

Barcode : 4990010104415

Title - Epigraphia Indica vol. 4

Author - Hultzsch, E., ed.

Language - english

Pages - 470

Publication Year - 1912

Barcode EAN.UCC-13



4 990010 104415

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108017

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

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VOL. IV.—1896-97.



CALCUTTA :

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

BOMBAY: EDUCATION SOCIETY'S PRESS.

LONDON: LUZAC & Co.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET.

LEIPZIG: OTTO HARRASSOWITZ.

PARIS: E. LEROUX.

BERLIN: A. ASHER & Co.

VIENNA: A. HÖLDER & Co.

Price, Rs. 24 or 36 sh., bound.

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EPIGRAPHIA INDICA.

VOLUME IV.

No. 1.—BRITISH MUSEUM PLATES OF SADASIVARAYA; SAKA-SAMVAT 1478.

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

THESE plates were obtained by the late Sir Walter Elliot from a Deputy Sheristadar of Chingleput in the Madras Presidency, and they are now in the British Museum. I edit the inscription which they contain from two of Sir W. Elliot's own impressions, one of which was received by Dr. Hultsch from Dr. Burgess, and the other from Dr. Fleet.

These are seven copper-plates, the first and last of which are engraved on the inner face only, while the others are so on both faces. They are shaped like the Ūṇamāñjêri plates of Achyntarāya, of which photo-lithographs have been published above, Vol. III. p. 152 ff., and like those plates, they are numbered, on the first inscribed side¹ of each plate, with the Tolugu-Kanarese numerals. Each plate is about 6 $\frac{3}{8}$ " broad and, including the arch at the top, 9 $\frac{7}{8}$ " high; and the writing runs across the breadth of the plates. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. They are held together by a ring, on which is a seal which contains the figure of a boar and representations of the sun and moon.²—The characters are Nandināgarī, excepting the word *śrī-Virūpāksha* in line 299, which is in large Kanarese characters; they include the sign for the rough *r*, in the words *māru*, l. 105, *Amarūr*, l. 212, and *Āravīṭi*, l. 242. The size of the letters is between $\frac{3}{16}$ " and $\frac{1}{4}$ ". The language is Sanskrit, and excepting the words *śrī-Gaṇādhipatayē namaḥ* at the beginning and *śrī || śrī-Virūpāksha* at the end, the whole inscription is in verse. The orthography calls for few remarks. Of the three sibilants, the palatal is nine times employed for the dental, the dental seven times for the palatal and three times for the lingual (in *śusyad-*, l. 43, *śamsōsya* for *śamsōshya*, l. 57, and *nisphalam*, l. 293), and the lingual twice for the palatal (in *-darśaḥ*, l. 254, and *-śhōbhī*, l. 259). The sign of *visarga* is occasionally wrongly omitted, three times before the word *śrī*. A superfluous *anusvāra* we find in *sāmmrājya*, ll. 81 and 273, *kaṁnyā*, l. 244, and *tāmmra*, ll. 287 and 290; and the sign of *anusvāra* has been several times wrongly employed, generally instead of the dental and once instead of the guttural nasal (e.g. in *-ādīm nīchayan* for *-ādīn=nīchayan*, l. 72, and *prām-nadyā*

¹ The fifth plate shows the numeral 5 also on the second side, but it has apparently been struck out.

² I owe this information to Prof. Bendall.

for *prâi-nâdyâ*, l. 194). The sonant aspirate *dh*, when following upon a vowel, is generally doubled before a semivowel (e.g. in *ddhravam*, l. 69, *addhyâsya*, l. 74, and *ddhvânta*, l. 271); on the other hand, *dh* occurs instead of *ddh* in *imdhé* for *imddhé*, ll. 258 and 260, and (incorrectly) in *badhvâ* for *baddhvâ*, l. 19. Besides, the word *pañkti* is spelt *pañti* in *pañtih*, l. 97, and *Pañtirathâd*=, l. 253 (but not in *Pañktirathâd*=, l. 28), and *ôshadhi vôshadhi*, l. 101.—Among the more unusual Sanskrit words offered by our text are *amhati*, 'a gift,' in the *biruda Râjarâja-sam-amhati*, 'one whose gifts are like those of Kuvêra,' l. 104; *Asama-kânḍa*=*Asama-bâṇa*, 'the god of love,' l. 102; *ahantâ*, 'conceit,' l. 121; *vikshâ* in the sense of 'an eye,' l. 99; *Sârâsa-nâbha*=*Padma-nâbha*, 'Vishṇu,' l. 256; *suparvan*, 'a god,' in *suparvataṭinî*=*sura-nadî*, l. 261; *sauvidalla* (wrongly written *sauvidarlla*), 'an attendant on the women's apartments,' l. 111; *spardhâla* (wrongly spelt *spharddhâla*), 'emulating,' l. 112; and *Smṛiti-bhû*, 'the god of love,' l. 88. Like the Ūṇamâñjêri and other cognate inscriptions, this one also contains the *biruda Himdurâya-surattrâṇa*, 'the Sultân among Hindû kings,' l. 107, and the Kanarese *birudas Bhâsha(sha)ge-tappuva-râyara-gaṇḍa*, 'the disgracer of kings who break their word,' l. 102, and *Mûru-râyara-gaṇḍa*, 'the disgracer of the three kings (of the South),' l. 105. Other *birudas*, which wholly or partly consist of Kanarese words, are *antembara-gaṇḍa*,¹ perhaps for *birud-antembara-gaṇḍa*, 'the disgracer of those of whom *birudas* are proclaimed,' in l. 275, *êbirudu-râya-râhuta-vésy(śy)-aikabhujamga*,² 'the unique paramour of the prostitutes—the troopers of kings with what kind of *birudas*!', in l. 277, and *vikhyâtibiruda-mani(nni)ya-vibhâla-lîla*,³ 'one whose amusement it is to destroy renowned chieftains,' in l. 278. The inscription also has the Kanarese *tadbhavas râya* and *mahârâya* for *râjan* and *mahârâja*; and special attention may be drawn to the occurrence of the term *tirunakshatra*,⁴ 'the holy *nakshatra*,' in l. 238, perhaps denoting the *nakshatra* under which the god Vishṇu was born. The inscription is remarkable for the large number of village-names in ll. 131-230, the spelling of some of which is not at all uniform.

The inscription is one of **Sadâsivarâya** or **Sadâsivamahârâya** of **Vijayanagara** (or **Vidyânagarî**, as the name is given in ll. 80-81); and records that the king, in Śaka-Samvat 1478, at the request of **Râmarâja**, the ruler of the **Karnâta** kingdom (*râjya*), who in turn had been requested in this matter by the prince (*nripâla*) **Koṇḍarâja**,—being on the bank of the river **Tuṅgabhadrà**, in the presence of the god **Viṭṭhalêsvara**,—granted many villages to 'the great sage **Râmânûja**,' for the proper worship of the god Vishṇu and the support of his devotees. Verses 1-42 (up to l. 115) are taken up with the genealogy of the king and give a eulogistic account of himself and some of his ancestors. Then follows what is really one huge sentence, extending as far as verse 149 (in l. 284). This part (in vv. 43-44) gives the date, (in vv. 45-53) describes the nominal donee, **Râmânûja**, (in vv. 54-116) enumerates the 31 villages granted by the king, and (in vv. 117-124) records the usual conditions under which, and the purpose for which, the grant was made. It then (in vv. 125-133) gives the genealogy of **Koṇḍarâja**, (in vv. 134-141) states that that prince, wishing the grant to be made, applied to **Râmarâja**, (in vv. 142-146) eulogizes **Râmarâja**, and (in vv. 147-149) records that **Sadâsivamahârâya** at his request made the grant. Verses 150-152 then state that this is an edict (*śâsana*) of the king **Sadâsivarâya**, and that by his order it was composed by **Sabhâpati**, and

¹ This *biruda* is often met with in the inscriptions in *Epigraphia Carnataca*, Part I., sometimes, as given here, in the form *antembara-gaṇḍa*, but more commonly in the forms *birud-entembara-gaṇḍa*, *birud-antembara-gaṇḍa*, *birud-andembara-gaṇḍa*, *birud-embara-gaṇḍa*; compare, e.g., p. 3, No. 7, l. 4; p. 6, No. 20, l. 9; p. 23, l. 24; p. 40, l. 8; p. 46, l. 16; p. 49, l. 7 from the bottom; etc. I owe the explanation of these terms and of the following to the kindness of the Rev. F. Kittel.

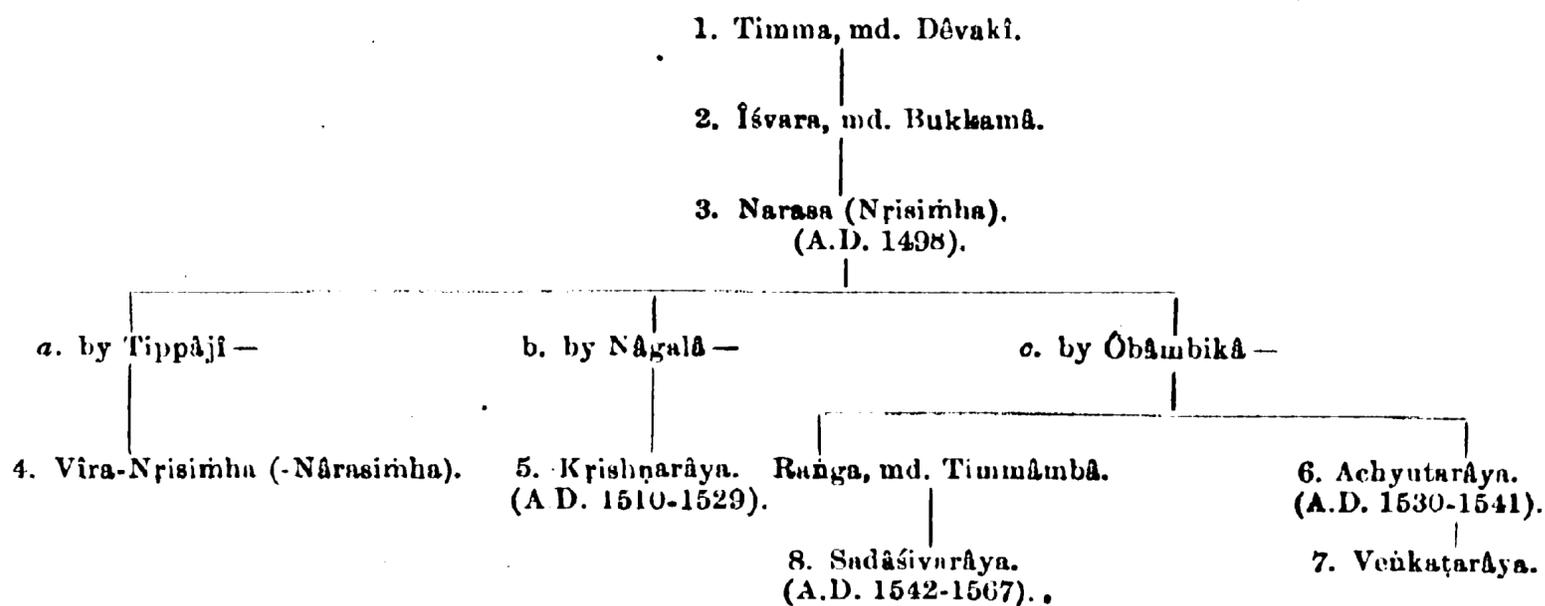
² Compare *Ind. Ant.* Vol. XIII. p. 131, plate iva, l. 6; and above, Vol. III. p. 40, note 3.

³ The word *manniya* see *Ind. Ant.* Vol. XIII. p. 131, plate iib, l. 20; and *vibhâla*, *ibid.* l. 16; compare also *birudas* like *manneya-sârdûla*, *arirâya-vibhâda*, etc.

⁴ The same term occurs in *Ep. Carn.* Part I. p. 58, l. 5 from the bottom.

engraved by Virapāchārya, the son of Virāṇa.¹ And the inscription ends with five imprecatory verses (153-157), followed by the words *śrī* and *śrī-Virūpāksha*.

Of the first part of the inscription the verses 1-26, which bring the genealogy of Sadāśivarāya down to Achyutarāya, correspond to verses 1-22, 24, 25, 32 and 38 of the Ūnamānjēri plates of Achyutarāya; and the only difference between the two inscriptions so far is this that, while according to verse 14 of Achyutarāya's inscription the lady Ōbāmbikā bore to the king Nṛisimha (Narasa) one son, Achyutēndra, according to verse 14 of the present inscription she had two sons, Raṅga-kshitindra and Achyutadēvarāya. The inscription (in vv. 27-30) then tells us that, on Achyutēndra's death, his son Venkaṭarāya or Venkaṭadēvarāya ascended the throne, and that, when after a short time he too had died, the king (*kshāpati*) Rāma, the ruler of the great Karnāṭa kingdom (*rājya*) and 'husband of (Sadāśiva's) sister,' made the ministers install Sadāśiva-mahārāya, the son of Raṅga-kshitindra and Timmāmbā, on the throne of Vidyānagari.² The verses which follow, up to v. 42, eulogize Sadāśiva in the usual hyperbolic fashion. What may perhaps be mentioned here, is, that in v. 34 the dust raised by his armies is described as smoke that drove away those gnats—the Śakas (*i.e.*, here, the Muhammadans), and that v. 41 speaks of the Kāmbhōja (!), Bhōja, Kāṅga and Karahāṭa kings as attendants on his women's apartments.³ The genealogy of the donor, furnished by this record, accordingly is this⁴ :—



The king Rāma, spoken of in the preceding, is mentioned again in vv. 141-147. He is there eulogized as the hero, the glorious Rāmarāja, the instructor in establishing the glory of the great Karnāṭa kingdom (*rājya*), the fruit of long-continued meritorious works (*i.e.* the son) of the glorious king (*bhūpāla*) Raṅgarāja, the garland of the Sōma *vaṁśa*, the jewel that

¹ The Ūnamānjēri plates profess to be engraved by Virapāchārya, the son of Mallāṇa.

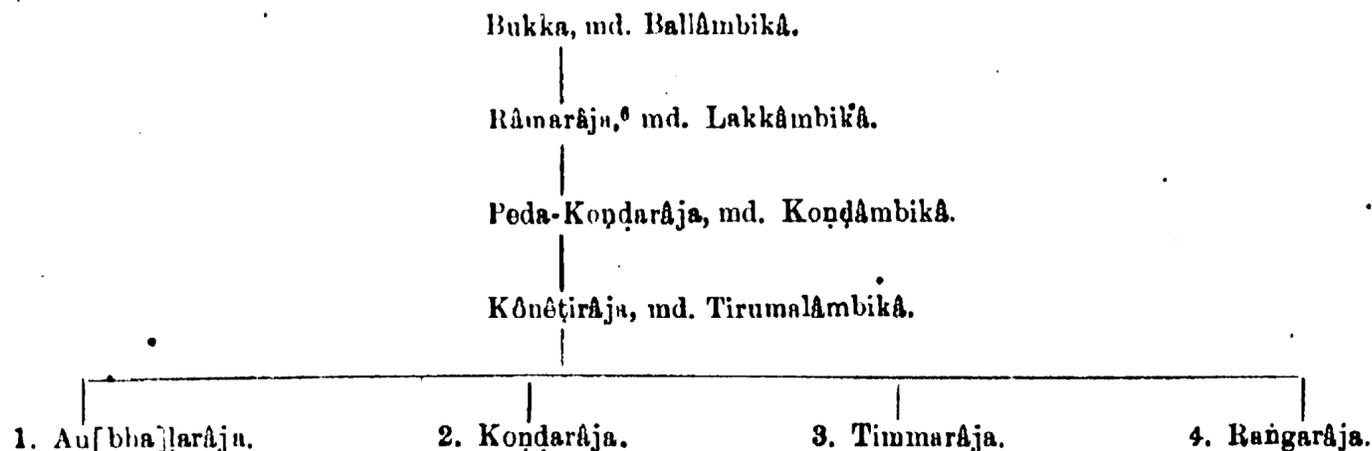
² The same account is given in a copper-plate inscription of Sadāśiva's of Śaka-Samvat 1482 [current], described in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 12, No. 81.

³ This, of course, is merely an exaggerated reproduction of the verse in the inscriptions of Kṛishṇarāya and Achyutarāya which makes these kings be waited upon by the kings of Aṅga, Vaṅga, and Kāṅga.

⁴ As regards the dates of these princes, known to me from their own published inscriptions, the earliest date of Kṛishṇarāya (*Ep. Ind.* Vol. I. p. 366) would correspond to either the 23rd or the 24th January, A.D. 1510, and his latest date (*ibid.* p. 399) is Monday, the 23rd April, A.D. 1529. The earliest date of Achyutarāya (*Ind. Ant.* Vol. IV. p. 329) is Monday, the 15th August, A.D. 1530, and his latest date (*Ep. Carn.* Part I. p. 176, No. 120) would correspond to the 25th January, A.D. 1541. The earliest date of Sadāśivarāya (*ibid.* p. 34, No. 42) would correspond to the 27th July, A.D. 1542, and his latest date (*South-Ind. Inscr.* Vol. I. p. 70) is Wednesday, the 5th February, A.D. 1567. Regarding Narasa (Nṛisimha) and Vira-Nṛisimha I can only say that the only date known to me, which admits of verification, is one of Narasa's reign, corresponding to the 13th December, A.D. 1498 (*Ep. Carn.* Part I. p. 80, l. 16). Compare also *South-Ind. Inscr.* Vol. I. pp. 131-132.

ornaments the *Âtrôya gôtra*, a king Bhôja¹ in exercising imperial sway over the sentiments of poetry (*sâhitya-rasa*), etc.; and is by some of these epithets shown to be Râma II. of the third Vijayanagara dynasty.² The statement of our inscription that he was the husband of Sadâsivarâya's sister (*bhaginî*), need not, I think, be taken in its literal sense. In an inscription published in the *Epigraphia Carnataca*,³ Râma is distinctly called Kṛishṇa's (*i.e.* Kṛishṇarâya's) daughter's husband (*jâmâtâ*), and the two statements would in my opinion be best reconciled by taking the word *bhaginî* of the present inscription to denote a cousin of Sadâsiva's, the daughter of his paternal uncle Kṛishṇarâya.⁴

From the account of the third Vijayanagara dynasty, given above, Vol. III. p. 238, it will be seen that Raṅga I., the father of Râma II. (our Râmarâja), was a son of Râma I. and his wife Lakâ or Lakkâ, and grandson of Bukka and his wife Ballâ or Ballamâ, and that, in the inscription there treated of, Bukka's father Pinnama II. is styled "the lord of the city of *Âravîti*." Taken together with that account, our inscription in vv. 125-140 clearly shows that the prince (*nripâla*) Koṇḍarâja, at whose solicitation Râmarâja requested Sadâsiva to make this grant, was a near relation of Râmarâja's. For Koṇḍarâja is here described as the second of four brothers who also were descended from the king (*kshamâpa*) Bukka of the famous *Âravîti*,⁵ thus:—



Koṇḍarâja, therefore, was a grandson of (Peda-Koṇḍarâja, who was) a brother of (our) Râmarâja's father Raṅga I. He apparently is the same person who, in an inscription⁷ of the reign of Sadâsiva which is dated (one month earlier than the present inscription) at the time of a solar eclipse, on Monday, the new-moon day of Kârttika of Śaka-Sainvat 1478 (=Monday, the 2nd November, A.D. 1556), is styled "the *Mahâmaṇḍalêśvara* Komâra Koṇḍarâjayyadêva, the great king (*mahâ-arasu*)."

Our inscription is dated (in vv. 43-44) in the Śaka year counted by the Vasus (8), the horses (7), the oceans (4) and the moon (1), in the year Nala, at the time of an eclipse of the sun on the new-moon tithi of the month Mârgaśirsha, on a Sunday. By the southern luni-solar system the year Nala (Anala) does correspond to Śaka-Sainvat 1478

¹ From this epithet it is clear that Râmarâja was a poet or at least a patron of poets.

² See Dr. Hultzsch in *Ind. Ant.* Vol. XIII. pp. 154-155, and Mr. Krishna Sastri, above, Vol. III. p. 238.

³ *Ep. Carn.* Part I. p. 216, l. 1; see also Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 250.

⁴ On the very loose way in which words denoting relationship are used in the Kanarese country, see Dr. Fleet's *Kanarese Dynasties*, p. 48, note 1. My reason for attaching, in this particular point, rather greater value to the inscription in the *Epigraphia Carnataca* is, that in the historical account furnished by that inscription the exact relationship between Râmarâja and Kṛishṇarâya is a matter of some importance, and therefore likely to have been described correctly.

⁵ This name is written *Ârivîti*, *Ep. Carn.* Part I. p. 19, No. 12, and *Âravîti*, *ibid.* p. 212, No. 181.

⁶ The writer, in l. 244, has omitted the two *aksharas* *Râma*, but there can be no doubt about the intended reading.

⁷ *ibid.* p. 174, No. 108. Koṇḍarâja (the *mahâ-arasu*) is also mentioned in two short Bâdâmi inscriptions of Sadâsiva's of the year Sôbhakṛit (Śaka-Sainvat 1465); *Ind. Ant.* Vol. X. p. 64.

expired, but otherwise the date is quite incorrect. For the new-moon *tithi* of the *amānta* Mārgaśīrsha of Śaka-Sainvat 1478 expired occupied about the whole of the 1st December, A.D. 1556, which was a Tuesday, not a Sunday,* and on which there was no eclipse. There was a solar eclipse, which was visible in Southern India, 6 h. 15 m. after mean sunrise of Monday, the 2nd November, A.D. 1556, the new-moon day of the *amānta* Kārttika of Śaka-Sainvat 1478 expired, and that eclipse is correctly quoted in the inscription of Sadāśiva's reign which has been mentioned in the preceding paragraph.

According to vv. 45-53 the grant recorded in our inscription was made 'to him who has become the best of instructors in inaugurating the path of the Vēda; who knows the Dramida doctrine¹ which is the essence of the rays of light of such Vēda; who is the foremost instructor in establishing the tenets of the six *darsanas*; who breaks the pride of mind of those who maintain (the doctrine of) illusion;² who has conquered disputants; who takes away the conceit of crowds of those most learned in magical formulas; who is termed a Garuḍa of the dissolute (?), while he protects those come for refuge; who repeatedly has sanctified the earth by his circumambulations, and whose mind is quite spotless from his bathing at various holy places; whose birth was revered by Sanaka³ and crowds of other great contemplative saints; whose mind's eye is busy in discerning the course of the past, present and future; whose fame deserves to be proclaimed before that of Prahlāda, Nārada, Vyāsa, Parāśara, Śuka and other great devotees of the Holy one; who always is full of bliss, whose mind (?) is given to truth, who gladdens the circle of the good, and who is thus another form of Lakshmi's husband who was always approached by (his foster-father) Nanda, whose heart (?) is devoted to (his wife) Satyabhāmā, and who possesses a discus and (his sword) Nandaka; whose soul is ever engaged in meditating on the footsteps of Nārāyaṇa; who, in order that he may worship Ādikēśava (Vishṇu), has assumed the form of an image⁴ in the sacred place, the excellent town named Pirumpūndūru;⁵ to him who also is called the holy Amperumāi,⁶ to the great sage Rāmānuja, ever mindful to propitiate Rāma.'

Below, in vv. 117-119, it is again stated that the villages granted by the king were to be enjoyed (or possessed), free from all taxes, etc., and as long as the moon and the stars endure, by the great sage Rāmānuja. As the great reformer Rāmānuja lived about 500 years before Sadāśivarāya, the meaning of this can only be, that the donation was made in favour of the sect founded by Rāmānuja, or more particularly, of those of its members who were settled at the sage's birth-place, Śrīperumbūdūr, or of the Vaishṇava temple which contained the image of Rāmānuja, before alluded to. At any rate, the object of the grant (according to vv. 120-124) was, to enable the devotees to carry on the regular and incidental worship of Ananta (Vishṇu) with incense, lights, oblations of food, flowers, dancing, singing, music, umbrellas, *chāmaras*, etc.; to celebrate in proper style the yearly festival of Vishṇu on 'the holy

¹ *Dravida-vēda* and *Dravid-āmnāya* are in Mr. Kittel's *Kannada-English Dictionary* explained to mean 'a Vaishṇava popular exposition of the Vēdas in Tamil verse.' *Dravid-āmnāya* I find in *Ep. Carn.* Part I. p. 45, l. 10 from the bottom, and p. 46, l. 14 from the bottom. Compare also Sir M. Monier-Williams's *Brahmanism and Hinduism*, p. 125.—[The *Dravida-vēda* is identical with the collection of Tamil hymns generally called *Nālāyira-prabandham*.— E. H.]

² Dr. Bhandarkar, in his *Report* for 1883-84, p. 74, says: 'It was, therefore, Rāmānuja's endeavour to put down the pernicious doctrine of Māyā or unreality and seek a Vedāntic and philosophic basis for the religion of Bhakti or Love and Faith that had existed from time immemorial.'

³ This is the name of a Rishi who was considered to be a son of Brahman.

⁴ See Dr. Buchanan's *Journey through Mysore*, Vol. III. p. 463, where an image of Rāmānuja in a temple at Śrīperumbūdūr is spoken of.

⁵ Below, the name of this place is spelt *Perumbūdūru*.

⁶ Compare the name *Emberumānār*, translated by 'Rāmānuja,' in *Ep. Carn.* Part I, p. 58, No. 94, l. 5 from the bottom.—[*Emberumānār*, i.e. 'our lord,' is the name under which Rāmānuja is generally referred to by the Vaishṇavas.— E. H.]

nakshatra,¹ as well as the yearly car-festival; and every day to provide food of all kinds for the Vaishṇava twice-born and their wives, children and aged people, at 'the extensive hall of the holy Rāmānuja here constructed.'²

For these purposes, then, the king granted thirty-one villages which are enumerated, and the exact position of which is specified, in vv. 54-116 (lines 131-230). Verse 54 shows that all were in the Chandragiri *rājya* of the Jayāṅkoṇḍa-Chōḷa *maṇḍala*.³

Sixteen villages belonged to the Māhaḷūr *nāḍuka* of the Śēṅkāṭṭu *kōṭakā*;⁴ they were:—
1-5 (vv. 55-59). The villages Kachchipaṭṭu, Perumbūdūru, Kīḷepaṭṭu, Kuśapaṭṭu, and Pūtēri, all in the Kachchipaṭṭu *sīmā*,⁵ and situated east of Pāṭichchēri and Vaṭamaṅgaḷa, south of Malepaṭṭu and Śriperumbūdūru,⁶ west of the Brāhmaṇa (?) tank of the village Venkāṭu, and north of Pōḷūr, Iruṅōḷa and Māmpāka.—Śriperumbūdūr is in the Conjeeveram tālukā⁷ of the Chingleput district, lat. 12° 55' N., long. 80° E. About 2½ miles west of it the map shows Padicheri [Pāḍichchēri] and Vaḍamaṅgalam; about 3 miles east-south-east of it Venkāḍu, with a large tank to the north of it; about 4 miles south-west of it Māmbākkam; and about 2 miles south-west of it Iruṅkuḷam.

6 (vv. 60-62). The village Achchamperumpēṭa(ḍu), east of Valletāñchēri and Tattanūruvilāha, south of Kuṇḍimperumpēṭi(ḍu), west of Ūranēri and Nallānperuntēri, and north of Periñchipākakuppa and Maṭañchēri.—The map shows no name corresponding to Achchamperumpēṭa(ḍu); but from 4 to 5½ miles south by east of Śriperumbūdūr we find Tattanūr, Valatāñchēri, Kuṇḍuperumbēḍu, Nallānperumbēḍu, and Periñjempākkam.

7 (vv. 63-64). The village Pudra(ḍu?)chchēri, east of Sōmamaṅgaḷa, south of Mēlahara, west of Naḍupaṭṭu, and north of Maṇimaṅgaḷa[a] and Koṭṭakāla.—The map has Puducheri [Puduchchēri] 7 miles east and slightly south of, and Maṇimaṅgalam about 7 miles south-east of Śriperumbūdūr; close to Puducheri on the west it has Sōmaṅgalam(!), and on the east Naḍuvirappaṭṭu (Naḍupaṭṭu).

¹ According to Mr. Krishna Sastri, the Vaishṇavas generally understand by *tiru-nakshatra* the *nakshatra* under which Rāmānuja was born. His birth is believed to have taken place under the *nakshatra* Tiruvādirai (Ārdra in Sanskrit); compare *Ind. Ant.* Vol. XXIII. p. 121, No. 51.—[A recent instance of the use of *tirunakshatra* is supplied by the subjoined 'notice' of the publishers of the Bangalore Sanskrit journal *Mānasōllāsint*:—"Our readers are requested to excuse us for not having published the issue of the last Monday, the 29th April 1895, on account of the absence of our compositors and others for Rāmānujāchār's *Tirunakshatram*."—E.H.]

² I take *Rāmānuja-kūṭa* to be equivalent to *Rāmānuja-maṇḍapa*, and believe that the building referred to is the one described by Dr. Buchanan in his account of Śriperumbūdūr (*Journey through Mysore*, Vol. III. p. 468), thus: 'Near this is the spot where the great man (Rāmānuja) was born. A stone chamber has been erected over it; and between this and the temple is one of the finest *Mandapas*, or porticos, that I have seen erected by *Hindus*. It is of great size, and supported by many columns; but, as usual, it is neglected, and has become ruinous and dirty.'—*Rāmānuja-kūṭa* also occurs in *Ep. Carn.* Part I. p. 57, l. 16.

³ On the Jayāṅkoṇḍa-Chōḷa *maṇḍala* see above, Vol. III. p. 149. The Chandragiri *rājya* apparently was so called after the town Chandragiri in the Chandragiri tālukā of the North Arcot district; see *ibid.* p. 119.

⁴ The place Māhaḷūr, after which the *nāḍuka* is named, I cannot identify; Śēṅkāṭṭu is the genitive of Śēṅkāḍu, a village about 5 miles north by west of Śriperumbūdūr.—In order to save repetition, I shall give here at once the names of the villages contained in the *Map of the Chingleput and Madras Districts*, which appear to correspond to the names given by the inscription. For places which are not in the Chingleput district (the villages 30 and 31, and their boundaries) the necessary information has been kindly added by Dr. Hultzsch, who also has revised the spelling of the names of places in the Chingleput district on the basis of the official English and Tamil lists of the villages in each tālukā.—I must express here my respectful thanks to the authorities of the India Office for the readiness with which they have placed at my disposal a copy of the *Map of the Chingleput and Madras Districts*, to enable me to edit this inscription.

⁵ This apparently refers to the five first villages only.

⁶ As Perumbūdūru itself is one of the villages granted, I do not understand what the author means by this.—[Perumbūdūr may have formed a hamlet of Śriperumbūdūr, which was excluded from the grant.—E. H.]

⁷ The same remark holds good of all the villages enumerated under 1-15, and perhaps also of those under 16.

8 (vv. 65-66). The village **Pāñchālippattu**, east of **Koṭṭapāka**, south of **Pre(pe?)rumaṇittāṅgal**, west of **Penna(nne?)lūru**, and north of **Kiḷeppattu** and **Śrīperumbūdūru**.—Here the map only shows **Bīmantāṅgal** (**Perumaṇittāṅgal?**) about $1\frac{1}{2}$ mile north-east, and **Peṅṅalūr** about $2\frac{1}{2}$ miles east and slightly north of **Śrīperumbūdūr**.

9 (vv. 67-68). The village **Nelmali**, east of **Koṭkāda** and **Āyakkulattūru**, south of **Maṅṅūr** and **Vaṭapura**, west of **Kāraṇattāṅgal** and **Inuṅkātakōṭa**, and north of **Koṭṭapāda**.—The map has **Nemmali** (**Nelmañ**) about $2\frac{1}{2}$ miles north and slightly east of **Śrīperumbūdūr**; and around it, on the north **Maṅṅūr** and **Vaḷarpuram** (**Vaṭapura**), on the west **Toḍukkāḍu** (= **Koṭkāda?**) and **Āyakolattūr**, on the south **Kārantāṅgal**, and on the east **Iruṅkāṭṭukōṭṭai** (**Inuṅkātakōṭa**).

10 (vv. 69-70). The village **Pau(pô?)ndūru**, east of **Mā[m]pāka**, south of **Kaśchi(chchi)paṭṭu**, west of **Puḷlapāka**, and north of **Vaṭakāl** and **Pa(?)ḍuhappaṭṭu**.—**Pōndūr** is about 3 miles south and slightly west of **Śrīperumbūdūr**; west of **Pōndūr** is **Māmbākkam**, north-east of it **Piḷlapākkam** (**Puḷlapāka**), and south of it **Vaḍakāl**.

11 (vv. 71-72). The village **Nagarikuppa**, east of **Kiḷoppaṭṭu**, south of **Pennelūru**, west of **Veṅkāṭu**, and north of a small river, flowing into a tank or lake, and of **Veṅkāṭu**.—The map shows no name like **Nagarikuppa**, but it has **Peṅṅalūr** and **Veṅkāḍu** (which have been already mentioned) about 3 miles east of **Śrīperumbūdūr**.

12 (vv. 73-74). The village **Ku[ṅ]ḍipperumpēḍu**, east of **Kannittāṅgal**, and **Tattanūru**, south of **Koṭṭaṅkāraṇa**, west of **Māṅgāṇi**, and north of the lake of (?) **Achchaperumpēḍu**.—**Kuṅḍipperumpēḍu** is **Kuṅḍuperumbēḍu**, about 4 miles south by east of **Śrīperumbūdūr**. To the west of it the map has **Kaṅṅantāṅgal** and **Tattaṅūr**, to the north **Oṭṭaṅkāraṇai** (**Koṭṭaṅkāraṇa?**), and to the east **Māgāṇiyam** (**Māṅgāṇi**). About 2 miles south of it we find (not **Achchaperumpēḍu**, but) **Nallūmperumbēḍu**, mentioned already above.

13 (vv. 75-76). The village **Tirumaṇikkuppa**, east of **Kōṭṭūri**, south of **Pandūr** and (?) **Mummaḍikkuppa**, west of **Aharittirumaṇi**, and north of **Yakkantāṅgal**.—**Tirumaṇikkuppa** is about $3\frac{1}{2}$ miles west of **Śrīperumbūdūr**. About one mile north-west of it the map shows **Mummaḍikkuppa**, and $2\frac{1}{2}$ miles also north-west of it **Kōṭṭayūr** (**Kōṭṭūri?**); and close to **Tirumaṇikkuppa** on the east is **Agaram** (**Aharittirumaṇi?**).¹ The map contains no name like **Yakkantāṅgal**.

14 (v. 77). The village **Muḷasūru**, east of **Bēlūr** and (?) **Nandimēḍu**, south of **Pandūru**, and west and north of **Tirumaṅgala**.—**Muḷasūru** is **Moḷasūr**, about 5 miles south-west of **Śrīperumbūdūr**. To the north of it is **Tirupandiyūr** (apparently **Pandūru**), to the south-west **Nandimēḍu**, and to the south-east **Tirumaṅgalaṁ**.

15 (vv. 78-79). The village **Ettantāṅgal**, east of **Tirumaṇikkuppa**, south of **Tirumaṇyahara**, west of **Vaḍamaṅgala**, and north of **Pandūru**.—**Ettantāṅgal** ought to be looked for about $3\frac{1}{2}$ miles west of **Śrīperumbūdūr**, but the map shows no name like it. **Tirumaṇikkuppa**, **Vaḍamaṅgala** and **Pandūru** have been mentioned before. Judging from the position of these places, I incline to think that **Tirumaṇyahara** is the same village which above is called **Aharittirumaṇi**, and that it is represented by the village **Agaram** of the map, east of **Tirumaṇikkuppa**.

16 (vv. 80-81). The village **Pandūr**, east of **Śōḷiṅapura**, south of **Veḷḷattūr**, west of **Amaṇēri**, and north of **Pāṇḍenallūru**.—These villages I am unable to identify on the map. There is a place named **Veḷattūr** about 13 miles west of **Śrīperumbūdūr**, but none of the other villages are anywhere near it.

¹ See below, under 15.

The two next villages were in the **Śarattur nāduka** of the **Puliyūr kōṭaka**¹:—

17 (vv. 82-83). The village **Pambali**, east of **Ānekkōṭṭaputtūru**, south of **Kuḷachchalūru**, west of **Malettani** and (?) **Varāttūru**, and north of **Piruṅganallūru**.—Pambali must be the village Pammal, about 12 miles east of Śrīperumbūdūr, in the Saidāpēt tālukā of the Chingleput district, lat. $12^{\circ} 58\frac{1}{2}'$ N., long. $80^{\circ} 11\frac{1}{2}'$ E. Close to it on the north-west the map shows **Ānakāputtūr** (**Ānekkōṭṭaputtūru**), and about 2 miles north and slightly east of it **Polichallur** [**Polichchalūr**] (probably **Kuḷachchalūru**).

18 (vv. 84-85). The village **Śemmenpāka**, also called (?) **Aruntanallūr**, east of **Kilpāka**, south of **Pichchamśēri**, west of a big hill near **Nammaṅgaḷa**, and north of **Śittileppāka**.—This is **Śembākkam**, also in the Saidāpēt tālukā, lat. $12^{\circ} 56'$ N., long. $80^{\circ} 13'$ E., about 14 miles east by south of Śrīperumbūdūr. The map shows **Rājaklīpākkam** south-south-west of it, **Śittalapākkam** nearly north-west (not south) and **Nanmaṅgalam** north-east of it, with a hill or mountain south of **Nanmaṅgalam**.

The next village was in the **Vellenalluru nāḍu** of the **Polili kōṭaka**²:—

19 (vv. 86-88). The village **Āyalchēri**, east of the field of **Likuta** at **Vayalānallūr**, south of the bank of a small river flowing into (?) the river of **Vayalānallūr**, west of **Kannapilēpālaya** and north of **Vayalānallūr**.—**Āyalchēri** also is in the Saidāpēt tālukā, lat. $13^{\circ} 5\frac{3}{4}'$ N., long. $80^{\circ} 8\frac{1}{2}'$ E., about $12\frac{1}{2}$ miles north-east of Śrīperumbūdūr. It is quite close to and south of the 'Cooum' river, and the map shows about one mile south-west of it **Vāyilānallūr**, and $1\frac{1}{2}$ mile east of it **Kaṅṅapālayam**.

The two next villages were in the **Kākaḷūr nāduka** of the **Īkkāṭu kōṭaka**³:—

20 (vv. 89-91). The village **Āyattūr**, east of **Ataṅchānkuppa**, south of **Surakuḷattūru**, west of a small river flowing into (?) the tank of the village **Pāka**, and north of **Turūru** and (?) **Kandaṅkolla**.—**Āyattūr** (**Āyattūr**) is in the Tiruvallūr tālukā of the Chingleput district, lat. $13^{\circ} 8\frac{1}{2}'$ N., long. $80^{\circ} 3'$ E., about 12 miles north by east of Śrīperumbūdūr. To the north of it the map shows **Śirukaḷattūr**, and to the north-east **Pākkam**; and south-west of it are **Kandigai** (**Kandaṅkolla** ?) and, about $1\frac{1}{2}$ mile distant from it, **Tolūr** (**Turūru** ?).

21 (vv. 92-93). The village **Nelmalyahara**, east of **Kilaviḷāha**, south of a small river flowing into the tank of **Pādūr**, west of a *kuppa* (? 'a hill' or 'a hamlet') on the bank of the river north of **Vidayūru**, and north of the river east of (?) **Vidayūru**, and of a Rudra temple.—**Nelmalyahara** is **Nemmiliagaram**, also in the Tiruvallūr tālukā, lat. $13^{\circ} 7'$ N., long. $79^{\circ} 53\frac{1}{2}'$ E., about 13 miles north-west of Śrīperumbūdūr. According to the map it is situated on the eastern bank of the 'Kusastala' river, and close to it are, on the north, **Kilviḷāgam** (**Kilaviḷāha**), and on the south, **Vidayūru** (**Vidayūru**).

The next village was in the **Kachchūru**⁴ *nāduka* of the **Pulili kōṭaka**:—

22 (vv. 94-95). The village **Naduppattū**, east of **Śōtipperumpēdu**, south of the river **Kōrasthalēru** and of a great forest, west of **Nāyeru**, and north of **Pūdūr**.—**Naduppattū** apparently is the village **Śūrappattū** of the map, in the Ponnēri tālukā of the Chingleput district, lat. $13^{\circ} 15'$ N., long. $80^{\circ} 15'$ E., about 25 miles north-east of Śrīperumbūdūr. It is about 2 miles

¹ Śarattur I cannot identify. The Puliyūr kōṭaka apparently was so called after Puliyūr, which is close to Madras in the Saidāpēt tālukā of the Chingleput district, lat. $13^{\circ} 3\frac{1}{2}'$ N., long. $80^{\circ} 17'$ E.

² The place after which the kōṭaka was called, Polili or, as it is spelt below, Pulili and Pulali, is the village of Polal near Madras on the road to Nellore. *Vellenalluru* is perhaps only another form of *Vayalānallūr*, which will be mentioned presently.

³ The places after which the nāduka and kōṭaka were called are the Kākaḷūr and Īkkāṭu of the map, both close to each other in the Tiruvallūr tālukā of the Chingleput district, about 12 or 13 miles north by west of Śrīperumbūdūr.

⁴ This place I cannot identify.

south of the 'Kusastala' river, and to the west of it the map shows Śōttuperumbēdu, to the south Būdūr (Pūdur), and to the east Nāyar (Nāyeru¹).

The four next villages were in the Nāyattu² *nāduka* of the Puḷali *kōṭaka* :—

23 (vv. 96-97). The village Vaḷuya(dha?)lammēdu,³ east of Nāyara, west of Muḍiyūru, and north of Śērumulla.— Vaḷuya(dha)lammēdu is the Vaḷudalambēdu of the map, also in the Poṅṅēri tālukā, lat. 13° 15½' N., long. 80° 17' E., about 28 miles north-east of Śrīperumbūdūr. According to the map it is about one mile south of the 'Kusastala' river, one mile east of Nāyar (Nāyara), and one mile west of Maḍiyūr (Muḍiyūru).

24 (vv. 98-99). The village Sirupāka, east of Mālipāka and Āmūrukuppa, south of Ilavampattu, west of Vanippāka⁴ and (?) Achchirumuha, and north of Nāyeru.— Sirupāka is the Śīrīvākkam of the map, also in the Poṅṅēri tālukā, lat. 13° 17' N., long. 80° 16' E., about 28 miles distant from Śrīperumbūdūr towards the north-east. It is on the northern bank of the 'Kusastala' river, and the map shows to the west of it Māṇivākkam (Mālipāka) and Āmūr, towards the north-east Elavampēdu, and towards the south-east Vaṅṅippākkam. About 2 miles south of it and south of the 'Kusastala' river is Nāyar (Nāyeru).

25 (vv. 100-101). The village Eluvittāṅgal, east of Vannippāka, south of Nālūr and Muriyaḍichchānpattu, west of Panappāka and north of Pūdūrviḷāha.— Eluvittāṅgal I cannot identify, but it must have been in the neighbourhood and east of Sirupāka; for the map shows Vaṅṅippākkam one mile south-east of Śīrīvākkam, and Muriyāmpēdu (Muriyaḍichchānpattu) 1½ mile north-east and Nālūr about 2½ miles east of it. [In the Index to the Poṅṅēri tālukā map, the villages Nālūr, Inivittāṅgal and Paṅappākkam are clubbed together].

26 (vv. 102-103). The village Pūdērivilāha, east of Nāyaru, south of Sirupāka, west of a lake near the boundary of Veḷudhalammēdu, and north of Nāyaru.— This village also (apparently the same which above is called Pūdūrviḷāha) I do not find on the map; but its position is indicated by the three other villages which have been already mentioned and identified.

The two next villages were in the Amarūr *nāduka* of the Peyyūru *kōṭaka*⁵ :—

27 (vv. 104-105). The village Kīraippāka, east and south of Ummippattu, west of Peruṅkali, and north of Kōḷūra.— Kīraippāka probably is the village Kīrappākkam of the map, also in the Poṅṅēri tālukā, lat. 13° 28½' N., long. 80° 16' E., about 39 miles north by east of Śrīperumbūdūr. About 2 miles south-west of it the map has Ummippēdu (Ummippattu), and 3 miles south-east of it Kōḷūr.

28 (vv. 106-107). The village Śōttuppādu, east of Kāraṇa and (?) the tank of Pāpasetti, south of a big forest near that tank, west of the road of Mādanallūra, and north of Kāraṇa and Kottapālaya.— These I cannot identify.

The next village was in the Kachchūru⁶ *nāduka* of the Īkāṭṭu *kōṭaka* :—

29 (vv. 108-110). The village Sōmidēvapattu, east of Udappi, south of Kuñjara and Mailāppūr, west of Payyūru and (?) Gollakuppa, and north of Kurakkuntaṇḍala.— Sōmidēvapattu is the village Sōmadēvampattu of the map, in the Tiruvaḷḷūr tālukā of the Chingleput district, lat. 13° 14' N., long. 79° 58' E., about 18 miles north by west of Śrīperumbūdūr. To the north of it the map shows Kuñjaram and Mailāppūr, to the south-west Odappai (Udappi), to the south-east Korakkuntaṇḍalam (Kurakkuntaṇḍala), and to the north-east Meyyūr (Payyūru?).

¹ The name of this place is spelt below also *Nāyaru* and *Nāyara*.

² This *nāduka* is evidently named after Nāyaru; see the preceding note.

³ See below, under 26.

⁴ Below, this name is spelt *Vannippāka*.

⁵ 'Peiyur Kottam' is mentioned in the *Chingleput Manual*, p. 438, as belonging to the Poṅṅēri tālukā.

⁶ This *nāduka* is distinct from another of the same name in the Puḷali *kōṭaka*; see above under 22.

The last two villages were in the *Malaya*¹ *nāḍuka* of the *Īkāṭṭu kōṭaka* :—

30 (vv. 111-113). The village *Vellāṭṭukōṭa*, east of the temple of (the goddess) *Malaya-Nā[ch]chi[yār]* at *Allikuḷi*, south of the tank of *Viḷāṅkāḍu*, west of the garden of *Timma* at *Nelvādi*, and north of *Koṭṭūr* and (?) *Ariyapāka*.—‘Vellattukota’ is found on the map of the *Kālahasti Zamīndārī*, to the west of ‘*Neluay*’ (*Nelvādi*). Its western boundary, *Allikuḷi*, belongs to the *Tiruvallūr tālukā*.

31 (vv. 114-116). The village *Kōḷpāka*, east of the *Allikuḍi* mountain and (?) of the tank of *Pennelūru*, south of the *Chandramauḷi* tank, west of *Amaṅpāka* and of the road to the village *Pennallūru*, and north of the tank of *Chēlekāṭu*.—*Allikuḍi* is the same as *Allikuḷi*, the western boundary of the village No. 30. The *Kālahasti Zamīndārī* map shows, to the east of *Allikuḷi*, ‘*Ammambakam*’ (*Amaṅpāka*), and to the north-north-west of the latter a very indistinctly printed name which may be meant for ‘*Pennallur*’ (*Pennelūru* or *Pennallūru*).

As the chief interest of this inscription will probably be considered to lie in the unusually large number of districts and places mentioned in it, I conclude this abstract of the contents with the following alphabetical list of the *kōṭakas*, *nāḍukas*, and villages and other localities, the names of which occur in lines 131-230. The figures after the names refer to the lines of the original text.

(a) List of *kōṭakas* :—

Īkkāṭṭu-k. 188, 218, 222.
Puḷali-k. 199; Puḷili-k. 195; Poḷili-k. 183.
Puliyūr-k. 176.

Peyyūru-k. 212.
Śēṅkāṭṭu-k. 132.

(b) List of *nāḍukas* :—

Amaṅūr-n. 212.
Kachchūru-n., in *Īkāṭṭu-k.* 219; in *Puḷili-k.* 196.
Kākaḷūr-n. 188.
Nāyattu-n. 199.

Malaya-n. 223.
Māhalūr-n. 133.
Vellenalluru-n. 183.
Śarattur-n. 175.

(c) List of villages, etc. :—

Achchaperumpēḍu 162; Achchamperumpēṭa(ḍu) 143.
Achchirumuha 203.
Ataṅchānkuppa 189.
Amaṅēri 174.
Amaṅpāka 229.
Ariyapāka 225.
Aruntanallūr 181.
Allikuḍi mountain 227; Allikuḷi 223.
Aharittirumaṇi 164.
Āṅekkōṭṭaputtūru 176.
Āmūrukuppa 202.
Āyakkūḷattūru 151.
Āyattūr 191.
Āyalehēri 187.
Inuṅkāṭakōṭa 153.
Iruṅgola 136.
Ilavampattū 203.
Udappi 219.
Ummippattū 213.

Ūranēri 142.
Ettantāṅgal 171.
Eluvittāṅgal 209.
Kachchipattū 137, 154; -sīmā 133.
Kandaṅkolla 191.
Kannapilḷepālaya 185.
Kannittāṅgal 160.
Kāraṅa 215, 217.
Kāraṅattāṅgal 153.
Kīraippāka 214.
Kīṭaviḷāha 192.
Kīlepattū 138; °ppattū 149, 157.
Kīlpāka 179.
Kuṅjara 219.
Ku[n]ḍipperumpēḍu 162; Kuṅḍimperumpēṭi(ḍu) 141.
Kurakkuntaṅḍala 221.
Kuḷachchalūru 177.
Kuśapattū 139.
Koṭkāḍa 151.

¹ The name of this *nāḍuka*, which means ‘the hill division,’ may be connected with that of the temple of *Malaya-Nāchchiyār* which belonged to it.

(c) List of villages, etc.—*contd.*

- Kottakâla 146.
 Kottankâraṇa 161.
 Kottapâka 147.
 Kottapâda 153.
 Kottûr 225.
 Kottûri 163.
 Kottapâlaya 217.
 Kôrasthalêru river 197.
 Kôlûra 214.
 Kôlpâka 230.
 Gollakuppa 220.
 Chandramauli tank 228.
 Chêlekâtu 229.
 Tattanûru 160.
 Tattanûruvilâha 140.
 Tirumaṅgala 167.
 Tirumanikkuppa 166, 169.
 Tirumanyahara 169.
 Turûru 191.
 Nagarikuppa 160.
 Naḍupattû 145; Naḍuppattû 199.
 Nandimêḍu 167.
 Nammaṅgala 180.
 Nallânperuntêri 142.
 Nâyara 200; Nâyaru 209, 211; Nâyeru 198, 204.
 Nâlûr 206.
 Nelmali 154.
 Nelmalyahara 195.
 Nelvâdi 224.
 Pa(?)ḍuhappattû 156.
 Panappâka 207.
 Pandû[r] 175.
 Pandûr 163.
 Pandûru 167, 171.
 Pambali 179.
 Payyûru 220.
 Pâka 190.
 Pâñchâlippattû 151.
 Pâtichchêri 134.
 Pâṇḍenallûru 175.
 Pâḍûr 193.
 Pâpasetti tank 215.
 Pichchamsêri 179.
 Piruṅganallûru 175.
 Pudra(ḍu?)chchêri 146.
 Pullapâka 155.
 Pûḍu 198.
 Pûtêri 139.
 Pûḍûruvilâha 208.
 Pûḍêruvilâha 211.
 Pennalûru 149; Pennallûru 229; Penne-
 lûru 157, 227.
 Periñchipâkakuppa 143.
 Peruṅkali 213.
 Perumbûdûru 137, 150; Śrîp° 135, 150.
 Pôlûr 136.
 Pau(pô?)ndûru 156.
 Pre(po?)rumaṅṅtâṅgal 148.
 Bêlûr 166.
 Maṭaṅchêri 143.
 Maṅimaṅgal[a] 146.
 Maṅṅûr 152.
 Malottani 178.
 Malepattû 134.
 Mâṅgâni 162.
 Mâḍanallûra 216.
 Mâmpâka 136, 154.
 Mâlîpâka 202.
 Muḍiyûru 200.
 Mummadikkuppa 164.
 Muriyaḍichchânṅpattû 206.
 Muḷasûru 168.
 Mêlahara 144.
 Mrui(mai)lâppûru(r) 220.
 Yakkantâṅgal 165.
 Vaṭakâl 155.
 Vaṭapura 152.
 Vaṭamaṅgala 134; Vada° 170.
 Vanippâka 203; Vannippâka 205.
 Vayalânallûr 184, 185, 186.
 Varâttûru 178.
 Vallettâñchêri 140.
 Vaḷuya(dha?)lammêḍu 201; Veḷudha-
 lammêṭa(ḍu) 210.
 Viḍayûr, Viḍayûru 194.
 Vilânkâḍu 224.
 Venkâtu 135, 158, 159.
 Vellâttûr 173.
 Vellâttukôṭa 226.
 Śittileppâka 181.
 Śettuppâḍu 217.
 Śemmenpâka 182.
 Śêrumulla 200.
 Śôtipperumpêḍu 196.
 Śôḷiṅgapura 172.
 Sirupâka 205, 210.
 Surakuḷattûru 189.
 Sômamaṅgala 144.
 Sômidêvapattû 221.

TEXT.¹*First Plate.*

- 1 Śrī-Gaṇādhīpatayê namah | (||) ²Namas=tuṅga-śiraś-chuṁbi-chāndra-chāmara-
 2 chāravê | trailōkya-nagar-āraṁbha-mūlastambhāya Śambhavê | (||) [1*] Harêr=li-
 3 lâ-varāhasya daṁshtrā-daṁdah sa pātu vah | Hēmādri-kalaś yatra
 4 dhātrī chehha[t*]tra-śriyam dadhau | (||) [2*] Kalyāṇāy=āstu tad=dhāma pratyūha-ti-
 5 mir-āpaham | yad=Gajō=py=Agāj-ōdbhūtam Hariṇ=āpi cha pūjyatê | (||) [3*]
 6 Asti kshīramayād=dai(dê)vair=mathyamānān=mahāmbudhêh | navanī-
 7 tam-iv-ōdbhūtam=apanīta-tamō mahah | (||) [4*] ³Tasy=āsīt=tanayas=tapō-
 8 bhīr=āfulair-anvartha-nāmā Budhah | ⁴puṇyair-asya Purūravā bhujā-ba-
 9 lair=āyur=dvishān nighntah | tasy=Āyur=Nahushō=sya tasya pu(pa)rushō
 10 yuddhê Yayāti[h*] kshitau | ⁴khyātas=tasya tu Turvasur=Vasu-nibhah śrī-Dê-
 11 vayānī-patêh | (||) [5*] ⁵Tad-vamśê Dēvakī-jānir=didīpê Timma-bhūpatih | ya-
 12 śasvī(svī) Tuluv-ēndrēshu Yadōh Kṛishṇa iv=ānvayê | (||) [6*] Tatō=bhūd=
 Bukkamā-jānir=Ī-
 13 śvara-kshitipālakah | atrāsam=agunabhraṁsām mauli-ratnam mahābhujām [| 7*]
 14 Sarasād-udabhū[t=*] tasmā[n=*] Naras-āvanipālakah | Dēvakī-naṁdanāt=Kā-
 15 mō Dēvakī-naṁdanād=iva | (||) [8*] ⁶Vividha-sukṛit-ōddāmê Rāmēsvara-pramu-
 16 khê muhur=mudita-hṛidaya sthānê sthānê vyadhata yathāvidhi [|*] budha-pari-
 17 vṛitō nānā-dānāni yō bhuvi shōdaśa tribhuvana-jan-ōdgītam
 18 sphītam yaśah punaruktayaktayan⁷ | (||) [9*] ⁸Kāvērīm=ā-
 19 śu ba[d*]dhvā bahala-jala-rayām tām vilamghy=aiva śatrum
 20 jīva-grāham gṛihītvā samiti • bhujā-balāt-Tamcha-
 21 rājyam tadīyam | kṛitvā Śrīraṅga-pūrvam tad=api ni-
 22 ja-vasê patṭanam yō babhāśê | ⁹kīrtti-stambham pikhāya tribhuva-
 23 na-bhavana-stūyamān-āpadānah | (||) [10*] Chēram Chōlam cha Pā[m*]ḍyam
 tam=api cha Madhu-
 24 rā-vallabham māna-bhūsham | ⁹vīry-ōdagam Turushkam Gajapati-nṛipatim
 ch=āpi jītvā tad-anyān [|*]

Second Plate; First Side.

- 25 ā-Gaṅgātīra-Lankā-prathama-charama-bhūbṛit-taṭ-āntam nitāntam | ⁹khyā-
 26 tah kshōṇīpatīnām srajam=iva śiraśām(sām) śāsanam yō vyatānī-
 27 t | (||) [11*] ¹⁰Tippāji-Nāgalā-dēvyōh Kausalyā-śrī-Sumitrayōh | dē-
 28 vyōr=iva Nṛisimhēndrāt=tasmān(t)=Paṅktirathād=iva | (||) [12*] Vīrau vina-
 29 yinau Rāma-Lakshmaṇāv=iva naṁdanau | jātau Vīra-Nṛisimhēm-
 30 dra-Kṛishṇarāya-mahīpatī | (||) [13*] ¹¹Raṅgakshitiṁdr-Āchyutadēvarāyau rā-
 31 kshā-dhurīāv=iva Rāma-Kṛishṇau | Ōbāmbikāyām Narasa-kshī-
 32 tīndrād=ubhāv=abhūtānmaragēndra-sārau¹² | (||) [14*] ¹³Vīra-śrī-Nārasimha-
 33 s=sa Vijayanagarē ratnasimhāsana-sthah kīrttyā nītyā nirasya-

¹ From Sir W. Elliot's impressions, supplied to me by Dr. Hultzsch² Metre of verses 1-4: Ślōka (Anushtubh).⁴ These signs of punctuation are superfluous.⁶ Metre: Hariṇī.⁸ Metre of verses 10 and 11: Sragdharā.¹⁰ Metre of verses 12 and 13: Ślōka (Anushtubh).¹² Read *tām narakēndra-.³ Metre: Śārdūlavikṛīḍita.⁵ Metre of verses 6-8: Ślōka (Anushtubh).⁷ Read punaruktayan.⁹ These signs of punctuation are superfluous.¹¹ Metre: Upajāti.¹³ Metre of verses 15-18: Sragdharā.

- 34 [n=*]Nṛiga-Naḷa-Nahushân=apy=avanyâm=ath=ânyân | â Sêtor-â Sumê-
 35 rôr=avanisura-nutaḥ svairam=â ch=ôdayâdrêr=â¹ pâschâty-âchal-âm-
 36 tâd=akhila-hṛidayam=âvarjya rājyam śasâsa I(II) [15*] Nânâ-dânâny=akâ-
 37 rshît=Kanakanasadaśi(si) yah śrî-Virûpâkshadôva-sthânô śrî-Kâlahast-i-
 38 situr=api nagarê Venkatâdrau cha Kâmchyâm | Śrîsailê Sôṇasailê ma-
 39 hati Hariharê=hôbalê Sê(sam)gamê cha |² Śrîrangê Kumbhaghôṇê hata-ta-
 40 masi Mahânandi-tîrthê Nivṛittau I(II) [16*] Gôkarṇê Râma-sêtau jagati
 41 tad-itarêshv=apy=asêshêshu punya-sthânêshv-ârabdha-nânâvidha-bahala-
 42 mahâdâna-vâri-pravâhaiḥ | yasy-ôdamchat-turamgaḥ-prakara-khura-rajah³
 43 śusya(shya)d-ambhôdhi-magna-kshmâbhrit-paksha-chchhid-ôdyatta(tka)ra-kulisadhar-ô-
 44 tkamthitâ kumthit=âbhût I(II) [17*] Brâhmândaṁ viśva-chakraṁ ghaṭam-udita-ma-
 45 hâbhûtakam ratna-dhênum |⁴ sapt-âmbô(bhô)dhîmś cha kalpa-kshitiruha-lati-
 46 kê kâmchanîn kâma-dhênum | svarṇa-kshmâ[m] yô hiraṇy-âśva-ratham-
 47 tulâ-pûrûshan gô-sahasram hêm-âśvam hêma-garbhām kanaka-kari-ratham
 48 pañcha-lâmgaly=atânît I(II) [18*] Prâjyam⁵ prasâsya nirvighnam rājyam ni-
 49 rvighnam⁶ rājyam dyâm-iva śasitum | tasmin=guṇena vikhyâtê kshi-
 50 têt=imdrê divam gatê I(II) [19*] Tatô=py=avârya-vîrya[ḥ]⁷ śrî-Kṛishṇarâya-mi(ma)-

Second Plate ; Second Side.

- 51 hîpatih | bibhartti manikêyûra-nirviśesham mahîm bhujô I(II) [20*] Kî-7
 52 rtyâ yasya samantataḥ prasri(sri)tayâ viśvam ruch-aikyam vrajêd-ity-âśaikya
 purâ Pu-
 53 rârir=abhavad=bhâl-êkshanaḥ prâyaśah | Padmâkshô=pi chatur-bhujô ja-
 54 ni jani⁸ chatur-vaktrô-~~abha~~(bha)vat=Padmabhûḥ |⁹ Kâlî khadgam-ayâ(dhâ)d=
 Ramâ
 55 cha kamalam vîṇâm cha Vâṇî karê I(II) [21*] Śatrûnâm¹⁰ vâsam-êtê dadata
 56 iti rushâ kim nu sapt=âmburâsi(śi)n-nânâ-sênâ-ttu(tu)ramga-tri(tru)ṭita-
 57 vaumatî-dhûli-kâpâlikâbhîḥ | śamsôsyâ¹¹ svairam-êtat-prati-
 58 nidhi-jaladhi-śrêṇikâ yô vidhattê |¹² brahmânda-svarṇamêru-
 59 pramukha-nija-mahâdâna-tôyair=amêyah I(II) [22*] Stuty-andâryah ssudhîbhîḥ¹³
 60 sa Vijayanagarê ratnasimhâsana-sthaḥ |¹⁴ kshmâpâlân-Kṛishṇarâya-
 61 kshitipatir=adharîkritya nîtyâ [Nṛi]g-âdâ(dî)n | â pûrvâdrêr=a-
 62 th-âstakshbitidhara-katakâd-â cha Hêmâchal-ântâd-â¹⁵ Sêtôm(r)-arthi-
 63 sârtha-śriyam-iha bahalikṛitya kîrtyâ babhâsô I(II) [23*] Kṛitavati¹⁶ su-
 64 ra-lôkam Kṛishṇarâyê nij-âṁsam tad=anu tad-anujanmâ punya-karm-Â-
 65 chytêmdrah | akhila=avani-lôkam sv-âṁsam-êty=âri-jêtâ vi-
 66 lasati Hari-chêtâ vidvad-ishṭa-pradâtâ I(II) [24*] Ambhôdêna¹⁷ nipîya-

¹ The original has a sign of punctuation between *drê* and *rd*.

² This sign of punctuation is superfluous.

³ Read *-turamga-prakara-*; and compare above, Vol. III. p. 152, notes 7 and 8.

⁴ This sign of punctuation is superfluous.

⁵ Metre of verses 19 and 20: Ślôka (Anushtubh).

⁶ The words *nirvighnam rājyam* have been erroneously put twice.

⁷ Metre: Śârdûlavikṛidita.

⁸ These two *aksharas* have been erroneously put twice.

⁹ This sign of punctuation is superfluous.

¹⁰ Read *śamsôshya*.

¹⁰ Metre of verses 22 and 23: Sragdharâ.

¹² This sign of punctuation is superfluous.

¹³ Read *sudhîbhîḥ*.

¹⁴ This sign of punctuation is superfluous.

¹⁵ The original has a sign of punctuation between *tâ* and *dô*.

¹⁶ Metre: Mâlinî.

¹⁷ Metre: Śârdûlavikṛidita.

- 67 mâna-salilô-gastyêna pît-ô[j*]jhitas=taptô Râghava-sâya-
 68 k-âgni-sîk hayâ samtapyamânaḥ sadâ | antasthair=vaḍabâ(vâ)-mukh-âna-
 69 la-sîkhâ-jâlair=viśushkô ddhruvam |¹ yad-dân-âmbu,ghan-âmbur=ambudhi-
 70 r=ayam pûrṇaḥ samu[d*]dyôtatô | (||) [25*] Samajani² narapâlah satya-dharma-pra-
 71 tishthô . . . Vijayanagara-râjad-ratnasimhâsana-sthah [*] Nṛiga-Nala-Na-
 72 [hu]sh-âdim(dîn=)nîchayan-râja-nîtyâ nirupama-bhujavîry-andârya-bhûr=A-
 73 [chyu]têmdrah | (||) [26*] ³Kshiti-pratishthâpita-kîrtti-dêhê prâptê padam
 Vaishṇavam=A-
 74 [chyu]têmdrê | . . . addhyâsya bhadra-âsanam=asya sūnur-vîrô babhau
 Vemkatadêva-
 75 râyah | (||) [27*] Praśâsya⁴ râjyam Praśa(sa)vâstra-rûpê vidvan-nidhau
 Vemkatârâ-
 76 ya-bhûpê | . . . abhâgadhêyâd=achirât=prajânâm=Âkhamḍal-âvâsam=a-
 77 th-âdhirûdhê | (||) [28*] ⁵Timmâmbâ-vara-garbhâ-mauktikamanî Rângakshitim-

. . . *Third Plate ; First Side.* . . .

- 78 dr-âtmajah |⁶ kshatr-âlamkaranêna pâlita-mahâ-Karnâṭa-râjya-sri-
 79 yâ | śaury-audârya-dayâvatâ sva-bhaginî-bharttâ(rtrâ) jaga[t*]-trâyinâ(ṇâ)
 80 Râma-kshmâpatin=âpy=amâtya-tilakaiḥ kript-âbhishêka-kramah | (||) [29*] Śrî-Vi-
 81 dyânagari-lalâmani mahâ-sâmrâjya-simhâsanê⁷ |⁸ samtâna-
 82 drur-iva sphuran=sura-girau samhṛitya vidvêśhinah | â Sêtor=a-
 83 pi ch-â-Himâdri rachayan-râjñô nij-âjñâ-karân=sarvâm pâlayu-
 84 tê Sadâsiva-mahârâyaś-chirâya kshamâm | (||) [30*] ⁹Vikhyâta-vikrânti-
 85 nayasya yasya paṭṭ-âbhishêkê . . . niyatam prajñânâm | ânanda-bâshpai-
 86 r=abhishichyamânâ devî-padam darâyatê dharitrî | (||) [31*] ¹⁰Gôtr-ôddhâra-vi-
 87 sâradam kuvalayâpîḍ-âpahâr-oddhuram . . . saty-âyatta-mati[in*] sama-
 88 sta-sumana-stôm-âvan-aikâyanam [*] samjâta-smṛitibhû-ruchim savi-
 89 jayam sainnaindaka-srîbharam¹¹ ya[in*] sânsanti yasôdayâmchita-guṇam
 90 Kṛishṇ-âvatâram budhâh | (||) [32*] Vikhyâtam babu-bhôgaśrînga-vibhavair=uddâ-
 91 ma-dân-ôddhuram dharmêna smṛitimâtratô=pi bhuvanê daksham prajâ-
 92 rakshanê | prâptâm yasya bhujam bhujamga-mahibhṛid-digdanti-kûrm-
 ôpamam
 93 pâtivratya-patâkik=êti dharanî[in*] jânantu sarvê janâh | (||) [33*] ¹²Yat-sê-
 94 nâ-dhûli-pâli Śaka-masaka-samuchchâtanê dhûma-rêkhâ rôm-âli

¹ This sign of punctuation is superfluous.

² Metre: Mâlinî. The Ūpanânjêri plates of Achyutarâya in verse 38 (above, Vol. III. p. 154), instead of *samajani*, have *sa jayati*, which undoubtedly is the original reading.

³ Metre: Indravajrâ.

⁴ Metre: Upajâti.

⁵ Metre of verses 29 and 30: Śârdûlavikrîḍita.

⁶ This sign of punctuation is superfluous.

⁷ Read *-sâmrâjya-*.

⁸ This sign of punctuation is superfluous.

⁹ Metre: Indravajrâ.

¹⁰ Metre of verses 32 and 33: Śârdûlavikrîḍita.—‘ Him, who knows how to elevate his family, who strives to alleviate the suffering of the orb of the earth, whose mind is addicted to truth, who is solely intent on fostering the whole multitude of well-disposed people, who has the pleasing appearance of the god of love, who is victorious, whose wealth of fortune gladdens the good, and whose excellent qualities are rendered even more illustrious by his fame and compassion,—him the wise call an incarnation of Kṛishṇa, who knew how to lift up the earth, who exerted himself to take away (the elephant) Kuvalayâpîḍa (the vehicle of Karmâsa), whose heart is devoted to (his wife) Satyabhâmâ, who is solely intent on protecting the whole host of the gods, who takes delight in (his son) the god of love, who has a divine car (or, who is accompanied by his attendant Vijaya, etc.), who bears (his sword) Nandaka and Lakshmi, and whose excellent qualities were honoured by (his foster-mother) Yasôdâ.’

¹¹ Read *san-namuaka-*.

¹² Metre: Sragdharâ.

- 95 kīrtti-vadhvā iva bhuvanam=idam sarvam=am̐tar=vaham̐tyāh | vēnī n-ā-
 96 nīyas=īva prakāṭita-vihṛitēr=vīra-lakshmyā raṇ-āgrē |¹ śāntye jī-
 97 mūta-paṇ[k*]tiḥ kila śa(sa)kala-khala-stōma-dāvānalānūm [|| 34*] ²Tuṅgām=Ā-
 98 va dayām padāmbuja-yugam Śōnam cha Kṛishṇā[m*] tanu[m*] raktā[m*] nīla-
 śi(si)tā[m*]
 99 Trivēṇim=anaghām vīkshām giram Narmadām [1*] tīrthān=īti samāva-
 100 haty=avayavaiḥ Śēshādri-vāsī vibhuḥ prāyō yasya • viśēshabha-
 101 kti-muditaḥ paṭṭābhishēka-śriyē | (||) [35*] ³Vō(ō)shadhipaty-upamāyita-gaṇi-
 102 ḍas=Tōshañarūpa-jit-Āsamakāṇḍaḥ [1*] Bhāsha(she)ge-tappuva-rāyara-
 103 gaṇḍaḥ Pōshañā-nirbhāṭa-bhū-nayakhaṇḍaḥ | (||) [36*] ⁴Rājādhirāja-birudō

Third Plate ; Second Side.

- 104 Rājarāja-sam-āmbatiḥ | Svārāja-rājamānaśrī⁵ śrī-Rāja-
 105 paramēśvaraḥ | (||) [37*] Mūṛurāyaraṅgaṇḍ-ām⁶ Mēru-laṅghi-yaśōbharaḥ |
 106 Śaraṇā[ga*]ta-maṇḍārah Pararāya-bhayanikaraḥ | (||) [38*] Karad-ākhilabhūpā-
 107 lah Paradāra-sahōdaraḥ | Hiridurāya-suratrāṇa Imduvaṇśa-śi-
 108 khāmaṇiḥ | (||) [39*] Gaj-augha-gaṇḍa-bhērūṇḍō Haribhakti-sudhānidhiḥ | Va-
 109 rddhamān-āpadānaśrīr-⁶Arddhanārī-natēśvaraḥ | ityādi-birudai-
 110 r=vaṇḍi-tatyā nityam=abhisṭutaḥ | (||) [40*] Kāmbhō(bō)ja-Bhōja-Kālimga-
 Karahā-
 111 ṭ-ādi-pārthivaiḥ | sauvidarlla(lla)-padam prāptaiḥ samdarsita-rnṛi(nṛi)pōpadaḥ | (||)
 [41*] Sō=7
 112 yam nīti-visāradaḥ surataru-spha(spa)rddhāla-viśrāṇanaḥ sarv-ōrvīśa-
 113 nataḥ Sadāśivamahārāya-kshamānāyakaḥ | bāhāv=amgada-nirvi-
 114 śēsham-ākhilām sarvaṇśahām=udvaḥan-vidvatrāṇa-parāyaṇō vijaya-⁸
 115 yatō vīra-pratāp-ōnnataḥ || [42*] ⁹Kramād=vasu-hay-ābdh-imdu-gaṇitē Śaka-va-
 116 tsarē | Naḷa-samvatsarē māśi Mārgaśirsha iti śrutē | (||) [43*] Sūryōparā-
 117 gē-māvāsyā-tithā(thau) Mārttāṇḍa-vāsarē | Tuṅgabhadrā-nadī-tīrē Vi-
 118 ṭṭhalēśvara-saṇnidhau | (||) [44*] Prapēdnshō vēda-mārga-pratishṭh-āchāryavaryatām |
 119 tādrig-vēda-sikhā-sāra-Dramiḍāgama-vēdinē | (||) [45*] Shaddarsan-ārtha-siddhām-
 120 ta-sthāpan-āchārya-maulayē | māyāvādi-manō-garva-bhēdinē jita-vā-
 121 dinē | (||) [46*] Mantravādi-manīshīndra-vṛiṇḍ-āhant-āpahāriṇē | ¹⁰ambhaga-
 Garu-
 122 ḍ-āṅkārya(ya) śaraṇāgata-rakshīṇē | (||) [47*] Pradakshīṇaiḥ kṛitavatō
 pāvānīm(nī)m=ava-
 123 nīm muhuḥ | nānāvidha-mahātīrtha-sthā(snā?)n-ātivimal-ātmanē | (||) [48*]
 Sanak-ādi-

¹ This sign of punctuation is superfluous.

² Metre: Śārdūlavikrīḍita.— Tuṅgā is 'high, strong,' and 'the river Tuṅgā, one of the two components of the Tuṅgabhadrā;' Śōṇa, 'red,' and 'the river Śōṇa;' Kṛishṇā, 'black,' and 'the river Kṛishṇā;' Narmadā, 'giving pleasure,' and 'the river Narmadā.' The eye is black, white, and raktā, 'red' and 'loving,' and is therefore the holy Trivēṇi, 'the place (now called Allahabad) where the Gaṅgā joins with the Yamunā and is supposed to receive underground the Sarasvatī.'

³ Metre: Dōdhaka.

⁴ Read °māna-śrīḥ.

⁵ Metre: Śārdūlavikrīḍita.

⁶ Metre of verses 37-41: Ślōka (Anusṭubh).

⁷ Metre of verses 43-124: Ślōka (Anusṭubh).

⁸ Read °dānaśrīr=.

⁹ Read vija-.

¹⁰ I am unable to give the meaning of the word ambhaga. If the reading is correct, its connection with the word Garuda would seem to indicate that it is equivalent to bhujāṅga, in the double sense, conveyed by the word, of 'a snake' and 'a dissolute person.'

- 124 ma-yôgîndra-samûh-âdrita-janmanô | kâlatraya-gati-jñâna-kârmaṇa-jñâ-
 125 nachakshushê | (||) [49*] Prahlâda-Nârada-Vyâsa-Parâsara-Śuk-âdishu |
 . Bhagavadbhakta-
 126 varyêshu prathamâkhyêya-kîrttayê | (||) [50*] Sadânamda-samêtâya saty-âya[tta]-
 sva-¹
 127 rê(chê)tasê | sachchakra-naïdakâya Śrîsahây-âparamûrttayê | (||) [51*]
 Nârâyanaṇpada-
 128 ddhyâna-parâyana-nijâtmanê | purê punya-sthalê śrêstthê Pirumpûndûru-nâ-
 129 makê² | Âdikêśava-sêv-ârtham=archchâ-ru(rû)pam=upêyushê | (||) [52*] Śrîmad-
 Amperumâ-
 130 l-âkhyâm=aparâm cha prapêdushê | Râmânuja-munîndrâya Râm-ârâdhana-

Fourth Plate; First Side.

- 131 chêtasê³ | (||) [53*] • Jagatkhyâta-Jayamkoṇḍa-Chôla-maïndala-vâsinam |
 132 śrî-Chamdragiri-râjyô cha prâjyê vâsam=upâsritam [| 54*] Śêmkâtṭu-kôṭak-
 ânta-
 133 stham Mâhalûr-nâ[ta(du)]kô sthitam | [śrî-*]Kachchipaṭṭu-sim-ântarbhâvam
 ch=âpi samâśri-
 134 tam [| 55*] Śrî-Pâtichchêri-simântât-prâchyam cha Vataṃgaḷât |
 Malepa-
 135 ṭṭu-Śrîperumbûdûru-simânta-dakshinam [| 56*] Venkâṭu-grâma-[bh]ûdêva-
 136 ta[tâ]kâd=api paśchimam [|*] yukta-Pôlûr-Iruṃgola-Mâmpâk-avadhibh-ûtta-
 137 ram [| 57*] Kachchipaṭṭur-iti khyâta-nâmânaim grâmam=utta[ma*]m |
 Perumbûdû-
 138 ru-nâmânaim=api grâmam manôharaim [| 58*] Kîḷopaṭv(ṭṭv)-âhvayam grâmam=a-
 139 pi sasy-ôpaśôbhitam [|*] Kusapaṭṭu-grâmakam cha Pûtêri-grâmam=ap[y]-a-
 140 mun [| 59*] Vallettâmchêri-nâmnô=pi simântât=grâmaka[chya?]t⁴ |
 Tattanûru-
 141 vilâhasya kshêtrât-prâchîm disam śritam [| 60*] Grâmât=Kumḍimperum-
 pêtî(du)-
 142 nâmakâd=api dakshinam [|*] khyât-Ôranêrê[h*] śrî-Nallânperumtêrês=cha
 paśchi-
 143 mam [| 61*] Perimchipâkakuppâch=cha Maṭamchêri[śchi]⁵t-ôttaram |
 grâmam=Achchampe-
 144 rumpêta(du)-nâmânaim=api viśrutam | (||) [62*] Sômamangalataḥ prâchyam
 śrî-Mê-
 145 lahara-dakshinam | Naḍupaṭv(ṭṭv)-âhvayam(ya-)grâmam(ma-)simântât=api
 paśchimam |(||) [63*]
 146 Maṇimangal-Koṭṭakâla-simântât=api ch=ôttaram | . śrî-Pudra(du?)chchê-
 147 ri-nâmânaim khyâtam . cha grâmam=uttamam | (||) [64*] Koṭṭapâk-âbhidha-
 grâma-sî-

¹ The *akshara* in brackets appears to have been originally *sa* or *sta*; compare line 87 above.

² Below, this name is spelt *Perumbûdûru*.

³ The preceding words in the Dative case and the following words in the Accusative case, up to verse 119, are dependent on the word *dattavân* in line 284.

⁴ Originally *°kachyat* was engraved, but the *akshara chya* seems to have been altered. Perhaps the intended reading may be *grâmakasya cha*.

⁵ Here, too, the *akshara* in brackets, which yields no satisfactory meaning, seems to have been altered. One might suggest reading *°rês=tath=ôttaram*.

- 148 mântât=prâg-diśi sthitam | grâmât=**Pre(pe?)rumaṇittāṅgal-nāmakād=**
 149 pi dakṣiṇam I(II) [65*] **Peṁna(ne?)lūru-varagrāma-sīmântâd=**api paśchimam |
Kiḷe-
 150 **ppaṭṭu-Śriperumbūdūru-grāmad[v*]ay-ōttaram** | prakhyātam cha bhūvi grā-
 151 mam **Pāṁchālippaṭṭu-nāmakam** I(II) [66*] **Koṭkād-Āyakkulattūru-sīmântât=**
prâ-
 152 g-diśi sthitam | **Mamṇūr-Vaṭapura-grāma-sīmântâd=**api dakṣiṇam I(II) [67*]
Pa-
 153 śchimam **Kāraṇattāṅgal-grām-Ēnumkātakōṭayōḥ** | uttaram **Koṭṭapādāch=**cha
 154 **Nelmali-grāmam-uttamam** I(II) [68*] **Prāchyam** **Mā[m*]pāka-sīmā[m*]tān(t)=**
Kāśchi(chchi)paṭṭōś=cha [da]-
 155 kṣiṇam | **Puḷlapāk-ābhidha-grāmā[t*]** paśchimām diśam=āśritam I(II) [69*]
Vaṭakā-
 156 **I-Pa(?)ḍuhappaṭṭu-śrī¹-sīmântâd=**api ch=ōttaram | grāmam **Pau(pô?)mūdūru-**
nāmāna-

Fourth Plate; Second Side.

- 157 m=api sasy-ōpaśōbhitam I(II) [70*] **Kiḷoppaṭṭōr=**varât-prāchyam **Peṁnelūrōś=**
cha
 158 dakṣiṇam | **Veṅkāṭu-grāma-sīmântât=**paśchimām=āśritam diśam I(II) [71*]
 159 **Taṭākam(ka-)gāmi-kulyāyā** **Veṅkāṭōr=**api ch=ōttaram | grāmam cha ghaṇa-sa-
 160 sy-ādhyam **Nagarikuppa-nāmakam** I(II) [72*] **Kaṁnittāṅgal-Tattanūru-**
grāmābhyām
 161 prâg-diśi sthitam | **Koṭṭamkāraṇa-sīmântâd=**āśritam dakṣiṇāni
 162 diśam I(II) [73*] **Māṅgāṇē[h*]** paśchimam ch=**Āchchaperumpēḍu-h[r*]ad**
ōttaram | grāmam **Ku[m*]-**
 163 **ḍipperumpēḍu-nāmakam** cha manōramam I(II) [74*] **Prāchyam** **Kōṭṭūritāḥ**
Pam-
 164 **dūr-Mummadikkuppa-dakṣiṇam** | khyât-**Āharittirumaṇi-grāmât=**paśchi-
 165 mataḥ sthitam I(II) [75*] **Yakkamāṅgal=**iti khyâtâd-grāmâd=uttaratām=i-
 166 tam | grāmam **Tirumaṇikkuppa-nāmānam=**api viśrutam I(II) [76*] **Prāchyam**
Bêlū-
 167 **r-Namdimēḍu-kshêtrât=**Pamūdūru-ta(da)kṣiṇam | **Tirumaṅgala-sīmântât=**paśchi-
 168 mam ch=ōttaram tathâ | **Muḷasūrur=**iti khyâta-nāmakam grāmam cha tam
 I(II) [77*] **Prâ-**
 169 chīm **Tirumaṇikkuppa-sīmântâd=**diśam=āśritam | **Tirumaṇyahara-grā-**
 170 mâ(ma)-sīmântâd=api dakṣiṇam I(II) [78*] **Sainprāptam** paśchimām=āśām
grāmakād=Va-
 171 **ḍamaṅgalât** | **Pamūdūru-grāma-sīmântâd=**uttarasyam diśi sthitam | **E-**
 172 **ttamāṅgal=**iti khyâta-grā(nā)maka[m*] grāmam=apy-amum I(II) [79*]
Śōḷiṅgapura-sīm[ām]-
 173 **tât=**prāchīm=āśām=upāśritam | **Veḷḷâtūr-grāma-sīmântâd=**dakṣiṇ[ām]
 174 diśam=āśritam I(II) [80*] **Amaṇēri-varagrāma-sīmântâd=**api paśchimam [I*]
 175 uttaram **Pāṁdenallūrō[h*]** **Pamūdū[r*]-**grāmam cha viśrutam I(II) [81*]
Śarattur-nāḍukē khy[ā]-
 176 tam **Puliyūr-kōṭakē** sthitam | **ramy-Āṅekkōṭṭaputtūru-sīmântât=**pr[ā]-
 177 g-diśi sthitam I(II) [82*] **Kuḷachchalūru-sīmântâd=**dakṣiṇām diśam=āśritam |
 178 **Malettani-Vaṭattūru-sīmântâd=**api paśchimam | **Pirumganallūr-ū-**

¹ This *śrī* should have been omitted.

- 179 dīchyaṁ **Pambali-grāmam=apy=amun** | (||) [83*] Prāchyam **Kilpāka-sīmāntāt=Pi-**
- 180 **chchamśērēs=cha** dakshinam | **Nammaṅgaḷ-āntasīmā-stha-mahāśailāch=cha**
paśchi-
- 181 man | (||) [84*] Uttarā[m] **Sittileppāka-sīmāntād=āśritam** diśam
Arumtanallū-
- Fifth Plate; First Side.*
- 182 r-ity¹=ākhyātam=aparām śritam | **Seṁmenpāk-āhvayam** grāmam=api
- 183 sasyai[h*] sad=ānvitam^{*} | (||) [85*] **Vellenalluru-nāḍu-stham** **Po[li]li-kōṭakē**
- 184 sthitam | prāg-diśam **Vayalānallūr-Likuta-kshētrata[h*]** śchi(śri)tam | (||) [86*]
Da-
- 185 kshinam **Vayalānallūr-nadī-kulyā-taṭād=api** . | paśchiman śrī-**Kam-**
- 186 **napiḷlepālayasy=āvadhi-sthalāt** , | (||) [87*] Uttarām **Vayalāna-**
- 187 **llūr-sīmāntād-diśam=āśritam** | **Āyalchēriri-i-**
- 188 ti khyāta-nāmānam grāmam=apy=amun | (||) [88*] **Kākaḷūr-nāḍuk-āntastham=**
īkkāṭu-kō-
- 189 ṭakē sthitam | **Atamchānkuppa-sīmāntād=āśām** prāchīm=upāśritam | (||) [89*]
Du(di)śam
- 190 **Surakuḷattūru-sīmāntād=dakshinām** śritam | **Pāka-grāma-taṭō(tā)kasya** kulyāyā-
- 191 ś=ch=aiva paśchiman | (||) [90*] **Turūru-Kamdamkolla-śrī-sīmāntād=api** ch-
ōttaram | **Āyattū-**
- 192 r-āhvayam grāmam=api ch=ōtta[ma]-viśrutam | (||) [91*] Prāchyam **Kilvilāh-**
ākhyā-grāma-
- 193 sīm-āvadhi-sthalā[t*] | **Pāḍūr-ttaṭāka-gāminyā[h*]** kulyāyās=ch=āpi
dakshinam | (||) [92*]
- 194 **Vidayūr-u(ū)ttara-nadī-tīra-kuppāch=cha** . paśchiman | uttaram **Vidayūrōh**
prām(n)-na-
- 195 dyā Rudr-ālayād=api | niravadyam=api grāmam **Nelmalyahara-nāmakan**
| (||) [93*] **Pu-**
- 196 **ḷili-kkōṭak-āntastham** sthitam **Kachchūru-nāḍukan(kē)** | prāchyam
Śōtipperumpē-
- 197 **ḍu-grāma-sīm-āvadhi-sthalāt** | (||) [94*] **Kōrasthalēru-sarītō** mahāraṇyāch=cha da-
- 198 kshinam | paśchiman **Nāyeru-grāmāt=Pūḍur-grāmā(ma)var-ōttaram** |
prakhyātam cha
- 199 **Naduppaṭṭu-nāmānam** grāmam=uttara(ma)m | (||) [95*] **Nāyattu-nāḍukē**
khyātam **Pulali-khyā(kō)-**
- 200 ta(ṭa)kō sthitam | prāchyam **Nāyara-sīmāntān=Mudiyūrōś=cha** paśchiman | (||)
[96*] **Śēru-**
- 201 **mulla-varagrāmā(ma)-sīmāntād=api** ch=ōttaram | khyātam **Valuya(dhā?)la-**
mmēḍu-nā-
- 202 **makan** grāmam=apy=amun | (||) [97*] **Śrī-Mālipāka-sīmāntāt=prāchyē(chya)nf=**
Āmūrukuppataḥ |
- 203 **Ilavampaṭṭu-sīmāntād=dakshinasyām** diśi sthitam | (||) [98*] **Vanippāk-**
Āchchiru-
- 204 **muha-sīmāntād=api** paśchiman | **Nāyeru-grāma-sīmāntād=uttarām** diśa-
- 205 m=āśritam | grāmam cha **Sirupāk-ākhyam** gṛih-ārām-ōpaśōbhitam | (||) [99*]
Va-

¹ The verse is wanting two syllables. The intended reading may possibly be *ity=ākhyām prakhyātām=aparām*.

- 206 nnippāk-ābhidha-grāmā(ma)-sīmāntāt-prāg-diśi sthitam | śrī-Nālūr-Mu-
 207 riyadichchānpattu-sīmānta-dakṣiṇam I(II) [100*] Śrī-Panappāka-sīmāntāt=pa-

Fifth Plate; Second Side.

- 208 śchimām diśam=āśritam | Pūdūvilāha-sīmāntād=uttarasyām diśi sthitam [1*]
 209 prakhyātam=Eluvittāṅgal-āhvayam grāmam-apy=amum I(II) [101*] Prāchyam
 Nāyaru-sīmāntā-
 210 t=Sirupākāch=cha dakṣiṇam | paśchimam Veḷudhalammēta(ḍu)-sīmānta-
 sthala-¹hradād=api I(II) [102*]
 211 Prakhyāta-Nāyaru-grāma-sīmāntād=api ch=ōttaram | śrī-Pūdērivilāh-ākhyam
 grā-
 212 mam ch=āpi manōharam I(II) [103*] Amarūr-nāḍuk-āntastham sthitam
 Peyyūru-kōṭagam(kē) | Um̄mi-
 213 ppaṭṭōs=cha sīmāntāt=prāchyam tasmāch=cha dakṣiṇam I(II) [104*] Āśām
 Perumkali-grāmāt=paśchi-
 214 mām samupāśritam | Kōlūra-grāmā-sīmāntād=uttarām=āśritam diśam |
 Kiraippā-
 215 k-ābhidhānam cha grāmakam khyātam=uttamam I(II) [105*] Prāchyam
 Kāraṇa-sīmānta-Pāpasotti-tatā-
 216 katah² | tat-tatāka-sam̄pastha-mahāraṇyāch=cha dakṣiṇam I(II) [106*] Paśchimām
 Mādanallūra-mā-
 217 rg[ā*]d=āśām=upāśritam | uttaram Kāraṇa-grāma-sīmāntāt=Kottapālayāh(t) |
 Ṣettu-
 218 ppādur=iti khyāta-nāmānam grāmam=uttamam I(II) [107*] Īkāṭṭu-kkōṭak-
 āntastham khyātam
 219 Kachchūru-nāḍukē | U[da]ppi-grāma-sīmāntāt=prāchīm=āśām=upāśritam I(II)
 [108*] Prāptam Kum̄[ja]-
 220 ra-Mrai(mai)lāppūru(r)-sīmāntād=dakṣiṇam diśam | Payyūru-śrī-Gollakuppa-
 sīm[ām]-
 221 tād=api paśchimam [II 109*] Kurakkum̄taṅḍala-grāma-sīmāntād=api ch=
 ōttaram [1*] śrī-Sōmidē-
 222 vapatv(ṭṭv)-ākhyam grāmakam cha bhuvī śrutam I(II) [110*] Īkāṭṭu-kkōṭakē
 khyātam sthitam
 223 Malaya-nāḍukē | Allikuḷi-śrī-Malayanāchyā[h*]² [prāchyam var-ā-
 224 layāt I(II) [111*] Dakṣiṇam cha Vilāmkāḍu-śrī-tatāka-var-āntarāt | ³śrī-Ne-
 225 lvādi-grāma-sīmānta-Tim̄-ārāmāch=cha paśchimam I(II) [112*] . Kōṭṭūr-
 Ariyapāka-
 226 śrī-sīmāntād=api ch=ōttaram [1*] Veḷlāṭṭukōṭa-nāmānam khyātam cha
 grāmakam varam [II 113*]
 227 Allikuḷi-mahāśailāt=prāchīm=āśām=upāśritam | Peim̄nelūru-varagrāmā(ma)-ta-
 228 tāk-āntapparāsūrā(?) I(II) [114*] Sam̄prāptam dakṣiṇam=āśā[īn*]
 Chāṅdramaḷi-tatāka-
 229 taḥ | ⁴Amanpākāptem̄nallūru-grāmā(ma)-mārgāch=cha paśchimam I(II) [115*]
 Chēlekāṭu-tatākām(kā)-

¹ Read *-śikā-*.

² [*Nāchyā* is the Sanskrit Genitive of the Tamil substantive *nāchchi* (used generally in the honorific plural *nāchchiyār*), 'a goddess.'— E. H.]

³ This *śrī* should have been omitted.

⁴ Read *Amanpākāt=Peim̄nallūru-*.

- 230 ch=cha samprâptam disam=uttarâm | grâmam Kôlpâka-nâmânâm pratitam cha
ma-
231 nôharam I(II) [116*] Sarvamânyam chatus-sîmâ-samyutam cha samantatah |
232 nidhi-nikshêpa-pâshâna-siddha-sâddhya-jal-ânvitam || [117*]

Sixth Plate; First Side.

- 233 Akshiny-âgâmi-samyukta[m*] .dêva-bhogyam sambhûruham | vâpî-kûpa-tatâ-
234 kais=cha kaschch(chch)-ârâmais=cha samyutam I(II) [118*] Râmânûja-
munîndrêna bhogyam=â-chandra-tâ-
235 rakam I(II) [119*] Dhûpa-dîpa-sudhâhâra-nân-âpûpa-nivêdanaih | nânâ-pushpô-
236 pahârais=cha naika-dîpa-pradîpanaih I(II) [120*] Nṛitta-gîta-mahâvâdya-
chchha[t*]tra-
237 châmara-vaibhavaih | nitya-naimittik-Ânamtapûjâm karttun visêshatah I(II) [121*]
238 Praty-abdam Tiru-nakshatrê tasya j(ch)=ôtsava-sampadam(dê) | prati-samva-
239 tsaram ch=âpi rathôtsava-samṛiddhayô I(II) [122*] Annam¹ nivêditam
sarvam² rasai[sh=sha]-
240 dbhi(d̄bhi)s=samanvitam | s̄rî-Râmânûjakûṭê=smin visâlê parika-
241 lpitê I(II) [123*] ³[Sa-strî]-bâlaka-vṛiddhêbhyah kshudhitêbhyô visêshatah |
Vaishnavêbhyô
242 dvijâtibhyah prâ(pra)dâtum prati-vâsaram I(II) [124*] ⁴Bhû-kalpasâkhi prathit-
Âra-
243 viṭi-Bukka-kshamâpô=jani puṇya-sîlah | Ballâmbikâ • tasya babhûva
244 patnî Puranda[ra*]sy=êva Pulôma-kam(ka)nyâ I(II) [125*] Jajñê⁵ tata=s̄rî-
vara-[Râma*]râ-
245 jô vijñêya-sîlô vibudh-âdhipânâm | Lakshmîr=iv=Âmbhôrûha-
246 lôchanasya Lla(la)kkâmbik-âmushâ(shya) mahishy=alâsît I(II) [126*] ⁶Puṇyair=
agaṇyaih Peda-
247 Komḍarâjah purâ-kritô(tai)r=asya vibhôs=sutô=bhût | Komḍâmbikâ tasya
248 manô-nukûlâ ⁷guṇ-ômnat=âsît=kula-dharmapatnî I(II) [127*] Kulâdri-sârô=
249 sya guru-pratâpah Kônêṭirâjah ⁸prathitas=sutô=bhût | dharmêna yam Dha-
250 rmajam=âmanandi(ti) Manun cha uṭyâ nipuṇâ(ṇam) mahatyô(tyâ) I(II)
[128*] ⁹Day-âmbudhê-
251 r=abhût=tasya dēvî Tirumalâmbikâ | Nalasya Damayant=îva na-
252 vya-châritra-bhûshitâ¹⁰ [II 129*] ¹¹Asmânrupâd=Au[bha]larâja-varyô Raghûdvi-¹²
253 hah Paṇ[k*]tirathâd=iv=âsît | sthir[ô]daya-s̄rî-sthagit-ôrupuṇya(ṇyô ?)
254 jan-êsh[t ?]a-darsha(rsa)h sphuritâji-haritah¹³ I(II) [130*] Tasy=ânujô râjati
Komḍa- •
255 râjah prakhyâta-sauryô Bharat-ôpamânah | sad=âgrajanma-prathamânu(na)-
256 bhaktis=sa[t*]tv-âchitas=Sârasanâbha-mûrttiḥ . I(II) [131*] Yasy=ânujanmâ vara-
Tim-

¹ Read *annam*.

² What is engraved looks like *tsarvam*.

³ The reading of the first *akshara* (sa) is doubtful; the *akshara* looks as if the engraver had first engraved *strî*.

⁴ Metre: Upajâti.

⁵ Metre: Indravajrâ.

⁶ Metre of verses 127 and 128: Upajâti.

⁷ Read *guṇ-ômnat=*.

⁸ Originally *prathitô* was engraved.

⁹ Metre: Sôka (Anushtubh).

¹⁰ Perhaps the word actually engraved is *-bhûshitam* |.

¹¹ Metre of verses 130-133: Upajâti. Read *asmân=nripâd=*.

¹² Read *Raghûdva-*.

¹³ Read *sphuritâsi-hastah*.

Sixth Plate; Second Side.

- 257 marâjô yaśônidhi[r=*]Lakshmaṇa-châru-mûrttiḥ | jyâghôsha-dûrikṛita-mê-
 258 ghanâdah kurvan=sumitr-âśaya-harsham=imdhê¹ [|| 132*] Prakhyâta-
 Sa(śa)trughna-parâkrama-
 259 śrî[h*] śrî-Raṅgarâjô-varajô yadiyaḥ | śu(su)bâhu-shô(śô)bhî madhur-ânu bhâvaḥ ku-
 260 rvan=sumitr-âśaya-harsham=imdhê [|| 133*] Yasya² viśrâṇana-guṇaṁ labdhu-kâmâ-
 261 s=sura-drumâḥ [1*] tapasyamti jaṭâvamtas=suparvatatîni-taṭê [||] [134*] Hira-
 262 nya-kaśipu-kshêtra-dâna-sâm(sam)varddhit-âdaraḥ [1*] Nṛsimha-bhâvam=ayatê
 263 simha-samhananô hi yaḥ [||] [135*] Sa-kam̐pa-svêda-rômâin châs-samarê
 na(ma)karâm-
 264 kitâḥ | ³yasy=âdhis-suratâs=satyam̐ śatravô bhîravô=bhavan [||] [136*] A-
 265 kshôbhya-hṛidayasy=âpi yêna kôn=âpi bhûbhṛitâm(tâ) | du(dṛi)shṭam̐ sâ mudrikam̐⁴
 266 chihnam̐ yasy=âingô sa[t*]tva-sâlinah̐ [||] [137*] Anêna dharma-sîlôna
 Haribhakt-â-
 267 nuka[m*]pinâ [|] Kamalâvallabh-âs[r*]âmtakai[in*]kary-âsakta-chêtasâ [||]
 [138*] Naktam̐-
 268 div-âimna-dânêna⁵ Nâbhâga-nibha-kîrttinâ | naralôkanar-âkâra-
 269 nâkanâyaka-sâkhinâ [||] [139*] Nîtiśâstra-viśêsh-ârtha-nṛraj-ôllâsa-bhâ-
 270 nunâ | Kom̐darâja-nṛipâlêna guṇaratna-payôdhinâ [||] [140*] Vijñâpitasya
 271 vinayâd=vimata-ddhvâinta-bhâsvataḥ | prâjya-Karṇâtarâjya-śrî-sthâpanâ-
 272 châr्या-viś-têḥ [||] [141*] Śrî-Raṅgarâja-bhûpîla-chirapunyaphal-âtmanah̐ |
 273 sâhitya-rasa-sâm̐râjya-bhôga-Bhôjamah̐bhujah̐⁶ [||] [142*] Sômavainś-âva-
 274 tam̐sasya Sutrâma-sama-têjasah̐ | satyavâg-Râmachaindrasya śaranâgata-
 275 rakshita(na)ḥ [||] [143*] Âtrêya-gôtr-âlam̐kâramaṇêr=Manu-naya-sthitêḥ |
 am̐temba-
 276 ra-gam̐dasya⁷ Haribhakt-âgrayâyinah̐ [||] [144*] ⁸Nahush-ôpamasya
 nânâvarṇa-śrî-
 277 maṅdalîka-gam̐dasya | êbirudu-râya-râhuta-vêsy(śy)-aikabhujainga-bi-
 278 ruda-bharitasya [||] [145*] Vikhyâtabiruda-mani(nni)ya-viḥhâla-lîlasya vija-
 279 ya-sîlasya | viśvam̐bharâ-bhṛiti-sphuṭa-viśruta-Dharaṇivarâha-
 280 birudasya [||] [146*] ⁹Vinay-audâr्या-gâmbhîrya-vikram-âvâsa-vêsmah̐ | vîra-

Seventh Plate.

- 281 śrî-Râmarâjasya • vijñaptim=anupâlayan [||] [147*] Parîtaḥ prayataih̐ sni-
 282 gdbaih̐ purôhita-purôgamaih̐ | vividhair-vibudhais̐=śrautapathikai-
 283 r=adhikair=girâ [||] [148*] Sadâśiva-mahârâyô mânanîyô • mana-

¹ In *Ind. Ant.* Vol. XIII. p. 129, Plate ii. b, line 8, this verse ends with *-harsha-pôsham*. The words *mêghanâda* and *sumitrâ* have also to be taken as proper names.

² Metre of verses 134-144: Ślôka (Anushtubh). I take *yasya* and the relatives in the following verses to refer to *anêna* in verse 138.

³ Read =*âvis-suratâs*-. I take the word *makarâm̐kitêḥ* to mean both 'full of love' and 'made to move round by the (*makara*) array of his troops.'

⁴ This word is derived both from *samudra*, 'the sea' (which is *kshôbhya*), and from *sâ mudra*, 'a mark on the body, indicative here of good fortune.'

⁵ Read *-âimna-dânêna*. The following word is perhaps *Nâbhôga*- in the original.

⁶ Read *-sâm̐râjya*-.

⁷ This Pâda of the verse, as it stands, contains only seven syllables; the intended reading perhaps is *birud-am̐tembara-gam̐dasya*.

⁸ Metre of verses 144 and 146: Gîti.

⁹ Metre of verses 147-149: Ślôka (Anushtubh).

- 284 svinâm | sahiranya-payôdhârâ-pûrvakam dattavân=mudâ || [149*]
 285 ¹Sarasa-Sadâsivarâya-kshitipati-varyasya kîrtti-dhuryasya [1*] sâ(śâ)-
 286 sanam=idam sa(śa)râsana-Dâsa(śa)rathêr=amita-hêna(ma)-dâna-rathô(yô)h | (II) [150*]
²Mṛida(du)-pa-
 287 dam=iti tâm(tâ)mra-sâsan-ârtham mahita-Sadâsivarâya-sâsanêna [1*]
 288 abhanad=anugunam vachô-mahimnâ sarasatarêna Sabhâpati-Sva-
 289 yambhûh. I(II) [151*] ³Sadâsiva-mahârâya-sâsanâd=Vîraṇ-âtmajah. | tva-
 290 shîâ sri-Vîraṇâchâryô vyalikhat=tâm(tâ)mra-sâsanam I(II) [152*] Dâna-pâla-
 291 nayôr=madhyê dânach=chhrâyô=nupâlanam | dâna[t*]=svargam=avâpnôti pâ-
 292 lanâd=achyutam padam. I(II) [153*] Sva-dattâ[d=*] dvigunam(ṇa-)punyam
 para-datt-ânupâlanam [1*]
 293 para-datt-âpahârêna sva-dattam nispha(shpha)lam bhavêt I(II) [154*] Sva-
 dattam para-
 294 dattâp vâ yô harêta vasumdharam | ⁴shashthir=varsha-sahasrâni visthâ-
 295 yâm jâyatê krimih I(II) [155*] Êk=aiva bhaginî lôkê sarvêshâm=êva
 bhûbhu-
 296 jâm | na bhôjyâ(gyâ) na kara-grâhyâ dêva-dattâ vasumdhara I(II) [156*]
 Sâmânyô-⁵
 297 yam dharma-sêtur=nripânâm kâlô kâlô pâlanîyô bhavadbhis=(dbhih |) sarvâ-
 298 n=êtân=bhâvinaḥ pârtthiv-êindrân=bhûyô bhûyô yâchatê Râmachandraḥ || [157*]
 Śrî ||
 299 Śrî-Virûpâksha [11*]

No. 2.—SRAVANA-BELGOLA EPITAPH OF PRABHACHANDRA.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

This inscription was first brought to notice in 1874, by the text and translation published by Mr. Rice in the *Indian Antiquary*, Vol. III. p. 153. The translation has also been given by him in his *Mysore Inscriptions*, p. 302, published in 1879. And the text and translation have finally been revised and reproduced by him, with lithographs, as No. 1 in his *Inscriptions at Śravana-Belgola*, published in 1889.⁶ From ink-impressions received from Dr. Hultzsch in 1892, I published some remarks on Mr. Rice's treatment of the record, and on its real meaning, in a paper entitled "Bhadra-bâhu, Chandragupta, and Śravana-Belgola," in the *Indian Antiquary*, Vol. XXI. p. 156 ff. And I now edit it in full, with a lithograph, from some better ink-impressions more recently sent by him.⁷

¹ Metre: Gîti.

² Metre: Pushpitâgrâ.

³ Metre of verses 152-156: Ślôka (Anushtubh).

⁴ Read *shashthim varsha-*.

⁵ Metre: Śâlinî.

⁶ The lithograph attached to the text in Roman characters, is not a purely mechanical one; and it does not represent the original with fidelity, though it suffices to give a general idea of the palæographic standard of it. To the text in Kanarese characters, there is attached a mechanically produced lithograph; but it is very indistinct, and is in fact practically useless.

⁷ There are many *aksharas*, legible enough in the ink-impressions, which are hardly discernible, if at all, in the lithograph. And this interesting record doubtless deserves a better reproduction than that now offered. But the best that could be done with the ink-impressions, without any tampering with them, has been done. And it is questionable whether any better materials, for purely mechanical reproduction, can be obtained.

Śravaṇa-Belgola is a village between two hills in the Channarayapaṭṇa tālukā of the Hassan district, Mysore. From early times it has been a very important Jain centre; and it abounds with Jain records of various dates. The present inscription is cut in the rock, somewhere on the east side of a Jain temple known as the Pârśvanātha *basti*, on the hill which is now called Chandragiri but is spoken of in the record itself by the ancient name of **Kaṭavapra**.

The writing covers a space of about 15' 6" broad by 4' 8" high. It would seem that it has received but very little damage; and that, where the ink-impressions fail to represent it quite fully and clearly, this is probably attributable to difficulties, due to an uneven surface, in making the impressions. There are only three *aksharas*, in line 2, which have to be supplied from Mr. Rice's reading, which, I suppose, was primarily based on an examination of the original itself.—The characters belong to the southern class of alphabets. The size of the ordinary letters varies from two to three inches; and the *śrī* of *śrīmad*, line 1, is seven inches high.—The language is Sanskrit. There are verses in lines 1 and 2.—In respect of orthography, the only points calling for special notice are (1) the doubling of *k* before *r* in *kkram-ābhyāgata*, line 4, and (2) the doubling of *dh* (by *d*, in the usual manner) before *y* in *avabuddhya*, line 8.

In explaining the substance of the inscription, it is unnecessary to recapitulate the proof that there is no foundation in fact for the meaning allotted to the principal portion of it by Mr. Rice,—evolved, partly from an erroneous reading and translation in line 6; partly from certain local traditions, of the ninth and following centuries, which mention a Jain saint called in them Chandragupta; and partly from his deliberate alteration of a statement in a compilation entitled *Rājāvalī-kathe*, put together in the present century and utterly worthless, even if accepted as it stands, for any purposes of ancient history,¹ which purports to furnish grounds for identifying that Chandragupta with an otherwise quite unknown grandson of the great Maurya king Aśōka,—and standing to the effect that Bhadrabāhu I., the last of the Jain *Śruta-Kēvalins*, died at Śravaṇa-Belgola, tended in his last moments by the great king Chandragupta, the grandfather of Aśōka; for all that, reference may be made to my article in the *Ind. Ant.* Vol. XXI. p. 156 ff.² It is sufficient here to say what the contents of the record

¹ It seems likely (see *Inscriptions at Śravaṇa-Belgola*, Introd. p. 5, note 5) that the account in the *Rājāvalī-kathe* may be based on a "well-known" Sanskrit work by Ratnanandin, entitled *Bhadrabāhucharita*, which Mr. Rice thinks may have been written about A.D. 1450 (see also *ibid.* p. 32, note 10). If Mr. Rice rightly represents the *Bhadrabāhucharita* (see *ibid.* p. 10, note 4) as placing the establishment of the Śvētāmbara community in Vikrama-Samvat 836 (A.D. 779-80), its nature may be estimated at once. But it seems likely that he has misread *gatē'shānām* instead of *gatē'bdānām*; the adoption of this would give V.-S. 136 (A.D. 79-80), as to which date see Dr. Hoernle's remarks in the *Ind. Ant.* Vol. XXI. p. 60. Its apocryphal character, however, may be easily recognised from the fact that it places the event in the time and at the city of a king Lōkapāla of Vallabhī (*sic*) in Surāshṭra.

² Some of my remarks, there made, require to be cancelled: because, (1), near the beginning of line 6, the reading is not *ārshēṇ=aira*, as I then thought, but *kkramēṇ=aira*; and (2) line 8 does not speak of Prabhāchandra as "much afraid of journeying (any further)," and, therefore, there is nothing in the record tending to place the death of Prabhāchandra during the migration to the South. But these corrections do not in any way affect the main point then at issue, which was that there is nothing, either in this record, or in any genuine local traditions or legends, to connect Chandragupta, the grandfather of Aśōka, with Śravaṇa-Belgola.—In his *Epigraphia Carnataca, Inscriptions in the Mysore District*, Part I. (published in 1894), Introd. p. 5, note, Mr. Rice has attempted a reply to my exposure of the imaginary history published by him, and partially created by him through his deliberate alteration of the distinct statement of relationship which is made in the *Rājāvalī-kathe*.—In this reply, he has called in question, generally, the authority of the Jain *pañjāvālīs* or lists of the succession of pontiffs, one of which I quoted in the course of my remarks. On this point, I must leave the answer, that is to be given to him, to any of the scholars who have made a special study of the lists in question. I can only say that it is precisely to such lists that we must chiefly look for any true chronological and historical information that may have been preserved by the Hīndūs, otherwise than in epigraphic records and in the *prāśastīs* of their doctrinal books; that I am aware of no *primā-facie* reasons for refusing to accept them as at least approximately correct; and that it is a curious mind which can reject them offhand, and yet believe the statements of such a compilation as the *Rājāvalī-kathe*.—As regards the rest of his reply, the lameness of it will be evident to anyone who will contrast

really are. And, in doing so, I will incorporate some notes on it published by Dr. Leumann in the *Vienna Oriental Journal*, Vol. VII. p. 382 ff. The record opens with some verses in praise of Vardhamāna, the last of the Jain *Tīrthamkaras* (died, B. C. 543, or thereabouts),— otherwise called Mahāvira (by which name he is mentioned again in line 3),— whose doctrines, it says, were still flourishing at Viśālā, *i.e.* Ujjain. The remainder of it is in prose; and, as pointed out by Dr. Leumann, this portion of it is to be divided into two parts. The first part, from the beginning of line 3 to the word *prāptavān* in line 6, forms, as he says, a sort of historical introduction. First it sketches, in outline and imperfectly, the succession of Jain teachers who came after Vardhamāna. It names first his *Ḡaṇadhara* Gautama, one of the three *Kévalins*. Naming also the other two *Kévalins*, it calls them Lôhārya, the “veritable disciple” (of Vardhamāna), and Jambu: the latter is the Jambûsvāmin of the usual list:¹ the former name, Lôhārya, however, appears as a surprise, taking the place of the well-known Sudharma of the usual list; and all that can be said with certainty at present, is, that it is unmistakably given in this record.² Next, it names four of the five *Śruta-Kévalins*,— Vishṇudêva (= Vishṇunandin of the usual nomenclature), Aparājita, Gôvardhana, and Bhadrabāhu I. (died somewhere about B.C. 380). Then it mentions seven of the eleven *Dasapûrvadhārins*,— Viśākha, Prôshṭhila, Krittikārya (the usual name is Kshatriyāchārya), Jayanāman (usually called Jayasênāchārya), Siddhārtha, Dhṛitishēna, and Buddhila (= Buddhilingāchārya; died about B.C. 230). And finally it names a person, Bhadrabāhusvāmin, who is evidently intended to stand at some appreciable interval of time after the last of the previously mentioned persons,— for, the record says, there were other teachers, left unnamed, between Buddhila and him,— and who is, in fact, to be identified with the *Minor-Aṅgin* Bhadrabāhu II., who, according to the *paṭṭāvalis*, became pontiff in B.C. 53. This person, it says, at Ujjain, announced a period of difficulty³ that should last twelve years. And in consequence of this announcement, it continues, the entire saṅgha or community left Northern India and came to the South, and eventually arrived at a populous, rich, and flourishing country,— meaning, apparently, the

it with my statement of the case in the *Ind. Ant.* Vol. XXI. p. 156 ff., to reproduce which here, would be to occupy a great deal of valuable space unnecessarily. I have not the slightest doubt as to what verdict will be given by anyone who can himself read and understand the present record. As regards Mr. Rice, it is useless to attempt to argue the matter any further with one who can believe, as he does, that the reading in line 6 is *Prabhāchandrēṇ=ām=āvani, etc.*: not only is that reading one which would have to be amended if it did exist, but it is actually non-existent; it does not exist even in Mr. Rice’s lithograph.— He would have us now understand that the true reading had suggested itself to him; for he says that his footnote to his translation is sufficient to shew that he was aware that the reading adopted by him was not free from doubt. The only footnote that I can find, on the point in question, runs (*Inscriptions at Śravaṇa-Belgoḷa*, p. 115, note 7).— “The construction is stated to be *Prabhāchandrēṇa + amā + avanitala etc.*, [amā saha-samīpē cha—*Amara-Kôśa.*]” And I do not see in this any hint of a recognition of the true reading,— *Prabhāchandrô nām=āvanitala, etc.* But, if the true reading did suggest itself to him, it becomes utterly incomprehensible that he should reject it in favour of the absurdities that he has written.— Mr. Rice has now suggested that the name of Guptigupta— (for this person, see page 26 below)— has not “leaked out” anywhere else than in the *paṭṭāvalis*, and that there is no other trace of it. But, as pointed out by me plainly enough (*Ind. Ant.* Vol. XXI. p. 159, note 8), it actually had come to notice, from Mysore itself, and through Mr. Rice himself, in the Kaḍab grant, which purports to be dated in A.D. 813 in the reign of the Rāshtrakūṭa king Gôvinda III., and which expressly mentions the “*Guptigupta-muni-vrinda* or body of saints (*i.e.* community) of Guptigupta” (*Ind. Ant.* Vol. XII. p. 16, line 1). By one of his other names, Arhadbalin, he is mentioned in a local record of A.D. 1397-98 (*Inscriptions at Śravaṇa-Belgoḷa*, No. 105), which apparently describes him as establishing a four-fold division of the saṅgha.

¹ See, for instance, Dr. R. G. Bhandarkar’s *Report on Sanskrit MSS.* for 1883-84, p. 124 f.; also, the *paṭṭāvalis* published by Dr. Hoernle in the *Ind. Ant.* Vol. XXI. p. 341 ff., and Vol. XXII. p. 57 ff.; also, a list published by Prof. Peterson in his *Second Report on Sanskrit MSS.*, which, however, I have not at hand for reference.

² It seems just possible, however, that it is the name, misplaced, of the *Minor-Aṅgin* Lôhāchārya I., who came next after Bhadrabāhu II. (see, *e.g.*, *Ind. Ant.* Vol. XX. p. 349, and Vol. XXI. pp. 58, 70).

³ See page 28 below, note 3.

country round Śravaṇa-Belgola. The second part of the inscription, beginning with the word *ataḥ* in line 6, recites, as Dr. Leumann tells us, the fact which caused the record to be engraved; viz. that, "on this mountain named Kaṭavapra," i.e. on the Chandragiri hill at Śravaṇa-Belgola, where the record is, an *Āchārya* named Prabhāchandra committed suicide by starvation, in accordance with a practice that was very frequent among the followers of the religion to which he belonged.

The inscription is not dated. But the period to which it is to be referred, is plain enough on palæographic grounds. As I said when I first dealt with it,— "it is to be allotted to approximately the seventh century A.D.: it may possibly be a trifle earlier; and equally, it may possibly be somewhat later." And Dr. Leumann considers that the palæographic evidence places it clearly in that century. Any more precise location of it depends upon the identification of the *Āchārya* Prabhāchandra, whose epitaph it contains. As to this point Dr. Leumann considers that the person "whose death required this very elaborate and almost unique commemoration, was certainly no common ascetic." He would identify him with the well-known Digambara writer Prabhāchandra,— author of the *Pramēyakamalamārtanḍa* and *Nyāyakumudachandrōdaya*,— whose merits are praised by, among others, Jinasēna, the preceptor of the Rāshtrakūṭa king Amōghavarsha I. (A.D. 814-15 to about 877). And in this, I should say, he is correct; though the identification entails fixing an earlier date for Prabhāchandra than has been proposed for him. On this last point, we have to consider the following facts, which I take from a paper by Mr. K. B. Pathak, entitled "Bhartrihari and Kumārila," in the *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. pp. 213-238. From a passage in the writings of the Chinese pilgrim I-tsing, we learn that the Sanskrit author Bhartrihari died in A.D. 650 (*loc. cit.* p. 213). Kumārila quotes Bhartrihari (pp. 214, 216), and therefore came after him; and so he can hardly be placed much before A.D. 700.¹ Prabhāchandra quotes Bhartrihari, and mentions Kumārila (pp. 221, 229); and so, following both of them, he can hardly be placed before the first quarter of the eighth century A.D. On the other hand, Jinasēna mentions Prabhāchandra in his *Ādi-Purāna* (pp. 221, 222). The difference of style shews that, when he wrote the Jain *Harivaṃśa*, finished in A.D. 783-84, Jinasēna must have been very young (p. 224). He himself shews that he lived on into the reign of Amōghavarsha I., by mentioning that king with the paramount title of *Paramēśvara* in the colophon of his *Pārśvābhyudaya*, the composition of which Mr. Pathak refers to the early part of Amōghavarsha's reign (pp. 224, 225). And he did not live to finish his *Ādi-Purāna* (p. 225), which, for that reason, as well as because it "admittedly ranks very high as a piece of literary workmanship," is doubtless correctly stamped by Mr. Pathak as his last work. As Jinasēna is mentioned in the *Jayadhavalatīkā*, which gives A.D. 837-38 as the date of its own completion (p. 226), and as he must then [if still alive] have been very old, A.D. 838-39 may be safely accepted as the latest date² of the *Ādi-Purāna*, and as the latest admissible date for Prabhāchandra who is mentioned in it (p. 227). Mr. Pathak further tells us (pp. 220-22) that Prabhāchandra names, as his teacher, the well-known Akalaṅka, Akalaṅkadēva, or Akalaṅkachandra, who also is mentioned in the *Ādi-Purāna*; and that the extreme limits for these two persons enable us to accept, as correct, the opinion of Brahmanōmidatta, "though a modern writer," that Akalaṅka was a contemporary of the Rāshtrakūṭa king Kṛishṇa I. who reigned between A.D. 754 and 782. And he finally arrives at the conclusion that Prabhāchandra must have lived on into the first half of the ninth century (p. 227). This would be irreconcilable with the period of the Śravaṇa-Belgola epitaph, which

¹ Mr. Pathak concludes that "Kumārila must have flourished in the first half of the eighth century" (p. 216).

² Mr. Pathak considers that we thus obtain "the date" of the *Ādi-Purāna*. This, however, is a *non-sequitur*. We doubtless thus obtain the latest possible date for it; but certainly not conclusively the actual date of it.

certainly cannot be placed so late. But all that Mr. Pathak discloses about the opinion of Brahmanêmidatta, is by reference to a verse in the *Kathâkôsa*, which, with a correction, stated by him, of *Bharatê* for *bhavati*, simply says (see *Ind. Ant.* Vol. XII. p. 215) — “Here, indeed, in (*the land of*) Bharata, at the excellent city named Mânyakhêta, there was a king named Śubhatuṅga; his councillor was Purushôttama.” Here, at least, there is no mention of Akalaṅka. Further researches point distinctly to the fact that the foundation of Mânyakhêta was commenced in the time of Gôvinda III. (about A.D. 783-84 to 814-15), and consequently to the conclusion that the Śubhatuṅga of the verse in question is at any rate not Kṛishṇa I. And, plainly, even if Brahmanêmidatta says anything more explicit, the opinion of this “modern writer” must be rejected in favour of the palæographic evidence. The Śravaṇa-Belgoḷa epitaph, and the death of Prabhâchandra which it records, may be placed in the early part of the eighth century A.D.; possibly even as late as A.D. 750; but, I should say, certainly no later than that.

The migration to the South, mentioned in this record, is, Dr. Leumann tells us, “the initial fact of the Digambara tradition.”¹ It established the separate existence of the Digambara and the Śvêtâmbara communities. It must, under any circumstances, be placed before A.D. 600; for, the Jain inscription at Aihole in the Bijâpur District, of A.D. 634-35 (*Ind. Ant.* Vol. VIII. p. 237), and the copper-plate charters of the somewhat earlier Kadamba kings (*ib.* Vol. VI. p. 22 ff., and Vol. VII. p. 33 ff.), establish the fact that the Jains were a flourishing community in Southern India by the end of the sixth century. And, if the present record is correct, it must be placed just after the time when the Minor-*Āṅgin* Bhadrabâhu II. became pontiff, which was in B.C. 53 according to the *paṭṭāvalīs* themselves, or in B.C. 61 according to an adjustment proposed by Dr. Hoernle.² As a matter of fact, the statement of the present record is in accordance with an opinion arrived at by Dr. Hoernle, from independent sources,³ that the migration to the South, due to a severe famine in Behâr, the original home of the undivided Jain community, took place under Bhadrabâhu II. himself. And, if this is the case,—if Bhadrabâhu II. did come in person to Southern India,—we have at once a substantial basis for the traditional assertion, appearing first in records of about the ninth century A.D., that the summit of the hill at Śravaṇa-Belgoḷa was marked by the impress of the feet of Bhadrabâhu (see *Ind. Ant.* Vol. XXI. p. 156); and ample corroboration of my conclusions (*ibid.* p. 159), that the Bhadrabâhu in question is, not the *Śruta-Kêvalin* Bhadrabâhu I., who died about B.C. 380, though later amplifications of the tradition represent him as such, but the Minor-*Āṅgin* Bhadrabâhu II., and that the Chandragupta whom the same traditions connect with him, is in reality Guptigupta, otherwise called Arhadbalin and Viśâkhâchârya,⁴ the disciple, and in B.C. 39 or 31 the successor, of Bhadrabâhu II.

TEXT.⁵

1 Om Om Siddham Om Om Svasti⁶ [||*] Jitam⁷=bhagavatâ śrîmad-
dharmma-tî[r]ttha-[vi]dhâyinâ Varddhamânêna samprâpta-siddhi-sankhy-âmrît-

¹ A literary mention of it is to be found in the *Upasargakôvaligala-kathe*,—“the whole assemblage of the saints having come by the region of the south, and having arrived at the tomb of the venerable one” (*Ind. Ant.* Vol. XII. p. 99).

² See *Ind. Ant.* Vol. XX. pp. 359, 360.

³ See *Ind. Ant.* Vol. XXI. p. 60. He refers, in a footnote, to his edition of the *Uvâsagadasô* (published in 1885), Vol. II. Introd. p. viii., which I have not the opportunity of consulting.

⁴ See *Ind. Ant.* Vol. XXI. p. 350.—For local references to him, in Mysore, see page 23 above, note 2.

⁵ From the ink-impressions.

⁶ In each case, the *ôm* is represented by a plain symbol: two of them stand before line 8; and two before, and slightly above, line 9. The *siddham* stands before, and slightly below, line 6; and the *svasti* before line 1. In my text, I have placed these expletives in the order in which, I think, they were intended to be read over.

⁷ Metre: Ślôka (Anushtubh); and in the following three verses.

- âtmanâ [||*] Lôk-âlôka-day¹-âdhâr[â] vastu sthâsnu charishnu cha [||*] sach-
[ch*]id²-âlôka-śaktih svâ vyaśnutô yasya kēvalâ [||*]
- 2 Jagaty=achintya-mâhâtmya[m] pûj-âtisaya[m-îyusha]h³ [||*] tîrthakṛin-nâma-puṇy-angha-
mah-ârhantya(ttya)m=upêyushah [||*] Tad=anu śrî-Visâl[â]y[â]m(m) jayaty=adya
jagad-dhitam [||*] tasya sâsanam-avyâjara pravâdi-mata-sâsanam [||*]
- 3 Atha khalu sakala-jagad-ndaya-karaṇ-ôdit[ê nira]tisaya⁴-guṇ-âspadîbhûta-parama-Jina-
sâsana-saras-samabhivarddhita-bhavya-jana-kamala-vikasana-vitimira - g u ṇ a - k i r a ṇ a -
sahasra-mahâ(ha)ti Mahâvira-savitari parinirvritê
- 4 bhagavat-paramarshi-Gautama-guṇadhara-sâkshâchchishya⁵-Lôhâryya-Jambu-Vish ṇ u -
dêv-Âparâjita-Gôvard[dh]ana-Bhadrabâhu-Visâkha-Prôshtîhila-Kṛittikâryya⁶- J a -
yanâma-Siddhârthta-Dhṛitishêna-Buddhil-âdi-guru-paramparîṇa-kkram-âbhyâgata-
- 5 mahâpuruṣa-santati-samavadyôtit-ânvay[ê]⁷ Bhadrabâhusvâminâ Ujjayanyâm=
ashtâṅga-mahâ-n[i]mitta-tat[t*]va-jñêna traikâlya-darśinâ nimittêna dvâdaśa-
sainvatsara-kâla-vaishamyam=upalabhya kathitê sarvas-saṅgha uttarâpathâd=
dakshinâ-
- 6 patham=prasthitah kramêṇ⁸=aiva janapadam-anêka-grâma-śata-saṅkhyâ[m]
mudita-jana-dhana-kanaka-sasya-gô-mahish-âj-âvi-kula-samâkîrṇam=prâptavân-A t a h
âchâryyah Prabhâchandrô nâm-âvanitala⁹-lalâma-bhûtê=th-âsmin=Kata vapra-nâma-
- 7 k-ôpalakshitê vividha-taruvara-kusuma-phal-[âva]lî-virachanâ-śabala-vipula-sajala-
jalada-nivaha-[n]îl-ôpala-talê varâha-dvîpi-vyâghra-rksha-tarakshu-vyâḷa-mṛiga-kul-
ôpachit-ôpatyak[ê] kandara-darî-mahâguhâ-
- 8 gahan-[â]bhôgavati samuttuṅga-śringê śikha[r]iṇi jîvita-sêsbam-alpatara-k[â]lam-
ava[b]uddhy-â[tma]nah¹⁰ sucharita-tapas-samâdhim-ârâdhayitum-âpṛicchhya nir-
avaśêshêna saṅghain visṛijya śishyêṇ aikêna pṛithulatar-âstirṇa-
- 9 talâsu śilâsu sîtalâsu sva-dêham samnyasy-ârâdhitavân [||*] Kramêṇa sapta-
śatam-ṛishîṇâm-ârâdhitam=iti [||*] Jayatu Jina-sâsanam iti Ôm¹¹ [||*]

TRANSLATION.

Ôm! Ôm! Perfection has been attained! Ôm! Ôm! Hail! Victory has been achieved by the divine Vardhamâna, the establisher of the sacred objects of the holy religion, who

¹ Mr. Rice read °day; and has shown the v in his lithograph. But I think that the marks below the d are not intentional.

² Mr. Rice has shewn the second ch in his lithograph. But there is no indication of it in any of the ink-impressions.

³ The aksharas between ya and h are hopelessly illegible in the ink-impressions. I take them from Mr. Rice's text. They are also shewn in his lithograph.

⁴ The aksharas nira are not shown at all in Mr. Rice's lithograph or text; in both, the reading is °ôdit-âtisaya°. But there is a distinct space, which requires to be filled up, between the ta and the ti. There is certainly something there in the original. And I give what stands there, as well as I can decipher it.

⁵ The reading here is perfectly distinct.

⁶ Here, again, the reading is perfectly distinct.

⁷ I follow here a suggestion made by Dr. Leumann. It would be quite justifiable to read °ânvaya, and to take it in composition with the following word. But there seems to be a plain indication that °ânvayê was written.

⁸ The impressions last received make the real reading here quite clear.-- A comparison of kramêṇa, line 9, will shew pretty well how, in the preparation of Mr. Rice's lithograph, {kramêṇa=aiva came to be turned into arshêṇa=aiva,—or, to be exact, into ashêṇa=aiva.

⁹ The reading is perfectly unmistakable here; even in Mr. Rice's lithograph. His proposed reading—Prabhâchandrêṇam=âvanitala°,— is one which is not supported by any use of amâ that has been traced in Sanskrit literature, and would have to be amended if it existed. But it is actually non-existent.

¹⁰ The word which follows this in the original, is sucharita; not suchakita, as read by Mr. Rice and shewn in his lithograph, and as adopted from him by me when I first dealt with this record. This being so, his reading of adhvanaḥ here,— shewn also in his lithograph,— is unsuitable and meaningless. The d and the nah are distinct. The middle syllable, where he shews dhva as if it were perfectly preserved, is in reality so damaged that it may be anything whatsoever. In supplying it as tma, I make a word which at any rate gives good sense.

¹¹ Here, again, the om is expressed by a plain symbol.

(*was*) the very essence of the nectar of happiness (*effected*) by the perfection that he attained ; (*and*) whose innate power, full of compassion for both the visible and the invisible world, of discerning existence and thought,—he having attained inconceivable greatness in the world, surpassing (*all recognition by*) worship, (*and*) having attained the great position of an *Arhat* by the abundance of (*his*) religious merit as a *Tīrthamkara*,—pervades both inanimate and animate nature ! And further, victorious even to-day, at the famous (*city of*) *Viśālā*, is his doctrine, beneficial to the world, guileless, (*and*) refuting the tenets of (*opposing*) disputants !

(Line 3)— Now, indeed, after the complete setting of the sun, *Mahāvira*, who had risen in order to effect the elevation of the whole world, (*and*) who had been distinguished by¹ a thousand brilliant rays, (*his*) virtues, which caused the blooming of the waterlilies that were the fortunate people nourished in the lake of the most supreme doctrine of Jina which had become the abode of unsurpassed virtues,—in a lineage that had been made illustrious by a succession of great personages who came in continuous order from the divine *Paramarshi*, the *Ganadhara Gautama*, and the veritable disciple *Lôhārya*, and *Jambu*, *Vishnudēva*, *Aparājita*, *Gôvardhana*, *Bhadrabāhu*, *Viśākha*, *Prôshthila*, *Krittikārya*, *Jayanāman*, *Siddhārtha*, *Dhritishēna*, *Buddhila*, and other teachers,—by *Bhadrabāhusvāmin*, who was acquainted with the truth of the great omens of eight kinds, (*and thus was*) a seer of the past, the present, and the future, it was recognised from an omen, and declared, at *Ujjayani*,² (*that there was to be*) difficulty,³ lasting for the time of twelve years ; and, thereupon, the entire community set out from the North to the South, and reached, by (*slow*) degrees indeed, a country, numbering many hundreds of villages, (*and*) densely filled with happy people, wealth, gold, and grain, and herds of cows, buffaloes, goats, and sheep.

(L. 6)— Afterwards, on this mountain, the very forehead-ornament of the earth, which is designated by the name of *Katavapra*,—the surfaces of the rocks of which, dark as a mass of great water-laden clouds, are variegated with the embellishment of masses of the flowers and fruits of various choice trees ; the lowlands of which are filled with herds of boars, panthers, tigers, bears, hyenas, snakes, and deer ; which abounds all round with valleys, glens, great caverns, and impenetrable places ; (*and*) which has a very lofty summit,—an *Āchārya*, *Prabhāchandra* by name,—having perceived that the remainder of his life would be of but very short duration,—with the object of accomplishing abstraction of the mind by (*the completion of*) religious austerity (*which already had been*) well practised, bade farewell to, and dismissed, the community in all (*its*) entirety, and engaged in worship, mortifying his body on the cold rocks, the surfaces of which were plenteously bestrewn (*for him*) by a solitary disciple ; (*and*), one after another, the seven hundred saints were worshipped (*by him*).

(L. 9)— Victorious be the doctrine of Jina ! Ōm !

¹ *Mahati* ; line 3. For analogous instances of the use of *mahat* in this way, at the end of a compound, Dr. Hultzsch has given me, from the St. Petersburg Dictionary, *māna-mahat*, 'very proud,' and *śruti-mahat*, 'great in sacred learning.'

² *Ujjayanyām*, line 5, seems to construe best in connection with *upalabhya kathitē*. If it is preferred to take it in connection with *°jñāna*, the text would mean that he acquired the knowledge of omens, and became a seer, at Ujjain,—leaving unspecified the place where he pronounced the prediction, but without any essential difference.—Ujjain is in Mālwa. And the more general consensus of tradition locates the pontiffship of Bhadrabāhu in Mālwa,—at a place named Bhadalpūr, Bhaddalpūrī, or Bhāḍalpur, which has not been identified (see Dr. Hoernle in the *Ind. Ant.* Vol. XXI. pp. 60, 61).

³ *Vaishamya*, line 5. Mr. Rice has translated it by "dire calamity (or famine)." It seems better to render it by a word which, like the original, is ambiguous, and leaves it open to us to understand either religious difficulties (dissensions), or physical difficulty (a time of distress or famine). At the same time, the tradition appears to be that the migration to the South, as a result of which the Digambara separation occurred, took place in consequence of a severe famine in Behār (see Dr. Hoernle, *Ind. Ant.* Vol. XXI. p. 60).

No. 3.— UDAYPUR INSCRIPTION OF APARAJITA ;
[VIKRAMA-]SAMVAT 718.

