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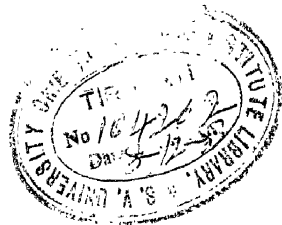
AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

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ADDITIONS AND CORRECTIONS.

A.—VOLUME III.

Page 226.—When publishing the Âlampûñḍi plate of Virûpâksha, I had to suspect its genuineness, owing partly to the numerous mistakes which it contains, and mainly owing to the absence of any reference to this son of Harihara II. in the published records of the first Vijayanagara dynasty. The historical information conveyed by the plate is, however, confirmed now from an unexpected source. In his *Report on a Search for Sanskrit and Tamil Manuscripts* (p. 90), Mr. Seshagiri Sastri, Professor of Sanskrit at the Madras Presidency College, has published extracts from a Sanskrit drama entitled *Nârâyaṇvîlâsa*. This drama was composed by a royal author named Virûpâksha, who was the son's son (here the published reading *putrô*, 'son,' has to be corrected into *pautrô*, 'son's son') of king Bukka, the daughter's son of king Râma, and the son of king Harihara. Of Virûpâksha it is further said that he was the lord of the Karyâta, Tuṇḍiva, Chôla and Pândya countries, that he planted a pillar of victory in the island of Simhala (Ceylon), and that he was devoted to the performance of the 'sixteen great gifts.' In describing the genealogy of Virûpâksha and his conquests, the Âlampûñḍi grant and the drama *Nârâyaṇvîlâsa* are practically at one with each other. The performance of the 'sixteen great gifts,' which is mentioned in the latter in connection with Virûpâksha, is attributed in the former to his father. There is no doubt whatever as to the identity of the author of the Sanskrit drama in question with prince Virûpâksha of the Âlampûñḍi grant. The former is more explicit in describing his relationship to king Râma, inasmuch as he is there called 'the daughter's son' of king Râma, while the latter simply says that his mother Mallâdêvi belonged to 'the family of Râmadêva.' It may therefore be concluded that Râmadêva, whom I proposed to identify with the Yâdava king Râmachandra (above, Vol. III. p. 225), had a daughter named Mallâdêvi, who married Harihara II. of the first Vijayanagara dynasty, and that prince Virûpâksha, who was born of this marriage, made extensive conquests in Southern India.—V. Venkayya.

Page 362, article 'Ariya-Pillai,' for *m.*, read *queen*.

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

„ „ 13 from the bottom, read 'Kadamba, s. a. Kadamba.'

B.—VOLUME IV.

Page 195, l. 10 ff.—Mr. Ramayya has kindly informed me (through Dr. Hultzsch), that the correct spelling of the modern name of the village is *Dendulûru*, not *Deṇḍalûru*, as given in Mr. Sewell's *Lists of Antiquities*.—As regards the identification of other localities mentioned in the Chikkulla plates, Mr. Sewell has been the first to write to me that *Râvirêva* (in line 20) might be the village of 'Kaveralah' (*Râvirêla*) on the north bank of the river Kṛishṇâ, just at the top of its great bend, long 80° 10' E., lat. 16° 50' N. The same identification was afterwards suggested by Dr. Fleet and by Mr. Ramayya. Mr. Ramayya further writes that about six miles to the east of *Râvirêla* there is the village of *Navâbupêta*, with a temple of *Sômanâthasvâmin* which may be the *Sômagirîsvaranâtha* temple in line 23 of the inscription. The country in which the villages were situated is called *Nat[ri]pêṭi*

(in line 19). This Mr. Bamaya believes to be the more modern *Nātavāḍa*, "which is mentioned in an inscription of Śaka 1123 at Bezvāḍa, in which the donor is described as *Nātavāḍī Rudradēvarājulu*, i.e. Rudradēvarāja of Nātavāḍa. The capital of this chief was Maḍapalla or Maḍapalli, and there is a village of this name, reported to contain the ruins of an old fort, close to the west of Madhira, a station of H. H. the Nizam's State Railway, and not far from Koṇḍapalli."—F. Kielhorn.

Page 206, line 8 of the text.—I have altered the original reading *-Pāṇḍy-Ūtpala-mahipatayō* to *-Pāṇḍy-Ūtkāḷa-mahipatayō*, which on page 207 I have translated by "the Pāṇḍya and Utkāḷa kings;" but I was wrong. The original reading *Pāṇḍy-Ūtpala* is correct, and the translation should have been "the Pāṇḍya and king Utpala." *Utpala* is another name of the Paramāra king Muñja, who is mentioned under that name also in line 42 of the Kanḥbēm plates of Vikramāditya V. (*Ind. Ant.* Vol. XVI. p. 23, where he is described as *kaviṛiśhā*, i.e., *kavīndraḥ*), and in the Miraj plates of Jayasinha II. and the Yêur inscription of Vikramāditya VI. (*ibid.* Vol. VIII. p. 15, where the text has *Utkāḷa* with the various reading *Utpala*).—F. Kielhorn.

- „ 342, text line 43, for *-bhāra-bhār-*, read *-bhāra-bhar-*.
- „ 350, last line, for *son*, read *grandson*.
- „ 361, line 3, for *Abhaṭa*, read *Ābhaṭa*.
- „ 368, article 'Digambara,' for 286, read 28n.
- „ 377, line 9, after *Kulōttuṅga-Rājendra-Chōḍarāja*, add *do*.
- „ 384, „ 13, for *Oḍu-nāḍu*, read *Oḍu-nāḍu*.
- „ 386, „ 7, for *Pratipa*, read *Pratīpa*.

C.—VOLUME V.

Page 1 and *passim*.—For *Paḍeria*, read *Paḍariā*; see *J. R. A. S.* 1898, pp. 526 and 580.

- „ 15, line 5 from the bottom, for *full-moon* read *new-moon*.
- „ 20, line 12 from the bottom, for *Vikramāditya (V.)*, read *Vikramāditya (IV.)*.
- „ 22, line 17, for *Śāradādēvi*, read *Śāradādēvi*.
- „ 28, line 16, after 'the eleventh tithi,' insert 'of the bright fortnight.'
- „ 37, line 15 from the bottom, for *Sāṅkh'ḍā*, read *Sāṅkhkheḍā*.
- „ 47, text of H., line 7, for *ervippār-*, read *erivippār-*.
- „ 56, footnote 12, for p. 311, read p. 319.
- „ 64, text line 141, read *वृ. कौ.*
- „ 68, line 6, for *Adayani-*, read *Ādayani*.
- „ 91, text line 232, read *पौषसुं*.
- „ 120, footnote 6, line 2, for 'goddess at fortune,' read 'goddess of fortune.'
- „ 168, note 4.—As regards the Nandīśvara day or *tithi*, Mr. Rice has drawn my attention to a note by him, overlooked by me, in his *Inscr. at Śrav.-Bel.* Introd. p. 20 (note 3). From the information given by him there, it appears that, in a Jain record, any such expression as "the first Nandīśvara day, or the first day of the Nandīśvara," would denote the day of the eighth *tithi* of the bright fortnight of the month Āshāḍha, Kārtika, or Phālguna, as the case may be, but that any such expression as "the chief Nandīśvara day, or the chief day of the Nandīśvara," might, perhaps, rather denote the day of the full-moon *tithi* if the *Nandīśvara-pūjā* ended with any very special observances on that day.—J. F. F.
- „ 189, line 2 from the bottom, for *inscriptions*, read *inscription*.
- „ 189, line 11, for *Rishiappa*, read *Rishiyappa*.
- „ 229, lines 26, 27.—It may be noted that the words in the original, which have been rendered by "a very Dīḷpa in generosity, a very Champāpati (Karna) in truthfulness," are *audārya-Dīḷpam satya-Champāpati*.

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

- „ 238, line 20, for 'in *kālavān*, line 19,' read 'in *dharmmasān*, line 93, as contrasted with *dharmamām*, line 90.'
- „ 246, text lines 22, 23, for *ādiy=ā gaihika*, read *ādiy=āg=āihika*.
- „ 247, text line 32-33.—It was not noticed that *kurushvātha* is not a correct form or combination. If the *akshara* after *kurushva* is an imperfectly formed *thau*, as it seemed to be, we can only conclude that the composer was using *kurushva atha*, and, misled by the metre, carelessly combined them into *kurushvātha* instead of *kurushv=ātha*. But it now seems more likely that the composer wrote *kurushva vai*; that the writer wrote *kurushva vē*, omitting the subscript stroke which would turn *vē* into *vai*; and that the engraver did not complete the *v*, and did not cut clearly the superscript *ē*, of which some indications can be detected.
- „ „ text line 37, for *mum-kottt-it=āv[u*]d=āvudu*, read *mum-kotttad=āvud=āvudu*.—Also, for *Bāna-Diniśāla*, read *Bān-[ā*]di-nikhūla*. I am indebted to the courtesy of Mr. H. Krishna Sastri for this, and for several other suggestions, some of which I find it most convenient to acknowledge by connecting with them his initials in brackets.—J. F. F.
- „ 248, text line 42, for *mevi-gaydanē^s*, read *mevi-g[e]ydanē^s*; and in note 5 substitute Read *mev-geydanē*, which seems to mean, somehow or other, "did he shrink?"
- „ „ in the latter part of note 4, substitute In what follows, read *gay-goṇḍane*, for *kay-goṇḍane*, *key-goṇḍane*, *key-koṇḍane*. *Are* is *are* (4), 'hesitation, doubt.'
- „ 249, text line 52, for *dōle(li)t=āsi*, read *dōr-lat=āsi*.—(H. K. S.)
- „ „ text line 62.—It might perhaps be better to take *ākhyāna* as a mistake for *ākhyāta*, and, further on, to analyse the text into *dhātṛi par-dhri(hṛi)tey=āge*.—(H. K. S.)
- „ 250, note 14, for *ji-an*, read *ji-an*.
- „ 252, text line 94, the correction of *vākyamgaḷum* into *vākyamgaḷam* is not necessary.—(H. K. S.)
- „ „ text line 99, for *tavanidhiy=am̐t=ām*, read *tavanidhiyam̐ tām*.—(H. K. S.)
- „ „ text line 100, for *idir-erdda*, read *idir-erdd[u*]*.—(H. K. S.)
- „ 255, line 1, "the congregation (of *Saivas* on the earth) has been afflicted among the *Jains* and *Buddhists*." There is a difficulty here in connection with the word *utkaṣṭa*, qualifying *samaya*, which latter word may mean either 'congregation' or 'time.' Mr. H. Krishna Sastri considers that, instead of connecting *utkaṣṭa* with its meanings of 'uneven, difficult; intoxication, pride; affliction,' it is better to take it in its meaning of 'mad, furious.' In this case, the translation would be—"there became a mad or furious congregation or time among the *Jains* and *Buddhists*;" or freely, "an opportunity arose for the *Jains* and *Buddhists* to become furious (and aggressive)."
- „ 256, line 1, in accordance with the corrected reading in line 37 of the text, notified above, for the devout *Gaṇas* *Bāna* and *Diniśāla*, and so many others, read *Bāna* and all the other numerous devout *Gaṇas*.
- „ „ line 16 ff., "While the disciples were saying," *etc.* Mr. H. Krishna Sastri has sent an interpretation of the first part of this verse, which has given the clue to a better rendering of it. Regarding *are-gay-i-goṇḍane* and *mevi-gaydanē*, see the corrections, notified above, for text line 42, and notes 4 and 5, on page 248. In *goṇḍane*, *nōḍḍidane*, *geydanē*, and *pārdane*, the *e*, *ē*, is the particle of questioning, not of emphasis. It is better to take *kārpū* in its meaning of 'sharpness,' than in its meaning of 'valour.' The proper nominative for *emutām* is, of course, *Rāmāin*.

And we must find the verb for *bhaktar* in *bāḷga*, which, therefore, is not the dative of *bāḷ*, 'a sword,' but is from *bāḷ*, as the later (and now customary) form of *bāḷ*, 'to live, to live prosperously, happily,' with *ga*, an optional affix for the third person of the imperative. The translation, then, will be:—Did he hesitate? did he draw the sword simply to gaze at it?; fearing the sharpness of it, did he shrink?; did he look for calamity (i.e. did he anticipate evil in the shape of failure to win his wager)?; (No!; but), in the very act of saying "May (all) believers prosper!", Rāma, that man of ability, etc.

- Page 256, note 4, *the following may be added*:—In line 24 of the Tērdāḷ record of A.D. 1123 (*Ind. Ant.* Vol. XIV. p. 17), mention is made of *kaṅgaṅva Māri*, "the raging Māri." And in line 48 of a Baḷagāmi inscription of some date after A.D. 1054 (*P. S. O.-O. Insers.* No. 158, and see *Mysore Insers.* p. 124), in a long and curious description of the five hundred *Sodmins* of Ayyāvoḷe, we have the phrase *hōha Māriya[m] chāllav-āḍuvaruṁ baha Māriyan=ādir-ggolūvaruṁ*,—"who make the departing Māri flee confusedly in all directions, and who confront the coming Māri."
- " 257, line 10, *in accordance with the corrected reading in line 52 of the text, notified above*, for the friend of those who swing the sword in seizing the wives of inimical kings, read whose friend (assistant) in seizing the wives of inimical kings is the sword of his arm which is (as *līthe*) as a creeper.
- " " the last paragraph. If the alteration suggested for line 62 of the text, and noted above, is adopted,—(in favour of which it may be said that *dhātriṅga*, with the long *i*, would be a more correct word for 'king' than *dhātriṅga*, with the short *i*),—the translation would be:—"When (*many*) kings, who were possessed of glory and renowned fame and valour, and whose prowess has been recited in stories, had passed away in the lineage of the Chalukya kings which caused itself to be called the chief ornament of the Lunar Race, and when the earth had (*for a time*) been seized by others, then Tailapa (II.), who may be called," etc. And, in that case, note 5, on page 257, should be cancelled. On the other hand, the actual reading is *ābhyaṅga*, not *ābhyaṅga*; and a Tailapa—(who, however, may be Taila III.)—was occasionally quoted as an instance; see the example given under sūtra 117 of Kēśirāṅga's *Sādhamaṇidarpaṇa*, p. 142,— "the sword of the arm of Tailapa caused itself to be called the Rudra who is the fire that is to destroy the world."
- " 258, lines 14 to 16.—Mr. H. Krishna Sastri considers that, for " (*to restrain him from altogether too excessive conquests*)," we should adopt the explanation " (*that is to say, was always holding him tight, clinging tightly to him, was always remaining with him*)."
- " 259, last line, and page 260, line 1, for and, to shew that there is no doubt about this, he¹ quotes the sayings of Mann of former times, read, *in accordance with the remark on line 94 of the text (see above)*, and the precepts of Mann have said, in former times, that there is no doubt about this being the case; and cancel note 1 on page 260.
- " 260, line 16 f., for Saying " (*As*) I am thus (*scandalously*) a very treasury of austerities directed towards Hara, any small effort is not (*becoming to me*)," Rāma, etc., read Having acquired a very treasury of austerities in Hara (i.e., having practised great austerities in his devotion to Hara); and having (*done so in such a way that he*) caused it to be said that his zeal was not small, Rāma, etc.
- " " line 19.—Mr. H. Krishna Sastri remarks that it would be no credit, from the stand-point of a Hindū, to build a temple with contributions from kings, and that the translation should be:—Not spending (*in vain*) even so much as a *hāga*² which the

devotees, standing in front (of *Siva*), gave with reverence for (the building of) the temple, and not going to the kings and with humility importuning them (for contributions), through the inexhaustible favour, etc.

Page 263, text line 6.—Mr. H. Krishna Sastri considers that it is not necessary to correct *dāna-vidan* into *dāna-vidhan*, which latter word assumes an adjective based upon *dāna* with *vidhā* in the sense of 'act, action.' And *dāna-vida*, with the meaning 'who has acquired (the habit of) giving' or 'who bestows gifts,' can be justified by the analogous words *kīrti-vida*, 'a man who has acquired fame,' and *svayō-vida*, 'one who has attained the prime of life' (for these two words, see Kittel's Kannada-English Dictionary,) and the Vēdic *agrivō-vid*, 'bestowing freedom, repose, treasures' (see Monier-Williams' Sanskrit Dictionary).

„ „ text line 7, for *nōppada*¹³ *purutara*, read *nō[r*]ppad=ap[p*]=urutara*; and cancel note 13.—(H. K. S.).—It may be added that, as Kittel's Dictionary does not give any forms from *nōḍu* or *nōḷ* introducing an *r*, perhaps we ought to consider that the text contains a mistake for *nōḷpada*, rather than for *nōrpada*.

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

EPIGRAPHIA INDICA.

VOLUME V.

No. 1.— THE ASÓKA EDICTS OF PADĒRIA AND NIGLĪVA.

By G. BÜHLER, PH.D., LL.D., O.I.E.

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

The characters of the two edicts agree exactly with those of the north-eastern pillar-edicts of Radhia, Mathia and Rāmpŭrva.³ And their language is the Māgadhi of the third century B.C., which is found also in the other pillar-edicts, in the Kālsi, Dhanli and Jangaḍa versions of the rock-edicts, in the two Bairāt and the Sahasrām edicts, in the cave-inscriptions of Barābar, and in the Sōhgaurā copper-plate, and which may be recognised by the invariable substitution of *la* for *ra* and of *na* for *ra*, by the nominatives singular in *e*, and by the word *hiḍa* for *iḍa*. A peculiarity which re-occurs only in the north-eastern pillar-edicts, is the comparatively frequent shortening of final *d* in *piyadasiṇa*, *lājina*, *atana* and *kāllāpita*. New words and forms, not found in the other Asóka edicts, are *aḥabbhāgiye* (Padĕria, l. 5), *āgācha* (Padĕria, l. 2; Niglĭva, l. 3), *ubalike* (Padĕria, l. 4), *usapāpīte* (Padĕria, l. 3; Niglĭva, l. 4), *Bhagavān* (Padĕria, l. 4), *mahāyīte* (Padĕria, l. 2; Niglĭva, l. 3) and *vigaḍabbhī* (Padĕria, l. 3), to which may be added the names of *Konākamana* (Niglĭva, l. 2), *Lunimimigāma* (Padĕria, l. 4) and *Sakayamuni* (Padĕria, l. 2). The wording of the two inscriptions agrees very closely, and leaves no doubt that they were incised at the same time. It makes also the restoration of the lost portions of the Niglĭva edict easy and absolutely certain.⁴

¹ See Dr. Führer's *Annual Progress Report* for 1894-95, paragraph 8.

² I take this and all other details about the localities from a memorandum, kindly furnished to me by Dr. Führer.

³ *Ep. Ind.* Vol. II. p. 245 ff.

⁴ See below, p. 6, notes 1 and 2.

The great importance of the Paḍḍeria inscription for the topography of ancient India and the sacred history of the Buddhists has been fully recognised by Dr. Führer, who has discussed it in an article in the *Pioneer* of December 1896.¹ It fixes with absolute certainty the situation of the garden of Lumbini where according to the Buddhist tradition prince Siddhārtha was born. No adverse criticism can shake the evidence of the repeated assertion: "Here Buddha Śākyamuni was born," and: "Here the worshipful one was born," as well as of the mention of *Lum̐inīgāma*, the first part of which name agrees with *Lumbini* in accordance with the analogy of Pāli *am̐ā* for *ambā* and *ārammāna* for *ārambana*. Even the possible, but *a priori* improbable assumption that the pillar might have been brought to Paḍḍeria from some other place, is barred by the fact mentioned by Dr. Führer, that the site is still called *Rum̐indēi*, and by the evidence of Hsien Tsiang. The Chinese pilgrim,² as Dr. Führer has duly noted, mentions the pillar as standing close to four Stūpas, the ruins of which are still extant. He further says that it was broken in the middle through the contrivance of a wicked dragon; and its upper part actually seems to have been shattered by lightning, which the Buddhists ascribe to the anger of the Nāgas, called 'dragons' by the Chinese. If Hsien Tsiang omits to mention the inscription, the reason is no doubt, as Dr. Führer thinks, that it was covered at the time of his visit by an accumulation of *débris*. As stated already, it was found three feet below the ground, and the portion of the pillar which was visible on Dr. Führer's arrival, a piece only nine feet high, is covered with pilgrims' records, one of which was incised about A.D. 800. It is evident that the Aśoka inscription must have been covered at least at that date.

The Paḍḍeria edict, of course, fixes also the site of Kapilavastu and of the sanctuaries in its neighbourhood. Fahien says³ that the Lumbini garden lies 50 *li* or, adopting Sir A. Cunningham's reckoning,⁴ 8½ miles east of the capital of the Śākyas, and Dr. Führer has found its extensive ruins eighteen miles north-west of Paḍḍeria "between the villages of Amauli and Bikuli (north-east) and Rāmgḥāt on the Bangaṅgā (south-west)," covering a space seven miles long and from three to four miles broad. The country of the Śākyas, it now appears, has been looked for too far south by Sir A. Cunningham and his assistants. Sir A. Cunningham's error has been caused by the vague statements of the Chinese pilgrims, who both say that in travelling from Śrāvastī to Kapilavastu they went south-east. As he had discovered by epigraphical evidence⁵ the identity of Śrāvastī with the modern Sēt or Sahēt-Mahēt between Akaona and Balrāmpur, it was but natural for him to infer that Kapilavastu must lie either in the Basti district or in Gōrakhpur. Nevertheless, the town lay much further north, and it may be pointed out that its real position agrees with the hints, given in the Ceylonese canonical books. According to the *Ambaḥḥa-Sutta*⁶ the banished sons of Ikshvāku or Okkāka settled *yathā Himavantapassē pōkharaniyā tīrē mahā sākaṇḍō*; "where there was a great grove of sāka trees (*Tectona grandis*) on the bank of a lake (situated) on the slopes of the Himālaya." This description fits the Nepalese Terai better than the absolutely flat districts of Basti and Gōrakhpur,⁷ which are still some distance from the hills. The fact that the Śākyas were real jungle-Rājputs is not without importance for their history and the explanation of their curious customs. It makes their assertion that their ancestors were forcibly

¹ Compare also my remarks in the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, January 7, 1897, and M. Barth in the *Journal des Savants*, 1897, p. 66 ff.

² *Siyuki*, Vol. II, p. 25.

³ *Travels*, p. 67 (Legge).

⁴ *Ancient Geography*, p. 416.

⁵ *Arch. Survey Reports*, Vol. I, p. 359; compare also the second inscription, found by Dr. Hoey, *Ind. Ant.* Vol. XVIII, p. 61 ff.

⁶ *Dīgha-Nikāya*, iii, 1, 15 (Vol. I, p. 92, of Elys Davids and E. Carpenter's edition).

⁷ *Imperial Gazetteer of India* (1st ed.), Vol. I, p. 493: "It (Basti) has a mean height of only 326 feet above the sea level and no natural elevations of any description diversify its surface." Vol. III, p. 440: "The district of Gōrakhpur lies immediately south of the lower Himālayan slopes, but forms itself a portion of the great alluvial plain No greater elevation than a few sand hills breaks the monotony of its level surface."

ejected from the more civilised districts in the south very credible, though the truth of the cause of their banishment, stated in the Buddhist work quoted above, may be doubted. Further, their isolation in the jungles may have led, as the canon alleges, to their custom of endogamy, so repugnant to all Rājputs and to all the higher castes in India. And this custom, — not their pride of race, as they themselves asserted, — was no doubt the reason why the other royal families of Northern India did not intermarry with them. This isolation and the consequent estrangement from the rest of the Hindū population probably accounts also for their disinclination, mentioned in the *Ambaṭṭha-Sutta*, to show hospitality to the Brāhmanas who came to their settlement from Śrāvastī or other parts of India. Their religion, however, was Śaivism and of the ordinary type of Hindūism. Hiuen Tsiang¹ was still shown near the eastern gate of Kapilavastu the old temple of Īśvara, where the infant Siddhārtha was taken by his father, because “the Śākya children who here seek divine protection always obtain what they ask.” According to the legend the stone image then raised itself and saluted the prince. Mr. Beal has correctly recognised that the scene is represented on the *Amarāvati Stūpa*. The legend is therefore ancient and undoubtedly points to the conclusion that Śiva was the *kuḷadēvatā* of the Śākyas. Perhaps Dr. Führer will pay special attention to this temple, which certainly must be one of the oldest Śivite monuments of which we have knowledge and possesses great interest for the history of the Brāhmanical religions.

In addition to the ruins of Kapilavastu Dr. Führer has also succeeded in tracing the site of *Napeikia-Nābhika*,² the supposed birth-place of the mythical Buddha Krakucchanda, and of the Stūpa of his Nirvāna, which is still eighty feet high, exactly in the position indicated by Fahien,³ viz. one *yōjana* or “7 miles” south-west of Kapilavastu. The important sites of *Bāmagrāma* and of *Kusinārā*, where Aśōka’s pillar with an undated record of Śākyaṃuni’s Nirvāna existed in Hiuen Tsiang’s time, will have to be looked for in the eastern portion of the Nepalese Terai. If the direction given by the Chinese, — east of Lambini, — is correct, *Kusinārā* cannot be identical with *Kasia* in the *Gōrakhpur* district, where Sir A. Cunningham and Mr. Carleyle believed to have found its ruins.

The value of the Nigliva edict for the history of Buddhism has been pointed out in my preliminary notice of the document.⁴ As the Stūpa of *Kōṇākamana* was “increased” or enlarged for the second time in Aśōka’s fifteenth year, it would appear that the monument had been erected before the beginning of the king’s reign, or before B.C. 253. *Kōṇākamana* or *Kōṇāgamana* belongs to the long series of purely mythical predecessors of the historical founder of Buddhism. The mythology of Buddhism must not only have been developed, but the myths must have been fixed locally, before it could occur to the Faithful to build Stūpas in honour of their heroes. It seems difficult to believe that all these stages of the development could have been accomplished in a short time. As they had been completed in the first half of the third century B.C., it becomes probable that the origin of Buddhism lies very much earlier and that, therefore, it is impossible, as some scholars have done, to fix the Nirvāna in B.C. 350 or in B.C. 325. The remoter date, viz. B.C. 477, is, also on this consideration, the more probable one. I regret that, when writing my first notice, I overlooked that the Stūpa, the pillar and its inscription are mentioned by Hiuen Tsiang in the *Siyuki*, Vol. II. p. 19. If I had noticed this, I might have announced at once that the site of Kapilavastu must be looked for in its neighbourhood. Dr. Führer, who years ago had shown Mr. Carleyle’s identification of *Bhulla* with Kapilavastu to be erroneous, apparently found the passage and hence gave expression to the expectation of discovering the Śākya capital near *Bhagvānpur* in his

¹ *Siyuki*, Vol. II. p. 23.

² Regarding this identification see the number of the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, quoted above.

³ *Travels*, p. 64 (Legge).

⁴ *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. IX. p. 175 ff.; *Academy*, 1895, April 27.

Progress Report of 1895-96. According to an article in the *Calcutta Englishman* of June 1st and extracts in the *Journal of the Mahābōdhi Society*, Vol. V. pp. 82 and 83, Dr. L. Waddell made the same discovery in 1896, published it in the *Englishman*, and applied for permission to proceed to Nepal.

As regards Aśōka's history, the two edicts inform us that in the twenty-first year of his reign he went on a pilgrimage to the sacred places of the Buddhists situated in the extreme north. Very probably he visited on this occasion, as the legend in the *Divyāvāldāna*, p. 386 ff. (Cowell and Neil), asserts, not only the Stūpa of Kōṅākamana and the Lumbini garden, but also further east the site of Buddha's Nirvāṇa and Rāmagrāma, and further west Kapilavastu, the Stūpas of Krakuchchanda and the old town of Śrāvastī, in several of which localities, pillars with his inscriptions were extant in Hiuen Tsiang's times. The Archeological exploration of the Nepalese Terai will bring certainty on this point. Aśōka's route from Pāṭaliputra towards the Terai is perhaps marked by the series of pillars extending from Bakbra near Vaiśālī through Rādha and Mathia to Rāmpūrva in the Champāran district, most of which were later on inscribed with the so-called pillar edicts. The fact that Aśōka undertook such a journey may be interpreted as indicating that he was at the time a believing Buddhist. But it may also be looked upon as one of the *dharma-yātās* which, as the eighth rock-edict says, he undertook regularly since the eleventh year of his reign in order to obtain enlightenment.

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

TEXT OF THE PADERIA EDICT.¹

1	Devāna-piyena	Piyadasina	lājina-visativasābhisitena
2	atana-āgācha	mahīyite	hida-Budhe-jāte Sakyamuni-ti
3	silā-vigāḍabhi-chā	kālāpita	silāthabhe-cha usapāpīte
4	hida-Bhagavaṃ-jāte-ti	Lūmīnigāme	ubalike-kaṭe
5	aṭhabhāgiye-cha	[11*]	

TRANSLATION.

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

REMARKS.

1. *Āgācha* stands for Pāli *āgachcha*, Sanskrit *āgāya*, and shows the substitution, frequent in the Prakṛits, of a single consonant for a double one as well as the then necessary lengthening of a preceding short vowel.

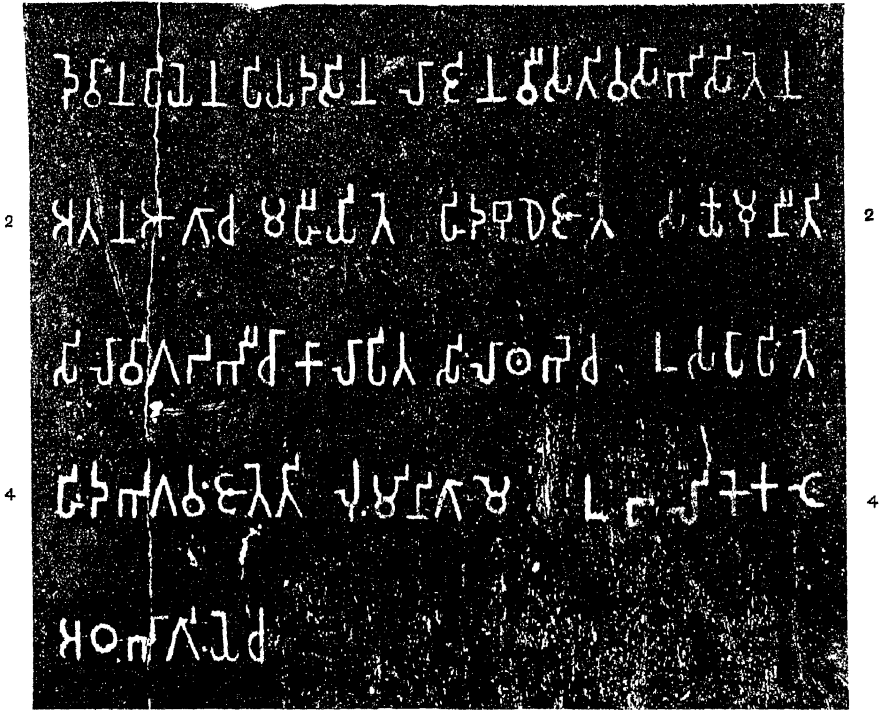
2. *Mahīyite* stands for *mahīyitam*. The construction is the *bhāvē prayāga*, and the literal translation: "it has been worshipped," or "worship has been performed." The verb *mahīy* in the sense of 'to worship' occurs also in Sanskrit; see the larger *St. Petersburg Dictionary*, s. v.

¹ The words connected by hyphens are written continuously in the text.

² The figures within crotchets refer to the remarks given below.

Asoka Edicts in Nepal.

Paderia Pillar.



Nigliva Pillar.



E. HULTZSCH.

SCALE ONE-FOURTH.

W. GRIGGS, PHOTO-LITH.

FROM INKED ESTAMPAGES BY DR. A. FÜHRER.

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

4. The translation of *vigaḍabhi* is not certain. It may be a word governing *silā*, and a technical term of unknown meaning. My translation is based on the supposition that it is a compound adjective, qualifying *silā* and equivalent to Sanskrit *vikaṭābhri*. *Vikaṭābhri* might be represented in a Prākṛit dialect of the Pāli type by *vigaḍabbhi*, which would become *vigaḍabhi* according to the popular spelling of the edicts. For *ga* instead of *ka* occurs in *Aṁtiyoga* (Kālsī edict ii. l. 5, ed. xiii. 2, l. 9) for *Aṁtiyoka* (in the other versions), in *loga* (Jaugada sep. ed. ii. l. 7) for *loka*, and in *adhigicha* (Bairāt i. l. 6) for *adhikṛitya*. And *ḍa* instead of *ḍa* is found in *ambavaḍikā* (Allahabad, queen's edict) and *ambāvaḍikyā* (Delhi Sivalik pillar-edict vii. 2, l. 2) for Pāli *ambavāṭikā*, in *Bhasikaḍa* (Cunningham, *Sānci Stūpa*, i. No. 156) for *kaṭa*, and in *apaḍihata* on the Indo-Grecian coins for Pāli *apaḍhata* and Sanskrit *apraḍhata*. If my transliteration *vikaṭābhri* is correct, the second part of the word must be either *abhri* or *abhra*. The first will not do on account of its meaning, and the second will suit only if it is taken to mean 'the sun,' which meaning is assigned to *abhra* in the *Kōsas*. A stone slab, bearing a large representation of the sun, might have been put up in the Lumbinī garden in order to indicate that Śākyamuni claims to be *arkabandhu* or *ādityabandhu*, a scion of the solar race of Ikshvāku. Professor Fischel, whom I consulted regarding the three difficult *hapax legomena* of this inscription, takes the word differently. He says: "I suspect that *vigaḍabhi* is the Sanskrit *vigardabhi*. According to Hémachandra, ii. 37, *gardabha* becomes in Prākṛit *gaddcha* or *gaḍḍaha*. In Marāṭhī it becomes *gādhava* and is according to Molesworth also 'a terra for a rude block or a rough stone.' Hence *vigaḍḍabhi* might mean 'finely wrought, polished,' or something like it. Literally it would be 'not so uncouth as a donkey.'"

5. *Usapāpīte* is equivalent to Pāli *ussāpītō* and Sanskrit *uchchhrāpitaḥ*. For the double *pa* compare *likhāpāpītō*, Delhi Sivalik pillar-edict vii. 2, l. 10, and Pāli *viññāpāpēti*.

6. I here adopt M. Barth's rendering, published in the *Journal des Savants*, 1897, p. 73. M. Barth explains *ubalike*, in accordance with a suggestion of M. Senart, as equivalent to Sanskrit **udbalikah* and derives *aḥabhāgiya* from *arthabhāga*. The explanation of the second word is unobjectionable and is supported, as M. Barth points out, by the statement of the *Divyāvadāna* (p. 390), according to which Aśōka presented on his visit to Lumbinīvana one hundred thousand (*suvarṇas*) to the people of the country. The identification of *ubalike* with **udbalikah*, which was suggested to me also by Professors Leumann and Oldenberg, offers some difficulties. Taken as a Bahuvrīhi compound, **udbalikah* would mean *udbhātah* or *udastah balih yasya sah*, 'rich in taxes' or 'with raised taxes,' in accordance with the analogy of *utpaksaha*, *utpuchchaha*, *udagra*, *udambhas*, etc. And as far as I know, there is no Bahuvrīhi in which *ut* is used in the sense of *mukta*. Taken as a Tatpurusha, irregularly enlarged by the addition of *ka*, **udbali(ka)* must stand, according to the *Kāśikā*, *loc. cit.*, for *balēh utkrāntah*, 'one who has left the taxes'; compare also the numerous analogous compounds like *uchchhrin-khala*, *utpuchchaha*, *utsūtra*, *udbila*, *udvāsa*, *unnidra*, etc. The use of **udbalikah* in the sense of 'exempt from taxes' would therefore be unidiomatic, and it is not supported by any analogies, as compounds like **utkara* for *akara* or *nishkara*, **udriṇa* for *anriṇa* or *nirriṇa*, and **uchchhulika* are not found. Perhaps it will be better to explain *ubalike*, as Mr. Tawney has suggested to me, by **avabalikah* or **apabalikah*; regarding the contraction of *ava* and *apa* to *o*, *ū* or *u* in Pāli, see E. Müller, *Simplified Pāli Grammar*, p. 42 f.

TEXT OF THE NIGLIVA EDICT.

1	Devānaṁ-piyena	Piyadasina	lājina-chodasavasā . . . t . n . ²
2	Budhassa	Konākamanasa	thube-dutiyaṁ vaḍhite

¹ See the *Kāśikā* on Pāṇini, vi. 2, 196.

² Restore *chodasavarābhāsitena*.

3	sābhisitena ¹ -cha	atana-āgācha-mahīyite
4		pāpita ² [11*]

TRANSLATION.

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

REMARK.

1. With the form *Kōnakamana* for Pāli *Kōṇāgamana* compare *Makā* (Kālsi edict xiii. 2, 1. 7) and *Maka* (Shāhbāzgarhī edict xiii. 1. 10) for the Greek *Magas*, as well as *Antekina* (Girnār ed. xiii. 1. 8), *Antikini* (Shāhbāzgarhī ed. xiii. 1. 10) and *Antikine* (Kālsi ed. xiii. 2, 1. 7) for the Greek *Antigenes*.

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

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

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

The whole writing covers an area about 7' 2" broad by 3' 11" high. About two feet of the breadth, however, are occupied by the benedictive and imprecatory verses, which stand on the proper right of the essential part of the record: to avoid reducing the scale of the colotype too far, it has not been thought necessary to include them in the Plate; but the *mī* of *bhāmī*, line 13, is discernible just before the commencement of line 3; and the marks below it represent, imperfectly, parts of the word *phalaṣ*, line 14.—The characters are of the regular type, for the locality, of the period to which the record refers itself, *viz.* the first half of the seventh century A.D.; and they are boldly formed and well cut. They include numerical symbols in lines 5, 7, 8.³ The size of the ordinary letters ranges from $\frac{7}{8}$ "

¹ Restore *śśatīvaśśbhīsītana*. At the beginning of the line a remnant of the long *ī* seems to be visible, and so is a portion of the fourth letter.

² Restore *sīlāthāba-cha usapāpita*, according to the Paḍḍīa edict.

³ In line 5 we have, for 'four,' the symbol which Pandit Bhagwanāḍī Indrajī has given in *Ind. Ant.* Vol. VI. p. 44, col. 4, from the Gupta records; but it seems pronounceable as *pha* or *phra* rather than *āka*.—In the same line we have, for 'five,' the symbol which the Pandit has given in col. 5 of his Table (see the central one of the three forms) from the Valabhī plates; he admitted that it looks like *nā* (as it does here), but held that it is only a corruption of *īrā*. It must be noted that, in the colotype published herewith, the symbol has not come out well from the ink-impression—(on the whole, the better of the two)—which I selected for reproduction; the lower side-stroke, to the right from the bottom part of the *akshara*, shows only faintly; in the other impression, the *akshara* is quite clear and unmistakable; and there it distinctly reads as *nā*.—In the same line, again, we have, for 'eight,' a symbol which, in the side-stroke to the left from the top of the *akshara*, in the down-stroke on the right from the end of the top-stroke, and in the line across the centre of the body of the *akshara*, differs a good deal from any of the forms given by the Pandit and interpreted by him as *īra* or *īrā*.—In line 7 we have, for 'fifty,' a symbol from which the symbol given by the Pandit in col. 5 of his Table, from the Valabhī plates, may very easily have been derived by corruption. But, whereas he held that his symbol is a corrupted form of the *anundīka*, turned the wrong way, we seem to have here clearly the *akshara* *ba*. And I notice that Mr. Bendal

(in the *pa* of *vrupa*, line 1) to 2½" (in the *bha* of *bhagavatā*, line 4). The *śrī* of *rājya-śrī*, line 2, is 5¼" high.—The language is Sanskrit; and, except for the two benedictive and imprecatory verses, the whole record is in prose. The record was composed, however, by someone who had a very imperfect knowledge of the language, and who could neither construct his sentences properly nor even spell correctly. I have noted, in and below the text, a few corrections of the more simple kind. But, from *udita*, line 1, to *rājyē*, line 4, the whole text requires emendation: either the whole must be turned into a compound,—in which case, we must read (line 2) *prithivī-svāmi*, and (line 3) *prithivy-apratiratha* and *śrīmat*; or else *mahārāja* (line 4) must be turned into the genitive, *mahārājasya*, and we must read (line 1) *prasūtasya* and *bhūtasya*, (line 2) *svāmīnaḥ* and *rājya-śrīyaḥ*, and (line 3) *maṇḍalasya*, *apratirathasya*, and *śrīmataḥ*.—In respect of orthography, the only point calling for special notice is the unnecessary insertion of the *anusāra* before the nasals in *vañśa*, line 1 (twice), *sāmantha* and *maṇḍala*, line 3, *paññā*, lines 5 and 6, *puṅgyaṃ*, lines 6 and 9, *paññāśāt*, line 7, and *vasuññāharāt*, line 16.

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

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

* * * * *

About four feet away to the left of the above record, there is engraved on the rock, in similar characters, another inscription, of four short lines, covering an area about 2' 0" broad by 1' 10" high. The first line of it is illegible. The remainder speaks of four *nivartanas* of land at a place named, apparently, Sindavaḷaga.

TEXT.²

1 Om³ Svasti Anurudhna-shurit⁴-ōdita-nru(nri)pa-vañśa-prasūta sva-vañśa-
lla(la)lāma-bhūta dakṣiṇāpatha-

has found *ha* used to denote 'fifty' in a syllabic system in Malabar which has survived to even the present century (*Jour. E. A. Soc.*, 1896, p. 789 ff.).—In line 8 we have a symbol to which the closest resemblance that can be detected in the Pandit's Table is to be found in the centre one of the three symbols for 'eight' given in his col. 5, from the Valabhi plates (it must be noted that the faint line upwards from the right end of the lower part of the body of the *akṣhara*, which appears in the collotype published herewith, is due to a depression in the stone; it is not an engraved part of the *akṣhara*). But, in the face of the symbol for 'eight' which we have in line 5, it cannot be taken as meaning 'eight.' And I can only take it as a symbol for 'six,' approximating to the symbol for that numeral given by the Pandit in col. 3 of his Table, from the Kshatrapa coins and inscriptions. The Pandit considered that his forms of the symbol for 'eight' are the *akṣhara hṛa* or *hrā*; and that 'six' is *ṣha* or *ṣhā*, or some other *akṣhara* containing *ṣh*. Here, in this record, the *akṣhara* closely resembles *hu*; as it also does, to my eyes, in the form given by the Pandit in his detailed account of the symbol for 'eight' (*loc. cit.* p. 46); and Mr. Bendall gives *ha* for 'six' in the syllabic system of Malabar described by him.

¹ That the king mentioned is Pulikēsin II.,—not his grandfather, of the same name,—is shown by, among other things, the use of the title *Mahārāja*.

² From the ink-impression.

³ Represented by a plain symbol.

⁴ Read *durit*.—As regards the following portion of the text, as far as *rājyē*, line 4, see the introductory remarks.

- 2 pri(pri)thiviyá[h*] svámí chatur-udadhi-mêkhal-ôpârjijita-râjya-srî pratâp-âttisây-
ôpanataç ||
- 3 samagra¹-sâmarânta-mañçala pri(pri)thiviyâm=apratiratha srimâm Satyâsraya-
Pulekésî-vallabha-
- 4 mahârâja-râjyê varttamânê likhitam=iti [*] Benirê bhagavatô Mahâdêvasya
nivarttanâni
- 5 chatvâri 4h || Dhuti-purê nivarttanâni ashta 8h || Âgariya-purê
niva[r]ttanâ[ni] pañcha 5²
- 6 panasa-vriksha pañchah³ || Kṛishnê(shñê) Harasêna-mâtâpitro[h*] puñpy-ôpa-
chayâya Dê(?)varo(?)laka-
- 7 bhûmyâmś=cha⁴ nivarttanâni pañchâśat 50 || Vinita-vidagdha-Vaisikâchâryyêna
stbâpitâ . . ghitâ [||*]
- 8 Kârttikasya pûnнимâsâm⁵ likhitâ prasast=iti⁶ || Samvatsarâ . . 6⁷
râjya iti [||*]
- 9 Îś[â*]jnêna likhitâ [||*] Yad=atra puñpyam [ta]d=bhavatu⁸
- 10 gañê [||*]
- 11 [Ba]hubhir⁹=vvasudhâ bhuktâ
12 na¹⁰ Sagar-âdibhi[h*]
13 [yas]y[na] yasya yadâ bhûmi-
14 s=tasya tasya¹¹ tadâ phalam [||*]
15 Sva-dattâm para-[dat]t[âm] vâ
16 yô harêta va[su]ndharâm
17 śashṭi-varsha-su[hasrâ]ni
18 narakê paripachyatê ||
19 S[v]asty=u[stu] l[ê]khaka-vâchaksya¹² [||*]

TRANSLATION.

Om! Hail! The reign being current of the *Mahârâja*, the glorious *Satyâsraya-Pulekésin* (II.), the favourite, who has been born in a race of princes who rose to the front by confronting difficulties, who has become the forehead-ornament of his race, who is the lord of the (*whole*) country of the region of the south, who has acquired the sovereignty over the (*whole earth*) girt about by the four oceans, who has bowed down the entire group of chieftains by the excess of (*his*) prowess, (*and*) who has no antagonist (*of equal power*) in the world,¹³— it is written as follows :—

To the divine (god) Mahâdêva there belong four, (*or in figures*) 4, *nivartanas* (*of land*) at (*the village of*) Benira; eight, 8, *nivartanas* at the town of Dhutipura; five, 5, *nivartanas*,

¹ Read *âtisây-ôpanata-samagra*.

² See page 6 above, note 3

³ Read *pañcha*.

⁴ Read *bhûmyâmś cha*.

⁵ Read *pûnнимâsâm*.

⁶ Read *prasastir=iti*.

⁷ See page 6 above, note 3.

⁸ The *ea* of this word was at first omitted, and then was inserted below the line.

⁹ Metre; Ślôka (Anushtubh); and in the following verse.

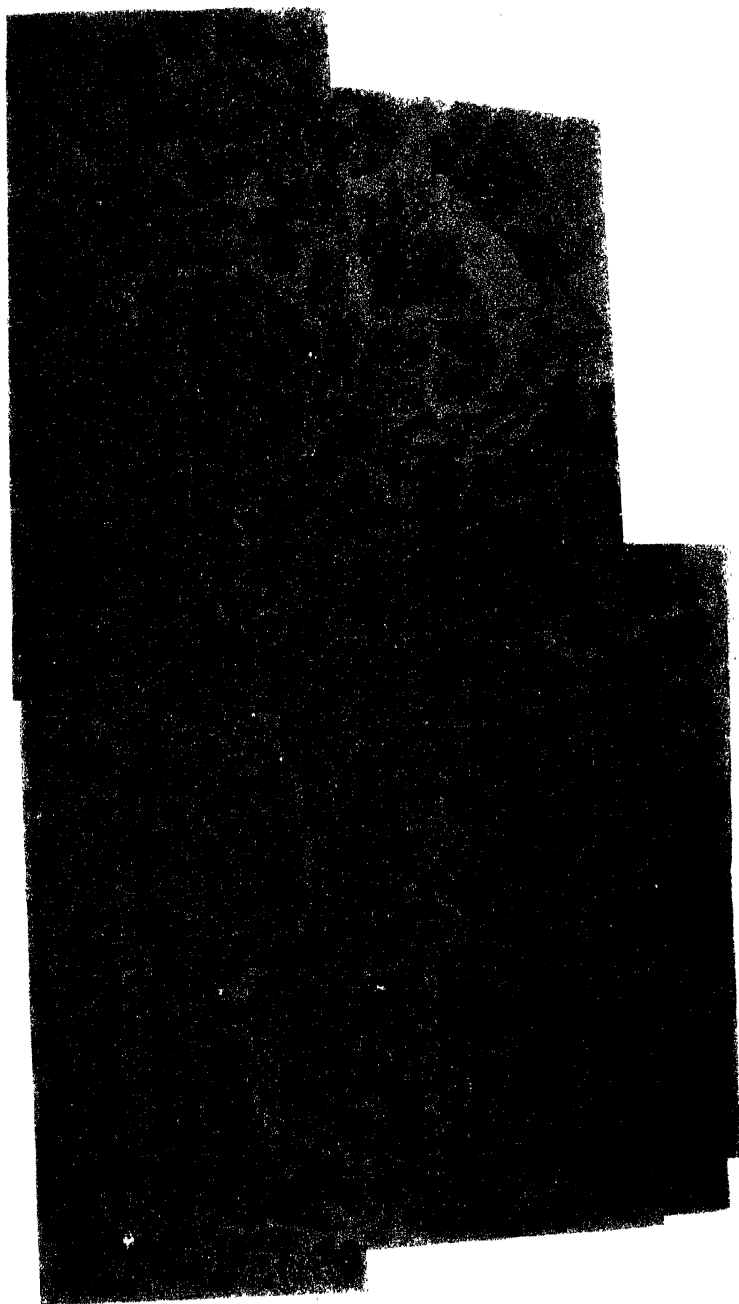
¹⁰ Perhaps *râjânah*, by mistake for *râjabhih*, was engraved here.

¹¹ There are two *aksharas* below the *ta* of this word. The first of them is *śea*. What the other is, cannot be made out. They have no connection with the text

¹² Read *lêkhaka-vâchakbhidyâm*.

¹³ This was an Early Gupta epithet; see, e.g., *Gupta Inscriptions*, p. 14, and note 4. In the Western Chalukya records, it occurs also in line 5 of the Kaira grant of Vijayavarma¹ of A. D. 643 (*Ind. Ant.* Vol. VII. p. 248).

Yekkeri Rock Inscription of the time of Pulikesin II.



2

4

6

8

10

J. F. FLEET, I. C. S.

SCALE - 12

FROM AN INK-IMPRESSION SUPPLIED BY DR. HULTZSCH.

COLLOTYPE BY W. GRIGGS.

(and) five jack-fruit trees, at the town of Âgariyapura; and, at (? the town named) Kṛishna-pura),¹ fifty, 50, *nivartanas* in the land called Dêvarolaka-bhûmi (?), (which were granted) for the accumulation of religious merit for the parents of Harasêna. (And) by the refined and clever Vaiśikâchârya there has been set up

(Line 8).—(This) *prâśasti* has been written on the full-moon tithi of (the month) Kâr-tika; the year 6 in the reign.² Written by Isâna. Whatever religious merit there is in this, let it be

(L. 11).—The earth has been enjoyed by many [kings], commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making the grant that is now recorded if he continues it)! Whosoever confiscates land that has been given whether by himself or by another, he is cooked in hell for sixty thousand years! Hail to the writer and the reader!

No. 3.—INSCRIPTIONS AT MANAGOLI.

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

Managôli³ is a village about eleven miles to the north-west of Bâgewâdi, the chief town of the Bâgewâdi tâluka of the Bijâpur district. With the difference of the lingual *n* for the dental *n*, its name occurs in the ancient records as Manigavaḷli (e.g., A. below, lines 18, 19) and Maningavaḷli (e.g., *ibid.* line 17); and we also have the Sanskritised form Mânikyavalli, "the village of rubies" (e.g., *ibid.* line 20). From A. below, lines 18, 24, we learn that it was in the group of towns and villages which was known as the Tardavâdi thousand, and which took its name from a town that is now represented by the small village of Taddewâdi,—the 'Tuddehwarree' and 'Tudewadee' of maps,—on the south bank of the Bhîmâ, in the Inḍi tâluka, about thirty-seven miles to the north of Bijâpur.⁴ And line 54 of the same record mentions it as an *agrahâra*; in consequence of which we may perhaps reckon it among "the eighteen *agrahâras*" which are spoken of in other records.⁵

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

A.—Of the time of Bijjala; A.D. 1161.

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

¹ The word *Kṛishna*(*shûṣ*) seems to stand by mistake or ellipsis for *Kṛishnapurê*.

² Or, perhaps, "the year 16, or 26," etc.; see page 7 above.

³ The 'Mungolee' of the Indian Atlas, sheet No. 57.

⁴ See *Ind. Ant.* Vol. XIX. p. 269.

⁵ e.g., *Ind. Ant.* Vol. X. p. 198, and Vol. XII. p. 47.—They appear to have been towns of religious importance, scattered over the Kanarese country. Hûli, in the Belgaum district, was one of them; and Nargund, in Dhârwar, was another. Others, perhaps, were Dambaḷ in Dhârwar, Kuriet in Belgaum, and Houwâd in Bijâpur.

been broken into two pieces : but even along this fissure there are but few letters that have been destroyed ; and the rest of the record is in a state of very good preservation.— The sculptures above it, at the top of the tablet, are, in the centre, a *liṅga*, with the sun and moon above it ; on the proper right, a seated figure ; and, on the proper left, a crooked sword, dagger, or knife, and a cow and calf.— The characters are Kanarese, of the regular type of the period to which the record refers itself ; and they are well formed and well executed throughout. They include decimal figures in lines 39, 43, 46, and 60, and the distinct form of the lingual *ḍ* all through : the *virāma* is represented, sometimes by its own proper sign, as in *saiyyol*, line 4, *ādal*, line 8, *tirvwar*, line 46, *naḍasul*, line 64, *sthaḷadal*, line 66, and *samayaṅgaḷ*, line 67, and sometimes by the sign for the letter *u*, as in *pogaḷalu*, line 17, *maḷhadalu*, line 44, and *kayyala*, line 52 ; cases in which the two methods of expressing it are pointedly contrasted, are, *enal* and *enalu*, lines 24 and 30, and *paḍuvul*, *mūḍal*, *baḍagal*, *paḍuvulu*, *mūḍalu*, and *baḍagalu*, lines 42, 47, and 48. The size of the letters ranges from about $\frac{3}{8}$ " to $\frac{5}{8}$ ".— The language is Kanarese.¹ There are ordinary verses in lines 1 to 35, and some of the customary benedictive and imprecatory verses in lines 55 to 59. We have the nominative plural ending in *u*, as in the modern or colloquial form of the language, in *aynārvaru*, line 24, where the metre shows that the *u* is to be pronounced ; and with this we have to contrast the archaic or stilted form *samayaṅgaḷ*, in line 67 : cases in which it is not certain whether the *u* is to be pronounced, or whether it represents the *virāma*, are illustrated by *paṁḍitaru*, line 50, and *koffaru*, line 67, as contrasted with *paṁḍitar*, line 51, and *koffar*, line 67. The accusative singular neuter in *v* occurs in *gōkulaṁ*, line 59 ; but, otherwise, the archaic form in *m* appears throughout, as in *jasaman*, line 27, *āspadamam*, line 32, *kaumāramam*, line 44, and *dharmamamam*, line 54.— In respect of orthography, the only points that call for special notice are (1) the use of *ri* for *ṛi*, throughout, as in *ālamkriti*, line 3, and *nripatige*, line 7 ; (2) the use of *b* for *v* in *sēyam*, line 24, and *dīya*, line 31 ; and (3) an affected use of the Drāviḍian *ḷ* in *Chāḷukhyar*, line 5, and *ālamkḍrav*, line 24.

The inscription is a record of the time of the Kaḷachurya king Bijjala. Before, however, it proceeds to recite certain donations made in his reign, it makes reference, in lines 1 to 59, to certain events of the time of the Western Chālukya king Perma-Jagadēkamalla II. In that part of the record, after some introductory genealogical and historical matters, a register is made of certain grants which were bestowed by Perma-Jagadēkamalla II. himself, and by other people, on the god Śiva, in the form of the local god Kalidēvēśvara,—“ the Siddhalinga of the south,”—of Manigavalli. The introductory part mentions a person named Iśvaraghaṅgīsāsa, of the Harita *gōtra* (line 16), who, it asserts, was a *Jagadguru* or leading pontiff in the time of the Western Chālukya king Taila II., and was endowed by that king, at his coronation, with the town of Maṅgingavalli ; and in the lineage of this person it places a certain Mādharma (line 20), who is to be identified with the Mādirāja (line 37) who held the post of *Mahāprabhu* of the village at the time when the grants were made. It further tells us that the temple of Kalidēvēśvara had been built by a certain Basava (line 28) or Basavarasayya (line 30), son of Chandra or Chandirāja and Chandrāmbike (line 28), who belonged to the Kāśyapa *gōtra* (line 25) and was one of the five-hundred *Mahājanas* or Brāhmanas² of Manigavalli. And the occurrence of the names of Basava and Mādirāja in this Śaiva record from the neighbourhood of Bāgewāḍi, and in connection with the foundation and endowment of a *liṅga*-temple which was evidently of some considerable size and repute, is rather suggestive of our having at last met with an epigraphic mention of the

¹ From line 42 onwards, there occur various technical terms and other words (some of them to be found in other records also), which are not given in dictionaries, and the meanings of which cannot at present be made out.

² Comparison of the expressions *Mahājanaṅga*=*aynārvara*, lines 20, 21, and *māhādevarkka*=*aynārvara*, lines 28, 24, shews that the *Mahājanas* of a village—(a technical expression which occurs in many records)—were the collective body of the Brāhmanas of the village.

original of that Basava who, according to the Liṅgāyat traditions as embodied in the *Basava-Purāna* and *Channabasava-Purāna*, was born at Bāgewāḍi to a Śaiva Brāhmaṇ named Mādirāja, and subsequently, becoming the prime-minister of the Kaḷachurya king Bijjala, overthrew the Jains, revived Śaivism, and established the sect of Vira-Śaivas or Liṅgāyats. The remainder of the record, line 59 to the end, refers to the reign of the Kaḷachurya king Bijjala; and it registers a variety of grants made by various persons to the same god Kalidēvēsvara.

The record contains two dates. As the first date (lines 38-40), for the donations that were made before the time of Bijjala, it cites the tenth *tithi*, coupled with Thursday and the winter solstice, of the bright fortnight of the month Pausa of the Dundubhi *saṃvatsara*, which was the fifth year of the reign of Perma-Jagadēkamalla II. The given *saṃvatsara* was Śaka-Saṃvat 1065 current. And this date does not work out correctly. The *tithi* ended, at about 14 hrs. 2 min. after mean sunrise (for Bombay), not on a Thursday, but on Tuesday, 29th December, A.D. 1142; and this was four days after the winter solstice, which, as represented by the Makara-saṃkrānti or passage of the sun into Capricornus, occurred at about 3 hrs. 8 min., again not on a Thursday, but on Friday, 25th December. There must, therefore, have been some mistake made, either in taking the date from the archive from which the material for this part of the record was derived,—(the characters shew that the whole record was put on the stone at one and the same time, by one and the same hand),—or else in the original computation of the date.¹ The second date (lines 59, 60) is the sixth *tithi*, coupled with Tuesday, of the dark fortnight of the month Bhādrapada of the Vishu *saṃvatsara*,² which was the sixth year of the reign of Bijjala. The given *saṃvatsara* was Śaka-Saṃvat 1084 current. And the corresponding English date is Tuesday, 12th September, A.D. 1161, on which day the given *tithi*, of the *amānta* Bhādrapada, ended at about 18 hrs. 8 min. after mean sunrise. In line 64, the *tithi* is mentioned by the technical name of *kapila-chañṭi*.

* * * * *

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

The month Chaitra; March-April.—The full-moon is called *davanada-huṅṅuve*;⁴ because, I am told, on this day the people place the fragrant leaves of the *davana*-plant on the images of the god Mallikārjuna of Śrīśaila.⁵—The new-moon is called *akshatadige-amavāse*; because

¹ The full descent of the reigning king is not given. But the use of the style *Pratāpa-Chakravartin* (line 36) stamps him as Perma-Jagadēkamalla II.—On the chance, however, that the record, which is not a contemporaneous one, makes a mistake between him and his ancestor who had the same *virūḍa*, I have calculated the date for also Śaka-Saṃvat 945 current, in the reign of Jagadēkamalla-Jayasimha II. But here, again, the details do not work out correctly. In that year, the given *tithi* ended, not on a Thursday, but on Wednesday, 5th December, A.D. 1022, at about 18 hrs. 36 min. after mean sunrise; and this was eighteen days before the Makara-saṃkrānti, which occurred at about 1 hr. 56 min., again not on a Thursday, but on Monday, 24th December.

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

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

⁴ Instead of *huṅṅuve* and *amavāse*, the rustics generally use the word *habba*, 'festival.'

⁵ Reeve and Sanderson's Canarese Dictionary mentions (*s.v. davana*) the *davanada-habba*, *davanada-huṅṅuve*, but, overlooking the reference to the full-moon, explains it as "a feast on the twelfth lunar day, when the above fragrant shrub is in perfection."

it is followed, on Vaiśākha śukla 3 (*tadige* = *tritīyā*), by the festival called *aksha-tadige*, i.e. *akshaya-tritīyā* or *akshayya-tritīyā*.¹ This new-moon name occurs in records of A.D. 1054 and 1195 (see page 14 below).

Vaiśākha; April-May.—The full-moon is called *agi-huṅṅuve*; apparently because the time then arrives for transplanting the seedlings (*agi*) of rice, tobacco, pepper, etc.—The new-moon is called *bādami-amavāse*; because, it is suggested, worship is then done to the goddess Banaśūrikari of the well-known temple two or three miles south of Bādāmi in the Bijāpur district.

Jyāishṭha; May-June.—The full-moon is called *kāra-huṅṅuve*; from *kāru*, “the rainy season,” which commences in this month. On this full-moon day there is celebrated the festival called *kari hariyuva habba*, when bullocks are raced,—the winner being the one that first reaches and breaks a string of leaves drawn across the course,—in order to obtain an augury as to the prospects of the season.²—The new-moon is called *maṇṇettina-amavāse*; because the people then make clay images of bullocks (*maṇṇ-ettu*), and worship them.

Āshāḍha; June-July.—The full-moon is called *kaḍḍegadabina-huṅṅuve*. Two explanations are suggested: one, that the people then make cakes (*kaḍḍabu*) of gram (*baḍḍe*, *kaḍḍile*) and offer them to the goddess Yellamma; the other, that the cultivators then decorate the necks of their bullocks with strings of such cakes.—The new-moon is usually called *vāgara-amavāse*; because it is followed, on Śrāvāṇa śukla 5, by the *nāga-pañchami*, when worship is done to the cobra (*nāga*, *nāgara-hāvu*). But it appears to be also sometimes known as *Divaśi-amavāse*; because, it is said, girls, after marriage, then worship images of a goddess named *Divaśi*.

Śrāvāṇa; July-August.—The full-moon is called *nūla-huṅṅuve*; because on this day the ceremony is annually performed of renewing the sacred thread (*nūlu*, otherwise called *janivāra*, and in Sanskrit *yajñōpavīta*).—The new-moon is called *chauti-amavāse*; because it is followed, on Bhādrapada śukla 4 (*chauti*, *chavuti*, = *chaturthī*), by the *Gaṇeśa-chaturthī*, when worship is done to the god Gaṇeśa. For the same reason, it is sometimes called *benakana-amavāse*; *Benaka* being a corruption of *Vināyaka*, one of the names of Gaṇeśa.

Bhādrapada; August-September.—The full-moon is usually called *anantana-huṅṅuve*; because the preceding day is the *ananta-chaturdaśī*, which, Molesworth’s *Marāṭhī Dictionary* says, is sacred to the god Viṣṇu, in the form of *Ananta*. It seems to be sometimes also called

¹ Kittel’s *Kannada-English Dictionary* explains the *aksha-tritīye*, as it is there called, as a Śaiva feast on *Chaitra* śukla 3. But Ganpat Krishanaji’s *Pañchāṅg* and the *Paṭwardhāni Pañchāṅg* place the feast on Vaiśākha śukla 3; so, also, Monier-William’s *Sanskrit Dictionary*, which explains it (s.v. *akshaya*) as “a festival, the third day of the bright half of Vaiśākha, which is the first day of the Satya-yuga, and secures permanency to actions then performed;” so, also, Reeve and Sanderson’s *Canarese Dictionary*, which explains it (s.v. *aksha-tadige*) as “a ceremony, in the second Hīndū month, on the third lunar day, of married women, who bathe, present to each other turmeric, betel nut and fruit, and then make an offering of flowers, etc., to Gaurī.”

² This festival is described in the *Basava-Purāṇa* (see the Rev. G. Wirth’s translation, *Jour. Bo. Br. E. As. Soc.*, Vol. VIII. pp. 90, 91): it is there placed on the full-moon of the third month of the Hīndū year (i.e. Jyāishṭha); and we are told that, if a black bullock breaks the string, all sorts of leguminous fruits will succeed, while, if a white bullock breaks the string, the white millet will thrive.—Kittel, also, in his *Kannada-English Dictionary*, s.v. *kāru*, places it on the *kāra-huṅṅuve* in the third month. Under the word *kari* (3), ‘unpropitiousness,’ he explains that *kari hari* means “to tear, i.e. do away with, unpropitiousness; an act that, on a certain day (*kāra-huṅṅuve*) is represented by throwing an iron ball, that is attached to a rope, over a ‘*tōraṇa*, and thus pulling down the *tōraṇa*, when the ornamented bullocks of the place, that previously had ‘passed under the *tōraṇa*, are playfully driven about.” But the ceremony described in the *Basava-Purāṇa* is the one with which I am familiar: except that the divination seems to be more directed to the comparative prospects of the early and late crops; the idea being that, if a white bullock is the winner, the later crops will be the better, whereas, if a bullock of another colour wins, the early crops will give the better yield.—Reeve and Sanderson’s *Canarese Dictionary*, s.v. *kari*, explains the festival as “a ceremony of breaking in two, by bullocks or other means, the triumphal arch of a gateway, the day after *poṅgal*-feast,” and thus (see Kittel’s *Dictionary*, s.v. *poṅgalu*) would place it the day after the *Makara-saṁkrānti*, in the month *Pauṣa*.

him in commemoration of his having been reduced to ashes, by the flames from the third eye in the forehead of the god Śiva, when he was trying to inspire Śiva with love for Pārvati.

Phālguna; February-March.—The full-moon is usually called *hōḷi-hunnuve*; in connection with the *hōḷi*-festival, (see above, under Māgha), which ends on this day. Kittel's Kannada-English Dictionary, *s.v. kāma*, gives it also the name of *kāmana-hunnuve*, "the full-moon of Kāma;" in the same connection.—The new-moon is called *ugādi-amavāse*, *i.e. yugādi-amavāse*; because the next day,—Chaitra śukla 1; usually known as *sahvatsara-pratipadā*,—is the commencement (*ādī*) of the new year (*yuga* is here used in the sense of *sahvatsara* or *varsha*).

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

1.—An inscription at Baḷagāṃve in Mysore (*Pāli, Sanskr̥t, and Old-Kanarese Inscriptions* No. 158; *Mysore Inscriptions*, p. 121) is dated—Sa(śa)ka-varshada 976neya Jaya-sahvatsarada Vaiśākha bahula akshaya-tri(tri)tiyad-amavāse Ādivāra-nimittam; "on account of Sunday (*coupled with*) the new-moon of the akshaya-tritīya of the dark fortnight of Vaiśākha of the Jaya *sahvatsara*, which was the Śaka year 976 (expired)." Here, a mistake was made, through carelessness on the part of the writer of the record, either in allotting the new-moon in question to Vaiśākha, instead of to Chaitra, or in allotting the *akshaya-tritīyā tithi* to the dark fortnight, instead of to the bright fortnight, of Vaiśākha; the text may be construed either way. As regards the results for the date,—in the given year, the new-moon *tithi* of Chaitra ended, as required, on Sunday, 10th April, A.D. 1054, at about 19 hours after mean sunrise; whereas, the new-moon *tithi* of Vaiśākha ended at about 6 hours on Tuesday, 10th May, and cannot be connected with a Sunday at all.¹

2.—An inscription at Taḍi-Māḷiṅgi in Mysore is dated, according to the romanised text (*Inscriptions in the Mysore District*, Part I. p. 146, No. 31),—Saka-varśada 1118neya Rākshasa-sahvatsarada yaksha-tadige Bihavāra sūrya-grahanadalu; "at an eclipse of the sun (*on*) Thursday (*coupled with*) the aksha-tadige (new-moon) of the Rākshasa *sahvatsara*, which was the Śaka year 1118 (current)." Here, according to this version of the text, the new-moon *tithi* is not expressly mentioned; though the text in Kanarese characters indicates otherwise, having the curious and meaningless expression *yakshatahelamāsa*, instead of *yaksha-tadige*. But, however that may be, the mention of an eclipse of the sun shows that the new-moon *tithi* was meant; not the *akshaya-tritīyā tithi*. And the new-moon *tithi* of Chaitra, in the given year, ended at about 3 hours after mean sunrise on Wednesday, 12th April, A.D. 1195; and on this day there was a total eclipse of the sun, perhaps visible in Southern India (see Von Oppolzer's *Canon der Finsternisse*, pp. 230, 231, and Plate 115). This is, perhaps, not the given week-day. But the want of agreement between the romanised and Kanarese texts suggests that the original may not have been read correctly, and that the real reading may be *Budhavāra* (Wednesday), not *Bihavāra* (Thursday).

3.—The Kargudari inscription (*Ind. Ant.* Vol. X. p. 249) is dated—śrīmach-Chāḷukya-Vikrama-varshada 33neya Sarvadhāri-sahvatsarada herjuggiya-punṇami Sōmavārad-andina śubha-lagnadoḷ; "at an auspicious moment of Monday (*coupled with*) the herjuggi full-moon of the Sarvadhārin *sahvatsara*, which was the 33rd (year) of the glorious Chāḷukya-Vikrama-varsha." Here, the given year is Śaka-Saṃvat 1031 current. The month is not specified. And this full-moon name is not to be found in any of the lists given to me. But Mr. Venkat Rango Katti, of Dharwar,—one of the gentlemen by whom the lists were made out for me,—

¹ It may be added that on the 10th May there was a total eclipse of the sun, visible right across India (see Von Oppolzer's *Canon der Finsternisse*, pp. 216, 217, and Plate 108), which one would expect to find mentioned in the record, if that were the date really intended. On the 10th April there was no eclipse.

informed me eventually (see *loc. cit.* p. 254, note 30) that, "though the name is but rarely used "now, *herjuggi*, or, in its modern form, *hejjuggi*, is at some places still known among the "Liṅgāyat cultivators as another name of the *sigi-hunnuve* or full-moon of Āśvina; and that "the explanation is that on that day the cultivators prepare a *huggi*, or mess of boiled rice mixed "with split pulse, salt, pepper, cummin seeds, etc., and, taking it to their fields, scatter it abroad "in handfuls at every step (*hejje*)." And, as a matter of fact, the full-moon *tithi* of Āśvina, in the given year, did end, as required, on Monday, 21st September, A.D. 1108, at about 23 hrs. 48 min. after mean sunrise.¹ Now, the above explanation of the name cannot be accepted; for the reason that *herje* does not occur as the older form of *hejje*. But the true explanation can be established. In Kanarese, an initial *s* is liable to become *j* in composition.² We have a clear instance in the name of the *perjuṅka* or *hejjuṅka* tax,—mentioned in many epigraphic records,—which unquestionably comes from *per*, *her*, 'large, great,' + *suṅka*, 'toll, duty, customs.' On the analogy of this, *herjuggi* is to be derived from *per*, *her*, + *suggi*, 'harvest-time,' and is to be interpreted as meaning "the great or principal harvest." Thus, the *herjuggi* full-moon is the harvest moon. And this name exactly fits the Āśvina full-moon, next before the autumn harvest, when the *muṅgāri*, *klarīf*, or early crops, sown just before the commencement of the rains, are gathered.³

4.—An inscription at the temple of Virabhadra in the fort at Lakkundi in the Gadag tāluka, Dhārwar district (I quote from an ink-impression), is dated—*śrīmach-Chālukya-Vikrama-varshada 45neya Śārvarī⁴-suvatsarada Māgha-māsada Kāman-amavāsye puṇyadinad-anūdu*; "on the meritorious day (*of*) the new-moon of Kāma, of the month Māgha of the Śārvarī *suvatsara*, which was the 45th (*year*) of the glorious Chālukya-Vikrama-varsha." Here, the given year is Śaka-Samvat 1043 current. And the corresponding English date is the 19th February, A.D. 1121, when the full-moon *tithi* ended at about 2 hrs. 8 min. after mean sunrise. For the meaning of the name, see page 13 above.

TEXT.⁵

1 Ōm⁶ Ōm⁷ Namaḥ Śivāyah⁸ || Namaḥ⁹-tuṅga-siraś-chuṁbi-chāndra-chāmara-chāravē trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē || Ōm [||*] Śrīmat¹⁰-kām-

¹ See, also, *Ind. Ant.* Vol. XXII. p. 110, No. 5, where Prof. Kielhorn gives the same date, with the earlier ending-time of 21 hrs. 36 min.

² For instance, *poḥ*, 'gold,' + *surige*, 'knife,' = *poḥsurige*, 'a golden knife,' and *mun* (*mundu*), 'that which is before,' + *sūr*, 'eaves of a house,' = *muṅsūr*, 'the front eaves' (see Kittel's Kannada-English Dictionary, under the letter *ś*); so also, I suppose, *hejjuva*, 'a certain medicinal plant' (see the same, s.v. *hej*), is from *her*, 'large, great,' + *sāve*, 'a certain grain.'

³ It should, perhaps, be added that, in the given year, two other full-moon *tithis* ended on the given weekday, — the full-moon of Vaiśākha, at about 4 hrs. 40 min. after mean sunrise on Monday, 27th April, A.D. 1108, and the full-moon of Māgha, at about 16 hrs. 16 min. after mean sunrise on Monday, 18th January, A.D. 1109; also, that on those days, as on the day of the Āśvina full-moon, there was no lunar eclipse to be mentioned in the record; also, that either of those two full-moons might perhaps be connected with the spring harvest, when the *liṅgāri*, *raḥi*, or later crops, sown in October and November, are gathered. But it seems to me that the autumn harvest is the more important one for the greater part of the Kanarese country, and that Mr. Venkat Rango Katti was rightly informed that the *herjuggi* full-moon is the full-moon of Āśvina

⁴ Read *Śārvarī*.

⁵ From the ink-impression. A transcription is given in Sir Walter Elliot's *Carnātaqa-Dāsa Inscriptions*, Vol. I. p. 746; it contains many inaccuracies; and giving,—after the words *hoṁg-ayvat-e-yaṁ koḥḥar*, in line 65,—a few words which do not stand in the original at all, it then terminates, with the statement that the rest of the stone is broken away!

⁶ This word is represented here by an ornate symbol,—by a somewhat less elaborate symbol in line 36 (before *svastī*), and in line 59,—and by plain symbols near the end of this line, and in lines 31, 35 (the first *ōm*), 46, 48, 49, and 53.

⁷ Here the word is expressed in writing.

⁸ Read *Śivāya*.

⁹ Metre: Ślōka (Anuṣṭubh).

¹⁰ Metre: Śārdūlavikrīḍita.

- 2 chana-kānti-baṁdhuritaṅ-śśā-simdhura-śrī-ṅṅi-dhātri-madhyaṁ nele dēva-dāmpati-sata-
kriḍā-viḷāsaṁ nij-ōddāma-śrig=abhirāma-dhāma-
- 3 v=ene sapta-dvīpa-sapt-ārṇava-stōm-ālamkri(kṛ)ti raṁjikum vividba-kēḷi-
kaṁḍaram Māṁḍaram || Kanakanaga¹-dakshin-ōrvvi-vanitā-kuntaḷav=enippa
Kuntaḷa-dhareyaṁ
- 4 vinutaṁ Chalukyar=āḷdar=Mmanu-sūtrada tīkid-ēmbinam chāritram || Vāsava-
viḷāsadin simhāsanaṅ-ashṭādaśam pravarttise rājya-śrī(śrī)-satiyol nere-
- 5 da² yaśō-bhāsura-Chalukyar=olage hadineṁṭe(ṭa)neyal || Tribhuvana³-viśrutam
Kisuvōḷal=tanag=anvaya-rājadhāniy=ād=abhinuta-kirtti Kattiyaradēva-
- 6 na tamēdeya tamman=anvaya-prabhavar=enippa paṭṭada Chalukyara
santatiyol=Surēndra-saṁnibhan=esedaṁ Chalukya-kuḷa-bhūshanaṅ=Ayyanadēva-
bhūbhujam || Pasa-
- 7 r⁴-vett=Ayyana-nri(nṛi)patige jasan=eseva Chalukya-Vikramādityam sāhasa-Mēru
puṭṭidam śrī-Vasudēvam puṭṭuv-ante Yādava-kuladol || Kshiti-mahita-kirtti-
Daha-
- 8 lā-pati-Lakshmana-rāja-putri saubhāgya-samanvite Bōmthādēvi jagam-nute
Dēvakiy=enisi Vikram-āṅganey=āḍal || Raṭṭa-nri(nṛi)pa-ditija-kuḷa-saṁ-
ghaṭṭadin=agha paṭṭa Chal
- 9 ki⁵-kuḷak=abhyudayaṁ puṭṭa bhayav=ahitaram beṁn-aṭṭe diś=ādhipara sabhegaḷam
muṭṭe jasa || Ādiya Chalukya-vaiśa-mah-ōdadhi-śāsiy=enipa Vikramān-
kaṅgam Bōmthādēvi-
- 10 gaṁ magam tān=ād=i Kri(kṛ)shṇ-āvatāra-līlam Tailam || Bāṁṭina mey-gali
Tailam teṁṭaṅṅisavar=alaṅve bayala kāḷe(la)gamaṁ nūṅ-ēṁṭam kādidan=enbatt-
ēṁṭam koṁḍam pratāpadim kōṭegaḷam || Beda-
- 11 rāda⁶ māṁṅeyar=bbiṅutu pōgada maṁḍala-nāthar=arggi targgada nele-gōṭe
dhūḷi-paṭav=āgada durgga-kuḷam kunnūṅgi piṅgada para-maṁḍalaṁ naḍuṅgi
kappaman=iyada vairi-rāya-
- 12 r=ār=adaṭina bāhu-sāhasa-samagrateg=Āhavamalla-Tailana || Pariyaṭṭ⁷=ēkāṅga-vīraṁ
masagida Javanam pōltu tad-Rāshṭrakūṭ-āṁbara-bhāsvach-chaṁḍaram Kakkara-
nri(nṛi)pa-rana-
- 13 kaṁbh-āvanipālarām saṁharisuttam jīya⁸ bāpp=ēmbinav=avani-talaṁ Kuntaḷ-
ōrvvi-yaśō-bhāsura-rājya-śrīyan=atyāyatiyole taḷedaṁ līl[e*]yim Taila-rāja ||
Dha-
- 14 raṅyan⁹=ā rasā[ta]ḷadol=arddudan=ādi-varāha-rūpadim Sarasijanābhan=uddharisid-
andaḍe Raṭṭa-nra(nṛi)pa-praghaṭṭadim jarida Chalukya-rājyaman=ilā-nuta-kirtti
varāha-
- 15 chihnan=uddharisidan=i jagakke kali Tailane marttya-Mukundān=allanē ||
Chalukya¹⁰-rājya-lakshmi-līlā-Gaṁḅānadi-Himāchalaṅ=akhi-ōrvvi-lalan-ēsaṁ Nūrm-
maḍi-Tailam Trailōkyama-
- 16 llan=Āhavamalla || Param-āśtrvāda-parampare nija-rājya-ābhivri(vri)ddhig-
udbhavav=enip=Īśvara-ghaḷisāsāṅge jagad-guruge Harit-ābja-ravige dhāra-pūrvva ||
Raṭṭa-gha-

¹ Metre: Kanda; and in the next verse.

² This *akshara*, *da*, was at first omitted, and then was inserted, on rather a small scale, in the margin before the beginning of the line.

³ Metre: Champakamālā.

⁴ Metre: Kanda; and in the next four verses.

⁵ Instead of *Chal*, *kā*,— in which the *l* has the *virāma*,— read *Chal*, *kā*.

⁶ Metre: Champakamālā.

⁷ Metre: Mahāragdharā.

⁸ This word either may be some colloquial form from the Sanskrit *jī*, 'conquer,' or may stand for the Kanarese *jīyga*, 'a father, a grandfather; an epithet applied to any superior, such as a king, master, lord, etc.'

⁹ Metre: Champakamālā.

¹⁰ Metre: Kanda; and in the next two verses.

- 17 rat̥ta-vesar=ddhareg=iṭṭalaṅv=ene rāṅya-paṭṭabam̄dh-ōtsavadoḷ=kottam̄ **Maṅim̄gavallīyan-**
oṭṭajikege kaḷasav-īduva teḡadim̄ Taila || Dhare¹ pogalaḷu **Chalukya-pati-**
Taila-nri(nṛi)-
- 18 p-ārechhita-pādan=ittan=Īśvara-ghalisāsana=ūrjīta-Harīta-kul-āgrani tāne mukhyaṅv-
āḡ-ire vara-vipra-paṅchaśata-rāḡige pūjisi **Tarddavādi-sāsiraḍ=olag=ollitam̄ Ma-**
19 **ṅigavallīyan=ī** śaśi-sūryyar=ullinam̄ || Ā prabhuvin=anvayadali || Abhimān-²
ōmnati Maṅdar-ādrig=oṅeyam̄ kaṭṭittu vārāṅganā-subhagatvam̄ Madanaṅg=
anādarane-
- 20 yaṅ māḡittu sa(śa)śvad-vachō-vibhavam̄ Karṇṇan=ēḷisitt=enisuṅam̄ **Mānikya-**
valli-pura-prabhu vikhyāta-Harīta-gōtra-viḷasal-Laksh̄m̄idhavam̄ Mād̄hava || Mahā-
janāṅgaḷ=a-
- 21 yn̄r̄vvara mahimey=em̄t=ene || Vara-varṇṇ-āśrama-dharmma-nirm̄maḷa-guṅa-śrī-vēda-
vēdāṅga-vistara-sāstr-ār̄ttha-vichāra-sāra-satata-svādhyāya-yaḡjāna-kriyā-guru-pū-
22 j-ākara-vipra-paṅchaśata-chaṅchad-brāh̄mya-tējo-nay-ābharaṅam̄ raṅḡisugun̄ mahi-
surapuram̄ **Mānikyavalli-pura** || Manu-mārggake māṅi-pradīpav=enisitt=
āchāra-sampatti
- 23 sajjana-harsh-ābdhige chaṅdra-laksh̄miy=enisitt=andāryyav=ugra-dvishad-ghana-darpp-
ādrige balpu vajrav=enisitt=om̄d=am̄du bāhyō param̄ janarē bāppu **Maṅim̄-**
gavallīya mahidē-
- 24 varkkal=ayn̄r̄vvaru || Chāruteya³ sahaḡa-sārute rācāḡipa **Tarddavādi-sāsiraṅv-**
em̄b=ī nāriya kucha-ruchir-āḷam̄kārav=enal dhareḡe **Maṅigavallīye** sēḡya(vya)m̄ || Ā
25 negaḷda **Maṅigavallīya** bhū-nutar=ayn̄r̄vvar=olage Kāśyapa-gōtr-āmbhōnidhi-
śaśi Gōvard̄dhanan=ānata-ripu Vāḡi-vaṅśa-vaṅ=udayisidam̄ || Hurvina jarvu viśi-
26 śhāra horvvida baḡatanada korvvan=udḡisim̄=adapim̄ hurvvinavar=em̄ba
nāmada gurvina Gōvard̄dhanam̄ge nām̄danan=em̄pa || Jana⁴-nuta-Rēvadāsa-
vibhug=ātmaḡar=agrani Nāgadēvan=o-
- 27 ḷpina kapi Vishṇu puṅya-nidhi Goyyarasam̄ Huḷidham̄ dharitri ḡy=ene pesar-
vetta nālvar=avar=ī kiṅyam̄ hiriyam̄ jagakke sajjāca-nidhi Chaṅdrām̄am̄
jasaman=eydisidam̄ Himavād-nagē[m̄]-
28 dramam̄ || Ā⁵ Chāṅdrāḡa-vibhugam̄ śrī-Chāṅdrām̄bikeḡav=ātmaḡam̄ puṭṭidan=
urvvī-chakra-nuta-guṅ-ābdhi sad-āchārateyim̄ nimirchchi jasaman̄ **Basava** ||
Parahitadol⁶=parākramadol=ārp̄pino-
- 29 ḷ=ūrjīta-śaktiyol=Mahēśvara-pada-bhaktiyol=tanage pāsāṅy=ār=pperar=em̄ba hemme-
yol=neredu **Maṅim̄gavallīya** dharām̄ara-paṅchaśat-ānurāḡa-paṅkaruḡa-vi-
30 kāśa-bhāskaran=enalu negaḷdam̄ **Basavam̄** guṅ-ākara || Kayyāṅ⁷ nosalge
dam̄d=em̄m=avyam̄ guṅy=em̄du pogale dhare sale lōkakk=ayyan=enisippa
Basavarasayyāṅ śrī-**Maṅigava-**
- 31 ḷḡ=ūrjītav=enisal || Om̄ || Idu⁸ vēda-traya-tat[t*]va-dhām̄av=id=anam̄t-ānādi-
sam̄siddhav=im̄t=idu tēḡōmaya-dīḡya(vya)-liṅḡav=idu līlā-lōka-sām̄nidhyav=
em̄ba day-ābhym̄nati cheṅ-
- 32 nan=āda Kalidēvēśam̄ge lōk-ōtsav-āspadamam̄ māḡisidam̄ niḡ-ānvay-yaśas-
sam̄dōhamam̄ ḡēhamam̄ || Idu⁹ rajatādriyim̄d=adhikav=em̄bineḡam̄ **Basavam̄**
nivāsa-sam̄padaman=o-
- 33 dārchhidam̄ **Maṅigavallīya** vipra-vaṅar=Kkubēranol=puduv=enis-irppa bhakti-
yutar=illīye sam̄tatav=irppen=em̄ba sam̄nida(dha)tanav=oppuv-am̄te Kalidēva-
mahēśa nivāsav=oppugum̄ ||

¹ Metre : Champakamālā.² Metre : Kanda; and in the next two verses.³ Metre : Kanda.⁴ Metre : Kanda.⁵ Metre : Kanda.⁶ Metre : Kanda.⁷ Metre : Mattēbhavikrīḡita; and in the next two verses.⁸ Metre : Champakamālā.⁹ Metre : Champakamālā.¹⁰ Metre : Champakamālā.¹¹ Metre : Champakamālā.¹² Metre : Champakamālā.

- 34 Sale¹ m̄ṭum-jagav=old=upārjīsida puṇyam m̄rtti-vett-am̄te nirmala-dharm-
ōm̄nati-sam̄nutam̄ sakala-lakshmi-vāsam̄=ād-am̄te bhū-lalan-ālam̄kri(kṛ)ti-ratna-
rāsi nered-irdd-am̄t=āvagam̄ raṁji-
- 35 kuṁ Kalidēvēsa-yiḷāsa-bhāsura-gri(gṛ)baṁ lōkayka²-sōbhāvaham̄ || Ōm̄ || Ōm̄
Svasti Samastabhuvanāśrayam̄ śiṣpri(pri)thivīvalabham̄ mahārājādhirājam̄
paramēśvaram̄ para-
- 36 mabhat̄ārakam̄ Satyāśraya-kuḷa-tiḷakam̄ Chāḷuky-śbharapam̄ śrīmat-
pratāpachakravartti-Jagadēkamalladēvaru Kalyāṇapurada neleviḍinol=sukha-
sam̄kathā-vinō-
- 37 dadim̄ vājam̄-geyyuttam̄-ire [*] Tat-pādapadm-ōpajivi mahāprachanda-dam̄ḍa-
nāyakam̄ mane-verggaḍe Bam̄maṇayyaṁgal mahāprabhu-Mādirāja-pramukha-
- 38 mahājanaṁgal=ayn̄r̄vvar-anumatadim̄ biṁnapam̄-geyyal=evadhārisi śrīmaj-Jagad-
ēkamalladēvaru Maṇiṅgavalliya dakṣiṇa-śrī-Siddhalīnga-Kalidēvēsvara-
- 39 dēvargge nija-bhuja-vijaya-nām-ānkita-varshada 5neya Duṁdubhi-sam̄vatsarada
Fushya³ suddha 10 Bri(bṛi)haspativārada-am̄d-uttarayana-sam̄krānti-vyati-
pāta-pa-
- 40 r̄vva-nimittav-āgi jagattur̄nga-Bhujam̄gāvali-kuḷa-tiḷaka-Kāḷamukha-naishthika-parama-
tapōnishtha-brāhmyakuḷa-bāḷa-brahmachāri-śrī-Sadyōjata-pam̄ḍita-dēvara
- 41 kālam̄ karchchi dhārā-pūrvvakam̄-māḍi dēva-kāryyamam̄ naḍayisuv-am̄t-āgi
Maṇiṅgavalliya teṅkaṇa holada Mogeṅgāḍ-ōlage Kallam̄gūrukeya ba-
- 42 ṭṭeyim̄ paḍuvalu Hoṁnoleyavara keyyim̄ mūḍalu Mūlsthāna-dēvara
Kem̄gaṇavve-dēviya keyyim̄ baḍagalū Cheṁna-Gēsīmayana biṭṭeṅa varam̄ogeyim̄
teṅka-
- 43 l kaṭṭid=alagina nālvattu-gēna haṁdiya-gaḍim̄bada ghaḷeya mattar=ayvattam̄
koṭṭar-ā mattar 50ṟ=ōlage dēvar=am̄gabhoḡa, Chaitra-pavitra dhūp-ārute⁴ naivē-
- 44 dya kham̄ḍa-sphūṭita-jh̄ṇṇ-ōddhārakkam̄ mattar=ippatt-aydu maṭhada śrī-Sārada-
dēviyar=am̄gabhoḡakkam̄ tapōdhanar-āhara-dānakkam̄ matlan-em̄ṭu maṭhadalu⁵
kaum̄āramam̄
- 45 vakkhāpisuv-upādhyāyargge mattar=aydu dēvara brahmapurigaḷ nālvarggam̄
mattar-em̄ṭu Am̄ri(m̄ri)tarāsi-pam̄ḍitar̄gge mūḷiga-vṛittiy-āgi sarvva-bāḍha-⁶
parihā-
- 46 rav-āgi kādūḍuva mattar nāḷku antu mattar 50kav-aruvapaṇam̄ mattarin̄ge
haṁdiya salikey=ōm̄dam̄ t̄ṭruvar [*] Ōm̄ [*] Dēvara hū-dōm̄ṭakke Nirggūliya
- 47 halladim̄ baḍagalū Valajikave(?vi)ya-Kēśyanana tōm̄ṭadim̄ mūḍal Mah[ā*]-
vishṇu-bhaṭṭara tōm̄ṭadim̄ teṅkal Kūliya-basadiya tōm̄ṭadim̄ paḍuval hāruva-gōla
- 48 mattar=ōm̄dumam̄ sarvva-namaśya(sya)v-āgi koṭṭaru [*] Ōm̄ [*] Saḷ[t*]rada
maneyim̄ paḍuvalu Bhagavatī-gēriya bidiyim̄ baḍagal rāja-bidiyim̄ mūḍal
Aytama-se-
- 49 ṭṭiy=am̄gaḍiyim̄ teṅkal dēvargge sarvva-namaśya(sya)v-āgi koṭṭa am̄gaḍi nāḷku [*]
Ōm̄ [*] Dēvara kēriy=ōlage dēvargge nam̄dā-divigege sarvva-namaśya(sya)v-
āgi koṭṭa gāṇav=ōm̄du [*] Ōm̄ [*] Dēva-
- 50 ra kēriy=ōlage dēvara brahmapurigaḷ nālvarggam̄ Am̄ri(m̄ri)tarāsi-pam̄ḍitaru koṭṭa
nivēsanam̄ nāḷku alli kaum̄arad-upādhyāyarggē koṭṭa nivēsanav=ōm̄du [*]
Ōm̄ [*] Dēvara
- 51 kēriy=ōlage dēvara brahmapurigaḷa nivēsa[na]ḍim̄ teṅkal sauva[r*]ppam̄ge
Am̄ri(m̄ri)tarāsi-pam̄ḍitar koṭṭa nivēsanav=ōm̄du [*] Â nivēsanam̄gaḷa pram̄āṇu
teṅkaṇ-ādiyim̄ mo-

¹ Metro: Mattēbhavikr̄iḍita.² Read *dr̄āsi*, or *dr̄āsi*.³ Read *lōk-aika*.⁴ Read *sarvva-bāḍhā*.⁵ Read *Pauṣa*.

- 52 [da]l-om̄ḍu baḍagana mēre vara[ū*] nāl-gēna pīamāp[ī]na kayyalu pariśūtradim
paḍuval mūgayya-baṭṭeyam kaḷed=im̄nēsara ḷadal nivēsanaḍagalav=apu-
gay[ly*]i nīḷa
- 53 hadinaydu kayya pramānu || Ōm Svasti Vi nāt-ānēka-vēda-vēdānga-ta[ṭ*]va-
jñāna-mārttaṁḍa-jvāḷā-maṁḍita-puṁḍarīkākṣha . . . r a h m a - l a k ṣ h i - l a k ṣ h i t a -
viśūla-vakṣha[h*]stha|a-harisa-
- 54 yuvatī-sarājī²-virājamānar=appa śrīmad=ntta[ma]d-agrahāraṁ Maṁiṅgavallīya
mahāprabhu-mukhyav=śēśha-mahājanaṅgaḷ=aynūrvvar vi³ dharmamam̄ tūma
- 55 dharmav-āgi sa[d*]-dharmadim śāsana-maryyādeyīndav=ā-cha[m̄]ḍ[r-]ā]rka-tāraṁ
baraṁ pratipālisuvar || Śāmāyō⁴=yam dharmma-sētur=ari(nri)pāpāḍ kālē-
kālē pālanṭō
- 56 bhavadbhīḥ sarvān=ētān=bhāgīnaḥ pārtthivēndrān bhūyō-bhūyō yāchatē Rāma-
chandra[h*] || Sva⁵-datt[ā*]m̄ para-datt[ā*]m̄ vā yō harēti(tu) vasuvidharā[m̄*]
shashṭhir-vvarsba⁶-sahasrāpi
- 57 viśṭhāyūḁ jāyatē krimiḥ || Śāsana⁷=id=āvud=elliya śāsana-vār=ittar=cke
salisvnen=int=ī śāsanaṁan=em̄ba pātakan=ā sakalaṁ rauravakke gaḷagaḷan=
liḷum̄ ||
- 58 Ūr[o*]ḍoyar=akke gaṇav=akk-ūr-ā|v=aras=akke nāḍa-kōm̄ḍe(ṭe)yar=akk=im̄t=ār=i
dharmnaman=alidaḍ[e*] vōrant=ire rauravakke gaḷagaḷan=liḷum̄* ||
Gaṁgāsāgara-Yamnā⁸-saṅgamado| Vāraṇāsī Ga-
- 59 yey=em̄b=i tirtthāṅgaḷ=aganita-sad[d*]vijjapūṁgava-gōkuḷavan=alidan=im̄=si[dan=
a]ḷida[m̄*] || Ōm Svasti Śrīmat-Kaḷachuryya=bhujabālachakravartī-tiḷbhuvan-
aikavira-Bijjaladēva-varsha-
- 60 da ōeya Viśu[u*]-samvatsarada Bhādrapada bahula 6 Maṅgalavārad-
am̄ḍ[u Svasti] Samasta-vastu-vistūṁṇa-ghūrṅṅit-āṅṇava-nināda-praṇū(nu)-
ānū(nu)ta-bhuvana-vikhyāta-paṁchaśata-
- 61 vira-śāsana-labdh-ānēka-gupa-gaṇ-ā|am̄kri(kri)ta-satya-śauch-āchar a - c h ā r u c h ā r i t r a -
na[ya-vinaya]-vijñāna-vira-Bapaṁja-dharmma-pratipālanar=appa śrīmad-Ayyāvō-
ḷey=aynūrvva[r*] svāmiga-
- 62 lu mukhyav-āgiy=em̄tu nāḍa padinaṇvarum̄ nānā-dēs-ābhyam̄tarada
avaṇḍa[ḷum̄] munīmuridaṁḍam̄um̄ paṭṭa[da] maue Maṁiṅgavallīyal mahā-
nāḍ-āgi nered=ēka-sṭhar-āg-irdd=alli-
- 63 ya prabhu mukhyav=eraḍ=aynūrvvarum̄ talada setṭiyarum̄ nakaraṁgaḷ(m̄)um̄
aḍḍa hēruva setṭiyarum̄ eleya-gātrigarum̄ telliga-
gottaiyum̄ Tarddavāḍi-sāsirada hiṭṭina
- 64 gaḷeya bārikanum̄ nered=ēka-sṭhar-āg-irddu kapila-chatti-vyatipāta-parvva-
nimittav-āgi[ī śrī]-Siddhalīṅga-Kalidēvēsvara-dēvargge dēva-kāryyam̄am̄ naḍasal
tarīma dharmmav-āgi nakaraṁgaḷ ha-
- 65 tti ham̄nir-ddhānya samasta-bhaṁḍavāne māṁikav=olag-āgi tāvu māru-goṁḍ=
arītappa bhaṁḍakke hoṁg=ara-vīsamam̄ koṭṭaru gātrigaru tāva māṁid=elege
hoṁg=ayvatt=eleyam̄ koṭṭar hēruva
- 66 setṭiyaru hoṇaganīḍam̄ tam̄da ham̄nir-dhānya modal-āgi samasta-bhaṁḍavāne
māṁikav=olag-ā]gi tarīdu māṁitakke hoṁge vīsamam̄ koṭṭaru ḥ sthāḷadal
tāvu māru-goṁḍu tumbida
- 67 bhattakke hoṁge vīsamam̄ koṭṭar telliga-gottaiḷaḷu dēvara naḍā-divigege
gāṇaṁgaḷal=om̄ḍ-om̄ḍu haḷigeey=enneyam̄ koṭṭaru sāḷiga-samayam̄gaḷ gaṇḍa
mukhyav-āgi nūla-pa-

¹ This akshara, *ka*, was at first omitted, and then was inserted above the line

This is, perhaps, a mistake for *śarōja*.

² Read *ayānvaras*.

⁴ Metre: Śālini.

⁵ Metre: Ślōka (Anusṭubh).

⁶ Read *śashṭhi-car* &c.

⁷ Metre: Kanda; and in the following two verses.

⁸ Read *Varanasi*.

- 68 rvvakke varshaṁ-prati okkalalli visav=aydaṁ koṭṭar dēda(va)ra kottaḷigaḷ
nūla-parvvakke hāluṁ nūluṁ baṟṟaḷi¹ beṟaṭṭumb-okkalalli varshaṁ-prati
visav=aydaṁ koṭṭaru sēniga-gottaḷigaḷ nūla-pa-
- 69 rvvakke varshaṁ-prati kuṟiba-sēnigar=okkal-okkalalu visav=aydaṁ koṭṭar billa-
mūnūrvva[r]uṁ biṭṭa dharmmaṁ-oyēṁdu² māruva heḍageya haṇṇu haṇṇpal
bāḍu-kāyge hiḍi-
- 70 bāḍu hiḍi-haṇṇaṁ koṭṭar mēdar-okkalugaḷ hūvina-karaḍage heḍaḷage maṭṭhake
ve . . kerasiyaṁ sadā-kālaṁ naḍasuv-ant-āgi koṭṭar gaṇḍu mukhyav-āgi gaud-
okkala neraviḷaḷ
- 71 gaṁḍa-gūsu hem-gūś-omnade maduvege visav=aydaṁ dēvar=āyav-āgi koṭṭar
varshaṁ-prati valiy=era[daṁ] koṭṭar [||*] Int=i dharmmamān=ā-chamdr-
ārkkam sthāyi-varaṁ naḍev-ant-āgi koṭṭar=i dharmmamān sāsana-ma-
- 72 ryyāḍeyiṁ nāḍugaḷ pratipālisuvār=i dharmmakkaḍḍa-khaṁḍava nāḍugaḷ=
idir-āḍavan=avaṁge samudra-ma dn(?ḍa)ne hira-vaṇigaṇ=
adakk=aynūrvvara besaḍiṁ billa-mūnūrvvaru kāvar [||*] Maṅgaḷa-mahā-srī ||

ABSTRACT OF CONTENTS.

After an invocation of Śiva (line 1), and a verse in praise of the same god under the name of Śāmbhu, the inscription proceeds to recite that, in the centre of the earth, there is the mountain Mandara (I. 3), the ornament of the seven continents and the seven oceans. Over the land of Kuntala (I. 3), which was considered to be a lock of hair (*kuntala*) of the woman who was the land to the south of the golden mountain (Mēru), there reigned the Chāḷukyas (I. 4), in so praiseworthy a manner as to illustrate well the observances of the code of Manu (I. 4). When they had continued during eighteen successions,³ among the renowned Chāḷukyas (I. 5), in the eighteenth (*succession*), in the descent of the royal Chāḷukyas who claimed to be born in the lineage of the younger brother of the father of Kattiyaradēva (II. 5, 6)⁴ whose hereditary capital was the world-renowned Kisuvola (I. 5),⁵ there was king Ayyanadēva (I.) (I. 7). To him there was born Vikramāditya (V.) (I. 7), whose wife was Bonthādēvi (I. 8). daughter of king Lakshmaṇa of the Dhaḷā country. And then,—prosperity returning to the Chāḷki family, which had suffered mishap through being bruised by the race of the demons in the shape of the Raṭṭa kings (II. 8, 9),—their son was Taila (II.) (I. 10), a very incarnation of Kṛishṇa, who fought a hundred and eight⁶ battles out in the open country, and captured eighty-eight fortresses. None of the hostile kings could shake off this Āhavamalla-Taila (II.) (I. 12), who, resembling Death, annihilated those kings, the pillars of Kakkara⁷ (I. 12) in war, the moons of the sky which was the Rāshtrakūṭa (*race*), and, amidst the applauses of the whole world, with an exceedingly great effort acquired the sovereignty of the land of Kuntala (I. 13). Just as (the god) Sarasijanābha (Vishṇu), in the form of the primal boar, lifted up the earth which had sunk into the lower regions, so Taila (II.) (I. 15), bearing the crest of a boar, lifted up the Chāḷukya sovereignty which had fallen through being over-

¹ The vowel of the first syllable is illegible; it may be any other vowel, quite as much as *a*.

² This is, perhaps, by mistake for *dharmma=ent-ene*.

³ This is an imaginative statement, not in accordance with facts.

⁴ This is a purely imaginary person, not mentioned in any other record that has yet come to notice; unless, indeed, the name is intended for that of Kirttivarman II., who, however, did not stand in the asserted relationship to Ayyana I.

⁵ The modern Paṭṭadekal, in the Bādāmi tāluka, Bijāpur district.

⁶ Why this particular number should be mentioned, is not apparent. In the same way, the Eastern Chāḷukya king Narēndramāgarāja-Vijayāditya II. is said to have fought a hundred and eight battles, by day and by night, during twelve years, with the armies of the Gaṅgas and the Raṭṭas (see *Ind. Ant.* Vol. XX. p. 101).

⁷ The Rāshtrakūṭa king Kakka II.

thrown by the Raṭṭa kings. So this Nūрмаḍi-Taila (II.), otherwise called Trailōkyamalla¹ and Âhavamalla (ll. 15, 16), became the lord of the whole earth; and, at the festival of his installation in the sovereignty, when his name, "the grindstone of the Raṭṭas," began to fill the earth, he gave (the town of) Maṇiṅgavaḷḷi, with libations of water, to Īśvaraghaḷisāsa, the *Jagadguru* or pontiff of the world, the sun of the water-lilies that are (*the members of*) the Harita (*gōtra*), who was considered to be the cause of the great growth of his sovereignty (ll. 16, 17). And Īśvaraghaḷisāsa, the leader of the family of the Haritas, whose feet were worshipped by king Taila (II.), the leader of the Chāḷukyas, gave the choice Maṇigavaḷḷi, in the Tardavāḍi thousand, to the five-hundred excellent Brāhman̄s of whom he himself was the chief, as a grant to endure as long as the moon and sun might last (ll. 17-19).

In the lineage of that lord (l. 19), there was a certain Mādhava (l. 20), the *Prabhu* of the town of Māṇikyavaḷḷi, the very Viṣṇu of the renowned Harita *gōtra*. And now to describe the greatness of the five-hundred *Mahājanas* (l. 20) :— [Here come (ll. 21-24) two verses in praise of the virtues and accomplishments of the five-hundred Brāhman̄s of Māṇikyavaḷḷi or Maṇiṅgavaḷḷi, followed by a repetition of the statement that Maṇigavaḷḷi was in the Tardavāḍi thousand; and then we are told that]— Among the five-hundred of Maṇigavaḷḷi, there sprang up a certain Gōvardhana (l. 25), the moon of the ocean that was the Kāśyapa *gōtra*, an excellent member of the race of Vājins.² His son was Rēvadāsa (l. 26). The latter had four sons,— Nāgadēva, Viṣṇu, Goyyarasa, and Huḷidha (l. 27). The youngest of these became the greatest, and, under the name of Chandramas, made his reputation reach even as far as the Himālaya mountains. To that lord Chandirāja (l. 28) and to Chandrāmbike there was born a son, Basava. There were none who were like him in devotion to the feet of (the god) Mahēśvara (Śiva); and this Basava (l. 30) attained the fame of being esteemed the sun that caused to bloom the water-lily that was the affection of the five-hundred Brāhman̄s of Maṇiṅgavaḷḷi. This Basavarasayya (l. 30) came to be considered the father of the world, since the whole world, putting their hands to their foreheads, saluted him with the words "Our virtuous father;" and thus he brought greatness to the famous Maṇigavaḷḷi. Manifesting the height of graciousness in saying "This is the abode of the essence of the three Vēdas; this is the accomplishment of that which has no end and no beginning; this is the lustrous divine *linga*" (l. 31), he caused to be made for the beautiful (god) Kalidēvēsa (l. 32) a dwelling-place, the abode of the joy of mankind, which gathered together in itself all the fame of his lineage. Saying "Basava made this beautiful abode, in such a style that it surpasses the silver mountain (Kailāsa); the excellent Brāhman̄s of Maṇigavaḷḷi are full of devotion, so as to rival Kubēra; I will abide here always," the great lord Kalidēva (l. 33) approved of the abode. And so this glorious pleasure-house of Kalidēvēsa (l. 35), the chief beauty of the world, shall be charming for ever.

Hail! (l. 35). While the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhāṭṭāraka*, the glory of the family of Satyāśraya, the ornament of the Chāḷukyas, the glorious and valorous emperor Jagadēkamalladēva (II.) (l. 36), was reigning, with the pleasure of an agreeable interchange of communications (*with his feudatories*),³ at the capital of Kalyānapura,— on his feudatory, the most intrepid *Danḍanāyaka*, the *Manevargaḍe* Bammanayya (l. 37), preferring a request, with the assent of the five-hundred *Mahājanas* headed by the *Mahāprabhu* Mādirāja,— the glorious Jagadēkamalladēva (II.) (l. 38), having well thought over it,— to the god Kalidēvēsvara, the holy Siddhalinga of the south, of Maṇiṅgavaḷḷi,— on account of the

¹ This *biruda* did not really belong to Taila II. He had only the *biruda* Âhavamalla. The two *birudas* Trailōkyamalla and Âhavamalla belonged to his descendant Sōmēśvara I.

² Meaning, apparently, of the sect of the Vājasaneyins or followers of the White Yajurveda.

³ *Sukha-nan̄kathā-vinōḍa*.

vyatipāta and parvan of the Uttarāyana-samkrānti of Thursday (coupled with) the tenth tithi of the bright fortnight of (the month) Pausa of the Dundubhi samvatsara which was the fifth of the years marked by the name of the victory of his arms (l. 39), — having laved the feet of the youthful *Brahmachārin*, the illustrious Sadyōjātaparṇīdēva (l. 40), who was the glory of the Bhujāṅgavāḥ family, eminent in the world, who was completely conversant with the Kālāmukha doctrines, who performed the most austere penances, and who belonged to a family of Brāhmanas, — with libations of water, — for the purpose of maintaining the rites of the god, — gave fifty *mattars* (of land) in (the hamlet of) Mogeṅvāda of the southern fields of Maṅgingavāḥi, (according to the measure) of the pole¹ called the board-staff (of the length) of forty spans, on the west of the road to Kallaṅguruka, on the east of the cultivable land of the Honnoleyavaru, on the north of the cultivable land of the goddess Keṅganarve of (the shrines of) the Mūlasthāna god, and on the south of the of the ridge of the paddy-field² of Chenna-Gēsimaṅya. In those fifty *mattars* (l. 43), twenty-five *mattars* were for the *aṅgabhōga* of the god, and for the purificatory rites of (the month) Chaitra, the waving of burning incense, and the repair of whatever might become broken or torn or worn-out; eight *mattars* were for the *aṅgabhōga* of the goddess Sārādādēvi of the *maṭha*, and for the provision of food for ascetics; five *mattars* were for the teachers who explain the *Kaumāra*³ in the *maṭha*; eight *mattars* were for the four (Brāhmanas whose households made up the) Brāhman settlements⁴ of the god; and four *mattars* were an outright allotment, free from all demands, to Amṛitarāśipandita. As the *arvama*-tax on these fifty *mattars*, they shall pay one on each *mattar*.

For the flower-garden of the god (l. 46), they gave one *mattar* of the circle (of lands), (by the measure) of the Brāhmanas' staff, as a *sarvanamasya*-grant, on the north of the stream called Nirguḥi, on the east of the garden of Valajikaveya-Kēsyaṅa, on the south of the garden of Mahāvishṇubhaṭṭa, and on the west of the garden of the Jain temple called Kuliya-baadi.

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

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

In the street of the god (ll. 49, 50), Amṛitarāśipandita gave four sites to the four (Brāhmanas whose households made up the) Brāhman settlements of the god; and one site there was given to the teachers of the *Kaumāra*.

In the street of the god (ll. 50, 51), on the south of the site of the Brāhman settlements of the god, Amṛitarāśipandita gave one site for the *sauvarṇa*.

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

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

¹ *Ghaḥe* seems to be another form of *gale*, 'a bamboo rod or stake; a pole, a staff.'

² *Biffēru* is thus explained in Reeve and Sanderson's *Canarese Dictionary*. But *Kittel's Dictionary* gives it in only the sense of 'a missile weapon; a dart, spear, javolin.'

³ *i.e.* the *Kātantra*-grammar.

⁴ A literal translation would be "to the four persons (who are) the Brāhman towns."

Hail! (l. 59) On Tuesday (l. 60) (coupled with) the sixth tithi of the dark fortnight of (the month) Bhādrapada of the Vishu saivatsara which was the sixth of the years of the glorious Kaṣachurya Bijjaladēva (l. 59), an emperor by the strength of his arm, the sole hero of the three worlds,— when, headed by the five-hundred *Svāmīns* of the famous (town of) Ayyāvoḷe! (l. 61) who were preservers of the strict Banañja-religion, the sixteen of the eight districts (l. 62), and the *Gavares* of many districts, and the *Mummuridanda*, were met together in a great district (*assembly*) at the royal abode Maṅgingavaḷli, and were standing in one place,— and when, headed by the *Prabhu* of that place (l. 63), the two five-hundreds,² and the *Seṭṭis* of the locality, and the *Nakaras*, and the *Seṭṭis* who made a business of lading, and the betel-leaf *Gātrigas*, and the guild³ of oilmen, and the sealer of flour and churning-sticks⁴ of the Tardavāḍi thousand, were met together and were standing in one place,— on account of the festival of the *vyatipāta* of the (tithi called) *kapila-chaṭṭi* (l. 64), to the god Siddhalinga-Kalidēvēsvara, in order to 'continue the rites of the god, the *Nakaras* gave⁵ half a *viśa*⁶ per *honnu*⁷ on each bale⁸ of the things which they bought, including rubies and all the stock⁹ of cotton and the twelve kinds of grain; and the *Gātrigas* (l. 65) gave fifty betel-leaves per *honnu* on the betel-leaves that they sold; and the loading *Seṭṭis* (l. 66) gave a *viśa* per *honnu* on the sale of such things, including rubies and all the stock of the twelve kinds of grain, which they imported from outside, and a *viśa* per *honnu* on the paddy which they bought and loaded in the locality itself; and the guilds of the oilmen (l. 67) gave one *haḷige* of oil on each oil-mill, for the perpetual lamp of the god; and the guilds of the weavers, headed by the *Gauḍa*,¹⁰ gave five *viśas* per poll,¹¹ year by year, for the *nālu*-festival; and the *Kottaliś* of the god (l. 68) gave five *viśas* per poll, year by year, for the *nālu*-festival, on those who dealt in milk, thread, and; and the guilds of artisans gave five *viśas* per poll of the *Kuriba-sēṅigas* (l. 69), year by year, for the *nālu*-festival; and the three-hundred of the caste of toddy-drawers (?) (l. 69) gave a handful of dried unripe fruit and a handful of ripe fruit on each basketful that they sold of ripe fruit,, and dried unripe fruit; and the basket-makers and mat-makers (l. 70) gave a flower-basket and, in order to maintain for ever the¹² at the *maṭha*: and the groups of the kinsmen of the village-headman, headed by the *Gauḍa* himself, gave, as a perquisite of the god, five *viśas* on each marriage (l. 71), no matter whether of a boy or of a girl, and two *baḷis* year by year.

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

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

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

¹ The modern Aihole, in the Hungund tāluks, Bijāpur district.

² i.e. the five-hundred *Svāmīns* of Ayyāvoḷe, and the five-hundred *Mahājanas* of Maṅgingavaḷli.

³ Kittel's Dictionary explains *kottali* (which would become *gottali* in composition) as 'a multitude or assemblage, as of fishermen, etc.'

⁴ Reeve and Sanders' Dictionary explains *ḍārika* as 'one who applies a public seal or stamp.'—Whether *ḍiṭṭu* and *gaḷe* are really to be taken as meaning here 'flour' and 'churning-stick,' is not quite certain.

⁵ i.e. here, and throughout, "agreed to give annually."

⁶ Kittel's Dictionary explains *viśa* as 'one-sixteenth of a *ḥana*; *ḥana* as 'four annas and eight *kāśus*;' and *kāśu* as 'the smallest copper coin, a cash.'

⁷ The same explains *honnu* as 'a gold coin, the half of a *varāha* (one rupee, seven annas, four cash).'

⁸ *Bhaṇḍa* seems to be for *bhāṇḍa*, 'a pack or bale of goods or merchandise.'

⁹ *Bhaṇḍavāḍe* seems to be another form of *bandavāḍa* = *bandavala*, 'capital, funds; stock, store.'

¹⁰ The mention here of the *Gauḍa* or village-headman seems rather incongruous.

¹¹ i.e. a capitation-tax of five *viśas* each.

another from the top of the tablet to about the centre of line 10: but very few letters have been completely lost thereby, except near the middle of lines 1 to 8; and in other respects the record is very well preserved.—The sculptures at the top of the tablet have been so much damaged that it is difficult to make out what they are.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in lines 18, 25, and 26, and the distinct form of the lingual *ḍ* all through: the *virāma* is represented by the mark for the vowel *u*, throughout; and a pointed instance of this is the word *śabūda*, line 4. The average size of the letters is about $\frac{1}{2}$ ".—The language is Kanarese; except for the two opening Sanskrit verses.—As regards orthography, the only points calling for special notice are—(1) the use of *ri* for *ri*, e.g. in *vriṭṭiya*, line 24; (2) the use of *b* for *v* in *byaiṭpāta*, line 20; and (3) a frequent confusion between the sibilants, e.g. in *vriśabha*, line 5, and *aṅkusaṁ*, line 7.

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

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

TEXT.²

- 1 Ōm³ Ōm⁴ [!]* Namas⁵-tasmai Varāhāya ilay=ō[d*]dhara[tō ma]hīm khura-
madhya-gatō yasya
- 2 Mēruṁ⁶ khaṇakhaṇāyatē || Namaḥ . . . āra-viḷasad-rūpa-
- 3 lāvanya-simdhavē ||(1) gōpījana-manō . . . rājahamsāya Śā-
- 4 rāṅṅē || Ōm Svasti Samadhigatapaṁchama[hāśa]buda-mahārājādhi-
- 5 rāja Kālā(la)mjara-puravar-ādhisva(śva)raṁ s[uvarpaṇa]-vriśabha⁷-dhvajam
damar[u]-
- 6 ga-tūryya-nirghōśa(sha)raṁ Kaḷachuryya-[kuḷa]-kamaḷa-mārttaṇḍa kadana-
- 7 praḥaṇḍa māna-kanakāchaḷam subhaṭar=[ādi]tya kaligaḷ=amkusa(śa)m
sa(śa)raṇ-[ā]-
- 8 gata-vajra-paṁjaram pratāpa-Lambkēśva(śva)raṁ para-[ā]rī-sahōdaram giri-
durgga-ma-
- 9 llam chalad-amka-Rāmaṁ vair-ībha-kaṁhīravam nissa(śśa)mka-malla nām-
ādi-prasa(śa)s[t]i-sa-
- 10 hitam śrīmatu bhujabala-[chakrava]r[tt]i vira-Bij[il]aladēvaru Kalyā-
ṇada n[e]lvi-
- 11 ḍinoḷu sukha-saṁkathā-vinō[da]d[im] rājyam [g]eyy[n*]ttam-ire [*]
Ōm Ōm
- 12 Ōm Svasti Yama-niyama-svādhyāya-dhyāna-dhāraṇa-mō(ma)n-ānuṣṭā-
(śhṭhā).

¹ But there was a solar eclipse, not visible in India, on the preceding new-moon day, of the month Kārttika, falling on Friday, 5th November (see Von Oppolzer's *Canon der Finsternisse*, pp. 226, 227, and Plate 113).

² From the ink-impression. This record is not included in the *Carṇātaca-Dēsa Inscriptions*.

³ This word is represented here by an ornate symbol, which stands above the first word, Ōm, of line 1. In line 4, a very similar ornate symbol is used. In lines 11 and 12, the symbol is ornate, but of a different pattern.

⁴ Here, the word is expressed in writing.

⁵ Metre: Ślōka (Anuṣṭubh); and in the next verse.

⁶ Read *Mēruḷ*.

⁷ Read *vriśabha*.

- 13 na-japa-samādhi-sī(sī)la-saṃpannar-appa śrīmad=uttamad=agrah[ā*]-
 14 rañ Maṇḍ[igavallīya prabhu Mādirāja pramukham=asēsha-mahājāna-
 gaḷuñ
 15 śrīmanu-mahāpradhānañ Yammaṇayya¹-dañḍanāyaka pramukha ka-
 16 raṇa[m*]gaḷuñm²=arūt=inibarūñ Daṅgeya-Vāsudēva-nāyakañ māḍi-
 17 sida pratishṭe(sṭhe)ya śrī-Chaṃnna³-Kēsavañ=amgabdhōga-khañḍa-
 sphuṭhi(ti)ta-jīrnōdhārakkam⁴
 18 śrīmatu-Kaḷachuryya-chakravartti-vira-Bijjaladēva-varshada 10-
 19 neya Pārthi(rtthi)va-saṃvatsarada Mārgasiraḍ=amavāsye Ādi-
 tyavā-
 20 ra sūryya-grahaṇa-bya(vya)tipāta-nimittadiñ koṭṭa kayyē⁵ nelañ U-
 21 kkaliya baṭṭ[ē*]yīñ paḍuvalū tuppārāju-geyyīñ baḍagalū
 22 Ra(?)lakkiyabbeya-Haṃchikēya baṭṭeyīñ māḍalū haṅkē-
 23 ra-gey[y*]īñ tenkalū Daṅgeya-Siṅgarasa-Vāsūḍa(dē)vanāyakañ tañ-
 24 m-ibbar-ānuchāyēya vri(vri)ttiya sṭhalad=olage hiriya-kōla ma-
 25 ttaru haṃneraḍam sarvva-namaṣya-v-āgi biṭṭa mattaru 12 dēvara nañ-
 26 dā-divigege sarvva-namaṣya-v-āgi biṭṭa gāpa 1 śrīmanu-mahā-
 pradhā-
 27 nañ Ammaṇayya-dañḍanāyakañ pramukha karaṇaṃgaḷu tañm=āya-
 28 da hēṅiṅ=obbaḷa mūlya-vattamañ biṭṭaru [!*

ABSTRACT OF CONTENTS.

The record opens with invocations of the god Vishnu as the boar (line 1), and as Śārṅgin (ll. 3, 4). It then refers itself to the time of the *Bhujabala-chakravartin* Bijjaladēva (l. 10),—the *Mahārājādhirāja* who had attained the *pañchamahāśabda* (l. 4); the supreme lord of *Kāḷañjara*, the best of towns (l. 5); he who had the banner of a golden *Garuḍa*; he who was heralded in public by the sounds of the musical instrument called *qamarugu* (ll. 5, 6); the sun of the water-lily that was the *Kaḷachurya* family (l. 6),—who was reigning at the capital of *Kalyāna* (l. 10) with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (l. 11).

All the *Mahājānas*, headed by Mādirāja (l. 14), the *Prabhu* of the *agrahāra* of Maṇḍigavallī, and the *Karavaṣ*,⁶ headed by the *Mahāpradhāna* and *Dañḍanāyaka* Ammaṇayya (l. 15),—for the *amgabdhōga*, and for the repairs of whatever might become broken, torn, or worn-out, of (the god) Channa-Kēsava (l. 17), which had been established by Daṅgeya-Vāsudevanāyaka (l. 16),—on account of the *vyatipāta* of an eclipse of the sun (l. 20) (on) Sunday (coupled with) the new-moon tithi of (the month) Mārgasira of the Pārthiva *saṃvatsara* which was the tenth year of the *Kaḷachurya* emperor Bijjaladēva (l. 18),—gave a plot of cultivable land (l. 20) on the west of the road to *Ukkali*⁷ (ll. 20, 21), on the north of the cultivable land called *Tuppārāju-geyyi*, on the east of the road to (?) *Balakkiyabbeya-Haṃchike*, and on the south of the cultivable land called *Harekāya-geyyi*. (And) Daṅgeya-Siṅgarasa and Daṅgeya-Vāsudēvanāyaka (l. 28) allotted twelve *mattars*, (by the measure) of the big staff, as a *sarvanamaṣya*-grant, in the site of their⁸ allotment. For the perpetual lamp of the god, there was allotted one oil-mill (l. 26), as a *sarvanamaṣya*-grant. (And), headed by the

¹ Read *Ammaṇayya*; as in line 27.

² Read *°gaḷuñ*.

³ Read *Channa*.

⁴ Read *°jīrnōdhārakkam*.

⁵ Read *keyyi*.

⁶ The scribes, the accountants.

⁷ The modern Ukli, seven miles to the north-east of Managōḷi.

⁸ The meaning of the word *Anuchāyēya* is not known.

Mahāpradhāna and *Danḍanāyaka Ammaṇṇya* (l. 27), the *Karṇas* allotted one *baḷa*¹ of² paddy per *hēru*³ of their perquisites.

C.— Of the time of Saṅkama; A.D. 1178.

The writing of the whole record covers an area about 1' 11½" broad by 2' 11" high. The tablet, however, is broken into four pieces, of which one, containing portions of lines 15 to 25, has been lost. In addition to this, many of the letters in the two extant upper fragments, which extend as far as line 23, are a good deal obliterated. And it has, therefore, been found convenient to reproduce the text from line 24 only, from which point it is all on one fragment of the stone and in a state of much better preservation; giving, in the abstract of contents, the substance of lines 1 to 23, which can be read quite sufficiently for that purpose, though they cannot be edited in full.—The sculptures at the top of the tablet are, in the centre, a *līṅga*, with the sun and moon above it; on the proper right, a squatting figure, facing full-front; and on the proper left, a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in line 25, and the distinct form of the lingual *ḍ*: the *vīrāma* is represented by the sign for the vowel *u*, throughout; and pointed instances of this are *śrīmatu*, line 24, and *pārthivēndrānu*, line 41. The average size of the letters is about ½".—The language is Kanarese; there are ordinary verses in lines 10 to 24, and some of the customary benedictive and imprecatory verses in lines 40 to 46. The accusative neuter singular occurs both with the archaic *m*, e.g. *dhanaṃam*, line 33, and with the *v*, e.g. *dharmavannu*, l. 38, where, from the use of the *anusvāra* before the *v*, we seem further to have exactly the modern form, *dharmavannu*.—In respect of orthography we need only notice an occasional confusion of the sibilants, illustrated by *varṣada*, line 24, and *sudhḍha*, line 25.

The inscription is a record of the time of the Kaḷachurya king Saṅkama. And it registers grants that were made, by the direction of the king himself, to the *Mahājanas* or Brāhmanas of Maṇigavaḷḷi, headed by the *Mahāprabhu* Īśvaraḍēva, and to some other persons.

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

TEXT.⁴

24 jaṇam || Ōm⁵ Svasti Śrīmatu-Kaḷachuryya-
bhujabaḷachakravartti-Saṅkamadēva-varṣa(rsha)da māṇe-
25 ya viḷaṅbi-saṃvatsarad-Āśāḍe⁶ sudhḍha⁷ || Ādityavāra dakṣiṇāyana-
saṅkramaṇa-parvva-nimittaṃ śrīman-mahā-

¹ Kittel's Kannaḍa-English Dictionary explains *baḷa*, *baḷla*, as 'a measure of capacity, the fourth part of a *koḷaga* or four *mānas*.'

² The exact meaning of *māḷya* is not apparent.

³ Kittel's Dictionary explains *hēru* as 'a load, especially a bullock-load.'

⁴ From the ink-impression. This record is not included in the *Carnātaca-Dēsa Inscriptions*.

⁵ Represented by an ornate symbol, both here and at the end of the record.

⁶ Read *Āshāḍha*.

⁷ Read *sudhḍha*.

- 26 pradhānam hiriya-damḍanāyakaṁ daṇḍanātha-Nārāyaṇam śrīmatu-Kēsimayya-
damḍanāyakarum a-
- 27 vara maydunam śrī(śrī)man-mahāpradhānam Brahmaḍeva-damḍanāyakarum
avara herggaḍe Maṭṭarasarum chakravartti-
- 28 ya hēlikeyim tamm-āḷkeya śrīmad-uttamad-agrahāram Maṅigavallīya mahā-
prabhuv-Īsvaradēva pra-
- 29 mukhav-asēsha-mahājanaṅgaligam māligarigam pañchamaṭha
ligam samasta-prajegaligam sama-
- 30 sta-jāti-varggakkam dhārā-pūrvvakam-mādi biṭṭa dharmav-eṁt-eṁḍaḍe [!*]
Maṅigavallīyal=aputrikaru sattar=appaḍ=avara dvipa-
- 31 di-chatuḥppadi¹-dhana-dhānya-gri(gri)ha-kshētrav=ēmb=inituman=ātana stri-mukhyav-
āgi hēngusu-makkaḷu
- 32 vibhaktar-āda tāyi-taṁde aṅṅataramāṁdir=avara makkaḷum a giḷu
jñāti gōtra ant=avar-ōḷag=ār=iddaḍ=i-
- 33 ddavarē kaḷedu-kōmbar=am̄t-anibar=ōḷag=āruv=illad=idda[r=a]ppaḍ=ā dhanamam dēva-
dāyigalige dharmmada-
- 34 ttav-āgi kuḍuvuru Shaṁbikēsvara-dēvargge hiriya-k[ō]la mattaru yippattumam
aimdra-parvvamam hoṇa-
- 35 vaḍisi vēda-pāragar=appa brāhmaṇaran=ōḍisi pū[ji]salu sarvva-namaśya(sya)v-āgi
kōttaru brāhmaṇara
- 36 manegaḷalu kūla hēḷal-āgud=ēṁdu dhārā-pūrvvaka[m*]-mādi biṭṭaru [!*] Īmt=i
dharmma[m]gaḷam adhikā-
- 37 ri karapaṁ prabhu mahājanaṅgaḷum samasta-prajegaḷum śāsana-maryyāḍeyim̄d=
ā-cham̄dr-ārka-tāram ba-
- 38 ram̄ pratipālisuvuru [*] i dharmmavaim̄n=ār-ānum̄ kiḍisidar=appaḍe śrī-Vāra-
nāśiyalu v[y*]atipāta-sam̄krama-
- 39 pa-sūryyagrahaṇaḍalu kōṭi-kavileyman² mū(?)vattit-sāsira-brāhmaṇarumam̄ sva-
hastadin̄ kōṁda ma-
- 40 hāpātakavan=eyduvaru || Ślōka || Sāmānyō³=yam̄ dharmma-sētur=nri(nri)pāpām̄
kāḷē-kāḷē pālaniyō bha-
- 41 [va]dbhiḥ sarvvan=ētān=bhāgina[h*] pārtthivēndrānu bhūyō-bhūyō yāchatē Rāma-
cham̄draḥ || Sva⁴-datt[ā*]m̄ para-datt[ā*]m̄
- 42 vā yō harēti(ta) vasuindharā[m*] śashtir-vvarsha-sahaśrāṇi⁵ viśṭhāyām̄ jāyatē
krimi[h*] || Gaṁgāsāgara⁶-Ya-
- 43 munā-saṅgamadoḷu Vāraṇāśi Gayey=ēmb=i tirtham̄gaḷ=agaṇita-sadhvi(ddvi)ja-
pūṅgava-gōkulama[n=a]-
- 44 ḷidan=iṁt=idan=alidaṁ || Śāsanam̄=id=āvud=elliya śāsanav=ār=ittar=ēke salisuvev=
ēmb=i sā(śā)sanavan=ēmba pā[ta]-
- 45 kan=ā sakaḷam̄ rauravakke gaḷagaḷan=iḷigum̄ || Ūr[o*]ḍeyar=akke gaṇav=
akk=ūr=āḷv=aras=akke nāḍa-kōṁṭeyar=akk=[ā]-
- 46 r-ār=i dharmmaman=alidaḍe vōraut-ire rauravakke gaḷagaḷan=iḷigum̄ || Maṅgaḷa-
mahā-śrī Ōm [!*]

ABSTRACT OF CONTENTS.

The record opens with an invocation of the god Vishṇu under the name of Purushōttama (line 1), followed (ll. 1, 2) by the well-known verse *Jayaty=divishkrītam̄ Vishṇōr, etc.*, in praise

¹ Read *ohatushpadi*.² Read *kavileyuman*.³ Metre: Śālini.⁴ Metre: Ślōka (Anuṣṭubh).⁵ Read *shashti-varsha-sahasrani*.⁶ Metre: Kanda; and in the following two verses.

of the incarnation of the same god as a boar. It then refers itself to the time of the asylum of the universe (ll. 2, 3), the favourite of fortune and of the earth, the *Mahārājā-īśvārāja* and *Paramēśvara*, the supremelord of *Kālañjara* the best of towns, he who had the banner of a golden *Garuḍa* (l. 4), he who was heralded in public by the sounds of the musical instrument called *ḍamaruga*, the sun of the water-lilies of the *Kaḷachurya* family (ll. 4, 5), he who was successful (*even*) on a Saturday (l. 6), the champion against hill-forts, the *Kaḷachurya-bhujabala-Chakravartin*, the glorious *Saṅkamadēvarasa* (l. 8), whose victorious reign was continuing, with perpetual increase, so as to endure as long as the moon and sun and stars might last, at the *nelevidu* of *Navile* (l. 9), with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (ll. 9, 10). He who subsisted (*like a bee*) on the water-lilies that were his feet, was the *Danḍādhipa Kēsava* (l. 12). The *Mahāprabhu* of *Mañingavaḷli* (l. 16) was *Īśvaradēva*. His son (l. 18), a very moon of the ocean of the *Harita* family, was the *Prabhu Mādirāja* (l. 19), whose virtues are praised in the next few lines, with another mention of *Mañingavaḷli* in line 23.

On account of the festival of the sun's commencement of his progress to the south (on) Sunday, (coupled with) the eleventh tithi of (the month) *Āshāḍha* of the *Viḷambin* *satvatsara*, which was the third of the years of the *Kaḷachurya* emperor *Saṅkamadēva*, (ll. 24, 25),— at the command of the emperor,— the *Danḍāndyaka Kēsimaḡya* (l. 26), a very *Nārāyaṇa* among leaders of the forces, and his nephew the *Mahāpradhāna* and *Danḍāndyaka Brahmādēva* (l. 27), and the *Hergaḍe* of the latter, *Maṭṭarasa*, gave the following religious grants to all the *Mahājanas*, headed by the *Mahāprabhu Īśvaradēva*, of the *agrahāra* of *Mañingavaḷli* (l. 28) which was the seat of their authority, and to the *Māligas* (l. 29) and to of the five *maṭhas*, and to all the people, and to all the castes; namely,¹ at *Mañingavaḷli* (l. 30), if any one should die without sons, his wife, female children, divided parents and brothers and their children. , and any kinsmen and relatives of the same *gōtra*, who might survive, should take possession of all his property, such as bipeds, quadrupeds, coin, grain, house, and fields; and, if none such should survive, (*the authorities of the village*) should make over that property, as a religious grant, to those who hold the grants of the gods. And they gave, as a *sarvamasya-grant*, twenty *matṭars* (*of land*), (*by the measure*) of the large staff, to the god *Shambikēsvara* (l. 31), in order to do worship after proclaiming the *aindra-festival*² and making *Brāhmanas* read who are versed in the *Vēdas*; this they gave with libations of water, saying that³ should not be said in the houses of *Brāhmanas*.

The record then ends (ll. 36 to 46), with a mandate to the *Ādhikārīn*, the *Karāna*, the *Prabhu*, the *Mahājanas*, and all the people, to maintain these grants, and with five of the customary benedictive and imprecatory verses.

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

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

¹ I am indebted to Mr. Krishna Sastri for some assistance in interpreting the following passages.

² Apparently, some festival on "the eighth day in the second half of the month *Mārgaśīrṣa*, and of the month *Pausha*" (see Monier-Williams' Sanskrit Dictionary, s. v. *aindra*).

³ The meaning of *brāḡa*, line 36, is not apparent.

precedes it by a blank space about four inches high; and, though written apparently by the same hand, it was probably put on the stone at a subsequent time. The characters include the distinct form of the lingual *ḡ* all through. The *virāma* is represented by the sign for the vowel *u* and pointed instances of this occur in *pogaḷaluke*, line 15, and *chaṃchadu-brāhma*, line 22. The size of the letters ranges from about $\frac{3}{8}$ " to $\frac{5}{8}$ ".—The language is Kanarese; and lines 1 to 26 are all in verse, with a few short connecting prose links. The accusative singular neuter in *v* occurs in *pradēśavan*, line 18. In lines 12, 13, we have two rather peculiar or unusual words; *kharvaḷa*, = *kharvaḷa*, *karvaḷa*, which apparently means 'a market-town,' and *maḍamba* which I do not find in any dictionary, but which must denote some other kind of village.—In respect of orthography we may notice (1) the use of *ri* for *ṛi*, throughout; (2) the use of *ḃ* for *v* in *braja*, line 9, *sēbyaṃ*, line 15, and *bratīśvaran*, line 25; (3) the use of *v* for *ḃ* in *dōrvaḷa*, line 5; (4) a good deal of confusion between the sibilants, illustrated by *viśayaṃ*, line 14, *śasi*, line 17, and *śiśyaṃ*, line 25; and (5) the doubling of *t* before *y*,—very exceptional at so late a period,—in *apattya*, line 25.

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

TEXT.¹

- 1 [Om² ||* Śri]mat³-kāmchana-kānti-baṃdhuritav-śśā-simdhura-śrēṇi-dhātri-madhyam
nele dēva-dampati-śata-kṛiḷā-vilāśaṃ niḷ-ōddāma-śṛig-abhūrāma-dhā-
- 2 [mav=ene] sapta-dvīpa-sapt-[ārp]ṇ[ava]-stō[m-ā]ḷaṃ[kri(kri)[ti raṃ]jjiḷuṃ vividha-
kēḷi-kaṃdarāṃ Maṃdarāṃ || Sphurad⁴-ambhōnīdhi-vēle mūvaḷa-
- 3 si Jāmbūdvīpav-satyānta-baṃdhura-vā — ◡ — ◡ — ◡ — ◡ geyikkumbā ◡ — —
ḷdu Maṃdarav-ā Maṃdara-dakshina-stha-Bharatakshētraṃ jagāṃ neṃ-
- 4 ◡ — ◡ rav-ā kshētra-mukhakke lōchanav=en — — oppug[u]ṃ Kuntaḷaṃ ||
Adan-ānamādade pāḷisutta padāimḍ-irḍam nat-ārāti saṃ-
- 5 na ◡ kēḷi-nīḷaya[ṃ*] virōdhi-vīḷayaṃ Dharmmātmajaṃ Rāghavaṃ Yadu-varṃśa-
prabhavaṃ jaya-pravibhavaṃ bhūri-pratāp-ōḷaya[ṃ*] madavad-dōrvaḷa(rbba)ḷa-
chakrava-
- 6 rti naya-lakshmi-vallabhaṃ Bhillamaṃ || Ātana⁵ tanayaṃ
. bhūtaḷadoḷ=
negaḷdam Māṃdhāt-ōpama-charitan=enisi Jai-
- 7 tugidēvaṃ || Mata
. . . Gū(gu)rjjara-Pāṃḍyaṃ jita-Chōḷaṃ jita-Lāḷaṃ jita-Gauḷaṃ
Jaitapāḷa-dhātrīpāḷa ||
- 8 Om [||*] Ā nri(nri)pa-pādāmbuja-sēvā-nipūṇaṃ
. manāṃ śūryy-ādhānaṃ Sehadēva-dāṃḍavāthāṃ
negaḷdam || Māḷava⁶-dāṃḍa-
- 9 nātha-dharaṇīdhara-Vajradharaṃ Kaḷinga-Pāṃchāḷaka-[dāṃḍa]nātha-karaḷi-
bra(vra)ja-pāṃchamukhaṃ Turuḷka⁷-Nēpāḷaka-dāṃḍanātha-vasudhā-vīḷa-
- 10 yaṃ ◡ — ◡ — ◡ dāṃḍanāth-āḷi-bhujāṃga-raudra-Garu[dāṃ] Sahadēvan-atarḷya-
vikramaṃ || Harig⁸=udyad-Bāḷan=Arjjunaṃ=atūḷa-Bhīmaṃ Lakshmaṃ=ūrjjiḷi-ā-

¹ From the ink-impression. A transcription is given in *Carnātaça-Dēva Inscriptions*, Vol. II, p. 370.

² Doubtless represented by an ornate symbol, as in lines 8, 27.

³ Metre: Śārūlavikṛiḷita. This verse has already been met with, in A. line I ff.

⁴ Metre: Mattēbhavikṛiḷita; and in the next two verses.

⁵ Metre: Kanda; and in the next two verses.

⁶ Metre: Utpalāmālikā.

⁷ Read *Turuḷka*.

⁸ Metre: Mattēbhavikṛiḷita.

- 11 [cha]rapam Rāghavan=ampan=āda teradim śrī-Mallidēvam kaḷ-ābharanam
viśruta-damḍanātha-Sahadēvam=ādan=agrōdbhavam vara-vi-
- 12 r-āri-chamūpa-darppa-dalanam damḍē[śa]-lōkōttamam || Am̄t=enisida damḍanāth-
ādhikāra-paripālana-vilāsam-bettā(ttu) | Vilāsita'-khēda-kharvada-ma-
- 13 ḍamba-puraṅgalin=āmtu tam̄ol=aggalisida dēvamātre(tri)kav=enippa polaiṅgalin=
e ∪ chūta-saṅkula-nava-gaṁdha-sāli-vanamam taled=int=ide tā-
- 14 [ne] bhōga-bhūtajav=ene Taddavāḍi-viśa(sha)yam su ∪ — viśayaka²-bhūshapam ||
Chārutaye³ sahaja-sārata rārājipa Taddavāḍi-sāsira-
- 15 v=enib=i nāriya kucha-ruchir-āḷamkārav=enalū dharege Maṅigavallīye sēbya(vya)m̄ ||
Dhare⁴ pogaḷalūke vipra-kuḷa-dīpan-upārjisi tam̄du yitta-
- 16 n=īśvara-gaḷiśāsana-ūrjita-Harita-kuḷ-āḅvāni tāne mukhyav-āḅ-ire vara-vipra-
paṁchaśata-rājige pūjisi Taddavāḍi-sāsira-d=olag=ollitam Maṅi-
- 17 gavallīyan=i sasi(śi)-sūryar=ullinam || Negaḷda Maṅiṅgavallīya mahāprabhuv=
īśvaradēvan=ātma-lakshmiḅe nija-vakshamam vinuta-vāg-vadhug=ānana-
- 18 mam̄ viśāla-kirttīge gagana-pradēśavan=apam̄ nele māḍidan=attar-ōttaram̄ mige
vibhu Mādirāja-sutan=udgha-Harita-kuḷ-ābdhi-cham-
- 19 dramam̄ || Abhimān⁵.ōn[n*]ati Maṁdar-ādrig=oreyam̄ kaṭṭittu vāḅ(rā)ṅganā-
subhagatvam̄ Madanam̄=anāḍaraneyam̄ māḍittu sa(sa)svad-yaśō-vibhavam̄
Karpnam̄=ēlisi-
- 20 tt=enisuv=i Mānikyavalli-puram̄ prabhu⁶ vikhyāta-Harita-gōtra-tilakam̄ Lakshmi-
dhavam̄⁷ Mādhavam̄ || Aliya mahājanav=aynūrvvara mahimey=en-
- 21 t=ēmdade || Vara-varu(rpp)-āśrama-dharmma-nirmala-rga(gu)ṅam̄ śrī-vēda-vēdāṅga-
vistara-sāstr-ārttha-vichāra-sāra-satata-svādhyāya-yajna-kriyā-guru-pūj-ākara-vi-
- 22 pra-paṁchaśata-cham̄chadu-brāhmya-tējō-nay-ābharanam̄ ram̄jisugu[m̄] mahī-sura-
puram̄ Mānikyavalli-puram̄ || Manu-mārggakke maṅi-pradīpav=eni-
- 23 sitti=āchāra-sampatti sajjana-harś(rsh)-ābdhige cham̄dra-lakshmiy=enisitt=audāryav=
ugra-dviśa(sha)-d-ghana-darpp-ādrige balpu vajrav=enisitt=en̄d=am̄du bāhyō
- 24 param̄ janarē bhāppu⁸ Maṅiṅgavallīya mahādvarkkaḷ=ainūrvvarum̄⁹ ||
Āchā[r*]jy-ānvayav=en̄t=ēmdade || Vara-vidyā-ni-
- 25 dhi Gaḷadēva-munipaṅg=ātma-āgra-śiśya(shya)m̄ jita-Smara-bānam̄ sucharitra-
vārd̄dhi Malayāḷa-Jñānarāsi-bra(vra)tīsvaran=ādam̄ tad-apatīya-
- 26 [n=a]tīyanupamam̄ nānā-kaḷā-kōvidam̄ dharanī-viśruta-Dharmmarāsi-munipam̄
prakhāyīyam̄ tālīdam̄ ||
- 27 Ōm Svasti Samastabhuvanāśrayam̄ śrīpri(pri)thivīvallabham̄ bhaya-lōbha-
durllabham̄ Y[ā]-
- 28 [da]va-kuḷa-kamala-mārtta[m̄*]ḍam̄ kadana-pracharidam̄ nām-ādi-prasa(śa)stī-
sahitam̄ śrīma[j-jaitugji[dēva-vi]-
- 29 [ja]ya-rājyam̄-uttar-ōttar-ābhivri(vri)ddhi-pra¹⁰[varddhamānam=ā-cham̄dr-ārka - t ā r a m̄
baram̄ saluttam̄-ire]

¹ Metre: Champakamālā.

² Read *viśay-aika*.

³ Metre: Kanda. This verse has already been met with, in A. line 24. In the first word, for *chārutaye*, read *chāruteya*.

⁴ Metre: Champakamālā; and in the next verse. The last three *pādas* of this verse have already been met with, in the verse commencing *dhare pogaḷalūke Chālukya-pati*, in A. line 17.

⁵ Metre: Mātābhavikrīḍita; and in the three following verses. The first three of these verses have already been met with, in A. lines 19 to 24.

⁶ Read *para-prabhu*, as in A. line 20. A. has *enisuvam̄*, instead of *enisuv=i*.

⁷ A. has *gōtra-vilāsani-Lakshmiḍhavam̄*.

⁸ Read *bāppu*.

It is usual to find this word written *aynūrvvarum̄*,— with *ay*, not *ai*, in the first syllable.

¹⁰ The remainder of the record is broken away and lost.

Hail! (l. 59) On Tuesday (l. 60) (coupled with) the sixth tithi of the dark fortnight of (the month) Bhādrapada of the Vishu samvatsara which was the sixth of the years of the glorious Kaḷachurya Bijjaladēva (l. 59), an emperor by the strength of his arm, the sole hero of the three worlds,—when, headed by the five-hundred *Sodmins* of the famous (town of) Ayyāvōḷe¹ (l. 61) who were preservers of the strict Baṇāṅja-religion, the sixteen of the eight districts (l. 62), and the *Gavares* of many districts, and the *Mummuridanḍa*, were met together in a great district (*assembly*) at the royal abode Maniṅgavalli, and were standing in one place,—and when, headed by the *Prabhu* of that place (l. 63), the two five-hundreds,² and the *Seṭṭis* of the locality, and the *Nakaras*, and the *Seṭṭis* who made a business of lading, and the betel-leaf *Gātrigas*, and the guild³ of oilmen, and the sowler of flour and churning-sticks⁴ of the Tardavādi thousand, were met together and were standing in one place,—on account of the festival of the *vyatipāta* of the (tithi called) kapila-chaṭṭi (l. 64), to the god Siddhalinga-Kalidēvāsvara, in order to continue the rites of the god, the *Nakaras* gave⁵ half a *viśa*⁶ per *honnu*⁷ on each bale⁸ of the things which they bought, including rubies and all the stock⁹ of cotton and the twelve kinds of grain; and the *Gātrigas* (l. 65) gave fifty betel-leaves per *honnu* on the betel-leaves that they sold; and the lading *Seṭṭis* (l. 66) gave a *viśa* per *honnu* on the sale of such things, including rubies and all the stock of the twelve kinds of grain, which they imported from outside, and a *viśa* per *honnu* on the paddy which they bought and loaded in the locality itself; and the guilds of the oilmen (l. 67) gave one *halige* of oil on each oil-mill, for the perpetual lamp of the god; and the guilds of the weavers, headed by the *Gauḍa*,¹⁰ gave five *viśas* per poll,¹¹ year by year, for the *nālu*-festival; and the *Kottalis* of the god (l. 68) gave five *viśas* per poll, year by year, for the *nālu*-festival, on those who dealt in milk, thread, and; and the guilds of artisans gave five *viśas* per poll of the *Kuriba-sēnigas* (l. 69), year by year, for the *nālu*-festival; and the three-hundred of the caste of toddy-drawers (?) (l. 69) gave a handful of dried unripe fruit and a handful of ripe fruit on each basketful that they sold of ripe fruit,, and dried unripe fruit; and the basket-makers and mat-makers (l. 70) gave a flower-basket and, in order to maintain for ever the at the *maṣṭa*: and the groups of the kinsmen of the village-headman, headed by the *Gauḍa* himself, gave, as a perquisite of the god, five *viśas* on each marriage (l. 71), no matter whether of a boy or of a girl, and two *baḷis* year by year.

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

B.—Of the time of Bijjala; A.D. 1165.

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

¹ The modern Aihōḷe, in the Hungund tāluks, Bijāpur district.

² i.e. the five-hundred *Sodmins* of Ayyāvōḷe, and the five-hundred *Mahājanas* of Maniṅgavalli.

³ Kittel's Dictionary explains *kottali* (which would become *gottali* in composition) as 'a multitude or assemblage, as of fishermen, etc.'

⁴ Reeve and Sanserson's Dictionary explains *bārika* as 'one who applies a public seal or stamp.'—Whether *hiṭṭu* and *gaḷe* are really to be taken as meaning here 'flour' and 'churning-stick,' is not quite certain.

⁵ i.e. here, and throughout, "agreed to give annually."

⁶ Kittel's Dictionary explains *viśa* as 'one-sixteenth of a *haṇa*;' *haṇa* as 'four annas and eight *kāsus*;' and *kāsu* as 'the smallest copper coin, a cash.'

⁷ The same explains *honnu* as 'a gold coin, the half of a *varāha* (one rupee, seven annas, four cash).'

⁸ *Bhaṇḍa* seems to be for *bhāṇḍa*, 'a pack or bale of goods or merchandise.'

⁹ *Bhaṇḍavōḍne* seems to be another form of *baṇḍavōḷa* = *baṇḍavāla*, 'capital, funds; stock, store.'

¹⁰ The mention here of the *Gauḍa* or village-headman seems rather incongruous.

¹¹ i.e. a capitation-tax of five *viśas* each.

another from the top of the tablet to about the centre of line 10 : but very few letters have been completely lost thereby, except near the middle of lines 1 to 8 ; and in other respects the record is very well preserved.—The sculptures at the top of the tablet have been so much damaged that it is difficult to make out what they are.—The characters are Kanarese, of the regular type of the period to which the record refers itself ; and they are well formed and boldly executed. They include decimal figures in lines 18, 25, and 26, and the distinct form of the lingual *ç* all through : the *virāma* is represented by the mark for the vowel *u*, throughout ; and a pointed instance of this is the word *śabuda*, line 4. The average size of the letters is about $\frac{1}{2}$ ".—The language is Kanarese ; except for the two opening Sanskrit verses.—As regards orthography, the only points calling for special notice are—(1) the use of *ri* for *ri*, e.g. in *vrittīya*, line 24 ; (2) the use of *b* for *v* in *byatīpāta*, line 20 ; and (3) a frequent confusion between the sibilants, e.g. in *vriśabha*, line 5, and *aṃkusaṃ*, line 7.

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

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

TEXT.²

- 1 Om³ Om⁴ [||*] Namaṣ⁵-tasmai Varāhāya līlay-ō[d*]dhara[tō ma]hūn khura-
madhya-gatō yasya
- 2 Mērum⁶ khaṇakhaṇāyatē || Namaḥ . . . āra-vīṣad-rūpa-
- 3 lāvāṇya-sindhavē ||(l) gōpijana-manō . . . rājahamsāya Śā-
- 4 rāginē || Om Svasti Samadhiगतapaṃchama[hāsa]buda-mahārājādhi-
- 5 rāja Kālā[la]m̐jara-puravar-ādhisva[śva]raṃ s[ūvarṇa]-vriśabha⁷-dhyajam
damar[u].
- 6 ga-tūryya-nirghōśa[śa]ṇam Kaṷachuryya-[kūla]-kama[la]-mārttamaṇḍa kadana-
- 7 praçhaṇḍa māna-kanakācha[ṇam] subhaṭar=[ādi]tya kaliga[ḷ]-aṃkusa[śa]m
sa[śa]raṇ-[ā]-
- 8 gata-vaṅra-paṃjaram pratāpa-Lamkṣṣva[śva]raṃ para-[n]āri-sahōdaram giri-
durgga-ma-
- 9 laṃ çhalad-aṃka-Rāmaṃ vair-ībha-kaṃṭhīraṇam nissa[śsa]mka-malla nām-
ādi-prasa[śa]s[t]i-sa-
- 10 hitam śrīmatu bhujaba[ḷa]-[çhakra]va[r]tt[ti] vīra-Bij[ḷ]aladēvaru Kalyā-
ṇada n[e]lvi-
- 11 dīnoḷu sukha-saṃkathā-vinō[da]d[im] rājyam [g]eyy[u*]ttam-ire [||*]
Om Om
- 12 Om Svasti Yama-niyama-svādhyāya-dhyāna-dhāraṇa-mō[mau]n-ānuṣṭā-
(shṭhā)-

¹ But there was a solar eclipse, not visible in India, on the preceding new-moon day, of the month Kārttika, falling on Friday, 5th November (see Von Oppolzer's *Canon der Finsternisse*, pp. 226, 227, and Plate 113).

² From the ink-impression. This record is not included in the *Carṇātaca-Dēva Inscriptions*.

³ This word is represented here by an ornate symbol, which stands above the first word, Om, of line 1. In line 4, a very similar ornate symbol is used. In lines 11 and 12, the symbol is ornate, but of a different pattern.

⁴ Here, the word is expressed in writing.

⁵ Metre : Śōka (Anuṣṭubh) ; and in the next verse.

⁶ Read *Mērum*.

⁷ Read *vriśabha*.

- 13 na-japa-samādhi-sī(śi)la-saṁpannar-appa śrīmad-uttamad-agrah[ā*]-
 14 rañ Mañ[i]gavaḷliya prabhu Mādirāja pramukham-aśeṣha-mahājanam-
 gaḷum
 15 śrīmanu-mahāpradhānam Yammanayya¹-damḍanāyaka pramukha ka-
 16 rana[ṁ*]gaḷum²-saṁt-inibarum Ḍaṅgeya-Vāsudeva-nāyakarū māḍi-
 17 sida pratishṭe(shṭhe)ya śrī-Channa³-Kēsava-aṅgabhōga-khaṇḍa-
 sphuṭhi(ṭi)ta-jīrnōd-hārakkam⁴
 18 śrīmatu-Kaḷachuryya-chakravartti-vira-Bijjaladēva-varshada 10-
 19 neya Pārṭti(rtthi)va-saṁvatsarada Mārgasīrad-amavāsye Ādi-
 tyavā-
 20 ra sūryya-grahana-bya(vya)tipāta-nimittadim koṭṭa kayye⁵ nelam U-
 21 kkaliya baṭṭ[e*]jyim paḍuvaḷu tuppārāju-geyyim badagaḷu
 22 Ra(?)lakkiyabbeya-Hañchikeya baṭṭeyim māḍalu harekā-
 23 ra-gey[y*]im temkalu Ḍaṅgeya-Sīngarasa-Vāsūda(dē)vanāyakarū tam-
 24 m-iibbar-añuchāyeya vri(vṛi)ttiya sṭhalad-olage hiriya-kōla ma-
 25 ttaru haṁneraḍam sarvva-namasyav-āgi biṭṭa mattaru 12 dēvara nam-
 26 dā-divigege sarvva-namasyav-āgi biṭṭa gāṇa 1 śrīmanu-mahā-
 pradhā-
 27 nam Ammanayya-damḍanāyakarū pramukha karanamgaḷu tam-m-āya-
 28 da hēyīng-obbaḷa mālyavattamañ biṭṭaru [i]*]

ABSTRACT OF CONTENTS.

The record opens with invocations of the god Vishṇu as the boar (line 1), and as Śārṅgin (ll. 3, 4). It then refers itself to the time of the *Bhujabala-chakravartin* Bijjaladēva (l. 10),—the *Mahārājādhirāja* who had attained the *pañchamahāśabda* (l. 4); the supreme lord of Kāḷañjara, the best of towns (l. 5); he who had the banner of a golden Garuḍa; he who was heralded in public by the sounds of the musical instrument called *ḍamarugu* (ll. 5, 6); the sun of the water-lily that was the Kaḷachurya family (l. 6),—who was reigning at the capital of Kalyāṇa (l. 10) with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (l. 11).

All the *Mahājanas*, headed by Mādirāja (l. 14), the *Prabhu* of the *agrahāra* of Mañi-gavaḷli, and the *Karāṇas*,⁶ headed by the *Mahāpradhāna* and *Damḍanāyaka* Ammanayya (l. 15),—for the *aṅgabhōga*, and for the repairs of whatever might become broken, torn, or worn-out, of (the god) Channa-Kēsava (l. 17), which had been established by Ḍaṅgeya-Vāsudevanāyaka (l. 16),—on account of the vyatipāta of an eclipse of the sun (l. 20) (on) Sunday (coupled with) the new-moon tithi of (the month) Mārgasīra of the Pārthiva saṁvatsara which was the tenth year of the Kaḷachurya emperor Bijjaladēva (l. 18),—gave a plot of cultivable land (l. 20) on the west of the road to Ukkali⁷ (ll. 20, 21), on the north of the cultivable land called Tuppārāju-geyyi, on the east of the road to (?) Raḷakkiyabbeya-Hañchike, and on the south of the cultivable land called Harekāṅga-geyyi. (*And*) Ḍaṅgeya-Sīngarasa and Ḍaṅgeya-Vāsudevanāyaka (l. 23) allotted twelve *mattars*, (*by the measure*) of the big staff, as a *sarvanamasya*-grant, in the site of their⁸ allotment. For the perpetual lamp of the god, there was allotted one oil-mill (l. 26), as a *sarvanamasya*-grant. (*And*), headed by the

¹ Read *Ammanayya*; as in line 27.

² Read °gaḷum.

³ Read *Channa*.

⁴ Read *jīrnōd-hārakkam*.

⁵ Read *kayyi*.

⁶ The scribes, the accountants.

⁷ The modern Ukli, seven miles to the north-east of Managōli.

⁸ The meaning of the word *anuohchāyeya* is not known.

Mahāpradhāna and *Danḍanāyaka Ammaṇayya* (l. 27), the *Karayas* allotted one *baḷa*¹ of² paddy per *hēru*³ of their perquisites.

C.—Of the time of Saṅkama; A.D. 1178.

The writing of the whole record covers an area about 1' 11½" broad by 2' 11" high. The tablet, however, is broken into four pieces, of which one, containing portions of lines 15 to 25, has been lost. In addition to this, many of the letters in the two extant upper fragments, which extend as far as line 23, are a good deal obliterated. And it has, therefore, been found convenient to reproduce the text from line 24 only, from which point it is all on one fragment of the stone and in a state of much better preservation; giving, in the abstract of contents, the substance of lines 1 to 23, which can be read quite sufficiently for that purpose, though they cannot be edited in full.—The sculptures at the top of the tablet are, in the centre, a *śiṅga*, with the sun and moon above it; on the proper right, a squatting figure, facing full-front; and on the proper left, a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in line 25, and the distinct form of the lingual ḍ: the *virāma* is represented by the sign for the vowel *u*, throughout; and pointed instances of this are *śrīmatu*, line 24, and *pārthivēndrānu*, line 41. The average size of the letters is about ¼".—The language is Kanarese; there are ordinary verses in lines 10 to 24, and some of the customary benedictive and imprecatory verses in lines 40 to 46. The accusative neuter singular occurs both with the archaic *m*, e.g. *ghanamaṃ*, line 33, and with the *v*, e.g. *dharmavamaṃ*, l. 38, where, from the use of the *anusvāra* before the *n*, we seem further to have exactly the modern form, *dharmavannu*.—In respect of orthography we need only notice an occasional confusion of the sibilants, illustrated by *varśada*, line 24, and *sudhḍha*, line 25.

The inscription is a record of the time of the Kaḷachurya king Saṅkama. And it registers grants that were made, by the direction of the king himself, to the *Mahājanas* or Brāhmanas of Manigavalli, headed by the *Mahāprabhu* Īśvaradēva, and to some other persons.

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

TEXT.⁴

24 janam || Ōm⁵ Svasti Śrīmatu-Kaḷachuryya-
bhujabaḷachakravartti-Saṅkamadēva-varśa(rsha)da mūraṇe-
25 ya Viḷa[m̄bi-saṃ]vatsarad-Āśāḍa⁶ sudhḍha⁷ || Ādityavāra dakṣiṇāyana-
saṃkramaṇa-parvva-nimittam śrīman-mahā-

¹ Kittel's Kannada-English Dictionary explains *baḷa*, *baḷla*, as 'a measure of capacity, the fourth part of a *kolaga* or four *mānas*.'

² The exact meaning of *mūlya* is not apparent.

³ Kittel's Dictionary explains *hēru* as 'a load, especially a bullock-load.'

⁴ From the ink-impression. This record is not included in the *Carnāṭaca-Dēsa Inscriptions*.

⁵ Represented by an ornate symbol, both here and at the end of the record.

⁶ Read *Āshāḍha*.

⁷ Read *śuddha*.

- 26 pradhānaṁ hiriya-damḍanāyakaṁ daṇḍanātha-Nārāyaṇaṁ śrīmatu-Késimayya-
damḍanāyakaṁ a-
- 27 vara maydunaṁ śrī(śrī)man-mahāpradhānaṁ Brahmādēva-damḍanāyakaṁ
avara herggaḍe Maṭṭarasarūṁ cakravartti-
- 28 ya hēlikeyim tamm-āḷkeya śrīmad=uttamad=agrahāraṁ Maṇigavaḷḷiya mahā-
prabhuv=Īśvaradēva pra-
- 29 mukhav=asēsha-mahājanaṅgaligaṁ mūligarigaṁ pañchamaṭṭha
ligaṁ samasta-prajegaḷigaṁ sama-
- 30 sta-jāti-varggakkam dhārā-pūrvvakaṁ-māḍi biṭṭa dharmav=em̄t-em̄daḍe [!*]
Maṇigavaḷḷiyal=aputrikaru sattar=appaḍ=avara dvipa-
- 31 di-chatuḥppadi¹-dhana-dhānya-gri(gri)ha-kshētrav=em̄b=inituman=ātana strī-mukhyav-
āgi hem̄gusu-makkaḷu
- 32 vibhaktar=āda tāyi-taṁde appataṁmaṁdir=avara makkaḷuṁ a giḷu
jūāti gōtra ant=avar=olaḡ=ār=iddaḍ=i-
- 33 ddaḡarē kaḷedu-kombar=am̄t-anibar=olaḡ=āruv=illad=idda[r=a]ppaḍ=ā dhanamaṁ dēva-
dāyigaḷige dharmmada-
- 34 ttav=āgi kuḍuvaru Sham̄bikēśvara-dēvargge hiriya-k[ō]la mattaru yippattumaṁ
aiṁdra-parvvamaṁ hoḡa-
- 35 vaḍisi vēda-pāragar=appa brāhmaṇaran=ōdisi pū[ji]salu sarvva-namaśya(sya)v=āgi
koṭṭaru brāhmaṇara
- 36 manegaḷalu kūḷa hēlal-āgaḍ=em̄du dhārā-pūrvvaka[m*]-māḍi biṭṭaru [!*] Im̄t=i
dharmma[m]gaḷaṁ adhikā-
- 37 ri karaṇaṁ prabhu mahājanaṅgaḷuṁ samasta-prajegaḷuṁ śāsana-maryyāḍeyim̄d=
ā-cham̄dr-ārka-tāraṁ ba-
- 38 raṁ pratipālisuvaru [!*] ī dharmmavam̄n=ār-ānuṁ kiḍisidar=appaḍe śrī-Vāra-
nāśiyalu v[!*]atipāta-sam̄krama-
- 39 ṇa-sūryyagrahaṇadalū kōṭi-kavileyamaṁ² m̄(?)vatit-śāsira-brāhmaṇarumaṁ sva-
hastadiṁ koṁda ma-
- 40 hāpatakavan=eyduvaru || Ślōka || Sāmānyō³-yaṁ dharmma-sētur=nri(nṛi)pāpāṁ
kāḷ-kāḷē pālaniyō bha-
- 41 [va]dbhiḥ sarvvān=ētān=bhāgina[h*] pārtthivēm̄drānu bhūyō-bhūyō yāchatē Rāma-
cham̄draḥ || Sva⁴-datt[ā*]m̄ para-datt[ā*]m̄
- 42 vā yō harēti(ta) vasum̄dharā[m*] śashṭir-vvarsha-sahasrāṇi⁵ viśṭhāyām̄ jāyatē
krimi[h*] || Gaṁgāsāgara⁶-Ya-
- 43 munā-saṅgamadoḷu Vāraṇāśi Gayey=em̄b=i tirthaṅgaḷoḷ=agaṇita-sadhvi(ddvi)ja-
pūṅgava-gōkulama[n=a]-
- 44 ḷidan=iṁt=idan=alidaṁ || Śāsanam=id=āvud=elliya śāsanav=ār=ittar=ēke salisuvēv=
em̄b=f sā(śā)sanavan=em̄ba pā[ta]-
- 45 kan=ā sakaḷaṁ rauravakke gaḷagaḷan=iḷiguṁ || Ūr[o*]ḍeyar=akke gaṇav=
akk=ūr=āḷv=aras=akke nāḍa-kōm̄teyar=akk=[ū]-
- 46 r-ār=i dharmmaman=alidaḍe vōrant-ire rauravakke gaḷagaḷan=iḷiguṁ || Maṅgaḷa-
mahā-śrī Ōm [!*]

ABSTRACT OF CONTENTS.

The record opens with an invocation of the god Vishṇu under the name of Purushōttama (line 1), followed (ll. 1, 2) by the well-known verse *Jayaty=āvisṭhkrītaṁ Viśṭhōr, etc.*, in praise

¹ Read *chatuḥpadi*.² Read *kavileyamaṁ*.³ Metre: Śālit.⁴ Metre: Ślōka (Anushtubh).⁵ Read *śashṭi-varsha-sahasraṇi*.⁶ Metre: Kanda; and in the following two verses.

of the incarnation of the same god as a boar. It then refers itself to the time of the asylum of the universe (ll. 2, 3), the favourite of fortune and of the earth, the *Mahārājā-dhīrāja* and *Paramēśvara*, the supreme lord of *Kālañjara* the best of towns, he who had the banner of a golden Garuda (l. 4), he who was heralded in public by the sounds of the musical instrument called *ḍamaruga*, the sun of the water-lilies of the *Kaḷachurya* family (ll. 4, 5), he who was successful (*even*) on a Saturday (l. 6), the champion against hill-forts, the *Kaḷachurya-bhujabala-Chakravartin*, the glorious *Śaṅkamadēvarasa* (l. 8), whose victorious reign was continuing, with perpetual increase, so as to endure as long as the moon and sun and stars might last, at the *neleviṅgu* of *Navile* (l. 9), with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (ll. 9, 10). He who subsisted (*like a bee*) on the water-lilies that were his feet, was the *Daṇḍādhipa Kēśava* (l. 12). The *Mahāprabhu* of *Maṇigavallī* (l. 16) was *Īśvaradēva*. His son (l. 18), a very moon of the ocean of the *Harita* family, was the *Prabhu Mādirāja* (l. 19), whose virtues are praised in the next few lines, with another mention of *Maṇigavallī* in line 23.

On account of the festival of the sun's commencement of his progress to the south (on) Sunday, (coupled with) the eleventh tithi of (the month) *Āshāḍha* of the *Viḷambin* *samvatsara*, which was the third of the years of the *Kaḷachurya* emperor *Śaṅkamadēva*, (ll. 24, 25),— at the command of the emperor,— the *Daṇḍanāyaka Kēsimayya* (l. 26), a very *Nārāyaṇa* among leaders of the forces, and his nephew the *Mahāpradhāna* and *Daṇḍanāyaka Brahmadēva* (l. 27), and the *Hergaḍa* of the latter, *Maṭṭarasa*, gave the following religious grants to all the *Mahājanas*, headed by the *Mahāprabhu Īśvaradēva*, of the *agrahāra* of *Maṇigavallī* (l. 28) which was the seat of their authority, and to the *Mūligas* (l. 29) and to of the five *maṭhas*, and to all the people, and to all the castes; namely,¹ at *Maṇigavallī* (l. 30), if any one should die without sons, his wife, female children, divided parents and brothers and their children, , and any kinsmen and relatives of the same *gōtra*, who might survive, should take possession of all his property, such as bipeds, quadrupeds, coin, grain, house, and fields; and, if none such should survive, (*the authorities of the village*) should make over that property, as a religious grant, to those who hold the grants of the gods. And they gave, as a *sarvanomasya*-grant, twenty *matars* (of land), (*by the measure*) of the large staff, to the god *Shambikēśvara* (l. 34), in order to do worship after proclaiming the *aindra*-festival² and making *Brāhmanas* read who are versed in the *Vēdas*; this they gave with libations of water, saying that³ should not be said in the houses of *Brāhmanas*.

The record then ends (ll. 36 to 46), with a mandate to the *Adhikārin*, the *Karāṇa*, the *Prabhu*, the *Mahājanas*, and all the people, to maintain these grants, and with five of the customary benedictive and imprecatory verses.

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

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

¹ I am indebted to Mr. Krishna Sastri for some assistance in interpreting the following passages.

² Apparently, some festival on "the eighth day in the second half of the month *Mārgaśīraha*, and of the month *Pausha*" (see Monier-Williams' Sanskrit Dictionary, s. v. *aindra*).

³ The meaning of *kūla*, line 36, is not apparent.

precedes it by a blank space about four inches high; and, though written apparently by the same hand, it was probably put on the stone at a subsequent time. The characters include the distinct form of the lingual *ḍ* all through. The *virāma* is represented by the sign for the vowel *u* and pointed instances of this occur in *pogaḷaluka*, line 15, and *chaṃchadu-brāhma*, line 22. The size of the letters ranges from about $\frac{3}{8}$ " to $\frac{5}{8}$ ".—The language is Kanarose; and lines 1 to 26 are all in verse, with a few short connecting prose links. The accusative singular neuter in *v* occurs in *pradēsuvan*, line 18. In lines 12, 13, we have two rather peculiar or unusual words; *kharvaḍa*, = *kharvaḍa*, *karvaḍa*, which apparently means 'a market-town;' and *maḍamba* which I do not find in any dictionary, but which must denote some other kind of village.—In respect of orthography we may notice (1) the use of *ri* for *ṛi*, throughout; (2) the use of *b* for *v* in *braja*, line 9, *sēyam*, line 15, and *bratīsuaran*, line 25; (3) the use of *v* for *b* in *dōrvaḷa*, line 5; (4) a good deal of confusion between the sibilants, illustrated by *viśayam*, line 14, *śasi*, line 17, and *śīyam*, line 25; and (5) the doubling of *t* before *y*,—very exceptional at so late a period,—in *apattya*, line 25.

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

TEXT.¹

- 1 [Om² ||* Śrī]mat³-kāncana-kānti-baṃdhurita⁴-śśā-simdhura-srēpi-dhātrī-madhyam
nele dēva-dampati-śata-kriḍā-vilāsam nij-ōddāma-śrīg=abhirāma-dhā-
- 2 [mav=ene] sapta-dvīpa-sapt-[ārp]ṇ[ava]-stō[m-ālam]kri(kṛi)[ti raṃ]jīkum vividha-
kēlī-kāndaram Maṃdarām || Sphurad⁴-ambhōnidhi-vēle mṭyāya-
- 3 si Jambūdvīpav=atyanta-baṃdhura-vā — — — — — geyikkumbā — — — —
ḷdu Maṃdarav=ā Maṃdara-dakṣiṇa-stha-Bharataksheṭram jagam neṃ-
- 4 — — — rav=ā kshētra-mukhake lōchanav=en — — oppug[u]m Kuntalam ||
Adan=ānaṃdade pālisutta padadimḍ=irdam nat-ārāti sam-
- 5 na — — — kēlī-nīlaya[m*] virōdhi-vīlayam Dharmamāmajam Rāghavam Yadu-vaṃśa-
prabhavam jaya-pravibhavam bhūri-pratāp-ōdaya[m*] madavad-dōrva(rbba)ja-
chakrava-
- 6 rtti naya-lakshmi-vallabham Bhillamam || Ātana⁵ tanayam
. bhūtalado=
negaldam Maṃdhāt-ōpama-charitan=enisi Jai-
- 7 tugidēvam || Mata
. Gū(gu)rjjara-Pāṃdyam jita-Chōlam jita-Lālam jita-Gaulam
Jaitapāla-dhātrīpāla ||
- 8 Om [||*] Ā nri(nṛi)pa-pādāmbuja-sēvā-nipunam
. manam śauryy-ādhānam Sahadēva-damḍanātham
negaldam || Mālava⁶-damḍa-
- 9 nātha-dharapīdhara-Vajradharam Kāliṅga-Pāṃchāḷaka-[damḍa]nātha-karaṭi-
bra(vra)ja-paṃchamukham Turuḷka⁷-Nēpāḷaka-damḍanātha-vasudhā-vīla-
- 10 yam — — — — — damḍanāth-ḷi-bhujāṅga-raudra-Garu[dam] Sahadēvan=ata⁸-kya-
vikramam || Hari⁸=udyad-Bājan=Arjjunam=atūla-Bhīmam Laksmaṃam=ārjjit-ā-

¹ From the ink-impression. A transcription is given in *Canarāca-Dēsa Inscriptions*, Vol. II. p. 370

² Doubtless represented by an ornate symbol, as in lines 8, 27.

³ Metre: Śārḍḷavikrīḍita. This verse has already been met with, in A. line 1 ff.

⁴ Metre: Matṭēbhavikrīḍita; and in the next two verses.

⁵ Metre: Kanda; and in the next two verses.

⁶ Metre: Utpalamālikā.

⁷ Read *Tureshka*.

⁸ Metre: Matṭēbhavikrīḍita.

- 11 [cha]raṇam Rāghavan=sṃṇan=āda teḡadim śrī-Mallidēvam kaḷ-ābharanam
viśruta-damḡanātha-Sahadēvaṃg=ādan=agrōdbhavam vara-vi-
- 12 r-āri-chamūpa-darppa-dalanam damḡdē[śa]-lōkōttaman || Ānt=enisida damḡanāth-
ādrikāra-paripālana-vilāsam-bettū (ttu) | Vilasita'-khēda-kharvvaḡa-ma-
- 13 damba-puraṃgaḷin=āmtu tamṃol=aggalisida dēvamātre(tri)kav=enippa polamgaḷin=
e ḡ chūta-samūkula-nava-gamḡdha-sāḷi-vanamam taḷed-int=ide tā-
- 14 [ne] bhōga-bhūtaḷav=ene Taddavāḡi-viśa(sha)yam su ḡ -- viśayayka²-bhūshanaṃ ||
Chārutaye³ sahaja-sārate rārājīpa Taddavāḡi-sāsira-
- 15 v=emb-i nāriya kucha-ruchir-āḷamkārav=enalv dharege Manigavallīye sēhya(vya)m ||
Dhare⁴ pogalalvke vipra-kula-dīpan=upārjīsi tamdu yitta-
- 16 n=īśvara-gḡaḷisāsana=ūrjīta-Harita-kuḷ-āgrani tāne mukhyav-āg-ire vara-vipra-
paṃchaśata-rājige pūjīsi Taddavāḡi-sāsira-d=olag=olḷitam Maṇi-
- 17 gavallīyan=i sasi(sī)-sūryyar=ulḷinam || Negaḷda Maṇigavallīya mahāprabhuv=
īśvaradēvan=ātmā-lakshmiḡe nija-vakshamaṃ vinuta-vāg-vadhug=ānana-
- 18 maṃ viśāla-kirtḡige gagana-pradēsavan=apanā nele māḡidan=attar-ōttaram mige
vibhu Mādi-āḷa-sutan=udgha-Harita-kuḷ-ābdhi-chaṃ-
- 19 dramam || Abhimān⁵-ōn[n*]jati Mādar-ādrig=oreyam kaḡḡittu vāḡā(rā)ḡganā-
subhagatvam Madanaṃg=anāḡarapeyam māḡittu sa(śa)śvad-yaśō-vibhavam
Karṇanan=ēḷisi-
- 20 tt=enisuv=i Mānikyavalli-puram prabhū⁶ vikhyāta-Harita-gōtra-tilakam Lakshmi-
dhavam⁷ Mādhavam || Aliya mahājanav=aynūrvvara mahimey=en-
- 21 t=emdaḡe || Vara-varn(rpp)-āśrama-dharma-nirmaḡaḷa-rḡa(gu)paṃ śrī-vēda-vēdāḡga-
vistara-sāstr-ārtḡa-vichāra-sāra-satata-svādhyāya-yajūa-kriyā-gurn-pūj-ākara-vi-
- 22 pra-paṃchaśata-chaṃchadu-brāhmya-tējō-nay-ābharanam ramjisugu[m] mahi-sura-
puram Mānikyavalli-puram || Manu-māḡgake maṇi-pradīpav=eni-
- 23 sitt-āchāra-sampatti sajjana-harś(rsh)-ābdhige chaṃdra-īakshmiy=enisitt=audāryyav=
ugra-dviśa(sha)ḡd-gḡana-darpp-ādrige balpu vajrav=enisitt=emḡ-amdu bāhyō
- 24 param janarē bāḡpu⁸ Maṇigavallīya mahidēvarkaḷ=ainūrvvarum⁹ ||
Āchā[r*]yy-āuvayav=emḡ-emdaḡe || Vara-vidyā-ni-
- 25 dhi Gauḷdēva-munipamḡ=ātm-āgra-sīśya(śhya)m jita-Smara-bānam sucharitra-
vārdḡhi Malayāḷa-Jñānarāsi-bra(vra)tiśvaran=ādam tad-apattya-
- 26 [n=a]ḡyanupamam nānā-kaḷā-kōvidam dharanī-viśruta-Dharmmarāsi-munipam
prakhyātiyam tāḷidam ||
- 27 Ōm Svasti Samastabhuvanāśrayam śrīpri(pri)thivīvallabham bhaya-lōbha-
duḷlabham V[āḷ]-
- 28 [ḡa]va-kuḷa-kamala-mārtta[m*]ḡam kadana-prachamḡam nām-ādi-prasa(śa)sti-
sahitam śrīma[ḡ-jaitug]i[ḡdēva-vi]-
- 29 [ḡa]ya-rāyam=uttar-ōttar-ābhivri(vri)ddhi-pra¹⁰[vardḡhamānam=ā-chaṃdr-ārka - t ā r a m
baram saluttam-ire]

¹ Metre: Champakamālā.

² Read *viśay-āika*.

³ Metre: Kanda. This verse has already been met with, in A. line 24. In the first word, for *chārutaye*, read *chāruteya*.

⁴ Metre: Champakamālā; and in the next verse. The last three *pādas* of this verse have already been met with, in the verses commencing *dhare pogalalvke Chāḷukya-pati*, in A. line 17.

⁵ Metre: Mātābhavikrīḡita; and in the three following verses. The first three of these verses have already been met with, in A. lines 19 to 24.

⁶ Read *pura-prabhū*, as in A. line 20. A. has *enisuam*, instead of *enisuv=i*.

⁷ A. has *gōtra-viśal-Lakshmidhavam*.

⁸ Read *bāḡpu*.

⁹ It is usual to find this word written *aynūrvvarum*, — with *ay*, not *ai*, in the first syllable.

¹⁰ The remainder of the record is broken away and lost.

ABSTRACT OF CONTENTS.

The inscription opens with a verse, occurring also in A., which mentions the mountain Mandara (line 2). It then mentions Jambūdvīpa, or the central division of the world (l. 3); and then, again, the mountain Mandara, to the south of which there is the land of Bharatakshētra or India, in which there is the country of Kuntāja (l. 4). The ruler of that country, born in the race of Yadu (l. 5), was Bhīllama (l. 6). And his son was Jaitugidēva (l. 6. 7), also called Jaitapāla (l. 7), who conquered the Gurjaras, the Pāṇdyas, and the Chōlas, and the countries of Lāḷa (Lāṭa) and Gauḷa (Gauḍa, part of Bengal). One of Jaitugi's officers was the *Danḍanāthi* Sahadēva (l. 8), who defeated the leaders of the forces of Mājava, Kāḷiṅga, and Pāñchājaka (l. 9), of the Turushkas, and of Nēpālaka. And Sahadēva's elder brother was Mallidēva (l. 11), who also held the post of *Danḍēsa* (l. 12) or *Danḍanāthi*. His authority appears to have been limited to the district known as the Taddavādi thousand (ll. 14, 15). In that district there was the town of Manigavalli (l. 15) or Manimeavalli (l. 17), which Īśvaraghaṭisāsa, of the Harita family, had presented to the five-hundred Brāhmins (l. 16). And the *Mahāprabhu* of that town was Īśvaradēva (l. 17), son of Mādirāja, a very moon of the ocean that was the Harita family (l. 18). The record then mentions a *Prabhu* of the town of Mānikyavalli (l. 20) named Mādhava, of the Harita *gōtra*,—evidently identical with the *Prabhu* Mādirāja, son of Īśvaradēva, who is mentioned in C. line 19, though the verse used to describe him here is that which in A., lines 19, 20, is applied to his grandfather Mādhava or Mādirāja, the father of Īśvaradēva. It then proceeds to recite the virtues and accomplishments of the five-hundred *Mahājanas* or Brāhmins of Mānikyavalli or Manimeavalli (ll. 20 to 24). And this part of it concludes by telling us that, in the lineage of the *Āchāryas*, there was a certain Gauḷadēva (l. 25); his chief disciple was Malayāla-Jñānarāsi, and the son of the latter was Dharmarāsi (l. 26).

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

No. 4.—FOUR PILLAR INSCRIPTIONS OF EASTERN:

CHALUKYA CHIEFS AT SRIKURMAM.

By E. HULTZSCH, Ph.D.

The Vishṇu temple of Kūrmēśvara at Śrikūrmam near Chicacole in the Gañjām district contains many inscribed pillars of hard black stone, which have successfully withstood the influence of the climate. Most of their inscriptions are consequently in much better preservation than other stone records in the Telugu country. Four of the pillars bear the subjoined four inscriptions of three chiefs who profess to have been descendants of the Eastern Chālukya king Vimalāditya (A.D. 1015 to 1022) (A. verse 1) and of his son Rājarāja (A.D. 1022 to 1063). This king resided in Rājamāhēndrapaṭṭana (A. v. 4) and is said to have translated with the help of scholars the history of the Bhārata race into Telugu (*ibid* v. 3). Here we have an important epigraphical confirmation of the tradition according to which Nannayabbaṭṭa, the first Telugu translator of the *Mahābhārata*, wrote his work at the direction of Rājarāja of Rājamāhēndri.¹

¹ Compare above, Vol. IV. p. 303, note 3.

A descendant of this Râjarâja was Vijayâditya (I.) (A. v. 6). The latter had a son named Râjarâja, who was the minister of Viranarasiṃha (A. v. 7). This Râjarâja had two sons, viz. Vijayâditya (II.) (A. v. 9) or Vijayârka (D. v. 1) and Purushôttama (B. v. 1, and D. v. 2). Purushôttama's son, Jagannâtha or Viśvanâtha, was a vassal of Virabâṇudêva (C. II. 11 to 15). For Vijayâditya II. we have the date Śaka-Samvat 1195 (A.), for Purushôttama Śaka-Samvat 1199 (B.) and 1240 (D.), and for Jagannâtha Śaka-Samvat 1231 (C.). Consequently king Viranarasiṃha whom Râjarâja, the father of Vijayâditya II., served as minister (A. v. 7), has to be identified with the Gaṅga king Viranarasiṃha I., whose reign ended 18 years before that of his grandson Viranarasiṃha II., the 21st year of whose reign corresponded to Śaka-Samvat 1217.¹ Virabâṇudêva, the sovereign of Jagannâtha or Viśvanâtha, is identical with the Gaṅga king Virabâṇudêva II., the successor of Viranarasiṃha II.²

The alphabet of the four inscriptions is Telugu. The language of A. and D. is Sanskrit verse, and that of B. and C. Sanskrit verse and Telugu prose. A. records that Vijayâditya (II.) granted twenty-five cows, the milk of which had to be used for ghee to feed a lamp in the temple. B. contains a similar grant of fifty-two³ ewes for a lamp by Purushôttama.

C. consists of 49 lines, of which I am publishing only lines 1 to 16 and 28 to 30, omitting two passages in Telugu prose, which enumerate various offerings and the persons among whom they were distributed, and one imprecatory verse (*sva-dattim* etc., l. 47 f.). The inscription records a grant of 40 half-pagodas (*nishka*, l. 4 f., or *gaṇḍamâḍa*, l. 28) by Viśvanâtha for providing offerings to the god. D. was composed by the poet Nṛisimha (l. 6 f.) and states that Purushôttama granted a golden necklace to the god.

A.—Dated Śaka-Samvat 1195.⁴

TEXT.⁵

East Face.

- 1 स्वस्ति । श्रीमानभूत् पुरा कश्चिस्त्रीमवंशे महायशाः [1*] चाकु-
- 2 क्वविमलादित्यचक्रवर्ती नृपाग्रणीः । [१*] एक एव नभोदेशे
- 3 यथा चंद्र[.*] श्रिया शु[त]: । नमयन्⁶ शतृपद्मानि
- 4 तथा स च्चित्तमंडले । [२*] तस्मादभूत् च्चित्तपतिप्रणत[†]-⁷
- 5 त्रिपद्म[.*] श्रीराजराजनृपतिः प्रविशालकीर्तिः । यस्सूर-
- 6 भिस्सह किल स्मृतिजालसारमंथ्रीचकार वरभा-
- 7 रतवंशवृत्तं । [३*] सेवागतनृपाकी[र्ण]े⁸ राजमाहे-⁹
- 8 द्रपदने [1*] स्थितोपि तेजसा क्रांते रराज वसुधा-
- 9 तळे । [४*] शंक्कामन्यमहोदधौ च विदधे नाकौकसां¹⁰

¹ Journ. Bengal As. Soc. Vol. LXV. Part I. p. 270. According to p. 269, verse 96, Bhānudêva I., the father of Viranarasiṃha II., married Jâkalladêvi of the Châlukya race, who was probably a relation of Vijayâditya II.

² *Ibid.* Vol. LXIV. Part I. p. 132.

³ Thus in l. 6 f. of the Telugu portion. The Sanskrit portion (l. 2) has only fifty ewes.

⁴ No. 352 of the Government Epigraphist's collection for 1896.

⁵ From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.

⁶ Read नमयच्छतृ.

⁷ The *anusvâra* stands at the beginning of the next line.

⁸ The *nri* of *nripa* is corrected from *nya*; read कौर्णे.

⁹ The अ of राजसा⁹ was first omitted and then inserted below the line between रा and सा. The *anusvâra* stands at the beginning of the next line.

¹⁰ The *anusvâra* stands at the beginning of the next line.

North Face.

- 10 सेनया यस्तद्योत्थरजोवितानवितते(ः) पाथो-
 11 दवृद्धे नृणां । आसारे तदिभोरुगंडविलुठहा-
 12 नांबुभिः[*] स्रोतसां प्रत्यर्थिच्छित्तिपालमौळिम-
 13 णिरुड्डीराजितांभिद्वयः । [५*] तदंशे विजया-
 14 दित्त्व इति ख्यातो नृपोभवत् । मानव्यससुगोत्री[यो]
 15 विजयश्रीनिकेतनः¹ । [६*] तस्माज्जातश्च राजेंद्रु राजरा-
 16 ज इति स्मृतः² । मंत्री वीरनृसिंहस्य³ वाचस्यतिम-
 17 हामतिः । [७*] तस्य स्रुतसुराधीशतुळितोहामविक्रमः [१*]
 18 जानाति विदुषां योर्त्यं गुणै रत्नाकरोपमः । [८*]

West Face.

- 19 स्वस्ति श्रीशाकवर्षे शरनिधिशशिभूसम्भिते[के] तुलास्ते⁴ रद्रा-
 20 ङ्गे सौम्यवारे सितयुजि [मह]तः कूर्मनाथस्य⁵ नित्यं । प्रा-
 21 दाहीपाय⁶ पंच्छीत्तरदशयुगमा(ः) वाञ्छितायस्य सिध्दौ⁷ सी-
 22 यं⁸ ष्छाळुक्यवंशांबुधिशशिविजयादित्यसच्छक्रवर्ती⁹ । [९*] नि-
 23 त्यं निर्मलचेतस्केवैश्वैर्नीतिवेदिभिः [१*] ग्रामीरैरपि धर्मोयं
 24 पालनियः¹⁰ प्र[य]त्नतः ॥¹¹ [१०*]

TRANSLATION.

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

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

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

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

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

¹ Read निकेतनम्.

² Read स्मृतः.

³ The letter वृ seems to be corrected from व्य, and ह from ह्य; read वृसिंहस्य.

⁴ Read ंशे.

⁵ Read नाथस्य.

⁶ Read पञ्चीत्तर.

⁷ Read सिध्दौ.

⁸ Read चाळुक्य.

⁹ Read सचक्रवर्ती.

¹⁰ Read पाचनीयः.

¹¹ This punctuation is expressed by some ornamental symbols.

men that of a collection of clouds, formed by the mass of the dust rising from that (*army*); (*and*) on rivers that of a shower of rain by the rutting-juice trickling from the huge temples of its (*viz.* the army's) elephants.

(V. 6.) In his race was born a prince called Vijayāditya, who belonged to the excellent *gōtra* of the *Mānavyas*¹ (*and was*) the abode of the goddess of victory.

(V. 7.) From him was born a moon among kings, named Rājarāja, who resembled Vāchaspati² in great wisdom (*and was*) the minister of Viranṛisinha.

(Vv. 8 and 9.) His son, the noble emperor Vijayāditya, who was a moon in the ocean of the Chālukya race, whose great valour was equalled (*only*) by (Indra) the lord of the gods, who understood (*i.e.* fulfilled) the desires of scholars, (*and*) who resembled the mine of gems (*i.e.* the ocean) in virtues, gave for ever, in order to obtain the objects of (*his*) desires, ten pair and five (*i.e.* twenty-five) cows (*which had to supply ghee*) for a lamp, to the great lord of Kūrma,— hail! in the prosperous Śāka year measured by the arrows (5), the treasures (9), the moon (1) and the earth (1),— (*i.e.* 1195),— while the sun stood in Tulā, on the day of Rudra, on a Wednesday combined with the bright (*fortnight*).³

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

B.—Dated Śāka-Saṃvat 1199.⁴

TEXT.

- 1 स्वस्ति श्रीशकवत्सरे ⁶[नव]निधिचीणीदुभिस्सम्भिते दीपात्⁶ कमठा[कृते]-
- 2 'ध्रुवरिपोराचंद्रतारागणं [।*] पंच[।]श[।]त्प्रवराच्छमा⁷ गुणनिधि[।*] श्रीकी-
- 3 'र्त्तित्रिच्यैतरां [स]प्र[।*]दात् पुरुषोत्तमक्षि[ति]पति[।*] श्रीर[।*]जराज[।]र-
- 4 सजः । [१*] शक[व*]र्षत्रुलु ॥¹⁰ ११९९¹¹ यगुनेटि श्रीकूर्मन[।*]धदेवर-¹²
- 5 कुनखंडदीपसु संततमे चिह्नटकु र[।*]जराजदेवि¹³ की-
- 6 डकु पुरुषोत्तमदेवचक्रवर्त्ति पेट्टिन गोठियलु एंबयि-
- 7 रेडु [।*] ई धर्मावु वैष्णवरत्तः(।) ।

TRANSLATION.

(Verse 1.) Hail! In the prosperous Śāka year measured by nine, the treasures (9), the earth (1) and the moon (1),— (*i.e.* 1199),— the virtuous prince Purushōttama, the son of the

¹ The author of the inscription uses, instead of *Mānavya*, the form *Mānavyasa*, which is due to a wrong etymology, as *Haritasza*, above, Vol. III. p. 255, note 4.

² *I. e.* Bṛhaspati, the minister of Indra.

³ On this date Professor Kielhorn remarks:—“The date did not fall on a Wednesday in Śāka-Saṃvat 1195 current or expired. The date corresponds, for Śāka-Saṃvat 1195 current, to Tuesday, 4th October A.D. 1272; and for Śāka-Saṃvat 1195 expired, to Monday, 23rd October A.D. 1273. So the probability is that *Saṃyavāre* (l. 20), ‘on a Wednesday,’ is wrong for *Sōmavāre*, ‘on a Monday.’”

⁴ No. 359 of the Government Epigraphist's collection for 1896.

⁵ The word नव is written on an erasure.

⁶ Read दीपात्⁶.

⁷ The four syllables ध्रुवरिपो seem to be written on an erasure.

⁸ Read वरैडका.

⁹ Read तिवृद्धा⁹.

¹⁰ In the place of this sign of punctuation, which is superfluous, the figure “1” had been originally engraved.

¹¹ The first and third figure of “1199” are engraved on erasures.

¹² Read नाथ.

¹³ Read देवनि.

glorious Râjarâja, gave, for the greater increase of (*his*) prosperity and fame, fifty excellent ewes (*which had to supply ghee*) for a lamp, as long as the moon and the host of stars endure, to Mura's enemy (*i.e.* Vishpu) who has the form of a tortoise.¹

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

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

C.— Dated Śaka-Samvat 1231.²

TEXT.

*South Face.*³

- 1 स्वस्ति श्रीशक्रवर्षे शशिशुण्डरविगे चा[श्वयु]-
- 2 [वश]क्षपत्रे मासे कौतियतियां सुर-
- 3 गुरुदिवसे कूर्मनाथस्य विष्णोः [1*] प्रादा-
- 4 त् शिंभारभोगं दशयुगञ्जुगं नि-
- 5 ष्कमाचंद्रतारं श्रीमच्छाळुक्यवंशी-
- 6 दधितुहिनकराद्विष्वनाथाभिधानात् [॥ १*]
- 7 श्रीमत्जीय्यनविष्वनाथमनघं श्रीकार्य्यमाथ्य्यकं
- 8 क्त्वा कूर्म(महोद्य)पुरोश्चरस्य भगवत्शिंभारवार[1*][द्वि]धेः ।
- 9 भूयाद्यो दत्तुजारविक्रमजितस्वामंतचूडामणेस्तस्य श्री-
- 10 पुरुषोत्तमद्वि[ति]पतेः पुत्रस्य संपत्तये । [2*] स्वस्ति श्रीशक्रवर्ष-
- 11 भुलु⁹ १२३ शुने[द्वि] श्रीजग[द्वि]थदेवर विजयराज्यसं[व्व]त्सरंबु-

East Face.

- 12 लु [३]गु आहि कन्यशक्त भु गुरुवारसुन श्रीवीरबाणुदेवजी[य]-
- 13 नंगारि वेहरणमुनंदु श्रीकूर्मस्वामिकि चालुक्यचक्रवर्तुलै-
- 14 न मानव्यसगोत्रुलु¹⁰ श्रीपुरुषोत्तमदेवजीय्यनंगारि¹¹ सुपुत्रुडै-
- 15 न श्रीविष्वनाथदेवजीय्यन दमकुनायुरारोग्यैश्वर्य्य[1*]भिन्नि¹²
- 16 धियुं बुत्रपौत्रसन्निधियुं¹³ गला

¹ *Karmāṭha* is synonymous with *kārma*, from which the name Śrikūrma is derived.

² No. 332 of the Government Epigraphist's collection for 1896.

³ The figure of a boar—the crest of the Chālukyas—is engraved on the left of lines 1 to 6.

⁴ Read प्रादाच्छुभारं.

⁵ Read श्रीमच्छाळुक्य.

⁶ Read श्रीमच्छो.

⁷ The engraver has placed horizontal lines over the three syllables महोद्य in order to show that they have to be omitted.

⁸ Read भगवच्छंभार.

⁹ Read बुलु.

¹⁰ Read पुरुषोत्तम.

¹¹ The पु of सुपुत्रु¹⁰ is entered below the line; the second part of the ai of ऊने stands at the beginning of the next line.

¹² Read भिन्निधियुं.

¹³ Read समुच्चिं.

North Face.

- 28 श्रीकूर्मनाथनि¹ भंडारसुनं वेष्टिन गंडमाडलु ४० [*] इ² घर्मु-
 29 वु श्रीकूर्मस्वामिनिनाचांद्रार्कस्थादगा³ श्रीविश्वनाथभोगसु चे-
 30 ज्ञंगलयदि [॥*]

TRANSLATION.

(Verses 1 and 2.) Hail! In the prosperous Śāka year containing the moon (1), the qualities (3) and the suns (12),— (*i.e.* 1231),— in the bright fortnight of the month of Āśvayuj, on the Kauntēya-tithi, on a Thursday,⁴— having founded (*in the temple*) of the lord of Kūrmapuri, who is an ocean of divine love, the sinless (*and*) wonderful rite (*called*) “the holy (*rite of*) Jīyyana-Viśvanātha” after that moon in the ocean of the glorious Chālukya race, who was named Viśvanātha,— he (*viz.* Viśvanātha) gave to Vishṇu, the lord of Kūrma, ten double pairs (*i.e.* 40) *niekhas* (as) *śrīṅgāra-bhōga*,⁵ (which is to continue) as long as the moon and the stars, (*and*) which may confer prosperity on this (Viśvanātha), the crest-jewel among *Sāmantas*, who surpasses (Indra) the enemy of Danu’s sons in prowess, (*and who is*) the son of the glorious prince Purushōttama!

(Line 10.) Hail! In the [3rd] year of the victorious reign of the glorious Jagannāthadēva, (*which was*) the prosperous Śāka year 1231, on Thursday, the 5th (*tithi*) of the bright (*fortnight of the month*) of Kanyā,— while the glorious Virabāṇudēva-Jīyya was ruling,⁶— the glorious Viśvanāthadēva-Jīyya, the virtuous son of the glorious Purushōttamadēva-Jīyya who was a Chālukya emperor (*and*) belonged to the *gōtra* of the Mānavyas, paid 40 *ganḍa-mādas* into the treasury of the lord of Śrikūrma in order to obtain for himself long life, health, wealth and prosperity, and an abundance of sons and grandsons.

(L. 28.) May this charity belong to the lord of Śrikūrma, as long as the moon and the sun exist, (*under the name of*) “the holy *Viśvanātha-bhōga*!”

D.— Dated Śāka-Saivat 1240.⁷

TEXT.

- 1 श्री: [*] सीमान्वये समभवत्⁸ भुव राजराजदेवस्ततामभिमतो नृ-
 2 पचक्रवर्त्तिः⁹ । तस्सूतुरासविजयो विजयार्कदेवनामा मनो-
 3 ज्ञचरितस्सुकृती कृतज्ञः ॥ [*] तद्गाता पुरुषोत्तमी गुणनिधिर्देवो
 4 दयावारिषे: श्रीकूर्मा[१]यतनप्रसन्ननृहरेस्सत्पुत्रद[१]तु:

¹ Read नाथनि.

² Read इ.

³ Read चन्द्रार्कस्थादिगा.

⁴ Regarding this date and the corresponding one in the Telugu portion (ll. 10-12) Professor Kielhorn remarks:— “I have not found *Kauntēya* anywhere for 5 (or any other number); but taking the date to be Śāka-Saivat 1231, Thursday, the 5th *tithi* of the bright half of the lunar month Āsmina and the solar month of Kanyā, I find that it is incorrect for Śāka-Saivat 1231 current and expired (as well as for 1230 current and 1232 expired). It would correspond, for Śāka-Saivat 1231 current, to Friday, 20th September A.D. 1308, when the 5th *tithi* ended 23 h. 39 m.; and for Śāka-Saivat 1231 expired, to Tuesday, 9th September A.D. 1309, when the 5th *tithi* ended 23 h. 5 m. So the date is of no value.”

⁵ This technical term appears to mean a fund for defraying the expenses of the rite founded by Viśvanātha. In l. 29 below it is called *Śrī-Viśvanātha-bhōga*.

⁶ The term *veharāṇa* is probably a *taadhava* of *viharāṇa*, ‘roaming.’

⁷ No. 268 of the Government Epigraphist’s collection for 1886.

⁸ Read ससभवद्वि.

⁹ Read चवर्त्ति.

- 5 प्रभोः । शान्ते व्योमशुगे[ण]दीदितियुत् वसे नभोवस्वदात्
 6 दिव्यं सप्तसुवर्चनिष्ककम्भितं प्रेवैयकं कात्तिमत् [॥ २*] एषा नृसिंह-
 7 कविना कथिता^१ प्रशस्तिः ।^२

TRANSLATION.

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

(V. 2.) His brother, the virtuous king Purushôttama, gave to the merciful lord Nriharî (Vishnu) who is pleased to reside at Śrîkûrma, (*and who is*) a giver of virtuous sons, a heavenly, charming necklace, made of seven *nishkas* of gold, in the Śâka year containing the sky (0), the ages (4) and the suns (12),—(*i.e.* 1240),—in the month of Nabhas.

(Line 6.) This eulogy (*prashasti*) was composed by the poet Nṛsiṃha.

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

By G. BÜHLER, PH.D., LL.D., C.I.E.

I here re-edit the two inscriptions of the Gurjara chief Dadda IV.,⁷ which were discovered in 1895 by Mr. Vithal Nâgar of Baroda.⁸ At my request, Dr. Hultzsch obtained the originals from the owner, Dhed Narayan of Saṅkhêdâ in the Baroda division, through the kind offices of Colonel N. C. Martelli, Agent to the Governor-General at Baroda. Dr. Hultzsch's impressions yield some better readings, among which however only one, *khadira* for *vihira* (No. II. l. 11) affects the sense. The grants, which have been drawn up on the same day, by the same writer, and in favour of the same person, are written each on two plates, showing, as is usual in Gurjara *śasanas*, each two holes for the (now lost) rings. The plates of No. I. measure 10 inches by 5½, and those of No. II. 10 inches by 6.

The characters show the western variety of the southern alphabets, which is found regularly in the inscriptions of the kings of Valabhi, of the Gurjaras of Broach, of their successors, the Râphôras, and of some other dynasties.⁹ As might be expected, they agree in particular very closely with the Khêdâ grants¹⁰ of the same Dadda, written in (Chêdi-)Samvat 380 and 385 by the same writer, with which they share the use of the characteristic little buttons at the tops of the vertical strokes. Nevertheless there are small differences in some letters, which extend even to these two new documents, where e.g. the medial *f* of No. I. does not agree with that of No. II. Much greater and more important variations appear in the

¹ Read °दीदितियुदे वसे नभोमासदादिव्यं.

² Read सुवर्चं.

³ Read प्रेवैयकं.

⁴ Read वसिंहं.

⁵ Read कथिता.

⁶ This is a single *pada* in the Vasantatilakâ metre.

⁷ Those who consider the three Gurjara grants of Śâka-Samvat 400, 415 and 417 to be spurious, call this prince Dadda II. Prasantaraga.

⁸ A German paper on the two inscriptions appeared in the *Sitzungsberichte der philo.-histor. Classe der Wiener Akademie*, Vol. CXXXV. No. VIII.

