. Hultsch, the archaic alphabet of these inscriptions “proves that Kampa-varman must be anterior to the Chola occupation of Toṇḍai-mandālam. A stone inscription of the 9th year of the same king is quoted in the unpublished Māḍras Museum plates of Parakāṭarivaruvam alias Utama-Čhōḍadēva.”
7 The inscription probably refers to a copy of an earlier stone inscription.
8 In this inscription, the name of the king is seen as ‘Kampa-varman’.
9 The inscription was copied from an earlier stone inscription.
queen of the Bāña”), the daughter of Pratipati-Araiya, the son of Koṭguniwarma-dharma- 
mahārāja, the supreme lord of Nipunilapura, alias Śrīnatā, the glorious Śivamahārāja- 
Perumāndigal, (and the queen of) Vāṇavidyādharaśrāja alias Vānārāya (i.e. the Bāña king 
Vāṇavidyādhara), born from the family of Mahābali.3

661.—South-Ind. Inscr. Vol. III. No. 46, p. 98. Tiruvallam (Bilvanāthēśvara temple) 
Tamil inscription, recording a gift by the queen of Vāṇavidyādhara-Vānārāya, born from the 
family of Mahābali.5

Gūlgāndode Sanskrit and Kanarese memorial stone of the reign of the Bāña king Vikramā 
ditya Jayamēru, surnamed Bāṇaṇiṣṭhāṇiṣṭhāṇa (i.e. Vikramāditya I).3

king Vikramāditya II. Vijayabāhu.

The Asura Balī; his son Bāña; in his lineage, Bāṇādhērāja. When he and many other 
Bāña princes had passed away, there was in this family Jayananandivarman, who ruled the land 
west of the Andhra country. His son Vijayāditya [I.]; his son Mallādeva Jagudōkamalla; his 
son Bāṇavidyādharasa; his son Prabhumēru; his son Vikramāditya [I.]; his son Vijayāditya [II.]. 
Pugalivppa-gaṅga,4 his son Vikramāditya [II.] Vijayabāhu (was a friend of Ḫriṣṇপटē).5

664.—Ś. 810.—South-Ind. Inscr. Vol. III. No. 44, p. 95. Tiruvallam (Bilvanāthēśvara temple) 
Tamil inscription,6 dated “(during the reign of some) Mahāvali-Vānārāya, born from the 
family of Mahābali ... in the Śaka year eight hundred and ten.”

665.—South-Ind. Inscr. Vol. III. No. 48, p. 96. Tiruvallam (Bilvanāthēśvara temple) 
Tamil inscription7 of the reign of some Mahāvali-Vānārāya, born from the family of Mahābali.

666.—Ind. Ant. Vol. X. p. 39, No. I., and Plate; Mysore Inscr. No. 163, p. 304. Gūlgān-
dode Kanarese memorial stone of the reign of some Mahāvali-Bāṇaraśa, born in the family of 
Mahāvali.

characters), recording that the image below which it is engraved represents a pupil of the spiritual 
preceptor of Bāṇārāya (or ‘a king of the Bāña family’).

668.—Ś. 261.—Ind. Ant. Vol. XV. p. 175. Muṣṭīyaṇt (spurious9) plates of the 23rd 
year (of the reign) of the Bāña king Śivadāvallabhā Mallaḍēva-Nandivarman, ruler of the 
seven and a half lakṣa country in the Andhrā maṇḍala; issued from Avanypura—
(L. 23).—ekakshatītivara-dvayaśatē Śak-ābdaḥ pravardhamān-ātmahā trayoivināśati 
vartamiṇā-Vājambi-sahvatiṃśa Kārttikā(ka)-suklapakshē trayoivāyaṁ Sōmavārē Ḫviṅyāṁ 
nakhaśātē.

The date is irregular; see ibid. Vol. XXIV. p. 10, No. 167.

The inscription mentions the Dānava Mahābali, Nandivarman, and his son Vījayaḍītīya.

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1 A mistake of the copyist for Kuvalālapura.  
2 See No. 659.  
3 See No. 683.  
4 I.e. ‘the disgracer of vainglorious (kings);’ compare below, No. 698.  
5 I.e., probably, the Bāṭhakēṭṭa Krīṣṇapētra II.; see above, No. 82 ff.  
6 The inscription was copied from an earlier stone inscription.  
7 The inscription apparently was copied from an earlier stone inscription.  
8 Immediately above this inscription is another, short inscription in the Kanarese alphabet and language, 
recording that the image below which it is engraved was founded by (the Jain preceptor) Ajjanandī, (Āryanandī) see Ep. Ind. Vol. IV. p. 141, and Plate. The same personage (named Ajjanandi, the pupil of Bālachandra) is 
mentioned in another Kanarese inscription, ibid. p. 142, and Plate facing p. 140.  
9 See Ind. Ant. Vol. XXX. p. 231, No. 47. — The record is, at least in part, a palimpsest.
669.—Sholinghur Sanskrit and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakāśarivarman, i.e. the Chōla king Parantaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chōla (i.e. the Gaṅga-Bāṇa Prithivipati II.), 'the king of the people of Paṇivarī.'—See below, No. 681.

670.—South-Ind. Insor. Vol. II. No. 76, p. 382, and Plate. Udayendiram Sanskrit and Tamil plates, recording a grant by the Gaṅga-Bāṇa king Prithivipati II. Hastimalla (Sombiyāy Māvali-Vaiṭarāyana), 'lord of Paṇivipuru, lord of Nandi,' made with the permission, and in the 15th year (of the reign), of his sovereign, the Chōla king Parantaka I. (king Parakāśarivarman who took Madurai).¹

Genealogy of Parantaka I.; see below, No. 685.

Genealogy of Prithivipati II.: In the Gaṅga family, which was descended from the sage Kaṇva, and which obtained increase through the might of Śimhanandinī, there was at Kuralañjpuram, Konkanī; in his lineage (in which were Vīṣṇugopa, Hari, Mādhava, Durvijñāna, Bhūvākrama,² etc.) was the son of Śivamāna [II.³] Prithivipati [I.] Aparājita (served Gaṅga-Diśi's sons Iriga and Nāgadanta, the one from the Rāṣṭrakūta Amōghavasala [I.], the other from death; defeated the Pāṇḍya Varaguj; his son Mārasimha [I.]; his son Prithivipati [II.] Hastimalla (was made by Parantaka I. lord of the Bāṇa).

671.—Ep. Ind. Vol. III. p. 80, and Plate in Ind. Ant. Vol. IX. p. 47. Udayendiram second and fifth plates⁴ only of Vira-Chōla (i.e. the Gaṅga-Bāṇa king Prithivipati II. Hastimalla), the subordinate of Parakāśarivarman (i.e. the Chōla king Parantaka I.).⁵

M.—The Chōlas.⁶


674.—South-Ind. Insor. Vol. III. No. 11, p. 17. Ukcal (Vīṣṇu temple) Tamil inscription of the 16th year (of the reign) of king Parakāśarivarman (perhaps identical with Vijayālaya, the grandfather of Parantaka I.).

675.—Ep. Ind. Vol. V. p. 42, and Plate. Suchindram (Sēnāgurūnātha temple) Tamil inscription of the 34th year (of the reign) of king Parakāśarivarman (perhaps identical with Vijayālaya, the grandfather of Parantaka I.).

676.—South-Ind. Insor. Vol. I. No. 84, p. 116. Conjeeveram (Kailāsānātha temple) Tamil inscription of the 3rd year⁸ (of the reign) of king Rājakesarivarman (perhaps identical with Āditya I., the father of Parantaka I.).

677.—South-Ind. Insor. Vol. III. No. 27, p. 50. Maṉimaṅgalam (Rājagōpāla-Perumāl temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Rājakesarivarman (perhaps identical with Āditya I., the father of Parantaka I.).

¹ Compare Ep. Ind. Vol. IV. p. 222. ² Compare above, No. 108 ff. ³ For Śivamāna I. see No. 123. ⁴ The plates are marked with the Tamil numerals 2 and 5. ⁵ See Ep. Ind. Vol. IV. p. 222. —Compare below, No. 681; also above, No. 103. ⁶ These include some Telugu-Chōlas, Nos. 880–983. ⁷ See South-Ind. Insor. Vol. III. p. 17, note 4; and below, No. 712.—See also under Advesda. ⁸ For a fragmentary Conjeeveram Tamil inscription of the same year of Rājakesarivarman, see South-Ind. Insor. Vol. I. No. 147, p. 140. ⁹ See tōṭōl. Vol. III. p. 2, note 4; and below, No. 712.
678.—South-Ind. Inscr. Vol. III. No. 13, p. 20. Ukkal (Vishnū temple) unfinished Tamil inscription of the 122nd day of the 17th year (of the reigned) of king Rājakēśarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

679.—South-Ind. Inscr. Vol. III. No. 1, p. 2, and Plate. Ukkal (Vishnū temple) Tamil inscription of the 23rd year (of the reigned) of king Rājakēśarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

680.—Ep. Ind. Vol. III. p. 279, and Plate. Tirukkapākkuṇram (Vēdagirīṣvara temple) Tamil inscription of the 27th year (of the reigned) of king Rājakēśarivarman (perhaps identical with Āditya I., the father of Parāntaka I.); recording the renewal of a grant which had been made by a [Pallava] king Skandāśīśya (i.e., probably, Skandavarman) and confirmed by the king Narāśingappōttarārya who took Vātāpi (i.e. Narasinghavarman I.).

681.—Ep. Ind. Vol. IV. p. 223. Sholinghur Sanskrit and Tamil partly mutilated rock inscription of the 9th year (of the reigned) of [Parakēśarivarman, i.e. the Chōla king Parāntaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chōja (i.e. the Gaṅga-Bāṇa king Prithivipati II.).—See above, No. 669.

In the race of the Sun, Āditya [I.]; his son Vira-Nārāyaṇa Parāntaka [I.], conferred the title of 'lord of the Bāṇas' on Prithivipati [II.] Hastimalla Vira-Chōja of the Gaṅga lineage.

682.—Udayēndiram second and fifth plates only of Vira-Chōja (i.e. the Gaṅga-Bāṇa Prithivipati II. Hastimalla), the feudatory of Parakēśarivarman (i.e. the Chōla king Parāntaka I.).—See above, No. 671.

683.—Ep. Ind. Vol. III. p. 281, and Plate. Tirukkapākkuṇram (Vēdagirīṣvara temple) Tamil inscription of the 13th year (of the reigned) of king Parakēśarivarman who took Madirai (i.e. the Chōla king Parāntaka I.).

684.—South-Ind. Inscr. Vol. I. Nos. 82 and 83, pp. 113 and 114. Two Conjeeveram (Kailasanātha temple) Tamil inscriptions of the 15th year (of the reigned) of king Parakēśarivarman who took Madirai (i.e. the Chōla king Parāntaka I.).

685.—Udayēndiram plates (above, No. 670), recording a grant by the Gaṅga-Bāṇa king Prithivipati II. Hastimalla, made in the 15th year (of the reigned) of his sovereign, king Parakēśarivarman who took Madirai (i.e. the Chōla king Parāntaka I.).

Genealogy of Parāntaka I.: From Brahman through the Sun to Śibi; in his race (in which there were Kōkkilī, Chōla, Karikāla, Kōchambaikan and other kings) there was Vījayaḷaya; his son Āditya [I.]; his son Vira-Nārāyaṇa (Saṅgrāma-Rāghava, Parakēśarīn, Parāntaka [I.]) uprooted two Bāṇa kings, defeated the Vaidumbras, and the Pāṇḍya Rājasimha, etc.—For the rest see above, No. 670.

686.—Tamil endorsement of the 26th year (of the reigned) of king Parakēśarivarman who took Madirai (i.e. the Chōla king Parāntaka I.), in the Udayēndiram (spurious) plates of the Pallava Nandivarman and the Udayēndiram plates of the Pallava Nandivarman Pallavamalla; above, Nos. 621 and 634.

687.—Ep. Ind. Vol. IV. p. 179, and Plate. Kil-Muṭṭugūr (now Madras Museum) Tamil memorial stone of the 29th year (of the reigned) of king Parakēśarivarman who took Madirai (i.e. the Chōla king Parāntaka I.).

688.—Ep. Ind. Vol. IV. p. 179, and Plate facing p. 360. Kil-Muṭṭugūr (now Madras Museum) Tamil inscription of the 32nd year (of the reigned) of king Parakēśarivarman who...

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1 See above, No. 636.
2 The Sanskrit part of this 'prastāti' was composed by Kumāra.
3 For inscriptions of the 23rd and 26th years see below, under Addenda.
took Madurai (i.e. the Chola king Parāntaka I.), on a stone set up to mark the spot at which a tiger had been killed by an inhabitant of Makkutṭūr (i.e. the modern Kil-Muṭṭūr).

689.—South-Ind. Inscr. Vol. II. No. 75, p. 375. Uyyakkoṇḍain-Tirunalai (Ujjivanātha temple) Tamil pillar inscription of the 34th year (of the reign) of king Parākēṣarivarman who took Madurai (i.e. the Chola king Parāntaka I.), recording donations by the queen of Parāntaka-Kaṇḍarādittadēvar (i.e. Gaṇḍarādityavarman, the second son of Parāntaka I.).

690.—South-Ind. Insr. Vol. III. No. 12, p. 18, and Plate. Ukkal (Vishnu temple) Tamil inscription of the 37th year (of the reign) of king Parākēṣarivarman who took Madurai (i.e. the Chola king Parāntaka I.).

691.—Ep. Ind. Vol. VII. p. 1, No. 55. Date of a Kāram (Kēśava-Perumāl temple) Tamil inscription of the 40th year (of the reign) of king Parākēṣarivarman who took Madurai and entered Itam (i.e. the Chola king Parāntaka I.):—

'In the fortteenth year... at night on the day of Rōhiṇi, which corresponded to a Saturday and to the ninth tithi of the second fortnight of the month of [Karkaṭa]ka in this year.'

Between A.D. 900 and 955 the date would be correct only for Saturday, 24th July A.D. 919 [in Ś. 841], and Sunday, 25th July A.D. 948 [in Ś. 868].

692.—Ep. Ind. Vol. V. p. 43, and Plate. Śuchindram (Śivaśunātha temple) Tamil inscription of the month of Kumbha of the 40th year (of the reign) of king Parākēṣarivarman who took Madurai and Itam (i.e. the Chola king Parāntaka I.).

693.—South-Ind. Insr. Vol. I. No. 145, p. 140. Conjeeveram (Kaḷiśanātha temple) fragmentary Tamil inscription of the reign of king Parākēṣarivarman who took Madurai (i.e. the Chola king Parāntaka I.).

694.—South-Ind. Insr. Vol. III. No. 14, p. 21. Ukkal (Vishnu temple) Tamil inscription of the 4th year (of the reign) of king Parākēṣarivarman who took the head of Vira-Pāṇḍya.3

695.—Ep. Ind. Vol. IV. p. 331. Karikal Tamil inscription of the 5th year (of the reign) of king Rājākēṣarivarman who took Madurai.3

696.—South-Ind. Insr. Vol. III. No. 49, p. 102. Tiruvallam (Bilvanāthisvara temple) incomplete Tamil inscription of the 7th year (of the reign) of king Rājārājēkēṣarivarman (i.e. the Chola king Rājārāja I.):—

'In the 7th year... on the day of an eclipse of the moon at the equinox which corresponded to the day of Rāvati and to a full-moon tithi of the month of Aippasi in this very year.'

[S. 913]: 26th September A.D. 991; a lunar eclipse, visible in India; see Ep. Ind. Vol. IV. p. 66, No. 1.

The inscription records a visit to the temple by a certain Gaṇḍarāditya, son of Madhurāntaka.

—According to Dr. Hultzsch, he perhaps was an (otherwise unknown) son of Madhurāntaka, the son of Gaṇḍarāditya and immediate predecessor of Rājārāja I.; compare below, No. 712.

697.—South-Ind. Insr. Vol. III. No. 50, p. 108. Another Tiruvallam (Bilvanāthisvara temple) Tamil inscription of the 7th year (of the reign) of king Rājārājēkēṣarivarman (i.e. the Chola king Rājārāja I.).

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1 According to Dr. Hultzsch, this king may be identified with Āditya II., surmised Karikāla, the elder brother of Rājārāja I. (see below, No. 712).—But Āditya II. would be expected to be a Rājākēṣarivarman.

2 According to Dr. Hultzsch “this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pāṇḍya king;” see South-Ind. Insr. Vol. III. p. 216, note 4.

3 By Dr. Hultzsch identified with the “Madhurāntaka who, according to the large Leyden grant (below, No. 712), was the son of Gaṇḍarāditya [i.e. the second son of Parāntaka I.] and ruled between Āditya II. and Rājārāja I.”—But that Madhurāntaka would be expected to be a Parākēṣarivarman.

4 The accession of Rājārāja I. took place between (approximately) the 26th June and the 25th July A.D. 986 see Ep. Ind. Vol. VII. p. 6.
690. — *Ep. Ind. Vol. IV. p. 189.* Pañchaprāṇīnāmi Tamil verse with inscription of 11th year (of the reign) of king Bājarajākēśarivarman (i.e. the Chōla king Bājarajā I.), containing an order of the Śāyana Vira-Chōla, the son of Pugalvippavaragānda.  

691. — *Ep. Ind. Vol. V. p. 44.* and Plate. Śuchindram (Śthaunātha temple) Tamil inscription of the 10th year (of the reign) of king Bājarajākēśarivarman (i.e. the Chōla king Bājarajā I.), dated in the month of Karkataka with which (this) year began.  

700. — *South-Ind. Insr. Vol. I. No. 146.* p. 140. Conjeeveram (Kallāsānātha temple) fragmentary Tamil inscription of the 12th year (of the reign) of king Bājarajākēśarivarman who destroyed the ships (at) Kāndalūr-Sālai; (i.e. the Chōla king Bājarajā I.).  

701. — *South-Ind. Insr. Vol. III. No. 2.* p. 4, and Plate. Ukkal (Vishṇu temple) Tamil inscription of the 13th year (of the reign) of king Bājarajākēśarivarman who destroyed the ships (at) Sālai; (i.e. the Chōla king Bājarajā I.).  

702. — *South-Ind. Insr. Vol. III. No. 3.* p. 5. Ukkal (Vishṇu temple) Tamil inscription of the 14th year (of the reign) of king Bājarajākēśarivarman who, having destroyed the ships (at) Sālai, conquered Vēṅgai-nāḍu (Vēṅgai-nādu), Gaṅga-pādi, Taḍīya-vali (Taḍīgai-pādi) and Nulamba-pādi; (i.e. the Chōla king Bājarajā I.).  

703. — *Ep. Ind. Vol. V. p. 45.* and Plate. Śuchindram (Śthaunātha temple) Tamil inscription of the month of Viśēchika of the 14th year (of the reign) of king Bājarajākēśarivarman who, having destroyed the ships (at) Kāndalūr-Sālai, conquered Gaṅga-pādi, Nulamba-pādi, Taḍīgai-pādi and Vēṅgai-nāḍu; (i.e. the Chōla king Bājarajā I.).  

704. — *South-Ind. Insr. Vol. III. No. 19.* p. 29. Mēḻpādi (Śomānāthaśvara temple) Tamil inscription of the 15th year (of the reign) of the glorious Muṅmuṇi-Chōjadēva (alias) king Bājarajā Bājarajākēśarivarman who ... was pleased to destroy the ships (at) Kāndalūr-Sālai, conquered Gaṅga-pādi, Nulamba-pādi, Taḍīgai-pādi, Vēṅgai-nāḍu and Kuḍambalai-nāḍu (i.e. Malabar), and deprived the Śelijanas (i.e. Pāṇḍivas) of (their) splendour; (i.e. the Chōla king Bājarajā I.).  

705. — *Ep. Ind. Vol. VII.* p. 45, and Plate. Śuchindram (Śthaunātha temple) Tamil inscription of the 15th year (of the reign) of king Bājarajākēśarivarman, described as in No. 704; (i.e. the Chōla king Bājarajā I.):—  

‘In the year fifteen ... on the day of Parva-Bhadrapāḍa, ... Tuesday, three evening, expiring the month of Kanyā.’  

[S. 931]: Tuesday, 29th August A.D. 999; see *ibid.* p. 48, No. 25.  

706. — *Ep. Ind. Vol. V. p. 197.* Dato of a Maṅmānsāgalam (Vaikunṭha-Peraṅmul temple) Tamil inscription of the 15th year (of the reign) [of the Chōla king Bājarajā I.]:—  

‘In the 15th year ... on the day of Hasta, which corresponded to a Thursday and to the tenth thīthi of the first fortnight of the month of Rishabha.’  

[S. 929]: 16th May A.D. 1000; but the day was a Wednesday, not a Thursday.  

707. — *Ep. Ind. Vol. V. p. 46,* and Plate. Shērmādēvi (Rāmavāmin temple) unfinished Tamil inscription of the 15th year (of the reign) of king Bājarajākēśarivarman, described as in No. 704; (i.e. the Chōla king Bājarajā I.).

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1 *i.e. the disregarer of vāluglorious (kings); compare above, No. 632.*
2 For inscriptions of the 9th and 11th years see below, under *Addenda.*
3 *i.e. Kāndalūr-Sālai.*
4 *i.e. the Chōla king (who wears) three crowns,* *via* those of the Chōla, Pāṇḍya and Chēra kingdoms—But compare Dr. Fleet in *Ep. Ind. Vol. VI.* p. 51, note 4.
5 That the above is the proper equivalent of the date follows from the fact that Bājarajā’s reign commenced between the 25th June and the 26th July A.D. 966; see above, No. 696, note.
708.—South-Ind. Insor. Vol. III. No. 51, p. 104. Tiruvallam (Bilvanathavara temple) Tamil inscription of the 16th year (of the reign) of king Rájarája Rájakésarivarman (i.e. the Chola king Rájarája I.).—To the conquests enumerated in No. 704 the inscription adds those of Kollam and Kaliyangan.

The inscription records the sale of some land to "Śaṅkaradēva, the son of Koṅguvarma-dharmanamahārāja, the supreme lord of Nipuṇilapura, Śrinātha, the glorious Śiva-mahārāja-Tiruvaiyān," who granted it to a temple.

709.—South-Ind. Insor. Vol. III. No. 6, p. 9. Ukkal (Vishnu temple) Tamil inscription of the 1[7]th year (of the reign) of king Rájarája Rájakésarivarman (i.e. the Chola king Rájarája I.).—The conquests enumerated are the same as in No. 708.

710.—South-Ind. Insor. Vol. III. No. 52, p. 106. Tiruvallam (Bilvanathavara temple) Tamil inscription of the 20th year (of the reign) of king Rájarája Rájakésarivarman alias the glorious Rájarajadēva (i.e. the Chola king Rájarája I.).—To the conquests enumerated in No. 708 the inscription adds that of Ḡa-māṇḍalam.

The inscription records the gift of a lamp by a chief of the Vaidumba family.

711.—South-Ind. Insor. Vol. I. No. 68, p. 94. Tirumalai Tamil rock inscription of the 21st year (of the reign) of king Rájarajakésarivarman alias the glorious Rájarajadēva [I.].—The conquests enumerated are the same as in No. 710.

712.—Archaeol. Surv. of South. India. Vol. IV. p. 206. The large Sanskrit3 and Tamil Leyden grant4 (on 21 plates) of the 21st year of the reign of Rájarája Rájäšya Rájakésarivarman (i.e. the Chola king Rájarája I.).

Mythical genealogy from the Sun to Chola; then Rájakésarin and Parakésarin (after whom the kings of this family are alternately called Rájakésarin and Parakésarin); in their family there were Śuraguru Rājendra Mānivijāti, Vāgyhīrakētu, Paṇchapa, Kārikāla, Koṭcha-kāḍapān and Koṭkili. Then, Vijayalaya; his son Āditya [I.]; his son Parantaka [I.]; he had three sons, Rājaditya, Gāndharāditya, and Ariṇjaya; Ganaṇa-rāditya's son was Madhurakēta; Ariṇjaya's son, Parantaka [II.]; his two sons were Āditya [II.], Kārikāla and Rājarāja [I.].—The succession from Vijayalaya to Rājarāja I. was: 1, Vijayalaya; 2, Āditya [I.]; 3, Parantaka [I Parakkēsarivarman]; 4, Rājaditya (conquered [the Rāshtra-kēta] Kṛiṣhabārāja [III.], but fell in battle); 5, Gandharāditya (Ganaṇa-rādityavarman); 6, Ariṇjaya; 7, Parantaka [II.]; 8, Āditya [II.], Kārikāla (while a boy, played sportively in battle with Vira-Pāchāya); 9, Madhurkeṭa; 10, Rājarāja [I. Rājakēsarivarman] (conquered [the W. Chāṅkya Īrīvaṇaṇa] Satyārāja and others).

713.—Ś. 928.—Ep. OArn. Vol. III. p. 149, No. 44. Kaliyūr Kanarese inscription consisting of praises of Apramāṇya, 'lord of Kotta-māṇḍala,' a general and minister under Rājarajadēva [I.]:—

(L. 1.)—Sa(s)kanripakāl-Aṭīka-sarivatasa-rāsaśinga[\*] 928

[Par]ābha-

sarivatsarada Chaithra-māṇḍaca bahuṇa-panchamiyum-Ādityav[\*] rad-andu.

The date is irregular; see Ep. Ind. Vol. IV. p. 67, No. 2.

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1 "A mistake for Kuvaḷapura." Compare below, No. 724, and above, Nos. 659 and 660. See also No. 108 ff.
2 The inscription also gives Arumōj as a surname of Rājarāja.
3 The name has been composed by Nanjanāyana.
4 The inscription will soon be properly edited. Its object is to record the grant of a village to a Buddhist temple at Negapattom, commenced to be built by Chāḷammadavarman, king of Karāla (or, in Tamil, Koṭhira, apparently some portion of Lower Burma or of the Indo-Chinese peninsula), and completed by his son Māṇivijēti-ūrva-varman. See Mr. Venkayya's Report for 1898-99, p. 17.
5 Compare above, No. 35.
6 See above, No. 140 ff.
7 This is Dr. Fleet's reading of the year of the date, from an impression sent to him by Dr. Hultsch.
Aramâya is said "to have defeated the Poysâla (Hoysâla) minister Nâgaṅga; and to have slain . . . the Hoysala leaders Mahâjâga, Kâliga (or ? Kâli-Gânga), Nâgavarman."

714.—South-Ind. Insor. Vol. III. No. 9, p. 14. Ukkal (Vishnû temple) Tamil inscription of the 143rd day of the 24th year (of the reign) of king Râjârajkâsirivarman alias the glorious Râjârajâdevâ [I.], containing an order which was issued by the king at (his capital) Tañâvârûr on the 124th day of the 24th year of his reign.—To the conquests enumerated in No. 710 the inscription adds that of the seven and a half lakshas of Ilaṭṭa-pâdi (Iraṭṭa-pâdi).

715.—South-Ind. Insor. Vol. I. Nos. 40 and 41, pp. 64 and 67. Two Mâmâlapuram Tamil inscriptions of the 25th and 26th years (of the reign) of king Râjâraja Râjâksirivarman alias the glorious Râjârajâdevâ [I.].—The conquests enumerated are the same as in No. 714.

716.—South-Ind. Insor. Vol. II. Nos. 1-6, 24-35, 37-39, 42, 44-53, 55, 56, 59, 63-66, 69, 70 and 57, with Plates of Nos. 1 and 29. Forty-one Tanjore (Râjârajâsvara temple) Tamil inscriptions of king Râjâksirivarman alias the glorious Râjârajâdevâ [I.], engraved by his order of the 20th day of the 25th year (of his reign), that the gifts made by himself, by his elder sister (Kundâvaiyâr, the daughter of Parântaka II. and queen of Vallavaraiyar Vandaedâvar, Nos. 2 and 6), his queens (Lâkamâhadâvi, No. 34, Chôjamâhadâvi, Nos. 42 and 46, Abhimânavalli, No. 44, Traillôkyamâhadâvi, No. 48, Paśchavârakâmâhadâvi, Nos. 51 and 53) and others (such as the commander of his army Krîshna Râma, Nos. 31 and 39) should be recorded on the walls of the Tañâvârûr temple.—The conquests enumerated in No. 1 and others are the same as in No. 714. No. 1 specially mentions the conquest of Satyâsraya (i.e. the W. Châlukya Uivarâgâra Satyâsraya).\footnote{Nos. 1 and 31 open with a Sanskrit âdâka.}


"In the twenty-eighth year . . . the Parichâvin year . . . the Śaka year 934 . . . at the Uttarâyaṇa-saṅkrânti in the month of Pausha of this year."