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

The stone which contains this short inscription, appears to have been found somewhere in the native state of Mēwād in Rājputāna, and is now in the Victoria Hall of the city of Udaypur. I edit the inscription from good rubbings which have been kindly prepared for me at my request by Mr. Gaurishankar Hirachand Ojha.

The inscription consists of 12 lines of well engraved writing which covers a space of about 1' 6½" broad by 10½" high, and is in a perfect state of preservation. The size of the letters is between $\frac{5}{16}$ " and $\frac{3}{8}$ ". The characters belong to the northern class of alphabets. They are similar to those of the Jhâlrapâṭaṇ inscription¹ of Durgagana of the [Vikrama] year 746, but some of the letters show rather earlier forms. This may be seen from a comparison e.g. of the signs for *ka*, *ja*, *ṭa*, *na* and *va* of both records; and the more antique style of writing of the present inscription is apparent also e.g. from the almost square form of the sign for *b* (e.g. in *baddha*, l. 3, and *bāḷā*, l. 7), from the shape of the sign for *ñ* (in *anurañjita*, l. 5, and *pañchami*, l. 12), and from the way in which the final *t* is written in *-krit*, l. 4, and the final *m* in *barhiṇānām* and *sainniviṣṭam*, l. 9.² But more important and of greater general interest is the manner in which the writer of our inscription has written the letter *y*, where it is not combined with other consonants. Dr. Hoernle, in the *Indian Antiquary*, Vol. XXI. p. 31 ff., has subjected the signs which in ancient inscriptions are employed to denote this letter, to a most searching examination. After showing that there are two principal forms of *y*, the old tridented form and the modern cursive form, he gives it as the result of his careful study of the published photographs of inscriptions, that he is 'not aware of the existence of a single dated inscription in North-India, written in the North-Western alphabet, which indubitably proves any use, still less the exclusive, or almost exclusive, use of the old form of *ya*, after 600 A.D.' And, on the strength of the material which has been hitherto available, he feels justified in maintaining 'that any inscription in the North-Western Indian alphabet which shows the more or less exclusive use of the old form of *ya* must date from before 600 A.D.' Now the present inscription does come from the North-West of India and is written in the North-Western alphabet, and it is dated in the [Vikrama] year 718, i. e. some time in A.D. 660 or 661; and yet it undoubtedly shows the exclusive use of the tridented form of *y*, wherever this letter does not form part of a conjunct consonant. It therefore proves—and this I consider to be the most valuable point in the whole inscription—that the old form of *y* continued to be used in one part of Northern India when, according to Dr. Hoernle, it had entirely gone out of general use. The letter *y* occurs in this inscription, not combined with other consonants, altogether 31 times. Once (in *svachchhatayaiva*, l. 4) it is denoted by the well-known old sign which is used e.g. in the Nâgârjunî hill cave inscriptions of Anantavarman;³ and 30 times its form resembles the sign for *y* which we find e.g. in line 3 and towards the end of line 9 of the Jaunpur

¹ See the Plate in *Ind. Ant.* Vol. V. p. 180.

² Compare the final *t* on the one hand e.g. with the final *t* in lines 13 and 17 of the Mandasôr inscription of Mâlava-Samvat 589 (*Gupta Inscr.* Plate xxii.), and on the other hand with the final *t* in line 6 of the Kanaswa inscription of Mâlava-Samvat 795 (*Ind. Ant.* Vol. XIX. p. 58, Plate); and the final *m* e.g. with the final *m* towards the end of line 1 of the same Mandasôr inscription, and that in line 13 of the Jhâlrapâṭaṇ inscription of Durgagana.

³ *Gupta Inscr.* Plate xxxi.

inscription of Ísvaravarman,¹ but differs from it inasmuch as the curved line of the left-hand prong is open below and not drawn into a loop. That the later cursive form of *y* also was not unknown to the writer of our inscription, is shown by the sign for *ry* in the word *dhuryah* in line 5, where we have the modern form of *y*, with the sign for *r* placed above it. On the other hand, in *uchchair-yattra* in line 9 the sign for *r* is written on the line, and has the same sign for *y* attached to it which is employed after other consonants.²—As regards the representation of the medial vowels, it may be noted that *á*, *i*, *î*, and the four diphthongs are far more frequently written by superscript signs than by signs which wholly or partly are attached sideways to the signs of the consonants to which the vowels belong. Thus the medial *â*, which occurs 129 times, is written by a superscript sign 104 times; *i*, which occurs 80 times, 54 times; *î*, which occurs 26 times, 20 times; *ó*, which occurs 36 times, 25 times; *au*, which occurs 8 times, 4 times; and *ê* and *ai*, which together occur 40 times, are, with a single exception³ in the case of *ê*, always written above the sign of the consonant.—The language of the inscription is Sanskrit, and, excepting the words *óm namah* at the beginning, and the date and the words *namah Puruśótamāyah* at the end, the text is in verse. As regards orthography, the letter *b* is mostly denoted by a sign of its own (as in *baddha*, l. 3, *bāla*, ll. 7 and 11, *abdhi*, l. 8, and *barhina*, l. 9), but twice by the sign for *v* (in *vvandhakî*, l. 6, and *vrahmachârîṇah*, l. 11); the sign of *visarga* is six times wrongly omitted; the palatal sibilant is employed instead of the lingual in *-âdhikêśu* and *Puruśótamāyah*, l. 12; *th* instead of *ṭh* in *kuthârâh*, l. 2; *ri* instead of *ri* in *trilôkyâm*, l. 7 (but not in *tribhuvana*, l. 3); and *gr* instead of *rg* in *Mâgraśîrsha*, l. 12; and *t* is doubled before *r* in *yattra*, l. 9, and in *pauttrêṇa*, twice in l. 11. The language is not always correct. Here it may suffice to note that our author in verse 9 has omitted the word *kâlê* which is quite indispensable. 108617

The contents of the inscription are very simple. After two verses which invoke the protection of the god Vishṇu-Kṛishṇa, under the names of Hari and Śauri, verses 3 and 4 relate that in the glorious Guhila family there was a king (*râjâ*), named Aparâjita,⁴ who chose for his chief leader (*i.e.*, apparently, the commander of his troops) the son of Śiva, the *Mahârâja Varâhasimha*, 'whose strength was never broken and who assailed the vile adversaries, as Indra had chosen for his general Śiva's son Skanda, whose spear is never broken and who rides on a peacock.' The inscription then, after glorifying Varâhasimha, in verses 6-8 records that his wife, *Yasômatî*, seeing the vanity of fortune, youth and wealth, in order to cross the troubled sea of this worldly existence, built a temple of Vishṇu, 'the enemy of *Kaitabha*.' And verses 9 and 10 add that this temple of 'the enemy of *Pura* and *Naraka*' was founded in the rainy season, and contain the usual prayer for its everlasting preservation. According to verses 11 and 12 this 'mockery of a poem' was composed by *Dâmôdara*, the son of *Brahmachârin* and grandson of *Dâmôdara*, and engraved by *Yasôbhata*, the son of *Vatsa* and grandson of *Ajita*. The prose passage in line 12 states that the statue of *Vâsudêva* (*Vishṇu-Kṛishṇa*) was set up, or his temple inaugurated, on the fifth of the bright half of *Mârgaśîrsha* in the year seven hundred and eighteen; and the inscription closes with the words 'adoration to *Purushôttama*.'

The date of the inscription does not admit of verification. It must be referred to the *Mâlava-Vikrama* era, and would correspond, for *Vikrama-Samvat* 718 expired, to the 2nd November, A.D. 661.

¹ *ibid.* Plate xxxi. A.

² In the conjunct *ñg* the sign for *ñ* is everywhere, except in the word *bhujangā* in line 5, written above the line, *e.g.* in *tarangāṅga*, l. 8.

³ In *namêru* in line 10, where, owing to the *akshara ntyu* immediately above *mê*, and to the superscript signs of the two *aksharas* which precede *mê*, there was no room for the superscript sign of *ê*.

⁴ The name of *Aparâjita* does not occur in the list of the Guhila princes of *Mâvâd*, given in *Ind. Ant.* Vol. XVI. p. 346.

2
 4
 6
 8
 10
 12

The image shows a vertical inscription in an ancient script, likely Devanagari, with lines of text separated by numbers 2, 4, 6, 8, 10, and 12. The text is highly stylized and difficult to decipher due to the high contrast and grain of the photo-lith. The characters are densely packed and feature various diacritics and ligatures characteristic of classical Indian scripts.

F. KIELHORN.

SCALE 1/45.

FROM A RUBBING BY MR. GAURISHANKAR HIRACHAND OJHA.

W. GRIGGS, PHOTO-LITH.

TEXT.¹

- 1 Ōm² namaḥ [||*] Sprishtā³ vakshasi līlayā kararūhai[h*] kâchit=kach-
âkarshanâd=anyâ kâma-parêṇa pâda-patanaiḥ kaṇṭha-grahêṇ=âparâ | dhanyâs=tâ
bhuvanê surêndra tanavô⁴ yâḥ prâpitâ nirvṛitim
- 2 smṛitv=êttham sprīhayanti gôpa-vanitâ yasmai sa pâyâd=Dhariḥ [|| 1 ||*]
⁵ Lakshmi-līl-ôpadhânâṁ pralayajalanidhi-sthâyinô gaṇḍa-sailâ |⁶ darpôdvṛitt-
âsurêndra-drumagahanavana-chehhêda-dakshâḥ kuthâ(ṭhâ)râḥ [||*]
- 3 saṁsâr-âpâravâri-prasara-roya-samuttâraṇô baddha-kakshyâ |⁶ dôrdandâḥ pântu
Śaurês=tribhuvanabhavan-ôttambhana-stambha-bhûtâḥ [|| 2 ||*] Râjâ⁷ śrī-Guhil-
ânvay-âmalâ-payôrâsau sphurad-dīdhitī- |⁸ dhvasta-dhvânta-samû-⁹
- 4 ha-dushṭa-sakalâ-vyâl-âvalêp-ântakṛit | śrīmân=ity-**Aparâjitâḥ** kshītibhṛitâm=
abhyarchitô mûrdhabhir=¹⁰ vṛitta-svachchhatay=aiva kaustubha-manir-jjâtô
jagad-bhûshanam || [3 ||*] ¹¹ Śiv-âtmajô=khandita-śakti-
- 5 saṁpa- |¹² d=dhuryah samâkrânta-bhujangasatru[h*] | tēn=Êndravat=Skanda
iva prapêtâ |¹² vṛitô mahârâja-**Varâhasimhaḥ** [|| 4 ||*] ¹³ Jana-gṛihitam=
api kshaya-varjitam dhavalam=apy=aunrañjita-bhûtalam [||*] sthiram=api pra-
- 6 vikâsi diśô daśa bhramati yasya yasô guṇa-vêshṭitam¹⁴ || [5 ||*] Tasya¹⁵
nâma dadhatî yasô-matî |¹⁶ gêhinî prapayinî **Yasômatî** [||*] chittam=utpatha-
gatam nirundhatî sâ babhûva vinayâd=Arundhatî ||¹⁷ [6 ||*] Śrīr=vvandhakî¹⁸
- 7 Sthânu-ratâ cha Gaurî vaidhavya-duḥkh-ôpahatâ Ratis=cha [||*] bâlâ
ṭri(tri)lôkyâm=atul-ôpamânâ sîmantinînâm dhuri s=aiva jâtâ ||¹⁹ [7 ||*] ²⁰ Vilôky-
âsau lakshminî svanayana-nimêsha-pratisamâm vayô-vittam raṅgat-tanutara-
- 8 taraṅg-ânga-taralam [||*] ²¹ taran=samsâr-âbdhinî vishama-vishaya-grâha-kalilam
sthiram pôt-âkâram bhavanam²²=akarôt=Kaitabharipô[h*]²³ || [8 ||*] ²⁴ Sûchîr=
vvisphôṭayantaḥ sphuṭita-puta-rajô-dhûsarâḥ kêtakînâm=âdhunvantaḥ kalâpân=
madakala-
- 9 vachasâm²⁵ nṛityatâm barhiṇânâm²⁶ [||*] . mêgh-âlîr=vvikshipantaḥ salilakana-
bhṛitô vâyavaḥ prâvṛishêṇyâ vânty=uchchair=yattra²⁷ tasmin=Puru(ra)-Naraka-
ripôr=mandiram samnivishṭam || [9 ||*] Yâvad=bhânôḥ khurâgra-vraṇita-jalamu-

¹ From rubbings supplied to me by Mr. Gaurishankar Hirachand Ojha.

² Expressed by a symbol.

³ Metre : Śârdûlavikrîḍita.

⁴ *Tanu* appears to be used here in the sense of *tanvî*, 'a slender or graceful woman.'

⁵ Metre : Sragdharâ.

⁶ These signs of punctuation are superfluous.

⁷ Metre : Śârdûlavikrîḍita.

⁸ This sign of punctuation is superfluous.

⁹ What the author wishes to say is, I believe, *-dhvasta-dushṭa-dhvânta-samûha-*.

¹⁰ The rubbings have °*bhîrvṛitta*°, but the sign of *visarga* appears to have been struck out.

¹¹ Metre : Upajâti.

¹² These signs of punctuation are superfluous.

¹³ Metre : Drutavilambita.

¹⁴ Originally *-vêshṭitaḥ* was engraved.

¹⁵ Metre : Rathôddhatâ.

¹⁶ This sign of punctuation is superfluous.

¹⁷ This sign of punctuation is followed by two dots like the sign of *visarga*.

¹⁸ Metre : Indravajrâ.— Read *Śrīr=bba*°.

¹⁹ This sign of punctuation is denoted by a vertical line, followed by two dots like the sign of *visarga*. The same sign is used at the end of verses 8, 9, 10 and 11.

²⁰ Metre : Śikharîṭ.

²¹ *Taran* either stands for *târayat* (referring to *bhavanam*), or the masculine form is used instead of the feminine *tarantî*, or rather *tarishyantî*.

²² The *akshara na* was originally omitted and is engraved below the line.

²³ [Compare *bhāv-âbdhi-taraṇâ yad=yânâpâttram mahat Vishṇôr=idam mandiram ; Ep. Ind. Vol. I. p. 156 f -- E.H.]*

²⁴ Metre of verses 9 and 10 : Sragdharâ.

²⁵ Originally *vachî-âm* was engraved.

²⁶ Read °*nâm*.

²⁷ Supply *kâlî*; compare *Ind. Ant. Vol. V. p. 181, verse 10 ; Vol. XIX. p. 58, line 12.*

- 10 chas=tuṅga-raṅgâs=turaṅgâ yâvat=krâmarti(ṅti) pṛithvî-talam=atula-jalâ nô¹ sa-
mudrâ[h*] samudrâ[h |*] yâvan=Mêrôr=nnamêruprasava-surabhayô bhânti bhâgâh
śubh-âgâ[h*] Śaurêr=[ddh]âm=âstu tâvat=kṛitaniyama-namad-vipra-
11 sidḍham prasiddha[m*] || [10 ||*] Dâmôdarasya² pauttrêṇa sūnunâ
Vra(bra)hmachâriṇaḥ [|*] nâmnâ Dâmôdârêṇ=aiva kṛitâ kâvya-vidambanâ || [11 ||*]
³ Bâlên=Âjita-pauttrêṇa sphuṭâ Vatsasya sūnunâ [|*] Yaśôbhatêṇa ⁴pûrv=êyam=
utkîrṇnâ
12 vikat-âksharâ ||⁵ [12 ||*] ❀ Samvatsara-śatêshu saptasu(sv-) ashtâdaś-
âdhikêśu(shu) Mâgra(rga)śirsha-śuddha-pañchami⁶ pratishṭhâ Vâsudêvasya
||*] Namaḥ Puruśôtamâyaḥ⁷ ||

No. 4.—PITHAPURAM PILLAR INSCRIPTION OF PRITHVISVARA ;

SAKA-SAMVAT 1108.

BY E. HULTZSCH, PH.D.

Pithâpuram, the residence of a Zamîndâr in the Gôdâvarî district, contains a Vaishṇava temple, named **Kuntî-Mâdhava**. At the eastern entrance of this temple, in front of the shrine itself, stands a quadrangular stone pillar which bears four inscriptions of different dates. The three first of these are specially interesting on account of their references to the Eastern Châlukya dynasty. In his *Lists of Antiquities* (Vol. I. p. 24), Mr. Sewell has briefly noticed these three inscriptions; and Dr. Fleet has given occasional extracts from them according to a written copy which had been prepared for the late Sir Walter Elliot.⁸

The earliest of the four inscriptions is engraved on the whole of the west face and on the upper portion of the south face of the Pithâpuram pillar. It is in a state of fair preservation almost throughout. The alphabet is Telugu. As in other inscriptions from the Telugu country, no perceptible difference is maintained between the secondary forms of *i* and *î*; *th* is rarely distinguished from *dh*; and consonants are frequently doubled after an *anusvâra*. The languages of the inscription are **Sanskṛit** and **Telugu**. It opens with 66 Sanskṛit verses, interrupted by two short clauses in Sanskṛit prose (lines 18 f. and 30 f.). Lines 139 ff. are in Telugu prose; lines 145 ff. in Sanskṛit prose; lines 155 ff. in a mixture of Sanskṛit and Telugu prose; and lines 159 ff. again in Telugu prose. The Sanskṛit verses 67 to 70 are interrupted by two short sentences in Sanskṛit prose (ll. 164 f. and 166 f.). The whole ends with a short sentence in a mixture of Telugu and Sanskṛit prose (l. 168 f.) and a three-fold repetition of the auspicious monosyllable *śrî*.

¹ This reading is quite clear in the original. I would translate: 'So long as the enclosed seas with their unequalled water do not sweep over the surface of the earth.'

² Metre of verses 11 and 12: Ślôka (Anushtubh).

³ Originally *bâlênôjita* was engraved; but in the third *akshara* (*nô*) the superscript line, which turns *ô* into *ô*, appears to have been struck out again.

⁴ Compare Dr. Fleet's *Gupta Inscriptions*, p. 84, line 2; the last line of the Jhâlrâpâṭan inscription, *Ind. Ant.* Vol. V. p. 180, where the original also has *pûrvô*; *Ind. Ant.* Vol. IX. p. 180, v. 83; and Vol. XV. p. 203, v. 23.

⁵ Here, again, this sign of punctuation is followed by two dots like the sign of *visarga*.

⁶ Read *pañchamê* or *pañchamîm*.

⁷ Read *Purushôttamâya*.

⁸ *Ind. Ant.* Vol. XIX. p. 427, and Vol. XX. *passim*.

The purpose for which the inscription was engraved, is to record that, at the vernal equinox (*Môsha-samkrânti*) of Śaka-Samvat 1108 (in numerical words, l. 136, and in figures, l. 139), the village of Navakhaṇḍavâḍa in the district (*vishaya*, ll. 148 and 151, or *dêśa*, l. 135) of Prôlunâṇḍu was granted to the temple which contains the inscription, by Jâyâmbikâ (v. 53), Jâyamâmbâ (v. 66), Jâyamadêvi (l. 143), or Jâyama-mahâdêvi (l. 150), the queen of Goṅka III. and mother of Prithviśvara. This grant was communicated to the inhabitants of the district by her son Prithviśvara (l. 147), who accordingly appears to have been the ruling prince at the time of the inscription.

The date of the inscription does not admit of verification. The current Śaka year 1108 corresponds to A.D. 1185-86, and the expired Śaka year 1108 to A.D. 1186-87.

The boundaries of the village of Navakhaṇḍavâḍa are specified in lines 154 to 159. Mr. H. Krishna Sastri was informed at Piṭhâpuram that Navakhaṇḍavâḍa is close to Piṭhâpuram itself and is still in the possession of the Kuntî-Mâdhava temple. That the district of Prôlunâṇḍu included the country on the southern side of Piṭhâpuram, is proved by the inscriptions of the Bhâvanârâyaṇa temple at Sarpavaram, according to which Sarpavaram belonged to Prôlunâṇḍu, a subdivision of Gaṅgagonda-Chôḍa-valanâṇḍu.¹ The *Madras Survey Map* of the Piṭhâpuram Division shows, about 1½ mile E.S.E. of Piṭhâpuram, a village named "Narakhandravada." This is probably a mistake or misprint for Navakhandavada and identical with the village granted by the subjoined inscription, the names of whose boundaries, however, cannot be traced on the map.

The remainder of the inscription contains the usual imprecations (l. 159 ff.) and the names of the composer, Ayyapillârya (l. 168), and of the writer, Kaṇṭâchâri of Śrîpiṭhâpuram (l. 169).

The grant proper is preceded by a long account, in Sanskrit verse, of the dynasty from which Prithviśvara traced his descent, and which it may be convenient to call the chiefs of Velanâṇḍu; for, the Telugu genitive *Velanâṇḍi* is prefixed to the name of Prithviśvara's grandfather in line 141, and occurs in many unpublished inscriptions from the Telugu country in connection with the names of Prithviśvara's predecessors. Velanâṇḍu is twice mentioned in the Gaṇapêśvaram inscription of Gaṇapati.² According to Mr. Gordon Mackenzie's *Manual of the Kistna District*, p. 214, it is 'an old name for all the Tsandavôlu country.' This statement is confirmed by the Elavaṅḡu plates of the Eastern Châlukya king Amma II., according to which Elavaṅḡu, a village north of Tsandavôlu in the Rêpalle tâlukâ of the Kistna district, belonged to the district (*vishaya*) of Velanâṇḍu.³ In an inscription at Drâkshârâma,⁴ the 17th chief of the Table on page 35, Goṅka III., is stated to have resided at Sanadavrôlu in Velanâṇḍu. This enables us to fix the modern Tsandavôlu, a name which closely resembles Sanadavrôlu, as the former capital of the chiefs of Velanâṇḍu.

Like the Reddis of Koṇḍavidu,⁵ the chiefs of Velanâṇḍu trace their descent from the Chaturthânvaya, i.e. the fourth or Śûdra caste (verse 2). The earlier portion of their genealogy is perfectly fictitious. Thus we are told that the first ancestor who is mentioned by name, Indrasêna, was adopted by, and received the emblems of a sovereign from, the mythical king Yudhishṭhira and ruled at Kîrtipura in Madhyadêśa (vv. 2 to 5); that, after an interval of unspecified duration, there ruled Kîrtivarman I. (v. 6); and that, after another interval, he was

¹ Sarpavaram is 4 miles north of Cocanada and 7½ miles south of Piṭhâpuram. The Bhâvanârâyaṇa temple is in its inscriptions called Vira-Chôḍa-Vinnagara, i.e. 'the Vishṇu temple of Vira-Chôḍa,' to whom it probably owes its foundation; see my *Annual Report* for 1893-94, p. 5.

² Above, Vol. III. No. 15, verses 17 and 34.

³ *Ind. Ant.* Vol. XII. p. 91.

⁴ No. 268 of 1893 in my *Annual Report* for 1893-94.

⁵ See above, Vol. II. pp. 59 and 286.

followed by Mallavarman; his son, Raṇadurjaya I.; his son, Kīrtivarman II.; his son, Raṇadurjaya II.; and his son, Kīrtivarman III. Regarding these statements it may be sufficient to say that the town of Kīrtipura is not known from other sources; that the name Kīrtivarman was probably taken over from the Western Chālukyas; that Raṇadurjaya sounds rather like a *biruda* than an actual name; and that the name Mallavarman appears to be developed out of Malla and Malloya, the names of later chiefs.

The son of Kīrtivarman III. is said to have been Malla I., who entered into an alliance with Triṇētra Pallava, started for the conquest of the Dekhan, obtained possession of the Shaṭsahasra country,¹ and took up his residence at Dhanadapura (vv. 9 to 13). The alleged conquest of the Dekhan is evidently based on similar legends as the conquest of the Dekhan which is ascribed to Vijayāditya in the latest inscriptions of the Eastern Chālukya dynasty, with this difference that, while Vijayāditya is said to have been defeated and killed in a battle with Trilôchana-Pallava,² Malla I. is supposed to have been on friendly terms with the same mythical king, here named Triṇētra Pallava. The same form of the legend appears to have been adopted by the chiefs of Amarāvati, who bore the title of 'the lord of the Shaṭsahasra country on the southern (bank) of the river Kṛṣṇavernā, obtained through the favour of the glorious Triṇayana-Pallava.'³ The Yenamadala inscription further shows that the Shaṭsahasra country,⁴ *i.e.* 'the country (containing) Six-thousand (villages),' is identical with the district (*vishaya*) of Konnātavāḍi, and that the capital of the latter was Dhānyāṅkapura, *i.e.* Amarāvati in the Sattenapalle tālukā of the Kistna district. This close agreement between the Yenamadala and Pithāpuram inscriptions further suggests that the Dhanadapura of the latter is meant for, and a corruption of, Dhānyāṅkapura, the old name of Amarāvati.

The names of the descendants of Malla I. and their relation to each other are given in the Table on page 35. The 5th king of the Table, Kuḍyavarman II., was a contemporary of the (Eastern) Chālukya king Vimalāditya (A.D. 1015 to 1022), who conferred on him 'the pair of (districts called) Guḍravāra' (v. 18). On a former occasion,⁵ I suggested that the name of this district may be connected with the modern Guḍivāḍa, the head-quarters of a tālukā of the Kistna district. This is now made very probable by a Kākatīya inscription on the right door-pillar of the Bhīmēśvara temple at Guḍivāḍa,⁶ where Guḍivāḍa itself is stated to have belonged to (the district of) Guḍrāra.

¹ In an inscription at Drākshārāma (No. 274 of 1893), the 15th king of the Table, Goṅka II., bears the title Triśatōttarashatsahasrāvaninātha, *i.e.* 'the lord of the country of six-thousand and three-hundred (villages).'

² See the quotations, above, Vol. III. p. 286, note 2.

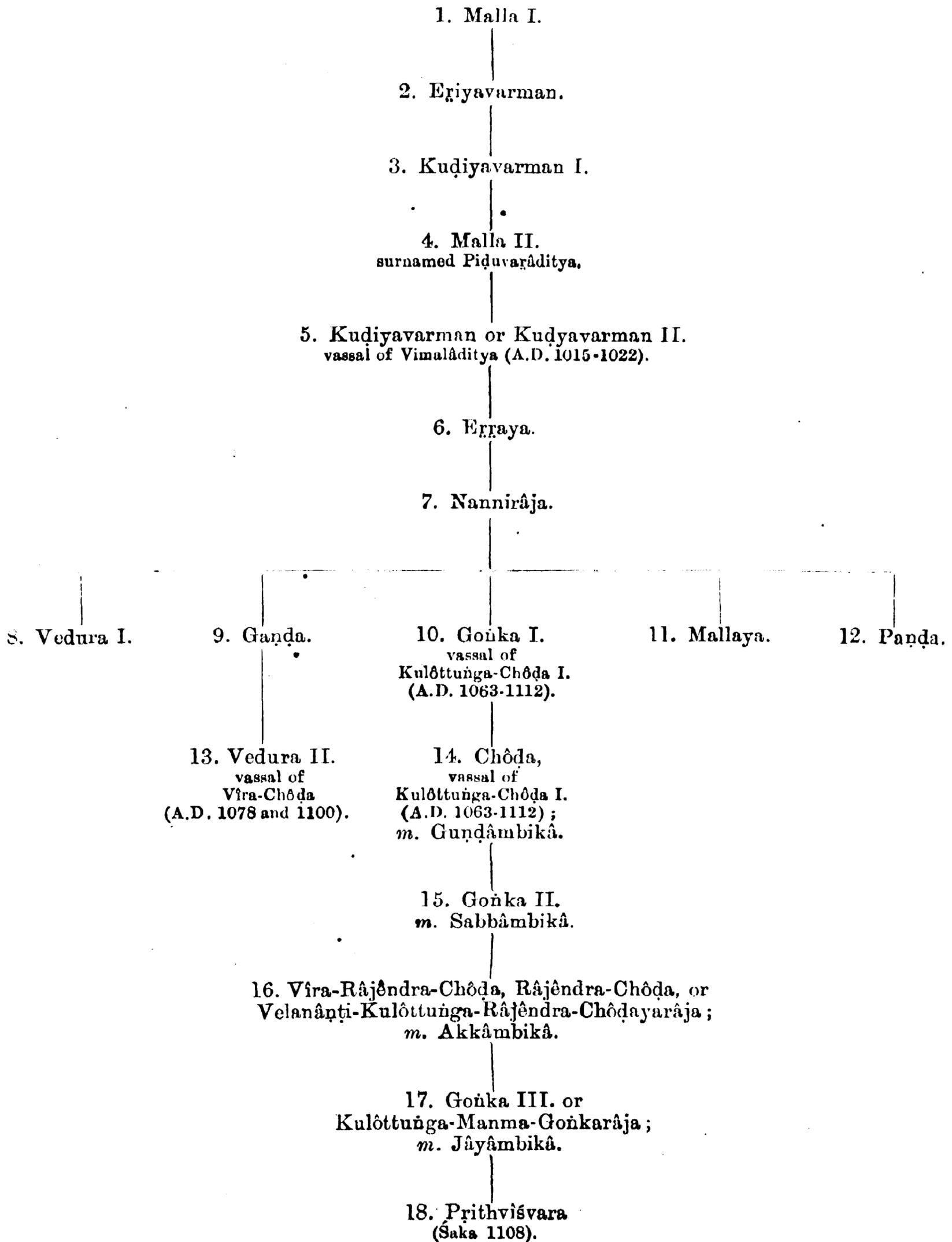
³ See above, Vol. III. p. 95.

⁴ Mr. H. Krishna Sastri contributes the following note:— "A certain class of Brāhmaṇas in the Telugu country are called Āravēlu-Niyōgins. According to the popular opinion, these Brāhmaṇas entered the Government service in the time of the Muḥammadan rule and called themselves Āravēlu-Niyōgins, *i.e.* 'the six-thousand officials,' because their community then consisted of six-thousand families. Other classes of Telugu Brāhmaṇas, as Mulikināḍuvāru (see above, Vol. III. p. 24), Śīrnāḍuvāru, Kāsālūḍuvāru, Velnāḍuvāru, *etc.*, are called after the name of the respective country from which they first emigrated. It is therefore not unlikely that the Āravēlu-Niyōgins also were named after their native land, and that the traditional explanation of the name is fictitious. The country of Āravēlu, *i.e.* 'the Six-thousand,' would be identical with the Shaṭsahasra country of the inscriptions."

⁵ *South-Indian Inscriptions*, Vol. I. p. 52, note 1. See also Dr. Fleet's remark in the *Ind. Ant.* Vol. XX. p. 97, note 13.

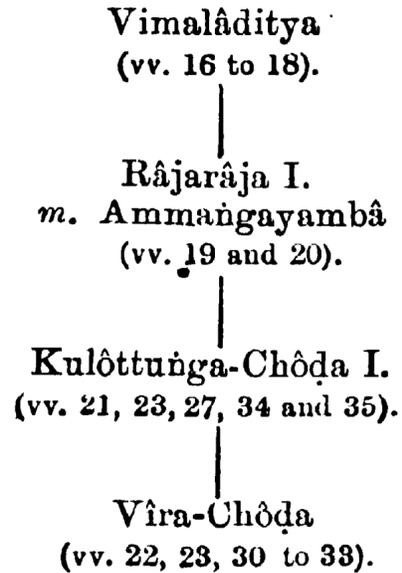
⁶ No. 539 of 1893 in my *Annual Report* for 1893-94. According to No. 540, the ancient name of the Bhīmēśvara temple at Guḍivāḍa was Kundēśvara; see *ibid.* p. 5.

THE CHIEFS OF VELANANDU.



Before considering the descendants of Kuḍyavarman II., it may be convenient to arrange in tabular form the names of those Eastern Chālukya kings who are mentioned in this inscription.

EASTERN CHALUKYAS.



Ammaṅgayambâ, the wife of Râjarâja I., is here called the daughter of Râjêndra of the race of the Sun (*Sârjya-kula*, v. 20). But we know from the Chellûr plates of Vîra-Chôḍa¹ that the full name of her father was Râjêndra-Chôḍa, *i.e.* the Chôḷa king Parakêsarivarman, *alias* Râjêndra-Chôḷadêva I.² The Piṭhâpuram inscription (v. 23) agrees with the Chellûr plates (v. 18) in stating that Kulôttuṅga-Chôḍa I. bestowed the country of Vêṅgi on his son Vîra-Chôḍa.

As stated above, Kuḍyavarman II. had been a vassal of the Eastern Chālukya king Vimalāditya. His great-grandson, Goṅka I., occupied the same position during the reign of Vimalāditya's grandson, Kulôttuṅga-Chôḍa I., under whose orders he is said to have ruled the Andhra-maṇḍala (v. 27), *i.e.* the Telugu country, or perhaps rather a portion of the latter.

The nephew of Goṅka I., Vedura II., is stated to have won a battle against an unnamed Pâṇḍya king under orders of Vîra-Chôḍa, who conferred on him as a reward "one half of his throne" and the Sindhuyugmântara-dêśa, *i.e.* 'the country between the pair of rivers' (vv. 31 to 33). The two rivers intended are probably the Kṛishṇâ and the Gôḍâvarî, and the country between them must have formed a portion of the country of Vêṅgi or Vêṅgî, which Vîra-Chôḍa held from his father Kulôttuṅga-Chôḍa I. (vv. 23 and 30).

Immediately after we learn that Kulôttuṅga-Chôḍa I. adopted as son the cousin of Vedura II. and son of Goṅka I., named Chôḍa, and bestowed on him the country of Vêṅgi, which contained Sixteen-thousand (villages) (vv. 34 and 35). This change in the governorship of Vêṅgî can only have taken place between A.D. 1100, the latest available date of Vîra-Chôḍa,³ and A.D. 1112, the year of the death of Kulôttuṅga-Chôḍa I.

Hereafter the inscription refers no more to the Eastern Chālukya kings. Chôḍa's son Goṅka II. is said to have placed a golden pinnacle on the temple of Bhîmanâtha (at Drâkshârâma) and to have ruled over all kings between Kâlahasti (in the North Arcot district) and the Mahêndra mountain (in the Gañjâm district),⁴ *i.e.* over the whole Telugu country (vv. 41 and 42).

The next king, Vîra-Râjêndra-Chôḍa (v. 44), Râjêndra-Chôḍa (v. 51), or (in Telugu) Velanâṅṭi-Kulôttuṅga-Râjêndra-Chôḍayarâja (l. 141 f.), is reported to have killed a certain

¹ *South-Indian Inscriptions*, Vol. I. No. 39, verse 7.

² See *South-Indian Inscriptions*, Vol. II. p. 232.

³ *Ind. Ant.* Vol. XX. p. 284.

⁴ See above, Vol. III. p. 20, note 5.

Bhîma, who had taken refuge on an island in the middle of a lake (v. 45). By this lake we have perhaps to understand the **Kolleru** lake, which is mentioned in a copper-plate grant of **Kulôttuṅga-Chôḍa II.**¹ A certain **Bhîma** of **Kuḷam**, which is probably identical with the modern **Ellore** on the bank of the **Kolleru** lake, was put to flight by **Vikrama-Chôḷa.**² This **Bhîma** may have been a predecessor of the other **Bhîma** who is mentioned in the present inscription. **Râjendra-Chôḍa** is further stated to have made valuable presents of gold and jewels to the temple of **Bhîmêśvara** or **Bhîmanâtha** at **Dâkshârâma**³ (vv. 47 and 48).

The next king, **Goṅka III.** (vv. 50 and 66, and l. 146), or (in Telugu) **Kulôttuṅga-Manma-Goṅkarâja** (l. 142 f.), took to wife **Jâyâmbikâ**, who belonged to the family of the chiefs of the **Parvatâpara-mahî**, i.e. 'the country to the west of the hill' (v. 53). A number of inscriptions of these chiefs are engraved on the two temples of **Siva** and **Vishṇu** at **Nâdeṇḍla** in the **Narasarâvupêṭa tâlukâ** of the **Kistna** district.⁴ Like the chiefs of **Velanânḍu**, they belonged to the **Chaturthakula**, i.e. the **Śûdra** caste, and were *Mahâmaṇḍalêśvaras*. Their ancestor **Buddhavarman** was an officer of the first Eastern **Châlukya** king, **Kubja-Vishṇu**, and received from the latter 'the country of seventy-three villages to the west of the hill.'⁵ **Buddhavarman's** descendants hence bore the surname **Giripaśchimaśâsana**,⁶ i.e. 'rulers (of the country) to the west of the hill,' and prefixed to their names the Telugu term **Koṇḍapadumaṭi**⁷ or **Koṇḍapadmaṭi**,⁸ i.e. '(ruler of the country) to the west of the hill.' In inscriptions of **Śaka-Saṁvat 1052** (No. 227 of 1892) and **1069** (No. 241 of 1892), two of these chiefs call themselves 'worshippers of the feet of **Kulôttuṅga-Chôḍadêva.**'⁹ Accordingly they appear to have been dependents of the Eastern **Châlukya** king **Kulôttuṅga-Chôḍa II.** In **Śaka-Saṁvat 1087**, **Koṇḍapadumaṭi-Buddharâja** was a vassal of a king **Râjarâja**,¹⁰ to whom, as will be shown below, also **Prithviśvara** of **Velanânḍu** was subject.

To return to **Jâyâmbikâ**, the wife of **Goṅka III.**,—she is proved to have been the daughter of one of the chiefs of **Nâdeṇḍla**, who, like the chiefs of **Velanânḍu**, belonged to the **Śûdra** caste and were tributary to the Eastern **Châlukyans**. She built or rebuilt the temple of **Kuntî-Mâdhava** at **Śrîpîṭhapura**¹¹ (vv. 54 and 55) and covered with gold the image of **Vishṇu** at **Śrîsimhagiri** (v. 56), i.e. at **Śrîsimhâchalam** in the **Vizagapatam tâlukâ**.

The last name in the list is **Prithviśvara** (v. 58) or **Prithviśvara** (v. 64, l. 147, and v. 70), during whose reign his mother made the grant which is recorded in the subjoined inscription.

A number of inscriptions which were copied in the **Kistna** and **Gôḍâvarî** districts in 1892 and 1893, furnish **Śaka** dates for the last five chiefs of **Velanânḍu** whose names are given in the Table on page 35. To the 14th king, **Chôḍa**, has to be assigned an inscription of **Velanânṭi-Râjendra-Chôḍa** at **Drâkshârâma**,¹² which is dated in **Śaka-Saṁvat 1042** and in the **Châlukya-Vikrama** year 45, and which suggests that, after the death of **Kulôttuṅga-Chôḍa I.** (**Śaka-Saṁvat**

¹ *Ind. Ant.* Vol. XIV. p. 55.

² *South-Indian Inscriptions*, Vol. II. p. 308.

³ From the numerous inscriptions in the **Bhîmêśvara** temple at **Drâkshârâma** in the **Râmachandrapuram tâlukâ** of the **Gôḍâvarî** district, it appears that the ancient form of the name **Drâkshârâma** was **Dâkshârâma**, **Dakshatapôvana**, **Dakshavâṭa**, or **Dakshavâṭikâ**, i.e. 'the garden of **Daksha**,' a saint whom local legends connect with the place, and that it belonged to **Guddavâḍivânḍu**, a subdivision of **Gaṅgagôṇḍa-Chôḍa-valanânḍu**. See my *Annual Report* for 1893-94, p. 5.

⁴ See my *Annual Report* for 1892-93, p. 3.

⁵ *Giripratihî trisantatigrâmuvaṭi mahî*; Nos. 214, 233 and 239 of 1892.

⁶ Nos. 227, 228 and 241 of 1892.

⁷ No. 241 of 1892, and No. 216 of 1893.

⁸ Nos. 228, 234 and 237 of 1892.

⁹ *Kulôttuṅga-Chôḍadêva-divyaśrîpâd-śrâdhaka*.

¹⁰ See No. 216 of 1893 in my *Annual Report* for 1893-94.

¹¹ This form of the name occurs in verses 54 and 66, while the prose portion (ll. 139, 152 and 168 f.) employs the form **Śrîpîṭhapura**, which agrees with the present name **Pîṭhapuram**.

¹² No. 345 of 1893 in my *Annual Report* for 1893-94.

1034), the chiefs of Velanāṇḍu became tributary to the Western Chālukya king Vikramāditya VI.

Two inscriptions of Śaka-Saṁvat 1055 belong to the reign of the 15th king, Goṅka II. These are a Drākshārāma inscription of the *Mahāmaṇḍalésvara* Velanāṇḍi-Goṅkaya, the son of Guṇḍāmbikā (No. 274 of 1893), and an inscription at Nādeṇḍla of Sabbāmbikā or Sabbama, the queen of the *Mahāmaṇḍalésvara* Velanāṇḍi-Goṅkaya, who was the son of Chōḍa.¹ In the first of these two inscriptions, Goṅka II. receives the *biruda* 'Chālukya-rājya-bhavana-mūla-stambha,' which shows that, like his predecessors, he was tributary to one of the two branches of the Chālukya dynasty.

The 16th king is represented by an inscription at Pālakōl (No. 524 of 1893), which is dated in Śaka-Saṁvat 1058 and belongs to the time of Velanāṇḍi-Chōḍa, the son of Goṅka and Sabbāmbikā.

The 17th king was a dependent of Kulōttuṅga-Chōḍadēva, by whom we have probably to understand Kulōttuṅga-Chōḍa II. of the Eastern Chālukya dynasty. The inscriptions of Goṅka III. extend from Śaka-Saṁvat 1060 to 1079, as may be seen from the subjoined Table.

Name of chief.	Śaka date.	Number of copy.
Velanāṇḍi-Goṅka, son of Rājendra-Chōḍa	1060	216 of 1892.
Kulōttuṅga-Chōḍa-Gāṅgēya-Goṅkarāja	1060	275 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja	1061	227, 265 and 384 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja	1062	223 of 1892.
Velanāṇḍi-Kulōttuṅga-Chōḍa-Goṅkarāja, son of Rājendra-Chōḍa .	1065	231 of 1892.
Velanāṇḍi-Kulōttuṅga-Chōḍa-Goṅkarāja	1072	224 of 1892.
Kulōttuṅga-Chōḍa-Goṅkarāja	1073	264 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja	1075	228 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja	1077	270 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja	1079	268 of 1893.

The inscriptions of Goṅka III. are followed by records of a king who calls himself Rājendra-Chōḍarāja, the son of Kulōttuṅga-Chōḍa-Goṅkarāja, and whose queen was Paṇḍāmbikā. Considering the fact that the names of the preceding chiefs of Velanāṇḍu appear under different forms, I do not hesitate to identify this king, whose inscriptions range from Śaka-Saṁvat 1085 to 1102, with Prithviśvara, during whose reign the Pṛthāpuram inscription was engraved. He was a tributary of a king Rājarāja, who ascended the throne in

¹ No. 344 of 1892 in my *Annual Report* for 1892-93.

Śaka-Samvat 1066-67.¹ A tabular list of the inscriptions of Prithvisvara is subjoined.

Name of chief.	Śaka date.	Number of copy.
Kulōttuṅga-Velanāṅṭi-Rājendra-Chōdayarāja	1085	238 of 1893.
Kulōttuṅga-Rājendra-Chōdarāja	1085	256 of 1893.
Paṇḍamāmbā or Paṇḍāmbikā, queen of Rājendra-Chōdayarāja, son of Kulōttuṅga-Chōḍa-Gonkarāja	1085	257 of 1893.
Kulōttuṅga-Rājendra-Chōdayarāja	1087	225 and 236 of 1893.
Velanāṅṭi-Kulōttuṅga-Rājendra-Chōdayarāja	1102	413 of 1893.

TEXT.²

A.— West Face.

- 1 श्रीकांतस्य निजोदरांतरचरद्भ्रष्टांडावनव्यापाराभिरतस्य
- 2 वेद[शिर]सामावासभूमेर्हरेः । नाभ्यंभोरुहगह्वरापवरकादाविब्व-
- 3 भूवात्मभूर्भूतादिप्रकटप्रपञ्चरच[ना]दक्षः पुराणीव्ययः । [१*] तत्पादां-
- 4 बुरुहान्महेन्द्रविनताज्जने³ चतुर्थान्वयस्त्रैलोक्यैकगुरोर्हरेः
- 5 पदतलाङ्गाप्रवाहो यथा⁴ [1*] तस्मिन्विस्मितसूरिसंहतिनुतीभूदि-
- 6 द्रसेनो नृपो राज्ञा धर्मसुतेन संग्गरविधि(ः)प्रीतेन पुत्रीकृतः⁵ । [२*]
प्रीत[ः*] श्वेता-
- 7 तपत्रं कनकविरचितं दण्डमाखंडलाभो व्योम्नि चोमं वितानं . सकलनृपज-
- 8 नप्रात्थ्यसिंहासनाई [1*] नानावादित्रशंखध्वनिभिरभिनुता⁶ मंगलालत्ति-
- 9 काञ्च प्रादाद्दन्मात्मजोस्मात्तुहिनचयसिते⁷ चामरे चारुरूपे । [३*] अ-
- 10 शेषसुखसंभोगभागधेयैकभा[ज]नं [1*] मध्यदेशेभवत्तस्य स्थानं की-
- 11 र्त्तिपुरं महत् । [४*] सीयं धर्मनृपा[लद]त्तनिखिलस्मापालचिह्नाच्चिरं⁸ राज्यं
- 12 प्राज्य[य]शोवितानरुचिभिर्भूमंडलं मडयन्⁹ • [1*] कुर्वन्सर्वसुधीधि-
- 13 यः प्रसुदितास्तारागणैर्वीरिणी¹⁰ राजा राजितचातुरंगपृतनासंवेष्टिती-
- 14 स्मिन्पुरे । [५*] यातेषु केषुचिदशेषधराधिपेषु तदंशेषु विजितारिपरा-

¹ See my *Annual Report* for 1893-94, p. 5 f.

² From inked estampages, prepared by Mr. H. Krishna Sastri.

³ Read विनुता°.

⁴ Read यथा.

⁵ Read °कृतः.

⁶ Read °गतां.

⁷ Read °जोस्मै तुहिन°.

⁸ Read °चिह्नश्चिरं राजत्याज्य°; the *anusvāra* of राज् stands at the beginning of the next line.

⁹ Read मण्डयन्.

¹⁰ Read °गणैर्वीरिणी राजाराजत.



- 15 क्रमेषु [1*] जज्ञे नयज्ञजनसंसदि कीर्त्तनीयशास्ता समस्तजगतामध¹
कीर्त्ति-
- 16 वर्मा । [६*] तदंशो मल्लवर्माभूत्सुतो रणदुर्जयः [1*] वै[रि]णी रण-
17 रंगस्थमीक्षितं यन्म² सेहरे । [७*] ततो निखिलभूपालमौलिला-
18 लितशासनः [1*] कीर्त्तिवर्माभ[व]त्तस्य पुत्रोभूद्रणदुर्जयः । [८*] त-
19 त्युत्रः कीर्त्तिवर्मा । अनेकहस्त्यश्वपदातिवर्गाविनिर्जिताराति-
20 कुलः कलावान् [1*] शशास पृथ्वी³ प्रधित(:)प्रतापस्तदात्मजो मल्लनृ-
21 पोतिवीरः । [९*] अध⁴ त्रिणेत्रेण स पल्लवेन विधाय मैत्रीं विधिवद्विधि-
22 ज्ञः [1*] जिगीषया दक्षिणदेशमुच्चकैः प्रतस्थिवानास्थितसिंहवि-
23 क्रम[ः] । [१०*] सोयं गंगकलिंगवंगमगधानंध्रान्पुलिंदा[न्*] नृपान्वीरः
24 कुंचलकेरलक्षितिपतीन्गौडान्मपांड्याधिपान् [1*] जित्वा भोजमराट-
25 लाटकटकांदैत्यान्निवाखंडलो⁵ राजा⁶ भ्राजितषट्सहस्र-
26 जगतीमासाद्य सत्यव्रतः । [११*] विविधविभवरजद्राजसंघाभिरा-
27 [मं नि]धिनिचयसमेतं सिद्धविद्याधराद्यं⁷ [1*] पुरमिव धनदस्य श्रीनि-
28 [व]ासैकभूमिर्जनदपुरसमाख्यंत्तस्य राज्ञो बभूव । [१२*] तत्रायं
29 धन[द]पुरे मुरारितुल्यः कल्याणै[ः*] स्वकुलपरंपरानुयातैः [1*] कौत्तेया-
30 त्स[म]धिगतैर्महीपचिह्नैस्संयुक्तोशिषदवनीं स मल्लभूपः । [१३*] तत ए-
31 ष्ठीयवर्मा ततः कुडियवर्मा । तस्मान्मल्लमहीपतिः प्रतिबल[ध्वां]-
32 त्तौघघर्मद्युतिर्जातोभून्नजखड्गखंडितमहाचंडाशनिशाश्वतः⁸ [1*]
33 यो लोके गुणयोगतः पिडुवष्ठादित्याभिधानं ययौ दुःप्रापं⁹
34 त्रिदशैरशेषजगतामीशैस्समस्तैरपि । [१४*] तस्मादभूत्कुडियवर्मनृपः
35 प्रमाधी¹⁰ वैरिचितिशमदमानमनोरधानां¹¹ । यद्युत्तभूमिषु मनी-
36 पितपूरुषास्यै¹² गीर्वणवा[र]वनिता मुदिताश्चरन्ति । [१५*] तत्राखिलमहीचा-
37 [रु]पद्माकरसमृद्धदः¹³ [1*] विमलादित्यदेवोभूच्चालुक्यान्वयभूषणं¹⁴ । [१६*] त-
38 स्याखिलक्षितिपमौलिकिरीटकोटिरत्नप्रभानिकरकांतपदद्वयस्य [1*] सं-
39 ग्रा[म]भूमिषु चकार चिरं [जि]गीषोस्साहाय्यकं कुडियवर्मनृपोति-

1 Read °मथ.

4 Read अथ.

7 Read °राक्ष्यम्.

9 Read दुष्प्रापं.

12 Read °षास्यै गीर्वणं°.

13 Read समृद्धिदः.

2 Read यं न.

5 Read °कान्दैत्यानिवा°.

8 Instead of *śśś* the original has the impossible group *śśś*.

10 Read प्रमाधी.

3 Read पृथ्वीं प्रयित°.

6 Read राजाभाजत.

11 Read °रथानाम्.

14 भूषणं appears to be corrected from भषणः.

- 40 [वी]रः । [१७*] ततस्साहाय्यसंतुष्टः ¹कुडियवर्ममहीभृते ।
विमलादित्यभूपाली
- 41 गुद्रवारह्यं ददौ । [१८*] राजराजस्तु तत्पुत्री राजराज इव स्वयं ।
निखिलैश्व-
- 42 र्यदृमात्मा राजशेखरसंश्रयः । [१९*] सोयं ²सूर्यकुलामृताणर्व-³
भवाममं-
- 43 [ग]यंबां सतीं राजेंद्रप्रियपुत्रिकां नृपवर[:*] श्रीराजराजस्तदा ।
नानाभू-
- 44 तसमस्तलोकविभवंप्राप्तिप्रधानास्पदां⁴ त्रैलोक्यैकगुरुर्यथा⁵ सरसिजां त-
45 चोपयेमे हरि[:*] । [२०*] अजनि निजभुजोद्यद्विक्रमाक्रांतविश्व-
चित्तिभरणस-
- 46 मत्य[रि]⁶ श्रीकुलीतुंगचोडः [1*] दिनकरमिव ताभ्यां यं कराकृष्यमा-
47 णा प्रथित[ब]हलभासं राजलक्ष्मीस्त्रिषेवे । [२१*] तस्मादाविरभूद्भीरो
वीर[चो]-
- 48 डः प्रतापव[र]न् । कुमारः कुपितारातिराजन्यमदभंजनः । [२२*] श्रीकुलीतुं-⁷
49 ग[चो]डोपि पालयन्सकलामिलां [1*] वीरचोडकुमाराय प्रददौ वेंगिमं-⁸
50 डलं । [२३*] कुडियवर्ममहीपालः परिपात्य वसुंधरां [1*] स्वराज्यभ[र]-
51 मखिलं स्वपुत्रे स्म नियुक्तव[र]न् । [२४*] ए०००योभू[न्*]नृपस्तस्मा-
द्विचशत्रुपरा-⁹
- 52 क्रमः [1*] ततोभवन्निराजसंहतारातिसंहतिः । [२५*] तस्य
प्रपंचितसमंचित-
- 53 पुण्यकीर्त्तः पञ्चाभवन्निराजसंहतारातिसंहतिः [1*] पुत्राः पवित्रचरिता
[वे]दुरा-
- 54 ख्यगंडगीकचमाधिपतिमहयपंडसंज्ञाः । [२६*] तेषां गीकमहीपालः
पालय-
- 55 अंध्रमंडलं [1*] श्रीकुलीतुंगचोडाज्ञां दधानोप्यधिक¹⁰ वभौ । [२७*]
पुत्रस्तस्य

¹ Read कुड्य°.² The *u* of सूर्य is expressed by *l* and *u*.³ Read °तार्णव. •⁴ Read °स्पदं.⁵ Read °र्यथा.⁶ Read समर्थः.⁷ The *anusvāra* stands at the beginning of the next line.⁸ The *anusvāra* stands at the beginning of the next line.⁹ Read °दृक्.¹⁰ The *akṣara* नी appears to be corrected from some other *akṣara*, the second part of which was य.

- 56 समस्तराजनिकरप्रोद्यत्किरोटव्युतिश्रेणिशीणपदस्य¹ गोकनृपते[:*] श्री-
 57 चोडभूपोजनि [1*] यद्वाहायुगपालिता वसुमती स्वास्थं परं ध्यानशे रा-
 58 [मि] राजनि राजलोकविनते² यावत्सुखं मेदिनी । [२८*] तस्य
 गोकचितीसस्य³ भ्रा-
 59 [तु]र्ग[ड]स्य धीमतः [1*] बभूव [वे]दुरी नाम तनयो विनयान्वितः ।
 [२९*] अध⁴ म-
 60 [धि]तवैरियूधे⁵ प्रधित[गु]णे [वी]रचोडनरपाले । शासति राज्यं वेंगीमं-
 61 डलमाखण्डलोपमे रेजे । [३०*] तस्याखिलारिनरपालसमूहराजलक्ष्मी-
 62 कचग्रहणलंप]टदक्षहस्तः । श्रीवीरचोडनृपतेर्वेदुरक्षितीशस्त्रा-
 63 चिव्यमाचरदयं चतुरप्रतापः । [३१*] वे[दु]री वीरचोडस्य शासनानुचर-
 64 श्वरं । पांड्यदेवं जिगायाजौ सामं[त]गणसंयुतं । [३२*] तस्मै श्रीवीरचो-
 65 डक्षितिपतिरखिलस्त्राभू[त]ि विस्मितानामग्रे सिंहसनार्धं सकलनृपज-
 66 नप्रार्थितं संदिदेश⁶ । देशंश्चाशेषसस्यप्रचुरफलयुतं सिंधुयुग्मां-
 67 तराख्यं प्रादात्प्रीतस्त्र भूयो वेदुरनृपतये पातितारातिराजे । [३३*] अ-
 68 ध⁷ पृधुतरकीर्त्ति[:*] श्रीकुलीतुंगचोडः परनृपकुलमाध⁸ गोकभूप[ा]-
 69 [ल]पुत्रं । सुतमिव प[रि]गृह्यागर्हणीयस्वभावं स्वत[नय]जन-
 70 चिह्नैश्चोडभूपं युयोज । [३४*] ततश्चोडमही[प]ाय सूनवे स नृपीत्त-
 71 मः । [प्री]त[ष्ठी]डशसाहस्रं प्रद[दौ] वेंगिमंडलं । [३५*] सीयंश्चोडक्षि-
 तीशः प्रति-
 72 नृपतिकु[ली]न्मूलनाभीलभीम[:*] श्रीमहेंगोधरित्रीमभिमतफलदां⁹
 73 [पा]लयच्छैलधीरः¹⁰ । रेजे राजीवराजन्निजनयन[यु]गो योगगम्ये
 74 पुराणे पुष्पान्विष्णावभीक्ष्णंनिखिलनृपजनाभ्यर्चितो भक्तियुक्तिं । [३६*] त-
 75 स्य ¹¹तिवर्गसहचर्य्यंतिमात्रपूर्णनेतारापतिप्रतिमवक्त्ररुचिः¹² प्रिया-
 76 भूत् । लक्ष्मीरिवाक्षयगु[णा] पतिदेवतानांगुण्डांबिका मरि¹³ सदा परिकी-
 77 तनीया । [३७*] ताभ्याः¹⁴ शचीवासवसन्निभाभ्यामशेषलोकस्थितिहेतुभू[त]:
 78 । श्रीगो[क]भू[पो]जनि राजलोककिरोटकोटीविलसन्निदेशः । [३८*] यद्यु[ष्टे]-
 79 भिमुखा हताः कि[ल] पु[र]ा देवत्वमाप्ता द्विष[:*] श्रुत्वा वारिधरध्वनी[न्]

¹ श्रेणि appears to be corrected by the engraver from श्रीणि ; read श्रीशीशीण.

² Read विनुते.

³ Read क्षितीशस्य.

⁴ Read अथ.

⁵ Read मथितवैरियूधे प्रथित°.

⁶ Read संदिदेश.

⁷ Read अथ पृधुतर°.

⁸ Read °माधं.

⁹ The *anusvāra* stands at the beginning of the next line.

¹⁰ Read °यच्छैल°.

¹¹ Read त्रिवर्गं.

¹² Read पूर्णं.

¹³ Read धुरि.

¹⁴ Read ताभ्यां.

- 80 [घ]नपधे¹ लोकांतरस्था [च]पि । तद्यद्योद्यमभूरिभैरववृ[ह]ङ्गेरी-
- 81 [र]वाशंकया कार्ये[ष्वी]प्सितसिद्धिमस्य नितरामाशीभिर्भराश्यासत । [३८*]
ये[ना*]-
- 82 खिलक्षितितलीचिदशालयानां कूटेषु हाटकमया घटिता वि[रे*]-
- 83 जुः । कुंभा[ः*] स्वकीयजय[घो]षणसंप्रयुक्तस्तंभा इवाभ्रचर[सं]-
- 84 ²[सं]स्तुतकीर्त्तिनैव । [४०*] ये[न] श्रीमद्भीमनाथस्य³ च[क्रे] शाकं धाम
प्रस्थिता[य][ः*]
- 85 स्वकीर्त्तेः [ः*] हेम्ना⁴ भूम्ना पादविन्यासहेतोः प्रासादाग्रं [व्यो*]-
- 86 [म]निश्रेणि[के]व । [४१*] यस्य श्रीकाळहस्त्यद्रिमहेन्द्राचल[म]ध्य[गा*]-
- 87 : । [भू]पाः पुण्यप्रवीणस्य किंकरा गोकभूपतेः । [४२*] तस्य त्रि[लो]-
- 88 कगणनी[यगु]णाभिरामा रामाज[ने]षु रमणीयविशेष[मूर्त्ति]-
- 89 : [ः*] सन्वांबिका तनुमती व[सु]धैव साक्षादक्षीणपुण्यनिचया खलु
- 90 धर्मपत्नी । [४३*] [ज]ातस्ताभ्यं प[र]पुरजयी शूलपाणे[रि]वांशी विद्व[त्सं]-⁵
- 91 घस्तु[तशु]भगुणे⁶ जन्म[भू]मिः कलानां । यन्नामैवाखिलरिपुकु-
- 92 लोत्सादकमन्त्र⁷ उक्तो दातार्यिभ्योर्त्यितगुरुतरं वीरराजेंद्रचोडः । [४४*] [ये]-
- 93 [न]िभोराशिभीमभ्रमितजलमिलद्वाहपाठीनसंगघप्रेंखत्क[लो]ल[मा]-
- 94 लाकलुषमनिमिषेः⁸ खातमादा⁹ सरस्तत् । निश्लेषं शीषयित्वा[व]धि ज[ल]-
- 95 धिजलं कुंभयोनिर्थाद्यो¹⁰ [भी]मो भीतिं वितन्वन् द्रुतमिव जगतां राव[णी]
- 96 राघ[वे]ण । [४५*] यस्याविखंडितविजृम्भितपुंडरीकषण्डप्रभापटलपांडु[त]-
- 97 [रे]ण नित्यं [ः*] सच्छादिता¹¹ वसुमती यशसा जभास¹² च्छ[त्रे]ण मौक्ति-
कमयेन [वि]भू[षि]-
- 98 तेव । [४६*] [ये]नारा[ध]नसाधनानि¹³ विदधे¹³ भीमेश्वरस्याल[ये] ¹⁴सौवर्णा-
न्यतिदी[प्र]त्निकरै-
- 99 हेमप्रभा च[ः]र्पिता [ः*] ¹⁵येस्त्वक्षीणसुवर्णभारघटि[तं]¹⁶ सदृक्मपीठस्थितं
क[त्वि]द्रादि-
- 100 गणान्गुणैरतिययौ श्रीभीमना[थ]म्मुदा । [४७*] कनत्कनकसंदोहकृतम्भकरतोर-
णं [ः*]

¹ Read पधे.² Cancel the bracketed letter.³ Read नाथस्य.⁴ Read हेम्नी.⁵ The *anusvāra* stands at the beginning of the next line.⁶ Read गुणो.⁷ The group *tsd* looks like *tsd*.⁸ Read °मनिमिषैः.⁹ Read °मादौ.¹⁰ Read °र्यथाद्यो.¹¹ Read संछादिता.¹² Read वभास.¹³ विदधे is a genuine mistake for विदधरे which is precluded by the metre.¹⁴ Read सौवर्णा°.¹⁵ Read यस्त्व°.¹⁶ Read सुवर्ण.

- 101 [योदाह]ालेंदुचू[ड]ाय दाक्षारामनिव[र*]सिने । [४८*] वि[द्यु]ल्लतेव जगती-
तलसंचरिष्णु-
- 102 रानंददा श[शि]कलेव सतामितांतं । 'अक्कांभिकेति' तरुणीजनरत्नभूता जाया-
103 स तस्य जगतीपतिसत्तमस्य । [४९*] जातस्ताभ्यां शिवाभ्यामि[व] सकल-
जगद्वचनैकांत-
- 104 ^२दक्षेस्माच्छाहेवः कुमारस्सकलनृपकलाकीविदो गोकभू[प]: । यद्वैरिच्छीणिपा-
105 लाः क्षणमपि निखिले स्मातले नाप्तवंतः पादन्यासावकाशं वियति विदधिरे
धाम
- 106 [त]द्योग्यरूपाः । [५०*] यमर्त्थिसार्त्थाभिमतात्त्यदं क्षितौ [क्षी]णारिभूपालम-
[वे]क्ष्य नू-
- 107 नं । स्वस्थोभवत्कल्प[क]भूरुहश्चिरं राजेंद्रचोडप्रि[य]पुत्रमुच्चैः । [५१*] संजीव-
[नीव] सक-
- 108 लस्य जनस्य नित्यं [र]क्षाविधानचतुराभ[वद]स्य पत्नी । [ली]केषु यच्चरितमेव
वदंति सं-
- 109 त[शा]स्त्रनि[य]ामकमशेषसतीजनस्य^३ । [५२*] [य]ा पर्वताप[र]महीनृपवंशदुग्ध-
रत्नाकरा-
- 110 दुदभ[व]ज्जग[तां] भवाय । प[द्म]ालयेव हरिपा[द]स[रो]जसक्ता जायांभिका^४
निखिलसंप-
- 111 [द]वाप्तिहेतुः । [५३*] आस्थानमण्डपम[खं]डितभोगभो[ग्यं] स्तंभै स्फुरत्यरि-
करैर्हरिनी-
- 112 लकां[तैः] । श्रीपी[ठ]नामनि पुरे 'वसताकरोद्या कुंती[म]नोरधपधाप्तिकरस्य^६
विष्णोः । [५४*] प्री-
- 113 [क]ारगोपुरमनोहर[मे]तदीयन्निर्माय देवनिलयं कमलालयां या [।*] सुस्थाप्य
तत्सहित-
- 114 [म]च्युतमर्हणाभिराराधयंत्यभिमतानि फला[न्य]व[र*]प्रोत् । [५५*] श्रीसिं-
हगि[र्य]धिपते[ः]
- 115 परमस्य पुंसो भक्तार्त्तिकर्त्तनविपानगृहीतमूर्त्तेः^७ [।] हेमांगनाम निखिल[श्रुति]-
सार[वे]-
- 116 द्यं प्र[त्य]क्षमक्रियत चारु यया जनस्य । [५६*] भास्वत्स्फाटि[क]शैलमृंगरु-
चिषु प्रीद्यत्प्रभाम-

^१ Read अक्कांभिकेति.

^२ Read दक्षः.

^३ The *śā* of 'शेष' appears to be corrected from *ma*.

^४ Read जायांभिका.

^५ Read वसती.

^६ Read 'रघयथा'.

^७ Read विधान.

- 117 [ण्डला डिंडीरद्यु]तिदेवधाम[शिख]रेष्वास्थापिता भूरिशः । [सौ]वर्णः¹ कल[धौ]-
तभूद्गशिखरासीन-
- 118 स्य भानो[द्विवं वभ्रु]र्विभ्रममभ्र[च]ारिविनुताः कुं[भा] गुणाद्या² यया [॥ ५७*]
ताभ्यां श्रीपृधि-³
- 119 [वीश्व]र[*] स्वयमिवाशेषस्थितेः [कारणं] देव[*] श्रीपृधिवीश्वरीज[नि] जनप्रस्तू-
यमानोदयः । य-
- 120 [स्मिन्नाज]नि रञ्जति क्षितित[लं] क्षीण[ारि]वर्गे ज[नी] व्युत्पत्तिं रिपु[चो]र[वा-
दि]षु न च प्राप्नोति शब्देष्वपि [॥ ५८*]
- 121 य[स्य]ातिनिर्मलतरेण परीतमेतद्द्वन्द्वाड[माशु यश]सा [नि]तरां विभाति
। [धू]माङ्कधीत-
- 122 [क]ल[धौ]तकरंडभांडमध्यप्रविष्टमिव विष्टपवह्न[भ]स्य । [५९*] यं[गंध]सिधु-
रसमं⁵ सततप्रवृत्त-
- 123 दाना[द्दृ]क्षिणकरं किल वीक्षु⁶ नूनं [।*] दिक्कुंभिनी. निखिल[भू]भर[णै]कदत्तं
ब्रीळ्वावि[व]ाप्य⁷ खलु
- 124 पां[डुरत]ां भ[जं]ते । [६०*] ग्रामा विद्वज्जनेभ्यो विविधफलभरानम्रकमे-
डसस्यास्तीर्णस्तूण⁸
- 125 तूटाकास्तटवनकुसुमामोदिताण⁹र्नःप्रपूर्णः⁹ [।*] देशे¹⁰ देशैब्धि[तुल्य]ाः¹¹ पृधुत[र]-
यशसा खानिता
- 126 येन [शश्व]इत्ताश्चैवार्थसंधाः प्रियवचनसमं सूरिसंधेभ्य [ए]व । [६१*] य[र]-
त्राप्रारंभ[शु]-¹²
- 127 [भत्प]टहपटुतरध्व[र]नमाकण्य¹³ तूर्णं हित्वा देशादिगंतान्¹⁴ भयभक्ति[दृ]शो
व्याप्य
- 128 यस्यारिसंधाः । किं¹⁵ स्थित्संवर्त्तमेधध्वनिरुत विकटप्रस्युटत्कांडघोषः¹⁶ किं वा
[कल्पां]त[वा]-
- 129 युक्षु[भि]तमिति मुहुश्चितयंतो भ्रमंति । [६२*] धर्मं धर्मजसन्निभेन जलधि-
स्तुल्योपि गां[भीर्य]-

¹ Read सौवर्णाः.² Read गुणाद्या.³ Read पृथि°.⁴ Read पृथिवी°.⁵ Read सिन्धुर.⁶ Read वीक्ष्य.⁷ Read ब्रीडामवाप्य.⁸ Read °स्तीर्णास्तूर्ण°. The *anusvāra* stands at the beginning of the next line.⁹ Read °तार्णःप्रपूर्णाः.¹⁰ Read देशे.¹¹ Read पृथु°.¹² The *anusvāra* stands at the beginning of the next line.¹³ Read °कण्यं तूर्णं.¹⁴ Read भयचक्षित.¹⁵ Read स्थित्संवर्त्त°.¹⁶ Read प्रस्युट°.

- 130 [त]स्म[न्]र्यादतया ¹महत्त्वगुणतो रत्नाकरत्वादपि । शुभ्यत्पंककलंककल्पतनुः
क्ष[र]-
- 131 [र]स्वभावस्तुलान्नाप्रोन्न[र]सुरमूर्त्तिनाखिलजगत्सेव्येन येनान्वहं । [६३*] नित्या-
लंकृतसत्य[धी]²
- 132 [बुध]जनप्रात्प्योदयोभीष्टदो भक्तानामतुलप्रतापमहिमयोत्ताखिलस्मातलः³ । विश्वं
133 लो[क]मनश्चरैर्विजकरैः पद्माकरमंदयन्⁴ श्रीपृथ्वीश्वरभूपतिर्विजयते भूमंड-
134 ले सूर्य[व]त् । [६४*] माता तस्य महीयसस्सुरतरुच्छायेव संसेविनामिष्टा-
र्याददती सती भग-
- 135 [वते वे]दांतवेद्यात्मने । श्रीधाम्ने नवखंडवा[ड]विंदितं प्रोल्मांदिदेशे मुदा
विश्वस्य च्छितिमंड-
- 136 लस्य तिल[कं] शा[ले]यसंशोभितं । [६५*] नागव्योमैंदुरूपप्रमितशकशरन्मेष-
संक्रांतिकाले
- 137 पु[ण्ये] पु[ण्य]प्रवीणा विविधफलकुलालंकृतं ग्रामवर्यं [१*] श्रीपीठस्थाय शश्वच्छु-
138 [ति]निकरशिरोवर्त्तिने माधवाय प्रादाद्गोक्चितीशप्रियतरमहिषी विष्णवे जायमां-
139 वा । [६६*] शकवषंबुलु⁵ ११०८ गुनेंति मेषसंक्रांतिनिमित्तमुन श्रीपिठापुर-
मुन
- 140 श्रीकुं[ती]माधवदेवरकुं ब्रोलुनांटिलोनि नवखंडवाड अनियेडि ऊरु गृह-
141 चेत्रारामसहितमुगानखंड[ड]मुनु श्रीमन्महामंडलेश्वरवेलनांटिकुलो-

B.— South Face.

- 142 तुंगराजेंद्रचोडयराजुल कोडकुलु श्रीमन्महामंडलेश्वरकुलो-
143 तुंगमन्मगींकराजुल महादेवुलु जायमदेवुलु हविर्बल्यर्चना-
144 र्थमुद्रिच्यनैमित्तिकमासीत्सवसंवत्सरोत्सवार्थमुनु गीतनृत्तवाद्यादिवि-
145 विधबोगार्थमुंगानाचंद्राकंमुगानिच्चिरि । तत्र स राजराजप-
146 रमेश्वरो राजपुरंदरः परममाहेश्वरः श्रीगोक्भूपप्रिय-
147 तनयस्समधिगतसकलशास्त्रनयः⁶ पृथ्वीश्वरदेवमहीपालः खंडितवि-
148 रोधिमंडलः प्रोलुनांटिविषयवासिनो राष्ट्रकूटप्रमुखान्मकुटुं-⁷
149 विनस्सर्व्व[र]न् समाह्वय मंत्रिपुरोहितसेनापतियुवराजदौवारि-
150 कादिसमक्षमित्यमाज्ञापयति [१*] अस्मन्मात्रा जायममहादेव्या

¹ Read महत्त्व.² Read सत्यधी.³ Read व्याप्तं.⁴ Read °यच्छ्रोपृथ्वीश्वर°.⁵ Read प्रीलुनांदि.⁶ Read वर्षंबुलु.⁷ Read भोगा°.⁸ Read °शास्त्रनयः पृथ्वीश्वर°.⁹ The *anusvāra* stands at the beginning of the next line.

- 151 लुनांटिविषये नवखंडवाडनामा अ[१*]मी गृह्णन्नेत्रारामसहितो-
 152 खंड[ः*] श्रीपिरापुरवासिने^१ भगवते श्रीकुंतीमाधवदेवाय हविर्ब-
 153 ल्यर्चनार्थं नित्यनैमित्तिकमासीत्सवसंवत्सरोत्सवा[द्य]र्था गीतनृत्त-
 154 वाद्यादिविविधभोगोर्था^२ दत्त इति विदितमस्तु वः । अस्य ग्रामस्य सी-
 155 मानः । पूर्वतः^३ (i) पेरवगट्ट सीमा । आग्नेयतः इंदुरावमु सीमा
 156 । दक्षिणतः (ii) सूरुगुण्डगट्ट सीमा । नैऋततः डीक्किसूडियालु सीमा
 157 । पश्चिमतः 'क्कोम्मिनायकुचे७७'बु^४ 'तूपुगट्ट सीमा । वायव्यतः
 158 वड्डविगरुवु सीमा । उत्तरतः पुट्टलत्रोव एंगट्ट सीमा । ऐशतः
 159 सब्बालरावि सीमा । ई 'धम्मवुनकुनेव्वरु विन्नमु सेसिरेनि वारु पञ्च-
 160 महापातकमु सेसिन पापमुनं बोदुरु गं[ग]क७७त वेयि गोवुलनु वे-
 161 वुरु ब्राह्मलनु वधिंश्चिन पापमुनं बोदुरु । बहुभिर्बुसुधा
 162 दत्ता [ब]हुभिश्चानुपालिता [१*] यस्य यस्य यदा भूमिस्तस्य त-
 163 स्य तदा पल^७ । [६७*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां
 [१*] षष्टिं^८
 164 वर्षसहस्राणि विष्टायां जायते कृमिः । [६८*] इति व्यासवचनाच्चा-
 165 यं धर्मः परिपालनीयः । शत्रुणापि कृतो धर्मः पालनीयः प्रय-
 166 द्मतः [१*] शत्रुरेव हि तत्रु[ः*]^९ स्याद्धर्मश्शत्रुर्व कस्यचित् । [६९*] तस्मादयं
 धर्मः(-)
 167 स्मर्वे^{१०} परिपालनीयः । ^{११}श्रीपृथ्वीश्वरभूपालनिदेशवशवर्तिना ।
 168 अय्यपिह्यार्थवर्थेण कृता शासनपद्धतिः । [७०*] श्रीपिठापु-
 169 रमुन कंटाचारिलि[खि]तं [१*] श्री श्री श्री [॥*]

TRANSLATION.

(Verse 1.) The self-born, ancient, imperishable (Brahmâ), who was able to produce the living beings and the remainder of the visible world, appeared from the spacious apartment (*which was*) the lotus on the navel of Hari (Vishṇu), who is the husband of Śrī, who is the dwelling-place of the Vêdaśiras,¹² (*and*) who is engaged in protecting the multitude of worlds, which moves within his own belly.

(V. 2.) As the current of the Gaṅgâ from the sole of the foot of Hari, the only lord of the three worlds,— the Chaturthânvaya¹³ was produced from the lotus-foot of him (*viz.* Brahmâ), which is praised by (*the god*) Mahêndra. In this (*race*) was born prince Indrasêna,

^१ Read पिठापुर.^४ Read कीन्धि.^७ Read फलम्.^९ Read अत्रुः.^{१२} i.e. the Vêdântas or Upanishads.^२ Read भोगार्थं.^४ Read तपुं.^८ The anusvâra stands at the beginning of the next line.^{१०} Read सर्वः.^{१३} i.e. 'the race of the fourth (caste).'^३ Read पूर्वतः.^६ Read धर्मवु.^{११} Read पृथ्वीश्वर.

who was praised by a wondering crowd of sages (*and*) who was adopted as son by king (Yudhishtira), the son of (*the god*) Dharma, who was pleased with (*his*) conduct in battle.

(V. 3.) Pleased (*with him*), the son of Dharma, who resembled Ākhaṇḍala (Indra), bestowed on him a white parasol, a staff made of gold, a silken canopy overhead, one half of (*his own*) throne which was coveted by all kings, an auspicious lamp¹ which was praised by (*i.e.* the waving of which was accompanied by) the sounds of various musical instruments and conches, (*and*) two *chauris* of beautiful shape, which were as white as the moon.

(V. 4.) His mighty capital was Kirtipura in Madhyadēśa, (*a city*) which was the only receptacle of the bliss of the enjoyment of all pleasures.

(V. 5.) This king, to whom king Dharma (Yudhishtira) had given all the emblems of a sovereign, ruled for a long time in that city,— adorning the circle of the earth with the splendour of the glittering canopy of (*his*) great fame, making the minds of all learned men rejoice, (*and*) surrounded by an army of four members,² as³ the moon⁴ by hosts of stars.

(V. 6.) After some lords of the whole earth, born in his race, who subdued the valour of enemies, had passed away, there was born Kirtivarman (I.), a ruler of all men, who was worthy to be praised in the circle of politicians.

(V. 7.) A descendant of his was Mallavarman. His (*viz.* Mallavarman's) son (*was*) Raṇadurjaya (I.), at whom, when he stood on the battle-field, enemies could not endure to look.

(V. 8.) To him was born Kirtivarman (II.), whose commands were cherished by the heads of all kings. His son was Raṇadurjaya (II.).

(Line 18.) His son (*was*) Kirtivarman (III.).

(V. 9.) His son, the learned, heroic (*and*) brave prince Malla (I.), who subdued crowds of enemies by many troops of elephants, horses and foot-soldiers, ruled the earth.

(V. 10.) Then, having formally contracted friendship with Trinētra Pallava, this exalted (*prince*), who knew the rules (*of politics, and*) who exhibited the prowess of a lion, started for the Southern country (*Dakṣiṇa-dēśa*) with the desire of conquering (*it*).

(V. 11.) Having subdued the kings (*of*) the Gaṅgas, Kaliṅgas, Vaṅgas, Magadhas, Andhras (*and*) Pulindas, the lords of the Kuntala and the Kērala countries, the Gaudas together with the Pāṇḍya king, the (*kings of*) Bhōja, Marāṭa, Lāṭa and Kāṭaka, (*and*) having obtained the Shatsahasra-jagati,⁵ this heroic (*and*) truthful king shone like Ākhaṇḍala (Indra) (*after the conquest*) of the Daityas.

(V. 12.) (*The capital*) of this king, called Dhanadapura, was the only dwelling-place of prosperity. It was adorned with an assembly of kings resplendent with wealth of all descriptions, contained heaps of treasures, was filled with pious and learned men, (*and therefore*) resembled (Alakā) the city of Dhanada (Kubēra), which is adorned with an assembly of Yakshas, contains the (*nine*) treasures, (*and*) is filled with Siddhas and Vidyādharas.

(V. 13.) In that Dhanadapura, this prince Malla (I.), who resembled Murāri (Vishṇu), (*and*) who possessed the auspicious emblems of a sovereign, which had been received from Kuntī's son (Yudhishtira),⁶ (*and*) which had been handed down by the succession of his race, ruled the earth.

¹ *Māṅgalālattikā* is the same as *ālāti* or *māṅgaḷa-hārati*, which, according to Brown's *Telugu Dictionary*, means 'a lamp used in waving before an idol.' All these words are derived from the Sanskrit *drātrika*; compare *Ep. Ind.* Vol. I. p. 371, note 70.

² *i.e.* of infantry, cavalry, elephants and chariots.

³ The particle *va* is used for *iva*.

⁴ The word *rājan* has to be taken in the double sense of 'king' and 'moon,' as in verses 19 and 21.

⁵ *i.e.* 'the country of Six-thousand (villages).'

⁶ See verses 8 and 5 above.

(L. 30.) From him (*was born*) **Eriyavarman**, (*and*) from him **Kuḍiyavarman (I.)**.

(V. 14.) From him was born prince **Malla (II.)**, a perpetual sun to the mass of darkness—hostile armies, who broke by his own sword very fierce thunderbolts (or arrow-points), (*and*) who obtained in the world on account of (*his*) virtues the surname **Piḍuvarāditya**,¹ which is difficult to be acquired even by all the gods (*who are*) the lords of all the worlds.

(V. 15.) From him was born prince **Kuḍiyavarman (II.)**, who crushed the insolence, pride and ambition of hostile kings, (*and*) on whose battle-fields the heavenly nymphs joyfully roamed about in order to obtain the desired husband.

(V. 16.) At that (*time*), the ornament of the **Chālukya** race was **Vimalādityadēva**, who conferred prosperity on the whole earth, (*as the sun causes to unfold the blossoms of*) a fine lotus-pond.

(V. 17.) The brave prince **Kuḍiyavarman (II.)** rendered assistance for a long time on battle-fields to this conqueror, whose pair of feet was adorned by the great lustre of the jewels in the crores of diadems on the heads of all kings.

• (V. 18.) Then, pleased by (*his*) assistance, king **Vimalāditya** bestowed on prince **Kuḍiyavarman (II.)** the **Gudravāra-dvaya**.²

(V. 19.) His (*viz.* **Vimalāditya's**) son **Rājarāja** could boast of the sovereignty over the whole (*world and*) was the refuge of the chiefs among kings, (*and therefore*) resembled (*the god*) **Rājarāja (Kubēra)** himself, who can boast of all treasures (*and*) who is the friend of the moon-crested (**Śiva**).

(V. 20.) Then, this glorious **Rājarāja**, the best of princes, married the beloved daughter of **Rājendra**, the virtuous **Ammaṅgayambā**, who was born from the race of the **Sun** (*and*) who was the chief means of (*his*) obtaining the power over the various parts of the whole world,—just as **Hari (Vishṇu)**, the only lord of the three worlds, (*married*) **Sarasijā (Lakshmi)**, who was born from the milk-ocean (*and*) who is the chief means of obtaining the various kinds of wealth to all men.

(V. 21.) To this couple was born the glorious **Kulōttuṅga-Chōḍa**, who was able to bear the whole earth that had been conquered by the power emanating from his own arm, (*and*) to whom the Fortune of kings, forcibly seized by the hand,³ became attached, just as the light of the moon is absorbed by the rays of the brilliant sun.

(V. 22.) From him was produced the wise (*and*) brave prince **Vira-Chōḍa**, who broke the pride of angry hostile kings.

(V. 23.) Ruling the whole earth, the glorious **Kulōttuṅga-Chōḍa** gave to prince **Vira-Chōḍa** the **Vēṅgi-maṇḍala**.

(V. 24.) Having ruled the earth, prince **Kuḍiyavarman (II.)** transferred the whole burden of his kingdom to his son.

(V. 25.) From him (*viz.* **Kuḍiyavarman II.**) was born prince **Eṛṛaya**, who resembled (**Indra**) the enemy of **Vṛitra** in power; (*and*) from him came **Nannirāja**, who destroyed the crowd of enemies.

(V. 26.) From him whose great and pure fame was diffused (*everywhere, and*) who possessed a kingdom acquired by his own arm, were born five sons whose conduct was pure—named **Vedura (I.)**, **Gaṇḍa**, prince **Goṅka (I.)**, **Mallaya** and **Paṇḍa**.

¹ The second member of this compound is *āditya*, 'the sun.' The first member is probably connected with the Kanarese-Telugu *piḍugu*, 'a thunderbolt,' from which the Kanarese *piḍuga*, 'a dauntless, bold man,' is derived. In alluding to the sun and to thunderbolts, the first half of the verse appears to convey an etymological explanation of the surname **Piḍuvarāditya**.

² *i.e.* 'the pair of (districts called) **Gudravāra**.'

³ Or: 'the wealth of kings, extracted (in the shape of) tribute.'

(V. 27.) The most distinguished of these was prince **Goñka (I.)**, who ruled the **Andhra-maṇḍala**, though he received orders from (*i.e.* was tributary to) the glorious **Kulôttuṅga-Chôḍa**.

(V. 28.) The son of this prince **Goñka (I.)**, whose feet were reddened by the great splendour proceeding from the diadems¹ of the crowd of all kings, was the glorious prince **Chôḍa**, protected by the pair of whose arms, the earth experienced as great comfort as during (*the rule of*) king **Râma**, who was praised by all kings.²

(V. 29.) The virtuous son of the wise **Gaṇḍa**, the brother of that prince **Goñka (I.)**, was named **Vedura (II.)**.

(V. 30.) Now, the **Vēṅgi-maṇḍala** prospered while the virtuous prince **Vira-Chôḍa**, who crushed troops of enemies (*and*) resembled **Âkhaṇḍala** (Indra), was ruling the kingdom.

(V. 31.) That brave prince **Vedura (II.)**, whose right hand was fond of seizing the hair of the royal Fortune of the multitude of all hostile kings, rendered assistance to this glorious king **Vira-Chôḍa**.

(V. 32.) Following for a long time the commands of **Vira-Chôḍa**, **Vedura (II.)** defeated in battle the **Pāṇḍya** king together with a troop of vassals.

(V. 33.) Being pleased (*with him*), that glorious king **Vira-Chôḍa** assigned before all the astonished kings to this prince **Vedura (II.)** who overthrew hostile kings, one half of (*his*) throne which was coveted by all princes, and moreover gave (*to him*) the country (*désa*) called **Sindhuyugmântara**, which possessed all (*kinds of*) grain and an abundance of fruit.

(V. 34.) Then the glorious **Kulôttuṅga-Chôḍa**, whose fame was very great, adopted as son the son of prince **Goñka (I.)**, prince **Chôḍa**, who destroyed the crowd of hostile kings (*and*) whose character was blameless, and furnished (*him*) with the emblems of his own sons.

(V. 35.) Thereon, being pleased (*with him*), this best of kings gave to (*his adopted*) son, prince **Chôḍa**, the **Vēṅgi-maṇḍala** of **Sixteen-thousand** (*villages*).

(V. 36.) This prince **Chôḍa**, who resembled the terrible **Bhîma**³ in uprooting crowds of hostile kings, who was as firm as a mountain, whose pair of eyes glittered like lotuses, (*and*) who was worshipped by all kings, was resplendent,—ruling the prosperous country (*dharitrî*) of **Vēṅgi**, which yielded the desired fruit, (*and*) constantly displaying devotion to the ancient **Vishṇu**, who can be reached by meditation.

(V. 37.) His beloved companion (*in the enjoyment*) of the three objects (*of life*) was **Guṇḍâmbikâ**, the beauty of whose face resembled the full-moon, who equalled **Lakshmi** by countless virtues, (*and*) who deserves ever to be praised at the head of faithful wives.

(V. 38.) To this couple, which resembled **Śachi** and **Vâsava** (Indra), was born the glorious prince **Goñka (II.)**, who was the means of the safety of all men, (*and*) whose commands glittered on crores of diadems of kings.

(V. 39.) Verily, when the enemies who had been formerly killed face to face in his battles (*and*) had reached the state of gods, heard the thunder of the clouds in the sky, they mistook it—though they resided in the other world—for the sound of the numerous, terrible and great drums of his warlike expeditions, (*and*) wished him the desired success in (*his*) undertakings by fervent blessings.

(V. 40.) As though they were pillars containing proclamations of his victories, golden pinnacles (*kumbha*), established by him whose fame was praised by the gods, shone on the tops of all temples on earth.

¹ *Prôdyat-kirîta* seems to be meant for *kirîta-prôdyat*.

² The two words 'earth' and 'comfort' are repeated in a very inelegant and unusual manner (*vasumatî* and *svâsthyam* in line 57, and *mêdini* and *sukham* in line 58).

³ The second of the five **Pāṇḍava**.

(V. 41.) He made of a large quantity of gold a pinnacle for the temple of the god **Bhīmanātha**, which resembled a ladder in the sky, to support the feet of his fame which had started for the abode of Śakra (Indra).

(V. 42.) The kings between the holy mountain of **Kālahasti** and the **Mahēndrāchala** (mountain) (*were*) the servants of this virtuous prince **Goṅka (II.)**.

(V. 43.) His lawful wife (*was*) **Sabbāmbikā**, who was adorned by virtues which deserved to be praised by the three worlds, whose form (*made her appear*) specially¹ beautiful among women, who was a very embodiment of the earth herself (*in patience, and*) the number of whose good deeds was countless.

(V. 44.) To this couple was born **Vīra-Rājendra-Chōḍa**, who resembled a partial incarnation of Śūlapāṇi (Śiva) in conquering the cities of enemies, whose pure virtues were praised by the assembly of scholars, who was the birth-place of sciences, whose mere name (*was*) a charm which, (*if*) pronounced, destroyed the crowd of all enemies, (*and*) who granted to supplicants much more than (*their*) requests.

(V. 45.) Just as the first pitcher-born² (Agastya) (*had dried up*) the water of the ocean,— he dried up the whole of that lake³ (*saras*) which had been formerly dug by the gods (*and*) which was full of rows of waves, shaken by shoals of crocodiles and *pāṭhīna* (fishes) which collided with the water that was whirled round as terribly as the ocean, and quickly killed **Bhīma**, just as Rāghava (Rāma) (*had killed*) Rāvaṇa who terrified the worlds.

(V. 46.) Being always covered by his fame which was as white as the intense splendour of a cluster of full-blown water-lilies, the Earth appeared to be adorned by a parasol of pearls.

(V. 47.) He made golden utensils for the worship in the temple of **Bhīmēśvara**, gave a golden aureola (*prabhā*) (set) with masses of splendid gems, and surpassed the attendants of Indra and the other (*gods*) in merit by joyfully covering the god **Bhīmanātha** with a huge mass of gold (*and*) placing him on a pedestal (*pīṭha*) of pure gold.

(V. 48.) To the crescent-crested (Śiva) who resides at **Dākshārāma**, he gave an ornamental arch (*makara-tōraṇa*), made of a mass of splendid gold.

(V. 49.) The wife of this best of princes was **Akkāmbikā**, who resembled a flash of lightning walking on earth, who greatly delighted good men, as the sickle of the moon, (*and*) who was the gem of womankind.

(V. 50.) As the god Kumāra himself to Śiva and Śivā, there was born to this couple prince **Goṅka (III.)**, who was thoroughly qualified for the protection of the whole world, who was skilled in all royal sciences, (*and*) the kings of whose enemies; not finding on the whole earth room for placing (*their*) feet even for an instant, took up (*their*) abode in the sky under forms suitable for this (*purpose*).⁴

(V. 51.) The *Kalpaka* tree remained a long time in heaven, evidently because it perceived that on earth the noble beloved son of **Rājendra-Chōḍa**, who destroyed hostile kings, was granting the objects of (*their*) desires to the crowd of supplicants.

(V. 52 and 53.) His wife was **Jāyāmbikā**, who, as the elixir of life, was always ready to afford protection to all men; whose conduct on earth good men pronounce (*to be*) the only standard code for all virtuous women; who was born, for the welfare of the worlds, from the race of the kings of the **Parvatāpara-mahî**;⁵ who was devoted to the lotus-feet of Hari (Vishṇu); who was the means of obtaining every prosperity; (*and who therefore*) resembled *Padmālayā*

¹ *Ramāntya-viśēsha* appears to be meant for *viśēshāna ramāntya*.

² The words *Kumbhayōnir ādyah* ought to stand in the instrumental instead of the nominative case.

³ *i.e.* he built a dam or bridge across the water in order to reach **Bhīma** who had evidently taken refuge in an island fortress.

⁴ *i.e.* he killed all his enemies.

⁵ *i.e.* 'the country to the west of the hill.'

(Lakshmi), who was born from the milk-ocean, is the wife of Vishnu, (*and*) the goddess of prosperity.

(V. 54.) To Vishnu who fulfilled the desires of Kunti,¹ (*and*) who dwelt in the town called Śripīṭha (*i.e.* at Śripīṭhapura), she built an assembly-hall (*āsthāna-maṇḍapa*), which was to enjoy (?) a permanent income (*bhōga*), (*and* which was adorned) with pillars which bore splendid ornaments² (*and*) were as lovely as sapphires.³

(V. 55.) Having built to him a temple which was adorned with an enclosure (*prākāra*) *and* gate-ways (*gōpura*), (*and*) having duly set up (*an image of*) Kamalālayā (Lakshmi), she obtained the desired rewards by propitiating Achyuta (Vishnu) together with her (*viz.* Lakshmi) by worship.

(V. 56.) She made manifest to men the beautiful name Hēmāṅga⁴— which may be learnt from the essence of all Vēdas (*Śruti*)— of the highest being which has assumed the shape of the lord of Śrisimhagiri in order to remove the distress of (*his*) devotees.

(V. 57.) The many precious golden pinnacles (*kumbha*) which she placed on the tops— that resembled the peaks of mountains of shining crystal— of foam-white temples, from which issued a halo of light (*and*) which were praised by gods, verily produced the semblance of the sun resting on the top of the silver mountain (Kailāsa).

(V. 58.) To this couple was born the glorious Prithiviśvara, who,— as the god (Vishnu) himself who is the husband of Śrī and of the Earth,— causes the preservation of the world, (*and*) whose rise is being praised by men. While this king, who has destroyed all enemies, rules the earth, men are unable to understand even the etymology of words meaning 'enemy' and 'thief.'

(V. 59.) Quickly enveloped by the very pure fame of this king, this universe looks exactly as though it were placed in a case⁵ of silver purified by fire.⁶

(V. 60.) It is surely through shame on perceiving him who is alone able to bear the whole earth, whose right hand is moistened (*by the water poured out*) at gifts which are continually being performed, (*and who therefore*) resembles a mast elephant whose agile trunk is moistened by the ichor which is continually oozing out,— that the elephants of the quarters have become white.

(V. 61.) He whose fame was widely spread, eagerly granted⁷ to learned men villages in which beautiful and splendid corn was bent by the burden of various fruits;⁸ caused to be dug, in every country, tanks resembling oceans (*and*) filled with water which was perfumed by the flowers of groves on (*their*) banks; and continually gave heaps of wealth, with kind words, to crowds of scholars alone.

(V. 62.) Having heard the loud roar of the drums proclaiming (*his*) start for war, the crowds of his enemies quickly leave (*their*) countries, flee in (*all*) directions with eyes trembling with fear, and roam about, thinking constantly:— "(*Is this*) the thunder of the cloud of destruction, or the sound of huge piercing arrows, or the howling of the wind at the end of the *Kalpa*?"

(V. 63.) Though equal (*to him*) in depth, in keeping within bounds, in greatness, and in wealth of gems, the ocean whose surface is begrimed with floating stains of mud (*and*) whose

¹ This epithet alludes to the name of the Kunti-Mādhava temple. Kunti was the paternal aunt of Kṛishna; an incarnation of Vishnu.

² *Parikara* is used in the sense of *parishkara*.

³ *Harinīla* is the same as *indrānīla*.

⁴ *i.e.* 'the golden-bodied.' The meaning of the verse is that she covered with gold the image of Vishnu in the temple at Śrisimhagiri, *i.e.* Śrisimhāchalam in the Vizagapatam tālukā.

⁵ *Karaṇḍa* and *bhāṇḍa* both mean the same.

⁶ *Dhūmāṅka* is synonymous with *dhūmakṣtana*.

⁷ *Tirṇa* is here used in the sense of *vitrṇa*.

⁸ The composer has evidently forgotten a word meaning 'tree' between *ānamra* and *kamra*.

nature is brackish, did not reach the standard of him who equalled (Yudhishtira) the son of Dharma in justice, whose appearance was brilliant, (and) who was daily worshipped by all men.

(V. 64.) Victorious, like the sun, is on the circle of the earth the glorious prince **Prithvisvara**, who always adorns the path of the good, whose rise is prayed for by the gods, who grants the desires of devoted servants, who fills the whole earth with the unequalled splendour of his majesty, (and) who delights the whole world by the endless (gifts of) his hands, (as the sun by his rays causes to unfold the flowers of) a lotus-pond.

(Vv. 65 and 66.) At the auspicious time of the **Mêsha-samkrânti** in the **Śaka** year measured by the elephants (8), the sky (0), the moon (1) and the unit (1), (i.e. 1108),— the mother of this great (king and) the beloved queen of prince **Goṅka (III.)**, the virtuous (and) charitable **Jâyamâmbâ**, who, as the shade of the celestial tree, granted the objects of the desires of applicants, joyfully gave to the god **Vishnu**, whose nature may be known from the **Vêdânta**, who is the abode of Prosperity, (and) who always resides in the heads (*śiras*) of all **Vêdas** (*Śruti*),¹ (viz. to the god) **Mâdhava** who abides at **Śrîpîṭha[pura]**, an excellent village in the country (*dêśa*) of **Prôlunânḍu**, called **Navakhaṇḍavâḍa**, the ornament of the whole circle of the earth, resplendent with paddy-fields, (and) adorned with masses of various fruits.

(Line 139.) In the **Śaka** year 1108, at the time of the **Mêsha-samkrânti**,— **Jâyamadêvi**, the great queen of the glorious **Mahâmaṇḍalêśvara Kulôttuṅga-Manma-Goṅkarâja**, the son of the glorious **Mahâmaṇḍalêśvara Velanânṭi-Kulôttuṅga-Râjêndra-Chôḍayarâja**, gave to the god **Kuntî-Mâdhavadêva** at **Śrîpîṭhâpuram** the whole village called **Navakhaṇḍavâḍa** in **Prôlunânḍu**, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, for various expenses (*bhôga*) on account of singing, dancing, music, etc., (to last) as long as the moon and the sun.

(L. 145.) With reference to this, the **Râjarâjaparamêśvara**, the **Purandara** (**Indra**) among kings, the devout worshipper of **Mahêśvara**, the beloved son of the glorious prince **Goṅka (III.)**, who has studied the principles of all sciences, prince **Prithvisvaradêva**, who has destroyed all enemies,—having called together all inhabitants of the district (*vishaya*) of **Prôlunânḍu**, the **Râshṭrakûṭas** and others, together with the ryots (*kuṭumbin*),— commands as follows, in the presence of the ministers, the family priest, the commander of the forces, the heir-apparent, the door-keepers and so forth:—

(L. 150.) “Be it known to you that our mother **Jâyama-mahâdêvi** has given the whole village called **Navakhaṇḍavâḍa** in the district (*vishaya*) of **Prôlunânḍu**, together with houses, fields and gardens, to the holy god **Kuntî-Mâdhavadêva** who resides at **Śrîpîṭhâpura**, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals, annual festivals, etc., and for various expenses on account of singing, dancing, music, etc.

(L. 154.) “The boundaries of this village (are):— In the east, the boundary (is) the embankment (*gaṭṭu*) of **Pêrâva**; in the south-east, the boundary (is) **Indurâvamu**; in the south, the boundary (is) the embankment of **Sûreguṇḍa**; in the south-west, the boundary (is) **Doṅkisûḍiyâlu**; in the west, the boundary (is) the eastern embankment of the **Kommi-nâyaku** tank (*cheruvu*); in the north-west, the boundary (is) the embankment (*karuvu*) of **Vaḍḍavi**; in the north, the boundaries (are) the five embankments of **Putṭalatrôva**; (and) in the north-east, the boundary (is) **Sabbâlarâvi**.

(L. 159.) “If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (and) shall incur the sin of those who have killed one thousand cows (and) one thousand **Brâhmanas** on the bank of the **Gaṅgâ**.”

[Verses 67 and 68 are two of the usual imprecatory verses.]

¹ The *Vedaśiras* are the *Vêdântas* or *Upanishads*. See above, page 47, note 12.

(L. 164.) "And in accordance with this sentence of Vyâsa, this charity has to be protected."

(V. 69.) "A charity founded even by an enemy has to be assiduously protected; for, the enemy alone is an enemy, (*but*) the charity (*is*) nobody's enemy."

(L. 166.) "Therefore this charity has to be protected by all."

(V. 70.) The text of the (*above*) edict (*sûsana*) was composed by the excellent Ayyapillârya, who obeyed the commands of the glorious prince Prithviśvara.

(L. 168.) (*This edict was*) written by Kaṇṭachâri at Śrîpithâpuram. Hail! Hail! Hail!

No. 5.—TAXILA PLATE OF PATIKA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

I here re-edit the so-called Taxila copper-plate, published first by Professor Dowson,¹ and again in Mr. Rapson's edition of Dr. Bhagvanlal's paper on the Northern Kshatrapas,² according to a photograph, taken by Mr. Griggs for Dr. Fleet, which I have carefully compared with the original.

The plate, which, according to Sir A. Cunningham,³ was found in the village of Thupkia in the middle of the ruins of Sir-Sukh, north-east of Shâh-Dhêri or Taxila, is preserved in the library of the Royal Asiatic Society. It measures fourteen inches by three, and weighs 3½ ounces. It is broken into three pieces, two large ones, right and left, and a small one fitting in between them. Some portions of the central piece, which is half eaten by verdigris, have been lost. Besides, the left-hand upper and lower corners of the plate are broken off, as well as a small bit of the lower portion of the large right-hand piece.

The letters, the outlines of which are represented by rows of small dots, are in the first four lines on the obverse mostly half an inch long, and in line 5 about one-third of the size of the others. They show the type of the Kharôsthî of the Śaka period and closely resemble those on the Mathurâ lion capital. The only differences are that *ta* and *sa* occasionally have small loops to the left of the tops instead of curves, and that the *i*-stroke of *mi* in *Rohinimitreya*, l. 5, has been joined to the right end of the consonant, whereby the sign gains the appearance of a stunted *ga*.

The language is the North-Western or Gandhârian Prâkrîṭ, described in my introduction to Dr. Bhagvanlal's interpretation of the Mathurâ lion capital inscriptions.⁴ Peculiar are, however, the distinction between the dental and lingual nasals and the use of the *anusvâra*, which both are absent in the Mathurâ inscription, as well as the substitution of *u* for *o* in the termination of the nominative singular of the masculine, of *prachu*, i.e. **prâchu* for *prâchô*, l. 2, and *jau* for *jao*, i.e. *jayô*. The syntactic construction is very primitive and occasionally faulty; see the remarks on the translation.

The object of the inscription is to record the solemn deposition of a relic of Śâkyamuni and the erection of a *saṅghârâma* or monastery at a place called Chhêma (Kshêma) to the north-east of Takhasîla, i.e. Takkhasîla, or Taxila, which Sir A. Cunningham (*loc. cit.*) has shown to be identical with the modern Sir-Sukh, a site covered with Buddhist ruins. Dr. Bhagvanlal has been the first to recognise that the donor is not, as Professor Dowson thought,

¹ *Journ. R. As. Soc.* Vol. XX. p. 221 ff.; see also *Journ. Bengal As. Soc.* Vol. XXXII. p. 421.

² *Journ. R. As. Soc.* 1894, p. 551 ff.

³ *Reports*. Vol. II. p. 134, note 1; Vol. V. p. 67.

⁴ *Journ. R. As. Soc.* 1894, p. 528 ff.

Liaka Kusuluka, but **Patika**, the son of **Liaka Kusuluka**, and he has correctly identified this person with the Great Satrap **Patika Kusulaa** of the inscription G. on the Mathurâ lion capital. The identity of the two persons seems certain on account of the second name which is given on the plate to **Liaka** and in the Mathurâ inscription to **Patika**, and which can only be a tribal name.¹ This identification shows that **Śudasa** or **Śodâsa** of Mathurâ and **Patika**, as well as their fathers **Ramjubula** or **Râjuvula** and **Liaka**, were contemporaries. And it further becomes probable that the date of the Taxila plate, the year 78, and that of **Śodâsa's** inscription from the Kaṅkâlî Tîla,² the year 72, refer to the same era, whatever it may be. Finally, it seems probable that, as both Sir A. Cunningham³ and Dr. Bhagvanlal maintain, **Liaka** and his son were **Śakas**. As **Liaka** governed two provinces, **Chhahara** and **Chukhsa**, he must have been a person of some consequence. The country around Taxila (Shâh-Dhêrî), of course belonged to his province, and if the explanation of **Chukhsa**, proposed in remark 3 to the translation, is correct, his territory extended as far as the Indus.

With respect to his overlord, the great king **Môga**, it may suffice to point out that Sir A. Cunningham (*loc. cit.*) has long ago identified him with the **Moa** or **Mauos** of the coins, and that Director von Sallet⁴ places him, on numismatic evidence, together with **Ramjubula-Râjuvula**, at the head of the series of barbaric rulers of India and long before the beginning of our era, even before 100 B.C.

The new reading of the end of line 5 shows that the Hindû overseer of the works in **Patika's saṅghârâma** was the author of the inscription, which, however, on account of the endorsement on the reverse of the plate, must be considered an official document.

TEXT.

A.—Obverse.

- 1 [Sainvatsa]raye⁵ aṭhasatatimae 20 20 20 10 4 4 maharayasa mahantasa
[Mo]gasa Pa[. emasa]⁶ masasa divaso paṅchame 4 1 etayo purvayo
Chhahara .⁷
- 2 Chukhsasa cha Chhatrapasa [*] Liako Kusuluko nama [*] tasa putro
Pa[ti] .⁸ [||*] Takhaśilayo nagare utareṇa prachu deśo Chhema nama atra
- 3 se⁹ Patiko apratiṭhavita bhagavata-Śakamunisa śarirani [ti]tha[veti]¹⁰
saṅgharamani cha sarva-Budhana. puyae¹¹ matapitarani puyaya[nto]

¹ Dr. Bhagvanlal's identification of *Kusuluka* and *Kusulaa* with *Kozoulo* or *Kujula*, the epithet of Kadphises (*Journ. R. As. Soc.* 1894, p. 530), is highly improbable on account of the *ju* which the Prâkrit legends of the coins invariably show in the second syllable.

² *Ep. Ind.* Vol. II. p. 199, where I would now remove the alternative reading 42, which I thought admissible at first.

³ *Coins of the Śakas*, p. 21 ff.

⁴ *Die Nachfolger Alexanders des Grossen*, pp. 47 f. and 65; compare Dr. Gardner's *Coins of the Greek and Scythic Kings*, p. xl.

⁵ The first three letters are somewhat indistinct, but recognisable in the original.

⁶ Restore *Panzmasa* with Professor Dowson; only part of the vowel and of the head of the consonant has been preserved.

⁷ Dr. Bhagvanlal's restoration *Chhaharatasa* is not absolutely impossible, as the half-destroyed sign at the end may have been *ta* and as lines 2-3 have each one letter more. But the reading *Chhahara[sa]* is also possible.

⁸ Restore *Patiko* with Dr. Bhagvanlal.

⁹ Restore *deśa*, the first letter of which has been omitted by mistake, like the *pa* of *patithaveti* and the corrected *e* of *puyae*.

¹⁰ Restore *patithaveti* with Professor Dowson.

The *e* has been added as a correction and stands above the line.



- 4 Chhatrapasa saputradarasa ayubalavardhie bhratara sarva [cha natiga] . dhavasa¹
 cha puyayanto [||*] mahadanapati-Patikasa jau va[ñae]².
 5 Rohinimitrena ya ima[hi] samgharamo navakamika [||*]

B.—Reverse.

- 6 Patikasa Chhatrapa Liaka³ [||*]

TRANSLATION.

In the seventy-eighth year— 78— of the great king, great Mōga [1],⁴ on the fifth— 5— day of the month Panēma[2],— on the (*lunar day, specified as*) above,— of the Chhahara and Chukhsa Satrap [3]— Liaka Kusuluka (*is his*) name— of him the son (*is*) Patika [4]. To the north of the town of Takhaśila [5], the eastern region (*bears*) the name Chhēma— in this place Patika establishes a (*formerly*) not established [6] relic of divine Śakamuni (Śākyamuni) and a monastery, for the worship of all Buddhas,—worshipping his mother and father,—for the increase of the length of the life and of the power of the Satrap, who is associated with his sons and wives,— worshipping both all his brothers and his blood-relations and connexions [7]. The victory of the great gift-lord Patika is described by Rōhinimitra, who is the overseer of the works in this monastery [8].

Of Patika, the Satrap Liaka [9].

REMARKS.

1. The year 78 is, of course, not that of the reign of Mōga, but of the era which he used ; compare the Rudradāman inscription, l. 4: *Rudradāmnō varshē dvīsaptatitamē. Samvatsaraye aḥasatatināe* stands for **samvatsarakē aṣṭasaptatimakē*, the affix *ka* (here represented by *a*) being added in accordance with the usage of the Prākṛit.

2. The cases in which names of Macedonian months, as here *Panēmos*, are found in Prākṛit inscriptions, have been collected by Sir A. Cunningham, *Book of Indian Eras*, p. 41. It may be noted that they occur only in Kharōshthī documents from Afghanistan and the extreme North-West of India.

3. The words *Chhahara . Chukhsasa cha Chhatrapasa* no doubt mean that Liaka ruled as Satrap over the districts of Chhahara and Chukhsa. Sir A. Cunningham (*Reports*, Vol. V. p. 68) would identify both names with that of the modern Sir-Sukh or Shahr-Sukh, the place where the inscription has been found. This will hardly do, as according to our text the place was called Chhēma. But with respect to *Chukhsa*, which possibly might be read *Chuskha*,⁵ I would point out its close resemblance to the curious Sanskrit *choska*, which according to the *Trikāṇḍasēsha*⁶ means 'a horse from the districts on the Indus.' Might not *choska*, like

¹ The left top-stroke of the *cha* has been destroyed. *Nati* is somewhat indistinct, and only the left side of the top of *ga* remains. There are also a few dots belonging to the top of the next letter. The reading was no doubt *natiga[baṁ]dhavasa*.

² The last two syllables of *vañae* are distinctly recognisable on the plate. The *e* stands just at the edge of the break. The *ñae* consists of a long straight line on the right and a wavy limb on the left.

³ These three words stand on the back of the plate to the right of line 5. The photograph shows only the last two, running from the left to the right, because the plate has not been turned round in order to photograph them separately.

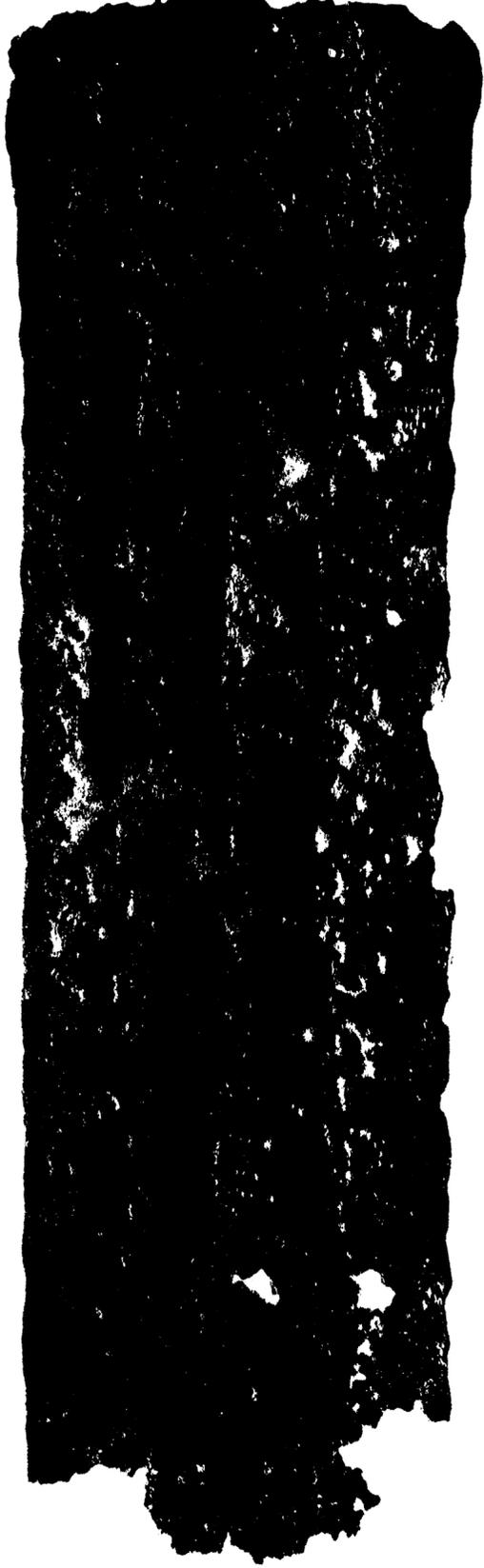
⁴ The figures within crotchets refer to the remarks given below.

⁵ In the Kharōshthī writing, as in the Brāhmī of Gīrnār, the natural order of the consonants in a ligature is sometimes inverted for graphic reasons, and in our inscription the words *purvaye*, *vardhie*, and *sarva* are spelt *purvaye*, *vadhrie* and *savra*.

⁶ See the *St. Petersburg Dictionary*, sub voce चोस्का.

Taxila Plate of Patika.—The year 78.

First half.



2

4

Second half.



2

4

FULL-SIZE.

COLLOTYPE BY W. GRIGGS.

saindhava, 'a horse from Sindh,' be a purely territorial name, denoting some particular district on the Indus, and a variant of *Chukhsa* or *Chuskha*? If that were so, it would follow that Liaka governed the Eastern Panjâb as far as the Indus.

4. With the peculiar construction of this sentence compare the Jaina inscription No. 18 (New Series),¹ ll. 2-3:—*Vâchakasy-âryya-Ghastuhastisya śishyo ganisya-âryya-Mamghastisya śhadhacharo vâchako Aryya-Divitasya nirvartanâ*; and *ibidem*, No. 37, l. 4:—*Aryya-Jeshṭhastisya śishyo Aryya-Mihilo ttasya śishyo Aryya-Ksherako vâchako tasya nirvatana*.

5. The construction is not quite correct. It ought to be either *Takhaśilayê nagarasa utareṇa* or *Takhaśilam nagare* (accusative for *nagaraṃ*?) *utareṇa*.

6. *Apratiṭhāvita*, 'not established,' probably is meant to indicate that this particular relic had not been worshipped formerly, but had been newly discovered.

7. *Bhratara sarva* seems intended for the accusative plural, *bhrâtrîn sarvân*; compare *bhratarehi* in the Bimaran vase inscription. The following genitive *natiga[bam*]dharasa* is irregular. It is probably owing to the circumstance that in the Gandhâra dialect the verb *puyayati* could take either the accusative or the genitive, like the Sanskrit *namati*.

8. *Jau*, 'the victory,' refers to the gift, by which Patika had become a *dânavîra*, 'a hero in liberality.' *Vañae* corresponds exactly to the Sanskrit *varṇyatê*. For the elision of the *t* compare the elision of *k* in *samvatsaraye* and *aḥasatatimae*. With the locative *imahi*, 'in this,' compare *kahim* and so forth.

9. I would suggest that the endorsement *Patikasa Ohhatrapa Liaka*, translated literally by "Of Patika, the Satrap Liaka," means "Patika's (father), the Satrap Liaka." As Patika receives no official title whatsoever, he must as yet have been a private individual and as such unable to sanction or endorse an official document. The use of the bare stem instead of the nominative, which with this interpretation the phrase would show twice, is not uncommon in documents of the period.

No. 6.— SALOTGI PILLAR INSCRIPTIONS.

BY PROFESSOR F. KIELHORN AND H. KRISHNA SASTRI.

The pillar which contains these inscriptions, was originally at Sâlôtgi,² a large village six miles south-east of Inḍî, the chief town of the Inḍî tâlukâ of the Bijâpur district of the Bombay Presidency, and has now been placed in the *chaudî* at Inḍî. A translation of one of the inscriptions (the one here called A) has been published, with a lithograph of the greater part of the text, by the late Mr. S. P. Pandit, in the *Indian Antiquary*, Vol. I. p. 205 ff. We now edit these inscriptions from impressions which have been kindly supplied to us by Dr. Fleet.

The pillar is inscribed on all its four faces. On the front or first face, above the writing, are some sculptures: towards the top a *liṅga*, and below it a cow and calf, and something else which has been defaced. The first face of the pillar contains 32 lines of writing in Nâgarî characters and, below them, 5 lines in Old-Kanarese characters, covering a space of 3' 5" high by from 1' 4" to 1' 4½" broad. The second face contains 30 lines of writing in Nâgarî characters and, below them, 8 lines in Old-Kanarese characters, covering a space of 3' 8" high by from 9" to 10" broad. The third face contains 21 lines of writing in Nâgarî characters and, below them, 4 lines in Old-Kanarese characters, covering a space of about 3' 2" high by 1' 4" broad.

¹ *Ep. Ind.* Vol. II. p. 203.

² See the *Bombay Gazetteer*, Vol. XXIII. p. 674.

And the fourth face contains 36 lines of writing, all in Old-Kanarese characters, covering a space of 3' 3" high by from 9" to 10" broad. The 83 lines of writing in Nāgarī characters on the first, second and third faces make up the principal inscription (A) of the pillar. A second inscription (B) is contained in the first 27 lines, in Old-Kanarese characters, on the fourth face. And the rest of the writing, altogether 26 lines in Old-Kanarese characters, furnishes a third inscription (C), which commences below the end of A on the third face of the pillar, runs on to the lower part of the fourth face, goes from there to the lower part of the first face, and ends on the lower part of the second face.

The inscription A, as stated above, contains 83 lines of writing in Nāgarī characters. With the exception of altogether eleven *aksharas* in the middle of lines 52-54, which are completely effaced, the writing is well preserved. The size of the letters generally is about one inch, but it is somewhat less in the lower lines of the first face. The language is Sanskrit, and, with the exception of the introductory *ōm svasti śrīh*, the whole inscription is in verse. It is written very carefully, and in respect of orthography it need only be stated that the letter *b* throughout is written by a sign of its own, not by the sign for *v*. As regards lexicography, it may be mentioned here that the word *pushpa* in line 69 apparently is used to denote a particular coin.¹

The inscription, after glorifying the mythical bird Garuḍa, refers itself to Śaka-Saṃvat 867, the year Plavaṅga, and to the reign of the [Rāshtrakūṭa] Akālavarshadēva Kṛishnarāja [III.], the son of Amōghavarsha, whom it represents as residing at Mānyakhēṭa. And its proper object is, to record certain donations, which at a solar eclipse on Tuesday, the new-moon day of Bhādrapada in the above-mentioned year, were made by Chakrāyudhabudha, the chief (or proprietor) of the village of Pāvīṭṭage in the Karnapurī *vishaya*, in favour of a school or hall (*śālā*) that had been established at the village by the chief minister and *Samdhivi-grahin* of Kṛishnarāja, Nārāyaṇa, surnamed Gajāṅkuśa, an inhabitant of the village of Kāñchanamuduvōl in the Māhisha *vishaya*.²

In the *Indian Antiquary*, Vol. XXIII. p. 123, No. 61, it has been shown that the date of this inscription, for Śaka-Saṃvat 867 expired, corresponds to Tuesday, the 9th September A.D. 945, when there was a solar eclipse which was visible in India, 6h. 18m. after mean sunrise.³ And it has also been already stated that, as the Jovian year Plavaṅga, which in lines 3-5 of the inscription is coupled with Śaka-Saṃvat 867 expired, did not commence⁴ till the 17th October A.D. 945, the inscription must have been drawn up some short time after the specific date in lines 45-50, on which the donations are recorded to have been made.

Of the localities mentioned, the village of Pāvīṭṭage, where the *śālā* was established,⁵ has with great probability been suggested to be the modern Sālōṭgi where the pillar which contains the inscription was put up. The other places (with the exception of the well-known Mānyakhēṭa) have not been identified.

¹ [The term *pushpa*, 'a flower,' might refer to certain early gold coins with floral reverse; see Sir W. Elliot's *Coins of Southern India*, p. 55. Compare the term *varāha*, 'a pagoda,' which is derived from the emblem of a boar (*varāha*) on the coins of the Chalukyas.—E. H.]

² [The Māhisha-vishaya might be identical with the Mahisa-maṇḍala of the *Mahāvamsa* (p. 47 of Wijesinha's *Translation*), the Mahisa of the *Dīpavamsa* (viii. 5), the Mahisha of the *Bṛihatsaṃhitā* (ix. 10), and the modern Maisūr (Mysore). In this case Kāñchanamuduvōl cannot be the modern Mudhol, as was suggested by Mr. S. P. Pandit (*Ind. Ant.* Vol. I. p. 206).—E.H.]

³ The text of the inscription therefore correctly states that, at the time of the eclipse, the sun was in the middle of the sky.

⁴ *viz.* by the mean-sign system, which alone is applicable here. By the southern luni-solar system Plavaṅga would be Śaka-Saṃvat 869 expired.

⁵ To judge by the description of it, given in the text, the *śālā* must have been an establishment of some importance.

The inscription B consists of 27 lines in Old-Kanarese characters on the fourth face of the pillar. It is not dated, but in Dr. Fleet's opinion belongs to much the same period with A. It contains six Kanarese verses in the Kanda metre.

The inscription appears to record that the school or hall (*śālā*), the building of which was referred to in the inscription A, was re-built by a certain **Kañchiga** (verses 1 and 5), who was a native of **Kupaṇapura** and a member of the race of the **Seḷaras**; that he bestowed certain land on the same hall; and that he caused this edict (*śāsana*) to be inscribed on the pillar. In verse 3 the donor declares that he "caused the hall to be built just as the renowned prince **Dantipriya** (had built it)." Consequently, the hall must have fallen into disrepair during the period between the two inscriptions A and B. It is not improbable that by **Dantipriya**, *i.e.* 'the lover of elephants,' we have to understand the original builder of the hall, **Nārāyaṇa**, who, in verse 13 of the inscription A, receives the *biruda* **Gajāṅkuśa**, *i.e.* 'the elephant-goad.'

As **Kañchiga** himself professes to be a member of the race of the **Seḷaras** and to have come from the town of **Kupaṇapura**, it may be assumed that he was an ancestor of the **Śiḷahāra** chief **Gōvunārasa** of **Kopaṇapura**, during whose reign the inscription C was engraved. Regarding **Kupaṇapura** or **Kopaṇapura** see the remarks on the inscription C.

The inscription C consists of 26 lines in Old-Kanarese characters. It is not dated, but in Dr. Fleet's opinion may be referred to about the 11th or 12th century A.D. The language is Kanarese prose.

The inscription records a grant of land to "the god **Trayīpurusha** of the hall (*śālā*) at the *agrahāra* of **Paviṭhage**," which belonged to a group of 36 villages, the chief place of which was **Bādāle**. The granted land was situated in **Paviṭhage** itself, in **Baḷambuge** (?), and in **Sīṅganakatte** near **Makiriyiṅṭi** (?). These localities cannot be identified, with the exception of **Paviṭhage** or, as it is spelt in the inscription A, **Pāvīṭṭage**, which, as stated before,¹ must be identical with the modern **Sālōṭgi**. The name appears to have been developed from *Śālā + Pāvīṭṭage* or *Paviṭhage*, as the village may have been called after the establishment of the hall (*śālā*) in the midst of it. The name of the god **Trayīpurusha**, *i.e.* 'the deity (consisting of) a triad,' evidently refers to the 'triad of principal gods' which, according to verse 16 of inscription A, had been placed in the hall by its founder, **Nārāyaṇa**.

The donor of the land was the *Mahāmaṇḍalésvara* **Gōv[u]nārasa**, who belonged to the **Śiḷahāra** race; who traced his descent from the mythical **Śiḷahāra** king **Jimūtavāhana**; whose banner was a **golden Garuḍa**;² and who was the lord of the city of **Kopaṇapura**.

In his *Essays on Kannada Grammar*, Bangalore 1894, p. 49 f., Mr. R. Raghunatha Rao states that **Kopaṇanagara** is referred to by **Nṛipatuṅga** in his *Kavirājamārga* as one of the places where the *Kannada tiruḷ*, *i.e.* 'the pulp of Kannada' or 'the purest Kannada,' was spoken. **Nṛipatuṅga** mentions as other centres of purest Kannada: **Kisuvoḷal**, **Puligere** and **Oṅkunda**, which are respectively identical with **Paṭṭadakal**, **Lakshmēśvar** and **Hungund** in the **Dhārwaḍ** and **Bijāpur** districts. Mr. Raghunatha Rao adds that in Mr. Rice's opinion **Kopaṇanagara** was near **Mulḡund** in the **Dhārwaḍ** district. Perhaps **Kopaṇanagara** or, as it is called in the inscriptions C and B, **Kopaṇapura** or **Kupaṇapura**, may be identical with **Kopal** in the **Nizam's State**, on the Railway line from **Gadag** to **Hospet**. At any rate **Kopaṇapura** or **Kupaṇapura** must have been the residence of a separate branch of the **Śiḷahāra** or **Seḷara**³ dynasty, whose remaining three branches called themselves 'lords of **Tagarapura**.'⁴

¹ *Ind. Ant.* Vol. I. p. 206, and above, p. 58.

² Compare above, Vol. III. pp. 208 and 269.

³ Other forms of this name are *Silāra*, *Śilāra*, and *Śiḷahāra*; see above, Vol. III. p. 294, note 7.

⁴ See Dr. Fleet's *Kanarese Dynasties*, p. 98, and Dr. Bhandarkar's *Early History of the Dekkan*, 2nd edition, p. 121.

TEXT¹ OF A.

First Face.

1	[Ôm ²]	[11*]	Svasti	śrīh	[11*]	³ Jayaty=âvishkṛitam	Vishṇor=Vvainat-âpatyam=		
			uttamam	[1*]					
2			dhṛita-lôkatrayâtraiyatatanubhṛit-tanubhṛidvaram			[11*]			[1*]
3	Śaka-kâlâd=gat-âbdânâm			sa-saptâdhikashashṭishu		[1*]			śatê-
4	⁴ shv=ashtasu	tāvatsu		samânâm=amkatô=pi	cha	1(11)	[2*]		Va-
5	rttamânê	Plavaing-âbdê		varttamânê	nirâkulê	[1*]		janê	ja-
6	napadê	nânâ-dhânya-saṁpat-samanvitô			1(11)	[3*]			Śrîmatô=
7	môghavarshasya			paramêśvara-bhûpatêh		[1*]			priya-sûnau
8	svakîy-âryya-pâda-dhyâna-parô			parê	1(11)	[4*]			Pravarddhamâ-
9	na-parama-kalyâna-vijay-ôdyamê					[1*]			Prithivî-
10	vallabhê-kâlavarshadêvê			ramâvati	1(11)	[5*]			Mânyakhê- ⁵
11	tê	sthirîbhûta-kaṭakê		ramya-harmyakê		[1*]			subhaṭa-pra-
12	madâ-kôṭi-râji-râjita-pâtakê			1(11)	[6*]		Sukham		va-
13	sati	dharmmêna	sadâ	pâlayati	prajâh	[1*]			dadaty-a-
14	mita-vastûni	dvi-j-âdibhyô		dayâ-parô	1(11)	[7*]			Anê-
15	k-âvanibhṛin-mauli-maṇi-chuṁbi-padâmbujê					[1*]			chakâ-
16	sati	yaśô-bhâji	râji	râjîva-lôchanê	1(11)	[8*]			Ami-
17	tadyuti-dôrvvîryya-svîkṛit-ârâtimaṁḍalô					[1*]			kṛita-di-
18	gvijayô	Kṛishṇarâjê	râjyam	praśâsati	1(11)	[9*]			Iha
19	Karṇapuri-nâma-vishayê			vishay-ôttamô		[1*]			Pâviṭṭa-
20	ge	iti	khyâta-nâma-grâmê		manôramê	||⁶			[10*]
21	Śrîmati ⁷	Mâhisha-vishayê			Kâmchanamuduvôl ⁸ =iti				prasi-
22	ddhê	grâmê [1*]	vâstavyah	Kaumiṁḍinyô	Vâjasanêyas=tu	Kânvasâkh-âdhyayanah			
		[11*]							
23	⁹ Dâmapâryya-sutah	śrîmân-vadânyô	yah	pratâpavân		[1*]			Nârâyan[ô]=
24	bhidhânêna	Nârâyana	iv=âparah	1(11)	[12*]	Vikhyâtô	bhuvi	vidyâvân-yô	
25	Gajâmkuśa-samjñayâ	[1*]	pradhânah	Kṛishṇarâjasya	mantrî	san	sandhivigrahî		
		[11*]	[13*]						
26	Tasya	yah	pratihastô=bhût=priyô		dakshînahastavat	[1*]		niyuktas=têna	
27	têna ¹⁰	têjasvî	sandhivigraha-karmmaṇi	1(11)	[14*]	Pâragô	râja-vidyânâm	kavi-	
			mu-						
28	khaḥ ¹¹	priyânvadah	[1*]	yas=tu	dharmma-ratô	bhâti	dharmmô	vigrahavân=	
		iva	1(11)	[15*]	Tên=êyam				
29	kâritâ	śâlâ	śrî-viśâlâ	manôramâ	[1*]	dhâtr=êva	sv-êchchhayâ	sṛishṭi	sthâpit-â-
30	disuratrayâ ¹²	1(11)	[16*]	Śâlâ	Manôvat	iv=aishâ	Brahma-yuktâ	virâ-	

¹ From an impression supplied by Dr. Fleet.² Expressed by a symbol.³ Metre of verses 1-10: Ślôka (Anushtubh).⁴ The impression looks as if before this *shv*= the *akshara shva* had already been once engraved and had then been effaced again.⁵ Originally *Mânyakhê* was engraved.⁶ Here the original has an ornamental full stop.⁷ Metre: Âryâgiti.⁸ At first sight we should read *Kâmchinamuduvôlal*, the *akshara la* of which is written with the Kanarese sign; but the back of the impression shows that the *i* of *chi* and the *la* have been struck out.⁹ Metre of verses 12-33: Ślôka (Anushtubh).¹⁰ This word, which has been erroneously repeated here, has perhaps been struck out already in the original.¹¹ Read *khyah*; this correction also has perhaps been made already in the original.¹² What is actually engraved here is *disuratrayâ*, *disuratrayâ*, but the first *trayâ* and the sign of punctuation after it appear to have been struck out.

- 31 jatê [1*] atra vidy-ârthinah samiti nânâ-janapad-ôdbhavâh I(II) [17*] Êbhyah
prakalpitâ
32 vṛittir=êtadîyô=dhun-ôchayatô [1*] praparichô dêsa-kâl-âdir=êtat¹ khyâti-
prasiddhayê [11*] [18*]

Second Face.

- 33 Êtat-Pâviṭṭage-grâ-
34 ma-patiḥ Kâśyapa-gô-
35 trajah [1*] prabhur=V vâjasañ-
36 yânâm Kânvaśâkhâvatâm vara[h 11*] [19*]
37 Gôvindabhatta-tanayô
38 brahmanyah śuchir-agnimân [1*]
39 Budhaś-Chakrâyudhō nâma
40 kshamâvân=vadatâm varah [11*] [20*]
41 Brahnavid-dharmmavit=prâjñô
42 bhavyah sêvyah priyamvadah [1*]
43 dharmmaśâstra-rataḥ śrîmân
44 sâkshâd=iva Parâśarah [11*] [21*]
45 Pûrvv-ôktê varttamân-âbdê
46 mâsê Bhâdrapadê=icchitê [1*]
47 pitri-parvvanî tasy-aiva
48 Kuja-vârêṇa samyutê [11*] [22*]
49 Sûryyagrahaṇa-kâlê² tu
50 madhya-gê cha divâkarê [1*]
51 Gôdâvar[yyâ]m mahânady[ân]*
52 kôṭi . . . [t]îrthakê [11*] [23*]
53 Yah pra³ . . . nâma
54 grâman⁴ . . . rttitah [1*]
55 sa têtjasvî mahâsa[t*]tvô
56 dvijêndra-dviśatî-yutah [11*] [24*]
57 Sthitvâ tîrtha-varê snâtvâ
58 sâ[t*]tvikam dharmmam=âsritah [1*]
59 śâlâ-vidyârthi-saṅghâya⁵
60 dattavân bhûnim-uttamâm [11*] [25*]
61 Pâviṭṭage iti khyâtê
62 grâmê=smin sadgun-âkarô [1*]

Third Face.

- 63 mânyâm nivarttanânâm tu pañchabhiś-cha śatair=mmitâm [11*] [26*]
64 Nivêsanâni sârddhâni⁶ saptavimśatim=âdarât [1*]
65 mânyâni dattavân-mânyô Gôvindabudha-nandanah [11*] [27*]
66 Nivarttanâni chatvâri mânyâm kusuma-vâṭikâm [1*]
67 nivarttanâni dîp-ârtham mânyâni dvâdaś=aiva cha [11*] [28*]
68 Śâlâ-vidyârthi-saṅghâya su-dravyâni dvijâtibhiḥ [1*]
69 pañcha pushpâni dēyâni vivâhê sati taj-janaiḥ [11*] [29*]

¹ Read *êtat-khyâ*.² This *akshara* may possibly be *prâ*.³ Originally *-saṅghâya* was engraved.⁴ This is clearly engraved, but as it does not seem to yield any satisfactory meaning, I consider it to be a mistake for *sârthâni*⁵ Originally °*hanarkâlê* was engraved.⁶ Perhaps this line was *grâmanth parikrttitah*.

70	Dêyam	tath=ôpanayanê	vivâhê	yat=pur=ôditam	[1*]	
71	tad-arddham	ch=aitad-arddham	cha	chûdâ-karmmani	taj-janaîh	[11*] [30*]
72	Kênachit=kâranên=êha		karttavyê	vipra-bhôjanê		[1*]
73	bhôjayêt=tu	yathâ-sakti	parishat=parishaj-janam		[11*]	[31*]
74	Vyâkhyâtus=ch=aiva	sâlâyâm	kalpitâni	mahâtmanâ		[1*]
75	nivarttanâni	pañchâsad=bhûmêr=mmânyâni	tâni	cha		[1*]
76	vyâkhyâtur=asyâm	sâlâyâm	mânyam=êkam	nivêsanam	[11*]	[32*]
77	Bahubhir=vvasudhâ	bhuktâ	râjabhih	Sagar-âdibhih		[1*]
78	yasya yasya yadâ	bhûmis=tasya	tasya	tadâ	phalum	[11*] [33*]
79	¹ Sâmânyô-yam		dharmma-sêtur=nripânâm	kâlê		kâ-
80	lê	pâlanîyô	bhavadbhih	[1*]		sarvvân=êtân
81	bhâvinah	pârthivêndrân	bhûyô	bhûyah	prârthayaty=êsha	Râmah [11*] [34*]
82	² Sva-dattâm	para-dattâm	vâ	yô	harêta	vasuindharâm [1*]
83	shashtim	varsha-sahasrâni	vishtâyâm	jâyatê	krimi[h]	[11*] [35*]

TRANSLATION OF A.