⁹ See the *Grundriss der Indo-Arischen Philologie und Altertumskunde*, Vol. I. Part II. (*Palaeography*), paragraph 28, A.

¹⁰ *Jour. Roy. As. Soc.*, N. S., Vol. I. p. 247 ff.; *Ind. Ant.*, Vol. XIII. p. 78.

Valabhī śāsanas, stated to have been written by the same writer, as may be seen from a comparison of those drawn up by the *divirapati* Skandabhaṭa. Among the signs of interpunctuation we find, besides single and double vertical strokes, a single dot, e.g. after °śimī (No. I. l. 10) and after °sandhiś=cha (No. I. l. 13), as well as a double point,¹ looking like a *visarga*, after *vāṭavṛikhaś=cha* (No. II. l. 11). The language, except in the imprecatory verses from the *Mahābhārata*, is good Sanskrit prose, and the orthographical and clerical mistakes are very few.

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

The object of the grants is to convey two fields, one at Suvarṇārapalli (No. I.) and one at Kshirasara (No. II.) in the Saṅgamakhêṭaka-vishaya, to the Brāhmaṇ Sūrya for the purpose of defraying the expense of his sacrifices. The gain from these inscriptions for the history of the Gurjaras of Broach is but small. Their date, the full-moon day of Vaiśākha of (Chêḍi-)Sainvat 392, shows, however, that Dadda IV. Praśāntarāga ruled at least until A.D. 841-2, and that the Saṅkhêḍā grant³ of (Chêḍi-)Sainvat 391 was really issued during Dadda's reign as Mr. Dhruva conjectured. Its grantor, Raṇagraha, the son of Vitarāga, whom Mr. Dhruva rightly considers to be a brother of our Dadda, probably held some villages as his *grāḥ*. Further, the two inscriptions show that the territory of the Gurjaras extended up to the frontiers of Khandesh and Mālva. For the town, after which the Saṅgamakhêṭaka-vishaya was named, is undoubtedly the modern Saṅkhêḍā. Saṅgamakhêṭaka means etymologically 'the village at the confluence (of two rivers),' and the Unchh and the Or⁴ join near Saṅkhêḍā. The *vishaya* or province of Saṅgamakhêṭaka probably included the Saṅkhêḍā Prānt of the Gaikōvād's possessions, as well as the neighbouring portion of the Rēvākāṅṭhā Agency, still called Saṅkhêḍā Mēvās.⁵ The partial identity of the names of the two districts indicates that they once belonged to a larger province, the capital of which was Saṅkhêḍā. As the Trigonometrical Survey maps of these districts are not accessible to me, I am unable to fully prove these assertions by the identification of the villages of Aṭavipāṭaka, Kukkuṭavallikā, Kshirasara and Suvarṇārapalli, mentioned in the two grants. But I may state that an old map of Gujārat in my possession shows south-east of Saonkaira (Saṅkhêḍā) the village of Kookreyles (Kukrēli), the name of which corresponds to Kukkuṭavalli.

The donee, the Brāhmaṇ Sūrya, who lived in Kshirasara, belonged to the Bharadvāja *gōtra* and studied the Mādhyandina recension of the White Yajurveda, was an emigrant from Daśapura, the modern Man-Dasōr in Western Mālva.⁶ The corporation of the Chaturvêdins of

¹ See the section of the *Grundriß* quoted, paragraph 36, C. 5 (p. 84). Numerous instances, in which this sign is used, have been found of late by Professor Knauer in the MSS. of the *Mānava-Grihyasūtra*; see the Preface to his edition.

² See the *Grundriß der Indo-Ar. Phil. und Altertumsk.*, Vol. II. Part 8 (*Recht und Sitte*), p. 114, and Prof. J. Jolly's article in the *Zeitschrift der Deutschen Morg. Gesellschaft*, quoted there.

³ *Ep. Ind.* Vol. II. p. 21 f.

⁴ *Bombay Gazetteer*, Vol. VII. p. 355.

⁵ *Ibid.* Vol. VI. p. 14 ff.

⁶ See Dr. Fleet's *Gupta Inscriptions*, pp. 79, 142. Add to Dr. Fleet's list of passages, mentioning Daśapura, *Migaddita*, verse 48 (Wilson).

Daśapura is mentioned in the spurious grant of Dharaśena II., dated Śaka-Saṃvat 400, and a member of the Brāhmaṇa caste of Daśapura (*Daśapura-jñātī*) composed the Chitōrgadh inscription of Mōkala of Mēvād.² At present Daśapuriyas are not found in Gujarāt.

The writer of the grant, the *Śānādhivigrahika Rēva*, is known from the Khēḍā grants. The name of the *dātā*, *Kaika*, in No. II. line 27, is new. His title, *bhōgikapālaka*, literally 'the protector of the *bhōgikas* or village proprietors,' the technical meaning of which is not known to me, occurs also in the Saṅkhēḍā grant of Saṃvat 391, where in line 9 the facsimile has: *dātakō-tra bhōgikapālaka-Dujjāna*, and not, as Mr. Dhruva reads, *bhōgika-Pālakaṣṭra-jāna*.

TEXT OF NO. I.³

First Plate.

- 1 श्रीं स्वस्ति नास्तीपुरास्वजलघनपटलनिर्गतं रजनिकरकाराववीधितकुमुदधवल्यशः-
- 2 प्रतानास्वगितनभीमखलोनेकसमरसंकटप्रसूहागतनिहतशत्रुसामन्तकुलवधूप्रभा-⁵
- 3 तसमयर्क्षदितच्छलोद्दीयमानविमलनिस्त्रिङ्शप्रतापो देवहिजातिगुरुचरणकमलप्रणा-⁶
- 4 मोद्दृष्टवज्जमणिकोटिरुचिरदीधिति विराजितमकुटोज्जासितशिराः दीनानाथातुराभ्या-⁷
- 5 गतार्थिजनास्त्रिष्टपरिपूरितविभवमनोरथोपचीयमानत्रिविष्टपैकसहायधर्मसं-⁸
- 6 चयः प्रणयपरिकुपितमानिनोजनप्रणामपूर्वमधुरवचनोपपादितप्रसादप्रकाशी-⁹
- 7 क्तविदग्धनागरकस्वभावो विमलगुणकिरणपंजराक्षिप्तबहलकलितिभिरनिचयः¹⁰
- 8 समधिगतपद्महाशब्दश्रीदहङ्कुशलो सर्वानिव राजसामन्तभोगिकविषयपतिराष्ट्र-¹¹
- 9 ग्राममहत्तराधिकारिकादीन्समनुवर्ष्य बोधयत्यस्तु वो विदितमस्ताभिः सङ्गम-
खेटकविष-¹²
- 10 यान्तर्गत-

No. I.

No. II.

सुवर्णारपस्त्रिभामे पूर्वसोमि । तद्विष-
यमानेन व्रीह्विष्टकवापं क्षेत्रं । [11]
[य]स्याघाटनानि पूर्वतः क्षीरसरग्राम-
सोमासन्धिः उत्तरतः कुकुटवस्त्रिकाग्राम-

क्षीरसरग्रामोपरदक्षिणसीम्न¹³ बृह-
[10] न्मानेन व्रीह्विष्टप्रस्थवापं क्षेत्रं
यस्य पूर्वः सन्धौ अङ्गोत्तमः
उत्तरतः शास्त्रक्षः [11] व-

¹ *Ind. Ant.* Vol. X. p. 284, l. 17.² *Ep. Ind.* Vol. II. p. 420, l. 52.³ From ink-impressions received from Dr. Hultzsch.⁴ Expressed by a symbol.⁵ In No. II. line 1 ends with °स्त्रिणि°.— No. II. has °सङ्घट°.⁶ In No. II. line 2 ends with °खलो°.⁷ In No. II. line 3 ends with °नधिक(को)°.— Read °मुकुटो° with No. II.⁸ In No. II. line 4 ends with °पूरित°.⁹ In No. II. line 5 ends with °मानिनी°.¹⁰ In No. II. line 6 ends with विमल°.— No. II. has °पञ्जरा°.¹¹ In No. II. line 7 ends with कुशली°.¹² No. II. has °राधिकाधिकादी°.— In No. II. line 8 ends with °समनुदशयत्यस्तु°.¹³ Read °यासेपरदक्षिणसीम्नि°.

No. I.	No. II.
सीमासन्धिः [12] अपरतः ब्रह्मदेयवेत्रं	टवृक्षश्च ॥ ¹ अपरतः ख-
वटवृक्षी ² । तलाइका च । दक्षिण-	दिरबदरिन्निर्घौ ³ । दक्षिणतः
तः सुवर्णरपस्त्रिग्रामगामी पंथाः ⁴	शक्तवली ⁵ । भूतवटवृक्षमेतच्चतु-
[13] अटवीपाटकाग्रामसन्धिश्च । एव-	[12] रावाटनविशुद्धं स्वशीवरं
मेतच्चतुराघाटनविशुद्धं क्षेत्रं सोद्वहं	सोद्वह-
14 सोपरिकरं सर्व्वदानसंग्राह्यं सर्व्वदित्यविष्टिप्रातिभेदिकापरिहीणं ⁶	

Second Plate.

- 15 भूमिच्छिद्रन्यायेनाघाटभटप्रावेश्यमाचन्द्रार्कान्णवन्निस्थितिसमकालीन⁷
- 16 पुत्रपौत्रान्वयभोग्यं दाशपुरविनिर्गतचौरसरग्रामवास्तवभरद्वाजसगोत्रवाजिस्त-⁸
- 17 नियमाध्यन्दिनसन्नद्धचारिद्वाङ्मणसूर्याय बलिचक्रवैखदेवानिहीत्रपञ्चमहायज्ञा-
दिङ्किं⁹
- 18 योत्स्पर्षणार्थं मातापित्रोरामनश्च पुण्यश्रीमिद्वहयेय वैशाखशुद्धपञ्चदश्यासुद-
कातिसमोथा¹⁰
- 19 तिष्ठष्टं यतोस्वास्त्राङ्गशैरन्वैर्वागमिभोगपतिभिः प्रबलपवनप्ररितोदधिज्वलतरङ्ग-
चञ्चल¹¹
- 20 जीवलोकमभावानुगतानसारान्विभवान्दीर्घकालस्थेयसश्च गुणानाकलय्य सामान्य
भोगभूम्प-¹²
- 21 दानफलपुभिः शशिकररुचिरं यशश्चिराय चिचीपुभिरयमस्त्रहायोनुमन्तव्य
पालयितव्यश्च ।¹³
- 22 यो वाज्ञानतिभिरपटलाहृतमतिराच्छिन्व्यादाच्छिद्यमानकं वानुमीदेत स प
ञ्चभिर्महापातकैः संयुक्तः¹⁴
- 23 स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासेन । षष्टिं वर्षसहस्राणि स्वर्गं
तिष्ठति भूमिदः [1*] आच्छेत्ता चानुम-¹⁵

¹ This sign of interpunctuation looks like a *visarga*.

² Read वटवृक्षः.

³ Read ष्टौ.

⁴ Read पंथाः.

⁵ Read शक्तवली.

⁶ In No. II, line 13 ends with 'विष्टिप्रा'.

⁷ In No. II, line 13 ends with 'स्थितिस'.

⁸ Read दशपुरं with No. II, which omits 'याम' and reads 'निवासि' for 'वासव्य'.—In No. II, line 14 and plate i, end with 'भरद्वाज'.—Read 'वाजसनेय' with No. II.

⁹ No. II, has 'वलीचक्र'.—In No. II, line 15 ends with 'वैखदे'.—No. II, has 'हीत्रपञ्चमपञ्च'.

¹⁰ In No. II, line 16 ends with 'वृष्टये'.—No. II, omits 'य' and has 'वैशाखपौर्णमासासु'.

¹¹ In No. II, line 17 ends with 'भोगपति'.—Read 'प्ररितो' and 'तरंग' with No. II.

¹² In No. II, line 18 ends with 'सारान्विभवा'.

¹³ In No. II, line 19 ends with 'रुचिरं'.

¹⁴ In No. II, line 20 ends with 'पटला'.—No. II, has wrongly वानुमीदेत.—Read 'पातकै' with No. II, which has 'अयुक्तस्या'.

¹⁵ In No. II, line 21 ends with 'युक्त'.—No. II, has 'स्यासेन' and 'भूमिदः'.—In No. II, line 22 ends with 'वाच्छेत्ता'.

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- 24 न्ना च ताम्येव नरके वसेत् ॥ वन्धाटवीश्वतीयासु शुष्ककोटरवासिनः
[1*] कृष्णाहयो हि जायन्ते भूमिदायं हर-¹
- 25 न्ति ये ॥ बहुभिर्बसुधा भुक्ता राजभिः सगरादिभिः [1*] यस्य यस्य
यदा भूमिस्तस्य तस्य तदा फलं ॥ यानीह ताद-²
- 26 नि पुरा नरेन्द्रैर्दानानि धर्माख्ययशस्कराणि [1*] निर्भुक्तमाख्यप्रतिमानि
तानि की नाम साधुः पुनराददीत ॥ स्वद-³
- 27 तां परदत्तां वा यद्वाद्वा युधिष्ठिर । महीं महिमतां श्रेष्ठ दानाच्छे-
योतुपालनमिति⁴ [1*]

No. I.

संवत्सरशतत्रये [28] द्वि[न]वत्यधिके
वैशाखशुद्धपञ्चदश्यां स्वमुखाज्ञया लिखि-
तमिदं सन्धिविग्रहकरणाधिकतरेवेष
[29] सं ३०० ९० २ वैशाख शु
१० ५ दिनकरचरणार्चनरतस्य श्रीवीत-
रागसूनीः स्वहस्तोयं श्रीप्रशान्तरागस्य
[1*]

No. II.

संवत्सरशतत्रये दिनवत्यधि- [27] के
वैशाखपौर्णमास्यां भोगिकपालककर्कटूतकं
लिखितं सान्धिविग्रहिकरेवेष स्वमुखाज्ञ-
येति [28] सं ३०० ९० २ वैशाख शु
१० ५ दिनकरचरणार्चनरतस्य श्रीवीत-
रागसूनीः स्वहस्तोयं श्रीप्रशा- [29]
न्तरागस्य ॥

No. 6.—EIGHT VATTELUUTTU INSCRIPTIONS OF CHOLA KINGS.

By E. HULTZSCH, Ph.D.

Professor Bühler in his *Indian Palæography* (p. 72 f. of the German edition) and Mr. Venkayya in his paper on the Kōttayam plate of Vira-Rāghava (above, Vol. IV. p. 293) have lately urged the necessity of publishing Vatteluttu inscriptions, the dates of which can be fixed with some certainty. Hence I take this opportunity for issuing mechanical copies of eight Chôla inscriptions. None of these is in a condition of complete preservation; but I trust that, even in their necessarily imperfect state, the accompanying facsimiles will prove useful for tracing the development of the Vatteluttu alphabet.

Five of the inscriptions (A. to E.) are engraved on two boulders in the Sthāpūnātha temple at Suchindram between Kōttāru and Cape Comorin in the Travancore State, and the remaining three (F. to H.) on the north wall of the shrine in the Rāmasvāmin temple at Shermādēvi in the Tinnevely district: They belong to the reigns of the Chôla kings

¹ No. II. omits the verse व(वि)न्धाटवीश्वत्यादि.

² No. II has राजभिः.— In No. II. line 23 ends with यस्य यस्य.— Read यानीह दपानि with No. II.

³ In No. II. line 24 ends with यशस्कराणि.— No. II. has निभुक्तं.

⁴ In No. II. line 25 ends with यद्वाद्.— No. II. has महीं.— Read यानीहसां.— No. II. has पावनं इति.

Parakésarivarma (A.), Parántaka I. (B.), Rájarája I. (C. to G.) and Rájendra-Chóla I. (H.). The fact that all these inscriptions are found in the extreme south of the peninsula proves, what the Vaṭṭeluttu inscriptions of the earlier Páṇḍya kings suggest, that, about the 10th century of our era, the Vaṭṭeluttu was current in the country of the Páṇḍyas, but unknown in the native territory of their Chóla conquerors.

The characters of the subjoined inscriptions agree more closely with those of the Cochin and Tirunelli plates¹ than with those of the plates of Jaṭilavarman.² Throughout F., G. and H. once in C.³ and twice in D.⁴ occurs a variant of *y*, which is known from the Kóṭṭayam plates of Sihánu-Ravi.⁵ In H. the double *ś* is written as a group, as in many inscriptions in the Tamil alphabet. As in all other Vaṭṭeluttu inscriptions, Grantha letters are occasionally used in the subjoined eight records. The following is a list of the Grantha words and letters:—

Svasti śri at the beginning of each of the eight inscriptions.—A., l. 11, *sabhai*.—C., l. 4, *brahma*; l. 5, *Mahādē*; l. 11, *sabhai*.—D., ll. 4 and 6, *ja* of *Rájarája*; l. 7 f., *brahma* and *va* of *brahmadēyam*, and *Sujántara*.—E., l. 8, *brahmadē* and *mah[á*]sabhai*.—F., ll. 3 and 4, *Rájarája*; l. 4 f., *brahma*, *mahā* and *chelataturvé*.—H., l. 1, *śri* and *jéndra* of *śri-Rájendra*, *ja* of *Rájarája*; l. 2, *brahma*; ll. 2, 8 and 9, *va* of *Vaiśāyasu*; ll. 5 and 6, *śri*.

A.—Inscription in the Sthāpanātha temple at Suchindram.⁶

This inscription records the gift of a lamp to the Śiva temple at Tiruchchivindiram, the modern Suchindram, and is dated in the 34th year of the reign of the ancient Chóla king Parakésarivarma.⁷ As we know from the large Leyden grant and from actual examples in the history of the later Chólas that the titles Rájakésarin and Parakésarin were borne alternately by reigning kings,⁸ some of those inscriptions which are dated in the reign of Parakésarivarma—without any distinguishing epithet, as *Madirai-koṇḍa* in the case of Parántaka I.—may perhaps be attributed to Vijayálaya, the grandfather of Parántaka I. and the earliest historical person that is referred to in two genealogical inscriptions of the Chóla dynasty.⁹

TEXT.¹⁰

1	Svasti	śrī [l*]	Kô-Pparaké[śa]ri[vaṇma]-
2	ṛkku ¹¹	y[ā]ṇḍu	muppattu-nālu i.
3	vv-[á]p[ā]ṇḍu	Nāñji-nē[t]tu	Tiruch-
4	chivindirattu	[M]āḍ[ō]varkku	Te-
5	ṇ-nāṭṭu	Talaikkulattu	[A]raiyaṇ=A-
6	ravin[daṇ]		śandi[r-ād]i[ta]-va[la]-
7	m ¹²	niyadi uḷakku	ne[y] muṭṭ[ā]-
8	mal	erivadāga	vaichcha tira-no-
9	ndā-viḷakku	oṇṇiṇṅkku	vaich[cha*]
10	[ś]āvā	[mā]vā pēr āḍu	a[m]baḍu [l*] [i]vai
11	aimbadum	paraḍ[ai]-sabhaiyārkkku	[l*]

¹ Above, Vol. III. p. 66 ff. and *Ind. Ant.* Vol. XX. p. 285 ff.

² *Ibid.* Vol. XXII. p. 57 ff.

³ In the second *yēṇḍu* of line 2.

⁴ In *yam*, l. 8, and *uḷāya*, l. 12.

⁵ Compare above, Vol. III. p. 66 f.

⁶ No. 81 of the Government Epigraphist's collection for 1896.

⁷ To the same reign belong Nos. 85 and 118 of *South-Ind. Inscr.* Vol. I., and No. 11 of Vol. III.

⁸ *Ibid.* Vol. I. p. 141, note 4.

⁹ *Ibid.* Vol. II. p. 379. Vijayálaya is not mentioned in the Sholinghur inscription; above, Vol. IV. p. 222.

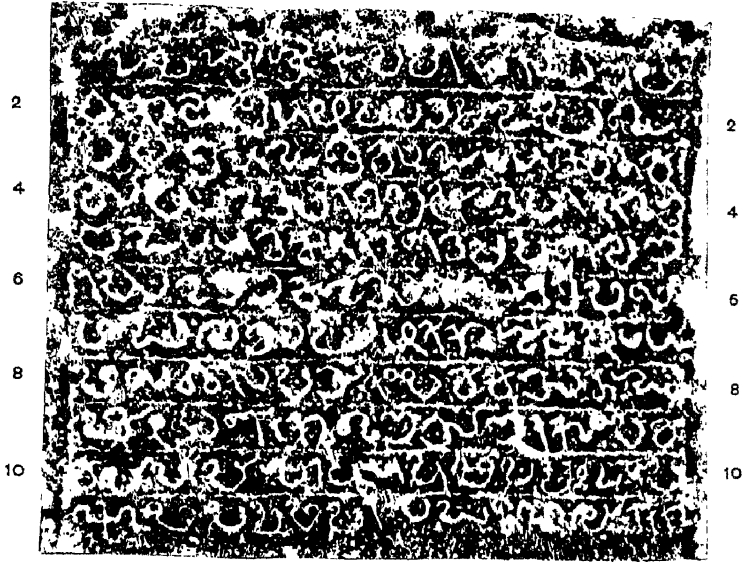
¹⁰ From an inked estampage.

¹¹ Read *ṛku* or *ṛkku*.

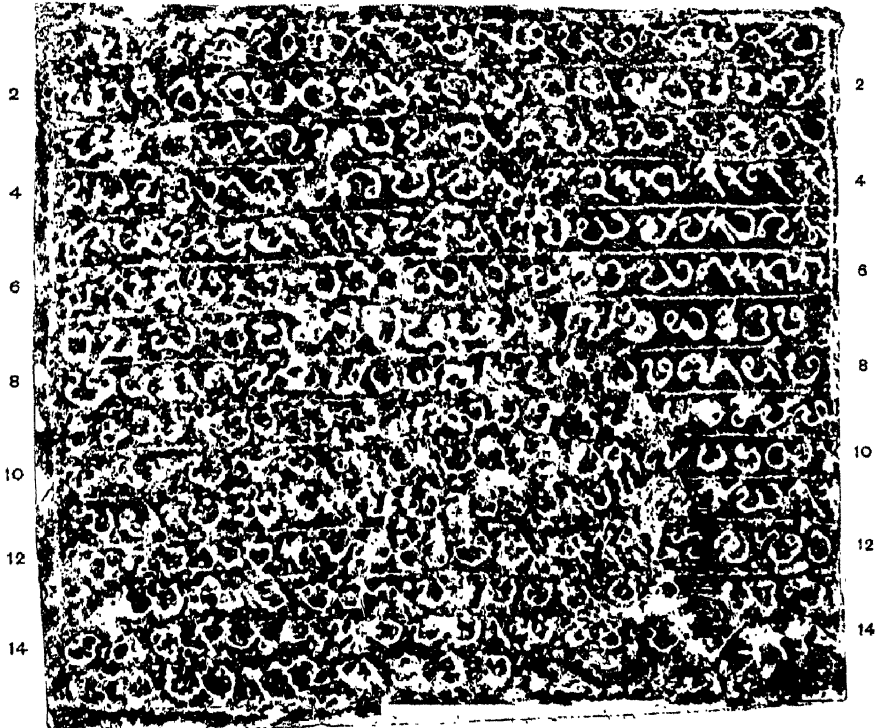
¹² Read *-va*.

Vatteluttu Inscriptions of Chola Kings.

A.



B.



E. HULTZSCH.

SCALE 1/8.

COLLOTYPE BY W. GRIGGS.

TRANSLATION.

Hail! Prosperity! In the year thirty-four (of the reign) of king Parakésarivarman in this year Araiyan Aravinda of Talaikkulam in the southern country (Tēra) gave (the temple of) Mahādēva (Śiva) at Tiruchchivindiram in Māñji-nādu one perpetual lamp, to burn without fail (one) *vilakku* of ghee per day, as long as the members of the assembly exist. For (this lamp he) gave fifty full-grown ewes, which must neither die nor grow old. These fifty (ewes were made over) to the members of the assembly² (of the village).

B.—Inscription in the Sthānānātha temple at Śuchindram.³

This inscription is dated in the 40th year⁴ of the reign of "Parakésarivarman who conquered Madirai (Madhurā) and Īlam (Ceylon)." *I.e.* the Chōla king Parāntaka I.⁵ records that a merchant of Karavandapuram⁶ granted two lamps to two shrines of Viṣṇu which seem to have been located in the Śiva temple at Śuchindram.

TEXT.

- 1 Svasti [śrī] [!]* Madi[rāiyu]m Īlamum koṇḍa kō-P-
- 2 para[kē]śa[rī]vaṇmarkku [vān]ḍu nārpadu i-
- 3 v[v-ān]ḍu Ku[m]ba-nā[y]r[ru]=Ttiruchchi-
- 4 vindirat[ru] Embermānukku=Kkaḷak-
- 5 [k]ud[i]-nāṇṭu=[K]kara[va]ndapurat[tu] vi[ṅ]ḍāpāri Oru-
- 6 [n]g[ai] Arāṅga[n] vaitta tiri-nondā-vilakku o-
- 7 [n]ru nira [palattu] mu[ppadu] [!]* i[ḍu] ni[śa]ḍam
- 8 n[ā]kk-a]rai ne[y] muttā[mal] pa[galu].n iravum
- 9 [śa]ndi[r]-ādi[ta-vaṅ] e[r]i[vadā]ga [vi]t[ta] [śā]vā mū-
- 10 vā=[p]pēr=āḍ[u] e[u]ba[tt-ai]n[ai] [!]* iva[nē] Tir[u]-
- 11 vē[n]gāḍa[nilai]kku [vaitta ti]ri-[non]ḍā-vilak-
- 12 ku oṅxi[nuk]ku [ni]śa[da]m ā[ḷ]k[ku] ne[y] mēṅ-
- 13 [pa]ḍi [e]ni[va]dā[ga] vi[t]ta āḍ[u] i[rubatt-ai-
- 14 āju [!]* ā[ga] āḍu nū[ram] pa[rāḍai-cchavai]y[ā]r[kku]
- 15 [kāt]ti=kkāḍu[t]tāṇa [!]*

TRANSLATION.

Hail! Prosperity! In the year forty (of the reign) of king Parakésarivarman who conquered Madirai and Īlam,—in the mouth of Kumbba of this year, Orūngai Arāṅgaṅ, a merchant of Karavandapuram in Kāḷakkudi-nādu, gave one perpetual lamp,⁷ weighing thirty *palam*, to (the temple of) Embermān (Viṣṇu) at Tiruchchivindiram. In order that this

¹ *I.e.* which have to be replaced by fresh ones when they die or cease to supply milk for the ghee; comp. *South-Ind. Inscr.* Vol. II. p. 375, note 3.

² *Sabhai* or *śavai* is the Tamil form of the Sanskrit *śabā*, and *paraḍai* is perhaps a corruption of the Sanskrit *pariśad*.

³ No. 82 of the Government Epigraphist's collection for 1896.

⁴ An inscription of the same year is noticed in *South-Ind. Inscr.* Vol. II. p. 374 and note 8.

⁵ See *ibid.* p. 375 and note 8.

⁶ The same place is mentioned in two Pāṇḍya inscriptions; *Ind. Ant.* Vol. XXII. pp. 67 and 74.

⁷ As stated in *South-Ind. Inscr.* Vol. II. p. 132, note 3, *nondā-vilakku* or *nandā-vilakku* are corruptions of *vundā-vilakku*, which occurs in H., line 4, and in an inscription at Tirukkajukkuṅṅum (above, Vol. III. p. 284). The form *tiri-nondā-vilakku* in the present inscription further suggests that *tiru-nundā-vilakku*, 'a sacred lamp which is never trimmed,' has been developed by folk etymology from *tiri-nundā-vilakku*, 'a lamp the wick of which is never trimmed' (because ghee is continually supplied to it).

(lamp) might burn without fail, as long as the moon and the sun exist, during day and night, (one) *uḷakku* and a half of ghee per day, (he) granted seventy-five full-grown ewes, which must neither die nor grow old.¹ For one (other) perpetual lamp, which the same person gave to (the shrines of) Tiruvēṅgaḍa[nilai],² (he) granted twenty-five ewes, in order that (this lamp) might burn, in the same manner as stated above, (one) *āḷakku*³ of ghee per day. Altogether one hundred ewes were shown and made over to the members of the assembly.

C.—Inscription in the Sthānūmātha temple at Sūchindram.⁴

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

TEXT.

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|----|--------------|----------------------------|----------------------------|---------------------------|-----------------------|
| 1 | Svasti | śri | [!* | Kō | Irāsairāsa-Késarivaṇ- |
| 2 | markku | yāṇḍu | pattām | yāṇḍu | tuḷaṅ- |
| 3 | giṇa | Karkadaga-nā | [yi*]ṇṇu | [Nā]ñji-nāṅ[ṭu] | |
| 4 | brahmadēyam | | | Tiruchohi[v]in[di]rat[ṭu] | |
| 5 | Mahādēvark | [ku | ī]ḷa-[nā]ṅ[ṭṭu] | | Mala[va]- |
| 6 | [raiya]ṇ | [Śe]ṇ[ṇi] | Ka[ṇḍa]ṇ | [niśada]m | u[ḷa]- |
| 7 | k[ku] | ney | śāndir-āditta-val | | ira- |
| 8 | [vu]m | pa[ga]lum | [mu*][t]ṭā[ma] | erivadāga | [vai]- |
| 9 | ocha | tir[u]-nondā-viḷak | [k]n | onṇu | [!* |
| | | | | [i]ḍuk | [ku] |
| 10 | vai[ch]cha | [śā]vā | ⁶ muvā=ppēr=āḍu | aṅmbadu ⁷ | [!* |
| 11 | ivai | mūla-paraḍai-[sa]bh[aiy]ār | | vaśam | kāṭṭi= |
| 12 | kkuḍuttāṇa | \|\| |  | mūla-paraḍai-chcha | [vai]yārum |
| 13 | Emberumāṅ | | [V]eṭṭirkudi | | [Pa]ḍait[aru]- |
| 14 | [ma]ṇ | Kapai[ya]n=du | [ṇ]ai[y=ā]kki ⁸ | va[śa*] | [m] k[ā]ṭṭi= |
| 15 | k[ku]ḍuttāṇa | [!* | | | |

TRANSLATION.

Hail! Prosperity! In the tenth year (of the reign) of king Rājārāja-Késarivarman, in the month of Karkātaka with which (this) year began, Mala[varaiya]ṇ [Śe]ṇ[ṇi] Ka[ṇḍa]ṇ of [Ī]ḷa-nāḍu gave to (the temple of) Mahādēva at Tiruchohivindiram, a brahmadēya in Nāñji-nāḍu, one sacred perpetual lamp, to burn without fail during night and day, as long as the moon and the sun exist, (one) *uḷakku* of ghee per day. For this (lamp he) gave fifty full-grown ewes, which must neither die nor grow old.⁹ These (ewes) were shown and made over to the chief members of the assembly. And (by) the chief members of the assembly they were entrusted (?), shown and made over to [Pa]ḍait[aru]ṇ Kapai[ya]ṇ of [V]eṭṭirkudi, (a village belonging to the temple of) Emberumāṅ (Vishṇu).

D.—Inscription in the Sthānūmātha temple at Sūchindram.¹⁰

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

¹ See above, p. 43, note 1.

² Vēṅḍam is the Tamil name of the hill of Tirupati, which is sacred to Vishṇu.

³ *āḷakku* = $\frac{1}{2}$ *uḷakku*; see *South-Ind. Inscr.* Vol. II, p. 48, note 5, and p. 130, note 3.

⁴ No. 71 of the Government Epigraphist's collection for 1896.

⁵ See below, p. 48 and note 6.

⁶ Read *mūvā*.

⁷ Read *aṅmbadu*.

⁸ Read *duvaiy* (?).

⁹ See above, p. 43, note 1.

¹⁰ No. 75 of the Government Epigraphist's collection for 1896.

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ii

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TEXT.

1	Svasti	[śri]	[*]	Kāndaḷūr-Śālai	kalam-aṟṟu
2	[Ka]ṅga-pāḍiyum			Nuḷamba-pāḍiyum	Taḍi-
3	[V]ṅga-vaḷi[y]um			Vēṅgai-nāḍum	ka-
4	[u]ḍa	kō		Rājarāja-[K]ésarivanma-	
5	[r]ku	yā[u]ḍu		padi-nālu	ivv-ā-
6	nḍu	Vi[ru]ch[oh]iga-nā[yi*][r]ru			Irūjarāja-
7	[va]ḷanāṣṭṭu			Nāñji-nāṣ[ṭ]ṭu	brahmaddē-
8	yam	Sujintirattu			Emmeranā[ṅ]
9	tēvadāṅgam			Niruba[ś]ēgara[va]ḷanallū-	
10	r-ppāl	[T]ēṅvaḷanallūr			māṅ ¹
11	*ki]-kkārāṅmai			uḍaiya	[k]uḍi-
12	ga]	tānēdā		uḍaiyār	uḍaiya
13	[nila]ṅga]	[Nār]i[yaṅ]-Mūvēndavē[ā[r]		śolla	[Nā]ñji-
14	[nā]ṭ[ṭ]u				

TRANSLATION.

Hail! Prosperity! In the year fourteen (of the reign) of king Rājarāja-Késarivanma, who, having destroyed the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiga-vaḷi¹ and Vēṅgai-nāḍu,—in the month of Vriśchika of this year, the emperors who were formerly sub-tenants of Teṅvaḷanallūr, a portion of Nṛipaśēkharavaḷanallūr, a *dēvadāna* (of the temple) of Emmeranāṅ (Vishnu) at Sujindiram, a *brahmaddēya* in Nāñji-nāḍu, (a district) of Rājarāja-vaḷanāḍu,² at the bidding of Nēriyaṅ-Mūvēndavē[ā]r³

E.—Inscription in the Sthānūnātha temple at Śuchindram.⁴

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

TEXT.

1	Svasti	śr[ī]	[||*]	Tiru-maga[ḷ]	pōla-pper[u]-ni[la]-chchēlvi[y]un-daṅṅak[kēy-ri]-
2	mai	[p]ūṅḍamai		maṅga-k[k]ō]-Kkān[da]ḷur-Chchēlai ⁵	kalam-aṟṟu-ārōli-K[ka]
3	ṅga-pāḍi[u]m ⁶	Nuḷambar-p[ā]ḍi[u]m ⁶		Taḍi[ya]r-pā[ḍ]i[u]m ⁶	[Vē]ṅga[ḷ]-
		nāḍu[m Ku]-			
4	ḍagamalai-nāḍu[n]-daṅ[ḍā]r]-kko[u]ḍu	taṅṅ-e[ḷ]il		vīḷaṅga	ūḷiyil
5	e[ḷ]i[ā]-yā-				
6	nḍun-do[ḷ]-Udaga[ḷ]ai*	vīḷa[ḷ]gam	yāṅḍāy	[Śē]ḷiyarai	tēṣu koḷ kō
7	Késari[vaṅma]kkku	[yā]ḍu	padi-aiḷi[ju]	iv[v]-āṅḍu	Kaṅṅi-[nāy]i[ṅ]ru
8	muḅ[v-a]-	n[ḍi]y-āḷji	[Ś]e[v]vāy-[k]iḷamai	peṟra	[Pā]rayirattādi-nāḷ
		nāṣṭṭu	[Nāñ]ji-nāṣṭṭu	brahmaddēyam	T[iruch]chivi[nd]irattu
		sabhayōm	kala-		mah[ā*]-

¹ Read *Emberamāṅ*.

² Read *muṅ*.

³ Read *kiḷ*.

⁴ Other inscriptions have the forms *Taḍigaiṅpāḍi*, *Taḍḡapāḍi*, *Taḍiyapāḍi* and *Taḍiyataḷi*; see *South-Ind. Inscr.* Vol. III. p. 29.

⁵ This designation was bestowed by Rājarāja I. on the Pāṅḍya country; see *ibid.* Vol. II. p. 149, note 7, and Vol. III. p. 15, note 4.

⁶ The same person is mentioned again in the unpublished portion of the same inscription, l. 16 f.

⁷ No. 85 of the Government Epigraphist's collection for 1895.

⁸ Read *śār*.

⁹ Read *pāḍiyum*.

TRANSLATION.

Hail! Prosperity! In the year fifteen (of the reign) of king Râjarâja-Késarivarma, who, (in) the belief that, as well as the goddess of Fortune, the goddess of the great Earth had become his wife, was pleased to destroy the ships (at) Kândaîûr-Sâlai; who conquered by (his) army Gañga-pâdi, Nuḷambar-pâdi, Taḍiyar-pâdi, Vēngai-nâdu and Kuḍagamalai-nâdu; and who, in the long time during which his youth was resplendent, deprived the Sôliyas (i.e. the Pândyas) of (their) splendour at the very moment when Udag[ai],² which is worshipped everywhere, was (most) resplendent;—in this year, on the day of Pârva-Bhadrapadâ which corresponded to a Tuesday, three evenings having expired of the month of Kanyâ,—we, the members of the great assembly of Tiruchchivindiram, a brahmādēya in Nâñji-nâdu, (a district) of Râjarâja-valanâdu,

F.—Inscription in the Râmasvâmin temple at Shêrmâdēvi.³

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

TEXT.

- 1 Svasti sri⁴ [||*] Tiru-maga| pōla=pperu-nila-chchelviyun=daṇṇak-kây=urimai pūḍḍamai [mana]-kkôḷ=Kkânda[ûr]-Chch[â]-
- 2 lai kalam=aṇutt=aruḷi=Kkaṅga-pâdiyu=Nuḷam[ba]-pâdiyun=Daḍigai-pâdi[ṽ]un Vēn[ḡ]ai-nâḍun=[G]u[ḍ]amalai-nâḍun=daṇ-
- 3 dâl=k[ko]ḍu taṇ=elil vaḷar ūḷiyu| [el]lâ-yâḍun=doḷ=Udag[ai]* vi[la]ṅgum yâḍēy Sôliya[rai]=ttēṣi⁵ kol kōv=Irâjarâja-Késari-
- 4 vaṇmarkku yâḍu paḍiṇ-añjâvadu ivv-âḍu Râjarâja-va[la]nâttu [M]uḷli-nâttu brahmādēyam Sêramâṇ-mah[â]dēvi-chchatu-
- 5 [r]vêdimâṅalat[tu]

TRANSLATION.

Hail! Prosperity! In the fifteenth year (of the reign) of king Râjarâja-Késarivarma, who, etc.—in this year of Sêramâṇ-mahâdēvi-chaturvêdimâṅalam,⁷ a brahmādēya in Muḷli-nâdu, (a district) of Râjarâja-valanâdu,

G.—Inscription in the Râmasvâmin temple at Shêrmâdēvi.

This inscription opens with the usual historical introduction of the later inscriptions⁸ of the Chôja king Râjarâja I., which, however, has been left incomplete by the engraver.

¹ Other inscriptions read Nuḷamba-pâdi, Taḍiya-pâdi (compare above, p. 45, note 4), and Kuḍamalai-nâdu.

² See *South-Ind. Inscr.* Vol. II. p. 250, note 3.

³ No. 182 of the Government Epigraphist's collection for 1895.

⁴ These two words are engraved in large letters to the left of lines 1 and 2.

⁵ Read =ttēṣu.

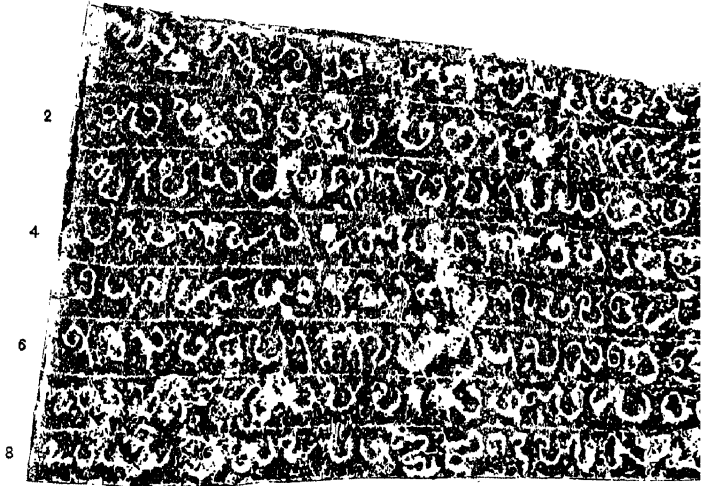
⁶ The historical introduction of this inscription agrees almost literally with that of the inscription E.

⁷ This is the ancient name of Shêrmâdēvi. In a later inscription (above, Vol. III. p. 240) the form Sêrava mahâdēvi occurs. Both Sêramâṇ and Sêravaṇ are Tamil designations of the Chêra king.

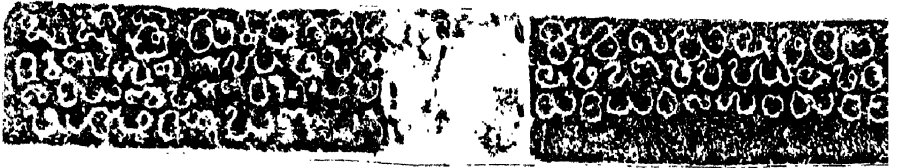
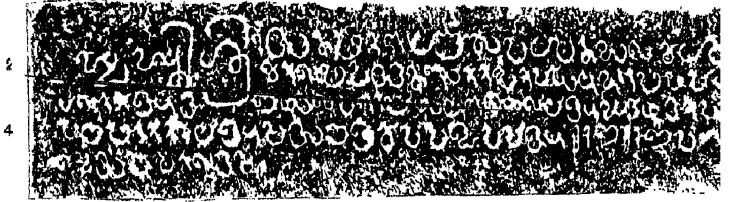
⁸ The introduction agrees with the Tirumalai inscription of the 21st year (*South-Ind. Inscr.* Vol. I. No. 66) not mentioning the conquest of Eṭṭapâdi, which is first referred to in an inscription of the 22nd year at Tiruvaijâ (No. 217 of 1894).

Vatteluttu Inscriptions of Chola Kings.

E.



F.



H.



Handwritten text in a cursive script, organized into approximately 10 horizontal lines. The text is dense and difficult to decipher due to the high contrast and graininess of the image. The lines are roughly parallel and fill most of the rectangular area.

2
4
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Handwritten text in a cursive script, organized into approximately 10 horizontal lines. The text is dense and difficult to decipher due to the high contrast and graininess of the image. The lines are roughly parallel and fill most of the rectangular area.

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Handwritten text in a cursive script, organized into approximately 10 horizontal lines. The text is dense and difficult to decipher due to the high contrast and graininess of the image. The lines are roughly parallel and fill most of the rectangular area.

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Handwritten text in a cursive script, organized into approximately 10 horizontal lines. The text is dense and difficult to decipher due to the high contrast and graininess of the image. The lines are roughly parallel and fill most of the rectangular area.

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TEXT.

- 1 Svasti śrī [H³] Tiru-[ma]gaḷ [pōl] [peru-ni³]lai-selviyūm taṅakkō u[³]iṅai
p[ū]ṇḍamai maṇa-[k³]kōl Kānda[³]r-Sālai kala[m=a]ṅru-
- 2 t-aruli Vēṅgai-nāḍumñ=¹Gaṅga-pāḍi³iyum Nuḷamba-pāḍiyum Taḍigai-
[va]ḷiyum Kuḍamalai-nā[ḍu]m Kollamum Kalingamum
- 3 eṇ-ḍisai puga[³] tara ḷa-ma[ḍalamu³] tiṇ-ḍiṇal veṅṅi-taṇḍal [ko]ṅḍa taṅ-eḷi
vaḷar ū[³]yuḷ ollā-yāṇḍu-
- 4 m toḷ=Uḍagai viḷa[ṅgu]

H.—Inscription in the Rāmasvāmin temple at Shērmādēvi.²

This inscription is dated in the 3rd year of the reign of the Chōḷa king Rājēndra-Chōḷa I., who ascended the throne in A.D. 1001-2.³ It records that certain Vaikhānasas pledged themselves to supply daily one half of the amount of ghee that was necessary to keep one lamp burning in the temple, which bore the name Nigarili-Sōḷa-Viṅṅagar.⁴ Shērmādēvi itself had then the surname Nigarili-Sōḷa-chaturvēdimāṅalam. These two surnames suggest that Nigarili-Sōḷa, i.e. 'the unequalled Chōḷa,' was a *biruda* of Rājēndra-Chōḷa I.

TEXT.

- 1 Svasti śrī [H³] Kō-Eparakēśarivaṅ[ma]r=āṅa sri-Rājē[ṅdra]-Sōḷadēvarkk[³]i
yāṇḍu ⁵[m]uṅṅāva[ḍu] l[³]rājarā]ja-maṅḍalattu Muḷli-
- 2 nāṭṭu bra[hma]ḍēyam Niga[r]iḷi-[Sōḷa]-chechaturvēdimāṅalattu Nigarili-Sōḷa-
Viṅ[na]gar Vaigāṅasa-
- 3 rō[m] [i³]v-ūr [i]r[u]k[k]iṅṅa . Vel[³]āḷa[ṅ] Kāda[ṅ]=Jēṅḍaṅ pakkaḷ
[muṅ] nāṅḷā kā[ṅ] koṅḍu i-ttē[va]rkku ti-
- 4 ru-nundā-viḷakku eri[kka]=skkaḍavōm=āy erichechu [vā]rūṅṅa viḷakku arai[y] [i³]
ivv-a[rāi] viḷakku-
- 5 kku[m] niśada[m] āḷakku neyy=āga [e]rippōm=āgavum [i³] i-śrī-kō[y]il uḷ=
aḷavu[m] śāndir-ā-
- 6 ḍi[t³]targaḷ uḷ=aḷavum e[r]ippōm=āgavum [i³] eriyād=oli[yil] aṅṅu śrī-kōyil
vāri[yam] śe-
- 7 y[vā]rēy muttiṅa ney[y]=iraṭṭi aṭṭavichechu erivippar=āgavum [i³] [i]ppari[ṅ]a
ni[ṅ]a[ḍa]m ā-
- 8 āḷakku neyyu[m] mut[³]āmaḷ [e]rippo[ṅ]=ā[y]iṅo[m] V[ai]gāṅasarōm [i³] i-
ppariśu o[t³]ti
- 9 [i]kkāśu koṅḍa Vaigāṅasar[ōm]il [muṅ]-u[ṅ]ā[ṅ]ōmē erippōm=āṅōm [i³]

TRANSLATION.

Hail! Prosperity! In the third year (of the reign) of king Parakēśarivarman, *alias* the glorious Rājēndra-Sōḷadēva,—we, the Vaikhānasas of the Nigarili-Sōḷa-Viṅṅagar (temple) at Nigarili-Sōḷa-chaturvēdimāṅalam, a *brahmadēya* in Muḷli-nāḍu, (a district) of Rājāraja-maṅḍalam, having previously received money from the cultivator (Vel[āḷaṅ]) Kāḍaṅ Śēṅḍaṅ, who resides in this village, and having (thereby) become bound to burn a sacred perpetual lamp for this god, have been burning half a lamp. We shall have to burn (one) āḷakku of ghee per day in this half lamp. As long as this holy temple exists, and as long as

¹ Read *nāḍum*.² No. 179 of the Government Epigraphist's collection for 1895.³ Above, Vol. IV. p. 266.⁴ On *Viṅṅagar* or *Viṅṅagaram*, 'a Vishṅu temple,' see *South-Ind. Inscr.* Vol. II. p. 115, note 6; p. 260, note 2; and p. 344, note 3.⁵ Read *mā*.

the moon and the sun exist, we shall have to burn (*it*). If (*we*) do not burn (*it*), those who shall be in charge¹ of the holy temple at that time, shall make (*us*) burn (*it*), causing (*us*) to supply double the quantity of the missing ghee (*as fines*). Thus we, the Vaikhānasas, shall have to burn without fail (one) *āḍāḅku* of ghee per day. Having thus agreed, we, the representatives of the Vaikhānasas who have received that money, shall have to burn (*that lamp*).

No. 7.— DATES OF CHOLA KINGS.

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

(Continued from Vol. IV. page 266.)

A.— RAJARAJA.

No. 25.— Inscription in the Sthānūnātha temple at Śuchindram near Cape Comorin.*

1 Svasti śr[ī] [||*] Tiru-maga[!] pōla=
 5 kō Irūsarā[śa]-
 6 Kēsari[vaṅma]ricku [yā]ṅḍu paḍiṅ-añ[ju] iv[v]-āṅḍu Kappi-[nāy]iru muv[v-a]-
 7 n[diy-āg]i [Ś]e[v]vāy-[k]kilamai porṅa [Pā]rayiruttādi-nā[.]

"In the year fifteen (*of the reign*) of king Rājarāja-Kēsariyarman,— on the day of Pūrva-Bhadrapadā, which corresponded to a Tuesday, three evenings having expired² of the month of Kanyā in this year."

We have found before (above, Vol. IV. p. 266) that Rājarāja's reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. A date of the month of Kanyā (August-September) of the 15th year of his reign, therefore, will be expected to fall either in A.D. 999, in Śaka-Samvat 921 expired, or in A.D. 1000, in Śaka-Samvat 922 expired. As a matter of fact, this new date works out correctly for Śaka-Samvat 921 expired.

In Śaka-Samvat 921 expired the month of Kanyā lasted from the 27th August to the 25th September A.D. 999, and during this period the moon was in the *nakshatra* Pūrva-Bhadrapadā— by the equal-space system for 15 h. 6 m., by the Brahma-siddhānta for 3 h. 56 m., and according to Garga for 3 h. 17 m., after mean sunrise— on Tuesday, the 29th August A.D. 999, which was the third day of the month of Kanyā³ (and the full-moon day⁴ of the month of Bhādrapada).

The date reduces the period during which the reign of Rājarāja must have commenced to the time from the 24th December A.D. 984 to (approximately) the 29th August A.D. 985.⁵

B.— KULOṬṬUNGA-CHOLA I.

No. 26.— Inscription in the Rājagōpāla-Perumāḷ temple at Mannārgudi in the Tanjore district.⁷

1 Svasti śrīḥ ॐ Puga]-mādu vi[ḷaḅ]ga kōv:
 Irājākēsariyaṅmar-āna Tr[i]bhuvanachakreva[rtt]i[ga] śrī-Kuloṭṭuṅga-Śōja-

¹ Compare *South-Ind. Inscr.* Vol. III. p. 9 and note 4.

² The first 8 lines of this inscription are published above, p. 45 (No. 6, E).

³ *Le.* either 'on the night of the third solar day,' or 'on the fourth solar day.'

⁴ The moon also was in Pūrva-Bhadrapadā on Monday, the 25th September A.D. 999, which was the 30th day of the month of Kanyā.

⁵ The full-moon *tithi* ended 13 h. 36 m. after mean sunrise.

⁶ [According to the Śuchindram inscription C. (p. 44 above) it commenced in the month of Karkātaka.— E H

⁷ No. 103 of the Government Epigraphist's collection for 1897.

2 dē[va]rkk-iyāṇ[ḍu] 48 āvadu Makara-nāyaṅgu pūrvva-pakṣhattu trayōdaśiyum
Tiṅgāt-kīlamaiyum perṅga Tiru[v]ādirai-nāḷ.

"In the 48th year (of the reign) of king Rājakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadeva,—on the day of Ādrā, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara."

Above, Vol. IV. p. 263, we have seen that a day in the month of Kumbha of the 48th year of the reign of Kulōttuṅga-Chōḷa I. corresponds to the 25th January A.D. 1118. This date, of the month of Makara which immediately precedes the month of Kumbha, of the same 48th year, will therefore be expected to fall within a month before the 23rd January A.D. 1118, the first day of the month of Kumbha of that other date. And so it really does. For, the date corresponds to Monday, the 7th January A.D. 1118, when the 13th *tithi* of the bright half (of the month Māgha¹) ended 15 h. 1 m., and when the *nakṣatra* was Ādrā, by the equal-space system for 14 h. 27 m., by the Brahma-siddhānta for 0 h. 39 m., and according to Garga for 2 h. 38 m., after mean sunrise.

No. 8.— RAYAKOTA PLATES OF SKANDASISHYA.

By E. HULTZSCH, PH.D.

This inscription is edited from two sets of Sir Walter Elliot's ink-impressions, which I owe to the kindness of Dr. Fleet. On the wrapper in which I received the impressions are the following remarks in Dr. Fleet's hand:—"The original copper-plates belong to Sir Walter Elliot. Three plates, about 8½" by 3½". In good order. They are quite smooth; the edges are not raised into rims. The ring *has* been cut. It is about ¼" thick and 3½" in diameter. The seal is circular; 2" in diameter. It has, in relief on the surface of the seal, a kneeling bull facing to the proper left, and some small emblems, which I do not quite understand, above it; and a line of writing, which I cannot read, all round it. The label on them says that they were received from Captain Campbell of Royakota." Royakota is the former spelling of Rāyakōṭa (properly Rāyakōṭe in Kanarese), a hill fort, village and post office in the Krishnagiri tāluka of the Salem district.²

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

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

¹ The *tithi* of the date therefore is one of the *Kalpādis*.

² Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 195.

³ Wherever the doubling is inadmissible, I have enclosed one (or two) of the consonants in round brackets.

⁴ *South-Ind. Inscr.* Vol. I. No. 151, and Vol. II. No. 73.

⁵ *Ibid.* No. 76.

the Rāyakōṭa plates lies between the two Kū-Muttugūr inscriptions of Narasimhavarman as the upper limit, and the two Āmbūr inscriptions of Nripatunga-Vikramavarman as the lower one.¹

After an invocation of Vishṇu (verse 1), the inscription furnishes the same genealogy as three inscriptions of the Pallava dynasty (*viz.* the Kailāsanātha inscription of Rājasiṃha,² the Kaśākūḍi plates,³ and the Udayēndiram plates of Pallavamalla⁴) as far as Aśvatthāman. But while the Pallava inscriptions⁵ continue the line from Aśvatthāman to his son Pallava, the Rāyakōṭa plates seem to state that Aśvatthāman had, by a Nāga woman, a son named Skandaśishya, a descendant of whom was another Skandaśishya, or, as he is called in the subsequent Tamil passage (l. 11), *kō vijaya-Skandaśishya-Vikramavarman*.

The Tamil portion states that, in his fourteenth year, the king issued a written order to the inhabitants of the district of Paḍuvūr-kōṭṭam and to the inhabitants of Mēl-Aḍaiyāru-nāḍu, a subdivision of this district, by which he granted to a Brāhmaṇa the village of Śārugūr (l. 14) in the same subdivision. This village received the surname Skandaśishyamaṅgalam (l. 22 f.) in honour of the donor. Among its boundaries we find (the hill named) Tiruvēlālamuḍi (l. 26). This is the Tamil equivalent of Vēlālaśikhara, a hill which is mentioned in the Udayēndiram plates of Pallavamalla⁶ among the boundaries of Udayachandramaṅgalam—the modern Udayēndiram in the Guḍiyātam tāluka of the North Arcot district.⁷ Consequently Śārugūr must have been situated near Udayēndiram, which, like Śārugūr and Āmbūr,⁸ belonged to Mēl-Aḍaiyāru-nāḍu.⁹

The etymological meaning of Skandaśishya is 'the pupil of the war-god.' The dynasty to which he belonged is not named in the inscription. That he claimed connection with the Pallavas is evident from the two facts that his seal bears a bull,¹⁰ and that he derived his descent from the same mythical ancestors as the Pallava kings of Kāñchi. On the other hand, the two words *kō vijaya* which are prefixed to his name, and the title Vikramavarman which follow it, in line 11, connect him with certain other princes who profess to have been descendant both of the Pallavas and of the Western Gaṅgas.¹¹ As I have stated before, the alphabet of the Rāyakōṭa plates would well suit this allocation. The legend according to which Skandaśishya was a remote descendant of another Skandaśishya, who was born to the sage Aśvatthāman by a Nāga woman, seems to be connected with a similar legend, the heroes of which are the Chōla king Kōkkilī and the Tondaimāṇ (*i.e.* the Pallava king) Ṇandiraiyaṅ.¹² An inscription at Tirukkaḷukkunṇam mentions a Skandaśishya who was anterior to the Pallava king Narasiṃhavarman I.¹³ and who, accordingly, must have reigned long before the king who issued the subjoined grant.

According to line 12, the grant was made at the request of Mahāvali-Vānarāja, who must have been a feudatory of Skandaśishya. The title Bāpāchirāja or Māvāli-Vānarāja was bestowed on the Western Gaṅga king Prithivipati II. by the Chōla king Parāntaka I.¹⁴ and appears to have been the hereditary designation of the Bāṇa chiefs, who derived their descent from the demon Bali.¹⁵

¹ See above, Vol. IV. pp. 182 and 360, Plates.

² *Ibid.* Vol. II. p. 342.

³ See, in addition to the three inscriptions quoted in the last sentence, the Amaravati pillar inscription of Sīdhavarman II. (*ibid.* Vol. I. p. 25) and the Kūram plates (*ibid.* p. 144).

⁴ *Ibid.* Vol. II. p. 368, text line 70 f.

⁵ Above, Vol. IV. p. 180.

⁶ See page 49 above.

⁷ *South-Ind. Inscr.* Vol. II. p. 377, note 5.

⁸ *South-Ind. Inscr.* Vol. II. p. 381, and above, Vol. IV. p. 222.

⁹ See above, Vol. III. p. 74.

¹⁰ *South-Ind. Inscr.* Vol. I. p. 9.

¹¹ *Ibid.* p. 363.

¹² See *ibid.* p. 365.

¹³ *South-Ind. Inscr.* Vol. II. p. 332.

¹⁴ Above, Vol. IV. p. 181 f.

¹⁵ Above, Vol. III. p. 277.

ii.

Handwritten text in an ancient script, possibly Tamil, on a dark background. The text is arranged in approximately 10 horizontal lines. A circular hole is visible on the left side of the fragment.

iii.

Handwritten text in an ancient script, possibly Tamil, on a dark background. The text is arranged in approximately 10 horizontal lines. A circular hole is visible on the left side of the fragment.

iii.

Handwritten text in an ancient script, possibly Tamil, on a dark background. The text is arranged in approximately 2 horizontal lines.

TEXT.¹

First Plate.

- 1 ²Svasti śrī[h̄ —] ³Lakishmidhāma radhā. hētu-vasudhāsambhattu-Kamsat vishah⁴
 2 patnāksha[h̄]⁵ ga]ganātalakshananaraprasissindurvidhiḥ kshirambhāḥi⁶
 3 śayālu-Dānavavadhūvaichhavyadānō Hari[h̄*] ||⁷ [1*] Āsīd=Ambōjayōni-⁸
 4 s=tribbhuvana-janaga⁹ Śripadēnnābhipatmaputratasy=Āṅgirā sran samaj-
 5 ni Dishanatasya¹⁰ sūnur=vvabhūvah Śayutasyamayō=bhūt samabhavad=anur-
 6 dhah¹¹ śrī-Bharadvāja-nām[ā*] drōṇah¹² Drāṇah pravipah charanam-upagatām¹³
 labdha-
 7 vān janma tasmān || [2*] Āsvarttām=āśya¹⁴ tantur=bhavati khalu purā
 vikramānyaktra-¹⁵
 8 tāriyātō Dvijihv-āṅgini-putrāhvahritiyatajagatām ¹⁶Skandhasi-

Second Plate ; First Side.

- 9 shy-ādhirājā¹⁷ || tat¹⁸ vāmśō ¹⁹(śrī-)Skandhasishyah samachani²⁰ chaturasy=āka-
 10 rān=yātum=isah karttā vĕlā-vināśah Kalasabhava iva bhramayasāks-
 11 rājā²¹ || [3*] Svasti śrī [1*] kō visāiya-Kandaśishya-Vikkiramaparur[ma*]rkku
 yāṇdu
 12 padinālavadu Mahāvāli-Vānarājar viṇṇappattāl Mahē-
 13 śvara(h)-bhaṭṭar āṇattiy=āga=Ppadu(v)vūr-kkōṭṭa[ttu*] Mēl-Adai-
 14 (y)ṣ[ā*]ru-(n)nāṭṭu Śārugūru(m)m=adanai=chchurriy ²²seṅṅ=ūu-[p]ālum ētta-p-
 15 pādum=sru-kādum pīḍiligaikum ūu-kollaiyum eṅi-kādum(m) ma[ṅ*]ru-
 16 m (k)kālum (k)karaiyum (p)parisum (k)kurambum (t)talai-ppēlaiyum

Second Plate ; Second Side.

- 17 (m)maṅṅum ²³[e]ppōr-ppāṭṭa nil[a]ṅṅum Vatsa-gōtrattu Prāvachchanna-²⁴
 18 sūtrattu Mā[dha*]vaśarmma-bhaṭṭar[k*]ku=kkūdu(r)ttō(mm)m=engra²⁵ kōṭṭāṭrk-
 19 kun=nāṭṭārkkku(m)m=e]ugu-²⁶tirumugam ²⁷aru]=chocheydu viḍutar²⁸ [1*] adu kaṇḍu
 20 kōṭṭa[t]tāru(m)n=nāṭṭārum (t)toḷudu talaikku vaiy[ṭ*]tu=kkōyik-²⁹
 21 karapattukku=kkōyil-āṇaikku muṅṅ=āy=kkali[un]=gaḷliyu(m)-
 22 n=nāṭṭu=kkūduṭtu [1*] eḷudi viḍunda³⁰ aṅai-ōlai=ppāḍi i-Kandashishya-³¹

¹ From Sir W. Elliot's ink-impressions.² Before this word there seem to be traces of a symbol, perhaps óm. ³ Read *Lakshmi*?⁴ Read *rathāṅgadhēti-vasudhāsambhārti-Kamsadvishah*.⁵ Read *padmāksī*. I am unable to correct the remainder of this *pāda*.⁶ Read *kshirambhāḥi*. ⁷ This verse contains only three *pādas*. ⁸ Read =*Ambōjayō*.⁹ Read *janakah Śripatēr=nābhi-padmat=putras=tasy=Āṅgirā svah*.¹⁰ Read *Dāshānatas=āśya sūnur=babhūva* | *Sayus=tasy=ātmaḷō*.¹¹ Read *taḥ*. ¹² Read *drōṇē Drōṇah*.¹³ Read *ksharanam=upagatā=labdhavān=janma tasmāt*.¹⁴ Read *Āsvatthām=āśya tantur=*.¹⁵ Read *vikrama-nyakkrīṭ-Ārirājā*. I am unable to correct the remainder of line 8 as far as *jagatām*.¹⁶ Read *vikrama-nyakkrīṭ-Ārirājā*. I am unable to correct the remainder of line 8 as far as *jagatām*.
Dvijihv-āṅgini is probably meant for *Dvijihv-āṅgani* (i.e. *Nāga-kanyā*), which, however, offends against the

metre.

¹⁷ Read *Skandā*.¹⁸ Read *Skandā*.¹⁹ Read *seṅṅ=ūu*.²⁰ Read =*kkūdu*.²¹ Read =*kkōyik*.²² Read =*kkōyik*.²³ Read *rājah*.²⁴ Read *samajani*.²⁵ Read *eppēr*.²⁶ Read *arūi*.²⁷ Read *viḍutta*.²⁸ Read *viḍutta*.²⁹ Read *tad-vāmśē*.³⁰ Read *bhramayan=Abhārdham* (?).³¹ Read *Prāvachana*.³² Read *viḍuttār*.³³ Read *i-Kandashishya*.

23	maṅgalatfukkū=kkil-pā(1)l-e[1*]lai	[Ma]ṅgittīḍalin	mē[ɾ](k)kum	to	
24	pā(1)l-e[1*]lai	Kurumaḍiyiṅ	vaḍakkum	mēl-pā(1)l-e[1*]lai	Ila[

Third Plate ; First Side.

25	t[ai]yppāḍiy=engum	mudū-pāḍi[yi]ṅ[kkū] ¹	ki[akkū]	(v)vada-	
26	r(k)l=ellaig	Tiruvējāla(m)maḍiyiṅ	mēlai=Kkurukku[ḍi*]ṅ		
27	(t)teḷkum [1*]	ikkūṅi[1*]	aga-ppaṭṭv	perun-nāṅ(k)g=ellaigiṅ	
28	gambāḍi-ppaṭṭa	bhāmi	² uṅi-nīla(m)m=oliv=ṅṅi	uḍumb-ōḍi ām	
29	y	³ (n)nagā(v)vaḍ=ollāz.	i-brāhmaṇar[k*]ka=kkuduttu=kkūḍutta		
30	nihāra(m)m=āvaṇa	taṅiyum (k)kūlamum	(t)taṅ[ā*]-kkāṇamum	(t)taṅi-kkū[ɾ]	
31	yu(m)n=nall-āvu(m)n=nall-erndum		ū[ī]lā-ppūchchiyum	iḍai-[
32	pūchchiyum	u[ī]-irukkaiyum	(m)maṅṅum	⁴ ēppōr-ppaṭṭa	sa[ɾ]v

Third Plate ; Second Side.

33	⁵ pāda-[paṅ]hāratattā || Vasubhī ⁶	vasu[āb]ā dattā	rājabhī[ṅ] Savirājabhī[h]ṅ	[]
34	y[a]ṅya yaṅya yaḍhā ⁸	bhāmitēya	tasya śatā ³	phalam || [4 ||*]

TRANSLATION.

A.—Sanskrit portion.

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

[Verses 2 and 3, which are very corrupt, contain the following genealogy:— From the loch on the navel of Śrīpati (Vishnu) was produced the lotus-born (Brahmā). His son was Aṅgir his son Dhishāṇu (Brihaspati); his son Śaṁyu; his son Bharadvāja; his son Drōṇa; ; his son Aśvatthāman. His son (?) by a Nāga woman (*Dvīpūt-āṅgan[ā]*) was the overlord (*cākirāja*) Skandaśishya. In his family was born (another) Skandaśishya, who resembled the pitcher-born (Agastya)].

B.—Tamil portion.

(L. II.) Hail! Prosperity! In the fourteenth year (of the reign) of the king, victorious Skandaśishya-Vikramavar[ma]ṅ, — (the king) was pleased to issue the following written order to the inhabitants of the *kōṭṭam* and to the inhabitants of the *nāḍu*:— “At request of Mahāvāli-Vānarāja, Mahēśvara-bhaṭṭa being the executor,¹⁰ we have given Mā[ḍa]vaśarṇa-bhaṭṭa, of the Vatsa *gōtra* (and) of the Prarachana *sūtra*,¹¹ (the village Śārugūr in Mēl-Adāiy[ā]ru-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam, — the waste land under cultivation which surrounds this (village), (the land) irrigated by water-levers, cut jun *pūḍūḷigā*,¹² dry land under cultivation, burnt jungle, commons,¹³ channels, embankment ferry-boats, causeways, *talaippēlai*,¹⁴ and all other kinds of land.”

¹ The engraver has himself cancelled the *ku* of (*kkū*) by placing a horizontal line above it.

² Read *un-ṅilam*, १७७

³ Read *nagarvad*.

⁴ Read *ēppōr*.

⁵ Read *bādhā*.

⁶ Read *bakubhira*.

⁷ Read *Sagar-ādibhīḥ*.

⁸ Read *yādī bhāmit-tasya*.

⁹ Read *taḍā*.

¹⁰ *Āṅgatti* is the Tamil form of the Sanskrit *Āṅgapti*; compare line 106 f. of the Kaśikūḍi plates.

¹¹ According to Professor Jolly (*Recht und Sitte*, p. 4), *Prarachanasūtra* is the same as *Baudhāyanas*. The same term occurs in two of the Udayēndiram grants; see above, Vol. III. p. 144, and *South-Ind. Inschr.* II. p. 373.

¹² The same term occurs in line 282 of the large Leyden grant.

¹³ *Maṅṅu* occurs in line 281 of the same grant.

¹⁴ The same term occurs in line 80 of the Kūram plates,

(L. 19.) Having seen this (*order*), the inhabitants of the *kōṭṭam* and the inhabitants of the *nāḍu* reverently placed (*it*) on their heads and planted stones and milk-bush (*along the boundaries*)¹ before an accountant of the royal palace and an elephant of the royal palace.²

(L. 22.) According to the royal order which was issued in writing, the eastern boundary of this (*village of*) Skandaśishyamaṅgalam (*is*) to the west of Maṇittīṅṅal; the southern boundary (*is*) to the north of Kuṟumaṅḍi; the western boundary (*is*) to the east of the ancient village called Iṭṭaippāḍi; and the northern boundary (*is*) to the south of Kuṟukku[ḍi] on the west of the Tiruvēlālamuḍi (*hill*).

(L. 27.) The land enclosed within the four great boundaries thus proclaimed, wherever the iguana runs and the tortoise crawls,³ not excluding the cultivated land,⁴ was given to this Brāhmaṇa.

(L. 29.) The exemptions granted are (*the tax on*) looms and (*the tax on*) shops,⁵ the rent of the goldsmiths,⁶ the cloth on the loom,⁷ the best cow and the best bull,⁸ the tax on toddy,⁹ the tax on weights,¹⁰ and (*the tax on*) residence within (*the village*); with exemption (*from these*) and all other kinds of burdens (*the village was granted*).

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

No. 9.—KONKUDURU PLATES OF ALLAYA-DODDA;

SAKA-SAMVAT 1352.

By G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

These plates were discovered in 1887, deposited in a small square receptacle in a brick mound in the village of Konkuduru,¹¹ 5 miles north of Rāmachandrapuram in the Gōdāvarī district. They were not claimed by any one as private property, and Mr. S. H. Wynne, the Collector of the Gōdāvarī district, sent them in September 1893 to Dr. Hultzsch, to be kept in the Madras Museum. The set consists of seven copper plates with raised rims and strung on a ring. The ends of the ring are secured in the crescent-shaped base of an oblong pedestal, which bears a recumbent figure of the sacred bull Nandi, with the symbols of the sun and the moon in front of it. One end of the ring is loose, and the plates may be detached from the ring by bending it. The size of each of the plates is about 10 $\frac{1}{4}$ " by 5 $\frac{3}{8}$ ", and the ring-hole is about $\frac{3}{4}$ " in diameter. The ring measures about 4 $\frac{1}{2}$ " in diameter and is about $\frac{1}{2}$ " thick.

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

¹ Compare line 110 f. of the Kaśākūḍi plates.

² Compare ll. 174-176 of the large Leyden grant; and *Ind. Ant.* Vol. XX. p. 288 f. and Vol. XXII. p. 75.

³ See *South-Ind. Inscr.* Vol. II. p. 360, note 1.

⁴ See *ibid.* Vol. III. p. 26, note 2, and l. 305 f. of the large Leyden grant.

⁵ The two terms *tari* and *kūlam* occur in the same order in line 77 of the Kūraṇa plates. Instead of this, two later inscriptions have *tari-ṛṛai*, 'the tax on looms,' and *kaḍai-ṛṛai*, 'the tax on shops;' see *South-Ind. Inscr.* Vol. I. p. 88 f.

⁶ With *taṭṭar-kkūṅam* compare *taṭṭar-ppāṭṭam*, *ibid.* Vol. II. p. 114, line 2 from below; Vol. I Index, s. v. *taṭṭar*; and l. 303 of the large Leyden grant.

⁷ Instead of *tari-kkūṅai*, the same grant (l. 303) has the synonymous term *tari-ppudatāi*.

⁸ The same two terms occur in line 127 of the Kaśākūḍi plates and in line 304 of the large Leyden grant.

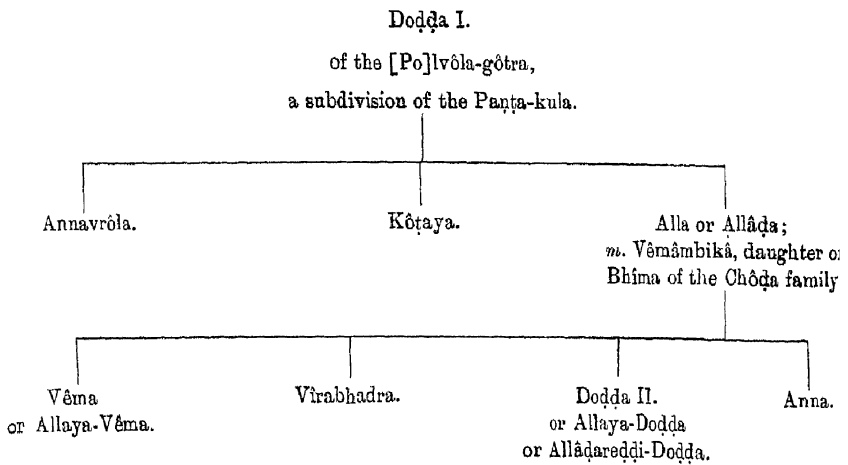
⁹ Instead of *ṭa-ppūḍohi*, the same grant (l. 286) reads *ṭam-ppūḍohi*.

¹⁰ With *idai-ppūḍohi* compare *idai-ppāṭṭam* in the same grant (l. 304) and *idai-vari* in *South-Ind. Inscr.* Vol. II. p. 117.

¹¹ No. 18 on the *Madras Survey Map* of the Rāmachandrapuram tāluka.

on the left margin of the second side of each. Each plate bears writing on both sides. A few letters on the first side of the first plate and a few others of the other plates, which are indistinct, being excepted, the inscription is on the whole well engraved and in good preservation. The language is, from line 1 to 130 and again from line 179 to 190, Sanskrit verse of various metres, while the intervening description of the boundaries of the village granted (ll. 130-179) is in Telugu prose. Some ungrammatical and archaic as well as obsolete words occur in the Telugu portion. The *anusvāra* in such words as *dānka* (l. 135) and *vāngu* (l. 139) is now omitted or attenuated into half-*anusvāra*.¹ The following are some of the peculiarities of the alphabet and orthography of this inscription:— (1) The alphabet closely resembles the modern Telugu character; *ā, ī, ē, ō, ū* in *īā*, and a few other letters, however, present older forms. (2) In such conjunct consonants as *ṅa*, the *anusvāra* is used instead of the proper nasal. (3) The *anusvāra* is improperly used in several cases, as *prasāhna* (l. 126) for *prasanna*; in *tuṅmma* (l. 138) the *m* is superfluous. (4) In *ṅuṅḍḍi* (l. 158) and *aiṅṅa*^o (l. 174), *ḅ* and *t* are incorrectly doubled; the doubling of *y* in *pālanīyāḅ* (l. 182) appears to compensate for the shortening of the preceding long vowel, though it is incorrect. (5) Except in the word *svargga* (l. 184), consonants are not doubled after *r*. (6) The vertical bottom-stroke which the modern alphabet employs to mark the aspirates is here generally dispensed with, except in the case of *bh*.² Where the top-stroke is not used, a small vertical stroke or a mark like a circumflex is placed beneath or by the side of the letter (ll. 35, 37). The *bhā* of *vībhāṅḅi* (l. 33) is distinguished from the *bā* of *bāla* (l. 34) by the angle under which the *ā* is affixed to the consonant. (7) The secondary form of *l* has two different shapes; compare (in l. 99) *Mallayārya* with *Jalīpalli*. (8) Conjunct consonants as *rya*, *ryō*, *rva* are expressed, as in modern Telugu, by the full form of *r*, to which the secondary form of *y* or *v* is attached (ll. 44, 47, 54); but *rvō* and *rvē* are also expressed by the *vēpha* mark on the top of *vō* and *vē*. (9) No distinction is made between the short and long sounds of *e* and *o* even in Telugu words. (10) Two ways of marking *ḅ* and *ō* are noticeable. (11) In conjunct consonants the secondary form of *v* is not distinct from that of *p* (ll. 31, 32, 35). (12) The second *k* in *dīkḅāntā* (l. 35) is a full *k* without the top-stroke. (13) The *ri* of *Rīgēda* (l. 100) has a top-stroke.

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



¹ See above, Vol. IV. p. 315.

² Compare Mr. Krishna Sastri's remarks, above, Vol. III. p. 21.

The date of the grant was the time of *Arđhōdaya* in the month *Pausha* of Śaka-Samvat 1353 (expired), which corresponded to the cyclic year *Sādhāraṇa* (v. 23). Professor Kielhorn kindly contributes the following remarks on this date:—"The *Arđhōlaya* takes place on the new-moon *tithi* of the *amānta* *Pausha*, provided this *tithi* falls on a Sunday, when during day-time the *nakshatra* is Śravaṇa and the *yōga* *Vyatipāta*. This most auspicious conjunction for making donations *dāda* take place in the given year. For in that year the new-moon *tithi* of the *amānta* *Pausha* ended 2 h. 20 m. after mean sunrise of Sunday, 14th January A.D. 1431, when the *nakshatra* was Śravaṇa for 17 h. 4 m. and the *yōga* *Vyatipāta* for 18 h. 56 m. after mean sunrise."

The object of the grant was the village of *Gumpiṇi* (v. 23), which was surnamed *Allāda-ređdidođḍavaram* (v. 24) or *Dođḍavaram* (ll. 146, 155, 159, 169, 173, and v. 89). This village cannot be traced on the map. But its position is defined by several villages which are mentioned in the description of its boundaries, and which, as Dr. Hultsch informs me, are found on the *Madras Survey Map* of the *Amalāpuram tāluka*. These are *Dēvarapalli* (No. 27 on the map), *Palavela* or *Palevela*—now *Palivela* (No. 42 on the map), *Mummaḍivaram*—now *Mummaḍivarapāḍu* (No. 26 on the map), *Īthakōṭa*—now *Ītakōṭa* (No. 22 on the map) *Kētarājupalli* (No. 19 on the map) and *Vedurēsvaram*—now *Vedirēsvaram* (No. 20 on the map). The northern boundary of *Gumpiṇi* was the *Kauntēya* river. This must be another name of the *Gautamī*, or of its southern branch which passes to the north-east of *Palivela*.

I may here insert some facts mentioned in two Telugu poems composed by Śrinātha,¹ viz. the *Kāśīkhaṇḍam* and the *Bhīmakhāṇḍam*,² as they confirm and even add to the information recorded in this inscription. The poet was contemporary with the last three *Ređḍi* princes of the dynasty and dedicated the former poem to *Virabhadra-ređḍi*, the brother of the *Dođḍaya-ređḍi* who issued the present charter, and the latter poem to the minister of *Virabhadra*. The *Kāśīkhaṇḍam* contains the following account:—Among the divisions of the *Sūdra* caste, one is famed by the name of *Paṇṭa-kula*,³ of which *Perumādiređḍi*, of the village *Dūvūru*, became celebrated as a devotee of Śiva. He belonged to the *Dēsati-vaiṃsa*. His wife was *Annamāmbā*, by whom he had five sons, *Allaya*, *Pedakōṭa*, *Annaprōia*, *Dođḍaya* and *Finnakōṭa*. The fourth, *Dođḍaya*,⁴ is styled *Paṇṭakularāja*. He married another *Annamāmbā* and had three sons, *Prōla*, *Kōta* and *Allāda*. The last is described as a great conqueror, and from the description the poet gives of his achievements, he seems to have risen to some importance and perhaps established a petty principality. His wife⁵ was *Vēmāmbā*, the grand-daughter of king *Anavēma*, who bore four sons,—*Vēma*, *Virabhadra*, *Dođḍaya*, and *Annaya*.⁶ The eldest of them is said to have led an expedition as far as the *Vindhya*s and to have conquered *Sapta-māḍiya-rāya*, the king of *Jhūda-jantaru-nāḍu*, the chiefs of *Bārahadonti*, and the kings of *Ođḍādi* and *Kaṭaka*. He is also said to have received tribute from *Paṇḍuvāsura*dhāni, the king of *Ođḍe-dēsa*, the king of *Karṇāṭa*, the king of the *Yavanas* (P), and the chiefs

¹ This famous Telugu poet lived about the year 1435 A.D. He was patronized by the *Ređḍi* chiefs of *Rājamahēdra*. Of his many works, the *Paṇḍitarāya*charitam was dedicated to *Māmiḍi-Praggaḍayya*, commander-in-chief of *Vēṃaređḍi*'s forces; the *Naiśadhānam* to *Mantri-Siṅga*, *Praggaḍayya*'s brother; the *Bhīmśvara-khaṇḍam* to *Bēṃḍapāḍi Annayya*, minister to *Virabhadra-ređḍi*; and the *Kāśīkhaṇḍam* to *Virabhadra-ređḍi*; see Rao Bahadur K. Vireshalingam's *Telugu Poets*, Part I. p. 66.

² The introductory verses in the first canto of this poem and generally the initial and the final verses of each canto contain numerous references to incidents in the lives of the *Ređḍi* chiefs.

³ Compare verse 4 of this inscription.

⁴ The inscription traces the genealogy of the dynasty from this chief.

⁵ *Vēmāmbā* was, according to the inscription, the daughter of *Bhūma* of the *Chōḍa* family.

⁶ There is a peculiarity in the nomenclature of these *Ređḍis*. The name of a chief is often prefixed to that of his son. *Allāda*'s sons are known as *Ala-Vēma*, *Ala-Vīra* or *Allanṇi-Virabhadra*. So also, *Kāṭa*'s son is called *Kāṭaya-Vēma* or *Kāṭamaređḍi-Vēmāređḍi*; see above, Vol. IV. p. 328.

of Bārahadonti-manne and Saptamādiya.¹ The titles by which he was well known are—Rāyavēśyābhujāṅga, Saṅgrāmapārtha, Karpūravasantarāya and Jaganobbagaṇḍa. The second chief, Virabhadra, is described as even more powerful than his brother. The chiefs of Kasimikōṭa, Veikāṭāyi, Kappakoṇḍa, Killeḍa and others are said to have been subdued by him. He was crowned during the life-time of Vēmāreḍḍi. Virabhadra married Anitali, the daughter of Vēma, the son of king Kāṭa.² He was a votary of Śiva and a great warrior. The third chief, Doḍḍaya,³ is also reported to have made many conquests. He led an expedition to the north and reduced Oddādi, Śringāramkōṭa and Lōtugeḍḍa.⁴ He was a very skilful horseman. On the race-courses he made his horse jump over a space of twenty-four cubits in one bound.⁵ After briefly describing the virtues of the youngest, Annaya, the poet expresses the wish that his patron might rule the whole country including Chikāṭi, Kaliṅga, Chilkasamudra and Simhaśaila⁶ from his capital Rājamahēndra.⁷

As regards the connection between the Redḍis of Koṇḍaviḍu⁸ and those of Rājamahēndra nothing definite is known. The *Bhīmahaṇḍam* states that the chief Allāḍa became the ruler of a kingdom extending as far as Simhādri, with his capital at Rājamahēndra, by the influence of his relationship with Prōlaya, Anavēma, Anapōta, Alavēna, Kumāragiri and others, who were the rulers of Pākanāḍu.⁹ It is probable that the Anavēma whose grand-daughter, Vēmāmbā, according to the *Kāśikhaṇḍam*, was married to Allāḍabhūpati, is the Anavēma of Koṇḍaviḍu.¹⁰ But the present inscription says that Vēmāmbikā was the daughter of Bhīma of the Chōḍa family. To reconcile these two statements, it may be conjectured that Vēmāmbikā was the daughter of Anavēma's daughter and that Bhīma was his son-in-law. We learn from the Tottaramūḍi plates that Kāṭaya-Vēma's wife and mother were, respectively, the daughter and sister of Anavōta, the elder brother of Anavēma;¹¹ and the *Kāśikhaṇḍam* tells us that this Kāṭaya-Vēma's daughter was married to Virabhadra, the second son of Vēmāmbikā. Though the relationship between these two Redḍi dynasties is thus established, it is not easy to explain how the kingdom of Rājamahēndra came into the hands of Vēma and Virabhadra. Kāṭaya-Vēma is said to have received it as a gift from Kumāragiri of Koṇḍaviḍu;¹² and he must have possessed it until at least A.D. 1416, the date of the latest inscription

¹ *Sapta-mādiya* probably means 'seven hills' and *Bārahadonti-manne* 'twelve hill states' (?). Oddādi is in the Vizagapatam district and Kāṭaka in Orissa. There is a village called Pāḍḍava in the Gōḍāvari district. The Yavans are the Muhammadans.

² This is the Redḍi chief Kāṭaya-Vēma of Rājamahēndra, on whom see above, Vol. IV. Nos. 46 and 47.

³ This is the Redḍi chief who issued the present grant.

⁴ These places are in the Vizagapatam district.

⁵ Compare verse 19 of the inscription.

⁶ Chikāṭi is at present a Zamindāri in the Gañjām district. The extent of Kaliṅga was perhaps at this time much reduced. Chilkasamudra is the lake Chilka to the north of Gañjām. Simhaśaila is a hill with a temple in Vizagapatam.

⁷ The position of Rājamahēndra is described in the *Kāśikhaṇḍam* as follows: The river (Gōḍāvari) along the western city wall, the temple of Śrī-Mullagūri-Śakti in the N.E. corner, and the temple of Madana-Gōpāla in the fort.

⁸ Regarding the Redḍis of Koṇḍaviḍu Mr. Sewell says in his *Lists of Antiquities*, Vol. II. p. 187:—"After the subversion of the Gajapati Rājas of Oranḡal by the Muhammadans in A.D. 1323, the Redḍi chiefs in different parts of the eastern coast rose to power. Amongst these the Koṇḍaviḍu chiefs were for a century so important that their government rises to the dignity of a kingdom, and their family to that of a dynasty." Then he gives a list of six chiefs with dates which do not tally with those given at p. 53 ff. Kumāragiri-Redḍi is said to have ruled from A.D. 1381 to 1395 (p. 187); but on p. 58 two inscriptions referring to him are recorded, which are dated in A.D. 1405 and 1407.

⁹ The tract of country from Koṇḍaviḍu in the Kistna district to Kandukūru in the Nellore district is said to be called Pākanāḍu. Compare above, Vol. III. p. 24

¹⁰ No. 4 in the genealogical Table of the Redḍis of Koṇḍaviḍu; above, Vol. IV. p. 321.

¹¹ Above, Vol. IV. p. 321.

¹² *Ibid.* p. 311.

referring to him.¹ He had a son,² but it is not known whether the latter inherited the principality.³

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

TEXT.⁴*First Plate ; First Side.*

- 1 * ल[क्ष्मी] पद्मकितां तनोतु भवतां लक्ष्मीपतिस्तंतं [के]लीकीलतनुस्स-
- 2 मस्तजगतां रत्नाविधौ दक्षिणः । खेहाद्रौ धरणीं नि[जे]करमणीं कर्तुं र-
- 3 [स]ाधुवहन्⁵ तस्मिन्कुतूहलात्पुत्रकिती य[*] स्तब्धरोमाभवत् ॥ [१*] अस्तु
- 4 [म]ही हस्तिमुखं स्तम्भकरं [व]स्मस्तजनिहेतुः । यत्कटरट्टकमाला
- 5 [विलस]ति हरिनीलहारमलक्ष्मीः ॥ [२*] कळापतिस्तां कलयामि बालां
कलां⁶
- 6 कलकेन⁷ विभिन्नरूपां । यदंतरस्यादिमुषार्द्रमौर्द्धिर्द्युज-
- 7 यः पीतविषः शिवोभूत् ॥ [३*] अस्ति प्रथस्तमहिमा पुरुषः पुरा-
- 8 णस्तस्य क्रमान्मुखभुजोरुपदादभूवन् । वर्णा द्विजप्रभृतय[*]
- 9 [पद]पद्मजानां वंशेश्वभूजगति यंटकुलं प्रतीतं ॥ [४*] तत्रासीन्महितौ
- 10 महीपतिलकी मान्यस्यतामुन्नतस्यागी दीड्डमहीपतिस्सुकृतवान्
- 11 [पी]ल्लोलगोत्राश्रयीः । दानैर्यस्य विनिर्जितौ मतियुतैस्साम्याय कल्प-
- 12 दुमो मीनी वल्कलसंवृतस्सुरगणं भक्त्या भजत्याधरात् ॥ [५*] श्रीयन्त्र-
- 13 ब्रोलप्रभुकोटया[ल्ल]भूमीश्वरास्तस्य सुताः प्रसूताः । सत्ये-

First Plate ; Second Side.

- 14 न सत्वेन जयेन धर्मतनूजभीमार्जुनतुल्यरूपाः ॥ [६*] तेषां कनिषीपि⁹ च
- 15 [ज]न्मानभूज्येष्टो¹⁰ गुणैरल्लघरातल्लेद्रः । चंद्रोप्यदीपात्तरतामुपेत-
- 16 स्सौम्योपि भून्दनतां प्रयातः ॥ [७*] प्रतापभानौ प्रकटं यदीये विजृं-

¹ *Ibid.* p. 323.² See *ibid.*³ In his *Lists of Antiquities*, Vol. I. p. 41, Mr. Sewell notes two inscriptions at Pālakōl, dated A.D. 1415 and 1416, which refer to Allāda-bhūpāla (the father of Vēma and Vīrabhadra).⁴ From ink-impressions supplied by Dr. Hultzsch.⁵ Read °सादुवहंस°.⁶ The *anusvāra* stands at the beginning of the next line.⁷ Read कलकेन.⁸ Read °व्यादरात्.⁹ Read कनिषीपि.¹⁰ Read °ज्जोष्टो.

- 17 भित्ति वैरिविलासिनीनां । सुखांबुजातानि सुहृः[*] स्वकित्या¹ विकासलीलां
 18 विसृजति चित्रं ॥ [८*] शचीव शक्रस्य शिवेव शंभोः पद्मेव सा
 पद्मविलोचनस्य । वेमां-²
 19 विका चोडकुलेंदुभीमभूपात्मजाभूत्सहितास्य जाया ॥ [९*] श्रीवेमभू-
 20 श्रीश्वरवीरभद्रभूनाथदोड्डचित्तिपात्रभूपाः । अल्लाडभूपस्य सु-
 21 ता अभूवन् गुणैर्यथा पडितरथस्य पुत्राः ॥ [१०*] गुणैस्स तेषां निजजन्म-
 22 ना च ज्ञायानभूद्वल्लयवेमभूपः । रामो यथा रम्यगुणाभिरामः[*] स्वसो-
 23 ध(ना)राणां³ निजभक्तिभाजां ॥ [११*] वेमप्रभो राजमहेंद्रनामा⁴ रामाभि-
 24 रामाजनि राजधानी । अनेकमातंगतुरंगपूर्णा शशांकसंकाशविराजिसौ-
 25 धा ॥ [१२*] धर्मातुन्नमयन् रिपुन्विनमयन् राज्यश्रियं वर्धयन् पापं सं-
 26 शमयन् प्रजास्य रमयन् विद्वज्जनान् स्थापयन् । कीर्तिं संरचयन् दिशासु
 27 निखिलक्षोणीभृतामाश्रयो राजा राजमहेंद्रनामनगरे वेमेश्वरो जृम्भ-
 28 ते ॥ [१३*] तस्यानुजो राजमहेंद्रराज्यपटाभिषिक्तो⁵ विलसद्यतापः । त्यागश्रि-

Second Plate ; First Side.

- 29 या संभृतवीरभद्रः[*] श्रीवीरभद्रचित्तिपो विभाति ॥ [१४*] अल्लनृपवीरभद्रं
 विभवस-
 30 सुदं⁶ वितीर्णितरुभद्रं । पूजामोदितरुदं बलजितबलभद्रमाहुर-
 31 तिभद्रं ॥ [१५*] आकारजितजयंतौ जगति जयंतौ द्विषोश्वरेवंतौ । अमित-
 दय[१]-
 32 गुणदांतौ वेमेश्वरवीरभद्रभूकांतौ ॥ [१६*] राज्ञोस्तयो रम्यगुणीनुजातः[*] श्री-
 33 दोड्डभूपो विजितारिभूपः । विभाति कर्पूरवसंतरायस्संग्रामभीमो ज-
 34 गनीब्जगंडः ॥ [१७*] आनस्रचित्तिपालकस्रमकुटप्रप्रोतनानामणिच्छायावा-
 35 लरविप्रभापटलिकादीव्यत्पदांभीरुहः । दिक्कांताकुचचंदनायि-
 36 तयशस्त्रपूर्णरोदीतभूरल्लादचित्ति[*]पात्मजो¹⁰ विजयते दोड्डक्षमाना-
 37 यक्तः ॥ [१८*] ¹¹धारामंडलभंजणीमुरडिकाख्यातेन दोड्डप्रभो वाहं लंघय-
 38 ति द्विधा¹² त्रिगुणिताष्टारत्निमात्रं भुवं । चित्रं किन्तु तदीयकीर्तिरव(र)लारो-
 हृत्य-
 39 हो दिग्गजान् सूर्याश्वान्विषमानुपर्युपरि च प्रक्रीडति प्रत्यहं ॥ [१९*] भुव-
 नचित-

¹ Read स्वकीयां

² The *anusudra* stands at the beginning of the next line.

³ Read भद्र.

⁴ Read पडित्त.

⁵ Read नास्वी.

⁶ The *anusudra* stands at the beginning of the next line.

⁷ Read दराणां.

⁸ Read वितीर्ण.

⁹ Read भ्लाड.

¹⁰ Read पहाभि.

¹¹ Read भङ्गनी.

¹² The word *dvividha* has to be taken with *langhayati* and not with *triguṇita*, as the description of the same incident in the *Kāṭikhāṇḍam* gives the length of the jump as 24 cubits.

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- 40 ये धवळे विशदैर्य्लोतिंपूरकर्पूरैः । चित्रं चकीरयूनां दिवापि संभव-
 41 ति चंद्रिकामोदः ॥ [२०*] धाटीघोटीखुराप्रखंडितमहोष्ठीकराळीकृतप्रांत-
 42 भानतनारिवीरपटले श्रीदोड्डभूमीखरे । चित्रं शत्रुनृपा निमज्य विम-

Second Plate ; Second Side.

- 43 ले तत्खड्गधाराले प्रोक्षज्ज्वलमरांगनाकुचतटीसंचट्टिगंगाजले ॥ [२१*] कदा-
 44 चिदधोदयपुण्यकाले दोड्डचित्तीशोर्चितपावतीशः । दानानि रम्याणि विधा-
 45 य गंगातटेप्रहारानपि दातुमैच्छत् ॥ [२२*] श्रीशक्ते करवाणविश्वगणिते
 साधा-
 46 रणे वल्लरे पौषिर्धोदयनाम्नि पुण्यसमये कौतियगंगातटे । ग्रामं गुं-
 47 पिण्णामकं सहलिकं सैश्वर्यभोगाष्टकं विप्रेभ्योऽदोड्डभूपतिरदादा-
 48 चंद्रमातारकं ॥ [२३*] अनवरतक्रतुरचनासंमोदितभूमिदेवदेवेंद्र । तं ग्रा-
 49 मं निजनाम्ना कृतवानल्लाडरेड्डिदोड्डवरं ॥ [२४*] * ॥ वृत्तिमंतो
 द्विजव-
 50 रा लिख्यंते सांप्रतं क्रमात् । अत्राप्रहारतिलके 'सर्वेयैकैकभागिन-
 51 : ॥ [२५*] ब्रह्मा यजुषि शास्त्राणां व्याख्याता नृपपूजितः । गीतम[*]
 श्रीशिंगयज्व-
 52 पैरुमाडिमघो^३ सुखी ॥ [२६*] षड्दर्शनीव्याक्रियाभिर्जिह्व[१*] यस्य विजृम्भते
 । पत्राल-
 53 कोऽयप्राज्ञः कौडिन्यो यजुरुज्वलः^३ ॥ [२७*] श्रीशिंगमहेदिपौत्रो मीमां-
 54 साशब्दतर्कभूः । साहित्यसीमा हरितः शिंगयार्यो महीदयः ॥ [२८*]
 षड्दर्श-
 55 न्यादिविद्वानां यस्य जिह्वा विहारभूः । मन्वावमाधवसुधीः कौडिन्यो य-
 56 जुषा पटुः ॥ [२९*] मीमांसामांसकः शब्दपटुस्तर्कपि कर्कशः । आचर्यो
 यजु-

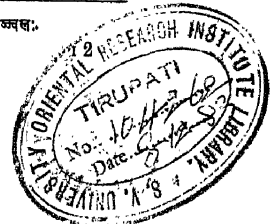
Third Plate ; First Side.

- 57 धि प्रौढ[*] श्रीक^३भरतसुधीः ॥ [३०*] षड्दर्शनी नर्तकीव जिह्वाप्रे
 यस्य नृत्यति । इंगुवुश्री-
 58 मल्लभट्टः शौनको यजुषान्निधिः ॥ [३१*] व्याख्याताखिलशास्त्राणामन्नदो
 राजपूजि-

^१ Read °धोकेज°.

^३ Read मखी,

^३ Read °रुज्वल°.



- 59 तः । हरितो गुडिमेष्ट्रीसर्वदेवमखीश्वरः ॥ [३२*] अतीर्यामकतः पुत्रः[*]
श्रीशूरप्य-
- 60 ययज्वनः । विद्यान्वितश्रीहरित[*] श्रीमामिडिमखी सुखी ॥ [३३*]
वेदशास्त्रपुराणेषु
- 61 शिव्यास इवापरः । वैष्णवः काश्यपो वल्लभार्यनारायणस्सुधीः ॥ [३४*]
विद्यीत-¹
- 62 ते सुखे यस्य विद्यास्सर्वा विजृम्भिताः । सरस्वतीप्रोलुभदः कौडिन्यो राज-
- 63 पूजितः ॥ [३५*] सांगायवेदनिशितः शास्त्रकाव्यादिभ्यधीः । चरिचेषु
च गोत्रेण
- 64 वसिष्ठो रामयस्सुधीः ॥ [३६*] भारद्वाजोयवेदाग्र[*] क्रमधाडी गुणा-
र्णवः । श्री-
- 65 मानदमयज्वेद्रशिगयार्यस्स दीक्षितः ॥ [३७*] यजुर्जटादेशचर्चावधानप्र-
- 66 चंडधीः । श्रीवेष्टियावधानीद्रः कौडिन्योपयवयर्भूः ॥ [३८*] चित्रावधानी
- 67 यजुषि शौनको विस्सयार्यभूः । इंगुवश्रीमचनावधानीद्रो मखदीक्षितः
॥ [३९*]
- 68 यजुस्सामार्णवो येन निपीतो कपिगोत्रभूः । गुंटरिनागयवेदी साध्व-
- 69 रौद्रात्रभायवान् ॥ [४०*] गोळपल्यपयार्याब्धिचंद्र[*] श्रीवत्सगोत्रजः ।
अनंता-
- 70 र्यंस्सांगयजुषापस्त्व इवापरः ॥ [४१*] पीनुंगोटिपोतिभट्टो यजुःक्रमवि-

Third Plate ; Second Side.

- 71 शारदः । आत्रेयस्सुयशा मानी पीतयार्यतनूभवः ॥ [४२*] कौशिक[*]
श्रीयादव[नि]-
- 72 नरहृयार्यगोपयः । अथवेदक्रमावृत्तिभायवानाश्वलायनः ॥ [४३*] वेल्धि-
विश्री-
- 73 केशवार्यः काश्यपः शिंगयाक्षजः । श्रीमान् सांगयजुर्ब्रह्मा² गुणी सर्वाप-
- 74 कारकः ॥ [४४*] श्रीवत्स[*] श्रीकंदुगुलमाधवार्यसुताप्ययः³ । यजुःक्रम-
प्रौ[ट्टि]-
- 75 युक्तो दाता श्रीमान् गुणप्रियः ॥ [४५*] कौडिन्य[*] श्रीवीनगिरि-
माधवार्याब्धि-

¹ The *anusvara* stands at the beginning of the next line.

² Read यजुर्ब्रह्मा.

³ Read सुतो.

- 76 चंद्रमाः । नृसिंहशिष्टसुजनो यजुर्वेदचतुर्मुखः ॥ [४६*] श्रीयाजुर्ग्रीवा-
 77 गार्ग्यशिष्टो विश्वतनूभवः । यजुरस्त्रलितावृत्तिः कौशिकी विनयी-
 78 न्नतः ॥ [४७*] पामलपाटिनरहरिधीर[*] श्रीरामयार्यतनुजातः । कौशि-
 79 कगोत्रो गुणवान् यजुरावृत्त्या समस्तबुधन्यः ॥ [४८*] हरितः कलु-
 वक्त्रश्रीव-
 80 क्षभवेदिशिखरः । प्रतापवानृग्यजुषीः पूर्तकन्मक्षयात्मजः ॥ [४९*] श्रीयंपदी-
 81 भञ्जदेदी हरितो गंगयार्यजः । ऋग्यजु[*] श्रीतशास्त्रज्ञस्त्रलक्षणजटापटुः
 82 ॥ [५०*] भारद्वाजो देवरपुनरहर्यार्यनंदनः । शूराध्यता यजुर्वेदे श्रीमान्
 गण-
 83 पतिस्सुधीः ॥ [५१*] सुदिक्कणभट्टस्य सुतो नरहरिस्सुधीः । भारद्वाजी
 यजुर्वेदप-
 84 टुराचार्यकीर्तिमान् ॥ [५२*] भारद्वाजः पेह्यार्यः कौञ्जरंनमभट्टजः । ए-

Fourth Plate; First Side.

- 85 म्यायवेदनिपुणो दयावान् दीक्षितो मज्जान् ॥ [५३*] काश्यप[*] श्रीशिं-
 गरिमियः
 86 यार्यतनूभवः । पोतयार्यो यजुर्वेदमहावृत्तिमतां वरः ॥ [५४*] श्रीकी-
 87 षुंगटिकोठार्यपुत्रः शांडिल्यगोत्रजः । माचनार्यो यजुर्वेदजटाव-
 88 क्षभनामवान् ॥ [५५*] श्रीकोडयःपेह्यार्यसत्युत्रो हरितान्वयः । श्रीय-
 89 क्षाडार्यविप्रंद्री यजुर्वेदविदां वरः ॥ [५६*] आदित्यार्यसुतः शुंगभार-
 90 दाजी यजुःपटुः । श्रीमान् बौदलपाटिश्रीपेह्यार्यो महायज्ञा-
 91 : ॥ [५७*] श्रीमान्पूरिदेचार्यपुत्रो गंगयकीविदः । आत्रेयो यजुरा-
 92 वृत्तिविख्यातो विप्रनंदितः ॥ [५८*] कौदाटिपीचनार्यस्य सूनुरा-
 93 त्रेयगोत्रजः । श्रीपोतनार्यो गुणवानद्वितीयो यजुःक्रमे ॥ [५९*] गौतम-
 [*] श्रीका-
 94 मयार्यतनयो नयभूषणः । श्रीतंभयार्यो मतिमान् यजुरध्या-
 95 पकोत्तमः ॥ [६०*] रांपक्षिकूचनार्यस्य सूनुः[*] श्रीवत्सगोत्रजः । तिप्प-
 यार्यो यजुः-
 96 प्रौढः शब्दकाव्यादिभव्यधीः ॥ [६१*] शांडिल्यो जज्ञिपक्षिश्रीशिंगयार्यसुतः
 क्षती । स्वप्ने-
 97 प्यमंग्राध्ययनः प्रौल्यार्यो यजुःक्रमे ॥ [६२*] रम्योदयो राजुकोडपेहि-

98 भट्टो यजुःकृती । यास्कान्वयो गौतमार्यजतस्वव्रतान्वितः¹ ॥ [६३*]
वसिष्ठश्चो²

Fourth Plate; Second Side.

- 99 त्रिपेद्द्वित्रीमल्लयार्यतनूभवः । जल्लिपल्लिनृसिंहार्यो यजुः[*]श्रुतिविशारदः
100 ॥ [६४*] ऋग्वेदाध्यापने दक्षो वल्लूरिमंचनात्मजः । भारद्वाजः श्रिगयार्यस्म-
101 पदुन्नतकीर्तिमान् ॥ [६५*] वड्डगुंटलकामार्यगर्भपुख्योदयस्सुखी । भारद्वा-
102 जो वल्लभार्यश्चैती यजुषि श्रातधीः ॥ [६६*] नल्लूरित्रीमल्लयार्यो मल्लयार्यत-
103 नूभवः । वाधूलो ब्राह्म(र)णावृत्तियुक्त ऋग्वेदपारगः ॥ [६७*] श्रीयर्तगूरि-
104 कामार्यो भारद्वाजः सुलक्षणः । यजुर्वेदालयः पुत्रो वल्लभार्यस्य व-
105 ल्लभः ॥ [६८*] उड्डुकोडलपेद्द्वार्यकुमारो गौतमान्वयः । श्रीयन्नमा-
106 र्यो विनयी यजुः[*]श्रुतिविशारदः ॥ [६९*] कौडिन्यः कंचरपल्लिनाराय-
107 णतनूभवः । यजुरावृत्तिसिंह[*] श्रीनरसिंहसुधीः सुधीः ॥ [७०*] हरिती
मारटू-
108 रित्रील्लणमार्यशुभोदयः । अर्ध्वर्यु[*] श्रुतिविख्यातस्तिष्पनार्यो दयापरः
॥ [७१*]
109 भारद्वाजः सुब्रुवीटियल्लयार्यप्रियात्मजः । श्रीमाचनार्यो यजु-
110 षि क्रमावृत्तिविचित्रधीः ॥ [७२*] काश्यपो विश्रुतोर्ध्वर्यु[*] श्रुतौ
मल्लेलगंगनः । श्रीम-
111 ल्लयार्यसंज[र*]तो धैर्यगामीर्यभूषितः ॥ [७३*] श्रीकौडश्रीनृसिंहार्यतन-
112 य[*] श्रीदयान्वितः । चिट्टनार्यः कखगोत्रो यजुर्वेदधुरंधरः ॥ [७४*]
श्रीमंड-

Fifth Plate; First Side.

- 113 वेल्लिनागार्यतनयः केशवः सुधीः । काश्यपो निशितः शल्लयजुर्वेदे गुणो-
114 ऋतः ॥ [७५*] काश्यपो मंडवेल्लित्रीवल्लभार्यसुतः कृती । विद्वान् श्रातपथी
काम-
115 यार्यः शल्लयजुःपटुः³ ॥ [७६*] गुडिवाडानमार्यस्य कुमारः कौशिका⁴
116 न्वयः । पीतार्यः शल्लयजुषा कांतः श्रांतो गुणप्रियः ॥ [७७*] नूतकृषी-
117 गंगनार्यगर्भरत्नसुदारधीः । कौडिन्यः सूरयवुधः सशल्लयजु-
118 रंचितः ॥ [७८*] गुणी कलंगट्टीख्यातकौमयामात्यनंदनः । कौडिन्यो मा-
119 चमचीशो राजकार्यधुरंधरः ॥ [७९*] वल्लूरय्यल्लुमंचीशो गुणवान्

¹ Read °जातः सर्वव्रतान्वितः.

² Read वसिष्ठश्चो.

³ The letters टुः ॥ गुडिवा are written on an erasure.

⁴ The का at the end of the line is badly engraved.

- 120 कीर्त्तिभूषणः । आपस्तंबी राजमान्यः कौडिन्यः शिवभक्तिमान् ॥ [८०*]
सुडि-
- 121 यञ्जीशिंगनार्यः कौडिन्यो यजुषा घटुः । विद्वान् संगीतसाहित्यशास्त्र-
122 मार्गविचक्षणः ॥ [८१*] श्रीवीताप्ययविप्रेन्द्रः कौडिन्यो राजवल्लभः । प्रि-
123 यवादी यशोहारी सुखवान् सुजनप्रियः ॥ [८२*] मौनभार्गवगोत्रः[*]
श्रीकौसपा-
- 124 यंतनूभवः । येऽपुयञ्जीगोपणार्यो गुणवान्[र]श्रुत्वायनः ॥ [८३*] चेऽपुवु-
125 श्रीयप्यार्यतनयो विस्मयान्धयः । का[श्यप]ान्वयसंजातो य[जु]-
126 वेदी महामतिः ॥ [८४*] प्रसन्नवल्लभहरेर्ब्रह्मनागे[श्वरस्य] च । अन्नाग्रहारे
ललिते [द]-

Fifth Plate; Second Side.

- 127 तं वृत्तिद्वयं द्वयोः¹ ॥ [८५*] अग्रहारवरस्यास्य ग्रामग्रा[सा]र्थ्यमुत्सुकः² ।
प्रादादन्नव-
- 128 रग्रामं कृत्स्नं श्रीदोड्डभूपतिः ॥ [८६*] [श्री]भञ्जामात्यतनयनारनाख्यस्य
मन्त्रिणः ॥ खं-
- 129 डिकान्नवरेचास्ति साधुंखारिचतुष्टयं । [८७*] अस्य ग्रामस्य सी[म]ानी
दिक्षु पूर्वदिषु क्रमा-
- 130 त् । सर्वेषां सुप्रबोधाय लिख्यंते देशभाषया ॥ [८८*] * ॥ अल्लाडरेडि-³
दोड्डवरपु सीमा-
- 131 निर्णयसु⁴ ॥ ईशान्यादि कौत्तेयमध्यमादि दक्षिणमुखमै धरिमीद पुंतदंड-
132 तु पल्लवेलपोलसंधु⁵नदिकवाननुडि कीतमेर वच्चि मलंगि पश्चिममुखमै की-⁶
133 तमेर वच्चि मेडितापवंक दक्षिणमुखमै कीतमेर वच्चि मठि⁷ मेडिताप-
134 वंकनु पश्चिममुखमै कीतमेर वच्चि एप्यटि ⁸दक्षिणमुखमै रावुलकु व-
135 च्चि आ पुंते पट्टि बरवंकलधांका⁹ वच्चि मठि पडुमठुमुखमै ताळ्ळुक्कु व-
136 च्चि कोटिकि वेळ्ळु आ नडुसु पडुकोनि आग्नेयमुखमै कीतमेर वच्चि
तूऽपुसुमुखमै
- 137 रावुल पुंतने कलत्रि¹⁰ चक्का दक्षिणमुखमै ऊरिवाकिटि तूऽपु पडुमटि
चालुरावु-

¹ The first six syllables in this line are engraved on an erasure.

² Read ग्रासाधे°.

³ Read रेडिड.

⁴ Read निर्णयसु.

⁵ Read पोलसंधि.

⁶ The anusvāra stands at the beginning of the next line.

⁷ Read मठिऽपु.

⁸ Read दक्षिण.

⁹ Read °दांका.

¹⁰ Read कलत्रि.

- 138 लं गलशि¹ तूळुपुसुखमै कीतमेर वच्चि दक्षिणसुखमै रेडु पेह तुम्भल न-
 139 डुमंगानु रेडुळ्ळ नडुसु वांगु वट्टुकीनि चिंतल तूळुपुनंगा देवरपलि ऊ-
 140 रि मुंदटि वयलिकि² वेळ्ळि पुट्टचायकु वच्चतु तूर्पुसीमकु ॥ अंतनुडि³
 दक्षिणसी-
 141 मकु पश्चिमसुखमै जरि दक्षिणपु पुंतनडुसु वट्टुकीनि वरवंकल पुट्ट-

Sixth Plate; First Side.

- 142 कु वेळ्ळि ताळ्ळ दक्षिणसु पुंतनडिमि पुट्टकु वेळ्ळि गन्नैरतोड
 दक्षिणपु पुंतनडिमि पु-
 143 ट्टकु वेळ्ळि पश्चिमसुखमैये चेळुवु दक्षिणपु पुंतमध्यमानकु वेळ्ळि अंतनुडि
 144 चका दक्षिणसुखमै पुंतनडिमि पुट्टकु वेळ्ळि अट्टे दक्षिणसुखमै देवरपलि-
 मनसं-⁴
 145 धिनंदिकंभानकु वेळ्ळि वेळंगकु वेळ्ळि चकानु पलवेलनुडि वच्चिन
 पेह पुंतकु वे-
 146 ळ्ळि अंतनुडि⁵ तूर्पुसुखमै पुंतनडुमे पट्टि पोंगानु देवरपलि पलवेल
 दोडडवरपु
 147 पीलमेर⁶ सुथलगुट्टनंदिकंभानकु वेळ्ळि अंतनुडि दक्षिणसुखमै पुंतन-
 148 डुसु वट्टुकीनि कीतमेर पोयि अंतनुडि⁷ ⁸पश्चिमसुखमै गट्टे पट्टि कीत-⁹
 149 मेर पोयि मेडितापवंकनु गट्टे पट्टि दक्षिणसुखमै कीतमेर पोयि अं-
 150 तनुडि पश्चिमसुखमै मेडितापवंकनु कीतमेर पोयि पुंतं गलशि¹⁰ दक्षिण-
 151 सुखमै पुंतनडुसु वट्टुकीनि नीळ्ळपडियनडिमिकि वेळ्ळि अंतनुडि पश्चिमसुख-
 152 मै पलवेलसंधुगट्टे¹¹ पट्टि चकानु तुम्भकु वेळ्ळि गट्टे पट्टि कीतमेर
 वच्चि पलवेलसंधि-
 153 ¹²नंधिकांबानकु वेळ्ळि उत्तरसुखमै गट्टे पट्टि वच्चि मेडितापवंकनु ¹³पश्चिम-
 सुखमै
 154 कीतमेर वच्चि अंतनुडि मेडितापवंकनु ¹⁴दक्षिणसुखमै वच्चि येपट्टिन्नि¹⁵ पच्चि-
 155 मसुखमै गट्टे पट्टि पलवेल मुंभडिवरपु दोडडवरपु ¹⁶पीलमेर सुथल-

¹ Read गलसि.

² Read वयटिकि.

³ Read ^oनुडि.

⁴ Read मीनसं. The *anusvāra* stands at the beginning of the next line.

⁵ Read अंतनुडि.

⁶ Read पीलमेर.

⁷ The second *anusvāra* in अंतनुडि is marked by a dot on the left side of तु.

⁸ Read पश्चिम.

⁹ Read कीत.

¹⁰ Read गलसि.

¹¹ Read संधि.

¹² Read नंधि.

¹³ Read पश्चिम.

¹⁴ Read दक्षिण.

¹⁵ Read येपट्टि पच्चि.

¹⁶ Read पीलि.

Sixth Plate; Second Side.

- 156 गुट्टर्नदिकांबानकु वच्चेनु [॥*] यी¹ पीलं दक्षिणानं वलवेलपीलं नडुम खंड-
पीलं ओ-
- 157 क पुट्टे² । यी³ मूय्यलगुट्ट[नं]दिकांबाननुडिड उत्तरमुखमै कुंटपश्चिमानकु
वेळ्ळिळ पुं-
- 158 तनडुमे पट्टि पेह पुंतकु वच्चि अंतनुडिड पुंतनडुमे पट्टि पश्चिममुखमै यीं-
- 159 थकीट दोड्डवरपु ⁴संधुपुंतकु वेळ्ळेनु । अंतनुडि पश्चिमपु सीमकु उत्तर-
मुख-
- 160 मै पुंतनडुमे पट्टि अन्नवरपुपाट्टि⁵ नैर्ऋतिमूल⁶ कुंटदक्षिणानकु वेळ्ळिळ अंत-
- 161 नुडि पश्चिममुखमै गट्टे पट्टि कौतमेर वीयि अंतनुडि उत्तरमुखमै
- 162 कौतमेर वच्चि अंतनुडि गट्टे पट्टि तूर्पुमुखमै अन्नवरपुपाट्टि पडुम-
- 163 ट्टि⁷ पुंतं गलशि⁸ उत्तरमुखमै पुंतनडुमे पट्टि केतराजुपल्लि
- 164 अन्नवरपुपाट्टि नडिमि पलानकु⁹ वेळ्ळिळ अट्टे केतराजुपल्लि कुंटदक्षि-
- 165 णानकु वेळ्ळिळ अंतनुडि आग्नेयमुखमै केतराजुपल्लि अट्टे दिरिसमु दक्षिणा-
- 166 न करमीद वेळ्ळिळ मरिन्नी कौतमेर वच्चि अंतनुडि दक्षिणमुखमै वेदुरे-
खर-
- 167 पु अन्नवरपुपाट्टि¹⁰ नडिमि गट्टु वट्टुकीनि कौतमेर वच्चि अंतनुडि तू-
- 168 र्पुमुखमै गट्टे पट्टि कौतमेर वच्चि अंतनुडि दक्षिणमुखमै वच्चि वेधुरे-¹¹
- 169 खरपु दोड्डवरपु नडिमि पुंतं गलशि¹² अंतनुडि तूर्पुमुखमै पुंतन-
- 170 डुमे पट्टि कौतमेर वच्चि रावुल पुंतं गलशि¹³ अंतनुडिड उत्तरमुख-

Seventh Plate; First Side.

- 171 मै पुंतनडुमे रावुल पश्चिमानंगा वच्चि अंतनुडि वेदुरेखरपु दोड्डवर-
- 172 पु ¹⁴संधुगट्टु वट्टुकीनि ¹⁴वायव्यंमुखमै कौतमेर वीयि¹⁵ अंतनुडि के-
- 173 तराजुपल्लि दोड्डवरपु नडिमि गट्टु वट्टुकीनि उत्तरमुखमै कौत[मि]र वीयि
- 174 अंतनुडि एण्ट्टि¹⁶ गट्टे [पट्टि*] पश्चिमं कौतमेर वीयि अंतनुडि गट्टे
पट्टि उत्तरसु-

¹ Read ई.⁴ Read संधि.⁶ The secondary form of *ṛi* is also added to ऋ ; read नैर्ऋत.⁸ Read गलशि.¹¹ Read वेदुरे^०.¹⁴ Read वायव्य.² Read पुट्टिये.⁵ Read °पाटि.⁹ Read पीलानकु.¹² Read गलशि.¹³ Read वीधि.³ Read ई.⁷ Read °टि.¹⁰ Read °पाटि.¹⁵ Read संधि.¹⁶ Read एण्टि.

- 175 खमै कौतमेर वोयि एप्पटिग्गट्टे¹ पट्टि पश्चिमं कौतमेर वोयि अंतनुंडि
ग-
- 176 हे उत्तरं गौतमेर वोयि दोड्डितिय वेळ्ळि श्रीनृसिंहुनि पश्चिमान वेळ्ळि
संगडि-
- 177 रावुलकु वेळ्ळि श्रीटि राविकि वेळ्ळि २पोलमेरगट्टे पट्टि कौतियमध्य-
- 178 मानकु वेळ्ळेनु । इदि पश्चिमसीमान्नियसु³ । उत्तरानकु कौत्ते-
- 179 यम(र)ध्वमान वेळ्ळि ईशान्यादि गलशेनु⁴ ॥ * ॥ आरामैरभिरामैर्भूदेवैः
सं-
- 180 पन्मनीह्रैः । आदिकुंतातटे भाति ग्रामो दोड्डवरो महान् ॥ [८८*]
अल्लाडभू-
- 181 मोश्वरदोड्डभूपो भविष्यतः प्रार्थयते नृपालान् । नमैष धर्मः
182 परिपालनिय्यः⁵ सौजन्यतो वा सुल्लतेच्छया वा ॥ [८०*] स्वदत्ताध्वियु⁶
पु-
- 183 खं परदत्तांनुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं⁸ भवेत् ॥ [८१*]
दान-
- 184 पालनयोर्मध्ये दानाच्छेयोनुपालनं । दानात्स्वर्गमवाप्नोति⁹ पालनादधु-
- 185 तं पदं ॥ [८२*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां । ¹⁰षष्टिवर्ष-
- सह-

Seventh Plate; Second Side.

- 186 स्नाणि विष्ठायां जायते क्रिमिः ॥ [८३*] एकैव भगिनी लोके सर्वेषामेव
भूसुजां । न भो-
- 187 ग्या न करग्राह्या विप्रदत्ता वसुंधरा ॥ [८४*] गामेकां रत्निकामेकां
भूमरप्ये-
- 188 कामगुरुं । हरन्नरकमाप्नोति याव[द]भूतसङ्गवं ॥ [८५*] न विषं विषमि-
- 189 त्वाहुर्ब्रह्म[स्त्रं] विषमुच्यते । विषमेकाकिनं हंति ब्रह्म¹¹ पुत्रपौत्र-
- 190 कां ॥ [८६*] * ॥ श्री श्री [॥*]

ABSTRACT OF CONTENTS.

The inscription opens with an invocation of the boar incarnation of Vishnu (verse 1), of Ganapati (v. 2), and of the crescent of the moon on the head of Śiva (v. 3). From the mouth, arms, thighs and feet of Vishnu were produced the four castes. A well-known division of the

¹ Read एप्पटि गट्टे.

⁴ Read गलसीसु.

⁷ Read परदत्तादु.

¹⁰ Read षष्टि वर्षे.

² Read पीलि.

⁵ Read पालनोय.

⁸ Read निष्फलं.

¹¹ Read ब्रह्मसं.

³ Read निर्धयसु.

⁶ Read साद्वियुणं.

⁹ Read साप्रीति.

feet-born (*i.e.* the Śūdras) was the Paṅṭa-kula¹ (v. 4). To this family belonged prince Doḍḍa (I.) of the [Po]lvōla-gōtra (v. 5). His sons were the princes Annavrōla, Kōḷaya and Alla (v. 6). The youngest of these, Alla (v. 7), married Vēmarābikā, the daughter of prince Bhīma of the Chōḍa family (v. 9). Allāḍa (*i.e.* Alla) had four sons,—Vēma, Vīrabhadra, Doḍḍa (II.) and Anna (v. 10). The eldest of these, Allaya-Vēma (*i.e.* Vēma, the son of Alla) (v. 11) or Vēma, had for his capital Rājamanēndranagara (v. 12 f.). His younger brother Vīrabhadra was also anointed to the kingdom of Rājamanēndra[nagara] (v. 14). Verse 16 praises Vēma and Vīrabhadra, who were apparently joint rulers. Their younger brother, Doḍḍa (II.), had the surnames Karpūravasantarāya,² Saṅgrāmabhīma and Jaganobbagaṅṭa³ (v. 17).

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

(V. 23.) "In the prosperous Śāka (*year*) reckoned by the hands (2), the arrows (5), and the *Viśvas* (13),—*i.e.* 1352,—in the (*cyclic*) year Sūcharana, in (*the month of*) Pausa, at the auspicious time named *Ardhōdaya*, on the bank of the Kāntēyagaṅgā, king Allaya-Doḍḍa gave to Brāhmaṇas the village named Gumpiṇi, with its cultivators (*and*) the eight kinds of *bhōgas*,⁴ (to be enjoyed by them) as long as the moon (*and*) as long as the stars (*endure*)."

This village he named after himself Allāḍaredḍidoḍḍavarana (v. 24). Each of the following donees received one share in the *agrahāra* (v. 25).

List of donees (vv. 26-84).

Name of donee.	Father's name.	Gōtra.	Village.
Śīḡayajva-Perunāḍimakhin . . . . .	...	Gautama	Vajus.
Panōḷa-Kōumaya . . . . .	...	Kaṅḍīnya	Do.
Śīḡaya	Son of Śīḡamadvēdin	Harita . . . . .	..
Maṭṭāva-Mādhava . . . . .	...	Kaṅḍīnya	Do.
Kaṅḡa-Bharata . . . . .	...	Ātrēya	Do.
Iṅḡuva-Mallabhatta . . . . .	...	Śaunaka	Do.
Guḍimetta-Sarvadēvamakhin . . . . .	...	Harita . . . . .	..
Māmiḍimakhin	Krottūr-Appayajvan	Do. . . . .	..
Vallabbāya-Nārāyaṇa . . . . .	...	Kāśyapa . . . . .	..
Sarasvatī-Prōtubhatta . . . . .	...	Kaṅḍīnya . . . . .	..
Rāmaya . . . . .	...	Vaśiṣṭha	Do.
Annamayajva-Śīḡaya(tikshita) . . . . .	...	Bhāradvāja	Do.
Yegḡādvadhānin	Appaya	Kaṅḍīnya	Vajus.
Iṅḡuva-Māḷasādvadhānin	Viasaya	Śaunaka	Do.

¹ See above, Vol. IV, p. 319.

² See above, Vol. III, p. 63, note 6.

³ See *ibid.*, p. 64, note 9.

⁴ The eight reputed *bhōgas* are : habitation, bed, raiment, jewels, women, flowers, perfumes, and sweet-nuts or betel-leaves.

List of donees—cont'd.

<i>Name of donee.</i>	<i>Butcher's name.</i>	<i>Grātra.</i>	<i>Vēda.</i>
Gupfāri-Nāguyadvēdin . . .	...	Kapi	Yajus and Śīman.
Aranta	Gōjupalli-Appaya	Śrīvatsa	Yajus.
Ponūngōṭi-Pōṭṭabhaṭṭa . . .	Pōṭaya	Ātrīya	Do.
Adavani-Narahari-Gōpaya . . .	...	Kauśika	Rich.
Beldhēvi-Kōśava	Śīngaya	Kāśyapa	Yajus.
Appaya	Kandugula-Mādhava	Śrīvatsa	Do.
Kṛishinba	Bonagiri-Mādhava	Kauṇḍīya	Do.
Ākunūri-Nāga	Fishpu	Kauśika	Do.
Pāmalapāṭi-Narahari	Rāmaya	Do.	Do.
Kaṇavalka-Vallabhadvēdin . . .	Mallaya	Harita	Rich and Yajus.
Śrīgūpand-Anbhajadvēdin . . .	Gauṅaya	Do.	Do.
Gauṅapati	Dōvarapa-Narahari	Bhāradvāja	Yajus.
Narahari	Sundila-Krishnabhāṭṭa	Do.	Do.
Peddāyadvēshita	Kollūr-Annamabhāṭṭa	Do.	Rich.
Pōṭṭaya	Śīngarēmi-Yaraya	Kāśyapa	Yajus.
Mādhava	Koṅṅonṅṅi-Kōṭa[ya]	Śāṅḍīlya	Do.
Allāḍa	Koṅḍayaya-Pedda[ya]	Harita	Do.
Bondalapāṭi-Peddaya	Āditya	Śūnga-Bhāradvāja	Do.
Gauṅaya	Mānapūri-Dēcha[ya]	Ātrīya	Do.
Pōṭṭa	Kondāṭi-Pōchana	Do.	Do.
Tāmalaya	Kānya	Gautama	Do.
Tippaya	Rāmpalli-Kōbhana	Śrīvatsa	Do.
Pōṭṭaya	Jallipalli-Śīngaya	Śāṅḍīlya	Do.
Pōṭṭukōṅḍa-Pōṭṭabhāṭṭa	Gautama	Yāska	Do.
Jallipalli-Kṛishinba	Chēṭipōḍḍi-Mullaya	Vasishtha	Do.
Śīngaya	Vallūri-Māshana	Bhāradvāja	Rich.
Vōṭṭabhāṭṭa	Vaḍḍāṅḅṅṅṅala-Kāma[ya]	Do.	Yajus.
Narhri-Mallāye	Mallaya	Vādhōla	Rich.
Artāṅḍri-Kāma[ya]	Vallablu	Bhāradvāja	Yajus.
Anna	Uṅḍrakōṅḍala-Pedda[ya]	Gautama	Do.
Narasimha	Kaṇcharēpalli-Nārāyaṇa	Kauṅḍīya	Do.

List of donees—*continued*.

<i>Name of donee.</i>	<i>Father's name.</i>	<i>Gōtra.</i>	<i>Vēda.</i>
ppana	Māraṭūri-Kṛiṣṇama	Harita	Yajus.
lehana	Subruvūṭi-Yallaya	Bhāradvāja	Do.
ullela-Gaṅgana	Mallaya	Kāśyapa	Do.
iṭṭana	Koṇḍa-Nṛisīrṅha	Kaṇva	Do.
śava	Maṇḍavelli-Nāga[ya]	Kāśyapa	White Yajus.
lmaya	Maṇḍavelli-Vallabha	Do. . . .	Do.
ta[ya]	Guḍivāḍa-Annama	Kauśika	Do.
raya	Nāntaki-Gaṅgana	Kauṇḍiuya	Do.
lehamantrin ¹	Kalaṅgaṅa-Kommayānātya	Do. . . .	...
llūr-Ayyelumantṛin . . . .	...	Do. . . .	...
iḍiya-Śīngana . . . .	...	Do. . . .	Yajus.
anta-Appaya . . . .	...	Do. . . .	...
ṅuvu-Gōpaṅa	Kēśopa	Mauna-Bhārgava . . . .	...
ssaṅa	Cheṅuvu-Appaya	Kāśyapa	Yajus.

Two further shares in the *agrāhāra* were given to the Vishnu temple called **Prasanna-llabha** and to the Śiva temple of **Brahmanāgēśvara** (v. 85). Finally **Dodḍa (II.)** gave to the *rahāra* the village of **Annavaṛam** for subsistence (*grāmagrāsārtham*²), with the exception (P) 4½ *bhāris* belonging to **Nāranamantrin**, the son of **Aubhājāmātya** (v. 86 f.). The boundaries of the granted village are written in the language of the country (i.e. Telugu) (v. 88).

In the detailed description of the boundary-line of **Allāḍaredḍidoḍḍavaram** (ll. 130-179), the following villages are mentioned:—**Dēvarapalli**, **Palavela** or **Palevela**, **Mummaḍivaram**, **ṛthakōṭa**, **Annavarapupāḍu**, **Kētarāḷupalli** and **Vedurēśvaram**. The northern boundary as the **Kauntēya** river.³

Verse 89 praises the village of **Doḍḍavaram** on the bank of the **Ādikuntā**. In verse 90, **ṅing Doḍḍa (II.)**, (the son) of king **Allāḍa**, requests future kings to protect the grant. Verses 1-96 are six of the usual imprecatory verses.

¹ The addition of the titles *mantrin* and *amātya* shows that the donee was a *niyōgin*.

² [Compare *grāmōpāhāra*, above, Vol. III. p. 28, text line 100, and *grāmagrāsamugānu*, Vol. IV. p. 359, text line 51.—B.H.]

³ In the Telugu portion (ll. 131, 177 and 178 f.) this river is called **Kauntēya**. In the Sanskrit verses occur the forms **Kauntēyagaṅgā** (v. 23), **Gaṅgā** (v. 22) and **Ādikuntā** (v. 89).

No. 10.—PITHAPURAM PLATES OF VIRA-CHODA,

DATED IN HIS TWENTY-THIRD YEAR.

BY H. KRISHNA SASTRI, B.A.

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

The plates are nine in number. Each of them bears writing on both sides, except the first and last which are engraved only on their inner sides. They are not of uniform size; but each measures, on the average, 10" by 5 $\frac{1}{2}$ ". To the proper right of each plate is a hole, $\frac{3}{4}$ " in diameter.² Through these holes is passed a massive ring which is now cut. It is $\frac{3}{8}$ " thick and 7 $\frac{1}{4}$ " in diameter. Its ends are secured in a circular seal which measures 3 $\frac{1}{8}$ " in diameter. As may be seen in the colotype No. 2 on the Plate facing p. 104 of Vol. III. above, the seal rests on an expanded lotus flower and bears, in relief on a counter-sunk surface, the legend *śrī-Tribhuvan[ām]kṛṣṇa* in Telugu letters. Above the legend it bears a boar which faces the proper left and has an elephant-goat overhead. In front of the boar are a *chaurī*, a conch, and the moon; and behind it, another *chaurī*, a *svastika*, and the sun. Below the legend there is a drum (?), an expanded lotus flower, and apparently a wooden stand for supporting the *abhishēka* dish.

As observed by Dr. Burnell, the inscription is written in the transitional Telugu alphabet.³ This is shown e.g. by the two forms, one the earlier and the other later, in which the *mā* of *Dakṣiṇāmūrti* in ll. 162 and 163 appears. The final *m* is used in two cases, viz. in ll. 45 and 63; but in all other cases the *anusvāra* takes the place of final *m*. The only groups in which the nasal is not represented by *anusvāra* are *ṛṣa*, *ṛḍa*, *ṛṣa* and *ṛḍa*. The difference in the secondary forms of *a* and *ā*, *i* and *ī*, *u* and *ū*, *o*, *ō* and *au* is not kept up throughout. In three cases the long *ā* is marked by *ā* and *u*, viz. in the *ā* of *māṇḍunu* in l. 215 and the *ā* of *dāṛppana* in ll. 262 and 263. The *ḍ* of *pyḍ* of *bhūmēr-apy-ēka*^o in l. 278 is added to the secondary *y*. The writing is protected by raised rims and is consequently in a state of perfect preservation, except certain letters written over erasures. The language of the inscription is Sanskrit poetry (verses 1-35) and Sanskrit prose (ll. 2-17; 18-31; 68-71; 80-186; 271-277; and 279 to 280). The description of the boundaries (ll. 187-271) is in a mixture of Telugu and Sanskrit prose. As regards orthographical peculiarities, it may be noted that a consonant, besides being, as usual, doubled after the secondary form of *r*, is frequently doubled after an *anusvāra*, as in ll. 2, 21, 23, 28 etc.; that *ri* is used for *ṛi* in *kṛita* for *ṛita* (ll. 2 and 20) and *Hriṣhikēṣa* for *Hriṣhikēṣa* (l. 115); and that in conjunct consonants the secondary *r* is not only omitted in several cases, but is mistakenly represented by *ḍ* in *sāddhē* for *sārāha* (l. 12), by *i* in *niggitya* for *nirgatyā* (l. 15), and by *ā* in *Vishṇuvāddhānō* for *Vishṇuwardhanō* (l. 22). *Snāna* for *snāna* (l. 20) and *sārtaṁ* for *sārthaṁ* (l. 61) are due to the vernacular pronunciation of Sanskrit words. The symbol for *r* is used in the following cases:— (1) in proper names,—*Chiriyāṇḍān*, *Erasāvaka*, *Eriyapōta*, *Kaḍalusirukāla*, *Perumburakāḍal* and

¹ See Dr. Burnell's prefatory note, p. v. paragraph 3.

² On the margins of the ring-holes of plates III. a, IV. a and IV. b, and V. a, respectively, the Telugu numerals 3, 4 and 5 are scribbled. The last figure is not so clear as the first two.

³ See note 1 above.

Tirukuruwāgudi; (2) in the endings of Telugu names of towns,— *kuru*, *parru* and *torra*; (3) in the Telugu words,— *cheruvu* (a tank), *ēru* (a stream), *karru* (a bank), *koṛaḍu* (the stump of a tree), *krīḍaṛasulka* (?), *munniṅgu* (the sea), *pāru* (to flow), *paḍaru* (a bush) and *rāyī* (a stone); and (4) in the Telugu names of trees or plants,— *avuru*, *rēla*, *rēllu*, and *veḍaturu*.

The only copper-plate inscription of Vira-Chōḍa, which has been published before, are the Chellūr plates of his 21st year.¹ Like these plates and other inscriptions of the later Eastern Chālukyas, the subjoined inscription opens with a mythical genealogy of the Chālukya family (ll. 1-18) and a historical account of the Eastern Chālukya kings (l. 19 ff.). This part of the inscription contains nothing new to us, but agrees in every detail with the account given in the Chellūr plates.² The reign of Vira-Chōḍa is described in verses 18-26. Of these verses, 18-21 correspond to verses 18-21 of the Chellūr plates. Verse 20 gives the correct reading of the town where Vira-Chōḍa was crowned, *viz.* *Jananāthanagari*,³ which is perhaps a poetical form of Rājamahēndrapura, the modern Rājamahēndri. In verse 21 the Śaka date of Vira-Chōḍa's accession is expressed by the numerical words *śasi-kh-āmba-ēndu*. This various reading shows that Dr. Hultzsch was right in understanding the word *khadava* in *śasi-khadava-ēndu*, as the corresponding verse of the Chellūr plates reads, to represent 'two cyphers,' and not a 'cypher' and a 'two,' which would be another possible explanation.⁴ Verse 22 states that Vira-Chōḍa bore the title *Samastabhuvanāśraya*.⁵ Verses 25 and 26 state that his father, the emperor, *viz.* Kulōttunga-Chōḷa I., recalled him, but sent him back "for the conquest of the north" in the fifth year, apparently of Vira-Chōḍa's reign. The recall of Vira-Chōḍa and his temporary stay with his father may be considered either as a punishment for misbehaviour and rebellion, or he may have been recalled to help his father against a foreign enemy, perhaps against the Pāṇḍya king who, according to the Pithāpuram pillar inscription of Prithivīvara, was defeated by Veḍura II., a vassal of Vira-Chōḍa.⁶ On the same occasion the Pāṇḍyas may have adopted the title *Rājiga-Chōḷa-manḍbhāṅga*, 'one who frustrated the wishes of Rājiga-Chōḷa,' *i.e.* of Kulōttunga I. Vira-Chōḍa's subsequent return to Vēṅgi may have been due to political troubles in his province, his absence from which may have contributed to the rise of feudatory families like the Velanāḍu and Kōna chiefs, who, later on, obtained possession of the Vēṅgi country.⁸

The object of the inscription is to record that Vira-Chōḍa granted, at a summer-solstice, the village of Virachōḍachaturvēdimāṅgala, which was formed by uniting three different villages, *viz.* *Mālavelli* with its twelve hamlets (*pūṅḍi*) and *Ponnatorra*, both in the district of Prōḷunāḍu, and *Ālami* in the district of *Uttaravarusa* (ll. 68-71 and 182-186). Lines 80-180 contain a list of the donees. The description of the boundaries of the granted village is given in ll. 186-271. Lines 271-274 assign twelve shares in Virachōḍachaturvēdimāṅgala for the maintenance of certain village officers. Seven further shares were assigned to the presiding deities in the centre, in the west, and in the other quarters of Virachōḍachaturvēdimāṅgala (ll. 274-276). The date of the grant was the twenty-third year of the king's reign (l. 279 f.), *i.e.* two years after the Chellūr plates. The inscription ends with the statement that the executors (*dīnāpti*) of this edict were the five ministers (*pañcha pradhānāḥ*), and that the composer was Viddayabhāṭṭa⁹ and the engraver Pennāchārya. The very same persons are mentioned at the end of the Chellūr plates.

¹ See *South-Ind. Insor.* Vol. I, p. 49 ff., and *Ind. Ant.* Vol. XIX, p. 423 ff.

² The only difference, probably due to a mistake of the writer, to be noted in this portion, is the length of the reign assigned to Guṇaga-Vijayāditya. He is said to have ruled forty (*chaturvīnśati*) years (l. 26), instead of forty-four (*chaturśatvīnśati*) as in all the other Eastern Chālukya inscriptions.

³ Compare *Ind. Ant.* Vol. XIX, p. 431, note 55.

⁴ Compare *ibid.* p. 426, note 6.

⁵ This title was borne by all the Western Chālukya kings.

⁶ See *above*, Vol. IV, p. 36.

⁷ See *Ind. Ant.* Vol. XX, p. 276, note 23.

⁸ See *above*, Vol. IV, p. 36 and p. 84.

⁹ The name Viddayabhāṭṭa occurs also in the list of donees.

The donees of the grant were no less than five hundred and thirty-six Brāhmanas, who are grouped according to their *gōtras*. Appendices A. and B. contain the names of these Brāhmanas, and the names of the various *gōtras* to which they belonged, in alphabetical order. The titles which are added to their names are:— *sahasra*, *śhaḍaṅgavid*, *bhaṭṭa*, *Daśapurībhāṭṭa* or *Daśapurīyabhāṭṭa*,¹ *trivēdin* or *trivēdībhaṭṭa*, and *sōmayājīn* or *bhaṭṭasōmayājīn*.² Arasabrahmā and Pārthasārathi are the only two names that occur without any titles. The majority of the names are of Tamil origin. For most of the following explanations of these names I am indebted to Mr. V. Venkayya, M.A. Tillanāyaka and Ambalattāḍi are names of the god Naṭarāja at Chidambaram. The former means 'the lord of Tillai' (Chidambaram), and the latter 'the dancer in the (Golden) Hall.' Kāmakōṭīśahasra is called after the goddess Kāmakōṭī at Kāñchi. Tapiyaperumān stands for Taṅigai-perumān, i.e. the god of Taṅigai, which is another name of Tiruttāpi near Arkonam. The temple at Tiruttāpi is dedicated to the god Subrahmanya. Kanda is a Tamil (or Prākṛit) form of the Sanskrit Skanda. Venṇakūta is a modified form of Venṇeykūttān, i.e. Kṛishṇa, who was very fond of butter (*venṇey*). Ulahamuṇḍān means 'one who swallowed the universe.' This may perhaps refer to Kṛishṇa, who, while yet a child, was one day suspected by Yaśōdā of having swallowed mud. On being asked by her to open his mouth, he did so, and to her astonishment Yaśōdā found that the whole universe was within him. Karimākya is probably a mistake for Karimāṅkya, 'the black gem,' a Tamil surname of Kṛishṇa. Kariyakō, 'the black king,' also refers to Kṛishṇa. Chendāmarakaṇṇa has to be dissolved into *śen-dāmarai-kaṇṇaṅ*, i.e. 'he whose eyes resemble red lotuses.' This is the Tamil equivalent of the Sanskrit Puṇḍarikāksha, an epithet of Viṣṇu. Palligoṇḍān, 'he who is sleeping,' refers to Śeśhaśāyin (Viṣṇu). Siṅhapirān is the lion-god Nṛṣirīṅha. Śīralāṅgō stands for *Śīr-īlāṅ-gō*,³ which means 'the illustrious *yuvardja*.' This refers to Lakshmana, who is often called Ilaiya-Perumāi in Vaiṣṇava works. Kaḍalusirukāla refers to Hanumat, who jumped over the sea (*kaḍal*) as if it were a small canal (*śīru-kāla*). Malahiniya-niṇḍrān⁴ is properly *Malai-kuniya-niṇḍrān*, meaning 'one who stood so that the mountain bent.' This refers to the sage Agastya, who commanded the Vindhya mountain to prostrate itself before him. Tiruvāraṅgamuḍayān and Tirumalayudayān are named, respectively, after the gods at Śīraṅgam and Tirumalai (or Tirupati). Arulāra or Arulāla is derived from the Arulāla-Perumāi temple at Little Kāñchi. In Attiyārālibhaṭṭa, Attiyār is perhaps a mistake for Attiyūr, the Tamil name of Little Kāñchi. Chelva stands for Śelva, i.e. Śelvappillai, the god at Mēlukkōṭe in the Mysore State. Tirupoliyaninḍrān means 'one who stood resplendent.' This is the name of the god at Tirukkurgūr, as mentioned in the *Guruparamparāprabhāva*. Tirivāyikkulamūdayān is perhaps derived from Tiruvāyikkulam, one of the names of the Rājagōpāla-Perumāi temple at Maṇimaṅgalam in the Chingleput district.⁵ Viṭṭirindān, 'one who is pleased to sit,' is the name of the Vaiṣṇava temple at Dūsi in the North Arcot district.⁶ Tirukuṅṅuḍibhaṭṭa is called after the village of Kuṅṅuḍi in the Tinnevely district. According to the *Guruparamparāprabhāva*, Yajñamūrti was the name of a certain *sannyāsin* of the Advaita school. It is said of him that he held a disputation with Rāmānuja and, being defeated, became a convert to the Vaiṣṇava faith. Ālidēvayabhāṭṭa is named after Tirumaṅgai-Ālīvār, who in Tamil works bears the

¹ According to Dr. Fleet (*Gupta Inscriptions*, p. 79, note 2) Daśapura is the ancient name of the modern Mandasōr; see also above, p. 38.

² The title *pañḍita* occurs only in the erased word Prabhōdhasivapaṇḍita (l. 177, foot-note), which seems to be the name of a Śaiva (*Ārādhyā*) Brāhmana.

³ The name Śīralāṅgō occurs in two inscriptions at Maṇimaṅgalam; *South-Ind. Inscr.* Vol. III. Nos. 35 and 38.

⁴ The name Malaiginiyaninḍrān occurs in three inscriptions at Maṇimaṅgalam; *ibid.* Nos. 35, 39 and 41.

⁵ *Ibid.* Nos. 33 and 36.

⁶ See the Government Epigraphist's *Annual Report* for 1892-93. The name Viṭṭirundān also occurs in an inscription at Maṇimaṅgalam; *South-Ind. Inscr.* Vol. III. No. 40.

epithet Tiruvâlinâḍaṅ, i.e. 'he who comes from the prosperous Âli country.' Âlavandân and Aḍahiyamaṇavâla are the names of two Vaishṇava Âchâryas. The first of these was the grandson of Nâdamuni,¹ and the second name is a corruption of Aḷagiyamaṇavâla or, in Sanskrit, Rāmyajāmâtṛi, i.e. 'the beautiful bridegroom.'² Ghrītâsî is probably a Sanskrit rendering of Neyyūḍa, which forms part of the name of Neyyūḍâlvâr, one of the Vaishṇava Âchâryas mentioned in the *Guruparamparâprabhâva*. The list of Âchâryas given on pp. 82 and 83 of this work,³ includes, among many others, the names of Sundarattôḷudaiyâṅ, Periyâḍḍâṅ and Chiriyâḍḍâṅ, while that of Periyānāmbi occurs on p. 153. Sundarattôḷudaiyâṅ also occurs in the Tirupparaṅkūṅṅam inscription of Sundara-Pāṇḍya⁴ and means 'the god who has beautiful arms.' Tirunâḍḍaḍayānbhaṭṭa is called after Tirunâḍḍu, which occurs in Vaishṇava works as a synonym for Vaiṅkṇṭha, the abode of Vishṇu. The title Naḍavirukkum, which means 'one who is in the middle,' 'an arbitrator' (*madhyastha*), occurs in l. 177 of the subjoined inscription and is found also in the large Leyden grant, l. 138. Chīḍa in Chīḍabhaṭṭa is the same as Śīḍaṅ, a Tamiḷ form of *śishya*, 'a pupil.' Tēvaḍi means 'the feet (i.e. the servant) of god.' Ârāmudu means 'fresh nectar;' Manattukkiniyāṅ means 'one who is pleasing to the mind;' and Âyirānjōti is 'the thousand-rayed,' i.e. 'the sun.' Two of the Maṇimaṅḷalam inscriptions⁵ mention the names Dōṇaya and Dōṇaiya; the similar name Dōṇaya occurs repeatedly among the donees. Such an abundance of Tamiḷ names in the list of donees of Virachōḍachaturvêdimaṅḷala leads one to infer that a large immigration or importation of Tamiḷ Brâhmanas to the north must have taken place during the reign of Kulōttuṅga-Chōḷa I. The large proportion of Vaishṇava names among the donees further suggests that about this time the Rāmānuja faith counted many devotees, who adopted as their names the Tamiḷ equivalents of Sanskrit names, which occur in the sacred works of Vaishṇavas.⁶ Three of the donees bear the title *Brahmamahârāja*, which must have been an invention of the Chōḷa king Râjarâja I. in whose inscriptions it is first found.⁷ Of these three donees one was called Kulōttuṅgachōḷa-brahmamahârāja after the reigning sovereign. The second was a military officer (*sēnâpati*) and had the title Râjarâjabrahmamahârāja, which, as we know from the Chellâr plates, had been conferred on a certain Pōtana. The third had the name Kumârānârāyaṇabrahmamahârāja, which was perhaps derived from a surname of Vira-Chōḍa himself.

The boundaries of Virachōḍachaturvêdimaṅḷala were: in the south, Ponnavaḍa and Mallavrōlu; in the west, Kolliprōlu and Chembrōlu; in the north, Polakumbaṛra, Ḍaṅkalapūṇḍi and Beṅḍapūṇḍi; and in the east, the sea (ll. 186-188). With line 188 begins a second, much more detailed description of the boundary-line of the granted village. This passage enumerates various canals, tanks, ponds, hamlets, hills, boulders, pieces of waste-land and high ground, foot-paths, ant-hills, valleys *etc.* It also includes the names of a number of trees, an alphabetical list of which is given in Appendix C. Of the villages that are mentioned

¹ [An abbreviated form of this name is Nâtha in Sanskrit, as will be seen from the expression *sâdhyabaktiniśihhâ Nâthâdayah*, which occurs on p. 86 of the *Yatnâramatâtpikâ* of Śrīnivâsadâs, Telugu edition, Madras, 1868. In his remarks on this work (*Report on the Search for Sanskrit Manuscripts for the year 1868-84*, p. 70, No. 154), Dr. Bhandarkar gives a list of the Vaishṇava Âchâryas mentioned at the beginning of the *Yatnâramatâtpikâ*. In this list occurs Śrīparāṅkūṣanâtha as the name of one of the Âchâryas. But the term Śrīparāṅkūṣanâtha evidently denotes two individuals, Śrīparāṅkūṣa and Nâtha, the former being the name of Naumâlvâr, *alias* Sâthâri or, in Tamiḷ, Sâḍegōpa. The latter, Nâtha, refers to Nâdamuni.—V.V.]

² This is the name given to Râma in Vaishṇava works.

³ Madras edition, Kaliyugâdi 4990, Virōḍhin.

⁴ *Archæological Survey of Southern India*, Vol. IV. p. 52.

⁵ *South-Ind. Inscr.* Vol. III. Nos. 31 and 36.

⁶ The *Nâḷayirappābandham*, which is called the "Drâviḍa-Vêda," is a collection of Tamiḷ poems written by the Âlvâras. The Rāmānuja Vaishṇavas, especially those of the Teṅḷalai sect, have a greater regard for Tamiḷ which is the language of their sacred texts, than for Sanskrit, just as the Mâdhva Vaishṇavas prefer the Kannaḍa language.

⁷ *South-Ind. Inscr.* Vol. III. p. 14.

in the grant, the following admit of identification. One of the two villages¹ which formed the southern boundary of Virachôdachaturvêdimâṅgala, Ponnavaḍa, may be identified with Ponnada which is found to the east of Piṭhâpuram on the *Madras Survey Map* of the Piṭhâpuram division. The western boundaries, Kolliprôlu and Chembrôlu, are found on the same map as Gollaprol and Chebrolu, on the high-road from Piṭhâpuram to Kattipudi. Beṇḍapûṇḍi, one of the northern boundaries, is Bendapudi, on the road to Vizagapatam. Two other villages between which the northern boundary passed, Siṅgavikrama and Donṭeṅgi (l. 254), are found on the map as Srungarrukham and Tondangi between Bendapudi and the sea. Among the boundaries of Navavâḍa, a hamlet of Virachôdachaturvêdimâṅgala (l. 266), we find Beṇḍapûṇḍi (the modern Bendapudi) and Duggavâḍa. This village is identical with the modern Durgada, which is found on the map between Bendapudi and Chebrolu. Chembrôlu, the modern, Chebrolu, belonged to the district of Bottepinâṅḍu (l. 209).² The district of Prôlunâṅḍu, in which Mâlaveli and Ponnatorra were situated (ll. 69 and 182), is already known from two inscriptions in the Kuntimâdhava temple at Piṭhâpuram, and included also Navakhaṇḍavâḍa (near Piṭhâpuram) and Sarpavaram.³

TEXT.⁴*First Plate.*

- 1 * श्रीमान्⁵ जगत्त्रयमिदं हरिरादिदेव[.*] स्रष्टुं विरिचिमसृजन्नजनांभि-⁶
पद्मात् [।*]
- 2 तस्माद्भूक्लिख मद्दामुनिरत्रिरेखोमी महेश्वरशिखांस्तक्रितप्रतिष्ठः⁷ [॥ १*]
तस्माद्बुधः त-
- 3 तश्चक्रवर्ती⁸ पुरुुरवाः तस्मादायुः ततो न[हु]षः ततो ययातिः ततः पूरुः
ततो जनमेजय-
- 4 : ततः प्र[।*]चीशः ततस्त्रैन्वयातिः ततो ह्यपतिः [त*]तस्मात्सर्वभीमः
ततो जयसेनः ततो महाभीमः
- 5 तस्माद्देशानकः ततः क्रीधाननः ततो देवकिः तस्माद्दृशुकः तस्माद्दृक्षकः
ततो मतिवरः ततः कात्यायनः
- 6 ततो नीलः ततो दुष्यंतः ततो भ[र*]तः ततो भूमन्तुः ततो हस्ती
ततो विरोचनः तस्माद्दजमीलः ततस्संव-
- 7 रणः ततस्सुधन्वा ततः परिचित् ततो भीमसेनः [ततः*] प्रदीपनः
ततस्संस्तनुः ततो विचित्रवीर्यः ततः
- 8 पाण्डुराजः ततः पाण्डवाः तेषु वंशकरादर्जुनादभिमन्तु[.*] ततः परिचित्
ततो जनमेजय-

¹ According to the Telugu portion (l. 204) these two villages belonged to the district of Uttaravaraṣa, in which, according to line 188, Ālami, one of the three components of Virachôdachaturvêdimâṅgala, was situated.

² The same district is mentioned in l. 202 as Bottepinâṅḍu.

³ See *above*, Vol. IV, p. 280 and note 1.

⁴ From the original plates.

⁵ Read कृत.

⁶ Read श्रीमान्जगत्त्रयं.

⁷ Read षर्षी.

⁸ Read नामि.

- 9 : ततः क्षे[सु]कः ततो नरवाहन¹ ततश्चतानीकः तस्मादुदयनः ततः
प्रभृत्यविच्छिन्न-
- 10 संचानिष्ययोध्यासिंह[र*]सनासीनिष्वेकान्नषष्टिचक्रवत्तिष्ठु² गतेषु तदंश्यो विज-
यादि[त्यो]
- 11 नाम राजा विजिगीषया दक्षिणापथं गत्वा त्रिलोचनपल्लवमधिच्छिष्य दैव-
दुरीहया लो-
- 12 कांतरमगम[त्] [र*] तस्मन्³ संकुले पुरोहितेन वृद्धामाल्यैश्च 'साङ्गेमंतर्व्वेदी
तस्य महादेवी मुडिवे-
- 13 मुनामाथहारमुपगम्य तद्वास्तव्येन विष्णुभट्टसीमयाजिना दुहितृनिर्व्विशेषमभिर-
क्षिता सती विष्णुवर्द्धनचंद्र-
- 14 नमस्तुत [र*] सा च तस्य कुमारकस्य ⁵कलक्रमोचितानि कम्म[रि]ष्टि⁶
क[र*]रयित्वा तमवर्द्धयत् [र*] स च मात्रा विदि-
- 15 तद्वृत्तांतो निगित्य⁷ चलुक्वगिरौ नंदाभगवती गौरीमाराध्य कुमारनारायण-
मातृगणांश्च सं⁸
- 16 त्तर्ष्य ⁹श्वततपत्रैकशंखपञ्चमहा[श]ब्दादी[नि] कुलक्रमागतानि ¹⁰निक्षमानीव
साम्राज्यचिह्ना-

Second Plate; First Side.

- 17 नि समादाय कडंबगंगादिभूमिपान्निजित्य¹¹ सेतुनर्मदामद्य¹² दक्षणापथं
पालयामा-
- 18 स [र*] तस्यासीद्विजयादित्यो विष्णुवर्द्धनभूपतेः [र*] पल्लवान्यजाताया
महादेव्याश्च नन्दनः ॥ [र*] तस्मृत-
- 19 : पुलकेशिवल्लभः तत्पुत्रः ¹³कीर्त्तिवन्म[रि] तस्य तनयः । श्रीमतां सकल-
भुवनसंस्तूयमानमानव्य-
- 20 सगोत्र[र*]णां हारोतिपुत्राणा¹⁴ कौशिकीवरप्रसादलब्धराज्यानामश्वमेदाव[भृ]थरत्ना-
नपवित्रीकृतवपुषां¹⁵ चा-
- 21 लुक्थानां कुलमलंकारिणोस्सत्याश्रयवल्लभंद्रस्य¹⁶ भ्राता कुलविष्णुवर्द्धनीष्टीदश¹⁷
वर्षाणि वेङ्गीदेशमपालयत् [र*]

¹ Read °वाहनः.

² Read °वर्द्धिषु.

³ Read तस्मिन्.

⁴ Read सार्धंमन्°.

⁵ Read कुल.

⁶ The word कर्ष्याणि is written partly on and partly below an erasure.

⁷ Read निर्गल्य.

⁸ The *anusutra* stands at the beginning of the next line.

⁹ Read इवेतातप°.

¹⁰ Read निषिषा°.

¹¹ Read °त्रिर्नित्य.

¹² Read °मध्य दक्षि°.

¹³ Read कीर्ति°.

¹⁴ Read पुत्राणां.

¹⁵ Read °निधावभयदानपवित्रीकृत°.

¹⁶ Read °भेन्द्रस्य.

¹⁷ Read °नीष्टादश.

- 22 तत्सुतो जयसिंहवल्लभस्वयस्त्रिंशतं(१) तदनुज इद्रभट्टरक[.]*¹ सप्त दिनानि
तत्सुतो विष्णुवद्वा[नो]² नव वर्षाणि त-
- 23 लूनूर्मयुवराजः³ पञ्चविंशतिं तत्सुतो जयसिंहस्वयोदश तदवरजः कोकिलि-
षन्मासान्⁴ (त)तस्य भाता विष्णुव-
- 24 ष्टनस्तमुच्चाय ⁵सप्तत्रिंशतं वर्षाणि⁶ तत्सुतो विजयादिल्लीषादश⁷ तत्तनया⁸
विष्णुवद्द्वन[.]*
- 25 ष[ट्चि]शतं तत्सुतो नरेंद्रमृगराजोष्टाचत्वारिंशतं तत्सुतः कलिविष्णुवर्द्धनोष्-
ड्व-
- 26 षं तत्सुतो गुणगविजयादित्यश्चत्वारिंशतं वर्षाणि त[ङ्ग]तुर्विक्रमादित्यस्य
तन[य]-
- 27 चालुक्यभीमस्त्रिंशतं तत्सुतः कील्लभिगण्डविजयादित्यष्यन्मासान्⁹ तत्सुतो[म्भ]राज-
स्सप्त वर्षाणि तत्तनय¹⁰
- 28 बालसुच्च[।*]य्य त[।*]डपो मासमेकं तंजिल्ला विक्रम[।*]दित्य एकादश
मासान् तत्ताडपराजसुतो यु[द्व]मल्लस्सप्त त-
- 29 सुच्चाय्य देशादम्भराजानुजो राजभीमो द्वादश¹¹ तत्सुनुरम्भराजः पञ्चविंशतिं
तस्य द्वैमातुरो दाननृपः¹² चीणि [।*]
- 30 ततस्सप्तत्रिंशतिवर्षाणि दैवदुरीहया वेंगोमहिरनायिकाभव[त्] [।*] ततो
¹³[द]ानार्नवसुतः शक्तिवम्भेष्टपा¹⁴ द्वाद[श*] वर्षा-
- 31 णि भु[व*]मपाल[य]त् [।*] ततस्तदनुजस्सप्त वत्सरान् भूतवत्सलः [।*]
विम(१)लादित्यभूपालः [पाल*]यामास मेदिनी[म्*] । [३*] त-
- 32 तनयो नयशाली जयलक्ष्मीधाम राजराजनरेंद्रः [।*] चत्वारिंशतमब्दानेक
च पुनर्महीमपालयदस्त्रि-
- 33 लाः¹⁵ [॥ ४*] यो रूपेण मनोभवं विशदया कात्या कला[न]ान्निधिं
भीगेनापि पुरंदर¹⁶ विपुलयया ल[क्ष्म]ा च ल-

Second Plate ; Second Side.

- 34 स्त्रीधरं । भीमं भीममुजाब[ले]न विहसन् भाति स्म भास्वद्यशः स्त्रीम-
त्तोमकुलैकभूषणमणि[र्ही]-

¹ Read इन्द्रभट्टरकः.

² Read °वर्षनी.

³ Read °लूर्मयुवराजः.

⁴ Read कोकिलिः षण्मासान्.

⁵ Read सप्त.

⁶ Read वर्षाणि.

⁷ Read °ल्योष्टादश.

⁸ Read तत्तनयो.

⁹ Read °ष्यन्मासान्.

¹⁰ The *anusudra* stands at the beginning of the next line.

¹¹ Read द्वादश.

¹² Read °नृपस्त्रौषि.

¹³ Read दानार्णव.

¹⁴ Read दृषी.

¹⁵ Read °दखिलाम्.

¹⁶ Read °दरं.

- 35 [नै]कचिंतामणिः ॥ [५*] राजासावनुरूप[रूप*]विभवामभंगनाम्ना भुवि
प्रख्यातासुपयच्छत¹ स विधिवद्देवीं जगत्या-
- 36 वनीं ॥ या जङ्गोरिव² जङ्गवी हिमवतो गौरीव लक्ष्मीरिव चोरीदाहिव-
सेशवंशतिलकाद्राजेन्द्रचोडादभूत् [॥ ६*] पु-
- 37 चस्तयोरभवदप्रतिघातशक्तिनिशेषितारिनिवहो महनीयकीर्तिः³ [१*] गंगाधरा-
द्विसुत[यो]रिव कात्तिके[यो]⁴ राजेंद्र-
- 38 चोड इति राजकुलप्रदीपः⁵ । [७*] 'भासा[सु]न्नतिहेतुं प्रथम'⁶ वेंगेश्वरत्व-
मध्यास्य [१*] यस्तेजसा दिगंत[१*]नाक्र[मति*]
- 39 [स]ङ्गस्र[भानु]रुदयमि[व]⁷ । [८*] ⁸उद्यच्छब्दंतरप्रतापदहनमुष्टाखिलदेषिणा
मञ्चान्¹⁰ केरलपाण्ड्य[कुं]-¹¹
- 40 [तलमुखं][१*]बिर्लित्व देशान् [चलात्] [१*] आत्रां¹² मौलिषु भूमृतां
भयरुजा वित्तेषु दुर्भेधसां प्रीतिस्तसु दि[श]सु
- 41 कीर्तिरतला¹³ येनाप्यितो[जृ]मति । [९*] भोगीशाभीलभोगप्रति[म]निज-
भुज[१*]भस्मितात्यंतविभ्य[न्ना]ना-¹⁴
- 42 भूपाललोकप्रहितवहुविधानधरत्नाभिरामं [१*] धत्ते मौलिं पराध्वो महिति¹⁵
वृपकुले यः
- 43 कुक्षीकुंगदेवो ¹⁶द्विवेदत्वादनूने सुरपतिमहिमा चोडराज्येभिषिक्तः । [१०*]
हस्तभ्राजितशखच-¹⁷
- 44 क्रजज्जं यं रा[जन]ारायणं लोक स्तौति स सूर्यवंशतिलकाद्राजेन्द्रदेवार्णवात्¹⁸
[१*] संभूतामधुरा-
- 45 न्तवीति विदितान्मान्नापरिण स्वयं लक्ष्मीमुदपति¹⁹ स लोकमहितां देवीं
जगत्यावनीम् ॥ [११*] गांगीघा इ-
- 46 व निर्भलाः छततमोध्वंसा दिनेशा इव क्षीणीत्रा²⁰ इव भूभरयमसहा
जातास्तयोस्मूनवः । [१२*][न्म]-

¹ Read प्रख्यातासुपयच्छति.

² Read जङ्गोरिव जाङ्गवी.

³ Read कीर्तिः.

⁴ Read कार्तिकेयो.

⁵ The *akshara* रौ of प्रदीप seems to be corrected from धी.

⁶ Before भा stands the first half of another, incomplete म. The सु of भासासुन्नति looks almost like न.

⁷ Read प्रथमं.

⁸ The syllables *sa*, *bhā*, *nu* and *va* are corrected from others.

⁹ Read उद्यच्छब्दतर.

¹⁰ Read सर्वान्.

¹¹ A syllable, probably *mma*, has been erased at the end of this line.

¹² The beginning of this line up to आत्रां is written on an erasure; read आत्रा.

¹³ Read ^०रतुला येनापितोऽप्यति.

¹⁴ Read भस्मिता^०.

¹⁵ Read महिति.

¹⁶ Read द्विवेद^०.

¹⁷ Read शख.

¹⁸ Read देवार्णवात्.

¹⁹ Read ^०मुदपति.

²⁰ Read क्षीणीत्रा.

- 47 ध्वं नयविक्रमैकनिलयं श्रीराजराजं प्रति [प्री]त्या वाचमिमा[म]वोचत
पिता सर्वोर्वराधी-
- 48 श्वरः । [१२*] वत्स वेंगीमहीराज्यं मया दिग्विजयैषिणा [।*] मत्पि-
तृव्ये पुरा न्यस्तं विजयादित्य-
- 49 भूसुजि ॥ [१३*] स च पंचदशाब्दानि पंचाननपराक्रमः [।*] मही^१
रचक्रहीना[धी] दिवं देवोपमो गतः । [१४*] कुलक-
- 50 मागता^२ धीरं धुरं वेंगीभुवो वह ॥ बाला अपि स्वकार्येषु^३ क्षमास्तेज-
स्विनः खलु ॥ [१५*] इत्युक्त्वा तां धुरं

Third Plate ; First Side.

- 51 दत्ता^४ गुरूणा चक्रवत्ति[न]ा^५ । असह्यतद्वियोगोपि विनयादहति स्म
सः । [१६*] श्रीपादसेवासुख[ति]े
- 52 गुरूणां न जातु राज्यं^६ सुखमित्यवेक्ष्य [।*] संरक्ष्य वेंगीभुवमेकमब्दं^७
भूयस्व पिचौरगमत्समीपं ॥ [१७*]
- 53 तदनुजमध^८ धीरं वीरचोडं कुमारं गुणमिव तनुवह^९ [वि]क्रमं चक्रवत्ती^{१०}
[।*] उ[द]यमिव रविस्त^{११} प्राप्य वेंगी-
- 54 श्वरत्वं^{१२} वितनु^{१३} शिरसि पादं भूयतामित्यवोचत् ॥ [१८*] इत्याश्रिषं
समुपगम्य नृपादवंधान्मातुस्त-
- 55 दशजन्तुपहितयात्क्रमेण [।*] शान्त्य तामवरजैः [प्रणतः*] कुमारस्युष्ट[ः*]
सदशगमनाय स [तैः] कथं^{१४}
- 56 चित् ॥ [१९*] शत्रुध्वास्तमपास्य राजनिकरानाच्छाय धात्वा परान्दु[र्धु]त्ता-
स्विनिवर्त्य भूकामलिनीं छात्वा त-
- 57 धा^{१५} नन्दिनीं । आरूढो^{१६} जननायनामनगरीहृम्यादयाद्वि^{१७} विशुब्धे^{१८} गोभूतल-
भूषणं^{१९} दृपसुतो ब[र]-
- 58 शार्कान्विबद्युतिः^{२०} । [२०*] शार्कादे शशिन्धानरे[न्दु]गणिते सिं[ह]ाधिहृडे^{२१}
रवौ चंद्र^{२२} वृ[द्धि]-

^१ Read ॐ.

^२ Read राजं.

^३ Read सर्वोर्वरा^०.

^४ The धी of मही is corrected from न.

^४ Read रचक्रहीना^०.

^५ Read ॐमागता.

^७ Read कार्येषु.

^६ Read दत्तां पुत्रणा.

^६ Read ॐतिगा.

^{१०} Read राज्यं.

^{११} Read ॐसब्दं.

^{१३} Read ॐमध.

^{१२} Read बहं.

^{१४} Read ॐतीं.

^{१५} Read रविस्तं.

^{१६} Read ॐश्वरत्वं.

^{१७} The five letters वितनु शिर are written on an erasure.

^{१८} Read कथं; the *anusvara* stands at the beginning of the next line.

^{१९} Read ॐया.

^{२०} Read आरूढी.

^{२१} Read इत्योद^०.

^{२१} Read विशुब्धे^०.

^{२२} The *s* of *dyuti* is written on an *anusvara*.

^{२२} वृ is corrected from व; read ॐदे.

^{२२} Read चन्दे.

- 59 मति त्रयोदशतिथौ¹ वारे गुरीर्हृच्चिके । लम्नेय अषणे समस्तजगतीराज्याभि-
षिक्तौ सुदे
- 60 लोकस्याद्दहति² स्म [प]द्मनघ[:*] श्रीवीरचोडो नृपः³ । [२१*] यो
दीनकीटिमभिवाञ्छितवस्तुदानैष्ठीतो-⁴
- 61 नपाश्रितभयोपनुदा भुजेन । रत्नसमस्तभुवनाश्रयनाम सार्व⁵ धत्ते प्रजाश्च
निजधर्मापरि-
- 62 ग्रहेण । [२२*] भूलोकादुदिता महोन्नतिमती दिङ्मण्डलव्यापिनी संक्रा-
[त्ता*]खिलसत्यधा⁶ परिगता लोकानघोर्हृ[र*]ज-⁷
- 63 पि । सन्मार्गाञ्जलितां भुवीह पतितां पश्चाद[वी]गामिनी⁸ गंगा¹⁰ कीर्त्तिर-
मंगलप्रसूधिनी¹¹ यस्मात्तिशेतेतराम् ॥ [२३*] त्य-
- 64 ज्ञा भूभारखेदं¹² पण्डितपरिचलं पाति पाताललोकं सव्या¹³ निर्व्याकुला-
सीत् परकुपतिपरित्यागिनी [मि]-
- 65 दिनी च । लक्ष्मीभाज[र*] [दि]जानामपि मखनिवहैर्नदित¹⁴ दवबुन्दैरित्यं
त्रैलोक्यमेतत्¹⁵ [ध्रु]वमतिमुदितं [य]-
- 66 च भूभारभाजि ॥ [२४*] अक्षत¹⁶ [यो] मही रत्नगुरुणा चक्रवर्तिना¹⁷
। आहुतो¹⁸ यच्चनीहामदेह(र)ल[क्ष्मी]-

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- 67 दिदृ[क्ष]या । [२५*] क[र*]तिन्नवामनुदिनन्नयनाभिरामां पुष्पंतमिदुभिच
यं तरु[ण] नृपेद्रः [र*] पश्यन्नतुप्त-
- 68 नयनोप्यथ पंचमाब्दे प्रास्थापयत्पनरुदीचजयाय¹⁹ स्रु[म*] ॥ [२६*] स
सर्वलोकेश्वर्य[:*] श्री[वि*]णुवद्वनम-²⁰
- 69 ह्याराज[र*]धिराजो राजपरमेश्वरः परमभद्र[र*]रकः परमब्रह्मण्य[:*] श्री-
वीरचोडदेवः प्रीतुनाशुविषयनि-
- 70 वासिनी राष्ट्रकूटप्रमुखान् कुटुंबिनस्सर्वान् समाहूय मंत्रिपुरोहितसेनापति-
युवराज(र)दौवा-
- 71 [रि]कसमन्त्रमित्यमाज्ञापयति । यथा²¹ । वेदाना²² परिरक्षणे कृतमतिर्हैवादि-
देवस्तपस्तप्ता संजनयांबभूव भग-

¹ Read तिथौ.

⁴ Read °दानैर्नीतानुपाश्रितभयापनुदा.

⁶ Read सत्यधा.

⁹ Read °दधौ.

¹² Read कणि°.

¹⁵ Read °मेतद्.

¹⁸ Read आहुतो यौवनी°

²¹ Read यथा.

² Read °स्त्रीदहति.

⁷ Read °नघी°.

¹⁰ Read गंगां कीर्ति°.

¹³ Read सर्वा°.

¹⁶ Read अक्षत°.

¹⁹ Read °युष्मन्°.

²² Read वेदाना°.

³ Read नृपः.

⁵ Read सार्व°.

⁸ Read सन्मार्गा°.

¹¹ Read प्रसूधिनी°.

¹⁴ Read °नन्दिवं देव°.

¹⁷ Read °वर्तिना°.

²⁰ Read °नघंन°.

- 72 वान्¹ ब्राह्मणान् [1*] यैराश्वर्थ्यमहातुभावभवनेर[ग्नौ] यथाचो[दि]तं सायं
प्रातरिह[1*]र्षितेन हविष[1*] जीवति देवा-
- 73 दिवि ॥ [२७*] दुष्टो जात्या प्र[क्त]त्या कलुषितहृदयः क्रूरकर्मा[पि] यथा-
मेवं विप्रं प्रसाद्य प्रशमितदुरितः स्वर्गमाप्त-
- 74 स्त्रिशंक्तुः [1*] राज्ञां वंशे विराजन् बहुसुकृतबलाद्देवराज्येभिषिक्तो येषामि-
कस्य कोपात् [प्र]भुरपि नहुषः
- 75 पातितो नाकलोकात् ॥ [२८*] आन्ना[विधे]यानि भवन्ति यस्य जगन्ति
सर्वाणि स चद्रमौलिः [1*] विधा[य*] येषां वि-
- 76 [धि]वदु^२ सपर्य्याः त्रिलोचनायस्त्रिपुरं विजिष्य^३ । [२९*] येषां प्रभावेन^४
सहस्रधामा रक्षां[सि] संधाद्वितय^५
- 77 विधूय [1*] विभाति निर्व्विघ्नविय[त्]प्रचारो जगन्ति रचन्^६ जगदेक-
चक्षुः । [३०*] वंशेषु तेषामृषिपुंगवानां विख्या-
- 78 तभूदेवकुलीत्तमेषु [1*] प्रशस्तवाक्याशुभलक्षणंगा ये भाति वेदा इव
मूर्त्तिमंतः ॥ [३१*] ये वाङ्मयांभी-
- 79 निघिसारतलज्जानोज्ज्वलत्कौस्तभरत्नभासा^{१०} [1*] कृतप्रकाशं हृदयं दधानाः
विभाति विष्णोरिव मूर्त्ति-
- 80 वेदाः^{११} ॥ [३२*] ते नामती गोत्रतश्च निरूप्यन्ते । तत्र तावदभिराममूर्त्ति-
र[चो]रनिधिरस्यत्पुरोहृ[तो]^{१२} भा-
- 81 गहयवान् [1*] चीडभट्टः । श्रीकृष्णभट्टः । श्रीधरभट्टः । आद्यभडारभट्टः ।
श्रीकृष्णभट्टः । सर्वदेवभट्टसोमयाजी ।
- 82 केशवभट्टः तिरुवरंगमुडयान्[न्]भट्टः । यन्नात्मभट्टः । नारसिंहभट्टः । तिरु-
वरंगमुडयान्भट्टः तिरुम-
- 83 लयुडयान्भट्टः सज्जनभट्टः श्रीधरभट्टः ।^{१३}मादवभट्टः श्रीरामभट्टः । कळ[कु]-
सिष्टीकाल[भ]ट्टः[*]

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- 84 केशवभट्टः नारसिंहभट्टः । केशवभट्टः [वि]न्नकृतभट्टः । वामनभट्टः ।
सर्वदेवभट्टः श्रीरंगशायिभट्टः[*]

¹ After this word four aksharas are missing: नारायणो would suit the metre.

² Read यथा.

³ Read विधिवत्.

⁴ Read हितये.

⁵ Read भेदाः.

⁶ Read येषां.

⁷ Read विजिष्ये.

⁸ Read रचस्यं.

⁹ Read दाचारविधिं.

¹⁰ Read चन्द्र.

¹¹ Read प्रभावेण

¹² Read तस्य ज्ञानोज्ज्वलत्कौस्तुभः.

¹³ Read साधव.

- 85 । गोविंदभट्टः । धेन्वयषडंगवित् । नदिक्कुमारभट्ट¹ । तिरुमलयुडयान्भट्टः
श्रीवासुदेवभट्टः सो-
- 86 मदेवभट्टः दा[सो]दरभट्टः² । जान्नियन्निवेदी । नित्यानंदचिवेदी । ³नारा-
यणषडंगवित् । कामियष-
- 87 डंगवित् । अरुलालदशपुरिभट्टः । गंगा[ध]रभट्टः अ(र)रुलालभट्टः
श्रीकृष्णभट्ट । [मा]धवभट्टः । तिरु-
- 88 मलयुडयान्भट्टः । वामनभट्टः । माधवभट्टः । नारायणषडंगवित् । श्रीरंग-
नाथभट्टः⁴ । तिन्ननाय-
- 89 कभट्टः । विष्णुभट्टः । तिरुवरंगसहस्रः । विष्णुभट्टः । नारायणभट्टः ।
पार्यसारधिः⁵ । नारायणभट्टः । वेन्नकूत-
- 90 भट्टः । कुमारस्वामिभट्टः । नागदत्तभट्टः कुप्पयभट्टः । नगदीनयभट्टः ।
⁶श्रंवलताडिभट्टः । चेदामरकाणभट्टः
- 91 श्रीकृष्णभट्टः । तिरुवेंगडसहस्रः । नारायणभट्टः । चिविक्रमभट्टः । गोविंद-
भट्टः । पीतिय-
- 92 भट्टः । ज[र*]त[वे]दिभट्टः । श्रीकृष्णभट्टः श्रीरामसहस्रः सिंहपिरान्सहस्रः
कुमारस्वामिभट्टः ।
- 93 गुंडदेव[भ]ट्टः । [I] दीनय[भ]ट्टः । श्रीनारसिंहभट्टः । वामनभट्टः । वेन्नकूत-
सहस्रः । नारायणस-
- 94 हस्रः । पीन्नयसहस्रः [I] श्रीरामभट्टः । केशवभट्टः । का[म]यसहस्रः
दीनयभट्टः श्रीरामभट्टः । दक्षिण[र*]मूर्त्ति-
- 95 भट्टः । लक्ष्मीधरभट्टः । नारायणभट्टः सोमदेवभट्टः । नारायणभट्टः । केश-
वभट्टः । नारायणभट्टः । तिरुवरं-⁷
- 96 गनारायणसहस्रः । दामोदरभट्टः । मावयभट्टः । वामयभट्टः । तिरुमलयु-
डयान्[भ]ट्टः । गंगाधर-
- 97 भट्टः । श्रीगण्डभट्टः । माधवभट्टः । तिरुमलयुडयान्भट्टः [आ]लसहस्रः ।
विष्णुभट्टः । नागदेव-
- 98 सहस्रः । पीन्नयसहस्रः श्रीधरभट्टः । तणियपेरुमान्सहस्रः ⁸श्रीकैलानमुडयान्-
सहस्रः
- 99 आलवंदान्भट्टः । पिष्टयभट्टः । घृता[शि]भट्टः । आरामुदुभट्टः श्रीकृष्णभट्टः⁹

¹ Read भट्टः.² This name is inserted in the place of शंकरनारायणभट्टः which has been erased.³ Read नारायण.⁴ Read नाथ.⁵ Read सारधिः.⁶ Read अरुलताडि.⁷ The *anusudra* stands at the beginning of the next line.⁸ Read कैलास^o.⁹ The *visarga* at the end of this line belongs to the erased name सैडियभट्टः which is still partly seen.

100 गंगाधरभट्टः । गोविंदसहस्रः नारायणभट्टः । श्रीधरभट्टः । नारायणभट्टः
नारायणभट्टः

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- 101 इत्येकान्द्रविंशत्युत्तरशतसंख्या भारद्वाजगोत्रजाः । गोविंदभट्टः ¹कुमारस्वामिभट्टः ।
यज्ञात्मभट्टसोम-
- 102 याजी । ताडिकुमारभट्टः विष्णुभट्टः दीनयभट्टः । कश्चि[य]कीसहस्रः नाराय-
णभट्टः दीनयभट्टः । इति संकति-
- 103 गोत्रजा नव । श्रीकृष्णभट्टः दीडियभट्टः । तिरुवरंगमुडयान्भट्टः । दीन-
यभट्टः त्रिविक्रमभट्टः । वेन्नकृत-
- 104 भट्टः । गंगाधरभट्टः दामयषडंगवित् । गोविंदभट्टः उल्लहमुण्डान्भट्टः ।
श्रीरंगनाथभट्टः । कुमारस्वामिभ-
- 105 ट्टः नारायणभट्टः । माधवभट्टः । तिरुमल्लुडयान्भट्टः । विष्णुभट्टः । मावन-
भट्टः चीडियषडंगवित् । दीनयभ-
- 106 ट्टः नारायणभट्टः । कोलवामनभट्टः । अत्ताडि[भ]ट्टः । अत्तामभट्टः । दा-
मोदरभट्टः । सीरलंगीभट्टः । अडहि-
- 107 यमण्जालुभट्टः । आदित्यभट्टः । दीनियसहस्रः । कुमारपेरुमान्भट्टः । ति-
रुप्पनंगाडभट्टः । शिवदे-
- 108 वभट्टः । भीमनाथभट्टः । गोविंदभट्टः । यन्नदीणभट्टः । उत्तरीखरपडवित्
। अत्ताडिभट्टः । शक-³
- 109 रनाराय[ण]भट्टः । विष्णुसहस्रः श्रीर[ि*]मभट्टः । वासुदेवभट्टः चेल्वसहस्रः
। मधुसू[द]नभ-
- 110 ट्टः नाराय[ण]भट्टः । श्रीरामभट्टः ⁴मादवभट्टः इति पंचोत्तरचत्वारिंशत्
कश्यपगोत्रजाः । श-⁵
- 111 भुभट्टः । कुमारस्वामिभट्टः । विष्णुभट्टः । माध[व*]भट्टः । देवकुमारभट्ट
विहयषडंग-
- 112 वित् । मल्लहिनियनिण्ड्रान्भट्टः । श्रीकृष्णभट्टः । अरलारभट्टः यन्नमूर्त्तिभट्टः ।
दीनियत्रिवेदिभट्टः । रम-
- 113 नषविंगवित्⁶ । श्रीधरषडंगवित् । ⁷मादवभट्टः । कामयत्रिवेदी । कुमार-
स्वामिभट्टः । श्रीकुमारभट्टः शं-⁸
- 114 करषडंगवित् । अथ्यपिरान्सहस्रः । नामयभट्टः । वेन्नकृतभट्टः ईश्वरभट्टः ।
दीनयषडंगवित् । शंक-

¹ Read कुमार.

⁴ Read माधव.

⁷ Read माधव.

² Read षडङ्गवित्.

⁶ Read शंभु.

⁸ The *anusvāra* stands at the beginning of the next line.

³ Read शक.

⁵ Read षडङ्गवित्.

- 115 रनारायणभट्टः । तिरुमलुडयान्भट्टः¹ ऋषीकेशभट्टः । श्रीधरभट्टः । आको-
ण्डविल्लभट्टः । केशवभट्टः
116 अरुलारसहस्रः । तिरुनीलकण्ठभट्टः । तिरुवाकुलमुडयान्सहस्रः । यन्नदीण-
भट्टः [1] सिंगापिरान्भ-
117 ट्टः । तिण्डयसहस्रः । कोलवामनसहस्रः । सुंदरतीलुडयान्सहस्रः । नारा-
यणभट्टः । वै[ण्ण]कू-

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- 118 तसहस्रः । च[द्र]शेखरभट्टः नंबियाण्डानुभट्टः² कामयभट्टः श्रीधरसहस्रः ।
विद्वयभट्टः । मा-
119 वियषडंगवित् । द[1*]मोदरसहस्रः । सीरलंगीभट्टः । चेल्वयभट्टः ।
कंदयसहस्रः । रुद्रसहस्रः ।
120 चिठियाण्डान्[भट्ट](ः)सीमयाजी । पेरियाण्डान्भट्टसीमयाजी श्रीरामभट्टः ।
पेरिय(ः)नंबिभट्टः । इति ह-
121 [रि]तगी[त्र]जाः पंचोत्तरपंचोशत्³ [1] नारायणभट्टः । गंगाधरभट्टः ।
नारायणभट्टः । श्रीरामदशपुरिभट्टः । सी-
122 रलंगीभट्टः । सर्वदेवभट्टः । श्रीवासुदेवभट्टः । मेडयभट्टः । पीतियषडंग-
वित् । मनत्तुक्किनियान्भ-
123 ट्टः । भा[स्क]रभट्टः । [ए]ठ्ठिसेवकभट्टः । मेडयषडंगवित् । नीलकण्ठभट्टः ।
तिरि-
124 'वल्लयुडयान्भट्टः मा[ध]वभट्टः उल्लहमुण्डान्भट्टः । जन्नयसहस्रः श्रीहनुम-
सहस्रः अप्पयभट्टः [वि]न्न-
125 यभट्टः तेवडि[स]हस्रः । शंकारसहस्रः तिरुमलुडयान्भट्टः [1] पेरियाण्डान्भट्टः
श्रीधरभट्टः श्रीराम-
126 भट्टः । शिवदेभट्टः । आदित्यषडंग[ग]वित् दामोदरभट्टः [1] व[सु]देवभट्टः ।
ज[1*]तवेदिभट्टः माधवषडुं⁴
127 गवित् । अत्तियषडंगवित् । नंदिकुमारभट्टः । [केश]वभट्टः वीट्टिरिंदान्भट्टः
। आयिरंजीतिस-
128 हस्रः । भट्टदेवभट्टः । वामनभट्टः । दामोदरभट्टः । पेरिया[ण्डा*]न्भट्टः
। कुमारस्वामिभट्टः । दामं⁵

¹ Read हृषी°.⁴ Read °नल°.⁶ Read दामय.² Read °न्भट्ट°.³ Read पञ्चाशत्.⁵ Read षडङ्ग. The anusvāra stands at the beginning of the next line.

- 129 यत्सहस्रः । अडिह्ननबिचतु[र्वे]दिभट्टः श्रीवेदव्यासभट्टः [1] इति कौशिक-
गोत्रजाः (1) अष्टीत्तरचत्वारिंशत् । श्री-
130 गरुडदशपुरीयभट्टः । वे[रण]कृतभट्टः । इति द्वौ गर्गगोत्रजौ । रमयभट्टः
। अरुलारदशपुरीयभट्टः ॥
131 चन्द्रशेखरभट्टः । भीमनाथभट्टः । आरामदुभट्टः । श्रीकृष्णदशपुरीयभट्टः ।
ति[रु]वरंगमुडयान्भ-
132 ट्टः । आदित्यभट्टः इत्यष्टौ वाधूलगोत्रजाः । श्रीकृष्णभट्टः । श्रीकृष्णभट्टः
। इति द्वौ कपिगोत्रजौ ॥ यज्ञ[म्]-
133 र्तिभट्टः । दारयषडंगवित् । दोनयत्रिवेदी ॥ भीमयभट्टः । इति चत्वार-
र(र): कुल्लगोत्रजाः [1*] श्रीकृष्णभट्टः
134 नारायणभट्टः । यज्ञवेशवभट्टः । केशवभ[ट्ट*]: । श्रीकुमारभट्टः । सूर्य-
देवभट्ट¹ । श्रीकृष्णभट्टः । वासुदे-
135 वभट्टः । इत्यष्टौ वादरायणगोत्रजाः । तिरुवरंगदेवभट्टः । सर्वदेवभट्टः ।
श्रीरामभट्टः । सर्वदेव-

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- 136 भट्टः । वेणुकृतभट्टः । श्रीधरभट्टः । श्रीकृष्णसहस्रः । कामियषडंगवित्
। वीट्टिरिदान्भट्टः]
137 कौवाण्डान्भट्टः । मनत्तिकिनियान्सहस्रः इत्येकादश लीहितगोत्रजाः । श्री-
कृष्णभट्टः । श्रीकृष्णभट्टः ना-
138 रायणभट्टः । इति त्रयो² [क]ामकायनगोत्रजाः । श्रीरामभट्टः । श्रीकृष्ण-
भट्टः । परमेश्वर-
139 भट्टः । यज्ञस्कन्दभट्टः । देवदेवेशभट्टः । मयुसुदनभट्टः माधवभट्टः श्रीराम-
भट्टः । श्रीवासुदे-
140 वभट्टः । विष्णुभट्टः । रुद्रभट्टः । दोनयभट्टः । दक्षिण[1*]मूर्तिभट्टः ।
यज्ञात्मभट्टः । कुमारस्वामिभट्टः । श्री-
141 रामभट्टः । शीरलंगोभट्टः । शंकरनारा[य]णभट्टः । यज्ञमूर्तिभट्टसोमयाजी ।
दामोदरभट्टः । श्री-
142 वासुदेवभट्टः नारायणभट्टः । भीमेश्वरभट्टः दोनयभट्टः । सुब्रह्मण्यभट्टः ।
अरुलारभट्टः । तिरिमलमुडय[1*]-

¹ Read भट्टः.

² Read त्रयो.

³ Read मयुसुदन.

- 143 जभट्टः¹ । वासुदेवभट्टः । दामोदरभट्टः । श्रीकृष्णभट्टः[.] । [स्]थ्यदेवभट्टः
। वासुदेवभट्टः । मा[ध]व-
- 144 भट्टः सिंगपि[र]ान्सहस्रः वेन्नकूतसहस्रः । अरुलारसहस्रः । पन्ननाभट्टः
दक्षिणामूर्ति-²
- 145 भट्टः । श्रीरामदेवभट्टः । सिंगपिरान्भट्टः । श्रीकृष्णसहस्रः । ईश्वरभट्टः
। माधवसहस्रः । अ-
- 146 रसन्नन्ना । जनाईनभट्टः माधवभट्टः । दारयभट्टः । अरुलारसहस्रः तिरु-
वरंगमुडयान्सहस्रः । ति-
- 147 रिवा[यिक्कु]लमुडयान्सहस्रः नारायणभट्टः 'युरुषीत्तिमभट्टः पोन्नयसहस्रः ना-
रायणभट्ट-
- 148 [.] नित्यानंदभट्टः । सीमदेवभट्टः । 'पाय्यसारधिभट्टसीमयाजी । विहय-
भट्टः । सीरलंगी(व)भट्टः । निरवद्यभट्टः[.]
- 149 वाजपेययाजी भागद्वयवान् इति षष्टिः कुं[डि]नगोत्रजाः । दत्तचिवेदिभट्टः
। केशवभट्टः तिरुवेंगडभट्टः[.]
- 150 [रम]ण्डयभट्टः । ईश्वरभट्टः । वेमनभट्टः । अत्तियारालिभट्टः वेन्नयभट्टः ।
वेन्नकूतभट्टः । षष्टिरुद्रभ-
- 151 ट्टः । केशवभट्टः । मणिनागभट्टः श्रीकृष्णभट्टः । विष्णुदीनयभट्टः । कुमा-
रस्वामिसहस्रः दक्षिणामूर्तिभट्टः
- 152 दामोदरभट्टः 'क[र]मकोटसहस्रः । तेरुपीलियनिण्डान्सहस्रः श्रीवासुदेव-
सहस्रः श्रीरामभट्टः

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- 153 माधवभट्टः । शंकरनारायणसहस्रः सिंगपिरान्सहस्रः । रश्चिनपडंगवित् ।
आराम[दु]भट्टः । दीनयसहस्र-
- 154 [.] दक्षिणामूर्तिभट्टः । सीमयभट्टः इत्यात्रेयगोत्रजास्त्रिंशत् ॥ पेरुबुट्टीकड-
ल्लट्ट(ः)सीम-
- 155 याजी । आरामदुभट्टः । केशवभट्ट[*] गोविंदभट्टः इति चत्वारो
'रधितरगोत्रजाः । श्रीधरभट्टः । शंकरनारायण-
- 156 भट्टः । लाल्कीण्डवेळ्ळिभट्टः । न[र]रायणभट्टसीमयाजी । तिरुबुट्टीगुडिभट्टः ।
तिरुवरंगनारायणभट्टः । ति-

¹ Read 'नभट्टः.⁴ Read पुरुषोत्तम.⁷ Read रधिवर.² Read 'मूर्ति.⁵ Read पार्थसारथि.³ Read ईश्वर.⁶ Read 'कीटि.

- 157 रिवायिक्कुलमुडयान्भट्टः । माधवभट्टः । पत्तिगोष्ठान्भट्टः¹ । यन्नमूर्त्ति-
भट्टः । नारायणभट्टसोमयाजी । चंद्र-
- 158 शेखर[भ]ट्टः श्रीरा[म]भट्टः तिरिवाक्कुलमुडयान्भट्टः । गंगाधरभट्टः ।
श्री[र]ग्गनाधभट्टः² । रुद्रकुमार-
- 159 भट्टः । श्रीरामभट्टः पीतयषडंगवित् । वेन्नकूतभट्टः नारायणभट्टः वेम[य]-
षडंगवित् । अप्पयषडं³
- 160 गवित् । माधवभट्टः [] श्रीरामभट्टः श्रीरामभट्टः सुन्नन्नख्यभट्टः । श्री-
रामभट्टः । केशव[भ]ट्टः पुरुषोत्तमभट्टः
- 161 [न]ारायण(भ)सहस्रः दक्षिणामूर्त्तिभट्टः । वेन्नकूतभट्टः । सोमनाधभट्टः⁴
त्तिरिवायिक्कुलमुडयान्भ-
- 162 ट्टः । सिंगपिरा[न][भ*][ट्ट]ः ईश्वरसहस्रः नारायणसहस्रः श्रीभ[र*]तसहस्रः
। श्रीकृष्णभट्टः । दक्षिणामूर्त्तिभट्टः
- 163 केशवसहस्रः तिरुवरंगमुडयान्भट्टः । तिरुप्पन्नंगालुसहस्रः सीरलंगोसहस्र
दक्षिणामू-
- 164 र्त्तिभट्टः गोविंदभट्टः केशवभट्टः [चि]विक्रमभट्टः । एठियपीतषडंगवित्
श्रीधरभट्टः शंकरनार[र]-
- 165 यणभट्टः आदित्यदेवभट्टः नारायणभट्टः श्रीधरभट्टः । दोनयभट्टः भीम(र)य
भट्टः । केशवभट्टः पद्मनाभभट्टः[.]
- 166 गंगाधरभट्टः इत्येकोत्तरषट्ठिव्यंत्सगीचजाः [] मण्डयभट्टः चि[वि]क्रमभट्टः
रुद्रकुमा-
- 167 रभट्टः सिंगपिरानभट्टः । आदित्यदेवभट्टः । पद्मना[भ]भट्टः नारायणभ
तिरुवरंगमुडयान्भट्टः श्री-
- 168 धरभट्टः मणिनागभट्टः विष्णुभट्टः श्रीरामभट्टः नारायणभट्टः तिरिप्पोरिभा
तिरिमल्लुडयान्सह-
- 169 स[] वामनभट्टः कौण्ड्यसहस्रः आदित्यदेवसहस्रः इत्यष्टादश गीतमगं
[]जाः । अडशियमण्णालभट्टः
- 170 तिरुप[न]गाडभट्टः माधव[भ]ट्टः दोनयसहस्रः वामनभट्टः केशवस[ह]ः
गोविंदसहस्रः कुमार-
- 171 स्वामिभट्टः अरुलारभट्टः इति 'वशिष्टगीचजा नव । कुमारस्वामिभट्टः ।
श्रीधरभट्टः श्रीभरतभट्टः दामी-

¹ Read नाथ.² Read वैष्णव²³ The *anuvāda* stands at the beginning of the next line.⁴ Read 'माधवभट्टः । तिरि².⁵ Read वसिष्ठ.

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- 172 दरभट्टः कुमारस्वामिभट्टः आण्डमण्डिभट्टः दामोदरभट्टः भागद्वयवान् क[रि]-
माक्यभट्टः इति¹ अष्ट नितुं-
- 173 दि[गो]त्रजाः [1*] दीनयषडंगवित् । कोरुयषडंगवित् जत्रयभट्टः
जत्रयषडंगवित् । दीनयभट्टः जनार्दनप-
- 174 डंग[वित्] । इति शालावतगीत्रजाषट् । यज्ञात्मभट्टसोमयाजी² श्रीकृ-
भट्टः गोविंदभट्टः श्रीभरतभट्टः । इति चत्वा-
- 175 रो विश्व[1*]मित्रगीत्रजाः । सूर्यदेवसहस्रः । अप्यभट्टः । केरुभट्टः
कुलीतुंगचौडब्रह्ममहाराजः । सेनापतिः³ राज-
- 176 राजब्रह्ममहाराजी भागचतुष्टयव[ान्] कुमारनारायणब्रह्ममहाराजो भागद्वय-
वान् । दिवाकरभट्टः । न-
- 177 डविरुङ्गं कालकालभट्टः । केशवभट्टः । इति सुब्रह्मगीत्रजा नव । नारा-
यणसहस्रः प्र⁴
- 178 ॥ इति द्वौ वालखिल्यगीत्रजौ । दामोदरभट्टसोमयाजी । दुग्गयभट्टः⁵
॥ तिरुनाण्डुडयान्भट्टः । आण्डम(र)ण्डिभट्टः इ-
- 179 ति चत्वारशष्टगीत्रजाः । वासुदेवभट्टः । वेण्णकृतसहस्रः नाराय[ण*]भट्टः
। इति शाण्डिल्यगीत्रजास्तयः । निंब[दि]वभट्ट-
- 180 [ः] । इत्येकी विष्णुवृद्धः । नारायणभट्टः । गोविंदभट्टः श्रीकृष्णभट्टः इति
त्रयः पाराशर्यगीत्रजाः । इति ष-
- 181 [ट्]चिंशदुत्तरपंचशतसंख्येभ्यः (1) षट्कर्म्मनिरतभ्य⁶ न्यूनाधिकभावेन "चतु-
श्रत्वारिंशदधिकपं"⁷
- 182 चशतसंख्यानं भागान् परिकल्प्य भवद्विषये द्वादशपूर्णिहसहितमालवेक्षिनाम-
ग्रामः पोन्नतो[न]।-
- 183 मग्रामश्च उत्तरवरुसविषये आलमिनामग्रामश्चेति ग्रामत्रयमेकीकृत्य श्रीवी-
रचौडचतुर्विंदिमंग-
- 184 लनाम्ना सुप्रतिष्ठ[1*]ग्रहारीकृत्य प्रतिबंधत्समभ्र⁸ प्रतिभागं साई निष्कं
क[रं] परिकल्प्य यदतोन्वत्सिद्धा[या]-

¹ Read इत्यट्.² Read सोमयाजी.³ Read सेनापती.⁴ The rest of this line after प्र has been erased; but the erased words प्रवीचशिवपंडित्वी भागद्वयवान् are still faintly visible.⁵ Read निरतभी.⁶ Read चतुस्रत्वा⁹.⁷ The anusvara stands at the beginning of the next line.⁸ Read क्तरमत्र.

- 185 वेङ्गायाभिनवादिक¹ यच्च क्रीडत्तुशुक्लनामकं यच्च वणिग्भ्यः पू[र्णी]पजी
विभ्य[श्च] राजग्राह्यं तत्स[र्वं] परिहृत्य स-
- 186 र्वंकरपरिहारिण धारापूर्वकमस्माभिराचंद्रार्कमुत्तरायणनिमित्त² दत्तमि
विदितमस्तु वः ॥ अस्य ग्रामसीमानः ।
- 187 दक्षिणतः ॥ पीत्रवाडयु मल्ल[त्री]लुनु सीमा ॥ पश्चिमतः क्रीडिप्रो
चेत्रीलुनु सीमा ॥ उत्तरतः ॥ पोलकुंब-
- 188 ळुनु । ³डकल[पू]ण्डिनि [त्रि]ण्डपूण्डिनि सीमा[न]ः ॥ क्षेत्रसीमाना⁴
पूर्वतः समुद्रः । आग्नेयां दिशि पीत्रवाड पोल-
- 189 सुनीयूरि पोलमुं गूडिन चोडि मोवलि तोडि इसुकमेदयु दीनि प
मटि रिद्वानि तोडि ताडुनु सीमा ॥ दक्षिणतः
- 190 दीनि[त्रे] नैर्ऋति सुच्चिंतल तोडि वयलुनु दीनिके नैर्ऋतिं बिं[च]नि
तोडि ताडुनु दीनिकि नैर्ऋतिं दीवसु[द्वं]दा-

Seventh Plate; First Side.

- 191 डुनु दीनि [नै]रतिनि⁵ कुमडु तोडि ताडुनु दीनि पडुमटनुप्पुटे
पीत्रवाडवु बोदिन वीरचोडच-
- 192 ⁶तुर्वदिमंगलमुन [पे]दरुवन चेट्टिमेट्टु दीनि दक्षिणमुन बूरुवुकीनयुनु
[टे]त्तुनुं [द्व]पिंचि
- 193 पाटिठन मेलवंककु दक्षिणमुन[व]डुपिंचिनिकम्भानुनु दीनि आग्नेय
लिंगमुकुत्तुत्तुनु बूरुवुकीनयुनु[प्पु]-
- 194 टेत्तुनुं गूडिन चोडि जात्तु[मि]दयु दीनि दक्षिणमुन लिंगमुकु
आग्नेयमुन [अ]वुत्तुगुंटयु दीनि द-
- 195 क्षिणमुन निग्गलपुंगालियुं गोडेत्तुनुं गूडिन चोडु⁷ दीनि दक्षिण
युलुवंगुत्तु दक्षिणमुन गोडे-
- 196 टि पल्लमुनु दीनिकिं बडुमट ⁸नैरतिमूल ⁹चत्तुवुकडुन राविम्भानुनु
पडुमट शम्भिम[र*]नुनु दीनि पडुमट मायल-
- 197 ¹⁰द्वि कट्टमीदि ताडि[मि]दयु दीनिक पडुमटि कट्टमीदि त्तुयुनु दी
पडुमटि कट्ट [स]मसिन चोडि चविट्टिमेट्टुनु
- 198 दीनिक पडुमटि ताडिमिट्ट तोडि मेट्टु दीनिक पडुमटि
उत्तरमिंचिमेलविनमेलवंकचोडि अरुत्तुनु दी-

¹ Read 'दिकं.

⁴ Read सीमानः.

⁷ Read चोडुनु.

¹⁰ This line up to *rdyuu* is written on an erasure.

² Read निमित्त.

⁵ Read नैर्ऋतिनि.

⁸ Read नैर्ऋति.

³ Read 'क'क'.

⁶ Read 'तुर्वदि'.

⁹ Read चत्तुवु.