The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

718.—South-Ind. Insor. Vol. III. Nos. 15-17, p. 23 ff., and Plate of No. 17. Three Mâlpâdi (Chôlâsvara temple) Tamil inscriptions of the 29th year (of the reign) of king Râjârajkâsirivarman\footnote{No. 17 has Râjâraja-Râjâksirivarman.} alias the glorious Râjârajâdevâ [I.].—The conquests enumerated are the same as in No. 714.

719.—South-Ind. Insor. Vol. III. No. 4, p. 7. Ukkal (Vishnû temple) Tamil inscription of the 29th year (of the reign) of king Râjâksirivarman alias the glorious Râjârajâdeva [I.].—To the conquests enumerated in No. 714 is added that of twelve thousand ancient islands of the sea.

720.—Ep. Ind. Vol. V. p. 47, and Plate. Shêmâdâvi (Râmasvâmin temple) unfinished Tamil inscription (of Râjârajkâsirivarman, i.e. the Chôla king Râjâraja I.)—The conquests enumerated are the same as in No. 708.

721.—South-Ind. Insor. Vol. II. No. 60, p. 245. Tanjore (Râjârajâsvara temple) Tamil inscription, recording donations made until the 2nd year (of the reign) of the lord, the glorious Râjâendra-Chôladâva (i.e. the Chôla king Râjâendra-Chôla I.).\footnote{The accession of Râjâendra-Chôla I. took place between (approximately) the 26th November A.D. 1011 and the 7th July A.D. 1012; see Ep. Ind. Vol. VII. p. 7.}
722.—South-Ind. Insor. Vol. II. Nos. 7, 8, 40, 41, and 43. Five Tanjore (Rājarājēśvara temple) Tamil inscriptions, recording donations made until (and in) the 3rd year (of the reign) of king Parakāśarivarman alias the lord, the glorious Rājendrā-Chōjadēva [I].—The donations recorded in Nos. 7 and 8 were made by Kundavaiyār, the elder sister of Rājarāja I.; see above, No. 716.

723.—Ep. Ind. Vol. V. p. 47, and Plate. Shārmādēvi (Rāmasvāmin temple) Tamil inscription of the 3rd year (of the reign) of king Parakāśarivarman alias the glorious Rājendrā-Chōjadēva [I].

724.—South-Ind. Insor. Vol. III. No. 53, p. 108. Tiravallam (Bilvanāthēvara temple) Tamil inscription of the 3rd year (of the reign) of king Parakāśarivarman alias the glorious Rājendrā-Chōjadēva [I].

The inscription records the sale of some land to “Sōmanātha, (the son of) Koṅguvarma-dharmamahārāja, the supreme lord of Nīpānīlapura,2 Śrīnātha, the glorious Śivamahārāja, the Vaiḍumbha Śaṅkarādēva.”

725.—South-Ind. Insor. Vol. III. No. 10, p. 16. Ulkal (Viṣṇu temple) Tamil inscription of the 4th year (of the reign) of king Parakāśarivarman alias the glorious Rājendrā-Chōjadēva [I].

726.—South-Ind. Insor. Vol. III. No. 54, p. 109. Tiravallam (Bilvanāthēvara temple) Tamil inscription of the 4th year (of the reign) of king Parakāśarivarman alias the glorious Rājendrā-Chōjadēva [I].

727.—South-Ind. Insor. Vol. II. No. 9, p. 90. Tanjore (Rājarājēśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakāśarivarman alias the lord, the glorious Rājendrā-Chōjadēva [I], who conquered Išnūrīlaya-nāçu, Vasanvāsi, Koḷiḻippakkai, the camp of Maṇḍai (Maṇḍakkaṉdkai or Maṇḍakkaṉkkai), the crown of the king of Ilam, the crown of Sundara and the pearl-necklace of Indra which the king of the South (i.e. the Pāṇḍya) had previously given to that (king of Ilam), the whole Ilam-maṇḍalam, the crown etc. of the (king of) Kārāla, and many ancient islands.

723.—S. 843*.—Ep. Curr. Vol. IV. p. 115, No. 16. Belatāru (Bāḷeśvara temple) Kanarese inscription of the 9th year of the reign of the glorious Mudilāḷa-Rājendrā-Chōja (i.e. the Chōja king Rājendrā-Chōja I.):—

‘Thursday, the moon being in Makara, the nakšatra being Uttarāshādha, during the full-moon tithi of the month of Ashāṣa in the Rāndra year (which corresponded to) the nine-hundred-and-forty-third year of the Śaka years,—in the ninth year of the reign . . . .’

Thursday, 7th July A.D. 1030; see Ep. Ind. Vol. VI. p. 20, No. 32.

729.—South-Ind. Insor. Vol. III. No. 18, p. 27. Mālpādi (Chōḷēśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakāśarivarman alias the glorious Rājendrā-Chōjadēva [I].—To the conquests enumerated in No. 727 the inscription adds those of the crown of pure gold which Parakāśarāma had deposited at Śāndimattūv, of the seven and a half lakṣhas of Itāṭa-pādi (Itāṭa-pādi, Raṭṭa-pādi) of Jayasingha (i.e. the W. Chālukya Jayasingha II.)3 who was defeated at Musāği,4 and of the principal great mountains (which contained) the nine treasures (of Kuvārā).

3 Certain names in this inscription suggest that Rājendrā-Chōja I. had the śīrāda Nigarī-Chōja, i.e., the unexcelled Chōja. Perhaps he also was called Utama-Chōja; see South-Ind. Insor. Vol. III. p. 14.

4 A mistake for Kuvālālapura.” Compare above, No. 708.

1 Compare above, No. 152.

2 Some inscriptions have Muṣāği.
730.—South-Ind. Insor. Vol. I. No. 42, p. 68. Māmallapuram Tamil inscription of the 9th year (of the reign) of the glorious Rājendra-Chōjadēva\(^1\) (i.e., probably, the Chōja king Rājendra-Chōja I.).


Wednesday, 1st March A.D. 1021; a lunar eclipse, visible in India; see Ep. Ind. Vol. IV. p. 68, No. 4.

The inscription records the conquests enumerated in No. 729.

732.—South-Ind. Insor. Vol. II. Nos. 10-19, and 54. Eleven Tanjore (Rājarājēsvara temple) Tamil inscriptions of the 10th year (of the reign) of king Parakēsarivarman alias the glorious Rājendra-Chōjadēva [I.].—The conquests enumerated are the same as in No. 729.

733.—South-Ind. Insor. Vol. I. Nos. 67 and 68, pp. 98 and 100. Two Tirumalai Tamil rock inscriptions of the 12th year (of the reign) of king Parakēsarivarman alias the lord, the glorious Rājendra-Chōjadēva [I.].—To the conquests enumerated in No. 729 the inscriptions add those of Śakkara-kōṭṭam (Chakrakōṭṭa), Madura-manḍalam, Nāmaṇikāṇḍa, Paṇchappalli, Māsuni-dēsam, the treasures of Indirāda (Indiraśa?)\(^3\) of the race of the Moon (whom he defeated in the hall at Adinagar), Oḍūva-śāhāyam, Kōsālai-nāḍa, Tanḍabuttī (Tanḍabhatkī) of Dharmāpāla, Takkanaṭalād (Dakshina-Lāṭa) of Raṇasūra, Vaṉgālā-dēsam of Gōvindachandra, elephants etc. of Mahipāla,\(^4\) Uttiralād (Uttara-Lāṭa), and the Gaṅgā.

734.—South-Ind. Insor. Vol. II. No. 20, p. 106, and Plates. Tanjore (Rājarājēsvara temple) Tamil inscription of the 242nd day of the 19th year (of the reign) of king Parakēsarivarman alias the lord, the glorious Rājendra-Chōjadēva [I.].—After recording the conquests enumerated in No. 733, the inscription adds that the king, having despatched many ships and caught Saṅgramāvajāyottānagavarman, the king of Kaḍāram,\(^5\) took his treasures etc., Śrīvīṣhaya,\(^6\) Paṇṇā, Malaiyūr, Māyiruddīṁgam (surrounded by the sea), I阐āgāgām (i.e. Lāṅkāśēka), Pappālam,\(^6\) Māvīlībāgam, Vaiṣhappandīṟu, Talaitakkōḷam, Mādamāḷīgam, Ilāmuri-dēsam, Nakkavārām (i.e. the Nicobar Islands),\(^6\) and Kaḍāram.

735.—S. 954.—Ep. Carn. Vol. III. p. 208, No. 164. Sutturū (Sōmēśvara temple) Kanarese inscription of the 31st (really 21st) year (of the reign) of king Parakēsarivarman alias the lord, the glorious Rājendra-Chōjadēva [I.], who took the Eastern country, the Gaṅgā, and Kaḍāram:—

(L. 3).—Sa(sa)ka-var[sha] 954neya Āṁgira-sanhatsarada Kāṛṭṭika-māsa . [ṛṇum[i]?
tale-devassam-āge bidige Sōmavāra Rōhiśa-nakshatradal.


\(^1\) The published text has Vi[ra*]-Rājendra-, but the above is in accordance with a correction communicated to me by Dr. Hultzsch.
\(^2\) Nos. 12 and 13 have: "After (the harvest of) paddy in the tenth year."
\(^3\) For an Indrāstra who probably was a contemporary of Rājendra-Chōja I, see North, Insor. No. 340.
\(^4\) For the Paḷa king Mahipāla I; compare ibid., No. 59.
\(^5\) Perhaps the Paḷa king Mahipāla I; compare ibid., No. 59.
\(^6\) See Mr. Venkayya's Report for 1898-99, p. 17, and compare above, No. 712, note. See also South-Ind., Insor. Vol. III. p. 194 f.
\(^7\) This is the reading of an inscription at Kândiyūr (No. 23 of 1895). According to I. 80 of the large Leyden grant, Śrīvīṣhaya was the country ruled over by the king of Kaṭāra or Kaḍāram.—E. H.
\(^7\) Read paṇrīṇa(?).
736.—S. 955.—Ep. Orm, Vol. IV. p. 115, No. 17. Belatāru (Rājaśvara temple) Kanarese inscription of the 22nd year (of the reign) of king Parakāsivarman aśias the glorious Rājadṛa-Choḍadēva [I.], who took the Eastern country, the Gadā, and Kajāram:—

(L. 5).—Sa(ā)kaṇāippākāl-āṭṭha-saṁyatsara-saṅga[|s]|96|ya Śrīmukha-saṁvatsaradā Mārgaṅaṁra-sa(ā)diha-pādiṁam-Mul-Ārkand-āṇḍu.


737.—S. 955.—Ep. Orm. Vol. IV. p. 130, No. 104. Aṭkānāṭhapura (Arkaśvara temple) Kanarese inscription of the 26th year (of the reign) of the glorious Mūdīgaṅa-Gaṅgegoṅaṅa-Rājadṛa-Choḍadēva (i.e. the Chōla king Rājadṛa-Choḍa I.):

(L. 1).—Sha(ā)ka-varishaṅ 956neya I(I)śvāra-śhatsahṛadā Saśa-māṁsā Kajāhnavyay

Shāti-naktra Sommavara[a]ndu.

The date is irregular; see Ep. Ind. Vol. VI. p. 21, No. 34.

738.—Ep. Ind. Vol. IV. p. 218, No. 15. Date of a Tirumalavādi (Vaidyanātha temple) Tamil inscription of the [3]2nd (really 22nd) year (of the reign) of Jayaṅgoṇḍa-Choḍa, the king Rājakāsivarman aśias the lord, the glorious Rājadhrājādēva (i.e. the Chōla king Rājadhrājā I.):

‘In the [3]2nd (really 22nd) year . . . on the day of Śravaṇa, which corresponded to a Thursday in the month of Vṛiṣṇiḥika in this year.’

[S. 961]: Thursday, 22 November A.D. 1039.

739.—Ep. Ind. Vol. IV. p. 216, No. 12. Date of a Tirumalavādi (Vaidyanātha temple) Tamil inscription of the 26th year (of the reign) of King Rājakāsivarman, surnamed Jayaṅgoṇḍa-Choḍa, aśias the lord, the glorious Rājadhrājādēva [I.):

‘In the [2]6th year . . . at night on the day of Utāra-(Phaṅgunt), which corresponded to a Wednesday in the month of Māṇa in this year.’

[S. 965]: Wednesday, 14 March A.D. 1044.

740.—Ep. Ind. Vol. IV. p. 217, No. 13. Date of a Tiruppaṅgili (Nīlvanāvara temple) Tamil inscription of the 27th year (of the reign) of Jayaṅgoṇḍa-Choḍa, the king Rājakāsivarman aśias the lord, the glorious Rājadhrājādēva [I.]:

‘In the [2]7th year . . . on the day of Mūla, which corresponded to a Wednesday and to the ninth tīthi of the second fortnight of the month of Kumbha.’

[S. 968]: Wednesday, 13th February A.D. 1045.

741.—South-Ind. Insor. Vol. III. No. 28, p. 53. Manīmaṅgalām (Rājagopāla-Perumāl temple) Tamil inscription of the 29th year (of the reign) of King Rājakāsivarman aśias the lord, the glorious Rājadhrājādēva, surnamed Jayaṅgoṇḍa-Choḍa; (i.e. the Chōla king Rājadhrājā I.):

‘In the 29th year . . . on the day of Śravaṇa, which corresponded to a Wednesday and to the second tīthi of the first fortnight of the month of Dhanus.’

[S. 969]: Wednesday, 3rd December A.D. 1046; but the tīthi which ended on this day was the third, not the second tīthi of the bright half; see Ep. Ind. Vol. IV. p. 217, No. 14.

The inscription mentions among those conquered by Rājadhrājā: the three allied kings of the South Māṇābhamna, Vira-Kērala, and Sundara-Pāṇḍya; [the W. Chēntikaa] Āhavamalla (Sōmāśvara I.), Śtikkī (i.e. Vikramādi(ya VI.) and Viṭṭayādi(ya (i.e. Viṣṇuvār-dhanam Viṭṭayādi(ya); Śāgamamaṇ; the kings of Ceylon Viṭkramabāhu, Viṭkram-Pāṇḍya,

1 Ordinarily this day would fall in the month Paṁha; but see Ep. Ind. Vol. VI. p. 21, note 3.
2 For an inscription of the 31st year see below, under Addenda.
3 Read -saṁvatsaraṇa Āśeṣhā-māndā Rājadhrājām Śeṭi-saṁvatsaraṇa Sōmāśvamand-āṇḍa.
4 The accession of Rājadhrājā I. took place between (approximately) the 16th March and the 3rd December A.D. 1018; see Ep. Ind. Vol. VII. p. 7.
5 See above, No. 159 ff.
Vira-Śalāmāgaṇ, and Śrivallabha-Madanārāja; and also, in the northern region, Gaṇḍar-Dinakaraṇ (Gaṇḍarāditya ?), Nāraṇa (Nāryaṇa), Kaṇavadi (Gaṇapati), and Madišuddaṇa (Madhusūdana).1

742.—Ś. 970*.—Ep. Ind. Vol. V. p. 207, and Plate. Miṇḍigal (Sūmēśvara temple) Kanarese inscription of the 30th year (of the reign) of king Rājakēśarivarman alias the lord, the glorious Rājadhīrājadēva [I] (who took the head2 of the glorious Vira-Pāṇḍya and the Sāle of Sērama i.e. the Chēra king),3 and of his Daṇḍanāyaka Appimayya alias Rājendra-Chōla-Brahmanmārāya :—

(L. 1).—Sa(s)a)ka-varishta 970né yī Sabbajitu-saivatsarasadall . . . śrī-Rājadhīrāja-dēva[r*]gge yāndu muvattaneya; see îbid. Vol. IV. p. 216, No. 11.


Probably Sunday, 23rd May A.D. 1053; but the tīthī which ended on this day was the 3rd, not the 18th tīthī of the bright half; see Ep. Ind. Vol. VI. p. 22, No. 35.

744.—South-Ind. Insor. Vol. III. No. 55, p. 112. Tiruvallam (Bilvānāthēsvara temple) incomplete Tamil inscription of the 3rd year (of the reign) of king Parakēśarivarman alias the lord, the glorious Rājendrādeva (i.e. the Chōla king Rājendrādeva).—The inscription mentions Rājendrādeva’s elder brother (viz. Rājadhīrāja I.) and refers to the conquest of Iraiṭṭapādi, the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sūmēśvara I.) at Koppam.

745.—South-Ind. Insor. Vol. III. No. 29, p. 59. Maṇimāṅgalam (Rājakōḷa-Perumāl temple) Tamil inscription of the 82nd day of the 4th year (of the reign) of king Parakēśarivarman alias the lord, the glorious Rājendrādeva :—

‘ On the 8[2]nd day of the fourth year . . . on the day of Réhūṭt, which corresponded to a Thursday and to the eighth tīthī of the second fortnight of the month of Simha in this year.’


The inscription opens with a list of relatives on whom the king conferred certain titles. It gives a detailed account of the defeat of the Šālukki (i.e. W. Chālukya) Āhavamalla Sūmēśvara I.) at Koppam. It also records the despatch of an army to Ceylon, where the Kalinga king Vira-Śalāmāgaṇ was decapitated and the two sons of the Ceylon king Mānāḥbaraṇa were taken prisoners.

746.—South-Ind. Insor. Vol. I. No. 127, p. 134, and Vol. II. p. 304, C. Virūṇchipuram (Mārgasahāyēsvara temple) Tamil inscription of the 5th year (of the reign) of king Parakēśarivarman alias the lord, the glorious Rājendrādeva, who defeated (the W. Chālukya) Āhavamalla (Sūmēśvara I.) at Koppam.

1 The introduction states that Rājadhīrāja appointed seven relatives to be governors over the Chēra, Chālukya, Pāṇḍya and Gaṇḍa countries, Ceylon, the Pallāva country and Kanyākubja. In the expedition to the north he destroyed the palace of the Chālukya at Kampili; compare above, No. 171.
2 See above, p. 115, note 2.
3 No. 741 above states that the king destroyed the ships of the Chēra king at Kāndalār-Sēlai.
4 Read Śaka-varaśana . . . . Jēsha-ṃsāda tukha.
5 The accession of Rājendrādeva took place on (approximately) the 28th May A.D. 1052; see Ep. Ind. Vol. VII. p. 7.
6 On this date the tīthī of the date (which was the Jauṃ-daḥtama or Kiṣāṇ-daḥtama) commenced 14 h. 20 m. after mean sunrise.
APPENDIX.] INScriPTIONS OF SOUTHERN INDIA. 123

747.—Ś. 979.—Ep. Ind. Vol. VI. p. 215, and Plate. Belatūr Kanarese inscription of the 6th year of the reign of the glorious Chōla king Rājendrādeva, recording the self-immolation of a Śudra’s wife after her husband’s death; (composed by Malla):

‘When the glorious Chōla king had taken possession of the whole earth,—(he) Rājendrādeva, the slayer of crowds of proud enemies,— (and) was renowned, when six years (of his reign) had passed, and when one said: “the Śaka year in (its) extent (is) ninety-seven and nine” (and when) the (cyclic) year (was) the well-known Rāmakambam. the auspicious month indeed Kārtikai (and) the day of the dark (half) the twelfth (tīthi), a Monday.’

Monday, 27th October A.D. 1057; see iṣṭ. p. 23, No. 36.

748.—South-Ind. Insor. Vol. II. No. 67, p. 306. Tanjore (Rājarājēśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakasārivarman alias the lord, the glorious Rājendrādeva, who defeated (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

749.—South-Ind. Insor. Vol. III. No. 21, p. 39. Karuvēr (Pāṇḍapaṭhēvara temple) Tamil inscription of the 9th year (of the reign) of king Parakasārivarman alias the lord, the glorious Rājendrādeva, who defeated (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

750.—South-Ind. Insor. Vol. III. No. 22, p. 41. Karuvēr (Pāṇḍapaṭhēvara temple) Tamil inscription of the 9th year (of the reign) of king Parakasārivarman alias the lord, the glorious Rājendra-Śadēva (i.e. the Chōla king Rājendrādeva).—The historical introduction is the same as in No. 749.


‘In the twelfth year . . . during the full-moon tīthi of the month of Phālguna in the . . . year (which was) the Śaka year 984.’

The introduction mentions Rājendrādeva’s elder brother (viz. Rājādhīrāja I.), the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

752.—South-Ind. Insor. Vol. III. No. 56, p. 118. Tiravallam (Bilvamathēvara temple) incomplete Tamil inscription of the 2nd year (of the reign) of king Rājakesarivarman alias the lord, the glorious Rājamaheśvara (i.e. the Chōla king Rājamaheśvara).3

753.—South-Ind. Insor. Vol. III. No. 20, p. 33. Karuvēr (Pāṇḍapaṭhēvara temple) Tamil inscription (of the reign) of king Rājakesarivarman alias the lord, the glorious Virarājendra-deva (i.e. the Chōla king Virarājendra I.), recording a grant which was to take effect “from (the year) which was opposite to the 3rd year” (of the king’s reign).—The inscription records, amongst other things, the defeat of (the W. Chālukya) Āhavamalla (Sōmēśvara I.) and his two sons Vikkalaṇ (i.e. Vikramāditya VI.) and Siṅgaṇaṇ (i.e. Jayasimha III.) at Kāḷāṅgamam.

1 This “is not identical with the so-called sūtra (east) of Brāhmaṇical usage.”
2 Iṣṭ. the introductions are given of seven other inscriptions of the 3rd, 5th and 9th years of Rājendrādeva; three of them state that Rājendrādeva set up a pillar of victory at Kollāpuram.—For another inscription of the 6th year see below, under Addenda.
3 By Dr. Hultzsch provisionally placed between Rājendra and Virarājendra I. “Perhaps Rājamaheśvara was a son and temporary co-regent of Rājendra.”
4 For inscriptions of the 4th, 6th, 9th and 7th years see below, under Addenda. The inscription No. 755 mentions “the year which was opposite to the seventh year (of the reign) of the emperor Śrī-Viraṛajendra-deva.”
—For the name of Virarājendra’s queen see below, No. 766.
5 Compare above, No. 176.
754.—South-Ind. Insor. Vol. III. No. 30, p. 65. Maṇiṣṭāgalaṃ (Rājagopāla-Parumā temple) Tamil inscription of the 5th year (of the reign) of king Rājakēsara-varman alias the lord, the glorious Virarājendrādeva [I.]—:

In the fifth year . . . on the day of Utara (-Phalguni), which corresponded to a Monday and to the fourteenth titki of the second fortnight of the month of Kanya in this year.'

Between A.D. 1054 and 1069 the only day for which this date would be correct is Monday, 10th September A.D. 1067 [in Ś. 959]; see Ep. Ind. Vol. VII. p. 9.

The first portion of the historical introduction agrees with that of No. 753. The subsequent portion, among other things, relates the sham coronation (of Vikramāditya VI.) as Vallabha (i.e. W. Chālukya king), and records the bestowal of the country of Vēṅgi on Vijayāditya (i.e. the E. Chālukya Vijayāditya VI.).

755.—South-Ind. Insor. Vol. III. No. 57, p. 115. Tiruvallam (Bilvānāthāvāra temple) Tamil inscription of the 200th day of the 3rd year (of the reign) of king Parakēsara-varman alias the lord, the glorious Adhīrājendrādeva (i.e. the Chōla king Adhīrājendra).—The inscription mentions his queen (by the title) Ulagamuluduḍaiyar (i.e. 'the mistress of the whole world').

756.—South-Ind. Insor. Vol. III. No. 64, p. 133. Tiruvoriyur (Āḍhipurāvāra temple) Tamil inscription of the 2nd year (of the reign) of king Rājakēsara-varman alias the lord, the glorious Rājēndra-Chōjadēva [II.], who captured elephants at Vayirāgaram (Vārākara), conquered the king of Dhāra at Chakrakaṭa, and took possession of the Eastern country; (i.e. the Chōla king Kūlōṭtunaga-Chōla I.).

757.—South-Ind. Insor. Vol. III. No. 65, p. 135. Tiruvālaṅgādu (Vaṭārāṇyāvāra temple) Tamil inscription of the 2nd year (of the reign) of king Rājakēsara-varman alias the lord, the glorious Rājēndra-Chōjadēva [II.], described as in No. 756; (i.e. the Chōla king Kūlōṭtunaga-Chōla I.).

758.—South-Ind. Insor. Vol. III. No. 66, p. 137. Kōḷār (Kōḷārama temple) damaged Tamil inscription of the 2nd year (of the reign) of king Rājakēsara-varman alias the lord, the glorious Rājēndra-Chōjadēva [II.], described as in No. 756; (i.e. the Chōla king Kūlōṭtunaga-Chōla I.).

759.—South-Ind. Insor. Vol. III. No. 67, p. 139. Sōmaṅgalam (Saundarāṣṭra-Perumāl temple) Tamil inscription of the 3rd year (of the reign) of king Rājakēsara-varman alias the lord, the glorious Rājēndra-Chōjadēva [II.], described as in No. 756; (i.e. the Chōla king Kūlōṭtunaga-Chōla I.).

760.—South-Ind. Insor. Vol. III. No. 77, p. 172. Kāvatāṇḍalam (Lakṣāmāhāṭayaṇa temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakēsara-varman alias the lord, the glorious Rājēndra-Chōjadēva [II.], described as in No. 756; (i.e. the Chōla king Kūlōṭtunaga-Chōla I.)—

In the 4th year . . . on a Thursday which corresponded to (the day of) Śrāvana and to the sixth titki of the first fortnight of the month of Viśēchika in this year.'

[Ś. 965]: Thursday, 7th November A.D. 1073; see Ep. Ind. Vol. VII. p. 1, No. 56.

2. By Dr. Hâlbzach provisionally placed between Virarājendra I. and Kūlōṭtunaga-Chōla I. The inscription refers to some transactions of the year which was opposite to the seventh year (of the reign) of the emperor Śrī-Vira-rājendrādeva.
3. I.e. perhaps, the country of Vēṅgi.
4. The accession of Kūlōṭtunaga-Chōla I. took place between (approximately) the 14th March and the 8th October A.D. 1073; see Ep. Ind. Vol. VII. p. 7. Compare also above, No. 571.
5. On this day the titki of the date commenced 1 h. 33 m. after mean sunrise.
APPENDIX.] INSCRIPTIONS OF SOUTHERN INDIA.

761.—South-Ind. Insor. Vol. III. No. 68, p. 141. Conjeeveram (Pandava-Perumal temple) Tamil inscription of the 5th year (of the reign) of king Rājakēśarivarman alias the lord, the glorious Kulottunga-Chōjadēva [I].

The inscription refers to the king’s victories, gained while he was heir-apparent at Chakraketṭa and Vajrāgaram (Vajrakara); it then states that he vanquished the king of Kuntalta, crowning himself as king of the country on the banks of the Kavēri, and decapitated an unnamed king of the South.

762.—Ś. 998.—Ep. Ind. Vol. VI. p. 220, and p. 278, No. 39. Date of a Chakkrama Telugu inscription of the 7th year of the reign of the asylum of the whole world, the glorious Vishnuvardhana-mahārāja (i.e. the Chōja king Kulottunga-Chōja I):—

(L. 1)—Śakha (ka)-varshamābu 998māṇi Nala-sam santam vatsara śrāhī... pravardhanamāna-vijayarājya-san sam vatsaraśubhā 7nāṇdu... Mājha-māsamamana puṇamayu Su (śu) kravāramuṇa soma-grahana-nimittamunana.

Friday, 10th February A.D. 1077; a lunar eclipse, visible in India; but the day was the full-moon day of Phālguna, not of Māgha.

763.—South-Ind. Insor. Vol. III. No. 78, p. 174. Perumbār (Tandōpurāna temple) Tamil inscription of the 11th year (of the reign) of king Rājakēśarivarman alias the lord, the glorious Kulottunga-Chōjadēva [I].—To the account given in No. 761 the inscription adds, that the king defeated Vikkalpan (i.e. the W. Chālukya Vikramaditya VI) and conquered Gaṅga-maṇḍalam and Śītānām.

764.—South-Ind. Insor. Vol. III. No. 69, p. 144. Tirukkalukkunram (Vēdaṅgavēr temple) Tamil inscription of the 14th and 15th years (of the reign) of king Rājakēśarivarman alias the Chakravartin, the glorious Kulottunga-Chōjadēva [I].—After the account given in No. 763 the inscription states that the king invaded the Pāṇḍya country, destroyed the forest in which the five Paṇḍyas (i.e. Paṇḍyas) had sought refuge, “subdued the south-western portion of the peninsula as far as the Gulf of Māṇḍū, the Podiyil mountain (in the Thenyelv district), Cape Comorin, Kōṭṭāru, the Sahya (i.e. the Western Ghāats) and Kuḍammala-mūḍu (i.e. Malabur).”