Om. Hail! Fortune!

(Verse 1.) Victorious is the excellent offspring of Vinatâ, the vehicle of that supreme being who has the three worlds for his own body.³

(V. 2.) The years passed from the time of the Śaka (or Śakas) being eight hundred and sixty-seven, and as many⁴ years in figures, in the current year Plavaṅga, while the people live free from disturbance and the country is blessed with abundance of various grains; while the dear son of the *Paramêśvara*, the glorious king **Amôghavarsha**, the fortunate great **Akâlavarshadêva**, the Favourite of the Earth, who ever meditates on the feet of his father⁵ and whose efforts to gain supreme prosperity are constantly increasing,—residing in comfort at **Mânyakhêta**, where his camp is firmly established, where the houses are handsome and the quarters⁶ resplendent with rows of millions of great warriors and beautiful women,—always is justly ruling his people, full of benevolence giving untold wealth to Brâhmanas and others; while he, king **Kṛishna**, whose lotus-feet are kissed⁷ by the jewels of the diadems of many kings and whose eyes are like lotuses, a resplendent and renowned ruler, is governing the kingdom, having appropriated the lands⁸ of adversaries by the immeasurably brilliant strength of his arms and accomplished the conquest of the quarters:⁹—

(V. 10.) Here, in the most excellent of districts, the district of **Karṇapurî**, in the pleasant well-known village of **Pâviṭṭage** :—

(V. 11.) In the prosperous **Mâhisha** district, in the village named **Kâñchanamuduvôl**, there dwells (or dwelt) one **Nârâyana**, the son of **Dâmapârya**, of the **Kauṇḍinya gôtra**, a student

¹ Metre: Śâlinî.

² Metre: Ślôka (Anushtubh).

³ The words *dvishkṛitam Vishṇôr*, 'manifested of Vishṇu,' of the original have been omitted here, because they do not suit at all the rest of the verse. Like the author of the *Tiḍgundî* inscription, above, Vol. III. p. 310, our author commences his verse as if he meant to glorify one of the incarnations of Vishṇu, while in reality he glorifies Vishṇu's vehicle, the mythical bird *Garuḍa*.—The adjective *Vainata* of the text is not given in the dictionaries.

⁴ viz. 867; the words 'and as many years in figures' are quite inappropriate here.

⁵ The word *ârya* apparently is used here in the sense of the *Kanarese ayya*.

⁶ *Pâṭaka* = *grâmaikadêśa*.

⁷ *Chumbin* is used in the sense of *chumbita*; compare *Ep. Ind.* Vol. II. p. 165, note 64.

⁸ *Maṇḍala* = *dêśa*.

⁹ The context is that, in the reign of this king **Kṛishna**, certain donations (which will be detailed in verses 19-32) were made in favour of a school (the foundation of which is recorded in verses 11-18) at the village of **Pâviṭṭage** (verse 10).

of the Kânva *sâkhâ* of the Vâjasanêya Vêda, prosperous, affable, and powerful, like a second Nârâyana.¹ For his learning known everywhere by the name of Gajāñkuśa,² he is (or was) the chief minister of Kṛishnarâja, being his minister of peace and war. He was his deputy, dear to him like his right hand, and was full of vigour, employed by him in matters of peace and war. Conversant with all the rules of state policy, a first-rate poet and kindly speaking, he, delighting in the law, shines like the law embodied in human form. He got this school made here, magnificent in its splendour and handsome, a creation, as it were, made by the creator after his own will, in which he placed the three principal gods. This school shines forth like Manôvatî³ joined by Brahman; here there are scholars born in various lands. For them a maintenance has been provided, the details of which as regards places, times and so on, are set forth now, in order that the good report of this may be known.

(V. 19.) The chief of this village of Pâviṭṭage is (or was) Chakrâyudha Budha,⁴ the son of Gôvindabhaṭṭa, born in the Kâśyapa *gôtra*, excelling among the followers of the Vâjasanêya Vêda, the best of the students of the Kânva *sâkhâ*, pious, honest, maintaining the sacrificial fire, forbearing, most eloquent, full of divine knowledge, knowing the law, intelligent, prosperous, worthy of being served, kindly speaking, delighting in the science of law and illustrious, like Parâśara visibly present. In the aforesaid current year, in the excellent month Bhâdrapada, at the juncture of that month sacred to the manes⁵ joined with a Tuesday, at the time of an eclipse of the sun and when that luminary was in the middle of the sky, on the great river Gôdâvari⁶ that vigorous man of great virtue, joined by two hundred of the chief twice-born, staying at the excellent sacred spot and having bathed there, following the law of virtue gave to the community of scholars of the school some first-rate land at this mine of virtuous people, the village of Pâviṭṭage, land exempt from taxes, measuring five hundred *nivartanas*. He, the worthy son of Gôvindabudha, considerately (*also*) gave twenty-seven furnished⁷ dwelling-places, exempt from taxes; four *nivartanas* (*of land*) as a flower-garden, exempt from taxes; and twelve *nivartanas* (*of land*), exempt from taxes, for lights. Five 'flowers'⁸ of good metal shall be given to the community of scholars of the school by the twice-born concerned when there is a marriage; half of what has just been declared (*to be due*) at a marriage, shall be given by the people concerned at a thread-vestiture; and half of this again at a rite of tonsure. When a feast for some reason has to be given here to the Brâhmanas, the assembly shall feast according to its means the members of (*this*) assembly. And for the teacher in this school the magnanimous one has destined fifty *nivartanas* of land, exempt from taxes, and for the same also one dwelling-place, exempt from taxes.

(V. 33.) [Here follow three of the ordinary benedictive and imprecatory verses.]

TEXT OF B.

Fourth Face.

- 1 Śrî-mâna-dhâma-râjita-râm-â-
- 2 vaḷi-Kupaṇapura-vinirggatan=abha-

¹ i.e. the god Vishnu.

² i.e. 'the elephant-goad.'

³ A mythical town on mount Mêru.

⁴ As Gôvindabhaṭṭa in verse 27 is called Gôvindabudha, so Chakrâyudha Budha probably also was (more commonly) called Chakrâyudhabhaṭṭa.

⁵ i.e. at the time of new-moon.

⁶ Here the end of one verse and half of the following verse, which are greatly damaged in the original, are omitted.

⁷ This is the translation of the conjectural reading *sarṭhâni*. *Nivâsandni sarṭhdhâni saptavimsatim* could mean neither 'twenty-seven dwellings and half as many more' nor 'twenty-seven dwellings and half a one.'

⁸ The word *pushpa*, 'flower,' apparently denotes here a particular coin. The word does not seem to have been found used so elsewhere.

3	yam	[1*]	Bhîma-balam	Seḷarara
4	kulak=î		mahiyoḷ	tilaka-
5	d=ante	Kaṁchigan=embôin ¹	|	[1*] Mēl=â-
6	rppan=ârdan=âtam	sôlada	ganḍam	pra-
7	tâp[i]	dânada	phaladin	[1*] mēl=akku
8	koṭṭandanu ²	pâlipa		phalam=em-
9	du	tannoḷ=arid=int=enda	|	[2*] Mâḍisi-
10	den=âno		sâleyan=[i]ḍita-	Dantipri-
11	y-âvanîsana	vôl	mun-	[1*] (m)mâ[ḍ]i-
12	sidôm	mâḍisidone		mâḍisidôm ³
13	[m]âḍidudane	sale	kâd=âtam	|
14	[A]nd-î	sâleya	kambada	goṁda-
15	ḷamam ⁴	niṇisuv=andu	kambada	rû-
16	piin	[1*]	pind=aranan=niṇisuva	vô-
17	l ond=eradam	tâne	pididu	niṇi-
18	sidon=âtam ⁵	|	[4*] Jambhâri-nibham	sâ-
19	lâ-stambhaman=olp=odave			niṇi-
20	sidam	nija-kî[r*]tti-	[1*]	stambhamane
21	niṇisuv=ant[e]	sujambham		Kaṁchi-
22	gan=achamchal-ârchita-dhairyyam		|	[5*]
23	Pasarise	sammati		tannayê
24	ḍa[sa]vandada			nēsanaṁgaḷoḷ
25	ke[ḷava]n=idarkk=	[1*]		asadriṣan=itt=i-
26	ttudan=î	vasudhege		negaḷv=aintu
27	sâsanam	bareyisidôm	[1]	[6*]

TRANSLATION OF B.

(Verses 1 and 2.) He whose name was **Kaṁchiga**; who came from (*the city of*) **Kupaṇapura**, (*in which were*) a number of women who were resplendent with beauty, pride and dignity; who was fearless (*in battle*); who possessed the strength of **Bhîma**; (*who was*) on this earth like a front-ornament to the race of the **Seḷaras**; whose great prowess was well known; (*and*) who was a valorous, unconquerable hero,— considering in himself that the reward (*obtained*) by protecting what is given, is greater than the reward of (*making*) a gift, said thus:—

(V. 3.) “I have caused (*this*) hall (*sâlâ*) to be built, just as the renowned prince (*avanîsa*) **Dantipriya** (*had built it*). (*Not only*) he who first builds (*a house*), has built (*it*); (*but*) he that well preserves what has been built, has built (*it as well*).”⁶

(V. 4.) Having said (*thus*), he, on the day on which the group of pillars of this hall was set up, himself took hold of one or two (*of them*) and placed (*them*) as if (*he*) placed virtue (*hidden*) under the form of a pillar.

(V. 5.) Proud **Kaṁchiga**, whose immovable courage was honoured, (*and*) who resembled (*Indra*) the enemy of **Jambha**, placed in excellent manner (*this*) pillar of the hall as if (*he*) placed a pillar (*recording*) his own fame.

¹ An incomplete *anusvâra* is engraved after the *ga* of *Kaṁchigan*.

² Read °*dananum*.

³ *Mâḍisidôm* appears to be corrected from *mâḍisidone*.

⁴ The *ḷa* of *goṁḍaḷamam* has a peculiar form which differs from the other *ḷa*'s of the same inscription.

⁵ These four *aksharas* are written on an erasure.

⁶ *i.e.* the merit gained by one who preserves or repairs a building for charitable purposes, is as great as that earned by the original builder.

(V. 6.) His own sanction having been proclaimed, (*and*) having given a few of the house-sites¹ in (*his*) rent-free land (*dasavanda*) to this (*hall*), (*he*), the unequalled, got (*this*) edict inscribed in order that (*his*) gift might be extolled on this earth.

TEXT OF C.

Third Face.

- 1 Svasti [||*] [Sa]ma[dhi]gata-pañcha-mahâśabda-mah[â]-
 2 maṇḍalêśvaram Kopaṇapura-var-âdhîśvaram su-
 3 ²varṇna-Garuḍa-dhvajam vimala-kî[r*]tti-dhvajam śrî-Śi-
 4 ḷahâra-narêndra-Jimûtavâhan-ânva-

Fourth Face.

- 5 ya-prasûtam śauryya-Raghu-
 6 j[â]tam Śiḷahâra-kuḷa-kama[la]-
 7 [m]ârthhaṇḍam³ nera[vo]degaṇḍa Kâ-
 8 [t]yâyanî-labdha-vara-prasâ-
 9 dam kastûrik-âmôda manne-
 10 ja-vallabham bhaya-lôbha-
 11 durllabham munivar-âditya
 12 ⁴Sanivâra-siddhi Dhanagana siṅgam sâ-
 13 has-ôttungam nâm-âdi-sama-

First Face.

- 14 sta-prasasti-sahi[ta]m śrîman-mahâmaṇḍalêśvaram Gôv[u]-
 15 narasar 36 ṛum Bâḍaḷe baḷiya agra-
 16 hâram Pavithag[e*]ya śâleya Trâyipuru-⁶
 17 śa-dêyarggey=alliya koḍ[i]geyy=oḷage Taṅba-
 18 ḷa-kôlal=innûṛu mattaru keyyu ma[gau]-

Second Face.

- 19 kôlalu Baḷambugey-f-
 20 r-mmattaru nelanû Makiri-
 21 yinṭiya Siṅganakatṭeyalu
 22 kiṛiya-kô[la*]lu mûṛu matta-
 23 ru gaḷdeyumam biṭṭar [||*] Â mû-
 24 ṛu mattaru gaḷdey=oḷage ti[ssa]-
 25 ḷaṇṭakke gaḷde matta[ru*] 1 [||*] Maṅgaḷa [ma]-
 26 h[â]-śrî śrî śrî [||*]

TRANSLATION OF C.

Hail! The glorious *Mahâmaṇḍalêśvara* Gôv[u]narasa, who was praised by all such names as: a *Mahâmaṇḍalêśvara* who had obtained the five *mahâśabdās*; the lord of the excellent (*city of*) *Kopaṇapura*; he whose banner was a golden *Garuḍa*; he whose white fame

¹ The word *nêṣaṇa* is not found in the dictionaries; it is probably a *taddhava* of *nivêśana*, which occurs in verse 27 of the inscription A.

² Read *surarṇa*.

³ Read *mârtaṇḍam*.

⁴ Read *Sanivâra*.

⁵ Read *Trâypuru-ha*.

resembled a flag; he who was born in the race of the glorious Śilahāra king Jimūtavāhana; he who resembled (Rāma) the descendant of Rāghu in prowess; a sun to the lotus—the Śilahāra race; he who had obtained the excellent favour of Kātyāyanī (Pārvatī); he who possessed the scent of musk; the respected chief; he who was beyond the reach of fear and avarice; the sun to the angry; he who was successful (*even*) on Saturdays;¹ the lion of Dhanaga;² (*and*) he who was full of daring,—gave to the god Trayipurusha of the hall (*śālā*) at the *agrahāra* of Pavithage in the 36 (*villages of*) Bāḍaḷe: two hundred *mattars*, (*measured*) by the *Tambaḷa*³ rod, of cultivated land in the rent-free land (*koḍige*) of that (*village*); two *mattars*, (*measured*) by the *magau* (?) rod, of land in Baḷambuge (?); and three *mattars*, (*measured*) by the small rod (*kiṛiya-kōlu*), of paddy-fields in Siṅganakaṭṭe (*near*) Makiriyiṅṭi (?). Of these three *mattars* of paddy-fields, one *mattar* of paddy-fields (*was assigned*) for *tissalaḍaṅṭa* (?). Fortune! Great prosperity! Prosperity! Prosperity!

No. 7.—DATES OF CHOLA KINGS.

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

After the receipt of the large volume of *Inscriptions in the Mysore District*⁴ for which we are indebted to Mr. Lewis Rice, the Director of Archæological Researches in Mysore, I examined some of the earlier dates in that volume, and my notes on them were ready for publication, when Dr. Hultsch sent me accurate transcripts and translations of five of the Chōla dates in the *Epigraphia Carnataca*, prepared under his orders by his First Assistant, Mr. Venkayya, from inked estampages of the original stones. Dr. Hultsch at the same time requested me to treat of these dates separately, and to include in my account of them those dates also which have already been published by him in the *Indian Antiquary*, Vol. XXIII. p. 297 ff. In now complying with his request, I would wish to state that in what follows I shall strictly confine myself to the consideration of the dates as I find them, and that I leave others to judge how far the results of my calculations would be acceptable on more general grounds.

A.—RAJARAJA.

1.—Inscription in the Bilvanāthēśvara temple at Tiruvallam in the North Arcot district.⁵

- 1 Svasti śrt [||*] Kō Rājarāja-Kēsarivammarḱku⁶ yā[ṇ]ḍu 7āvadu
 ivv-āttē Ayppaśi-t-
 2 tiṅgaḷ 7paunnamāsiyum Irēvadiyum perṛa vishuvil⁸ sōmagrahanatti=ṇāṅṇu.⁹

“In the 7th year (*of the reign*) of king Rājarāja-Kēsarivarman,—on the day of an eclipse of the moon at the equinox, which corresponded to (*the day of the nakshatra*) Rēvatī and to a full-moon *tithi* in the month of Aippaśi of this very year.”

¹ See above, Vol. III. p. 269, note 8.

² It may be concluded from this *biruda* that Dhanaga was the name of the father or predecessor of Gōvunara; compare *Ind. Ant.* Vol. XV. p. 276 f.

³ According to Mr. Kittel's *Kannāḍa-English Dictionary*, *Tambaḷa* is another form of *Tamiḷa* which is derived from the word *Tamiḷ*.

⁴ *Epigraphia Carnataca*, Part I. Bangalore, 1894.

⁵ From Dr. Hultsch's transcript; compare *Ind. Ant.* Vol. XIX. p. 70, and *South-Indian Inscriptions*, Vol. I. p. 169.

⁶ Read °varmarḱku or °varmarkku.

⁸ Read *vishuvattil*.

⁷ Read *paurṇa*°.

⁹ i.e. °grahanattiṅ ṇāṅṇu.

This date falling in the month Aippaṣi (the solar Kārttika), the equinox spoken of is that of the Tulā-samkrānti, i.e. the autumnal equinox; and, as stated by Dr. Hultsch,¹ Dr. Fleet has already pointed out that, within the period to which Rājarāja's reign must be allotted, there are only two years in which a lunar eclipse took place at or near the autumnal equinox, A.D. 991 and A.D. 1010. For these two years the details of the date work out as follows:—

In A.D. 991 (Śaka-Samvat 913 expired) the Tulā-samkrānti took place on the 26th September,² by the Sūrya-siddhānta 8h. 3·4m., and by the Ārya-siddhānta 6h. 35·9m. after mean sunrise; and accordingly, by the practice followed in Southern India, the 26th September A.D. 991 was the first day of the month Aippaṣi. On the same day there was a lunar eclipse, which took place 13h. 48m. after mean sunrise and was therefore visible in India; and the moon was in the *nakshatra* Rēvatī for 13h. 8m. after mean sunrise.

In A.D. 1010 (Śaka-Samvat 932 expired) the Tulā-samkrānti also took place on the 26th September, by the Sūrya-siddhānta 6h. 3m., and by the Ārya-siddhānta 4h. 33·5m. after mean sunrise; and accordingly the 26th September A.D. 1010 also was the first day of the month Aippaṣi. And on this day also there was a lunar eclipse, which, since it took place 2h. 54m. after mean sunrise, was not visible in India; and the moon was in Rēvatī for 3h. 17m. after mean sunrise.

Both the 26th September A.D. 991 and the 26th September A.D. 1010 therefore would seem to answer the requirements of the case. But there is the important difference between them that the lunar eclipse of the 26th September A.D. 991 was visible in India, while that of the 26th September A.D. 1010 was not so. And considering that the eclipses quoted in dates, as a rule,³ are visible ones, it is highly probable that this here also is the case, and that the true equivalent of the date therefore is the 26th September A.D. 991 (in Śaka-Samvat 913 expired).

2.—Inscription on a stone built into the roof of the Gōpāla-Krishna temple at the village of Kaliyūr in the Tirumakūḍlu-Narasipur tālukā.⁴

1 Svasti [||*] Śakanṛipa-kāl-ātīta-samvatsara-śataṅga[!*] 929nōya Parābhava-samvatsarada Chaitra-māsada bahula-pañchamiyu-
2 m=Ādityavārad=andu.

“On Sunday, the fifth *tithi* of the dark fortnight of the month of Chaitra in the Parābhava year (*which corresponded to*) the year 929 since the time of the Śaka king.”

By the southern luni-solar system Parābhava was Śaka-Samvat 929, the year given by the date, as a current year; but for that year the date is incorrect. For, the fifth *tithi* of the dark half of Chaitra of Śaka-Samvat 929 current ended, by the *amānta* scheme, on Friday, the 22nd March A.D. 1006, and, by the *pūrṇimānta* scheme, on Wednesday, the 12th March A.D. 1007, in neither case on a Sunday. If the year of the date were Śaka-Samvat 929 expired, which was the year Plavaṅga (not Parābhava), the corresponding days would be Thursday, the 10th April

¹ See *Ind. Ant.* Vol. XXIII. p. 297.

² According to Dr. Fleet, *ibid.* Vol. XIX. p. 71, the Tulā-samkrānti in A.D. 991 took place on the 25th September, at about 20 *ghaṭṭa* 54 *palas* after mean sunrise (for Bombay); but this is erroneous. By my Tables for the Ārya-siddhānta, published *ibid.* Vol. XVIII. p. 207, the time of the Samkrānti, expressed in days of the Julian period, is 2083 289·2749, i.e. 6h. 35·9m. after mean sunrise of the 26th September, A.D. 991; and by Professor Jacobi's Tables the Samkrānti took place, also according to the Ārya-siddhānta, 16 *ghaṭṭa* 28 *palas*, i.e. 6h. 35·2m., after mean sunrise of the same 26th September.

³ My list of dates from inscriptions contains 39 regular dates which quote lunar eclipses, and 33 regular dates which quote solar eclipses. The 39 lunar eclipses were all *without exception* visible in India. Of the 33 solar eclipses, 30 were visible, and 3 (of Śaka-Samvat 534 and 539, and of Vikrama-Samvat 1043) were not visible in India.

⁴ From Mr. Rice's transcript, *Bp. Carn.* Part I. p. 149, No. 44. The inscription 'consists of praises of Appamēya, a general and minister under Rājarājadēva.'

A.D. 1007, and Sunday, the 29th February A.D. 1008. Here the *pūrṇimānta* scheme would indeed yield the desired weekday, but it is quite improbable that the people of Southern India should have used that scheme of the lunar months in connection with the Śaka era in the 11th century A.D. And if I were permitted to alter the reading of the date, I would rather change the year of it to Śaka-Saṁvat 989 (current, the year Parābhava), for which, by the *amānta* scheme, the date would regularly correspond to Sunday, the 19th March A.D. 1066. The result is, that this date, at present, is of no value for historical purposes.

3.—Inscription on a stone standing close to the west wall of the Agastyéśvara temple at Balmuri in the Baḷaguḷa hōbaḷi of the Seringapatam tālukā.¹

26 . . Saka-varisha 934nēya Paridhāvi-[sa]m[va]t[saraKe] śrī-[Rā]jarāja[dē]-
 27 [va]rge² yāṇḍu irupatt-emtā[vu]
 28 tad-varisha[da Pau]sha-mā[sa]
 29 ³ rāyana-saṁkrāntiyoḷ

“In the twenty-eighth year (of the reign) of the glorious Rājarājadēva, (which corresponded) to the Paridhāvin year (and to) the Śaka year 934 at the Uttarāyana-saṁkrānti in the month of Pausha of this year”

This date does not admit of exact verification, and what can be said about it, is that the year Paridhāvin does correspond to the given Śaka year 934, as an expired year, and that the Uttarāyana-saṁkrānti of that year took place 12h. 37.9m. after mean sunrise of the 23rd December A.D. 1012, during the 8th *tithi* of the bright half of the month Pausha, which ended 18h. 51m. after mean sunrise of the same day.

The date, nevertheless, is of great importance, because it definitely proves that the true equivalent of the date No. 1, above, is really, what on general grounds we should expect it to be, the 26th September A.D. 991 (in Śaka-Saṁvat 913), and cannot be the 26th September A.D. 1010 (in Śaka-Saṁvat 932). For, since the 28th year of Rājarāja's reign is here joined with Śaka-Saṁvat 934, the 7th year of his reign, mentioned in the date No. 1, must indeed have coincided with part of Śaka-Saṁvat 913. Assuming that the Uttarāyana-saṁkrānti has been quoted correctly in the date No. 3, and that the years spoken of in the dates are solar years (which certainly is the case in the date No. 1), it follows from the dates No. 1 and No. 3, that the first year of Rājarāja's reign commenced not earlier than the 24th December A.D. 984, and not later than the 26th September A.D. 985 (between the Uttarāyana-saṁkrānti of Śaka-Saṁvat 906 and the Vishuva-Tulā-saṁkrānti of Śaka-Saṁvat 907).

B.—RAJENDRA-CHOLA I.

4.—Inscription on a broken stone lying in front of the Mallédēva temple at Nandigunda in the Hadināru hōbaḷi of the Nañjanaguḍi tālukā.⁴

1 [Da]ra (?) Saka-varisham 943nē[ya] Raudra-saṁ.
 2 vatsarada Phālguna-māsa[da] sukla-[pa]-

¹ No. 5 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 78, No. 140.—From Mr. Venkayya's transcript.

² Lines 1-7 of this inscription contain a Kanarese verse which refers to the conquest of the Gaṅga country, Raṭṭavāḍi, Malenāḍu and Ḹam (Ceylon), and the Nuḷumba, Andhra, Koṅgu, Kalinga and Pāṇḍya countries, and lines 7 and 8 contain the full name of the king, viz. Rājarājakēsarivarman *alias* Rājarājadēva.

³ i.e. *uttarāyana*—

⁴ No. 2 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 204, No. 184.—From the transcript of Mr. Venkayya who furnishes the following note: ‘The other face of this stone contains, in Kanarese characters, the usual Tamil historical introduction of the inscriptions of Parakēsarivarman *alias* Rājendra-Chōḷadēva. As the last item of conquest in the preserved part of the historical introduction is the victory over Jayasimha, it may be concluded that the date of the inscription is later than the 9th year of the king's reign.’

3 ksham Budhavâram puṇname Uttaro-nakshatram sô-
4 magrahanad=andu

“On the day of an eclipse of the moon, (*the day of*) the *Uttarâ nakshatra*, a full-moon *tithi*, a **Wednesday** in the bright fortnight of the month of *Phâlguna* in the **Raudra** year (*which corresponded to*) the *Śaka* year 943”

By the southern luni-solar system **Raudra** was *Śaka-Sainvat* 943, as a current year, and for this year the date is correct. For, in *Śaka-Sainvat* 943 current the full-moon *tithi* of *Phâlguna* ended 22h. 32m. after mean sunrise of **Wednesday**, the 1st March A.D. 1021, when there was a lunar eclipse which was visible in India, and when the moon nearly the whole day was in the *nakshatra* **Uttara-Phalguni**.¹

5.—Inscription on a stone standing to the north of the *Sômêśvara* temple at *Suttûru* in the *Tâyûru hôbali* of the *Nañjanaguḍi tâluka*.²

1 [P]âravadêsamu[m] Ga[m]geyu[m] Kaḍâramu[m]³ koṇḍa kô=Pparakê[sa]riparmmar=
âna uḍeyâr
2 śrî-Râjêndra-Chôladê[vargge] yâṇḍu 31âva[d]u [||*] Svasti [||*]
3 Saka-var[sha] 9[54]nêya Ângira-sainvatsarada
4 Kârttika-mâsa . . [rṇ]nam[i]⁴ tale-devasam-âge bidi-
5 go Sô mavâra Rôhiṇi-nakshatradal uḍeyâr śrî-Râjêndra-Chô-
6 ladêvar-gurukkaḷ

“In the 31st year (*of the reign*) of king *Parakêsarivarman*, *alias* the lord, the glorious *Râjêndra-Chôladêva*, who conquered the Eastern country, the *Gaṅgâ*, and *Kaḍâram*.

“Hail! On (*the day of*) the *Rôhiṇi nakshatra*, a **Monday**, the second *tithi* (*of the fortnight which had*) the full-moon *tithi* for its first day (?)⁵ of the month of *Kârttika* in the *Ângira* year (*which corresponded to*) the *Śaka* year 9[54]”

In the tenth century of the *Śaka* era the only year *Ângiras* was *Śaka-Sainvat* 954 expired, and for this year the date is correct. For in *Śaka-Sainvat* 954 expired the second *tithi* of the *amânta* *Kârttika* ended 7h. 26m. after mean sunrise of **Monday**, the 23rd October A.D. 1032, when the moon was in the *nakshatra* *Rôhiṇi* for about 11h. 10m. after mean sunrise.

As this day is referred to the 31st year of the reign of *Râjêndra-Chôla* I., the first year of his reign, according to this date, should have commenced some time between the 24th October A.D. 1001 and the 23rd October A.D. 1002, both days inclusive. I cannot reconcile this result with the fact that, according to the date No. 3, *Râjarâja* was ruling in December A.D. 1012, nor can I say whether there are reasons to prove that the regnal year (31) of the present date is incorrect.

¹ This is the earliest correct date known to me, that admits of exact verification, in which the *Śaka* year quoted is a current year.

² No. 1 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 208, No. 164.—From Mr. Venkayya's transcript.

³ This word is entered above the line, with a cross (*hamsapâda*) after it. ⁴ Read *paurṇami* (?).

⁵ I give this as translated by Mr. Venkayya. The words of the original must be intended to mean 'the second *tithi* after full-moon;' compare Mr. P. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 56, where a 5th *tithi* of the bright half is described as 'the 5th *tithi* after new-moon.' The mention of the *nakshatra* *Rôhiṇi* in connection with a second *tithi* of the month *Kârttika* is sufficient to show that the dark fortnight of the month is intended. I had in fact found the proper equivalent of the date already from the *data* in Mr. Rice's mutilated text, long before I saw Mr. Venkayya's transcript.

C.—KULOTTUNGA-CHOLA I.

6.—Inscription on a stone standing close to the north wall of the Śamkarêśvara temple at Sindhuvaḷi in the Kaḷale hôbaḷi of the Nañjanaguḍi tālukā.¹

1 Sva[sti]	śrī	[||*]	Śakarai	yâ[n]ḍu	[Āyira]-
2 [t]tu-muppadu			peḅḅa	²Dvaya-sam[va*]-	
3 tsarattu				śrī-Kolōttuṅka-Śô-	
4 ḷadêvar		pṛidhi[vi*]-râjyattu		yâṅ-	
5 [ḍu]		mupatt-êḷâvadu		. . . . .

“In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign of the glorious Kulōttuṅga-Chôḷadêva”

This date contains no details for exact verification. Moreover, the Jovian year Vyaya put down in it does not correspond to the given Śaka year 1030; for, according to the southern luni-solar system,³ Vyaya was Śaka-Samvat 1028 expired, while Śaka-Samvat 1030 current was Sarvajit and 1030 expired Sarvadhârin. Where there is a similar discrepancy between the Śaka year and the Jovian year of a date, it is generally the Jovian year that is quoted correctly,⁴ and *a priori* it appears reasonable to assume that the same is the case here and that, accordingly, the year intended is really Śaka-Samvat 1028 expired. This year, combined with the 37th year of the reign of Kulōttuṅga-Chôḷa I., would give us for the first year of his reign Śaka-Samvat 992 expired=A.D. 1070-71. It remains to be seen how far this result would agree with the following dates, Nos. 7 and 8.⁵

7.—Inscription in the Naṭarâja temple at Chidambaram in the South Arcot district.

1 || Svasti	śrī	||	Tiribuvaṅachchakkaravattigaḷ	śrī-Kulōttuṅga-
2 Śôḷadêvar		tiru-ttaṅgaiyâr	Râjarâjaṅ	Kundavaiy=Āḷvâr
5		nâ-ṅilattai	muḷud=âṅḍa	Jaya-
6 daraku		nâṅpattu-nâl=âṅḍil	⁶Miṅa=nigaḷ	nâyarṅu
7 ṅḅa		Urôṣaṅi-nâl=Idabam	pôḍâl.	Veḷḷi pe .

“In the forty-fourth year (of the reign) of Jayadhara,⁷ who ruled all the four quarters,—at the time (of the rising of the sign) Rishabha on the day of (the nakshatra) Rôhinî, which corresponded to a Friday in the month during which (the sign) Mîna was shining,—Kundavai Āḷvâr, (the daughter of) Râjarâja (and) the royal younger sister of the emperor of the three worlds, the glorious Kulōttuṅga-Chôḷadêva, [gave, etc.]”

8.—Inscription in the Āpatsahâyêśvara temple at Ālaṅguḍi in the Tanjore district.

1 ||	Svasti	śrī	||	Pu[ga]ḷ	śûḷnda
30				kôv=⁸Arâjakêsaripatmar=âna	Tribhuvanachchakrava[r]tti
				śrī-Kulôt-	

¹ No. 3 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part. I. p. 191, No. 51.—From Mr. Venkayya's transcript.

² Read *Vyaya-samva-*.

³ By the mean-sign system (which is out of the question here) Vyaya would have commenced on the 15th December A.D. 1102, in Śaka-Samvat 1024 expired.

⁴ Compare the dates given in *Ind. Ant.* Vol. XXIV. p. 4, No. 139 ff.

⁵ These dates have been already published by Dr. Hultzsch in *Ind. Ant.* Vol. XXIII. pp. 297 and 298.

⁶ Read *Mînam*.

⁷ This, according to Dr. Hultzsch, was a *viruda* of Kulōttuṅga Chôḷa I.

⁸ Read *Irdja*°.

31 tu[nga]-Śōladēvaṅku yāṇḍu 45āvadu Tulā-nāyaggu pū[r]vva-pakshattu Viyāla-
kkilamaiyum saptamiyum peṅ[ra]

32 Uttira . . [ti]-nā.¹

“In the 45th year (of the reign) of king Rājakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, on the day of (the *nakshatra*),² which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā.”

The conclusion arrived at under No. 6 was to the effect that the first year of the reign of Kulōttuṅga-Chōla I. probably coincided with part of Śaka-Saṁvat 992 expired. Supposing this to have been the case, the 44th year of his reign ought to have partly coincided with Śaka-Saṁvat 1035 expired, and the 45th year with Śaka-Saṁvat 1036 expired. And, as a matter of fact, the date No. 7 does work out faultlessly for Śaka-Saṁvat 1035 expired, and the date No. 8 does so for Śaka-Saṁvat 1036 expired.

For Śaka-Saṁvat 1035 expired the date No. 7 would correspond to **Friday**, the 13th March A.D. 1114, which was the 19th day of the month of **Mina** (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 10h. 16m., and) the moon was in the *nakshatra* **Rōhiṇī** (by all systems) for 17h. 4m. after mean sunrise. The sun rose in 19° 1' of the sign **Mina**, and the sign **Rishabha** therefore rose from about 2h. 44m. to about 4h. 44m. after sunrise (while the moon was in **Rōhiṇī**).

For Śaka-Saṁvat 1036 expired the date No. 8 would correspond to **Thursday**, the 8th October A.D. 1114, which was the 11th day of the month of **Tulā** (the solar Kārttika). On this day the 7th *tithi* of the first or bright half (of the lunar Kārttika) ended 3h. 33m., and the moon was in the *nakshatra* **Uttarāshādhā** for 13h. 8m. (or, according to the Brahma-siddhānta, 6h. 34m.) after mean sunrise.

As stated by Dr. Hultzsch,³ I have some time ago calculated the same dates, Nos. 7 and 8, on the supposition that Kulōttuṅga-Chōla I. ascended the throne in A.D. 1063. I then found that both dates work out properly for the year A.D. 1107 (No. 7 for Śaka-Saṁvat 1028 expired, and No. 8 for Śaka-Saṁvat 1029 expired); and, accepting my results, Mr. Dikshit has stated that, with them, the first year of the reign of Kulōttuṅga-Chōla I. would have commenced some time between the 2nd March and 24th October (both days inclusive) of A.D. 1063. But I am obliged to point out that the results obtained for A.D. 1107, though perhaps acceptable each by itself, are not so satisfactory as those obtained for A.D. 1114, when compared with each other.

For Śaka-Saṁvat 1028 expired the date No. 7 would correspond to **Friday**, the 1st March A.D. 1107, which was the 7th day of the month of **Mina** (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 17h. 53m., and) the moon was in the *nakshatra* **Kṛittikā**, by the equal-space system 21h. 40m., by the Brahma-siddhānta 8h. 32m., and according to Garga 9h. 51m. after mean sunrise, and afterwards in **Rōhiṇī**. The sun rose in 6° 56' of the sign **Mina**, and the sign **Rishabha** therefore rose from about 3h. 32m. to about 5h. 32m. after sunrise (while the moon was in **Kṛittikā**).

For Śaka-Saṁvat 1029 expired the date No. 8 would correspond to **Thursday**, the 24th October A.D. 1107, which was the 27th day of the month of **Tulā** (the solar Kārttika). On this day (which was *Kārttika-śūdi* 6) the 7th *tithi* of the bright half commenced 0h. 55m. after mean sunrise (ending 2h. 33m. after sunrise of the following day), and the moon was in the

¹ It is not clear if the actual reading is *Uttirāṣṭṭi-nā* or *Uttirāṣṭṭi-nā* (for *Uttirāṣṭṭi-nā*).

² The *nakshatra* was either *Uttara-Bhadrapadā* or *Uttarāshādhā*.

³ *Ind. Ant.* Vol. XXXI. p. 298.

nakshatra Uttarâshâdhâ (by the Brahma-siddhânta not at all, and) by the equal-space system and according to Garga for 3h. 17m. after mean sunrise, and afterwards in Śravana:

The reason why I regard these results as less satisfactory than those obtained for A.D. 1114, is the different ways in which, supposing the days intended by the dates to be the 1st March and the 24th October A.D. 1107, the *nakshatras* would have been quoted in the two dates. If the day of the first date is called after Rôhîṇî, although the moon entered that *nakshatra* at the earliest 8h. 32m. after sunrise, why is the day of the second date not called after Śravana which the moon entered as early as 3h. 17m. after sunrise? And if the day of the second date is called after Uttarâshâdhâ in which the moon at the best was only for 3h. 17m. after sunrise, why is the day of the first date not called after Kṛittikâ¹ in which the moon was for at least 8h. 32m., and by the equal-space system as much as 21h. 40m. after sunrise? The ordinary rule certainly is, to name the day after that *nakshatra* in which the moon is at sunrise, or which she enters within a few hours after sunrise, and this rule would not have been observed if Friday, the 1st March A.D. 1107, were the true equivalent of the date No. 7.

Besides, if the two dates Nos. 7 and 8 did fall in A.D. 1107, the date No. 6, of the 37th year of the reign of Kulôttuṅga-Chôla I., would be altogether wrong. Considering that date to be in the main correct, and taking the three dates together, the conclusion which I feel bound to draw from them, is that the king's reign began between the 14th March and the 8th October (both days inclusive) of A.D. 1070;² that the date No. 6 of the 37th year fell in the year Vyaya = Śaka-Saṁvat 1028 expired or A.D. 1106-7; and that the date No. 7 of the 44th year really corresponds to the 13th March A.D. 1114, and the date No. 8 of the 45th year to the 8th October A.D. 1114.

9.—Inscription on a stone lying in the ruins of a temple called Sômêśvara, in the midst of the rice fields of the village of Êchiganahaḷli near Nañjanaguḍi.³

- 1 Svasti [||*] Śrî-Kulôttuṅga-Chôladêvaru pritavi-râjyam 'geyye Sak[a-va]risham
1035-
2 nêya Jaya-saṁvatsarada Pâlguna-mâsada apara-paksham pâ[ḍi]va Âdityavâram
3 Hasta-nakshatram

“On (*the day of*) the **Hasta** *nakshatra*, **Sunday**, the first *tithi* of the second fortnight of the month of Phâlguna in the **Jaya** year (*which corresponded to*) the Śaka year 1035, while the glorious **Kulôttuṅga-Chôladêva** was ruling the earth,”

By the southern luni-solar system **Jaya** was Śaka-Saṁvat 1036 expired, while Śaka-Saṁvat 1035 expired would be **Vijaya**; and contrary to what ordinarily is the case in similar dates, the date here works out properly for the given Śaka year, and the word *Jaya* would therefore seem to have been employed by the writer of the date erroneously for *Vijaya*. In Śaka-Saṁvat 1035 expired the first *tithi* of the dark half of Phâlguna ended 11h. 16m. after mean sunrise of **Sunday**, the 22nd February A.D. 1114, when the moon entered the *nakshatra* **Hasta**, by the Brahma-siddhânta about 3h. 17m., and by the equal-space system about 6h. 34m. after mean sunrise. This date therefore is of the same year (A.D. 1114) to which the dates Nos. 7 and 8 belong, and the three dates would prove that the reign of Kulôttuṅga-Chôla I. cannot have ended in A.D. 1112.⁵

¹ It must appear even more strange that the day should not have been called after Kṛittikâ, when one considers that ‘the rising of the sign Rishabha,’ mentioned in the date, on the 1st March A.D. 1107 certainly took place (from about 3h. 32m. to about 5h. 32m. after sunrise) while the moon was in Kṛittikâ. On the 13th March A.D. 1114, on the other hand, it took place while the moon was in Rôhîṇî.

² [The inscriptions of Kulôttuṅga I. in the Telugu country also presuppose A.D. 1070 as the year of his accession; see my *Annual Report* for 1893-94, p. 5.—E.H.]

³ No. 4 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 190, No. 44.—From Mr. Venkayya's transcript.

⁴ The *akshara* ge is engraved above the line.

⁵ Compare *Ind. Ant.* Vol. XX. p. 283.

D.—VIKRAMA-CHOLA.

10.—Inscription in the Tyâgarâja temple at Tiruvârûr in the Tanjore district.¹

- 1 Svasti śrī [||*] Pû-mâlai midaindu
 3 kô=Ppara[k]êsarivarman=âna Tribhuva[na]chakrava-
 [rttiga]! śrī-Vikrama-Chôla[dê]varkku [y]â[n]du aiñjâ[vadu] Mi[thu]na-nâyagru
 pû[r]vva-pakshattu saptamiyum Nâ[yi]rgu-kkilamaiyum Attamum=âna nâl
 munnûrgu-nâr[pa]di[n]âl.

“In the fifth year (of the reign) of king Parakêsarivarman, alias the emperor of the three worlds, the glorious Vikrama-Chôladêva, on the three-hundred-and-fortieth day, which was (the day of the nakshatra) Hasta, a Sunday, and the seventh tithi of the first fortnight of the month of Mithuna.”

Among the sixteen years from A.D. 1110 to A.D. 1125 there are only two, for which this date would work out satisfactorily, A.D. 1113 (Śaka-Sainvat 1035 expired) and A.D. 1116 (Śaka-Sainvat 1038 expired).

For Śaka-Sainvat 1035 expired the date would correspond to **Sunday**, the 22nd June A.D. 1113, which was the 29th day of the month of **Mithuna** (the solar Âshâḍha). On this day the 7th tithi of the bright half of the lunar Âshâḍha ended 9h. 17m., and the moon was in the nakshatra **Hasta**, by the Brahma-siddhânta for 10h. 30m., and by the equal-space system for 13h. 47m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 18th July A.D. 1112=the 23rd day of the month of Karkâṭaka of Śaka-Sainvat 1034 expired; and the first day of the first year would be the 23rd of the month of Karkâṭaka of Śaka-Sainvat 1030 expired=**Saturday, the 18th July A.D. 1108**, which was Śrâvâṇa-śudî 9, and on which the moon was in Viśâkhâ for 5h. 16m. after mean sunrise, and afterwards in Anurâdhâ.

For Śaka-Sainvat 1038 expired the date would correspond to **Sunday**, the 18th June A.D. 1116, which was the 25th day of the month of **Mithuna**. On this day the 7th tithi of the bright half ended 20h. 44m., and the moon entered the nakshatra **Hasta**, by the Brahma-siddhânta about 5h. 16m., and by the equal-space system 8h. 32m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 15th July² A.D. 1115=the 20th day of the month of Karkâṭaka of Śaka-Sainvat 1037 expired; and the first day of the first year would be the 20th of the month of Karkâṭaka of Śaka-Sainvat 1033 expired=**Saturday, the 15th July A.D. 1111**, which was Śrâvâṇa-śudî 7, and on which the moon was in Svâti for 18h. 24m. after mean sunrise.

Of the two days, thus arrived at as perhaps possible days for the accession of Vikrama-Chôla, the second, the **15th July A.D. 1111** (in Śaka-Sainvat 1033 expired), certainly comes nearest to the year (A.D. 1112) which has been hitherto regarded as the year of his accession. But, concerned as I am only with the dates before me, I must confess that Sunday, the 22nd June A. D. 1113 (which would make the king's accession fall on the **18th July A.D. 1108**), on account of the manner in which it is joined with the nakshatra **Hasta**, appears to me to be a better equivalent of the original date than Sunday, the 18th June A.D. 1116. And whether the day of the accession be the 18th July A.D. 1108 or the 15th July A.D. 1111, it requires to be shown how either result can be reconciled with the fact that the three dates Nos. 7-9 of the reign of Kulôttuṅga-Chôla I. fall in the year A.D. 1114. ●

¹ From *Ind. Ant.* Vol. XXII. p. 298.

² Mr. Dikshit, who also has calculated this date, *ibid.* p. 299, gives the 14th July; but this is clearly an error.

No. 8.—LUNSADI PLATES OF SILADITYA II.;

[GUPTA-]SAMVAT 350.

BY VAJESHANKAR G. OJHA, AND TH. VON SCHTSCHERBATSKOI, PH.D.

A squeeze of the subjoined grant was made over to the second editor by Professor Bühler, who had received it from Mr. Vajeshankar G. Ojha, together with a transcript in Dêvanâgarî and some introductory remarks in the Gujarâtî language. The original was found by a Brâhmana in a house at the village of Lunsadî in the Mahuvâ parganâ, Gôhîlvâḍ Prânt, Kâthîâvâḍ, while digging a hole for pegs to tie up his cows.

The document is inscribed on the inner sides of two copper-plates, which are connected by two rings passing through holes in the lower part of the first and in the upper part of the second plate.

[Mr. Vajeshankar was good enough to send me the original plates for examination. They measure about $15\frac{1}{2}$ inches in breadth, and about $13\frac{3}{8}$ inches in height. One of the two rings is plain and not soldered. The ends of the other ring, which consists of a much longer piece of copper wire and is now cut, are twisted round each other and secured in a massive, well-preserved seal. This bears on one of its sides, on a countersunk elliptical surface, in relief, the figure of a recumbent bull, which is placed on a plain pedestal and faces the proper right, and below the bull, in Valabhî characters, the legend शिवशङ्करः .¹ The plates not being very thick, and the engraving deep, a good many letters show through at the back of the plates. Lines 42 to 49 are engraved in a rough manner, many letters being represented merely by dotted outlines. The weight of the two plates is $10\frac{1}{4}$ lbs., that of the small ring 5 oz., and that of the seal ring 2 lbs. 7 oz.; total, 13 lbs. I have cleaned the original plates, and corrected the transcript according to my impressions.—E. H.]

The size of the letters varies considerably, being in the middle almost twice as large as in the beginning and at the end. The characters belong to the southern class of alphabets and resemble those of the other published Valabhî grants.

The grant was issued “from the victorious camp pitched at **Khêtaka**” (line 1), the modern Khêḍâ (Kaira), whence many grants are dated. It gives the usual genealogy of the Valabhî kings down to king **Śilāditya II.** (or III. according to Dr. Fleet’s manner of counting). As in another inscription, which is dated two years later,² the king bears here only the epithet *Parama-Mâhêśvara* and does not receive any titles of a sovereign. The translation of the grant proper follows.

(Line 52.) “The most fervent devotee of Mahêśvara (Śiva), the illustrious **Śilāditya**, being in good health, issues (*the following*) command to all:— ‘Be it known to you that, for the increase of the spiritual merit of (*my*) mother and father, I gave to two uterine brothers, the Brâhmanas **Bhaṭṭi** and **Îśvara**, sons of the Brâhmana **Dhanapati**, coming from **Dvipa** and belonging to the *Ohâturvidya* (community) of this (*place*), to the *Daṇḍavya gôtra*, and to the school of the Vâjasaṇyins, (*the following pieces of land*) in the village of **Dêsênaka** at the mouth (*dvâra*) of the **Madhumatî** (*river*) in (*the land of*) the **Surâshṭras**:— (1) at the eastern boundary (*of the village*), a pond (*vâpî*), (measuring) fifty-five *pâḍâvartas* of land in area, the boundaries of which (*are*): to the east, the *Piñchhakûpikâvaha*; to the south, the field belonging to the Brâhmana **Bâva**, and the **Malla** pond (*taḍâga*); to the west, the drinking-well of the village (*grâma-nipâna-kûpaka*); to the north, the boundary of the village of **Mûlavarmapâtaka**; (2) at the south-eastern boundary (*of the village of Dêsênaka*), a piece of

¹ See above, Vol. III. p. 319.² *Ind. Ant.* Vol. XI. p. 305 ff.

cultivated land (called) *Kaviṭṭhikā* (and) measuring seventy *pādāvartas* of land, to the east of which (is) the boundary of the village of **Viśālapāṭaka**; to the south, the boundary of the village of **Śivatrātaijja**; to the west, the boundary of the village of **Viśālapāṭaka**; to the north, the boundary of the village of **Viśālapāṭaka**; (3) at the same boundary (of the village of **Dēsēnaka**), a second piece of cultivated land called *Uchchā* (and) measuring ninety *pādāvartas* of land, to the east of which (is) the boundary of the village of **Viśālapāṭaka**; to the south, the boundary of the village of **Viśālapāṭaka**; to the west, the *Piñchhakūpikāvaha*; to the north, the *Kauṭumba* field belonging to the *Thērakas* (Sthaviras); and (4) at the eastern boundary (of the village of **Dēsēnaka**), a third piece, measuring twenty *pādāvartas* of land, to the east of which (is) the **Māṇaijjikā** river; to the south, the excellent field of **Bappaka**; to the west, the *brahmadēya* field belonging to the **Brāhmaṇa Skanda**; to the north, the field belonging to **Īsvara**.

(L. 61.) “ (I gave), as a meritorious gift, with a libation of water, these three pieces of cultivated land together with a pond, thus defined by (their) boundaries, with the *udraṅga*, *uparikara* (and) *bhūlavātapratyāya*, with the income in grain and gold, with (the right of joining those who commit) the ten offences, with (the right to) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and **Brāhmaṇas**, according to the maxim of *bhūmichchhidra*, to last as long a time as the moon, the sun, the ocean, the earth, the rivers and the mountains, (and) to be enjoyed by the sons, grandsons and (further) descendants (of the two donees).

(L. 63.) “ Wherefore nobody should cause obstruction to these two (donees), if they enjoy (this land), cultivate (it), cause (it) to be cultivated, or assign (it to others) according to the usual rule relating to *brahmadēyas*.

(L. 64.) “ And future gracious kings born of our lineage, or others, should approve of this our gift and should preserve (it), recognizing that the royal dignity is transient, that human life is unstable, and that the reward of a gift of land is common (to all kings).’

(L. 65.) “ And it has been said : ”

[Three of the customary verses.]

(L. 66.) “ The messenger (*dūtaka*) for this (grant was) the **Rājaputra Dhruvasēna**. This (edict) was written by the chief secretary *śrīmad-Anahila*, the son of the chief secretary *śrī-Skandabhata*, who was charged with peace and war. The year 300 (and) 50; (the month) **Phālguna**; the dark (fortnight); the 3rd (*tithi*). (This is) my own signature.”

The grant is in favour of two **Brāhmaṇa** brothers, natives of and, belonging to the *Chaturvedin* community of **Dvipa**, i.e. the modern Portuguese possession **Diu**. The object granted to them is a pond and three pieces of land in the village of **Dēsēnaka**¹ in **Surāshṭra**, i.e. the modern **Sōraṭh**. In the enumeration of the boundaries the following geographical names occur: (1) the **Madhumatī** river, i.e. the **Nikōl creek** [V. G. O.]; (2) the village of **Śivatrātaijja**, the modern **Sathrā** [V. G. O.]; (3) the **Malla** tank, i.e. the ruined tank now called **Kōsa-Malla** [V. G. O.]; (4) the **Māṇaijjikā** river, i.e. the modern dry bed of the **Mālan** (?) [V. G. O.].

The *dūtaka*, **Rājaputra Dhruvasēna**, also executed another grant of **Śilāditya II.**² The writer, *śrīmad-Anahila*, also wrote this other grant³ and served already under **Kharagraha II.** and **Dhruvasēna III.**⁴ The date is **Phālguna badi 3** of [**Gupta-**] **Samvat 350**, i.e. 669-670 A.D.

¹ According to Mr. Vajeshankar, the modern **Nikōl**, 4 miles south-east from **Mahuvā**; probably he reads in line 54 *Madhuvait-dōrē adē Nakagrāma*.

² *Ind. Ant.* Vol. XI. p. 395.

³ *ibid.* p. 309.

⁴ *Ind. Ant.* Vol. VI. p. 76, and *Ep Ind.* Vol. I. p. 85.

TEXT.¹

First Plate.

- 1 श्रीं स्वस्ति [॥*] विजयस्कन्धावारा[त्*] खे[ट]कवासका[त्*] प्रसभप्रण-
तामित्राणां ^३मैत्रकाणांमनुलबलसंपन्नमण्डलाभोगसंसक्तप्रहारशतलब्धप्रतापा-
व्रतापोपनतद[त्*]नम[त्ना]-
- 2 ज्ज्वोपार्जितानुरागादनुरक्तमौलभृत(:)श्रेणीबल[त्*]वाप्तराज्यश्रियं परममाहेश्वरश्री-
भट[त्*]र्कादव्यवच्छिन्नराजवङ्ग[त्*]न्मातापितृचरणारवि[न्द]प्रणतिप्रविधौताशेष-
- 3 कल्मषः शैशवात्प्रभृति खड्गद्वि[ती]यबाहुरेव समदपरगजघटास्फोट[नप्र]काशित-
^५सत्वनिकषस्तप्रभावप्रणतारातिचूडारत्नप्रभासंसक्तपादनखरश्मिसंहतिस्र-
- 4 कलस्मृतिप्रणी[त्*]मात्त^४सम्यक्परिपालनप्रजाहृदयरञ्जनान्वर्त्यराजशब्दो रूपकान्ति-
स्त्रैर्यगाभ्यैर्युद्धिसंपद्भिः स्मरशशा[ङ्ग]ाद्रिराजोदधिचिदशंगुरुधनेशानतिशय[त्]-
- 5 नः शरणागताभयप्रदानपरतया तृणवदपास्ताशेषस्वकार्यफल[:*] प्रार्थनाधिका-
र्यप्रदानानन्दितविद्वत्सुहृत्प्रणयिहृदयः पादच[त्*]रीव सकलभुवनमण्डलाभोग-
- 6 प्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविस्तृतजा-
ङ्गवोजलौघप्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रीपजीव्यमानसम्पदू-
- 7 पलोभादिवाश्रितः सरभसमाभिगा[मि]कैर्गुणैस्सहजशक्तिशिक्षाविशेषपिस्मापिता-^७
खिलधनुर्धरः प्रथमनरपतिसमतिष्ठष्टानामनुपालयिता धर्मदायानामप[त्]-
- 8 [कर्त्ता] प्रजोपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य
संहतारातिपक्षलक्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपार्थिवश्रीः
- 9 परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुद्घातः सकलजगदानन्दनात्यद्भुत-
गुणसमुदयस्थगितसमग्रदिसृण्डलः समरशतविजयशोभासनाथ-
- 10 मण्डलाग्रद्युतिभासुरतराङ्गपीठोदुष्ट^८गुरुमनोरथमहाभ[त्*]रः सर्वविद्यापर[त्*]पर-
विभागाधिगमविमलमतिरपि सर्वतः सुभाषितलवेनापि सुखो-
- 11 पपादनीयपरितोषः समग्रलोकागाधगाम्भीर्यहृदयोपि सुचरितातिशयसुव्यक्तपर-
मकल्याणस्वभाव[:*] खिलीभूतकृतयुगनृपतिपथ[वि]शोधनाधिगतो-
- 12 दयकीर्तिः^९ धर्मानुपरोधोज्वल^{१०}तरीकृतार्थसुखसंपदुपसेवानिरूढधर्मादित्यद्वितीय-
नामा परममाहेश्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानु-

¹ From Dr. Hultzsch's impressions.⁴ Read वंशा°.⁷ Read विस्मापिता°.¹⁰ Read °धीज्वल°.² Expressed by a symbol.⁵ Read सत्त्व.⁶ Read भासुरतरांसदौठीदूट.³ Read मैत्रकाणाम°.⁸ Read मार्ग.⁹ Read कीर्तिः.

- 13 द्यातय¹ स्वयमु[पे]न्द्रगु[रु]णिव [गु]रुण[र]त्यादरवता समभिलषणीयामपि
राजलक्ष्मी² स्कन्धासक्ता³ परमभद्र इव धुर्यस्तदाज्ञासंपादनैकपरतयै-
वोदहन्
- 14 खेदसुखरतिभ्यामन[र]यासितसत्वसंपत्तिः प्रभावसंपदशीकृतनृपतिशतशिरोरत्नच्छा-
योपगुढ⁴पादपीठोपि परावज्ञाभिमानरसानालिङ्गित-
- 15 मनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानैर⁵प्यरातिभिरनासादित-
प्रतिक्रियोपाय[:*] कृतनिखिलभुवनामोदविमलगुणसं-
- 16 हति(:)प्रसभविघटितसकलकलि[वि]लसित[ग]तिः नीचजनाधिरोहिभिरशेषैर्होषै-
रनामृष्टाल्युन्नतहृदयः प्रख्यातपौरुषास्त्रकौ-
- 17 श्लातिशयगणतिथविपक्षचित्तिपतिलक्ष्मीस्वयंग्राहप्रकाशितप्रवीरपुरुष(:)प्रथमसंख्या-
धिगमः परममाहेश्वरः श्री-
- 18 खरग्रहस्तस्य तनयस्तत्पादानुद्घातः सकलविद्याधिगमविहितनिखिलविद्वज्जनमन-
परितोषातिशय[:*] सत्वसंपदा त्यागौ-
- 19 दार्थ्येण च विगतानुसन्धानासमाहितारातिपक्षमनोरथाक्षभङ्गः सम्यगुपलक्षिता-
नेकशा[स्त्र]कल[र]*लोकचित्तित⁶गह्वरविभागोपि प-
- 20 रमभद्रप्रकृतिरक्वचिमप्रश्रयविनयशोण⁷विभूषणः समरशतजयंपताकाहरणप्रत्य-
लोदग्रबाहुदण्डविध्वङ्गित⁸निखिल-
- 21 प्रतिपक्षदर्पोदयः स्वधनुपरभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिमण्डला-
भिनन्दितशासनः परममाहेश्वरः श्रीधरसेन-
- 22 स्तस्यानुजस्तत्पादानुद्घातः सच्चरितातिशयितसकलपूर्वनरपतिरतिदुस्साधानामपि
प्रसाधयिता विषयाण[र] मूर्तिमानिव
- 23 पुरुषकारः परिवृद्धगुणानुरागनिर्भरचित्तवृत्तिभिर्भनुरिव स्वयमभ्युपपन्नः प्रकृति-
भिरधिगतकलाकलापक्कान्तिमान्नि-
- 24 र्वृत्तिहेतु[र]*कलङ्कुमुदनाथ[:*] प्राज्यप्रतापस्थगितदिगन्तरालप्रध्वङ्गित⁹ध्वान्त-
राशिः मततोदि[तः स]विता प्रकृतिभ्यः प-
- 25 रं प्रत्ययमर्थवन्तमतिबहुतिथप्रयोजनानुबन्धमागमपरिपूर्णं विदधानः सन्धिवि-
ग्रहसमासनिश्चयनिपुणः स्थानेनुरू-
- 26 पमादेशन्ददङ्गणवृद्धिविधानजनितसंस्कारः साधूनां राज्यसालातुरीयस्तन्त्र-¹⁰
योरुभयोरपि नि[ष्णात]: प्रकृष्टविक्रमोवि¹¹ क-

1 Read °ध्यातः.

4 Read सप्त.

7 Read सत्त्व.

10 Read श्रीभा.

13 Read °शालातुरीयस्तन्त्र°.

2 Read लक्ष्मी.

5 Read °गुढ.

8 Read °नाश°.

11 Read °ध्वंसित.

14 Read °विक्रमोपि.

3 Read °सक्तां.

6 Read °मानैर°.

9 Read चरित.

12 Read °ध्वंसिव.

- 27 . कृणामृदुहृदयः श्रुत(ऽ)व[ऽ]नप्यगर्वितङ्कान्तोपि प्रथमी स्थिरसौहृदयोपि
निरसिता दीषवतामुदयसमयसमुपजनितजन[ता]नुराग-
- 28 परिपिहितभुवनसमर्थितप्रथितबालादित्यद्वितीयनामा परममाहेश्वरः
श्रीध्रुवसनस्तस्य¹ स्यतस्तत्पाद[क]मलप्रणामधरणिकष-
- 29 णजनितकिणल[ऽ]ञ्जमललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्ति-
कालङ्कारि² विभ्रमाम(ऽ)ल[श्रु]तविशेष[ः*] प्रदानसलिलक्षालिताग्रहस्तार-
विन्दक-
- 30 न्याया इव मृदुकरग्रहणा[द]मन्दीकृतानन्दविधिर्वमुन्धरायाङ्गामुके धनुर्वेद³ इव
संभाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्डलीत्तमाङ्गधृत-
- 31 चूडा[र*]त्रायमानशासनः परममाहेश्वरः परमभट्टारकमहाराजाधिराजपरमै-
श्वरचक्रवर्त्ति(ः)श्रीधरसे[न]स्तत्पितामह[भ्रा*]-
- 32 ⁴[त्रिश्रीशीलादित्यस्य श[ऽ]ङ्गप[ऽ]णेरिवाङ्गजमनो⁵ भक्तिबन्धुराव[यव*]कल्पितः
प्रणतेरतिधव[ल*]या दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दा-
किन्येव नित्यममलितोत्तमाङ्गदेशस्यागस्त्य]-
- 33 [स्यैव राजर्षेर्द्वाक्षिण्यमातन्वानस्य प्रबलधवलिन्ना यशसां वलयेन (मण्ड)म-
ण्डितककुभ्र नभसि यामिनीपतेर्विडम्बिताखण्डपरिवेषमण्डलस्य पयोद-
श्यामशिखरचुचूक⁶रुचिरसह्यविन्ध्यस्त]-
- 34 [नयुगा][याः*]

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- 35 चित्ते⁷पत्युः श्रीडेरभटस्य[ऽ]ङ्गजः ⁷चित्तपसंहतेरनुरागिण्याः शुचियशोङ्कभृतः⁸
स्वयंवरमालामिव राज्यश्रियमर्पयन्त्याङ्कृतपरिग्रहः शौ-
- 36 ⁹र्थमप्रतिहतव्यापारमानमितप्रचण्डरिप¹⁰मण्डलं मण्डलाग्रमिवावल[म्ब]मानः
शरदि प्रसभमाकृष्टशि[ली]मुखबाणासनापादितप्रसाधना-
- 37 नां परभुवा¹¹ विधिवदाचरितकरग्रहणः पूर्वमेव विविधवर्णोज्वलेन¹² श्रुताति-
शयेनीज्ञासितश्रवणः पु(ः)न¹³पुनरुक्तेनव¹³ रत्नालङ्कारेण[ऽ]लङ्कृतश्रीत्र[ः*]
- 38 परिस्फुरत्कटकविकटकोटपक्षरत्नकिरणमविच्छिन्नप्रदानसलिलनिवहावसेकविल(क)स-
न्नवशैवलाङ्कुरमिवाग्रपाणिमुद्गहन् धृतविशालरत्न(ऽ)-

¹ Read °सेनस्तस्य सुत°.

⁴ Read °तु.

⁷ Read चित्तिप.

¹⁰ Read रिपु.

¹³ Read °नेव.

² Read °लंकार°.

⁵ Read जन्मनी.

⁸ Read यशोशक.

¹¹ Read भुवा.

³ Read धनुर्वेद.

⁶ Read चुचुक.

⁹ Read °मप्रति°.

¹² Read वर्णोज्वलेन.

- 39 वलग्रजलधिवेलासटा[य]मानभुजपरिष्वक्तविश्वम्बरः परममाहेश्वरः श्रीध्रुवसेनस्त-
स्या(ः)यजोपरमहीपतिस्पर्शदोषनाशनधियेव
- 40 लक्ष्म्या स्वयमतिस्वष्टचेष्टमास्त्रिष्टायष्टिरतिरुचिरतरचरितगरिमपरिकलितसकल-
नरपतिरतिप्रकृष्टानुरागर[स]रभसव-
- 41 शोक्तप्रणत¹समस्तसामन्तचक्रचूडामणिमयूखखचितचरणरमल²युगल[ः*] प्रोक्षामी-
दारदोईण्डदलितद्विषद्वर्गदर्पः प्रस-
- 42 ³र्ष्यत्पधीय(ः)Xप्रताप[प्री]षित[ः*]शेषशचावङ्गः⁴ प्रणयिपक्षनिक्षिप्तलक्ष्मीकः प्रेरित-
गदोक्षिप्त⁵सुदर्शनचक्रः परिहृतबालकीडा-⁶
- 43 ⁷नधक्तद्विजातिरेकविक्र[म]प्र[सा]धितधरित्रीतलीन[ङ्गी]कत⁸जलशय्योपूर्वपुरुषोत्त-
मः साक्षाद्धर्म इव सम्यग्व्य[व]स्थावितवाण्णा-⁹
- 44 अमाचार[ः*] पूर्वैरप्युर्वीपति[भिस्तृ]णालवलुब्धैर्यान्यपहृतानि देवब्रह्मदेयानि
¹⁰तेषामप्यतिसरलमनXप्रसरमुत्सङ्ग-
- 45 लनानुमोदनाभ्यां परिसुदिततुभूव¹¹नाभिनन्दितोच्छितोत्कृष्टधवलधर्मध्वजप्रकाशित-
निजवङ्गी¹² देवद्विजगुरुं प्रति यथाह[स]न-
- 46 वरतप्रवर्तितमहोद्गङ्गादिदानव्यसन[ः*]नुपजातस[न्तोषी]पात्तो[दा]रकीर्त्तिपंक्तिपरंप-
राकन्तुरित¹³निखिलदिङ्गकवालः
- 47 [स्त्र]ष्ट[मे]व यथार्थधर्मादित्यापरनामा पर[म]माहेश्वरः श्री[ख]रग्रहस्तस्य[ः*]-
ग्रजन्मनङ्गमुदषण्डश्रीविकासिन्या, कल[ः*]वत-
- 48 अन्द्रिकयेव कीर्त्या धवलित[स]कलदिङ्गण्डलस्य खण्डितागुरुविलेपनपिण्डश्या-
मलो¹⁴ विन्ध्यशैलविपुलपयोधराभोगायाः
- 49 क्षीर्या(ः)Xपत्यु[क]¹⁵ श्रीशीलादित्यस्य ¹⁶सुनु[र्भव]प्रालेयकिरण इव प्रतिदिनसं-
वर्द्धमानकलाचक्रवाल[ङ्गे]सरीन्द्रशिशुरिव रा-
- 50 जलक्ष्मीमचलवनस्थलीमिवालङ्कुर्व्वाणः शिखण्डिकेतन इव रुचिमञ्जूडामण्डनः
प्रचण्डशक्तिप्रभावश्च ¹⁷गरदागम
- 51 इव प्रतापवानुत्सत्पद्मः संयुगे विदलयन्मोधरानिव परगजानुदय एव
तपनमालातप इव सयामे¹⁸ सुष्ण-

1 Read प्रणत.

4 Read शुकुक्षः.

7 Read नधःकृत.

10 Read तेषाम्.

13 Read दन्तुरित.

16 Read सुनु.

2 Read कमल.

5 Read दीर्घस.

8 Read कृत.

11 Read चिभुव.

14 Read श्यामल.

17 Read शर.

3 Read ष्टीयः.

6 Read क्रीडी.

9 Read स्थापितवर्णा.

12 Read वंशी देवद्विजगुरुं प्रति.

15 Read पत्युः.

18 Read संयामे.

- 52 नभिसुखानामायूङ्गि¹ द्विषतां परममाहेश्वरः श्रीशीलादित्यङ्गुशली सर्वानिव
समाज्ञापयत्यस्तु वस्संविदितं यथा मया
- 53 मातापित्रोः पुण्याध्यायन[1*]य द्वीपविनिर्गततच्चातुर्विद्यसामान्यडौण्डव्यसगोत्र-
वाजसनेयिसब्रह्मचारिब्राह्मणधनपति-
- 54 पुत्रब्राह्मणभट्टि-ईश्वराभ्यां² सोदरभ्रातृभ्यां सुराश्रेषु मधुमतीद्वारे देसेनकग्रामे
पूर्वसीम्नि पञ्चपञ्च[1*]शङ्गुपा-
- 55 दावर्त्तपरिसरा वापी [1*] यस्या आघाटनानि [1*] पूर्वतः पिच्छकूपि-
का³वहः [1*] दक्षिणतः ब्राह्मणवावप्रत्ययक्षेत्रं मल्लतटाका⁴ च [1*]
- 56 अपरतः ग्रामनिपानकूपकः [1*] उत्तरतः मूलवर्म्मपाटकग्रामसीमा [1*]
तथा पूर्वदक्षिणसीम्ना⁵ कविट्टिकाक्षेत्रखण्डं सप्ततिभूपा-
- 57 दावर्त्तपरिमाणं [1*] यस्य पूर्वतः विशालपाटकग्र[1*]मसीमा [1*] दक्षिण-
तः शिवत्रातइज्जग्रामसीमा [1*] अपरतः विशालपटक⁶ग्रामसीमा [1*]
उत्तरतः
- 58 विशाल[घा]टक⁷ग्रामसीमा [1*] तथा एतत्सीम्नी⁸ द्वितीयक्षेत्रखण्डं उच्चास-
न्धित⁹ नवतिभूपादावर्त्तपरिमाणं [1*] यस्य पूर्वतः विशालपाटकग्राम-
सीमा [1*]
- 59 दक्षिणतः विशालपाटकग्रामसीमा [1*] अपरतः पिच्छकूपिकावहः [1*]
उत्तरतः थेरकसत्ककौटुम्बक्षेत्रं¹⁰ [1*] [त]था पूर्वसीम्नि¹¹ त्रितीयखण्डं
- 60¹¹ विङ्गतिभूपादावर्त्तपरिमाणं [1*] यस्य पूर्वतः माणइज्जिका नदी [1*] द-
क्षिणतः [ब]प्पकप्रकृष्टक्षेत्रं [1*] अपरतः ब्राह्मणस्कन्दसत्कप्र-¹²
- 61 ह्यदेयक्षेत्रं [1*] उत्तरतः ईश्वरप्रत्ययक्षेत्रं [। ए]वमिदमाघाटनविशुद्धं¹³ वापी-
समन्वितं क्षे[त्र]खण्डत्रयं सोदरं सोपरिकरं समभूत-
- 62 वात[प्र]त्य[1*]यं सधान्यहिरण्यादेय¹⁴ सदगा[प]राधं सोत्पद्यमानविष्टिक¹⁵
सर्वराजकीयानामहस्तप्रक्षेपणीयं पूर्वप्रत्तदेवब्रह्मदेयरहितं

¹ Read °यूषि.

² The small stroke between भट्टि and ईश्वर seems to be intended for a hyphen which marks the separation of the two names. Here and in line 61, ईश्व⁰ looks like कश्च⁰.

³ Read °कूपिका°.

⁴ Read °तटाकश्.

⁵ Read सीम्नि.

⁶ Perhaps °पाटक.

⁷ Read °पाटक.

⁸ Read °त्सीम्नि.

⁹ Read संश्रितं.

¹⁰ Read तृतीय.

¹¹ Read विंशति.

¹² Read ब्र°.

¹³ The anusvara of वं runs into the त of दक्षिणतः in the preceding line.

¹⁴ Read °देयं सदशा°.

¹⁵ Read विष्टिकं.

- 63 भूमिच्छिद्रन्याये[न]ाचन्द्रार्काणवक्षितिसरित्पव्वतसमकालीनं पुत्रपौत्रान्वयभोग्यमुद-
क[।*]तिसग्गेण¹ सर्म्भद[र]यो [नि]सृष्टः [।*] यती² तयोः समुचितया
ब्रह्मदेयस्थित्या
- 64 भुञ्जतो[ः*] कर्षतोः³ कर्षयतोः प्रदिशतो[स्]⁴ वा [न] कैश्चिद्वासेधे वर्त्तितव्य-
[म]।[ग]।मिभप्र⁵नृपतिभिरप्यस्मद्वाङ्⁶जैरन्यैर्वा अनित्यान्यैश्चर्याण्यस्थिरं मा-
नुषं सामान्यञ्च भूमिदानफलं-⁷
- 65 मवगच्छद्विरयमस्मद्वायोनुमन्तव्यपरिपालयितव्यश्चेत्युक्तञ्च ॥ बहुभिर्वसुधा भुक्ता
राजभि[ः*] सगरादिभिः [।*] यस्य यस्य यद[।*] भूमिदयस्य⁸ तस्य
तदा फलं [॥*] यानीह दारिद्र्य[भ]यात्तरेन्द्रेणानि⁹ ध-
- 66 स्मृतनीकृतानी¹⁰ [।*] निर्भुक्तमात्यप्रतिमानि तानि को नाम साधुपरि-
नराददीत ॥ षष्टिं वर्षसहस्र[।*]ण[।*] स्वर्गे¹¹ तष्टत भूमिद[ः ।*]
आच्छेत्ता चानुम(।)न्ता च तान्येव नरके वसेत् [॥*] दूतकोत्र राज-
पुत्र[ध्रुव]सेन[ः ॥*]
- 67 [लि]खितमिदं स[न्धि]विग्रहाधिकृतदिविरपतिश्रीस्कन्दभ[ट]पुत्रदिविरपतिश्री-
मदनहिलेनेति ॥ सं. ३०० ५० फाल्गुण¹² व ३ [॥*] स्वहस्तो
मम ॥

No. 9.—VELUR ROCK-INSCRIPTION OF KANNARADEVA.

By E. HULTZSCH, Ph.D.

This inscription was first published by me five years ago in *South-Indian Inscriptions*, Vol. I. page 76 f. It is now re-edited because my former edition contained some errors, and because it appeared desirable to issue a facsimile of this ancient record in the *Epigraphia Indica*.

The inscription is engraved on the rock below the summit of the Bāvāji or Bhagavati hill near Vēlappādi, a suburb of the town of Vēlūr (Vellore) in the North Arcot district. It consists of eleven cramped and straggling lines in bold archaic characters. The alphabet is Tamil, interspersed with some Grantha letters (*svasti śrī*, l. 1 ; *śva* of *Pannapésvara*, l. 4 ; *dhā* of *dhārai*, l. 6 ; *sandrā* of *sandrāditta*, *da* and *pūrva* of *udakapūrva*, l. 7 ; *dhanma rakshi*⁹ and *śrī*, l. 9 ; and *dhanma*, l. 10). The language is Tamil.

The inscription is dated in the twenty-sixth year of the reign of Kannaradēva. This name reminds of "Kannaradēva, the conqueror of Kachchi (Conjeoveram) and Tañjai (Tanjore)," whom Mr. Venkayya has successfully identified with the Rāshtrakūṭa king Kṛishṇa III. (A.D. 940 and 956).¹³ Though the Vēlūr inscription does not contain the distinguishing epithet *Kachchiyun=Tañjaiyun=koṇḍa*, which Mr. Venkayya's two Tirukkālukkunram inscriptions

¹ Read °सग्गे धर्म°.⁴ Read प्रदिशतीर्वा.⁷ Read फल°.¹⁰ Read °कृतानि.¹³ Above, Vol. III. p. 282 ff.² Read यतस्तयोः.⁵ Read भद्र.⁸ Read भूमिस्तस्य.¹¹ Read स्वर्गे तिष्ठति.³ Read कर्षतीः.⁶ Read °दश.⁹ Read °धनानि.¹² Read फाल्गुण.

prefix to the name of the king, the similarity of the alphabet and of the phraseology leaves hardly any doubt that the Kaṅṅaradēva of the present record is identical with that of the two others. An unpublished inscription of the sixteenth year of the same king, in which he is called *Kachchiyun=Taṅṅaiyun=koṅṅa śrī-Kaṅṅaradēva* (with *ṅṅ* instead of *ṅṅ* in the second syllable), is engraved on the ruined Vishṇu temple at **Ukkal** in the North Arcot district.¹

The inscription records the gift of **Vēlūrppāḍi** to the shrine of **Paṅṅa[p]pésvara**, which a certain **Paṅṅappai** had established on the hill of **Śūdādupārai** in **Paṅṅala-nāḍu**, a subdivision of the district of **Paḍuvūr-kōṭṭam**.² **Paṅṅappésvara** means 'the Ísvara (Śiva) shrine founded by **Paṅṅappai**,' who was perhaps a female relation of the donor. **Vēlūrppāḍi** must be an old form of the modern **Vēlappāḍi**, and **Śūdādupārai** the ancient name of the **Bāvāji** or **Bhagavati** hill.

The donor was the **Nuḷamba Tribhuvanadhira**, whose son, likewise named a **Nuḷamba**, had received (or purchased?) **Vēlūrppāḍi**, together with the hill of **Śūdādupārai**, from **Vira-Chôla**. The inscription ends with a *captatio benevolentiae* and an imprecation. Between both is inserted the signature of 'the glorious **Pallava-Murâri**,' i.e. 'the Vishṇu among the Pallavas.' This epithet must be taken as a surname of the **Nuḷamba Tribhuvanadhira**, who is represented as speaking in the first person throughout the preceding part of the inscription.

Both **Vira-Chôla** and **Tribhuvanadhira** must have been subordinates of **Kṛishṇa III**. As **Vira-Chôla** is introduced without any regal titles, it remains doubtful whether he was a member of the **Chôla** dynasty, which had been subdued by **Kṛishṇa III**, or a local chief³ who was named or surnamed after a **Chôla** king. The **Nuḷamba Tribhuvanadhira** *alias* **Pallava-Murâri** was probably connected with the **Pallava** rulers of the **Noḷambavâḍi** Thirty-two-thousand, which later on became a province of the empire of the **Western Châlukyas**.⁴

		TEXT. ⁵			
1	|| Svasti śrī [||*]	Kaṅṅaradēvaṅku	yāṅḍu	irabatt-āpāvadu ⁶	
2	Paḍuvūrkkōṭṭattu-Ppaṅṅalanāṭṭu	va[ḍa]kkil		vagai=T[śū](chchū)-	
3	dādupārai-malai	mēl=Ppaṅṅappai		cduppitta	
4	Paṅṅa[p*]pésvarattukku	pōgam=āga	i-nnāṭṭu	Vēlū-	
5	rppāḍi e[n]	ma[ga]n	Nuḷam[ba]ṅ	Vira-Śôlar	pakkal
6	Śūdādupārai-malai ⁷	aga-ppāḍa	dhārai	aṭṭuvittu	ko-
7	ṅḍu	⁸ san[d]r-ādittar=ul-aḷavum		udaka-pūrvvañ=jey-	
8	ḍu kuḍuttēṅ	Nu[ḷa]mbaṅ	Tiribuvanādiraṅ-ēṅ	[I*]	
9	I-[d*]dhanma[m*]	rakshittār=āḍi eṅ	mudī	mēlaṅa [I*]	Śrī(śrī)-Palla-
10	va-Murâri [I*]	I-[d*]dhanma[m*]	iṅakkuvāṅ	Gaṅgai Kumariy=idai=chche-	
11	ydâr	śe[y]ḍa	pāvañ=golvaṅ		||

¹ See my *Annual Report* for 1892-93, p. 6.

² The village of Udayēndiram in the Guḍiyātam tālukā of the North Arcot district belonged to **Mēl-Aḍaiyāru-nāḍu**, another subdivision of **Paḍuvūr-kōṭṭam**; see *South-Indian Inscriptions*, Vol. II. p. 365.

³ Regarding other chiefs of the same name see above, Vol. III. p. 80, note 2.

⁴ See above, Vol. III. p. 230, Table; Dr. Fleet's *Kanarese Dynasties*, p. 43 ff.; and Mr. Rice's *Mysore Inscriptions*, Introduction, p. liii. ff. The great **Chôla** king **Râjarâja** claims to have conquered **Nuḷambapāḍi**; see, e.g., *South-Indian Inscriptions*, Vol. I. p. 63. Later on, **Noḷambavâḍi** was taken by the **Hoysala** king **Vishṇuwardhana**; see Dr. Fleet's *Kanarese Dynasties*, p. 66, and Sir W. Elliot's *Coins of Southern India*, Plate iii. No. 91.

⁵ From inked estampages prepared in 1895.

⁶ The letter *ḍa* of *irubā*⁶ had been originally omitted and was subsequently inserted between *ru* and *t*.

⁷ The syllable *pā* is written on an erasure.

⁸ Read *chandr*- (Sanskrit or *sondir* (Tamil)).

TRANSLATION.

Hail! Prosperity! In the twenty-sixth year (of the reign) of **Kaṇṇaradēva**,— I, the **Nuḷamba Tiribuvanadīraṅga** (i.e. **Tribhuvanadhīra**), gave, to be enjoyed as long as the moon and the sun shall exist, with a libation of water, to (the shrine of) **Paṇṇa[p]pēsvara**,— which **Paṇṇappai** had caused to be built on the hill (*malai*) of **Śūdādupārai**, which is situated¹ in the north of **Paṅgala-nādu** in **Paḍuvūr-kōṭṭam**,— **Vēlūrppādi**, (a village) in the same *nādu*, (which) my son, the **Nuḷamba**, had received with a libation of water² from **Vīra-Śōlar** (i.e. **Vīra-Chōla**), together with the hill of **Śūdādupārai**. The feet of those who protect this charity, (shall be) on my crown.³ (The signature of) the glorious **Pallava-Murāri**. He who injures this charity, shall incur the sin committed by those who commit (sins) between the **Gaṅgā** (and) **Kumari**.⁴

No. 10.— PITHAPURAM PILLAR INSCRIPTION OF MALLIDEVA AND
MANMA-SATYA II.; SAKA-SAMVAT 1117.

BY E. HULTZSCH, PH.D.

This is the second of the four inscriptions which are engraved on the pillar at the entrance of the **Kuntī-Mādhava** temple at **Pithāpuram** in the **Gōdāvarī** district. It begins on the south face below the end of the first inscription (No. 4 above), and ends on the upper portion of the east face of the pillar. Like the first inscription, it is in a state of fair preservation almost throughout, and is written in the **Tolugu** alphabet. Among graphical peculiarities, I would mention that **ṃ** is very often confounded with **ṁ** and **ṅ**. The proper order of two consonants of a group is reversed in *kujba* for *kubja* (l. 32), *ajba* for *abja* (l. 86), and *yad-bāhur=bhbōgīndra-lītaḥ* for *yad-bāhur=bhbōgīndra-līluḥ* (l. 105). The languages of the inscription are **Sanskrit** (verse and prose) and **Telugu** (ll. 109—116 and 127—129). Portions of it are in a mixture of Telugu and Sanskrit prose (ll. 116—127 and l. 135).

The inscription records that, at the vernal equinox (*Mēsha-saṁkrānti*) of **Śaka-Saṁvat 1117** (in figures, l. 110), the village of **Ōdiyūru** in the district (*viśaya*) of **Guddavādi** (ll. 98, 100 and 111) was granted to the temple which contains the inscription, by the two joint rulers **Mallidēva** and **Manma-Satya II.**

The date of the inscription does not admit of verification. The current Śaka year 1117 corresponds to A.D. 1194-95, and the expired year 1117 to A.D. 1195-96.

The village of **Ōdiyūru** has to be looked for in the neighbourhood of **Drākshārāma** (in the **Rāmachandrapuram tālukā** of the **Gōdāvarī** district), which, like **Ōdiyūru**, belonged to the district of **Guddavādi**.⁵ The boundaries of **Ōdiyūru** are described in a Sanskrit and Telugu passage (ll. 116—127). In the north-east, east and south-east, **Ōdiyūru** was bounded by portions of the village of **Vēlaṅgu**, and in the south by the village of **Śiripuram**. These two villages are identical with **Vēlaṅgi** and **Śiripuram** in the **Rāmachandrapuram tālukā** of the **Gōdāvarī** district,⁶ and the village granted, **Ōdiyūru**, is identical with the modern village of **Ōdūru**.⁷

¹ Literally, '(which is) a portion.'

² Literally, 'having caused a stream (of water) to be poured (in his hand).'

³ See above, Vol. III. p. 280, note 1.

⁴ See *ibid.* p. 284, note 6.

⁵ See above, p. 37, note 3. The district of **Guddavādi** is distinct from the district of **Gudravāra** or **Gudrāra**, the name of which is probably connected with **Gūdivāda** in the **Kistna** district; see p. 34 above.

⁶ Nos. 77 and 78 on the *Madras Survey Map* of the **Rāmachandrapuram tālukā**.

⁷ No. 45 on the same map.

which, as required by the description, has Vêlāngi for its eastern, and Śiripuram for its southern boundary. Two other villages in the Guddavādi district are Korumelli¹—the modern Korumilli,² and Kâlêru³—the modern Kâlêru.⁴

The inscription ends with the usual imprecations (l. 127 ff.) and the statement that it was written by Kaṇṭāchārya of Śrīpithāpuram (l. 135), who must be identical with Kaṇṭāchāri, the writer of the first inscription.

The grant proper is preceded by a long Sanskrit passage which contains genealogies (1) of the Eastern Chālukya dynasty and (2) of the chiefs of Kōnamaṇḍala. The account of the Eastern Chālukyas agrees on the whole with the one given in the Korumelli plates of Rājarāja I.⁵ and in the Chellūr plates of Vīra-Chōḍa.⁶ An important statement which is missing in the two other inscriptions, occurs in line 25 f. where we are told that, of the two sons of Kīrtivarman I., the elder, Satyāśraya (Pulikēśin II.), took possession of the kingdom of Kuntala, and the second, Kubja-Vishṇuvardhana I., of the country of Vēngi. The list of the Eastern Chālukyas is continued only as far as Maṅgi-Yuvarāja (l. 35), and verse 5 contains a reference to a king Rājarāja of the Chālukya family, who appears to be represented as reigning at the time of the inscription, and who is evidently identical with the Rājarāja on whom Prithviśvara of Velanāṇḍu was dependent.⁷

Verses 6—32 supply a fairly long pedigree of the dynasty to which the two donors belonged. These two chiefs derive their descent from the mythical being Kārtavīrya, the son of Kṛitavīrya, grandson of Haihaya, and great-grandson of Hari, a descendant of Yadu (v. 6 f.). Their names, and their relation to each other, are given in the Table on page 85. The Arabic numbers which are prefixed to their names, indicate the order in which they are mentioned in the inscription.

The 3rd chief in the list, Rājapaṇḍu I., is called the lord of the Kōnamaṇḍala (v. 10); and the word Kōna is prefixed to the names Rājēndra-Chōḍa I. (l. 61), Bhīma III. (l. 68), and Mallidēva (l. 113). Hence it may be convenient to call this dynasty the chiefs of Kōnamaṇḍala. The country over which they ruled, is probably identical with Kōnaśīma, the Telugu designation of the Gōdāvarī delta.⁸

The 5th prince, Rājēndra-Chōḍa I., is stated to have ruled over the country of Vēngi (l. 51), and to have assumed the insignia of sovereignty which had been conferred on his grandfather (Mummaḍi-Bhīma I.) by the Rājādhirāja Rājēndra-Chōḍa. As No. 8, Mallidēva, was ruling in Śaka-Samvat 1117, the Rājādhirāja Rājēndra-Chōḍa to whom his great-grandfather (Mummaḍi-Bhīma I.) was tributary, has to be identified with the Eastern Chālukya king Rājēndra-Chōḍa or Kulōttuṅga-Chōḍa I. (Śaka-Samvat 985—1034). We know that Kulōttuṅga-Chōḍa I. conferred the governorship of Vēngi, successively, on his paternal uncle, Vijayāditya; on his two sons, Rājarāja II. and Vīra-Chōḍa;⁹ and on Chōḍa of Velanāṇḍu.¹⁰ It is not probable that Mummaḍi-Bhīma I. was another of the successive governors of Vēngi; and the statement of the inscription that his grandson, Rājēndra-Chōḍa I., ruled over Vēngi, appears to imply nothing more than that the Kōnamaṇḍala was a dependency of the Vēngi country.

¹ *Ind. Ant.* Vol. XX. p. 275.

² No. 120 on the *Madras Survey Map* of the Rāmachandrapuram tālukā. The north-western and northern boundary of Korumelli,—Māsara (*Ind. Ant.* Vol. XIV. p. 55, text line 107 f.), is identical with the modern Māsara (No. 121 on the same map), and the southern boundary,—Vānapalli, with the modern village of the same name (No. 44 on the map of the Amalāpuram tālukā).

³ *Ind. Ant.* Vol. XX. p. 284 f. I now adopt the reading *Kâlêru* instead of *Kôldru* (*South-Ind. Inscr.* Vol. I. p. 52), on the strength of Dr. Fleet's remarks (*Ind. Ant.* Vol. XIX. p. 433, note 77).

⁴ No. 140 on the map of the Rāmachandrapuram tālukā. ⁵ *Ind. Ant.* Vol. XIV. p. 48 ff.

⁶ *South-Indian Inscriptions*, Vol. I. p. 49 ff.; and *Ind. Ant.* Vol. XIX. p. 423 ff.

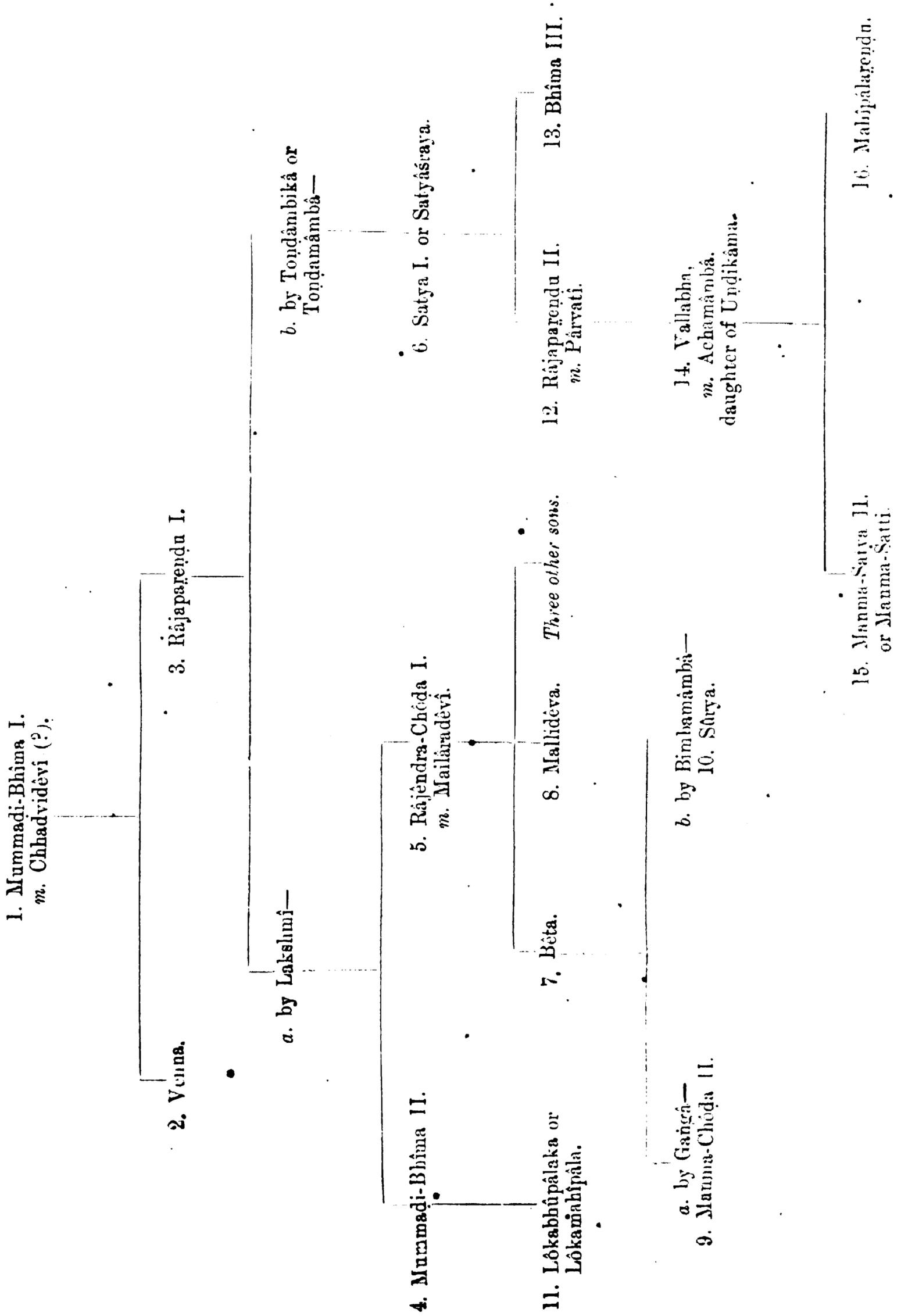
⁷ See above, p. 83 f.

⁸ See above, Vol. III. p. 287, note 3.

⁹ *South-Indian Inscriptions*, Vol. I. p. 51.

¹⁰ See p. 36 above.

THE CHIEFS OF KONAMANDALA.



The Kôna chief **Râjendra-Chôda I.** was evidently named after the patron of his grandfather. He bore the surnames **Vikrama-Rudra**, **Haihayâditya**, and **Gaṇḍavēṇḍaḍuva** (v. 12), and built a *maṇḍapa* which he called, after his surname, **Gaṇḍavēṇḍaḍuva** (v. 17), in the temple of **Bhīmanâtha** (at **Drakshârâma**).¹ After his death, his two brothers, **Mummaḍi-Bhīma II.** and **Satya I.** or **Satyâśraya**, ruled conjointly (v. 18 f.). They were succeeded by their sons, No. 11, **Lôkamahipâla**, and No. 13, **Bhīma III.** (v. 23 f.); and these two again by No. 8, **Mallidêva**, and No. 14, **Vallabha** (v. 26). When **Vallabha** died after a reign of fourteen years, his son, **Manma-Satya II.**, took his place (v. 31 f.).

Between the Sanskrit and the Telugu version of the grant of the village of Ôdiyûru are inserted two Sanskrit verses (36 f.) in praise of **Jâyamâmbâ**, the queen of **Manma-Goṅka** and mother of **Kulôttuṅga-Prithviśvara**. This queen is already known to us from the first Pithâpuram inscription (No. 4 above). The insertion of a passage in her praise in the subjoined inscription suggests that the chiefs of Kônamaṇḍala were dependent on the chiefs of **Velanânḍu**, and that **Prithviśvara** of **Velanânḍu**, whose Pithâpuram inscription is dated in Śaka-Saṁvat 1108, was still alive in Śaka-Saṁvat 1117. The attribute *Kulôttuṅga*, which he receives in verse 36 of the subjoined inscription, proves that I was correct in identifying the **Prithviśvara** of the first Pithâpuram inscription with the **Kulôttuṅga-Râjendra-Chôdarâja** of certain other records.² To recapitulate, I believe that, in Śaka-Saṁvat 1117, the two Kôna chiefs **Mallidêva** and **Manma-Satya II.** were dependent on **Kulôttuṅga-Prithviśvara** of **Velanânḍu**, who was again a vassal of **Râjarâja**, a descendant of the Eastern Châlukya dynasty (see page 84 above).

A number of stone inscriptions at **Drakshârâma** and **Pâlakôl** in the Gôdâvarî district confirm and supplement the historical information on the Kôna chiefs, which the Pithâpuram pillar supplies. The earliest of these inscriptions³ records a grant, in Śaka-Saṁvat 1050, by **Chôda**, surnamed **Vikrama-Rudra**, the son of **Râjapareṇḍu** of the **Haihaya-vaṁśa**, the lord of the Kôna⁴ country (*avanî*), and 'the ornament (of the city) of **Mâhishmatî**.⁵ This chief is the same as No. 5, **Râjendra-Chôda I.**, surnamed **Vikrama-Rudra**,⁶ the son of **Râjapareṇḍu I.**

Another inscription (No. 289 of 1893) records the gift of a lamp by [**Râ**]jâdêvi, the queen of **Kôna-Mummaḍirâja**, and is dated in Śaka-Saṁvat 1057 and Châlukya-Vikrama-Saṁvat [6]0. This inscription must be assigned to the successor of **Râjendra-Chôda I.**, his elder brother **Mummaḍi-Bhīma II.**

His co-regent, No. 6, **Satya I.**, is represented by another inscription (No. 234 of 1893) of Śaka-Saṁvat 1057 and Châlukya-Vikrama-Saṁvat [60], which records the gift of a lamp by **Satya** or **Sattirâja**, the son of **Kôna-Râjapare[ṇḍu]** by **Toṇḍidêvi**, younger brother of **Râjendra-Chôda**, and lord of the Kôna country (*dêśa*).

The son and successor of **Satya I.**, **Bhīma III.**, was a vassal of the same king **Râjarâja** to whose time the two first Pithâpuram inscriptions belong. This appears from an inscription (No. 246 of 1893) of the *Mahâmaṇḍalêśvara* **Bhīmarâja**, the son of **Kôna-Satyarâja**, which is dated in Śaka-Saṁvat 1075 and in the 9th year of the reign of **Râjarâjadêva**.

Another inscription (No. 235 of 1893) is dated in Śaka-Saṁvat 1077 and Châlukya-Vikrama-Saṁvat ??, and records the gift of a lamp by [**Ga**]ṅgâdêvi, the queen of **Kôna-Mall[i]râja**, i.e. probably of No. 8, **Mallidêva**.

To his co-regent, **Manma-Satya II.**, may be assigned an inscription (No. 517 of 1893) of Śaka-Saṁvat 1129, which records the gift of a lamp by a minister of **Kôna-Satyarâja**.

¹ See above, p. 37, note 3.

² See above, p. 38 f.

³ No. 283 of 1893 in my *Annual Report* for 1893-94.

⁴ *Kôna* instead of *Kôna* occurs also in the *Naḍupûru* grant, above, Vol. III. p. 287.

⁵ The *Raghuvaṁśa* (vi. 43) mentions **Mâhishmatî** on the **Rêvâ** as the capital of **Pratîpa**, a descendant of **Kartavîrya**. General Sir A. Cunningham (*Ancient Geography*, p. 488) identifies it with **Mandla** on the **Narmadâ**.

⁶ See below, p. 95, verse 12.

Some later inscriptions in the Kshîrârâmêśvara temple at Pâlakôl mention two kings, Gaṇapatidêvamahârâja or Gaṇapadêvarâja (Nos. 520, 523, 511 and 512 of 1893) and Bhîma-Vallabharâja (Nos. 513 and 522 of 1893), to whose names the word *Kôna* is prefixed, and who therefore appear to have been successors of the previously mentioned chiefs. The queen of the *Mahâmanḍalêśvara* Kôna-Gaṇapadêvarâja was Odayamahâdêvi, the daughter of Mahâdêvachakravartin of Nidudaprôlu,¹ who bore the traditional surname Vishṇuwardhanamahârâja (Nos. 510, 511 and 512 of 1893) and may have been a descendant of the Eastern Châlûkyas. The dates of Mahâdêva range from Śaka-Saivvat 1218 [expired], the Durmukhi *saivatsara*, to Śaka-Saivvat 1222 [expired], the Śârvari *saivatsara*; those of his son-in-law, Gaṇapati, from Śaka-Saivvat 118[4] to 1222; and one of the two inscriptions of Bhîma-Vallabha is dated in Śaka-Saivvat 1240.

TEXT.²

A.—South Face.

- 1 श्रीभर्तृर्नाभिगंभीरसरस्सरसिजादभूत् । पद्मभूर्भूतलोकानां-³
 2 मेकस्मादुद्भवो यतः । [१*] मानसस्तस्य पुत्रोत्रिरत्रैरमृतदीधितिः [1*] सोम-
 3 शूडामणिसोमवंशकर्त्ता ततो बुधः । [२*] ततः पुरुरवा नाम चक्रवर्त्ती
 सुवि-
 4 क्रमः । तस्मादायुरभूस्तस्मान्नहुषोध⁵ पुरुस्ततः । [३*] ततो जनमेजय-
 5 स्ततः प्राचीशस्तस्मात्संयातिस्ततस्मात्सर्वभौमस्ततो महाभौमः⁶ [1*] ⁷ इड[म]ने-
 6 कनरपतिषु गतेषु पा[ण्डु]र्नाम नरपतिरुद्भव⁸ [1*] पुत्र[ः]स्तस्य धर्मवी-⁹
 7 मार्जननकुलसहदेवाः ¹⁰ पञ्चेन्द्रियवत्पञ्च स्युर्विषयग्राहिणः । त-
 8 च [1*] ¹¹ यनादाहि विजित्य काण्डवमधो¹² गं[ः]डीविना वञ्जितं (।)
 युध्मे¹³ पाशुपतास्त्र-
 9 मन्धकरिपीशालावि¹⁴ दैत्यान्बहून् [1*] इन्द्रार्जुनमध्यशायि जैना¹⁵ यत्कालके-
 10 यादिकान्जित्वा¹⁶ स्वैरमकारि वंशविपिनच्छेदः कुर्हाणाः¹⁷ विबोः । [४*]
 ततोर्जनाद-¹⁸
 11 विमन्युस्ततः परिचित्ततो जनमेजयस्ततः ¹⁹ जैमकस्ततो नरवाहनस्ततश्शतानी-

● This is probably Nidadavôlu, nine miles south-west of Râjamahêndri; see Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 37.

² From inked estampages, prepared by Mr. H. Krishna Sastri.

³ Read °भूर्भूत° and cancel the *anusvâra* of लोकानां.

⁴ Read सोमशूडा°.

⁵ Read °भूत्तस्मान्नहुषोध.

⁶ भौमः looks almost like जौमः.

⁷ Read इत्थ°.

⁸ Read °इभूव.

⁹ Read °भौमार्जुन°.

¹⁰ Read पञ्चेन्द्रिय.

¹¹ Read येना°.

¹² Read खाण्डवमधो (*i.e. Khândavam=athô*); this reading is preferable to खाण्डवमठी (*South-Ind. Inscr. Vol. I. p. 53*).

¹³ Read युध्मे.

¹⁴ Read °लाभि.

¹⁵ Read जयिना.

¹⁶ Read °कान्जित्वा; the form कालकेय is more correct than कालिकेय in *South-Ind. Inscr. Vol. I. p. 53*.

¹⁷ Read कुर्हाणां विबोः.

¹⁸ Read ततोर्जनादभिमन्यु°.

¹⁹ This form of the name is more correct than जैमुक in *South-Ind. Inscr. Vol. I. p. 53*.

- 12 ¹कस्तस्मादुदयनस्तत्प्रभितिविच्छिन्नसन्तानेष्वयोध्यासिंहासनासीनेष्वेकोन[ष]ष्टिच-²
- 13 क्र[व]र्त्तिषु गतेषु तद्वंशो³ विजयादित्यो नाम राजा विजिगीषया दक्षि-
ण[ग]पधं⁴ ग[त्व]।
- 14 त्रिलोचनपल्लव[म]धिक्षिप्य ⁵देवदुरीहया लोकांतरमगमत्तस्मिन्काले तस्य महा-
15 देव्यंतर्व्वर्त्ती⁶ पुरोहितेन सार्द्धं ⁷सुडि[व]मुनामायहारमुपगम्य तद्वास्तव्येन वि-
16 ष्णुभट्टसोमयाजिना दुहितृनिर्व्विशेषमभिरक्षिता सती नहंनं विष्णुवर्द्धनर्म-
17 सूत [।*] तस्य कुमारस्य मानव्यसगोत्रहारितीपुत्रद्विपक्षक्रमाचितानि⁸ कर्म-
णि का-
- 18 ⁹रइत्वात्तमवर्द्धयत् । स च मात्रा विदितवित्तांतस्त्रिगर्ग्य¹⁰ चालुक्यगि-
रौ नहां भ-
- 19 गवतीं गौरीमाराध्य कुमारनारायणमातृगर्ण¹¹ संत्तर्प्य श्वेतातपत्रैकशंखपं-¹²
20 च्चमहाशब्दपालिकेतनप्रतिडक्कवराह(।)लांच्छनपिच्छकुंतसिंहासनमकरती-¹³
21 रणकनकदंडगंगायमुनादीनि स्वकुलक्रमागतानि निक्षिप्तानीव ¹⁴साम्राज्यचि-
22 ह्नानि समादाय कडंबगंगगादिभूमि[पा*]न्निर्जित्य सेतुनर्मदामध्यं सार्द्धं सप्त-
23 लक्षं दक्षिणापधं¹⁵ पालयामास [।*] तस्य ¹⁶पल्लवान्वयज[।*]तमहादेव्यां
वि[ज]-
- 24 यादित्यस्सुतो भूतो¹⁷ [।*] ततः पुलकेशी ततः कीर्त्तिवर्म्मा ततः[।*] स-
त्याश्र[य*]-
- 25 विष्णुवर्द्धन¹⁸ [।*] तयोज्येष्ठः कुन्तलराजलक्ष्मीमग्रहीत् [।*] इतरो [वेंगी*]-
26 चुवं¹⁹ [।*] सोयं स्वस्ति श्रीमतां सकलभुवनसंस्तूयम[।][नमा*]-
27 नव्यसगोत्राणां हारितीपुत्राणां ²⁰कौशिकवरप्रसादल[ब्ध][राज्या*]-
28 नां मातृगणपरिपालितानां (।) स्वामिमहासेनपादानुध्य[।ता]-
29 नां भगवन्नारायणप्रसादासादितवरवराहलांच्छन[क्ष][ण*]-
30 वशीकृतारातिमण्डलानामश्वमेधावचृधस्नानपवित्री[क्त][त*]-²¹
31 वपुषां चालुक्यानां कुलमलंकरिष्णुस्तत्याश्रयव[क्त]-
32 भेंद्रस्य(।) भ्राता ²²कुज्जविष्णुवर्द्धनोष्टादश वर्षाणि वेंगी[दे*]-

¹ Read °त्यभृति°.

⁴ Read °पधं.

⁷ Read सुडिवेसु.

¹⁰ Read वृत्तान्तः.

¹² The anusvāra stands at the beginning of the next line.

¹⁴ Read साम्राज्य.

¹⁶ The प of पल्लव had been originally omitted by the engraver and was subsequently inserted between स्य and ल.

¹⁷ Read सुतीभूत्.

²⁰ Read कौशिकी.

² Read °षष्टि.

³ Read देव.

⁶ Read °कर्मचितानि कर्माणि.

¹¹ Read °गर्णांश्च.

¹⁵ Read °पधं.

¹⁸ Read °वर्द्धनी.

²¹ Read °बभृथ.

³ Read तद्वंशो.

⁶ Read °वर्त्ती.

⁹ Read °रयित्वा तम°.

¹³ Read प्रतिडक्का, पिच्छ and सिंहासन.

¹⁹ Read भुवम्.

²² Read कुज.

- 33 शमपालयेत्¹ [1*] तत्सुतो जयसिंहवत्सभस्त्रयत्रिंशतं² [1*] त[द]-
 34 नुज³ इंदराजस्त्रस दिनानि [1*] तत्सुतो विष्णुवर्धनी नव व[र्षा]-
 35 णि [1*] तत्सुनुमगियुवराजः⁴ पञ्चविंशतिं [1*] एवमविच्छि[न्न]-⁵
 36 चालुक्यकुलचित्तिपालपरंपरया [1*] बभूव श्रीनिदी⁶ राज[ा] [रा*]-
 37 जराजमहोपतिः [1*] स्वनीत्या पालयत्युर्वी⁷ स रत्नाकरमेख-
 38 लां । [५*] अपि च [1*] कुले येदूनामजनिष्टि⁷ राज[ा*] हरिप्रवी-⁸
 हेह-
 39 यनामधेयः [1*] ततः⁹ कृतार्त्तकृतबन्धुलोकः (1) कृती कृतज्ञः
 40 कृतवीर्यं आसीत् [॥ ६*] रोचिष्णुराधचक्षेण¹⁰ क्रान्तविश्वो यथा¹¹
 41 रविः [1*] ¹²स्फुरत्करसहस्रेण ¹³कार्यवीर्यस्ततोजनि [॥ ७*] जी-
 42 वत्युदार¹⁴ आसीत् कीर्त्तिमात्रकलेबरे¹⁵ भूयसि भूप-
 43 वर्गे [1*] ततस्ततोत्तुंगजगद्विभूतिरभीरभून्मुम्भडिभी[म]-
 44 भूपः । [८*] वल्लीव तन्वी तस्यासीच्छद्विदेवो वरांगना¹⁶ । तयोर-
 45 यस्ततो वेन्नभूपालीस्यामजस्त्रुखी¹⁷ [॥ ९*] श्रीमान् राजपठ्ठि[डु]-
 46 [क्ष्मा]नाधः¹⁸ (1) कोनमण्डलादीशः¹⁹ [1*] उपयेमे यः कुलजे लक्ष्मी-
 तोंडांभि-²⁰
 47 [के] देव्ये²¹ । [१०*] ²²लक्ष्मीम्भुम्भडिभीमेशं राजेंद्रचोडभूभुजं [1*] अमू-
 48 त्त तोंडमांबा [च] सुतं सत्यमहोपतिं [॥ ११*] सोयं राजेंद्र[चो]-
 49 डभूपति[:*] स्वपितामहेन श्रीमद्राजाधिराजराजेंद्रचोड-
 50 प्रसादात्सन्धानि सिंहासनप्रतिडक्कपिंच्छकुंतैकगंखाद्यखि-²³
 51 लसांमाज्यचिह्नानि²⁴ समादाय वेंगीभुवो भर्त्ताभवत् । दग्धु[ा]
 52 यः प्रबल²⁵ प्रतापबडबासप्त[ा*]श्चिपा²⁶ विदिषः²⁷ प्राप्नो विक्रम-
 53 रुद्रतां निजकरस्त्रष्टोकृताशेषभू- [1*] लोकस्त्रस्त्रसमस्तवृत्तिरगमद्यो

¹ Read °पालयत्.

⁴ Read °गुर्मन्त्रि°.

⁷ Read यदूनामजनिष्ट.

¹⁰ Read रोचिष्णुराधचक्षेण.

¹² To the स्फ of स्फुर° both *u* and *d* appear to be attached.

¹³ Read कार्त°.

¹⁶ Read वराङ्गना.

¹⁹ Read °लाधीशः.

²² Read लक्ष्मीम्°.

²⁴ The *d* of ञ् is written twice, once at the top and once to the right of ञ.

²⁵ Read प्रबलप्रताप°.

²⁷ The *vi* of विदिषः appears to be corrected from *va*.

² Read °यस्त्रिंशतम्.

⁵ Read °विच्छिन्न.

⁶ Read प्रवी°.

¹¹ Read यथा.

¹⁴ Read °दारे सितकीर्त्ति°.

¹⁷ Read °स्यानुजः.

²⁰ Read तोंडांभि°.

²³ Read प्रतिडक्का.

³ Read इन्द्र.

⁶ Read निधी.

⁹ Read कृतार्त्त°.

¹⁵ Read कलेबरे.

¹⁸ Read नाथः.

²¹ Read देव्यो.

²⁶ The *da* of बडबा looks like *la*.

- 54 हैहयादित्यतां याती [य]: खलु गंडवेंडडुवतां प्रोत्खाडि-¹
 55 तारिश्चिया [॥ १२*] ²तस्याचवत्कुलस्त्रीणां विष्णोर्लक्ष्मीरिव प्रिया [।*]
 मैलार[दे]-
 56 वी महिषी योषिल्लोकविभूषणं । [१३*] अस्यास्तुतानां पञ्चानां³ ज्वलत्पं-⁴
 57 च्छाग्नितेजसं⁵ [।*] अग्रजो बतभूपालो मल्लिदेवनृ[पो]नुजः । [१४*] बत-
 58 भूपालकाज्जातो⁶ गंगाश्रीबिंबमांबयोः । सितकीर्त्ती सू[तौ]⁷ मन्म[ची]-
 59 [ड]सूर्यक्षितीश्वरौ । [१५*] निजकार्मुकनिर्मुक्त[ब]णनि[ई]लितद्वि-
 60 [षौ*] [।] ⁸सौब्रात्रभु(नि)जवीर्याभ्यांमुबौ⁹ राघवलक्ष्मणौ । [१६*]
 नृपकुलति-
 61 लको यः कोनराजेंद्रचोडः कृतंसकलसुकृत्यो [गं]ड[वि]डडुव-¹⁰
 62 [ना]न्ना [।*] ¹¹द्विचुज[मि]ह सहप्राकारकं कारयित्वा शिवमलचत¹² शै-
 63 लं मंटपं¹³ भीमनाथे । [१७*] तस्याग्रावरजन्मा[नौ] जगद्विमतविक्ष[मौ]¹⁴
 [।*] श्री-
 64 मन्मुम्भडिबीमेशसत्याश्रयमहीपती¹⁵ [॥ १८*] विचज्येमां¹⁶ [चुवं] चू-
 65 यः पालयामासतुस्समं [।*] निजप्रतापदग्धातिमंडलाधीश-¹⁷
 66 मण्डलो¹⁸ [॥ १९*] ¹⁹तयोन्मुम्भडिबीमेशाल्लोकचूपालकोजनि [।*] लो-
 67 कालीकान्तरालानि शोभयन्निज[ते]जसां [॥ २०*] सत्येशाद्वलिनो
 68 जातौ बलक्षणसमौ²⁰ नृपो²¹ । श्रीमद्राजपठेडुश्रीकोनवी-²²
 69 मक्षितीश्वरौ [॥ २१*] जातौ²³ राजपठेडोश्च पार्वतीवल्लवाहुवः²⁴ ।
 70 भर्ता श्रीवल्लभाधीशः चाळ्यन्कलिकल्पं [॥ २२*] अनन्तरं
 71 पितुः[*] श्रीमान्निजसिंहासनस्थितः । सीयं लोकमहीपालः
 72 पालयामास मेदिनीं । [२३*] तथा²⁵ श्रीभीमभूपालः (।) पितुस्सत्यम-
 73 हीपतेः । राज्यलक्ष्मीं चुवा²⁶ साई दध्ने साक्षादिवाच्युतः [॥ २४*]
 74 धीर[प्रहे]षियोषिद्वणविरहजलापारधारास्यजन्तो²⁷ स्वज्यो-

¹ Read प्रोत्खाडि°.² Read तस्याभव°.³ Read पञ्चानां.⁴ The *anusvāra* stands at the beginning of the next line.⁵ Read °त्पञ्चाग्नितेजसाम्.⁶ Read °काज्जातो.⁷ Read सुतौ.⁸ Read सौभात्र.⁹ Read °भ्यासुभौ.¹⁰ The word वेंडडुव offends against the metre.¹¹ Read द्विभुज°.¹² Read °लभत.¹³ Read मण्डपं भीमनाथे.¹⁴ Read °द्विदितविक्रमौ.¹⁵ Read भीमेश.¹⁶ Read विभज्येमां भुवं भूयः.¹⁷ Read दग्धारि.¹⁸ Read मण्डलो.¹⁹ Read तयोन्मुम्भडिबीमेशाल्लोकचूपाल°.²⁰ To the क of कृष्ण both *ṛi* and *i* are attached in the original.²¹ Read नृपो.²² Read कोनभीम.²³ Read जातौ.²⁴ Read °वल्लभाहुवः.²⁵ Read तथा.²⁶ Read चुवा.²⁷ Read °स्वजन्तो (or °स्वाजयन्तो?).

- 75 ¹तिर्जालदृग्विभ्रमविहितमहामोहभग्नास्तदीशान् [1*] आलि-³
 76 ग्यालिङ्ग्य कठेष्वध² तदसुसमं सर्व्ववित्तं हरंती वाति⁴ प्रो-
 77 डांगनेव⁵ स्वकरदृङ्गहीतापि⁶ यत्स्वङ्गवल्ली. । [२५*] तयोर[न*]न्तरं ची-
 78 [णी]मच्चतं परिरक्षतः [1*] मल्लिदेवमहीपालवल्गवेशविशांपतो⁷ [॥ २६*]
 79 [य]: ⁸प्रोडक्षितिपालमौलिमकुटालंकारसिंहासन[:*] [प्रो]-
 80 [दृ]त्तारिपुरापरत्रिपुरह[र*] भूधूर्धर[:*] श्रीधरः [1*] यश्चा[शे]षकलाक-
 81 ला[प]विभवा⁹. क्षमाभारतीवल्लभः (।) ¹⁰संपद्भोगपुरंहरः क्षितिभृतां
 82 [श्री]म[ल्लिदे]वाधिपः । [२७*] श्रीवल्लभमहीपाल उंडिकामनृपात्मजां [1*]

उ-

- 83 पयमेग्र[म]हिषीमचमांबेति विश्रुतां¹¹ । [२८*] तस्यामजनयत्पुत्री¹²
 84 [वं]शवाधिंसुध[र]क(र)रौ¹³ [1*] मन्मसत्यमहीपाल¹⁴डुनामक्षितीश्वरौ [॥ २९*]
 85 अपि च । स्वश्रीबाहुलताधृतांसिलतिकामात्रै[क]मित्रे¹⁴ हृते (।) श्रीह-
 86 स्तस्थितवारिराशिरशना[ली]लाज्वराज्यश्रियां¹⁵ [1*] सत्यो नित्यरता¹⁶ म[ति]-
 87 प्रणिहितप्रत्यग्रनी[ति][:*] श्रुतिस्मृत्युत्पाधितधर्मकर्मनिरता-¹⁷

B.—East Face.

- 88 नुष्ठाननिष्ठापरः । [३०*] चतुर्दश समा[:*] श्रीम(र)त्युरुविक्र-
 89 मचक्रिणि [1*] वल्लभक्षीणिपाले च राज्यं कृत्वा दि[वं] ग-
 90 ते । [३१*] तत्स्तदात्मज[:*] श्रीमान्मन्मसत्यमहीपतिः । पितुस्त्रिं-¹⁸
 91 श्यासनारु[ड]:¹⁹ (।) ²⁰प्रोडारिभडवानलः । [३२*] अर्थिसंदीह-
 92 मंदारः कामिनीमकरध्वजः [1*] प्रतिक्षत्रियनक्षत्रप्र-
 93 भ[र*]विभ्रमवानुमन्²¹ । [३३*] अक्षीणगुणमाणिक्यधोगवी-²²
 94 रमहार्णवः । ब्रह्माण्डमण्डनाखण्डकीर्त्तिध[र*]मसुधाकरः [॥ ३४*]
 95 समस्तभुवनाधा[र]धीरत[र*]काञ्चनाचलः । अनन्तकात्तिसं-²³
 96 तानलक्ष्मीलक्ष्मीनिकेतनः । [३५*] सोयं मल्लिदेवक्षितिपतिर्य-
 97 श्वेष वल्लभेद्रस्य तनयः²⁴ (।) मन्मसत्येश्वर(ः) उभो²⁵ सह

¹ Read °तिर्जालदृग्विभ्रम°.² Read कठेष्वध.³ Read दृङ्.⁴ Read विभवः.⁵ The two aksharas जन are entered below the line.⁶ Read °मित्रो युधि?⁷ Read °पादित.⁸ Read सिंहासनारुड°.⁹ Read गभीरमहार्णवः.¹⁰ Read उभो.³ The anusvāra stands at the beginning of the next line.⁴ Read भाति.⁷ Read वल्लभेश.¹⁰ Read संपद्भोग.¹⁵ Read °लाज.¹⁸ The anusvāra stands at the beginning of the next line.²⁰ Read प्रोडारिभड°.²³ Read कान्ति.⁵ Read प्रोडाङ्गनेव.⁸ Read प्रोड.¹¹ Read विश्रुताम्.¹³ Read वार्धि.¹⁶ Read रती.²¹ Read भानुमान्.²⁴ Read तनयो.

- 98 संभूय¹ गुह्वादिविषयराष्ट्रकूटप्रमुखांशुटुं-²
- 99 विनस्र्वांशुमाह्वयेत्यंमाज्ञापयेतः³ । विदितमस्तु वो
- 100 गुह्वादिविषये⁴ ओदियूरुनामग्रामोस्माभिः[*]⁵ श्रीपिंठा-
- 101 पुरीनिवासिने श्रीकुन्तीमाधवदेवाय सर्व्वकरपरिहारे-
- 102 ण दत्त इति । अपि च । गाडारुडो⁶ निरुडोन्नतिघनघनित(।)
- 103 प्रौडविध्वेषिसालस्कन्ध(।)स्कन्धास्तर[।*]णि स्फुरदसुलतिकाजिह्व-⁷
- 104 या विद्वमृष्टं [।*] पायं पायं तदीयात्यलघुलसदसु-
- 105 स्पर्शनं¹⁰ शोचते यद्वाहुर्भोगींद्रलीतः¹¹ प्रदनचुवि कुलोत्तुंग-
- 106 पृथ्वीश्वरस्य । [३६*] माता या जायमांवा सकलकुलसतीसत्तमेत्तुं-¹³
- 107 ग(।)कीर्त्तिर्मूर्त्तीभूता ¹⁴गरुत्मध्वजप[द]जलजडं[द]सद्राजहं-¹⁵
- 108 सी । या श्रीमन्मन्मगोक्त्तितिपवरविबोर्द्धर्मपत्नी¹⁶ तयाच्चैः[*]¹⁷ स्वस्या-
- 109 सद्भक्तिमाक्षीकृतविमलशिल्पा मंदिरालंकृताया¹⁸ । [३७*] शकवं-
- 110 र्षवंतु²¹ १११७ गुनेट्टि मेषसंक्रान्तिनिमित्तमुन श्रीपिंठा-
- 111 पुरमुन श्रीकुन्तीमाधवदेवरकु गुह्वादिलीनि ओदियू-
- 112 रनियडि²¹ उरु ग्रिहाचेन्नारामसंहितमु गलानखंडमुनु
- 113 श्रीमन्महामण्डलेश्वरकोनमल्लिदेवराजुनु वल्लभराजु कोड्कु
- 114 [म]न्मसत्तिराजुनु ²²हविर्भय्यर्षनात्तमु²³ नित्यनैमित्तिक-
- 115 मासोत्सवसंवत्सरोत्सवार्थमुनु गीतनृत्यवाद्यादिवि- •
- 116 ²⁴विध्वोगत्यमुंगानिच्चिरि [।*] अस्य ग्रामस्य सीमानः । पूर्व-
- 117 तः वल्लेगु²⁵ एणुगुण्डय सीमा [।*] आग्नेयतः²⁶ वल्लेगुन एनि-
- 118 क अलमुन भोडतातकालियं सीमा [।*] दक्षिणतः (।) श्रीपादसु-
- 119 लु[प]लि सीरिपुरमुन मय्यनिकुट वेमुगुण्डय सीमा । कोलुरुकु-
- 120 एणु नल्लंजेणु कुमुन गुण्डय पट्टि वच्चि नैरितितः²⁷ (।) एनुगुद-

¹ Read संभूय.² The *anusvāra* stands at the beginning of the next line.³ The *u* of °हय is expressed by attaching *ā* to the top and *u* to the right of ह ; read °येत्यंमाज्ञापयेतः.⁴ Read विषय.⁵ Read °स्माभिः.⁶ Read गाडारुडो निरुडो.⁷ Read प्रौडविध्वेषि°.⁸ Read स्फुरदसि°.⁹ Read जिह्वया.¹⁰ Read °स्पर्शनं शोचते.¹¹ Read °लीलः प्रधनभुवि.¹² Read पृथ्वी°.¹³ Read सत्तमीत्तुङ्ग ; the *anusvāra* stands at the beginning of the next line.¹⁴ Read °त्मध्वज.¹⁵ The *anusvāra* stands at the beginning of the next line.¹⁶ Read विभी°.¹⁷ Read तयोच्चैः.¹⁸ Read सद्भक्ति.¹⁹ Read °कृत्यम्.²⁰ Read वर्षवंतु.²¹ Read °नियेडि उरु गृहचेचा°.²² Read हविर्भ°.²³ Read °नार्थमु.²⁴ Read भोगी°.²⁵ Read वल्लेगु.²⁶ Read आग्नेयतः.²⁷ Read नैरितितः.

- 121 ल क्रोप्यङ्गि पोलमुन मय्यनिकुट्टन पुङ्गिगुट्टय सीमा [1*] पश्चिम-¹
 122 तः (i) क्रोप्यङ्गि तूर्पन² कवलगुट्टल सीमा । वायव्यतः चनुपक-
 123 त्य ब[य]लि केशवचंद्रुचेत्तुवु तूर्पन³ गट्टयवुत्तु गट्टय सी-
 124 मा । उनरतः संपर पोलमुन बीमराजुचेत्तुवु दक्षिणमु [ग]-
 125 ट्टय सीमा । उप्पुटेत्तुनु नक्कलकालियं गलसिन मय्यनिकु-
 126 ट्टु मेरगानु वच्चि ईशान्यतः⁴ (i) यप्पुटेट्टि दक्षिणमुन गट्टु वट्टि वच्चि
 वेल्लंगुन
 127 प्रेमलवङ्कय सीमा । ई धम्मवुनकुनेव्वरु विलंबंमु सेसिरेनि वारु
 128 पञ्चमहापातकमु सेसिन पा[प]मुनं भोदुरु⁵ । गंगकत्तुत वे[यि] क-
 129 विललनु वेवुरु बाह्मणुलनु वधिञ्चिन पापमुनं भोदुरु⁷ [॥*] बहुभि-
 130 व्वसुधा दत्ता बहुभिञ्चानुप[1*]लिता [1*] यस्य यस्य यदा भूमि-
 स्तस्य
 131 तस्य ताद फलं । [३८*] स्वदत्तां परदत्तां वा यो ह[रि]त्तु वसुंधरां⁸
 [1*] षष्टिवर्ष-
 132 सहस्राणि विष्टायां ज[1]यते क्रिमिः । [३९*] इति व्यासवचनाच्चायं
 धर्मः
 133 परिपालनीयः । शत्रुर्णपि⁹ कृता धर्मः पालनीयः प्र[य]त्नतः [1*]
 शत्रु-
 134 रेव हि शत्रुः[*] स्याद्धर्मः शत्रुर्न कस्यचित् [॥ ४०*] तस्म[1*]-
 दयं ¹⁰दर्मस्सव्वे[*] परिपा-
 135 लनिय्यः¹¹ [॥*] श्रीपिठापुरमुन कंटाच[1*]र्यलिखितं [1*] श्री श्री श्री
 [॥*]

ABRIDGED TRANSLATION.

(Verse 1.) "From the lotus-flower (*that rose from*) the navel of (Vishṇu) the husband of Śrī, (*which resembled*) a deep tank, there was born the lotus-born (Brahmā), from whom alone the worlds, (*with their*) living beings, were produced."

(V. 2.) "His (*viz.* Brahmā's) son, produced from the mind, (*was*) Atri. Atri's (*son was*) the Moon, the crest-jewel of Sōma (Śiva) (*and*) founder of the lunar race (*Sōma-vaiṣṇava*). From him (*was born*) Budha."

(Line 3.) Budha's lineal descendants were the following:— the emperor Purūravas; Āyu; Nahusha; Puru; Janamējaya (I.); Prāchīśa; Saṁyāti; Sārvabhauma; Mahābhauma, and

¹ Read पश्चमतः.⁴ Read भोमं.⁷ Read बोदुब.¹⁰ Read धर्मः.² Read तूर्पन.⁵ Read ऐशानतः उप्पुं.⁸ Read वसुंधराम्.¹¹ Read लनीयः.³ Read तूर्पन.⁶ Read बोदुरु.⁹ Read शत्रुणापि कृता.

other kings; Pându; his five sons: Dharma, Bhîma, Arjuna, Nakula and Sahadêva; Arjuna's son, Abhimanyu; Parikshit; Janamêjaya (II.); Kshêmaka; Naravâhana; Śatânika; Udayana, and, succeeding him, fifty-nine other emperors of Ayôdhya.

Lines 13-23 relate, in the usual manner,¹ Vijayâditya's expedition to the Dekhan, his death in a battle with Trilôchana-Pallava, and the birth of his posthumous son Vishṇuwardhana at the *agrahâra* of Mudiv[ê]mu, the dwelling-place of Vishṇubhaṭṭa-Sômayâjin.—“Having conquered the Kadamba, the Gaṅga, and other princes, this (Vishṇuwardhana) ruled over the Dekhan (*Dakshinâpatha*), (which is situated) between (Râma's) bridge and the Narmadâ (*river*), (and which contains) seven and a half *lakshas* (of villages).”²

(L. 23.) “His (*viz.* Vishṇuwardhana's) son by (*his*) great queen, who was born from the Pallava race, was Vijayâditya.”

(L. 24.) “To him (*was born*) Pulakêsin (I.); to him, Kîrtivarman (I.); (*and*) to him, Satyâsraya (Pulikêsin II.) and Vishṇuwardhana (I.). The elder of these two took possession of the dignity of king of Kuntala; the other, of the country [of Vêngi].”

(L. 26.) “This Kubja-Vishṇuwardhana (I.), who was the brother of Satyâsraya-Vallabhendra (Pulikêsin II.), (*and*) who adorned the race of the glorious Châlukyas, *etc.*,³ ruled over the country of Vêngi for eighteen years; his son, Jayasimha (I.)-Vallabha, for thirty-three (*years*); his younger brother, Ind[r]arâja, for seven days; his son, Vishṇuwardhana (II.), for nine years; (*and*) his son, Maṅgi-Yuvarâja, for twenty-five (*years*).”

(L. 35.) “Thus, in the unbroken lineage of the kings of the Châlukya race,—

(V. 5.) “Was born king [Râ]jarâja, the lord of the earth (*and*) abode of prosperity. He is ruling, by means of his statesmanship, the earth girt by the ocean.”

(L. 38.) “And moreover,—

(V. 6.) “In the race of the Yadus was born, to the lord Hari, a king named Haihaya. To him was born the wise (*and*) virtuous Kṛitavîrya, who fulfilled the desires of the multitude of (*his*) relatives.”

(V. 7.) “From him was born Kârtavîrya, who, like the sun, passed over the world on the wheels of (*his*) glittering chariot, (*and was furnished*) with a thousand strong arms (*or rays*).”

(V. 8.) “When a great number of noble kings were living (*in such a way that*) their body consisted only of (*their*) white fame,⁴ there was born from this (*race*) the fearless prince Mum-madi-Bhîma (I.), whose great power spread over the world.”⁵

(V. 9 f.) “His excellent wife was Chhadvidêvi,⁶ who was as slender as a creeper. The elder son of this couple (*was*) prince Venna. His younger brother (*was*) the fortunate (*and*) glorious prince Râjaparendu (I.), the lord of the Kônamaṇḍala, who married two noble queens, Lakshmi and Tonḍâmbikâ.”

¹ A translation of this passage was given in *South-Indian Inscriptions*, Vol. I. p. 58.

² Among the conquests of the two Chôla kings Râjarâja and Râjendra-Chôla, we find the corresponding term ‘the seven and a half *lakshas* of Irattapâdi.’ Râjendra-Chôla took Irattapâdi from the Western Châlukya king Jayasimha III. Consequently, Irattapâdi appears then to have been the designation of the Western Châlukya empire. The Khârôpâtan plates of Rattarâja (above, Vol. III. p. 294) state that, after the downfall of the Râshtrakûtas, the Western Châlukyas ruled over Rattapâti, and thus show that the original meaning of the term Irattapâdi was, as its etymology already suggests, ‘the empire of the Rattas or Râshtrakûtas.’

³ See *South-Indian Inscriptions*, Vol. I. p. 58, note 5.

⁴ *i.e.* ‘after many kings of Kârtavîrya's race had passed away.’

⁵ *Tat-ôttuṅga-jagad-vibhûtiḥ* appears to be meant for *jagat-tat-ôttuṅga-vibhûtiḥ*.

⁶ In *âstch=Chhadvidêvi*, the letter *chhu* may be only due to *sâm̐hi*, and the actual name of the queen may as well have been Sadvidêvi.

(V. 11.) “Lakshmi bore the lord **Mummaḍi-Bhīma (II.)** (and) prince **Rājendra-Chōḍa (I.)**; and **Toṇḍamāmbā's** son (*was*) prince **Satya (I.)**.”

(L. 48.) “This prince **Rājendra-Chōḍa (I.)** assumed all the insignia of sovereignty, (*viz.*) the throne, the *pratiḍhakkā* (drum), the peacock's tail, the spear, the single conch, *etc.*, which his grandfather had received through the favour of the glorious *Rājādhirāja* **Rājendra-Chōḍa**, and became the lord of the country of **Vēngi**.”

(V. 12.) “Verily, having burnt the enemies by the submarine fire of (*his*) fierce valour, he acquired the surname **Vikrama-Rudra** (*i.e.* ‘resembling Rudra in prowess’); having made manifest by his own hand (*i.e.* having enforced) all the rules of conduct for each of the inhabitants of the whole earth, he acquired the surname **Haihayāditya** (*i.e.* ‘the sun¹ of the Haihayas’); (and) he acquired the surname **Gaṇḍavēṇḍaḍuva**² by crushing the power of enemies.”

(V. 13.) “As Lakshmi (*is*) the wife of Vishṇu, his (*wife*) was **Mailāradēvi**, the queen of noble women (and) the ornament of womankind.”

(V. 14.) “Among her five sons, who resembled the burning five (*sacred*) fires in splendour, the eldest (*was*) prince **Bēta**; (and *his*) younger brother (*was*) prince **Mallidēva**.”

(V. 15.) “To prince **Bēta** were born, by **Gaṅgā** and the illustrious **Bimbamāmbā** (*respectively*), two famous sons, **Manma-Chōḍa (II.)** and prince **Sūrya**.”

(V. 17.) “Having caused to be built of stone in (*the temple of*) **Bhīmanātha** a *maṇḍapa*, named **Gaṇḍavēṇḍaḍuva** (*after himself*), (and *furnished*) with two wings (*dri-bhujā*) (and) with an enclosure (*prākāra*), this ornament of princes, the virtuous **Kōna-Rājendra-Chōḍa (I.)**, obtained bliss (*i.e.* died).”

(V. 18 f.) “His elder and younger brothers, the glorious lord **Mummaḍi-Bhīma (II.)** and prince **Satyāśraya**, whose prowess was famed in the world (and) who burnt by (*the fire of*) their valour crowds of hostile lords of provinces,— again (?) divided this earth (!) and ruled (*it*) conjointly.”