- 199 निक वायव्यमुन रेणु सेऽवुल नडिमि पुट्टु दीनिक वायव्यमुन
बोन्नवेन्नकट्टु पडुमटि पु-
- 200 ट्ट तोडि जम्मिकीऽडुनु दीनिक पडुमटि अरुऽगुण्ट तोडि पुट्टुनु
दीनिक पडुमट गारपऽ-
- 201 कि नैरतिमुल¹ उँतिपुट्ट नडिमि अरुऽगुण्टु दीनिक पडुमटि अरुऽ-
गुण्टु दीनिक पडुमट²
- 202 वीत्तेपिनाण्टिकिं बीयिन पेंदेरुवुन तूर्पुन पुट्टु दीनि पडुमटिनुत्तरदक्षिण-
मैन अरुऽगु-
- 203 ण्ट नडिमि तुम्मानुनु दीनिक पडुमट नरलोक[मै]रवुण्डनुनेटि काऽ
पुट्टु सीमा ॥ नैर्ऋत्यां दि-
- 204 शि । उत्तरवरुसमल्लब्रालुनु¹ बोन्नवाडयुं गूडिन चोटि ऽगुनु दीनि
उत्तरमुन बबिल⁴ तोडि पुट्टुनु
- 205 दीनि उत्तरमुन क[ट्टु] दक्षिणमुन गीकि तोडि अरुऽगुण्ट[यु*]नु
दीनिक वायव्यमुन पुट्टुनु दीनि पडुमट वड-
- 206 गीडि वेऽ उत्तरमिचिमेलविनमेऽवक कोल्लिब्रालुनु⁵ मल्लब्रालुनु⁶ गुडिन⁶
चोटि पुट्टु⁷ सीमसु । पश्चिम[र]-
- 207 या⁸ दि[शि] । दीनिक वायव्यमुन पल्लमुन पडुमटि गीकिमानुनु
दीनिक उत्तरमुन⁹ गुण्ट नैर्ऋति पुट्टुनु दीनिक उत्तरमु-
- 208 न कडंपगुण्ट नैर्ऋति पुट्टु दीनि उत्तरमुननोक तोडि पुट्टु दीनि
उत्तरमुन ग[र*]रमानुनु दीनि उत्तरमुन
- 209 वल्लिकीऽटि मेट्टु दीनि उत्तरमुनं कोल्लिब्रोनुनु बोत्तेपिनाण्टि चेंब्रो-
लु[नु] गूडिन चोटि तंगडुजेट्टुनु पु-

Seventh Plate ; Second Side.

- 210 ट्टुनु¹⁰ दीनि तूर्पुन¹¹ उयि पोद[टि] तोडि पुट्टुनु दीनि उत्तरमुन
वेलंगकु दक्षिणमुन गारमानुनु दीनि-
- 211 किं ट्टुनु¹² गारमानि तोडि तुम्मानुनु¹³ दीनि तूर्पुन तुम्मानुनु
दीनिक उत्तरमुन [मै]तुनु दी-

¹ Read नैर्ऋतिमुल.

² Read ऽगुनु.

³ Read गूडिन.

⁴ Read ऽमुन.

⁵ Read ट्टुनु.

⁶ The *anusudra* stands at the beginning of the next line.

⁷ Read वल्लिक as in l. 209 below.

⁸ Read ऽगुनु.

⁹ Read पुट्टु.

¹⁰ Read ऽगु.

¹¹ Read ऽमुन.

¹² Read तूर्पुन.

¹³ Read तुम्मानुनु.

- 212 निक उत्तरमुन मीतुवुन दीनिक तूर्पुन वीरदरिएटि कळि^१ जुव्विम्भानु
दीनि उत्तरमु वलनि कनुमकुतुत्त-
- 213 रत्नं तुम्भानुन दीनि उत्तरमुन कनुम कळि^१ गीकिम्भानु दीनि उत्त-
रमुन वीरदरिएटि कळि^१तु
- 214 दीनिक उत्तरमुन ऐल्लिगड्ड वीरदरिएटं गूडिन चोटुन दीनिक पडुमट
ऐल्लिगड्ड उत्तरमुन वलनि तुम्भ-
- 215 मांकुलु 'मंडुनु दीनिक वायव्यमुन मे[ड*]पळि^१नुं जेन्नेतुनुं गूडिन
चोटि चाकिगुण्युतु दीनिक उत्तर[र]मुन श-
- 216 म्भानुन दीनिक उत्तरमुन शम्भि तोडि वेंपम्भानु दीनि उत्तरमुन
मेडपळि^१नुन्दारेकियुं गूडिन चोटि पोलमुन
- 217 रेंडु ऐल्लुनु सीमसु ॥ वायव्यां दिशि । दीनिकिनाग्नेयमुनं द्रोचिम्भानि
तोडि गीकिम्भानुन दीनिक तूर्पुन वनिम्भ-
- 218 नुनु दीनिक तूर्पुन इलिदिम्भानि तोडि पुट्टु सीमसु ॥ उत्तरखां
दिशि । दीनि तूपुन^२ पुट्टु दीनि-
- 219 क तूर्पुन ओदिम्भानुन दीनिक आग्नेयमुन तुम्भ(१)म्भानि तोडि पुट्ट-
युतु दीनिक आग्नेयमुन वे-
- 220 सु तोडि पुट्टुतु दीनि^३क तूर्पुन चंडुम्भानि तोडि पुट्टुतु दीनिक
तूर्पुन वलंगम्भानु
- 221 दीनिक आग्नेयमुन ओदिम्भानुन दीनिक आग्नेयमुन गोडुम्भानुन दीनिक
आग्नेयमुन चंडुम्भानु
- 222 दीनिक दक्षिणमुन सुलुम्भानुतु दीनिक दक्षिणमुन दारेकियुं वीलकुंबळि^१
पोलमुनं गूडिन
- 223 चोटि अतुऐगुण्युतु दीनिक तूर्पुन पेन्देरुवुन पे[ह] ओदिम्भानुन दीनिक
तूपुन^२ चेऐवु पडमटि
- 224 गट्ट ओदिम्भानुन दीनिक तूर्पुन चेऐवु नडुमुगा वीञ्चिन चोटि
तूर्पुन गट्ट तुम्भानुन दीनिक तूर्पुन^२
- 225 उप्पि पोदऐन गीकिम्भानि तोडि पुट्टुतु दीनि तूर्पुन पेन्देरुवुनत्तरमु
वलनि तुम्भानुन दीनि तूर्पु-
- 226 न उप्पि पोदटि पुट्टुतु दीनिक वायव्यमुन तुम्भानुन दीनिक वायव्य-
मुन वेंडपुंडिकि^३ वीयि-

¹ The δ of $m\delta$ is expressed by δ and μ .

² Read तूपुन.

³ Read पुंडिकि.

- 227 क पेन्देखु तूपुन¹ पेह चिंतयुतु दीनि तूपुन¹ कोडु[ग]ापरि चिंतयुतु
दीनि तूपुन¹ चे००वुनुत्तरमुन क-
- 228 छ वेलंग(र)म्ब[र*]नुतु दीनि तूपुन¹ गीकि तोडि गूएयुनु² दीनि तूपुन¹
वेंपमानुतु दीनि तूपुन³ वेल-⁴

Eighth Plate; First Side.

- 229 ग तोडि गा[र]म्बानुतु दीनिक ईशानमुनजिलिदिम्बानि तोडि वेसुनु
दीनि तूपुन नलुतु वंकल वेलंक[म्बा]-
- 230 नुतु दीनि ई[श]ानमुन गुसुडु तोडियारिम्बानुतु दीनिक तूपुन
चोटि [अ]वु०गुंठयुतु दीनिक तूपुन पेदेखु-
- 231 न पेह श्रीदिम्बानुतु दीनिक तूपुन⁵ श्रीदिम्बानि तोडि गीकिम्बानुतु
दीनि तूपुन⁶ तूमम्बानि तोडि पुट्टयुतु दीनिक ईशान-
- 232 सुन अलि[म्बु]ने००वंडनुनेटि क००⁷ 'बोलकुप००'नु डंकलपूंडि पोतमुन
गामयवेलंगम्ब[र*]नि तोडि [गी]किम्बानु-
- 233 तु दीनिक तूपुन अलिम्बुने००वंडनुने००⁸ सीमसुगानियेटि क००
इलिदिम्बानुतु दीनिक ईशानमुन पेह चिंतमानुतु
- 234 दीनिक वायव्यमुन गीकि तोडि पुट्टयुतु दीनिक उत्तरमु वेंपमानि
तोडि चिंतमानुतु दीनिक उत्तरमुन डकल-⁹
- 235 पुंडि¹⁰ पेन्देखुनुकु उत्तरमुन वनिम्बानि तोडि चिंतमानुतु दीनिक
ईशानमुन वेंपमानुतु दीनिक उत्तरमुन¹¹ डक-
- 236 लपूंडिनि वेंडपूंडि पोतमुन बंटुनवनिगुए तूपुन कट्टयुतु दीनिक वायव्य-
मुन दुम्पकीम्बानिपीटि आग्नेय-
- 237 सुन चीकुरैगुम्बानुतु दीनिक वायव्यमुन ¹²नेलियुनारिम्बानि पुट्टयुतु दीनिक
ईशानमुन वेंपमा-
- 238 नुतु दीनिक ईशानमुन डंगु तोडि पुट्टयु दीनिक ईशानमुन सुपुंग-
चिंतमानि पुट्टयुतु दीनि-
- 239 क ईशानमुन मूंडु वंक[ल] चिंतमानुतु दीनिक ईशानमुन जम्पप००कि
दक्षिणमु वलनि [ड]गु

¹ Read तूपुन.⁴ The *anusudra* stands at the beginning of the next plate.⁵ Read तूपुन.⁶ Read 'वंडनु'.¹⁰ Read 'पूंडि'.² Read गुंठयुतु.⁶ Read तुम्ब.⁹ Read डकल. After this a letter has been erased.¹¹ Read 'मुन डकल'.³ Read तूपुन.⁷ Read नीखक'.¹² Read नीलि.

- 240 तोडि चिंतम्भानु दीनिक ईशानमुन चीकुरेनुंगो००डुन¹ दोनिक तूर्पुन
पेइ चिंतयुन दीनिक ईशान-
- 241 मुग नेलि² तोडि पुट्युन दीनिक ईशानमुन नुव्वेनियोह गीकिम्भानु
दीनिक ईशानमुन पुट्युन दीनिक ईशा-
- 242 नमुन वेसु तोडि मुं[डु]³ वंगल चिंतम्भानु दीनिक ईशानमुन वेसु-
वुलुवुटि⁴ तोडि पुट्यन⁵ दीनिक ईशानमुन
- 243 वेंपम्भानु दीनिक ई[श]ानमुन वेसु तोडि चिंतम्भानु दीनिक तूर्पुन
भीमावुरमुतु बेंडपूडि पोलमुनु⁶
- 244 गूडिन चोटि चिंतम्भानि पुट्यु[न] दीनिक तूर्पुन ००ल तोति⁷ चंडुम्भा-
नु दीनिक तूर्पुन चंडुम्भानि ती-
- 245 डि षयुनु⁸ दीनिक तूर्पुनं गुचिचिंतम्भानु दीनिक तूपुन⁹ वेलंगम्भानु
दीनिकिनाम्नेयमुन वेलंग तो[डि] वें-
- 246 पम्भानु दीनि तूपुन⁹ तीरनपु वेलंगम्भानुतु दीनि तूपुन⁹ चिंतम्भानि
तोडि वेंगम्भानु दीनिक
- 247 आम्नेयमुन गीकिम्भानि तोडि वेलंगम्भानु दीनिक आम्नेयमु[न]
कप्पनिपट्टि उत्तरमुन वेंगम्भानु

Eighth Plate ; Second Side.

- 248 दीनि तूर्पु इलिंदिस्भानु दीनि तूपुन¹⁰ गडुमेलविनमेलवंक तोडि चिंत-
म्भानु दीनिकि आम्नेयमुनना[लि]-
- 249 मुन्नी००वण्डनुनेटि कट्टि¹¹ चिंतम्भानु दीनिक ¹¹तूपुननालिसुन्नी००वण्डनुनेटि
उत्तरमु कट्टि चिंत[त*]म्भानु दीनिक तूर्पुन¹¹
- 250 निथ्येटि कट्टि¹² मुच्चिंतम्भानुतु दीनिक तूर्पुन¹² एटि कट्टि¹² चेमडुनु वेसु
मुसि[ण्डि]म्भानुतु दीनिक ई-
- 251 शानमु इथ्ये००नु चे००वु नडुसुगा वच्चि ईशानमु उत्तरमुन चिंतम्भानु
दीनिक ईशानमुननिथ्येटि कट्टि¹³ चे-
- 252 मडु तोडि वेलंगम्भानु दीनि तूर्पुननिथ्येटि कट्टि¹³ वेसु तोडि गीकि-
म्भानु दीनि तूर्पुन इथ्येटि क-

¹ Read ००नु.

⁴ Read ०लवुटि.

⁶ The *anusodra* stands at the beginning of the next line.

⁸ Read पुट्युनु (P).

¹¹ Read तूर्पु.

² Read नेलि.

⁵ Read पुट्युनु.

⁹ Read तूर्पुन.

¹² Read तूर्पुन.

³ Read मुंडु वंकल.

⁷ Read तोति.

¹⁰ Read तूर्पुनं.

- 253 ऋ वेसु तोडि गौकिम्भानुसु दीनि तूर्पुन इथ्यटि¹ कठि वेलंगम्भानि
तोडि पुट्टयुसु दीनि तूर्पुन² सिंग्गविक्रम[सु]-
- 254 नु भीमावुरसुतुयुं बोलसुन चोडि आलिमुन्नी³वण्डतुने⁴ वच्चि पंपावदिं
गूडिन चोडि वैदिसंग्गामुसु
- 255 दीनि दक्षिणमुन गौकि तोडि पुट्टयुसु दीनिक दक्षिणमुन पेह वेलंग-
युसु दीनिक आग्नेयमुन गामने⁵य-
- 256 नि गुंयुसु दीनिक आग्नेयमुन गौकि तोडि वेलंगम्भानुसु दीनिक आ-
ग्नेयमुन गौकिम्भानुसु
- 257 दीनिक उत्तरमुन उगुम्भानुसु दीनिक उत्तरमुन डोतिपुट्टुसु दीनिक
उत्तरमुन गौकि तो-
- 258 डि वेलंगयुसु दीनि उत्तरमुन सिंग्गविक्रमं दोखेटिं गूडिन चोडि
गौकिम्भानुसु दीनिकिनाग्ने-
- 259 यमुन गौकि तोडि सुप्यंग्वेलंगय⁶ सीमा [॥*] ऐशान्यां दिशि [!]*
दीनि तूर्पुन⁴ वेडतु⁷म्भानुसु दीनि तूर्-
- 260 प्युन [चि]तियबोयुनि सरिय तूर्पु वल्लनि ओदिम्भानुसु दीनियाम्नेयमुन
ओदिम्भानुसु दीनि तूर्पुन⁴ अयु-
- 261 ⁸पल्लमुन दीनि तूर्पुन चे⁹तुत्तरमुन वनियुसु बळिलम्भानुसु दीनि
इशा[न*]मुन उगुम्भानि तोडि मेट्ट[यु]-
- 262 [तु] दीनिक तूर्पुन विजयादित्यपेंदेरुवुनकुं ¹⁰[ट्ट]र्पुन उप्पुटेडि कठि¹¹किं
बोयिन ¹²तुसु दीनिकि दक्षिणमु ए-
- 263 टि पडुमटि कट्ट ओड्डबोयिनि गुण्ट कठि¹³ चित्तुसु दीनिकं ¹⁴[ट्ट]र्पुन
ए¹⁵ [सो]चि¹⁶ एटि तूर्पुन उगुम्भानि तोडि
- 264 रेण्डु सित्तुसु¹⁷ दीनि तूर्पुन¹⁸ चित्त तोडि ¹⁹तुसु दीनि तूर्पुनयोडि
ताडुसु दीनियाम्नेयमुन रेकि
- 265 ताडुसु दीनियाम्नेयमुन पिंचनिक तोडि ताडुसु दीनि तूर्पुन¹⁸ समुद्रसु
कठि¹¹ गुसुडु तोडि इसुकमे-

Ninth Plate.

- 266 ट्टुसु दीनि तूर्पुन समुद्रसु⁹ सीमा [॥*] यिय्यूरि¹⁰ पू[ण्डि न]ववाड
सीमानः [!]* पूव्वतः¹¹ वेण्डपूण्डि पीलमे-

¹ Read इथ्यटि.² Read तूर्पुन.³ Read चित्तुसु.⁴ Read इथ्यूरि.⁵ Read तूर्पुन.⁶ The δ of du is expressed by d and u .⁷ Read तूर्पुन.⁸ Read पूव्वतः.⁹ Read सुप्यंग्वेलंगयु.¹⁰ Read नोचि.¹¹ Read समुद्रसु.

- 267 रय सीमा । आग्नेय्यां दिशि वेण्डपूण्डि पोलगरुस सीमा । दक्षिणत
वेण्डपूण्डि पोलगरुस सीमा ।
- 268 नैर्ऋत्यां दिशि वे[ण्ड]पूण्डियु दुग्गवाड्युं गूडिन चोटि चण्डुम्मांजुलु मू
ण्डुनु सीमा ॥ प[श्चि]मतः
- 269 दुग्गवाड्यु नागदम्बुं गूडिन पीलसुन वेल्हेकिम्मान¹ सीमा । वायव्यां दि
शि नागदसुन चुम्मिकिम्मान
- 270 गूडिन चिंतम्मानुनु सीमा । उत्तरतः चुम्मिकि पीलगिरुस सीमा ॥ ऐ
शान्यां दिशि चुम्मिकियु वेण्ड[पू]-
- 271 ण्डियुं गूडिन चोटि मुक्कुन कारण्डय सीमा । अत्र व्याकरणं व्याचक्षा
नस्य² इत्यत्यं भाग एकः मी-
- 272 मं[र*]साव्याख्यात्रे द्वौ । वेदांतं व्याख्यातुरेकः ऋग्वेदमध्यापयितुरेकः³
यजुर्वेदमध्यापयितु-
- 273 रेकः स[र*]मानि गापयितुरेकः रूपावत[र*]रं व्याचक्षाणस्यैकः पुरा
वाचयितुरेकः वैद्यस्यैकः अंब-
- 274 छस्यै[क][.]* विषवादिन एकः ज्योतिर्विद एकः । इति गुणवृत्तिभा
द्वादश । ग्राममध्यवधिवसत⁴ विष्णुभट्ट[र*]र-
- 275 काय भागी द्वौ । पश्चिमं दिग्भागमधिवसते च द्वौ श्रीकैलासदेव
द्वौ इतराभ्य⁵ वास्तुदे[व*][त]ाभ्यः एक इ-
- 276 ति सप्त देवभागः । अस्योपरि न केनचित् बाधा कर्तव्या यः [क]
रोति स पंचभिर्ऋहापातकैर्युक्तो भवति
- 277 तदा⁶ चोक्त भगवता व्यासेन । स्वदत्तां परदत्ता⁷ वा यो हरेत वसुन्
[र*] षष्टिं वर्षसहस्राणि विष्टायां जायते क-
- 278 मिः । [३३*] गा[मि]कां स्वन्न[मि]कं वा भूमि[र]थ्येकमंगुलं [र*] हरे
रकमाप्नोति यावदाभतसंप्लवं । [३४*] बहुभिर्विसुधा
- 279 दत्ता बहुभिश्चानुपासिता [र*] यस्य यस्य यदा भूमिस्तस्य तस्य त
पाल¹⁰ [॥ ३५*] श्रीविजयराज्यसंवत्सरे चुत्त[र*]विंशति-
- 280 संवत्सरे दत्तस्यास्य शासनस्यान्नसिः पंच प्रधानाः काव्यकर्त्ता विद्ध्य
लेखकः पेन्न[र*]चार्यः ❀ ❀

¹ Read सानु.⁴ Read मध्यमधिवसते.⁷ Read दत्तां.² Read कापस्य वृक्षार्थं.⁵ Read इतराभ्यो.⁸ Read स्वर्णं.³ Read पुराणं.⁶ Read तथा चोक्तं.⁹ The *ś* of *pyē* is added to the secondary form of *y*.¹⁰ Read फलम्.

ABRIDGED TRANSLATION.

(Verse 1.) The glorious Hari (Vishṇu), the first of the gods, produced from the lotus of his navel Viriñchi (Brahmā), in order to create these three worlds. From him was born, it is said, the great sage Atri; (and) from Atri the MOON, who has taken up his abode on the crest of Mahêśvara (Śiva).

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

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

(V. 22.)² Protecting a crore of the poor by granting (them) the objects of (their) desires; those in fear by (his) arm which dispelled the fears of refugees; and the subjects by adhering to his duty, he bears the name *Samastabhuvanâśraya* (i.e. the refuge of the whole world), which is full of significance.

(V. 23.) Rising from the earth, attaining to great heights, spreading over all quarters, transcending all heavens and reaching still higher worlds, his fame, which destroys (all) evils, far excels the Gaṅgâ, which drops from heaven, falls upon this earth (and) takes a still more downward course.³

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

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

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

(L. 68.) This asylum of the whole world, the glorious Vishṇuwardhana mahârâjâdâhîrâja, râjaparamêśvara, paramabhâṭṭâraka, the most pious one, the glorious Vira-Chôḍadêva, having called together all householders, (viz.) the *Râshṭrakûtas* etc. inhabiting the district of Prôlunâṇḍu, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the door-keepers:—

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

(L. 80.) These (Brâhmanas) are enumerated with their names and *gôtras*.

[Ll. 80-180 contain a list of the donees.⁴]

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

² This verse follows verse 21 of the Chellūr plates.

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

⁴ The names of 8 donees have been erased, viz. of [Ma]timânabhṭa and Mēḍiyabhṭa in l. 99; of Adâhiyâbhṭa in l. 111; of Śrî-Vâsudêvabhṭa and Śrî [Rama]nda[ya]bhṭa in l. 123; of Âlavandâbhṭa in l. 154; of Śrî-Ra[ṅga]nâthabhṭa in l. 166; and of Prabôḍhaśivapaṇḍita in l. 177. On the other hand the following 6 donees received 8 extra shares:—Abhirâmamûrti who was the officiating priest (*purôhita*) of the king (l. 80),—1 extra share; Niravadyabhṭa who performed the *Vâjapâyâ* sacrifice (ll. 143-149),—1 extra share; Dâmôdarabhṭa (l. 172),—1 extra share; Râjarâjabrahmamahârâja who was the commander of the forces (*senâpati*) (ll. 175-176),—3 extra shares; Kumârânârâyaṇabrahmamahârâja (l. 176),—1 extra share; and Prabôḍhaśivapaṇḍita (l. 177),—1 extra share. The totals of the donees and of the shares, as stated in ll. 181-182 of the text (536 and 544), may be arrived at by adding the 8 erased names to 528 which is the number of donees actually named in the plates, and by adding 8 extra shares to the single shares of the 536 donees.

APPENDIX A.—LIST OF DONEES—*contd.*

- Appayashadāṅgavid, 159.
 Ārāmadubhaṭṭa, 131, 153, 155.
 Ārāmadubhaṭṭa, 99.
 Arasabrahmā, 146.
 Arulālabhaṭṭa, 87.
 Arulāladaśapuribhaṭṭa, 87.
 Arulārabhaṭṭa, 112, 142, 171.
 Arulārasaśapurīyabhaṭṭa, 130.
 Arulārasahasra, 116, 144, 146.
 Attāḍibhaṭṭa, 106, 108.
 Attāmabhaṭṭa, 106.
 Attiyārālibhaṭṭa, 150.
 Attiyashadāṅgavid, 127.
 Āyiramjōtisahasra, 127.
 Ayyapirānsahasra, 114.
 Bharatabhaṭṭa, 171, 174.
 Bharatasahasra, 162.
 Bhāskarabhaṭṭa, 123.
 Bhaṭṭadēvabhaṭṭa, 128.
 Bhīmanāthabhaṭṭa, 108, 131.
 Bhīmāyabhaṭṭa, 133, 165.
 Bhīmēśvarābhaṭṭa, 142.
 Candraśekharaabhaṭṭa, 118, 131, 158.
 Chelvasahasra, 109.
 Chelveyabhaṭṭa, 119.
 Chendāmarakannabhaṭṭa, 90.
 Chīḍabhaṭṭa, 81.
 Chīḍiyashadāṅgavid, 105.
 Chīriyāpḍānbhaṭṭasōmayājīn, 120
 Dakṣiṇāmūrtibhaṭṭa, 94, 140, 144, 151, 154,
 161, 162, 163.
 Dāmāyāsahasra, 128.
 Dāmāyashadāṅgavid, 104.
 Dāmōdarabhaṭṭa, 86, 96, 106, 126, 128, 141,
 143, 152, 172 (twice).
 Dāmōdarabhaṭṭasōmayājīn, 178.
 Dāmōdarasahasra, 119.
 Dārayabhaṭṭa, 146.
 Dārayashadāṅgavid, 133.
 Dattatrivēḍibhaṭṭa, 149.
 Dēvadēśēśabhaṭṭa, 139.
 Dēvakumārābhaṭṭa, 111.
 Divākaraabhaṭṭa, 176.
 Dodḍiyabhaṭṭa, 103.
 Dōnāyabhaṭṭa, 93, 94, 102 (twice), 103, 105,
 140, 142, 165, 173.
 Dōnāyāsahasra, 153, 170.
 Dōnāyashadāṅgavid, 114, 173.
 Dōnāyatrivēḍin, 133.
 Dōnīyasahasra, 107.
 Dōnīyatrivēḍibhaṭṭa, 112.
 Duggayabhaṭṭa, 178.
 Epaśēvakabhaṭṭa, 123.
 Eriyāpōtashadāṅgavid, 164.
 Gaṅgādharabhaṭṭa, 87, 96, 100, 104, 121, 158,
 166.
 Garudabhaṭṭa, 97.
 Gaṛḍaśapurīyabhaṭṭa, 130.
 Ghṛtāsībhaṭṭa, 99.
 Gōvindabhaṭṭa, 85, 91, 101, 104, 108, 155, 164,
 174, 180.
 Gōvindasahasra, 100, 170.
 Guṇḍadēvabhaṭṭa, 93.
 Hanumasahasra, 124.
 Hṛishikēsabhaṭṭa, 115.
 Īśvaraabhaṭṭa, 114, 145, 150.
 Īśvarasahasra, 162.
 Janārdanaabhaṭṭa, 146.
 Janārdanaśhadāṅgavid, 173.
 Jannayabhaṭṭa, 173.
 Jannāyāsahasra, 124.
 Jannāyashadāṅgavid, 173.
 Jānīyatrivēḍin, 86.
 Jātavēḍibhaṭṭa, 92, 126.
 Kadalasiṛukālabhaṭṭa, 83.
 Kailāsamudāyānsahasra, 98.
 Kālakālabhaṭṭa, 177.
 Kāmākōṭisahasra, 152.
 Kāmāyabhaṭṭa, 118.
 Kāmāyāsahasra, 94.
 Kāmāyatrivēḍin, 113.
 Kāmīyashadāṅgavid, 86, 136.
 Kandāyāsahasra, 119.
 Karīmākyabhaṭṭa, 172.
 Kariyākōśahasra, 102.
 Kēsāyabhaṭṭa, 82, 84 (twice), 94, 95, 115, 127,
 134, 149, 151, 155, 160, 164, 165, 175, 177.
 Kēsāvāsahasra, 163, 170.
 Kōlavāmanābhaṭṭa, 106.
 Kōlavāmanāsahasra, 117.
 Koṇḍāyāsahasra, 169.
 Koṇḍāyashadāṅgavid, 173.
 Kōvāṇḍānbhaṭṭa, 137.
 Kṛishṇābhaṭṭa, 81 (twice), 87, 92, 99, 133, 180.
 Kṛishṇubhaṭṭa, 91, 103, 112, 132 (twice), 134,
 137 (twice), 138, 143, 151, 162, 174.
 Kṛishṇuśapurīyabhaṭṭa, 131.
 Kṛishṇūsahasra, 136, 145.

APPENDIX A.—LIST OF DONEES—*contd.*

- Kulōttūngachōdabrahmamahārāja, 175.
 Kumārabhāṭṭa, 113, 134.
 Kumārānārāyaṇabrahmamahārāja, 176.
 Kumāraperumānabhāṭṭa, 107.
 Kumārasvāmibhāṭṭa, 90, 92, 101, 104, 111,
 113, 128, 140, 170, 171, 172.
 Kumārasvāmisaḥasra, 151.
 Kappayabhāṭṭa, 90.
 Lakṣmīdharabhāṭṭa, 95.
 Lāḷkoṇḍavellibhāṭṭa, 156.
 Mādhababhāṭṭa, 83, 87, 88, 97, 105, 110, 111,
 113, 124, 139, 143, 146, 153, 157, 160, 170.
 Mādhasahasra, 145.
 Mādhasaḥaḍāṅgavid, 126.
 Madhusūdanabhāṭṭa, 109, 139.
 Malahiniyaṅḍrānabhāṭṭa, 112.
 Manattukiniyānsahasra, 137.
 Manattukiniyānabhāṭṭa, 122.
 Maṇḍayabhāṭṭa, 166.
 Maniṅgabhāṭṭa, 151, 168.
 Māraṇabhāṭṭa, 105.
 Māvayabhāṭṭa, 96.
 Māvīyasaḥaḍāṅgavid, 119.
 Mēḍayabhāṭṭa, 122.
 Mēḍayasaḥaḍāṅgavid, 123.
 Nāgadattabhāṭṭa, 90.
 Nāgadēvasahasra, 97.
 Nagadōmayabhāṭṭa, 90.
 Nāmayaḥbhāṭṭa, 114.
 Nambiyāṅḍānabhāṭṭa, 118.
 Nandikumārabhāṭṭa, 85, 127.
 Nārasimhabhāṭṭa, 82, 84, 93.
 Nārāyaṇabhāṭṭa, 89 (twice), 91, 95 (thrice),
 100 (thrice), 102, 105, 106, 110, 117, 121
 (twice), 134, 138, 142, 147 (twice), 159, 165,
 167, 168, 179, 180.
 Nārāyaṇabhāṭṭasōmayājīn, 156, 157.
 Nārāyaṇasahasra, 93, 161, 162, 177.
 Nārāyaṇasaḥaḍāṅgavid, 86, 88.
 Nīlakaṅṭhabhāṭṭa, 123.
 Nimbādēvabhāṭṭa, 179.
 Niravadyabhāṭṭa, 148.
 Nityānandabhāṭṭa, 148.
 Nityānandatrivēdin, 86.
 Padmanāthabhāṭṭa, 144, 165, 167.
 Palligoṇḍānabhāṭṭa, 157.
 Paramēśvarabhāṭṭa, 138.
 Pārthasārathi, 89.
 Pārthasārathibhāṭṭasōmayājīn, 148.
 Periyānambibhāṭṭa, 120.
 Periyāṅḍānabhāṭṭa, 125, 128.
 Periyāṅḍānabhāṭṭasōmayājīn, 120.
 Perumbṅakkaḍāḷbhāṭṭasōmayājīn, 154.
 Piṭṭayabhāṭṭa, 99.
 Ponnayasahasra, 94, 98, 147.
 Pōtayasahaḍāṅgavid, 159.
 Pōṭiyabhāṭṭa, 91.
 Pōṭiyasaḥaḍāṅgavid, 122.
 Purushōttamabhāṭṭa, 147, 160.
 Rachchenasaḥaḍāṅgavid, 153.
 Rājarājābrahmamahārāja, 176.
 Rāmabhāṭṭa, 83, 94 (twice), 109, 120, 125
 135, 138, 139, 141, 152, 158, 159, 160
 (twice), 168.
 Rāmābhāṭṭa, 110.
 Rāmādāsapuribhāṭṭa, 121.
 Rāmādēvabhāṭṭa, 145.
 Ramaṇḍayabhāṭṭa, 150.
 Rāmasahasra, 92.
 Raṅganāthabhāṭṭa, 88, 104, 158.
 Rēmanasaḥaḍāṅgavid, 112.
 Rēmayabhāṭṭa, 130.
 Rudrabhāṭṭa, 140.
 Rudrakumārabhāṭṭa, 158, 166.
 Rudrasahasra, 119.
 Sājjanabhāṭṭa, 83.
 Śāmbhūbhāṭṭa, 110.
 Śāmkaranārāyaṇabhāṭṭa, 109, 115, 141, 1
 164.
 Śāmkaranārāyaṇasahasra, 153.
 Śāmkarasahasra, 125.
 Śāmkarasaḥaḍāṅgavid, 114.
 Sarvadēvabhāṭṭa, 84, 122, 135 (twice).
 Sarvadēvabhāṭṭasōmayājīn, 81.
 Shashṭīrudrabhāṭṭa, 150.
 Simhapirānsahasra, 92.
 Siṅgapirānabhāṭṭa, 116, 145, 162, 167.
 Siṅgapirānsahasra, 144, 153.
 Sīralāṅḍbhāṭṭa, 106, 119, 122, 148.
 Sīralāṅḍbhāṭṭa, 141.
 Sīralāṅḍsahasra, 163.
 Śivadēbhāṭṭa, 126.
 Śivadēvabhāṭṭa, 107.
 Sōmadēvabhāṭṭa, 86, 95, 148.
 Sōmanāthabhāṭṭa, 161.
 Sōmayabhāṭṭa, 154.
 Śrīdharabhāṭṭa, 81, 83, 98, 100, 115, 125,
 155, 164, 165, 168, 171.

APPENDIX A.—LIST OF DONEES—*concl'd.*

Śrīdharasahasra, 118.	Tiruvarāṅgasahasra, 89.
Śrīdharashaḍaṅgavid, 113.	Tiruvēṅgaḍabhaṭṭa, 141.
Śrīraṅgaśāyibhaṭṭa, 84.	Tiruvēṅgasahasra, 91.
Subrahmanyabhāṭṭa, 142, 160.	Trivikramabhāṭṭa, 91, 103, 104, 106.
Sundarātōludayānsahasra, 117.	Ulahamundānbhaṭṭa, 104, 124.
Sūryadēvabhāṭṭa, 134, 143.	Uttarīśvarashaḍaṅgavid, 108.
Sūryadēvasahasra, 175.	Vāmanabhāṭṭa, 84, 88, 93, 103, 104, 170.
Tādikumārabhāṭṭa, 102.	Vāmayabhāṭṭa, 96.
Taṇiyaperumānsahasra, 98.	Vāsudēvabhāṭṭa, 55, 160, 122, 123, 144, 168.
Terupoliyanīḍrānsahasra, 152.	142, 143 (twice), 179.
Tēvaḍisahasra, 125.	Vāsudēvasahasra, 152.
Tillanāyākabhāṭṭa, 88.	Vēdavyāsabhāṭṭa, 123.
Tiṇḍayasahasra, 117.	Vēmanabhāṭṭa, 150.
Tirimalayudayānbhaṭṭa, 124, 142.	Vēmayashaḍaṅgavid, 153.
Tirimaludayānsahasra, 168.	Vēnakūtābhāṭṭa, 84, 89, 103, 114, 15, 117.
Tiripporibhaṭṭa, 168.	Vēnakūtābhāṭṭa, 130, 138, 161.
Tirivākkulamudayānbhaṭṭa, 158.	Vēnakūtasahasra, 93, 144.
Tirivāyikkulamudayānbhaṭṭa, 157, 161.	Vēnakūtasahasra, 117, 179.
Tirivāyikkulamudayānsahasra, 147.	Vēnayabhāṭṭa, 124, 150.
Tirukaruṅṅūḍibhaṭṭa, 156.	Vēnayashaḍaṅgavid, 85.
Tirumalayudayānbhaṭṭa, 83, 85, 88, 96, 97.	Viddayabhāṭṭa, 118, 148.
Tirumaludayānbhaṭṭa, 105, 115, 125.	Viddayashaḍaṅgavid, 111.
Tirunāṇḍudayānbhaṭṭa, 178.	Vishṇubhaṭṭa, 89 (twice), 97, 102, 103, 111.
Tirunīlakanthābhāṭṭa, 116.	140, 168.
Tiruppanāṅḍābhāṭṭa, 170.	Vishṇudōnayabhāṭṭa, 151.
Tiruppanāṅḍābhāṭṭa, 107.	Vishṇusahasra, 109.
Tiruppanāṅḍāsahasra, 163.	Vīṭṭirindānbhaṭṭa, 127, 136.
Tiruvākkulamudayānsahasra, 116.	Yajñadōṇabhāṭṭa, 108, 116.
Tiruvarāṅgadēvabhāṭṭa, 135.	Yajñakēśavabhāṭṭa, 134.
Tiruvarāṅgamudayānbhaṭṭa, 82 (twice), 108,	Yajñamūrtibhaṭṭa, 112, 132, 157.
131, 163, 167.	Yajñamūrtibhaṭṭasōmayājīn, 141.
Tiruvarāṅgamudayānsahasra, 146.	Yajñaskandabhāṭṭa, 139.
Tiruvarāṅganārāyaṇabhāṭṭa, 156.	Yajñātmabhāṭṭa, 82, 140.
Tiruvarāṅganārāyaṇasahasra, 96.	Yajñātmabhāṭṭasōmayājīn, 101, 174.

APPENDIX B.—LIST OF GOTRAS.

No.	Names of gotras.	Number of donees belonging to each gotra.
1	Ātrēya	29
2	Bādarāyaṇa	8
3	Bhāradvāja	117
4	Garga	2
5	Gautama	18
6	Harita	54
7	Kāmākāyaṇa	3
8	Kapi	2
9	Kaśyapa	45
	Carried over	278

APPENDIX B.—LIST OF GOTRAS—*concl'd.*

No.	Names of gōtras.	Number of donees belonging to each gōtra.
	Brought forward .	278
10	Kausika	46
11	Kuṇḍina	60
12	Kutsa	4
13	Lōhita	11
14	Mudgala	9
15	Nitundi	8
16	Pārāsarya	3
17	Rathitara	4
18	Sālāvata	6
19	Samkṛiti	9
20	Śāṇḍilya	3
21	Sata	4
22	Vādhūla	8
23	Vālakhilya	1
24	Vasishṭha	9
25	Vatsa	60
26	Vishṇuvṛiddha	1
27	Viśvāmītra	4
TOTAL NUMBER OF DONEES .		528

APPENDIX C.—LIST OF TREES.

Āri.	movali.
avaḍu, avuḍu, auru,—rushes, bulrush.	mōvi.
babbila, <i>s. a.</i> prabbali,—the rattan tree.	musiṇḍi, <i>s. a.</i> musidi,— <i>Strychnos nux vomica</i> .
bāruva, būrga, <i>s. a.</i> būraga,— <i>Bombax heptaphylla</i> .	neli,— <i>Emblia myrobalan</i> .
chandrū, <i>s. a.</i> chāṇḍra,— <i>Mimosa catechu</i> .	odi, <i>s. a.</i> oddi,— <i>Odina pinnata</i> .
chevuḍu, chemuḍu, <i>s. a.</i> jemuḍu,— <i>Euphorbia tirucalli</i> .	puṅga. ¹
chikureṅgu, chikureṅu, <i>s. a.</i> chikireṅi,—a medicinal plant.	rāvi,— <i>Ficus religiosa</i> .
chīchanika.	rēgu,— <i>Zyzyphus jujuba</i> .
chinta,—the tamarind tree.	ṛēla,—the <i>Cassia</i> tree.
ḍaṅgu, ḍaggu.	ṛellu,— <i>Saccharum sara</i> .
droḍchi.	riṭṭa. ²
goṅki.	tāḍa,—the palmyra tree.
goṭṭu, <i>s. a.</i> goṭṭi,—bramble.	taṅgaḍu, <i>s. a.</i> taṅgēḍu,— <i>Cassia auriculata</i> .
ida, <i>s. a.</i> ita,—the date tree.	trummi, <i>s. a.</i> trumika,— <i>Diospyrus glutinosa</i> .
ilindi, <i>s. a.</i> ilinda.	tumma,— <i>Mimosa arabica</i> .
jammi, sammi, <i>s. a.</i> samī,— <i>Prosopis spiciopera</i> .	uppi,— <i>Volkameria capparis sepia</i> .
juvvi,— <i>Ficus infectoria</i> .	vani. ³
kāra, <i>s. a.</i> gāra,—bramble.	vedatuḍu.
kumuḍu, gumuḍu,— <i>Gmelinia arborea</i> .	velaṅga, <i>s. a.</i> velaḅa,— <i>Feronia elephantum</i> .
	velleki.
	vēmpa, <i>s. a.</i> vēpa,—the margosa tree.
	vēnga, <i>s. a.</i> vēṅgisa,— <i>Pterocarpus bilobus</i> .

¹ This is the Tamil name of the tree known as *Dalbergia arborea*. It is called *hoṅge* in Kanarese and *kdwaga* in Telugu. *Puṅga* is not found in the Telugu dictionary.

² In Marāṭhī, *riṭṭe* means *Sapindus emarginatus*.

³ *Vanni* in Tamil and *banni* in Kanarese mean the same as the Sanskrit *śamī*,—*Prosopis spiciopera*.

Maunggun Gold Plates.

FIRST PLATE.



SECOND PLATE.



FULL-SIZE.

COLLOTYP

No. 11.— MAUNGGUN GOLD PLATES.

By MAUNG TUN NYEIN, HONORARY ARCHÆOLOGICAL OFFICER, BURMA.

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

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

TEXT.¹*First Plate.*

- 1 || Ye-dhammā-hetupabhavā tesaṃ-hetu-Tathāgato āha-tesaṃ=cha-yo-nirodho
evanivādi-mahāsamano-ti || chattāro-iddhipādā
2 chattāro-sammappadhānā chattāro-satipattihānā chattāri-ariyasachchāni chatu-
ves[ā*]rajjāni pañch=indrīyāni pañcha-chakkhāni ccha
3 asaddhāraṇāni² sāta-bojjhaṅgā ariyo-aṭṭhīngiko³=maggo nava-lokuttarā
dhammā dasa-balāni chuddasa-Buddha-koni⁴ aṭṭhārasa-Buddhadhammāni

Second Plate.

- 1 || Ye-dhammā-hetupabhavā tesa[m*]-hetu-Tathāgato-āha tesaṃ=cha-yo-nirodho
evanivādi-mahasamano-ti iti-pi-so-bhagavā-arahaṃ
2 sammāsambuddho vijjācharaṇasappanno⁵ sugato-lokavidu anuttaro-purisadammasārathi
sathā-devamanussānaṃ Buddho-bhagavā-ti
3 svākhyāto-bhagavatā-dhammo sandiṭṭhiko akāliko ehipassiko opanāyiko⁶
pachchattam=veditavvo viññūhi-ti ||

TRANSLATION,

First Plate.

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

(He has also explained) the four means of obtaining supernatural power (*iddhipāda*); the four kinds of right exertion (*sammappadhāna*); the four kinds of earnest meditation (*sati-pattihāna*); the four sublime truths (*ariyasachcha*); the four subjects of fearlessness (*vesārajju*);

¹ From the original plates. As in Professor Bühler's editions of the Aśōka edicts, words written continuously in the original are connected by hyphens in the transcript.

² Read *asaddhāraṇāni*.

³ Read *aṭṭhīngiko*.

⁴ Read *yoni*.

⁵ Read *sappanno*.

⁶ Read *opanayiko*.

the five moral qualities (*indriya*); the five kinds of vision (*chakṣhu*); the six kinds of uncommon wisdom (*asādhāraṇa* [*nāna*]); the seven requisites for attaining supreme knowledge (*bojjhaṅga*); the sublime eightfold path; the nine transcendent conditions (*lokuttarā dhammā*); the ten forces (*bala*); the fourteen requisites for the attainment of Buddhahood; the eighteen attributes of a Buddha.

Second Plate.

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

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

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

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

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

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

The inscription belongs to the reign of Viśaladēva and is dated in [Vikrama-]Samvat 1308 (about A.D. 1251), on the 11th day of a month the name of which is broken away, on a Sunday. It records the gift of a trellis window or screen (*jālā*) in the temple of Uttarēśvara at Māhimsaka, by one Pēthaḡa, a servant of Sôḡhaladēvi.

The question of special interest is the identification of Māhimsaka, the place in which the Hindū temple stood, which Aḥmad Shāh used as material for his mosque.¹ If it is to be identified with some place distant from Aḥmadābād, there are three places of similar name, which might be derived from Māhimsaka, *viz.* Mānsā and Mēsānā to the north of Aḥmadābād, and Mahisā in the Thasra tāluka of the Kaira collectorate;² but none of these places contains ruins that suggest of their having been used by Aḥmad Shāh as the quarry for his mosque. The usual custom of the Muḥammadan conquerors was that of desecrating Hindū temples and modifying them on their own site to suit their purposes as mosques. If such were the case

¹ For a description of this mosque see the *Bombay Gazetteer for Ahmadabad*, p. 275; Hope's *Architecture of Ahmadabad*; and *Arch. Survey Reports for 1874-75*, p. 4 f.

² I am indebted for information regarding Mānsā, Mēsānā and Mahisā to Mr. F. S. P. Lely, who has kindly had inquiries made regarding these places, and to Lieutenant Carter, who has personally visited the ruins of Mahisā,

here, then Māhinsaka would be the name of a village on the site of Aḥmadābād, whose name has been otherwise lost.

TEXT.¹

- 1 . . . [स*]वत् १३०८ वर्षे
- 2 [दि] ११ रवौ अद्येह माहिसके
- 3 महाराजाधिराजश्रीमत्वीस[ब]दे-
- 4 वविजयराज्ये तन्नियुक्तमहाप्रधा[न]
- 5 राणकश्री[व]र्देम । तथा मल्लराज । वा-
- 6 ई^३ सोढलदेवि^३ [म]स[ह]णी पियडे-
- 7 न 'श्रीउतरेश्वरदेवमंडपे जाली
- 8 का[रा]पिता । उपद्रष्टा रा० म[ल्ल]ा
- 9 सूत्र० सुमण ॥
- 10 वा^५

TRANSLATION.

In Śaivvat 1308, on the 11th day of, on a Sunday, to-day, here in Māhinsaka, during the victorious reign of the *Mahārājādhirāja*, the glorious Visaladēva, while the *Mahāpradhānas* appointed by him (*were*) Rāṇaka śrī-[Va]rdama and Mālarāja,— a trellis (*jālī*) was caused to be made in the *mandapa* of the god śrī-Uttarēśvara by Pēṭhāḍa, the *maśāhanī*^३ of the lady Sōdhaladēvi. The overseer (*was*) Rā[ma] Ma[ll]ā, (*and*) the architect, Sūmaṇa.

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

By E. HULTZSCH, Ph.D.

A.—Undated inscription at Chidambaram.⁷

This Grantha inscription has been already published in *South-Indian Inscriptions*, Vol. I. p. 168 f. As stated on a subsequent occasion,^८ the conquests recorded in it prove that it was incised in the time of Kulōttunga-Chōla I, who ascended the throne in A.D. 1070.^९ I now subjoin an improved reading and translation of it.

TEXT.¹⁰

- 1 Svasti śrī[h] |— Pāṇḍyān=danḍē[na] jītvā prachura-śara-muchā pañcha pañchānuana-
śrīh(śrīr=) dagdhvā Kōṭṭāra-durggan=tripam=iva sa yathā

¹ From inked estampages, prepared by myself.

^२ Read वाई.

^३ Read देवी.

^४ Read उत्तरं.

^५ This syllable is engraved at some interval below line 9.

^६ [This is perhaps a mistake for *maśāśāhanī*. According to Kittel's *Kannada Dictionary*, *śāhanī* means

'a groom.'— E. H.]

⁷ No. 115 of the Government Epigraphist's collection for 1897-98.

^८ *Ibid.* Vol. II. p. 231.

^९ See above, Vol. IV. p. 263.

¹⁰ From fresh inked estampages, prepared by Mr. T. P. Krishnāsvaṇi Sastri, M.A.

- 2 Khāṇḍavam Pāṇḍu-sūnuḥ [*] piṣṭvā tat Kēraḷānām balam=atibalaḥam(lam)
śrī-Kulōttu[m]ga-Chōḷaś=chakrē Śakra-pratāpas=tribhuvana-vijaya-stambham=
ambhōdhi-tīrē [|| 1*]
- 3 Puṅḍē 'Samhyādri-śrīṃgē tribhuvana-vijaya-stambham=ambhōdhi-pārē svachchhandam
Pārasinān=taruṇa-yavatiḥbir=ggīyatē yasya kīrttiḥ [*]
- 4 sa śrīmān=asta-śatruḥ² prabala-bala-bharaiḥ pañcha Pāṇḍyān=vijitya
kshubhyat(t-)'kshmapāla-chakram(kraṇḍ) savidhikam=akarōch=chhri-Kulōttuṃga-
Chōḷaḥ [|| 2*]

TRANSLATION.

Hail! Prosperity! (Verse 1.) Having subdued the five Pāṇḍyas by an army which discharged numerous arrows, having burnt like straw the fort of Kōṭṭāra,³ just as (Arjuna) the son of Pāṇḍu (*had burnt*) the Khāṇḍava (*forest*), (*and*) having crushed that extremely dense army of the Kēraḷas,— that glorious Kulōttuṃga-Chōḷa, who resembles a lion in majesty (*and*) Śakra (Indra) in valour, placed on the shore of the ocean a pillar (*commemorative of his*) conquest of the three worlds.

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

B.—Inscription of the 39th year at Tiruveṅkaḍu.⁵

This inscription is engraved on the south wall of the shrine in the Śvētāranyēśvara temple at Tiruveṅkaḍu in the Tanjore district. It is written in the Grantha alphabet and consists of a single Sanskrit verse in the *Sragdhara* metre. It records the gift of a lamp to the temple of Śiva at Śvētāranya⁶ in the 39th year of Kulōttuṃga-Chōḷa,— perhaps the first king of this name.

TEXT.⁷

- 1 Svast[i] śr[i]ḥ |— Â Sētōr=â H[i]mādrēr=avati vasamatim śr[i]-Kulō-
2 ttuṃga-Chōḷē nissimnas=tan-mahimāḥ jagati vitatayē ta-
3 n-navattrimśa-varshē [*] saṃskṛity=ājy-ārtham=urvvin=dvija-kula-tila-
4 kō nitya-dīpan=nyadhatta Śvētāranyē Śivāya kshiti-vidita-
5 Mahādēva-nāmā vipāśchit ॐ Maṅgalam=mahā-śrīḥ ॐ

TRANSLATION.

Hail! Prosperity! While the glorious Kulōttuṃga-Chōḷa was protecting the earth from (Rāma's) Bridge to the Snowy Mountain, in his thirty-ninth year, in order that his boundless power might spread over the world,— a scholar whose name Mahādēva was renowned on the earth (*and who was*) the ornament of a family of twice-born, dedicated (*a piece of*) land for (*the supply of*) ghee⁸ and granted a perpetual lamp to (*the temple of*) Śiva at Śvētāranya. Bliss! Great prosperity!

¹ Read *Sahyādri*. ² The word *-śatruḥ* seems to be corrected from *-śastrah*.

³ This is a Sanskritised form of Kōṭṭāru near Cape Comorin; see *South-Ind. Inscr.* Vol. II. pp. 230, 231 and 236.

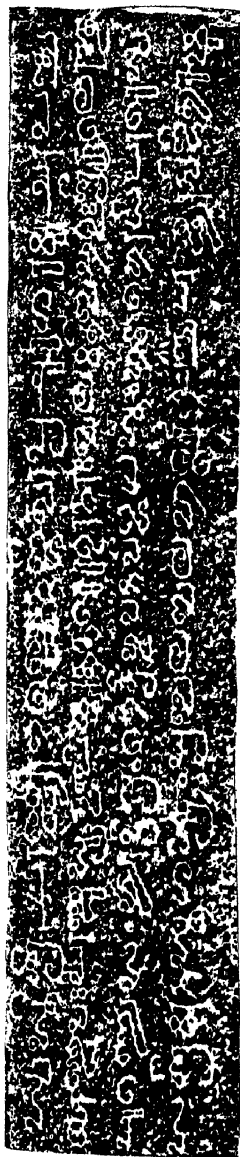
⁴ This word is expressed twice, by *śrīmān* and by *śrī*.

⁵ No. 110 of the Government Epigraphist's collection for 1896.

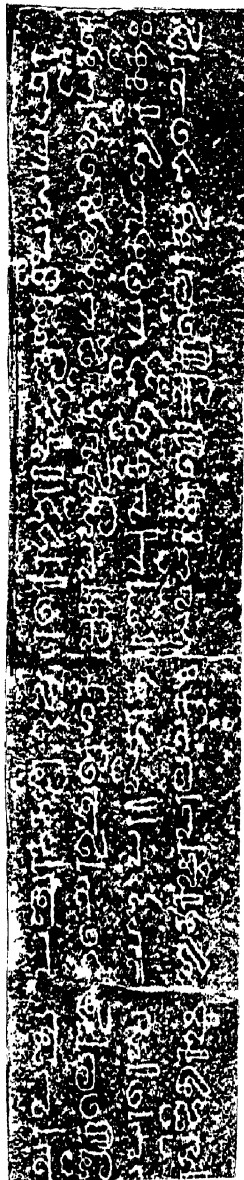
⁶ This is the Sanskrit equivalent of the Tamil *Veṅkaḍu*.

⁷ From inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

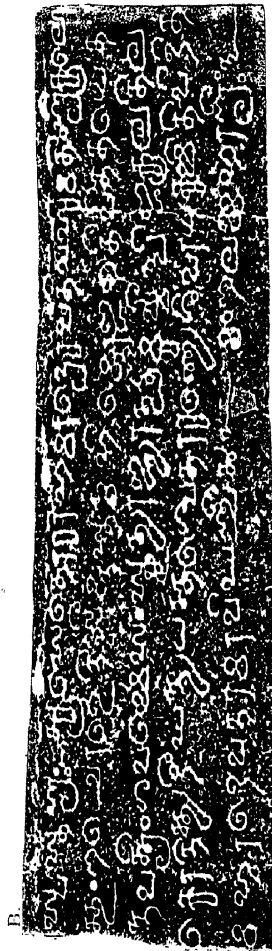
⁸ The ghee was required for feeding the lamp which is mentioned immediately after.



2
4



2
4



2
4

2
4

C.—Inscription of the 44th year at Chidambaram.¹

This inscription is engraved on the outside of the north wall of the innermost *prākāra* of the *Nāṭarāja* temple at Chidambaram. That portion of it which contains the date has been published before in the *Indian Antiquary*, Vol. XXIII, p. 297 f. and above, Vol. IV, p. 70. The alphabet and language are Tamil. Lines 1-5 and 9-14 are in prose, and lines 5-9 contain no verse.

The inscription is dated in the 44th year of Jayadhara (l. 5 f.). From the *Kālingattu-parani* we know that this was a surname of Kulōttuṅga-Chōla I.,² to whose reign the present record must be assigned accordingly. Professor Kielhorn has calculated the details of the date (l. 6 f.) and has found that it corresponds to Friday, the 13th March A.D. 1114.³

The first portion of the inscription records donations made to the temple at Chidambaram Tillai, ll. 7 and 9, or Tiruchchirrambalam, l. 12) by Kundavai Āḷvār, (the daughter of) Rājarāja and younger sister of Kulōttuṅga-Chōla. She presented the god with a golden vessel (l. 3) and a mirror (l. 10) and covered (the roof of) the shrine with gold (l. 8). The second portion (ll. 10-14) states that a stone which the king of Kambōja had given to Rājendra-Chōla was, by order of the latter, inserted into the wall of a hall in front of the shrine.

Of the names mentioned in the preceding paragraph, Kulōttuṅga-Chōla (l. 1 f.) and Rājendra-Chōla (ll. 10 and 11) refer to the reigning king Kulōttuṅga-Chōla I., who is known to have originally borne the name Rājendra-Chōla (ll.) and to have subsequently assumed the name Kulōttuṅga.⁴ Rājarāja, the father of Kulōttuṅga's younger sister Kundavai (ll. 2 and 9), is identical with the Eastern Chālukya king Rājarāja I. (A.D. 1022-1063).⁵

TEXT.⁶

1	௨	Svasti	śri(śrī)	௨	Tiribuvana	chohakkara	vattigaḷ	śri(śrī)-Kulōttuṅga-
2	śōḷadēvar	tira-ttaṅgaiyār	Rājarājan	Kundavaiy-Āḷvār				
3	āḷ-udaiyārkkū	taṅṅi(p)ṛ	amudu	śeyd=aruḷa	iṭṭa	[m]iṇḍam	o-	
4	ṅṅiṇāl	kuṭi-naṅkal	niṅṅai	Maduraṅḍagaṅ	māḍaiyōḍu	okkum		
5	poṅ 50	pa aip(m)baḍ[i]ṅ	kaḷa[n̄]ju	௨	Nāṅilattai ⁷	muḷud=āṅḍa	Jaya-	
6	dararaku	nāṅpattu-nāl=āṅḍil	Mi(mi)ṅa-niḅaḷ	nāyaru	Velli	pe-		
7	ṅṅa	Urōsaṅi-nāl=Idabam	pōḍāl	tēṅḷavu-polḷi=	Billai-nā-			
8	[ya]gar-daṅ=gōyil=elām	śem-boṅ	mēyndaḷ=ēṅavarun=	doḷud=ē-				
9	ttam	Rājarājan	Kundavai	pū-vindaiyāḷē	௨	Tillai-nāyaga-dēvaṅku=		
0	ttiru-kkaṅṅāḍiyum	iṭṭār	௨	[Śri](śrī)-Rājendra-śōḷadēvaṅku	Kāmbōsa-			
1	rājan	kāṭchey-āga=kkāṭṭiṅa	kallu [-]	idu	udaiyār	Rājendra-śōḷa-		
2	dēvar	tiru-vāy	moḷind=aruḷi	udaiyār	Tiruchchirrambalam-udaiyār	kō-		
3	yilil	muṅ	vaittadu	௨	inda=kkallu	tiruv-edir-ambalattu	tiru-kka-	
4	l-sarathil	tiru-muṅ-pattikkū	mēlai-ppattiyilō	vaittadu	௨			

TRANSLATION.

(Line 1.) Hail! Prosperity! Kundavai Āḷvār, (the daughter of) Rājarāja (and) the royal younger sister of the emperor of the three worlds, śrī-Kulōttuṅga-Chōladēva, gave to the god,

¹ No. 119 of the Government Epigraphist's collection for 1887-88.

² See *South-Ind. Inscr.* Vol. II, p. 230, note 11.

³ Above, Vol. IV, p. 71.

⁴ See *South-Ind. Inscr.* Vol. II, p. 230 f.

⁵ As I have stated in the *Ind. Ant.* Vol. XXIII, p. 298, note 13, Kundavai, the elder sister of the Chōla king Rājarāja I., and his daughter Kūṇḍavā must be distinguished from the present Kundavai, Rājarāja, Rājendra and Kundavai evidently were favourite names with the Chōla dynasty.

⁶ From an inked estampage, prepared in 1888.

⁷ In this verse, *nāṅilattai* rhymes with *Mṅṅa*, *tēṅḷavu* and *l=ēṅavarun*.

for offerings of water, one vessel (*minṇam*), weighing, (*by*) the true standard of the city,¹ 50 pa²— fifty *kalaiṇju*,— of gold which was equal (*in fineness*) to the *Madurāndagan-māḍai*.³

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

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

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

D.— Inscription of the 30th year at Tiruvogṛiyūr.⁴

This Grantha inscription is engraved on the north wall of the first *prākāra* of the Ādhipurīśvara temple at Tiruvogṛiyūr near Madras. It consists of a single Sanskrit verse in the *Vasantatīlaka* metre and records the gift of a lamp to the temple of Śiva at Ādhipura, i.e. Tiruvogṛiyūr,⁵ in the 30th year of Jayadhara. On page 105 above it has been already stated that this was a surname of Kulōttuṅga-Chōḷa I.

TEXT.⁶

- 1 Trīṃśat(t)-samē Jayadharasya tu va[r]ttamānē śrī-Jñānamūrtti-
- 2 sukṛitīm=Madhurāntak-ākhyah [!*] āchandram=Ādhipura-vāsi-Mahē-
- 3 śvarāya prādāt prabaddha-timir-aika-ripum. pradīpam ||

TRANSLATION.

While the year⁷ thirty (*of the reign*) of Jayadhara was current, one named Madhurān taka gave to (*the god*) Mahēśvara (Śiva) who resides at Ādhipura a lamp which check (*its*) unequalled enemy— darkness, (*which is*) a charitable gift (*for the spiritual merit*) (*the illustrious Jñānamūrti*,⁸ (*and which is to continue*) as long as the moon.

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

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

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

¹ Instead of *kudī-mar-kal*, 'the true standard of the city,' the Tufjāvūr inscriptions (*South-Ind. In Vol. II. No. 6*, paragraph 1; No. 7, 1; and No. 8, 1 and 8) have *kudāṇai-kal*, 'the standard of the city.'

² This symbol appears to denote the weight of one *kalaiṇju*.

³ I.e. a gold coin named after, or bearing the name of, Madhurāntaka. This was the name of the son of Chōḷa king Gaṇḍarādītya and was also a surname of Rājendra-Chōḷa I.; see above, Vol. IV. p. 331.

⁴ No. 109 of the Government Epigraphist's collection for 1892.

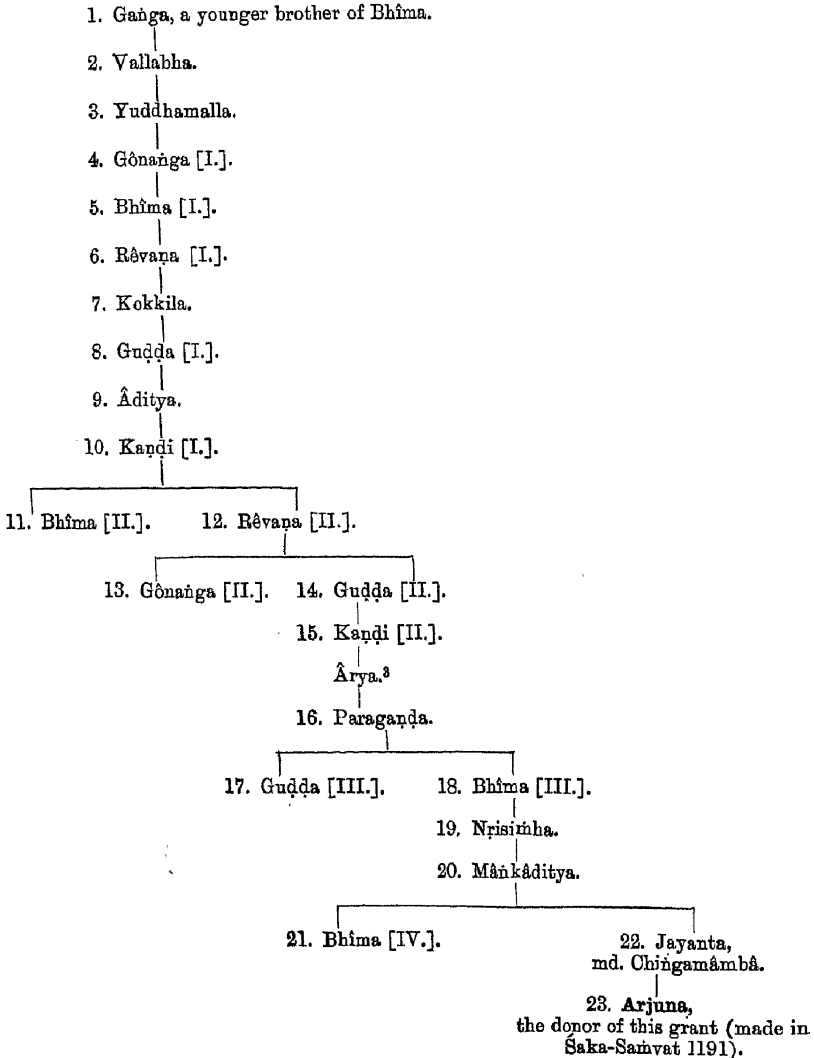
⁵ *Ādhi-pura* is the Sanskrit equivalent of the Tamil *Oṛriy-ūr*, 'the mortgage village.'

⁶ From an inked estampage, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

⁷ *Samē* is incorrectly used instead of *samāyām*.

⁸ This may have been the father or preceptor of the donor.

called Satyamārtaṇḍa (vv. 1-8). When Jayatsēna, the lord of Utkala,¹ came to know this boy, he gave to him in marriage his daughter Prabhāvati, and appointed him to rule over the Oḍḍavādi² country (vv. 9 and 10). In the Matsya family, founded by Satyamārtaṇḍa, there was a long line of chiefs (*rājan*, *nṛīpa*, *bhāpa*, etc.), whose names (from vv. 11-19) are given here in a tabular statement.



¹ *I.e.* Orissa.

² Oḍḍa is one of the names of Orissa; see *South-Ind. Insor.* Vol. I. p. 97, and above, Vol. IV. p. 315.

³ Ârya is not numbered because apparently he was not a ruling chief.

Of the village granted, two shares were set aside for the gods Hari and Hara¹ (l. 51) while one share was assigned to each of the following twenty Brâhmanas (ll. 37-51): The *Purôhita* (or family priest of the chief) Vâmadêva, a Sôma-yâga sacrificer, of the Bhâradvâja *gôtra*; the teachers of the Rigvêda Mêrubrahman and Viddana of the Harita *gôtra*, Nâmana of the Kaunḍinya *gôtra*, Vennakûta of the Śâlâvata *gôtra*, Pôtaśarman of the Vâdhûla *gôtra*, Rêmana of the Mudgala *gôtra*, and Dommana of the Bhâradvâja *gôtra*; the students of the Rigvêda Vennakûta of the Harita *gôtra*, Mânaśarman of the Śâlâvata (?) *gôtra*, and Yajñamûrtyâya of the Kuṇḍina (Kaunḍinya) *gôtra*; the teachers of the Yajurvêda Akonḍi of the Vatsa *gôtra*, Bhîmêśvarârya of the Bhâradvâja *gôtra*, Śrîrangârya of the Kaunḍinya *gôtra*; Virabhadrêśvarârya of the Gautama *gôtra*, and Lôkanâtha of the Kâśyapa *gôtra*; the students of the Yajurvêda Râghava of the Mudgala *gôtra* and Purushôttamaśarman of the Gautama *gôtra*; the student of the Kâṇva *sâkhâ* (of the Yajurvêda) Mâdhavârya of the Jâtûkara *gôtra*; and the student of the Śrî-bhâgavata (Purâṇa) Mâtikanârya of the Harita *gôtra*. The grant made in favour of these donees included the services or taxes,² due from the village artisans, *viz.* the carpenter, goldsmith, barber (?), blacksmith, potter and sesamum-grinder (v. 22); but apparently³ was exclusive of eight *drôṇas*⁴ of land which had been previously given by the chief to the minister Peddana (ll. 66 and 67).

The boundaries of the village were (ll. 52-64): 'On the east, a *babûl* tree on the northern side of the embankment of the tank of Mânki-Nâyaka;⁵ to the south-east of this, a house;⁶ thence (the village of) Kâkatikhauḍi; thence the embankment east of a *nimba* tree; thence the embankment of (the) Eḍṛabanda (tank); thence an ant-hill; (and) thence the northern corner of the embankment of the tank of the low-caste people. On the south-east of the village, a fixed⁷ stone; to the west of this, the tamarind trees of Tûr[ûru]; (and) thence the bricks of a temple. On the south-west of the village, a garlic field on the west of a poison-tree; thence a house of bricks; thence the space between a wood-apple tree and a poison-tree; thence a *bhîlû* tree; thence the tamarind trees of Anupumâli; thence a green piece of land to the south of Boḍḍapâḍu; thence an ant-hill; thence three tamarind trees; thence a young palmyra tree (and) thence a stone on an ant-hill. On the north-west of the village, a stone on the top of a hill; on the east of this, a grinding-stone; thence a shed and a rock; thence a *svarnapushpî* tree; thence a *ksûira*-tree; thence a ant-hill; thence an old fixed stone; (and) thence an ant-hill. On the north-east of the village, a fixed large stone.'

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

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

The date of the grant regularly corresponds, for Śâka-Saivat 1191 expired, to Saturday, the 6th April A.D. 1209. On this day the third *tithi* of the bright half of Vaiśâkha ended 6 h. 6 m. after mean sunrise, and the day therefore was the proper day for the Akshaya-tṛitīyâ festival.⁹

¹ *I.e.* Vishnu and Śiva; compare *Ind. Ant.* Vol. XIV. p. 58, l. 70.

² Compare *ibid.* l. 54: *tair-dâkya-karam=apy-êbhyô brâhmanêbhyô=dadati-tadâ.*

³ The passage in which this statement occurs is mutilated in the original.

⁴ *I.e.* 'as much land as is sown with a *drôṇa* of corn.'

⁵ I suspect that this is another name of the chief who above, in the genealogical table, is called Mânkaditya.

⁶ *Dhishni*; is perhaps the same as *dhishnya*.

⁷ *Khâta* seems to be used in the sense of *nikhâta*.

⁸ A Mataya family apparently is mentioned in line 19 of the Chîpurupalle (in the Vizagapatam district) plates of the Eastern Chalukya Vishnuvardhana I. (of A.D. 682); see *Ind. Ant.* Vol. XX. p. 17.—According to Mr. Sewell's *Lists of Antiquities* Vol. I. p. 15. Sir W. Elliot's collection contains some inscriptions of a 'Maad-maṅgalâkôvara Mânkaditya Mahârâja,' from Mudduru in the Viravilli talûka.

⁹ See *Ind. Ant.* Vol. XXVI. p. 179.

TEXT.¹*First Plate.*

- 1 Svasti² Śri-vallābhāsyā=śin=nābhyaṁ=am[*bh*]bhōru[*ham*]=m[*ahat*] [1*]
 2 tatō Brahmā jagat-karttā tasmād=Ātrir=abhūt=kramāt [(1) 1*]
 3 Kaśyap-ākhyas=tatas=tasya Nārāṅggō munir=anvayē [1*]
 4 kadāchid=ambbarē gachchhan=sa dadarśa mahā-nadīm [(1) 2*]
 5 Mukuṇḍa-giri-sambhūttām=munī-ttridaśa-sēvitām [1*]

Second Plate ; First Side.

- 6 prasanna-salil-āmbhbbhōjām=Matsy-ākhyām bhbhūvi viśrutām [(1) 3*]
 Avatīrṇa(ṇṇa)s=sa
 7 tat-tīrē ghōraṁ chakrē tatas=tapaḥ | sva-pada-chyuti-bhītēna Śakrēna prē-
 8 shitā tadā [(1) 4*] Nanartt=āpsarasām=ādyā Mānjughōshā munēḥ
 9 puraḥ | amōghaṁ sō=srijad=vīryam dṛishṭvā tām
 10 kāma-vihvalaḥ [(1) 5*] Chikshēpa cha jalē vī[r*]yyam tapō-vighna-krudhā ta-
 11 taḥ | śaśāpa cha munir=nnadyām bhbhava matsy=ēti tām kshaṇāt [(1) 6*]
 S=ājga-
 12 lan=munēr=vīryam śāpa-matsyā sur-āṅgganā | sadyō garhbham(rbbham)
 dādhan ta-
 13 tra kālō cha sushuvē sutarā [(1) 7*] Trikāla-jñais=śisus=tatra munibhi[r]=vvi-

Second Plate ; Second Side.

- 14 hita-kriyaḥ | Satyamārttamānda-nām=śid=atulya-bala-vikramah [(1) 8*] Tam
 viditv=[Ō]tkā-ā-
 15 dhīsō Jayatsēnō narādhipaḥ | prādāt=Prabhāvatīm tasmai sva-putrīm śubha-
 laksha-
 16 nām [(1) 9*] Abhishiktas=tu tēn=śāv=Oḍḍavādi-samāhvayē | dēsē prabhrashta-
 rā-
 17 janyē mahīm chiram=apālayat [(1) 10*] Khyātās=tadvamśa-sambhbbhūta-rājā-
 18 nō bahavō gatāḥ | Bhimbabhūp-ānujas=tasmin=vam-
 19 sē=bbūd=Gaṅga-bhūpatih [(1) 11*] Tasmād=Vallabha-bhūpālō Yu-
 20 dhha(ddha)mallas=tatō nripaḥ | tasmād=Gōṅgaṅga-nām=śid=Bhimas=tasmā
 21 n=nrip-ōttamaḥ [(1) 12*] Rēvan(ṇ)-ākhyas=tatas=tasmāt=Kokkilō nāma bhū

Third Plate ; First Side.

- 22 patih | Guḍḍa-nāmā sutas=tasya tasmād=Āditya-bhūpatih [(1) 13*] Kamḍḍ-
 nāmā nripas=ta-
 23 amat=tasmād=Bhimanrip-āhvayaḥ | Rēvanō(ṇō)=varajas=tasya tasmād=Gōṅgaṅg-
 bhūpatih [(1) 14*]
 24 Guḍḍas=tasy=ānujō bhūpas=tasmāt=Kamḍḍi-nripō=bhavat | taj-jād=Āryya-nripād=ā-
 25 t=Paragaṅḍḍa-nripas=tataḥ [(1) 15*] Guḍḍa-bhūpas=tatō Bhima-bhūpas=tasy=ānu
 26 nripaḥ | Nṛisimhas=tasya putrō=bbūd=bī(bhī)mō Matsyakul-ōttamaḥ [(1) 16
 Tasy=ā-
 27 sīd=rāja-śā[r*]ddilō Māmkādityō mahīpatih | tasmād=vamśa-pradīpō=b|
 28 d=Bhimō Bhimāgraj-ōpamaḥ [(1) 17*] Tasy=ānujō mahīpālō Jayantō jaya-

¹ From an impression supplied by Dr. Hultzsch.² Metre of verses 1-19 : Ślōka (Anushtubh).

- 29 kshapah | tasy=âsîd=agra-mahishi Chinggamâmbb[â] yasâsvinî |(II) [1*] Thejâh
jjâtô=rjju-

Third Plate; Second Side.

- 30 nas=tasmât=Pâmḍav-Ârjuna-vikramah | tēna satya-pratiḡḡēna dattam pav-ti-ya-
31 tō=dhunâ || [19*] 1Sâk-âbdē chamdra-raḡdhra-kshiti-śâsi-gaḡitē Y-âkshay-âdyâ
tṛi-
32 tiyyâ(yâ) Vaisâkḡhē mâsi tasyâm Ravisuta-divasē Matsya-vamâ-Ârjuna-ôsah [1*]
33 viprēbhyô vēda-vidbhyah kshiti-pati-tilana(ka)s=Chinggamâmbbâ-
34 prâdâd=da[t*]tv=âgrahâram vvimala-matir-idaḡh śâsanam śâsit-âriḡh || [2*]
35 2Jayamṡta-Nârâyaḡa-nâma kṛitvâ grâmô-dya vō Drubbidir-ârka-chandran
s-âraḡya-
36 sasy-âvasanthaḡ pradattaḡ pitn[r*]=mmam-âmntra sukhâya viprâḡ |(II) [21*]
Asminn=agra-
37 hârô pratigrabitâra imē pratyēkam=ēkaika-bhâginaḡ | Bhâradvâja-gotra.

Fourth Plate; First Side.

- 38 purôhitô Vamâdēva-sômayâḡi | Vatsa-gôtrô Yajurvêd-âdhyâpaka-
39 ka Âkomḡḡi-nâmâ | Rîgvêd-âdhyâpakô Harita-gôtrô Mērubrahmâ | Rîgvêd-
âdhyâ-
40 pakah Kauḡḡḡinyô Nâman-âkhyah | Rîgvêd-âdhyâyi Harita-gôtrô Vennakûta-
nâmâ |
41 Jâtûkarnna(rṡṡa)-gôtraḡ 3Kâmḡḡava-śâkh-âdhyâyi Mâdhavâryyah | Yajurvêd-
âdhyâpakô
42 Bhâradvâja-gôtrô Bhîmêsvârâryyah | Yajurvêd-âdhyâpakah Kauḡḡḡinya-gô-
43 tra Śrîraḡḡgâryyah | Yê(ya)jurvêd-âdhyâpakô Gautama-gôtrô Virabhadrêsvârâ-
44 ryyah | 4Śrîbhâgavat-âdhyâyi Harita-gôtrô Mâḡḡkanâryyah | Madgala-grô-gôtrô
Yaju-
45 rvvêd-âdhyâyi Râghav-âkhyah | Rîgvêd-âdhyâpakas-Śâlâvata-gôtrô Vennakûta-nâmâ |
46 Kâsyapa-gôtrô Yajurvêd-âdhyâpakô Lôkanâdha(tha)-nâmâ | Gautama-gôtrô Yaju-
47 rvvêd-âdhyâyi Purushôttamasarmmâ | Rîgvêd-âdhyâpakô Vâdhûla-gotraḡ 5 Pô-6

Fourth Plate; Second Side.

- 48 taśarmmâ | Rîgvêd-âdhyâpakô Mud[g*]ala-gôtrô Rēmana-nâmâ | Rîgvêd-âdhyâpakô
Hari-
49 ta-gôtrô Viddan-âhyah | Rîgvêd-âdhyâpakô Bhâradvâja-gôtrô Domman-âkhyah |
[Śâlâvata ?]7-
50 gôtra Rîgvêd-âdhyâyi Mânasarmâ | Kumḡḡina-gôtra [Rî]-
51 gvêd-âdhyâyi Yaj[ñ]amârtyâ[r]yyah8 [1*] dēvô(vau) Hari-Harâv=ēkaika-bhâ-
52 ginô(nau) |(II) Adha(tha) grâma-simâ [1*] Pûrvvataḡ9 Mâḡḡkinâya-
53 ka-taḡâka-sôt-ûtṡtara-pârsvê .ba[r]bbûraḡ ôṡad-âḡnēya-
54 tō dhishḡḡniḡ10 atah Kâkatikhâmḡḡḡiḡ .atô nimba-pûrvva-sētuḡ a-

1 Metre: Sragdharâ.

2 Metre: Upajâti.

3 Read Kâḡya.

4 Originally Śrîbhâgavat. was engraved.

5 Originally -gôtrô was engraved.

6 Originally Ppô. was engraved.

7 This word is almost entirely effaced, and the reading is very doubtful. The writing in line 50, and in line 51 before the word dēvô(vau), is rather carelessly engraved.

8 Read Yajñamârtyâryyah.

9 Here, and in other places below, the rules of sandhi have not been observed.

10 This is clearly the actual reading. The intended reading probably is dhishḡḡniḡ, as in l. 58.

55 ta Edṛabaridda-sētuḥ atō valmīkaṁ atō-mtyaja-tatāka-sēt-ū
 56 ttara-kōṇa[ḥ] [1*] grām-āgnēyataḥ khāta-silā état-paśchimatas-Tūr[ū?]

Fifth Plate; First Side.

57 [ra?] chimchā atah prāsād-ēshṭakāḥ [1*] grāma-nirurutyām¹ vishataru-pa
 58 śchima-grimjjanam ata ishṭakā-dhishni[ḥ] atah kapittha-vishataru-madhyam
 59 atō bhilla-taruḥ atah Anupumāli-chimchchāḥ atō Boḍḍapāṭi daksbi
 60 ṇa-pasuruguniya atō valmīkaṁ atas-tri-chimchāḥ atō ²bāla-tā-
 61 laḥ atō valmīkē silā [1*] grāma-vāyavyē parvat-āgra-korchcha
 62 silā atah prāchyām nūru-silā atō ³manīṭṭapa-drishatau(ḍau) ata sva-
 63 ṇṇapushbī(shpī) atah kshira-taruḥ atah krōlu-valmīkaṁ atah purā-
 64 ṇa-khāta-silā atō valmīkaṁ [1*] [grām-ai]śānyē(nyām) khātā mahatī sil-ēti [11*]
 65 Takshaka⁴ svarṇṇarā(kā)ras=cha ksh[aurikaḥ ?]⁵ ka[r*]mmakāraḥ [1*]
 kṇlālas=ti-

Fifth Plate; Second Side.

66 la-[ha]mṭtā [cha] pradattā grāma-kārukā [ḥ] (||) [22*] Peddan-āmātyasya
 purā-
 67 tana-dattam mē-shṭa-drōṇa-māna-[n ?] . . .⁷[kshē ?]tram [11*] ⁸Sva-dattām
 ppara-dattām vā
 68 yō harēt=tu vasundharām [1*] [shashṭim]⁹ vvarsha-sahasrāpi vishṭhāy-
 69 m jāyatō krimi[ḥ] (||) [23*] Sva-dattā[d*]=dvi-guṇam pp[un]nyam ¹⁰paradatt-
 ānupālanam [1*]
 70 paradatt-āpah[ā*]rēṇa sva-dattam nishphalam bhavēta(t) (||) [24*], Śatruṇ-āp
 kṛitō dha[r]mmaḥ
 71 pālāniyah(yah) prayatnataḥ [1*] śatru-ēva hi śatru syād=dha[r]mmaś=śatru
 72 [r]=nna kasyachit (||) [25*] Matsya-vamśa-pradīp[ē]na Jayamṭta-nṛipa-sūnam
 [1*] datta-
 73 m=A[r]jjuna-bhūpēna śāsanam [dh]dha[r]mma-sētunā (||) [26*] Śrī śrī śrī [11*]

No. 15.—THREE COPPER-PLATE INSCRIPTIONS OF
 GOVINDACHANDRA OF KANAUJ.

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

The originals of these inscriptions are now in the Lucknow Museum. My account them is based on impressions, kindly furnished to me by Dr. Führer,¹¹ who also has inform me where and when the original plates were found.¹² I have treated of them in the same manner as of the Kamauli plates of Govindachandra, above, Vol. IV. p. 101 ff.

¹ Read *nairrityām*.

² The reading may possibly be *bhāla*.

³ The ordinary Sanskrit spelling would be *manḍapa*.

⁴ Metre: Ślōka (Anushtubh).— Compare *Ind. Ant.* Vol. XIV, p. 58, ll. 51-54.

⁵ With the exception of part of the sign for *au*, the letters in these brackets are broken away.

⁶ The *aksharas* in these brackets, which I have conjecturally supplied, are entirely broken away.

⁷ Here about three *aksharas* are broken away.

⁸ Metre of verses 23-26: Ślōka (Anushtubh).

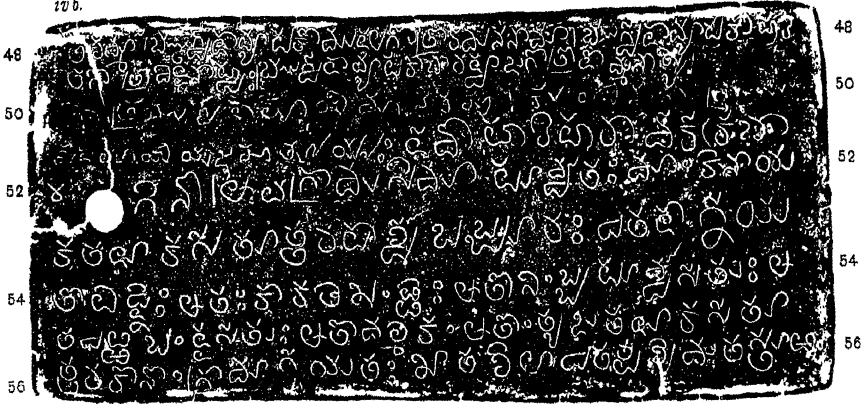
⁹ The word in these brackets is entirely broken away.

¹⁰ Originally *paradatt-* was engraved.

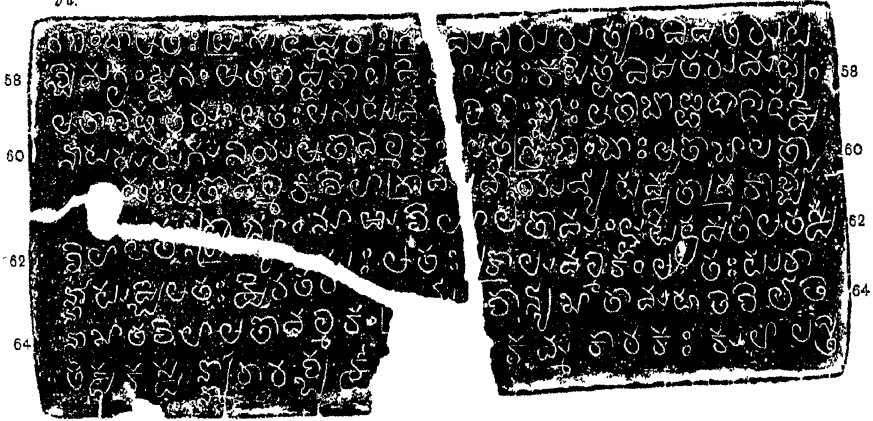
¹¹ Of the inscription C. an impression was given to me some years ago by Dr. Burgess.

¹² See also Dr. Führer's *Mus. Antiquities and Inscriptions in the North-Western Provinces and C.* pp. 185 and 263.

ivb.



va.



vib.



**A.—PĀLĪ PLATES OF GŌVINDACHANDRA AND HIS MOTHER
RĀLHANADĒVĪ, OF [VIKRAMA-SAMVAT 1189.**

These plates were found at the village of Pālī in the Dhuriāpār pargana of the Bānsgāon tahsil of the Gōrākhpur district of the North-Western Provinces, and were in January 1895 presented to the Lucknow Museum by the Collector, Dr. Hoey, who had obtained them through Pirthipal Rai, the Zamīndār. They are two in number, each of which measures about 1' 1½" broad by 10" high, and is inscribed on one side only. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate, but the ring on which the plates were strung is missing. With the plates, however, is preserved a circular seal, about 2¼" in diameter, which bears in high relief, facing the centre, the legend ś[ṛṣ*]mad-G[ḍ]vīndachandrādēva, in Nāgarī letters about ⅙" high; above the legend, the figure of a Garuḍa, squatting down and facing to the proper right; and below the legend, a conch-shell.—Each plate contains 17 lines of well executed writing. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter ḅ is everywhere denoted by the sign for v; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and j is used instead of y in the word *jāti*, l. 20.

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvinda-chandrādēva*. The king records in it that, after bathing in the Satī at the *ghaṭṭa* of the god Svapnēśvara, on the occasion of the Akshaya-tṛitīyā festival in the bright half of the month Vaiśākha, he made over to his mother, the *Mahārājñī Rālhanaḍēvī*,¹ ten *nālukas* (of land) in the village of Guduvi, in the Gōyara *pattalā* of the Ōnavala *pathaka*, as a gift for the *Ṭhakkura* Jayapālasarman, son of the *Ṭhakkura* Indrādītya and son's son of the *Ṭhakkura* Pēvalaha, a Brāhmap of the Mudgala *gōtra*, whose three *pravaras* were Maudgalya, Āngirasa and Bhārmyasva.—The taxes specially mentioned (in line 26) as due to the donee are the *bhāgabhōgakara* and *pravanihara*. In line 34 the inscription is dated, in figures only, on Saturday, the 8th of the dark half of Jyaisṭha of the year 1189. The grant was written by the *Ṭhakkura* Vishṇu.

The date in line 34 regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1189 expired and the *pūrnimānta* Jyaisṭha, to Saturday, the 29th April A.D. 1183, when the 8th *tithi* of the dark half ended 15 h. 48 m. after mean sunrise. The preceding Akshaya-tṛitīyā, on which the donation was made, fell on Sunday, the 9th April A.D. 1183, when the third *tithi* of the bright half of Vaiśākha commenced 1 h. 17 m. and ended 23 h. 5 m. after mean sunrise.²

The localities I am unable to identify.—From the present inscription it appears that the *pattalā*, so often mentioned in cognate grants, was a subdivision of the *pathaka*,³ a term which does not occur in the inscriptions of the kings of Kanauj hitherto published, but which is met with also in another Pālī plate of Gōvindachandra that will be referred to below.⁴ Another unusual term in this grant is *nāluka*, in line 19. This word apparently is derived from, and is equivalent to, the Sanskrit *nalva*, a measure of distance equal to 400 (or, according to others, 100, or 120) *hasṭas*. The same term occurs, both in the form *nāluka* and in the abbreviated form *nālu*, in the Kahla (now Lucknow Museum) plates of the (Kalachuri?) *Mahārājādhirāja* Sōḍhadēva, the successor of the *Mahārājādhirāja* Maryādāsāgaradēva, of V. 1135, of which Dr. Führer has kindly sent me an impression.

¹ In other inscriptions the name is both *Rālhanaḍēvī* and *Edīhadēvī*; see above, Vol. IV. p. 113.

² The *tithi*, on which the donation was made, therefore was a *kṣhaya-tithi*.

³ See *Gupta Inscr.* p. 173, note 1.

⁴ See below, p. 114, note 4.

EXTRACTS FROM THE TEXT.¹

First Plate.

- 15² śrīmad-Gōvīndachandraśēvō vijayī ||³
 4[Ō]navaḷa-pathakē Gōyara-patta[lā*] [y]ān
 16 Guḍuvi-grāma-nivāsī(sī) nō=khila-janapadān=upagatān=ap-⁴ltara-⁵rāja-rājñī-⁶y u v a r ā j a -
 māntri-purō-
 17 hita-bhāmādgārik-ākshi(ksha)paṭalika-bhishag-naimittik-āntaḥpurika-dūta-
 karituragapattanākaraḡōku-

Second Plate.

- 18 lādhi-kāri-purushān-ājñāpayati vō(bō)va(dha)yaty-ādīsati cha || Viditam=ast
 bhavatām yath-ōpariligvi(khi)-
 19 ta-grāmē⁷ ⁸nāluka-das(ś)=ānukō=pi nāluka 10 sajala-sasthala-salavanākarā
 samatsyākara-sa-
 20 gartōshaya-sānramadhūkavanaviṭapavātikātrīnājū(yū) tigōchara-sō r d d h [v *] ā d h a
 svasīmāparyanta-chaturāghāta visu(śu) d dh ā h⁹ Mandgala-
 21 gōtrāya Maudgala-Āngirasa-Bhārm-yasa-triḥpravarāya¹⁰ ṭhakkura-srī-Pēvalah
 pautrāya ṭhakkura-srī-Indrāditya-putrāya¹¹ ṭhakku-
 22 ra-srī-Jayapālāsa(śa) r m m a n ṭ v r ā (brā) h m a n ā y a V a i s ā (śā) k h ē m ā s i ś i (s i)
 pakshē¹² akshaya-trītiyāyām parvvanī dēva-srī-Svapnēsva(sva)ra-gh
 23 ṭē(ṭṭē) Satyām vidhivat=snātvā dēva-manuja-bhūta-pitri-gaṇāms=tarppayit
 s[ū*] r y a - p ū j ā - p ū r v v a k a m Bhavāni-patim samabhyarohya prachura-pā-
 24 yasēna havishā havirbhujām hutvā trībhuvana-trētūr=bhagavatō Vāsudēvas
 cha pūjām vidhāya mātāpitrōr-ātmanas=cha puṇya-
 25 yas(śō)-bhivṛiddhāyē gōkarṇṇa-kusalatā-pūta-karatal-ōkam¹³ māṭri-mahārājñī-
 Rālhapaśēvi¹⁴ āsām hastē pradattō¹⁵ ma-
 26 tvā yathādīyamāna-bhāgabhōḡakara-pravanikara-prabhṛiti-samasta-mi(ni) y a t - ā d ā y
 vidhēyibhūya dās-yath=ēti [||*]
 27 Bhavanti ch=ātra ślōkāḥ ||¹⁶

¹ From an impression supplied by Dr. Führer.

² Up to this, the text is practically identical with the text of the Kamali plate of Gōvīndachandra, publi above, Vol. IV. p. 100 f. The nine verses at the commencement of the inscription are numbered here numeral figures.

³ This sign of punctuation is superfluous; read *vijayī*.

⁴ The *akshara* in brackets looks as if it had been first engraved, and then altered to *ō*. *Ōnavaḷa*, corr. out of *ōnāvala*, occurs as part of the name of a *pathaka* in a Pālī copper-plate inscription of Gōvīndachand V. 1171, the first plate of which has been presented by Dr. Hoey to the Lucknow Museum. In line 13 of plate, of which also I owe an impression to Dr. Führer, we read: *Sarvadrōnāvala-pathakē | Srast-pattalāḡ Pālīgrāma-prabhṛiti-grāmēśhu*.

⁵ Instead of *ap-ltara*—nearly all the other plates of the same dynasty have *api cha*.

⁶ Originally *rājñīra*—was engraved, but the *akshara ra* is struck out.

⁷ Originally *grāma-prabhṛitīshu* was engraved, with a sign of *anusvāra* above the line, between *ti* and *nt* but the word *prabhṛitīshu* is struck out again, and the sign of the vowel *ē* above the *ma* of *grāma* is faintly on the back of the impression.

⁸ One would have expected here *dāsa nālukā nākt=pi nālukā 10 sa-jala-sthalāḡ sa-lavanākarāḡ*, etc.

⁹ Read *ād dh ā*.

¹⁰ Originally *-Bhārm-yasa-* was engraved; read *Mudgala-gōtrāya Maudgaly-Āngirasa-Bhārm- tripravarāya*.

¹¹ Read *-sr-Indrāḡ*.

¹² Read *pakshē=akshaya-*.

¹³ Read *-karatal-ōdaka-pūrvaṇ*.

¹⁴ Read *ādēy=āsām* (for simply *ādēyāḡ*).

¹⁵ One would have expected *pradattē*; see above, note 8.

¹⁶ Here follow the seven verses commencing *Bhūmim gaḡ protigrihyati, Śāṅkham bhadr-dsanam, Bah- rasudhī, Sva-dattim para-dattam vā, Shashtim varsha-sahasrōpi, Gān-śkām, and Surtān-ētān=bhācīna*

34 Māṅgalam mahā-śrīḥ || Śaṃvat 1189
 J[y*]ēshṭha-vadi 8 Sa(śa)nau | Likhitaḥ ch=śdaṁ ṭhakkura-Vi[shṇu]n'-
 ēti [||*]

B.—MACHHLISHAHR PLATE OF GŌVINDACHANDRA
 OF [VIKRAMA-]ŚAṂVAT 1201.

This is a single plate which was found, in September 1888, in a field close to a small hamlet seven miles north of Māchhlīshahr (Ghiswā) in the Jaunpur district of the North-Western Provinces, and is now in the Lucknow Museum. It measures about $1' 3\frac{3}{4}''$ broad by $11\frac{1}{2}''$ high, and is engraved on one side only. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about $2\frac{1}{2}''$ in diameter and bears the same legend and emblems as the seal of the inscription A., but apparently not so well preserved. The plate contains 29 lines of writing which, on the whole, is well preserved. The size of the letters is between $\frac{1}{4}''$ and $\frac{1}{5}''$. The characters are Nāgarī, and the language is Sanskrit. The writer has done his work well, and in respect of orthography, therefore, it need only be stated that, except in the word *babhrāmur*—in line 9, the letter b is denoted by the sign for v, and that the dental sibilant is occasionally employed instead of the palatal.

This is another inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Monday, the Akshaya-tṛtīyā tithi of the bright half of the month Vaiśākha of the year 1201 (given both in words and in figures), after bathing in the Ganges at Benares, he granted the village of Pērōha in the Mahasōya pattalā to the Paṇḍita Vamśadharaśarmaṇ, son of the Paṇḍita Padmanābha and son's son of the Paṇḍita Bharata, a Brāhmaṇ of the Kāśyapa gōtra, whose three *pravaras* were Kāśyapa, Āvatsāra and Naidhrva.—The taxes specified (in line 20) are the *bhāgabhōgakara*, *pravānikara* and *turushkadanḍa*. The grant (*tāmra*) was written by the *Kāyastha Dhandhūka*.²

About the exact equivalent of the date I am somewhat doubtful. It is true that, for the *Chaitrādī* Vikrama-Śaṃvat 1201 current, the date would regularly correspond to Monday, the 19th April A.D. 1143, when the third tithi of the bright half of Vaiśākha ended 21 h. 52 m. after mean sunrise. But as current years are only quoted very exceptionally, and as for the *Kārttikādī* Vikrama-Śaṃvat 1202 expired the date would correspond to Monday, the 15th April A.D. 1146, which was entirely occupied by the third tithi of the bright half of Vaiśākha, I am rather inclined to assume that this is really the day on which the grant was made, and that in the inscription the year 1201 has been quoted erroneously instead of 1202.³

Regarding the localities I can only say that the Mahasōya pattalā of this inscription undoubtedly is the same district which in an inscription of Jayachandra⁴ is called the Mahasō pattalā.

EXTRACTS FROM THE TEXT.⁵

12 ⁶śrīmad-Gōvindachandradēvō vijayī ||⁷ Mahasōya-
 pattalāyām | Pērōha-grāma-nivāsīnō ni[kh]ila-jaṇapadān=upagatān=api cha
 rāja-rājñi-yuvarāja-maṇ-

¹ I am somewhat doubtful about the *akṣhara* in brackets; above it the sign for the medial *ḍ* was engraved, but has been struck out again. The *ṭhakkura* Vishṇu wrote the grant of Gōvindachandra published above, Vol. IV. p. 113 f.

² This very probably is the same writer who in another inscription of Gōvindachandra is described as the '*ṭhakkura* Dhādhūka,' see above, Vol. IV. p. 114, inscription I.

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

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

⁵ From an impression supplied by Dr. Führer.

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

⁷ This and the other signs of punctuation in lines 12-19 are not previous.

- 13 tri-purôhita-pratîhâra-sênûpati-bhânçâgârik-âkshapatalîka-bhishag-naimittik-ântahpurika-dûta-karituragapattanâkarasthânagokulâdhikâri-purushân-âjñâ-
- 14 payati rô(bô)dhayaty=âdisati cha yathâ | viditam=asa(stu) bhavatâm | yath=ôparîkhitâ-grâmah sa-jala-sthalah sa-lôha-lavaç-âkaraç sa-matsy-âkaraç sa-ga[r*]tt-â(ô)-
- 15 sharaç sa-madhûk-âmra-vana-vâçikâ-vitapa-trîna-yûti-gôçhara-paryantaç s-ôrdhiv-âdhas=chatur-âghâtâ-visuddhaç sva-simâ-paryantaç samvatsarâñâ[m] êkaç'dhika-dvâdasa-sâtêshu
- 16 Vaisâkshê mâsi sukta(kla)-pakshê çkshaya-tritîyâyâm tithau Sôma-dinê sinkê-pi samvatâ 201² Vaisâkha-sudi 3 Sômê çdy=êha śrîmad-Vâra[ñâ]syam¹ Ga[ñg]âyâm snâtvâ vidhivan=mant[r]a-
- 17 dêva-muni-manuja-bhûta-pitri-gaņâm=s=tarppayivâ timira-paçala-pâçana-paçu-mahasam=Usharôchisham=upasthây=Âushavi(dhi)pati-âakala-sêkharain samabhyarchchya tribhuvana-trâtur=bhaga-
- 18 vatô Vâsudêvasya pûjâm vi[dhâ]ya prachura-pâyasêna havishâ havirbhujâm hutvâ matâpitrôr=âtmanas=cha puņya-yaşô-bhivridhdhayê ssmâbhîr=ggôkarnna(ruņa)-kuşalatâ-pûta-ka-
- 19 natal-ôdaka-pûrvvan Kâsya(şya)pa-gôtrâya | Kâsya(şya)p-Âvatsâra-Naidh[r]uva-tripravarâya | pañçîva(ta)-śrî-Bharata-pautrâya | pañçita-śrî-Padmanâbha-putrâya | pañçita-śrî-Vaishâdhara-
- 20 sarmman[ê*] vrâ(brâ)hmanâya chand-ârkikam yâvach=chhâsanîkrîtya pradattô matvâ yathâdîyamâna-bhâgabhógakara-pravaņikara-turushkaçaņa-prabhriti-sarvv-âdâyân-âjñâ-vidhêyibhûya dâsya-
- 21 th-êti || chha || Bhavanti ch=âtra ślôkâç ||⁴
- 28 || chha ||⁵ Èta[t=tu] tâmra[m=akhi]la-kshhitipâla-mauli-
- 29 śrêpi-nighrişta-charaņasya tad=asya râjñah | kâyastha-ratnam=alikhad=vivu(bu)dh-aika-va(ba)ndhur=Ddhandhûka ity=amarasiñdu-visuddha-kîrttiç || chha ||

C.—BANGĀVAN PLATE OF GŌVINDACHANDRA AND HIS QUEEN
GŌSALADĒVĪ, OF [VIKRAMA]-JSAĀVAT 1208.

This also is a single plate which was found, in December 1887, in a field near the village of Bangāvan in the Daryābād pargana of the Rāmsanehī-Ghāṭ tahsīl of the Bāra Bankī district of Oudh, and which is now in the Lucknow Museum. It measures about 1' 5¼" broad by 1' high, and is inscribed on one side only. At the lower proper left corner a square piece, about 1¼" broad by 2¼" high, is broken away, causing the loss of about four *aksharas* at the end of each of the lines 19-25; otherwise the plate is well preserved. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2¼" in diameter and bears the same legend and emblems as the seal of the inscription A.³ The

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

² Read *samvat 1201*; the figure for the unit (1) is quite clear and distinct, and cannot be read differently.

³ Read -*Vârâņasyâm*.

⁴ Here follow the twelve verses commencing *Bhūmîñ yâç pratigrîhñti, Śâñhikam bhadr-ânanam, Svrocân=âtân=bhâvînah, Bahubhîr=vasudhâ, Gâm=êkâm, Tadâgdnâm saharêça. Sa-dattim para-dattim vâ, Shashîm varîka-sahasrî, Vâri=Anêshv=oranyêku, Na visham visham, Yântha dattim, and Vdi dhîra-vidhramam.*

⁵ Metre: Vasantatîakâ.

⁶ So far as I can judge from the impression sent to me, the legend on the seal actually is *śrîmad-Gōvîndachandradêva*, in Nâgarî letters between $\frac{2}{15}$ " and $\frac{1}{4}$ " high; and the Garuda above it seems to be very much like the figure of Garuda on the Mândhatâ plates of Javasinha, above, Vol. III. p. 50, Plate.

plate contains 25 lines of writing. The size of the letters is about $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. The writer and engraver have done their work in a rather slovenly manner so that the text contains a large number of minor mistakes. As regards orthography, the letter *b* is denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, *j* is used instead of *y* in *-parjantaḥ*, l. 16, and the word *sākhara* is written *sēshara*, in line 19.

This is another inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*.¹ The king records in it that, on Tuesday, the full-moon tithi of Kārttika of the year 1208 (given both in words and in figures), his queen, the *Paṭṭamahādēvī Mahārājīṅī Gōsaladēvī*, endowed with all royal prerogatives, after bathing in the Ganges at Benares near (the temple of) the god Lōlārka,² in the presence of that deity, with the king's consent, gave the village of Gaṭiara in the Bhimamayūtāsa . . .³ *pattalā* to the *Thakkura* Aṇataśarman, son of the *Thakkura* . . .⁴ and son's son of the *Thakkura* Kulhē, a Brāhmaṇ of the Vasishṭha *gōtra* and student of the Chhandōga *sākhā* (of the Sāma-vēda), who had come from Pāṭaliputra.—The taxes specified (in line 22) are the *bhāgabhogakara* and *pravāṅkara*. The writer's name either was not given or is broken away at the end of the inscription.

The date is irregular; ⁵ for the full-moon tithi of Kārttika of Vikrama-Saṁvat 1208 current ended 17 h. 43 m. after mean sunrise of Monday, the 6th November A.D. 1150, and that of Vikrama-Saṁvat 1208 expired, 3 h. 58 m. after mean sunrise of Saturday, the 27th October A.D. 1151. The date would be incorrect also for Vikrama-Saṁvat 1209 expired. but correct for both 1206 and 1210 expired.

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

EXTRACTS FROM THE TEXT.⁶

- 12 7-śrīmad-Gōvindachandradēvō(vō) v[i]jayī
 13 Bhimamayūtāsa . . .² *pattalāyām* Gaṭiara-grāma-nivāsīaḥ niyi(khi)la-janapadān=
 u[pa*]gatān=api cha rāja-rājūi-māntri-purōhita-pratīhāra-s[ē]nāpati-
 14 [bh]ānāgārik-ākshapaṭalika-bhishag-ni(nai)mittik-āntahpurika-sū(dū)ta-karituraya(ga)-
 pattanākarasthānagōkulādihikāri-purushu=ājūāpayati(ty)=ādīṣati
 15 vō(bō)dhayati cha | yathā⁹ viditam=astu bhavatām yath=ōparilikhita-grāmah
 sa-jala-sthalah sa-lōsla(ha)-lavaṇ-ākaraḥ sa-gartt-ōsharah sa-na(ma)dhūkah(ka)-
 chūta-da(va)na-viṭapa-[vā]ṭi-
 16 kā-trīpa-yūti-gōchara-parja(rya)ntah s-ōrddh[v*]-ā[dha]ś=chatur-āghāta-visu(śn)ddhah
 sva-sā(sī)mā-paryantah |¹⁰ saṁvatsarāṇām¹¹ ash[^{*}]jāvi(dhi)ka-dvādatya(śa)-
 sa(śa)tēshu Kārttikē māsi [su(śu)]kla-

¹ Compare the inscription of Gōvindachandra and his queen Nayanakēlidēvī of V. 1176, above, Vol. IV. p. 107, F.

² *Lōlārka* is a form of the Sun.

³ The two last *aksharas* of this name are illegible in the original.

⁴ The part of the plate which contained the name is broken away.

⁵ Compare *Ind. Ant.* Vol. XIX. p. 367, No. 184 (where on p. 368, line 2, '16 October' is a misprint for '15 October').

⁶ From an impression supplied by Dr. Führer.

⁷ The inscription begins with the words *ōm śm siddhiḥ* (instead of *ōm svasti*); otherwise the text, up to this, is practically identical with that of the Kamsuli plate of Gōvindachandra, published above, Vol. IV. p. 100 f.

⁸ Here two (apparently damaged) *aksharas* are illegible in the impression.

⁹ This word is superfluous.

¹⁰ This and the other signs of punctuation in lines 16-22 are superfluous.

¹¹ Read ²*vāṅm*.

- 17 pakvé(kshē) paurṇamāsyām tithau Bh[au]ma-dinē skvé(ñkē)-pi saṁvat
1208 Kārttika-sudi 15 Bh[au]mē || ¹tad-ētat-saṁmatyā
samastarājaprakriyōpēta-sarvvālamkā-
- 18 ravibhūhita-va(pa)[ṭṭa]mahādēvī-mahārājūṭī-śrī-Gōsaladēvibhiḥ śrīmad-Vārāṇasīyām
Kārtti[ki]-parvvaṇi dēva-śrī-Lōlārkkā-sannidhō(dhau) Gaṅgāyām snātvā [timi].
- 19 ra-pātala-pā[ṭa]nam²=Ushnarōvi(chi)sham-upasthāy=A u s h a d h i p a t i - s a (ś a) k a l a -
[śē]jha(kha)ram samabhynchya trilu(bhu)vana-trātur=Vāsudēvasva(sya
pūjām vidhāya havishā havirbhujām [hutvā mātā]³
- 20 pitrōr=ātmanās=cha puṇya-yasō(śō)-vi(bhi)vpidhayē svargga-dvāra-kapāt-ārggal
ōghātānyā⁴ āyuh-śrēyāḥ-kām-ārthō va(cha) | dēva-śrī-Lōlārkk-āgr
gōkar[ṇṇ]a-ku[śalata]-
- 21 pūta-karatal-ōdaka-pūrvvam=asmābhiḥ⁵ Pāṭali(H)putra-vinirgatāya [Chohha]ndōge
sā(śā)kh-ādhyāinē Vasishṭha-gōtrāya ṭhakkura-śrī-Kulhē-pantīyā(ya) | ⁶ṭha-śr
7
- 22 putrāyā(ya) | ⁶ṭha-grī(śry)-Aṇatasa(śa)ṇmāṇē vrā(brā)hmaṇasa(ya) sāsaniḥkṛity
pradattō matvā yathādīyamāna-bhāgabhogakara-sra(pra)vanika[rā*]-prabhrit
sa[ma*]st-ādāyān=[āyūā-śrava]-
- 23 ṇa-vidhēvī(vī)bhūyabhūyā⁸ dāsyap(tā)=ōti || chohha || Bhavanti ch=ātra dharm
ānusam(śā)sinaḥ ś[ī]ōkāḥ |⁹

No. 16.—SIX EASTERN CHALUKYA COPPER-PLATE INSCRIPTIONS.

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

A.—ĒḌĒRU PLATES OF VIJAYĀDITYA II.

[A.D. 799-843].¹⁰

These plates were found, about twenty-five years ago, at the village of ĒḌĒru (the 'Ēed of the *Indian Atlas*, map 94, long. 80° 48' E, lat. 16° 43' N.) in the Nāziyīḍṇ Zamindāri the Kistna district of the Madras Presidency, and they are preserved now in the Mac Museum. The inscription which they contain has been already published, by Pandit S. Natasa Sastri, in the *Indian Antiquary*, Vol. XIII, p. 55 ff.;¹¹ I re-edit it from an excellent impression, supplied to me by Dr. Hultsch.

These are three copper-plates, the first and last of which are inscribed on one side and each of which measures about 7" broad by 2 $\frac{2}{3}$ " high. The plates have slightly raised r

¹ One would have expected here *asmat-saṁmatyā*; see above, Vol. IV, p. 109, l. 19 of the text.

² Read *-pātana-paṭi-mahāsam-*.

³ The *aksharas* in brackets at the end of lines 19-22 are broken away.

⁴ Read *ṣāntya-*.

⁵ This *asmābhiḥ* is superfluous.

⁶ I.e. *ṭhakkura-*.

⁷ Here three or four *aksharas* are broken away.

⁸ Read *-vidhēyabhūyā id.*

⁹ Here follow the four verses commencing *Bhāmīn gaḥ pratigrihṇāti*, *Śākhaṃ bhadr-āsanam*, *śhām*, and *Shaktīm varṣa-sahasrāni*.

¹⁰ Here and below I add the times of the reigns of the donors, from Dr. Fleet's account of the Chalukya dynasty in *Ind. Ant.* Vol. XX, to indicate in a general way the period to which each of the six inscriptions belongs.

¹¹ Compare also Dr. Fleet in *Ind. Ant.* Vol. XX, p. 101, H.

and are strung on a ring which had not been cut yet when the impression was taken by Dr. Hultzsch. The ring is about $3\frac{3}{4}$ in diameter and $\frac{3}{8}$ thick, and has its ends secured in the base of an elliptical seal, about 2" by $1\frac{1}{2}$ " in diameter. The seal bears across its breadth the legend *Śrī-Tribhuvanakuṣa* (for *°nāhkuṣa*), with, below it, an expanded lotus flower, and, above it, the sun within the moon's crescent.—The writing, which is rather roughly engraved, is, on the whole, well preserved. The characters belong to the southern class of alphabets, and are of the regular type of the period and part of the country to which the inscription belongs. As regards individual letters, it may be stated that for *kh* (which occurs in *pramukhān*, l. 15, and in *khapḍika*, l. 21) and for *b* we have throughout the older square forms, and that, with perhaps one exception,¹ the older, not the later cursive, form is also used in the case of *l*. It may moreover be noted that the sign for *b* is generally open on the left (or proper right) side—a form of *b*, which is employed throughout already in the Chīpurupalle plates² of Viṣṇuvardhana I. of A.D. 632—and that occasionally a similarly open sign³ is used for *j*, e.g. in *Dharmaj[ā]nuja*, l. 11, and *a(ā)jīḥapḥir*, l. 25. Final forms of consonants occur for *n* in *pramukhān*, l. 15, and perhaps for *m* in *śva-dati[ā*]m*, l. 27, and *vasundharām*, l. 28. The size of the letters is between $\frac{1}{16}$ " and $\frac{1}{4}$ ".—The language is Sanskrit and, with the exception of three verses at the end, the inscription is in prose. The text generally is plain, but contains a number of mistakes, due to carelessness of either the writer or the engraver. Whether the word *kaṭaka*, which in line 15 occurs in the place of the usual *raṣṭrakūṭa*, is correct or not, I am unable to decide. In respect of orthography, it may suffice to state that the Dravidian *l* is used in *kaḥadhanta*, l. 12, and in the names *Chalukyaśāśan*, l. 4, *Paḷḷa-bhaṭṭ[ā*]raḥ[ā*]ya*, l. 20, and *Boḷareṇḍuwaṭi*, l. 24; that the sign of the medial *ā* is frequently omitted;⁴ and that the word *padma* is spelt *patma*, in line 9.

The inscription is one of the Eastern Chalukya Vijayāditya [II. Narēndramgiarāja], the son of Viṣṇuvardhana [IV.] and son's son of Vikramarāma (i.e., apparently, Vijayāditya I.). It records the grant, on the occasion of a solar eclipse, of part of the village of Va[ṇḍ]rupite[ya] in the Kanderuvādi-vishaya, to a Brāhman named Paḷḷa-bhaṭṭāraka, an inhabitant of Minamini. The *Ājñapti* (or *dātaka*) of the grant was Boḷama.

The inscription is not dated. Of the localities, none of which have been identified, the Kanderuvādi (or *°vāṭi*) *vishaya* is mentioned in *South-Ind. Inscr.* Vol. I. p. 40, l. 43, and p. 45, l. 21, and was most probably mentioned also at the end of line 16 of the inscription published *ibid.* p. 33 and *Ind. Ant.* Vol. XX. p. 415, which mentions the villages of Va[ṇḍ]rupite[ya]⁵ and Korrapaṇu (or *°pappu*) of the present inscription.⁶ Below, p. 129, text l. 23, mention is made of the Uttarakanderuvādi *vishaya*.

¹ I refer to the sign for *l*, used in *-gaṇ-ālakamēḍya* in line 20, which comes very near to the later cursive form.

² See Plate xxvii. of Dr. Burnell's *South-Indian Palaeography*. Occasionally the open form of the square *b* occurs also in other early Eastern as well as Western Chalukya inscriptions. It is met with also in Pallava and Eastern Gaṅga inscriptions, and is used throughout in the Chikkulla plates of Vikramādityavarman II. (above, Vol. IV. p. 195), while in the Gōdāvarī plates of Pṛthivīmūla (*Jour. Bo. As. Soc.* Vol. XVI. p. 116) it occurs only once or perhaps twice, out of six times.

³ On the open *j* see below, p. 122.

⁴ The only important omission of the sign for *ā* occurs at the end of line 5, where it might seem doubtful whether the proper name, given there, should be read *Vikramarāma* or *Vikramarāma*. In favour of the former reading one might perhaps quote the name *Viṣṇurama* which occurs above, Vol. IV. p. 310, ll. 3 and 4 of the text; but the fact that in the present inscription the name is immediately preceded by the word *abhirāma*, in my opinion, renders it certain that *Vikramarāma* is really intended.

⁵ See below, p. 120, note 10.

⁶ With the name *Reṇḍuwaṭi* in line 24 of the present inscription one might compare *Reṇḍu[ṇḍu]nddala* in *Ind. Ant.* Vol. XIII. p. 186, ll. 18 and 21.

TEXT.¹

First Plate.

- 1 Svasti [i*] Śrīmatām sakala-bhuvana-saṁstūyamāna-Mānavyasagōtr[ā*]pām Hāri-
 2 tiputrāṅām² Kauśiki-varaprasā[dā*]-labdha-rājyānām bhagavan-Nār[ā*]yaṇa-prasāda-
 sam[ā*]-
 3 sādita-vara-varāhalāñchan-ēkshana-kshana-vasīkrit- ā r ā t i m a ṇ ḍ a l ā n ā m³ aśva-
 4 mēdh-āvabhṛitā(tha)snāna-pavitri(tri)kṛita-vapushhām Chalukyānām kulam=alaṁka-
 5 rishpō[r]= vvididha-yuddha-labdha-vijayasiddh[r*]= bhuvana-maṇḍ-bhīrāma-
 Vikramar[ā*]-
 6 masya pautrah pratāpāvanata-paramaṇḍala-nripatimaṇḍalasya śrī-Vi-
 7 sh[ṇ]juvandha(rddha)na-mah[ā]rājasya priya-tanayaḥ⁴ nija-bhuja-nisit-[ā]sidh[ā]-

Second Plate ; First Side.

- 8 rā-prasamita-parachakra-vikramah⁵śak[t]itray-ālamkṛita[h] kshīra-sāgara
 9 iva Lakshmi-prabhā(bha)vō dinakara iva satata-rañjita-patmah⁶ śāsadhā-
 10 ra iva [ku]mudavana-priyō Dharmmaja iva nija-dharmma-nirmmalō
 11 Dharmmaj-[ā]nija iva Duśāsana-kshaya-karah⁷ Mēru-iva sthira-sthi-
 12 tir-atula-tulāchṛita- k a ḷ a d h a u t a - d h a u t a - m a l i n a ḥ⁸ para-
 13 mabva(bra)hmayō Vishnu(shṇu)r-iva jishnu(shṇu)[h*] samastabhuvan-
 [ā*]śraya-śrī-Vija-
 14 yāditya-mahārājādhir[ā*]ja-paramēśva[ra*]- b h a t t ā r a k a h Kaṇḍuv[ā*]-¹

Second Plate ; Second Side.

- 15 ḍi-vishayē¹⁰Va[ṇd]rucīṭe[y]u-nāma-grāmasya kūtaka-pramukhā;
 16¹¹kuṭumbīnas=sarvān=ittham=āñjāpayati [i*] Vīditam=astu vō=smābhih¹
 17 Mināmini-v[ā*]stavyāya Kāśyā(śya)pa-gōtrāya Āpastabham-sūtrāya Taitirī-¹
 18 ya-bva(bra)hmachāripē¹⁴Tu(tū)rkaśarmma-trēdi-pautra |¹⁵ vēda-vēd[ām]ga-vi

¹ From impressions supplied by Dr. Hultzsch.² Read *Kauśiki*.³ Read *śām=śva*.⁴ Read *-tanayō*.⁵ The third *akshara* of this word looks as if *tya* had first been engraved and then altered to *tra*.⁶ Read *-padmah*; Mr. Natesa Sastri read *rakshita-padmah*. The sun always reddens the water-lilies; the king always pleased the goddess of fortune (*Padmā*) or 1,000 billions (*padma*) of people. The moon is dear to the night-lotuses; the king was fond of fostering the happiness of (the inhabitants of) the earth.⁷ Read *-karah*.⁸ He washed off the dirt of the weak (i.e. the poverty of the needy) by the unprecedented (amount of) gold and silver (*kañchhānta*) which (equivalent to his own weight) was placed on the balance. Compare *Ind. A.* Vol. XIII. p. 186, l. 8: *anuka-tulāchṛita-sātakumbhā-nisṛāṇa*-[ā*]vādāta-śari(r)āsyā.⁹ The impression looks as if originally, between the *aksharas* *ṇḍe* and *ru*, the sign of *nisarga* had been engraved.¹⁰ Mr. Natesa Sastri omits this name. By Dr. Fleet (*Ind. Ant.* Vol. XX. p. 101) it was read *Vamrupireya Vamrupileya*. The village is the same which, as situated west of Kograpattu (see below, l. 28), is mentioned in l. 44 of the other known grant of Vijayāditya II, where the name by Dr. Hultzsch was read *Vā[ṇ]drā[pe]dayā*, a by Dr. Fleet *Vāṇḍrāpedayā*; see *South-Ind. Insor.* Vol. I. p. 84, and *Ind. Ant.* Vol. XX. p. 417.¹¹ The sign of *anusvara* in this word is placed within the sign of the vowel *i* of *ḍi*.¹² Read *vah | Amābhīr*.¹³ Read *-gōtrāy-Āpastamā-sūtrāya Taittirīya-bra*^o (or, perhaps, *śya-sabra*^o).¹⁴ Mr. Natesa Sastri read this name *Turkavarman*, but the third *akshara* is distinctly *śa* in the impression. The name *Turkavarman* occurs below, p. 124, text line 20, and in a Pallava inscription, *Ind. Ant.* Vol. V. p. 1 l. 20.¹⁵ Read *-trivēdi-pautryā*.

2
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 6

8
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 14

W. GRIFFITHS PHOTO-LITH

FULL-SIZE.
FROM THE IMPRESSIONS SUPPLIED BY DR. MULTERSON

J. F. FLEET.

iii. 6.

Handwritten text in an ancient script, likely Brahmi, on a dark, cylindrical object. The text is arranged in approximately 12 horizontal lines. A circular hole is visible on the left side of the object.

16

18

20

iii. 7.

Handwritten text in an ancient script, likely Brahmi, on a dark, cylindrical object. The text is arranged in approximately 12 horizontal lines. A circular hole is visible on the left side of the object.

22

24

26

28

- 19 dē shatkarṃma-niratāya ¹Dōṃśa[r]mma-trivēdi-putrā² ³lvā(1-rā hmaṃa-r-
20 ṃa-gaṃ-ālakāntāya⁴ Paḷla-bhaṭṭ[ā*]rak[ā*]ya sū[r*]jyācrahaṇa-nimi-
21 ttē⁶ asminn=ēva grāmē ⁶dvāśā-khaṇḍika-kōdrava-bīja-sam-thāvanā
- Third Plate.*
- 22 [kshētra][ū=cha ?]7 | āvāsana[m] sarvva-kara-parihāzi⁸ dāt[ā] | ?
- 23 pūrvvataḥ Korraparu-simāḥ (mā) dakṣha(kṣhi)ṇataḥ [ta]tūkaḥ pāśchimataḥ Ra-
24 māṭi uttarataḥ Reṇvu(ṇḍu)vati Boḷareṇḍuvaṭi [*] Śtī¹⁰ chatar-avaśhi [?]*
25 ¹¹A(ā)jñaptir=asya dharmmasya nirmalā dharmma-sagraṃbhāṭi¹² [?]*
Boḷama-nāma(mā) lō.
- 26 kē=smit(n)= puṇya-chittē(ttō ?) nar-ōttamaḥ [|| 1*] Bahubhir=vasudhā dattā
bahubhiś=ch=ānu-
- 27 pālītā [*] yasya yasya yadā bhū(bhū)mis-tasya tasya tad[ā] phalā[?]*
|(1) [2*] Sva-datt[ā*][m]
- 28 para-datān vā yō harētū¹³ vasundharā[m] [*] shashtīm varsha-sahasraṇi
viśtā(shṭhā)sām(yām) jāyatē k[ri]mi[h || 3*]

ABSTRACT OF CONTENTS.

The son's son of Vikramarāma (l. 5), who adorned the family of the Chalukyas (l. 4) who are of the Mānavya gōtra and are Hāritiputras (l. 1), and who obtained the success of victory (*vijaya-siddhi*) in various battles:—

The dear son of the Mahārāja Vishṇuvardhana (l. 7):—

The asylum of the whole world, Vijayāditya (l. 13), the Mahārājādhirāja, Paramēśvara and Bhaṭṭāraka, who is most devoted to religion and is victorious like (the god) Vishnu, thus issues a command to all the cultivators, headed by the Kūtakas, of the village of Vaṇḍripitē[ṽ] in the Kaṇḍeruvāḍi-vishaya (l. 15):—

“Be it known to you! On the occasion of an eclipse of the sun (l. 20), a field in this village, the extent of which is such that it may be sown with *kōdrava*¹⁴ grain to the amount of twelve *khaṇḍikas*, (and ?) a dwelling-place have been given by Us, with exemption from all taxes, to the Brāhmaṇ Paḷla-bhaṭṭāraka, an inhabitant of Minamini (l. 17), who belongs to the Kāśyapa gōtra and Āpastamba sūtra, and is a student of the Taittirīya Vēda, a son of the student of three Vēdas Dōṃśarman and son's son of the student of three Vēdas Tūrkaśarman.”

The four boundaries are (l. 22): On the east, the boundary-line of Korraparu; on the south, a tank; on the west, Ramāṭi; and on the north, Reṇḍuvaṭi (and ?) Boḷareṇḍuvaṭi.

¹ This is the actual reading, and the name occurs, spelt in the same way, in other inscriptions; the correct spelling would be *Dvōśarṃma*.

² Read *-putrāya*.

³ Perhaps the intended reading is *brhṃmaṇya ga*.

⁴ Read *-ālakṛitāya*.

⁵ Read *tī=sminn*.

⁶ Instead of *khaṇḍika* Mr. Natesa Sastri reads *vēṇḍika*; the correct reading has already given by Dr. Fleet, in *Ind. Ant.* Vol. XX. p. 106, note 20. Compare also *ibid.* Vol. XIII. p. 250, l. 27 of the text, *rdya-mānōna dvāśā-khaṇḍi(?)kōdrava-bīja-vāpa-kshētram*; and Vol. XIV. p. 55, l. 116, *dhēnya-khaṇḍakāsi*.

⁷ The engraving is quite clear here, but I cannot read the *akshara* in these brackets with any confidence. The following sign of punctuation is superfluous. After *dvāśanam* one would have expected *āa*.

⁸ Read *-parihāṭṭitāya*.

⁹ Instead of this one would have expected *Tasya chatvārō=vaḍhayaḥ*, or only *Tasy=vaḍhayaḥ*.

¹⁰ Apparently intended for *tī chatvārō=vaḍhayaḥ*.—I suspect that some similar phrase is intended in line 45 of the other grant of Vijayāditya II. (mentioned above, p. 120, note 10), where the published text has *cha[ṭurvinīyatay] dattā[ā*]* and *śtīkām=apy=ava(?)tta*.

¹¹ Metro from here to the end: Ślōka (Austupubh).

¹² Read *-sagrāh*.

¹³ Originally *harētī* appears to have been engraved; read *harēta*.

¹⁴ *Kōdrava* is stated to be an inferior sort of grain, *Paspalum frumentaceum*.

Lines 25-28 give the name of the *Ājñapti*, Roḷama, and contain two benedictive and imprecatory verses.

B.—MASULIPATAM (?) PLATES OF VIJAYĀDITYA III.

[A.D. 844-888.]

There is no definite information as to where these plates were found, or what became of them; but, judging from the dimensions, this may perhaps be a grant which is entered as follows in a memorandum of Sir Walter Elliot:—"5. Inscription on 5 plates, received from Mr. Porter, Collector of Masulipatam, 19th December 1846; Vijayāditya. Seal, a Boar, and *Tribhuvanādhikṣa*. Length $9\frac{3}{4}$ "; breadth, $3\frac{5}{8}$ ". Weight, 258 rupees." I edit the inscription¹ from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet to whom I also owe the preceding information.

These apparently are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures $9\frac{3}{4}$ " broad by about $3\frac{5}{8}$ " high. They were strung on a ring for which there is a hole on the proper right side of each plate. The writing on the original plates undoubtedly is well preserved, but the impressions contain some partially illegible passages, owing to the fact that many letters in the original are blocked up with hard rust, which was not cleaned out before taking the impressions.²—The writing is well done, and carefully engraved. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, the chief points to note are, that for *kh* and *l* everywhere the later, cursive forms are used, while for *b* we have the older square form; and that the signs for both *b* and *j* throughout are open on the left (or proper right) side. Of the open *b* I have spoken above, p. 119. The open *j* is used occasionally already³ in the *Īḡāru* plates of Vijayāditya II. (above, p. 120), and in the *Ahadanskaram* plates of Viṣṇuvardhana V. (*Ind. Ant.* Vol. XIII. p. 186, e.g. in *kanadirajū*, l. 30). It is also found now and then, more or less developed, in Eastern Gāṅga inscriptions, e.g. in lines 1 and 2 of the *Chicacole* plates of Indrarvarman of the year 146 (?) and in line 25 of the *Vizagapatam* plates of Dēvendravarman of the year 254 (*ibid.* Vol. XIII. p. 123, and Vol. XVIII. p. 144); and it occurs pretty frequently in the *Chikkulla* plates of Vikramēndravarmān II. (above, Vol. IV. p. 195), which have also the open *b*. And both the open *j* and the open *b* are used throughout in the two *Bāna* inscriptions, published in *Ind. Ant.* Vol. X. p. 39, which therefore, in this respect, come nearer to the present inscription than any other records examined by me.⁴ Of final consonants which are not joined with a following letter our inscription only contains *t* (in *kēnachit*, l. 29) and *n* (in *pramukhān*, l. 18, *pārtthivēndrān*,

¹ For an account of the contents of the inscription see Dr. Fleet in *Ind. Ant.* Vol. XX. p. 103, J.

² Excepting the word which precedes the name *Tārkkasarmmaṇaḥ* in line 20, and one or two *aśharas* in the names of villages, the illegible passages cause little difficulty.

³ I do not venture to quote with confidence the Nellore district plates of Viṣṇuvardhana II. of A.D. 664 (*Ind. Ant.* Vol. VII. p. 186), where the open *j* seems to occur in *Bhāradvāja*, l. 16, and *śamukh-ājñā*, l. 67.—The Tables in Dr. Burnell's and Prof. Bühler's works on Indian palaeography contain no specimen of the open *j*.

⁴ On the Plate facing page 167 of *Ind. Ant.* Vol. X. there are photolithographs of two short *Paṭṭadakal* inscriptions, one of which has the ordinary open *j* (consisting of three separate lines), while the other furnishes an instance of that peculiar form of the open *j*, which has a vertical line in the middle and three horizontal lines to the right of the vertical line. The origin of the latter form of *j*, which, together with the ordinary open *j*, is used e.g. in the spurious *Merkara* plates (*ibid.* Vol. I. p. 362), is well shewn by the different forms of *j*, employed in the *Chicacole* plates of Dēvendravarman (*ibid.* Vol. XIII. p. 275; compare the different forms of *j* in e.g. *Nāgarāja*, l. 23, *nīja*, l. 7, and *vijaya*, l. 1). The origin of the later, cursive *j*, in my opinion, is equally well shewn by some forms of *j* in the *Alamāṇḍa* plates of Anantavarman of the year 804 (above, Vol. III. p. 18; compare the forms of *j* in e.g. *jṇita-jaya*, l. 6, and *nīja*, l. 8). Perhaps I may state here that a form of *j*, which comes very near indeed to the later cursive *j*, is used already in the grant of Attivarman (*Ind. Ant.* Vol. IX. p. 102, e.g. in *jana*, l. 8, and *yajus*, l. 6), which shews an early form of the Grantha alphabet and is, in my opinion, not later than A.D. 650.

l. 33, *pratāpavān*, l. 35, and *śrīmān*, l. 38). Of these two, *t* is denoted by the ordinary sign for *ta*, and *n* by a slightly smaller form of the ordinary sign for *na*, with the sign of *vīra*, which hardly differs from the sign of the superscript *r*, placed above them. The size of the letters is between $\frac{1}{8}$ " and $\frac{1}{4}$ ".— The language is Sanskrit. In addition to four benedictive and imprecatory verses and two others which give the names of the *Ajñapti* and the writer, the text contains five verses eulogizing the donor and his predecessors and the donee; the rest is in prose. Verse 3 does not admit of a proper construction, and in verse 5 an essentially necessary word is omitted. The orthography calls for no remarks.

The inscription is one of the Eastern Chālukya Vijayāditya [III. Gunaka], the son of Vishnuvardhana [V.] who was the son of Vijayāditya [II. Narēndramrigarāja], here also called Chālukya-Ārjuna. It records that, apparently as a reward for advice which was given in the matter of the defeat of an enemy named Maṅgi, the king, on the occasion of a lunar eclipse, granted the village of Traṇḍa[pa?]ru in the Guḍravāra-vishaya to the Brāhman Vinayaśarman, a son of Dāmōdaraśarman and son's son of Tūrkaśarman who was an inhabitant of Urpuṭāru. The *Ajñapti* of the grant was Pāṇḍarāga (whose name occurs again below p. 130, text l. 46, where a grandson of his is mentioned), and the writer Kaṭṭa[y]a.

The inscription is not dated. Of the localities, none of which have been identified, the Guḍravāra *vishaya* is also mentioned below,¹ p. 137, text l. 22, and in *South-Ind. Inscr.* Vol. I. p. 48, l. 25. Below, p. 141, l. 22, the name of the district is spelt *Guḍravāra*; and an earlier form of the name is *Guḍraḥāra*, in *Ind. Ant.* Vol. XIII. p. 138, l. 17, and Vol. VII. p. 191, l. 12, and a later one *Guḍḍavādi*, *ibid.* Vol. XIV. p. 53, l. 77, and Vol. XIX. p. 431, l. 79.² The name of the village of Urpuṭāru³ occurs *ibid.* Vol. XX. p. 416, ll. 25 and 35.

On the rather scanty pieces of historical information furnished by the inscription compare Dr. Fleet, *ibid.* Vol. XX. pp. 100-103, and Dr. Hultzsch, above, Vol. IV. p. 226.

TEXT.⁴

First Plate.

1	°Svasti [°]	Śrīmatām	sakala-bhuvana-saṁstāyamāna-Mānavyasagotrānām
	Hāritipu-		
2	trāṇām	Kāusiki-varaprasāda-labdha-rājyanām	Mātṛigaṇa-paripālitanām Svāmi-
3	Mahāsēna-pādānuḍhyātānām		bhagavan-Nārāyaṇa-prasāda-saṁśādi-
4	ta-vara-varāhalānūchan-ēkshapa-kshapa-vaśīkṛit-ārātīmanḍalānām-aśvamēdh-ā v a b h r i -		kulam-alamkarishṭhōp
5	[tha]nāna-pavitrīkṛita-vapushām	Chālukyanām	
	saṁastabhava-		

Since writing the above, I have been able to examine impressions, kindly sent to me by Dr. Hultzsch, of the inscription (or inscriptions) on the Madras Museum plates described in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 24, No. 174. I find that lines 1-33 of these plates contain a complete inscription of a Chōja chief named Śrīkaṅṭha, who is recorded to have given the village of Mandara to the god Śiva (under the name of Prēśvara ?); and that in this inscription, exactly as is the case in the inscription B, here edited, the letters *j* and *ḍ* throughout are denoted by the ordinary open *j* and the open *ḍ*, while for *kh* and *l* the later cursive signs are used.—As Mr. Sewell has not been well served by his native assistant, I may mention that the inscription referred to—it is rather carelessly written—gives the following line of chiefs, who are said to belong to the family of the Chōja: Karikāla: Sundarananda, Navarāma, Ereyamma, Vijayakāma, Virārajuna, Agrapipidugu (?), Kōkili, Mahēndravarmaṇ, Ejaḷōḷa (?), Nripakāma, Divākara, and Śrīkaṅṭha who is described as *Chōja-kulasya Rājā*. The inscription is not dated, and contains no historical information except what may be furnished by the given names.

¹ Above, Vol. IV. p. 49, verse 18, a *Guḍravāra-śvaya* or 'pair of (districts called) Guḍravāra' is mentioned.

² [On Guḍḍavādi see above, Vol. IV. p. 83, note 5.— E. H.]

³ Perhaps this is 'Vapputuru,' *Indian Atlas*, map 76, long. 80° 22' E., lat. 16° 57' N.

⁴ From Sir W. Elliot's impressions, supplied to me by Dr. Fleet.

⁵ This word was perhaps preceded in the original by an ornamental design.

Second Plate; First Side.

- 6 nâsraya-śrī-Vijeyāditya-mahārājasya sakala-digam[ga]nā-la]ṭīkāyamāna
 7 yaśōmaṇḍalasya¹ Gaṅgakula-kālānālasya kalikāla-mada-bhañjanasya Chālukya-Ā-
 8 rjjuna-nāmadhēyasya | ²Utkhāta-sātataravāri-vidārit-ārināgādhipasya ha-
 9 riṇādhipa-vikramasya [*] śōkākul-ārivanitā-nayanāmbu-sēkaiḥ kōpānalāḥ
 praśamam-ē-
 10 ti vinā na yasya |(l) [1*] Tasya priya-tanayaḥ sarvvalōkāsraya-śrī-
 Vishṇuvarddhana³-mahā-

Second Plate; Second Side.

- 11 rājāḥ || ⁴Yasminn-ārūḍha-dantiny-ari-kulam-adhisamrōhati kshmaḥbhṛid-agram
 yaḍ-bāhāv-ātta-
 12 khaḍgē ripuyuvati-karā gṛihṇatē ohāmarāpi [1*] ābaddhāyān bhrukutyān
 madhu ripu-
 13 bhavanē yasya badhnanti bhṛingā yaḍ-dhāmany-ājībhēri-dhvananam-anu
 sīvās-śatru-
 14 dhāmnī dhvananti || [2*] Tasya priya-tanayaḥ | Kāntēr-induḥ⁵
 kshamāyāḥ kshītīr-amara-tarnu=tyāga-śaktēḥ
 15 pratāpasy-ārkkas-śauryasya simhō jaladhīr-api mahāsa[t*]tvatāyā yath-āyān [1*]
 sthānān

Third Plate; First Side.

- 16 syād-ēyam=anyan-na hi bhavati mam-ēt-īya bhītan-nitā[nta]n nityān
 sarv-ātmanā yaṁ prabhajati vimu-
 17 khē yatra n-ānya-pratishṭham |(l) [3*]⁶ Sa samastabhuvanāsraya-
 śrī-Vijeyāditya-mahārājāḥ⁷ Guḍravāra-
 18 vishayē sarvān-ēva rāshṭrakūṭa-pramukhān kuṭumbina ittham-ājñāpayati [1*]
 Vidita-
 19 m-asu vō-smābhiḥ Urpūṭūru-vāstavyasya Kauśika-gōtrasya Āpastamba-
 20 sūtrasya Venṇi[ṇṇi][yā?]ma . . . sya⁸ Tūrkkasarmmaṇaḥ pautrāya shaṭkarmma-

Third Plate; Second Side.

- 21 niratāya Taittirīya-grihasdhā(sthā)ya vēda-vedāṅga-vidāḥ Dāmōda
 22 rāsarmmaṇaḥ putrāya | Yash-shaṇṇān-dēhabhājā[m-ava]j[i]ta]-jagatā[m-
 abh]ya]jaishid-aripān
 23 varggān yaṁ prāpya Paṅkēruhābhuvam-api cha vyasmara[d=brahma]-
 lakshmiḥ [1*] gōshṭhī-jōsham gu-

¹ Originally *maṇḍalasya* was engraved, but the *ś* of *mā* has been struck out.

² Metre: Vasantatilakā.

³ Originally, over the *o* of *varddhana*, part of the vowel *ā* was engraved.

⁴ Metre of verses 2-4: Sragdharā.

⁵ This sign of *visarga* was originally omitted.

⁶ The general sense of the verse is, that beauty and the rest eagerly pay homage to the king, aware that ere the moon *etc.* would not be so suitable a home for them; but the verse, in my opinion, does not admit of proper construction.

⁷ Here, and in other places below, the rules of *sanāhi* have not been observed.

⁸ The *akshara* which precedes the syllable *ya* is quite illegible.

The two *aksharas* in these brackets are illegible, but have, I think, been correctly supplied; compare *brahmātri-bhānara-āyutiḥ*, 'resplendent with holiness,' in *South-Ind. Inscr.* Vol. I. p. 45, l. 26.

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SCALE BY
 FROM DR. WALTER BAIRD'S COPY, HANNOVER, N.H.
 J. P. FLECK

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
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- 24 nânâm=abhañata nikarô yatra cha kv=âpy=alabdham na[r]umm-âlapé-pi vâpi na
bhavati vitathâ satya-
- 25 sandhasya yasya I(II) [4*] Hatvâ¹ Māngim² vijita-sakal-âriti-bhûpâla-
varggām rāg-ôdrékād=dhasita-nripa-

Fourth Plate ; First Side

- 26 ti-tyâ[ga]-ś[au]ryya-pratâpam [1*] nânâ-héty-âhata-haya-bhaṣ-ônmatra-hasti-
prakîrṇuê(rṇuê) yuddhê yasya
- 27 dvi[ja]-gana-varasy=âdbhut²-âdésa-tushṭah³ I(II) [5*] Tasmai Vinayadîsarmmaṇē
chandragrahaṇa-nimittê sarva-kara-
- 28 parihârikṛitya Traṇḍa[pa?r]u-nâma-grâ[mô da]tṭah [1*] Tasy=âvadhayaḥ pûrvvatô
dakshina-
- 29 taś-cha Amgâlûru paśchimataḥ Ve[1]pûru uttarataḥ Chavi[ta?]paṇu [II*] Aśy-
ôpuri kênachit bâdhâ
- 30 na karttavayâ [1*] yah karôti sa pañchabhiḥ mahâpâtakair=yyuktô bhavati [II*]
Vyâsên=âpy=uktam [1*] ⁴Sva-dattâm

Fourth Plate ; Second Side.

- 31 para-dattâm vâ yô harêta vasundharâm [1*] shaṣṭi-varsha-sahasrâṇi
vishṭâ(śhṭâ)yâm jâyatê krimiḥ I(II) [6*] Bahu-
- 32 bhir=vvasudhâ dattâ bahubhiḥ=ch=ânupâlita [1*] yasya yasya yadâ [bhû]miḥ=
tasya tasya tadâ phalam [II 7*]
- 33 ⁶Sarvvân=êtân=bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmabhadraḥ [1*]
sâ-
- 34 mânyô=yan=dharmma-sêtur=nnripânâm kâlê kâlê pâlanîyô bhavadbhiḥ II [5*]
⁸Âjñaptir=asya dharmma-
- 35 sya vikram-âkrânta-sâtravaḥ [1*] dvitîya iva Bibhatsuḥ Pāṇḍarāṅgaḥ
pratâpavân I(II) [9*] ⁷Sivam=a-

Fifth Plate.

- 36 stu sarvva-jagatâm parahita-niratâ bhavantu bhûta-gaṇâ[h [1*] [d]ôshâḥ
prayântu nâsam
- 37 tisṭhatsu suchiram jagati dharmmaḥ II [10*] Putrah⁹ śri-Mâdha[va*]sya.
spu(sphu)ṭam=i-
- 38 dam=alikhach=chhâsanam Kaṭṭa[y]-âkhyah⁹ śrîmân sachchilla-yuktô
- 39 nripavara-Vijayâditya-râj-âjñay[â tu | prâptaḥ pâra]¹⁰m ka[â]nâm kritishu
cha kuśalô-tya-
- 40 nram=îśâna-paurô nânâ-sâstr-ârttha-[sâ]li parahita-niratô hêmakar-âgraganyaḥ II [11*]

ABSTRACT OF CONTENTS.

The asylum of the whole world, the *Mahârāja* Vijayâditya (l. 6), who adorned the family of the Châlukyās (l. 5) who are of the Mânava gôtra and are Hâritiputras (l. 1), was a fire of destruction to the Gaṅga family, and, as he broke the frenzy of the Kali age, was named Châluky-Ârjuna (l. 7).

¹ Metre : Mundâkrânta.

² Over the *akshara* *ôbhu* the vowel *i* has been engraved, but it seems to have been struck out again.

³ The subject of the sentence apparently is *Vijayâdityah*, which must be supplied from the context.

⁴ Metre of verses 6 and 7 : Ślôka (Anushṭubh).

⁵ Metre : Śālin.

⁶ Metre : Ślôka (Anushṭubh).

⁷ Metre : Âryâ.

⁸ Metre : Sragdhara.

⁹ The letter in brackets may possibly be *m*.

¹⁰ The *aksharas* in these brackets are doubtful.

(V. 1.) Valorous like a lion, he with his unsheathed sharp sword split open (*the frontal globes*¹ of) the lordly elephants— his adversaries ; the fire of his wrath is not extinguished unless it is sprinkled with the tears of the sorrow-stricken wives of his enemies.

His dear son was the asylum of all mankind, the *Mahārāja Viṣṇuvardhana* (l. 10).

(V. 2.) When he ascends his elephant, his enemies ascend the mountain-tops ; when his arm takes the sword, the hands of the young women of his adversaries take up the chowries ; when he knits his brows, the black bees² make honey in the palace of his adversary ; when the war-drum is sounded in his abode, the jackals howl in the abode of his opponent.

His dear son— who³ excels the moon in beauty, the earth in endurance, the tree of paradise in generosity, the sun in splendour, the lion in bravery, and the sea in greatness of disposition— the asylum of the whole world, the *Mahārāja Vijayāditya* (l. 17), thus issues a command to all the cultivators, headed by the *Rāshtrakūṣas*, in the *Gudravāra-vishaya* :—

“ Be it known to you ! On the occasion of an eclipse of the moon (l. 27), the village of *Traṇḍa[pa]ṛu* (l. 28) has been given by Us, with exemption from all taxes, to the Taittiriya householder *Vinayadīśarman* (l. 27), a son of *Dāmōdaraśarman* and son’s son of the inhabitant of *Urpuṭūru* (l. 19), the . . . ⁴ *Tārkaśarman*, who belongs to the *Kāśīka gōtra* and *Āpastamba śātra*.

(V. 4.) He has conquered the host of the six enemies⁵ of mankind who have subdued all the world ; when she came to him, the Glory of holiness forgot even the lotus-born Brahman ; ⁶ in his society the assemblage of virtues find pleasure,⁷ such as they have nowhere experienced ; true to his word, he in jest even does not give utterance to false speech.

(V. 5.) When on the field of battle, strewn with horses, soldiers and infuriated elephants that were struck down by various weapons, (*the king*⁸) had slain *Maṅgī*, who had defeated the whole host of hostile chiefs and in the excess of his fury had ridiculed the king’s liberality, bravery and power, he was well pleased with the marvellous advice of this best one of the twice-born.”

The boundaries are (l. 28) : On the east and south, *Aṅgalūru* ; on the west, *Velpūru* ; and on the north, *Chavi[ṭa?]paṛu*.

The rest of the inscription warns the people not to obstruct this grant ; quotes three benedictive and imprecatory verses, ascribed to *Vyāsa* ; (in verse 9) gives the name of the *Ājñapti* of the grant, *Pāṇḍarāṅga*, who for his prowess and valour in war is compared to *Bībhatsu*, i.e. *Arjuna* ; (in v. 10) contains a prayer for the welfare of the people and the progress of religion ; and (in v. 11) records that this edict (*śāsana*), by order of the king *Vijayāditya*, was written by the foremost of goldsmiths, *Kaṭṭa[y]a*, the son of *Mādhava* and son’s son of *Īśāna*.

¹ There is no doubt that this was present to the mind of the author of the verse ; compare, e.g., *Vāsavadattā*, p. 102, *hari-khoranakhara-vidāritakumbhasthala-vihala-vāraṇa*. According to Dr. Fleet in *Ind. Ant.* Vol. XX. p. 101, the word *nāgādhipa* would seem “ to have a double meaning, and to indicate also a defeat of some hostile chief of the *Nāgas*.”

² The presence of the black bees in the palace of the enemy as well as the howling of the jackals portend evil. Compare *Harshacharita*, Bombay ed., pp. 180 and 181, *vandīrē śūdanām rājyaṅ . . . bāhārāma bhāramam paṭaiam*.

³ I only give the general sense of verse 3, which I cannot construe. The king was *mahā-sattva* on account of his noble disposition ; the sea is so, because it contains a number of big creatures.

⁴ Here one word, apparently a name, is partly illegible in the original.

⁵ Compare *Saukh-Ind. Inscr.* Vol. I. p. 35, note 3.

⁶ The original has : *Paśkērūhahū* ; compare, e.g., *Ambhōjābhava* and *Jalajābhava* in *Ind. Ant.* Vol. XII p. 92, l. 40, and p. 93, l. 43.

⁷ According to the dictionaries, the word *jōshā*, in classical Sanskrit, would seem to be used only as an adverb in the form *jōsham* ; but it occurs as a substantive, in the sense of *sukha*, e.g. in *Harshacharita*, Bombay ed. p. 159, l. 8.

⁸ This has necessarily to be supplied ; the king, of course, is *Vijayāditya* himself.

C.—BEZVĀḌA PLATES OF CHĀLUKYA-BHĪMA I.

[A.D. 888-918.]

These plates were found¹ on the 25th June 1897 in the rock-hewn chamber of the quarry-compound at Bezvāḍa, in the Kistna district of the Madras Presidency, and were sent to Dr. Hultzsch by Mr. J. K. Batten, I.C.S., the Acting Collector of the Kistna district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr. Hultzsch.

These are five copper-plates, each of which measures about 7" broad by 3" high. Plates 2-5 are inscribed on both sides, but the writing on the second side of the fifth plate is less than half a line. The first plate is inscribed on the second side only, and on the first side contains, from the proper right to the left, representations of a conch-shell, the sun, and a club.—With perhaps the exception of the first plate, the plates are quasi-palimpsests. On the plates 2-4 the writing which had first been engraved on them is well beaten in, so that only few traces of it remain; but on both sides of the fifth plate the original writing is still so clearly seen that much of it may be made out without any difficulty. The characters of this original writing closely resemble those which were afterwards engraved on the plates; and this, together with the fact that the words at the bottom of the second side of the fifth plate are *sa aarvaśhātraya-śrī-Vishṇuvarādhana-ma[hārā]*,² in my opinion, leaves no doubt that these plates originally were used for another grant of Bhīma I., which either was not completed or for some reason or other was cancelled.—The plates have high rims, and are strung on a ring, which had not been cut yet when this record came into Dr. Hultzsch's hands. The ring is about $4\frac{3}{4}$ " in diameter and $\frac{3}{8}$ " thick, and has its ends secured in the back of a circular seal, about $2\frac{1}{4}$ " in diameter. The seal bears, in relief, the legend *śrī-Trībhuvan[ā*]śhukūśaḥ*, with a flower below it, and, above it, a couchant boar which faces to the proper left and is surmounted by the sun and the moon's crescent, while behind it is an elephant-goad.—The writing is well preserved throughout. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, *kh*, *j*, *b* and *l* are denoted throughout by the later, cursive signs; but for the initial *i* (in *Indra*, l. 8) we have here still the earlier form, consisting of two horizontal dots with a wavy line above them. Of special signs for final consonants the inscription only contains one, for *n* (in *dattavān*, l. 21, but not in *pratāpavān*, l. 46); and of letters which occur more rarely, the initial *ḷ*, *ai* and *ō* (in *Īśānataḥ* and *Śirīvīyagunṭha*, l. 32, and *ōm*, l. 1). The size of the letters is about $\frac{3}{16}$ ".—The language is Sanskrit, except that some Telugu words occur in the proper names. In addition to five benedictive and imprecatory verses, the text contains one verse referring to the donor and another which gives the name of the *Ājñapti*; the rest is in prose, but in lines 15 and 17 reads as if the official who drew up the grant had had verses before him. The text is full of minor mistakes. In respect of orthography, it will suffice to note the doubling, before *y*, of *t* in *Satyādraya*, l. 6, and *Vijayāditya*, l. 13, of *n* in *tānny=ēva*, l. 37, and of *l* in *nirmalīya*, l. 44; the doubling of *s* before *k* in *yaśaśkarāpi*, l. 44; the doubling of *m* after *anusvāra* in *tēśhām mmayā*, l. 40; the employment of *t* and *d* for the corresponding aspirates in *saprārtiitō* (for *sāmprārtiitō*), l. 21, *pārtiśvārān*, l. 42, *dharmaṛitta*, l. 44, and *sāduḥ*, l. 45; and the use of the palatal for the dental sibilant in *sahatrāpi*, l. 36.

The inscription is one of the Eastern Chālukya Bhīma [I.] Vishṇuvarādhana (usually called Chālukya-Bhīma³), of whom no other inscription has yet been found. After having stated (in verse), in a general way, that at the time of his coronation (*paṭṭabandha*) king Bhīma gave away a village in perpetuity, it formally records that the *Mahārājādēhārāja* Vishṇuvarādhana granted the village of Kūkiparṇu in the Uttarakāṇḍepuvāḍi-vishaya to a student

¹ The plates were found together with a set of plates professing to contain a grant of Vishṇuvarādhana III., which I consider to be spurious.

See line 21 of the text of the present inscription.

² See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 103.

of the *kramapāṭha* named Pōtamayya, who (or whose grandfather) was an inhabitant¹ of Ummarakanṭhibōl. The *Ajñapti* of the grant was Kaḍeyarāja (a grandson of the Pāṇḍarāṅga of the preceding inscription), and the writer Koṇḍāchārya.²

The inscription is not dated. The localities mentioned in it have not been identified.³

It may be noticed that, up to the present, this is the earliest record which gives the full historical genealogy, with the lengths of the reigns,⁴ and that this grant for Bhīma J. gives the second name Vishṇuvarḍhana.

TEXT.⁵

First Plate; Second Side.

- 1 Om namō Nna(nā)rāyaṇāya [!*] Svasti [!*] Śrīmatām sakala-bhuvana-
sastūyamāna-
2 Mānavyasagōtrāṇām Hārītiputrāṇām Kauśiki-varaprasāda-labdha-rājyanām Mā-
3 triṅga-paraipālītānām Svāmi-Mahāsēna-pādānudhyātānām bhagavan-Nā-
4 rāyaṇa-prasāda-samāsādita-vara-varābalāmīchhan-⁶ēkshana-
5 kshana-vaśīkrīṭ-ārātimaṇḍalānām⁷ aśvamēdh-āvabhṛithasnāna-pavitṛiṅgi
6 ta-vapushām Chālukyanām kulam-alamkarishnōḥ Sattyaśraya-valla
7 bhēndrasya bhrātā Kubja-Vishṇuvarḍhanō-shtādaśa varshāṇi⁸ [!*] tat-putrō Ja

Second Plate; First Side.

- 8 yasīmgha(ha)-vallabhas=trayastriṅśard-varshāṇi⁹ [!*] tad-anuja-
Indra-bhaṭṭārakasya
9 priya-tanayō Vishṇuvarḍhana(nō) nava samvatsarāṇi [!*] tat-putr
Maṅgi-yu-
10 varāja[h*] pamchavimśat-samvatsarāṇi¹¹ [!*] tat-putrō Jayasīmgha(has)=tr
11 yōdaśa samvatsarāḥ¹² [!*] ta[d*]-dvaimātur-ānū(nu)jāḥ Kōkkili(līḥ) shan(ṇ)=m
12 saḥ¹³ [!*] tasya j[y*]ēshthō bhrātā Vishṇuva[r*]ddhana sv-ānujamadam-
uchchāṭya sapta-
13 triṅśat-sam[ā]h¹⁵ [!*] tat-tanujō Vijayāditya-bhaṭṭārakaḥ¹⁶ ashtāda
sam[ā]h [!*]
14 tad-aurasō Vishṇurājāḥ shattriṅśad-abdāni¹⁷ [!*] tat-sutō Vijayāditya
chatvāriṅśa-

Second Plate; Second Side.

- 15 1st-sam[ā]h [!*] 1⁰ashtōttarasata-śrīmā(na)n-Narēndrēśvara-kāraḥ [!*] tad-ātmajaḥ H
16 H-Vishṇuvarḍhanas=śārdha-samah²⁰ [!*] tan-nandanō Vijayādityaś=cha

¹ Literally, 'a master of the Vēdas and Vēdāṅgas' (l. 26).

² This name occurs again as the name of a writer *ibid.* Vol. XIII. p. 250, l. 37.

³ Regarding the name of the *vishāya*, see above, p. 119.

⁴ See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 266.

⁵ From impressions supplied by Dr. Hultzsch.

⁶ Read ²ādūchhan-; the sign of *anusūdra* may have been struck out already in the original.

⁷ Originally ^omaṅgāda^o seems to have been engraved; read ^olānām=.

⁸ Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned.'

⁹ Read ^ośatām varshāṇi.

¹⁰ Read -anuj-Īndra-.

¹¹ Read ^ovimśatīm saḥ^o.

¹² Read ^ośarāṇi.

¹³ Read ^ośm.

¹⁴ Read ^osv-ānujam=.

¹⁵ Read ^ośatām samāh.

¹⁶ Here, and in other places below, the rules of *samāhi* have not been observed.

¹⁷ Read ^ośatām-abdāni.

¹⁸ Read ^ośm sa^o.

¹⁹ From here up to -kdrakāḥ the text apparently is half an Anuṣṭubh verse.

²⁰ Read -samāh.

Bezvada Plates of Bhima I.

ib.

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ii a.

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iii a.

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iii b.

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 36

iv a.

32
 34
 36

v a.

42
 44
 46

v b.

47

17	śchatvāriṃśad-varshāni ¹ [1*]	² Tad-bhrātūr-yyuvarājasya	Vikramādi-
18	tya-bhūpatēḥ putrō	Bhīmāḥ [1*]	³ Śrīmān-kṛitti-saśāṅka-raśmi-viśa-
19	dibhūt-ākṣhil-ās-āvani-vyōmā	śrī-Kusumāyudhēna	guṇinā vidvajja-
20	n-ānandanāḥ [1*] virō-sau	nija-paṭṭabandha-samayē	santushtarān(ū)=śāsvara[in] ⁴
	grā-		
21	mañ śrī-jayadhāma-Bhima-nripatis=saprārttitō ⁵	dattavān l(II) [1*]	Sa sarvvalō-

Third Plate; First Side.

22	kāśaya-śrī-Vishṇu v a r d d h a n a - m a k ā r ā j ā d h i r ā j a - p a r a m ē ś v a r a - p a r a m a -		
23	bhaṭṭārakah paramabrahmaṇya	Uttarakandervādi- ⁶ vishaya-nivāsino	
24	r ā s h ṭ r a k ū ṭ a - p r a m u k h ā n = k u ṭ u m b i n a s = s a r v v ā n = s a m ā h ū y = ē -		
25	ttham-ājñāpayati | Viditam=astu	vah [1*]	Kō(kau)ṇḍinya-gōtraḥ Umma-
26	rakanṭhibōl-vēda-vēdāṅga-pāragah	Rēvamayya ⁷	tat-putrō

Third Plate; Second Side.

27	Dvōnabhaṭṭah	tat-putrah ⁸	Pōtamayya-kramayita ⁹ -nāmō	Kūkipa-
28	rṛu-nāma-grāma[h*]	sarvva-kara-parihāram=udaka-pūrvvān	kṛitv=āsmābhi[r*]=datta-	
29	m=iti ¹⁰ [1*]	Asy-āvadhayaḥ	pūrvvataḥ	Pōtaryāṅgari-cheruvu
30	yataḥ	Paruvula-guṇṭha(ṇṭa)	daksha(kshi)ṇataḥ	Chāki-cheruvu
	Nairityataḥ ¹¹ si-			
31	m=aiva	sīma(mā) paścha(śchi)mataḥ	Chintareni-cheruvu	Vāyavyataḥ
	guṇṭha(ṇṭa)		Juvvi-	

Fourth Plate; First Side.

32	nttarataḥ	Ī(ai)śānataḥ	Airiviyā-guṇṭha(ṇṭa) [1*]	Asy-ōpari	¹² kē-
33	nachid=bādhām	karōti yaḥ sa	pañchabhir=mmahāpātakair=llā(II)pyatē [1*]	Vyāsa-	
34	gītās=ślōk[ā*]ḥ [1*]	¹³ Bahubhir=vyasudhā	dattah(tā)	bahubhiś=ch=ānupāli-	
35	tā [1*] yasya	yasya yadā bhūmiḥ	tasya tasya tadā	phalanā || [2*]	
	Shashṭhin(sṭhin)				
36	varsha-sahasrā(srā)ṇi ¹⁴	svarggē	mōdati	bhūmidah |	ākshēptā ch=ā-

Fourth Plate; Second Side.

37	va(nu)mantā	cha tānny=ēva	narakē	vasē[t*] ||l(II) [3*]	¹⁵ Mad-varṣajā
	paramahīpati-				
38	varṣajā	vā ||¹⁴	pāpād=apēta-manasō	bhuvī	bhāvi-bhūpā[h*] | yē

¹ Read °śatam varshāni.² From here up to the word *Bhīmāḥ* the text is part of an Anuṣṭubh verse; compare *Ind. Ant.* Vol. XIII. p. 249, l. 13.³ Metre: Sārdūlavikrīḍita.⁴ Here a full stop was engraved, but has been struck out again.⁵ Read *samprarthitō*.⁶ Read °*kandervādi*; see above, p. 120, l. 14.⁷ At first sight the reading might be taken to be *Rēvamāyya*, but what looks like the sign of the vowel *ā*, is really the remainder of an *akshara ki*, which has been beaten in. Read °*mayyah*.⁸ Read *tat-putrāya*.⁹ I take *kramayita* to be a mistake for *kramayuta*, used (as in *Ind. Ant.* Vol. XIII. p. 214, l. 49) for *kramata* or *kramavid*; compare *South-Ind. Inscr.* Vol. I. p. 45, l. 25, *Dēpiya-kramaka*, and l. 29, *Kommaṇṇa-kramavid*.¹⁰ Read *datta iti*.¹¹ Read *Nairityataḥ*.— After this word the proper name of a village has been apparently left out before *et*.¹² Read *yaḥ kaśchid=bādhām karōti sa*.¹³ Metre of verses 2 and 3: Ślōka (Anuṣṭubh).¹⁴ These signs of punctuation are superfluous.¹⁵ Metre: Vasantatilakā.— Originally *mapvāh* was engraved.

39	pālayanti	mama	dharmanam-imān(mam)	sāmāstārā ¹
40	tēshām	rma(ma)yā	virachitō=rijalir=ēsha	mūrdhni || [4*] Sāmā ²
41	nyō-yan=dharmna-sētur=nrīpāṇām		kālē	kālē jādani-

Fifth Plate ; First Side.

42	yō bhavadbhih [1*]	sarvān=ētān=bhāvīnaḥ	pārtti(rthi)v-ēdrān=bhūyō bhūyō
43	yāchatē Rāmabhadraḥ [|| 5*]	³ Yān=iha dattāni purā narēndrēh ⁴	dānāni dha-
44	rmm-āntta(rtha)-yāsaskarāṇi [1*]	nirmālyā-vargga- ⁵ prāṇināni	tāni kō
45	nāma sādnh(dhuh)	punar-ādaditāḥ ⁶ [|| 6*]	⁷ Ājūāptir=asya dharmnasya ⁸
	Kaḍeyu-		
46	rājāḥ pratāpārān |	pitāmahō=bhavānnyasya ⁹	Pāṇḍar[ā*]jngāḥ parantapaḥ [|| 7*]

Fifth Plate ; Second Side.

47 Koṇḍ[ā*]chāryya-likhitāḥ [||*]

ABSTRACT OF CONTENTS.

Om. Adoration to Nārāyaṇa! Kubja-Vishṇuvardhana (l. 7)—the brother of Satyāsraya-vallabhendra, who adorned the family of the Chālukyas (l. 6) who are of the Mānavya gōtra and are Hārītiputras (l. 2)—(reigned) for eighteen years; his son Jayasinha-vallabha (l. 8) for thirty-three years; Vishṇuvardhana (l. 9), the dear son of his younger brother Indra-bhaṭṭāraka, for nine years; his son Maṅgi-yuvārāja (l. 9) for twenty-five years; his son Jayasinha (l. 10) for thirteen years; Kokkili (l. 11), his younger brother from a different mother, for six months; his eldest brother Vishṇuvardhana (l. 12), having expelled the younger brother, for thirty-seven years; his son Vijayāditya-bhaṭṭāraka (l. 13) for eighteen years; his son Vishṇurāja (l. 14) for thirty-six years; his son Vijayāditya (l. 14), who built a hundred and eight temples of (Śiva) Narēndrāsvara, for forty¹⁰ years; his son Kali-Vishṇuvardhana (l. 16) for one year and a half; (and) his son Vijayāditya (l. 16) for forty-four years. Bhīma (l. 18) is the son of his brother, the Yuvārāja Vikramāditya.

(V. 1.) That glorious hero, by whose fame all quarters, the earth and the sky are whitened as by the moon's rays, and who gladdens the learned with the excellent god of love,¹¹ that glorious home of victory, king Bhīma, at the time of his coronation, well pleased, has given a village in perpetuity, requested to do so.

He, the asylum of all mankind, Vishṇuvardhana (l. 22), the Mahārājādhirāja, Paramāsvara and Paramabhāṭṭāraka, who is most devoted to religion, having called together all the cultivators, headed by the Rāshṭrakūṭas, who inhabit the Uttarakaṇḍeruavādi-vishaya, thus issues a command to them (l. 25):—

"Be it known to you! The village of Kūkiparṇu (l. 27) has been given by us, with exemption from all taxes, to the student of the *kramapāṭha* Pōtamayya, the son of Drōpabhuṭṭa who is the son of Rēvamayya, a member of the Kaundinya gōtra and a Vēdic scholar (inhabiting) Ummarakaṇṭhibōl (l. 25)."

¹ Read *samastāḥ*, without the sign of punctuation.

² Metre: Śālini.

³ Metre: Indravajrā.

⁴ Read *narēndrair-*.

⁵ Read *-sātā-*.

⁶ Read *-dādāta-*.

⁷ Metre: Śloka (Anushtubh).— Read *Ājūāptir-*.

⁸ This sign of punctuation is superfluous. The following Pāda contains one syllable too many.

⁹ Read *-bhavād-asya*.

¹⁰ See Dr. Fleet in *Ind. Ant.* Vol. XX, p. 100

¹¹ I do not see the exact force of this statement. In another inscription Bhīma is called *śaucha-Kandarpa*, 'in purity the god of love,' see *Ind. Ant.* Vol. XIII, p. 249, l. 14.

The boundaries are (l. 29): On the east, the Pōtaryāṅgari-cheruvu (*tank*); on the south-east, the Paruvula-guṅṭa (*tank*); on the south, the Chāki-cheruvu (*tank*); on the south-west, the boundary-line of (P)¹; on the west, the Chintāreni-cheruvu (*tank*); on the north-west, the Juvvi-guṅṭa (*tank*); and on the north and north-east, the Airiviya-guṅṭa (*tank*).

The rest of the inscription warns the people not to obstruct this grant; quotes five benedictive and imprecatory verses, ascribed to Vyāsa; (in verse 7) gives the name of the *Ājñapti* of the grant, Kaḍeyarāja, whose grandfather was Pāṇḍarāṅga; and records the name of the writer, Koṇḍāchārya.

D.—MASULIPATAM PLATES OF AMMA I.

[A.D. 818-925.]

These plates were found, some twenty years ago, in the vernacular record room of the Collector's office at Masulipatam, in the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the *Indian Antiquary*, Vol. VIII. p. 77 ff.;² I re-edit it from an excellent impression, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $8\frac{3}{4}$ " broad by $4\frac{5}{8}$ " high. The plates have raised rims, and are strung on a ring which had been cut before this record came into Dr. Fleet's hands in the year 1884. The ring is about $5\frac{3}{4}$ " in diameter and $\frac{1}{2}$ " thick; it is joined to a circular seal which is about $3\frac{3}{4}$ " in diameter. The seal bears, in relief on a slightly countersunk surface, the legend *śrī-Tribhuvan[ā*]mkuśa*; below the legend, a floral device; immediately above the legend, a boar, standing and facing to the proper right; and above the boar, an elephant-goad surmounted by the moon's crescent. With the exception of a small part of the first plate the writing of which is somewhat corroded, the plates are well preserved.—The writing and engraving are good. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. For *hh*, *j*, *b* and *l* we have throughout the later, cursive signs. The initial *i* does not occur in the text. Of the three final consonants which occur, *n* and *m* are denoted by special signs (in *māsān*, ll. 9 and 13, *trīṃśatam*, ll. 10 and 11, and *chatvāriṃśatam*, ll. 12 and 14), while for *t* the ordinary sign for *ta* is used, with the sign of *virāma* above it (in *Kumdravat*, l. 27, and *anīnd(na)śat*, l. 29). The size of the letters is about $\frac{3}{16}$ ".—The language is Sanskrit. Besides two benedictive and imprecatory verses, the text contains eight verses treating of the donor and the donee and their ancestors; the rest is in prose. In respect of orthography, it may be noted that the rules of *sandhi* have been frequently neglected, and that there is a fairly large number of other minor mistakes, omissions of letters, &c. A special point which may be drawn attention to is, that after an *anusvāra* a consonant is doubled³ in *Mamggi*, l. 8, *Vēṅgi* and *Trikalīṅgi*, l. 17, *pañchachavīṃśatī*, l. 8, *kīṃchā*, l. 30, and in *vatsarāṇām nūja*, l. 16, but not in other places where the same rule might have been followed.

The inscription is one of the Eastern Chalukya Ammarāja [I.] Viṣṇuvardhana. It records that the king granted the village of Drujjūru in the Pennātavāḍi-vishaya to Mahākāla, a general, and son of a foster-sister, of (Ammarāja's grandfather) Chālukya-Bhima (or Bhīma I.). The *Ājñapti* of the grant was (the ?)⁴ Katakārāja.

¹ See above, p. 129, note 11.

² Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 266, K.

³ The same rule is observed once (in regard to *m*) in the preceding inscription C. We also find it occasionally observed e.g. in the inscriptions published in *South-Ind. Inscr.* Vol. I. p. 39 ff., and *Ind. Ant.* Vol. XIII. p. 213 ff. See also above, p. 107.

⁴ See above, Vol. IV. p. 309, note 1.

The inscription is not dated. Of the localities, the Pennâtavâđi *vishaya* is mentioned also in *Ind. Ant.* Vol. VII. p. 16, l. 39. The village of Drujjûru has by Mr. Sewell been identified¹ with the village of Zuzzûru in the Nandigâma tâluka of the Kistna district, the 'Joodjoor' of the *Indian Atlas*, map 75, long. 80° 28' E., lat. 16° 44' N. Mr. Sewell may be right, but, excepting 'Gooteemookola' which may be Goṭṭiprôlu. I do not find, the names of the villages which in the inscription are said to form the boundaries of Drujjûru, anywhere near the 'Joodjoor' of the map.²

TEXT.³*First Plate.*

- 1 Śivam=astu sarvva-ja[ga*]taḥ [||*] Svasti [!*] Śrīmatâm sakala-bhuvana-
sa[m]stūyamâna-Mâ-
2 navyasagôtrâṇâm Hârīt[ī]putrâṇâm Kau]śikhī(ki)-varaprasâda-labdha-râjyâṇâm(uâm)
Mâ-
3 triṅgaṇa-paripâlitânâm Svâmi-Mahâsêna-pâdâvudhyâtânâm bhagavan-Nârâ-
4 yaṇa-prasâda-samâsâdita-vara-varâhalaṁ ch han - ê k sh a [ṇ a] - k sh a ṇ a - v a ś i k ṛ i -
5 t-ârâtimaṇḍalâlâṣm=asvamedh-âvabhṛitha sn â n a - p a v i t r i k ṛ i t a - v a p u s h â ṁ
6 Chalukyânâm kulam=alamkarishṇôḥ Satyâśraya-vallabhasya bhrâtâ Kubja-
Vishṇuvarddhanô-
7 shṭâdaśa varshâṇi⁴ | tat-putrô Jayasimha-vallabhô(bha)s=trayastrîmśad-varshâṇi⁵ |
tad-bhrâtu-
8 r=Indrarâjasya sutah⁶ Vishṇurâjô nava | tat-putrô Mâṅgi-yuvarâjah⁷
pañchchavîmśatiṁ⁸ [!*]
9 tat-putrô Jayasimhaḥ trayôdaśa | ta[d*]-dvaimâtur-ânujah Kokkilih
shaṇ-mâsân [!]

Second Plate ; First Side.

- 10 tasya jyêshthô bhrâtâ tam=uchchâtya Vishṇuvarddhanas=saptatrîmśatam⁹ |
tat-putrô Vijayâ-
11 ditya-bhaṭṭârakah ashtâdaśa | tat-sutô Vishṇuvarddhanah shaṭṭrîmśatam |
tat-sûnur=ashtôṭta-
12 ra¹⁰-Narêndrêśvar-âyatânânâm karttâ |¹¹ Vijayâdityaś=chatvârîmśatam | tad-âtmajah
Kali-
13 Vishṇuvarddhanô=shṭâdaśa mâsân | tat-putrô Vijayâditya-mahârâjâś=cha-
14 tuśchatvârîmśatam¹² | ¹³Tad-anuja-yuvarâjâd=Vikramâditya-nâmnaḥ
15 prabhur=abhavad-arâti-vrâta-tâl-ânal-anghaḥ¹⁴ [!*] nirupama-nṛipa-Bhi-

¹ See *Ind. Ant.* Vol. VIII. p. 76, and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 46.

² According to Mr. Sewell, a village named Taḍigummi is west (not east) of Zuzzûru; and east (not west) of it, "on the east side of forest-covered hills which would thus have been included in the grant, is the village of Malkâpuram."

³ From Dr. Fleet's impressions.

⁴ Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned.'

⁵ Read 'śatâm varshâṇi.

⁶ Here, and in other places below, the rules of *sanâdhi* have not been observed.

⁷ Read *Mâṅgi*.

⁸ Read *pañcha*.

⁹ Here one would expect *varshâṇi*.

¹⁰ Here the word *śata* has been omitted; compare the text of the preceding inscription, line 15, and *South-Ind. Inscr.* Vol. I. p. 39, l. 13.

¹¹ This sign of punctuation should be struck out.

¹² Here, again, one would expect *varshâṇi*.

¹³ Metre: Mâlini.

¹⁴ Originally 'niLanghaḥ' was engraved, but the 'i' of 'ni' has been struck out again.

- 16 mas-trimśataṃ vatsarāpām nni(ni)ja-guṇa-gaṇa-kirtti-vyāpta-dikēkka [di*] . . .
Tat-sūnu-
- 17 [r]=Vvijayādityaḥ śhan(ṇ)=māsān=Vēṃggi-maṇḍalām¹ Trikalmgg-āṭavi- . . .
paripālyā [di*]-
- 18 vaṇṇ yayō(yau) | Ajāyata² sutas=tasya bhūbh[ā]r-ōvāṇa-k-kā . . .
Ammarā-

Second Plate ; Second Side.

- 19 ja-mahāpāḥ pālīt-āśēsha-bhūtalaḥ [| 2*] Yasya pādāmbuja-cchācchāyā . . .
20 śritam rāja-maṇḍalām [*] daṇḍit-ārāti kōḍaṇḍam maṇḍitaṃ ma . . .
|| [3*] Kund-ēndu-dha-
- 21 valam yasya |³ yaśō rañjita-bhūtalaṃ | Gāyanti galitān . . .
Vvidyādhā[r]yyō-
- 22 pi viṇayā || [4*] Sa sarvvalōkāśraya-śrī-Viṣṇuvarddhana-mahānājāḥ Pe[ṇa]jāta-
23 vādi-vishaya-nivāsino rāshtrakūṭa-pramukhān=kutīn(rūn)Vinō-sarvva . . .
24 y-ēttham=ā[jiā]payati || Viditam=astu vaḥ [1*] Chālukya-Bhima-ha . . .
25 ttrī dhātr-i(i)ya ch-āparā [1*] kshamayā kshatriyapūya Nāg . . .
śrutā || [5*] Ā-
- 26 sit=tasy[ā]s=sutā Gāmakāmbā nām=Āmbikā-samā | mātu stanyam . . .
Bhi-
- 27 ma-rājēna yā papau || [6*] S=ājjanat=kumārām [cha*] śakti-yuktā[ḥ]
Kumāravat | Bhi[ma]-rāja-

Third Plate.

- 28 sya sēn[ā*]nyam |⁴ Mahākālam=mahā-matim || [7*] Yaś=ch=ānēkaśah Aṅṅ-
[ā*]stra-samāyō-
- 29 ga-samjāt-[ā*]gnau mahāhavō [1*] svāminō=grasarō dhirō ripu-saiyana . . .
aninē(na)śat || [8*]
- 30 Kimchcha⁵ | rūpēṇa Mannsijāḥ kōpēna Yamah sōṭryēṇa Dhacama . . .
sāhasai[h*]
- 31 Śūdrakaḥ || Tasmai Drujjīru-nāma-grāmō=smābhīs=sarvva-kara-patib . . .
32 rēṇa mānykṛitya dattah [1*] Asy=āvadhayaḥ pūrvtataḥ Tālugummi- . . .
33 m=aiva simā |⁷ dakshina(ṇa)taḥ Gotṭiprōlu-sim=aiva simā |⁷ paśai . . .
Malkapōramu-si(sf)m=aiva
- 34 simā utarataḥ Adupu-sim=aiva simā [1*] Asy=ōpari bādh[ā] na karttavyā . . .
Tathā cha Vyāsēn=ōktam | Bahubhir=vvasu- . . .
- 35 dhā dattā bahubhīs=ch=ānupālītā [1*] yasya yasya yadā bhūmis=tasya tasya . . .
tadā phalaḃ | (||) [9*] Sva-dattām=para-dattām
- 36 vā yō harōta(ta)⁸ vasundharām [1*] shashṭim varsha-sahasrāni(ni)
vishṭā(śhṭā)yān jāyatō kṛimih [| 10*] Ājūapti[h*] Katakaraḥ [||]

¹ Read *Vēngi*. and *Trikalmgg*.² These signs of punctuation are superfluous.³ Read *kimcha*, and omit the following sign of punctuation.⁴ Mr. Sewell read this and the two next names *Tālugummi*, *Gotṭiprōlu*, and *Malkapōram*.⁵ These signs of punctuation are superfluous.⁶ Perhaps this correction has been made already in the original.⁷ Metre of verses 2-10: Śōka (Anashtnbi)⁸ This sign of punctuation is superfluous.

ABSTRACT OF CONTENTS.

Commencing with the words 'May the whole world be blessed !,'¹ lines 1-14 give the genealogy, with the lengths of the reigns, as far as the *Mahārāja Vijayāditya*, the son of *Kali-Vishṇuvaradhana*, in substantially the same manner² as the preceding inscription C.

(V. 1.) From his (*i.e.* Vijayāditya's) younger brother, the *Yuvarāja Vikramāditya*, sprang that mighty fire-brand to the cotton—the host of his adversaries, the incomparable king *Bhīma*, who filled the horizon with the fame of his many excellent qualities for thirty years.

His son Vijayāditya (l. 17) went to heaven when he had ruled the *Vēṅgi-maṇḍala*, joined with the *Trikaliṅga forest*, for six months.

(Vs. 2-4.) To him was born a son, able to bear the burden of the earth, king *Ammarāja*, who rules the whole surface of the earth. The kings in a body have resorted to the shade of his lotus-feet; the bow with which he chastises his enemies is glorified in the three worlds.³ Even the *Vidyādhari*s sing to the laud his fame which, white like the jasmine and the moon, has reddened⁴ the surface of the earth, the fame of him whose enemies have perished.

He, the asylum of all mankind, the *Mahārāja Vishṇuvaradhana* (l. 22), having called together all the cultivators, headed by the *Īśhīrakūtas*, who inhabit the *Pennātavādi-vishaya*, thus issues a command to them :—

“Be it known to you !

(Vs. 5-8.) King *Chālukya-Bhīma* had a foster-mother, named *Nāgipōti*; she was (to him) like a second earth, like a warrior endowed with endurance. She had a daughter, named *Gāmakāmbā*, like unto *Ambikā*,⁵ who drank her mother's milk, sharing it with king *Bhīma*. She brought forth a son, endowed with strength⁶ like *Kumāra*, the high-spirited *Mahākāla*, (who became) a general of king *Bhīma*. In battle where fire is produced by the clashing together of the opponents' arms, going before his master, this brave one more than once has annihilated the enemy's army.

To him the village of *Drujjūru* (l. 31) has been given by Us, with exemption from all taxes.⁷

The boundaries are (l. 32) : On the east, the boundary-line of *Tāḷugummi*; on the south, the boundary-line of *Goṭṭiprōlu*; on the west, the boundary-line of *Malkapōramu*; and on the north, the boundary-line of *Adupu*.

The rest of the inscription warns the people not to obstruct this grant; quotes two benedictive and imprecatory verses, ascribed to *Vyāsa*; and records that (the ?) *Kaṭakarāja* was the *Ājñapti* (of this grant).

E.—MASULIPATAM (P) PLATES OF CHĀLUKYA-BHĪMA II.

[A.D. 934-945.]

These plates belonged to Sir Walter Elliot, and are now in the British Museum. From a rather illegible label on the original, they seem to have been obtained through Mr. J. C. Norris from Masulipatam. I edit the inscription which they contain from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet.⁸

¹ Instead of this, the other known grant of Amma I., published in *South-Ind. Insor.* Vol. I. p. 39 ff., has at Anushtubh verse, conveying the same meaning.

² Verbal differences are: The family name here, in line 6, is *Chālukya* (not *Chālukya*); in the same line we have *Satyāśraya-vallabha* (instead of *-vallabhendra*); in line 8, *Indrarāja* (instead of *Indra-bhāṭṭāraka*); in the same line, *Vishṇurāja* (instead of *Vishṇuvaradhana*); in line 11, *Vishṇuvaradhana* (instead of *Vishṇurāja*) and in line 13, *Vijayāditya-mahārāja* (instead of only *Vijayāditya*).

³ *Maṇḍala-trays* (the *śhī-maṇḍala*, *gagaṇa-m*, and *dyu-m*) is equivalent to *tri-lōka*.

⁴ Or 'has gladdened the inhabitants of the earth.'

⁵ *I.e.* the goddess *Pārvatī*.

⁶ *Kumāra*, the god of war, also is *takti-yukta*, *i.e.* 'furnished with a spear' (*takti-dhara*).

⁷ Compare Dr. Fleet in *Ind. Ant.* Vol. XX. p. 270, N.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $7\frac{1}{2}$ " broad by $3\frac{3}{4}$ " high. They have high rims, and are strung on a ring, about $4\frac{3}{4}$ " in diameter and $\frac{3}{8}$ " thick, which had been cut already when the original came under Dr. Fleet's notice. (To the ring is attached a circular seal, which is about $2\frac{3}{4}$ " in diameter. It bears, in relief on a countersunk surface, across the centre, the legend *śrī-Tribhuvānādikūṭi*; above the legend, the sun and moon, two sceptres (or perhaps lamp-stands, or chowries), an elephant-goad, and a boar, standing and facing to the proper left; and below the legend, a conch-shell and a floral device. The engraving is good; the letters throughout shew marks of the working of the tool.—The writing for the greater part is well preserved; but sides i, ii and iii, towards the ends of the lines, have been subjected to the action of fire or some corrosive fluid, and in a few places the first and third plates are corroded right through. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. The consonants throughout have the later, cursive forms, and the later form is used also in the case of the initial *i* (in *ittihane*, l. 22). The sign of the medial *au* is very similar to one of the signs of the medial *ō*, so that it is difficult to distinguish between the two signs. Special signs are used for the final *n* (in *māsān*, ll. 9 and 15), and *m* (in *°trīṅśatam*, l. 7, *°vīṅśatim*, l. 8, etc.), but not for the final *t* (in *°pallayat*, ll. 7 and 17), which is denoted by the ordinary sign for *ta*, with the sign of *virāma* above it. The size of the letters is about $\frac{1}{16}$ ". The language is Sanskrit, except that one or two Telugu words occur in the description of the boundaries, in lines 32 and 33. In line 38 we have the unusual word *pañcha-vārt*, the meaning of which apparently is similar to that of the more common *pañcha-kula*. Besides two benedictive and imprecatory verses, the text contains nine verses treating of the donor and the donee; the rest is in prose. The grant has been written out somewhat carelessly, and in lines 8 and 9 contains two grossly incorrect statements. In respect of orthography, too, the text shews a fairly large number of mistakes, owing to the disregard of the rules of *saṃhitā*, the omission of single letters and whole syllables, etc.

The inscription is one of the Eastern Chālukya Chālukya-Bhima [II.] Viṣṇu-vardhana, but the first of these two names does not actually occur in the text, which describes the king only as 'the son of Mēlāmbā and Vijayāditya.' It records that the king, on the occasion of the sun's progress to the north, granted a field at the village of Ākulamannaṇḍu in the Gudravāra-vishaya to a student of the *kramapāṭha* named Viddamayya, a son of the Sōma-sacrificer Mādhyava, who was a son of Tyākkiya, a student of the *kramapāṭha* and inhabitant of Vaṅgiparṅgu. No *Ajñāpti* is mentioned.

The inscription is not dated. Of the localities, the Gudravāra *vishaya* has been spoken of above, p. 123. The village of Vaṅgiparṅgu is mentioned also in *Ind. Ant.* Vol. XX, p. 416, l. 26 ff.; perhaps it is 'Vaṅgipuram, *Indian Atlas*, map 76, long 80° 27' E, lat. 16° 8' N. Ākulamannaṇḍu, as Dr. Fleet points out to me, is the 'Aukulmanaud' of map 95, long. 81° 10' E, lat. 16° 15' N.

The donee of this grant, Viddamayya,¹ is the donee also of the Pāganavaram grant of Chālukya-Bhima II., published *ibid.* Vol. XIII, p. 213 ff., in which (in line 49) the name of his father's father is given as Tūrkama (not Tyākkiya).

TEXT.²

First Plate.

- 1 ❀ Svasti [!*] Śrīmatām sakala-bhuvana-saṁstūyamāna-Mānavayasagotrāṇām Hāri-
2 tiputrāṇām Kauśi[k]ī-varaprasāda-labdha-rājyānām Mātri[ga*]ṇa-paripālītānām
Sv[ā].

¹ Viddamayya occurs as the name of the father's father of the donee of the Yelivarru grant of Anma II., published *ibid.* Vol. XII, p. 91 ff.; but that Viddamayya belonged to the Kāśyapa (not the Gautama) *gotra*.

From Sir W. Elliot's impressions, supplied to me by Dr. Fleet.

- 3 mi-Mahāsēna-pādānūdyātānārī bhavagavan-Nārāyana-prasāda-samā[sā]dita-vara
 4 varāhā(ha)lāmcha(chha)n-ēkshana-kshana-vasīkṛit-ārātimaṇḍalānām²-asva[m] ē d h - ā v a
 5 bhṛitāsānāna-pavitrita-vapushām³ Chālukyānām kulam=alaṅkarishṇōs=Sa
 6 tyāsraya-vallabhēndrasya bhṛatā Kubja-Vishṇuvarḍdhanōshtādāsa varsh[ā]p
 Vēng[i]-maṇḍalam=a[uvapā]-
 7 layat || tad-ātmaḥ Jayasimhas=trayastrīṁsatam || tad-anuj-Ēndra[rāja]-nandan
 Vishṇu[vardha]*nō
 8 nava || tat-sūnu[r*]=Mamāgi-yuvarājah paūchavīṁsatim || tat-putr
 Ja[yasim]has=trayastrī[m].

Second Plate; First Side.

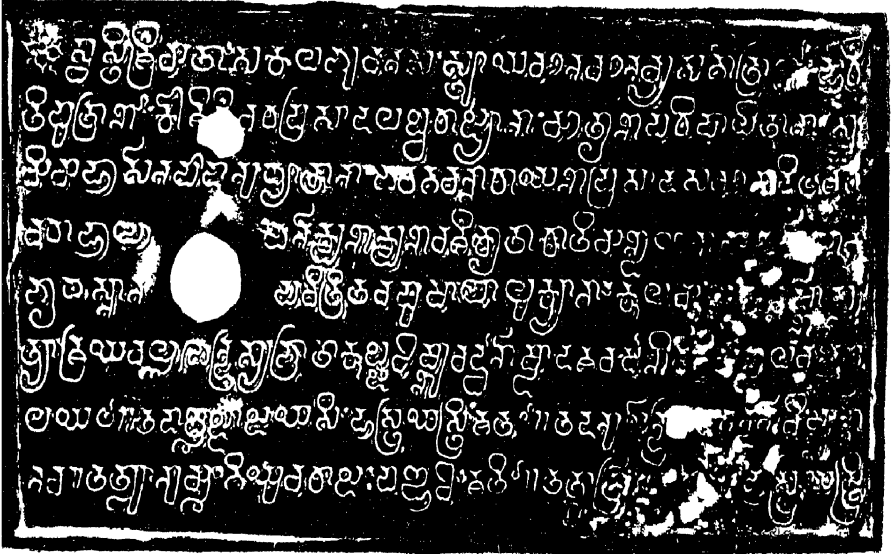
- 9 śatām⁴ || tat-sutaḥ⁵ Kokili[ī*] shap-māsān || tasya jyēshthō bhṛat
 Vishṇu[va]r[ddha]nas=tam=uchchā-
 10 tya saptatrīṁsatām⁶ || tat-putrō Vijayāditya-bhatt[ā]rakah⁷ ashtādāsa || ta
 putrō Vi-
 11 shṇuvarḍdhanāsh-va(sha)trīṁsatam || tat-sū(su)taḥ Vijayādity
 Narēndrē(ndra)mriga[rā]jas=sāshācha.⁸
 12 tvātrīṁsatam [(l)] tat-putrah Kali-Vishṇuvarḍdhanō=ddhyarddha-varsha[m]
 ta[t-s]ntah Guṇa-
 13 ka-Vijayāditya-mahārājās=chatuśchatvātrīṁsata[m] || tad-anuja-
 14 varāja-Vikramāditya-bhūbhṛid-ātmajas=Chālukya-Bhīmas=trīṁsatam || ta[t-pu]
 Vijayādi-
 15 tyā[h*] shap-māsān || tasy=[ā*]gra-sūnur-Ā(a)mma[rā*]jas=septa varshā[n]
 tat-suta-Vijayādityam kṛita-ka[nṭh]i-
 16 kā-paṭṭabandh-ābhishēkam ||⁹ bālam=uchchātya Tāh-ādhipō māsam=ēkan
 Chālukya-Bhīma-tanayō

Second Plate; Second Side.

- 17 Vikramāditya-rāja śk[ā*]dāsa m[ā*]sān=bhuvam-ap[ā*]layat || ¹⁰Mēlā[m*]
 Vijayāditya-nandanō
 18 nandita-prajah [i*] ba[d*]dhvā kram-āgatam paṭṭam rakshaty-ā- chandr
 urvvarām [(l)] [l*] Utkhāt-ōddhatta(ta)ripuṇā pratirō.
 19 pita-bandhunā | kund-ēndu-dhavalām yēna nītan-dāsa diśō yasāh [(l) 2*]
 rājñ[ā*]m virājant[ē*] yasmin=n-ā-
 20 tanyatra¹¹ rājasu [i*] padmākara-gatan-tējaḥ kim=asti kumud-ākara[ē*] ||
 Sa: sarvvalōkāsra-

¹ Read bhagavan.² Instead of the akshara rā, kā was originally engraved.³ The cognate inscriptions have pavitrīkṛita instead of pavitrīta.⁴ This is a mistake for trayādāsa.⁵ This is a mistake for tad-āśimātur-ānujāḥ or tad-āvarajāḥ.⁶ After this one would have expected the word varshāp.⁷ Here, and in other places below, the rules of sandhi have not been observed.⁸ The same reading ('rājas=ē' in which the sa, prefixed to ashā, is quite out of place) we have in *Ind. Vol. XIII. p. 249, l. 13*, and it was perhaps intended in *South-Ind. Inscr. Vol. I. p. 47, l. 12*. Instead of have 'rājās=chā' (the cha of which is superfluous) in *Ind. Ant. Vol. VII. p. 16, l. 12*; *Vol. XII. p. 92, Vol. XIV. p. 52, l. 41*; above, *Vol. IV. p. 306, l. 40*; and below, p. 140, l. 10. Both the sa and the i, omitted in *Ind. Ant. Vol. XIII. p. 213, l. 15* (in one of the earliest inscriptions which give 48 years as the d of the king's reign); *Vol. XIX. p. 429, l. 37*; and *Vol. XIV. p. 56, l. 13*.⁹ This sign of punctuation is superfluous.¹⁰ Metre of verses 1-11: Ślōka (Anuṣṭubh).¹¹ Read n-ānyatra.

i.



ii.



J. F. FLEET

W. GRIGGS, PHOTO-LITH.

SCALE 87

- 21 ya-śrī-Vishṇuva[r*]ddhana-mahārāj[ā*]dhirāja-paramésvaraḥ paramabrahmaṇyō
m[ā*]tā-
- 22 pitṛi-p[ā*]d[ā*]nudhy[ā*]taḥ Guḍravāra-vishaya-nivāsinō rāshtrakṭṭa-pramukhān-
kaṭṭa[m*]binah ittha-
- 23 m=śjū[ā*]payati || Vaṃgiparru-mahāgrāma-vāstavyō G[au]tam-śvayaḥ [i*]
Tyākkiya-kramakō nāmnā Tu-
- 24 rāshād-vibhavō=jari || [4*] Tasya tantōjō Mādhave-śomayājī Janārddanē [i*]
bhaktimānē¹ jagad-āna-
- 25 nāi vibhavair-udit-ōditaiḥ || [5*] Śrī-Viddamaya-kramakō viprāpām=utsav-ōdayaḥ [i*]
tanayō brahmava-

Third Plate.

- 26 [r]chohasvi tasy=āpya=[ta]nu-p[au]rushaḥ || [6*] Yad-grihā[th?]iti-pūjā². . .
kshālan-āmbhasā |
- 27 ajiram ka[r]ddamibhūtaṃ punāty=ā-saptamān kulam || [7*] Yat-putra-pō(pan)tr[ā]
vaṭavō vāra-gō-
- 28 śhṭh[ī]shu³ vāgminah [i*] paṃcha-vār[īn*] samāpaya |⁴ satpūjyantē
mahājanaḥ | (||) [8*] Ya[s]ya⁵. . . m=annshthā-
- 29 na[m] punānam Mānavō nayaḥ [i*] abhyāsō hi nir-āyāsō vēdānā[m]
panavasya [cha] || [9*] Ta[smāi] Āku-
- 30 lamannanḍu-nāma-grāma-pāschima-dīśih(śi) Dāmōdara-krama[k-ō ?] [panna ?]
. . . [ksh]ētraṃ⁶
- 31 tat-pantra ēv=āya[m]=iti sa[r]vva-kara-parihārēp=ōdaka-pūrvvatāḥ kṛitv=
a(ō)ttarā[yaṇa-nim]i[ti]tē-
- 32 smābbir=ddattam=iti viditam=astu vaḥ || Asy=śvadbhayaḥ pūrvvatāḥ pedda-kōḍu ||
dakshī[ṇataḥ] [kō ?]-
- 33 ḍu || pāschimataḥ Kramkṭavvā-sīmā || utaratas=sa ēva⁷ || Asy=ōpari na
kēnachid=bādāḥ kartavyā | (||) Be-
- 34 hubhī[r]=vvasudhā dattā bahubhī=ch=ānupālītā [i*] yasya yasya yadā
bhūmis=tasya tasya tadā pbalam | (||) [10*] Sva-
- 35 dattān para-dattān vā yō har[ē]tā(ta) vasundharām [i*] shashṭi-varsha-
sahasrāṇi viśhā(śhthā)yām j[ā*]yatō kṛimih || [11*]

ABSTRACT OF CONTENTS.

Kubja-Vishṇuvardhana (l. 6)—the brother of Satyāśraya-vallabhēndra, who adorned the family of the Chālukyas (l. 5) who are of the Mānavya gōtra and are Hāritipuras (l. 1)—ruled over the Vēng[i]-maṇḍala for eighteen years; his son Jayasimha (l. 7) for thirty-three (years); Vishṇuvardhana (l. 7), the son of his younger brother Indra-rāja, for nine (years); his son Maṅgi-yuvārāja (l. 8) for twenty-five (years); his son Jayasimha (l. 8) for thirty-three⁸ (years); his son⁹ Kokkili (l. 9) for six months; having expelled him, his eldest brother Vishṇuvardhana (l. 9) (ruled) for thirty-seven (years); his son Vijayāditya-bhāṭṭāraka (l. 10)

¹ Read ° māi=jagad.

² I cannot decide whether the syllable which follows upon hā is *thi* or *dhi*; after pūjā three syllables are quite illegible in the impression. Perhaps the first half of the verse should be read *gad grihē-tithi-pūjāyām yādā-prakshālan-āmbhasā*.

³ Compare *South-Ind. Insor.* Vol. I. p. 45, l. 28.

⁴ This sign of punctuation is superfluous; it may have been struck out already in the original.

⁵ Here one *akshara* is quite illegible, and another is obliterated, the place being corroded through.

⁶ Between *krama* and *kāshṭraṃ* about seven *aksharas* are illegible.

⁷ Read *s=iva*.

⁸ This should have been 'thirteen.'

⁹ This should have been 'his younger brother from a different mother' or simply 'his younger brother.'

for eighteen (years); his son Vishnuvardhana (l. 11) for thirty-six (years); his son Vijayāditya-Narēndrampigarāja (l. 11) for forty-eight¹ (years); his son Kali-Vishnuvardhana (l. 12) for one year and a half; his son, the *Mahārāja* Gunaka-Vijayāditya (l. 13), for forty-four (years); Chālukya-Bhima (l. 14), the son of his younger brother, the *Yuvarāja* Vikramāditya, for thirty (years); his son Vijayāditya (l. 14) for six months; his eldest son Amma-rāja (l. 15) for seven years; having expelled his son Vijayāditya, who had been inaugurated with the necklet and by the tying on of the tiara,² (and who was still) a child, Tāh-ādhipa (l. 16) (ruled) for one month; (and) Vikramāditya-rāja (l. 17), the son of Chālukya-Bhima, ruled the earth for eleven months.³

(Vs. 1-3.)⁴ (Now) the son of Mēlāmbā and Vijayāditya protects the earth, having tied on the hereditary tiara. He has uprooted the haughty adversaries and reinstated his relatives.

He, the asylum of all mankind, Vishnuvardhana (l. 21), the *Mahārājādhirāja* and *Paramēshvara*, who is most devoted to religion, having called together the cultivators, headed by the *Rāshtrakūtas*, who inhabit the *Gudravāra-vishaya*, thus issues a command to them (l. 23):—

“Be it known to you (l. 32)!

(Vs. 4-9.) There was an inhabitant of the great village of Vaṅgiparru, Tyākkiya, a student of the *kramapāṭha*, of the Gautama lineage.⁵ His son was Mādava, a Sōma-sacrificer, devoted to Janārdana (Vishnu). His son, again, is Viddamaya, a student of the *kramapāṭha*, eminent in religious learning and full of manliness; whose hospitality purifies the family to the seventh generation;⁶ whose⁷ sons and grandsons, youths eloquent at committee-assemblies, are honoured by the chief people who have made them serve on the committee of five; who engages in holy performances, follows Manu's guidance, and is not weary of repeating the Vēdas and the syllable *ōm*.

To him (l. 29), on the occasion of the sun's progress to the north, has been given by Us, with exemption from all taxes, the field in the western quarter of the village of

¹ Compare Dr. Fleet in *Ind. Ant.* Vol. XX, p. 100.

² This seems to me to indicate that Vijayāditya had been inaugurated both as *Yuvarāja* and as king, the former by the necklet and the latter by the tying on of the tiara (*paṭṭabandha*). At any rate, there can be no doubt that the *kaṅṭhikā* and the *paṭṭabandha* are two separate insignia. Regarding the necklet (*kaṅṭhikā*) as a sign of the wearer having been appointed *Yuvarāja*, compare *South-Ind. Inscr.* Vol. I, p. 47, l. 14, where Vikramāditya, who in five other inscriptions is called *Yuvarāja*, is described as *vilasat-kaṅṭhikaddāma-kaṅṭha*, ‘one on whose neck there was the glittering necklace’; and see the passages quoted by Dr. Fleet in *Ind. Ant.* Vol. XX, p. 108, note 27. In Bāna's *Kādambarī*, Nirṇaya-Sāgara Press ed. p. 222, it is said of Chandrapīṭha, immediately after his inauguration as *Yuvarāja*, that he was *abhishikta-darśanārtham-āgatēna saptarātri-maṅḍalēn-eva hārēna-ślingita vakshaḥśhalah*, ‘his breast was embraced by the pearl-necklace, which was like the constellation of the seven Rishis, come there to view the inauguration-ceremony.’ On the other hand, *ibid.* p. 214, the *paṭṭabandha* (in the shape of the *ushāntaka*) is enumerated among the insignia which are bestowed at the inauguration of kings. Compare also l. 18 of the text of this inscription.—Six of the published inscriptions state merely that Vijayāditya was expelled while he was still a boy.

³ On the omission of the reign of Yuddhamalla, see Dr. Hultzsch's remarks in *South-Ind. Inscr.* Vol. I, p. 44.

⁴ I do not think it necessary to give a full translation of the verses here and below.

⁵ *I.e.* of the Gautama *gōtra*.

⁶ Compare, *e.g.*, *Ind. Ant.* Vol. VI, p. 28, l. 10 of the text of the inscription.

⁷ Compare *South-Ind. Inscr.* Vol. I, p. 45, l. 28, where the first half of verse 8 of our inscription occurs, also with the word *śra-gōshikhiḥu*. *Vāra* here and in *pañcha-vrat* probably denotes the member of a committee; the word occurs, by itself and in *śra-pramukha*, in an apparently similar sense, in the Siyadōnt inscription, *Ep. Ind.* Vol. I, p. 178 ff. The meaning of *pañcha-vrat* perhaps is similar to that of the more common *pañcha-kula*; compare with it also the word *pāñchālī* in line 16 of the Nepāl inscription in *Ind. Ant.* Vol. IX, p. 173. According to the late Dr. Bhagvanlal Indraji (*ibid.* p. 171, note 26) temples and endowments, at the present day, are administered in Nepāl by committees called *pañchālī* (*gōshikhi*).

Ākulamannaṇḍu, which¹ Dāmōdara, a student of the *kramapāṭha* because he is his grandson."

The boundaries are (l. 32): On the east, a large rivulet;² on the south, a rivulet; on the west, the boundary-line of Krañkaṭavvā; and on the north, the same.

The rest of the inscription warns the people not to obstruct this grant, and quotes two benedictive and imprecatory verses.

F.—MASULIPATAM PLATES OF AMMA II.

[A.D. 945-970.]