765.—South-Ind. Insor. Vol. II. No. 58, p. 232. Tanjore (Rājārājēvar temple) apparently unfinished Tamil inscription of the 15th3 year (of the reign) of king Rājakēśarivarman alias the Chakravartin, the glorious Kulottunga-Chōjadēva [I].—The historical account is the same as in No. 764. The inscription gives the name (Ārumoli-Nāgaiyar) of the queen of Virakṣeṇdrēdeva I.

766.—Tēki plates of the E. Chālukya Chōgāngō Rājarāja of Vēṅgō, of the 17th year of the reign (of Kulottunga-Chōda I); see above, No. 571.

767.—South-Ind. Insor. Vol. III. No. 70, p. 149. Śiraṅgam (Raagānātha temple) Tamil inscription of the 18th year (of the reign) of king Rājakēśarivarman alias the Chakravartin, the glorious Kulottunga-Chōjadēva [I].—The historical introduction is the same as in No. 764.

768.—South-Ind. Insor. Vol. II. No. 77, p. 391. Conjeeveram Tamil inscription of the 20th year (of the reign) of the glorious Kulottunga-Chōjadēva [I].—The inscription mentions the king’s consort (by the title) Bhuvaṇapahumudīnāyī (i.e. the mistress of the whole world?).

769.—South-Ind. Insor. Vol. III. No. 71, p. 152. Kileppaluvūr (Vatamūkēvēra temple) Tamil inscription of the 20th year (of the reign) of king Rājakēśarivarman alias the

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2 According to Dr. Hultsch this seems to refer to the dominions of Vikramaditya’s younger brother Jayasimha.
3 Instead of Śīsaganam No. 777 has Konga-ḍīlam (the Kochana country).
4 For an inscription of the 16th year see below, under Addenda.
Trībhuvanachakravartin, the glorious Kulōttunga-Chōjadēva [I].—The historical introduction\(^1\) is the same as in No. 764.

770.—Archæol. Surv. of South. India, Vol. IV. p. 224. The small Tamiḻ Leyden grant\(^2\) (on three plates) of the 20th year (of the reign) of king Rājakēsrivarman alias the Chakravartin, the glorious Kulōttunga-Chōjadēva [I].

771.—Chellār plates of the E. Chālukya Vira-Chōda of Vēṅgī, of the 21st year of the reign (of Kulōttunga-Chōda I.); see above, No. 572.

772.—Pithāpuram plates of the E. Chālukya Vira-Chōda of Vēṅgī, of the 23rd year of the reign (of Kulōttunga-Chōda I.); see above, No. 573.

773.—South-Ind. Insor. Vol. III. No. 59, p. 120. Tiruvallam (Bilvanāṭhēsvara temple) Tamil inscription of the 23rd year (of the reign) of Kulōttunga-Chōjadēva [I.], recording a gift by a Gaṅga chief (Nilaganga?) for the benefit of his daughter who was the consort of prince Vira-Chōjadēva (i.e., according to Dr. Hultzsch, Vira-Chōda, the son of Kulōttunga-Chōda I. and viceroy of Vēṅgī).\(^3\)

774.—South-Ind. Insor. Vol. III. No. 58, p. 119. Tiruvallam (Bilvanāṭhēsvara temple) Tamil inscription of the 26th year (of the reign) of king Rājakēsrivarman alias the Chakravartin, the glorious Kulōttunga-Chōjadēva [I.].—The inscription refers to the defeat of the (W. Chālukyas) Vikkalaṅ and Śiṅgaṅaṅ (i.e. Vikramādiya VI. and Jayasiṃha III.). It also mentions the king’s consort (by the title) Bhūnamaladududiyā (i.e. ‘the mistress of the whole world’).

775.—South-Ind. Insor. Vol. III. No. 72, p. 156. Tiruvidiṃapuram (Muhālīgavamin temple) Tamil inscription of the 172nd day of the 26th year (of the reign) of king Rājakēsrivarman alias the Chakravartin, the glorious Kulōttunga-Chōjadēva [I.].—To the account given in No. 764 the inscription adds the conquest of Kalinga-manḍalasyam. It also mentions the king’s three queens Dinachintāmaṇi, Ēlijśai-Vallabhi, and Tyāgavallī.

776.—Ep. Ind. Vol. V. p. 106. Tiruvōrīyur (Ādhipurāṇa temple) inscription of the 30th year (of the reign) of Jayadhara (i.e. the Chōla king Kulōttunga-Chōla I.):—

777.—South-Ind. Insor. Vol. III. No. 73, p. 160. Chōlapuram (Chōḷēśvara temple) incomplete Tamil inscription of the 180th day of the 30th year (of the reign) of king Rājakēsrivarman alias the Chakravartin, the glorious Kulōttunga-Chōjadēva [I.], recording a grant made by himself from his palace at Kāchupuram.—The historical introduction agrees on the whole with that of No. 775; but of the queens Dinachintāmaṇi is omitted.

778.—South-Ind. Insor. Vol. II. No. 78, p. 392. Conjeeveram Tamil inscription of the 34th year (of the reign) of the Chōla king Kulōttunga-Chōjadēva [I.].—The introduction of this inscription is identical with that of No. 768.


\(^1\) The inscription mentions a man who had the title ‘Virudarajabhairavikara’ which was a surname of Kulōttunga-Chōda I. himself.

\(^2\) The grant will soon be properly edited.

\(^3\) See above, No. 771 and 772.


(1. 1).— ... avati vasumatîh śrî[1]-Kulottunga-Chôjâ ... . tan-nava-
triśa-varshâ.

781. — South. Ind. Inscr. Vol. III. No. 74, p. 163. Conjeeveram (Pâñâca-Perumâ) Tamil inscription of the 39th year (of the reign) of king Râjâkâśarivarman alias the lord, the glorious Kulottunga-Chôjâdêva [I.]:— The historical introduction is the same as in No. 761.

782. — South. Ind. Inscr. Vol. III. No. 75, p. 165,1 and Plate. Tirukkalâkkânyam (Vêdâgirîśvara temple) Tamil inscription of the 42nd year (of the reign) of ... the Chakrâvartîn, the glorious Kulottunga-Chôjâdêva [I.]:— The historical introduction is the same as in No. 777.


(1. 1).— Sa[sa]k[av]a-prishâm 1038ñeya Jaya-samâvataraṇa Pâ[phá]lguñ màsâda apara-

Sunday, 22nd February A.D. 1114; but the Jovian year was Vijaya, not Jaya; see Ep. Ind. Vol. IV. p. 72, No. 9.

784. — Ep. Ind. Vol. V. p. 105. Châdamâram (Naṭarâjâ temple) Tamil inscription of the 44th year (of the reign) of Jayadârâ (i.e. the Chôjâ king Kulottunga-Chôjâ I., originally named Râjândra-Chôjâ [II.]), recording donations by Kundâval Álvâr, the daughter of (the E. Chânâkyya) Râjârâjâ [I.] and younger sister of the Tribhuvanâchakrâvartîn Kulottunga-Chôjâ [I.]:—

‘In the year forty-four (of the reign) of Jayadârâ ... at the time (of the rising of the sign) Rishabha, on the day of Rôhini, which corresponded to a Friday in the month during which (the sign) Mîna was shining.’

[S. 1085]: Friday, 18th March A.D. 1114; see ibid. Vol. IV. p. 70, No. 7.

The second portion of the inscription states that a stone which the king of Kambôjâ had given to Râjândra-Chôjâ (i.e. Kulottunga-Chôjâ I.) by order of the latter was inserted into the wall of a hall in front of the shrine.

785. — Ep. Ind. Vol. IV. p. 70, No. 8. Date of an Álânugâdi (Âpatsâhîyâśvara temple) Tamil inscription of the 45th year (of the reign) of king Râjâkâśarivarman alias the Tribhuvanâchakrâvartîn, the glorious Kulottunga-Chôjâdêva [I.]:—

‘In the 45th year ... on the day of Upâ[shâhâ], which corresponded to a Thursday and to the seventh tithî of the first fortnight of the month of Tula.’

[S. 1086]: Thursday, 8th October A.D. 1114.

786. — S. 1086. — Ep. Ind. Vol. VI. p. 220, and p. 279, No. 40. Date of a Drâkshârâmu (Bhâmâśvara temple) Telugu inscription of the 45th year of the reign of the asyam of the whole world, the glorious Vishnuvardhana-mahârâjâ (i.e. the Chôjâ king Kulottunga-Chôjâ [I.]):—

(1. 1).— Śaka-[yâstîm]ajahâbhole 1036 ... [pra]vârdhâmâna-viśvârûjya-divya-
uttarâyaṇa-vâstîyipâta]-nimittamâna.

Perhaps Wednesday, 9th December A.D. 1114;2 but this was not the day of the Uttarâyâna-sankrânti (which took place on the 24th December).

2 Read -uyattâpta-.
3 On this day the tithi of the date commenced 7 h. 32 m. after mean sunrise.
787.—Ś. 1037.—Ep. Ind. Vol. VI. p. 222. Bhimavaram (Nārāyaṇasvāmin temple) Sanskrit an! Telugu pillar inscription of the 45th year of the reign of king Pareṇṭaka . . . the asylum of the whole world, the glorious Vishnupardhana-mahārāja (i.e. the Chōla king Kulottuṅga-Chōla I.)—

(L. 11).—Sarvavālākṣaya-sūrī-Vishnupardhana-mahārājula pravardhamāna-vijayarājya-sevatāsarayambulu 45gu śrīhī Saśaṇa-va[r*]shambulu 1037gūṇaṇḍī(ṇṭī) Chaitra-vishnuvaśraṅkūṭiti-nil[mita]juna.1

788.—South-Ind. Inscri. Vol. III. No. 76, p. 168. Śrīraṅgam (Jambukāsvara temple) Tamil inscription of the 47th year (of the reign) of king Rājakēśarivarman alias the Tribhuvanachakravartin, the glorious Kulottuṅga-Chōladēva [I.].—The historical introduction is the same as in No. 777.

790.—Ep. Ind. Vol. V. p. 48, No. 26. Date of a Maṇḍagudi (Rājagopala-Perumāl temple) Tamil inscription of the 48th year (of the reign) of king Rājakēśarivarman alias the Tribhuvanachakravartin, the glorious Kulottuṅga-Chōladēva [I.]—

'In the 48th year . . . . on the day of Ārdrā, which corresponded to a Monday and to the thirteenth tiṭṭi of the first fortnight of the month of Makara.'

[S. 1038]: Monday, 7th January A.D. 1118.

790.—South-Ind. Inscri. Vol. III. No. 71. Maṇimeṅgalam (Rājagopala-Perumāl temple) Tamil inscription of the 48th year (of the reign) of king Rājakēśarivarman alias the Tribhuvanachakravartin, the glorious Kulottuṅga-Chōladēva [I.]—

'In the [48th] year . . . . on the day of Śatadhishaj, which corresponded to a Friday and to the second tiṭṭi of the first fortnight of the month of Kumbha.'


The inscription mentions the king’s consort (by the title) Ulagudaiyāl (i.e. the mistress of the world ).

791.—South-Ind. Inscri. Vol. III. No. 32, p. 74. Another Maṇimeṅgalam (Rājagopala-Perumāl temple) mutilated Tamil inscription of the 48th year (of the reign) of the Tribhuvanachakravartin, the glorious Kulottuṅga-Chōladēva [I.].

The date of this inscription is the same as that of No. 790, except that the twelfth is wrongly quoted instead of the second tiṭṭi; see Ep. Ind. Vol. V. p. 198, No. 28.

792.—Ś. 1040.—Ep. Ind. Vol. VI. p. 221, No. 9. Date of a Drākhārāma (Bhimēvara temple) Sanskrit and Telugu inscription of the 256th day of the 49th year of the reign of the Maḥārājādhirāja2 Vishnupardhana, the Tribhuvanachakravartin, the glorious Kulottuṅga-Chōladēva [I.]—


793.—South-Ind. Inscri. Vol. I. No. 158, p. 168; Ep. Ind. Vol. V. p. 103, and Plate. Chidambaram inscription of the glorious Kulottuṅga-Chōla [I.], who subdued the five Paṇḍyas, burnt the fort of Kōṭṭāra, and crushed the army of the Kēraḷas.4

794.—Ep. Ind. Vol. IV. p. 262, No. 21. Date of a Tiruvviḍaimarudhūr (Maḥāḷingasvāmin temple) Tamil inscription of the 4th year (of the reign) of king Parakēśarivarman alias the

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1 The date would correspond to the 24th March A.D. 1115, but does not admit of verification.
2 The inscription gives many more titles and names of the king.
3 Read -uṇmattamuna.
4 Compare above, No. 764.
Trihubuvanačakravartin, the glorious Vikrama-Chōjadēva (i.e. the Chōla king Vikrama-Chōja):—

‘In the 4th year . . . on the day of Śatabhśaj, which corresponded to a Monday and to the eightieth tithi of the second fortnight of the month of Rishabhā.’

[S. 1044]: Monday, 1st May A.D. 1122; see ibid. Vol. VII. p. 3.

795.—South-Ind. Insrv. Vol. II. No. 63, p. 310. Tanjore (Rājarājēśvara temple) Tamil inscription of the 4th year (of the reign) of king Parakēśarivarman alias the Trihubuvanačakravartin, the glorious Vikrama-Chōjadēva.— The historical introduction records that in his youth the king put to flight the Teliṅga Vimañ (Bhima) of Kūlam and burnt the country of Kaliṅga, stayed in Vēngai-māṇḍala, conquered the North and then proceeded to the South, where he crowned himself (as Chōla king). The inscription mentions his queens Muktikālānādi and Tyāgapatākā.

796.—South-Ind. Insrv. Vol. III. No. 33, p. 75. Manimāṇagalam (Rājugopāla-Perumāl temple) damaged Tamil inscription of the 4th year (of the reign) of king Parakēśarivarman alias the Trihubuvanačakravartin, the glorious Vikrama-Chōjadēva.— The historical introduction, so far as it is preserved, agrees with that of No. 795.

797.—Ep. Ind. Vol. IV. p. 263, No. 22. Date of a Tīruvengāḍu (Śvētāmbrāṇyēśvara temple) Tamil inscription of the 5th year (of the reign) of king Parakēśarivarman alias the Trihubuvanačakravartin, the glorious Vikrama-Chōjadēva:—

‘In the 5th year . . . on the day of Āṇḍrā, which corresponded to a Monday and to the eleventh tithi of the second fortnight of the month of Śīha.’

[S. 1044]: Monday, 31st July A.D. 1122; see ibid. Vol. VII. p. 3.

798.—Ep. Ind. Vol. VII. p. 3, No. 57. Date in a Tīruvārur (Tyāgarāja temple) Tamil inscription of the 5th year (of the reign) of the Trihubuvanačakravartin, the glorious Vikrama-Chōjadēva:—

‘In the fifth year . . . on a Thursday which corresponded to (the day of) Magha and to the fifth tithi of the first fortnight of the month of Mithuna.’

[S. 1045]: Thursday, 31st May A.D. 1123.

799.—Ep. Ind. Vol. IV. p. 73, No. 10. Another date in the same Tīruvārur (Tyāgarāja temple) Tamil inscription of the 340th day of the 5th year (of the reign) of king Parakēśarivarman alias the Trihubuvanačakravartin, the glorious Vikrama-Chōjadēva:—

‘In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of) Hasta, a Sunday, and the seventh tithi of the first fortnight of the month of Mithuna.’

[S. 1045]: Sunday, 3rd June A.D. 1123; but the tithi which ended on this day was the 8th, not the 7th; see ibid. Vol. VII. p. 4.

800.—S. 1049.—Ep. Ind Vol. VI. p. 225. Chēbrōli (Kēśavāsvāmin temple) Telugu inscription of the 9th year of the reign of the Chōla Mahārājādhirāja Trihubuvanačakravartin Vikrama-Chōja, recording a grant by the Mahāmangalēśvara Nambaya,4 ‘lord of the town of Kaliṅga,’ of the Durjaya family:—

(L. 12).— ... pravaraddha(yuddha)mānā-vijayarāja-sāhīvatānamabhu Sagunē[ṇḍi] Saš(ā)ka-v[ra]-rūshanabhun 1049agvu Sha(Pla)-va-sāhīvatā Jēshē-tra-māṣa sāmavabahana(pa)-śimyamana.

1 The accession of Vikrama-Chōja took place on (approximately) the 29th June A.D. 1118; see Ep. Ind. Vol. VII. p. 8.

2 According to Dr. Hulsebach apparently one of the Nāyakas of Ellora.— Compare below, No. 433.

3 Compare below, Nos. 801 and 812.

4 For an inscription of the same Nambaya (Nambirāja, Nambha) of S. 1062 (for 1051) see Ep. Ind. Vol. VI. p. 225; for one of his son Trailōkyaṁallis of S. 1081 (for 1062) ibid. p. 225; the name of Nambaya’s father most probably was Malla.

5 Wrong for Plavāṇa.- 6 Read Jayśēṭha-or Jayśśīṭha.-
27th May A.D. 1127; a lunar eclipse, visible in India; see Ep. Ind. Vol. VI. p. 280, No. 42, and Vol. VII. p. 3.

801.—South-Ind. Insr. Vol. III. No. 80, p. 187. Conjeeveram (Aruḷḷa-Perumāl temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman alias the Trībhuvanacakravartīn, the glorious Vikrama-Chōjadēva.—The introduction mentions the conquest of Kalīna, and the king’s queen Makkōkkilāndaī.¹

802.—The Tirumalavādi (Vaidyanātha temple) Tamil inscription of the 15th year of the reign of king Parakēsarivarman alias the Trībhuvanacakravartīn, the glorious Vikrama-Chōjadēva (below, No. 805), records gifts made by him—

‘in the tenth year (of his reign, in) the month Śittirai, on a Sunday which corresponded to (the day of) Hastā (on) the thirteenth tīṭhi of the fortnight of the auspicious waxing moon.’

[Ś. 1050]: Sunday, 15th April, or Saturday, 14th April A.D. 1128;² see Ep. Ind. Vol. VII. p. 5, No. 50.

803.—Ep. Ind. Vol. VII. p. 170, No. 64. Date of a Tirumāṇiṇkiḷi (Vāmanapulīvara temple) Tamil inscription of the 11th year (of the reign) of king Parakēsarivarman alias the Trībhuvanacakravartīn, the glorious Vikrama-Chōjadēva:—

‘in the eleventh year . . . on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh tīṭhi of the second fortnight of the month of . . . . . .’³

[Ś. 1050]: Wednesday, 19th December A.D. 1128.

804.—Ep. Ind. Vol. VII. p. 4, No. 58. Date of a Kāvilaḍi (Divyajānēśvara temple) Tamil inscription of the 11th year (of the reign) of the Trībhuvanacakravartīn, the glorious Vikrama-Chōjadēva:—

‘in the 11th year . . . on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth tīṭhi of the first fortnight of the month of Makara.’

[Ś. 1050]: Saturday, 5th January A.D. 1129.

805.—South-Ind. Insr. Vol. III. No. 79, p. 182. Tirumalavādi (Vaidyanātha temple) Tamil inscription of the 15th year (of the reign) of king Parakēsarivarman alias the Trībhuvanacakravartīn, the glorious Vikrama-Chōjadēva.—The historical introduction agrees with that of No. 795. The inscription mentions two of the king’s queens, Tyāgapatākā and Dhanaṃjīmuludājīvalī (i.e. ‘the mistress of the whole earth’).

(For a date of the 10th year in the same inscription see above, No. 802.)

806.—Ep. Ind. Vol. VII. p. 171, No. 65. Date of an Uḍaiyārākyālī (Karavandiśvara temple) Tamil inscription of the 15th year (of the reign) of king Parakēsarivarman alias the Trībhuvanacakravartīn, the glorious Vikrama-Chōjadēva:—

‘in the 15th year . . . [on the day of] . . . . . . , which corresponded to a Thursday and to the . . . . . . tīṭhi of the second fortnight of the month of Simha.’

807.—Ep. Ind. Vol. VI. p. 228. Śevilimēḍu (Kailāsanātha temple) inscription of the 16th year (of the reign) of king Vikrama-Chōjadēva, surnamed Akalanka and Tyāgavrākara:—


[Ś. 1056]: Monday, 16th April A.D. 1134; see ibid. Vol. VI. p. 279, No. 41, and Vol. VII. p. 3.

¹ Compare Nos. 795 and 812.
² In the original date either the nakṣatra or the week-day is quoted incorrectly.
³ The month was that of Dhanus.
⁴ I.e. Tyāgasamudra; compare above, No. 878.
808.—Ś. 1054 (for 1057).—Ep. Ind. Vol. VI. p. 281, No. 43. Date of a Nidabrolu
Telugu inscription of the 17th year of the reign of the Trıkhıvanacakararvarțin, the glorious
Vikrama-Choḷadēva:—

(L. 63).—vijayārīja-samāvatsaraṇabulū pa[d]iyēd-agunāṇu Śaka-varshañabulū 1054-
ganéjabī Vaiśākha-suddhā-ttrīdyaya1 Guruvāramu nāṇu.

[Ś. 1057]: Thursday, 18th April A.D. 1135; see ibid. Vol. VII. p. 5.

809.—Ś. 1056 (for 1065).—Chellur plates of the reign of Kuloṭṭunga-Choḷa II., the
son of Vikrama-Choḷa; above, No. 574 (the date of which corresponds to the 24th March
A.D. 1143).

810.—South-Ind. Inscr. Vol. III. No. 34, p. 77. Mapimaṅgalam (Rājaqopala-Perumāl
temple) Tamil inscription of the 8th year (of the reign of the Trıkhıvanacakararvarțin, the
glorious Kuloṭṭunga-Choḷadēva (i.e., probably, the Choḷa king Kuloṭṭunga-Choḷa I.).—The
inscription records the grant of a piece of land which had been purchased in the 13th year (of
the reign of) Vikrama-Choḷadēva.

811.—South-Ind. Inscr. Vol. I. No. 69, p. 126. Notice of a Māmallapuram Tamil
inscription of the 14th year (of the reign of) king Rājākēsāvarman alias the glorious
Kuloṭṭunga-Choḷadēva (i.e., probably, the Choḷa king Kuloṭṭunga-Choḷa II.).

812.—South-Ind. Inscr. Vol. III. No. 35, p. 79. Mapimaṅgalam (Rājaqopala-Perumāl
temple) Tamil inscription of the 8th year (of the reign of) king Parakēsaivarman alias the
Trıkhıvanacakararvarțin, the glorious Rājarājadēva (i.e. the Choḷa king Rājarāja II.).—The
inscription mentions the king's consort (under the same title) Mukkākkilijāpagidāl.2

813.—Supplied by Dr. Hultsch.4 Date of a Conjeeveram (Ekāramañātha temple) Tamil
inscription of the 15th year (of the reign of) king Parakēsaivarman alias the Trıkhıvanacakararvarțin, the glorious Rājarājadēva (i.e. the Choḷa king Rājarāja II.).—

‘In the fifteenth year . . . on the day of Punarvasu, which was a Thursday and the
fourteenth tīthi of the first fortnight of the month of Taḍ.’

814.—South-Ind. Inscr. Vol. III. No. 80, p. 209. Tirumāṇikūri (Vāmanaspatira temple)
Tamil inscription of the 3rd year (of the reign of) king Parakēsaivarman alias the Trıkhıvanacakararvarțin, the glorious Kuloṭṭunga-Choḷadēva (i.e. the Choḷa king Kuloṭṭunga-Choḷa III.),6 who was pleased to be seated together with (his queen) Bhuvanamahududaiyāl (i.e., ‘the
mistress of the whole world’) on the throne of heroes (which consisted of) pure gold:—

‘In the third year . . . on the day of Āsvini, which corresponded to a Monday and to the
fifth tīthi of the second fortnight of the month of Śimaḥ.’

[Ś. 1102]: 12th August A.D. 1180; but the day was a Tuesday, not a Monday; see Ep.
Ind. Vol. VII. p. 171, No. 66.

815.—Ep. Ind. Vol. VII. p. 171, No. 67. Date of a Gidāṅgil (Bhakta paramadhivara temple)
Tamil inscription of the 3rd year (of the reign of) king Parakēsaivarman alias the Trıkhıvanacakararvarțin, the glorious Kuloṭṭunga-Choḷadēva [III].—

‘In the 3rd year . . . on the day of Āsvini, which corresponded to a Wednesday
which was the twenty-seventh solar day of the month of Śimaḥ.’

The date is irregular.

1 Read śṛitiyaya.
2 For an inscription which quotes the third year of apparently Rājarāja II., see below, under Addenda.
3 Compare above, Nos. 798 and 801.
5 The inscription opens with the same panegyric introduction as No. 812.
6 The accession of Kuloṭṭunga-Choḷa III. took place between (approximately) the 8th June and the 8th July
816.—*Ep. Ind.* Vol. VII. p. 172, No. 68. Date of a Tirumāñikulī (Vāmanapurīśvara temple) Tamil inscription of the 7th year (of the reign) of the Tribhuvanachakravartin, the glorious Vikranṭa-Yendra-Chōjadēva (i.e. the Chōla king Kulōttunga-Chōla III.):

‘In the seventh year . . . on the day of Śatābhisaj, which was the fourteenth tithi of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of Sīkha.’

[S. 1106]: Wednesday, 22nd August A.D. 1184.

817.—*Ep. Ind.* Vol. IV. p. 264, No. 23. Date of a Tiruvengadu (Śvētāranyāsvara temple) Tamil inscription of the 8th year (of the reign) of king Parakāṣarivarman alias the Tribhuvanachakravartin, the glorious Kulōttunga-Chōjadēva [III.]:

‘In the eighth year . . . on the day of Anurādhā, which corresponded to a Monday and to the tenth tithi of the first fortnight of the month of Karkaṭaka.’

[S. 1107]: Monday, 5th July A.D. 1185.1

818.—*South-Ind. Insr.* Vol. III. No. 60, p. 121. Tiruvallam (Bilvānātēśvara temple) Tamil inscription of the 9th year (of the reign) of Kulōttunga-Chōjadēva [III.], dated ‘from the month of Māsi,’ recording a grant by Miṇḍaṇ Attimallaṇ Śambuvarāyaṇ of the Śengēni family.

819.—*South-Ind. Insr.* Vol. I. No. 132, p. 136. Notice of a Vīrīchipuram Tamil inscription of the 10th (?) year (of the reign) of the Trībhuvanachakravartin Kōṅerimēkōṇḍa Kulōttunga-Chōjadēva (i.e. the Chōla king Kulōttunga-Chōla III.), recording a grant by the Śengēni chief mentioned in No. 820.

820.—*South-Ind. Insr.* Vol. III. No. 61, p. 121. Tiruvallam (Bilvānātēśvara temple) Tamil inscription of the 11th year (of the reign) of the Trībhuvanachakravartin, the glorious Kōṅerimēkōṇḍa Kulōttunga-Chōjadēva (i.e. the Chōla king Kulōttunga-Chōla III.), recording a grant by the Śengēni chief Ammaipana Kāṇḍaipparamān alias Vikrama-Sēja-Śambuvarāyaṇ.

821.—*South-Ind. Insr.* Vol. III. No. 36, p. 82. Māpīmaṅgalam (Rājagōplā-Pennam) temple Tamil inscription of the 12th year (of the reign) of the Trībhuvanachakravartin, the glorious Kulōttunga-Chōjadēva [III.], who was pleased to take Madurai, Īlam, and the crowned head of the Pāḍya 2.

‘In the 12th year . . . on the day of Chitragr, which corresponded to a Monday and to the ninth tithi of the second fortnight of the month of Dhanus.’

[S. 1111]: Monday, 4th December A.D. 1189; but the tithi of the date ended 00 h. 51 m. before mean sunrise of this day; see *Ep. Ind.* Vol. IV. p. 220, No. 19.

822.—*Ep. Ind.* Vol. VII. p. 6, No. 60. Date of a Sōmaṅgalam (Sōmanātēśvara temple) Tamil inscription of the 14th year (of the reign) of the Trībhuvanachakravartin, the glorious Kulōttunga-Chōjadēva [III.], who was pleased to take Madurai and Īlam:

‘In the 14th year . . . on a day which was Thursday, (the day of) Pushya, and the first tithi of the first fortnight of the month of Makara.’