(V. 20.) “Of these two, to the lord **Mummaḍi-Bhīma (II.)** was born **Lōkabhūpālaka**, who adorned the ravines of (*the mythical mountain*) **Lōkâlōka** by his lustre.”

(V. 21.) “To the powerful lord **Satya (I.)** were born two princes who resembled **Bala** and **Kṛishṇa**, the glorious **Rājapareṇḍu (II.)** and the glorious prince **Kōna-Bhīma (III.)**.”

(V. 22.) “To **Rājapareṇḍu (II.)**, the husband of **Pārvatī**, was born a ruler of the earth, the glorious lord **Vallabha**, who washed away the spots of the Kali (*age*).”

(V. 23.) “After (*the death of his*) father, that³ glorious **Lōkamahīpāla** ruled the earth, seated on his throne.”

(V. 24.) “And, like **Achyuta (Vishṇu)**⁴ himself, the glorious prince **Bhīma (III.)** embraced the royal fortune of (*his*) father, prince **Satya (I.)**, together with the earth.”

(V. 26.) “After these two, prince **Mallidēva** and the lord **Vallabha** ruled the earth undisturbed.”

(V. 28.) “The glorious prince **Vallabha** married, as chief queen, the daughter of prince **Uṇḍikāma**, named **Achamāmbā**.”

(V. 29.) “By her he had two sons, (*who caused the rise of their*) family, as the moon of the ocean,— the two princes named **Manma-Satya (II.)** and **Mahīpālaṇḍu**.”

¹ The king's resemblance to the sun rests on the double meaning of *kara*, ‘a hand’ and ‘a ray.’

² The first member of this compound is the Telugu-Kanarese word *gaṇḍa*, ‘a strong man;’ the second member is perhaps connected with the Telugu *vēṇḍramu*, ‘heat.’

³ This pronoun refers to **Lōkabhūpālaka** in verse 20.

⁴ Lakshmi and the earth are considered as Vishṇu's wives.

(V. 31 f.) "When the glorious prince **Vallabha**, a provincial chief (*chakrin*) of great valour, had gone to heaven after a reign of fourteen years, his son, the glorious prince **Manma-Satya** (II.), ascended the throne of (*his*) father."

(L. 96.) "That prince **Mallidēva** and this lord **Manma-Satya** (II.), the son of the lord **Vallabha**, having both conjointly called together the *Rāshtrakūṭas* and all other ryots of the district (*vishaya*) of **Guddavādi**, issue the following command :—

(L. 99.) "Be it known to you that we have given, with exemption from all taxes, the village named **Ōdiyūru** in the district of **Guddavādi** to the god **Kuntī-Mādhavadēva** who resides in **Śrīpīṭhāpurī**."

(L. 102.) "And moreover,—

(V. 36 f.) "This lofty spotless stone which adorns¹ the temple, was made the eye-witness of her true devotion (*to Vishṇu*) by that **Jāyamāmbā**, who was the lawful wife of the glorious lord **Manma-Goṅka**, the best of princes; who was the mother of **Kulōttuṅga-Prīthviśvara**;² who was an incarnation of the great fame of the best among all noble and virtuous women; (*and*) who was a noble swan at the pair of the lotus-feet of (**Vishṇu**) whose banner (*bears the bird*) **Garuda**."

(L. 109.) "In the **Śaka** year 1117, at the time of the **Mēsha-samkrānti**,— the glorious **Mahāmaṇḍalēśvara Kōna-Mallidēvarāja**, and **Manma-Sattirāja**, the son of **Vallabharāja**, gave to the god **Kuntī-Mādhavadēva** in **Śrīpīṭhāpuram** the whole village called **Ōdiyūru** in (*the district of*) **Guddavādi**, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, and for various expenses (*bhōga*) on account of singing, dancing, music, *etc.*"

(L. 116.) "The boundaries of this village (*are*):— In the east, the boundary (*is*) the **Erṅa-guṇṭa** (*tank*) in **Vēleṅgu**. In the south-east, the boundary (*is*) the **Bhōḍaṭāta-kāli** (*channel*)³ in the pasture land of **Ēnika** in **Vēleṅgu**. In the south, the boundary (*is*) the **Vēmu-guṇḍa** (*tank*) at the meeting-point of the boundaries⁴ of **Śrīpādamulupalli** (*and*) **Siripuram**. (*Thence*), coming along the pond at the head of the **Nallaṅṅeruvu** (*tank*) in **Koklurukuru**,— the boundary in the south-west (*is*) the **Pulli-guṇṭa** (*tank*) at the meeting-point of the boundaries of the fields of **Enuṅgudala** (*and*) **Kroppalli**. In the west, the boundary (*is*) the pair of tanks to the east of **Kroppalli**. In the north-west, the boundary (*is*) the embankment (*and*) a (*water*) lever⁵ (*near*) the embankment to the east of the **Kēśavachanṭu-cheruvu** (*tank*) in the plain of **Chanupakatya**. In the north, the boundary (*is*) the southern embankment of the **Bhīmarāju-cheruvu** (*tank*) in the fields of **Sampara**. (*Thence*), coming as far as the confluence at which the **Uppuṭṭeru** (*river*) and the **Nakkala-kāli** (*channel*) unite,— the boundary in the north-east (*is*) the **Prēmula-vaṅka** (*channel*) in **Vēleṅgu** along the embankment to the south of the **Uppuṭṭeru**."⁶

(L. 127.) "If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (*and*) shall incur the sin of those who have killed one thousand tawny cows (*and*) one thousand **Brāhmaṇas** on the bank of the **Gaṅgā**."

¹ *Alamkṛita* appears to be used in the sense of *alamkarishṇu*.

² The remainder of the translation of verse 36 is omitted here.

³ *Kāli*, which occurs again in line 125, and three times in the Korumelli plates of **Rājarāju I.** (*Ind. Ant.* Vol. XIV. p. 54 f. text lines 104, 105 and 108), is perhaps connected with the Telugu *kālava*, 'a channel.'

⁴ The term *mayyanikuṭṭu* occurs three times in the description of the boundaries of **Ōdiyūru** (in lines 119, 121 and 125 f.). It must be connected with *muyyanikuṭṭu*, which is found five times in the Chellūr plates of **Kulōttuṅga II.** (*Ind. Ant.* Vol. XIV. p. 59, text lines 71, 74, 75, 76 and 78). Both forms of the word appear to be corruptions of *muyyalaguffa*, which, according to Brown's *Telugu Dictionary*, p. 789, is derived from *mūdu*, 'three,' + *ella*, 'a boundary,' + *guffa*, 'a hill,' and means 'a place where three boundaries meet.' In the present inscription, the word *mayyanikuṭṭu* is in each case preceded only by two proper names of boundaries; and we have evidently to supply as third boundary the village granted, *viz.* **Ōdiyūru**.

⁵ *Avuru* is probably the same as *auru*, on which see Brown's *Telugu Dictionary*, p. 154.

⁶ To Mr. Ramamurti I am again indebted for help in translating the Telugu description of the boundaries.

Verses 38 and 39 are two of the usual imprecatory verses.

(L. 132.) "And in accordance with this sentence of Vyâsa, this charity has to be protected."

Verse 40 is identical with verse 69 on page 54 above.

(L. 134.) "Therefore this charity has to be protected by all."

(L. 135.) "(This edict was) written by Kaṇṭhâchârya at Śripithâpuram. Hail! Hail! Hail!"

No. 11.— TWENTY-ONE COPPER-PLATES OF THE KINGS OF KANAUI;

[VIKRAMA-]SAMVAT 1171 TO 1233.

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

The twenty-one plates of which, at Dr. Hultsch's request, I furnish the following account, are said to have been found,¹ together with four other copper-plate inscriptions,² in October 1892 in the village of **Kamauli**, near the confluence of the Barnâ and the Ganges at Benares; and they are now deposited in the Provincial Museum at Lucknow. My account of them is based on excellent impressions which have been kindly supplied by Dr. A. Führer.

Fourteen³ of these plates (A. to N.) contain grants of the king **Gôvindachandra of Kanauj**, the earliest of which is of [Vikrama-]Samvat 1171 and the latest of [Vikrama-]Samvat 1211. One (O.) is a grant of Gôvindachandra's son, the king **Vijayachandra**, and his son, the *Yuvarâja* **Jayachandra**, dated in [Vikrama-]Samvat 1224. And the remaining six (P. to U.) are grants of the king **Jayachandra**, dated between [Vikrama-]Samvat 1226 and 1233. I have treated of these grants in their chronological order, except that I have begun my account of them with a grant of Gôvindachandra's of [Vikrama-]Samvat 1182, which seemed to me to be the most carefully written and engraved of his grants, and the one most suitable for photographing. Of this grant (A.) I have given the full text; of ten other grants of Gôvindachandra I have only given that part of the text⁴ which commences with the words *-śrîmad-Gôvindachandra-dêvô vijayâ*, because up to these words the text of all these inscriptions essentially agrees⁵ with the text of A.; and of the three remaining grants of Gôvindachandra (G., I. and L.) I have considered it sufficient to give a summary of the contents only, because the names of the localities mentioned in them are either quite illegible or very doubtful, and because the grants (excepting the dates, the exact words of which I have given in footnotes,) contain therefore really nothing that is not known to us from some of the other grants. Of the inscription of Vijayachandra (O.), of whom only one other copper-plate inscription has been hitherto published,⁶ I have

¹ See *Ep. Ind.* Vol. II. p. 347.

² Three of these (a grant of Vaidyadêva, king of Kâmarûpa; a grant of the *Mahârâjaputra* Gôvindachandra of Kanauj of [Vikrama-]Samvat 1162; and one of the king Gôvindachandra of [Vikrama-]Samvat 1196) have already been published by Mr. A. Venis, *ibid.* p. 347 ff. And the fourth, a grant of the Singara Vatsarâja, of the reign of Gôvindachandra, of [Vikrama-]Samvat 1191, I shall edit below, p. 130 ff.

³ Among these is one grant, F., of [Vikrama-]Samvat 1176, which was made, with Gôvindachandra's consent, by his chief queen *Nayanakêlidêvi*.

⁴ But of the benedictive and imprecatory verses, occurring in each inscription, I have thought it sufficient to give merely the commencement of each verse, in the footnotes.

⁵ Of the inscriptions of Gôvindachandra, here treated of, the grant A., of [Vikrama-]Samvat 1182, is the earliest grant which contains the epithets of the king *âsvapatigajapatinarapatirâjatrâyâdhipati-vividhavidyâvichâra-Vâchâspati*.

⁶ The Royal As. Soc.'s plate of Vijayachandra and the *Yuvarâja* Jayachandra, published in *Ind. Ant.* Vol. XV. p. 7.

given the full text, omitting only the benedictive and imprecatory verses, the publication of which, owing to the slovenly way in which they are written and engraved, would have necessitated more footnotes than the verses deserve. The six grants of Jayachandra (P. to U.) I have treated like the inscriptions F. to K. of the same king, of which I have given an account in the *Indian Antiquary*, Vol. XVIII. p. 134 ff. To translate (or re-publish here my translation of) any part of these inscriptions appeared to me unnecessary; but I have endeavoured to include in my introductory remarks everything that might be considered of importance.

Our inscription B., of [Vikrama-]Samvat 1171, is the earliest known inscription in which Gôvindachandra is described as reigning sovereign;¹ and the last inscription of Gôvindachandra here treated of, N., of [Vikrama-]Samvat 1211, is about eleven years and six months later than the latest inscription of the same king² of which an account has yet been published. The inscription of the reign of Vijayachandra, O., of [Vikrama-]Samvat 1224, apparently precedes by about seven months the only other known grant of the same king's reign.³ And for the king Jayachandra we obtain from the inscription P., of [Vikrama-]Samvat 1226, the very day of his inauguration ceremony, corresponding to the 21st June A.D. 1170.⁴ Beyond these dates these new inscriptions contain nothing of historical importance that was not known before;⁵ but they give us the names of a large number of villages and districts which, together with the names of localities occurring in the previously published inscriptions of the same dynasty, and in others which are known to exist but have not yet been published, may furnish the material for a separate paper.

All these inscriptions record grants of land. In no less than ten cases the donations were made in favour of the king's *Purôhita* or *Mahâpurôhita* Jâgûsarman,⁶ a son of the *Dîkshita*⁷ Vilhâ⁸ and grandson of the *Dîkshita* Purushottama or, as he also is called, Purâsa, of the Bandhula *gôtra*; and six grants were made to Jâgûsarman's son, the *Mahâpurôhita* Praharâjasarman (Paharâjasarman or Prahlâdasarman), who had a share also in two other grants. One donation (H.) was made to Vyâsa, apparently a brother of Jâgûsarman; one (M.) to the *Paṇḍita* Mahârâjasarman, apparently a brother of Praharâjasarman; and one (J.) to the *Râuta* Jâtêsarman of the Gôbhila *gôtra*.

Eight grants were made at the time of full-moon (one, A., at a lunar eclipse, and three, B., I. and S., on a *Manvâdi*⁹); three at the time of new-moon (one, F., at a solar eclipse, and one, D., at the annual *śrâddha* in honour of Gôvindachandra's father); two (C. and U.) on Vaisâkha-sudi 3, the *Akshaya-tritîyâ* (*Trêtâyugâdi*, *Kalpâdi*); one (Q.) was made on the *mahâ-saptamî* (*ratha-saptamî*), Mâgha-sudi 7, termed *Manvantarâdi*; one (J.) on Bhâdra-sudi 3 (also a

¹ The three inscriptions of [Vikrama-]Samvat 1161, 1162 and 1166, published in *Ind. Ant.* Vol. XIV. p. 103, *Ep. Ind.* Vol. II. p. 359, and *Ind. Ant.* Vol. XVIII. p. 15, are of the reign of Gôvindachandra's father Madanapâla, and Gôvindachandra is described in them as *Mahârâjaputra*.

² The 'Gagahâ' plates of [Vikrama-]Samvat 1199, *Ind. Ant.* Vol. XVIII. p. 20. I possess a rough rubbing of a copper-plate inscription of Gôvindachandra and his queen Gôsaladêvî, which is dated in [Vikrama-]Samvat 1208; see *ibid.* Vol. XIX. p. 367, No. 184.

³ See *ibid.* Vol. XV. p. 7.

⁴ The date of the latest known inscription of Jayachandra corresponds to the 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

⁵ The inscription F., of [Vikrama-]Samvat 1176, gives us the name of Gôvindachandra's chief queen, Nayanakêlidêvî; K., of [Vikrama-]Samvat 1198, that of his mother, Râhadêvî, which was known before; and T. of [Vikrama-]Samvat 1232, that of Jayachandra's son, Hariçhandra, which also was already known.

⁶ In the inscription T. he is called Yâjñavalkya.

⁷ This word is explained to denote persons who or whose ancestors have performed a great sacrificial ceremony such as a *fyôtiçhîôma*.

⁸ This Vilhâ (who is called Vêdasarman in P., and Vishṇusarman in T.) is the donee of the grant of [Vikrama-]Samvat 1162, published in *Ep. Ind.* Vol. II. p. 359, where he is called Vilhâka; and his son Jâgûsarman is the donee of the grant of [Vikrama-]Samvat 1196, published *ibid.* p. 361.

⁹ viz. Kârttika-sudi 15, termed *Manvâdi* in I.

Manvādi); one (O.) on Āshādha-sudi 10 (also a *Manvādi*), on the occasion of Jayachandra's initiation as a Vaishnava; one (G.) on Kārttika-sudi 9 (the *Kṛitayugādi*); one (T.) on Bhādravadi 8 (the *Kṛishṇajanmāshṭamī*), at the performance of the *jāta-karman* of the prince Hariśchandra; two (K. and L.) were made (on Phālguna-vadi 1) 'on the day of the great queen,' Gōvindaśhandra's mother Rāhadēvi; and one (P.) was made (on Āshādha-sudi 6) at the *abhishēka* of Jayachandra.— All the dates¹ contain sufficient details for verification; sixteen of them are regular, and five (of A., B., E., G. and S.) irregular.

Liko other inscriptions of the same dynasty, these grants contain a number of revenue terms, some of which are obscure. Thus we have *bhāgabhogakara* in every one of the twenty-one grants, *pravanikara* in nineteen grants, *turushkadanda* in seven, *kumaragadiānaka* in six, *hiranya* in five, *kūtaka* in three (A., C. and I.), *jātakara* and *gōkara* only in O., *nidhinikshēpa* only in R., and *yamalikambali* only in U.

A.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1182.

This is a single plate, which measures about 1' 4" broad by 1' 7" high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{5}{8}$ " in diameter. The plate contains 28 lines of well engraved writing which is in a perfect state of preservation. The size of the letters is between $\frac{3}{8}$ " and $\frac{5}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhrāmur*, l. 10; the dental sibilant is employed instead of the palatal in *paramēsvara*, l. 12, and *Sanau*, l. 18; and the word *tāmra* is written *tāmra*, in line 28. The inscription opens with nine well known verses which invoke the blessing of the goddess Śrī, and give the genealogy of the donor; and it ends with five benedictive and imprecatory verses, and another verse which gives the name of the writer of this *tāmra-paṭṭa*. The formal part of the grant, from line 11 to line 23, is in prose, and is worded like most of the published grants of the same dynasty.²

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēsvara Gōvindachandradēva*, the successor of the *P.M.P. Madanapāladēva*, who was the successor of the *P.M.P. Chandradēva*, 'who by his arm had acquired the sovereignty over Kanyakubja (Kanauj).' The king records in it that, while in residence at Madapratihāra (or Apratihāra),³ on the occasion of a lunar eclipse on Saturday, the 15th of the bright half of Māgha of the year 1182 (given in decimal figures only), after bathing in the Ganges, he granted the village of Mahasōnamaua in the Haladōya pattalā to the Mahāpurōhita Jāgūsarman, son of the *Dīkshita* Vīlhā, and son's son of the *Dīkshita* Purushōttama, (a Brāhmaṇ) of the Bandhula gōtra, whose three *pravaras* were Bandhula, Aghamarshana and Viśvāmitra.— The taxes specially mentioned (in line 23) as due to the donee under this grant are the *bhāgabhogakara*, *pravanikara* and *kūtaka*. The grant was written by Kīṭhana, a son of the *Kāyastha* Ulhana, of the Vāstavya or Śrīvāstavya family.⁴

The date is irregular. The 15th *tithi* of the bright half of Māgha of Vikrama-Samvat 1182 expired⁵ ended about sunrise of the 11th January A.D. 1126, when there was a lunar eclipse which was visible in India; but the day was a Monday, not a Saturday.

¹ The inscriptions S. and T. contain postscripts with a separate date, from which it appears that the plates were engraved three or four years after the grant was made.

² Compare, for both the introductory verses and the formal part of the grant, *Ind. Ant.* Vol. XV. p. 8 ff., and Vol. XVIII. p. 12 ff. and p. 132 ff.; and *Jour. As. Soc. Beng.* Vol. LVI. Part i. p. 110 ff.

³ See the note on the text, line 18.

⁴ See *Ind. Ant.* Vol. XVII. p. 63, note 24.

⁵ There also was a lunar eclipse on Māgha-sudi 15 of Vikrama-Samvat 1182 current = Wednesday, the 21st January A.D. 1125, but that eclipse took place 8 h. 42 m. after mean sunrise and was therefore not visible in India.

The localities I am unable to identify. The *Haladôya pattalâ* is also mentioned in a grant of Gôvindachandra's of [Vikrama-]Samvat 1182, Mâgha-vadi 6, *Journal As. Soc. of Bengal*, Vol. XXVII. p. 243.

TEXT.¹

- 1 Ôin² svasti || ³Akunthôtkaṅṭha-Vaikunṭha-kaṅṭhapîṭha-luṭhat-karaḥ |
samrambhaḥ surat-ârambhê sa Śriyaḥ śrêyasê=stu vaḥ || [1*] ⁴Âsîd=
Aśitadyuti-vamśa-jâta-
- 2 kshnâpâla-mâlâsu divan=gatâsu⁵ | sâkshâd=Vivasvân=iva bhûri-dhâmnâ nâmnâ
Yasôvigraha ity=udâraḥ || [2*] ⁶Tat-sutô=bhûn=**Mahichandraś**=chandra-dhâma-
nibhan=nija-
- 3 m | yên=âpâram=akûpâra-pârê⁷ vyâpâritam yaśaḥ || [3*] ⁸Tasy=âbhût=tanayô
nay-aika-rasikaḥ. krânta-dvishan-maṅḍalô vidhvast-ôddhata⁹dhita(ra)-yôdha-⁹
timiraḥ
- 4 śrî-**Chandradêvô** nṛipaḥ | yên=ôdâratara-pratâpa-sâmit-âśêsha-prajôpadravam
śrîmad-Gâdhipur-âdhirâjyam=asaman=dôr-vvikramên=ârjjitam || [4*] Tirthâni¹⁰
Kâ-
- 5 **śi-Kusik-Ôttarakôsal-Êndrasthâniyakâni** paripâlayat=âbhigamya¹¹ | hêm=âtma-
tulyam=aniśan-dadatâ dvijêbhyô yên=ânkitâ vasumatî śata-
- 6 śas=tulâbhiḥ || [5*] Tasy-âtmajô **Madanapâla** iti kshîtindra-chûḍâmanir=
vvijayatê nija-gôtra-chandraḥ | yasy=âbhishêka-kalâś-ôllasitaiḥ payôbhiḥ
prakshâ-
- 7 litam kali-rajah-patalan=dharitryâḥ || [6*] ¹²Yasy=âsîd=vijaya-prayâna-samayê
tûng-âchal-ôchchais-chalan-mâdyat-kumbhi-pada-kram-âsama-bhara-bhraśyan-mahî-
- 8 maṅḍalê | ¹³chûḍâratna-vibhinna-tâlu-galita-styân-âsṛig-ndbhâsitaḥ Śêshaḥ pêsha-
vaśâd=iva¹⁴ kshanam=asau krôḍê nilin-ânanah || [7*] ¹⁵Tasmâd=ajâya-
- 9 ta nij-âyata-vâ(bâ)huvalli-vâ(ba)ndh-â[va*]ruddha-nava-râjyagajô narêndraḥ |
sândr-âmṛita-drava-muchâm prabhavô gavâm yô **Gôvindachandra** iti chandra
iv=â-
- 10 mvu(mbu)râśêḥ || [8*] Na¹⁶ katham=apy=alabhanta raṇa-kshamâms=tisṛishu
dikshu gajân=atha Vajriṇah | kakubhi babhramur=Abhramuvallabha-pratibhaṭâ
iva yasya gha-
- 11 tâ-gajâḥ || [9*] Sô=yam samasta-râja-chakra-samsêvita-charaṇah¹⁷
paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-paramamâhêsva[ra*]-nijabhujôpârjji-
- 12 taśrî**Kanyakuvjâ(bjâ)**dhipatya-śrî**Chandradeva**-pâdânudhyâta-p a r a m a b h a ṭ ṭ â r a k a -
mahârâjâdhirâja-paramêśva(śva)ra-paramamâhêsvara-śrî**Madanapâ-**
- 13 **ladêva**-pâdânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-paramamâhês v a r -
âsvapani(ti)gajapatinarapatirâjatrayâdhipa-

¹ From impressions supplied by Dr. Führer.

² Expressed by a symbol.

³ Metre : Ślôka (Anushtubh).

⁴ Metre : Indravajrâ.

⁵ The sign for the *akshara ŋa* here and below does not really differ from the sign for *dga*.

⁶ Metre : Ślôka (Anushtubh).

⁸ Metre : Śârdûlavikrîḍita.

⁷ Originally *-parê* appears to have been engraved.

⁹ Of the inscriptions here published, D., I., K., L. and O. have *uttra-yôdha* instead of *dhtra-yôdha*.

¹⁰ Metre of verses 5 and 6 : Vasantatilakâ.

¹¹ Of the inscriptions here published, only U. and perhaps O. have =*ddhigamya*, instead of =*abhigamya*.

¹² Metre : Śârdûlavikrîḍita.

¹³ Originally *°ratta-* was engraved.

¹⁴ All the new inscriptions have this or some modification of it; but I have no doubt that the reading intended by the author of the verse is *Śêshaḥ śaśha-vaśâd=iva*, as was first suggested by me in *Ind. Ant.* Vol. XV. p. 12, note 97.

¹⁵ Metre : Vasantatilakâ.

¹⁶ Metre : Drutavilambita.

¹⁷ Other inscriptions insert here the words *sa cha*.

२ ४ ६ ८ १० १२ १४ १६ १८ २० २२ २४ २६ २८
 अक्षय्यादि...
 २ ४ ६ ८ १० १२ १४ १६ १८ २० २२ २४ २६ २८
 ...
 २ ४ ६ ८ १० १२ १४ १६ १८ २० २२ २४ २६ २८

FROM AN IMPRESSION BY DR A FUHRER

W. GRIGGS, PHOTO-LITH.

HALF-SIZE.

F. KIELHORN.

- 14 ti-vividhavidyāvichāra Vāchaspati-śrīmad-Gōvindachandradēvō vijayī Haladōya-
pattalāyām Mahasōṇamaua-grāvā(ma)-nivāsinō mi(ni)-
- 15 khila-janapadān=upagatān=api [cha*] rāja-rājñī-yuvarāja-mantri-purōhita-pratihāra-
sēnāpati-bhāṇḍāgārik-ākshapaṭalika-bhishag-nē(nai)mittik-āntahpu-
- 16 rika-dōta-karituragapattanākarasthānagōkulādihikāri-p u r u s h ā m ś = c h = ā j ñ ā p a y a t i¹
vō(bō)dhayaty=ādīśati cha yathā viditam=astu bhavatām yadv(th)=ōpari-
- 17 likhita-grāmaḥ sa-jala-sthalah sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-parṇ-
ākaraḥ sa-gartt-ōsharah sa-madhūka-chōta-vana-vāṭikā-viṭapa-triṇa-yūti-
- 18 gōcha[ra*]-paryantah s-ōrddh[v*]-ādhas=chatur-āghāṭa-viśuddhah sva-sīmā-
paryantah samvat 1182 Māgha-sudi 15 Sa(sā)nau² śrīmadapratihāra-
samāvāsē sōmagra-
- 19 hana-parvyaṇi Gaṅgāyām snātvā vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-
ganāms=tarppayitvā timira-pāṭala-pāṭana-padu(tu)-mahasam=Ushnarōchisha-
- 20 m=upasthāy=Aushadhipati-śakala-śēkharam samabhyarchhya tribhuvana-trātur-
Vvāsudēvasya pūjām vidhāya havishā havirbhujam hutvā mātāpitrōr-ā-
- 21 tmanaś=cha puṇya-yaśō-bhivridva(ddha)yē kuśalatā-pūta-karatal-ōdaka-pūrvvam-
asmābhir=Vva(bba)ndhula-gōtrāya Va(ba)ndhul-Āghamarshaṇa-Viśvāmitra-
tri[pra*]varā-
- 22 ya dīkshita-śrī-Purushōttama-pautrāya dīkshita-śrī-Vilhā-putrāya mahāpurōhita-śrī-
Jāgūśarmmaṇē³ ā-chandr-ārkkam śāsanikritpa(tya) pradantō(ttō)
- 23 matvā yathādīyamāna-bhāgabhōgakara-pravanikara-kūṭaka-prabhṛiti-samast-ādāyān-
ājñāvidhi(dhē)yībhūya dāsyatha || Bhavanti ch=ātra puṇya-ślō-
- 24 kāḥ || Bhūmīn⁴ yah pratigrihṇāti yaś-cha bhūmim prayachchhati | ubhau
tau puṇya-karmmaṇau niyatan svargga-gāminau || Śānkham bhadr-āsanam
chchha(chha)ttram var-āśvā va-
- 25 ra-vāraṇah | bhūmi-dānasya chihnāni phalam=ētat=Purandara ||⁵ Sarvvān=ētān=
bhāvinah pārthiv-ēndrān=bhūyō bhūyō yāchatē Rāmabhadrah | sām[ā*]nyō=
yam dharmma-
- 26 sētur=nrīpānām kālē kālē pālanīyō bhavadbhiḥ ||⁶ Va(ba)hubhir=vvasudhā
dattā rājabhiḥ Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya ta-
- 27 dā phalam || Sva-dattām parā-dattām vā yō harēta vasundharām | sa
[v]iśthāyām kṛimir=bhūtvā pitribhiḥ saha majjati || Śrī-Vāstavya-kul-ō-
- 28 dbhūta-kāyasth-Ōlhaṇa-sūnunā | likhitas=tāmva-pattō⁷=yam Kīṭhaṇēna
nrīp-ājñay-ēti || chha⁸ || chha⁸ ||

B.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1171.

This also is a single plate, which measures about 1' 5" broad by 1' 1½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 27 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. In respect of orthography the chief points to mention are, that the letter *b* is throughout denoted by the sign for *v*; that the dental sibilant is generally employed instead of the palatal; and that

¹ Read -*purushān=ājñā*.

² I am unable to decide whether this should be written *śrī-Madapratihāra* or *śrīmad-Apratihāra*.

³ Read *śarmmaṇa*.

⁴ Metre: Ślōka (Anushtubh); and of the next verse.

⁵ Metre: Śālinī.

⁶ Metre of this and the following verses: Ślōka (Anushtubh).

⁷ Read -*tāmva*.

⁸ Perhaps these signs are not really intended for *chha*, but they closely resemble that *ākshara*. Compare *Ind. Ant.*, Vol. XVII, p. 140, note 45.



the word *likhita* is written *lishita*, in line 15, and *tri tri*, in line 20.—As the introductory part of this inscription and of the following grants C. to N., as far as the words *-śrīmad-Gōvindachandradēvō vijayī*, essentially agrees with the corresponding portion of the text of the inscription A., it need not be published. Similarly, it appears unnecessary, here and below, to give the full text of the benedictive and imprecatory verses towards the end of each inscription.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Monday, the full-moon tithi of the month Kārttika of the year 1171 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of *Bṛihadvirāichamaua* in the *Kāṭi pattalā* to the *Purōhita Jāgūsarman*, son of the *Dikshita Vīlhā*, and son's son of the *Dikshita Purāsa*,¹ a Brāhmaṇ of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvāmītra*, and student of the *Vājasanēya śākhā*.—The taxes here specified (in line 22) are the *bhāgabhōgakara* and *pravanikara*. The writer's name is not given.

The date is irregular; for, the full-moon tithi of Kārttika² of Vikrama-Saṁvat 1171 current ended 7 h. 56 m. after mean sunrise of Sunday, the 26th October A.D. 1113, and in Vikrama-Saṁvat 1171 expired it commenced 1 h. 21 m. and ended 23 h. 22 m. after mean sunrise of Thursday, the 15th October A.D. 1114. [In Vikrama-Saṁvat 1172 expired the same tithi ended 0 h. 38 m. after mean sunrise of Thursday, the 4th November A.D. 1115.]

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 13³ śrīmad-Gōvindachandradēvō vijayī ||⁴ Kāṭi-
pattalāyām Vṛi(bṛi)hadvirāichamaua-grāma-nivāsinō nikhila-
14 janapadān=upagatān=api cha rāja-rājñi-yuvarāja-rājamāntri⁵-purōhita-pratīhāra-
sēnāpati-bhāṇḍāgārik-ākshapaṭalika-bhishak-⁶nēmittik-āntaḥpuri[ka*]-
15 dāta-⁷kachivāpattanākarasthānagōkulādhihā(kā)ri-purushān samājñāpayati
vō(bō)dhayaty=ādisa(śa)ti cha ||⁸ yathā viditam=astu bhavatī(tām) yath=
ā(ō)parilishi(khi)ta-g[r]āmah
16 sa-jala-sthalah sa-lōha-lavaṇ-ākaraḥ sa-machū(dhū)ka-chūta-vana-vāṭikā-viṭapa-tṛiṇa-
yūti-gōchara-paryantaḥ sa-[gar]tt-ōsharaḥ s-ōrddh[v*]-āvva(dha)ḥ s[v]a-sīmā-
paryantaś=chatur-āghā-
17 ṭa-visu(śu)ddhaḥ⁹ ēkasaptaty-adhika-sa(śa)t-aikādasa(śa)-samvatsarē¹⁰ Kārttika-
māsē pūrṇnimāsyām¹¹ tithau Sōma-dinē aṅkataḥ¹² saṁvat 1171
Kārttika-sudi 15
18 Sōmē ||¹³ śrīmad-Vā[rā*]ṇasyām Gaṅgāyā[m] vidhivat=snātvā māntira-dēva-
muni-manuja-bhūta-pitri-gaṇā[m]s=tarppayitvā timira-paṭala-pāṭana-paṭu-
mahasta(sa)m=Uṇṇa(shṇa)-

¹ This name occurs again in the inscriptions E., F., H., and O.

² This is a *Manvadi*.

³ Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription omits the words *śivapati . . . Vāchaspati* in ll. 13-14 of A.

⁴ This sign of punctuation is superfluous.

⁵ This apparently is only an error for *-māntri*, and may have been corrected already in the original.

⁶ Read *-bhishag-nai°*.

⁷ Read *-karituragapa°*.

⁸ This sign of punctuation is superfluous.

⁹ Read *°ddha*.

¹⁰ Read *-samvatsarē*.

¹¹ Read *paurṇṇa°*.

¹² Read *-dinē-ṅka°*.

¹³ This sign of punctuation is superfluous.

- 19 rôchisham=upâsthây=Aushadhipati-sa(śa)kala-sê(śê)kharam samabhyarchya
tti(tri)bhuvana-trâtur=Vâsudêvasya . pûjâm vidhâya prachâra-pâyasêna havishâ
havi[r]bhujam hutvâ
- 20 mâtapitrôr=âtmanasû(ś=cha) punya-ya[śô*]-bhivṛiddhayê asmâbhih¹ Vanvulasya²
gôtrâya Vanvula-Aghamarshana-Visvâ(śvâ)mitra-tri(tri)pravarâya Vâjasanêya-
sâ(śâ)khinê dîkshi-
- 21 ta-śrî-Purâsa-pautr[â*]ya³ dîkshita-śrî-Vilhâ-putrâya purôhita-śrî-Jâgâkâya⁴
sarmmanê vrâ(brâ)hmanâya gôkarṇa-kû(ku)sa(śa)latâ-pûta-karatal-ôdaka-pûrvvam=
â-chamdr-ârkkam yâvach=chhâsa-
- 22 nîkritya p[r*]adatta itê(ti) matvâ yathâdîyamâna-bhô(bhâ)gabhô[ga]kara⁵-pravanikara-⁶
samast-âdâyân dâsyatha || chha || Bhavâti⁷ ch-âtra {ś}lôkâh ||⁸ . .
- 27 || Mangalam mahâ-śrîh ||(||)

C.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1172.

This also is a single plate, which measures about 1'3" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. At the upper proper left corner a small piece of the plate is broken away, but by this only one or two *aksharas* at the end of the first line have been damaged, and the writing generally is well preserved. The plate has no ring-hole. It contains 27 lines of writing, and has a conch-shell engraved at the end of the last line. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhrmur*, l. 10; the dental sibilant is often employed instead of the palatal; and the word *tâmra* is written *tâmvra*, in line 27, and *sêkhara sêshara*, in line 18.

This inscription also is one of the *Paramabhattachâraka Mahârâjâdhirâja Paramêśvara Gôvindachandradêva*, who records that, after bathing in the Ganges at Benares, on the occasion of the Akshaya-tritiyâ, on Monday, the 3rd of the bright half of Vaisâkha of the year 1172 (given in decimal figures only), he granted the village of Dhûsa in the Brihagrîhê[yê?]varâtha pattalâ, with its pâṭakas (l. 15) or outlying hamlets,⁹ to the Mahâpurôhita Jâgûsarman, who is described here exactly as in the inscription A.—The taxes specified, also, are the same as in A. The grant (*tâmra-paṭṭa*) was written by the *Kâyastha*, the *Thakkura Jalhana* of the Vâstavya or Śrîvâstavya family.

The date regularly corresponds, for the *Kârttikâdi* Vikrama-Samvat 1172 expired, to Monday, the 17th April A.D. 1116, which was the proper day of the Akshaya-tritiyâ,¹⁰ because the third *tithi* of the bright half of Vaisâkha ended on it 16 h. 9 m. after mean sunrise.

The localities I am unable to identify. With the name of the *pattalâ*, Brihagrîhê[yê?]-varâtha, we may compare Brihadgrîhokamisâra, the name of the *pattalâ* in P.

¹ Read *yê=smâbhir=*.

² This *akshara* *ya* has perhaps been struck out. Read *Bandhula-gôtrâya Bandhul-Āgha*.

³ The name, read *Purâsa*, might possibly here be read *Purôsa*. See below, E., l. 18.

⁴ This seems to have been altered to *Jâgû* in the original; read *Jâgûsarmmanê*.

⁵ Originally *bhôgdhâkara* was engraved, but the *akshara* *ga* has been inserted afterwards.

⁶ Here one misses the word *prabhṛiti*.

⁷ Read *bhavanti*.

⁸ Here follow the six verses commencing *Bhûmim yah pratigrîhñti, Śankham bhadr-dsanam, Surtân=ētân= bhâtrinah, Bahubhir=vasudhâ, Shashṭim varsha-sahasrâni, and Yâd=tha dattâni*.

⁹ See *Ind. Ant.* Vol. XVIII. p. 135.

¹⁰ See *ibid.* p. 346.

EXTRACTS FROM THE TEXT.

- 12¹-śrīmad-Gôvindachandradêvô vijayî
 13 Vri(bri)hagrihê[yê?]varatha-pattalâyâm-Dhûsa-grâma-yi(ni)vâsinô nikhila-janapadân=
 upagatân=api [cha*] râja-râjñi-yuvarâja-mantri-purôhita-pratîhâra-sênâpa-
 14 ti-bhândâgârik-âkshapatalika-bhishag-naimittik-ântahpura(ri)ka-dûta-k a r i [t] u r a g -
 âdhyaksha-pattanâkarasthâuagâ(gô)kulâvi(dhi)kâri-purushâms=ch=[A*]jñâpayati²
 15 vô(bô)dhayaty=âdisâti cha yathâ viditam=astu bhavatâm yath=ôparilikhita-grâmah
 sa-pâtakah sa-jala-sthalah sa-lôha-lavan-âkarah sa-matsy-âkarah sa-parṇ-â-
 16 karah sa-gartt-ôsharah sa-madhûka-chûta-vana-vâtikâ-viṭapa-triṇa-yûti-gôchara-
 paryantah sâ(ô)rddh[v*]-âdhas=chatur-âghâṭa-visu(śu)ddhah sva-sîmâ-paryantah ||³
 samvat 1172
 17 Vaisâ(sâ)kha-sudi 3 Sômê || śrīmad-Vârâṇasyâm | akshaya-tritriyâyâm
 parvvanî | Gamgâyâm snâtvâ vidhivan=mantra-dêva-muni-manuja-bhûta-pitri-
 ganâms=tarppa-
 18 yitvâ timira-patala-pâtana-paṭu-mahasa[m]=Ushnarôchisham=upasthây=[An]shadhipati-
 sakala-sôsha(kha)ra[m] samabhyarvya(rchya) tribhuvana-trâtur=[Vv]âsudêvasya
 pûjân vi-
 19 dhâya havishâ havirbhujam hutvâ mâtapitrôr=âtmanas=cha puṇya-yaśô-
 bhivridhay[ô] kuśalatâ-pûta-karatal-ôdaka-pûrvvam=asmâbhir=Va(ba)ndhula-gôtrâ-
 20 ya Vam(bam)dhul-Âpa(gha)marshana-Visvâ(śvâ)mitra-tripravarâya dikshita-śrî-
 Purushôttama-pautrâya dikshita-śrî-Vîlhâ-putrâya mahâpurôhita-śrî-Jâgû-
 21 sa(śa)rmmanê(ṇa) â-chândr-ârkkam[m] sâsanîkritya pradattô matvâ yathâdiyamâna-
 bhâgabhôgakara-pravaṇikara-kûṭaka-prabhṛiti-samast-âdâyân-âjñâvidhi(dhê)-
 22 vî(yî)bhûtvâ(ya) dâsyath=êti | Bhavanti ch=âtra puṇya-ślôkâh ||⁴
 26 Śrî-Vâstavya-ku-
 27 l-ôdbhûta-kâyastha-ṭhakkura-śrî-Jalhanêna likhitas=tâmvra-pattau=ya[m]⁵ nrip-âjñay=
 êti || chha ||⁶

D.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1174.

This also is a single plate, which measures about 1' 6 $\frac{1}{4}$ " broad by 1' 1 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{3}{4}$ " in diameter. The plate contains 26 lines of writing which at first sight appears to be in a perfect state of preservation. But the original writing in all probability has been tampered with; for, the names of the *pattalâ* and village in line 12 are engraved in the place of other names, and similarly the verse in praise of the donee, which we now read in lines 15 and 16, has clearly taken the place of something else that has been effaced, but of which traces are still visible. The size of the letters is between $\frac{5}{16}$ " and $\frac{3}{8}$ ". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *âmra* is written *âmura*, in line 14.

¹ Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B., omits the words *âsvapati* . . . *Vâchaspatis* in ll. 13-14 of A.

² Read °shân=âjñâ.

³ This sign of punctuation and those in the next line are superfluous.

⁴ Here follow the six verses commencing *Bhûmim yah pratigrihîti. Saṅkham bhadr-âsanam. Gâm=êkâm, Sarvân=êtân=bhâvinah, Bahubhir=vasudhâ, and Sra-dattâm para-dattâm vâ.*

⁵ Read *tâmra-pattô=yam*.

⁶ After this a conch-shell is engraved.

This inscription also is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, while at *Dēvasthāna*,¹ on Wednesday, the 15th of the dark half of *Āsvina* of the year 1174 (given both in words and in decimal figures), at the annual *śrāddha* or funeral ceremony performed at new-moon time in honour of his father, he granted the village of *Sunahī*(?) in the *Kēsaurē*(?) *pattalā*, with its *pāṭakas* (l. 13), to the *Purōdhas* (or *Purōhita*) *Jāgūsarman*, son of the *Dikshita* *Vilhā*, a Brāhman of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvāmitra*.—The taxes here specified (in line 18) are the *bhāgabhōgakara*, *pravaṇikara*, *turushkadāṇḍa* and *kumaragadiāṇaka*. The grant was written by the *Karaṇika* (or writer of legal documents) *Vāsudēva*.

The date would be correct for both the *Chaitrādi* and the *Kārttikādi* *Vikrama-Sāmvat* 1174 expired; for, in the former year the 15th *tithi* of the dark half of the *pūrṇimānta* *Āsvina* ended 4 h. 58 m. after mean sunrise of Wednesday, the 29th August A.D. 1117, and in the latter the same *tithi* of the *amānta* *Āsvina* ended 16 h. 30 m. after mean sunrise of Wednesday, the 16th October A.D. 1118. Judging by the dates of the inscriptions F., N. and T., the years of which are expired *Chaitrādi* years and the months *pūrṇimānta* months, I consider it very probable that the true equivalent of the date is Wednesday, the 29th August A.D. 1117, the more so because the dark half of the *pūrṇimānta* *Āsvina* (the *pītri-paksha*) is a time particularly appointed for performing *śrāddhas* in honour of deceased ancestors.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 11² -śrīmad-Gōvindachandradēvō vijayī ॐ ॥³
 12 [Kēsaurē ?]⁴-pattalāyām [Sunahī ?]⁴-grāma-nivāsinō nikhila-ja[na*]padān-
 upagatān-api cha rāja-rājñī-yu[va]rāja-mantri-purōhita-pratīhāra-sēnāpati-bhā[m]-
 dāgāra(ri)k-ākshapaṭalika-bhishaka(g)-naimi-
 13 ttik-āntam(ntaḥ)purika-dūta-karituragapattanākarasthānagōkulādhi k ā r i - p u r u s h ā n =
 ājīāpayati vō(bō)dhayaty=ādisa(śa)ti cha ya[th]ā viditam=astu bhavatām
 ya[th]-ōparilikhita-grāmah sa-pāṭa-
 14 kaḥ sa-lōha-lavaṇ-ākaraḥ sa-gattōmkharaḥ⁵ sa-madhūk-āmra-vana-v[ā*]tikā-vitapa-
 tṛiṇa-yūti-gōtigōchara-payamntaḥ⁶ s-ōddh-āindhaś-chatur-āghāta-[v]isuddhaḥ
 s[v*]a-sīmā-payamntas=⁷chatur[h*]saptatyadhi-
 15 k-aikādasa(śa)-sa(śa)ta-sāmvatsarai⁸ Āsvini māsi kṛishṇa-pakshē pa[m*]cha-
 dasyā(śyām) Vu(bu)dha-dinē⁹ sāmvat 11[74?]¹⁰ Āsvi(śvi)na-vadi 15
 Vu(bu)dhē pituḥ sāmvasa(tsa)rikē pārvaṇē śrāddhē Dēvasthānē¹¹ Yasya=
 ā[gn]i-
 16 hōtra-huta-havya-samridha-dhūma-dhār=ādihvarō sa-ghanam=amva(mba)ram=
 ādadhānā | mārtaṇḍa-chaṇḍakara-mandakarī-chakāsti¹² tasmai sadā sucharītāya
 nimantritāya | Vam(bam)dhula-gōtrāya Va(ba)ndhul-Āghamarshaṇa-

¹ I believe that the word *dēvasthānē* in line 15 must be taken as the name of a place, and that it was originally followed by *Gāṅgāyām suātrā* and the other standing phrases which the other inscriptions contain.

² Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. and C., omits the words *āsvapati*. . . *Vāchaspati* in ll. 13-14 of A.

³ This sign of punctuation is superfluous.

⁴ The two names in brackets are doubtful; they apparently are engraved over two other names which have been effaced.

⁵ Read *sa-gatt-ōsharaḥ sa-madhūk-āmra-*.

⁶ Read *-gōchāra-paryantaḥ s-ōrddho-ādhaś-*.

⁷ Read *-paryantaś-*.

⁸ Read *°tsara Āsvinē*.

⁹ Here one misses the word *ānkataḥ*.

¹⁰ The two numeral figures in brackets are almost illegible, and look more like 88.

¹¹ Metre: *Vasantstilakā*. This verse is in a different handwriting, and has clearly been engraved in the place of other words which have been effaced.

¹² The sense would require *°karam mandakart-chakāra*, but *°karam* would offend against the metre.

- 17 *Visvâ(śvâ)miṭra-tripravarâya dīkshita-Vilhâ-putrâya* ¹ *purôdha-śrī-Jâgûsa(śa)rmmanê*
vrâ(brâ)hmaṇâya ² *ssmâbhir-ggôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvva[m*]*
â-chamdr-ârka[m] yâvach=chhâsanîkri*.³
- 18 *kṛitpa(tya) pradattô matvâ yathâdiyamâna-bhâgabhogakara-pravaṇikara-*
tura(ru)shkadanda-kumaragadiâṇaka-prabhṛiti-sarvv-âdâyân=âjñâsravaṇavidhêyib h ū y a
dâsyatha || Bhavanti ch=â-
- 19 *tra slô(slô)kâh ||* ⁴
- 25 Likhitam ka-
- 26 *raṇika-śrī-Vâsu(su)dêvêna ||* ⁵ *||*

E.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1175.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 24 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, and the dental sibilant is frequently employed instead of the palatal.

This inscription also is one of the *Paramabhattâraka Mahârâjâdhirâja Paramêsvara Gôvindachandradêva*, who records that, on Monday, the full-moon tithi of the month *Mâgha* of the year 1175 (given both in words and in decimal figures), after bathing in the *Gangos* at *Benares*, he granted the village of *Achchhavali* in the *Ughanatêrahôttara pattalâ* to the *Purôhita Jâgûsarman*, who is described here exactly as in the inscription B.—The taxes specified (in line 20) also are, as in B., the *bhâgabhogakara* and *pravaṇikara*. The grant was written by the *Karanika*, the *Thakkura Sahadêva*.

The date is irregular; for, in *Vikrama-Samvat* 1175 current the full-moon tithi of *Mâgha* ended on Wednesday, the 9th January A.D. 1118, and in *Vikrama-Samvat* 1175 expired the same tithi commenced 12 h. 37 m. after mean sunrise of Monday, the 27th January, and ended 13 h. 10 m. after mean sunrise of Tuesday, the 28th January, A.D. 1119.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 12 . . . ⁶ *śrīmad-Gôvindachandradêvô vijayî* | ⁶ *Ughanatêrahôttara-pattalâyâm=*
Achchhavali-grâma-nivâsinô nikhila-janapadân=upagatân=api cha ⁸ *râja-râjñi-*
yuvarâja-
- 13 ⁹ *mantriin-purôhita-pratîhâra-sênâpati-bhâmîdâgârik-âks h a p a ṭ a l i k a - b h i s h a k a (g) -*
ni(nai)mittik-ântahpurika-dûta-karituragapattanâkarasthânagôkulâvi(dhi)kâri-

¹ Read *purôdhaḥ*.

² Read *°ndy=asmâbhir=*.

³ Omit the *akshara kri* which perhaps has been struck out already in the original.

⁴ Here follow the eleven verses commencing *Bhûmim yah pratigrihñati, Śaṅkham bhadr-âsanam, Sarvân=êtân=bhâvinah, Bahubhir=vasudhâ, Suvarṇam=êkam, Tadâgdnâm sahasrêṇa, Sva-dattâm para-dattâm vâ, Shashṭim varsha-sahasrâni, Vâri-hînêshv=aranyêshu, Yân=îha dattâni, and Vâl-abhra-vibhramam=idam vasudh-âdhipat yam*.

⁵ Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to D., omits the words *âsvapati . . . Vâchaspati* in ll. 13-14 of A.

⁶ This sign of punctuation is superfluous; read *vijayy=*.

⁷ Originally *°lâyâmmachchha* was engraved, but the sign of *an usôra* has been struck out.

⁸ This word was originally omitted, and has been inserted afterwards.

⁹ Read *mantri-pu*.

- 14 purushâna(n=)samâjñâpayati vò(bô)va(dha)yaty=âdisa(śa)ti cha ||¹ yathâ
viditam=astu bhavatâm yath=ôparilikhita-grâmah sa-jafa-sthalah sa-lôha-lavan-
âkrah sa-madhûka-chûta-vana-
- 15 vâtikâ-vitapa-trîṇa-yûti-gôchara-paryatta(ṇta)h sa-gartt-ôsharah s-ôrdh[v*]-âdhaḥ
s[v*]a-sîmâ-paryantâś=chatur-âghâtha(ṭa)-visu(śu)ddhaḥ . pañcha[sa]ptatyadhika-
sa(śa)t-aikâdasa(śa)-samvatsarê Mâghê mâsi pû[rṇṇi]-²
- 16 mâsyâm Sôma-dinê ankataḥ³ samvat 1175 Mâgha-sudi 15 Sôma-dinê
śrîmad-Vârâṇasyâm Gaṅgâyâm vidhivat=snâtvâ mantra-dêva-muni-manuja-bhûta-
pitri-ga[nâm]s=tarppayitvâ timira-
- 17 paṭala-pâṭana-paṭu-mahasam=Ushnarôchisham=upasthây=Aushadh i p a t i - s a (ś a) k a l a -
sê(śê)kharan samabhyarcheya tribhuvana-trâtur=Vvâsudôvasya pûjâ[in vidhâ]ya
prachura-pâyasêna havishâ havirbhujan hutvâ
- 18 mâtipitrôr=âtmanas=cha punya-yaśô-bhivridhayê asmâbhiḥ⁴ Vain(bain)dhulasya⁵
gôtrâya Vain(bain)dhula-Aghamarshana-Visvâ(śvâ)mitra-tripra[varâ]ya Vâjâsanêya-
sâ(śâ)khinô dikshita-śrî-Purâsa-pautrâya⁶ •
- 19 dikshita-śrî-Vîlhâ-putrâya purôhita-śrî-Jâgûkâya⁷ sarmmanê vrâ(brâ)hmanâya
gôkarṇa-kusa(śa)latâ-pûta-karatal-ôdaka-pûrvvam=â-chandr-ârkkam yâvach-
châsanîkriya pra[datta] iti matvâ ya-
- 20 thâdîyamâna-bhâgabhogakara-pravanîkara-prabhṛiti-samast-âdâyân dâsyatha || chha ||
Bhavanti ch=âtra slôkâḥ ||⁸
- 24 Likhita[in] karaṇika-thakkura-śrî-Sahadêvêna | Si(śi)vam=astu ||
Ma[in]galam=mahâ-śrîḥ || chha ||

F.— PLATE OF GÔVINDACHANDRA AND HIS QUEEN NAYANAKÊLIDÊVÎ,
OF [VIKRAMA-]SAMVAT 1176.

This also is a single plate, which measures about 1' 3" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{5}{8}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nâgarî,⁹ and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; the signs for *kh* and *sh* are several times confounded; and the word *âmra* is written *âmra*, in line 15. On the whole, the writer has done his work in a somewhat slovenly manner. One of the peculiarities of the grant is, that the author, in lines 12-15, has inserted a passage on the vanity of this life and the merit resulting from donations of land, which is similar to a passage in the grant of Madanapâla and Gôvindachandra, published in the *Indian Antiquary*, Vol. XVIII. p. 15 ff.

This also is an inscription of the *Paramabhattachâraka Mahârâjâdhirâja Paramêśvara Gôvindachandradêva*, and opens as if it were meant to record a grant made by the king himself. But in reality the king makes known here that, while he was in residence at **Khayarâ**, on **Sunday**, the 15th of the dark half of **Jyaishta** of the year 1176 (given both in words and in decimal

¹ This sign of punctuation is superfluous.

² What is actually engraved, is *pâ*, with the sign of the medial *â* after it, and *rṇṇa*; read *paurṇṇa*.

³ Read =*nkataḥ*.

⁴ Read =*smâbhir*.

⁵ Read =*la-gôtrâya Bândhul-Âgha*.

⁶ Compare above, B. l. 21.

⁷ Read =*Jâgûsarmmanê*; in the original the two *aksharas kâya* may have been struck out. Compare above, B. l. 21.

⁸ Here follow the six verses commencing *Bhûmim yah pratigrihñati, Śankham bhadr-âsanam, Sarvân-âdân=bhâvinah, Bahubhir=vasudhâ, Shashṭim varsha-sahasrâni*, and *Yân=tha dattâni*.

⁹ It may be mentioned that the writer's sign for *kh* is almost exactly like the sign for *gv*.

figures), on the occasion of a solar eclipse, his queen, the *Paṭṭamahādēvī Mahārājūī* *Nayanakēlidēvī*, endowed with all royal prerogatives, after bathing in the Ganges, with his consent gave the village of Daravali in (the) *Kô[ṭhō]takōṭiāvarahōtta[ra]* (district) to the *Purōhita Jāgūsarman*, who is described here exactly as in the inscriptions B. and E.—The taxes specified (in lines 20 and 21) are the *bhāgabhōgakara*, *pravānikara*, *turushkadāṇḍa* and *kumaragadiāṇaka*. The grant was written by the *Thakkura Gāgūka*.

The date corresponds, for the *Chaitrādi* Vikrama-Samvat 1176 expired and the *pūrnimānta* Jyāishṭha, to Sunday, the 11th May A.D. 1119, when there was a solar eclipse which was visible in India, 8 h. 42 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 10 1-śrīmad-Gōvindachandradē-
 11 vō vijayī ||² *Kô[ṭhō]takōṭiāvarahōtta[rē ?]* Daravali-grāma-nivāsinō nikhila-
 janapadān=upagatān=api cha rāja-rājūī-yuvarāja-māntri-purōhita-pratā(tī)hāra-
 sēnāpati-bhāmdāgā-
 12 rik-ākshapāṭalika-bhishag-naimittik-āntahpurika-dūta-karituragapattanā[kar a *] st h ā n a-
 gōkulādihikāri-purushān=samājñāpayaty=ādīsati vō(bō)dhayati cha |³
 yath=āsta vō vidit=aicha(va) tāvad=iyam=anitya-
 13 tā jagataḥ katipayadivas-āvalōkaramaṇīyā Madhusā(mā)sa-kṛi(ku)surasainpad=iva
 sapatā⁴ satata-gatvarān giri-kāṭaka-vāsi⁵ nām-āyur=āpāta-ma[dh]uvā(rā)s=tilakhalā⁶
 iva vishaya-bhōgāḥ | sudasadā-⁷
 14 valōkana-pudāpmakhani vēsyā(śyā)-mukhān=iva durupavā(chā)riṇ=īndriyāṇi | tad=
 idam=asmābhir=api sakala-śāsv(str)-āvisa[m]vādiniḥbhiḥ prāmāṇikam(kī)bhiḥ
 smritibhir=ananta-phala-bhōga-bhājanān bhūmi-
 15 dānam=iti jāta-niśva(ścha)yair=uparilikhitō=yam grāmaḥ sa-jala-sthalaḥ [sa]-lōha-
 lavaṇ-ākaraḥ sa-[mat*]sy-ākaraḥ sa-gartt-ōkha(sha)raḥ ⁸s-āmra-madhūka-vana-
 vāṭikā-viṭapa-triṇa-yūti-gōchara-paryantaḥ s-ō-
 16 rddh[v*]-ādhaś=chatur-āghāta-viśuddhaḥ s[v*]a-sīmā-paryantaḥ shatsaptatyadhika
 [ē]kādaśa-śata-sa[m*]vatsarē Jyē(jyai)shṭha-māsē kṛishṇa-pakshē
 pañchadaśyām tithau Ravi-dinē śnkē=pi samvat 1176 Jyē(jyai)shṭha-vadi
 15 Ravau⁹ sdy=ēha Khaya-
 17 rā-samāvāyē(sē) Rāhu-grastē divākarē Ga[m*]gāyām snātvā vidhē(dhi)van=
 ma[m]tra-dēva-manuja-bhūta-manapidas=¹⁰tarppayitvā timira-pa[ta]la-pāṭana-paṭu-
 mahasam=Ushṇarōchisham=upasthāy=Ō(au)shadhīsa-sa(śa)kala-śēsha(kha)raṇ sama-
 18 bhyarchya tribhucha(va)na-trātur=Vvāsuchē(dē)vasya pūjām vidhāya pāyasēna
 havi[rbh]uja[m] hutvā mātāpitrōr=ātmanās=cha puṇya-yasō(śō)-bhiv[ri]d[dh]ayē
 samastarājaparakshi(kri)yōpēta-sarvvālaṅkāravibhūshita-paṭṭamahādēvī-ma-

¹ Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to E., omits the words *āsvapati . . . Vāchaspati* in ll. 13-14 of A.

² This sign of punctuation is superfluous.

³ This sign of punctuation is superfluous. For the following passage compare *Ind. Ant.* Vol. XVIII. p. 16, l. 13 ff.

⁴ Read *sampat* |.

⁵ Read *-vāri* (?).

⁶ Read *=tilakand* (?).

⁷ Read *sad-asad-avalōkana-pardūmukhāṇi*.

⁸ Read *s-āmra*.

⁹ Read *Ravāv=ady=ēha*.

¹⁰ Read *-pitrī ganāms* (?).

- 19 hārājñt-śrī-Nayanakēlidēvyā ṣsma[ts]aimmatyā Vam(bam)dhula-gōtrāya
Vam(bam)dhul-Āghamarya(rsha)na-[Viśvāmitra-^{*}]tripravarāya Vājasañēya-sā(śā)khinē
dīkshita-Purāsa-pautrāya dīkshita-Vilhā-putrāya purōhita-śrī-Jāgū[śa]rma-
- 20 nē • vrā(brā)hmalā(nā)ya gōkarṇṇa-kuśalatā-pūta-karatal-ōdaka-pūrvvam=ā-chandr-
ārkkam yāvat¹ śāsanīkṛitya pradattaḥ² | matvā yathādiyamāna-bhāgabhogakara-
pravanīkara-turushkanda-ku-
- 21 maragadiāṇaka-prabhṛiti-samaṣṭa-dāga³ dāsvāthati || chha || Bhavanti ch=ātra
paurāṇikā ślākāḥ⁴ ||⁵
- 27 Maṅgalam mahā-śrī[h^{*}] || Thakkura-śrī-Gāgūkēna
likhitam nrip-ājñayā || ❀

G.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1176.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¼" in diameter. The plate contains 25 lines of writing which is in a tolerably fair state of preservation. The size of the letters is between ⅕" and ⅜". The characters are Nāgarī, and the language is Sanskrit.—As the name of the village, granted by this inscription, is illegible, and that of the district doubtful, and as the inscription otherwise contains really nothing new, it is unnecessary to publish any part of the text.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*,⁶ who records that, on Wednesday, the 9th of the bright half of Kārttika of the year 1176 (given both in words and in decimal figures⁷), after bathing in the Ganges at Benares, he granted a village (the name of which is illegible) in (the) Saru[gā]ra (district) to the *Mahāpurōhita Jāgūsarman*,⁸ son of the *Dīkshita Vilhā*, and son's son of the *Dīkshita Purushōttama*.—The taxes specified (in line 20) are the *bhāgabhogakara* and *pravanīkara*. The grant professes to have been written (like F. and H.) by the *Thakkura Gāgūka*.

The date is irregular; for, the 9th *tilhi* of the bright half of Kārttika⁹ of Vikrama-Samvat 1176 current ended about sunrise of Friday, the 25th October A.D. 1118, and that of Vikrama-Samvat 1176 expired, 11 h. 33 m. after mean sunrise of Tuesday, the 14th October A.D. 1119. The date would be incorrect also for Vikrama-Samvat 1177 and 1178 expired.

H.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1178.

This also is a single plate, which measures about 1' 4½" broad by 1' ¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¼" in diameter. The plate contains 22 lines of well preserved writing. The size of the letters is between ⅕" and ⅜".

¹ Read *yāvaoh=chhā*.

² Read *ttō matod*.

³ Read *st-ādāyān=dāsyath=ēti*.

⁴ Read *ka-ślōkdh*.

⁵ Here follow the ten verses commencing *Bhūmim yaḥ pratigrihṇāti, Śāṅkham bhadr-āsanam, Sarvān-ātān=bhāvinaḥ, Bahubhir=vasudhā, Gām=ēkām, Tadāgānām sahasrēṇa, Sva-dattām para-dattām vā, Shashṭim varsha-sahasrāṇi, Nā visham visham, and Vāt-ābhra-vibhramam=idam*.

⁶ The introductory part of the inscription omits the words *āsvapati . . . Vāchaspati* in ll. 13-14 of A.

⁷ Line 15: *Shaṣṭapadyadhika-sa(śa)t-aikādasa(śa)-samvatsarē Kārttika-sudi navamyām ankataḥ samvat 1176 Kārttika-sudi 9 Va(bu)dhē*.

⁸ The original actually has *Jāgūkāya sarmanē*, but the two *aksharas kāya* may have been struck out.

⁹ This is the *Kṛitryugādi*.

The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; *j* is occasionally used instead of *y*; and the word *śekhara* is written *sashara*, in line 14. On the whole, the writer has done his work (as in the inscription F.) in a rather slovenly way.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Friday, the full-moon tithi of Śrāvāṇa of the year 1178 (given both in words and in decimal figures), after bathing at the Kapālamōchana ghaṭṭa at Benares, where the Ganges flows to the north, and after offering the obsequial cakes to his deceased ancestors,¹ etc., he granted the village of Sula[t]ēṇī in (the) Nēulasatāvisikā (district) to Vyāsa, son of the Dīkshita Vilhā and son's son of the Dīkshita Purāsa, a Brāhmaṇ of the Bandhula gōtra, whose three pravaras were Bandhula, Aghamarshaṇa and Viśvāmītra, and student of the Vājasaneyā śākhā.— The only tax specified (in line 17) is the bhāgabhogakara. The grant was written by the Karaṇika, the Thakkura Gāgūka.

The dato regularly corresponds, for the Kārttikādi Vikrama-Saivāt 1178 expired, to Friday, the 21st July, A.D. 1122, when the full-moon tithi of Śrāvāṇa ended 2 h. 54 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 9²-śrīmad-G[ō]vindachandradērā(vô) vijayī
 || chchha ||³ Nēula-
 10 satāvisikā[y]ām⁴ Sula[t]ēṇī-grāma-nivāsinô nikhīla-janapadân=upagatân=api cha
 rāja-rājñī-pu(yu)varā[ja*]-mantri-purā(rô)hi[ta*]⁵-sēnāpati-pratihāra-bhām d ā g ā r i k -
 āvja(ksha)paṭalikā(ka)⁶-bhisha-
 11 g-naimittik-āntahpurika-dūta-karituragapattanākarasthānagōkulādhi k ā r i - p u r u s h ā n -
 ājñāvipayati⁷ vô(bô)dhayaty=ādisāti cha [l*] Viditam=astu ta(bha)vatām yath=
 ôparilikhita-grāna(mah) sa-jala-
 12 sthala[h*] sa-lā(lô)ha-lavaṇ-ākaraḥ sa-madhūka-chūta-va[na]-vâṭikā-viṭapa-triṇa-yūti-
 gōchāra-parpa(rya)ntah s-ôddhīrdhās=⁸chatur-āghāṭa-visu(śu)ddha[h*] sva-sīmā-
 pa[r*]yantah⁹ | [a]shṭasaptatyadhik-aikādasa(śa)-sa(śa)ta-samvatsarē
 13 Śrāvē(va)ṇa(nē) māsi su(śu)kla-pakshē paurṇamāsya[m*] tithau
 Su(śu)kra-dinē śhkatô=pi śa[m*]vat 1178 Śrāvāṇa-sudi 15 Su(śu)krē
 ||¹⁰ śrīmad-Vārāṇasyām | Kapālamōva(cha)na-ghaṭṭa uttara-vāhīmām(nyām)
 Gaṅgāyām snātvā vivi(dhi)va-
 14 n=mantra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarpayitvā timira-pātana(la)-pātana-
 paṭu-mahasam=Ushnarôchisham=upasthāy Aushadhipati-sa(śa)kala-sa(śē)sha(kha) r a m
 samabhyarchhya tribhuvana-trātur Vāsudēvasya [p]ūjām

¹ The original has (in line 15) *pitri-piṇḍa-yajñam nirvartya*.

² Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription also omits the words *akrapati . . . Vāhaspati* in ll. 13-14 of A.

³ These signs of punctuation are superfluous.

⁴ Perhaps this might be read *Sulabhēnt*.

⁵ The original has a vacant space where the *akshara ta* should have stood.

⁶ This correction seems to have been made already in the original.

⁷ Read *°jñāpayati*. After the *akshara ya* of the following word the original has two *kākapadas*, but nothing has been omitted here.

⁸ Read *s-brddhv-ādhas*.

⁹ Read *°ntô=shṭa*.

¹⁰ This sign of punctuation and the next are superfluous.

- 15 vidhâya prachura-pâtha(ya)sêna havishâ |¹ Lâ(ha)va(vi)rbhujam hutrâ(tvâ)
pitri-pimda-yajñam nirvarttya mâtâpitrôr=âtmanas=cha punya-ja(ya)sô(sô)-
vi(bhi)vṛiddhayê | Va(ba)ndhulasya² gôtrâya | Va(ba)ndhul-Âghamarshana-
Visvâ(śvâ)mitra-trip[r*]ava-
- 16 râya | Vâjasanêya-sâ(śâ)khinê dikshita-śrî-Purâsa-pautrâya | ³dikshita-śrî-Vilhâ-
putrâya | vrâ(brâ)hmana-śrî-Vyâsâya⁴ | asmâbhiḥ gôkarṇṇa-kuśalatâ-pûta-
karatal-ôcha(da)ka-pûrvvam=â-chamdr-â-
- 17 rkkam yâvach=chhâsanîkritya pradattô matvâ ⁵yathâdîyamâna-bhâgabhōgakara-
prabhṛiti-sarvv-âdâyân dâsyath=êti || chchha || Bhavanti ch=âtrâ ślōkâh ||⁶
- 22 Likhitam ch-êdam karanîka-ṭhakkura-śrî-Gâgûkên=êti ||

I.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1184.

This also is a single plate, which measures about 1' 4" broad by 1' $\frac{5}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{16}$ " in diameter. The plate contains 25 lines of well preserved writing. The size of the letters is between $\frac{5}{16}$ and $\frac{3}{8}$ ". The characters are Nâgarî, and the language is Sanskrit.—As the names of the village, granted by this inscription, and of the *pattalâ* in which it was situated, are doubtful, and as the inscription otherwise, excepting the date of it, contains nothing new, it is not necessary to publish any part of the text.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêsvara Gôvindachandradêva*,⁷ who records that, on the Manvâdi, Friday, the full-moon tithi of Kârttika of the year 1184 (given both in words and in decimal figures⁸), after bathing in the Ganges at Benares, he granted the village of Rârî (?) in the Madavala (?) *pattalâ*, together with its *pâtakas*, to the *Mahâpurôhita* Jâgûsarman, son of the *Dikshita* Vilhâ, and son's son of the *Dikshita* Purushôttama.—The taxes specified (in line 20) are the *bhâgabhōgakara*, *pravânikara* and *kûtaka*. The grant was written by the *Ṭhakkura Viśvarûpa*.

The date regularly corresponds, for Vikrama-Samvat 1184 expired, to Friday, the 21st October A.D. 1127, which was wholly occupied by the full-moon tithi of Kârttika, correctly called Manvâdi.

J.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1190.

This also is a single plate, which measures about 1' 4 $\frac{1}{2}$ " broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{16}$ " in diameter. The plate contains 24 lines of writing which almost throughout is in an excellent state of preservation. The size of the letters is between $\frac{5}{16}$ and $\frac{3}{8}$ ". The characters are Nâgarî,⁹ and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is about a dozen times employed instead of the palatal, and the palatal several times instead of the dental; and the word *âmra* is written *âmra*, in line 15.

¹ All the signs of punctuation in ll. 15 and 16 are superfluous.

² Read °la-gôtrâya.

³ Between *dikshita* and *śrî* the *akshara da* or *dê* was engraved, but it has been struck out.

⁴ Read °sây=âsmâbhir=.

⁵ Originally *yathâdikshita* was engraved, but the *aksharas kshita* seem to have been struck out.

⁶ Here follow the seven verses commencing *Bhûmim yah pratigrihñati, Śankham bhadr-âsanam, Bahubhir=vasudhâ, Gâm=êkâm, Sarvân=êtân=bhâvinah, Mama vamśa-gatê kshîṅṅ, and Vâri-hnêshv=aranyêshu.*

⁷ The introductory part of this inscription does contain the words *âsvapati . . . Vâchaspati* in ll. 13-14 of A.

⁸ Line 15: *Chaturâśtîyadhika-kat-aikâdâśa-samvatsarê Kârttikê mdsi śukla-pakshê paurṇî(rṇa)md[.s*]yâm Manvâdau Śukra-dinê-rkê=pi samvat 1184 Kârttika-sudi 15 Śukrê.*

⁹ Here, as in I., the sign for *kḥ* is almost exactly like the sign for *gr*.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paraméśvara Gôvindachandradêva*, who records that, on Saturday, the 3rd of the bright half of Bhâdrapada of the year 1190 (given both in words and in decimal figures), after bathing at the Gôvinda-vâṭikâ or 'Gôvinda-garden,' he granted the village of Umbari in the Rûdamauavayâlisî pattaḷâ to the *Râuta Jâṭêsarman*, son of the *Râuta Tâlhê*, and son's son of the *Ṭhakkura Ūhila*, a Brâhmaṇ of the Gôbhila gôtra, whose three pravaraṣ were Gôbhila, Âṅgiraṣa and Ambarîṣha.—The taxes specified (in line 20) are the *bhâgabhogakara*, *pravaṇikara* and *turushkadanda*. The writer's name is not given.

The date regularly corresponds, for the *Chaitrâdi* Vikrama-Samvat 1190 expired, to Saturday, the 5th August A.D. 1133, when the 3rd tithi of the bright half of Bhâdrapada¹ ended 5 h. 27 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 12 . ²-śrîmad-Gôvindachandradêvô vijayî ||³ Rûdamauavayâlisî-pattalâyâm⁴ ||
Umva(mba)ri-grâma-nivâsinô nikhila-janapadân=upagatân=api cha râja-râjñi-
yuvarâja-mantri-
- 13 purôhita-pratihâra-sênâpati-bhândâgârik-âkshapaṭalika-bhishag-naimittik-ânta ḥ purika-
dûta-karituragapattanâkarasthânagôkulâvi(dhi)kâri-purushân-âjñâ-
- 14 payati vô(bô)dhayaty-âdisati cha yathâ viditam=astu bhavatâm yath=ôparilikhita-
grâmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-gartt-ôsharaḥ
sa-madhûk-â-
- 15 mvra(mra)-vana-vâṭikâ-viṭapa-triṇa-yûti-gôchâra-paryantaḥ s-â(ô)rddhv-âdhaś=chatur-
âghâṭa-visu(śu)ddhaḥ sva-sîmâ-paryantô navatyadhik-aikâdaśa-śata-samvatsarê⁵
Bhâdrapadê mâsi su(śu)kla-pakshê
- 16 tṛitîyâyân-tithau Sa(śa)ni-dinê śnikataḥ samvat⁶ 1190 Bhâdrapada-sudi 3
Sa(śa)nau śrîmad-Gôvindavâṭikâyâm snâtva vidhivan=mantra-dêva-muni-
manuja-bhûta-pitri-ga-
- 17 nâms=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushnarôchisham=upasthây=
Auśhadhipati-śakala-sê(śê)kharam samasva(bhya)reḥchya tribhuvana-trâtur=
Vvâsudêvasya pûjâm=vidhâ-⁷
- 18 ya prachura-pâyasêna havishâ havirbhujam hutvâ mâtâpitrôr=âtmanaśva(ś=cha)
pulya(nya)-yaśô-bhivṛiddhay[ê] śsmâbhir=ggôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-
pûrvvam Gôbhila-
- 19 gôtrâya |⁸ Gôbhila- | Âṅgarisa- | Âmvarisha-triḥpravaraṣya | ṭhakkura-
⁹śrî-Ūhila-pautrâya | râuta-śrî-Tâlhê-putrâya | râuta-śrî-Jâṭêsa(śa)rmmaṇô
vrâ(brâ)hmaṇâya¹⁰
- 20 â-chandr-ârkkam yâvach=chhâsanîkṛitya pradattô matvâ yathâdîyamâna-
bhâgabhogakara-pravaṇikara-turushkadanda-prabhṛiti-sarvv-âdâyân=âjñâvidhêyîbhûya
dâ-
- 21 syath=êti || ❀ || Bhavanti ch=âtra ślôkâḥ ||¹¹

¹ This is a *Manvâdi*.

² Up to this, the text of this inscription is essentially like that of A.

³ This sign of punctuation is superfluous.

⁴ Read °lâyâm=Umba°.

⁵ Read -samvatsarê.

⁶ Read samvat.

⁷ Read pûjâm vidhâ.

⁸ The signs of punctuation in this line are superfluous. Read Gôbhil-Âṅgiraṣ-Âmbartsha-triḥpravaraṣya.

⁹ Read śry-.

¹⁰ Read °ndu=.

¹¹ Here follow the six verses commencing *Bhûmim yah pratigrhñati, Śankham bhadr-dsanam, Sarvân-
étân=bhâvinah, Bahubhir=vasudhâ, Gâm=êkâm, and Tadâgândam sahasrêna.*

K.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1198 [CURRENT].

This also is a single plate, which measures about 1' 3 $\frac{3}{4}$ " broad by 11 $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$ " in diameter. The plate contains 29 lines of writing which is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter 'b' is throughout denoted by the sign for v; the dental sibilant is often employed instead of the palatal; and the word *sékhara* is written *sêshara*, in line 20.

This inscription also is one of the *Paramabhāṭṭārak* Mahārājādhirāja Paramésvara Gôvindachandradêva, who records that, on Sunday, the first of the dark half of Phâlguna of the year 1198 (given both in words and in decimal figures), on the day of the great queen Râlhadêvi, after bathing in the Ganges at the Avimukta kshêtra of Benares, he granted the village of Lanâkâchada in the Navagâma pattalâ to the Dikshita Jâgûsarman, son of the Dikshita Vilhâ, and son's son of the Dikshita Purushottama, the donee of most of the preceding grants.—The taxes specified (in line 23) are the *bhâgabhôgakara*, *hiranya* and *turushkadanâ*. The grant was written by the *Thakkura Vishnu*.

The great queen (*brihadrâjñî*) Râlhadêvi was Gôvindachandra's mother; see *Ep. Ind.* Vol. II. p. 361, l. 23. She is called Râlhadêvi in line 19 of the grant of Gôvindachandra of the year 1181, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 115. Whether her 'day,' on which the grant was made, was the anniversary of her birth or of her death, I am unable to decide.

The date regularly corresponds, for Vikrama-Samvat 1198 current and the *amânta* Phâlguna, to Sunday, the 23rd February A.D. 1141, when the first *tithi* of the dark half ended 14 h. 57 m. after mean sunrise.

The localities I am unable to identify. The Navagâma pattalâ is mentioned in the grant of Gôvindachandra of the year 1187, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 109.

EXTRACTS FROM THE TEXT.

- 13 ¹śrîmad-Gôvindachandradêvô vijayî ||² Navagâma-
pattalâyâma(m)³ || Lanâkâchada-grâma-ni-
14 vâsinô nikhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-mamtri-purôhita-
pratihâra-sênâpati-bhâmḍâgârik-âkshapatalika-bhishag-nai-
15 mittik-ântahpurika-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=âjñâpa y a t i
vô(bô)dhayaty=âdisati cha || Viditam=astu bhavatân
16 yath=ôparikhita-grâmah sa-jala-sthalah sa-lôha-lavan-âkara[h*] sa-matsy-âkarah
sa-madhûka-chûta-vana-vâṭikâ-vitapa-trîṇa-yûti-gôchâra-paryantah s-â(ô)-
17 ⁴ddhâmvas=chatur-âghâtâ(ṭa)-visu(śu)ddhah sva-sînâ-paryantah ||⁵ samvatsar-
aikâdaśa-sat-âshṭana[va*]tyadhikê⁶ Phâlgunê mâsi⁷ asita-pakshê
pratipadâyâm tithau Ra-
18 vi-dinô⁸ bhavata 1198 Phâlguna-vadi 1 Ravau || Vri(bri)hadrâjñî-Râlhadêvi-
divasê⁹ || ady=êha śrîmad-Vârâṇasyâm¹⁰ Avimukta-kshêtrê |
Ga[m*]gâyâ[m*] snâ-

¹ Up to this, the text of this inscription is essentially like that of A.

² This sign of punctuation is superfluous. ³ Read °lâyâm Lanâkâ°.

⁴ This sign of punctuation and all the others in ll. 18-21 are superfluous. ⁵ Read rddhv-âdhas=.

⁶ Read masy=.

⁷ Read -dinê[=âkatak*] samvat 1198.

⁸ Read °dêv-dicâsê-dv=.

⁹ Read °syâm=Avi°.

¹⁰ Read -satê-shṭa°.

- 19 tvâ vivi(dhi)van=mamtra-dêva-muni-manuja-bhûta-pitri-gaṇâms=tarppayitvâ timira-
patala-pâtana-paṭu-mahasam=Ushnarôchisham=upasthây=Aushadhi-
- 20 pati-śakala-sê(śê)sha(kha)ram samabhya[r*]chya tribhuvana-trâtur=Vâsudêvasya
pûjâm vidhâya prachura-pâyasêna havishâ havirbhujam hutvâ mâtâpitrôr=
âtma-
- 21 naś=cha punya-yaśô-bhivṛiddhayê gôkarṇṇa-kuśalatâ-pûta-karatal-â(ô)daka-pûrvvam=
asmâbhih¹ | Vavula-gôtrâya Vam(bam)dhul-Âghamarshana-Visvâ(śvâ)mitra-
- 22 tripra[va*]châ(râ)ya dikshita-śrî-Purushôttama-pautrâya dikshita-śrî-Vilhâ-putrâya
dikshita-śrî-Jâgûsaśa)rmṇaṇô vrâ(brâ)hmanây=â-chamdr-ârkkam yâva-
- 23 t² śâsanikṛitya pradattô matvâ yathâdiyamâna-bhâgabhogakara-hiranya-
turushkadanḍa-prabhṛiti-niyatâniyat-âdâyân=âjñâvidhâyî-
- 24 bhûya dâssû(sya)th=êti ||³ || Bhavanti ch=âtra⁴ pûrvva-ślôkâh ||⁵
- 29 Likhitam ch=êdam⁶ thakura-śrî-Vipṇu(shṇu)n=
êti ||

L.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1197 [EXPIRED].

This also is a single plate, which measures about 1' 4" broad by 1' $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nâgarî, and the language is Sanskrit. As the names of the village, granted by this inscription, and of the *pattalâ* in which it was situated, are doubtful, and as the inscription otherwise contains nothing new, it is unnecessary to publish any part of the text.

This also is an inscription of the *Paramabhattachâraka Mahârâjâdhirâja Paramêśvara Gôvindachandradêva*, who records that, on Sunday, the first of the dark half of Phâlguna of the year 1197 (given in decimal figures only⁷), on the day of the great queen, whose name is not given here, after bathing in the Ganges at the *ghaṭṭa* of the holy god Vêdêśvara, at the *Avimukta kshêtra* of Benares, he granted a village⁸ to the *Dikshita Jâgûsarman*, who is described here exactly as in the preceding inscription K.—The taxes specified (in line 19) are the *bhâgabhogakara*, *pravanikara*, *turushkadanḍa* and *kumaragadiyâṇaka* (!). The grant was written by the *Thakkura Dhâdhûka*.

The date is the same as in the preceding inscription, the year quoted being Vikrama-Samvat 1197 expired = 1198 current.

M.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1200.

This also is a single plate, which measures about 1' 5" broad by 1' $\frac{1}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{7}{16}$ " in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters

¹ Read °bhir=Bamdhula-.

² Read ch=chhâsa°.

³ Here the original has an ornamental stop, the centre part of which looks like the sign *chha*.

⁴ The expression *pûrvva-ślôkâh* (instead of *paurâṇika-ślôkâh* or *punya-ślôkâh*) we have also in the inscriptions Q. and R.

⁵ Here follow the seven verses commencing *Bhûmim yah pratigrihṇati, Śankham bhadr-âsanam, Sarcân-êtân=bhâvinah, Bahubhir=vasudhâ, Gâm=êkâm, Tadâgânâm sahasrêṇu, and Sva-dattâm para-dattâm vâ*.

⁶ Read *thakkura*-.

⁷ Line 15: *Samvat 1197 Phâlguna-vadi 1 Ravau || vri(bri)hadrâjît-divasê ady=êha êtmad-Vârâṇasyâm Avimukta-kshêtrê dêva-êrî-Vêdêśvara-ghaṭṭê Gângâyâm snâtôd*.

⁸ The names of the *pattalâ* and village in ll. 11-12 are apparently engraved in the place of other names which have been effaced. The name of the village may possibly be *Samalâ* (with its *paṭakas*).

are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *śekhara* is written *śeshara*, in line 21, and *tri tri*, in line 23. *

This also is an inscription of the *Paramabhadrāra* *Mahārājādhirāja Paramésvara Gōvindachandradēva*, who records that, on Sunday, the full-moon tithi of Śrāvāṇa of the year 1200 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Kāila with its *pāṭakas* *Vivamayūtā*, *Jamharimayūtā*, *Tihunāmayūtā*, *Dadaūamayūtā*, *Āmbamayūtā*, *Savaramayūtā*, *Palasavali*, *Duṇēndu*, *Chāchāpura* and *Pipalavalipi*, in the *Tēmishapachōttara pattalā*, to the *Paṇḍita Mahārājaśarman*,¹ son of the *Mahāpurōhita Dīkshita Jāgū*, and son's son of the *Dīkshita Vīlhā*, a *Brāhmaṇ* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvāmītra*.— The taxes specified (in line 25) are the *bhāgabhōgakara*, *pravaṇīkara* and *hiranya*. The writer's name is not given.

The date regularly corresponds, for the *Kārttikādi* *Vikrama-Samvat* 1200 expired, to Sunday, the 16th July A.D. 1144, when the full-moon tithi of Śrāvāṇa ended 15 h. 31 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 14 ²-śrīmad-Gōvindachandradēvō vijayī ||³ Tēmishapachōttara-pattalāyām⁴ ||
 Vivamay[ū]tā- | Jamharimayūtā- | Tihunāmapū(yū)tā- |
 Dadaūamayūtā-⁵
- 15 Āmvā(mbā)mayūtā- | Savara[ma]pū(yū)tā- | Palasavali- | Duṇēndu- |
 Chāchāpura- | Pipalavalipibhiḥ pāṭakaiḥ saha Kāila-grāma-nivāsinō nikhi-
 16 la-janapadān=upagatān=api cha rāja-rājñī-yuvarāja-mantri-purōhita-pratīhāra-
 s[ē*]nāpati-bhāṇḍā[g]ārik-ākshapaṭalika-li(bhi)pa(sha)g-nai-
 17 mittik-āntahpurika-dūta-karituragapattanākarasvā(sthā)nagōkulādhikāri- p u r u s h ā n =
 ājñāpayati vō(bō)va(dha)yaty=ādīśati cha | Viditam=astu bha-
 18 vatā[m*] |⁶ yath=ōparilikhita-grāmaḥ sa-jala-sa-svalaḥ⁷ sa-lā(lō)ha-lavaṇ-ākaraḥ
 sa-matsy-ākaraḥ sa-gartt-ōsharaḥ | sa-madhūka-chūta-vana-vāṭikā-tri-
 19 ṇa-yūti-gō[cha]ra-pa[r*]yantah s-ōrddh[v*]-āva(dha)ś=chatur-āghātā(ṭa)-
 visu(śu)dra(ddha)ḥ sva-sīmā-paryantah⁸ || dvādaśa-sa(śa)ta-samvatsar[ē*]
 Srā(śrā)vaṇē māsi su(śu)kla-pakshē pō(pau)[r*]ṇnamāsyā[m*]
 20 tithau Ravi-dinē⁹ ank[ē*]-pi samvat¹⁰ || 1200 Sā(śrā)vaṇa-sudi 15 Ravā ||
 avra(ḍy=ē)ha śrīmad-Vārāṇasyām¹¹ || Gaṅgāyām stā(snā)tvā vivi(dhi)van=
 mantra-
 21 dēva-muni-manuja-bhūta-[pi]tri-gaṇāms=tarppayitvā timira-pāṭala-pāṭama(na)-paṭu-
 mahasam=Ushnarōchipa(sha)m=upasthāy=Aushadhipati-śakala-śēsha(kha)-
 22 ra[m*] sama[bhya]rchya tribhuvana-trātur=Vvāsudēvasya pūjām vidhāya
 prachura-pāyas[ē*]na havishā havirbhujam hutvā mātāpitrōr=ātmanas=cha
 puṇya-

¹ This was apparently a brother of the *Praharājaśarman* or *Paharājaśarman*, mentioned in the following grants.

² Up to this, the text of this inscription is essentially like that of A.

³ The signs of punctuation in this line and in the next are superfluous.

⁴ Read °lāyām.

⁵ Read °yūt-.

⁶ This sign of punctuation and all the others in ll. 18-24 are superfluous.

⁷ Read sa-jala-sthalaḥ.

⁸ Read -paryantō.

⁹ Read -dinē=nikē=.

¹⁰ Read samvat.

¹¹ Read °nasyām.

- 23 yasô-bhivridhayê gâ(gô)karṇṇa-kuśalatâ-pûta-karatal-â(ô)daka-pûrvvam=asmâbhih¹ |
 Vavula-gôtrâya Vavul-Âghamapa(rsha)ṇa-Visvâ(śvâ)mitra-tri(tri)prava-
 24 râya | dîkshita-śrî-Vîlhâ-pantrâya mahâpurôhita-dîkshita-śrî-Jâgû-putrâya paṇḍita-
 śrî-Mahârâjaśarmmanê vrâ(brâ)hmanây=â-chandr-ârka[m*]
 25 yâvat² śâsanîkritya pradattô matvâ yathâdîyamâna-bhâgubhâ(bhô)gakara-
 [pra]vaṇikara-hivabhapa-³niyatâniyat-âdâyân=sarvvân=âjñâ-
 26 viva(dhê)yîbhûya dâsyath=êti ||⁴ || Bhavanti ch=âtra va(dha)rmm-ânusâsinah
 śl[ô]kâh ||⁵

N.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1211.

This also is a single plate, which measures about 1' 5" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$ " in diameter. The plate contains 26 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the palatal occasionally instead of the dental; and the word *tâmra* is written *tâmra*, in line 26.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêsvara Gôvindachandradêva*, who records that, on Tuesday, the 15th of the dark half of Bhâdrapada of the year 1211 (given in figures only), after bathing in the Ganges at Benares, he granted the village of Gôulî in the *Kachchhôha pattalâ*, with its *pâtakas*, to the *Râuta Paharâjaśarma*,⁶ son of the *Dîkshita Jâgû*, and son's son of the *Dîkshita Vîlhâ*, a Brâhman of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvâmitra*.— The taxes specified (in line 19) are the *bhâgabhôgakara*, *pravaṇikara*, *hiranya*, *turushkadanḍa* and *kumaragudiânaka*. The grant (*tâmra-paṭṭaka*) was written by *Śripati*.

The date regularly corresponds, for the *Chaitrâdi Vikrama-Samvat* 1211 expired and the *pûrṇimânta Bhâdrapada*, to Tuesday, the 10th August A.D. 1154, when the 15th *tithi* of the dark half ended 23 h. 26 m. after mean sunrise.

The localities I am unable to identify. The *Kachchhôha pattalâ* is also mentioned in the inscription U.

EXTRACTS FROM THE TEXT.

- 11 7-śrîmad-Gôvindachandradêvô
 12 vijayî ||⁸ Kachchhôha-pattalâyâm⁹ | sapâtaka-Gôulî-grâma-nivâsinô nikhila-
 janapadân=upagatân=api cha râja-râjñî-yuvarâja-mantri-purôhita-pratîhâra-sênâpati-
 13 bhâmḍâgârik-âkshapaṭalika-bhishag-naimittik-âmtaḥpurika-dûta-karituragapâtta n â k a r a -
 sthânagôkulâdhikâri-purushân=âjñâpayaty=âdisa(śa)ti vô(bô)dhayati cha | Vidita-
 14 m=astu bhavatâm yath=ôparilikhita-grâmah sa-jala-sthala[h*] sa-lôha-lavaṇ-
 âkara[h*] sa-parṇa-matsy-âkara[h*] sa-gartt-ôsharah sa-madhûka-chûta-vana-
 vâṭikâ-triṇa-yûti-gôchara-paryantah s-ô-

¹ Read °bhîr=Bandhula-gôtrâya Bandhul-.

² Read yâvach=chhâsa°.

³ Read -hiranya-.

⁴ Here and after the word ślôkâh || of this line there are ornamental stops, the centre part of which looks like the *akshara chha*.

⁵ Here follow the eight verses commencing *Bhûmim yaḥ pratigrihîti*, *Sarvân=âtân=bhûvinah*, *Bahubhir=vasudhâ*, *Gâm=êkâm*, *Tadâgândâm sahasrêṇa*, *Sca-dattâm para-dattâm vâ*, *Shashtim varsha-sahasrâni*, and *Vât-dbhira-vibhramam=idam*.

⁶ This name is written quite clearly in the original. See below, U. l. 25.

⁷ Up to this, the text of this inscription is essentially like that of A.

⁸ The two signs of punctuation in this line are superfluous.

⁹ Read *Kachchhôha*-.

- 15 rddh[v*]-ô(â)dhas=chatur-âghâta-visu(śu)ddhaḥ sva-sîmâ-paryamtaḥ ||¹ samvat²
1211 Bhâdrapada-vadi 15 Bhaumê³ | ady=êha śrîmad-Vârâṇasyâm
Gangâyâm snâtvâ vidhivan=mantra-dêva-muni-manuja-bhûta-
- 16 pitri-gaṇâms=tarpayitvâ timira-pâṭala-pâṭana-paṭu-mahasam=Ushnarôchisham=upasthây=
Aushadhipati-śakala-śêkharâm samabhyarchya tribhuvanatrâtur=Vâsudêvasya pûjâm
vidhâya pra-
- 17 chura-pâsha(ya)sêna havishâ havirbhujam hutvâ mâtâpitrôr=âtmanas=cha punya-
yasô-bhivṛiddhayô |⁴ gôkarṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvam=asmâbhiḥ⁵
Vam(bam)dhula-gôtrâya | Vam(bam)-
- 18 dhul-Âghamarshana-Viśvâmitra-triḥpravarâya⁶ | dikshita-śrî-Vilhâ-pautrâya |
dikshita-śrî-Jâgû-putrâya | râuta-śrî-Paharâjasa(śa)rmmanê vrâ(brâ)hmanâya⁷ |
â-chamdr-ârkkam yâvach=chhâsa(sa)nî-
- 19 kritpa(tya) pradattô matvâ yathâdîyamâna-bhâgabhôgakara-pravanikara-hiranya-
turushkadamda-kumaragadiânaka-prabhṛiti-niyatâsniyat-âdâyân=âyâ(jñâ)vidhi(dhê)yi-
bhûya dâsya-
20. tha iti⁸ || chha || Bhavanti ch=âtra paurânikâḥ ślôkâḥ ||⁹
- 26 Likhitam ch=êdam tâmra-pattakam¹⁰ śrî-Śripatinâ
iti¹¹ ||¹² || chha ||

O.— PLATE OF VIJAYACHANDRA AND THE YUVARÂJA JAYACHCHANDRA
OF [VIKRAMA-]SAMVAT 1224.

This also is a single plate, which measures about 1' 5¼" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about 5/8" in diameter; and at the end of the text there is the figure of a conch-shell. The lower proper left corner of the plate is broken away, and by this one or two *aksharas* (of no importance) have been lost; otherwise the 31 lines of writing which the plate contains are well preserved. The size of the letters is between 1/4 and 5/16". The characters are Nâgarî, and the language is Sanskrit. The writer (or engraver) has done his work in a very careless manner, so that the text is full of minor errors of all kinds. Besides, some of the signs employed are so badly formed that one is left to guess what letters are meant to be denoted by them.— The inscription opens with eleven verses, the first nine of which it has in common with the preceding grants of Gôvindachandra, while verses 10 and 11, which eulogize Gôvindachandra's son Vijayachandra, are already known from the published inscription of this king and from the inscriptions of his son Jayachchandra;¹³ and towards the end our inscription has twelve benedictive and imprecatory verses. The formal part of the grant, from line 10 to line 23, is in prose, and is worded like the corresponding part of the published grant of Vijayachandra and the Yuvarâja Jayachchandra.

The inscription is one of the *Paramabhattachâraka Mahârâjâdhirâja Paramêsvara Vijayachandradêva*, the successor of the *P.M.P. Gôvindachandradêva*, who was the successor

¹ The two signs of punctuation in this line are superfluous.

² Read *samvat*.

⁴ The signs of punctuation in ll. 17 and 18 are superfluous.

⁵ Read °*bhir*=.

⁷ Read °*ndy=d*-.
⁹ Here follow the eleven verses commencing *Bhûmim yah pratigrihñati, Śankham bhadr-dsanam, Sarvân=*

stân=bhadvinah, Bahubhir=vasudhâ, Gâm=śkâm, Tadâgânâm sahasrêṇa, Sva-dattâm para-dattâm va, Phâla-krishtâm mahim dadyât, Shashṭim varshâ-sahasrâni, Vâri-hnêshv=aranyêshu, and Na visham visham.

¹⁰ Read *tâmra*-.
¹¹ Read °*tin=ti*.

¹² Here the original has an ornamental stop, the centre part of which looks like the sign *chha*.

¹³ See *Ind. Ant.* Vol. XV. pp. 7 and 11, and Vol. XVIII. p. 130.

³ Read *Bhaumê=dy*-.
⁶ Read *-tripra*°.
⁸ Read *th=ti*.

of the *P.M.P. Madanapâladêva*, who again was the successor of the *P.M.P. Chandradêva*, 'who by his arm had acquired the sovereignty over *Kanyakubja* (Kanauj).' The king records in it that, with his consent, the *Mahârâjaputra* (or *Mahârâja's* son) *Jayachandradêva*, installed in the dignity of *Yuvarâja* and endowed with all royal prerogatives, on Sunday, the tenth tithi of the bright half of the month *Âshâdha* of the year 1224 (given in words and partly in decimal figures), on the occasion of being initiated as a worshipper of the god *Kṛishṇa* (Vishṇu), after bathing in the *Ganges* at *Benares*, and in the presence of the god *Âdikêśava* (Vishṇu), granted the village of *Haripura* in the *Jiâvai pattalâ* to the preceptor of the performance of the *Vaishṇava* worship, the *Mahâpurôhita* *Praharâjaśarman*, son of the *Mahâpurôhita* *Dikshita* *Jâgû*, son's son of the *Dikshita* *Vilhâ*, and son of the son's son of the *Dikshita* *Purâsa*, a *Brâhman* of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvâmitra*.—The taxes specified here (in lines 22 and 23) are the *bhâgabhôgakara*, *pravanikara*, *jâtakara*, *gôkara*, *turushkadanda* and *kumaragadiâṇaka*. The grant was written by the *Thakkura Kusumapâla*.

The date regularly corresponds, for the *Kârttikâdi* *Vikrama-Samvat* 1224 expired, to Sunday, the 16th June A.D. 1168, when the 10th tithi of the bright half of *Âshâdha*¹ ended 22 h. 5 m. after mean sunrise.

The localities I am unable to identify. The *Jiâvai pattalâ* apparently is the *Jiâvati pattalâ* of two inscriptions of the *Mahârâjaputra* *Gôvindachandra* of the years 1161 and 1162, *Ind. Ant.* Vol. XIV. p. 103, l. 10, and *Ep. Ind.* Vol. II. p. 360, l. 8.²

EXTRACTS FROM THE TEXT.

- 1 ³Akumthôtkaṁtha-Vaikum(tha-kamka(tha)thî(pi)tha-luṭhat-karah | samrambhaḥ surat-ârambhê sa Śriyaḥ śrêyasê=stu vaḥ || [1*] ⁴[Â]bhî(sî)d=Asî(sî)tadyuti-vamśa-jâta-[kshṁ]âpâla-mâlâsu divaṁ gatâsu | sâkshâd=Vivasvân=iva
- 2 [bhû]ri-dhâmnâ nâmnâ **Yasôvigraha** ity=udârah || [2*] ⁵Tat-[su]tô=bhûn=**Mahicham[dra]ś**=[cha]indra-dhâma-nibham nijam [1*] yên=âpâra[m=a]kva(kû)pâra-pârê vyâ[pâ*]ritam bha(ya)śah || [3*] ⁶Tasy=âbhût=tanayô nay-ai[ka]-rasikaḥ krînathi-⁷
- 3 shan-maṁḍalô vi[dhva]st-ôdya(ddha)ta-vîra-yôdha-timira[h*] śrî-Chandradêvô nripaḥ | yên=ôdâratara-pratâ[pa*]-sa(śa)mit-âśêsha-prajôpadravam śrîmad-Gâdhipur-âdhigâ(râ)jyam=asamaṁ. dôr-vikramêṇ=ârjitaṁ || [4*] Tîrthâni⁸ **Kâ-si-Kuśik-Â(ô)ttarakôśal-[Êm*]drasthâ[ni]yakâni** paripâlayat=âvi(dhi)gamyâ [1*] hêm=âtma-tulyam=aniśâm(śam) dadatâ dvij[ê*]bhyô yên=âmkitâ vabhu(su)manî(tî) sa(śa)taśalu(s=tu)lâbhiḥ || [5*]⁹
- 5 Tasy=âtmajâ(jô) **Madanapâla** iti kshiti[m]dra-chôḍâma[ni*]r=vvijayatê nija-gôtra-chandrah | yasy=â[bh]ishêka-kalas-ôllasitaiḥ payôbhiḥ [pra]kshâlitam. [ka]li-rajah-patalam dharitryâḥ || [6*] ¹⁰Yas[y*]=â-
- 6 sîd=vijaya-prayâna-samay[ê] tuṁg-âchal-ôchchai[s-cha]lan-mâdyat-kumbhi-pada-[kra]m-â[sa]ma-bhara-bhra[śya]n-mahîmaṁḍalô | chûdâratna-vibhinna-tâlu-ma(ga)lita-styân-âsrig-udbhâsitaḥ Śêshaḥ ¹¹pêsha-vaśâd=iva [ksha]-

¹ This is a *Manvâdi*; on the following day was the *Vishṇuśayan-ôtsava*.

² The village *Haripura* may possibly be identical with *Vishṇupura*, mentioned in line 6 of the second inscription, referred to above.

³ Metre: Ślôka (Anushtubh).

⁵ Metre: Ślôka (Anushtubh).

⁷ Read *krâmîta-dvi*.

⁹ After this, at the end of this line, the original has *va(na) katha* — —, the commencement of verse 9; but these *akṣaras* appear to have been struck out again.

¹⁰ Metre: Śârdûlavikrîḍita.

⁴ Metre: Indravajrâ.

⁶ Metre: Śârdûlavikrîḍita.

⁸ Metre of verses 5 and 6: Vasantatilakâ.

¹¹ Read *śaisha*.

- 7 nam=asâ(sau) krôṭṭ[ê*] nilfn-ânanah || [7*] ¹Ta[sm]âd=ajâyapa(ta) nij-âyata-
vâ(bâ)huvalli-vam(bam)dh-âva[ru]ddha-nava-râjyagajô narê[in]drah | sâm[dr]-
âmṛita-drava-murâm(châm) prabhavô gavâm yô Gôvîmdachandra iti
cha[m*]dra iv=âmvu(bu)râsah(sêh) || [8*]
- 8 [Na]² katham=apy=alabhamta ³talakumâms=tisṛipu(shu) dikshu gajân=a[tha]
Vaj[r*]iṇah | [ka]kubhi babhramur=Abhramuvallabha-pratibhatâ iva ya[sya]
ghatâ-gajâh || [9*] [A]jani⁴ Vijayachandrô nâma tasmân=nar[ê*]indra[h*]
surapa-
- 9 tir=iva bhûbhṛit-paksha-vichchêda-dakshah | bhuvana-dalana-hêlâ-harmya-Hammira-
nârî-nayana-jalada-dhâ[r]â-sâmta-bhûlôka-tâshah(pah) || [10*]
⁵Yasmim[ś=cha]laty=udadhinêmi-mahî-jayâya mâdyat-karîndra-guru-bhâra-ni-
- 10 pñthi(dî)t=ôva [l*] yâti Tta(pra)jâpati-padam saraṇ-ârthini [bhû]s=tva[m*]gat-
turaṅga-nivah-â(ô)ttha-rajaś-chhalêna || [11*] Sô=yam samasta-râja-la(cha)kra-
sams[ê*]dhi(vi)na(ta)-charaṇah | Sa va(cha) paramabhattâraka-mahârâjâdhi-
- 11 râja-param[ê*]śvara-paramamâh[ê*]ś[v*]ara-nijabhuj[ô]pârjita-Kanyaku[vjâ(bjâ)]dhipa-
tya-śrîChamdrad[ê*]va-pâdânudhyâta-parama bh a t t â r a k a - m a h â r â j â d h i r â j a -
paramêśvara-paramamâh[ê*]ś[v*]ara-śrî[Ma]danapâladêva-
- 12 pâdânudhyâta-paramabhattâraka-mahârâjâdhirâja-paramêśvara-paramamâh[ê*]śva-
r-âśvadh(pa)tigajapatinarapatirâjatrayâdhipati-vividhavidyâvichâraVâchaspatisrîGôvîm-
dachamdradêva-
- 13 pâdânudhyâta-paramabhattâraka-mahârâjâdhirâja-paramêśvara-paramamâh[ê*]śva-
r-âśvapatigajapatinarapatirâjatrayâdhipati-vividhavidyâdhi(vi)châraVâchaspatisrîmâd-
Vijayachandra-
- 14 dêvâ(vô) vijayî ||⁶ Jiâvai-pattalâyâm | Haripura-grâma-ni[vâ]sinâ(nô)
nishi(khi)la-janapadân=upagatân=api cha . râja-râ[jñi]-mantri-purôhita-pratbhâra-
sênâpati-[bhândâ]-
- 15 gâri[k]-âkshapaṭalika-bhishaka(g)-naimittik-âmtahpuri[ka]-[dû]ta-karituragapattanâkara-
sthânagôkulâdhikâri-puru[shâ]n=â[jñâ]payati vô(bô)dhayati(ty=)âdisati [cha] yathâ
- 16 ⁷vidivay=astu bhavatâm va(ya)ś(th)=ôpari[li]khita-grâmah sa-jala-[sthala]h sa-
[lôha]-laval(n)-âkaraḥ sa-gartt-ôya(sha)rah | [sa]-matsy-âkaraḥ s-âmvra(mra)-
[madhûka]h⁸ pi(vi)ṭapa-[vâ]ṭi[kâ]-sahitah⁹ |
- 17 trîna-dâ(yû)ti-gôchara-pa[r]yantah s-â(ô)rdhv-âdhas=chatur-âghâta-visu(su)ddhah
[sva-sî]mâ-paryantah¹⁰ | [cha]turvvi[m]śatyadhi[ka]-[dvâ]daśasa(śa)ta
sa[m]va[tsa]rê s[m]kê=pi sam 1224 [Â]shâdha-nâ(mâ)sa(si) [śukla?]-
pa[kshê]¹¹ daśamyâm
- 18 [ti]thau Ravi-dinê s[dy=ê]ha śrîmad-[Vâ]rânasy[âm*] Gaṅgâyâ[m*] snâtvâ
d[ê*]va-śrî(śry)-Âdikêśava-sannidhau vidhivan=mantra-dê[va]-muni-manuja-bhûta-
p[i*]trî-gaṇâm[s=ta]rppayityâ timira-pâṭala-pâṭana-paṭu-
- 19 mahasam=Ushnarâ(rô)vi(chi)sham=upa[sth]ây=Aushadhipati-śakala-lê(śê)sha(kha)ra in
samabhyarchya trivu(bhu)vana-trâtur=[bha]gavataḥ Kṛishṇasya pûjâm
vidhâya¹² pa(ê)tasy-aiva dikshâ-grahana-prastâkê(vê) mâtâpitrôr=âtmanas=cha
pu-

¹ Metre: Vasantatilakâ.² Metre: Drutavilambita.³ Read *raṇa-kshamâms=*.⁴ Metre: Mâlinî.— Of the following six inscriptions, P. and U. read *Hamvtra*, and Q. and R. *Hamvtra*; and instead of *śâmta* P., S., T. and U. have *dhautâ*, and Q. and R. *dhûta*.⁵ Metre: Vasantatilakâ.— Instead of *-jayâya* P., S., T. and U. have *-jayârtham*.⁶ This sign of punctuation and all the others up to line 22 are superfluous.⁷ Read *viditam=*⁸ Read *°ka-vi°*.⁹ Read *°tas=trî°*.¹⁰ Read *°ntas=cha°*.¹¹ I believe *śukla* to be the intended reading, but in the original the sign of the first *akshara* is really no letter at all, and the second *akshara* looks somewhat like *plâ*.¹² Read *°dhdy=aita°*.

- 20 n̄ya-yaśô-dhi(bhi)v̄riddhayê s̄sma[t-sa]mmatyâ s̄māstarâjap̄rakriy[ô]pêta-
râ(yau)va[râ]jyâbhishi[kta]-m̄agha(hâ)râjaputra-śrî-Jaya[chcha]ndrad[ê*]v[ê*]na
gôkarṇṇa-[ku]śalatâ-pûta-karatal-ôdaka-pû[rvva]m=â-
- 21 [cham̄dr-ârkaṁ] p̄a(yâ)vata(t)¹ Vam̄(bam̄)dhula-gôtrâya | Va(bam̄)dhula-² |
[A]ghamarshaṇa-Visâ(śvâ)mi[tra]-triḥpravarâya³ | dikshita-Purâsa-[pra]pautrâya |
dikshi[ta*]-Vîlhâ-pautrâya | mala(hâ)purâ(rô)hita-dî[kshita]-śrî-Jâgû-putrâya |
Vaishṇava-
- 22 [pû]jâv̄j̄dhi-[gu]ravê | mahâpurô[hi]ta-śrî-Praharâjasa(śar)maṇ[ê]
vrâ(brâ)hmaṇâshâ(yâ) s̄āsankri[tya] shra(pra)dattâ(ttô) matvâ
shu(ya)thâdî[ya]ga(mâ)dhi(na)-[bhâgabhô]gakara-[pra]vaṇikara-ja(jâ)la(ta)kara-
gôkara-turushka-
- 23 [dam̄]da-ka(ku)mâ(ma)ragadiâṇak-âdi-samas[t*]a-niyatâni[ya]t-âdâyan=â[jñâ]vidh[ê*]yî-
[bhûya] dasyath=[ê*]ti || Sa(bha)va[m̄*]ti ch=âtra dhag(rm)-ânusam(śâ)sinah
p[au]râṇika-sl[ô]kâh |⁴
- 31 Liśvi(khi)tam=idam̄ ⁵ṭhakuva-śrî-Kusumapâlêna
pramâṇam=ivi(ti) ||⁶

P.— PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1226.

This also is a single plate, which measures about 1' 6½" broad by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1/16" in diameter. The plate contains 34 lines of writing which throughout is in an excellent state of preservation. The size of the letters is about 1/16". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*, and the dental sibilant is often employed instead of the palatal, and the palatal a few times instead of the dental.—As the introductory part of this inscription and of the following inscriptions Q. to U., up to the words *-śrîmaj-Jayachchandrâdêvô vijayî*, is really identical with the corresponding portion of the inscriptions of Jayachchandra published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., it is unnecessary to publish it. It would, similarly, be superfluous to give the full text of the benedictive and imprecatory verses of these inscriptions.

This inscription is one of the *Paramabhattachâraka Mahârâjâdhirâja Paramêśvara Jayachchandrâdêva* (the successor of the *P. M. P. Vijayachchandrâdêva*, etc.), who records that, on Sunday, the 6th tithi of the bright half of the month Âshâdha of the year 1226 (given both in words and in decimal figures), while encamped at the village of Vaḍaviha, after performing the *mantra-snâna*⁷ at (his) inauguration, he granted the village of Ôsia in the *Bṛihadgṛihôkamisâra pattalâ* to (his) the king's religious preceptor, the *Mahâpurôhita Prahlâdasarman*, son of the *Dikshita Mahâpurôhita Jâgû*, and son's son of the *Dikshita Vêdasarman*, a *Brâhman* of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvâmitra*, and student of the *Yajurveda*.—The taxes specified (in line 27) are the *bhâgabhôgakara* and *pravaṇikara*. The grant (*tâmra-paṭṭaka*) was written by the *Mahâkshapatalika*, the *Ṭhakkura Śrîpati*.—The donee of this grant, *Prahlâdasarman*, clearly is the *Praharâjasarman* or *Paharâjasarman* of other grants, and his grandfather *Vêdasarman* is the *Vîlhâ*, so often mentioned before.

¹ Read *yâvad=Bam̄*.

² Read *°dhul-Âgha°*.

³ Read *-tripra°*.

⁴ Here follow the twelve verses commencing *Bhûmim yah pratig; iññâti, Śaṅkham bhadr-âsanam, Shashṭim varsha-sahasrâni, Sva-dattâm para-dattâm va, Gâm=êkâm, Tadâgânâm sahasrêna, Na visham visham, Vârîhñêshv=aranyêshu, Yân=tha dattâni, Vât-âbhra-vibhîmam=idam, Sarvân=êtân=bhâvinaḥ, and Bahubhir=vasudhâ bhuktâ.*

⁵ Read *ṭhakkura-*.

⁶ After this there is a small representation of a conch-shell.

⁷ i.e. after repeating the prayers used at ablution, without the actual bath; compare the *Vishnu-purâṇa* translated by H. H. Wilson, 2nd ed., Vol. III. p. 114.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1226 expired, to Sunday, the 21st June A.D. 1170, when the 6th *tithi* of the bright half of *Āshāḍha* ended 15 h. 56 m. after mean sunrise.

The localities I am unable to identify.¹

EXTRACTS FROM THE TEXT.

- 18²-śrīmaj-Jayachchandra-
 19 vō vijayī || ||³ Vṛi(bṛi)hadgṛihōkamisāra-pattalāyām⁴ | Ōsia-grāma-nivāsinō
 nikhila-janapadān=upagatān=api cha rāja-rājñi-yuvarāja-māntri-purōhita-pratīhāra-
 20 sēnāpati-bhānḍāgārik-ākshapatalika-bhishag-naimittik-āntahpurika-dūta-ka-ri-tu-r-a-g-a-
 pattanākarasthānagōkulādhikāri-purushān=ājñāpayati vō(bō)dha[ya*]ty=ādīsati cha [I*]
 Vidi.
 21 tam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-sthalah sa-lōha-lavaṇ-ākaraḥ
 sa-matsy-ākaraḥ sa-gartt-ōsharaḥ sa-giri-gahana-nidhānaḥ sa-madhūk-āmra-vana-
 vātikā-vitapa-
 22 tṛiṇa-yūti-gōchara-paryantaḥ s-ōrddh[v*]-ādhas=chatur-āghāta-viśuddhaḥ sva-sīmā-
 paryantaḥ samvatsarānām shadvim(dvim)sa(śa)ty-adhikēshu dvādasa(śa)-
 sātēshu(shv=)Āshāḍhē māsi śukla-pakshē shashṭhyām tithau Ravi-dinē⁵
 23 aṅkatō=pi⁶ samvat 1226 Āshāḍha-sudi 6 Ravau(vāv=)ady=ēha śrī-
 Vāḍaviha-grāma-samāvāsita-vijayakatakē⁷ abhishēkē māntra-snānēna snātvā
 vidhivan=māntra-dēva-muni-manuja-bhūta-pitri-
 24 gaṇāns=tarppayitvā timira-pātala-pātana-paṭu-mahasam=Ushṇarōchisham=upasthāy=
 Aushadhipati-śakala-sēkharām samabhyarcheya tribhuvana-trātur=Vvāsudēvasya
 pūjām vidhāya prachura-pāyasē-
 25 na havishā havirbhujām [h]utvā mātāpitrōr=ātmanas=va(cha) punya-yaśō-
 bhivṛiddhayē⁸ asmābhir=ggōkaruṇa-kuśalatā-pūta-karatal-ōdaka-pūrvvakām
 Vam(bam)dhula-gōtrāya Vam(bam)dhula-⁹Aghamarshana-Visvā(śvā)-
 26 mitr=ēti tri-pravarāya dīkshita-śrī-Chē(vē)daśarmma-pautrāya dīkshita-
 mahāpurōhita-śrī-Jāgū-putrāya Yajurveda-sā(śā)khinē rāja-guṇavē mahāpurōhita-
 śrī-Prahtā(hlā)daśarmmaṇē vrā(brā)-
 27 hmanāya chaṇdr-ārkkam yāvach=chhāsanīkṛitya pradattō matvā yathādīyamāna-
 bhāgabhogakara-pravaṇikara-prabhṛiti-niyatāniyata-samast-ādāyān=ājñāvid h ē y i b h ū y a
 dasyath=ēti
 28 || || Bhavanti ch=ātra ślōkāḥ ||¹⁰
 34 Likhitam ch=ēdam tāmra-
 patākam mahākshapatalika-ṭhakkura-śrī-Śrīpatibhir=iti || ||

Q.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1228.

This also is a single plate, which measures about 1' 7½" broad by 1' 2" high, and is engraved on one face only. In the middle of the upper part it has a ring-hole, about ¾" in diameter;

¹ With the name of the *pattalā* compare the name of the *pattalā* in C. I. 13.

² Up to this, the text of this inscription, excepting some differences of spelling and one or two unimportant various readings, entirely agrees with that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XV, p. 130 ff. In verse 14 the readings of the inscriptions P. to U. vary between *pratyāvrīta-* and *pratyāvṛittam*.

³ These signs of punctuation are superfluous.

⁴ Read °yām=Ōsia-.

⁵ Between *Ravi* and *dinē* the original has a sign of punctuation.

⁶ Read =aṅkatō=pi samvat.

⁷ Read °kē=dhī°.

⁸ Read °yē=smā°.

⁹ Read °l-Āgha°.

¹⁰ Here follow the eleven verses commencing *Bhūmim yah pratigrihṇāti, Śankham bhadr-āsanam, Gām-śkām, Vāri-hṇāsho=ānyēshu, Na visham visham, Sva-dattām para-dattām vā, Shashṭim varsha-sahasrāni, Bahubhir=vasudhā, Tadāgānam sahasrēna, Yān=tha dattāni, and Sarvān=ētān=bhāvinah.*

and at the upper proper right corner a very small piece of the plate is broken away. The plate contains 35 lines of writing which is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *prakshâlitam* is written *prakhyâlitam*, in line 5, *âmra ânivra*, in line 20, *yûti jûti*, in line 21, and *śekhara śeshara*, in line 23.

This also is an inscription of the *Paramabhattâraka Mahârâjâdhirâja Paramêśvara Jayachchandrâdêva*, who records that, on Tuesday, the 7th tithi of the bright half (called *mahâ-saptamî*) of the month *Mâgha* of the year 1228 (given both in words and in decimal figures), after bathing on the *Manvantarâdi* at the confluence of the rivers at *Prayâga*, in the presence of the god *Gaṅgâditya*, he granted the village of *Kusuphaṭâ* in the *Mahasô pattalâ*, with its *pâtakas*, to the *Mahâpurôhita* *Praharâjaśarman*, son of the *Mahâpurôhita* *Dikshita Jâgû*, and son's son of the *Dikshita Vilhâ*, a Brâhman of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvâmitra*, and student of the *Yajurvêda*.—The taxes specified (in line 27) are the *bhâgabhôgakara*, *pravanikara* and *hiraṇya*. The grant was written by the *Thakkura Śripati*.

The date is regular; for, the 7th tithi of the bright half of *Mâgha* (usually called *rathasaptamî*, and one of the *Manvâdis*) of *Vikrama-Samvat* 1228 expired ended 10 h. 38 m. after mean sunrise of **Tuesday, the 4th January A.D. 1172.**

As regards the localities, *Prayâga* is *Allahâbâd*, at the confluence of the *Gaṅgâ* and *Yamunâ* with the subterranean *Sarasvatî*, which appears to be denoted by the word *venî* of the text; the village granted and the *pattalâ* in which it was situated I am unable to identify.

EXTRACTS FROM THE TEXT:

- 18 ¹śrîmaj-Jayachchandrâdêvô vijayî ||² **Mahasô-pattalâyâm**³ ||
 śapâṭaka-Kusuphaṭâ-grâma-nivâsinô nikhila-
 19 janapadân=upagatân=api cha râja-râjñî-yuvarâja-mamtri-purôhita-pratîhâra-sênâpati-
 bhândâgârik-âkshapatalika-bhishag-naimittik-â n t a ḥ p u r i k a - d û t a - k a r i t u r a g a -
 pattanâkarasthânagôku-
 20 lâdhikâri-purushân=âjñâpayati vô(bô)dhayaty=âdisati cha [I*] Veditam=astu
 bhavatâm yath=ôparilikhita-grâmaḥ |⁴ sa-jala-sthalaḥ sa-lôha-lavan-âkaraḥ
 sa-matsy-âkaraḥ ⁵s-ânivra-madhûka-vi(va)na-
 21 vâṭikâ-viṭapa⁶-tṛiṇa-jû(yû)ti-gôchara-paryantah s-ôrdh[v*]-âdhaḥ⁷.
 chaṭur-âghâtâ(ṭa)-visu(śu)ddhaḥ sva-sîmâ-paryantah || samvata⁸
 ashtâvi[m*]sa(śa)tyadhika-dvâdaśa-śata-samvatsarê **Mâgha-mâsê** su(śu)kla-
 pâkshê mahâ-saptamyâm ti-
 22 thô(thau) **Bhauma-dinê**⁹ aṅkatô-pi || samvat | 1228 **Mâgha-sudi 7**
 Bhauma-dinê¹⁰ || [a]dy=êha śrîmat-Prayâgê¹¹ **Manvantarâdau Vêpyâm**
 snâtvâ dêva-śrî-Gaṅgâditya-sannidhau | vidhivan=mamtra-dêva-muni-manuja-
 bhûta-pitri-

¹ Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

² The two signs of punctuation in this line are superfluous.

³ Read *lâyâm*.

⁴ This sign of punctuation and all those in lines 21-26 are superfluous.

⁵ Read *s-âmra-*.

⁶ Originally *-viṭapaḥ* was engraved.

⁷ Read *-adhat=*.

⁸ *Samvat* is intended, but the word should have been omitted.

⁹ Read *-dinê=ñka*.

¹⁰ Read *Bhauma-dinê=*, or rather *Bhaumê=dy=*.

¹¹ Originally *'yâgô* was engraved.

- 23 . gaṇāms=tarppayitvā | timira-pāṭala-pāṭana-paṭu-mahasam=Uśla (shṇa) rôchisham=
upasthāy=Aushadhipati-sa (śa) kala-sēsha (kha) raṁ samabhyarchya tribhuvana-trātur=
bhagavatô Vāsudēvasya pūjām vidhāya prachura-pāya-
- 24 sēna havishā havirbhujam hutvā mātāpitrôr=âtmanas=cha punya (nya)-yaśô-
bhivṛiddhayê || gôkarṇṇa-kuśalatâ-pūta-karatal-ôdaka-pūrvvam=asmâbhiḥ¹ ||
Vam (bam) dhula-gôtrāya Vam (bam) dhul-Āghamarshana-Visvâ (śvâ) mitra-
- 25 tripravarāya Yajurvēdasya (śâ) khinô || dīkshita-śrī-Vilhâ-pautrāya mahāpurôhita-
dīkshita-śrī-Jâgû-putrāya || ²sôvâchâra-sī (śī) la-naya-vinaya-samanvitāya³ |
asēsha-vēda vidy-âlamkri-
- 26 ta-sārîrāya⁴ | anêka-sâstra-pavitrikṛita-mânasāya | mahāpurôhita-śrī-
Prahârâjasa (śa) rmmāṇê vrâ (brâ) hmanāya⁵ | â-chamdr-ârkam yâvat⁶
sâsanikṛitya pradattô matvâ yathâdīyamâna-
- 27 bhâgabhōgakara-pravanî (ni) kara-hiraṇâ (nya)-prabhṛiti-niyatâniyat-âdâyân=âjñāv id h, e y i-
bhūya dâsyath=êti ||⁷ || Bhavanti ch=âtra dharm-ânusa [in] (śâ) sinê (na) h
pûrchcha-slôkâh⁸ || ||⁹
- 35 Likhitam ch=êdam thakkura-śrī-Śrîpatin-êti ||

R.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1230.

This also is a single plate, which measures about 1' 6" broad by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 37 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅝". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *âmra* is written *âmura*, in line 23, and *sêkhara sêshara*, in line 25.

This also is an inscription of the *Paramabhattachâraka Mahârâjâdhîrâja Paramêsvara Jayachchandrâdêva*, who records that, on Wednesday, the 15th of the bright half of Mârga-sîrsha of the year 1230 (given in decimal figures only), after bathing in the Ganges at Benares, in the presence of the god Âdikêśava (Vishṇu), he granted the villages of Ahênti, Sarasâ and Aṭhasuâ in the Unâvisa pattalâ, with their pātakas, to the Mahāpurôhita Praharâjâsarman, the donee of the preceding grant.—The taxes specified (in lines 28 and 29) are the *bhâgabhōgakara*, *pravanîkara*, *hiraṇya*, *kumaragadiâna* and *nidhînikshêpa*. The grant was written by the *Thakkura Śrîpati*.

The date regularly corresponds, for Vikrama-Samvat 1230 expired, to Wednesday, the 21st November A.D. 1173, when the full-moon *tithi* of Mârga-sîrsha ended 7 h. 9 m. after mean sunrise.

The localities I am unable to identify.

¹ Read °bhîr=.

² Read sauch-âchâra-.

³ Read °tây=âśîsha-.

⁴ Read °rây=ânêka-.

⁵ Read °nây=d-.

⁶ Read yâvach=chhâ°.

⁷ Here is an ornamental stop, the centre part of which looks like the sign *chha*; the same stop we have also after -slôkâh || in this line.

⁸ Read pūrvva-; compare K. l. 24; R. l. 29.

⁹ Here follow, differently arranged, the eleven verses which we have towards the end of P., and besides, the verse commencing *Vatâbhra-vibhramam=idam vasudh-âdhipatyam*, and the verse *Sauvarnâ yatra prâsâdâ vasôrdhârâśî=cha kâmadâh | Gandharv-âpsarasô yatra tatra gachchhati bhûmidah ||*

EXTRACTS FROM THE TEXT.

- 20 ¹śrīmaj-Jayachchandra-dēvō vijayī ||² Unāvisa-
pattalāyām || sapātaka-Ahēnti-grāma-Sarasā-grāma-Aṭhasuā-grāma-nivā-
21 sinō nikhila-janapadān=upagatān=api cha rāja-rājñī-yuvarāja-mamtri-purōhita-
pratihāra-sēnāpati-bhāmdāgārik-ākshapatalika-bhishag-naimittik-āntahpurika-
22 dūta-karituragapō(pa)ttanākarasthānagōkulāvi (d h i) k ā r i - p u r u s h ā n = ā j ñ ā p a y a t i
vō(bō)dhayaty=ādisa(śa)ti cha | Veditam=astu bhavatām³ | yath=ōparilikhita-
grāmāḥ
23 sa-jala-sthalāḥ sa-lā(lō)ha-lavaṇ-ākarāḥ sa-matsy-ākarāḥ sa-gartt-ōsharāḥ |
s-ā[m]vra-madhūka-vana-vātikā-vitapa-trīṇa-yūti-gōchara-paryantāḥ | s-ōrddh[v*]-
ō(ā)dhah⁴ chatur-āghā-
24 ṭā(ta)-visu(śu)ddhāḥ⁵ sva-sīmā-paryantāḥ⁶ || samvat 1230 Mārgga-sudi 15
Vu(bu)dha-dinē | śrīmad-Vārāṇasyām⁶ || Gaṅgāyām snātvā dēva-śrī-⁷
Ādikēsa(śa)va-sannidhan⁸ vidhiva-⁹
25 n=mamtra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-patalā-pātana-paṭu-
mahasam=Ushnarōchisham=upasthāy=Aushadhpati-sa(śa)kala-śēsha(kha)raim
samabhyarchya tribhuvana-trā-
26 tur=bhagavatō Vāsudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujam
hutvā mātāpitrōr=ātmanas=cha punya(ṇya)-yasō-bhivṛiddhayē || gōkarṇa-
kuśalatā-pūta-ka-
27 ratal-ōdaka-pūrvvam=asmābhih¹⁰ || Vam(bam)dhula-gōtrāya Vam(bam)dhul-
Āghamarshana-Visvā(śvā)mitra-tripravarāya | Ya[ju]rvēda-sā(śā)khinō¹¹ dikshita-
śrī-Vilhā-putrāya | mahāpurōhita-dī-
28 kshita-śrī-Jāgū-putrāya | mahāpurā(rō)hita-śrī-Praharājasa(śa)rmmāṇē
vrā(brā)hmaṇāy=ā-chandr-ārkkam yāvat¹² śāsanīkṛitya pradattāḥ¹³ | matvā
yathādīyamāna-bhāgabhogakara-prava-
29 nikara-hiraṇya-kumaragadiāna-nidhinikshēpa-niyatāniyat-ādāyān=ājñāvi d h [ḍ] y i b h ū y a
dāsyath=ēti ||¹⁴ || Bhavanti ch=[ā*]tra dharm-ānusam(śā)sinah pūrvva-slōkāḥ
|| chha ||¹⁵
37 Likhitam ch=ēdam thakkura-śrī-Śrīpatin-ēti ||

S.— PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1231.

This also is a single plate, which measures about 1' 7½" broad by 1' 2¾" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅙" in diameter. The plate contains 32 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅓". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word

¹ Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

² The two signs of punctuation in this line are superfluous; the rules of *samdhī* have not been observed in this line.

³ Read *bhavatām*; all the signs of punctuation in lines 23-28 are superfluous.

⁴ Read °*dhah*=*chatur*-.

⁵ Read °*syām*.

⁶ Originally a sign of punctuation was engraved here.

¹⁰ Read °*bhir*-.

¹² Read *yāvach=chha*°.

¹⁴ Here is an ornamental stop, the centre part of which looks like *chha*.

¹⁵ Here follow all the verses which Q. has, excepting the verse commencing *Sauvarṇa yatra*.

⁶ Originally °*ddhah* and °*ntah* were engraved.

⁷ Read -*śry*-.

⁹ Originally *vidhivad*- was engraved.

¹¹ Originally °*khinō dikshita*- was engraved.

¹³ Read °*dattā*.

babhrmur, l. 7; the dental sibilant is occasionally employed instead of the palatal, and the palatal frequently instead of the dental; and the word *âmra* is written *âmura*, in line 19, *tâmra tâmura*, in line 31, *tâmraka tâmvraka*, in line 32, and *sêkhara sêshara*, in line 21.

This also is an inscription of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêsvara Jayachchandradêva*, who records that, on Thursday, the full-moon tithi of the month **Kârttika** of the year 1231 (given both in words and in decimal figures), after bathing in the Ganges at **Kâsî** (or Benares), and when he had made the great gift of *tulâpurusha*¹ in the presence of the god **Kṛittivâsas** (Śiva), he granted the village of **Khâmbhamaua** in the **Vajaimhâchchhâsathi pattalâ** to nine Brâhmanas, in such a manner that half of it became the property of (his) spiritual instructor, the *Purôhita* Praharâja, while the other half was shared by the eight priests, the *Dviveda*² Viśvâmitra, the *Dviveda* Mâdhava, the *Dviveda* Râmû, the *Dîkshita* Śrîharsha, the *Tripâthî*³ Kuladhara, the *Tripâthî* Vainsadhara, the *Dîkshita* Sahârana's son Sêvâditya, and the *Dviveda* Mahêsvara.—The taxes specified (in line 24) are the *bhâgabhôgakara* and *pravanikara*. The grant (*tâmra-paṭṭaka*) was written by the *Akshapaṭalika*, the *Thakkura Vivika*.—Line 32 contains a postscript,⁴ which I understand to mean that the grant was written on the plate on Friday, the 9th of the dark half of Phâlguna of the year 1235, at **Bhahundâpûrva** (?); and that it was engraved by the blacksmith (*lôhâra*) **Sômêka**.

The date on which the grant is stated to have been made is irregular; for, the full-moon tithi of Kârttika ended, in Vikrama-Saivvat 1231 current, on Monday, the 22nd October A.D. 1173, and in Vikrama-Saivvat 1231 expired, on Saturday, the 12th October A.D. 1174. [In Vikrama-Saivvat 1232 expired the same tithi commenced 9 h. 34 m. after mean sunrise of Thursday, the 30th October A.D. 1175.] The date of the postscript regularly corresponds, for Vikrama-Saivvat 1235 expired and the *pûrṇimânta* Phâlguna, to Friday, the 2nd February A.D. 1179, when the 9th tithi of the dark half ended 7 h. 26 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 17^b-śrîmaj-Jayachchandradêvô vijayî || ||⁶
 Vajaimhâchchhâsathi-pattalâyâm Khâmbhamaua-grâma-nivâsinô śkhila-
 janapadân=upagatân=api cha râja-râjñî-yuvarâja-mantri-purôhita-pratihâra-
 sê(sê)nâpati-bhâmîdâgâ-
 18 rik-âkshapaṭalika-bhishak(g-) naimittik-ântahpurika-dûta-karituragapattanâkarasthâna-
 gôkulâdhikâri-purushân=âjñâpayaty=âdisati vô(bô)dhayati cha yathâ viditam=astu
 bhavatâm yath=ôparilikhita-
 19 grâmah sa-jala-sthala[h*] sa-lôha-lavaṇ-âkara[h*] sa-gartt-ôshara[h*] sa-matsy-
 âkara[h*] sa-madhûk-âmura(mra)-vana-vitapa-vâtikâ-trîṇa-yûti-gôchara-paryyantah
 sa-giri-gahana-nidhânah s-ôrddh[v*]-âdhas=chatur-âghâṭa-visuddhah sva-sî(sî)-
 20 mâ-paryyantah samvatsarêshu dvâdaśa-satêshu(shv-)êkatrimśad-adhikêshu
 Kârttikê mâsi śukla-pakshê paurṇamâsyâm tithau Guru-dinê⁷ ankê=pi
 samvat 123? Kârttika-śudi • 15 Gurau Kâśyâm Gaṅgâyâm • snâtvâ
 vidhivan=man-

¹ i.e. a gift of gold or valuables to an amount equivalent to the weight of the donor.

² i.e. a student of two Vêdas.

³ i.e. one who is familiar with three *pâthas* of the Vêda.

⁴ The next inscription, T., contains a similar postscript of the same date.

⁵ Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 6 the present inscription has *Madarachandra* instead of *Madanapâla*.

⁶ These signs of punctuation are superfluous.

⁷ Read -dinê=nikê=.