These plates also were found, some twenty years ago, in the vernacular record room of the Collector's office at Masulipatam, and are now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the *Indian Antiquary*, Vol. VIII. p. 74 ff.³ I re-edit it from two excellent impressions, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $8\frac{1}{2}$ " broad by $3\frac{3}{4}$ " high. They have high, very sharp rims, and are strung on a ring, about $4\frac{1}{4}$ " in diameter and $\frac{3}{8}$ " thick, which had been cut already before this record came under Dr. Fleet's notice in the year 1884. To the ring is attached a circular seal, about $2\frac{3}{8}$ " in diameter. It bears, in relief on a countersunk surface, across the centre, the legend *śrī-Trī[bh]uvanaṅkusa*; above the legend, a boar, standing and facing to the proper right, and surmounted by the sun; in front of the boar, a conch-shell with the moon above it; and behind the boar, an elephant-goat; and below the legend, a floral device.—The writing is good, and generally in an excellent state of preservation; but a small piece of the first plate is broken off at the lower proper right corner, causing the loss of two *akṣaras*, which can be easily supplied. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. With regard to individual letters,⁴ it is sufficient to state that a special sign is used only for the final *n* (in *māsān*, ll. 8, 13 and 15, *ādhatān*, l. 16, and *dattavān*, l. 25). The size of the letters is between $\frac{3}{16}$ " and $\frac{1}{4}$ ".—The language is Sanskrit, except that several Telugu words are used in the description of the boundaries, in lines 26-30. Besides one benedictory verse, four verses occur in the genealogical part of the text; the rest is in prose. The orthography does not call for any special remarks.

The inscription is one of the Eastern Chālukya Ammarāja [II.] Vijayāditya, also called Rāja-mahēndra. It records⁵ that the king granted some fields at the village of Pāmbaṛṇu in

¹ The illegible words perhaps stated that the field formerly belonged to Dāmōdara, of whom Viddamaṅṅa (although called his *pautra*) probably was a daughter's son.

² According to Campbell's *Teloogo Dictionary* the Telugu word *kōḍu* means 'a rivulet, the branch of a river'; in Kanarese, the same word means 'the peak or top of a hill.'

³ Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 271, Q.

⁴ I am doubtful about the form of the initial *i* which occurs towards the end of line 25. It has not come out clearly in the impressions.

⁵ It should be noted that the sentence in lines 22-25, which records the actual grant, although preceded by the usual *ittham-ājñāpayati*, is not worded like an order, but merely states the fact that the king made the grant, and that the donor is spoken of in the third person, as Ammarāja, instead of being denoted, in the ordinary way, by some form of the pronoun of the first person (*aḥam dattavān*, or *asmābhir=dattam*). Moreover the first two words (*atha tasyāh*, 'now to the son of that Pannavā') of the sentence suggest the idea that it was taken from some other record in which the donee's mother had already been spoken of, and that the grant was made in consequence of something or other, done by her or her son.

the Gudrāvāra-vishaya to the Yuvarāja Ball[ā]ladēva-Vēlābhata,¹ also called Boḍḍiya, the son of (the lady) Pammavā (of) the Paṭṭavardhini (family).² No *Ajñapti* is mentioned.

The inscription is not dated. Of the localities, the Gudrāvāra vishaya has been spoken of above, p. 123; the villages which are mentioned I am unable to identify.³

TEXT.⁴

First Plate.

- 1 ❀ Svasti [!*] Śrīmatām sakala-bhuvana-saṁstūṭyamāna-Mānavy asagōtrānā[m]
Hāriti-putr[ā]-
2 nām Kauṣiki-varaprasāda-labdha-rājyā[nām] Mātrigana-paripālitanām Svāmī
Mahāsēna-pā-
3 dānu-dhyātānām bhagavan-Nārāyaṇa-prasāda-samāsādita-vara-varāhā(ha)lāñchhar
ēkshana-[ksha]-
4 ṇa-vaśīkṛit-Arāṭimāṇḍalānām-asvamēdh-āvabhṛita(tha)snāna-pavitṛi kṛ i t a - v a p u s h ā ;
Chāluky[ā]-
5 nām kṇam=alamkarishnōh Satyāśraya-vallabhēndrasya bhrātā Kubj
Vishnuvarddhanō=shṭādaśa [varshāpi]
6 Vēngi-dēśam-apālavat | tad-ātma-jō Jayasīnhas-trayastrimśataṁ | tad-anu
Ēndrārāja-nandan[ō] Vi-
7 shnuvarddhanō ^{navā} | tat-sūnur=Mmaṅgi-yuvarāja[h] pañchavimśatiṁ
tat-putrō Jayasīn[has-tra]jyō-
8 daśa | tad-avarajah Kokkilih [sha]n-māsān | tasya jyēshṭhō bhrā
Vishnuvarddhanas=tam=uchchāṭya saptatrim[śataṁ]!*

Second Plate; First Side.

- 9 tat-putrō Vijayāditya-bhaṭṭārakō=shṭādaśa | tat-sutō Vishnuvarddhanas
shattrimśataṁ | tat-sutō
10 Vijayāditya-Narēndramrigarājās=ch=āshṭachatvārimśataṁ | tat-sutaḥ Ka
Vishnuvarddhanō=dhya-
11 rddha-varshaṁ | ^ṭtat-putrō Guṇagāṁka-Vijayā[di]tyās=chatuśchatvārimśataḥ
tad-bhrātu-
12 r=Vvikramāditya-bhūpatēs=sūnuś=Chālukya-[Bhi]ma-bhūpālas=trimśataṁ | tat-sut
13 Kollabigaṇḍa-Vijayādityash=shaṇ-māsān | tat-sūnur=Ammarā[ja*]s=sapta varshāḥ
^ṭTat-su-
14 tam Vijayādityam bālam=uchchāṭya hlāyā [!*] Tāl-ādhipatir=ākramya māsa
ēkam=apā-
15 d-bhuvanā [(ll) [!*] Tam jipvā Chālukya-Bhima-tanayō Vikramāditya ēkāḍ
māsān | tatas=Tāl-ādhipa-

¹ In the original the first name is written *Ballaladēva*, probably by mistake; the name *Vēlābhata* also occurs in *Ind. Ant.* Vol. XIII. p. 250, l. 36.

² The *Paṭṭavardhini-vamśa* is mentioned in *South-Ind. Inscr.* Vol. I. p. 40, l. 45.

³ Mr. Sewell, in *Ind. Ant.* Vol. VIII. p. 76, states that the modern name of *Pāmbarru* is *Pāmarru*; *Vēlpār* is a village close to Pāmarru, Kṛishṇā eastern delta; and that *Guṇṭhasalā* also is a village in the Kṛi eastern delta. I find 'Guṇṭhasalā' in the *Indian Atlas*, map 95, long. 81° E., lat. 16° 12' N.; about 11 miles N (not south) of it, 'Paumur'; and about 4 miles west (not north) of Paumur, 'Vailpoor.'

⁴ From Dr. Fleet's impressions.

⁵ The corner of the plate, with the *aksharas* in these brackets, is broken away.

⁶ Between *ta* and *tpu* another *akshara* appears to have been originally engraved.

⁷ Metre: Ślōka (Anuṣṭubh).

16 sūnu[r*]=Yyuddhamalla[h*] sapta varshāpi | 'Nirjitye-Ārjuna-sannibhō janapadāt-
tan=nirggamayy-ōddhatān dhāyā-

Second Plate; Second Side.

- 17 dān=inabhānu-līna-bhagaṇ-ākārān=vidhāy=ētarā[n *] Vajr=iv=ō[r*]jjita-nākam-Amma-
nripatēr=bhrātā kaniyāu=bhu-
18 vaṁ Bhimō bhīma-parākramas=samabhunak=samvatsarād(n)=dvādaśa |(II) [2*]
Tasya² Mahēśvara-mu(mū)rttēr=Umā-samān-ākritēh
19 Kumār-ābhah [i*] Lōkamahādēvyāh khalu yas=samabhavad=Ammarāj-ākhyāh |(II)
[3*] ³Kavi-gāyaka-kalpataru[r*]=ddvija-muni-
20 dīn-āndha-bandhujana-Surabhih [i*] yāchakajana-chintāmaṇir=avanīśa-maṇir=mmah-
ōgra-mahasā dymaṇih |(II) [4*]
21 Sa samastabhuvan[ā*]śraya-śrī-Vijayāditya-mahār[ā]jō⁴ rājādhirāja-param[ō*]śvaraḥ
paramabha-
22 tt[ā*]rakah⁵ Guḍrāvāra-⁶vishaya-nivāsīnō rāshṭrakūṭa-pramukhān=kū(ku)ṭumbīnas=
sarvv[ā*]n=ittam=ājñāpayaṭi | Atha
23 tasyāḥ Paṭṭavarddhinyāḥ Pammav-ākhyāyām(yāh) sūtāya yuvarāja-
Ball[ā*]lādēva-Vēlābhātāya
24 Bodḍiye-nāmnō Pāṁbhārū-nāma-grāmasya dakshināyān=dīśi Nōmi-kshētram
Pūtaśa[pa]ri[ya ?]-

Third Plate.

- 25 kshētram⁷ Ammarājō R[ā]ja-mahēndrō dattavān [II*] Asya ksh[tra*]-
dvayasy=[ā*]vadhayaḥ⁸ [i*] Pūrvvataḥ Inda[ni]-
26 cheṣuvu | dakshinataḥ ⁹Ratt[ō]ḍi-chēnu | paśchimataḥ Su[gu ?]mm[ū]-chēna(ni)
garusu | uttarataḥ Vēlpu-jēnu(ni)
27 turpūna¹⁰ pannasa | Pūrvvataḥ Dāmapiya-pannasa | dakshinataḥ pedda-trōva |
paśchimataḥ yē-
28 ṅu | uttarata[h] Gaṇṭhaśāla-yappavayyari-[pa]nnā(na)sa¹¹ | Gṛiha-kshētram cha |
Pūrvvataḥ Badirā-
29 lama[jji ?]ya-ṣaṭu | dakshinataḥ Tiṇṭhūr[ō]ṭama-ṣaṭu | paśchimataḥ Jivareksha-
ṣaṭu |
30 uttarataḥ rachcha |(II) Asy=ōpari na kēnachid=bādhā kartavyā [i*] yaḥ karōti
saḥ¹² pañcha-mahāpātaka-yu-
31 kṭō bhavati |(II) Tathā ch=ōktam Vyāsēna | ¹³Bahubhir=vvasudhā dattā
bahubhiś=ch=ānupālītā [i*] yasya [ya]-
32 sya yadā bhūmis=tasya tasya tadā pa(pha)lām |(II) [5 *]

ABSTRACT OF CONTENTS.

Lines 1-20 give the line of succession, with the lengths of the reigns, from Kubja-
Vishṇuvardhana to Ammarāja, the son of Bhima (i.e. Chālukya-Bhīma II.) and

¹ Metre: Śārdūlavikrīḍita.

² Metre: Āryā.

³ Metre: Āryāḍḍiti.

⁴ -mahārājō rājādhirāja- perhaps has only been written by mistake for -mahārājādhirāja-.

⁵ Read *rakō.

⁶ Originally Guḍrāvāra- was engraved, but the sign of the last *ā* has been struck out.

⁷ One would have expected *cha* after this.

⁸ In the description of the boundaries which follows, there are several expressions which I do not understand, and I am unable to state with confidence which of the names in it are names of villages. The word *pannasa* is also found in *Ind. Ant.* Vol. XIII. p. 250, l. 30, and *ṣaṭu* apparently *ibid.* Vol. XIV. p. 59, l. 73.

⁹ This may possibly have to be read *Raṭṭṭi*-.

¹⁰ Read *tūrpūna*.

¹¹ I make the correction in this word, because the word is spelt *pannasa* above, and in *Ind. Ant.* Vol. XIII. 250, l. 30.

¹² Read *sa*.

¹³ Metre: Ślōka (Anuṣṭubh).

Lôkamahâdêvi, in substantially the same manner¹ as lines 1-30 of the inscription edited and translated in *Ind. Ant.* Vol. VII. p. 15 ff.

He,² the asylum of the whole world, Vijayâditya (l. 21) the *Mahârâja*, the *Kâjâdhirâja*,³ *Paramêsvara* and *Paramabhâṣṭâraka*, thus issues a command to all the cultivators, headed by the *Râshṭrakûṭus*, who inhabit the *Guḍrâvâra-vishaya*:—

Now to the son of that (lady of the) *Paṭṭavardhini* (family), named *Pammavâ*, *vis.* to the *Yavarâja* *Ball[â]ladêva-Vêlâbhata*, named *Boḍḍiya*, *Ammarâja Râjamahendra*⁴ gave the *Nômi* field (and) the *Pâṇasa* [*pa*] [*re*] [*ya* ?] field in the southern quarter of the village o *Pâmbaṛṇu*.

The boundaries of these two fields are (l. 25): [*of the first field*], on the east, the *Inda* [*n*] [*che*] [*ru*] (*tank*); on the south, the field of *Ratt[ô]ḍi*; on the west, the margin of the field of *Su* [*gu* ?] [*mmu*]; and on the north, the *pannasa* east of a field of *Vêlpu*; [*of the second field*], on the east, the *pannasa* of *Dâmapiya*; on the south, a big road; on the west, a river and on the north, the *pannasa* of *Gaṇṭhasâla*.

[*He*] also [*gave*] a house-field [*the boundaries of which are*]: On the east,
 on the south, on the west, and c
 the north, the court of audience.

Lines 30-32 warn the people not to obstruct this grant, and quote a benedictive vers ascribed to *Vyâsa*.

NO. 17.—CHEBROLU INSCRIPTION OF JAYA;

AFTER SAKA-SAMVAT 1135.

By E. HULTZSCH, PH.D.

This inscription is engraved on the four faces of the right one among two pillars in fr of the *gûpura* of the *Nâgêsvara* temple at *Chêbrôlu* in the *Bâpatla tâluka* of the *Kistna distr* I edit it from an excellent inked estampage, prepared in 1897 by Mr. H. Krishna Sastri, B The inscription is in very good preservation. The letters are so clear and well-formed tha can be read as easily as print. The alphabet is *Telugu*, and the languages are *Sanskrit ve* (lines 1-110 and 149-158) and *Telugu prose* (ll. 110-149).

The inscription opens with some invocations (verses 1-4). Then follows the genealog the (*Kâkatiya*) king *Ganapati*, who traced his descent from the *Sun* (v. 5), his son *Manu* (v and the family of the *Raghu* (v. 7 f.). The earliest historical ancestor, mentioned by ne is *Durjaya* (v. 8). His son *Bêta* (v. 8) is identical with *Betma*, *alias* *Tribhuvanamalla*, of *Êkâmrânâtha* and *Aumakoṇḍa* inscriptions.⁵ After him ruled *Prôla* and his son *Rudra* (v *Mahâdêva*, the uterine brother of the last (v. 9), and *Mahâdêva's* son *Ganapati* (v. 10),

¹ Minor differences which may be mentioned are: In line 1 we here have the spelling *Hârîti* (instê *Hârîti*), and in line 13 *Kollabigandâ* (instead of *Kollâbhigandâ*); in line 12 we have only *Vikramâ* (instead of *yavarâja-Vikramâditiya*), and in lines 14 and 15 *Tâl-âdhipati* and *Tâl-âdhipa* (instead of *Ti* and *Tâlâpa-râja*); moreover, in line 6 the length of *Jayasîmha's* reign is (correctly) given as thirty-three (ir of thirty) years.—Verses 2-4 of our inscription occur, in addition to others, in the inscription mentioned a verse 2 is also found in *South-Ind. Inscr.* Vol. I. p. 48, l. 20; and verse 3 *ibid.* l. 22, and in *Ind. Ant.* Vol p 92, l. 23.

² *I.e.* *Ammarâja*.

³ The writer perhaps meant to say only 'the *Mahârâjâdhirâja*.'

⁴ *I.e.* 'the great Indra (or chief) of kings.'

⁵ *Ind. Ant.* Vol. XXI. p. 197.

was surnamed *Chhalamattigaṇḍa*¹ (vv. 18 and 19). This genealogy agrees with that derived from other *Kākatīya* inscriptions,² but acquaints us with the name of *Bēta*'s father, which was hitherto unknown.

Verses 13-27 refer to *Jāya* (v. 20) or *Jāyana* (v. 13), a chief whose genealogy is given in detail in the *Gaṇapésvaram* inscription of Śāka-Saṃvat 1153.³ He was the chief of the elephant-troop⁴ of king *Gaṇapati* (v. 13) and received from his sovereign, in Śāka-Saṃvat 1135, the city of *Shaṇmukha* (v. 20), or *Tāmrāpuri* (v. 19), or *Tāmrānagari* (v. 27). The two last names are Sanskrit equivalents of the Telugu word *Chembrōlu* (l. 120), the modern *Chēbrōlu*. The same town is designated 'the city of *Shaṇmukha*' on account of its temple of *Kumārasvāmin* (v. 22 and l. 114), which is now called *Nāgésvara*. *Jāya* is stated to have built a wall round *Chēbrōlu* (v. 27) and to have repaired its temples (vv. 21-26).

The Telugu portion consists of a list of the villages and shares which were the property of the temples at *Chēbrōlu*, and of the persons who had granted lamps to these temples. This list was evidently compiled from the records of the temples at the order of *Jāya*, after he had received *Chēbrōlu* in gift from king *Gaṇapati*. The majority of the villages and shares apparently belonged to the temple of *Kumārasvāmin* (ll. 110 and 114). The temples of *Chōḍabhimésvara* and *Vāsudēva* (l. 119 f.) cannot now be identified at *Chēbrōlu*. The temple of *Ananta-Jina* (l. 121) may have been located on the site of a Śīva temple, in the court-yard of which Mr. Krishna Sastri found three beautifully carved Jaina figures. Two further temples at *Chēbrōlu*, *Mūlasthāna*⁵ and *Kāḍuvittésvara*, are mentioned in verse 26.

Of the villages which are referred to in the Telugu portion I can identify only three, *viz.* *Kollūru* (l. 114 f.) in the *Rēpalle tāluka*;⁶ *Kolaṅkalūru* (l. 116), now *Kolakalūru*,⁶ in the same tāluka; and *Vallūru* (l. 117), 9 miles south-west of *Chēbrōlu* in the *Bāpaṭṭa tāluka*.

As stated before, king *Gaṇapati* granted *Chēbrōlu* to *Jāya* in the month of *Chaitra* of Śāka-Saṃvat 1135, the cyclic year Śrīmukha (v. 20), *i.e.* A.D. 1213-14. This is the earliest authenticated date of *Gaṇapati*'s reign. The inscription itself may have been incised some years later; for *Jāya* must have required several years for accomplishing the buildings which are referred to in the inscription.

TEXT.

East Face.

- 1 स्वस्ति श्रीः । जयति हरिवराहः प्रेमसं-
- 2 भ्रान्तपृथ्वीस्तनभरपरिभारंभ-
- 3 दृप्तस्य यस्य । पुळ्कचुळुकितांभ-
- 4 संचयस्तीयरशिः पुनरविरळनि-
- 5 थैत्स्वेदपूरैरपूरि ॥ [१*] चैरंबस्य
- 6 विकल्पदंतमुकुळं गौरीरहस्वी-
- 7 क्षवप्रत्यासंनविलासदीपकलिका

¹ This *biruda* is elsewhere spelt *Chalamattigaṇḍa*. It was borne by *Rudrāmbā* and *Prātāparudra* (*Ind. Ant.* Vol. XXI, p. 199), and by the chief *Vanapati* (above, Vol. IV, p. 315).

² See above, Vol. III, p. 95.

³ Above, Vol. III, No. 15.

⁴ Compare verse 38 of the *Gaṇapésvaram* inscription.

⁵ A *Chēbrōlu* inscription (No. 161 of 1897) of *Goṅka* of *Vēlanāṇḍu*, dated in Śāka-Saṃvat 998, the *Nala-saṃvatsara*, records the gift of three lamps to the temples of *Mūlasthāna-Mahādēva* and *Kumārasvāmin*.

⁶ See Mr. *Bewell's Lists of Antiquities*, Vol. I, p. 79.

⁷ From an inked estampage, prepared by Mr. H. Krishna Sastri, B.A.

- 8 गंगामृणाकाङ्कुरः । देवस्य त्रिपुर-
 9 द्रुहो विजयिना पुष्पेष्णा मस्त-
 10 वे विन्यस्ताङ्कुरविभ्रमा विजयते
 11 चूडासुधांशोः कला ॥ [२*] पायादः प-
 12 रिवर्त्तमानलहरीप्राग्भारमास्ता-
 13 लयन्सायंकालतरंगकोऽङ्गु करास्कां¹
 14 देन मंदाकिनी । देवस्यारभटीपरिभ्र-
 15 मकलासरंभसंभाविनः शंभीरंबु-
 16 मृदंगवाद्यरचनारंभाय लंबोदरः ॥ [३*]
 17 हंसाः पद्मासनारूढा यदंतस्सु-
 18 पासते । पराम्तरसस्यंदि स्रोतस्वारस-
 19 तं स्तुमः ॥ [४*] प्राचीवधूसुखिशेषकपद्म-
 20 रागः प्रख्यायते हि भगवानरविदंब-
 21 धुः [1] यत्र श्रुतिप्रणयधामनि संनिध-
 22 त्ते देवो हिरण्यवयुः पुरुषः पुरा-
 23 णः ॥ [५*] मनुरंशमतीस्य सतरासीद्यत
 24 एवाभ्युदितास्त्वभावशुद्धाः । निगमादि-
 25 व सर्वधर्मचर्यास्तुहिनाद्रेरिव राज-
 26 हंसवंशाः ॥ [६*] तस्मादिन्द्राङ्कुरासीत्तदुपरि ५
 27 गरस्तत्परस्तात्ककुत्सस्तस्मादूर्ध्वं² दिलीपस्तमनु
 28 दशरथस्तसुतो रामचंद्रः । यहीरथीवि-
 29 लासा विससमतुलितोदयकैलासजाग्रहोः-
 30 श्रीडातुंगलंकासुभटविघटनास्ते दिगं-
 31 ते प्रथंते ॥ [७*] एषां धंशे रघूणां क्षितिपति-
 32 रभवदुर्जयश्रीर्थीकोऽस्मिन्पूर्ज्ज्जमा त-
 33 तोभूयतिकरटिघटाशातनीः बेतराजः ।
 34 [च]को विक्रांतबाहुस्तदनु वसुमतीपा-
 35 लनं प्रीलभूपस्तत्युत्रो रुद्रदेवस्तदु-
 36 परि च नृपीत्तसरत्नं बभूव ॥ [८*] ततस्तस्मिदर्थे[*]
 37 स्वभुजधृतसाम्राज्यमहिमा महादेव-
 38 क्षीपीरमण इति गीतस्त्रिभुवने । अभूस्ते-

¹ The *anuvāsa* stands at the beginning of the next line.² Read 'रुकुत्स'.

- 39 वानस्रचित्तिपतिशिरीमंडनमणिप्रभा-
40 भिर्यत्वादांबुहृमकरंदव्यतिकरः ॥ [८*]

North Face.

- 41 अथ गणपतिदेवः प्रादुरासीदमुष्मा-
42 क्षुरतरुखि सिंधीश्लाघ्वविश्राणनश्रीः ।
43 विहरति फणिभर्तुः श्वासखेदादपेता सु-
44 रभिमलयजाह्नं यद्भुजे भूतघात्री ॥ [१०*]
45 यस्य प्रस्थानभेरीमुखरितह्रिमवङ्ग-
46 ह्वरं सैन्यघोषं श्रुत्वा प्रत्यर्त्थिकांताः प्र-
47 शिथिलकवरीभारवंडास्ममंतात् । भं-
48 भाषातावधूतध्वनितजलधरव्यूह-
49 संक्षीभरिंखन्निर्घाताघातभीतप्रसुमर-
50 चमरीविभ्रमा विभ्रमंति ॥ [११*] मा त्वं म-
51 ह्य मद्रनाथ पुरतः पांचाल मुं-
52 चांतरं मार्गं देहि विदेहभूप पदवी
53 हस्मीर किं वार्यते । ह्येण क्षीणगतिं ज-
54 ह्रीहि गमने काशींद्र का सांद्रता यस्य
55 हारि विजृंभते चिरमिति क्ष्मापालकोलाह-
56 लः ॥ [१२*] वर्धते खलु वसुंधरापतेस्त्वस्य सिंधु-
57 रचमूधुरंधरः । जायनस्सकलनात्य-
58 वैदिकग्रामणीः कविसभाशिखामणिः ॥ [१३*] य-
59 क्तीर्त्तिगीतिततुरास्त्रिदशेंद्रकन्याशुश्रुवांतसौ-
60 धशिखरेषु पुलीमजायाः । तामिस्रपक्ष-
61 रजनोष्वपि चंद्रिकाभिः क्रीडाचकोरमिथु-
62 नानि विलोभयंते ॥ [१४*] यत्थागाद्भुतनिर्जितै-
63 रिव पयस्सर्व्वस्वमुन्मुच्य तैर्यत्र क्वापि प-
64 लायितेपि शरदारंभे मह्यंभोधरैः । य-
65 त्सेनाकरिमज्ञगज्ञफलकश्रेणीषु लब्धास्-
66 दा वृष्टिर्यत्प्रतिपक्षपक्षमदृशां नेत्रा-
67 रविदेषु च ॥ [१५*] एतैः पुरा नः क्षितिपालपु-
68 शास्त्ररक्षितासंयति दंतदष्टैः । इती-
69 व यद्देरिविलासहृन्मैस्सुणप्ररीहाग्निशर-

- 70 सा द्वियंते ॥ [१६*] सुतनु वदनकांतिं वासस-
 71 : पत्नवेन स्थगय सलिलपूरैर्दुर्गमं
 72 वर्त्म मा भूत् । इति गिरिमधिगच्छन्वस्य श-
 73 चुक्षितोऽशः कथयति निजकांतां चंद्र-
 74 कांतस्थलीषु ॥ [१७*] भंत्री कार्यनिरूपणे
 75 प्रियसुहृदिसंचसंभाषणे^१ काव्यारं-^२
 76 भविधौ कविः सहचरसंगीतसंपा[द]-
 77 ने । कर्त्ता शिल्पकलाकलापविषये संप्रेष-
 78 णे किंकरी युष्ते यञ्छलमत्तिगंड-
 79 पतेरश्वेसरी वर्त्तते ॥ [१८*] अथैकदा दक्षिणदि-
 80 [क*][क्षि]तीशान् विजित्य वीरो विनिवर्त्तमानः । म-
 81 [ञ्छे]पथं ताम्बपुरीमयासीच्चंच-
 82 त्यताकां छलमत्तिगंडः ॥ [१९*] पंचत्तिशदु-
 83 पेतद्रशतसंख्याते शकाब्दे मधौ मा-
 84 सि श्रीमुखवत्सरे स नृपतिश्श्रीजायसेना-
 85 भृते [] पूर्वं तावकमाहमातुलभुजा-

West Face.

- 86 संरक्षितां प्राणमुखीमद्वारभ्य मदान्नय[त्]।
 87 पुरमिमां लं पालयस्त्रैत्यदात् ॥ [२०*] अथ स
 88 सकलप्रासादानां ^३प्रणष्टशिलेष्टकाप्रभृति
 89 सकलद्रव्यं नव्यं विधाय समंततः । य-
 90 श इव सुधालेपं तत्र प्रकाश्य ततः परं क-
 91 नककलशव्यूहं स्वस्य प्रतापमिव न्यधात् ॥ [२१*]
 92 स खलु सकळांगभाजं कनकमयीमह-
 93 त तारकारातेः । प्रतिष्ठातिमसुररणांगण-
 94 विहरणयोग्यं तनुत्रमिव ॥ [२२*] सखीपचा-
 95 रसिध्वर्थ्यमस्य^४ पात्रपरिच्छदं । सौवर्ण^५ राज-
 96 तं ताम्बं कांस्यं च बहुधा व्यधात् ॥ [२३*] म-
 97 ह्याय लोहप्रतिमां महीयसी स तस्य
 98 देव्यौ च विधाय तादृशौ । प्राकारसुखं शनि-

^१ Read °विश्रम.

^२ Read प्रनष्ट.

^३ The *anusvāra* stands at the beginning of the next line.

^४ Read सिद्धार्थं.

^५ Read सौवर्ण.

North Face.

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East Face.

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110

118

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128

130

- 99 मंठपं महस्त्रिभूमिकं गोपुरमप्यक-
 100 ल्ययत् ॥ [२४*] अथैतस्याकार्षीत् प्रतिमकरसंक्रां-¹
 101 तिदिवसं महाखेटक्रीडाश्रम[वि]धुतये मं-¹
 102 टपमसौ । यदालिख्ये लेखैरवसरसमेतैस्स-
 103 पुळकं विभाष्यंते देवासुर[सम]रसं-¹
 104 भरचनाः ॥ [२५*] मूलस्थानस्य लिंगस्य काडुवि-
 105 टेश्वरस्य च । नवप्रतिष्ठाभकरोद्दस्य-
 106 भिः परिभूतयोः ॥ [२६*] दुर्गं च तांभनगरी-
 107 मभितो व्यधत् प्राकारमुंनतमुद-
 108 चितगोपुरं सः । आभाति येन हरस्-
 109 तुविनिर्जितेन क्रौचेन सा शिखरिणा परिसेवि-
 110 तेव ॥ [२७*] ई द्वैर जड्लु । तूप्यं भीदलुकीनि प्र-
 111 दक्षिणमुगत । नारिकोडपुंबूडि । मंचे-
 112 ड्लु । कोविलंबूडि । कीमरजंबूडि । वेंजेड्लु ।
 113 उम्भेतलपूडि । सुडपूडि । सेरपूडि । मुलु-
 114 कलपूडि अदु स्वामिदेवरकु सगसु । कोलू-
 115 रि अनंतेश्वरदेवरकु सगसु । गुम्भपूडि । व-
 116 डुंबूडि । गूडपूडि । त्रिस्तुलु [1*] कोलकलूर
 117 नमिलिकंभाल नडिमि पीलसु ख १५ वलूरु
 118 ख १५ क्रोटे ख २ कडुंगाल ख १ कोठूर ख १ [1*]
 119 चोडभीमेश्वरदेवरकु ताडुंबूडि । वासुदे-
 120 वरकु कट्टेपूडिनि ख १[२] चेंब्रोलि पीलसुली-
 121 ननु अनंतजिनदेवरकु ख ५ पूजाशुलकु ख १२
 122 देवर ब्रह्मपुरि ब्राह्मलु १४कू ख १४ शासना-
 123 धिकारिकविचक्रवर्तुलकु ख २ जोस्युनिकि ख २ वै[द्यु]-
 124 निकि ख २ पेम्गडकु ख २ करणानकु ख २ सानुलु
 125 सुबूठूरुलीनानु एनिभिदेडु वयस्सु[न]-
 126 नुंडि गुडिगोलिचिवारिकोत्तानु श्रीकोकडुकु ख २
 127 पडिहारिकि ख २ नट्टवीनिकि ख २ आवजकानिकि ख २
 128 महेलकानिकि ख २ वासेकानिकि ख २ पाडीवारिकि
 129 श्रीकोकडुकु ख २ धवळशंखुवानिकि ख २ धारवा-
 130 निकि ख २ गौठुवानिकि ख २ भेरिवानिकि ख २ ज[ग]डवा-
 131 निकि ख २ जयघंटवानिकि ख २ अलंकारिकि ख २

¹ The *anusvāra* stands at the beginning of the next line.

South Face.

- 132 मालकरिकि ख २ पोलिगरगवानिकि ख २ कुम्भ-
 133 रिकि ख २ वड्डुगिकि ख २ कम्परिकि ख २ कासेवारि-
 134 कि ख [४] भड्डिवालुनकु ख २ दिव्वेठिनिकि ख २ अ-
 135 लिबोयकु ख २ इतवट्टुवार तम तम
 136 पनुलु नडपि त्रिनुलु गुडिचि सुखमुंडु-
 137 वार । अय्यवार सुवूट्टिवुरु तम-
 138 डुन्न पोलमुनकु देवरकु श्रीक पालु कोर वे-
 139 ट्टि तार मुंडु वाडलु गुडुचुवार ॥
 140 अखंडदीपालु [1*] सरसानि कीडकु जक्किग्य-
 141 नि पेरिनायुनि दिव्वे १ [1*] नडपिवांडु नावे । नूं-
 142 कंनबोयिनि ब्रम्मे १ । ब्रम्भनबोयुंडु १ । का-
 143 लेबोयुंडु १ । एट्टिवोयुंडु १ । सूरबो-
 144 युंडु १ । मल्लेबोयिनि कामे १ । गुंडेबो-
 145 युंडु १ । दामनबोयुंडु १ । नागमपोते
 146 १ । नल्लेबोयुंडु १ । अन्नेबोयिनि कोम्मे १ । काप-
 147 म कोम्मे १ । बडकिपोते १ । पड्डुमपोते १ । नल्लंगो-
 148 म्भनबोयुंडु १ । नल्लेबोयिनि ब्रम्मे १ । तिरु[वे] १ [1*]
 149 रेकंमारि १ । आमहे १ ॥ * ॥ गामेकां रत्रिका-
 150 मैकां भूसिरप्येकमंगुलं । हरन्नरकमा-
 151 प्रीति थावदाभूतसंप्लवं ॥ [२८*] खदत्तां पर-
 152 दत्तां वा यत्नाद्रक्ष युधिष्ठिर^१ । महीमहीम्-
 153 तां श्रेष्ठ दानाच्छेयितुपालनं ॥ [२९*] खसुक्कतपरि-
 154 पालनायभूणां परकृतपालनमेव धर्महे-
 155 तु[.] । हरिरपि कमलासनस्य सृष्टिं सततमवन्^२ ज-
 156 गतामभूदुपास्यः ॥ [३०*] इदं रक्षिष्यतां राज्ञां^३
 157 यशस्रंद्रिकया सह । चिरं जायचमूपस्य
 158 धर्मोचंद्रः प्रवर्धते^३ ॥ [३१*] * ॥ श्री श्री श्री ॥ * ॥

ABSTRACT OF CONTENTS.

A.—Sanskrit Portion.

The inscription opens with invocations, addressed to the boar-incarnation of Vishnu (verse 1); to the crescent of the moon on the head of Siva (v. 2); to Ganapati (v. 3); and to Sarasvati (v. 4). Verse 5 praises the Sun. His son was Manu (v. 6). His son wa

^१ The syllable छि is entered below the line.

^२ The *anusvāra* stands at the beginning of the next line.

^३ Read 'मवर्धते'.

^४ Read 'प्रवर्धते'.

Iksvāku, who was followed by Sagara, Kakutsāha, Dilipa, Daśaratha, and Rāmachandra (v. 7). In the family of these Eāghus was born Durjaya, and from him Bēta; after him ruled Prōla, whose son was Rudra (v. 8). He was succeeded by his uterine brother Mahādēva (v. 9). His son was Ganapati (v. 10). The Madra king, the Pāñchāla, the Vidēta king, the Hammira, the Hūpa, and the king of Kāśī are stated to have been waiting at his door (v. 12).

(V. 13.) "Verily, prosperous is Jāyana, the chief of the elephant-troop of that lord of the earth (*viz.* Ganapati), the leader of all actors and Vēdic scholars, (*and*) the crest-jewel of the assembly of poets."

He was the favourite servant of king Chhālamattigaṇḍa (*viz.* Ganapati) (v. 18).

(V. 19.) "Now once, returning from the conquest of the kings of the Southern region, the heroic Chhālamattigaṇḍa came on the way to Tāmrapuri, (*a city*) with fluttering banners."

(V. 20.) "In the Śāka year eleven hundred¹ and thirty-five, in the month Madhu (*i.e.* Chaitra), in the (*cyclic*) year Śrīmukha, that king gave (Tāmrapuri) to the glorious general Jāya, saying: 'By my order rule thou from to-day this city of Shāpmukha (Kumārasvāmin), which has been protected before by the arm of the maternal uncle of thy mother.'²"

He (*viz.* Jāya) repaired and whitewashed all the temples (*prāsāda*) in that city and placed golden pinnacles (*kalāśa*) on them (v. 21). He covered with gold the image of Tārakārāti (Kumārasvāmin) (v. 22) and supplied vessels of gold, silver, copper and brass for the worship of this god (v. 23). He gave another image of the same god and images of his two consorts,³ which were made of base metal (*lōha*) and were meant to be carried about in procession at festivals (*maha*), and built an enclosure, a *maṇḍapa* of Śani (Saturn), and a *gōpura* of three storeys (v. 24).

(V. 25.) "Then he made for this (*god*) a *maṇḍapa* for resting after the sport of the 'great hunt'⁴ on the day of every *Makara-Saṁkrānti*. On the painting in this (*maṇḍapa*), the gods, assembled for the occasion, regard with a thrill the representations of fierce battles between the gods and the demons."

(V. 26.) "He set up again the *līnga* of the Mūlāsthāna (*temple*) and (the *līnga* called) Kāduvittēśvara, which had both been destroyed by robbers."

He surrounded Tāmranagari with a wall surmounted by towers (v. 27).

B.—Telugu Portion.

(Line 110.) "The villages of this god⁵ (*are*), from the east towards the south:—Nārikēḍapumbūṇḍi. Mañcheḍlu. Kōvilambūṇḍi. Komarajambūṇḍi. Veñjeḍlu. Ummetalapūṇḍi. Suddhapūṇḍi. Sērapūṇḍi. Mulukalapūṇḍi; of this (*village*), one half (*belongs*) to the god [Kumāra]svāmin, (*and*) one half to the god Anantēśvara at Kollūru. Gummapūṇḍi. Vaḍlambūṇḍi. Gūḍapūṇḍi."

(L. 116.) "(*The following are*) the shares:— 15 *hā*⁶ of land in the middle of the peacock⁷ pillars at Kolaṅkaḷūru; 15 *hā* at Vallūru; 2 *hā* at Krantēṭa; 1 *hā* at Kaḍuṅgaḷu; 1 *hā* at Kōṛūru."

(L. 119.) "To the god Chōḍabhimēśvara (*belongs*) Tēḍlambūṇḍi; (*and*) to Vāsudēva 12 *hā* in Kaṭṭempūṇḍi."

¹ Literally, 'Rudra's hundred,' compare *Ind. Ant.* Vol. XXI, p. 202, note 49.

² Or possibly, 'by the arms of thy mother and of thy maternal uncle.'

³ *Viz.* Valli and Dēvasēnā; see the colophon of No. 1064 in my *Second Report on Sanskrit Manuscripts*, p. 102.

⁴ See above, Vol. III, p. 73, note 8.

⁵ The temple of Kumārasvāmin (now Nāgēśvara) is meant.

⁶ This is an abbreviation of *khaṇḍi* (or *puṭṭi*); see Brown's *Telugu-English Dictionary*, s. v. *puṭṭi*.

⁷ This bird is sacred to Kumārasvāmin.

(L. 120.) " In the land of Chembrôlu, to the god Ananta-Jina, 5 *kha* ; to the *pájáris*, 12 *kha* ; to the 14 Bráhmānas of the *Brahmapur*¹ of the god, 14 *kha* ; to the superintendent of edicts and the emperor of poets, 2 *kha* ; to the astrologer, 2 *kha* ; to the doctor, 2 *kha* ; to the chamberlain, 2 *kha* ; to the accountant, 2 *kha* ; among the three hundred dancing-girls, to each of all those who serve in the temple from the age of eight years, 2 *kha* ; to the door-keeper, 2 *kha* ; to the dancing-master, 2 *kha* ; to one who beats the big drum, 2 *kha* ; to one who beats the small drum, 2 *kha* ; to the *vāśelānu*, 2 *kha* ; to each of the singers, 2 *kha* ; to one who blows the white conch, 2 *kha* ; to one who blows the trumpet, 2 *kha* ; to one who plays the *gauru*, 2 *kha* ; to one who beats the kettle-drum, 2 *kha* ; to the *jagadaváñu*, 2 *kha* ; to one who beats the gong, 2 *kha* ; to one who decorates (the temple), 2 *kha* ; to the garland-maker, 2 *kha* ; to the *pilgaragaváñu*, 2 *kha* ; to the potter, 2 *kha* ; to the carpenter, 2 *kha* ; to the blacksmith, 2 *kha* ; to the masons, 4 *kha* ; to the washerman, 2 *kha* ; to the torch-bearer, 2 *kha* ; to Alli-Bôya, 2 *kha*."

(L. 135.) " These persons shall live in peace, doing their respective work and enjoying (their) shares. And the three hundred Bráhmānas shall assign one part (of the produce) of their land to the god and enjoy (the remaining) three parts themselves."

Lines 140-149 record the names of 20 persons who had granted lamps. Verses 28-31 contain the usual admonitions to future kings.

POSTSCRIPT.

Another inscription of Jáya and of his sovereign Ganapati (No. 250 of 1397) is engraved on three sides of a pillar which is now built into the roof of the Liṅgodbhavasvāmin temple at Tsandavôlu, the capital of the chiefs of Velanāṇḍu.² The second face of the pillar is turned towards the roof and is hence invisible. The first face opens with the same passage as the Chêtrôlu inscription published above, and breaks off with the words विहरति क्रथिभर्तुः खा- of verse 10. The third face bears five Sanskrit verses, the first of which is incomplete at the beginning, and a passage in Telugu prose. I subjoin the text³ of the first sixteen lines of the third face.

- 1 भाषत जायसैन्यना[यं । कल]यसि म-
- 2 यि शंकरे च भक्तिं स[द्]शमतस्त्वम-
- 3 मूनि पालये[ति ॥ कु]लोत्तुगरा-
- 4 जेंद्रगोकक्षिती[श्रपतिष्ठ]ापितं शं-
- 5 करं स्नानुजाख्यं । [स पंडी]श्वरं जाय-
- 6 सेनाधिनाथस्तदार[भ्य] तैस्त्रैरुपायै-
- 7 [द्]पास्ते ॥ चौरैश्चिरेण चलितेस्व पुरा-
- 8 णपोठे पीठांतरं स चतुरं विधिव-
- 9 द्विधाय । प्रासादमध्यमलकांच-
- 10 नकुंभसंपत्तंसंभाषनीयमकरो-
- 11 दनुकर्मेशिलैः ॥ सर्वोपचारसिध्यर्थ⁴

¹ See above, Vol. III. p. 296, note 9, and Vol. IV. p. 123.

² See above, Vol. IV. p. 33 f. and *Additions and Corrections*, p. v. The inscription itself refers to two of those chiefs ; see below, p. 151, notes 5 and 6.

³ From an inked estampage, prepared by Mr. H. Krishna Sastri, B.A.

⁴ Read सिधार्थं.

- 12 मस्य [प]रब्रपदिच्छदं । सौवर्ण¹ राजत²
 13 ताम्बं कांस्यं [च] बहुधा व्यधात् [॥]³
 14 य[स्त्र] यस्य यदा [भू]मिस्तस्य तस्य
 15 [त*]दा फलं । तस्य[रक्षण]प[ति]क्ष्मापीयस्यै
 16 [गो]वाटिकामदात् ॥ ई गोवाड पील-
 17 [मेर] [।*]⁴

It appears from the above passage that [king Ganapati] put the general Jāya (lines 1 and 5 f.) in charge of a temple of Śaṅkara (Śiva), which had been founded by king Kulāstūṅga-Rājendra-Gonka⁵ and had been named Paṇḍisvara (l. 5) after [Paṇḍa],⁶ the younger brother of Gonka I. Jāya provided the god with a fresh pedestal (*pīṭha*), as the old one had been stolen, placed golden pinnacles (*kumbha*) on the temple, and granted vessels for the worship. King Ganapati himself (l. 15) gave to the temple the village of Gōvāṭikā or, in Telugu, Gōvāḍa⁷ (l. 16).

No. 18.—SRAVANA-BELGOLA EPITAPH OF MARASIMHA II.

By J. F. FLAET, PH.D., C.I.E.

This inscription, engraved on the four faces of the base of a pillar, which is known as the Kūṭe-Brahmadēva-kambha, at the entrance to the area occupied by the temples on the Ohandragiri hill at Śravana-Belgola, was first brought to notice and edited by Mr. Rice, in his *Inscriptions at Śravana-Belgola*, No. 38 (see also, *id.* Introd. p. 18 ff.). I edit my version of it from ink-impressions supplied to me by Dr. Hultzsch.

The writing consists of one hundred and fourteen lines: twenty-seven on the south face of the pillar, covering an area about 1' 11 $\frac{1}{2}$ " broad by 2' 8" high; twenty-eight on the west face, covering an area about 1' 9" broad by 2' 10" high; twenty-eight on the north face, covering an area about 1' 10 $\frac{1}{2}$ " broad by 2' 10" high; and thirty-one on the east face, covering an area about 1' 10 $\frac{1}{2}$ " broad by 3' 1" high. Lines 28 to 49 on the west face, and the whole of the writing on the north face, are very much damaged; so much so that no connected passages worth reproduction can be made out. The rest of the record, however, is in a state of good preservation.—The characters are Kanarese, of the regular type of the period to which the record refers; and they were boldly formed and well executed throughout. They shew, of course, only the later or cursive forms of the *kh* (in *Mānyakhēta*, lines 12, 100) and *b* (e.g. *baḷa*, line 12, *aḷumbam*, line 84).⁸ They do not appear to include the separate distinct form of the lingual *ḍ*. They shew the *virāma*, represented by its own proper sign, in *hūmjan* and *baḷa*, line 2, *koḷ*, line 112, and *ir*, line 113; and they do not include any final forms. In lines 1 to 109, the average size of the letters is about $\frac{3}{4}$ " or $\frac{7}{8}$ ". In lines 110 to 114, the characters are somewhat smaller and thinner, though of the same type, and possibly written out by the same hand, with the rest of the record: this may be due to the person who wrote out the record, for the engraver, having not enough space to finish it in completely uniform characters; or the

¹ Read सौवर्ण.

² The *anuvāra* stands at the beginning of the next line.

³ This verse is identical with verse 23 of the Chābrōḷi inscription.

⁴ Lines 17 to 26 contain a description of the boundaries of Gōvāḍa in the Telugu language.

⁵ No. 10 of the Table, above, Vol. IV. p. 85.

⁶ No. 12 of the same Table.

⁷ In the Bāpalle tāluka, about 7 miles north-east of Tsanda vāḷu.

⁸ For the importance of the use of the earlier and later forms of *kh* and *b*, in connection with undated records about a century or a century and a half earlier, see page 155 below, note 8.

passage may be, as suggested by Mr. Rice, a slightly later addition.—The language is Sanskrit in lines 1 to 83, and Kanarese, of the archaic or stilted type, in lines 84 to the end. There are verses in lines 1 to 4, 28 to 99, and 112 to 114; and I am indebted to Mr. H. Krishna Sas for several very useful suggestions in dealing with both the text and the translation of so difficult passages in the Kanarese verses. The Sanskrit *gadya* or ornate prose, in lines 5 to 27, is not very successful, there not being enough of the usual alliteration and rhymic endings; and there is nothing remarkable in such of the Sanskrit verses as remain in lines 50 to 55: in the Kanarese portion, however, the author, who was evidently an accomplished writer in that language, has done full justice to his topic and to himself, both in sonorous diction and sense.—The orthography does not present anything calling for special notice.

The inscription is a panegyric of the Western Gaṅga prince Mārasimha II. It mentions him by his proper name in line 42, and throughout the rest of the record by various *birudas* epithets, of which the most frequent and evidently the most highly prized one is *Noḷambal Āntaka*, "the Death of the family of the Noḷambas,"—with reference to his successes against the Pallavas of the Noḷambavāḍi thirty-two-thousand province. Lines 110 to 114, at any rate, were written after his death; and they tell us that, a year after his completion of the career of conquest which is the subject of the earlier part of the record, he abdicated, and died in practice of religion, at the feet of a Jain teacher named Ajitasēna, at Baṅkāpur in Dhārwar district,—starving himself to death, like so many others whose epitaphs at Śravaṇa-Belgoḷa, by a three-days fast.¹ And it seems plain, in fact, that, like various other records at Śravaṇa-Belgoḷa, the whole of this inscription is an epitaph,—not a contemporaneous record engraved while he was still alive. The record is not dated; but it may be placed in A.D. 975, as an inscription at Mēlāgāni shews that Mārasimha II. either died or abdicated shortly before June-July, A.D. 974.² The contents of it are noticed in detail on p. 169 ff. below.

* * * * *

I have given, elsewhere,³ a full exposé of the spurious nature of certain copper-plate grants which purport to present an unbroken genealogical list of the Western Gaṅgas going back to the second century A.D. And I have shewn how utterly unreliable, for purposes of history, are those grants and a Tamil chronicle, called *Koṅgudēsa-Rājākāḷ*, which purport to furnish information of the same kind. The results of the inquiry on that occasion were the earliest authentic Western Gaṅga names are those of Śrīpuruṣa-Muttarasa, who, from more precise discoveries, was to be placed somewhere in the period A.D. 750 to 850, Śivamāra, who was to be placed either immediately before or immediately after Śrīpuruṣa-Muttarasa; and that the alleged genealogy was invented in the ninth or tenth century when all the great families of Southern India were beginning to look up their belongings and devise more or less fabulous pedigrees. Since the time when I wrote, so few records on stone have been brought to notice, and a critical version has been published of a copper-plate grant which was already known but was not satisfactorily available for use, these new materials, militating in no way with the conclusions at which I arrived, enable me now to put together a genealogical and successional list of the Western Gaṅgas of the 10th century (see page 153),⁴ and to make a first serious attempt, to determine the real history and pedigree of the family.

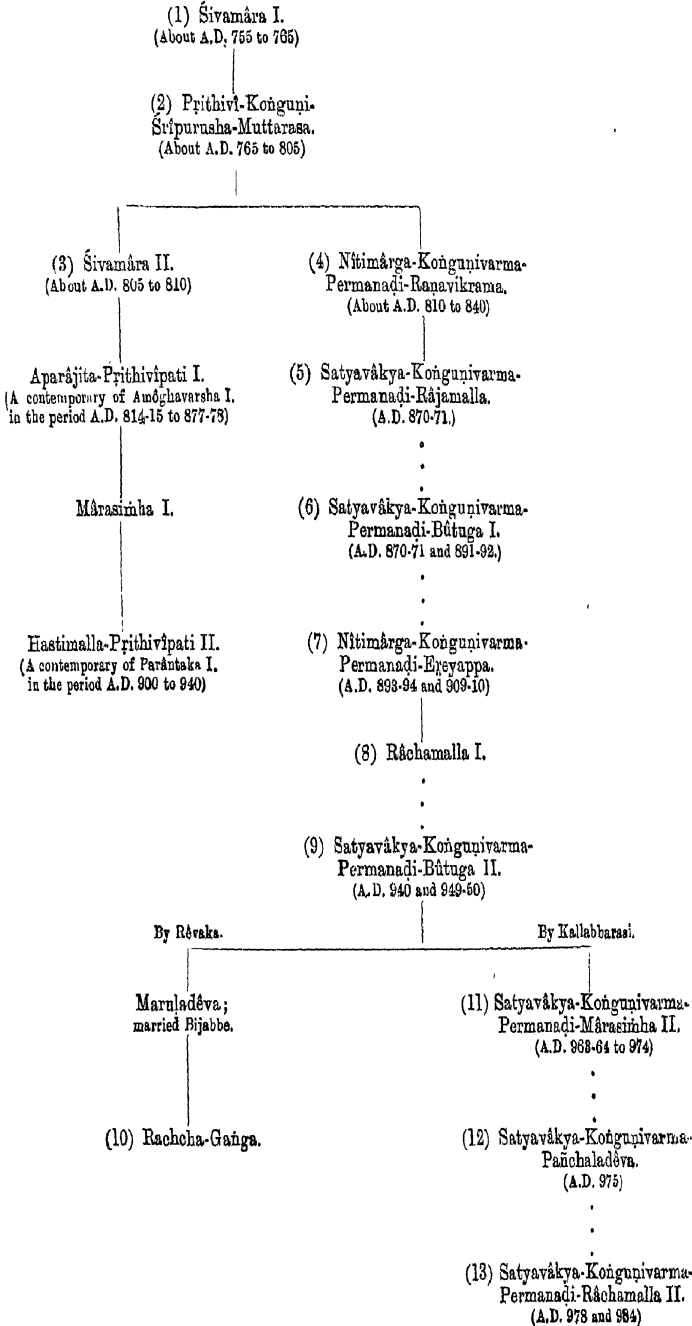
¹ For a description of the *saiśkhanā* or vow of starving to death, see Mr. Rice's *Inscr. at Śravaṇa-Belgoḷa* p. 15 ff. He has pointed out (*ibid.* p. 17) that, among the various instances of it mentioned in the record there is one of even so late a date as A.D. 1809 (No. 72). The process sometimes lasted for three months. But it was accomplished in three days in also the case of Mallisēpa (above, Vol. III. p. 207, verse 72).

² See page 168 below, and note 6.

³ Above, Vol. III. pp. 159 to 175.

⁴ The numbers before some of the names indicate the members of the family who actually ruled, or ruled, over the Gaṅgavāḍi province, and the order in which the succession went. When the exact relation between two consecutive individuals is not established, dots are used instead of lines.

The Western Gaṅgas of Talakād.



The earliest authentic Western Gaṅga name is that of Śivamāra I. His existence proved by an inscription at Vallimalai in the North Arcot district,¹ about eighty miles east from the Gaṅga town of Kōlār, which enumerates four generations,—Śivamāra I.; son, Śrīpuruṣa;² Śrīpuruṣa's son, Raṅgavikrama; and Raṅgavikrama's son, Rājamalla and says that Rājamalla, having seen the hill on which the record is, took possession of and founded a Jain temple there in token of having done so. The record, indeed, does tell us that these persons were Gaṅgas. But their names fit in so exactly with the statement in the spurious grants and in certain unquestionable records in the Western Gaṅga territory itself which will be mentioned further on, that no hesitation need be felt about identifying them as Western Gaṅgas of Tajakād.

There are records in Mysore, which may be ascribed to Śivamāra I. One is a stone inscription at Dēbūr,³ which mentions him as simply Śivamāra, without any regal title of kind, but uses a technical expression which stamps him as holding a rank and authority considerably greater than those of any mere local governor.⁴ And others are stone inscriptions at Rāmpura and Mādahaḷli,⁵ which mention "the Koṅgaṅgi king (*arasa*) Śivamāra,"

¹ Above, Vol. IV. p. 140, A.—In the *Postal Directory of the Madras Circle*, the name of the place is as 'Vellimalai.'

² The spurious grants describe Śrīpuruṣa (whose proper name, Muttarasa, they do not give) sometimes son, and sometimes as the grandson (without mentioning the father's name), of Śivamāra I.; to Śrīpuruṣa the two sons, Śivamāra II. and Vijayaśūtya; and they represent Rājamalla as the son of Vijayaśūtya (see the above, Vol. III. pp. 161, 177): and curiously enough, it is the pretended earlier records, from Dēbūr, Nāgama and Maṅge (for the last, see page 160 below, note 7), which wrongly represent Śivamāra I. as the grand father of Śrīpuruṣa; while the Sūlī grant, purporting to be written nearly a century and a half after the Maṅge correctly speaks of the two persons as father and son.—This short but valuable record from Vallimalai is finally of one step in the fictitious pedigree, viz. the step which some of the spurious grants place between Śivamāra I. and Muttarasa (see also, page 158 below, note 6).

³ Mr. Rice's *Epigraphia Carnatica*, Vol. III., Nj. 26.—Mr. Rice has preferred to allot this record second Śivamāra.—This record mentions a person named Egeya. With this person Mr. Rice identifies Mahārāja Egeyama of an inscription at Maddūr (*ibid.* Nj. 68), and the Egeya or Egeya of an inscription at Mū (*ibid.* Nj. 132), and the Egeya-Vommaḍi of a spurious record at Gaṭṭavaḍi (*ibid.* Nj. 133, with a lithograph) purports to be dated Śuka-Samvat 111. He thus refers the Maddūr and Mādahaḷli records, as well as the Dēbūr, to the time of Śivamāra II. And he alters the date of the Gaṭṭavaḍi inscription from Ś. S. 111 to 711, so as to bring the record on to A. D. 789-90,—sufficiently near to the period of Śivamāra II. The Gaṭṭavaḍi inscription, however, has the later cursive form of the *ka*, in *śaḷyagaya*, line 10, and *kaḷḷa*, line 11: these cannot be placed before A. D. 804 (see page 155 below, note 8); and the general style of the characters suggests a period at least a century later than even that time.

⁴ The expression in question is *prithivī-rājya-gaya*, or *raya*, "to reign over the earth." It is properly a technical expression of paramount sovereignty (see the second edition of my *Dynasties of the Kanarese District Gazetteer of the Bombay Presidency*, Vol. I. Part II. p. 423, note 4); but the exact way in which it is applied, has always to be determined by the context and general surroundings. The Western Gaṅgas of Mysore were not paramount sovereigns, except occasionally. They belonged to the class of great feudatory nobles who were more or less independent in their own hereditary territories, and whose position is always very recognisable, if the records are studied attentively, from the various technical titles and expressions that are carefully used or abstained from. The Śilāhāras of Kariḍ, and the great feudatory nobles of some other parts of the Western Gaṅga territory, used the expression *śukha-samkathā-vināśānī rājya-gaya*, or, in Sanskrit, *śukha-samkathā-vināśānī rājanī*. The expression properly used by the Western Gaṅgas, in their own province, was *prithivī-rājya-gaya* will be found in almost all of their records which exist in their own ordinary territory: to the contrary I can find at present, only *rājya-gaya* or *utara-śūlāraṅga-salūṭam-ara* (another expression of, strictly, paramount sovereignty, Kāṅgare inscription of the time of Egeyappa, and the use of the partly subordinate expression *aya*, 'to go to the case of Egeyappa in the Hēgūr inscription, and of *ēdūga* II. in the Ātakūr inscription. On the other hand, the proper expression to denote their position and authority outside their own province of Gaṅgavādi, was *aya* and this is duly used in the case of Mārasimha II. in the inscriptions at Adaragūnāli, Guṅḍūr, and Hebbāl; and in the case of Paṅchaladēva in the inscription at Muṅḡud.

⁵ *Ep. Carn.* Vol. III., Nj. 50, 127. The Rāmpura inscription, again, has been assigned by Mr. Śivamāra II. But the use of the title *arasa* is a strong indication that the records are to be ascribed to Śivamāra. Muttarasa became eventually a Mahārājādhirāja and Paramātēva; in the amplified form

and the same technical expression of high position. These three records are not dated in any era. And there is nothing in the contents of them to enable us to establish any synchronism; and so to assign an exact date to them. But the characters of the Dōbūr inscription are attributable to any time within about fifty years on either side of A.D. 800.¹ The period of the record will be determined more slowly further on.²

The authentic existence of the second of the four persons mentioned in the Vajjimanī inscription, *viz.* Śrīpuruṣa, had already been established³ by some undeniably genuine stone records at Talakāḍ,⁴ Sivāra,⁵ and Sivarpaṭṭa,⁶ in Mysore. The Talakāḍ inscription, which is dated in his first year,⁷ and the inscription at Sivāra, give him the full style of "the Mahārāja Pṛithuvi-Koṅṅuni-Muttarasa-Śrīpuruṣa;" while, of the Sivarpaṭṭa inscriptions, one styles him "the Mahārāja Śrīpuruṣa," and the other, which is dated in his twentieth-odd year,—perhaps the twenty-ninth,⁷—calls him "the Koṅṅuni Mahārāja Śrīpuruṣa:" evidently, Muttarasa was his name, and Śrīpuruṣa, "husband of Fortune," was a *biruda*. Like the records of Śivamāra I., these records of Muttarasa,—and also those which will be mentioned farther on,—are not dated in any era; and they do not contain anything by means of which synchronisms can at present be established. But they are, similarly, to be referred, on paleographic grounds, to the period A.D. 750 to 850, or thereabouts. And one particularly instructive character,—the old square form of the letter *ḷ*,⁸—

Mahāvijādhivija (regarding which, see page 163 below, note 2), the use of the first of these two titles was continued by all his descendants from Rājavikrama onwards; and it does not seem likely that his son Śivamāra II. would revert to the simple designation *arasa*.—Another inscription at Mādahāḷḷi (Nj. 126) is probably also of the time of Śivamāra I.; but the name of the prince is illegible.

¹ I write on the authority of an ink-impression, which Mr. Rice kindly sent for my inspection. I have not had the means of examining the Rāmpura and Mādahāḷḷi records in the same way.

² The famous Hāḷḷegere grant (*Ep. Carn.* Vol. III, Md. 113, with a lithograph) cites a date in the month Jyēṣṭha (May-June), Saka-Samvat 635 expired, falling in A.D. 713, as being in the thirty-fourth year of Śivamāra I., and so would place the commencement of his rule in A.D. 679-80. This latter date is altogether too early. And it is not likely that the record has even hit off a true date for him in A.D. 713.—The Nāgamāgala grant would place the commencement of the rule of his successor Śrīpuruṣa-(Muttarasa) in A.D. 727-28 (see page 166 below, note 2); and this, with the Hāḷḷegere grant, would give Śivamāra I. a rule of forty-eight years, inauspiciously before a rule of seventy-eight years by his son!

³ See above, Vol. III, p. 173 f.

⁴ *Ep. Carn.* Vol. III, TN. 1; with a lithograph.

⁵ Here I write on the authority of photographs which Mr. Rice kindly sent me,—one from Sivāra, and two from Sivarpaṭṭa.

⁶ *Prathama-nijaya-sambharsam Kārttike punyame-andu*; lines 3, 4.

⁷ The words *viḷaya-sa[m]vatsara[m]*, followed by the *aksharas irppa*, are quite clear, in line 2. I conjecture that what follows them stands for *tombattaneyoju*. But the passage (and, in fact, the whole of the remainder of this record) has been so spoilt in painting the stone for photography, that it is a matter of conjecture only. Since writing this note, I have found an indication that Mr. Rice would take the record to be dated in the twenty-eighth year (*Ind. Ant.* Vol. XIII, p. 188). The *aksharas tteṅṅaneyoju*, however, seem insufficient for the space and for the marks shown in the photograph.—This practice of painting inscriptions by hand for photography cannot be too strongly condemned: it presents the records as they appear to the eye of the person who paints them, and not as they really are; it introduces mistakes, or at least doubts, in even the clearest passages,—for instance, the lithograph of the Talakāḍ inscription of Muttarasa shews in the word *tombattitaru*, line 9, an *anastara* in the second syllable which one cannot believe to be in the original, and the word *Kadabūr* or *Kadabūr* in the one of the Sivarpaṭṭa inscriptions, contrasted with what reads at first sight as *Kadambūr* or *Kadambūr* in the other record at the same place (see page 161 below, note 1), is another case in point; it often results, as in the date of this Sivarpaṭṭa inscription, and in fact throughout the record, in the creation of arbitrary and fantastic signs which render whole passages quite unintelligible; and, in short, it prevents altogether the purely mechanical reproduction which is absolutely necessary for the satisfactory and critical study of the records.

⁸ It occurs in the Talakāḍ inscription (see the lithograph) in the words *sambharsam* (line 4) and *tombattaru* (line 2).—For the importance of the old or square and later or cursive forms of *kh* and *ḷ*, as a help in fixing the dates of records of the period with which we are dealing, see above, Vol. III, pp. 162, 163. Records containing the cursive forms of these two letters, cannot be placed before A.D. 804. The square forms continued in use up to A.D. 806. But the cursive forms,—the introduction of which, into epigraphic records, seems to be connected with the encouragement that was given to the Jains and their literature in the time of the Rāshtrakūṭa king

proves that at any rate they cannot have been engraved much, if at all, after A.D. 850; while the general palæographic standard of the Talakād inscription points distinctly to a time somewhat earlier than A.D. 800, as the date of the preparation of that record. It is, thus, not impossible that the person or persons who fabricated the spurious Hosūr and Nāgamaṅgala grants, had available, or hit off, true dates for him, in A.D. 762 and 776-77, or at any rate in the latter year.¹ But it is not possible that, in A.D. 776-77, he had already been ruling for fifty years, as is claimed by the Nāgamaṅgala grant;² for, the synchronisms which are established for some of his descendants, in both lines, shew plainly that the long life and rule, which he undoubtedly enjoyed, were made out by continuing into the ninth century A.D. The approximate limits for him will be indicated below.

There are other records of Śrīpuruṣa-Muttarasa in Mysore, at 'Dēvalāpura, Varuṇa, Pūrigāli, Hemmige, Bannūr, and Hojalavādi.³ The first four of them belong to the earlier part of his career: for, the Pūrigāli record styles him "the Mahārāja Śrīpuruṣa," as also, apparently, does the Dēvalāpura stone; the Varuṇa record calls him "the Koṅgaṇi Mahārāja Śrīpuruṣa;" the Hemmige record describes him as "Prithivi-Koṅgaṇi-Muttarasa," without any title; and the Bannūr record probably styles him "Prithu[vi-Koṅgaṇi-Muttarasa-Śrī]puruṣa," again without any title. All of the records which contain such a reference at all, use the same technical expression of high position and authority which is used in the case of Śivamāra I. And the Hojalavādi inscription marks an epoch in his career, by also giving him the paramount titles; it styles him "the Koṅgaṇi Mahārājādhirāja and Paramēśvara Śrīpuruṣa."

As far, therefore, as individual names go, the authentic history of the Western Gaṅga of Talakād starts with these two persons, Śivamāra I. and his son Śrīpuruṣa Muttarasa.⁴ Records giving names for earlier times may, of course, be obtained hereafter; for

Amdeharasha I. (A.D. 814-15 to 877-78),— were then in use, and are found in a record of A.D. 865. And record of much about the same date shows both the forms of *h*, mixed (*loc. cit.* p. 163, note 1).— The old or square form of the *ḍ* occurs in also one of the Sivarpaṭṭa records of Muttarasa, in the word *Kadabūr*, line 5; and doubtless also in the same word in line 3 of the other Sivarpaṭṭa record, where, however, the true appearance of the original has been much spoilt by painting the stone for photography. I do not find a *ḍ* of either form in the Sivā record. And none of the four records appears to include a *kh*.— My attention has been drawn to the fact that cursive *kh* appears, in the lithograph, at the end of line 12 of the Harihar grant of Vinayāditya of A.D. 6 (*Ind. Ant.* Vol. VII, p. 300). An inspection, however, of the photograph, which is given with the lithograph *P. S. and O.-C. Inserts*, No. 17, will shew that this is only due to an injudicious touching up by hand of damaged square *kh*; this was done at a time when it was thought more important to publish clear and easily legible lithographs, than to produce absolutely mechanical and faithful facsimiles which an unpractised eye might find difficult to deal with.

¹ Just as a possibly true year may have been available, or was hit off, for Bātuga II., in the spurious S grant (see page 167 below, note 2) which refers itself to his time. But calculations shew that the details of the date cited in the Hosūr and Sūḍi grants are not correct for the years that are quoted; and this detracts a good deal from any value that might be attributable to them.

² This would place the commencement of his rule in A.D. 727-28. And, as the spurious Suradhēnup grant (see page 160 below, note 7), which cites the Sarvajit *saṁvatsara*, Śaka-Saṁvat 729 (expired), = 1 807-808, as the third year of Śivamāra II., would thus place the commencement of the rule of Śivamāra II. A.D. 805-806, this would give Muttarasa a total rule of seventy-eight years.

³ *Ep. Carn.* Vol. III. Mv. 25, 55; Ml. 87; TN. 53, 113; Nj. 23.— He is apparently also mentioned as Śrīpuruṣa in an inscription at Belavatte (*ibid.* Mv. 6), and as Muttarasa in another inscription Bannūr (*ibid.* TN. 115), from which Mr. Rice has inferred (*ibid.* Introd. page 3) that Bannūr was birth-place. This Bannūr inscription mentions also the name of Gṛeyappa, and therefore seems to be, not Muttarasa's own time, but about a century later.

⁴ *Prithivi-rājyaṅgeya*, or *keya*; see page 154 above, note 4.

⁵ Mr. Rice (*Ep. Carn.* Vol. III. Introd. pp. 3, 7) has placed between them a Mārasimha I., who identifies with the alleged and unnamed son of the first Śivamāra and father of Śrīpuruṣa-(Muttarasa) is mentioned in some of the spurious grants (see page 154 above, note 2); quoting "the Salem grants" as authority for doing so. But there is no foundation in fact, of any kind, for this. The alleged general of Śivamāra I. and Śrīpuruṣa-Muttarasa has now been disposed of by the Vallimalai record (page 154 ab

that the Western Gaṅgas were a people of importance and power at least a couple of centuries before the time of Śivamāra I., is shewn by the fact that the Kadamba king Mṛigēśavarman claims to have defeated them.¹ But it is not at all probable that they will give a connected genealogy: the plainly imaginary nature of some of the names which the spurious grants place before that of Śivamāra I., is a strong indication that materials for compiling a genuine earlier pedigree were not available even then; and the most that we may expect, is, a few detached notices.² All that we know as yet about the Gaṅgas during the centuries immediately following the time when Mṛigēśavarman was in conflict with them, is, that they were conquered by the Western Chalukya king Kirtivarman I. in the period A.D. 567-68 to 597-98,³ and again by his son Pulikēśin II. about A.D. 608,⁴ and that the Harihar grant of Pulikēśin's grandson Vinayāditya dated in A.D. 694, speaks of them as hereditary servants of the Western Chalukya kings.⁵ And it is plain that they first came prominently to the front on the downfall of the Western Chalukya dynasty. Even then, they did not immediately assert the independence which, undoubtedly, they subsequently enjoyed for a while. That they felt their way gradually to the latter step, is shewn by the facts that Śivamāra I., while adopting a technical expression indicative of considerable power, used simply the title of *arasa*, "king," and that Muttarasa, though making an advance on this, did not at first assume any higher designation than that of *Mahārāja*, and developed into a *Mahārājādhirāja* and *Paramēśvara*, as which he figures in the Hojalavādi record, only at some later time. Now, the last Western Chalukya king, Kirtivarman II., lost the northern and central portions of his dominions to the Rāshtrakūṭas, under Dantidurga, before A.D. 754. He was still in possession of the southern territory up to A.D. 757. But shortly after that time he was completely overthrown by Dantidurga's successor, Kṛishṇa I.,—say, about A.D. 760. And the same period saw the extinction of another great dynasty of Southern India,—that of the original Pallavas of Conjeeveram, who also, through the possessions that they held in the Nōlambavādi province, must have had much to do, though not so directly as the Western Chalukyas, with the Gaṅgas of Talakād. The last great Pallava king known to us,—and, unquestionably, the last representative of his line,—was Pallavamalla-Nandivarman, Nandipōtavarman, or Nandipōtarēja, son of Hiranyavarman.⁶ He was a contemporary of the Western Chalukya king Vikramāditya II., at some time in the period A.D. 733-34 to 746-47. And we have records dated in his twenty-first, twenty-second, and fiftieth years.⁷ Now, he succeeded to the Pallava throne after a distant kinsman, Paramēśvaravarman II.,⁸ the latter was preceded by his father, Narasimhavarman II.; and Narasimhavarman was preceded by his father, Paramēśvaravarman I., who was contemporaneous at some time in the period A.D. 655 to 680 with Vikramāditya I.,

And the person whom Mr. Rice thus misplaces,—through a mistake which is to be attributed to the imperfect original rendering of the Udayēndiram grant of Hastimalla-Prithivipati II. in Mr. Foulkes' *Manual of the Salem District*, Vol. II. p. 369 ff.,—is Mārasimha I., grandson of the second Śivamāra (see page 162 below).

¹ *Ind. Ant.* Vol. VI. p. 25; for "the family of Tuṅgagaṅga," read "the lofty family of the Gaṅgas."

² This much, at any rate, is certain,—as I have already said (above, Vol. III. p. 175),—that nothing will ever be obtained to authenticate such dates as those of A.D. 248 and 436 which two of the spurious grants purport to give for Harivarman and Avinīta-Kōṅṅuni, unless it upsets in some way or other the genealogy that is asserted by the grants; and, on the other hand, if the genealogy asserted by the grants (or anything like a real basis from which it can have been concocted) is ever authenticated, then the dates will be upset, in favour of much later ones. The genealogy and the dates cannot possibly stand together.—It is not likely, however, that there is any real basis of ancient fact for either the asserted genealogy or these two dates; see the Postscript, page 174 below.

³ *Ind. Ant.* Vol. XIX. p. 19.

⁴ *Id.* Vol. VIII. p. 244.

⁵ *Id.* Vol. VII. p. 803.

⁶ See Dr. Hultzsch's *South-Ind. Inscr.* Vol. II. p. 342 ff.

⁷ They are, respectively, the Udayēndiram grant (*South-Ind. Inscr.* Vol. II. p. 361); the Kśākrūdi grant (*ibid.* p. 342); and an inscription at the Pañcapanḍavamalai hill (above, Vol. IV. p. 186, A). In respect of the last of them, we must understand that it is dated in the fiftieth year in which he was still reigning; not in simply the fiftieth year from the commencement of his reign, cited at a time when he himself was dead,—a rendering, suggested as possible by the editor of the record, for which there is no substantial authority.

⁸ And there was, perhaps, also a short intermediate reign, of Mahēndravarmāna III.

the great-grandfather of Vikramāditya II. In such circumstances, it is not at all probable that Pallavamalla-Nandivarman can have completed the fiftieth year of his reign between A.D. 733 and 747. It is much more likely that his reign did not even commence till A.D. 715 or later. And fifty years from that point would bring him on to just the time to which we may refer Śivamāra I. and Muttarasa. The spurious Manne grant, indeed,¹ would carry him on to even later times: it says, speaking of Śivamāra II., that "his forehead was adorned by a fillet (*of royalty*) placed there with their own hands, when they performed (*his*) anointment to the sovereignty, by the two ornaments of the Rāshtrakūṭa and Pallava lineages named Gōvindarāja and Nandivarman, who were (*already*) anointed on (*their own*) foreheads."² Gōvindarāja seems to be the Rāshtrakūṭa king Gōvinda III., whose reign began about A.D. 763-84 and ended in A.D. 814-15: Śivamāra II. was undoubtedly contemporaneous with him towards the end of his reign; and we shall find reasons, further on, for believing that he did assist or recognise the succession of Śivamāra II. to the leadership of the Gaṅgas. Nandivarman must be Pallavamalla-Nandivarman, son of Hiranyavarman.³ He cannot have had anything to do with Śivamāra II. at so late a time as the date of his succession on the death of Muttarasa. And it seems that, mixed up with a real act of Gōvinda III. towards the second Śivamāra, the Manne grant has preserved an anachronistic reminiscence of a real act of Pallavamalla-Nandivarman towards the first Śivamāra; *viz.* that, on the downfall of the Western Chalukyas, he formally recognised Śivamāra I. and crowned him as the chief, more or less feudatory, of a powerful tribe on the borders of his own outlying province of Nolambavāḍ. The date of A.D. 760, mentioned above as the closely approximate time of the complete extinction of the Western Chalukya power, is within the period to which Śivamāra I. is to be referred, and within the time to which the reign of Pallavamalla-Nandivarman may be carried on. And we shall probably be very near the truth, if we take A.D. 755 as the initial date of the succession of Śivamāra I. to the leadership of the Western Gaṅgas, and A.D. 760 as the time when he was recognised by Pallavamalla-Nandivarman. We may then place the accession of Muttarasa about five years later, in A.D. 765; and, as there are indications, as already mentioned, that he had a long rule, and as we have a record which is actually dated perhaps his twenty-ninth year, we may assume that he ruled for about forty years, i. e. to A.D. 805. As the record which seems to be dated in his twenty-ninth year still gives him, like the earlier ones, the title of *Mahārāja*, it would appear that it was in the last years of his time that he threw off all semblance of vassalage and assumed the paramount titles; till then, he must have been more or less feudatory, at first to Pallavamalla-Nandivarman, and then to a kinsman of his own, Vijaya-Narasiṃhavarman, who, as shall see just below, succeeded to the Pallava throne after Pallavamalla-Nandivarman.⁴

¹ For this record, see page 160 below, note 7.

² The original, which I am able to quote from photographs which Mr. Rice kindly sent me, runs—(plate in line 10 ff.)—*Ṛ[ā]ṣṭrakūṭa(Kūṭa)-Pallava-śivamāra-bhāskarakūṭa-mārdānā-dhishikta-Gōvindarāja-Nandivar-dhishiktyabhyāṁ samantahāsi(śat)īta-rājya-dhishikābhāhyāṁ nūi(nī)ya-kara-ghatita-paṭṭa-vibhishikta-lalṭap*
 * * * * * *śi-Śivamarādēva[ā]*.—I have taken *lalṭapaṭṭa*, 'the flat surface of the forehead simply an alliterative expansion of *lalṭa*. Otherwise, we might divide the compound, *lalṭa-paṭṭa*, and read "the (*hereditary Gaṅga*) fillet (*of royalty*) on his forehead was adorned by (*other*) fillets placed there their own hands," etc.; this, however, does not seem so satisfactory a rendering.

³ It might, perhaps, be said that he is the later Nandivarman, also called Vijaya-Nandi-Vikramavarman son of Dantivarman (see page 160 below). But this does not seem at all probable. And, if it were so, an anachronism in the other direction would be involved; for, Nandivarman, the son of Dantivarman, cannot be placed as early as A.D. 737, which is the pretended date of the Manne grant; he cannot be placed before A.D. 804, for is the date that we have for Dantivarman.

⁴ The Hamcha inscription of A.D. 1077-78—(see Mr. Rice's Annual Report for the year ending 31st M 1891; this record contains a great deal of mythical matter, relating to the Śāntara family as well as to the Western Gaṅgas, and is, of course, of no more value than the spurious copper-plate grants in respect of early history which it pretends to give)—asserts that Śripurusha-(Muttarasa) was the first of the Western

We shall revert presently to the descendants of Śrīpuruṣa-Muttarasa. Meanwhile, we may conveniently notice here another branch of the Western Gaṅga family, which succeeded to the Pallava dominions.

Two *virgals* or monumental tablets at Âmbūr in the North Arcot district,¹—which commemorate the death in battle of two heroes, followers of a certain Pirudi-Gaṅgavarman, on an occasion when the army of the Nūlamba, *i.e.* the Pallava prince of Nūlambāḍi, attacked the village for a cattle-raid,—cite the twenty-sixth year of a king named Vijaya-Nripatuṅga-Vikramavarman. There are other inscriptions of the same king in the Tanjore and Trichinopoly districts.² And on palæographic grounds, as well as for reasons connected with the history of that part of the country, it is necessary, Dr. Hultzsch tells us, to place the reign of this Vijaya-Nripatuṅga-Vikramavarman before that of the Chōla king Parantaka I. (about A.D. 900 to 940). There are also two copper-plate grants of the same king,³ one of which, obtained at Bâhūr near Pondicherry, and dated in his eighth year, names his immediate ancestors and gives the pedigree that he claimed. That pedigree is, first, the Purāṇic genealogy of the Pallavas, from the god Brahma to the eponymous Pallava, the alleged founder of the family. From his family, the grant says, there were born Viṇḍia, “Koṅkaṇika,” and “other kings.” When they had passed away, a certain Dantivarman became king. His son was Nandivarman, whose wife was Śaṅkhâ, of the Râshtrakūṭa family. And their son was Nripatuṅgadêva, or Vijaya-Nripatuṅgavarman as he is called in the Tamil portion of the grant,—*i.e.* the Vijaya-Nripatuṅga-Vikramavarman of the stone records at Âmbūr and elsewhere. Now, the seal of the other grant of Vijaya-Nripatuṅga-Vikramavarman bears the bull-crest of the Pallavas,—in due accordance with the descent that is put forward for him. But we may safely adopt Dr. Hultzsch’s suggestions, that the name of “Koṅkaṇika” is a reminiscence of the “Koṅkaṇi” who is represented as the original ancestor of the Western Gaṅgas in the Udayēndiram grant of Hastimalla-Prithivipati II,⁴ and who is, of course, the mythical Koṅgunivarman whom the spurious grants from Mysore claim as the founder of the Western Gaṅga family; and that consequently, in spite of the Pallava pedigree, a connection with the Western Gaṅgas was claimed by Vijaya-Nripatuṅga-Vikramavarman. And we may also safely follow Dr. Hultzsch in his identification of Dantivarman with the Dantiga, king of Kâūchi, whom the Râshtrakūṭa king Gōvinda III. subdued and levied tribute from in A.D. 804,⁵ and in his inference that the Râshtrakūṭa princess Śaṅkhâ, wife of Nandivarman, was a daughter of Gōvinda’s son and successor Nripatuṅga-Amōghavarsha I. (A.D. 814-15 to 877-78), after whom her son must have been partly named.

There are also, we are told by Dr. Hultzsch,⁶ various stone records, not yet published, which may be attributed with some probability to Dantivarman and Nandivarman: there is a record of Dantivarman in the Vaikunṭha-Perumâl temple at Conjeeveram,⁷ and there are inscriptions at the Viriūchipuram temple in the North Arcot district, and at Śadappari, near Vêlūr in the same district,⁸ dated in the ninth, forty-seventh, and fifty-second years of a Vijaya-Nandi-Vikramavarman who may be identified with Nandivarman, son of

Gaṅgas to assume the designation of Permanaḍi, and that he took it from a Pallava king of Kâūchi, on defeating him. We have already seen that it was Muttarasa who first assumed the paramount titles. And so, though his records have not yet disclosed the use of the designation Permanaḍi by him, the Huṃcha record very possibly preserves, in the above assertion, a real historical item, mixed up in the usual mythical matter in which it follows more or less the spurious grants. The said king of Kâūchi, defeated by him, would be his kinsman Vijaya-Narasimhavarman,—defeated when he threw off the yoke of vassalage.

¹ Above, Vol. IV, p. 180.

² *Ibid.* p. 181.

³ *Ibid.* p. 180.

⁴ For this record, see page 162 below.

⁵ *Ind. Ant.* Vol. XI, p. 127.

⁶ Above, Vol. IV, p. 181.

⁷ See *South-Ind. Inscr.* Vol. II, p. 344, note 3. It styles him *Mahârāja*.

⁸ *Id.* Vol. I, p. 133, Nos. 124, 125; p. 180, No. 108.

Dantivarman. And at Ukkal in the North Arcot district there are inscriptions¹ giving the name of a **Kampavarman**, or more fully **Vijaya-Kampa-Vikramavarman**, who may have belonged to the same family with **Vijaya-Nripatuṅga-Vikramavarman** and his ancestors.

But, of more importance for present purposes, is the fact that, at **Kiḷ-Muttūgūr** in the North Arcot district, there is an inscription,² dated in the eighteenth year of a king **Vijaya-Narasimhavarman**, which shews, in the sculptures below it, the Western Gaṅga emblems of the elephant and the goose or swan,— the emblems being connected with **Vijaya-Narasimhavarman** himself by the fact that he was, evidently, the maker of the grant that is registered in the record. The name of this person is, characteristically, a Pallava name: but the emblems mark him as a Western Gaṅga; and he has been appropriately described by Dr. Hultzsch as “a Pallava by name, but Western Gaṅga by descent.” Now, the alphabet of this record at **Kiḷ-Muttūgūr** is more archaic than that of the **Āmbūr** inscriptions; and **Vijaya-Narasimhavarman** must, therefore, be placed at any rate before **Vijaya-Nripatuṅga-Vikramavarman**. That he was connected with **Vijaya-Nripatuṅga-Vikramavarman**, and also with **Vijaya-Kampa-Vikramavarman**, is plainly indicated by the use of the prefix *kó*, “king,” in all three cases, and of the word *vijaya*, in the Tamil form *viśaiya*, as part of the proper names: and it appears that one of the grants of **Vijaya-Nripatuṅga-Vikramavarman** actually places a **Narasimha** in the genealogy, before **Dantivarman**.³ Whether **Kampavarman** came before **Narasimhavarman**, or after him, is not yet known. But the retention of the Western Gaṅga emblems by **Narasimhavarman** refers him to a period when the members of this branch of the Gaṅga family had not fully turned themselves into Pallavas. And it seems probable that he was the one who secured the succession to the Pallava dominions. If so, as he must have done it on the death of **Pallavamalla-Nandivarman**, son of **Hiranyavarman**, we may place his initial date somewhere about **A.D. 760 to 770**.⁴ He was eventually followed by **Dantivarman**, **Nandivarman** or **Vijaya-Nandi-Vikramavarman**, and **Vijaya-Nripatuṅga-Vikramavarman**. And one or other of them, or perhaps **Vijaya-Kampa-Vikramavarman**, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas,— thus converting himself into a Pallava, just as the Eastern **Chalukyas** became **Chōḷas** in the time of **Kulōttuṅga-Chōḷadēva I**.⁵ The exact connection of **Vijaya-Narasimhavarman** with **Śivamāra I** remains to be discovered.

We revert now to the descendants of **Śripurusha-Muttarasa**. The spurious **Sādi** grant gives the name of **Śivamāra II**, as his eldest son;⁶ and the spurious grants from **Suradhēnupura** and **Maṅge** purport to be records of this person himself.⁷ Now, one of the

¹ See above Vol. IV. p. 182, note 4.— Two of these inscriptions are at **Ukkal**, in the Arcot tāluka; and one of them is dated in his tenth year, and the other in his fifteenth year: these two records mention him as **Kampavarman**. An inscription at **Dāsi**, near **Māmsūdūr** in the same tāluka, gives his name in the fuller form of **Vijaya-Kampa-Vikramavarman**. I am able to quote these details through Dr. Hultzsch's kindness in sending me advanced proofs of some pages of his *South-Ind. Inscri.* Vol. III.

² *Ibid.* p. 177; see also p. 182.

³ See Mr. Sewell's *Lists of Antiquities, Madras*, Vol. II. p. 30; this is the grant in the office of the Collector of North Arcot,— not the **Bābūr** granted quoted in the text above.

⁴ See page 158 above.

⁵ See *Ind. Ant.* Vol. XX. p. 277.

⁶ This grant (for which, see page 167 below, note 2) would give him the second name of **Saigoṭṭa**; so, also, the **Huncha** inscription of A.D. 1077-78 (see page 158 above, note 4). He is evidently the **Saigoṭṭa-Sivamāra**, an alleged feudatory of a king **Amōghavarsha**, for whom a record of about the eleventh century A.D., at **Kalbhāvi** in the **Belgaum District** (*Ind. Ant.* Vol. XVIII. p. 309), purports to furnish a date in A.D. 309, 314, or 339 (the details of the date are so incorrect that the exact year which is intended cannot be determined).

⁷ These two grants are mentioned by Mr. Rice in his *Ep. Carn.* Vol. III. Introd. p. 3. The **Suradhēnupura** grant is not yet available in detail. But I am able to quote the **Maṅge** grant from photographs which Mr. Rice was kind enough to send me.— It appears that the **Suradhēnupura** grant cites the **Sarvajit sambhatsara**, **Śaka-Samvat** 729 (expired),= A.D. 807-808, as the third year of **Sivamāra II**, and thus would place the commencement of his rule in A.D. 805-806.— The **Maṅge** grant, however, taking the genealogy as far as

Sivarpaṭṇa inscriptions makes mention of a Śivamāra who was governing the village of Kadabūr or Kaḍabūr,¹—which may be identified either with the modern 'Kadaburu' in the Guṇḍlupēt tāluka of the Mysore district, or with Kaḍaba in the Gubbi tāluka of the Tumkūr district,—in the time of Śrīpuruṣa-Muttarasa, and in, perhaps, his twenty-ninth year.² There is nothing in this record to establish any relationship between this Śivamāra and Muttarasa. But we may take it as tolerably certain that he was a son of Śrīpuruṣa-Muttarasa, as stated in the spurious grants, and that we have here another authentic name, that of Śivamāra II. We have already noticed the fact that the spurious Maṇṇe grant speaks of a fillet of sovereignty being placed on his head by the Rāshtrakūṭa king Gōvinda III. (from about A.D. 783-84 to A.D. 814-15). Spurious as the record is, there is nothing impossible in the truth of the statement; especially if it is taken in connection with certain statements in the records of Gōvinda III. himself, which tell us that he released from long captivity, and sent back to his own country, one of the Gaṅgas, who had been imprisoned by his father, Dhruva.³ The Rāshtrakūṭa records, indeed, do not disclose the name of the Gaṅga who was thus treated. But the clue to his identity is furnished by the spurious Maṇṇe grant, which asserts that Śivamāra II. made himself famous by being victorious against the armies of the Rāshtrakūṭas, the Chālukyas,⁴ and the Haihayas (i.e. the Kalachuris), when they were encamped at a village named Mudukundūr, and that he defeated the countless cavalry of Dhruva which had overrun the whole earth.⁵ Śivamāra II. may very well have been entrusted with the command in some war between his father and Dhruva. And we may suppose that, during the campaign, he was eventually defeated, captured, and imprisoned by Dhruva, and that, on Muttarasa's death, he was liberated by Gōvinda III., in order to succeed to the leadership of the Gaṅgas, on which occasion the Rāshtrakūṭa king would very likely crown him,—as the spurious Maṇṇe grant asserts,—with some feudatory crown. This event may be placed somewhere about A.D. 805. The same passages in the Rāshtrakūṭa records tell us that, after no long time, Gōvinda III. found it necessary to re-conquer the Gaṅga, who through excess of pride stood in opposition to him, and to put him in fetters

Śivamāra II., son of Śrīpuruṣa, then tells us that Śivamāra's son was Mārasimha; it then proceeds to record a grant that was made to a Jain temple at Mānyapura with the permission of this Mārasimha, who, having attained the position of *Yuvarāja*, was administering the whole of the Gaṅga *mandāla*; and then, after specifying the boundaries of the grant, it gives the date, in the month Aśāḍha (June-July), S.-S. 719 (expired), falling in A.D. 797. It would thus establish for Śivamāra II. a date, when he either was ruling or else had ruled and passed away, eight years before the commencement of his rule according to the Suradhēnupura grant.—A Mārasimha, son of Śivamāra II., is not mentioned in any other record that has as yet come to notice. And the person who is introduced in the Maṇṇe grant seems to be the Mārasimha I. of the Udayēditra grant,—in reality the grandson of Śivamāra II.

¹ In this record, the third *akshara* of this name appears at first sight to be a badly formed *mā*; but this must be attributed to the original being spoilt in painting the stone for photography. A place which is undoubtedly the same, is mentioned in also the other Sivarpaṭṇa inscription; there, the third *akshara* is nothing but *bā*, and, unless we assume that the painting of the stone has produced the obliteration of an *anusvāra* over the second *akshara*, the name is distinctly either Kadabūr, with the dental *d*, or Kaḍabūr, with the lingual *ḍ*.

² See page 155 above, note 7.

³ *Ind. Ant.* Vol. VI. pp. 69, 70; Vol. XI. pp. 160, 161.

⁴ To avoid attributing to the Maṇṇe grant any more anachronisms than are inevitable, we may take this as referring to the Eastern Chalukyas. Narēndramrigarāja-Vijayāditya II., of that dynasty, is described (see *Ind. Ant.* Vol. XX. p. 101) as waging war for twelve years, by day and by night, and fighting a hundred and eight battles, with the armies of the Gaṅgas and the Rāshtrakūṭas: the passage, however, does not mention the name of any individual Gaṅga; and the period of Vijayāditya II., A.D. 799 to 843, covered a great deal more than the time of Śivamāra II.

⁵ The original runs—(plate iv. a., line 3 ff.)—*Mudukundūr-nāma-grām-ōpavisikā-Rāshtrakūṭa(kūṭa)-Chālukya-Haihaya-pramukha-grapt(ō)ra-santāha-vallaha-sainya-vijaya-vikhyāpita-pradhānāḥ* [1*] *Api chaḥ* (read *cha*) | *Dhōr-dhōyain samantāt=prabalam=upagata-vyāpta-dik-chakravāṣam nirjitya-dānha-sankhyān eta.*—*Dhōra* is the Prakṛit form of the name of Dhruva; it is used in also the passages referred to in note 3 above.

again. This would probably be about five years later,—say in A.D. 810. And it was doubtless this second imprisonment of Śivamāra II. that let in his younger brother Raṇavikrama to the Western Gaṅga succession.¹

A copper-plate grant from Udayēndiram in the North Arcot district² carries this line of descent three generations further: it mentions, in the lineage of “Koṅkaṇi, the first of the whole Gaṅga race,”—in which lineage, it says, following the spurious grants, there had been born Viṣṇugōpa, Hari (*i.e.* Harivarman), Mād̥hava, Durvīṇṭa, Bhūvikrama, and “other kings,”—Śivamāra II.;³ his son Pṛithivīpati I., otherwise called Aparājita,⁴ Mārasimha I., “the light of the Gaṅga family,” son of Pṛithivīpati I.; and Mārasimha’s son, Pṛithivīpati II., otherwise called Hastimalla, “a flamingo in the tank of the Gaṅga family.” In the way of historical information, it tells us that Pṛithivīpati I. saved Iriga and Nāgadanta, sons of king Diṇḍi,—one of them from Amōghavarsha, *i.e.* the Rāshṭrakūṭa king Amōghavarsha I. (A.D. 814-15 to 877-78), and the other from the jaws of death; that he fought a battle at a place named Vaimbaḷḡi; and that he defeated the Pāṇḍya prince Varaguna in the great battle of Śrīpuṅambiya;⁵ and that Pṛithivīpati II. received from Madirakoṇḍa-Parakēsarivarma-Parāntaka, *i.e.* the Chōḷa king Parāntaka I. (about A.D. 900 to 940), “the dignity of lord of the Bāṇas,”—*i.e.* that Parāntaka I. conferred on him the leadership of the Bāṇa kingdom,⁶ which is defined elsewhere as “the land to the west of the Andhra country.”⁷ And it registers the fact that, at the request of Pṛithivīpati II., Parāntaka I., in the fifteenth year of his reign,—*i.e.* in or about A.D. 915,—converted the village of Kaḍaikkōṭṭūr, together with Udayasāndiramāṅgalam (Udayēndiram itself), into a *brahmadēya*, or grant to Brāhmins, which was then called Vīranārāyaṇachchēri after one of his own appellations. The record says that, from the time when the Bāṇa kingdom was conferred on Pṛithivīpati II., it was thought that he was born of the race of Bali, *i.e.* of the Bāṇa race; and the Tamil portion of it actually calls him Śombiyaṅ-Māvali-Vānarāya, meaning apparently, “(he who was appointed) Mahābali-Bānarāja (by) the Chōḷa king.” And it further discloses the fact that, while retaining the Western Gaṅga title of “lord of Nandi (*i.e.* Nandagiri),” he took the title of “lord of the city of Paṇḍivipuri,”⁸ and assumed the banner of a black-buck and the crest of a bull. It is thus evident that, like his connections who became Pallavas, Pṛithivīpati II. turned himself regularly into a Bāṇa.

¹ Somewhere about the end of the time of Śivamāra II. there was,—if the Kaḍaba grant (above, Vol. IV. p. 332) might be relied on,—a certain Chākīrāja, who is described in that record as “king of the whole of the Gaṅga province,” in A.D. 818. But I have not found any trace of such a name in the Gaṅga records.

² *South-Ind. Inscrs.* Vol. II. p. 375. It was first brought to notice by the Rev. T. Foulkes, in the *Manual of the Salem District*, Vol. II. p. 369 ff. But it has only recently been made properly available, by Dr. Hultzsch’s critical edition of it; and some remarks by me (above, Vol. III. pp. 165, 167), based on Mr. Foulkes’ version of it, require alteration.

³ The synchronisms which the record establishes for Pṛithivīpati I. and his grandson,—and still more, the actual date of A.D. 915, or closely thereabouts, for the grandson,—oblige us to identify this person with the second Śivamāra, not with his grandfather of the same name.

⁴ Dr. Hultzsch has suggested (above, Vol. IV. p. 182) that Pṛithivīpati I. may be the Pirudi-Gaṅgaraiyar who is mentioned in the Āmbūr records of the twenty-sixth year of Vijaya-Nripataṅga-Vikramavarman (page 159 above).

⁵ The modern Tiruppirambiyam (the ‘Thiruparambiam’ of the *Madras Postal Directory*) in the Kumbhākōṇam tāluka of the Tanjore district (see *South-Ind. Inscrs.* Vol. II. p. 381).

⁶ An inscription of Parāntaka I. at Sholinghur in the North Arcot district, six years earlier in date (above, Vol. IV. p. 221), also mentions the conferring of the Bāṇa kingdom on Pṛithivīpati II., and the popular belief, from that time, that he belonged to the Bāṇa race; it further gives him the name of Vīra-Chōḷa, and speaks of his defeating some unnamed enemy in the battle of Vallāja.

⁷ Above, Vol. III. p. 78, verse 7.

⁸ In the Sholinghur inscription (see the last note but one) this name appears in a slightly different form; Pṛithivīpati II. is there called “the king of the people of Paṇḍivai.”

In the other line of descent from Śrīpuruṣa-Muttarasa, the Vaḷḷimalai inscription has given us the names of his son Raṇavikrama, and Raṇavikrama's son Rājamalla.¹ The latter is evidently the *Dharma-Mahārājādhirāja*² Satyavākya-Koṅguṇivarma-Permanaḍi-Rājamalla, "lord of Kovalāla, the best of towns," and "lord of the mountain Nandagiri," who is mentioned as the ruling prince in an inscription at Husukūru, in Mysore,³ dated Śaka-Saṁvat 792 (expired), = A.D. 870-71. This must be taken as his final date. An earlier record, at Doddahundi in Mysore,⁴ mentions him as simply Satyavākya-Permanaḍi, and his father Raṇavikrama as the *Dharma-Mahārājādhirāja* Nītimārga-Koṅguṇivarma-Permanaḍi, "lord of Kovalāla, the best of towns,"⁵ and "lord of the mountain Nandagiri : " this record was written on the death of the father; it tells us that Nītimārga died, and that there survived, to (*render service to*) his son Satyavākya, a domestic official named Agarayya, who is apparently described in the text, and represented in the sculptures above it, as tending Nītimārga in his dying moments.⁶

The Husukūru inscription of A.D. 870-71, quoted above, mentions also a certain Būtarasa, who then, in the time of Rājamalla, was governing the Koṅgaṇāḍ and Pūnāḍ districts, as *Yuvarāja*. With this person, whom we may conveniently enter in the table as Būtuga I,⁷ and who, as the *Yuvarāja* or chosen successor, was in all probability the actual successor,

¹ The spurious Sūḍi grant (see page 167 below, note 2) gives Rājamalla's name, and two of his secondary appellations, correctly,—Satyavākya-Koṅguṇivarma-Rājamalla. But it calls his father Vijayāditya; as, also, do some other records of the same class.—It is not unlikely that the name of Vijayāditya was borrowed, by a particularly gross mistake, from the Eastern Chalukya dynasty, two members of which had hostile relations with the Gaṅgas; for one of them, Narēndramṅgarāja-Vijayāditya II, see page 161 above, note 4; the other is his grandson, Guṇaka-Vijayāditya III, who, we are told, being prompted by the Rāshtrakūṭa king, conquered the Gaṅgas, at some time in the period A.D. 844 to 888 (see *Ind. Ant.* Vol. XX. p. 102, and above, Vol. IV. p. 226); in this passage again, there is unfortunately no mention of the name of any individual Gaṅga.

² This title means literally "a *Mahārājādhirāja* by or in respect of religion," or by free translation "a pious or righteous *Mahārājādhirāja*." It occurs, in earlier times, unquestionably as a title of paramount sovereignty, in the case of the Pallava king Śiva-Skandavarman. In the Western Gaṅga records, however, it is an amplification which attracts attention, of the plain title *Mahārājādhirāja* which, coupled with *Paramēśvara*, is given in the Hojalavāḍi inscription (see page 156 above) to Muttarasa, who, in one period of his career, was undoubtedly a paramount king. And the recurrence, in the subsequent Western Gaṅga records, of the same amplified form without any other paramount title, suggests that it was used by the Western Gaṅgas more as a hereditary and honorific designation than with the intention of implying any claim to paramount sovereignty. Like the great feudatory nobles of other families, the Western Gaṅgas were doubtless semi-independent in their hereditary province; but in all other respects they seem distinctly to have acknowledged the supremacy of the Rāshtrakūṭa kings.

³ *Ep. Carn.* Vol. III, Nj. 75.

⁴ *Ibid.* TN. 91; with a lithograph. The original stone is now in the Bangalore Museum.—That this record was written not much, if at all, after A.D. 850, is shown by its containing the old square form of the *kh*, in *vākhya*, by mistake for *vākya*, line 6.

⁵ Mr. Rice's transcription of the text gives *puravarāśvara*; but his lithograph shews *puraparāśvara*; while a genuine photograph from the stone itself, sent to me by Dr. Hultsch, shews clearly *puraparāśvara*, which may stand either for *puravarāśvara*, or for *para-paramēśvara*.—These two hereditary titles are used in the records on almost every occasion. But it will not be necessary to repeat them in every instance in the following pages.

⁶ He seems to be represented as drawing out from Nītimārga's left side a dagger with which the death-blow had been given.

⁷ The name Būtarasa is only another form of Būtuga; other forms are, in Kanarese Būtayya, and in Sanskrit Bhūtārya, (see page 166 below); and we may at any time obtain genuine records mentioning Būtarasa as Būtuga or Būtayya. He is, in fact, spoken of as Būtuga in the Humecha record, and in the spurious Sūḍi grant, which latter record would further give him the *virūda* of Guṇadūtaraṅga, "the lintel of virtue."—The Sūḍi grant says that he married Abbalabbā, daughter of (the Rāshtrakūṭa king) Amōghavarsha (I.) (A.D. 814-15 to 877-78). This statement, however, remains to be verified; and it may possibly be based on nothing but the fact that his descendant Būtuga II. married a daughter of Amōghavarsha-Vaddiga (see page 166 below).—The name Būtuga is rather a peculiar one, if, as according to Kittel's Kannāḍa-English Dictionary, it means only 'a shameless man; (a boaster).' It is derived from *būtu*, which means, according to the same authority, 'foul, shameless, obscene language; obscenity,' but to which Reeve and Sanderson's Kanarese Dictionary would give the meanings of 'exaggeration fear, apprehension.'

of Rājamalla,¹—we may venture to identify the *Dharma-Mahārājādhirāja Satyavākya-Koṅguṇivarma-Permanaḍi* of an inscription at Bīlūr, in Coorg,² which cites a date in the month Phālguna (Feb.-March), Śaka-Samvat 809 (expired), falling in A.D. 888, as being in his eighteenth year, and thus fixes the commencement of his rule in A.D. 870 or 871. And, as we know that not long after this date there was a ruler of the Gaṅgavāḍi province named Eṇeyappa, whose son Rāchamalla was killed by Bātuga in or before A.D. 940, to Bātuga I. we may also ascribe an inscription at Iggali, in Mysore,³ which, again, mentions the ruling prince as the *Dharma-Mahārājādhirāja Satyavākya-Koṅguṇivarma-Permanaḍi*, and mentions Eṇeyappa also, and further speaks of a certain Rācheya-Gaṅga, who, it tells us, died fighting against the Nolamba, i.e. the Pallava prince of the Nolambavāḍi province, in the twenty-second year, i.e. in A.D. 891-92.⁴

Bātuga I. must have been succeeded by Eṇeyappa. We have a record of this prince, mentioning him by the name of Eṇeyappa, in the Bēgūr inscription,⁵ which describes him as a spotless moon in the sky that was the family of the Gaṅgas, and says that, having deprived all his enemies of power, he was governing the Gaṅgavāḍi ninety-six thousand as an united whole,⁶ and which further mentions a war between the army of the Nāgattara and a certain Vira-Mahēndra⁷ who was probably one of the Pallavas of Nolambavāḍi, and an attack upon a person named Ayyapadēva.⁸ And, from the way in which the date fits in, we may ascribe to

¹ The spurious Sūḍi grant (see page 167 below, note 2) would make him a grandson of Rājamalla, giving the intermediate names of Nītimārga-Koṅguṇivarma-Eṇegaṅga, son of Rājamalla, and of a second Satyavākya-Koṅguṇivarma-Rājamalla, son of Eṇegaṅga and elder brother of Bātuga-(Bātaraśa). As *Ewardja*, he may, of course, have been the grandson, quite as well as the son, brother, or nephew, of Rājamalla. But I cannot find anything to authenticate any of the alleged intervening names.

² *Ind. Ant.* Vol. VI. p. 102, No. II., with a lithograph; *Coorg Inscriptions*, p. 5.—As is to be expected from its date, this record shews the later cursive form of the *ḍ*, in *Bijūr*, line 8, *beddore*, line 9, *elpadimbarah*, line 10, and several other words, and the later cursive *kh*, in *likhittam*, line 13. In *sarvba*, for *sarva*, line 7, and in some similar combinations, and in *Bejūr*, line 14, it has a form of *ḍ* which might suitably be called the "open" *ḍ*.

³ *Ep. Carn.* Vol. III., Nj. 139.

⁴ I am dealing with only the really important and useful records,—mostly those which can be used to determine the succession or may be referred to specific individuals, through their giving personal names or dates, or which otherwise present points of leading interest. In *Ep. Carn.* Vol. III., a record at Kyātanahalli (Sr. 147, with a lithograph) mentions Satyavākya-Koṅguṇivarma-Permanaḍi and Eṇeyappa, and another at Mūḍahalli (Nj. 130) mentions Permāḍi, Mahādēvi, and Eṇeyappa; inscriptions of a Satyavākya at Rāmpura (Sr. 148, with a lithograph), at Kappuṅge (Nj. 68), at Gaṅgavāḍi (Nj. 97), and at Nagarle (Nj. 155), may be records of Satyavākya-Bātuga I. (or of some other Satyavākya), and so also may another inscription at Kotūr, in Coorg (*Ind. Ant.* Vol. VI. p. 103, No. III.; *Coorg Inscriptions*, p. 6); and an inscription at Paṭṭasōmahalli (Sr. 134) may be referred either to Bātuga I. or to Eṇeyappa. But these records teach us nothing, and cannot be placed with any certainty until we obtain other records, assignable without any doubt, mentioning the priests, *etc.*, whose names occur in them.

⁵ *Ep. Ind.* Vol. I. p. 346; for a lithograph, see the frontispiece of Mr. Rice's *Mysore Inscriptions*.

⁶ The expression in the original is *śka-bhchhattra-chohādyeṇi*, "under the shadow of a single umbrella." Its purport is explained by such passages as that which tells us that Gaṅgarāja, the minister of the Hoysala prince Viṣṭuwardhana, having driven out all the feudatories of the Chōla king from the Gaṅgavāḍi province, "brought under one umbrella all that (territory) which had become (split up into various separate) districts."—*nāḍ-ādu-ślamana-śka-chohātraim-nāḍi* (*Ep. Carn.* Vol. III., Ml. 31, line 34; and compare a similar passage in *Insore*, at Śrav.-Bej. No. 90).

⁷ Mr. Rice (*Ep. Carn.* Vol. III. Introd. pp. 4, 5) seems to identify this person with the Mahēndrādhirāja of an inscription at Baragūr, who was the son of Pallavādhirāja and of Jāyabbe, younger sister of a Gaṅga who had the appellation of Nītimārga, i.e., apparently, of Eṇeyappa himself.—From a transcription which Mr. Rice has kindly sent me, it appears that the Baragūr inscription describes the younger sister of the younger sister of Nītimārga as also a daughter of Rājamalla. This Nītimārga, therefore, was a son of Rājamalla.

⁸ I have said (*Ep. Ind.* Vol. I. p. 350) that it is possible,—but by no means a certainty,—that this person may be the Western Chalukya Ayyapa I., of the time between the period of the Western Chalukyas of Bāḍāmi and the period of the Western Chalukyas of Kalyāṇi. Mr. Rice, however (see *Ep. Carn.* Vol. III. Introd. p. 4,

him an inscription at Kūlagere, in Mysore,¹ which mentions the ruling prince as the *Dharma-Mahārājādhirāja* Nitimārga-Koṅgunivarman-Permanaḍi, and is dated Śaka-Saṃvat 831 (expired), = A.D. 809-810. The Iggali inscription has given a date for him in A.D. 891-92. That, however, is a date for him in the time of his predecessor. And, from an inscription at Honnāyakanhalli,² it would appear that his rule began in Ś.-S. 815 (expired), = A.D. 893-94.³ It would seem that he did not secure the succession without some opposition. We have, just after the date mentioned above for the commencement of his rule, an inscription at Tāyātūr, in Mysore,⁴ i.e. within the Western Gaṅga territory, which is dated Ś.-S. 817 (expired), = A.D. 895-96, and mentions, as then reigning or ruling, a certain Nōlambādhirāja,—that is to say, the Pallava prince of the Nōlambavāḍi province. The explanation of this is evidently furnished by the statement in the Bēgūr inscription that, when that record was drawn up, Eṅṅeyappa was governing, after having deprived all his enemies of their power; plainly, his accession to the leadership of the Western Gaṅgas was opposed, and chiefly by the Pallavas of Nōlambavāḍi, who succeeded in occupying for a time part at least of his hereditary possessions.

From the Ātakūr inscription,⁵ we know that Eṅṅeyappa had a son named Rāchamalla I.,⁶ and that it was by fighting and killing Rāchamalla that another member of the family, Bātuga II., obtained the succession. As will be seen further on, this occurred in or before A.D. 940. We have no records attributable to Rāchamalla I. But the length of time from the initial

note 3), appears to have obtained evidence that Ayyapadēva was a Pallava.—The evidence seems to be the Hirē-Bidanūr inscription (mentioned by Mr. Rice as the Goribidnūr inscription in *Mys. Inscrip.* Introd. p. 45), which, according to a transcription that Mr. Rice has kindly sent me, distinctly mentions Ayyapadēva as *Pallava-ḍvaya* and as having also the name of Nōlambādhirāja.

¹ *Ep. Carn.* Vol. III, Pl. 30.—As I have already intimated (page 152 above), my identifications, upon which this part of the succession is arranged, must be taken as tentative for the present: the miscellaneous subordinate items of information, contained in the records at present available, do not help at all; and we want more facsimiles in the case of records which are not dated. But my identifications are at any rate more satisfactory than those proposed by Mr. Rice. Thus (*ibid.* Introd. p. 4, and see also his Classified List which follows page 36), he would identify the Ntīmārga of the Kūlagere inscription, and Eṅṅeyappa, with, respectively, the Ntīmārga and his son Satyavākya (whom I identify with Baṇavikrama, the son, and Rājamalla, the grandson, of Muttarasa) of the Doḍḍahunḍi inscription (page 163 above); whereas, the date of the Kūlagere inscription, and the period in which we must of necessity place Eṅṅeyappa, are altogether inconsistent with the use of the old form of the *ka* in the Doḍḍahunḍi inscription. And he would further identify with the Ntīmārga of the Kūlagere inscription the Satyavākya (whom I identify with Bātuga I.) of the Iggali inscription (page 164 above); whereas, it seems clear to me that a Ntīmārga is not to be identified with any Satyavākya.

² Mentioned by Mr. Rice in *Ep. Carn.* Vol. III, Introd. p. 4. I assume that Mr. Rice means that this record actually contains the appellation of Ntīmārga, and that he does not simply allot it to a Ntīmārga namely, to the Ntīmārga to whom he would allot also the Doḍḍahunḍi and Kūlagere records) on some merely inferential grounds.

³ Here, again, I am dealing with only the really important records. Other records of Eṅṅeyappa, in *Ep. Carn.* Vol. III, are TN. 116, at Bannūr, and Nj. 78, at Husukūru. For others which mention him with his predecessor, and for one which may belong to either of them, see page 164 above, note 4. And we may perhaps allot to him records of a Ntīmārga at Kannegāla (TN. 140), and at Gaṭṭavāḍi (Nj. 98).

⁴ *Ep. Carn.* Vol. III, Pl. 13.—Mr. Rice (*ibid.* Introd. p. 4) speaks of it as “apparently an independent grant by Nōlambādhirāja,” but also suggests that Nōlambādhirāja was “perhaps subordinate to Ntīmārga,” i.e. to Eṅṅeyappa. I think, however, that the true explanation is that which I suggest. He also (*loc. cit.*) proposes to treat as “an intrusive Pallava inscription” another record at Tāyātūr (Pl. 14, with a lithograph), which is dated in the month Śrāvaṇa (July-Aug.), Śaka-Saṃvat 829 (expired), falling in A.D. 907: here, however, there is nothing to refer the record to any particular family; it only registers a grant made by villagers, and it does not mention the ruler at all.

⁵ See page 166 f., below.

⁶ The Humcha inscription (see page 158 above, note 4) appears to give his name in the form of Rājamalla; he, also, probably does the spurious Śūḍi grant (page 167 below, note 2). The Śūḍi grant would give him the appellation of Ntīmārga, and the *virūḍa* of Kachcheya-Gaṅga, “the quarrelsome or fighting Gaṅga;” but the Humcha inscription appears to show Rājamalla and Kachcheya-Gaṅga as separate persons.

date of Ereyappa, A.D. 893-94, to the latest date that we have for Bûtuga II., A.D. 949-50, renders it probable that he did actually succeed to the leadership of the Gaṅgas, though perhaps for no long period; and the Râshtrakûta record which mentions his overthrow and fixes the latest date for it, seems, in fact, to describe him as actually in possession.

The next in succession was Bûtuga II.,¹ whose name appears in Kanarese in also the form of Bûtayya and in Sanskrit as Bhûtârya, and who had the full appellation of the *Dharma-Mahârâjâdêvîrâja Satyavâkya-Koṅṅuṇivarma-Permanâdi-Bûtuga*,² and the *birudas* of Gaṅga-Gâṅgêya, "a very Kârttikêya, Karṇa, or Bhîshma, among the Gaṅgas," Gaṅga-Nârâyana, "a very god Vishṇu among the Gaṅgas," Nanniya-Gaṅga, "the truthful Gaṅga," and Jayaduttaraṅga, "the lintel of victory."³ It has already been noted that the Âtakûr inscription tells us that he obtained the succession by fighting and killing Râchamalla I., son of Ereyappa; and, that this occurred in or before A.D. 940, is shewn by a Râshtrakûta grant from Dêôlî, dated in that year, which mentions the fact of the overthrowing of Râchamalla (therein called Rachhyâmalla), and implies that Bûtuga (therein spoken of as Bhûtârya) received material assistance from the Râshtrakûta king Kṛishṇa III.⁴ The Hebbâl inscription of A.D. 975, from the Dhârwar district,⁵ tells us that, during the reign of the Râshtrakûta king Kṛishṇa II., Bûtuga II. married Rêvaka, who was a daughter of Vaddiga (grandson of Kṛishṇa II.) and an elder sister of Kṛishṇa III., and that he received, as her dowry, the districts known as the Puligere or Purigere three-hundred, which was the country that lay round, and was named after the ancient name of, Lakshmeshwar, in the Miraj State, about the centre of the Dhârwar district,— the Belvola three-hundred, which lay in the same neighbourhood and included, as various records show, Gadag, Anpigere, Kurtakôṭi, and Nargund, in Dhârwar, Hâli in the Belgaum district, and Kukkanûr in the Nizâm's Dominions,— the Kisukâḍ seventy, which was a small district of which the chief town was Paṭṭadakal, the ancient Kisuvola and Paṭṭada-Kisuvola, in the Bâdâmi tâluka, Bijâpur district,— and the Bâge, Bâgenâḍ, or Bâgadage-seventy, which was another small district lying round Bâgalkôṭ, the ancient Bâgadage and Bâgadige, the chief town of the Bâgalkôṭ tâluka in the same district. This marriage must be placed somewhere towards the end of the reign of Kṛishṇa II.; say, about A.D. 910.⁶ The same record mentions also another wife of Bûtuga II., named Kallabbarasi, and his mother Bhnjjabbarasi, the elder sister of Paṭṭayya, Sînhavarmarasa, and Checchapyaya. Of the time of Bûtuga II. himself, we have an inscription at Âtakûr, in Mysore,⁷ dated in the Saumya *samvatsara*, Śaka-Samvat 872

¹ The Huncha inscription and the spurious Sûdi grant represent him as a younger brother of Râjamalla, *i.e.* Râchamalla I. This statement, however, has not yet been verified.

² The spurious Sûdi grant would give the first component of this appellation in the form of Satyantivâkya; this, however, is an anomalous form, which is not at all likely to be authentic.

³ These *birudas* are given in the Âtakûr inscription. In the last of them, *jayad* is, by euphonic combination, for *jayada*, the Kanarese genitive singular of *java*.

⁴ The original says, according to Dr. Bhandarkar's translation, that Kṛishṇa III. "planted as it were in a garden in the field of the Gaṅgas the holy tree of Bhûtârya, having uprooted the poisonous tree of Rachhyâmalla" (*Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 261); so, also, the Karâḍ grant of A. D. 959,— "he planted in Gaṅgapâṭi, as in a garden, the pure tree Bhûtârya, having uprooted the poisonous tree Rachhyâmalla" (above, Vol. IV. p. 289).

⁵ Above, Vol. IV. p. 350.

⁶ Kṛishṇa II. succeeded to the throne in or very soon after A.D. 878; and the latest date that we have for him is A.D. 911-12. According, therefore, to the actual wording of the Hebbâl inscription, the marriage may have taken place at any time between A.D. 878 and 912. But we must place it as late as possible in that period; because Kṛishṇa II. was a great-grandfather at the time of the marriage, and Maruḍadêva, the son of Bâtuga II. and Rêvaka, was not born,— so the record tells us,— until the reign of Vaddiga, *i.e.* between A.D. 933 and 940.

⁷ *Ep. Ind.* Vol. II. p. 168; since then, it has been edited by Mr. Rice also (*Ep. Carn.* Vol. III., Md. 41, with a lithograph), to whose rendering I owe the name of the hound Kâḷi in line 10.— Mr. Rice (*ibid.* Introd. p. 6, and see the Classified List of the Inscriptions) would connect with Bâtuga certain inscriptions at Varuṇa in Mysore (My 35 to 37 and 40 to 45), which appear to mention Châlukya princes named Narasîṅha and Gugga or Goggi,

(current),=A.D. 940-50, which records the facts that Kṛiṣṇa III. fought and killed the Chōḷa king Rājāditya at Takkōla,—the modern Takkōlam, on the south-east of Arconum Junction in the North Arcot district, Madras Presidency,¹—and that Būtuga II., being pleased with the prowess in battle of his follower Maṅgalarata, of the lineage of Sagara, who had the *biruda* of Būtugana-aṅkakāra, “the warrior or champion of Būtuga,” and the hereditary title of “lord of Valabhī, the best of towns,” bestowed on him, as a mark of favour, a hound named Kāḷi; that the hound was set at a big boar on a hill in the village of Beḷatūr in the Kelale district; that the hound and the boar killed each other; and that, in commemoration, the stone which bears the record, and which has on it a sculpture shewing the fight of the hound and the boar, was set up at Ātakūr, and a small grant of land was made. It is an addition at the top of this record which tells us that Būtuga II. had, previously, obtained the Gaṅgavāḍi province by fighting and killing Rāchāmalla I., the son of Eṅgaya; and it adds that it was Būtuga II. who actually slew the Chōḷa king Rājāditya, and that Kṛiṣṇa III. then gave to Būtuga II., *i.e.* confirmed him in the possession of, the four districts mentioned above as forming the dowry of Rēvaka, and also gave him the Banavāsi twelve-thousand province.²

The Hebbāl inscription tells us that the son of Būtuga II. and Rēvaka was Maruḷadēva; but it does not say that he ruled, and perhaps implies that he did not. To Maruḷadēva and Bijabbe, it says, there was born a son, whom it perhaps names as Bachcha-Gaṅga; and he, it says, did rule: we have, however, as yet, no records attributable to him.

Next in succession, it tells us, there came another son of Būtuga II., by another wife named Kallabbarasi, *viz.* Mārasimha II., who had, as we learn from it and other records, the full

a god named Būtōvara, which seems to commemorate either Būtuga II. or his predecessor Būtaraṣa-Būtuga I., and a battle between two persons called Bōḍiga and Polukēsi, the latter of whom, he suggests, may have been the Western Chālukya king Iṅgavadeṅga-Satyāśraya,—whose period, however (A.D. 997 and 1008), is half a century too late for Būtuga II. Till we have lithographs, it is impossible to make any satisfactory use of these inscriptions.

¹ I owe this identification to Dr. Hultzsch, who tells me that at Takkōlam there is, among other records, an inscription of Kṛiṣṇa III. himself.—Takkōlam is a postal town, in the Wāḷājapēt tāluka, and, as such, is duly mentioned in the *Indian Postal Guide*, which I had overlooked.

² A copper-plate grant from Sūḍi, in the Dhārwār district (above, Vol. III. p. 158, with a partial lithograph), purports to be another record of Būtuga II., and to be dated in the month Kārttika (Oct.-Nov.), falling in A.D. 938 or 939, of the Vikārin *śaivatsara*, coupled with Śaka-Saivāt 860 expired, perhaps correctly (according to the northern luni-solar system of the sixty-year cycle), or perhaps by mistake for 861 expired (according to the southern luni-solar system). It presents a perfectly possible date for Būtuga II.; and it quotes his *birudās* correctly. On the other hand, it includes the fictitious genealogy, before Śivamāra I., which is given in the unquestionably spurious records; in mentioning a real historical fact, *viz.* the marriage of Būtuga II. with a daughter of Amōghavarsha-Vaddiga, it leaves us to infer that her name was Divāḷambā, whereas the name given in the Hebbāl inscription is Rēvaka; the characters in which it is engraved present a decidedly later general appearance than those of the Ātakūr inscription, and of any records, that I am acquainted with, belonging to within fifty years or so after the asserted date; and the details of the date do not work out correctly for either of the two years to which it is possible to refer them. These points present reasons for viewing the record with great suspicion. And there is the following additional reason for stamping it conclusively as a spurious record: namely, it mentions the victory over the Chōḷa king Rājāditya as a fact already accomplished in A.D. 938 or 939; whereas, not only is this event not mentioned in the Dōḷli grant of A.D. 940, which enumerates the achievements of Kṛiṣṇa III. pretty fully, and would certainly not have omitted such an event as that, if it had occurred, but also the Ātakūr inscription distinctly places the event in A.D. 949-50.—I have said (above, Vol. III. p. 176) that the characters of the Sūḍi grant seem to be distinctly more modern than those of the Korumelli grant of Rājārāja I. (*Ind. Ant.* Vol. XIV. p. 48, and lithograph), which was issued in or after A.D. 1022. The Korumelli grant is from the eastern part of Southern India. Among the western records, the characters of the Sūḍi grant resemble most closely those of the grant of the Śilāhāra prince Mārasimha, of A.D. 1058 (*Cave-Temple Inscriptions*, No. 10 of the brochures of the Archaeological Survey of Western India, p. 102, and lithograph).—The Sūḍi grant purports to supply various other items of history in connection with Būtuga II. (amongst them, that after the defeat of Rājāditya, he besieged Taijāpuri, *i.e.* Tanjore, which was possibly a fact; see above, Vol. III. p. 238), and a few in connection with some of his predecessors. I do not quote them; because it is undesirable to encumber my pages, further than cannot well be avoided, with alleged names and events for which we have no reliable authority.

style of the *Dharma-Mahāvīryādhipūjā Satyavākya-Koṅguṇivarma-Permanaḍi-Mārasin̄ha*, with the *birudās*¹ of Gaṅga-Kaudarpa, "the Gaṅga god of love," Gaṅga-Vidyādharma, "the Gaṅga *Vidyādharma* or demigod,"² Gaṅgachūḍamani, "the crest-jewel of the Gaṅgas," Gaṅgamaṇḍalika, "the Gaṅga chieftain," Gaṅgavajra, "the Gaṅga diamond or thunderbolt," Gaṅgarasin̄ha, "the lion of the Gaṅgas," Gaṅgarolgaṇḍa, "the hero among the Gaṅgas," Guttiya-Gaṅga, "the Gaṅga of Gutti," with reference, apparently, to the town of Gutti in the Bellary District,³ Nalamb-Āntaka, "the Death of the Nalambas," and Nalambakūḷ-Āntaka, "the Death of the family of Nalambas," i.e. of the Pallavas of the Nalambavāḍi province, Chaladuttaraṅga, "the lintel of firmness of character," Dharmāvatāra, "the incarnation of religion," Jagadōkavīra, "the sole hero of the world," and Maṇḍalika-Tripētra, "a very god Śiva among chieftains." He is evidently the Satyavākya-Permanaḍi, in connection with whom an inscription at Kārya,⁴ in Mysore, cites a date in the month Māgha (Jan-Feb.), falling in A.D. 968, of the Prabhava *saṃvatsara*, Śaka-Samvat 890 (current), as being in his fifth year,—thus his initial point in A.D. 963 or 964. And an inscription at Mēlāgāni,⁵ in Mysore, which mentions him as Permaḍi-Mārasin̄ha, tells us that news that he had passed away⁶

¹ Some of them occur in the Hebbāl inscription, and all of them in the Śrāvāṇa-Belgola epitaph.—He was, perhaps, also known as Rājachūḍamani, "the crest-jewel of kings;" in which case, he was the father-in-law of the Rāstrakūṭa prince Indra IV. (see page 170 below, note 4): but this is not certain.

² The word *vidyādharma* denotes a "particular kind of good or evil genius attending upon the gods" (Monier-Williams' Sanskrit Dictionary).

³ But, taking *gutti* as a corruption of *gupti*, we might render this *biruda* by "the secret or reticent Gaṅga," on the analogy of Nanniya-Gaṅga, "the truthful Gaṅga," which occurs in the case of his father (see page 166 above).

⁴ *Ep. Carn.* Vol. III., Nj. 192.—The day is called *Peṇṇeta-divasa*, "the day of Śiva" (*peṇṇeta*, *peṇṇeta*, = 'he on whose head is the crescent'): the same day of Śrāvāṇa is mentioned in an inscription of A.D. 907 at Tāyalūr (*ibid.* Md. 14; noticed on page 165 above, note 4); and the same day of Mārgaśīrṣa, in an inscription at Rāmpura (*ibid.* Sr. 148; noticed on page 164 above, note 4). One would think, at first sight, that the expression denotes the day of the fourteenth *tithi* of the dark fortnight, on which there is the Śivarātri-festival in honour of Śiva, in every month, all through the year; in which case, we might compare with it the expression *Śiva-tithi*, "the *tithi* of Śiva" (in No. 292 of Prof. Kielhorn's Śaka dates; *Ind. Ant.* Vol. XXIV. p. 202), applied in verse to Māgha kṛṣṇa 14, which in another record (No. 325 in the same list) has the fuller name of *Śivarātri-mahātithi*, also in verse. But it really denotes the eighth *tithi*, as rendered by Mr. Rice in his translations: thus, a verse in the *Chaturvarga-Chintāmaṇi*, Vol. III. Part II. p. 865, line 9, for which I am indebted to Prof. Kielhorn, says—*saptam̄ Saptasaptē=tu Aṣṭam̄ Aṣṭē=tath=āṣṭami*, "the seventh is Śūrya's *tithi*, and the eighth that of Śiva;" and it appears to be applied to the eighth *tithi* of both the bright and the dark fortnights. In a similar way, the spurious Sūḍi grant (see page 167 above, note 2) names the eighth *tithi* of the bright fortnight of Kārtika "the *tithi* of Nandīśvara," i.e. of Śiva as the lord of the bull Nandi; and the Nandīśvara day of the bright fortnight of Phālguna, without any specification of the *tithi*, is mentioned in the Peggu-ūr inscription of A.D. 978 (see page 173 below).—In this last record, the name is followed by a word which has not been satisfactorily settled yet. Mr. Kittel read *Nandīśvaram̄ talpa-devasam=āge*, and translated "when the Nandīśvara (day) was the chair-day" (*Ind. Ant.* Vol. VI. p. 102); and Mr. Rice has suggested the reading of *Nandīśvaram̄ talloj-āvasam=āge* (in which, however, we ought to have *āvasam*), with the translation "at the rising of the happy house (or sign) of Taurus" or "on the day that Nandīśvara was stopped" (*id.* Vol. XIV. p. 76, and *Coorg Inscriptions*, p. 7). But neither rendering is satisfactory; the latter, in particular. Nothing final can be said until we have a purely mechanical facsimile of the record. But the published lithographs seem to make it certain that the reading is not *talloj-āvasam* (according to Mr. Rice), and probable that it is *tale-devasam*, rather than *talpa-devasam* (according to Mr. Kittel). And we have the same expression, *tale-devasam=āge*, in a Chōḷa inscription of A.D. 1082 at Sutiḍru (*Ep. Carn.* Vol. III., Nj. 164; treated by Prof. Kielhorn, from another transcript, above, Vol. IV. p. 69), in a passage which mentions the full-moon of Kārtika as the *tale-devasa*, and then specifies the second *tithi* (of the dark fortnight) as the date of the record. It has been proposed to translate *tale-devasa* in this passage by "first day;" in support of which we might quote *tale-bāgalu*, 'front door, principal entrance (of a house),' and *tale-vāḍu*, 'a chief place;' but it is not apparent why the full-moon day, which is the last day of the bright fortnight, should be called "the first day" with reference to the second *tithi* of the dark fortnight, and still less so why the Nandīśvara day, the eighth *tithi*, should itself be called "the first day."

⁵ See *Inscr. at Śrāv. Bel.* Introd. p. 18, note 7.

⁶ The word in the original is *atita*, literally 'gone by.' It may mean that he was dead: or it may refer to his abdicating and going into religious retirement at Eṇḍakapur.

had reached the Pallava princes Pallavāditya, Nōlambādhirāja, and Chorayya-Nōlamba, who were then at Śāyru-Miniyār,¹ in the month Āshāḍha (June-July), falling in A.D. 974, of the Dhāva *saiwatsara*, Ś.-S. 896 (expired). An inscription at Nagare, in Mysore,² dated Ś.-S. 892 (expired), = A.D. 970-71, mentions him as Permāḍi. An inscription at Āḍaraguñichi, in the Dhārvār district,³ with a date in the month Āsvayuja, falling in October, A.D. 971, of the Prajāpati *saiwatsara*, Ś.-S. 893 (expired), mentions him as then governing the Gaṅgavādi ninety-six-thousand, the Purigeṛe three-hundred, and the Beḷvola three-hundred; in the reign of the Rāshtrakūṭa king Khottiga. An inscription at Guṇḍūr, in the same district,⁴ with a date in the month Āshāḍha, falling in June, A.D. 978, of the Śrīmukha *saiwatsara*, Ś.-S. 896 (current), mentions him as still governing the Puligeṛe three-hundred and the Beḷvola three-hundred, in the reign of Khottiga's successor, Kakka II. The inscription of A.D. 975 at Hebbāl, in the same district,⁵ speaks of him as having had in his hands, in the course of his career, the government of a very large area, including not only the Gaṅgavādi province, the Puligeṛe three-hundred, and the Beḷvola three-hundred, but also the Nōlambavādi thirty-two-thousand, the Banavāsi twelve-thousand, the Sāntalige thousand, and everything included as far as 'the great river.'⁶ And his epitaph at Śravaṇa-Belgola, now edited, gives a full list of his

¹ This may perhaps be the 'Minur' of the *Madras Postal Directory*, in the Guḍiyātam tāluka, North Arcot district.

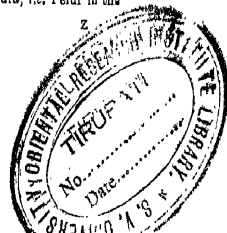
² *Ep. Carn.* Vol. III., Nj. 158.

³ *Ind. Ant.* Vol. XII. p. 255.— It may be noted that this and the record next quoted distinctly refer to Khottiga and Kakka II. as the reigning kings, and do not allot the usual title *Dharma-Mahārājādhirāja* to Mārasimha II.

⁴ *Ibid.* p. 271.

⁵ Above, Vol. IV. p. 350.

⁶ The word used in the original is *perdore*, which is a compound from *per*, 'great,' and *ḍora*, 'a stream or river;' in other places, it appears in the forms of *peddore* and *beddore*; and we may at any time meet with the later form *beddore*. Kittle's Dictionary gives *perdore* and *beddore* in the sense of 'a large stream or river,' but without suggesting any identification. And Mr. Rice has said that the term generally denotes the Kṛishṇā (*Coorg Insors.* p. 5, note), and has applied it in that sense in an inscription at Basarāj in Mysore (*Ep. Carn.* Vol. III. Md. 122, and *Introd.* p. 19). But there are passages in which it certainly does not denote the Kṛishṇā. The Bīḷūr inscription of A.D. 888 (see page 164 above, under Būṅga I.) speaks of that village as *peddore-gareya Bīḷūr* (line 8), which may no doubt be literally translated, as was done by Mr. Rice, by "Bīḷūr of, i. e. on, the bank of the *peddore*," but means more probably "Bīḷūr of (*the district that was known by the name of*) the banks of the *peddore*,"—especially if we pay attention to the expression *beddore-gareya alpāḍimbaruvā est-okkaluvā* in lines 9, 10 of the record. And the Peggū-ūr inscription of A.D. 978 (see page 178 below, under Rāchamalla II.) mentions a certain Rakkasa, described as *beddore-gareyan-dūtī-ira* (line 8), which may no doubt be literally translated by "while governing the bank of the *beddore*," but seems much more probably to mean "while governing (*the district that was known by the name of*) the banks of the *beddore*." These two records are in Coorg, and belong to that part of the country only. There can be no reference in them to the Kṛishṇā, which, even at the nearest point, is almost three hundred miles away. And Mr. Rice has suggested (*Coorg Insors.* p. 5, note) that in these two records the words *peddore* and *beddore* probably denote the Lakshmantīrtha. In this, he followed Mr. Kittle, who said (*Ind. Ant.* Vol. VI. p. 100) that the term may perhaps here denote the Lakshmantīrtha, especially because that river is also called *ḍoḍḍa-hoḷe*, a term in which *ḍoḍḍa*, again, means 'great,' and *hoḷe* is synonymous with *ṛe*. Now, *perdore* would be exactly represented in Sanskrit by *mahānadi*, which is explained in Mouler-Williams' Sanskrit Dictionary as meaning 'any great river which has a long course.' The Lakshmantīrtha is a perennial river, which supplies several important irrigation canals. But its whole course is not more than sixty miles; after which it flows into the Kāvṛī. There is no apparent reason why it should be classed among the great rivers. And it seems much more likely to me that,—as was, in fact, suggested as an alternative possibility by Mr. Kittle (*loc. cit.*)—in the Bīḷūr and Peggū-ūr inscriptions, the words *peddore* and *beddore* denote the Kāvṛī, which, with its course of about four hundred and seventy-five miles, may fairly be classed among the great rivers of India: the Kāvṛī, also, rises in Coorg; and it runs right through the very centre of the province, whereas the Lakshmantīrtha only runs for some twenty to twenty-five miles through the south-east corner of it; and the province might be called "the banks of the Kāvṛī" much more appropriately than "the banks of the Lakshmantīrtha."—It may be noted here that, in Thacker's Reduced Survey Map of India, 1801, and in Constable's Hand Atlas of India, 1893, plate 84, the name Lakshmantīrtha has been applied, not to the Lakshmantīrtha itself (which is, in fact, not fully shewn), but to that part of the Kāvṛī which lies in Coorg.—The Basarāj inscription, mentioned above, defines the limits, apparently in A.D. 1237, of the territory of the Hoysala king Vira-Sōmēśvara: and it specifies, on the east, Kāñchi,—on the west, Vēḷḅura, i. e. Pēḷūr in the



achievements:¹ it mentions several times his successes against the Pallavas of the Nolambavāḍi country (lines 19, 22, 86, 88), which bordered on his own hereditary territory; it further tells us that he became known as "the king of the Gurjaras," through conquering the northern region for the Rāshtrakūṭa king Kṛishṇa III. (ll. 7, 8),— that he overthrew a powerful opponent of Kṛishṇa III. named Alla (ll. 9, 84),²— that he broke the power of the Kirāṭas or mountain-tribes in the neighbourhood of the Vindhya mountains (ll. 10, 11),— that he protected the encampment of the emperor (i.e., probably, of Khottiga, or else of Kakka II.), at the town of Mānyakhēṭa (l. 12),³— that he crowned Indrarāja, i.e. Indra IV. (grandson of Kṛishṇa III.),⁴— that he prevailed against an opponent named Vajjala (ll. 14, 85),⁵— that he deposed the ruler of the Banavāsi country (l. 15),— that he made the Māṭūras do obeisance

Hassan district, Mysore,— on the north, the *perdore*,— and, on the south, a place the name of which Mr. Rice tells us, is defaced but looks like Chalaśeravi, and which, he seems to suggest, may possibly be 'Chalaśeri' near Pouāni in the Malabar district. Here, the term *perdore* cannot denote the Kāvēri; because Bēlūr is to the north of that river. Nor can it denote the whole course of the Kṛishṇā; because at that time the Dēvagiri-Yādava king Siṅghana was in possession of the territory lying south of the Kṛishṇā and west of the Tuṅgabhadra, as far as any rate as Banavāsi. In this record, therefore, *perdore* probably means the Kṛishṇā on from the point at which the Tuṅgabhadra joins it. In the Hebbāḷ inscription of A.D. 975, mentioned in the text above, *perdore* may mean either the Kṛishṇā towards the north, or the Kāvēri towards the south. In the Mulgund inscription of the same year (see page 172 below, under Pañchaladēva), it must mean the Kṛishṇā, because of the mention of the southern ocean as the boundary on the south, and because the record itself is to the north of the Kāvēri.

¹ There is also a mention of him in a record at Doḍḍabāgīlu (*Ep. Carn. Vol. III, TN. 93*); but the record is rather fragmentary, and the published text cannot be quoted to any useful purpose.— Mr. Rice would find a reference to him, under the name of Mārasimhavarman, in an inscription at Haḷe-Bōgādi (*ibid. My. 15*), which mentions also an Akḷavarsha, i.e., doubtless, one or other of the Rāshtrakūṭa kings named Kṛishṇa. But here the termination *varman* seems to indicate someone else.

² This person has not yet been identified.— As Dr. Hultzsch has reminded me, the name occurs in two inscriptions at Gwallior, in the case of Alla, a guardian of the fortress there, who was a son of Vāillabhaṭṭa of the Varjara family (*Ep. Ind. Vol. I, p. 154 ff.*); his date, however, was A.D. 875-76, a century before the time of Mārasimha.

³ Mānyakhēṭa (Mālkhēḷ in the Nizām's Dominions) was the Rāshtrakūṭa capital.— Sityaka-Harsha, one of the Parāṭnara kings of Mālwa, claims to have taken the wealth of Khottiga in battle, and— apparently, in A.D. 972-73, to have sacked even Mānyakhēṭa itself (*Ep. Ind. Vol. I, pp. 225, 226*). The present passage may mean that, on that occasion, Mārasimha repulsed the invader at the very gates of Mānyakhēṭa; or it may refer to some event in the warfare between Kakka II. and Taila II.

⁴ This was evidently done in an attempt to continue the Rāshtrakūṭa sovereignty after the overthrow of Kakka II. by the Western Chālukya Taila II. in A.D. 973 or 974. The attempt is to be attributed to the close connection that existed between the two families: as we have already seen, Bātuga II. was a brother-in-law of Kṛishṇa III., and owed his possession of the Gaṅgavāḍi province to that king (page 166 above); and Indra IV. was the son of a son of Kṛishṇa III. by a daughter of Gaṅga-Gāṅgēya, i.e. Bātuga II. (*Inscr. at Srāv.-Bel. No. 57*; Mr. Rice, *id. Introd. p. 21*, at first identified the Gaṅga-Gāṅgēya of this record with Rāchamalla II., a successor of Mārasimha; but his grounds for doing so were completely erroneous, and he has now adopted the correct identification in *Ep. Carn. Vol. III. Introd. pp. 5, 6*). We are also told (again in *Inscr. at Srāv.-Bel. No. 57*) that Indra IV. was the son-in-law of a person called Rājachūḍāmani, "the crest-jewel of kings," whom Mr. Rice (*id. Introd. pp. 20, 21*) was disposed to identify with a certain Fiḷa who is mentioned in another record at Srāvapa-Belgoḷa (No. 58); but it does not seem that the *biruda* Rājachūḍāmani, in that record, is intended to belong to Fiḷa, and it appears not at all unlikely that it really denotes Mārasimha II. The attempt to carry on the Rāshtrakūṭa sovereignty was not successful, though Indra IV. lived on for some nine years, eventually dying in A.D. 982 (see *Inscr. at Srāv.-Bel. No. 57*, and *Ind. Ant. Vol. XX. p. 35*, where some corrections have to be made in the relationships stated by me).— Mr. Rice (*Inscr. at Srāv.-Bel. Introd. p. 19*) would identify the Indrarāja of this passage in the epitaph of Mārasimha II. with the Rāshtrakūṭa king Khottiga; on the grounds that, on the analogy of the *biruda* of Nityavarsha-Indra III., the name Indra indicates a Nityavarsha, and Nityavarsha was the *biruda* of Khottiga also. But I cannot follow him in this circular reasoning: "Khottiga" is itself the Prākṛit form of a proper name, analogous to "Gojjiga" for "Gōviude"; and, whatever may be the Sanskrit word which it represents, that word is at least not "Indra."

⁵ This person might be identified with Vajjala II., of one of the Konkṇa branches of the Silāhāra family, whose initial date was somewhere about A.D. 975. But another record at Srāvapa-Belgoḷa, No. 109 (noticed further on), appears to describe him as the younger brother of Pātālmalla, which name does not occur in the Silāhāra records.

to him,—that he reduced the hill-fort of Uchchaṅgi, which even the Kāḍvaṭṭi,¹ great as was his prowess, had previously failed to reduce (ll. 20, 93),—that he destroyed a Śabara prince named Naraga (ll. 21, 54, 96),—that he made the Chōras, the Chōlas, and the Pāṇḍyas, as well as the Pallavas, bow down before him (ll. 21, 22),—and that he destroyed a Chālukya prince named Rājāditya, who had declared war against him (ll. 50, 51):² in recapitulating some of his conquests, lines 100 to 102 add, among the places at which he was victorious, the banks of the river Tāpi (the Tapti), the town or village of Gonūr,³ and Pāvaseya-kōṭe or the fortress of Pāvase:⁴ it says that he preserved the doctrine of Jina (l. 22), and founded Jain temples and *mānastambhas*⁵ at various unnamed places; and finally, as already noted, it tells us (ll. 110 to 112) that eventually he abicated, and ended his days in the practice of religion at Baṅkāpur (in the Dhārwar district), at the feet of a Jain teacher named Ajitasēna.⁶ From other sources, we learn that Mārasimha's successes against Vajjala and at Gonūr and Uchchaṅgi were actually achieved for him by a minister named Chāmuṇḍarāya or Chāvunḍarāja, who wrote the *Chāmuṇḍarāya-Purāṇa*⁷ and was a minister of also Rāchamalla II. who came next but one in the succession after Mārasimha II. Thus, another record at Śravana-Belgola⁸ tells us that "the array of his (Chāmuṇḍarāya's) enemies was broken, like a herd of deer, on him, resembling a tusked elephant running to and fro (*among them*), when he stood in front of the victorious elephant, his lord, the glorious king Jāgadēkavira-(Mārasimha II.), when the latter, at the command of king Indra,⁹ lifted up his arm to conquer Vajjaladēva, whose strength was as terrible as that of the ocean disturbed (*and bursting its boundaries in the universal disorder*) at the end of the age, (*and*) who was the younger brother of Pātālamalla;" and the *Chāmuṇḍarāya-Purāṇa* tells us¹⁰ that Chāmuṇḍarāya was born in the Brahma-Kshatra race,—that he was a pupil of Ajitasēna,—that his lord was

¹ From a transcription which Mr. Rice has kindly sent me, I find that the Mēlāgani inscription of A.D. 974 (see *Inscr. at Śrav.-Bel.* introd. p. 18, note 7) goes on to mention a person who was called "the affliction (*sahyashūta, = samskashūta, = samkashūta*) of all people; the ornament of the Pompala family; born in the Kāḍvaṭṭi race; supreme lord of Kāūchūpura; he was like a thunderbolt in the van of battle;" (just after this, unfortunately, the record comes to an end, without disclosing his name). This shows us that *kāḍvaṭṭi*, in line 92-93 of the epitaph, is not a verbal form, but is the nominative which is required in apposition with *tuṅga-parākramam* and the following verbs. And we can now recognise the same name, for an earlier period, in the Gulbārga Bāpa inscription No. II., which mentions "the whole of the fores of the Kāḍvaṭṭi" (*Ind. Ant.* Vol. X. p. 89, text line 6).

² This person has not been identified yet.—The same name occurs among the Chalukyas, about a century and a half earlier, in the case of Rājāditya, father of the *Mahāsāmanta* Buddhavarasas, of the Śalukika (= Chulukika, Chalukya) race, who is mentioned in the Torkhēde grant (above, Vol. III. pp. 57, 58).

³ Mr. Rice tells me that Gonūr is the village of that name,—the 'Goonoor' of the Indian Atlas, sheet No. 59,—three miles on the north-east of Chitaldroog. It may be noted, however, that the *Madras Postal Directory* mentions also a 'Gonur' in the Salem district, and a 'Gonuru' in the Bangalore district.

⁴ There is a village named Hāvasi (= Pāvase) in the Karajgi tāluka of the Dhārwar district. It is doubtful, however, whether this can be the place intended.

⁵ The word *mānastambha*, which means literally 'a column of honour,' is explained by Mr. Rice (*Inscr. at Śrav.-Bel.* introd. p. 19, note 2) as denoting technically "the elegant tall pillars, with a small pinnacled *maṅṅapa* at the top, erected in front of the Jain temples;" and he refers us to a discussion regarding them in Ferguson's *Indian and Eastern Architecture*, p. 276.

⁶ This person is mentioned again as the teacher of Mārasimha's minister Chāmuṇḍarāya (see further on).

⁷ This work appears to have been finished in the Śvara *saṃvatsara*, Śaka-Saṃvat 900 (current), = A. D. 977-78 (*Inscr. at Śrav.-Bel.* introd. p. 22) — A record at Ālgōḍ (*Ep. Carn.* Vol. III., TN. 69) mentions the names of Gōvindaṃyaya, his sons Mābalayya and Śvarayya, who were followers of Nolaṃbskul-Āntaka, i.e. Mārasimha II., and Mābalayya's son Chāvunḍa. Can this person be the minister Chāmuṇḍarāya?

⁸ *Inscr. at Śrav.-Bel.* No. 109.—In Mr. Rice's text, I alter *Vajjala* into *Vajjala*, and *abat-āntakam* into *āhit-āntakam*. I assume that the rest of the text is correct.

⁹ I.e. Indra IV., the grandson of Krishna III.; see page 170 above, and note 4.

¹⁰ See *Inscr. at Śrav.-Bel.* introd. p. 84.—The *Purāṇa* mentions various other *virūdas* and achievements of Chāmuṇḍarāya; they may be quoted when the text can be verified.

Jagadēkavira, otherwise called Nōlambakul-Āntaka, *i.e.* Mārasimha II.,—and that he acquired the *birūda* of Samaradhuraindhara, “the yoke-bearer or leader in war,” from his defeat of Vajjaladēva in “the Khedāga war,”¹ and the *birūda* of Viramārtaṇḍa, “a sun among heroes,” from the valour which he displayed in the plain of Goṇūr in battle against the Nōlambas, and the *birūda* of Rānarāngasimha, “a lion in the battle-field,” from his fight at the fort of Uchchaṅgi. The details given in the epitaph and the *Purāṇa* indicate, in addition to external fighting, some local insurrections, which must probably be attributed to opportunity afforded by the absence of Mārasimha on the campaign in Gujarāt for Kṛishṇa III. And not the least remarkable among them is the statement that he had occasion to despoil the ruler of the Banavāsī country; for, that province had been given to his father by Kṛishṇa III., and presumably had passed by inheritance into his own hands. The explanation of this, however, and of the immediately following mention of the reduction of the Mātūras, seems to be furnished by a record at Dēogiri in the Karājgi tāluka, Dhārwar district, of the tenth century A.D. and referable to A.D. 958,² which mentions a *Mahāsāmuntādhipati* Śāntivarman of the Mātūra family, with the hereditary title of “supreme lord of the town of Trikunda-pura,” and having the Nandanavana-umbrella, the crest of a horse, and the mirror-banner, who was governing the Banavāsī twelve-thousand. From A.D. 878, or earlier, to 945, the administration of the Banavāsī province was in the hands of the Chellakētana family.³ In A.D. 949-50 Kṛishṇa III. gave the province to Būtuga II., who doubtless allowed the Chellakētanas to continue to govern it for him. Būtuga must have died a few years before A.D. 963-64, when Mārasimha II. succeeded Rachcha-Gaṅga. And it would seem that when he died, or else during the time of Rachcha-Gaṅga, the Mātūras seized the province from the Chellakētanas, and that they retained it until Mārasimha could make it convenient to reduce them.

Mārasimha II. must have been immediately succeeded by the *Dharma-Mahārājādihōrāja* Satyavākya-Koṅguṇivarma-Pañchaladēva, whom a fragment at Mulgūnd, in the Dhārwar district,⁴ with a date in the Yuvan *samvatsara*, Śāka-Samvat 897 (expired), falling in August, A.D. 975,⁵ describes as governing “without any disorder” the whole territory from the eastern, the western, and the southern oceans as far as “the great river.”⁶ Pañchaladēva seems, then, to have taken advantage of the confusion that must have attended the overthrow of the Rāshtrakūṭa king Kakka II. by the Western Chālukya Taila II., to set himself up as an independent king; but he was shortly afterwards killed in battle by Taila II. Earlier facts connected with him are to be found in the Adaraguñichi inscription,⁷ which tells us that in A.D. 971, when Mārasimha II. was governing the Gaṅgavāḍi ninety-six-thousand, the Purigere three-hundred, and the Beḷvola three-hundred, under the Rāshtrakūṭa king Khoṭṭiga, he himself was governing a small circle of villages which was known as the Sobbi thirty and

¹ Dr. Hultzsch has suggested to me that “Khedāga” may stand for Khētaka, *i.e.* Mānyakhēta.

² The inscription is on a stone in Survey No. 85. I quote it from an ink-impression.—It is dated, with full details, in the Kālayukti *samvatsara*, coupled with Śāka-Samvat 522 by mistake for 520 or 523. But the characters place it in the tenth century; and I believe that the real date of it is Monday, 15th November, A.D. 958, in the Kālayukti *samvatsara*. Ś.S. 880 expired. It does not register a grant of land; and it is, therefore, difficult to say, at present, why a false date should have been cited in a record which, in all other respects, seems to be thoroughly genuine.

³ See *Dyn. Kan. Distrs.* pp. 403, 411, 420.

⁴ At the temple of Rāmadēva; I quote from an ink-impression.

⁵ The details of the date are Eribasativāra, *i.e.* Thursday, coupled with Bhādrapada kṛishṇa 2 and the Kanyā-samkrānti. And the corresponding English date is Thursday, 26th August, A.D. 975: on this day, the Kanyā-samkrānti occurred at 16 h. 5 m. after mean sunrise (for Ujjain), and the given *tithi* ended about 26 minutes earlier, but might doubtless be made the current *tithi* of the *samkrānti* by more exact calculations.

⁶ The term used in the original is *perdore*, which must here denote the Kṛishṇā; see page 169 above, note 6.

⁷ See page 169 above, and note 3.

probably took its appellation from the ancient name of Chabbi or Chebbi in the Hubli tāluka, Dhārwar district, and in the Guṇḍūr inscription,¹ which mentions him as governing a ninety-six district in A.D. 973; this ninety-six district has not been identified; but possibly the expression is an abbreviation for the Gaṅgavāḍī ninety-six-thousand, which Mārasimha II.,—who is mentioned in the same record in connection with the government of only the Purigere three-hundred and the Belvola three-hundred, under Khoṭṭiga's successor Kakka II.,—may have entrusted to Pañchaladēva, in the course of ridding himself of the cares of office before passing into religious retirement at Baṅkāpur. The Mulgund inscription describes Pañchaladēva as *Chālukya-pañchādāna*, “a lion to the Chālukyas,” and also as “subsisting (*like a bee*) on the waterlilies that were the feet of Chaladuttaraṅga, Jagadēkavīra, the glorious Nolambakul-Āntakadēva:” these epithets both stand in the string of titles that precedes the mention of Pañchaladēva's name; and the second of them, while capable of being interpreted to mean that Mārasimha II. was still alive, in retirement at Baṅkāpur, in August, A.D. 975, may perhaps refer to only the previous relations between the two persons.

Shortly after Pañchaladēva, there was Rāchamalla II., who had the full style of the *Dharma-Mahārājādhirāja Satyavākya-Koṅṅunivarma-Permanaḍi-Rāchamalla*. An inscription at Peggu-ūr, in Coorg,² which mentions him by all his appellations, furnishes a date for him in the month Phālguna (Feb.-March), falling in A.D. 978, of the Śvara *samvatsara*, Śaka-Samvat 899 (expired), and speaks of a certain Rakkasa, with the *virūda* of Appanabanta, “the warrior of his elder brother,” who was governing the district called “the banks of the great river;”³ and an inscription at Dodḍa-Homma, in Mysore,⁴ which, however, does not mention him by his proper name, perhaps furnishes for him (or else for Pañchaladēva) a date in the preceding year.⁵ He was probably the last of the great Western Gaṅga princes; and his final date seems to be A.D. 984.⁶ Chāmuṇḍarāja, who has already been mentioned in connection with Mārasimha II., was a minister of Rāchamalla II. also; and, while holding office under this master, he caused to be made the colossal Jain image of Gommaṭa or Gommaṭeśvara at Śravaṇa-Belgola,⁷ and attained so great a reputation for devotion to the faith to which he belonged, that he was remembered long after his death, and was quoted as one of three special promoters of

¹ See page 169 above, and note 4. In lines 8, 9, of the text, the reading should be *Pañchala*, not *Pañjala*.

² *Ind. Ant.* Vol. VI. p. 102, No. I., with a lithograph, and Vol. XIV. p. 76; see also *Coorg Inscriptions*, p. 7, also with a lithograph.—The day is called the day of Nandīśvara, followed by an expression, probably *tale-dēvasam-āge*, which has not been satisfactorily settled yet (see page 168 above, note 4).

³ The expression used in the original is *beddoye-gare*; as regards the meaning of *beddoye* and its application here to probably the Kāvēri, see page 169 above, note 6.

⁴ *Ep. Carn.* Vol. III., Nj. 183; according to the published reading, the prince to whom this record belongs had the *virūda* of Jasaduttaraṅga, “the lintel of fame.”—The full details of the date are, the Śvara *samvatsara*, Śaka-Samvat 899 (expired); the full-moon of Āśvāḍha; Aḅḅarāvāra, i.e. Tuesday; an eclipse of the moon. And the corresponding English date is Tuesday, 3rd July, A.D. 977; on this day, the given *tithi* ended at about 13 hrs. 30 min. after mean sunrise (for Bombay), and there was an eclipse of the moon.

⁵ Mr. Rice has allotted to him a record at Kottatti (*Ep. Carn. Vo' III., Md. 107*) which would give him name in the form of Rājamalla, with the *virūdas* of Jagaduttaraṅga, “the lintel of the world” (which seems rather dubious), and Hara-Āntaka. But the date is so unsatisfactory, that it is impossible to place this record properly. The published text represents the date as the Pramādin *samvatsara*, coupled with Śaka-Samvat 899. Pramādin, however, was either Ś.-S. 876 current, = A.D. 953-54, or Ś.-S. 936 (current), = A.D. 1013-14; while Ś.-S. 899 current, = A.D. 976-77, was the Dhātū *samvatsara*, and Ś.-S. 899 expired, = A.D. 977-78, was the Śvara *samvatsara*. Even if Pramādin has been read by mistake for Pramāthin, there still remains a mistake, either in the original or in the reading of it, of Ś.-S. 899 for 901 (expired) or 902 (current), = A.D. 979-80.

⁶ Mr. Rice tells us (*Inscr. at Śrav.-Bel.* Introd. p. 22) that he has inscriptions, not yet published, which prove that the reign of Rāchamalla II. ended in Śaka-Samvat 906 (expired), = A.D. 984-85.

⁷ This is recorded in *Inscr. at Śrav.-Bel.* Nos. 75, 78, and more fully in No. 86, verses 6, 7.—The image still exists. For a full account of it and of the legends connected with it, see the Introduction of Mr. Rice's book, p. 22 to 33; the frontispieces of the book gives a photograph of the image.

the Jain religion,— the other two being Gaṅgarāja and Hulla, ministers of the Hoysala prin Vishnuvardhana and Narasimha I. in the twelfth century A.D.¹

POSTSCRIPT

While the first proofs of the above article were passing through the Press, I began to make a fuller examination, than has as yet been attempted, of the dates of the spurious records of Western India, for all of which there should be some explanation forthcoming, if we can find the clue to the solution of them.

I have referred to two of these dates in note 2 on page 157 above. One of them is for the spurious Tanjore grant (*Ind. Ant.* Vol. VIII, p. 212), which purports to give a date A.D. 248 for an imaginary Western Gaṅga whose name is given in this record as Arivarman by a mistake— (due to the carelessness of the writer in writing, in line 10, *śrīmadarivarma* instead of *śrīmuddharivarma*, i.e. in omitting a subscript *dh*)—for the Harivarman of other spurious records of the same series. The details of the date are the Prabhava *sahvatsara* coupled with Śaka-Samvat 169 expired, the new-moon *tithi* of Phālguna, Friday, the Rêv *nakshatra*, the Vṛiddhi *yôga*, and the Vṛishabha *lagna*. And, in the period to which the concoction of this record is to be referred on palæographic grounds, I find that in the Prabhava *sahvatsara*, Ś.-S. 1009 expired, the new-moon *tithi* of Phālguna ended on Friday, 25 February, A.D. 1088. The moon, indeed, was not then in Rêvati, and did not come to Rêvati till about 4 hrs. 28 min. after mean sunrise on the Saturday: but the moon often is in Rêvati the new-moon day of Phālguna, and may possibly have been actually so shown for that day. Ś.-S. 1009 expired by an erroneous almanac or by a calculation worked out wrongly for a person who fabricated the record; or the forger may have added that detail on chance, simply to give a greater air of plausibility to the record, as he certainly did in respect of the Vṛiddhi *yôga*, which cannot ever occur on the new-moon day of Phālguna.² The result of the 25 February, A.D. 1088, fully meets the palæographic requirements of the case, and, I believe fixes the actual time at which this record was concocted: *viz.*, the forger was working on, had in view, Friday, the new-moon day of Phālguna of the Prabhava *sahvatsara*, Ś.-S. 1009 expired; and he produced the necessary appearance of antiquity by striking off from the Śaka year,— in order to suit, more or less, a fictitious pedigree and chronology that had already become established and well-known,³ and at the same time to obtain a *sahvatsara* which would be correct according to the southern luni-solar system,— exactly fourteen of the six-year cycles, and thus obtained the year Ś.-S. 169 expired which he actually quoted in the record.

The second of the two dates to which I have referred in note 2 on page 157 above, is for the spurious Merkara grant (*Ind. Ant.* Vol. I, p. 363, and *Coorg Inscrip.* p. 1), which has been supposed to give a date in A.D. 466 for an imaginary Western Gaṅga named Avimta-Koṅgu. This date has to be explained in a different way. The details of the date are the year 388, specified either as current or as expired, the fifth *tithi* of the bright fortnight of Māg. Monday, and the Svāti *nakshatra*. The *sahvatsara* is not specified; and so we have not a particular help that we have in the case of the Tanjore grant. Also, the era is not specified. As regards this detail, it has always been assumed that the Śaka era was intended, with-

¹ The verse, which mentions Chāmuṇḍarāja as “Rāja, the minister of king Rāchamalla,” is to be found about half-way through *Inscrip. at Srav. Del.* No. 197.

² At sunrise on the Friday in question, the *yôga* was Śubha; and the Vṛiddhi *yôga* had occurred about five days earlier.— The remaining detail, the Vṛishabha *lagna*, means only the rising of the sign Taurus. I can calculate it with the Tables available to me; but it would naturally occur at some time or other during twenty-four hours of the Friday.

³ The Tanjore grant was certainly not the earliest of the spurious records in order of fabrication.

him an inscription at Kûlagere, in Mysore,¹ which mentions the ruling prince as the *Dharma-Mahârâjâdhirâja Nitimârگا-Koᅅgᅅunivarma-Permanađi*, and is dated Śaka-Saᅅvat 831 (expired), = A.D. 909-910. The Iggali inscription has given a date for him in A.D. 891-92. That, however, is a date for him in the time of his predecessor. And, from an inscription at Honnâyanahalli,² it would appear that his rule began in Ś.-S. 815 (expired), = A.D. 893-94.³ It would seem that he did not secure the succession without some opposition. We have, just after the date mentioned above for the commencement of his rule, an inscription at Tâyalûr, in Mysore,⁴ i.e. within the Western Gaᅅga territory, which is dated Ś.-S. 817 (expired), = A.D. 895-96, and mentions, as then reigning or ruling, a certain *Noᅅambâdhirâja*,—that is to say, the Pallava prince of the *Noᅅambavâđi* province. The explanation of this is evidently furnished by the statement in the Bêgûr inscription that, when that record was drawn up, Eᅅeyappa was governing, after having deprived all his enemies of their power; plainly, his accession to the leadership of the Western Gaᅅgas was opposed, and chiefly by the Pallavas of *Noᅅambavâđi*, who succeeded in occupying for a time part at least of his hereditary possessions.

From the Âtakûr inscription,⁵ we know that Eᅅeyappa had a son named *Râchamalla I.*,⁶ and that it was by fighting and killing *Râchamalla* that another member of the family, *Bûtuga II.*, obtained the succession. As will be seen further on, this occurred in or before A.D. 940. We have no records attributable to *Râchamalla I.* But the length of time from the initial

note 3), appears to have obtained evidence that *Ayyapadêva* was a Pallava.—The evidence seems to be the *Hirî-Rîdanûr* inscription (mentioned by Mr. Rice as the *Goribidaur* inscription in *Mys. Insors.* Introd. p. 45), which, according to a transcription that Mr. Rice has kindly sent me, distinctly mentions *Ayyapadêva* as *Pallav-ânyaya* and as having also the name of *Noᅅambâdhirâja*.

¹ *Ep. Carn.* Vol. III., Ml. 30.—As I have already intimated (page 152 above), my identifications, upon which this part of the succession is arranged, must be taken as tentative for the present: the miscellaneous subordinate items of information, contained in the records at present available, do not help at all; and we want more facsimiles in the case of records which are not dated. But my identifications are at any rate more satisfactory than those proposed by Mr. Rice. Thus (*ibid.* Introd. p. 4, and see also his Classified List which follows page 36), he would identify the *Nitimârگا* of the Kûlagere inscription, and Eᅅeyappa, with, respectively, the *Nitimârگا* and his son *Satyavâkyya* (whom I identify with *Baᅅavikrama*, the son, and *Râjamalla*, the grandson, of *Mattarasa*) of the *Dođđahunđi* inscription (page 163 above); whereas, the date of the Kûlagere inscription, and the period in which we must of necessity place Eᅅeyappa, are altogether inconsistent with the use of the old form of the *ñi* in the *Dođđahunđi* inscription. And he would further identify with the *Nitimârگا* of the Kûlagere inscription the *Satyavâkyya* (whom I identify with *Bûtuga I.*) of the Iggali inscription (page 164 above); whereas, it seems clear to me that a *Nitimârگا* is not to be identified with any *Satyavâkyya*.

² Mentioned by Mr. Rice in *Ep. Carn.* Vol. III. Introd. p. 4. I assume that Mr. Rice means that this record actually contains the appellation of *Nitimârگا*, and that he does not simply allot it to a *Nitimârگا* (namely, to the *Nitimârگا* to whom he would allot also the *Dođđahunđi* and Kûlagere records) on some merely inferential grounds.

³ Here, again, I am dealing with only the really important records. Other records of Eᅅeyappa, in *Ep. Carn.* Vol. III., are TN. 115, at Bannûr, and Nj. 78, at Husukûru. For others which mention him with his predecessor, and for one which may belong to either of them, see page 164 above, note 4. And we may perhaps allot to him records of a *Nitimârگا* at *Kaᅅᅅegâla* (TN. 140), and at *Gaᅅᅅavâđi* (Nj. 98).

⁴ *Ep. Carn.* Vol. III., Ml. 13.—Mr. Rice (*ibid.* Introd. p. 4) speaks of it as “apparently an independent grant by *Noᅅambâdhirâja*,” but also suggests that *Noᅅambâdhirâja* was “perhaps subordinate to *Nitimârگا*,” i.e. to Eᅅeyappa. I think, however, that the true explanation is that which I suggest. He also (*loc. cit.*) proposes to treat as “an intrusive Pallava inscription” another record at Tâyalûr (Ml. 14, with a lithograph), which is dated in the month *Śrâvâᅅa* (July-Aug.), Śaka-Saᅅvat 829 (expired), falling in A.D. 907: here, however, there is nothing to refer the record to any particular family; it only registers a grant made by villagers, and it does not mention the ruler at all.

⁵ See page 166 *l.*, below.

⁶ The *Humcha* inscription (see page 158 above, note 4) appears to give his name in the form of *Râjamalla*; as, also, probably does the spurious *Sâđi* grant (page 167 below, note 2). The *Sâđi* grant would give him the appellation of *Nitimârگا*, and the *ôvuda* of *Kachoheya-Gaᅅga*, “the quarrelsome or fighting Gaᅅga;” but the *Humcha* inscription appears to shew *Bâjamalla* and *Kachoheya-Gaᅅga* as separate persons.

- 24 k[ri]ta-mahādānasya | paripāṭita-sētū(tu)bandha-bhai-
 25 dhu-sambandha-vasumdhara-tāṣya | śrī-*Noḷamba*-ku-
 26 [Ānta]kadēvasya | śaurya-śāsanam dharmma-śāsanam cha
 samohara-
 27 tu dig-maṇḍal-āntaram=ā-kaḷp-āntaram=ā-chandra-tāraṁ |(1) Ōm Ōm Ōm

West Face.

- 28 Lines 28 to 47 contain five Sanskrit verses, in the Śārdūlavikrīḍita metre.
 The original has suffered so much damage that only a few detached
 words can be made out, —no connected passages capable of translation.
 And it is sufficient to note that we have — *śrī-Gaṅga-chūdāmanīh*, line
 31; *Pallava*, line 33; *Gaṅga-bhūpati* and *Noḷamb-Āntakaḥ*, line 35;
Noḷamb-Āntakaḥ, line 39; *Pallava*, line 41; and *śrī-Mārasimha*, line 42.¹
 Lines 48 and 49 contain the first two *pādas* of another verse, in the same
 metre, which, again, are almost quite illegible; and the verse ends as
 follows:—
 49
 50 ity=ādhi(vi)shkṛita-vira-saṁgara-giraḥ Chāḷukya-chūdāmanē
 51 Rājāditya-harēr=ddav-āgnir=ajani śrī-Gaṅga-chūdāma[nīh] ||
 52 Daity²-āndrair=Mmadhu-Kaiṭabha-prabhṛitibhir=dhvastair=Mmuradv[ēshinā]
 53 kim māy-āribhir=ittham=utthitam=iti kshn=ātanka-śarika-kṛi[sā]
 54 — — lair=Nnarag-āsurasya vasudh-ānand-āśru-misraś=śi(?) —
 55 — — tv(?)air=akarōt=sarāgam=avanī-chakraṁ Noḷamb-Āntakaḥ ||

North Face.

- 56 These twenty-eight lines appear to contain six or seven more Sanskrit
 verses, of which we can recognise that one is in the Sragdhara metre,
 57 and one in the Śārdūlavikrīḍita metre. The original has here suffered
 still more damage; and nothing worth quoting can be made out, except
 58 *śrī-Gaṅga-chūdāmanīr*, line 74.

East Face.

- 84 Bageya³=aḷumbam=appa balad=Allana[n-ō]ḍisi⁴ gelda [saur]iyama[rn]
 85 pogaḷveno dhātriyol=negaḷda Vajjaṅanaṁ biḍey-aṭṭid=ēḷgeyaṁ
 86 pogaḷveno Pallav-ādhipa[ra] — ○ ○ maṁ tava konda vīramaṁ po-
 87 gaḷveno pēḷim=ē vogalven=end=aṅiyem Chalad-uttaraṅgaṇaṁ ||
 88 Ōḷiye⁵ kōḍu Pallavara pan-daley=ellamaṁ-eyde daṭṭi kā-
 89 pāḷikar=ūṇi sāṅi para-maṇḍalikarkkaḷaṁ=amma niva[m]=iy=ō-
 90 ḷige nimma pan-dalegaḷaṁ baral-iyade kaṇḍu bāḷvu[d]ḷ=āḷ-ōḷiy[ō]-
 91 [=enbina[m*] negaḷdud=oṭṭaji Maṇḍalika-Tripētraṁ || Tuṅga-pa-
 92 rākramaṁ palavu-kālam=agurvise suttī-vutti biṭṭ=umgaḍa Kā-
 93 ḍuvaṭṭi koḷal-āra[da] munnam=enippa pēmpin=Uchchāṅgiya kō-

¹ The *mānyasobhāyotō* in Mr. Rice's text suggests, at first sight, a mistake for another reference to *Mānyakhēṭa*. The original, however, really has (line 30) *n=anya śe=āhīd*, "no other enemy, indeed."

² Metre, Śārdūlavikrīḍita.

³ Metre, Champakamālā.

⁴ Mr. Rice's text gives *balla Dallanaṁ kēḍisi*, which does not even suit the metre. In line 8-9, he read *baḷavadalla*, correctly; but, instead of recognising that it was to be divided into *baḷavad-Alla*, he treated it as if it stood for *baḷavadalla*, and thus obtained the name of Dalla, instead of Alla.

⁵ Metre, Utpalamālikā; and in the next verse.

⁶ We have here *Edḷḷudu*, an optional form of the 2nd pers. plur. imperat. of *ōḍi*, 'to live, to be alive,' etc.; so, also, *nīḷudu*, in line 114.

- 94 tēyam jagam-asum-goḷe koṇḍa [ne]gaḷte mūru-lōkaṅgaḷoḷam
 95 pogalṭeg-eḍey-ādudu Guttiya-Gaṅga-bhūpanā || Kā(ka)ndaṁ ||
 96 Kāḷano¹ Rāvaṇano Śīsupālano tān-enisi neḷaḍa Naragana ta[le]
 97 taṁ=āḷ=āda kayge vandudu hēḷ-āsādhyadoḷe Gaṅga-chūḍamaṇiyā ||
 98 Nuḍidane kāvudane eḷde-giḍad=ir[u] Javan=iṭṭa-rakke ninag=iṅudān=
 ēṁ nu-
 99 ḍidane eḷ[*]adu kayyadu nuḍidudu tappugume Gaṅga-chūḍā-
 maṇiyā ||
 100 Ōm Intu Viṁdhy-āṭavi-nikaṭa-Tāpi-taṭavum | Mānyakhēṭa-puravara-
 101 vum | Gonṭuru | m=Uocheṅgiyum | Banavāsi-dēsavum | Pāva-
 102 seya² kōṭeyum modal-āge palav-eḍeyoḷam=ari-
 103 yaram piriyarvaṁ kādi geldu palav-eḍegaḷoḷam mahā-dhya-
 104 jaman=ettisi mahā-dānam-geydu neḷaḍa Gaṅga-vidyādharam |
 Gaṅga-
 105 roḷ-gaṇḍam | Gaṅgara-siṅgam | Gaṅga-chūḍamaṇi | Gaṅga-Kan-
 darppam | Gaṅga-
 106 vajram | chalad-uttaraṅgam | Guttiya-Gaṅgam | dharm-āvatāram |
 jūga-
 107 d-ēka-vīram | nuḍid-ante-gaṇḍam | ahita-mārttaṇḍam | kāḍana-
 karkkaṣam |
 108 maṇḍalika-Triṇētram [*] śrīman-Noḷamba-kuḷ-Āntakadēvaṁ palav-e-
 109 ḍegaḷoḷam basadiḷaḷum māna-stambhaṅgaḷuvaṁ māḍisidaṁ |(|| Maṁ-
 gaḷam |(||)
 110 Ōm Dharmmaṅgaḷam namasyam-naḍayisi baḷiyam=ondu varshaṁ
 rājayamaṁ pattu-viṭṭu Baṁ[kā]-
 111 puradol=Ajitasēna-bhaṭṭārakara śrī-pāda-sannidhiyoḷ=ārādhana-vidhiyam
 mūru-d[iva]-
 112 saṁ nōn[t]u samādhiam sādhisidaṁ || Vṛitta || Ele³ Chōḷa-
 kshitiṭṭaḷa santav-eḷdeyam nīm nivi-koḷ |⁴ ni-
 113 nna — ge(ḷ)ole māṇḍ=att-iru Pāṇḍya Pallava bhayam-gōṇḍ-ōḍad-
 ir |⁵ ninna maṇḍaladiṁ
 114 piṅgade nilvud=iga ◡ — — — ◡ — — — ◡ — Gaṅga-maṇḍalikam dēva-
 nivāsad=atta vijayam-geydam Noḷamb-Āntakam [||*]

TRANSLATION.

[After the exclamations Ōm !, Hail !, the record opens with a verse, a good deal of which is illegible and cannot be restored, but which is directed to the praises of a person not mentioned in it by name apparently, but identical of course with the Mārasimha of the rest of the record, who is here described as enjoying, through the power of the sword of his arm, the whole earth, up to the ocean,— as being a very jewel to adorn the kings of the Gaṅga lineage,— and as darkening, like a bank of clouds, the moon that was the faces of the women of his foes. It then proceeds]:—

(Line 4)— Ōm ! Ōm ! Ōm ! Ornate prose:— Let the record of the prowess and the record of the piety of him, the glorious Noḷambakuḷ-Āntakadēva,— who played the part of

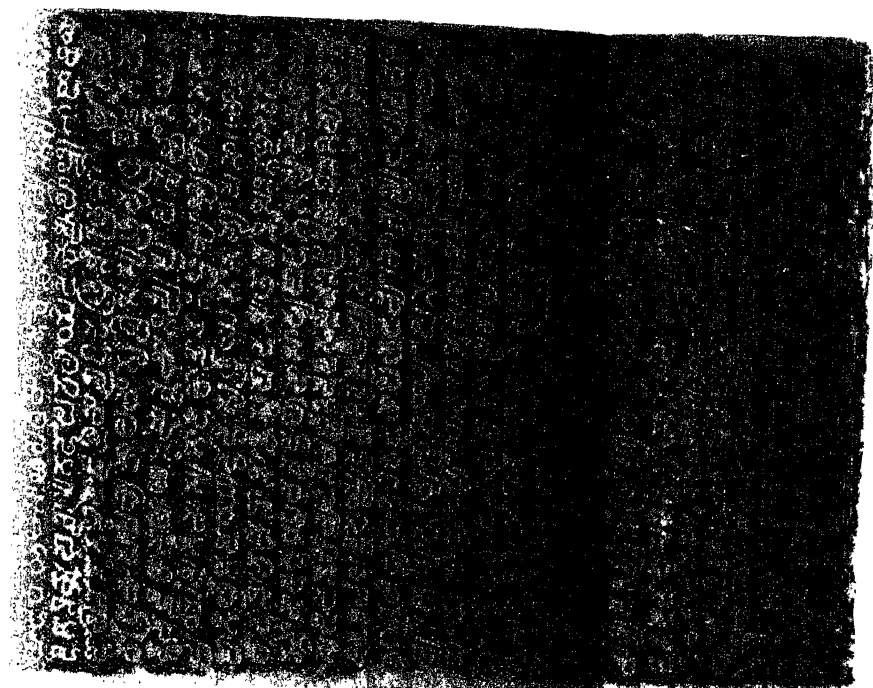
¹ Metre, Kanda; and in the next verse.

² Mr. Rice's text has *Pāriseya*. But the second *akṣara* is distinctly *va*, not *ri*.

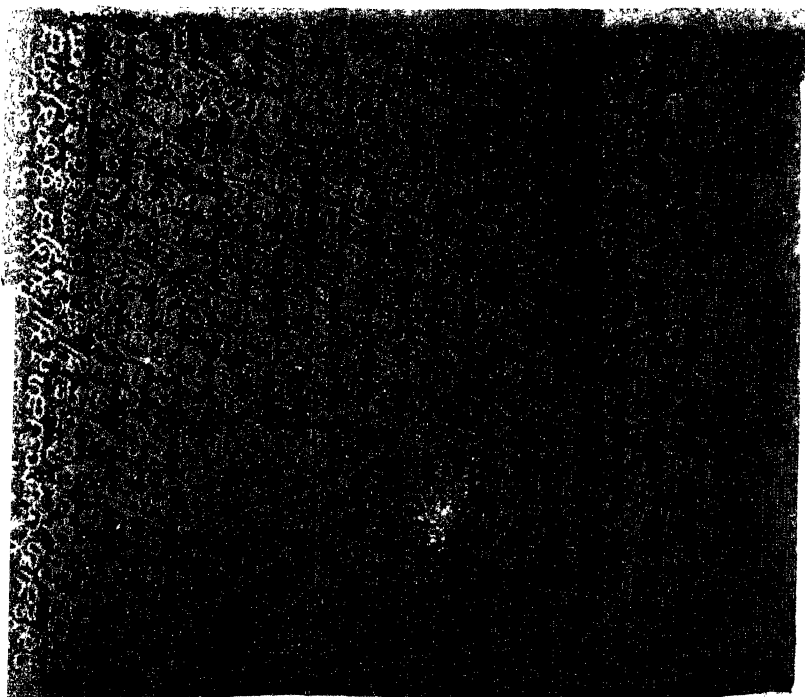
³ Metre, Mattābhavikrīḍita.

⁴ These marks of punctuation are very exceptional in the middle of a verse. There ought, for uniformity, to be a similar mark after the word *Pāṇḍya*; there, however, it is omitted.

Sravana-Belgola Epitaph of Marasimha II.



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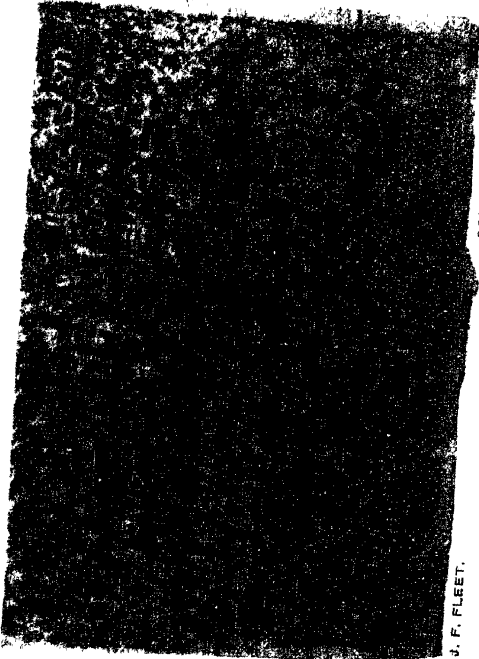
1
2
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7
8
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12



112

114

West Face.



48

50

52

54

J. F. FLEET.

COLLOTYPE BY W. GRIGGS.

SCALE -20

FROM INK-IMPRESSIONS SUPPLIED BY DR HULTSCH.

the great lustre of moonlight for the water-lily that is the Gaṅga family, standing up very high on the surface of the whole earth; (*who had the appellation of*) Satyavākya-Koṅṅunivarman, the pious Mahārājādhirāja; who became known as "the king of the Gurjaras," by conquering the northern region for Krishṇarāja (III.); who displayed prowess in destroying the pride of the mighty Alla who set himself in opposition to Vanagajamalla-(Krishṇa III.); who by (*his*) might preserved the throne and all the other insignia of royalty for Gaṇḍamārtanḍa-(Krishṇa III.); who dispersed the bands of the Kirātas who dwell on the skirts of the forests of the Vindhya mountains; who by the strength of (*his*) arm [protected] the encampment of the emperor, when it was located at (the city of) Mānyakhēta; who by (*his*) prowess [accomplished] the festival of the binding on of the fillet (*of sovereignty*) of the glorious Indrarāja (IV.); who by
 . . . prevailed against of Vajjaḷa who was (*ever*) prepared for war; who came to be greatly extolled for capturing the and the jewelled earrings and the rutting elephants and all the other possessions of the lord of the Vanavāsi country who bowed down in fear; who made those who belonged to the Mātūra lineage do obeisance (*to him*); who destroyed in war all the kings of the Nolambas who misconducted themselves through self-conceit in consequence of the arrogance of the strength of arm of hundreds of princes and the pride of troops of elephants; who eradicated the thorn-like troubles of (*his*) kingdom; who ground to powder the hill-fort of Uchehaṅgi; who destroyed the leader of the Śabarās named Naraga; who by (*his*) prowess made the Chēras, the Chōḷas, the Pāṇḍyas, and the Pallavas to bow down (*before him*); who preserved the doctrine of Jina; who . . . the great banner . . . who [acquired the means for making] great gifts by appropriating the wealth of powerful hostile kings; (*and*) who protected the surface of the (*whole*) earth by building bridges and,—travel abroad throughout all countries to the end of time, as long as the moon and stars shall endure! Om! Om! Om!

[Lines 28 to 47 mention the person who is the subject of eulogy as the crest-jewel of the Gaṅgas, the Gaṅga king, Nolamb-Āntaka, and Mārasimha, and speak of victories over the Pallavas. And then the record continues]—

(L. 50)—He, the glorious crest-jewel of the Gaṅgas, became a very forest-fire for (*the destruction of*) the lion Rājāditya, the crest-jewel of the Chālukyas, who in these words¹ had made a brave declaration of war. When the world was wasting away with a feverish apprehension that Madhu and Kaiṭabha and other leaders of the demons, slain by (the god) Viṣṇu the foe of (the demon) Mura, had thus risen again, (*old*) foes in (*fresh*) illusory disguises, he, Nolamb-Āntaka, made the (*whole*) circuit of the earth happy with the
 . . . [lamentations] of the demon-like Naraga, which intermingled with the tears of joy of the earth.

[Lines 56 to 83 contain a further description of the prowess and conquests of the same person, who is mentioned again as the crest-jewel of the Gaṅgas in line 74. But no connected passages can be made out here. The record then continues]:—

(L. 84)—Shall I praise the valiance which put to flight and conquered Alla, who was possessed of strength that was too great to be realised?; shall I praise the magnificence which brought shame to Vajjaḷa, who was famous in the world?; shall I praise the bravery which utterly slew the of the Pallava kings?; say, how shall I praise him, the lintel of firmness of character?; I know not how! Glorious was the array² of him

¹ Referring to an illegible passage in lines 48, 49.

² Mr. Rice has in his text given *offaja*, which means 'a heap, mass, company, abundance, a row,' but in his translation has given 'tribute,' for which the proper Kanarese word is *offaja*. The actual reading is *offaji* which is probably to be taken as a variant of *offaja*.

who was a very Trinētra (Śiva) among chieftains, at that time when the skull-wearers,¹ having cut off (*and arranged*) in a string all the newly decapitated heads of the Pallavas, (*and*) having greatly tottered (*under the burden of them*), (*and*) having placed (*them*) on the ground; made proclamation to the other chieftains and said — “Aho! Let not your own newly decapitated heads come into this string; but, having seen (*what has happened to the Pallavas*), preserve yourselves (*by timely submission*) in the ranks of (*living*) men!” The achievement of him, the king Gaṅga of Gutti, became the theme of praise in all the three worlds,— the achievement of taking, amidst a slaughter of the (*whole*) earth, the great fortress of Uchchaṅgi, which previously had been found impregnable by (*even*) the Kāḍuvatti,² possessed of eminent prowess, who, inspiring terror for some time, surrounded and besieged (*it*), but had to quit (*it*). Kanda:— With the very greatest ease, the head of Naraga, who had acquired such fame that he was considered to be a very Kāḷa or Rāvaṇa or Śiśupāla, (*but*) who became (*his*) bondsman, fell into the hand of him, the crest-jewel of the Gaṅgas. He has spoken, (*and*) he will protect; let not your courage fail;³ the protection of Yama (*shall be with you*): he will give you that which he has promised: shall any of the deeds or words of him, the crest-jewel of the Gaṅgas, ever fail?

(L. 100)— Ōm! Having thus fought (*and*) conquered (*the aforesaid*) enemies, and numerous other people, on the banks of the Tāpi in the neighbourhood of the forests of the Vindhya mountains, at Mānyakhēta the best of towns, at Gonūr, at Uchchaṅgi, in the Banavāsi country, at the fortress of Pāvase, and in various other localities, (*and*) having set up great banners⁴ at various places, (*and*) having bestowed great gifts, he, the glorious Nōjambakuḷ-Āntakadēva, who had (*thus*) become famous,— (*who had the titles of*) the *Vidyā-dhara* of the Gaṅgas, the hero among the Gaṅgas, the lion of the Gaṅgas, the crest-jewel of the Gaṅgas, the Gaṅga Kandarpa (god of love), the Gaṅga diamond (or thunderbolt), the lintel of firmness of character, the Gaṅga of Gutti, the incarnation of religion, the sole hero of the world, the keeper of promises, the sun (*for the destruction*) of enemies, the rough in battle, the very Trinētra (Śiva) among chieftains,— caused to be made, at various places, Jain temples and *mānastambhas*.⁵ (*May there be*) auspiciousness!

(L. 110)— Ōm! Having carried out acts of religion in a most worthy fashion, one year later he laid aside the sovereignty, and, at the town of Baṅkāpura, in the performance of worship in the proximity of the holy feet of the venerable Ajitasēna, he observed the vow (*of fasting*) for three days, and attained rest.

(L. 112)— Metre:— Aho! Chōḷa king, quiet down by gentle rubbing (*thy palpitating*) heart!; O Pāṇḍya, cease thy, and give up weeping!; O Pallava, run not away in fear; O retreat not from thy territory, (*but*) remain! the Gaṅga chieftain, Nōjamb-Āntaka, has gone in triumph to the abode of the gods!

¹ A *kāpḍlika* is a worshipper of Śiva, characterised by carrying skulls of men as ornaments and by eating and drinking from them. The mention of *kāpḍlika*s is introduced here in connection with the comparison of Mārasimha with Śiva as “a very Trinētra among chieftains.”

² For “the Kāḍuvatti,” see page 171 above, note 1. In line 92, I analyse *ḍiṭṭa uṅgaḍa*. The latter word may possibly be a proper name; or it may be something similar to *gaḍa*, ‘indeed, certainly;’ or it may perhaps stand for *uggaḍu*, = *uggaḍa*, = *utkaḍa*, ‘excess; affliction, trouble.’

³ In *śīḍa*, we have another variant of *erḍa*, = *śīḍa*, ‘the chest, (the heart), courage;’ it occurs again in line 112. For *erḍa-giḍu*, ‘courage to fail,’ see Kittel’s Dictionary, under *erḍa*.

⁴ *Dhuvu*, ‘banner,’ probably stands here for *dhvaja-stambha*, ‘flag-staff,’ i.e. a stone column representing a banner.

⁵ See page 171 above, note 5.

No. 19.— ASSAM PLATES OF VALLABHADEVA ;

SAKA-SAMVAT 1107.

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

These plates belong now to the Asiatic Society of Bengal, to which they were presented¹ by Mr. W. Winckler, Assistant Executive Engineer of Tezpur, the chief town of the Darrang district of Assam, Constable's *Hand-Atlas of India*, Plate 30 Bb. The text of the inscription has already been published by Dr. Hultzsch, in the *Zeitschrift D. Morg. Ges.* Vol. XL. p. 42 ff. I re-edit the inscription² from excellent impressions which were taken by Dr. Fleet in February 1886, and given to me by him some years ago.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures from $7\frac{1}{4}$ " to 8" broad by from $5\frac{1}{4}$ " to $5\frac{1}{2}$ " high. Plates i to iv³ are numbered with numeral figures, which are engraved on the proper right margin of the second side of each plate. In the middle of the upper part each plate has a hole, for a ring, which had been cut already when the impressions were taken. The ring is $1\frac{1}{8}$ " in diameter and $\frac{1}{4}$ " thick; on it there slides another, thin pear-shaped ring, the ends of which are joined and were evidently run into the socket of a seal; but the seal is not now forthcoming. Some sides of the plates are quite smooth, others have rims, partly raised and partly fashioned; but, on every side, the writing is in a perfect state of preservation. The engraving is good throughout; the letters are shallow and, though the plates are thin, do not shew through on the backs. The average size of the letters is about $\frac{1}{16}$ ".—The characters belong to a variety of the northern alphabet which was used, about the 12th century A.D., so far as I can judge at present, in the most eastern parts of Northern India. They closely resemble those of the Deopara inscription of Vijayasena, published with a photolithograph in *Ep. Ind.* Vol. I. p. 305 ff., and apparently also those of the three Sena copper-plate inscriptions, published with indifferent photolithographs (or lithographs) in the *Journal Beng. As. Soc.* Vol. VII. p. 43 ff., Vol. XLIV. P. I. p. 11 ff., and Vol. LXV. P. I. p. 6 ff. That this alphabet belongs to Eastern India, is shewn at once by signs like those for *ê*⁴ (e.g. in *êtat*, l. 47), *kha* (in *kha-dalê khalu*, l. 2), *ûka* and *ûga* (in *Nihsankasimhasya*, l. 23, and *manigalasya*, l. 3), *ta* (in *tati-prakusâ*, l. 2), *ta* (in *bhagavatê*, l. 1), etc., as well as by the numeral figures⁵ on the margins of the plates; and signs like those for *ja*, (in *jagatâm*, l. 3), *pha* (in *saphalitah*, l. 15), *la* (in *kha-dalê*, l. 2), and especially those for *jha* (in *jhâta*, l. 41), and for the initial *i* (in *iti*, ll. 49 and 54), together with other peculiarities which the characters of this inscription have in common with those of the Deopara inscription, clearly distinguish the alphabet here used from another variety⁶ of eastern writing. As a trustworthy photolithograph

¹ I take this information from Dr. Hultzsch's account of the inscription.

² When I suggested to Dr. Hultzsch the great desirability of having the plates photolithographed, he most readily gave his permission to do so, and himself requested me to re-edit this record. The photolithograph has been prepared under Dr. Fleet's supervision.

³ I do not know whether there is a numeral figure on the second side of the fifth plate; there is none on the first side of it.

⁴ See above, Vol. IV. p. 255.

⁵ The figures for '1' and '3' are the same as those used in the Gayâ Buddhist inscription, *Ind. Ant.* Vol. X. p. 342, Plate; that for '2' occurs, in the same form, in the last line of the Tarpanidighi plate of Lakshmanasena, *Jour. Beng. As. Soc.* Vol. XLIV. P. I. p. 12 (where it has been mistaken for '3'); and that for '4' in line 53 of the Kamauli plates of Vaidyadêva, to be mentioned below. The same plates, in line 53, and the Gôvindpur inscription of Gaugâdhara (to be mentioned below), in line 35, have a different form of '1.'

⁶ I allude to the alphabet used, e.g., in the Kamauli plates of Vaidyadêva of Prâjyôtiish, published with a photolithograph in *Ep. Ind.* Vol. II. p. 347 ff. One special feature of that alphabet, which is essentially the same as that of the Gôvindpur inscription of the poet Gaugâdhara, published *ibid.* p. 330 ff., is, that many letters, at the top, have a kind of triangle. And another peculiarity is, that the letter *r*, before another consonant, is denoted by a short line which is sideways attached, on the proper right, to the middle of the *akshara*, of which *r* forms part. In the Gôvindpur inscription *r* is so written in *all* conjuncts; in the Kamauli plates, this

is published herewith, I need not attempt a minute description of all individual characters; but one or two more general points may be drawn attention to. In deciphering the text, as was stated already by Dr. Hultzsch, a difficulty is occasionally caused by the great similarity of two or even three different letters. Thus, it is not always easy to distinguish between *p* and *y*, between *n* and *l* (compare *nalini-dalasya*, l. 6), between *ch* and *r* (compare *kiri chandra*, l. 9), *ch* and *v* (compare *vachobhir*, l. 32), *v* and *dh* (compare *vadhū-vaidhavya*, l. 11), or between the subscript *u* and *r* (compare *induh*, l. 4, and *ragēndrau*, l. 7); and where letters like these happen to occur in proper names such as we find in lines 36 and 43-49, it is impossible to vouch for the absolute correctness of the transcribed text. Another matter which may be mentioned is, that for some letters we have two or more different forms. This is particularly the case with the subscript *u*, but also, e.g., with *l* and *dh*; (for the forms of *u* compare *Vāsudēvāya*, l. 1, *dyumaninā*, l. 4, *°pinadyugē*, l. 8, *induh*, l. 4, and *punūtu*, l. 5; for those of *l*, *khatu*, l. 2, *Lamvāchara*, l. 3, and *keli-kula*, l. 25; and for those of *dh*, *dhṛita*, l. 6, and *khadg-ityudha*, l. 34). I may also state that the letter *r*, where it immediately precedes another consonant, is written by the ordinary superscript sign, except in the conjuncts *rgg*, *rṇṇ*, and *rith*, the forms¹ of which may be seen from *svargga*, l. 38, *Udayakarnāḥ*, l. 17, and *tyartham*, l. 15. In the word *varṇāvāli* in line 2, the superscript *r* has been wrongly engraved on the top of an *akshara* which would be *rṇṇā*, already without it.² The sign of *avagraha* is not used in the inscription; nor are there any special signs for final consonants. The sign of *anusvāra* is always written above the line and is nowhere employed in the interior of a simple word, instead of the nasal of one of the five classes; and the sign of *visarga*, differing from the sign which is used in the Deopara inscriptions, is much like an English 8, except that often, at the bottom, it has a short tail.³— The language

sign for *r* is generally used when the sign of the consonant with which *r* is combined has a triangular top, as is the case in conjuncts like *rkḥ*, *vechḥ*, *rjḥ*, *rtḥ*, *rdḥ*, *rdhḥ*, *rlḥ*, *rvḥ*, etc. Neither of these two peculiarities is found in the Deopara inscription or in the inscription here edited. It is true that in these inscriptions the signs of certain *aksharas*, such as *ku*, *tu*, *tra*, *tri*, *trai*, etc., more or less frequently, have an angular top, but we nowhere see the triangle; and *r* never is denoted in them by the side-line, described above. [In lines 1-46 of Vaidyadēva's inscription, according to Mr. Venis's edition, the letter *r*, as the first part of a conjunct, is omitted by the engraver 36 times,— twice (according to the impressions only once) before *y*, once before *m*, and no less than 33 times where the *r* would ordinarily be denoted by the side-line. According to my experience, this side-line generally is very thin and shallow in the original inscriptions, so that often it does not show at all clearly in the impressions; and, in the case of Vaidyadēva's plates an examination of four impressions, of which I owe one to Mr. Venis himself and three to Dr. Führer, enables me to state with confidence that the engraver is not guilty of so many omissions as would seem to occur at first sight.]— As regards the letter *jh*, it will suffice to compare the sign for *jh* (which is almost exactly like the *jh* of the modern Bengali) in *jhāḥa* in line 41 of the present inscription, and that for *jjh* in the *akshara jjhi* (not *jhi*) of *ujjhita* in line 21 of the Deopara inscription, with the quite different signs for the same letters in the words *jhāḥiti* and *ujjhita* in lines 28 and 7 of Vaidyadēva's plates. The initial *i*, in the Gōvīndpur inscription, is denoted by two circles, placed side by side, with a kind of circumflex above them; and in Vaidyadēva's plates we have two signs for *i*, one with two circles below (as in *iti*, l. 8), and the other with the two circles at the top (as in *iva*, l. 45, and *imdh*, l. 66), both quite different from the *i* of the inscription here edited. [I may mention that Vaidyadēva's plates furnish two corresponding forms of the rare initial *ḥ*. One of them occurs at the end of line 40, in *Pāi*, where the *photolithograph* omits the vertical line between the two circles, by which *ḥ* is distinguished from *i*, and which is perfectly clear in the impressions; and the other form we have in the word *śāna*, in line 54, the *ḥ* of which has been erroneously taken to be *ai*.]— If I had to suggest special names for the two varieties of the alphabet spoken of above, I, with my present knowledge, should call that of Vaidyadēva's plates the *Pāla*, and the other the *Sēna* variety.

¹ The same signs, which of course owe their origin to the fact that the sign for *r* was written on, not above, the top-line, are used in the Deopara inscription and elsewhere.

² The same mistake was made by the engraver of the Gauhati plates of Indrapālavarmān (*Jour. Beng. As. Soc.* Vol. LXVI, P. I, p. 123 ff.) in the word *arṇava*, Plate iia, l. 5; compare the proper sign for *rṇṇa*, without the superscript sign for *r*, in *varṇa*, *ibid.* Plate iib, l. 2. The sign transcribed by *ṇṇa* (corrected to *rṇṇa*), *ibid.* Plate iia, l. 8, is really *rṇṇa* in the original. Whether in the Gauhati plates, in the conjunct *rgg*, *r* is written on or above the line, it is difficult to decide.

³ The two circles were joined, so as to enable the writer to form the sign of *visarga* with one stroke of the pen. To a similar process we owe the form of the initial *i*, here used.

ii b.

16

18

20

यत्कामायण्युत्तमालविय न त्वत्तमयं च यं अथ निर
 श्वैतो मासि लो वि श्वा सुभक्त य वक्ष्या छि वि न
 का य या यि छत्वा नृ य शा द्य य मय य म नृ १ १ नृ सु य
 १ अ म लो वि व व म ह्नि य म य क्षि य या यि छत्वा क
 वि सु व क ना यि वं य नृ म व लो का नृ य व दि ह य य
 मा य आ सु तं म सु क य ॥ नि १ १ क क्षि ह य य वि ह न
 व य लो सु मी ह ह १ सु सु ह वी य म ह्नि य नृ य व व ल य

iii a.

22

24

26

28

यं धि न वा गि रिक ह्य र पि वि सु वि य र वि ह वा १ क थ म ह्नि य वा या
 क्षि नि १ १ क क्षि ह य य नृ य य म म्नि वा ना मा नि क्क वा द्य वी उ म
 मी य यं य वि सु नृ मा नि १ १ क क्षि ह य य मा नृ य र ह्नि वी सु क र
 क लि क्क ल के र व व द्य क क्षि ह्नि १ १ र मा र म र मी य र मी क ह्नि
 रा वि ह्नि व य य म्नि क्क नि मा म नृ मि १ १ क क्षि ह्नि क्क उ य १ य क र
 व म्नि क्क उ म्नि ल य यो री य उ य १ १ क क्षि ह्नि य वी र य क
 १ क ह्नि वा या या गी य नृ ल व १ य क उ य य सा य नृ क
 क्क यो व ह्नि क्क व न क्क य वा वि रिक मा र मा र व नि क्क वि क्क

of the inscription is Sanskrit, and, with the exception of the introductory *ôm ôm namô bhagavatê Vâsudêvâya*, the whole is in verse. Of unusual words, or words used in an unusual sense, the text offers *nârapatyâ*, l. 20, 'rule, reign,' *hâsa(sarya)*, l. 33, 'a buffalo,' *chhurikêra* l. 34, 'one who is skilled in the use of the dagger,' *jhâta* in the technical expression *sajhâta-vîṭapa*, l. 41, 'with the woods and thickets,' and *âkarshaka*, l. 45, 'the extent (of a piece of land).' In respect of orthography the following points may be noted: The letter *b* is written by the sign for *v*; the palatal and dental sibilants are confounded in *samâsira* (for *samsâra*), l. 25, *hâsara*, l. 33, *simâ*, l. 42, *springâra*, l. 24, *subhê* and *sastê*, l. 41; the guttural nasal is employed instead of the sign of *anusvâra* in the word *vanâsa*, ll. 9, 16, and 52; before *y*, *l* is doubled in *sallyasya*, l. 31; and eight times the rules of *samâhi* have not been observed in regard to the final consonant of a word before a following consonant. Besides it may be noted that in line 21 *samutsritâni* is used instead of *samuchchhritâni*.

The inscription is one of a prince Vallabhadêva of whom, in verses 3-10, the following genealogy is given: In the race of the Moon there was a certain Bhâskara; his son was the king or chief Râyâridêva-Trailôkyasimha (whose wife¹ was Vasumatî ?); his son, again, was Udayakarna-Niṣânkasimha, whose wife was Ahivadêvi²; and their son was Vallabhadêva-Śrivalabha. Nothing of historical importance is recorded of any of these chiefs.

According to verses 13-22, Vallabhadêva, at the time of the sun's progress to the north in the Saka year 1107 (given in numerical words), at the command of his father and for the spiritual welfare of his mother, founded an alms-house or place for the distribution of food (*bhaktâ-śilâ, ama-sattra*), near a temple of the god Mahâdêva (Śiva) to the east of Kirtipur in the Hâpyachâ³ district (*maṇḍala*); endowed it with (the revenues of) certain villages and hamlets the names and boundaries of which are given, and (so far as I understand the text) assigned the services of five men, whose names also are recorded, and of their families.

The localities mentioned in the inscription I am unable to identify. The date does not admit of verification; it would correspond to the 25th December of either A.D. 1184 or 1185, according as the Saka year 1107 is taken as a current or an expired year.

TEXT.⁴

First Plate.

1	Ôm ⁵	ôm	namô	bhagavatê	Vâsudêvâya ||	⁶ Yad-gaṇḍa-maṇḍala-
2	taṭi-prakaṭ=âli-mâlâ			varṇa-âval=îva	kha.dalê	khalu ma-
3	ngalasya |	Lamvô(mbô)darah	sa	jagatârî	yaśasârî	prasâram=â-
4	nandatârî	dyumanîvâ	saha	yâvad=induh || [1*]		Pâtâla-palva-
5	la-talâd=divam=ntpatishṇôr=Vvishṇôḥ			punâtu		kṛita-gṛishṭi-
6	tanôs=tanur=vvah |			yat-tuṇḍakhaṇḍa-dhṛita-bhû-nalinîdalasya		śâ-
7	lûka-nâla-saḍṛisau			kamath-âragândrau || [2*]		⁷ Âsîd=bhûtimbu-

Second Plate; First Side.