[S. 1113]: Thursday, 2nd January A.D. 1192.3

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1 The tithi of the date was either a current tithi or a prakāra-dalanta.
2 For inscriptions of the 9th and 11th years see below, under *Addenda*.
3 Compare Kōṅerimēkōṇḍa, ‘the unequalled among kings’; on this title see *South-Ind. Insr.* Vol. II. p. 110.
4 See *bid.* Vol. III. p. 121.
5 See No. 818.
6 Compare above, p. 116, note 2.
7 In the original date the first fortnight is wrongly quoted instead of the second.
823.—*Ep. Ind.* Vol. IV. p. 265, No. 24. Date of a Kāḍappēri (Śrēṭranyēśvara temple) Tamil inscription of the 16th year (of the reign) of the Trībhuvanacakravartin, the glorious Kūḷottunga-Chōḷadēva [III.]:—

‘In the sixteenth year . . . on the day which was a Saturday and (the day of) Mūla and a fourth *tīthi* and the tenth solar day of the month of Āṇi.’

[Ś. 1116]: Saturday, 4th June A.D. 1194; but the *tīthi* which ended on this day was a 14th, not a 4th *tīthi*.

824.—*Ep. Ind.* Vol. VII. p. 172, No. 69. Date of a Tirunallār (Darbhārasanēśvara temple) Tamil inscription of the 17th year (of the reign) of the Trībhuvanacakravartin, the glorious Kūḷottunga-Chōḷadēva [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya:—

‘In the 17th year . . . on the day of Uttara-Bhadrapāḍa, which corresponded to a Monday and to the second *tīthi* of the first fortnight of the month of Kumbha.’

[Ś. 1116]: Monday, 13th February A.D. 1195.

825.—*Ep. Ind.* Vol. VII. p. 172, No. 70. Date of a Tiruvēppainallār (Kripāpurīśvar temple) Tamil inscription of the 17th year (of the reign) of the Trībhuvanacakravartin, the glorious Kūḷottunga-Chōḷadēva [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya:—

‘In the 17th year . . . on the day of Rōhini, which corresponded to a Thursday and to the thirteenth *tīthi* of the second fortnight of the month of Mithuna.’

[Ś. 1117]: Thursday, 8th June A.D. 1195.

826.—*Ep. Ind.* Vol. VII. p. 173, No. 71. Date of a Kōvilveṇṇī (Iksupuruśara temple) Tamil inscription of the 19th year (of the reign) of the Trībhuvanacakravartin, the glorious Kūḷottunga-Chōḷadēva [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya:—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Monday and to the ninth *tīthi* of the first fortnight of the month of Kanyā.’

[Ś. 1118]: Monday, 2nd September A.D. 1196; but the nakṣatra is irregular.

827.—*South-Ind. Insr.* Vol. III. No. 88, p. 217. Śrīraṃgum (Raḍganātha temple) incomplete Tamil inscription of the 19th year (of the reign) of king Parakāśarivarman, who was pleased to be seated together with (his queen) Bhuvanamārāṇī (*i.e.* the mistress of the whole world) on the throne of heroes (which consisted of) pure gold, alias the Trībhuvanacakravartin, the glorious Kūḷottunga-Chōḷadēva [III.], who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya:—

‘In the 19th year . . . on the day of Pashya, which corresponded to a Tuesday and to the 6th *tīthi* of the second fortnight of the month of Vṛṣīchika.’

[Ś. 1118]: Tuesday, 12th November A.D. 1196; see *Ep. Ind.* Vol. IV. p. 219, No. 17.

The inscription notices an expedition into the North, at the end of which the king entered Kachchh (*i.e.* Conjeevaram). It then states that he defeated the son of [Vira-]Pāṇḍya, took Madurai and bestowed it on Vikrama-Pāṇḍya, and that he took the crowned head of Vira-Pāṇḍya who had revolted again and given battle at Neṭṭūr. It further relates that he pardoned the Pāṇḍya (apparently Vira-Pāṇḍya), and the Chāra king, who seems to be identical with a person subsequently mentioned as Vira-Kērala.

828.—*Ep. Ind.* Vol. VII. p. 173, No. 72. Date of a Tirumāpeedikulī (Vāmanaapurāṇa temple) Tamil inscription of the 19th year (of the reign) of the Trībhuvanacakravartin, the glorious

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1 Compare above, p. 115, note 2.

2 On this day the *tīthi* of the date commenced 1 h. 55 m. after mean sunrise.

3 The inscription contains one verse in Sanskrit.
Kulottunga-Chōladēva [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya:—

‘In the nineteenth year ... on the day of Hasta, which corresponded to a Wednesday and to the twelfth tithi of the first fortnight, which was the sixth solar day of the month of Rishabha.’

[S. 1119]: Wednesday, 30th April A.D. 1197.

829.—S. 1119.—Ep. Ind. Vol. IV. p. 219, No. 16. Date of a Nellore (Raṅganāyaka temple) Tamil inscription of the 19th (really 20th) year of the reign of the glorious Kulottunga-Chōladēva [III.], who took Madurai and Īlam and was pleased to take the crowned head of the Pāṇḍya:—

‘In the year Piṅgala (which corresponded to) the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (of the reign) ... [on the day of] Rēvatī and a Friday which was the fifteenth solar day of the month of Vṛiṣchika.’

Friday, 21st November A.D. 1197; but this was the 25th, not the 15th day of the month of Vṛiṣchika.

830.—Ep. Ind. Vol. V. p. 199, No. 81. Date of a Maṇimaṅgalam (Rājagopāla-Perumāl temple) Tamil inscription of the 20th year (of the reign) of the Tribhuvanachakravartin Kulottunga-Chōladēva [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya:—

‘In the 20th year ... on the day of Svatī, which corresponded to a Thursday and to the tenth tithi of the first fortnight of the month of Vṛiṣchika.’

The date is irregular.

831.—Ep. Ind. Vol. VII. p. 174, No. 73. Date of a Tiramāṇikuḷi (Vāmanapurisvara temple) Tamil inscription of the 21st year (of the reign) of the Tribhuvanachakravartin, the glorious Kulottunga-Chōladēva [III.], who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya:—

‘In the 21st year ... on the day of Magha, which corresponded to a Wednesday and to the tenth tithi of the first fortnight of the month of Mēsha.’

[S. 1121]: Wednesday, 7th April A.D. 1199.

832.—Ep. Ind. Vol. VII. p. 174, No. 74. Date of a Tiramāṇikuḷi (Vāmanapurisvara temple) Tamil inscription of the 21st year (of the reign) of king Parakēśarivarman alias the Tribhuvanachakravartin, the glorious Kulottunga-Chōladēva [III.], who, having taken Madurai and Īlam, was pleased to take also the crowned head of the Pāṇḍya:—

‘In the 21st year ... on the day of Hasta, which corresponded to a Saturday and to the thirteenth tithi of the first fortnight of the month of Rishabha.’

[S. 1121]: Saturday, 10th April A.D. 1199; but this day fell in the month of Mēsha, not of Rishabha.

833.—Ep. Ind. Vol. VI. p. 333. Kambayannallūr (Dēsināṭhēsvara temple) Tamil inscription of the 22nd year (of the reign) of the Tribhuvanachakravartin, the glorious Kulottunga-Chōladēva [III.], recording a grant by Viḍugūḍajagiya-Perumāḷ,1 the king of Tagadā2 and (son of) Rājarāja-Adigaṇa3 to Nāgai-Nāyaka of Kuḷaṇ (i.e. Kuḷam4 or Kuḷaṇu, the modern Eḻlore).

1 See below, No. 894.
2 I.e. Tugaṇḍa, the modern Dhamapur, the head-quarters of a taluka in the Salem district.
3 I.e. Rājarāja, the lord of Adiga (the modern Tiruvarai near Cuddalore).
4 Compare above, No. 795.
834.— *South-Ind. Insor.* Vol. I. No. 75, p. 106 (see also No. 76, p. 107); *Ep. Ind.* Vol. VI. p. 332. Tirumalai (near Polur) Sanskrit and Tamil inscription, recording the restoration of images of a Yaksha and a Yakshini, which had been set up by the Keralas (or Chera, Varān) king Yavanika (or, in Tamil, Eliyē), by his descendant Vyanukaśanvaṉṉēṟṟava (in Tamil, Viḻugādaṉagai-Perumāl),2 the lord of Takaṭā (in Tamil, Tagaṭai) and son of the Adhika prince Rājarāja (in Tamil, Adigān Vagaṉ).3

835.— *South-Ind. Insor.* Vol. III. No. 23, p. 43. Karuvēr (Pāsapattāvāra temple) Tamil inscription of the 23rd year (of the reign) of the Tribhuvanachakravartin, the glorious Kulōṭṭunga-Chōjadēva, who was pleased to take Īlam, Madurai, the crowned head of the Pāṇḍya, and Karuvēr,— the Tribhuvanachakravartin Kōneriṉaiṉkōṉṟiṉ;4 (i.e. the Chōja king Kulōṭṭunga-Chōja III.).

836.— *South-Ind. Insor.* Vol. III. No. 24, p. 45. Karuvēr (Pāsapattāvāra temple) Tamil inscription of the 25th year (of the reign) of the Tribhuvanachakravartin, the glorious Kulōṭṭunga-Chōjadēva [III.], who was pleased to take Īlam, Madurai, the crowned head of the Pāṇḍya, and Karuvēr.

837.— *Ep. Ind.* Vol. VI. p. 281, No. 44. Date of a Conjeeveram (Ēkānēḻath temple) Tamil inscription of the 27th year (of the reign) of the Tribhuvanachakravartin, the glorious Kulōṭṭunga-Chōjadēva [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya:—

‘In the 27th year . . . on the day of Anurādhā, which corresponded to a Thursday and to the eleventh day of the month of Vaigāśi in this year.’

[S. 1187]: Thursday, 6th May A.D. 1205.

The inscription mentions “the supreme lord of Kuvalaḻur, he who was born from the Gaṅga family, Śiyagaṅgaṉ Amarabharaṅgaṉ alias Tiruvēṅgambam-udaiṅga.”

838.— *South-Ind. Insor.* Vol. III. No. 37, p. 84. Maṉimaṅgalam (Rājaṉīḻa-Puṟumāl temple) Tamil inscription of the 28th year (of the reign) of the Tribhuvanachakravartin, the glorious Kulōṭṭunga-Chōjadēva [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya.

839.— *Ep. Ind.* Vol. V. p. 198, No. 29. Date of a Maṉimaṅgalam (Dharmēḻavāra temple) Tamil inscription of the 29th year (of the reign) of the Tribhuvanachakravartin, the glorious Kulōṭṭunga-Chōjadēva [III.], who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya:—

‘In the 2[9]th year . . . on the day of Maṅgaṅiṟṟaṟa, which corresponded to a Wednesday and to the seventh tithe of the first fortnight of the month of Mina.’

[S. 1128]: Wednesday, 7th March A.D. 1207.

840.— *Ep. Ind.* Vol. IV. p. 220, No. 18. Date of a Tirumalavādi (Vaidyanātha temple) Tamil inscription of the 34th year (of the reign) of king Parakasavrarēmman alias the Tribhuvanachakravartin, the glorious Tribhuvanaviradēva, who took Madurai, Īlam, Karuvēr, and the crowned head of the Pāṇḍya; (i.e. the Chōja king Kulōṭṭunga-Chōja III.):—

‘In the 34th year . . . on the day of Śravana, which corresponded to a Monday and to the tenth tithe of the first fortnight of the month of Kanyā.’

[S. 1183]: Monday, 19th September A.D. 1211.

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1 The traditional capital of the Chēra kingdom.  
2 See above, No. 833.  
3 I.e. the lord of Adigai.— Compare Adigai, below, No. 927, and Adiyāma, above, e.g. No. 415, note.  
4 See above, No. 819.  
6 Compare below, No. 841.
841. — South-Ind. Insor. Vol. III. No. 62, p. 122. Tiruvallam (Bilvanāthēvara temple) Tamil inscription of the [3]4th year (of the reign) of Kulottunga-Chola I—The inscription records a gift by Ariyapiliça, the queen of (the Gaṅga chief) Āmarābbharana-Siyagaṅga, mentioned in No. 837.

842. — Ep. Ind. Vol. V. p. 199, No. 30. Date of an Uttaramallur (Vaikaraṇtha-Perumal temple) Tamil inscription of the 37th year (of the reign) of the Trivhuvanachakravartin Tribhuvanavirādeva, who was pleased to take Madurai, Īlam, Karuvur, and the crowned head of the Pānḍya; (i.e. the Chola king Kulottunga-Chola III): —

‘In the 37th year . . . on the day of Hastas, which corresponded to a Sunday and to the ninth tīkhi of the first fortnight of the month of Mithuna.’

[8. 1137]: Sunday, 7th June A.D. 1215.

843. — Ep. Ind. Vol. VII. p. 174 f., Nos. 75 and 76. Two dates of a Māgaral (Tirunāllēvara temple) Tamil inscription of the 4th and 5th years (of the reign) of the Trivhuvanachakravartin, the glorious Rājarājadēva (i.e. the Chola king Rājarāja III): —

‘In the fourth year . . . on the day of Śatbhishā, which corresponded to a Monday and to the fifth tīkhi of the second fortnight of the month of Mithuna.’

[8. 1142]: Monday, 22nd June A.D. 1220.

‘In the 5th year . . . on the day of Āśvinī, which corresponded to a Wednesday and to the fifth tīkhi of the second fortnight of the month of Śiṅha.’

[8. 1142]: Wednesday, 19th August A.D. 1220.

844. — Ep. Ind. Vol. VII. p. 175, No. 77. Date of a Kōvīlvenṇi (Ikkhupuriśvara temple) Tamil inscription of the year opposite the 6th (i.e. the 7th year of the reign) of the Trivhuvanachakravartin, the glorious Rājarājadēva III: —

‘In the year which was opposite the 6th year . . . on the day of Uttarāshādhā, which corresponded to a Thursday and to the seventh tīkhi of the first fortnight of the month of Tula.’

[8. 1144]: Thursday, 13th October A.D. 1222.

845. — Ep. Ind. Vol. VII. p. 175, No. 78. Date of a Kili-Kāśakudi (Ādiyappaṇ temple) Tamil inscription of the 10th year (of the reign) of Rājarājadēva III: —

‘In the tenth year . . . on the day of Śrāvīṣṭha, which corresponded to a Tuesday and to the eighth tīkhi of the second fortnight of the month of Mēsha.’

[8. 1148]: Tuesday, 21st April A.D. 1226.

846. — South-Ind. Insor. Vol. III. No. 38, p. 85. Mānīmaṅgalam (Rājāgopāla-Perumāl temple) Tamil inscription of the year opposite the 15th year (i.e. the 16th year of the reign) of Rājarājadēva III.

847. — Ep. Ind. Vol. VII. p. 167. Tiruvēndipuram (Dēvanāyaka-Perumāl temple) Tamil inscription of the year opposite the 15th year (i.e. the 16th year of the reign) of the Trivhuvanachakravartin, the glorious Rājarājadēva III: —

The inscription records that, when the Pratāpa-chakravartin, the Hōysaḷa (Hōysalā) Vīra-Nārasimhadeva (i.e. Narasimha II, above, Nos. 434 and 435), heard that Kopperunjinga3 held Rājarāja [III.] captive at Śrāndamaṅgalam, he started from Dōrasamudra, conquered the Mahāraṅga kingdom and seized its king; and then his Daṇḍaṇeṭaka Aṇapapa and Samudra-

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1 The accession of Rājarāja III took place between (approximately) the 23rd June and the 15th August A.D. 1212; see Ep. Ind. Vol. VII. p. 169.
2 As the tīkhi of the date, the 5th, commenced on this date 11 h. 38 m. after mean sunrise, it has probably been quoted erroneously instead of the 4th.
3 In other inscriptions he is called a Kājāva or Tālava (compare above, No 642). For an account of Inscriptions of his, from which it appears that, originally a Chola feudatory, he became an independent king in A.D. 1243, see Ep. Ind. Vol. VII. p. 168 ff.
4 Elsewhere called the Mahāraṅga or Māgarā kingdom; compare above, No 454.
Goppaya by his orders continued the campaign (in the course of which, amongst others, Parikramabahu, the king of Tam, was killed), advanced against Shendamangalam, forced Kopernjiga to release the Chola king, and accompanied the latter to his dominions.

845.—Ep. Ind. Vol. VI. p. 281, No. 45. Date of a Srirangam (Jambukeshvara temple) Tamil inscription of the year opposite the 16th year (i.e. the 17th year of the reign) of king Rajakesirivarman alius the Tribhuvanachakravartin, the glorious RajaRajadeva [III.]:—

'In the year opposite the 16th year . . . on the day of Shravana, which corresponded to a Saturday and to the tenth tithi of the first fortnight of the month of Kanya.'


849.—Ep. Ind. Vol. VI. p. 282, No. 46. Date of a Conjeeveram (Ekamranatha temple) Tamil inscription of the 17th year (of the reign) of the Tribhuvanachakravartin, the glorious RajaRajadeva [III.]:—

'In the 17th year . . . on the day of Asvin and a Tuesday in the first fortnight of the month of Makara.'

[8. 1154]: Tuesday, 18th January A.D. 1233.

850.—South-Ind. Insor. Vol. III. No. 41, p. 87. Manimangalam (Dharmasvara temple) Tamil inscription of the 18th year (of the reign) of the Tribhuvanachakravartin, the glorious RajaRajadeva [III.]:—

'In the 18th year . . . on the day of Ratha, which corresponded to a Tuesday and to the second tithi of the second fortnight of the month of Simha.'


851.—South-Ind. Insor. Vol. III. No. 59, p. 86. Manimangalam (Rajagopala-Perumal temple) Tamil inscription of the 18th year (of the reign) of the Tribhuvanachakravartin, the glorious RajaRajadeva [III.]:—

'In the 18th year . . . on the day of Dhanishtha, which corresponded to a Wednesday and to the fifth tithi of the first fortnight of the month of Dhanus.'


852.—South-Ind. Insor. Vol. III. No. 40, p. 86. Manimangalam (Rajagopala-Perumal temple) Sanskrit and Tamil inscription of the 18th year (of the reign) of the Tribhuvanachakravartin, the glorious RajaRajadeva [III.]:—

'In the 18th year . . . on the day of Shravana, which corresponded to a Monday and to the first tithi of the first fortnight of the month of Makara.'


853.—Ep. Ind. Vol. VI. p. 283, No. 50. Date of a Tiruvavriyur (Ahipurisvara temple) Tamil inscription of the 19th year (of the reign) of the Tribhuvanachakravartin, the glorious RajaRajadeva [III.]:—

'In the 19th year . . . on a Sunday which corresponded to (the day of) Uttara-Bhadrapada and to the third tithi of the first fortnight of the month of Simha.'

[8. 1156]: either Sunday, 30th July, or Sunday, 13th August, A.D. 1234, probably the latter.2

854.—South-Ind. Insor. Vol. I. No. 74, p. 105. Tirumalai Tamil inscription of the 20th year (of the reign) of the Tribhuvanachakravartin, the glorious RajaRajadeva [III.], recording a donation by Attimallap Sambukula-Perumal, alias RajaGambhiraja-Sambuvaramap.4

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1 According to Dr. Huldsch, perhaps a prince of Ceylon.
2 In the original date either Uttara-Bhadrapada has been wrongly quoted instead of Uttara-Phalguni, or the first fortnight instead of the second. Compare above, Nos. 480 and 484.
3 I.e. the Perumal of the Sambu race.
4 Compare below, No. 866.
855.—Ep. Ind. Vol. VI. p. 284, No. 51. Date of a Tiruvengadu (Śvētānanda Vara) Tamil inscription of the 22nd year (of the reign) of the Tribhuwanachakravartin, the glorious Rājarājadēva [III.]:—

'In the 22nd year . . . on the day of Uttarā-Bhadrapadā, which corresponded to a Tuesday and to the fourth tīthi of the second fortnight of the month of Mina.'

[Ś. 1159]: Tuesday, 16th March A.D. 1238; but the tīthi which ended on this day was a 14th, not a 4th tīthi.

856.—Ś. 1160.—South-Ind. Insor. Vol. I. Nos. 59 and 60,1 pp. 87 and 88. Two Poygai (near Virinchipuram) Tamil inscriptions of the 22nd year (of the reign) of the Tribhuwanachakravartin, the glorious Rājarājadēva [III.], recording donations by the Śengēṇi chief Viruśani-Ammaiyappaṇ Aḷaṭiya-Sōjan āliṣ Edirili-[Sōja-Sambuvarāyaṇ]:—

'[In the month of] Tai of the twenty-second year . . . which was current during the Śaka year one thousand and sixty.'

857.—Ep. Ind. Vol. VI. p. 284, No. 52. Date of a Maṉārābuḍi (Rājagopāla-Purumā) temple) Tamil inscription of the year opposite the 22nd year (i.e. the 23rd year of the reign) of the Tribhuwanachakravartin, the glorious Rājarājadēva [III.]:—

'In the year which was opposite the twenty-second year . . . on the day of Pārvāshāṭi, which corresponded to a Monday and to the ninth tīthi of the second fortnight of the month of Mina.'

[Ś. 1160]: Monday, 28th February A.D. 1239.

858.—Ep. Ind. Vol. VI. p. 284, No. 53. Date of a Maṉārābuḍi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (i.e. the 23rd year of the reign) of the Tribhuwanachakravartin, the glorious Rājarājadēva [III.]:—

'In the year which was opposite the twenty-second year . . . on the day of Uttarāśāṭi, which corresponded to a Wednesday and to the tenth tīthi of the second fortnight of the month of Mina.'

[Ś. 1160]: Wednesday, 2nd March A.D. 1239.

859.—Ep. Ind. Vol. VI. p. 285, No. 54. Date of a Maṉārābuḍi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (i.e. the 23rd year of the reign) of the Tribhuwanachakravartin, the glorious Rājarājadēva [III.]:—

'In the year which was opposite the twenty-second year . . . on the day of Dhanashṭha, which corresponded to a Friday and to the thirteenth tīthi of the second fortnight of the month of Mina.'

[Ś. 1160]: Friday, 4th March A.D. 1239.3

860.—Ś. 1161.—South-Ind. Insor. Vol. I. Nos. 61 and 62,4 pp. 89 and 90. Two Poygai (near Virinchipuram) Tamil inscriptions of the 24th year (of the reign) of the Tribhuwanachakravartin, the glorious Rājarājadēva [III.], recording donations by Viruśani-Ammaiyappaṇ Aḷaṭiya-Sōjan āliṣ Edirili-Sōja-Sambuvarāyaṇ:—

'From the month of Tai of the twenty-fourth year . . . which was current during the Śaka year one thousand and one hundred and sixty-one.'

1 Of Nos. 60 only the date remains.
2 Compare below, Nos. 860 and 862.
3 On this day the tīthi of the date commenced 5 h. 57 m. after mean sunrise.
4 Ibid. No. 63, p. 90, is a short Tamil inscription referring to the gift of the village of Puthū, which is also recorded in Nos. 61 and 62. — No. 62 is a duplicate of No. 61.
5 Compare Nos. 856 and 862.
861.—*South-Ind. Insor*. Vol. I. No. 150, p. 148. Conjeeveram (Rājasimhavarmēśvara temple) Tamil pillar inscription of the 26th year (of the reign) of the Trībhuvanachakravarītin Rājarājadēva [III.].

862.—S. 1165.—*South-Ind. Insor*. Vol. I. No. 64, p. 91. Poygai (near Virēśchipuram) Tamil inscription of the 28th year (of the reign) of the glorious Rājarājadēva [III.], recording donations by the Śengēpi chief Virāśani-Ammaiappān Ajagīya-Sōja'yan alias Edurilī-Sōja'-Sambuvārayan:—

> 'From the month of Karkaṭaka of the 28th year... which was current after the Śaka year one thousand one hundred and sixty-five.'

863.—*Ep. Ind*. Vol. VII. p. 175, No. 79. Date of an Udāiyārkōyīl (Kanavandōśvara temple) Tamil inscription of the 3rd year (of the reign) of the Trībhuvanachakravarītin, the glorious Rājendra-Chōjadēva (i.e. the Chōla king Rājendra-Chōja III.):—

> 'In the 3rd year... on the day of Rōhi, which corresponded to a Saturday and to the fifth tilthi of the first fortnight of the month of Mina.'

[S. 1171]: Saturday, 20th March A.D. 1249.  

864.—*Ep. Ind*. Vol. VII. p. 176, No. 80. Date of a Śrīraṅgām (Raṅganātha temple) Tamil inscription of the 7th year (of the reign) of the Trībhuvanachakravarītin, the glorious Rājendra-Chōjadēva [III.],... the hostile rod of death to the Kamarīga (i.e. Karkaṭaka) king, who had drowned the power of the Kali (age) in the ocean, the hero’s anklets on whose feet were put on by the hands of Vīra-Sōmeśvara... :

> 'In the 7th year... on the day of Chīṭrā, which corresponded to a Wednesday and to the eighth tilthi of the second fortnight of the month of Makara.'

[S. 1174]: Wednesday, 25th December A.D. 1252.  

865.—*Ep. Ind*. Vol. VII. p. 177, No. 83. Date of a Śrīraṅgām (Raṅganātha temple) Tamil inscription of the 9th year (of the reign) of the Trībhuvanachakravarītin, the glorious Rājendra-Chōjadēva [III.], the hostile rod of death of (his) uncle Sōmeśvara:—

> 'In the year which was opposite the seventh year... on the day of Aśvini, which corresponded to a Monday and to the fifth tilthi of the first fortnight of the month of Vṛiśchika.'

The date is irregular.


> 'To-day, which is (the day of) Rēvati and Monday, the seventh lunar day of the former half of the month of Karkaṭaka, which was current after the Śaka year one thousand one hundred and eighty.'

The day may be Monday, 8th July A.D. 1258, but if so, the nakṣatra is irregular; see *Ind. Ant. Vol. XXIV*. p. 16, No. 195.—During the month of Karkaṭaka of the given year the moon was in Rēvati on Monday, 22nd July A.D. 1258, but the tilthi which ended on this day was the 5th of the dark half.

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1 Compare above, Nos. 865 and 860.
2 The accession of Rājendra-Chōja III. took place between (approximately) the 21st March and the 8th May A.D. 1246.
3 On this day the tilthi of the date commenced 0 h. 30 m. after mean sunrise.
4 See above, No. 456.
5 This was the day of the Makara-(Uttarāśana-)nakṣatra.
6 See above, No. 864.
7 Compare above, No. 854.
8 Here the name of the Jorvan year appears to have been omitted.
9 On this day the tilthi of the date commenced 8 h. 55 m. after mean sunrise.
867.—Ep. Ind. Vol. VII. p. 176, No. 81. Date of a Maṇḍārguṇḍi (Rājagopāla-Perumāl temple) Tamil inscription of the 21st year (of the reign) of the Trībhuvaṇačakravartī, the glorious Rājendra-Chōladeva [III.]:—

In the 21st year ... on the day of Rōhini, which corresponded to a Wednesday and to the eleventh tiṭhi of the second fortnight of the month of Karkaṭaka.’

[Ś. 1188]: Wednesday, 30th June A.D. 1266.

868.—Ep. Ind. Vol. VII. p. 177, No. 82. Date of a Maṇḍārguṇḍi (Anurāmalainātha temple) Tamil inscription of the 22nd year (of the reign) of the Trībhuvaṇačakravartī, the glorious Rājendra-Chōladeva [III.]:—

In the 22nd year ... on the day of Viśākhā, which corresponded to a Sunday and to the fourteenth tiṭhi of the first fortnight of the month of Rishabha.’

[Ś. 1187]: Sunday, 6th May A.D. 1267.

869.—Ś. 1236.—Ep. Ind. Vol. III. p. 70. Tiruvallam (Bilvanāṭhēśvara temple) inscription of Vira-Champa, sumnamed Nidrāvasanātipāyin, the son of a Chōla king: 1—

(L. 4).—Tuṅgaśīrika-Śaṅkī-bhā[1] samayā. 2

870.—Ś. 1236.—Ep. Ind. Vol. III. p. 71. Tiruvattiyār (Arunāla-Perumāl temple) inscription of Champa (i.e. Vira-Champa), the son of Vira-Chōla; (composed by Champa’s minister Vanabhid) :—

(L. 1).—Tuṅgaśīrika-śaraṇa-mitā Śaṅkī-mnipā. 2

871.—South-Ind. Insocr. Vol. I. No. 52, p. 77. Gāṅgānūr (near Vellūr) Tamil inscription of the 17th year (of the reign) of the Sakalalōkačakravartī Venṛumānkoṇḍa Śambuvarāyya:—

On the day of Rōhini, which corresponds to Monday, the first lunar day of the former half of the month of Rishabha of the Prāmāthin year, (which was) the 17th year (of the reign) ...’