- 21 tra-dêva-muni-mannja-bhûta-pitri-gaṇâms=tarppayitvâ timira-patala-pâtana-paṭu-
mahasam=Ushnarôohisham=upasthây=Aushadhîpati-sâkala-sêsha(kha)ram
samabhyarchchya tribhuvana-trâtur=bhagavatô Vâsudêvasya pûjâm vidhâya
prachura-pâya-
- 22 sêna havishâ havirbhujam hutvâ mâtipitrôr=âtmanas=cha punya-yaśô-
bhivṛiddhayê gôkarṇṇa-kuśalatâ-pûta-karatal-ôdakam=asmâbhiḥ(bhir=) dêva-srî-
Krittivâsasah sannidhau datta-tulâpurusha-mahâdânê kṛita âchâryya-purô-
- 23 hita-srî-Praharâjasya grâm-ârddham dviveda-Visyâ(śvâ)mitra¹ | dviveda-Mâdhava
| dviveda-Râ[mû] | dikshita-Srîharsha | tripâthî-Kuladhara | tripâthî-
Varisadhara | dikshita-Sahârâṇa-putra-Sêvâditya | dviveda-Mahêśvara
ya(ô)varî² ritvig-ja-
- 24 na 8 grâmasy=ârddham³ ubhayam navabhyô vrâ(brâ)hmanêbhyah⁴ â-chamdr-
ârkkam yâvat⁵ sâsanîkṛitya pradattô matvâ yathâdiyamâna-bhâgabhôgakara-
pravaṇîkâra-prabhṛiti-samast-âdâyân=âjñâ-yivê(dhî)yâ dâsyath=êti ||
- 25 Bhavanti ch-âtra dharm-ânusâm(śâ)sinah ślôkâh ||⁶
- 31 Likhitam ch=êdam tâmra-paṭṭakam⁷ akshapatali-
- 32 ka-thakkura-srî-Vivikêna [*] Likhita-tâmrakasya⁸ likhana-karma-tithy-âdikam
yathâ samvat 1235 Phâlguva(na)-vadi 9 Śukrê
Bha[hum]dâpûrvva-samâvâsô [*] Utkîrṇṇa[m*] cha lôhâra-Sômêkên=êti || Srîh ||

T.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1232.

This also is a single plate, which measures about 1' 5½" broad by 1' 1¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between ¼ and ⅙". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the words *babhrâmur*, l. 8, and *brâhmanâya*, l. 23; the dental sibilant is sometimes employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *âmra* is written *âmra*, in line 19, *tâmra tâmbra*, in line 31, and *Yâjñavalkya* apparently *Yâdnâvalka*, in line 23.

This also is an inscription of the *Paramabhaktâraka Mahârâjâdhîrâja Paramêśvara Jayachchandrâdêva*, who records that, on Sunday, the 8th tithi of the dark half of Bhâdrapada of the year 1232 (given both in words and in decimal figures), after bathing in the Ganges at Kâsî (or Benares), at the *jâtakarman* (or birth-ceremony when the navel-string is divided) of (his) the king's son *Hariśchandrâdêva*, he granted the village of *Vadêsara* in the *Kaṅgali pattalâ* to the *Purôhita Praharâjaśarman*, son of the *Mahâdikshita Purôhita Yâjñavalkya*, and son's son of the *Mahâdikshita Vishṇuśarman*, a Brâhman of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvâmitra*.—The taxes specified (in line 24) are, as in S., the *bhâgabhôgakara* and *pravaṇîkara*; and, like S., this grant was written by the *Akshapatalika*, the *Thakkura Vivika*. Moreover, this inscription contains the same postscript which we have in S., only slightly differently worded.—As the donee clearly is the same *Praharâjaśarman* who is mentioned in preceding inscriptions, the person here called *Yâjñavalkya* must be the *Jâgû* of the other grants, and *Vishṇuśarman* the man called generally *Vilhâ*, and once, in P., *Vêdaśarman*.

¹ Here and in the following names the case-terminations have been omitted; the signs of punctuation in this line are superfluous.

² Read °vam=ritvig-; after the following -jana the case-termination has been omitted.

³ Read °rdham=ubhayam.

⁴ Read °bhyah.

⁵ Read yâvat=ohhâsa°.

⁶ Here follow the verses contained in the preceding inscription, excepting the verse commencing *Na visham visham*.

⁷ Read tâmra-paṭṭakam=.

⁸ Read -tâmrakasya.

As regards the date, in the *Chaitrâdi* Vikrama-Saivvat 1232 expired the 8th *tithi* of the dark half of the *pūrṇimānta* Bhâdrapada commenced 11 h. 58 m. after mean sunrise of Sunday, the 10th August A.D. 1175, and in the *Kârttikâdi* Vikrama-Saivvat 1232 expired the same *tithi* of the *amānta* Bhâdrapada ended about 10 h. 12 m. after mean sunrise of Sunday, the 29th August A.D. 1176; and such being the case, one would at first sight incline to look upon Sunday, the 29th August A.D. 1176, as the true equivalent of the date. But the date of this grant, which was made at the *jâtakarman* of the prince Hariśchandra, must be earlier than the date of the grant published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., which was made at the time of giving a name to the same Hariśchandra. And since that other date, *Saivvat 1232 Bhâdra-sudi 13 Ravau*, undoubtedly corresponds to Sunday, the 31st August A.D. 1175, the proper equivalent of the date of the present inscription must be taken to be Sunday, the 10th August A.D. 1175, although the 8th *tithi* of the dark half only commenced about 12 hours after sunrise of that day. This result shows that the 8th *tithi* of the dark half of (the *pūrṇimānta*) Bhâdrapada of the date was taken as the *Kṛishṇajanm-âshṭamī*, which must be joined with the day of which the *tithi* occupies the time of midnight,¹ and which in the present case could not have been coupled with any other day than Sunday, the 10th August A.D. 1175.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 17²śrīmañ-Jayachchandra-dêvô vijayî || ||³ Kaṅgali-pattalâyām Vaçêsara-grâma-nivâsinô skhila-janapadân=upagatân=api cha râjarâjûi-yuvarâja-mantri-purô-
- 18 hita-pratîhâra-sênâpati-bhâmâgârik-âkshapaṭalika-bhishak(g-)naimittik-ântahpurika-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=âjñâpayaty=âdisati vô(bô)dhayati cha yathâ
- 19 viditam=astu bhavatâm yath=ôparikhita-grâmah sa-jala-sthala[h*] sa-lôha-lavan-âkara[h*] sa-gartt-ôshara[h*] sa-matsy-âkara[h*] sa-madhû-âmvera(mra)-vauavitapa-vâtikâ-trîṇa-yûti-gôchara-paryyantah sa-giri-gahana-nidhânah
- 20 ⁴s-ôddhvâmva[ś=cha*]tur-âghâta-visuddhah sva-sî(sî)mâ-paryyantah samvatsarêshu dvâdaśa-satêshu dvâtrimśad-adhikêshu Bhâdrê mâsi⁵ ashtamyâm tithau [Ra]vi-dinê⁶ ankê=pi samvat 1232 Bhâdra-vadi 8 Ravau Kâ[śy]âm râjaputra-śrî-Ha-
- 21 ⁷richandradêva-jâtakarmmani Gaṅgâyâm snâtvâ vivi(dhi)van=mantra-dêva-muni-manuja-bhûta-pitri-gaṇâms=tarppayitvâ timira-pâṭala-pâṭana-pâṭu-mahasam=Ushnarôchisham=upasthây=Aushadhipati-śakala-śêkharain sama-
- 22 bhyarchchya tribhuvana-trâtur=bhagavatô Vâsu(su)dêvasya pûjâm vidhâya prachura-pâyasêna havishâ havirbhujain hutvâ mâtapitrôr=âtmanas=cha punya-yaśô-bhividdhayê gôkarṇa-kuśalatâ-pûta-karatal-ôdakam=a-
- 23 smâbhih(bhir=) Vam(bam)dhula-gôtrâya Vam(bam)dhul-Âghamarshana-Visvâ(śvâ)mitra-trihpravarâya⁸ mahâdikshita-śrî-[V]ishṇusa(śa)rmma-pautrâya mahâdikshita-purôhita-śrî-Yâ[dnâ]valka-putrâya⁹ purôhita-śrî-Praharâjasa(śa)rmmanê brâ-

¹ Compare a similar date in *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

² Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 6 this inscription also has *Madanachandra* instead of *Madanapala*.

³ These signs of punctuation are superfluous.

⁴ Read *s-ôrdho-âdhas*.

⁵ Here *kṛishṇa-pakshê* has been omitted.

⁶ Read *-dinê=ankê*.

⁷ Read *-Hariśchandra*; compare *Ind. Ant.* Vol. XVIII. p. 131, l. 28.

⁸ Read *-tripi*.

⁹ Read *-Yâjñavalkya*.

- 24 hmanāya¹ â-chamdr-ârkkam yâvat² śâsanîkritya pradattô matvâ yathâdiyamâna-
bhâgabhôgakara-pravanîkara-prabhṛiti-samast-âdâyân=âjñâvidhêyî[bhû]ya dâsyath=
êti || Bhavanti ch=âtra dharmm-ânusam(śâ)sinah
25 ślê(ślô)kâh ||³
31 Likhitam ch=êdam tâmbra-pattakam⁴ akshapatalika-
thakkura-[śr]î-Vivikêna [!]^{*} Likhana-karmma-tithi-prabhṛitikam ya-
32 thâ sam 1235 Phâlguna-vadi 9 Śukrê [Bhahum ?]⁵dâpûrvva-samâvâsê [!]^{*}
Utkîrṇam cha lô[hâra]-Sômêkên=êti . || :

U.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1233.

This also is a single plate, which measures about 1' 3½" broad by 1' ½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter. The plate contains 37 lines of writing which in a few places has suffered slightly from corrosion. The size of the letters is between ⅓" and ¼". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is a few times employed instead of the palatal, and the palatal once or twice instead of the dental; and the word *âmra* is written *âmvra*, in line 21, *tâmraka tâmvraka*, in line 37, and *Vaisâkha Vaisâsha*, twice in line 22.

This inscription also is one of the *Paramabhattachâraka Mahârâjâdhirâja Paramêśvara Jayachchandradêva*, who records that, on Sunday, the 3rd tithi of the bright half of Vaisâkha of the year 1233 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Mâtâpura in the Kachchhoha pattalâ to (the temple of) the god Lôlârka (a form of the sun), and to the *Purôhita* Paharâja⁶ of the Bandhula gôtra, the *Panḍita* Risika of the Śarkarâksha gôtra, the *Panḍita* Mîtûka of the same gôtra, the *Panḍita* Pâga of the same gôtra, the *Thakkura* Viśvâmitra of the Bandhula gôtra, the *Panḍita* Narasimha of the Kṛishnâtrêya gôtra, the *Panḍita* Sêṭa of the Bandhula gôtra, the *Dviveda* Madhusûdana of the same gôtra, the *Panḍita* Lâlûka of the Sâmkṛitya gôtra, the *Panḍita* Dêvanâga of the Vatsa gôtra, and the *Panḍita* Kânûka,—assigning to each of the donees one share (*pada*), and having made a *jyantapura* for them.—The taxes specified (in lines 28 and 29) are the *bhâgabhôgakara*, *pravanîkara* and *yamalikambali*. The grant (*tâmraka*) was written by the *Mahâkshapatalika* Śripati.—The word *jyantapura* (in line 28 of the text) I have not met with elsewhere, and I can only suggest that it may be equivalent to the ordinary *brahmapurî*, 'an establishment for pious and learned Brâhman's,' and that such an establishment probably was founded by the king in connection with the temple of the god Lôlârka, to which also a share is assigned by this grant.

The date regularly corresponds, for the *Kârttikâdi* Vikrama-Samvat 1233 expired, to Sunday, the 3rd April A.D. 1177, when the 3rd tithi of the bright half of Vaisâkha⁷ ended 15 h. 18 m. after mean sunrise.

The localities I am unable to identify. The Kachchhoha pattalâ is also mentioned in the inscription N.

¹ Read °ñdy=d.

² Read yâvach=chhâsa°.

³ Here follow the same verses as contained in the preceding inscription, only differently arranged.

⁴ Read tâmbra-pattakam=.

⁵ The two *aksharas* in brackets at first sight look like *śêûm*, but the first of the two, *śê*, appears to be altered to *ḍha*, and the second probably is *lum* which it clearly is in the preceding inscription.

⁶ So this name is also spelt in the inscription N.

⁷ This is the *Akshaya-tritîyâ*, also the *Trâtâyugâdi* and a *Kalpâdi*.

EXTRACTS FROM THE TEXT.

- 18¹-śrīmaj-Jayachchandrādēvō
 19 vijayī || ||² Kachchhōha-pattalāyām Mātāpura-grāma-nivāsinō nikhila-janapadān=
 upagatān=api cha rāja-rājñī-yuvarāja-ma[m*]tri-purōhita-pratībāra-sēnāpati-
 bhāṇḍāgā-
 20 rik-ākshapaṭalika-bhishaṇ-naimittik-āntaḥpurika-dūta-karituragapattānākara-
 sthānagōkulādhikāri-purushān=ājñāpayati vō(bō)dhayaty=ādīsati cha yathā veditam=astu
 bhavatā[m*] ya-
 21 th=ōparilikhita-grāmaḥ sa-jala-sthalah sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-gartt-
 ōsharaḥ sa-giri-gahana-nidhānaḥ sa-madhūk-āmva(mra)-vana-vāṭikā-vitapa-
 tṛiṇa-yūti-gōchara-paryantaḥ
 22 s-ōrddh[v*]-ādhaś=chatur-āghāṭa-visu(śu)ddhaḥ sva-sīmā-paryantas=tritrimsatyadhika-³
 dvādaśasa(śa)ta-samvatsarē Vaiśāshē(khē) māsi su(śu)kla-pakshē tṛitīyāyām
 tithau Ravi-dinē⁴ aṅkatō=pi samvat 1233 Vaiśāsha(kha)-
 23 sudi 3 Ravau(vāv=) ady=ēha śrīmad-Vārāṇasyām Gaṅgāyām snātvā
 vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-gaṇāns=tarppayitvā timira-paṭala-
 pāṭana-paṭu-mahasam=Ushṇarōchisham=upasthā-
 24 y=Aushadhipati-śakala-sē(śē)kharam samabhyarchhya tribhuvana-trātur-
 Vvāsudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujam
 hutvā mātāpitrōr=ātmanas=cha punya(nya)-yasō-bhivṛiddhaya⁵
 25 asmābhir=gokarṇa-kuśalatā-pūta-karatal-ōdaka-pūrvvakam dēva-śrī-Lōlārkkāya
 pada[m]⁶ | Va(ba)ndhula-gōtrāya purōhita-śrī-Paharājāya pada[m] |
 Sa(śa)rkkarāksha-gōtrāya paṇḍita-śrī-
 26 Risikāya pada[m] | Sa(śa)rkkarāksha-gōtrāya paṇ⁷ | śrī-Mitūkāya pada[m] |
 Sa(śa)rkkarāksha-gōtrāya paṇ | śrī-Pāgāya pada[m] | Va(ba)ndhula-gōtrāya
 ṭha⁸ | śrī-Visvā(śvā)mitrāya pada[m] | Kṛishṇātrēya-gōtrāya
 27 paṇ⁹ | śrī-Narasi[m*]hāya pada[m] | Va(ba)ndhula-gōtrāya paṇ śrī-Sētāya
 pada[m] | Va(ba)ndhula-gōtrāya dvivēda-Madhusūdanāya pada[m] | Sāmkritya-
 gōtrāya paṇ śrī-Lālūkāya pada[m] | Vatsa-gōtrāya paṇ śrī-Dē-
 28 vanāgāya pada[m] |¹⁰ śrī-Kānūkāya pada[m] | pa(ē)vam=
 évō(tē)bhyō jaya[m]ta-puram kṛit[v]=ā-[chā]ndr-ārka[m] yāvach=chhāsanīkritya
 pradattō matvā yathādīyamāna-bhāgabhōgakara-pravaṇikara-
 29 yamalīkamva(mba)li-prabhṛiti-niyatāniyata-samast-ādāyān=ājñāvidhēyībhūya dāsyath=
 ô(ô)ti || Bhavanti ch=ātra slô(slô)kāḥ ||¹¹
 37 Likhitam ch=ēdam tāmva(mra)kam mahākshapaṭalika-
 śrī-Śrīpatībhīḥ || Su(śu)bhām bhavatu || Maṅgalam=astu || ||

¹ Up to this, the text is essentially like that² of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

² These signs of punctuation are superfluous.

³ Read *trayastrimsad-adhika*.

⁴ Read *-dinē=ñka*.

⁵ Read *°ddhayē=smā*.

⁶ Here and below it is difficult to decide whether the sign of *anusvāra* of *paṇam* is actually engraved in the original.

⁷ *i.e.*, here and below, *paṇḍita*.

⁸ *i.e.* *ṭhakkura*.

⁹ Originally *paṇ* was engraved.

¹⁰ Here there is a vacant space in the original, and before the following *śrī* is the remainder of an *akshara* which may have been *paṇ*.

¹¹ Here follow the same verses which are contained in the preceding inscription, only differently arranged.

No. 12.—KAMAULI COPPER-PLATE OF THE SINGARA VATSARAJA;

[VIKRAMA-]SAMVAT 1191.

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

This is one of the twenty-five copper-plate inscriptions (the only one of which no account has yet been published) which are said to have been found in October 1892 at the village of **Kamauli** near Benares, and which are now deposited in the Provincial Museum at Lucknow.¹ I edit it from excellent impressions, kindly supplied by Dr. A. Führer.

The inscription is on a single plate, which is engraved on one face only, and measures about 1' 4" broad by 1' $\frac{1}{4}$ " high. In the upper part the plate has a ring-hole, about $\frac{11}{8}$ " in diameter; and it contains 25 lines of writing which is in an excellent state of preservation. The size of the letters is about $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, it will suffice to state that the writer (or engraver) has employed ten times a sign which may have been meant by him to be the sign for *b*, but which in some places looks like the sign for *y* and in others like that for *p*, and is used seven times to denote *v* and three times to denote *b*; and that in general, especially towards the end, he has done his work in so slovenly a manner that the text abounds in errors of all kinds. The inscription is composed on the model of the inscriptions of Gōvindachandra, published above, p. 99 ff., and the formal (prose) part of it, from line 14 to line 21, and the passage referring to Gōvindachandra in lines 5-8, are nearly identical with the corresponding parts of Gōvindachandra's own grants. From those grants the author has taken also three verses (vv. 1, 3 and 4) in the introductory part of the inscription.² To these he has added six verses of his own (vv. 2 and 5-9), one of which (v. 9) cannot be properly construed, while nearly all of them contain offences against the rules of grammar.

The inscription, opening with verse 1 of Gōvindachandra's inscriptions, which invokes the blessing of the goddess Śrī (or Lakshmi), in verses 2-4 gives the well-known genealogy of **Gōvindachandra of Kanauj**, and in lines 5-8 refers itself to the reign of that king, in terms with which we are familiar from his own grants. The author then, in verses 5-9, gives the genealogy of the donor, who must be understood to have been a subordinate or feudatory chief of Gōvindachandra. A certain **Kamalapāla**, who had come from **Śrīngarōṭa**, by his intelligence and bravery acquired for himself a *rāja-paṭṭī*,³ i. e. 'a royal fillet or tiara,' (probably bestowed on him by one of Gōvindachandra's predecessors). His son was **Sūlhaṇa** or **Alhaṇa** (?). He had a son named **Kumāra**, 'a jewel at the head of the illustrious **Singara** family, always an object of reverence for princes,' who apparently was alive when the inscription was composed. And his son was **Lōhaḍadēva**, also called **Vatsarāja**, a warrior chief who humbled enemies and gave delight to friends and relatives. In lines 14-21, this *Mahārājaputra* (or *Mahārāja's* son) **Vatsarājadēva**, of the **Singara** family and the **Śāṇḍilya gōtra**, records that, at the **Kanyā-samkrānti**, on Tuesday, the 8th tithi of the bright half of **Bhādrapada** of the year 1191 (given both in words and in decimal figures), after bathing in the **Ganges** at the **Avimukta kshētra** of **Benares**, he granted the village of **Āmbāvara** in the **Rāpadī** (or **Rāvādī**) district to the *Thakkura* **Dalhūsarman**, a son of Brahman and son's son of **Vāja**, of the **Gāḍa** family, a **Brāhmaṇ** of the **Vatsabhārgava gōtra** with the five *pravaras* **Bhārgava**, **Chyāvana**, **Āpnavāna**, **Aurva** and **Jāmadagna**; and he orders the people concerned to pay to the donee the *bhāgabhōgakara*, *kūṭaka* and other customary taxes. The grant then, in lines 21-25, quotes six of the ordinary benedictive and imprecatory verses, and ends with the words: 'This copper-plate

¹ See *Ep. Ind.* Vol. II. p. 347, and above, p. 97.

² The commencement of verse 3, also, has been taken from a verse in Gōvindachandra's grants.

³ Compare the similar term *śrī-paṭṭā* in *Ep. Ind.* Vol. II. p. 344.

grant (*tāmra*) has been written by the *Thakkura Nārāyaṇa*; it is authoritative. This is (my) own signature.' But the plate itself contains no signature.

The date of this grant regularly corresponds, for the *Chaitrādi* Vikrama-Saṁvat 1191 expired, to **Tuesday, the 28th August A.D. 1134**, when the 8th *tithi* of the bright half of *Bhādrapada* ended 22 h. 56 m. after mean sunrise. The day was the proper day for any rites connected with the *Kanyā-saṁkrānti*, which had taken place 2 h. 50 m. before mean sunrise.

The localities I am unable to identify.

TEXT.¹

- 1 Ōm² || Svasti || ³Akuṁṭhōtkamṭha-Vaikuṁṭha-kamṭhapīṭha-luṭhat-karaḥ ||(1)
saṁrambhaḥ surat-ārambhê sa Śriyaḥ śrēyasê=stu vaḥ || [1*]
Nīramdhrô⁴ dṛiḍha-mūla-
- 2 bhṛid=dvijagaṇa-śri-Kalpaśākhāśrayaḥ pushyat-patri(ttra)-parigrahaḥ
sthiratarāśchhā(chchhā?)yā-phalô=py=akshayaḥ | vaṁśaḥ sambhṛita-parvva-
śam(sain)tatir=iha kshô-
- 3 nīsuji⁵ sūr[ddha?]ni prô[t*]tūṅga[h*] kshata-kamṭakô vijayatê śri-Vam(cham)-
dradêpô(vô) nṛipaḥ || [2*] ⁶Tasy=âtma-jô Madanapāla iti kshitiṅdraḥ⁷
chûdāmanir=vijayatê nija-gôtra-
- 4 chaṁdraḥ | yasy=ābhishêka-kalāś-ôllasitaiḥ pra(pa)yôbbhiḥ prakya(kshâ)litam
kali-rajah-ya(pa)ṭalam dharivyâ(tryâ)ḥ || [3*] Tasmâd=ajâyata nij-âyata-
yâ(bâ)huvalli-va(bam)dh-âti(va)rupya(ddha)-
- 5 nava-râjyagajô narôndraḥ [1*] lām(sâm)dr-âṁṛita-drava-much[âm] prabhavô
gavâm yô Gô[v]iṁdachamdra iti chamdra iy(v)=âm[v]n(bu)râsê(sê)ḥ || [4*]
Parana(ma)bhaṭṭâraka-sa(ma)hârâjâdhirâja-paramê-
- 6 śvara-⁸śr[î]Kanyakuvjâ(bjâ)dhipatya-śrīma[chCham]⁹ d r a d ê v a - p â d â n u d h y â t a -
paramabhadya(ṭṭâ)raka-mahârâjâdhidâ(râ)ja-parasê(mê)mya(śva)ra-paramamâhês v a r a -
śrīMadanapāla-
- 7 dēva-pâdânudhyâta-pa[ra]mabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-paramanâ h ê ś v a r -
âśvapatigajapatinarapatirâjatrâjâdhipati-vivi-
- 8 dhavidyâvichâraVâchaspati-śrīma[dGô]¹⁰viṁdachamdradēva-vijaya-râ[jy]ê || Api
cha || ¹¹Śṛiṁgarôṭṭat=samâgatya râja-patī¹² upârjjitâ | śrīmat-Kamalapâlê-
- 9 na pu(bu)dyâ(ddhyâ) vâ(bâ)hu-va(ba)lêna cha || [5*] Tasya sla(sû)nu¹³
bhavê[d=dh]imân mahâ-va(ba)laparâkramah | ¹⁴Stralhan=êtai(ti) smṛitô nâmnâ
¹⁵varddhayêt-sva-kulôdbhavân || [6*] Jâtaḥ¹⁶ saṁprati valla-

¹ From impressions supplied by Dr. Führer.

² Expressed by a symbol.

³ Metre: Ślôka (Anushtubh).

⁴ Metre: Śârdûlavikrîḍita.

⁵ Read *nibhujâm mârddhani*. The verse, as it stands, contains two sentences: 'there is a family . . . (and) in this (family) there is victorious the king Chandradêva, high at the head of the rulers of the earth.'

⁶ Metre of verses 3 and 4: Vasantatilakâ.

⁷ Read *endra-chû*. The *akshara ti* of *iti* was originally omitted, and has been inserted afterwards.

⁸ Here *nijabhujôpârjita*, which is absolutely necessary, has been omitted.

⁹ The *akshara* in brackets is really rather *tvam* or *nam*.

¹⁰ The *akshara* in brackets is really not *dgô*, but *pnô*.

¹¹ Metre of verses 5 and 6: Ślôka (Anushtubh).

¹² Here the rules of *saṁdhi* have not been observed; *-patī* would be correct, by Pāṇini, vi. 1, 127.

¹³ Read *sûnur=abhavêd=*, for *sûnur=abhavad=*; or *sûnur=abhûd=*.

¹⁴ Read *Sûlhan=* or *Alhan=* (?).

¹⁵ Read *varddhayan=*.

¹⁶ Metre of verses 7 and 8: Śârdûlavikrîḍita.



- 10 bhô¹ kshiti-talê putrah **Ku[m]ârô²** iti yah gva(sa)tyêna
Yudhi[shth]ê(shthi)ram tulitavâms=tyâgê[na] **Karṇṇô³** jitaḥ | Bhîmam
dhairyagun-ôdayêna mahatâ kânty=aushadhîsah mva(sva)yam
- 11 śrîmat-Sîngaravamsa-mûrddhani manir=vvamdyah sadâ bhûbhujâm || [7*]
Tasy=âbhût=tanayô nay-aika-rasikah⁴ dharmmê rataḥ sarvvadâ |⁵ śrî(śû)ru(ra)ḥ
sâhasikah kalainka-rahitaḥ
- 12 khyâtaḥ satâm vallabhaḥ | śat[r*]ânâm ⁶bhayadâmabhûshita-karô
[kha?]dgêvvi[n]âbhair=bhriśam śrîmal-Lôhadadêva⁷ châpa-kusalô
viraśriramnamditaḥ⁸ || [8*] ⁹Udyatpratâpa-tarani-
- 13 r=iva malinapa(ya)ti kumudavana-śatrûn¹⁰ unmôdatê cha sujanajana-kamalavanam=
i[va] vikasitânâm | yasya prabhâ[va]-janita-nijakulajata(na)-samadhika-bhakti-
- 14 sâ[m]d[r]am |¹¹ śrî-Vatsarâja iti kshitipati-kathita sa jayati pṛithivyâm || [9*]
Sâm(sâm)dilya-gôtram(trê) **Sîngar-ânvayê** mahârâjaputra-
śrîVatsarâjadêya(va)ḥ ||¹² Râpa(?)dî-¹³
- 15 vishaya [Â]mva(ba)vara-[gr]âma-nivâsinâ(nô)=[kh]ila-janapadân=api va(cha) |¹⁴ [ku]-
va(?) râja-râjñî-mamtri-purâ(rô)hita-pratîhâr-âkshapatalika-bhishak(g)-nê(nai)mit tik -
ântahpurika-
- 16 dûta-karituragapattanâkarasthânasama[sta]gôkulâdhikâribhubhashân=¹⁵vâ(bô) d h a y a t y =
âdisati cha yathâ |¹⁶ viditam=attu(stu) bhavatâm yath=ôparilikhita-grâmô=yam
- 17 sa-jala-sthala[h*] sa-lavanâkara[h*] sa-matsyâkara[h*] sa-gartt-ôpa(sha)ra[h*] sa-
na(ma)dhûk-âmpra-¹⁷vana-vâtîkâ-vitapa-tri[na]-pû(yû)ti-gôchara-paryamtaḥ s-
ô[ddh]âm dhas=¹⁸va(cha)tur-â[gh]âta-visu(śu)dra(ddha)ḥ â(sva)-sîmâ-
- 18 parya[m]taḥ ||¹⁹ samvatsara-sahasraikê(ka) êkata(na)vatyadhika-śat-ânvité
Bhâdrapata(da)-su(śu)klapaksha²⁰ ashtamyâm **Bhô(bhau)ma-vârê²¹** samvat
1191 **Bhâdrapada-sudi 8 Bhaumê Katyâ(nyâ)-samkrântô(tau)** śrî-Vârâ-
- 19 la(na)syâm²² svimukta-kshêtrê śrî-Gaṅgâyâm [sn]âtvâ vidhivan=mamtra-dêva-
rshi-bhûta-ma[nushya]-pitri-gaṅgâms=cha ta[r*]payitvâ sûrya[m] sampû[jya]
Śivasya pûjâm vidhâya mâtâpitro²³ | âtmama(na)-

¹ This may have been altered in the original to *bhah*, which it should be.

² This, of course, is a mistake of the author for *Kumâra* which would offend against the metre.

³ This was meant to be engraved, but the *akshara* intended for *rṇṇô* has probably been altered to *rṇṇam* in the original. The following word *jitaḥ* is quite clear, and does not seem to have been altered. If we were to read *Karṇṇam cha yah*, the construction would be correct.

⁴ Read *-rasikô*; the commencement of this verse has been taken from verse 4 of the inscriptions of Gôvinda-chandra; see *e.g.* above, p. 100.

⁵ This sign of punctuation is superfluous.

⁶ Read *bhayadô vibhûshita-karah khadga-vraṇ-ânkair=bhriśam* (?).

⁷ Here the case-termination, which would have spoiled the metre, has been omitted.

⁸ Read *vira-śriy=ânâmditaḥ*.

⁹ Metre, a kind of *Âkṛiti*; but the third and fourth Pâdas are incorrect, and the grammar of the whole verse is faulty. The general meaning of the verse, which admits of no proper construction, I understand to be that the person, called *Lôhadadêva* in the preceding verse, also bore the name *Vatsarâja*; that he humbled his enemies and gladdened his friends, and that his might caused him to be greatly beloved by his relatives.

¹⁰ Read *°trûn=un°*.

¹¹ This sign of punctuation is superfluous.

¹² This sign of punctuation is superfluous; read *°dêvô*.

¹³ This may be intended for *Râvadî*.

¹⁴ This sign of punctuation is superfluous. The following *akshara* is very doubtful, and I can only suggest reading *yuvardja*.

¹⁵ Read *°kâripurushân=*.

¹⁶ This sign of punctuation is superfluous.

¹⁷ Read *-amra-*.

¹⁸ Read *s-ôrdhvu-âdhas=*.

¹⁹ This sign of punctuation is superfluous.

²⁰ Read *°pakshê=shîta°*.

²¹ Here one misses the words *ankh=pi*.

²² Read *°syâm=Avi°*.

²³ Read *°pitrobrâdîma°*.

- 20 ś=va(cha) puṇya-yaśâ(śô)-bhivṛidû(ddha)y[ê] ||¹ Bhârgava-Chyavan-Âpnuvana-
Aurvva-Jâmadagny=êti² painchârsha(rshê)ya-pracha(va)râya Vachchha(tsa)-
bhârgava-gôtrâya Gâḍ-ânvayâya vrâ(brâ)hmaṇa-Vâja-pautrâya Pra(bra)hma-
21 putrâya va(ṭha)kkura-śrî-Dalhûsa(śa)rmmaṇa(ṛê) sâśa(sa)nâ(nî)kritya pradattah³ |
matvâ yathâdiyamâna-[bh]âgabhôgakara-kûdha(ṭa)ka(k-â)dika[m*] dâsyath=
êti || Bhavanti v(ch)=âtra [śl]ôkâḥ ||⁴ Bhûmi[m] yah prati-
22 grihṇâti yaś=cha bhûm[m] praya[chchha]ti | usau(bhau) tau puṇya-karmmâṇau
ti(ni)yatam svargga-gâmitô(nau) || Śa[m*]kha[m*] bhadr-âśa(sa)nam chchhatra⁵
var-âṇyam(śvâ) ta(va)ra-yâ(vâ)han[â*]ḥ | bhûmi-dâna[sya] di(chi)hnâni
[phala?]-
23 m=a(ê)tat=Puraṁdara ||⁶ Yasya yanya(sya) yadâ bhûmi[s=*] ta[sya] tasya
tadâ da(pha)lam |(|) ⁷ Svarṇnamaka gâsakam bh[û]têr=apy=êkam=agula ||(|)
hara[n=na]rakam=âpnôti yâya(va)d-âhûtasainplava[m*] |(|)
24 Sva-dattâ[m*] para-dattâ[m*] vâ yâ(yô) harêta vasu[m]dharâm | ⁸ sha[shṭ]ir=
vvarpa(rsha)-sahaprâ(srâ)ṇi ti(vi)[shṭh]âyâ[m*] jâyatê kṛimih |(|) Tadâgânâm
sahabhraśa⁹ aśva[m]êdha-sâtêna va(cha) | gayâ(vâm) kôti-
25 pradâna(nê)na bh[û]mi-haryâ(rtâ) na su(śu)dhyati || Likhitam tândrakam=¹⁰
idam ṭajjura¹¹ | [śr]î-Nârâyaṇêna pramâṇam=êtê¹² || Svahattâya ||

No. 13.—THREE BUDDHIST INSCRIPTIONS IN SWAT.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of three Buddhist inscriptions in Swât has been prepared according to inked estampages, furnished to Dr. Hultzsch by their discoverer, Major H. A. Deane, Deputy Commissioner of Peshawar. According to Major Deane's notes, A. is "an inscription on a rock on a low hill, 300 yards to the south of a small place named Shakôri. Shakôri is a hamlet of Manglaur in Swât, Manglaur itself being about a mile off to the north. The stone on which the inscription exists, is known as 'Khazana Ghat,' as some treasure was at one time found near it. Manglaur is pretty well accepted as the site of the old capital of Udyâna. But, as extensive ruins exist near the inscription, the ruins are probably those of the old capital itself. B. is an inscription on a cliff known as 'Oba Ghat,'—there being a spring below it,¹³ and C. is an inscription on the same cliff, about 30 feet to the left of B. The cliff is on a hill above the low hill or spur on which A. exists. Near B. and C. is a large temple and a large rock-cut figure (idol) on the cliff, some 50 or 60 paces off, facing west."

All three are deeply and boldly incised on rough stones. The letters, which vary between two and four inches in height, resemble in many respects the so-called North-Western Gupta characters. *Sa* shows the looped form, while *sha* retains its old square shape. *Na* has two verticals, to each of which clings one half of the original upper bar, and they are attached

¹ This sign of punctuation is superfluous.² The *Āvalāyana Śrauta-sūtra* has *Bhârgava-Chyavan-Āpnavaṅ-Aurva-Jâmadagn-êti*.³ The grants of Gôvindhachandra generally have °dattô matvâ.⁴ Metre here and below : Ślôka (Anushtubh).⁵ Read *chhattram*.⁶ The first half of this verse has been omitted.⁷ Read *Svarṇam-gâsakam-gâm-êkam-bhûmêr-apy-êkam-angulam*.⁸ Read *shashṭim va°*.⁹ Read *śahasrêna*.¹⁰ Read *tândrakam=*, for *tâmrakam=*.¹¹ Read *ṭhajjura-śrî*.¹² Read *iti || Svahastô=yam ||*.¹³ "Oba is 'water' in Pushtu, and *ghat* is 'rock.'"

to the ends of the base line. *Ma* has on the left the knob which does duty for the ancient circle or triangle, but this knob is placed a little higher up than in the letter of the Gupta inscriptions. The dental *na* is more archaic than the looped Gupta letter and exactly resembles that of the Mathurâ inscriptions of the Kushana period. *Ra*, too, differs from the character of the Gupta inscriptions and shows at the lower end a curve to the left, which in northern inscriptions is peculiar to the older inscriptions of the Kshatrapas Rājubala and Śōḍāsa, as well as to some other documents presumably belonging to the same period, the end of the first century B.C. and the first half of the first century A.D. Three letters differ from the characters known hitherto, viz. (1) *a*, which has a peculiar cursive loop in the lower half of the left portion; (2) *ya*, which shows a curve to the left of the first vertical instead of to its right; and (3) *śa*, which retains the old round-backed form with three lines, going downwards, but shows a prolongation of the third, and in addition a horizontal bar across the whole breadth of the sign. Presumably this bar is due to the prolongation of *serifs* or short lines marking the ends of the first two down-strokes.

The language is **Sanskrit**, which, with the exception of a few mistakes caused by negligent pronunciation, is much more correct than that usually found in the compositions of the Northern Buddhists. The author, or rather translator, must have been a Paṇḍit who, like Aśvaghōsha, knew Sanskrit and its poetry very well. With respect to orthography, it may be noted that *ddhya* is used for *dhya* in A. 1. 2, and C. 1. 3, as well as *ppra* for *pra* in C. 1. 4. Though these inscriptions furnish no historical information, they yet possess some interest, as they show that the Northern Buddhists had Sanskrit versions of several famous *gāthās* which hitherto have not been traced in the *Sūtras* from Nêpâl.

TEXT¹ OF A.

- 1 अनीत्या² वत संस्कारा उत्पादव्यय-
 2 धर्मिणः [I*]
 उत्पद्य ही³ निरुद्ध्यन्ते तेषां⁴
 3 व्युपशमसुखम् [II*]

TRANSLATION OF A.

“Alas! Transient are the aggregate constituents (*of beings*), whose nature is birth and decay! For, being produced they are dissolved;— their complete cessation is bliss.”

REMARK.

This is the famous verse,⁵ spoken according to the *Mahâ-Parinibbâna-Sutta*, vi. 16, by Indra at the time of Śâkyamuni's death, or proclaimed by Buddha himself according to the *Mahâ-Sudassana-Jâtaka* (*Sacred Books of the East*, Vol. XI. pp. 117, 238 ff.). The Pâli text runs as follows :—

अनिच्चा वत संस्कारा उत्पादवयधम्मिनी ।
 उप्पज्जित्वा निरुद्ध्यन्ति तेषं वृपसमी सुखं ॥

¹ From Major Deane's inked estampages.

² Read अनित्या.

³ Read ङि निरुद्ध्यन्ते.

⁴ Read तेषां. The last *akshara* is possibly mutilated.

⁵ I owe this identification to Dr. E. Neumann, who at once recognised it when I exhibited the impressions in the Oriental Institute at Vienna.

TEXT OF B.

- 1 [सर्व]पापस्याकरणं कु[शल*]-
 2 स्यो[प]संपदा [1*]
 स्वचित्त[व्य]व[दा]नं
 3 च एतद्बु[द्धानु]शासनम्¹ [॥*]

TRANSLATION OF B.

“Not to commit any sin, to acquire merit, to purify one's mind,—that is the teaching of Buddha.”

REMARK.

This is a Sanskrit rendering of *Dhammapada*, verse 183 :—

सर्वपापस्य अकरणं कुशलस्य उपसम्पदा ।
 सचित्तपरियोदपनं एतं बुद्धान सासनं ॥

The *hiatus* at the end of the third Pâda of the Sanskrit version is permissible and common enough in epic and gnomic poetry.

TEXT OF C.

- 1 वाचानुरक्षी मनसा सु-
 2 संवृतः कायेन² चैवा[कुश]लम् कुर्व[न्] [1*]
 ए-
 3 तास्तृयिन्कर्मपथा[न्वि]शील्य³ [आ]राधये-
 4 न्मार्गमृषिपुत्रवेदितम् [॥*]

TRANSLATION OF C.

“(Let him be one) who guards his speech, is well restrained in mind, and commits no evil with his body. Keeping these three roads of action clear, one may gain the path taught by the Sages.”

REMARK.

This is a rather free Sanskrit rendering of *Dhammapada*, verse 281 :—

वाचानुरक्षी मनसा सुसंवृती कायेन च अकुशलं न कयिरा ।
 एते तयो कम्मपथे विसीधये आराधये मगं इसिप्पवेदितं ॥

The translator has made it an Upajâti of Indravamśa and Indravajra. In the note on the above passage of the *Dhammapada*, Professor M. Müller refers to Mr. Beal's *Oatena*, p. 159, where the translation of a Chinese rendering of the verse is found, and where it is stated to be an utterance of the mythical Buddha Kâśyapa.

¹ The bracketed letters are all badly damaged, but just recognisable.

² Read कायेन.

³ This may be meant for एतास्त्रयान्कर्म⁰. The medial i is detached from the not completely preserved ya.

No. 14.— JAINA ROCK-INSCRIPTIONS AT PANCHAPANDAVAMALAI.

BY V. VENKAYYA, M.A.

About 4 miles to the south-west of the town of Arcot is a rocky hill which popular belief connects with the five Pāṇḍavas, and which is hence known as Pañchapāṇḍavamalai,¹ i.e. 'the hill of the five Pāṇḍavas.' There are of course no monuments on the hill to justify this connection. But the fact that these sculptures are ascribed to the Pāṇḍavas, who are held to have been the authors of many ancient buildings all over India, suggests their comparative antiquity. Another local name of the hill, Tiruppāmalai, is evidently derived from the original name Tiruppāṇmalai, 'the sacred milk hill,' which occurs in the second of the subjoined inscriptions.

The largest of the excavations on the hill is an artificial cave near the base of the eastern face of it, which slopes down precipitously. This cave consists of seven cells, containing six pairs of pillars. Neither the cave itself nor the pillars bear any sculptures or inscriptions. A short distance above the cells is a rock-cut Jaina image, which resembles another that will be noticed below, but is more roughly executed. On the southern side of the rock, half-way up, is a natural cave which contains a pool of water. Within the cave is cut, in high relief, a seated female figure with a *chaurī* in her left hand, attended by a smaller male figure on her proper right. In front of the seat on which the female figure rests, are three small figures, a man standing, another on horse-back, and a third, standing figure, apparently female.² On the front face of the rock which overhangs the cave, is engraved the inscription A. Farther to the left, but higher up on the same face of the rock is a seated Jaina figure with a *chaurī* on each side of its head.³ This is the figure which has been already mentioned as resembling the one above the seven cells. On the western face of the same rock, which slopes inwards, is engraved the inscription B. Underneath this inscription is a rough and weather-worn naked male figure, and below it, to its proper left, a standing quadruped,—dog or tiger,—which faces the proper right. The sculptures and, as will be seen in the sequel, the inscriptions as well, prove that the hill and its neighbourhood originally belonged to the Jainas. "The place has now been taken possession of by the Musalmāns, who have several tombs in and around the cave, besides a small *masjid*" near the inscription B.⁴

A.—INSCRIPTION OF NANDIPPOTTARASAR.

This short inscription is written in very archaic Tamil characters⁵ and consists of a single sentence in the Tamil language, which records that an inhabitant of the village of Pugalāimangalam caused to be engraved an image of Poṇṇiyakkiyār, attended by the preceptor Nāganandin.⁶ Poṇṇiyakkiyār is the honorific plural of Poṇṇiyakki, which consists

¹ Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 166, and Dr. Hultzsch's *Progress Report* for February to April 1890, p. 1.

² A photograph of the group in the cave is given on the Plate facing this page.

³ See the Plate referred to in the preceding footnote.

⁴ See the *Manual of the North Arcot District*, second edition, Vol. II. p. 310.

⁵ A facsimile of it is given on the Plate facing p. 142.

⁶ A preceptor of the same name is mentioned in a Vaṭṭeḷuttu inscription at Kaḷugumalai in the Tinnevely district (No. 58 of the Government Epigraphist's collection for 1894). With the permission of Dr. Hultzsch I subjoin the text and translation of this short inscription.

1 Śrī [||*] [Ā]ṇaṇṇu(ṇṇ)ṛ Śiṅgaṇaṇ-
2 di-kkurav-aḍigaḷ mā-
3 ṇākkar Nāgaṇaṇḍi-kkurav-a-
4 [ḍi]ḡaḷ śe[y]vitta ti[ru]mēṇi [||*]

" Prosperity! (This) image was caused to be made by the holy preceptor (*gurava*) Nāganandin, the pupil of the holy preceptor Siṃhanandin of Āṇaṇṇu."

of the Tamil word *pon*, 'gold,' and *iyakki*, the Tamil form of the Sanskrit *yakshî*. There is hardly any doubt that, of the group of five figures which are engraved in the cave below the inscription, the sitting female figure represents Poṇṇiyakki. The male figure standing close to her is perhaps intended for Nâganandin. The village of Pugaḷâlaimaṅgalam I am unable to identify.

The inscription is dated in the 50th year of Nandippôttaraśar, which is a Tamil form of Nandipôtarâja. This king must have been a Pallava, as his name contains the characteristic epithet *pôttu* or *pôta*,¹ and as the name Nandipôtavarman was actually borne by one of the Pallava kings.² As the mention of the 50th year would imply an unusually long reign, it might be assumed *primâ facie* that Nandipôtarâja was dead at the time of the inscription, and that public documents continued to be dated from his accession even after his death. On the other hand we have instances of long reigns in the case of the Châlukya-Chôla Kulôttunga I. (49 years), the Western Châlukya Vikramâditya VI. (50 years), and the Râshtrakûta Amôghavarsha I. (62 years).

TEXT.³

- 1 Nandippôttaraśa[r]kku ay[m]badâvadu Nâga[ṇa]ndi-gura[var]
 2 [iru]kka Poṇṇiya[k]kiy[â]r paḍimam koṭṭuvittâ[ṇ]
 3 Pu[ga]lâlaimaṅga[la]ttu Maruttuvar magaṇ Nâraṇa-
 4 ṇ [||*]

TRANSLATION.

In the fiftieth (*year*) of Nandippôttaraśar,—Nâraṇaṇ (Nârâyana), the son of Maruttuvar⁴ of Pugaḷâlaimaṅgalam, caused to be engraved an image of Poṇṇiyakkiyâr, along with⁵ the preceptor (*gurava*)⁶ Nâgaṇandi (Nâganandin).

B.— INSCRIPTION OF VIRA-CHOLA.

This inscription consists of 11 lines of Tamil prose and is in a fair state of preservation, though a few syllables at the beginning of the last line are so much damaged that they cannot be made out. As the rock is uneven, the mason ruled it before engraving the record, in order to keep the lines of the inscription straight, and then engraved each line between two rules.

The second line of the inscription opens with the date,—the 8th year of the reign of Râjarâja-Késarivarman. In inscriptions later than the 10th year of the reign, the same form of the name, *viz.* with the two-fold repetition of the word *râja*, is always preceded by a reference to the conquest of Kândaḷûr-śâlai, or of that place and Vêṅgai-nâḍu *etc.* In a few inscriptions with the same beginning, the king's name appears under the form Râjarâja-Râjakésarivarman. The full name of the king, *viz.* Râjarâjakésarivarman *alias* Râjarâjadêva, occurs first in inscriptions of the 19th year. Though the present inscription does not refer to any conquests because it is dated two years before the 10th year, there can be no reasonable doubt that it belongs to the reign of the same king whose inscriptions record the conquest of Kândaḷûr-śâlai *etc.*, *i.e.* of the great Chôla king Râjarâja, who ascended the throne in A.D. 984-85.⁷ As the

¹ See above, Vol. III. p. 277, note 3.

² See *South-Indian Inscriptions*, Vol. I. p. 146.

³ From inked estampages, prepared in 1895.

⁴ The word *maruttuvan* means 'a physician.' In the present case it seems to be the proper name of a person.

⁵ Literally : 'while there is present.'

⁶ On this word, which appears to be derived from the honourific plural of *guru*, see *South-Indian Inscriptions*, Vol. II. p. 251, note 3.

⁷ See above, page 63.

inscription belongs to a Chôla king, it follows that the quadruped which, as stated on page 136, is engraved below the inscription, is meant for a tiger, the emblem of the Chôlas.

The inscription contains an edict (*śāsana*, l. 8) of **Lāṭarāja Vira-Chôla**, who must have been a tributary of the Chôla king Râjarâja, in whose reign his inscription is dated. He was the son of **Pugaḷvippavar-Gaṇḍa**. The name Vira-Chôla is known to have been borne by other chiefs. The first of them is mentioned in the Vêlûr rock-inscription of Kaṅṅaradêva.¹ Another of them was a feudatory of a Chôla king Parakêsarivarman,² and the third was the father of Vira-Champa.³ The name Pugaḷvippavar-Gaṇḍa, i.e. 'the disgracer of vainglorious (kings),'⁴ was also an epithet of the Bâṇa king Vijayāditya II.⁵ The expression Lāṭarāja, which is applied to Vira-Chôla (l. 4) and to his ancestors (l. 3), suggests that these chiefs may have immigrated from Lāṭa (Gujarât).⁶

The inscription records that, at the request of his queen, Vira-Chôla assigned to the god of **Tiruppāṅmalai** (l. 4),— which belonged to **Perun-Timiri-nāḍu**, a subdivision of **Paḍuvûr-kôṭṭam** (l. 2),— certain income from the village of **Kûraganpâḍi** (l. 3). This village is probably identical with the modern **Kûrâmbâḍi**, 2 miles east from Pañchapāṇḍavamalai. Tiruppāṅmalai is the ancient name of the hill itself, as I have already stated on page 136. Perun-Timiri-nāḍu⁷ was called after **Timiri**, a village 5½ miles south from Arcot. According to other inscriptions, Paḍuvûr-kôṭṭam also included **Vellore**, **Timuvallam** and **Udayēndiram**, and must have thus comprised portions of the modern tâlukâs of Arcot, Vellore and Guḍiyâtam in the North Arcot district.

Though the shrine to which the inscription refers, is only designated as 'the god of Tiruppāṅmalai' (l. 4), the expression *paḷḷichchandam*⁸ (ll. 3, 9 and 10) proves that this shrine must have been a **Jaina** one. This might already be concluded from the inscription A., which refers to the image of a Yakshî and to the preceptor Nâganandin. The Yakshîs appear to have been worshipped only by the Buddhists and Jainas,⁹ and Nâganandin is a Jaina name.¹⁰

The income of the *paḷḷichchandam* at Kûraganpâḍi, which belonged to the shrine at Tiruppāṅmalai, consisted of two items, viz. *karpûravilai* and *anniyâyavâvadaṇḍavirai*. *Karpûra-vilai* means 'cost of camphor.' This may imply either that a royalty was levied on camphor and the proceeds were made over to the shrine; or, the cost of camphor, which was probably an expensive article, but indispensable to the shrine, had to be borne by the inhabitants of the neighbouring village of Kûraganpâḍi. *Anniyâyavâvadaṇḍavirai* apparently consists of *anyâya*, 'unlawful,' + *vâpadaṇḍa*, 'the weavers' loom,' + *irai*, 'a tax.' It would thus mean 'the tax on unauthorised looms.' In the Kûram plates of Paramêśvaravarman I. the looms (*tari*) are included among the property owned by the village in common.¹¹ It would thus appear that a fixed number of looms were worked for the common benefit of the whole village by the weavers, who were probably maintained out of the village funds. Any other looms than the communal ones would be unlicensed or unauthorised. These may have been required to pay a tax which,

¹ See above, page 82.

² See above, Vol. III. p. 80.

³ See *ibid.* page 71.

⁴ Literally: 'the disgracer of those who cause (themselves) to be praised (undeservedly).'

⁵ See above, Vol. III. p. 75.

⁶ The word Lāṭa forms part of the names of two villages in the North Arcot district, viz. Lāḍavaram, 4 miles south-south-east of Arcot, and Lāḍambâḍi, 4 miles east of Arni (Âraṇi). An inscription of Śaka-Saṁvat 1347 proves that Lāṭa Brâhmanas were settled in the district (*râjya*) of Paḍaivîḍu; see *South-Indian Inscriptions*, Vol. I. p. 82.

⁷ According to three inscriptions at Kaṇiyāṅṅur (7 miles south of Arcot), this village also belonged to Perun-Timiri-nāḍu, a subdivision of Paḍuvûr-kôṭṭam; see Dr. Hultzsch's *Progress Report* for February to April 1890, p. 1.

⁸ See below, page 139, note 6.

⁹ See the inscriptions of the Bharaut Stûpa, *Ind. Ant.* Vol. XXI. p. 242, and two Jaina inscriptions at Tirumalai, *South-Indian Inscriptions*. Vol. I. Nos. 75 and 75.

¹⁰ See above, page 136, note 6.

¹¹ *South-Indian Inscriptions*, Vol. I. p. 155.

in the present case, was made over to the Jaina shrine.¹ The village of **Vilāppākkam**, which is 1 mile south-east of the hill of Pañchapāṇḍavamalai, has still a brisk trade in country cloths, for the manufacture of which several looms exist. It may be that this local industry is not of recent origin, but dates from the time before the reign of the Chôla king Râjarâja-Kêsarivarman.

TEXT.²

- 1 Svasti śrī³ [||*]
 2 [Kô]v-Irâjarâja-[K]ê[sar]iva[n]mar̥ku yāṇḍu 8 â[va]du Paḍuvûrkk[ô]ṭṭattu-
 [P]perun-Timirinâṭṭu-Ttirupp[â]ṇmalai-p[pô]-
 3 gam-[â]giya Kûraga[ṇp]âḍi [i]rai-y-ili pa[l]lichchanda[t]tai kî[l]-p[pa]ga[l-âṇ]ḍa
 [I]lâdar[â]jargaḷ kaṇpûra-vilai ko[ṇḍu i]-ddha[rm]mañ-[k]e-
 4 ṭṭu=p[p]ôgi[ṇ]ṇad=en[ru u]ḍaiyâr=Ilâ[ḍa]râjar Pu[ga]ḷvippavar-[Ga]ṇḍar maga[ṇâ]r
 [Vi]ra-Śôlar Tiru[ppâṇ]malai-[d]ê[va]rai-t[tiruv-a]-
 5 [ḍi-tto]lu[d-e]ṇun]d-a[ru]li i[r]ukka i[va]r dēv[iy]âr Ilâḍamah[â*]dēvi[y]âr
 kaṇpûra-vilaiyum=anṇiyâ[ya]-vâvada[ṇḍa]v-i[r]ai[yu]-m[o]-
 6 lînd-a[ru]la v]ēṇḍum=enru viṇṇappañ=jey[ya u]ḍai[yâ]r [Vi]ra-Śôlar ka[r]pûra-
 vilaiyum=anṇiyâ[ya]-vâvadaṇ[ḍa]v-iṇai-
 7 [y]u=mo[l]iṇ[j]ôm=enṇ=aru[ch]cheyya⁴ Ari[y]ûr kiḷa[vaṇ]-âgi[ya Vi]ra-Śôlav-
 Ilâda-ppêra[r]aiyâ[ṇ-u]ḍai[y]âr [ka]ṇ[m]i[y]ê[y=â]-
 8 ṇatt[i]y-âgav=i[du]⁵ ka[r]pûra-vilaiyum=anṇiyâya-[vâ]vadaṇḍa[v]-iṇaiyu=m[o]lîṇju
 sâsanañ-cheyda-paḍi [l*] Idu[v-a]-
 9 Ila[d]u kaṇpûra-vi[l]aiyum=anṇiyâya-vâvadaṇḍav-iṇaiyum=i-ppa[l]lichchandattai=
 kko[l]v]âṇ Ga[n]gai[y]=i-
 10 ḍai=[Kkumariy]=i[d]ai=chch[e]ydâr śe[y]da pâ[va]ṇ=koḷvâr=I[d]uv=al[la]d-i-
 ppallichcha[n]dattai keduppâr val[la]va[rai]
 11 . . [ṇ]ru[va] [l*] [l]-ddha[rm]mat]tai [ra]kshippâṇ p[â]da-[dh]û[l]iy-
 en-[ra]lai mē[la]ṇa [l*] Aṇa=[ma]ra[va]r]ka aṇam=alla tu[ṇ]aiy=il[l]ai ||

TRANSLATION.

(Line 1.) Hail! Prosperity!

(L. 2.) In the 8th year (of the reign) of king Râjarâja-Kêsarivarman.

The Lâṭarâjas who reigned in former days, had taken away the 'cost of camphor' from the tax-free *paḷlichchandam*⁶ (in) Kûraganpâḍi, which was enjoyed by (the shrine of) Tiruppâṇmalai in Perun-Timiri-nâḍu, (a subdivision) of Paḍuvûr-kôṭṭam.

(L. 3.) While the lord, the Lâṭarâja Vira-Chôla, the son of Pugaḷvippavar-Gaṇḍa, was pleased to worship the holy feet of the god of Tiruppâṇmalai, his queen Lâṭamahâdēvi, thinking: 'this charity (*dharma*)⁷ gets ruined,' made (the following) request:—“(You) must assign the cost of camphor and the tax on unauthorised looms (to the shrine).”

(L. 6.) Thereon the lord Vira-Chôla was pleased to order:—“We assign the cost of camphor and the tax on unauthorised looms (to the shrine).”

¹ Another explanation of the term *anṇiyâvâvadaṇḍavirai* is also possible. It may be analysed into *anyâya* + *âva* + *daṇḍa* + *iṇai*. *Âvam* means 'a quiver for arrows.' A fine (*daṇḍa*) might have been imposed on those who made use of bows and arrows without previously obtaining a license.

² From an inked estampage, prepared in 1890.

³ These three *aksharas* are engraved to the left of the inscription proper, between lines 6 and 7.

⁴ Read *aru-cheyya*.

⁵ Read *inda*?

⁶ This word means 'land belonging to a Jaina temple;' see *South-Indian Inscriptions*, Vol. II. p. 52, note 2.

⁷ This expression appears to refer to the word *paḷlichchandam* in line 3 of the text; compare the words *-ppallichchandattai keduppâr* in line 10.

(L. 7.) Thereon **Vira-Chôla-Lâta-pêraraiyan**,¹ who was the headman of **Ariyûr**,— with the priest of the lord as executor (*âjñapti*),²—assigned the cost of camphor and the tax on unauthorised looms (*to the shrine*) and drew up this edict (*śāsana*).

(L. 8.) “ Any one who, in spite of this, takes away the cost of camphor and the tax on unauthorised looms from this *paḷlichchandam*, shall incur the sins of those who commit (*sins*) between the **Gaṅgâ** and **Kumari**.”³

(L. 10.) “ Those who, in spite of this, injure this *paḷlichchandam*,”

(L. 11.) “ The dust of the feet of one who protects this charity, shall be on my head.”⁴

“ Do not forget charity ; there is no (*other*) help but charity.”⁵

No. 15.— JAINA ROCK-INSRIPTIONS AT VALLIMALAI.

By E. HULTZSCH, PH.D.

Vallimalai is a village near **Mêlpâdi** in the **Chittûr tâlukâ** of the North Arcot district.⁶ **Mêlpâdi** itself is situated on the western bank of the **Ponni** river, 6 miles north from **Tiruvallam** in the **Gudiyâtam tâlukâ** of the same district. Close to **Vallimalai** rises a rocky hill. A natural cave on its eastern slope contains **two groups of Jaina images**, which are cut out of the rock. On the Plate facing this page, the group to the right is figured at the top, and the group to the left at the bottom. Below the first group are engraved **four Kanarese inscriptions**, of which the first and third are in the **Grantha** alphabet, and the second and fourth in **Kanarese** characters. The first inscription (A.) is engraved below the inscription D.; it informs us that the founder of the Jaina cave was (**the Gaṅga king**) **Râjamalla**. The inscriptions B. and C. are engraved below the second image from the left, and the inscription D. below the first image from the right.⁷ These three inscriptions are labels which give the names of **two Jaina preceptors** whom the two images are meant to represent, and of the founder of the two images, the Jaina preceptor **Âryanandin**.

A.— INSCRIPTION OF RAJAMALLA.⁸

This inscription is written in the **Grantha** alphabet, but in the **Kanarese** language. It consists of two verses in the **Kanda** metre, and records the foundation of the Jaina shrine (*vasati*) in which it is engraved, by king **Râjamalla**, the son of **Ranavikrama**, grandson of **Śripurusha**, and great-grandson of **Śivamâra**. The record is not dated, nor does it state the dynasty to which **Râjamalla** belonged. As, however, the copper-plate inscriptions of the

¹ i.e. ‘the great king of the **Lâta** (servants) of **Vira-Chôla**.’ Similar titles of officials are frequently mentioned in the **Tanjore** and other inscriptions.

² See, e.g., *South-Indian Inscriptions*, Vol. I. p. 154, note 2.

³ The expression *Gaṅgaiy=idai=Kkumariy=idai*, ‘between the **Gaṅgâ** (and) between **Kumari**,’ evidently stands for *Gaṅgai=Kkumariy=idai*, ‘between the **Gaṅgâ** and **Kumari**;’ compare above, p. 82 f.

⁴ See above, Vol. III. p. 280, and Vol. IV. p. 83.

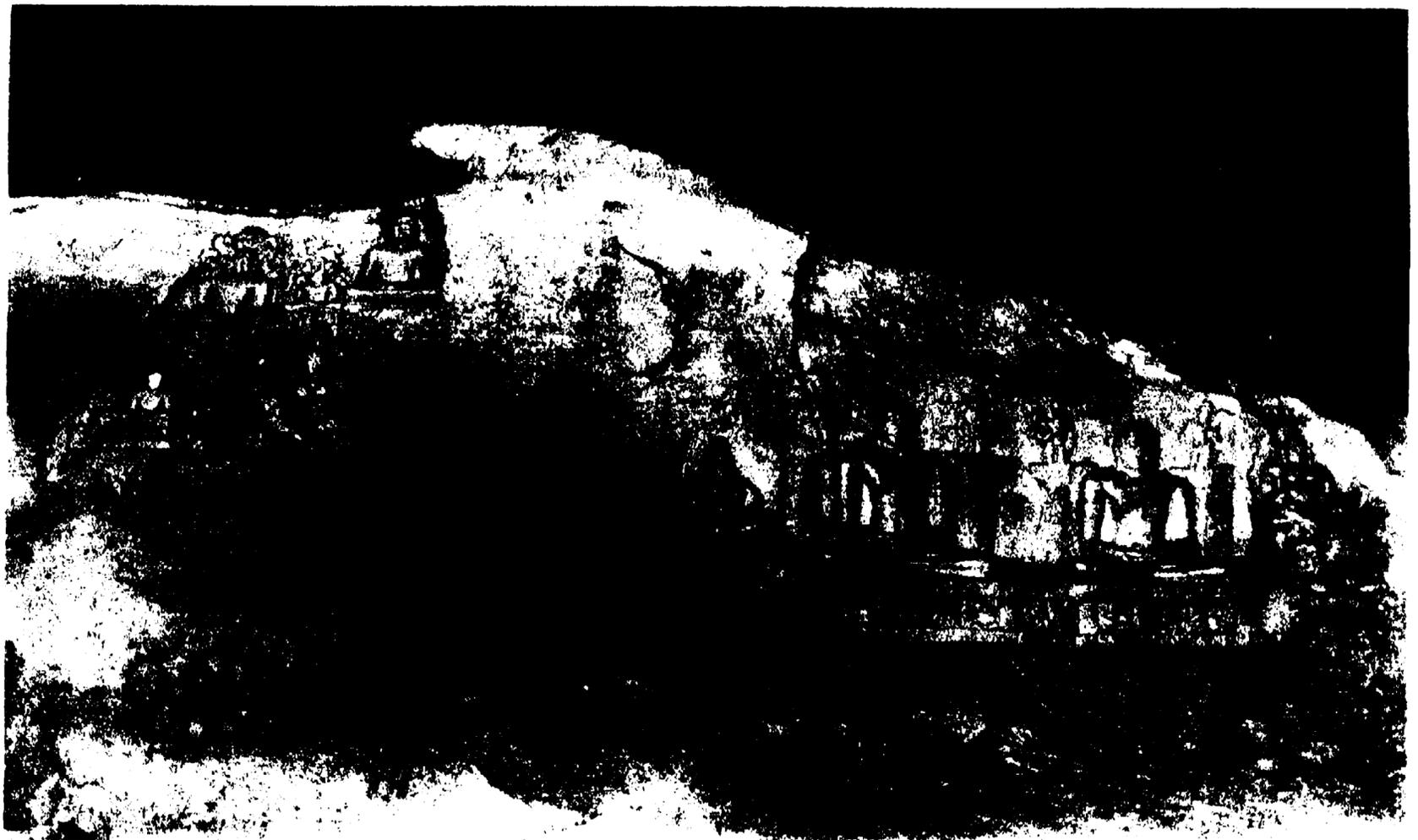
⁵ An inscription of **Râjendra-Chôla** at **Kandiyûr** near **Tanjore** (No. 22 of the Government Epigraphist’s collection for the year 1895) has the different reading: *ara=maravaṅka aram=alladu kai-târâdh*: “Do not forget charity; what is not charity, will not protect (you).”

⁶ See Mr. Sewell’s *Lists of Antiquities*, Vol. I. p. 156.

⁷ I have inked estampages of a fifth inscription, of the exact position of which I omitted to make a note, but which, as far as I remember, is engraved below the left portion of the second group of images. This inscription is in the **Kanarese** alphabet and language. It opens with the two words *svasti śri*, and records that an image was caused to be made (*mâdisida pratime*) by a person whose name is indistinct, and who was the son (*maga*) of another person whose name is equally doubtful.

⁸ A facsimile of this inscription is given on the Plate opposite p. 142.

ROCK SCULPTURES AT VALLIMALAI NEAR TIRUVALLAM.



E. Hultzsch, Photo.

Photo-etching, Survey of India Offices, Calcutta, July 1895.

Western Gaṅgas mention a Gaṅga king Śivamāra, his son Śrīpurusha, and his great-grandson Râjamalla,¹ it may be assumed that the Râjamalla of the subjoined inscription was a member of the Gaṅga family. Mr. Kittel has published a stone inscription of a Gaṅga king named Râçhamalla,² which is dated in Śaka-Saṁvat 899.³ According to the Âtakûr inscription of Śaka-Saṁvat 872, an earlier Râçhamalla, the son of Êreyapa, was killed by Bûtuga.⁴ Mr. Rice gives Śaka-Saṁvat 792 as the date of a still earlier Râjamalla.⁵

TEXT.⁶

1	Svasti	śrī[h]	[||*]	Śivamâr-âtmajâ(ja)-varan=â	pravara-Śrīpurusha-nâma-
2	n=âtana	tanayam	|	bhuvanîsam	Raṇavikraman=avana maka(ga)n=Râ-
3	jamallan=amalinacharitan		[|| 1*]	Kaṇḍu	gir[i]varaman=â bhûma-
4	ṇḍalapati			Râjamallan=abhayan=udâram	[1*] paṇḍitajana-
5	priyam			kaiy-koṇḍân	koṇḍ=ante vasatiyam=mâdi-
6	sidân	||	[2*]		

TRANSLATION.

Hail! Prosperity!

(Verse 1.) The best of the sons of Śivamāra (*was*) that distinguished (*prince*) named Śrīpurusha. His son (*was*) the lord of the world Raṇavikrama. His son (*was*) Râjamalla, whose conduct was spotless.

(V. 2.) Having perceived (*this*) best of mountains,— that lord of the circle of the earth, the fearless (*and*) noble Râjamalla, who was beloved by scholars, took possession (*of it*); and, having taken (*it*), he caused to be made a *vasati*.⁷

B.— INSCRIPTION BELOW THE SECOND IMAGE FROM THE LEFT.⁸

This short inscription in the Kanarese alphabet and language records that the image, below which it is engraved, was founded by the Jaina preceptor Âryanandin.

TEXT.

Śrī • [||*] Ajjanandi-bhaṭârar pra[ti]m[e] m[â]d[i]dâ[r] [||*]

TRANSLATION.

Prosperity! The lord Ajjanandi (Âryanandin) made (*this*) image.

C.— INSCRIPTION MENTIONING BANARAYA.⁹

Like the inscription A., this one is written in the Grantha alphabet, but in the Kanarese language.¹⁰ It informs us that the image, below which B. and C. are engraved, represents a

¹ Above, Vol. III. p. 177.

² *ibid.* Vol. XIV. p. 76.

³ *Inscriptions in the Mysore District*, Part I. Introduction, p. 3 f.

⁴ From inked estampages, prepared in 1895.

⁵ In the Kanarese language, the Sanskrit word *vasati* and its tadbhavas *osati*, *basati*, *basadi*, and *basti* have the meaning of 'a Jaina monastery or temple;' see Mr. Kittel's *Dictionary*, p. 1383.

⁶ A facsimile of this inscription is given on the Plate opposite p. 142, along with the facsimile of the inscription C.

⁷ A facsimile of this inscription is given on the Plate opposite p. 142.

⁸ The last word of the inscription, however, is the Sanskrit word *pratimd*, which in Kanarese ought to be *pratime*.

² *Ind. Ant.* Vol. VI. p. 102.

⁴ *Ep. Ind.* Vol. II. p. 168.

pupil of the spiritual preceptor of **Bânarâya**. The actual name of the **Bânarâya** or 'king of the **Bâna** family' is not given. Regarding the **Bâna** dynasty, see above, Vol. III. p. 74[f. ; *Indian Antiquary*, Vol. X. p. 36 ff. ; and *South-Indian Inscriptions*, Vol. II. p. 38].

TEXT.

- | | | | | |
|---|--------------|--------------|-------|-----------------|
| 1 | Svasti | śrī | [\|\|*] | Bânarâyara |
| 2 | gurugaḷ=appa | | | Bhavaṇandi-bha- |
| 3 | ṭârara | śishyar=appa | | Dêvasêna- |
| 4 | bhaṭârara | pratimâ | [\|\|*] |  |

TRANSLATION.

Hail! Prosperity! (*This is*) the image of the lord **Dêvasêna**, who is the pupil of the lord **Bhavaṇandi** (**Bhavanandin**), who is the preceptor (*guru*) of **Bânarâya**.

D.—INSCRIPTION BELOW THE FIRST IMAGE FROM THE RIGHT.¹

This inscription is written in the **Kanarese** alphabet and language, and records that the image, below which it is engraved, represents the Jaina preceptor **Gôvardhana** and was founded by the preceptor **Âryanandin**, evidently the same person who is mentioned in the inscription B.

TEXT.

- | | | | | |
|---|----------------------------|---------|-------|-----------------------|
| 1 | Svasti | śrī | [\|\|*] | Bâlachandra-bhaṭârara |
| 2 | śishyar | | | Ajjanandi-bhaṭârar |
| 3 | mâḍisida | pratime | | Gôvarddha- |
| 4 | na-bhaṭârar=end-oḍam=avare |  | [\|\|*] |  |

TRANSLATION.

Hail! Prosperity! (*This*) image was caused to be made by the lord **Ajjanandi** (**Âryanandin**), the pupil of the lord **Bâlachandra**; and if you say: "the lord **Gôvardhana**," (*it is*) verily he.²

No. 16.—KOMARTI PLATES OF CHANDAVARMAN OF KALINGA.

BY E. HULTZSCH, PH.D.

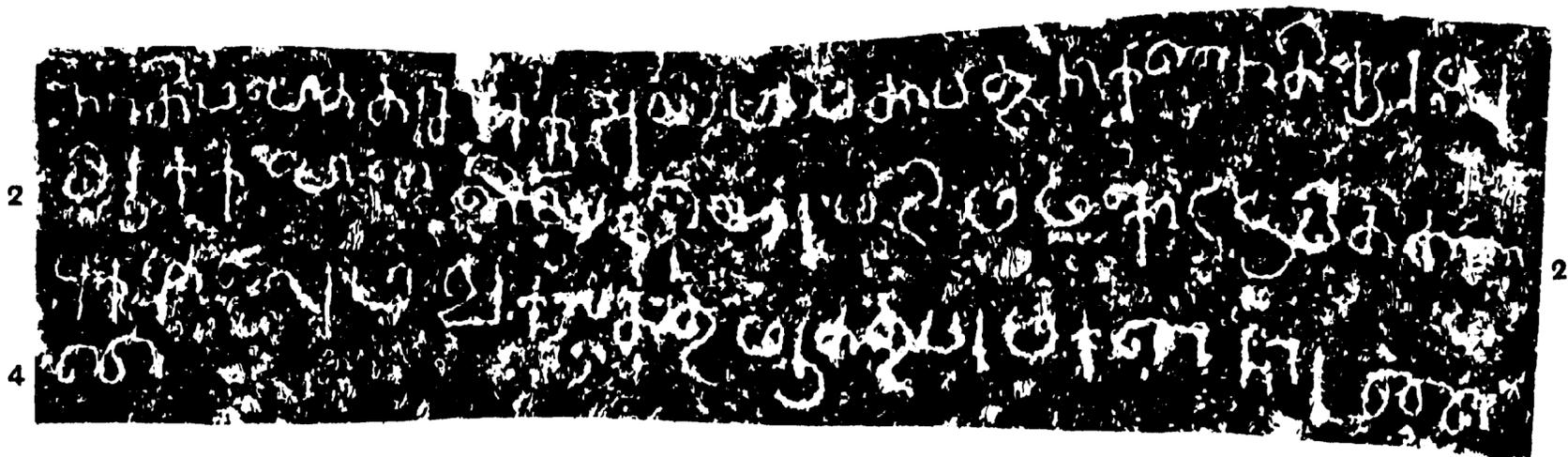
These three copper-plates were lately found in the village of **Kômarti**, 2 miles south-west of **Narasannapêta**, the head-quarters of a **tâlukâ** of the **Gaṅjâm** district, and were kindly sent to me by the Collector, Mr. C. J. Weir, I.C.S. Each of the three plates measures $7\frac{1}{2}$ to $7\frac{5}{8}$ inches by $2\frac{1}{4}$ to $2\frac{3}{8}$ inches. Their edges are not raised into rims, but the writing on them is in a state of nearly perfect preservation. The ring on which the three plates were strung, and which had

¹ This inscription has come out on the photograph opposite p. 140, because the letters of the original were filled with colour by a Jaina Tahsildar of Chittûr, who has also commemorated his visit to the locality by a Tamil inscription on the rock.

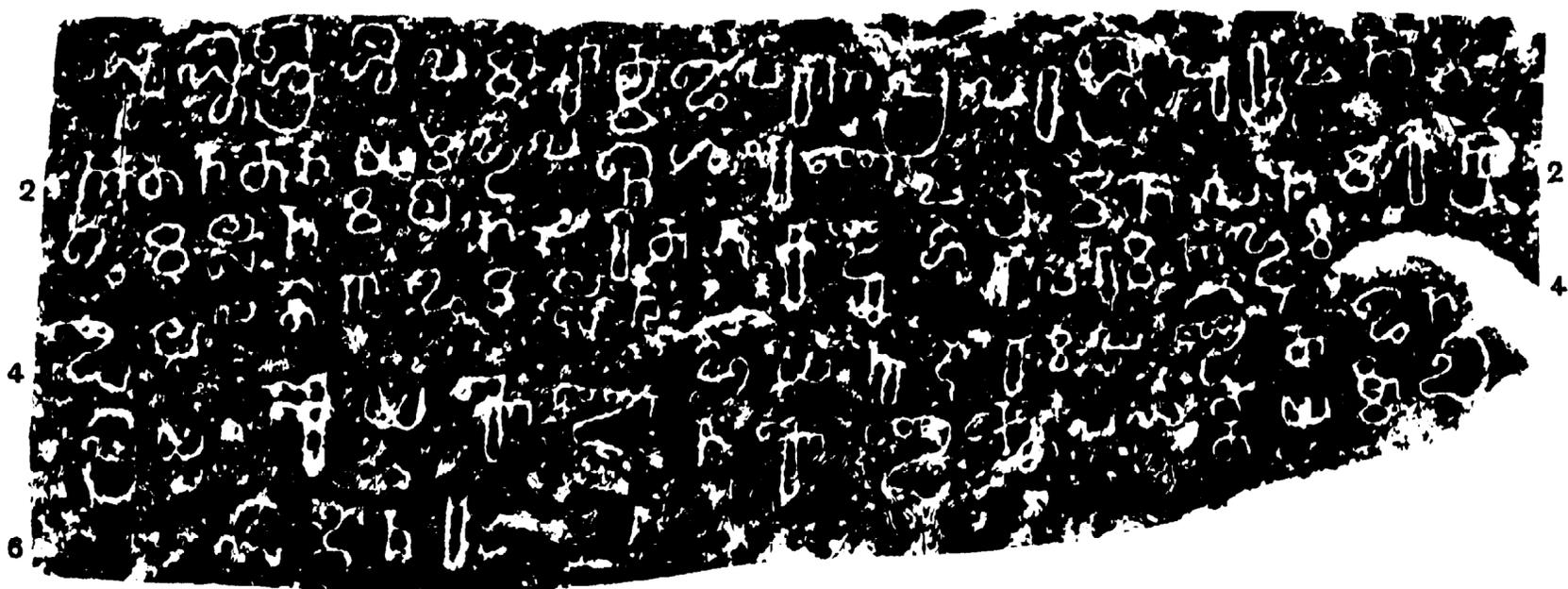
² i.e. 'this image represents the preceptor **Gôvardhana**.' I owe the correct reading and explanation of line 4 of the inscription to the kindness of Mr. Kittel.

Rock Inscriptions in the North Arcot District.

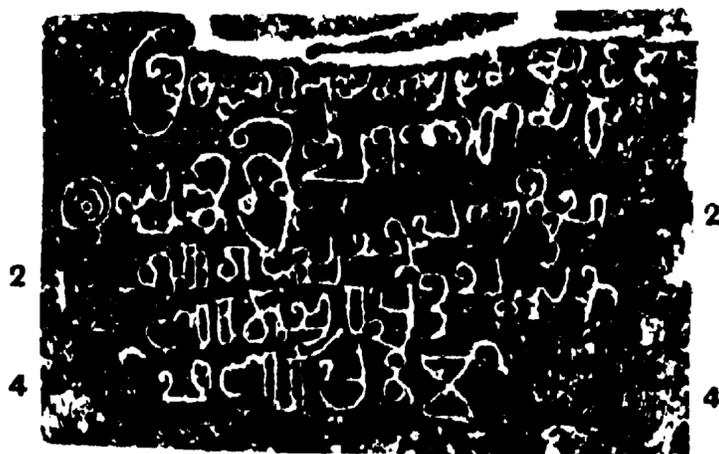
Panchapandavamalai Inscription of Nandippottarasar; the fiftieth year.



Vallimalai Inscription of Rajamalla.



Vallimalai Inscription mentioning Ranaraya.



E. HULTZSCH.

SCALE ONE-TENTH.

Photo. B. I. G. Calcutta.

not yet been cut when I received them; is about $\frac{3}{8}$ inch thick and about $3\frac{3}{8}$ inches in diameter. The two ends of the ring are secured in an elliptical seal, which measures about $1\frac{1}{2}$ by $1\frac{1}{4}$ inches in diameter and bears, on a countersunk surface, in raised letters, the legend *Pitri-bhaktah*, i.e. 'he who is devoted to (his) father.' The weight of the plates is 1 lb 6 oz., and that of the ring and seal 10 oz. ; total, 2 lb.

The alphabet of the inscription resembles the alphabets of the plates of Vijayanandivarman¹ and of the Chicacole plates of Nandaprabhañjanavarman,² the latter of which, however, exhibit a somewhat different appearance on account of the sloping style in which they are engraved. The characters of the Achyutapuram plates of Indravarman I.³— the oldest dated inscription of the Eastern Gāngas— are decidedly more modern than those of the Kōmarti plates. In line 20, the inscription furnishes an instance of the numerical symbol for 'six.' The language is nearly correct Sanskrit. With the exception of three imprecatory verses (ll. 13 to 19), the inscription is written in prose.

The plates record the grant of the village of Kōhētūra (l. 2) to a Brāhmaṇa of the Vājasaneyā school (l. 6 f.). The grant was made at Simhapura (l. 1) by the Mahārāja Chandavarman, the ruler of Kalinga (l. 2), in the sixth year (of his reign), on the fifth tithi of the bright fortnight of the month of Chaitra (l. 20).

The phraseology of the grant resembles that of the copper-plate grants of the Gāngas of Kalinga, but still much more closely that of the Chicacole plates of Nandaprabhañjanavarman.⁴ Another point in which the last mentioned plates agree with the Kōmarti plates, is that, in both of them, the title *Kaling-dhīpati*, i.e. 'lord (of the country) of Kalinga,' is applied to the reigning prince. There remains a third point which proves that both Chandavarman and Nandaprabhañjanavarman must have belonged to the same dynasty. An examination of the original seal of the Chicacole plates, which Mr. Thurston, Superintendent of the Madras Museum, kindly sent me at my request, revealed the fact that the legend on the seal is *Pi[tri-bhaktah]*, just as on the seal of the Kōmarti plates.

In two other respects a connection may be established with the plates of the Śālaṅkāyana Mahārāja Vijayanandivarman,⁵ who (1), like Chandavarman,⁶ professes to have been 'devoted to the feet of the lord, (his) father' (*bappa-bhaṭṭāraka-pāda-bhaktu*),⁷ and who (2) was the eldest son of the Mahārāja Chandavarman. The close resemblance between the alphabets of the plates of Vijayanandivarman and of the Kōmarti plates suggests that Chandavarman, the father of Vijayanandivarman, may have been identical with the Mahārāja Chandavarman who issued the Kōmarti plates. At any rate, the two Chandavarmans must have belonged to the same period. An examination of the seal, which, according to Sir W. Elliot, is defaced,⁸ would probably show if it reads *Pitri-bhaktah* and if, consequently, the plates of Vijayanandivarman may be assigned with certainty to the same dynasty as the Kōmarti and Chicacole plates.

The village granted, Kōhētūra, I am unable to identify. The city of Simhapura, whence Chandavarman issued the grant, is perhaps identical with the modern Singupuram⁹ between Chicacole and Narasannapēta.

¹ *Ind. Ant.* Vol. V. p. 176. The plates were found in the Kolleru lake ; see Dr. Burnell's *South-Indian Palæography*, p. 135, note 1. They will now probably be in the British Museum.

² *Ind. Ant.* Vol. XIII. p. 48.

³ Above, Vol. III. p. 128.

⁴ See note 2.

⁵ See note 1.

⁶ See line 1 of the text of the Kōmarti plates.

⁷ Compare *Ind. Ant.* Vol. XV. p. 274, and *South-Indian Inscriptions*, Vol. II. p. 358, note 2. The ruins of the temple of Chitrarathasvāmin, whose devotee Vijayanandivarman professes to have been, still exist at Vēngi ; see the *Madras Journal of Literature and Science*, Vol. XIX. p. 237, note 2.

⁸ *Madras Journal of Literature and Science*, Vol. XI. p. 302.

⁹ Mr. Weir kindly informed me that this is the present Telugu spelling of the name. In Mr. Sewell's *Lists of Antiquities*, Vol. I p. 9, it is spelt *Singāpuram*.

TEXT.¹

First Plate.

- 1 ओ² स्वस्ति [॥*] विजयसिंहपुरात्परमदैवतः³ बप्पभट्टारकपादभक्तः
 2 कलिङ्गाधिपतिः श्रीमहाराजा⁴ चण्डवर्मा कोहेतूरे सर्वस-
 3 मवेताकुटुम्बिनः⁵ समाज्ञापयत्यस्त्येष ग्रामीणाभिः⁶
 4 आत्मनः पुण्यायुर्थ्यशसामभिद्वये⁷ आसह-
 5 सांशुशशितारकाप्रतिष्ठमग्र(ः)हारं कृत्वा सर्वकार-

Second Plate; First Side.

- 6 परिहारैश्च परिहृत्य भारद्वाजसगीत्राय वाजिस-⁸
 7 तेयसब्रह्मचारिणे ब्राह्मणदेवशर्मणे प्रत्तः [१*]
 8 तदेवं विदित्वा पूर्वोचितमर्थ्य[१*]दयोपस्थानं कर्त्त-
 9 व्यं मेयहिरण्यादि चीपतेयं⁹ [१*] भविष्यतश्च राज्ञः¹⁰
 10 विज्ञापयति [१*] धर्मक्रमविक्रमाभ्याम्¹¹

Second Plate; Second Side.

- 11 अन्यतमयोगादवाप्य च महीमनुशासता¹² प्रवृत्तक-
 12 मिदं दानं¹³ सद्धर्ममनुपश्यद्भिरेषीग्रहारीनुपाल्यः [१*]
 13 अपि चाग्र¹⁴ व्यास(ः)गीतात्श्लोकानुदाहरन्ति¹⁵ [१*] बहुभिर्वसु-
 14 धा दत्ता वसुधा¹⁶ वसुधाधिपैः [१*] यस्य यस्य यदा भूमि-¹⁷
 15 तस्य तस्य तदा फलम् [॥*]

Third Plate.

- 16 स्वदत्तां परं¹⁸ दत्तां वा यत्न[१*]द्रक्ष युधिष्ठिर [१*] महीमहि-
 17 मतां श्रेष्ठी¹⁹ दाताच्छेयोनुपालनं [॥*] षष्टिं वर्ष-
 18 सहस्राणि स्वर्गं मोदति भूमिदः [१*] आक्षेप्ता
 19 चानुमत्ता²⁰ च तान्येव नरके वसेमिति²¹ ॥ स्वमुखांश्चा²² [१*]
 20 संवत्सरः षष्ठः ६ चैत्रमासशुक्लपंचमिदिवसः²³ ॥

¹ From the original plates.² Expressed by a symbol.³ Read दैवती.⁴ Read °राजशण्ड°.⁵ Read °तान्कुटुम्बिनः°.⁶ Read °आभिरात्मनः°.⁷ Read °वृद्धय°.⁸ Read वाजसनेय°.⁹ Read चीपनेयम्.¹⁰ Read राज्ञी.¹¹ Read °विक्रमाणामन्य°.¹² Read °शासद्भिः, as above, Vol. III. p. 133, text line 20.¹³ Read स्वधर्म°, as *Ind. Ant.* Vol. XIII. p. 49, text line 11.¹⁴ Read चात्र.¹⁵ Read °गीताञ्छ्लोका°.¹⁶ The plates of Nandaprabhāñjanavarman read राज्ञानः (vocative) instead of वसुधा.¹⁷ Read भूमिस्तस्य.¹⁸ Read परदत्तां.¹⁹ Read श्रेष्ठ दाना°.²⁰ Read °नन्ता°.²¹ Read वसेदिति.²² Read स्वमुखांश्चा.²³ Read पञ्चमी.

2
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 8
 10

୧ ଶୁଭେ ଶିବେ ନିଧିଧାୟାମି ଧର୍ମାଧିପତିଃ କର୍ତ୍ତା ଧର୍ମାଧିପତିଃ
 ଧର୍ମାଧିପତିଃ ଶୁଭେ ଶିବେ ନିଧିଧାୟାମି ଧର୍ମାଧିପତିଃ
 ଧର୍ମାଧିପତିଃ ଶୁଭେ ଶିବେ ନିଧିଧାୟାମି ଧର୍ମାଧିପତିଃ
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ii a.
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ଧର୍ମାଧିପତିଃ ଶୁଭେ ଶିବେ ନିଧିଧାୟାମି ଧର୍ମାଧିପତିଃ
 ଧର୍ମାଧିପତିଃ ଶୁଭେ ଶିବେ ନିଧିଧାୟାମି ଧର୍ମାଧିପତିଃ
 ଧର୍ମାଧିପତିଃ ଶୁଭେ ଶିବେ ନିଧିଧାୟାମି ଧର୍ମାଧିପତିଃ
 ଧର୍ମାଧିପତିଃ ଶୁଭେ ଶିବେ ନିଧିଧାୟାମି ଧର୍ମାଧିପତିଃ

W. GRIGGS, PHOTO-LITH.

FULL-SIZE.

E. HULTZSCH.

ii.

12
 14
 14

12
 14
 14

iii.

16
 18
 20

16
 18
 20

TRANSLATION.

(Line 1.) Om. Hail! From the victorious (*city of*) **Siṃhapura**,— the lord of **Kaliṅga**, the glorious **Mahārāja Chaṇḍavarman**, who is a devout worshipper of the gods (*and*) is devoted to the feet of the lord, (*his*) father, addresses (*the following*) order to the ryots and all (*other inhabitants*) of **Kōhētūra** :—

(L. 3.) “This village has been given by Us, for the increase of (*Our*) own religious merit, life and fame, having converted (*it*) into an *agrahāra* which is to last as long as the sun, the moon and the stars, and having endowed (*it*) with exemption from all taxes, to the **Brāhmaṇa Dēvaśarman**, who is a member of the **Bhāradvāja gōtra** (*and*) a student of the **Vājasanēya (śākhā)**. Knowing this (*to be*) thus, service should be done (*to him*), and what is to be measured (*viz.* grain), gold, *etc.* should be delivered (*to him*), in accordance with the rules customary from old.”

(L. 9.) And (*the king*) addresses (*the following*) request to future kings:— “Having obtained possession of the earth by means of right, or inheritance, or conquest, (*and*) ruling (*it*), (*you*) should preserve this *agrahāra*, considering this present grant (*equal to your*) own charities.”

(L. 13.) And with reference to this (*subject*) they quote (*the following*) verses composed by **Vyāsa** :—

[Three of the customary verses.]

(L. 19.) (*This edict was written at*) the command of (*the king's*) own mouth.¹ The sixth— 6— year ; the day of the fifth *tithi* of the bright (*fortnight*) of the month of **Chaitra**.

No. 17.— ARULALA-PERUMAL INSCRIPTION OF RAVIVARMAN OF KERALA.

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

This inscription,² which I edit from an inked estampage supplied to me by Dr. Hultzsch, is on the east wall of the so-called ‘mountain’ (*malai*) in the **Aruḷāḷa-Perumāl** (**Vishṇu**) temple at **Kāñchipuram**. Its contents have already been noticed by Mr. Sowell in his *Lists of Antiquities*, Vol. I. p. 186, No. 226, and by Dr. Hultzsch in his *Progress Report* for February to April 1890, p. 2.

The inscription is defective at the end. So far as it goes, it contains 7 lines of well preserved writing which covers a space of about 27' long by 1' 9" high. The average size of the letters is about 2". Up to the word *-śrīKulaśékharadēva* in line 6 the language is Sanskrit and the characters are Grantha, closely resembling those of the **Raṅganātha** inscription of **Sundara-Pāṇḍya**, published with a photo-lithograph above, Vol. III. p. 11 ff.; the remainder of the inscription is in the Tamil language and characters. Lines 1—4 of the text are in verse, lines 5—7 in prose. As regards the orthography of the Sanskrit portion, the final *m* of three words in line 2 has been retained where it should have been changed to *anusvāra*; the letter *t* is used instead of *d* in the words *Paṭmanābha*, l. 5, and *satguṇa*, l. 6; and the *dh* of the conjunct *dhv* is doubled in *Garuḍaddhvaja*, l. 5.

The object of the inscription is, to record certain donations, the particulars of which have been only partly preserved, made to the temple of **Aruḷāḷa-Perumāl** at **Tiruvattiyūr**,³ a

¹ Compare above, Vol. III. p. 130, and *Ind. Ant.* Vol. XVIII. p. 146.

² No. 34 of the Government Epigraphist's collection for the year 1890.

³ [This name of ‘Little Conjeeveram’ is derived in inscriptions from *atti*, a Tamil *tadbhava* of the Sanskrit *hastin*, ‘an elephant;’ see my *Annual Report* for 1892-93, p. 5, and above, Vol. III. p. 71.— E. H.]



quarter of **Kāñchīpuram**, by the *Mahārāja Ravivarman*, *alias Saṅgrāmadhira* or **Kulaśékharadēva Tribhuvanachakravartin Kōṅēriṇmaikōṇḍāṇ**, of whom the following account is given in the verses with which the inscription opens :—

Ravivarman was a son of the king¹ **Jayasimha**,² who belonged to the family of **Yadu** and the lunar race and ruled in the **Kēraḷa** country, and his wife **Umādēvi**, and was born in the Śaka year 1188 = A.D. 1266-67. After defeating his adversaries, he married a **Pāṇḍya** princess and, when 33 years of age (*i.e.* about A.D. 1299-1300), took possession of **Kēraḷa** (which he ruled as he did his town of **Kōḷamba**). He defeated a certain **Vira-Pāṇḍya**, made the **Pāṇḍyas** and **Chōḷas** subject to the **Kēraḷas**, and, at the age of 46 (*i.e.* about A.D. 1312-13), was crowned on the banks of the **Vēgavatī**. He then apparently again made war against **Vira-Pāṇḍya**, defeated him and drove him into the **Koṅkaṇa** and from there into the forests, and conquered the northern country. It was in the fourth year of his reign (*i.e.* about A.D. 1315-16) that he was at **Kāñchī**.

The verses which contain this information, are followed by a long string of *birudas* of **Ravivarman**, three of which describe him as 'the regent of the excellent city of **Kōḷamba**,' 'the **Kūpaka** universal monarch,' and 'the result of the religious merit of the **Kēraḷa** country.' As *Kūpa-dēśu* or *Kūpa-rājya*, the country of the **Kūpakas**, so far as I can make out, was one of the divisions of **Kēraḷa**,³ these epithets, together with what has been stated above, would indicate that **Ravivarman** originally ruled only over part of **Kēraḷa**, with **Kōḷamba** (or **Kollam**) for his capital, and that from there he extended his dominion over the whole of **Kēraḷa** and over the adjoining countries.⁴

The **Vēgavatī** on the banks of which **Ravivarman** is stated to have been crowned is, as Dr. Hultzsch informs me, a small river which flows into the **Pālāru** near **Kāñchīpuram**.⁵

TEXT.⁶

- 1 Svasti⁷ śrī-Jayasimha ity=abhihitas=Sômānvay-ōttamsakō rāj-āsīd=iha Kēraḷeṣhu
vishayē nāthō Yadu-kshmbhritām ॐ jāto=smād=Ravivarmma-bhūpatir=
Umādēvyām kumāras=śivād=dēhavyāpya-Śakābda-bhāji samayē dēh=iva vīro
rasah ॐ [1*]
2 ⁸Kshayan=nītvā sō=yam kali-balam=iv=ārāti-nivahañ=jayaśrīvat kṛitvā nija-
sahacharīm Pāṇḍya-tanayām ॐ trayastrīṅsad-varshō yaśu iva yayau Kēraḷa-

¹ In line 6 he is called *Mahārājādhirāja Parambīvara*.

² [In the *Indian Antiquary*, Vol. II. p. 360 f., H. H. Rama Varma of Travancore has published an inscription, dated in the **Kōḷamba** (**Kollam**) year 644, of **Ādityavarman**, who calls himself an 'ornament of the race (*antaya*) of **Jayasimha**.' An inscription at **Kollam** (**Quilon**), dated in the **Kōḷamba** (**Kollam**) year 671 (No. 258 of the Government Epigraphist's collection for 1895), opens with the following Sanskrit verse :— *Svasty=astu Jayasimhasya Vira-Kēraḷavarmanah* [1*] *ta[th]ā tadvamsajātān=cha rājyasya nagarasya cha* [1*].— E. H.]

³ Mr. P. Sundaram Pillai, *Some Early Sovereigns of Travancore*, pp. 84-85, would regard *Kūpa-dēśa* or *Kūpa-rājya* as the country around **Āṅṅingal** which is about 22 miles to the north of **Trivandrum**; and states that 'an inscription of **Rājārāja Chōḷa**, dated in the 30th year of his reign, claims for him a decisive victory over the king of the **Kūpakas**,' and that the *Kalingattu-Parani* enumerates the **Kūpakas** amongst the subject races that paid tribute to **Kulōttuṅga Chōḷa**. (On *Kūpa-rājya* see also *Ind. Ant.* Vol. VII. p. 275, and Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 196.) If Mr. Sundaram is right, the town **Kōḷamba** of our text is almost certainly the modern **Quilon** in the **Quilon** district of the **Travancore** State.

⁴ The prince **Vira-Pāṇḍya**, mentioned in the text as an opponent of **Ravivarman**, I am unable to identify with any certainty; but I would point out that Mr. Sundaram, *loc. cit.* p. 59 ff., has published an inscription of a prince **Mārtāṇḍavarman alias Vira-Pāṇḍyadēva** of **Vāṇḍ**, the fourth year of whose reign, like the fourth year of **Ravivarman**'s own reign, fell in A.D. 1315-16.

⁵ [See *South-Ind. Inscr.* Vol. II. pp. 345 and 362.]

⁶ From an inked estampage, supplied by Dr. Hultzsch.

⁷ Metre : Śārdūlavikṛīḍita.

⁸ Metre : Śikharīṅṅī.

- padam raraksha svam rāshṭran=nagaram=iva Kōḷambam-adhipaḥ ௨ [2*] Jitvā¹
 Saṁgrāmadhirō nṛipatīr=adhiraṇam² vidvisham Vira-Pāṇḍyam
- 3 kṛitv=āsan Pāṇḍya-Chōḷān=naya iva tanumān Kēraḷēbhyō-py=adhīnān ௨
 shatchatvārimśad-abdas=taṭa-bhuvi makutaṇ=dhārayan=Vēgavatyāḥ kṛidām
 simhāsana-sthās=chiram=akṛita mahī-kīrtti-vāṇī-ramābhiḥ ௨ [3*] Kṛitvā³ Kēraḷa-
 Pāṇḍya-Chōḷa-vijayam k[li]pt-ābhishêkōtsavas=samgrām-āpajayēna Ko[m]-
- 4 kaṇa-gatan=tam Vira-Pāṇḍyam ripum ௨ nītvā sphīta-balan=tatō=pi vipinañ=jitvā
 diśām=uttarān Kāñchayām=atra chaturttham=abdam=alikhāt Saṁgrāmadhirō
 nṛipaḥ ௨ [4*] Â⁴ Mēṛōr=ā Malayād=ā pūrvvād=ā cha paśchimād=achalāt ௨
 Yadukula-sēkhara ēsha kshōṇīm Kulasēkhara[h] svayam bubhujē ௨ [5*]
- 5 Svasti [1*] Śrīḥ' [1*] Chandrakula-maṅgalapradīpa ௨ Yādava-Nārāyaṇa ௨ Kēraḷadēsa-
 puṇyaparīṇama ௨ nāmāntara-Karṇa ௨ Kūpaka-sārsvabhauma ௨ kulasīkhari-
 pratishṭhāpita-Garudaddhvaja ௨ Kōḷambapuravar-ādhiśvara ௨ śrīPatma(dma)nābha-
 pada kamala-paramārādhaka ௨ pranatarāja-pratishṭhāchāryya ௨ vimatarāja-
 bandīkāra ௨
- 6 dharmmataru-mūlakanda ௨ satgu(dgu)ṇ-ālamkāra ௨ chatushshasṭhikalā-vallabha ௨
 Dakṣhiṇa-Bhōjarāja ௨ Saṁgrāmadhira ௨ mahārājādhirājaparamēśvara Jayasimha-
 dēva-nandana-Ravivarmmamahārāja-śrīKulasēkharadēva ௨ ⁵Tribhuvanachakra-
 vatti Kōṇēriṇmai-konḍān Kāñchipurattil Tiruvattiyūril niṇṇ-arūliya Arulāla-
 Pperumāl
- 7 kōyil=ttiruppadi Śrīvaishṇavargaḷukku [11*] Perumāl Arulāla-Pperumālukku
 nam pērāl=kkatṭiṇa Kulasēgaraṇ-śandikku amudupaḍi sāttuppaḍi ulliṭṭa pala
 veṇṇaṇattukkum Âvaṇi-mādattu eḷund=arula nam pērāl kaṇḍa tirunālukkum
 tiṅgaṭ-ttirunālukkum amudupaḍi sāttuppaḍi ulliṭṭa veṇṇaṇattukkum
 tirukkōḍi

TRANSLATION.

(Verse 1.) Hail! There was here, in the Kēraḷa country, a king, an ornament of the Moon's family, named Jayasimha, a lord of the Yādu rulers. As Kumāra was born to Śiva from the goddess Umā, so was born to that prosperous one from Umādēvi, at the time when⁶ the Śaka year was (denoted by the chronogram) dēhavyāpya (i.e. 1188), the king Ravivarman, like the sentiment of heroism embodied.

(V. 2.) This prince, having crushed the host of his adversaries as he did the power of the Kali age, and having taken for his consort, like the fortune of victory, a daughter of the Pāṇḍya, when thirty-three years of age took possession⁷ of Kēraḷa as he had done of fame, and ruled his territory like the town of Kōḷamba.

(V. 3.) This king Saṁgrāmadhira, having vanquished in battle the enemy Vira-Pāṇḍya, and having, like polity embodied, made the Pāṇḍyas and Chōḷas subject to the Kēraḷas, when forty-six years of age, assumed the crown on the banks of the Vēgavati, and, seated on the throne, sported for a long time with the earth, fame, eloquence and fortune.⁸

(V. 4.) Having celebrated his coronation festival when he had vanquished the Kēraḷas, Pāṇḍyas and Chōḷas, having driven that enemy Vira-Pāṇḍya, who after his defeat in battle

¹ Metro: Sragdhara.

² Metro: Sārdūlavikṛīḍita.

³ From here the transcript of the text and the translation have been furnished by Dr. Hultzsch.

⁴ The original has, literally, 'at the time sharing in the Śaka year dēhavyāpya.'

⁵ The phrase *padam yā* appears to be used in the sense of *padam kṛi*; *pada* by itself is synonymous with *sthāna* or *pradēśa*.

⁶ The original might also be taken to mean 'with his mistresses who were the earth, fame, and the goddess of eloquence,' but I would rather take *vāṇī-ramā* in the sense of 'the goddesses of eloquence (or learning) and fortune,' the union with both of whom is often mentioned as something unusual and as a token of particular excellence.

had gone to the **Koṅkaṇa**, from there even, together with his large army, into the forests, and having conquered the northern region, king **Samgrāmadhīra** here at **Kāñchi** wrote his fourth year.

(V. 5.) As far as the **Mêru**, as far as the **Malaya**, as far as the eastern and the western mountains, this head-ornament of **Yadu's** race, **Kulaśekhara**, alone took possession of the earth.

(Line 5.) Hail! Fortune! The auspicious light of the **Moon's** race, the **Nârāyaṇa** among the **Yādavas**, the result of the religious merit of the **Kēraḷa** country, the **Karṇa** under another name,¹ the **Kūpaka**² universal monarch, the establisher of his **Garuda-banner** on the (*seven*) principal mountains, the regent of the excellent city of **Kōḷamba**, the devout worshipper of the lotus-feet of the holy **Padmanābha**,³ the preceptor of preeminence to kings who bow down before him, the prisoner of kings adverse to him, the root of the tree of religion, the ornament of the virtuous, the favourite of the sixty-four arts, the king **Bhōja** of the **South**, **Samgrāmadhīra** (*i.e.* the one firm in battle), the son of the *Mahārājādhirāja* **Paramēśvara Jayasimhadēva**, **Ravivarman** the *Mahārāja*, the glorious **Kulaśekhara***dēva*, the emperor of the three worlds, who has assumed the title 'the unequalled among kings,'⁴ (*addresses the following order*) to the **Śrīvaishṇavas** of the sacred shrine in the temple of **Arulāla-Perumāl**, established at **Tiruvattiyūr**, (*a quarter*) of **Kāñchipuram** :—

(L. 7.) [*We have given*] to the lord **Arulāla-Perumāl** for the various requirements, including offerings and ornaments, at the daily worship (*saṁdhi*)⁵ of **Kulaśekhara** which we have founded (*and called*) after our name; for the requirements, including offerings and ornaments, on the festival day which we have founded (*and called*) after our name (*and which is*) to be celebrated in the month of **Āvaṇi**, and on the day of the monthly festival; [*for the requirements on the day of the hoisting of*] the sacred banner⁶

No. 18.—RANGANATHA INSCRIPTION OF RAVIVARMAN OF KERALA.

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

This inscription,⁷ which also I edit from an inked estampage supplied to me by Dr. Hultsch, is on the north wall of the second *prākāra* of the temple of **Raṅganātha** (**Vishṇu**) on the island of **Śrīraṅgam**. It contains 14 lines of writing which covers a space of about 26' 6" long and, excluding line 14 which consists only of the word *Kavibhūṣhaṇasya*, 2' 9½" high, and is nearly throughout in a perfect state of preservation. The size of the letters is between 1¼" and 2". The characters are Grantha. The language is Sanskrit; and, with the exception of a number of *birudas* in lines 3 and 4, the whole inscription is in verse. As regards orthography, final *m* has been retained, where it should have been changed to *anusvāra*, in *vidviṣham*, l. 2, and *pratishṭhām*, l. 7; the *dh* of the conjuncts *dhy* and *dhv* is doubled in *buddhyasē*, l. 11, and *Garuḍaddhvaja*, l. 3; and the letters *t* and *ṭ* are employed instead of *d* and *ḍ* in the words *Patmanābha*, l. 3, *satgūṇa*, l. 4, *atbhutam*, l. 6, *utbhava*, l. 8, *satbhyaḥ*, l. 11, and *khaṭṭō*, l. 11.

¹ *Nāmāntara-Karṇa* apparently is equivalent to *nāmāntara-yuktō Karṇaḥ*.

² See above, p. 146, note 3.

³ [The temple at Trivandrum, the capital of Travancore, is dedicated to Padmanābha (**Vishṇu**), and the Travancore sovereigns bear the title *Śrī-Padmanābha-dēva*. The gold coins which the rulers of Travancore distribute to Brāhmaṇas at the *tulābhāra* ceremony, have on the obverse a conch, and on the reverse the Malayālan legend *Śrī-Patma(dma)nābha*; see the *Madras Journal of Literature and Science* for 1899-94, p. 54 f.—E. H.]

⁴ See *South-Ind. Inscr.* Vol. II. pp. 110 and 246.

⁵ Compare above, Vol. III. p. 98.

⁶ Compare *South-Ind. Inscr.* Vol. II. pp. 126 and 138.

⁷ No. 46 of the Government Epigraphist's collection for the year 1891.

This is another inscription of the king **Ravivarman**, *alias* **Samgrāmadhira** or **Kulaśékharadēva**, and up to the word *-śrīKulaśékharadēva* in line 4 its text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription, which refers to the king's stay at **Kāñchī**, has here been omitted. Verses 5—8, which were composed by **Kavibhūshana**, then record that the king, after subduing his opponents, worshipped his tutelary deity **Vishṇu** at **Raṅga**, where the inscription is, founded there a temple (or set up an image) and celebrated the festival of lights in his honour, and provided for the payment, on a fixed day of every year, of 100 *paṇas* each to 50 learned men.

In lines 8—13 the inscription contains a separate poem of 18 verses in praise of **Ravivarman**, also composed by **Kavibhūshana**, which does not contain anything to which special attention need be drawn here.

TEXT.¹

- 1 Svasti² śrī-Jayasimha ity=abhihitas=Sōmānvay-ōttamsakō rāj=āsīd=iha Kēraḷēshu
vishayē nāthō Yadu-kshamābhṛitām ॐ jātō=smād=Ravivarmma-bhūpatir=
Umādēvyām kumāras=śivād=dēhavyāpya-Śakābda-bhāji samayē dch=iva
vīrō rasah ॐ [1*] ³Kshayan=nītvā sō=yam kali-balam=iv=ārāti-nivahañ=
jayaśrīvat kṛitvā nija-sahacharīm Pāṇḍya-tanayām ॐ trayastrimśad-varshō
2 yaśa iva yayau Kēraḷa-padam raraksha svam rāshṭran=nagaram=iva
Kōḷambam=adhipah ॐ [2*] Jitvā⁴ Samgrāmadhirō nṛipatir=adhiranam
vidvisham⁵ Vira-Pāṇḍyam kṛitv=āsau Pāṇḍya-Chōḷān=naya iva tanumān
Kēraḷēbhyō=py=adhīnān ॐ shatchatvārimśad-abdas=tata-bhuvi mukuṭan=dhārayan=
Vēgavatyāḥ kṛidām sīrhāsana-sthas=chiram=akṛita mahī-kīrtti-vāṇī-ramābhiḥ ॐ
[3*] ⁶Ā⁶ Mērōr=ā Ma-
3 layād-ā pūrvvād=ā cha paśchimād=achalāt ॐ Yadukula-sékharā ēsha
kshōṇīm Kulaśékharā[h] svayam bubh[u]jō ॐ [4*]
Svasti [1*] Śrī[h] [1*] Chandrakula-maṅgalapradīpa⁷ | Yādava-Nārāyana |
Kēraḷadēśa-puṇyapariṇāma | nāmātara-Karṇa | Kūpaka-sārsvabhauma |
kulaśikhari-pratishṭhāpita-Garudaddhvaja | Kōḷambapuravar-ādhisvara |
śrīPatma(dma)nābha-padakamala-paramārādhaka | pra-
4 natarāja-pratishṭhāchāryya | vimatarāja-bandikāra | dharmmataru-mūlakanda |
satgu(dgu)n-ālanikāra | chatushshastikalā-vallabha | Dakṣhiṇa-Bhōjarāja |
Samgrāmadhira | mahārājādhirājaparamēśvaraJayasimhadēvanandana-
Ravivarmmamahārāja-śrīKulaśékharadēva ॐ Kṛitvā⁸ durnnaya-vairi-
nairṛita-samam saṁskāra-saṁsōdhitē ni[drā]ṇām=adhidēvatān=nirupa-
5 mair=abhyarchhya mauly-ādibhiḥ ॐ dharmmair=antar=adhisṭhitē sahṛidayais=
Samgrāmadhiraḥ kṛitī Raṅgē=smin sumanō-dhivāsam=akarōl=lāsyō niyujya
trayīm ॐ [5*] Labdhā sāgaranēmi-bhūmi-vishayā rantum pratishṭhā yatas=
tasmai śrī-Kulaśékharō Yadu-patis=trikshatra-chūdāmaṇiḥ ॐ Raṅgē=smin
Kamalā-sakhāya Harayē ramyām pratishṭhān=dadan
6 santah pratyupakurvvatē hy=upakṛitah sarvvē kim=atr=ātbhu(dbhu)tam ॐ [6*]
Bhūpājair=Iḷa-Kārttavīryya-Sagarair=yyah pūrvvam=āsīt kṛitah paśchāt
prauḍhatamō-haram Yadu-patis=tam bhadra-dīpōtsavam ॐ chakrē Śakra iv=

¹ From an inked estampage, supplied by Dr. Hultzsch.

² Metre : Śikharinī.

³ Read *vidvish* *.

⁴ The words from *Chandrakula-maṅgalapradīpa* up to *śrīKulaśékharadēva* must be regarded as one compound, which should stand in the nominative case, qualifying the subject of verses 5—8.

⁵ Metre of verses 5—8 : Śārdūlavikṛīḍita.

⁶ Metre : Śārdūlavikṛīḍita.

⁷ Metre : Sragdharā.

⁸ Metre : Gīti.

- âsrayas=sumanasâm samrât trayîdharma-vid=Rangê=smin=ruchirâmka-
samâsrita-Ramâ-rôchishnavê Vishnavê | [7*]
- 7 Samrâjâm=iva yas=satâm samudabhût=tais=tair=ggunair=mmâtri[kâ] saisha¹ sri-
Kulasêkharaś=śatabhishak-târê sa-kanyâ-ravau ८ bhattêbhyaḥ puratô=tra
Ranga-nripatêḥ pañchâsatô sâkshināḥ pratyêkam pratihâyanam paṇa-satan=
dâ[t]um pratishṭhâm² vyadhât ८ [8*] Kavibhûshanasya ८
- 8 Svasti³ [ku]rmmas=trayîdharma-[va]rmanâḥ Ravivarmmanê | rapakarmma-
[sthi]t-âdharma- . rmma . [râti]-sarmmanê ८ [9*] [Du]rbalasya balam
râj=êty=êshâ satyâ sarasvatî | Saṅgrâmadhirô dharmmasya durbalasya
balam kal[au] ८ [10*] Raviś=cha Ravivarmmâ cha d[v]âv=imau têtjasâ=
nidhî | êkasy=ânhi(hni) p[r]atâpa-[sri]r=aparasya tv=aharnnisam ८ [11*]
Kṛishnâś=cha Ravivarmmâ cha Yaduvamś-ôtbha(dbha)vâv=ubhau |
- 9 êkô gôpavadhû-jâras=svadâr-aikaparô=paraḥ | [12*] Râjyâ[bhi]shê[ka]-kâmânâm
Ravivarmma-mahîpatê ८ pushp-âbhishêkô bhûpânân=tvat-[pa]dâmbhōja-
dhâraṇam | [13*] Guru-kalpadrum-Êndr-âdhyân=dyâm karôshi Ravê
mahîm ८ jñâtâ dâtâ satâm pâtâ mahatâm kin=nu dushkaram | [14*]
Saṅgrâmadhira tvad-râjyô chôrô n=âst=îti
- 10 vâṇ=mrishâ ८ champaka-dyutisarvasva-chôras=tô vighras=svayam | [15*]
Drishtvâ Dakshinâ-Bhōja tvâm parê bibhyati tad=varam ८ para-dârân=api
drashtum bibhêshi tvam hi sarvadâ | [16*] Êkas=svâdu na bhujjît=êty=
êtat kin=na śrutam vachāḥ ८ êkas=svâdu ja[ga]t sarvam bhukshê
Yâdava-bhûpatê | [17*] Kathan=Dakshinâ-Bhōja tvâm bruvatê
- 11 buddhimad-varam ८ dattam satbhya(dbhya)s=sadâ paschâd=vittam yat=ta[n=na]
buddhyasô | [18*] Ripû[n]=êkô jayâm=îti ranê mâ dripya Yâdava ८
bâhuḥ khatgô(dgô) manô vâjî sahâyâḥ kin=na santi têt | [19*] Prâyô na
dôsha strî-hatyâ râjñâm Râma-sadharmmanâm ८ sa[tâ]m sahacharîm hamsi
Ravivarmman=daridratâm | [20*] Dhanam sarvan=dadâm=îti kathan=tê
Yâdava
- 12 vratam ८ brahmâṇḍa-bhândâgârê=smîn sañch[i]nôsh[i] yasô-dha[na]m |
[21*] ⁴[S]êvyas=tais=tair=ggunair=êva sêvitum yad=dadâs[i] nah | êshâ
Yadu-patê satyam=ikshubhakshana-dakshinâ | [22*] Kulasêkhara-bhûpâla[h]
simhâsa[na]ñ=jushatv=aya[m] | simhâsana-jushô lôkê sthâvarâ êva
bhûbhṛitah | [23*] Saṅgrâmadhira ity=êtam=ma-
- 13 ntram pañch-âksharam budhâḥ | [ja]pantô durggatiñ=jitvâ prâpnuvanti param
[ś]ivam | [24*] Iti Yâdavakîrtt-îndôḥ kalâsh=shôḍaśa sûktayah |
ullâsayantu ku-mudam Bhûshanê parvvanî sphuṭâḥ [25*] ⁵Atasî-champaka-
varṇau tulasî-kîrtti-surabhîkṛita-svâṅgau | Yadu-nâthau nâthau nah kṛitam=
aparais=chittadêva-naradêvaiḥ ८ [26*]
- 14 Kavibhûshanasya ८

TRANSLATION.

[Up to the word -sriKulasêkharadêva in line 4 the text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription is here omitted.]

(Verse 5.) Having subdued those demons, his ill-conducted adversaries, and having worshipped with matchless diadems and other (gifts) his tutelary deity who sleeps here at

¹ See *Kâsîkâ* on Pânini, vi. 1, 134.

² Read *pratishṭhâm*.

³ Metre of verses 9—25 : Ślôka (Anushtubh). In the fourth Pâda of verse 9 two *aksharas* are quite effaced.

⁴ Originally *dêtyas*= was engraved, but the *d* of the first *akshara* is effaced, and in the place of it *s* seems to have been engraved.

⁵ Metre : Gîti.

Raṅga, which is purified with holy rites and is full of pleasing works of piety, the wise **Samgrāmadhira** made here an abode of the god, having appointed the three Vêdas for the dance (?).¹

(V. 6.) From whom he had received, to delight in, a residence extending over the ocean-encircled earth, to that (*god*) Hari, accompanied by Kamalâ (Lakshmi), the glorious **Yadu** lord **Kulaśêkhara**, the crest-jewel of three lines of kings,² gave a delightful residence here at **Raṅga**. As the good ever requite favours shown to them, what is there to wonder at in this ?

(V. 7.) The auspicious festival of lights which disperses the most profound darkness, which in former days was celebrated by the kings Iḷa, Kârtavîrya and Sagara, that the **Yadu** lord, who is the asylum of the well-disposed as Śakra (Indra) is of the gods, the universal monarch who knows the duties enjoined by the three Vêdas, afterwards celebrated here at **Raṅga** for Vishṇu, resplendent with Lakshmi resting on his radiant lap.

(V. 8.) He who with his various excellent qualities became a mother of the good as he was of sovereign lords, this glorious **Kulaśêkhara** settled, here before the king of **Raṅga** as witness, to give every year, on the asterism Śatabhishaj when the sun is in Kanyâ, one hundred *paṇas* each to fifty learned men.— By **Kavibhūṣaṇa**.

(V. 9.) We invoke blessings on **Ravivarman**, the bulwark of the duties enjoined by the three Vêdas, the refuge of enemies (?)

(V. 10.) That a king is the strength of the weak, is a true saying; **Samgrāmadhira** is the strength of religion which is weak in the Kali age.

(V. 11.) The sun (*ravi*) and **Ravivarman** are both stores of light; the one abounds in splendour in day-time, but the other day and night.

(V. 12.) Both **Kṛishṇa** and **Ravivarman** were born in **Yadu's** family; the one is the paramour of herdsmen's wives, the other solely devoted to his own wife.

(V. 13.) O king **Ravivarman**! For rulers who long to be inaugurated as kings, to lay hold of your lotus-feet is the inauguration with flowers.

(V. 14.) O **Ravi**! Wise, liberal, and a protector of the good, you transform the earth into heaven, possessed of Jupiter,³ the tree of paradise, and Indra. What is there difficult for the great ?

(V. 15.) O **Samgrāmadhira**! It is false to say that there is no robber in your kingdom; your own body robs the *champaka* flower of all its lustre.

(V. 16.) O you **Bhôja** of the South! It is well that your opponents are frightened when they see you; for you are ever afraid to look at others' wives even.

(V. 17.) Have you not heard the saying that one should not enjoy a sweet thing alone?⁴ Alone you enjoy the whole earth, O **Yâdava** king!

(V. 18.) How is it, O you **Bhôja** of the South, that men call you the foremost of the thoughtful? When you have given riches to the good, you never think of it afterwards.

(V. 19.) Do not boast, O **Yâdava**, that you unaided vanquish your enemies in battle! Have you not your arm, your sword, your courage and your steed for your allies ?

(V. 20.) Surely, kings who behave like Râma, incur no guilt by killing women;⁵ (*aware of this*), O **Ravivarman**, you put an end to the poverty associated with the good.

¹ I do not see the exact meaning of the three last words of the verse, *lasyê niyujya trayam*. The word *adhivâsa* (in *sumanôdhivâsa*) is said to be synonymous also with *adhivâsana*, 'the act of causing a divinity to take up its abode in an image.'

² Compare *ab. re*, Vol. III. p. 17, verse 30, and note 5.

³ Jupiter was the teacher of the gods.

⁴ See Böhrling's *Ind. Sprüche*, 2nd ed., No. 1891: *Ēkaḥ svâdu na bhujjita êkaich-dârtâna-na chintayêt êkô na gachchêd'adhvânâṃ n=aikaḥ saptêshu jâgriyêt* ||

⁵ See *Raghuvamśa*, xi. 17 ff.

(V. 21.) How is it, O Yādava, with your vow to give away all wealth? You pile up a wealth of fame here in the store-house of the universe.

(V. 22.) That you, O Yadu lord, who can be served with many excellent qualities only, permit us to serve (*you*), that verily is (*to us*) a donation of a meal of sugar.

(V. 23.) May this king Kulaśēkhara delight in his throne! Rulers who take delight in their throne, are indeed stable in the world.

(V. 24.) The wise who repeat the spell of five syllables *Samgrāmadhīra*,¹ overcome misery and attain supreme bliss.

(V. 25.) As the sixteen digits of the moon, displayed at full-moon time, cause the lotus to expand, so may these sixteen verses of the Yādava's fame, composed by Bhūshana, call forth the joy of the earth!

(V. 26.) The two Yadu lords² who have the hue of the *atusī* and *champaka* flowers, and whose bodies are rendered fragrant by holy basil and by fame, they are our lords; no need have we of other divine and human lords.

By Kavibhūshana.

No. 19.—MAHENDRAVADI INSCRIPTION OF GUNABHARA.

By E. HULTZSCH, P.H.D.

Mahēndravādi is a village 3 miles east-south-east of the Sholinghur Railway Station³ on the line from Arkonam Junction to Arcot. According to the *Manual of the North Arcot District* (second edition, Vol. II. p. 438 f.), it has "a fine tank, the date of the construction of which is unknown. It was once a large town, and 3 miles east of it is Kīlvīdi, so called because it originally formed the eastern street of Mahēndravādi. Not far from the tank are the traces of fort walls, and within the enclosure a small temple excavated out of a large boulder. It bears an inscription which has not been deciphered." "The tank must originally have been larger than that of Kāvêripāk, and served lands some 7 or 8 miles distant. The *band* was enormously high, and might be restored to its original height, in which case a great extent of land could be brought under irrigation."

According to Mr. Krishnasvami Sastri, who visited Mahēndravādi on his last tour, the rock-cut temple faces the east, and consists of a front veranda which is supported by two rows of four plain pillars each, and of a niche which is flanked by rock-cut figures of two door-keepers, and which is now occupied by a painted image of Narasimha. The inscription is engraved on the north face of the first pillar from the left in the outer row of pillars. A short distance to the south of the temple, an image of Gaṇeśa is cut on one side of a separate boulder.

The inscription is written in the same archaic Pallava alphabet as the two cave inscriptions of Guṇabhara on the Trichinopoly rock,⁴ and consists of a single Sanskrit verse in the Kōkilaka metre, each *pāda* of which occupies a separate line. The verse records that Guṇabhara caused to be cut out of the rock the temple on which the inscription is engraved; that it was a temple of Vishṇu and bore the name Mahēndra-Vishṇugṛiha, *i.e.* 'the Vishṇu temple of Mahēndra;'

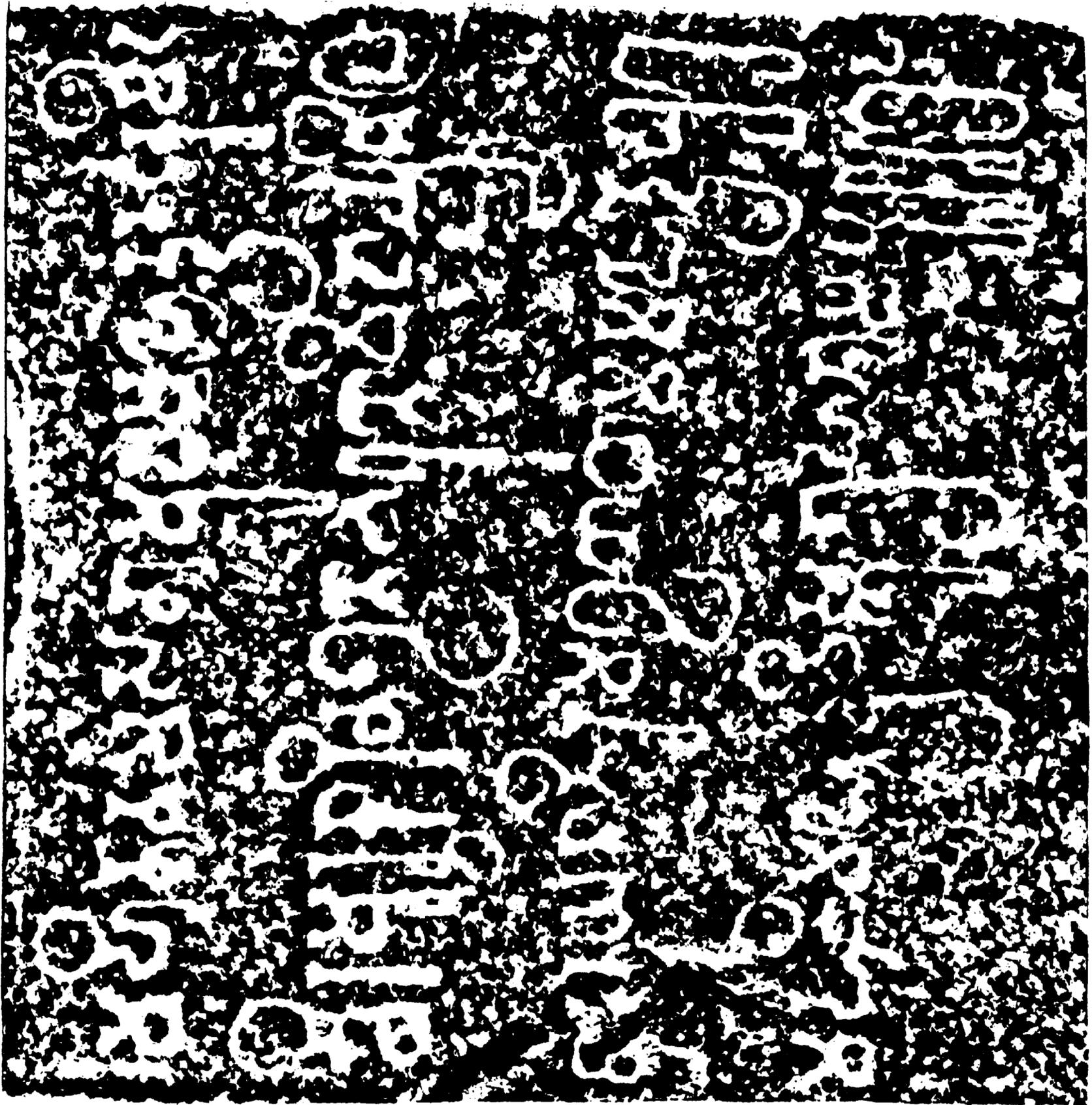
¹ [Compare above, Vol. III. p. 35, verse 42, and Vol. IV. p. 51, verse 44.—E.H.]

² *i.e.* the god Vishṇu-Kṛishṇa and the king Ravivarman. The words *chittadēva-naradēva*, translated by 'divine and human lords,' mean really 'gods of intellect and gods of men.'

³ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162.

⁴ *South-Indian Inscriptions*, Vol. I. Nos. 33 and 34, and Vol. II. Plate x.

Mahendravadi Inscription of Gunabhara.



E. HULTZSCH.

SCALE ONE-THIRD.

Photo. R. I. O., Calcutta.

that it stood on the bank of the **Mahendra-tatāka**, i.e. 'the tank of Mahendra;' and that it was situated in **Mahendrapura**, i.e. 'the city of Mahendra.' Mahendrapura is evidently a Sanskrit translation of Mahendravādi. The Mahendra-tatāka is the partially ruined tank near which the temple stands. The city, the tank, and the temple were named after Mahendra. From the cave inscription at Vallam we know that **Mahendrapōtarāja** was the full name of the king whom the Mahendravādi and the Trichinopoly inscriptions designate by his surname **Guṇabhara**, i.e. 'the bearer of virtues.' In editing the Vallam cave inscription, I have proposed to identify Mahendrapōtarāja *alias* Guṇabhara with one of the two **Pallava** kings called **Mahendrarvarman**, who belonged to the first half of the seventh century of our era.¹ Mr. Venkayya has adduced certain facts reported in the *Periyapurāṇam*, which, if corroborated from other sources, would prove that Guṇabhara is identical with Mahendrarvarman I.² Be that as it may, the Pallava kingdom must have embraced in the first half of the seventh century A.D. not only the **Tonḍai-maṇḍalam**, within which Vallam and Mahendravādi are situated, but also the **Chōla** country, to which Trichinopoly belongs.

TEXT.³

- 1 महिततमं सतासु[प]महेन्द्र[त]टाकमि[दम्]⁴
- 2 स्थिरसुख कारितं गुणभरेण विदार्य शिल[ाम्] [।*]
- 3 ज[न]नयनाभिर[।]मगुणधाम महेन्द्रपुरे
- 4 मह[ति] महेन्द्रविष्णुगृहनाम सुरा[रि]गृ[हं] [॥*]

TRANSLATION.

Splitting the rock, Guṇabhara caused to be made on (*the bank of*) the **Mahendra-tatāka** (*tank*) in the great (*city of*) **Mahendrapura** this solid, spacious temple of Murāri (Vishṇu), named **Mahendra-Vishṇugriha**, which is highly praised by good people, (*and which is*) an abode of beauty pleasing the eyes of men.

No. 20.—SEMRA PLATES OF PARAMARDIDEVA

[VIKRAMA-]SAMVAT 1223.

BY W. CARTELLIERI, PH.D.

The subjoined edition of this recently discovered inscription is based on ink-impressions which were taken by Dr. A. Führer and sent by him to Professor Bühler, who made them over to me for publication. Dr. Führer states that the original copper-plates were found in September 1892 at **Semra**, a village in the Bijawar State, Bundelkhand Agency, Central India, and 9 miles west of Shāhgarh, a police station in the Sāgar district of the Central Provinces, and were presented to the **Lucknow Museum** by the Maharaja of Bijawar through the Political Agent at Nowgong. The plates are three in number, measuring,—to judge from the impressions,—about 2' 1½" in breadth and about 1' 7½" in height, and joined by a plain ring, which passes through a hole at the top or bottom, respectively, of each plate. At the top of the first plate is a representation of the goddess **Lakshmi**, which divides the first five lines

¹ *South-Indian Inscriptions*, Vol. II. p. 341.² Above, Vol. III. p. 277 f.³ From inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.⁴ Read °मिदं. The final m at the end of the two first lines stands below the line.

into equal halves. The figure is seated on a lotus and has four arms; above its shoulders stand elephants with raised trunks.

The preservation of the inscription is very good; here and there an *akshura* is damaged or effaced; but in most cases, as the transcript shows, the loss can be easily supplied. As the middle plate alone has writing on both sides, the inscription consists of four pages, the lines, 124 in number, running breadthwise. The average size of the letters is $\frac{1}{2}$ inch. The characters are the Nāgarī of the 12th century A.D. They closely resemble those of the two Mahōba inscriptions of which facsimiles were given in Sir A. Cunningham's *Reports of the Archæological Survey*, Vol. XXI. Plates xxi. and xxii. There is no certain case in which the letter *ba* is distinguished from *va*; *cha*, *dha* and *va* also are very similar to each other; and it may be noted that there are no less than five different forms of the letter *dha*. It is also sometimes difficult to distinguish between *ra* and *va*. Very peculiar is an uncouth form of *ka*, which looks exactly like *pā* and occurs not rarely, e.g. in *kuladhara*, l. 93, which might be read as *pulédhara*. Several of the numeral figures which occur in the inscription, bear a horizontal bar at the top. We find it in the figures 9 and 5 on plate i. line 13, and in the figure 2 on plate iii. line 113; the first 6 on plate iii. line 115, is likewise formed flat at the top.

The language is occasionally incorrect Sanskrit, and, with the exception of two verses in the beginning and four at the end, prose. Especially in the long list of names of the donees and of the villages are found a good many Prākṛit or hybrid forms. Thus we have *Chaubhuja* for *Chaturbhujā*; *Vachchha* for *Vatsa*; *Rāuta* for *Rājaputra*; *Tikama* and *Tikava* for *Trivikrama*; *Vasé* for *Vasishṭha*; *Mahindasvāmin* for *Mahēndrasvāmin*; *Risikēsa* for *Hrishikēsa*; *Salakhanē* for *Sallakshana*; *Sômē* (*Sômēkasya*), probably for *Somadatta*; *Gāgū* (*Gāgūkasya*) and *Gāgē* (*Gāgēkasya*);¹ *Dēū* (*Dēūkasya*) for *Dēvaka*; *Āhana*, *Āhī* and *Āhū* (*Āhūkasya*), probably for *Āhlādana*; *Pālhaṇa*, *Pālhē*, and *Pālhū* (*Pālhūkasya*) for *Prahlādana*;² and so forth. The spelling of pure Sanskrit words is frequently faulty, e.g. in *Parāsara* for *Parāśara*; *Kausika* for *Kauśika*; *Sāmkritya* for *Sāmkṛitya*; *vaśundharā* for *vaśundharā*; *sākhā* for *sākhā*; *ansa*³ for *aṁśa*; *Yayurvēda* for *Yajurvēda*. The doubling of *chh* into *chchh* is invariably neglected except in a single case, *āchchhētā* in line 120. There are also some clerical mistakes, e.g. *śrīmanmat* for *śrīmat*; *pitāgahēga* for *pitāmahēna*; *yōtra* for *gōtra*; *abhani* for *avani*.

The inscription begins with an Anusṭubh ślōka in honour of the Chandrātrēya race of princes:—“Victorious is the race of the Chandrātrēya princes (*sprung from the Moon, the son of Atri*), which resembles the moon (*because*) it gladdens the universe, is revered by all rulers (*or worn on his head by Śiva, the lord of the universe*), and is brilliant.” Next comes a prose passage which refers to Paramardidēva:—“In this prosperous (*race*), radiant through the appearance of such heroes as **Jayaśakti** and **Vijayaśakti**, who were glorified through their victories over their adversaries, there is victorious the illustrious **Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Paramardidēva**, an ardent devotee of Mahēśvara and lord of the famous **Kālañjara**, who meditated on the feet of (*i.e. was the successor of*) the illustrious **Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Madanavarmadēva**, who meditated on the feet of (*i.e. was the successor of*) the illustrious **P. M. P. Prithvivarmadēva**.” The king is further described in a Śārdūlavikrīḍita verse:—“First, Brahman created beauty in Cupid, depth in the Ocean, and in the Lord of heaven lordliness, wisdom in Bṛihaspati, and truthful speech in (Yama) the son of (*his*) austerities.⁴ Then, when

¹ [In Gujarāt, Gāgā is a familiar abbreviation for *Gaurīśāmkara*, and it is possible that Gāgū and Gāgē may stand for the same word.— G. Bühler.]

² [Compare Palanpur for Prahlādanapura.— G. Bühler.]

³ The spelling *nsa* for *ṁśa* is common in a great many other inscriptions of the 6th, 7th and later centuries.