8	jâm=mañli-maṇi-jâla-varatrikâ |					yên=ôpânad-yugê=
9	kâri	Chandra-vanêś ⁸	sa	Bhâskarah || [3*]	⁹ Tasmât ¹⁰	śaurya-vibhâva-

¹ See my note on the translation of verse 4² Or, perhaps, *Ahivadêvi*.³ Compare the name *Hapyôma*, in *Hapyôma-vishaya* in Plate iib, line 6, of the Gauhati plates of Indrapâlavarma.⁴ From Dr. Fleet's impressions.⁵ Expressed by a symbol.⁶ Metre of verses 1 and 2: *Vasantatîlakâ*.⁷ Metre: *Ślôka* (Anushtubh).⁸ Read *vanîś*.⁹ Metre of verses 4 and 5: *Śârdûlavikrîḍita*.¹⁰ Read *tasmâch*.

10	sôr=vvasumatî-viśvâsa-jâta-priyô	jajûê	yuddha-dhurandharô
11	ripu-vadhû-vaidhavya-yajûa-dhvajah |	yasmina ¹	Śrîr=apavâdam=u-
12	jjalatamañ	lô=êti	jîv-âvadi chikshêpa pratipaksha-laksha-
13	dalanô	Râyâridêvô	nripah || [4*] Yên=âpâsta-samasta-śâstra-
14	samayah	sañgrâma-bhûm[au]	ripus=chakrê Vañga-karîndra-sañga-vi-

Second Plate; Second Side.

15	shamê	sâtôpa-yuddhôtasavê [1*]	yên=âtyartham=ayam svayam saphalita-
16	h ²	Trailôkyasimbô	vidhih sô=bhûd=Bhâskara-vañsa-râjatîla. ³
17	kô	Râyâridêvô	nripah || [5*] ⁴ Udayam=Udayakarñnah pûrñpa-chandra-
18	h	Sumêrau	vivu(bu)dha-samabhîrômê râjîni Râyâridêvê | kara-
19	vibhava-kalâpair=nnandayan	sarvva-lôkân	dadhad=iha pada-
20	m=âpa	kshmbhritâm	mastakêshu || [6*] ⁵ Nihsaṅkasiñha-nripatêr=iha nâ-
21	rapatyê	bhûmibhñjah	sva-bhuja-vîrya-samutsritânî ⁶ | santatyaju-

Third Plate; First Side.

22	r=yadi na vâ	giri-kandarê=pi	tishthanti dâra-vibhavâh katham=anyathâ
	vâ || [7*]	Râ-	
23	jñô ⁷	Nihsaṅkasiñhesya	mahishî prâpa-sammitâ | nâm=Âhiavadêv=îti s=â-
24	sîd=yasyâm	prati[sh]thitam || [8*]	⁸ Nihsaṅkasi[m*]ha-nripa ⁹ =mânasa-râjabarñsi
	sri(śri)ñgâra-		
25	kêli-kula-kairava-candra-kântih [1*]	sarñsî(sâ)rasâra-sarasî-sarasiruha-śrî-	
26	r=âvirvva(rbba)bhûva	susham-aikâ-nivâsabhûmih || [9*]	¹⁰ Tâbhyân=tuñga-tapaḥ-
	prabhâ-		
27	va-muditât	samlabhya	Gaurî-patê ¹¹ yah | sarvvair=nnripa-vîra-putra-
28	Garudê ¹²	Nârâyañô	gîyatê | lavdhaḥ(bdhaḥ) putratayâ prasâdam=atu-
29	lam	Śrî-vallabhô	Vallabhadêvô vairi-kumâra-vâravanitâ-vikrâ-

Third Plate; Second Side.

30	nti-lilâ-patih || [10*]	Yasy=âkhêṭa-kathôra-pâṭana-patôr=âtôpa-	
31	m=âlôkitum ¹³ |	â mûlânâhish-âvali pravisataḥ śallyasya dâ-	
32	va-vrajâh |	âyâtâ jaya Vallabh=êty=anuyayuh sarvvê vachôbhir=mmu-	
33	dâ tatr=aikô	vimukhaḥ sva-kâsa(sa)ra-paritrâqâya yâtô Yamah |(||) [11*]	
34	¹⁴ Khadg-âyudha-jñah ¹⁵	chchharikâra-mukhyô dhânushka-vidyâ-prasha(sha)muikarê-	
35	khaḥ ¹⁶ |	Kâmvô(mbô)ja-vâjî-vraja-vâhanendra-yant=âbhavad=Vallabhadêva	
36	va || [12*]	¹⁷ Hâpyachâ-mañḍala-madhya-sthê ¹⁸ Mahâdêvasya sannidhan | bhakta-	
	ś(śâ)lâ kshu-		
37	dhârttânâ[m*]	Kirtti-pûrvva-purâh purâh |(||) [13*]	Dadê Ra(va)llabhadêvêna
	Nihsaṅkasi[m]-		

¹ Read *gasmîu=*.

² Read *=*.

³ Read *-vañsa-*. Originally *-râjîtila* was engraved, but the *i* of *jî* is struck out again.

⁴ Metre: Mâlinî.

⁵ Metre: Vasantatîlakâ.

⁶ Read *-samchôkhîritîni*.

⁷ Metre: Ślôka (Anushtubh).

⁸ Metre: Vasantatîlakâ

⁹ The *akshara pa* looks as if originally *ma* had been engraved.

¹⁰ Metre of verses 10 and 11: Śârdûlavikrîḍita.

¹¹ Read *-patêr=yah sa^o*.

¹² Read *Garudâr=*.

¹³ Read **tum=d mûlân=mahish-âvalîm*.

¹⁴ Metre: Indravajrâ.

¹⁵ Read *-jñâsôchhâ^o*.

¹⁶ I should have expected *kha* instead of *khaḥ*; see the note on the translation.

¹⁷ Metre of verses 13-22: Ślôka (Anushtubh). The first pâda of verse 13 is incorrect.

¹⁸ Read *-stha-*; perhaps this correction has been made already in the original.

iii.

30

32

34

36

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

iv.

38

40

42

44

ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २० ॥

46
48
50
52
54

प्रैकधात्रनीयुर्वेत्ता मधुना धृष्टश्रुमिमागरीवयश उच्यते
सहजानिधयश्चिण कर्त्तमादिता ॥ १७१ ॥ वावहिसुतमे उवा
चापिया शयामावस्यया शकायुतत्र सहादिता उ प्राध
श्या मरुवाधनालाहठडीरसायणो कूठियश्च नया अयुत्त
९ या रश्मदिनाशात्राश्रुक्वाद्ययिमापय रंयरीणया उरुका ॥
इति त्रयशक उनामयीये उरुममकवगि रायुणया उ उ वीण
धी वल्लोममयशय विद्या नय गीताम श्रुमय वि सुमी ॥ १७३
कोपिशा इति ह्यति १ नयां को नाम उवाहं ध्याने नीहिने
वया गीता गीतिलिधि उममसमी ममं हि नद्यग विद्य वा उ यि

56
58
60
62

केरि उवा शिया धैकथा विवृता चिन्मम वषष्वमापी दित विधिः
मया धिधिनि उवा गास्त्रिमावा वरुहा काह सुवय रया वा निवा
या उरुममममम म यमि वलेये उरुवैरु ययिमाका ह म कतय
मुमु उरुम निजिजा विवृति मरुच रला केला ह ते मययि वा यधि
दय हठ वमो वमो कस्मि कदि सु १ कि म धि कि म यि क म्म का धि
६ का र्थ उरुम ह य वरु विम वि य यो वि व म्म वि वि व म्म दि न रु उा ह व
म वृ म्म था सु य उ य र य म्म था य ह र उ व म्म व र म्म । म वि म्म यि
६ मि र्म वा धि न उ म्म ह य र ता व क्क उ म्म व य म्म रा ह्म उ म्म रा धि
६ म्म य म्म य म्म नि उ म्म उ म्म व य म्म म्म वि ता

Fourth Plate; First Side.

- 38 ha-sūnunā [*] akshaya-svargga-lābhāya jananyā janak-ājñayā || [14*]
Ītamya(syā) bha-
- 39 kta-sālayā nirvvāh-ārtham mahā-bhujah | visāla-kirtti-sālinyāh śrī-
40 mān=Vallabhadēvakah || [15*] Śākē naga-nabhō-Rudraih samkhyatē
ch=ōttarāyanē(ṇē) [1*]
- 41 su(su)bhē śubhē kṣaṇē rāsau sa(sa)stē vyasta-tamōgṇah || [16*] Sa-jhāṭa-
viṭapā[n]¹
- 42 grāmān sa-janān sa-jala-sthōlān [1*] dadau sapta chatuṣī(sī)mā-samsthi[t]iā-²
43 n=nāma-lēkhitān || [17*] Chāḍi Dēvūnikōñchi cha Sa[ī]jāpig-āpi
Vaṅga[ka]h [1*]
- 44 Samśrahikōñhikā ch=aiva Dō[shr]ipātaka-samyutā || [18*] Sōñchipātaka-
sa[m*]jñā-
- 45 ś=cha sapta grāmān=imān³ śubhān || (I) śimā cha likhitā yatnāta⁴
bhūmy-āka-

Fourth Plate; Second Side.

- 46 rshaka-sāsani || [19*] Pūrvvatō Munṭakāśvasthaḥ paśchimē Gōśaridharaḥ |
uttarē
- 47 Rājakanis=cha dakṣiṇē Karddamālikā || [20*] Ītat-simā vahiskri(shkri)tya⁵
Maitadā-
- 48 Dvāripāṭayōh [1*] madhyē shaṭṣ⁶ pātakā dattā Achādāhēḍikā tathā |(II) [21*]
Tha-
- 49 ṭhi-Pādharu-Vāthōlā Lōhataḍi-Rasāyana⁷ [1*] iti pañcha sahāyās=cha putra-
50 dāra-samanvitāh || [22*] Ā⁸ Bhāskarād=aparimāṇa-paramarīṇa-rājyē bhavē-
51 d=yadi nripah katamō madhyē [1*] tam tuṅga-maṅgala-girā prapayāt⁹
vra(bra)ṇviti
- 52 Śrī-vallabhō mama yasah paripālay=ēti || [23*] ¹⁰Asmad=vañśē¹¹ parikṣhṇē
53 kō=pi syād=yadi bhūpatih [1*] na syām kō nāma tasy=āham yō mē kirtim na
54 lumpati || [24*] Iti¹² likhita-samastē śima-sambhinna-dēśē vidadhati yadi

Fifth Plate.

- 55 kēchit kv=āpi pāpam kadāchita(t)[1*] tad=iti samavadadhre vrā(brā)hmanair-
vvēda-vidbhih
- 56 sapadi diṣati tēshām śāstim=agrō Varāhah || [25*] Iha surapurayātr-āmītra-

¹ The term *sa-jhāṭa-viṭapa* also occurs in line 38 of the Tarpanḍighi plate of Lakshmanasēna (*Jour. Beng. As. Soc.* Vol. XLIV. P. I. p. 12), in line 45 of the Madanapāda plate of Viśvarūpasēna (*ibid.* Vol. LXV. P. I. p. 13), and in line 50 of the Bākergañj plate of the same (*ibid.* Vol. VII. p. 46); in the first inscription the published text has *samājaviṭapah*, in the second *sasāṭaviṭapah*, and in the third *sasādāviṭahavē*; but the published lithographs, inferior though they are, sufficiently shew that the second syllable of the word is neither *mā* nor *ad*. I have not found *sa-jhāṭa-viṭapa* elsewhere, and the occurrence of it in the present inscription, therefore, quite accords with the fact that this inscription is written in an alphabet which is peculiar to the Sēna inscriptions. I suspect *jhāṭa* to be a Dravidian word.

² This *akshara* looks like *mad*, altered to *td*. In the Sēna copper-plates the corresponding term is *chatuṣṣīm-dvachabhinnā*.

³ Read *imān*.

⁴ Read *yatnād*.

⁵ Read *ītat-simā-vahiskrītā* (?).

⁶ The sign of *virāma* of this ṣ is very faint, but it is there.

⁷ If the division, adopted in the text, is correct, the last word should have been spelt *Rasāyanan*.

⁸ Metre: Vasantatilakā.

⁹ Read *prapayād*.

¹⁰ Metre: Śloka (Anushtubh).

¹¹ Read *vamśē*.

¹² Metre of verses 25-27: Mālika.

- 57 yâtrê-nna-sattê kshânam=anu cha vidhattê yô=nukûlam¹ [hri]d=âpi [*] sa
iha sakala-sa-
- 58 mpad-bhâjanam nirjît-ârir=abhimata-suralôkê môdatê=mutra ch=aiya || [26*]
Yad=i-
- 59 ha saha-ja-dharmmâ dharmmakarmm-aikachittâh kim=api kim=api karmma
kv=âpi
- 60 yê kurvatê tê [*] iha dadhatu vibhûtim putra-pautrair=amutra vividham=
abhibhantâm svargga-
- 61 m=avyagram=ugram || [27*] ²Sva-dattâm para-dattâm=vâ³ yô harêta
vasundharâm | sa vishthâyâm
- 62 kîmir=bhûtvâ pitribhîh saha pachyatê || [28*] Va(ba)hubhir=vvasudhâ datîâ
râjabhîh Sagar-âdi-
- 63 bhîh | yasya yasya yadâ bhûmih⁴ tasya tasya tadâ phalam=iti || [29*] ||

TRANSLATION.

Ôm ! Ôm ! Adoration to the holy Vâsudêva !

(Verse 1.) May Lambôdara⁵ rejoice over the spreading of the glory of the worlds, as long as the moon continues with the sun,—he, the row of bees on whose round cheeks verily is like the line of letters of a blessing on the leaf of heaven !

(V. 2.) May the body of Vishnu purify you,—the body of him who, in the body of a hog, rising, as from a pool, from the lower regions towards the sky, bore on his tusk the earth, like a lotus-leaf of which the tortoise and the lord of serpents⁶ looked like the root and the stalk !

(V. 3.) In the race of the Moon there was that Bhâskara, who on his pair of sandals put a multitude of jewels from kings' diadems, as straps.

(V. 4.) From that sun of valour sprang, dear to the earth⁷ for the confidence which he inspired, a leader in battle whose banner was (the performance of) the sacrifice—the widowhood of his enemies' wives,⁸ a destroyer of lakhs of adversaries, king Râyâridêva, (residing) with whom Fortune, to the end of his life, divested herself of her most patent blemish, that of fickleness.

(V. 5.) He, king Râyâridêva, the frontal ornament of the kings in Bhâskara's race, it was, who, at the gorgeous festival of battle which was fearful on account of the presence of the lordly elephants of Vaṅga, made the enemy abandon the entire practice of arms on the battle-field ; and who, in his own person, rendered the creation of 'the Lion of the three worlds' exceedingly fruitful.⁹

(V. 6.) As the full moon, rising on the Sumêru which is dear to the gods, delights all the worlds with the collection of her rays, and takes her place on the mountain-peaks, so

¹ To judge from the back of the impression, it is possible that the *akshara hri* has been altered to *ka*, or that an original *ka* has been altered to *hri*.

² Metre of verses 28 and 29 : Ślôka (Anushtubh).

³ Read *-dattâm vâ*.

⁴ Read *bhûmim*.

⁵ I.e. the god Gaṇêśa, 'who has a large or protuberant belly.' It is hardly necessary to remind the reader that Gaṇêśa has the head of an elephant and that this is the reason why the bees settle on his cheeks. With the end of the verse compare *Ep. Ind.* Vol. I. p. 187, verse 2.

⁶ The earth is carried by Śêśha, the lord of serpents, who again rests on the back of a tortoise. Compare, *op. Ind. Ant.* Vol. XV. p. 18, verse 14.

⁷ I suspect that *Vasumatî* was the name of Râyâridêva's wife.

⁸ Compare expressions like *ripucâhâ-vaidhavya-baddha-erata* in other inscriptions.

⁹ Râyâridêva had the surname *Trailôkyasimha*. The poet therefore says that he was created a *Trailôkyasimha* and that, by his valorous acts, he really was a lion of the three worlds.

Udayakarṇa, springing from king Rāyāridēva who pleased the learned, delighted all people with heaps of wealth, and took his place over the heads of princes.

(V. 7.) In the reign of king Niḥsaṅkasimha (other) kings entirely ceased to uplift their valorous arms; but for this,¹ how would their wives and their wealth continue even in mountain-caves?

(V. 8.) King Niḥsaṅkasimha had a queen, dear to him as his life, who bore the name Ahiavadēvi.²

(V. 9.) A swan in that Mānasa lake which was the heart of king Niḥsaṅkasimha, for every kind of amorous dalliance what the moon in loveliness is to the water-lily, glorious as the lotus in that lake which is the quintessence of mundane existence, she stood manifested as the one dwelling-place of exquisite beauty.

(V. 10.) Having received on unprecedented favour from the Lord of Gauri³ who was pleased with the might of their great austerities, they obtained as a son the Favourite of Fortune Vallabhadēva, who by all the valiant sons of kings, as if they were Garuḍas, is sung of as Nārāyaṇa,⁴ and who by his heroism sportively overcomes hostile princes, as if they were courtizans.

(V. 11.) The groups of the gods, having come to witness the might of his arrow which is able to pierce whatever is hard (to pierce) in a chase, entered up to the butt into a row of buffaloes, all followed him, joyfully shouting 'Be victorious, Vallabha!' Only one of them, Yama,⁵ turned back, to preserve his own buffalo.

(V. 12.) Vallabhadēva alone knows⁶ how to wield the sword, is the chief of those skilled in the use of the dagger, is sole and supreme⁷ in the science of archery, and is a rider of teams of Kāmbōja horses as well as of lordly elephants.

(Vs. 13 and 14.) In the proximity of (the temple of) Mahādēva, situated in the Hāpyachā maṇḍala, to the east of Kirtipur, Vallabhadēva, the son of Niḥsaṅkasimha, at the command of his father, gave an alms-house for the hungry, in order that his mother might obtain heaven everlasting.

(Vs. 15-17.) For the support of this widely famous alms-house, the long-armed illustrious Vallabhadēvaka, who has thrown off the quality of darkness, in the Śaka year counted by the mountains (7), the sky (0), and the Budras (11),⁸ at the sun's auspicious progress to the north, at an auspicious moment, and under a happy sign of the zodiac, granted—with their woods and thickets, with the people in them, with their water and land, and settled within their four boundaries—seven villages, the names of which are written here⁹ :—

(Vs. 18-20.) Chāḍi, and Dēvūnikōṅchi, and Sajjāpigā, (and) Vaṅgaka, and Samsraḥikōṅchikā together with Dō[sur]ipātaka, and (the village) named Sōuchipātaka—these seven pleasant villages.

¹ If the kings had opposed Niḥsaṅkasimha, he would have entirely exterminated their families and appropriated all their wealth. The words *yadi na ud* of the original text seem to me rather superfluous.

² The name may possibly be *Ahiavadēvi*. ³ I.e. the god Śiva, Gauri's (Pārvatī's) husband.

⁴ The meaning is that other princes served Vallabha as readily as the Garuḍa, Vishnu's vehicle, serves that deity. The passage, in my opinion, does not imply that Vallabha was named Nārāyaṇa.

⁵ Yama has a buffalo for his vehicle.

⁶ In the original the past tense is used in this verse.

⁷ The original has *pratham-aiha-rēkhāḥ* (for, in my opinion, *rēkhā*), the meaning of which is given in the St. Petersburg Dictionary, under the word *rēkhā*. In the Madanapāda plate of Viśvarūpa (*Jour. Beng. As. Soc.* Vol. LXV. P. I. p. 9 ff.) we have *saundarya-rēkhā*, in line 28, in the sense of 'exquisite beauty,' and in line 13 Lakshmanasena is described as *trailokyā-rēkhā-dābhūta*, which I take to mean 'marvellous in being the most exquisite being of the three worlds.'

⁸ I.e. in Śaka-Samvat 1107.

⁹ In the original we have the compound *nāma-lēkhita*, instead of *lēkhita* (or *likhita*) *namānā*.

The boundary also is carefully written (here), settling the extent (?) of the land: On the east is Munṭakāśvastha, on the west Gōśaridhara, on the north Rājakāni, and on the south Kardamālikā.

(Vs. 21 and 22.) Outside these boundaries, in Maitadā and Dvāripāṭā, six hamlets were given, and also Achaḡāhēḡikā. Also five assistants¹ (were given), viz. Thaḡhi, Pādharu, Vāthōla, Lōhataḡi, and Basāyaṇa, together with their wives and children.

(V. 23.) Whatever king there may be in this royal lineage² of mine, descending without limit from Bhāskara, to him Śrivalabha, with words of good omen, frankly says: 'Guard my fame!'

(V. 24.) And if, when my own race is extinct, some other king come, what indeed will I not be³ to him who does not curtail my fame!

(V. 25.) If any persons ever commit any wrong in regard to any part of this (grant) which has been thus fully described, and the localities of which with their boundaries have been stated, and the fact be ascertained by Brāhmanas conversant with the Vēdas,⁴ then the primeval Bear⁵ at once will mete out due punishment to them.

(V. 26.) Whoever, even for a moment or even in thought, does the slightest kind act to this alms-house, which is both a pilgrimage to the city of heaven and a victorious march against adversaries,⁶ he in this world defeats his enemies and is the recipient of all good fortune, and in the life to come rejoices in the coveted world of the immortals.

(V. 27.) People who, religious by nature and with their minds solely directed to acts of religion, do anything whatever here in regard to this (alms-house), may they with their children and children's children enjoy prosperity in this world, and in the life to come obtain the manifold delights of everlasting glorious heaven!

(V. 28.) Whosoever taketh away land, whether given by himself or by others, he becometh a worm in ordure and is burnt together with his ancestors.

(V. 29.) Land has been granted by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him, for the time being, belongs the reward (of a grant).

No. 20.—DEOLI PLATES OF KRISHNA III.;

SAKA-SAMVAT 862.

By R. G. BHANDARKAR, M.A., Ph.D., C.I.E.

The copper-plates, a transcript and translation of which are given below, were found in a well in Dēōli, about 10 miles south-west of Wardhā near Nāgpur. They were first published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*. The

¹ Viz. for the management of the alms-house, or as servants. I cannot be sure that I have given the proper names, which follow, correctly.

² The original has *rājyā*, literally 'in this kingdom' or 'reign'; but the context shews what is in the author's mind.

³ I.e. I promise (or am ready) to be to him whatever he wishes me to be; I will be to him even—as the text implies—a *nasy-dhāra*, i.e. an animal (such as a beast of burden) 'which is marked with the nose-string (*nasyā*).' In an Orissa copper-plate inscription (*Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 151, l. 3) the second half of a similar verse is: *nasy-dhāra kara-lagnaḡ syāṁ yā mat-kṛttim na lumpati*.

⁴ Compare above, Vol. III. p. 252, l. 22, and similar passages in cognate inscriptions.

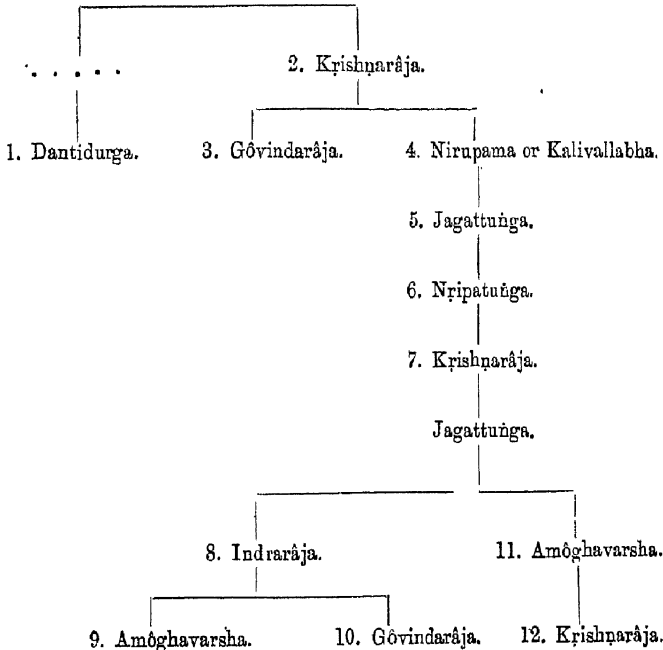
⁵ I.e. the god Vishṇu.

⁶ I take the writer to have formed a Dvandva compound (which may always be used in the neuter singular) of *surapurayātrā* and *amitrayātrā*.

Editor of the *Epigraphia Indica* having procured the original plates from the Secretary of the Society and having got a new facsimile prepared, I now publish a revised edition of my paper on those plates.

The plates are three in number, each being about one foot in length and about eight inches in breadth. The inscription is engraved on one side of the first plate, on both sides of the second, and on one side of the third. The letters are carefully and well formed in the first part, but in the latter the work is negligently done, and in consequence several letters look alike. The seal bears a figure of Śiva.¹

The inscription is a charter announcing the grant of a village, named *Tālapurumshaka* (ll. 53 and 57) and situated in the district of *Nāgapura-Nandivardhana*,² to a Brāhman named *Rishiappa* or *Rishiyapayya* (ll. 53 and 57), of the Vedic schools of *Vājin* and *Kāṇva* and of the *Bhāradvāja gōtra*. The grant was made by *Krishṇa III.* or *Akālavarsha* of the *Rāshtrakūṭa* family in the name of his brother *Jagattuṅga* (ll. 48 f. and 51), while staying at his capital *Mānyakhēṭa* (l. 46 f.), in the year 802, expired, of the Śaka era, corresponding to 940-41 A.D., on the 5th *tithi* of the dark half of *Vaiśākha*, the cyclic year being *Śārvarin* (l. 47 f.). The genealogy of *Krishṇa III.* is thus given :—



¹ [Dr. Gerson da Cunha was good enough to send me the plates and seal for examination. The seal is soldered on the two ends of a copper ring, which is 4½" in diameter and about ¼" thick. The ring had been already cut when I received the plates. The seal is of square shape, like that of the *Kardā* plates of *Kakka II.* (*Ind. Ant.* Vol. XII. p. 263). It measures 2½" both ways and bears, in relief, a seated figure of Śiva, which faces the front and holds a snake in each hand. On Śiva's proper right are, from top to bottom, an image of *Ganapati*, a *chazuri* and a lamp; and on his proper left the goddess *Pārvati* riding on a lion, and below her a *svastika*. At the base of the figure is inscribed the legend *Śrīmatō Śrīhadasya*, in which *Arīhadā*, 'the giver of wealth,' must be taken as a synonym of *Akālavarsha*, which was a *viruda* of *Krishṇa III.* Along the margin of the seal passes a border of various indistinct emblems, among which a *liṅga* and an elephant-goad are recognisable.— E. H.]

² [It deserves to be noted that the names of the village granted and of its boundaries and district, as well as those of the donee and of his father, *śākhā*, *gōtra* and native village, are engraved on engravures. Hence the names of the four boundaries of *Tālapurumshaka* are difficult to read and uncertain.— E. H.]

This grant clears up several doubts and difficulties as regards the genealogy of the Râshtrakûtas. In the first place, the Râshtrakûta family is said to have sprung from the Sâtyaki branch of the Yâdava race and to be known by the name of Tuṅga (verse 6). The genealogy begins with Dantidurga (v. 8), as it was he who acquired for his family the supreme sovereignty of Mahârâshtra or the Dekkan, the limits of which were the Narmadâ in the north and the Tuṅgabhadrà in the south. He was succeeded by his paternal uncle **Krishna I.**, who is represented to have decorated the earth with many temples of Śiva, which looked like the Kailâsa mountain (v. 9). I have shown in my *Early Dekkan History* that a temple of exceedingly great beauty was caused to be constructed at Ellora by this Krishnarâja, and have said that it was *perhaps* the Kailâsa itself. I should have said that it could be no other than the Kailâsa. For, if the demigods saw it while moving in the sky in their aerial cars, and were struck with its beauty, as stated in the Baroda inscription, the temple must have had a carved exterior; *i.e.* it must have been a temple entirely cut out from the rock, and not a mere cave temple without an architectural exterior. There is one such only at Ellora, and that is the Kailâsa. The comparison, made in the present grant, of the temples constructed by Krishnarâja with Kailâsa points, I believe, in the same direction.

The circumstances under which Dhruva Nirupama superseded his brother Gôvinda II. are distinctly given. Sensual pleasures made Gôvinda careless of the kingdom; and, entrusting the affairs of the state to his younger brother, he allowed the sovereign power to drop away from his hands (v. 10). Nothing particular is stated about Gôvinda III. or Jagattuṅga. His son, known as Amôghavarsha, the great patron of the Digambara Jainas, is here called Nripatunga (v. 12), which name is found in a Jaina work also. The city of Mânayakhêta, which, in one grant, is mentioned as simply flourishing in his time, is represented here to have been founded by him. His son, **Krishna II.**, who is also known by the name of Akâlavarsha, is spoken of as a powerful prince, and several particulars are given about him. He frightened the Gûrjara, destroyed the pride of the Lâta, taught humility to the Gaudas, and his command was obeyed by the Aṅga, the Kaliṅga, the Gâṅga and the Magadha (v. 13). As this Krishnarâja was not the reigning prince, whom the writer of the charter might be suspected of flattering, and as the grant is not reticent about the faults also of some of the other princes, this account may be relied on as true. Akâlavarsha is represented as a powerful prince in the *Prasasti* at the end of the *Uttara-Purâna* of the Jainas also. The Lâta prince alluded to seems to have belonged to the Gujarât branch of the Râshtrakûta family, which was founded in the time of Gôvinda III. or Jagattuṅga, who assigned the province of Lâta, that he had conquered, to his brother Indra. Akâlavarsha, the grandson of Jagattuṅga, seems thus to have humbled or uprooted his kinsmen of the Lâta country.

Jagattuṅga was the name of Akâlavarsha's son. From the mere fact of the mention of his name in the grants, he was supposed to have been a reigning prince; and, following others, I stated in the first English edition of my *Early Dekkan History* that he became king after his father. But from a number of circumstances it soon appeared to me that he could not have been an actual king, and in the Marâthi edition of the work I corrected that statement. This inference of mine has now been confirmed by the grant before us, in which he is represented to have been taken away by the creator to heaven without having succeeded to the throne, as if through the solicitations of the heavenly damsels who had heard of his beauty (v. 14). Akâlavarsha was thus succeeded by his grandson **Indra III.**, the son of Jagattuṅga.

There has hitherto been some confusion as regards the next prince, named Amôghavarsha, who was the son of Indra III. He is not mentioned by name or as a king in the Sâṅgali grant of his brother and successor, but is noticed in the Khârépâṭan grant; while, in the third and only other grant which gives us information about the two princes, there is a mistake which has led all writers on the subject to drop Gôvinda IV. altogether and regard Amôghavarsha as

the only prince. But the grant before us clears the difficulty. Amôghavarsha is there spoken of as "having immediately gone to heaven, as if through affection for his father" (v. 17). He reigned, therefore for a very short time (for a year, as stated in the Bhâdâna grant published after this), and hence is not noticed in the Sângali grant. The next prince, Gôvinda IV., is of course highly praised in his Sângali grant. But the grant before us represents him to be a prince addicted to sensual pleasures, and to have died an early death on account of his vicious courses (v. 18). The Khârêpâṭaṇ grant agrees with it in speaking of him as "the abode of the dramatic sentiment of love" and as "surrounded by women."

Our grant agrees also with that found at Khârêpâṭaṇ in representing his successor as a very virtuous prince. His name was Amôghavarsha, and he was the son of Jagattuṅga, and consequently the uncle of Gôvinda IV. He assumed the throne, being entreated to do so by the feudatory chiefs, who thought there was none else able to maintain the power of the Râshtrakûtas (v. 19). The Khârêpâṭaṇ grant gives his proper name, which was Baddiga. He was assisted in the government of the kingdom by his son Kṛishṇa III., who was engaged in wars with his neighbours and subjugated Dantiga and Vappuka (v. 22). He uprooted Rachhyâmalla and placed on the throne in the Gâṅga country (Gâṅgapâṭi, i.e. Gaṅgavâḍi) a prince of the name of Bhûtârya (v. 23). In an inscription at Âtakûr, noticed by Mr. Rice¹ and published by Dr. Fleet,² one Bûtuga is represented to have killed a prince of the name of Râchamalla and to have made himself master of the Gâṅga country. Bûtuga assisted Kannaradêva, i.e. Kṛishṇa III., who is mentioned at the beginning of the inscription, in destroying Râjâditya, the Chôḷa king, and received a reward from him. Bûtuga is elsewhere called Bûtayya,³ and our Bhûtârya is a Sanskritised form of this, while our Rachhyâmalla is clearly the Râchamalla of the Âtakûr inscription. But in the latter, Kṛishṇa's connection with the destruction of Râchamalla and the rise of Bûtayya are not mentioned. The reason probably is that it was not necessary to state the fact in that manner. But there can be no question that Bûtayya was assisted by Kṛishṇa III. and owed his elevation to him, since, in the fight with Râjâditya, Bûtayya acted as if he was his feudatory and received a reward as from a master. The name of the Pallava whom Kṛishṇa III. is stated to have subdued was Appiga (v. 24). Who the Dantiga and Vappuka were, that he put down, it is difficult to say; but the former name was borne by some Pallava rulers of Kâñchî.

On the death of Amôghavarsha, which seems to have taken place a short time before the date of this grant, Kṛishṇa III. ascended the throne (v. 28). He was called Akâlavarsha also, as the other princes of this dynasty, bearing the name Kṛishṇa, were. Here too the present grant clears up a difficulty. Misunderstanding a passage in the Kardâ grant, Kṛishṇa III. is made by writers on this dynasty to be an elder brother of Amôghavarsha, and another Kṛishṇa is brought in, who is identified with one of his younger sons, who never reigned, but is represented to have reigned and is called Kṛishṇa IV. In my *Early Deccan History* I have given the true sense of the passage and shewn the mistakes. The Khârêpâṭaṇ grant, which gives the true relationship and is perfectly clear on the points, was disregarded. But now the present grant confirms the account in the Khârêpâṭaṇ plates, so far as it goes, and, according to them both, Baddiga or Amôghavarsha had no brother of the name of Kṛishṇa who could have preceded or succeeded him; the king who preceded him was his nephew Gôvinda IV.; and the Kṛishṇa who succeeded him was his son. There was no other Kṛishṇa, who followed this last and could be called Kṛishṇa IV., according to any of our authorities. Jagattuṅga, the brother of Kṛishṇa III., in whose name the grant of the village is made, must have died before him; for the latter was succeeded by Khoṭṭiga, who appears to have been Kṛishṇarâja's step-brother according to the Kardâ grant, and he was followed by the son of his brother Nirupama.

¹ *Inscriptions at Śravana-Belgoḷa*, p. 21.

² *Ep. Ind.* Vol. II, p. 173.

³ *Ind. Ant.* Vol. XII. p. 270.

Jagattuṅga's name therefore does not appear in the subsequent history, but those of his brothers who were probably his step-brothers.

The name of the grantee ends in *appa*, or *apayya*, which shews that he was a Southern Brāhman. He belonged to the Kāṇva school of the White Yajurveda, and even at the present day there are followers of that school near Nāgpur. The village Tālapurumśhaka, which was granted, was bounded on the east by another of the name of [Mādātāḍhindhara], on the south by the river [Kanhanā], on the west by the village of [Môhama] or [Môhama]grāma, and on the north by [Vadhira] (l. 56 f.). Of these, Kanhanā is the present river of the same name, which has a course from the north-west of Nāgpur to the south-east; Môhama or Môhamagrāma is the Mohgaon of the present day, situated in the Ohhindwārā district, about 50 miles to the north-west of Nāgpur; and Vadhira is Berdi in the vicinity of that town. Nothing corresponding to the remaining two names appears on the map, and I am not able to identify them.

TEXT.¹

First Plate.

- 1 श्री^३ [॥*] स जयति [ज]गदुख[व]प्रवेशप्रथनपरः करपक्षवी सुरारेः
ख[सद]मृतपयःक-
- 2 'णांकलंस्त्रीस्तनकलशाननलब्धसंनिवेशः' ॥ [१*] जयति च गिरिजाकपील-
विस्वादिगतप-^५
- 3 अविचिन्तितसंभित्तिः । चिपुरविजयिनः प्रियोप[री]धावृतमदनाभ[यद]ानया-
सनेव ॥ [२*]
- 4 श्रीमानस्ति नभस्तलैकितलकस्त्रैलोक्यनेस्त्रोख[वी] देवो मन्मथवाभ्वः^६ कुमुदि-
नीनायस्त्रु-
- 5 धावीधितिः^७ । निःशेषामरतर्यणार्पिततनुप्रज्ञीणतालंजतेर्यस्यांशः शिरसा गुण-
प्रियतया
- 6 नूनं धृतः शंभुना ॥ [३*] तस्माद्विकासनपरः कुमुदावलीनां दीर्घाधिकार-
दलनः परिपूरिताशः । ज्यो-
- 7 [त्त्र]ाप्रवाह इव दर्शितशुद्धपन्नः प्रावर्त्तत च्चितितले च्चितिपालवंशः ॥
[४*] अभवदत्त[ल]-
- 8 कान्तिस्तत्र सुक्तामणीनां गण इव यदुवंशो दुग्धसिन्धूयमाने । अधिगत-
हरिनील[प्रो]-
- 9 क्लसन्नायकश्रीरिशिलगुणसंगो भूषणं [यी] सुवीभूव ॥ [५*] उद्दृ[त्त]दै-
त्यकुलकन्दलशान्तिहेतुस्त[च]ा-
- 10 यतारमकारोत्पुरुषः पुराणः । तद्वंशजा जगति सात्यकिवर्माभाजस्तुंगा इति
चित्तिसुजः प्र[धि]ता

^१ From Dr. Hultzsch's ink-impressions.

^२ Read लजी.

^३ Read शान्वः.

^४ Read लब्ध.

^५ Read दीधितिः.

^६ Expressed by a symbol.

^७ Read विष्वा.

- 11 वभूवुः¹ ॥ [६*] क्षितितलतिलकस्तदन्वये च क्ष[त]रिपुदन्तिघटोजनिष्ट रटः
। तमनु च सुतरा[द्भ्रू]ट-
12 नाम्ना भुवि विदितोजनि राद्भ्रूटवंशः ॥ [७*] तस्मादरातिव[नि]ताकुच-
चा[रु]हारनीहारभानु[रु]दगा-
13 दिह दन्तिदुर्गः । एकं [च]कार ^२चतुरव्युपकण्ठसीम चेत्य^३ य [ए]-
तदसिलांगलभिन्न[दु]र्गः^४ ॥ [८*] [त]स्मा-
14 दपालयदिमां वसुधां पितृव्यः श्रीकृष्णराजनृपतिः शरदभ्रशुभैः । यत्का-
रितेश्वरगृहैर्वसु-
15 [म]त्यनेककौलासशैलनिचितेव चिरं विभाति ॥ [९*] गोविन्दराज इति
तस्य वभूव^५ नाम्ना सूनुस्व भो-

Second Plate; First Side.

- 16 गभर[भ]गुरराज्य[चि]न्तः । आत्मानुजे^६ निरूप[मि] विनिवेश्य सम्यक्तास्मा-
ज्यमीश्वरपदं शिथिलीचकार ॥ [१०*] [खे]-
17 तातपक्षक्षितयेन्दुविम्बलीलीदयाद्रेः^७ कलिवल्लभाख्यात् । ततः क्तारातिमदेभ-
भंगो जातो जगतुंग^८-
18 [मृ]गाधिराजः ॥ [११*] तल्लूतुरानतनृपो नृपतुंगदेवः सीभूत्स्वसैन्यभरभंगु-
रिताह्[र]जः । यो मान्यखे-
19 ट[म]मरेन्द्रपुरीपहासि गोर्व्वाणगर्व्वमिव खर्व्वयितुं व्यधत् ॥ [१२*] तस्यो-
त्तर्ज्जितगूर्जरो हृतहटल्लाटी-
20 इटश्रीमदी गौडानां विनयव्रतार्पणगुरुस्मासुद्रनिद्राहरः । द्वारस्था[ग]कलिंग-
गांगमगधै-
21 ^९रभ्यक्षिताञ्जश्चिरं सूनुसूनुतवाग्भुवः परिवृढः श्रीकृष्णराजीभवत् ॥ [१३*]
अभूज्जगत्तुंग इति प्रसि-
22 ह[स्त]दंजः स्त्रीनयनामृतांशुः । ^{१०}अलक्षराज्यः स दिवं विनिन्द्य दिव्यां-
गनाप्रार्थनयेव धाम्ना । [१४*] त-
23 क्ष[द]नः क्षितिमपालयदिन्द्रराजो यद्भूपस[भ]वपराभवभीरुषेव । मानात्पुर्-
24 [व मद्]नेन पिनाकपाणिकोपाग्निना निज[त]नुः क्षयते^{११} [स्व] भस्म ॥
[१५*] [त]स्मादमोघवर्षी^{१२}

^१ Read वभूवुः.

^२ Read चतुरव्युप.

^३ Read चेत्य.

^४ Read दुर्गः.

^५ Read वभूव नाम्ना.

^६ The akshara नु is entered above the line.

^७ Read विस्व.

^८ Read जगतुंग.

^९ Read ^९रभ्यर्चिता.

^{१०} Read अलक्ष्य.

^{११} Read क्षयते.

^{१२} Read वर्षी.

- 25 [री]द्रधनुर्भगज[नि]तवलमहिमा¹ । राम इव रामणीयकमहानिधिर्दशरथा-
ज्जातः ॥ [१६*] क्षिप्रं दि-
26 वं पि[तु]रिव प्रणयाद्गतस्य तस्यानुजो मनुजलीकललामभूतः । राज्यं दधे
मदनसौख्य-
27 विलासकन्दो गोविन्दराज इति ^२विश्रुतनामधेयः ॥ [१७*] सोप्यंगनानयन-
पाशनि[रु]हवुच्चिरुन्म[र]-
28 र्मासंगविमुखीकृतसर्व्वसत्त्वः ॥ दीषप्रकीपविषमप्रकृति[स्त्र]यांगः प्रापत्स्यं सह-
जतेज-
29 सि जातजा[ञ्छे] ॥ [१८*] [स]रामन्तै[र]थ रट्टराज्यमहिमालम्बार्थमभ्यर्थितो^३
देवेनापि पिनाकिना हरिकु-
30 लोक्तासैषिणा प्रेरितः । अध्यास्त प्रथमो वि[वि]किषु ज[ग]त्तुंगात्मजोमीघ-
वाक्पेयूषा[ञ्चि]-^४

Second Plate; Second Side.

- 31 रमोघवर्षनुपतिः श्रीवीरसिंहासनं ॥ [१९*] श्रीकृ[ष्ण]राजदेवस्तस्मात्परमेश्व-
रादजनितः सतुः ।
32 [यः] शक्तिधरः स्वामी कुमारभावेप्यभूद्भुवने ॥ [२०*] [श्री]रट्टराज्यपुरवर-
रक्षापरि[खां] मदेन य-
33 स्यान्नां । विपुलां विलम्बयन्तः स्वयमपतं^५ द्रोहि[णी]ध[स्त]ात् ॥ [२१*]
येन मधुकैटभाविव पुनरुन्म-
34 [म्नै] जनोपमर्दाय । श्रीवल्लभेन निहतौ भुवि दन्तिगवप्युक्तौ दुष्टौ ॥
[२२*] र[च्छा]म[ज्ञ]विष[द्भु]म[सु]द-
35 [स्य] निहितेन योक्त सनाथां । भूतार्यपुण्यतरुणा वाटीभिव गांगपाटीञ्च
॥ [२३*] परि[म]लि[ता]णि-
36 [ग]पल्लवविपत्तिरासी[न्न] विस्मयस्थानं । विस्फुरति यद्यतापे शोषितविहे-
[षि]गांगौघे व^६ [२४*] य[स्य]
37 प[रु]षेक्षिताखिलदक्षिणदिग्दर्भाविजयमाकर्ण्य । गलिता गूर्ज्जरहृदयाक्कालञ्ज-
38 रचिच्छकूटाशा ॥ [२५*] अममन्वा पूर्व्वपरजलनिधिहिमशैलसिंहलक्ष्मीपात् ।
यं [ज]न-

¹ Read वल.

² Read विश्रुत.

³ Read बुद्धि.

⁴ Read लम्बार्थ.

⁵ Read षाञ्चि.

⁶ Read मपतन्.

⁷ This व represents a mark of punctuation (||).

i.

2 एतच्चवतिः...
 4 श्रीगाम्बि...
 6 ...
 8 ...
 10 ...
 12 ...
 14 ...

ii a.

16 ...
 18 ...
 20 ...
 22 ...
 24 ...
 26 ...
 28 ...
 30 ...

- 39 काज्ञावशमपि मण्डलिनश्छट्टम[यात्] ॥ [२६*] सिग्धश्रामरुचा ¹प्रलम्ब-
भुज(र)[या] पीनायतीर[स्क]या
- 40 [मू]र्त्य² कीर्त्तिलताहितामृतजलैर्वृत्तैश्च सतीङ्गवैः । ज्ञात्वा यं पु[रुषो]त्तमं
[भर]सहं विस्वभरा-³
- 41 [भ्यु]द्धृतौ शान्ते धाम्नि लयं गत[:]⁴ प्रशमिनामाद्यः कृतायंः पिता ॥
[२७*] वृत्ते नृत्तसु[र]ांगने सर[म]सं
- 42 दिव्य[धि]दत्ताग्निधि श्रीकान्तस्य नितान्त[भाषि]तहरे⁵ राज्याभि[धि]कीर्त्तवे ।
⁶य[स्य]व[द्]करग्रहीद्य-
- 43 मभवत्कंपानुरागोदयाद्दिक[न्य]ाः स्वसमर्पणार्थमभवत्सन्नातुकव्यप्रियाः⁷ ॥ [२८*]
स च पर[म]-
- 44 भटारकमहाराजाधिराजपरमेश्वरश्रीमद[मी]धवर्षदेवपादानुज्ञांतप र म भ [ट्ट]ा-⁸
- 45 रकमहाराजाधिराजपरमेश[श्च]रपरममाहे[श्च]रश्रीमद[क]ालवर्षदेवपृथ्वीवल्लभश्री[मह]-
- 46 [ल्लभ]नरेन्द्रदेवः कुशली सर्वा[कि]व⁹ स्वजानप[द]ान्त[म]ाज्ञाप[यत्य]सु वः
संविदितं यथा [श्री]मा[न्य]-

Third Plate.

- 47 [खे*][ट्ट]राजधानीस्थितेन शकनृपकालातीतसंव[त्स]रशतैष्वष्ट(१)सु द्विष[ष्ट]ाधिके-
[षु] शार्वरिसं-
- 48 [वत्सरा]न्तर्गतवैशाखवह्नुलपञ्चन्यां¹⁰ मम प्रा[णि]भ्योपि प्रियतमस्य कनीय[सो]
भ्रातुः श्री[म]-
- 49 [ज्ज]गत्सुंगदेवस्य पुण्ययशोभिवृद्धये ॥ आपि¹¹ च ॥ [ज्ये]ष्ठे भ्रातरि कुर्वता
निरुपमां [भ]क्तिं जितो
- 50 [लक्ष्म]णः सौ[न्दर्ये]ण¹² [म]नोभवः सुचरितै रामस्य ध[र्मात्म]जा¹³ ।
कान्त्या शो[त]रु[चि]श्च येन सततं शौ[र्ये]-
- 51 ण सिंहो जग[त्तु]ंगस्या[स्व]भिर्वाच्छितप्र[दमि]दं तस्येति दानं भुवः ॥
[२९*] अनेनाभिसंधिना मया नन्द-
- 52 वर्हनविनि[र्ग]तभारद्वाजस[गोत्र]वा[जि]काण्व[शाखा]सन्नज्ञचारिभाद्रज्ञसुतवेद[विदां]-
ग]¹⁴

¹ Read प्रलम्ब.² Read सूर्या.³ Read विश्वभरा.⁴ The lower dot of the visarga after गत is missing.⁵ Read तोषित.⁶ Read यस्यावृत्.⁷ Read ^०भवत्सन्नातुकव्य.⁸ Read पादारुधात.⁹ Read सर्वादेव.¹⁰ Read षड्वह्नुपञ्चन्यां.¹¹ Read अपि.¹² Read सौन्दर्येण.¹³ Read धर्मात्मजा. The sign after ज in धर्मात्मजा may be intended for the jihvāmūltya.¹⁴ Read सन्नज्ञचारि.

- 53 पारमरि[षि]यप्याय ना[ग]पुरन[न्दि]वर्धनान्तर्गततालपु[र]षकनामा ग्रामः सो-
द्रंगः स-
- 54 प[रि]क[र]ः सधान्यहिरण्मिदयः सदण्डदोषदशापराधः स[र्वो]त्पत्तिसहितः
- 55 पू[र्व]प्र[सिद्ध]चतुःसोमपर्यन्तः । 'ब्रह्मदायन्या[यि]नाचन्द्रार्कं न[म]स्यो दत्तः । य-
- 56 [स्य पू]र्व्वत[*] [मादाटडिंटर]न[ग]मा ग्रामः । दक्षिणतः [कन्दना]नदी ।
पश्चिमतः [मोहम]ग्रामः । उ-
- 57 त्त[र]तः वन्नोरग्राम] एवं चतुराघाटविशुद्धं तालपुं[रुष]कं^३ रिषियपय्य[स्य]
कृषतः कर्षयती
- 58 भुञ्जती भोजयती वा [न के]नचिद्दशाघातः [क]ाय[*]^३ प^४ यच्च व्या[घा]-
तं करोति स पञ्चभिरपि मच्चा-
- 59 पातकैः संयुक्तः स्यात् ॥ स्वस्यव्वा^३ ॥ स्वदत्तां परदत्तां वा यो ह[रि]त
वसुस्वरां । [स] विष्टायां कृ[मि]-
- 60 भूत्वा पितृभिः [स]ह पचते ॥ [३०*] सामान्यीयं धर्मसितुनृपाणां काले
कालि पालनीयी भवतिः । स-
- 61 वां[नि]वं भावि[न]ः पार्थिवेन्द्रान्भूयो भूयो याचते रा[म]भद्रः ॥ [३१*]
[चे]वान[न्वे]रस्य [भ्रा]त्रा यो[ग्रा]प्यो-
- 62 न लि[खितमि]ति [॥*]

TRANSLATION.

[The first 28 verses are identical with verses 1-8, 10-13, 15-21, 24, and 26-33 of the Kakhād plates and have been already translated above, Vol. IV. p. 286 ff.]

(Line 43.) And he, the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the great devotee of Mahēśvara (Śiva), the prosperous *Akālavarshadēva Pṛthivivallabha*, the prosperous *Vallabhanarēndradēva*, who meditates on the feet of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous *Amōghavarshadēva*,— being well, commands all the people of his country :—

(L. 46.) “ Be it known to you that, while staying in the prosperous capital *Mānyakhēṭa*, when eight hundred and sixty-two years have elapsed from the time of the Śāka king, on the fifth *tithi* of the dark (*half*) of *Vaiśākha* falling in the year Śārvarin, for the enhancement of the holy fame of (*my*) younger brother, the prosperous *Jagattuṅgadēva*, who is dearer to me even than (*my*) life,—

(Verse 29.) “ Let this grant of land fulfill the wishes of that *Jagattuṅga* who has always surpassed *Lakshmana* in serving (*his*) eldest brother with incomparable devotion, the god of love by (*his*) beauty, the well-known lovable son of Dharma (*i.e.* *Yudhisṭhira*) by (*his*) good deeds, the cool-rayed (*moon*) by (*his*) lustre, and the lion by (*his*) bravery ;—

(L. 51.) “ With this intention I have given to *Rishiyappa*, who has come from *Nandivardhana*, belongs to the *Bhādrarāja gōtra*, is a student of the *Vāji-Kāṇva śākhā*, (*is*)

¹ Read ब्रह्म.

² Read पुंरुषक.

³ Read कार्यः; the upper dot of the *visarga* is missing.

⁴ Instead of this p read l.

⁵ Read चत्वार.

the son of Bhâilla, and is conversant with the Vêdas and their subsidiary treatises, the village named Tâlapurumshaka, situated in Nâgapura-Nandivardhana, along with what is set aside, with the appurtenances, with the assessment in grain and gold, with the flaws in measurement and inflictions of fate, with all the produce, up to (*its*) four previously known boundaries, (*and*) to be respected (*i.e.* not to be interfered with) as long as the moon and the sun endure, in the manner of a gift to a Brâhmana."

(L. 55.) To the east of it (*is*) the village named [Mâdâtâçhinçhara]; to the south the river [Kanhanâ]; to the west the village of [Môhama]; (*and*) to the north the village of [Vadhira].

(L. 57.) No one should cause obstruction to Rishiyapayya while he cultivates Tâlapurumshaka, defined by these four boundaries, causes (*it*) to be cultivated, enjoys (*it*) or causes (*it*) to be enjoyed. And he who causes obstruction will incur the five great sins; for it is said:—

(V. 30.) "He who takes away land that has been given by himself or others, becomes a worm in ordure and is cooked (*in hell*) together with (*his*) ancestors."

(V. 31.) "Râmbhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, (*which is*) common to (*all*) kings."

(L. 61.) Engraved by Yô[grâshtya], the brother of [Chê]vâna[rvêra].

No. 21.— DATES OF CHOLA KINGS.

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

(Continued from page 49.)

A.—RAJARAJA.

No. 27.— Inscription in the Vaikuñtha-Perumâl temple at Manimañgalam.¹

1 [Ti*]ru-magaḷ pōl
2 k-iyāṇḍu līvaḍu Isha[bha]-nâ[ya.]ṇṇu pūrvva-ba(pa)kshattu [da]śamiyu[m*]
Viyāḷa-kīḷam[ai]yu[m p]eṇṇa [A]ttattā nā.

"In the 15th year (*of the reign*) of, ² on the day of Hasta, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Rishabha."

As Râjarâja's reign has been found to commence between the 24th December A.D. 984 and (approximately) the 29th August A.D. 985 (above, p. 48, No. 25), a date in the month of Rishabha (April-May) of the 15th year of his reign will be expected to fall either in A.D. 999 (in Śaka-Samvat 921 expired) or in A.D. 1000 (in Śaka-Samvat 922 expired).

In A.D. 999 the month of Rishabha lasted from the 23rd April to the 24th May. During that time the 10th *tithi* of the bright half (of the lunar month Vaiśâkha) commenced 0 h. 53 m. after mean sunrise of Thursday, the 27th April, and ended 1 h. 4 m. after mean sunrise of Friday, the 28th April; and the *nakshatras* on the two days were—

on the Thursday, by the Brahma-siddhânta and according to Garga, Uttara-Phalgunî the whole day; and by the equal space system, Pūrva-Phalgunî up to 9 h. 12 m., and afterwards Uttara-Phalgunî;

¹ No. 289 of the Government Epigraphist's collection for 1897.

² The name of the king is lost, but the historical introduction, the whole of which is preserved, makes it certain that the inscription belongs to the time of Râjarâja I.

on the Friday, Uttara-Phalgunī, by the equal space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhānta for 7 h. 13 m.; and afterwards Hasta.

In A.D. 1000 the month of Rishabha lasted from the 23rd April to the 23rd May; and during that time the 10th *tithi* of the bright half (of the lunar month Jyaishṭha) ended 20 h. 53 m. after mean sunrise of Wednesday, the 15th May, when the *nakshatra* was Hasta, by the equal space system and according to Garga for 22 h. 20 m., and by the Brahma-siddhānta for 19 h. 3 m., after mean sunrise.

From this it follows that, if the year of the king's reign is correctly given, either the *nakshatra* (Hasta) has been quoted incorrectly, or the weekday (Thursday). In A.D. 999 the 10th *tithi* of the bright half of the month of Rishabha may undoubtedly be joined with Thursday, the 27th April, because the *tithi* commenced as early as 0 h. 53 m. after mean sunrise of that day;¹ but during no part of the Thursday was the moon in the *nakshatra* Hasta. On the other hand, for A.D. 1000 the day of the date would undoubtedly be the 15th May, when the *nakshatra* was Hasta up to nearly the end of the day; but the 15th May A.D. 1000 was a Wednesday, not a Thursday.

My own opinion is, that the day of the date probably is Thursday, the 27th April A.D. 999, and that the writer, confounding the solar and the lunar months Jyaishṭha, without verifying his statement, has coupled with that day the *nakshatra* Hasta, because in the great majority of years² Hasta really is the proper *nakshatra* for the 10th *tithi* of the bright half of the lunar Jyaishṭha.

I may add that I have calculated the date also for the surrounding years A.D. 998 and 1001, as well as for A.D. 1009 and 1010, without any satisfactory results.

B.— KULOTTUNGA-CHOLA I.

No. 28.— Inscription in the Rājagōpāla-Perumāḷ temple at Manimañgalam.³

- 1 Svasti śrī [||*] Tiribuvanachchakkaravattigaḷ śrī-Kulōttuṅga-Śōḷadēvaṅkku yāṇḍu 48āvadu Kumbha-nāyarṅgu pūrvva-[pa]kshattu dvādaś[ī]yūm Vel-
- 2 [||]i-kiḷamaiyūm peṅṅa Śadaiya[t]ta nāl.

"In the 48th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,⁴— on the day of Śatabhishaj, which corresponded to a Friday and to the twelfth *tithi* of the first fortnight of the month of Kumbha."

Since, during the month of Kumbha, a twelfth *tithi* cannot possibly be joined with the *nakshatra* Śatabhishaj, I feel confident that the twelfth is wrongly quoted here instead of the second *tithi* of the bright half, and that the date, therefore, in every respect is the same as No. 20, above, Vol. IV. p. 262.

C.— KULOTTUNGA-CHOLA III.

No. 29.— Inscription in the Dharmēśvara temple at Manimañgalam.⁵

- 1 Tiru-vā[y*]-kk[ē]vi mu[n]-āga Tribhuvanachchakkaravattigaḷ Maduraiyūm ūlamum Pāṇḍiya[n] m[n]di-ttalaiyūn-gōṇḍ-aru[ī]iya śrī-Kulōttuṅga-Śōḷadēvaṅkku yāṇḍu

¹ I could quote very many similar dates from my lists.

² A comparison of twelve native calendars for different years has yielded the following result for the day on which the 10th *tithi* of the bright half of the lunar Jyaishṭha ended: In nine years the *nakshatra* was Hasta at the commencement of the day, and in two others towards the end of it; and in the remaining year the *nakshatra* at the commencement of the day was Chitra, which follows immediately upon Hasta.

³ *South-Ind. Insor.* Vol. III. No. 32.

⁴ The identity of this king with Kulōttuṅga-Chōḷa I. is proved by the fact that three persons mentioned in this inscription are also referred to in another inscription at Manimañgalam (above, Vol. IV. p. 262, No. 20), which opens with the usual historical introduction of the inscriptions of Kulōttuṅga-Chōḷa I. (*Pugaḷ-mādu viḷaṅga*).

⁵ No. 282 of the Government Epigraphist's collection for 1897.

2[9]vaḍu Mīṇa-nāyarru p[ūr]vva-pakshattu sattamiyum Buda[n]-kilamaiyum
peṇṇa Mirugaśirishattu nāḷ.

“In the 2[9]th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya,—on the day of Mṛigaśirsha, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Mīna.”

As the reign of Kulōttuṅga-Chōḷa III, commenced between the 5th June and the 8th July A.D. 1178 (above, Vol. IV. p. 266), a date in the month of Mīna (February-March) of the 29th year of his reign will be expected to fall in A.D. 1207 (in Śaka-Samvat 1128 expired); and for that year this date is correct.

In A.D. 1207 the month of Mīna lasted from the 23rd February to the 24th March; and during that period the seventh *tithi* of the bright half (of the lunar month Chaitra) ended 20 h. 16 m. after mean sunrise of Wednesday, the 7th March A.D. 1207, when the *nakshatra* was Mṛigaśirsha, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhānta for 18 h. 23 m., after mean sunrise.

No. 30.—Inscription in the Vaikuṅṭha-Perumāl temple at Uttaramallūr.¹

- 1 Svasti śrī [!]* Tiru-[v]āy-kkēḷvi muṇṇ-āga Tribhuvanachakravatt[ī]gaḷ
Maduraiyum [Ī]a)muṇ-Garuvūrum Pāṇḍi[ya]ṇ muḍi-ttalaḷiyuṇ-gonḍ-a[ru]ḷi
vītar abhiśhēkam[u]m viśaiyar abhiśhēkamuṇ paṇṇi aru[ḷi]ḷi[ṇa] Tribhuvana-
2 vi(vi)radēvaṅku yāṇḍu 37āvaḍu Mi[th]uṇa-nāyarru pūrva-pakshattu na[ya]mīyumu
Nāyarru-kkiḷa[mai]yam² [p]eṇṇa Attattu nā[ḷ].

“In the 37th year (of the reign) of the emperor of the three worlds Tribhuvanavīradēva, who was pleased to take Madurai, Īlam, Karuvūr, and the crowned head of the Pāṇḍya, and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna.”

According to what has been stated above, a date in the month of Mithuna (May-June) of the 37th year of the king's reign will be expected to fall either in A.D. 1214 (in Śaka-Samvat 1136 expired) or in A.D. 1215 (in Śaka-Samvat 1137 expired). As a matter of fact, this date is correct for A.D. 1215.

In A.D. 1215 the month of Mithuna lasted from the 27th May to the 26th June; and during that time the 9th *tithi* of the bright half (of the lunar month Āshāḍha) ended 17 h. 17 m. after mean sunrise of Sunday, the 7th June A.D. 1215, when the *nakshatra* was Hasta, by the equal space system and according to Garga for 5 h. 55 m., and by the Brahma-siddhānta for 2 h. 38 m., after mean sunrise.

The date reduces the period during which the reign of Kulōttuṅga-Chōḷa III, must have commenced (by three days, *viz.*) to the time from (approximately) the 8th June to the 8th July A.D. 1178.

No. 31.—Inscription in the Rājagōpāla-Perumāl temple at Manimaṅgalam.³

- 1 Svasti śrī [!]* Tribuvanaśakkaravarttiḷa[ḷi]
2 Madurai[yum*] [P]āṇḍiyaṇai muḍi-tta-
3 laiyum koṇḍ-aruliya Kulōt-
4 tuṅga-Śōḷadēvaṅku yāṇḍu 20-

¹ No. 67 of the Government Epigraphist's collection for 1898.

² The syllable *mai* seems to be entered below the line.

³ No. 276 of the Government Epigraphist's collection for 1897.

5 āvadu Viṛṣhaba-nāyaru pūrva-pakshattu daśa-
6 miyumu Viyāla-kiḷamaiyumu peṛṇa Svāti-nāḷ.

"In the 20th year (of the reign) of the emperor of the three worlds, Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Svāti, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Viṛṣhabha."

From what has been stated above, this date of the month of Rishabha (April-May) of the 20th year of the king's reign would be expected to fall in A.D. 1198 (in Śāka-Samvat 1120 expired); but for that year the date is quite incorrect.

In A.D. 1198 the month of Rishabha lasted from the 25th April to the 25th May, and during that time the 10th *tithi* of the bright half (of the lunar month Jyaisṭha, as a *kshaya-tithi*) commenced 0 h. 43 m. and ended 22 h. 43 m. after mean sunrise of Sunday, the 17th May, when the *nakshatras* by the equal space system and according to Garga were Uttara-Phalgunī and Hasta, and by the Brahma-siddhānta Hasta and Chitrā.

Of the many years for which I have calculated the date, only the year A.D. 1200 (the month Rishabha of which would fall in the 22nd year of the king's reign) yields an approximately correct result. In that year the *tithi* of the date ended 7 h. 9 m. after mean sunrise of Thursday, the 25th May, which was the last day of the month of Rishabha, and on which the *nakshatra* was Svāti, by the equal space system and according to Garga from 19 h. 42 m., and by the Brahma-siddhānta from 16 h. 25 m., after mean sunrise.¹ Even this result I cannot regard as satisfactory, because, in my opinion, this Thursday, the 25th May A.D. 1200, would have been described as 'the day of Chitrā.'

No. 22.—VAKKALERI PLATES OF KIRTIVARMAN II.;
SAKA-SAMVAT 679.

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

These plates were first brought to public notice, about twenty years ago, by Mr. L. Rice, C.I.E., who in the *Indian Antiquary*, Vol. VIII. p. 23 ff., gave the text and a translation of the inscription which they contain, with photolithographs prepared under Dr. Fleet's supervision. The plates were obtained, and are still, at Vakkalēri, the head-quarters of a *hobāḷi* in the Kōlār district of the Mysore state. My revised text² is based on excellent impressions, furnished to me by Dr. Hultzsch, for whom the original plates were kindly obtained on loan by Mr. Rice.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $9\frac{1}{2}$ " broad by from $4\frac{3}{8}$ " (in the middle) to 5" (at the two ends) high. The plates have raised rims and are strung on a ring, which had been cut already before the impressions were taken. The ring is about $4\frac{3}{8}$ " in diameter and $\frac{1}{2}$ " thick, and has its ends secured in the base of an elliptical seal, which measures about $1\frac{1}{2}$ " by $1\frac{1}{4}$ " and bears, in relief on a countersunk surface, a standing boar which faces to the proper right.—The writing is well engraved and is in an excellent state of preservation, so that almost every

¹ It is easy to prove that during the time, which is actually occupied by the tenth *tithi* of the bright half, the moon cannot possibly be in the *nakshatra* Svāti during the month of Rishabha.

² A revised text of part of the inscription was given by Dr. Hultzsch, from the published photolithographs, in *South-Ind. Inscr.* Vol. I. p. 146.—Dr. Hultzsch informs me that he cleaned the plates with diluted nitric acid before taking the fresh impressions, from which the accompanying photolithographs have been prepared under Dr. Fleet's supervision.

single letter may be read with absolute certainty. The characters¹ belong to the same variety of the southern alphabet which is used, *e.g.*, in the Togarohédu and Karnûl district plates of the Western Chalukya Vinayāditya, *Ind. Ant.* Vol. VI. pp. 86 and 89, and Plates. As regards individual letters, the chief point to note is that, except in the *akshara lā*, in which we have the full form of *l* of the older inscriptions, the letter *l* is everywhere denoted by the sign which in the earlier Western Chalukya inscriptions, so far as I know, is employed for the subscript *l* only.² For other test-letters, such as *kh*, *j* and *b*, the ordinary earlier types are used throughout.³ The inscription contains no sign of punctuation, nor any form of a final consonant. The size of the letters is about $\frac{3}{16}$ ".—The language of the inscription is Sanskrit, and, with the exception of a well-known verse in praise of the god Vishnu in lines 1 and 2, and three benedictive and imprecatory verses ascribed to Vyāsa, in lines 72-76, the whole is in prose. From the word *śrīmatām* in line 2 to *ājñāpayati* in line 61 the text forms a single sentence, the construction of which is not always correct, and in which occur two forms⁴ which are contrary to the strict rules of grammar. In respect of orthography, it will suffice to draw attention to the use of the Dravidian *l* in *padādhvaja*, ll. 20, 27 and 33, and in some proper names the most important of which are *Kaṣabhra*, *Kēraḷa*, *Ohōla*, and *Sinhāḷa*, and to the fact that *visarga* before surd guttural and labial letters has mostly been changed to the *jihvāmūṭhya* and *upādhmāntya*, and has nearly always been assimilated to a following *s* and *s*. In general, the text is remarkably free from clerical mistakes.

The inscription is one of the Western Chalukya *Mahārājādhirāja Paramēśvara Bhāṭṭārāha Kirtivarman [II.] Satyaśraya*, styled *Śrīprīthivīvallabha*, 'the favourite of fortune and the earth,' whose genealogy is given in lines 2-59. It records (in lines 61-69) that, when six-hundred and seventy-nine Śaka years had gone by, in the eleventh year of his reign, on the full-moon tithi of the month of Bhādrapada, while encamped at the village of Bhaṅḍāragaviṭṭage on the northern bank of the river Bhīmarathī, the king, at the request of a certain Dōsirāja, granted the village of Suḷliyūr, together with Neṅgiyūr and Nandivalli, situated in the midst of the villages Tāmaramuge, Pānuṅgal, Kīruvalli and Bālavuru, on the southern bank of the river Aradoṛe, in the Pānuṅgal-vishaya, to Mādhavaśarman, the son of Krishṇaśarman and son's son of the student of the Rīg- and Yajurvedas Vishṇuśarman, of the Kāmākāyana gōtra. The charter (according to lines 76 and 77) was written by the *Mahāsāndhivigrahika* Anivārita Dhaṇamjaya,⁵ styled *Puṅyavallabha*, 'the favourite of religious merit.'

The date does not admit of verification; for Śaka-Samvat 679 expired it would correspond to the 2nd September A.D. 757. Of the localities mentioned, Bhaṅḍāragaviṭṭage, according to Dr. Fleet, must be 'Bhandār-Kawte' in the Sholāpur district—the 'Kowteh' of the map—on a stream which flows into the Sīna, which again flows into the Bhīma (the Bhīmarathī of the inscription); Pānuṅgal is the modern Hāngal in the Dhārwar district, and Bālavuru seems to be the modern Bālūr, three miles south by east of Hāngal; the other places have now disappeared.

¹ See Prof. Bühler's *Indische Palaeographie*, Plate VII. col. xvi. The sign No. 12, given there as *āka*, is really *ṭw*; and the sign No. 19 is *ṭga*, not *dga*. Under No. 2, the sign for *d* is omitted (see l. 37 of the inscription); on the other hand, the form of *pha*, given under No. 28, does not occur in the inscription.

² Compare, *e.g.*, the subscript *l* of the *akshara lā* of the word *vallabhāna* in the last line of the Togarohédu plates, *Ind. Ant.* Vol. VI. p. 87. This sign for *l* differs from the sign for *l* which is used throughout in the Nausārī plates of the Gujārāt Chalukya *Yuvorāja Śryāśraya Śīlāditya*, and very frequently in the Surat plates of the same; see *Jour. Bo. As. Soc.* Vol. XVI. p. 2, and Plates, and *Vienna Or. Congress*, Arian section, p. 225, and Plates.

³ The sign for *ḍ* in *labdhad*, l. 55, is open on the left (or proper right) side; see above, p. 119.

⁴ *Āmasāntkritya* in line 14, and *hastākritya* in line 43.

⁵ This, perhaps, is the Anivārita-puṅyavallabha who wrote the Kāñchi inscription of Vikramāditya (probably II, the father of Kirtivarman II.); see above, Vol. III. p. 360.

Of lines 1-59 of the inscription, which contain the genealogy of the donor, commencing with Polekēsi-vallabha (Pulikēsīn I), it would be superfluous to give a translation or even an abstract of the contents. Lines 1-35 have been translated by Dr. Fleet in *Ind. Ant.* Vol. IX, p. 128 f.,¹ and lines 36-52 by Dr. Hultzsch in *South-Ind. Inscr.* Vol. I, p. 146 f.;² and every historical fact, recorded in the inscription, has been fully discussed by Dr. Fleet and by Prof. Bhandarkar in their accounts of the Western Chalukya dynasty.

TEXT.³

First Plate.

- 1 4Svasti [i*] 5Jayaty=āvishkṛita[m] Vishṇōr=vvārāharṇ kshōbhīṭ-ārnavam [i*]
dakṣiṇ-ōnnata-damśhṭr-āgra-viśrānta-bhuvana[m]
2 vapuṣ=6Śrīmatā[m] sakala-bhuvana-saṁstūyamāna-Mānavya-sagōtrāṇām Hārīti-
putrā-
3 nām sapta-lōkamātribhis=sapta-mātribhir=abhivarddhitānām Kārttikēya-parirakṣhaṇa-
prā-
4 pta-kalyāṇaparamparānām=bhagavan-Nārāyana-pra s ā d a - s a m ā s ā d i t a - v a r ā h a l ā m -
5 cchhaṅkṣhaṇa-kṣhaṇa-vaśīkṛit-āsēsha-mahābhṛitāṣī=Chalukyānā[m]⁷ kulam=alamka-
6 rishṇōr=aśvamēdh-āvabhṛithasnāna-pavitrikṛita-gātrasya śrī-Polekē-⁸
7 śī-vallabha-mahārājasya sūnnh=parākram-[ā*]krānta-Vanavāsy-ādi-paraṅripāti-ma-
8 ṇḍala-praṇībaddha⁹-viśuddha-kīrtti śrī-Ki(ki)rttivamma-prithivīvallabha-mahārājasya-
tasya-ā-
9 tma[ja]s=samara-saṁsakta-sakalōttarāpathēśvara-śrī-Hars h a v a r d d h a n a - p a r ā j a -
10 y-ō[p]āta-paramēśvaraśābdaś-tasya¹⁰ Satyāśraya-skrīpithivina(va)-

Second Plate; First Side.

- 11 labha-mahārājādhīrāja-paramēśvarasya¹¹ priya-tanayasya praṇūṭa-naya-
12 sya khaṭga(ḍga)mātra-sahāyasya Chitrakanṭh-ābhīdhāna-pravara-tura[m]gamēṇ¹²=aikēn=
aiv-ō-
13 ¹³śādit-āsēsha-vij[i]gīshōr=ayanipatitṛitay-āntarītām sva-gurō ¹⁴śriyam=ātma-
14 sātīkṛitya¹⁵ prabhāva-kulīśa-dalita-Pāṇḍya-Chōla-Kēraja-Kalabhra-prabhṛiti-bhū-
15 bhṛid-adabhra-vibhramasya¹⁶=ānanyāvanata-K ā f i c h i p a t i - m a k u ṭ a - c h u m b i t a - p ā -

¹ For the proper explanation of the word *śrairāja* in line 18, see now Dr. Fleet in the second edition of his *Dynasties, Bombay Gazetteer*, Vol. I, Part II, p. 362, note 6.

² Owing to my different reading, I do not take the compound *ghāṇamān-ārnvas* in line 49 as a proper name.

³ From impressions supplied by Dr. Hultzsch.

⁴ From here down to the word *bhaṭṭarakasya* in line 35 the text is essentially the same as the text of the three Nerūr copper-plate inscriptions of Vijayāditya, published in *Ind. Ant.* Vol. IX, p. 126 ff. Some slight verbal differences will be pointed out below.

⁵ Metre: Ślōka (Anuṣṭubh).

⁶ Read *vapuṣ* ᳚.

⁷ Two of the Nerūr plates, mentioned above, have *Chalīkyānām*.

⁸ The two plates, mentioned in the preceding note, have *Pulakēsi*.

⁹ This is the reading also of the cognate inscriptions, with the exception of the Haidarābād plates of Pulikēsīn II, which have *prātibaddha*; see *Ind. Ant.* Vol. VI, p. 73, text l. 7.

¹⁰ This *tasya* is out of place here and should have been omitted. The three Nerūr plates have ^o*śābdānya*.

¹¹ Here one would have expected ^o*śaras-tasya*.

¹² At first sight ^o*gamēṇ* seems to be engraved, but the last *akṣhara* in the original really is *ṇai*.

¹³ The three Nerūr plates, mentioned above, have *śādit*.

¹⁴ Originally *śriyam* seems to have been engraved. ¹⁵ Read *śī-kṛitōḥ*.

¹⁶ The four copper-plate inscriptions of Vinayāditya, instead of this, have an epithet which, in my opinion, is *prabhāva-kulīśa-dalita-Chōla-Pāṇḍya-Kēraja-dharaṇḍhara-nūyamāna-mānāśīṅgasya*; see *Ind. Ant.* Vol. VI, p. 86, l. 16, and p. 89, l. 16, Vol. XIX, p. 150, l. 11, and Vol. VII, p. 301, l. 15. The epithet of our text occurs first in the plates of Vijayāditya, *ibid.* Vol. IX, p. 127, l. 12.

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221 a.

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- 16 dāmbujasya Vikramāditya-Satyāśraya-śrīprithivīvallabha-mahā-
 17 rājādhirāja-paramēśvara-bhaṭṭāarakasya priya-sūnō¹=Bālēndusēkha-
 18 rasya Tārakārātir-iva Daitya-balam=atisamuddhatam trairājya-Kāñchīpati-
 19 balam=avashṭabhya karadīkṛita-Kavēra²-Pārasika-Simhō³-ādī-dvīp-ādhipa-

Second Plate; Second Side.

- 20 sya sakalōttarāpatha-nātha-mathan-ōpārjīti-ōrjīta-pālīdhvaj-ādi-samasta-
 21 pāramaisvarya-ohin(hna)sya³ Vinayāditya-Satyāśraya-śrīprithivī(vī)vallabha-mahārā-
 22 jādhirāja-paramēśvara-bhaṭṭāarakasya priy-ātma-jas-śaisava ēv=ādbigat⁴-āsēsh-ā-
 23 strasāstrō dakshināsā-vijayini pitāmahē samunūlita-nikhila-kaṭṭa-
 24 ka-samhatir=uttarāpatha-vijigīshōr=gurōr=agrata ēv=āhava-vyāpāra-
 25 m=āc h a r a n n = a r ā t i - g a j a - g h a ṭ ā - p ā ṭ a n a - v i ś i r y y a m ā n a - k r p ā n a -
 26 dhāras=samagra-vigrah-āgrēsaras=san⁵-sāh a s a - r a s i k a ḥ = p a r ā m m u k h i k ṛ i t a ⁶ . s a -
 27 trumaṇḍalō Garugā-Yamunā-pālīdhvaja-pa[ḍa]dhakkā⁷-mahāsabda-chinha(hna)-mā-
 28 ṇikya-matamgaj-ādīn=pitrisā t = k u r v a n = p a r a i ḥ = p a l ā y a m ā [n a i] r = ā s ā d y a
 29 katham=api vidhi-vaśād=apanitō=p[i] pratāpād=ēva visha-

Third Plate; First Side.

- 30 yā-prakōpam=arājakam=utsārnyan=Vatsarāja iy=ānapēkshīt-āparasahā-
 31 yakas=tad-avagrahān=niṅgatya svabhuj-āvashṭambha-prasādhit-āsēsha-viśvambarah
 pra-
 32 bhur=akhamdiva(ta)-saktitrayatvāt(ch)=chhatru-mada- b h a ṣ ṭ j a n a t v ā d = u d ā r a t v ā n =
 niravadyatvā-
 33 d=yas=samastabhuvan-āśrayas=sakala-pāra ma i ś v a r y a - v y a k t i - h ē t u - p ā l i -
 34 dhvaj-ādy-uj[^{*}]vala-prājya-rājyō Vijayāditya-Satyāśraya-śrīprithivī-
 35 ⁸va(?)vallabha-mahārājādhirāja-paramēśvara-bhaṭṭāarakasya⁹ priya-putra-
 36 s=¹⁰sakala-bhuvana-sāmrajya-lakshi(kshmi)-svayamvar- ā b h i ś h ē k a - s a m a y - ā n a n t a -
 37 ra-samupajāta-mahōtsahā¹¹ ātma-vaśāja-pūrvva-nripati-chchhāy-ā-
 38 pahāriṇaḥ prākṛity-amitrasya Pallavasya samūl-ōmūla-

Third Plate; Second Side.

- 39 nāya kṛita-matir=atitvarayā Tu[m]ḍāka¹²-vishayam prāpy=ābhimus(kh)-āgatan=
 Nandipōtava-

¹ The three Nerūr plates have -sūnōḥ pūrv-ājūyā Bā.

² The same plates have Kamēra-; see Dr. Fleet in *Ind. Ant.* Vol. IX. p. 127, note 24.

³ *Pāramaisvarya* is formed from *paramēśvara* as *rājapurushya* is from *rājapurusha*.

⁴ Originally ⁵*dhisat*- was engraved.

⁶ The three Nerūr plates have *sat-sāhasa*.

⁷ Read *parāmmukhē*.

⁸ The *ākāḥara* in brackets, which is not quite clear in the impressions, may possibly be *da* (but is not *ta*). There is the same uncertainty about the actual reading in the three Nerūr plates. Above, Vol. IV. p. 343, l. 50, the reading appears to be *paḍa* (not *paḍā*). In the Lakshmeśvar inscription noticed by Dr. Fleet in *Ind. Ant.* Vol. VII. p. 112, the reading distinctly is, in the first part, *paḍadhakkā*, and in the second, *paḍadhakkā*. Mr. Kittel's *Kannada-English Dictionary* gives *paḍadhakkā* and *paḍadhakkē* in the sense of 'a kettle-drum.' Above, Vol. IV. p. 305, l. 26, and elsewhere, we have *pālīkēlana-pratīdhakkā*.

⁹ Read *vallabha*.

¹⁰ Here one would have expected *bhaṭṭāarakas-tasya*.

¹¹ From here down to the word *bhaṭṭāarakasya* in line 52 the text is given and translated by Dr. Hultzsch in *South-Ind. Inscr.* Vol. I. p. 146.

¹² Read *ṭedha*.

¹³ In reading this word, I follow Dr. Hultzsch, according to whom the *Tuṇḍāka-vishaya* is the *Tuṇḍāsi-maṇḍalam*; but the reading of our text might possibly be *Tuṇḍāka*.

- 40 rmm-âbhidhânam=Pañlavam raṇa-nukhê samprahṛitya prapañsâya(yya) kaṭumukha-
vâdi.
41 tra-samudraghōṣh-âbhidhâna-vâdya-visêṣhân=¹khaṭvâmgadhvajja[m*] prabhûta-
prakhyâta-
42 hastivârân=svakiraṇa-n i k a r a - v i k â s a - n i r â k ṛ i t a - t i m i r a m = m â ṇ i k y a - r â ś i .
43 ñ=cha hastêkritya² Kalasabhavanilaya-haridaṅgan-âñchitakâñchîya.
44 mânam Kâñchim=avinâśya praviśya sataprapvitta-dân-ânâ(na)³ndita-dvijja(ja).
45 dîn-ânâtha-janô Narasimhapôtavarmma-nirmâpita-sîlâmaya-Râja.
46 simhêśvar-âdi-dêvakula-suvârṇa-râsi-pratyarppaṇ-ôpârjîṭ-ôrjita-puṇyâh⁴ a.
47 nivârîta-pratâpa-prasara-pratâpita-Pâñḍya-Chôḷa-Kêraḷa-Kaḷabhra-pra-

Fourth Plate; First Side.

- 48 bhṛiti-râjanyakâḥ kshubhita-karimakara-kara-hata-dalita-sukti-mukta-muktâpâla.
49 prakara-mari(ri)chi-jâla-vilasita-vêl-âkulê ghu(ghû)ṇamân-ârṇô-nidhânê⁵ dakshin-â.
50 ṇavê śarad-amala-śâśadhara-visada-yaśrâśimayam jayama(sta)m̃bha.⁶
51 m=atishṭhipad=⁷Vikramâditya-Satyâśraya-êrîpithiv i v a i l l a b h a - m a h â r â j â d h i r â .
52 ja-paramêśvara-bhaṭṭârakasya⁸ priya-sûnur=bâlyê susikshita-śâstraśâstra=satru-
53 shaṭva(dva)rgga-nigraha-paras=svagruṇa-kalâ[p]-ânandita-hṛidayêna pitrâ samâ-
54 rôpita-yauvarâjyâḥ svakula-vairiṇaḥ-Kâñchi-patêr=nnigrhâya mâm prêshaya j.⁹
55 ty-âdêśam prârthya labdhvâ tad-anantaram=êva kṛita-prayâpas=sann-abhimukham=
âga-
56 tya prakâśa-yuddham kartum-asamartham pravishṭa-durggam=Pañlava[m*] bhagna-
śaktim kṛitvâ
57 mattamatangaja-mânikya-suvârṇa-kôṭîr-âdâya pitrê samarpitavâ.

Fourth Plate; Second Side.

- 58 n=êvam kramêṇa prâpta-sârvaubhauma-padaḥ=pratâp-ânurâg-âvanata-sâmantamaku-
59 ṭa-mâlâ-rajah-puñja-pimjarita-charaṇasarasîrhaḥ=¹⁰Kirttivarmma-Satyâśraya-êrî-
60 pṛithivîlabbha-mahârâjâdhirâja-paramêśvara-bhaṭṭârakas=sarvân-êva
61 m=âjñâpayati [j*] Vidadam=astu vò-smâbbir=ga(na)vasaptaty-uttara-shaṭchhatêśhu
Śaka-varshê-
62 shv-atitêshu pravardhamâna-vijayarâjya-sâmvatsarê¹¹ êkâdasê vartta-
63 mânê Bhimarathi-nady-uttarataṣṭha-Bhañḍâragavittage-nâma-grâma-
64 m=adhivasati vijaya-skandhâvârê Bhâdrapada-paurṇamâsyâm êrî-Dêśirâja-
65 vijñâpanayâ Kâmakâyana-gôtrâya Rîg-yañur-vvêda-pâraga-êrî-Vishṇu-
66 êrmmapaḥ=putrâya Kṛishnaśa[r]mmaḥ=putrâya Mâdhavaśarmmaḥ
67 Pâñjuṅgal-vishayê Arâdore-nadi-dakshîna-taṭê Tâmarâ-

Fifth Plate.

- 68 muge Pânuṅgal-Kiruvallî Bâlavuru ity-êtêśhâm grâmanâm madhyê Nengiyâr-
Nnandivallî-

¹ Read *visêṣhau*.

² According to the strict rules of grammar this should have been *hastê kṛitvâ*; see Pâpini, I. 4, 77.

³ This correction may have been made already in the original.

⁴ Read *puṇyô=nivârîta*.

⁵ The reading, in my opinion, is distinctly *nidhânê*, not *bhidhânê*.

⁶ There can be no doubt that the actual reading is *jayamambha*.

⁷ Instead of the passage from *êarad=to atishṭhipad=*, one would have expected a compound, commencing with *êhḍpita-êarad=* and ending with *mayajayastambhê*.

⁸ Here, again, one would have expected *bhaṭṭârakasatasya*.

⁹ Read *prêshay=ê*.

¹⁰ Read *struḥaḥ=*.

¹¹ Read *tsara*.

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iv a.

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W. BRIGGS, PHOTO-LITH

J. F. FLEET.

SCALE 75

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.

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69	sahitas=Suḷḷiyūr=nnāma	grāmō	dattas=tad=āgāmibhir=asmad=varāśyair=anyaś=cha
	rājabbhir=ā-		
70	yur-aiśvaryy-ādinām	vilasitam=achirāmśu=chañchalam=avagachchhadbhir=ā-chandr-ārka-	
	dhar-āra-		
71	va-sthiti=sama-kālam	yaśaś=chichīrshu(shu)	bhis=svadatti-nirvviśēsham=paripālanīyam=
	Uktañ=cha		
72	bhagavatā	vēda-vyāsēna	Vyāsēna [*] ² Bahubhir=vvasudhā
	Sagar-ā-		bhuktā rājabbhis=
73	dibhiḥ [*]	yasya	yasya yadā bhūtmis=tasya tasya tadā [pha] ¹ lām [*] Svan=
	dātum		
74	sumahach-chhakyam	duḷkham=anyasya	pālanam [*] dānam vā pālanam v=ētti(ti)
	dānāch=chhrēyō=		
75	nupālanam [*]	Sva-dattām=para-dattām	vā yō harēta vasva(su)ndhanām [*]
	shashṭīm varsha-sa-		
76	hasrāni	viśhṭhāyām	jāyatē krimir=iti [*] Mahāsāndhivigrāhika-śrīmad-Ani-
77	vārita-Dhanamjaya-punyavallabhasya ⁴		likhitam=ida[m] śāsana[m] [*]

No. 23.—MINDIGAL INSCRIPTION OF RAJADHIRAJA ;
SAKA-SAMVAT 970.

By H. KRISHNA SASTRI, B.A.

Mindigal is a village about eleven miles north-west of Chintāmani, the head-quarters of the Chintāmani tāluka of the Kōlār district in the Mysore State. The older form of the name, Miṇḍumgallu, occurs in line 9 of the inscription, which also states that the village belonged to the district of Koyyakōre-nāḍu.

The subjoined record was first brought to my notice by a goldsmith of Mindigal, who sent me for examination a pencil-sketch of the writing on the stone, expecting some hidden treasure to be referred to therein. It was, however, found out to be an important inscription of the Chōla king Rājādhiraīja, dated both in the Śaka era and in a year of his reign, and I was at once deputed by Dr. Hultzsch to prepare inked estampages of the stone, from which I now edit the inscription. The slab on which the inscription is written measures 5' by 4' 9" and is fixed into the platform of the Sōmēśvara temple in the fields to the north-east of Mindigal. At the top, to the proper right of lines 1 and 2, are engraved the figures of a cow and a calf. The characters are of the old Kanarese type and are neatly engraved between horizontal lines. The language of the inscription is throughout Kanarese, with the exception of the Tamil words *kōv=Irājākēsaripadmar=āna uḍeyār* in l. 3, and *yāṇṇu* in l. 4.

As regards the orthography of the inscription, I have to make the following remarks:—
(1) Except in the case of *ā*, the secondary forms of long vowels do not differ from those for the corresponding short ones. (2) The *anusvāra* is represented by a small dot, which is placed at the right upper corner of the letter to which it belongs. The same symbol is used in l. 1 for the cypher, as in other Kanarese and Telugu inscriptions. (3) The superscribed form of *r* does not occur in the inscription; and where such a form is required, it is indicated by the doubling of the consonant to which it was meant to be prefixed. (4) The *anusvāra* takes the place of other nasals before *ga* (ll. 9 and 13), *gha* (l. 5), *da* (l. 5) and *pa* (l. 8). (5) The *virāma* is

¹ Read *ṅgam* II.

² Metre of this and the following verses: Ślōka (Anusṭubh).

³ Instead of *pha*, *la* or *lām* seems to have been originally engraved.

⁴ Read *ṅlabhēna*.

represented, as in modern Kanarese and Telugu, by a zigzag line attached to the *talekaṭṭu*. (6) The consonants *ra* and *ra*, *la* and *la* are used in their proper places, except in the cases of *aiṅam* for *aiṅam* (l. 11) and *goḷaṅgam* for *goḷagam* (l. 14).

In *galḍayuvam* (l. 15 f.) and *Bānarāsiyuvam* (l. 17) the accusative termination is, in strict accordance with the rules of grammar, affixed only to the last of the nouns which are the objects of the same verb, while the others remain in the nominative case combined with the copulative conjunction *um*; but in *Sāleyu[ṁ*]* (l. 3) the accusative termination is omitted. The word *saṁvatsaradal* (l. 1 f.), which ought to stand after *muṅvatṭenya* (l. 4), has been misplaced.

The inscription records the gift of some land and of an oil-mill to the temple of Sōmēśvara at Miṅḍuṅgallu by the *Daṇḍanāyaka* Appimayya, surnamed Rājendra-Chōla-Brahmamārāya (ll. 4 ff. and 11 f.), who governed the Mārājavāḍi Seven-thousand country from his camp at Vallūru. This grant was made when a certain Bairayya, surnamed Rājendra-Chōla-Pōmpalamārāya,¹ the son of Mudḍarasa of Muṅganamale (l. 7 ff.), had repaired the temple of Sōmēśvara. The land granted was irrigated by two tanks,—Pallavakaṭṭu (ll. 9 and 12) and Baḍagaṇa-Pōmpalakakaṭṭu (l. 13 f.), the first of which had been built by Bairayya and the second by Appimayya.

The record is dated in the Śaka year 970, which corresponded to the current Sarvajit-saṁvatsara and to the thirtieth year of the reign of (the Chōla king) Rājakesarivarman, *alias* Rājādhirājadēva, 'who took the head of the glorious Virapāṇḍya and the Sāle of the Chēra king.' This date corresponds to A.D. 1047-48² and has enabled Professor Kielhorn to calculate the dates of four other inscriptions of the same king and to show that his reign commenced between the 15th March and the 3rd December A.D. 1018,³ i.e. during the reign of his predecessor Rājendra-Chōla I. whose reign extended from A.D. 1011-12 to at least A.D. 1033.⁴ Consequently Rājādhirāja must have been the co-regent of Rājendra-Chōla I. and did not rule independently before the death of the other.⁵ The *virūdas* of the chiefs Appimayya and Bairayya, *viz.* Rājendra-Chōla-Brahmamārāya and Rājendra-Chōla-Pōmpalamārāya, were evidently acquired by them during the reign of Rājādhirāja's predecessor Rājendra-Chōla I. The conquests of Rājādhirāja are described in detail in an inscription of his 29th year at Manimaṅgalam. One of his achievements is stated to have been that he routed the Chēra king and followed the example of his ancestor Rājarāja I. in destroying the ships at Kāndaḷṭur-Śālai.⁶ This is the incident alluded to by the *virūda* '*Sēramana Sāleyu[ṁ*]* koṇḍa,' which is given to Rājādhirāja in l. 2 f. of the subjoined inscription.⁶ The 'taking of the head of Virapāṇḍya' is not mentioned in the historical introduction of the Manimaṅgalam inscription, which refers to three other Pāṇḍya enemies of Rājādhirāja.⁶

Of the proper names contained in this inscription the following admit of identification. The Mārājavāḍi Seven-thousand province (l. 6), over which Appimayya ruled, is mentioned in other inscriptions as Mahārājavāḍi, Mārāyavāḍi and Mārājavāḍa-rāja, and Vallūru (l. 6 f.), the residence of Appimayya, has been identified with a village of the same name, about 8 miles north-west of Cuddapah.⁷ Muṅganamale (l. 7) is identical with Murugamale, a village near Chintāmaṇi. The first of the two tanks mentioned in the inscription, *viz.* Pallavakaṭṭu, appears to have been situated near the Sōmēśvara temple (ll. 9-12). The ruins of it still exist a few yards to the east of the same temple.

¹ [On the Pompala family compare above, p. 171, note 1.—E. H.]

² Compare above, Vol. IV. p. 216.

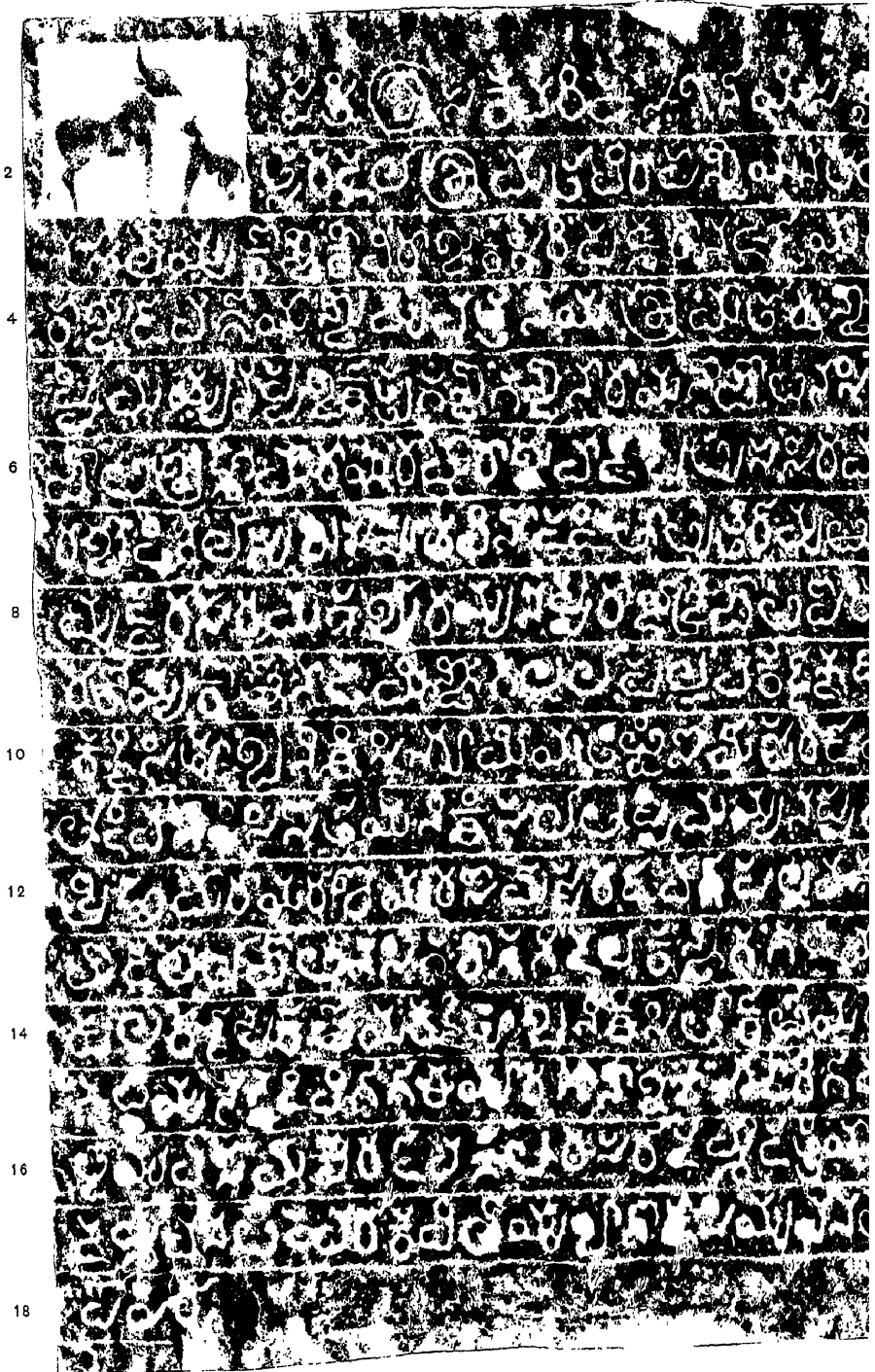
³ See *ibid.* p. 218.

⁴ [This will be shown by Prof. Kielhorn under the Chōla date No. 34.—E. H.]

⁵ *South-Ind. Inscr.* Vol. III. p. 52.

⁶ *Sāle* is the Kanarese equivalent of Śālai, i.e. Kāndaḷṭur-Śālai.

⁷ *South-Ind. Inscr.* Vol. III. p. 106. In his *Epigraphia Carnatica*, Vol. IV. Introduction, p. 20, Mr. Rice mentions Vallūru as being situated "to the north-east of Mysore and described as the capital of the Rāmājavāḍi Seven-thousand." This name is perhaps a mistake for Mahārājavāḍi.



TEXT.¹

1	Svasti	śrī [||*]	Saka-varisha	970-nē	yī	Sabbajitu-saṁva-
2	tsaradal		śrīmat-Virapāṇḍiyana		taleyum	Sérama-
3	na	Sāleyu[m*]	koṇḍa	kōv=Irājakēsari-padmar-āna ²	uḍeyār	śrī-Rājādhi-
4	rājadēva[r*]gge	yāṇḍu	muvaṭṭanyea	[|*]	śrīmat-[Da]ṇḍanāyakaṁ	A-
5	ppimayyan=appa	o[r*]-kkettu-gaṇḍaṁ	gaṇḍa-Nārāyaṇa		Chōḷana-siṁghaṁ	
	Rājēndra-					
6	Chōḷa-Brahmamārāyar	Mārājavād[i]	Ēḷusāsiravan=āḷutta		V[a]llū-	
7	ra	biḍinal sukha-sa[m]ghāta-vinōdadim ³	āḷutt=ire [|*]		Muruganamaleya	
8	Muddarasara	magam	Bairayyan=app[a]		Rājēndra-Chōḷa-Pōmpalamārāya-	
9	r	Koyyakōre-nāḍa	Minḍuṁgallal	Pallavakaṭṭ=endu	hosa	keṇeya[ā]
10	kaṭṭisi	tūmban=ikkisi	bhūmiyaṁ	tūḷdi ⁴	Sōmēsvaradēvara	dēgulava
11	[a]ḷivān ⁵	[sō]ḍisi	soteyan=ikkisal	Appimayyan=appa	Rājēndra-Chōḷa-	
12	Brahmamārāyar	ṭiy=ūra	Sōmēsvaradēva[r*]gge	Pallavagaṭṭina	tūbina	
13	modalal	Chōḷana-siṁgaṁ	ko[|]agadal	kaṇḍugaṁ	gaḷd[e]yum	Badagana-[Pōm]-
14	pa[|a]ka[ṭṭ]ṭ=endu	keṇeya	kaṭṭi[si*]	tūmban=ikkisi	ā	keṇeyal ai-golaṁgarā ⁶
15	gaḷd[eyum]	nan[dā]-dīvigege	īy=ūra	g[ā]ṇaṁ	oḍuṁ	bha[ṭ*]ṭā[ra*]ṅge
	pattu	koḷagaṁ	ga-			
16	ḷeyuvāṁ	Sōmēsvaradēva[r*]gge	arasar-damma-dattiy=āge	bi[ṭṭa]r	[|*]	I ⁸
17	dammayan=āḷidavar	kavileyum	Bāṇa[r]ṣiyuvān=al[i]da		pāpakke	
18	pōpar	[|*]				

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 970 (*which was*) this (*current*) Sarvajit-saṁvatsara (*and*) the thirtieth year (*of the reign*) of king Rājakēsari-vārmān, *alias* the lord śrī-Rājādhira-jadēva, who took the head of the glorious Virapāṇḍya and the Sālo of Sérama (*i.e.* the Chēra king);—

(L. 4.) while the glorious *Daṇḍanāyaka* Appimayya, *alias* Rājēndra-Chōḷa-Brahmamārāya, a chief who alone makes (*his enemies*) tremble, a (*very*) Nārāyaṇa among heroes, the lion of the Chōḷa (*king*), was governing the Mārājavādī Seven-thousand (*province*) (*and*) was immersed in the delight of pleasing conversations in (*his*) camp at Vallūru;—

(L. 7.) when Bairayya, *alias* Rājēndra-Chōḷa-Pōmpalamārāya, the son of Muddarasa of Muruganamale, having caused to be constructed at Minḍuṁgallu in Koyyakōre-nāḍu a new tank called Pallavakaṭṭu and a sluice to be built, having levelled the ground and having examined the cracks in the temple of Sōmēsvaradēva, had (*them*) plastered,— Appimayya, *alias* Rājēndra-Chōḷa-Brahmamārāya, gave to (*the temple of*) Sōmēsvaradēva in this village (*one*) *kaṇḍuga* of paddy-land, (*measured*) by the *koḷaga* (named after) Chōḷana-Siṁga,¹⁰ at the base of the sluice of the Pallavakaṭṭu (*tank*);

(L. 14.) and, having caused to be constructed a tank called the Northern Pōmpalakaṭṭu and a sluice to be built, (*he gave*) to (*the temple of*) Sōmēsvaradēva, as a gift for the merit of

¹ From four inked estampages.

² Read 'varmar'.
³ Read *saṁkathā*. *Saṁghāta* might be translated by 'crowd' or 'abundance,' but the phrase occurs in many other inscriptions as *sukha-saṁkathā-vinōdadim*.

⁴ Read *tūḷdi* and compare with it the Tamil *tirutti* which, as Mr. Venkeyya informs me, means 'having reclaimed.'

⁵ Read *āḷivān*.

⁶ Read *Brahma*.

⁷ Read *īy*.

⁸ Read *golaṁga*.

⁹ Read *ī*.

¹⁰ According to l. 5 this was a *biruda* of the *Daṇḍanāyaka* Appimayya.

the king,¹ five *koḷagas* of paddy-land at that tank, one oil-mill of this village for a perpetual lamp, and ten *koḷagas* of paddy-land for the priest.

(L. 16.) He who destroys this charity will incur the sin of destroying cows and (*the city* of) Bāṇarāsi.²

No. 24.—DAULATPURA PLATE OF BHOJADEVA I. OF MAHODAYA;

[HARSHA-]SAMVAT 100.

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

This plate is said to have been found, some thirty years ago, among the ruins of an ancient temple near the village of Sivā, the 'Sewa' of the map, about 7 miles E.N.E. of the town of Didwāna in Jōdhpur (Mārwād), Rājputāna, *Indian Atlas*, quarter-sheet No. 33 N.E., long. 74° 44' E., lat. 27° 27' N. It was taken at the time of the small fortress of Daulatpurā, about 4 miles E.S.E. of Didwāna, but since September 1897 has been deposited in the Historical Records Office at Jōdhpur. I edit the inscription which it contains from impressions, which were kindly furnished to Dr. Hultzsch by Munsiff Debiprasad of Jōdhpur and by Dr. Führer.

This is a single plate, inscribed on one side only. It is very similar to the Dighwā-Dubaulī plate of Mahēndrapāla and the Bengal As. Soc.'s plate of Vināyaka-pāla, published by Dr. Fleet, with photolithographs, in *Ind. Ant.*, Vol. XV, p. 105 ff. and p. 138 ff. The plate is about 1' 9½" broad by 1' 4½" high, and on to its proper right side is soldered a heavy brass seal, about 6½" broad by 3¼" high, the top of which is raised into an arched peak. The letters of the legend on the seal are in relief, and the arch contains a standing figure which is only faintly visible in the impressions. The writing on both the plate and the seal is well executed, and in an excellent state of preservation. The size of the letters on the plate is between ⅝" and ¾", and on the seal, between ⅔" and ⅞". The characters belong to the northern class of alphabets, and are similar to, but in some particulars³ more antique than, those of the two plates mentioned above. They include, in line 16 of the plate, numerical symbols for 100 and 10, and the numeral figure for 3.⁴ The language of the inscription is Sanskrit, and, with the exception of one verse in lines 15 and 16, the text is in prose. In respect of orthography, I may note the use of the sign for *v*, to denote *ṽ*; the constant doubling of *t* before *r*; the employment of *n* instead of *anusvāra* in the word *anśu*, in lines 10 and 14 of the plate; the use of *parambhagavatībhaktō* in lines 4 and 6⁵ of the plate, and of *parambhagavatībhaktō* in lines 5 and 10 of the seal, for *paramābhagavatībhaktō*; and the occurrence of the term *samvatsrō*,⁶ for *samvātsarāḥ* or the ordinary *samvat*, in the date, in line 16.

The inscription is one of a Mahārāja Bhōjadēva, who, from his residence or camp of Mahōdaya, on the representation of one of the people concerned, renews here a grant which had been made by his great-grandfather, the Mahārāja Vatsarājadēva, and continued by his grandfather, the Mahārāja Nāgabhaḥadēva, but, in his own reign, had fallen into obeyance. The object of the grant is the village of Sivā, in the Dāṇḍvānaka-vishaya of the Gurjaratrā-

¹ *Viz.* his sovereign, the Chōḷa king Rājādhirāja.

² *I.e.* Vārānasi (Benares).

³ I refer especially to the different forms of the consonants *j* and *ḥ*; of the subscript *u* in the *akṣaras pu, yu* and *śhu*; and of the medial *ś* (*ai, ō, and au*).

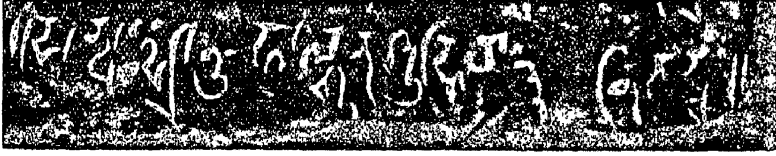
⁴ For other northern inscriptions which exhibit both numerical symbols and numeral figures, see my *List of Northern Inscriptions*, Nos. 528 (which is about 78 years older than the present inscription), 541, 560, 602, 616, 651, and 655.

⁵ In line 6 the engraver has actually engraved *parambhāga*.

⁶ See my *List*, Nos. 542 (where the actual reading also appears to be *samvatsrō*), 544, and 545.

bhūmi. The *dātaka* of this 'charter, issued by Prabhāsa,' was the *Yuvarāja Nāgabhaṭa*; and the date is the 13th of the bright half of Phālguna of the year 100.

Date of the Daulatpura Plate.



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The genealogy of Bhōjadēva, which is given on both the plate and the seal, was known already from the Dighwā-Dubaulf and Bengal As. Soc.'s plates mentioned above. The Dighwā-Dubaulf plate, which is dated 55 years later, records a grant of his son Mahēndrapāla; and from the Bengal As. Soc.'s plate we know that Mahēndrapāla's son and successor was another Bhōjadēva (or Bhōjadēva II.), who in turn was succeeded by Vināyakapāla, his brother from a different mother. All the three grants were issued from the *skandhāvāna* (i.e. either a camp or royal residence¹) at Mahōdaya. As was first pointed out by Dr. F. E. Hall, Mahōdaya or Mahōdayā, according to the lexicographers,² is another name of Kanyakubjā (Kānyakubja, or Kanauj), and there is no reason now why that identification should not be accepted here. So long as only the two other grants were available, which refer to localities about 250 miles south-east and 150 miles east by north of Kanauj, it could well be doubted³ whether the government of these *Mahārājās* had extended so far west as to include Kanauj; but we now see from the present inscription that these princes held sway even over a part of the country which is more than 300 miles west of Kanauj, and for the three grants together it would be difficult to find a place of issue more favourably situated than that well-known city.

Our inscription indicates the solution of another difficulty presented by the other grants. The plate of Mahēndrapāla, in line 14, contains the half-verse *Śrīmad-Bhāka-prayuktasya śāsanasya sthīr-āyatēḥ*, and Vināyakapāla's plate, in line 16, has the similar half-verse *Śrī-Harshēna prayuktasya śāsanasya sthīr-āyatēḥ*. To make some sense of these incomplete sentences Dr. Fleet had to supply the words 'this is the writing of;' but now a different explanation is furnished to us. Instead of the half-verse we here, in lines 15 and 16, have the full verse *Prabhāsēna prayuktasya śāsanasya sthīr-āyatēḥ śrīmān-Nāgabhaṭo nāmā yuvarājō-tra dātakaḥ*. This verse makes it clear, that the half-verse of the other grants also is part of a customary verse, the object of which was to record, in the second half, the name of the *dātaka*; and that, through the force of habit (and perhaps for a reason which will appear below), the half-verse was inserted even when no *dātaka* was to be mentioned. The exact interpretation of the details of the verse solely depends on the sense of the word *prayuktasya*. In my opinion, the meaning which at once suggests itself for *śāsanam prayuj*, is, 'to employ a command for a certain purpose, to address an order to somebody, to proclaim an edict, to issue a charter,' and *Prabhāsēna prayuktam śāsanam*, therefore, could hardly be anything else than *Prabhāsasya śāsanam*, 'an order or charter of Prabhāsa,' which, in the case of the present inscription, of course would mean 'of Bhōjadēva.' In accordance with this interpretation I take the three names, *Prabhāsa*, *Bhāka* and *Harsha*, to be second names of the three *Mahārājās* who issued the respective grants; and I suspect that in the grants of

¹ See e.g. Halāyudha's *Abhidhānavratnamālā*, II. 181: *skandhāvāna itī prājñai rōjadhānt nāgadatyā*.

² See *ibid.* II. 132: *Kanyakubjā Mahōdayā*.

³ See *Ind. Ant.* Vol. XV. p. 111.

Mahéndrapála and Vinâyakapála the by themselves meaningless half-verses, to some extent, were inserted for the very purpose of recording those second names of the donors. With the full verse of the present inscription I would compare the concluding verse of the Achyutapuram and Parlâ-Kimeçî plates of the Gāṅga *Mahārāja* Indravarman,¹ in which also the second name of that prince, Rājasimha, is mentioned, as it were incidentally, only in connection with the writing of the grants.

The localities mentioned in this inscription admit of easy identification. The village of Sivā of course is the very place near which the plate was found, and the name of the Dēṇḍvānaka-vishaya survives in that of the town of Didwāna which is about 7 miles W. S. W. of Sivā. The Dēṇḍvānaka-vishaya is stated to have been in the Gurjaratrā-bhūmi. I have not been able to trace the name *Gurjaratrā* in any of the published records;² but I find the term *Gurjaratrā-maṇḍala*, denoting the same part of the country (and no doubt synonymous with *Gurjaratrā-bhūmi*), in an unpublished inscription of about the 8th century at Kālāñjar.³ That inscription speaks of a man who had gone forth from Maṅgalānaka, situated in the Gurjaratrā-maṇḍala, and Maṅgalānaka⁴ clearly is the 'Maglona' of the map, which is only about 28 miles N. N. E. of Didwāna.

The date of the inscription, like the dates of the two cognate grants, must be referred to the Harsha era. It does not admit of verification, but, judging by the date of Mahéndrapála's plate, it would probably correspond to the 2nd March A.D. 706.

The *Mahārāja* Bhōjadēva I. of our inscription was preceded by his father, the *Mahārāja* Rāmabhadradēva, and succeeded by his son, the *Mahārāja* Mahéndrapāladēva. The same names we find again, in the same order, in the list of the later *Mahārājādhirājas* of Kanauj. According to the Peheṇā (Pehoa) inscription of [Harsha-]Samvat 276, No. 546 of my *List*, the *Mahārājādhirāja* Bhōjadēva was the successor of the *Mahārājādhirāja* Rāmabhadradēva; and according to the Siyaḍoṇī inscription, *ibid.* Nos. 18 and 20, Bhōjadēva was succeeded by the *Mahārājādhirāja* Mahéndrapāladēva. This alone would go far to prove that the later *Mahārājādhirājas* were descendants of the earlier *Mahārājas*. But in addition to this, like the *Mahārājas* the *Mahārājādhirājas* also, in the Siyaḍoṇī inscription,⁵ apparently are referred to as ruling at Mahōdayā as their capital; and so far as we can judge from the known inscriptions, the extent and situation of their respective dominions, at least from the west to the east, were about the same. On the west, we have seen above, the plate of the *Mahārāja* Bhōjadēva I. takes us to Didwāna in Mārṇād; and on the east, the plate of his grandson, the *Mahārāja* Vinâyakapála, records the grant of a village near Benares. The direct distance from Didwāna to Benares is about 540 miles; and from between the two places, and not far from a straight

¹ See above, Vol. III. p. 129, and *Ind. Ant.* Vol. XVI. p. 184: *Idam Vinayachandrena Bhānuhadrasya sivarudhāsanam Rājasimhasya līkhitam sva-mukh-ējāyād.*

² I find *Gurjaratrā* [h] in *Ep. Ind.* Vol. II. p. 445, l. 13, corresponding, according to Prof. Bühler, to the modern *Gujarat*, and, according to him, coined out of the latter; see *ibid.* p. 438.

³ The inscription is above a statue of Śiva and Pārvatī in a cell near Nīlakarṇṭha's temple. A photolithograph of it is given in *Archæol. Surv. of India*, Vol. XXI. Plate ix. K. The following is a full transcript of the text, from Sir A. Cunningham's impressions:—

[1] [Jayatī*] bhuvana-kāraṇam Svayambhur-jjayatī Purandara-narandaṇo Murārī-jjayatī Girīsūtā-niruddha-dēhō

[2] [du]rita-bhaya-āpaharō Harāś-cha dēvaḥ || Śrīmad-Gurjaratrāmaṇḍal-antāpātī-Maṅgalānaka-vinirggata-

[3] Nēmākānvaṇya-Jēṇḍ[u]ka-suta-Dēddukēna Bhagavatyaḥ kārīta-maṇḍapikā-prasa[m]gēna tad-bhāryaya Luksmīyā pra-

[4] tishṭhāpitō-yam-Uvāmahāśvara-pattah ||

* In an inscription of [Vikrama-]Samvat 1272, which comes from Maglona itself, and of which I owe impressions to Dr. Führer, the name of the place is spelt *Maṅgalānaka*.

⁵ See *Ep. Ind.* Vol. I. p. 178, l. 40 of the text, where Mahōdayā is compared with Indra's town Amarāvātī.

line connecting them, we have, from west to east, the Rājōrgaḥ (in Alwar), inscription of the reign of the *Mahārājādhirāja* Vijayapāladēva, No. 39 of my *List*, the Gwalior inscriptions of the reign of the *Mahārājādhirāja* Bhōjadēva, *ibid.* Nos. 15 and 16, the Asmī inscription of the reign of the *Mahārājādhirāja* Mahāpāladēva, *ibid.* No. 25, and the Jūḥsi plate of the *Mahārājādhirāja* Trilōchanapāladēva, *ibid.* No. 60. Since of the reign of the *Mahārājādhirāja* Bhōjadēva we besides have an inscription at Peheḥā (Pehoa) in the north, *ibid.* No. 54b, and another at Dōḥgaḥ in the south, *ibid.* No. 14, the kingdom, in his time, in either direction may have been far more extensive than under the *Mahārājas*; but that they also ruled over part of the northern country, is shewn by the Dighwā-Dubault plate of Mahēndrapāla which, like the Madhuban plate of Harsha, records a grant in the Śrāvastī-bhukti, and future discoveries may shew that their rule extended farther to the north and south than we know at present.

Regarding the connection of the *Mahārājas* of Mahōdaya with any of the earlier rulers of Kanauj, and particularly concerning their relation to the great king Harsha, I am unable to give any information. I can only draw attention to the fact that the manner in which their genealogy is given in their plates, and especially the way in which each of them is described as the devotee of a particular deity, remind one of, and apparently are adopted from, the corresponding portions of Harsha's own grants.

TEXT.³*The Plate.*

- 1 Om⁴ svasti [||*] Śrī-Mahōdaya-samāvāsīt-ānēka-nān-hasty-asva-ratha-pattī-samān-
skandhāvārit-paramavaiṣṇa-
- 2 vō mahārāja-śrī-Dēvasaktidēvas-tasya putras-tatpādānuḥyātāḥ śrī-
Bhūtyikādēvyām-utpannaḥ parama-
- 3 mālēsvarō mahārāja-śrī-Vatsarājadēvas-tasya putras-tatpādānuḥyātāḥ śrī-
Sundaridēvyām-utpannaḥ
- 4 ⁵parambhāgavatī⁶bhaktō mahārāja-śrī-Nāgabhaṭadēvas-tasya putras-tatpādānuḥyātāḥ
śrīmad-īsatādē-
- 5 vyām-utpannaḥ paramādityabhaktō mahārāja-śrī-Rāmabhadradēvas-tasya putras-
tatpādānuḥyātāḥ śrī-
- 6 mad-Appādēvyām-utpannaḥ ⁷parambhāgavatībhaktō mahārāja-śrī-Bhōjadēvaḥ⁸ ||
Gurjjaratṛā-bhūtimau |⁹ Dēndyāna-
- 7 ka-vishaya-samva(mba)ddha-¹⁰Śivagrām-[ā*]grabhārē samupagatūn-sarvvān-ēva
yathāsthāna-niyuktān-pratīvēsinas-oha
- 8 samājñāpayati | Bhaṭṭa-Harshukēna(na) vijñāpitān | Uparīkhit-āgrabhāras-
sarvvāya-samēta ā-chandr-ārka-

¹ Perhaps also the Kara inscription of the *Mahārājādhirāja* Yaśāpāla, who probably was a king of Kanauj, No. 62 of my *List*.

² The same may be said of the genealogy in the Dōḥ-Berank inscription of the *Mahārājādhirāja* Jivtagupādēva II. of the family of the Guptas of Magāḥa, *Gupte Inscri.* p. 215.

³ From impressions supplied by Mansiff Debiprasād and Dr. Führer.

⁴ Expressed by a symbol.

⁵ Read *paramabhāga*.

⁶ Read *śīśō*, and omit the following sign of punctuation.

⁷ This sign of punctuation is superfluous.

⁸ This clearly is the reading of the plate, but the forms of the consonants of the four *akṣaras* *Śivagrāma* appear to be more modern than the forms of the same letters, elsewhere employed in this inscription. The difference is particularly striking in the case of the *s* and *m*; but the *gr* of *grā* also does not agree with the *gr* of the following *grabhārē*, and the *v* of *ed* differs somewhat from the *v* in *e.g.* the word *bhāgavat* of the preceding line. At the same time, I see nothing in the impression which could lead me to think that another name had been previously engraved.

- 9 kshiti-kālam pūrvyadatta-dēvavra(bra)hmadēya-varjitaḥ paramadēvapādānām
prapitāmaha-mahārāja-srī-Vatsa-
- 10 rājadēvēna mat-pitāmaha-bhaṭṭa-Vāsudēvāya śāsanēna dattō bhuktaś=cha tēna
ch=āśya shashṭh-ānsō¹ bhaṭṭa-Vishṇavē pra-
- 11 tigrāha-pattreṇa dattaḥ pitāmaha-mahārāja-srī-Nāgabhaṭṭadēvén-ānumatir=ddattā
dēva-rājyē tu tach=chhāsānam=anuma-
- 12 tis=chā vigatim-upagatē² [!*] Tad=ittham vijñāpitam śāsanam=anumatim
pratigrāha-patram bhōga(ñ)=cha jñātvā mayā pittroḥ puny-ābhivri-
- 13 ddhayē Kāśyapasagōttr-Āśvalāyanava(ba)hvṛichasavra(bra)hmachāri-bhaṭṭa-Vāsudēv-
ānvayaja-vrā(brā)hmanānām Kātyāyanasagōttr-Āśva-
- 14 lāyanava(ba)hvṛichasavra(bra)hmachāri-bhaṭṭa-Vishṇyanvayajavrā(brā)hmanānām=cha
prāgbhōga-kramēṇ=siva³yathānsam=anumōdita iti viditvā
- 15 bhavadbhis=samanumantavyaḥ prativāsibhir=apy=ājñāśravāṇa-vidhēyair=vbhū(bbhū)tvā
sarvv-āyā śhām * samupanēyā iti || Prabhāsēna⁴ prayukta-
- 16 sya śāsanasya sthir-āyatēḥ | śrīmān=Nāgabhaṭṭō nāmnā yuvarājō=ttra dūtakāḥ ||
Samvatsrō⁵ 100 Phālguna-śudī 10 3⁶ niva(ba)ddham ||

The Seal.

- | | | |
|----|---------------------------------------|---|
| 1 | Paramavaishṇavō | mahārāja-srī-Dēvasakti- |
| 2 | dēvas-tasya | puttras=tatpādānudhyātāḥ śrī-Bhūyik[ā]- |
| 3 | dēvyām-utpannaḥ | paramanāhēsarō mahārāja- |
| 4 | śrī-Vatsarājadēvī ⁷ -tasya | puttras=tatpādānudhyātā[h] |
| 5 | śrī-Sunderidēvyām-utpannaḥ | ⁷ parambhagavatibhaktō |
| 6 | mahārāja-srī-Nāgabhaṭṭadēvas-tasya | puttras=ta- |
| 7 | tpādānudhyātāḥ | śrīmad-Īsatādēvyām-utpannaḥ para- |
| 8 | mādityabhaktō | mahārāja-srī-Rāmabhadradēvas-ta- |
| 9 | sya puttras=tatpādānudhyātāḥ | śrīmad-Appādēvyām-utpanna[h] |
| 10 | ⁷ parambhagavatibhaktō | mahārā[ja]-srī-Bhōjadēva[h] [!* |

TRANSLATION.

(Line 1.) Om. Hail !

From the royal residence,⁸ furnished with many boats, elephants, horses, chariots and foot-soldiers, which is fixed at the glorious Mahōdaya :—⁹

(There was) the devout worshipper of Vishṇu, the Mahārāja Dēvasaktidēva.¹⁰ Begotten on Bhūyikādēvi, his son, who meditated on his feet, (was) the devout worshipper of Mahēśvara (Śiva), the Mahārāja Vatsarājadēva. Begotten on Sunderidēvi, his son, who meditated on his feet, (was) the devout worshipper of Bhagavatī,¹¹ the Mahārāja Nāgabhaṭṭadēva. Begotten on Īsatādēvi, his son, who meditated on his feet, (was) the devout worshipper of the Sun, the Mahārāja Rāmabhadradēva. Begotten on Appādēvi, his son, who meditates on his feet, the devout worshipper of Bhagavatī, the Mahārāja Bhōjadēva, issues these commands to all appointed to the several offices and to the inhabitants, assembled at the agrahāra

¹ Read *śhōḥ*.

² Here one would have expected *iti*.

³ Read *yathānīyam*.

⁴ Metre : Śloka (Anuṣṭubh).

⁵ Read *samvatsarah*.

⁶ The numbers 100 and 10 are denoted by numerical symbols, and 3 by a numeral figure.

⁷ Read *parambhaga*.

⁸ Or ' from the camp . . . which is pitched at.'

⁹ The sentence is continued below, in the words ' the Mahārāja Bhōjadēva.'

¹⁰ In the original the names of the Mahārājas and their wives have the word *śrī* or *śrīmā*, ' the illustrious,' prefixed to them.

¹¹ *I.e.* either the goddess Durgā or Lakshmi.

village of Sivā, which belongs to the *Deṇḍvānaka viśaya* in the Gurjaratrā country (*bhāmi*):—

(L. 8.) The *Bhaṭṭa* Harshuka has appraised (*us*) that the above-written *agrahāra*, with every income from it excepting previous gifts to gods and Brāhmins, by means of a charter was granted by our great-grandfather, the *Mahārāja Vatsarājadēva*, for as long as the moon, the sun and the earth endure, to his grandfather, the *Bhaṭṭa Vāsudēva*, and was possessed (*by the latter*), and that by him (the *Bhaṭṭa Vāsudēva*) the sixth part of it was given by a deed of donation to the *Bhaṭṭa Viṣṇu*; that our grandfather, the *Mahārāja Nāgabhaṭṭadēva*, signified his consent; but that, in our own reign, that charter and consent have fallen into abeyance.

(L. 12.) Having heard, then, of that charter thus brought to our notice, of the consent, the deed of donation and the (*fact of*) possession, we, for the increase of the religious merit of our parents, have given permission that (*the agrahāra*), shared in exact accordance with previous possession, shall belong to the Brāhmins born in the lineage of the *Bhaṭṭa Vāsudēva*, who are of the *Kāśyapa gōtra* and are students of the *Āśvalāyana (śākhā)* of the *R̥gveda*, and to the Brāhmins born in the lineage of the *Bhaṭṭa Viṣṇu*, who are of the *Kātyāyana gōtra* and are students of the *Āśvalāyana (śākhā)* of the *R̥gveda*. Knowing this, you should assent to it, and the inhabitants, being ready to obey our commands, should make over to these people all income (*due to them*).

(L. 15.) Of the firmly enduring charter, issued by *Prabhāsa*, the *dūtaka* is here the *Yuvārāja*, the illustrious *Nāgabhaṭṭa*.

Recorded on the 13th of the bright half of Phālguna of the year 100.¹

No. 25.—INSCRIPTIONS AT ABLUR.

Br J. F. FLEET, PH.D., C.I.E.

Ablūr is a village about two miles to the west of Kōḍ, the chief town of the Kōḍ tāluka of the Dhārwar district. Its name occurs in the ancient records in the fuller form of *Abbalūr* or *Abbalūru*; and the record E. places it in the *Nāgarakhaṇḍa* seventy, which was a subdivision of the *Banavāsi* twelve-thousand province (see below). Ink-impressions of seven inscriptions were obtained for me at this village. The most important of the inscriptions is E., the record which gives the history of the revival of Śaivism in the twelfth century A.D. This will be edited in full; so also F., a short record connected with it, and G., which is interesting as being a *virgal* or monumental tablet, belonging to a class of records of which not many specimens have as yet been made fully available. The other records all present points of interest: but they are not important enough to repay the time and trouble that would be required to edit them in full; and it will be sufficient to give abstracts of the contents of them.

A. and B.—Of the time of Vikramāditya VI.—A.D. 1104.

These are duplicate copies, almost word for word the same, but not absolutely so, of a record at a temple of Śiva which is now known as the temple of *Basavēśvara*, though, as the records themselves shew, it was originally called the temple of *Brahmēśvara*² because it was founded by a *Gāvunḍa* or village-headman named *Bamma* or *Barma*, i.e. *Brahma*. A. is on a stone tablet outside the temple; and B. is on a stone tablet inside it.

¹ The text of the seal is identical with part of the text of the plate.

² *Brahmēśvara-dēvara* *dēgula*, e.g. A. line 62; and *Brahmēśvara-dēvatā-sthāna*, e.g. C. line 27.—The founding of it is mentioned in A. lines 27, 28.

In A., the writing, consisting of eighty-five lines of about seventy letters each, covers an area about 4' 1" broad by 6' 5" high : it is in a state of very good preservation as far as line 70 : from there it has suffered a good deal of damage ; but the illegible portions can almost all be supplied from B. In B., the writing, consisting of ninety-one lines of about sixty-five letters each, covers an area about 4' 1" broad by 6' 10" high : at about one-third from the proper right side, the tablet is broken into two pieces from top to bottom ; but no entire letters are destroyed along the line of fissure : in other respects, it is in a state of very good preservation, except for a few places in lines 79 to 91, where, however, the illegible passages can almost all be supplied from A.— In both cases, the sculptures at the top of the stone are, in the centre, a *līṅga*, with an officiating priest, inside a shrine ; on the proper right side, towards the top, the sun, and, in the lower part, a standing figure inside a shrine, with the bull Nandi near the edge of the stone ; and on the proper left side, towards the top, the moon, and, in the lower part, another standing figure inside a shrine, with a cow and calf near the edge of the stone.— The characters are Kanarese, of the regular type of the period to which the record refers itself ; and they are well formed and well executed throughout. The size of the letters ranges, in A. from about $\frac{1}{8}$ " to $\frac{1}{4}$ ", and in B. from about $\frac{3}{8}$ " to $\frac{5}{8}$ ". The second part of the record, commencing in A. line 72 and B. line 77, was engraved by the *Rāvāri*¹ Honnōja or Honnōja ; and the first part was engraved by the same person in conjunction with the *Rāvāri* Sōvōja : the writers or composers of the two parts were different people : but, on each stone, the execution is so uniform throughout that, in each case, the whole record must have been put on the stone at one and the same time, at or soon after the second date, in A.D. 1104, which must, therefore, be considered the proper date of the record.— Except for the opening invocation of Śiva, repeated in A. line 72 f. and B. line 77 f., and for the verse which follows it in the first instance, and for one imprecatory verse in A. line 71 f. and B. line 76, the language is Kanarese ; partly in verse, and partly in prose. In addition to *rāvāri*, 'an engraver,' the record gives us another word, *khaṇḍarīsu* (A. line 85, B. lines 77, 90), evidently meaning 'to engrave,'² which is not found in Mr. Kittel's Kannaḍa-English Dictionary, and *dhāḷi* (A. line 6, B. line 7) as a variant of *dāḷi*, 'attack, incursion, invasion,' *gāvūṇḍa* (e.g., A. line 19) as a variant of *gavūḍa*, *gavūḍa*, 'a village-headman (the Marāṭhī *pūṭīl*), and *bhāṇasa* (A. line 75, B. line 80) as a variant of *bāṇasa*, *bāṇasa*, 'kitchen : ' it also gives, in A. line 6, B. line 7, *kutkīla*, 'a mountain ; ' Kittel's Dictionary includes this word ; but Monier-Williams' Sanskrit Dictionary seems to give only the form *kutkīla*.

The whole inscription is a record of the time of the Western Chālukya king Vikramāditya VI. It is a Śaiva record. And it registers grants that were made in his twenty-sixth year, in A.D. 1101, and in his twenty-ninth year, in A.D. 1104. On the first occasion, when the *Daṇḍanāyaka* Gōvīndarasa was ruling the districts known as the Hānūṅgal five-hundred, the Bāsavura hundred-and-forty, and the Nāgarakhaṇḍa seventy, he came in state to Abbalūr, and saw the temple of the god Brahmēśvara which Bammagāvūṇḍa had caused to be built there, and was pleased ; and, at the request of Bammagāvūṇḍa's son Eḥagāvūṇḍa, he granted to the temple a village named Muriganahallī³ in the Nāgarakhaṇḍa seventy. On

¹ *Rāvāri* is doubtless a *tadbhava* corruption of the Sanskrit *rūpākārin*, 'a maker of images, a sculptor,' as suggested by Dr. Hultzsch, who compares *pūjāri* and *pūjākārin* (above, Vol. III. p. 207, note 8). Though Kittel's Dictionary does not include *rāvāri*, it gives *rāvū*, as well as *rāpu*, as a *tadbhava* corruption of *rūpa*.

² So, also, C. line 53 gives *khaṇḍarane*, evidently in the sense of 'engraving.'

³ This name is not found now in maps, etc.—The place is mentioned again in a record of later date,—an addition at the end of an inscription of A.D. 1162 at Baḷagāmi (*P. S. O.-C. Inscr.* No. 184 ; and see *Mys. Inscr.* p. 96),—which registers a grant of the villages of Karinele and Maruvasi and Muriganahallī and Kunderage (?) in the Nāgarakhaṇḍa *kampana*, and Chikka-Kaṇṇuge in the Hānūṅgal *kampana*, for the *aṅgabhōga* of the gods Dakṣiṇa-Kēdārēśvara (of Baḷagāmi), Sōmanātha, and Brahmēśvara of Abbalūr.—Chikka-Kaṇṇuge is evidently the modern 'Chikkaṅgi' in the Hāṅgal tāluka.

the second occasion, grants were made by some of the villagers to provide for the *śikharīṅga* and the perpetual lamp of the same temple.

The record contains two dates. The details of the first date,—when the grant was made by the *Daṇḍanāyaka* Gōvindarasa,—are Sunday, the new-moon day, when there was an eclipse of the sun, of the month Vaiśākha of the Vishu (properly called Vṛ̥ṣha) *saṁvatsara*, which was the twenty-sixth year of the reign of Vikramāditya VI. This date was not recorded exactly. The given *saṁvatsara* was Śaka-Saṁvat 1024 current. There was, indeed, an annular eclipse of the sun, which was probably visible in Southern India, on the specified new-moon day.¹ But the *tithī* ended, by Sewell and Dikshit's Tables, at about 2 hrs. 12 min. after mean sunrise (for Ujjain) on Tuesday, 30th April, A.D. 1101; and it cannot be connected with the Sunday at all, as it began at about 30 min. after mean sunrise on the Monday. The details of the second date,—when the grants were made by the villagers; shortly after which time, presumably, the whole record was put on the stone,—are Sunday, coupled with the sixth *ṭhāī* of the bright fortnight of the month Bhādrapada of the Tārana *saṁvatsara*, which was the twenty-ninth year of the same reign. The given *saṁvatsara* was Śaka-Saṁvat 1027 current. And the corresponding English date is Sunday, 28th August, A.D. 1104; on which day the given *tithī* ended at about 18 hrs. 42 min.

* * * * *

Lines 8 to 17 of this record mention a *Daṇḍanāyaka* Gōvindarāja, who is described as “ruling,” but without any hint as to the sphere or nature of his powers. Lines 59 to 62 mention a *Mahāsāmantādhipati* and *Daṇḍanāyaka* Gōvindarasa, who in A. D. 1101 was “ruling” the Hānūṅgal, Bāsavura, and Nāgarakhaṇḍa districts. And a third passage,—A. Lines 75–76 B. line 80.—mentions a *Daṇḍanāyaka* Gōvindarasa, who in A. D. 1104 was administering the Banavāsi province and the *vajjūravāṇīya*-duty at the command of Anantapāla, a high minister of the Western Chālukya king Vikramāditya VI., who is mentioned in many of the records of this period.

The Gōvindarāja of the first passage was the son of a certain Krishnarāja, whose pedigree is not disclosed, and of Padmaladōvī, an elder sister of Anantapāla. And he seems to be identical with the Gōvindarasa of the second passage. This is inferred, partly from the fact that it would have been unnecessary to mention him with such prominence in the first passage, and especially as “ruling,” unless more details were to be given about him further on, and partly from the description of the Gōvindarasa of the second passage as *mātavyajantavāraṇa*, which is taken to mean “the choice elephant of his maternal uncle,”—with reference to Anantapāla, who stood in that relationship towards the Gōvindarāja of the first passage.² It

¹ See Von Oppolzer's *Canon der Finsternisse*, p. 220, No. 5484, and Plate 110.

² *Mātava* means ‘a mother's brother,’ and also ‘a wife's father.’ This record does not mention anyone, with reference to whom it could be taken in the latter sense in the case of the Gōvindarāja of the first passage. And on the other hand, it does not seem at all probable that Rāparāṅgabbhairava-Gōvindarasa (regarding whom, see further on) was either a nephew or a son-in-law of Anantapāla; no such hint is given in any of the passages mentioning him, though they describe him very fully.—Moreover, the full description of the Gōvindarasa of the second passage in this record (line 59 ff.) runs—*Samadhiगतपानोऽमहोऽसदमहोऽसामन्तदधिपति-महोऽप्राशादोऽदिवन्दन्यकान-दशहाना-वस्तु-न्यायकानं निज-कुजा-वृणोऽया-सुहृदकारां गुण-रातदकारां सुकरा-सुवारी-एका-सकरा-मदिकामदानं किरिती-लादा-कामिणं समारा-सामया-शायमूकानं चतुरा-चतुरम्मूकानं सुशिक्षित-प्राथ-दशहाना(दशहान)-द्वि-द्वी-मदान-निवृत्तानं मदान-गाम्दहारयानं नम-दी-समस्ता-प्रसिद्धि-सहितं श्रीमद-दामन्दन्यका-गोविन्दारसरु.* The *viruḍa* Rāparāṅgabbhairava does not occur here. And I do not find any of these epithets applied to Rāparāṅgabbhairava-Gōvindarasa, or anything bearing on them in the various descriptions of him, with the exception that in line 39 of the record of A. D. 1114 he is described as *samara-mūka-Sāyamūka*, which may be compared with the *samara-samaya-Śayamūka* of the present passage; but this is not conclusive, and the *dshhāna-vastu-nyāyaka* of the present passage occurs elsewhere (see page 217 below, note b) in the case of Anantapāla, and not of Rāparāṅgabbhairava-Gōvindarasa.

may be remarked, in passing, that the allotment to the Gôvindarasa of the second passage of so high a rank as that of *Mahâsâmantâdhipati*, is undoubtedly incorrect, whoever he may have been; just as much as in line 4 the record makes a mistake in describing Anantapâla as merely a *Mahâsâmantâ*, instead of a *Mahâsâmantâdhipati*.

The Gôvindarasa of the third passage, however,—though the special *biruda* does not occur in it,¹—being described as having a much more extensive authority, is most probably another person, to be distinguished by the full name of *Raparângabhairava-Gôvindarasa*, who was apparently a paternal uncle of the Gôvindarâja of the first passage, and regarding whom we learn the following facts from records at Balâgâmi and Tâlgund.² He belonged to the Parâsâra gôtra, and was the son of Dâsirâja, son of Kâsirâja and Nilabbe, and of Sôvala-dêvi or Sômâmbike (e.g., the records of A. D. 1102, line 24f., and A.D. 1114, line 37f.). The record of A.D. 1102 styles him (line 44) *Krishnarâj-ânûja*, “the younger brother of Krishnarâja,”—with reference, doubtless, to the Krishnarâja of the Ablûr inscription; and the record of A.D. 1112 styles him (line 37) *anjan=ankalêra*, “the champion of his elder brother,” and *Krishnarâjan=anugina=tamma*, “the affectionate (or beloved) younger brother of Krishnarâja.” The record of A.D. 1114 further describes him as *Lât-ânvaya-lalâta-maṇḍala-tilaka*, which expression, taking *lalâtamandala* as meaning much the same thing as *lalâtaparîṭa*, we may render by “a forehead-mark of the broad forehead that was the lineage of the Lâtas:” so, also, the record of A.D. 1102 describes Anantapâla (in line 8) as *Lâta-kulakumudâvana-vidhu-kara*, “a very ray of the moon to (open) the cluster of water-lilies (flowering at night) that was the family of the Lâtas:” evidently, both the persons traced their origin to ancestors who were natives of the Lâta country; and this, no doubt, accounts in part for the intermarriage and the special favour shewn by Anantapâla to Raparângabhairava-Gôvindarasa. His *biruda* of *Raparângabhairava*, “a very Bhairava (Śiva) in the field of battle,” figures more or less prominently in all the records. And the record of A.D. 1114 styles him (line 40) *Tribhuvanamalladêva-vijaya-dakshina-bhuja-âṇḍa*, “the staff of the victorious right arm of Tribhuvanamalladêva-(Vikramâditya VI.)” In A.D. 1102, the *Daṇḍandâyaka* Anantapâla, the *Mahâsâmantâdhipati* who had attained the *pañchamahâsabda*,³ was “protecting, with the delight

¹ No string of titles and epithets is connected with the name of Gôvindarasa in this passage. After giving the titles of Anantapâla, the record simply says [*Anantapâ*] *arasara* *śaśadîn śrîmad-daṇḍandâyaka* *Gôvîndarasa* *Bana* *vâse* (etc., as in a note further below).

² The records are:—

Of A.D. 1102; P. S. O.-C. Inscri. No. 168; Mys. Inscri. p. 78.	
Of A.D. 1103; No. 171; p. 139.	
Of A.D. 1107; No. 218; p. 199.	
Of A.D. 1112; No. 172; p. 82.	
Of A.D. 1114; No. 175; p. 175.	

³ The term *pañchamahâsabda*, meaning literally “five great sounds,” denotes the sounds of five musical instruments, the use of which was allowed, as a special mark of distinction, to persons of high rank and authority. The epithet *śamadhigatapañchamahâsabda* is found most commonly in connection with the names of great feudatories and high officials; the instances in which it occurs among the epithets of paramount sovereigns, are but few. I have given a general note on the term in my *Gupta Inscriptions*, p. 296; in the course of which I have quoted a paper in *Ind. Ant.* Vol. XII, p. 95 f. which tells us that the *Lingayat Pîṅkachintâmayî* enumerates the five instruments as being the *śringa* or horn, the *tammaṭa* or tambour, the *śakha* or conch-shell, the *Ḍhêṭ* or kettle-drum, and the *jayagharîṭa* or gong. And an inscription of A.D. 1032 at Suttûru in Mysore (*Ep. Can.* Vol. III, Nj. 16a; I quote, however, from an ink-impression) enumerates them as the *tiva*[*tî*], *daḍḍa*, *khandîke*, *jayagarîṭa*, and *kâlê*, and provides an allotment to the god *Îśâca-Îśvaram-uḍeyar* for playing these musical instruments, and performing the worship of the god, three times a day.—For the *kâlê*, which is the same as the *śringa*, see a note further below. The word *daḍḍa* may perhaps stand for *daḍḍa*, which is explained in Kitterl’s Dictionary as ‘the drum of a Domba.’ The *tivalî* and *khandîke* remain to be identified. The former of them was the special musical instrument of the Râshṭrakûṭa kings of Mâlkhêḍ and of the Raṭṭa chieftains of Saundatti.—For the special instruments of some other great families, reference may be made to my *Dyn. Kan. Distri.* p. 327, and note 7.—The custom of kings being heralded in public by musical instruments is mentioned by the Chinese pilgrim Hsuen Tsiang, in connection with Śîlâditya-Harshavardhana of Kanauj; he tells us (*Life*, Beal’s translation,

of an agreeable or friendly interchange of communications (with his paramount sovereign),¹ the two-six-hundred (i.e. the Beļvola three-hundred and the Purigeṛe three-hundred), the Banavase twelve-thousand, and the *vaḍḍarāvula* and *perjuñka* duties; and his subordinate,² the *Daṇḍanāyaka* Raṇaraṅgabhairava-Gōvindarasa, holding office by the favour of Anantapāla,³ was "protecting, with the delight of an agreeable or friendly interchange of communications (with Anantapāla)," the *vaḍḍarāvula* of the *melvaṭṭe*,⁴ the *eraḍum-bilkoḍe*, and the *perjuñka*. In A.D. 1108, Anantapāla, with the same two titles and also those of *Mahāpradhāna* and *Dhīvasaveṛgaḍe*, was "protecting, etc.," the Beļvola three-hundred, the Purigeṛe three-hundred, the Banavase twelve-thousand, and the *panṇāya*-duty of the *saptārdhalakṣhe* or seven-and-a-half-lakṣ country;⁵ and the *Daṇḍanāyaka* Raṇaraṅgabhairava-Gōvindarāja, who had obtained the administration of the Vanavāsi twelve-thousand through his favour,⁶ was "protecting, etc.," the Banavase twelve-thousand, the *vaḍḍarāvula*, and the *acchupannāya* of
 ., and had, under himself, a *Samdhavigrahādādhikṛita* or minister for peace and war named Īṣvarnyantāyaka. In A.D. 1107, the *Mahāpradhāna*, *Bhānasumanaveṛgaḍe*, and *Daṇḍanāyaka* Anantapāla⁸ was "happily governing"⁹ the two-six-hundred (i.e. the Beļvola and Purigeṛe districts) and the Banavāsi twelve-thousand; and his subordinate, the *Daṇḍanāyaka* Raṇaraṅgabhairava-Gōvindarāja, who had attained good fortune by his favour,¹⁰ was "protecting, etc.," the Banavāsi twelve-thousand, the *vaḍḍarāvula*, the *perjuñka*, and the *eraḍum-bilkoḍe*;¹¹ and this record mentions, as a subordinate of him,

p. 178) that, "as Ślādityarāja marched, he was always accompanied by several hundred persons with golden drums, who beat one stroke for every step taken; they called these the 'music-pace-drums.' Ślāditya alone used this method,—other kings were not permitted to adopt it."

¹ *Sukha-sankatā-rinōdādim pratipāliuttam-ive*; see *Dyn. Kan. Distrs.* p. 428, note 4.

² *Tat-pādapadm-ōpaṭṭivi*.

³ *Anantapāla-prasād-śādit-ādādhikāra-la kṣmt-viśāsa*.

⁴ The meaning seems to be that he was administering the collection and expenditures of that portion of the *vaḍḍarāvula* which was levied on, or was allotted to, an object called the *melvaṭṭe* or *mēlvaffe*. The genitive *melvaṭṭeya* may qualify also the *eraḍum-bilkoḍe* and the *perjuñka*. Kittel's Dictionary gives *mēlvaffe*, 'an awning' (in which *vaiṭṭa* is for *paṭṭa*; and *paṭṭe* occurs as another form of *paṭṭa*), and *mēlu-botte* (which might easily occur in the form of also *mēlvaiṭṭe*), 'superior, fine cloth.' But the *vaiṭṭe* may equally well stand for *batte*, 'a road'; and *mēlvaiṭṭe* may indicate the levy of the duty, or the three duties, on the principal high-roads: compare *mēlu-durga*, 'a high, superior fort,' and *mēlu-paṅkti*, 'the best or principal row.'

⁵ I.e. of the whole of the Western Chālūkyā dominions; see *Dyn. Kan. Distrs.* p. 341, note 2.

⁶ *Tat-prasād-śāditā-Vanavasi-dōdāśasahas-ādādhikāra-lakṣmt-viśāsa*.

⁷ The rendering in *Mys. Inscr.* p. 140, and note, would read *chhatra-chohkhāyeya chappannad-acchupannāyamam*, and would translate "the *panṇāya*-dues of the fifty-six (i.e. merchants) within the shadow of his umbrella (i.e. within his jurisdiction)." The word *chhatra-chohkhāyeya* is quite distinct, and seems to qualify the *acchupannāya* here in the way in which *melvaṭṭeya* qualifies the *vaḍḍarāvula* in another passage (see note 4 above). The next *akshara* is not legible with any certainty in the photograph; and there may be an *akshara* between the *ppa* and the *nna*. If the reading really is *chappannad*, or more likely *chhappannad*, it does not at any rate mean "fifty-six merchants;" there might, in that case, be possibly a reference to the *chappanna*- or *chhappanna-dēsa*, "the fifty-six countries,"—in the sense of "all the world," or rather "all the territory entrusted to him;" this also, however, does not seem satisfactory. I cannot at present find any other passage, helping to elucidate this one.—The *acchupannāya* variety of the *panṇāya* is mentioned again in a record of A.D. 1108, at Dāvangere (*P. S. and O.-C. Inscr.* No. 187; *Mys. Inscr.* p. 17), in line 15, where the rendering in *Mys. Inscr.* wrongly finds the title "lord over *Achchupa Nāyaka*." That record tells us that the *Achchupannāyadaādhikāryaka* or "superintendent of the *acchupannāya*" Barmarasa,—who had been appointed to the office of *Mahāmātya*, entrusted with all the duties of government, by the command of the *Mahādāmantādhipati*, *Mahāpradhāna*, *Bhānasaveṛgaḍe*, and *Daṇḍanāyaka* Anantapāla,—was then "governing, with punishment of the wicked and protection of the good," the *panṇāya* of the Nōlambavāḍi thirty-two-thousand.

⁸ Among his epithets here, there occurs the phrase *śīhāna-vastu-nāyaka*, which is included among the epithets of the Gōvindarasa "director of all arrangements for public *dārbāra*," which is included among the epithets of the Gōvindarasa of the second passage in the Ablūr inscription (see page 215 above, note 2).

Sukhādān-ūttam-īval.

¹⁰ *Anantapāla-prasādā-namśāditā-prāp̄ta-lakṣmt-nīlaya*.

¹¹ The original seems to have here *bilkāde*, with the vowel *a* in the second syllable. But, from the other records, the vowel *o* appears to give the correct form of the word.

a certain Trivalibhṭṭa, of the Vatsa *gōtra*,—described as the *mayduna*, i.e. sister's husband, or wife's brother, of the *Danḍanāyaka* Gōvindarasa,—who was holding office as *Pergaḍe*¹ of the *mahāvadda*-village of Tānagundūr (Tālgund). The record of A.D. 1112 introduces a new official superior of Raṇarāṅgabhairava-Gōvindarāja: it tells us that, under Vikramāditya VI., the Pāṇḍya *Mahāmaṅḍalāsvara* Tribhuvanamalla-Kāmarasa, “the lord of Gōkarṇa the best of towns,”—who belonged to the line of the Pāṇḍya rulers of Sisugali, the capital of the Haive division of the Koṅkan,—was “ruling with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*);” that Anantapāla gave him the Vanavāsi country;² that, on receipt of it, he made appointments; and that, by appointment from him, Raṇarāṅgabhairava-Gōvinda, mentioned further on in the record as the *Danḍādhīvara* Gōvinda, was “protecting” the Banavase country.³ The record of A.D. 1114 does not make any reference to the Pāṇḍya prince: it speaks of Anantapāla as a feudatory of Vikramāditya VI., but, evidently with reference to past events only, as, like the record of A.D. 1112, it does not couple any titles with his name; it speaks of the *Danḍādhīpa* Gōvinda as a *rājahansa* or flamingo dwelling on the water-lilies that were his feet; and it describes him more fully as the *Mahāsāmantādhipati* who had attained the *pañchamahāsabda*,⁴ he who was a very Raṇarāṅgabhairava, the *Mahāpradhāna*, the *Manevergaḍe*, the *Danḍanāyaka* Gōvindamayya, who was “governing” the Banavase twelve-thousand, the Śāntālige thousand, the two-six-hundred (i.e. the Belvola and Purigeṇe districts), and the *vaḍḍarāvūla* and *panmāya* duties. By this time, then, Raṇarāṅgabhairava-Gōvindarasa had been promoted to most of the high offices that had been held by his patron Anantapāla.⁵

* * * * *

When the *Danḍanāyaka* Gōvindarasa made his grant in A. D. 1101, as mentioned in line 59 ff. of the record, he lavied the feet of a Śaiva teacher or priest named Sōmēsvara, who is introduced to us in a passage, commencing in line 51, which runs thus:—

Śrīmad-Abbalūr-Ēcha-gāvunḍana gurgal śrī-Sōmēsvara-pāṇḍita-dēvar=ajja-gurugala
tapah-prabhāvam=em=emḍode || Dhareg⁶=eseva Sa(śa)kti-parshoge karam=agrapiy=emipa
Parvvat-śaḷiyolu Mūvara-kōṇeya-sāmtatig-abharapaṇ Kēdārasakti-yatipati neguldam ||
A Kēdāra-yatīndraṇ⁷ loka-prastūṇa⁸ śiṣhyau=atyapaḷa-guṇ-āṅkaṇ nirmmaḷa⁹-charitām

¹ The original has *perggatana*, which must be a mistake (unless it is found to be an authorised abbreviation) for *perggadehana*.

² Anantapāla seems, from this, to have been retiring from office about that time.

³ The original runs—*Raṇarāṅgabhairavaṇ * * * * * pāḷisuttam-ire Banavaseyaṇ Malapara jāju sudhā-nirmmaḷa-parama-yasah-prabhāva-nidhi Gōvindaṇ*. The rendering in *Mys. Inscri.* p. 85, and note, would find,—instead of *sudhā*, ‘nectar, ambrosia,’ with which the fame of Gōvinda is compared,—the Marāṭhi word *suddhām*, ‘together with, along with, besides,’ in its modern Kannarese corrupt form *sudā*, and would translate “was protecting *Banavase* and the *Malapara jāju* (?) also.” The word *jāju*, ‘gambling,’ seems to be used here, to suit the convenience of the composer of the verse, instead of *jāyagāra*, ‘a gambler.’ The idea evidently is, that Gōvinda cut off the heads of the Malapas and used them as dice. And a Kannarese ballad somewhat similarly describes a Governor of Bombay as proposing to cut off the heads of Holkar and Scindia and play the game of juggling balls with them before the Pēshwa Bājirao.

⁴ It is in this passage that Raṇarāṅgabhairava-Gōvindarāja is described as *śamara-mukha-Shanmukha* (see page 215 above, note 2).

⁵ We have a later date for Raṇarāṅgabhairava-Gōvindarasa in A.D. 1117-18, quoted by me (*Dyn. Kan. Distr.* p. 451) from a record which is not accessible to me at present.

⁶ *Metre*, Kanda; and in the next two verses.—The first verse occurs in line 19 ff. of an earlier record, of A.D. 1094, at Balagāmi (see page 220 below, note 3), with, in essential points, only the difference of *munipati* for *yatipati*. The whole passage from the words *Dhareg=eseva* to *Notyāyik-āgrāsaraṇ*, occurs in lines 31 to 38 of the Balagāmi inscription of A.D. 1102 (see the same note); and it is from that record that I take the various readings given in the footnotes.

⁷ *V. l.*, *munīndraṇ*.

⁸ Read *prastūṇa*.

⁹ *V. l.*, *yaśah-patākaṇ*.

Śrikamṭham vibudha-chūtvana-kaḷakamṭham || Hara¹-pādāmbhōjadolū chittaman=eseva mukhām bhōjadolū² Bhāratī-saundaramam³ chāritradolū nirmalaṭeyan=akhiḷ-āms⁴-āmtadolū Śakra-dik-kumjara-bhāsvat-kirttiyam bāppure⁵ nilisidan=udyad-guṇ-angham munimdr-ābharanam Śrikamṭha-dēvam budha-jana⁶-tīlakam tarkka-vidyā-samudram || Ā mahānubhāvana śishyane doreyan=emidoḍe⁷ || Kelabar⁸=ttarkka-viśāradar=kelabar=āpt-ālapa-sambōdhakar=kelabar=nnāṭaka-kōvidar=kelabar=ol-gabbamgaḷam ballavar=kkelabar=byā(vyā)karapa-jūar=iint-initumam ball⁹-amnar=ill=ellamam sale Sōmēśvara-sūri ballan=anagham Naiyyā(yā)yik-āgrēśva(sa)ram || Akāṣaṅk-āmbraakujāta¹⁰-Chaitra-samayam Lōkāyat-āmbhōdhi-śitakarām sārṅkhyā-diśā¹¹-diśāradani mīmāns-ūnganā-kāmbu-kamṭha-kanan-mauktika-bhūshapanam Sugata-nirējāta-chamḍāmsū tarkkika-Sōmēśvara-sūri pempu-vaḍedaṁ Naiyyāyik-āgrēśva(sa)ram ||¹²— namely, “To describe the efficacy of the penances of the grandfather-preceptor of the holy Sōmēśvarapaṇḍitadēva who was the preceptor of Echagāvaṇḍa of the famous Abbalūr:— In the line named Parvatāvaḷi, which was esteemed to be greatly (*i.e.* undoubtedly) the leading (*division*) of the sect, celebrated in the world, named Śaktiparshē, there became famous the eminent ascetic Kēdārasakti, an ornament to the succession named Māvarakōṇeyasamtati.¹³ Of that great ascetic Kēdāra, the disciple, praised indeed throughout the world, was Śrikamṭha, abounding in extremely pure virtues, of spotless behaviour, a very cuckoo (or ring-dove) in the grove of mango-trees that are learned men. Amidst great applause, Śrikamṭhadēva, abounding in great virtue, an ornament of great saints, a forehead-ornament of learned people, a very ocean of the science of logic, firmly fixed his thoughts on the water-lilies that are the feet of the god Hara (Śiva), and made the beauty of the goddess of eloquence abide in the charming water-lily that was his mouth, and maintained purity in all his behaviour, and established to the ends of all the points of the compass a brilliant fame like that of (Airāvata) the elephant of (*the east which is*) the quarter of Indra. To give an idea of the disciple of that great man:— Some people are learned in logic, and some can impart the knowledge of well-chosen speech; some are acquainted with the dramas, and some are conversant with good poetry, and some know grammar: there are none (*others*) who know all of these; but the learned Sōmēśvara, indeed, the sinless one, the leader of the Naiyyāyikas, knows them all. A very season of Chaitra (*i.e.* a very month of spring) to (*develop the fruit of*) the mango-tree that is Akalaṅka,¹⁴— a very cool-rayed moon

¹ Metre, Mahāśraṅgharā.

² Read mukhāmbhōjadolū,

³ *V. l.*, sundariyam.

⁴ Read śē.

⁵ *V. l.*, chittarade nilisidam saṅ-guṇ-āḍya(dhū)ṁ.

⁶ *V. l.*, kula.

⁷ B., line 61, has the same; except that it gives śiṅyanē. The record of A.D. 1102 has, similarly, śiṅhyane doreyan=endaḍe. Read śiṅhyane dorey=emē-ēndade, or cat-endaḍe.

⁸ Metre, Matṭēbhavikrīḍita; and in the next verse. In the record of A.D. 1102 these two verses are transposed; this one comes after the other.

⁹ *V. l.*, bāpp-intu viṅvaṁbharā-tīladolū ballavar=āv=enaḷe neḷaḍam vidy-āmbhī Sōmēśvaram.

¹⁰ *V. l.*, āmbraakujā. Read, in either case, āmra, for āmbra.

¹¹ *V. l.*, dhavā.

¹² In the Abūr record there follows one more verse about Sōmēśvara: but it does not present anything of interest; and it is not included in the Baḷagāmi record of A.D. 1102.

¹³ I have not found anything yet to explain the meaning of this name. Māvare must be the genitive of māvaru, ‘three persons,’ unless it can be connected with mā, = mada, ‘advanced age.’ For kōṇe, of which kōṇeya is the genitive, the dictionary only gives the meanings of ‘a pitcher; an inner apartment or chamber, a room.’

¹⁴ It seems impossible to avoid taking the word akalaṅka as a proper name; to render it by simply ‘stainless people,’ seems to give a very inadequate meaning to the text. At the same time, we do not yet know of any Śaiva writer named Akalaṅka; and Sōmēśvara can hardly have given encouragement to the writings of the Jain Akalaṅka, even in the department of tarkka or logic with which the name of that Akalaṅka is sometimes specially connected (*e.g.* in line 45 of a Jain record of A.D. 1077 at Baḷagāmi, *P. S. O.-C. Insers.* No. 163, *Mya. Insers.* p. 129).— The next three epithets, also, are puzzling. From line 65 of the Abūr inscription, we learn that Sōmēśvara was a follower of Lokujāta; and (see page 227 below) Lokujāta was an opponent of the Lōkāyatas, Mīmāṅsakas, and Sārṅkhyas.— There are, perhaps, some hidden second meanings, which I have failed to see. *Kujāta*, for instance, may mean ‘base-born,’ as well as ‘tree;’ but the alternative reading *makija* is opposed to that.

to (*bring to full tide*) the ocean that is the Lōkāyatas,— a very guardian elephant of that quarter of the regions which is the *Sāṃkhya*-doctrine,— a very pearl-ornament glittering on the white throat of the woman who is the *Mīmāṃsā*,— a very hot-rayed sun to (*close*) the water-lilies (*blooming at night*) that are the Buddhists,— the logician, the learned Sōmēśvara, the leader of the Naiyāyikas, attained greatness." And a further passage, in lines 63 to 66, describes him, in rhyming epithets, as— Yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānushthāna-japa-samādhi-śīla-saṃpāna vibudha-jana-prasaṃna nyāya-sāstra-vistri(stri)ta-sarōjavana-divākara Vaiśēshika-vārdhī-varddhana-sa(sa)rat-sudhākara sāmkyhāgama-pravīna-mānikyābharāṇa guru-charāṇa-sarasīruha-shaṭcharāṇa śabda-sāstra-sahakāra-vana-vasanṭa prajāi-ōday-ōdbuddha-Lākula-siddhānta nirupam-ōpanyāsa-dōvanadi-pravāha nija-datta-māntra-prasāda-saṃvarddhita-śishya-saṃdōha sāhitya-vidyā-mahā-nadi-pravāha-nimnagādhisvara bhakti-pravāha-paritushṭa-Paramēśvara niravadya-nirmala-tapō-guṇ-aika-nīlaya kīrti-kaumudī-mudita-mēdini-vaṭaya nām-ādi-samasta-prasāsti-sahita,— namely, "he who is possessed of the glory of such names as he who is endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, the observance of silence, the muttering of prayers, deep contemplation, and good character, and who is gracious to learned men; he who is a very sun to (*open*) the great cluster of water-lilies (*blooming in the daytime*) that is the *Nyāyasāstra*, and who is a very autumn-moon to bring to full tide the ocean of the Vaiśēshikas; he who is a very ruby-ornament of those who are versed in the *Sāṃkhya*gama, and who is a very bee on the water-lilies that are the feet of his teacher; he who is a very spring to the grove of mango-trees that is the *Śabdāsāstra*, and who has given new life to ¹ the *Lākulasiddhānta* ² by the development of his wisdom; he who is a very stream of the river of the gods in unequalled reasoning, and who has made the assembly of his disciples to prosper by the favour of the counsel given by him; he who is a very ocean to (*receive*) the stream of the great river that is the *Sāhityavidyā*, and who has quite satisfied the god Paramēśvara (Śiva) with the unbroken flow of his devotion; he who is the sole abode of the virtue of blameless and spotless penance, and who has delighted the whole circuit of the earth with the moonlight that is his fame."

We gather a good deal of information about the Mūvarakōpeyasāntati from various records at Balaḡāmi.³ And, in the first place, we find that it was connected with the sect of the Kāśmukhas, which is already fairly well known. We learn this from the record of A.D. 1112, which says (line 49)— Parvat-āmnāyada Mūvara-kōpeya-santānada Śakti-parisheya[negaito-vadedu] śishya-chāstaka-varshākāla-mukhar-enisida Kālamukharo,— "among

¹ *Lit.*, "has awakened."

² Regarding Lākula, the founder of the tenets that were classed under the general head of *Lākulasiddhānta*, see page 226 ff. below. Several references to him and his writings will be quoted from the Balaḡāmi records. And mention is made of the *Lākulāgama* in line 21 of the Bijāpur inscription of A.D. 1074 (*Ind. Ant.* Vol. X, p. 128).

³ The principal ones,— of which the first was edited by me, *Ind. Ant.* Vol. V, p. 342, at a time when the purport of the verse *Dharez-eseeta, etc.*, could not be guessed, and the others all deserve, for various reasons, to be properly dealt with in full,— are:—

Of A.D. 1094; <i>P. S. O.-C. Inscri.</i> No. 165; <i>Mys. Inscr.</i> p. 73.
Of A.D. 1102; No. 168; p. 78.
Of A.D. 1112; No. 172; p. 82.
Of A.D. 1129; No. 178; p. 87.
Of A.D. 1189; No. 179; p. 134.
Of A.D. 1149; No. 180; p. 97.
Of A.D. 1155-56; No. 181; p. 100.
Of A.D. 1162; No. 184; p. 92.
Of A.D. 1188; No. 185; p. 109.
Of A.D. 1192; No. 200; p. 103.
Of A.D. 1215 No. 201; p. 72.

the Kālamukhas,¹ who, having attained fame in the Śaktiparishe of the Mūvarakōṇeyasāntāna of the Parvatāmnāya, had caused themselves to be spoken of as the very burst of the rainy season for the *chātaka*-birds that are disciples,"—and then goes on to place among these "Kālamukhas" Kēdārāsakti, his son Śrīkaṇṭha, and Śrīkaṇṭha's son Sōmēśvara. This passage would, indeed, seem to identify the Kālamukhas with the Mūvarakōṇeyasāntati. But this appears not quite consistent with the fact that the college (*sthāna*) of the Kālamukhas of the ancient Baḷligāve was the temple of Pañchaliṅga,² whereas the college of the Mūvarakōṇeyasāntati was a different building. And it seems probable that what the passage really means, is, that the founder of the Mūvarakōṇeyasāntati was a member of the Kālamukha sect who established some particular school, the tenets of which differed in some respects from the general doctrine of the Kālamukhas. The verse *Dhareg=eseva*, etc., seems to name, as the order of development, first the Śaktiparishe,³ then the Parvatāvali, and then the Mūvarakōṇeyasāntati. On the other hand, the prose passage, just quoted, indicates first the Parvatāvali, then the Mūvarakōṇeyasāntati, and then the Śaktiparishe. The verse used in the record of A.D. 1129 (see page 223 below), and in some subsequent records, does not mention the Śaktiparishe, and indicates first the Parvatāvali and then the Mūvarakōṇeyasāntati. And the record of A.D. 1192 mentions only the Parvatāvali.

The members of the Mūvarakōṇeyasāntati were the hereditary priests of the temple of the god Śiva in the form of Dakṣiṇa-Kēdārēśvara, "the Kēdārēśvara of the South,"⁴ which, as we learn from line 57 of the record of A.D. 1112, was on the *śrī* or raised bank of a tank called Tāvaregere and Tāvareyakere, "the tank of water-lilies," which was in the southern part of the lands of Baḷligāve. They had also the temple of Śiva in the form of Nagarēśvara or Nakharēśvara,⁵ which, again,—as we are told in line 26 of the record of A.D. 1094,—was at the Tāvaregere tank. And, from A.D. 1139 onwards (see page 224 f. below), they had also a temple of Śiva in the form of Kusuvēśvara, which was then built in connection with the temple of Dakṣiṇa-Kēdārēśvara. Their maṭha or college is sometimes spoken of as the Kēdāramaṭha and the Kēdārasthāna. But its actual name was, in Kanarese, Kōḍiyamaṭha, which appears in a Sanskrit passage as Kōṭimaṭha.⁶ From line 60 f. of a record of

¹ In every other passage known to me, this name is spelt with the long *ā* in the second syllable. The short *a* is used here probably only in connection with the play on the meaning of the components, or supposed components, of the name. The word *kālamukha* appears to denote 'a kind of monkey,' and also to be another name of the *kaldāguru* or black *aguru*-tree.

² See page 227 below, and note 1.

³ It may be mentioned, incidentally, that another record at Baḷgāmi, of A.D. 1098 (see page 223 below, note 2), discloses, in line 34, the name of another *parishad* at the ancient Baḷligāve, *viz.* the Śāleyparishe.

⁴ Dakṣiṇa-Kēdārēśvara was an image established at Baḷligāve as the southern representative of Śiva as worshipped at Kēdārānāth in the north, a famous temple and place of pilgrimage in the Garhwāl district, North-West Provinces, situated, according to Thornton's *Gazetteer*, in lat. 30° 44', long. 79° 5', in the Himalayas, and standing 11,755 feet above the level of the sea.—From the tilings of the transcriptions, in Sir Walter Elliot's *Caradāka-Dēsa Inscriptions*, of some of the records mentioned in note 3 on page 220 above, it appears that the temple of Dakṣiṇa-Kēdārēśvara is now known as the temple of Basavanna.

⁵ The name appears as Nakharēśvara in the record of A.D. 1094. Elsewhere, it is usually written Nagarēśvara, which, no doubt, was the real correct form. Its name is explained in a passage in line 46 ff. of the record of A.D. 1129, which runs,—*Baḷligāvecyo=dakṣiṇa-dik-taṭa-nikāṭavartti maṇḍita-puṇḍarika-śāṅḍ-ḍpāntam=umf=alli nagara-janaṅgaḷ=arjjiṣid=aganya-punya-puṇyame Śiva-dhocoṇa=ad-ante Nagarēśvaram=ewisī pēsar=vaḍēdu sogayisuttam-irpūdu*,—"at Baḷligāve, close to the southern boundary, there is an ornamental garden [*puṇḍa* seems to be used here for *puṇavaṇa*] full of water-lilies; and there there stands, in all its beauty, the temple named Nagarēśvara, the veritable abode of Śiva, (*as embodiment*) indeed (*of*) all the incalculable religious merit amassed by the people of the town."

⁶ This, which seems to be only a Sanskritised form, is taken from line 19 of the record of A.D. 1215. In the photographs of some of the records, the vowel of the first syllable might be taken to be *ā*, instead of *ā*. But the name appears very distinctly,—Kōḍiyamaṭha,—in line 61 of the record of A.D. 1158 (see page 222 below, note 1).

A. D. 1152,¹ which speaks of "Vāmasāktipañditadēva, the *Āchārya* of the Kōḍiyamaṭha of the *Hergaḍe* Veppamarasa of that place (Balligāve)," it seems to have been built for the members of the line by the said Veppamarasa. And it would appear that it was named the Kōḍiyamaṭha because, probably, it stood somewhere near the *kōḍi* or outlet of the Tāvaregeṭe tank. That the Kōḍiyamaṭha was the *maṭha* of the Mūvarakōṇeyasamātati, we learn explicitly from the record of A. D. 1162, which mentions, as belonging to "the succession of the family of the *Gurus* of the Kōḍiyamaṭha," two persons, Gautama and the Vāmasākti mentioned above, who, as will be seen, were disciple-descendants of Kēdārasākti. And the same record further gives (line 27 ff.) the following rather singular description of the *maṭha*,—*Dakṣiṇa-Kēdāra-sthānamūn Śiva-līnga-pūjā-pulaka-sasya-sarasa-kēdārasthānamūn naiśṭhika-brahmacharyya-Śiva-munijan-ānushṭhāna nishṭhita-sthānamūn sāṅga Rīg-Yajus-Sām-Ātharvva-chaturvvedāsvādhyāya-sthānamūn Kaumāra-Pāṇinīya-Śākaṭāyana-Śabdānūsāsan-ādi-byā(vyā)karaṇa-byā(vyā)khyāna-sthānamūn nyāya-vaiśeṣhika-mīmāṃsā-sāmkhya-baudhā(dh)ā-dīśhaḍudarsana-byā(vyā)khyāna-sthānamūn Lākulasiddhā(dh)ānta-Pātanjala-ādi-yōgāsāstra-byā(vyā)khyāna-sthānamūn aśṭādaśapurāṇa-dharmasāstra-sakala-kābya(vyā)-nāṭaka-nāṭik-ādi-vidyā-vidyā-sthānamūn dīn-ānāṭa-paṅgy-ānḍha-badhira-kat h a k a - g ā y a k u - vādaka-vāṃśika-nartaka-vaitālika-nagna-bhagna-kṣhapanak-aikadamḍi-tridamḍi-hamsa-paramahansa-ādi-nānā-dēśa-bhikṣhukajan-ānivāryy-[ā*]jñadāna-sthānamūn nān-ānāṭhā-rōgijāna-vēdha-bhāṣhējīya-sthānamūn sakala-bhūt-ābhaya-pradāna-sthānamūn-āgi Kōḍiyamaṭhav-irpudu*,—namely, "there is the Kōḍiyamaṭha, which has become the abode of the god Kēdāra of the South,—a very field abaruing with a crop which is the standing erect of the hairs of the body that is induced by doing worship to the *līnga* of Śiva,—a place devoted to the observances of Śaiva saints² leading perpetually the life of celibate religious students,—a place for the quiet study of the four Vēdas, the *Rīch*, *Yajus*, *Sāman*, and *Ātharvan*, together with their auxiliary works,—a place where commentaries are composed on the *Kaumāra*, *Pāṇinīya*, *Śākaṭāyana*, *Śabdānūsāna*, and other grammatical works,—a place where commentaries are composed on the six systems of philosophy, namely the *Nyāya*, *Vaiśeṣhika*, *Mīmāṃsā*, *Sāmkhya*, *Baudhā*, *etc.*,³—a place where commentaries are composed on the *Lākulasiddhānta*, and the *Pātanjala* and other *Yōgāsāstras*,—a place for (*studying*) the eighteen *Purāṇas*, the law-books, and all the poetical compositions, the dramas, the light comedies, and the other various kinds of learning,—a place where food is always given to the poor, the helpless, the lame, the blind, and the deaf, and to professional story-tellers, singers, musicians, bards, players, and minstrels whose duty it is to awaken their masters with music and songs, and to the naked and the crippled, and to (*Jain and Buddhist*) mendicants, to (*Brāhmaṇ*) mendicants who carry a single staff and also those who carry a triple staff, to *hansa* and *paramahansa* ascetics, and to all other beggars from many countries,—a place where many helpless sick people are harboured and treated,—a place of assurance of safety for all living creatures."

The founder of the Mūvarakōṇeyasamātati appears to have been Kēdārasākti; at any rate, we have obtained no earlier name at present. For him, we have as yet no date.

The son and chief disciple of Kēdārasākti, and evidently his successor as head of the *maṭha*, was Śrīkṛṣṭha. The record of A. D. 1094 names him as his chief disciple (line 21); and the record of A. D. 1112 names him as his son (line 50). In the record of A. D. 1094, after the verse *Dhureg-essava*, *etc.*, there is used (line 21 f.), to describe Śrīkṛṣṭha, a verse which we can now render more correctly, as follows,—*Ā⁴ munipan=agra-sishyar śrīmat Śrīkṛṣṭha-*

¹ P. S. O.-C. *Inscrs.* No. 183; *Mys. Inscrs.* p. 152.

² The *Śiva-munijana* of the text seems to stand for *Śaiva-munijana*.

³ The usual enumeration of the six systems seems to be *Nyāya*, *Vaiśeṣhika*, *Pūrva-Mīmāṃsā*, *Uttara-Mīmāṃsā*, *Sāmkhya*, and *Yōga*. This passage speaks of six systems, but names only five. The inclusion of the *Baudhā* or Buddhist system is rather peculiar.

⁴ Metre, Kanda.

pañḍitar=vvasudhevo]=inn-ê mā[t]o Lākūḷīsar-ttām=ene Sarvājñā-ka]par=esedar = alumba[m].—“the chief disciple of that great saint was the holy Śrīkaṇṭhapañḍita, who, being but little inferior (*in knowledge*) to the Omniscient one, shone out excessively in the world just as if,— what more could be said?,— he was Lākūḷīśa' himself.” For Śrīkaṇṭha, again, we have as yet no date.²

The son and disciple, and evidently the successor, of Śrīkaṇṭha was Sômésvara. The record of A.D. 1094 names him as his disciple (line 22); and the record of A.D. 1112 names him as his son (line 52). In A.D. 1094,³ he was the *Āchārya* of the god Nakharésvara; and his feet were then laved by the assembly of the *Paṭṭanasvāmin* and other representatives of the people of the town, on the occasion of making a grant to that god. In A.D. 1101, as we learn from the Ablūr inscription A., he was at Ablūr, and his feet were laved by the *Danḍānyaka* Gōvīndarasa, on the occasion of making a grant to the god Brahmésvara of that village. The record of A.D. 1102 describes him (line 49) as the *Āchārya* of the *sthāna* of the god Dakṣiṇa-Kēdārésvara, and tells us that his feet were then laved by the *Danḍānyaka* Raṅgarāṅghairava-Gōvīndarasa, in making a grant to that god. And in A.D. 1112 his feet were laved by the Pāṇḍya *Mahāmañḍalésvara* Tribhuvanamalla-Kāmadēvarasa, when another grant was made to the same god.⁴ This last record describes Sômésvara, in line 34, as the *Ārddhya* or family-priest of Kāmadēvarasa.

The record of A.D. 1129 opens the account of these teachers with a new verse, which runs (line 58 f.)—Mūvara⁵-kōṇeya-santati-dēvabra(vra)tan=eseva Parvvat-āvaliyoi=tān = āvirbhha(bha)visidan=amaḷa-yasō-vibhu Kēdārasakti-pañḍita-dēva[m*],—“in the famous Parvatāvajī there was born Kēdārasaktipañḍitadēva himself, the lord of pure fame, a devotee of the gods in the Mūvarakōṇeyasantati.” It mentions Śrīkaṇṭha as the disciple of Kēdārasakti, and Sômésvarāryya as the disciple of Śrīkaṇṭha. After Sômésvara there came, it tells us, his younger brother Vidyābharāṇa. But he, it says, did not care for any occupation except the steady pursuit of knowledge; and so he transferred all the business affairs of the *maṭha* to his own chief disciple Vāmasakti. In A.D. 1129, however, when the grant registered in this record was made,—namely, the allotment of a village for the repairs and other purposes of the *maṭha*,—it was Vidyābharāṇa who was summoned (line 69), and whose feet were laved, by the Western Chālukya king Sômésvara III., who had then come south to make a state progress through his dominions and was encamped at Hulluṇiyatīrtha.⁶ Vidyābharāṇa's name was afterwards expanded into Vādividyābharāṇa, by which appellation he is mentioned in the Ablūr inscription C., and line 44 of the Balagāmi record of A.D. 1149.

As far as dates go, the next name is that of Jñānasakti, who is mentioned as a disciple of Vādividyābharāṇa in the Ablūr inscription C. This record gives dates for him in A.D. 1130 and 1144. In A.D. 1130 his feet were laved by the *Nālprabhu* Barmagāvunḍa, when the latter made his grant to the god Brahmésvara of Abbalūr. In this record there is used a

¹ The vowel in the first syllable of this name is properly the short *a*. It was lengthened here to suit the metre.

² A record of A.D. 1098 (*P. S. O.-C. Inscr.* No. 167, *Mys. Inscr.* p. 107) mentions (line 31 f.) “Śrīkaṇṭhapañḍitadēva, the *Āchārya* of the temple of Pañchalīṅga.” But he must have been a different person, if only because the date there given for him is later than the date of Sômésvara, the son and disciple of the Śrīkaṇṭha who was the son and disciple of Kēdārasakti.

³ Mr. Rice (*Mys. Inscr.* Introd. p. 90, note) would allot to him an earlier date, in A.D. 1071, from another record at Balagāmi (*P. S. O.-C. Inscr.* No. 160, *Mys. Inscr.* p. 164). But the person there mentioned (lines 28, 29 f.) was a different person, namely Sômésvarapañḍita, *Sthānapati* of the god Mallikāmódésvara, and a disciple of Chandrabhūshanaṇḍita.

⁴ This record was composed by Mallikārjunārya or Mallikārjunabhāṭṭa, who describes himself as a servant (*kaṅkara*) of Sômésvara. In it, he three times (lines 34, 60, 64) speaks of Sômésvara as *śāsvata-mahādāya*, which may or may not mean anything more than simply “a master, a leader, of learned people.”

⁵ Metre, Kanda.

⁶ *Dig-vijayam-geyyal=endu dakṣiṇ-ābhimukhan=āgi bandu Hulluṇiya-tīrthadol=ttān biṭṭu.*

variation of the verse given in the record of A.D. 1129 ; and the whole passage (line 36 ff.) runs — *Mūvara-kōneya-santati-dēvabra* (vra)tar=eseva *Parvvat-āvaiyoḷ-tām-āvirbh̄ha* (r b b h a)-visidar=amaḷa-yaśō-vibhava-vinūtar=arebar=āchāryyarkkaḷ || *Va* || *Avar-olage* || *Svasti Yama-niyama-svādhyāya-dhyāna-dhāraṇa-mō* (mau)nānusbhāna-japa-samādhi-śīla-saūpa n n a r u m | *vibudha-jana-prasannarum* | śrīmad-*Vādividyābharāṇa-pam̄ḍita-dēvara* śiṣyarum=appa śrīmadu-*Jñānasakti-pam̄ḍita-dēvara* kālam karchchi, etc. There does not appear to be any mention of this *Jñānasakti* in the records at *Buḷagāmi*.

We take up the line again from the record of A.D. 1129. The arrangement of this document is rather unusual. The ordinary part of it,—ending with the date and the details of the grant,—comes to a close in line 72. But the benedictive and imprecatory passages, which would usually stand next, do not commence till line 76. And there intervenes a parenthetical passage, which is now to be considered. As already stated, this record says, in lines 62 to 64, that *Vidyābharāṇa* transferred all the business affairs of the *maṭha* to “his own chief disciple *Vāmasakti* ;” the words in the original are,—*Enisid=ā Vidyābharāṇam vidyā-bharāṇa-vyāsaṅgav=allad-itarā-vyāsaṅgaman=ollade maṭha-vyāsaṅgamam nij-āgra-śiṣyanam guru-kula-samuddharāṇa-vāma-śaktiyum=enisida Vāmasakti-mn̄ṣvaranō=niyōjisid-āgale* : and this prose passage introduces a verse which says that he directed *Vāmasakti* to “protect” the *maṭha*, i.e. to manage it. But the opening verse of the record invokes the protection of the god *Kēdāresvara* for *Gautama*, who is described in it as having received the *ādhipatyā* of the *Kēdāramāṭha* by the favour of the command of *Vidyābharāṇa*. And the parenthetical passage, which intervenes between the donative portion and the benedictive and imprecatory passages, commences by telling us that *Vidyābharāṇa* transferred the office of head of the *maṭha* to “his own chief disciple *Gautama* ;” here, the text runs (lines 72, 73), in verse, with a prose connection,—¹ *Vidyābharāṇam vidyā-vididha-vinōda-yōga-saukhya[m] sthiti-[bha]ṅg-āvalav=end=adan=ēḷisi bhūvīnuta-nij-āgra [śiṣ]y[a]-Gau[tama-muniyoḷ || Maṭh]-ādhipatyamam niyōjisid-āgale*. There is nothing in the record that explains why *Gautama*, as well as *Vāmasakti*, is called the chief disciple of *Vidyābharāṇa*, and why *Vidyābharāṇa* “censured” or came to regret the happiness of having devoted himself to the various delights of learning because it had proved “destructive of stability ;” and on that account, appointed *Gautama* to the office of *Maṭhapati*. And it is not at all intelligible why,—after a verse in lines 73, 74, which runs on in construction with the words *niyōjisid-āgale*, and says that, just as saints before him, like brilliant lamps, had lit up the *maṭha*, so *Gautama* lit it up, like a very pure gem that serves as a lamp,—the parenthetical passage ends with a verse (lines 74 to 76) which makes no mention at all of *Vidyābharāṇa*, and says that the fortunes of the *maṭha* were nourished by *Sōmēsvara*, and then by *Vāmasakti*, and then by *Gautama*.² But, evidently, when he entrusted the management of the affairs of the *maṭha* to *Vāmasakti* in order that he himself might devote his whole time to study, *Vidyābharāṇa* retained the actual office of *Maṭhapati* in his own hands. And it seems clear that the record, though registering a grant made in A.D. 1129, was not really drawn up till some time after that date. In the interval, something or other must have occurred,—not disclosed in the record,—which prevented the eventual succession, that was doubtless intended, of *Vāmasakti* as *Maṭhapati*, and led to the substitution of *Gautama* as being the next senior disciple.

The *Vāmasakti* who is mentioned in the record of A.D. 1129, does not figure in any other of the records. But, for *Gautama* we have subsequent dates in A.D. 1139 and 1149 ; and he is mentioned in also some of the later records. The record of A.D. 1139 speaks of him as

¹ Metre, Kanda. The *aśkharas* in square brackets are illegible in the photograph, and are supplied from the transcription in Sir Walter Elliot's *Carndataka-Dēsa Inscriptions*. There can be no doubt, however, about the correctness of them.

² This verse, however, prevents our assuming that *Vidyābharāṇa*'s chief disciple had two names,—*Vāmasakti* and *Gautama*.

Gautamārya and Gautamadēva, the *Āchārya* of the Kōḍiyamaṭha, and tells us that two sculptors named Bāvana and Rāvana, in order to do away with, *i.e.* to make amends for, some fault committed by their guild, founded a temple of the god Kusuvēśvara in connection with the temple of Kēdārēśvara, and gave it to Gautama, and that, along with some other grants, Gautama himself allotted, for the purposes of this temple of Kusuvēśvara, sixty *hammas* of rice-fields in the *hakkalēśaya*-land belonging to himself in the open plain on the east of the culturable land of the god Nārasimha. The record of A.D. 1149 speaks of him as Gautamārya and Gautamaṇḍitadēva, the *Āchārya* of the Kēdārasthāna, and the disciple of Vādivyābharanapaṇḍitadēva, and tells us that his feet were then laved by the Śāntara *Mahāmaṇḍalēśvara* Tribhuvanamalla-Jagaddēvarasa and his son Bammarasa, who had come to Balligāve, on the occasion of granting to the god Dakṣiṇa-Kēdārēśvara a village in the Śāntaḷige thousand.

The successor of Gautama was his son and disciple Vāmasakti,— the second of that name. He is mentioned first in a record which belongs to the end of A.D. 1155 or the beginning of A.D. 1156, according to the way in which we interpret the date, which is not recorded correctly. This record does not mention any members of the line previous to Gautama. It introduces him with another adaptation of the verse that is elsewhere found first in the record of A.D. 1129; here (line 35 f.) it runs,— *Mūvara-kōneya-santati-dēvavratana-esava Parvvat-āvaliyōḷ t̄an-āviribbhavidan-amaḷa-yaśō-vibhava-vinūtan-enipa Gautama-munipa*[in*]. The next verse tells us that Gautama's son was Vāmasaktipaṇḍitadēva. And the donative passage describes Vāmasakti as the *Āchārya* of the *sthāna* of the god Dakṣiṇa-Kēdārēśvara, and tells us that his feet were laved by the *Mahāpradhāna* and *Danḍanāyaka* Māyidēvarasa, the *Hergaḍe* of the *vaḍḍarōvūḷa* and *hejjuṅka* duties of the Banavase twelve-thousand, on the occasion of making a grant to that god. A record of A.D. 1158¹ mentions him in lines 60, 61 as the *Āchārya* of “the Kōḍiyamaṭha of the *Hergaḍe* Veṇṇamarasa,”— in line 72, as the *Ārādhyā* or family-priest of the *Mahāpradhāna* and *Danḍanāyaka* Kēsimaṇḍita, Kēsirāja or Kēsavadēva,— in line 74, as the son of Gautamamuni,— and in line 75, as the *Rājaguru* or royal preceptor; and it tells us that his feet were then laved by Kēsimaṇḍita. The record of A.D. 1162 describes him in line 40 as the disciple of Gautamāchārya, and tells us that then, on the occasion of making a grant to the god Dakṣiṇa-Kēdārēśvara, his feet were laved by the Kalachurya *Mahāmaṇḍalēśvara* Bijjala, who was encamped at Balligāve in the course of a state progress undertaken with a view to secure the possession of the southern provinces.² The record of A.D. 1168 mentions him again as the *Āchārya* of the *sthāna* of Dakṣiṇa-Kēdārēśvara, as the *Rājaguru*, and as “the beloved disciple of Gautamadēva,” and describes him (line 33 ff.) as “a very Pāṇini in grammar, a very Bhūṣhaṇāchārya in political science or moral philosophy, a very Bharata in knowledge of dramatic representation and the other *Bharataśāstras*, a very Subandhu in poetical composition, a very Lakulīśvara in establishing conclusive arguments, and a very Skanda on the earth at the feet of Śiva,³ and tells us that his feet were then laved by the *Mahāsāmantā*, *Sēnādībhattaraniyōgādhishtāyaka*, *Mahāpradhāna*, *Sarvādāhikārin* and *Mahāpāsāyita*, the *Danḍanāyaka* Bolīkeya-Kēsimaṇḍita, in making a grant to the god Dakṣiṇa-Kēdārēśvara. A record of A.D. 1171⁴ mentions him again as the *Rājaguru* Vāmasaktidēva. A record of A.D. 1179⁵ speaks of him as “the beloved son of Gautama,” and as the *Rājaguru* and *Āchārya* of the *sthāna* of the god Kēdārēśvara, and tells us that his feet were then laved by the Kalachurya

¹ P. S. O.-C. *Inscrs.* No. 193; *Mys. Inscrs.* p. 152.

² *Dakṣiṇa-āṅg-bhāgamam sādhisal-ēmaḍu Bijjala-mahādvajam bijayam-geydu Balligāveyoḷu bīḍam-biṭṭu.*

³ The same verse, with certain variations, occurs in line 24 ff. of a record of A.D. 1179 (see note 5 below); but there we have the name of the poet Māḡhe instead of that of Subandhu, and the name of Lakulīśvara appears in the form of Nakulīśvara (regarding which, see note 2 on page 226 below).

⁴ P. S. O.-C. *Inscrs.* No. 188; *Mys. Inscrs.* p. 174.

⁵ P. S. O.-C. *Inscrs.* No. 189; *Mys. Inscrs.* p. 75.

king Saṅkama, who had come to the south, the best of all countries, with all his ministers, on a pleasure-trip,¹ and also by the *Mahāmaṅḍalēśvaras* Tailahadēva and Eṅraharasa, who added to the grant made by Saṅkama a grant by themselves because the *Gurus* of the *sthāna* were their own family-preceptors; and an addition to this record registers the fact that in A.D. 1186 Vāmaśakti himself granted some land to the masons Bisandōja, Bāvōja, and Singōja, being pleased with them for building a *maṅḍapa* of the god Kēdāra. And finally, we have a later date for him from the record of A.D. 1192, which mentions him again as the *Rājaguru*, the son of Gautama of the Parvatāvali, and tells us that his feet were then laved by the *Mahāpradhāna*, *Sarvādhiśhrīn*, and *Mahāpasāyita*, the *Danḍanāyaka* Eṅreyaṅṅa, in making a grant, on behalf of his sovereign lord the Hoysaḷa king Vīra-Ballāla II., to the god Dakṣhiṇa-Kēdārēśvara.

After this, there were another Śrīkaṅṭha and a third Vāmaśakti; and with them our knowledge of the line comes to an end for the present. We take their names from the record of A.D. 1215. This record contains, in line 19 f., the following verse, in connection with the temple of Dakṣhiṇa-Kēdārēśvara which is mentioned just before it,—*Ūpāsātē Virūpākṣhaṁ tatra Kōṭi-maṭha-sṭhitaḥ Vāmaśaktir-yyathā pūrvvam-upamanyur-mmahā-tapāḥ*,—"there they worship the god Virūpākṣha; as formerly did the zealous Vāmaśakti, abiding in the Kōṭimaṭha, and practising severe penances." The reference here may be to either the first or the second Vāmaśakti. The record goes on to mention, in lines 20, 21, "Vāmaśaktidēva, the disciple of the *Achārya* Śrīkaṅṭhadēva." It speaks of him in line 24 as the *Sthānāchārya*. And it tells us that then, in A.D. 1215, his feet were laved, at the *sunēdadhivāra* or office for the collection of customs of the Banavāse *nād*, by a certain Hemmayyanāyaka, an official of the *Mahāpradhāna*, *Sarvādhiśhrīn* and *Mahāparamaviśvāsīn* Māyidēvaṇḍita.

* * * * *

In the mention of the *Lakulīśiddhānta* in line 65 of this record at Ablūr, and in certain allusions in some of the Balagāmi records quoted above, reference is made to the doctrine of a Śaiva teacher named *Lakuḷa*, *Lakulīśa*, *Lakulīśvara*, and *Nakulīśa*,² the founder of the school of the *Lakulīśa-Pāsupatas*, regarding whom some information may conveniently be put together here. The Cintra *prastāvi*, which was composed in the period A.D. 1274 to 1296,—(edited by Dr. Bühler, *Ep. Ind.* Vol. I. p. 271),—claims that he was an incarnation of the god Śiva. It mentions, in connection with him, a place named *Kārōhaṇa*, in the *Lāṭa* country,—which Dr. Bühler has identified with the modern *Kārvān*, about seven miles towards the west from *Ḍabhōi* in the Baroda State,³—where four branches of his school were established by four of his pupils named *Kuśika*, *Gāngya*, *Kauruṣa*, and *Maitrēya*. And Dr. Bühler understood it to imply that *Kārōhaṇa-Kārvān* was his birthplace. Now, however, in the light of the facts that I shall adduce further on, it seems clear that the words used in the original, *samētya Kārōhaṇam-adhyvāsa*,—meaning, literally, as translated by Dr. Bühler, "he came to and dwelt at *Kārōhaṇa*,"—are not to be interpreted as implying that it was at *Kārōhaṇa* that the god became incarnate, but mean that *Lakulīśa* came from some other part of the country and settled there. Dr. Bühler has told us that the doctrines of the *Lakulīśa-Pāsupatas* are explained in Śāyapa's *Sarvadarsanasamgraha*. But, he added, "nothing is known regarding their history." And it is interesting, therefore, to be able to fix, from the southern records, the period when the founder of the school lived.

¹ *Somasta-pradhānar sahitaṁ vinōdāim dakṣhiṇa-śēśvarakke vāndu.*

² For this form of the name, see Dr. Bühler's remarks (in his paper referred to in the next sentence), p. 274 and note 10. He has there told us that *Nakulīśa* is the form that is commonly used in Sanskrit literature; and he has expressed the opinion that the older form is *Lakulīśa*, which he explained as "a compound of *lakulī*, i.e. *lakulīn*, and *śa*, 'the lord wearing the staff,' i.e. the *khataḍāga*." We find the form *Nakulīśvara* in the Balagāmi inscription of A.D. 1179 (see page 225 above, note 3).

³ *Kārvān*, being on the north of the Narmadā, is outside the original *Lāṭa* country, but within the limits to which, on the north, that country was extended about the middle of the eighth century A.D. (see *Dyn. Kan. Distr.* p. 809 ff.)

The most important record is an inscription at Baḷagāmi of A.D. 1035, of the time of the Western Chālukya king Jayasimha II. (*P. S. O.-C. Inscr.* No. 155; and see *Mys. Inscr.* p. 146). It registers grants that were made in that year for the purposes of "the temple of the god Pañchalinga, founded by the Pāṇḍavas, which was the college of the Kāśmukha Brāhman students of Baḷligāve, the capital of the Banavase twelve-thousand." And it states (line 11 ff.) that the grants were made,— samasta-tarkk-ādi-sāstra-pārāvāra-pāragam vādi-Rudram vādibha-mastaka-nakli-āspḥāja(ṭa)na-kiśōra-kēsari vādi-mah-āraṇya-davadahanam dushṭavādi-niṣṭhura-ṭaiṣiṣṭha-sārdḍājarim Baudhd-ābdhi-baḍavāmukham Mimānsaka-dhāttridhara-vaṣam Lōkāyata-mahā-taru-vidāraṇa-krakacham sāmky-āhīndra-rumdra-Vainatēyam²=advaitavādi-bhūja-kūṭharan=Akalaṅka-tripura-dahana-Tripētram Vādigharaṭṭa-disāpaṭam Mādhavabhāṭa-gharuṭam Jñānānanda-mada-bhamjana[m] Viśvāna[m]dā-prajay-ōgr-āṇaṇa=Abhayachandra-kālāṇam Vādibhasi[n]ha-sarabham Vādirāja-mukhamudra[m] Nayapaṇḍi-disāpaṭam Naiyāyika-sa[n]rakshap-āka-daksham sva-pakshapōshana-para-paksha-dūshana-ṭaṭutara-Virimcham vāgvadhū-maṇḍanan-āsthāna-Padmāsanam vivēka-Nārāyaṇam gamaka-Mahēśvaran-upanyās-āmarāpagā-pravāham vyākhyāna-kēḷi-va[n]ṭa-manōhara-sarasīruha-bhrīngan=avadāta-kīrtti-dhvajan=amaḷina-charitraṃ dvishṭa-darppihṭha-ṭaḍita-gala-K[ā]ḷa-pāsam vādi-Digambara-dhūmakētuv-ādi ru[n]dra-guṇa-nām-āmkitar=appa śrīmal-Lakuṣīvara-ṭaṇḍitarge,— namely "to the holy Lakuṣīvarapaṇḍita, who was distinguished by names, of great virtue, such as³ he who has penetrated to the very end of both the further and the nearer shores of (the ocean that is) the tarka and other sāstras; he who is a very Rudra (Śiva) among disputants; he who is a young lion in tearing open with his claws the heads of the elephants that are (hostile) disputants; he who is a jungle-fire to the great forest of (hostile) disputants; he who is a cruel and very crafty tiger to those who dispute unfairly; he who is a submarine fire in the ocean of the Buddhists; he who is a thunderbolt to the mountains that are the Mimānsakas; he who is a saw to cleave asunder the great trees that are the Lōkāyatas; he who is a great Vainatēya (Garudā) to the large serpent that is the Sāmkyā-doctrine; he who is an axe to the trees that are those who propound the Advaita-philosophy; he who is a very Triṇētra (Śiva) to burn the three cities in the shape of Akalaṅka;⁴ he who has utterly confuted⁵ Vādigharaṭṭa;⁶ he who is the grindstone of Mādhavabhāṭa; he who has broken the pride of Jñānānda; he who is a fierce fire of

¹ The text here (line 18 ff.) runs— (śrīmal-Lakuṣīvara-ṭaṇḍitarge) Banavase-ṭamirohchāsīrāḍa rājadhāni Baḷligāveya Kāśmukha-brahmachāri-śhānam Pāṇḍava-ṭraṭiāṭhēya Pañchalinga-ḍvāra dēgulada khaṇḍa-sphūṭitāda māṭakkaṃ, etc.— It is this same record which gives the tradition about the Pāṇḍavas establishing the five līngas at Baḷagāmi, in a verse (line 2 ff.) which says that, in order to acquire the means for (a celebration of) the rājāsūya-sacrifice that should astound the world, the five Pāṇḍavas went (somewhere or other), and, having there collected wealth and tribute, turned back, and came to Baḷligāve, and set up these five līngas. The complete reading of the verse cannot be made out from the photograph; and no help is to be derived from the transcription in *Carn.-Dēsa Inscr.* Vol. I. p. 59; but the end of it runs— *Pāṇḍavar= Bbaḷligāvece sand-ayavarum=aydu līngaman=ivāṣa saṃsthāpanam-māḍidar.*

² Read *Vainatēyam.*

³ The word that is used here, *rundra*, occurs twice in this passage. For a note on the origin of it, from *rudra*, see *Ind. Ant.* Vol. XI. p. 273. Some other passages in which it has been met with, are, *Ind. Ant.* Vol. IV. p. 204, text line 7; Vol. VI. p. 24, text line 1; Vol. X. p. 252, text line 27; and Vol. XVIII. p. 88, text line 8. Kittle's Dictionary includes it, with the meaning of 'large, great,' and says that it is the word which, instead of *vadra*, appears in the Mysore *Amarakōśa*.

⁴ It is not necessary that the persons mentioned in this passage should have been actual contemporaries of Lakuṣī. And Akalaṅka is, doubtless, the well known Digambara Jain teacher and author who flourished about the beginning of the eighth century A.D. (see *Dyn. Kan. Distrs.* p. 401, and *Ep. Ind.* Vol. III. p. 186 f.).

⁵ *Ditāpaṭṭa*. The word has been met with before, e.g., *Jour. Bo. Br. R. As. Soc.* Vol. XII. p. 35, text line 16, [and above, Vol. IV. p. 270 and note 2]. Kittle's Dictionary gives it,— with the single ṭ, *dītāpaṭṭa*,— as a Sanskrit word meaning 'causing (his enemies) to be scattered in all directions;' and, as such, we may derive it from *dātā*, 'region, direction,' and *paṭṭa*, which is to be traced to the root *paṭ*, 'to split, cleave, tear, etc.'

This is evidently the *biruda*, used instead of the proper name, of some well-known leader of some other sect or religion. So, also, Vādibhasintha, which occurs further on.

destruction to Viśvānanda;¹ he who is a world-destroying fire to Abhayachandra;² he who is a *sarabha* to (*the lion that is*) Vādibhasiṃha;³ he who has silenced Vādirāja;⁴ he who has utterly confuted Nayaṇandi; he who is supremely clever in protecting the Naiyāyikas; he who is a very Viriñcha (Brahman) in being most expert in supporting his own adherents and refuting the adherents of his adversaries; he who is the ornament of the goddess of eloquence; he who is a very Padmāsana (Brahman) in *darbūr*; he who is a very Nārāyaṇa (Vishnu) in discrimination; he who is a very Mahēśvara (Śiva) in making things clear; he who is a very stream of the river of the gods in reasoning; he who is a very bee on the charming water-lilies which are those who are lustfully addicted to the sport of commenting; he who has the banner of pure fame; he who is of spotless behaviour; he who is a very noose of Death to the throats of hostile paṇḍits puffed up with pride; he who is a fiery portent in (*the sky that is the array of*) the disputant Digambaras.⁷ These grandiloquent terms plainly describe, no ordinary priest of a temple, but someone of great note, who was a recognised leader among the Śaivas. And we need not hesitate about identifying the Lakulīśvarapaṇḍita of this record with the Lakulīśa of the Cintra *prāśasti*, who, therefore, was alive in A.D. 1035 and was then at Baḷagāmi.

An earlier date for him is furnished by an inscription at Mēlpāḍi near Tiruvallam in the North Arcot district.⁵ This record is dated in the ninth year of the Chōḷa king Parakēśarivarman-Rājēndrachōḷadēva I, *i.e.* in A.D. 1019 or 1020.⁶ It registers the fact that certain shepherds of that village pledged themselves to supply ghee for a lamp in the Aṟiñjīśvara Śaiva temple. And the declaration was made before the *Pūjāri* Lakulīśvarapaṇḍita, of the *maṭha* of the god Mahādhēva connected with the temple. Here, we need not assume that mention is made of simply some namesake of the great Śaiva teacher, or that the *maṭha* at Mēlpāḍi was a branch of an establishment previously founded in Gujarāt; we may safely identify the Lakulīśvarapaṇḍita of this record of A.D. 1019-20 with the person of the same name of the Baḷagāmi inscription of A.D. 1035. And it would seem, therefore, that Lakulīśa commenced his career at Mēlpāḍi in North Arcot, and laid there the foundations of the reputation and influence that he subsequently acquired,—that from there he went to Baḷagāmi in Mysore, and attached himself to one of the great Śaiva establishments at that place,—and that it was towards the end of his career that he proceeded to Gujarāt and then, settling at Kārvāṇ, founded the school of Pāśupatas which carried on the memory of him for so long a time.