[Pramāthin=Ś. 1281]: Monday, 10th May A.D. 1309; see Ind. Ant. Vol. XXII. p. 137, No. 4.

872.—South-Ind. Insocr. Vol. I. No. 90, p. 128. Notice of a Māmallapuram Tamil inscription of apparently the 5th year of the reign of [Rāja]nārāyaṇa Śambuvarāyar. 3

873.—South-Ind. Insocr. Vol. I. No. 70, p. 102. Tirumalai Tamil inscription of the 12th year (of the reign) of Rājanārāyaṇa Śambuvarājā.

874.—Ś. 1408.—Ep. Ind. Vol. III. p. 72, and Plate. Śrīrāgām (Jambukēśvara temple) Tamil inscription of the Mahāmaṇḍalēvasa Vālaka-Kāmaya alias Akkalarāja, 4 ‘lord of Uraiyan’:—

At the auspicious time of Mahāmaṇḍa (Mahāmāgha), (when) Jupiter (was in) Sinha, on the day of Magam (Magha), which corresponded to a Sunday and to the full-moon tiṭhi of the first fortnight of the month of Kumbha of the Plava saṁvatsara, which was current after the Śaka year 1403.’


1 See below, No. 879. 2 I.e. ‘he who took the earth by conquest.’

According to Mr. Venkayya, Report for 1899-1900, p. 34, his accession took place in Śaka-saṁvat 1259.—For a Vīrāchchippuram Tamil inscription which mentions the Sakalalōkačakravartī Rājanārāyaṇa Śambuvarāya, see South-Ind. Insocr. Vol. I. No. 128, p. 135.

4 He claims to be a successor of the Chōla dynasty. According to Mr. Krishnaswami he probably was a dependent of one of the last kings of the first Vijayanagara dynasty.

5 Now a suburb of Trichinopoly.
875.—South-Ind. Insr. Vol. III. No. 26, p. 47. Karuvōr (Pašapatiśvara temple) Tamil inscription of Kōnēripīmkopāṇ, dated "on the four-hundred-and-thirty-eighth (!) day" of the 23rd year (of his reign). Since the king settled certain temple servants in a quarter which was called Vira-Sēļaņ-Tirunāļaṅiṅgalāgam after his own name, it follows that his actual name was Vira-Chōḷa.

876.—South-Ind. Insr. Vol. II. No. 61, p. 246, and Plate. Tanjōre (Rājarājaśvara temple) Tamil inscription of the Tīruttanakurakāvartin Kōnēripīmkopāṇ, dated on the 334th day of the second year (of his reign).

877.—South-Ind. Insr. Vol. II. No. 21, p. 111. Tanjōre (Rājarājaśvara temple) Tamil inscription of the Tīruttanakurakāvartin Kōnēripīmkopāṇ, dated on the seventh day of the year opposite the fifth year (of his reign).

878.—South-Ind. Insr. Vol. III. No. 25, p. 47. Karuvōr (Pašapatiśvara temple) Tamil inscription of the Tīruttanakurakāvartin, the glorious Kōnēripīmkopāṇ, containing an order which was to take effect from the month of Ādi of the 16th (year of his reign).

879.—South-Ind. Insr. Vol. II. No. 22, p. 113. Tanjōre (Rājarājaśvara temple) Tamil inscription of the Tīruttanakurakāvartin Kōnēripīmkopāṇ, dated on the sixty-fourth day of his thirty-fifth year (of his reign).

880.—Ś. 1127.—Ep. Ind. Vol. VII. p. 153. Conjeevaram (Aruḷa-Perumāḷ temple) inscription of (the Teṅgū-Śoḍa) Tammusiddha or Tammusiddhi, recording a grant which was made at Nellūr, at the time of his coronation:

(L. 20.)—aṅkārogye Śak-arbrā. After a number of mythical ancestors, the inscription mentions (in the solar race) Kalikāla; in his race, Madhurāntaka Pottappi-Chōḷa (founded the town of Pottappi in the Andhra country); in his family, Vētta (Betta) [I.]. In his family was king Siddhi; his younger brother Vētta (Betta) [II.]; his eldest son Dāyabhīma; his younger brother Śrīśādhi; had three sons, Manmasiddhi, Vētta (Betta) [III.] (who did not reign), and Tammusiddhi (described as the son of Gajagopāla [Śrīśādhi] and Śrīśāvi).

881.—Ś. 1129.—Ep. Ind. Vol. VII. p. 123. Tiruvāḷaṅgādu (Vaṭārānayaśvara temple) inscription of Tammusiddha or Tammusiddhi:

(L. 18.)—Śak-arbrā dhīrāyāyini. Genealogy substantially as in No. 880, but the names Pottappi and Vētta are here given as Pottappi and Vētta. After Pottappi-Chōḷa the inscription mentions Tilungavidiya, while it omits Vētta (Betta) [I.]. The name Manmasiddhi is also given as Manmasiddha.

882.—Ś. 1129.—Ep. Ind. Vol. VII. p. 126. Tirupāṭṭēr (Vāchiśvara temple) inscription of Tammusiddha or Tammusiddhi:

(L. 57.)—Śak-arbrā dhīrāyāyini. Genealogy, with some omissions, generally as in No. 881; but the inscription mentions Nallasiddhi as an elder brother of Śrīśādhi.

883.—Ś. 1129.—Ep. Ind. Vol. VII. p. 149. Tiruvōṇgβyēr (Ādhipurāṇa temple) inscription of Tammusiddha or Tammusiddhi:

(L. 34.)—Śak-arbrā dhīrāyāyini. This inscription, like No. 880, after Pottappi-Chōḷa, introduces Vētta [I.], as an ancestor of Tilungavidiya (see No. 881), here called Tilunganβi. Otherwise it generally agrees with Nos. 881 and 882.

I group together here five inscriptions, Nos. 875-879, of kings mentioned under this title (for which see above, No. 819). Their exact identification is doubtful, and it is even uncertain whether they are all Chōḷa kings.

2 Compare Mr. Venkayya's Report for 1909-1900, p. 17.

3 La. the modern Nellur.
884.—South-Ind. Insr. Vol. III. No. 63, p. 123. Tiruvallam (Bilvanâthēśvara temple) Tamil inscription, recording a remission of taxes from the 3rd year (of the reign) of (the Telugu-Chōḍa) Vijaya-Gaṇḍagopaḷadēva,² made by Aḷḷaiya-Pallavaṇ (alias) Ediridi-Sōja-Sambuvāraṇa.³

885.—Supplied by Dr. Hultsch. Date of a Conjeeveram (Aṟṟalā-Perumāl temple) Tamil inscription⁴ of the 7th year (of the reign) of the Trībhuvanachakrabartīn, the glorious Vijaya-Gaṇḍagopaḷadēva:—

‘In the 7th year . . . on the day of Śatābhisajah, which corresponded to a Monday and to the twelfth titii of the first fortnight of the month of Tulā.’

[S. 1178]: Monday, 2nd October A.D. 1256.

886.—S. 1178.—Ind. Ant. Vol. XXI. p. 122. Date of a Conjeeveram (Aṟṟalā-Perumāl temple) Tamil inscription of the 15th year (of the reign) of the Trībhuvanachakrabartīn, the glorious Vijaya-Gaṇḍagopaḷadēva:—

‘In the 15th year . . . which corresponded to the Śaka year 1187, on the day of Rāṇī, which corresponded to Saturday, the thirteenth titii of the second fortnight of the month of Mithuna.’

Saturday, 13th June A.D. 1265; see ibid. Vol. XXII. p. 220.

887.—S. 1178.—Ind. Ant. Vol. XXI. p. 122. Date⁵ of a Conjeeveram (Aṟṟalā-Perumāl temple) Tamil inscription of the 16th year (of the reign) of the Trībhuvanachakrabartīn, the glorious Vijaya-Gaṇḍagopaḷadēva:—

‘In the 16th year . . . which corresponded to the Śaka year 1187, on the day of Uttaṇa-Bhadrapadā, which corresponded to Saturday, the third titii of the second fortnight of the month of Sīrha.’

Saturday, 1st August A.D. 1265; see ibid. Vol. XXII. p. 220.


N.—The Pāṇḍyas of Madhurā.⁷

889.—Ep. Ind. Vol. VI. p. 302, No. 2. Date of a Timevelly (Nellaiyappar temple) Tamil inscription of the year opposite the 13th (i.e. the 14th) year (of the reign) of the glorious [Pāṇḍya] king Jaṭāvārman alias the Trībhuvanachakrabartīn, the glorious Kulaţēkkharadēva:⁸—

‘In the year opposite the thirteenth year . . . on the day of Pūrvāṣṭādha, which corresponded to a Thursday, and to the tenth titii of the second fortnight, and to the fourth solar day of the month of Mina.’

[S. 1126]: Thursday, 26th February A.D. 1204.¹⁰

¹ See Mr. Venkayya's Report for 1899-1900, p. 20.
² The accession of Vijaya-Gaṇḍagopaḷa took place between (approximately) the 14th June and the 1st August A.D. 1250.—Compare also below, No. 894.
³ Compare above, Nos. 856, 860 and 862.
⁴ No. 47 of the Government Epigraphist's collection for 1893.
⁵ In Ind. Ant. Vol. XXI. p. 122, the same date is given from a Conjeeveram (Śkūmaraṇaṇa temple) Tamil inscription of the same king; but in it the nakṣatra Uttarāṣṭādha is wrongly quoted instead of Uttarāṣṭādha.
⁷ According to Mr. Venkayya, Report for 1899-1900, p. 21, a Telugu-Chōḍa.
⁸ For Pāṇḍya feudatories of the W. Chānukyas see above, p. 26, note 1, d.
⁹ The accession of Jaṭāvārman Kulaţēkkhara took place between (approximately) the 27th February and the 28th November A.D. 1190.
¹⁰ On this day the titii of the date commenced 8 h. 38 m. after mean sunrise.
890. — Archaol. Surv. of South. India, Vol. IV. p. 21; facsimiles of 5 plates in Ind. Ant. Vol. VI. p. 142. The larger Tiruppavalam Sanskrit and Tamil grant (on 11 plates) of the 25th year (of the reign) of the glorious [Pāṇḍya] king Jāsāvarman alias the Tribhusvanachakravartin, the glorious Kulasėkharadēva, surnamed Rājagambhira-dēva—

(Plate i. c, line 4 f.)—‘nijē vatsārē paśchavimāsē ohanānāsvātāt-s Chāpē Kanakapati-tithau krihnapalē-Ārvikāvā-Svātī-yōgē.

(Plate v. b, line 2 f.)—‘the day of Svātī, which corresponded to a Saturday, and to the seventh tithi of the second fortnight, and to the fourth solar day of the month of Dhanus, in the twelfth year opposite the thirteenth.’


The introductory lines indicate that the Pāṇḍya lords were descended from the Moon.

891. — Ep. Ind. Vol. VI. p. 304, No. 6. Date of a Tirukkāṭuppalli (Agnīśvara temple) Tamil inscription of the 7th year (of the reign) of king Māravarman alias the Tribhusvanachakravartin Sundara-Pāṇḍyadēva [I.] who presented the Chōla country:—

‘In the 7th year . . . on the auspicious occasion of the Rishabhha (lagna) on the day of Pushya, which corresponded to . . . and to the ninth tithi of the first fortnight of the month of Mīna.’

[Ś. 1145]: [Monday], 13th March A.D. 1223.³

892. — Archaol. Surv. of South. India, Vol. IV. p. 43, No. 20. Tirupperanikūṟṟam Tamil cave inscription of the 325th day of the 7th year (of the reign) of the glorious king Māravarman alias the Tribhusvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to present the Chōla country:—

893.—Ep. Ind. Vol. VI. p. 303, No. 5. Date of a Śrīrañgam (Rāiganātha temple) Tamil inscription of the 9th year (of the reign) of the glorious king Māravarman alias the Tribhusvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to present the Chōla country:—

‘In the ninth year . . . on the day of Viśākhā, which corresponded to a Friday and to the third tithi of the second fortnight of the month of Mēṣa.’

[Ś. 1147]: Friday, 25th March A.D. 1225.

894.—Archaol. Surv. of South. India, Vol. IV. p. 37, and facsimile in Ind. Ant. Vol. VI. p. 143. The Tiruppavalam Sanskrit and Tamil supplementary grant (on one plate) of the 11th year (of the reign) of [Māravarman] Sundara-Pāṇḍyadēva [I.] who presented the Chōla country:—

895.—Ep. Ind. Vol. VI. p. 302, No. 3. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (i.e. the 10th) year (of the reign) of the glorious king Māravarman alias the Tribhusvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to take the Chōla country and to perform the anointment of heroës at Māṭikōṇḍaḻapuraṃ:—

‘In the year opposite the year opposite the seventeenth year . . . on the day of Uta-rāshābhā, which corresponded to a Monday, and to the tenth tithi, and to the seventh solar day of the month of Puraṭṭādi in this year.’

[Ś. 1156]: Monday, 4th September A.D. 1234.

896.—Ep. Ind. Vol. VI. p. 303, No. 4. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (i.e. the 19th) year (of the reign) of the

³ Only the first five lines are in Sanskrit.
⁴ The accession of Māravarman Sundara-Pāṇḍya I. took place between (approximately) the 29th March and the 4th September A.D. 1223.
⁵ But the tithi of the date had ended 0 h. 21 m. before mean sunrise of this day.
⁷ Only one verse at the end of the grant is in Sanskrit.
glorious king Māṟavarman alias the Tribhuvanachakravarthi, the glorious Sundara-Pāṇḍya-
dēva [I.] who was pleased to take the Chōla country and to perform the anointment of heroes
at Muḷikondam[śolapuram]:—

'In the year opposite the year opposite the 17th year . . . on the day of Pārva-Bhadrapadā, which corresponded to a Monday, and to the first tithi of the first fortnight, and to the
twenty-seventh solar day of . . . .'

[S. 116]: Monday, 19th February A.D. 1235.

897.—Ep. Ind. Vol. VI. p. 305, No. 10. Date of a Timevelly (Nellaiyappar temple) Tamil
inscription of the 11th year (of the reign) of king Māṟavarman alias the Tribhuvanachakra-
varthi, the glorious Sundara-Pāṇḍya-dēva [II.]:—

'In the eleventh year . . . on the day of Hasta, which corresponded to Sunday, the first
solar day of the month of Vaigāši.'


898.—Ep. Ind. Vol. VI. p. 304, Nos. 7 and 8. Date of two Timevelly (Nellaiyappar temple) Tamil
inscriptions of the year opposite the year opposite the 11th (i.e. the 13th) year (of the reign)
of the glorious king Māṟavarman alias the Tribhuvanachakravarthi, the glorious Sundara-
Pāṇḍya-dēva [II.]:—

'In the year opposite the year opposite the eleventh year . . . on the day of Amurādā, which corresponded to a Wednesday, and to the tenth tithi of the second fortnight, and to the
twenty-fourth solar day of the month of Makara.'

[S. 117]: Wednesday, 18th January A.D. 1251.

inscription of the year opposite the year opposite the 11th (i.e. the 13th) year (of the reign)
of the glorious king Māṟavarman alias the Tribhuvanachakravarthi, the glorious Sundara-
Pāṇḍya-dēva [II.]:—

'In the year opposite the year opposite the eleventh year . . . on the day of Asvini, which corresponded to a Wednesday, and to the ninth tithi of the second fortnight, and to the
nineteenth solar day of the month of Māsa.'

[S. 117]: Wednesday, 14th June A.D. 1251; but the day fell in the month of Mithuna, not
of Māsa.

Tamil inscription of the 2nd year (of the reign) of king Jaṭāvarman alias the Tribhuvana-
chakravarthi, the glorious Sundara-Pāṇḍya-dēva [I.]:—

'In the 2nd year . . . on the day of Śātabhīṣaj, which corresponded to a Thursday and to the eleventh tithi of the second fortnight of the month of Mēsha.'

[S. 117]: Thursday, 27th March A.D. 1253.

Tamil inscription of the 2nd year (of the reign) of king Jaṭāvarman alias the Tribhuvana-
chakravarthi, the glorious Sundara-Pāṇḍya-dēva [I.]:—

'In the 2nd year . . . on the day of Mūla, which corresponded to a Saturday and to the
fourth tithi of the second fortnight of the month of Mēsha.'

[S. 117]: Saturday, 19th April A.D. 1253.

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1 The name of the month would be Kumbha.
2 On this day the tithi of the date commenced 0 h. 30 m. after mean sunrise.
3 The accession of Māṟavarman Sundara-Pāṇḍya II. took place between (approximately) the 15th June A.D.
   1235 and the 18th January A.D. 1238.
4 For the month of Māsa the date is intrinsically wrong.
5 The accession of Jaṭāvarman Sundara-Pāṇḍya I. took place between (approximately) the 20th and the 23rd
   April A.D. 1251.

‘In the 3rd year on the day of Uttarāśādhaḥ, which corresponded to a Wednesday and to the sixth *tithi* of the first fortnight of the month of Vṛiṣchika.’

[Ś. 1175]: Wednesday, 29th October A.D. 1253.

903.—*Ep. Ind.* Vol. VI. p. 307, No. 17. Date of a Tiruppanandurtti (Pushpadanēvara temple) Tamil inscription of the 7th year (of the reign) of the glorious king Jātāvarman alias the *Tribhuvanachakrarvatin*, the glorious Sundara-Pāṇḍya-deva [I.]:—

‘In the 7th year on the day of Hasta, which corresponded to a Sunday and to the thirteenth *tithi* of the second fortnight of the month of Kanyā.’

[Ś. 1179]: Sunday, 7th October A.D. 1257; but the day fell in the month of Tulā, not of Kanyā.3

904.—*Ind. Ant.* Vol. XXI. p. 343. Date of a Tirukkalukkuṇam (Vēdagirīvara temple) Tamil inscription of the 9th year (of the reign) of the Mahārājādhirāja, the *Tribhuvanachakrarvatin*, the glorious Sundara-Pāṇḍya-deva [I.], the ornament of the race of the Moon, the Mādhava of the city of Madurā, the uprooter of the Kauḍa race, a second Rāma in plundering the island of Lakkā, the thunderbolt to the mountain—the Chālā race, the dispeller of the Kanyāta king, the fever to the elephant—the Kāṭhaka (king),5 the tiger to the deer—Gaṇapati (who was) the lord of Kāṇchi, he who performed the anointment of heroes at Nellūrapura:—

‘In the 9th year on the day of Punarvasu, which corresponded to a Tuesday and to the fifth *tithi* of the first fortnight of the month of Rışabha.’


905.—*Ep. Ind.* Vol. VI. p. 307, No. 15. Date of a Tirukkalukkuṇam (Vēdagirīvara temple) Tamil inscription of the 9th year (of the reign) of the glorious king Jātāvarman alias the *Tribhuvanachakrarvatin*, the glorious Sundara-Pāṇḍya-deva [I.] who was pleased to take every country:—

‘In the 9th year on the day of Rāvati, which corresponded to a Sunday and to the ninth *tithi* of the second fortnight of the month of Mithuna.’

[Ś. 1181]: Sunday, 15th June A.D. 1259.

906.—*Ep. Ind.* Vol. VII. p. 11, No. 32. Date of an Aścharapākkam (Akhēśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakrarvatin*, the glorious Vira-Pāṇḍya-deva:—

‘In the 7th year on the day of Aśvini, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkataka.’

[Ś. 1181]: Sunday, 13th July A.D. 1259.

907.—*Ind. Ant.* Vol. XXI. p. 121. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the Mahārājādhirāja, king Jātāvarman alias the

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1 He took Kanyāga (see above, No. 436, note) from the Hoyala king and covered the temple at Śrīraṅgam with gold. — See below, No. 908.
2 For the month of Kanyā the date is intrinsically wrong.
3 *I.e.* Jātāvarman Sundara-Pāṇḍya I.
4 *I.e.* the Hoyala Śamēvara; see above, No. 493.
5 According to Dr. Hultzsch, probably one of the Gaṇapati kings of Orissa whose capital was Kaṭaka (Cuttack).
6 Compare Vījaya-Gaṇapagāṇḍa, above, No. 894 ff.
7 *I.e.* the Kāśṭhaka Gaṇapati; compare above, No. 888.
8 The accession of Vira-Pāṇḍya took place between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.
Trībhuvanachakravartīn, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to take every country!—

In the 10th — tenth — year . . . on the day of Anurādhā, which corresponded to a Wednesday and to the first tīthi of the second fortnight of the month of Rishabhā.


908.— Ep. Ind. Vol. VI. p. 308, No. 18. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 11th year (of the reign) of king Jāṭāvarman aśīs the Trībhuvanachakravartīn, the glorious Sundara-Pāṇḍyadēva [I.]:—

‘In the 11th year . . . on the day of Aśvin, which corresponded to a Thursday and to the sixth tīthi of the second fortnight of the month of Karkaṭaka.’

[S. 1188]: 19th July A.D. 1261; but this was a Tuesday, not a Thursday.

909.—Ep. Ind. Vol. III. p. 11, and Plate. Śrīraṅgam (Raṅganātha temple) inscription of Sundara-Pāṇḍyadēva [I.],5 of the race of the Moon, residing at Madhurā. He took Śrīraṅgam from ‘the moon of Karṇa,9 and plundered the capital of the Kāṭhaka king.4

910.—Ep. Ind. Vol. VII. p. 10, No. 31. Date of a Śrīvaikunṭhā (Kailāsapatī temple) Tamil inscription of the 15th year (of the reign) of the glorious Vira-Pāṇḍyadēva:—

‘In the 15th year . . . on the day of Maghā, which corresponded to a Thursday, and to the seventh tīthi of the second fortnight, and to the 13th solar day of the month of Kārttīgai.’

[S. 1188]: Thursday, 10th November A.D. 1267.

911.—Ep. Ind. Vol. VI. p. 309, No. 20. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the glorious king Māravarman aśīs the Trībhuvanachakravartīn, the glorious Kulasēkharadēva [I.]:—

‘In the tenth year . . . on the day of Rōhini, which corresponded to a Wednesday and to the tenth tīthi of the first fortnight of the month of Makara.’

[S. 1199]: Wednesday, 5th January A.D. 1273.

912.—Ep. Ind. Vol. VI. p. 311, No. 25. Date of a Tārāmaṅgalam (Īḷamēśvara temple) Tamil inscription of the 6th year (of the reign) of king Jāṭāvarman aśīs the Trībhuvanachakravartīn, the glorious Sundara-Pāṇḍyadēva [II.]:—

‘In the 6th — sixth — year . . . on the day of Uttara-Phalgudi, which corresponded to a Monday and to the fourth tīthi of the first fortnight of the month of Karkaṭaka.’

[S. 1203]: Monday, 21st July A.D. 1281.

913.—Supplied by Dr. Hultzsch. Date of a Tiruvēndipuram (Dēvanāyaka-Perumāḷ temple) Tamil inscription,7 of the 10th year (of the reign) of king Jāṭāvarman aśīs the Trībhuvanachakravartīn, the glorious Sundara-Pāṇḍyadēva [II.]:—

‘In the 10th — tenth — year . . . on the day of Rēvati, which corresponded to a Monday and to the fifth tīthi of the second fortnight of the month of Karkaṭaka:

[S. 1207]: Monday, 23rd July A.D. 1285.

1 The king otherwise is described as in No. 904.
2 I.e. Jāṭāvarman Sundara-Pāṇḍya I. He covered the shrine of the temple with gold and assumed, with reference to it, the surname Hēmāchchādamarāja. — Compare above, No. 903.
3 I.e. the Hosēla Sōmēsvāra.
4 Compare above, No. 904.
5 The accession of Māravarman Kulasēkharā I. took place between (approximately) the 25th February a.d the 13th November A.D. 1288.
6 The accession of Jāṭāvarman Sundara-Pāṇḍya II. took place between (approximately) the 13th September A.D. 1275 and the 15th May A.D. 1276.
7 No. 137 of the Government Epigraphist’s collection for 1902.
914.—Ep. Ind. Vol. VI. p. 311, No. 26. Date of a Manjârgudi (Jayaâgondanâtha temple) Tamil inscription of the 12th year (of the reign) of the glorious king Jâtâvarman alias the Tribhuvananchakravartin, the glorious Sundara-Pândyadéva [II.]:—

‘In the twelfth year . . . on the day of Svâti, which corresponded to a Friday and to the thirteenth tithi of the first fortnight of the month of Kanyâ.’

[S. 1209]: Friday, 12th September A.D. 1287; but the tithi which ended on this day was a 3rd, not a 13th tithi of the bright half.

915.—Ep. Ind. Vol. VI. p. 310, No. 23. Date of a Târamaâgalam (Ilamlâvara temple) Tamil inscription of the 13th (really 14th) year (of the reign) of king Jâtâvarman alias the Tribhuvananchakravartin, the glorious Sundara-Pândyadéva [II.]:—

‘In the thirteenth year . . . on the day of Uttarâshadhâ which corresponded to a Monday and to the thirteenth tithi of the first fortnight of the month of Simhâ.’

[S. 1211]: Monday, 1st August A.D. 1239.

916.—Ep. Ind. Vol. VI. p. 310, No. 24. Date of a Tiruvârchipyr (Âdhipurâvara temple) Tamil inscription of the 13th (really 14th) year (of the reign) of king Jâtâvarman alias the Tribhuvananchakravartin, the glorious Sundara-Pândyadéva [II.]:—

‘In the thirteenth year . . . on the day of Uttarâ-Bhadrapadâ, which corresponded to a Friday and to the third tithi of the second fortnight of the month of Simhâ.’

[S. 1211]: Friday, 5th August A.D. 1239.

917.—Ep. Ind. Vol. VI. p. 312, No. 27. Date of a Târamaâgalam (Ilamlâvara temple) Tamil inscription of (the year) opposite the 14th (i.e. the 15th) year (of the reign) of king Jâtâvarman alias the Tribhuvananchakravartin, the glorious Sundara-Pândyadéva [II.]:—

‘(In the year) opposite the fourteenth year . . . on the day of Pushya, which corresponded to a Monday . . . [of the first fortnight] of the month of Rishabhâ.’

[S. 1212]: Monday, 15th May A.D. 1290.

918.—Supplied by Dr. Hultzsch. Date of an Achchârâpâkkam (Aksbâvedâvana temple) Tamil inscription of the 2nd opposite the 13th (i.e. the 16th) year (of the reign) of king Jâtâvarman (alias) the Tribhuvananchakravartin, the glorious Sundara-Pândyadéva [II.]:—

‘In the 2nd opposite the 13th year . . . on the day of Rûhiî, which corresponded to a Monday and to the seventh tithi of the second fortnight of the month of Kanyâ.’

[S. 1212]: Monday, 28th August A.D. 1290; but this was the last day of the month of Simhâ (preceding the month of Kanyâ).

919.—Ep. Ind. Vol. VI. p. 309, No. 21. Date of a Timmevelly (Nellaiyappar temple) Tamil inscription of the 26th year (of the reign) of the glorious king Mâravarman alias the Tribhuvananchakravartin, the glorious Kulaśêkharadéva [I.] who was pleased to take every country :—

‘In the [2]6th year . . . on the day of Purnarasas, which corresponded to a Wednesday, and to the second tithi of the second fortnight, and to the twenty-second solar day of the month of Vriishchika.’

[S. 1215]: Wednesday, 18th November A.D. 1293; but the tithi which ended on this day was a third, not a second tithi of the dark half.

920.—Ep. Ind. Vol. VI. p. 308, No. 19. Date of a Timmevelly (Nellaiyappar temple) Tamil inscription of the 27th year (of the reign) of the glorious king Mâravarman alias the

1 No. 252 of the Government Epigraphist’s collection for 1901.
Trihubvanachakravartin, the glorious Kulaśekharadēva [I.] who was pleased to take every country:

'The 27th year . . . on the day of Uttara-Phalguna, which corresponded to the seventh tithi of the second fortnight, and to a Friday, and to the 14th solar day of the month of Dhanus.

[S. 1216]: Friday, 10th December A.D. 1294.'

921.—Ep. Ind. Vol. VI. p. 310, No. 22. Date of a Kaḍappēri (Śvetāranyēśvara temple) Tamil inscription of the 40th year (of the reign) of king Mārvavarmāna (alias) the Trihubvanachakravartin, the glorious Kulaśekharadēva [II.]—

'In the 40th year . . . on the day of Rēvatī, which corresponded to a Saturday and to the second tithi of the first fortnight of the month of Mina.'

[S. 1229]: Saturday, 24th February A.D. 1308.