⁴ [The *Śisupālavadhā*, ii. 9, shows that we must rather translate:—“and truthful speech in (Yudhisṭhira) the son of Tapas (Dharma).”— E.H.]

by dint of practice his creative skill had attained perfection, verily, he produced this matchless accumulation of good qualities in this (*king*)."

Then (l. 6) begins the chief portion of the grant:— "He who torments all hostile races of kings by his most irresistible valour, who holds the earth in safe keeping like a lady of noble family, and whose mind is purified by (*his*) mature judgment, exhort and commands all the assembled,— Brâhmanas and other worthy persons,— (*viz.*) officials, husbandmen, scribes, messengers, physicians, elders,— down to the Mēdas and Chaṇḍālas, of the following villages:—

- (1) in the district (*vishaya*) of Vikaura,— (*a*) Khaṭaudâ-dvâdaśaka, and (*b*) Tāṇṭa(?)
dvâdaśaka, belonging to Râlha, and (*c*) Hât-âshtâdaśaka, and (*d*) Sēsai-
grâma ;
- (2) in the district (*vishaya*) of Dudhai,— (*a*) Pilikhinî-pañchêla, and (*b*) Itâva-pañchêla ;
- (3) in the district (*vishaya*) of Vaḍavâri,— (*a*) Isarahara-pañchêla, and (*b*) Ulaḍaṇa,
and (*c*) Kakaradaha ;
- (4) in Gôkula,— (*a*) Nasahahathidahâ (?), and (*b*) Patha :—

"Be it known to you that the above written villages, with their water and land, with their movable and immovable (*belongings*), defined by their boundaries, with that which is below and above the ground, with all past, future and present imposts (*ādāya*),— entrance into them being forbidden to the irregular soldiers (*châṭa*) and the rest, excepting all the following,— the town of Madanapura and the ground belonging thereto, (*viz.*) Gaḍḍarakula, and the glorious deity Sômanâtha, further the villages of Vaḍavâri and Dudhai, the property of Liṅgiâ and Jalhuâ, which are connected with that (Madanapura), as well as a piece of land in Madanapura, measuring four ploughs, (*the property*) of the Laṭias, which is connected with the Ajayasâgara (*i.e.* the tank of Ajaya),— have been given, for the sake of the increase of (*Our*) own and (*Our*) parents' merit and fame, by Us in the camp of Sônasara, on a Thursday, the 7th day of the bright fortnight of Vaiśākha, Samvat 1223, with (*a libation of*) water from (*Our*) hand purified by stems of *kusa* grass, the wish for prosperity having been duly recited,— [these same villages having] formerly [been granted] by Our grandfather, the illustrious Mahârâjâdhirâja Madanavarmadêva in the camp of Vâridurga, on a Thursday, the 15th day of the dark fortnight of Mâgha, Samvat 1219, on the occasion of an eclipse of the sun, after he had bathed according to the rule in the water of a sacred *tîrtha*, after he had satisfied gods, men and manes, had worshipped, after an adoration of the sun, the lord of the movable and immovable, the divine husband of Bhavânî, and had offered an oblation in fire,— to Brâhmanas emigrated from various *agrahâras* of the Bhattas (*Bhattâgrahâra*), belonging to various *gôtras*, having various *pravaras* and names, and being students of various *sâkhâs*,— the grant having been made in connection with the intended ground which is to descend to the sons, grandsons and further descendants (*of the donees*) for a period equal to the duration of the moon and the sun."

The next 100 lines contain the names of the 309 donees,¹ which are arranged according to their Vêdas, and to which are prefixed the abbreviations *dvi*, *i.e.* *dvivêdin*; *tri* (or *tî*), *i.e.* *trivêdin*; *chau*, *i.e.* *chaturvêdin*; *a* or *agni*, *i.e.* *agnihôtrin*; *srô*, *i.e.* *srôtriya*; *paṁ*, *i.e.* *paṇḍita*; *dî*, *i.e.* *dîkshita*; *ṭha*, *i.e.* *ṭhakkura*; *râ* or *râuta*, *i.e.* *râjaputra*.² The share³ which each receives, is duly mentioned.

Towards the end of the document (ll. 117—122) follows the close of the address to the assembled villagers, the exhortation of the royal officials and of future kings, and finally the usual imprecatory verses from the *Mahâbhârata*:— "Knowing this, you must bring to these

¹ See the *Alphabetical List* at the end of this paper.

² Here probably only a title given to a Brâhmana.

³ The shares are expressed in *padas*, just as in Dr. F. E. Hall's inscription, *Journal American Oriental Society*, Vol. VI. p. 546; compare Vol. VII. p. 26, verse 10.

(above named persons) the shares (of the crop), enjoyments (*bhōga*), and everything else. Therefore nobody shall cause any hindrance to these (*donees*) if they enjoy, cultivate, cause to be cultivated, give away, mortgage or sell these villages, together with their houses and walls, together with their gates of exit and entrance, together with all their plants, (*viz.*) *asanas*, shoots of sugar-cane, hemp, mangoes, *madhūkas*, and so forth, together with their forests, hollows, and treasure-trove, together with their mines of iron and so forth, together with their cow-houses, together with (*all*) other objects found within their boundaries, and together with the external and internal imposts.¹ And the king, the royal officials, and the rest shall remit what would accrue to each of them, and this Our grant is not to be taken away nor to be resumed. And even future kings should protect it. And it has been said," *etc.*

Quite at the end, after the signature of the king, the scribe has perpetuated his name in the following Mālinī verse:— "The recorder of charitable gifts (*dharmalēkhin*) called **Prithvidhara**, a member of the **Vāstavya** race of exalted name, who has performed meritorious acts and is a home of all good qualities, has written by the king's order the copper-plate grant with distinct and elegantly formed characters." "And it has been incised by the coppersmith (*pitālahāra*) **Pāhāna**."

Our document is thus a confirmation of a former grant by **Paramardidēva**'s grandfather and immediate predecessor,² **Madanavarmadēva**. Madanavarman's latest known date is V.S. 1215, and Paramardin's earliest one is V. S. 1224. Hence our inscription reduces the gap between the two kings by about five years. Our date of Paramardidēva, [**Vikrama-**]Samvat 1223, **Vaiśākha śūdi 7, Thursday**, corresponds, according to Professor Jacobi's *Tables*, to **Thursday, the 27th April, A.D. 1167**, the year given being the southern expired year. Our date of Madanavarmadēva, Samvat 1219, **Māgha badi 15, Thursday**, corresponds to the **15th February, A.D. 1162**, which was a **Thursday**, the year being the current year, and the scheme used the *amānta* scheme; the solar eclipse, however, according to Professor von Oppolzer's *Canon der Finsternisse*, did not take place on that day, but on the preceding new-moon day, the 17th January, and was visible all over India.

Among the localities mentioned, **Vāridurga** is probably **Barigar** in N. L. 25° 14' and E. L. 80° 6' (*Indian Atlas*, sheet No. 69 S. E.). **Madanapura** is of course identical with the modern town of this name (*Indian Atlas*, sheet No. 70 S. W.). Among the other names I find:—

1. **Vikaura**— **Beekore** *khurd* and *kullan*, 4-5 miles S. W. of Madanapura.
2. **Khaṭauḍā**— **Khutourea**, S. E. of Beekore.
3. **Sēsai**— **Sajee** (?), S. E. of Khutourea.
4. **Dudhai**³— **Doodhai**, N. L. 24° 26' and E. L. 78° 27' (*Indian Atlas*, sheet No. 70 N. W.).
5. **Itāva**— perhaps **Etawah**, N. L. 24° 12' and E. L. 78° 16' (*Indian Atlas*, sheet No. 70 S. W.).
6. **Vaḍavāri**— **Berwara**, N. L. 24° 30' and E. L. 78° 41' (*Indian Atlas*, sheet No. 70 N. W.).
7. **Uladana**— **Ooldana** *khurd*, 7 miles N. E. of Madanapura, and **Ooldana** *kullan*, N. L. 24° 28' and E. L. 78° 53' (T. A. sheet No. 70 N. W.).
8. **Patha**— **Putha**, 4 miles E. of Berwara.

¹ [*i.e.* probably imposts paid by the villagers and strangers or Uparis.— G. Bühler.]

² According to the pedigree in the **Batésvar** stone inscription of **Paramardidēva** (*Ep. Ind.* Vol. I. p. 207 ff.), Paramardin's father was **Yaśovarman**. But he does not seem to have actually ruled, as no minister is named with him, while those of the other kings are all given.

³ See *Ind. Ant.* Vol. XVIII. p. 236.

TEXT.¹

First Plate.

- 1 श्री² ॥ स्वस्ति । जयत्याङ्गादयन्विश्वं विश्वेश्वरशिरोधृतः । चन्द्रात्रेयनरेन्द्राणां
वंशश्चन्द्र इवोज्ज्वलः ॥ तत्र प्रवर्द्धमाने विरोधिवि-
- 2 जयभ्राजिष्णुजयशक्तिविजयशक्त्यादिवीराविर्भावभास्वरे परमभट्टारकमहाराजाधि-
राजपरमेश्वरश्रीपृथ्वी[व]-
- 3 श्रीदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्मादेवपादानुध्यात-
परमभट्टारकमहाराजाधि-
- 4 राजपरमेश्वरपरममाहेश्वरश्रीकालञ्जराधिपतिश्रीमन्मत्परमर्हिदेवो³ विजयी [।*]
सौन्दर्यम्भकरध्वजे जलनिधौ गा-
- 5 श्रीर्यमर्यं दिवोप्यैश्वर्यं⁴ धिषणे धियञ्च तपसः सत्याञ्च वाचं सुते । सृष्टा-
भ्यासवसाङ्गते⁵ परिणति⁶ निम्माणशिल्पे ध्रुवं⁷ य-
- 6 चासौ निरमाय्यनन्यसदृशो धात्रा गुणानां गणः ॥ स एष दुर्विषहतर-
प्रतापतापितसकलरिपुकुलः कुलवधूमिव⁸ वशुन्धरान्निराकुलां
- 7 परिपालयन्नविकलविवेकनिर्मलीकृतमतिः । विकौरविषये खटौडाद्वादशक ।
तथा राल्हसत्कटांटद्वादशक । तथा हाटाष्टादशक । तथा सं-
- 8 सयीग्राम । दुधैविषये पिलिखिणीपञ्चेल । तथा इटावपञ्चेल । वडवारि-
विषये इसरहरपञ्चेल । तथा उलदण । ककरदह । गोकुले
नसहृहयिदहा । प-
- 9 थ । ग्रामाणामुपगतान्ब्राह्मणानन्यांश्च मान्यानधिकृतान्कुटुम्बिकायस्थदूतवैद्यमह-
त्तराम्भेदचण्डालपर्यन्तान्सर्वान्मन्वीवयति⁹ समाज्ञापयति चा-
- 10 स्तु वः संविदितं यथोपरिलिखिताः⁹ (i) ग्रामाः सजलस्थलाः सस्थावरजङ्गमाः
स्वसीमावच्छिन्नाः¹⁰ सावऊर्ध्वा¹¹ भूतभविष्यवर्त्तमाननिःशेषादायसहिताः
- 11 प्रतिषिद्धचाटादिप्रवेशाः । मदनपुरपत्तन । तथैतत्संवद्धतलसीमा । गडुर-
कुल । देवश्रीसोमनाथ । तथैतत्संवद्धलिङ्गिआजल्हृआकयोर्वडवारि-
दुधैया-¹²

¹ From ink-impressions supplied by Dr. A. Führer.² Read श्रीमत्पर°.³ Read परिणतिं निर्माण°.⁴ Read लिखिता.⁵ Read दुधै.⁶ Read °श्वर्यं.⁷ Read वसंधरां.⁸ Read साधऊर्ध्वा.⁹ Expressed by a symbol.¹⁰ Read °वशाङ्गते.¹¹ Read संवीधयति.¹² Read भविष्यवर्त्त°.

- 12 म । अजयसागरसंवद्धलटिआनां हलचतुष्टयावच्छिन्ना मदनपुरे भूमिः ।
एतत्सर्वं ¹वह्निक्कल्यास्माभिः सोनसर[स]मावीसे² । सम्वत³ १२२३
⁴वैसाखशुदि ७
- 13 गुरुवारे । पूर्वं महाराजाधिराजश्रीमन्मदनवर्मदेवेनास्मत्पितागहेग⁵ वारीदुर्ग-
समावासे सम्वत⁶ १२१६ माघवदि १५ गुरुवारे पुण्यतीर्थोद-
- 14 केन विधिवत्स्नात्वा देवमनुष्यपितृन्संतर्प्य भास्करपूजापुरःसरं चराचरगुरुं
भगवन्तं भवानीपतिमभ्यर्च्य हुतभुजि हुत्वा राहुग्रस्ते दिवाकरे मा-
- 15 तापित्रोरात्मनश्च⁷ पुण्ययशोविवृद्धये । नानाभट्टाग्रहारविनिर्गतैभ्यो नानागीत्रे-
भ्यो नानाप्रवरेभ्यो ⁸नानासाखाध्यायिभ्यो नानानामभ्यो
- 16 ब्राह्मणेभ्यः कुशलतापूतेन हस्तीदकेन स्वस्तिवाचनपूर्वं चन्द्रार्कसमकालं पुत्र-
पौ[त्र]ाद्यन्वयानुगामिन्याः संकल्पितभूमेः सम्वन्धे शासनीकृत्य प्र-
- 17 दत्ताः । मध्ये (॥) ऋग्वेदचरणे ॥ कश्यपगोत्रचौ [।*] वीधानेपुत्रचौ ।
विष्णोः पदमेकम्⁹ ॥ उपमन्युगोत्रदि । देव[श]र्मपुत्रदि । केशवस्य
पदमेकम् । गौतमगोत्रदि ।
- 18 लोहडपुत्रदि । ¹⁰नीम्बदेवस्य पदमेकम् । भरद्वाजगोत्रदि । तीकवपुत्रदि ।
धांधेकस्य पदमेकम् । [गौ]तम[गो]त्रदि [।*] गोविंदपुत्रदि ।
वामनस्य पदमर्द्धम्¹¹ । ¹²शांक्त-
- 19 त्यगोत्रदि । सीरीपुत्रदि । कुलधरस्य पदमेकम् । ¹³त्रैकायनगोत्रसेनापतिकोल्ह-
णपुत्रसेनापतिअजयपालस्य पदमेकम् । ¹³त्रैकायनगोत्रसेनापति-
- 20 अजयपालपुत्रराउतसोमराजस्य पदमेकम् । कृष्णात्रेयगोत्रचौ । ¹⁴नरसिंहपुत्रपं ।
आनंदस्य पदमेकम् । भरद्वाजगोत्रदि । तीकवपुत्रदि । लाखूकस्य
- 21 पदार्द्धम् । कश्यपगोत्रश्च । देल्हणपुत्रदि । पाल्हेकस्य पदार्द्धम् । भार्गवगो-
त्रदि । तीकमपुत्रदि । देल्हूकस्य पदार्द्धम् । कृष्णात्रेयगोत्रदि ।
¹⁵लक्ष्मीवरपुत्र-
- 22 दि । सहजेकस्य पदार्द्धम् । गौतमगोत्रदि । पापापुत्रदि । रीसू-
कस्य पदार्द्धम्¹⁶ । शाण्डिल्यगोत्रदि । ¹⁷लक्ष्मीवरपुत्रदि । वाक्यस्य
पदार्द्धम् । ¹⁸शांक्त्यगोत्रदि ।

¹ Read वह्निक्कल्या°.² Read समावासे.³ Read संवत्.⁴ Read वैशाख.⁵ Read पितामहेन.⁶ Read संवत्.⁷ श्च looks like शु.⁸ Read शाखा°.⁹ Read एकम् throughout the inscription.¹⁰ Read निम्ब°.¹¹ Read अर्द्धम् throughout the inscription.¹² Read शांक्त्य.¹³ Read त्रैकायण.¹⁴ Read °सिंह.¹⁵ Read लक्ष्मीधर.¹⁶ Read पदार्द्धम्.¹⁷ Read लक्ष्मीधर.¹⁸ Read शांक्त्य.

- 23 ¹पवणाहपुत्रदि । गङ्गाधरस्य पदार्द्धम । कश्यपगोत्रश्च । गाल्हेणपुत्रश्चौ ।
कान्दूकस्य पदार्द्धम । वाभ्रव्यगोत्र(।)पं । आल्हेणपुत्रदि । धेल्हेणस्य
पदार्द्धम । भ-
- 24 रद्दाजगोत्रदि । पुरुषोत्तमपुत्रदि । हरेः पदार्द्धम् । भरद्वाजगोत्रदि ।
अवसरपुत्रचौ [।*] गौतमस्य पदार्द्धम । कश्यपगोत्रदि । नारायण-
पुत्रचौ । वा-
- 25 हुलस्य पदार्द्धम । कश्यपगोत्रदि [।*] विमलादित्यपुत्रदि । पाल्हूकस्य पदा-
र्द्धम । कृष्णात्रेयगोत्रदि । तीकवपुत्रचौ² । देल्हाकस्य पदार्द्धम ।
गौतमगो-
- 26 त्रदि । गयाधरपुत्रचौ । धरणीधरस्य पटार्द्धम³ । वसिष्ठगोत्रदि । 'जग-
धरपुत्रचौ । वाल्हूकस्य पटार्द्धम⁴ । वसिष्ठगोत्रदि । नारायणपुत्र-
दि । रिसिकस्य प-
- 27 दार्द्धम । ⁵कौत्सगोत्रदि । जगपुत्रश्च । वाल्हूकस्य पदार्द्धम । ⁶सौश्रवसगो-
त्रदि [।*] गोविन्दपुत्रदि । जाल्हेकस्य पदार्द्धम । गौतमगोत्रदि ।
नागश-
- 28 र्मपुत्रचौ । धरणीवरस्य⁷ पदार्द्धम । ⁸परासरगोत्रदि । लाह[ड]पुत्रदि ।
पीथूकस्य पदार्द्धम । कृष्णात्रेयगोत्रदि । वाल्हेपुत्रदि । ल-
- 29 क्ष्मीधरस्य पदार्द्धम । गौतमगोत्रदि । गङ्गाधरपुत्रदि । ⁹दा[यी]कस्य
पदार्द्धम । भार्गवगोत्रदि । दामोदरपुत्रदी । मही-

Second Plate ; First Side.

- 30 धरस्य पदार्द्धम । ¹¹परासरगोत्रदि । नारायणपुत्रदि । विश्वरूपस्य
पदार्द्धम ॥ ¹²कौसिकगोत्रदि । नागशर्मपुत्रदि । दामोदरस्य
पदार्द्धम । ¹³वसिष्ठगोत्र-
- 31 दि । दामोदरपुत्रदि । पद्मनाभस्य पदार्द्धम । ¹⁴परासरगोत्रदि । विद्या-
धरपुत्रचौ । पाल्हूकस्य पदार्द्धम । कश्यपगोत्रदि । पाल्हूपुत्रदि ।
वाल्हेणस्य पदार्द्धम ।

¹ Read perhaps better परिणाह.² Read चौ.³ Read पदार्द्धम्.⁴ Read जगद्धर.⁵ Read पदार्द्धम्.⁶ The kau of कौत्स looks like chaud.⁷ Read सौश्रवस.⁸ Read धरणीधरस्य.⁹ Read पराशर.¹⁰ The य in दायीक is badly formed.¹¹ Read पराशर.¹² Read कौशिक.¹³ Read वसिष्ठ.¹⁴ Read पराशर.

- 32 कृष्णात्रेयगोत्रदि । चतुर्भुजपुत्रदि । दामोदरस्य पदमेकम् । मांडव्यगोत्रदि ।
भास्करपुत्रदि । गाल्हेकस्य पदार्धम् । कश्यपगोत्रदि । नारायण-
- 33 पुत्रचौ । वामनस्य पदार्धम् । ¹शांक्त्यगोत्रदि । ²रिषिपुत्रदि । जाल्हेकस्य
पदार्धम् । कश्यपगोत्रचौ । आल्हणपुत्रचौ । देहुलस्य पदार्धम् ।
कश्यपगोत्रदि । देव-
- 34 व्रतपुत्रदि । वासुदेवस्य पदमेकम् । कश्यपगोत्रदि । माल्हेपुत्रचौ ।
देवदत्तस्य पदमेकम् । ³परासरगोत्रदि । श्रीधरपुत्रदि । रामस्य
पदमेकम् । कौण्डि-
- 35 ण्यगोत्रदि⁴ । देल्हूपुत्र(।)चौ । ⁵आल्हूकस्य पदमेकम् । (एक।) वसिष्ठगोत्रदि ।
श्रीधरपुत्रदि । रील्हूकस्य पदमेकम् । कश्यपगोत्रदि । नाटपुत्रदि ।
गङ्गाधरस्य पदमेकम् । प-
- 36 रामरगोत्रदि⁶ । नाहिलपुत्रदि । देऊकस्य पदार्धम् । वत्सगोत्रदि ।
गोल्हेपुत्रदि । हरिशर्मणः पदार्धम् । गौतमगोत्रदि । कनसामि-
पुत्रदि । जैतेकस्य पदचतुर्थान्मः⁷ । गौ-
- 37 तमगोत्रदि । कटूपुत्रचौ । महिंदस्वामिनः पदार्धम् । कृष्णात्रेयगोत्रदि ।
माल्हापुत्रदि । लक्ष्मीधरस्य पदार्धम् । कृष्णात्रेयगोत्रदि । माल्हा-
पुत्रदि । पीथूकस्य पदार्धम् । चन्द्रा-
- 38 त्रेयगोत्रदि । जाहुलपुत्रदि । मनोरथस्य पदार्धम् । कश्यपगोत्रदि ।
वामनपुत्रदि । नारायणस्य पदार्धम् । ⁸वधुलगोत्रदि । वराह-
पुत्रचौ । रील्हेकस्य पदार्धम् । गौ-
- 39 तमगोत्रदि । कनसामिपुत्रदि । लाखूकस्य पदचतुर्थान्मः⁹ । गौतमगोत्रदि ।
महिंदस्वामिपुत्रदि । पजूनस्य¹⁰ पदचतुर्थान्मः¹¹ । गौतमगोत्रदि ।
महिंदस्वामिपुत्रदि [।*] गोविंद-
- 40 स्य. पदचतुर्थान्मः¹¹ । वत्सगोत्रदि । कोकापुत्रदि । वासुदेवस्य पदार्धम् ।
कृष्णात्रेयगोत्रदि । ¹²विस्वरूपपुत्रदि । रोसडस्य पदार्धम् । कौत्स-
गोत्रदि । सोलपुत्रदि । वाळस्य पदार्ध-

¹ Read शांक्त्य.

⁴ Read कौण्डिन्य.

⁷ Read चतुर्थीशः.

¹⁰ Read पजूनस्य.

² Read ऋषि.

⁵ *Ālhū* looks like *Ālva*.

⁸ Read वधुल.

¹¹ Read चतुर्थीशः.

³ Read पराशर.

⁶ Read पराशर.

⁹ Read चतुर्थीशः.

¹² Read विश्वरूप.

- 41 म । कश्यपगोत्रदि । देवशर्मपुत्रचौ । ¹आल्हूकस्य पदार्द्धम् । ²वसिष्ठ-
गोत्रदि । हरिपुत्रदि । सुभंकरस्य³ पदार्द्धम् । पाणिनिगोत्रपं ।
महाणंदपुत्रपं । सर्वधरस्य पदमेक-
- 42 म । पाणिनिगोत्रपं । महाणंदपुत्रपं । नारायणस्य पदमेकम् ।
कश्यपगोत्रपं । जाडूपुत्रठ । [देवदत्त]स्य पदमेकम् । वसिष्ठगोत्रदि ।
कामेपुत्रदि । [धि?]डू-
- 43 कस्य पदमेकम् । ⁴त्रैकायनगोत्रदि । मधुसूदनपुत्रदि । वक्रराजस्य पद-
मेकम् । भार्गवगोत्रचौ । गागूपुत्रचौ । सुभंकरस्य⁵ पदमेकम् ।
भार्गवगोत्रचौ । ब्र[ह्म]-
- 44 पुत्रचौ । यज्ञधरस्य पदमेकम् । भार्गवगोत्रचौ । सीहडपुत्रचौ । विद्या-
धरस्य पदमेकम् । गौतमगोत्रदि । ⁶भवणसामिपुत्रदि । देल्हणस्य
पदमर्द्धम् [।] कु[त्त]गो-
- 45 त्रदि । सीलणपुत्रदि । वाळूकस्य पदार्द्धम् । भरद्वाजगोत्रदि । हरि-
पुत्रदि । माधवस्य पदार्द्धम् । शाण्डिल्यगोत्रदि । तीकवपुत्रदि ।
ग्रामदेवस्य पदचतुर्थान्मः⁷ [।*] तथा
- 46 भ्रातृवासुदेवस्य पदचतुर्थान्मः⁷ । तथा भ्रातृदि । गोविंदस्य पदचतुर्थान्मः⁷ ।
तथा भ्रातृदि [।*] केशवस्य पदचतुर्थान्मः⁷ । भार्गवगोत्रदि [।*]
विष्णुपुत्रदि । वासुदेवस्य प-
- 47 दार्द्धम् ॥⁸ । गार्ग्यगोत्रदि । ⁹परसुरामपुत्रचौ । लक्ष्मीधरस्य पदार्द्धम् ।
भार्गवगोत्रव्वि¹⁰ । महासाणपुत्रचौ । वाल्हकस्य पदार्द्धम् । उप-
मन्युगोत्रदि । ब्रह्म-
- 48 पुत्रदि । वावणस्य¹¹ पदार्द्धम् । भार्गवगोत्रदि । ¹²महाशर्मदि [।*] देवर्षः
पदार्द्धम् । कश्यपगोत्रदि । भोगादित्यपुत्रदि । ¹³रिषेः पदार्द्धम् ।
उपमन्युगोत्रदि । ¹⁴रिषि-
- 49 पुत्रदि । विश्वरूपस्य पदार्द्धम् । गौतमगोत्रत्रिलीचनपुत्रदि । नामदेवस्य
पदार्द्धम् । कश्यपगोत्रदि । ¹⁵गोविंदपुत्रदि । मधुसूदनस्य¹⁶ पदार्द्धम् ।
शाण्डि-

¹ *Alhū* looks like *Alhla*.⁴ Read संकायण.⁷ Read चतुर्थीशः.¹⁰ Read दि.¹³ Read ऋषेः.¹⁶ Read मधुसूदनस्य.² ङ looks like पु.⁵ Read शुभंकरस्य.⁸ Dele ॥.¹¹ Probably रावणस्य.¹⁴ Read ऋषि.³ Read शुभंकरस्य.⁶ Perhaps भवणसामि.⁹ Read परस्य.¹² Probably महाशर्मपुत्र.¹⁵ Read गोविन्द.

- 50 ल्यगोत्रदि । विश्वरूपपुत्रदि । पीथूकस्य पदार्द्धम् । भार्गवगोत्रदि ।
महीधरपुत्रदि । तीकवस्य पदार्द्धम् । शाण्डिल्यगोत्रदि । विश्व-
रूपपुत्रदि । लाखूक-
- 51 स्य पदार्द्धम् । भरद्वाजगोत्रदि । कपिलेश्वरपुत्रदि । प्रभाकरस्य पदा-
र्द्धम् । भार्गवगोत्रदि । सीरीपुत्रदि । लाहडस्य पदार्द्धम् ।
दार्यच्युतगोत्रवहुलदेवपुत्र-
- 52 पीथनस्य पदमेकम् । धौम्यगोत्रदि । वायीपुत्रचौ । केशवस्य पदमेकम् ।
¹गौतमगोत्रदि । ²सुभंकरपुत्रचौ । भास्करस्य पदमेकम् । दार्य-
च्युतगोत्रचौ । जाल्हूपुत्रचौ । रि-
- 53 सिकेशस्य³ पदमेकम् । चन्द्रात्रेयगोत्रदि । सोमदेवपुत्रपं । माल्हूकस्य
पदमेकम् । धौम्यगोत्रदि । असधरपुत्रदि । वीठुकस्य पदमेकम् ।
भार्गवगोत्रदि⁴ । भायिलपु-
- 54 त्रदि । लाखूकस्य पदमेकम्⁵ । कश्यपगोत्रदि । ⁶सुभाकरपुत्रदी । राल्हू-
कस्य पदमेकम् । वसिष्ठगोत्रदि । पाणिनिपुत्रदि । गङ्गाधरस्य
पदमेकम् । ⁷त्रैकायनगोत्रवसू-
- 55 पालपुत्रदि । अणतपालस्य पदमेकम् । वसिष्ठगोत्रदि । गोविंदपुत्रदि [*]
त्रिलोचनस्य पदमेकम् । कश्यपगोत्रदि⁸ । अल्हणपुत्रदि । विजय-
सीहस्य पदमेकम् । ⁹परास-
- 56 रगोत्रदि । ¹⁰विद्यावरपुत्रचौ । वाल्हूकस्य पदार्द्धम् । कश्यपगोत्रदि ।
देवेश्वरपुत्रदि । वावणस्य¹¹ पदार्द्धम् । कश्यपगोत्रदि । नारायणपुत्रदि ।
जगधरस्य¹² पदार्द्धम् । भा-
- 57 र्गवगोत्रचौ । गांगूपुत्रचौ [*] गोविंदस्य पदार्द्धम् । ¹³गौतमगोत्रदि ।
¹⁴मधुसूदनपुत्रदि । देऊकस्य पदार्द्धम् । ¹⁵धौम्यगोत्रदि [*]
¹⁶रिषिपुत्रदि । पुरुषोत्तमस्य पदार्द्धम् । ¹⁷वसिष्ठगो-
- 58 त्रदि । नारायणपुत्रदि । दिवाकरस्य पदार्द्धम् । ¹⁸वसिष्ठगोत्रदि । राम-
चन्द्रपुत्रदि । वासुदेवस्य पदार्द्धम् । कुत्सगोत्रदि । वासधरपुत्रदि ।
पाल्हूकस्य पदार्द्धन¹⁹ । कृष्णात्रे-

¹ Read गौतमगोत्र.

⁴ Read भार्गवगोत्रदि.

⁷ Read त्रैकायण.

¹⁰ Read विद्याधर.

¹³ गौ looks like *gō*.

¹⁶ Read ऋषि.

¹⁹ Read वसिष्ठ ; *shtha* looks like *ptha*.

² Read शुभंकर.

⁵ Read पदमेकम्.

⁸ Read दि.

¹¹ Probably रावणस्य.

¹⁴ Read मधुसूदन.

¹⁷ The *shtha* of वसिष्ठ looks like *ptha*.

³ This is a corruption of दृषीकेश.

⁶ Read शुभाकर.

⁹ Read पराशर.

¹² Read जगधरस्य.

¹⁵ Read धौम्य.

¹⁹ Read पदार्द्धम्.

- 59 यगोत्रदि । जाहडपुत्रदि । मधुसूदनस्य¹ पदार्द्धम् । ²गार्ग्ययोत्रदि ।
³परासरपुत्रदि । वेदस्य पदार्द्धम् । ⁴पसिष्ठगोत्रदि । गङ्गाधरपुत्रदि ।
 मधुसूदनस्य⁵ पदार्द्धम् [1*] अत्रि-
- 60 गोत्रदि । केशवपुत्रदि । रिसिकेसस्य⁶ पदार्द्धम् । शाण्डिल्यगोत्रदि ।
 चंद्रादित्यपुत्रदि । विद्याधरस्य पदार्द्धम् । कश्यपगोत्रठ । शर्मादि-
 त्यपुत्ररा । हालस्य पदमे-

Second Plate; Second Side.

- 61 कम । भरद्वाजगोत्रना । नारायणपुत्रना । लक्ष्मीधरस्य पदमेकम् ।
 प्रतीहारान्वये रा । जाहडपुत्ररा । महिलूकस्य पदद्वयम् । ⁷कौमिक-
 गोत्रमहीपालपुत्रदि । वामदेवस्य प-
- 62 दार्द्धम् । कश्यपगोत्रपं । नरसिंहपुत्रपं । केशवस्य पदार्द्धम् । ⁸ययुर्वेद-
 चरणे ॥ भरद्वाजगोत्रपं । ⁹आनंदपुत्रत्र ॥ पं । देवशर्माणः पदद्वयम्¹⁰ ।
 भरद्वाजगोत्रत्र । गासलपुत्रदि । ज-
- 63 यशर्माणः पदमेकम् । भरद्वाजगोत्रत्र । गासलपुत्रदि । माल्लूकस्य
 पदमेकम् । कश्यपगोत्रदि । आल्हणपुत्रत्रग्नि । कुलादित्यस्य
 पदमेकम् । भरद्वाजगोत्रदि । अस-
- 64 धरपुत्र(।)पं । सीलूकस्य पदमेकम् । भरद्वाजगोत्रपं । पाल्हणपुत्रदि [1*]
 सीमेकस्य पदमेकम् । कौत्सगोत्रपं । पीथनपुत्रदि । असधरस्य
 पदमेकम् । ¹¹परासरगोत्रदि । सीमद-
- 65 त्तपुत्रचौ । श्रीनिवासस्य पदमेकम् । गौतमगोत्रदि । सूपटपुत्रपं । चौभु-
 जस्य पदमेकम् । गौतमगोत्रचौ [1*] सुजपुत्रपं । पृथ्वीधरस्य
 पदमेकम् । भरद्वाजगोत्रपं । पुरुषी-
- 66 त्तमपुत्रपं । गागीकस्य पदमेकम् । चन्द्रात्रेयगोत्रदी । अभिनंदपुत्रदी ।
 विद्यानंदस्य पदमेकम् । चन्द्रात्रेयगोत्रदी । अभिनंदपुत्रदी ।
 धर्मानंदस्य¹² पदमेकम् । ¹³त्रैकायनगोत्र-

¹ Read मधुसूदनस्य.

⁴ Read बसिष्ठ.

⁷ Read कौशिक.

⁹ There seems to be a mistake in आनंदपुत्रत्र ॥ पं ।

¹¹ Read पर शर.

² Read गोत्र.

⁵ Read मधुसूदनस्य.

⁸ Read ययुर्वेद.

¹² Read धर्मानन्दस्य.

³ Read पराशर.

⁶ See page 162, note 3.

¹⁰ Read द्वयम्.

¹³ Read त्रैकायण.

- 67 सेनापतिअजयपालपुत्रदि । महाराजस्य¹ पदमेकम् । ²त्रैकायनगीत्रसेनापति-
अजयपालपुत्रदि । वक्रराजस्य पदमेकम् । ³कौसिकगीत्रदी ।
महाशर्मपुत्रदी । वासु-
- 68 केः पदमेकम् । अत्रिगीत्रदि । रत्नेश्वरपुत्रदि । मालावरस्य⁴ पदमेकम् ।
कश्यपगीत्रदि । जाल्हणपुत्रदि । महि[ध]रस्य⁵ पदमेकम् । वत्स-
गीत्रदि । तील्हूपुत्रपि⁶ । सल-
- 69 खणिकस्य पदद्वयम्⁷ । ⁸परासरगीत्रपं । माल्हणपुत्रपं । पीथनस्य पदमेकम् ।
⁹परासरगीत्रपं । महूलपुत्रपं । कीठणस्य पदमेकम् । ¹⁰वसिष्ठगीत्रदि ।
गयाधरपु-
- 70 त्रदि । लालिसूपटयो[:*] प[द]मेकम् । वत्सगीत्रदि । सूपटपुत्रदि ।
वरणीधरस्य¹⁰ पदमेकम् । वत्सगीत्रदी । कमलासनपुत्रदी । गीठस्य
पदमेकम् । माहुलगीत्रदि । वा-
- 71 क्लिपुत्रदी । मनादित्यस्य पदमेकम् । ¹¹परासरगीत्रकृष्णशर्मपुत्रअग्नि ।
जयशर्मणः पदमेकम् । ¹²वसिष्ठगीत्रदि । गासलपुत्रभानिकस्य
पदमेकम् । भरद्वा-
- 72 जगीत्रदि । कील्हणपुत्रदि । दामोदरस्य पदमेकम् । वसिष्ठगीत्रदी ।
धानूपुत्रदी । नीलकंठस्य पदमेकम् । ¹³शांक्त्यगीत्रदि । ¹⁴लखगादि-
त्यपुत्रदेऊकस्य पदमे-
- 73 कम । भरद्वाजगीत्रदि । गयाधरपुत्रदि । देवर्षि(।)दि । वावण¹⁵ ।
दि । वेदू [*] एषां पदमेकम् । ¹⁶मौद्गल्यगीत्रदिवेदश्रीमहसूपुत्र-
श्रीत्रियमीलूकस्य पदार्धम् ।
- 74 कश्यपगीत्रपं । सुरीत्तमपुत्रदि । लक्ष्मीधर । दि । धरणीधर । तथा
दि । देवशर्मपुत्रदि । गागू । एषां पदमेकम् ।
वत्सगीत्रदिवेदश्रीअजैपुत्रदि¹⁶ । ऊहडस्य पदार्धम् ।
- 75 भरद्वाजगीत्रदि । देवशर्मपुत्रदि । नरीत्तमस्य पदार्धम् । कश्यपगीत्रदि । पाल्हण-
पुत्रदि । गाल्हणस्य पदार्धम् । ¹⁷परासरगीत्रदि । असधरपुत्रदि । पीथनस्य
पदार्धम् ॥

¹ Read महाराजस्य.

⁴ Read मालाधरस्य.

⁷ Read द्वयम्.

⁹ The *shtha* of वसिष्ठ looks like *ptha*.

¹¹ Read पराशर.

¹³ Read शांक्त्य.

¹⁶ Probably ०दिवेदश्री.

² Read त्रैकायण.

⁵ Read महौधरस्य.

⁸ Read पराशर.

¹² The *shtha* of वसिष्ठ looks like *vu*.

¹⁴ Read लखणादित्य.

¹⁷ Read पराशर.

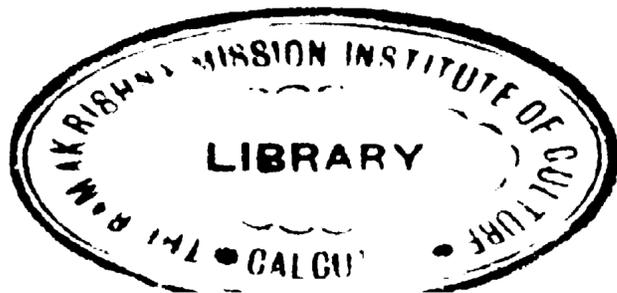
³ Read कौशिक.

⁶ Read पं.

¹⁰ Read धरणीधरस्य.

¹⁵ Probably रावण.

- 76 गौतमगोत्रदि । व[सू]पुत्रदि । पीठुकस्य पदार्द्धम् । भरद्वाजगोत्रदि ।
पवणाहपुत्रदि । सूढस्य पदार्द्धम् । ¹उपमन्यगोत्रदि । नाटेपुत्रपं ।
श्रीधरस्य पदार्द्धम् । भरद्वाजगो-
- 77 त्रदि । आल्हणपुत्रदि । नारायणस्य पदार्द्धम् । ²परासरगोत्रदि । ब्रह्म-
पुत्रदि । भाभूकस्य पदार्द्धम् । वत्सगोत्रदि । लक्ष्मीधरपुत्रपं ।
जाल्हूकस्य पदार्द्धम् । भरद्वाजगोत्रदि । म-
- 78 हीधरपुत्रदी । महाधरस्य³ पदार्द्धम् । शाण्डिल्यगोत्रपं । गागेपुत्रदी ।
जागूकस्य पदार्द्धम् । भार्गवगोत्रदि । हरिदत्तपुत्रदि । सीरीकस्य
पदार्द्धम् । ⁴कौसिकगोत्रदि । सीमदे-
- 79 वपुत्रदि । श्रीधरस्य पदार्द्धम् । अत्रिगोत्रदि । नारायणपुत्रदि ।
जाहडस्य पदार्द्धम् । अत्रिगोत्रदि । नारायणपुत्रदि । धरणी-
धरस्य पदार्द्धम् । भरद्वाजगोत्रदि । लखनण-⁵
- 80 पुत्रदि । गाल्हूकस्य पदार्द्धम् । ⁶कौण्डिन्यगोत्रदि । श्रीधरपुत्रदि । मधु-
कस्य पदार्द्धम् । ⁷वीडायनगोत्रदि । पाल्हूपुत्रदि । दामरस्य
पदार्द्धम् । ⁸परासरगोत्रदि । पद्माक-
- 81 रपुत्रदि । मालाधरस्य पदार्द्धम् । ⁹परासरगोत्रदि । पद्माकरपुत्रदि ।
विद्याधरस्य पदार्द्धम् । ¹⁰कौण्डिन्यगोत्रदि । दिवाकरपुत्रदि । भास्क-
रस्य पदार्द्धम् । शांडिल्यगो-
- 82 त्रसीमेश्वरपुत्रदि [1*] शिवादित्यस्य पदार्द्धम् ॥ ¹¹कस्यपगोत्रदि । केशवपुत्रदि ।
चक्रस्वामिनः पदार्द्धम् । कौशिकगोदि¹¹ । गोहडपुत्रदि [1*] वीकयस्य
पदार्द्धम् ॥ वत्सगोत्रश्री [1*] वामदेवपुत्रदि । पीथूक-
- 83 स्य पदार्द्धम् । ¹²कौसिकगोत्रगोहडपुत्रदि¹ । माल्हूकस्य पदार्द्धम् ॥
¹³कस्यपगोत्रविस्वरूपपुत्रदि । दिवाकरस्य पदार्द्धम् ॥ व[त्स]गोत्रकी-
र्तिधरपुत्रदि । सांगमस्य पदार्द्धम् ॥ ¹⁴परासरगोत्रसीमे-
- 84 श्वरपुत्रश्च । भाभूकस्य पदार्द्धम् ॥ ¹⁵कस्यपगोत्रसूल्हणपुत्रदि [1*] लालिकस्य
पदार्द्धम् ॥ गौतमगोत्रजयसर्मपुत्रदि¹⁶ [1*] भावसर्मणः¹⁷ पदार्द्धम् ॥
¹⁸परासरगोत्रदि । भास्करपुत्रदि । वाल्हूकस्य पदार्द्धम् ॥

¹ Read उपमन्यु.⁴ Read कौशिक.⁷ Read वीडायन.¹⁰ Read कस्यप.¹³ Read कस्यपगोत्रविस्वरूप.¹⁶ Read °सर्म.² Read पराशर.⁵ Read लखण.⁸ Read पराशर.¹¹ Read कौशिकगोत्रदि.¹⁴ Read पराशर.¹⁷ Read °सर्मणः.³ Read महीधरस्य.⁶ Read कौण्डिन्य.⁹ Read कौण्डिन्य.¹² Read कौशिक.¹⁵ Read कस्यप.¹⁸ Read पराशर.

- 85 ¹मौद्गल्यगोत्रदि । तीकमपुत्रत्रि । धरणीधरस्य पदार्द्धम ॥ ²कौशिकगोत्र-
दि । वील्हूपुत्रपं । केशवस्य पदार्द्धम ॥ ³कोशिकगोत्रदि [1*] पाल्हू-
पुत्र[दि] । जल्हेकस्य पदार्द्ध । भारद्वाजगोत्रदि । ⁴सुभंकर-
86 पुत्रदि [1*] देवेश्वरस्य पदार्द्धम ॥ ⁵कश्यपगोत्रदि [1*] धरणीधरपुत्रदि ।
नारायणस्य पदार्द्धम⁶ ॥ मौनसगोत्रदि । नारायणपुत्रदि । विद्याधरस्य
पदार्द्धम ॥ भारद्वाजगोत्रगोठपुत्रचौ । लाहडस्य पदार्द्धम ॥
87 गौतमगोत्रदेवशर्मपुत्रदि । जाल्हूकस्य पदार्द्धम ॥ ⁷साकृत्यगोत्रति ।
महेश्वरपुत्र(।)दि [1*] गा[गू]कस्य पदार्द्धम ॥ भरद्वाजगोत्रठ ।
माधवपुत्रठ । लाहडस्य पदमेकम । ⁸परासरगोत्रदी । देव-
88 नाभपुत्रदी । जैतनाभस्य पदमेकम । कश्यपगोत्रदि । वत्सपुत्रदि ।
महीधरस्य पदार्द्धम । कश्यपगोत्रदि । नागशर्मपुत्रदि । विद्या-
धरस्य पदार्द्धम । मौद्गल्यगो-
89 त्रदि । ⁹रिषिपुत्रदि । दामरस्य पदार्द्धम⁹ । कृष्णात्रेयगोत्रदि । सोनड-
पुत्रदि । रासलस्य पदार्द्धम । शाण्डिल्यगोत्रति ।
¹⁰मालावरपुत्रति । वाल्हेकस्य पदार्द्धम् । जीव-
90 न्तायनगोत्रदि । ¹¹सुभादित्यपुत्रपं । देल्हस्य पदार्द्धम । शाण्डिल्यगोत्रति ।
आल्हीपुत्रति । साल्हणस्य पदार्द्धम । शाण्डिल्यगोत्रति । आल्ही-
पुत्रति । साल्हणस्य पदार्द्ध-
91 म । कश्यपगोत्रत्र । श्रीधरपुत्रत्र । यशोधरस्य पदार्द्धम । भरद्वाजगो-
त्रदि । माटूपुत्रदि । रील्हूकस्य पदार्द्धम । ¹²लौगाक्षगोत्रदि ।
गोपतिपुत्रदि । पीयूकस्य प-
92 दार्द्धम । कश्यपगोत्रचौ । केशवपुत्रचौ । राल्हेकस्य पदार्द्धम । भर-
द्वाजगोत्रदि । माटूपुत्रदि । देजकस्य पदार्द्धम् । भार्गवगोत्र-
दि । [ग • पुत्र]-¹³

¹ Read मौद्गल्य.² Read कौशिक.³ Read सुभंकर.⁴ Read कश्यप.⁵ Read पदार्द्धम्.⁶ Read साकृत्य.⁷ Read परासर.⁸ Read ऋषि.⁹ Read पदार्द्धम्.¹⁰ Read मालावर.¹¹ Read सुभादित्य.¹² Read लौगाक्षि.¹³ The lower portion of the last four *aksharas* is gone. The two first may be *Gdgé*, *Gdmgé*, or *Gdgú*; the *anusvāra* may be an accidental dot.

94 96 98 100 102 104 106 108 110 112 114 116 118 120 122 124

...

Third Plate.

- 93 [त्री?] कुलधर¹ । चौ । लाखणपुत्र[चौ] । जयाणंद । तथा भ्रातृ-
आनद² । तथा पुत्रमाधव । ³विष्णुवृद्धिगोत्रचौ । लाहडपुत्रद्वि ।
सीमेश्वर । ⁴परासरगोत्रचौ । गोविंद-
- 94 पुत्रचौ । पजून । दर्भिगोत्रद्वि । गोसेपुत्रद्वि । वासुदेव । तथा भ्रातृ-
वाल्हण⁵ । दर्भिगोत्रद्वि । गोधणपुत्रमारायण⁶ । दर्भिगोत्रद्वि ।
गल्हेपुत्रद्वि । आनंद ।
- 95 गीतमगोत्रति । सीलिपुत्रति । विद्याधर । भरद्वाजगोत्रति । गङ्गाधर-
पुत्रति । देवधर । गर्गगोत्रद्वि । पीथनपुत्रद्वि । कूके ।
⁷वंपुलगोत्रद्वि । सीलिपु-
- 96 त्रसाल्हे । उपमन्युगोत्रद्वि । श्रीपालपुत्रद्वि । साल्हे । कश्यपगोत्रति ।
वीठुपुत्रति । मालाधर । गीतमगोत्रति । देवधरपुत्रति ।
सतानंद⁸ । शांडिल्यगोत्रति । कुमार-
- 97 शर्मपुत्रति । देऊ । गीतमगोत्रति । साल्हेणपुत्रति । वाऊ । मौनस-
गोत्रद्वि । ⁹खल्हेणपुत्रद्वि । सांतट¹⁰ । भरद्वाजगोत्रद्वि । ¹¹हिरा-
दित्यपुत्रद्वि । कुंडण । कौत्सगोत्र(।)-
- 98 द्वि । उत्तरादित्यपुत्रद्वि । साभू । भरद्वाजगोत्रद्वि । देल्हेणपुत्रद्वि ।
रेधे¹² । कश्यपगोत्रदी । लाहडपुत्रद्वि । मालाधर । ¹³शांक्त्य-
गोत्रद्वि । लक्ष्मीधरपुत्रवेदशर्म [।*]
- 99 वत्सगोत्रदी । सोटेपुत्रद्वि । गङ्गाधर । कश्यपगोत्रपं । गङ्गाधरपुत्रपं ।
हरिधर । सावर्ण्यगोत्रति । हिरण्यपुत्रति [।*] सीमे । वत्सगोत्र-
द्वि । राघवपुत्रद्वि । रिसि-¹⁴
- 100 केश । तथा भ्रातृद्वि । गयाधर । गर्गगोत्रद्वि । रामपुत्रपं । गदा-
धर । भरद्वाजगोत्रपं । ¹⁵कृष्णपुत्रपं । गामे । शांडिल्यगोत्रपं ।
सीमेपुत्रपं । केशव । कश्यपगोत्रपं । .यशदे-¹⁶

¹ The first *akshara* looks like *tró*; possibly to be read *śrób*. The *akshara ku* is badly formed and looks like *puá*. With this name begins a separate list, comprising the names of 82 persons.

² Read आनन्द.

⁴ Read पराशर.

⁷ Read बन्धुल.

¹⁰ Perhaps सांभट.

¹² [Compare the modern रयधौ.—G. Bühler.]

¹³ Read सांक्त्य.

¹⁵ The *akshara śhna* looks like *pna*.

³ Read विष्णुवृद्धि. The *akshara shnu* looks like *shnri*.

⁵ Perhaps राल्हण.

⁸ Read शतानन्द.

¹¹ Read हीरादित्य.

¹⁶ See page 162, note 3.

⁶ Read नारायण.

⁹ Read सुल्हेण.

¹⁴ Read यशोदेव.

- 101 वपुत्रपं । अजौ । ¹शांक्त्यगोत्रचौ । माल्हुपुत्रचौ [1*] गोविंद ।
वत्सगोत्रति । जगसीहपुत्रति । धरणीधर । ²परासरगोत्रति ।
रुद्रपुत्रति । छीतू । कश्यपगोत्रदि । चक्रस्वामि-
- 102 पुत्रदि । आमदेव । ²परासरगोत्रति । थानूपुत्रति । गांगू । कात्या-
यनगोत्रचौ । केशवपुत्रचौ । देवशर्म । ³शांक्त्यगोत्रचौ ।
धरणीधरपुत्रचौ । तीकव । भरद्वाजगोत्रचौ [1*]
- 103 धरणीधरपुत्रचौ । पद्मस्वामि । मौनसगोत्रदि । सीधनपुत्रश्चौ ।
लाहड । मौनसगोत्रश्चौ । रासलपुत्रदि । नारायण । कृष्णात्रेय-
गोत्रदि । निम्बरथपुत्रदि । वेदू ।
- 104 कश्यपगोत्रदि । गयाधरपुत्रदि । सहारण । कश्यपगोत्रपं । हरिपुत्रपं ।
देदे । जातूकर्णगोत्रदि । मूपटपुत्रदि । राजे । ⁴कौसिकगोत्रति ।
देवनाभपुत्रति । कीर्त्तिनाभ ।
- 105 ⁵कौसिकगोत्रति । देवहरपुत्रति । उदयनाभ । ⁶कौसिकगोत्रश्च । देव-
धनपुत्रदि । श्रीकर । ⁷कौसिकगोत्रदि । दिनकरपुत्रदि ।
विष्णुशर्म । भरद्वाजगोत्र(1)पं । म-
- 106 नुपुत्रपं । कनादित्य । ³शांक्त्यगोत्रदि । वाळुपुत्रदि । केशव । वसे-
गोत्रति । महादेवपुत्रति । पदुमे । गर्गगोत्रठ । आभट-
पुत्रगै⁸ । लोलिक । भरद्वाजगोत्र-
- 107 दि । आल्हणपुत्रदि । राल्हु⁹ । कश्यपगोत्रति । वत्सराजपुत्रति ।
खांभू । मौहल्यगोत्रदि । रुद्रपुत्रति । सीऊ । गर्गगोत्रदी ।
माघपुत्रश्च । शकुनादित्य । भरद्वाजगोत्र-
- 108 पं । लक्ष्मीधरपुत्र(1)पं । देदे । भरद्वाजगोत्रआल्हूपुत्रसाल्हण । भर-
द्वाजगोत्रपं । विद्याधरपुत्रपं । वाळू । वसिष्ठगोत्रदि । जागर्षि-
पुत्रकील्हण । (एक ।) वसिष्ठगोत्रमहे-
- 109 श्वरपुत्रदि । राम । गौतमगोत्रदि । दामोदरपुत्रदि । माल्हु । जीव-
न्तायनगोत्रदि । जयद्रथपुत्रपं । दाऊ । गौतमगोत्रदि । लक्ष्मी-
धरपुत्रपं । पुरुषोत्तम । कश्यप-
- 110 गोत्रचौ । सहिलपुत्रचौ । लाले । कश्यपगोत्रचौ । गोल्लेपुत्रचौ ।
भद्रेश्वर । वसिष्ठगोत्रदि । ¹⁰दागोदरपुत्रचौ । वल्ल । ¹¹कृ-
ष्णात्रेयगोत्रदि । जयसीहपुत्रचौ । जाग-

¹ Read सांक्त्य.² Read पराशर.³ Read सांक्त्य.⁴ Read कौशिक.⁵ Read कौशिक.⁶ Read कौशिक; *lau* looks like *pau*.⁷ Read सांक्त्य.⁸ Read चौ.⁹ *Rālhā* looks like *Rālhṇa*.¹⁰ Read दामोदर.¹¹ The ष in कृष्ण looks like ष.

- 111 षि । गौतमगोत्रदि । माधवपुत्रकुले । उपमन्युगोत्र(1)नागशर्मपुत्ररतन ।
भरद्वाजगोत्रदि । आल्हणपुत्रदि । ताल्लू । भरद्वाजगोत्रदि ।
गङ्गाधरपुत्रदि । अस-
- 112 धर । भार्गवगोत्रत्र । जयद्र[थ]पुत्रति । धर्मधर । कश्यपगोत्रदेद-
पुत्रदि । आमदेव । भरद्वाजगोत्रहरिपुत्रदि । महेश्वर । वंधुलगो-
त्रसीलेपुत्रदि । कूल्हण । भ-
- 113 रद्वाजनारायणपुत्रति¹ धरणीधर । भरद्वाजगोत्रदी । कृष्णपुत्रदि । देवधर ।
एवं ब्राह्मण ८२ एषां ²समांसत्वे पदत्रिचत्वारिंशदाङ्कतीपि³
पद ४३ कश्यप-
- 114 गोत्रपं [1*] गोविंदपुत्रदि । देकु⁴ । ⁵[श]ांकृत्यगोत्रदि । बहुधरपुत्रदी ।
आमदेव । गौतमगोत्रत्र । रा[म]पुत्रचौ । कूके ।
भरद्वाजगोत्रपं । केशवपुत्रपं [1*] विद्याधर [1*]
- 115 (व) [1*] देवीसदी । जाहडपुत्रदी । नागशर्म । गौतमगोत्रठ ।
गयाधरपुत्रठ । वासुदेव । एवं ब्राह्मण ६ एषां ⁶समासत्वे
⁷पदपडङ्कतीपि पद ६ ⁸परासरगोत्रदि । महा-
- 116 शर्मपुत्रपं । नामशर्म । ⁹परासरगोत्रदि । वील्हणपुत्रदि । जयशर्म⁹ ।
कृष्णात्रेयगोत्रदेदिपुत्रधर्माणंद । ¹⁰परासरगोत्रजयशर्मपुत्र (1)हरिशर्म ।
एषां पदमेक-
- 117 म । इति मत्वा भवद्भिर्भागभोगादिकं सर्वमेभ्यः समुपनेतव्यम¹¹ । तदेता-
न्यामानमीषां समन्दिरप्राकारान्मनिर्गमप्रवेशान्मसर्वाशनेक्षुकपीतशणा-¹²
- 118 ¹³अमधूकादिभूरुहान्मवनश्वभ्रिनिधानान्मलोहाद्याकरान्मगोकुलानपरैरपि सीमा-
न्तगतैव्वस्तुभिः¹⁴ सहितान्मवाह्याभ्यन्तरादायान¹⁵ भुञ्जानानां क-
- 119 पंतां¹⁶ कषयतां दानाधानविक्रयं वा कुर्वतां न केनचि[त्का]चिद्वाधा कत्त-
व्या¹⁷ । अत्र च राजराजपुरुषादिभिः स्वं स्वमाभाव्यं ¹⁸परिहरीणी-
यमिदञ्चास्मद्दानमना-

¹ Read भरद्वाजगोत्रनारायण.⁴ Read देकु.⁷ Read षडङ्क⁰.¹⁰ Read पराशर.¹² Read अश.¹¹ Read कर्षयतां कर्षयतां.² Read समांश⁰.⁵ Read सांकृत्य.⁸ Read पराशरः.¹¹ Read ⁰तव्यम्.¹⁴ Read सीमान्तगतैव्वस्तुभिः.¹⁷ Read कर्तव्या.³ Read ⁰शदङ्कती.⁶ Read समांश⁰.⁹ Read ⁰शर्म.¹² Read ⁰सनेक्षुकपीतशणा⁰.¹⁵ Read ⁰दायान्.¹⁸ Read परिहरीणी⁰.

- 120 क्लेशमनाहार्यञ्चेति भाविभिरपि भूमिपालैः पालनीयमिति ॥ वृक्षश्च¹ ।
षष्टिं वर्षसहस्राणि² स्वर्गे वसति भूमिदः । आच्छेत्ता चानुमन्ता
च तान्येव नरके वसत³ ॥
- 121 'सूमिदानस्य यः कर्त्ता यश्च कारयिता शुविः⁴ । पालकश्चानुमन्ता च
स्वर्गं⁵ गच्छति मानवः ॥ स्वदत्तां परदत्ता⁷ वा यो हरेत वशुम्भ-
राम⁸ । स विष्ठाया⁹ क्रिमिभूत्वा पि-
- 122 तृभिः सह मञ्जति ॥ सर्वानितान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते
रामभद्रः । सामान्योयं धर्मसेतुर्नृपाणां काले का[लि] पालमीयो¹⁰
भवद्भिरिति ॥
- 123 स्वहस्तीयं राजश्रीपरमर्दिदेवत्य¹¹ मतन्मम । ¹²विरचितशुभकर्मोन्नामवास्तव्यवंशः
सकलगुणगणानां वेश्म पृथ्वीधराख्यः । अलखदभनि-¹³
- 124 पालस्याज्ञया धर्मलेखी ¹⁴स्फुटललितनिवेशैरक्षरैस्ताम्रपट्टम्¹⁵ ॥ उत्कीर्णञ्च
पितलहारपाल्हेनेति ॥ मङ्गलमहाश्रीः ॥ थ ॥

APPENDIX.

A.— *List of Names of Gôtras.*

Atri, ll. 59, 68, 79 (twice).

Bâbhavya, l. 23.

Bandhula, ll. 38, 95, 112.

Baudhâyana, l. 80.

Bharadvâja, ll. 18, 20, 23, 24, 45, 51, 61, 62
(twice), 63 (twice), 64, 65, 71, 73, 75, 76
(twice), 77, 79, 87, 91, 92, 95, 97, 98, 100,
102, 105, 106, 107, 108 (twice), 111 (twice),
112 (twice), 113, 114. Bhâradvâja, ll. 85,
86.Bhârgava, ll. 21, 29, 43 (twice), 44, 46, 47,
48, 50, 51, 53, 56, 78, 92, 112.

Chandrâtrêya, ll. 37, 53, 66 (twice).

Darbhi, l. 94 (three times).

Dârdhyachyuta, ll. 51, 52.

Dhâumya, ll. 52, 53, 57.

Garga, ll. 95, 100, 106, 107. Gârgya, ll. 47,
59.Gautama, ll. 17, 18, 22, 27, 29, 36 (twice), 38,
39 (twice), 44, 49, 52, 57, 65 (twice), 76, 84,
87, 96, 97, 109 (twice), 111, 114, 115.
Gôtama, ll. 25, 95.

Jâtûkarna, l. 104.

Jivantâyana, ll. 89, 109.

Kaśyapa, ll. 17, 21, 23, 24, 25, 31, 32, 33
(twice), 34, 35, 38, 41, 42, 48, 49, 54, 55,
56 (twice), 60, 62, 63, 68, 74, 75, 82, 83,
84, 86, 88 (twice), 91, 92, 96, 98, 99, 100,
101, 104 (twice), 107, 109, 110, 112, 113.

Kâtyâyana, l. 102.

Kaundinya, ll. 34, 80, 81.

Kanśika, ll. 30, 61, 67, 78, 82, 83, 85 (twice),
104, 105 (three times).

Kautsa, ll. 27, 40, 64, 97.

Kṛishnâtrêya, ll. 20, 21, 25, 28, 32, 37 (twice),
40, 58, 89, 103, 110, 116.¹ Read उक्तं च.⁴ Read भूमि.⁷ Read दत्ता.¹⁰ Read पालनीयी.¹³ Read अलिखदभनि°.² Read सहस्राणि.⁵ Read शुचिः.⁸ Read वसुंधराम्.¹¹ Read शिवस्य.¹⁴ Read स्फुट.³ Read वसेत्.⁶ Read स्वर्गं गच्छति.⁹ Read विष्ठायां क्रिमि°.¹² Read कर्मो°.¹⁵ Read पट्टम्.

Kutsa, ll. 44, 58.
 Laugākshi, l. 91.
 Māhula, l. 70.
 Māṇḍavya, l. 32.
 Maudgalya, ll. 73, 85, 88, 107.
 Mauna, ll. 86, 97, 103 (twice).
 Pāṇini, ll. 41, 42.
 Parāśara, ll. 28, 30, 31, 34, 35, 55, 64, 69
 (twice), 71, 75, 77, 80, 81, 83, 84, 87, 93,
 101, 102, 115, 116 (twice).
 Sāṅkṛitya, ll. 18, 22, 33, 72, 87, 98, 101, 102,
 106, 114.

Śāṇḍilya, ll. 22, 45, 49, 50, 60, 78, 81, 89, 90
 (twice), 96, 100.
 Sauśravasa, l. 27.
 Sāvarnya, l. 99.
 Traikāyana, ll. 19 (twice), 43, 54, 66, 67.
 Upamanyu, ll. 17, 47, 48, 76, 96, 111.
 Vasē, l. 106.
 Vasishṭha, ll. 26 (twice), 30, 35, 41, 42, 54,
 55, 57, 58, 59, 69, 71, 72, 108 (twice), 110.
 Vatsa, ll. 36, 40, 68, 70 (twice), 74; 77, 82, 83,
 99 (twice), 104.
 Vishṇuvṛiddha, l. 93.

B.— List of Names of Men.

Ābhata, l. 106.
 Abhinanda, l. 66 (twice).
 Ajai, l. 74.
 Ajau, l. 101.
 Ajayapāla, ll. 19, 20, 67 (twice).
 Ālhana, ll. 23, 33, 55, 63, 77, 107, 111.
 Ālhi, l. 90 (twice).
 Ālhū, l. 108. *Gen.* Ālhūkasya, ll. 35, 41.
 Āmadēva, ll. 45, 102, 112, 114.
 Ānanda, ll. 20, 62, 93, 94.
 Anatapāla, l. 55.
 Asadhara, ll. 53, 63, 64, 75, 111.
 Avasara, l. 24.
 Bahudhara, l. 114.
 Bāhula, l. 24.
 Bahuladēva, l. 51.
 [Bhābhū], *Gen.* Bhābhūkasya, ll. 77, 84.
 Bhadrēśvara, l. 110.
 Bhānika, l. 71.
 Bhāskara, ll. 32, 52, 81, 84.
 Bhavaṇasāmi (perhaps Bhuvana°), l. 44.
 Bhāvaśarman, l. 84.
 Bhāyila, l. 53.
 Bhôgāditya, l. 48.
 Bôdhânê, l. 17.
 Brahman, ll. 43, 47, 77, 110.
 Chakrasvāmin, ll. 82, 101.
 Chandrāditya, l. 60.
 Chaturbhujā, l. 32.
 Chaubhujā, l. 65.
 Chhītū, l. 101.
 Dāmara, ll. 80, 89.
 Dāmōdara, ll. 29, 30, 31, 32, 72, 109, 110.
 Dāū, l. 109.
 [Dāyī], *Gen.* Dāyīkasya, l. 29.

Dêda, l. 112.
 Dêdê, ll. 104, 108.
 Dêdi, l. 116.
 Dêhula, l. 33.
 Dêlha, l. 90.
 [Dêlhâ], *Gen.* Dêlhākasya, l. 25.
 Dêlhana, ll. 21, 44, 98.
 Dêlhū, l. 35. *Gen.* Dêlhūkasya, l. 21.
 Dêū, ll. 97, 114. *Gen.* Dêūkasya, ll. 36, 57,
 72, 92.
 Dêvadatta, ll. 34, 42.
 Dêvadhana, l. 106.
 Dêvadhara, ll. 95, 96, 113.
 Dêvahara, l. 105.
 Dêvanâbha, ll. 87, 104.
 Dêvarshi, ll. 48, 73.
 Dêvaśarman, ll. 17, 41, 62, 74, 75, 87, 102.
 Dêvavrata, l. 33.
 Dêvêśvara, ll. 56, 86.
 Dêvîsa, l. 115.
 [Dhândhê], *Gen.* Dhândhêkasya, l. 18.
 Dhânū, l. 72.
 Dharaṇīdhara, ll. 26, 28, 70, 74, 79, 85, 86,
 101, 102, 103, 113.
 Dharmadhara, l. 112.
 Dharmānanda, l. 66. Dharmānanda, l. 116.
 Dhêlhana, l. 23.
 Dinakara, l. 105.
 Divākara, ll. 58, 81, 83.
 Gadâdhara, l. 100.
 Gâgê, ll. 78, 92 (?). *Gen.* Gâgêkasya, l. 66.
 Gâgû, ll. 43, 74, 92 (?). *Gen.* Gâgûkasya,
 l. 87.
 Gâlhana, ll. 23, 75.
 Galhê, l. 94.

- [Gâlhê], *Gen.* Gâlhêkasya, 1. 32.
 [Gâlhû], *Gen.* Gâlhûkasya, 1. 80.
 Gâmê, 1. 100.
 Gaṅgâdhara, II. 23, 29, 35, 54, 59, 95, 99
 (twice), 111.
 Gâṅgû, II. 57, 102.
 Gâsala, II. 62, 63, 71.
 Gautama, 1. 24.
 Gayâdhara, II. 26, 69, 73, 100, 104, 115.
 Gôdhaṇa, 1. 94.
 Gôhada, II. 82, 83.
 Gôlhê, II. 36, 110.
 Gôpati, 1. 91.
 Gôsê, 1. 94.
 Gôṭha, II. 70, 86.
 Gôvinda, II. 18, 27, 39, 46, 49, 55, 57, 93, 101,
 114.
 Hâla, 1. 60.
 Hari, II. 24, 41, 45, 104, 112.
 Haridatta, 1. 78.
 Haridhara, 1. 99.
 Hariśarman, II. 36, 116.
 Hîrâditya, 1. 97.
 Hiranya, 1. 99.
 Jâḍû, 1. 42.
 Jagaddhara, II. 26, 56.
 Jâgarshi, II. 108, 110.
 Jagasîha, 1. 101.
 Jagê, 1. 27.
 [Jâgû], *Gen.* Jâgûkasya, 1. 78.
 Jâhaḍa, II. 59, 61, 79, 115.
 Jâhula, 1. 38.
 [Jaitê], *Gen.* Jaitêkasya, 1. 36.
 Jaitanâbha, 1. 88.
 Jâlhaṇa, 1. 68.
 [Jâlhê], *Gen.* Jâlhêkasya, II. 27, 33.
 Jâlhû, 1. 52. *Gen.* Jâlhûkasya, II. 77, 87.
 Jayadratha, II. 109, 112.
 Jayâṇanda, 1. 93.
 Jayaśarman, II. 62, 71, 84, 116 (twice).
 Jayasîha, 1. 110.
 Kadû, 1. 37.
 Kamalâsana, 1. 70.
 Kâmê, 1. 42.
 Kanâditya, 1. 106.
 Kanasâmi, II. 36, 39.
 [Kândû], *Gen.* Kândûkasya, 1. 23.
 Kapilêśvara, 1. 51.
 Kêśava, II. 17, 46, 52, 60, 62, 82, 85, 92, 100,
 102, 106, 114.
 Kîlhaṇa, II. 19, 72, 108.
 Kîrtidhara, 1. 83.
 Kîrtinâbha, 1. 104.
 Kîṭhaṇa, 1. 69.
 Kôkâ, 1. 40.
 Kṛishṇa, II. 100, 113.
 Kṛishṇaśarman, 1. 71.
 Kûkê, II. 95, 114.
 Kuladhara, II. 19, 93.
 Kulâditya, 1. 63.
 Kulê, 1. 111.
 Kûlhaṇa, 1. 112.
 Kumâraśarman, 1. 96.
 Kuṇḍaṇa, 1. 97.
 Lâhaḍa, II. 28, 51, 86, 87, 93, 98, 103.
 Lakhaṇa, 1. 79.
 Lâkhaṇa, 1. 93.
 Lakhaṇâditya, 1. 72.
 [Lâkhû], *Gen.* Lâkhûkasya, II. 20, 39, 50, 54.
 Lakshmîdhara, II. 21, 22, 28, 37, 47, 61, 74,
 77, 98, 108, 109.
 Lâlê, II. 70, 110. *Gen.* Lâlêkasya, 1. 84.
 Lôhaḍa, 1. 18.
 Lôlika, 1. 106.
 Mâdhava, II. 45, 87, 93, 111.
 Mâḍhû, II. 91, 92.
 Madhuka, 1. 80.
 Madhusûdana, II. 43, 49, 57, 59 (twice).
 Mâgha, 1. 107.
 Mahâdêva, 1. 106.
 Mahâṇanda, II. 41, 42.
 Mahârâja, 1. 67.
 Mahâsâna, 1. 47.
 Mahâśarman, II. 48, 67, 115.
 Mahasû(?), 1. 73.
 Mahêśvara, II. 87, 108, 112.
 Mahîdhara, II. 29, 50, 68, 77, 78, 88.
 [Mahilû], *Gen.* Mahilûkasya, 1. 61.
 Mahindusvâmin, II. 37, 39 (twice).
 Mabîpâla, 1. 61.
 Mahula, 1. 69.
 Mâlâdhara, II. 68, 81, 89, 96, 98.
 Mâlâhâ, 1. 37 (twice).
 Mâlhaṇa, II. 69, 90.
 Mâlê, 1. 34.
 Mâlû, II. 101, 109. *Gen.* Mâlûkasya, II.
 53, 63, 83.
 Manâditya, 1. 71.
 Manôratha, 1. 38.
 Manu, 1. 105.

- [Mîlû], *Gen. Mîlûkasya*, 1. 73.
 Nâgaśarman, ll. 27, 30, 88, 111, 115, 116.
 Nâhila, 1. 36.
 Nâmadêva, 1. 49.
 Narasimha, ll. 20, 62.
 Nârâyana, ll. 24, 26, 30, 32, 38, 42, 56, 58, 61, 77, 79 (twice), 86 (twice), 94, 103, 113.
 Narôttama, 1. 75.
 Nâta, 1. 35.
 Nâtê, 1. 76.
 Nîlakanṭha, 1. 72.
 Nimbadêva, 1. 18.
 Nimbaratha, 1. 103.
 Padmâkara, ll. 80, 81.
 Padmanâbha, 1. 31.
 Padmasvâmin, 1. 103.
 Padumê, 1. 106.
 Pajjûna, ll. 39, 94.
 Pâhara, ll. 64, 75.
 [Pâlhê], *Gen. Pâlhêkasya*, 1. 21.
 Pâlhû, ll. 31, 80, 85. *Gen. Pâlhûkasya*, ll. 25, 31, 58.
 Pâṇini, 1. 54.
 Pâpa, 1. 22.
 Parâsara, 1. 59.
 Paraśurâma, 1. 47.
 Pariṇâha (? Pavanâha), ll. 23, 76.
 Pîthana, ll. 52, 64, 69, 75, 95.
 [Pîthû], *Gen. Pîthûkasya*, ll. 28, 37, 50, 82, 91.
 Pîthuka, 1. 76.
 Prabhâkara, 1. 51.
 Prithvidhara, 1. 65.
 Purushôttama, ll. 24, 57, 65, 109.
 Râghava, 1. 99.
 Raidhê, 1. 98.
 Râjê, 1. 104.
 [Râlhê], *Gen. Râlhêkasya*, 1. 92.
 Râlhû, 1. 107. *Gen. Râlhûkasya*, 1. 54.
 Râma, ll. 34, 100, 109, 114.
 Râmachandra, 1. 58.
 Râsala, ll. 89, 103.
 Ratana, 1. 111.
 Ratnêśvara, 1. 68.
 Râvapa, ll. 48, 56, 73.
 [Rîlhê], *Gen. Rîlhêkasya*, 1. 38.
 [Rîlhû], *Gen. Rîlhûkasya*, ll. 35, 91.
 Rîsaḍa, 1. 40.
 Rîshi, ll. 33, 48 (twice), 57, 89.
 Rîsika, *Gen. Rîsikasya*, 1. 26.
 Rîsikêśa, ll. 52, 60, 99.
 [Rîsû], *Gen. Rîsûkasya*, 1. 22.
 Rudra, ll. 101, 107.
 Sâbhû, 1. 98.
 [Sahajê], *Gen. Sahajêkasya*, 1. 22.
 Sahârana, 1. 104.
 Śakunâditya, 1. 107.
 [Salakhanê], *Gen. Salakhanêkasya*, 1. 68.
 Sâlhana, ll. 90, 97, 108.
 Sâlhê, 1. 96 (twice).
 Sâṅgama, 1. 83.
 Sâmtata (? Sâmbhata), 1. 97.
 Śarmâditya, 1. 60.
 Sarvadhara, 1. 41.
 Śatânanda, 1. 96.
 Sîdhana, 1. 103.
 Sîhada, 1. 44.
 Sîlana, 1. 45.
 Sîlê, 1. 95 (twice), 112.
 [Sîlû], *Gen. Sîlûkasya*, 1. 64.
 Sîrî, ll. 19, 51. *Gen. Sîrîkasya*, 1. 78.
 Siô, 1. 107.
 Śivâditya, 1. 82.
 Sôla, 1. 40.
 Sômadatta, 1. 64.
 Sômadêva, ll. 53, 78.
 Sômarâja, 1. 20.
 Sômê, ll. 99, 100. *Gen. Sômêkasya*, 1. 64.
 Sômêśvara, ll. 82, 83, 93.
 Sônada, 1. 89.
 Sôtê, 1. 99.
 Śrîdhara, ll. 34, 35, 76, 79, 80, 91.
 Śrîkara, 1. 105.
 Śrînivâsa, 1. 65.
 Śrîpâla, 1. 96.
 Śubhâditya, 1. 90.
 Śubhâkara, 1. 54.
 Śubhainkara, ll. 41, 43, 52, 85.
 Sûḍha, 1. 76.
 Sûhila, 1. 110.
 Suja, 1. 65.
 Sûlhana, ll. 84, 97.
 Sûpaṭa, ll. 65, 70 (twice), 104.
 Surôttama, 1. 74.
 Svâmbhû, 1. 107.
 Tâlhû, 1. 111.
 Thânu, 1. 102.
 [Thêḍû (?)], *Gen. Thêḍûkasya (?)*, 1. 42.
 Tîkama, ll. 21, 85.
 Tîkava, ll. 18, 20, 25, 45, 50, 102.
 Tîlhû, 1. 68.
 Trilôchana, ll. 49, 55.
 Udayanâbha, 1. 105.

- Ūhada, l. 74.
 [Ūlhô], *Gen.* Ūlhêkasya, l. 85.
 Uttarâditya, l. 98.
 Vâchchha, ll. 22, 40, 106.
 Vachchharâja, ll. 43, 67.
 Vâchchhila, l. 70.
 Vâchchhû, l. 108. *Gen.* Vâchchhûkasya, ll. 27, 45.
 Vâlhaṇa, ll. 31, 94.
 Vâlhê, l. 28. *Gen.* Vâlhêkasya, ll. 47, 89.
 [Vâlhû], *Gen.* Vâlhûkasya, ll. 26, 56, 84.
 Vâmadêva, ll. 61, 82.
 Vâmana, ll. 18, 33, 38.
 Varâha, l. 38.
 Vâsadhara, l. 58.
 Vasû, l. 76.
 Vâsudêva, ll. 34, 40, 46 (twice), 58, 94, 115.
 Vâsuki, l. 67.
 Vasûpâla, l. 54.
 Vatsa, l. 88.
 Vatsarâja, l. 107.
 Vâû, l. 97.
 Vâyî, l. 52.
 Vêda, l. 59.
 Vêdaśarman, l. 98.
 Vêdû, ll. 73, 103.
 Vidyâdhara, ll. 31, 44, 56, 60, 81, 86, 88, 95, 108, 114.
 Vidyânanda, l. 66.
 Vijayasîha, l. 55.
 Vîkaya, l. 82.
 Vîlhaṇa, l. 116.
 Vîlhû, l. 85.
 Vimalâditya, l. 25.
 Vishṇu, ll. 17, 46.
 Vishṇuśarman, l. 105.
 Viśvarûpa, ll. 30, 40, 49, 50* (twice), 83.
 Vîṭhu, l. 96. *Gen.* Vîṭhukasya, l. 53.
 Yajñadhara, l. 44.
 Yasôdêva, l. 100.
 Yasôdhara, l. 91.

No. 21.—INSCRIPTIONS AROUND CROSSES IN SOUTH INDIA.

BY E. W. WEST, PH.D.; ENGLAND.

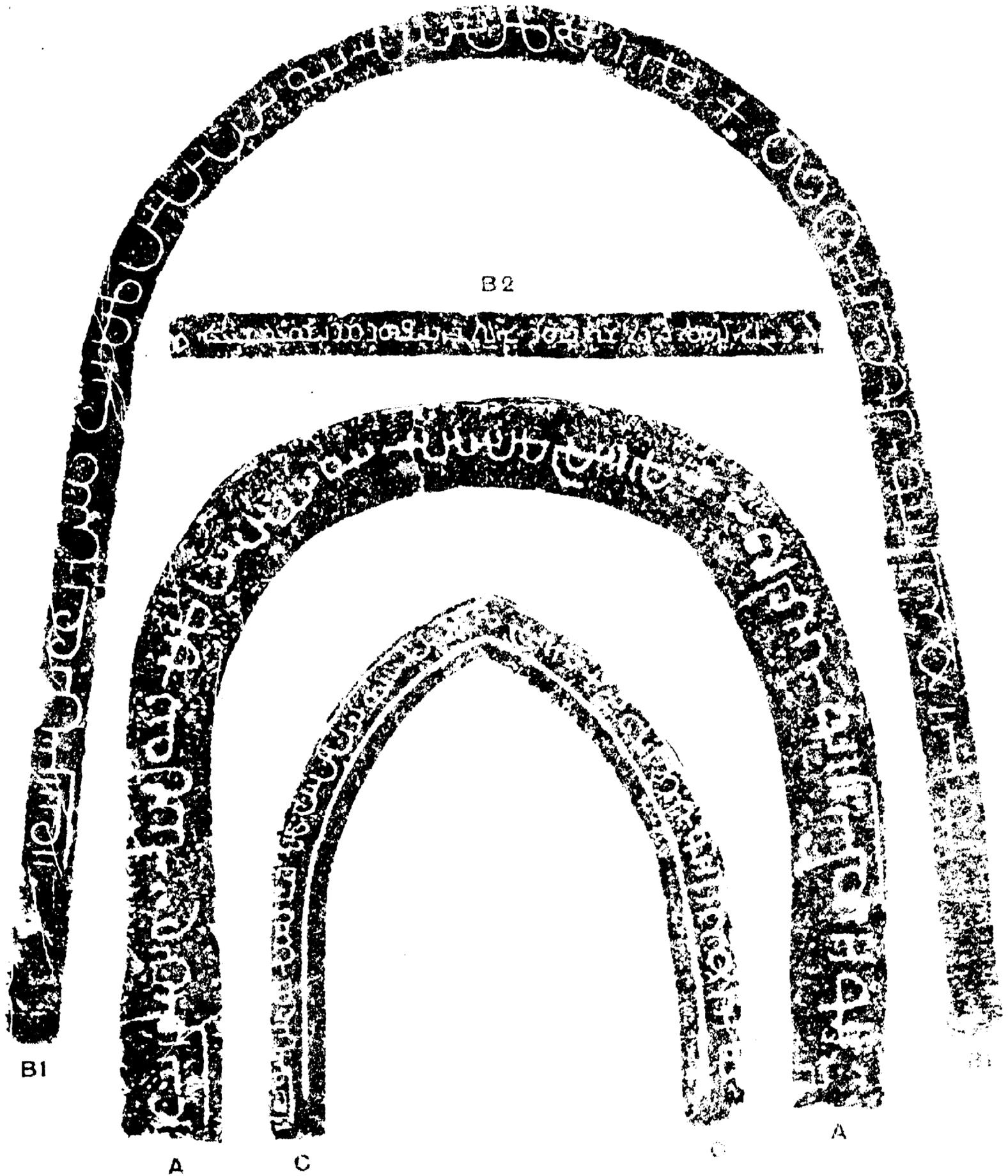
A pamphlet, by the late Dr. A. C. Burnell, M.C.S., *On some Pahlavi Inscriptions in South India*, was printed at the Mission Press, Mangalore, in 1873. It was reviewed, independently, by Professor Haug of Munich in a supplement to the *Allgemeine Zeitung* of 29th January 1874, and by myself in the *London Academy* of the 24th of the same month. Both reviewers differed from the author, and from each other, in the translations they proposed. And the contents of the pamphlet were reprinted in the *Indian Antiquary* for November, 1874 (Vol. III. pp. 308—316), with some additions, including the reviewers' translations.

The illustrations in Burnell's pamphlet included a very correct view of the old Cross in the Church on **St. Thomas's Mount**, near Madras, with the Pahlavi inscription around it, drawn from a photograph; and also a much more imperfect sketch of the smaller of the two Crosses in the **Valiyapalli Church at Kôṭṭayam** in Travancore, from which it appeared probable that the Pahlavi inscription at Kôṭṭayam was practically the same as that at the Mount.

From this pamphlet and its illustrations, the following description of these Crosses was given in the *Academy* :—

'The **Mount Cross** was found by the Portuguese, about A.D. 1547, whilst digging amongst the ruins of former Christian buildings, for the foundations of the chapel over whose altar the Cross was afterwards fixed. It is sculptured upon a slab of the ordinary trap-rock, about four feet high, and three wide; the extremity of each limb of the Cross is ornamentally enlarged, and the lower limb, which is not much longer than the others, stands upon a three-stepped pedestal, between two petal-like carvings which rise from the same pedestal, so that the Cross appears to be standing in the section of a cup, or expanded flower; above the upper limb of the Cross a bird hovers head-downwards: all this is sculptured in relief upon a sunk panel, bounded on each side by a cushion-headed column, like those in the Elephanta cave,

Inscriptions Around Crosses on St. John's



E. HULTZSCH

SCALE ONE EIGHTH.

Pl. No. 10. H. 100—100—100

The variations of the **Kôṭṭayam** versions are very slight, and do not practically affect the meaning of the inscription. In the case of the larger Cross the top of the last upstroke of *avakhshây* appears to turn to the right, and in the case of the smaller Cross it is further curved downwards, so as to alter the reading into *avakhshây-ich*, 'both forgiving.' The last letter of *madam-afrás-ich* is also doubled in both versions at **Kôṭṭayam**, so as to alter the reading into *madam-afrás-ichich*, 'and even upraising.' It may not be possible to quote such a duplication of *ich* or *ichich* from Pahlavi MSS., but it would be perfectly legitimate to use it, because the former *ich* is adverbial and the latter conjunctive. The ornamental character at the beginning of the second line, which is little more than a dash in the Mount version, is much more elaborate in both versions at **Kôṭṭayam**. If this character be really a group of letters, it may be guessed to represent the preposition *bén*, 'within,' in which *b* is written like *d*. The meaning of *bén sūr-zây* might be 'inwardly (or in the habit of) offering the plea.'

A few of the words require some remarks. In 1873-74 all three decipherers agreed in reading the second word as *amen*, or *âmen*, assuming that the curve in the last downstroke was a defect. But the syllable *mû* or *man* occurs three times in the inscription, and its last stroke is always nearly straight and vertical. This fact renders the reading *amen* almost impossible, especially as it is not known as a Pahlavi word. The only Pahlavi letter that has the peculiar backward curve of this last downstroke is *ch*, and the whole compound can be read *man-ich* 'even the same,' which is a common Pahlavi word. The word *sūr-zây*, 'offering the plea,' is decidedly the most uncertain in the whole sentence, but it is difficult to suggest any more plausible interpretation. Finally, the word *ben*, 'origin, beginning,' is always written *bē* in Pahlavi, so far as is known, and it may perhaps be so spelt in the case of the larger version at **Kôṭṭayam**.

Under the larger Cross at **Kôṭṭayam** there is also an old **Syriac** inscription, which Professor Wellhausen of Göttingen identifies as the first part of *Galatians*, vi. 14—'But far be it from me to glory, save in the cross of our Lord Jesus Christ.' And he has kindly furnished me with a transcript of the original text in Hebrew characters as follows:—

לִי דָוָן לֹא נִהְיָא לִי דְאִשְׁתַּבַּחַר אֱלֹהִים בְּזִקְפָהּ דְּמָרְןָ אִישׁוּעַ מְשִׁיחָא

When this is compared with impressions of the inscription, it seems doubtful whether the letters have been correctly cut into the stone. The identity of the text with *Gal. vi. 14* had already been ascertained by Burnell in 1873.

Regarding the **date** of the Pahlavi inscriptions nothing very definite can be ascertained from the forms of the letters. The oldest peculiarities are in the shapes of *sh* (in *Meshkklî*) and *t* or *d* (in *bûkhto* and *dard*), and in the mode of connection of *ch* with a following *m* in *ham-ich* and *madam*, this connection being with the lower part of the *m*, and not with its uppermost stroke as in later Pahlavi. This peculiarity also occurs in *JRAS.* Vol. XIII. Old Series, Plate 2, Nos. 46, 74—77, 82, 83, and the inscription with *m* in No. 52. All the peculiarities can be found in the Kanher Pahlavi inscriptions of 10th October and 24th November 1009, and 30th October 1021; and also in the Pahlavi signatures of witnesses on a copper-plate grant to the Synagogue of the Jews of Kanher, which was probably executed in the ninth century.

No. 22.— THREE TAMIL INSCRIPTIONS AT KIL-MUTTUGUR.

By E. HULTZSCH, PH.D.

Kil-Muttugûr is a village in the Guḍiyâtam tâluka of the North Arcot district, about $2\frac{1}{2}$ miles north of the Viriñchipuram Railway Station. On a visit to this place in 1887, I found in a field four stone slabs with rude sculptures and Tamil inscriptions, which were noticed in *South-Indian Inscriptions*, Vol. I. p. 137. When I visited the same village again in 1896, one of the four slabs had disappeared. Probably the owner of the field had utilised it for building purposes. Of the remaining three slabs, photographs and inked estampages were prepared. Two of the slabs (**A.** and **B.** below) are fixed in the ground and standing; the third (**C.**) is lying down. As will be seen below, all three refer to occurrences which took place at different dates in **Mukkuḍûr** (**A.**) or **Mukkuṭṭûr** (**B.** and **C.**),—the modern Kil-Muttugûr. **A.** records a gift of land to a Brâhmana, **B.** the death of a warrior in battle, and **C.** the killing of a tiger.

A.—INSCRIPTION OF NARASIMHAVARMAN.

This inscription consists of nine cramped and straggling lines at the top of a rough stone slab.¹ Below it is a **bas-relief** on a countersunk surface. The two centre figures, which face the proper right, are an elephant and, behind it, a bird, probably a goose (*hamsa*). The two figures are flanked by two lamps, and the bird is surmounted by a symbol which is not uncommon on Buddhist coins.²

The alphabet is Tamil, with the exception of the Grantha word *śrî*, with which the inscription opens. The characters are decidedly archaic. The letter *n* has the same form as in the Kaśâkûḍi plates.³ The letter *ṇ* resembles the corresponding letter of the same plates in eight cases; but in two instances,⁴ where *e* or *ai* are prefixed to it, it has a more modern form in which the centre loop is completely developed. In a few respects the alphabet of the present inscription reminds of the **Vatṭeluttu** characters. Thus the letter *ś* approaches more nearly to the **Vatṭeluttu** than to the Tamil *ś*. The initial *a* reminds of the same letter in the **Cochin** plates.⁵ The letters *t*, *ḍu*⁶ and *v*, and the secondary forms of *i* and *î* closely resemble the corresponding letters of the plates of **Jatilavarman**.⁷

The inscription is dated in the 18th year of the reign of 'the king, the victorious **Narasimhavarman**.'⁸ The same name occurs among the **Pallava** kings of Kâñchî. But the two centre figures of the bas-relief below the inscription make it impossible to attribute this record to the **Pallava** dynasty, whose crest was a bull and whose banner bore a club. The elephant appears at the top of three stone inscriptions of the **Western Gaṅga** dynasty, which have been published by Mr. Kittel,⁹ and the goose (*hamsa*) is said to have been the device on the banner of the mythical **Gaṅga** king **Konkaṇi**.¹⁰ As both an elephant and a goose are engraved below the inscription, it may be assumed with some probability that **Narasimhavarman** belonged to the **Western Gaṅgas**.

¹ A photograph of this slab is reproduced on the lower half of the Plate facing page 178; and a facsimile of the inscription is given on the Plate facing page 182.

² See, e.g., Sir A. Cunningham's *Coins of Ancient India*, Plate ii. No. 20, and Sir W. Elliot's *Coins of Southern India*, Plate ii. No. 41.

³ *South-Indian Inscriptions*, Vol. II. No. 73.

⁴ In *padinettâradu*, l. 2, and *manai-um*, l. 5.

⁵ In *yâṇḍu*, l. 2, and *koduttâm*, l. 7.

⁶ Above, Vol. III. No. 11.

⁷ *Ind. Ant.* Vol. XXII. p. 69 ff.

⁸ An inscription of the 3rd year of the same king was engraved on another stone slab, which is now missing; *South-Indian Inscriptions*, Vol. I. No. 134.

⁹ *Ind. Ant.* Vol. VI. p. 101.

¹⁰ See *South-Indian Inscriptions*, Vol. II. p. 35. Note 6.

The inscription records the gift of some land and of a house at Mukkuḍūr to a Brāhmaṇa. The person who makes the grant, is introduced in the first person plural (l. 7) and in the first person singular (l. 8), but not named. Most probably the king himself is meant to have been the donor.

TEXT.¹

1	Śrī	[I*]	Kô	² visēya-Naraśingaparumaṅku
2	yāṇḍu		paṇiṇettāvaḍu	Śaṇm[ā]du-
3	raṇ	tam=āḍi	Vārandara-Śāttaiyaṇārkkku	Mu-
4	kkuḍūr	avarudai[ya]	puṇ-pulamun=naṇ-pala-	
5	mum	avar=irunda	maṇai-um ³	[pā] ⁴ pu ⁵
6	śeydad=onṇu			kai-nnīriṅ=pey-
7	du	piramadāyaṇ=koḍuttēm	[I*]	I-
8	du	kāttār	[kâ]ṇ=mōlav=eṇ=	
9	[ra]lai	[I*]	Ara=ma[raṇka]	[II*]

TRANSLATION.

Prosperity! In the eighteenth year (of the reign) of the king, the victorious Narasimhavarman,—having immersed in water (poured over our) hand one (coin) made of [6] paṇam,⁶ we gave to Vārandara-Śāttaiyaṇār, a worshipper of Shāṇmātura (Kārttikēya), as a brahmadāya, his dry land and wet land and the house in which he resided (at) Mukkuḍūr. The feet of those who protect this (gift), shall be on my head.⁷ Do not forget charity!⁸

B.—INSCRIPTION OF THE 29TH YEAR OF PARANTAKA I.

The second rough stone slab,⁹ which is set up to the left of the inscription A., bears, in bas-relief, a warrior who is marching towards the proper left. He holds a bow in his left hand and a sword in his right, and wears a head-dress, a necklace and a girdle. Behind him, on the proper right, is engraved a small quadruped, which looks like a donkey, but may be meant for a horse. The inscription is distributed round the upper portion of the sculpture. The first three lines run along the top of it. Of lines 4 to 12, the beginning stands on the left and the end on the right of the sculpture. The left portion of lines 7 to 12 is much worn.

The alphabet is Tamil, with the exception of the Grantha word śrī (l. 1). The type is the same as in the Tirukkalukkuṅgam inscription of Parāntaka I.¹⁰

The inscription is dated in the 29th year of the reign of 'king Parakêsarivarman, the conqueror of Madirai (Madhurâ),' i.e. of the Chôla king Parāntaka I.,¹¹ who ruled from about A.D. 900 to 940.¹² It records the death of a warrior, who was killed after he had recovered some cattle which the Perumānadigaḷ had seized at Mukkuṭṭūr. By 'the Perumānadigaḷ' we have probably to understand one of the kings of the Western Gāṅga family, who are known to have borne the title Pormānadi.¹³

¹ From inked stampages, prepared in 1896.

² Read *visaiya* (i.e. *vijaya*).

³ Read *maṇaiyum*, and compare *Ind. Ant.* Vol. XXII. p. 68 f.

⁴ This symbol is perhaps an archaic form of the figure '6.'

⁵ This is probably an abbreviation for *paṇam*. A similar one is still in use; compare *South-Indian Inscriptions*, Vol. I. Nos. 52 and 55.

⁶ Regarding this custom see above, Vol. III. p. 255, note 3.

⁷ See above, p. 140, note 4.

⁸ See *ibid.* note 5.

⁹ A photograph of this slab is reproduced on the upper half of the plate facing this page.

¹⁰ Above, Vol. III. No. 38, B.

¹¹ See *South-Indian Inscriptions*, Vol. I. p. 381.

¹² See *ibid.* p. 381.

¹³ See Dr. Fleet's *Kānarese Dynasties*, 2nd ed. p. 306. I am quoting from an advance copy of this unpublished work, which I owe to the kindness of the author.



TEXT.

1	Śr[ī] [i*] Madirai ko-	7	[kol]la mi[t]-
2	ḍa kô=Pparakêsaripaṅ-	8	[tu=p]patt[â]-
3	'marr-iyâṅḍ-irubatto-	9	[ṇ]. . . Vadu[na]-
4	ṇba[d]âvadu Perumâna-	10	[v]âraṅ
5	ḍigalân=Mukku-	11	[Va]radan=T[â]-
6	[t]tûr . . . toru=k-	12	[ṇ]ḍaṅ [||*]

TRANSLATION.

Prosperity! In the twenty-ninth year (of the reign) of king Parakêsarivarman who conquered Madirai,—when cattle were lifted² (at) Mukkuṭṭûr, by the Perumânaḍigal—Vadu[nav]âraṅ [Va]radan T[â]ḍaṅ, having recovered (them), fell.

C.—INSCRIPTION OF THE 32ND YEAR OF PARANTAKA I.

A third rough stone slab, which is lying on the ground to the left of the inscription B., bears, in bas-relief, a man wearing a head-dress and a loin-cloth, who faces the proper left and is fighting with a tiger, which has risen on its hind legs and is biting his left arm. In his right hand he holds a sword, with which he is piercing the abdomen of the tiger. The first five lines of the inscription run along the top of the sculpture. Of lines 6 to 9, the beginning stands on the left and the end on the right of the sculpture. The last three lines are only on the right of it. Lines 3 to 12 are engraved between rules drawn by the mason.

The alphabet is Tamil, with the exception of the Grantha syllables śrī (l. 1) and [ṇ]ma (l. 4). The characters resemble those of the preceding inscription (B.) and of the Tirukkaḷukkuṅṅam inscription of Parântaka I.³ In these two documents, however, the letters *n*, *ṇ* and *rai* appear in their modern forms, with centre loops instead of angles as in the present inscription.

The document is dated in the 32nd year of the reign of the same king as the preceding inscription (B.), and records that the slab was set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuṭṭûr.

TEXT.

1.	Śrī [i*]	7	Mukkuṭṭûr	Ku-
2	Madirai. ko-	8	mâra-[Na]ndai	Puḷa-
3	ṇḍa kô=Ppara-	9	[la]ppaṅ	pu-
4	kêsariva[n]marḱu y[â]-	10	li	kutti-
5	ṇḍu muppattu-ira[n]-	11	na	karaiṅâ-
6	ḍâvadu [i*] Vaḍa-karai	12	ḍu	[||*]

TRANSLATION.

Prosperity! In the thirty-second year (of the reign) of king Parakêsarivarman who conquered Madirai. (This is) the spot on the embankment, at which a tiger was stabbed by Kumâra-[Na]ndai Puḷa[la]ppaṅ of Mukkuṭṭûr, (a village) on the northern bank (of the Pâlâṅṅu river).

¹ Read *marḱ=iyâṅḍ=*.

² The expression *toru=kollā*, 'to lift cattle,' is used also in the two Ambûr inscriptions, No. 23 below.

³ Above, Vol. III. No. 38, B.

No. 23.—TWO TAMIL INSCRIPTIONS AT AMBUR.

BY E. HULTZSCH, PH.D.

Âmbûr is a town of 10,000 inhabitants in the Vêlûr tâlukâ of the North Arcot district,¹ and a station on the Madras Railway. The temple of Nâgêśvara in the town contains an inscription of Kulôttunga-Chôla; one of the Hoysala king Vira-Vallâla; and one of the Vijayanagara king Râjasêkhara, the son of Mallikârjuna (dated Śaka-Sainvat 1390 expired, Sarvadhârin). In the Kângarettikka Street two rough stone slabs are set up. Each of them bears at the top a Tamil inscription and below, on a countersunk surface, a bas-relief, which represents a warrior who is advancing towards the proper left, holds a bow in his left hand and a sword in his right, and is pierced by arrows. The head of the warrior is placed between two *chauris*, which appear to signify his being received into *svarga* on account of his heroic death. Behind the warrior on the left slab is a basket of fruits. The warrior on the right slab has a lamp in front, and a pot and another lamp at the back. These articles may be explained as offerings for the benefit of the souls of the two deceased warriors.

The inscriptions at the top of the two stones are nearly identical with each other. The first (A.) records the death of a son, and the other (B.) the death of a nephew, of a certain Akalañkattuvarâyar. The end of the three first lines of the inscription A. is broken away, but can be restored with the help of the corresponding portion of B. Similarly, the break at the end of lines 6, 7, 8, 9 and 11 of B. can be filled up with the help of A. The alphabet is Tamil and resembles that of the Kîl-Muttugûr inscription of the 32nd year of Parântaka I.² The lines were ruled off by the mason before he engraved the two inscriptions.

The death of the two warriors took place at the occasion of a cattle raid, which the Nuḷamba had organized against Âmaiyûr. By 'the Nuḷamba' we have probably to understand one of the Pallava rulers of Nuḷambapâdi.³ Âmaiyûr, i.e. 'the tortoise village,' is an old form of the name Âmbûr. Just as the village of Udayêndiram,⁴ it is said to have been situated in Mêl-Adaiyâru-nâdu, a subdivision of the district of Paḍuvûr-kôṭṭam.

As stated before, the son and the nephew of a certain Akalañkattuvarâyar fell in the affray. The name Akalañkattuvarâyar corresponds to the Sanskrit Akalañka-Yuvarâja.⁵ He was the chief of the *Koṇḍar*⁶ of Perunagar-Agaram (A. line 8 f.), a place which I cannot identify, and was a servant of Pirudi-Gaṅgaraiyar. The date of the two inscriptions is the 26th year of the reign of 'the king, the victorious Nṛipatuṅga-Vikramavarman.'

A king named Nṛipatuṅga is the grantor of a Grantha and Tamil inscription on seven copper-plates, of which Mr. Sewell has furnished a few particulars.⁷ This Nṛipatuṅga is said to have been the son of Dantivarman and a descendant of Pallava, and the seal of his grant bears the bull-crest of the Pallava kings. The original copper-plates were formerly preserved in the office of the Collector of North Arcot, but cannot be traced there now.

At Bâhûr near Pondicherry, M. J. de la Fon discovered a set of five copper-plates of the Pallava king Nṛipatuṅgavarman. The original plates were sent to Paris some years ago, but it is not known in whose hands they are at present. M. de la Fon was good enough to furnish me with a transcript prepared by a Tamil Pandit, on which the following extracts are

¹ See the *Manual of the North Arcot District*, 2nd edition, Vol. II. p. 425.

² Above, No. 22, C.

³ See above, p. 82, note 4.

⁴ See *South-Indian Inscriptions*, Vol. II. p. 382.

⁵ Compare the Kaśâkûdi plates (*South-Indian Inscriptions*, Vol. II. No. 78), where *tuvarâjan* in the Tamil portion (text line 106) corresponds to *yuvarâja* in the Sanskrit portion (text line 103).

⁶ These are perhaps identical with the *Koṇḍakkârar*, a caste of fishermen,

⁷ *Lists of Antiquities*, Vol. II. p. 30 f.



Fig. 1. Photo

Fig. 2. Diagram of the structure of the material

hasen. The inscription opens with 30 Sanskrit verses. The first verse contains an invocation of Vishnu. Verses 2 to 6 give the following mythical pedigree:—Brahmā, Aṅgiras, Bṛihaspati, Śaṅkya, Bharadvāja, Drōṇa, Aśvatthāman and Pallava. From Pallava's family were born Vimala, Koṅkanika and other kings (v. 7). After Vimala *etc.* had gone to heaven, Dantivarman, a devout worshipper of Vishnu, became king (vv. 8 and 9). The son of Dantivarman was Nandivarman (v. 12). His queen, named Śaṅkhā, was born in the Rāshtrakūta family (v. 13). Their son was Nṛipatuṅgadeva (v. 15). At the request of his minister, he granted three villages to a college (*vidyāsthāna*) at Bāhūr. The Tamil portion is dated in the eighth year of the reign of *kō vijaya-Nṛipatuṅgavarman*, and contains further particulars about the villages granted. In the usual *captatio benevolentia* of future kings (v. 31), the donor is styled 'king Nṛipatuṅgavarman, the worshipper of the lotus-feet of Vishnu.' The inscription ends with the signature of the writer in Sanskrit (v. 32) and in Tamil.

Both copper-plate inscriptions agree in claiming for Nṛipatuṅga descent from Pallava, the mythical ancestor of the Pallavas of Kāñchī.¹ Besides, the Bāhūr plates mention among Nṛipatuṅgavarman's remote ancestors Koṅkanika. This name seems to be a reminiscence of Koṅkanap, who is believed to have been the ancestor of the Western Gaṅga kings.² According to the same plates, Nṛipatuṅgavarman's father and grandfather were Nandivarman and Dantivarman. Nandivarman is also the name of the last Pallava king of Kāñchī, of whom we possess epigraphical records.³ Dantivarman, however, is, like Nṛipatuṅga, a name peculiar to the Rāshtrakūtas.⁴ In verse 13 of the Bāhūr plates we learn that this dynasty became actually merged with Nandivarman, who married Śaṅkhā, a princess of the Rāshtrakūta family.

Two unpublished stone inscriptions of *kō vijaya-Nṛipatuṅga-Vikramavarman* are found in the Tanjore and Trichinopoly districts.⁵ As, in the tenth century of our era, North Arcot, Tanjore and Trichinopoly were included successively in the dominions of the Chōla king Parāntaka I., the Rāshtrakūta king Kṛishṇa III. and the Chōla king Rājarāja, and as the type of Nṛipatuṅgavarman's stone inscriptions is decidedly more archaic than that of Parāntaka I., it is necessary to place the reign of Nṛipatuṅgavarman before Parāntaka I. A century earlier, in A.D. 804, the Rāshtrakūta king Gōvinda III. claims to have conquered Dantiga, the ruler of Kāñchī.⁶ This Dantiga is perhaps identical with Nṛipatuṅgavarman's grandfather Dantivarman.⁷ Nṛipatuṅga is known to have been the surname of three Rāshtrakūta kings, the earliest of whom was Amōghavarshā I. (A.D. 814-15 and 876-78).⁸ As the plates state that the Pallava king Nṛipatuṅgavarman was the son of Nandivarman by a Rāshtrakūta princess, and as grandchildren often receive the name of their grandfather, it may be assumed that Śaṅkhā, the mother of the Pallava king Nṛipatuṅgavarman was the daughter of the Rāshtrakūta king Nṛipatuṅga-Amōghavarshā I. This assumption would be in chronological agreement with the identification, made above, of Dantiga, the opponent of the Rāshtrakūta king Gōvinda III., with Dantivarman, the grandfather of the Pallava king Nṛipatuṅgavarman.

There are a number of stone inscriptions which may be attributed with some probability to Nṛipatuṅgavarman's father and grandfather, Nandivarman and Dantivarman. The latter

¹ See *South-Indian Inscriptions*, Vol. I. pp. 9, 25 and 144, and Vol. II. pp. 342 and 363.

² See *ibid.* p. 369.

³ See *ibid.* pp. 344 f. and 363 f.

⁴ Dantivarman I. and II. are the first and sixth kings of the Table facing p. 54 of Vol. III. above.

⁵ These are: an inscription of the 21st year in the Virattānōśvara temple at Kaṇḍiyūr in the Tanjore tāluka (No. 100 of the Table facing p. 54 of Vol. III. above), and one of the 2[3]rd year in the Saptarishīśvara temple at Lālgudi in the Trichinopoly tāluka (No. 102 of the Table facing p. 54 of Vol. III. above).

⁶ *ibid.* Vol. XI. p. 127.

⁷ This identification was already suggested by Professor Julien Vinson on p. 466 of a paper of his, which I have quoted in *South-Indian Inscriptions*, Vol. II. p. 342.

⁸ See the Table facing p. 54 of Vol. III. above.

has left a record in the Vaikuntha-Perumâl temple at Kâñchî.¹ The former may be identical with *kô visaiya-Nandi-Vikramavarman*.² Two other kings to whose names the two Tamil words *kô visaiya*³ are prefixed in their inscriptions, may have belonged to the same branch of the Pallavas. These are *kô visaiya-Kampa-Vikramavarman* or *Kampavarman*⁴ and *kô visaiya-Narasimhavarman*. The Kîl-Muttugûr inscription of the latter⁵ bears, however, the emblems of the Western Gaṅga kings, and its alphabet is more archaic than that of the two Âmbûr inscriptions of Nripatuṅga. If it is kept in mind that the Bâhûr plates represent the latter as a descendant not only of Pallava, but also of Koṅkani, the ancestor of the Western Gaṅga kings, we are driven to the conclusion that the old dynasty of the Pallavas of Kâñchî came to an end with Nandivarman, the opponent of the Western Châlukya king Vikramâditya II.; that Narasimhavarman, a Pallava by name, but Western Gaṅga by descent, succeeded them; that two of his successors, Dantivarman and Nandivarman, were the contemporaries of the Râshtrakûta kings Gôvinda III. and Amôghavarsha I.; and that Nandivarman's son, Nripatuṅgavarman or Nripatuṅga-Vikramavarman, who ruled over North Arcot, Tanjore and Trichinopoly, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas.⁶

Finally an identification of Pirudi-Gaṅgaraiyar, who is mentioned as a contemporary of Nripatuṅga-Vikramavarman in the two subjoined inscriptions, may be attempted. The Udayêndiram plates of Hastimalla state that the Western Gaṅga king Prithivîpati I. fought with the Râshtrakûta king Amôghavarsha I.⁷ If I am correct in supposing the latter to have been a contemporary of Nripatuṅga-Vikramavarman, the Pirudi-Gaṅgaraiyar of the Âmbûr inscriptions is perhaps identical with the Western Gaṅga king Prithivîpati I.

A.—First Stone.

TEXT.⁸

1	Śrî ⁹	[I*]	Kô	visaiya-[Niru*]-
2	{pa]toṅga-Vikkirama[pa][ru]*-			
3	[ma][r*][k]ku			yâṇḍ=irubattâ[râva*]-
4	du	Paduvûr-kkôttattu		[M]é-
5	l-Aḍaiy[â*]ru-nâttu			Âmaiyyûr
6	mêl	Nuḷambaṇ		paḍaiy
7	vandu	tôru=kkolla		Piru-
8	di-Gaṅgaraiyar	sêvagar		Peruna-
9	[ga]r-Agara-Kkoṇḍa-kkâvidi			Akalaṅkat-
10	tuvarâyar	[ma]gaṇ	Ŝaṇaṇ	taḷarâ
			vîṇḍ[u]	paṭṭân ¹⁰
				[I*]

TRANSLATION.

Prosperity! In the twenty-sixth year (of the reign) of the king, the victorious Nripatuṅga-Vikramavarman,— when the army of the Nuḷamba attacked Âmaiyyûr, (a village)

¹ *South-Indian Inscriptions*, Vol. II. p. 344, note 3.

² *ibid.* Vol. I. Nos. 108, 124 and 125.

³ Other instances in which the word *vijaya* is prefixed to the name of a king, are the Pallava princes *vijaya-Skandavarman* and *vijaya-Buddhavarman* (*Ind. Ant.* Vol. IX. p. 101) and the Vêṅgi king *vijaya-Nandivarman* (above, p. 148, note 1).

⁴ Two inscriptions of this king at Ukkal in the North Arcot district will be published as Nos. 5 and 8 of *South-Indian Inscriptions*, Vol. III.

⁵ See above, page 177.

⁶ See above, page 180.

⁷ *South-Indian Inscriptions*, Vol. II. p. 381.

⁸ From inked estampages, prepared in 1896.

⁹ The first two lines of this inscription are engraved on erasures. The writer has left a blank space between *ei* and *saiya* in the first line, and between *to* and *aga* in the second line.

¹⁰ This word is written below the line.

Ambar Inscriptions of Nripatunga-Vikramavarman.



SCALE ONE-ELEVENTH.

Kil-Muttugur Inscription of Narasimhavarman.



SCALE ONE SIXTH.

C. MOLTZSCH.

Fig. No. 232. Ep. Ind. — May 08. — 088

Photo. B. C. Calcutta.

in Mēl-Adaiyāru-nādu, (a subdivision) of Paḍuvūr-kōṭṭam, in order to lift cattle,— Śaṅgaṅ, the son of Akalaṅkattuvarāyar, (who was) the chief¹ of the Koṇḍar of Perunagar-Agaram (and) a servant of Pirudi-Gaṅgaraiyar, not relaxing (in fight), fell and died.

B.—Second Stone.

TEXT.

1	Kō		viśaiya-Niru-
2	patōṅga-Vikkiramāpa-		
3	ruma[r*]kku		yāṇḍ-iruba-
4	ttārāvadu		Paḍuvū-
5	r-kkōṭṭattu		Mēl-A-
6	ḍaiy[ā]ru-nāṭṭu		Âmai[y][ūr*]
7	mēl	•Nuḷambaṅ	[pa][ḍaiy*]
8	vandu	toṅu=kkolla	[P]i[rudi-Ga*]-
9	ṅgaraiyar	sēvagar	Akala[ṅkattu*]-
10	varāyar	maruṅgaṅ	Ma[ś]i[lu]
11	[ṅ]i	Vēḍaṅ	Kaliyirāma[ṅ
			paṭṭāṅ ||*]

TRANSLATION.

In the twenty-sixth year (of the reign) of the king, the victorious Nripātūṅga-Vikramavarman,— when the army of the Nuḷamba attacked Âmai-yūr, (a village) in Mēl-Adaiyāru-nādu, (a subdivision) of Paḍuvūr-kōṭṭam, in order to lift cattle,— Kalirāma, a hunter (Vēḍaṅ) (and) a nephew of Akalaṅkattuvarāyar, (who was) a servant of Pirudi-Gaṅgaraiyar, [fell].

No. 24.— NADAGAM PLATES OF VAJRAHASTA;

SAKA-SAMVAT 979.

BY G. V. RAMAMURTI; PARLAKIMEDI.

These plates were discovered about two years ago at Nadagām, a village in the Narasannapēta tāluka of the Gaṅjām district, by one Sanku Appanna, a cultivator, while he was working in the field. It is believed by the villagers that the plates belonged to some Jaṅgams, a sect of Śaivas, who had been living in this locality until fifty years ago. Last year I received information of the discovery of these plates, and got them into my hands a few months ago. I sent them through Mr. Weir, the Collector of Gaṅjām, to Dr. Hultzsch, who has permitted me to edit them in this Journal. The owner is reported to be willing to have the plates preserved in the Government Central Museum, Madras.

The set consists of five copper-plates, of which the first has been engraved only on the inner side; the next three plates bear writing on both faces; the last plate is left blank on both sides and serves only for the protection of the writing on the back of the fourth plate. Each plate measures about 8½" by 4" and has a hole to the proper right, through which a ring passes. This ring is about ½" thick and about 4½" in diameter. It had not yet been cut when the plates were sent to Dr. Hultzsch. Its two ends are soldered into the lower portion of a thick circular seal, on which is fixed an image of a bull couchant, 1½" long and 1" high, with the figures of a conch-shell and a chaurī to its proper right, the figures of a sword and an

¹ According to the Tamil dictionaries, *kāvidi* usually means 'a minister' or 'an accountant.'

elephant-goad to the left, a crescent in front, and what looks like a drum at the back.¹ Almost all these figures are seen on the seals of other plates issued by the Gāṅga kings, who were worshippers of Śiva. The weight of the plates is 3 lb 4½ oz. and that of the ring and seal 1 lb 5½ oz.; total, 4 lb 10 oz. The edges of each plate are raised into rims for the protection of the writing, which is in a state of nearly perfect preservation. The engraver did his work very carelessly, as may be seen from the numerous mistakes which are noticed in the footnotes. The last sentence of the inscription (in l. 57) is indistinct owing to the fact that three lines of writing had been originally engraved on and below line 57, and had been partially effaced before the sentence with which the inscription now ends was engraved. The three erased lines, as far as they can now be made out, run as follows:—

- 57 . . मो । मञ्जामात्रे द-
 58 एडनायकस[।*]मयाय दत्तम् । मयपांगुसामयेनेषपं . . स-
 59 नसन्तनवत्तनमेव ॥

The alphabet employed belongs to the old Nāgarī type without any admixture of other kinds of characters. I infer that this type was in use in Kalinga during the time which this inscription may be referred to, from some stone inscriptions I have discovered in the village of Mukhalingam,² some on the walls of the temple there, and some on a stone lately dug out under my instructions. The characters of these inscriptions are almost the same as those used in the present plates, but they are more regularly shaped and perhaps exhibit older forms of some letters. The Eastern Chalukya type of the eleventh century is however more extensively in evidence here, as everywhere else in the Telugu country. The points that call for notice, are:—(1) Final *m* is denoted in six places (ll. 3, 14, 17, 30, 36, 48) by an *anusvāra* with a stroke under it, while in lines 48, 49 it is denoted in the usual manner. The truncated *ṣ* in the last line (57) is probably due to the carelessness of the engraver. The *anusvāra* is also used frequently, in some places on the top of a letter to its proper left, and in others by its side. (2) It is not easy in several places, except with the help of the context, to distinguish the *i* symbol on a consonant from the *é* symbol, and also the *ā* from the *ī* symbol. (3) *ṛ* is distinguished from *l* by the absence of the top line on the former; but *ṛṇ*, being denoted by the addition of a horizontal stroke above the letter, is liable to be confounded with *l*; see *ṛṇna* in line 12 and *la* just above it in line 11. (4) The forms of *ṅa* in line 10; of *ṅha* in line 9, *ghā* in line 38, and *ṅhē* in line 35; of *ṅkha* in line 7 and *khyām* in line 34; of *mbha* in line 42 are to be noted. (5) *ñcha*, which occurs five times (ll. 7, 13, 17 and 23), and *ñchha* (l. 8) are denoted by the nasal mark *ñ* placed after the signs for *cha* and *chha*. I cannot say whether this is due to the peculiarity of the pronunciation of the time.³

The language of the inscription is Sanskrit throughout, nearly half of it being verse and the other part prose. The composition is not free from blemishes; in the last eight lines the construction is faulty. As regards orthography, what prominently strikes one, is the employment of the *v* sign for *b* throughout, as also the doubling of a consonant after *r* (the exception to it being *rthi* in ll. 21 and 23), and the use of the nasals *ṅ* and *ñ* (the only exceptions being found in ll. 34, 49 and 56, where *kh*, *g* and *j* are preceded by an *anusvāra*). *Ṣ* (palatal) is used for *s* (dental) in *śalīla* (l. 3) and *āśīnē* (l. 44); *s* (dental) is used for *ś* (palatal) in *Santanu* (l. 24) and *māhēsvara* (l. 45); and *ś* for *sh* in *ṣaṭṭakēśv-ālimpanti* (l. 42).

¹ Unlike the seal of the Parlākīmedī plates of Vajrahasta's time (above, Vol. III. p. 220), this seal bears no legend.

² About 20 miles from Parlākīmedī in the Kalinga district; see the last three paragraphs of this introduction.

³ Sanskrit Pandits of this part of the country may be heard to pronounce *jña* as *gña*. Compare above, Vol. III. p. 220.

The letter *v* is doubled before *y* in *navyāś-cha* (l. 38), while *j* is used for *jj* before *v* in *samujvala* (ll. 8 and 26).

This inscription records a grant of land to one **Pāṅgu-Sāmaya** (i.e. Sāmaya?) (l. 56) by **Vajrahasta**, a prince of the **Gāṅga** family, who is styled *Paramamâhêśvara*, *Parṃabhakṣâraka*, *Mahârâjâdhirâja* and *Trikaliṅgâdhipati* (ll. 45-46). The charter was issued from **Kaliṅganagara**¹ (l. 44) and addressed to an assembly of his subjects (*janapada*), headed by his ministers (ll. 46-47). The grant was made in the **Śâka year 979, on Sunday, the twelfth tithi of the bright fortnight of the month of Phâlguna**, corresponding to the **4th March A.D. 1058**² (ll. 53-54). The corresponding cyclic year, *Hêvilambin*, is not mentioned—a point deserving of notice. The date of the grant is of some interest. It is known by the name of **Gôvinda-dvâdaśî**,³ an occasion occurring at intervals of not less than sixty years, when it is a custom among the Hindûs to make gifts of land and money. The object of the grant (ll. 48 to 51 and 56) seems to be an extensive tract of land, containing twelve villages, which were separated from the district (*vishaya*) of **Êrada**⁴ and constituted into a separate district, which was named the **Vêlpûrâ-vishaya** after its chief village, **Vêlpûra**. Nothing is recorded of the donee except the names of his parents, **Śrikanṭha-Nâyaka** and **Vêdavî**, his grandfather **Ayitana**, and the latter's native place, **Chhili** (or **Dhili**?). But the three half-erased lines referred to above disclose a fact which establishes a close relationship between the donee and the king. Sāmaya is there spoken of as “**my son-in-law, the Daṇḍanâyaka S[â]maya.**” The sentence which was subsequently engraved in the place of the obliterated passage (l. 57), records the grant of an additional village in the district of **Kôluvartanî**.⁵

The inscription also records another date, even more important than the one given above, namely the date of **Vajrahasta's** installation ceremony (verse 8): **the Śâka year 960 (expired), while the sun was in Vṛishabha, (the moon) in the Rôhini-nakshatra, in the Dhanur-lagna, on Sunday, the third tithi of the bright fortnight, corresponding to the 3rd May A.D. 1038, 8 h. 27 m. P.M.** The corresponding cyclic year, *Bahudhânya*, is not given even here. The lunar month is not mentioned, though the lunar *tithi* is given. This date, like that of the installation of **Anantavarman-Chôḍagaṅga**,⁶ is important as it gives us a certain, reliable landmark in the chronology of the **Gāṅgas**; and it is besides the earliest known date of this dynasty. The *Parlâkimeḍi* plates of **Vajrahasta's** time published by Professor Kielhorn (above, Vol. III. p. 220) are not dated, but are referred, on palæographical grounds, to the period of this very king **Vajrahasta**.

Like other grants of the kings of this dynasty, the present inscription opens with a panegyric passage describing the virtues and valour of the **Gāṅga** kings, their royal insignia, and their devotion to the god **Śiva**, established, under the name of **Gôkarṇasvâmin**, on the top of **Mount Mahêndra**.⁷ Then follows a genealogy tracing the descent of **Vajrahasta**, who issued the charter, from one **Guṇamahârṇava** (l. 12), whose son **Vajrahasta I.** is here spoken of as having consolidated the **Kaliṅga** kingdom by uniting the five parts into which it had been

¹ See the last paragraphs of this introduction for my identification of **Kaliṅganagara**.

² **Kannêpalli Chalamayya Sâstri Gârû**, a learned astronomer of **Lukulâm** in the **tañjâm** district, kindly calculated for me the English equivalents of the **Śâka** dates mentioned in this inscription.

³ The same learned astronomer pointed out to me the importance of this day. The following *śloka* was quoted by him: फाल्गुने शुक्लद्वादश्यां कृष्णस्ये च दिवाकरे । नक्षत्रिते सूर्यसुते जीवे कार्मुकसंस्थिते ॥ पुष्ये बवसंयुक्ते शीमने भानुवासरे । नीविन्दद्वादशौ प्रीता देवानामपि दुर्लभा ॥

⁴ [The *Êrada-vishaya* is mentioned in an inscription at **Śrikûrnam** (No. 324 of 1896).— E. H.]

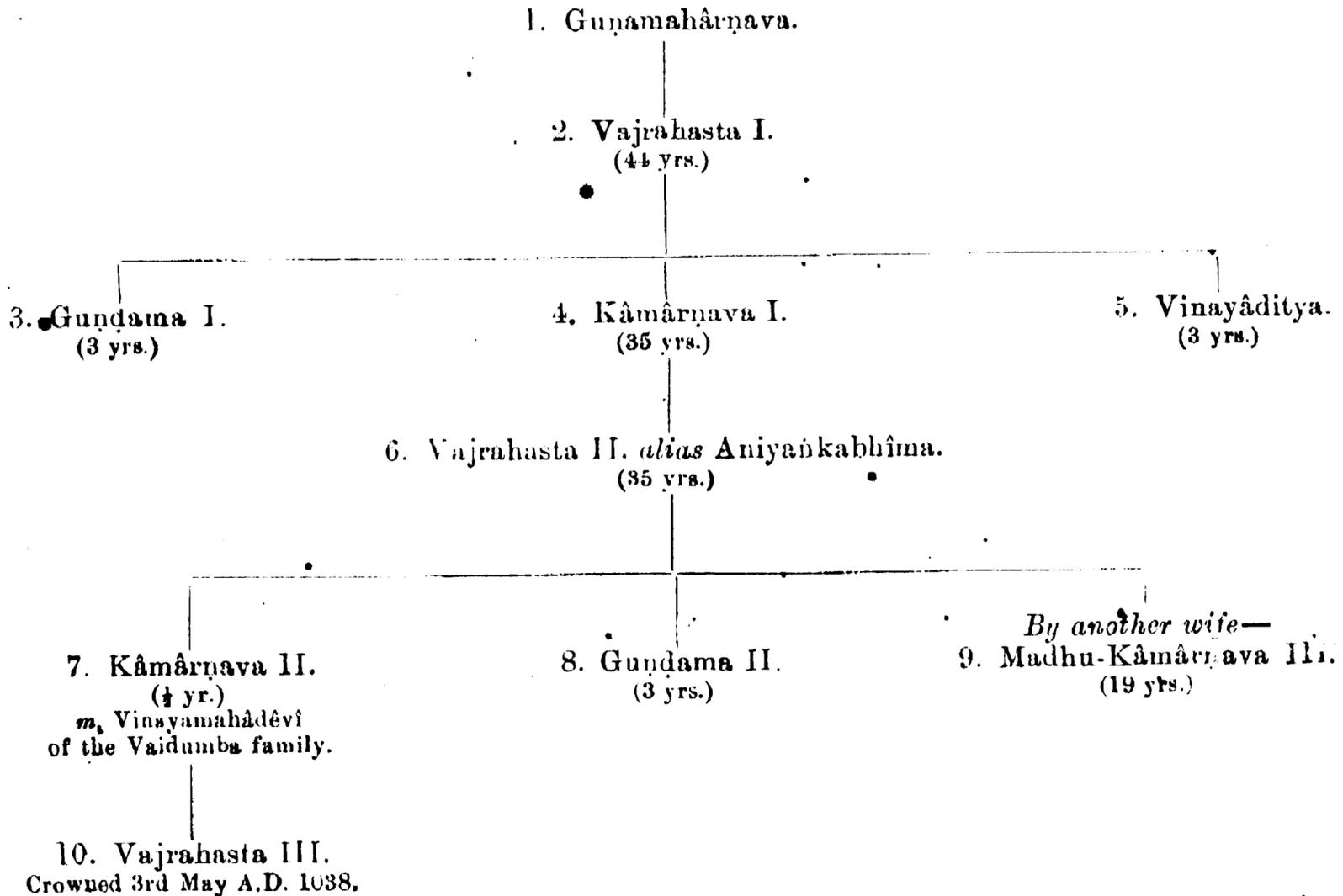
⁵ [Mr. H. Krishna Sastri suggests that, as *kôla* is a synonym of *vardha*, *Kôluvartanî* may be the same as *Vardhavartanî*, on which see above, Vol. III. p. 127, note 5, and which occurs also in three inscriptions at **Mukhliṅgam** (Nos. 185, 196 and 220 of 1896).— E. H.]

⁶ *Ind. Ant.* Vol. XVIII. p. 161 f.

⁷ Lines 1 to 13 as also ll. 44 to 47 of this inscription are worded similarly to ll. 1 to 13 and 33 to 36 of **Anantavarman's** grant of **Śaka-Sarvat 1008**; *Ind. Ant.* Vol. XVIII. p. 107 f.

formerly divided under the rule of five independent kings (verse 1).¹ Not a single historical fact is recorded in connection with the reign of any other of the kings mentioned here. The subject matter (some of which is here put in verse) is almost the same as that contained in the inscription of Anantavarman, above referred to. One of the kings, Vajrahasta II., whose liberality in giving away a thousand elephants to mendicants is everywhere described in the same manner, is here for the first time mentioned with a second name, Aniyānkabhīma (l. 22). Verses 10 and 11 of this inscription, extolling Vajrahasta III., the last king of that name, are, word for word, the same as those in lines 77-81 of one of Anantavarman's grants, dated Śaka-Samvat 1040.² It is evident from the dates of these grants that the writer of the latter copied these verses from an earlier inscription. The information contained in the Nāḍagām plates may be conveniently exhibited in the following genealogical table:—

TABLE I.



¹ Anantavarman's grant of Śaka-Samvat 1040 states that the eldest of these five brothers, "Kāmārṇava (I.), gave over his own territory (Gaṅgavāḍi) to his paternal uncle and, with his brothers, set out to conquer the earth, and came to the mountain Mahēndra. Having there worshipped the god Gōkarṇasvāmin, through his favour he obtained the excellent crest of a bull; and then, decorated with all the insignia of universal sovereignty (does this imply the king's conversion to Śaivism?), having descended from the summit of the mountain Mahēndra, and being accompanied, like Yudhisṭhira, by his four younger brothers, Kāmārṇava (I.) conquered (king) Balāditya, who had grown sick of war, and took possession of the Kaliṅga countries Having decorated his younger brother Dānārṇava with the necklace (of royalty, as a token that he should succeed him in that kingdom), he gave to Guṇārṇava (I.) the Ambavāḍi-vishaya; to Mārasiṃha, the Sōḍā-maṇḍala; and to Vajrahasta (I.), the Kaṭṭaka-vartaṇi;" see *Ind. Ant.* Vol. XVIII. p. 170 f. After Kāmārṇava I., his brother Dānārṇava is said to have ruled the kingdom, and he is said to have been succeeded by his son. Is it to be supposed that, according to the present grant, the provinces Ambavāḍi, Sōḍā and Kaṭṭaka-vartaṇi continued to be governed by the descendants of Kāmārṇava's brothers till they were conquered by Vajrahasta, the son of Guṇamahārṇava? Ambāvalli and Sōḍa, two villages in the Parākimeḍi Zamfodārī, may be identified with the chief towns of two of the provinces named above.

² *Ind. Ant.* Vol. XVIII. p. 168.

In the *Indian Antiquary* (Vol. XVIII. p. 161 ff.) Dr. Fleet has published three grants of Anantavarman, which are dated in the Śaka years 1003, 1040 and 1057, and contain genealogical lists of the Gāngas. Those given in the first and the third agree with each other and with the one given in the present grant. Anantavarman's grant of Śaka-Saṃvat 1040 professes to trace the genealogy of the Gāngas from the very beginning of things. Setting aside for the present the names of all rulers that preceded Kāmārṇava I., who is said to have taken the Kalingas (*i.e.* the country of Kalinga) from Balāditya, the then ruler;— if we compare the list with that given in the present grant, we see that both correspond with each other from the 7th name in the second list, Guṇārṇava (Guṇamahārṇava in the first list), but with several discrepancies which render the authenticity of the second list suspicious. As no genealogical table is appended to Dr. Fleet's paper on the grant of Śaka-Saṃvat 1040, I take the liberty to give it here (facing page 186) for the purpose of a close comparison with the first list.

Table I. shows that Guṇamahārṇava— Guṇārṇava II. of Table II.— had a son named Vajrahasta, who reigned for 44 years; but Table II. omits his name, evidently through an oversight of the officer who drafted the inscription. For, the fifth king in the second list is called "the second Vajrahasta," and the thirteenth king "the fourth Vajrahasta." Table II. gives the names of two kings, Jitānkuśa and Kaligalānkuśa (his brother's son), who are said to have preceded Guṇḍama I. and to have reigned for 15 and 12 years, respectively, but these names are omitted in Table I. It is also to be noted that the length of the reign of Guṇḍama I. and that of (his brother) Kāmārṇava IV. are stated in Table II. to be 7 and 25 years, while Table I. has the figures 3 and 35 instead. Finally, the second list makes Vajrahasta V. the son of Madhu-Kāmārṇava VI., while the present grant states that Vajrahasta "was born from Kāmārṇava, the eldest son of Vajrahasta."¹ Under these circumstances I am not inclined to depend on the memory of the scribes of Anantavarman's reign for the accuracy of facts relating to a period removed by centuries.

The identification of most of the places mentioned in this grant is rendered difficult by the carelessness of the engraver, which affects proper names very seriously. There is a village called Bādām in the Narasannapēṭa tāluka, near the village where the inscription was discovered. In the Chicacole tāluka is a village named Boppadām at a distance of about 15 miles from Bādām. I cannot say at present whether Vādām and Vappudām of the grant (l. 48 f.) can be identified with these.

I desire to take advantage of this opportunity to express my views regarding the identification of Kalinganagara, a town mentioned in all the copper-plate inscriptions of the Eastern Gāngas as their residence, and presumably as the capital of their kingdom. This place has been for many years identified with the modern Kalingapatam, a seaport in the Gañjām district. But there is evidence that goes to contradict this identification, which is not based on any recorded facts, but seems to have been suggested only by the similarity between the two names. There are no antiquities, or even traces of them, in Kalingapatam of a nature which could suggest the fact of its ever having been the capital of the Kalinga kingdom. That there may have been some, and that the sea may have swallowed them up, are both gratuitous assumptions. Let us therefore discard an unfounded belief which has so long taken possession of us, place ourselves in a state of ignorance regarding the identification of the town, and then examine the following facts.

In the Parlākimeḍi Zamīndārī of the Gañjām district, at a distance of about 20 miles from Parlākimeḍi, its chief town, there is a place of pilgrimage named Mukhalingam² on the left

¹ In Anantavarman's grants of Śaka-Saṃvat 1003 and 1057 it is doubtful which of the two Kāmārṇavas is meant to be the father of Vajrahasta.

² The antiquities of this place were, for the first time, examined by me about two years ago; see the *Madras Journal of Literature and Science* for 1889-94, p. 68 ff



bank of the Vamśadhârâ. Here are three temples dedicated to Śiva under the names **Madhukêśvara**, **Bhîmêśvara** and **Sômêśvara**.¹ The first has numerous inscriptions on its walls and pillars, only some of which I have examined, the others being covered with a thick coating of lime. The second temple also has a few inscriptions. Besides these, there are ruins of temples and other buildings all over the village and beyond it southwards for about two miles as far as another village, named **Nagarakatakam**, which belongs to the Narasannapêta tâluka. Here and there large slabs of stone, containing inscriptions and well-sculptured figures, are dug out. It is just near this place that the copper-plates which I brought to the notice of Dr. Hultsch (above, Vol. III. p. 127), were discovered, as also a set of plates published by Dr. Fleet in the *Indian Antiquary*. Most of the inscriptions here record grants made in favour of the gods **Madhukêśvara** and **Aniyankabhîmêśvara** by private individuals, public officers of the state, and persons belonging to the royal family, in the reign of **Anantavarma-Chôḍagaṅgadhêva**. There are inscriptions, or rather parts of them, in characters of an earlier period, which I have not thoroughly examined. The god is referred to in the following manner : *Kâliṅg-âvani-nagaré śrîman-Madhukêśvarâyâ Śarvâyâ* and *Kâliṅga-dêśa-nagaré śrîman-Madhukêśvarâyâ dêvâyâ* in Sanskrit verses ; *Nagaramuna Madhukêśvara-dêvaraku* and *Nagarâna vîṭi śrî-Madhukêśvara-dêvaraku* in Telugu inscriptions. This shows that the town where the temples stand, was called Nagara or Kâliṅga-(dêśa-)nagara, i.e. "the Nagara of the Kâliṅga (country)."² There is a *Kshêtramâhâtmya*, of course containing legendary accounts of temples, which mentions four names by which the town was called at different periods : **Gôvinda-kânana**, **Jayantapura**, **Madhukêśvara** and **Mukhaliṅgam**. Śiva is said to have made himself manifest in the trunk of a *madhûka* tree ; hence the name **Madhukêśvara**. A frieze on one of the gateways of the temple is explained by the priests as illustrating the origin of the god.