ABSTRACT OF CONTENTS.⁷

The record opens with the usual verse *Namas-tuṅga-śiraś-chuṃbi, etc.*, in praise of the god Śiva under the name of Śambhu, followed by another which runs—*Girijā-śṛiṅgār-ēṇḍuḷ*

¹ If the name here were Vidyānanda, we could identify the person. The second *akshara*, however, is distinctly *śud*.

² This name occurs in a record of A.D. 1398 (*Inscr. at Śrāv.-Bel.* No. 105), but apparently cannot be referred to a period early enough for the person there mentioned to be the one who is spoken of in this passage.

³ This *śirūda* occurs in the case of a Jain teacher named Ajitasēna (above, Vol. III. p. 188), who, however, may have been of later date. It also occurs in the spurious Tanjore grant, purporting to be dated A.D. 248, (*Ind. Ant.* Vol. VIII. p. 212), which says that the fictitious Western Ganga Harivarman conferred it on Mādhavabhaṭṭa, son of Gōvindabhaṭṭa of the Bhrigu *gotra*, for defeating in disputation a Buddhist called Vādimadagujēndra.—A *sarabha* is a fabulous animal, supposed to have eight legs and to inhabit the snowy mountains, which is represented as stronger than a lion.

⁴ This is probably the Jain Vādirāja who is mentioned in the Śrāvāṇa-Belgola epitaph of Mallishēṇa (above, Vol. III. p. 187). For another mention of apparently the same person, see Mr. Rice's *Karṇāṭaka-śāstrānuśāsanam*, Introd. p. 21.—For the word *mukhamudraṃ*, Prof. Kielhorn tells me that *mukhamudra* occurs in the *Naiśādhāhyacharita*, V. 120, where the commentator has rendered it by *mauna*, 'silence.'

⁵ *South-Ind. Inscr.* Vol. III. p. 27. I am able to quote it through Dr. Hultzsch's kindness in sending me advanced proofs.

⁶ See page 206 above, note 4.

⁷ From the ink-impressions. A transcription of B. is given in Sir Walter Elliot's *Corn.-Désa Inscr.* Vol. I. p. 389; A. is not included in that collection.—In my abstract, the lines mentioned in brackets are those of A.

*pravartayaty=āntaram manō-vārdhāt sūra-danuj-ārādhyasya oha yasya stavah=pātu mām.*¹ It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*. *Paramēśvara*, and *Paramabhāṭāraka*, the glory of the family of *śatyāśraya*, the ornament of the *Chālūkyas*, the glorious *Tribhuvanamalladēva*-**(Vikramāditya VI.)** (line 3). And it then mentions his feudatory,² the *Mahāsāmanta* who had attained the *pañchamahāsabda*, the *Daṇḍanāyaka* **Anantapāla** (l. 4),³ who in the north subdued the seven *Mālava* countries⁴ up to the *Himālaya* mountains, and in the south drove all the kings of the *dakṣiṇāśā* or *Dekkan* into the ocean (l. 5), and thus became famous among the leaders of the forces of the emperor; at the command of the *Chālūkyas* emperor,⁵ he led an invasion, and gave the seven *Mālavas* to the flames, up to the *Himālaya* mountains (l. 6).

The elder sister of the thus famous *Daṇḍanāyaka* **Anantapāla** was **Padmaladēvi** (l. 7) She became the wife of **Krishnarāja** or **Krishna** (l. 8). And to them there were born **Lakshmana** and **Gōvindarāja** (l. 8). They had two younger brothers, named **Mallidēva** and **Gaṇapati** (l. 9). And all four of them attained the rank and office of *Daṇḍanāyaka*. There follow here two verses in praise of the *Daṇḍanāyaka* **Lakshmidhara** (l. 9) or **Lakshma** (l. 11), and six in praise of **Gōvindarāja** (l. 11), otherwise called the *Daṇḍādhipa* **Gōvinda** (l. 13). And then we are told that, while the famous **Gōvindarāja** was ruling (l. 17):⁶—

There was a certain person named **Mudda** (l. 17), a resident of **Abbalūr**, who was possessed of such unequalled virtues that he was looked upon as the very father and mother and friend of the **Banavase** twelve-thousand.⁷ He belonged to the **Madanḍa** or **Maḍanda** family (l. 18).⁸ To him and his wife **Bhāganabbe**, there were born **Bamma** (l. 19) and **Ēṇahagavūḍa**: the former of them is also mentioned as **Bammagavūḍa** (l. 22) and **Bammaḍēva** (l. 23); and he is described as having the management of the *hejjuṅka*, *vaḍḍarāvūḷa*, and *bilkoḍe* duties of the *nāḍ* or district (in which **Abbalūr** was situated) (l. 24). Four verses follow in praise of his virtues and liberality; one of which tells us that he, a very *Dīḷpa* in generosity, a very *Champapati* (**Karṇa**) in truthfulness, a very tree of paradise for the benefit of other people, caused to be made, in such a fashion that **Abbalūr** (l. 28) became famous, a temple,⁹ in respect of which people said that it was the mountain **Kailāsa**, the home of **Īśvara** (**Śiva**),— that it had all the grandeur of

except where otherwise specified, towards the end of the record, where passages illegible in A. have to be supplied from B. In many respects, B. is more easy to read than A.; but I have quoted the lines of A., because this copy is outside the temple and would probably be more easy of access to anyone who might wish to examine the original.

¹ The last *pāda* is imperfect; and B., which reads *yasya stavah=pātumām*, does not help to supply the deficiency. This verse is omitted in the transcription in *Carn.-Désa Inscrs.*

² *Tat-pādapaḍm-ōpaḍṭvi*.

³ The original, in both copies, has *mahāsāmāntan=ādī-prachāṇḍa-daṇḍanāyakan*. This is unquestionably a mistake for *mahāsāmāntādhipati-mahāprachāṇḍa-daṇḍanāyakan*; see the description of **Anantapāla** in all the records quoted on page 216 f. above.

⁴ *Sapta-Mālava*; and *ḷum-Mālava* in line 6. The seven *Mālavas* (*Mālavam-ḷum*) are mentioned again in line 16 of an inscription of A.D. 1019 at **Balagāmi** (*P. S. O.-C. Inscrs.* No. 154, *Mys. Inscrs.* p. 148; in my published version of it, *Ind. Ant.* Vol. V. p. 15, we have to read *Mālavam-ḷumamān*, not *Mālava-mēlumamān*), and in line 12 of a record of A.D. 1054 at the same place (*P. S. O.-C. Inscrs.* No. 158, *Mys. Inscrs.* p. 121); this latter passage mentions also the seven *Koḷkans* (see *Dyn. Kan. Distrs.* p. 282, note 6), and the seven *Male* countries.

⁵ *Chālūkyas-chakri*.

⁶ *Ant=āntan negaḷte=vaḍḍe=arav=geyye*. No hint is given as to the sphere or nature of his powers.

⁷ Here, in metre, and in prose in line 61, the name is spelt with the short *a* in the third syllable. It occurs with the long *a*, **Banavāse**, in prose, in A. line 76; but the corresponding passage in B., line 80, gives the short *a*,— **Banavase**.

⁸ A., line 18, has here, clearly, **Madanḍa**; but **Maḍanda** equally clearly in lines 41, 49, 77. B., line 22, seems to have **Madanḍa** here (with the dental *d* in both syllables); but it has **Maḍanda** clearly in lines 48, 56, 81. In A. line 30 and B. line 35, it cannot be said whether the *d* in either syllable is dental or lingual.

⁹ Namely, the temple of **Brahmēśvara**, at which the record is.

the golden mountain (Mêru), the abode of Achyuta (Vishṇu),¹— and that it looked like the mountain of dawn, for the rising of the sun. Then there comes a string of epithets in prose, in the course of which he is mentioned as having acquired the excellent favour of the god Brahmêsvara (l. 30). And then we are introduced to his wife, Sugaṇabbe (l. 31). To them there were born two sons,—Êchi (l. 33), Êcha (l. 34), Êchama (l. 41), or Êchagâvunḍa (l. 51), and Muṭṭiga (l. 33) or Muṭṭa (l. 45). Seventeen verses follow in praise of the virtues and prowess of the two brothers. Then the record reverts (l. 48) to the elder brother, Êchagâvunḍa, whom it mentions as a bee on the succulent water-lilies that are the feet of the god Hara (Śiva) (l. 49),²— as the moon of the water-lily that was the Maḍanda family, — as a very Vatsarâja with restive horses,³— and as being also called “the lion of his father” (l. 50).⁴ His *Guru* or religious preceptor was Sômêsvaraṇḍitadêva (l. 51), the disciple of Śrîkuṅṭha (l. 52), who was the disciple of Kêdârasakti, who was the *ajja-guru*, *lit.* ‘grandfather-preceptor,’ of Sômêsvaraṇḍitadêva (l. 51), and was an ornament of the succession of teachers called the Mûvarakôṇeyasamtati (l. 52).

While the *Mahâsâmantâdhipati*⁵ who had attained the *pañchamahâśabda* (l. 50),— the choice elephant of his uncle (l. 60),⁶— the *Dandavâyaka* Gôvindarasa (l. 61), was ruling the Hânûṅgal five-hundred, and the Bâsavura hundred-and-forty which was a *kampapa* included in the Banavase twelve-thousand, and the Nâgarakhaṇḍa seventy,⁷ punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his official superiors*) (l. 62),⁸ he came in state to Abbalûr,⁹ and saw the temple of the god Brahmêsvara which Bammagâvunḍa had caused to be made, and was pleased. And, Êchagâvunḍa (l. 63) preferred a request, on the strength of which he (Gôvindarasa) laved the feet of Sômêsvaraṇḍitadêva (l. 67), and made libations of water, and, at the time of the vyatipâta and an eclipse of the sun on Sunday the new-moon day of the month Vaiśâkha of the Vishu samvatsara, which was the twenty-sixth of the years of the glorious Châlûkya Vikrama (l. 69),¹⁰ he gave, as a gift to the god Paramêsvara,¹¹ the village of Muriganahallî, a town that was included in the Nâgarakhaṇḍa seventy (l. 67),¹² for the *aṅgabhōga* of the god Brahmêsvara of Abbalûr (ll. 67, 68), and for the frankincense and the oblation, and for the repairs of whatever might become broken, torn, or worn-out, and for the provision of food for ascetics and for boys who were desirous of being taught,¹³ as a *sarvanamasya*-grant, free from all imposts.

After two verses (one in Kanarese, and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, we are told that the record was written (*i.e.*, apparently,

¹ The original has, in both versions, *hirṃmy-âdri*, which can only be a mistake for *haim-âdri*. As *haima* means, according to its derivation, either ‘wintry’ or ‘golden,’ we might take *haim-âdri* as equivalent to either *himâdri*, ‘the snowy mountain, Himalaya,’ or *hêndâdri*, ‘the golden mountain, Mêru.’ But Achyuta is a distinctive name of Vishṇu. And the explanation seems to be that his paradise, Vaikuṅṭha, is placed, according to some authorities, on the eastern peak of mount Mêru.

² *Hara-charaṇa-sarasa-sarâstruha-madhukara*.

³ *Sî(hî)kala-haya-Vatsarâjân*; see page 236 below, note 1.

⁴ *Ayyana-siṅgaṃ*.

⁵ This title, however, must be a mistake, as remarked on page 216 above.

⁶ *Mâvana gamâha-vâraṇam*.

⁷ The words *Banavase-pâmnirechchêhêsirada baḷiya kampapaṇam* are probably intended to qualify *Nâgarakhaṇḍa-elpattumam*, as well as *Bâsavura-vâra-ndroattumam*.

⁸ *Sukha-samkathâ-vinôdadînd-arasa-geyyutt-irâdu*.

⁹ *Abbalûrînge bijayam-geydu*.

¹⁰ *Śrîmach-Châlûkya-Vikrama-varâ(rsha)da 26neya Visu(shu)-sa[m*]vatsarada Vaiśâkha-damte Adîtyavâra vyatipâta-sîryagraharaṇad-amdu*.

¹¹ *Paramêsva(sva)-ra-dattiy=gi bitla datti*.

¹² *Nâgarakhaṇḍa-elpattara baḷiya baḍa Muriganahallîyan*.

¹³ *Tapôdhanara vidyôrthi-mâni gal-dhâra-dâmakam*.

composed) by the facile poet Charāja or Acharāja (B. l. 77) and the born poet Mallidēva (l. 72).¹ The *Rāvāri* Sōvōja (B. l. 77) and the *Rāvāri* Honnōja² engraved it.³

The record then repeats the verse *Namas-tungga-sirak-ohunibi, etc.* It then proceeds to refer itself again to the reign of Tribhuvanamalladēva-(Vikramaditya VI.) (l. 74). While — by the command of his feudatory,⁴ the *Mahāsāmanīśāhipati* who had attained the *pañchamahāśabda* (l. 75), the *Mahāpradhāna*, the *Bhānasuve[rgaḍe]* or chief of the kitchen, [the *Daṇḍanāyaka Anantapā]larasa* (B. l. 80),— the *Daṇḍanāyaka Gōvīndarasa* (B. l. 80) was [administering] the *Banavāse* twelve-thousand (l. 76) and the *vaḍḍarāvūḍa*-duty, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications ;⁵—

And while he who was the moon of the cluster of water-lilies that was the Maḍānda family (l. 77), he who was a *paramamūhūrāsvara* or most devout worshipper of the god Mahēśvara (Śiva) (l. 78), he who had attained the excellent favour of the god Brahmēśvara (B. l. 83), he who was the lion of his father (l. 79),⁶ namely Ēchagā[vuṇḍa], the *Prabhu* of *Abbalūr* (l. 70), was [governing the *nāḍ* or district] ;⁷—

Māli-(?)gāya-Dāsaya (B. l. 84), and his younger brother Masāṇya (l. 79, 80), and Hāruva-Siṅgaṇana-Bīraṇa, and Reveya-Gāḷeya, and Maleyanāyaka, and Jōgisetṭi-Gōṇa and Tippana, (B. l. 85), and Kēsīyaṇa, and Nūlamgēriya-Māraṇa, and Ābutte,—these ten persons (l. 81), on Sunday, (coupled with) the sixth tithi of the bright fortnight of the month Bhādrapada of the Tāraṇa saṁvātsara, which was the twenty-ninth of the years of the Chālūkya Vikrama (l. 81),⁸ having given gold to the *Prabhu* Ēchagāvūṇḍa for the worship of the shrine (B. l. 86),—they, and the three-hundred (*Mahājanas*) acquired

.⁹ And Māli-Chaṭṭaya (l. 82), and Mayḍana, and Jakkayaḡēṭana (B. l. 87), and Sunṇada-Bīraṇa,—these four persons joined with the ten (mentioned above), and gave gold, and acquired¹⁰ And all of these, headed by Mottakāra-Holeyana (B. l. 88), allotted, for the *aṅgabhōga* and the oil of the perpetual lamp of the god Brahmēśvara (l. 83), the turmeric of (B. l. 88), and the turmeric of, and the, and one *paṇa* per annum on each ladder (?),¹¹ (as a grant to continue) as long as the moon and sun should last.

The *Sēnabōva* Mādiyāṇa (B. l. 90) and Chaṭṭiyāṇa wrote (i.e. apparently, composed) this.¹² The *Rāvāri* Honnōja engraved it.¹³

¹ *Sukara-kaviyappa Charājayūṇ* (or *app=Acharājayūṇ*) *sahaja-kavi Mallidēvaṇṇ* *baradarū*. In line 55 of the Baḷagāmi inscription of A.D. 1102 (see page 2 6 above, note 2) mention is made of an *āṭu-kavi* named Niṭa]āksa.

² In B. line 90, this name appears with the lingual ṇ,— Honnōḷi.

³ *Khaṇḍarisidaru*. Compare *khaṇḍarane*, ' engraving, ' in C. line 52, [and above, Vol. III. p. 198, line 3].

⁴ *Tat-pāḍapadma-ḡapāṇi*.

⁵ *Banavāse-panurchehāsīramamam vaḍḍarāvūḍaḍu sūṅkayamam duḡṭha-nigraha-siḷḷa-pratipāṇana-geyḍu sū[kha-samkathā-vinōḍatind=arusa] geyyuttire*.—As regards the word *Banavāse*, see page 229 above, note 7.

⁶ *Ayana-siṅga*.

⁷ Both the copies fail here. B. l. 84 shows the *aksharas du . . . geyyuttire*. In A. the whole is illegible.

⁸ *Chālūkyā-Vikrama-varṣa(rṣha)da 29veṇa Tāraṇa saṁvātsarada Bhādrapada sudhā* (read *śuddha*) 6 *Āditya[śrād=amḍu]*.

⁹ *Bhōjāṅgu* (B. has *bhōjaga*) *lanamamam ubhaya-sāmyamumam*; meaning not known.— Kitterl's Dictionary gives *ubhaya sāmya* in the sense of 'the similarity of two things' But here *sāmya* probably stands for *ecāmya*, ' ownership.'

¹⁰ *Ubhaya-sāmya*, again; meaning not known.

¹¹ *Koylāḷi-ariṣinamamam bhōjāṅgaḍ-ariṣinamamam ālabhāgamamam varṣakḷ=ēṇiyal=onāu paṇa-mumam*

¹² *Barāḍaru*.

¹³ *Khaṇḍarisida*.

C.— Of the time of Perma-Jagadēkamalla II.— A.D. 1144.

This inscription, also, is at the temple which is now known as the temple of Basarēśvara, but was originally called the temple of Brahmēśvara.—The writing, consisting of fifty-two lines of about fifty letters each, covers an area about 2' 11" broad by 4' 8½" high, and is in a state of perfect preservation almost throughout.—The sculptures at the top of the stone are, in the centre, a *liṅga*, with an officiating priest, inside a shrine; on the proper right side, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.—The characters are Kanarese, of the period to which the record refers itself; and they are almost exceptionally well formed and engraved. The size of the letters ranges from ⅝" to 1".—Except for the opening invocation of Śiva and one imprecatory verse in line 45, the language is Kanarese, partly in verse, and partly in prose. The record gives us a word, *khaṇḍarane* (line 52), evidently meaning 'engraving,' which is not to be found in dictionaries.¹ And, as variants, it gives *gavunḍa* (e.g. line 7) and *gavunḍa* (e.g. line 10), as further forms of *gavunḍa*, *gavunḍa*;² *nāl* (in *nālprabhu*, lines 21, 51), as another form of *nāl*, = *nāl*, 'district';³ and *hāl* (line 33), as another form of *hāl*, 'ruin, desolation, a waste' (i.e. land left uncultivated). In respect of metrical license, we may note that in line 8 *Jakkave* is written for *Jakkave*, and in line 29 *eppat-okkalum* is written for *eppat-okkalum*, simply to suit the metre.

The inscription is a record of the time of the Western Chālukya king Perma-Jagadēkamalla II. It is a Śaiva record. And it registers grants that were made, both in the reign of that king and on a previous occasion, to the temple of the god Brahmēśvara. The later grant was made by a *Danḍanāyaka* named Mallibhāvarasa, who was administering the *vāḍḍarāvula* and *hejjuika* taxes under the *Danḍanāyaka* Yōgēśvaradēvarasa who was in charge of the Banavāse twelve-thousand province; and it consisted of an oil-mill and a tax, for the maintenance of the perpetual lamp of the god. The earlier grant was made by a certain Bammagaunḍa or Bammagaunḍa,⁴ the *Nālprabhu* or official in charge of the local district; and the chief item of it was an area of land, as much as his horse was able to go round, ridden at full speed.

The record contains two dates. The details of the first date,—when the grant was made by Bammagaunḍa,—are Monday, the new-moon day, when there was an eclipse of the sun, of the month Māgha of the Saunhya *saṁvatsara*, which was the fourth year of the Western Chālukya king Bhūlōkamalla-Sōmēśvara III. The given *saṁvatsara* was Śaka-Saṁvat 1052 current. And the corresponding English date is Monday, 10th February, A.D. 1130: on this day, the *tithi* ended at about 2 hrs. 29 min. after mean sunrise (for Ujjain); but there was no eclipse. The full details of the second date,—when the grant was made by the *Danḍanāyaka* Mallibhāvarasa; shortly after which time, presumably, the whole record was put on the stone,—are Sunday, coupled with the fifth *tithi* of the bright fortnight of the month Kārtika of the Raktākshin *saṁvatsara*, which was the seventh year of (Perma-)Jagadēkamalla II. (the son and successor of Sōmēśvara III.). This date was not recorded correctly. The given *saṁvatsara* was Ś.-S. 1067 current. And the given *tithi* ended at about 10 hrs. 50 min. after mean sunrise (for Ujjain) on Tuesday, 3rd October, A.D. 1144, and cannot be connected with the Sunday at all.

¹ So, also, A. and B. have given us the verb *khaṇḍarisu*, 'to engrave.'

² The further variant *gāvunḍa* (e.g. line 21) has already been noted under A. and B.

³ Kittel's Dictionary includes *nāl* as a form of *nāl*; but not *nāl*. It does not include the word *nālprabhu* (which occurs in other ancient records also); but it does give the equivalent *nālādēya*, which it explains as 'the chief of a country, or of a district.'

⁴ This Bammagaunḍa was a son of Bēhagaunḍa (lines 8, 9); and consequently he was a grandson of the first Bammagaunḍa, the founder of the temple of Brahmēśvara,—Bēhagaunḍa being mentioned in A. line 33, as a son of the first Bammagaunḍa.

ABSTRACT OF CONTENTS.¹

The record opens with the usual verse *Namas-tuṅga-sīraś-chūmbi, etc.*, in praise of the god Śiva under the name of Śāmbhu. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Maḥārājādāhirāja, Paramēśvara*, and *Paramabhāṭāraka*, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious *Bhūlōkamalladēva*-(Sōmēśvara III.) (line 3). And it then says that, while he was reigning, there was a certain *Bammagaṇḍa* (l. 7), *Bammagaṇḍa* (l. 8), or *Barmagaṇḍa* (l. 10),— son of *Ēchagaṇḍa* and *Jakkavve* (ll. 8, 9),— who was an angry bee on the water-lilies that are the feet of the god *Hara* (Śiva),² and whose wife was *Bhāgale* (l. 20).

One day, while the *Nālaprabhu* *Bammagaṇḍa* (l. 21) was enjoying the pleasure of a talk about religion, the *Sēnabōva* or accountant *Boppa* (l. 22), *Boppaṇa* (l. 24), or *Boppimayya* (l. 25),— himself, also, a bee on the water-lilies that are the feet of the god *Hara*,³— faced him, and reminded him that religion is one's aid, one's ornament, and one's treasure, and that therefore it is a man's duty to accumulate good works; that so it was that the shrine of the god *Brahmēśvara* at *Abbalūr* (ll. 26, 27) had come along under the protection of *Bammagaṇḍa*'s grandfather and father; that his ancestors and himself owed all their success to granting allotments to the shrine; and that the seventy husbandmen (l. 29),⁴— born in the lineage of the *Seṭṭiguttas* of the place, and themselves always playing the part of angry bees on the water-lilies that are the feet of the god *Ahndrabhūshana* (Śiva),⁵— had lifted high the religion of Śiva, by concurring in all the religious proposals that he had made.

On this representation (l. 30), *Bammagaṇḍa*, inflamed more than ever with a desire for union with the passionate woman that is devotion to the god Śiva, immediately mounted a very tall horse, and promised that, as far as his horse should run at the top of its speed, so far he would give land to the god *Brahmēśvara*.⁶ And so, having made his horse run (l. 33), and having loved the feet of *Jñānasaktipāṇḍitadēva* (l. 38), the disciple of *Vādividyābhāraṇapāṇḍitadēva* of the *Mūvarakōṇeyasāntati*, with libations of water, at the time of the *vyatipāta* on Monday, when there was an eclipse of the sun, the new-moon day of the month *Māgha* of the *Saumya saṁvatsara*, which was the fourth of the years of the glorious *Bhūlōka[malla*]* (l. 39),⁷ for the oblation and the perpetual lamp of the god, and to provide food for ascetics, and for the repairs of whatever might become broken, torn, or worn-out (l. 40), he gave, free from all imposts, eight *mattars* of rice-land in the open field⁸ called *Hanneya-hūḷi* (l. 33), and six *mattars*,⁹ and fifteen *mattars*,¹⁰ and a betel-nut plantation of one thousand trees below the large tank, and sites for twenty houses in that part of the town which belonged to the gods.¹¹

¹ From the ink-impression. A transcription is given in *Carn. Déva Inscri.* Vol. I. p. 690.

² *Hara-charaṇa-kamaḷa-yuga-madavat-shaṭṭakarayaṁ.*

³ *Hara-charaṇa-kamaḷa-bhṛīṅgaṁ.*

⁴ *Ēppati-akkalūṁ.* Other records mention bodies of "sixty husbandmen" and "fifty husbandmen." And the *Postal Directory of the Madras Circle* places villages called *Aivattokkhalu, lit.* "the fifty husbandmen," in the *Paṇḍināḷknāḍ tāluka* of Coorg and the *Uppinaṅgaḍi tāluka* of South Kanara.

⁵ *Ahndrabhūshana-ōṭpu(tṭhu)lla-paḍ-āmbuj-ōmāda-madhūvra(tṭa)ṭa.*

⁶ *Būbudūṁ Bamma-gōṇḍaṁ Śiva-dharmma-kathā-śravaya-maṇi-karṇapāraṇaṁ Śiva-dharmma-kathā-āmrī(tṭa)ra-sa-varsha-bahāḷita-puḷaka-sasya-sarasa-kēḍṭraṇaṁ=āgi Śiva-bhakti-bhāṁint-saṁdḡamaṇ-ṛdgaṁ kay-gaṇṇe tai-khayaḍoḷ=uttuṅga-turaṅgaṁ-āṛḍa(ḍha)=āgi mat-turaṅgaṁ=elli-varaṁ=ati-javadim-paṇḍ=alli-varaṁ śrī-Brahmēśvara-dēvārgge bhūmiyaṁ neṭṭane koṭṭappen=ēṁḍu pratiṅ-āṛḍa(ḍha)=āgi.*

⁷ *Śāmad-Bhūlōka[malla*]-varshāda āneya Saumya-saṁvatsarada Māgha=amāḍayye sūryya-grahaṇa Sōmavāra vyatipāṭa=andū.*

⁸ *Bayal.*

⁹ *Hāḷigūḷadānēṅṅaṇaṁ=ṁ;* meaning not known.

¹⁰ *Bēḍḍaleyumaṁ;* meaning not known.

¹¹ *Dēvara purad=olag=iṛppattu maṇya nivēśanaṁumaṁ.*

After a mandate, in prose, to preserve the grant thus made, and two verses (one in Kanarese and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, the record proceeds (l. 45) :—

On Sunday, (coupled with) the fifth tithi of the bright fortnight of the month Kārttika of the Raktākshin saivatsara, which was the seventh of the years of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādharāja*, *Paramāscara*, and *Paramabhāṭṭāraka*, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious *Pratāpachakravartin Jagadēkamalla (II.)* (l. 47),¹ while the *Dandānāyaka* Yōgēśvaradēvarasa was ruling the Banavāse twelve-thousand, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (*with his paramount sovereign*),² Mallibhāvarasa (l. 49), the *Dandānāyaka* of the *vaḍḍarāvūja* and *hejjuṅka* taxes, came in state to Abbalūr,³ and saw the grants that had been made to the temple of the god Brahmadēvara, and was pleased, and allotted, for the oil of the perpetual lamp of the god, one oil-mill and the *okkalu-dere* tax on one shop, free from all imposts.

The *Nṛṣiṅg*prabhu Bammagāvūṇḍa (l. 51) and the great saint Jñānaśaktidēva⁴ shall preserve (*these grants*). The writing (*i.e.*, apparently, the composition)⁵ is that of the born poet,⁶ the *Uṇḍilḷyāyaka* Mahadēvabhāṭṭa, and of Malliyāṇa, the nephew of the *Sēnabōva* Boppimayya; the engraving⁷ is that of Sātōja, the son of Lālara-Chaṇḍōja.

D.—Of the time of Taila III.—About A.D. 1153.

This inscription is on a stone tablet in a field, Survey No. 137.—The writing, consisting of forty lines of about forty letters each,⁸ covers an area about 2' 1" broad by 2' 11" high. It is in a state of very good preservation as far as the end of line 13. From that point onwards, it has suffered more or less damage. But all the historical information that I quote from it, can be made out without any doubt. And it is only from line 23 that the record becomes undecipherable.—The sculptures at the top of the stone are, in the centre, a *līnga*; on the proper right side, a squatting figure, facing full-front, with the sun above it, and perhaps a water-pot beyond it; and on the proper left, a cow and calf, with the moon above them.—The characters are well-formed Kanarese characters, of the period to which the record refers itself. The size of the letters ranges from $\frac{3}{8}$ " to $\frac{1}{2}$ ".—Except for the opening Sanskrit verse in praise of Śiva, the language is Kanarese, throughout all the legible portion, partly in verse, and partly in prose. Lines 10 and 12, 13, give the word *turaya*, as a corruption of *turaga*, 'a horse,' which is not yet shewn in dictionaries.

The inscription is a record of the time of the Western Chālukya king Taila III. It mentions also his feudatory, the *Mahāsāmantādhipati*, *Kariturayapaṭṭasāhani* or groom of the head-trappings of elephants and horses,⁹ and *Manevergaḍe*, the *Dandānāyaka Mahadēvarasa*

¹ *Śrīmatu-pratāpachakravartii-Jagadēkamalla-varshada 7aveya Raktākshi-saivatsarada Kārttika su(śu) 5 Ādityavardā-ānda.*

² *Duṣṭa-nigraha-śiṣṭa-pratīpḍanamah-geydu sukha-saṅkathā-vinōdadim rājyam-geyyuttam-ire.*

³ *Śrīmatu vaḍḍarāvūja-hejjuṅkada dandānāyakaṁ Mallibhāv-arasaru Abbalūrīnge vijayam-geyḍu.*

⁴ The first component of this name is here written *jyāna*.

⁵ *Barapa.*

⁶ *Sahaja-kavi.*

⁷ *Khaṇḍarāṇe.*

⁸ With perhaps originally some more, now broken away and lost, below the extant portion.

⁹ *Kari* is, of course, the Sanskrit *kariṣ*, 'elephant.' *Turaya* is evidently a corruption of the Sanskrit *turaga*, 'horse;' and is, in fact, explained as such by the occurrence, in line 30 of the Śilāhāra grant of A.D. 1058 (*Cave-Temple Inscriptions*, No. 10 of the brochures of the Archaeological Survey of Western India, p. 102), of its Sanskrit form in the epithet *turaga-Rēvanta*, which appears as *turaya-Rēvanta* in line 10 of the present record. *Peṭṭa* is given in Kittel's Dictionary as meaning, among other things, 'the frontlet, or fillet with a golden tablet,

who was ruling the Banavāse twelve-thousand province and the Huligerē three-hundred district; and a subordinate of the latter, the *Danḍanāyaka* Māyidēva.¹ And it further mentions a *Mahāmāṇḍalēśvara* named *Sōvidēvarasa*, belonging to some branch of the Kādamba family, who had the hereditary title of "supreme lord of Bāndhavapura, the best of towns,"² and the epithet of "he who has attained the excellent favour of the god Prajāpēśvara."³

That part of the record which contained the donative passages and the date, is either illegible or broken away and lost. But, from the fact that Mahādēvarasa is here described as a feudatory of Taila III. himself, as also in the record of A.D. 1152,⁴ whereas in the Baḷagāmi inscription of A.D. 1155⁵ he is described as a *Danḍanāyaka* of Bijjala, we may refer the present record to about A.D. 1153.

ABSTRACT OF CONTENTS.⁶

The record opens with the usual verse *Namas=tuṅga-śīrasā-chuṅbi, etc.*, in praise of the god Śiva under the name of Śāmbhu. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja, Paramēśvara*, and *Paramabhāṭṭāraka*, the glory of the family of Satyāśraya, the ornament of the Chāḷukyas, the glorious Trailōkyamalladēva-(Taila III.) (line 3). And it then proceeds to say that the Chōḷika (l. 4) came against him in war, but had to unwillingly pay tribute to him; that, in the other direction, the king of Mālava (l. 5) was frightened and fled away to refuge, and the Gūrjarā saved himself only by giving even more than the Chōḷa had given (l. 6); and that all other kings had to acknowledge the sway of the emperor Nūrmadi-Tailapa (III.) (l. 6, 7).

While he, the *Pratāpachakravartin* (l. 8), bearing the burden of the whole earth, was reigning with the delight of an agreeable or friendly interchange of communications (*with his feudatories*),⁷—and while his feudatory,⁸ the *Mahāśmantādhipati* who had attained the

which is tied to the head of a king's favourite horse or elephant.' And the same dictionary gives *sahani, sāhani*, and *sāhaniga*, in the sense of 'groom,' and *sāhana*, in the sense of 'the act of tending and training horses,' and, under *sahani*, quotes the Malayālam *chāni*. [Compare p. 103 above, and note 6].—The same official title, with the same use of *turaya* for *turaga*, occurs again in a record of A.D. 1152 (see the next note).

¹ These two persons are mentioned together in other records also:—(1) An inscription of A.D. 1155-56 at Baḷagāmi in Mysore (*P. S. O.-C. Insors.* No. 181; and see *Mys. Insors.* p. 100). The construction of this record is—*Trailōkyamalladēvara vijaya-rājyam* (lines 3, 4) * * * * * *mahāmāṇḍalēśvaram Bijjānādēvarasarū* (ll. 10, 11) * * * * * *tan-mahāprachāṇḍa-danḍanāyakaṁ* (ll. 11, 12) * * * * * *Māyidēvarasan* (l. 20). This describes Māyidēvarasa as a *Mahāpradhāna* of Mahādēvarasa, and the latter as a *Danḍanāyaka* of Bijjala, during the reign of Taila III. (2) An inscription of A.D. 1152 which is said to be at a temple of Sīdhappa at Pura in the Kōḷ tāluka, Dhārwar district (*Carn.-Désa Insors.* Vol. II. p. 1: but there does not seem to be a village named Pura or Pura anywhere in the Dhārwar district; perhaps Puraḍakeri, in the Kōḷ tāluka, is intended). This describes Mahādēvarasa as a feudatory of Taila III. himself, and as a *Mahāśmantādhipati, Karituraya-paṭṭasāhani, Sēnādhipati*, and *Danḍanāyaka*, enjoying the Huligerē three-hundred and the Banavase twelve-thousand, with the pleasure of an agreeable or friendly interchange of communications; and it describes Māyidēvarasa as a *Mahāśmantādhipati* and *Danḍanāyaka* subordinate to Mahādēvarasa, and as enjoying the *hejjuwika* and *vaḍḍarāvūla* taxes.

² *Bāndhava-purānar-ādhhāvara*. The reading is very distinct.—The place is not otherwise known. Can it be the modern 'Bandhole,' in the Kṛishnarājapēt tāluka, Mysore district?

³ It might be expected, I think, that the name would be Prajāpēśvara. But the consonant in the third syllable is distinctly *m*, not *v*.

⁴, ⁵ See note 1 above.

⁶ From the ink-impression. This record is not in the *Carn.-Désa Insors.*

⁷ *Sukha-sambathā-vinōdadhī rājyam-geyuttam-ire.*

⁸ *Tat-pādapadm-ōpajīvi.*

pañchamahāsūda (ll. 9, 10), a very Rēvanta with horses,¹ the choice elephant of his father (l. 12),² the *Kariturayapaṭṭasādhari*, *Manevergaḍe*, and *Daṇḍanāyaka Mahādēvarasa* (l. 13),³ was ruling the Banavāse twelve-thousand and the Huligere three-hundred, punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*) (l. 14),⁴ — the feudatory of the latter⁵ was the *Daṇḍādihā Māyidēva* (l. 16).

While Māyidēva (l. 21), having acquired [(the charge of) the *vaddārvūla* and *hejjuṅka* taxes]⁶ of the Banavāse twelve-thousand, was protecting the people and was happily ruling or administering (*those taxes*) :—

The record then (l. 22) introduces the *Mahāmaṇḍalēvara Sōvidēvarasa* (l. 26), who is described as the supreme lord of Bāndhavapura, the best of towns (l. 23),—the sun of the

¹ *Turaya-Rēvanta*, line 10. For *turaya*, = *turaga*, 'horse,' see page 234 above, note 9.—The same epithet *turaya-Rēvanta* occurs in line 11 f. of an inscription at Baṅgāmi (*P. S. O.-C. Insers.* No. 171; and see *Mys. Insers.* p. 139, where Mr. Rice's translation, confusing *turaya* with *turīya*, gives "a fourth Rēvanta"); and the Sanskrit form *turaga-Rēvanta* has already been quoted from a Śilāhāra grant of A.D. 1058 (see page 234 above, note 9). And it is explained by such expressions as *hayārūḍha-praudha-rēkhā-Rēvanta*, "a very Rēvanta, a perfect *rēkhā* among those who are mounted on horses" (*P. S. O.-C. Insers.* No. 31, line 7; and see *Mys. Insers.* p. 232, "a Rēvanta among skilled horsemen;" see also *id.* p. 325, "a Rēkhā-Rēvanta in riding the most unmanageable horses"), and by a long compound in line 47 f. of an inscription at Harihar (*P. S. O.-C. Insers.* No. 125) which runs *grāhana-nigata-prēvaṅga-lagna-stāsthāpan-śilāḥita-sādi-sū[chanu?]-śū[śā]ka-sapti-śa n k v i e-grāhita-pañchadhāra-prapañcha-saṁchāraṇa-chaturatara-surēkhā-Rēvanta*, and is not altogether intelligible at present.—I am indebted to Prof. Kielhorn for the information that Rēvanta was a son of Śūrya, begotten by Śūrya, who had taken the form of a horse, on Gandhyā in the shape of a mare; and for a verse in the *Mārkaṇḍēyapurāṇa*, LXXVIII. verse 24, which, after telling how Śūrya and Gandhyā produced the two Aśvins, says, in seeking to explain the name of Rēvanta, — *Rēvas-ntō cha Rēvantaḥ khaḍg choruṁ tantra-dhrik āv-ārūḍhaḥ samudbhūto bhāva-tāpa-samanvitah*; "and, when the seed came to an end, there was produced Rēvanta, armed with a sword, clad in leather, wearing armour, mounted on a horse, and equipped with arrows and a quiver." And in explanation of the terms *rēkhā* and *surēkhā*, for which it is rather difficult to find a suitable English expression in such combinations,—(*rēkhā* means literally 'a line, streak, row, series, the first or prime meridien'),—he has given me a passage which speaks of *tām kṣhīti-talē vara-kēdintāṁ sarōṅga-sundaratvyā prāḥam-aikā-rēkhām*, "her, who by the beauty of her body is the first and sole *rēkhā* of the handsome women on the face of the earth," i.e. "the most beautiful woman of all." For some other instances of the same use of the word *rēkhā*, see page 187 above, note 7.—Another name mentioned with horses in the same way, to form a similar epithet, is that of Vatsarāja; e.g., *haya-Vatsarājām*, "a very Vatsarāja with horses (*Jour. Bo. Br. E. ds. Soc.* Vol. X. p. 204, text line 8), and *vishama-haya-Vatsarāja[ṇam]*, "a very Vatsarāja with troublesome or vicious horses," in line 12 of an inscription at Tālgund (*P. S. O.-C. Insers.* No. 218; *Mys. Insers.* p. 200, gives "like Vatsa to poison"), and *sū[śā]ka-haya-Vatsarājām*, "a very Vatsarāja with restive horses" (A. above, line 49). And the two names occur together in line 23 f. of the Śilāhāra grant of A.D. 1058, already quoted above, which describes Mārasirūha as *Rēvanto Vatsarājō vara-turaga-chay-ārūḍha-rēkhā-rīṣuddhau*, "a very Rēvanta, and a very Vatsarāja, in the exact determination of who might be the most eminent among those who are mounted on troops of excellent horses." Rēvanta was the chief of the Guhyakas, and, therefore, is apparently not to be identified with Vatsarāja.

² *Ayyana gaṇḍha-vraṇam*.

³ The original has *daṇḍanāyakaṁ magam Mahādēvarasaru Banavāse*, etc.,—perhaps implying that he had a father of the same name; compare the description of Brahma, the general who re-established the Western Chāṅkya sovereignty for Sōmēśvara IV., as the *kumāra* Bammayya (e.g., E. below, lines 69, 70; and in other records also), in order to distinguish him from his grandfather of the same name.

⁴ *Duḥta-nigraha-śiṣṭa-pratipālanadin sukha-saṁkālāḥ-vindādāimā-arasu-geyuttam-ire*.

⁵ *Tai-pāḍapadm-ōpāṭi*.

⁶ These words, though quite illegible here, may be safely supplied from lines 26 ff. of the Baṅgāmi inscription of A.D. 1155-56 (see page 235 above, note 1), which run — *Buisida mahāpradhānam Banavāse-pannirēkhāsirāḍa vaddārvūla-hejjuṅkade heri goḍe daṇḍanāyakaṁ Māyidēvarasaru rājadhāni-Balligrāmēya-nlēvādinol sukhaṁ-irūd-ōntu dīraṇam*.—So also the inscription of A.D. 1152, which is said to be at Pura in the Kōḍ tāluka, Dhārvar district (see the same note), describes him as the *Mahāśmāntāśihapati* and *Daṇḍanāyaka Māyidēvarasa*, who was enjoying (*unbhavitam*) the *hejjuṅka* and *vaddārvūla* taxes.

⁷ *Banavāse-pannirēkhāsirāḍa [vaddārvūlṇamūḥ hejjuṅkamumam] paḍedu prajeyam pratipāṭisi sūśādinā-arasu-geyuttam-ire*.

water-lily that is the Kādamba family,¹— the champion of his father (l. 25),²— he who had attained the excellent favour of the god Pranamésvara,³— who was ruling the Nāgara-Khaṇḍa seventy (l. 26) and , punishing' the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (*with his official superiors*) (l. 27).⁴ But after this, from near the end of line 27, the remainder is hopelessly illegible.

E.— Of about A.D. 1200.

This inscription is on a stone tablet standing against the wall, or perhaps built into the wall, on the right of the god inside a temple of Śiva under the name of Śōmanātha, which appears to be the temple the foundation of which is recorded in the inscription.— The writing covers an area about 3' 7½" broad by 6' 1" high. It is in a state of good preservation almost throughout.— The sculptures at the top of the stone are, in the centre, a *līṅga*, with a standing priest; on the proper right, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.— The characters are Kanarese, of the period to which, from the internal evidence, the record is to be referred. The size of the letters is somewhat irregular, ranging from about ⅝" in the *n* of *janā*, line 15, to nearly 1" in the *śh* of *manushya*, line 24. The characters are mostly well formed and well engraved. But in many places they are difficult to read, because the execution is indifferent and imperfect, owing to sometimes the tops of the letters, and sometimes other parts of them, not being completed in the engraving, though marks in the ink-impression shew that they were sketched on the stone and were partially cut by the engraver. Some pointed instances of this are as follows:— In line 8, *nīshada-himavanta* reads at first sight *gishada-bāvavana*, the *ki*, which may always be easily confused with *bā*, being badly formed, and the side-strokes which would turn *gi* into *nī* and *va* into *ma*, and the whole of the subscript *i*, having not been filled in by the engraver, though the ink-impression shows that they were more or less outlined on the stone; in line 9, the tops of the second, third, fifth, and seventh *aksharas* are similarly imperfect in *śama-mahimā-kaṇḍaram*, and the *rīti* at the end of the line was left almost altogether unformed; in line 12, there are two instances in *prakaṭitak*, in which the *k* reads at first sight as *r*, and another, in *sukēśiyu*, in which the superscript vowel, as well as the top of the *k*, was left unformed; and in line 48, if the name of the Jain temple were not known from other sources, it would probably have been read *āyegējya*, instead of *ānesejjeya*. Many other similar instances might be pointed out; but the preceding ones seem sufficient. Whether these faults are due to pure carelessness on the part of the engraver, or to his coming unexpectedly on very hard places in the stone, it is difficult to say from simply the ink-impression. The characters include the *upaḍhmānīya* in *puṣpālī*, for *puṣhpālī*, line 2. The lingual *ḍ* is usually expressed by its distinct sign, which appears very clearly in *maṇḍana*, line 7; but in a few places we have the ordinary *ḍ*. The dental *ḍh* is formed properly enough in *svarḍhuvā*, line 9; but in some other places it is hardly to be distinguished from *v*, e.g. in *dhāmanā*, line 2, and *dhārā*, line 61. There is a somewhat rare mediæval form of *y* in *avoayadoḷu*, line 62: we have clear instances of the corresponding forms of *m* and *v* in *marḡt*, line 44, and *nīlīpevu*, line 39; and the *m* is carried back to A.D. 804 by the Kanarese grant of Gōvinda III. (*Ind. Ant.* Vol. XI. p. 125; see *para-dattam=bā*, line 14). The *vīrāma* is represented by its own proper sign in *puradoḷ*, line 13, and in *śrīman*, line 84, and by the same mark, but imperfectly formed, in *dūral*, line 50: elsewhere, however, it is represented by the vowel *u*; and there are pointed instances of this in *bhavanu*, line 26, *uruḷuḡ*, line 41, *aḷuki*, line 41-42, *śrīmadu*, line 60, and *śtānu*, line 93. The *anusvāra* is written sometimes, in the usual fashion, above the top line of writing, and frequently so faintly that it does not show in the lithograph, and sometimes, in a larger form, between the lines of writing; the word *kaṇḍaram*, line 9, illustrates both methods of forming

¹ *Kādamba-kuja-kamaḷa-mārttaṇḍam*.

² *Ayyan-amkakaḍram*.

³ See page 235 above, note 3.

⁴ *Duṣṭa-nīgraha-bīṣṭa-pratīpḷṇanadīm sukha-saṅkalā-d-vindadīm rājyaṅ-gayuttan-ire*.

it.—The opening invocatory verse is in Sanskrit; a Sanskrit proverb is quoted in line 19; three Sanskrit *ślokas* are introduced in lines 25 f., 32 f.; and there are seven of the usual benedictive and imprecatory Sanskrit verses in lines 94 to 98. With these exceptions, the language is Kanarese, in prose and verse mixed. Now that we have a proper vocabulary, the interpretation of this record presents no real difficulties, though I am indebted to Mr. H. Krishna Sastri for assistance in respect of the verses in lines 22, 35, and 40, and to Prof. Kielhorn for advice in respect of some dubious points in Sanskrit passages: but it would have been impossible to deal with this exceptionally interesting and racy document *verbatim*, all through, without the Rev. Mr. Kittel's Kannāḍa-English Dictionary; and I take this opportunity of recording prominently my appreciation of the great value of that scholarly and admirable work, which has now, for the first time, placed it in the power of Western students to understand fully, and do justice to, the beauties of the Kanarese language, especially in its classical and mediæval dialects, and also of expressing my thanks to Mr. Kittel himself for kindly perusing the proofs of my text and translation of this record and suggesting a few refinements in my rendering.¹ The language of this record may be described as intermediate between the classical and mediæval dialects of Mr. Kittel's classification. The forms are mostly archaic. But the more modern forms appear here and there, even in the metrical portions: in the prose passages, we may note *iddalli*, line 71, *leshêtraddalli*, line 91, the termination *gaṭige*, lines 51, 77 (in the copulative form), and the ordinary neuter accusative with *v*, instead of *m*, in *kāḷavan*, line 19, and the copulative accusative with *v*, instead of *m*, in *kavilegaḷuvam brāhmanaruvam*, line 93; in the verses we may note the neuter nominative in *v*, instead of *m*, in *dēsav*, line 11, *utkāṭav*, line 23, and various other places, and the neuter accusative with *v*, in *āṇamāḍavam*, line 42-43, and such words as *pratyakṣav-āgi*, line 31, and *baḷikkav*, line 43, where, again, we have the *v* instead of the *m*. In respect of vocabulary, we may note that lines 43, 48 give us *baḷikkam*, *baḷikam*, as variants of *baḷikkam*, *baḷikam*; lines 73, 93 give, as also do various other records, *aḷi*, as a variant of *alī*, 'to destroy, to be destroyed;' and line 78 gives *bēḷkum* as a variant of *bēḷkum*, = *bēḷku*, *bēḷu*, 'it is wished, it is due, it must, etc.'—In respect of orthography, there is a constant use of *b* for *v* in Sanskrit words, and of *ri* for *ṛi*,² which requires to be corrected in the verses so as to preserve the metre which is usually satisfied only by restoring the vowel; but the only points to which special attention need be directed, are, the occasional use of *ai* and *aiy* for *ay*, in *Rāmāyānam*, line 47, *Rāmāyānagaḷa*, line 61, *Bamāyānamuḷi*, line 70, *ainūruvaḷi*, line 85, and *ainūruv*, line 88, and a frequent omission to double consonants after the letter *r*.

The inscription does not refer itself to the reign of any particular king, and is not dated. But it is assigned to about A.D. 1200, or a few years earlier, by the mention, in lines 81 to 90 and 99, of the Kādamba Mahāmaṇḍalēsvara Kāmadēva, and by the statement, in line 101, that the record, though put into shape by another person, was composed by the Daṇḍāyaka Kēsavarāja. For Kāmadēva, who belonged to the Hāngal branch of the Kādamba family, we have dates ranging from A.D. 1181-82 to 1203;³ and Kēsavarāja must be the Mahāpradhāna and Daṇḍāyaka Bolikeya-Kēsīmāya or Kēsirājāya, for whom we have dates ranging from

¹ The epigraphic records contain many technical expressions,—particularly in the way of titles, territorial terms, names of gods, guilds, professions, taxes, tenures, measures, and so on; but also some more ordinary words,—which Mr. Kittel's dictionary does not explain, because, no doubt, they do not occur in ordinary literature or in the Native vocabularies of the language. It may be hoped that, if he should ever issue a supplement to it, he will examine the edited records, and see what can be done to collate, examine, and explain such expressions: while doing what I can in this direction, I can really do little more than call attention to points which come prominently to my notice in searching for the meanings of words which are not intelligible at first sight; and I cannot undertake to collect all the different variants of Kanarese words which are found in the inscriptions. We still require a grammar of the classical and mediæval dialects, written in English and on European lines.

² Rather curiously, we have *nēppiba*, with the vowel, in line 23, though line 23 gives *nēppiba*.

³ *Dyn. Kan. Distr.* pp. 553, 563.

A.D. 1168 to 1181 in records which connect him with the government of the Banavāsi twelve-thousand and other districts.¹ Before them, mention is made of the Western Chālukya king Sōmēśvara IV. (A.D. 1183 and 1189); and before him, of the Kaļachurya prince Bijjala (A.D. 1145, and 1156 to 1167). A short passage at the end, evidently added at a somewhat later date, mentions a Kādamba prince Mallidēva,² and recorded some grant which he, also, made to the same temple.

The interest and importance of the record centre in the fact that it discloses the name of the person, Ēkāntada-Rāmayya, who towards the close of the twelfth century A.D. brought about a revival of the worship of Śīva, or a fresh impetus to the Śaiva faith with elaborated and improved rites and practices, which eventually culminated in the establishment of a new sect of Śivabhaktas or worshippers of Śīva, called technically Vira-Śaivas, *i.e.* "brave, fierce, or strict Śaivas, Śaiva champions," and popularly Liṅgāyats or Liṅgawants, *i.e.* "those who have the *liṅga* or phallic emblem." The Liṅgāyats—(using the appellation by which all average members of the sect would describe themselves)—are outwardly distinguished from the ordinary Śaivas by the practice of carrying about with them a miniature *liṅga*, usually in a silver box suspended from the neck and hanging about the waist. And the chief characteristics of their faith and practices are, adoration of the *liṅga* and of Śīva's bull Nandi, hostility to Brāhmaṇs, disbelief in the transmigration of the soul, contempt for child-marriage, and approval and habitual practice of the remarriage of widows. They are found chiefly in the Kanarese country; their vernacular is Kanarese; and it is due almost entirely to them that this beautiful, highly polished, and powerful language has been preserved, in later times, amidst the constant inroads of Marāṭhās from the north. They now constitute about thirty-five per cent. of the total Hindū population in the Belgaum, Bijāpur, and Dhārwar districts.³ In Mysore and the Kōlhāpur State, they number about ten per cent. of the Hindū population. And they are also found, but in smaller proportions, in the districts of Poona, Shōlāpur, Sātārā, and North Kanara. Elsewhere, they are constantly met with; but as the result of the migration of isolated families, mostly in connection with trade and manufactures. In the Bijāpur and Dhārwar districts, and possibly in the neighbouring parts of the Nizām's Dominions and Mysore, the sect appears to be still steadily gaining ground. And an interesting internal movement was observable in 1891, when large numbers of the members of it claimed to have themselves entered in the census returns under the designation of Vira-Śaivas, in preference to that of Liṅgāyats, with which they had been content on previous similar occasions.

According to the tradition of the Liṅgāyats themselves, as embodied in their principal sacred writings, the *Basavapurāna* and *Channabasavapurāna*,⁴ the events which led up to the establishment of the new sect were as follows:—

To a certain Mādirāja and his wife Madalāmbikā, pious Śaivas of the Brāhmaṇ caste, and residents of a place named Bāgewādi which is usually supposed to be the subdivisional town of

¹ *Dyn. Kan. Distrs.* pp. 485, 487, 489.

² Probably identical with the Mallikārjuna or Mallidēva, for whom we have dates ranging from A.D. 1215-16 to 1262 (*Dyn. Kan. Distrs.* p. 564).

³ For detailed accounts of them in these districts, with their doctrines, customs, *etc.*, and their divisions into Pure, Affiliated, and Half-Liṅgāyats, see the *Gazetteer of the Bombay Presidency*, Vol. XXI. Belgaum, pp. 149 to 151; Vol. XXII. Dhārwar, pp. 102 to 116; and Vol. XXIII. Bijāpur, pp. 219 to 230.—For a more general account, see an "Essay on the Creed, Customs, and Literature of the Jaṅgams," by Mr. C. P. Brown, in the *Madras Jour. of Lit. and Sciences*, Vol. XI. pp. 143 to 177.

⁴ Abstract translations of these two works by the Rev. G. Würtz have been published in the *Jour. Bo. Br. R. As. Soc.* Vol. VIII. pp. 65 to 97 and 98 to 221, from which I quote.—In a verse quoted by Mr. Kittel in his *Śabdamanidaryāna*, Introd. p. 26, we are told that the *Basavapurāna* was finished on Śrāvṇa kṛṣṇa 10, Thursday, of the Saunya *samvatsara*, Śaka-Samvat 1291 (expired). The given *tithi*, however, ended, not on a Thursday, but on Sunday, 29th July, A.D. 1869.—The *Channabasavapurāna* appears to have been written in Ś.-S. 1507 (expired), = A.D. 1585-86 (*Jour. Bo. Br. R. As. Soc.* Vol. VIII. p. 221).

that name in the Bijāpur district, there was born a son, who, being an incarnation of Śiva's bull Nandi, sent to earth to revive the declining Śaiva rites, was named Basava.¹ When the usual time of investiture had arrived, Basava, then eight years of age, having meanwhile acquired much knowledge of the Śaiva scriptures, refused to be invested with the sacred Brāhmanical thread; declaring himself a special worshipper of Śiva, and stating that he had come to destroy the distinctions of caste. This refusal, with his singular wisdom and piety, attracted the favourable notice of his uncle Baladēva, "prime minister"² of (the Kaḷachurya king) Bijjala, who had come to be present at the ceremony; and Baladēva gave him his daughter Gaṅgādevī or Gaṅgāmbā in marriage.³ The Brāhmaṇs, however, began to persecute Basava, on account of the novel practices propounded by him. And he consequently left his native town, and went to a village named 'Kappadī,' where he spent his early years, receiving instruction there from the god Śiva, in the form of the local god Saṅgamésvara.⁴

Meanwhile, his uncle Baladēva died. At the advice of the deceased minister's relatives, Bijjala decided on securing the services of Basava, whose ability and virtues had now become publicly known. After some demur, Basava accepted the office; having the hope that the influence attached to it would help him in propagating his peculiar tenets. And, accompanied by his elder sister Nāgalāmbikā, he proceeded from 'Kappadī' to Kalyāṇa, where he was welcomed with deference by the king, and was installed as prime minister, commander-in-chief, and treasurer,—second in power to only the king himself;⁵ and the king, in order to bind him as closely as possible to himself, gave him his younger sister Nilalōchanā to wife.⁶

Somewhere about this time, from Basava's unmarried elder sister Nāgalāmbikā, who was an incarnation of the intelligence of the goddess Pārvatī, there was born, by the working of the spirit of Śiva, a son, who was an incarnation of Śiva's son Shuamukha or Kārttikēya, the god of war.⁷ Because, the *Channābasavapurāṇa* says, he was more beautiful than Basava in many respects, he was named Channābasava, *i.e.* "the beautiful Basava."⁸ And he seems to be depicted as playing a more important part than even Basava himself in the propagation of the tenets of the new sect; for, Basava is represented as receiving from him instruction on important points connected with it.⁹

The two *Purāṇas* are occupied, for the most part, with doctrinal expositions, recitals of mythology, praises of previous Śaiva saints, and accounts of miracles worked by Basava. And it is only quite at the end of each of them, that we come again on any matter that purports to be historical. They assert, however, that, with the influence that his official position gave the uncle, Basava and his nephew propagated with great energy and activity their doctrines, which included the persecution and extermination of all persons,—and especially the Jains,—whose creed differed from that of the Liṅgāyats.¹⁰ Coupled with the lavish expenditure incurred by Basava, from the public coffers, on the support of the Jaṅgams or Liṅgāyat priests, the proceedings aroused in Bijjala, who was of the Jain faith,¹¹ feelings of uneasiness and distrust, which are said to have been fanned from time to time by a rival minister named Mañchappa, in spite of the latter being himself, in secret, a Vīra-Śaiva.¹² And at length an event occurred, which ended in the assassination of Bijjala and the death of Basava.

¹ *Loc. cit.* p. 67.—The word *basava* is treated as a corruption of the Sanskrit *triśabhā*, 'a bull,' in its special designation of Nandi, the bull on which Śiva rides.—From Wilson's *Descriptive Catalogue of the Mackenzie Collection*, p. 305, it would appear that some versions of the *Basavapurāṇa* substitute, for Bāgewāḍī, Iṅgīleshwar, which is a village in the same neighbourhood.

² The *Mackenzie Collection*, however, gives the technical official title *Daṇḍandayāka* or 'leader of the forces,' which would not necessarily denote a prime minister.

³ *Loc. cit.* p. 67.

⁴ *Loc. cit.* p. 68.

⁵ *Loc. cit.* p. 69.

⁶ *Loc. cit.* p. 70.

⁷ *Loc. cit.* pp. 118, 119, 120.

⁸ *Loc. cit.* p. 123.

⁹ *Loc. cit.* p. 125.

¹⁰ *Loc. cit.* p. 71.

¹¹ *Loc. cit.* p. 75.

¹² *Loc. cit.* pp. 75, 88, 123.

At Kalyāna, there were two specially pious Liṅgāyats, named 'Halleyaga' and 'Madhuveyya,' whom Bijjala, in mere wantonness, caused to be blinded. Thereupon, says the *Basavapurāna*,¹ Basava,— himself leaving Kalyāna for a place named 'Saṅgamēśvara,'² —deputed one of his followers, Jagaddēva, to slay the king. And Jagaddēva, with two unnamed friends, succeeded in making his way into the palace and accomplishing his errand,— stabbing the king even in the midst of his court. Civil war ensued. And the news coming to Basava as he was journeying, he hastened on his way, and, reaching 'Kudali-Saṅgamēśvara,' was there absorbed into the god;³ while Channabasava fled to Uḷvi, in North Kanara, where he found refuge in a cave.

The *Channabasavapurāna* gives a somewhat different account.⁴ It places first the death of Basava, who, it says, was absorbed in Saṅgamēśvara in the month Phālguna, falling in A.D. 785, of the Raktākshin *samvatsara*, Śāka-Samvat 707 (current);⁵ and the only reason that it assigns, is, that news had reached Basava that a certain Prabhu, who was an incarnation of Śiva,⁶ had left Kalyāna, and had been absorbed into Śiva in a plantain-tree at Śūśāila,— leaving it to be inferred that Basava simply followed an example set to him by Prabhu. On the death of Basava, Bijjala appointed Channabasava to the office that had been held by his uncle. After this, the king caused the pious 'Halleija' and 'Madhuveija' to be tied to a rope and dragged about the ground till they died. In revenge for this, Bijjala was slain by two torch-bearers, named Jagaddēva and Bommaṇa. Then Channabasava, who had meantime sent away many Liṅgāyats to Uḷvi under the pretext of celebrating a feast in honour of the god Jaṅgamēśvara, gathered together his horses and men, and left Kalyāna to follow and join them. The "son-in-law" of Bijjala started in pursuit. And a battle ensued, in which the pursuers were destroyed, and the king was taken captive. At the advice of Nāgalāmbikā, however, Channabasava restored the slain army to life; and, having impressed upon the king that he should not persecute the Liṅgāyats, as his predecessor had done, but should walk in righteousness, he anointed him, and sent him back to govern his country.⁷

¹ *Loc. cit.*, pp. 86, 97.

² Meaning, apparently, the 'Kudali-Saṅgamēśvara' which is mentioned further on.

³ According to Sir Walter Elliot (*Jour. R. As. Soc.*, F. S., Vol. IV, p. 22, note, and *Madras Jour. of Lit. and Science*, Vol. VII, p. 214, note), the place of Basava's absorption is said to be Saṅgam, in the Hungund tāluka, Bijāpur district, at the junction of the Kṛishnā and the Malparbhā, where, he added, a depression in the *linga* at the temple of Saṅgamēśvara is still pointed out as the exact spot into which Basava entered. I am not prepared to deny the correctness of these statements. Still, as regards the true identification of the place, the prefix 'Kudali' seems to me to point rather to the historically much more important (see, e.g., *Dyn. Kan. Distrs.* p. 445, note 1) Kūḍal-Saṅgam, at the junction of the Kṛishnā and the Tuṅgabhadra.

⁴ *Loc. cit.* pp. 219, 220. This part of the narrative is put as a prophecy in the mouth of Channabasava.

⁵ *I.e.*, according to the southern luni-solar system of the cycle, by which the calculation would be made backwards from the time when the *Purāna* was written.— The *Channabasavavannakalajjāna* (Wilson's *Descriptive Catalogue of the Mackenzie Collection*, pp. 312, 313,) gives the month Phālguna of Śāka-Samvat 696, equivalent as a current year, to A.D. 778-74, as the date of the absorption of Basava.

⁶ See also *loc. cit.* pp. 71, 72.

⁷ The *Purāna* ends with various other prophecies, not connected with the present subject, to the effect that the king, thus anointed, should reign for sixty years from the death of Basava; that then, at a time when the Hoyśala kingdom was flourishing, the Turks,— (the original probably has Turushkas),— led by the giant Pitāmbara, born among them by the blessing of Śiva, should come and vanquish Bijjala, destroy Kalyāna, kill cattle in the temple of Śiva, erect a mosque there, and build the town of Kalburigi; that the kings of Ānegudi should build the town of Vijayanagara, near Hampe; that Pitāmbara and his house should reign over the land for seven hundred and seventy years; that then there should arise a king named Vasantarāya, who would drive the Turks out of the country and restore Kalyāna; that, all the Śaiva saints coming to life again, Channabasava should become the prime minister of this king, and Basava the commander of his forces; and that thus the Liṅgāyat religion should be re-established and greatly increased.— These "prophecies" are, of course, nothing but confused reminiscences of intervening history up to the time when this *Purāna* was written (A.D. 1585-86; see page 139 above, note 4).

The Jain account, as given in the *Bijjalārāyacharitra*,¹ puts things very differently. Basava's influence with the king is attributed to the fact that he had a very beautiful sister, whom the king took as a concubine. And the end of Bijjala and Basava is related thus:— Bijjala had marched against and subdued the Kōlhāpur chief, *i.e.* the Śīlāhāra Maḥā-maṇḍalēsvara, who must have committed some act of rebellion. During a halt on the way back to Kalyāṇa, a Jaṅgam arrived, sent by Basava, and disguised as a Jain, and presented the king with a poisoned fruit, the mere smell of which caused his death. He had time, however, before dying, to tell his son 'Immaḍi-Bijjala,' *i.e.* "the second Bijjala,"² that it was Basava who had sent the fruit, and to enjoin him to put Basava to death. Immaḍi-Bijjala accordingly ordered that Basava should be apprehended, and that all the Jaṅgams, wherever seized, should be executed. And, on hearing this, Basava threw himself into a well, and died; while his wife 'Nīlāmbā'³ poisoned herself. Channabasava, however, after Immaḍi-Bijjala's resentment was allayed, presented his uncle's treasures to the king, and was admitted to favour and to a ministerial office at court.⁴

Such are the traditional accounts. There are, however, no apparent reasons for attributing either to the Liṅgāyat *Purāṇas*, of which even the earlier one was written two centuries after the events which it purports to record, or to the Jain poem, any greater historical accuracy than other Hindū works of the same class have been found to possess. And, on the contrary, there are fair grounds for questioning the correctness of the narratives given by them. The Liṅgāyat and Jain accounts differ very markedly, and to a far greater extent than can be accounted for on simply the supposition of a representation of true facts from different sectarian points of view. In respect of the circumstances immediately attending the deaths of Bijjala and Basava, even the Liṅgāyat *Purāṇas* are not at all in accordance with each other. The *Channabasava-purāṇa* allots to these events the absurd date of A.D. 785, which is too early by close upon four centuries. Even the Jain poem appears to place them,⁵ not only twelve years before the time, in A.D. 1167, when Bijjala, still alive, abdicated in favour of his eldest son, but also even before the time, in A.D. 1156, marked by the introduction of a reckoning of his own, when Bijjala commenced his independent career. And whereas, if Basava and Channabasava really held the high office that is allotted to them by tradition, we ought to have found by this time a clear mention of them somewhere or other in the mass of epigraphic records that has now come under observation, no allusion of any kind, applicable to either of them, has been obtained, except in the Managōḷi inscription of A.D. 1161 (above, page 9). That record gives us the names of Basava and Mādirāja, both of which appear in the *Basava-purāṇa*, in connection with the foundation and endowment of a *liṅga*-temple, evidently of some considerable size and repute, at Managōḷi in the neighbourhood of Bāgewāḍi, the alleged residence of Mādirāja and birthplace of Basava; and, in doing so, it really seems to give us the original of the traditional Basava who figures in the Liṅgāyat *Purāṇas* and the Jain book. And, in disclosing the facts that the parents of Basava were, not Mādirāja and Madalāmbikā, but Chandirāja of the Kāśyapa *gōtra* and Chandrāmbikā, and that Mādirāja belonged to altogether a different family, namely the Harita *gōtra*, it furnishes further grounds for questioning the correctness of the Liṅgāyat tradition, which, indeed, seems but little better than a legend.

¹ *Loc. cit.* p. 97; and Wilson's *Descriptive Catalogue of the Mackenzie Collection*, p. 320.

² This doubtless denotes Sōvidēva. But there is no epigraphic evidence for calling him Immaḍi-Bijjala.

³ A wife of Basava named Nīlāmbikā, daughter of one of Bijjala's ministers, is mentioned, from "another report," in *Jour. Bo. Br. R. A. Soc.* Vol. VIII, p. 70.

⁴ Sir Walter Elliot has said that Basava's sister, who became the king's mistress, was named Padmavati; that it was at Uḷvi that Basava drowned himself; and that these events occurred, according to the Jain poem, in Kalivuga-Saṁvat 4255 (expired), = Śaka-Saṁvat 1077 (current), = A. D. 1154-55. But I have not been able to find the authority for these statements.

⁵ See the preceding note.

For the full story that is told in the record now published, reference may be made to the translation, page 252 below; a great deal of it cannot be materially abridged, without detracting from its interest and merits. We have to make allowance for the supernatural agency, the divine birth of the hero as an incarnation of Virabhadra the attendant of Śiva, and the miracle of his cutting off his own head and having it restored to him by his god,—all of which, narrated apparently while the subject of the story was still alive, or at any rate very shortly after his death, illustrates how quickly, in India, real historical events may come to be overlaid with what is purely imaginary and mythical. But, if that is done, the narrative is reasonable and plain, and has the clear ring of truth in it. It shews us the real person to whom the movement was due, and the way in which he started it. And it amounts to this:—

To a Śaiva Brahman named Purushōttamahatta, who belonged to the Śrīvatsa *gōtra*, and was an inhabitant of a town named Alande in the Kuntala country,¹ there was born a son named Bāma, who became an ardent devotee of Śiva, and, by the intensity and exclusiveness of his worship of that god, acquired the name of Ēkāntada-Rāmāyā.² He visited various Śaiva places of pilgrimage. And eventually he came to Huligere (Lakshmēshwar), where there was a temple of Śiva under the name of "the Sōmanātha of the South,"³ and then to Ablūr, where, in addition to the place being plainly a stronghold of Jainism, there was, as we learn from the other records (pages 213, 232, above), an evidently important and influential Śaiva establishment at the temple of Brahmēsvara. At Ablūr, he got into controversy with the Jains, who, led by one of the village-headmen named Saṅkagaṇḍa, sought to interrupt and put a stop to his devotions. Some wager was made, the terms of it being recorded in writing on a palmyra-leaf, on the result of which the Jains staked their god and their faith. Ēkāntada-Rāmāyā won the wager.⁴ And then, as the Jains refused to do what they had pledged themselves to do, namely to destroy their Jina and set up a Śiva instead of it, he himself, in spite of their guards, their horses, their chieftains, and the troops that they sent against him, overturned the Jina and laid waste the

¹ This place may be safely identified with the modern Aland or Alande, the chief town of a tāluka of the same name, in the Nizam's Dominions,—the 'Allund' of the Indian Atlas, sheet No. 57, lat. 17° 33', long. 76° 38'. At the temple of Īśvara at Nimbargi in the Kalburigi tāluka, twelve miles south of Aland or Alande, there is an inscription with dates in A.D. 1047 and 1098 (*Carn.-Dēsa Insers.* Vol. I. p. 92); and the passage of A.D. 1047 speaks of "the country of Alande in the country of Kuntala." It registers the grant of a village named Guḍya-dēvatige in the Goḱkanād district of the Alande thousand. This particular village cannot be identified with any certainty; it may be 'Goody,' four miles on the south-east of Nimbargi, or it may be 'Goody,' nine miles on the south-west of Nimbargi. But the Alande thousand is evidently the country round Aland or Alande and Nimbargi. From the entry in the Indian Atlas, the modern name would seem to be Aland. In the titlings, however, of some inscriptions at the neighbouring village of Ruddawādi, it is given as Alande in Sir Walter Elliot's collection.

² For the explanation of the prefix to his name, see lines 23, 29 of the text.

³ The temple still exists.—There is another mention of Sōmanātha of Purikara (*i.e.* Huligere) in an inscription of A.D. 1096 at Baṅgāmi (*P. S. and O.-C. Insers.* No. 166, line 31 f.), which says that it was through the excellent favour of the god Sōmēsvara of the city of Purikaranagara that his son Sōmēsvara or Sōvidēva was born to Sarvadēva, a *Danḍanāyaka* of the Western Chālukya king Vikramāditya VI.—It is worth noting that the form of the name in this record is Purikara,—not Pulikara, as given by Mr. Rice (*Mys. Insers.* p. 172), and as it occurs elsewhere. The second *akṣara* is rather indistinct in the photograph; but it is recognisable as *ri*; and the *prāsa* or alliteration requires that the consonant should be *r*.

⁴ The record asserts that he cut off his own head, and laid it at the feet of his image of Śiva, which had been brought out of the temple for the purpose of the ordeal; and that, after seven days, it was restored to him by his god, safe and sound, without a scar. And the exact spot on which, according to tradition, this was done, is marked by the next record, F., page 260 below.—The story of his cutting off his head is mentioned in the *Channabasava-purāna* (*Jour. Bo. Br. E. As. Soc.* Vol. VIII. p. 198): but the controversy, in the course of which it is said to have been done, is there attributed to a Jain having entered a Śaiva temple without removing his shoes; and the occurrence is located at Kalyāna, where, it is said, Rāmāyā had gone in order to see Bijjala, whose fame had spread in all directions. The same passage makes Rāmāyā quote, in his address to the Jain, an instance of a previous saint, Mahākāla, having performed the same feat at a village named 'Jambur,' and also attributes a repetition of the feat to a subsequent saint, 'Bankideva,' who heard the story of Rāmāyā.

shrine, and, as is gathered from subsequent passages, built for his own god, under the name of Vira-Sōmanātha, at Ablūr, a temple "as large," the record says, "as a mountain." The Jains then went and complained to Bijjala, who became much enraged, and sent for Ēkāntada-Rāmayya, and questioned him as to why he had committed so gross an outrage on the Jains. Thereupon Ēkāntada-Rāmayya produced the writing on the palmyra-leaf, and asked Bijjala to deposit it in his treasury, and offered that, if the Jains would wager their eight hundred temples, including the Ānesejjeyabasadi,¹ he would repeat the feat, whatever it may have really been, that he had already accomplished.² Wishing to see the spectacle, Bijjala called all the learned men of the Jain temples together, and bade them wager their shrines, repeating the conditions on a palmyra-leaf. The Jains, however, would not face the test again; saying that they had come to complain of the injury that had already been done to them, and not to wager and lose any more of their gods. So Bijjala, laughing at them, dismissed them with the advice that thenceforth they should live peaceably with their neighbours, and gave Ēkāntada-Rāmayya, in public assembly, a *jayapattra* or certificate of success. Also, pleased with the unsurpassed living with which Ēkāntada-Rāmayya had displayed his devotion to Śiva, he laved Rāmayya's feet, and granted to the temple of Vira-Sōmanātha a village named Gōgāve,³ to the south of Maḷuganda in the Sataliḡe seventy in the Banavāsi twelve-thousand. Subsequently, the record says, when the Western Chālukya king Sōmēśvara IV. and his commander-in-chief Bṛahma were at Śēleyahalliyakoppa,⁴ a public assembly was held, in which recital was made of the merits of ancient and recent Śaiva saints. The story of Ēkāntada-Rāmayya being told, Sōmēśvara IV. wrote a letter summoning him into his own presence at his palace, and laved his feet, and granted to the same temple the village of Ablūr itself in the Nāgarakhaṇḍa seventy in the Banavāsi twelve-thousand. And finally, the Mahāmaṇḍalēśvara Kāmadēva went and saw the temple, heard all the story, summoned Ēkāntada-Rāmayya to Hāngal, and there laved his feet and granted to the temple a village named Mallavalli, on the north of Jōgēsara near Muṇḍagōḍ in the Hosanāḍ seventy in the Pānurḡal five-hundred.⁵

In this account, there is nothing inconsistent with the possibility of others being concerned in the matter and helping the movement on,—for instance, the Basava or Basavarasayya of the Kāśyapa *gōtra*, of the Managōḷi inscription of A.D. 1161, who was a contemporary of Ēkāntada-Rāmayya, and in whom we may find the original of the Basava of the Liṅgāyat *Purānas*. And very possibly the Liṅgāyat or Vira-Śaiva sect was actually established, in somewhat later times, by a person named Channabasava. In fact, as regards the first point, though the worship of Śiva languished in some parts of the country, it had by no means died out; and on some other occasion we may go into the history of the Kālāmukha sect, of the various other Śaiva establishments at Baḷagāmi, of the five-hundred *Svāmīns* of Aihole, of the adherents of the Vira-Baṇaṅḡu doctrine, and of other religious bodies, scattered about all over the Kanarese country, from whom the movement must have received encouragement and support,

¹ This was a celebrated Jain temple at Lakshmeśwar. It is mentioned in also the Guḍigere Jain inscription of A.D. 1076, which says (*Ind. Ant.* Vol. XVIII. p. 39, line 20 f.) that it was founded "in former times," at Purigere, by Kṛṣṇakamabhāḍēvi, the younger sister of "the Chālukyachakravartin Vijayādityavallabha," which name seems to be used to denote the Western Chalukya king Vijayāditya (A.D. 896 to 733-34).

² The record asserts that, on this occasion, he undertook that, after cutting off his own head, he would even allow his opponents to burn it, and still would recover it.

³ This is the modern 'Gogaw' of the Indian Atlas, sheet No. 42, seventeen miles S. S. E. † S. from Ablūr, in the Slikārpur tāluka, Shimoga district, Mysore. Maḷuganda apparently does not now exist.

⁴ This place cannot now be found in maps, *etc.*, unless it may be identified with 'Sheloli,' near Gārgōḷi, in the Bhūdhargad subdivision of the Kōllāpur State. The word *koppa*, with which the name ends and which occurs frequently in village-names in the Kanarese country, means 'a small village.'

⁵ Muṇḍagōḍ still exists, under the same name, in the Yellāpur tāluka of the North Kanara district, about ten miles to the north by east from Hāngal. And Mallavalli is Malwalli, three miles to the south-west from Muṇḍagōḍ. Hosanāḍ and Jōgēsara (which was perhaps a temple) cannot be traced.

quite as much as from the Śaiva establishment at the temple of Brahmósvara at Ablúr itself. But the present record indicates a crisis in the history of Śaivism, when it was specially exposed to danger from the attacks of the Jains, and, apparently, of some still existing Buddhist influences.¹ It shews plainly that Ēkántada-Rámayya was the person who came most prominently to the rescue of the waning worship. And, as it describes Bijjala as simply a *Mahámāṇḍalésvara* at the time when, after settling the quarrel between Ēkántada-Rámayya and the Jains of Ablúr, he made his grant to the new temple of Vira-Sômanátha which Rámayya founded there, it places the exploits of Rámayya shortly before A. D. 1162, in which year Bijjala completed his usurpation of the sovereignty by assuming the paramount titles.

TEXT.²

- 1 Óm³ [||*] Namas⁴=turaṅga-sírah⁵-chumbi-chandra-chámara-cháravé trailókya-nagar-
árambha-múla-stambháya Śambhavé || Śrímada⁶-Gaṅgá-taraṅg-ó-
2 chchaliṭa-jála-kapa-srēpi-puḥp-āli-sóbbhá-dhámam chamchaj-jaṭá-pallavam=amri(mri)ta-
kar-ódyat-phalam báhu-sákhá-rámam Gauri-lat-á-
3 língitam=amara-nutam Śambhu-kaḥpadruv=ádam Rámam=ig=arthhiyam váchehbita-
phala-chayaman samtat-ótsáhadimdam || Śríkaptham Rámadévaṅg=
anuppa(pa)ma-
4 ma⁸himaṅg=igu saṃpattaneduṅganá⁹ nákanak-ánika-manḥi-prakara-maṇi-gaṇa-
srēpi-sóp-ámsu-jála-byákirn-ághri¹⁰-d-vay-á! a n i k r i (k r i) t a n = a m a r a - v a r a n
śítaśailé[zi*]dra-
5 kany-álok-ámsu-śrī-nivásam sakala-gaṇa-vri(vri)tan Vira¹¹-Sómésan=Ísam ||
Chalad¹²-ugra-gráha-vaktra-chchu(chyn)ta-úmi-nikar-átuchchha-puchchh-ága-g h á t-
ákuḥit-ám-
6 bhah-kumbhi-yútha-prakara-sajala-phútkára-hast-ábhri(bhra)-máḥa-miḥitani sutt-
ippo(rpu)d=udyan-maṇi-gaṇa-kirupa-sphára-mukt-ámsu veḥáchaḥa-máḥan
7 bhú-ramá-mañdana-vipuḥa-kaṭṭidésa-mudraim samudraim || Vra¹³ || Aut-anéka-
jalachara-nivá[sa*]mum sam[u*]ttuṅga-lahari-nivásamum=enisi sogayisava

¹ Three records at Kapheri in the Thána district, of the time of the Ráshtrakúta king Amoghavarsha I. (A. D. 814-15 to 877-78), shew that Buddhism was then still a living religion, favoured by the authorities, in Western India (*Ind. Ant.* Vol. XIII. p. 134 ff.; and see *Dyn. Kan. Distrs.* p. 404, Nos. 3, 4 and p. 406, No. 8). The Damba inscription of A. D. 1095, of the time of the Western Chalúky king Vikramáditya VI., records grants made to *viháras* of Buddha and Ārya-Tarádevi at that town, in the Dhárwár district (*Ind. Ant.* Vol. X. p. 186; and see *Dyn. Kan. Distrs.* p. 462). An inscription of A. D. 1098 at Baḷagámi in Mysore mentions Nágaiyaka, the *sévási* or attendant or house-servant of the Bauddháya or Baudhist establishment at that town (*P. S. O.-C. Inscrs.* No. 167, lines 34, 35; and see *Mys. Inscrs.* p. 109). And an inscription of A. D. 1129 at the same place mentions that Bauddháya again, and tells us that it was one of the five *maḥas* of Baḷagámi, the others being establishments of Vaishnavas, Śaivas, worshippers of Irahman, and Jains (*P. S. O.-C. Inscrs.* No. 178, line 44; and see *Mys. Inscrs.* p. 90).

² From the ink-impression. A transcription is given in *Carn.-Dées Inscrs.* Vol. II. p. 121.

³ Represented by an ornate symbol. Less ornate symbols are used in lines 61, 81, 99; and plain symbols in lines 80, 90, 98, 101.

⁴ Metre, Śikha (Anushtubh).

⁵ Read *śírah*.

⁶ Metre, Sragdhará; and in the next verse.

⁷ Read *vámohhita*.

⁸ This *akshara, ma*, was perhaps at first omitted, and then inserted in the margin before the beginning of the line. But there are various places in this record, at which the lines begin rather irregularly.

⁹ Read *saṃpattan=endam*.—From the *ma* of *Rámadévaṅg*, as far as the *dam*, the existing text has been written over something else which cannot be made out. The original passage ended with *nam*; and these two *aksharas* were left uncanceled.

¹⁰ Read *vyákirn-ághri*.

¹¹ In the first *akshara, mi* was engraved and then was corrected into *ri*.

¹² Metre, Mahásragdhará.

¹³ *I.e., vachanam*.

- 8 lavana-samudradim parivri(vri)tav=āda Jambūdvīpadi tenkalu Nīla-Nishada(dha)-
Himavanta-parvataṅgaḷav=alli || Vri¹ || Esegum² pūrva-āpar-āmbhōnidhi-
mi[ti]-
- 9 vitat-āyamadim siddha-kanyā-visar-ānaing-ōru-kēlī-śrama-śama-mahimā-kaṇḍaram
svardhuni-vāh-prasar-ōpakshunpa-nānā-[naga-ni]-
- 10 kara-gaḷad-gaṇḍasāli-āli-māḷā-visaram praspāra-śītadyuti-ruchi-nichaya-bhrājitaṁ
[ś]itāsālam || Va |(ll) Ā Himagi[ri]ndrada dakṣiṇa-pārśva-va[rti]-
- 11 y=ati=ippa Bhāratavarshadoḷu Kumtāḷa-dēśav=embud=adhika-śōbhe-vett=esevud=
alli || Ka³ || Sogayipud⁴=AJandey=embudu nagaram cheluv=esedu
nāḍev(y)=Ama-
- 12 rāvatiḡam migil=enisi vibudha-janadim=aganita-dhana-dhānya-jala-samri(mri)-
dāhiyin=emidum || Matta || Prakāṣitak=Amarāvatiyoḷu Suk[ē]siyu[ḷu] Mamju-
ghōshēyūm tām=irbbar=sa-
- 13 kaḷa-vadhū-tatiy=ellam su-kēsiyar=mmamju-ghōshēyar=ttat-puradoḷ || Vri || Adu⁵
nānāvīdha-gandhasāli-vanadim savvattukedyāna⁶-naṇḍanadim pūrnna(rppa)-
tatāka-kūpa-
- 14 sarasi-samndhadim⁷ sāras-ōnmada-bhri(bhri)ngi-pika-kōka-kēki-śuka-samgh-āntika-
śākunta-nādadin=ettam gaṇikā-vinōda-kri(kri)ta-viṇā-nādadin = e p p a g u m⁸ |(ll)
Va |(ll) Ant=aparimīta-kē-
- 15 dāra-bhūmiyūm⁹=apāra-jalāśray-ābhīramamūm bahu-jan-ākīrnna(rppa)mum=amēya-
ganikā-nivāsamum=aganita-vanigjan-āśrayamum=enisi śōbhā-nivāsam=āge ||
- 16 Vri || Avataris¹⁰=irdan=alli rajat-āchaḷadim Girijā-samētam=utsavadoḷe Sōma-
nāthan=akhil-āmarā-mō(mau)li-vinaddha-ratna-sambhava-k[i*]raṇa-prabhā- p a ṭ a l a -
purnja-parāga-padā[hja]n=arthiyim=d-a-
- 17 vanata-bhāktik-ābhimata-siddhi-paḷ-ōdaya-kaḷpabhūruham || Ka || Ā¹¹ Sōma-
nātha-pura-saṁvāsitaroḷu brahmapurigaḷoḷu pi(vi)praroḷ=sā Byā(vyā)sa-Śuka-Vāma-
dēva-Parāśara-Kapil-ādi-sadri(dri)śan=o-
- 18 rbben=negaḷdam || Ka || Śrīvatsa-gōtran=urbbi(rvvi)dēva-nutaṁ nikhija-vēda-
vēdāṅga-vidam pāvana-charita-guṇa-sadbhāvam Purushōttamam dpi(dvi)j-
ōttaman=enipam || Kam || Ā viprana sati Sītādēvigav=ā [Sa]itya-
- 19 tapana-satigam guṇa-sadbhāvade Padmāmbike sale pāvana-sucharitre pati-hita-
bra(vra)tey=enpaḷ || Ā dāmpatigaḷ=pala-kālav=anapatyar=āg-irdd=omdu devasam
n=āputrasya lōkō=sti yeiba vēda-vākyama[m*] ti-
- 20 [idu] || Ka |(ll) Putr-ārthav-āgi satya-pavit-ācharanam negaḷda Purushō-
ttaman=apat-[i*]rōpan=īśan=emdu kaḷatr-ānvitan-āgi Śambhuvam pūjīsīdan ||
Va |[l*] Anānegam=itta divija-danuja-vri(vri)nda-vandita-p[ā]dāravimda-
- 21 [n=appa] Mahēsvaram Kavīśa¹²-parbba(rvva)tada ramya-bhūmiyoḷu Kēśava-
Vāsav-Ābjābhavar=ōlagisal=asamkhyāta-gaṇa-parivri(vri)tan=Umā-sahitam v[o*]ḍḍ-
ōlagadoḷu sukha-samkathā-
- 22 vinōdadimdam=iro Nāradan=emba gaṇ-ēsvaran=int=emda || Vri || Ōhila¹³
Dāsi(sa) Chēmna Siriyāḷa Halāyudha Bānan=Udbhatar=dēhadol=omdi baṇḍa
Malayōsvara Kēśavarājar=ādīy-ā gāhi-
- 23 ka-saukhyamam bisuṭ-asamkhyā-gaṇam nijav=āda bhakti-sad-gēhadol=ll=iralu
samayam=utkaṭav=āduvu(du) Jaina-Bau[d]dharoḷa(ḷ) || Embudum Mahēsvaram
dara=hasita-vadanāravim-

¹ Read vri; i.e., vritam.² Metre, Kanda; and in the next verse.³ Read sandhadim.⁴ Metre, Champakamālā.⁵ Read Kōśīda.⁶ Metre, Mahāśrāgharā.⁷ Metre, Mattēbhavikrīḍita.⁸ Read oppugum.⁹ Metre, Kanda; and in the next three verses.¹⁰ Metre, Utpalanālikā.¹¹ I.e., kanda.¹² Read sarva-artik-ōdayāna.¹³ Read bhūmiyam.

- 24 dan-āgi Virabhadranam nīm manushya-lōkado|u nīm=amśado|=orbvi(rbba)nam
puṭṭisi para-samayagaḷam niyāmis-embudum Virabhadranum Purushō-
- 25 ttama-bhaṭṭarḡge svapnado|=tāpasa-rūpadīm baṃdu putraṃ para-samaya-
niyāmakam nimage puṭṭugum=e[ṃ*]du mattarim¹=im̄t-ema || Ślōka ||
Jaina²-mārggēshu yē yā-
- 26 tā bahayō dakṣiṇāpāthē tē dūshitā bhavanu sarvvē Rāmēṇa tava sūnuṃ ||
Va || Endu va(pa)rama-prasādam-māḍi pōpudum Purushōttama-bhaṭṭaru
- 27 kri(kri)ṭi-ārtthar-āgi saṃtasam-baṭṭu maganam paḍedu jātakam-ādi-kriyegaḷam
māḍi dēvat-ōd[ḍ*]śasādim Rāman=e[ṃ*]du pesaran=iṭṭar-Ātanum tanna
dibya(vya)-janm-ānurūpam-ā-
- 28 ge Śiva-yōga-yuktan-āgi nisprīha-vri(vṛi)ttiṃyīm chariyisuttum || Kāṃda ||
Ēkāgra³-bhakti-yōgadin-Ēkākiy-enalke saṃdu Śivanam pīrid=app-Ēkāntado|=
ārādhi-
- 29 siy-Ēkāmntada⁴-Rāman-embā pesara[ṃ*] paḍadam || Vri || Satataṃ⁵ saṃdu
Śiv-āgam-ōkta-vividha-kshētraṅgaḷo|u Śāmbhav-āyatan-ānēka-nadi-uada-prakarado|u
Gauri(rī)var-āghrīdpa-
- 30 y⁶-āsrīta-vāk-kāya-manō-nugam chariyisuttum baṃdu kaḍam sur-ārchohitanaṃ
Dakṣiṇa-Sōmanāthanan=agh-augha-trāsīyam pṛīṭiyīm || Va || Antu baṃd=
anavara-
- 31 ta-vinamad-amara-vara-maḷi-maṇi-kiraṇa-mam⁷jarī-rarīji t-ā m ghri y u g m a n = a p p a
Huligerēya Sōmanāthanan=ārādhisuttam-ippudum-ā paramēśara⁸ praty-
kshav-āgi ||
- 32 Atra ślōka-dvayam || Abbalūru⁹-vara-grāmam gatvā Rāma mam-ājñe(jñā)yā [ḷ*]
tatra vāsam kuru svastham yaja mām bhakti-yōgataḥ || Jainai[ḷ*] saha
vivādam cha śaṃkām hitvā ku-
- 33 rushv-atha | sva-śirō=pi paṇam kri(kri)ṭvā putra tvam vijayi bhava ||
Endu Sōmanātha-dēvar=besasīdad-Ēkāntada-Rāmāyan-Abbalūra Brahmē-
śvara-sihānudā|u¹⁰ nisprī(sprī)ha-vri(vṛi)ttiṃyīdam-ire || Ka |(l)|
- 34 Yu(n)id¹¹=aḍḍi-baṃdu Jainar=palar-ant-ā Saṃka-gauḍa-sahitām pīridum
chaladīm kaivārisidar=ttolagade Jina daivan=endu Śiva-saṃnidhiyo|u || Va ||
Adam kē|d-Ēkāmntada-Rāmāyam-
- 35 n¹²=ati-krudhdha(ddha)n-āgi Śiva-saṃnidhiyo|=anya-dēvatā-stavanam māḍal-āgad-
em̄dad=ada(da)m māḍade nuḍiy[u*]tt-iral=im̄t-em̄dam || Vri || Jagamaṃ¹³
māḍuvan=āvan=āvan=adan-ā-
- 36 pat-kā[ḷa]do|=kāvan=iṃ mige kōpam tanag-āge saṃharisal-āvam dakshan-ā
Śāmbhu sarvva-gan=sird-ante gata-prabhāva-vibhavam saṃsārado|u biddu
dāmdṅgado|u bardvu(rddm) tapak[k*]e sārdu .
- 37 sukhamam pordd-irpanum dēvanē || Ka || Haran¹⁴=ant-ir-īvan-ē nīm=
aruham mun-kott-ī-āv[u*]d-āvudu mun[n*]am Harano|=paḍadar-anēkar=
vvaramam Bāpa-Diniśāla-bhakta-gaṇaṅga|u || Ka || Ene Jai-
- 38 nar=em̄gu nīm muninina hitarara¹⁵ hē|al-ēke nīmṇaya si(śi)ramam
janam=ariyal-aridu koṭṭ-ātano|=iṃ paḍe nīne bhaktan-ātane dēvam || Ka ||
Enal-Ēkāntada-Rāman Manasijaripug=ittu taleya

¹ Read *mattam*.⁴ Read *Ēkāntada*.⁷ *Manajari* was written, and then was corrected into *manjari*.⁸ Read *paramēśaram*.¹⁰ Read *stihānodā|u*.¹⁵ Metre, *Mattēbhavikrīḍita*.² Metre, Ślōka (Anushtubh).⁵ Metre, *Mattēbhavikrīḍita*.⁹ Metre, Ślōka (Anushtubh); and in the next verse.¹¹ Metre, *Kanda*.¹² Metre, *Kanda*.¹³ Metre, *Kanda*; and in the next three verses.³ Metre, *Kanda*.⁶ Read *dṅghrīdvy*.¹⁴ Read *Ēkāntada-Lāmagyan*.

- 39 nāñ paḍeḍaḍe nīv=enag=iva paṇam=ad=ēn=ene muniḍ=emdar=Jjinana kitṭu Śivanam nilipevu || Ka || Ene kuḍuvuḍ=ōleyam nīv=enag=emḍ=itt=ōle goṇḍu śīramam tāṃ bhō[m*]kenal=aridu kuḍuva paḍado-
- 40 lu Śivanam sāmniḍhya-māḍi Rāmam nuḍigum || Vri || Uḍṅaḍe¹ Śāmbhu nīne śāraṇ=emṇaḍaḍam manam=anya-bā(bhā)vadoḷ=oḍardaḍam²=i kri(kṛi)pāṇa-mukhadim tale pōgaḍe nilk=ad=allad-i-
- 41 rḍaḍe Śiva nīmna munṇ-aḍig=uru|ug=enuṭam kali Rāman=ārḍdu key-giḍad=arid=ikkalumrayisiḍam³ śīramam Śivan=amghriyugmaḍoḷu || Vri || Aro⁴ gayi-gomḍane kitṭu nōḍidane kūrppamg=a-
- 42 luki meyi-gaydanē⁵ seragam pārḍdane bāḷge bhaktar=enuṭam ball-āṇ Rāmam sva-kamḍharamam chakkene hulla kaṭṭan=ariv=amṭ=aklēsāḍimḍ-āḷaṇ=amṭ=arid=īś-āmghriyoḷ=i[kki Śāmkara-]gaṇak[k*]=āna[m*]ḍa-
- 43 vaṃ māḍiḍam || Ka || Aridu⁶ taley=āḷu=devasam baregam meḍamim balikkav=ittam Haran=ādaradim tale kaley=illade tirav=āḍudu lōkav=āli(ri)ye Rāma[m*] paḍadaṃ || Ka || Beḷa-
- 44 g-āgi Jainar=ellam maḷḷi Jina-prale(la)yav=embudaṃ māḍad=ir=imn=ēḍ=eḷagi⁷ kāl-viḍiye māṇaḍe baḷa-siḍil=amṭ=eḷagi Jinana taleyam muḷiḍam || Vri || Baḍi⁸-gomḍ=orbane sokki bāḷe-
- 45 vanamam kāḍ-āne pokk=ant=iru⁹ kaḍagaḷu kāpina vīrarām turugamam sāmantarām tūḷḍu māṃrppaḍegaḷu¹⁰ Jainara Māri banduḍ=enuṭam be[m*]-goṭṭu pōgaḷu Jinam keḍev-a[m]nam baḍiḍ=alli kai-ko-
- 46 iḷiḍam śri-Vīra-Somēsanaṃ || Vri || Adan=ellam neḷe pōgi Bijjana-mahāpāḷaṃ Jainarkkaḷ=surkkavadiṃ¹¹ pēḷḍu virōdhav=āge piridum dāḷutt-iralu kōpa-durmmadaṇ=ā Bijjana-bhūbhujam¹² munisim
- 47 Rāmāyanam¹³ kamḍu nīn=idan=anyāyaman=ēke māḍidey=enal=koṭ[t*]=ōleyam tōḷiḍam || Ka || Avar¹⁴=itta yōley=ide nīn=avadharisuvuḍ=ikkṭu nīnna bhāṃḍāraḍoḷ=im-
- 48 n=avar=ōḍḍav=iraliy=in=ōḍḍuvuḍ=ārppaḍe nīmna munde Jinaram palaram || [Va*] || Ant=appaḍ=i taleyan=arid=avara kaiyoḷ=ōḍ[ḍ*]uven=avar=adam sūṭṭim-balikkav=ām paḍ[ṇ*]ven=enag=Ānesejjeya-basa-
- 49 di m[u*]khyav=āgiy=em-nuḷuva basadi¹⁵ Jinaram palaran=ōḍḍuvuḍ=ene Bijjana-rāyam nām=i kantukamam nōḍuvav=omḍu¹⁶ basadiḷa paṇḍita-rumam Jainavam¹⁷ karadu nīm-ā(a)ppaḍe

¹ Metre, Champakamālā.

² For the sake of the metre, either *oḍardaḍam* must be pronounced as if it were written *voḍardaḍam*, or else we must read *oḍardaḍam*, which gives exactly the same meaning. Otherwise, the last syllable of *ōḍardaḍoḷ* remains short, and the metre is violated.

³ Read *ikkal=ārayisiḍam*.

⁴ Metre, Mattēbhavikrīḍita.—In what follows, read *gāy-gomḍane*. *Gāy* is for *gāya*, = *ghāya*, 'a wound.' For *are-gāy*, see *ara-gāy*, under *ara*.

⁵ Read *mey-gāydanē*.

⁶ Metre, Kanda; and in the next verse.

⁷ The *prāsa*, or alliteration of the consonant of the second syllable of each *pāda*, is violated here. And the metre is faulty in the next word.

⁸ Metre, Mattēbhavikrīḍita; and in the next verse.

⁹ Read *iralu*.

¹⁰ Read *mārppaḍegaḷu*. And see under *māḍi*, = *māḍu* (2).

¹¹ Read *ukkiṇaḍim*. The *prāsa* is violated here.

¹² The second syllable, *bhu*, was at first omitted, and then was inserted, rather minutely and indistinctly, above the line.

¹³ Read *Rāmāyanam*.

¹⁴ Metre, Kanda.

¹⁵ Read *emṭu-nūḷum-basadiya*.

¹⁶ Read *nōḍuvav=emḍu*.

¹⁷ Read *ainarumam*.

- 50 basadigalaṃ paṇam-māḍi śleyaṃ kuḍiv=endaḍ=avar=āv=ī-muṃn=oḍada basadiyaṃ
dōḷaḷ bandev=alladin=oḍḍi Jina-praśe(ḷa)yaṃ-māḍalaḷ baṃdavar=alle(ḷa)v=ene
Bijjana-rāyaṃ¹ nakku niv=imn=usi-
- 51 raḍe pōgi sukhadin=iriv=em̄d=avaraṃ kaḷipi Rāmaya[m*]gaḷig=ellaruv=āpiye
jaya-patramāṃ koṭṭu(ṭṭam) l(ḷ) Vri || Ari²-rāya-kshitiḷbri(bhri)m-Nagāriy=ari-
rāy-āmbhōdhi-Kumbhōdbha-
- 52 vaṃ ari-rāy-ēm̄dhana-tūbra(vra)-vahni ari-rāy-Ānaṃga-Bhāḷēkshaṇaṃ ari-rāy-
ōgra-bhujāṃga-bhūtri-Garudaṃ śrī-Bijjanaṃ vāiri-rājya³-ram-ākarshapa-dōle(li)t-
āsi-suhri(hri)daṃ kirty-aṃgaṇā-vallabhaṃ ||
- 53 Chōḷanaṃ⁴=ikki Lāḷanaṃ=adhakkarisi sthiti-hīna-māḍi Nēpājanaṃ=Aṃdhraṇaṃ
tulidu Gurjaraṇaṃ seḷey-iṭṭu Chēdi-bhūpāḷana maimeyaṃ muḍidu
Vaṃgana bisis[i] kādi koṃdu Baṃ-
- 54 gāḷa-Kaḷi[m*]ga-Māgadhā-Paṭasvara-Māḷava-bhūtipāḷaraṃ pāḷisidaṃ dharā-
vaḷē(ḷa)yamaṃ kali Bijjanaṃrāya-bhūbhujarū || Ka || Koḍaḍ⁵=oḷage puṭṭi
kaḍalaṃ kuḍidaṃ Ghaṭayōni puṭṭi[m*]i Kaḷachuryaya-
- 55 roḷ-ōgaḍisade Chaḷukyar=anvaya-gaḍalaṃ kuḍid=urkku sejjanaṃ Bijjanaḷoḷu ||
Va || Svasti Samadhigatapaṃchamahāśābda-mahāmaṇḍaḷēśvaraṃ | Kāḷā(ḷa)ṃ-
jara-puravar-ādhiśvaraṃ [i*] suvarṇa(rṇṇa)-vri(vri)sha-
- 56 bha-dhyajaṃ | damaruga-tūryya-nirgghōshaṇaṃ | Kaḷachuryaya-kūḷa-ka[mala]-
mā[r*]ṭṭaḍam [i*] kadana-prachandaṃ | mone-muṭṭe-gaḍam [i*]
subhaṭar-ādityaṃ | kaliga=amkusa(śa)m | gaja-sā-
- 57 manta-saraṇāgata-vajra-paṃjaraṃ [i*] pratāpa-Lamkēśvaraṃ [i*] para-nāri-
sahōdaraṃ [i*] Sa(śa)niḷāra-siddhi [i*] giridurga-mallaṃ [i*] chalda-
a[m*]ka-Rāma[m*] nissa(śśa)mka-mallaṃ=ity-akhīḷa-nāṃ-ādi-sa-
- 58 masta-prasasti-sahita[m*] śrīmatu Bijjanaḍēvaṃ Rāmayaṃgaḷu māḍida
parama-sāhasakaṃ niratisayav=appa Mā(ma)hēsvara-bhaktiga[m*] mechchi
Vira-Sōmanātha-dēvara dēgula-
- 59 da māṭa-kūṭa-prākāra⁶-khaṇḍa-sphuṭita-jirṇ-ōdhāraḷka⁷ dēvar=arṃgabhōga-
naiḷēdyak[k*]am̄ Banavase-enichhāsirada⁸ kaṃpaṇi(ṇaṃ) Saṭ[ṭ*]aḷigey-⁹
ep[p*]attaṭa ma[m*]neya Chaṭṭ[ṭ*]arasanum=ā ka[m*]paṇaḍ=agrāyita-pra-
- 60 bhū-gaṇḍugaḷaṃ¹⁰ muṃd=iṭṭu śrīmatu-Bijjanaḍēva[m*] Sattaḷigey=epattar=ōḷage
Maḷugum̄dadim̄ terkāṇa Gōgāveyy=em̄ba grāmaṃaṃ prasiddha-sīmā-sahitaṃ
tribhōgamum̄aṃ
- 61 śrīmad-Ēkāntada-Rāmai(ma)yyaṃgaḷa kāḷaṃ kachōhi dhāra-pūr̄bba(rvva)kaṃ
māḍi koṭṭu [p]ratipāḷisidaṃ || Om [l*] Śrī¹¹-nuta-kīrti-vikramadoḷ=
om̄dida Sōma-kul-aika-bhūshaṇaṃ tān=enip=ī
- 62 Chaḷukya-nri(nri)par=anvayaḍoḷu vasudh-ādhināthar=ākhyāna-parākramar=kaḷiye
dhātripar=ābri(hri)tey=āge Tailapaṃ tāne Chaḷukya-dhātri-kulaśailaṃ=
enaḷu mudadim̄de tāḷidam̄ ||

¹ The *rā* was at first omitted, and then was inserted above the line.

² Metre, Mattēbhavikrīḍita.

³ Read *rdja*.

⁴ Metre, Uṭpalamālikā; the verse consists, very unusually, of five *pādas*.

Metre, Kanda.

⁵ The more usual expression here would be *prāśāda*.

Read *jirṇ-ōdhāraḷkaṃ*.

⁶ Read *paṃriḷchōḍsirada*.

⁷ We might correct the *Sattaḷigey* of the original into *Sātaḷigey*, in accordance with G. line 9, where the reading is quite clear, just as readily as into *Sattaḷigey*. But the next line here shows *Sattaḷigey* very clearly; and we must accept that as the form intended in this place also.

⁸ Read *gaṇḍugaḷum̄aṃ*; and, in the preceding line, *Chattarasanum̄aṃ* would be better.

⁹ Metre, Uṭpalamālikā.

- 63 Ant-â Tailapadêvanġe Satyâśrayadêvan=emba magam puṭṭidam tat-tanayam Vikramadêvam tata¹-anuġam Daśavarmmadêvan²-âtana magam Jaya-singarayana-âtana magan-âhava-
- 64 mallan-âtana magam Tribhuvanamalla-Permâdirâyan-âtana magam Bhû-lôkamal[^{*}]ja-Sômêśvaradêvan-âtana maga[m^{*}] pratâpachakravarti-Jagadêka-mal[^{*}]jan-âtana, tam[m^{*}]jam Trailô-
- 65 kyamalla-Nûrmmadi-Tailapan-âtana magam Tribhuvanamalla-Sômêśvara-dêvan-âtana parâkrama-prabhâyam=omt-êmdade || Vri || Kôḍ³-u||=ugra-madêbhav=omd-erâḍ=enal[k]=emattuv=oḍ-âg-iral⁴=kôḍ-i-
- 66 tṭ-ânade talṭu kâdi geldam⁵ kôḍ-illad=omd-âneyim nâdam bîdan=ibhaṅgalam turagamam Sômêśvaram⁶ billamam nôḍalk-â Kalachûtu(chu)ryya-vamśaman=adam nirmûlavam mâḍidam || Vri || Da(dha)-
- 67 re⁶ nisâpatnav-âgalu siri nija-vasa(sa)dim sa[m^{*}]d=udârakke tân-âgarav-âgalu kirtti dik-pâḷaka-nikara-mukh-âdêśav-âgalu jayâ-saundari nichcha[m^{*}] tôḷa bâlām seṇ-viḍid-ire samrâjyamam tâḷdidam du-
- 68 rddhara-śauryam Vira-Sômêśvaran=akita-vadhû-nêtra-nrêja-sômam || Arindha-tamav⁷=enipa Kalachuryy-âmdham masuḷalke tamna tējade dhareg=anubandham tamnoḷe sale samman-
- 69 dhise Châḷ[^{*}]kya-râya-Sômam negaldam || Va || Ant-â Tribhuvanamalla-Sômêśvaradêvam sakala-chamûnâtha-sirômaniġum Châḷukya-râja-pratishṭâ-pakan⁸=appa ku-
- 70 mâra-Bamaiġannum⁹ tânu[m^{*}] Seleyaha[^{*}]ġiya-koppadoḷu sukha-samkha(ka)thâ-vinôdadin-irdd=omdu devasam dharmma-gôshṭi(shṭi)yoḷ=irdu purâta[na]-nûta[na^{*}]r=appa Śiva-bhaktara gu-
- 71 pa-stavanam-mâḍuttam-ird-Ēkântada-Râmayyamaḷ=Ab[^{*}]jalûral-iddalli Jainar-ellam neradu bamdu mahâ-vivâdam-mâḍi ni[m^{*}] taleyan-aridu-komḍu Śivana kaiyoḷ=paḍadey-appaḍe Jina-
- 72 nan=oḍedu Śivanam pratishṭe(shṭe)-mâḍuv=omd=oḍḍaman=oḍḍiy-ôleyam [ko]ṭṭaḍ=avaru koṭṭ-ôleyam komḍu tamna taleyan-aridu-komḍu Śivaṅge pûje mâḍi baḷik-â taleyam yêlu-
- 73 devaake munnin-ante taleyam¹⁰ po(?)le(?)-viḷav-antu paḍedu Bij[^{*}]ġapa-dêvana kaiyalyu jaya-patrayam pûje-sahitam koḍḍumam Jinanan=oḍedu basadiyan-aḷidu bisu-
- 74 ṭu nelanam kha[m^{*}]ḍisi¹¹ Vira-Sômanâtha-dêvaram pra[ti]shṭe-mâḍi Śiv-âgam-ôktav-âge parbba(rvva)ta-pra[mâ^{*}]ṇada dēgulamam trikûṭav-âge mâḍisidar=embudam k[ḷ]du Tribhuvanamal[^{*}]ja-Sô-
- 75 mēśvaradêvam vismayam-bi(ba)ṭṭu nôḍuv=artthiyim binnavattaleyam barayisi barisiy-avarau=idir[^{*}]gonḍu tannam¹² maneg=oḍa-gonḍu pōgi piridum satkâradin pûji-
- 76 si śrimad-Vira-Sômanâtha-dêdêvara¹³ dēgulada mâṭa-kûṭa-prâkâra-khamḍa-spuṭita-ġinn-ôdhârakkam¹⁴ dēvara aṅgabhōga-raṅgabhōga-naivēdyakkam Chaitra-

¹ Read *tad*.

² The *va* of the third syllable was at first omitted, and then was inserted above the line.

³ Metre, Śârdûlavikrḍita.

⁴ Read *embattum=oḍâ-âg-iral*.

⁵ To suit the metre, this word must be pronounced *geldam*.

⁶ Metre, Mahâśrġdarâ. In the second word, read *nisâpatnġav*.

⁷ Metre, Kanda. Read *andhatman*.

⁸ Read *pratishṭâpakanum*.

⁹ Read *Bammayannum*.

¹⁰ This word seems to be an unnecessary repetition.

¹¹ Or perhaps we should read *midisi*.

¹² Read *tanna* or *tannaya*.

¹³ Read *dêvara*.

¹⁴ Read *spuṭita-ġi-nṅ-ôdhârakkam*.

- 77 pavitra-vasantôtsav-âdi-pa[r*]vvagaligav=annadâna-vidyâdnakka[m*] Banavase-
panichhâsirada¹ ka[m*]panam Nâgarakhamdâv-epatt[ti*]jaç=olagaça
Ab[b*]jalûran-â dâvargg=â vûr=âga-
- 78 lu-bêlkuv=emdu parama-bhaktiyim-dâ ka[m*]pana[da] manneya Mallidêvanam
mu[m*]d-içç-â vûra mêlâlike-mannaya-sumka damda-dôsha-nidhinikshêpa-
sahitav-âgi Êkânta-
- 79 [da*]-Râmâyya[m*]gaļa kâlâm karchchi pûrvva-prasiddha-simâ-sahitam²
tribhôga-sahitam dhârâ-pûrvvakam-mâdi Pâ(pa)ramêsvara-dattiy-âge(gi) tâbra.³
âsanamam koç[ti*]=âneyan=êli(ri)si me-
- 80 rayisi parama-bhaktiyim pratipâlisidam [[*] Om [[*] Śrîkamtha.⁴
padâmbujaman=anâkuļa-chittadole pûjipam Śiva-samaya-prâkâran=ela(ni)si sale
negald=Êkântada-Râman-Îsa-
- 81 bhakti-prêman || Om [[*] Śrîyum⁵ di[r*]ggh-ânyam kirttiyan-anudinavun
mâlke gîrvvâna-vri(vri)mâda-iyayam śrî-Vira-Sôman vidhri(dhri)ta-himakarâm
Kâmadêvamg=udâra-śrî-yuktam-
- 82 g=Adrijâ-sasmita-sita-tara]-âlôla-vistâra-lilâ-nêy(tr)-âlôk-ôddha(?)ta-śrî-lalita-ra ti-ka] â-
lâsya-śailôsha-vêsham || Svasti Samadhigataparinchamahâśabda-mahâman-
- 83 çalêsvaram Banavâsi-pûravar-âdi(dhî)svaram Jayanti-Madhukêsvara-dêva-labdha-
vara-prasâdam vidvaj-[j*]an-ârhladam⁶ Mayûrava[r*]mma-kula-bhûshanam
Kâdamba-kañthiravam kadana-prachandam sāha-
- 84 s-ôttu[m*]gam kaligal=amkusa(sa)m satya-Bâdhêyam śaranâgata-vaçra-pamjara[m*]
yâchaka-kâmadh[ê*]nuv=ity-akhîla-nâm-âvaçi-sahitan=appa śrîman mahâ.⁷
mançalêsvaram[m*] Kâmadêv-arasa-
- 85 r-Ppânungal[l*]-ainûnyam⁸ dushça-nigraha-śihta-pratipâlanadin=âluttam-irid=
Abbalûra Vira-Sômanâtha-dêvaram bamdu kañdu Râmâyyaingalu Śiv-
âgavâ(ma)-vidhâ-
- 86 nadim mâçisida parbba(rvva)t-ôpamânam=appa dêgulamam kañç=avaru mâçida
sâhasamam sa-vistara[m*] kêldu mechehi parama-prîtiyim-d-oda-gomdu pôgi
- 87 Pânungalla nelevîdino]=pradhânaru[m*] tannum Madukeya-mamçalimka⁹-sahitam
sukha-samkathâ-vinôdadi[m*] kullinddu _parama-bhaktiyim Vira-Sômanâtha-
- 88 dâvargge Pânu[m*]gall-ainûra¹⁰=olagaça kampanam Hosanâd-epattar=olage
Munçagôçâ sampada Jôgêsaradin badagaça Mallavajiy-emba grâmamam
prasiddha-si-
- 89 mâ-sahitav-âgi tribhög-âbhyanteram namasyam-mâçiy-â dêvara dêgulada
khaçça-sputita-jîrn-ôdhârakam¹¹ dêvar=amgabhôga-rangabhôga-naivêdya[kkam*]
Chaitra-
- 90 pavitra-vasantôtsav-âdi-parbba(rvva)galgam=anna-dânakkam¹²=emdu Râmâyyaingala
kâlâm karchchi dhârâ-pûrvvakam-mâdi parama-bhaktiyim koççu dharmmamam
pratipâlisidam ((||) Svasty=astu Om ||
- 91 Int-i dharmamangalam pratipâliyisidavaru¹³ śrî-Vârapâsi Prayâge Kurukshêtra
Argghyatirvtha Śrîparvat-âdi-punya-kshêtradalli sâyira kavilegala kôçim
- 92 kolaguvam honno]=kaççisi chatu[r*]vvêda-pâragar=appa s[n*]-brâhmanargge¹⁴
sûryyagrahana-sômagrahaña-bya(vya)tipâta-sa[m*]kramap-[â*]di-p u n y a k â l a d ô l =
vidhi-yuktav-âge koççu

¹ Read *pannirchhâsirada*.

² The syllable *sa* was at first omitted, and then was inserted above the *m* of *sâm*.

³ *I.e., tâbra, for tâma.*

⁴ Metre, Kanda.

⁵ Metre, Sragdharâ.

⁶ Read *âhlâdam*.

⁷ Read *śrîman-mahâ*.

⁸ Read *agnûram*.

⁹ Read *mançalika*.

¹⁰ Read *agnûrag*.

¹¹ Read *sputita-jîrn-ôdhârakam*.

¹² Read *dânakka*.

¹³ Read *pratipâlisidavaru*.

¹⁴ The syllable *hma* was at first omitted, and then was inserted above the line.

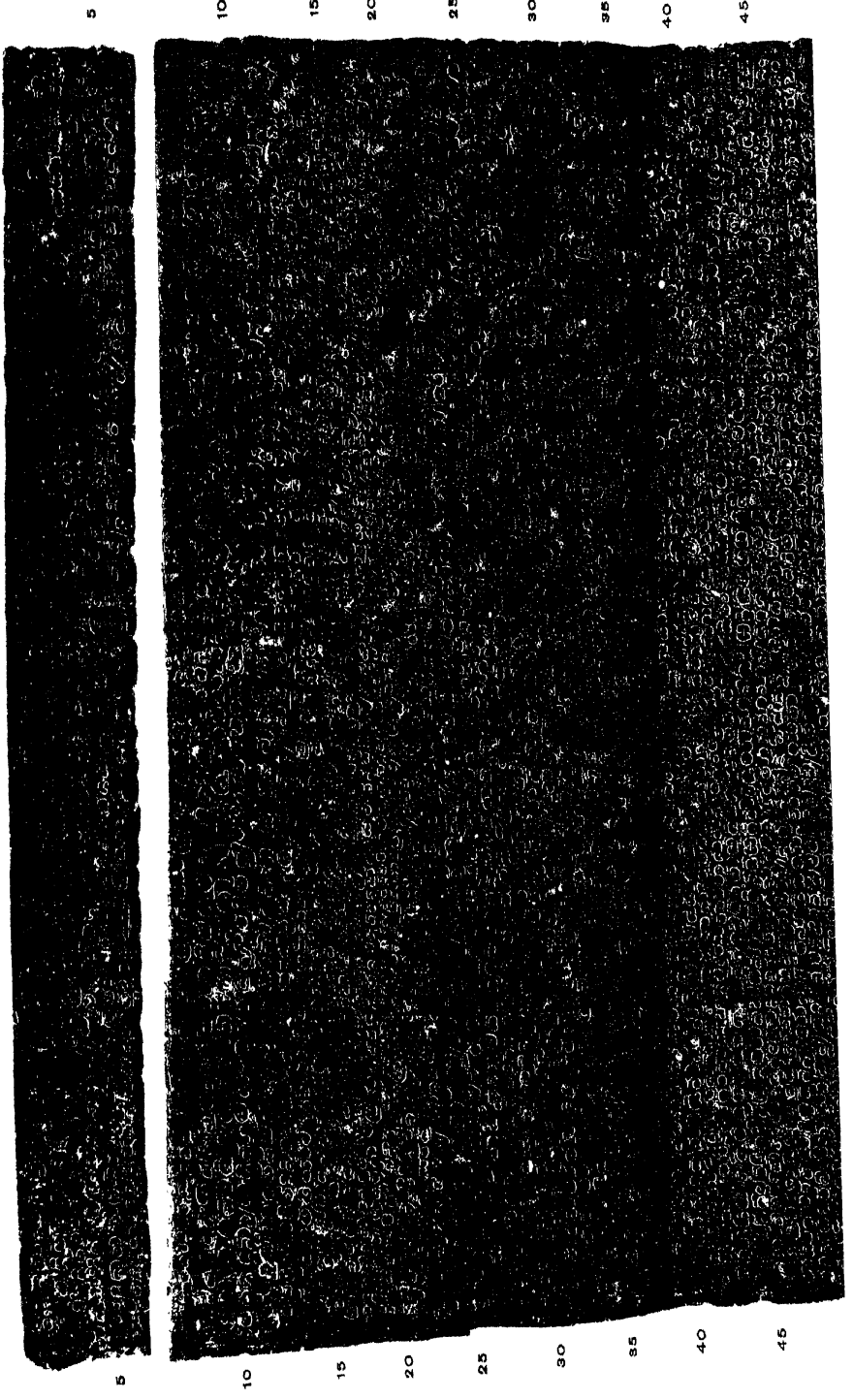
- 93 pa(pha)lavam paḍevaru ī dharmavan=ajidavar=ā Gaṅge Vāraṇāsi Kuru-
kshētra-Prayāg-ādi-puṇya-kshētramgaḷoḷ=ā kavilegaḷuvam brāhmaṇavarām koṇḍa
pāpamām paḍevar=īy=arttha-sam-
- 94 dēhav=ill=ōmbudam munnam¹ Manu-vākyaṅgaḷu(ḷa)m pēḷgu[ṁ*] || Ślōka ||
Babubhir²=vvasudhā bhuktā rājabbih Sagar-ādibih yasya yasya yadā
bhūmis=tasya tasya tadā pa(pha)lam || Gaṇyamtē pāmva(sa)vō
- 95 bhūmēt=gaṇya[ṁ*]tē vri(vri)shṭi-biṇḍavaḥ na gaṇyatē vidhātr=āpi dharmma-
samrakshaṇē phalam || Sva-datt[ā*]m par-datt[ā*]m vā yō karēta
vasumdhārām | shashṭhir-vvarsha³-sahasrāpi viśṭhāyām jā-
- 96 yatē krimih || Karmaṇā manasā vāchā ya[h*] samarththō=py-upēkshatē |
sabhyā(bhya)s=tath-aiva chāmḍāla[h*] sarvva-dharma-bahishkri (shkri)taḥ ||
Kulāni tārayēt=kartā sapta sapta cha sapta cha | adhō=vapā-
- 97 tayēd=dhartā sapta sapta cha sapta cha || Ślōka || Api Gaṅg-ādi-
tīrthēshu hamtur=gām=athavā dvijām nishkriti⁴ syāu-na d[ē*]vasva-
brahmasva-haraṇ[ē*] nri(nri)nām || Sāmānyō⁵=yam dharmma-sētu=
- 98 nripāṇām⁶ kālō-kālō pālānyō bhavadbbih sarvvan=ētānu bhāvita(na)ḥ
pārthivaēndrā⁷ bhūyō-bhūyō yāchatē Rāmachandraḥ || Svasty=astu
maṅgaḷam cha | śrīś=cha || Ōm
- 99 Ōm [[*] Harano⁸=tavanidhiy=am̄t=ām darav=urav=ill=enisi pāḍeda dēgulaṅgam
Puralarana Kailāsad=am̄t=ire virachisidam Śambhu-bhakti-dhāmam Rāmam ||
Vri || Dēgula⁹=endu bhakta-
- 100 janav=ādaradind=idir=erdda koṭ[t*]aḍa(da)m hāgavan=ādaḍam kaḷadu-koḷḷade
bēḍade nāge dve(dai)nyadim pōgi nri(nri)pālaram Śivan=anugrahav-
akshayav=āge māḍidam dēgula[va]m Har-ādr[i]g=en[e]-
- 101 y-āg-ire Rāmam=id=ēm kri(kri)t-ārtthanō || Ka || Kēśavarāja¹⁰-chamūpam
śāsanavam pēḷdan=am̄t=adam tirdi nirāyāsane baradan¹¹=īśana dāsam
Śiva-charanakaṃala-sarapam Saranam || Ōm [[*]
- 102 Svasti Śrīmatu-Hara-dharaṇi-prasūta-Mukkaṃpa-Kādamba-[yamśa*]rum Bana-
v[ā]s[ī]-puravar-ādhiśvararum śrī-Madu(dhu)kanātha-dēvara dibya(vya)-śrī-pāda-
- 103 padm-āradhakarū¹² || Mal[[*]idēvarāyarum ||¹³ Nāgarakha[ṁ*]ḍeya
..... rige-nāḍumam
- 104 koṭṭaru ||

TRANSLATION.¹⁴

Ōm ! Reverence to the god Śambhu (Śiva), who is made beautiful by a *chaurī* which is the moon that lightly rests upon his lofty head, and who is the foundation-pillar for the erection of the city of the three worlds ! May that tree of paradise which is Śambhu, praised by the gods,— which is the abode of the beauty of clusters of flowers which are the rows of drops of

¹ Read *munnam*.² Metre, Ślōka (Anuṣṭubh); and in the next five verses.³ Read *shashī-varsha*.⁴ Read *nishkriti*, for *nishkritih*.⁵ Metre, Śālit.⁶ Read *śtūru-nripāṇām*.⁷ Read *pārthivēndrām*.⁸ Metre, Kanda. The metre is faulty in the third *pāda*.⁹ Metre, Utpalāmālikā.¹⁰ Metre, Kanda.¹¹ The metre is faulty here.¹² Read *āradhakarūm*. The following mark of punctuation is unnecessary.¹³ This mark of punctuation is unnecessary.¹⁴ On previous occasions I have, like others, been accustomed to give in italics, in brackets, words which are not in the original texts, but are necessary to complete the sense and make readable sentences in English; for instance, in the opening verse of this record, the words "the god" before "Śambhu," "his" before "lofty," and "and" before "who." For the future I shall give all such words in common type, without brackets, and shall give in italics, in brackets, only words which are added to explain or supplement the meaning of the original texts, and as to the correctness or suitability of which any doubt may be possible.

Ablur Inscription of about A.D. 1200.



water thrown up by the waves of the holy river Gaṅgā (*that flows through the coils of his hair*); which has for fresh sprouts his dangling matted hair; which has as its growing fruit the ambrosia-rayed moon (*on his forehead*); which is pleasing with boughs that are his arms; and which is embraced by a creeper that is the goddess Gaurī (Pārvatī),—give to Rāma,¹ in particular, with perpetual activity, an abundance of such fruits as are longed for by a petitioner! May Śrīkaṇṭha (Śiva), who is Īśa (*in the form of*) Vira-Sōmēśa, surrounded by all the *Gaṇas*,²—who is adorned by feet in which there are set here and there the numerous crimson rays of the clusters of the jewels in all the tiaras of the multitude of the gods; who is the best of the immortals; and who is the abode of the splendour of the rays of the glances of (Pārvatī) the daughter of (Himālaya) the lord of the mountain of gold,—always confer good fortune upon Rāmadēva, upon him who is of unequalled greatness!

(Line 5)—Round about it (namely Jambūdvīpa) is the ocean, which is met by banks of clouds that are the trunks, blowing out spouts of water, of numerous herds of elephants which agitate the waters by the blows of the tips of their tails that are as efficient in doing so as the shoals of great fish which fall out from the mouths of the fierce monsters of the sea that glide to and fro; from which there rise the rays of many jewels and the lustre of large pearls; which has lines of mountains on its shores; and which is enclosed by the broad hips of the woman who is the Earth. And there, on the south of Jambūdvīpa, which is girt about by the salt ocean which is thus beautiful as being the abode of numerous marine animals and the place of very high waves, among all the Nīla, Nishadha,³ and Himālaya mountains, the cold mountain (Himālaya),—which has vast glens for rest after the fatigue of the great dalliance of love of the crowd of the daughters of the *Siddhas*; which is full of rows and rings of huge rocks falling down from the many piles of mountains that are pounded by the torrent of the waters of (the Mandākinī) the river of heaven; and which is irradiated by the mass of the tremulous lustre of the cold-rayed moon,—is beautiful with a length stretched out so as to measure the eastern and the western oceans.⁴

(L. 10)—In the land of Bhāratavarsha, which lies on the southern flank of that same Himālaya, the king of mountains, there shines, with exceedingly great comeliness, the country of Kuntāla; and there there is beautiful the city that is called Alande, full of grace and splendour, and ever esteemed to altogether surpass Amarāvati (the city of the gods) with learned people and with a countless wealth of cattle and grain and water. Moreover:—As is well known, in Amarāvati there are Sukēśi and Mañjunghōśe,⁵ these two; but in that town there is a whole multitude of women, all of them with beautiful hair and sweet voices. It is charming with various plantations of sweet-smelling rice,⁶ with parks and gardens which are

¹ I.e. to the Rāmeyya, or Ēkāntada-Rāmeyya, who is the subject of the record. In the next verse he is mentioned as Rāmadēva. He is called simply Rāma again in lines 41, 42, 43, 99, 101.

² The *Gaṇas* are the attendants of Śiva. Mention is made of them again in lines 21 to 23, below. The leader of them was Nārada (line 22); and some of them were deceased or translated Śaiva saints, who are used in the same passage.

³ According to Monier-Williams' Sanskrit Dictionary, Nīla or Nīlādrī "the blue mountain," is "one of the principal ranges of mountains dividing the world into nine portions and lying immediately north of Ilāvṛita or the central division," and Nishadha is a similar range "lying immediately south of Ilāvṛita and north of the Himālyā."

⁴ Compare the opening verse of the *Kumārāsambhava*, which describes Himālaya as reaching to the eastern and the western oceans, as if it were the measuring-rod of the earth.

⁵ These are two of the nymphs of paradise; for the first name, see Kittel's Dictionary. The verse contains a play on the meanings of their names.

⁶ *Gandha-iddi* is explained in Monier-Williams' Sanskrit Dictionary as 'a sweet-smelling kind of rice.' He also gives *mahā-iddi*, 'a kind of large and sweet-smelling rice.' And Hsien Tsiang mentions the "*Mahādāli*-rice; this rice is as large as the black bean, and when cooked is aromatic and shining, like no other rice at all; it grows only in Māgadha, and nowhere else; it is offered only to the king or to religious persons of great distinction, and hence the name rice offered to the great house-holder," (*Lijs*, p. 100; see also *Records*, Vol. II. p. 82, where it is called "the rice for the use of the great"). The *gandha-iddi* is mentioned again in G. below, line 4, and also in one of the Managōji inscriptions (page 80 above, line 13).



in bloom through all the seasons, with plenty of well-filled tanks and wells and pools, with sounds everywhere of cranes and buzzing bees and cuckoos and ruddy geese and peacocks and numerous flights of parrots and blue jays, and with the music of lutes in the diversions of courtesans. And when it had thus become a place of many charms, as being known to be the site of an infinite number of parks, and pleasing with inexhaustible pools of water, and crowded with many people, and the dwelling-place of innumerable courtesans, and the abode of a countless number of merchants, there came down there, from the silver mountain (Kailāsa),¹ accompanied by Girijā (Pārvatī), with great gladness, the god Sōmanātha (Śiva), who has the water-lilies that are his feet made tawny by the mass of the multitude of the rays that dart forth from the jewels inlaid in the tiaras of all the gods, and who is a very tree of paradise having for the ripening of its fruits the accomplishment of the desires of worshippers who bow down before him in supplication.

(L. 17)—Among the residents of that town of Sōmanātha,² in the Brāhmaṇ quarters, amongst the Brāhmaṇs, there became famous one who resembled those (*well-known*) Vyāsa and Śuka and Vāmadēva and Parāśara and Kapiḷa and others; namely he, Purushōttama, who was called the best of Brāhmaṇs,— belonging to the Śrivatsa gōtra; praised by (*all other*) Brāhmaṇs; acquainted with all the *Vēdas* and *Vēdāṅgas*; of an excellent disposition through possessing the virtue of pure behaviour. The good wife of that Brāhmaṇ was Padmāmbike, of pure behaviour, devoted to her husband, who by her virtuous disposition caused herself to be likened to both Sitādēvi (the wife of Rāma) and the wife of that (*well-known*) Satyatapas (P).³ And, that husband and wife having remained for a long time without offspring, one day, having come to know the saying of the *Vēda* that “there is no heaven for him who has no son,”⁴ the famous Purushōttama, who practised truth and purity, did worship, together with his wife, to Śambhu, in order to obtain a son, saying “Īśa is the protection from misfortune.”

(L. 20)—At that same time, when Mahēśvara (Śiva), whose feet, resembling water-lilies, are worshipped by the crowd of gods and demons,— with Kēśava (Viṣṇu) and Vāsava (Indra) and Abjābhava (Brahman) in attendance upon him, and surrounded by countless *Gaṇas*, and accompanied by Umā (Pārvatī),— was enjoying the delight of an interchange of pleasing conversations in royal *darbār* in a delightful part of the mountain Kailāsa, Nārada, the leader of the *Gaṇas*, spake thus:— “While Ōhila, Dāsa, Chenna, Sīriyāla, Halāyudha, Bāṇa, Udbhata, and Malayēśvara who came here in human form, and Kēśavarāḷa,⁵ and innumerable other *Gaṇas*, resigning the happiness of earthly life, have been dwelling here in this

¹ Hiuen Tsiang mentions a “silver mountain,” and appears to place it in the country of *O-ki-ni*, somewhere on the north of the Himālaya range: he says—“this mountain is very high and extensive; it is from this place that the silver is dug which supplies the Western countries with their silver currency” (*Life*, p. 36).

² The text perhaps means to say that Alande was also known by the name of Sōmanāthapurā.

³ The *akshara* before the *tya* at the end of line 18 is small and imperfectly formed, and is almost quite illegible. I can only conjecture that it is *sa*. Satyatapas appears to be “a *Muni* who was once a hunter but, after performing severe austerities, obtained, as a boon from Durvāsas, that he should become a great sage and saint.” But it is usually Sitā and Arundhatī (wife of Vasishṭha), who are quoted as patterns for wives to imitate.

⁴ We seem to have here some well-known proverb. *Lōka*, ‘world,’ must stand for *paralōka*, ‘the other world, heaven.’—For a very similar expression, Prof. Kielhorn has referred me to *aputrāyām kila na santi lōkāḥ sūbhāḥ* (*Kādambarī*, Peterson’s edition, p. 61, line 14),—words which the queen heard at a recitation of the *Mahābhārata*.

⁵ The reference here is to various famous Śaiva saints, most of whom appear to be mentioned in the *Basava-purāna*.—Mr. H. Krishna Sastri has obliged me with other references for some of these persons: for Sīriyāla (in Kanarese) or Śīruttonḍanāyanār (in Tamiḷ) the fourteenth *śūdras* of the *Vṛishabhēndravijaya* of Shudakehari, and also the Tamiḷ *Periyapurānam* (prose version, Madras edition, p. 217 ff.), with the difference that Sīriyāla is here represented as the son of Śīruttonḍa, and not identical with him, as asserted in the other work; for Halāyudha, the fifteenth *śūdras* of the *Vṛishabhēndravijaya*, which incidentally mentions also Dāsa and Chenna (verses 4, 6, after the introduction); and for Malayēśvara (in Kanarese) or Sērāṇap-Perumāl (in Tamiḷ), the *Periyapurānam*, p. 220 ff., which says that, when ruling at the town of Koṅṅūḡḡūr, he became a

especial excellent abode of faith, the congregation (of Śaivas on the earth) has been afflicted among the Jains and Buddhists." On his speaking thus, Mahēsvara, with a smile on his face that resembled a water-lily, said to Virabhadrā—"Do thou, in the world of men, beget a man with a portion of thyself, and then put a stop to those hostile observances." And thereupon Virabhadrā came in a dream, in the guise of an ascetic, to Purushōttamabhāṭṭa, and said "There shall be born to thee a son, who shall suppress hostile observances;" and he further said "Those many people, in the region of the south, who have trodden in the paths of the Jains, all of them shall be put to shame, O master!, by thy son (*who shall be called*) Rāma." Having thus spoken and having manifested great graciousness, he went away. And Purushōttamabhāṭṭa, full of content at having succeeded, obtained a son, and performed the birth-ceremony and other rites, and bestowed the name of Rāma in accordance with the bidding of the god.

(L. 27)—And while he (Rāma), having become imbued with meditation on Śiva in a manner suitable to his divine birth, was practising observances with strict indifference to other things, it came about that, through the intensity of his devotion which was directed entirely to one object, he was called one who had one sole aim; and, having worshipped Śiva with great exclusiveness, he acquired the name of Ēkāntada-Rāma. And in the course of practising observances, with speech and body and mind always devoted to the feet of (Śiva) the lord of Gaṇṛī (Pārvatī), at various sacred places prescribed by the Śaiva traditions and on all the numerous great and small rivers where there are altars of Śaṁbhū, he came and beheld with joy the Sōmanātha of the South,¹ honoured by the gods, who drives away all sin. And when, having thus come, he was worshipping that Sōmanātha of Huligere, whose feet are beautified by the cluster of the rays of the jewels in the tiaras of the greatest of the gods who unceasingly bow down before him, that supreme lord became manifest, and said,—(Here are two ślōkas)²—"Go, O Rāma!, at my command, to the excellent village of Abbalūru, and take up thy abode there at ease, and sacrifice to me with strict devotion; and, without any apprehension, enter into controversy with the Jains, and wager thy head; and be victorious, O son!"

(L. 33)—And when, on the god Sōmanātha having thus given his commands, Ēkāntada-Rāmāya was abiding, with complete indifference to other things, at the shrine of the god Brahmōsvara of Abbalūru, some of the Jains, together with that Saṅkagaṇḍa,³ concerted together, and came to obstruct him, and with great resoluteness persistently sang the praises (of their own god) in the proximity of Śiva, saying "Jina is the (true) divinity." When he heard that, Ēkāntada-Rāmāya became very full of wrath, and said "It is forbidden to praise any other deity in the proximity of Śiva:" but, refusing to desist, they continued vociferating; and then he spake thus:—"Who is it that creates the earth?; who is it that protects it in the time of calamity?; and further, who is it that is able to destroy it, when his anger becomes great?; it is that same Śaṁbhū; and, in the face of the existence of him, who pervades everything, how can he (Jina) be a god, who came by chance into the world, and lived⁴ in bewilderment, and applied himself to practising austerity, and (*only thus*) attained happiness?; does your Arhat bestow gifts as Hara (Śiva) does?; has he ever given even ever so small a thing?; (*it is*) from

follower of the famous Śaiva devotee Sundaramūrtināyaṇar (see *id.* pp. 1 to 51), and visited various Śaiva shrines in the south, and eventually followed Sundaramūrti on horseback to Kailāsa, and which, in connection with the same story, mentions a certain Bāpa or Bāṅabhadrā as a musician who received presents from Sōmanāṅg on the recommendation of the god at Madura.

¹ I.e. Sōmanātha, (sc. Śiva, in that form) of Huligere (Lakshmeshwar), who is mentioned in the next line.— See page 243 above, note 3.

² Thus in the original, by way of parenthesis; like the *vachana*, 'prose,' *kanda*, 'verse,' and *vṛitta*, 'metre,' which also we have here and there.

³ I.e. "together with Saṅkagaṇḍa, one of the village-headmen of that place."

⁴ *Bardū* seems to be a form of the past participle of *baḷ*, 'to live,'— a root from which we have *bardū*, *baddū*, 'increase, greatness, etc.'

Hara (*that*) in former days the devout *Gaṇas* Bāṇa and Diniśāla, and so many others, obtained boons." On his leaving thus spoken, the Jains said—"It may be so !¹ but why dost thou simply talk of former worthies ? cut off thine own head, under such conditions that all people may know of it, and offer it to him, and get it back from him, (*and then we will admit that*) thou art indeed a pious man and he is indeed the god."

(L. 38).—When they had thus spoken, Ēkantada-Rāma said "If I offer my head to (Śiva) the foe of Love, and obtain it back, what is the wager that ye will pay to me ? ;" whereupon they replied, in anger, "We will pluck up our Jina and set up (*an image of*) Śiva." Then, saying "Give me (*it in writing on*) a palmyra-leaf," and taking the palmyra-leaf that they gave, Rāma brought (*his image of*) Śiva into the presence (*of the Jains*) at the place where he was to straightway cut off his head and make an offering of it, and spake thus :—"If I have ever not said that thou alone, O Śambhu !, art my protection without fail, and if my thoughts have ever gone astray after other gods, my head shall not go from me by the edge of this scimitar;² but, otherwise, O Śiva !, let it roll down before thy feet !" and, thus speaking, the brave Rāma, with a loud shout, and with an unflinching hand, set himself to cut off his head and lay it at the feet of Śiva. While the disciples were saying "Surely he inflicted but a small wound ; he drew the sword and thought, indeed, to do a bold thing, but then he became afraid and has preserved his body unhurt ; he must have devised some mischief to the sword (*blunting it, so that it shall not wound him*)," Rāma, that man of ability, quickly and instantly cut through his own neck with as little difficulty as if he were shearing through a bundle of grass, and placed (*his head*) at the feet of Īśa (Śiva), and caused joy to the attendants of Śaṅkara (Śiva).

(L. 43).—After the severed head had been exhibited in public during seven days, Hara kindly gave it back : the head became sound again without any scar ; and Rāma received it back, to the knowledge of all people. In much perturbation, all the Jains, in great distress, bowed down on the ground and seized his feet, imploring him to abstain from destroying their Jina ; but, refusing to abstain, he fell on it like a thunderbolt from a clear sky,³ and broke the head of the Jina. Just as a wild elephant in rut plunges into a grove of plantain-trees, and, though alone, sweeps everything away before him, so he, putting forth his strength, scattered the heroes who guarded it, and the horses, and the chieftains, and, while the opposing ranks of the Jains, crying out that Mārī (the goddess of plague or death)⁴ had come upon them, were running away in flight, he beat the Jina till it fell ; and there he made them accept the holy Vira-Sômēśa.

(L. 46).—When the Jains, having gone in a body, and having related all the matter in a cunning way to king Bijjaṇa, were, with enmity, making a very slanderous complaint about it, king Bijjaṇa became mad with anger, and looked at Rāmayera with wrath, and said "Why hast thou done this evil thing ? ;" whereupon he shewed the palmyra-leaf that they had given, and said :—"This is the palmyra-leaf that they gave ; weigh it in thy mind, and place it in thy treasury ; let them wager again ; if they dare further stake, in thy presence, (*all*) their various Jinās, then I will cut off my head and place it as the stake in their hands, and will recover it even after they shall have burned it ; but they shall wager to me the various Jinās of their eight hundred shrines, the chief of which is the Ānesejeyabasadi." Thereupon king Bijjaṇa said "We will see this marvel ;" and he summoned the wise men of the shrines, and the (other)

¹ *Ēṅgu*, line 38, is to be taken as *ehge* (= *ehage, ehāge*), 'in what manner ? how ?' + *u* (= *ū*),—'howsoever, it may be.'

² *I.e.* "let me not have the courage to cut it off."

³ *Lit.* "like a dry thunderbolt, unaccompanied by rain."

⁴ There is a reference to Mārī in line 28 of the Nēārgi inscription (*Jour. Ep. Br. As. Soc.* Vol. X. p. 243) ; and another occurs in an inscription at Balmuri (*Ep. Carn.* Vol. III., Sr. 140), in which she is called Mārīya-mārī, "the destroying deity Mārī."

Jains, and said "All of you wager your shrines, and give (*it in writing on*) a palmyra-leaf. But they said "We came to lay a complaint about the shrine which has already been ruined; we have certainly not come to lay a wager and lose (*any more of*) our Jinas!" Then king Bijjana laughed, and dismissed them, bidding them to go without any further words, and to live in peace; and he gave to Rāmayya, in such a way that all of them knew of it, a certificate of victory.

(L. 51)—A very Indra to the mountains that are hostile kings; a very Agastya to the ocean of hostile kings; a hot fire to the fuel of hostile kings; a very Śiva to Love in the form of hostile kings; a great Garuḍa to the fierce serpents that are hostile kings; such is the glorious Bijjana, the friend of those who swing the sword in seizing the wives of inimical kings, and the favourite of the woman Fame. Having put down the Chōla, having humbled Lāla, having deprived Nēpāla of stability, having crushed Andhra to pieces, having made the Gurjara captive, having broken the greatness of the king of Chēdi, having ground Vaṅga in a mill, and having fought and killed the kings of Baṅgāla, Kaṅga, Māgadha, Pataśvara,¹ and Mālava, the brave king Bijjanarāya has protected the whole circuit of the earth. Agastya was born in a pitcher, and drank up the ocean; and in Bijjana, that excellent man, born among the Kaṅachuryas, (*there was displayed*) the power of drinking up, without vomiting, the ocean that was the lineage of the Chālukyas.

(L. 55)—Hail! The glorious Bijjanadēva,—who was possessed of all the glory of the names of, among others, the Mahāmanḍalīśvara who obtained the pañchamahāśabda, the supreme lord of Kāṅaijara the best of towns, he who had the banner of a golden bull, he who was heralded in public with the sounds of the double drum called ḍamaruga, he who was the sun of the water-lily that was the family of the Kaṅachuryas, the fierce in fight, the hero in the clash of battle, the sun of good warriors, the elephant-goat of brave men, a very cage of thunderbolts to (*protect*) elephant-like chieftains who sought refuge with him, a very (Rāvaṇa) lord of Laṅkā in prowess, (*he who behaved like*) a uterine brother to the wives of other men, he who was successful (*even*) on a Saturday, the wrestler against hill-forts, a very Rāma characterised by firmness of character, the wrestler free from apprehension,—was pleased with the great boldness that was displayed by Rāmayya, and with his unsurpassed devotion to the god Mahēśvara; and, for the repairs of whatever might become broken or torn or worn-out belonging to the enclosure,² with beautiful pinnacles, of the temple of the god Vira-Sōmanātha, and for the aṅgabhōga and the perpetual oblation of the god,—having put forward (*to manage the grant*) Chātṭarasa, the chieftain of the Sattalige³ seventy which was a *kampana* of the Banavase twelve-thousand, and the chief *Prabhus* and village-headmen of that *kampana*, and having laved the feet of the holy Ēkāntada-Rāmayya,—he gave, with libations of water, the village named Gōgāve to the south of Maḷugunda in the Sattalige seventy, with its established boundaries and (*to be enjoyed according to*) the *trībhōga*,⁴ and so maintained (*religion*).

(L. 51)—Om! When many kings, possessed of glory and renowned fame and valour, endowed with prowess (*that has been preserved*) in legends, had passed away in the lineage of the Chālukya kings which was considered to be the chief ornament of the Lunar Race, Tailapa (II.),—as an instance of a typical king,⁵—who may be called one of the seven principal mountains of the earth which was the Chālukyas, with happiness possessed (*the world*). To

¹ This seems to be a variant of, or a mistake for, Pataśchāra, which is given as the name of a people in Monier-Williams' Sanskrit Dictionary.

² See page 249 above, note 6.

³ See page 249 above, note 2.

⁴ *I.e.* to be enjoyed in three equal shares by the god, the Brāhmanas, and the grantee; see *Ind. Ant.* Vol. XIX. 271.

⁵ *Ārṭhey-āge*, line 62, seems to be used in the sense of *uddākritam-āge*. A more literal translation would be,—**when kings are brought together (to select an illustration).**

that Tailapadēva there was born a son named (Iṛivabeḅaᅅga)-Satyāśrayadēva; his son was Vikramadēva (V.); his younger brother was Daśavarmadēva; his son was Jayasiᅅgarāya (II.);¹ his son was Āhavamalla-(Sōmēśvara I.); his son was Tribhuvanamalla-Permādirāya-(Vikramāditya VI.); his son was Bhūlōkamalla-Sōmēśvaradēva (III.); his son was the *Pratāpachakravartin* (Porma)-Jagadēkamalla (II.); his younger brother was Trailōkyamalla-Nūrmāᅅi-Tailapa (III.); and his son was Tribhuvanamalla-Sōmēśvaradēva (IV.), whose prowess and majesty were as follows:—

(L. 65)—When eighty fierce tusked elephants in rut were massed together (*to oppose him*), laying aside fear, and not relying upon (*any other means*), with one tuskleless elephant he repulsed them as if they were but one or two,² and fought and conquered the countries, the towns, the elephants, and the horses; (*and so*) Sōmēśvara uprooted that race of the Kaᅅachuryas, as if it were but a *billa*-tree. In such a way that the Earth became free from enmity, and Fortune, having come under his control, became herself a very mine of generosity to him, and Fame laid his commands on the mouths of all the rulers of the points of the compass, and the lovely woman Victory was ever fettering the sword of his arm (*to restrain him from altogether too excessive conquests*), Vira-Sōmēśvara (IV.), whose valour was unassailable, and who was the moon of the water-lilies that were the eyes of the wives of his foes, acquired the sovereignty. A very close connection between the earth and himself being formed at that time when the dense darkness that was the Kaᅅachuryas dispersed before his brilliance, the Chāᅅukya king Sōma became famous.

(L. 69)—That same Tribhuvanamalla-Sōmēśvaradēva (IV.),—when the *kumāra* Bammayya,³ the chief of all the leaders of the army, the establisher of the Chāᅅukya sovereignty, and he himself, were at the small village of Seleyahalliᅅyakkoppa with the pleasure of an agreeable interchange of communications, and were one day engaged in a discourse about religion and were reciting the praises of ancient and recent devotees of Śiva,—heard the story of how Ēkāntada-Rāmayya, when he was at Abbālūru, and when all the Jains assembled and came and entered into a great disputation with him and made a wager that, if he would cut off his head and could get it back⁴ from the hands of Śiva, he might break their Jina and set up Śiva, and gave (*it in writing on*) a palmyra-leaf, took the palmyra-leaf that they gave, and cut off his own head, and then, after doing worship to Śiva, on the seventh day got back his head free from all injury just as it was before, and obtained a certificate of victory, together with respectful treatment, from the hands of Bijᅅᅅadēva, and broke the Jina, and destroyed the shrine and flung it down, and laid waste the site, and set up the god Vira-Sōmanātha, and in accordance with the Śaiva traditions founded a temple with three pinnacles, as vast as a mountain. And Tribhuvanamalla-Sōmēśvaradēva (IV.) was astonished, and, from a desire to see him, caused a letter of deferential invitation to be written, and made him come, and met him with respect, and took him along with himself to his own house, and did worship to him with great reverence, and,—for the repairs of anything that might become broken or torn or worn-out belonging to the enclosure⁵ with beautiful pinnacles of the temple of the holy god Vira-Sōmanātha, and for the *aᅅgabᅅhōga* and⁶ the *raᅅgabᅅhōga* and the perpetual

¹ There are mistakes here: Jayasinha II. was, indeed, a son of Daśavarman; but the latter was the younger brother of Iṛivabeᅅga-Satyāśraya, not of Vikramāditya V.; and Vikramāditya V. was a son of Daśavarman: see the table, above, Vol. III. p. 2.

² Compare a verse in the Gadag inscription of A.D. 1192 (*Ind. Ant.* Vol. II. p. 300, text line 29 f.), which, properly translated, describes Brabma (the general who helped Sōmēśvara IV. to recover the kingdom, and who is mentioned by the name of Bammayya in line 70 below) as conquering sixty tusked elephants with one young tuskleless elephant, when, in contempt of (*i.e.* in mutiny against) his father, he was depriving the Kaᅅachuryas of the sovereignty.

³ *I.e.* "the younger Bammayya;" so called to distinguish him from his grandfather of the same name (see *Dyn. Kan. Distrs.* p. 464, note 3). He is the Brahma who is mentioned in the preceding note.

⁴ *Paᅅadey-appaᅅe*, line 71, from *paᅅadey*, for *paᅅadey*, + *appaᅅe*, is a somewhat stilted equivalent of *paᅅadeᅅe* or *paᅅadeᅅe*.

⁵ See page 240 above, note 6.

oblation of the god, and for the occasions, among others, of the purificatory ceremony of the month Chaitra and the festival of spring, and for the giving of food and the imparting of knowledge,—saying that the village was to belong to that god,—with the very greatest devotion, having put forward Mallidēva, the chieftain of the *kampana*, (to manage the grant), and having laved the feet of Ēkāntada-Rāmayya, gave, with libations of water, (by) a copper-plate charter, as a grant to the god Paramēśvara (Śiva), the village of Abbalūru in the Nāgarakhaṇḍa seventy which was a *kampana* of the Banavase twelve-thousand, together with the customs-duty called *mēlālike-manneya* of that village, and with (the right to) fines and punishments and buried treasure, and with its boundaries established in former times and with the *trībhōga*; and he seated him on an elephant and paraded him in public, and thus with the very greatest devotion maintained (religion).

(L. 80)—Om! Ēkāntada-Rāma, who worshipped the water-lilies that are the feet of Śrīkaṇṭha with thoughts free from any perplexity, and who became famous in being considered to be the bulwark of the Śaiva rites, delighted in devotion to Śiva!

(L. 81)—May the holy god Vīra-Sōma,—who is the greatest among all the gods; who carries the moon (on his forehead); and who wears the garb of an actor in the dance of amorous dalliance which is lovely on account of the beauty imparted to it by the smiling, white, trembling, full glances of the sweet smiles of (Pārvatī) the daughter of the mountain (Himālaya),—day by day confer fortune and long life and fame upon Kāmadēva, upon him who is endowed with nobility!

(L. 82)—Hail! When the illustrious *Mahāmaṇḍalēśvara* Kāmadēvarasa,—possessed of the string of names of, among others, the *Mahāmaṇḍalēśvara* who attained the *pañcamaḥāśabā*; the supreme lord of Banavāsi, the best of towns; he who acquired the excellent favour of the god Madhukēśvara of Jayantī (Banavāsi); the delight of learned people; the ornament of the family of Mayūravarman; the lion of the Kādambas; the fierce in fight; he who excelled in audacity; the elephant-goad of brave men; a very Rād̥hēya (Karna) in truth; a very cage of thunderbolts to (protect) those who sought refuge with him; a very cow of plenty to petitioners,—was governing the Pānuṅgal five-hundred, punishing the wicked and protecting the good, he came and saw the god Vīra-Sōmanātha of Abbalūru, and beheld the temple, as large as a mountain, which Rāmayya had had made according to the precepts of the Śaiva traditions, and listened in detail to the daring that he had displayed, and was pleased, and took him along with himself with the very greatest affection, and went away; and,—when his ministers and himself, together with the *Maṇḍalika* Madukoya, were seated (in assembly) at the capital of Pānuṅgal with the pleasure of an agreeable interchange of communications, with the very greatest devotion he made the village named Mallavalli, on the north of Jōgēsara which is near Muṇḍagōḍ in the Hosanāḍ seventy which is a *kampana* in the Pānuṅgal five-hundred, together with its established boundaries and including the *trībhōga*, into a *namasya*-grant for the god Vīra-Sōmanātha, and laved the feet of Rāmayya, and gave it, with libations of water, with the very greatest devotion, for the repairs of whatever might become broken or torn or worn-out belonging to the temple of that same god, and for the *aṅgabhōga* and the *raṅgabhōga* and the perpetual oblation of the god, and for the purificatory ceremony of the month Chaitra and the festival of spring and the other occasions, and for the giving of food; and thus he preserved religion. May it be well! Om!

(L. 91)—Those who preserve these acts of religion shall obtain the reward of fashioning in gold the horns and hoofs of a thousand tawny-coloured cows at the sacred Vārapāsi or Prayāga or Kurukshētra or Arghyatīrtha or Śrīparvata or any other holy sites, and giving them to Brāhmins versed in the four *Vēdas* at such meritorious times as an eclipse of the sun, an eclipse of the moon, a *vyatīpāta*, a passage of the sun from one sign of the zodiac to the next, etc.; those who destroy these acts of religion shall incur the sin of slaying those same cows and Brāhmins at the Ganges or Vārapāsi or Kurukshētra or any other sacred sites! And, to shew

that there is no doubt about this, he¹ quotes the sayings of Manu of former times:— The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of making this grant, if he continues it*)! The dust of the earth may be counted, and the drops of rain; but the reward of preserving a religious grant cannot be estimated even by the Creator! He who confiscates land that has been given, whether by himself or by another, shall be born as a worm in ordure for the duration of sixty-thousand years! He who, though capable (*of better things*), displays neglect in act or thought or speech,— whether he be a person of good condition or a man of low caste, he is outside the pale of all religious rites! The maker (*of a grant*) shall raise seven times seven times seven families (*to heaven*); but he who confiscates shall cause the same number of families to sink down (*into hell*)! There may be absolution for one who slays a cow or a Brâhmap on the Ganges or at any other sacred place, but not for men who confiscate the property of gods or Brâhmanas! “This general bridge of religion should at all times be preserved by you;” thus does Râmachandra make his earnest request to all future princes! May it be well and auspicious; and may there be good fortune! Ôm! Ôm!

(L. 99)—Saying “(*As*) I am thus (*notoriously*) a very treasury of austerities directed towards Hara, any small effort is not (*becoming to me*),” Râma, the abode of devotion to Śarîbhhu, constructed (*this great*) temple of (Śiva) the destroyer of the cities (of the demon Tripura). Without spending or asking for anything, even so little as a *hâga*,² which devotees, standing in front of him in reverence, might offer for the shrine, but going with great humility to the princes (*and obtaining their contributions*), through the inexhaustible favour of Śiva Râma made this temple, resembling (Kailâsa) the mountain of Hara; how successful he was!

(L. 101)—Kôsavarâja, the leader of the forces, spake this record; and Sarapa,— the slave of Îsa; he whose refuge is the water-lilies that are the feet of Śiva,— put it into proper shape, and wrote it with facility. Ôm!

(L. 102)—Hail! Mallidêvarâya,— [who belonged to the race of*] Mukkanna-Kâgamba who was born from the holy Hara (Śiva) and the Earth; the supreme lord of Banavâsi, the best of towns; the worshipper of the water-lilies that are the sacred and holy feet of the holy god Madhukanâtha,— of Nâgarakhanda, gave

F.— Of about A.D. 1200.

This record is on a stone tablet outside the temple of Sômanâtha.— The sculptures on the stone are, at the extreme proper right end, a *lînga*, with an officiating priest standing to it, and with a human head on the front part of the *abhishêka*-slab and the headless body below it, propped up against the lower part of the stand of the *lînga*; and, along the rest of the stone, a representation of a fight: next to the *lînga*, there are five standing figures, armed with spears and shields, and facing away from the *lînga*, and evidently intended to be Saivas fighting in defence of it; in front of them, there are five or six standing figures, armed with spears only, and attacking them; immediately behind the latter, there are four smaller figures, each blowing a large horn held up in its circular shape over his head;³ further on, there are two groups,

¹ Nrcely, the composer of the record.

² A *hâga* is a very small coin, equal to one *ane* and two *lâsna*.

³ The horns are of the kind called in Kanarese *kahale*, *kâhale*, or *kâlê*, and in Marâthî *siâg*. They are used in the services of temples, as well as in religious and secular processions, at weddings, and so on; and evidently in former days they were used as battle-horns. They are made sometimes all in one piece, sweeping round in a continuous curve covering rather more than half a circle, and sometimes with a joint in the middle so that, in

each of four standing figures, apparently spectators; and some seven or eight more lying stretched out wounded or dead, all along below the feet of the combatants and of some of the spectators.—The writing runs along the top of the stone, above the sculptures, and the area about 5' 2½" broad by 0' 2¾" high. It is in a state of very good preservation, but seven or eight letters are missing at the end of each line; it would seem that the stone was at some time or another trimmed at that end, and that these letters were broken off, and perhaps, with them, some sculptures,—possibly some horsemen and, at the same time, the image of Jinendra. The purport of what is lost at the end of line 2 is plain enough, but need not be supplied with exactly the same *alsharas* that I shew in square below; but it is impossible to say how the missing word or words at the end of line 1 should be filled in. The second line of writing commences below the *s* of *sanāha-gā* in line 1.—The characters are well formed and boldly engraved Kanarese characters of about A.D. 1219. The size of the letters ranges from about ¾" to 1".—The language is Kanarese.

The inscription is not dated, and does not refer itself to the reign of any king. It simply marks the place where, according to tradition, Ēkāntada-Rāmayya cut off his head and offered it to Śiva, and then obtained it back again, as recorded in the long inscription, E. above.

TEXT.

- 1 Śrī-Brahmēśvara-dēvaralli Ēkāntada-Rāmayya basadiya Jinan-oḍḍav-ūṛi tōḷḷa aridu haḍeda ṭāvu || Saṅka-gāvumḍa basadiyan-oḍḍ[e*]yal-iyadh(ā) kndurey
- 2 n-oḍḍ-iralu Ēkāntada-Rāmayya kādi geldu Jinanan-oḍḍedu ||[ūgamam prathishṭhā māḍidam ||]

TRANSLATION.

The place where, at (*the temple of*) the holy god Brahmēśvara, Ēkāntada-Rāmayya, when the Jina of the shrine had been warged, cut off his head, and received it back again. When Saṅka-gāvumḍa would not let him destroy the shrine, and arrayed his men and horses (*to defend it*), Ēkāntada-Rāmayya fought and conquered, and broke the Jina, and set up a *liṅga*.

G.—Of the time of Siṅghana.—A.D. 1219.

This record is on a stone tablet standing against the wall, or perhaps built into the wall, outside the back of the temple of Basavēśvara.²—At the top of the stone there is a compartment

in addition to being used in the circular shape, the two parts of them can be turned so as to stretch out in reverse curves like an elongated S. To the European ear, they are chiefly associated with nothing but a discordant tumult of sound; and not incorrectly, when they are blown in processions, with simply the object of making as much noise as possible. But this use of them does not do justice to them. In the Kanarese country (and doubtless elsewhere also) some of the men, whose profession is to play these large horns, have well-merited reputations reaching far and wide; their services are much in request, and are well rewarded; and it is a great treat to get hold of one of these skilled players and hear his performances. He will first stand upright, and "wind" the horn, which for this purpose he holds in its circular shape, sweeping right up from his mouth over his head. He will then sit down, with the horn, in the same shape, slung by a cord round his neck and resting from his mouth down under one arm-pit and then up over the other shoulder; and it is surprising what sweet sounds he will produce with it, especially when he places the mouth-piece inside his mouth and sings an air through the horn. And he will usually finish by placing the mouth-piece against the outside of his cheek, or against his throat, and then also, apparently, playing it in the same soft mode; but this, which is also done by some players on the *saṅka-shali*, is of course only a trick,—though it is a very clever one. I do not know what authorities confer the distinction; but the more specially skilled players are entitled to carry *ṭarḍiyis* or plumes, which are fixed into sockets in the rims round the mouths of the horns. Similar plumes for drums are mentioned in some of the Kanarese ballads (*Ind. Ant.* Vol. XV. p. 352, Vol. XVIII. p. 359).—The *kaḍḍe* was one of the five instruments used in producing the *paṅḥamahādhada*; see page 216 above, note 3.

¹ From the ink-impression. This record is not included in *Carn.-Dēsa Inscri.*

² That is, according to the return made to me. But in *Carn.-Dēsa Inscri.* it is described as being inside the temple.

of sculptures, shewing, in the centre a *linga*, with a priest standing to it; on the proper right, two seated figures, with two standing figures waving *chauris* over them, and with the moon above; and on the proper left, the bull Nandi, with the sun above it. Then come lines 1 to 10 of the writing. Then comes another compartment of sculptures, shewing two seated figures, each inside a small pavilion, and with a standing figure, holding a *chauri*, on each side of each pavilion. And then comes the remainder of the record.—The writing covers in lines 1 to 10 an area about 2' 1 $\frac{3}{4}$ " broad by 0' 7" high, and in lines 11 to 16 an area of the same breadth by about 0' 4" high. It is in a state of good preservation almost throughout. But down the proper right of the tablet there is some projection which more or less hides the first *akshara* of each line in lines 1 to 8 and 10, and prevents it from appearing fully in the ink-impression. And the record appears to have been left unfinished in the last line.¹—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed, though the engraving is rather thin and not very deep. The size of the letters ranges from about $\frac{1}{16}$ " to nearly $\frac{3}{4}$ ". The *anusvāra* is formed in two ways, as in E. above; sometimes on the line of writing, and sometimes above it. The *virāma* is represented throughout by the sign for the vowel *u*; and a noticeable instance of this is in *tata-kshapadi*, line 12. The lingual *ç* is represented throughout by its own distinct sign.—The language is Kanarese, of the same transitional kind as that which we have in E. above. And the record is in prose and verse mixed. In line 3, we have the word *baliya*,—a variant of the *balīya* of other records,—which according to dictionaries means “near to” (*lit.* “of the vicinity of”), but which in such passages as the present is equivalent to the Sanskrit *madhyavartin* or *antarvartin*, “in the middle of, or included in.”² In the same line, we have *bāḍa*,—a *tadbhava* corruption of the Sanskrit *vāḍa*,—which usually means, as here, “a town,” but is sometimes used in the sense of *kampana*, which Kittel's dictionary gives in the sense of “a district,” and which I have sometimes translated by “an administrative circle of villages.” And in line 15, we meet with the rare form *ḍgu*, for *hōgu*, in *ōdar*, = *hōdar*, “they went.”—In respect of orthography, the only points that call for special notice are (1) the use of *auvu* for *au*, in *pauvurṇavi*, line 1, and in *gauvuḍa*, lines 5, 8, 10; and (2) a very uncommon use of the initial long *i* in the middle of words, owing to which we have *āvalīm* for *āvaliyim*, line 3, *sālīi* and *ōlīi* for *sāliyī* and *ōliyī*, line 4, *līlet* for *līleyim*, line 6, *sābra* for *sāyira*, line 9, and, still more extraordinarily, *vairi* for *vairī*, line 12.

The inscription refers itself to the reign of the Dēvagiri-Yādava king Siṅghana; and to a time when (a feudatory) Siṅganadēvarasa was governing the Banavāsi twelve-thousand province. The tablet is a *virgal* or monumental slab, in memory of the death of two local heroes, Mācha and Gōma, in battle, on the occasion of a cattle-raid at Ablār. The raid was led by Īśvaradēva of Beḷagavatti. From Mr. Rice's *Mysore*, 2nd ed., Vol. II. p. 448, we learn that Beḷagavatti³ is the modern Beḷagutti in the Honnāli tāluka of the Shimoga district, Mysore,—the ‘Bellagooty’ of the Indian Atlas, sheet No. 42, in lat. 14° 11', long. 75° 35', twenty-four miles S. S. E. $\frac{1}{2}$ S. from Ablār,—and that Īśvaradēva belonged to a family of local chiefs mentioned in records there, which give another date for him in A.D. 1216, and give also the names of Mallidēva, A.D. 1196, Sirḥhaladēva, A.D. 1232, and Bīradēva, A.D. 1249.

The record is dated on the full-moon day, coupled with Monday, of the Pramāthin *saṁvatsara*, specified as one of the years of Siṅghana. The regnal year is not cited, though it is usual to cite it in any date expressed in this manner.⁴ The name of the *saṁvatsara*, however,

¹ See page 264 below, note 3.

² For this word, and *bāḍa*, both of which occur also in A. (see page 280 above, notes 7, 12), see a note in *Jour. As. Br. R. A. Soc.* Vol. X. p. 280.

³ Mr. Rice writes the name ‘Belegavatti.’ In the present record, however, the vowel of the second syllable is distinctly *a*,—not *e*.

⁴ It should have been specified as his tenth year. The transcript in *Cann.-Dēsa Insors.* actually inserts *Ḍneya*, as if it stood in the original; and it further reads *Pramdāhi*, by mistake for *Pramdāhi*.

fixes the year as Śaka-Samvat 1142 current. And this date, again, has not been correctly; for the given *tithi* ended, not on a Monday, but on Saturday, 29th June, A.D. 1270 at about 9 hrs. 4 min. after mean sunrise (for Ujjain).

TEXT.¹

- 1 Om² Svasti Samasta-prasa(śa)sti-sahitaṃ śrī-Simbhapadēva-varushada-
Pramāthi-samvatsarada Āśā(shā)cha pavurnnamī⁴ Śōmavē-
- 2 [ra]dala prātāpa-vīra-Simganadēvarasaru Banavase-paṃnitsāsīravana=āṃtt-ire [r]i
Alliya kaṃpūnamā Nāgarakha[m*]-
- 3 [ḍa]v-ep[p*]staraḡa bahiya bāḍa Abbalūra vistarav-ent-ehdāde || Gii-
kūlalhitidim pik-āvaliṃ⁶=oppava namādanim viḷāsadin
- 4 [he]vasida gauridha-sāli⁷ Śiv-ālayad-ōji⁸ Bhālantra-pūjita⁹-grīgpi-hadiv
bahādhika-kalāvīda-vīra-sunūhadim(d)=i-
- 5 [l]ā-talud=ōlag-Abbalūr=sti-vichitrataram nijam-āgal-oppuguṃ || Antu sabb-
vatt-Abbalūra Bira-gauvudana¹⁰ gura-
- 6 [k]āṃtanav-ent-ehdāde || Vri¹¹ || Pura-hitau=emdu dāna-vida(dha)n=emdu gur-
[im] budhiy-ō[m*]du lile¹² ka(kha)rakara-tējanam guru-padāmba-
- 7 [ji] bhaktanan-entu nōppala¹³ purutara-dhairyanam sakala-vamājan-ārāya-
kaḷṣavri(vi)kṣaṇam vara-vibndh-ōtkaram mudado baṃ-
- 8 [n]pī-sugm¹⁴ sale Bira-gauvudanam¹⁵ || Ant-ā Bira-gauvuda¹⁶ suklaḡiṃdava-
ire Bho(bo)lagavatti-Īśvaradēva[m*] hala-
- 9 haru mūṃneyam kūḍi Sātāḷige-nūḍba(ḍa) nāyakara kūḍi-komḍu hatṭa-sāsira
āṇa sāṃ¹⁷ kudraḡa vera-
- 10 si māḍuḍu baṃd=Abbalūran=iḷidu hiḡ[ḍ]u-[s]eḡe-tuḡavam kōmb-alliy-ā seḡa-
ṃṃvavaḡi hiṃd-ikki Bira-gauvudana¹⁴ bosa-varam
- 11 Baḍaḡi-Kētōjana maḡkaḡu Macham Gōmaṃḡaḡu māḍida virav-ēmt¹⁹.
ēṃ[ḡ]dāḍe || Ku²⁰ || Ghattisi²¹ nūrikida vāḷiya thāṡṡam kaṡṡ-[ā]ṇa Baḍaḡi-
- 12 Māchaṃ tḡaḡuḡa nittisi Gōmanu yise padal-iṡṡuḍa tatu-kṣhaḡadi vaṡri.²²
balav-ent-entum || Māt-ōno p[ā]l-im-
- 13 t-ṡṡam-āḡitām nōḡal-enti-bhuyāṃkaram=enal=imt=āṃd=ari-balamuman=ovado Kētōjana
maga²³ Mācha pokku tividam pala-
- 14 ram || Sodaran-ibhava(ru) vīram mēḡḡiḡ=olcharyi=iḷ=eniṡi dhuradoḡu palraḡi
kidi tave kōṃdu²⁴ svarggu-

¹ From the ink-impression.— A transcription of this record is given in *Carn. Deca Insers*. Vol. II, p. 383.

² Represented by a small circle inside a larger one.

³ The word *Idmga* ought to follow here, but was omitted.

⁴ Read *pavurnnamī*. Compare *gaurudā*, lines 5, 8, 10, below.

⁵ Metre, Chāmpakubālā; and in the next verse.

⁶ Read *āvaliṃ*. Compare two similar instances in the next line, and others in lines 6, 9.

⁷ Read *sāliḡi* (for *sāliḡim*). ⁸ Read *ōjiḡi* (for *ōjiḡim*).

⁹ The *prāsa*, or alliteration of the consonant of the second syllable of each *pāda*, is violated here.

¹⁰ Read *gaurudana*. ¹¹ Read *vri*; i.e., *vriṡṡa*. ¹² Read *lileḡim*.

¹³ Read *nōppudam*. ¹⁴ Read *baḡḡisugm*. ¹⁵ Read *gaurudanam*.

¹⁶ Read *gaurudam*. ¹⁷ Read *sāḡira*. ¹⁸ Read *gaurudana*.

¹⁹ Read *ent*. ²⁰ I.e., *kūḍa*. ²¹ Read *vairi*.

²² Metre, Kanda; and in the next two verses.

²³ The metre is faulty here; the word *maga*, which is necessary for the sense, produces two short syllables

too many.

²⁴ The metre is faulty here, also, as the effect of the following *svi* is to lengthen the *u*.

15 kk-ôdar-jjasav-eseye Machanum¹=â Gômanum || Jitôna² labhyatê lakshmi³
nri(mri)tôn=â.³

TRANSLATION.

Om! Hail! On Monday the full-moon day of the month Âshâdha of the Pramâthin samvatsara of the years of the glorious Simhanadêva, who was possessed of all eulogistic titles; while the powerful and brave Siṅganadêvarasa was governing the Banavase twelve-thousand,—to describe the excellence of Abbalûru, a town that was included in the Nâgarakhaṇḍa seventy which was a *kumpaṇa* of those parts:—

(Line 3)—Abbalûru is truly charming on the surface of the earth, in a most exceedingly beautiful manner, by reason of a park which is pleasing with flights of parrots and numbers of cuckoos, by the sweet-smelling rice⁴ that grows luxuriantly, by a number of temples of the god Śiva, by a shrine, to which (*much*) adoration is paid, of that same god in the form of him who carries a third eye in his forehead, and by a multitude of brave men who excel in strength and are skilled in arts and sciences.

(L. 5)—To give a description of the merits of Biragaṇḍa of the Abbalûru that is thus charming:—Saying that he is devoted to the welfare of others, that he bestows gifts, and that he is a very ocean of virtue, the multitude of good and wise people joyfully praise Biragaṇḍa, who is in mien as radiant as the hot-rayed sun,—who is in every way devoted to the water-lilies that are the feet of spiritual preceptors,—who is possessed of the very greatest resoluteness,—and who is a very tree of paradise in giving support to all people who proclaim his praises.

(L. 8)—While that same Biragaṇḍa was continuing in happiness:—Beḷagavatti-Îśvaradêva, with various chieftains and with the Nâyakas of the Sâtâlige district,⁵ together with ten thousand men and a thousand horses, came along, and descended on Abbalûru, and seized the herd of penned-up cows; and then, to describe the bravery displayed by Mâcha and Gôma, sons of Baḍagi-Kêtôja, in rescuing the penned-up cows at the command of Biragaṇḍa:—

(L. 11)—While the valiant Baḍagi-Mâcha, having rained blows on the array of horses that he drove away, was still attacking them, and while Gôma, having stared fiercely at them, was shooting arrows, the whole of the hostile force immediately fell down in all directions. What words can I use?; if you consider, it surpassed all comparison!: meeting them in the most terrifying manner, Mâcha, the son of Kêtôja, plunged recklessly into the hostile force, and pierced many of them. In such a way that the bravery of these two brothers was a wonder to the earth, Mâcha and Gôma fought in battle with many people, and killed numbers of them, and went with great fame to heaven.

¹ Read *Mâchanum*.—The metre is faulty here, even with this correction. It might be set right by reading *Mâchanum Gômanum*. And, from certain marks on the *akshara gô*, it would seem that the writer recognised his omission of the *â* in the first syllable of *Machanum*,—began to correct it, by writing *Mâcha* after that word,—and then turned the *cha* into *gô*, and so produced the reading that actually stands.

² Metre, Ślôka (Anushtubh).

³ After this, there should come another line, containing the completion of this well-known verse, *viz.*, *pî sur-lingana kshana-vidhvamsini kayê kâ chitâd maraṇê rapê*. These words may perhaps be somewhere on the side or back of the stone, and may have been overlooked by my copyist. But there is no reason why they should not have been engraved on the front of the stone, immediately below line 15; the stone was smoothed in order to form the subscript *k* of *kôdar* at the beginning of that line, and was not smoothed any further; and it seems, therefore, that the completion of the verse was carelessly omitted, either by the engraver or in the written copy from which he worked.

⁴ See page 253 above, note 6.

⁵ Sâtâlige is evidently a variant of the Sattâlige which we have in E. line 60; see page 249 above, note 9.

16

18

20

16 17 18 19 20
 21 22 23 24 25
 26 27 28 29 30
 31 32 33 34 35
 36 37 38 39 40
 41 42 43 44 45
 46 47 48 49 50
 51 52 53 54 55
 56 57 58 59 60
 61 62 63 64 65
 66 67 68 69 70
 71 72 73 74 75
 76 77 78 79 80
 81 82 83 84 85
 86 87 88 89 90
 91 92 93 94 95
 96 97 98 99 100

22

24

26

28

22 23 24 25 26
 27 28 29 30 31
 32 33 34 35 36
 37 38 39 40 41
 42 43 44 45 46
 47 48 49 50 51
 52 53 54 55 56
 57 58 59 60 61
 62 63 64 65 66
 67 68 69 70 71
 72 73 74 75 76
 77 78 79 80 81
 82 83 84 85 86
 87 88 89 90 91
 92 93 94 95 96
 97 98 99 100 101

(L. 15)—He who conquers obtains fortune; and even one who dies [wins a reward in the gods: since the body perishes in a moment, why should one distress oneself about dying in battle?].

No. 26.—A NOTE ON THE ALPHABET OF THE DONEPUNDI GRANT.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGER.

Dr. Hultzsch having kindly consented to publish the accompanying photographic copy which has been prepared under Dr. Fleet's supervision, of the Donepundi grant of Śāka-Saṃvat 259, edited by me above, Vol. IV. p. 356 ff., I take the opportunity of adding a few remarks on the writing of that most beautifully engraved inscription. I have already stated that the characters are Telugu. In general, they are the same as those of the Vānapalli plates of Anura-Vēma, published with a photolithograph above, Vol. III. p. 59 ff., which are only about forty years later; but there are one or two interesting differences between the characters of the two inscriptions.

Of initial vowels the Vānapalli plates contain *a*, *ā*, *i*, and *ī*; in the present grant *i* and *ī* do not occur, but, on the other hand, we here have also *ī*, in the word *ī* in lines 42 and 51; *ī*, in *Uṃd*, l. 1; and *ē*, in *ēvaṃ*, l. 15, *ētad*, l. 33, etc.

Of the ordinary Sanskrit consonants, *gh*, *ñ*, *jh* and *ḍh* do not occur in the Donepundi grant; and the signs for *chh* and *ṣ* only occur in conjuncts, as subscript letters, as *aviśekhaṣa*, l. 31, *yāvachchhṛmān*, l. 39, and *vijñāna*, l. 34. The signs which may be specially drawn attention to are those for *k*, *ph*, and *bh*.

In the sign for *k* the horizontal line between the top-stroke (*talabattu*) and the circle is joined with the latter by a straight line, which forms a sharp angle with the horizontal line, as may be seen from *kari*, l. 1, *kruta*, l. 2, etc. This (curved) sign for *k*, which does not occur in the Vānapalli plates and is not found in any of the published palaeographic Tables, is also used in the Dibbida plates of Śāka-Saṃvat 1191, published with a photolithograph above, p. 100 ff., and in the three inscriptions of Kāṭyāya-Vēma² of Śāka-Saṃvat 1313-38, published above, Vol. IV. p. 323 ff. It clearly is the immediate precursor of the *k* of the modern Telugu alphabet.

The sign for *ph* is distinguished from the sign for *p* by a separate semicircular line, placed below the sign for *p*; compare the *pha* of *phala*, l. 4, with the *pa* of *lapaṭa*, l. 6. The same sign for *ph* is used in the Vānapalli plates, e.g. in *phalaka*, l. 7. In a Chēbrū inscription of Jāya of Śāka-Saṃvat 1157, we still find the earlier sign in which the distinguishing semicircular line intersects the proper left vertical line of the sign for *p*.³

The sign for *bh*, in the *aksharas* *bha*, *bhu*, *bhū*, *bhya* and *bhyā*, is distinguished from the sign for *b* by the top-stroke of *bh*; compare the *bha* of *bhava*, l. 3, with the *ba* of *babū*, l. 9. In *aksharas* where there is no room for the top-stroke, *bh* sometimes is distinguished from *b* by

¹ This verse is usually given more or less incorrectly,—for instance, *P. S. O. C. Incr.* No. 212 has *niddamsana kāyān*; and No. 225 has *viddamsani*; while No. 183 has *surāganān kṣaya-yuddhasani*. But the first word is always *jīṭna* (e.g., *P. S. O. C. Incr.* Nos. 212, 225, in both of which it is very clear, as also in the present record). The interpretation of it seemed difficult to Prof. Kielhorn also, who suggested some time ago the original reading might be *jīṭna* (*Ind. Ant.* Vol. XVII. p. 202, note 4). But he now considers that *jīṭna* is correct, and is to be translated "by him who has conquered," on the analogy of *vidita*, "one who has learnt," in the first verse of the *Kīrtidārajuntya*, where the commentary cites *ptā gārah, bhuktā brāhmaṇā, has learnt*, in the first verse of the *Parāśarasamṛiti*, Āchārakāṇḍa, Adhyāya III. verse 37 (Bombay edition, Vol. I. Part II. p. 273), which gives it in the form—*Jīṭna labhyat Lakṣmīr mṛitū=āpi surāyanān* (*Ikshayadhvaṃsini kāy=smiṇ kā chintā maraṇ rāṇ*), and that Mādhevāclārya explains *jīṭa* as a past passive participle denoting the agent ("one who has conquered"), exactly as suggested by Prof. Kielhorn.

² I owe excellent impressions of these inscriptions to the kindness of Dr. Hultzsch.

³ In the same inscription, of which I shall treat in Vol. VI., the sign for *ḍh* is distinguished from the sign for *ḍ* by a semicircle, open to the proper right, which is placed below, and attached to, the proper left curve of the sign for *ḍ*.

a small opening in the lower part of the sign for *bh*, as in *vibhāvayatē*, l. 14, and *nabhō*, l. 11; but just as often there is no difference at all between *bh* and *b*, as may be seen e.g. from a comparison of *vibhōr=* (for *vibhōr=*), l. 19, with *boluh*, l. 48, or from *vibhinu=* (for *vibhinu=*), l. 14, *abīshṭ=* (for *abīshṭ=*), l. 36, etc. It is interesting to observe that in all such cases (where in the Donepūṇḍi grant *bh* practically does not differ from *b*), in the Vānapalli plates, the sign for *bh* is generally distinguished from the sign for *b* by just such a separate semicircular line as above we have found to distinguish *ph* from *p*; compare in the Vānapalli plates *vīphāti*,¹ l. 3, *Śambhōr=*, l. 4, *udbhā*, l. 7, etc. Moreover it may be noted that in the inscription B. of Kāṭaya-Vēma, above, Vol. IV. p. 329, in the *bh* of *Bhūmēśvara* in line 8, the distinguishing semicircular line has been changed into a downward stroke, so that the sign for *bh* looks exactly like the *bh* of the modern Telugu alphabet.

In addition to the signs of the ordinary Sanskrit consonants, the Donepūṇḍi grant also contains the sign for the Dravidian *l*, e.g. in *sunirmala*, l. 11, and the sign for *r*, e.g. in *ēru*, l. 44. In the sign for the *r* of *taruvāta* in line 49 the engraver erroneously has omitted the horizontal line in the interior of the letter.

Regarding the signs of subscript consonants it may be noted that in the conjuncts *nn* and *nn* the same sign is used for both (the second) *n* and *n*,² as in *nnamaḥ*, l. 1, and *nīshayna (nna)*, l. 13. Attention may also perhaps be drawn to the form of the subscript *l*, e.g. in *Binḍapalli*, l. 45, and *puṭṭu*, l. 53.—Of final consonants which are not joined with a following letter, only *t* occurs, in *aramjayat*, l. 17, and *dhō(dā)nāt*, l. 23.

As regards medial vowels, I have already indicated that there is hardly any difference between the signs for *i* and *ī*; compare e.g. *gīta-kīrtih*, l. 5, and *dīdhītim*, l. 27. In engraving the *akshara mī* of *ktum=ishṭē* in line 21 the engraver has made a mistake, which, to judge from the impression, was subsequently corrected by him. Another mistake was made by him in engraving the *akshara nō* at the end of line 15, as may be seen by a comparison of the proper sign for *nō* in *śīnur=nnō*, l. 24, or the *no* of *Jaganobbaqamḍu* in line 27 of the Vānapalli plates.

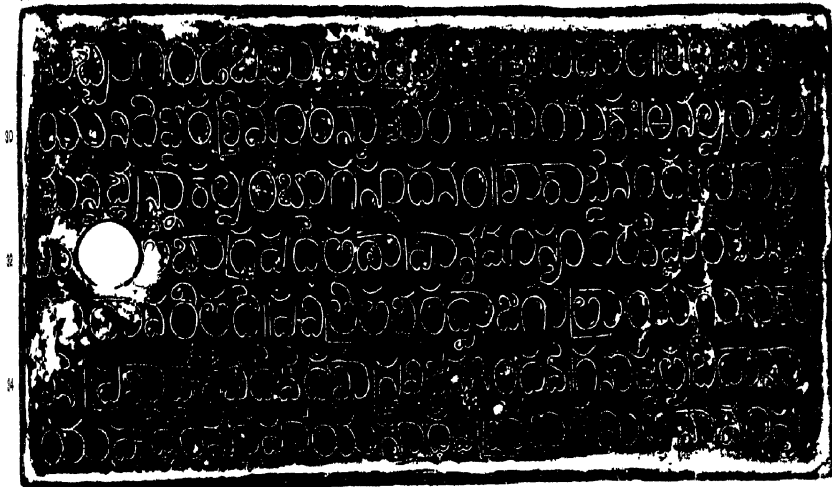
That the plates, near the proper right margin of the first inscribed side of each plate, contain the numeral figures from 1 to 5, has been already stated.

¹ The *akshara bhā* of this very word is reproduced in Prof. Bühler's *Indische Palaeographie*, Table VIII. col. ix. No. 33, but without the characteristic semicircular line at the bottom, which is quite clear and distinct in the published photolithograph of the Vānapalli plates. The same column contains other similar errors which need not be specified here.

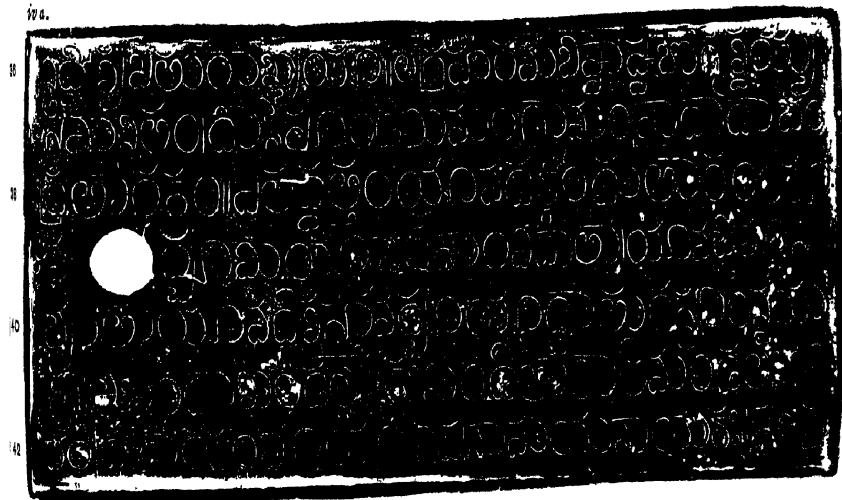
² The same practice is followed in some very much earlier inscriptions; compare e.g. in the Sātara plates of the Eastern Chalukya *Yuvarāja Vishṇuvardhana I.* (*Ind. Ant.* Vol. XIX. p. 309, and Plate) *sāmpannaḥ*, l. 4, and *paurnṇamāsyān*, l. 13.—It may be noted that both in the Donepūṇḍi grant and in the Vānapalli plates the conjunct *nn* is always written by the sign for *nn*.

Donepundi Grant of Namaya-Nayaka.—Saka-Samvat 1259.

117 b.



117 a.



J. F. FLEET.

W. GRIGGS, PHOTO-LITH.

SCALE 1/7

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZBOM.

44

46

48

ಸುಂಠಿ ಆಫಲವಾತದೊಳಗಣ್ಣುಂ ಪುಂಠಿ
 ಸುಂಠಿ ಆಫಲವಾತದೊಳಗಣ್ಣುಂ ಪುಂಠಿ
 ಸುಂಠಿ ಆಫಲವಾತದೊಳಗಣ್ಣುಂ ಪುಂಠಿ
 ಸುಂಠಿ ಆಫಲವಾತದೊಳಗಣ್ಣುಂ ಪುಂಠಿ
 ಸುಂಠಿ ಆಫಲವಾತದೊಳಗಣ್ಣುಂ ಪುಂಠಿ

50

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APPENDIX

A LIST OF THE INSCRIPTIONS OF NORTHERN INDIA FROM ABOUT A.D. 400.

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

IN compliance with the request of several scholars who are interested in Indian epigraphy, I publish herewith part of a list of Indian inscriptions, which primarily I had prepared for my own use only. What I offer at present, may be roughly described as a list of the inscriptions of Northern India, from about the end of the fourth century A.D. Similar lists of the more numerous inscriptions of Southern India, and of the inscriptions before A.D. 400, are under revision and may be published hereafter.

Within the limits indicated, this list gives, or is intended to give, all inscriptions of any importance that have been published, or noticed with details of their contents, in the periodicals and official volumes accessible to me; and it includes some unpublished inscriptions of which rubbings or impressions have been kindly presented to me from time to time by Drs. Burgess, Fleet, Führer, Hoernle and Hultsch, and by the late Sir A. Cunningham. I shall be grateful to every one who will draw my attention to any inscription which may have been omitted. As it stands at present, the list deals with rather more than 700 inscriptions:¹ about 250 copper-plate inscriptions, and the rest, with one exception,² inscriptions on stones and rocks.

In arranging the list, I have been guided partly by the eras³ according to which the inscriptions are dated, and partly by the localities where the originals were discovered. Thus Nos. 1-568 give the inscriptions dated (or, in some cases, supposed to be dated) according to the Málava-Vikrama era (1-323, marked V.), the Śaka era (346-386, marked Ś.), the Kalachuri-Chédi era (387-425, marked K.), the Gupta-Valabhi era (436-507, marked G. or Valabhi-s.), the Harsha era (528-547, marked H.), and the Newâr era (559-568, marked N.); together, generally, with those undated inscriptions the time of which may be approximately determined by reference to the inscriptions dated according to one of the eras mentioned (329-345, 426-435, 508-527, and 548-558). Nos. 569-587 give the small number of inscriptions which are (or have been taken to be) dated according to the Saptarshi era (569-574), the era of Buddha's Nirvâna (575), the Lakshmaṇasêna era (576-578), and the Simha era (579-584), with references to three inscriptions which, dated according to other eras, also quote the corresponding years of the Hijra era, the "Bengâli San," and the Ilâhi era of the emperor Akbar (585-587). And Nos. 588-688 give the remaining inscriptions, which either contain no date at all or are for the

¹ This number includes some inscriptions which are mentioned in footnotes only. Some inscriptions which came to my notice when part of this list was already in type are given at the end, under the head of *Addenda*.

² This is the iron pillar inscription No. 508.

³ The list includes all Indian inscriptions known to me which are dated according to the Saptarshi era, the era of Buddha's Nirvâna, and the Málava-Vikrama, Kalachuri-Chédi, Gupta-Valabhi, Harsha, Newâr, Lakshmaṇasêna, Simha, and Gâṅgêya eras. But it contains only 21 inscriptions dated exclusively according to the Śaka era, and none which are dated according to the era of the Kaliyuga, and the Kollam and Châlukya-Vikrama eras. Years of the twelve-years cycle of Jupiter are quoted in the Gupta dates of Nos. 451, 453, 458 and 459, and in No. 522; years of the sixty-years cycle of Jupiter in only eleven (Vikrama) dates; and *arika* (regnal) years only in Nos. 367, 369, 370, and 671.

most part¹ dated in regnal years, broadly arranged according to the tracts of country where they were found, from Rājputāna and the Pañjāb on the west to Orissa and Gañjām on the east coast of India. I am aware that a number of the inscriptions towards the end of the list, as well as others which are dated according to the Śāka era, properly belong to Southern India, but have given them here on account of the connection of some of them with northern inscriptions. To draw an absolutely strict line between the north and the south appeared to me as unnecessary as it would be impossible.

On the information given under each number little need be said here. As far as I was able to do so, I have tried to state, not merely where an inscription has been discovered, but also where it is now. I have also indicated whether Plates of an inscription are available.² When an inscription has been edited several times, I generally have thought it sufficient to state where it has been published last. In the case of dated inscriptions, I have given throughout the original dates, and have added their European equivalents when they could be ascertained with confidence; moreover, I have shewn whether the numbers which may occur in a date are denoted by numerical symbols or by numeral (decimal) figures. As regards other details, I have mostly confined myself to recording the genealogy or line of succession (where it is given in the original) of the king or chief to whom an inscription belongs, and the names of the princes who are mentioned in connection with him or his predecessors; but, in the case of copper-plates, I have also given the names of the places from which the grants were issued, and, in the case of *prasāstis*, the names of their authors.

I venture to hope that this list will be of some service both to these of my fellow students who are engaged in the publication of Indian inscriptions, and to any one who would wish to ascertain whether an inscription on stone or a copper-plate inscription, which he may meet with, is new or has already attracted the attention of scholars. To render the list more useful, the principal names that occur in it are given in an Index.

A.—Inscriptions dated according to the Mālava-Vikrama Era.

1.—V. 428.—*Gupta Inscr.* p. 253, and Plate. Bijayagaḍh pillar inscription of the Varika Vishnuvardhana, the son of Yaśovardhana, grandson of Yaśōrāta, and great-grandson of Vyāghrarāta :—

(L. 1).—Siddham kṛitēshu chatu[r]shu varsha-śatēshv=ashṭāvinśēshu³ 400 20 8
Phālguna(na)-bahulasya pañchadaśśyām=ētasyām=pūrvvāyām.

2.—V. 480 (?).—*Gupta Inscr.* p. 74, and Plate. Gaṅgdhār inscription of the time of Viśvavarman, the son (?) of Naravarman, recording the building of temples, etc., by his minister Mayūrākshaka :—

(L. 19).—Yātēshu chatu[r]shu kṛi(kṛi)tēshu śatēshu sausyaishvā(ṣhṭhā)śīta.⁴
sōttarapadēshv=iba vatsa[rēshu] ||(1) śuklē trayōdaśa-dinē bhuvī Kārtūkaśya māśasya
sarvva-jana-chitta-sukh-āvahasya ||

3.—V. 493 and 529.—*Gupta Inscr.* p. 81, and Plate. Mandasōr inscription of the time of Kumāragupta [L.] and his subordinate, the governor at Daśapura, Bandhuvarman, the son of Viśvavarman; (composed by Vatsabhaṭṭi) :—

(L. 19).—Mālav:inām ganasthityā yāt[ē] śata-chatushtayē | trinavaty-adhikē=bdānām=
ri(ri)tau sēvya-ghanastanē || Sahasya-māsa-śuklasya prasastē=huī trayōdaśē |

¹ Nos. 670-684 give the inscriptions the dates of which are actually referred, or probably belong, to the reign of the Gāṅgēya family (or the Gāṅgēya era).

² The Plates collected in Dr. Fleet's *Indian Inscriptions (Ind. Inscr.)*, which are sometimes quoted in the list, have not been published yet.

³ Read °vīnśēshu.

⁴ Dr. Fleet suggests *saumyēshv=akṛita-*; compare *Gupta Inscr.* p. 73, note.

(L. 21).—Vatsara-sātēshu pañchasa viśānty-adhikēshu¹ navasu ch-abdēshu | yātēshv-abhiramya-Tapasya-māsa-śukla-dvītiyāyām ||

4.—V. 589.—*Gupta Inscr.* p. 152, and Plate. Mandasōr inscription of the time of the *Rājādhirāja*² Yaśōdharman-Vishṇuvardhana,³ recording the construction of a well by Dakṣha (?), the younger brother of Dharmadōsha who was a minister of Vishṇuvardhana, in memory of their deceased uncle Abhayadatta; (engraved by Gōvinda⁴):—

(L. 21).—Pañchasa sātēshu śarudām yātēshv-ēkānananavati-sahitēshu | Mālava-gaṇasthiti-vasāt-kāla-jūānāya likhitēshu ||

5.—V. 718.—*Ep. Ind.* Vol. IV. p. 31, and Plate. Udaypur (in Rājputāna) inscription of the time of the Gubila *Rājā Aparājita*, recording the construction of a temple by the wife of his leader of the forces, the *Mahārāja* Varāhasinha; (composed by Dāmōdara, the son of Brahmachārin and grandson of Dāmōdara):—

(L. 12).—sainvatsara-sātēshu saptasū(sv=) ashtādas-ādihikēshu (shu) Māgra(rga)śirsha-śuddha-pañchami(myām).

6.—V. 746.—*Ind. Ant.* Vol. V. p. 181, and Plate. Jhālrapāṭaṇ inscription⁵ of the time or *Durgagana*; (composed by Bhaṭṭa Śarvagupta):—

(L. 16).—sainvatsara-sātēshu saptasu shatchatvārimśad-adhikēshu.

7.—V. 770.—In his *Annals and Antiquities of Rājasthān*, Vol. I. p. 799, Colonel Tod gives a translation of an inscription “of the Mori Princes of Cheetore, taken from a column on the banks of the lake Mānsurwar, near that city.” It contains the passage: “Seventy had elapsed beyond seven hundred years (*samoatīr*), when the lord of men, the king of Malwa,⁶ formed this lake.”

8.—V. 794.—*Ind. Ant.* Vol. XII. p. 155, and Plate. Dhiniki (spurious) plates of the *Mahārājādhirāja* Jāikadēva of Saurāshtra, issued from Bhūmilikā:—

(L. 1.)—Vikrama-sainvatsara-sātēshu saptasu chaturnavaty-adhikēshv-amkataḥ [79]⁴ Kārttika-mās-āpara-pakṣhē amāvāsya-yām Aditya-vārē Jyēsh(hā-nakshatrē ravigrahaṇa-parvvanī | asyāin sainvatsara-māsa-pakṣha-divasa-pūrvvāyāin tithāv-ady-ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 369, No. 190.

9.—V. 795.—*Ind. Ant.* Vol. XIX. p. 57, and Plate. Kanasa inscription of the prince *Śivagana*, the son of Saṅkuka who was a friend of the king Dhavala of the Maurya lineage, (composed by Dēvaṭa, the son of Bhaṭṭa Surabhi; and engraved by Śivanāga,⁷ the son of Dvārasīva):—

(L. 14).—Sainvatsara-satair-yātaiḥ sa-pañchanavaty-arggalaiḥ saptabhiv-ālmālav-ēśśnām

10.—V. 811.—In his *Annals and Antiquities of Rājasthān*, Vol. II. p. 764, Colonel Tod reports that at Chitor in Rājputāna he found an inscription which was dated—

“Sambut 811, Māgha-sudi 5th, Vṛishpatvār (Thursday).”

Thursday, 3rd January A.D. 754; see *Ind. Ant.* Vol. XIX. p. 373, No. 196.

¹ Read *viśānty*.

² This occurs in verse, and is not a formal title.

³ In the published edition *Yaśōdharman* and *Vishṇuvardhana* are taken to be the names of two princes; see *Ind. Ant.* Vol. XIX. p. 227.

⁴ See below, No. 329.

⁵ For another, fragmentary inscription which is on the same stone, see *Ind. Ant.* Vol. V. p. 182, and Plate.

⁶ The probability is, that in the original inscription the era of the Mālava kings is referred to.

⁷ The British Museum possesses a fragmentary and partly effaced inscription which apparently was engraved by the same Śivanāga.

11.—V. 847.—*Zeitschr. D. Morg. Ges.* Vol. XXXVIII. p. 547; *Ind. Ant.* Vol. XIV. p. 45. Shêrgadh (Kôṭā) Buddhist inscription of the *Sîmantā Dêvadatta*; (composed by Jajjaka):— (L. 20).— samvat śa 847 Māgha-śudi 6 |¹

Vindunāga; his son Padmanāga; his son Sarvaṇāga, married Śrī; their son Dêvadatta.

12.—V. 898.—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 39. Dhôlpur inscription of the Châhāvāpa Chaṇḍamahāsēna :—

(L. 21).— Vasu nava [a*]shtau varshâ gatasya kâlasya Vikram-âkhyasya [I] Vaisâkhasya sitâyâ[m*] Ravivâra-yuta-dvityâyâm || Chandrê Rôhîni-samyuktê² lagnê Singhasya³ Śôbhanê yôgê |

Sunday, 16th April A.D. 842; see *Ind. Ant.* Vol. XIX. p. 35, No. 57.

Îsuka; his son Mahisharâma, married Kanhullâ (who became *sati*); their son Chaṇḍa (Chaṇḍamahāsēna).

13.—V. 918.—*Jour. Roy. As. Soc.* 1855, p. 516. Ghatayâla inscription of the Padihâra (Pratihâra) Kakkuka :—

(L. 16).— Varisa-saesu a navasum atthârasam-aggalesu Chettammi | pakkhattê vihu-hatthê Buha-vârê dhavala-bhâê ||

The date is irregular.

Bajjila, a son of the Brâhman Harichandra and his Kshatriya wife Bhadrâ; his son Narahada (Narabhata); his son Nâhada (Nâgabhata); his son Tâta; his son Jasavaddhana (Yasôvardhana); his son Chanduka; his son Silluka; his son Jhôtâ; his son Bhilluka; his son Kakka, married Durlabhadvî; their son Kakkuka.⁴

14.—V. 919.—*Ep. Ind.* Vol. IV. p. 310; *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 2. Dêôgadh Jaina pillar inscription of the time of the *Mahârâjâdhîrâja Bhôjadêva* [of Kanauj], and of his feudatory, the *Mahâsîmantâ Vishpurama*, governor of Luachchhagira (Dêôgadh) :—

(L. 6).— samvat 919 Asva(śva)yuja-śuklapaksha-chaturdâśyâm Vri(bri)haspati-dinêna Uttarahâdrapad[â]-nakshatré,

(L. 10).— [Śa]kâl-[âbda]-saptasâtâni chaturâ(ra)śty-adhikâni 784 [||]

Thursday, 10th September A.D. 862; see *Ind. Ant.* Vol. XIX. p. 28, No. 30.

15.—V. 932.—*Ep. Ind.* Vol. I. p. 156. Gwâlior inscription of the reign of Âdivarâha (Bhôjadêva), the son (?) of Râmadêva,⁵ [of Kanauj] :—

(L. 7).— Navasu satêshv=avdâ(bdâ)nâm dvâttrimn(ttrim)śat-samyutêshu Vaisâkhê |

16.—V. 933.—*Ep. Ind.* Vol. I. p. 159, and Plate. Gwâlior inscription of the reign of Bhôjadêva [of Kanauj] :—

(L. 1).— samvatsara-satêshu navasu ttrayastriṅśad-adhikêshu⁶ Mâgha-śukla-dvityâyâm sam 933 Mâgha-śudi 2.

(L. 5).— asminn=êva samvatsarê Phâlguna-va(ba)hula-paksha-pratipadi.

(L. 11).— asminn=êva samvatsarê Phâlguna-va(ba)hula-paksha-navamyâm.