922.—Ep. Ind. Vol. VI. p. 313, No. 20. Date of a Gaṅgaikondāḻapuram (Bṛhadīśvara temple) Tamil inscription of the 6th year (of the reign) of king Mārvavarmāna (alias) the Trihubvanachakravartin, the glorious Kulaśekharadēva [II.]—

'In the 6th year . . . on the day of Uttarāśadhāḥ, which corresponded to a Saturday and to the fourteenth tithi of the first fortnight of the month of Karkaṭaka.'

[S. 1239]: Saturday, 23rd July A.D. 1317.

923.—Ep. Ind. Vol. VI. p. 313, No. 20. Date of a Gaṅgaikondāḻapuram (Bṛhadīśvara temple) Tamil inscription of the 5th year (of the reign) of king Mārvavarmāna (alias) the Trihubvanachakravartin, the glorious Kulaśekharadēva [II.]—

'In the 5th year . . . on the day of Pushya, which corresponded to a Monday and to the thirteenth tithi of the first fortnight of the month of Siṃha.'

[S. 1240]: Monday, 6th March A.D. 1319; but the day fell in the month of Miṅa, not Siṃha, and the nakṣatra on it was Pūrva-Phalguna (Pāram), not Pushya (Pūṣam).

924.—Ep. Ind. Vol. VI. p. 312, No. 28. Date of a Tinnevelly (Nellaiyappar temple) Tamil inscription of the 8th year (of the reign) of the glorious king Mārvavarmāna (alias) the Trihubvanachakravartin, the glorious Kulaśekharadēva [II.]—

'In the eighth year . . . on the day of Uttara-Phalguna, which corresponded to a Saturday and to the ninth tithi of the second fortnight, and to the seventeenth solar day of the month of Viśāchika.'

[S. 1243]: Saturday, 14th November A.D. 1321.

925.—S. 1262.—Ep. Ind. Vol. VII. p. 11, No. 33. Date of a Śeṅgama (Rishabhēśvara temple) Tamil inscription of the 6th year (of the reign) of king Mārvavarmāna (alias) the Trihubvanachakravartin, the glorious Pārākrama-Pāṇḍya dēva:—

'After the Śaka year 1262 (had passed), in the 6th year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Wednesday and to the twelfth tithi of the first fortnight of the month of Viśāchika.'

Wednesday, 1st November A.D. 1340.

1. On this day the tithi of the date commenced 4 h. 45 m. after mean sunrise.
2. The accession of Mārvavarmāna Kulaśekhara II. took place between (approximately) the 6th March and the 23rd July A.D. 1314.
3. The wording of the date is intrinsically wrong.
4. The accession of Mārvavarmāna Pārākrama-Pāṇḍya took place between (approximately) the 1st December A.D. 1294 and the 1st November A.D. 1335.
926.—*Ep. Ind.* Vol. VII. p. 11, No. 34. Date of a Maṅgārguḍi (Kailāsanātha temple) Tamil inscription of the 8th (really 18th) year (of the reign) of king Māravarman (*alias* the Tribhuvanachakravartin, the glorious Parākrama-Pāṇḍyadēva:—

‘In the [8th] year . . . on the day of Hasta, which corresponded to a Friday and to the ninth *tīkhi* of the second fortnight of the month of Dhanus.'

[S. 1274]: Friday, 30th November A.D. 1352.¹

927.—S. 1293.—*Ep. Ind.* Vol. VII. p. 12, No. 35. Date of a Chōḷapuram (near Nagoreoil, Chōḷēsvaram temple) Tamil inscription of the 10th opposite the 5th (i.e. the 15th) year (of the reign) of the glorious king Jaṭāvarman *alias* the Tribhuvanachakravartin, the glorious Parākrama-Pāṇḍyadēva:—

‘After the Śaka year 1293 (had passed), in the tenth opposite the fifth year . . . on the day of Satabhisahaj, which corresponded to a Friday and to the third *tīkhi* of the first fortnight of the month of Makkara.'

Friday, 9th January A.D. 1372.

928.—*Ep. Ind.* Vol. VII. p. 13, No. 37. Date of a Teṅkāsī (Viśvanātha temple) Tamil inscription of the 9th opposite the 31st (i.e. the 32nd) year (of the reign) of king Jaṭālarvarman *alias* the Tribhuvanachakravartin, the glorious Parākrama-Pāṇḍyadēva:—

‘In the year opposite the thirty-first year . . . on the day of Uttarāshadhā, which corresponded to a Monday, and to the fourteenth *tīkhi* of the first fortnight, and to the twenty-first solar day of the month of Karkaṭaka.'

[S. 1375]: 19th July A.D. 1455; but this was a Thursday, not a Monday.

929.—S. 1377.—*Ep. Ind.* Vol. VII. p. 12, No. 36. Date of a Kuttālam (Kuttālanātha temple) Tamil inscription of the 2nd opposite the 31st (i.e. the 33rd) year (of the reign) of Parākrama-Pāṇḍyadēva:—

‘In the second opposite the 31st year . . . which was current after the Śaka year 1377 (had passed),—on the day of Mṛgaśīrsha, which corresponded to a Monday, and to the sixth *tīkhi* of the first fortnight, and to the twenty-eighth solar day of the month of Mina.'

Monday, 24th March A.D. 1455.

930.—*Ep. Ind.* Vol. VII. p. 13, No. 38. Date of a Kuttālam (Kuttālanātha temple) Tamil inscription of the 4th opposite the 31st (i.e. the 35th) year (of the reign) of king Jaṭālarvarman alias the Tribhuvanachakravartin, the glorious Parākrama-Pāṇḍyadēva:—

‘In the fourth opposite the thirty-first year . . . on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tīkhi* of the second fortnight, and to the twentieth solar day of the month of Mina.'

[S. 1379]: Wednesday, 16th March A.D. 1457.

931.—S. 1381 (for 1383).—*Ep. Ind.* Vol. VII. p. 13, No. 39. Date of a Teṅkāsī (Viśvanātha temple) Tamil inscription of the 8th opposite the 31st (i.e. the 39th) year (of the reign) of Arikēsarīdeva *alias* Parākrama-Pāṇḍyadēva:—

‘In the 8th opposite the 31st year . . . which was current after the Śaka year one thousand three hundred and eighty-one (had passed),—on the day of Svāti, which corresponded to a

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¹ On this day the *tīkhi* of the date commenced 0 h. 17 m. after mean sunrise.

² The accession of Jaṭāvarman Parākrama-Pāṇḍya took place between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

³ *I.e.* Jaṭālarvarman Parākrama-Pāṇḍya Arikēsarīdeva; see No. 931.—His accession took place between (approximately) the 18th June and the 19th July A.D. 1422.

⁴ *I.e.* Jaṭālarvarman Parākrama-Pāṇḍya Arikēsarīdeva; see Nos. 928-930.
Wednesday, and to the tenth tithi of the first fortnight, and to the twenty-third solar day of the month of Mithuna.'

Wednesday, 17th June A.D. 1461; but this was the 21st, not the 23rd day of the month of Mithuna.

932.—S. 1421.—Ep. Ind. Vol. VII. p. 14, No. 40. Date of a Teṅkāśi (Viśvanātha temple) Tamil inscription of the 20th year (of the reign) of king Jaṭilavarman alias the Tribhuvanachakravartin Pañḍyadēva alias Kulaśekharadēva who was born on the day of Kṛitiśa: 1—

'In the twentieth year ... which was current after the Śaka year 1421 (had passed),—on the day of Rāvati, which corresponded to a Thursday, and to the twelfth tithi of the first fortnight, and to the fifteenth solar day of the month of Viśchika.'

Thursday, 14th November A.D. 1499.

933.—S. 1459.—Ep. Ind. Vol. VII. p. 15, No. 41. Date of a Teṅkāśi (Viśvanātha temple) Tamil inscription of the 3rd year (of the reign) of king Jaṭilavarman alias the Tribhuvanachakravartin, Kōnermaikondā 2 . . . Perumāl Śrivallabhadēva: 3—

'In the Hēvilambin year, the third year ... which was current after the Śaka year one thousand four hundred and fifty-nine (had passed),—on the day of Svāti, which corresponded to a Wednesday, and to the eleventh tithi of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Viśchika.'

Wednesday, 28th November A.D. 1537.

934.—S. 1477.—Ep. Ind. Vol. VII. p. 15, No. 42. Date of a Gaṅgaikondā (Kailāṣapati temple) Tamil inscription of the 22nd opposite the 2nd (i.e. the 24th) year (of the reign) of king Māravarman alias the Tribhuvanachakravartin, Kōnermaikondā, 2 the glorious Sundarama-Pāṇḍyadēva [III.]: 4—

'In the Rākshasa year which was current after the Śaka year 1477 (had passed, and which corresponded to) the 22nd opposite the 2nd year ... on the day of Svāti, which corresponded to a Saturday, and to the twelfth tithi of the first fortnight, and to the 3rd solar day of the month of Āṣi.'

Saturday, 1st June A.D. 1555.

935.—S. 1489.—Ep. Ind. Vol. VII. p. 16, No. 43. Date of a Teṅkāśi (Kulasēkharamudāiyār temple) Tamil inscription of the 5th year (of the reign) of king Jaṭilavarman alias the Tribhuvanachakravartin, Kōnermaikondā, 2 Śri-Perumāl Aḷagaṉ-Perumāḷ Ativirarama Śrivallabhadēva: 5—

'In the Prabhava year (corresponding to) the fifth year ... which was current after the Śaka year 1489 (had passed),—on the day of Uttara-Bhadrapadā, which corresponded to the Vānik-karaṇa and to the Gaṇḍa-yōga and to a Friday, and to the third tithi of the second fortnight, and to the 22nd solar day of the month of Āvaṇi.'

Friday, 22nd August A.D. 1567.

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1 The king's accession took place between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.
2 See above, No. 810.
3 The king's accession took place between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.
4 The king's accession took place between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.
5 The king's accession took place between (approximately) the 23rd August A.D. 1532 and the 22nd August A.D. 1533.
936.—South-Ind. Insr. Vol. I. No. 69, p. 101. Tirumalai Tamil, inscription of the 10th year of the reign of king Mávarman, the Tríbhuvanacakravartí, the glorious Víra-Páñdyadéva.

937.—Ind. Ant. Vol. XXII. p. 69, and Plates. Madras Museum Sanskrit and Tamil plates of the 17th year of the reign of the Páñdy king Játilavarmán (in Tamil, Neduñadayañ), the son of king Mávarman of the Páñdy race, descended from the Moon.—The d tút (or d tútaka) of the grant was the Maháśeñanta Dhírataran Múrti-Eyíñg of the Váidy race, chief of Viramañgalam.

938.—Ind. Ant. Vol. XXII. p. 67. Tamil inscription of the 6th year of the reign of Kó Márañ-Jadayañ, and of his Maháśeñánta Sáttan Gañapathi of the Váidy race, who was the chief of Pándi-Amiradamañgalam.

O.—Kings and Chiefs of Kéeràla.

939.—S. 1188.—Ep. Ind. Vol. IV. p. 146. Conjeeveram (Arulála-Perumál temple) incomplete Sanskrit and Tamil inscription of the Mahárája Ravivarman alias Sanígrámadhir and Kulañcánkharadéva, the Tríbhuvanacakravartí Kánerinmakoñdán, a son of the Kéerral Mahárájádékhrája Jayasínhña (of the family of Yadu in the lunar race) and his wife Umávé. Date of Ravivarman’s birth:—

(L. 1.)—d útvàyánya. Śañbada-bháji samayé.

When 33 years of age (i.e. about A.D. 1299-1300), Ravivarman took possession of Kéerral which he ruled as he did his town of Kólamba; he defeated a certain Víra-Páñda, subjected the Páñdas and Chólias to the Kéralas, and at the age of 46 (i.e. about A.D. 1312-13) was crowned on the banks of the Végvái; he then apparently again made war against Víra-Páñda and conquered the northern country; in the fourth year of his reign (i.e. about A.D. 1315-16) he was at Káñchi.

940.—S. 1188.—Ep. Ind. Vol. IV. p. 149. Śrúvarangam (Raṅganátha temple) inscription of the Mahárája Ravivarman alias Sanígrámadhir and Kulañcánkharadéva, the son of Jayasínhña, of Kéerral; (partly composed by Kávibhúshán). Date of Ravivarman’s birth as in No. 939, with which this inscription is partly identical. In both Ravivarman, besides other epithets, has those of ‘the Kápaka universal monarch’ and ‘king Bhója of the South.’

941.—S. 1299.—Ep. Ind. Vol. IV. p. 203. Trívandram (Pálmáñcábhasvámin temple) inscription of a prince Sarváñganátha:—

(L. 1.)—Símh-ásth cha Bhríhaspatu . . . abdé cha Chólapriyé.

942.—S. 1312.—Ind. Ant. Vol. II. p. 361. Súçhindaram inscription of the Kéerral king Mátrañcavarman:—

Rákalóké Śañ-ábdé Súrepáti-sachíyé Símhá-yáté Tuláyám-áruão phadmisú, py-Adityáñ- yuté Bhónuvaré cha.

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1 I am unable to state the times of this inscription and of Nos. 937 and 938.
2 The (seven) plates are numbered with Váṭýalaṉu numeral figures.
3 He put to flight, amongst others, a certain Aduyan. With this name compare Adigána, above, Nos. 833 and 884, and Adigána, e.g. in No. 415, note.
4 According to Mr. Varavána he may be identical with the Jástívarman of No. 937.
5 I give first inscriptions dated in Sáù years, then those dated in Kollam years, and finally undated inscriptions. For Kéerral kings see also ab vó, No. 584.
6 See above No. 519.
7 Compare below, No. 966.
8 La. 1188.
9 For a Víra-Páñda who apparently was a contemporary of Ravivarman, see below, No. 965.
10 In the inscription called Súñandrá; compare below, No. 936.
11 According to the late Mr. F. S. Fillaur, this would be the surname of an Adityávarman who is mentioned in another Trívandram inscription, translated in Ind. Ant. Vol. XXV. p. 183.
12 Le. 1306.
13 Le. 1312.
Perhaps Sunday, 2nd October A.D. 1390; but on this day Jupiter’s true place was in Vṛṣchika (and his mean place in Dhanuḥ), not in Sinha.


‘In the year opposite the year 301, since the appearance of Kollam, with the sun in the sign of Leo’ (Sinha).

[Kollam 301 = Ś. 1047-48.]


‘In the Kollam year 319, with Jupiter in the sign Scorpion’ (Vṛṣchika), ‘and the sun in Capricornus’ (Makara).’

[Kollam 319 = Ś. 1065-66.]

945.—Kollam 335.—Ind. Ant. Vol. XXVI. p. 141. Puravachēri Tamil inscription recording private donations:—

‘In the year opposite the year 335 after the appearance of Kollam.’

[Kollam 335 = Ś. 1081-82.]


‘In the year opposite the year 336, after the appearance of Kollam, with the sun six days old in the sign of Taurus’ (Vṛṣṭhabha), ‘Saturday, Makayiram’ (Mṛgāśīrṣha) ‘star.’

[Ś. 1083]: Saturday, 29th April A.D. 1161; see ibid. Vol. XXV. p. 54, No. 1.


‘In the year 342 after the appearance of Kollam, with the sun 7 days old in Leo’ (Sinha).

[Kollam 342 = Ś. 1088-89.]

948.—Kollam 348 (for 347?):—Ind. Ant. Vol. XXIV. p. 278. Translation of a Tiruvattīr Old Malayāḷam inscription of Vira-Udayamārtāṇḍavarman of Vēṇāḍu:—

‘In the Kollam year 348, with Jupiter in Cancer’ (Karkaṭaka), ‘and the sun . . . days old in Pisces’ (Mina), ‘Thursday, Anusham’ (Anurādhā) ‘star.’

[Ś. 1094]: Thursday, 16th March A.D. 1172; see ibid. Vol. XXV. p. 54, No. 4, and p. 174.

949.—Kollam 368.—Ind. Ant. Vol. XXIV. p. 283. Translation of Virapam (near Āṭriyagal) fragments of one or two Tamil inscriptions of a Vira-Kēralavarman?, one of which is dated—

‘In the Kollam year 368, with Jupiter in Virgo’ (Kanyā), ‘and the sun two days old in Taurus’ (Vṛṣṭhabha).’

[Kollam 368 = Ś. 1114-15.]

1 For this and the following inscriptions compare also the late P. S. Pillai’s Some Early Sovereigns of Travancore, Madras, 1894.
2 This is the Tamil name of the Travancore country.
3 In the Kollam year 319 = A.D. 1143-44 Jupiter was not in Vṛṣṭhabha.
4 For another Tamil inscription from the same place and of apparently the same date, see Ind. Ant. Vol. XXIV. p. 258.
5 i.e. ‘on the 6th solar day.’
6 In the Kollam year 368 = A.D. 1192-93 Jupiter was not in Kanyā.
950.—Kollam 371.—Ind. Ant. Vol. XXIV. p. 284. Translation of a Kupangarai Old
Malayalam inscription of Vira-Rama Varman of Vēṇāḍu:—

‘In the Kollam year 371, with Jupiter in Cancer’ (Karkaṭaka), ‘and the sun 24 days old in
Aries’ (Mēsha).

[Kollam 371 = Ś. 1117-18.]

951.—Kollam 384.—Ind. Ant. Vol. XXIV. p. 305. Translation of a Trivandrum (Padma-
ābhañavāmin temple) Old Malayalam mutilated inscription of Vira-Rama [Kērāḷavarman]
of Vēṇāḍu:—

‘In the Kollam year 384, with Jupiter in Cancer’ (Karkaṭaka), ‘[and the sun . . . days old
in Gemini’ (Mithuna)].

[Kollam 384 = Ś. 1130-31.]

Kāḍinaṅkulam (Maḥāṭeṣa temple) Tamil inscription of Vira-Rama Kērāḷavarman of Kila-
pāḍar, ruler of Vēṇāḍu:—

‘In the year opposite the Kollam year 389, with Jupiter in Aquarius’ (Kumbha), ‘and the
sun 18 days old in Pāśaca’ (Mina), ‘Thursday, Pushya star, the 10th lunar day, Aries’ (Mēsha)
‘(being the rising sign).’

[Ś. 1137]: Thursday, 12th March A.D. 1215; see ibid. Vol. XXV. p. 54, No. 3.

953.—Kollam 392 (Ky. 4317).—Ind. Ant. Vol. XXVI. p. 144. Kōṭṭār (Chōlapuram
temple) Tamil inscription:—

‘In the Kollam year 392 opposite the Kaliyuga year 4317, the sun being in Vṛiṣeṣhika.’

[Kollam 392 = Ky. 4317 = Ś. 1138.]

954.—Kollam 396.—Ind. Ant. Vol. XXVI. p. 145. Kōṭṭār (Chōlapuram temple) Tamil
inscription:—

‘In the year 396 after the appearance of Kollam, when the sun was in Mithuṇa.’

[Kollam 396 = Ś. 1142-43.]

955.—Kollam 410.—Ind. Ant. Vol. XXIV. p. 308. Translation of a Maṇalikkarai (Āḻvār
temple) Old Malayalam inscription of Vira-Ravi Kērāḷavarman of Vēṇāḍu:—

‘In the year opposite the Kollam year 410, with Jupiter in Scorpio’ (Vṛiṣeṣhika), ‘and the
sun 27 days old in Aries’ (Mēsha).

[Kollam 410 = Ś. 1158-57.]

956.—Kollam 427.—Ind. Ant. Vol. XXIV. p. 333. Translation of a Varkkalai Old
Malayalam inscription of Vira-Pathmābhā Mārṭāṇḍavarman of Vēṇāḍu:—

‘In the Kollam year 427, with Jupiter entering into Aries’ (Mēsha), ‘and the sun 21 days
old in Taurus’ (Vṛīṣabha), ‘Wednesday, the 5th lunar day after new-moon, and with the sign of
Cancer’ (Karkaṭaka) ‘rising in the orient.’

[Ś. 1174]: Wednesday, 15th May A.D. 1252; see ibid. Vol. XXV. p. 54, No. 2.

957.—Kollam 491.—Ind. Ant. Vol. XXIV. p. 335. Translation of a Kēralapuram Old
Malayalam inscription of Vira-Uḍaiyamārṭāṇḍavarman alias Vira-Pāṇḍyaṇḍeṇa4 of
Vēṇāḍu:—

‘In the Kollam year 491, and in the 4th year, the sun being 21 days old in Aquarius’
(Kumbha).

[Kollam 491 = Ś. 1237-38.]

1 I.e. ‘on the 18th solar day.’
2 For the month of Vṛiṣeṣhika the Kollam year 392 corresponds to Kaliyuga 4317 expired.
3 I.e. ‘on the 21st solar day.’
4 Compare above, No. 390.
958.—**Kollam 578.—Ind. Ant. Vol. XXV. pp. 187 and 188.** Translation of a Padmanābhapuram (Alvār temple) Sanskrit and Tamil inscription of the Kāraṇa king Vīra-Kāraṇa Mārtanda-varman of Kēppātār:—

In the Kollam year 578, the sun being 26 days old1 in Mēsham, on Saturday, new moon, [the lunar mansion being] Bharaṇi.2

[S. 1325]: Saturday, 21st April A.D. 1403.

959.—**Kollam 644.—Ind. Ant. Vol. II. p. 360.** Inscription on a bell, given to a temple at Tirukkuṟaṅgiḻi by a prince Adityavarman, ruler of Vaṭṭi,3 of the lineage of Jayasthāna:—

Śrīmat-Kōlamba-varšā bhavati.5

[Kollam 644 = S. 1390-91.]

960.—**Kollam 654.—Ind. Ant. Vol. II. p. 381.** Suchindram inscription of a prince Rāmavarman, ruler of Vaṭṭi:—


[S. 1400]: Monday, 26th October A.D. 1478; see *ibid.* Vol. XXV. p. 56, No. 15.

961.—**Kollam 655.—Ep. Ind. Vol. IV. p. 204.** Vaṟkkalai inscription of Mārtanda:—

(L. 1)—Kōlamba marat āvati vaṭṭamāti māte Vṛṣṣṭē-rādhē Gūvē-vvārē bhē Mrgāsirākā Viṭṭhi-tittuu Sinēḥē cha lagnē subhē.

[S. 1402]: Thursday, 11th May A.D. 1480.

962.—**Ep. Ind. Vol. III. p. 68, and Plate.** Cochin (Jew’s) Tamil plates of Kōgōmaṭkōpān,8 His Majesty the king, the glorious Bhāskaṭa Rāvivarman, staying at Muyijikkōdu,9 recording a grant made to Iṣuppu Iṟappān (i.e. Joseph Rabbān); dated—

‘in the thirty-sixth year opposite the second year.’

963.—**Ind. Ant. Vol. XX. p. 290, and Plate.** Tirunelē (now Colonel Woolridge’s) Tamil plates of His Majesty king Bhāskaṭa Rāvivarman, containing an order by his feudatory Saṅkara-Kōdavarman of Purāgīlānāṭu; dated—

‘in the forty-sixth year opposite the current year . . . in the month of Makara, when Jupiter was standing in Sinēḥa, in the above year.’


‘in the fifth year which was current within the time during which king . . . was reigning . . . in this year.’

965.—**Ep. Ind. Vol. IV. p. 295, and Plate.** Kōṭṭayam (Syrian Christians’) Tamil plate of Vīra-Rāghava-Chakravartin, a descendant of Vīra-Kāraṇa-Chakravartin:—

‘On the day of Rébiṣi, a Saturday on which passed12 (the day) twenty-one (of) the month Mina, (when) Jupiter (was) in Makara, while the glorious Vīra-Rāghava-Chakravartin . . . was ruling prosperously.’

[S. 1241]: Saturday, 15th March A.D. 1320; see *ibid.* Vol. VI. p. 83.

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1 *I.e.* ‘on the 24th solar day.’
2 In the Sanskrit part of the inscription the date is assigned to Ś. 1325 (Śabhāda).  
3 *I.e.* Vaṭṭī; see above, No. 834.  
4 Compare above, No. 989.  
5 *I.e.* 664.  
6 *I.e.* 655.  
8 *I.e.* ‘he who had assumed the title “king of kings.”’
9 *I.e.* ‘in the Hebrew translation (in the possession of the Cochin Jews) identified with Koḍūṭṭalār (Omanu).’
12 *I.e.* I owe the literal translation of the date to Dr. Hultsch.

(L. 3).—Dhannahi . . . . uṭhāṇa-giṭvē.³

P. — Miscellaneous dated Inscriptions.

967.—Ś. 856.—Ind. Ant. Vol. X. p. 104, and Plate; PSOCI. No. 52. Bādēmi (Mahākūta) unfinished Kamarese pillar inscription of the Mahāśivarātrī Bappuvārasi:—


Bappuvārasi⁵ is described as a very Bhairava . . . . to the assemblage of the enemies of the brave Gōpāla (Vīra-Gōpāla ?).

968.—Ś. 1041*.—Insor. at Śravanga-Belgoja, No. 139, p. 109. Sanskrit and Kamarese inscription recording the date of the death of a female disciple of Divākaranandisiddhāntadēva:—


The date is irregular.

Divākaranandisiddhāntadēva’s disciple was Maladhāridēva, whose disciple was Subha-chandra-siddhāntadēva.⁶

969.—Ś. 1050.—Insor. at Śravanga-Belgoja, No. 54, p. 41; Ep. Ind. Vol. III. p. 159, and Plate. pillar inscription recording the date of the death of Mallisēna Maladhāridēva, the disciple of Ajītasūna, ‘preceded by a sort of historical sketch of the Śravanga-Belgoja branch of the Digambara branch of the Jainas;’ (composed by Maladhāridēva’s lay-disciple Mallinātha):—


Sunday, 10th March A.D. 1129; see Ind. Ant. Vol. XXIII. p. 124, No. 68.

Of royal personages the inscription mentions: Chandragupta (in connection with Bhaṭhārahaṇa); Sāhastrāṇga and Bimāṭhalā (in connection with Akalāṇa); Śatrubhayakākara (in connection with Vimalachandra); Kṛṣṇaparāja (in connection with Puruvāḍimala); the Poyaṣa (Hoysaḥ) Vinayāḍiṁya (in connection with Śaṅcideva); and Āhuvaramalla (i.e. perhaps the N. Chulukya Sōmēvarē I., in connection with Subhachaturmukha, i.e. perhaps Śāntinātha).

970.—Ś. 1059 (for 1051?).—Insor. at Śravanga-Belgoja, No. 68, p. 60. Kamarese pillar inscription recording the date of the death of Tribhuvamālā Chaladānkārē Hoysaḷaṣeṭṭi, and the erection by his wife of a monument in his memory:—

Sa(ū) ka-[vā]-rā(ha) 1059naya Saṁyasa-saṁvatsarā Māgha-māsada śukla-paṭhara māṇakesaṇad-āndu.

Saṁyasa would be Ś. 1051 expired.

971.—Ś. 1121.—PSOCI. No. 114. Hampe Kamarese inscription of Māḍūna-Chaṭrāyāya:—

‘Śaka 1121 (in figures, l. 11), the Siddhārthī saṁvatsara; at the time of the sun’s commencing his progress to the north.’

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¹ In the inscription called Śaṁnandūra; compare above, No. 941.
² Of about the 14th century A.D.—Mr. P. S. Pillai has taken the inscription to be dated in the Kollam year 966; see Ind. Ant. Vol. XXIV. p. 286, and Vol. XXVI. p. 109.
³ L.t. (in the mouth of Dhanur) when Jupiter was in the sign Karkataka.—Compare Raghunātha III. 13; S. P. Vaidya’s note.
⁴ On this day the tiṭṭhi of the date commenced 2 h. 42 m. after mean sunrise. He appears to have the brāhuṛt ṛtaṇāvalāṭa.
⁵ Compare above, No. 398.
972.—Ś. 1130 (for 1131).—Ep. Ind. Vol. III. p. 316. Sironcha (on the Gódávarí, now Nágpur Museum) Telugu inscription of Sóméśvara (Jagadékaḥuṣaṇa—Maháraja alicia Sóméśvaradéva—Chakravarthi) of the Nága vanána, ‘lord of Bhágávati;’ 1 recording a grant by his chief queen Gánagamahádevi:—

(L. 26).—Śakuní[ri]pakál-ātita-saṁvatsaramulu 1130agunēnti Phálguṇa(ṇa)-śa-[kra(ka)]-dvádaśini Ṛddyavámamu nánudá.

Sunday, 7th February A.D. 1210; see ibid. p. 315.

973.—Ś. 1156.—Cave-Temples of West. India, p. 99. Ellérá Jain image inscription:—

(L. 1).—Śáké 1156 Jaya-savachharé [Phálguṇa-sudha-tritiká Budhá].