The copper-plate inscription of Śaka-Sainvat 1040, published by Dr. Fleet (*Ind. Ant.* Vol. XVIII. p. 170 f.), records two facts which bear on this question : (1) **Kâmârṇava I.**, the alleged founder of the Gâṅga dynasty (see Table II. above) had for his capital (*râjadhâni*) the town named **Jantâvuram** (l. 49 f.). This is perhaps a mistake for **Jayantapuram**, which is mentioned in the *Kshêtramâhâtmya*. (2) **Kâmârṇava II.**, the nephew of Kâmârṇava I., had a town named **Nagara**, "in which he built a lofty temple for an emblem of the god Īśa in the *liṅga* form, to which he had given the name of **Madhukêśa**, because it was produced from a *madhûka* tree" (l. 61 f.). As stated above, this temple still exists at **Mukhaliṅgam**. In the inscription which I am now editing, **Vajrahasta II.** receives the surname **Aniyankabhîma** (l. 22). It is most probable that the idol in the second temple, above referred to, took its name **Aniyankabhîmêśvara** from this king, who established it, or for whose religious merit it was established by others.

It appears that the name **Mukhaliṅgam** is a corruption of **Mohaliṅgam**, which is the Oriya (or Prâkrit) form of *Madhû[ka]-liṅgam*. The Telugu Brâhmanas, to whom the Oriya form was unintelligible, explained it in the *Kshêtramâhâtmya* as a compound of *mukha* and *liṅga*, i.e. 'a *liṅga* with a face.'³ From an examination of the above facts, I am inclined to believe that the site now covered by the villages **Mukhaliṅgam** and **Nagarakatakam** (literally, 'a royal residence in Nagara') and by the ruins between them represents the ancient capital of **Kaliṅga**.⁴

¹ Sômêśvara's temple may have been built by Sômaya, the person in whose favour the present grant was made, provided that *Sâmaya* is a mistake for *Sômaya*.

² A few weeks ago I found in the Madhukêśvara temple a stone inscription of Anantavarmadhêva, which records a grant issued 'from Kaliṅganagara.' The occurrence of this name at Mukhaliṅgam itself confirms my identification.

³ This is suggested to me by Mr. S. Râmâyya, B.A., of Parlâkimeḍi.

⁴ I do not here enter into a discussion of the question whether Kaliṅganagara was founded by Kâmârṇava II. or existed before him, because this would involve an examination of the intricate problem of the connection between the Gâṅga kings mentioned in Tables I. and II. given above, and the Gâṅga kings mentioned in more than a dozen copper-plate inscriptions, whom Dr. Fleet supposes to belong to an earlier dynasty.

Of the many monumental works with which the devotion of several powerful Gāṅga kings embellished their capital, these three temples alone remain. Surrounded by the ruins of other buildings, they still serve to attest the former magnificence of Kalīṅganagara. .

TEXT.¹*First Plate.*

- 1 श्री² स्वस्ति [॥*] श्रीमतामखिलभुवनविनुतनयविनयदयादानदा-
- 2 क्षिण्यसत्यशौचशौर्यधैर्यादिगुणरत्नपवित्रकाणा-
- 3 मात्रेयगोत्राणाम्³ विमलविचाराचारपुण्यशलिलप्रक्षालित-⁴
- 4 कलिकालकल्मषमपीणां महामहेन्द्राचलशिखरप्र-
- 5 तिष्ठितस्य सचराचरगुरोः सकलभुवननिर्माणै-
- 6 कसूत्रधारस्य शशाङ्कचूडामणेर्भगवतो⁵ गोकर्णस्वामि-
- 7 नः प्रसादात्समांसादितैकशङ्खभेरीपञ्चमहाशब्दधवलच्छ-⁶
- 8 त्रहेमचामरवरहृषभलाञ्छनसमुज्वलसमस्तसाम्राज्यम-⁷
- 9 हिन्यामनेकस[म*]रसङ्घट्टसमुपलब्धविजयलक्ष्मीसमा-⁸

Second Plate; First Side.

- 10 लिङ्गितोतुङ्गभुजदण्डमण्डितानां त्रिकलिङ्गमहीभुजां ग[।*]-
- 11 ज्ञानामन्वयमलङ्कारिणोविणोरिव¹⁰ विक्रमाक्रान्तधराम-
- 12 [ण्ड*]लस्य गुणमहार्णवमहाराजस्य¹¹ पुत्रः ॥ पूर्व भूपतभूर्विभु-¹²
- 13 ज्य वसुधा या पञ्चभिः पञ्चधा भुक्ता भूरिपराक्रमा¹³ भु-
- 14 ज्वलातामेक¹⁴ एव स्वयम् [।*] एकीकृत्य विजित्य¹⁵ सत्कनिव-
- 15 हान्¹⁶ श्रीवञ्जस्तथतुश्चत्वारिंशतमत्युदोरचरित-¹⁷
- 16 : सर्वामरक्षीसमाः¹⁸ ॥ [१*] तस्य तनयो गुणमराजा¹⁹ वर्षत्रयमपा-
- 17 लयत महीम् ॥ तदनुजः कामार्णवदेवः पञ्चत्रिंशतमब्दका-²⁰
- 18 न् ॥ तस्यानुजो विनयादित्य[:*] समास्तिस्र[:*] ॥ ततः कामार्णवाज्जाते²¹

¹ From the original plates.

² Denoted by a symbol.

³ Read गोत्राणां. म् is denoted here by an *anusvāra* with a stroke below it, as also in ll. 14, 17, 30, 36 and 48.

⁴ Read °सलिलप्रक्षालित°.

⁵ Read °भगवतो.

⁶ Read °शब्दधवलच्छ°.

⁷ Read समुज्वल.

⁸ Read °लब्ध.

⁹ Read °लिङ्गितोतुङ्ग°.

¹⁰ Read °विणोरिव.

¹¹ The engraver first wrote रि for रा and then erased the i.

¹² Read भूपतिभिर्विभज्य.

¹³ Read पराक्रमी.

¹⁴ Read °ज्वलातामेक.

¹⁵ Read शत्रु.

¹⁶ Read °ह्रीवञ्जस्तथतुश्चत्वारिंशतम्°.

¹⁷ Read °दार.

¹⁸ Read °रक्षीसमाः.

¹⁹ Read गुणमराजी वर्ष°.

²⁰ Read °मब्द°.

²¹ Read °ज्जाते

Second Plate; Second Side.

- 19 जगतीकल्पभूरुहः । योराजद्राजित(ः)च्छाघी वज्रहस्तीवनी-
 20 पतिः ॥ [२*] ¹प्रश्योदन्मदगन्धलुब्धमधुपव्यालीढगण्डान्गज-²
 21 न्निर्धिभ्यः³ समदासहसमतुलो यस्यागिनामगणी[:*]⁴ [1*] स(ः) श्री-
 22 माननियङ्गभीमनृपति[र्गा*]⁵ङ्गान्वयोत्तंसकः⁶
 23 पञ्चतिंशतमष्टकान्गमभुनक्ते[द्यं]⁷ स्तुतः पार्थि-
 24 वेः⁸ ॥ [३*] तदगसनुः⁹ स रराज सन्तनासमस्रमसासमतारि-¹⁰
 25 मणलः [1*] मापात¹¹ कामार्णवभूपतर्भुवं¹² समद्विमानर्हस-
 26 र्मा समुज्वलः¹³ ॥ [४*] तदनु तदनुजन्मी¹⁴ चत्तजन्मीपमानो गेण-¹⁵
 27 नधिरन[व]द्या गण्डमख्यो मदा सः [1*] सकलमदमनक्षत्री-¹⁶

Third Plate; First Side.

- 28 णि वर्षाणि धात्रीवलयमलघुतेजोनिर्जितारातिचक्रः¹⁷ ॥ [५*] त-
 29 तो हैमातुरसस्य¹⁸ मधुकाम[र्ण]वी नृपः ॥० यवति¹⁹ स्यावनी-
 30 मतामष्टामकार्णवीशतैम्²⁰ ॥०॥ [६*] अथ वज्रहस्तनुपकर-²¹
 31 ग्रसुतादखिलगुणिजना[ग्र*]गण्यकामार्णवात्कवीन्द्रप्र-
 32 ²²गयमानावदातशभकीत्ते²³ ॥ श्रिय²⁴ इव ²⁵वैदुस्वान्वय-
 33 पयःपयोनिधिसमङ्गवायाश्च²⁶ [1*] यः समजनै²⁷ विनयमहा-
 34 दव्याः²⁸ श्रीवज्रहस्त इति तनयः ॥ [७*] वियदृतुनिधिसंख्यां याति
 35 ²⁹शाकाब्दसङ्घे दिनकुडृषभुस्थ³⁰ राहिणीभ सलग्ने [1*] धनुषि च सि-
 36 तपक्षे सूर्यवारे तृतीयां³¹ युजि सकलधरित्रीं रक्षितुम्³²

¹ Read प्रसीत°.⁴ Read °मगणीः.⁶ Read °योत्तंसकः.⁸ Read पार्थिवः.¹⁰ Read श्रंतनीक्षसः समन्ताच्छमितारिमण्डलः.¹² Read °भूपतिर्भुवं समृद्धि°.¹⁵ Read गुणनिधिरनघदी गुण्डमाख्यी मुदा.¹⁷ Read चक्रः.²⁰ Read °मतामष्टानेकाग्रविंशतिम्.²⁸ Read शुभ.²⁹ Read समुह°.³¹ Read शाकाब्द.³¹ Read तृतीयायुजि.² Read लुब्ध.⁵ Here space is left for the insertion of र्गा.⁷ Read पञ्चतिंशतमष्टकान्गमभुनक्पृथ्वी.⁹ Read तदगसनुः.¹⁸ Read समुज्वलः.¹⁸ Read °रसस्य.²¹ Read °नृपवरा°.²⁴ Read श्रिय.²⁷ Read समजनि.³⁰ Read दिनकृति हषभस्ये रीहिणीभे सुलग्ने.³² Read रक्षितुं.³ Read °नाजानर्धिभ्यः समदासहस्रम्°.¹¹ Read अपाच.¹⁴ Read °जन्मा चित°.¹⁶ Read सकलमिदमरक्षत्रीणि वर्षाणि.¹⁹ Read अवति.²² Read °गीयमाना°.²⁵ Read वैदुस्वा°.²⁸ Read देव्याः.

i.

2
4
6
8

2
4
6
8

काल क...
वि क...
क...
म...
द...
म...

ii a.

10
12
14
16
18

10
12
14
16
18

लि...
र...
ल...
ज...
स...
न...
म...

ii b.

20
22
24
26

20
22
24
26

क...
म...
वि...
व...
म...
म...

Third Plate; Second Side.

- 37 याभिपिक्तः¹ ॥ [८*] न्यायेन² यच्च सममाचरितुं तिवर्गे³ मार्गे-
 38 ण रक्षाति⁴ मदीम्नहितप्रतापे [१*] नव्याधयश्च⁵ नरघाश मरा-
 39 पद्मश्च शश्वत्प्रजा भुवि भवन्ति⁶ विभूभमर्त्यः ॥ [९*] व्याप्ते ग[१*]ङ्गकुणौ-⁷
 40 त्तमस्य यशसा दिक्कवाले शशिप्रद्यातामलिनेन⁸ य-
 41 स्य भुवन(ः)प्रह्लादसम्यादाग¹⁰ [१*] ¹¹सि[न्द्र]रैरभिसान्द्रपङ्कप-
 42 टली¹² कुम्भस्थलीपट्टकेश्वालम्पन्ति¹³ पुनः पनाश्च¹⁴ हरि-
 43 तामाधारणा¹⁵ वारणान¹⁶ ॥ [१०*] अनुरागेण गुलिनी¹⁷ यस्य वक्षीमुखा-
 44 जयोः¹⁸ [१*] आशीने¹⁹ श्रीसरस्वत्यावनुकले वैराजतः ॥०॥ [११*] कलि-
 45 ङ्गनगरात्परममाहेस्वरपरमभट्टारकमहाराजाधिरा-²⁰

Fourth Plate; First Side.

- 46 जत्रिकलिङ्गाधिपतिश्रीमद्वज्रहस्तदेव[ः*] कुशली समसामात्य-²¹
 47 ²²प्रमखजनपदान्समाह्वय समाज्ञापयति [१*] विदितमस²³ सवत-
 48 म् । एरदविषये²⁴ ॥ वेल्पूरगामम²⁵ । चुम्मुका । ²⁶वप्पुडाम् । वल्लुरम ।
 49 अर्णगी . . [त्येम्मिम्वा]²⁷ । कोनूरन । पोदुरु वाडाम् मृरिंगाम्
 कनम-
 50 रम्प देवरेमचिकीडम । गुद्रपी [१*] एतन²⁸ द्वादश ग्रमन²⁹
 51 (॥) वेल्पूराविषयेत्रूमिकिकृत्वा³⁰ चतुःशोमावच्छिनं³¹ सत-
 52 लस्थलं सर्व्वपोडाविवर्जितं³² आचन्द्रार्कक्षितिसमकालं याव-
 53 न्मातापित्रोरात्मनः पुण्ययशोवृद्धये अजगिरिनिधिशाकं-
 54 ष्टे³³ (१) फ[१*]खानामलपत्ते (१) द्वादश्यामादित्यवारे । [क्लि]लिनिवासिनः

¹ Read योभिपिक्तः.⁴ Read रक्षाति मदी°.⁶ Read भवन्ति विभूतिमत्यः.⁹ Read प्रद्योता°.¹² Read पट्टकैः.¹⁵ Read °माधीरणा.¹⁸ Read मुखाजयोः.²⁰ Read माहेस्वर.²³ Read °मस्तु भवताम्.²⁶ Read वप्पु°.²⁹ Read यामान्.³² Read °वर्जित.² Read न्यायेन.⁵ Read निर्व्याधयश्च निरघाश मलापहाश.⁷ Read कुली°.¹⁰ Read संपादिना.¹³ Read °केश्वा°.¹⁶ Read °णान्.¹⁹ Read आशीने श्रीसरस्वत्यावनुकले विराजतः.²¹ Read समसामात्य.²⁴ Read विषये.²⁷ Read °म्वा.³⁰ Read °विषयेतिनामकौकृत्य ?³³ Read शाकाष्टे.³ Read तिवर्ग°.⁸ Read दिक्चक्र°.¹¹ Read सैन्दूरैरति°.¹⁴ Read पुनश्च.¹⁷ Read गुणिनी.²² Read प्रमख.²⁵ Read यामम्.²⁸ Read एतान्.³¹ Read °सोमावच्छिन्नः सजलस्थलः.

Fourth Plate; Second Side.

- 55 अयितनाख्यस्य पुत्रः (1) श्रीकण्ठनायकः । तस्य भार्या वेदवी । तयो-
 56 : संजात[र*]य पांगुसामयाय 'ताम्बशासनं कृत्वा (1) वेल्लुगाविषयं²
 57 प्रदत्तम्³ । कोलुवर्त्त[नि]विषये⁴ [तुगिल]ग्र[र*]म[:*] प्रदत्त[:*] ॥

TRANSLATION.

(Line 1.) Om. Hail! The son⁵ of the *Mahārāja Guṇamahārṇava*, who took possession of the circle of the earth by (*his*) valour, as Vishṇu by (*his*) stride, (*and*) who adorned the race of the *G[ā]ṅgas*, who were prosperous; who were sacred through (*the possession of*) gem (*-like*) virtues, celebrated in the whole world, such as wisdom, modesty, generosity, charity, politeness, truthfulness, purity, valour and courage, who belonged to the *Ātrēya gōtra*; who had the stains of the impurities of the Kali age washed away by pure thoughts and deeds (*as by*) holy waters; who had the glory of universal sovereignty illumined by (*their royal insignia, viz.*) the unique couch-shell, the drum, the five *mahāśabdas*, the white parasol, the golden *chaurī* and the excellent bull-crest, which were acquired by the favour of the worshipful *Gōkarnasvāmin*, who is established on the top of the high mountain *Mahēndra*, who is the lord of the animate and the inanimate (*creation*), who is the sole architect in the construction of all the worlds, (*and*) who has the moon as a head-ornament; who were adorned with lofty staff-like arms which were embraced by the goddess of victory obtained in the scuffle of numerous battles; (*and*) who were the lords of the country of the **Three Kalingas**,—

(Verse 1.) The glorious *Vajrahasta*, whose conduct was very noble (*and*) whose valour was great, protected for **forty-four years** that whole earth which had been formerly divided into five (*parts*) and enjoyed by five kings,— after having singly (*and*) in person defeated hosts of enemies by the prowess of (*his*) arms (*and thus*) united it (*viz.* the earth).

(L. 16.) His son, king *Guṇ[d]ama*, ruled the earth for **three years**; his younger brother, king *Kāmārṇava*, for **thirty-five years**; (*and*) his younger brother, *Vinayāditya*, for **three years**.

(V. 2 f.) Then, king *Vajrahasta*, born of *Kāmārṇava*, who shone (*as*) the celestial tree on the earth, possessing bright lustre, (*and*) who, being the foremost of liberal men (*and*) unequalled (*by any*), gave to mendicants one thousand elephants whose temples were sucked by bees attracted by the scent of the rut flowing (*from them*),— this glorious king *Aniyaṅkabhīma*, the crest-jewel of the *[Gā]ṅga* race, enjoyed the earth for **thirty-five years**, being praised by kings.

(V. 4.) His eldest son, the prosperous (*and*) eminent king *Kāmārṇava*, who equalled *Śaṁtanu* (*and*) conquered the multitude of (*his*) enemies on all sides, became eminent, and ruled the earth for **half a year**.

(V. 5.) Then, his younger brother, named *G[u]ṇḍama*, who resembled Cupid, who was a treasure-house of virtues, (*and*) who was blameless, joyfully protected the whole circle of this earth for **three years**, having subdued all the enemies by (*his*) great splendour.

(V. 6.) Then, his brother by a different mother (*i.e.* his step-brother), king *Madhu-Kāmārṇava*, ruled this earth for **nineteen years**.

¹ Read ताम्.² Read वेल्लुगाविषयः.³ Read प्रदत्तः.⁴ Read वर्त्तनीविषये.⁵ This word refers to *Vajrahasta* in verse 1 below.

(L. 30.) Now, to Kāmārṇava, the foremost of all virtuous men, who was the eldest son of the excellent king Vajrahasta (*and*) whose spotless and bright fame was extolled by the chiefs of poets,—

(V. 7.) There was born by Vinayamahādēvi, who was born in the Vaidumba family as Śrī in the milk-ocean, a son, named the glorious Vajrahasta.

(V. 8.) He was anointed to protect the whole earth when the aggregate of the Śāka years was reaching the number of the sky (cipher), the seasons (six) and the treasures (nine),— (*i.e.* 960),—the sun being in Vṛishabha, (*the moon*) in the constellation of Rôhiṇī, in the auspicious *lagna* of Dhanus, in the bright fortnight, on Sunday combined with the third *tithi*.

(V. 9.) While this (*lord*) of great prowess is protecting the earth in the path of justice in order that (*men*) might practise the three objects of life simultaneously, the people on earth ever are free of diseases, free of sins, (*capable of*) removing the sins (*of others*), (*and*) rich.

(V. 10.) While the fame of this best (*king*) of the G[ā]ṅga race, which is as stainless as the light of the moon (*and*) which gives delight to the world, is reaching the mountain chain encircling the earth, the mahouts are daubing again and again the foreheads of the elephants in the (*eight*) points of the compass with thick layers of red-lead paste.¹

(V. 11.) Through love of this virtuous (*king*), Śrī and Sarasvatī thrive without rivalry, residing in (*his*) bosom and mouth (*respectively*).

(L. 44.) From Kaliṅganagara,—the devout worshipper of Mahēśvara, the Paramahattāraka, the Mahārājādhirāja, the lord of the Three Kaliṅgas, the glorious Vajrahastadēva, being in good health, issues (*the following*) order, having called together all the subjects, headed by the ministers:—

(L. 47.) “Be it known to you that the following twelve villages in the district (*vishaya*) of Êrada, (*viz.*) the village of Vêlpûra, Trummukâ, Vappudâm, Vallurama, Arnagô- . . . [tpemmimbâ], Kônûrana, Poduru, Vâdâm, Mûriṅgâm, Kanamarampa, Dêvaremachikidama (*and*) Gudrapī, having been (*clubbed together and*) named the district (*vishaya*) of Vêlpûrâ,—(*this*) district of Vêlpûrâ, enclosed by the four boundaries, including water and land, free of all molestation, was granted by means of (*this*) copper-plate charter (*tāmra-sāsana*), in the Śāka year of Aja (nine), the mountains (seven) and the treasures (nine),— (*i.e.* 979),— in the bright fortnight of Phâlguna, on the twelfth *tithi*, a Sunday, for as long as the moon, the sun and the earth endure, for the increase of the religious merit and fame of (*my*) mother and father (*and*) of myself,— to Pângu-Sâmaya, born by his wife Vêdavī to Śrikanṭha-Nâyaka, the son of one named Ayitana, an inhabitant of [Chhi]li.

(L. 57.) “(*Also*) the village of [Nugila] in the district (*vishaya*) of Kôluvarta[ni] was granted.”

No. 25.— CHIKKULLA PLATES OF VIKRAMENDRAVARMAN II.

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

According to Mr. J. Ramayya, Treasury Deputy Collector of the Vizagapatam district, these plates were found,² some ten years ago, by one Pindi Nammayya of Upperagudem, a hamlet of Amalapuram in the Golugonda tâluka of the Vizagapatam district, while excavating earth at the Atikavani tank in the Chikkulla *agrahâra* of the Tuni division of the Gôdâvari

¹ The red paint had to be frequently renewed because it was continually obliterated by the king's 'white' fame.

² I take this information from a note on the inscription by Mr. J. Ramayya, a copy of which was sent to me by Dr. Hultzsch after he had received my manuscript of this article.

district. In the beginning of 1895 Nammayya's wife offered them for sale in the village of Amalapuram, when they were secured by the Karanam and forwarded to the Collector of Vizagapatam, who sent them on to Dr. Hultsch at his request.

These are five copper-plates, each of which measures about $7\frac{1}{8}$ " broad by $2\frac{1}{4}$ " high, and of which the first and last plates are inscribed on one side only. The engraving on them is very deep, so that most of the letters show through distinctly on the blank sides of the first and fifth plates. The plates are strung on a copper ring, about $\frac{1}{4}$ " thick and 3" in diameter, which passes through a hole in the lower proper right corner of each plate. The ends of the ring are soldered into the lower part of a circular seal which measures $1\frac{3}{8}$ " in diameter and bears in relief on a slightly countersunk surface a well-executed lion, which stands to the proper right, raises the right fore-paw, opens the mouth, and apparently has a double tail. When the plates were received by Dr. Hultsch, the soldering of one end of the ring had given way, so that the plates could be detached from the ring by simply bending it.—Although the plates have no raised margins, the writing on them nearly throughout is in an excellent state of preservation. The size of the letters is about $\frac{1}{4}$ ". The characters belong to the southern class of alphabets. For the greater part they closely resemble those of the Gôdâvari plates of the *Râjâ Prithivimûla*, published with a photo-lithograph in the *Journal Bo. As. Soc.* Vol. XVI. p. 116 ff. They include signs of the final *m*, at the end of lines 28, 29 and 30, of the final *l*, in line 26, and of the numerical symbols¹ for 5, 8 and 10, also in line 26. The language is Sanskrit, partly, as in lines 23-25 and 31-32, very incorrect, and mixed with Prâkrit words, as in line 23 where we have *gârava* for *gaurava*, and in line 26 which gives the words *pakka* (properly *pakkha*) and *gihma* (properly *gimha*) for *paksha* and *grîshma*. That the writer's vernacular was Telugu, is proved by the ending of the word *sainvassarâmbul* for *sainvatsarâh* in line 26.² Of Sanskrit words not found in the dictionaries our text offers *bahusuvarna*,³ l. 4, *yûdhya* (?), l. 5, and *prâdhirâjya*, l. 5, all denoting particular sacrifices. As regards orthography, it may be sufficient to note that final *visarga* is generally omitted, that final *m* is doubled⁴ before a vowel in *Vishnukunḍinâmm=êkâdas-*, l. 2, and that the word *Tryambaka* is spelt *Triyambhaka* in line 22. The inscription is in prose, except that it ends with three benedictive and imprecatory verses.

The inscription is one of a *Mahârâja Vikramêndravarma* [II.], who was the eldest son of the *Mahârâja Indrabhattâarakavarman*, grandson of *Vikramêndravarma* [I.], and great-grandson of the *Mahârâja Mâdhavavarman*, of the family of the *Vishnukunḍins*. From his residence at *Lenduḷûra*, *Vikramêndravarma*, who meditated on the feet of the holy lord of *Śriparvata*, makes known by it that, on the 5th day of the 8th fortnight of the summer season of the 10th year of his reign, he gave the village of *Rêgonram*, which was south-east of the village of *Râvirêva* on the bank of the *Kṛishnabennâ*, i.e. the river *Kṛishnâ*, in the *Nat[ri?]paṭi* district, to (the) *Sômagiriśvaranâtha* (temple) of *Tryambaka* (*Śiva*). Nothing further is said about the donor himself; of his ancestors, *Mâdhavavarman* is stated to have celebrated many sacrifices;⁵ *Vikramêndravarma* [I.] (through his mother) was connected with the *Vâkâtas*; and *Indrabhattâarakavarman* is eulogized for his warlike exploits.

The name *Vishnukunḍin* has not, so far as I know, been met with in other epigraphical records. Considering the locality where these plates come from, as well as the facts that the

¹ Special attention may be drawn to the symbol for 10, which here is like the subscript form of the letter *m*, and which clearly is a further developed form of the symbol for 10 as we have it in line 60 of the *Chammak* plates of the *Vâkâṭaka Mahârâja Pravaraṣena* II.; *Gupta Inscr.* Plate xxxiv.

² See p. 197, note 2.

³ This word is often met with in inscriptions.

⁴ Final *m* is doubled before a vowel also e.g. above, Vol. III. p. 146, l. 16; and similarly we find *mm* instead of final *m*, e.g. *ibid.* p. 132, l. 19, and *Ind. Ant.* Vol. XVIII. p. 145, l. 22.

⁵ See the description of the *Vâkâṭaka Mahârâja Pravaraṣena* I., above, Vol. III. p. 260, which is very tame compared with what we have here. *Mâdhavavarman* is stated to have celebrated even *purushamêdhas* or human sacrifices.

writer's vernacular was Telugu and that the donor worshipped the lord of Śrīparvata, which I take to be the sacred Śrīśaila in the Karnūl district, I believe that the word survives in Vinukoṇḍa, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrīśaila and 50 miles south of the river Kṛishṇā, and that this Vinukoṇḍa, which is reported to be a place of great antiquity, was really the capital of the Vishṇukoṇḍins.¹ I also would identify the donor's father, Indrabhaṭṭāarakavarman, with the Indrabhaṭṭāaraka, to nroot whom, as we learn from lines 17-20 of the Gôdāvarī plates of the Rājā Pṛithivimūla, an alliance was formed by several chiefs, and whose elephant Kumuda was struck down by a certain Indrādhirāja, mounted on his own elephant Supratika.²

The place Lendulūra from which the donor's order was issued, is identified by Mr. Ramayya with the modern Deṇḍalūru,³ the Dendaloor of the map, a village on the ruins of the city of Vēngī, about 5 miles north-east of Elūru (Ellore) in the Ellore tāluka of the Gôdāvarī district. The two villages mentioned in line 20 I am unable to identify. As regards the time of the inscription, both the circumstance that the date is referred to a fortnight of the summer season, and the employment of numerical symbols in line 26, tend to show⁴ that this record is not later than about the end of the 8th century A.D., while the whole style of the inscription appears to indicate that it cannot well be assigned to a much earlier period. This conclusion would well accord with the mention, in connection with the donor's grandfather, of the Vākāta (or Vākātaka) family, which in all probability flourished towards the end of the 7th and in the 8th century A.D.; and there is nothing in the palæography of the inscription that would militate against it.

TEXT.⁵

First Plate.

1 Om⁶ svasti [||*] Vijaya-Lendulūra-vāsakād=bhagavataḥ Śrīparvata-
2 svāmi-pādānuddhyātō ⁷Vishṇukoṇḍināmm=ēkādāś-āśvamēdh-āvabhrit-ā⁸

¹ Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 67. I believe that either *Vinukoṇḍa*, 'the sky-hill,' is a corruption of *Vishṇukoṇḍa* or the latter a Sanskritized form of the former. Mr. Sewell informs me that the Telugus explain the word *Vinukoṇḍa* as 'the hill of hearing,' because Rāma is believed to have heard there the news of Sītā's abduction.

² *Jour. Bo. As. Soc.* Vol. XVI. p. 117. Dr. Fleet, who thought of identifying the Indrabhaṭṭāaraka of Pṛithivimūla's inscription with the Eastern Chalukya of that name, the younger brother of Jayasīma I., has already stated that *Kumuda* is properly the elephant of the south-west or south, and *Supratika* the elephant of the north-east. With reference to that remark it may be noted that our inscription particularly eulogizes Indrabhaṭṭāarakavarman for the victories which he gained by means of his elephants over other *chaturdanta* elephants, and that *chaturdanta* is properly an epithet of Indra's elephant Airāvata, the elephant of the east.

³ See Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 34 and 36.

⁴ Of the four copper-plate inscriptions with season-dates hitherto discovered (the Hīrabadagalli plates of the Pallava Śivaskandavarman, *Ep. Ind.* Vol. I. p. 5; the Dēvagere plates of the Kadaṃba Mṛigēśavarman, *Ind. Ant.* Vol. VII. p. 37; the Halsī plates of the reign of the Kadaṃba Ravivarman, *ibid.* Vol. VI. p. 28; and the Dudia plates of the Vākātaka Pravarasēna II., above, Vol. III. p. 260) the latest, that of the Vākātaka Pravarasēna II., has with great probability been referred to about the beginning of the 8th century A.D.—The latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, are all anterior to A.D. 800. So far as I know, they are the Nausārī plates of the Gujarāt Chalukya Pulakēśirāja of [Chēdi-]Sāmvat 490 = A.D. 738, *Vienna Oriental Congress, Arian Section*, p. 230; the Āntrōli-Chhārōli plates of the Rāshtrakūṭa king Kakka of Gujarāt of Śaka-Sāmvat 679 = A.D. 757, *Jour. Bo. As. Soc.* Vol. XVI. p. 106; the Alinā plates of Śilāditya [VII.] Dhṛubhata of [Vulabhi-]Sāmvat 447 = A.D. 766-67, *Gupta Inser.* p. 173; and the Bengal As. Soc.'s plate of the Mahārāja Vināyakapāla of [Harsha-]Sāmvat 188 = A.D. 794 (?), *Ind. Ant.* Vol. XV. p. 140.

⁵ From impressions supplied by Dr. Hultzsch.

⁶ Expressed by a symbol.

⁷ Read °kūṇḍindm=.

⁸ Read -āvabhrit-ā-; the word *avabhṛita* is frequently written *avabhṛita* in inscriptions; compare, e.g., *Ind. Ant.* Vol. VII. p. 16, l. 5; p. 186, l. 4; p. 211, l. 9; and Vol. XIX. p. 17, l. 5.

- 3 vadhauta-jagadka(tka)lmashasya kratu-sahasra-yâjina[h*] sarvvamêdh-âvâpta-
4 sarvvabhûta-svârâjyasya bahusuvârṇṇa-paunḍarîka-purushamêdha-

Second Plate; First Side.

- 5 .vâjapêya-yûdhya¹(?)-shôḍaśi-râjasûya-p r â d h i r â j y a - p r [â *] j â p a t y - â -
6 dy-anêka-vividha-prithu-guru-vara²-śata-sahasra-yâjina[h*] kratuvar-ânushṭhâ-
7 ³tâdhishṭhâ-pratishṭhita-paramêshṭhitvasya mahârâjasya sakala-jaga-
8 nmaṇḍala-vimala-guru-pri(pri)t h u - k s h i t i p a t i ⁴ - m a k u ṭ a - m a ṇ i - g a [ṇa]-

Second Plate; Second Side.

- 9 [n]ikar-âvanata-pâdayugalasya Mâdhavavarmmaṇa[h*] pranaptâ
10 Vishṇukunḍi-Vakâta-vaiṇśa-dvay-âlamkṛita-janmanah śrî-Vikramêndravarmma-
11 ṇa[h*] priya-naptâ spu(sphu)ran-niśita-nistriṇśa-prabh-âvabhâvi(sit)-âśêsha-
jaganmaṇḍa-
12 l-Adhisṭi(shṭi)tasya • bhr[û]bhaṅgakara-vinirdhûta-samagra-dâyâdasya⁵ anêka-cha-

Third Plate; First Side.

- 13 turddanta-samara-samghaṭṭa-dvirada-gaṇa-vipula-vijayasya yathâvidhi-
14 viniryâpita-ghaṭik-âvâpta-puṇya-samchayasya satata-bh[û]mi-gô-
15 kanyâ-hiraṇya-pradâna-pratilabdha-puṇya-jîvit-ôpabhôgasya pa-
16 rama[mâ*]hêśvarasya mahâr[â*]jasya ⁶śrî-Indrabhaṭṭâarakavarmmaṇa[h*] priya-

Third Plate; Second Side.

- 17 [jyê]shṭha-putrô garishṭa(shṭhaḥ) śaiśava êva sakala-nṛipagaṇ-âlamkṛita-
18 sya⁷ • samyag-adhy[â*]rôpita-sakala-râjyabhâra[h*] paramamâhêśvarô
19 mahârâja[h*] śrî(śrî)mân=Vikramêndravarmmâ⁸ êvam-âjñâpayati [i*] Nat[ri?]patyâm
Kri-
20 shṇabe[nnâ]⁹-taṭê Râvirêva-gr[â*]masya dakshina-pûrvvasyâm diśi Rêgo-

Fourth Plate; First Side.

- 21 nṛan=nâma • grâma[h*] sakala-jaga[t*]traya-nâthasya śiśuśaśi-kar-âvadâ-
22 ta-śubhrikṛita-jatâmakutaśya¹⁰ bhagavatas-Triyambha(mba)kasya bhavatê
23 Sômagirêśvarânâthâya¹¹ dattam(ttah) [i*] Râjñâ¹² vachanâd=gâravêṇ=âjñâ[in] k[â]:
24 rayiti [i*] Kaśhid=ênam=pâlâyati sô • Rudra-lôkê dôva-gaṇâ(ṇa)¹³.

¹ *Yûdhya* is no word, and *yûthya* or *yûpya* would yield no satisfactory meaning.

² Before *vara* one misses a word like *yajña* or *kratu*.

³ Read *n-adhishṭhita-pratishṭhita*, or only *na-pratishṭhita*.

⁴ Originally *kshitipiti* and *mâni* was engraved.

⁵ Read °*dasy*=*ânka*-.

⁶ Read *śr-Indra*.

⁷ This *akshara* may have been struck out in the original; read °*kṛit-ṣ samyag*-.

⁸ Read °*varmm*=*aivam*-.

⁹ This is what seems to have been originally engraved; but the *akshara* in brackets looks as if it had been altered. In *Ind. Ant.* Vol. IX. p. 103, l. 7, the name of the river is spelt *Krishṇabennā*, and this probably is intended here. See also above, Vol. III. p. 95.

¹⁰ Originally °*śiśya* was engraved.

¹¹ Read *Sômagirêśvaranâthâya*.

¹² The Sanskrit words which the writer is thinking of, apparently are *rdjñô vachanasya gauravêṇ=âjñâm kârâyêta* (for *kuryêta* or *kuruta*); compare above, Vol. III. p. 262, l. 23, *kârâyêta* for *kârâyêta*. The commencement of the next sentence would properly be *yah kaśhid=ênam pâlâyati so*.

¹³ This correction may have been made in the original already.

iii b.

18

● *[Inscribed text in Grantha script]*

18

20

20

iii.

22

● *[Inscribed text in Grantha script]*

22

24

24

iii b.

26

● *[Inscribed text in Grantha script]*

26

28

28

v.

30

● *[Inscribed text in Grantha script]*

30

32

32

Fourth Plate; Second Side.

25	kôṭi-sa(śa)ta-sahasrêṇa	svarggina ¹	sukha[m]	môdati	[||*]	Vi[ja]-		
26	yarâjya-samvassarambul ²	10	mâsa-pakkam	8	gihmâ	5	[||*]	
27	³ Bahubhir=vvasudhâ	datt[â]	bahubhiś=ch=Anupâlita		[|*]	yasya		
28	yasya	yadâ	bhûmim(mis=)	tasya	tasya	tadâ	phalam	[||*]

Fifth Plate.

29	Sva-datt[â*]m	para-datt[â*]m	vâ	yô	harêti(ta)	vasundharâm	[|*]		
30	shashṭim	varsha-sahasrâni	narakê	pachyatê	dhruvam		[||*]		
31	Gâvô ⁴	bhumi	tathâ	bhâryyâ	akramya	hara	mâ	nayâ	[|*]
32	srâvayanti	râjânâm	•brahmahatyâ	cha		lipyati		||	

TRANSLATION.

(Line 1.) Ôm ! Hail ! From his residence, the victorious **Lenduṭûra**, he who meditates on the feet of the holy lord of Śrîparvata⁵ (and belongs to the family) of the Vishṇukunḍins,⁶— the great-grandson of the *Mahârâja Mâdhavarman* who washed off the stains of the world by his ablutions after eleven *âsvamêdha* sacrifices, who celebrated thousands of sacrifices, who by a *sarvamêdha* sacrifice obtained the supreme dominion over all beings, who celebrated a hundred thousand *bahusuvarna*, *paunḍarîka*, *purushamêdha*, *vâjapêya*, *yûdhya* (?), *shôḍâsin*, *râjasûya*, *prâdhirâjya*, *prâjâpatya* and various other large and important excellent [sacrifices], who by the celebration of excellent sacrifices attained to firmly established supremacy, (and) whose two feet were bent down by multitudes of heaps of jewels from the diadems of the stainless, noble and great kings of the whole orb of the earth,— the dear grandson of the glorious **Vikramêndravarmān** whose birth was embellished by the two families of the Vishṇukunḍins and **Vâkâtas**,— the dear eldest son of the devout worshipper of Mahêśvara (Śiva), the *Mahârâja*, the glorious **Indrabhaṭṭârakavarmān**, who presided over the whole orb of the earth which was illuminated by the radiance of his flashing sharp sword, who by the act of contracting his eyebrows scattered all claimants, who gained extensive victories when his troupes of elephants encountered in battle numerous four-tusked elephants,⁷ who acquired a store of merit

¹ The sense intended is that of *svarginâm sukham=anubhavati*.

² I owe the right reading of this to Dr. Fleet, who, when communicating it to me, also drew my attention to the Telugu Nom. Plur. *varshamulu*, 'the years,' in line 6 of the Anamkoṇḍ inscription of the *Mahâmāṇḍalêśvara* Rudradêva of the Kâkatiya dynasty of Śaka-Samvat 1084, *Ind. Ant.* Vol. XI. p. 12. Since then I have myself found *samvatsaramulu* in line 27 of the Telugu inscription of Sômêśvara of Śaka-Samvat 1130 (for 1131), above, Vol. III. p. 316; *varshambulu* above, pp. 46 and 92, and in a copper-plate inscription in Telugu characters of Śaka-Samvat 1586 (?), *Ep. Carn.* Vol. I. p. 19, No. 12; and *varushambulu* in another copper-plate inscription of Śaka-Samvat 1155 (?), *ibid.* p. 104, No. 86.—In what follows the word *mâsa* is quite meaningless; and the whole passage containing the date, expressed in Sanskrit, should be *-samvatsarê 10 grîshma-pakshê 8 [divasê*] 5*; compare above, Vol. III. p. 262, l. 28.

³ Metre: Ślôka (Anushṭubh); and of the following verses.

⁴ I have not found this verse elsewhere, and am unable to give the correct text of it.

⁵ Compare with this the commencement of the copper-plate inscription of the *Mahârâja* Vijayanandivarman, *Ind. Ant.* Vol. V. p. 176, l. 1, *vijaya-Vêṅḡpurâd=bhagavach-Chitrarathasvâmi-pâdânuddhyâtô*.

⁶ The Genitive case *Vishṇukunḍindm* cannot well depend on the word *mahârâjah* in line 19, but is apparently meant to express that the princes who will be spoken of in the sequel, all belong to the family of the Vishṇukunḍins, — a usage of the Genitive which I formerly doubted. We may compare the Genitive *Kadambândm* in line 4 of the Dêvâgere plates of the *Mahârâja* Mrigêśavarman, and in line 5 of the Halsi plates of the king Ravivarman, *Ind. Ant.* Vol. VII. p. 35, and Vol. VI. p. 26, and now, since the original reading of the introductory passage of the Valabhi plates has been discovered by Dr. Hultzsch, above, Vol. III. p. 319, also the Genitive *Maitrakândm* of those plates.

⁷ The compound, so translated here, cannot be properly dissolved.

by emptying¹ water-jars (*at donations made*) according to precept, who found a meritorious enjoyment of life in constantly bestowing land, cows, and gold, and giving girls in marriage,²— the devout worshipper of Mahêśvara (Śiva), the *Mahârāja*, the glorious **Vikramêndravarma**, the most noble, who, in childhood already embellished with all the virtues of a king, has duly taken upon himself the whole burden of government, thus issues his commands:—

(L. 19.) The village named **Rêgonram**, in **Nat[ri?]paṭi** on the bank of the **Kṛishṇabennā**, in a south-eastern direction of the village of **Râvirêva**, has been given to the **Sômagirîśvara-nâtha** (*temple*), belonging to the holy Tryambaka (Śiva), the lord of all the three worlds, whose crown of matted hair is whitened and rendered bright by the rays of the young moon. Out of respect for the king's word you should execute (*this*) command. Whoever obeys it, enjoys the happiness of the inhabitants of heaven with the hundred-thousand billions of divine hosts in Rudra's world.

(L. 25.) In the year 10 of the reign of victory, on the 5th (day) of the 8th fortnight of summer.

[Here follow three benedictive and imprecatory verses.]

No. 26.— GANJAM PLATES OF PRITHIVIVARMADEVA.

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

This inscription³ is on three copper-plates, which were received by Dr. Hultsch from Mr. C. J. Weir, I.C.S., Collector of the Gañjâm district. It is not known when and where they were originally found. The size of the plates is about 7½" broad by 3¾" high. Each plate has a ring-hole on the proper right side, but the ring and any seal that may have been attached to it are missing. The first and third plates are inscribed on one side only. The edges of the inscribed sides are raised into rims for the protection of the writing, which in consequence is in very good preservation. The size of the letters is between ⅓" and ⅜". The characters are Nâgarî, as written in Orissa and neighbouring parts of Eastern India in perhaps the 12th or 13th century A.D.⁴ They include a final form of *t*, which is five times employed in lines 16 and 17.⁵ The language is incorrect Sanskrit; and as the text, moreover, has been written by a very ignorant writer, it abounds in errors of every description, a few of which (in lines 6 and 12) I am unable to correct. In respect of orthography, I would merely draw attention to the promiscuous use of the sibilants, and especially to the prevalence of the palatal sibilant which probably is due to the influence of the Mâgadhî Prâkrit.⁶ Thus, *ś* is six times employed instead of *s* (as in *samâdishati* for *samâśati*, l. 11) and twice instead of *sh* (in *viśaē* for *viśhayē*, l. 8, and *puruśai* for *purushaiḥ*, l. 33); *sh* twice for *ś* (as in *shatki* for *śakti*, l. 3) and three times for *s* (as in *shutaḥ* for *sutaḥ*, l. 8); and *s* three times for *ś* (as in *śasânka* for *śasânka*, l. 1) and once for *sh* (in *manusya* for *manushya*, l. 32). Excepting six benedictive and imprecatory verses in lines 23-33, the inscription is in prose. In line 8 and lines 12-14 there are indications that the text, as originally engraved, may have been tampered with.

¹ I find no authority for thus translating *viniryapita*, but cannot suggest any other meaning for the original passage.

² Compare, e.g., the Nâsik inscription of Ushavadâta, who gave wives to eight Brâhmanas at the holy *ārtha* of Prabhâsa; *Archæol. Survey of Western India*, Vol. IV. p. 99.

³ It has been noticed in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 32, No. 214.

⁴ This is doubtful, because I have not at hand dated inscriptions with photo-lithographs from the same part of India, to compare with.

⁵ The sign of *virâma* is not used in the text.

⁶ Compare my remarks on the India Office plate of Vijayarâjodêva, above, Vol. III. p. 312.

The inscription is one of Mahindravarmadēva's son, the devout worshipper of Mahēśvara (Śiva), the *Mahārājādhirāja Paramēśvara Paramabhāṭṭāraka*, the ornament of the spotless family of the Gaṅgas, the lord of the excellent city of Kôlâhala,¹ . . . the *Mahārāja Prithivivarmadēva*, who had obtained a store of merit by worshipping the lotus-foot of the holy lord Gôkarṇēśvara, dwelling on the summit of mount Mahēndra,² and who by the excellence of the three constituents of his regal power had attached to himself the whole circle of feudatories, and had acquired by the valorous strength of his arms the sovereignty over all Kalinga. From his residence at Śvêtkā (?) the king by this document informs his officials and the inhabitants concerned, that on the occasion of an equinox he gave a village in the Ja[nô]ra *vishaya* to the *bhāṭṭaputra*³ Śubhankara, (a Brâhmaṇa) of the Vatsa *gôtra*, who was a student of the Vâjasanêya Vêda, belonged to the Kâṇva *sâkhâ*, and had the fivefold *pravara* Bhârgava, Chyâvana, Âpnavâna, Aurva and Jâmadagna,—in such a manner that the donee under this deed was entitled to the yearly receipt of four *palas* in silver.⁴—The inscription was written by the *samdhivigrahin*, or minister of peace and war, Sâmantā, engraved by the brazier Sâmantā-Svayambhu, and furnished with a seal (? *lâṅchhita*)⁵ by the chief queen.

The inscription is not dated. On palæographical grounds it may perhaps be assigned to the 12th or 13th century A.D.—The town of Kôlâhala⁶ has been identified by Mr. Rice with the modern Kôlâr. in the east of Mysore.

TEXT.⁷*First Plate.*

- 1 ॐ⁸ svasti [||*] Śvêtk⁹-âdhishṭhânâd=bhagavataḥ sacharâcha[ra*]-gurô¹⁰ |
sakalâśasâ(śâ)ṅka-[śêkhara?]-sya¹¹ | [sth]i-
2 ty-utpati(tti)-pralaya-kârana-hêtohr=¹²Mahêndrâścha(cha)la-śikhara-nivâsî(sî)naḥ
śrîmad-Gôkanê(rṇê)-¹³
3 śvara-bhāṭṭarakasya | charaṇakamal-ârâdhan-â- | vâtpa(pta)-punya(ṇya)nicayaḥ
¹⁴shatkitraya-prakarsh-ânuraṇḍi(ṅji)-
4 t-â- | śvê(śê)sha-sâmantā-chakra[ḥ*] śva(sva)bhujā-va(ba)la-¹⁵parâkram-âkrânta- |
sakala-Kaling-âdhirâjê(jyah) pa-

¹ This is a hereditary title; see p. 200, note 1.

² It will be seen that some of these phrases are borrowed from the inscriptions of the earlier Gaṅga kings; compare e.g. above, Vol. III. p. 221.

³ Literally 'the son of a learned Brâhmaṇa,' formed on the analogy of *râjaputra*, and used here and in other inscriptions from Orissa as a title of respect.

⁴ Some of the more uncommon terms in the formal part of the grant occur in the Katak plates of Mahâbhavagupta and Mahâśivagupta, and in the Buguḍa (Gaṅjâm district) plates of Mâdhavavarman; see the notes on p. 200 f.

⁵ See the same term above, Vol. III. p. 42, note 3.

⁶ For a fanciful explanation of the name see the Purî (Jagannâth) plates of the Gaṅgavamśa king Nṛsimhādēva IV., *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 137, l. 17.

⁷ From impressions supplied by Dr. Hultzsch.

⁸ Expressed by a symbol.

⁹ These two *aksharas* are clear in the impressions and cannot be read differently.

¹⁰ Read *-gurôḥ*; all the signs of punctuation up to the middle of line 11 are superfluous.

¹¹ In the place of the *aksharas* in brackets four *aksharas* seem to have been originally engraved, the first three of which perhaps were *śrakara*, while the fourth is indistinct in the impressions; but the original engraving has apparently been altered. The epithet corresponds to the term *śakṛṅka-chûḍâmanêḥ* of cognate inscriptions.

¹² Read *-hêtohr=*; of the two words *kârana* and *hêtu* one is superfluous.

¹³ The *akshara d-Gô* is denoted in the original by the sign for *dg*, preceded by the sign for *i*, and followed by that of *d*. The god here named *Gôkarṇēśvara-bhāṭṭāraka* is usually called *Gôkarṇasvâmin*.

¹⁴ Read *-śakti*^o. Compare *avâtpa* for *avâpta* in the immediately preceding compound. In an unpublished copper-plate inscription from the Gaṅjâm district I find similarly *bhôtakanyam* for *bhôtakaryam*, and *idatarya* for *odetanya*.

¹⁵ Originally *pîrd*^o was engraved.

- 5 ramamâhêśvarô mâtâpitri-pâdânudhyâtô mâ(ma)ha(hâ)râjâdhirâja-
 paramêśva(śva)rah(râ-)paramabha-
 6 tt[â]raka- | Gaṅgāmalakulatilaka. | ¹śrīKôlâulapurapaṭṭanakasyah-kavalya-²
 7 varayaghôsha- | mahârâjah(ja-)śrī-Prithivivarmmadêva[h*] kuśalî | śrī-
 Mahindrava-
 8 rmmadêva-shutah³ | Ja[nô ?]ra-visâ⁴ || yathâkâl-âdhyâsih⁵ mâhâśâmanta- |
 śrîsha-⁶
 9 mânta- | râjanaka-râjaputrah(tra-)kumârâmâty-utpari⁷-daṇḍanâyaka- | vishayapati-
 10 grâmapati⁸ | anyâś=cha châṭa-bhâṭa-vallabhajâtiyâ⁹ | janapadânâ râṭrakuṭa-
 kuṭu-
 11 mvinâ | sânavâjikaḥ | yathârhi(rham) mânayati vô(bô)dhayati śa(sa)mâdisha(śa)ti |
 Vidita-

Second Plate; First Side.

- 12 m=astu bhavatâ¹⁰ êtad-vishaya-samandha-grâmô yah grâma-dvayamḍôl=[î]ti nâma |¹¹
 13 sajalasthalârânya¹² chatuḥśimôpalakshitah | bhaṭṭaputra-Śu-
 14 bha[in]karâya | ¹³Vâjasêna-charapâya | ¹⁴Kanva-sâkhâya ¹⁵Vachha-gôṭrâya
 15 ¹⁶itya têshâm=adhivâś=têshâm | pañchârishaya-pravarô bhavati | Bhârgavaḥ
 Chya- .
 16 van-Âpnôvâ- | n-Aurva-Jâmadagn=êti | Jamadagnivat d-Urvava-
 17 t | d=Apnuvânavat | Chyavanavat Bhṛiguvat | ta-pravarâya | ih=êva
 18 vishuka(va)-sañkrânyâ¹⁷ mâtâpitrôr=âtmanâś=cha | pany-âpivirdhayô¹⁸
 19 yathâ saliladhârâ-purasarêṇâ¹⁹ | chandrârka-sthiti- ||

¹ For the two next epithets I am unable to suggest any satisfactory emendations, but have no doubt that in the first the prince is intended to be described as 'the lord of the excellent city of Kôlâbala,' and that the second should mention some special musical instrument to which he was entitled by the favour of some god. As the signs for the initial *u* and for *ha* are similar in this inscription, the *Kôlâula* of the text most probably is a mistake for *Kôlâhala*. On *Kôlâhalapura* see *Ind. Ant.* Vol. XVIII. p. 167, and on the hereditary title of the Gaṅgas '*Kôlâla* (or *Kovaḷâla* or *Kuvalâla*) *puravarêśvara*' e.g. *ibid.* Vol. VI. pp. 102, 103, and Vol. XVIII. pp. 311, 312. To Gôkarṇasvâmin the Gaṅgas owed the kettledrum (*bhêrt*); *ibid.* Vol. XVIII. pp. 163, 173 (also 311 and 312).

² Originally *kaṁvalya*- was engraved.

³ Read *-sutô*; the compound so ending should properly have been placed before *mahârâjâdhirâja* in line 5.

⁴ Read *-vishayê*; the compound so ending has clearly been engraved in the place of another word which has been effaced.

⁵ Read *-âdhyâsinô*.

⁶ Read *mahâśâmanta-śâmanta*-.

⁷ Read *kumârâmâty-ôparika*-.

⁸ Read *°patn=anyâś=cha*.

⁹ Read *°jâtiyâ=janapadân=râshṭrakuṭa-kuṭumbinah sânavâjika*.— *Sânavâjika* occurs in line 27 of the Katak plates of Mahâśivagupta (Yayâti), *Jour. Beng. As. Soc.* Vol. XLVI. P. I. p. 154 (above, Vol. III. p. 352); the same and cognate inscriptions have *râjavallabha* for the *vallabha* of the present inscription.

¹⁰ Read *bhavatâm | êtad-vishaya-sambaddha* (?); about the proper reading of the rest of the line I am doubtful. Here, again, the whole passage from *grâma* up to *Vâjasêna-cha* in line 14 is engraved over another passage that has been effaced.

¹¹ The signs of punctuation up to the end of line 19 are superfluous.

¹² Read *°ranyâś=chatuḥśim-ôpalakshitô*.

¹³ Read *Vâjasanêya*- or *Vâjasana*-.— The reading *Vâjasêna*- we have also in the Katak plates of Mahâbhavagupta, *Ind. Ant.* Vol. V. p. 56, and *Proceedings Beng. As. Soc.* 1882, p. 11 (above, Vol. III. p. 348, l. 12).

¹⁴ Read *Kânva*-.

¹⁵ Read *Vatva*-.

¹⁶ The following passage I take to be intended for : *ihâ têshâm* = (for *tasya*) *adhivâśah* (for *ihâ nirvâsinê*) | *têshâm* (for *tasya*) *pañchârshêya-pravarô bhavati Bhârgava-Chyâvan-Âpnâvân-Aurva-Jâmadagn=êti | Jamadagnivat=Urvavad=Apnavânavach=Chyavanavad=Bhṛiguvat | tat-pravarây=êh=ava*. Compare the similar passage above, Vol. III. p. 45, lines 38-39, and note 6. — *Pañchârshêya-pravarah* is evidently intended also by the *yâsvârîśaya-pravarah*, "the Yâsvârîśaya Pravara," of the copper-plate inscription edited in *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 126.

¹⁷ Read *-sañkrântyâm*.

¹⁸ Read *pany-dbhivirdhayê*, and omit the following *yathâ*.

¹⁹ Read *-puraḥsaram*.

Second Plate; Second Side.

- 20 samâkalâm¹ sakarikṛitya prativarsha[m] ru(rû)pya-palâni chatvâri
 21 dēyam² | ēvam pratipâditô=shmâ(smâ)bhîr=yatam(tah)³ | śâsana-darśa-
 22 nâd=dharmma-gaurav[â*]d=asmâ(sma)d-gaurav[â*]ch=cha na kênachit=paripanthinâ
 bha-
 23 vitavya[m*] || Tathâ cha dharmma-sâ[stṛê*]shu paṭhyatô || Vahubhi⁴ • vasu-
 24 dhâ datâ | rājâna Sagar-âdibhi [l*] yasya yasya yodâ bhumi bhū-
 25 mi | tasya tasya tadâ phalam [(ll) Shadâsiti-sahasrâṇâ[m]
 26 yôjanânâ vasu[m]dharâ | ahô punyâya kâtyaya svarg[ô]

Third Plate.

- 27 gâma-pradâinô [(ll) Mâ bhud-vaḥ phala-sainkâ vâ | para-da[t-ô]-
 28 ti pârarthivâ | sva-dânât-phalam-ânantya | para-dat-âtip[â]-
 29 lanô [(ll) Bhumiḥ yaḥ pratigṛihnâtî | ya cha bhumi prayachhati |
 ubhau ttô
 30 puṇya-karmânau | niyatô svarga-gâminau [(ll) Sva-datâ para-datâm=vâ yô
 31 harêti vasundharâ [l*] sa viśṭhâyâ kṛimi bhutvâ pitṛibhi saha pachyatô [(ll)
 Iti⁵
 32 kamalâdal-âmvuvindu-lôlâ[m] śrîyam=anuchintya manusya-jivitañ-cha [l*] sakala-
 33 m=idam udâhritam vudhvâ na hi puruśai para-kirtayô vilôpyâ [(ll)
 Likshitam-cha⁶
 34 sandhivigrahi-śrî-Sâmantêna | Utkirnañ-cha⁷ śrî-Sâmanta-Svayambhu-kânsarê-
 35 na⁸ | Lamñchhitam-cha⁹ śrî-mâ(ma)hâdēvyâ | ¹⁰Uṇyâksh[i]ram-adhikâksharam=
 vâ tat-ta-
 36 ch=chharva pramâṇam=iti ||

No. 27.—THREE INSCRIPTIONS FROM TRAVANCORE

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

A.—Trivandrum inscription of the time of Gôda-Mârtâṇḍa.

This inscription¹¹ is on the north wall of the Kṛishṇasvâmin shrine in the Padmanâbhasvâmin temple at Trivandrum. It consists of six lines of well-preserved writing in Grantha characters which cover a space of 1' 4" broad by 5" high, and contains a single Sanskrit verse, preceded by

¹ Read *samakâlam=akartkṛitya*. Compare above, Vol. III. p. 45, l. 40.

² Read *dēyan=ēvam*.

³ The sentence should end with *=smâbhîḥ*; *yataḥ* connects the preceding with what follows and means 'such being the case.'

⁴ Metre: Ślôka (Anushtubh); and of the four next verses. I consider it superfluous to encumber the notes with corrections of the following verses.

⁵ Metre: Pushpitâgrâ.

⁶ Read *Likhitam=cha*.

⁷ Read *Utkirnañ=cha*.

⁸ Read *-kânsarêna* for *-kânsyakârêna*.

⁹ Read *Lamñchhitam=cha*.

¹⁰ Read *Nyûn-âksharam=adhik-âksharam vâ yat=tat=sarvam*. The copper-plate referred to above, p. 200, at the end of note 16, has *uṇyâksharam*.

¹¹ No. 269 of the Government Epigraphist's collection for 1895. The inscription has been edited and translated by Mr. Sundarâm Pillai in his *Some Early Sovereigns of Travancore*, pp. 69 and 28 (*Ind. Ant.* Vol. XXIV. p. 279); according to his account the shrine, at which the inscription is, is called the Gôśâlâ Kṛishṇa temple.

the words *svasti śrīh*. Its object is, to record, that in the month of Dhanus, when Jupiter was high, Âdityarâma, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtânda, gave a silver drum to the god of the temple of the station of cowherds at Syânandûra.

What is meant here by the words 'when Jupiter was high,' is shown by an inscription in the Tamil language and Vatteluttu alphabet, which on the original stone follows immediately upon this Sanskrit inscription, and which begins:¹

6 Karkkataka-Vvi-
 7 yâlattil=Ttaṇṇu-ñâyirru Tiruvâṇandapurattu
 8 'sabhayunñ=

"In the month of Dhanus, when Jupiter was in (the sign) Karkkataka,—the assembly of Tiruvâṇandapuram and having been pleased to meet together,—Âdichecharâmaṇ (i.e. Âdityarâma) gave to (the god) Tiruvâyambâḍi-pillai (i.e. 'the boy of the sacred village of shepherds') a silver drum."² The date, therefore, is simply 'the month of Dhanus (of the Jovian year) in which Jupiter was in the sign Karkkataka,' which, since Jupiter is in the same sign about every twelve years, tells us nothing of any practical value.

There is no word in the text that could be meant to indicate a year of any particular era.³ On palaeographical grounds the inscription (like the next) may be assigned to the second half of the 14th century A.D. Of the localities mentioned, Gôlamba, no doubt is Kôlamba,⁴ and Syânandûra apparently is Trivandrum or a part of it.⁵

TEXT.⁶

1 Svasti śrīh [||*] ⁷Syânandûr-aika-gôshṭhâla-
 2 ya-kamaladriśô Gôda-Mârttânda-Gôlam-
 3 bādhiśa-chehha[t*]travâhî Dhanushi cha⁸ kṛita-naivêdyu-
 4 m uttunga-Jivô [l*] śrîmân=Âdityarâmas=sa hi rajata-kṛita-
 5 ṇ diṇḍinam=Mandar-âbhaṇ=diṇḍir-âkhaṇḍa-s ha ṇ ḍ a - d y u t i - ś u -
 6 bham=adiśan=mânya âtmâ kshamâyâh ||

TRANSLATION.

Hail! Fortune!

In (the month of) Dhanus, when Jupiter was high, the illustrious Âdityarâma, the soul of endurance,⁹ worthy of respect, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtânda,

¹ The Tamil inscription begins in the same line in which the Sanskrit inscription ends. I owe the extract from it and the translation given above to Dr. Hultzsch. The phrase 'when Jupiter was high' has by Mr. Sundaram been correctly interpreted to mean 'when Jupiter was in Karkkataka.'

² The remainder of the inscription records gifts of money and paddy to the same temple.

³ Mr. Sundaram has taken the word *Mârttânda* in line 2 to be a chronogram (for 365) and has accordingly assigned the inscription to the Kollam year 365. But there is no indication that a chronogram is intended, and, as a matter of fact, the Kollam year 365 would correspond to A.D. 1189-90, while Jupiter's mean place was in the sign Karkkataka from the 3rd January to the 29th December A.D. 1184.

⁴ The spellings *Gôlamba* and *Gôda* for *Kôlamba* and *Kôda* (see *Ind. Ant.* Vol. XX. p. 291, note 40) are evidently due to the desire of making these two Dravidian words look like Sanskrit compounds, and of making them rhyme with the preceding *gôshṭha*.

⁵ [The form *Tiruv-âṇanda-puram*, which occurs in the Tamil portion of this inscription (text line 7) and in another Trivandrum inscription (*Ind. Ant.* Vol. XXIV. p. 305), suggests that *Syânandûra* is a corruption of *Śry-inand-ûr*. The two words *tiru* and *śrī* or *śt* are interchangeable in Tamil local names; compare, e.g., *Tiruv-ârûr* and *Śrīy-ârûr* or *Śiy-ârûr*, *South-Ind. Inscr.* Vol. II. p. 257, note 6.—E.H.]

⁶ From an impression supplied by Dr. Hultzsch.

⁷ Metre: *Sragdharâ*.

⁸ This *cha* is superfluous; for the following *kṛita-naivêdyam* one would have expected *kṛita-naivêdya*.

⁹ The original words would also mean 'the soul of the earth,' and they have been so translated by Mr. Sundaram.

after making offerings of eatables, dedicated to the lotus-eyed (*god*) of the unique temple of the station of cowherds at **Syānandūra** a drum made of silver, resembling (mount) Mandara, shining with the lustre of the whole collection of the foam of the sea.

B.— Trivandrum inscription of Sarvāṅganātha; [Śaka-]Samvat 1296.

This inscription¹ also is on the north wall of the Kṛishṇasvāmin shrine in the Padmanābhasvāmin temple at **Trivandrum**, immediately below the Tamil inscription quoted in the account of the preceding inscription A. It consists of seven lines of well-preserved writing in Grantha characters, covering a space of 1'4" broad by 7½" high, and contains a single Sanskrit verse, preceded by the words *svasti śrīḥ*. Its object is, to record the construction, at the town of **Syānandūra**, of certain buildings for the worship of the (cowherds') god Kṛishṇa, by a prince (*ṛipu*) **Sarvāṅganātha**, in the [Śaka] year 1296, when Jupiter was in the sign **Siṃha**. If this last statement refers to Jupiter's mean place, the exact date must have fallen between the 10th October A.D. 1374 and the 26th March A.D. 1375; for the solar Śaka year 1296 expired lasted from the 27th March A.D. 1374 to the 26th March A.D. 1375, and Jupiter's mean position was in the sign **Siṃha** from the 10th October A.D. 1374 to the 6th October A.D. 1375. But, should the words of the text refer to Jupiter's true place, the date might be several months earlier than the 10th October A.D. 1374, because Jupiter's true position on that day was in the 14th degree of the sign **Siṃha**. The town **Syānandūra** has been mentioned already in the inscription A.

TEXT.²

1	Svasti	śrī[h]	[||*]	³ Siṃha-sthê	cha	Bṛihaspa-
2	tau	samakarôd	abdê	cha		Chôlapriyê
3	gôsâlân=cha					sudîpikâ-gṛiham=ahô
4	Kṛishṇa-ālayam=maṇḍapam	|	bhaktyâ	ch=aiva		ya-
5	śōrttham= apy=	atitarân=	dharmārtham=	apy=		ādarāt
6	Syānandūra -purô					sukîrtti-sahitas= Sarvvāmin-
7	ganāthô	nṛipah	||			

TRANSLATION.

Hail! Fortune!

When Jupiter stood in (*the sign*) **Siṃha**, in the year (*denoted by the chronogram*) **Chôlapriya** (*i.e.* 1296), the prince **Sarvāṅganātha**, possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverentially built at the town of **Syānandūra** a cow-house, a house of beautiful lamps, (*and*) Ah! an abode of Kṛishṇa; an open hall.

C.— Varkkalai inscription of Mārtāṇḍa; the Kollam year 655.

This inscription⁴ is on the base of the *maṇḍapa* in front of the Janārdanasvāmin shrine at **Varkkalai**, a place of pilgrimage about 24 miles north of Trivandrum.⁵ It contains a Sanskrit verse, written in Grantha characters in two lines which cover a space of 7'2" long by 4" high, preceded, on the same level, by the words *svasti śrīḥ*, also written in Grantha characters, in a single line about 11" long and 2" high. To judge from the impressions, the verse may have been followed by two or three more words, probably containing a blessing; but, if any such words

¹ No. 270 of the Government Epigraphist's collection for 1895.

² From an impression supplied by Dr. Hultzsch.

³ Metre: Śārdūlavikrīḍita.

⁴ No. 267 of the Government Epigraphist's collection for the year 1895.

⁵ See Mr. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 55 (*Ind. Ant.* Vol. XXIV. p. 333).

were there, they are quite effaced. The inscription records that, in the Kôlamba year 655, in the middle of the month of Vṛiṣha, on Brahman's (*i.e.* a second) *tithi*, a Thursday, when the *nakshatra* was Mṛigaśīrsha, during the *Siṃha lagna*, the king Mārtāṇḍa had the god Hari (Vishṇu), who resides at the glorious Vayka, bathed by Brāhmanas.

The date, being of the month of Vṛiṣha or Vṛiṣhabha, would be expected to fall,¹ and does fall, in Śaka-Samvat 655 + 747 = 1402 expired. In that year the month of Vṛiṣhabha lasted from the 27th April to the 27th May A.D. 1480, and during this period the day which exactly answers the requirements of the case is **Thursday**, the 11th May; for on this day, which was the 15th of the month of Vṛiṣhabha, the second *tithi* of the bright half ended 22 h. 26 m., and the moon was in the *nakshatra* Mṛigaśīrsha for 18 h. 24 m., after mean sunrise. Moreover, since the longitude of the sun at mean sunrise was 43° 37', the *Siṃha lagna* lasted from about 5 h. 6 m. to about 7 h. 6 m. after mean sunrise. Accordingly, the ceremony recorded in the inscription was performed about midday of **Thursday, the 11th May A.D. 1480.**—Vayka perhaps is Varkkalai itself; but, if the inscription did not happen to be at that place, one would rather feel inclined to identify Vayka with Vaikom, a place of some importance about 25 miles south of Cochin.

TEXT.²

Svasti śrīḥ [||*]

- 1 Kôlambē³ mamat=ēti vatsara itē māsē Vṛiṣh-ārddhē Gurôr=vvârē bhē
Mṛigaśīrshakô Vidhi-tithau Siṃhē cha lagnē śubhē [||*]
2 snânam samyag-akârayad-dvija-varais-śrī-Vayka-dhâmnô Harês=śrī-śauryy-âdi-guṇ-
âvitas-sa matimân Mārttāṇḍa-dhâtrīpatih [||*]

TRANSLATION.

Hail! Fortune!

In the Kôlamba year denoted by (*the chronogram*) mamatâ (*i.e.* 655), when the month had advanced to the middle of (*the sign*) Vṛiṣha,⁴ on a Thursday, when the *nakshatra* was Mṛigaśīrsha, on Brahman's *tithi*, and during the auspicious *Siṃha lagna*, the prudent king Mārtāṇḍa, endowed with fortune, bravery and other excellent qualities, made the best of the twice-born in due manner bathe (*the god*) Hari who resides at the glorious Vayka.

No. 28.—NILGUND INSCRIPTION OF TAILA II.;

SAKA-SAMVAT 904.

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

This inscription is on the east of the north gate of the village of Nilgund in the Gadag taluka of the Dhârwar district of the Bombay Presidency. I edit it from an impression, sent to me about two years ago by Dr. Fleet.

The stone, on which the inscription is engraved, contains some sculptures. Within the space allotted to the writing, before the commencement of lines 2-6, there is a cow with a sucking calf. Immediately above the top line, in the middle, is a *liṅga*, with the sun and moon above,

¹ See *Ind. Ant.* Vol. XXV. p. 53.

² Metre: Śārdûlavikrīḍita.

³ Compare *Inscriptions Sanscrites du Cambodge*, p. 68, verse 26. *siṃh-ārddhagaś chandramāh*. In our inscription, what had advanced to the middle of the sign Vṛiṣha, was really the sun.

⁴ From impressions supplied by Dr. Hultsch.

and a standing human figure on either side of it. And above these again, at the top of the stone, is another human figure, squatting down and facing to the front. The inscription consists of 32 lines of writing which covers a space of about 1' 11" broad by 3' 11" high and which, with the exception of the two last lines, is in a fair state of preservation. The writing in lines 31 and 32, which probably are a later addition, is so faint and indistinct that it cannot be read with any approach to certainty. The execution of lines 1-20 is good; after that the writer or engraver got careless and failed to maintain the same type of characters, especially in lines 21-26. The size of the letters is about $\frac{3}{4}$ ". The characters are Old-Kanarese; they include the sign of the *upadhmanīya* in *bhāvīnah=parthiv-*, l. 28. Excepting the Kanarese *biruda neramodegaṇḍa* in line 16, the name *Erevisṣṇu* in line 29, and the Kanarese Genitive *Kaṇṇōjana* in line 30, the language is Sanskrit. The grammar is faulty, especially in the verse in lines 29-30, in the sentence in lines 15-22 where we have *tēna . . . dattavān* instead of *tēna . . . dattam*, and probably also in lines 23-24 where the author appears to be guilty of a similar mistake. In respect of orthography, it may suffice to draw attention to the use of *ri* instead of the vowel *ri* in *āvishkritam*, l. 1, *svikritā*, l. 9, *-kritam*, l. 29, and *griham*, l. 24, and to the doubling of the first part of the conjunct *vy* in *karṭavyam*, l. 7, and *iti vyākulās*, l. 8. Rather more than one half of the text is in verse.

The inscription refers itself to the reign of the Western Chālukya Tailapa Āhavamalla, whom we know to have restored the Chālukya sovereignty in the year Śrīmukha = Śaka-Sainvat 895 expired.¹ After eulogizing that king, it mentions a general or feudatory of his, named Kannapa (or Kennapa), who ruled the two Three-hundreds and the Kogali and other districts of the Banavāsi province; and tells us that, on his death, Kannapa was succeeded by his younger brother Śōbhana. Since this Śōbhana apparently is the Śōbhanarasa, who is mentioned in a Gadag inscription² of Śaka-Sainvat 924 as a feudatory of Tailapa's successor Satyāśraya II., it is clear that 'the two Three-hundreds' of the present inscription are the Belvola Three-hundred and the Puligere Three-hundred which, with some other districts, are assigned to Śōbhanarasa in that other inscription.³ *Kogali*, the name of another district governed by Kannapa and after him by Śōbhana, Dr. Fleet suspects to be a mistake for *Keṅgali* which, according to him, was the name of a Five-hundred district.

After the above preliminary statements, the inscription, in lines 15-21, records that, on the occasion of a solar eclipse in the month of Bhādrapada of Śaka-Sainvat 904 expired, corresponding to the year Chitrabhānu, Śōbhana gave to a certain Vishṇubhaṭṭa of the Viśvāmītra *gōtra* a field, measuring 30 *nivartanas* and situated in the village of Nīrguṇḍa, for the purpose of establishing an alms-house. And in lines 22-26 it is further stated that this gift was renewed (?) by a lady named Vādajabbā (?), who also gave a house near the northern boundary of the village of Chiñchila (or Chiñchali), for the purpose of providing food for twelve Brāhmaṇas. Lines 29-30 express the wish that the alms-house founded by Erevisṣṇu, i.e. Vishṇubhaṭṭa, at the sacred place Chiñcha (apparently Chiñchila or Chiñchali) may last for ever; and the inscription ends with the writer's name and a word of auspicious import.

The date of Śōbhana's donation corresponds to the 20th September A.D. 982, when there was a solar eclipse which was visible at Nilgund. Of the localities mentioned, Nīrguṇḍa is the village of Nilgund where the inscription still is, and Chiñchila or Chiñchali is the village Chinchoollee of the maps, about a mile and a half south-west of Nilgund. •

¹ See *Ind. Ant.* Vol. XXI. p. 167.

² See Dr. Fleet's *Dynasties*, p. 42; *Ind. Ant.* Vol. II. p. 297, and Vol. XII. p. 210, No. 31; the date of the Gadag inscription regularly corresponds to Sunday, the 22nd March A.D. 1002.

³ Compare also *Ind. Ant.* Vol. XII. p. 271, where Permānādi-Mārasīṅgha lōva is stated to have governed 'the two (Three-hundreds, viz. the Puligere Three-hundred and the Belvola Three-hundred, which, together, make) six-hundred.' I owe this reference to Dr. Fleet.

TEXT.¹

- 1 Ōm² svasti | ³Jayaty=āvish kri(śhkṛi)taim Vishṇōr=vvārâham kshôbhit-
ânṇava[in] [!*]
- 2 dakshin-ōnnata-damishṭr-âgra-viśrânta-bhuvana[in] vapuḥ | (II) Svasti [!*]
Samastabhuvan[â]-
- 3 śraya-śrîpṛithvîvallabha-mahârâjâdhirâja-paramêśvara-
4 paramabhattâarakah⁴ Satyâśrayakulatilakah⁵ Châlukyâbhara[na]-
5 śrîmad-Âhavamalladêvah | ⁶Yô=sau śrî-vîramârttaṇḍa-Râshṭrakû-
6 ṭa-nṛîpa-śrîyam [!*] prâpya pâlitavân=samnâ(mrâ)ḍ=êkachehha[t*]trêṇa mēdi-
7 nîm | (II) Vṛittam | Yasya⁷ śrutv=âbhidhânām sakala-ripunṛip-âṇika-
nirmmûlan-ôttam kim [ka]rttavvyam kva yâ-
8 ma[h] kva cha vasatir=iti vvyâkulâś=chintayanti [!*] Chôḍ-Ândhr-âdhîśa-
Pândy-Ôtpa(tka)la-mahipatayô⁸ yô-
9 na ch=âmbhōdhi-simâ kshâmâ râmâ svîkri(kṛi)tâ yô hasati nṛîpa-guṇair=
âdirâjan=Nal-âdîn ||
- 10 Ślōkan⁹ [!*] Tasya¹⁰ Tailapadêvasya prasâdâch=chakravarttinô¹¹ Banavâsyâ
dvi-tr[i]śatam Kogaḷy-âdi-mahî-
11 m=mahân | (II) Mahâ-mahâ[h*] śa[ś]âs=âsâv=asamas=samar-ôddhataḥ [!*]
K[a]nnapah¹² kôpadâvâgni-
12 dagdha-dvidrûpakânanah | (II) Tad-atyayô tad-anujâś=Sô[bha]nas=tat-kramê
s[th]itah [!*] sarâgrâma-sam-
13 gat-âpûrvvavijayaśrîvadhû-dhavaḥ¹³ | (II) Tat-samah kô=[pi] bhûpâlô na bhû-
14 tô na bhavishyati | mahâ-guṇêshu kên=âpi¹⁴ guṇêshu bhuvana-trayô ||
- 15 Gadyam | Têna samara-sâhasa-pradarśana-prasanna-Tailapadêva-
16 prasâd-[â*]sâdita-neramodegaṇḍa¹⁵-giridurggamalla-sâmantachû-
17 ḍâmani-katakaprâkâr-âdy-anvarttha-nâmnâ |¹⁶ svasti Sa(śâ)kanṛîpa-sam-
18 vatsarêshu chaturadhika-navasâtêshu gatêshu Chitrabhânu-sam-
19 vatsarê Bhâdrapada-mâsê sûryya-grahanê sati |¹⁶ Viśvâmi-
20 tra-gôtrinô Vishṇubhattâya sa[t*]tra-pravarttan-ârttham Nirgguṇḍ-[âm]ta-
21 [r]-ggrâmê râja-mânêna daṇḍêna ¹⁷trin[śa]in-nivarttana-kshêtram da-
22 ttavân¹⁸ || Tad=anu Vâdajabbâyâyapi¹⁹ Vishṇubhattâsya
23 pâdau prakshâlya Sôbhanêna dattam-êkadâ puna-

¹ From an impression supplied by Dr. Fleet.² Expressed by a symbol.³ Metre: Ślōka (Anuṣṭubh).⁴ Read °târaka-.⁵ Read °tilaka-.⁶ Metre: Ślōka (Anuṣṭubh).⁷ Metre: Sragdharâ.⁸ Originally °pdayô was engraved.⁹ Read ślōkâh; this correction may have been made already in the original.¹⁰ Metre: Ślōka (Anuṣṭubh); and of the three following verses.¹¹ Read °varttinah |.¹² I am not quite sure whether the original has Kannapah or Kennapah.¹³ Originally °vijâya° was engraved.¹⁴ The words kên=âpi guṇêshu are quite clear in the original; the only meaning which I can assign to them, but which does not quite satisfy me, is 'by any means (equal to him) in qualities.'¹⁵ This word occurs above, p. 65, l. 7; here the reading of the third akshara (mo) is quite certain.¹⁶ These signs of punctuation are superfluous.¹⁷ Read trinân-.¹⁸ Read ttam.¹⁹ This (or possibly Vâta°) is what seems to be actually engraved. Considering the construction of the preceding sentence, tēna . . . dattavân for tēna . . . dattam, and the fact that in this sentence we have dattavatt, I am almost certain that Vâdajabbâyâyapi contains the Instrumental case of the name of a woman, perhaps the wife of Sôbhana, followed by api. That name may have been Vâdajabbâ, and, if this was the case, the proper reading would be Vâdajabbay=âpi, and dattam for dattavatt.

24	r=mmayâ	dattam=iti	dattavati ¹	gri(gri)ham	cha	Chimchila- ²
25	grâmasya ³		uttara-kshêtrasîmâ-lagnam			dvâdaśa-brâhma-
26	na-bhōjan-ârttham	||				
27	⁴ Sâmânyô=yan=dharmma-sêturî ⁵	nripânâni	kâlô	kâlô	pâlanîyô	bhavadbhih [1*]
28	sarvân=êtâmnêtâ ⁶	bhâvinaḥ=pârtthiv-êndrâ[n=*			bhûyô	bhûyô yâchatê
	Râmabhadrah	[||*]				
29	⁷ Chimcha-kshêtrê	dvijah	śrîmân	pâdapadm-ôpajîvinâ	[1*]	Eṅvishṇu-[kri(kri)]-
30	tañ	sa[t*]trañ	tishṭhaty-â-chandra-târakâ ⁸	||	Kannôjana	likhita[in] [||*]
	Maṅgaḷa[in ||*]⁹					
31	.	.	.	.	.	.
32	.	.	.	.	.	.

TRANSLATION.

Om. Hail!

(Line 1.) Victorious is the boar-incarnation of Vishṇu, which agitated the ocean, (and) at which the earth was reposing on the tip of his uplifted right tusk.¹⁰

Hail! The refuge of the universe, the favourite of Fortune and of the Earth, the *Mahârâjâthirâja Paramêśvara Paramabhaṭṭâraka*, the frontal ornament of the family of **Satyâśraya**, the ornament of the **Châlukyas**, the glorious **Âhavamalladêva**;—

Who, after obtaining the Fortune of the glorious **Râshṭrakûṭa** kings, sun-like heroes though they were, has ruled the earth as sovereign lord, without a rival;¹¹—

Verse: On hearing that name of whom,¹² which he acquired by the extirpation of all the armies of hostile kings, the **Chôḍa** and **Andhra** rulers and the **Pândya** and **Utkala** kings, bewildered, deliberate what to do, where to go to, and where to dwell; who has taken for his spouse the ocean-bounded Earth, and who with his kingly qualities is deriding **Naḷa** and the other primeval kings;—

(L. 10.) Ślôkas: By the favour of that emperor **Taiḷapadêva**, the famous **Kannapa**¹³—great and of great splendour, (a warrior) without an equal, daring in battle, one whose wrath consumed adversaries as a blazing fire does a forest—ruled the two **Three-hundreds** (and) the land of **Kogaḷi** and other (districts) of (the) **Banavâsi** (province).¹⁴

When he passed away, his younger brother **Śôbhana** in succession took his place, the husband of the Fortune of unprecedented victory over those whom he encountered in war. Even among those possessing great excellencies no ruler in the three worlds has been or will be his equal in qualities by any means.¹⁶

¹ The meaning which I believe to be intended would be properly expressed by the words *punar=mmayâ dtyata iti dattam*.

² The name intended perhaps is *Chimchali*.

³ Read *grâmasy=ôttara*.

⁴ Metre: Śalinî.

⁵ Read *-sêtur=*.

⁶ Read *=êtân=*.

⁷ Metre: Ślôka (Anushtubh).—The construction is quite ungrammatical; one would have expected *dvijêna kramatâ . . . Eṅvishṇunâ kṛitam*. One also misses, before *pâdapadm-ôpajîvinâ* and compounded with it, the name of the person whose dependant Eṅvishṇu was.

⁸ Read *tishṭhatr=* and *-târakam*.

⁹ The writing in lines 31 and 32 is too indistinct to be read with any approach to certainty. According to Dr. Fleet, the writer who copied this inscription for Sir W. Elliot, did not attempt to read anything after the end of line 28.

¹⁰ See the same verse above, Vol. III. p. 310.

¹¹ The literal meaning of course is, that, as there were no other kings, Ahavamalla's royal umbrella of state was the only one in existence.

¹² *Viz* the name *Âhavamalla*, 'the wrestler in battle.'

¹³ Or, perhaps, *Annappa*.

¹⁴ See above, p. 205.

¹⁵ See p. 206, note 14.

(L. 15.) Prose: He, who by the favour of Tailapadêva, pleased with the prowess shown by him in war, received the titles of '*neramodegaṇḍa*, the wrestler of mountain strongholds, the crest-jewel of feudatories, the camp's rampart' and other titles equally appropriate,— Hail! Whon nine-hundred and four years of the Śaka king had passed, in the year Chitrahbānu, in the month Bhādrapada, when there was an eclipse of the sun, he gave to Vishṇubhaṭṭa of the Viśvāmītra *gōtra*, for the purpose of establishing an alms-house, a field which by the king's measuring-rod measured thirty *nivartanas*, within the village of Nīrguṇḍa.¹ Afterwards Vādajabbā on her part, thinking that she would give again what had once been given by Śôbhana, after washing the feet of Vishṇubhaṭṭa, renewed the gift (?), and gave besides a house, close to the northern boundary of the fields of the village of Chiñchila,² for the purpose of feeding twelve Brāhmaṇas.

(L. 27.) Let this bridge of Religion, which is common to all kings, at all times be guarded by you! Thus Rāmabhadrā again and again entreats all the great princes who will rule here in the future.

May³ the alms-house, which by the holy twice-born Egeviṣṇu, who subsists on the lotus-feet [of . . . ?], has been founded at the sacred place Chiñcha, endure as long as the moon and the stars!

The writing of Kaṇṇôja. Bliss!

No. 29.— BANSKHERA PLATE OF HARSHA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

I edit this new grant of the great king Harsha of Kanauj and Thānêsar according to an inked estampage and two ink-impressions, kindly sent to me by Dr. A. Führer. It is incised on a single copper-plate, measuring about 19 inches by 13, which, as Dr. Führer informs me, was found in September 1894 at the village of Banskhêra,⁴ about 25 miles from Shâhjahânpur, and was presented to the Lucknow Museum by Lalla Kishore Lal, banker and Honorary Magistrate of Shâhjahânpur. A seal is soldered to the right side of the plate; but it is so much defaced that I fail to read even a single letter on the impression sent by Dr. Führer. Its size seems to agree with that of the Sônpat seal, published by Dr. Fleet in his *Gupta Inscriptions*, Plate xxxii. B.

The characters of the body of the new plate are a little smaller than those on the Madhuban plate,⁵ but as neatly and carefully incised and even better preserved. Their type too, shows only few and slight differences, some of which consist in the use of forms, more advanced than those on Harsha's later document. The medial vowels *â*, *i*, *î*, *ê*, *ai*, *ô*, *au*, which commonly stand above the line, are made more ornamental and are similar to the corresponding letters of the Jhâlrâpâṭan *prasasti*.⁶ The *upadhmanîya* and the *jihvâmûliya*, which do not occur in the Madhuban plate, appear, the first frequently and the second at least once, in *°guptâdayah-kritvâ* (l. 6). The *jihvâmûliya* has the simplified cursive form which occurs in the Jhâlrâpâṭan

¹ I am unable to suggest a different translation of the words *Nīrguṇḍ-antargrāmê*; which properly would mean 'in the inner village of Nīrguṇḍa.' There are some doubts also about the proper translation of the following sentence; see p. 206, note 19.

² Or, it may be, *Chiñchali*.

³ See p. 207, note 7.

⁴ See the *Indian Atlas*, sheet No. 68, where Banskhêra is found in N. L. 27° 47' 30" and E. L. 79° 38'.

⁵ *Ind. Ant.* Vol. V. p. 180.

⁶ *Ep. Ind.* Vol. I. p. 67 ff.

praśasti and in the Śāradā, and consists of a loop below the top-stroke of the *ka*. The *upadhmnīya* is represented by a semicircle, open above, with curled ends, just as on Vināyakapāla's plate¹ of [Śrī-Harsha-]Samvat 188 and in later inscriptions. It stands above the *pa*, but on the level of the top-line of the letters. Similarly the superscribed *ra*, too, never rises above the top-line of the consonants. Dr. Fleet has noticed this peculiarity as something exceptional in the Aphaṣṭ *praśasti*.² But Professor Kielhorn has found it also in the Kuḍār-kōṭ *praśasti*,³ and Harsha's two land-grants (that from Madhuban with some exceptions) offer further instances. It is also quite regular in the Śāradā ligatures and in those of many Nāgarī manuscripts of the 10th and 11th centuries A.D. Its cause is, in the cases of the four inscriptions, the desire of the calligraphists to make the tops of all *mātrikās* without vowel-signs perfectly level in order to gain room for the ornamental medial *ā*, *i*, *ī*, etc. The superscribed *ra* of these inscriptions consists regularly of a wedge; but in *varṇnāśrama*^o (l. 3 of the Banskhēra plate) it is represented by a full *ra*, attached to the right of the lower *ṇa*. Strictly speaking, the group is equivalent to *ṇra*, and we have here another instance, showing that the Indian scribes even of late times did not hesitate to change the natural order of the component parts of a group of consonants in order to form a shapely sign. The fact is of some value for the correct interpretation of the irregular ligatures in the Gīrnār and Śiddhāpura versions of the Aśoka edicts.⁴ With Vināyakapāla's above-mentioned plate agrees also one of the Banskhēra forms of *na*, e.g. in *°grahūratvéna* (l. 11), where the loop on the left of the sign is connected, not with the vertical, but with the top-stroke. The letter thereby becomes somewhat similar to a *ga*, for which Dr. Fleet has mistaken it in the word *°nau*^o (l. 1 of the Vināyakapāla plate), rendering it in his transcript by *°gō*^o. The *virāma* in *Samvat* (l. 16) stands to the right of the final *t*, hanging down from its top. In the later Madhuban plate we have in the corresponding word the older form of the *virāma*, which consists of a stroke above the final letter.

The characters of the sign-manual in line 18 differ very considerably from those of the body of the grant. They are about three times larger and very elaborately ornamented, in fact of the florid type of the so-called "shell-characters."⁵ The vowel *i* in the *dhi* of *mahārājādhirāja* consists of more than a dozen separate strokes, and the preceding *ā* of seven. If king Harsha really used these characters in signing all legal documents, he must have been a most accomplished penman, and the cares of government and the conquest of India must have left him a great deal of leisure.

Among the numeral signs, those for 20 and 1 agree with the letter-numerals of the period. But the sign for 2 very closely resembles the modern Dēvanāgarī figure of the decimal system. The Dēvanāgarī sign for 3 occurs also occasionally in the Bower MS., and it would seem that advanced forms of the decimal numerals were in existence much earlier than is usually assumed.

There is only one sign of interpunctuation, the single *danḍa* in the shape of a curved stroke. In line 11 this sign is used even between the two names of the donees, though they belong to one and the same *dvandva* compound. At the beginning of the technical portion of the grant, the neglect of the *sandhi* in the words *°Harshaḥ Ahichchhatrā*^o (l. 7) does duty for the sign of interpunctuation.

The language of the Banskhēra plate is very good and correct Sanskrit, which is better than that of the Madhuban plate. Even in the technical portion there are only two mistakes, the Prākṛitic form *pramātāra* for *pramātri* (ll. 8 and 14) and the bad compound *sarvaparihṛitaparihārō* (l. 9). The orthography is regulated by the pedantic system of the

¹ *Ind. Ant.* Vol. XV. p. 140.

² *Gupta Inscriptions*, p. 202.

³ *Ep. Ind.* Vol. I. p. 180.

⁴ See my *India Studies*, No. III. p. 77 f.

⁵ Compare *Ind. Ant.* Vol. XV. p. 364.

Pañḍits, which requires the doubling of consonants, immediately preceded or followed by *ra*, the assimilation of the *visarga* to following sibilants, the use of the *jihvāmūlyā* and *upadhmanīyā*, and the assimilation of final *m* to the following palatals, dentals, etc. The only irregularities, due to the popular pronunciation of *ba* for *va*, are found in °*samvaddha*° (l. 7) and in *Samvat* (l. 16). The letter *ba* is of course not used on the plate, but everywhere represented by *va*.

The genealogical portion of the Banskhêra plate teaches us nothing new, as it agrees literally with the text of the Madhuban plate. The donees are two Brâhmanas of the Bhâradvâja *gôtra*, Bâlachandra, a Rîgvêdin, and Bhadrâsvâmin, a Sâmvôdin. The village granted, Markaṭasâgara, lay in the *bhukti* of Ahichhatrâ (Râmnagar) and in the western *pathaka* of the Aṅgadiya *vishaya*. Among the officials mentioned at the end of the document, that of the keeper of the records (*mahâkshapatalâdhikaranâdhikrîta*), Bhâna or Bhânu, is new. The *dâtaka*, Skandagupta, is the same person who was charged with the conveyance of the Madhuban grant. As engraver we have Îsvara instead of Gurjara. The date, *Samvat* (i.e. Śrî-Harsha-Samvat) 22, Kârttika badi 1, is three years earlier than that of the Madhuban plate, and probably falls either in A.D. 628 or 629.

TEXT.¹

- 1 श्री² स्वस्ति महानौहस्यश्वजयस्कन्धावाराच्छीवर्द्धमानकोव्या महाराजश्रीनर-
वर्द्धनस्तस्य पुत्रस्तत्पादा³ध्यातश्श्रीवज्रिणीदेव्यामुत्पन्न⁴परमादित्यभक्तो
महाराजश्रीराज्यवर्द्धनस्तस्य पुत्रस्तत्पदानु-
- 2 ध्यातश्श्रीमदसुरोदेव्यामुत्पन्न⁴परमादित्यभक्तो महाराजश्रीमदादित्यवर्द्धनस्तस्य
पुत्रस्तत्पादानुध्यातश्श्रीमहासे[न]गुप्तादेव्यामुत्पन्नश्चतुस्समुद्रातिक्रान्तकीर्त्ति⁵प्र-
तापानुरागोप-
- 3 नतान्यराजो वर्णाश्रमव्यवस्थापनप्रवृत्तचक्र एकचक्ररथ इव प्रजानामांतिहर-
परमादित्यभक्त⁴परमभट्टारकमहाराजाधिराजश्रीप्र[भा]कर[व]र्द्ध[न]स्तस्य³
पुत्रस्तत्पा[दा]-
- 4 नुध्यातस्मितयश⁴प्रतानविष्णुरितसकलभुवनमण्डल⁴परिगृहीतधनदवरुणेन्द्रप्रभृति-
लोकपालतेजास्सत्पथोपार्जितानिकद्रविणभूमिप्रदा[नसं]प्रीणितार्थिहृदयो-⁴
- 5 तिशयितपूर्वराजचरितो देव्याममलयशोमत्या⁵श्रीयशोमत्यामुत्पन्न⁴परमसौगत-
सुगत इव परहितैकरत⁴परमभट्टारकमहाराजाधिराजश्रीराज्यवर्द्धनः ।
राजानो युधि दु-
- 6 ष्टवाजिन इव श्रीदेवगुप्तादयङ्गत्वा येन कशाप्रहारविमुखास्सर्वे समं संयताः ।
उत्खाय द्विषतो विजित्य वसुधाङ्गत्वा प्रजानां प्रियं प्राणानुज्जितवा-
नरातिभवने सत्यानुरोधेन यः । तस्या-

¹ From an inked stamp and two ink-impressions, supplied by Dr. Führer.

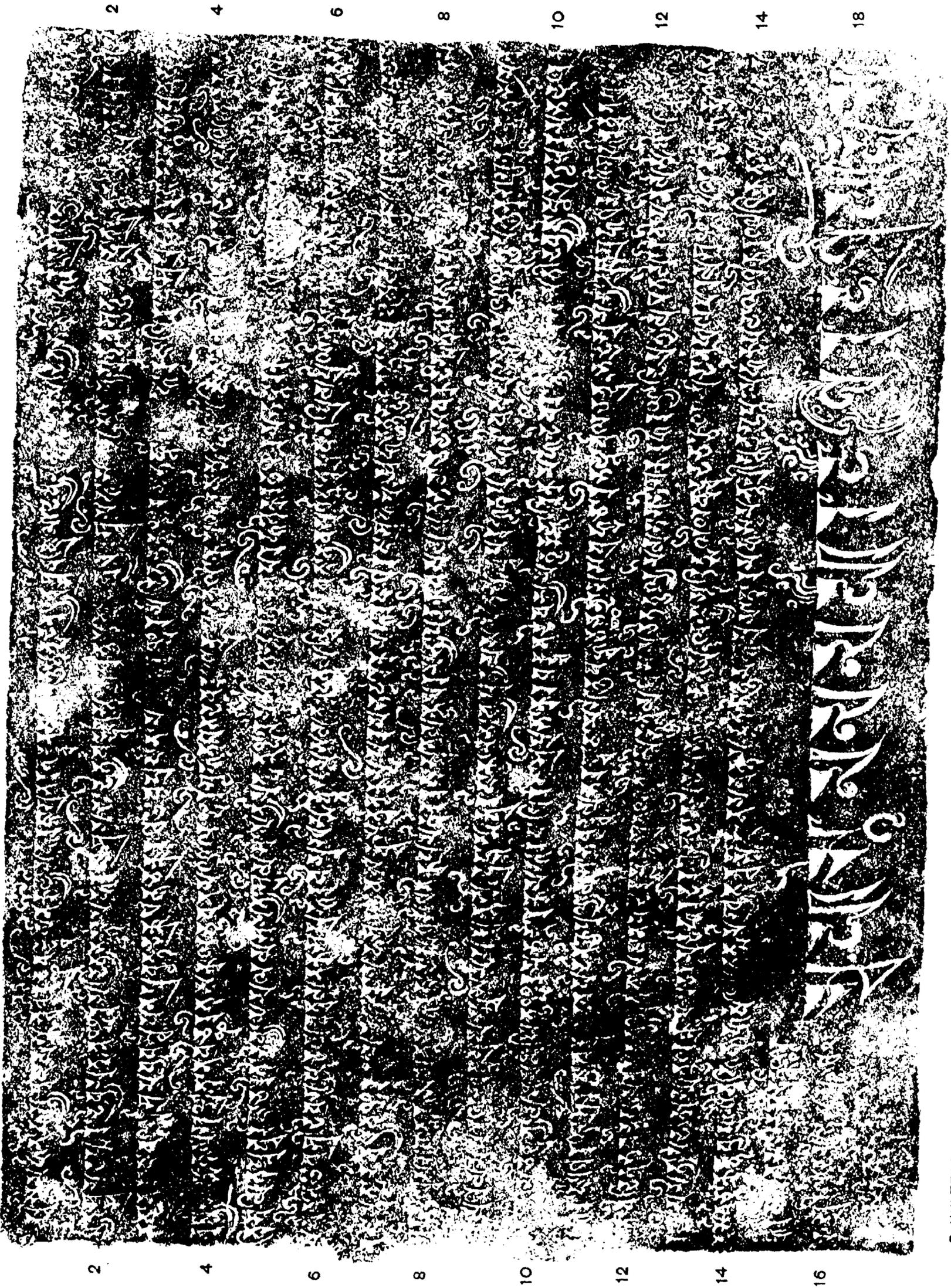
² Possibly श्री, expressed by the usual symbol.

³ Looks like °दास्य.

⁴ °द्रविण°, not °प्रविण°, is also the reading of the Madhuban plate, as was first pointed out to me conjecturally by Professor Kielhorn.

⁵ Read °मत्यां.

Banskhera Plate of Harsha.—The Year 22.



2 4 6 8 10 12 14 16

FROM AN IMPRESSION BY DR. A. FÜHRER.

E. HULTZSCH.

SCALE 1/45.

W. GRIGGS, PHOTO-LITH.

- 7 [नुजस्त]त्पादानुध्यातपरममाहेश्वरो महेश्वर इव सर्वसत्वानुकम्पी परम-
भट्टारकमहाराजाधिराजश्रीहर्षः अहिच्छन्नाभुक्तावद्भूदीयवैषयिकपश्चिमपथक-
स[स्व]मर्कटसा-¹
- 8 गरी [स]मुपगतामहासामन्तमहाराजदौसाधसाधनिकप्रमातारराजस्थानीयकुमारा-
मात्योपरिकविषयपत्तिभट्टचाटसेवकादीन्प्रतिवासिजानपदांश्च समाज्ञापय[ति
विदित]म-
- 9 [स्तु] यथायमुपरिलिखितग्रामस्वसीमापर्यन्तस्मोद्रङ्गसर्वराजकुलाभाव्यप्रत्यायसमेत-
सर्वपरिहृतपरिहारो विषया[दु]दृतपिण्डपरुत्तपौष्पानुगन्धद्रार्कचितिसमका-
- 10 [ली]नी भूमिच्छिद्रन्यायेन मया पितुपरमभट्टारकमहाराजाधिराजश्रीप्रभा-
करवर्द्धनदेवस्य मातुर्भट्टारिकामहादेवीराज्ञीश्रीयशोमतीदेव्या ज्येष्ठभ्रातृपर-
मभट्टारक-
- 11 महाराजाधिराजश्रीराज्यवर्द्धनदेवपादानाञ्च पुण्ययशोभिष्टुडये भरद्वाजसगोक्षवहृ-
चच्छन्दोगसत्रह्यचारिभट्टवालचन्द्र-भद्रस्वामिभ्यां प्रतिग्रहधर्मणाग्रहारत्वेन
प्रतिपा-
- 12 दितो विदित्वा भवद्भिस्समनुमन्तव्यपरतिवासिजानपदैरप्याज्ञाश्रवणविधेयैर्भूत्वा
यथासमुचिततुल्यमेयभागभोगकरहिरण्यादिप्रत्याया एतयोरेवोपनेयास्सेवोप-
स्थान[श्च] क-
- 13 रणीयमित्यपि च । अस्मत्कुलकूममुदारमुदाहरद्भिरन्यैश्च दानमिदमभ्यनुमोद-
नीयं । लक्ष्म्यास्तडित्सलिलबुद्बुदचञ्चलाया² दानं फलं परयश्परि-
पालनञ्च । कर्मणा म-
- 14 नसा वाचा कर्त्तव्यं प्राणिभिर्हितं³ । हर्षेणैतत्समाख्यातम्यर्म्भार्जनमनुत्तमं
[1*] दूतकोत्त महाप्रमातारमहासामन्तश्रीस्कन्दगुप्तः महात्तपटलाधिक-
रणाधिकृतमहासामन्तम-
- 15 हाराज[भान]समादेशादुत्कीर्ण⁴
- 16 ईश्वरेणोदमिति सम्बत् २० २
- 17 कार्त्ति वदि १ [11*]
- 18 स्वहस्तो मम महाराजाधिराजश्रीहर्षस्य [11*]

¹ The *m* and *d* of 'सम्बत्' are not certain, likewise the second *k* of 'मर्कट'.

² The word 'बुद्बुद' is also in the text of the Madhuban plate and has been left out by mistake in my transcript.

³ Read प्राणिभिर्हितं.

⁴ Perhaps 'भानुसमादेश'.

No. 30.—STONE INSCRIPTIONS AT THE JATINGA-RAMESVARA HILL.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

The Jatinga-Râmêśvara hill is near Siddâpura, in the Molakâlmuru tâluka of the Chitaldroog district in Mysore. I edit the two inscriptions, now published, from ink-impressions which were made by Mr. H. Krishna Sastri and were transmitted to me by Dr. Hultsch.

A.—Inscription of Vishṇuwardhana-Vijayâditya; A.D. 1064.

This record is on a slab near the Sûryanârâyaṇa shrine.—The writing covers a space of about 1' 4" broad by 4' 2" high; apparently without any sculptures above it. It is mostly in a state of excellent preservation: but the last two lines are almost completely illegible; and a few letters are damaged elsewhere, at the beginning or end of some of the lines.—The characters are Kanarese, of the period to which the record refers itself; and they are boldly formed and well executed. The size of the letters ranges from about 1" to 1½". A noticeable point here is that the cerebral *ḍ* is very clearly distinguished from the dental *d*, by a marked turning up and over of the right-hand end of the lower part of the letter. The *virâma* is denoted by the sign for the vowel *u*,—in *uclerîḍinolu*, line 11.—The language is Kanarese.¹ And the whole record is in prose.—As regards orthography, there are several cases in which the letters *ś* and *s* are wrongly interchanged; but the only point that calls for special notice, is the curious use of *kh*, by mistake for *k*, in *Ohaḷukhya*, line 4, and *Trailôkhya*, line 5.

The inscription is a record of Vishṇuwardhana-Vijayâditya, who was styled Âhavamallana-aṅkakâra, *i.e.* the warrior or champion² of Âhavamalla,—one of the sons of the Western Châlukya king Trailôkyamalla-Âhavamalla-Sômêśvara I.³ It is a Śaiva inscription. And it records that, while, at Kampili,—which is evidently the modern Kampli, on the Tungabhadra, in the Hospêt tâluka of the Bellâry district,—he was reigning over (or, more

¹ I adopt a suggestion thrown out, I think, by Mr. Rice in a notice of Mr. Kittel's *Kannada-English Dictionary*, and abandon the use of the term "Old-Kanarese."—The words *parû-keraga* (ll. 17, 18), *maḷima* (ll. 18, 19), and *pera-pola* and *paravari* (l. 24), are unintelligible. So, also, *modabadum etc.* in lines 27-29, where the text is rather doubtful.

² As used in this and similar *birudas*, *aṅka* seems,—as the Kanarese affix *kâra* is used,—to be intended to be applied in its meaning of 'a military show, or sham-fight; war, battle.' But *aṅkakâra* may also represent the Sanskrit *aṅkakâra*, 'an arithmetician;' and there may be some such implication as that by which the prefix of the name of the Eastern Chalukya king Guṇaka-Vijayâditya III. is explained by the statement (see *Ind. Ant.* Vol. XX. p. 102) that he was "a thorough arithmetician (*aṅkakâraḥ sâkshât*)."

³ The terms used to denote the relationship of Vishṇuwardhana-Vijayâditya to Sômêśvara I. are, *maga* here, and *nandana* in his Dâvaṅgere inscription (*Pâli, Sanskrit, and Old-Kanarese Inscriptions*, No. 136; *Mysore Inscriptions*, p. 19).—Elsewhere, and at a time when I knew of only the Dâvaṅgere record, I questioned the literal application of them in this case (see *Ind. Ant.* Vol. XX. p. 277 f.); my reasons being, that this person seemed to be not mentioned in any other Western Châlukya records; (that Bilhana does not refer to him in the *Pikramâṅkadêvacharita*); that the title *Veṅḡl-maṅdal-êśvara* or "lord of the province of Veṅḡl" (applied to him in the Dâvaṅgere record), and the epithets *sarvalôkêśvara* and *samastalôkêśvara*, "asylum of all mankind," appeared to make it plain that, on one side at least, he was of Eastern Chalukya descent; that no such expression as "born to" Sômêśvara I. is used; and that there is a custom in the Kanarese country, by which any kinsman in the next degree of descent may be called a son. Facts have come to light, however, which shew that certain titles, which, one would imagine, would only go by line of descent, occasionally accompanied investiture with provincial authority. And, on mature consideration, I think that the terms *maga* and *nandana* should be accepted literally. The title *Veṅḡl-maṅdal-êśvara*, however, which can hardly have any connection with the Nôlambavâdi province, may mean that Vishṇuwardhana-Vijayâditya's mother was an Eastern Chalukya princess.

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properly, was governing) the Nolambavâdi thirty-two-thousand province, he granted some land at a village named Kiriya-Dâkivaduvangi, of the Dâkivadunke seventy in the Kaniyakal three-hundred, for the benefit of the god Śiva under the name of Râmêśvara of the Balgôti tîrtha, which must be the ancient name of the site on which the shrine of Jatinga-Râmêśvara stands.

The details of the date on which the grant was made, are—an eclipse of the moon on Monday the full-moon day of the month Vaiśākha (April-May) of the Krôdhi *saivatsara*, Śaka-Saivat 986 (expired). And the corresponding European date is Monday, 3rd May, A.D. 1064. On this day, the full-moon *tithi* ended, by Prof. Keru Lakshman Chhatre's Tables, at about 33 *ghaṭīs*, 15 *palas*, = 13 hrs. 18 min., after mean sunrise (for Bombay). And von Oppolzer's *Canon der Finsternisse* shews (p. 360) that on this day there was an eclipse of the moon.

The date falls within the period of the reign of Sômêśvara I.¹ And Vishṇuwardhana-Vijayâditya was, therefore, administering the Nolambavâdi province as one of his father's viceroys.

TEXT.²

1	Om ³	Svasti	Śa(sa)mastabhuvanâśrayam
2	drîprithvi ⁴	vallabham	mahâr[â*]jâdhi-
3	râjam	paramêśvaram	paramabha[â*]rakam
4	Satyaśraya ⁵	-kula-tilakam	Chalukhya-
5	bharanam ⁶	śri(śrî)-Trailôkhyakya	malla-chakravartti-
6	ya	magam	samastalôkasraya ⁷ sama-
7	sta-budha-jan-âśrayam ⁸	= Â h a v a m a l l a n - a [m] -	
8	kak[â*]ram	śri(śrî)-Vishṇuwardhana-	mahâr[â]-
9	jam	Vijayâdityam ⁹	Nolambavâdi-
10	mu(mû)vattir-chch	[â*]siraman = â l u t t a m - i r e	
11	Ka[m]piliya ¹⁰	nelevîdinolu	sukha-
12	din=arasu-geyyutt-u(i)re	[l*]	Śaka-varsham
13	[ṅ]ṣṇoya	Krôdhi ¹¹ -saivatsarada	Vai-
14	[śâ]khada	punname	Sômavârada
15	[cha]n[dr]a-grahana-parbba(rvva)-nimittade	Balgô-	
16	[i]ya-tî[r*]tthada	śrî-Ramêśvara ¹² -dêvargg[e]	
17	[nai]vêdyak[k*]am	kamḍa-spatikakam ¹³	paṇu-
18	keṇaga-bô(bhô)gada	su(sû)leyarggam	maḷi-
19	ma-tapôdhana[r*]gge ¹⁴	vidyâdânak[k*]am ¹⁵	Dêvendra-

¹ See the Table of the Western Châlukya dynasty, above, Vol. III. p. 230.

² From the ink-impression.

³ Represented by a plain symbol.

⁴ Read *śrîprithvi*.

⁵ Read *Satyâśraya*.

⁶ Read *Châluky-âbharanam*.

⁷ Read *lôkâśrayam*.

⁸ Read *âśrayam*.

⁹ Read *mahârâja-Vijayâdityam*.

¹⁰ In the first syllable of this word, there are two or three marks of damage above the *ka*, which might consequently, be read either with or without the *anusvâra*. But there can hardly be any doubt that the place is the modern well-known Kampli, and that, therefore, the *anusvâra* is to be accepted.

¹¹ The *krô* was commenced without leaving room enough for the *r*; and it was then formed fully a little further to the right. This has given the appearance, at first sight, of another *akshara* between the *ya* and the *krô*.

¹² Read *Râmêśvara*.

¹³ Read *khanda-sphuṭitakkam*.

¹⁴ The *na* was omitted, and then was inserted below the *pôdha*, between the lines. There are cross-marks above the *dhagga* and beside the *na*, to mark the omission and the supplial of it.

¹⁵ The *dâ* was omitted, and then was inserted at the end of line 21. There are cross-marks, above the *dyâna* and beside the *dâ*, to mark the omission and the supplial of it.

20	[pa]ṇḍita[r*]gge		dâra-purvva-ka-madi ¹
21	Kaniyakalu - munurâr ² =o-		
22	lagana	b[â*]dam	Dâkivadulunke eppa-
23	ttar=olagana		Kiriya-Dâkiva-
24	duvanṅi	pera-pola	paravari matta-
25	[r=ai]vattu	ivu	sarvva-namasyam-âgi
26	â-chamdr-ârkkam	baram	salge l(i) dha-
27	rumaman ³ =alivanum		modabadum vâ-
28	nu	konḍa	ânumu(?)va . . . lana . . .
29	lagôṭika
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ABSTRACT OF CONTENTS.

While the asylum of all mankind (line 6), the warrior (or champion) of Âhavamalla- (Sômêśvara I.), the glorious Vishṇuvardhana-mahârâja-Vijayâditya (ll. 8, 9),—the son of the asylum of the universe (l. 1), the favourite of fortune and of the earth, the Mahârâjâdhirâja, the Paramêśvara, the Paramabhattâraka, the forehead-ornament (or glory) of the family of Satyâśraya, the ornament of the Châlukyas, the glorious emperor Trailôkyamalla-(Sômêśvara I.) (l. 5),—governing the Nolambavâdi thirty-two-thousand (ll. 9, 10), was happily reigning at the capital of Kampili:—

On account of the eclipsê of the moon of Monday, the full-moon day of (the month) Vaiśâkha of the Krôdhin samvatsara, which was the Śaka year 988 (ll. 12-15), (he gave) fifty mattars, which shall continue as a sarvanamasya-grant as long as the moon and sun may endure, of the fields of (the village of) Kiriya-Dâkivaduvanṅi (ll. 23, 24) in the Dâkivadulunke seventy (ll. 22, 23), a town which is in the Kaniyakal three-hundred (l. 21), with libations of water, to Dêvêndrapandita (ll. 19, 20), for the god Râmêśvara of the Balgôṭi tirtha, for oblations, for (the repair of) whatever might become broken or torn, for the dancing-girls belonging to, and for the imparting of education to the ascetics.

B.—Inscription of Jayasimha III.; A.D. 1072.

This record is on a boulder behind the shrine of Jaṭiṅga-Râmêśvara.—The writing covers a space of about 2' 6½" broad by 2' 4½" high; apparently without any sculptures above it. It is in a state of fairly good preservation,—sufficient, at any rate, to be quite legible,—throughout.—The characters are Kanarese, of the period to which the record refers itself, and they are boldly formed and well executed. There is not here the clear distinction, which appears in A., between the forms of the cerebral *d* and the dental *d*. The *virâma* is denoted by its own proper sign,—in *dêvar*, line 7, *kottar*, line 12, and *Balgôṭiyal*, lines 13, 14. The size of the letters ranges from about 7/8" to 1½".—The language is Kanarese. And the whole record is in prose. The orthography does not present anything calling for special comment.

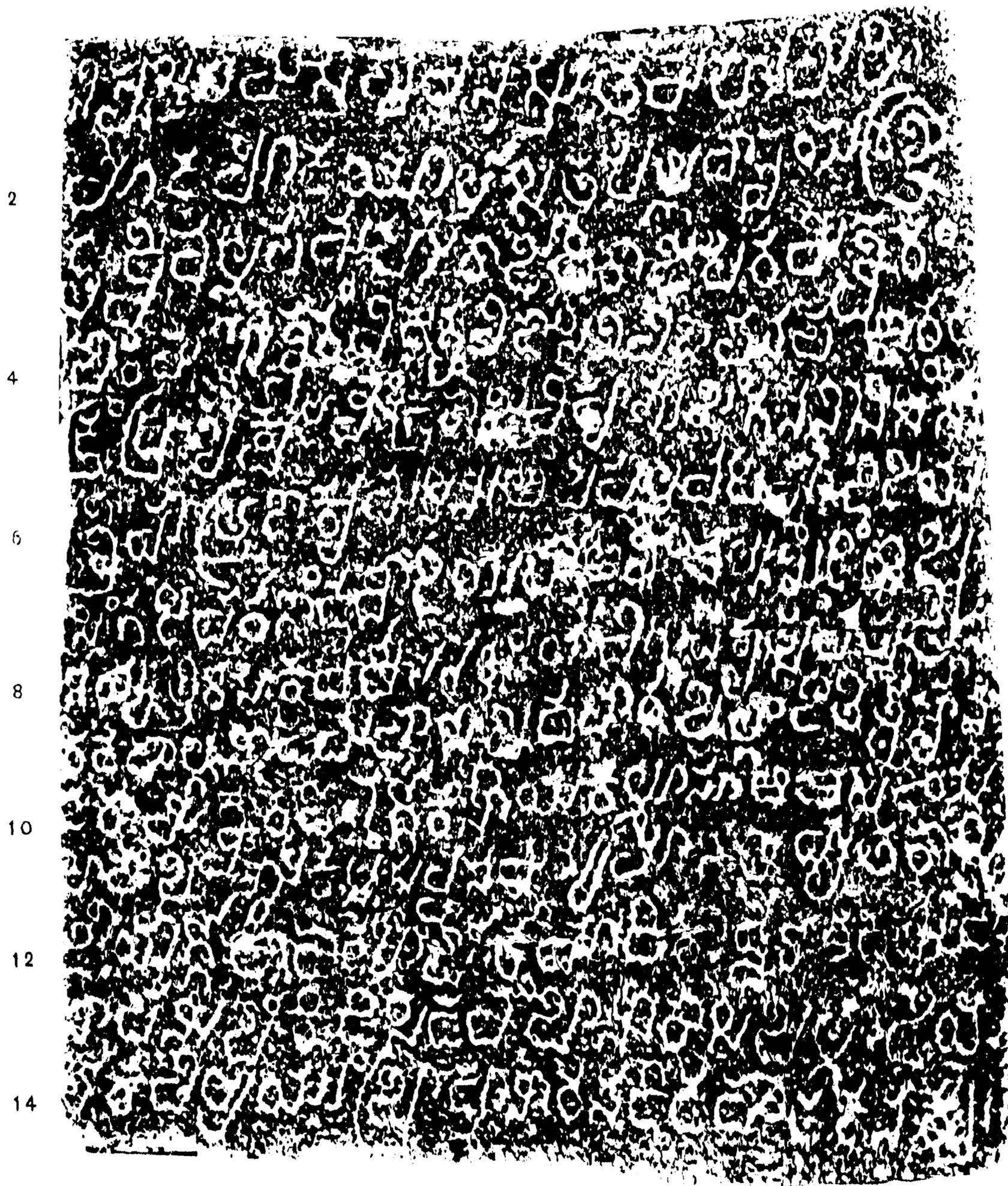
The inscription is a record of Jayasimha III.,—here named in full Trailôkyamalla-Nolamba-Pallava-Permâdi-Jayasimhadêva, and styled Annana-siṅga or 'the lion of his elder brother,' and described as a paramamâhêśvara or most devout worshipper of the god Mahêśvara (Śiva),—one of the sons of the Western Châlukya king Trailôkyamalla-Âhavamalla-Sômêśvara I. It is a Śaiva inscription. And it records that, while, at a camp outside a town named Gondavâdi, he was reigning over, or, more properly, was governing (probably the Nolambavâdi

¹ Read *dhârâ-purvvakam-mâdi*.

² Read *mânûrar*.

³ The *ruma* was commenced at the end of line 26,—thus giving the appearance, at first sight, of another *akshara* after the *dha*. But there was not room enough to form it fully there; and it was, therefore, repeated at the beginning of line 27.

Jatinga-Ramesvara Hill Inscription of Jayasimha III.; A.D. 1072.



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

SCALE 1/21

COLLOTYPE BY W. GRIGGS.

FROM AN INK-IMPRESSION BY H. KRISHNA SASTRI.

thirty-two-thousand), he granted a village named Banṇekal, in the Kaṇiyakal three-hundred, for the benefit of the god Śiva under the name of Rāmēśvara of the Balgōṭi tīrtha.

The details of the date on which the grant was made, are — Wednesday, the new-moon day of the month Phālguna (Feb.-March) of the Virōdhikṛit saṁvatsara, Śaka-Saṁvat 993 (expired). And the corresponding English date is Wednesday, 21st March, A.D. 1072. On this day, the given tithi began at about 28 ghaṭis, 55 palas, = 11 hrs. 34 min., after mean sunrise (for Bombay). And this record, therefore, furnishes another instance of the use of current tithis.

The date falls within the period of the reign of Sômēśvara II. And Jayasimha III. was, therefore, holding authority as one of his eldest brother's viceroys. The record gives him, indeed, two of the paramount titles, — Mahārājādhirāja and Paramēśvara, — as well as the paramount epithet śrīprithvīvallabha; but the same is done in another record, of his father's time, at Dêur in the Bijāpur District;¹ and, whatever may be the explanation of this point, the fact is not to be taken as implying that Jayasimha III. held anything higher than viceregal power. It also describes him as belonging to the Pallava lineage;² and this rather suggests that his mother, Bāchaladēvi, — the mother of also Sômēśvara II. and Vikramāditya VI., — was a Pallava princess.

TEXT.³

1	Om ⁴	Svasti	Samasta-bhuvana-stuta-mahā-mahi-
2	m-ōdamōday ⁵ -ōllasita-	Pallav-ānvaya[m*]	śrī-
3	prithvīvallabha[m*]	mahārājādhirāja[m*]	paramēśvaram
4	parama[mā*]hēśvaram	vidagdha-vilāsini-vilōchana-chakōra-cha[m]-	
5	draṇ pratyaksha-Dēvēndram	rāja-vidyā-bhujāṅga=Aṇ[n*]ana-siṅgam	
6	śrīmat-Trailōkyamalla - Noḷa m b a - P a l l a v a - P e r m m ā ḍ i - J a y a -		
7	siṅgadēvar	Gomdavadīya	poṇavidīnal=sakhadīn rājya[m]-
8	goyutt-ire [l*]	Sa(śa)ka-varsha	993neya Virōdhikṛit-saṁvatsa-
9	rada	Phālgunad ⁶ -amavāse	Budhavāram Balgōṭi-tīrtha-sthāna-
10	da	Rāmēśvara-dēvarggo	Kaṇiyakal-mūnūṇara baliya
11	bāḍam	Banṇekallam	sarvva-namasyam-āgi Amṛitarāsi(śi)-
12	jiyargge	dhārā-pūrvvakam-māḍi	koṭṭar [ll*] Ī dharmmama-
13	n-āvan-orvvaṇ	kiḍisidavaṇ	Bānarāsi-Balgōṭiya-
14	l	kavileyuṇ	brāhmaṇaran=aḷida pātakan=akku ||

ABSTRACT OF CONTENTS.

While the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the most devout worshipper of (the god) Mahēśvara, the lion of his elder brother, the glorious Trailōkyamalla-Noḷamba-Pallava-Permāḍi-Jayasimha (III.) (lines 6, 7), who belonged to the Pallava lineage (l. 2) which was made bright by a great development of grandeur that was praised throughout the whole world, was reigning happily at the camp outside Gondavadī (l. 7) :—

On Wednesday, the new-moon day of (the month) Phālguna of the Virōdhikṛit saṁvatsara which was the Śaka year 993 (ll. 8, 9), he gave (the village of) Banṇekal (l. 11), a town which was included in the Kaṇiyakal three-hundred (l. 10), as a sarvanamasya-grant, with libations of water, to Amṛitarāsi (ll. 11, 12), for the god Rāmēśvara of the Balgōṭi tīrtha (l. 9).

¹ Sir Walter Elliot's *Carnāta-Deśa Inscriptions*, Vol. I. p. 178; verified from an ink-impression.

² So; also, the Dêur record, — mahā-Pallav-ānvaya.

³ From the ink-impression.

⁴ Read mahim-ōday; or, perhaps, mahim-ōdyam-ōday.

⁵ Represented by a plain symbol.

⁶ Read Phālgunad.

No. 31.— DATES OF CHOLA KINGS.

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

(Continued from page 73.)

When my account of the ten Chôla dates, published above, pp. 66-73, had already been printed, Dr. Hultzsch sent me for examination the texts and translations of the following fresh Chôla dates. Five of these new dates (Nos. 11-15) belong to the reign of the king Râjâdhirâja; and the four other dates (Nos. 16-19) are of the reign of the king Kulôttuṅga-Chôla III.

A.— RAJADHIRAJA.

11.— Inscription on a stone behind the Sômêśvara temple at Miṇḍigal in the Kôlâr district.¹

1 Svasti śrī [||*] Saka-varisha 97[0]nêya Sabbajitu-samva-
 2 taradal śrīmat-Vira-Pâṇḍiyana taleyum Sêrama-
 3 na sâleyu[m*] kôṇḍa kôv=Irâjakêsaripadmar=âna. uḍeyâr śrī-Râjâdhi-
 4 râjadêvargge yâṇḍu muvattanêya.

“In the year Sarvajit (*which corresponded to*) the Śaka year 97[0], (*and*) in the thirtieth year (*of the reign*) of king Râjakêsarivarman, *alias* the lord, the glorious Râjâdhirâjadêva, who took the head of the glorious Vira-Pâṇḍya and the palace of the Chêra king.”

This date does not admit of exact verification, and all that can be said about it in this respect, is that the Jovian year Sarvajit by the southern luni-solar system does correspond to the given Śaka year 970 as a current year (=A.D. 1047-48). The date nevertheless is of great value, because the Śaka year 970 current (or 969 expired) is also joined here with the 30th year of the king's reign. For, assuming this statement to be correct, the first year of Râjâdhirâja's reign must, at any rate partly, have coincided with Śaka-Samvat 940 expired, and the 26th year of the king's reign in the date No. 12 must approximately correspond to Śaka-Samvat 965 expired; the 27th year in the date No. 13 to Śaka-Samvat 966 expired; the 29th year in the date No. 14 to Śaka-Samvat 968 expired; and the 32nd year in the date No. 15 to Śaka-Samvat 971 expired.

12.— Inscription in the Vaidyanâtha temple at Tirumalavâdi in the Trichinopoly district.³

1 || Svasti śrī [||*] Tiṅgal=êr
 8 Jayaṅkôṇḍa-Śôlan=ennum madi-keḷu . kôv=Irâjakêsaripanmar=âna uḍaiyâr
 śrī-Râjâdhirâjadêva-
 9 rkku yâṇḍu [2]ḡâvadu
 10 imyâttai⁴ Mina-nâmaru Budan-kilânai peṇṇa U-
 11 ttiratti=nânṇu irâ.

“In the [2]6th year (*of the reign*) of the wise king Râjakêsarivarman surnamed Jayaṅkôṇḍa-Chôla, *alias* the lord, the glorious Râjâdhirâjadêva,— at night on the day of Uttara(-Phalguni), which corresponded to a Wednesday in the month of Mina in this year.”

¹ No. 279 of the Government Epigraphist's collection for the year 1895.

² Read *śrīmad-Vira-*.

³ No. 75 of the Government Epigraphist's collection for the year 1895.

⁴ Read *im-âttai Mina-nâmaru*.

By what has been stated under No. 11, this date, which is of the 26th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṁvat 965 expired, and, as a matter of fact, the calculation for that year does yield satisfactory results. In Śaka-Saṁvat 965 expired the month of **Mina** lasted from the 22nd February to the 22nd March A.D. 1044, and during this time the moon was in the *nakshatra* **Uttara-Phalgunī** on **Wednesday, the 14th March A.D. 1044**, by the equal-space system from 9h. 51m. after mean sunrise (and therefore certainly at night), and by the Brahma-siddhānta and according to Garga the whole day.

13.—Inscription in the Nilivanéśvara temple at Tiruppaṅgili in the Trichinopoly district.¹

1 || Svasti śrī [||*] Tiṅgaḷ=ēr
 17 Jayaṅkoṇ[da]-
 18 Ś[ō]ḷaṅṅ nyarnda-perum-pugaḷ=kkōv=Irājakēśaripanmar=āṇa u[ḍai]-
 19 [yār śrī]-Rājādhirājadēvarkku yāṇḍu [2]7vadu
 21 Kumba-nāyaṅ[ṅu a]para-pakshattu
 22 navamiyum Budaṅ-kiḷamaiyum perṅa M[ūlat]ti=ṅāḷ.

“In the [2]7th year (of the reign) of Jayaṅkoṇḍa-Chōḷa, the king whose great fame was rising, Rājakēsarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of **Mūla**, which corresponded to a **Wednesday** and to the ninth *tithi* of the second fortnight of the month of **Kumbha**.”

This date, of the 27th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṁvat 966 expired, and here, again, the calculation for that year does yield satisfactory results. In Śaka-Saṁvat 966 expired the month of **Kumbha** lasted from the 22nd January to the 20th February A.D. 1045, and during this time the 9th *tithi* of the dark half ended 7h. 22m. after mean sunrise of **Wednesday, the 13th February A.D. 1045**, when the moon was in the *nakshatra* **Mūla** (by the equal-space system) for 13h. 5m. after mean sunrise.

14.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam in the Chingleput district.²

1 || Svasti śrī || Tiṅgaḷ=ēr
 7 Jayaṅkoṇḍa-Śōḷa[ṅ=u]nyarnda-perum-pugaḷ³kkōv=Arājakēśarivanmar=
 āṇa uḍaiyār śrī-Rājādhirājadēvarkku yāṇḍu 29[ā]vadu
 [Dha]nu-nāyaṅṅu pūrvva-pakshattu dvitigaiyum Budaṅ-kiḷamaiyum perṅa
 Tiru-
 8 vōṇatti=ṅāḷ.

“In the 29th year (of the reign) of Jayaṅkoṇḍa-Chōḷa, the king whose great fame was rising, Rājakēsarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of **Śravaṇa**, which corresponded to a **Wednesday** and to the second *tithi* of the first fortnight of the month of **Dhanus**.”

This date, of the 29th year of Rājādhirāja's reign, would be expected to fall in Śaka-Saṁvat 968 expired. In Śaka-Saṁvat 968 expired the month of **Dhanus** lasted from the 25th November to the 23rd December A.D. 1046, and during that time the moon, as required, was in the *nakshatra* **Śravaṇa** on a **Wednesday, viz. on Wednesday; the 3rd December A.D.**

¹ No. 20 of the Government Epigraphist's collection for the year 1892.

² No. 6 of the Government Epigraphist's collection for the year 1892.

³ Read =Irāja°.

1046, by the Brahma-siddhânta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise; but the *tithi* which ended on the day so found, 11h. 54m. after mean sunrise, was the third, not the second *tithi* of the bright half. Considering that Wednesday, the 3rd December A.D. 1046, answers two of the requirements of the date, and that no satisfactory results can be obtained for either of the surrounding years Śaka-Saivāt 967 and 969 expired, I feel no hesitation in accepting that day as the true equivalent of this date, and in maintaining that the writer of the date has erroneously quoted the second instead of the third *tithi* of the bright half.

15.— Inscription in the Vaidyanâtha templo at Tirumalavâdi.¹

1 ³	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Ja[ya]ñkoṇḍa Śôlan u-	
2	yarn[da]-perum-pugaḷ																			kô	Râja[k]êsariva[nma]r-âna	u[ḍ]ai-
3	yâr																					śrî-Râjâdhirâjadêvarkku
4	yâ[n]ḍu																					[3]2âvadu
6	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	[iv]v-âtt[ai]
7	[Viru]chchiga-nâyarru																					Tiruvôṇatti-nân-
8	ru.																					

“In the [3]2nd year (of the reign) of Jayañkoṇḍa-Chôla, the king whose great fame was rising, Râjakêsarivarman, alias the lord, the glorious Râjâdhirâjadêva,—on the day of Śravaṇa, which corresponded to a Thursday in the month of Vṛiśchika in this year.”

This date, if really of the 32nd year of Râjâdhirâja's reign, would in the first instance be expected to fall in Śaka-Saivāt 971 expired; but the date is incorrect both for that year and for the surrounding years Śaka-Saivāt 970 and 972 expired. In Śaka-Saivāt 971 expired the month of Vṛiśchika lasted from the 26th October to the 24th November A.D. 1049, and during this time the moon was in the *nakshatra* Śravaṇa on Friday, the 3rd November A.D. 1049, by the Brahma-siddhânta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise. In Śaka-Saivāt 970 expired the month of Vṛiśchika lasted from the 26th October to the 23rd November A.D. 1048, and during this time the moon was in the *nakshatra* Śravaṇa on Saturday, the 12th November, and Sunday, the 13th November, A.D. 1048. And in Śaka-Saivāt 972 expired the month of Vṛiśchika lasted from the 26th October to the 24th November A.D. 1050, and here the moon was in the *nakshatra* Śravaṇa on Wednesday, the 21st November A.D. 1050, by the equal-space system and according to Garga for 21h. 1m., and by the Brahma-siddhânta for 22h. 20m. after mean sunrise.

If the year of the date were the 22nd year of Râjâdhirâja's reign,³ the date would be expected to fall in Śaka-Saivāt 961 expired, and for that year it would be correct. For in Śaka-Saivāt 961 expired the month of Vṛiśchika lasted from the 27th October to the 24th November A.D. 1039, and during this time the moon was in the *nakshatra* Śravaṇa on Thursday, the 22nd November A.D. 1039, by the Brahma-siddhânta from sunrise, and by the equal-space system and according to Garga from 1h. 58m. after mean sunrise.

Apart from this doubtful date, our examination of the three dates Nos. 12-14 has shown that the 14th March A.D. 1044 fell in the 26th year of Râjâdhirâja's reign, the 13th February A.D. 1045 in his 27th year, and the 3rd December A.D. 1046 in his 29th year; and the general conclusion to be drawn from this is, that the first year of Râjâdhirâja's reign commenced in A.D. 1018, between the 15th March and the 3rd December (both days inclusive).

¹ No. 81 of the Government Epigraphist's collection for the year 1895.

² Of the preceding lines of this inscription no impressions were prepared.

³ [As the first figure of the date is indistinct, the reading “22” is not absolutely impossible.—E.H.]

B.—KULOTTUNGA-CHOLA III..

16.—Inscription in the Raṅganāyaka temple at Nellore.¹

2 Śa[ka]r yāṇḍu āyiratt-orunūrr-orubatt-oṅbadā[1 P]iṅgala-
 saṁvatsarattu Maduraiyum Îlamuñ=koṇḍu Pā[ṇ]ḍiyaṇai muḍi-tta[lai]
 koṇḍ=aruḷiṇa śrī-Kulōttu[ṅ]ga-Śōḷadē[va]rkkū yāṇḍu pa[tt-oṅbadā]vadu
 Vṛiśch[i]ka-nāyaṅṅu=ppad[ṅai] yadiy=āṇa² Ve[ḷ]li-kki[ḷamai]yum
 Rē[vad]iyum

“In the year **Piṅgala** (*which corresponded*) to the Śaka year one thousand one hundred and nineteen, (*and*) in the nineteenth year (*of the reign*) of the glorious **Kulōttuṅga-Chōḷadēva** who took Madurai and Îlam and was pleased to cut off the crowned head of the Pāṇḍya,— [on the day of] **Rēvatī** and a **Friday** which was the fifteenth solar day of the month of **Vṛiśchika**.”