17.—V. 936.—*Archæol. Surv. of India*, Vol. X. p. 33, and Plate xi. Notice of a fragmentary inscription at Gyârispur :—

. . . Mâlava-kâlâch=chharadâm shattrim(ttrim)śat-samyutêshv=atitêshu | navasu satêshu . . .

¹ In *Zeitschr. D. Morg. Ges.* the published text has "samvat śa 841 Mâgha-śudi 6;" in *Ind. Ant.*, "samvat śarâṭka 7 Mâgha-śudi 6;" and in *Ind. Ant.* Vol. XIV. p. 351, the date by Dr. Fleet is read "samvat 800 70 9 Mâgha śu di 20." I take samvat śa to be an abbreviation of samvatsara-satêshu; compare my remarks in *Ind. Ant.* Vol. XXVI. p. 152, note 34.

² Read Rôhîni-yuktê.

³ Read Simhasya.

⁴ See below, No. 330.

⁵ See below, No. 546 of H. 276.

⁶ Read *striṅśad-

18.—V. 960.—*Ep. Ind.* Vol. I. p. 173. Siyaḍḍṇī (Sīrṇī Khurd) inscription, recording a large number of donations, made from V. 960 to V. 1025,¹ mostly by private persons, in favour of various Brāhmanical deities at Siyaḍḍṇī. Date of the reign of the *Mahārājādhirāja Mahēndrapāladēva*, [the successor of Bhōjadēva, of Kanauj]:—

(L. 2).—sam[vatsa*]ra-satēshu nava-sata shashty-adhikēshu Śrāva
 . samvat 960 Śrāva[ṇa]

19.—V. 960.—*Ind. Ant.* Vol. XVII. p. 202. Tērāhi memorial tablet of the time of the *Mahāsāmantādhipatis* Gunarāja and Undabhata:—

(L. 1).—sam [||?] 960 Bhādrapada-vadi 4 Śānan ||

Saturday, 16th July A.D. 903; see *ibid.* Vol. XIX. p. 173, No. 110.

20.—V. 964.—*Ep. Ind.* Vol. I. p. 173. Siyaḍḍṇī inscription;² date of a grant of the *Mahāsāmantādhipati* Undabhata, of the reign of the *Mahārājādhirāja Mahēndrapāladēva*, the successor of Bhōjadēva, [of Kanauj]:—

(L. 4).—samvatsara-satēshu nava-sata [sha*]shṭy-adhikēshu chatur-avutēshu Mārgasiramāsa-vahulapaksha-tritīyāyām samvat 964 Mārga-vadi 3.

21.—V. 965.—*Ep. Ind.* Vol. I. p. 174. Date in the Siyaḍḍṇī inscription:³—

(L. 8).—samvatsara-satēshu nava-sata pañchashṭy-adhikēshu Aśvina-masē pratipadāyām samvat 965 Aśvi[na-su]ḍi 1.

22.—V. 967.—*Ep. Ind.* Vol. I. p. 174. Date in the Siyaḍḍṇī inscription:⁴—

(L. 11).—samvatsara-satēshu nava-[sa]ta sapta[sha*]shṭy-adhikēshu Phālguna-māsa amāvāsyaṁ samvat 967 Phālguna-vadi 15.

23.—V. 969.—*Ep. Ind.* Vol. I. p. 175. Siyaḍḍṇī inscription;² date of the time of the *Mahārājādhirāja Dhūrbhata*, governor of Siyaḍḍṇī:—

(L. 18).—samvatsara-nava-satēshu ēkōnasaptaty-adhikēshu Māgha-masē pañchamāyām samvat 969 Māgha-ṣūdi 5.

24.—V. 973.—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 314. Bījapur inscription (below, No. 53); date of the time of the Rāshṭrakūṭa Vidagdha, the son of Harivarman, of Hastikundī:—

(L. 30).—Rāma-giri-nandā-kalitē Vikrama-kālē gatē tu Śuchi-masē | śrimad-Va(ba)labhōdra-gurōr=V vidagdharājēna dattam=idam ||

(L. 32).—samvat 973.

25.—V. 974.—*Ind. Ant.* Vol. XVI. p. 174, and Plate. Asnī (now Fatehpur-Haswa) inscription of the reign of the *Mahārājādhirāja Mahipāladēva*, the successor of Mahēndrapāladēva, [of Kanauj]:—

(L. 5).—samvatsara-sa(śa)tēsu(shu) navashu(su) chatu[h*]saptaty-adhikēsu(shu) Māghamāsa-śūklapakshya³-saptamāyām-ēvarā samvat 974 Māgha-vadi 7.

26.—V. 981.—*Ind. Ant.* Vol. XIII. p. 251. British Museum fragmentary inscription of the ascetic Vakulaja; (composed by Dēvānanda):—

(L. 9).—samvat 981⁴ Kārttika-sudi 13.

27.—V. 983.—*Ind. Ant.* Vol. XIII. p. 250. British Museum inscription of the ascetic Vakulaja:—

(L. 16).—samvat 983⁵ Chaitra-sudi mpa(pam)chamāyāh(myām)

¹ The dates are given here separately under the different years.

² Dr. Fleet suggests *mas-āśuklapakshya*.

³ The published text has 783.

⁴ See above, No. 18.

⁵ The published text has 781.

28.—V. 991.—*Ep. Ind.* Vol. I. p. 177. Date in the Siyaḍoṇī inscription¹ :—
(L. 33).—sa[mvat] 991 Māgha-śudi 10.

29.—V. 994.—*Ep. Ind.* Vol. I. p. 176. Date in the Siyaḍoṇī inscription¹ :—
(L. 26).—samvat 994 Vaisā(śā)kha-vadi 5 sa[in*]krāntau.

22nd April A.D. 938 ; see *Ind. Ant.* Vol. XIX. p. 181, No. 133.

30.—V. 996.—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 314. Bijapur inscription (below, No. 53) : date of the time of the Rāshṭrakūṭa Mammaṭa, the son of Vidagdha (above, No. 24), of Hastikupḍī :—

(L. 31).—Navasu śatēshu gatēshu tu śaṇṇavati-samadhikēshu Māghasya | kṛishṇ-
aikādaśyām=ihā samarpitām Mammaṭa-nripēna(ṇa) ||
(L. 32).—samvat 996.

31.—V. 1005.—*Ep. Ind.* Vol. I. p. 177. Siyaḍoṇī inscription ;¹ date of the reign of the *Mahārājādhirāja Dēvapāladēva*, the successor of Kshitipāladēva, [of Kanauj], and of the time of the *Mahārājādhirāja Nishkalaṅka*, governor of Siyaḍoṇī :—

(L. 28).—samvatsarāyām sahasr-aikam pañch-ōttarām Māghamāsa-śuklapaksha-
pañchamyām samvat 1005 Māgha-śudi 5.

32.—V. 1005.—*As. Res.* Vol. I. p. 284. Translation by Charles Wilkins of a Sanskrit inscription, copied by Mr. Wilmot in A.D. 1785 from a stone at Bōdh-Gayā ; (mentions *Amaradēva*, one of the *nava ratnāni* in Vikramāditya's court) :—

“ On Friday, the fourth day of the new moon in the month of *Madho*, when in the seventh or mansion of *Ganisa*, and in the year of the *Era* of *Veekramādēvya* 1005.”

Friday, 17th March A.D. 948 (?) ; see *Ind. Ant.* Vol. XX. p. 127, note 12.

33.—V. 1008.—*Ep. Ind.* Vol. I. p. 177. Siyaḍoṇī inscription ;¹ date of the time of the *Mahārājādhirāja Nishkalaṅka*, [governor of Siyaḍoṇī] :—

(L. 30).—samvat 1008 Māgha-śudi 11.

34.—V. 1008 and 1010.—*Bhāvnagar Inscr.* p. 67, and Plate ; *Prācīnālekhāmalā*, Vol. II. p. 24. Udaypur (in Rājputāna) inscription of the time of [the Guhila] *Allaṭa*, the son of the queen Mahālakṣmī and father of Naravāhana :—

(L. 5).—Kārttika-sita-pañchamyām-Agraṭa-nāmnā susūtradhārēva | prārabdham dēva-
griham kālē vasu-śūnya-dik-saṅkhyē || Duśa-dig-Vikrama-kālē Vaisākhē śuddha-saptami-
divasē | Harir=ihā nivēsitō-yaṁ ghaṭita-pratimō Varābēna ||

35.—V. 1011.—*Ep. Ind.* Vol. I. p. 124, and Plate. Khajurāhō inscription of the Chandēllas Yaśōvarman and Dhaṅga ; (composed by Mādharva, the son of Dōdda) :—

(L. 28).—samvatsara-dāsa-śatēshu śkādās-ādhikēshu samvat 1011.

In the family of the sage Chandrātṛēya, Nannuka ; his son Vākpati ; his sons Jayasakti and Vijayasakti ; Vijayasakti's son Rāhila ; his son Harsha, married the Chāhamāna princess Kañchukā ; their son Yaśōvarman-Lakshavarman (contemporary of Dēvapāla, the son of Hērambapāla who was a contemporary of Sāhi, the king of Kīra) ; his son Dhaṅga (also called Vināyakapāladēva ?).

36.—V. 1011.—*Ep. Ind.* Vol. I. p. 136 ; *Archaeol. Surv. of India*, Vol. XXI. Plate xvi. J Khajurāhō Jaina temple inscription of the time of [the Chandēlla] Dhaṅga (?) :—

(L. 1).—samvat 1011 samayē ||

(L. 10).—Vaisā(śā)kha(kha)-śudi 7 Sōma-dinē ||

Monday, 2nd April A.D. 955 ; see *Ind. Ant.* Vol. XIX. p. 35, No. 59.

¹ See above, No. 18.

37.—V. 1011.—Professor Bendall's *Journey*, p. 82, and Plate. Inscription at Ambër in Rājputāna :—

(L. 1).—samvat 1011 Bhādrapadē(da)-badi 11 Su(su)kra-dina.

Friday, 28th July A.D. 954, or, perhaps, Friday, 14th September A.D. 955¹; see *Ind. Ant.* Vol. XIX. p. 174, No. 111.

38.—V. 1013.—*Ep. Ind.* Vol. II. p. 124. Date of the completion of a temple of the god Harsha(Śiva), in the Harsha inscription of Vighararāja (below, No. 44) :—

(L. 32).—samvat 101[3] Āshādha-sudi 13.

39.—V. 1016.—*Ep. Ind.* Vol. III. p. 266. Rājōrgadh (now Alwar) inscription of the *Mahārājādhirāja* Mathanadēva, the son of Śivata and his wife Lachohukā, of the Gurjarapratihara lineage; of the reign of the *Mahārājādhirāja* Vijayapādēva, the successor of Kṣhitipālādēva. [of Kanauj]; issued from Rājyapura :—

(L. 2).—samvatsara-satēshu daśasu shōḍaś-ōttarakēshu Māghamāsa-sitapakshatrayōdaśyām Śani-yuktāyām=ēvaṁ sam 1016 Māgha-sudi 13 Śānav=adya.

Saturday, 14th January A.D. 960; see *Ind. Ant.* Vol. XIX. p. 22, No. 3.

40.—V. 1025.—*Ep. Ind.* Vol. I. p. 178. Siyaḍōṇī inscription;² date of the time of the *Mahārājādhirāja* Nishkalaṅka, governor of Siyaḍōṇī :—

(L. 36).—samvat 1025 Māgha-vadi 9.

41.—V. 1027.—*Ep. Ind.* Vol. II. p. 124. Date of the death of the Saiva ascetic Allara, in the Harsha inscription of Vighararāja (below, No. 44) :—

(L. 32).—Jātē=vdā(bdā)nām sahasrē triguṇanava-yutē Simha-rāśau gatē=ekē śuklā y=āsit-tri[tī*]yā Śubha-Kara-sahitā Sōma-vārēna tasyām |

Monday, 8th August A.D. 970.

42.—V. 1028.—*Bhāvnagar Inscr.* p. 70. Udaypur (in Rājputāna) fragmentary inscription of the Guhila Naravāhana; (composed by Āmrakavi, the son of Ādityanāga) :—

(L. 17).—Vikramāditya-bhūbbritāḥ aṣṭ[ā*]vimsati-samyuktē satē daśa-guṇē sati ||

43.—V. 102[8].—From a photograph supplied by Dr. Burgess (see *Archaeol. Surv. of India*, Vol. XXIII. p. 125). Nimitōr (in Rājputāna) inscription of the reign of the *Mahārājādhirāja* Chāmūṇḍarāja :—

(L. 6) . . . mahārājādhirāja-śrī-Chāmūṇḍarāja-rājyē.

(L. 8) . . . samvat 102[8]

44.—V. 1030.—*Ep. Ind.* Vol. II. p. 119, and Plate. Harsha inscription of the Chāhamāna Vighararāja; (composed³ by Dhīranāga, the son of Thiruka) :—

(L. 33).—samvat 1030 Āshādha-sudi 15.

In the Chāhamāna lineage, Gūvaka [L.]; his son Chandrarāja; his son Gūvaka [IL.]; his son Chandana (defeated the Tōmara prince Rudrēna=Rudrapāla ?); his son Vākpatirāja (defeated Tantrapāla); his son Simharāja (contemporary of a certain Lavana); his son Vighararāja.—The *Mahārājādhirāja* Simharāja also had a brother, named Vatsarāja, and (besides Vighararāja) the three sons Durlabharāja, Chandrarāja, and Gōvīndarāja.

45.—V. 1030.—*Wiener Zeitschrift*, Vol. V. p. 300. A Baroda (or Pāṭan) plate of the Chaulukya Mūlarāja I., according to Mr. H. H. Dhruva, is dated :—

“V. S. 1030 Bhādrapada-sudi 5, Monday.”

Monday, 24th August A.D. 974.

¹ On this day the *tithi* of the date commenced 2h. 12 m. after mean sunrise.

² See above, No. 18.

³ The inscription also contains some verses of Śūra's.

46.— V. 1031.— *Ind. Ant.* Vol. VI. p. 51, and Plates. Dharampurî (now Indore) plates of the Paramâra *Mahârâjâdâhîrâja Vâkpatirâjadêva*, issued from Ujjayanî:—

(L. 13).— êkatrî(tri)mśa-sâhasrika-samvatsarê-smin Bhâdrapada-śukla-chaturddas-yâm(syâm) pavitraka-parvvanî.

(L. 32).— sam 1031 Bhâdrapada-śudi 14.

Krîṣṇnarâja; Vairisîrîha; Śîyaka; Vâkpatirâja-Amôghavarsha.

47.— V. 1034.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 393, Plate i. No. vi. Fragmentary inscription on the pedestal of a Jaina figure at Gwâlîor, of the time of [the Kachchhapaghâta] *Mahârâjâdâhîrâja Vajradâman* (below, No. 73):—

Samvataḥ | 1034 śrî-Vajradâma-mahârâjâdâhîrâja Vaisâkha-vadi pânchami. . . .

48.— V. 1034.— In his *Annals and Antiquities of Râjasthân*, Vol. I. p. 802, Colonel Tod gives a translation of an “ inscription from the ruins of Aitpoor,” apparently of the time of the Guhila Śaktikumâra, which contains the date—

“ In Samvatsir 1034, the 16th of the month Bysâk.”

49.— V. 1036.— *Ind. Ant.* Vol. XIV. p. 160; *Ind. Inscr.* No. 9. Ujjain (now India Office) plates of the Paramâra *Mahârâjâdâhîrâja Vâkpatirâjadêva*, issued from Bhagavatpura and written at Guṇapura:—

(L. 11).— śaṭṭrî(tri)mśa-sâhasrika-samvatsarê-smin Kârttika-śuddha-paurṇimîyâm¹ sômagrahaṇa-parvvanî.

6th November A.D. 979; a lunar eclipse, visible in India; see *ibid.* Vol. XIX. p. 23, No. 4.

(L. 28).— samvat 1036 Chaitra-vadi 9 |

Line of succession as in No. 46.

50.— V. 1043.— *Ind. Ant.* Vol. VI. p. 191, and Plate. Kaḍî plates of the Chaulukya (Chaulukya) *Mahârâjâdâhîrâja Mûlarâja I.*, the son of the *Mahârâjâdâhîrâja Râji*; issued from Aṇahilapâṭaka:—

(L. 8).— sûryagrahaṇa-parvvanî.

(L. 21).— samvat 1043 Mâgha-vadi 15 Ravau.

Sunday, 2nd January A.D. 987; a solar eclipse, not visible in India; see *ibid.* Vol. XIX. p. 166, No. 83.

51.— V. 1049.— *Ep. Ind.* Vol. I. p. 77, and Plate. Dêwal (Ilhâhâbâs) inscription of Lalla of the Chhinda family; (composed by Nêhila, the son of Bhaṭṭa Śîvarudra):—

(L. 26).— samvatsara-sahasra 1049 Mârgga-vadi 7 Guru-dinê ||

Thursday, 20th October A.D. 992;² see *Ind. Ant.* Vol. XIX. p. 364, No. 177.

In the family of the sage Chyavana, Vairavarman; his son Bhatshana; his younger brother Malhana, married Aṇahilâ of the Chulukîsvara family; their son Lalla, married Lakshmi.

52.— V. 1051.— *Wiener Zeitschrift*, Vol. V. p. 300. A Baroda plate of the Chaulukya Mûlarâja I., according to Mr. H. H. Dhruva, is dated³:—

“ V. S. 1051 Mâgha-śudi 15,” at a lunar eclipse.

19th January A.D. 995; a lunar eclipse, visible in India.

¹ Read *paurṇamîyâm*.

² On this day, which is the proper equivalent of the date for the given year, the *tîthi* of the date commenced 6 h. 6 m. after mean sunrise.

³ According to a rough transcript, furnished by Munshi Debiprasad to the Bengal As. Soc., the inscription begins: *Samvat 1051 Mâgha-sudi 15 ady-êha śrîmad-Aṇahilapâṭakê râj-âvalê pûrvavat paramabhâṭṭâraka-mahârâjâdâhîrâja-paramêśvara-śrî-Mûlarâjadêvâḥ*.

53.— V. 1053.— *Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 311. Bījapur (now Jôdhpur) inscription of the Râshtrakûta Dhavala of Hastikunḍi; (composed by Sūryâchârya) :—

(L. 19).— Śāntyâchâryais=tripainchâśa-sahasrê saradân-iyam | Mâgha-śukla-trayô-
daśyâm supratishṭhaiḥ pratishṭhitâ ||

(L. 22).— samvat 1053 Mâgha-śukla 13 Ravi-dinê Pushya-nakshatrê.

Sunday, 24th January A.D. 997.

Harivarman; his son Vidagdha (above, No. 24); his son Mammata (above, No. 30); his son Dhavala (contemporary of [the Paramâra] Muñjarâja, Durlabhartja, [the Chaulukya] Mûlarâja [I.]; Dharañivarâha, and Mahêndra or Mahindra ?); his son Bâlaprasâda.

54.— V. 1055.— *Ind. Ant.* Vol. XVI. p. 202, and Plate. Nanyaurâ (now Bengal As. Soc.'s) plate of the Chandêlla Mahârâjâdhirâja Dhañgadêva, lord of Kâlâñjara; issued from Kâsikâ :—

(L. 7).— samvatsara-sahasrê pañchapañchâśad-adhikê Kârttika-paurṇamâsyâm Ravi-dinê
śvam samvat 1055 K[â*]rtti[ka]-śudi 15 Ravau ady=êh=[ai]va Kâsikâyâm Sainhikêya-graha-
grâsa-pravêśikṛita-maṇḍalê | Rôhini-hṛiday-ânanda-kanda-harinalâñchanê ||

Sunday, 6th November A.D. 998; a lunar eclipse, visible in India; see *ibid.* Vol. XIX. p. 23, No. 5.

In the family of the sage Chandrâtrêya, Harsha;¹ his son Yaśovarman; his son Dhañga.

55.— V. 1058.— *Ep. Ind.* Vol. I. p. 148; *Archæol. Surv. of India*, Vol. XXI. Plate xix. Khajurâhô inscription of Kôkkala of the Grahapati family² :—

(L. 22).— samvat 1058 Kârttikyâm.

Atiyasôbala or Yaśôbala (settled at Padmavâtî); his son Mâhata; his son Jayadêva; his son Sêkkala or Sêkkalla; his younger brother Kôkkala or Kôkkalla.

56.— V. 1059.— *Ep. Ind.* Vol. I. p. 140; *Archæol. Surv. of India*, Vol. XXI. Plate xviii. Khajurâhô inscription³ of the Chandêlla Dhañgadêva, put up after his death; (composed by Râma, the son of Balabhadra and grandson of Nandana) :—

(L. 32).— samvat 1059 śrî-Kharjjaravâ[ha]kê râja-śrî-[Dham]gadêva-râjyê.

In the family of the princes descended from the sage Chandrâtrêya, Nannuka; his son Vâkpati; his son Vijaya; his son Râhila; his son Harsha, married Kañchhukâ; their son Yaśovarman, married Puppâ; their son Dhañga.

57.— V. 1078.— *Ind. Ant.* Vol. VI. p. 53, and Plates. Ujjain plates of the Paramâra Mahârâjâdhirâja Bhôjadêva, issued from Dhârâ :—

(L. 8).— atit-âshtasaptatyadhika-sâhasrika-samvatsarê Mâgh-âsita-tritîtyâyâm | Ravâv=
udagayana-parvvanî.

Sunday, 24th December A.D. 1021;⁴ see *ibid.* Vol. XIX. p. 361, No. 169.

(L. 30).— samvat 1078 Chaitra-śudi 14.

Siyaka; Vâkpatirâja; Sindhurâja; Bhôja.

58.— V. 1080.— *Ep. Ind.* Vol. II. p. 211, No. xli., and Plate. Mathurâ Jaina image inscription :—

(L. 3).— samvatsarai(rê) 1080.

59.— V. 1083.— *Ind. Ant.* Vol. XIV. p. 140. Sârânâth (now Benares College) inscription of Mahîpâla,⁵ king of Gauḍa, and his sons (?) Sthirapâla and Vasantapâla :—

(L. 3).— samvat 1083 Pausha-dinê 11.

¹ In line 6 the original has *śrî-Śrîharshadêva*.

² See below, Nos. 125 and 139.

³ For the date of the renewal of this inscription see below, No. 86.

⁴ On this day the *tîthi* of the date commenced 3 h. 24 m. after mean sunrise; but the word *trîtyâyâm* may perhaps have been put erroneously for *dvitîyâyâm*.

⁵ See below, No. 640.

60.—V. 1084.—*Ind. Ant.* Vol. XVIII. p. 34, and Plate. Jhûsî (now Bengal As. Soc.'s) plate of the *Mahārājādhirāja Trilôchanapâladêva*, the successor of Râjyapâladêva who was the successor of Vijayapâladêva, [of Kanauj?]; issued from near Prayâga on the banks of the Ganges :—

(L. 8).—dakshinâyana-saṁkrântau.

(L. 16).—saṁ 1084 Śrâvana-vadi 4.

25th June A.D. 1027; see *ibid.* Vol. XIX. p. 174, No. 112.

61.—V. 1086.—*Ind. Ant.* Vol. VI. p. 193; *Bhâvnagar Inscr.* p. 194, and Plates. Râdhampur plates of the Chaulukya *Mahārājādhirāja Bhimadêva I.*,¹ issued from Anahilapâtaka :—

(L. 1).—Vikrama-samvat 1086 Kârttika-sudi 15.

(L. 5).—adya Kârttiki-parvvaṇi.

62.—V. 1093.—*As. Res.* Vol. IX. p. 432; *Jour. Beng. As. Soc.* Vol. V. p. 731; Colebrooke's *Misc. Essays*, Vol. II. p. 278. Karrâ (now Calcutta Museum) inscription of the *Mahārājādhirāja Yaśahpâla* :—

(L. 1).—samvat 1093 Âshâdha-sudi 1 ady=cha śrîmat-Kaṭṭ mahārājādhirāja-śrî-Yaśahpâlah Kausâmba-maṇḍalê.

63.—V. 1093.—*Ind. Ant.* Vol. XIII. p. 185 (see also Vol. XIV. p. 352). Udayagiri Amṛita-cave inscription, containing the names 'Chandragupta' and 'Vikramâditya' :—

(L. 4).—samvat 1093.

64.—V. 1099.—*Jour. Beng. As. Soc.* Vol. X. p. 671. Inscription from a tank "at Bussantgurrh² at the foot of the Southern range of Hills running parallel to Mount Aboo;" ends :—

Navanavativ (=?)ih-âsîd=Vikramâditya-kâlê jagati dasa-satânâm=agratô yatra pûrnâ | prabhavati Nabha-mâsê sthânakê chitrabhânôḥ sa 1099 ||

A *prastâvî*, composed by Mâtrîsarman, the son of Hari; mentions³ Utpalarâja, Âranyarâja (? Arṇorâja), Adbhutakrishnarâja (? Krishnarâja), Vâsudêva, Śrinâthaghoṣhin, Mahipâla, Vandhuka (? Dhandhuka) who married Ghrîtâdêvî, their son Pûrnâpâla, his younger sister Lâhîni who married Vigrâharâja, etc.

65.—V. 1100.—*Ind. Ant.* Vol. XIV. p. 10; *Ind. Inscr.* No. 7. Byâñâ Jaina inscription of the time of [the Kachchhapaghâta?] Vijayâdhirâja (Vijayapâla?) :—

(L. 6).—Nâsârñ yâtu satam sahasra-sahitam samvatsarâṇâm drutam | mâ[yâ?]-Bhâdrapadaḥ sa bhâdra-padavim mâsah samârôhatu | s=âsy=aiva kshayam=êtu Sôma-sa[hi]tâ krishnâ dvitiyâ tithih . . .

(L. 17).—saṁ 1100 Bhâdra-vadi 2 Chandrê kalyâṇaka-di[nê].

Monday, 13th August A.D. 1044; see *ibid.* Vol. XIX. p. 181, No. 134.

66.—V. 1107.—*Ind. Ant.* Vol. XVI. p. 205, and Plate. Nanyaurâ (now Bengal As. Soc.'s) plate of the Chandëlla *Mahārājādhirâja Dêvavarmadêva*, lord of Kâlâñjara; issued from Suhavâsa :—

(L. 7).—samvat 1107 Vaisâkha-mâsê kri[shna]-pakshê tṛtîyâyâm Sôma-dinê . . . âtmîya-mâtuh râjñî-śrî-Bhuvanadêvyâḥ samvatsarî(ri)kê.

Monday, 1st April A.D. 1051,⁴ see *ibid.* Vol. XIX. p. 364, No. 178.

Vidyâdhara; Vijayapâla; Dêvavarman, whose mother was Bhuvanadêvî.

¹ Compare *Ind. Ant.* Vol. XIX. p. 258.

² According to Munshi Debiprasad, this is Basantgadh in the Sirohi State of Râjputâna, where the inscription still is. According to the same authority, there is a fragmentary inscription of *Pûrnâpâla*, of "samvat 1102," at the village of Bhârânḍa in the Gôdvâr district of Jôdhpur.

³ The inscription requires to be re-edited, to enable one to give a proper account of its contents.

⁴ On this day, which is the proper equivalent of the date for the given year, the *tithî* of the date commenced 6 h. 40 m. after mean sunrise.

67.—V. 1112.—*Ep. Ind.* Vol. III. p. 48, and Plate. Māndhātā plates of the Paramāra *Mahārājādhirāja* Jayasimhadēva, issued from Dhārā :—

(L. 29).—samvat 1112 Āshādha-vadi 13.

Vākpatirāja; Sindhurāja; Bhōja; Jayasimha.

68.—V. 1116.—*Jour. Beng. As. Soc.* Vol. IX. p. 549. A modern inscription at Udaypur (in Gwālīor), which distinctly states the Paramāra Udayāditya to have been ruling in "Samvat 1116 or Śaka 981;" see *Jour. Amer. Or. Soc.* Vol. VII. p. 35.¹

69.—V. 1136.—*Ind. Ant.* Vol. XXII. p. 80. Notice of an Arthānā inscription of the Paramāra Chāmūṇḍarāja; (composed by Chandra, a younger brother of Vijayasādhāra and son of Sumatisādhāra) :—

(L. 53).—samvat 1136 Phālguna-sudi 7 Śukrē.

Friday, 31st January A.D. 1080.

In the family of the hero Paramāra, Vairisimha; his younger brother Dambarasimha; in his family, Kaṅkadēva (who defeated a ruler of Karpāṭa, an enemy of the Mālava king Harsha²): his son Chaṇḍapa; his son Satyarāja; from him sprang Maṇḍanadēva; his son Chāmūṇḍarāja (defeated Sindhurāja).

70.—V. 1137.—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālīor) inscription of the Paramāra Udayāditya :—

(L. 5).—samvat 1137 Vaisā(śā)kha-sudi 7.

71.—V. 1145.—*Ep. Ind.* Vol. II. p. 237; *Archæol. Surv. of India*, Vol. XX. Plates xxi. and xxii. Dubkund inscription of the Kachchhapaghāta *Mahārājādhirāja* Vikramasimha; (composed by Vijayakīrti, the son of Śāntishēpa³) :—

(L. 61).—samvat 1145 Bhādrapada-sudi 3 Sōma-dinē ||

Monday, 21st August A.D. 1088;⁴ see *Ind. Ant.* Vol. XIX. p. 361, No. 170.

In the Kachchhapaghāta family, Yuvarāja; his son Arjuna, an ally or feudatory of [the Chandēlla] Vidyādhara, slew in battle Rājyapāla [of Kanauj?]¹; his son Abhimanyu (a contemporary of king Bhōja); his son Vijayapāla; his son Vikramasimha.

72.—V. 1148.—*Ep. Ind.* Vol. I. p. 317, and Plate. Śūnak plates of the Chauluky. *Mahārājādhirāja* Karnadēva Trailōkyamālla, issued from Anahilapāṭaka :—

(L. 1).—Vikrama-samvat 1148 Vaisākha-sudi 15 Sōmē |

(L. 6).—adya sōmagrahāṇa-parvaṇi.

Monday, 5th May A.D. 1091; a lunar eclipse, visible in India.

73.—V. 1150.—*Ind. Ant.* Vol. XV. p. 36, and Plate; *Prāchīnālekhamālā*, Vol. I. p. 81. Gwālīor Śāsabāhū temple inscription of the Kachchhapaghāta Mahīpālādēva; (composed by Manīkaṇṭha, the son of Gōvinda and grandson of Rāma) :—

(L. 40).—Ēkādāśasv-atītēshu samvatsara-śatēshu cha | ēkōnapañchāsa(śa)ti cha gatēshv=advē(bdē)shu Vikramāt || Pañchāsē(śē) ch=Āsvi(ēvi)uē māśē krishṇa-pakshē amkatō=pi 1150 || Āsvi(ēvi)na-va(ba)hula-pañchamyāt.

In the Kachchhapaghāta (Kachchhapāri) family, Lakshmana; his son Vajradāman (defeated a ruler of Gādhinagara, i.e. Kanauj, and conquered Gōpādri, i.e. Gwālīor);

¹ Dr. F. E. Hall, who had two facsimile copies of the inscription executed, says about it: "The person for whom that wretched scrawl was indited calls himself a descendant of Udayāditya of Mālava: but it is clear that, whether so or not, he knew nothing of Udayāditya's family."

² The original has *śrī-Śāharāha*.

³ Śāntishēpa, in a *sabhā* held before the king Ekhādēva, defeated hundreds of disputants who had assailed Ambarasēna and other learned men. He was the son of Durlabhasēnaśūtri, who was the son of Kulabhūshana and grandson of the Guru Dēvasēna, of the Lātavāguta *gana*.

⁴ On this day the *tīthi* of the date commenced 3 h. 28 m. after mean sunrise.

Mañgalarāja;¹ Kirtirāja; his son Mūladēva, also called Bhuvanapāla and Trailōkyamalla, married Dēvavrātā; their son Dēvapāla; his son Padmapāla; succeeded by Mahīpāla-Bhuvanaikamalla, who was the son of Sūryapāla, but is called the brother of Padmapāla.

74.—V. 1152.—*Archæol. Surv. of India*, Vol. XX. p. 102, and Plate xxii. Dubkund Jaina pillar inscription :—

(L. 1).—sāmvat 1152 Vaiśāsha(kha)-sudi pañchamīyām ||

75.—V. 1154.—*Ind. Ant.* Vol. XVIII. p. 11, and Plate. Bengal As. Soc.'s plate of the *Mahārājādhirāja Madanapālādēva* of Kanauj, recording a grant which was made at Vārāṇasī by his father and predecessor Chandradēva on the date here given :—

(L. 11).—obatuḥpa(śha)rcūśāsa(śa)dadhika-sa(śa)taikādaśa(śa)-sāmvatsarē Māghē māsi su(śu)kla-pakṣhē tṛtīyāyām Sōma-dinē Vārāṇasyām uttarāyana-saṁkrāntan² ānkataḥ sāmvat 1154 Māgha-sudi 3 Sōmē.

The date is irregular; see *ibid.* p. 10, and Vol. XIX. p. 371, No. 191.

Yaśovigraha; his son Mahichandra; his son Chandradēva (acquired the sovereignty over Kanyakubja, i.e. Kanauj); his son Madanapāla (Madanadēva).

76.—V. 1154.—*Ind. Ant.* Vol. XVIII. p. 238; *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 3. Dēgadh rock inscription of the Chandēlla Kirtivarman and his minister Vatsarāja :—

(L. 8).—sāmvat 1154 Chaitra-[śu]di 2 Bavau,

Sunday, 7th March A.D. 1098; see *ibid.* Vol. XIX. p. 36, No. 61.

In the Chandēlla family, Vidyādihara; his son Vijayapāla; his son Kirtivarman.

77.—V. 1161.—*Ind. Ant.* Vol. XIV. p. 103. Basāhi (now Lucknow Museum) plate of the *Mahārājaputra Gōvīndachandradēva* of Kanauj, issued from Āsatikā on the Yamunā :—

(L. 8).—sāmvat sahas[r³]-aikē ēkashashty-uttara-śat-ābhyadhikē Pañsha-māsē śukla-pakṣhē pañchamīyām Ravi-dinē⁴ 'nikē sāmvat 1161 Pañsha-sudi 5 Ravau⁵ . . .

(L. 16).—uttarāyana(ṇa)-saṁkrāntan.

Probably Saturday, 24th December A.D. 1104; see *ibid.* Vol. XIX. p. 363, No. 176.

In the Gāhāḍavāla family, Mahīala's son Chandradēva (became the protector of the earth when the kings Bhōja and Karṇa had passed away, and established his capital at Kanyakubja); his son Madanapāla; his son Gōvīndachandra.

78.—V. 1161.—*Ind. Ant.* Vol. XV. p. 202. Gwālīor (now Lucknow Museum) fragmentary inscription of the successor of the Kachehhapaghāta Mahīpālādēva (above, No. 73); (composed by Yaśodēva⁴) :—

(L. 9).—śrī-Vikramārkkanripa-kāl-āṭṭa-sāmvatsarāṇāṁm⁵-ēkrashashty-adhikāyām-ēkādaśa-śatyām Māgha-śukla-shashtīyām.

Bhuvanapāla; his son Aparājīta-Dēvapāla; his son Padmapāla; Mahīpāla

79.—V. 1161.—*Ep. Ind.* Vol. II. p. 182. Nāgpur Museum inscription of the Paramāra Naravarṇadēva; (probably composed by himself) :—

(L. 40).—sāni 1161 ||

In the family of the hero Paramāra, Vairisūha; his son Siyaka; his son Muñjarāja; his younger brother Sindhurāja; his son Bhōja; his relative Udayāditya (defeated the Chēdi Karṇa); his son Lakshmadēva; his brother Naravarman.

¹ This name occurs in a fragmentary inscription at Byānā; see *Ind. Ant.* Vol. XI. p. 9.

² Read *uttarāyana*.

³ Probably put erroneously for *Śani-dinē* and *Śnavu*.

⁴ He wrote out the inscription of Mahīpāla, above, No. 73, which was composed by his friend Mañjūkaṭha.

⁵ Read *-sāmvatsarāṇāṁm*.

80.—V. 1162.—*Ep. Ind.* Vol. II. p. 35. Kamauli (now Lucknow Museum) plate of the *Mahārājaputra* Gōvindachandradēva of Kanauj, issued from Vishpupura on the Ganges:—

(L. 6).—samvat=sahasr-aiakē dvīs-ashṭy-uttara-sat-ābhyadhikē Kārttika-śai(pan)vr̥ṇṇamāsyē(syām) Bhaumē dinē 'nikē=pi samvat 1162 [Kārttika*.]sudi 5(15) Bhaumē . . .

(L. 14).—Kārttikyām nimittē.

Tuesday, 24th October A.D. 1105.¹

In the Gāhaḍavāla family, Mahiyala's son Chandradēva; his son Madanapāla; his son Gōvindachandra. In line 23 mention is made of Gōvindachandra's mother Rāhadēvi; see below, Nos. 96 and 118.

81.—V. 1163 (for 1164).—*Jour. Roy. As. Soc.* 1896, p. 787. Notice of a plate of Madanapāladēva of Kanauj and his (?) queen Prithvīśrikā, issued from Vārānasi:—

(L. 12).—trishashyadhika-sataikādaśa-samvatsarē Paushē māsi kṛishṇa-pakṣhē amāvāsyām Sōma-dinē sūryya-grahṇē.

Monday, 16th December A.D. 1107; a solar eclipse, visible in India.

82.—V. 1164.—In the *Transactions Roy. As. Soc.* Vol. I. p. 226, Colonel Tod has given the "substance of an inscription from Madhucara-ghar, in Harouta," of the reign of the Paramāra Naravarman, which is said to mention an eclipse of the sun (!), and the date of which is rendered—

"On the full moon of Pausha, Samvat 1164."²

The inscription apparently mentions Sindhurāja (Sindhula?), Bhōja, Udayāditya, and Naravarman.

83.—V. 1166.—*Ind. Ant.* Vol. XVIII. p. 15. Rāhan (now Bengal As. Soc.'s) plate of the *Mahārājaputra* Gōvindachandradēva of Kanauj, recording a grant which, during the reign of Madanapāladēva, was made by the *Rāpaka* Lavarāpravāha; issued from Āṣatikā on the Yamunā:—

(L. 17).—sam 1166 Pausha-vadi 15 Ravan ||

(L. 18).—Rāhu-grastē savitari.

The date is irregular; see *ibid.* p. 15, and Vol. XIX. p. 371, No. 192.

In the Gāhaḍavāla family, Mahītala; Chandradēva; his son Madanapāla; his son Gōvindachandra.

84.—V. 1171.—*Ep. Ind.* Vol. IV. p. 102. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārānasi:—

(L. 17).—ēkasaptatyadhika-sa(śa)taikādaśa(śa)-samvatsarē Kārttika-māsē pū(pan)vr̥ṇṇi(r̥ṇṇa)māsyām tithau Sōma-dinē ankaṭaḥ samvat 1171 Kārttika-sudi 15 Sōmē.

The date is irregular.

Yasōvighraha; his son Mahichandra; his son Chandradēva; his son Madanapāla; his son Gōvindachandra.

85.—V. 1172.—*Ep. Ind.* Vol. IV. p. 104. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārānasi:—

(L. 16).—samvat 1172 Vaisā(śā)kha-sudi 3 Sōmē || . . . akshaya-tṛitīyāyām parvvaṇi |

Monday, 17th April A.D. 1116.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

² See above, No. 81, and *Ind. Ant.* Vol. XX. p. 180, note 16.

86.—V. 1173. *Ep. Ind.* Vol. I. p. 147. Date of the renewal, by the Chandélla Jayavarmadéva, of the Khajuráshô inscription of Dhaṅgadéva of V. 1059 (above, No. 56) :—

(L. 34).—samvat 1173 Vaisâ(śâ)kha-sudi 3 Śukrê ||

Friday, 6th April A.D. 1117;¹ see *Ind. Ant.* Vol. XIX. p. 362, No. 171.

87.—V. 1174.—*Ep. Ind.* Vol. IV. p. 105. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradéva of Kanauj, issued from Dēvasthâna (?):—

(L. 14).—chatu[h*]saptatyadhik-aikâdasa(śa)sa(śa)ta-samvatsara(ra) Âsvi(śvi)ni(nê) mâsi kṛishṇa-pakshê pa[m*]chadasyâ(śyâm) Vu(bu)dha-dinê samvat 11[74?] Âsvi(śvi)navadi 15 Vu(bu)dhê pituh samvasta(tsa)rikê pārvaṇê śrâddhê.

Wednesday, 29th August A.D. 1117; or, less probably, Wednesday, 16th October A.D. 1118.

Genealogy as in No. 84.

88.—V. 1174 (for 1175 ?).—*Ind. Ant.* Vol. XVIII. p. 19. Basâhi (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradéva of Kanauj :—

(L. 13).—chatur[saptatyadhik-aikâdasa(śa)ta-samvatsarê Phâlgunê mâsi kṛishṇa-pakshê tṛitīyâyan=tithau Śukra-dinê-nkê=pi samvat 1174 Phâlgu[na-vadi 3 (?)] Śukrê.

Probably Friday, 31st January A.D. 1119; see *ibid.* Vol. XIX. p. 367, No. 183.²

Genealogy as in No. 84.

89.—V. 1175.—*Ep. Ind.* Vol. IV. p. 106. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradéva of Kanauj, issued from Vārâṇasī :—

(L. 15).—pañcha[sap]tatyadhika-sa(śa)taikâdasa(śa)-samvatsarê Mâghê mâsi pû(pau)ṛṇṇi(ṛṇṇa)mâsyâm Sôma-dinê ankataḥ samvat 1175 Mâgha-sudi 15 Sôma-dinê.

Monday, 27th January A.D. 1119 (?).³

Genealogy as in No. 84.

90.—V. 1176.—*Ep. Ind.* Vol. IV. p. 108. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradéva of Kanauj and his queen, the *Paṭṭamahâdêvi Mahārājñî Nayanakêlidêvi*; issued from Khayará on the Ganges :—

(L. 16).—shatsaptatyadhika [ê]kâdasaśata-sa[m*]vatsarê Jyêshṭha-mâsê kṛishṇa-pakshê pañchadasyâm tithau Ravi-dinê 'nkê=pi samvat 1176 Jyêshṭha-vadi 15 Ravau . . . Râhu-grastê divâkarê.

Sunday, 11th May A.D. 1119; a solar eclipse, visible in India.

Genealogy as in No. 84.

91.—V. 1176.—*Ep. Ind.* Vol. IV. p. 109. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradéva of Kanauj, issued from Vārâṇasī :—

(L. 15).—shatsaptatyadhika-sa(śa)taikâdasa(śa)-samvatsarê Kârttika-sudi navamyâm ankataḥ samvat 1176 Kârttika-sudi 9 Vu(bu)dhê.

The date is irregular.

Genealogy as in No. 84.

92.—V. 1176.—*Ind. Ant.* Vol. XVII. p. 62; *Archæol. Surv. of India*, N. S., Vol. I. p. 71, and Plate; *Jour. Beng. As. Soc.* Vol. LXI. Part I., Extra No. p. 60. Sêt-Mahêt (now Lucknow Museum) Buddhist inscription, with references to Gôpâla, ruler of Gâchhipura (Kanauj), and to the king Madana; (composed by Udayin) :—

(L. 18).—samvat 1176.⁴

¹ On this day the *tithi* of the date commenced 2 h. 16 m. after mean sunrise.

² The date is incorrect for V. 1174, current and expired, but would be correct for both V. 1172 expired and V. 1175 expired; and I now give the preference to V. 1175 expired.

³ On this day the *tithi* of the date commenced as late as 12 h. 37 m. after mean sunrise.

⁴ Not 1276; see *Ind. Ant.* Vol. XXIV. p. 176.

93.— V. 1177.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 123. Plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, sanctioning a transfer of land which had been previously granted by [the Kalachuri] *Rājā* Yaśahkarnadēva¹:—

Samvat 1177 Kārttika-śukla-chaturdaśyām.

94.— V. 1177.— *Jour. Amer. Or. Soc.* Vol. VI. p. 542. Plate of the *Kachchhapaghāta Mahārājādhirāja* Virasimhadēva, issued from the fortress of Nalapura:—

Samvat 1177 Kārttika-vadi amāvāsyaṁ Ravi-dinē . . . puṇyē=hani.

Sunday, 24th October A.D. 1120 (with a solar eclipse, visible in India); see *Ind. Ant.* Vol. XIX. p. 167, No. 84.

In the *Kachchhapaghāta* lineage, Gaganasimha; his successor Śaradasimha; his son. from Lashamadēvi, Virasimha.

95.— V. 1178.— *Ep. Ind.* Vol. IV. p. 110. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 12).— [a]śṭasaptatyadhik-aikādaśa(śa)sa(śa)ta-samvatsarē Śrāvē(va)ṇa(ṇē) māsi su(śu)kla-pakṣhē paurṇamāsya[m*] tithau Su(śu)kra-dinē 'nkatō=pi sa[m*]vat 1178 Śrāvāṇa-sudi 15 Su(śu)krē.

Friday, 21st July A.D. 1122.

Genealogy as in No. 84.

96.— V. 1181.— *Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 114, and Plate vii. Benares plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj and his mother Rāhṇadēvi²; issued from Vārāṇasī:—

(L. 16).— samvat 1181 Bhādrapada-sudi [4] Gurau.

Thursday, 14th August A.D. 1124;³ see *Ind. Ant.* Vol. XIX. p. 357, No. 160.

Genealogy as in No. 84.

97.— V. 1182.— *Ep. Ind.* Vol. IV. p. 100, and Plate. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Madapratihāra (or Apratihāra?) on the Ganges:—

(L. 18).— samvat 1182 Māgha-sudi 15 Sa(śa)nau . . . sōmagrahaṇa-parvṇi.

The date is irregular.

Genealogy as in No. 84.

98.— V. 1182 (for 1183?).— *Jour. Beng. As. Soc.* Vol. XXVII. p. 242. Plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Īsapratishṭhāna⁴(?) on the Ganges:—

Dvyaśītyadhik-aikādaśasata-samvatsarē Māgha-māsi kṛishṇa-pakṣhē shashṭhyāni tithāv=ankataḥ samvat 1182 Māgha-vadi 6 Śukrē.

Perhaps Friday, 4th February A.D. 1127; see *Ind. Ant.* Vol. XIX. p. 365, No. 179.

Genealogy as in No. 84.

99.— V. 1184.— *Ep. Ind.* Vol. IV. p. 111. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 15).— chatrasītyadhika-śataikādaśa-samvatsarē Kārttikē māsi śukla-pakṣhē paurṇi(ṇa)mā[s*]yām Manvādau Śukra-dinē=ñkē=pi samvat 1184 Kārttika-sudi 15 Śukrē.

Friday, 21st October A.D. 1127.

Genealogy as in No. 84.

¹ For a copper-plate of his, with a date corresponding to the 25th December A.D. 1122, see below, No. 410.

² This is the true reading of the original inscription. Above, in Nos. 80 and 118, the name is *Rāhādēvi*.

³ On this day the *tithi* of the date commenced 6 h. 43 m. after mean sunrise.

⁴ See *Ind. Ant.* Vol. XVIII. p. 33, note.

100.—V. 1185.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 119, and Plate viii. Benares plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 15).—pañchāśī(śī)tyadhik-aikādasā(śā)sa(śā)ta-samvatsarēshu Chaitrē māsi su(śu)kla-pakshē paurṇamāsyām tithau Su(śu)kra-dinē ankē-pi samvat 1185 Chaitra-sudi 15 Su(śu)krē . . . Manvādau.

Friday, 5th April A.D. 1129 ;¹ see *Ind. Ant.* Vol. XIX. p. 362, No. 172.

Genealogy as in No. 84.

101.—V. 1186.—*Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. A. Kālañjar pillar inscription of the time of the Chandēlla *Mahārāja Madanavarmadēva* :—

(L. 3).—sam 1186.

102.—V. 1187.—*Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. B. Kālañjar pillar inscription of the time of the Chandēlla *Madanavarmadēva* :—

(L. 1).—samvat 1187 Jyēshtha-sudi 9.

103.—V. 1187.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 108, and Plate vi. Raiwān (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 18).—samvat 1187 Mārgga-sudi paurṇi(rṇṇa)māsyām tithau Sōma-dinē || . . . samkrāntau.

Perhaps Monday, 17th November A.D. 1130 ;² see *Ind. Ant.* Vol. XIX. p. 372, No. 193. Genealogy as in No. 84.

104.—V. 1188.—*Archæol. Surv. of India*, Vol. XXI. p. 35, and Plate x. C. ; (and *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 321, No. 4). Kālañjar rock inscription of the time of the Chandēlla *Mahārājādhirāja Madanavarmadēva*, lord of Kālañjara :—

(L. 9).—samvat 1188 Kārttika-sudi 8 Sa(śa)n[au] ||

Saturday, 31st October A.D. 1131 ; see *Ind. Ant.* Vol. XIX. p. 23, No. 6.

105.—V. 1188.—*Ind. Ant.* Vol. XIX. p. 249. Notice of the Rēn (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj, issued from Benares³ :—

Samvad-ashtāśīty-adhikē(ka) ēkādasā(śā)-satē Kārtika-paurṇamāsyām tithau Śukra-dinē-ākatō-pi sam Kārttika-sudi 15 Su(śu)krē.

Friday, 6th November A.D. 1131.

Genealogy as in No. 84.

106.—V. 1190.—*Ind. Ant.* Vol. VI. p. 55, and Plate. Ingnōḍa inscription of the *Mahārājādhirāja Vijayapālādēva*, the successor of Tihunpālādēva who was the successor of Prithvipālādēva :—

(L. 1).—samvatsara-satēshv-ēkādasāsu navaty-adhikēshu Āshādha-su(śu)klapaksh-aikādasāyām samvat 1190 Āshādha-sudi 11 ady-ēha Ingnapadrē.

(L. 6).—Āshādha-śuklapaksh-ē(ai)kādasāyām parvviṇi.

107.—V. 1190.—*Ep. Ind.* Vol. IV. p. 112. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Gōvindachandradēva* of Kanauj⁴ :—

(L. 15).—navatyadhik-aikādasāsata-samvatsarē Bhādrapadē māsi su(śu)kla-pakshē tritīyāyān-tithau Sa(śa)ni-dinē 'nikataḥ samvat 1190 Bhādrapada-sudi 3 Sa(śa)nan.

Saturday, 5th August A.D. 1133.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date only commenced 10 h. 59 m. after mean sunrise.

² But there was no *samkrānti* on this day.

³ The original does not actually mention Benares, but has *śrī-Ādikēśāva-samtpē Gāṃḡ[ā*]y[ā*]m suātvā*.

⁴ The name of the place from which the grant was issued is not given. The original only has *Gōvinda-vaṭitīyāś. suātvā*, 'after bathing at the Gōvinda-garden.'

108.— V. 1190.— *Ind. Ant.* Vol. XVI. p. 208, and Plate. Bândâ district (now Bengal As. Soc.'s) plate of the Chandêlla *Mahârâjâdhirâja Madanavarmadêva*, lord of Kâlânjara, issued from near Bhailasvâmin :—

(L. 10).— navatyadhika-sa(śa)taik-ôpêta-sahasratamê samvatsarê Mâghê mâsi su(śu)klapakshê pûrppimâyâm Sôma-vârê amkatô-pi samvat 1190 Mâgha-sudi 15 Sômê ||

The date is irregular ; see *ibid.* Vol. XIX. p. 368, No. 187.

In the family of the Chandrâtrêya princes (rendered illustrious by Jayaśakti, Vijayaśakti,¹ and others), Kîrtivarman ; Prithivîvarman ; Madanavarman.

109.— V. 1191.— *Ep. Ind.* Vol. IV. p. 131, and Plate. Kamanli (now Lucknow Museum) plate of the Singara *Mahârâjâputra Vatsarâjadêva (Lôhadêva)*, of the reign of the *Mahârâjâdhirâja Gôvîndachandradêva* of Kanauj ; issued from Vârânasi :—

(L. 18).— samvatsara-sahasraikê(ka) êkata(na)vatyadhika-sat-ânvitê Bhâdrapâta(da)-su(śu)klapaksha² ashtamyâm Bhê(bhau)ma-vârê samvat 1191 Bhâdrapada-sudi 8 Bhaumê Katyâ(nyâ)-samkrântô(tau).

Tuesday, 28th August A.D. 1134.

110.— V. 1191.— *Ind. Ant.* Vol. XIX. p. 353. Date of a grant (issued from Dhârâ) of the Paramâra *Mahârâjâdhirâja Yaśôvarmadêva* (confirmed by his son and successor, the *Mahâkumâra Lakshmivarmadêva*, in his Ujjain plate of V. 1200, below, No. 121) :—

(L. 7).— śrî-Vikramakâl-âtita-samvatsar-aikanavatyadhika-sataikâda[śê]shu Kârttika-sudi ashtamyâm samjâta-mahârâja-śrî-[Nara]varmadêva-samvatsarikê.

111.— V. 1192.— *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 322 ; *Archæol. Surv. of India*, Vol. XXI. p. 35, and Plate x. D. Rock image inscription at Kâlânjar :—

(L. 4).— samvat 1192 Jyêshthâ-vadi 9 Ravau.

Sunday, 26th April A.D. 1136 ; see *Ind. Ant.* Vol. XIX. p. 178, No. 125.

112.— V. 1192.— *Ind. Ant.* Vol. XIX. p. 349 ; *Ind. Inscr.* No. 51. Ujjain (now Royal As. Soc.'s) second plate only of the Paramâra *Mahârâja Yaśôvarmadêva* :—

(L. 12).— samvat 1192 Mâ[rgga]-vadi 3.

The inscription mentions a lady, Mômala-dêvî, who probably was the mother of Yaśôvarman.

113.— V. 1194.— *Archæol. Surv. of India*, Vol. XXI. p. 36, and Plate x. E. Inscription in a cell near the Nilakantha temple at Kâlânjar :—

(L. 7).— samvat 1194 Chaitra-vadi 5 Gurau ||

Thursday, 3rd March A.D. 1138 ; see *Ind. Ant.* Vol. XIX. p. 174, No. 113.

114.— V. 1195.— *Archæol. Surv. of West. India*, No. 2, Appendix, p. xiii. No. 56. Bhadrêsvâr fragmentary (?) inscription of the reign of the Chaulukya *Mahârâjâdhirâja Jayasîmhadêva* :—

(L. 1).— Vikrama-samvat 1195 varshê Âshâdha-sudi 10 Ravau asyâm samvatsara-mâsapaksha-dîvasa-pûrvâyâm tithau.

Sunday, 19th June A.D. 1138.

115.— V. 1196.— *Ep. Ind.* Vol. II. p. 361. Kamanli (now Lucknow Museum) plate of the *Mahârâjâdhirâja Gôvîndachandradêva* of Kanauj, issued from Vârânasi :—

(L. 16).— samvat 1196 Âsvi(śvi)na-sudi 15 Sôma-dinê . . . Râhu-grasta-chandramasi. Monday, 9th October A.D. 1139 ; a lunar eclipse, visible in India.

Genealogy as in No. 84.

116.— V. 1196.— *Ind. Ant.* Vol. X. p. 159. Dôhad inscription³ of the reign of the Chaulukya *Jayasîmhadêva* :—

(L. 8).— śrî-nripa-Vikrama-samvat 1196.

¹ See above, No. 85.

² Read ² pakshê-shîa^o.

³ See below, No. 124.

117.— V. 1197.— *Ep. Ind.* Vol. IV. p. 114. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasi :—
(L. 15).— samvat 1197 Phālguna-vadi 1 Ravau || Vṛi(bri)hadrājūt-divasē.
Sunday, 23rd February A.D. 1141.
Genealogy as in No. 84.

118.— V. 1198.— *Ep. Ind.* Vol. IV. p. 113. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasi :—
(L. 17).— samvatsar-aikādaśa-śatā(tē=)shtana[va*]tyadhikē Phālgunē ,māsi asita-pakshē pratīpadāyām tithau Ravi-dinō(nē) [samvat] 1198 Phālguna-vadi 1 Ravau || Vṛi(bri)hadrājūti-Rāīhadēvi(vi)-divasē ||

Sunday, 23rd February A.D. 1141.

Genealogy as in No. 84. Rāīhadēvi was Gōvindachandra's mother ; see above, Nos. 80 and 96.

119.— V. 1199.— *Ind. Ant.* Vol. XVIII. p. 21. Notice of the Gagahā (now British Museum) plates of the *Mahārājādhirāja* Gōvindachandradēva and the *Mahārājaputra* Rājyapāladēva of Kanauj :—

(L. 18).— samvatsarēshv=ēkādāśa-sa(śa)tōshu navanavaty-adhikēshu Phālgunē māsi [śu]kīa-pakshē(ksha) ēkā[da]śyāyām¹ tithau Sa(śa)ni-dinē tath-āṅkē=pi samvat 1199 Phālguna-sudi 11 Sa(śa)nanu ||

Saturday, 27th February A.D. 1143 ; see *ibid.* Vol. XIX. p. 23, No. 7.

Genealogy as in No. 84.

120.— V. 1199.— *Archaeol. Surv. of India*, Vol. III. pp. 53-60, and Plate xxi. Inscriptions on temple pillars at Gadhwā, dated :—
Samvat 1199; sam 1199 ; and 1199.

121.— V. 1200.— *Ind. Ant.* Vol. XIX. p. 352 ; *Ind. Inscr.* No. 50. Ujjain (now Royal As. Soc.'s) first plate only of the Paramāra *Mahākumāra* Lakshmivarmadēva, confirming a grant which was made by his father, the *Mahārājādhirāja* Yaśovarmadēva, in V. 1191 (above, No. 110) :—

(L. 15).— samvatsara-śata-dvādaśakēsh[u] Śrāvāṇa-sudi pañchadaśyām sōmagrahaṇa-parvyanī.

28th July A.D. 1143, or 16th July A.D. 1144 ; with lunar eclipses, visible in India ; see *ibid.* Vol. XIX. p. 40, No. 80.²

Udayāditya ; Naravarmaṇ ; Yaśovarmaṇ ; the *Mahākumāra* Lakshmivarmaṇ.

122.— V. 1200.— *Ep. Ind.* Vol. IV. p. 115. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasi :—

(L. 19).— dvādaśasa(śa)ta-samvatsar[ē*] Srā(śrā)vaṇē māsi su(śu)kīa-pakshē pō(pau)[r*]ṇnamāsyā[in*] tithau Ravi-dinē aṅk[ē*]=pi samvat || 1200 Sā(śrā)vaṇa-sudi 15 Ravā(vau) ||

Sunday, 16th July A.D. 1144 ; (a lunar eclipse, visible in India³).

Genealogy as in No. 84.

123.— V. 1202.— *Ant. Remains Bo. Pres.* p. 179 ; *Bhāvnagar Inscr.* p. 158, and Plate. Māngrol (Maṅgalapura) inscription of some members of the Gūhila family,⁴ of the reign of

¹ Read *ēkādāśyām*.

² The three eclipses, mentioned there, were all visible in India. The two equivalents of the date, given here, are those for the expired *Chaitrādī* and *Kārttikādī* years V. 1200.

³ See above, No. 121.

⁴ This family must not be confounded with the family of the Gūhila kins.

the Chaulukya Kumārāpāla, the successor of [Jayasimha-]Siddharāja : (composed by Prasaraśāna) :—

(L. 23). śrīmad-Vikrama-saivat 1202 tathā śrī-Simha-saivat 32 Âśvina-vadi 13 Sômē ||
Monday, 15th October A.D. 1145 ;¹ see *Ind. Ant.* Vol. XXII. p. 109.

124.—V. 1202.—*Ind. Ant.* Vol. X. p. 159. Date in a postscript to the Dôhad inscription of V. 1196 (above, No. 116), of the time of the *Mahāmāṇḍalâtvara Vāpanādēva* of Gôdrāhaka :—
(L. 9).—sam 1202.

125.—V. 1205.—*Ep. Ind.* Vol. I. p. 153. Khajurāhō Jaina temple inscription of some members (*śrāśhāhās*) of the Grahapati family² :—

(L. 1).—samvat 1205 | Māgha-vadi 5 ||

126.—V. 1207.—*Archæol. Surv. of India*, Vol. X. p. 97, and *Plats* xxxii. 12. Inscription on pedestal of boar at Chāudpur :—

(L. 1).—sa[in*]vat 1207 Jyēshthā-vadi 11 Ravau ||

Sunday, 13th May A.D. 1151 ; see *Ind. Ant.* Vol. XIX. p. 354, No. 151.

127.—V. 1207.—In *Archæol. Surv. of India*, Vol. I. p. 96, Sir A. Cunningham mentions an inscription on a pillar at "Hathiya-dah," of the time of "Gōsaladēvi," the queen of Gōvindachandrādēva of Kanauj, dated—

"on Thursday, the 5th of the waning moon of Âshāḍha, in Samvat 1207."

Thursday, 5th July A.D. 1151 ; see *Ind. Ant.* Vol. XX. p. 131, note 18.

128.—V. 1207.—*Archæol. Surv. of India*, Vol. XX. p. 46, and *Plate* x. ; *Ep. Ind.* Vol. II. p. 273,³ and *Plate*. Mahāban inscription of the time of the *Mahārājādhirāja* [A?]jayapālādēva :—
(L. 29).—samvat 1207 Kā[r̥tika*]-paurṇamāsyām mahārājādhirāja . . . jayapālādēva-vijayarājyē.

129.—V. 1207.—*Ep. Ind.* Vol. II. p. 422. Chitōrḡaḡh fragmentary inscription of the Chaulukya Kumārāpālādēva ; (composed by Rāmakīrti, the pupil of Jayakīrti) :—

(L. 28).—samvat 1207.

Mūlarāja [I.] ; . . . Siddharāja ; Kumārāpāla (defeated the ruler of Śākambharī and devastated the Sapādalaksha country).

130.—V. 1208.—*Ep. Ind.* Vol. I. p. 296. Vajṇagar inscription⁴ of the reign of the Chaulukya Kumārāpāla ; (composed by Śrīpāla) :—

(L. 44).—samvata(ṭi) 1208 varshē Âśvina-śudi [5 ?] Gurau.⁵

In the family of the hero Chulukya, Mūlarāja [I.] (conquered the Chāpōtkata princes) his son Chāmūṇḡatāja ; his son Vallabharāja ; his brother Durlabharāja ; Bhūma [I.] ; his son Karna ; his son Jayasimha-Siddhādhirāja ; Kumārāpāla (defeated Arṇōrāja).

131.—V. 1208.—From a rubbing supplied by Dr. Burgess. Bangawān (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandrādēva of Kanauj and his queen, the *Paṭṭamahādēvī Mahārājāī* Gōsaladēvi ; issued from Vārāṇasi :—

(L. 16).—samvatsarāṇām aṣṭādhika-drādasā(śa)sa(śa)tēshu Kārttikē māsi su(śu)kḷapākshē paurṇamāsyām tithan Bh[an]ma-dinē 'n kē-pi samvat 1208 Kārttika-sudi 15 Bhaumē.
The date is irregular ; see *Ind. Ant.* Vol. XIX. p. 367, No. 184.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date commenced 3 h. 53 m. after mean sunrise.

² See above, No. 55.

³ In *Ep. Ind.* Vol. II. pp. 275 and 276, mention is made of another inscription from Mahāban, which "shows the name of Ajayapāla's successor *Haripāla* and the date *Samvat 1227*."

⁴ For the date of the renewal of this inscription see below, No. 319.

⁵ With the above reading, the date may perhaps correspond to Thursday, 4th September A.D. 1152, but on this day the 5th *tithi* only commenced 11 h. 12 m. after mean sunrise.

132.—V. 1208.—*Archæol. Surv. of India*, Vol. XXI. p. 49, and Plate xii. A. Ajaygaḍh inscription of the reign of the Chandēlla Madanavarman:—

(L. 1).—samvat 1208 Mārgga-vadi 15 Sa(śa)nau ||

Saturday, 10th November A.D. 1151; see *Ind. Ant.* Vol. XIX. p. 167, No. 85.

133.—V. 1209.—*Bhāvanagar Insor.* p. 172. Kēraḍu fragmentary inscription of the reign of the Chauḷukya Mahārājādhirāja Kumārapāladēva;¹ apparently contains an order of the Mahārāja Ālhaṇadēva of Nadūla, and mentions the Mahārājaputra Kēlhaṇadēva:—

(L. 1).—samvat 1209 Māgha-vadi 14 Śānau.

(L. 6).—Śivarātri-chaturdśayām.

Saturday, 24th January A.D. 1153.²

134.—V. 1210.—*Ind. Ant.* Vol. XX. p. 210. Ajmere inscription,³ containing portions of the *Harakēli-nāṭaka*, composed by the Chāhamāna Mahārājādhirāja Vighararājadēva of Śākambhari:—

(L. 38).—samvat 1210 Mārga-sudi 5 Āditya-dinē Śravaṇa-nakshatrē Makara-sthē chandrē Harshaṇa-yōgē Bālava-karaṇē.

Sunday, 22nd November A.D. 1153.

135.—V. 1211.—*Ep. Ind.* Vol. IV. p. 116. Kamauli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 15).—samvat 1211 Bhādrapada-vadi 15 Bhanmē |

Tuesday, 10th August A.D. 1154.

Genealogy as in No. 84.

136.—V. 1211.—*Archæol. Surv. of India*, Vol. XXI. p. 73, and Plate xxiii. D. Mahōbā image inscription of the reign of the Chandēlla Madanavarmadēva:—

(L. 2).—sam 1211 Āshādha-sudi 3 Sa(śa)nau ||

Saturday, 4th June A.D. 1155.

137.—V. 1214.—*Ep. Ind.* Vol. IV. p. 311. Date of the Tutrāhī Falls rock inscription of the Nāyaka Pratāpachavala of Jāpila:—

(L. 1).—samvat 1214 Jyāishṭha-vadi 4 Sa(śa)nau.

Saturday, 19th April A.D. 1158.

138.—V. 1215.—*Archæol. Surv. of West. India*, Vol. II. p. 167. Girnār inscription:—

(L. 1).—samvat 1215 varshē Chaitra-sudi 8 Ravau ady=ēha śrīmad-Ūrjjayamta-tīrthā.

Sunday, 9th March A.D. 1158; see *Ind. Ant.* Vol. XIX. p. 29, No. 32.

139.—V. 1215.—*Ep. Ind.* Vol. I. p. 153. Khajurāhō image inscription of some members of the Grabapati family,⁴ of the reign of the Chandēlla Madanavarmadēva:—

(L. 1).—samvat 1215 Māgha-sudi 5.

140.—V. 1216.—*Ind. Ant.* Vol. XVIII. p. 214; *Archæol. Surv. of India*, Vol. XXI. Plate xxviii. Alha-Ghāṭ inscription of the reign of the Kalachuri (Chēdi) Mahārājādhirāja Narasimhadēva⁵ of Dāhāla, and of the Rāṇaka Chhīhula, the son of the Mahārāṇaku Jālhaṇa:—

(L. 1).—samvata(t) 1216 Bhādra-sudi-pratipadā Ravau ||

Sunday, 16th August A.D. 1159; see *Ind. Ant.* Vol. XIX. p. 29, No. 33.

¹ Compare below, No. 343.

² On this day the *tithi* of the date only commenced 8 h. 31 m. after mean sunrise, but the day is the proper one for the Śivarātri.

³ For other Ajmere inscriptions, which contain portions of Sōmadēva's *Lalitī-Vighararāja-nāṭaka*, composed in honour of Vighararājadēva of Śākambhari, see *ibid.* p. 205 ff. and *Nachrichten von der K. Ges. d. Wiss. zu Göttingen*, 1893, p. 553 ff.

⁴ See above, No. 55.

⁵ See below, Nos. 415 and 416 of K. 907 and 909.

141.—V. 1218.—*Jour. Do. As. Soc.* Vol. XIX. p. 30; *Ind. Inscrip.* No. 10. Nadól (now Royal As. Soc.'s) plates of the Cháhúmána *Mahárája Álhanádéva* :—

(L. 18).—sam 1218 varshé | Śrāvāna-śudi 14 Ravau | asminn-éva mahāchaturdaśi-parvvaṇi ||

Sunday, 6th August A.D. 1161; see *Ind. Ant.* Vol. XIX. p. 30, No. 35.

In the Cháhúmána family there was, at Nadúla, Lakshmana; his son Sôhiya; his son Balirāja; his paternal uncle Vighrahapála; his son Mahendra; his son Anahila; his son Bálaprasáda; his brother Jéndrarāja; his son Pṛithivipála; his brother Jôjjala; his brother Āsírāja; his son Álhanádéva.

142.—V. 1219.—*Ep. Ind.* Vol. IV. p. 158. Date of a grant (issued from Váridurga) of the Chandélla *Mahárájádhirāja Madanavarmadéva* (confirmed by his grandson and immediate successor Paramardidéva in the Semra plates of V. 1223, below, No. 146) :—

(L. 13).—samvata 1219 Māgha-vadi 15 Gurn-varé . . . Rāhu-grasté divākare. The date is irregular.²

143.—[V. 1220].—*Ind. Ant.* Vol. XVIII. p. 343. Udaypur (in Gwálíor) fragmentary inscription of the reign of the Chalukya *Mahárájádhirāja Kumárapaládéva* :—

(L. 1).—[samvat 1220 varshé Pan*]sha-sudi 15 Gurau ||

(L. 11).—sômagrahaṇa-parvvaṇi.

Thursday, 12th December A.D. 1163; a lunar eclipse, visible in India.

144.—V. 1220.—*Ind. Ant.* Vol. XIX. p. 218, and Plate. Delhi Siwálik pillar inscriptions of the Cháhámána *Visaládéva-Vigraharāja*, the son of Avélladéva, of Śákambhari :—

(A., line 1).—samvat 1220 Vaisákha-śuti 15.

(C., line 5).—samvat śri-Vikramádityé 1220 Vaisákha-śuti 15 Gurau.

Thursday, 9th April A.D. 1164; see *ibid.* p. 36, No. 62.

145.—V. 1222.—*Ind. Ant.* Vol. XVIII. p. 344. Udaypur (in Gwálíor) pillar inscription :—

(L. 1).—samvat 1222 varshé Vaisákha-śudi 3 Sômé 'dy-éha Udayapuré akshayatritiyá-parvvaṇi.

Monday, 4th April A.D. 1166; see *ibid.* Vol. XIX. p. 36, No. 63.

146.—V. 1223.—*Ep. Ind.* Vol. IV. p. 157, and Plate. Semra (now Lucknow Museum) plates of the Chandélla *Mahárájádhirāja Paramardidéva*, lord of Kálanjara, confirming a grant which was made by his grandfather and immediate predecessor Madanavarmadéva in V. 1219 (above, No. 142); issued from Sónasara :—

(L. 12).—samvata 1223 Vaisá(śa)kha-śudi 7 Guru-varé |

Thursday, 27th April A.D. 1167.

In the family of the Chandrátraya princes (rendered illustrious by Jayaśakti, Vijayaśakti,⁴ and others), Prithivīvarman; Madanavarman; his grandson Paramardin.

147.—V. 1224.—*Archaeol. Surv. of India*, Vol. XXI. p. 74, and Plate xxiii. G. Mahóhá image inscription of the reign of the Chandélla *Paramardidéva*, lord of Kálanjara :—

(L. 1).—samvat 1224 Āsháḍha-sudi 2 Ravau ||

Sunday, 9th June A.D. 1168; see *Ind. Ant.* Vol. XIX. p. 36, No. 64.

¹ Read *samvat*.

² If the week-day were Wednesday, the date, for V. 1219 current and the *párpimánta* Māgha, would correspond to Wednesday, 17th January A.D. 1162, with a solar eclipse which was visible in India. With Thursday, it corresponds, for the same year and the *amánta* Māgha, to Thursday, 15th February A.D. 1162; but on this day there was no eclipse.

³ Read *samvat*.

⁴ See above, No. 35.

148.—V. 1224.—*Ep. Ind.* Vol. IV. p. 118. Kamauli (now Lucknow Museum) plate of the *Mahārājādhīrāja Vijayachandradēva* of Kanañj, and his son, the *Ywarāja Jayachandradēva*, issued from Vāñasi :—

(L. 17).—[cha]turvi[m]satyadhī[ka-dvā]daśa(sa)ta-sa[m]va[tsa]rē '[m]kē=pi sam 1224 [Ā]śāḍha-nā(mā)sa(si) [śukla-]pa[kshē] daśamyām [ti]thau Ravi-dinē.

Sunday, 16th June A.D. 1168.

Yasōvgraha; his son Mahāchandra; his son Chandradēva; his son Madanapāla; his son Gōvindachandra; his son Vijayachandra; his son, the *Ywarāja Jayachandra*.

149.—V. 1224.—*In As. Res.* Vol. XV. pp. 443-446—compare also *Transactions Roy. As. Soc.* Vol. I. p. 154—is a translation, by Captain E. Fell, of an inscription from Hānsī apparently of the reign of the Chāhamāna Prithvirāja, the date of which is given thus :—

“In the year of Sumbat 1224 (A.D. 1168), on Saturday, the seventh of the white fortnight of the month Māgha.”

The date is irregular;¹ see *Ind. Ant.* Vol. XX. p. 132, note 20.

150.—V. 1225.—*Archæol. Surv. of India*, Vol. XI. p. 125, and Plate xxxvii. 2; *ibid.*, N. S., Vol. I. p. 50. Jaunpur pillar inscription of the reign of *Vijayachandradēva* (?) of Kanañj :—

(L. 1).—samvat 1225 Chaitra-vadi 5 Vu(bu)dhē.

Wednesday, 19th March A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 132, No. 135.

151.—V. 1225.—*Ind. Ant.* Vol. XV. p. 7; *Ind. Inscr.* No. 12. Royal As. Soc.'s plate of the *Mahārājādhīrāja Vijayachandradēva* of Kanañj, and his son, the *Ywarāja Jayachandradēva* :—

(L. 17).—pañchaviñsatyadhika-dvādaśa[śa*]ta-samvatsarē=mkē=pi sam 1225 Māghī-paurṇamāsyām.

Genealogy as in No. 148.

152.—V. 1225.—From Sir A. Cunningham's rubbing. Phulwariya (Rōhtāgaḍh) inscription of the *Nāyaka Pratāpachavala* of Jāpila :—

(L. 3).—samvat 1225 Vaisā(śā)kha-vadi 12 Gurau Jāpilya-nāyaka-śrī-Pratāpachavalasya ki[r]tīr-iyām ||

Thursday, 27th March A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 179, No. 126.

153.—V. 1225.—*Jour. Amer. Or.-Soc.* Vol. VI. p. 548. Tārāchandi rock inscription of the *Mahānāyaka Pratāpachavaladēva* of Jāpila, declaring a certain copper-plate inscription of *Vijayachandra* of Kanañj to be a forged document :—

Samvat 1225² Jyēsthā-vadi 3 Budhē.

Wednesday, 16th April A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 184, No. 143.

154.—V. 1226.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 40. Bihōli rock inscription of the reign of the Chāhamāna Sōmēśvara :—

(L. 27).—Prasiddhim-agamad-dēva (?) kalē Vikrama-bhāsvataḥ śaḍvīnśa-dvādaśa-śatē Phālgunē kṛishṇa-pakshakē || 91 || Trītiyāyām tithau vārē Gurau tārē cha Hastakē Vṛiddhi-nāmāni yōgē cha karāṇē Taita(ti)lē tathā || 92 || Samvat 1226 Phālguna-vadi 3.

Thursday, 5th February A.D. 1170; see *Ind. Ant.* Vol. XX. p. 133, note 21.

Verses 10-28 apparently contain the genealogy of the Chāhamānas from Sāmanta to Sōmēśvara.³

¹ In V. 1224 current the *tithi* of the date commenced 12 h. 49 m. after mean sunrise of Saturday, 28th January A.D. 1167.

² Compare also Colebrooke's *Misc. Essays*, Vol. II. p. 295, where the year is 1229. If this should be correct, the corresponding date would be Wednesday, 2nd May A.D. 1173.

³ To enable one to give a proper account of it, the inscription requires to be re-edited.

155.— V. 1226.— *Jour. Beng. As. Soc.* Vol. LV. Part I. p. 46. Ménâlgadh inscription of the reign of the Châhamâna Prithvirâja :—

Mâlâvêsa-gata-vatsara-sataih dvâdasais=cha shatvimsa-pûrvakaih (?).

156.— V. 1226.— *Ep. Ind.* Vol. IV. p. 121. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja Jayachandradêva* of Kanauj, issued from Vadaviha :—

(L. 22).— samvatsarânâm shadvim(ḍvīm)sa(śa)tyadhikêshu dvâdasa(śa)śatêshu (shv=) Âshâḍhê mâsi śukla-pakshê shashṭhyâm tithau Ravi-dinê aṅkatô=pi samvat 1226 Âshâḍha-sudi 6 Ravau . . . abhishêkê.

Sunday, 21st June A.D. 1170; date of the king's coronation.

Yasôvgraha; his son Mahâchandra; his son Chandradêva; his son Madanapâla; his son Gôvindachandra; his son Vijayachandra; his son Jayachchandra.

157.— V. 1227.— *Archæol. Surv. of India*, Vol. XXI. p. 49, and Plate xii. B. Inscription on jamb of Upper Gate of Ajaygadh :—

(L. 1).— samvat 1227¹ Âshâḍha-sudi 2 Sômê.

Monday, 7th June A.D. 1171; see *Ind. Ant.* Vol. XIX. p. 357, No. 162.

158.— V. 1228.— *Ind. Ant.* Vol. XXV. p. 206; *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 156, and Plates. Ichchhâwar plates of the Chandêlla *Mahârâjâdhirâja Paramardidêva*, lord of Kâlânjara, issued from Vilâsapura :—

(L. 12).— asht[â*]vimśatyadhika-śatadvayôpêta-śa(sa)haśra(sra)tamê samvatsarê | Śrâvâna-mâsi śukla-pakshê pañchadaśyân=tithâv=aṅkatô=pi samvat 1228 Śrâvâna-sudi 15 Ravi-vârê Râhu-grastê nisâkarê.

Sunday, 18th July A.D. 1171; a lunar eclipse, visible in India.

Genealogy as in No. 146.

159.— V. 1228.— *Ep. Ind.* Vol. IV. p. 122. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja Jayachandradêva* of Kanauj, issued from Prayâga on the Vepî :—

(L. 21).— ashtâvi[m*]śa(śa)tyadhika-dvâdasâśata-samvatsarê Mâgha-mâsê su(śu)kla-pakshê mahâ-saptamyâm tithô(thau) Bhauma-dinê aṅkatô=pi || samvat || 1228 Mâgha-sudi 7 Bhauma-dinê || . . . Manvantarâdan . . .

Tuesday, 4th January A.D. 1172.

Genealogy as in No. 156.

160.— V. 1229.— *Ind. Ant.* Vol. XVIII. p. 347. Udaypur (in Gwâlîor) inscription of the reign of the Chaulukya *Mahârâjâdhirâja Ajayapâladêva* :—

(L. 1).— samvat 1229 varshê | Vaiśikha-sudi 3 Sômê ||

(L. 7).— akshayatritiyâ-yugâdi-parvvani.

Monday, 16th April A.D. 1173; ² see *ibid.* Vol. XIX. p. 362, No. 173.

161.— V. 1230.— *Ep. Ind.* Vol. IV. p. 124. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja Jayachandradêva* of Kanauj, issued from Vârânasi :—

(L. 24).— samvat 1230 Mârgga-sudi 15 Vu(bu)ḍha-dinê |

Wednesday, 21st November A.D. 1173.

Genealogy as in No. 156.

162.— V. 1231.— *Ep. Ind.* Vol. IV. p. 125. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja Jayachandradêva* of Kanauj, issued from Kâśî :—

(L. 20).— samvatsarêshu dvâdasâ-śatêshu (shv=) êkatrimśad-adhikêshu Kârttikê mâsi śukla-pakshê paurṇamâsyâm tithau Guru-dinê aṅkê=pi samvat 1231 Kârttika-sudi 15 Gurau.

The date is irregular.

¹ By Sir A. Cunningham this was read 1227.

² On this day the *tithi* of the date commenced 1 h. 40 m. after mean sunrise.

According to a postscript in line 32 the plate was engraved 'samvat 1235 Phālgva(na)-vadi 9 Śukrē,' i.e. on Friday, 2nd February A.D. 1179; see below, No. 164.

Genealogy as in No. 156.

163.—V. 1231 (for 1232 P).—*Ind. Ant.* Vol. XVIII. p. 82. Plates of the reign of the Chaukya *Mahārājādhirāja Ajayapāladēva*, the successor of Kumārāpāladēva who was the successor of Jayasimhadēva, recording a grant of the *Mahāmāṇḍalēsvara Vaijalladēva* of the Chāhuyāpa (Chāhumāna) lineage; issued from Brāhmanapātaka:—

(L. 11).—nripa-Vikrama-kālād-arvṣāk ēkatrimśadadhika-dvādaśasata-samvatsar-
āntarvartini Kārttikē māsi śukla-pakṣhē ēkādaśyām Sōma-dinē upēshya Kārttikōdyāpana-
parvvaṇi.

(L. 31).—samvat 1231 varshē Kārttika-śudi 13 Vu(bu)dhē ||

Probably Monday, the 27th, and Wednesday, the 29th October A.D. 1175; see *ibid.* Vol. XIX. p. 365, No. 180.

164.—V. 1232.—*Ep. Ind.* Vol. IV. p. 127. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Jayachandradēva* of Kanauj (mentioning the king's son *Harisichandra*), issued from Kāśī:—

(L. 20).—samvatsarēshu dvādaśa-satēshu dvātrīṃśad-adhikēshu Bhādrē māsi aṣṭamyaṃ
tithau [Ra]vi-dinē anḱē=pi samvat 1232 Bhādra-vadi 8 Ravau . . . rājaputra-śrī-
Harī[5*]chamdradēva-jātakarmmani.

Sunday, 10th August A.D. 1175.¹

According to a postscript in ll. 31-32 the plate was engraved 'sam 1235 Phālguna-vadi 9 Śukrē,' i.e. on Friday, 2nd February A.D. 1179; see above, No. 162.

Genealogy as in No. 156.

165.—V. 1232.—*Ind. Ant.* Vol. XVIII. p. 130, and Plate. Benares College plate of the *Mahārājādhirāja Jayachandradēva* of Kanauj (mentioning the king's son *Harisichandra*), issued from Vārānasi:—

(L. 23).—dvātrīṃśadadhika-dvādaśasata-samvatsarē Bhādrē māsi śukla-pakṣhē
trayōdaśyām-tithau Ravi-dinē anḱatō=pi samvat 1232 Bhādra-śudi 13 Ravau . . .

(L. 28).—rājaputra-śrī-Harīschandra-nāmakarāṇē.

Sunday, 31st August A.D. 1175; see *ibid.* Vol. XIX. p. 30, No. 37.

Genealogy as in No. 156.

166.—V. 1232.—*Archæol. Surv. of India*, Vol. III. p. 125, and Plate xxxviii. No. 18. Gayā inscription of the reign of Gōvindapāladēva:—

(L. 3).—samvat 1232 Vikāri-samvatsarē | śrī-Gōvindapāladēva-gata-rājyē chaturdāśa-
samvatsarē Gayāyām ||

(L. 12).—Āśvinē śukla-pañchamā . . . (P).

Monday, 22nd September A.D. 1175 (P); see *Ind. Ant.* Vol. XIX. p. 358, No. 163.

167.—V. 1233.—*Ep. Ind.* Vol. IV. p. 129. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja Jayachandradēva* of Kanauj, issued from Vārānasi:—

(L. 22).—¹trīṃśatyaadhika-dvādaśasa(sa)ta-samvatsarē Vaiśākhē(khē) māsi su(śu)kla-
pakṣhē tritīyāyām tithau Ravi-dinē anḱatō=pi samvat 1233 Vaiśāsha(kha)-śudi 3 Ravau.

Sunday, 3rd April A.D. 1177.

Genealogy as in No. 156.

¹ On this day the *līlā* of the date only commenced 11 h. 58 m. after mean sunrise, but the *tithi* being the *Epishvajam-dhāmā*, the date is correct.

² Read *trayātrīṃśad-adhika*.

168.—V. 1233.—*Ind. Ant.* Vol. XVIII. p. 135. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārāṇasī:—

(L. 24).—traya[s*]trīṁsa(śa)dadhika-dvādaśasata-samvatsarē Vaisā(śā)khē māsi su(śu)kla-pakshē daśamāyām tithau Sa(śa)ni-dinē ankatō=pi samvat 1233 Vaisā(śā)kha-sudi 10 Sa(śa)na.

Saturday, 9th April A.D. 1177; see *ibid.* Vol. XIX. p. 37, No. 65.
Genealogy as in No. 156.

169.—V. 1233.—*Ind. Ant.* Vol. XVIII. p. 137. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārāṇasī; of the same date.

Genealogy as in No. 156.

170.—V. 1233.—*Jour. Beng. As. Soc.* Vol. XXXVIII. Part I. p. 26, and Plate 1. Bulandshahr plate¹ of Anaṅga (?); according to the published text, mentions Chandraka (?), Dharanivarāha, Prabhāsa, Bhairava, Rudra, Gōvindarāja, Yaśōdhara, Hnradatta, Tribhuvanāditya, Bhōgāditya, Kulāditya, Vikramāditya, Padmāditya, Bhōjadēva, Sahajāditya (Rājarāja ?), Anaṅga; and is dated:—

(L. 18).—samkrāntau vishuvē kālē

(L. 24).—samvat trayastrīṁsadadhika-dvādaśasatāni | Vaisākhē cha |

171.—V. 1234.—*Ind. Ant.* Vol. XVIII. p. 138. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārāṇasī:—

(L. 24).—chaturtrīṁsa(śa)ty(d)adhika-dvādaśasa(śa)ta-samvatsarē Paushē māsi su(śu)kla-pakshē chaturthiān=tithau Ravi-dinē ankatō=pi samvat 1234 Pausha-sudi 4 Ravau uttarāyana(ṇa)-samkrāntau.

Sunday, 25th December A.D. 1177;² see *ibid.* Vol. XIX. p. 363, No. 174.
Genealogy as in No. 156.

172.—V. 1235 and 1236.—*Jour. Beng. As. Soc.* Vol. VII. p. 736. Piplīanagar plates of the Paramāra *Mahākumāra Hariśchandrādēva*, issued from some place on the Narmadā³:—

śri-Vikramakāl-ātīta-1235-pañchatrīṁsadadhika-dvādaśasata-samvatsar-āntaḥpāti-Pausha-vadi amāvāsyaśyām samjāta-sūrya-parvāni⁴ tathā 1236 śaṭtrīṁsadadhika-dvādaśasata-samvatsar-āntaḥpāti-Vaisākha-māsi paurṇamāsyām.

Udayāditya; Naravarman; Yaśōvarman; Jayavarman; the *Mahākumāra* Hariśchandra who was the son of the *Mahākumāra* Lakshmīvarman.

173.—V. 1236.—*Ind. Ant.* Vol. XVIII. p. 140. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Raṇḍavai on the Ganges:—

(L. 21).—śaṭtrīṁsa(śa)dadhika-dvādaśasata-samvatsarē Vaisā(śā)khē māsi śukla-pakshē pūrṇimāyām tithau Śukra-dinē ankata(tō)=pi sam 1236 Vaisā(śā)kha-sudi 15 Śukrē.

Friday, 11th April A.D. 1180; see *ibid.* Vol. XIX. p. 37, No. 66.
Genealogy as in No. 156.

174.—V. 1236.—*Ind. Ant.* Vol. XVIII. p. 141. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Raṇḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

¹ Compare *Jour. Beng. As. Soc.* Vol. LII. Part I. p. 277 ff.

² On this day the *tithi* of the date commenced 4 h. 36 m. after mean sunrise.

³ The original has *chaturmukha-Mārkakandīvarādēv-ōpakaṇṭhē vimalatara-pavitra-Narmadā-tīrthān** bhōbhīh enāda.

⁴ There was no solar eclipse in the *pūrṇimānta* or *amānta* Pausha of V. 1235, current or expired.

175.—V. 1236.—*Ind. Ant.* Vol. XVIII. p. 142. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachandradēva* of Kanauj, issued from Raṅḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

176.—V. 1239.—*Archæol. Surv. of India*, Vol. X. Plate xxxii. 9 and 10; and Vol. XXI. pp. 173 and 174. Madanpur inscriptions on the defeat of the Chandēlla *Paramardidēva* of Jējākabhukti by the Chāhamāna *Prithvirāja*, the son of Sōmésvara and grandson of *Arṇōrāja* :—

(10, line 4).—sam 1239.

177.—V. 124-(?).—*Proceedings Beng. As. Soc.* 1880, p. 77, and Plate viii. Bōdh-Gayā Buddhist inscription, mentioning *Jayachandradēva* of Kanauj; (composed by Manōratha, the son of Sīda) :—

(L. 16).— — ॐ vēda-nayan-ēndu-nishṭhayā saṁkhyay-āṅka-paripāṭi-lakshītē
Vikramāka-naranātha-vatsarē Jyaishṭha-māsi.

178.—V. 1240.—From rubbings supplied by Dr. Burgess. Kālañjar rock inscription of the reign of the Chandēlla *Paramardidēva* :—

(L. 1).—śrīmat-Paramarddi[dēva]-vijayarājyē samvat 1240 . . . Vaisā(śā)kha-sudi 14 Guraṇu.

Thursday, 26th April A.D. 1184; see *Ind. Ant.* Vol. XIX. p. 37, No. 67.

179.—V. 1240.—*Archæol. Surv. of India*, Vol. XXI. p. 72, and Plate xxii. Fragmentary inscription from wall of Fort at Mahōbā :—

(L. 15).—Vyōm-ārṇnav-āṅka-saṁkhyātē Sāhasaṁkasya vatsarē.

(L. 17).—samvat 1240 Āshāḍha-vadi 9 Sōmē.

Monday, 4th June A.D. 1184; see *Ind. Ant.* Vol. XIX. p. 179, No. 127.

180.—V. 1243.—*Archæol. Surv. of India*, Vol. XXI. p. 50, and Plate xii. C. Inscription on jamb of Upper Gate of Ajaygaḍh :—

(L. 1).—samvat 1243 Jyēshṭha-sudi 11 Vu(bu)dhē.

Wednesday, 20th May A.D. 1187; see *Ind. Ant.* Vol. XIX. p. 37, No. 68.

181.—V. 1243.—*Ind. Ant.* Vol. XV. p. 10; *Ind. Inscr.* No. 13. Faijābād (now Royal As. Soc.'s) plate of the *Mahārājādhirāja Jayachandradēva* of Kanauj, issued from Vārāṇasī :—

(L. 24).—trichatvāriṁsa(śa)dadhika-dvādaśasata-samvatsarē Āshāḍhē māsi su(śu)kha-pakshē saptamyām tithau Ravi-dinē aṅkatō-pi samvat 1243 Āshāḍha-sudi 7 Ravau.

Sunday, 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

Genealogy as in No. 156.

182.—V. 1244.—*Archæol. Surv. of India*, Vol. XX. p. 90, and Plate x. Pillar inscription at the entrance gateway of the Fort of Tahangaḍh :—

(L. 1).—samvat 1244 [Jyē]shṭha-su 15 Gurō(rau).

Thursday, 12th May A.D. 1188; see *Ind. Ant.* Vol. XIX. p. 373, No. 197.

183.—V. 1244.—*Archæol. Surv. of India*, Vol. VI. p. 156, and Plate xxi. Visalpur pillar inscription of the reign of [the Chāhamāna] *Prithvirājadēva* :—

(L. 2).—Prithvirājadēva-rājyē tatra tasmin kālē samvat 1244 Śrāvāṇa-pūrvaṇm(?) .

184.—V. 1247 (?).—*Ep. Ind.* Vol. I. p. 47. Ratnapur (now Nāgpur Museum) inscription of the time of *Prithvidēva III.* of Ratnapura; (composed by *Dēvagaṇa*, the son of *Ratnasimha*¹) :—

(L. 24).—samvat 1247 (?).

Jājalla [II.]; his son [Ratnadēva III., defeated Chōḍagaṅga?]; his son *Prithvidēva* [III.].

¹ Ratnasimha composed the Malhār inscription of Jējalladēva II. of Ratnapura; see below, No. 418 of K. 191.

185.—V. 1252.—*Ep. Ind.* Vol. I. p. 208. Baghāī (now Lucknow Museum) inscription of the Chandēlla Paramardīdēva, and his ministers Sallakshapa and (his son) Parushōttama; (composed by Dēvadhara, the son of Gadādihara and grandson of Lakshmidhara):—

(L. 24).—Paksha-^{tr}ya]kshamukh-āditya-sainkhyē Vikrama-va[^{tsa*}]rē | Āśvina-śukla-
pañchamyām vāsarē Vāsar-ēsituh ||

Sunday, 10th September A.D. 1195; see *Ind. Ant.* Vol. XIX. p. 30. No. 38.

Among the Chandrātrēya princes, Madanavarman; his son Yaśōvarman; his son Paramardin.

186.—V. 1253.—*Ind. Ant.* Vol. XVII. p. 228, and Plate. Rēwah (now British Museum) plate of the *Mahārājapaka Salakhanavarmadēva* of Kakarēḍī, of the reign of the Kalachuri (Chēdi) *Mahārājādhirāja Vijayadēva*,¹ lord of Trikalinga; issued from Kakarēḍī:—

(L. 13).—sainvatsarāpām sa[ⁿ]vata(t) 1253 Mārgaśīra-māsē kṛishṇa-pakshē saptamyām
tithau Śukra-dinē.

Friday, 27th October A.D. 1195, or, more probably, Friday, 13th December A.D. 1196: see *ibid.* Vol. XIX. p. 171, No. 104.

Dhāhilla; Vājūka; Dandūka; Khōjūka; Jayavarman; his son Vatsarāja; his sons Kirtivarman² and Salakhanavarman (see below, No. 218).

187.—V. 1253.—*Archæol. Surv. of India*, Vol. XI. p. 129, and Plate xxxviii. Bēlkhara pillar inscription of one of the rulers of Kanauj (P):—

(L. 4).—sainvat 1253 Vaisāsha(kha)-sudi 11 Bhaum[^{ē*}].

Tuesday, 29th April A.D. 1197; see *Ind. Ant.* Vol. XIX. p. 38, No. 70.

188.—V. 1256.—*Ind. Ant.* Vol. XI. p. 71, and Plate. Pāṭaṇ plates of the Chaulukya *Mahārājādhirāja Bhimadēva II*, issued from Anāhilapātaka:—

(L. 17).—śrīmad-Vikramāditya-ōtpādita-sainvatsara-śatēshu dvādaśasu śaṭpañchāsād-
uttarēshu Bhādrapadamāsa-kṛishṇapaksh-āmāvāsya'yām Bhē(bhan)ma-vārē 'tr-ānikatō 'pi
sainvat 1256 lau³ Bhādrapada-vadi 15 Bhaumē 'syām sainvatsara-māsa-paksha-vāra-
pūrvvikāyām tithāv-ady-ēha śrīmad-Anāhilapātakē 'māvāsya-parvapi.

Tuesday, 4th August A.D. 1198, or, more probably, Tuesday, 21st September A.D. 1199; see *ibid.* Vol. XIX. p. 173, No. 109.

Mūlarāja [I.]; Chāmuṇḍarāja; Durlabharāja; Bhūma [I.]; Karṇa-Trailōkyamalla; Jayasinha-Siddhachakravartin; Kumārāpāla; Ajayapāla; Mūlarāja [II.]; Bhūma [II.]-Abhinavasiddharāja.

189.—V. 1256.—*Ind. Ant.* Vol. XVI. p. 254, and Plate. Bhōpāl plates of the Paramāra *Mahākumāra Udayavarmadēva*, issued from Guvāḍāghaṭṭa on the Rēvā:—

(L. 11).—śrī-Vikramakāl-ātita-śaṭpañchāsa(śa)dadhika-dvādaśasa(śa)ta-sa-in-vatsar-
āntahprā(pā)ti' amikē 1256 Vaisākha-sudi 15 paurṇamāsya'yām tithau Visā(śā)khā-nakshatrē
Parigha-yōgē Ravi-dinē mahā-Vaisā(śā)khyām parvapi.

Sunday, 30th April A.D. 1200; see *ibid.* Vol. XIX. p. 38, No. 71.

Yaśōvarman; Jayavarman; the *Mahākumāra* Lakshmirvarman; the *Mahākumāra* Hariśchandra; his son, the *Mahākumāra* Udayavarman.

190.—V. 1256.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 313; *Archæol. Surv. of India*, Vol. XXI. p. 37. Kālāñjar inscription of the Chandēlla *Paramardīdēva*; (composed by himself):—

Sainvat 1256 Kārttika-sudi 10 Sōmē.

Monday, 8th October A.D. 1201; see *Ind. Ant.* Vol. XIX. p. 354, No. 152.

¹ i.e. Vijayasinhadēva; see below, No. 422 of K. 932.

² See below, No. 419 of K. 926.

³ On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

191.— V. 1263.— *Ind. Ant.* Vol. VI. p. 194. Kaṭī plates of the Chaulukya *Mahārāja-dhīrāja Bhīmadēva II.*, issued from Anahilapāṭaka :—

(L. 13).— śrīmad-Vikramāditya-ōtpādita-saṁvatsara-satēshu dvādaśasu tri(tri)shasṭī(shty)-uttarēshu lau° Śrāvāṇamāsa-śuklapaksha-dvītyāyām Ravi-varē 'tr=āṁkatō=pi saṁvat [12]63 Śrāvāṇa-śudi 2 Ravāv=asyām saṁvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv=ady=ēha śrīmad-A[ṇahilapāṭa]kē 'dy=aiva Vyatīpāta-pā(pa)rvvani.

Sunday, 9th July A.D. 1206; see *ibid.* Vol. XIX. p. 30, No. 39.

Genealogy as in No. 188.

192.— V. 1264.— *Ind. Ant.* Vol. XI. p. 337, and Plate. Ṭimāṇā plates of the Mēhara *Rājā Jagamalla*, of the reign of the Chaulukya *Mahārājādhirāja Bhīmadēva II.*, issued from Ṭimbāṇaka :—

(L. 1).— saṁvat 1264 varshē lau° Āshāḍha-śudi [7 or 8] Sōmē.

Monday, 4th June A.D. 1207, or Monday, 23rd June A.D. 1208; see *ibid.* Vol. XIX. p. 358, No. 164.

193.— V. 1265.— *Ind. Ant.* Vol. XI. p. 221. Mount Ābū inscription of the reign of the Chaulukya *Mahārājādhirāja Bhīmadēva II.*, while the [Paramāra] *Māṇḍalīka Dhāravarshadēva* (with Prahlādanadēva as *Yuvarāja*) was ruling at Chandrāvātī; (composed by Lakshmidhara) :—

(L. 20).— saṁvat 1265 varshē Vaiśākha-śu 15 Bhaumē.

Tuesday, 21st April A.D. 1209; see *ibid.* Vol. XIX. p. 38, No. 72.

194.— V. 1266.— *Ind. Ant.* Vol. XVIII. p. 112; *Ind. Inscr.* No. 11. Royal As. Soc.'s plates of the reign of the Chaulukya *Mahārājādhirāja Bhīmadēva II.*, issued from Anahilapāṭaka :—

(L. 1).— śrīmad-Vikramaṇripa-kāl-ātīta-saṁvatsara-satēshu dvādaśasu shata(t)shashty-adhikēshu laukika° Mārgga-māsasya śuklapaksha-chaturdaśyām Guru-dinē atr=āṁkatōh(tō=)pi śrī-Vikrama-saṁvat 1266 varshē śrī-Simha-saṁvat 96 varshē lauki° Mārgga-śudi 14 Gurāv=asyām saṁvatsara-māsa-paksha-dina-vāra-pūrvyām tithāv=ady=ēha.

Thursday, 12th November A.D. 1209; see *ibid.* Vol. XIX. p. 24, No. 9.

Genealogy as in No. 188.

195.— V. 1267.— *Jour. Beng. As. Soc.* Vol. V. p. 378. Pipliānagar plates of the Paramāra *Arjunavarmadēva*, issued from Maṇḍapadurga :—

Saptashashtyadhika-dvādaśasata-saṁvatsarē Phālgunē(nē) 1267¹ śukla-daśamyām=abhishēka-parvani saṁvat 1267¹ Phālguna(na) uddha 10 Guran.

Thursday, 24th February A.D. 1211, see *Ind. Ant.* Vol. XIX. p. 24, No. 10.

In the 'Paramāra family, Bhōja, after him came² Udayāditya; his son Naravarman; his son Yaśovarman; his son Advavarman; his son Vindhavarman; his son Sūbhavarman; his son Arjuna (Arjunavarman, defeated Jayasimha).

196.— V. 1269.— *Archæol. Surv. of India*, Vol. XXI. p. 50, and Plate xii. D. Ajaygaḍh inscription of the reign of the [Chandēlla] *Rājā Trailōkyavarmadēva* :—

(L. 1).— saṁvat 1269 Phālguna-vadi . . Śanau.

197.— V. 1270.— *Jour. Amer. Or. Soc.* Vol. VII. p. 32. Bhōpāl plates of the Paramāra *Mahārāja Arjunavarmadēva*, issued from Bhṛīgnkachchha :—

³Saptatyadhika-dvādaśasata-saṁvatsarē Vaiśākha-vadi amāvāsīyām sūryagrahaṇa-parvani saṁvat 1270 Vaiśākha-vadi 15 Sōmē.

¹ The published version both times has 1237, but this is a printer's error; see the editor's reference to the inscription in *Jour. Beng. As. Soc.* Vol. VII. p. 736.

² The original has *tatō=bbhād=Udayādityō*.

³ In an earlier part of the inscription there is the date *Āshāḍha-vadi 15 Sōmē*, without any year.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XIX p. 175, No. 114.

Genealogy as in No. 195.

198.—V. 1272.—*Jour. Amer. Or. Soc.* Vol. VII. p. 25. Bhôpâl plates of the Pararâra *Mahârâja Arjunavarmadêva*, issued from Amarêsvartîrtha at the confluence of the Rôvâ and Kapilâ :—

Dvisaptatyadhika-dvâdasâsata-samvatsarê Bhâdrapada-paurnamâsyâm chandrôparâga-parvani samvat 1272 Bhâdrapada-sudi 15 Budhê.

Wednesday, 9th September A.D. 1215; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XIX. p. 31, No. 40.

Genealogy as in No. 195.

199.—V. 1272.—*Ant. Remains Bo. Pres.* p. 186. Śiyâl Bôt image inscription of the time of the Mēhara *Râjâ Râpasimha* :—

Samvat 1272 varshê Jyêsthâ-vadi 2 Ravau ady-êha Tîmbânakê.

The date is irregular.¹

200.—V. 1273.—*Ep. Ind.* Vol. II. p. 439; *Bhâvnagar Inscr.* p. 195. Vêṅival (Sômanâthadêvapattana) fragmentary inscription of the time of the Chaulukya *Bhimadêva II.*, being a eulogy of Śrîdhara and other members of the Vastrâkula family, and of the Chaulukya kings of Anhilvâd from Mûlarâja I. to *Bhimadêva II.* :—

(L. 47).—śrîmad-Vikramanripa-samvat 1273 varshê Vaisâkha-sudi 4 Śukrê.

Friday, 22nd April A.D. 1216.

201.—V. 1273.—*Jour. Beng. As. Soc.* Vol. XIX. p. 454. Jaunpur district inscription, containing a deed of mortgage :—

(L. 1).—samvat 1273 Âshâdha-sudi 6 Ravau | ady-êha Mayûnagarayyâm.

Sunday, 11th June A.D. 1217.²

202.—V. 1277[5].—*Bhâvnagar Inscr.* p. 205. Bharâpâ fragmentary inscription of the reign of the Chaulukya *Mahârâjâdhhirâja Bhimadêva II.* :—

(L. 1).—śrî-Vikramât samvat 12[7]5 varshê Bhâdrapada-sudi

203.—V. 1275.—*Ind. Ant.* Vol. XX. p. 311; *Cave-Temples of West. India.* p. 111, Plate. Harсандâ (now Amer. Or. Soc.'s) inscription of the reign of the [Paramarâ³] *Mahârâjâdhhirâja Dêvapâladêva* of Dhârâ :—

(L. 4).—samvat pañchasaptatyadhika-dvâdasâsat-ânik ê] 1275 Mârgga-sudi 5 Sa(sa)nan.

(L. 7).—Adhikê pañchasaptatyâ [dvâdas-âvda(bda)-satê śakê []*] vatsarê Chitrabhânanu tu Mârggasîrshê sitê dalê || 4 || Pañchamy-amtaka-samyôgê nakshatrê Vishṇu-daivatê || (1) yôgê Harshana-samjñê tu tithy-arddhê Dhâtrî-daivatê || 5 ||

Saturday, 24th November A.D. 1218; see *ibid.* Vol. XIX. p. 24, No. 11.

204.—V. 1279.—*Ep. Ind.* Vol. IV. p. 311. Rôhtâsgadh rock inscription of the time of the king (*kshîtrîndra*) *Pratâpa* :—

(L. 1).—Navabhir-atha munîndrair-vâsarâpâm-adhîsaiḥ parikalayati samkhyâm vatsarê Sâhasânikê | Madana-vijayayâtrâ-maṅgalê mâsi Chaitrê pratipadi sita-kântau vâsarê Bhâskarasya ||

Sunday, 5th March A.D. 1223.

¹ According to *Ind. Ant.* Vol. XV. p. 362, the date apparently is *Pausa-vadi 5*, but with this reading also it is irregular.

² On this day the *tîlî* of the date commenced 4 h. 53 m. after mean sunrise.

³ See Prof. Bhandarkar's *Report* for 1883-84, p. 392, verse 30.

⁴ Read 'sât-ânikê.

205.—V. 1280.—*Ind. Ant.* Vol. VI. p. 196. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Jayantasiṃhadēva, issued from Aṇahilapura :—

(L. 20).—asyām tithau saṃvatsara-māsa-paksha-vāra-yuktāyām gata-saṃvatsara-dvādaśa-varsha-satēshu aśīty-uttarēshu Pausha-māsē śukla-pakshē tṛtīyāyām tithau Bhauma-vārē saṃjāta uttarāgata-sūrya-saṃkrama-parvāni anakatō 'pi samvat 1280 varshē Pausha-sūdi 3 Bhaumē 'dy=ēha saṃjāta [utta]rānayana-parvāni.¹

Tuesday, 26th December A.D. 1223; see *ibid.* Vol. XIX. p. 25, No. 12.

Mālarāja [I.]; Chāmunḍarāja; Vallabharāja; Durlabharāja; then to Bhīma [II.] as in No. 188; after him, in his place, Jayantasiṃha-Abhinavasiddharāja.

206.—V. 1283.—*Ind. Ant.* Vol. VI. p. 199. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., issued from Aṇahilapātaka :—

(L. 16).—śrīmad-Vikramādī[ty-ō]tpādita-saṃvatsara-satēshu dvādaśasu 'tri[a]śīti-uttarēshu lauki[ka-Kārttika-pūrpī]māyām Guru-vārē 'tr=ānkatō 'pi samvat 1283 varshē lauki° Kārttika-sūdi 15 Gurāv=a[dy=ēha] śrīmad-Aṇahilapātakē 'syām saṃvatsara-māsa-paksha-pūrvvikāyām tithau.

Thursday, 5th November A.D. 1226; see *ibid.* Vol. XIX. p. 25, No. 13.

Mālarāja [I.]; Chāmunḍarāja; Vallabharāja; Durlabharāja; then to Bhīma [II.] as in No. 188.

207.—V. 1286.—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the reign of [the Paramāra] Dēvapālādēva [of Dhārā] :—

(L. 1).—samvat 1286 varshē Kārtti[ka*]-sūdi . . Su(śu)krē

208.—V. 1287.—*Ind. Ant.* Vol. VI. p. 201. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., issued from Aṇahilapātaka :—

(L. 11).—śrīmat(d-)Vikramādity-ōtpādita-saṃvatsara-satēshu dvādaśasu saptāśīty-uttarēshu Āshāḍhamāsīya-śukla-āṣṭamāyām Śukra-vārē 'tr=ānkatō 'pi samvat 1287 varshē Āshāḍha-sūdi 8 Śukrē 'syām saṃvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv=ady=ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 369, No. 188.

Genealogy as in No. 206.

209.—V. 1287.—Mr. Ā. V. Kāthavate's edition of Sōmēsvara's *Kṛtīkāmudī*, Appendix B.; *Bhāvanagar Inscr.* p. 218. Mount Ābū inscription of the reign of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., and the Paramāra *Mahāmaṇḍalēśvara Rājākula Sōmasiṃhadēva* of Chandrāvātī (whose son was Kānhaḍadēva³); mentions the Chaulukya- (Vāghēlā) *Mahāmaṇḍalēśvara Rājaka Viradhavsladēva*, the son of Lavaṇaprasādādēva :—

(L. 1).—[sam]vat 1287 varshē laukika-Phālguna-vādī 3 Ravau.

Sunday, 3rd March A.D. 1230.

210.—V. 1287 (?).—*As. Res.* Vol. XVI. p. 302; Mr. Ā. V. Kāthavate's edition of Sōmēsvara's *Kṛtīkāmudī*, Appendix A.; *Bhāvanagar Inscr.* p. 174. Mount Ābū inscription, being a eulogy (by Sōmēsvara) of Viradhavala's ministers Vastupāla and Tējāhpāla; mentions the Chaulukyas (Vāghēlās) Arṇōrāja, Lavaṇaprasāda, and Viradhavala; and the Paramāras of Chandrāvātī Dhūmarāja, Dhandhuka, Dhruvabhata, Rāmadēva, his son Yasōdhavala (who defeated the Mālava king Ballāla, an opponent of the Chaulukya Kumārāpāla), his son Dhārāvārsha,⁴ his younger brother Prahlādana (who fought with Sāmantasiṃha), Dhārāvārsha's son Sōmasiṃhadēva, and his son Kṛṣṇarājādēva.

According to the *As. Res.* dated "Sunday, the third of the light fortnight of Phālguna, in the year of Vikrama 1287," which would be Sunday, 17th February A.D. 1230. Mr. Kāthavate's text has "Vikrama-samvat 1287 varshē śrī-Śrāvāna-badī 3 Ravau," and his

¹ Read *uttarāyana*.

² i.e. Kṛṣṇarājādēva; see the next inscription.

³ Read *tryaśīty*.

⁴ See above, No. 193.

translation "Sunday, the third of the dark fortnight of Śrāvana in the year 1287 of the Vikrama era." And the edition in *Bhāvanagar Inscr.*, line 47, has "śrī-Vikrama-saṃvat 1287 varsh' Phālguna-vadi 10 Saumya-dinē."

211.—V. 1288.—*Ind. Ant.* Vol. VI. p. 203. Kaḍi plates of the Chaulukya Mahārājādhirāja Bhimadēva II., issued from Anahilapātaka :—

(L. 16).—śrīmat(d-) Vikramādity-ōtpādita-saṃvatsara-śatēshu dvādaśasu ashtāśīty-uttarēshu Bhādrapadamāśīya-śukla-pratipadāyām Sōma-vārē 'tr-āṅkatō-pi saṃvat 1288 varshē Bhādravā-śudi 1 Sōmē 'syām saṃvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv-ady-ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 366, No. 181.

Genealogy as in No. 206.

212.—V. 1288.—*Archæol. Surv. of West. Indūa*, Vol. II. p. 170, and Plate xxxv. Gīrnār inscription¹ at the temple of the ministers Vastupāla and Tejāhpāla; mentions the Chaulukya (Vāghēlā) Javanaprasādādēva and his son Viradhavalādēva :—

(L. 1).—śrī-Vikrama-saṃvat 1288 varshē² Phāguṇa-śudi 10 Budhē.

Wednesday, 3rd March A.D. 1232; see *Ind. Ant.* Vol. XIX. p. 25, No. 14.

213.—V. 1288 or 1289.—*Archæol. Surv. of West. Indūa*, Vol. II. p. 173; and *Ant. Remains Bo. Pres.* p. 315. Gīrnār inscription of the minister Vastupāla :—

(L. 2).—śrī-Vikrama-saṃvat 1288 (or 1289) varshē Āsina-vadi 15 Sōmē.

Monday, 7th October A.D. 1230, or, more probably, Monday, 5th September A.D. 1233; see *Ind. Ant.* Vol. XIX. p. 358, No. 165.

214.—V. 128[9].—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the reign of the [Paramāra] Mahārājādhirāja Dēvapalādēva [of Dhārā] :—

(L. 1).—saṃvat 128[9?] varshē Mārga-vadi 3 Gurau.

Thursday, 2nd December A.D. 1232 (?).

215.—V. 1295.—*Ind. Ant.* Vol. VI. p. 205. Kaḍi plates of the Chaulukya Mahārājādhirāja Bhimadēva II., issued from Anahilapātaka :—

(L. 17).—[śrīmat(d)]-Vikramādity-ōtpādita-saṃvatsara-śatēshu dvādaśasu pañchanavaty-uttarēshu Mārggamāśīya-śukla-chaturdaśyām Guru-vārē 'tr-āṅkatō-pi saṃvat 1295 varshē Mārggē(rgga)-śudi 14 Gurāv-asyām saṃvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv-ady-ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 368, No. 185.

Genealogy as in No. 206.

216.—V. 1296.—*Ind. Ant.* Vol. VI. p. 206. Kaḍi plates of the Chaulukya Mahārājādhirāja Bhimadēva II., issued from Anahilapātaka :—

(L. 19).—śrīmat(d-) Vikramādity-ōtpādita-saṃvatsara-śatēshu dvādaśasu shatna(ṛṇṇa)-vaty-uttarēshu Mārggamāśīya-kriṣṇa-chaturdaśyām Ravi-vārē 'tr-āṅkatō-pi || Viḷḷama-saṃvat 1296 Mārgga-vadi 14 Ravāv-ady-ēha.

Sunday, 7th November A.D. 1238; see *ibid.* Vol. XIX. p. 166, No. 82.

Genealogy as in No. 206.

217.—V. 1296.—*Ep. Ind.* Vol. I. p. 119. Jaina inscription in the temple of 'Vaidya-nātha at Kīragrāma :—

(L. 1).—saṃvat 1296 varshē Phāguṇa-vadi 5 Ravau.

Sunday, 15th January A.D. 1240; see *Ind. Ant.* Vol. XIX. p. 167, No. 87.

¹ The same inscription is published in *Ant. Remains Bo. Pres.* p. 233 ff., with five sim'ilar Gīrnār inscriptions of the same date, photo-lithographs of two of which are in *Archæol. Surv. of West. In dia*, Vol. II. Plate xxxv. These inscriptions contain verses by Sōmēśvara, Maladhāri-Narachandrasūri, Mādhāri-Narēndrasūri and Udayaprabhasūri.

² In lines 3 and 4 the years 1279, 1277 and 1276 are (with the omission of the 1st and 2nd hundreds) denoted by saṃ 79 varsha-pūrvvam, saṃ 77 varshē, and saṃ 76 varsha-pūrvvam.

218.—V. 1297.—*Ind. Ant.* Vol. XVII. p. 231. Rêwah (now British Museum) plates of the *Mahārāṇaka* Kumārapāladēva of Kakarēḍī, of the reign of the [Chandēlla] *Mahārājādhirāja* Trailōkyavarmadēva, lord of Trikalīngā¹ :—

(L. 35).—saptanavatyadhikē dvādaśasata-samvatsarē amkē=pi 1297 Kārttikyā[m̄].

In the Kaurava family, the *Mahārāṇaka* Dhāhilla; his son Durjaya; his son Shōjavarma; his son Jayavarman; his son Vatsarāja; his son Salashaṇavarman (see above, No. 186); his son Harirāja; his son Kumārapāla.

219.—V. 1298.—*Ind. Ant.* Vol. XVII. p. 235. Rêwah (now British Museum) plates of *Mahārāṇaka* Harirājadēva of Kakarēḍī, of the reign of the [Chandēlla] *Mahārāja* Trailōkyamalla² :—

(L. 36).—samvata(t) 1298 Māghē māsi.

From Dhāhilla to Vatsarāja as in No. 218; Vatsarāja's son Kīrtivarman; his brother Salashaṇavarman; his son [V]āha[ḍa]varman; his brother Harirāja.

220.—V. 1299.—*Ind. Ant.* Vol. VI. p. 208. Kaḍī plates of the Chaulukya *Mahārājādhirāja* Tribhuvanapāladēva, issued from Apahillapāṭaka :—

(L. 14).—śrīmad-Vikramādity-ōtpādita-sainvatsara-śatēshu dvādaśasu navanavaty-uttarēshu Chaitramāsiya-śukla-shashṭhyām Sōma-vārē 'tr-āmkatō=pi samvat 1299 varshē Chaitra-śudi 6 Sōmē 'syām samvatsara-māsa-paksha-vāra-pūrvvikāyām sām^o lav^o Phāguṇamāsiya-amāvāśyā(syā)yām samjāta-sūryyagrahana-parvvaṇi saṅkalpitāt tithāv=ady=ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 372, No. 194.

From Mūlarāja [I.] to Bhīma [II.] as in No. 206; after Bhīma [II.], Tribhuvanapāla.

221.—V. 1300.—*Ant. Remains Bo. Pres.* p. 186. Śīyā! Bēt image inscription :—
Sam 1300 varshē Vaiśākha-vadi 11 Budhē.

Wednesday, 4th May A.D. 1244.

222.—V. 1311.—*Ep. Ind.* Vol. I. p. 25. Dabhoi fragmentary inscription of the Chaulukya (Vāghēlā) Visaladēva, the son of Vīradhava; (composed by Sōmēśvara) :—

(L. 59).—samvat 1311 varshē Jyēshṭha-śudi 15 Vu(bu)dha-dinē ||
Wednesday, 14th May A.D. 1253; see *Ind. Ant.* Vol. XIX. p. 28, No. 27.

223.—V. 1312.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Rāhatgaḍh inscription of the reign of the [Paramāra] *Mahārājādhirāja* Jayasīnhadēva³ of Dhārā :—

(L. 1).—samvat 1312 varshē Bhādrapada-su 7 [Sō]ma . . .
Monday, 28th August A.D. 1256.

224.—V. 1315.—*Ant. Remains Bo. Pres.* p. 186. Śīyā! Bēt image inscription :—
Samvat 1315 varshē Phāguṇa-vadi 7 Śanau Anurādhā-nakshatrē 'dy=ēha śrī-Madhumatyām.

Saturday, 15th February A.D. 1259; see *Ind. Ant.* Vol. XIX. p. 170, No. 98.

225.—V. 1317.—*Ind. Ant.* Vol. VI. p. 210. Kaḍī plates of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja* Visaladēva,⁴ recording a grant of the *Mahāmaṇḍalēsvara* Rāṇaka

¹ This is the title of the Kalachuri (Chēdi) kings; the proper title of the Chandēlla kings is 'lord of Kālājāra.'

² *I.e.* Trailōkyavarmadēva.

³ This is the *Jaitugadēva*, the son of the Paramāra Dēvapāla, in whose reign (in V. 1300, on a day corresponding to Monday, 19th October A.D. 1243) Āśādharma finished his commentary on the *Dharmamṛita*; see Prof. Bhandarkar's *Report* for 1883-84, pp. 106 and 392.—For an unpublished Udaypur inscription which probably belongs to the same king see *Ind. Ant.* Vol. XX. p. 84, note 3.

⁴ He is described as 'a submarine fire to dry up that ocean—the army of [the Dēvagiri-Yādava] Singhana.

Sāmāntasimhadēva, the son of Saṃgrāmasimhadēva and grandson of Lūṅpasājadēva, of Mandali:—

(L. 1).—śrīmad-Vikramakāl-ātīta-saptadaśādhika-trayōdaśasatika-saṃvatsarē laukika-Jyēṣṭha (śhṭha)māsasya kṛishṇapaksha-chaturthyām tithau Gurāv=ady=ēha.

Thursday, 19th March A.D. 1261; see *ibid.* Vol. XIX. p. 183, No. 138.

226.—V. 1317.—*Ep. Ind.* Vol. I. p. 327; *Archæol. Surv. of India*, Vol. XXI. Plate xiii. Ajaygadh rock inscription of the Chandēlla Viravarman and his queen Kalyāṇadēvi; (composed by Ratnapāla, the son of Haripāla and grandson of Vatsarāja):—

(L. 14).—Sagar-ēndv-agni-sudhāmsu(śu)-mitē Vikrama-vatsarē . . . saṃvat 1317 . . . Vaiśāsha (kha)-śūdi 13 Gurau ||

Thursday, 14th April A.D. 1261; see *Ind. Ant.* Vol. XIX. p. 373, No. 198.

In a family sprung from the Moon, Kirtivarman (defeated [the Chēdi] Karṇa); his son Sallakshana; Jayavarman; Pṛithivivarman; Madana; Paramardin; Trailōkyavarman; his son Viravarman, married Kalyāṇadēvi, the daughter of Mahēśvara and Vēsaladēvi (?), of whom the latter was the daughter of a prince Gōvindarāja, while Mahēśvara was the son of Śrīpāla and grandson of [Chā]dala, of the race of Dadhichi.

227.—V. 1318.—From a rubbing supplied by Dr. Burgess. Jhānsī (now Lucknow Museum) inscription of the Chandēlla Viravarman (?):—

(L. 19).—saṃvat 1318 Śrāvāṇa-vadi 2 Vu(bu)dha-dinē.

Wednesday, 5th July A.D. 1262; see *Ind. Ant.* Vol. XIX. p. 179, No. 128.

228.—V. 1320.—*Ind. Ant.* Vol. XI. p. 242; *Bhāvnagar Inscr.* p. 224. Vērāval inscription of the reign of the Chanlukya (Vāghēlā) Mahārājādhirāja Arjunadēva:—

(L. 2).—śrī-Viśvanātha-pratīva(ba)ddha-tau(nau)janānām vō(bō)dhaka-rasūla-Mahāimada-saṃvat 662 tathā śrī-nripa-[Vi]krama-saṃ 1320 tathā śrīmad-Valabhī-saṃ 945 tathā śrī-Simha-saṃ 151 varshē Āshāḍha-vadi 13 Ravāv=ady=ēha.

Sunday, 25th May A.D. 1264; see *Ind. Ant.* Vol. XIX. p. 180, No. 129.

229.—V. 1324.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 46. Chitōrgadh inscription of the reign of the Guhila Mahārāja Tējāsimsimhadēva [of Mēwād]:—

(L. 1).—saṃvat 1324 varshē.

230.—V. 1325.—*Archæol. Surv. of India*, Vol. III. p. 127, and Plate xxxviii. 23. Gayā inscription of Vanarājadēva (?), of the time of Ghiyās-ud-dīn Balban (?):—

(L. 1).—saṃvat 1325 Phālguna-śūdi 1 Ravau ||

Sunday, 3rd February A.D. 1269.

231.—V. 1325.—*Archæol. Surv. of India*, Vol. XXI. p. 51, and Plate xiv. F. Ajaygadh inscription of the reign of the Chandēlla Viravarman:—

(L. 2).—Virava(va)mma-rāj[y*]jē saṃvat 1325.

232.—V. 1326.—From a rubbing supplied by Dr. Hultzsch. Pathāri inscription of the reign of [the Paramāra] Jaisīnghadēva (Jayasimhadēva) [of Dhārā]:—

(L. 1).—saṃ 1326 varshē Vaiśā(śā)sha(kha)-śu 7 Vu(bu)ddha(dha)-dinē Pu[shya]-nakshatrē . . . samastarājāvalīśahita-Jaisīnghadēva-rājyē.

Wednesday, 10th April A.D. 1269.

233.—V. 1326.—*Ind. Ant.* Vol. XI. p. 106. Kōdīnāra inscription, being a eulogy of Nānāka,¹ a court-poet of the Chanlukya (Vāghēlā) Vīsaladēva; (composed by Ganapati-Vyāsa²):—

Saṃvat 1328.

¹ For another, undated *pratiasti* of Nānāka, composed by Kṛishṇa (called Bāla-Sarasvatī), which is at the same place, see *ibid.*, p. 102.

² He is stated to have composed a poem (?) on the destruction of Dhārā by Vīsaladēva.

234.—V. 1331.—*Ind. Ant.* Vol. XXII. p. 80; *Bhāvnagar Inscr.* p. 74; *Archæol. Surv. of India*, Vol. XXIII. Plate xxv. Chitôr inscription of the Guhila family of Mēdapāṭa (Mēwād); (composed by Vēdaśarman¹):—

(L. 54).—sam^o 1331 varshē Āshādha-śudi 3 Śukrē Pushyē.

Friday, 8th June A.D. 1274.

The princes here eulogized are Bappa, Guhila, Bhōja, Śīla, Kālabhōja, Mallāṭa, Bhartṛibhāṭa, Sīmha, Mahāyaka, Shummāṇa, Allāṭa, Naravāhana, Śaktikumāra, Āmrprasāda, Śuchivarman, and Naravarman.²

235.—V. 1332.—*Ind. Ant.* Vol. XXI. p. 277. Khōkhṛā fragmentary inscription of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja Śāraṅgadēva*:—

(L. 1).—samvat 1332 varshē Mārga-śudi 11 Śānāv=ady=ēha.

Saturday, 1st December A.D. 1275.

236.—V. 1335.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 48. Chitōrgaḍh inscription of the reign of the Guhila Śāmarasīmha,³ the son of Tējahsīmha and his wife Jayatalladēvī, of Mēdapāṭa (Mēwād):—

Samvat 1335 varshē Vaiśākha-śudi 5 Gurau.

Thursday, 28th April A.D. 1278.

237.—V. 1335.—From a rubbing supplied by Dr. Burgess. British Museum inscription of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja Śāraṅgadēva*:—

(L. 1).—samvat 1335 varshē Vaiśāsha(kha)-śudi 5 Sōmē=dy=ēha śrīmad-Anahillavātaka-ādhishtāta Śāraṅgadēva-kalyāṇavijayarājyē.

Monday, 17th April A.D. 1279.

238.—V. 1337.—*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 108, and Plate x. “Pālam Bāhō” inscription from the village of “Boher” in the Rohtak district, of the time of the Hammīra Gayāsadīna (Ghiyās-ud-dīn Balban):—

(L. 21).—samvatsarē=smin=Vaikramādityē samvat 1337⁴ Śrāvāṇa-vadi 13 Vu(bu)dhē.

Wednesday, 26th June A.D. 1280, or Wednesday, 13th August A.D. 1281; see *Ind. Ant.* Vol. XIX. p. 186, No. 147.

The country of Hariyāpaka was first ruled by the Tōmaras, then by the Chauhāṇas, and then by the following ‘Śāka kings’: Śātavadīna (Shihāb-ud-dīn Ghōrī), Shuduvadīna (Quṭb-ud-dīn Aibak), Asamasadīna (Shams-ud-dīn Altamish), Pēruja-sāhi (Rukn-ud-dīn Firōz Shāh I.), Jalālādīna (Jalāl-ud-dīn), Maujadīna (Muizz-ud-dīn Bahram), Alāvadīna (Alā-ud-dīn Masūd), Nasaradīna (Nāsir-ud-dīn Maḥmūd), and Gayāsadīna (Ghiyās-ud-dīn Balban).

239.—V. 1337.—*Archæol. Surv. of India*, Vol. XXI. p. 52, and Plate xiv. G. Ajaygaḍh rock inscription of the reign of the Chandēlla *Viravarmadēva* (?):—

(L. 19).—Sāgar-ānala-vēd-ēndu-yukt[ē] samvatsarē va[rē | ?] Māghē māsi śi(si)tē pakshē trayōdasyaṁ Vidhō[r]=dinē || 14 || Samvat 1337 Māgha-śudi 13 Sōmē ||

Monday, 3rd February A.D. 1281; see *Ind. Ant.* Vol. XIX. p. 25, No. 16.

240.—V. 1337.—*Archæol. Surv. of India*, Vol. XXI. p. 74, and Sir A. Cunningham’s transcript of the original inscription (which has been lost). Dāhi plate of the Chandēlla *Mahārājādhirāja Viravarmadēva*, lord of Kālañjara:—

(L. 28).—samvat 1337 samayē Vaiśākha-śudi 15 Ravi-dinē.

Sunday, 4th May A.D. 1281.⁵

¹ See below, No. 248.

² The later princes of the same dynasty were eulogized by the same poet, but the stone which contains the continuation of this inscription does not seem to have been found.

³ For another, fragmentary inscription of the reign of apparently the same king, see *ibid.* p. 47.

⁴ The published text has 1333.

⁵ On this day the *tithi* of the date commences 7d h. 18 m. after mean sunrise.

In the family of the Chandrâtrêya princes (rendered illustrious by Jaysâkti, Vijaysâkti¹ and others), Madanavarman; Paramardin; Trailôkyavarman; Viravarman.

241.—V. 1340.—From rubbings supplied by Dr. Burgess. Inscription at Kâlânjar:—
(L. 3).—Chaitra-sudi 3 Vu(bu)dhê sam 1340.
Wednesday, 3rd March A.D. 1283; see *Ind. Ant.* Vol. XIX. p. 31, No. 41.

242.—V. 1342.—From a rubbing supplied by Dr. Hearnle. Gurha *Sati*-stone inscription of the reign of the Chandêlla Viravarmadêva:—

(L. 1).—samvât 1342 samayê Chaitra-sudi 3 Vu(bu)dhê ady-êha śrîmad-Viravarmadêva-râjyê.

Wednesday, 27th February A.D. 1286.²

243.—V. 1342.—*Ind. Ant.* Vol. XVI. p. 347; *Bhâvnagar Inser.* p. 84, and Plate. Mount Âbû inscription of the Guhila Samarasiñha of Mêdapâta (Mêwâd); (composed by Vêdasarman, the son of Priyapaṭu):—

(L. 48).—sam 134[2] varshê Mârgga-śudi [1].

The inscription eulogizes the Guhila princes Bappa (Bappaka), Guhila, Bhôja, Śîla, Kâlabbhôja, Bhartribhata, Siñha, Mahâyika; Shumûna (Khummâna), Allata, Naravâhana, Śaktikumâra, Suchivarman, Naravarman, Kirtivarman, Vairata, Vairisiñha, Vijayasiniha, Arisiñha, Chôḍa, Vikramasiñha, Kshêmasiñha, Sâmantasiñha, Kumârasiniha, Mathanasiñha, Padmasiniha, Jaitrasiñha, Têjâhsiniha, and Samarasiñha.

244.—V. 1343.—*Ep. Ind.* Vol. I. p. 280. Vêrâval (now Cintra) inscription of the time of the Chanlukya (Vâghêlâ) Sâraṅgadêva; (composed by Dhanapîdhara, the son of Dhandha):—

(L. 66).—śrî-nripa-Vikrama-sam 1343 varshê Mâgha-śudi 5 Sômê.

Monday, 20th January A.D. 1287; see *Ind. Ant.* Vol. XX. p. 137, note 28.

Viśvamalla (Visaladêva, married Nâgalladêvi); his younger brother Pratâpamalla; his son (the successor of Viśvamalla) Arjunadêva; his son Sâraṅgadêva.

245.—V. 1343.—*Ant. Remains Bo. Pres.* p. 136. Śiyâl Bêt image inscription:—

Samvât 1343 Mâgha-śudi 10 Gurau.

The date is irregular.

246.—V. 1344.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 19. Udaypur (in Râjputâna) inscription of the Guhila *Samastamahârâjâkula* Samarasiñha of Mêdapâta (Mêwâd):—

(L. 1).—samvât 1344 Vaisâkha-śudi 3.

247.—V. 1345.—*Jour. Beng. As. Soc.* Vol. VI. p. 382, and Plate xlviii. with specimen facsimile.³ Ajaygadh (now Calcutta Museum) inscription of Nâna, a minister of the Chandêlla Bhôjavarman; (composed by Amara):—

Kshapad-êśêkshana-gata-śruti-bhûta-samanvitê | samvatsarê śubhê-lêkhi Vaisâkha-mâsa-sad-dinë || ankê-pi 1345 samayê Vaisâ[khê*].

248.—V. 1348.—*Ind. Ant.* Vol. XXII. p. 82. Notice of a Sarwaya inscription of the reign of Gaṇapati, the son of Gôpâla, of Nalapura; (composed by Sônamâra, the son of Sômadhara):—

(L. 33).—samvât 1348 Chaitra-sudi 8 Guru-dinë Pushya-nakshatrê.

Thursday, 27th March A.D. 1292.

¹ See above, No. 35.

² On this day the *tîthi* of the date commenced 1 h. 20 m. after mean sunrise.

³ Compare *Ep. Ind.* Vol. I. p. 332, note 3.

249.—V. 1352.—*Bhdonagar Inscr.* p. 227. Cambay fragmentary inscription of the time (?) of the Chalukya (Vāghēlā) Śāraṅgadēva; mentions (in lines 5 and 6) Lūṅigadēva, his son Vīradhavalā, Pratāpamalla, his son Arjuna, and (in line 26) Śāraṅgadēva :—

(L. 25).—samvata(t) 1352 varshē śrī-Vikrama-samatīta-varshēshu trisatā samain dvipaṁchāsādvainair-ēvaṁ kâlê 'smīn (?)¹

250.—V. 1353.—*Archæol. Surv. of India*, Vol. XI. p. 118, and Plate xxxvii. 3; *ibid.* N. S., Vol. I. p. 51. Jaunpur pillar inscription :—

(L. 8).—Jyēshthē māsi sitē pakshē dvādasyā(śyā)m-Vu(bu)dha-vāsarē
Plava-vatsarē || Samvat 13[5]3.

Wednesday, 16th May A.D., 1296; see *Ind. Ant.* Vol. XIX. p. 31, No. 42.

251.—V. 1355.—*Ind. Ant.* Vol. XXII. p. 81. Notice of a Narwar inscription of the reign of Gaṇapati of Nalapura; (composed by Śiva, the son of Lōhaḍa and grandson of Dāmōdara) :—

(L. 21).—samvat 1355 Kārttika-[va]di 5 [Śukrē?].

Friday, 26th September A.D. 1298 (?).

Chāhaḍa; his son Nṛivarman; his son Āsalladēva; his son Gōpāla; his son Gaṇapati.

252.—V. 1360.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Udaypur (in Gwālīor) inscription of Harirājadēva (?) :—

(L. 1).—[sam]vat 1360.

253.—V. 1366.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Udaypur (in Gwālīor) inscription of the reign of the [Paramāra?] *Mahārājādhirāja* Jayasinghadēva (Jayasīnhadēva)² [of Dhārā?]:—

(L. 1).—[sam] 1366 Śrāvana-vadi 12 [Śukrē?].

Friday, 24th July A.D. 1310 (?).

254.—V. 1372.—*Archæol. Surv. of India*, Vol. XXI. p. 54, and Plate xiv. O. Inscription on pillar of gate at Ajaygadh :—

(L. 14).—sa[m]vat 1372 P[au]sha-vadi 10 Śānanu.

Saturday, 22nd November A.D. 1315; see *Ind. Ant.* Vol. XIX. p. 168, No. 88.

255.—V. 1373.—From impressions supplied by Dr. Führer. Jōdhpur inscription of the reign of Sulṭān Kuṭṭyudī (Quṭb-ud-dīn) :—

(L. 30).—samvat 1373 varshē Bhādra-vadi 3 Su(śu)kra-dinē . . . samastarājāvali-samalamkrītō³ Alāvādīna-putra-suratrāṇa-Kuṭṭyudī-vijayakalyāṇarājyō(jyē!).

Friday, 6th August A.D. 1316⁴; or Friday, 26th August A.D. 1317.

The inscription enumerates the 'Śāka kings' of 'Dhillī,' beginning with Śāhapādīna (Shihāb-ud-dīn Ghōrī); see above, No. 238.

256.—V. 1377.—*As. Res.* Vol. XVI. p. 285. Translation by H. H. Wilson of a fragmentary inscription at Mount Ābt; ends :—

"Samvat 1377 (A.D. 1321) on Monday the eighth of the light fortnight of *Vaisākh*, in the reign of Lundhāgara, residing in *Bāhunda*, near to *Ohandrāvati*, the great temple of *Achalēsvara*, on *Arbuda* mountain, was repaired by Śrī Lundhaga, of the imperial race."

Monday, 6th April A.D. 1321.

The inscription apparently mentions Sindhuputra, Lakshmaṇa, Mānikya of Śākambharī, Adhirāja(?) Dandana (?), Kīrtipāla, Samarasīma, Udayasīma,⁵ Mānavasīma, Pratāpa, etc.

¹ In line 3 is the date *samvat 1165 vārahē Jyēshṭha(śhṭha)-vadi 7 Sōmē*, without any indication as to what it refers to.

² This apparently is not the Jayasīnhadēva of Nos. 223 and 232.

³ Read 'krit-Āla'.

⁴ On this day the *tithi* of the date commenced 4 h. 2 m. after mean sunrise.

⁵ For a date of the reign of an Udayasīnhadēva, corresponding to Sunday, 1st August A.D. 1249, see *Ind. Ant.* Vol. XIX. p. 175, No. 116.

257.—V. 1380.—From Sir A. Cunningham's rubbings. Inscription at Udaypur (a Gwálior) :—

(L. 1).—samvat 1380 varshó Bhádra[mva(vá)?]-sudi 3 Sómá | Hastu(sta)-nakshatr[é] | [Uda ?]pura-nagaré rája-śi-Vachchhandévasya sádhánika
Monday, 16th August A.D. 1322 ; see *Ind. Ant.* Vol. XIX. p. 28, No. 28.

258.—V. 1384.—*Proceedings Beng. As. Soc.* 1873, p. 105. Delhi Museum inscription of the time of Mahamanda Sâhi (Muhammad ibn Tughlaq) :—

Kritir-Madanadévasya turya-ásht-âgni-nisâkaró | Vikram-âbdé-sitô Bhâdrô tiritiyâyâm Guró-diné || 17 || Samvat 1384 miti Bhâdra-vadi 3 Guru-dinô
Thursday, 6th August A.D. 1327 ; see *Ind. Ant.* Vol. XX. p. 138, note 29.

259.—V. 1384.—*Ep. Ind.* Vol. I. p. 93. Another Delhi Museum inscription of the time of Mahamanda Sâhi (Muhammad ibn Tughlaq) :—

(L. 15).—Vôda-vasv-âgni-charidr-âmka-saikhayê-vdê(bdê) Vikramârkikatah | pancliamyâm Phâlguna-sitô likhitarâ Bhauma-vâsaré || . . . Samvat 1384 Phâlguna-sudi 5 Bhauma-diné ||

Tuesday, 16th February A.D. 1328 ; see *Ind. Ant.* Vol. XIX. p. 26, No. 18.

The inscription mentions the Mlôchcha Sahâvadina (Shihâb-ud-din Ghôrî) as the first 'Turushka' who seized, and ruled at, Dhillikâ (Delhi).

260.—V. 13[8]6.—*Ind. Ant.* Vol. XV. p. 360. Hâthasî (now Bhâvnagar Museum) inscription of the Mêhara chief Thêpaka (Thêvaka) :—

(L. 17).—samvat 13[8]6 varshô || Bhâvê samvatsarô pûrnpô Âshâdhhê shadasitikô saptamyâm Sôma-vârêna.

Monday, 19th June A.D. 1329 ; see *ibid.* Vol. XIX. p. 359, No. 166.

The inscription mentions first, in the lunar (?) race, a king Shagâra (Khagâra), in whose family was born Jasadhavala (Yasôdhavala) who married Priyamalâ of the solar race, and had from her three sons, Malla, Mañḍala, and Mêliga. It then states that in the family of Vâshalarâja (Vâkhalarâja) there was Nâgârjuna (the companion of Mañḍalika), whose son Mahânanda married Rûpâ, Mañḍalarâja's (!) daughter, who bore to him Thêpaka. This Mêhara Thêpaka "had the royal dignity conferred on him by king Mahîsa," and apparently was subordinate to a king Kûntarâja, "born in the family of Vallâditya, and descended from Sûrya-Vîkala" (?).¹

261.—V. 1387.—*Archæol. Surv. of West. India*, No. 2, Appendix, p. xv, No. 58. Mount Âbû inscription of the reign of [the Châhumâna] Têjahsimha (?) of Chandrâvatî² :—

(L. 13).—samvat 1387 varshô Mâgha-sudi 3 Bhângava-diné Śatabhishag-nakshatrô Kurumbha-sthê chamdrê.

Friday, 11th January A.D. 1331.

262.—V. 1390.—*Archæol. Surv. of India*, Vol. XXI. p. 143, and Plate xxix. A. Kêvatî-kund pillar inscription :—

(L. 4).—samvat 1390 samayê Bhâdra[myai ?]-vadi 4 Sa(śa)nau dinê.
Saturday, 31st July A.D. 1333 ; see *Ind. Ant.* Vol. XIX. p. 175, No. 116.

263.—V. 1390.—*Jour. Beng. As. Soc.* Vol. V. p. 342, and Plate ix. l. Inscription from the Fort of Chunâr, of the time of Muhammad ibn Tughlaq (?) :—

(L. 10).—samva[^t*] 1390 Bhâdra-vadi 5 Gurau.

¹ For some of the names in the above compare below, Nos. 276 and 284.

² See below, No. 265.

Thursday, 10th September A.D. 1332, or, more probably, Thursday, 21st July A.D. 1334 ; see *Ind. Ant.* Vol. XIX. p. 185, No. 144.

264.—V. 1394.—From Sir A. Cunningham's rubbings. Two inscriptions at Udaypur (in Gwálor) :—

(L. 1).—savi 1394¹ Mâha(gha)-vadi 1 Vu(bu)dhê.

Wednesday, 7th January A.D. 1338 ; see *Ind. Ant.* Vol. XIX. p. 355, No. 154.

265.—V. 1394.—*Ind. Ant.* Vol. II. p. 256. Mount Âbû inscription of the reign of the Châhûmâna Râjâ Kânhaçadêva, the son of Têjâhsimha, of Chandrâvatî :—

Śrî-nripa-Vikrama-kâl-âtita-samvat 1394 varshê Vaisâsha(kha)-śudi 10 Gurâv-ady-êha śrî-Chandrâvatyâim.

Thursday, 30th April A.D. 1338.

266.—V. 1397.—*Archæol. Surv. of India*, Vol. XXI. p. 143, and Plate xxix. B.—D. Three menorial pillar inscriptions at Kôvâtî-kund, of the reign of the Mahârâja Hamiradêva of Lâkasthâna, and others :—

(L. 1).—samvat 1397 samayê [or varshê] Mâgha-sudi 4 Sôma-dinê ||

Monday, 3rd January A.D. 1340 ; see *Ind. Ant.* Vol. XIX. p. 22, No. 2.

267.—V. 1404.—*Archæol. Surv. of India*, Vol. XXI. p. 19, and Plate xviii. Inscription at the Fort of Marpha, of the reign of Sidhituṅga² (?) :—

(L. 3).—samvat 1404 Kârttika-sudi 14 Guran.

Thursday, 18th October A.D. 1347 ; see *Ind. Ant.* Vol. XIX. p. 356, No. 159.

268.—V. 1404.—*Archæol. Surv. of India*, Vol. IX. p. 34, and Plate ii. 4. Râmpur Sati-pillar inscription of the queens of the Mahârâja Virarâjadêva (?) :—

(L. 1).—samvat 1404 varshê Phalguni(?)-vadi 14 Saumê (?).

Wednesday, 16th January A.D. 1348 (?).

269.—V. 1412.—*Archæol. Surv. of India*, Vol. IX. Plate ii. 3. Kârtalâf inscription of the reign of the Mahârâja Virarâmadêva of Uchahâdanagara :—

(L. 1).—samvatu 1412 sama[ê].

270.—V. 1429.—*Ind. Ant.* Vol. XX. p. 314. Gayâ inscription of Kulachanda, a governor of Gayâ, of the reign of Sulţân Piyarôja Sâha (Firôz Shâh) :—

(L. 2).—Asîma-râjyê nripa-Vikramâ[r]kkê gatê grab[sair ?]=yugma-yug-êndu-kâlê | Dhîlpati-śrî-Piyarôjasâhê bhuvain samâśasati vairi-dâhê ||

(L. 6).—Paramabhâtîrak-êtyâdi-râjâvalî pûrvavat śrîmad-Vikramâdityadêva-nripatê=atit-âyê(bê) samvata(t) 1429 Mâgha-kṛishna-trayôdaśyâm tithau Śanivâsar-ânvitâśyâm.

Saturday, 22nd January A.D. 1373.

The *Thakura* Kulachanda (Kulachandaka) was a son of the *Thakura* Hêmarâja and son's son of the *Thakura* Dâlâ, of the family of a prince Vyâghra (Vyâghrarâja).

271.—V. 1437.—*Ind. Ant.* Vol. VIII. p. 186 ; *Ant. Remains Bo. Pres.* p. 181. Dhâmlêj inscription of the time of the Vâjaka chief Bhârma of Prabhâsa, and his minister Karmasimha :—

(L. 14).—samvat 1437 varshê Âshâdha-vadi 6 Śanan ||

Saturday, 26th May A.D. 1330, or Saturday, 13th July A.D. 1381 ; see *Ind. Ant.* Vol. XIX. p. 186, No. 148.

¹ One of the two inscriptions has *varshê* after 1394.

² So the name was read by Sir A. Cunningham, but to judge from a faint rubbing, the original seems to have *śrî-Dhîlânga-râjyê*.

272.—V. 1439.—*Archæol. Surv. of India*, Vol. VI. p. 79, and Plate xi. Māchūḍī (near Alvar) inscription of the time of the *Mahārājādhirāja* Gōgādēva, the son of Āśalādēva, of the Vaḍagūjara family, and of the reign of Sultān Fērōja Śāhi (Fīrōz Shāh):—

(L. 6).—samvatsarē=smin śrī-Vikramāditya-rājyē (?) samvat 1439 Śā(śā)kē 1304 varshē Vaisā(śā)sha(kha)-sudi 6 Ravi-dinē | Pushya-nakshatrē | śrī-samānta-Pānījāsūhi-rājyē . . .

Sunday, 20th April A.D. 1382; see *Ind. Ant.* Vol. XIX. p. 31, No. 43.

273.—V. 1442.—*Ant. Remains Bo. Pres.* p. 185. Vēṛāval inscription of the time of the chief *Bharma* of the Rāshtrōḍa (Rāshtrakūṭa) family:—

Samvat 1442 varshē Āshāḍha-vadi 8 Śānau ||

Saturday, 11th June A.D. 1384.¹

274.—V. 1443.—*Archæol. Surv. of India*, Vol. III. p. 68, and Plate xxiv. 1-3. Musār (Mahāsāra) Jaina image inscriptions of the reign of the *Rājī* Nāthādēva of Mahāsāra:—

(Inscr. 1, line 1).—sam 1443 J[y*]ēshīha-sudi 5 Gurau.

Thursday, 3rd May A.D. 1386.²

275.—V. 1445.—*Archæol. Surv. of India*, Vol. XVII. p. 41, and Plate xxii. *Sarandēo Satī*-pillar inscription:—

(L. 1).—samvat 1445 Bhāva-nāma-samvat[ta]rē Āsvi(śvi)na-sudi 13 Sōmē.

Monday, 14th September A.D. 1388; see *Ind. Ant.* Vol. XIX. p. 32, No. 44.

276.—V. 1445.—*Ant. Remains Bo. Pres.* p. 178. Vanthālī (Junāgaḍh) inscription of some *Chūḍāsamā* chiefs:—

Śara-yuga-manu-samvatsara-1445-varshē Phālgū[na*]-sudi-parīchamī Sōmē ||

Monday, 1st February A.D. 1389; see *Ind. Ant.* Vol. XIX. p. 26, No. 19.

The inscription mentions Shaṅgāra (Khaṅgāra), Jayasīnha, Mahīpati, Mōkalasīnha, etc.

277.—V. 1445.—*Ant. Remains Bo. Pres.* p. 183. Chōrwād (Junāgaḍh) inscription of some chiefs of the *Shaṭṭrimśa* family:—

Samvat 1445 varshē Phāgana-sudi 5 Sōmē.

Monday, 1st February A.D. 1389.

The inscription mentions Lūniga; his son Bhīmasīnha; his son Lāvanyapāla; his sons Lakshmasīnha, Laksha, and Lashanapāla; Lakshmasīnha's son Rājāsīnha; etc.

278.—V. 1452.—*Ant. Remains Bo. Pres.* p. 179. Māngrol inscription of the time of *Nasaratha* (Nasrat Shāh) of Yōgīnīpura (Delhi) and *Daphara-khāna* (Zafar Khān) of *Gujarāt*:—

Samvat 1452 varshē Vaisāka(kha)-vadi 15 Ravau śrī-Yōgīnīpurē pātāsāhi-śrī-Nasaratha-vijayarājyē tan-niyukt[ē*] śrī-Gurjara-dharitayām śrī-Dapharakhānē rājyam kurvati.

Sunday, 7th May A.D. 1396; see *Ind. Ant.* Vol. XIX. p. 355, No. 155.

279.—V. 1455.—Bihār (Darbhānga) (spurious ?) plate of the *Mahārājādhirāja* Śivasīnhadēva, the son of Dēvasīnha, [of Mithilā], recording a grant which was made in favour of the poet *Vidyapati*; see below, No. 578 of *Lakshmanasēna-s.* 293 (?).

280.—V. 1458.—*Ind. Ant.* Vol. XXII. p. 83. Notice of a Rāypur (now Nāgpur Museum) inscription of the time of the *Mahārājādhirāja* *Brahmadēva* of Rāyapura,³ and his minister, the *Nāyaka* *Hājirajadēva*:—

(L. 9).—sa[m]vat 1458 varshē Śā(śā)kē 1322⁴ samayē Sarvajīta(n)-nāma-sodhvatārē Phālgū(ḷu)na-sudha-ashṭamī⁵ Su(śu)krē.

¹ This is the equivalent of the date for *Chaitrādi* V. 1442 current, and the *pūrnimānta* Āślāḍha.

² On this day the *tithi* of the date commenced 3 h. 50 m. after mean sunrise.

³ In No. 283 it is stated that the chief's capital was *Khalvāṭikā* (Khalāri).

⁴ Wrongly for 1323.

⁵ Read *śuddh-dshṭamī*.

Friday, 10th February A.D. 1402; see *ibid.* Vol. XIX. p. 26, No. 20.

Lashmidēva (Lakshmidēva); his son Simha (Simha); his son Rāmachandra; his son Harirāyabrahman (Brahmadēva, or Rāyabrahmadēva).

281.—V. 1466.—*Archæol. Surv. of India*, Vol. XXI. p. 18, and Plate xiv. Rāsin inscription of a chief (*mahāpati*) Paramardin :—

(L. 1).—sainvat 1466 varshē Chaitra-sudi 7 Śan[au] |

Saturday, 23rd March A.D. 1409; see *Ind. Ant.* Vol. XIX. p. 355, No. 156.

282.—V. 1467.—*Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xv. Gwālior inscription of the *Mahārājādhirāja Virāṅga* (or *Virama*) P-dēva :—

(L. 1).—sainvatu 1467 varshē Mārga-sudi 5 Sō[ma ?]-dinam || mahārājādhirāja-śri-Virāṅgadēvaḥ (P).

Monday, 1st December A.D. 1410.

283.—V. 1470 (for 1471).—*Ep. Ind.* Vol. II. p. 230. Khalāri inscription of the time of the Kalachūtī (Kalachuri) Paribrahmadēva (Brahmadēva) of Khalvāṭikā; (composed by Mītra Līlādēva) :—

(L. 1b).—sainvat 1470 varshē Śā(śā)ktē 1334² shashṭyāvdayōr=mmadhyē³ Plava-nāmasainvatsarē Mārga-sudi 9 Śani-vāsarē Rōhīni-nakshatrē.

Saturday, 19th January A.D. 1415.

In the Kalachuti (Kalachuri) branch of the Alihaya (Haihaya) family, Siuhana; his son Rāmadēva (slew in battle Bhōpiṅgadēva); his son Haribrahmadēva.

284.—V. 1473.—*Ant. Remains Bo. Pres.* pp. 176 and 316. Junāgaḍh (Girnār) inscription of the time of [the Chūḍāsama chief] Jayasimha II.; (composed by Śāmala (P), the son of Mantrisimha and grandson of Dhāndhala) :—

Sainvad=Rāma-turāṅga-sāgara-mahī-sainkhyē=tha Śākṛē⁴ sitē pañchamyām Bhṛigu-vāsarē.

Friday, 21st May A.D. 1417.

In the family of Yadu, Maṅḍalika [I.]; his son Mahipāla; his son Khaṅgāra; his son Jayasimha [I.]; his son Muktasimha; his son Maṅḍalika [II.]; his younger brother Mēlga; his son Jayasimha [II.]⁵

285.—V. 1481.—*Jour. Beng. As. Soc.* Vol. LIII. Part I. p. 70. Dēogaḍh (now Calcutta Museum) Jaina inscription of the time of Śāhi Ātambhaka ("Hūshang Ghōri *alias* Alp Khān" of Mālava, the founder of Māṅḍu, here called Maṅḍapapura) :—

(L. 14).—sainvatsarē=smin-nṛipa-Vikramāditya-gatāvda(bda) 1481 Śākē śri-Śālivāhanāt 1346 Vaiśākha-māsē sukla-pakshē 15 pūrṇamāsyām Guru-vāsarē | Svāṭī-nakshatrē | Simhā-lagn-ōdayē || (and evidently afterwards repeated in verse).

Thursday, 13th April A.D. 1424; see *Ind. Ant.* Vol. XIX. p. 32, No. 45.

286.—V. 1485.—*Ep. Ind.* Vol. II. p. 410; *Bhāvnagar Insor.* p. 96. Chitōrḡaḍh inscription of the Guhila Mōkala of Mēdapāṭa (Mēwād); (composed by Ekānātha, the son of Bhaṭṭa Vishṇu) :—

(L. 50).—Abdō bhū-āshṭa-vēda-kshiti-parikalitē Vikramāmbhōjabaindhōḥ punyē māsē Tapasyē savitari Mākarān yāu jivō Ghaṭa-ssthē || (1) pakshē sukla-ōtārasmin=Suraguru-divasē ub=Āryama-sāktē tṛitīyā-tithyām.

(L. 55).—sainvat 1485 varshē Māgha-sudi [?] Guru-dinē . . .

Both dates are irregular.

¹ See above, No. 280.

² Wrongly for 1336.

³ Read *shashṭyābda-madhyē*.

⁴ So far as I can make out, this is equivalent to *Jyāshṭhē*.

⁵ See below, No. 345.

In the Guhila family, Arisimha; his son Hammira; his son Kshetra; his son Lakshasimha; his son Mókala (defeated Péroja, 'the king of the Yavanas,' i.e. the Sultán Firóz Sháh).

287.— V. 1493.— From impressions supplied by Dr. Burgess. Déogadh Jaina inscription:—

(L. 5).— samvatu 1493 Śákā 1358 varshē Vaisāsha(kha)-vi(va)di 5 Gurai(rau) dinē Mūla-nakshatrē ||

Thursday, 5th April A.D. 1436.¹

288.— V. 1494.— *Bhāvanagar Inscr.* p. 112. Nāgadā Jaina inscription of the reign of the Guhila Kumbhakarna, the son of Mókala, of Médapāta (Mēwād):—

(L. 1).— samvat 1494 varshē Māgha-sudi 11 Guru-vārē.

Thursday, 6th February A.D. 1438.

289.— V. 1496.— *Jour. Beng. As. Soc.* Vol. XVI. p. 1224. Ūmagā (in Bihār) inscription of Bhairavēndra:—

(V. 21).— Jātē tarka 6-navā 9-mbudhī 4-ndu-gu(ga)nitē sambatsarē² Vaikramē Vaisākhē Guru-vāsarē sitatarē pakshē tṛitīy[ā*]-tithan | Rōhinīyām Purushōttamām Halabhītam Bhadrām Subhadrām-tatā pratyashṭhāpayad-ōkad-aika-vidhinā śrī-Bhairavēndrō nripah ||

And further on:— ankatō=pi Vikram-ābdāh || 1496 || Vaisākha-sudi-tṛitīyā Gurō(rau) || Thursday, 16th April A.D. 1439; see *Ind. Ant.* Vol. XIX. p. 32, No. 46.

In the town of Ūmagā there was, in the lunar race, Bhūmipāla; his son Kumārapāla his son Lakshmapāla; his son Chandrapāla; his son Nayanapāla; his son Saṅghapāla; his son Abhayadēva; his son Malladēva; his son Késirāja; his son Varasimhadēva; his son Bhānudēva; his son Sōmēsvara; his son Bhairavēndra.

290.— V. 1496.— *Bhāvanagar Inscr.* p. 114; *Prāchīnalēkhamālā*, Vol. II. p. 28. Śādaḷī Jaina inscription of the reign of the Guhila Rāṇā Kumbhakarna of Médapāta (Mēwād):—

(L. 2).— śrīmad-Vikramatah 1496 saṁkhyā-varshē.

The inscription gives the following list of the Guhila princes: Bappa,³ Guhila, Bhōja, Śīla, Kālābhōja, Bhartṛibhāta, Sīnha, Mahāyaka, Khummāna, Allāṭa, Naravāhana, Śaktikumāra, Śuchivarman, Kīrtivarman, Yōgarāja, Vairāta, Vamśapāla,⁴ Vairisīnha, Virasīnha, Arisīnha, Chōḍasīnha, Vikramasīnha, Rāpasīnha, Khēmasīnha, Sāmantasīnha, Kumārasīnha, Mathanasīnha, Padmasīnha, Jaitrasīnha, Tējasvisīnha, Samarasīnha, Bhuvanāsīnha (defeated the Chāhumāna king Kītuka and the Sultān Allāvādīna), his son Jayasīnha, Lakshmasīnha (defeated the Mālava king Gōgādēva), his son Ajayasīnha, his brother Arisīnha, Hammira, Khētasīnha, Laksha, his son Mókala, Kumbhakarna.

291.— V. 1497.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xviii.

Gwālīor inscription of the reign of the Mahārājādhirāja Duṅgarēndradēva:—

(L. 1).— samvat 1497 varshē Vaisā(śā)sha(kha)-[sudi] 7 Śukrē Punarvasu-nakshatr[ā*] śrī-Gōpāchaladurggē mahārājādhirājā-rājā(ja)-śrī-Duṅga

Friday, 8th April A.D. 1440.

292.— V. 1500.— *Bhāvanagar Inscr.* p. 162, and Plate; *Prāchīnalēkhamālā*, Vol. II. p. 26. Mahuvā inscription, recording the construction of a tank by the Śrīśekhīn Mókala on the land of the Gōhilla Sāraṅga:—

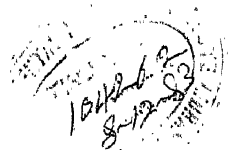
(L. 1).— Svasti svastimati prasiddha-nripati-śrī-Vikram-ātīkramāt samvad-Vishṇu-padāvay-ēshu-jagati-saṁkhyē Prajānripātan | mitrē ch-ōttara-gē prachanḍa-kiraṅgē dhanyē madhan Mādhavē śuklē pūṛṇa-tithan Gurān cha Guru-bhē sadyōga-bhōga-kshaṇē ||

¹ On this day the *tithi* of the date commenced 6 h. 31 m. after mean sunrise.

² Read *sambatsarē*.

³ For the princes from Bappa to Samarasīnha see the list above, No. 243, which differs in some respects.

⁴ Below, in Nos. 415 and 431, we find the name *Hamsapāla*.



(L. 16).— Svasti śrīman-nripa-Vikramārka-samay-ātīta-samvat 1500 varshē Prajāpati-nāmnī samvatsarē | uttarāyanē | vasānta-ritau | Vaiśākha-śukla-pāñchamīyām Gurau | Thursday, 23rd April A.D. 1444; see *Ind. Ant.* Vol. XIX. p. 38, No. 73.

293.—V. 1503.— From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwālior) :—

(L. 1).— samvatu 1503 varishē Phāgūna-vadi 10 Su(su)kra-di[va]śō.

Friday, 10th February, A.D. 1447; see *Ind. Ant.* Vol. XIX. p. 168, No. 91.

294.—V. 1510.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 423, and a rubbing, supplied by Dr. Burgess. Gwālior inscription of the reign of the *Mahārājādhirāja* Puṅgarēndradēva :—

(L. 1).— samvat 1510 varshē Māgha-sudi 8 Sōmē śrī-Gōpagirau mahārājādhirāja-rājā(ja)-śrī-Puṅgarēndradēva-rājy[ē*] pravarttamānē |

Monday, 7th January A.D. 1454; see *Ind. Ant.* Vol. XIX. p. 374, No. 199.

295.—V. 1515.— *Archæol. Surv. of India*, Vol. XXIII. Plates xx. and xxi. Inscription in the uppermost storey of the Guhila *Kumbhakarṇa's Kirtistambha*, or 'column of fame,' at Chitōrgadh :—

(V. 185).— Śrī-Vikramāt-pañchadaś-ādhikē-smin-varshē śatē pañchadaśē vyatītē | Chaitr-āsitē-naṅga-tithau vyadhāyī śrī-Kumbhamērur-vasudhādhipēna ||¹

296.—V. 1518.— *Archæol. Surv. of India*, Vol. III. p. 131, and Plate xxxix. Inscription on jamb of temple of Gayāsūrī Dēvi at Gayā :—

(L. 26).— Varshē [śāstra ?]-ku-vā[na]-cham[dra-sa]hitē Mēsham gatē bhāskarē Chaitrē nāga-tithau sit[ē] Guru-dinē . . .

(L. 30).— samvat 1516 varshē Chaitra-sudi 5 Gur[u]-din[ē] ||

Thursday, 27th March A.D. 1460; see *Ind. Ant.* Vol. XIX. p. 39, No. 74.

According to an account prepared for Sir A. Cunningham, the inscription contains the names of Sindhurāja, Dāmi [I.], Sandēvara (?), Dāmi [II.], Mahipāla, Dēvidāsa, Sūryadāsa, and of his son Śaktisimha and grandson Madana.

297.—V. 1545.— *Bhāvnagar Inscr.* p. 117. Udaypur (in Rājputāna) inscription of the time of the Guhila Rājamalla, the son of Kumbhakarṇa, of Mēdapāṭa (Mēwād); (composed by Mahēśvara, the son of Atri and grandson of Kēśava-Jhōṅga²) :—

(V. 99).— Vatsarē nripati-Vikram-ātyayāt vāpa-vēda-sara-bhūmi-sammitē 1545 Chaitra-śukla-daśamī Guru-vārē.

Thursday, 12th March A.D. 1489.

The inscription especially eulogizes the Guhila princes Arisimha, Hamra, Kshētrasimha, Lakshasimha, Mōkala, Kumbhakarṇa, and Rājamalla.

298.—V. 1553.— *Ant. Remains Bo. Pres.* p. 266. Borsad stepwell inscription :—

(L. 1).— samvat 1553 varshē Śrāvāna-vadi 13 Ravau.

Sunday, 7th August A.D. 1496; see *Ind. Ant.* Vol. XIX. p. 178, No. 124.

299.—Āshādhādi-V. 1555.— *Ant. Remains Bo. Pres.* p. 264. Aḍālij well inscription of the *Ednī Rūḍādēvi*, the wife of the Vāghāla Virasimha of Daṇḍāhidēsa; of the reign of the 'Pātasāha' Mahamūda (Sulṭān Maḥmūd Baiqara) :—

(L. 21).— Śrīman-nripa-Vikrama-samay-ātīta Āshādhādi-samvat 1555 varshē Śāk[ē*] 1420 pravarttamānē uttarāyana(ṇa)-gatē śrī-sūry[ē*] śīsarutau³ Māgha-māsē śukla-pakshē pañchamīyām tithau Budha-vāsarē Uttarābhadrpad[ā*]-nakshatrē Siddhi(ddha)-nāmnī yōgē Bava-karaṇē Mīna-rāsau sthitē chamdrē.

Wednesday, 16th January A.D. 1499; see *Ind. Ant.* Vol. XIX. p. 27, No. 23.

¹ In verses/184, 186 and 187 there are other dates of V. 1505, 1507 and 1509.

² Below, in No. 301, the second name is spelt *Jōṅga*.

³ Read *śīsartau*.

The Vāghēla Mōkalasimha; his son Karṇa; his son Mūlurāja; his son Mahīpa; his son Vīrasimha, married Rūḍāḍēvi; their sons Varasimha and Jētra (? Jaitra).

300.—V. 1556.—*Ind. Ant.* Vol. IV. p. 368; *Ant. Remains Bo. Pres.* p. 254; *Ep. Is. I.* Vol. IV. p. 298. Ahmādābād well inscription of Bāi Harira, of the reign of the 'Patusāha' Mahāmūda (Sultān Mahmūd Baiqara):—

(L. 12).—samvat 1556 varshē Śākē 1421 pravarttamānē Pausa-śudi 13 Sōmē.

The date is irregular.¹

301.—V. 1556 and 1561.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 79. Nagari (near Chitōr) inscription of the Guhila Rājamalla (the son of Kumbhakarṇa) of Mēdapāta (Mēwād) and his wife Śrīngarādēvi, a daughter of the prince Yōdha (the son of Ranamalla) of Marusthāl (Mārwaḍ); (composed by Mahēsa, the son of Atri and grandson of Jōṅga-Kēsava²):—

(V. 24).—Ritu-bāṇa-bāṇa-śasi-saṅkhyā-vatsarē Nabhasaḥ sita-Smaratithau sa-Bhūmijēh(jē).

Tuesday, 31st July A.D. 1498.

Samvat 1561 varshē Śākē 1426 pravarttamānē uttarāyana(ṇa)-gatē śrī-sūryē vasanta-ritau mahāmāngalya-prada-Vaiśāsha(kha)-māsē śukla-pakshē tritīyāyām puṇya-tithau Budhāvāsarē yathāvarttamāna-nakshatra-yōga-kara . . .

Wednesday, 17th April A.D. 1504.

302.—V. 1557 (?).—Nāralai inscription of the reign of the Guhila Rāyamalla (Rājamalla); see below, No. 306.

303.—V. 1581.—*Archæol. Surv. of India*, Vol. V. p. 144, and Plate xli. H. Delhi Siwālik pillar inscription of the reign of Sultān Ibrāhīm Lōdī:—

(L. 1).—samvat 1581 va° Chaitra-vadi 13 Bhauma-dinē.

Tuesday, 21st March A.D. 1525; see *Ind. Ant.* Vol. XIX. p. 176, No. 117.

304.—V. 1587.—*Ep. Ind.* Vol. II. p. 42; *Bhāvnagar Inscr.* p. 134. Śatruñjeya inscription on the seventh restoration of the temple of Puṇḍarika; mentions the Sultāns of Gujarāt Mahimūda (Mahmūd Baiqara), Madāphara-sāha (Muzaffar II.), and Bāhadara-sāha (Bahādur), and the Guhila rulers of Chitrakūṭa Kumbharāja, his son Rājamalla, his son Saṅgrāmasimha, and [his son] Ratnasimha; (composed by Lāvāṇyasamaya):—

(L. 2).—samvat 1587 varshē.

(L. 30).—Vikrama-samay-āttē tithi-mita-samvatsarē 'śva-vasu-varshē | 1587 | Śākē jagat-tri-bāpē 53 Vaiśāshē(khē) kṛishṇa-shashṭhyām cha || . . . vahamānē Dhanur-lagnē.

305.—V. 1595.—*Proceedings Beng. As. Soc.* 1875, p. 16. Tilbegāmpur inscription of the reign of the emperor Humāūm (Humāyūn):—

Śrī-nṛipa-Vikramāditya-rājyē samvat 1595 Śākē 1460 varshē Māngasira-māsē śuklē pakshē daśamī-tithau Śani-vāsarē Uttarā-nakshatrē Variyāna-nāma-yōgē.

The date is irregular.³

306.—V. 1597 (for 1557 ?).—*Bhāvnagar Inscr.* p. 140. Nāralai inscription of the time of the Guhila Rājā Rāyamalla (Rājamalla), the son of Kumbhakarṇa, of Mēdapāta (Mēwād), and of his son, the Mahākumāra Prithvirāja:—

(L. 2).—samvat 1597 varshē Vaiśākhā-māsē | śukla-pakshē shashṭhyām tithau Śukravāsarē Punarvasu-piksha-chandra-yōgē |

¹ The 13th tithi of the bright half of Pausa of V. 1556 expired ended on Sunday, 15th December A.D. 1499, and the same tithi of the dark half on Monday, 30th December A.D. 1499.

² Above, in No. 297, the first name is spelt *Jōṅga*.

³ The intended day may be Saturday, 30th November A.D. 1538, with the nakshatra Uttarabhadrapadī and the yōga Variyas; but on this day the 10th tithi only commenced 15 h. 34 m. after mean sunrise. The date of a corresponding Persian inscription, published *ibid.*, would correspond to Friday, 25th October A.D. 1538.

For V. 1597 the date is irregular; for V. 1557¹ it would regularly correspond to Friday, 23rd April A.D. 1501.

307.—V. 1646.—*Proceedings Beng. As. Soc.* 1875, p. 83. Benares inscription of the time of the emperor Akavara (Akbar) and his minister Tōḍara :—

(L. 8).—Kṛi(ri)tu-nigama-ras-ātmā(?)-1646-sammitē vatsar-ēśē.

308.—V. 1650.—*Ep. Ind.* Vol. II, p. 50, No. xii. Śatruñjaya Ādīśvara temple inscription; eulogizes some members of the Tapā *gachchha*, and mentions the emperor Akabbara (Akbar); (composed by Hēnavijaya). Latest date :—

(L. 77).—gagana-bāna-kalā-1650-mitē 'bdē.

309.—V. 1651 and 1652.—*Ep. Ind.* Vol. I, p. 323. Inscription in the temple of Vādīpura-Pārsvanātha at Anhilvād, containing a *paṭṭāvalī* of the Bṛihat-Kharatara *gachchha*; date of the reign of the emperor Akabbara (Akbar) :—

(L. 3).—Pātisāhi-śrī-Akabbara-rājyē | śrī-Vikrama-nṛipa-samayāt=samvati 1651 Mārgaśrīsha-sita-navamī-dinē Sōma-vārē | Pūrvabhadrpad[ā*]-nakshatrē.

Monday, 11th November A.D. 1594; see *Ind. Ant.* Vol. XX, p. 141, note 31.

Another date in the same inscription :—

(L. 47).—Kara-karaṇa-kāya-ku-pramita-samvat Allāi 41 varshē | Vaiśāsha(kha)-vadi dvādaśī-vāsarē Guru-vārē Rēvatī-nakshatrē.

Thursday, 13th May A.D. 1596; see *ibid.* Vol. XX, p. 141, note 32.

310.—V. 1652.—*Ep. Ind.* Vol. II, p. 59, No. xiii. Śatruñjaya Jaina inscription of the reign of the emperor Akabara (Akbar) :—

(L. 1).—śrī-samvat 1652 varshē Mārgē(rga)-vadi 2 Sōma-vāsarē Pushya-nakshatrē.

Monday, 8th December A.D. 1595.²

311.—V. 1654.—*Proceedings Beng. As. Soc.* 1876, p. 110. Rōhtās inscription of the time of the *Mahārājādhirāja* Mānasimha :—

(L. 1).—samvat 1654 . . . Āmbhōdh-īshu-ras-ēndubhiḥ parimitē punyāyanē hāyanē Chaitrē māsi valakshē(ksha)-pakshē(ksha)-valitē shashṭhyān tithau Śitagoḥ | vārē.

Monday, 14th March A.D. 1597.

312.—V. 1654.—*Bhāvnagar Inscr.* p. 144. Sādaḍī inscription of the reign of the *Mahārājā* Amarasimhaji [of Mēwād] :—

(L. 3).—śrī-nṛipa-Vikramārka-samay[ā*]t || samvat 1654 va[r*]shē Śāk[ā*] 1520 pravarttamānē mahāmāngalya-prada-Vaiśāsha(kha)-m[ā*]sē krishṇa-pakshē dvitīyāyān tithau Bṛihaspatta(ti)-vāsarē.

Thursday, 13th April A.D. 1598.

313.—V. 1675.—*Ep. Ind.* Vol. II, p. 60, No. xv. Śatruñjaya Jaina inscription³ of the reign of the emperor Jahāngīra (Jahāngir) :—

(L. 1).—sam 1675 Vaiśākha-sudi 13 tithau Śukra-vārē suratāna-Nūradina-Jahāngīra-Savāī-vijayirājyē ||

Friday, 16th April A.D. 1619.

¹ The year V. 1557 falls in the reign of Rājamalla; already in V. 1587 his grandson Ratnasimha was reigning; see above, Nos. 301 and 304.

² But on this day the moon entered the *nakshatra* Pushya only 19 h. 3 m. after mean sunrise.

³ Other Śatruñjaya inscriptions of the same reign and date *ibid.* p. 61, No. xviii.; p. 62, No. xvii.; p. 62, No. xix. and No. xx.; p. 67, No. xxiii. and No. xxiv.; and of the same date, p. 60, No. xiv.; p. 61, No. xvi. and p. 67, No. xxii.

314.— V. 1675 and 1676.— *Ep. Ind.* Vol. II. p. 64, No. xxi. Śatruñjaya Jaina inscription of the time of Jasevanta, the son of the Yāma Śatrusāilya, of Navānapura (Navānagar) in Hāllāra (Halār Prānt); (composed by Dēvasāgara):—

(L. 1).— saṁvat 1675 varshē Śākē 1541 pravarttamānē |

(L. 19).— Prāgukta-vatsarē ramyē | Mādhav-ārjjuna-pakshakē | Rōhīṇi-bha-tṛitīyāyām
Budhavāsara-saṁyuji ||

Wednesday, 7th April A.D. 1619.

(L. 25).— saṁvat 1676 varshē Phālguna-sita-dvītīyāyām tithau Daityaguru-vāsarē Rēvatī-nakshatrē.

Friday, 25th February A.D. 1620.

315.— V. 1680.— *Proceedings Beng. As. Soc.* 1875, p. 82. Benares inscription of the time of a prince Vāsudēva of the lunar race:—

(L. 1).— Vyōm-āshṭa-shaṭ-chandra-1680-mitē śubhē=bdau(bdē) | māsē Śuchau Brahma-tithau śivāyām.

316.— V. 1683.— *Ep. Ind.* Vol. II. p. 68, No. xxvii. Śatruñjaya Jaina inscription of the reign of the emperor Jihāngīra (Jahāngīr); (composed by Dēvasāgara):—

(L. 1).— saṁvat 1683 varshē || Pātisāha-Jihāngīra-śrī-Salēmasāha-bhūmaṇḍalākhamḍala-vijayarājyē ||

(L. 33).— saṁvat 1683 varshē | Māgha-sudi trayōdaśī-tithau Sōma-vāsarē.

Monday, 30th January A.D. 1626.

317.— V. 1686.— *Ep. Ind.* Vol. II. p. 72, No. xxx. Śatruñjaya Jaina inscription of the reign of the emperor Śāhājyāhām (Shāh-Jahān):—

(L. 1).— saṁvat 1686 varshē Vaiśākha-śudi 5 Budhē Śākē 1551 pravarttamānē.

(L. 3).— Pātisāhā-śrī-Śāhājyāhām-vijayarājyē.

Wednesday, 8th April A.D. 1629.

318.— V. 1688.— *Jour. Beng. As. Soc.* Vol. VIII. p. 695. Inscription of the Tōmara Mitrasēna, on a "slab removed from above the Kothoutiya gate of the Fort Rōhtās"; (composed by Śivadēva, the son of Kṛishpadēva):—

(V. 18).— Saudham bhūmīndu(ndra)-chūḍamanir-akṛita vasudvandva-shaṭ-chandra-1688-saṁkhyē varshē śrī-Vikramārka-kshitipati-gaṇitē saṁvatē sammata-śrīṭ |

In the Tōmara family at Gōpāchala (Gwālior), Virasīmha; his son Uddharapa; his son Vīrama; his son Gaṇapati; his son Hūngurasīmha (Ḍuṅgarasīmha?); his son Kīrtisīmha; his son Kalyāṇasāhi; his son Mānasāhi; his son Vikramasāhi; his son Rāmasāhi; his son Śālivāhana; his sons Śyāmasāhi and Mitrasēna (contemporaries of Sāhi Jallālādīna).

Compare the Narwar pillar inscription, *ibid.* Vol. XXXI. p. 404, Plate iv.

319.— V. 1689.— *Ep. Ind.* Vol. I. p. 301. Date of the renewal of the Vaḍnagar inscription of V. 1208 (above, No. 130):—

(L. 45).— Chaitra-māsē śubhrē pakshē pratipad-Guruvāsarē | Namd-āshṭa-nripē¹ 1689 varshē praśasti[r*]=likhitā punaḥ ||

Thursday, 28th February A.D. 1633.²

320.— V. 1717.— *Archaeol. Surv. of India*, Vol. XXI. p. 136. Notice of a Chambā inscription, dated (according to Sir A. Cunningham's rubbings):—

(L. 1).— śrīman-nripati-Vikramāditya-saṁvatsarē 1717 śrī-Śālivāhana-śakē 1582 śrī-Śāstra-saṁvatsarē 36 Vaiśākha(kha)-vadi trayōdaśyām Vu(bu)dha-vāsarē | Māshē=rka-saṁkr[ā]ntau.
Wednesday, 28th March A.D. 1660; see *Ind. Ant.* Vol. XX. p. 152, No. 6.

¹ Here one syllable is wanting.

² On this day the *tithi* of the date commenced 1 h. 25 m. after mean sunrise.

321.—V. 1718, 1722, and 1732.—*Bhāvnagar Inscr.* pp. 145 and 150. Rājānagar-Kāñkarōli inscriptions, containing the second and third *sargas* of Raṇachohhōḍā's *Rājaprasasti-mahākāvya*.

322.—V. 1724.—*Jour. Amer. Or. Soc.* Vol. VII. p. 4. Rāmānagar inscription of king Hridayēśa of Gaḍhādēśa and his wife Sundaridēvi; (composed by Jayagōvinda, the son of Maṇḍana):—

(From Sir A. Cunningham's rubbings, line 64).—Vēda-nētra-hay-ēndv-abdē Jyēshthē Vishṇu-tithau [ś]itau || samvat 1724 varshē Jyēshthā-suddha 11 Śukra-vāsar[ē] ||

The date is irregular; see *Ind. Ant.* Vol. XIX. p. 369, No. 189.

The inscription enumerates: Yādavarāya (a monarch in Gaḍhādēśa), Mādhasiṃha, Jagannātha, Raghunnātha, Rudradēva, Vihārisiṃha, Narasiṃhadēva, Sūryabhānu, Vāsudēva, Gōpālasāhi, Bhūpālasāhi, Gōpinātha, Rāmachandra, Suratānasīṃha, Hariharadēva, Kriṣṇadēva, Jagatsiṃha, Mahāsiṃha, Durjanamalla, Yaśaḥkarṇa, Pratāpāditya, Yaśaschandra, Manōharasiṃha, Gōvindasiṃha, Rāmachandra, Karṇa, Ratnasēna, Kamalanayana, Naraharidēva, Virasiṃha, Tribhuvanarāya, Pṛithvirāja, Bhāratichandra, Madanasiṃha, Ugrasēna, Rāmasāhi, Tārāchandra, Udayasiṃha, Bhānumitra, Bhavānidāsa, Sivasīṃha, Harinārāyaṇa, Sabalasiṃha, Rājasīṃha, Dādīrāya, Gōrakshadāsa, Arjunasiṃha, Saṅgrāmasāhi; Dalapati, married Durgavatī;¹ their son Vīranārāyaṇa; Dalapati's younger brother Chandrasāhi; Madhukarasāhi; Prēmanārāyaṇa (Prēmasāhi); Hridayēśa, married Sundaridēvi; their daughter (P) Mrīgavatī.

323.—V. 1770.—*Bhāvnagar Inscr.* p. 155. Udaypur (in Rājputāna) inscription of the time of the *Rāṇā Saṅgrāmasiṃha* of Mēwād:—

(L. 20).—Svasī śrī-Vikramāditya-rājyō(jēn?)dra-gata-kālataḥ | gagan-ādry-aśva-bhū-saṃkhyē (1770) vatsarē Śōbhan-āhvayē || 10 || Tathā cha Śaka-vaiśāsya Śāhivāhana-bhūpatēḥ [1*] pañch-āgny-ashṭi-pramitikē 1635 'svanibhē harāsyadē (?) || 11 || Saumyāyanē savitari guru-śukr-ōdayē śubhē | Chaitrasya paurṇimāyām cha.

324.—V. 1861.—*Proceedings Beng. As. Soc.* 1869, p. 204. Nāgpur plate of Ratnakumārikā, the wife of the chief Jayantasiṃha [of Sambalpur]:—

Āshāḍhē Ravi-vāsarē śubha-tithau tatroparāgē sinī² samvatē=shṭādāsā-śatē śkashashṭy-uttar-ākhyakē Vikramāditya-bhūpasya Svarbhānu-vatsarē.

Perhaps Sunday, 22nd July A.D. 1804, with a lunar eclipse, visible in India; but this day fell by the mean-sign system in the Jovian year Yuvan, and by the southern luni-solar system in Raktāksha.

325.—V. 1874, 1875, and 1877.—*Ind. Ant.* Vol. IX. p. 193. Nepāl inscription of Lalitatripurāsundaridēvi, the widow of the *Mahārājādhirāja Raṇabāhādūrasāha*; of the time of his grandson, the *Mahārājādhirāja Rājēndravikramasāha*:—

Vēda-sapta-gaj-ēndu-mitē 1874 Vaikramē śākē Śuchi-śukla-navamyām Sōm-ānvitāyām.

Monday, 23rd June A.D. 1817; see *ibid.* Vol. XIX. p. 35, No. 56.

Tasminn-ēva śakē Bhādra-kriṣṇa-navamyām Śuklē.

Friday, 5th September A.D. 1817; see *ibid.* p. 176, No. 120.

Bāna-svara-nāga-bhū-mitē 1875 śakē Māgha-māsī(?) tṛitīyāyām Gurau.

Thursday, 28th January A.D. 1819 (?).

¹ Durgavatī, together with her son Vīranārāyaṇa, is said to have died by her own hand, after a battle with Āsapha-khāna (Āsaf Khān), who had been sent by the emperor Akabara (Akbar) for the purpose of levying a contribution.

² Read *chanār-ōparāgē suti* (?).

Tasminn-ēva śakē Mārga-kṛishṇa-pañchamyām Budhē.

Wednesday, 18th November A.D. 1818; see *ibid.* p. 169, No. 96.

Pātālā-lōka-vasu-vasumati-śakē Jyēshṭha-kṛishṇa-daśamyām Ravau.

Sunday, 7th May A.D. 1820; see *ibid.* p. 177, No. 121.

Prithvinārāyaṇasāha; his son Simhapratāpasāha; his son Rapabāhādūrasāha; his son Gīrvāṇayuddhavikramasāha; his son Rājēndravikramasāha.

326.—V. 1876.—*Archaeol. Surv. of India*, Vol. III. p. 70, and Plate xxiv. Masār (Mahāsāra) Jaina inscription :—

(L. 1).—sa[m] 1876 Vē(vai)śāsha(kha)-śukla 6 Śukrē.

(L. 5).—Aṅgarēja-rājyē varttamānē Kārusha-dēsē.

Friday, 30th April A.D. 1819.

327.—V. 1861.—*Ep. Ind.* Vol. II. p. 244, and Plate. Pabhōsā Jaina inscription :—

(L. 1).—samvat 1881 mitē Mārgaśirsha-śukla-shashṭhyām Śukra-vāsarē.

(L. 10).— . . . Aṅgarēja-vahādura-rājyē.

Friday, 26th November A.D. 1824.

328.—V. 1915 and 1917.—*Archaeol. Surv. of India*, Vol. XXI. p. 136. Notice of a Chambā plate of the *Mahārājādhirāja Śrisimhadēva* (P), dated (according to Sir A. Cunningham's rubbings) :—

(L. 1).—śīmad-Vikramā[rka]-samvatsarē 191[5] śrī-Śāstra-samvatsarē 34.

(L. 7).—śīmad-Vikramāditya-samvatsarē 1917 Śāstra-samvatsarē 36.

(L. 8).—Vikramāditya-samvat 1915 śrī-Śāstra-samvat 34.

(L. 18).—Vikramāditya-samvat 1917 Śāstra-samvat 36.

a.—Undated Inscriptions connected with those under A.

329.—*Gupta Inscr.* p. 146, and Plate. Mandasār pillar inscription¹ of the king Yaśōdharman, to whom homage was rendered by the king Mihirakula,² (composed by Vāsula, the son of Kakka, and engraved by Gōvinda³).

330.—*Jour. Roy. As. Soc.* 1894, p. 4. Jōdhpur inscription of the Pratihāra Bāuka :—

(L. 21).—samvat 4 Chaitra-sudi 5 ||

The Brāhman Harichandra from his Kshatriya wife Bhadrā had four sons, Bhōgabhaṭa, Kakka, Rajilla, and Dadda; Rajilla's son Narabhāṭa-Pēllāpēlli; his son Nāgabhaṭa, married Jajjikādēvi; their sons Tāta and Bhōja; Tāta's son Yaśōvardhana; his son Chanduka; his son Śiluka or Śiluka (defeated Bhaṭṭikadēvarāja); his son Jhōṭa; his son Bhillāditya; his son Kakka, married Padmini; their son Bāuka (slew Mayūtra, who had defeated Nandāvalla).⁴

331.—*Ep. Ind.* Vol. I. p. 244, and Plate. Pehevā (Pehoa, now Lucknow Museum) inscription of the reign of Mahēndrapālādēva⁵ [of Kanauj], recording the construction of a temple of Vishṇu by some members of the Tōmara family. In this family there was the Rājā Jāula; a descendant of his, Vajraṭa, married Maṅgaladēvi; their son, Jajjuka, married Chandrā and Nāyikā; and their sons were Gōgga, Pūrṇarāja, and Dēvarāja. (Composed by Mu . . . (P), the son of Bhaṭṭa Rāma).

¹ For a fragmentary duplicate copy of this inscription see *Gupta Inscr.* p. 149, and Plate.

² See below, No. 521.

³ He also engraved the Mandasār inscription, above, No. 4 of V. 589.

⁴ Compare the Ghaṭayāla inscription, above, No. 18 of V. 918.

⁵ See the dates in the Śīyaḍḍī inscription, above, No. 18 of V. 960, and No. 20 of V. 964.—The British Museum possesses two unpublished inscriptions of the reign of Mahēndrapālādēva. One of them ends (in line 8): *Paramabhāṭṭāraka-mahārājādhirāja-paramēsvara-śrī-Mahēndrapālādēva-rājyē | samvat 2 Mārga-sudi 91 kṛit-ēyam Śīharudrēṅ=ēli ||*; and the other (in line 3): *Śrī-Mahēndrapālādēva-rājyē samvat 6 (?) Jyēshṭha-sudi . . . (?)*.

332.—*Ep. Ind.* Vol. I. p. 122; *Archæol. Surv. of India*, Vol. XXI. Plate xvi. B. Khajurâhó fragmentary Chandélla inscription; mentions Jêjjâka and Vijjâka,¹ and Harshadêva; also Kshitiipâladêva² [of Kanauj].

333.—*Ind. Ant.* Vol. XVIII. p. 237; *Archæol. Surv. of India*, Vol. X. Plate xxxii. 1, 2, 4-6. Dudahi inscriptions of the Chandrélla³ Dêvalabdhî, a son of Kṛishnapa and his wife Âsarvâ, and grandson of the *Mahârâjâdêvîrâja* Yaśôvarman,⁴

334.—*Ep. Ind.* Vol. I. p. 221; *Archæol. Surv. of India*, Vol. XXI. Plate xxi. Fragmentary Chandélla inscription from Mahôbâ (now in the Lucknow Museum); mentions Jêjâ⁵ and his younger brother Vijâ, Dhaᅅga, his son Gaᅅᅇa, his son Vidyâdhara (contemporary (?) of Bhôjadêva [of Dhârâ]), Vijayapâla (contemporary of the Chêdi Gâᅅgêyadêva), and his son Kirtivarman⁶ (who conquered Lakshmîkarnâ, i.e. the Chêdi Karnâ).

335.—*Ep. Ind.* Vol. I. p. 197. Mau (now Calcutta Museum) fragmentary inscription of the Chandélla Madanavarmadêva; mentions [Dhaᅅga], his son Gaᅅᅇa, his son Vidyâdhara, his son Vijayapâla, his son Kirtivarman, his son Sallakshanaavarman, his son Jayavarman, Sallakshanaavarman's younger brother Prithivarman, and Prithivarman's son Madanavarman.⁷

336.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 317; *Archæol. Surv. of India*, Vol. XXI. p. 39. Kâlaūjar fragmentary Chandélla inscription; apparently mentions Vijayapâla, the Chêdi Karnâ, Jayavarman, Madanavarman, his younger brother Pratâpavarman, and Viravarman.⁸

337.—*Ep. Ind.* Vol. I. p. 333; *Archæol. Surv. of India*, Vol. XXI. Plate xv. Ajaygaᅇh rock inscription of the time of the Chandélla Bhôjavarman; gives an account of some members of the Vâstavya clan of Kâyasthas, and mentions the Chandéllas Gaᅅᅇa, Kirtivarman, Paramardin, Trailôkyavarman, and Bhôjavarman.⁹

338.—Prof. Bendall's *Journey*, p. 82, and Plate. Ar (near Udaypur in Râjputâna) fragmentary inscription, containing the name of the [Guhila] king Śaktikumâra.¹⁰

339.—*Bhâvnagar Inscr.* p. 72, and Plate. Udaypur (in Râjputâna) fragmentary inscription, containing the names of the [Guhila] kings Śaktikumâra and Œuchivarman.

340.—*Ep. Ind.* Vol. I. p. 233, and Plate. Udaypur (in Gwâlior) fragmentary inscription of the Paramâra rulers of Mâlava; mentions, in the lineage of the hero Paramâra, Upêndrarâja; his son Vairisimha [I.]; his son Śiyaka; his son Vâkpati [I.]; his son Vairisimha [II.] Vajraᅇa; his son Harsha (defeated the [Râshᅇtrakûᅇa] king Khoᅇᅇiga); his son Vâkpati [II.] (conquered Yuvarâja [II.] of Tripurî); his younger brother Sindharâja; his son Bhojarâja (at war with Indraratha, Toggala (?), and [the Chaulukya] Bhîma [I.]); and Udayâditya.¹¹

341.—*Ind. Ant.* Vol. XIX. p. 350; *Ind. Inscr.* No. 52. Ujjain (now Royal As. Soc.'s) first plate only of the Paramâra *Mahârâjâdêvîrâja* Jayavarmadêva,¹² issued from Vardhamânapura.¹³

Udayâditya; Naravarman; Yaśôvarman; Jayavarman.

¹ They are called *Jayâakti* and *Vijayâakti* in other inscriptions; see, e.g., above, No. 35 of V. 1011.

² See above, No. 81 of V. 1005.

³ This is an earlier form of the name *Chandélla*.

⁴ See above, No. 35 of V. 1011.

⁵ After him *Jêjâbhuktî* (*Jêjâkabhuktî*, see No. 176) was named. He is the *Jayâakti* (*Jêjâka*), and Vijâ the *Vijayâakti* (*Vijjâka*) of other inscriptions.

⁶ See above, No. 76 of V. 1154.

⁷ See above, from No. 101 of V. 1186 to No. 142 of V. 1219.

⁸ See above, from No. 226 of V. 1317 to No. 242 of V. 1342.

⁹ See above, No. 247 of V. 1345.

¹⁰ See above, No. 48 of V. 1034.

¹¹ See above, No. 68 of V. 1116, and No. 70 of V. 1137.

¹² The grant may be assigned to the time between V. 1192 and 1200.

¹³ But, when the grant was made, the king was at Chandrapurî.

342.—*Ep. Ind.* Vol. I. p. 215, and Plate. Jhānsī (now Lucknow Museum) fragmentary inscription of Sallakshapasinha (?);¹ mentions Kanyākubja; the chiefs Śīdhuka and Māmaka (?); Lakkhaṭa and Rajahpāla; Rājaladevī; [the Chandēlla] Kirtivarman; Gaṇapāla (?); [the Paramāra] Udayāditya of Avanti; Nṛsinha; Hira or Hirānsu (?); and Sallakshapasinha.

343.—*Bhāvnagar Inscr.* p. 206. Ratnāpur (in Mārṇād) fragmentary inscription of the reign of the Chanlukya *Mahārājādhirāja* Kumārapālādēva;² contains an order of Pūnapakshadēva or his queen, the *Mahārājñī* Girijādēvī, and mentions a *Mahārāja* Rāyapālādēva.

344.—*Bhāvnagar Inscr.* p. 214. Cambay unfinished inscription of the Chanlukya (Vāghelā) Viśvaladēva: Amōrāja married Salakshapadēvī; their son Lavaprasāda, married Madanadēvī; their son Viradhavala, married Vayajaladēvī; their son Viśvaladēva.³

345.—*Archæol. Surv. of West. India*, Vol. II. p. 159, and Plate xxx.; *Ant. Remains Do. Pres.* p. 302. Gīrnār fragmentary inscription of the Chūdāsama chiefs;⁴ mentions, in the Yādava family, Maṇḍalika [I.], his son Navagbana, his son Mahipāla [I.], Shaṅgāra (Khaṅgāra), Jayasinha, Mōkalasinha, Mōlaga, Mahipāla [II.], and his son Maṇḍalika [II.].

B.—Inscriptions dated according to the Śaka Era.

346.—*Ś. 400.*—*Ind. Ant.* Vol. X. p. 283, and Plate. Bombay As. Soc.'s (spurious) plates of the *Mahārājādhirāja* Dharasēnadēva, the son of Gubasēna (who is called here) the son of Bhaṭṭārka (Bhaṭṭārka); issued from Valabhi:—

(L. 23).— Śakanripa-kāl-ātita-samvachchha(tsa)ra-śata-chatushtayē Vaiśākhy[ā*]m
pauruṇamaśī.⁵

Compare below, No. 468 of G. 252.

347.—*Ś. 400.*—*Ind. Ant.* Vol. VII. p. 63, and Plate. Umētā (spurious)⁶ plates of the Gujara *Mahārājādhirāja* Dadḍa II. Praśāntarāga, the son of Jayabhaṭṭa (Jayabhaṭṭa) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 22).— Śakanripa-kāl-ātita-samvachchha(tsa)ra-śata-chatushtayē Vaiśākha-
pauruṇamaśyām.

Compare below, Nos. 395 and 396 of K. 380 and 385.

348.—*Ś. 415.*—*Ind. Ant.* Vol. XVII. p. 199, and Plate. Bagururā (spurious) plates of the Gujara *Mahārājādhirāja* Dadḍa II. Praśāntarāga, the son of Jayabhaṭṭa (Jayabhaṭṭa) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 21).— Śakanripa-kāl-ātita-samvachchha(tsa)ra-śata-chatushtayē pañchadaś-ādihik
Yē(jyē)shth-[ā]māvāsy[ā*]-su(sū)ryagrāhē.

There was no solar eclipse on any of the possible equivalents of the date; see *ibid.* Vol. XXIV. p. 11, No. 170.

¹ Of about the 12th or 13th century A.D.

² The inscription is similar to No. 183 of V. 1209, and in its concluding lines has some names which also occur in the last lines of that inscription.

³ See above, No. 222 of V. 1311, and No. 225 of V. 1317.

⁴ See above, No. 276 of V. 1445, and No. 284 of V. 1473.

⁵ Read *pauruṇamaśyām*.

⁶ See *Ind. Ant.* Vol. XIII. p. 72, Vol. XVII. p. 185 ff., and Vol. XVIII. p. 92.

349.—Ś. 417.—*Ind. Ant.* Vol. XIII. p. 116, and Plate. Ilâô (spurious) plates of the Gurjara *Mahārājādhirāja* Dadda II. Prasāntarāga, the son of Jayabhāṭa Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukacchha :—

(L. 18).— Śakanpīpa-kāl-āṭita-samvachchha (tsa)ra-śata-chatuṣṭayē saptadaś-ādihikē Yē(jyē)shth-[ā*]m[ā*]vāsy[ā*]-su(sū)ryagrāhē.

There were solar eclipses on the new-moon days of the *pūrṇimānta* and the *amānta* Jyāishṭha of Ś. 417 expired, corresponding to the 10th May and the 8th June A.D. 495, but neither eclipse was visible; see *ibid.* Vol. XXIV. p. 10, No. 165.

350.—Ś. 681.—*Ind. Ant.* Vol. XVIII. p. 234, and Plate. Multāī (in the Central Provinces) plates of the Rāshṭrakūṭa Nandarāja-Yuddhāsura :—

(L. 21).— Kārttika-paurṇamāsyāim . . .

(L. 20).— Śakakāla-samvatsara-śatēshu shatcchv(tsv)=ūkatrī[m*]ś-ōttarēshu.¹

In the Rāshṭrakūṭa lineage, Durgarāja; his son Gōvīndarāja; his son (?) Svāmīkarāja; his son Nandarāja-Yuddhāsura.

351.—Ś. 726 (?).—*Ep. Ind.* Vol. I. p. 112. Baijnāth inscription (second *prastuti*?) of the time of the *Rājānaka* Lakshmanachandra of Kīragrāma, and the reign of the king Jayachandra of Trigarta (Jālandhara); (composed by Rāma, the son of Bhṛīngaka) :—

(L. 33).— Śakakāla-gat-ābdāh 7[26].

The inscription mentions the following *Rājānaks* of Kīragrāma: Kanda; his son Buddha; his (?) son Vīgraha; his son Brahman; his son Dōmbaka; his son Bhuvana; his son Kalhana; his son Bīlhana, married Lakshayikā, the daughter of king Hīdayachandra of Trigarta; their sons Rāma and Lakshmana (Lakshmanachandra, who married Muṃyatallā).

352.—Ś. 784.—Dēogaḍh Jaina pillar inscription of the reign of the *Mahārājādhirāja* Bhōjadēva [of Kanauj], and of his feudatory, the *Mahāsāmanta* Viṣṇurama, governor of Luachchhagira (Dēogaḍh); see above, No. 14 of V. 919.

353.—Ś. 836.—*Ind. Ant.* Vol. XII. p. 193. Haḍḍālā plates of the Chāpa *Mahā-sāmantādhipati* Dharanivarāha, a feudatory of the *Rājādhirāja* Mahīpālādēva,³ issued from Vardhamāna :—

(L. 35).— prāpt-ōdagayana-mahāparvvaṇi . . .

(L. 44).— Śaka-samvat 836 Pausa-sudi 4 uttarāyaṇē ||

23rd December A.D. 914; see *ibid.* Vol. XXIII. p. 114, No. 6.

In the Chāpa family, Vikramārka; his son Aḍḍaka; his son Pulakēsi; his son Dhruvabhāṭa; his younger brother Dharanivarāha.

354.—Ś. 940.—*Wiener Zeitschrift*, Vol. VII. p. 88. Notice of the Surat plates of the reign of the Chālukya⁴ *Mahāmanjūlōcvara* Kīrtirāja of Lāṭadēsa, the son of Gōggrāja and grandson of Bārappa who was the son of Nimbārka; recording a grant which was made by the Rāshṭrakūṭa chief Samburāja, the son of Ampitarāja and grandson of Kandarāja.

355.—Ś. 960.—*Ep. Ind.* Vol. IV. p. 190. Date of the coronation of the Gaṅga *Mahārājādhirāja* Vajrahastadēva, lord of Trikalinga, as given in his Nadagām plates of Ś. 979 (below, No. 357) :—

(L. 34).— Vīyad-pitu-nidhi-samkhyām yāti Śākāvda(bda)-saṅghē dinakṛid=Vīshabhustha⁵ Rā(rō)hīpī-bh[ē*] s[u]-lagnē [i*] Dhanushi cha sita-pakshē Sūryya-vārē trītiyām(yā)-yujī sakala-dharitīm rakshitum (tum) yā(yō)=bhīpī(śi)ktaḥ ||

¹ Read *trīṇśad-uttarēshu*.

² For the first *prastuti* of Baijnāth see below, No. 560 of the [Muktika] year 83.

³ According to Prof. Bühler, he must have been one of the Chūḍāsamas of Girnār-Jnāgaḍh.

⁴ Below, in No. 356, we have *Chaulukya* instead of *Chālukya*.

⁵ Read *krīti Vīshabha-sthē*.

With this reading the date is irregular; but for the month of Mésa (instead of Vṛishabha) it corresponds to Sunday, 9th April A.D. 1038.¹

356.—**Ś. 972.**—*Ind. Ant.* Vol. XII. p. 201, and Plates. Surat plates of the Chaulukya² Trilōchanapāla of Lāṭadēsa:—

(L. 52).—Śākē nava-sa(sa)tair=yuktē dvisaptaty-adhikē tathā Vikritē vatsarē Pau-hē māśē pakshē cha tāimā(ma)sē || Amāvāsyā-tithau sūrya-parvany=Āngāra-vārakē.

Tuesday, 15th January A.D. 1051; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 65.

In the Chaulukya lineage (descended from the mythical Chaulukya and a Rāshtrakūṭa princess from Kanyākubja) there was Bārapparāja; his son Gōggirāja; his son Kirtirāja; his son Vatsarāja; his son Trilōchanapati (Trilōchanapāla).