(L. 3).—Phálguṇa-trityáṃ Vpáhá.


(L. 1).—Sa(śa)ka-varusa(sha) 1189 Prabhava-saṁvatsarasadá Mágha-sū(ṇu)dha(ddha) 5 Su(ṇu)kraváradalá.


975.—Ś. 1197*.—PSOC. No. 236; Mysore Insor. No. 120, p. 219. Halébéś Canarese memorial tablet of a disciple of (?) Mágkanandhi-bhāṭṭārakadéva:—

Śaka 1197 (in figures, l. 8), the Bháva saṁvatsara; Wednesday, the twelfth day of the bright fortnight of Bhágárapada.


976.—Ś. 1200.—Insor. at Śrávāna-Belgola, No. 137, second part, p. 105 Kanarese inscription recording donations by Munichandradéva, disciple of the Mahámanḍaládhárya Udayachandradéva, and by others:—

Śáliváhana-Sáké-varahaśi 1200śi Bahudhánya-saṁvatsarasadá Chaitra-suddha 1 Śukravára.

Friday, 26th March A.D. 1278; 3 see ibid. Ant. Vol. XXIII. p. 119, No. 37.


(L. 1).—Sa(śa)ka-varusa(sha) 1201 Pramáthi-saṁvatsara Bhágárapada-su(ṇu)ddha-hat¶jí Sómavárad-anúdú.

Monday, 14th August A.D. 1279; 4 see ibid. Vol. XXIV. p. 3, No. 133.

978.—Ś. 1203 (for 1201) 5 and [Ś. 1210].—Insor. at Śrávāna-Belgola, No. 131, p. 99. Kanarese inscription recording grants by private persons:—

Śrómatu-Sáké-varaha 1203śi Pramáthi-saṁvatsara Mággaśra-sū 10 Bri(bri)dāndu.

Pramáthin would be Ś. 1235 expired. Perhaps the intended year is Ś. 1201 expired = Pramáthin, but for that year the date is irregular.

Below the above is another Kanarese inscription recording a private grant, dated:—

Śavadhári-saṁvatsarasadá dviśitya-Bhágárapada-sū 5 Bri.

This date, for Śaradhárin—Ś. 1210, in which Bhágárapada was intercalary, corresponds to Thursday, 2nd September A.D. 1288.

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1 Sóméśvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 156 and 159.
2 On this day the śita of the date commenced 2 h. 42 m. after mean sunrise.
3 This was the day of the Māha-saṅkrānti.
4 On this day the śita of the date commenced 4 h. 19 m. after mean sunrise.
979.—S. 1203.—Ep. Ind. Vol. VI. p. 263. Śrīkārmap (Kāmēvari temple) pillar inscription of Naraharitirtha\(^1\) (probably governor of the Kaliṅga country), the pupil of Anandatīrtha (who explained the Vyāsa-sūtras in accordance with the principles of the Dvaita school), who was the pupil of Puruśottama-mahātīrtha (who composed a kāśyas) :

(L. 15).—.. Śaka-vatsāre hutaśa-vyōma-dvaya-kahā-yaite Mēśē śukia-Śasānkkā-
[dijnė vėrė [cha] Saunyō varē.
The date is irregular; see ibid. p. 266.

980.—S. 1205*.—Inser. at Śravannabelgola, No. 129, p. 96. Sanskrit and Kanarese inscription recording grants by Bālachandrādēva, disciple of the Mahāmāyadeva Nṛmichandra-
paṇḍitādēva, and by others :

Śa(sā)ka-varsha 1205nēya Chitrahānu-sañvatāsara Śravāna-su 10 Bṛḍandu.
Thursday, 16th July A.D. 1282; see Ind. Ant. Vol. XXIII. p. 128, No. 94.

981.—S. 1235.—Inser. at Śravannabelgola, No. 41, p. 11. Sanskrit and Kanarese inscription recording the date of the death of Subhasandramuni :

Paṁchāvatīnteśa-karṇi-nita-śātadvayādīka-sahara-nita-varāhēhu | vṛttēhnu Śaka-nepāsya
tu kālē vistirṇa-pilasad-apāṇapavanēnu || Pramaḍā-vatsāre māsē Śravāṇē tanum-ayañjat ||
Vakrē kriṣbhā-chaturddāyādi Śubhasandrā mahāyatiḥ ||
Tuesday, 21st August A.D. 1313; see Ind. Ant. Vol. XXIII. p. 125, No. 75.
The inscription praises Mēghachandra-traśīdēya\(^2\) and others.

982.—S. 1295*.—Inser. at Śravannabelgola, No. 111, p. 86. Partly illegible rock inscription, recording that some work or other was done by (F) Vardhamānasvāmin :

Śa(a)ka-varsha 1295 Pardhāvi-sañvatāsara Vaisākha-suddhā 3 Budhevāra.
Wednesday, 7th April A.D. 1372; see Ind. Ant. Vol. XXIII. p. 129, No. 95.

983.—S. 1320*.—Inser. at Śravannabelgola, No. 105, p. 76. Pillar inscription recording the date of the death of Purupaṇḍita, and the erection of a tomb for him by his disciple Aḥīnavapuṇḍitādēva; preceded by a long account of Jain teachers; (composed by Arbaddāsa) :

Tatra trayādaśa-śataśa-as daśa-dvayēnā Śake-bdhakē parimitē-bhavad-Īśvar-ākhyē | Māghī chaturddā-sa-tithau sitābhājī vērē Svātānu Śanais(nē) surapadaṃ Purupaṇḍitasya ||
The date is irregular.

984.—S. 1331.—Inser. at Śravannabelgola, No. 106, p. 80. Sanskrit and Kanarese inscription, recording a grant by a certain Māyanā, a disciple of Chandrakirti :

Śa(a)ka-varaśa 1331nēya Vīrodhi-sañvatāsara Chaītra-ta 5 Gu.
Thursday, 4th April A.D. 1409; see Ind. Ant. Vol. XXIII. p. 126, No. 78.

985.—S. 1353.—Ep. Ind. Vol. VII. p. 110. Inscription on a colossal Jaina stupa\(^3\) at Kārkala in the South Canara district, erected by Vīra-Pāṇḍya (Pāṇḍyarāya), the son of Bāsārayendrā of the lineage of the Moon, by the advice of the Jaina priest Lalitakirti.\(^4\)

(L. 5).—Svasti śrī-Śakahūmātēn-trī-sara-vahān-āndōcī-Vīroḍhyādīkṛṣṇ-vahē Phālguna-
Saunyavāra-dhavale śrī-dvādaśi-satātthau.
Wednesday, 13th February A.D. 1432; see Ind. Ant. Vol. XXIII. p. 119, No. 42.

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\(^1\) In Ep. Ind. Vol. VI. p. 266 ff. are given the dates of five other inscriptions which record gifts of Naraharitirtha; one of them (No. 2) quotes the coincidence called Ardhāyāga and a solar eclipse which was visible in India; another (No. 4), of S. 1215 (corresponding to the 21st May A.D. 1283), is of the 12th year of the reign of Vīra-Narasimhinādēva (i.e. the Gaṅga king of Kaliṅga Narasimhinādēva II.; see North. Inser. No. 397).—Compare the Mr. Venkayya's Report for 1906, p. 33.

\(^2\) See above, Nos. 74, 837, and 409.

\(^3\) For a short Kanarese inscription of Pāṇḍyarāya, on the same stupa, see Ep. Ind. Vol. VII. p. 111.

\(^4\) Compare below, Nos. 937, 999 and 994.
986.—S. 1355*.—Inscr. at Śravāṇa-Belgoḷa, No. 108, p. 81. Pillar inscription recording the death of Śrutamuni and the erection of a tomb for him; preceded by a long account of Jaina teachers; (composed by Maṅgarāja):—

Iṣu-śaṅka-śīkhi-viśvin-mitā-Śaka-Paridhāvi-sarad-dvitiyag-Āśādhāḥ | sita-navami-Vidhūdin-śādayaṇjīshi sa-Viśēkhaṃ pānyāḥḥīṃ-eyam-ṛṣaḥ ||

987.—S. 1359*.—Ep. Ind. Vol. VII. p. 111. Kârkaḷa Kanarese pillar inscription of Vīra-Pāṇḍya, the son of Bhairava of the family of Jinaḍatta:—

(L. 1).—Śaka-ṇipana 1359 Rākshasa-sahāvatsara[da Ph] Ālagna-āṇa 12lu ||

988.—S. 1359*.—Inscr. at Śravāṇa-Belgoḷa, No. 103, p. 75. Kanarese inscription recording some repairs made by a son of Keśavanītha, the minister of the Maṇḍalāṣvara Kulottunāṇa-Chaṅgāla-Mahādevā:—

Sa(ṇ)ka(ṇ)ha(ya)-varūṣa 1432(ṃ)yaṇe ya Śaṅka-sahāvatsara Vayaśīkha-ba 101ā.

989.—S. 1439(3).—PSOCL. No. 228; Mysore Inscr. No. 112, p. 208. Tyākal Kanarese rock inscription; appears to treat of a Maḥāmaṇḍalāśvara Goparāja (Sāluva-Goparāja)2 and others:—

1 Śaka 1438 (in figures, L. 1), the Pramādi saṅhatsara; the first day of the bright fortnight of Phālagna; ' (Mys. Inscr., 'the year 1434').

Pramādi would be S. 1415; (Pramaḍa = S. 1432, and Pramāthin = S. 1441).

990.—S. 1459 (for 1460).—Inscr. at Śravāṇa-Belgoḷa, No. 99, p. 75. Kanarese pillar inscription recording a private grant:—

Śaka-varaṇa saṅviraḍa 1450(ṃ)yaṇe Vīḷāmbi-sahāvatsara Māgbha-śuddha śyāh.

991.—S. 1466.—Coorg Inscr. No. 10, p. 14. Aṇjanagiri Kanarese Jaina inscription, caused to be written by Śāntikirti-deva, the fellow student of Abhinava-Chānukirti-paṇḍitadeva:—

Śaka-varaṇa 1466 saṇḍa vartamāṇa-Krṇḍhi-sahāvatsara Kārti(ṣṭi)ka-ṣu 15yallu.

992.—S. 1476*.—PSOCL. No. 47; Archæol. Surv. of West. India, Vol. I. Plate xxxii. 8. Bāḍamī Telugu pillar inscription:—

(L. 1).—Sālivahana-Śaṅka-varshaṇbulo 1476(guna)nēṭi Pramādi-saṃ [va]*sara Āśāda(ṛ)ha-ba 111u.

993.—S. 1506.—Ind. Ant. Vol. V. p. 40; corrected by Dr. Hultzsch from inked castampages. Kārkaḷa Jaina temple Sanskrit and Kanarese inscription of Immaḍi-Bhairarasa-Oḍeyya or Bhairava [II.], surnamed Vīranarasimha-Chaṅganarēndra, a descendant of the family of Jinaḍattra and the nephew of Bhairarasa-Oḍeya or Bhairava [I.], 'supreme lord of Paṭṭi-Pombuḷchopura':—

(L. 7).—āśmaḥ-Chhāli-Śaṅka-ābdāke cha gali(ṇ)ītē nāg-ābhra-bāṇ-āṃdubhīṣḥ-saḥ ābdē sa-dVyaya-nāmni Chaitra-sita-shaṃṭyāṃ (śhṭhaṃ) Saumyavārē Vṛiṣē | lagnē saṃ-Mru(m)pi-gaṅgira-bhē.

(L. 9).—Sālivahana-Śaṅka-varaṇa | 1508(ṃ)yaṇe Vyaya-sahāvatsara Chaitra-śuddha-shaṃṭi(shṭha)yaḥ Budhavāra Mrigāṣṭara-nakṣatraḥ(vā) Vṛiṣabhah-lagnadallū.

Wednesday, 16th March A.D. 1586.

1 Compare above, No. 985.
2 Compare above, Nos. 501, 508 and 509.
3 For another, undated, Bāḍamī Telugu pillar inscription see PSOCL. No. 48, and Archæol Surv. of West. India, Vol. I. Plate xxxii. 9.
4 Compare above, Nos. 985 and 987; also No. 237.
994.—Ś. 1525.—Ep. Ind. Vol. VII. p. 113. Inscription on a colossal Jaina statue1 at Vēñur in the South Canara district, erected by Timmarāja (the younger brother of Pāṇḍya, son of queen Pāṇḍyaka, and nephew and son-in-law of Rāyakura) of the Chāmuṇḍa family, by the advice of the Jaina priest Chāruṅkṛiti:—

(L. 4).—Śaka-varṣhēṣh-vatī[shu v][shay-dak[ha-sar-ēṇḍushu | va[r]tā[mā[nē Śohakṛiti
ravare Pāñgun-ā[shyakē || Māśe-tha śuklapakṣa-śāṃs-dāsāmyāṁ Gu[ru-Pu]shyakē | su-
liganē Mihunē.

Thursday, 1st March A.D. 1604; see ibid. p. 112.

995.—Ś. 1556.—Inscr. at Śravana-Belgola, No. 84, p. 68, and No. 140, p. 111. Kanarese stone and Kanarese copper-plate inscription of the Maḥārāja Chāmarāja-Voḍeyar, lord of the city of Māisur (Mahīśūrapaṭṭaṇa):—

Śālvāhana-Śaka-varṇa 1556nēya Bhāva-sāṃvatsarāda Āshāca(śa)-śu 13 Śīhurvāra-Brahmapyogadalu.

Saturday, 28th June A.D. 1634; see Ind. Ant. Vol. XXIII. p. 121, No. 50.

996.—Ś. 1556.—Inscr. at Śravana-Belgola, No. 142, p. 112. Rock inscription recording the date of the death of Chāruṅkṛiti-paṇḍita:—

Śrī-Śālvāravasva 1556nēya Śrāmaḥ-Chāruṅkṛitipāṇḍita-yatiḥ Sōbhām-sāṃvatsara māṇi
Paṣy-a-chaturdasi-klihi-vārē kṛiṣṇē svapakṣē mahān | madhyāhna vara-Mūla-bhē chā(?)
kaṇē Bhāṛgavayavārē Dhṛi(ḥu)rē yōṛē svarga-praśnē jagāna matiṁā(māṁ)=traivijyā-
chakrēsvaraḥ ||

Friday, 29th December A.D. 1643; see Ind. Ant. Vol. XXIII. p. 126, No. 79.

997.—Ś. 1576.—Mysore Inscr. No. 175, p. 333. Yelandur Kanarese (?) inscription of Mudda-bhūpāti (Muddu-rāja) of Pādmāṇu:—

‘In the Śaka year 1576, the year Jaya.’

Mudda-bhūpāti was one of the successors of Śinghādāva-bhūpa of whom the inscription records a donation made ‘in the Śaka year 1580, the year Vīhava.’

998.—Ś. 1594*.—PSOCl. No. 33; Mysore Inscr. No. 137, p. 249. Śimogga Kanarese date of Kēḷaḍi-Sōmafeṭhara-Nayaka:—

(L. 1).—Śālvāhana-Śaka-varṇa(sha) 1594nēya Virēdhi-Kṛiṣṇa-sāṃvatsarāda Śrāvaṇa-śu
loṭā.


Indu-bindya-naḥa-chandreśhu Śak-ābdēsha gatēṣh-vathā; Siddhārthini Sahē kṛiṣṇa-
dvitiyāḥm pūrṇas-tithan ||

Certain kings of Yadu’s race came from Dvārakā to the Kārṇaṭa country and settled at Mahīśūrapura; from them sprang Dēvarāja; he had four sons the eldest of whom, Dōḍdadevā-
rāja, married Amṛitāmbā; their sons Chikkaḍēvendra and Kaṭṭhravā. Chikkaḍēvendra
defeated the Pāṇḍya Chokka, the princes of Kēḷaḍi, Raṇadṛā-śhāna, Mūṣṭika, Timmappa-
Gauda and Rāmappa-Gauda.

1 The same statue contains a Kanarese inscription (Ep. Ind. Vol. VII. p. 114) dated on the same day, but in Ś. 1326 current—which gives the same information. In it Rāyakurā is called Rāyakumāra, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Pūṇjaṅka.

See below, No. 1603.
1000.—Ś. 1619.—PSOCI. Nos. 35 and 229; Mysore Inscr. Nos. 114 and 142, pp. 211 and 256. Dēvarahalli Kanaresse plates and stone inscription of Gōpāla-Gaṇḍa, ‘lord of the Āvaiṇḍa.’

‘Śālavāhana-Śaka 1619, the Īśvara saṁvatsara; Saturday, the fifteenth day of the bright fortnight of Māgha.’


1001.—Ś. 1620.—PSOCI. No. 36; Mysore Inscr. No. 144, p. 258. Kōlār Telugu plate of ‘Prithvi Śatī and the royal minister Bhāskara,’ and others:—

(L. 1).—Śālavāhana-Śaka-varuṣa-śālubulu 1620agunēti Bahudhānaya-saṁvatsara Jēṣṭha-śu 7lu.

1002.—Ś. 1621 (for 1645 ?).—Iscr. at Śravan-Belgola, No. 83, p. 65. Kanaresse inscription of the Mahārājādhirājya Dōḍḍa-Krishnārāja-Voḍeyar (Krishnārāja), lord of the Mahāśura country:—

Śālavāhana-Śaka-varsha 1621iṇē saluva Śebhakritu-saṁvatsaradā Kārttika-ba 13 Gurovārādallu.

For Śebhakrit = Ś. 1645 the date would correspond to Thursday, 14th November A.D. 1723.

1003.—Ś. 1638*.—PSOCI. No. 34; Mysore Inscr. No. 188, p. 250. Śimoggā Kanaresse plates of Bhasappā-Nāyaka, the son of Somaśēkhara-Nāyaka, grandson of Śivappa-Nāyaka and great-grandson of Siddappa-Nāyaka, descendant of Keladi-Saḍāsiva-Nāyaka:—

(L. 3).—Śālavāhana-Śaka(ka)-varuṣa(sha) 1636neya varttamānakke saluva Vija-yā-nāma-saṁvatsaradā Chaitra-śu 15lu.

1004.—Ś. 1644.—Ep. Carn. Vol. III. p. 39, No. 64; Mysore Inscr. No. 168, p. 311. Toppāna Śetṣekrit and Kanaresse plates of Kriṣṇārāja (the son of Kaṇṭhūnā-Nārada and grandson of Chikkadēvendra) of Mahāśura, issued from Śrīraṅgapaṭṭana; (composed by Rāmāyaṇa-Tirumalārya):—


Tuesday, 11th December A.D. 1722; a lunar eclipse, visible in India; see Ind. Ant. Vol. XXII. p. 121, No. 51.


Wednesday, 30th December A.D. 1724.

1006.—Ś. 1650.—Date of the time of the Coorg (Kodiag) Kēḻa Dōḍḍa-Virappa-Voḍeyar, in the Abbimāṭha plate of Vīra-Rājendra-Voḍeyar (below, No. 1009):—

Śālavāha-Śaka-varuṣa 1650iṇē Kiliaka-saṁvatsaradā Kārttika-saḍḍha 2 Budhavārādallu.

Wednesday, 23rd October A.D. 1728; see Ind. Ant. Vol. XXII. p. 131, No. 52.

1 On this day the tithi of the date commenced 6 h. 52 m. after mean sunrise.
2 According to PSOCI. the name is Basappaya; according to Ep. Carn. Vol VI. Introduction, p. 23, Basappā.
3 Compare above, No. 998.
1007.—Ś. 1688.—PSOCI. No. 37; Mysore Inscri. No. 143, p. 257. Kōlār Kanarese plate of Chikkanā-Śeṭṭi and others:

(L. 1).—Śālivāhana-Śaka-varuṣaṃgaḷa 1688nē Vaiṣṇavaṇa-saṁvatsarada Chaitra-ṣu 1 Soma-vāradallu.

Monday, 6th April A.D. 1761; see Ind. Ant. Vol. XXIII. p. 121, No. 53.

1008.—Ky. 4881*—Coorg Inscri. No. 12, p. 18. Mahādēvapura Kanarese plate of Vira-Rājendraprāśa Vodeyar of Coorg (Koḍaṇga), recording the date of the death of his father, the Mahārāja Liṅga-Rājendraprāśa Vodeyar, the son of Appājēndraprāśa Vodeyar:

Kali sanda 4881nē vartamānānke salluva Viṅga-śaṁvatsarada Māgha-bhūhu 10yu Budhayvāra.

For Vikārin=Ky. 4881*=Ś. 1701 the date is irregular; it would correspond to Tuesday, 29th February A.D. 1780.

1009.—Ś. 1718.—Coorg Inscri. Nos. 13 and 14, pp. 20 and 22. Abbimātha and Mahādēvapura Kanarese plates of the Coorg (Koḍaṇga) Rājā Vira-Rājendraprāśa Vodeyar, the son of Liṅga-Rājendraprāśa Vodeyar and grandson of Appājēndraprāśa Vodeyar:

Śālivāhana-Śaka-varuṣa 1718nē vartamānānke salluva Nala-saṁvatsarada Chaitra-ṣu Bhāga(ā)*vāradallu.

Friday, 8th April A.D. 1796; see Ind. Ant. Vol. XXIII. p. 122, No. 54.

(For a date of the time of the Rājā's great-grandfather Doḍḍa-Virappa Vodeyar, in the Abbimātha plate, see above, No. 1006).

1010.—Ś. 1731.—Inscr. at Śravāṇa-Belgola, No. 72, p. 61. Kanarese inscription recording the date of the death of Aditakirtiḍēva:


1011.—Ś. 1739 [and 1742].—Coorg Inscri. No. 17, p. 25. Merkuru Kanarese plate of the Coorg (Koḍaṇga) Rājā Liṅga-Rājendraprāśa Vodeyar, the son(?) of Liṅga-Rājendraprāśa Vodeyar and grandson of Appājēndraprāśa Vodeyar:

Śālivāhana-Śaka-varṣha 1739nēy Śivara saṁvatsaraṇa Jēṣṭha-bhūhu biligesu Bhām-vārakke Kali-dīna 1796 322nē yi śubha-divasaddallī.

Sunday, 1st June A.D. 1817; see Ind. Ant. Vol. XXIII. p. 123, No. 81.

The inscription also contains the date: Vikrama-saṁvatsaraṇa Chaṭṭra-suddha-dvādaśyu Bhāmuvārada varige varuṣa 2 tīkgaḷa 9 dinā 25 Kali-dīna 1797 421nē yāteḍruṣa su-divasaddallī—corresponding, for Vikrama =Ś. 1742, to Sunday, 26th March A.D. 1820.

It also contains the date: Kali-varsha 4922nē Vikrama-saṁvatsaraṇa nīja-Jēṣṭha tārīku 22nē Bhāmuvārā—corresponding, for Vikrama = Kaliyuga 4922* =Ś. 1742, to Sunday, 2nd July A.D. 1820, which was the 7th of the dark half of the second Jyaśṭha.

1012.—Ś. 1748.—Inscr. at Śravāṇa-Belgola, No. 98, p. 74. Kanarese pillar inscription recording a donation made in the time of Kṛṣṇarāja Vodeyar, lord of Mahāśānpura:

Śālivāhana-Śakha(ka)-varuṣa 1748nēya sanna vartamānānke salluva Viṅga-nāma-saṁvatsaraṇa Phāḷgūṇa-la 5 Bhāmuvāradallu.

Sunday, 18th March A.D. 1827; see Ind. Ant. Vol. XXIII. p. 127, No. 82.

1013.—Ś. 1752 = V. 1886* = 2483 after Vardhamāna's Nirvāṇa.—Inscr. at Śravāṇa-Belgola, No. 141, p. 111. Inscription recording the confirmation of some grants by Kṛṣṇarāja, the son of Chāmarāja, reigning at Mahāśānpura:

Śvastī śrī-Vardhamāna-Śakhyā Jīnā muktim gatē satī | vahni-randhr-Śabdha-nētraśa-śa- vatsarēhu mūḍāhu vai || Vikramāśā-saṁvās-śiva-gaja-saṁvāsata-śābhiḥ || satīhu gaṇapāyāsaya

*Note the irregular position of the word indu (for 1).
Tuesday, 6th August A.D. 1830; see Ind. Ant. Vol. XXV. p. 346, No. 6.

Q.—Miscellaneous undated Inscriptions.

1014.—Ep. Ind. Vol. VI. p. 316, and Plates. Kopāḍamudi (now Madras Museum) Prākrit² plates² of the Mahārāja (or Rājā) Jayasvarman of the gotra of the Bhīrathpalayans, issued from the camp (or capital) of Khudura,⁴ and copied on the plates in the 10th year (of the king's reign):

(L. 41).—sahva 10 bha pa 1 diva 1.

1015.—Ind. Ant. Vol. IX. p. 102, and Plate. Günţūr district (formerly Sir W. Elliot's, now British Museum?) plates⁵ of the Rājā Attivārman, born in the family (kula) of king (nripati) Kanāra, which was born in the race (vaihika) of the great sage Ananda.

1016.—Ind. Ant. Vol. XVIII. p. 366, and Plate. Kōmaraliagam (spurious) Sanskrit and Kanarese plates⁶ of a king or chief Ravidatta (of the Punnādu-vishaya?), recording grants made from Kītthipura (? Kīrtipura) with the permission of a certain Ochermaīma:

(L. 12).—Pālignamaīyām⁷ Ādityavārē Rāvati(ś) nakshatṛē śūrīyā-grāhāyē.⁸

A king Rādhāvārman of the Kaśyapa gotra (?) his son Nāgadatta; his son Bhūraṅga-dhirāya (?) whose wife was the daughter of a king Śīngavārman; his son Skandavārman; his son Punnātrāja (?) his descendant (?) Ravidatta.

1017.—Yuddhishthira-Śaka 89.—Ind. Ant. Vol. IV. p. 333; PSOCJ. No. 30; Mysore Inscr. No. 139, p. 251. Bhīmakaṭṭi (near Thirathali in Mysore, spurious⁹) plates of the Mahārāja-dhirāya Janamējaya of the Kuru kula, issued from Kishkindhāyā-nagara:

(L. 4).—Yuddhīthi(ś)ḥi(ś)ra-Śakē Plavaṅg-ākhyē yē(ś) kōnakavatati-vatśara Śahsahyāmāsi amāvasayāyēn Saṃyavāsara . . .

(L. 29).—upaṅga-amaya(yē).

1018.—Ind. Ant. Vol. VIII. p. 91. Bēgūr (spurious¹⁰) plates of the Pāṇḍava Mahārāja-dhirāya Chakavārta¹² Janamējaya, lord of, and residing at, Hastināpura:

Chaītra-māsād krishṇa-pakṣē Ḫaura-mārī tītīyāyēṁ Īndra-bha-nakshatṛē saṅkrānti-vaityapāta tan-nimitta.

1019.—Proceedings Beng. As. Soc. 1873, p. 76; Ind. Ant. Vol. I. p. 375; PSOCJ. No. 32; Mysore Inscr. No. 133, p. 238. Kuppagaḍa or Scrab (spurious¹¹) plates of the Pāṇḍava Mahārāja-dhirāya Chakravārta Janamējaya, lord of, and residing at, Hastināpura:

(L. 15).—Chaītra-māsād krishṇa-pakṣē Sōma-d[īnē] Ḫauraṇ-mahānakshatṛē saṅkrānti-vaityapāta uñmittē.

¹ One (spurious) inscription, No. 1017, is dated in the Yuddhishthira-Śaka 89.
² The legend on the seal is in Sanskrit. The alphabet used closely resembles that of No. 617.
³ The (eight) plates are marked with numerical symbols, and other numerical symbols occur in the text and date.
⁴ Khudura, in which the village granted was situated, "may be a more ancient form of Gudrahāra, Gudravāra, Gudravāra or Gudrāra."
⁵ The characters are an early form of Grantha, not later in my opinion than about A.D. 650; see Ep. Ind. Vol. V. p. 129, note 4.—For an ancient inscription (at Chāzara in the Kistna district) of apparently the same family see Mr. Venkaya’s Report for 1866, p. 5.
⁷ Of about the 9th century A.D. (?)
⁸ Read Pālignamaīyāyēm Ādityavārē Rāvati(ś) nakshatṛē śūrīyā-grāhāyē.

(L. 13).—Chaitya-māsē kriṣṇā... va-karaṇā uttarāyaṇa-saṁ[krānti]-vyatipata-nimittē sūryya-parvāṇi ardhagṛasa-grahita-samāē.


1022.—Inscr. at Śravana-Belgola, No. 55, p. 47. Sanskrit and Kanarese inscription, giving an account of some Jain teachers among whom is a Prabhāchandra whose feet were worshipped by Bhōjarāja, the king of Dāhāra.