357.—**Ś. 979.**—*Ep. Ind.* Vol. IV. p. 189, and Plate. Naḍagām (in the Gañjīm district) plates of the Gaṅga Mahārājādhirāja Vajrahastadēva,³ lord of Trikalīṅga, issued from Kalīṅganagara:—

(L. 53).—aja-giri-nidhi-Śāk[ā*]vdē(bdē) | Ph[ā*]ḡun-āmala-pakshē | dvāla-ṣām=Āditya-vārē |

Sunday, 8th February A.D. 1058.

In the lineage of the Gaṅgas of Trikalīṅga there was (1.) the Mahārāja Guṇamahārava; (2.) his son Vajrahasta (reigned 44 years); (3.) his son Guṇḍama (3 ys.); (4.) his younger brother Kāmārava (35 ys.); (5.) his younger brother Vinayāditya (3 ys.); (6.) Kāmārava's son Vajrahasta-Aniyānkabhīma (35 ys.); (7.) his eldest son Kāmārava ($\frac{1}{2}$ y.); (8.) his younger brother Guṇḍama (3 ys.); (9.) his brother, from a different mother, Madhu-Kāmārava (19 ys.); (10.) Vajrahasta, the son⁴ of Kāmārava (7.) from Vinayamahādēvi of the Vaidumba family.

358.—**Ś. 999.**—*Ind. Ant.* Vol. XVIII. p. 163. Date⁵ of the coronation of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, as given in his Vizagapatam plates of Ś. 1003 (below, No. 359):—

(L. 30).—Śāk-āvdē(bdē) Nanda-randhra-grahagana-ganitē Kumbha-samsthē dinēśē śuklē pakshē tri(tri)tīyā-yuji Raviḷa-dinē Rēvatī-bhē Nṛiyugmē lagmē(gnē).

Saturday, 17th February A.D. 1078; see *ibid.* Vol. XXIII. p. 132, No. 111.

359.—**Ś. 1003.**—*Ind. Ant.* Vol. XVIII. p. 162. Vizagapatam (now Madras Museum) plates of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva,⁶ lord of Trikalīṅga, issued from Kalīṅganagara:—

(L. 40).—Harānyana-viyad-gagana-chandra-ganitē Śāk-āvdē(bdē) Mēshamāsa-kṛishy-āshṭamyām=Āditya-vārē.

Sunday, 4th April A.D. 1081; see *ibid.* Vol. XXIII. p. 132, No. 112.

Genealogy as far as (10.) Vajrahasta as in No. 357; (he reigned 33 years); (11.) his son Rājarāja (8 ys.); (12.) his son, from Rājasundarī, the daughter of Rājēndrachōla. Anantavarman-Chōḍagaṅga.

360.—**Ś. 1040.**—*Ind. Ant.* Vol. XVIII. p. 166. Vizagapatam (now Madras Museum) plates of the Gaṅga Rājādhirāja Mahārāja Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, issued from Sindūrapōra:—

(L. 114).—viyad-udadhi-kh-āṁdu-ganitēshu Śaka-vatsarēshu puṇyē-hani.

¹ On this day the third tithi of the bright half commenced 14 h. 40 m., the nakshatra was Rōhini from about 14 h., and the lagna Dhanu from about 15 h., after mean sunrise.

² Above, in No. 354, we have Chālukya instead of Chaulukya.

³ Compare above, No. 355, and below, No. 655. ⁴ According to No. 360, the son of Madhu-Kāmārava.

⁵ The same date we have in l. 93 of the Vizagapatam plates of Ś. 1040, and in l. 23 of the Vizagapatam

plates of Ś. 1057 (below, Nos. 360 and 361).

⁶ See above, No. 355.

Genealogy from Ananta (Vishnu), through the Moon, to Gaṅgēya; from him to Kōlāhala, the founder of Kōlāhalapura in Gaṅgavāḍi, and his son Virōchana; then, after 81 kings of Kōlāhalapura, Virasimha, who had five sons, Kāmārṇava [I.], Dānārṇava, Guṇārṇava [I.], Mārasimha, and Vajrahasta [I.]. (1.) Kāmārṇava [I.], after defeating Balāditya, took Kalinga (and reigned at Jantāvura 36 years); (2.) his younger brother Dānārṇava (40 ys.); (3.) his son Kāmārṇava II. (reigned at Nagara 50 ys.); (4.) his son Ranārṇava (5 ys.); (5.) his son Vajrahasta II. (15 ys.); (6.) his younger brother Kāmārṇava III. (19 ys.); (7.) his son Guṇārṇava [II.] (27 ys.); (8.) his son Jitānkuśa (15 ys.); (9.) his brother's son Kaligalānkuśa (12 ys.); (10.) his father's brother Guṇḍama [I.] (7 ys.); (11.) his younger brother Kāmārṇava IV. (25 ys.); (12.) his younger brother Vinayāditya (3 ys.); (13.) the son of Kāmārṇava IV., Vajrahasta IV. (35 ys.); (14.) his son Kāmārṇava V. ($\frac{1}{2}$ y.); (15.) his younger brother Guṇḍama II. (3 ys.); (16.) his brother, from a different mother, Madhu-Kāmārṇava VI. (19 ys.); (17.) his¹ son Vajrahasta [V.] (30 ys.); (18.) his son Rājārāja (8 ys.), married the Chōḍa princess Rājasundarī; (19.) his eldest son Anantavarman-Chōḍagaṅga.

361.—**Ś. 1057.**—*Ind. Ant.* Vol. XVIII. p. 173. Vizagapatam (now Madras Museum) plates of the Gaṅga *Mahārājādhirāja* Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, issued from Kalīṅganagara:—

(L. 32).—*śr*[i*].-Śāk-āvdē(bdē)shu muni-sa(śa)ra-viyach-chlātū(cham)dra-gaṇitēshu Vriśchika-māsē.

Genealogy as in No. 359.

362.—**Ś. 1059.**—*Ep. Ind.* Vol. II. p. 333. Gōvindpur inscription of the poet Gaṅgādharma; mentions the Māna² princes Varṇamāna and Rudramāna of Magadha:—

(L. 34).—Nand-ēndriy-ābh-ēndu-samē Śāk-āvdē(bdē) . . . Śāka 1059.

The inscription treats of the Maga or Śākadvīpiya Brāhmaṇs Dāmodara, his son Chakrapāni, his sons Manōratha and Daśaratha, Manōratha's sons Gaṅgādharma (who composed this inscription³) and Mahādharma, and Daśaratha's sons Harihara and Purushōttama.

363.—**Ś. 1084.**—*Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 242. Date⁴ of the coronation of the Gaṅga Kāmārṇava of Kalinga, the son and successor of Anantavarman-Chōḍagaṅga, as given in the Kēndupāṭṇā plates of Narasimhadēva II. of Ś. 1217 (below, No. 367):—

(V. 37).—Vēda-rttu-vyōma-chandra-pramīta-Śāka-samā-prāpta-kālē dinēsē Chāpa-ssthē-nya-grah-anghē va(ba)lavati.

364.—**Ś. 1107.**—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43; *Ep. Ind.* Vol. V. p. 183, and Plates. Assam (now Bengal As. Soc.'s) plates of Vallabhadēva:—

(L. 40).—Śākē nāgn-nabhō-rudraih sanikhyātē ch-ōttarāyayē | su(śu)bhē śubhē kshaṇē rāśan sa(śa)stē.

In the lunar race, Bhāskara; his son Rāyāridēva-Trailōkyasimha; his son Udayakarṇa-Niṣaṅkasimha, married Abhiavadēvi; their son Vallabhadēva.

365.—**Ś. 1141.**—*As. Res.* Vol. IX. p. 403; Colebrooke's *Misc. Essays*, Vol. II. p. 242, and Plate. Tipura (Tipperah) plate of Harikāladēva Ranavaṅkamalla (?):—

(L. 22).—Śākanripatēv-atitā abdāh 1141 Ranavaṅkamalla-śrīmat (?) Harikāladēvapādānām saptadaśa-samvatsarē bhilikhyamānē yat-rāṅkēn-āpi samvat 17 sūryya-gatyā Phālguna-dinē 26.⁵

¹ According to No. 357, the son of Kāmārṇava V. According to Nos. 359 and 361, Vajrahasta V. reigned 33 years.

² Compare below, No. 628.

³ He also composed a poem, entitled *Advaitāśata*.

⁴ The same date we have in the Puri plates of Narasimhadēva IV. of Ś. 1305 and 1316 (below, Nos. 369 and 370).

⁵ The published text has *sūryya-gatyā tula-dinē 26*.

366.—Ś. 1165.—*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 322, and Plate xviii. Chittagong plate of Dāmodara:—

(L. 1).—Śak-ābdāḥ 1165.

In the lunar race, Purushōtama; his son Madhusūdana; his son Vāsudēva; his son Dāmodara.

367.—Ś. 1217 (for 1218).—*Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 295, and Plates. Kāndupātnā (in Orissa) plates of the 21st *aīka*-year of the Gaṅga king Narasimhadēva II. [of Kāliṅga], issued from Rēmuṅgā:—

(Pl. v. b, l. 16).—saptadaśottara-dvādaśasata-Śakavatsarē abhavarādīśobharanādhipaty-ātī-virudāvālī-virājamānāḥ ||¹ śrī-vīra-Narasimhadēva-mahāpatīḥ svarājya-saika-vimśatī-ānkē-abhikhyamānē tithau-śukla-shashṭhyām Sōma-vārē.

For Ś. 1217 the date is irregular; for Ś. 1218 expired it corresponds to Monday, 6th August A.D. 1296.

Genealogy from Vishnu, through the Moon, to Gāṅgēya; and from him to Kōkīhala Anantavarman who founded Kōlāhalapura; then many other kings. After them, Kāmārjaya and four others (see No. 360) took possession of Kāliṅga. Descended from Kāmārjaya there was, in this Gaṅga lineage, (1.) Vajrabasta, who married Nāgama; (2.) his son Rājarāja [I.], married Rājāmandarī; (3.) their son Chōḍagaṅga (reigned 70 years); (4.) his son, from Kastūrīkāmōdīnī, Kāmārjaya (was anointed king in Ś. 1064,² and reigned 10 years); (5.) Chōḍagaṅga's son, from Indrā of the solar race, Rāghava (15 ys.); (6.) Chōḍagaṅga's son, from Chandrādēkhā, Rājarāja [II.] (25 ys.); (7.) his younger brother Aniyāakabhīma³ (10 ys.); (8.) his son, from Bāghulludēvī, Rājarāja [III.] (17 ys.); (9.) his son, from Mañkupaḍēvī (7)⁴ of the Chālukya family, Anāgabhīma (34 ys.⁵); (10.) his son, from Kastūrādēvī, Narasimha [I.] (33 ys.); (11.) his son, from the Mālava king's daughter Sītādēvī, Bhānudēva [I.], married Jākalladēvī of the Chālukya family, and died in the 18th *aīka*-year of his reign; (12.) his son Narasimha [II.].

368.—Ś. 1304.—Māchāḍī (near Alwar) inscription of the time of the Mahīrājādēvī Gōgādēva, the son of Āsaladēva, of the Vaḍagūjara family, and of the reign of Sultān Fīrōja Shāh (Fīrōz Shāh); see above, No. 272 of V. 1439.

369.—Ś. 1305.—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 136. Purī (in Orissa) plates of the 8th *aīka*-year of the Gaṅga king Narasimhadēva IV. [of Kāliṅga], issued from Vārāṅasi-kūṭaka (?):—

(Pl. vi. a, l. 13).—Śaka-nripatēr-atītēshu painch-ādīhikēshu trayōdaśa-śata-samva-ohēchha(tsa)rēshu chaturdaśa[bhu*]dha(va)nādhipatītyādī-virudāvālī-virājamānāḥ śrīmān Nṛsimhadēva-nripatēḥ⁶ svā-rājyasya asht-ānkē abhikhyamānē Chaitrē māsi śuklē pakṣhē trayōdasyaṁ(āyām) tithau Ravi-vārē.

For Ś. 1305 expired and the solar month Chaitra the date corresponds to Sunday, 6th March A.D. 1384.

Genealogy as far as (12.) Narasimha [II.] as in No. 367; (he reigned 34 years); (13.) his son, from Chōḍadēvī, Bhānudēva [II.]⁷ (24 ys.); (14.) his son, from Lakṣmī, Narasimha [III.] (24 ys.); (15.) his son, from Kamaladēvī, Bhānudēva [III.] (26 ys.); (16.) his son, from Hīrādēvī of the Chālukya family, Narasimha [IV.].

¹ Read *ānīnāḥ śrī.* ² See above, No. 363. ³ See below, No. 670. He is also called *Anagabhīma*.
⁴ According to the Purī plates, below, Nos. 369 and 370, the name is *Sadgupaḍēvī* or *Gupaḍēvī*.
⁵ According to the Purī plates, 33 years. ⁶ Read *-nripatīḥ*.
⁷ He was at war with Gayāsadina (Ghiyās-ud-dīn Tughlaq, A.D. 1321-25).

370.—Ś. 1316 (for 1317).—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 151. Purī (in Orissa) plates of the 22nd and 23rd *aṅka*-years of the Gaṅga king Narasiṃhadēva IV. [of Kālīṅga], issued from Vārāṅāsī-kaṭaka (?):—

(Pl. vi. a, l. 19).—Śaka-nṛipatēr=aitēshu shōdash(ś)-ādhikēshu trayōdaśa-sata-sainvatsarēshu chaturdśasabhuvanādhipat-ityādi-virudāvali-virājamānaḥ śrī-vīra-Nṛisimhadēva-nṛipatiḥ sva-rājyasya dvāvīṃśaty-aṅkē abhiliḥkhyamānē Vichhā śukla ēkādaśyām Maṅgala-vārē.

For Ś. 1316 the date is irregular; for Ś. 1317 expired it corresponds to Tuesday, 23rd November A.D. 1395; see *Ind. Ant.* Vol. XXV. p. 285.

(Pl. vi. b, l. 1).—asmin rājyē trayōvīṃśaty-aṅkē Vichhā dvitīya-kṛiṣṇa-saptamī Paṇḍita-vārē.

Wednesday, 22nd November A.D. 1396; see *ibid.* p. 285.

(Pl. vi. b, l. 5).—ē srāhi Mīna-saṅkrānti kṛiṣṇa ēkādaśī Śani-vārē.

Saturday, 24th February A.D. 1397; see *ibid.* p. 286.

Genealogy as in No. 369.

371.—Ś. 1321.—Bihār (Darbhāṅga) (spurious?) plate of the *Mahārājādhirāja Śiva-simhadēva*, the son of Dēvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyapati; see below, No. 578 of Lakshmanasēna-s. 293 (?).

372.—Ś. 1322 (for 1323).—Rāypur inscription of the time of the *Mahārājādhirāja Brahmādēva* of Rāyapura, and his minister, the *Nyayaka Hājirādēva*; see above, No. 280 of V. 1458.

373.—Ś. 1334 (for 1336).—Khalāri inscription of the time of the Kalachuti (Kalachuri) *Haribrahmadēva (Brahmadēva)* of Khalvatīkī; see above, No. 283 of V. 1470 (for 1471).

374.—Ś. 1346.—Dēogaḍh Jaina inscription of the time of *Sāhi Ālambhaka*; see above, No. 285 of V. 1481.

375.—Ś. 1358.—Dēogaḍh Jaina inscription; see above, No. 287 of V. 1493.

376.—Ś. 1377.—*Ind. Ant.* Vol. XX. p. 391, and Plate. Kistna district plates¹ of *Gāpa-dēva* of Koṇḍavīḍu, a contemporary and tributary (?) of *Kapila-Gajapati* of Kaṭaka (Cuttack in Orissa):—

(L. 29).—Śākē śaīla-turāṅgam-āgni-śaśi-saṅkhyātē Yuv-ābdē śubhē . . .
Bhādrapadē vidhōr-graha-dinē.

The date is irregular; see *ibid.* Vol. XXIV. p. 17, No. 198.

The inscription eulogizes, as reigning at the time, Kapilēndra-Gajapati (Kapila-Kumbhirāja) of Kaṭaka, of the solar race. In his race (?) there was Chandradēva; his son Guhidēva-pātra; his son Gāpadēva (surnamed Rantarāja or Rāhuttarāja) of Koṇḍavīḍu.

377.—Ś. 1420.—Adālij well inscription of the *Rānī Rūḍādēvi*, the wife of the Vāghēla *Virasimha* of Daṇḍāhidēsa; of the reign of the 'Pātasāha' *Mahamūda (Sulṭān Maḥmūd Baiqara)*; see above, No. 299 of Āshāḍhādi-V. 1555.

378.—Ś. 1421.—Aḥmadābād well inscription of *Bāi Harira*, of the reign of the 'Pātasāha' *Mahamūda (Sulṭān Maḥmūd Baiqara)*; see above, No. 300 of V. 1556.

379.—Ś. 1426.—Nagarī (near Chitōr) inscription of the *Guhila Rājamalla* of Mēdapāṭa (Mēwād) and his wife *Śrīṅgarādēvi*; see above, No. 301 of V. 1556 and 1561.

380.—Ś. 1453.—Śatruñjaya inscription on the seventh restoration of the temple of Puṇḍarīka; see above, No. 304 of V. 1587.

¹ Three plates; "the fourth plate, together with any other plate that may have followed it, are lost."

381.—Ś. 1460.—Tilbegāmpur inscription of the reign of the emperor Humāūr (Humāyūn); see above, No. 305 of V. 1595.

382.—Ś. 1520.—Sādāḍi inscription of the reign of the *Mahārāṇi* Amarasimhaji [of Mēwād]; see above, No. 312 of V. 1654.

383.—Ś. 1541.—Śatruñjaya Jaina inscription of the time of Jasavanta, the son of the Yāma Śatrusālya, of Navinapura (Navānagar); see above, No. 314 of V. 1675 and 1676.

384.—Ś. 1551.—Śatruñjaya Jaina inscription of the reign of the emperor Śāhajyāhām (Shāh-Jahān); see above, No. 317 of V. 1686.

385.—Ś. 1582.—Notice of a Chambā inscription; see above, No. 320 of V. 1717.

386.—Ś. 1635.—Udaypur (in Rājputāna) inscription of the time of the *Rāṇi Saṃgrāmasimha* of Mēwād; see above, No. 323 of V. 1770.

C.—Inscriptions dated according to the Kalachuri-Chēdi Era.

387.—K. (?) 174.—*Gupta Inscr.* p. 118, and Plate. Kāritalāi plates of the *Mahārāja Jayanātha*, issued from Uchchakalpa :—

(L. 21).—²sambatsara-ga(śa)tē chatuḥsaptatē Āshādha-māsasya chaturddasamē³ divasē asyām divasa-pūrvvāyām.

(L. 24).—sambat⁴ 100 70 4 Āshādha-di 10 4 |

The *Mahārāja* Ōghadēva; his son, from Kumārādēvi, the *Mahārāja* Kumārulēva; his son, from Jayasvāmīni, the *Mahārāja* Jayasvāmin; his son, from Rāmadēvi, the *Mahārāja* Vyāghra; his son, from Ajjitadēvi, the *Mahārāja* Jayanātha.

388.—K. (?) 177.—*Gupta Inscr.* p. 122, and Plate. Khōh plates of the *Mahārāja Jayanātha*, issued from Uchchakalpa :—

(L. 21).—samvatsara-śatē saptasaptaty-u[ttā*]rē Chaitramāsa-divasē dvāvimśatimē.⁵

Genealogy as in No. 387.

389.—K. (?) 193.—*Gupta Inscr.* p. 126, and Plate. Khōh plates⁶ of the *Mahārāja Śarvanātha*, issued from Uchchakalpa :—

(L. 21).—²sambatsara-śatē tri(tri)navaty-uttarē Chaitramāsa-divasē dasamē.

Genealogy as far as Jayanātha as in No. 387; his son, from Muruṇḍadēvi, the *Mahārāja Śarvanātha*.

390.—K. (?) 197.—*Gupta Inscr.* p. 133, and Plate. Khōh second plate only [of the *Mahārāja Śarvanātha*] :—

(L. 10).—²sambatsara-śatē saptanavaty-uttarē Āsvayujamāsa-divasē vīṅśatimē.⁷

391.—K. 207.—*Jour. Bo. As. Soc.* Vol. XVI. p. 347. Pardi (Surat district) plates of the *Mahārāja* Dahrasēna (of the family) of the Traikūṭakas, issued from Āmrakā :—

(L. 10).—sam 200 7 Vaiśākha-suddha-trayōdaśyā[m*] 10 3.

392.—K. (?) 214.—*Gupta Inscr.* p. 136, and Plate. Khōh plates of the *Mahārāja Śarvanātha*, issued from Uchchakalpa :—

(L. 27).—su[m*]vatsara-śata-dvayē chaturddas-ōttarē Paushamāsa-divasē shaptḥē(śiṭhō).

Genealogy as in No. 389, but Muruṇḍadēvi is here called Muruṇḍasvāmīni.

¹ See *Ind. Ant.* Vol. XIX. p. 227 f.

² Read *samvatsara*.

³ Read *dasē*.

⁴ Read *sambat*.

⁵ Read *śatamē*.

⁶ The first plate, on the outer side, contains a cancelled inscription of the same prince.

⁷ Read *vīṅśatitāmē*.

393.—K. 245.—*Cave-Temples of West. India*, p. 58, and Plate. Dr. Bird's Kanheri plate, recording the erection of a *chaitya* at the *Mahāvihāra* (or great convent) of Kṛṣṇagiri; dated in the reign of the Traikūṭakas :—

(L. 1).—Tr[ai]kūṭakānā[m] pravarddhamāna-rājya-sa[m]vatsara-śata-dvayē pañcha-chatvāri[m]śad-uttarē.

394.—K. 346.—*Ep. Ind.* Vol. II, p. 20, and Plate. Sāṅkhēḍā second plate only [of a Gurjara king ?] :—

(L. 10).—samvatsara-śata-trayaṁ(yē) śatchatvāriṁś-ōttarakē¹ || 346.²

The only name which occurs in the plate is that of the writer, the *Sāṁdhēvigraphika* Āditya-bhōgika.

395.—K. 380.—*Jour. Roy. As. Soc.*, N. S., Vol. I, p. 273, and Plates; *Ind. Ant.* Vol. XIII, p. 82. Kaira plates of the Gurjara Dadda II. Praśāntarāga,³ issued from Nāndīpuri :—

(L. 43).—Kārttikyām.

(L. 50).—samvatsara-śata-trayē-śīty-adhikē Kārttika-śuddha-pañchadaśyām
sam 300 80 Kārttika-śu 10 5.

In the family of the Gurjara kings, the *Sāmanta* Dadda [I.]; his son Jayabhāṭa [I.] Vitarāga; his son Dadda [II.] Praśāntarāga.

396.—K. 385.—*Jour. Roy. As. Soc.*, N. S., Vol. I, p. 273, and Plates; *Ind. Ant.* Vol. XIII, p. 88. Kaira plates of the Gurjara Dadda II. Praśāntarāga, issued from Nāndīpuri :—

(L. 41).—Kārttikyām.

(L. 49).—samvatsara-śata-trayē pañchāśī(śī)ty-adhikē Kārtt[i*]ka-paurṇamāsyām

. . . . sam 300 80 5 Kārttika-bhu(śu) 10 5.

Genealogy as in No. 395.

397.—K. 391.—*Ep. Ind.* Vol. II, p. 21, and Plate. Sāṅkhēḍā second plate only of Raṅgraha, the son of Vitarāga and relative of Dadda [of the time of Raṅgraha's brother (?), the Gurjara Dadda II. Praśāntarāga] :—

(L. 8).—samvatsara-śata-trayē ēkanavatyē(tē) Vaiśākha-bahula-pañchadaśyām sam 300 90 1 Vaiśākha-ba 10 5.

398.—K. 394.—*Ind. Ant.* Vol. VII, p. 248, and Plate. Kaira (now Royal As. Soc.'s) plates⁴ of the Gujarāt Chalukya Vijayarāja, issued from Vijayapura :—

(L. 11).—Vaiśākha-pūrṇamāsyām.

(L. 32).—samvatsara-śata-trayē chatuṇnavaty-adhikē Vaiśākha-paurṇamāsyām . . .

. . . samvatsara || 300 90 4 Vaiśākha-śu 10 5 ||

In the lineage of the Chalukyas, Jayasimharāja; his son Buddhavarmarāja, surnamed Vallabha-Raṅavikrānta; his son Vijayarāja.

399.—K. 406.—*Ind. Ant.* Vol. XVIII, p. 267, and Plate. Bagumrā (now British Museum) plates of the Sēndruka Nikumbhallaśakti :—

(L. 24).—Bhādrapada-paurṇam[ā*]syām.

(L. 37).—samvatsara-śata-chatuśtyayē śhaḍ-uttarē Bhādrapada-su(śu)ddha-pañcha-daśy[āh*].

¹ Read **tvāriṁśad-uttarakē*.

² This number is expressed by numerical symbols for 3, 4, and 6.

³ For three spurious plates of his, see above, Nos. 347-349, of S. 400, 415, and 417.

⁴ The same plates contain a cancelled inscription of the same prince who is called in it Vijayavarmarāja, and of the same date; see *ibid.* pp. 251-53.

In the lineage of the Sēndraka kings, Bhānuśakti; his son Ādityasakti; his son Prithivīvallabha-Nikumbhallaśakti.

400.—K. 421.—*Jour. Bo. As. Soc.* Vol. XVI, p. 2, and Plates. Nausāri plates of the Gujarāt Chalukya *Ywarāja Śryāśraya-Śilāditya*, issued from Navasārikā:—

(L. 20).—Mākha(gha)-śuddha-trayōdāśyām saṁvatsara-śata-chatusṣṭayē ¹ēkaviṁśaty-adhikē 400 20 l.

In the lineage of the Chalukyas, Pulakōśi-Vallabha;² his son Dharāśraya-Jayasinhavarman (younger brother of the *Mahārājādhirāja* Vikramāditya-Satyāśraya-Prithivīvallabha); his son, the *Ywarāja Śryāśraya-Śilāditya*.

401.—K. 443.—*Vienna Or. Congress*, Arian section, p. 225, and Plates. Surat plates of the Gujarāt Chalukya *Ywarāja Śryāśraya-Śilāditya*, of the time of the Western Chalukya *Vinayāditya-Satyāśraya-Vallabha*; issued from Kusumēśvara near Kārmanēya:—

(L. 25).—puyē tithau Śrāvāṇa-paurṇamāsyām.

(L. 36).—saṁvatsara-śata-chatusṣṭayē ³trichatvāriṁśad-adhikē Śrāvāṇa-śuddha-paurṇamāsyām | saṁvatsara 400 40 3 Śrāvāṇa-śudi 10 5.

The *Mahārāja Satyāśraya-Pulakōśi-Vallabha*² (defeated Harshavardhana, 'the lord of the whole northern country'); his son, the *Mahārāja Vikramāditya-Satyāśraya-Vallabha*; his son, the *Mahārājādhirāja Vinayāditya-Satyāśraya-Śrīprithivīvallabha*; his father's brother Dharāśraya-Jayasinhavarman; his son, the *Ywarāja Śryāśraya-Śilāditya*.

402.—K. 456.—*Ind. Ant.* Vol. XIII, p. 77, and Plate. Nausāri plates of the Gurjara *Jayabhāṭa III.*, issued from Kāyāvātāra:—

(L. 30).—Māgha-śuddha-pañchadaśyām(śyām) | chandr-ōparāgē |

(L. 41).—saṁvatsara-śata-chatusṣṭayē śaṭpañchāśad-uttarakē Māgha-śuddha-pañchadaśyām sarī 400 50,6⁴ ma⁵-vārē |

Tuesday, 2nd February A.D. 706,⁶ with a lunar eclipse, visible in India; see *ibid.* Vol. XVII, p. 220.

In the lineage of the *Mahārāja* Karṇa, Dadda [II.] (protected a lord of Valabhi who had been defeated by Harshadēva); his son Jayabhāṭa [II.]; his son Dadda [III.]; Bāhusahāya: his son Jayabhāṭa [III.].

403.—K. 436.—*Ind. Ant.* Vol. V, p. 113. Kāvī second plate only of the Gurjara *Jayabhāṭa III.*:—

(L. 15).—Āshāḍha-śud[dh]a-daśam[yām] Karkkātaka-r[ā*]śau sa[m]krānt[ē] ravau puṇya-tithau.

(L. 24).—sa[m]vatsara-śata-chatusṣṭayē [śha ?] [sa]m 400 80 6 Āshāḍha-śu [10 ?] Āditya-vārē.

Sunday, 24th June A.D. 736 (?); see *ibid.* Vol. XVII, p. 221.

404.—K. 490.—*Vienna Or. Congress*, Arian section, p. 230, and Plates. Nausāri plates of the Gujarāt Chalukya *Pulakōśirāja*:—

(L. 39).—Mahākārttikyām.

¹ Read *ēkaviṁśaty-*.

² Read *trichatvāriṁśad-*.

³ See *Ind. Ant.* Vol. XIII, p. 79, note 38: "Enough of this letter remains . . . to show indubitably that it was *ma*. It is, of course, a matter of conjecture whether the preceding *akṣhara* was *sō* or *bhau*."

⁴ About six *akṣharas* are broken away here.

⁵ With the epoch which best suits the later Kalachuri dates, the original date would be expected to fall in A.D. 704-5, not in A.D. 705-6.

⁶ This may be the intended date, but there are difficulties. Judging by the later Kalachuri dates, the original date would be expected to fall in A.D. 735, not in A.D. 736. Besides, although in A.D. 736 the Karkata-samkrānti did take place during the 10th *tithi* of the bright half of Āshāḍha, this *tithi* fell on Friday, the 22nd June, and the *tithi* which ended on Sunday, the 24th June, was the 12th of the bright half. [According to my calculations for all the years from Kaliyuga-samvat 9601 to 9925 expired, the date would work out quite correctly only for A.D. 576 and A.D. 733.]

(L. 48).—samvatsara-sata 400 90 Kārttika-śuddha 10 5.

The *Mahārājādhirāja* Satyāśraya-Prithivīvallabha-Kīrtivarmanarāja;¹ his son Satyāśraya-Pulakēsi-Vallabha (defeated Harshavardhana, 'the lord of the northern country'); his son Satyāśraya-Vikramādityarāja; his younger brother Dharāśraya-Jayasimhavarmarāja; his son Jayāśraya-Maṅgalarnsarāja; his younger brother Pulakēśirāja² (who from the king Śrīvallabha received the epithet) Avānijanāśraya (and other titles).

405.—K. 724.—*Ind. Ant.* Vol. XX. p. 85. Notice of a Chandrehe inscription of the ascetic Praśāntasīva and others of the Mattamayūra³ (spiritual) lineage; (composed by Dhāmsaṭa, the son of Jēika and Amarikā, and grandson of Mēhuka):—

Samvat 724 Phālguna-śudi 5.

406.—K. 789 (?).—*Archæol. Surv. of India.* Vol. XXI. p. 113, and Plate xxviii. Piāvan rock inscription of the Kalachuri (Chēdi) Gāṅgēyadēva:—

(L. 6).—samvat 789 (?).

407.—K. 793.—*Ep. Ind.* Vol. II. p. 305, and Plate. Benares plates of the Kalachuri (Chēdi) *Mahārājādhirāja* Karṇadēva, lord of Trikalīṅga, issued from Prayāga on the Vēṅgī⁴:—

(L. 39).—ih=aiva pibuḥ śrīmad-Gāṅgēyadēvasya samvatsarē(ṛa)-srā(śrā)ddhē Phālguna-va(ba)hulapaksha-dvitrīyāyām Sa(śa)naishchara-vāsuvē Vēṅyām snātvā.

(L. 48).—samvat 793 Phālguna-vadi 9 Sōmō.

The first date is incorrect; the second corresponds to Monday, 18th January A.D. 1042.

In the lineage of the Haihayas, Kōkkalla [I.] (contemporary of Bhōja,⁵ Vallabharāja, [the Chandēlla] Harsha of Chitrakūṭa, and Śaṅkaragaṇa) married the Chandēlla princess Naṭṭā (Naṭṭadēvi); their son Prasiddhadhavalā; his sons Bālaharsha and Yuvarāja [I.]; Yuvarāja's son Lakshmanarāja; his sons Śaṅkaragaṇa and Yuvarāja [II.]; Yuvarāja's son Kōkkalla [II.]; his son Gāṅgēya; his son Karṇa.

408.—K. 840.—*Archæol. Surv. of India*, Vol. XVII. p. 35, and Plate xxii. C. Bōramdēō inscription of the reign of the Rāṇaka (?) Gōpāladēva:—

(L. 1).—samvat 840 rā[naka ?]-śrī-Gōpāladēva-rājyē.

409.—K. 866.—*Ep. Ind.* Vol. I. p. 34, and Plate. Ratnapur (now Nāgpur Museum) inscription of Jājalladēva I. of Ratnapura:—

(L. 31).—[sa]mvat 866 Mārga-sudi 9 Ravau |

Sunday, 8th November A.D. 1114.

In the family of the Haihayas was Kōkalla, the ruler of Chēdi, the eldest of whose eighteen sons became ruler of Tripurī. Kalīngarāja, the descendant of one of the younger sons, conquered Dakṣiṇakōśala; his son Kamalarāja; his son Ratnarāja (Ratnēsa)[I.], married Nōnallā, the daughter of Vajjūka of the Kōmō maṅḍala; their son Prithvīśu (Prithvīdēva)[I.], married Rājallā; their son Jējalla [I.] (contemporary of one Sōmēśvara).

410.—[K. 874].—*Ep. Ind.* Vol. II. p. 3. Jabalpur (now Nāgpur Museum) first plate only of the Kalachuri (Chēdi) *Mahārājādhirāja* Yaśaḥkarṇadēva:—

[Monday, 25th December A.D. 1122.⁶]

In the Kalachuri family, Yuvarāja [II.] of Tripurī; his son Kōkalla [II.]; his son Gāṅgēyadēva-Vikramāditya; his son Karṇa, married the Hūpa princess Āvalladēvi; their son Yaśaḥkarṇa.

¹ This is Raṇaparākrama-Kīrtivarman I. of Dr. Fleet's Table.

² He repulsed an attack of the *Tājika* (Arab) army.

³ See below, Nos. 429 and 430, and compare *Ep. Ind.* Vol. I. p. 354.

⁴ In line 33 of the inscription I now read *Prayāga-samāvāsita*; see *Ep. Ind.* Vol. IV. p. 122.

⁵ Compare below, No. 429.

⁶ According to a transcript of the text of the lost second plate, the grant recorded in the inscription was made "at the time of the Makara-sankrānti, on Mouday, the 10th of the waning moon of Māgha."—Compare above, No. 93 of V. 1177.

411.—K. 893.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Kugda fragmentary inscription of the reign of Prithvidēva II. of Ratnapura :—

(L. 25).—Kalachuri-samvatsarē 893 rāja-śrīmat-Prithvidēva-[rājyē].

The inscription mentions a queen Lāchchhalladēvi, Ratnadēva(?), and one Vallabharāja.

412.—K. 896.—*Ind. Ant.* Vol. XVII. p. 139. Rājim inscription of the chief Jagapāla (Jagasimha), of the time of Prithvidēva II. of Ratnapura; (composed by Jasānanda, the son of Jasōdhara) :—

(L. 18).—K[u]lachuri-samvatsar[ē] 896 Māghē māsi su(śu)kla-pakshē rath-āshṭamyām [V]u(bu)dha-dinē.

Wednesday, 3rd January A.D. 1145.

The inscription mentions Jājalla [I.], Ratnadēva [II.], and Prithvidēva [II.] of Ratnapura; and gives an account of Jagapāla's family, commencing with his ancestor, the *Thakshura* Sāhilla, 'the spotless ornament of the illustrious Rājamāla race which gave delight to the Pañchahaṁsa race.' Sāhilla had a younger brother, Vāsudēva, and three sons, Bhāyila, Dēsala, and Svāmin; Svāmin's sons were Jayadēva and Dēvasimha; and to one of these his wife Udayā bore Jagapāla, who had two younger brothers, Gājala and Jayatsimha.

413.—K. 898.—*Archæol. Surv. of India*, Vol. IX. p. 86, and Vol. XVII. Plate xx.; and Sir A. Cunningham's rubbing. Date of a Sōrinārāyan inscription :—

Kalachuri-samvatsarē || 898 || A(ā)svi(śvi)va-sudi 2 Sōma-dinē.

Monday, 9th September A.D. 1146; see *Ind. Ant.* Vol. XVII. p. 216.

414.—K. 902.—*Ind. Ant.* Vol. XVIII. p. 210. Tēwar inscription of the time of the Kalachuri (Chēdi) Gayākarnadēva and his son, the Yuvarāja Narasimha; (composed by Prithvidhara, the son of Dharapīdhara) :—

(L. 20).—Navasa(śa)ta-yugal-ā[bd]-ādihikya-gē Chēdi-disht[ē] ja[na*]padam-avat-īmañ śrī-Gayākarnadēvē | pratīpadi Śuchimāsa-śvētapakshē-rkka-vārē.

Sunday, 17th June A.D. 1151.

In the *Ātreya gōtra*, Karṇa; his son Yaśaḥkarṇa; his son Gayākarnā; his son, the Yuvarāja Narasimha.

415.—K. 907.—*Ep. Ind.* Vol. II. p. 10; *Cave-Temples of West. India*, p. 107, Plate. Bhēra-Ghāt (now Amer. Or. Soc.'s) inscription of the Kalachuri (Chēdi) queen Alhanadēvi, the widow of Gayakarnadēva, of the reign of her son Narasimhadēva¹; (composed by Śāsīdhara, the son of Dharapīdhara) :—

(L. 29).—samvat 907 Mārgga-sudi 11 Ravau ||

Sunday, 6th November A.D. 1155²; or, less probably, Sunday, 25th November A.D. 1156.

In the lineage of Sahasrārjuna of the lunar race, Kōkalla [II.]; his son Gāngēya; his son Karṇa; his son Yaśaḥkarṇa; his son Gayakarnā, married Alhanadēvi, a daughter of Vijayasimha (a son of the Guhila Vairisimha who was a son of Hamsapāla³) and his wife Śyāmaladēvi (a daughter of [the Paramāra] Udayāditya of Mālava); their sons Narasimha and Jayasimha.

416.—K. 909.—*Ind. Ant.* Vol. XVIII. p. 212; *Archæol. Surv. of India*, Vol. IX. Plate ii. 1. Lāl-Pahād rock inscription of the time of the Kalachuri (Chēdi) Narasimhadēva, lord of Trikalīnga :—

(L. 7).—sa[m]vat | 909 Śrā(śrā)vaṇa-sudi 5 Vu(bu)ddhē(dhē).

Wednesday, 2nd July A.D. 1158.

¹ See above, No. 140 of V. 1216.

² On this day the *gīthi* of the date commenced 2 h. 12 m. after mean sunrise.

³ See above, No. 290, where we have the name *Pāñsapāla*.

417.— K. 910.— *Archæol. Surv. of India*, Vol. XVII. Plate xx. Date of a Ratnapur (now Nāgpur Museum) inscription of the reign of Prithivīdeva II. of Ratnapura :—

Kalachuri-samvatsarē 910 rāja-śrīmat-Prithivīdeva-vijayarājyē ||

418.— K. 919.²— *Ep. Ind.* Vol. I. p. 40. Malhār (now Nāgpur Museum) inscription of the time of Jājalladēva II. of Ratnapura ; (composed by Ratnasinha,³ the son of Māmē, of the Vāstavya family) :—

(L. 28).— samvat 919.

In the lunar race, Ratnadēva [II.] (defeated Chōdagaṅga) ; his son Prithivīdeva [II.] ; his son Jājalla [II.].

419.— K. 926.⁴— *Ind. Ant.* Vol. XVII. p. 226, and Plate. Rēwah (now British Museum) plate of the *Mahārāṇaka* Kirtivarman of Kakkarōdikā, of the reign of the Kalachuri (Chēdi) *Mahārājādhirāja* Jayasimhadēva, lord of Trikalīnga :—

(L. 14).— samvat 926 Bhādrapada-māsē śukla-pakṣhē va(cha)turthyān tithau Guru-dinē rāṇaka-śrī-Vatsarājasya nimitte pīṇḍārchana-sthānē.

(L. 19).— samvat 926.

Thursday, 21st August A.D. 1175.⁵

In the Kaurava family, the *Mahārāṇaka* Jayavarman ; his son, the *Mahārāṇaka* Vatsarāja ; his son, the *Mahārāṇaka* Kirtivarman.⁶

420.— K. 928.— According to Sir A. Cunningham, *Archæol. Surv. of India*, Vol. IX. p. 111, and *Ind. Eras*, p. 61, there is a Bhēra-Ghāt inscription, dated “928, Māghn-badi 10, Monday.”

Monday, 27th December A.D. 1176 ; see *Ind. Ant.* Vol. XVII. p. 217.

421.— K. 928.— *Ep. Ind.* Vol. II. p. 18 ; *Cave-Temples of West. India*, p. 119, Plate. Tēwar (now Amer. Or. Soc.'s) inscription of the time of the Kalachuri (Chēdi) Jayasimhadēva, the younger brother of Narasimhadēva, and son of Gayākarna :—

(L. 7).— samvat 928 Śrāvṇa-sudi 6 Ravau Hastē ||

Sunday, 3rd July A.D. 1177.

422.— K. 932.— *Jour. Beng. As. Soc.* Vol. VIII. p. 481, and Plate with specimen of letters and seal ; and Vol. XXXI. p. 116. Kumbhī plates of the Kalachuri (Chēdi) Vijayasimhadēva and his mother Gōsaladēvi, issued from Tripurī on the Narmadā :—

Samvat 932 śrīmat-Tripuryān yugādan Narmadāyān vidhivat-snātvyā.

Genealogy as far as Yaśahkarṇa as in No. 410 ; his son Gayākarna, married Alhanadēvi ; their son Narasimha ; his younger brother Jayasimha ; his son Vijayasimha ; the *Mahākumdra* Ajayasimha.

423.— K. 933.— *Ind. Ant.* Vol. XXII. p. 82. Notice of a Khārōd inscription of the time of Ratnadēva III. of Ratnapura :—

(L. 28).— Chēdi-samvat 933.

In the family of the Haihayas, Kalīnga ; his son Kamala ; his son Ratnarāja [I.] ; [his son] Prithivīdeva [I.] ; his son Jājalla [I.] (defeated Bhujabala of Suvarnapura) ; his son Ratnadēva

¹ The inscription is almost entirely effaced.—The Nāgpur Museum contains another much effaced inscription, dated (in line 86) *samvat 916*, which apparently treats of the chiefs of the Tulā ā-i *maṇḍala* ; see *Ep. Ind.* Vol. I. p. 33.

² For a Sērinārāyan inscription, dated *Chēdi-samvat 919*, see *Archæol. Surv. of India*, Vol. XVII. Plate xx.

³ Compare above, No. 184 of V. 1247 (?).

⁴ In the Nāgpur Museum there is a much effaced inscription, dated *samvat=shādrīmāyūtara-navatātā (tā=) āśāpi 926*, apparently of the time of the Kalachuri (Chēdi) Jayasimhadēva, and composed by Śāśidhara, the son of Dharanīdhara (see above, No. 415).

⁵ On this day the *tithi* of the date commenced 8 h. 7 m. after mean sunrise.

⁶ See above, No. 186 of V. 1253.

[II.] (defeated Chôdagauga of Kalinga); his son Prithvidêva [II.]; his son Jājalla [II.], married Sômalladêvi; their son Ratnadêva [III.].

424.—K. 934.—*Archæol. Surv. of India*, Vol. XVII. Plate xxii. Sahaspur image inscription of Yasôrāja :—

(L. 5).—samvat 934 Kârttika-sudi 15 Vu(bu)dhê ||

Wednesday, 13th October A.D. 1182; see *Ind. Ant.* Vol. XVII. p. 217.

The inscription, besides Yasôrāja, mentions the queen Lakshmadêvi (?), the princes Bhôjadêva and Râjadêva, and the princess Jâsalladêvi.

425.—K. 958.—*Archæol. Surv. of India*, Vol. XXI. p. 102, and Plate xxvii. Besâni fragmentary inscription :—

(L. 1).—samvat 958 prathama-Âshâḍha-sudi 3.

The month Âshâḍha was intercalary in A.D. 1207; see *Ind. Ant.* Vol. XVII. p. 219.

c.—Undated Inscriptions connected with those under C.

426.—*Gupta Inscr.* p. 130, and Plate. Khôh first plate only of the *Mahârāja Sarvanâtha*, issued from Uchchakalpa.

Genealogy as in No. 392.

427.—*Ep. Ind.* Vol. II. p. 23, and Plate. Sânkshêḍâ first plate only of Sântilla, the general (*bal-adhikrîta*) of the *Bhôgikapâla Mahâp[ati]*¹ Nirihullaka who meditated on the feet of [the Kalachuri ?] Śamkarana (Śamkaragana ?), the son of Kṛishnarāja; issued from Nirgunḍipadraka :—

(L. 9).—âdi[tyô*]parâga-kâlam.

428.—*Ep. Ind.* Vol. II. p. 175. Kâritâlâi (now Jabalpur Museum) fragmentary inscription of the time of the Kalachuri (Chêdi) Lakshmanarāja, and his minister Sômêsvara, the son of Yuvarāja's minister Bhâkamiśra; mentions Yuvarāja [I.], [his son] Lakshmanarāja whose queen was Râhaḍâ, and [their son] Śamka[ragana].²

429.—*Ep. Ind.* Vol. I. p. 254, and Plate. Bilhari (now Nâgpur Museum) inscription of the Kalachuri (Chêdi) Yuvarâjadêva II.³; (the first part of the inscription was composed by Śrinivâsa, the son of Sthirânanda; the second by Sajjana, the son of Thîra; and the concluding verses are by Śiruka³).

In the lineage of the Haihayas, Kôkkalla [I.] (supported Kṛishnarāja in the south and Bhôjadêva in the north); his son Mugdhatuṅga; his son Kêyûravarsha-Yuvarāja [I.], married Nôhalâ (the daughter of the Chaulukya Avanivarman who was a son of Sachanva and grandson of Simhavarman); their son Lakshmanarāja; his son Śamkaragana; his younger brother Yuvarāja [II.].—The inscription also mentions, in connection with a Śaiva ascetic Mattamayûranâtha, a prince or king Avanti.⁴

430.—*Ep. Ind.* Vol. I. p. 354. Ranod (Narod, Narvad) inscription; gives an account of certain Śaiva ascetics (Kadambaguhâdhivâsin, Śaṅkhamathikâdhipati, Têrambipâla, Âmardakârtirhanâtha, Purandara, Kavachâśiva, Sadâśiva, Hridayêśa, and Vytsâśiva), and mentions (in connection with Purandara) a king Avanti or Avantivarman who resided at Mattamayûra,⁵ (composed by Dêvadatta),

¹ The published text has *mahâpalapati*, altered by the editor to *mahâpallapati*; but the photolithograph shows that the *akshara* which precedes *lu* contains a superscript *i* or *l*, and the word *mahâp[ati]* actually occurs, immediately after *mahâbhôgika*, in line 28 of the Tarpaṇdighi plate of Lakshmanasena, below, No. 648.

² See above, No. 407 of K. 798.

³ Śiruka in one of his verses refers to the poet *Bhâjâkshara*.

⁴ See Nos. 405 and 430.

⁵ See above, Nos. 405 and 429.

431.—*Ind. Ant.* Vol. XVIII, p. 216. Karanbêl unfnished inscription of the Kalachuri (Chêdi) Jayasimhadêva.¹

In the Kalachuri family, Yuvarâja [II.]; his son Kôkalla [II.]; his son Gângêya; his son Karṇa; his son Yaśahkarṇa; his son Gayakarṇa, married Alhanadêvi, a daughter of [the Guhila] Vijayasimha (a son of Vairisimha who was a son of Hamṣapâla in Prâgvâta) and his wife Śyâmaladêvi (a daughter of [the Paramâra] Udayâditya of Dhârâ); their sons Narasimha and Jayasimha.

432.—*Ind. Ant.* Vol. XVIII, p. 218. Notice of a Gôpâlpur fragmentary inscription of the time of the Kalachuri (Chêdi) Vijayasimhadêva.² The inscription mentions the Kalachuri kings Karṇa, Yaśahkarṇa, Gayakarṇa, Narasimha, Jayasimha who married Gôsaladêvi, and their son Vijayasimha.

433.—*Ind. Ant.* Vol. XX, p. 84. Notice of an Akaltârâ fragmentary inscription of the Kalachuri rulers of Ratnapura (composed by Dêvapâni), containing the names Ratnadêva, Harigaṇa, Lâchchhalladêvi (see No. 411), Vallabharâja, and Jayasimhadêva.

434.—*Ind. Ant.* Vol. XX, p. 84. Notice of a Muhammadpur inscription of the Kalachuri rulers of Ratnapura, containing the names Jâjalladêva, Ratnadêva, Prithvidêva, and Vallabharâja.

435.—*Ind. Ant.* Vol. XX, p. 85. Notice of a Têwar fragmentary inscription, containing the name Bhimapâla.

D.—Inscriptions dated according to the Gupta-Valabhi Era.

436.—**G. 82.**—*Gupta Inscr.* p. 25, and Plate. Udayagiri cave inscription, recording a gift of the Sanakânika Mahârâja . . . dha(?)la, the son of the Mahârâja Vishṇudâsa and grandson of the Mahârâja Chhagalaga, a feudatory of the Mahârâjâdhirâja Chandragupta II. :—

(L. 1).—samvatsarê 80 2 Âshâdhamâsa-śukl-ê(ai)kâdaśyâm |

437.—**G. 88.**—*Gupta Inscr.* p. 37, and Plate. Gaḍhwâ (now Calcutta Museum) fragmentary inscription [of the time of the Mahârâjâdhirâja Chandragupta II.] :—

(L. 10).—[. . . -śrî-Chandragupta-râ]jya-samvatsarê 80 8 . . . [asyâm divasa]-pûrvvâyâm Pâtâ(ṭa)liput[t]ra . . .

438.—**G. 93.**—*Gupta Inscr.* p. 31, and Plate. Sâñchi inscription of the time of the Mahârâjâdhirâja Chandragupta II., recording a gift in favour of the *Ârya-saṅgha* at the Mahâvihâra (or great convent) of Kâkanâdabhôta (i.e. Sâñchi itself) :—

(L. 11).—sam 90 3 Bhâdrapada-di 4.

439.—**G. 96.**—*Gupta Inscr.* p. 43, and Plate. Bilsaḍ pillar inscription of a certain Dhruvasârman, of the reign of the Mahârâjâdhirâja Kumâragupta I. :—

(L. 6).—-śrî-Kumâraguptasy-âbhivarddhamâna-vijayarâjya-samvatsarê shanṇavatê asyân-divasa-pûrvvâyâm.

The Mahârâja Gupta; his son, the Mahârâja Ghatôtkacha; his son, the Mahârâjâdhirâja Chandragupta [I.]; his son, from Kumâradêvi who was the daughter of Lichchhavi,³ the Mahârâjâdhirâja Samudragupta; his son, from Dattadêvi, the Mahârâjâdhirâja Chandragupta [II.]; his son, from Dhruvadêvi, the Mahârâjâdhirâja Kumâragupta [I.].

¹ See above, Nos. 415, 419 and 421 of K. 907, 926 and 928.

² See above, No. 422 of K. 932.

³ Or "of a Lichchhavi (king)."

440.—G. 98.—*Gupta Inscr.* p. 41, and Plate. Candhwā (now Calcutta Museum) fragmentary inscription [of the time of the *Mahārājādhirāja Kumāragupta I.*]:—

(L. 2).—[śri-Kumāragupta-rājya-saṁvatsa]rē 90 8 . . . [asyāṁ divasa]-pūrvvāyām.

441.—G. 106.—*Gupta Inscr.* p. 258, and Plate. Udayagiri cave Jaina inscription:—

(L. 1).—Gupt-ānvayānām nripa-sattamānām rājyē kulasy=abhivivarddhamānē shaḍbhir-gyutē varsha-śatē=tha māśē [||*] Su-Kārttikē bahula-dinē=tha pañchamē.

442.—G. 113 (?).—*Ep. Ind.* Vol. II. p. 210, No. xxxix, and Plate. Mathurā (now Lucknow Museum) Jaina image inscription of the reign of the *Mahārājādhirāja Kumāragupta I.*:—

(L. 1).—śri-Kumāraguptasya vijayarājya-saṁ [100 10] 3 Kantamā . . . [di] . . . sa 20 asyāṁ pū[rvvāyām].

443.—G. 129.—*Gupta Inscr.* p. 46, and Plate. Mankuwār Buddhist image inscription of the reign of the *Mahārāja Kumāragupta I.*:—

(L. 2).—samvat 100 20 9 mahārāja-śri-Kumāraguptasya rājyē Jyēṣṭhamāsa-di 10 8.

444.—G. 131.—*Gupta Inscr.* p. 261, and Plate. Sāūchi inscription, recording a gift in favour of the *Ārya-saṁgha* at the *Mahāvihāra* (or great convent) of Kākanādabōṭa (*i.e.* Sāūchi itself):—

(L. 11).—samvat 100 30 1 Aśvayug-di 5 ||

445.—G. 135.—*Gupta Inscr.* p. 263, and Plate. Mathurā (now Lucknow Museum) Buddhist image inscription:—

(L. 1).—samvatsara-śatē pañchastri(trim)ś-ōttaratamē 100 30 5 Pushya-māśē divasē vi[m]ś[ē] di 20.

446.—G. 136, 137, and 138.—*Gupta Inscr.* p. 58, and Plate; *Bhāvnagar Inscr.* p. 24, and Plate. Junāgaḍh rock inscription of the time of the *Rājādhirāja Skandagupta*, recording the restoration of the embankment of the Sudarsana lake by Chakrapālita, the son of Parṇadatta who was governor of Surāshṭra:—

(L. 15).—Samvatsarāyam=adhikē śatē tu trimśadbhir=anyair=api shaḍbhir=ōva | rātrau dinē Praushṭhapadasya shashṭhē Gupta-prakālē gaṇanām vidhāya | (||)

(L. 18).—Samvatsarāyam=adhikē śatē tu trimśadbhir=anyair=api saptabhiś=cha | . . .

(L. 20).—Graiṣhmasya māśasya tu pūrva-pa[kshē] [pra]thamē=mi.

(L. 27).—varsha-śatē=shatrimśē Guptānām kāla

447.—G. 139.—*Gupta Inscr.* p. 267, and Plate. Kōsam fragmentary image inscription of the time of the *Mahārāja Bhīmavarman*:—

(L. 1).— . . . Mah[ā*]r[ā*]jasya śri-Bhīmavarmanpaḥ samva[t*] 100 30 9 2(?)³ diva 7 ōtad-[d*]ivasa.

448.—G. 141.—*Gupta Inscr.* p. 67, and Plate. Kabhārū Jaina pillar inscription of the reign of *Skandagupta*:—

(L. 4).—varshē ⁴ttrimśad-daś-aik-ōttaraka-śatātāmē Jyēṣṭha-māśi prapannē (||)

¹ In later inscriptions, also, kings, whose title ordinarily is *Mahārājādhirāja*, sometimes have the title *Mahārāja*.

² This occurs in verse, and is not a formal title.

³ It is doubtful whether the two marks, transcribed by '2,' are really the numerical-symbol for 2.

⁴ Read *ttrimśad*.

449.—G. 146.—*Gupta Inscr.* p. 70, and Plate. Indôr plate of the Brâhman Dêvavishnu, of the time of the *Mahârâjadhîrâja Skandagupta* and his feudatory, the *Vishayapati Sarvanâga* of the Antarvêdi country :—

(L. 3).—*śrī-Skandaguptasy-âbhivarddhamâna-vijayarâjya-samvatsara-satê* śhachchatvârîṅśad-uttaratamê Phâlguna-mâsê . . . varttamânê.

450.—G. 148.—*Gupta Inscr.* p. 268, and Plate. Gaḍhwâ (now Calcutta Museum) fragmentary Vaishnava inscription :—

(L. 1).— . . . *sya pravarddhamâna-vijayarâjya-samvatsara-satê=shṭachchatvârîṅśad-uttarê* Mâghamâsa-divasê êkavîṅśatimê.¹

451.—G. 156.—*Gupta Inscr.* p. 95. Khôh (now Lucknow Museum?) plates of the Parivrâjaka³ *Mahârâja Hastin*, the son of the *Mahârâja Dâmôdara*, grandson of the *Mahârâja Prabhanjâna*, and great-grandson of the *Mahârâja Dêvâdhyâ* :—

(L. 1).—*Ṣhaṭpañchâś-ôttarê=bda-satê* Guptanripa-râjya-bhuktau Mahâvaisâkha-sâmbatsarê⁵ | Kârttikamâsa-śuklapaksha-tṛitīyâyâm=asyân=divasa-pûrvvâyâm.

[19th October⁶ A.D. 475; see *ibid.* Introduction, p. 105].

452.—G. (P) 158.—*Ep. Ind.* Vol. II. p. 364, and Plate. Pâli (now Lucknow Museum) plate of the *Mahârâja Lakshmana*, issued from Jayapura :—

(L. 15).—*samvatsara-satê=shṭapañchâśad-uttarê* Jyêshṭha-mâsê paurnamâsyâm.⁷

The inscription mentions, as *dâtaka*, the *Mahârâja Naravâhanadatta*.

453.—G. 163.—*Gupta Inscr.* p. 102, and Plate. Khôh (now Lucknow Museum) plates of the Parivrâjaka *Mahârâja Hastin* (described as in No. 451) :—

(L. 1).—*Tṛishashṭy-uttarê=bda-satê* Guptanripa-râjya-bhuktau Mahâsvayuja-sâmvatyarê⁸ Chaittramâsa-śuklapaksha-dvītīy[â*]yâm=asy[â*]n=divasa-pûrvv[â*]yâ[m*].

[7th March A.D. 482; see *ibid.* Introduction, p. 105.]

454.—G. 165.—*Gupta Inscr.* p. 89, and Plate. Êraṇ pillar inscription of the time of *Budhagupta* and his feudatory, the *Mahârâja Suraśmichandra*, recording the erection of the pillar by the *Mahârâja Mâtrivishnu* and his younger brother *Dhanyavishnu* :⁹—

(L. 2).—⁹ *Satê pañchashashṭy-adhikê varshânâm bhûpatan cha Budhaguptê* | *Âshâdhamâsa-ś[ukla]-dvâdaśyâm* Suragurôr=ddivasê | *sam* 100 60 5 . . . *asyâm samvatsara-mâsa-divasa-pûrvvâyâm*.

Thursday, 21st June A.D. 484; see *ibid.* Introduction, p. 83.

455.—G. 191.—*Gupta Inscr.* p. 92, and Plate. Êraṇ *Satê*-pillar inscription of the widow of Gôparâja, the son of the *Râjâ Mâdhava* and follower (?) of a king *Bhânugupta* :—

(L. 1).—*samvatsara-satê êkanavaty-uttarê* Śrâvâṇa-bahulapaksha-sap[t]amy[âm] *samvat* 100 90 1 Śrâvâṇa-badi 7 ||

456.—G. 191.—*Gupta Inscr.* p. 107, and Plate. Majhgawâm plates of the Parivrâjaka *Mahârâja Hastin* (described as in No. 451) :—

(L. 1).—*Êkanavaty-uttarê=bda-satê* Guptanripa-râjya-bhuktau śrîmati pravarddhamâna-Mahâchaitra-sambatsarê¹⁰ Mâghamâsa-bahulapaksha-tṛitīyâyâm=asyâ[m*] ¹⁰*sambatsara-mâsa-divasa-pûrvvâyâm*.

¹ Read *shṭachchatvârîṅśad*.

³ The original has *nripatiparivrâjaka-kul-ôtpanna*.

⁴ Read *shṭapañchâśad-uttarê*.

⁵ The original date contains no details by which the correctness of the exact day of the given equivalent could be tested; the same remark applies to the equivalents of the original dates, given under Nos. 453, 456, and 459.

⁷ For G. 158 this date would correspond to the 13th May A.D. 477, when there was a lunar eclipse which was visible in India.

⁸ See below, No. 520.

¹⁰ Read *samvatsara*.

² Read *tvârîṅśad*, and *êkavîṅśatitâmê*.

⁶ Read *samvatsarê*.

⁹ The first Pâda of this Âryâ is incorrect.

(L. 20).— sambat¹ 100 90 1 Māgha-di 3.

[3rd January A.D. 511; see *ibid.* Introduction, p. 105.]

457.— G. 207.— *Ep. Ind.* Vol. III. p. 320, and Plate. Gaṇeśgaḍ (Baroda) plates of the *Mahāsāmanta Mahārāja Dhruvasēna I.* of Valabhī, issued from Valabhī :—

(L. 29).— saṁ 200 7 Vaiśākha-ba 10 5.

(In the family) of the Maitrakas, the *Sēnāpati* Bhaṭakka (Bhaṭārka); his son, the *Sēnāpati* Dharaśēna [I.]; his younger brother, the *Mahārāja* Drōṇasiṛaha; his younger brother, the *Mahāsāmanta Mahārāja Dhruvasēna* [I.].

458.— G. 207.— *Ind. Ant.* Vol. V. p. 205, and Plates. Bhāvnagar plates of the *Mahārāja Dhruvasēna I.*² of Valabhī, issued from Valabhī :—

(L. 26).— saṁ 200 7 Kārtika-śu 7.

Genealogy as in No. 457.

459.— G. 209.— *Gupta Inscr.* p. 114, and Plate. Khōh plates of the [Parivrājaka] *Mahārāja Saṁkshōbha*— the son of the *Mahārāja* Hastin, grandson of the *Mahārāja* Dāmōdara, and great-grandson of the *Mahārāja* Prabhañjana who was the son of the *Mahārāja* Dēvādhyā— born in the family of the king-ascetic Suśarman :—

(L. 1).— Nav-ōttarē=vda(bda)-śata-dvayē Guptanripa-r[ā*]jya-bluktan śrīmati pravarddhamāna-vijayarājyē Mahāśvayuja-sa[rn*]jvatsarē Chaitramāsa-śuklapaksha-trayōdaśy[ā*]m-asyaṁ saṁba(va)tsara-māsa-divasa-pūrvvāyā[ṁ*].

(L. 24).— Chaitra-di 20 8.³

[19th March A.D. 528⁴; see *ibid.* Introduction, p. 105.]

460.— G. 216.— *Ind. Ant.* Vol. IV. p. 105. Walā plates of the *Mahāsāmanta Mahāprotihāra Mahādaṇḍānyaka Mahākāriāṭṛitika Mahārāja Dhruvasēna I.* of Valabhī, issued from the village of Khaḍḍavēdiya :—

(L. 80).— saṁ 200 10 6 Māgha-badi 3 (?).

Genealogy as in No. 457.— The inscription mentions the king's sister's daughter, the *paramōpāsikā* or Buddha devotee Duḍḍā, as the foundress of a convent at Valabhī.

461.— G. 217.— *Jour. Roy. As. Soc.* 1895, p. 382. British Museum plates of the *Mahāpratihāra Mahādaṇḍānyaka Mahākārtāṭṛitika Mahāsāmanta Mahārāja Dhruvasēna I.* of Valabhī⁵ :—

(L. 30).— saṁ 200 10 7 Āśvayuja-ba 10 3 (?).

Genealogy as in No. 457.— This inscription, also, mentions the king's sister's daughter Duḍḍā (see No. 460).

462.— G. 221.— *Wiener Zeitschrift*, Vol. VII. p. 297. Vāvadiā-Jōgiā plates of the *Mahārāja Dhruvasēna I.* of Valabhī, issued from Valabhī :—

(L. 33).— saṁ-200 20 1 Āśvay[u*]ja-ba 1.

Genealogy as in No. 457.

463.— G. 230.— *Gupta Inscr.* p. 273, and Plate. Mathurā (now Lucknow Museum) Buddhist image inscription :—

(L. 2).— saṁvatsarah 200 30 |

464.— G. 240 (? 237).— *Ind. Ant.* Vol. VII. p. 67, and Plate. Plates of the *Mahārāja Guhasēna* of Valabhī⁶ :—

(L. 31).— saṁ 200 40 (? 200 30 7) Śrāvapa-śu . . .

¹ Read *saṁvat*.

² Described here as *Mahārāja* only.

³ See *Ind. Ant.* Vol. XX. p. 379.

⁴ 9 h. 30 m. before mean sunrise of this day the Mēsha-saṁkrānti took place.

⁵ The name of the place from which the grant was issued is illegible.

⁶ The name of the place from which the grant was issued is not given.

Genealogy from Bhatārka to Dhruvasēna [I.] as in No. 457 ; then (with the omission of Dharapaṭṭa, see below, No. 468) the *Mahārāja* Guhasēna.— This inscription, also, mentions the lady Duḍḍā (see above, No. 460).

465.— G. 246.— *Ind. Ant.* Vol. IV, p. 175. Walā second plate only of the *Mahārāja* Guhasēna of Valabhī :—

(L. 18).— sam 200 40 6 Māgha-ba[di ?] . . .

This inscription, also, mentions the lady Duḍḍā (see above, No. 460).

466.— G. [2]47.— *Ind. Ant.* Vol. XIV. p. 75, and Plate. Walā fragmentary inscription, containing the name of Guhasēna [of Valabhī] :—

. . . [200*] 40 7 śri-Guhasēnaḥ.

467.— G. 248.— *Ind. Ant.* Vol. V. p. 207, and Plate. Bhāvnagar second plate¹ of the *Mahārāja* Guhasēna of Valabhī [issued from Valabhī] :—

(L. 15).— sam 200 40 8 Āsvayuja . . . (?).

468.— G. 252.— *Bhāvnagar Inscr.* p. 31, and Plates ; *Ind. Ant.* Vol. XV. p. 187. Jhar plates of the *Sāmanta Mahārāja* Dharasēna II.² of Valabhī, issued from Valabhī :—

(L. 33).— sam 200 50 2 Chaitra-ba 5.

Genealogy from Bhatārka to Dhruvasēna [I.] as in No. 457 ; Dhruvasēna's younger brother, the *Mahārāja* Dharapaṭṭa ; his son, the *Mahārāja* Guhasēna ; his son, the *Sāmanta Mahārāja* Dharasēna [II.].

469.— G. 252.— *Gupta Inscr.* p. 165, and Plate. Māliyā (Junāgaḍh) plates of the *Mahārāja* Dharasēna II. of Valabhī, issued from Valabhī :—

(L. 36).— sam 200 50 2 Vaiśākha-ba 10 5.

Genealogy, here and in Nos. 470-472, as in No. 468.

470.— G. 252.— *Ind. Ant.* Vol. VII. p. 68, and Plate. Sorath (Junāgaḍh) plates of the *Mahārāja* Dharasēna II. of Valabhī, issued from Valabhī ; of the same date.

471.— G. 252.— *Ind. Ant.* Vol. VIII. p. 301, and Plate. Bombay As. Soc.'s plates of the *Mahārāja* Dharasēna II. of Valabhī, issued from Valabhī ; of the same date.

472.— G. 252.— *Bhāvnagar Inscr.* p. 35, and Plates. Katapur (now Bhāvnagar Museum) plates of the *Mahārāja* Dharasēna II. of Valabhī, issued from Bhadrappattanaka (?); of the same date.

473.— G. 269.— *Ind. Ant.* Vol. VI. p. 11. Walā plates of the *Mahāsāmanta Mahārāja* Dharasēna II.³ of Valabhī, issued from Bhadrōpatta (?):—

(L. 32).— sam 200 60 9 Chaitra-ba 2.

Genealogy as in No. 468.— The inscription mentions, as *dātaka*, the *Sāmanta Śīlāditya*.⁴

474.— G. (?) 269.— *Gupta Inscr.* p. 276,⁵ and Plate. Bōdh-Gayā (now Calcutta Museum) inscription of the Buddhist teacher Mahānāman :—

(L. 14).— samvat 200 60 9 Chaitra-śudi 7.

475.— G. 270.— *Ind. Ant.* Vol. VII. p. 71, and Plate. Alfnā plates of the *Mahāsāmanta Mahārāja* Dharasēna II. of Valabhī, issued from Bhartṛiṭṭanaka (?):—

(L. 40).— sam 200 70 Phāmu(ḡu)na-ba 10.

Genealogy as in No. 468.— This inscription also mentions, as *dātaka*, the *Sāmanta Śīlāditya*.

¹ On the first plate very few words only are said to be legible.

² For spurious plates of his see above, No. 346 of S. 400.

³ In the signature described as *Mahādhirāja* (?).

⁴ This probably is the king's elder son.

⁵ See *ibid.* p. 324. *sub voce* Mahānāman II; compare also below, No. 525.

476.—G. 286.—*Ind. Ant.* Vol. I. p. 46. Walā fragmentary second plate only of Śīlāditya I. Dharmāditya of Valabhī [the son of Dharasēna II.] :—

(L. 15).—sam 200 80 6 Vaiśākha-va (?) 6.

477.—G. 286.—*Ind. Ant.* Vol. XIV. p. 329, and Plates. Walā (now Bombay As. Soc.'s) plates¹ of Śīlāditya I. Dharmāditya of Valabhī, issued from Valabhī :—

(L. 35).—sam 200 80 6 Jyēsthā-va 6.

Descended from Bhatārka, Guhasēna; his son Dharasēna [II.]; his son Śīlāditya [I.] Dharmāditya.— This inscription, again, mentions the lady Duḍḍā (see above, No. 460).

478.—G. 290.—*Ind. Ant.* Vol. IX. p. 238, and Plates. Dhānk (now Rājkot Museum) plates of Śīlāditya I. Dharmāditya of Valabhī, issued from the *hōmba* (?) before the gates of Valabhī :—

(L. 38).—sam 200 90 Bh[ā*]drapada-va 8.

Genealogy as in No. 477.— The inscription mentions, as *dūtaka*, the illustrious Kharagraha.²

479.—G. 310.—*Ind. Ant.* Vol. VI. p. 13, and Plate; *Bhāvnagar Inscr.* p. 40, and Plates. Bōṭād (now Bhāvnagar Museum) plates of Dhruvasēna II. Bālāditya of Valabhī, issued from Valabhī :—

(L. 45).—sam 300 10 Āśvayuja-va 10 5.

Genealogy as far as Śīlāditya [I.] Dharmāditya as in No. 477; his younger brother Kharagraha [I.]; his son Dharasēna [III.]; his younger brother Dhruvasēna [II.] Bālāditya.— This inscription, also, mentions the lady Duḍḍā (see above, No. 460); and, as *dūtaka*, the *Sāmanta* Śīlāditya.

480.—G. 318 (or 318 ?).—*Ind. Ant.* Vol. XIV. p. 98; Prof. Bendall's *Journey*, p. 72, and Plate. Gōlmādhīḍl (Bhātghou) inscription of the *Mahārāja Śivadēva* I. of the Liechhavi family, recording an order which was made at the request of the *Mahāsāmanta* Amśuvarman; issued from Mānagriha³ :—

(L. 15).—samvat 300 10 6 (or 8 ?) Jyāishṭha-śukla-divā daśamyām.

481.—G. 326.—*Jour. Bo. As. Soc.* Vol. X. p. 77; *Ind. Ant.* Vol. I. p. 14, and Plates. Plates of the *Mahārājādhirāja* Dharasēna IV. of Valabhī, issued from Valabhī :—

(L. 58).—sam 300 20 6 Āshādha-śu 10.

Genealogy as far as Dhruvasēna [II.] Bālāditya as in No. 479; his son, the *Paramabhōṭṭāraka Mahārājādhirāja Paramēsvara Chakravartin* Dharasēna [IV.].— The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Dhruvasēna.⁴

482.—G. 326.—*Ind. Ant.* Vol. I. p. 45. Notice of a Bhāvnagar second plate only of the *Mahārājādhirāja* Dharasēna IV. of Valabhī, dated—

“ S. 326, the fifth day of the dark half of Māgha.”

This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Dhruvasēna.

483.—G. 330.—*Ind. Ant.* Vol. VII. p. 73, and Plates. Alīnā plates of the *Mahārājādhirāja* Dharasēna IV. of Valabhī, issued from Bharukachchha :—

(L. 53).—sam 300 30 Mārgaśira-śu 3.

Genealogy as in No. 481.— The inscription mentions, as *dūtaka*, the king's daughter (*rāja-duhitri*) Bhūpā (see No. 484).

¹ This, so far as I know, is the earliest Valabhī inscription which, in the introductory passage, has the reading *sānpāna*, instead of the reading *sepāna* of the earlier inscriptions; compare Dr. Hultzsch's remarks in *Ep. Ind.* Vol. III. p. 819.

² This probably is the king's younger brother.

³ See below, No. 526.

⁴ This probably is the prince who afterwards ruled as Dhruvasēna III.

484.—G. 330.—*Ind. Ant.* Vol. XV. p. 339. Kaira plates of the *Mahārājādhirāja* Dharasēna IV. of Valabhī, issued from Bharukachchha :—

(L. 57).—sam 300 30 dvi-Mārgasāira-śu 2.

The date apparently falls in A.D. 648¹ (in Kaliyuga-samvat 3749 expired) when, by the rules of mean intercalation, there was an intercalated month which might be called either Pausa or Mārgasāira²; (see Sewell and Dīkshīt's *Ind. Calendar*, p. xxiii, and *Gupta Inscr.* Introduction, p. 93 ff.).

Genealogy as in No. 481.—The inscription mentions, as *dātaka*, the king's daughter Bhūvā (see No. 483).

485.—G. 334.—*Ep. Ind.* Vol. I. p. 86. Kāpaḍvanaj plates of Dhruvasēna III. of Valabhī, issued from Sirisimmipikā :—

(L. 50).—sam 300 30 4 Māgha-śu 9.

Genealogy as far as Dharasēna [IV.] as in No. 481; he was succeeded by Dhruvasēna [III.], the son of Dērabhata who was the son of Ś Ślāditya [I.], the [elder] brother of the grand-father [Kharagraha I.] of Dharasēna [IV.].

486.—G. 337.—*Ind. Ant.* Vol. VII. p. 76, and Plates. Alnā plates of Kharagraha II.³ of Valabhī, issued from Pūlēṇḍaka (P) :—

(L. 50).—sam 300 30 7 Āshāḍha-ba 5.

Genealogy as far as Dhruvasēna [III.] as in No. 485; his elder brother Kharagraha [II.].

487.—G. 350.—*Ep. Ind.* Vol. IV. p. 76. Lunsāḍi plates of Ślāditya III.⁴ of Valabhī, issued from Khētaka :—

(L. 67).—sam 300 50 Phālguna (na)-ba 3.

Genealogy as far as Kharagraha [II.] Dharmāditya as in No. 486; after him, Ślāditya [III.], the son of Ślāditya [II.]⁵ who was the elder brother of Kharagraha [II.].—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

488.—G. 352.—*Ind. Ant.* Vol. XI. p. 306; *Bhāvnagar Inscr.* n. 45, and Plates. Lunsāḍi (now Bhāvnagar Museum) plates of Ślāditya III. of Valabhī, issued from Mēghavēna :—

(L. 65).—sam 300 50 2 Bhādrapada-śu 1.

Genealogy as in No. 487.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

489.—G. 365 (P).—*Jour. Beng. As. Soc.* Vol. VII. p. 968. Kaira plates of Ślāditya III. of Valabhī :—

(L. 66).—sam || 365 || (P) Vaiśākha-śu || 1 || (P).

Genealogy as in No. 487.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

490.—G. 372.—*Ind. Ant.* Vol. V. p. 209, and Plate. Bhāvnagar plates of the *Mahārājādhirāja* Ślāditya IV. of Valabhī, issued from the camp at the tank of Bālāditya :—

(L. 58).—sam 300 70 2 Śrāvana-ba 9.

¹ The year 330 of the date would thus correspond to the [*Kārttikādi*] Vikrama year 330 + 376 = 706 expired; see *Ep. Ind.* Vol. III. p. 308.

² The case, however, is not free from difficulties. According to the *Sūrya-* and *Ārya-siddhāntas*, and by the modern rule of naming intercalated months, the intercalated month would be Pausa; and it would be Pausa also by the *Brahma-siddhānta* and the earlier (Brahmagupta's) rule. And Mārgasāira it can be called only on the supposition that it was calculated by the *Sūrya-* or *Ārya-siddhānta*, and named in accordance with Brahmagupta's rule. Compare below, No. 530 of H. (?) 34.

³ In later inscriptions surnamed *Dhormāditya*.

⁴ In the inscriptions of his successor described as *Paramādhatīdraka Mahārājādhirāja Paramāditya*.

⁵ I follow Dr. Fleet in calling this Ślāditya 'Ślāditya II.' By other scholars he is not numbered, with the result that the kings of the same name, who are here numbered from III. to VII., in other accounts bear the numbers from II. to VI.

Genealogy as far as Śīlāditya [III] as in No. 487; his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya* [IV].—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Kharagraha.

491.—G. 375.—*Wiener Zeitschrift*, Vol. I. p. 253, and Plates; *Bhāvnagar Inscr.* p. 55, and Plates. Dévali (now Bhāvnagar Museum) plates of the *Mahārājādhirāja Śīlāditya IV.* of Valabhī, issued from the village of Pūrṇika :—

(L. 60).—sam 300 70 5 Jyēshṭha-ba 5.

Genealogy as in No. 490.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Kharagraha.

492.—G. 376.—From impressions supplied by Dr. Burgess. Plates of the *Mahārājādhirāja Śīlāditya IV.* of Valabhī :—

(L. 59).—sam 300 70 6 Mārggaśira-śu 10 5.

Genealogy as in No. 490.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Kharagraha.

493.—G. 382.—From impressions supplied by Dr. Fleet. Plates of the *Mahārājādhirāja Śīlāditya IV.* of Valabhī, issued from Valabhī :—

(L. 65).—sam 300 80 2 Mārggaśira-śu 6.

Genealogy as in No. 490.—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Dharasēna.

494.—G. 386.—*Ind. Ant.* Vol. IX. p. 163, and Plates. Chāngu-Nārāyaṇa (near Kāṭmāṇḍu) pillar inscription of *Mānadēva* :—

(L. 1).—samvat 300 80 6 Jyēshṭha-māsē śukla-pakshē pratipadi 1 [Rò]hīṃnakshatra-nyuktē chandramasi muhūrttē prasastē-bhijīti.

28th April, A.D. 705; see *ibid.* Vol. XVII. p. 210, and *Gupta Inscr.* Introduction, p. 95.

Vṛishadēva; his son Śamkaradēva; his son Dharmadēva, married Rājyavati; their son Mānadēva. (Compare below, No. 541.)

495.—G. 403.—*Jour. Bo. As. Soc.* Vol. XI. p. 335, and Plates. Gōṅḍal plates of the *Mahārājādhirāja Śīlāditya V.* of Valabhī, issued from Khēṭaka :—

(L. 61).—sam 400 3 Vaisākha-śu[ddha 10 3 ?].

Genealogy as far as Śīlāditya [IV.] as in No. 490; his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya* [V].—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Śīlāditya.

496.—G. 403.—*Jour. Bo. As. Soc.* Vol. XI. p. 335, and Plates. Gōṅḍal plates of the *Mahārājādhirāja Śīlāditya V.* of Valabhī, issued from Khēṭaka :—

(L. 60).—sam 400 3 Māgha-ba 10 2.

Genealogy as in No. 495.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Śīlāditya.

497.—G. 418.—*Ind. Ant.* Vol. IX. p. 167, and Plate. Dēvapāṭana (near Kāṭmāṇḍu) fragmentary inscription of the time of *Mānadēva* :—

(L. 1).—samvat 400 10 3.

498.—G. 435.—*Ind. Ant.* Vol. IX. p. 167, and Plate. Laganṭōl (Kāṭmāṇḍu) fragmentary inscription of the *Mahārāja Vasantasēna*,² issued from Mānagrīha :—

(L. 20).—samvat 400 30 5 [Aśva]yujī śukla-divā 1.

¹ The name of the place from which the grant was issued is illegible.

² See below, No. 541.

499.—G. 441.—*Ind. Ant.* Vol. VI. p. 17, and Plate. Lunāvādā plates of the Mahārājādhirāja Śīlāditya VI. of Valabhī, issued from Gōdrakha :—

(L. 70).—samvat 400 40 1 (?) Kārttika-śu 5 (P).

Genealogy as far as Śīlāditya [V.] as in No. 495; his son, the Paramabhāṭṭāraka Mahārājādhirāja Paramāśvara Śīlāditya [VI.].

500.—G. 447.—*Gupta Inscr.* p. 173, and Plate. Alinā (now Royal. As. Soc.'s) plates of the Mahārājādhirāja Śīlāditya VII. Dhrūbata¹ of Valabhī, issued from Ānandapura :—

(L. 77).—saiva[t]sara-śata-chatuṣṭayē saptachatvarīṅśad-²adhikē Dyēpṭha(Jyēshṭha)-śuddha-paṅchamyām ankata[ḥ*] sava³ 400 40 7 Śrē(jyē)shṭha-gu(śu) 5.

Genealogy as far as Śīlāditya [VI.] as in No. 499; his son Dhrūbata, styled the Paramabhāṭṭāraka Mahārājādhirāja Paramāśvara Śīlāditya [VII.].

501.—G. 535.—*Ind. Ant.* Vol. IX. p. 168, and Plate. Lagantōl (Kātmāṇḍu) fragmentary inscription; mentions, as *dūtaka*, the king's son (*rāja-putra*) Vikramasēna :—

(L. 18).—samvat 500 30 5 Śrā[vaṇa]-śukla-divā saptamyām.

502.—G. 585.—*Ind. Ant.* Vol. II. p. 257, and Plate. Mōrbī second plate only of Jāiṅka :—

(L. 16).—Paṅchāśṭīyā yutē-tītē samānām śata-paṅchakē | G[au]ptē dadāv-adō nripaḥ sōparāgē-rkka-maṅḍalē ||

(L. 19).—samvat 585 Phālguna-sudi 5,⁴

503.—Valabhī-s. 850.—*Wiener Zeitschrift*, Vol. III. p. 7; *Bhāvnagar Inscr.* p. 186. Vērāval inscription of the temple-priest Bhāva-Bṛihaspati⁵ :—

(L. 54).—Valabhī-samvat 850 Āshā[ḍha]

The inscription mentions the Chaulukyas Jayasīṃha-Siddharāja and Kumārapāla (who defeated the king Ballāla⁶ of Dhārā).

504.—Valabhī-s. 850 (P).—*Bhāvnagar Inscr.* p. 184. Junāgaḍh fragmentary inscription of the time of (?) the Chaulukya Kumārapāla; is said to be dated :—

(L. 34).—Valabhī-samvat 850 śrī-Sīṃha-samvat 60 varshē.⁷

505.—Valabhī-s. 911.—*Bhāvnagar Inscr.* p. 161, and Plate. Ghelāṅā (near Māngrol) fragmentary inscription :—

(L. 1).—śrīmad-Valabhī-samvat 911 [varshē] . . . [śu]di 5 Śukrē.

506.—Valabhī-s. 927.—*Ep. Ind.* Vol. III. p. 303, and Plate. Vērāval image inscription :—

(L. 1).—śrīmad-Valabhī-sa[m]vat 927 varshē Phālguna-sudi 2 Sōmē ||
Monday, 19th February A.D. 1246.

507.—Valabhī-s. 945.—Vērāval inscription of the reign of the Chaulukya (Vāghōlā) Mahārājādhirāja Arjunadēva; see above, No. 228 of V. 1920.

d.—Undated Inscriptions connected with those under D.

508.—*Gupta Inscr.* p. 141, and Plate. Mēharaulī (Mihraulī) iron pillar inscription, being a posthumous eulogy of the conquests of a powerful king Chandra,⁸

¹ *I.e.* Dhruvabhata.

² Read ²*dvāriṅśad*.

³ Read *samvat*.

⁴ See *Ind. Ant.* Vol. XVII. p. 211, and Vol. XX. p. 381; and *Gupta Inscr.* Introduction, p. 97.

⁵ See below, No. 527.

⁶ See above, No. 210.

⁷ This cannot be correct. According to the date of the Vērāval inscription of the reign of Arjunadēva (No. 228) the difference between a Valabhī year and the corresponding Sīṃha year (for the month of Āshāḍha) is 794, while here the difference between 850 and 60 is 790.

⁸ See *Gupta Inscr.* p. 140, note 1, and *Jour. Roy. As. Soc.* 1897, p. 9 ff.

509.—*Gupta Inscr.* p. 6, and Plate. Allahābād pillar inscription of the *Mahārājādhirāja Samudragupta*,¹ who captured and again liberated “Mahēndra of Kāsala, Vyāghrarāja of Mahākāntāra, Maṅṭarāja of Kēraja, Mahēndra of Piṣṭhapura, Svāmīdatta of Kōtṭūra on the hill, Damana of Ēraṇḍapalla, Viṣṇugōpa of Kāñchī, Nīlarāja of Avamukta, Hastivarman of Veṅgī, Ugrasēna of Palakka, Kubhēra of Dēvarāshṭra, Dhananījaya of Kōsthalapura,”² and all the other kings of Dakṣiṇāpāṭha, and exterminated “Rudradēva, Muṭila, Nāgadatta, Chandrarvarman, Gaṅgāpatināga, Nāgasēna, Achyuta, Nandin, Balavarman,” and other kings of Āryāvarta. (A *kāvya* in verse and prose, composed by the *Sāmhivigrahaka Kumārōmāya Mahādāṇḍanāyaka* Harishēna, the son of Dhruvabhūti).

510.—*Gupta Inscr.* p. 20, and Plate. Ēraṇ (now Calcutta Museum) fragmentary inscription of *Samudragupta*.

511.—*Gupta Inscr.* p. 256, and Plate. Gayā (spurious) plate³ of the *Mahārājādhirāja Samudragupta*, issued from Ayōdhya:—
(L. 14).—samvat 9⁴ Vaiśākha-di 10,⁵
Genealogy as in No. 439.

512.—*Gupta Inscr.* p. 35, and Plate. Udayagiri cave inscription of the time of *Chandragupta II.*,⁶ recording the excavation of the cave by the order of his minister, the poet Vīrasēna, otherwise called Śāba, of Pāṭaliputra.

513.—*Gupta Inscr.* p. 26, and Plate. Mathurā (now Lahore Museum) fragmentary inscription [of the *Mahārājādhirāja Chandragupta II.*].

514.—*Gupta Inscr.* p. 40, and Plate. Gaḍhwā (now Calcutta Museum) fragmentary inscription of the reign of the *Mahārājādhirāja Kumārāgupta I.*⁶:—
(L. 2).—śrī-Kumārāgupta-rājya-[samvatsarē] divasē 10⁷ [asyāṁ divasa-pūrvvāyāṁ].

515.—*Gupta Inscr.* p. 265, and Plate. Gaḍhwā (now Calcutta Museum) fragmentary inscription [of the time of *Kumārāgupta I.*].

516.—*Gupta Inscr.* p. 49, and Plate. Bihār fragmentary pillar inscription of the time of the *Mahārājādhirāja Skandagupta.*⁸
Genealogy as far as *Kumārāgupta [I.]* as in No. 439; his son, the *Mahārājādhirāja Skandagupta*.

517.—*Gupta Inscr.* p. 53, and Plate. Bhitari pillar inscription of *Skandagupta*, recording the installation of an image of the god Viṣṇu and the allotment to the idol of a village.
Genealogy as in No. 516.

518.—*Jour. Beng. As. Soc.* Vol. LVIII, Part I. p. 89, and Plate; *Ind. Ant.* Vol. XIX. p. 225. Bhitari (now Lucknow Museum) seal of the *Mahārājādhirāja Kumārāgupta II.*

Genealogy as far as *Kumārāgupta [I.]* as in No. 439; his son, from Anantadēvi, the *Mahārājādhirāja Purāgupta*; his son, from Vatsadēvi, the *Mahārājādhirāja Narasimhagupta*; his son, from Mahālakṣmidēvi (?), the *Mahārājādhirāja Kumārāgupta [II.]*.

¹ His genealogy is given as in No. 439, above.

² The above is from Dr. Fleet's published translation, but it should be stated that Dr. Fleet has the passage, translated by “Maṅṭarāja on the hill,” under further consideration; compare also *Bombay Gazetteer*, Vol. I. Part I. p. 63, and *Jour. Roy. As. Soc.* 1897, p. 864 ff.

³ The grant, according to Dr. Fleet, has the general appearance of having been fabricated somewhere about the beginning of the eighth century A.D.

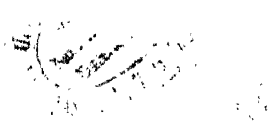
⁴ Expressed by numerical symbols; compare *Gupta Inscr.* p. 255, note 1.

⁵ See above, Nos. 436-438 of G. 82-83

⁶ See above, Nos. 439-443 of G. 95-123.

⁷ Expressed by a numerical symbol.

⁸ See above, Nos. 446-449 of G. 136-146.



519.—*Ep. Ind.* Vol. I. p. 239, and Plate. Kura (now Lahore Museum) inscription¹ of the reign of a *Rājādhirāja Mahārāja Tōramāna Shāha* (or *Shāhi*) *Jaūvla*, recording the construction of a Buddhist convent:—

(L. 1).— [rājā]. rāja-mahārāja-Tōramāna-shā[hi]. Jaū . . [bhivardhamāna-rājyē . . saṁvatsarē] mē Mārgasīramāsa-śukla-dvitiyāyām.

520.—*Gupta Inscr.* p. 159, and Plate. Ēraṅ stone boar inscription of the first year of the reign of the *Mahārājādhirāja Tōramāna*, recording the building of the temple, in which the boar stands, by Dhanyaviṣṇu, the younger brother of the deceased *Mahārāja Mātṛviṣṇu*²:—

(L. 1).— Varshē prathamē pṛithivīm pṛithu-kirttau pṛithu-dyutau mahārājādhirāja-śrī-Tōramānē prasāsati | (||) Phālguna-divasē daśamē | ity-ēvaṁ rājyavarsha-māsa-dinaḥ [i*] śtasayām pūrvvāyām | sva-lakṣhanair-yukta-pūrvvāyām | (||)

521.—*Gupta Inscr.* p. 162, and Plate. Gwālior (now Calcutta Museum) inscription of the 15th year of the reign of *Mihirakula*³ (who broke the power of Paśupati), the son of Tōramāna, recording the building of a temple of the Sun, by a person named *Mātṛichēṭa*, on the mountain Gōpa (Gwālior):—

(L. 4).— abhivarddhamāna-rājyē pañchadaś-ābdē Kārttika-māsē prāpt[ā*] gagana-[patau (?) ni]rmmalē bhāti tithi-nakshatra-muhūrttē saṁprāptē suprasastadinē.

522.—*Gupta Inscr.* p. 111, and Plate. Bhumarā pillar inscription of the [*Parivrājaka*] *Mahārāja Hastin* and the *Mahārāja Śarvanātha* [of *Uchchakalpa*]:—

(L. 7).— Mahāmāghē sambatsarē⁴ Kārttikamāsa-divasa 10 9.

Ibid. Introduction, p. 105 ff., it is shewn that the date might correspond to either the 13th October A.D. 503 (in Gupta-saṁvat 189) or the 2nd October A.D. 520 (in Gupta-saṁvat 201); but according to *Ind. Ant.* Vol. XIX. p. 228 the *Mahāmāgha saṁvatsara* of this date commenced in A.D. 484 (in Gupta-saṁvat 165). Compare above, Nos. 389, 390, 392, and 451, 453 and 456.

523.—*Bhāvnagar Inscr.* p. 30, and Plate. Bānkōḍī (now Bhāvnagar Museum) fragmentary inscription, containing the name of *Guhasēna*⁵ [of *Valabhī*]

524.—*Ind. Ant.* Vol. XII. p. 148; *Bhāvnagar Inscr.* p. 64, and Plate. Gōpnāth first plate only of a *Valabhī* grant, which breaks off in the description of *Dharasēna III.*, the son of *Kharagraha I.*; issued from *Valabhī*.

525.—*Gupta Inscr.* p. 279, and Plate. Bōdh-Gayā Buddhist image inscription, recording the presentation of the statue, on the pedestal of which it is engraved, by the *Sthavira Mahānāman*.⁶

526.—*Ind. Ant.* Vol. IX. p. 168, and Plate. Fragmentary inscription from near the Śivapurī hill, five miles north of Kāmāṇḍu, of the *Mahārāja Śivadēva I.* of the *Licchhavi* family, recording some act done at the request of the *Mahāsāmanta Amśuvarman*; issued from *Mānagrīha*.⁷

527.—*Bhāvnagar Inscr.* p. 208. Vērāval fragmentary inscription of the temple-priest *Bhāva-Bṛihaspati*;⁸ mentions the *Chalukyas* [*Jayasimha*]-*Siddharāja*, *Kumārāpāla*, *Ajayapāla*, *Mūlarāja II.*, and *Bhīmadēva II.*

¹ Of about "the fourth or fifth century A. D." There is no evidence to shew that the *Tōramāna* of this inscription is in any way connected with the *Tōramāna* of No. 520.

² See above, No. 454 of G. 165. ³ See above, No. 329.

⁴ Read *saṁvatsarē*.

⁵ See above, Nos. 464—467 of G. 240 (? 237)—248.

⁶ See above, No. 474 of G. (?) 269.

⁷ See above, No. 80 of G. 316 (or 318 ?).

⁸ See above, No. 503 of *Valabhī-s.* 850.

E.—Inscriptions dated according to the Harsha Era.

528.—H. 22.—*Ep. Ind.* Vol. IV. p. 210, and Plate. Banskhéra (now Lucknow Museum) plate of the *Mahārājādhirāja* Harsha, issued from Vardhamānakōṭi :—
(L. 16).—samvat 20 2¹ Kārtti[ka*]-vadi 1.

The *Mahārāja* Naravardhana; his son, from Vajriṇḍēvī, the *Mahārāja* Rājyavardhana [I.]; his son, from Apsarōdēvī, the *Mahārāja* Ādityavardhana; his son, from Mahāsūnaguptadēvī, the *Mahārājādhirāja* Prabhākara vardhana; his son, from Yaśōmatīdēvī, the *Mahārājādhirāja* Rājyavardhana [II.] (subdued Dēvagupta and other kings); his younger brother, the *Mahārājādhirāja* Harsha.—The inscription mentions, as officials, the *Mahāsāmanta* Skandagupta and the *Mahāsāmanta* *Mahārāja* Bhāna (?).

529.—H. 25.—*Ep. Ind.* Vol. I. p. 72. Madhuban (now Lucknow Museum) plate of the *Mahārājādhirāja* Harsha, issued from Kapitthikā² :—
(L. 18).—samvat 20 5 Mārggaśirsha-vadi 6.

Genealogy as in No. 528.—The inscription mentions, as officials, the *Mahāsāmanta* Skandagupta and the *Sāmanta* *Mahārāja* Īsvaragupta.

530.—H. (?) 34.³—Prof. Bendall's *Journey*, p. 74, and Plate. Sundhārā damaged inscription of the *Mahāsāmanta* [Aṁśuvarman⁴], issued from Kailāsakūṭabhavana :—
(L. 16).—samvat 30 4 prathama-Pausa-śukla-dvitiyāyām.

Judging by the date of No. 542 of H. 155, the month of Pausa of Harsha-samvat 34 would be expected to fall in A.D. 639-40 (in Kaliyugā-samvat 3740 expired), but in that year no month was intercalary. In (Kaliyuga-samvat 3741 expired=) A.D. 640-41, by the rules of mean intercalation, there was an intercalated month which might be called Pausa on the supposition⁵ that it was calculated by the *Brahma-siddhānta*, and named according to the modern (not Brahmagupta's) rule for naming intercalated months, but which ordinarily would be called Mārgaśira. (See Sewell and Dikshit's *Ind. Calendar*, p. xxiii).

531.—H. (?) 34.—*Ind. Ant.* Vol. IX. p. 169, and Plate. Bungmatī (near Kātmāṇḍu) fragmentary inscription of the *Mahāsāmanta* Aṁśuvarman, issued from Kailāsakūṭabhavana :—
(L. 14).—samvat 30 4 Jyēshṭha(śhṭha)-śukla-daśamyām.

532.—H. (?) 39.—*Ind. Ant.* Vol. IX. p. 170, and Plate. Dēvapāṭana (near Kātmāṇḍu) inscription of Aṁśuvarman, issued from Kailāsakūṭabhavana :—
(L. 22).—samvat 30 9 Vaiśākha-śukla-divā daśamyām.

The inscription mentions, as *dātaka*, the *Yuvarāja* Udayadēva.⁶ It also mentions Aṁśuvarman's sister Bhōgadēvī, who was the wife of the king's son (*rāja-putra*) Śūrasēna, and the mother of Bhōgavarman and Bhāgyadēvī.

533.—H. (?) 45 (?).—*Ind. Ant.* Vol. IX. p. 171, and Plate. Satdhārā (near Kātmāṇḍu) inscription of Aṁśuvarman :—
(L. 1).—samvat 40 5 (?) Jyēshṭha-śukla . . .

¹ This '2' is denoted by a numeral figure, but the preceding '20' and the following '1' by numerical symbols.

² The published text has *Pitthikā*.—In line 10 reference is made to a forged grant (*kūṭa-śāsana*).

³ Prof. S. Lévi, in the *Jour. Asiatique*, 1894, Juillet-Août, p. 62, has referred this date (and those of the following dates, in which a sign of interrogation has been put here after H.) to a local era the epoch of which would fall in A.D. 595. But since for Aṁśuvarman we have the date No. 533, of the year 44 or 45, even the adoption of such a new era would not meet one of Prof. Lévi's main objections to the assignment of this date (of the year 34) to the Harsha era—the objection, namely, that according to Hiuen Tsiang's account Aṁśuvarman could not have lived after A.D. 637.

⁴ See above, No. 480 of G. 316 (or 318 ?).

⁵ This supposition would be the very reverse of the supposition made above, under No. 484 of G. 330.

⁶ See below, No. 541.

⁷ According to Dr. Fleet, the year of the date is either 44 or 45; see *Gupta Inscr.* Introduction, p. 180, F.

534.—H. (?) 48.—*Ind. Ant.* Vol. IX. p. 171, and Plate. Lalitapattana (near Kāṭmāṇḍu) inscription of Jishnugupta, issued from Kailāsakūṭabhavana :—

(L. 21).—samvat 40 5 Kārttika-śukla 2.

The inscription mentions, in connection with Mānagriha, the *Mahārāja* Dhruvadēva,¹ also the *Mahārājāhīrīja* Amsuvarman; and, as *dātaka*, the *Yuvarāja* Vishnugupta.

535.—H. 66.—*Gupta Inscr.* p. 210, and Plate. Shāhpur image inscription of the reign of Ādityasēnadēva² [of the family of the Guptas of Magadha], recording the installation of the image by the general (*bal-ādhipāta*) Śālapaksha at, apparently, Nālanda (?):—

(L. 2).—samvat 60 6 Mārgga-śudi 7 (?) asyān=divasa-māsa-samvatsar-ānupūrvyām.

536.—H. (?) 82 (?).—Prof. Bendall's *Journey*, p. 77, and Plate. Gairidhārā fragmentary inscription, issued from Kailāsakūṭabhavana :—

(L. 29).—samvat 80 2 (?) [Bhādra]pada-śukla-di . . .

The inscription mentions, as *dātaka*, the *Yuvarāja* Skandadēva (?).

537.—H. (?) 119.—*Ind. Ant.* Vol. IX. p. 174, and Plate. Lagantōl (Kāṭmāṇḍu) inscription of the *Mahārājāhīrīja* Śivadēva II.,³ issued from Kailāsakūṭabhavana :—

(L. 23).—samvat 100 10 9 Phālguna-śukla-divā daśamyām.

The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Jayadēva.

538.—H. (?) 143 (?).—*Ind. Ant.* Vol. IX. p. 176, and Plate. Kāṭmāṇḍu fragmentary inscription of the *Mahārājāhīrīja* [Śivadēva II. ?] :—

(L. 37).—samvat 100 40 (?)⁴ 3 Jyēṣṭha-śukla-divā trayōdaśyām |

539.—H. (?) 145.—*Ind. Ant.* Vol. IX. p. 177, and Plate. Lalitapattana (near Kāṭmāṇḍu) fragmentary inscription :—

(L. 17).—samvat 100 40 5 Pausa-śukla-divā tṛitīyāyām |

The inscription mentions, as *dātaka*, the *Yuvarāja* Vijayadēva.

540.—H. (?) 151.—Prof. Bendall's *Journey*, p. 79, and Plate. Inscription of a private person, on a water-conduit slab near the temple of Jaisi, Kāṭmāṇḍu :—

(L. 1).—samvat 100 50 1 Vaiśākha-śukla-dvītīyāyām.

541.—H. (?) 153.—*Ind. Ant.* Vol. IX. p. 178, and Plate. Kāṭmāṇḍu inscription of Jayadēva Parachakrakāma; (with the exception of five verses, which are by the king himself, composed by Buddhakīrti) :—

(L. 35).—samvat 100 50 3⁵ Kārttika-śukla-navamyām ||

In the solar race there was Licchhavi; in his family was Supushpa, born at Pushpapura (Pāṭaliputra); after him came, omitting 23 kings, Jayadēva; after him, omitting 11 kings, Vṛishadēva; his son Śaṅkaradēva; his son Dharmadēva; his son Mānadēva (see Nos. 494 and 497); his son Mahīdēva; his son Vasantadēva (the Vasantasēna of No. 498).—The inscription then has Udayadēva (mentioned as *Yuvarāja* in No. 532); [his son] Narēndradēva; his son, Śivadēva [II.] (Nos. 537 and 538), married Vatsadēvī, a daughter of the Maukharī Bhōgavarman and daughter's daughter of Ādityasēna of Magadha (No. 535); their son, Jayadēva Parachakrakāma, married Rājyamātī, the daughter of Harshadēva, king of Gaṇḍa, Uḍra *etc.*, and of Kaliṅga and Kōsala, of the family of king Bhagadatta (or of the Bhagadatta⁶ kings). (See *ibid.* Vol. XIV. p. 346 ff. and *Gupta Inscr.* Introduction, p. 135 ff.).

542.—H. 155.—*Ind. Ant.* Vol. XV. p. 112, and Plate. Dighwā-Dubaulī plate of the *Mahārāja* Mahēndrapāladēva, issued from Mahōdaya (Kanauj) :—

(L. 12).—savituḥ Kumbha-saṅkrāntau snātvā . . .

(L. 14).—samvatsrā (tsrō?) 100 50 5 Māgha-śudi 10 niva(ba)ddham.

¹ See below, No. 557.

² See below, No. 550.

³ See below, No. 541.

⁴ This may possibly be 20 or 30.

⁵ This '3' is denoted by a numeral figure.

⁶ For the lineage of Bhagadatta, see below, Nos. 652, and 711-714.

20th January A.D. 761; see *Gupta Inscr.* Introduction p. 178.

The *Mahārāja* Dēvasakti; his son, from Bhuyikādēvi, the *Mahārāja* Vatsarāja; his son, from Sundarādēvi, the *Mahārāja* Nāgabhatta; his son, from Īsatādēvi, the *Mahārāja* Rāmaphadra; his son, from Appādēvi, the *Mahārāja* Bhōja [I.];¹ his son, from Chandrabhattārikādēvi, the *Mahārāja* Mahēndrapāla [surnamed Bhāka?].

543.—H. 184.—*Ind. Ant.* Vol. XXVI. p. 29. Pañjāb inscription of the reign of a certain Vighraha (?) :—

(L. 1).—samvat 184 Śrāvama-vati 15 atra dinē.

544.—H. 188.—*Ind. Ant.* Vol. XV. p. 140, and Plate. Bengal As. Soc.'s plate of the *Mahārāja* Vināyakapālādēva, issued from Mahōdaya (Kanauj) :—

(L. 14).—shashthiyāin (?) Gaugāyā[ni*] snātva . . .

(L. 17).—samvatē 100 80 8 Phālguna-vadi 9 niva(ba)ddhāin ||

Genealogy as far as Mahēndrapāla as in No. 542; his son, from Dēhanāgādēvi, the *Mahārāja* Bhōja [II.]; his brother, the son of Mahēndrapāla from Mahādēvidēvi, the *Mahārāja* Vināyakapāla [surnamed Harsha?].

545.—H. 216.—*Ind. Ant.* Vol. XXVI. p. 31; *Archæol. Surv. of India*, Vol. X. Plate ix. 1, and Vol. XXI. Plate xvi. A. Khajurāhō image inscription :—

(L. 2).—samvatē 200 10 8 Māgha-śūdi 10.

546.—H. 278.—*Ep. Ind.* Vol. I. p. 186. Pehevā (Pelcoa) inscription of the reign of the *Mahārājādhirāja* Bhōjadēva, the successor of the *Mahārājādhirāja* Rāmaphadradēva,² [of Kanauj] :—

(L. 2).—samvatsara-sata-dvayē shatsaptaty-adhikē Vaiśākhmāsa-suklepakshasaptamyaṁ samvati 276 Vaiśākh-śūdi 7 asyām samvatsara-māsa-divasa-pārvayām tithāv-iha śrī-Pṛthūdaka-ābhishchānē piśāchi-chaudāsyām³ ghṛaka-yātrayām samayāta . . .

547.—H. 563 (or 562?).—*Ind. Ant.* Vol. XXVI. p. 32; *Archæol. Surv. of India*, Vol. XIV. p. 72, and Plate xxii. 3. Notice of a Pañjaur inscription :—

(L. 1).—samvat 563 (or 562?) Jētha-śūdi 9 vāra Śūkrāh.

Friday, 17th May A.D. 1168.

e.—Undated Inscriptions connected with those under E.

548.—*Gupta Inscr.* p. 232, and Plate. Sōapat copper seal inscription of the *Mahārājādhirāja* Harshavardhana.

Genealogy from Rājyavardhana [I.] to Harshavardhana (Harsha) as in No. 523 of H. 22.

549.—*Ep. Ind.* Vol. I. p. 180, and Plate. Kulārkkōṭ (Gavīlhnmat, now Lucknow Museum) inscription,⁴ recording the erection of some building in memory of Takshadatta by his father Harivarman (Mamma), the son of Haridatta who had been 'raised to eminence by the illustrious Harsha' [of Kanauj]; (composed by Bhadra, the son of Vāmana).

550.—*Gupta Inscr.* p. 202, and Plate. Aphasā inscription of Ādityasēnā⁵ [of the family of the Guptas of Magadha], his mother Śrīmatī, and his wife Kōmadēvi.

Kṛishnagupta; his son Harshagupta; his son Jīvitgupta [I.]; his son Kumāragupta (at war with [the Maukhari] Īśānavarman⁶); his son Dāmōdargupta (fell in a battle with the Maukhari); his son Mahāsēnagupta (defeated Susthitavarman); his son Mādhanvagupta (contemporary of Harsha [of Kanauj]); his son Ādityasēna.

¹ See below, No. 710 of H. 100.

² See above, No. 16 of V. 932.

³ This is the 14th tithi of the dark half of the amānta Chaitra or pūrṇimānta Vaiśākh; see *Ind. Ant.*

Vol. XXVI. p. 179.

⁴ Of about the latter half of the seventh century A.D.

⁵ See above, No. 535 of H. 66.

⁶ See below, No. 554.

- 551.—*Gupta Inscr.* p. 212. Maandār Hill rock inscriptions of the *Mahārājādhirāja* Yaśodēva [of the family of the Guptas of Magadha] and his wife Kōpadēvi.¹
- 552.—*Gupta Inscr.* p. 215, and Plate. Dōḥ-Baraṅgark inscription of the *Mahārājādhirāja* (Devaguptadēva II. [of the family of the Guptas of Magadha], issued from Gōmatikotṭaka.
- Mahāvargupta; his son, from Śrīmatī, Ādityasēna; his son, from Kōnadēvi, the *Mahārājādhirāja* Dēvagupta; his son, from Kamaladēvi, the *Mahārājādhirāja* Viśhṇugupta; his son, from Ijjādēvi, the *Mahārājādhirāja* Jīvitagupta [II.].—The inscription mentions, as previous kings, Lalāditya, Śarvavarman, and Avantivarman.
- 553.—*Gupta Inscr.* p. 229, and Plate. Jaunpur fragmentary inscription of *Īśvaravarman*, of the lineage of the Mukhara kings.³
- 554.—*Gupta Inscr.* p. 220, and Plate. Aśhṅgaḍh copper seal inscription of the Maukhari *Mahārājādhirāja* Śarvavarman.
- The *Mahārāj.* Harivarman; his son, from Jayasvāminī, the *Mahārāja* Ādityavarman; his son, from Harshaguptā, the *Mahārāja* Īśvaravarman; his son, from Upaguptā, the *Mahārājādhirāja* Īśnavarman;⁴ his son, from [Lakṣmī]vatī, the *Mahārājādhirāja* Śarvavarman.
- 555.—*Gupta Inscr.* p. 222, and Plate. Barābar Hill cave inscription of the Maukhari Anantavarman, the son of Śārdūla.
- 556.—*Gupta Inscr.* pp. 221 and 227, and Plates. Nāgārjunī Hill cave inscriptions of [the Maukhari] Anantavarman, the son of Śārdūlavarman who was the son of Yajñavarman.
- 557.—*Ind. Ant.* Vol. IX. p. 173, and Plate. Kātmāṇḍu fragmentary inscription of Jishṇugupta,⁵ issued from Kusīāsakṭabhavana; mentions [as lord paramount?] the *Bhātīraka* [Māhārājā] Dhruvadēva of the Licchhavi family, who resided at Mānagriha.
- 558.—*Ind. Ant.* Vol. IX. p. 174, and Plate. Kātmāṇḍu fragmentary inscription of the reign of Jishṇugupta.

F.—Inscriptions dated according to the Newār Era.

- 559.—N. 203.—Prof. Bendall's *Journey*, p. 80, and Plate. Lalitapattana (near Kātmāṇḍu) image inscription of Vānadēva, the son of a king Yaśodēva :—
- (L. 1).—Tribhir-varshaiḥ samāyuktē samvatsara-sāta-dvayē | Vaiśākha-śukla-śa(sa)ptamyām Budhē Pushy-ōḍayē śubhā(bhē) ||
- Wednesday, 26th April A.D. 1083;⁶ see *Ind. Ant.* Vol. XVII. p. 248, No. 7.
- 560.—N. 259.—Prof. Bendall's *Journey*, p. 81, and Plate. Varamṭōl (Kātmāṇḍu) inscription of the reign of the *Rājādhirāja* Mānadēva :—
- (L. 1).—samvat 200 50 9⁷ Bhādrapada-kṛishṇa-saptamyām |
- 561.—N. 512.—Prof. Bendall's *Journey*, p. 83, and Plate. Lalitapattana (near Kātmāṇḍu) inscription of the reign of the *Mahārājādhirāja* Jayasthīrājamalladēva⁸ :—
- (L. 1).—śrīman-Naipālika-samyat 512 Vaiśākha-kṛishṇa-śaśthīyām tithau || Gara-karaṇē⁹ | Viśva(śva)-mulūrttē Śravaṇa-nakshatrē | Aindra-yōgē | Āditya-vāsa(sa)rē ||
- Sunday, 12th May A.D. 1392; see *Ind. Ant.* Vol. XVII. p. 249, No. 12.

¹ For a modern Deoghar inscription which glorifies Ādityasēna and his wife 'Kōshadēvi,' see *Gupta Inscr.* p. 213, note.

² See below, No. 619. For another Dēvagupta, see above, No. 528.

³ See No. 554.

⁴ See above, No. 550.

⁵ See above, No. 534 of H. (?) 48.

⁶ On this day the *tithi* of the date commenced 4 h. 7 m. after mean sunrise.

⁷ This '9' is denoted by a numeral figure.

⁸ Called *Sthīmalā* in No. 562.

⁹ The published text has *śara-karaṇē*.

562.—N. 533.—*Ind. Ant.* Vol. IX. p. 183. Kāṭmāṇḍu inscription of the *Mahārājādhirāja* Jayajōtimalladēva :—

(V. 11).—Sañvān-Nēpālak-ākhyē pūbhuvana-dahanē Kāma-hānē prayātē Māghē śuklē cha Kāmē tithi ८८ viditē Prīti-yōgē cha puṇyē | vārē Pūst-ābhīdhānē Makara-ravi-gatē Yugma-rāśau śasānkē sañvat 533 Māgha-śukla-trayōdaśī Punarvasu-nakshatrē Prīti-yōgē Āditya-vārē.

Sunday, 15th January A.D. 1413; see *ibid.* Vol. XVII. p. 247, No. 3.

Sthitimalla¹ of the solar race married Rājalladēvi; their sons Jayadharmamalla, Jayajōtimalla (married Saṁsārādēvi), and Jayakūrtimalla. The inscription further mentions Jayajōtimalla's son-in-law Jayabhairava (the husband of Jivarakshā), and Jayajōtimalla's son Yakshamalla (governor of Bhaktāpurī), and another (?) son Jayantarāja (described as the son of Jayalakshmi and husband of (?) Jayalakshmi).

563.—N. 757.—*Ind. Ant.* Vol. IX. p. 184. Lalitapattana (near Kāṭmāṇḍu) inscription of Siddhinriśisīhamalla :—

(V. 17).—Nēpāla-varshē svāra-śara-turagair-aṅkitē Phālgunīyē pakshē prāptē valakshē-maraguru-divasē Śaṅkara-rkshē daśamyām

Samvat 757 Phālguna(na)-māsē śukla-pakshē daśamyām tithau Ārdrā-para-Punarvasu-nakshatrē Āyushmān-yōgē Brihaspati-vāsarē.

Thursday, 23rd February A.D. 1637;² see *ibid.* Vol. XVII. p. 250, No. 16.

The king Harisīma;³ in his lineage, Mahēndramalla; his son Śivasīma; his son Hariharasīma, married Lālamatī; their son Siddhinriśisīhamalla.⁴

564.—N. 769.—*Ind. Ant.* Vol. IX. p. 188. Kāṭmāṇḍu inscription of Pratāpa (Jayapratāpamalladēva) :—

Sañvat 769 Phālguna-śukla-śashthīyām tithau Anurādhā-nakshatrē Harshaṇa-yōgē Brihaspati-vāsarē.

Thursday, 22nd February A.D. 1649; see *ibid.* Vol. XVII. p. 250, No. 17.

In the family of Rāmāchandra of the solar race, Nānyadēva;⁵ his son Gaṅgadēva; his son Nriśisīma; his son Rāmasīma; his son Śaktisīma; his son Bhūpālasīma; his son Harasīma;⁷ in his family, Yakshamalla; his son Ratnamalla; his son Sūryamalla; his son Amaramalla; his son Mahēndramalla; his son Śivasīma; his son Hariharasīma; his son Lakshminriśisīma; his son Pratāpa (who defeated Siddhinriśisīhamalla⁸ and others), married Rāpamatī (a sister of Prāṇanārāyaṇa and daughter of Viranārāyaṇa, the son of Lakshminārāyaṇa and grandson of Nārāyaṇa, whose capital was Vihāranagarī) and Rājamatī.

565.—N. 777.—*Ind. Ant.* Vol. IX. p. 189. Kāṭmāṇḍu inscription of the *Mahārājādhirāja* Jayapratāpamalladēva; (composed by the king himself) :—

(V. 30).—Nēpālē sañvatē-smin-haya-giri-munībhīḥ sañyutē Māgha-māsē saptamyām śukla-pakshē Ravidina-sahitē Rōvatī-piksharājē | yōgē śrī-Siddhi(dha)-sañjāt.

Sunday, 11th January A.D. 1657; see *ibid.* Vol. XVII. p. 251, No. 18.

In the solar race, in the family of Rāma's son Lava, there was Harisīma (who dug tanks in Mithilā and settled Nēpāla); his son⁹ Yakshamalla; his son Ratnamalla; his son Sūryamalla; his son Narēndramalla; his son Mahēndramalla;¹⁰ his son Śivasīma; his son Hariharasīma; his son Lakshminarasīma; his son Pratāpamalla.

¹ Called *Jayasthītrājamalla* in No. 561.

² On this day the *tithi* of the date commenced 5 h. 49 m. after mean sunrise.

³ Below, in No. 564, the name is *Harasīma*; but see also No. 562.

⁴ See below, Nos. 564 and 568.

⁵ Read *kṛishṇa*.

⁶ The name *Nānya* occurs below, in No. 647.

⁷ In Nos. 563 and 565 the name is *Harisīma*.

⁸ See No. 563.

⁹ But see above, No. 564; in the same inscription *Narēndramalla* is called *Amaramalla*.

¹⁰ In Nos. 563 and 564 called *Mahēndramalla*.

566.— N. 792.— *Ind. Ant.* Vol. IX. p. 192. Bungmatī (near Kātmāṇḍu) inscription of the Rājā Śrīnivāsa¹:—

Nēpāl-ābdē lōchana-chehhidra-saptē śrī-pañchamyām.

567.— N. 810.— *Ind. Ant.* Vol. IX. p. 191. Kātmāṇḍu inscription² of the queen Riddhilakshmi, the mother of the king Bhūpālēndramalla:—

(V. 3).— Nēpāl-ābdē gagana-dharipi-nāga-yuktē kil-Ōrjē māsē pakshē vidhu-virahitē su-dvitiyā-tithau . . . Ravau.

Sunday, 20th October A.D. 1689; see *ibid.* Vol. XVII. p. 251, No. 19.

568.— N. 843.— *Ind. Ant.* Vol. IX. p. 192. Lalitapattana (near Kātmāṇḍu) inscription of the princess Yōgamatī, recording the consecration of a temple in memory of her son Lōkaprakāsa:—

(V. 10).— Abdē Rāma-prajēsvarāsyā-vasubhir-Māghē-sitē pakshakē Śālē ch-Ōttara phālgunē Śāsadhare vārē dvitiyā-tithau.

Monday, 11th February A.D. 1723; see *ibid.* Vol. XVII. p. 251, No. 21.

Siddhirisimhamallā³ of Lalitapattana; his son Śrīnivāsa;⁴ his son Yōganarōndramalla; his daughter Yōgamatī; her son Lōkaprakāsa.

G.— Inscriptions dated according to the Saptarshi Era, the Era of Buddha's Nirvāna, the Lakshmanasēna Era, the Simha Era, the Hijra Era, the Bengālī San, and the Ilāhi Era.

569.— The [laukika] year 80.— *Ep. Ind.* Vol. I. p. 104. Baijnāth inscription (first *prastāvi*⁵) of the time of the Rājānaka Lakshmanachandra of Kīragrāma, and the reign of the king Jayachandra of Trigarta (Jālandhara); (composed by Rāma, the son of Bhṛīngaka):—

(L. 32).— Saṁvatsarē=śītitamē [pra]sa[anē] Jyaisṭhā[sya] śukla-pratipat-tithau cha | [śrī]ma[j-Ja]yachandra-narēndra-rājyē Rāvē[r-di]nē Rāma-kritā prasāsṭih ||
 . . . [Sakakāla-gat-ābdāḥ]

The year 80 of this date has been taken to correspond to Śaka-saṁvat 726 expired (=A.D. 804-5), which probably is the date of the second Baijnāth *prastāvi*; but for that year the date is irregular.⁶

570.— The [laukika ?] year 30.— *Ep. Ind.* Vol. I. p. 120. Kāngrā Bazar Jaina image inscription of the Śūri Abhayachandra and others of the Rājakula *gachchha*:—

(L. 1).— saṁvat 30.

The year 30 of this date has been taken by Prof. Bühler to correspond, probably, to A.D. 854[-55].

571.— The [laukika ?] year 5.— *Ep. Ind.* Vol. I. p. 192. Kāngrā inscription (containing the Bhavāni-Jvālāmukhi *stōtra* of Rāghavachaitanya), put up during the reign of the king

¹ See below, No. 568.

² "On the upper portion of the same stone is found a hymn to Śiva, in the Bhujānga metre, composed by Śrī-śrī-Jayabhūpālēndramalla."

³ See above, No. 563.

⁴ See above, No. 566.

⁵ For the second *prastāvi* of Baijnāth see above, No. 851 of Ś. 726 (?).— Compare also *Ep. Ind.*, Vol. II. p. 482.

⁶ See *Ind. Ant.* Vol. XX. p. 154, where I have stated that, of all the expired 26th years of the centuries of the Śaka era from Ś. 626 to 1426, only the year Ś. 1126 would yield the desired weekday (Sunday, the 2nd May A.D. 1204).

Samsârachandra [of Trigarta], the son of Karmachandra who was the son of Mēghachandra, under Sâhi Mahammada! :—

(L. 19).—tasmit=Samsârachandraḥ samajani nripatiḥ pañcam-â[bd-â]bhishiktaḥ.

Prof. Bühler has translated *pañcam-âbd-âbhishiktaḥ* by "who was anointed in the fifth year (of the *Lôkabhâta*)," and has taken the year to correspond to A.D. 1429-30.

572.—The [laukika] year 60.—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 9. Notice of a Hariparvat memorial tablet of the reign of Mahammada Sâha (Muḥammad Shâh), dated -

Sain 60 Śrâ vati pra Śukrê | Mahammada-sâha-râjyê ||

Friday, 9th July A.D. 1484; see *Ind. Ant.* Vol. XX. p. 153, No. 9.

573.—Śâstra-s.³ 36.—Notice of a Chambâ inscription; see above, No. 320 of V. 1717.

574.—Śâstra-s. 34 and 36.—Notice of a Chambâ plate of the *Mahârâjâdhirâja* Śri-simhadêva(?); see above, No. 328 of V. 1915 and 1917.

575.—The year 1813 after Buddha's Nirvâṇa.—*Ind. Ant.* Vol. X. p. 342, and Plate Gayâ inscription of Purushôttamasimha, the son of Kâmadvasinha and grandson of Jayatungasinha, of the Kamâ country; (composed by Mañjunandin, the son of Jivanâga and grandson of Vâsudêva, of the Nandin family) :—

(L. 25).—Bhagavati parinirvritê samvat 1813 Kârttika-vadi 1 Vu(bu)dhê ||

With an epoch falling in 638 B.C., this date for the *amânta* Kârttika would correspond to Wednesday, 20th October A.D. 1176.

The inscription mentions Aśôkavalla,³ a king of the Sapâdalaksha mountains, to whom Purushôttamasimha was tributary, and a Chhinda⁴ chief (of Gayâ).

576.—Lakshmanasêna-s. 51.—*Jour. Bo. As. Soc.* Vol. XVI. p. 358, and Sir A. Cunningham's *Mahâbôdhi*, Plate xxviii. A. Bôdh-Gayâ inscription of the *Mahârâja* Aśôkavalladêva⁵ :—

(L. 12).—śrimal-Lakshmanasênasy-âtita-râjyê sain 51 Bhâdra-dinë 29.⁶

577.—Lakshmanasêna-s. 74.—*Ind. Ant.* Vol. X. p. 346, and Plate. Bôdh-Gayâ inscription of a dependant of the prince Daśaratha who was the youngest brother of the *Râjâdhirâja* Aśôkavalladêva, "lord of the Khasa kings of the Sapâdalaksha mountains" :—

(L. 6).—śrimal-Lakshmanasênadêvapâdânâm=âtita-râjyê sain 74 Vaisâkha-vadi 12 Gurau ||

Thursday, 19th May A.D. 1194; see *ibid.* Vol. XIX. p. 7.

578.—Lakshmanasêna-s. 293(?).—*Ind. Ant.* Vol. XIV. p. 190; *Proceedings Beng. As. Soc.* 1895, Plate iii. Bihâr (Darbhâng) (spurious?) plate of the *Mahârâjâdhirâja* Śivasimhadêva, the son of Dêvasimha, [of Mithilâ], recording a grant which was made in favour of the poet Vidyapati; issued from Gajarathapura :—

(L. 6).—La-sain 292(?) || Śrâvâṇa-śukla 7 Gurau || . . . Avdê(bdê) Lakshmanasêna-bhûpati-matê valmi-graha-dvy-anâkitê mâsi Śrâvâṇa-samjûakê muni-tithau pakshê valakshê Gurau |

(L. 24).—sana 807 samvata(t) 1455 Śâkê 132L.

According to Sir A. Cunningham, Muḥammad Saiyid, emperor of Delhi from A.D. 1433-46; see *Archæol. Surv. of India*, Vol. V. p. 168. According to E. Thomas, *Pathan Kings of Delhi*, p. 334, Muḥammad Shâh ibn Farîd reigned from A.D. 1433-43.

² For the different expressions, used to denote years of the Saptarshi era, see *Ind. Ant.* Vol. XX. p. 149 ff.

³ The published text has *Aśôkavalla*, but see *Jour. Bo. As. Soc.* Vol. XVI. p. 358.

⁴ See above, No. 51. For a Bôdh-Gayâ fragmentary inscription of the Chhinda family, which mentions Vallabharâja, his son Dêsarâja, his son Âyichchha (Âditya), etc, see *Ind. Ant.* Vol. IX. p. 143, and Vol. X. p. 346.

⁵ For a short inscription of Aśôkavalla, at Gôpêsvar in Gurhwal, see *Ind. Ant.* Vol. X. p. 345.

⁶ The published text has *Bhâdra-vadi 8 râ 29*. My remarks on the date in *Ind. Ant.* Vol. XXII. p. 107, which were based on this incorrect reading, must be withdrawn now.

For Ś. 1321 expired and the *Kārttikāli* Vikrama year 1455 expired the date regularly corresponds to Thursday, 10th July A.D. 1399 (see *Ind. Ant.* Vol. XVIII. p. 31); but this day would fall in the Bengālī San 806 and in the Hijra¹ year 801 (not 807); and in the Lakshmapasēna year 279 expired (not in 292 or 293; see *ibid.* Vol. XIX. p. 1 ff).

579.—*Siṃha-s.* 32.—Māngrol (Māngalapura) inscription of some members of the Gāhila family, of the reign of the Chaulukya Kumārāpāla; see above, No. 123 of V. 1202

580.—*Siṃha-s.* (?) 58.—*Ant. Remains Bo. Pres.* p. 312. Girnār image inscription :—

(L. 1).—sañ 58 varshē Chaitra-vadi 2 Sōmā.

Monday, 13th March A.D. 1172² (?); see *Ind. Ant.* Vol. XXII. p. 109.

581.—*Siṃha-s.* 60 (?).—Junāgaḍh fragmentary inscription of the time of (?) the Chaulukya Kumārāpāla; see above, No. 504 of Valabhi-s. 850 (?).

582.—*Siṃha-s.* (?) 93.—*Ind. Ant.* Vol. XVIII. p. 109; *Ind. Inscr.* No. 17. Bombay As. Soc.'s plates of the Chaulukya *Mahārājādhirāja* Bhimadēva [II.], issued from Aṇahilapātaka :—

(L. 1).—saṃvat 93 Chaitra-śudi 11 Ravau.

(L. 5).—adya saṃkrānti-parvavi.

With this reading, the date is irregular; but with *vadi* instead of *śudi*, it would, for *Siṃha-s.* 93, correspond to Sunday, 25th March A.D. 1207.—According to Dr. Hultzsch, the inscription probably is one of Bhimadēva I., and the *saṃvat* 93 of the date, therefore, might be intended for *Vikrama-saṃvat* 1093;³ but for that year also the date would be irregular. See *Ep. Ind.* Vol. I. p. 317, and *Ind. Ant.* Vol. XIX. p. 253.

583.—*Siṃha-s.* 96.—Royal As. Soc.'s plates of the reign of the Chaulukya *Mahārājādhirāja* Bhimadēva II.; see above, No. 194 of V. 1266.

584.—*Siṃha-s.* 151.—Vērāval inscription of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja* Arjunadēva; see above, No. 228 of V. 1320.

585.—Mahāmada-s.⁴ 682.—Vērāval inscription of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja* Arjunadēva; see above, No. 228 of V. 1320.

586.—Sana 807 (?).—Bihār (Darbhāṅga) (spurious ?) plate of the *Mahārājādhirāja* Śivasimhadēva, the son of Dēvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati; see above, No. 578 of Lakshmapasēna-s. 293 (?).

587.—Allāi (Ilāhi) year 41.—Inscription in the temple of Vād̐pura-Pārśvanātha at Anhilvād; see above, No. 309 of V. 1651 and 1652.

H.—Undated⁵ Inscriptions, not enumerated above.

588.—*Gupta Inscr.* p. 252, and Plate. Bijayagaḍh (in Bharatpur, Rājputāna) fragmentary inscription⁶ of a *Mahārāja Mahāśērīpati* whose name is lost, of the tribe of the Yauchēyas.

¹ Dates of manuscripts shew that *sana* denotes both the Bengālī San and the Hijra years.

² On this day the *tithi* of the date commenced 1 h. 51 m. after mean sunrise.

³ Compare the plates of Bhimadēva I., above, No. 61 of V. 1096, in which the names of the writer and his father, as well as that of the *śūta*, are the same as in this inscription.

⁴ *Za.* the Hijra year.

⁵ This part of the list (Nos. 588-688) includes 42 inscriptions, dated (apparently) in regular years, and one (No. 671) dated in an *akṣa* year. It also contains three inscriptions (Nos. 682-684), the years of which are distinctly referred to the reign of the *Gāṅḍhya-raṇā*, and six others (Nos. 676-681), the years of which probably belong to the same era, the exact epoch of which has not been ascertained yet. The same era may possibly have been followed in the date of No. 655, the reading of which is doubtful. Regarding the years of the dates of Nos. 606 and 683, the reading of which also is doubtful, I cannot offer any suggestion.

⁶ "Of decidedly early date."

589.—*Ind. Ant.* Vol. X, p. 34, and Plate; *Archæol. Surv. of India*, Vol. XX, Plate xii. Kāmā or Kāmavana (in Bharatpur, Rājputāna) fragmentary pillar inscription¹ of some princes of the Śūrasēna family: Phakka, married Dēyikā; their son Kulabhaṭa, married Draṅgiṇī; their son Ajita, married Apsaraḥpriyā; their son Durgabhaṭa, married Vachchhullikā; their son Durgadāman, married Vachchhikā; their son Dēvarāja, married Yajūikā; their son Vatsadāman.

590.—*Gupta Inscr.* p. 283, and Plate. Lahore² copper seal inscription³ of the *Mahārāja Mahēśvaranāga*, the son of Nāgabhaṭṭa.

591.—*Gupta Inscr.* p. 270, and Plate. Tuśām (in the Pañjāb) rock inscription,⁴ recording the building, by the *Āchārya Sōmatrāta*, of two reservoirs and a house, for the use of the god Viṣṇu.

592.—*Gupta Inscr.* p. 288, and Plate. Nirmaṇḍ (in the Pañjāb) plate⁵ of the *Mahāsāmanta Mahārāja Samudrasēna*:—

(L. 14).—samvat 6 Khē(yai) sudi 10 l.

The *Mahāsāmanta Mahārāja* Varuṇasēna; his son, from Prabālikā, the *Mahāsāmanta Mahārāja* Samjayasēna; his son, from Śikharasvāmīnī, the *Mahāsāmanta Mahārāja* Revishēna; his son, from Mihiralakshmi, the *Mahāsāmanta Mahārāja* Samudrasēna.—The inscription also mentions, as a chief of the past, a *Mahārāja Śarvavarman*.

593.—*Ind. Ant.* Vol. XVII, p. 11. Chambā (in the Pañjāb) plate⁶ of the *Mahārājādhirāja Sōmavarmadēva*, a son of the *Mahārājādhirāja* Śālavāhanadēva (also called Śāhasāṅka, Niḥsāṅkamalla, Maṭamatasīnha, and Karivarsha, born in the family of Śāhilladēva of the Pausha or solar race) and his queen Rarḍhādēvī, and of his successor *Āsatadēva*; issued from Chappakā:—

(L. 27).—pravardhamāna-kalyāṇa-vijayarājyē śrīmad-Āsatadēvīyē samvatsarē prathamē Vaiśākha-sita-[dvi]tiyāyām Śukravārēna.

(L. 30).—pa[ra?]-samvat 11 Bhādrapada-[suti?] 12 [Sa?] . . .

594.—*Ind. Ant.* Vol. XVII, p. 10. Notice of a Chambā (in the Pañjāb) plate⁷ of the *Mahārāja Bhōtavarmadēva*, the successor of the *Mahārājādhirāja* Māṅikyavarman, issued from Chappakā.

595.—*Archæol. Surv. of India*, Vol. XIV, p. 111 ff., and Plate xxviii. Barmāvar (in the Pañjāb) image inscriptions of the *Mahārājādhirāja* Mēruvarman, the son of Divākara-varmadēva, grandson of Balavarmadēva, and great-grandson of Ādityavarmadēva.

596.—*Gupta Inscr.* p. 250, and Plate. Pahlādpur (in the Ghāzīpur district of the North-West Provinces, now Benares College) partly damaged pillar inscription,⁸ with the name of a king (?) Śiśupāla, and that of the Pārthivas (?).

597.—*Gupta Inscr.* p. 271, and Plate. Dēōriyā (in the Allāhābād district of the North-West Provinces, now Lucknow Museum) image inscription,⁹ recording the gift, by the Śākya mendicant Bōdhivarman, of the statue of Buddha on the pedestal of which it is engraved.

598.—*Gupta Inscr.* p. 281, and Plate. Sārṇāth (near Benares, now Calcutta Museum) inscription,¹⁰ recording that the sculpture (representing scenes in the life of Buddha), below which it is engraved, was made by order of the religious mendicant Harigupta.

¹ Of about "the eighth century A.D."

² The seal was bought by Sir A. Cunningham at Lahore, but it is not known where it was originally found.

³ Of "about the end of the fourth century A.D."

⁴ Of about "the end of the fourth, or the beginning of the fifth century A.D."

⁵ Of "about the seventh century A.D."

⁶ Of about the middle of the eleventh century A.D.

⁷ Of about the fourteenth century A.D. (?).

⁸ Of about the fourth century A.D.

⁹ Of "about the fifth century A.D."

¹⁰ Of about "the fifth century A.D."

599.—*Gupta Inscr.* p. 272, and Plate. Kasiâ (in the Gôrâkhpur district of the North-West Provinces) image inscription,¹ recording the gift, by the *Mahâvihârasvâmin* Haribala, of the figure below which it is engraved.

600.—*Ep. Ind.* Vol. I. p. 12, and Plate.² Lakkhâ Maṇḍal (at Maḍhâ in the Jaunsâr Bâwar district of the North-West Provinces) inscription,³ recording the dedication of a Śiva-temple by the princess *Îsvarâ* of the royal race of Singhapura, for the spiritual welfare of her deceased husband *Chandragupta*, a son of a king of Jâlandhara; (composed by Bhaṭṭa Vasudêva, the son of Bhaṭṭa Skanda and grandson of Bhaṭṭa Kshêmasîva).

Among the kings of Singhapura, who belonged to the race of Yadu, there was Sênavarman; his son Âryavarman; his son Dattavarman; his son Pradîptavarman; his son Îsvaravarman; his son Vṛiddhivarman; his son Singhavarman; his son Jala[varman]; his son Yajñavarman; his son Achalavarman-Samaraghaṅghala; his son Divâkaravarman-Mahighaṅghala; his younger brother Bhâskara[varman]-Ripughāṅghala, married Jayavâlî, the daughter of Kapilavardhana; their daughter Îsvarâ, married Chandragupta, a son of a king of Jâlandhara.

601.—*Gupta Inscr.* p. 285, and Plate. Sârûnâth (near Benares, now Calcutta Museum?) fragmentary Vaishṇava inscription⁴ of a king *Prakaṭaditya*, a son of Bâlâditya and Dhavalâ, of Kâsî (?). The inscription mentions at least one earlier Bâlâditya.

602.—*Ind. Ant.* Vol. XX. p. 124.⁵ Lucknow Museum plate of the *Mahâsâmanta* Balavarmadêva, the successor of the *Mahâsâmanta* Pâṇḍuvarmadêva, issued from Bṛihadgriha:—

(L. 12).—samvat 206 | Chaitra-sudi 2 |

603.—*Proceedings Beng. As. Soc.* 1877, p. 72, and Plate; *Ind. Ant.* Vol. XXV. p. 178. Pâṇḍukêśvar (in the Kumâun division of the North-West Provinces) plate of the *Mahârâjâdhirâja* Lalitaśûradêva, issued from Kârttikêyapura:—

(L. 19).—[ut]tarâ[ya]ṇa-sa[in*]kr[â*]ntô(ntau).

(L. 23).—pravardhamâna-vijayarâjya-samvatsarê êkaviṅśatimê⁷ samvat 21 Mâgha-vadi 3.⁸ Nimbara; his son, from Nâśûdêvi, the *Mahârâjâdhirâja* Ishtagaṇa; his son, from Vêgâdêvi, the *Mahârâjâdhirâja* Lalitaśûra, [married] Sâmadêvi.⁹

604.—*Ind. Ant.* Vol. XXI. p. 170; Plate in *As. Res.* Vol. IX. p. 406, and Colebrooke's *Misc. Essays*, Vol. II. p. 247. Gôrâkhpur (in the North-West Provinces, now Bengal As. Soc.'s) plate¹⁰ of the time of *Jayâditya*, the son of Dharmâditya, of Vijâyapura; recording a grant of his minister Madôli, a son of the minister, the great *Sâmanta* Kṛitakîrti. (Composed by the Kâyastha Nâgadatta and his younger brother Vidyâdatta.)

605.—*Ep. Ind.* Vol. I. p. 64. Badâun (in the North-West Provinces, now Lucknow Museum) inscription¹¹ of the reign of the Râshtrakûṭa *Lakhanapâla*; (composed by (?) Gôvindaachandra, the son of Gaṅgâdhara and grandson of Sômêśvara).

In the Pañchâla country, at Vêdâmayûtâ which was ruled by princes of the Râshtrakûṭa family, there was first the king (*varêndra*) Chandra; his son Vigrhapâla; his son Bhuvanapâla;

¹ Of "about the end of the fifth century A.D."

² This inscription had been edited before in *Jour. Roy. As. Soc.* Vol. XX. p. 454.

³ Of about the end of the seventh century A.D.

⁴ Of "about the end of the seventh century A.D."

⁵ This inscription had been edited before in *Jour. Am. Or. Soc.* Vol. VI. p. 598. It may be assigned to about the beginning of the ninth century A.D.

⁶ This '20' is denoted by a numerical symbol, but the following '2' by a numeral figure.

⁷ Read *êkaviṅśatitama*.

⁸ The date perhaps corresponds to the 22nd December A.D. 853; compare *Ind. Ant.* Vol. XXV. p. 178.

⁹ See a fragmentary inscription from Bagêśvar, in *Jour. Beng. As. Soc.* Vol. VII. p. 1058.

¹⁰ Of about the beginning of the tenth century A.D.

¹¹ Of about the thirteenth century A.D.

his son Gôpâla; his sons Tribhuvana[pâla], Madanapâla, and Dêvapâla; Dêvapâla's son Bhitmapâla; his son Sûrapâla; his son Amritapâla; his younger brother Lakhanapâla.—The inscription also gives an account of the Śaiva ascetics Varmaśiva (whose original home was Anahilapâtaka), Mûrtigana, and Īśānaśiva (the eldest son of Vasāvana, a resident of Simhapalli in the Hariyāna¹ country).

606.—*Ind. Ant.* Vol. XVI, p. 99, and Plate. Śirpur (in Khândêsh) fragmentary plate³ of the *Mahârāja Rudradâsa* :—

(L. 9).—varsha 100 (?) 10 8 (?) vaitrayayâ³ 2.

607.—*Jour. Bo. As. Soc.* Vol. XVI, p. 90. Plates⁴ of the Râshîprakrâta *Abhimanyu*, the son of Bhavishya who was a son of Dêvarâja, the son of the *Râjâ Mânâka*; recording a grant which (in the presence of a certain Jayasînha who is described as the chastiser of the Koṭṭa Hariyatsa) was made at Mânapura.

608.—*Archæol. Surv. of West. India*, Vol. IV, p. 133, and Plate lviii, No. 6. Ajaṅṭâ somewhat damaged inscription,⁵ recording the excavation of a cave-temple by the Buddhist mendicant *Buddhabhadra*. The inscription mentions Bhavvirâja and Dêvarâja, the ministers of an *Āsmaka* king; and also the ascetic, the *Sthavira Achala*.

609.—*Gupta Inscr.* p. 280, and Plate. Sâñchi (in the Bhôpâl State of Central India) fragmentary pillar inscription,⁶ appears to have recorded the gift of the pillar by the *Vihârasvâmin Rudra* . . . , the son of Gôsûrasiinhabala.

610.—*Gupta Inscr.* p. 193, and Plate. Ârañg (in the Central Provinces, now Nâgpur Museum) plates of *Mahâ-Jayarâja*, issued from Śarabhapura :—

(L. 24).—pravarddhamâna-vijaya-samvatsara 5 Mâgasira 20 5.

611.—*Gupta Inscr.* p. 197, and Plate. Râypur (in the Central Provinces, now Nâgpur Museum) plates of *Mahâ-Sudêvarâja*, issued from Śarabhapura :—

(L. 12).—uttarâyanê.

(L. 27).—pravarddhamâna-vijaya-samvatsara 10⁷ Mâgha 9⁷

612.—*Jour. Beng. As. Soc.* Vol. XXXV, Part I, p. 196. Samnâlpur (in the Central Provinces) first and second plates only of *Mahâ-Sudêvarâja*, issued from Śarabhapura.

613.—*Jour. Beng. As. Soc.* Vol. XVII, Part I, p. 69. Udaypur (in Gwâlîor) inscription containing a hymn in praise of the sun.

614.—*Archæol. Surv. of India*, Vol. XXI, Plate ix, L. Kâlâhja, rock inscription; mentions a king *Udayana* of the Pâṇḍava family.⁸

615.—*Ep. Ind.* Vol. IV, p. 257. Notice of a Nâgpur Museum fragmentary inscription⁹ of which a rough lithograph and translation are given in *Jour. Bo. As. Soc.* Vol. I, p. 151. The inscription first mentions a king *Sûryaghôsha*; long after him came *Udayana* of the Pâṇḍava family; he had four sons, of whom the eldest was *Indrabala* (?), and the youngest *Bhavadêva*, also called *Rapakêsarî* and *Chintâdurga*. (Composed by Bhâskaraḥṭṭa.)

¹ See above, No. 236.

² Of about "the sixth century A.D." (?). The characters shew "a certain amount of resemblance to the characters used in the Vâskata inscriptions," below, No. 618 ff.

³ *Charitra-dvîṣṭyâjâm* (?).

⁴ From Dr. Bhanu Dâjî's collection; according to Dr. Bhagvanlal Indraji of about the fifth, but according to Dr. Floet of about the seventh century A.D. The letters "resemble those of the Valabhi plates."

⁵ Probably of about "the latter half of the sixth or beginning of the seventh century A.D."

⁶ Of about "the fifth century A.D."

⁷ Expressed by numerical symbols.

⁸ See *Ep. Ind.* Vol. IV, p. 257, note 4.

⁹ Of about the beginning of the eighth century A.D.

616.—*Gupta Inscr.* p. 294, and Plate. Rājim (in the Central Provinces) plates¹ of the lord of Kōsala, the Rājā Tivarādēva (Mahāśiva-Tivararāja), the son² of Nannadēva who was a son of Indrabala, of the family of Pāṇḍu; issued from Śāpura :—

(L. 24).—Jyēshtha-dvādaśyām.

(L. 35).—pravarddhamāna-vijayarājya-samvatsaru 7 Kārttika-divasu ashtā(ṣṭa)mu 8.³

617.—*Ind. Ant.* Vol. XVIII. p. 179; *Archæol. Surv. of India*, Vol. XVII. Plate xviii. A. Sirpur (Śāpura, in the Central Provinces) inscription⁴ of the time of Śivagupta-Bālārjuna; (composed by Kṛishṇanandin, the son of Dēvanandin).

In the lunar race, the king Udayana; his son Indrabala; his son Nannadēva (Nannēśvara); his son Chandragupta; his son Harshagupta; his son Śivagupta-Bālārjuna.⁵

618.—*Gupta Inscr.* p. 234, and Plates. Nachnē-ki-talāī (in the Bundēlkhāṇḍ division of Central India) inscriptions of the Mahārāja Pṛithivishēpa⁶ of (the family of) the Vākātakas, and his feudatory Vyāghradēva.

619.—*Gupta Inscr.* p. 236, and Plate. Chammak (in East Berar, Central India) plates of the Vākātaka Mahārāja Pravarasēna II., recording a grant which was made at the request of Koṇḍarāja, the son of Śatrughnarāja; issued from Pravaraपुरा :—

(L. 60).—samvatsarē-śhṭādaśa(ṣṭ) 10 8 Jyēshthamāsu-śuklapaksha-trayōdaśyā[m*].

The Mahārāja Pravarasēna [I.] of (the family of) the Vākātakas; his son's son—the son of Gautamiputra and of a daughter of the Mahārāja Bhavanāga of the Bhāraṣiyas—the Mahārāja Rudrasēna [I.]; his son, the Mahārāja Pṛithivishēpa; his son, the Mahārāja Rudrasēna [II.]; his son (from Prabhāvatiguptā, a daughter of the Mahārājādhrīrāja Dēvagupta?), the Mahārāja Pravarasēna [II.].

620.—*Gupta Inscr.* p. 245, and Plate. Siwanī (in the Central Provinces) plates of the Vākātaka Mahārāja Pravarasēna II. :—

(L. 18).—pravarddhamāna-rājya-sa[m*]vatsarē | ashtādaśamē⁸ | Phālguṇa(na)-śukla-dvādaśyām.

Genealogy as in No. 619.

621.—*Ep. Ind.* Vol. III. p. 260, and Plate. Dudia (in the Central Provinces) plates of the Vākātaka Mahārāja Pravarasēna II., issued from Pravaraपुरा :—

(L. 28).—samvatsarē trayōvīṣṭatimē⁹ varsh[ā*]-pakshē chaturthē divasē daśamē.

Genealogy as in No. 619.

622.—*Archæol. Surv. of West. India*, Vol. IV. p. 124, and Plate lvii. Ajaṅṭā fragmentary Vākātaka inscription; mentions the kings Vindhyaśakti, Pravarasēna [I.], Rudrasēna [I.], [Pṛ]ithivī[shēna], Pravarasēna [II.], Dēvasēna, and Harishēpa; and the ministers Hastibhōja and Varāhadēva(?).

623.—*Archæol. Surv. of West. India*, Vol. IV. p. 133, and Plate lx. Ajaṅṭā Ghaṭṭōtkacha cave fragmentary inscription; gives the pedigree of Hastibhōja (of the Vallūra clan of Brāhman), the minister of the Vākātaka king Dēvasēna.

¹ Of about the middle of the eighth century A.D.

² According to Dr. Fleet, the adopted son.

³ The '7' is denoted by a numerical symbol, and the '8' by a numeral figure.

⁴ Of about the beginning of the ninth century A.D.

⁵ For cognate fragmentary inscriptions see *Archæol. Surv. of India*, Vol. XVII. Plates xviii. B., xix., and xx. E.

⁶ See No. 619.

⁷ Apparently the son of Ādityasēna of the family of the Guptas of Magadha; see above, No. 552. (For another Dēvagupta see No. 528.)

Read *ashiddāś.*

⁹ Read *trayōvīṣṭatimē.*

624.— *Archæol. Surv. of West. India*, Vol. IV. p. 129, and Plate lvi. Ajaṅṭā fragmentary inscription of a family of kings subordinate to the **Vākātakas** (?); mentions **Dhītarāshtra**, **Harisāmba**, **Śaurisāmba**, **Upēndragupta**, **Kācha** [I.], **Bhikṣuṇḍāsa**, **Nilāḍasa**, **Kācha** [II.], **Kṛṣṇapāḍasa**, and **Ravisāmba**; and [the **Vākātaka** ?] **Harishēpa**.

625.— *Gupta Inscr.* p. 280, and Plate. Calcutta Museum¹ fragmentary image inscription,² recording the gift, by the Śākya mendicant **Dharmadāsa**, of the image of Buddha on the pedestal of which it is engraved.

626.— *Gupta Inscr.* p. 282, and Plate. Bōdh-Gayā (now Calcutta Museum) image inscription,³ recording the gift, by the two Śākya mendicants **Dharmagupta** and **Damshṭrasēna** of **Tishyāmratīrtha**, of the statue of Buddha on the pedestal of which it is engraved.

627.— *Gupta Inscr.* p. 284, and Plate. Rōhtāsgaḍh (in Bengal) stone seal-matrix of the **Mahāsāmanta Śasāṅkadēva**.⁴

628.— *Ep. Ind.* Vol. II. p. 345. Dudhpani (in Bengal) rock inscription⁵ of **Udayamānadēva**; mentions a king of Magadha, named **Ādisimha**, and the three brothers **Udayamāna**, **Śrīdhautamāna** and **Ajitamāna**,⁶ who, originally merchants of **Ayōdhyā**, were made **Rājās** of the three villages **Bhramaraśālmali**, **Nabhūtishapḍaka**, and **Chhīngalā**.

629.— *Proceedings Beng. As. Soc.* 1890, p. 192, and Plate ii. Inscription⁷ from a stone found at **Mudgalāsrama**, **Kaṣṭhavarāṅi-gḥāt**, **Mungī**; mentions a king (*scripsit*) **Bhagīratha** :—

(L. 4).— . . . samvat 3(?).⁸

630.— **Rājēndralāl Mitra's Buddha-Gayā**, p. 195. and Plate xl. Bōdh-Gayā (now Calcutta Museum) inscription of the **Rāshṭrakūṭa**⁹ **Tuṅga-Dharmāvalōka**, the son of **Kīrtirāja** who was a son of **Nanna-Guṇāvalōka**.¹⁰ :—

(L. 20).— samvat 15 Śrāvāṇa(?)-dina(?)—pañchamyañi |

631.— *Archæol. Surv. of India*, Vol. I. Plate xiii. 1, and Vol. III. p. 120. **Nālandā** image inscription of the reign of the **Mahārājādhirāja Gōpāla** :—

(L. 1).— samvat 1 (?) Āśvina-śudi 8 paramabhāṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Gōpāla-rājani (?).

632.— **Sir A. Cunningham's Mahābōdhi**, Plate xxviii. 2. Bōdh-Gayā image inscription of the reign of **Gōpālādēva** :—

(L. 4).— śrī-Gōpālādēva-rājyā . . . (?).

633.— *Proceedings Beng. As. Soc.* 1880, p. 80; **Sir A. Cunningham's Mahābōdhi**, Plate xxviii. 3. Bōdh-Gayā inscription of the reign of **Dharmapāla** :—

(L. 7).— Śhaḍvīṣatitamē¹¹ varshē Dharmapālē mahībhujī Bhādra-va(ba)hula-pañchamyañi sūnōr=Bhāskarasy=āhani (?) ||

634.— *Jour. Beng. As. Soc.* Vol. LXIII. Part I. p. 53. and Plates; *Ep. Ind.* Vol. IV. p. 247, and Plate of seal. **Khālimpur** (now Bengal As. Soc.'s) plate of the **Mahārājādhirāja Dharmapālādēva**, recording a grant which was made at the request of the **Mahāsāmantādhipati Nārāyaṇavarman**; issued from **Pāṭaliputra** :—

(L. 60).— abhivarddhamāna-vijayarājyē samvat 32 Mārga-dināni 12 ||

¹ There is no information as to where the inscription was found.

² Of about "the fifth century A.D."

³ Of about "the sixth century A.D."

⁴ According to **Dr. Fleet** "the age of the characters would justify us in identifying him with the **Śasāṅka**, king of **Karnasuvarna** in Eastern India—the contemporary and murderer of **Rājyavardhana II.** of **Kanauj**,—who is mentioned by **Hünen Tsiang** as a persecutor of the Buddhists."

⁵ Of about the eighth century A.D.

⁶ For two **Māna** princess of **Magadha** see above, No. 362 of **Ś. 1059**.

⁷ Of about the tenth century A.D.

⁸ The published translation has *samvat 13*.

⁹ Compare below, Nos. 635 and 640.

¹⁰ Compare *Ind. Ant.* Vol. IX. p. 143, note 3.

¹¹ Read *shadviṣatē*.

Dayitavishnu; his son Vapyata; his son Gôpâla [I.], married the Bhadra king's daughter Dêddadêvi; their son Dharmapâla.— The inscription mentions the *Yuvarâja* Tribhuvanapâla as the *dâtaka* who communicated Nârâyanavarman's request to Dharmapâla.

635.—*As. Res.* Vol. I. p. 123, and lithograph; *Ind. Ant.* Vol. XXI. p. 254. Mungir plate of the *Mahârâjâdhirâja Dêvapâladêva*, issued from Mudgagiri :—

(L. 46).— samvat 33 Mârga-dinë 21 |

Gôpâla [I.]; his son Dharmapâla, married Rannâdêvi, a daughter of the Râshtrakûta¹ Parabala; their son Dêvapâla.— The inscription mentions, as *dâtaka*, Dêvapâla's son, the *Yuvarâja Râjyapâla*.

636.—*Ind. Ant.* Vol. XVII. p. 309, and Plate. Ghôsrâwâ (now Bihâr Museum) Buddhist inscription, of the time of king Dêvapâla.

637.—*Archæol. Surv. of India*, Vol. III. Plate xxxvi. Gayâ inscription of the time of Nârâyanapâladêva :—

(L. 15).— Śrī-Nârâyanapâladêva iti yah râjñas-tasya guṇ-âmalasya mahataḥ samvatsarê saptamê Vaiśākhyâ[ū]

638.—*Ind. Ant.* Vol. XV. p. 305; *Jour. Beng. As. Soc.* Vol. XLVII. Part I. Plates xxiv. and xxv. Bhâgalpur (now Bengal As. Soc.'s) plate of the *Mahârâjâdhirâja Nârâyanapâladêva*, issued from Mudgagiri :—

(L. 47).— samvat 17 Vaiśākha-dinë 9.

Gôpâla [I.]; his son Dharmapâla (after defeating Indrarâja and others, gave the sovereignty of Mahôdaya (Kananj) to Chakrâyudha²); his younger brother Vâkpâla; his son Jayapâla; his elder brother Dêvapâla; Jayapâla's son Vighrapâla [I.], married the Hahaya princess Lajjâ; their son Nârâyanapâla.

639.—*Ep. Ind.* Vol. II. p. 161, and Plate. Badâl pillar inscription of the time of Nârâyanapâla; mentions Dharma[pâla], Dêvapâla, Śûrapâla, and Nârâyanapâla.

640.—*Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 82. Dinâjpur plate of the *Mahârâjâdhirâja Mahipâladêva*,³ issued from Vilâsapura (P) :—

(L. 49).— viśu (shu)va-saṁkrântau.

(L. 53).— samvat . . [na P]-dinê . . .

Genealogy as far as Nârâyanapâla as in No. 638; his son Râjyapâla, married Bhâgyadêvi, a daughter of the Râshtrakûta Tuṅga;⁴ their son Gôpâla [II.]; his son Vighrapâla [II.]; his son Mahipâla.

641.—*Archæol. Surv. of India*, Vol. III. p. 122, and Plate xxxvii. 5; *Ind. Ant.* Vol. IX. p. 114. Bôdh-Gayâ inscription of the reign of Mahipâladêva :—

(L. 2).— paramasangata-śrīman-Mahipâladêva-pravarddhamâna-vijayarâjyê êkādasamê⁵ samvatsarê abhikikhya pañchamyâm tithau.

642.—*Proceedings Beng. As. Soc.* 1879, p. 221; *Archæol. Surv. of India*, Vol. III. Plate xxxvii. Gayâ Kṛishṇa-Dvârikâ temple inscription of the reign of Nayapâladêva :—

(L. 18).— Samasta-bhūmaṇḍala-râjya-bhâram-âvi(bi)bhrati śrī-Nayapâladêvê | vilikhyamânê dasa-pañcha-saṁkhya-samvatsarê siddhim-agâch=cha k[rtt]jij ||

The inscription mentions Śûdraka⁶ and Viśvâditya.

¹ The Râshtrakûta family, here referred to, may be the one mentioned above, in No. 630.

² Compare *Ind. Ant.* Vol. XX. p. 187.

³ See above, No. 59 of V. 1083.

⁴ See above, No. 630.

⁵ Read *êkadâsê*.— In the Bihâr Museum there is another (Buddhist) inscription (of which I possess Dr. Fleet's impressions) of the eleventh year (*samvat 11*) of the reign of Mahipâladêva; see *Archæol. Surv. of India*, Vol. III. p. 123.

⁶ See below, No. 643.

643.— *Ind. Ant.*, Vol. XIV. p. 166, and Vol. XXI. p. 100. Âmgâchhî (now Bengal As. Soc.'s) plate of the *Mahârâjâdhirâja Vîgrahapâladêva* III. :—

(L. 40).— sômagrâha- . . .

(L. 42).— samvat 13 (or 12 P) Chaitra-dinê 9.¹

Genealogy as far as Mahîpâla as in No. 640; his son Nayapâla; his son Vîgrahapâla [III.].²

644.— *Ep. Ind.* Vol. II. p. 350, and Plates. Kamauli (now Lucknow Museum) plates of the *Mahârâjâdhirâja Vaidyadêva* of Prâgjyôtisha,³ a subordinate or feudatory of the Pâla *Kumârâpâla* of Gauḍa; (composed by Manôratha, the son of Murâri) :—

(L. 46).— Êtasmai śâsanam prâdâd=Vaidyadêva-kshitiśvarah | Vaisâkhê viśu(shu)-[va*]tyân=cha svarg-ârthan Hari-vâsarê ||

(L. 51).— chaturth-âbda sam Vaisâkha-prathamâ-dinâ.

(L. 53).— sam 4 sūryya-gatyâ Vaisâkha-dinê 1 ni.

The inscription mentions, in the solar race (*Mihirasya vaṁśe*) and Pâla family (*kula*), the kings of Gauḍa Vîgrahapâla [III. P], his son Râmapâla⁴ (who killed Bhîma of Mithilâ), and his son Kumârâpâla; and their ministers Yôgadêva, his son Bôdhidêva, and his son Vaidyadêva, of whom the last was appointed by Kumârâpâla to rule the eastern country, in the place of Tiṅgyadêva.

645.— *Archæol. Surv. of India*, Vol. III. p. 125, and Plate xlv. 17. Jaynagar image inscription of the reign of *Madanapâladêva*⁵ :—

(L. 4).— śrîman-Madanapâladêva-râjyê samvat 19 (P) Âśvina 30 (P).

646.— *Ind. Ant.* Vol. XVI. p. 64. Gayâ inscription⁶ of a king (*narêndra*) *Yakshapâla*, the son of Viśvarûpa who was the son of Śûdraka,⁷ of Gayâ; (composed by Murâri⁸ of the Âgîgrâma family).

647.— *Ep. Ind.* Vol. I. p. 307, and Plate. Deopara (in the Râjshâhî district of Bengal, now Calcutta Museum) inscription of Vijayasêna; (composed by Umâpatidhara, and engraved by the *Râpnaka* Śûlapâni, the son of Brihaspati and grandson of Manadâsa).

In the lunar race were Virasêna and other southern rulers. In that Sêna lineage there was Sâmantasêna, 'the head-garland of the clan of Brahmakshatriyas'; his son Hêmantasêna, married Yasôdêvi; their son Vijayasêna (defeated Nânya,⁹ Vira, and other kings).

648.— *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 11, and Plates. Tarpandighî plate of the *Mahârâjâdhirâja Lakshmapasênadêva*, the successor of the *Mahârâjâdhirâja Ballâlasênadêva*; issued from Vikramapura :—

(L. 56).— sam 3 Bhâdra-dinê 2.¹⁰

In the lunar race, Hêmantâ of the Sêna family; his son Vijayasêna; his son Ballâlasêna; his son Lakshmapasêna.

¹ The equivalent of the date (the 2nd March A.D. 1086), suggested by me in *Ind. Ant.* Vol. XXII. p. 108, is not satisfactory.

² Another inscription of the 12th year (*samvat 12 Mârga-dinê 18*) of the reign of a Vîgrahapâla is mentioned in *Archæol. Surv. of India*, Vol. III. p. 121.

³ In the published version Vaidyadêva is described as 'king of Kâmarûpa,' but according to the original the *Kâmarûpa maṇḍala* was only part of the Prâgjyôtisha *bhukti*.

⁴ For an inscription of the second year (*samvat 2 Vaisâkha-dinê 28*) of Râmapâla see *Archæol. Surv. of India*, Vol. III. p. 124.

⁵ *Ibid.* p. 124 mention is made of an inscription of the third year (*sam 3 Vaisâkha-dinê 24*) of the reign of Madanapâla. And inscriptions of the eighth year (*samvat 8*) and of the 19th year (*sam 19 Vaisâkha-andi 5*) of king *Mahêndrapâla* are mentioned *ibid.* pp. 123 and 124.

⁶ Of about the 12th century A.D.

⁷ This name occurs above, in No. 644.

⁸ This name occurs above, in No. 644.

⁹ The same name occurs above, in No. 642.

¹⁰ This name occurs above, in No. 564 of N. 769.

¹⁰ The published text has *sam 7 Bhâdra-dinê 8*.

649.— *Jour. Beng. As. Soc.* Vol. VII. p. 43, and Plate xlv. Bâkergañj plate of the *Mahārājādhirāja Viśvarūpasēnadēva*,¹ lord of Gauḍa, the successor of the *Mahārājādhirāja Lakshmapasēnadēva*, lord of Gauḍa, issued from near Jambugrāma :—

(L. 56).— *tri(?)tīyāvdi(bdī)ya-Jyaisṭhādīnā*.

(L. 65).— *saṁ 3 Jyaisṭha-dīnē . . .*

In the lunar race, Vijayasēna; his son Ballāśēna; his son Lakshmapasēna, married . . . (?) ; their son Viśvarūpa (Viśvarūpasēna).

650.— *Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 9, and Plates. Madanapāḍa plate of the *Mahārājādhirāja Viśvarūpasēnadēva*, lord of Gauḍa, the successor of the *Mahārājādhirāja Lakshmapasēnadēva*, lord of Gauḍa, issued from near Phalgugrāma :—

(L. 51).— *chaturdāśīyāvdi(bdī)ya-Bhādrādīnā*.

(L. 60).— *saṁ 14 Āśvina-dīnē 1*.

Genealogy as in No. 649.

651.— *Proceedings Beng. As. Soc.* 1885, p. 51, and Plate. Dacca (Ashrafpur, in Eastern Bengal, now Bengal As. Soc.'s) plate² of the king (*nripati*) Dēvakhaḍga :—

(L. 15).— *saṁvat 10 3 Vaiśākha-di 10 3.*³

652.— *Jour. Beng. As. Soc.* Vol. IX. p. 767, and Plate with specimen of letters and seal. Tējpur (Assam) plates of the *Mahārājādhirāja Vanamālavarmadēva* of Prāgyōtisha, dated "saṁvat 19" (?).

From Ādivarāha (Vishṇu) and the Earth sprang Naraka; his sons Bhagadatta and Vajradatta. In the lineage of Bhagadatta,⁴ Prālambla, married Jīvadā; their son Ha[r]jara, married Tārā; their son Vanamāla.⁵

653.— *Proceedings Beng. As. Soc.* 1880, p. 148, and Plates. Sylhet (Assam) plates of Kēsavadēva :—

(L. 55).— *Pāṇḍavakulādīpāl-ābda (?) 4328 (?)*.

In the lunar race, Kharavāna (?); his son Gōkula (? Gōlhaṇa); his son Nārāyaṇa; his son Gōvinda-Kēsavadēva.

654.— *Proceedings Beng. As. Soc.* 1880, p. 152, and Plates. Sylhet (Assam) plates of Iśānadēva; (composed by Mādharma of the Dāsa family) :—

(L. 32).— *saṁ 17 Vaiśākha-dīnē 1*.

In the lunar race, Gōkula (? Gōlhaṇa); his son Nārāyaṇa; his son Kēsavadēva; his son Iśānadēva.

655.— *Jour. Beng. As. Soc.* Vol. XL. Part I. p. 165, and Plateii. Bāmanghātī (in Orissa, now Calcutta Museum) plate of Ranabhañjadēva, the son of Dighbhañja who was the son of Koṭṭabhañja, of the Bhañja family :—

(L. 36).— *saṁvat 200⁶ (?) 80 8 Pushya-śudī 17(?)*.

¹ This name was by Prinsep misread as *Kēsavasēna*, which was supposed to have been substituted in the plate for, perhaps, *Mādhasasēna*.

² Another plate from the Dacca district (purchased by the Bengal As. Soc.), also dated in "saṁvat 19," is mentioned in the *Proceedings Beng. As. Soc.* 1890, p. 242, and 1891, p. 119; it does not seem to have been published yet.

³ Both times the '10' is denoted by a numerical symbol and the '3' by a numeral figure.

⁴ For a king Bhagadatta or Bhagadatta kings see above, No. 541.

⁵ The inscription also, before Prālambla, appears to mention a line of kings commencing with Śālastambha and ending with Harisha (Harsha?), but, to enable one to give a reliable account of its contents, it requires to be re-edited.— Compare below, Nos. 711-714.

⁶ The symbol, used here, is exactly like the *akshara 14*, and has been taken to denote 200; but I doubt this being correct.

⁷ Expressed by a numeral figure (which may possibly be 7).

656.— *Jour. Beng. As. Soc.* Vol. XL, Part I. p. 168, and Plate iii. Bāmanghātī (now Calcutta Museum) plate of Rājabhañjadēva, the son of Raṣabhañja who is described here as the son of Koṭṭabhañja, of the Bhañja family.

657.— *Jour. Beng. As. Soc.* Vol. VI, p. 659, and Plate xxxii. Gūmstr (in the Gañjam district) plates of Nētrībhañjadēva, the son of Raṣabhañjadēva and grandson of Śatrukhañjadēva, of the Bhañja family :—

(L. 36).— samvat (?) Māgha-śudī (?) [saptami?]¹

658.— *Jour. Beng. As. Soc.* Vol. LVI, Part I, p. 159, and Plate ix. Orissa (?) plates of the Mahārāja Vidyādharaḥaṇjadēva, the son of Śīlībhañjadēva,² grandson of Diva(?)bhañjadēva and great-grandson of Vra(?)pabhañjadēva, of the Bhañja family.

659.— *Ep. Ind.* Vol. III, p. 341, and Plate. Paṭṇā³ (now Bengal As. Soc.'s) plates of the Mahārājādhirāja Mahā-Bhaguptarājadēva [L.] Janamējayadēva, lord of Trikalīṅga, the successor of the Mahārājādhirāja Śīvaguptadēva, of the family of the Moon; issued from Katakā :—

(L. 39).— mahārājādhirāja-paramēśvara-śrī-Janamējayadēvasya vijaya-rājyē samva-
chchharā⁴ śhaśtīhē⁵ āśhāḍha-māsē sita-pakshē t[*]tīhāv-ashṭamyaṁ yatr-āṅkatō-pi samvat
6 Δ(Δ)ābhāḍha-śudī 8.

660.— *Ep. Ind.* Vol. III, p. 347, and Plate. Kaṭak (Cuttack, or Chaudwār, in Orissa) plates of the Mahārājādhirāja Mahā-Bhaguptadēva [L.], lord of Trikalīṅga,⁶ the successor of the Mahārājādhirāja Śīvaguptadēva, of the family of the Moon; issued from Katakā :—

(L. 43).— mahārājādhirāja-paramēśvara-Sōmakulatilaka-Trikalīṅgādhipati-śrī M ā h ā -
Bhaguptadēva-pādapaḍma-pravarddhamāna-vijayarājyē śkatrīnsaptimē⁷ sāmvatśarē |
Mārgga-śudī tithau trayōdaśyām yatr-āṅkēn-āpi samvat 31 Mārgga-śudī 13.

661.— *Proceedings Beng. As. Soc.* 1882, p. 11; *Ep. Ind.* Vol. III, p. 346. Other Kaṭak (or Chaudwār, now Bengal As. Soc.'s) plates of the Mahārājādhirāja Mahā-Bhaguptadēva [L.]; of the same date.

662.— *Ep. Ind.* Vol. III, p. 346. Notice of other Kaṭak (?) plates of the Mahārājādhirāja Mahā-Bhaguptadēva [L.]; of the same date.

663.— *Ep. Ind.* Vol. III, p. 351; *Jour. Beng. As. Soc.* Vol. XLVI, Part I, p. 153, and Plate x. Kaṭak plates of the Mahārājādhirāja Mahā-Sīvaguptarājadēva Yayātirājadēva, lord of Trikalīṅga, the son and successor of the Mahārājādhirāja Mahā-Bhaguptarājadēva [L.] Janamējaya, of the family of the Moon; issued from Vinitapura :—

(L. 63).— mahārāja-paramēśva[rā*]-Sōmakulatilaka-Trikalīṅgādhipati-śrī Ja(ya)yātirāj a -
dēva-pravarddhamāna-vē(vi)jayarājyē navamē samvatśarē 9 Jyēśhṭha-śī(si)ta-trayō-
daśyā[m] 13⁸

664.— *Ep. Ind.* Vol. III, p. 356, and Plate. Kaṭak (?) plates of the Mahārājādhirāja Mahā-Bhaguptarājadēva [L.] Bhīmarathadēva, lord of Trikalīṅga, the son and successor of the Mahārājādhirāja Mahā-Sīvaguptarājadēva Yayāti (who himself was the son of Janamējaya), of the family of the Moon; issued from Yayātingara :—

(L. 42).— sūrya-grahāṇē.

¹ The date probably contains numerical symbols.

² In *Ep. Ind.* Vol. III, p. 363, l. 33, mention is made of a place Śīlībhañjapattī in the Ōṅra country.

³ A Native State, attached to the Sambalpur district, Central Provinces.

⁴ But when the grant was issued, the king was at Mūrasīma.

⁵ Read *sāmvatśarē śhaśtīhē*.

⁶ He is also called *Kōlāṅdra*, 'lord of Kōśāla.'

⁷ Read *śkatrīnsaptimē sāmvatśarē*.

⁸ In *Ep. Ind.* this '13' is taken to be denoted by numerical symbols for 10 and 3, but in my opinion the plate contains numeral figures for 1 and 3.

(L. 70).—mahārājādhirāja-paramēśvara-Sōmakulatilaka-Trikaliṅgādhipati-śrī-Bhīmarathadēvasya pravarddhamāna-vijayarājyē tṛiti(tī)[ya*]-samvatsarē Mārgaśrīṣhamāsiya-śuklapaksh[ē*] tīthau tṛit[ī*]jyāyām yatv-āṅkēn-āpi samvat 3 Mārga-sudi 3 ḥ||

665.—*Ep. Ind.* Vol. IV. p. 258, and Plate. Kudopali (in the Sambalpur district of the Central Provinces, now Nāgpur Museum) plates of the *Rāṇaka* Puñja, the son of Vōḍā (?), of the Māthara family; of the reign of the *Mahārājādhirāja* Mahā-Bhavaguptarājadēva [II.], lord of Trikaliṅga, the successor of the *Mahārājādhirāja* Mahā-Śivaguptarājadēva, of the family of the Moon, residing at Yayātinagara; issued from Vā(?)maṇḍāpāṭī:—

(L. 4).—-mā(ma)hārājādhirāja-paramēśvara-Sōmakulatilaka-Tri(tri)kaliṅgādhipati-śrī-Mahā-Bhavaguptarājadēva-mahī-pravarddhamāna-kalyāna(ṇa)vijayarājyē trayōdaśa-samvatsarē ā(a)tr-āṅkē samvata(t) 13.

666.—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 125. Puri (in Orissa) plates¹ of the *Mahārāja* Kulastambhadēva or Rala(ṇa?)stambhadēva (?).

667.—*Ep. Ind.* Vol. III. p. 313, and Plate. India Office plate of the *Mahārājādhirāja* Vijayarājadēva, issued from (?) Kaṭaka.

The inscription mentions the *Mahārājās* Lachchhidēvi and Hamāindēvi.

668.—*Jour. Beng. As. Soc.* Vol. VII. p. 558, and Plate xxiv. Bhuvanēśvar (in Orissa) partly damaged inscription of the reign of the *Mahārājādhirāja* Uddyōtakēsarinājadēva, lord of Trikaliṅga; (composed by Bhaṭṭa Purushōttama):—

(L. 20).—-śrīmad-Uddyōtakēsarinājadēvasya vijaya-rajyē samvat 18 Phālguna-sudi 3 . . .

According to the published text the inscription mentions Janamējaya² of the lunar race, his son Dīrgharava, and his son Apavāra who died childless; after him, Vichitravīrya (another son of Janamējaya), his son Abhimanyu, his son Chaṇḍihara, and his son Uddyōtakēsarin, whose mother was Kōlāvati of the solar race.

669.—*Jour. Beng. As. Soc.* Vol. VI. p. 89, and Plate vii. with specimen facsimile. Bhuvanēśvar (in Orissa) inscription, being a *prastāvi* of Bhaṭṭa Bhavadēva, surnamed Bālavālabhībhujaṅga,³ a minister of Harivarmadēva; (composed by Vāchaspati). Dated "samvat 32" (?).

670.—*Jour. Beng. As. Soc.* Vol. VI. p. 280, and Plate xvii. with specimen facsimile; also Vol. LXVI. Part I. p. 18. Bhuvanēśvar (in Orissa) inscription of the time of the Gaṅga Aniyānabhīma of Trikaliṅga; (composed by Udayana).

The inscription first mentions the *Rājaputra* Dvārādēva (in the *gōtra* of Gautama), his son Mōladēva, his son Abhirāma, and his son and daughter Svapnēśvara and Suramā; and then Chōḍagaṅga of the lunar race, his son Rājarāja who married Suramā, and Rājarāja's younger brother Aniyānabhīma.⁴

671.—*Ind. Ant.* Vol. I. p. 355, and Plate. Balasor (in Orissa) plate of the *Mahārāja* Purushōttamadēva:—

(L. 7).— ē 5 aṅka Mēsha di 10 am Sōma-bāra grahaṇa-kālē.⁵

672.—*Ep. Ind.* Vol. IV. p. 199. Gañjām plates of the Gaṅga *Mahārājādhirāja* Mahārāja Prithivivarmadēva, the son of Mahindravarmadēva, of Kaliṅga; issued from Śvētka (?):—

(L. 18).— vishuka(ṇa)-saṅkrānyā(ntyām).

¹ The plates may be compared with those of the *Mahārāja* Prithivivarmadēva, below, No. 672.

² This name occurs above, in Nos. 659, 663 and 664.

³ See Prof. Eggeling's *Catalogue*, No. 1725.

⁴ He is the king (?) in No. 367 above.

⁵ The equivalent of the date (Monday, the 7th April A.D. 1483), given by me in *Ind. Ant.* Vol. XXII. p. 108, is not satisfactory.

673.— *Ep. Ind.* Vol. III. p. 43. Buguḍa (in the Gañjām district, now Madras Museum) plates of Mādhavavarman, issued from Kaiṅḍā :—

(L. 37).— sūryagrah-ōparāgēna.

The inscription mentions Pulindasēna, 'famous amongst the peuples of Kalinga;' Śailōdbhava; Raṇabhīta; his son Sainyabhīta [I.]; Yaśōbhīta; his son Sainyabhīta [II.]; and his son Mādhavavarman.

674.— *Ep. Ind.* Vol. IV. p. 144, and Plate. Kōmarti (in the Gañjām district) plates of the *Mahārāja* Chaṇḍavarman,¹ lord of Kalinga, issued from Simhapura :—

(L. 20).— saivatsaraḥ shashṭhaḥ 6³ Chaitrāmāsa-sukla-pañchami(mā)-divasaḥ ||

675.— *Ind. Ant.* Vol. XIII. p. 49, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the *Mahārāja* Nandaprabhājanavarman, lord of the whole of Kalinga, issued from Śārapalli.

676.— Gāṅgēya-s. (P) 87.— *Ep. Ind.* Vol. III. p. 128, and Plate. Achyutapuram (in the Gañjām district, now Madras Museum) plates of the Gāṅga *Mahārāja* Indravarman Rājasimha of Kalinga, issued from Kaliṅganagara :—

(L. 13).— udag-ayanē.

(L. 22).— pravarddhamāna-vijayarājya-saivatsaraḥ saptāṣṭi[h*] 80 7 Chaitr-āmāvāsyām |

677.— Gāṅgēya-s. (P) 91.— *Ind. Ant.* Vol. XVI. p. 134; *Ind. Inscr.* No. 18. Parlā-Kimeḍi (in the Gañjām district, now Madras Museum) plates of the Gāṅga *Mahārāja* Indravarman Rājasimha of Kalinga, issued from Kaliṅganagara :—

(L. 18).— pravarddhamāna-vijayarājya-saivatsaraḥ ēkā(ka)navati[h*] 90 1 Māgha-dina trīṣatima 30.

678.— Gāṅgēya-s. (P) 128.— *Ind. Ant.* Vol. XIII. p. 120, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga *Mahārāja* Indravarman of Kalinga, issued from Kaliṅganagara :—

(L. 10).— Mārgaśira-paurnṇamāsyām sōm-ōparāgē.

(L. 20).— pravarddhamāna-vijayarājya-sambatsaraḥ 100 20 8 Chaitra-di 10 5.

679.— Gāṅgēya-s. (P) 148 (P).— *Ind. Ant.* Vol. XIII. p. 123, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga *Mahārāja* Indravarman [of Kalinga], issued from Kaliṅganagara :—

(L. 15).— Māgha-saptamāyām.

(L. 23).— pravarddhamāna-vijayarājya-saivatsaraḥ 100 40 6 (P)⁴ Māgha-di 10 ḥ(P).

680.— Gāṅgēya-s. (P) 183.— *Ep. Ind.* Vol. III. p. 131, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga *Mahārāja* Dēvēndravarmān, the son of Jupānava, of Kalinga, issued from Kaliṅganagara :—

(L. 11).— Māgha-māsy-udag-ayanē śuch(kl)-āshṭamāyām.

(L. 25).— pravarddhamāna-vijayarājya-sambachhara-śatam⁵ trivāsite⁶ 100 80(P) 3(P)⁷ Śrāvāṇē māsi divē viṅṣati⁸ 2 0.

681.— Gāṅgēya-s. (P) 254.— *Ind. Ant.* Vol. XVIII. p. 144, and Plate. Vizagapatam plates of the Gāṅga Dēvēndravarmān, the son of the *Mahārāja* Anantavarman, of Kalinga, issued from Kaliṅganagara :—

(L. 13).— ayana-pu(ph)rvvakam.

¹ See below, No. 686.

² Denoted by a numerical symbol.

³ Read *saivatsardh*.

⁴ The numerical symbol, employed in the original, seems to me to be the symbol for '8' rather than that for '6.' The following '10 ḥ' may really be '10 2.'

⁵ Read *saivatsara*.

⁶ Read *tryaṣṭiṭi*.

⁷ The writer, in my opinion, has wrongly employed the numerical symbols for '8' and '30,' instead of those for '80' and '3.' The following 20 he has denoted by the symbol for '2' and the sign for nought.

⁸ Read *dinē viṅṣṭi*.

(L. 27).— samvachchha(tsa)ra-sata-dvayê chatushpañchâ(ñchâ)ś-ābhyadhikê 254¹
Phālguna(na)-prathama-pakshê pratipadi.

682.— Gāngēya-s. 51 (?).— *Ind. Ant.* Vol. XIII. p. 275, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gaṅga Dēvēndravarmadēva, the son of the *Mahārāja* Anantavarmadēva, issued from Kaliṅgānagara :—

(L. 15).— sū[r*]yagrah-ōparāgē.

(L. 22).— Gāngēyavañśa²-pravardhamāna-vijayarāja-saivatsaram=ēkapañchâ(ñchâ)śa[m*].

683.— Gāngēya-s. 304.— *Ep. Ind.* Vol. III. p. 18, and Plate. Alamaṇḍa (in the Vizagapatam district) plates of the Gaṅga Anantavarmadēva, the son of the *Mahārāja* Rājēndravarman, issued from Kaliṅgānagara :—

(L. 18).— su(sū)ryagrah-ōparāgō . . .

(L. 28).— G[ā*]ṅgēyavañśa²-pravardham[ā]na-vijayarāja-samvachhrara-sat[ā] tṛiṇi
chatur[ō]tarā.³

684.— Gāngēya-s. 351.— *Ind. Ant.* Vol. XIV. p. 11, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gaṅga Satyavarmadēva, the son of the *Mahārāja* Dēvēndravarman, of Kaliṅga, issued from Kaliṅgānagara :—

(L. 17).— sū[r*]y-ōparāgē.

(L. 34).— Gāngēyavansa²-samvachchha(tsa)ra-sata-tray-aikapañchāsa(śa)t.⁴

685.— *Ep. Ind.* Vol. III. p. 223, and Plate. Parlā-Kimeḍi (in the Gañjām district, now Madras Museum) plates⁵ of the Gaṅga Dāraparāja, the son of Chōḷa-Kāmadirāja, of the reign of the Gaṅga *Mahārājādhirāja* Vajrahastadēva; issued from Kaliṅgānagara.

686.— *Ind. Ant.* Vol. V. p. 176, and Platē. Kolleru lake (in the Gōdāvari district) plates of the Śālaikāyana⁶ *Mahārāja* Vijayanandivarman, eldest son of the *Mahārāja* Chāḍavarman,⁷ issued from Vēṅgīpura :—

(L. 9).— pravarddhamāna-vijayarāja-saptama-sa[m*]vatsarasye Paushya(sha)māsa-
krishnapakshasy=āṣṭamyaṁ.

687.— *Ep. Ind.* Vol. IV. p. 195, and Plate. Chikkulla (in the Gōdāvari district) plates of the *Mahārāja* Vikramēndravarman II., the eldest son of the *Mahārāja* Indrabhattāarakavarman, grandson of Vikramēndravarman I. 'whose birth was embellished by the two families of the Viṣṇukunḍins and Vākātas (Vākātakas)⁸, and great-grandson of the *Mahārāja* Mādhavavarman, of (the family of) the Viṣṇukunḍins; issued from Ḷenduḷūra :—

(L. 25).— vi[ja]yarāja-saivassarambuḷ 10 māsa-pakkam 8 gihmā 5.⁹

688.— *Jour. Bo. As. Soc.* Vol. XVI. p. 116, and Plates. Gōdāvari district plates of the *Rājā* Prithivimūla, the son of the *Mahārāja* Prabhākara, recording a grant which was made at the

¹ The decimal figures for 4 and 5, here used, "are of a decidedly exceptional type, and, but for the explanation of them in words, would most naturally have been read as 6 and 8."

² Read "vañśa-".

³ Read "samvatsara-tātāni tṛiṇi chatur-uttarāṇi."

⁴ This reading was suggested to Dr. Hultzsch by Mr. G. V. Bamamurti.

⁵ Of about the 11th century A.D., and therefore, probably, of the reign of the Vajrahastadēva who issued the Naḍagām plates, above, No. 357 of Ś. 979 (A.D. 1058).

⁶ By Dr. Fleet this is taken to mean "of the Śālaikāyana gōtra."

⁷ According to Dr. Hultzsch (*Ep. Ind.* Vol. IV. p. 148), he may be identical with the Chāḍavarman of No. 674, above; "at any rate, the two Chāḍavarmans must have belonged to the same period."

⁸ See above, No. 618 ff.

⁹ Intended for "samvatsarāḥ 10 grīṣhma-pakṣaḥ 8 [divasaḥ] 6. The numbers are denoted by numerical symbols.

request of Mitravarman's son Indrâdhirâja, the conqueror of a certain Indrabhattâraka;¹ issued from Kândâji :—

(L. 34).—prava[r*]d[dh*]amâna-vijayarâjya-samvatsarâni pañchavi[r*]śa² 20 5 vâśâ 4 (?)³ divasaṃ 3.

Addenda.

689.—V. 1117.—*Bombay Gazetteer*, Vol. I. Part I. p. 472, No. iv. Bhinmâl (Śrîmâla) inscription of the reign of the Paramâra *Mahârâjâdhirâja* Kṛishnarâja, the son of Dhandhuka and grandson of Dêvarâja :—

(L. 3).—samvat 1117⁴ Mâgha-sudi 6 Ravau śrî-Śrîmâlê Paramâra-vaṃś-ôdbhavô mahârâjâdhirâja(ja)-śrî-Kṛishnarâjâḥ śrî-Dhandhuka-sutaḥ śrîmad-Dêvarâja-pauttraḥ tasmin kshîtîśê vijayini |

Sunday, 31st December A.D. 1060.

690.—V. 1123.—*Bombay Gazetteer*, Vol. I. Part I. p. 473, No. v. Bhinmâl (Śrîmâla) fragmentary inscription of the reign of the [Paramâra] *Mahârâjâdhirâja* Kṛishnarâja :—

(L. 1).—samvat 1123 Jyêshṭha-vadi 12 Śanau || ady-êha śrî-Śrîmâlê mahârâjâdhirâja-śrî-Kṛishnarâja-râjyê.

Saturday, 12th May A.D. 1067.

691.—V. 1134 and 1135.—From an impression supplied by Dr. Führer. Kabla (in the Gôrâkhpur district, now Lucknow Museum) plates of the *Mahârâjâdhirâja* Sôdhadêva, the successor of the *Mahârâjâdhirâja* Maryâdasâgaradêva (apparently of the Kalachuri family⁵); issued from Dhulîâ-ghaṭṭa on the great river Gaṇḍakî :—

(L. 39).—chatustrînasamvatsarâdhhik-aikâdasa(śa)sa(śa)ta-samvatsarê Pausha-mâsi su(śu)kla-saptamyâm Râvi-dinê | sâ[r*]ryy-ôttarâyapa-samkrântau mahânadî-Gaṇḍakyâm vidhivat snâtva.

Sunday, 24th December A.D. 1077.

(L. 57).—samvat 1135 Chaitra-va(ba)hula-shashṭhyâm || Ravi-dinê | likhitô=yam tâmvra-paṭṭa . . .

Sunday, 24th February A.D. 1079.

692.—V. 1171.—From an impression supplied by Dr. Führer. Pâlî (now Lucknow Museum) first plate⁷ only of the *Mahârâjâdhirâja* Gôvîndachandradêva of Kanauj :—

(L. 18).—êkasaptatyadhika-sa(śa)taikâdasa(śa)-samvatsarê Bhâdrapadê mâsi.⁸

Genealogy as in No. 84.

693.—V. 1189.—*Ep. Ind.* Vol. V. p. 114. Pâlî (now Lucknow Museum) plates of the *Mahârâjâdhirâja* Gôvîndachandradêva⁹ of Kanauj and his mother, the *Mahârâjâî Râlhapanadêvi*¹⁰ :—

(L. 22).—Vaisâ(śâ)khê mâsi śi(śi)tê pakshê akashaya-tṛitîyâyâm parvvanî . . .

(L. 34).—samvat 1189 J[ly*]êshṭha-vadi 8 Sa(śa)nanu |

Saturday, 29th April A.D. 1133.

Genealogy as in No. 84.

¹ Probably the Indrabhattârakavarman of No. 687 above.

² Read *pañchavîśatî*.

³ The published text has *Vâśâka-divasaṃ*; I take the original to mean *varshê-pakshâḥ 4*; compare *Ep. Ind.* Vol. I. p. 7, l. 49, "*vâśa 6 diva 5*."

⁴ The English translation has 1113.

⁵ The impression of the first plate in some parts is so indistinct that, for the present, I cannot give the names that occur in the genealogical part of the inscription.

⁶ Read *chatustrînaśa*.

⁷ See *Ep. Ind.* Vol. V. p. 114, note 4.

⁸ Here the writing on this first plate ends.

⁹ The king made the grant after bathing in the river Sati at the *ghaṭṭa* of the god Svapnêśvara.

¹⁰ See above, No. 96 of V. 1181.

694.—V. 1201 (for 1202^p).—*Ep. Ind.* Vol. V. p. 115. Machhlisbahr (Ghiswā, now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārānasi :—

(L. 15).—samvatsarāpā[m̄ ōka]dhika-dvādaśa-śatēshu Vaiśākhē māsi śukta(kla)-pakshē 'kshaya-trītyāyām tithan Sōma-dinē 'nke=pi samvatā² 201 Vaiśākha-sudi 3 Sōmē.

Monday, 19th April A.D. 1143; or, perhaps, Monday, 15th April A.D. 1146.
Genealogy as in Nō. 84.

695.—V. 1208.—*Jour. Roy. As. Soc.* 1898, p. 101, and Plate. Horniman Museum Jainā image inscription of some members of the Grahapati family³:—

(L. 1).—samvat 1208 Vaiś(śā)kha-vadi 5 Gurau ||
Thursday, 27th March A.D. 1152.

696.—V. 1239.—*Bombay Gazetteer*, Vol. I. Part I. p. 474, No. vi. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājaputra* (?) Jayatasimhadēva (?) :—

(L. 1).—sam 1239 Āsvina-vadi 10 Vu(bu)dhē ady-ēha śrī-Śrīmālē mahārājaputra⁴-śrī-Jayatasimhadēva-rājyē ||

Wednesday, 25th August A.D. 1182; or Wednesday, 12th October A.D. 1183.

697.—V. 1262.—*Bombay Gazetteer*, Vol. I. Part I. p. 474, No. vii. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājādhirāja* Udayasimhadēva⁵ :—

(L. 3).—samvat 1262 varshē ady-ēha śrī-Śrīmālē mahārājādhirāja-śrī-Udayasimhadēva-kalyāna-vijayarājyē.

698.—V. 1274.—*Bombay Gazetteer*, Vol. I. Part I. p. 475, No. viii. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājādhirāja* Udayasimhadēva :—

(L. 1).—samvat 1274 varshē Bhādrapada-sudi 9 Śukrē-dy-ēha śrī-Śrīmālē mahārājādhirāja-śrī-Udayasimhadēva-kalyāna-vijayarājyē.

Friday, 31st August A.D. 1218.

699.—V. 1305.—*Bombay Gazetteer*, Vol. I. Part I. p. 476, No. ix. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājādhirāja* [Uda]yasimhadēva :—

(L. 4).—sam 1305 varshē ady-ēha śrī-Śrīmālē mahārājādhirāja-śrī-[Uda]yasi[m̄]hadēva-kalyāna-vijayarājyē.

700.—V. 1320.—*Bombay Gazetteer*, Vol. I. Part I. p. 477, No. x. Bhinmāl (Śrīmāla) inscription; (composed by Subhāṭa) :—

(L. 14).—sam 1320 varshē Māgha-sudi 9 navami-dinē.

701.—V. 1330.—*Bombay Gazetteer*, Vol. I. Part I. p. 478, No. xi. Bhinmāl (Śrīmāla) fragmentary inscription, containing a reference to the *Rājādhirāja*⁶ Udayasimhadēva; (composed by Subhāṭa) :—

(L. 13).—samvat 1330 varshē Āsvina-sudi 4 chaturthi-dinē.

702.—V. 1333.—*Bombay Gazetteer*, Vol. I. Part I. p. 480, No. xii. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājakula* [Chā]chigadēva; (composed by Subhāṭa) :—

(L. 5).—samvat 1333 varshē || Āsvina-sudi 14 Sōmē | ady-ēha śrī-Śrīmālē mahārājakula-śrī-[Chā]chigadēva-kalyāna-vijayi(ya)rājyē.
The date is irregular.⁷

¹ Read *ndm-ēkdhika.

² Read samvat 1201.

³ See above, Nos. 55, 125 and 139.

⁴ As this has been rendered by 'Mahārāj', the original text perhaps has *mahārājakula*.

⁶ Compare above, No. 256, note.

⁷ This title occurs in a verse.

⁷ For *Kārttikādi* V. 1333 expired the date would correspond to Sunday, 12th September A.D. 1277.

703.— V. 1334.— *Bombay Gazetteer*, Vol. I. Part I. p. 481, No. xiii. Bhinmál (Śrīmāla) inscription of the reign of the *Mahārājakula Chāchiga* :—

(L. 2).— samvat 1334 varshē Āśvina-vadi 8 ady=ēha śrī-Śrīmālē mahārājakula-śrī-Chāchiga-kalyāna-vijayarājyē.¹

The inscription mentions, in the Chāhumāna lineage, the *Mahārājakula Samarasiṅha*; his son, the *Mahārājādhirāja Udayasiṅhadēva*; his son Vāhaḍhasiṅha; and [his son P] Chāmunḍarājadēva.

704.— V. 1339.— *Bombay Gazetteer*, Vol. I. Part I. p. 483, No. xiv. Bhinmál (Śrīmāla) fragmentary inscription of the reign of the *Mahārājakula Sāmvasasiṅhadēva* (?) :—

(L. 2).— samvat 1339 varshē Āśvina-śudi | (?) Śānāv=ady=ēha śrī-Śrīmālē mahārājakula-śrī-Sāmvasasiṅhadēva-kalyāna-vijayarājyē.

705.— V. 1340.— *Ep. Ind.* Vol. IV. p. 313. 'Burtra' (now Jōdhpur) inscription of Rūpādēvi, of the reign of the *Mahārājakula Sāmya*(ma?)ntasiṅhadēva² :—

(L. 18).— samvat 1340 varshē Jyēshṭha(śhṭha)-vadi 7 Sōmē 'dy=ēha mahārājakula-śrī-Sāmya(ma)ntasiṅhadēva-rājyē.

Monday, 8th May A.D. 1284.

Samarasiṅha; succeeded by Udayasiṅha; his son, the Chāhumāna Chāva (Chācha P³); his daughter (from Lakshmidēvi), Rūpādēvi, became the wife of the king Tējasīṅha, and bore to him Kshētrasiṅha.

706.— V. 1342.— *Bombay Gazetteer*, Vol. I. Part I. p. 484, No. xv. Bhinmál (Śrīmāla) inscription of the reign of the *Mahārājakula Sāmvasasiṅhadēva* (?) :—

(L. 3).— samvat 1342 Āśvina-vadi 10 Ravāv=ady=ēha śrī-Śrīmālē mahārājakula-śrī-Sāmvasasiṅhadēva-kalyāna-vijayarājyē.

Sunday, 15th September A.D. 1286.

707.— V. 1345.— *Bombay Gazetteer*, Vol. I. Part I. p. 486, No. xvi. Bhinmál (Śrīmāla) inscription of the reign of the *Mahārājakula Sāmvasasiṅhadēva* (?) :—

(L. 14).— samvat 1345 varshē Māgha-vadi 2 Sōmē 'dy=ēha śrī-Śrīmālē mahārājakula-śrī-Sāmvasasiṅhadēva-kalyāna-vijayarājyē.

Monday, 10th January A.D. 1289.

708.— K. 392.— *Ep. Ind.* Vol. V. p. 39, and Plate. Sāṅkhēḍā plates of the Gurjara Dadḍa II.⁴ Praśāntarāga, the son of [Jayabhāṭa I.] Vitarāga, issued from Nāndīpura :—

(L. 18).— Vaiśākha-śuddha-pañchadaśyām.

(L. 27).— samvatsara-śata-trayē dvi[na]vaty-adhikē Vaiśākha-śuddha-pañchadaśyām . . .

. . . sam 300 90 2 Vaiśākha-śu 10 5.

709.— K. 392.— *Ep. Ind.* Vol. V. p. 39, and Plate. Other Sāṅkhēḍā plates of the Gurjara Dadḍa II.⁴ Praśāntarāga, the son of [Jayabhāṭa I.] Vitarāga, issued from Nāndīpura :—

(L. 17).— Vaiśākha-paurṇṇamāsyām.

(L. 26).— samvatsara-śata-trayē dvinavaty-adhikē Vaiśākha-paurṇṇamāsyām . . .

. . . sam 300 90 2 Vaiśākha-śu 10 5.

1 In l. 15 the inscription has the date sam 33 varshē Chaitra-vadi 15.

2 See Nos. 704, 706 and 707.

3 See above, Nos. 702 and 703, where we have the name Chāchiga.

4 By Prof. Bühler, who took the inscriptions Nos. 347, 348 and 349 to be genuine records, he is called Dadḍa IV. Compare above, Nos. 395-397.

710.—H. 100.—From impressions supplied by Munsiff Debiprasad and Dr. Führer. Daulatpurâ (now Jôdhpur) plate of the *Mahârâja* Bhôjadêva I., issued from Mahôdaya (Kananj):—

(L. 16).—samvatsrô 100 Phâlguna-śudi 10 3³ niva(ba)dđbarâ ||

The *Mahârâja* Dêvasakti; his son, from Bhûtyikâdêvi, the *Mahârâja* Vatsarâja; his son, from Sundaridêvi, the *Mahârâja* Nâgabhaṭa; his son, from Îsatâdêvi, the *Mahârâja* Râma-bhadra; his son, from Appâdêvi, the *Mahârâja* Bhôja [I.] [surnamed Prabhâsa ?].—The inscription also mentions, as *dâtaka*, the *Yuvarâja* Nâgabhaṭa.

711.—*Jour. Beng. As. Soc.* Vol. LXVII. Part I. p. 106, and Plates. Bargâon (Assam) plates of the *Mahârâjâdâhvirâja* Ratnapâlavarmadêva, the successor of Brahmapâlavarmadêva, of Prâgyôtisha:—

(L. 63).—samkrântau vipnu(shnu)padyân=cha pañchavims-âvda(bda)-râjyakê.

Hari (Vishnu); his son Naraka; his son Bhagadatta; his brother Vajradatta. After certain descendants of his came the Mlêchchha Sâlastambha³ and twenty-one(?) other kings, from Vigrastambha to Tyâgasimha. Then, in the Bhauna (i.e. Naraka's) lineage, Brahmapâla, married Kuladêvi; their son Ratnapâla.

712.—*Jour. Beng. As. Soc.* Vol. LXVII. Part I. p. 122, and Plates. Suâlkuchi (Assam) second and third plates only of the *Mahârâjâdâhvirâja* Ratnapâlavarmadêva, the successor of Brahmapâlavarmadêva, of Prâgyôtisha:—

(L. 39).—râjyê shadvinśad-âvdi(bdi)kê.

713.—*Jour. Beng. As. Soc.* Vol. LXVI. Part I. p. 123, and Plates. Gauhaṭi (Assam) plates of the *Mahârâjâdâhvirâja* Indrapâlavarmadêva, the successor of Ratnapâlavarmadêva, of Prâgyôtisha:—

(L. 44).—râjyê 'shṭama-samê.

From Hari (Vishnu) and the Earth sprang Naraka; his son Bhagadatta;⁴ his son (?) Vajradatta. In this lineage there was Brahmapâla; his son Ratnapâla; his son Purandarapâla, married Durlabhâ; their son Indrapâla.

714.—*Jour. Beng. As. Soc.* Vol. LXVI. Part I. p. 289, and Plates. Nowgong district (Assam) plates of the *Mahârâjâdâhvirâja* Balavarmadêva of Prâgyôtisha, issued from [Hârâ]ppêśvama:—

(L. 49).—samva . . Vai . . .

Upêndra (Vishnu); his son Naraka; his son Bhagadatta; his younger brother Vajradatta. After many kings in that race, Sâlastambha,⁵ Pâlaka, Vijaya, and others. Then Harjara; his son Vanamâla (see No. 652); his son Jayamâla; his son Virabâhu, married Ambâ; their son Balavarman.

715.—*Ind. Ant.* Vol. XII. p. 275. Walâ clay seal of the *Mahârâja* Mahâ[sênâ]pati Fushyêna, the son of the *Mahârâja* Ahivarman, descended from Jayaskandha.

716.—*Ind. Ant.* Vol. XVIII. p. 289, and Plate. Bulandshahr terra-cotta seal, with the name [M]attila.

¹ See above, Nos. 542 and 544 of H. 155 and 188.

² The numbers '100' and '10' are denoted by numerical symbols, and '3' by a numeral figure.

³ See above, No. 652, note, and below, No. 714.

⁴ After him the family, in line 4, is called the *Bhagadatta-vamsa* (the published text has *Bhagadatta-vatsa*, but the reading on the plate is *Bhagadatta-vansa*); compare above, Nos. 541 and 652. In line 13 the family is spoken of as 'the *Bhauna* lineage,' after the Earth or her son Naraka. See *Jour. Roy. As. Soc.* 1898, p. 384.

⁵ See above, No. 711.

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¹ The figures refer to the numbers of the list; 'n' after a figure, to footnotes. The following other abbreviations are used:— *ch.* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *E.* = Eastern; *f.* = female; *k.* = king; *m.* = male; *min.* = minister; *mo.* = mountain; *ri.* = river; *s. a.* = same as; *sur.* = surname; *vi.* = village or town; *W.* = Western.

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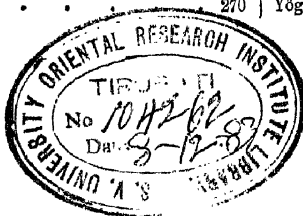
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CORRECTIONS.

- Page 2, line 21.—For these, read those.
- ” 3, No. 7.—Judging from a rubbing given to me by Prof. Bendall, I believe that this inscription is now in the British Museum; but it has not been found yet.
- ” 5, ” 25.—For Mahipāladēva, read Mahipāladēva.
- ” 8, footnote 3, and page 10, footnote 2.—For Munshi, read Munsiff.
- ” 12, line 11.—For -samkrāntan, read -samkrāntan.
- ” 19, No. 131.—This has been edited now in *Ep. Ind.* Vol. V. p. 117.
- ” 41, line 13.—Insert a semicolon at the end of the line.
- ” 47, No. 331.—For Lucknow, read Lahore.
- ” 47, footnote 5, line 3.—For “91,” read “91.”
- ” 51, No. 359, and page 52, line 13.—After Rājarāja, add [L.].
- ” 79, line 13.—Insert a full stop at the end of the line.
- ” 79.—Insert the figure “1” before the first foot-note.
- ” 96, No. 710.—This has been edited now, with a facsimile of the date, in *Ep. Ind.* Vol. V. p. 211.

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