1023.—Inscr. at Śravana-Belgola, No. 58, p. 55. Fragmentary Kanarese inscription, commemorating the death of a certain Pilla (called Māvana-ganabhaṅgi, ‘a rutting elephant to his father-in-law’), which took place—

Chitrabhānu-saṁvatsaram addhik-Āśāthā-bahuḍa-dasa(śa)m[mi-dinadol."

Āśāthā was intercalary in Chitrabhānu = Ś 904 and 1384; according to Mr. Rice, the former year would be intended here.

1024.—Coorg Inscr. No. 8, p. 11, and Plate. Bhagamāṇḍala inscription of the time while Metpūḍī Kunnīyarasa was ruling the nāḍā:—

(L. 1).—Kanyārūḍī-Bṛha-saṭatu Vṛṣiṣṭhik-ākhyē mahā-māsē Bṛha-saṭatu-Uttarā-dīnē.

1025.—Ind. Ant. Vol. IX. p. 74; PSOCI. No. 75; Archæol. Surv. of West. India, Vol. I. Plate lv. No. 83. Aihoṇe inscription containing the name of Narasobba, perhaps the builder of a temple.

1026.—Ind. Ant. Vol. VIII. p. 237, and Plate; PSOCI. No. 78. Two Aihoṇe Kanarese inscriptions recording gifts to the Five-hundred of Āryapura (Ayyāvole).'

1027.—Ind. Ant. Vol. IX. p. 99; PSOCI. No. 84. Aihoṇe Sanskrit and Kanarese rock inscription of Baregodēva-Nāyaka:—

(L. 3).—Prajāṭapaṇya-saṁhīmacarada | Chayitra-balā |""

1028.—Ind. Ant. Vol. IX. p. 74, and Plate; PSOCI. No. 81. Aihoṇe inscription consisting of the words Vaṅgūga-Biṭṭu-krītām.


1030.—Ind. Ant. Vol. IX. p. 74, and Plate; PSOCI. No. 80. Aihoṇe Kanarese(?) inscription.


1032.—Ind. Ant. Vol. X. p. 61, and Plate; PSOCI. No. 42. Bādāmi Sanskrit and Kanarese inscription in praise of one Kappé-Arabhāṭta.

1033.—Ind. Ant. Vol. X. p. 62, and Plate; PSOCI. No. 43. Bādāmi Kanarese inscription recording a gift to one Śrīdhara-bhūṭāśvara.

1 See Ind. Ant. Vol XXX. p. 220, No. 44.
2 According to Mr. Rice “certainly not later than about 400 A.D.;” according to Dr. Fleet, on palaeographic grounds “to be allotted to approximately the seventh century A.D.”
3 According to Mr. Rice, of about A.D. 1115.
4 Part of the text is in Sanskrit; what the language of the rest is, has not been ascertained.
5 Of about the 7th or 8th century A.D.
7 Of about the 8th or 9th century A.D.
8 Of about the 15th or 16th century A.D.
1034.—\textit{Ind. Ant.} Vol. X. p. 65, and Plate; \textit{PSOCl.} No. 49. Bādāmi inscription,\footnote{Of about the 16th or 17th century A.D.} mentioning a certain Rāvidēśa-tridāṇḍin, and recording the advent of the goddess Mahālakṣmi from Kollāpura (Kōllāpur).


1036.—\textit{PSOCl.} No. 212; \textit{Mysore Inscr.} No. 93, p. 188. Balagāṇe Sanskrit and Kanarese memorial tablet.

1037.—\textit{PSOCl.} Nos. 207-211; \textit{Mysore Inscr.} Nos. 50, 51, 54, 66 and 76, pp. 113, 115, 138 and 162. Five Balagāṇe Kanarese memorial tablets.

1038.—\textit{PSOCl.} Nos. 244 and 245; \textit{Mysore Inscr.} Nos. 123 and 124, p. 221. Two Bēḻūr Kanarese inscriptions.


1040.—\textit{Ind. Ant.} Vol. X. p. 170, and Plate; \textit{PSOCl.} No. 68. Paṭṭadakal Kanarese inscription\footnote{Of about the 7th or 8th century A.D.} in praise of a certain (architect) Chatṭara-Ravada-Ovajja.

1041.—\textit{Ind. Ant.} Vol. X. p. 171, and Plate; \textit{PSOCl.} No. 69. A short Paṭṭadakal inscription.\footnote{Of about the 7th or 8th century A.D.}

1042.—\textit{Ind. Ant.} Vol. X. p. 167; \textit{PSOCl.} No. 56. Paṭṭadakal pillar inscription;\footnote{Of about the 7th or 8th century A.D.} two verses, by Achala, in praise of Bharata, the writer on dramatic composition.

1043.—\textit{Ind. Ant.} Vol. X. pp. 167 and 168; \textit{PSOCl.} Nos. 61-64. Four short Paṭṭadakal Kanarese pillar inscriptions, mostly containing names (of no historical importance).

1044.—\textit{Ind. Ant.} Vol. X. p. 170, and Plate; \textit{PSOCl.} Nos. 65 and 66. Two short Paṭṭadakal Kanarese pillar inscriptions (of no historical importance).

1045.—\textit{PSOCl.} Nos. 213 and 222; \textit{Mysore Inscr.} Nos. 101 and 107, pp. 188 and 208. Two Tālgund Kanarese memorial tablets.


1047.—\textit{South-Ind. Inscr.} Vol. I. No. 73, p. 104. Tirumalai Tamil inscription recording that Arishtanēmi-ēchār, a pupil of Paravādimalla, caused the image of a yakṣeti to be made.


1050.—\textit{South-Ind. Inscr.} Vol. I. No. 50, p. 76. Śēkkāṉṟ (near Vēḻūr) Tamil inscription, recording the gift of the village of Śēkkāṉṟ to the Vēḻūr temple.

1051.—\textit{South-Ind. Inscr.} Vol. I. No. 65, p. 92. Vakkanaṉpuram (near Virinchipuram, Īḻaṉ temple) Tamil inscription, recording that some people agreed to found a temple, called Okkanippaṉayṅṉ ensued, and made grants 'from the month of Kārttiaka of the Siddhārthik year forward.'

1052.—\textit{South-Ind. Inscr.} Vol. I. No. 71, p. 102. Tirumalai Tamil inscription recording the gift of a well.

R.—Addenda.

1054.—Ś. 797.—Ep. Ind. Vol. VII. p. 201, and Plate. Mantrakr̥tā (now Shiggaon) Kanarese inscription of the time of the Rāshaṭrākūṭa1 Mahārājādhirāja Amghavarsa I,2 and his feudatory Kuppēyā :—

(L. 3)—Śakaprapakān-saṁvatsara-sataṁgalaḥ-sṝṇaḥ-sr̥pphānti-śālaya Pāṭṭhiva-saṁvatsaran pravartitse ... Vaibhūka-māsada purṇapamāsa(sī)y-anda.3

1055.—Ep. Ind. Vol. VII. p. 212, and Plate. Nidagundī (now Shiggaon) Kanarese inscription of the time of the Rāshaṭrākūṭa1 Mahārājādhirāja Amghavarsa I, and his feudatories Baṅkēyaraśa (Baṅkēya)4 and Baṅkēya's son Kunḍatuo :—

(L. 1)—Amghavarsa ... onuttaram raṣyam-geyutt-īre.5

1056.—Ś. 871.—Ep. Ind. Vol. VII. p. 195. Śölapuram Tamil inscription, dated—

'in the [year two,6 the Śaka year eight hundred and seventy-one, the year in which the Chakravartin Kannaradeva-Vallabha,7 having pierced Rājāditya, entered the Toṣḍai-meṇḍil.]' The inscription records the construction of a pond named after a daughter of the Gaṅga chief Attimallar (i.e., Hastimalla) alias Kaṇṇaradeva-Prithvigaṅgaraiyar,8 the son of Vayiyi-Adiyan.

1057.—Ś. 875.—Ep. Ind. Vol. VII. p. 196. Śölapuram incomplete Tamil inscription, dated—

'in the eight-hundred-and-seventy-fifth year of the Śaka (king), while the glorious Attimallar (i.e., Hastimalla) alias Kaṇṇaradeva-Prithvigaṅgaraiyar,9 was ruling the Kalleduppūr-maryādā.'

1058.—Ep. Ind. Vol. VII. p. 135. Tirunāmanallur (Bhaktajanēvara temple) Tamil inscription of the 17th year (of the reign) of the glorious Kannaradeva (i.e., the Rāshaṭrākūṭa Krishnarāja III.), recording the gift of a lamp by a chief of Mīḷāḍu, named Narasimhavarman, named Śaktinātha and Siddhavadvāra, of the lineage of Śukra and belonging to the Malaiya-kula (i.e., the family of the rulers of Malaiyanāḍu or Malaināḍu, of which Mīḷāḍu and Mālāḍu are contracted forms).10

1059.—Ep. Ind. Vol. VII. p. 142, and Plate. Tirukkōvalur (Viraṭṭaṅgēvara temple) Tamil inscription of the 21st year (of the reign) of Kaṇṇaradeva (i.e., the Rāshaṭrākūṭa Krishnarāja III.), recording a grant of land by the Vaidumba-mahārāja Sunadant Tiruvayan (i.e., Tiruvayan)10 the son of Sunadanyā and his queen Śūṭtiradēvi.

1060.—Ep. Ind. Vol. VII. p. 143. Tirukkōvalur (Viraṭṭaṅgēvara temple) Tamil inscription of the [22nd?] year (of the reign) of Kannaradeva (i.e., the Rāshaṭrākūṭa Krishnarāja III.), recording a gift of gold by a female relative of the Vaidumba-mahārāja Tiruvayan.

1061.—Ep. Ind. Vol. VII. p. 144, and Plate. Tirukkōvalur (Viraṭṭaṅgēvara temple) Tamil inscription of the 24th year (of the reign) of Kaṇṇaradeva (i.e., the Rāshaṭrākūṭa Krishnarāja III.), recording the gift of 24 lamps by the Vaidumba-mahārāja Tiruvayan.

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1 The name Rāshaṭrākūṭa does not occur in the inscription.
2 See above, No. 71 ff.
3 Compare above, No. 74.
4 I.e., while Amghavarsa ... was reigning increased by one.' According to Dr. Flett 'increased by one' would be an abbreviation of the full expression “the sixtieth year increased by one.”
5 According to Dr. Hultsch, of the reign of the Chōja king Rājāditya, mentioned in the sequel.—Compare above, No. 96.
6 I.e., the Rāshaṭrākūṭa Krishnarāja III.; above, No. 98 ff.
7 See above, No. 1057.
8 See above, No. 1056.
9 Compare below, No. 1060.
10 I.e., the Tiruvayan of No. 708.
1062.—*Ep. Ind.* Vol. VII. p. 115. Tirupparuttikkuṟṟu (near Conjeeveram) Tamil inscription, recording a grant made by the minister Irugappa, the son of the *Dandāṇḍika Vaichaya*, for the merit of the *Mahāmāṇḍalēśvara Bukkarāja* [II.], the son of Arūharāja (i.e. Harīhara II.) :

'(In) the Dundubhi year, (on) the day of Kāṭṭigai (Kṛṣṭikuḥ), which corresponded to a Monday and to the full-moon tīkṣhā of the first fortnight in the month of Kāṭṭigai.'

[For Dundubhi = Ś. 1904] the date is irregular; see *ibid.* Vol. VI. p. 329, No. 1.

1063.—*Ep. Ind.* Vol. VII. p. 116. Tirupparuttikkuṟṟu (near Conjeeveram) inscription, recording that the *maṇḍapa* on which it is found was built by the general Irugappa, the son of the *Dandāṇḍika Vaichaya*, at the command of (the Jaina priest) Pushpasena.

(L. 1.)—saṅkṛvatsaḥ Prābhavā.

[Prabhava = Ś. 1369.]

1064.—Ś. 1437.—*Ep. Ind.* Vol. VII. p. 20. Amārāvati (Amārāvata temple) inscription of *Krīṣṇapāla*, the son of Narasa and Nāgamābā, of Vijayanagara :

(L. 35.)—Āśādākṣaḥ Bṛhma Ṛva-kāhyā muni-pura-jaladha-śaḍbhā Ṛva-akṣi ṛkṣa . . Śa-kāḥ . .

The king took Śivanassamudra, Udayādri, Vinikonda and Bellakoṇḍa, captured the Gaṇapati king's son Virabhadrā, and took Koṇḍavṛti.

1065.—*Ep. Ind.* Vol. VII. p. 185. British Museum (formerly Sir W. Elliot's) plates (Kaluchembaguru grant) of the E. Chālukya Mahārāja Ḍhābhādēśa *Ammāraja* II. *Vijayāditya* VI., lord of Vēṭoli, recording a grant to the Jaina teacher Arhānandhin (the disciple of Ayyapōti who was the disciple of Sākabhadra-siddhānta), made at the instance of Arhānandhin's pupil, the lady Chāmekambā of the Paṭṭavardhikā lineage :

(L. 62.)—uttarāyaṇa-nimittāna.

Genealogy with lengths of reigns as far as Kali-Viṣṇuvardhana [Viṣṇuvardhana V.] substantially as in No. 560. His son Gaṅga-Vijayāditya [Vijayāditya III.] (‘had his arms honoured’ by the Vallabha king; regined 44 years); his younger brother the Vīra-rāja Viṅkar-māditya’s son [Chālukya-] Bṛhma I. [conquered Krīṣṇavallabha; 30 yrs.; his son Vijayāditya IV.] Kollabinda (6 months); his eldest son Ammāraja [I.] Rājamahāndra (7 yrs.); having expelled his son Vijayāditya [V.], Tālapa, the son of Duddhamalla [I.] (one month); having conquered him, Chālukya-Bṛhma’s son Viṅkar-māditya [II.] (9 months); Tālapa’s eldest son Duddhamalla [II.] (7 yrs.); the son of Kollabinda [Vijayāditya IV.] and brother, from a different mother, of Rāja-mahāndra [Ammāraja I.], viz. [Chālukya-] Bṛhma I. [Rājābhamma, conquered Rājamayya, Dhalaga, Tatabikki, Bijja, Ayyapa, Gōvindarāja, the Chola Lōvabikki, and his own predecessor] Duddhamalla [II.]; regined 12 yrs.; his son, from Lōkamahādevi, Ammāraja [II.].

1066.—Ś. 1238.—*Ep. Ind.* Vol. VII. p. 130. Conjeeveram (Aruḷa-Puraṇum) temple Sanskrit and Tamil inscription of the time of the Kākatiya *Mahāmāṇḍalēśvara Bukkarāja*.
Prataparudra of Ekalâkanagari. The inscription records that Prataparudra's general Muppiḍî (Muppiḍi-Nâyaka) entered Kâñcâ and, on the first date here given, installed there a certain Mânavira as governor; and that, on the second date, he made certain grants etc. at Kâñchipuram: —

(L. 3). — ' (In) the Śaka year 1238, the Nila-saṁvatsara, (on) a day which corresponded to an eleventh tithi, to a Wednesday, and to the twenty-first solar day (of) the month Âñî.'
Friday, 11th, and Wednesday, 16th June, A.D. 1316; see ibid. p. 128 f.


The Tamil portion records that a chief named Râjâditya built a temple etc. in memory of his deceased father Prithivîgârâyar. The mutilated Sanskrit portion states that Râjâditya's earliest ancestor was Mâdava of the Gângâya family, whose son was "he who was renowned as the splitter of even a stone-pillar," and that from the latter was descended a king whose name is given in the corrupt form of Atvivarmann (apparently the father of Prithivîgârâyar).

1071.— Ep. Ind. Vol. VII. p. 140. Tirukkôvalûr (Viraṭṭâṅkâvâra temple) Tamil inscription of the 5th year (of the reign) of king Parakèsarîvarman (perhaps identical with Vijayâlaya, the grandfather of Parântaka I.).

1072.— Ep. Ind. Vol. VII. p. 138. Tirunâmanallûr (Bhaktajanâvâra temple) Tamil inscription of the 28th year (of the reign) of king Parakèsarîvarman who took Madurai (i.e. the Chôla king Parântaka I.); recording the gift of two lamps by a servant of Kökkilâṇadî, the queen of Parântaka I. and mother of his son Râjâditya.

1073.— Ep. Ind. Vol. VII. p. 141, and Plate. Tirukkôvalûr (Viraṭṭâṅkâvâra temple) Tamil inscription of the 28th year (of the reign) of king Parakèsarîvarman who took Madurai (i.e. the Chôla king Parântaka I.); recording a gift by a daughter of Kayîfûr Perumângar, a chief of Mâlûgu.

1074.— Ep. Ind. Vol. VII. p. 141, and Plate. Tirukkôvalûr (Viraṭṭâṅkâvâra temple) Tamil inscription of the 33rd year (of the reign) of king Parakèsarîvarman who took Madurai (i.e. the Chôla king Parântaka I.); recording a gift by the regiment of prince Arikulâksarin (i.e., perhaps, Arikulâya, the third son of Parântaka I.).

1075.— Ep. Ind. Vol. VII. p. 134. Tirunâmanallûr (Bhaktajanâvâra temple) Tamil inscription of the 39th year (of the reign) of king Parakèsarîvarman who took Madurai and Ilam (i.e. the Chôla king Parântaka I.); recording the gift of a lamp by Mahâdevâdi, the queen of prince Râjâditya and daughter of Ilâdâraya (i.e. Lêtarâya), for the merit of her elder brother Râjâdittañ Fugalvippavaranga.

1076.— Ep. Ind. Vol. VII. p. 144. Tirukkôvalûr (Viraṭṭâṅkâvâra temple) Tamil inscription of the 9th year (of the reign) of king Râjarâjakèsarîvarman (i.e. the Chôla king Râjarâja

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1 I.e. Warangal.
2 See above, No. 649.
3 See above, No. 668-668.
4 See above, No. 672 ff.
5 See above, Nos. 662 and 663.
6 See above, No. 681 ff.
7 Compare above, No. 668.
1077.—Ep. Ind. Vol. VII. p. 169, No. 61. Date of a Bāhur (Mālēśvara temple) Tamil inscription of the 11th year (of the reign) of king Rājrājakēśarivarman who destroyed the ships (at) Kāndaḷur-Sālai; (i.e. the Chōla king Rājrāja I.):-

In the 11th year . . . . in daytime on the day of Kṛśṭikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year.

[Ś. 928]: Sunday, 14th June A.D. 996.

1078.—Ep. Ind. Vol. VII. p. 169, No. 62. Date of an Uḍaiyārkōyi (Karavandiśvara temple) Tamil inscription of the 31st year (of the reign) of king Parakēsarivarman alias the lord, the glorious Rājendra-Chōjādevā [I.]:-

In the 31st year . . . . on the day of Puṇarvasu, which corresponded to a Friday and to the fourth śītā of the first fortnight of the month of Karkaka in this year.

[Ś. 964]: Friday, 23rd July A.D. 1042; but the nakṣatra is irregular.


1080.—Ep. Ind. Vol. VII. p. 145. Tirukkōvalūr (Trivikrama-Perumāl temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman alias the lord, the glorious Rājendradēva,5 who with his elder brother (Rājādhirāja I.) conquered Rāja-pāṇi, set up a pillar of victory at Kollāpuram, and terrified (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Kopam.—The inscription records the rebuilding of a temple by a chief of Mālācu, named Narasiṃharvarman,6 surnamed Rāpakēsari-Rāma, of the lineage of Bhārgava.7

1081.—South-Ind. Insor. Vol. III. No. 81, p. 198. Tirunāpanallūr (Bhaktajānēśvara temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājrājakēśarivarman alias the lord, the glorious Vīrājendradēva (i.e. the Chōla king Vīrājendrāja I.),8 who was pleased to be seated on the throne of heroes together with (his queen) Ulagamuluduṇḍaiyāl (i.e. ‘the mistress of the whole world’).—The inscription records that the king terrified (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Kūḍalasāngam and put to flight Vīkkanāl (i.e. Vīkramāditya VI.) and Śiṅgaṇa (i.e. Jayasiṃha III.). It gives a number of epithets of his, among which are Āhavamallakuḷakuḷa, Āhavamallami-mummaṭi-veṇ-kaṇḍa (i.e. ‘he who saw the back of Āhavamalla three times’), Vīra-Chōla, Karikāla-Chōla, and Kōmēriḵai-laṅkaṇḍa.9

1082.—South-Ind. Insor. Vol. III. No. 62, p. 199. Kīḻur (Viraṭṭānēśvara temple) Tamil inscription of the 5th year (of the reign) of king Rājrājakēśarivarman alias the lord, the glorious Vīrājendradēva [I.], who was pleased to be seated on the throne of heroes together with (his queen) Ulagamuluduṇḍaiyāl (i.e. ‘the mistress of the whole world’).—The king terrified (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Kūḍalasāngam, and put to flight Vīkkanāl (i.e. Vīkramāditya VI.) and Śiṅgaṇa (i.e. Jayasiṃha III.); he terrified Āhavamalla a second time, seized Vēṅgai-nādu, and performed the anointment of victory.

1083.—South-Ind. Insor. Vol. III. No. 83, p. 200. Tiṅḍiṅṉam (Tintriṇēśvara temple) Tamil inscription of the 6th year (of the reign) of king Rājrājakēśarivarman alias the lord, the glorious Vīrājendradēva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamuluduṇḍaiyāl (i.e. ‘the mistress of the whole world’).—After the

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1 See above, No. 696 ff.  
2 See above, No. 716.  
3 See above, No. 721 ff.  
4 The figure denoting the year of the reign is lost.  
5 See above, No. 744 ff.  
7 I. Vukra; see above, No. 1058.  
8 See above, Nos. 753 and 754.  
9 See No. 819.
information given in No. 1082, the inscription records that the king on a third occasion burnt (the city of) Kampili before Sômâsvâra [II.] could unite the necklace which he had put on, and set up a pillar of victory at Kâsañîkal; that he expelled Dêvânâtha and other Sûmantas from Chakrakôtiya, and recovered Kanyakubja.

1084.—South-Ind. Inscr. Vol. III. No. 84, p. 202. Perumbâr (Tândôgîlîvara temple) Tamil inscription of the 7th year (of the reign) of king Râjakârâkaravarman alias the lord, the glorious Vîrârajandrâdêva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamañûduñâdaiyâl (i.e. ‘the mistress of the whole world’).—The king took the head of the king of the South (i.e. the Pânḍya), levied tribute from the Śêrâla (i.e. the Chêra king), and subdued the Šîgâla (i.e. Sinhala) country. He five times put to flight (the W. Châlukya) Áhavanalla (Sômâsvâra I.), regained Vêngai-nâdu, and bestowed [Vêngai]-mañûlam on the [E.] Châlukya Vîjmayâditya [VII.]. He also conquered Kâsâram and granted it to the king who worshipped his feet. He deprived Sômâsvâra [II.] of the Kâppara country, invested Vîkramâditya [VI.] with the necklace (of heir-apparent), and conquered and granted to him the seven and a half lakshas of Raṭṭâ-pâçi.

1085.—Ep. Ind. Vol. VII. p. 170, No. 63. Date of an Uçaiyârkiyil (Karândûsvara temple) Tamil inscription of the 16th year (of the reign) of king Râjakârâkaravarman alias the Trîbhuvanachakravarthi, the glorious Kulôttunga-Chôjâdêva [I.]:—

‘In the 16th year . . . . on the day of Uttarâshadhâ, which corresponded to a Thursday and to the ninth (?) tithi of the fortnight of the month of Mînâ.’

[S. 1007]: Thursday, 12th March A.D. 1086.

1086.—Ep. Ind. Vol. VII. p. 147. Tirukkôvalûr (Trîvikrama-Perumâl temple) Tamil inscription of Kâriya-Perumâl-Periyânâyan alias Narasîmha, lord of Malâdû, grandson of Râma Narasîmãhavarman (above, No. 1080), recording donations that were to be made from the third year (of the reign) of Râjarâjâdêva (i.e. the Chôla king Râjarâja II.).

1087.—South-Ind. Inscr. Vol. III. No. 86, p. 210. Chidambaram (Naţârâja temple) Tamil inscription of the 88th day of the 9th year (of the reign) of king Râjakârâkaravarman, who was pleased to be seated together with (his queen) Bhuvanamalûduñâdaiyâl (i.e. ‘the mistress of the whole world’) on the throne of heroes (which consisted of) pure gold, alias the Trîbhuvanachakravarthi, the glorious Kulôttunga-Chôjâdêva [III.], who was pleased to take Madurai.—The king assisted Vikrama-Pânḍya against the son of Vîrâ-Pânḍya, subdued a place named Elagam, defeated the Maţâ (i.e. Maţava?) army, drove the Sinhala army into the sea, took Madurai from Vîrâ-Pânḍya and bestowed it on [Vikrama-]Pânḍya.

1088.—South-Ind. Inscr. Vol III. No. 87, p. 214. Chidambaram (Naţârâja temple) Tamil inscription of the 118th day of the 11th year (of the reign) of king Râjakârâkaravarman, who was pleased to be seated together with (his queen) Bhuvanamalûduñâdaiyâl (i.e. ‘the mistress of the whole world’) on the throne of heroes (which consisted of) pure gold, alias the Trîbhuvanachakrarthi, the glorious Kulôttunga-Chôjâdêva [III.], who, having taken Madurai, was pleased to take the crowned head of the Pânḍya.—The king had the nose of the son of Vîrâ-Pânḍya cut off, gave the great city of Kûḍâl (i.e. Madhurâ) to Vikrama-Pânḍya, and took the crowned head of Vîrâ-Pânḍya.

1 According to Dr. Hultsch, the W. Châlukya, “Sômâsvâra II. had to give up the necklace which was the sign of his dignity of heir-apparent in favour of his younger brother Vîkramâditya VI. who had made his peace with Vîrâjândra I.” Compare below, No. 1084.
2 See above, p. 115, note 2.
3 See above, No. 756 ff.
4 See above, Nos. 812 and 813.
5 See above, No. 814 ff.
1090.—Ep. Ind. Vol. VII. p. 137. Tirunâmanallâr (Bhattajânešvara temple Tamil inscription of Kulamâpikkaçañ Irâmadêvanâ, chief of the district of Muñai or Muñai ppâdî:

(L. 1).—Sagarai yâ[ ...]dâ 87âvadu.

ADDITIONS AND CORRECTIONS.

Page 3, No. 5.—Compare now Ind. Ant. Vol. XXXII. p. 213 ff.; in line 2, for -paunâra-
mâsyâm read -pûrnâmaasyâm.

9, No. 54.—Compare ibid. Vol. XXXI. p. 329 ff.


10, footnote 5.—For 78 read 780.

10, footnote 6.—For 7 read 793.


13, No. 74.—Compare ibid. Vol. XXXII. p. 221 ff.


14, No. 79.—On this and No. 201 see now Ind. Ant. Vol. XXXII. p. 215 ff.

15, No. 86.—For this and No. 87 compare ibid. Vol. XXXI. p. 395 ff.


49, No. 273.—Compare No. 1018.

56, No. 326.—Plate in Ind. Inscr. No. 46.

79, No. 464, line 2.—For Ommaga- read Jammaga-

83, No. 487, line 8.—For Nârâyâpâmbikâ read Nârâyânâmbikâ.

88, footnote 5.—For 531 read 530.


131, No. 813.—The date corresponds to Thursday, 12th January A.D. 1161.
## I.—LIST OF DATED INSCRIPTIONS

ARRANGED IN THE ORDER OF THE ŠAKA YEARS.¹

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An asterisk (*) after the figures for a year denotes that the year is a current year. The Ša. year is enclosed in square brackets when it is not actually given in the inscription, but is obtained by calculation or by the reduction to a year of the Ša. era of a year which in the inscription itself is given according to another era or as a Jovian year. The sign † indicates that the inscription referred to is considered spurious; the sign ? that it is on copper-plates.

Here and in the Index below the figures on the right refer to the numbers of the list; *‘n’ after a figure, to footnote. The following other abbreviations are used: ch. = chief; Chāl. or Chāl. = Chālukya or Chālukya; co. = country; dl. = district or division; do. = ditto; E. = Eastern; f. = female; Guj. = Gujārāṭ; k. = king; m. = male; min. = minister; ri. = river; s. = same as; sur. = surname; vi. = village or town; W. = Western.
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**Notes:**
- *Sākṣa-S.* refers to a series of inscriptions from various sites.
- Numbers indicate specific inscriptions or sites mentioned.
- The table provides a list of inscriptions, their Saka years, and associated numbers, along with notes on specific details or locations.

**References:**
- Various inscriptions from different settlements and historical periods are listed, indicating the diversity of the samples and their significance in epigraphic studies.
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