The Jovian year **Piṅgala**, quoted in this date, by the southern luni-solar system does correspond to the given Śaka year 1119 as an expired year. In that year the Vṛiśchika-saṁkrānti took place, by the Ārya-siddhānta 11h. 10m., and by the Sūrya-siddhānta 13h. 0m. after mean sunrise of the 27th October A.D. 1197. The month of Vṛiśchika of Śaka-Saṁvat 1119 expired, therefore, lasted from either the 27th or the 28th October to the 25th November, and the 15th solar day of that month accordingly was either the 10th or the 11th November A.D. 1197. But as these two days were Monday and Tuesday, neither of them can be the day intended by the date, which was a Friday.— In my opinion, it is perfectly certain that the writer of the date erroneously has given the 15th instead of the 25th solar day; for the 25th day of the month of Vṛiśchika corresponds—certainly by the Sūrya-siddhānta, and by the Ārya-siddhānta also when the civil beginning of the solar month is determined according to the rule followed in the calendars of the Kollam era—to the 21st November A.D. 1197 which was a Friday, and on which the moon was in the *nakshatra* **Rēvatī** for 13h. 47m. after mean sunrise.— According to the wording of the date this day, **Friday, the 21st November A.D. 1197**, would have fallen in the 19th year of Kulōttuṅga-Chōḷa's reign; but the following dates will show that the writer here has made another mistake, and that the day really fell in the 20th year of the king's reign.

17.—Inscription in the Raṅganātha temple at Śrīraṅgam.³

1 || Hari || Svasti śrī [||*] Puyal vāyttu
 7 kō=Pparakēsaripaṅṅmar-āṇa Tribhuvanachchakkaravarttigaḷ Ma[du]rai
 koṇ-
 8 ḍu Pāṇḍiyaṅ muḍi-ttalai koṇḍ=aruḷi[ya] śrī-Kulōttu[ṅ]ga-Śōḷadēvaṅku yāṇḍu
 19āvadu Vṛiśchika-nāyaṅṅu apara-pakshattu pañchamiyuū=Śēvvāy-kkiḷamaiyum
 perṅa Pūṣattu [nā]!

“In the 19th year (*of the reign*) of king **Parakēsarivarman**, *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōḷadēva**, who took Madurai and was pleased to cut off the crowned head of the Pāṇḍya,— on the day of **Pushya**, which corresponded to a **Tuesday** and to the fifth *tithi* of the second fortnight of the month of **Vṛiśchika**.”

This date, like No. 16, falls in the month of Vṛiśchika, and is, as No. 16 professes to be, of the 19th year of the king's reign. Like No. 16, it would therefore be expected to fall in Śaka-Saṁvat 1119 expired; but for that year it does not work out properly. We have seen that the month of Vṛiśchika of Śaka-Saṁvat 1119 expired lasted from the 27th or 28th October to the 25th November A.D. 1197, and during that time the 5th *tithi* of the dark half ended shortly

¹ No. 197 of the Government Epigraphist's collection for the year 1894.

² Read =ppad'ṅ-uīṅ'ān-tiyadiy=āṇa.

³ No. 66 of the Government Epigraphist's collection for the year 1892.

after sunrise of the 2nd November A.D. 1197, which was a Sunday, not a Tuesday.— The date really falls in Śaka-Saṃvat 1118 expired. In that year the month of **Vriśchika** lasted from the 27th October to the 25th November A.D. 1196, and during this period the 5th *tithi* of the dark half ended 14h. 19m. after mean sunrise of **Tuesday, the 12th November A.D. 1196**, when the moon was in the *nakshatra* **Pushya**, by the equal-space system and according to Garga for 15h. 6m., and by the Brahma-siddhānta for 13h. 8m. after mean sunrise.

18.— Inscription in the Vaidyanātha temple at Tirumalavādi.¹

- 1 Svasti śrī [||*] Puyal vā[y*]ttu
 7 kô=Pparakêśaripaṇṇmar=âṇa Ti[ri]buvanāchchakkara[va]ttiga!
 Maduraiyum [Î]lamum Ka-
 8 ruvûrum Pāṇḍiyanṇ muḍi-ttalaiyuñ=konḍu vîrar abishêkamum ²vijaiyâ-
 [a]bishêkamum paṇṇ[i]y=a[r]uḷiṇa śrî-Tiribuvānavîradê-
 9 vaṅku yāṇdu 34vadu Kāṇni-nāyarṇu pûrvva-pakshattu • daśamiyum
 Tiṅgaṭ-ki[lamaiy]um peṅga Tiruvōpattu nâl.

“In the 34th year (of the reign) of king Parakêśarivarman, alias the emperor of the three worlds, the glorious Tribhuvanavîradêva, who took Madurai, Îlam, Karuvûr, and the crowned head of the Pāṇḍya and was pleased to perform the appointment of heroes and the anointment of victory,— on the day of Śravaṇa, which corresponded to a **Monday** and to the tenth *tithi* of the first fortnight of the month of **Kanyâ**.”

As the preceding date No. 17, of the 19th year of the king's reign, apparently fell in Śaka-Saṃvat 1118 expired, this date, which is of the 34th year of his reign, would in the first instance be expected to fall in Śaka-Saṃvat 1133 expired. And for that year the date does work out faultlessly. For in Śaka-Saṃvat 1133 expired the month of **Kanyâ** lasted from the 29th August to the 27th September A.D. 1211, and during that time the 10th *tithi* of the bright half ended 8h. 56m. after mean sunrise of **Monday, the 19th September A.D. 1211**, when the moon was in the *nakshatra* **Śravaṇa**, by the equal-space system and according to Garga for 12h. 29m., and by the Brahma-siddhānta for 13h. 47m. after mean sunrise.

19.— Inscription in the Râjagôpâla-Perumāḷ temple at Maṇimaṅgalam.³

- 1 Svasti śrī [||*] Tiribuvanāchchakkaravattiga[Î] Maduraiyum Îlamum
 Pāṇḍiyanāi muḍi-ttalaiyuñ=konḍ-aruḷiya śr[Î]-Kulôttuṅga-Śô[Îa]dêvaṅku yâ-
 2 ṇdu 12âvadu Dhanu-nāyarṇu apara-pakshattu navamiyum Tiṅgaṭ-
 kiḷamaiyum peṅga Śittirai-nâl.

“In the 12th year (of the reign) of the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva, who was pleased to take Madurai, Îlam, and the crowned head of the Pāṇḍya,— on the day of **Chitrâ**, which corresponded to a **Monday** and to the ninth *tithi* of the second fortnight of the month of **Dhanus**.”

The two preceding dates show that this date, which is of the 12th year of the king's reign, in the first instance may be expected to fall in Śaka-Saṃvat 1111 expired. In that year the month of **Dhanus** lasted from the 26th November to the 24th December A.D. 1189, and during this time the moon was in the *nakshatra* **Chitrâ**, by the equal-space system and according to Garga for 17h. 44m., and by the Brahma-siddhānta for 14h. 47m. after mean sunrise of **Monday, the 4th December A.D. 1189**. That this is the proper equivalent

¹ No. 74 of the Government Epigraphist's collection for the year 1895.

² Read *vijay-âbhi*.

³ No. 5 of the Government Epigraphist's collection for the year 1892.

of the original date, there can be no doubt; but it must be pointed out that the *tithi* quoted in the date, the 9th *tithi* of the dark half, when calculated by our tables, had ended 51 minutes¹ before mean sunrise of Monday, the 4th December A.D. 1189, instead of ending after sunrise. In my opinion the irregularity is so slight that in this particular instance it rather tends to confirm the correctness of our general result.

The results obtained under Nos. 17-19 are in such perfect agreement that they may be looked upon as certain; and they prove that the 21st November A.D. 1197, the equivalent of the date No. 16, fell in the 20th, not the 19th year of the king's reign. And the general result arrived at is, that the first year of the reign of Kulôttunga-Chôla III. commenced some time between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive).

No. 32.— SHOLINGHUR ROCK-INSCRIPTION OF PARANTAKA I.

By E. HULTZSCH, PH.D.

Sholinghur² is the Anglo-Indian name of a town in the North Arcot district, and of a Railway station which is situated at a distance of about 7 miles from the town near the village of Bânavaram.³ The present Tamil name of the town, Sôlaṅgipuram, is probably connected with the Chôla dynasty, to which the subjoined inscription refers. The Tamil work *Guruparamparâprabhâra*⁴ uses the Sanskrit form Chôlasinhapura. A modern temple of Śiva in the town bears the name Chôlapuriśvara, which yields another Sanskrit designation of the place, viz. Chôlapura. A neighbouring hill bears a temple of Āñjanîya, which contains a Telugu inscription of Râmadêva of Penugonḍa, dated Śaka-Saivat 1542, the Raudra *saivatsara*. A hard climb of one hour takes the visitor to the top of a still higher hill, which bears a temple of Narasimha. This temple is noticed in the *Nâlâdyiraprabandha*, the *Guruparamparâprabhâra*, and the *Viṣṇugunâdarśa* (verses 289 to 297). The names by which these works designate the hill, are Kadigai in Tamil and Ghaṭikâchala in Sanskrit.⁵ The only two inscriptions of the temple belong to the time of the third Vijayanagara dynasty. Another temple of Narasimha in the town itself contains a number of inscriptions of the later kings of Vijayanagara,⁶ from which it appears that the term Ghaṭikâchala was then applied to this temple as well as to the one on the hill.

Close to the town, on the south-east corner of a large tank, rises a rocky hill, which is known as Sûdukâṭṭumalai on account of its proximity to the burning-ground (*sûdu-kâḍu*) of Sholinghur. At the base of this hill, a large piece of rock rests on two boulders, thus forming a sort of massive natural door-way. On the inner side of one of the two boulders the subjoined

¹ Calculated by Prof. Jacobi's Special Tables, the distance of the moon from the sun, at mean sunrise of Monday, the 4th December A.D. 1189, was by the Ārya-siddhânta 288° 37' 25", by the Sûrya-siddhânta 289° 5' 6", and by the Brahma-siddhânta 289° 47' 58".

² See the *Manual of the North Arcot District*, second edition, Vol. II. p. 435 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 163.

³ This name is perhaps a survival from the time of the Bâṇa dynasty.

⁴ See my *First Report on Sanskrit Manuscripts*, p. vi. f.

⁵ Wilson's *Mackenzie Collection*, p. 134, mentions the *Ghaṭikâchalamhâtmya*, a legendary account of this hill in the Sanskrit language. Vâdhâla Venkâṭâchârya invokes "Nṛisimha, the husband of Amṛitaphalavallî, who resides on Ghaṭikâdri," at the beginning of his commentary on the *Tarkasaṃgraha*, and Dodḍayâchârya invokes "Ghaṭikâdharâdharêndra" at the beginning of his *Chandamâruta*; see Nos. 975 and 1532 in my *Second Report on Sanskrit Manuscripts*.

⁶ A slab which the temple people have utilised for a bench, bears a long inscription in Chôla characters; but the first line, which contained the name of the king, has been cut away.

inscription is engraved. It is in a state of tolerable preservation, except at the beginning of the first six lines, where some letters are lost, including the name of the king at the beginning of line 1. The alphabets of the inscription are Grantha and Tamil of the same type as in the Udayêndiram plates of Hastimalla.¹ It opens with a few Tamil words (l. 1). Then follow 10 Sanskrit verses, and a short passage in Tamil (ll. 19 to 21). At the end, the name of the writer is given in barbarous Sanskrit prose (l. 21 f.).

As we learn from the mutilated Tamil passage at the beginning of line 1, the inscription is dated in the 9th year of the reign of a king whose name is lost, but can be supplied with certainty from the Udayêndiram plates of Hastimalla as Parakêsarivarman,² a surname of the Chôla king Parântaka I. who ruled from about A.D. 900 to 940.³

The Sanskrit portion opens with an invocation of Vishnu (v. 1). The next verse celebrates Âditya (I.) of the race of the Sun. His son (v. 3) was Parântaka (I.), surnamed Vira-nârâyana. He granted the revenue from (a field called) Vamśavâri in favour of a tank named Chôlavâridhi (v. 4). This Parântaka (I.) had conferred the title 'lord of the Bânas' (Bândhirâja) on Prithivîpati (vv. 6 and 7) of the Gaṅga race (v. 5), who was surnamed Hastimalla and defeated an unnamed enemy in the battle of Vallâla. At his request, the king entrusted him with the execution of the grant (v. 8). Next follows the usual *captatio benevolentie* (v. 9), in which Hastimalla is called Vira-Chôla. The last verse (10) states that these verses were composed by the Vaikhâna Kumâra of the Kâsyapa gôtra.

The second Tamil portion records that Hastimalla, surnamed Vira-Chôla, the king of Parivai and vassal of the Chôla king, executed the royal grant by assigning the paddy-field named Mûngilvari (to the tank).

In the concluding Sanskrit portion, the inscription is styled a eulogy (*praśasti*).⁴

The Gaṅga-Bâna king Prithivîpati II. surnamed Hastimalla is already known from one of the Udayêndiram grants.⁵ Four verses of the subjoined inscription (3, 5, 7 and 9) are almost completely identical with four verses of the Udayêndiram plates of Hastimalla (6, 21, 22 and 25). As those plates are dated in the 15th year of the reign of Parântaka I., it appears that their writer copied those four verses from the Sholinghur inscription, which belongs to the 9th year of the same reign. This is also suggested by the fact that verse 21 of the Udayêndiram plates is rather out of place where it stands, while it is in its original and natural position in the Sholinghur inscription (v. 5). Further, this verse has here the correct reading *râjahamśa*, while the Udayêndiram plates read *râjasimha*, instead of which I had conjectured *râjahamśa* before I knew of the existence of the Sholinghur inscription.⁶ A point in which the two records differ, is that the Sholinghur inscription does not mention Vijayâlaya, the grandfather of Parântaka I., while his father Âditya I. is referred to in both. As in the Udayêndiram plates, the Gaṅga-Bâna king Prithivîpati II. appears here as vassal and executive officer (*âjñapti*, v. 8) of Parântaka I. His surname 'king of the people of Parivai' (*Parivaiyar kôṅ*, l. 20) corresponds to the 'lord of Parivipuri' in the Udayêndiram plates (v. 24). I am

¹ *South-Indian Inscriptions*, Vol. II. No. 76.

² As the earliest known instance in which Parakêsarivarman receives the epithet *Madurai koṇḍa*, i.e. 'the conqueror of Madhurâ,' is an inscription of his 10th year (No. 119 of 1895), it is doubtful if we are justified to supply this epithet too at the beginning of the mutilated line 1.

³ See above, p. 178, note 12.

⁴ Compare *South-Indian Inscriptions*, Vol. II. p. 365.

⁵ *ibid.* No. 76. The following may now be added to my remarks on the situation of the village granted (*ibid.* p. 382). Among the boundaries of Kuḍaikkôṭṭûr (p. 389) we find in the east a channel which feeds the *Vinṇamaṅgalattâr=êri*, i.e. 'the tank of the inhabitants of Vinṇamaṅgalam.' This village still exists and has given its name to a Railway station between Vâniyambâḍi and Âmbû.

⁶ See *ibid.* p. 384, note 16.

unable to identify Paṛivipurī¹ or Paṛivai, which appears to have been the residence of Pṛithivîpati II., and Vallâḷa, where he is stated to have won a battle (v. 8).

A remarkable discrepancy occurs in verse 9 of the Sholinghur inscription, which reads *nṛiparât=kila Vîra-Chôḷaḥ*, while the Udayêndiram plates (v. 25) have *sa Parântaka êkavîraḥ*. Hence one might be tempted to conclude that Vîra-Chôḷa was a surname of Parântaka I. But in the Tamil portion (l. 20) **Vira-Chôḷa** is again used as a title of **Hastimalla**. This fact is important, as it enables us to identify two persons mentioned in another **Udayêndiram** grant (above, Vol. III, No. 14), of which only the second and the fifth plates are preserved. The *nṛipêśvara Vîra-Chôḷa* and his sovereign **Parakêsarivarman**, with whose permission this grant was made, are no doubt identical with the *nṛiparâj Vîra-Chôḷa* (i.e. **Hastimalla**) of the Sholinghur inscription and his sovereign **Parântaka I.**, who is known to have borne the surname **Parakêsarivarman**. Further it becomes now probable that the Vîra-Chôḷa who is mentioned in the Vêlûr inscription of Kaṅṅaradêva (above, No. 9), is also identical with Pṛithivîpati II. In this case the latter would have been still alive about the 26th year of the reign of the Râshtrakûṭa king Kṛishṇa III. From later inscriptions we know of two other chiefs who bore the name Vîra-Chôḷa. The first of them was a vassal of the great Chôḷa king Râjarâja,² and the second was the father of a certain Vîra-Champa.³

According to the Tamil portion (l. 21), the object of the grant which was made by Parântaka I. and executed by Hastimalla, was a paddy-field named **Mûṅgilvari**. This Tamil term is Sanskritised in verse 4 as **Vamśavâri**, in which *vamśa* corresponds to the Tamil word *mûṅgil*, 'a bamboo.' The proceeds of the field were to be used for the up-keep of a tank named **Chôḷavâridhi** (v. 4), i.e. 'the Chôḷa ocean.'⁴ As the name suggests, this tank may have been founded either by the Chôḷa king Parântaka I. himself, or Hastimalla may have constructed it in honour of his sovereign. It must be identical with the large tank at Sholinghur, on the bank of which the subjoined inscription is engraved.

TEXT.⁵

1 [r]ku⁶ y[â]n[du o]nbadâ[va]du [||] Ânandam
para-
2 [jam paś]yan[t]i [yad-dhy]âyi[n]ô yasy=âmî [t]rishu
[v]ikramê-
3 kâ⁷ vasan[t]i tra[yah] [l*] ta[t*]tvain ya[sya pa]râmṛiśa[n]=
vivriṅtê vô hê-
4 nâm [pa]ramaś=chirâ[ya bha]gavân=**V[i]shṇur**=mmudô [sô]=
s[t]u vah || [l*] Âdityânvaya-śô-
5 kulê⁸ bharttu[n=dharâ]-gôḷakarî kamp-[â]pâya-nirâku[la]m prabhur=
abhûd=**Âditya-nâmâ nripah** [l*]

¹ In his *Lists of Antiquities*, Vol. I. p. 209, Mr. Sewell mentions a village named Paravipuram in the Viḷuppuram taluka of the South Arcot district.

² See above, page 138.

³ Above, Vol. III. p. 71.

⁴ The word *samudra*, 'ocean,' and its synonyms are frequently employed, through hyperbole, as the second portion of names of tanks. Thus, the Gaṅapêśvaram inscription of Gaṅapati (above, Vol. III. p. 91, verses 23 and 25) mentions two tanks named Chôḷasamudra and Bhîmasamudra. At Bangalore two tanks bear even now the names Dharmâmbudhi and Kempâmbudhi, i.e. 'the ocean of Kempe (Gauḍa),' who is said to have built the Bangalore fort in A.D. 1537; see Mr. Rice's *Mysore and Coorg*, Vol. II. p. 20. As the names of tanks were often transferred to adjacent villages, the Sanskrit *samudra* (compare above, Vol. III. p. 225, note 5), the Tamil *śri*, the Kanarese *kere*, and the Telugu *cheruvu* became the ending of many village names in Southern India.

⁵ From four inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.

⁶ Read *kô=Parakêsarivarmaku.*

⁷ Read *lôkê.*

⁸ Read perhaps *-śêkharê nripa-kulê.*

- 6 . . . h phañ[i]-maṇḍalam(lam) kshiti-bhṛi[ta]s=sarvvê cha digvârapâ n=
âkampan=dadhat=îti Pañ-
- 7 ka[ja]bhuvâ yatu[ô]na yô nirmmiṭaḥ || [2*] Tasmâch=chakradhara-śriyam
prakṭayam=pratyaksham=âtmany=alan=dêvas=śatru-davânala-
- 8 s=samajani śri-Viranârâyaṇaḥ || bâhâdaṇḍa-gatam bibhartti suchiram(ram)
viśvambharâ-maṇḍalam(lam) sapta-
- 9 [d]vîpa-samudra-śailam=adhunâ kâyûra-buddhy=aiva ya[h*] || [3*] Va[mśa]vâri-
janitan=nṛipa-dêyañ=Chôlavâridhi-tatâka-sampiddhyai [1*]
- 10 dattavân=nikhilam=â yuga-bhaṅgâd=âdarêṇa sa Parântakadêva[h*] || [4*]
Tasmân=nṛipô=labhata paṭṭa-mayam prasâdam Bânâdhi-
- 11 râja-pada-lambhana-sâdhanam yaḥ [1*] âkrâmatô yudhi Parântakatô
narêndrân Gaṅgânvavâya-salilâsaya-râjahamsa[h*] || [5*] Bhûmy-â-
- 12 dishu sphuṭa-[la]ghushv=api satsu vṛiddhâ yad=vṛitti-bôdhi [pṛi]thivî-padam=
âdriyantô [1*] tat-prâpti-pûrvvaka-chatusṭaya-siddhi-yôgâd=yasmi-
- 13 n babhûva Pṛithivipati-śabda-vṛittih || [6*] Śauryy-audâryya-kṛitajñatâ-
madhuratâ-dâkshinyâ-mêdhâ-kshamâ-prajñâ-śaucha-śam-ânu-
- 14 bhâva-karuṇâ-kânti-pradhânô nayi [1*] âkrântaḥ Pṛithivipatim sa Kalinâ sôk-
âvasâdau vinâ sthâtun=dr[â*]g=Baliyamśa-jô=[ya]-
- 15 m=iti [yam] bhêjê guṇânâm gaṇaḥ || [7*] Saurim kalâm(lâm) vivṛi[ta]vân=
alam=âtma-linâm(nâm) Vallâḷa-nânni yudhi santama[s]âyamânê [1*]
vijñâpa[ya]-
- 16 n=vinayavân=atha dharmma-karmmany=âjñaptir=apy=abhavad=atra sa Hastimallaḥ
|| [8*] [Pu]ṇya[m*] samam kri[ta*]vatâm parirakshatân=cha tad=rakshat=
êti nṛi[pa]râṭ=kila Vi-
- 17 ra-Chôlaḥ [1*] âgâminah kshitipa[t]î[n*] praṇamaty=ajasram=mûrddhnâ Purâri-
[cha]raṇâ[m*]buja-śêkharêṇa || [9*] Brahm-âparâkhyâ-Vikhana[ś-śra]ma-
- 18 ṇa-kriyâyâm(yâm) Vaikhânas-âkh[y]am=a[mṛitatva]di¹ yasya sûtram [1*] ślôkân=
imân=rachitavân sa munih Kumârô yad-gôtra-kṛin=mu-
- 19 [ni]r-abhûd=api Kâśyap-âkhyâ[h*] || [10*] Aṅu-[kû]ṅṅal puravum âyadiyum
po[ṅ*]ṅu[m] perum=âṅu Śôla-
- 20 k[kô]n=a[di]-malarga! [ma]ṅgala-Vira-Śô[la][ṅ*] Paṛivaiyar kôṅ Atitima[1]-²
- 21 laṅ=râṅ kuḍuttâṅ M[û]ṅgilvari eṅṅu[m*] va[ya]l [11] Sṭa(stha)patikula-
maṇi-³prabha-
- 22 vah⁴ śrîmâ[n=Pra]puri-nivâsah⁵ Śrîkaṇṭh-âtmaja-S[û]n[d]as[â]dhana⁶ likhinâ(tâ)
pisatti[h⁷ ||]

TRANSLATION.

(Line 1.) In the ninth year (of the reign) of [king Parakêsarivarman].

[Verse 1, which is mutilated, contains an invocation of Vishṇu].

(V. 2.) In a family [of princes, which was the ornament] of the race of the Sun, was born a king named Âditya, who was able to bear, free of trembling and agitation, the globe of the earth. He was created with care by the Creator, in order that the crowd of serpents, and all the elephants of the regions, who are supporting the earth, might not feel tired.

¹ Read perhaps *amṛita-kshari*.

² Cancel *maṇi*, which is synonymous with the following *prabhava*.

³ Read *-prabhava-śrîmat-*.

⁴ Read perhaps *-Ekandasâdhana*.

⁵ Read *Attimal-*.

⁶ Read *-nivâsa-*.

⁷ Read *prâstih*.

(V. 3.) From him was born the glorious king **Viranârâyana**, a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of Chakradhara,¹ (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(V. 4.) This **Parântakadêva** eagerly granted, until to the end of the age, for the enrichment of the **Chôlavâridhi** tank, the whole royal revenue derived from **Vamśavâri**.

(V. 5.) That prince, a flamingo in the tank of the **Gaṅga** race, who² received from this **Parântaka**, who attacked kings in battle, a grant in the shape of a (*copper*) plate, which was the instrument of the attainment of the dignity of lord of the **Bâṇas** (*Bânâdhirâja*);—

(V. 6.) He who bore the name **Prithivîpati** (*i.e.* the lord or husband of the Earth), because he practised the four (*pursuits of human life*) after he had taken (*to wife*) the Earth (*Prithivî*),— a word which the ancients prefer, as it characterizes the nature (*of the earth*),³ though there are (*other*) plain and short (*synonyms*) like *bhûmi*;—

(V. 7.) That **Prithivîpati** whom, oppressed by the Kali (*age*), the political crowd of virtues, *viz.* courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, beauty, *etc.*, forthwith joined, in order to rest without grief and fatigue, under the impression that he was born of the race of **Bali**;⁴—

(V. 8.) This **Hastimalla**,— who amply showed that a particle of the Sun was inherent in him, in the battle called (*after*) **Vallâla**, which resembled deep darkness,⁵— became, at his humble request, the royal messenger (*âjñapti*) for this charitable work.

(V. 9.) “The religious merit of those who perform (*grants*) and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)!”— (*Speaking*) thus, the chief of princes **Vira-Chôla** incessantly bows (*his*) head, whose diadem are the lotus-feet of Purâri (*Śiva*),⁶ to future kings.

(V. 10.) These verses were composed by the sage **Kumâra**, the founder of whose *gôtra* was the sage named **Kâśyapa**, (*and*) whose *sûtra*, named **Vaikhâṇasa**, grants salvation (?) during (*the performance of*) the rites (*prescribed by*) the ascetic (*śramaṇa*) **Vikhanas**, whose other name was **Brahman**.

(Line 19.) (*The servant of*) the lotus-feet of the **Chôla** king; the auspicious **Vira-Chôla**; the king of the people of **Paṇḍyavai**; **Attimallaṅ** (**Hastimalla**) himself gave the paddy-field named **Mûṅgilvari**, so that (*the tank*)⁷ might enjoy gifts (?),⁸ revenue (?) and gold (*connected*) with (*its*) six shares.

(L. 21.) (This) *prasasti* was written by **Skandasâdhu**, the son of **Śrîkaṅṭha**, a descendant of a family of architects (*sthapati*) and an inhabitant of the prosperous [Pra]purî.⁹

¹ See *South-Indian Inscriptions*, Vol. II. p. 386, note 3.

² The relative pronouns in verses 5 to 7 correspond to the demonstrative pronoun *sa* in verse 8.

³ The etymological meaning of *prithivî* is ‘the broad or spacious one.’

⁴ See *South-Indian Inscriptions*, Vol. II. p. 388, note 3.

⁵ *i.e.* he conquered his enemies in the battle of **Vallâla**, just as the sun dispels darkness. Besides, this verse seems to contain an allusion to **Hastimalla**’s title **Vira-Chôla**, by which he is connected with the **Chôlas**, who claimed the Sun as their ancestor.

⁶ See *South-Indian Inscriptions*, Vol. II. p. 389, note 7; and above, p. 178, note 7.

⁷ See verse 4 of the Sanskrit portion.

⁸ Compare the expression *Virâ-puravindl* in *South-Indian Inscriptions*, Vol. II. No. 76, text line 99.

⁹ This doubtful name is perhaps a corruption of **Paṇḍyapurî**, which is mentioned as the residence of **Hastimalla** in verse 24 of the **Udayêndiram** plates.

No. 33.— PITHAPURAM PILLAR INSCRIPTION OF MALLAPADEVA;
SAKA-SAMVAT 1124.

By F. HULTZSCH, Ph.D.

This is the third of the four inscriptions on the pillar at the entrance of the **Kuntī-Mādhava** temple at **Piṭhāpuram**. It is engraved on the east face of the pillar, below the end of the second inscription (No. 10 above). Like the two other inscriptions, it is in a state of fair preservation and is written in the **Telugu** alphabet. The languages of the inscription are **Sanskrit** (verse and prose) and **Telugu** prose (lines 85-90). Two passages are in a mixture of **Telugu** and **Sanskrit** prose (ll. 90-93 and l. 96). Among the numerous orthographical mistakes, the following deserve to be mentioned as being due to faulty pronunciation. The vowel *e* is used for *a*, especially after *y*, in *Yemunā* for *Yamunā* (l. 26); *tēn=ēyem* for *tēn=ēyam* (l. 47); *-yeśā* for *-yaśāḥ* (l. 64); *jāyetē* for *jūyatē* (l. 94); *nirupamāne* for *nirupamāna* (l. 54); and *Pōtame* for *Pōtama* (l. 92). *Ū* occurs instead of *ō* in *naṁddanū* for *nandanō* (l. 4); *ēkūna* for *ēkōna* (l. 20); and *bhānūr* for *bhānōr* (l. 79). *I* and *ē* are interchanged in *chakrī* for *chakrē* (l. 17) and *kalāvat=ēti* for *kalāvat=īti* (l. 70). Consonants are prefixed in *Yīśaḥ* for *Īśaḥ* (l. 17); *vuttama* for *uttama* (l. 64); *mūriṣa*, *mūriṣa* or *mūriṣa* for *urīṣa* (ll. 69, 51 and 55, and twice in l. 66) and *driṣu* for *riṣu* (l. 56). The diphthong *ai* is improperly used in the second syllable of *Haihaiya* for *Haihuaya* (l. 69) and in *-saijñāḥ* for *-samjñāḥ*¹ (l. 64). Finally, instead of *Jyaishṭha* we find *Śrēshṭha* (l. 79), as in the *Ēkāmranātha* inscription of *Gaṇapati*.²

About two thirds of the inscription are taken up with the genealogy of the **Eastern Chālukya** kings, which agrees on the whole with the account given in the *Korumelli* plates of *Rājarāja I.*, the *Chellūr* plates of *Vīra-Chōḍa*, and the second *Piṭhāpuram* inscription.³ There are, however, a few independent statements which deserve to be noticed. The third king of the dynasty, *Indrabhaṭṭāraka* or *Indrarāja*, is here called *Indurāja* (l. 34); he is stated to have ruled for seven days, as in the second *Piṭhāpuram* inscription and in three copper-plate grants.⁴ The eleventh king, **Narēndra**, is said to have fought 108 battles, and to have founded on the sites of these battles 108 temples, to which tanks and gardens were attached (v. 8).⁵

The thirteenth king, **Guṇa[ga]-Vijayāditya**, bore the surname **Tribhuvanāṅkuśa**.⁶ He is reported to have played the game of ball on the battle-field with the head of **Maṅgirāja**; to have burnt **Chakrakūṭa**; to have frightened **Saṅkila**, residing in **Kiraṇapura** and joined by **Kṛishṇa**; to have restored his dignity to **Vallabhēndra**; and to have received elephants as tribute from the king of **Kaliṅga** (vv. 9 and 10). Some of these deeds are alluded to in two other inscriptions. One of them states that *Vijayāditya III.*, "prompted by the lord of the **Raṭṭas**, having conquered the unequalled **Gaṅgas**, cut off the head of **Maṅgi** in battle," and that, "having frightened **Kṛishṇa** (and) **Saṅkila**, he completely burnt their city."⁷ A second inscription says that *Vijayāditya III.* was "renowned through killing **Maṅgi** and burning **Kiraṇapura**."⁸ **Kṛishṇa**, the enemy of *Vijayāditya III.*, used to be identified with the

¹ Compare above, Vol. III. p. 22.

² *Ind. Ant.* Vol. XXI. p. 201, text line 14. In an inscription at *Śrīkūrmam* (No. 308 of 1896) both *Śrēshṭha* and *Jyēshṭha* occur instead of *Jyaishṭha*, as in lines 79 and 86 of the third *Piṭhāpuram* inscription.

³ See above, p. 84, and notes 5 and 6.

⁴ See *South-Indian Inscriptions*, Vol. I. p. 32, note 4.

⁵ Compare *ibid.* p. 37, and p. 38, note 2; and *Ind. Ant.* Vol. XX. p. 101.

⁶ Compare *ibid.* p. 100.

⁷ *Ind. Ant.* Vol. XII. p. 221, and *South-Indian Inscriptions*, Vol. I. pp. 38, 39 and 42, where *saṅkila* is rendered by 'fire-brand.' The inscription now published proves that *Saṅkila* is a proper name, and that, *l.c.* p. 39, note 11, we must read *bhṭty=ārtau*.

⁸ *ibid.* p. 38, note 3. The present inscription shows that I was wrong in altering *Kiraṇapura* into *Kṛishṇapura*.

Râshtrakûta king Kṛishṇa II. This identification cannot be upheld, because the expressions 'lord of the Raṭṭas' (*Raṭṭésa*) and *Vallabhendra* in the Eastern Châlukya inscriptions must refer to one of the two Râshtrakûta contemporaries of Vijayâditya III.,— either Amôghavarsha I. or Kṛishṇa II. The former of these two kings claims to have been "worshipped by the lords of Mâlava and Vēngi."¹ If we combine this statement with those of the Eastern Châlukya inscriptions, it appears that Vijayâditya III. was a vassal of Amôghavarsha I. The Mâlava king who was dependent on Amôghavarsha I., I suspect to be identical with the Kṛishṇa who was 'frightened' by Vijayâditya III., and with the Paramâra king Kṛishṇarâja or Upendra, whom Professor Bühler places after 800 A.D.² An argument in favour of this identification is furnished by the subjoined inscription, which, immediately before the mention of Kṛishṇa, refers to the burning of Chakrakûta. This place is probably the same as Chakrakôṭṭa, which appears to have been situated in the dominions of the king of Dhârâ,³ the capital of Mâlava. Kiranapura, where Saṅkila and Kṛishṇa resided, I am unable to identify. Maṅgi, another opponent of Vijayâditya III., may have been a Gaṅga king.

The fourteenth king, Châlukya-Bhîma (I.), is stated to have been victorious in 360 battles,⁴ and to have founded a temple (of Śiva), called Châlukya-Bhîmêsvara after his own name (v. 11). This temple still exists at Bhîmavaram near Cocanada in the Gôdâvarî district. In three of its inscriptions,⁵ it bears the name Châlukya-Bhîmêsvara or Châlukya-Bhîmêsvara. The name of Bhîmavaram is derived from that of the temple; for, in one inscription (No. 462 of 1893), it is called Châlukya-Bhîmêsvarapura, in another (No. 463 of 1893) Châlukya-Bhîmanagarî, and in five others⁶ Châlukya-Bhîmâpura. As stated by Dr. Fleet,⁷ the opponent of Châlukya-Bhîma I. was the Râshtrakûta king Kṛishṇa II.⁸

The seventeenth king, Vijayâditya (V.), had the other name Bêta (vv. 25 and 26). He was also called Kanṭhikâ-Bêta (l. 48), because he wore a necklace (*kanṭhikâ*)⁹ as a symbol of his anointment as heir-apparent.¹⁰ Verse 15 states that the twenty-second king, Râjabhîma, had, besides Dârnârava and Amma (II.), a third son, whose name was Kâma. Verse 18 refers to the period of 27 years between Dâna (*i.e.* Dârnârava) and Śaktivarman, during which the Telugu country (*Andhra-maṇḍala*) remained without a ruler. Dr. Burnell and Dr. Fleet suggested that, during this interval, the country was conquered and held by the Chôlas.¹¹ As the accession of the great Chôla king Râjarâja is now proved to have taken place in A.D. 984-85,¹² it follows that the conquest of Vēngi, which was effected in the 13th or 14th year of his reign,¹³ fell in A.D. 997-98, *i.e.* within the break of 27 or 30 years¹⁴ in the rule of the Eastern Châlukya kings.

Verse 19 supplies the name of Â[r]yadêvî, the mother of the twenty-fifth king, Śaktivarman. The twenty-seventh and twenty-eighth kings, Râjarâja (I.) and Râjendra-Chôḍa (or Kulôttuṅga-Chôḍa I.) are here said to have reigned for 40 and 50 years (vv. 21 and 22), while other

¹ *Ind. Ant.* Vol. XII. p. 219.

² *Ep. Ind.* Vol. I. p. 225.

³ See *South-Indian Inscriptions*, Vol. II. p. 234, note 9.

⁴ This seems to mean that he was engaged in war for a whole year successively.

⁵ Nos. 461 to 463 of 1893. In these three inscriptions and in Nos. 464 and 465 of 1893, Bhîmavaram itself is called Skandârâma or Kumârârâma, *i.e.* 'the garden of the War-god.'

⁶ Nos. 473, 480, 486, 487 and 488 of 1893.

⁷ *Ind. Ant.* Vol. XX. p. 103.

⁸ In *South-Indian Inscriptions*, Vol. I. p. 42, I have followed Dr. Fleet (*Ind. Ant.* Vol. XII. p. 221) in translating *Raṭṭa-dâyâda-balên=âbhividyaptam Vēngî-maṇḍalam* by "the country of Vēngî, which had been overrun by the army of the Raṭṭa claimants." Instead of this read "the country of Vēngî, which had been overrun by the army of (Kṛishṇa II.) the heir (or son) of the Raṭṭa (*viz.* Amôghavarsha I.)."

⁹ *Kanṭhikâ-dyutimat-kanṭhak*, v. 25.

¹⁰ See *Ind. Ant.* Vol. XX. p. 95, note 9; p. 103, note 27; and p. 267.

¹¹ *ibid.* p. 272

¹² *ibid.* Vol. XXIII. p. 297, and above, p. 68.

¹³ See *South-Indian Inscriptions*, Vol. III. p. 5.

¹⁴ *ibid.* Vol. I. p. 32, note 10.

inscriptions allot to these two kings a reign of 41 and 49 years, respectively.¹ Rājendra-Chōḍa is stated to have ruled the **Andhra-vishaya** together with the **five Draviḍas**.² Here we have a fresh version of the fact that Kulōttuṅga-Chōḍa I. did not only rule over Vēṅgi, but succeeded to the throne of the Chōḷa kingdom.³

Rājendra-Chōḍa's immediate successor, **Vikrama-Chōḍa**, was hitherto known only from the Chellūr plates of Kulōttuṅga-Chōḍa II.⁴ From the subjoined inscription we learn that he had the surname **Tyāgasamudra**; that he went to govern the **Chōḍa** country; and that, after his departure, the country of **Vēṅgi** became devoid of a ruler (v. 24). Partly on the strength of this statement, I have identified him with the **Chōḷa** king **Parakēsarivarman** *alias* **Vikrama-Chōḷadēva**,⁵ whose accession probably took place on the 18th July A.D. 1108.⁶

With line 62 begins the genealogy of a family of princes who derived their descent from the seventeenth Eastern Chālukya king, **Bēta** or **Vijayāditya**. The names of these princes, and their relation to each other, are given in the Table on page 229. No historical details are mentioned in connection with any of them, besides the names of their wives. The queen of **Satyāśraya** was **Gauri** of the **Gaṅga** race (v. 27); she may have been related to the Eastern Gaṅga king Anantavarman *alias* Chōḍagaṅga of Kaliṅga, who was crowned in A.D. 1078.⁷ The queen of **Vijayāditya II.** was **Vijayā** of the race of the **Sun** (v. 29),—perhaps a Chōḷa princess. The queen of **Mallapa II., Chandaladēvi**, was the daughter of **Brahman**, a **Haihaṃya** ruler of the **Sagara-vishaya** (v. 32), who may have been related to the Haihaṃya chiefs of **Kōna-maṇḍala**.⁸ The queen of **Vijayāditya III., Gaṅgā**, was the daughter of the lord of **[Āra]davāda** (v. 37), which I cannot identify.

In connection with the two last princes of the list, the dates of their coronation are recorded. **Mallapa III.** was anointed in the temple of **Kuntī-Mādhava** at **Piṭhapuri** or **Śripiṭhāpuram** in **Śaka-Saṃvat 1124** (in numerical words and figures), on Sunday, the 10th *tithi* of the dark fortnight of **Jyaishṭha**, in the **Simha lagna** and the **Aśvinī nakshatra** (v. 39 and l. 85 ff.) Professor Kielhorn has been good enough to calculate this date as follows:—“For Śaka-Saṃvat 1124 expired, the date corresponds to **Sunday, the 16th June A.D. 1202**. On this day the 10th *tithi* of the dark half of **Jyaishṭha** ended 22h. 10m., and the *nakshatra* was **Aśvinī** for 11h. 10m. after mean sunrise. The longitude of the sun at mean sunrise was 79° 40', and the *lagna* **Simha** therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise.”⁹

The Śaka year in which the predecessor of Mallapa III., **Vijayāditya III.**, was crowned, is only expressed in numerical words. As the numerical word ‘ocean’ (*jaladhi*) may represent either 4 or 7,¹⁰ the year may be 1049 or 1079. The second figure is, however, much more probable, because, if he had been crowned in 1049, his reign would have lasted for the unusually long period of 75 years. To Professor Kielhorn I am obliged for the following calculation of the date, which was Saturday, the 10th *tithi* of the bright fortnight of **Māgha**, in the **Rōhiṇī nakshatra** and the **Mina lagna** (v. 36):—“For Śaka-Saṃvat 1049 expired, the date would

¹ The accession of Kulōttuṅga I. is now proved to have taken place in A.D. 1070; see above, p. 72.

² See *South-Indian Inscriptions*, Vol. I. p. 113, note 3.

³ *ibid.* Vol. II. p. 230 f.

⁴ *South-Indian Inscriptions*, Vol. II. p. 308 f.

⁵ *Ind. Ant.* Vol. XVIII. p. 161 f.

⁶ The same date has already been calculated by Dr. Fleet, *Ind. Ant.* Vol. XX. p. 268.

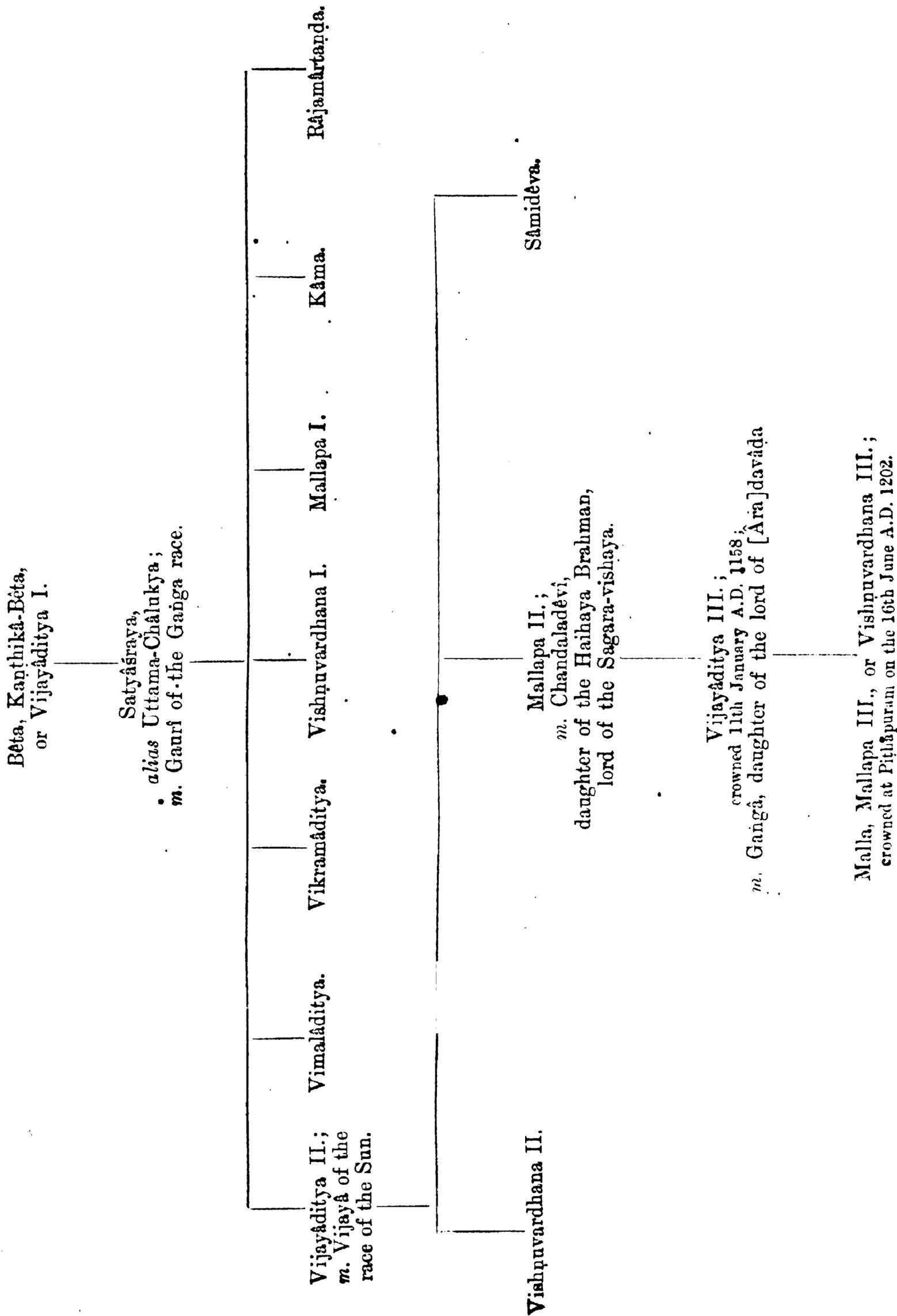
⁷ Thus, in one of the Śrikūrmam inscriptions (No. 281 of 1890) the word *sindhu* corresponds to the figure ‘4’ (*Śakābdē nidhi-sindhu-rāma-kāśabhṛit-saṃkhyā-samētē* and *Śakavarshāmbulu 1349*); and in three others (Nos. 275, 336 and 355 of 1896) the words *sindhu* and *sāgara* mean ‘7’ (*Śikābdē ravi-sindhu-sannidhi-yutē* and *Śakavarushāmbulu 1279*; *Śikābdē kara-sindhu-nātra-dhīrant-saṃkhyā-dāvitē* and *Śakavarshāmbulu 1275*; *Śakābdē ravi-sāgar-ākshī-sahitē* and *Śakavarushāmbulu 1272*). For two other cases in which *sāgara* is used for ‘7,’ Professor Kielhorn refers me to *Ind. Ant.* Vol. XIX. p. 25, No. 16, and p. 373, No. 198.

⁸ *Ind. Ant.* Vol. XIV. p. 55.

⁹ Above, p. 73.

¹⁰ Above, p. 84 ff.

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correspond to **Saturday, the 14th January A.D. 1128**. On this day the 10th *tithi* of the bright half of Mâgha ended 1h. 34m., and the moon was in Rôhiṇî for 6h. 34m. after mean sunrise. The longitude of the sun at mean sunrise was $290^{\circ} 12'$, and the *lagna* Mîna therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise. For Śaka-Saṁvat 1079 expired, the date would correspond to **Saturday, the 11th January A.D. 1158**. On this day the 10th *tithi* of the bright half of Mâgha ended about 16h. 30m. after mean sunrise. The moon was in Rôhiṇî by the *Brahma-Siddhânta* and according to Garga from sunrise, and by the equal-space system from 3h. 56m. after mean sunrise, and remained in Rôhiṇî, by all the three systems, to the end of the day. The longitude of the sun was $288^{\circ} 24'$ at sunrise, and the *lagna* Mîna therefore lasted from about 2h. 46m. to about 4h. 46m. after mean sunrise. I am inclined to think that the second equivalent is preferable to the first, because the *abhishêka* actually took place during the 10th *tithi*." Professor Kielhorn's concluding remark corroborates the view expressed above, that **Śaka-Saṁvat 1079**, and not 1049, is intended.

Further we are told, in Saṁskṛit verse (v. 40), in Saṁskṛit prose (ll. 82-85), and in Telugu prose (ll. 85-90), that on the very day of his anointment, **Malla** or, with his full titles, **Sarvalôkâśraya-Vishṇuwardhana-Mahârâja alias Mallapadêva-Chakravartin**, gave the village of **Guḍivâḍa** in the district of **Prôl-nânḍu** to the temple of **Kuntî-Mâdhava** at **Śrîpîṭhapura**. The boundaries of the village are specified in lines 90-93. I am not able to identify either the village or any of its boundaries. But it is known from the first Pîṭhâpuram inscription and from inscriptions at Sarpavaram that the district of Prôl-nânḍu or Prôlu-nânḍu included Navakhaṇḍavâḍa (near Pîṭhâpuram) and Sarpavaram.¹ The inscription ends with the usual imprecations (ll. 93-96) and the statement that it was written by **Kaṇṭâchârya** of **Śrîpîṭhâpuram**, the same person who had engraved the first and second inscriptions on the pillar.

The village of **Bhîmavaram** contains, besides the Bhîmêśvara temple,² a temple of Nârâyana. The ancient name of this temple was **Râjanârâyana-Vinnagara**,³ i.e. 'the Vishṇu temple of Râjanârâyana.' According to an inscription of **Kulôttuṅga I.** (No. 473 of 1893) it was founded by a Vaiśya named Maṇḍaya, and was apparently called after the king himself, who had the surname **Râjanârâyana**.⁴ This temple contains two inscriptions of **Sarvalôkâśraya-Vishṇuwardhana-Mahârâja alias Mallapadêva-Chakravartin** or **Mallappadêva-Chakravartin** (Nos. 486 and 487 of 1893). Both inscriptions belong to the 3rd year of the king's reign. The first is also dated in **Śaka-Saṁvat 109[9]**, and the second in **1098**. The second inscription is preceded by four mutilated Saṁskṛit verses (No. 489 of 1893), which record that Mallappadêva was the son of **Vijayâditya** by **Ga[ṅgâdêvi]**. Hence he must be the same person as Mallapa-Vishṇuwardhana, to whose time the third Pîṭhâpuram inscription belongs. According to the two Bhîmavaram inscriptions, he would have ascended the throne in **Śaka-Saṁvat 1096**.⁵ I am unable to reconcile this fact with the statement of the Pîṭhâpuram inscription, that he was crowned in Śaka-Saṁvat 1124.

Another inscription of the Nârâyana temple at Bhîmavaram (No. 474 of 1893) records a grant made in **Śaka-Saṁvat 1098** by **Narêndra**, who was the son of **Vijayâditya** of **Vêṅgi** by **Lakshmidêvi** and the grandson of **Malla**. This **Narêndra** was evidently a half-brother of Mallapa III. He appears to be referred to as the son of **Vijayâditya** of **Vêṅgi** by **Lakshmidêvi** in a grant from the **Gôdâvarî** district.⁶

¹ See p. 33 above.

² See p. 227 above.

³ See Nos. 472, 475 and 478 of 1893.

⁴ See *South-Indian Inscriptions*, Vol. I, p. 59, verse 12.

⁵ The same follows from an inscription of Śaka-Saṁvat 110[5] and the [1]0th year of Sarvalôkâśraya-Vishṇuwardhana-Mahârâja (No. 479 of 1893), which has to be assigned to Mallapa III.

⁶ See Dr. Fleet's abstract of this grant, *Ind. Ant.* Vol. XX, p. 263.

TEXT.¹

- 1 श्रीभर्तुर्भुव[ने]श्वरस्य विकसन्न[र]भीस[री]जादभूत्³ ब्र[ह्म]ा वेद-
 2 [नि]धिः पुराणपुरुषस्तस्मात्सुतो मानसः [1*] आसीदत्रिसुनिस्ततो जनि जग-
 वेत्तो-
 3 स्व[वी] वारि[धिन्मि]त्र⁴ वं[श]करो म[हे]श्वरशिरोभूषण[लि]चंद्रमास⁵ [॥ १*]
 4 [त]स्मादिंहीर्जगच्चेतो नंदन⁶ मंदिंरन्धियः [1*] बुधो जज्ञे बुधादासीच्चक्र-
 5 [व]र्त्तिः⁷ पुरुष[व][र]ः [1*] [२*] तस्मादायुः । ततो नहुषः । ततो
 ययातिः । त-
 6 तः पूरुः । भक्त्या निज[त][रुण्यं] गुरवे दत्त्वा तदंगसक्त[रि] जरसं [1*]
 भू-
 7 षणमिव यो भेजे पूरुर्भूभारभरणधोतयभुजः⁹ । [३*] ततो जनमे-
 8 [ज*]यः [1*] ततः प्राचीशः [1*] ततस्सैन्ययातिः [1*] ततो ह्यपतिः
 [1*] ततस्साव्वभौमः [1*]
 9 ततो जयसेनः [1*] ततो महाभौमः [1*] तस्मादेशानः [1*] ततः क्री-
 धाननः [1*] ततो देवकिः [1*]
 10 तस्मादृचुकः¹⁰ [1*] तस्मादृचकः [1*] ततो म[ति]वरं [1*] ततः कार्या-
 यनः¹¹ [1*] ततो नीलः [1*] [त]तो दु[ष्यं]-¹²
 11 त्तः [1*] ततो भरतः । जाङ्गवीयमुनातीरे कृत्वा यूपान्निरंतरान् [1*]
 यो [महा]-
 12 कर्मभरतान्ना¹³ ख्यातीश्वमधकृत्¹⁴ [॥ ४*] ततो भरत[र]ङ्गमन्युः [1*]
 ततस्सुहोत्रः [1*] [त]-
 13 तो हस्तिः¹⁵ [1*] ततो विरोचनः [1*] तस्मा[द]जमीडः¹⁶ [1*] ततस्सं-
 वरणः [1*] तत[र]स्सधन्वा [1*] [त]-
 14 [त]ः परिचित् [1*] ततो भीमसेनः [1*] ततः प्रदीपनः [1*] ततस्सं-
 [त]नुः [1*] ततो विचित्रवी[र्यः] [1*]
 15 [त]तः पांडुराजः [1*] कुंतीमाद्रीदेव्योयुधिष्ठिरं¹⁷ भीममर्जुनं नकुलं [1*]
 सह[देव]-

¹ From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.

² Read श्रीभर्तुर्भुव°.

³ Read °भूषणखिचन्द्रमाः.

⁴ Read पूरुर्भू°.

⁵ Read कार्यायनः.

⁶ Read भरत नाम्ना.

⁷ Read °मौडः.

⁸ Read °भूङ्गमा.

⁹ Read नन्दनी.

¹⁰ Read धीरेय.

¹¹ The anusvāra stands at the beginning of the next line.

¹² Read °शमीध.

¹³ Read °देव्योर्युधि°.

¹⁴ Read °धर्मिचं.

¹⁵ Read °वर्ती.

¹⁶ Read °दृमुक्तः.

¹⁷ Read हसी.

- 16 [मि]ति स लेभे पञ्च मणीनिव सुतेजसस्तयान्¹ । [५*] विष्णुर्यस्य वय-
स्य[त]ा[सु]-
- 17 [प*]गतो मर्त्यत्वलज्जां जहात्² यीशः पाशुपतप्रदानसमये चक्री³ यदा[स्त्रे]-
षणं ।
- 18 [ये]न द्वी[द्र]मभूत्वहादिव⁴ सता सिंहासनं वञ्चिणस्त्रोयं [विश्वजनीनचा-
19 [रुच]रितो लोकैकवीरोर्जुनः । [६*] ततोर्जुना[द]भिमन्मुः⁵ । ततः परि-
क्षित् । ततो जनमेजयः । तत[:*] क्षेमकः । [त*]-
- 20 [तो] नरवाहनः । ततश्शतानीकः । तस्मादुदयनः । ⁶ततस्तद्वंशेष्वयोध्या-
सिंह[ा*]सनासी[निष्वे]कूनषष्टिभूपालेषु⁷ ग[ते]-
- 21 [षु] (I) तदन्वये [वि]जयादित्यो नाम राजा विजिगीष(त)या दक्षिणाप-
डंगत्वा⁸ त्रिलोचनपल्लवम[धि]क्षिप्त⁹ कीर्त्तिशे[ष]-
- 22 [त]ामगमत¹⁰ । ¹¹तस्म[ा]न्मङ्गुले [ष]ण्मासगम्भाणी¹² तदग्रमहिषी सुडिवेमु-
नाम[ा*]ग्रह[ा]रमुपगम्य तन्निवासिना वि-
- 23 [ष्णु]भट्टसीमयाजिना दुहितृनिर्विशेषमभिरन्विता¹³ सती विष्णुवर्द्धनमन्दनमसूत
• [ा*] तस्य कुमा[र]स्य
- 24 ¹⁴मानव्यसगोत्रहारितपुत्रद्विपक्षगोत्रक्रमाभितानि¹⁵ कर्माणि कारयित्वा त[म]-
वधयत्¹⁶ [ा*] स च [मा]त्रा विदित[त्रि]-¹⁷
- 25 [त्त]ित्तस्मन्निर्गत्य चलुक्यगिरौ नंदा[भ]गवतीमाराध्य(त) कुमारनाराय[ण]मातृ-
गणां[श्च] संतर्प्य(त) [श्वे]तातपत्रैक[शं][ख*]-
- 26 [पं]चमहाशब्दपालिकेतनप्रतिडक्काव(त)रा[ह]लाच्छनपिच्छकुन्तसिंहासनमकरतोरण-
कनकदंडगंगायैमुन[ा*]दी-¹⁸
- 27 [नि]° स्वकुलक्रमागतानि निक्षिप्तानीव सांब्राज्यचिह्नानि¹⁹ समाद[ा*]य कडं-
ब्बगंग(त)भूमिपान्निर्जित्य सेतुन[र्म्म]-
- 28 दामध्यं ²⁰सार्धसप्तलक्षं दक्षिणापडंगत्वा²¹ पालयामास । ²²श्रीविष्णुवर्द्धनात्त-
स्माद्विजयादित्यभूपतिः [। प]-

¹ Read सुतेजसस्तयान्.

³ Read चक्री.

⁶ *Śyē* looks like *śśē*.

⁹ Read °क्षिप्त.

¹² Read गर्भिणी.

¹⁵ Read कर्माभितानि.

¹⁸ Read °डक्का, लाच्छन, and यमुना°.

²¹ Read दक्षिणापथं and omit गत्वा.

² Read जहद्रीशः or, to suit the metre, त्यजद्रीशः.

⁴ Read °भूत्वहादिवि.

⁷ Read °ष्वेकीन°.

¹⁰ Read °गमत.

¹³ Read °रक्षिता.

¹⁶ Read °वधयत्.

¹⁹ Read सांब्राज्यचिह्नानि.

²² Read °वर्धना°.

⁵ Read °मन्मुः.

⁸ Read °पथं गत्वा.

¹¹ Read तस्मि°.

¹⁴ Read हारितीपुत्र.

¹⁷ Read इ.

²⁰ Read सार्धसप्त.

- 29 [लव]ान्वयजातायां देव्यामासीत्सुतोत्तमः । [७*] [त]त्पुत्रः¹ पुलकेशिवल्लभ
[1*] (तः)त्सुतः कीर्त्तिवर्मा [1*] तस्य तनयः
- 30 [श्रीम]तां स[क]लभुवनसंस्तुयमानमानव्यसगो[त्र]ाणां² हारितपुत्राणः³ कौशिकी-
वरप्रसादल[ब्ध]र[1*]ज्यानां माहग-
- 31 [ण]परिपालितानां स्व[1*]मिमहासेनपादानुधातानां⁴ भगवन्मारायणप्रसादितव-
रवराह(र)लाञ्छनक्षणव-
- 32 [श्री]कृता[र]ातिमण्डलानामश्वमधावभृतस्नानपवित्रितवपुषां⁵ चालुक्यानांकुलमलं-
क(र)[रि]-
- 33 [णी]सत्याश्रयव[ल्ल]भेद्रस्य⁶ भ्राता कु[ञ]विष्णु[व]र्द्धनीष्टादश वर्षाणि वंगी-
देशमपालयत् [1*] त(र)दात्मजो जय[सिं]-
- 34 हवल्ल[भस्त्रय]स्त्रिंशतं [1*] तदनुज इंदुराजसप्त दिनानि [1*] त[त्सु]तो
विष्णुवर्द्धनो नव वर्षाणि [1*] तत्सूनुः⁷ मंगिराज[यु]-
- 35 [वरा]ज[ः] पञ्चविंशतिं [1*] तत्पुत्रो जयसिंह(ः)[स्त्र]य[र]दश⁸ [1*] तववरा-
दः¹⁰ कोक्किलिष्यन्मा[स]ान्¹¹ [1*] [त]स्य ज्येष्ठो भ्राता विष्णुव[र्द्ध*]-
- 36 ¹²[न]त[सु]च्चाद्य सप्तत्रिंश[त]मब्दान् [1*] तत्पुत्रो विजयादित्यभट्ट[1*]रकोष्टा-
दश [1*] तत्सुतो विष्णुवर्द्धनप्प[ट्त्रिं]-
- 37 [श]तं [1*] ¹³[तत्त]नय[ः] [1*] नरेन्द्रो युद्धाय¹⁴ समरशतमष्टोत्तरं¹⁵
रणस्थाने तावत्परिगणनया देवनिलयान् [1*] तटाका[ना*][रा]-
- 38 [मै][ः*] किव¹⁶ सह निधाय क्षितिमपात्¹⁷ धराञ्चत्वा[रि]शच्छरद उरु-
धीरष्टसहिताः । [८*] तत्पुत्रः कलिविष्णुवर्द्धनो[द्भ्य]-
- 39 [र्द्ध]वर्षा[न्]¹⁸ [1*] तत्पुतो¹⁹ [1*] मंगिराजोत्तमांगिन यो वी[र]समरांगणे
[1*] चकार कंदुकक्रीडां नाम्ना त्रिभु[व]-
- 40 [न]ांकुशः [॥ ८*] योधा[क्षी]ञ्चक्रकूटं किरणपुरगतं संकिलं क्षणायुक्तं यो-
भैषीदल्लभे[द्रं] निज[म]-
- 41 [हि]मयुतं यो व्यधादग्रहीभ्य²⁰ [।] काळिंग[प्र]ाभृतेभान्स गुण[ग*]विजयादि-
त्यदे[वी] महेंद्रशयत्वा[रि]-²¹

1 Between त and त्यु is an erased letter.

2 Read हारितौपचाणां.

3 Read भेद्रस्य.

4 Read °नुर्मन्त्रि°.

5 Read षष्ठासान्.

6 Read युद्धायं.

7 Read °पादरा (?)

8 Read °यद्दश.

9 Read भगवन्ना°.

10 The final t is corrected from ti.

11 Read °स्त्रयोदश.

12 Read °नसप्तम्°.

13 Read °मष्टोत्तरमपि.

14 Read वर्षम्.

15 Read महेंद्रशयत्वा°.

16 Read संसूय°.

17 Read °मेधावभृथ.

18 Read तदधरजः.

19 Read तत्त°.

20 Read किल.

21 Read तत्पुत्रः.

- 42 शशमा भूवल्लय[मध]¹ चतुस्रंयुता रक्षति स [I] [१०*] तद्वातुर्विक्रमा-
दित्यस्य तनयश्चाळु[क्य]-
- 43 [भी]मः [I*] ²ष्यच्छुत्तरं यस्त्रिशतं³ रण[र]नां [जि]त्वा स्वनाम्न[I*] प्रधितं⁴
विधाय [I*] चाळुक्यभीमेश्वरदेवहृ[र्म्य*]
- 44 [त्रिं]शत्वमा⁵ भूतलमन्वरक्षत् । [११*] तत्सुतः कौल्लभिगंडापरनामा [I*]
विदितो विजयादित्यः ⁶स्व[र्द्धु]-
- 45 [गतु]ला⁷ धरामपात्समा⁸ वीर जयस्तं[भं] निधाय यः । [१२*] तत्सु-
तावम्भराजभीमौ [I*] तयोरम्भरजे-
- 46 [ज]:⁹ सप्त वर्षाणि⁹ [I*] यस्यारातिग[णो] निरस्तविषयो योगीव शूलापि-
तस्त्रांगः¹⁰ कामुकवत्प्रवाहजल[वत्]¹¹
- 47 भंगैरनेकैर्युतः [I*] निस्सारः ¹²क[द]ळीप्रकाडव[द]रण्या[व]ासभागनिवसेनेये¹³
जयिनाम्भूमिपति[ना]
- 48 [र]ाजान्वती¹⁴ भूरभूत् । [१३*] तत्सुतं ¹⁶कंटिकावेता[प]रनामानं विजया-
दित्यबालमुच्च[I*]द्य ताडपी मा[स*]-
- 49 [मिकं] [I*] तं जित्वा चाळुक्य[भी]मतनयो (I) विक्रमादित्य [ए]कादश
मासान् । त[र*]डपरा[*]जसुतो ¹⁶युद्धकुलसप्त [व]-
- 50 [र्षा]णि [I*] विद्राव्यैनं ¹⁷युद्धमल्लं ¹⁸स्व[द]शाहीरो धीम[र*]नम्भरा[जा*]नुज-
[न्म]र [I*] रा[ज]तेजा र[र*]जभी[म]र¹⁹ जितारि[र्वि]ग्गीदेशं²⁰
- 51 [द्वा]दशाब्दानरक्षत् । [१४*] तस्य सुता[स्त्र]य एते विरेजिरे राजभी-
मभूमीशस्य [I*] दानान्नावामंदृप²¹ का[मो] विभवापह[I*]सि-
- 52 [दि]वेन्द्राः²² [॥ १५*] तेषु मानुषम[हे]श्वरो यशःपारदप्रसर[दि]सु[ख]:²³ [I*]
अम्भूमिपतिरन्वपालयत्पंच[विंश]तिस[मा]:[*]
- 53 ²⁴अपातलं [॥ १६*] तंतः²⁵ [I*] ²⁶दानार्थवम्भूपालभ्राता संवत्सर[त्र]यं
[I*] अपाद्वरांचतुष्पष्टिकलागुरुरिति [त्रु]तः । [१७*] [धीनिधे]-

1 Read °मध.

2 Read ष्यच्छु°.

3 यस्त्रिशतं is corrected from यस्त्रिशतं. •

4 Read प्रधितं.

5 Read त्रिंशत्वमा.

6 Read स्वर्द्धु.

7 Read °तुली धराम् । अपादर्धसमा वीरो.

8 Read तयोरम्भराजः.

9 Read वर्षाणि.

10 Read °तस्त्राङ्गः.

11 Read °वत्तु°.

12 The *da* of *kadaḥ* is entered below the line; read प्रकाण्ड.

13 Read °नेये.

14 Read राजान्वती.

15 Read कंटिका°.

16 Read युद्धमल्लः.

17 The *akshara* ह is entered below the line.

18 Read स्वदेश°.

19 Read °भीमौ.

20 Read °रिवेन्द्रो°.

21 Read दानार्थवीभ्रसुपतिः.

22 The metre of the first half of this verse is Āryāgīti, while that of the second half is Gīti.

23 In the second *pāda* of this verse, two *aksharas* are missing; read perhaps प्रसरयुभदिसुखः.

24 Read चमा.

25 Read तंतः.

26 Read दानार्थवीभ्र°.

- 54 [नि]रूपमानेदानिनी¹ दानभूतकपतेरनत्तरं [।*] सप्तविंशतिसमा [वि]धेर्वशा-
दंभ्रमं[ड]ल[म]नाय[कं] स्थितं [॥ १८*]
- 55 [द]ानार्णवस्यदृदतेराय्यदेव्याश्च² नहनः [।*] निर्मल[ः*] श(।)क्ति[व]र्मासौ
३द्वादशाब्दानप[।*][ङ्गु]वं [॥ १९*] त[स्य]।वर[जो] विमलादि-
- 56 त्य⁴ मानांबुनिधिं⁵ महिमंहारः [।*] द्रोही दृपुनी[पि]⁶ न [वा]हासिः
पा[ति] स्म धरामध⁷ सप्ताब्दान् [॥ २०*] पुत्रस्तस्य [हि]म[।ंशु]-
- 57 वंशतिलक[ः*] श्रीराजराज[स्म]मायत्व[।*]रिंशतमंभ्रमंडलमपा[ङ्गु]ली[क]कल्पध्र-
मः⁸ [।*] यन्नि[र्वा]मन[व]न्धनव्य[ति]-
- 58 करं वैरोचनन्नाव्वाणं⁹ वसय[।]सर[सं] यु]धिष्ठिरवयंम्भने¹⁰ धरित्रीजनः
[॥ २१*] त[त्पु]त्रो जयवान[पू]र्वपुरुषा¹¹ राजे-¹²
- 59 द्रचीड स्थितः¹³ श्रीपञ्चद्र[वि]तस्महांध्रवि[ष]यं¹⁴ पञ्चाशदब्दानपात् [।*]
[य]स्य ¹⁵स्वरतरप्रतापदहनज्वालासमालि-¹⁶
- 60 [।ंगत]तीभे¹⁷ मानुषगम्यतां हत[हि]मो नूनं हि[म]ानीगिरिः [॥ २२*]
तस्याभ[वन्]गभगीरध[दु]न्धु[म]ार[र]।मांबरीष[च]रि-¹⁸
- 61 तप्रतिमस्य पुत्रः [।*] शक्रक्रमः ¹⁹[प्र]धित[वि]क्र[म]चोडनामा चाळु[क्य*]-
[वंश]जलधेः परिपूर्णचंद्रः²⁰ । [२३*] तस्मिंस्त्यागस[मु]-
- 62 द्रापर[ना]मनि [ची]डमंडलं त्रातुं [।*] गतवति वेंगीभूमिन्न[।]य[क]र-
हिता तदंतरे जाता [॥ २४*] तत्समय²¹ [।*] ताडपोच्च[।]-
- 63 टितो ²²याभूदस्मभृपाल[नं]दनः [।*] कण्टिकाद्युतिमुत्कण्ठो²³ वेतचित्तिपतिः
कृती । [२५*] तस्मात्²⁴ वेदनरेद्र[।दिं]-²⁵
- 64 द्रगजेंद्रापह[।*]सि विशदयेशा[ः]²⁶ ।* ²⁷[वु]त्तमचालुक्य[।*]परसैज्ञाः²⁸ [स]त्याश्रय-
स्समुद्युतः²⁹ [॥ २६*] तस्यासीदग्रमहिषी गंगा[न्व]-
- 65 यभेषणं³⁰ [।*] गौरी गौरीव(।) लावण्याजातास्तस्सुतास्त्रयो³¹ [॥ २७*]
वीरो विजयादित्या³² विम(।)लादित्योध³³ विक्रमादित्य[ः] [।*]

¹ Read °मानदानिनी.

² Read द्वादशा°.

³ Read रिपुणीपि.

⁴ Read निर्वनावासायास°.

⁵ The *anusvāra* stands at the beginning of the next line.

⁶ Read द्रविडेः.

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

⁸ Read भगीरथधुन्धु°.

⁹ Read तत्समये.

¹⁰ Read तस्मात्त°.

¹¹ Read °यशाः.

¹² Read समुद्युतः.

¹³ Read °दित्यौ.

² Read दानार्णवस्य नृपतेरार्यदेव्याश्च.

⁴ Read °त्यो.

⁷ Read °मय.

¹⁰ Read युधिष्ठिरमयं मेने.

¹⁵ Read स्वर°.

¹⁹ Read प्रथित.

²² Read योभू°.

²⁵ The *anusvāra* stands at the beginning of the next line.

²⁷ Read उत्तम°.

³⁰ Read °यविभूषणम्.

³³ Read °त्योय.

⁵ Read °निधिर्महि°.

⁸ Read द्रुमः.

¹¹ Read पुरुषो.

¹³ Read स्थिरः.

¹⁷ Read °लिङ्गिती लेभे.

²⁰ Read °पूर्ण.

²³ Read कण्टिकाद्युतिमत्कण्ठो.

²⁸ Read °संज्ञः.

³¹ Read °पुत्राज्जाताः सप्त सुतास्त्रयोः.

- 66 श्रीविष्णुवर्द्धनद्रिपो¹ मङ्गपद्रिपकामराजमार्त्तड[र*]: [॥ २८*] [ए*][ते]षु वि-
जयादित्यसूर्यान्वयसमुद्भवां [१*] मु[प]-²
- 67 येमेध³ विजयामहादेवीं . म[ही]समां [॥ २९*]⁴ तस्यांत्तस्म[र*][द]भूज्जि[ष्णु-
र्वि]ष्णुवर्द्धनभूपतिः [१*] वीरो मङ्गपदेवीध⁴ सामि[दे]-
- 68 वोमितद्युतिः [॥ ३०*] तेषामशेषविदुषां परितोषपाषी⁵ स्थ[र*]नं घृतः⁶
कुलगृहं मनु[जि]द्रलक्ष्म्याः [१*] भूषा भवः⁷ खनिर-
- 69 नूनपराक्रमस्य⁸ मङ्गो द्वि[ष]ां जगति [म]ङ्गपदेव आसीत् । [३१*]
⁹सगरवि[ष]येशहैयतिलकब्रह्माभिधानंनृप[वर]-¹⁰
- 70 तनया[मु]पयेमेसौ¹¹ मङ्गपदे[वो] देवोपमोध¹² चं[द]लदेवीं [॥ ३२*] लीला-
वतीति चतुरेति कलावतेति¹³ कल्याणि[नी]-
- 71 ति कुलजेति पतिव्रतेति [१*] धीरेत्युदारचरितेति सलक्षणेति ¹⁴व्याव[र्त्य]-
तेनवरतं जगतीजनेन । [३३*] तस्यां [चं]-
- 72 दल[दे]व्यां [म]ङ्गपदेवो महेश्वराङ्गध्ववरः [१*] तनयमजनयदेवं विजयादित्यं
दिलीप इव [र]-
- 73 घुमनघं [॥ ३४*] यं ¹⁵चीमसाहसरुचिं विजयाभिवंद्यं धर्मप्रसूतिमविभिन्न-
कुलानुरागं [१*] श्रीवं[श]-
- 74 ¹⁶[व]द्भानमवाप्य युधिष्ठिरीयं¹⁷ इत्यन्वयं विलसति स्थिरवाद्यलक्ष्मीः¹⁸ [॥ ३५*]
यो राजेद्दु[ः] शक[र]न्द्रे निधिजलधि-
- 75 [वि]यञ्चद्रगे माघमासे शुक्ले पक्षे ¹⁹दशम्याविनतनयदिने रोहिणीतारका[यां]
[१*] [मी]ने [ल]ग्नेभिषि[क्तो]
- 76 [नि]खिलगुणगणस्मालदालो²⁰ विशाली रक्षावल्लीं जनानामभिमतफलदां
कीर्त्तिपुष्पामपुष्यत् । [३६*] सो[यमा]-
- 77 [र]दवाडेशसुतां गंगामिवेश्वरः [१*] गंगादेवीं विशालाक्षीमुपयेमे सु[दा]-
न्वितः । [३७*] ताभ्यां
- 78 योजनि विष्णांशो²¹ वासु[दे]व इवापरः । मङ्गभूपालक[ः*] श्रीमांनृपा[णा]-
मुत्तमोत्तमः । [३८*] शाक[र]न्द्रे

¹ Read °वर्द्धनद्रिपो मङ्गपद्रप°.

⁴ Read °देवीय.

⁷ Read भवः.

¹⁰ Read °धानंनृप.

¹³ Read कलावतीति.

¹⁶ Read वर्धन°.

¹⁹ Read दशम्यामिन°.

² Read सप°.

⁵ Read पीषी.

⁸ Read पराक्रमस्य.

¹¹ Read °तनयान् । सप°.

¹⁴ Read व्यावर्त्यति.

¹⁷ Read °रीयमित्यन्वयं.

²⁰ Read °गणस्माल°.

³ Read °मेध.

⁶ Read घृतेः.

⁹ Read ईदय.

¹² Read °मीय.

¹⁵ Read भीम.

¹⁸ Read स्थिरवाद्यलक्ष्मीः.

²¹ Read विष्णांशो.

- 79 वेदनेत्रचितिशशिगणिते ¹श्रेष्ठकृष्णे [द*]शम्यां भानूव्वारे² [सु]लग्ने महति
मृगपतावशिवे³ पीठपु[र्या] [।*]
- 80 श्रीमञ्जाळुक्कवशोदधिसकलकलापूर्वाचंद्रोभिषिक्तः⁴ ⁵कुन्तीश्रीनाधहर्म्यं सुरपति-
विभवो म-
- 81 [लभू]वल्लभोसौ [॥ ३८*] प्रादादखंड⁶ गुडिवाडनामग्रामं स तस्मिन्नभिषेक-
काले [।*] प्रोल्नांडुदेशे प्रभ[वे]व्य-
- 82 याय कुन्तीमनोरंजनमाधवाय । [४०*] स राजा रा[ज]परमेश्वरो राज-
[पु]रंदरः प[र]म-
- 83 [भ]ागवतः परमब्रह्मण्यः प्रोल्नांटिविषयवासिनो राष्ट्रकूटप्रमुखान्कुडुंबिनस-
[व्या]-⁷
- 84 न्ममाह्वयेत्यमाज्ञापयति [।*] [वि]दितमस्तु वः प्रोल्नांटिविषये गुडिवाड-
नामग्रामोस्माभिः श्री[पी]-
- 85 [ठ]पुरनि[व]ासिने श्रीकुन्तीमाधवदेवाय सर्व्वकरपरिहारिण दत्तः । शकवर्ष-
भुल⁸ ११[२]४गु[ने]टि
- 86 ⁹ज्येष्ठव[ह][ळ*]दशमियुनादिवारसु नांटि सिंहोदयमुन । स्वस्ति सर्व्वलोका-
श्रयश्रीविष्णुवर्द्धनमहा-
- 87 राजुलैन . मल्लपदेवचक्रवर्त्ति श्रीपिठापुरमुन श्रीकुन्तीमाधवदेवर स[न्नि]धिन-
भिषिक्तुंडै पट-
- 88 सुगट्टि तन्निमित्तमुन श्रीकुन्तीमाधवदेवरकु¹⁰ हविर्भक्ष्यन्नान्यन्नित्यनैमित्तिक-
मासोत्सवसंवत्सरोत्स[वा]-
- 89 र्थमुगा प्रोल्नांटिल्लो गुडिवाड अनियेडि ऊरु अखंडमुनु गृह्णेत्रारामग्रा-
मियकसहितमु-
- 90 . ग[ा] सर्व्व[क]र[प]रिहारमुगांजेसि [आ]चंद्राकस्थायियानिच्चिरि । अस्य ग्र[ा]-
मस्य सीमानः । पूर्वातः¹¹ कीम्न-
- 91 रेटि गट्ट वेदुरुपोद¹² सीमा । आग्नेयतः कवल[वो]डु सीमा ।
दक्षिणतः वरिमिक दी[डि] मूल [सी]मा । नैरित्यतः[ः]¹³
- 92 [दब्बं]गुट्ट चिन्त सीमा । पश्चिमतः कोलनि पीतमे¹³ चेनि दूब सीमा ।
वायव्यतः चैदलुवाड का[र]ाड मुचंदि पुट-

¹ Read ज्येष्ठ.⁴ Read पूर्ण.⁷ Read कुटुम्बिनः.¹⁰ Read हविर्भक्ष्यन्नान्यन्नैमित्तिकः.¹³ Read पीतम.² Read भानुव्वारे.⁵ Read कुन्तीश्रीनाथ.⁸ Read वर्षभुल.¹¹ Read पूर्वतः.³ Read भ.⁶ Read ०खण्ड.⁹ Read ज्येष्ठ.¹² Read मेकं ततः.

- 93 दृ सीम[ा] १ उत्तरतः भंडिधारि^२ सीमा । ईशान्यतः^३ कुलुमेटि चेदलु-
वाड भंडिधारि^४ सुचंद्रि सीमा । अस्य धर्मस्य केन[चि]-
- 94 द्वाधा न कत्तव्या^५ [१*] यदा[ह] [१*] स्वदत्तां परदत्तं^६ वा यो
[ह]रेत वसुंधरां [१*] षष्टिं वर्षसहस्राणि [विष्ठा]यां [जा]ये[ते]^७
- 95 क्रिमिः । [४१*] बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [१*] यस्य
यस्य [य]दा भूमिस्तस्य तस्य तदा फलं । [४२*] श[त्रुणापि]
• क्त]तो धर्म-
- 96 : पालनीयं^८ प्रयत्नतः[] शत्रु[रे]व [हि शत्रु][:]* स्यधर्मश्च^९ कस्य-
चित् । [४३*] श्रीपिठापुरमुन १० कटाच[१*]र्य[लिखितं] [१*] श्री
श्री श्री भि [॥*]

TRANSLATION.

(Verse 1.) From the expanding lotus flower (*which rose from*) the navel of (Vishṇu) the husband of Śrī (*and*) lord of the world, was produced Brahmā, the abode of the Vêdas (*and*) primeval spirit. From him was born a son of the mind, the sage Atri. From him came the Moon,— a feast to the eyes of men, the friend of the ocean, the founder of a race, (*and*) the jewel that adorns the head of Mahêśvara (Śiva).

(V. 2.) From this Moon was born Budha, a rejoicer of the hearts of men (*and*) an abode of wisdom. From Budha came the emperor Purûravas.

(Line 5.) From him (*came*) Âyu; from him Nahusha; from him Yayâti; (*and*) from him Pûru;—

(V. 3.) Pûru, whose arms were able to bear the burden of the earth (*and*) who, having devoutly bestowed his own youth on (*his*) parent, received like an ornament the old age clinging to the body of the latter.

(L. 7.) From him (*came*) Janamêjaya; from him Prâchîśa; from him Sainyayâti; from him Hayapati; from him Sârvabhauma; from him Jayasêna; from him Mahâbhauma; from him Aiśâna; from him Krôdhâna; from him Dêvaki; from him Ribhuka; from him Rikshaka; from him Mativara; from him Kâtyâyana; from him Nila; from him Dushyanta; (*and*) from him Bharata,—

(V. 4.) Who, having placed sacrificial posts in an uninterrupted line on the bank of the Jâhnavi (Gangâ) and Yamunâ, performed a horse-sacrifice (*and hence became*) known by the name of Mahâkarma-Bharata.¹¹

(L. 12.) From this Bharata (*came*) Bhûmanyu; from him Suhôtra; from him Hastin; from him Virôchana; from him Ajamîdha; from him Samvarana; from him Sudhanvan; from him Parikshit; from him Bhîmasêna; from him Pradipana; from him Sântanu; from him Vichitravîrya; (*and*) from him king Pându.

(V. 5.) From the two queens Kuntî and Mâdrî, he (*viz.* Pându) received five sons, who were as brilliant as jewels,—Yudhishtîra, Bhîma, Arjuna, Nakula (*and*) Sahadêva.

(V. 6.) The only hero in the world, whose noble deeds were beneficial to all men, (*was*) Arjuna, whose companion Vishṇu (Kṛishṇa) became, disregarding the shame of being a mortal;

^१ Read उत्तर°.

^४ See note 2.

^७ Read जायते.

^{१०} Read कटा°.

^२ Read बंडिदारि.

^५ Read कत्तव्या.

^८ Read °नीयः.

^{११} i.e. 'Bharata (the performer) of great rites.'

^३ Read ऐशानतः.

^६ Read परदत्तां.

^९ Read स्याद्धर्मः शत्रुर्न.

who was embraced by Íśa (Śiva) at the time of the bestowal of the *Páśupata* (weapon) ; (and) through whom, when he stayed in the great heaven, the throne of Vajrin (Indra) became possessed of *two* Indras.¹

(L. 19.) From this Arjuna (*came*) **Abhimanyu** ; from him **Parikshit** ; from him **Janamējaya** ; from him **Kshēmaka** ; from him **Naravāhana** ; from him **Śatānika** ; (and) from him **Udayana**. Then, after fifty-nine kings of his race, who sat on the throne at **Ayōdhyā**, had passed away, a king of this race, **Vijayāditya** by name, having gone to the Dekhan with the desire of conquest (and) having challenged **Trilōchana-Pallava**, met with his death. During this battle, his chief queen, who had been pregnant for six months, reached an *agrahāra* called **Mudivēmu**, and, being protected like a daughter by **Vishṇubhaṭṭa-Sōmayājin**, who dwelt there, gave birth to a son, **Vishṇuwardhana**. She brought him up, having caused to be performed for this prince the rites which were suitable to (*his*) descent from the double *gōtra* of those who belonged to the *gōtra* of the **Mānavyas** and were the sons of **Hāritī**. And he, having been told the (*foregoing*) events by (*his*) mother, went forth, worshipped the goddess **Nandā** (**Gaurī**) on the **Chalukya** mountain, appeased **Kumāra** (**Skanda**), **Nārāyaṇa** (**Vishṇu**), and the troop of Mothers, resumed the insignia of sovereignty, which had descended (*to him*) by the succession of his race, (and) which had been, as it were, deposited (*with these deities*),—(*viz.*) the white parasol, the single conch, the five *mahāśabdās*, the flags in rows, the *pratiḍhakkā* (drum), the crest of the boar, the peacock's tail, the spear, the throne, the ornamental arch, the golden sceptre, (*the emblems of*) the **Gaṅgā** and the **Yamunā**, *etc.*, conquered the **Kaḍamba** and **Gaṅga** princes, and ruled over the Dekhan, (*which is situated*) between (**Rāma's**) **Bridge** and (*the river*) **Narmadā**, (*and which contains*) seven and a half *lakshas* (of villages).

(V. 7.) To this glorious **Vishṇuwardhana** was born by a queen of the **Pallava** race an excellent son, king **Vijayāditya**.

(L. 29.) His son (*was*) **Pulakēśi-Vallabha**. His son (*was*) **Kirtivarman**. His son, **Kubja-Vishṇuwardhana**,—the brother of **Satyāśraya-Vallabhēndra** who adorned the race of the glorious **Chālukyas**, who belong to the *gōtra* of the **Mānavyas** who are praised in the whole world ; who are the sons of **Hāritī** ; who have acquired the kingdom through the favour of (**Śiva**) the husband of **Kauśīkī** ; who are protected by the troop of Mothers ; who are meditating at the feet of the lord **Mahāsēna** (**Skanda**) ; who have subdued the crowd of (*their*) enemies in an instant through (*the power of*) the excellent crest of the boar, with which they have been favoured by the blessed **Nārāyaṇa** (**Vishṇu**) ; (and) whose bodies are purified by bathing at the end of horse-sacrifices,—ruled over the country of **Vēṅgi** for eighteen years ; his son, **Jayasimha-Vallabha**, for thirty-three (*years*) ; his younger brother, **Indurāja**, for seven days ; his son, **Vishṇuwardhana**, for nine years ; his son, **Maṅgi-yuvarāja**, for twenty-five (*years*) ; his son, **Jayasimha**, for thirteen (*years*) ; his younger brother, **Kokkili**, for six months ; his elder brother, **Vishṇuwardhana**, having expelled him, for thirty-seven years ; his son, **Vijayāditya-Bhaṭṭāraka**, for eighteen (*years*) ; his son, **Vishṇuwardhana**, for thirty-six (*years*) ; (and) his son,—

(V. 8.) The wise **Narēndra**, having fought one hundred and eight battles (and) having founded, it is said, as many temples (and) tanks with gardens on (*those*) battle-fields, ruled (*this*) excellent country for forty-eight years.

(L. 38.) His son, **Kali-Vishṇuwardhana**, (*ruled*) for one and a half year ; (and) his son,—

(Vv. 9 and 10.) The great lord **Guṇa[ga]-Vijayādityadēva**, surnamed **Tribhuvanāṅkuśa**,—the hero who played the game of ball on the battle-field with the head of **Maṅgirāja** ; who burnt **Chakrakūṭa** ; who frightened **Saṅkila**, residing in **Kiraṇapura** (and)

¹ i.e. he shared the throne of his father Indra during his visit to *Svarga*.

joined by **Kṛishṇa**; who restored his dignity to **Vallabhēndra**; and who received elephants as tribute from the **Kāliṅga** (*king*),—ruled the circle of the earth for forty-four years.

(L. 42.) The son of his brother **Vikramāditya** (*was*) **Chālukya-Bhīma**,—

(V. 11.) Who, having been victorious in three hundred and sixty battles (*and*) having founded a temple (*of Śiva*), called **Chālukya-Bhīmēśvara** after his own name, ruled the earth for thirty years.

(L. 44.) His son, whose other name was **Kollabhigaṇḍa**,—

(V. 12.) The renowned (*and*) unequalled hero **Vijayāditya**, who granted gold in profusion, established a pillar of victory and ruled the earth for half a year.

(L. 45.) His two sons (*were*) **Amma** and **Rājabhīma**. Of these two, king **Amma** (*ruled*) for seven years.

(V. 13.) This earth possessed a really good king in this victorious prince **Amma**. (*For*), his enemies were driven from their country (*vishaya*), as the *Yôgin* has renounced worldly pleasures (*vishaya*); their bodies were empaled on stakes (*śūla*), as the body of a lover is filled with passion (*śūla*); they suffered many defeats (*bhaṅga*), as the water of a stream has many ripples (*bhaṅga*); they were devoid of strength as the trunk of the plantain; (*and*) they lived in the jungle (*araṇya*), as fire dwells in the (*two*) *araṇis*.

(L. 48.) Having expelled his son, the young **Vijayāditya**, whose other name was **Kaṇṭhikā-Bēta**,—**Tādapa** (*ruled*) for one month. Having defeated him, **Vikramāditya**, the son of **Chālukya-Bhīma**, (*ruled*) for eleven months. **Yuddhamalla**, the son of king **Tādapa**, (*ruled*) for seven years.

(V. 14.) Having expelled this **Yuddhamalla** from his country, the brave, wise, brilliant (*and*) victorious **Rājabhīma**, the younger brother of king **Amma**, ruled over the country of **Vēṅgi** for twelve years.

(V. 15.) This prince **Rājabhīma** had three sons,—**Dânârṇava**, prince **Amma**, (*and*) **Kâma**,—who surpassed (*Indra*) the lord of the gods in might.

(V. 16.) Among these, king **Amma**, a **Mahēśvara** (*Śiva*) among men, the spreading of whose fame (*which resembled*) quicksilver, illumined (*all*) regions, ruled over the earth for twenty-five years.

(V. 17.) Then the brother of king **Amma**,—**Dânârṇava**, who was known as a master of the sixty-four fine arts, ruled the earth for three years.

(V. 18.) After the wise (*and*) liberal king **Dâna**, the **Andhra-maṇḍala** remained, by the will of fate, without a ruler for twenty-seven years.

(V. 19.) The pure **Śaktivarman**, the son of king **Dânârṇava** and of **Â[r]yadêvi**, ruled the earth for twelve years.

(V. 20.) Then his younger brother, **Vimalāditya**, an ocean of honour, the **Mandâra** (tree) on earth, who was not treacherous even towards an enemy, (*and*) whose (*only*) weapon was (*his*) arm, ruled the earth for seven years.

(V. 21.) His son, the glorious **Râjarâja**, the ornament of the race of the Moon, the **Kalpa** tree on earth, ruled the **Andhra-maṇḍala** for forty years. Him the inhabitants of this earth considered a **Vairôchana** (*Bali*) who did not undergo imprisonment by **Vâmana**, (*and*) a **Yudhisṭhira** who was not addicted to the trouble of forest-life.¹

(V. 22.) His son, the victorious (*and*) firm **Râjēndra-Chôḍa**, a man who had not had his equal before, ruled the **Andhra-vishaya** together with the glorious five **Dravīdas** for fifty

¹ King *Bali* was confined by *Vishnu* in his *Vâmanâvatâra* to the nether regions, and *Yudhisṭhira* had to live in the forest for twelve years.

years. Verily, the Snowy Mountain became accessible to men, as it was enveloped by the flames of the fire of his unchecked valour (*and thus*) had its snow melted.

(V. 23.) The son of him who resembled in conduct (*the ancient kings*) Nṛiga, Bhagiratha, Dhundhumâra, Râma and Ambarîsha, was he who bore the renowned name **Vikrama-Chôda**, who resembled Śakra (Indra) in might, (*and who was*) the full-moon of the ocean(-like) **Châlukya** race.

(V. 24.) When he, whose other name was **Tyâgasamudra**, had gone to protect the **Chôda-maṇḍala**, the country of **Vēngi** became devoid of a ruler in that interval.

(L. 62.) At this time,—

(Vv. 25 and 26.) To that virtuous prince **Bêta**,¹ who was the son of king **Amma**; whose neck was resplendent with a necklace (*kanṭhikâ*); (and) who had been expelled by Tâḍapa,— to this prince Bêta was born **Satyâśraya**, whose other name was **Uttama-Châlukya**, (*and*) whose spotless fame surpassed (*in whiteness*) the mighty elephant of Indra.

(Vv. 27 and 28.) His chief queen, an ornament of the **Gaṅga** race, was **Gaurî**, who resembled Gaurî (Pârvatî) in beauty. This couple had seven sons,—the brave **Vijayâditya**, **Vimalâditya**, **Vikramâditya**, the glorious prince **Vishṇuvardhana**, prince **Mallapa**, **Kâma** and **Râjamârtaṇḍa**.

(V. 29.) Among these, **Vijayâditya** married **Vijayâ-mahâdêvi**, who was born from the **race of the Sun**, (*and*) who resembled the Earth (*in patience*).

(V. 30.) She bore to him the victorious prince **Vishṇuvardhana**, the brave **Mallapadêva**, and the brilliant **Sâmidêva**.

(V. 31.) Among these, **Mallapadêva** was a benefactor of all scholars, an abode of firmness, the birth-place of royal splendour, an ornament of the earth, a mine of unequalled valour, (*and*) a wrestler with (*all*) enemies in the world.

(V. 32.) This god-like Mallapadêva married **Chandaladêvi**, the daughter of an excellent prince named **Brahman**, who was the ornament of the **Haihayas** (*and*) the lord of the **Sagara-vishaya**.

(V. 33.) She was continually praised by the inhabitants of the earth with the terms 'charming, clever, accomplished, auspicious, noble, faithful, intelligent, virtuous (*and*) lucky.'

(V. 34.) Having received a boon from Mahêśvara (Śiva), Mallapadêva begot on this Chandaladêvi a son, king **Vijayâditya**, just as Dilîpa (*begot*) the sinless Raghu.

(V. 35.) Having obtained him, who was fond of terrible daring (*or of the daring of Bhîma*); who was saluted by victory (*or by Vijaya, i.e. Arjuna*); who was the birth-place of virtue (*or the son of Dharma*); whose devotion to his family (*or to Nakula*) was unbroken; (*and*) who propagated a glorious family,—royal Fortune (*became*) constant (*and*) rejoiced daily, (*because she took him*) for Yudhisṭhira.²

(V. 36.) Having been anointed in the **Śaka** year containing the treasures (9), the oceans (7),³ the sky (0), and the moon (1),—(*i.e. 1079*),—in the month of Mâgha, in the bright fortnight, on the tenth *tithi*, on the day of the son of the Sun (*i.e. on Saturday*), under the asterism Rôhiṇî, at the *Mîna lagna*,—this moon among kings, (*who resembled*) a great water-trench (*filled*) with all virtues, reared the creeper of protection of men, whose flower was fame, (*and*) which yielded the desired fruit (*viz. heaven*).

¹ See line 48 of the text.

² Yudhisṭhira was the son of Dharma and the brother of Bhîma, Arjuna and Nakula, who are alluded to in the first half of the verse.

See p. 228 above.

(V. 37.) As Ísvara (Śiva) (*married*) Gaṅgā, he joyfully married the large-eyed Gaṅgādēvi, the daughter of the lord of [Āra]davāda.

(V. 38.) This couple had a son who was a partial incarnation of Viṣṇu, like a second Vāsudēva (Kṛiṣṇa),—the glorious king **Malla**, the most excellent of princes.

(V. 39.) In the Śāka year reckoned by the Vēdas (4), the eyes (2), the earth (1), and the moon (1),— (*i.e.* 1124),— in the dark (*fortnight*) of Jyaishṭha, on the tenth *tithi*, on Sunday, at the great auspicious *lagna* Mṛigapati (*i.e.* Simha), under the asterism Aśvinī, at Piṭhapuri, in the temple of the god Kuntinātha, was anointed this prince **Malla**, whose might resembled that of (Indra) the lord of the gods, (*and*) who was the full-moon of the ocean(-like) race of the glorious Chālukyas.

(V. 40.) At this time of (*his*) anointment, he gave the whole village named Guḍivāda in the district (*dēśu*) of Prōl-nāṇḍu to the imperishable lord Mādhava who gladdens the heart of Kuntī.

(L. 82.) This king, — the Rājaparamēśvara, the Purāṇidara (Indra) among kings, the devout worshipper of Bhagavat (Viṣṇu), the devout worshipper of Brāhmaṇas,— having called together the Rāshṭrakūṭas and all other ryots inhabiting the district (*vishaya*) of Prōl-nāṇḍu, commands as follows : —

(L. 84.) “ Be it known to you that We have given the village named Guḍivāda in the district (*vishaya*) of Prōl-nāṇḍu, with exemption from all taxes, to the god Kuntī-Mādhavadēva who resides in Śripīṭhapura.”

(L. 85.) In the Śāka year 1124, on the tenth *tithi* of the dark (*fortnight*) of Jyaishṭha, on Sunday, at the rising of Simha,— Hail! The asylum of the whole world (*Sarvalōkāśraya*), the glorious Viṣṇuwardhana-Mahārāja, *alias* Mallapadēva-Chakravartin, having been anointed and crowned at Śripīṭhāpuram in the presence of the god Kuntī-Mādhavadēva, gave on this occasion to the god Kuntī-Mādhavadēva, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, the whole village called Guḍivāda in Prōl-nāṇḍu, together with houses, fields, gardens and inhabitants, having exempted (*it*) from all taxes, to last as long as the moon and the sun.

(L. 90.) The boundaries of this village (*are*) :— In the east, the boundary (*is*) a bamboo bush on the embankment of the Kommarēṇu (*river*). In the south-east, the boundary (*is*) a pair of boulders.¹ In the south, the boundary (*is*) the corner of the yard² of Barimika. In the south-west, the boundary (*is*) a tamarind tree at the [Dabbaṅ]guṇṭa (*tank*). In the west, the boundary (*is*) a sluice³ at the field of Pōtama of Kolanu.⁴ In the north-west, the boundary (*is*) a big (?) ant-hill at the meeting-point of the three boundaries⁵ of Chedaluvāda and Kā[r]āda. In the north, the boundary (*is*) a cart-road. In the north-east, the boundary (*is*) the meeting-point of the three boundaries⁶ of Kulumēḍu and of the cart-road of Chedaluvāda.

(L. 93.) Nobody should cause obstruction to this charity. For, it is said :—

[Vv. 41 to 43 are three of the usual imprecatory verses.]

(L. 96.) (*This edict was*) written by Kaṇṭāchārya at Śripīṭhāpuram. Hail! Hail! Hail!
Bhi.⁷

¹ *Bonḍa* is perhaps the same as *baṇḍa*.

² See Mr. Kittel's *Kannāḍa-English Dictionary*, s. v. *doḍā* .

³ See *ibid.* s. v. *tūbu*, the usual Telugu form of which is *tūmu*.

⁴ See *South-Indian Inscriptions*, Vol. II. p. 308 and note 3.

⁵ The *third* boundary is probably the granted village itself; compare above, p. 96, note 4.

⁶ See the preceding note.

⁷ This is perhaps the initial of some controlling officer.

No. 34.—KHALIMPUR PLATE OF DHARMAPALADEVA.

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This plate was discovered by Mr. Umes Chandra Batavyal, I.C.S., in November 1893, at the village of **Khālimpur**, near Gaur, in the Maldah district of the Bhāgalpur division of the Lieutenant-Governorship of Bengal. It had been found by a Muhammadan cultivator, while ploughing a paddy-field near the village, and was purchased by Mr. Batavyal from his widow. The inscription which it contains has already been published by Mr. Batavyal,¹ with a translation and a small but clear photo-etching, in the *Journal, Asiatic Society of Bengal*, Vol. LXIII. Part I. p. 39 ff. I re-edit it from impressions taken by Dr. Hultsch, to whom the original plate was kindly sent by Dr. Grierson.

This is a **single plate** which measures about 11 $\frac{3}{8}$ " broad by 1' 4 $\frac{3}{8}$ " high. Like the other plates of the same dynasty,² it is surmounted by a highly wrought ornament, soldered on the top of it, overlapping the upper portion of the plate where it causes a break of about 4" in the first three lines of the writing on either side, and projecting about 5 $\frac{7}{8}$ " above the plate. The main part of this ornament is a **seal**, formed by five concentric rings, the innermost of which is about 2 $\frac{5}{8}$ " in diameter. A horizontal line divides the space within this ring into two parts. Above the line is a wheel on a pedestal, with a deer facing it on either side; and immediately below it we have the **legend** *śrīmān=Dharmapāladēvaḥ*, written in one line. Below the legend is another horizontal line, and below this again there seem to be some flowers. The seal rests on a pedestal, and has all round it some projections, the shape of which may be seen from the Plate opposite page 244. The plate is inscribed on both sides. The first side contains 33 lines of writing, and the second 29 lines, the last of which is engraved quite at the bottom of the plate, about 5 $\frac{1}{2}$ " distant from the line preceding it. Both the writer and the engraver have done their work with great care, and, although the edges of the plate are not raised into rims, the writing, with the exception of three or four *aksharas* on the second side, is in an excellent state of preservation. The **size of the letters** on the first side is about $\frac{5}{16}$ ", while on the second side it is only between $\frac{3}{16}$ " and $\frac{1}{4}$ ".—The **characters** belong to the northern class of alphabets. Like those of the short Gayā inscription of Dharmapāla (Sir A. Cunningham's *Mahā-Bōdhi*, Plate xxviii. 3), they hold an intermediate position between those of the Dêo-Baranārka inscription of Jīvitagupta II. of the family of the Guptas of Magadha (*Gupta Inscriptions*, Plate xxix. B) and those of the Badāl pillar inscription of the time of Nārāyaṇapāla (*Epigraphia Indica*, Vol. II. p. 160, Plate). In general, what strikes one, is that letters like *p*, *m*, and *s* are mostly open at the top, and that separate signs are employed to denote final *t*, *n*, and *m*, with the *virāma* written beneath or over the sign, or attached to the top

¹ Mr. Batavyal, by making this inscription known, has rendered a valuable service to Indian epigraphy, and I would leave those who are interested in the subject to find out for themselves where my text and translation differ from his. But I must just mention here that surely Mr. Batavyal has been rather rash in stating that the grant recorded in this inscription was made in favour of the poet Bhaṭṭa Nārāyaṇa. So far as I can see, his error is due, in the first instance, to a misapprehension of the meaning of the word *pādamūla* in line 51 of the text. According to Mr. Batavyal, the adjective *pādamūla-samēta* means 'one who came to visit,' and the substantive *Nārāyaṇa-bhaṭṭāraka*, which that adjective qualifies, therefore cannot denote the god Nārāyaṇa, but "plainly refers to some person whose name was Nārāyaṇa." Really *pādamūla* denotes the attendants of some god or idol, and *Nārāyaṇa-bhaṭṭārakaḥ pādamūla-samētaḥ* therefore literally can only mean 'the lord Nārāyaṇa, associated with his attendants.'

² These plates are the Mungir plate of Dēvapāla, *As. Res.* Vol. I. p. 123 ff., and *Ind. Ant.* Vol. XXI. p. 253 ff.; the Phāgalpur plate of Nārāyaṇapāla, *Jour. Beng. As. Soc.* Vol. XLVII. Part I. p. 384 ff., and *Ind. Ant.* Vol. XV. p. 304 ff.; the Dinājpur plate of Mahāpāla, *Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 77 ff.; and the Ângāchhi plate of Vīgrahapāla III., *As. Res.* Vol. IX. p. 434 ff., and *Ind. Ant.* Vol. XIV. p. 166 ff. and Vol. XXI. p. 97 ff.

of it, or, in the case of final *t*, without the *virāma*.¹ As regards individual letters, the lower part of *m* throughout is formed by a straight arm, pointing in an upward direction to the left, and shows nowhere a loop or round knob.² The conjunct *rth*, which occurs only in the word *sāhāyakārtham*³ in line 13, is denoted by a sign of its own, which has developed out of the sign for *rth* as it appears in line 12 of the Aphaṣṣ inscription of Ādityasēna (*Gupta Inscriptions*, Plate xxviii.), and which we find in nearly the same form in the Kōṭā Buddhist inscription of the *Sāmanta* Dēvadatta⁴ of Vikrama-Saṁvat 847(?). The sign for *ṭ* is similar to the sign for the same letter in the Deopara inscription of Vijayasēna (*Epigraphia Indica*, Vol. I. p. 308, Plate), except that the vertical line on the right is drawn quite down to the bottom. The initial *i* is three times (in *iva*, ll. 3 and 4, and *iti*, l. 7) formed by a horizontal top line, such as is generally found in consonant-signs, with two circles below it; and three times (in *iti*, ll. 52, 56, and 58) by two circles, with a line which slants down from the left to the right below them.⁵ The sign of *visarga* is sometimes expressed by a single circle, with a hook or curved line below it.⁶ The sign of *avagraha*⁷ is employed three times, in *grāmō ssa*, l. 31, *taṭō ssmābhī*, l. 52, and *yathā ssmābhī*, l. 49; and numeral figures for 1, 2 and 3 are used in line 61. Having compared a large number of lithographs and impressions of other inscriptions, I have come to the conclusion that the alphabet here employed may fairly be described as a Magadha variety of the Nāgarī alphabet, and that, on paleographical grounds, the inscription may confidently be assigned to the ninth century A.D.—The language is Sanskrit. The inscription, after the words *ōm svastī* with which it commences, has a verse invoking the protection of Buddha, who here, as in the Ghōsrāwā inscription, is called *Vajrāsana*, and, after that, twelve other verses in praise of the king Dharmapāla and his ancestors; and it contains five benedictive and imprecatory verses in lines 56-60, and another verse, which gives the name of the engraver, in line 62. The rest of the text is in prose. As regards orthography, the letter *b* is throughout expressed by the sign for *v*; the palatal sibilant is used⁸ instead of the lingual in *viśay*, l. 12, and *viśayé*, l. 31, and instead of the dental in the word *arḍhaśrōtikā*, l. 31 ff.; the dental *n* is employed instead of *anusvāra* in *yaśānsy*, l. 60;

¹ Final *m* is throughout denoted by a half-form of *m* (i.e. an *m* without the horizontal top-line) with the sign of *virāma* below (but not attached to) it; e.g. in *anuyātam*, l. 14. Final *t* is five times denoted by a final form of *t*, without the *virāma*, e.g. in *vibhramāt*, l. 26; once, in *antarālāt*, l. 28, by a half-form of *t* with the *virāma* above it; once, in *aurvavat*, l. 16, by a nearly full form of *t* with the *virāma* attached to the top of it; and once, in *vasēt*, l. 57, by the ordinary form of *t* with the *virāma* attached to the foot of it. Final *n* is generally denoted by a half-form of *n*, with the *virāma* below it, and once, in *śrāmān*, l. 30, above it; four times by the full form of *n* with the *virāma* attached to the top of it, as in *bhūvan*, l. 17; and once, in *nichitān*, l. 17, by the full form of *n* with the *virāma* below it.

² In the Ghōsrāwā Buddhist inscription of the time of Dēvapāla (*Ind. Ant.* Vol. XVII. p. 309, Plate) the *m* with the loop is still the exception, but in the Badāl pillar inscription and in the Bhāgalpur plate of Nārāyaṇapāla it is used throughout.

³ Mr. Batavyal read this *sāhāyakārtham*. The sign for *rth*, here used, of course owes its origin to the fact that the sign for *r* was written on the line, not above it.

⁴ See *Ind. Ant.* Vol. XIV. p. 46. I owe excellent impressions of that inscription to Dr. Fleet.

⁵ The first form of *i*, described above, we find in the word *iva* in line 2 of the Aśīrghaṣ seal of the Maukhari king Śarvavarman (*Gupta Inscr.* Plate xxx. A), and it is used throughout in the Badāl pillar inscription (as well as in the Bhāgalpur plate of Nārāyaṇapāla, the Dinājpur plate of Mahipāla, the Gayā inscription of Yakṣapāla, and in inscriptions at Sirpur, *Archaeol. Surv. of India*, Vol. XVII. Plate xviii.); and the second form we have in the word *Ijjā* in line 5 of the Dēv-Baraṇārk inscription of Jīvitagupta II. of Magadha (*Gupta Inscr.* Plate xxix. B).

⁶ This sign is used 11 times, from *°dāvaḥ* in line 30 to *prativāsinah* in line 48. In one or two cases I am doubtful whether it is meant for *visarga* or for *anusvāra*.

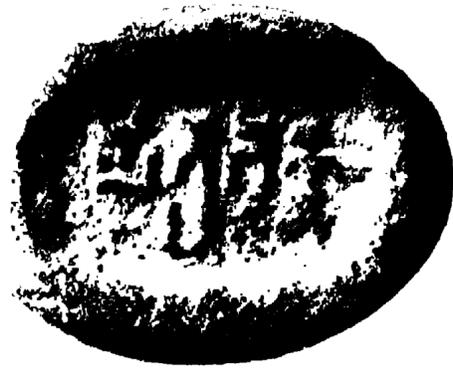
⁷ The sign of *avagraha* occurs once (in line 8) in the Kōṭā inscription of Dēvadatta of Vikrama-Saṁvat 847 (?), and once (in line 5) in the Gwālior inscription of Bhōjadēva of Kanauj of Vikrama-Saṁvat 933, *Ep. Ind.* Vol. I. p. 159. In the Ghōsrāwā inscription it is used no less than seven times, but in the Badāl pillar inscription only twice.

⁸ This use of the palatal sibilant may be accounted for by the influence of the Māgadh Prākṛit.

Seals of Copper-Plate Grants.



1. Khalimpur Plate of Dharmapaladeva;
Epigraphia Indica, Vol. IV. No. 34.
HALF-SIZE.



2. Komarti Plates of Chandavarman;
Epigraphia Indica, Vol. IV. No. 16.
FULL-SIZE.



3. Chikkulla Plates of
Vikramendravarman II.;
Ep. Ind. Vol. IV. No. 25.
FULL-SIZE.



4. Udayendiram Plates of Pallavamalla;
South-Indian Inscriptions, Vol. II. No. 74.
FULL-SIZE.

and the word *chaturshu* is written *chaturushu* in line 44.¹ In respect of the observance of the rules of *saṁdhi*, it may be noted that *m* is several times retained before *v*, instead of being changed to *anusvāra*, not only in *sanvat*, l. 61, but also at the end of words, e.g. in *-vapushām=vāhinīnām=vidhātum*, l. 20; that *t* is doubled before *r* in *rājaputtra*, l. 32, and *attra*, l. 60; that the conjuncts *dv* and *dhv* are incorrectly employed instead of *d̄lv* and *d̄dhv* in *-krīdvāpah*, l. 41, and *vudhvā*, l. 58 (but not in *vuddhvā*, l. 60); and that *visarga* several times has been wrongly omitted, e.g. in *akīrtti kshapayatām*, l. 59. The only other point of grammar that need be drawn attention to here is the employment of the word *uparīkhitaka*, for *uparīkhitā*, in line 52, for which we now can quote numerous analogous instances from other inscriptions.² The prose (formal) part of the text offers a considerable number of words, some of them technical terms, which, so far as I know, have not yet been met with elsewhere, and the meaning of some of which is obscure. Thus, in the description of the boundaries of the villages in lines 31-43, we find *ardhasrōlikā*, *khātaka*, *khātikā*, *jōlaka*, *bhishuka* (?), and *yānaka* or *yānikā*, (and perhaps some others, if they are not proper names), some of which may have been drawn from the writer's vernacular. In the long list of officials, enumerated in lines 44-47, we have the *Shashthādīkṛita*, *Daṇḍasakti*, *Khōla*, *Jyēsthakāyastha* and *Dāsagrāmika*, who are not mentioned in other inscriptions which I have been able to compare. And revenue-terms peculiar to our text are *talapātaka*³ and *hattikā* in lines 51 and 52, and *piṇḍaka* in line 55.

The inscription is one of the devout worshipper of Sugata (Buddha), the *Paramāścara Paramabhāṭṭāraka Mahārājādhirāja Dharmapālādēva*, and records that the king, at the request of his *Mahāsāmantādhipati Nārāyaṇavarman*, which was communicated to him by the *Dūtaka*, the *Yuvarāja Tribhuvanapāla*,⁴ granted four villages to a temple of the god N[ū]nna-Nārāyaṇa, which had been founded by Nārāyaṇavarman at Śubhasthali. It is the earliest record of any extent that has yet been found of the Pāla⁵ dynasty, but, excepting that it gives us the names of the father and grandfather—*Vapyata* and *Dayitavishṇu*—of *Gōpāla* [I.], and relates that, to put an end to lawlessness and disorder, *Gōpāla* was induced by the people to assume the sovereignty, and that he married the *Bhadra*⁶ king's daughter *Dēddadēvi*, it tells us nothing whatever that was not known before regarding that dynasty. About *Gōpāla*, its founder, we learn no more from it than what has just been stated. Of *Dharmapāla*, his and *Dēddadēvi*'s son, the only fact recorded is, that he installed a certain king of *Kanyakubja* (or *Kanauj*), to the joy of the people of *Pañchāla*, and with the ready approval of the *Bhōjas*, *Matsyas*, *Madras*, *Kurus*, *Yadus*, *Yavanas*, *Avantis*, *Gandhāras* and *Kiras*. And of this even we already had a more specific account in the third verse of the *Bhāgalpur* plate of *Nārāyaṇapāla*, according to which *Dharmapāla* gave back again the sovereignty of *Mahōdaya* (or *Kanauj*), which he had acquired by defeating *Indrarāja* and other enemies, to the begging *Chakrāyudha*.

¹ Compare *arūhati* for *arhati*, above, Vol. III. p. 143.

² Compare, e.g., *bhuktaka* in line 10 of the *Madhuban* plate of *Harsha*, *Ep. Ind.* Vol. I. p. 73, and see *Gupta Inscr.* p. 69.

³ In a note on the translation I have drawn attention to the fact that the D&D-Baranark inscription of *Jivitagupta II.* of *Magadha* (*Gupta Inscr.* No. 46) contains the word *talāpātaka* as the designation of some official. Perhaps I may mention here that that inscription, too, contains an unusually long list of officials—in line 10, what has been understood to be the name of a village, appears to me really to be *kiśōra-vaḍavā-gō-mahishy-adhikṛita*—and that in line 14 of it we have the same word *yathākālādhyāsin* which we have in line 47 of the present inscription, and which, if my memory serves me rightly, is not of ordinary occurrence except in inscriptions from *Orissa*.

⁴ The *Dūtaka* of the *Mungir* plate of *Dēvapāla* also was a *Yuvarāja*, the king's son *Rājyapāla*; see *Ind. Ant.* Vol. XXI. p. 258.

⁵ This designation of the family actually occurs in line 4 of the *Kanauli* plate of *Vaidyadēva*, *Ep. Ind.* Vol. II. p. 350.

⁶ The *Bhadras* are variously placed in the middle country, or in the eastern or southern division of India; *Ind. Ant.* Vol. XXII. p. 174.



*No king Chakrâyudha of Kanauj is known to us from other inscriptions, and all that can be said with confidence regarding the event spoken of in the two copper-plates is, that, counting back eight generations from the date of the king Mahîpâla, Vikrama-Samvat 1083 = A.D. 1026-27, it must have taken place about the middle or in the earlier part of the 9th century A.D.*¹—The peoples or tribes, which in the present inscription are stated to have readily accepted the king installed by Dharmapâla, are mostly such as would be expected to have had dealings with Kanyakubja. Kanyakubja itself was in the country of the Pañchâlas in Madhyadêsa. According to the topographical list of the *Brihatsamhitâ*,² the Kurus³ and Matsyas also belong to the middle country, the Madras to the north-west, the Gandhâras to the northern, and the Kîras⁴ to the north-east division of India. The Avantis are the people of Ujjayinî in Mâlava. Yadus, according to the *Lakkhâ Maṇḍal Prasasti*,⁵ were long ruling in part of the Panjâb, but they are found also south of the Yamunâ; and south of this river and north of the Narmadâ probably were also the Bhôjas who head the list. Of the Yavanas it is difficult to speak with any certainty, but it seems not improbable that the word *Yavana* is used here simply in the sense of *Mlêchchha*, and is put in, next to the word *Yadu*, rather for the sake of poetical ornamentation than with the object of conveying any very definite meaning.—Dharmapâla, when he made this grant, resided at Pâtaliputra, the modern Patnâ, on the Ganges. The orders of his successors Dêvapâla and Nârâyanapâla were issued from Mudgagiri (Mungir or Monghyr), and that of Mahîpâla from Vilâsapura. In the plate of Vighrapâla III. the name of the king's residence is illegible.

The grant, as already stated, was made to a temple of the god N[u]nna-Nârâyana, or, more fully, 'to the holy lord N[u]nna-Nârâyana (*bhagavan-N[u]nna-Nârâyana-bhattâraka*), installed there (*tatra pratishthâpita*) [*viz.* at the temple founded by Nârâyana-varman], associated with (*i.e.* and to) the Lâṭa⁶ Brâhmanas, priests and other attendants who wait upon him.' The words of the text which thus describe the donee exactly correspond to the words *tatra pratishthâpitasya bhagavataḥ Śivabhattârakasya pâsupatâchârya-parishadaś-cha* in line 39 of the Bhâgalpur plate, by which a donation was made in favour of the god Śiva. Their general

¹ For a list of the Pâla kings from Gôpâla I. to Vighrapâla III. see *Ind. Ant.* Vol. XXI. p. 99. For the rulers of Kanauj we possess no date between that of the Bengal As. Soc.'s plate of the *Mahârâja* Vinâyukapâla, [Harsha-]Samvat 188 = A.D. 783-84 (*Ind. Ant.* Vol. XV. p. 140), and that of the Dêogaḍh inscription of the *Mahârâjadhirâja* Bhôjadêva, the successor of the *Mahârâjadhirâja* Râmabhadradêva, Vikrama-Samvat 919 = A.D. 862 (*Archæol. Surv. of India*, Vol. X. p. 101). When treating of the verse of the Bhâgalpur plate on a former occasion (*Ind. Ant.* Vol. XX. p. 187), I suggested, with some diffidence, that the ruler who was placed on the throne of Kanauj by Dharmapâla might possibly have been Bhôjadêva. I was quite aware then of the statement in the *Jaina Harivamśa-Purâna* (Dr. Rajendralal Mitra's *Notices*, Vol. VI. p. 80; *Ind. Ant.* Vol. XV. p. 141; Dr. Bhundarkar's *Early History*, 2nd ed., p. 65), that in Śaka-Samvat 705 = A.D. 783-84, when that work was composed, the north was governed by a certain Indrâyudha, but did not venture to place Dharmapâla so early as to allow of his having had dealings with that king. I even then felt convinced that there must be some connection between the Indrâyudha of the *Harivamśa-Purâna* and the king Indra and Chakrâyudha of the Bhâgalpur plate. What that connection was, I do not know; and I am unwilling to put forth another conjecture on a question which any day may be settled by the discovery of a properly dated inscription that may tell us something about the state of Kanauj in the first half of the 9th century A.D.

² See *Ind. Ant.* Vol. XXII. p. 169 ff.

³ In *Ep. Ind.* Vol. I. p. 132, v. 23, the Kurus are reported to have been defeated by the Chandêlla Yaśôvarman.

⁴ *Ibid.* p. 124, it will be seen that a king of Kanauj once received an image of the god Vaikunṭha from a king of Kîra. *Ibid.* Vol. II. pp. 15 and 194, the Kîras are represented as having been held in check or defeated by the Chôdi Karṇa and the Paramâra Lakshmadêva; but in either case the writer probably thought more of his pun than of telling a real fact.

⁵ *Ibid.* Vol. I. p. 10 ff. Dr. F. E. Hall's edition of this inscription, in *Jour. Roy. As. Soc.* Vol. XX. p. 452 ff., seems to have been quite lost sight of.

⁶ Lâṭa is central and southern Gujarât, and it seems very appropriate that Gujarât Brâhmanas should have been in charge of the temple of Nârâyana (Vishṇu-Krishṇa), whose own principal residence was Dvârakâ in Gujarât.

sense is perfectly plain, and all that by any chance might be considered to be open to discussion in them, is the exact meaning of the term *nunna* (or possibly *nanna*) which is prefixed to the name *Nârâyana*. In other inscriptions we have *bhagavat(ch)-śrī-Nârâyanaḥbhaṭṭārakāya*¹ or *bhagavantam śrīman-Nârâyanaḥbhaṭṭārakam=uddiśya*,² but *nunna* (or *nanna*) conveys no such meaning as *śrī* or *śrīmat* do. Nor is it possible to form the compound *bhagavannunna*³ and make it qualify *Nârâyanaḥbhaṭṭāraka*; for that compound would not convey any appropriate sense, and *bhagavat* clearly goes together with the *bhaṭṭāraka* whoever he may be. What remains then, in my opinion is, to take *N[u]nna-Nârâyana* together to be the name of the god for whom the temple had been built by Nârâyana-varman, and to assume that the god Nârâyana was so called in honour of the founder's father, whose name, in that case, must have been *N[u]nna*. Or, if the true reading of the text should be *Nanna-Nârâyana*, it might also be possible to regard *Nanna*⁴ as another name of the founder of the temple, Nârâyana-varman, himself, and in this case *Nanna-Nârâyana* would exactly correspond to *Kamala-Nârâyana*, the name of the god Nârâyana for whom a temple was built at Dêgâmve by the Kādamba queen Kamalâdêvî.⁵ However this may be, the general practice of naming gods or their temples in the manner described is notorious.⁶

The names of the four villages, granted at Nârâyana-varman's request by the king, are *Kraun̄chaśvabhra*, *Mâdhâśāmmalî*, *Pâlitaka*, and *Gôpippalî*. The three first were in the *Vyâghrataṭi maṇḍala* of the *Mahantâprakâśa viśhaya*⁷ of the *Puṇḍravardhana bhukti*, while the last was in the *Âmrashaṇḍikâ maṇḍala* of the *Sthâlikkaṭa viśhaya*, clearly of the same *bhukti*. Their boundaries are fully given in lines 31-43; but, owing to the fact that this passage contains a number of obscure words and to the want of maps by which some of the places might perhaps be identified, I cannot give a proper account of them. Some localities here mentioned are the *Udragrâma maṇḍala*, the villages *Kâlikâśvabhra*, *Gaṅginikâ* and *Jênandâyikâ*, and the small island of *Kâṇâ*; besides, mention is made of the river *Kônṭhiyâ*.

The inscription is dated, in lines 60-61, '12 days (*i.e.* on the 12th day) of Mârگا of the year 32 of the increasing reign of victory' (of Dharmapâla).⁸—It was engraved by Tâtaṭa, the son of Subhaṭa and grandson of Bhôgaṭa.

TEXT.⁹*First Side.*

1 Ôm¹⁰ svasti [||*] Sarvvajñatâm¹¹ śriyam=iva sthiram=âsthitasya Vajrâsa-
2 nasya va(ba)hu-mâra-kul-ôpalambhâḥ | dêvyâ mahâ-karunayâ paripâ-
3 litâni rakshantu vô daśa va(ba)lâni diśô jayanti || [I*] Śriya¹² iva subhagâ-

¹ Line 20 of the Pâṇḍukêśvar plate of Lalitaśûtra, *Proceedings, Beng. As. Soc.* 1877, p. 72.

² Line 45 of the Tarpandighî plate of Lakshmanasôna, *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 12.

³ I only mention this on account of Mr. Batavyal's translation 'the God-guided Bhaṭṭa Nârâyana.'

⁴ The name *Nanna* occurs in the passage of the *Harivamśa-Purâna*, referred to in note 1 on page 246 above; and it is also found elsewhere. A name *Nunna* I have not met with elsewhere.

⁵ See Dr. Fleet's *Dynasties*, 2nd ed., p. 569.

⁶ Alla, the son of Vâillabhaṭṭa, built a temple of Vishṇu called *Vâillabhaṭṭasvâmin*, *Ep. Ind.* Vol. I. p. 154; Mathanadêva founded a temple of Îśvara (Śiva), called *Lachchhukêśvara* after his mother Lachchhukâ, *ibid.* Vol. III. p. 263. In other cases the idol or temple was called after the founder, *e.g.* *Nôhalêśvara* after Nôhalâ, *ibid.* Vol. I. p. 270; or from the locality where it was, *e.g.* *Lônâdityadêva* from the place Lavanêtata, *ibid.* Vol. III. p. 275. Names of the god Nârâyana, with which *N[u]nna-Nârâyana* may be compared, (besides *Kamala-Nârâyana*) are *Ballâla-Nârâyana*, *Rûpa-Nârâyana*, and *Gôga-Nârâyana*; *Ind. Ant.* Vol. VI. p. 212, and Vol. X. p. 160.

⁷ See below, p. 258, note 3.

⁸ The other copper-plates of the same dynasty are also dated in regnal years, but omit the words 'of the increasing reign of victory.'

⁹ From impressions supplied by Dr. Hultzsch.

¹⁰ Expressed by a symbol.

¹¹ Metre: Vasantatilakâ.

¹² Metre: Mâlinî.

- 4 yâḥ sambhavô vârirâśîś=śâśadhara iva bhâsô viśvam=âhlâdayantyâḥ | prakṛitir=
avanipânâm santatêr=uttamâyâ a-
- 5 jani Dayitavishṇuḥ sarvvavidy-âvadâtaḥ || [2*] ¹Âśîd=â sâgarâd=urvvîm
gurvîbhîḥ kîrttibhîḥ kṛitî | maṇḍayan
- 6 khaṇḍit-ârâtîḥ ślâghyaḥ śrî-Vapyatas=tataḥ || [3*] ²Mâtsya-nyâyam=apôhitum
prakṛitibhir=Lakshmyâḥ karaṇ=grâhitâḥ śrî-Gôpâ-
- 7 la iti kshitîśa-sîrasâm chûḍâmanîś=tat-sutaḥ | yasy=ânukriyatê sanâtana-yaśc-
râśîr=disâm=âśayê śvêtimnâ ya-
- 8 di paurnamâsa-rajanî jyôtsn-âtibhâra-śriyâ || [4*] Śîtâmśôr=iva Rôhinî Huta-
bhujâḥ Svâh=êva tējô-nidhêḥ Śarvân=i-
- 9 va Śivasya Guhyaka-patêr=Bhadr=êva Bhadr-âtmajâ | Paulôm=iva Purandarasya
dayitâ śrî-Dêddadêv=ity=abhûd=dêvî tasya viuô-
- 10 da-bhûr=Mura-ripôv=Lakshmîr=iva kshmâ-patêḥ || [5*] Tâbhyâm³ śrî-
Dharmmapâlah samajani sujana-stûyamân-âvadânaḥ svâmi bhûmi-
- 11 ⁴patînam=akhila-vasumatî-maṇḍalam śâśad=êkaḥ [1*] chatvâras=tîra-majjat-kari-gaṇa-
charaṇa-nyasta-mudrâḥ samudrâ yâtrâm ya-
- 12 sya kshamantê na bhuvana-parikhâ viśva(shva)g=âśâ jigîshôḥ || [6*] Yasminn=
uddâma-lîlâ-chalita-va(ba)la-bharê dig-jayâyâ pravṛittê yântîyâ⁵
- 13 [m=v]iśvam Bharâyâm chalita-giri-tiraśchînatâm tad-vasêna | bhâr-âbhugn-âvamajjan-
maṇi-vidhura-sîrasâ-chakra-sâhâyakârtham Śêshê-
- 14 ṇ=ôdasta-dôshnâ tvaritataram-adhê=dhas-tam-êv=ânnyâtam || [7*] ⁶Yat-prasthânê
prachalita-va(ba)l-âsphalanâd=ullaladbhir=dhûlî-pûraiḥ pihi-
- 15 ta-sakala-vyômabhir=bhûtadhâtryâḥ | samprâptâyâḥ parama-tanûtâm chakravâlam
phaṇânâm magn-ômîlan-maṇi Phanipatêr=lâ-
- 16 ghavâd=ullalâsa || [8*] ⁷Viruddha-vishaya-kshôbbhâd yasya kôp-âguir=aurvavat |
anivṛitî⁸ prajavâla chatur-ambhêdhi-vârîtaḥ || [9*]
- 17 ⁹Yê=bhûvan Pṛithu-Râma-Râghava-Nala-prâyâ dharitribhujas=tân=êkatra didṛikshuḥ=
êva nichitân sarvân samam=Vêdhasâ¹⁰ | dhva-
- 18 st-âśêsha-narêndra-mâna-mahimâ śrî-Dharmmapâlah kalan lôla-śrîkariṇî-
niva(ba)ndhana-mahâstambhaḥ samuttambhitâḥ || [10*] Yâsâm¹¹
- 19 nâsîra-dhûlî-dhavala-daśa-disâm drâg=apaśyann-iyattâm dhattê Mândhâtri-sainya-
vyatikara-chakitô dhyâna-tandrîm=Mahêndraḥ |
- 20 tâsâm=apy=âhavêchchâ-pulakita-vapushâm=vâhirînam=vidhâtum¹² sâhâyyam yasya
vâ(bâ)hvôr=nikhila-ripukula-dhvamsinôr=n=â-
- 21 vakâśaḥ || [11*] Bhôjair=Matsyaiḥ sa-Madraiḥ Kuru-Yadu-Yavan-Âvanti-
Gandhâra-Kîrair=bhûpair=vyâlôla-mauli-praṇati-parînatâiḥ
- 22 sâdhu saṅgîryamânaḥ | hrîshyat-Pañchâla-vṛiddh-ôddhṛita-kanakamaya-
svâbhishêkôdakumbhê dattâḥ śrî-Kanyakuvja(bja)s=sa-lalita-cha¹³
- 23 lita-bhrûlatâ-lakshma yêna || [12*] Gôpaiḥ¹⁴ sîmni vanêcharair=vanabhuvî grâm-
ôpakarṭhê janaiḥ krîḍadbhi[h*] pratichatvaram sîśu-gaṇaiḥ
- 24 pratyâpaṇa[m]=mânapaiḥ¹⁵ | lîlâ-vêsmâni pañjarôdara-śu kair=udgîtam=âtma-stavam
yasy=âkarṇayatas=trapâ-vivalit-ânamram sa-

¹ Metre: Ślôka (Anushtubh).² Metre: Śârdûlavikrîḍita; also of the next verse.³ Metre: Sragdharâ; also of the next verse.⁴ Originally *patînam* seems to have been engraved.⁵ Read *yântîyâm vi*².⁶ Metre: Mandâkrântâ.⁷ Metre: Ślôka (Anushtubh).⁸ Read *anivṛitti*.⁹ Metre: Śârdûlavikrîḍita.¹⁰ Read *samam Vêdhasâ*.¹¹ Metre: Sragdharâ; also of the next verse.¹² Read *vapushâm vâhirînam vidhâtum*.¹³ Instead of *Kanyakuvjas*, one would have expected *Kânyakuvjas*.¹⁴ Metre: Śârdûlavikrîḍita.¹⁵ This appears to be the true reading of the original; possibly *mânapaiḥ* may be an error for *mânavaîḥ*.

- 25 d=aiv=ânanam || [13*] Sa khalu Bhâgîrathîpatha-pravarttamâna-nânâvidha-
nauvâṭaka-sampâdita-sêtuva(ba)ndha-nihita-śailaśi-
26 khara-śrêṇi-vibhramât¹ niratisaya-ghana-ghanâghana-ghatâ-śyâmâyamâna-vâsaralakshmî-
samâravdha(bdha)-santata-jaladasa-
27 maya-sandêhât² udichîn-ânêka-narapati-prâbhṛitîkṛit-âpramêya-hayavâhinî-kharakhur-
ôtkhâta-dhûlî-dhûsarita-di-
28 gantarâlât paramêśvara-sêvâ-samâyâta-samasta-Jamvû(mbû)dvîpa-bhûpâl-ânanta-
pâdâta-bhara-namad-avanêḥ Pâṭalipu-
29 tra-samâvâsita-śrîmaj-jayaskandhâvârât paramasangatô mahârâjâdhirâja-śrî-Gôpâladêva-
pâdânudhyâtaḥ pa-
30 ramêśvaraḥ paramabhâṭṭarakô mahârâjâdhirâjaḥ śrîmân Dharmmapâladêvaḥ
kuśalî || Śrî-Puṇḍravarddhanabhu-
31 kty-antahpâti-Vyâghratâṭi maṇḍala-samva(mba)ddha-Mahantâprakâś a v i ś a (s h a) y ê³
Krauñchaśvabhra-nâma-grâmô śsya cha sîmâ⁴ paśchi-
32 mēna Gaṅginikâ | uttarêṇa Kâdamva(mba)rî-dêvakulikâ kharjjûra-vṛikshaś=
cha | pûrvvôttarêṇa râjaputtra-Dêvaṭa-kṛit=âliḥ | vî-
33 japûrakaṅ-gatvâ pravishṭâ | pûrvvêṇa Viṭak-âliḥ khâtaka-yânikâ[m] gatvâ
pravishṭâ | jamvû(mbû)-yânikâm=âkramya jamvû(mbû)-yânaka[m]

Second Side.

- 34 gatâ | tatô nisṛitya⁵ puṇyârâma-vi(bi)lv-ârddhaśrô(srô)tikâ[m?] | tatô=pi
nisṛitya na-
35 lacharmma[ṭ-ô]ttarântam gatâ nala[cha]rminatât dakshinêṇa nâmuṇḍikâpi[hê]-
36 [sadûmmi?]kâyâḥ | khaṇḍamuṇḍamukham khaṇḍamukhâ vêdasavi(bi)lvikâ
vêdavi(bi)lvikâtô rôhitavâṭiḥ piṇḍâraviṭijôṭikâ-sîmâ
37 u[kt]ârajôṭasya dakshinântaḥ⁶ grâma-vi(bi)lvasya cha dakshinântaḥ⁶ | dêvikâ-
sîmâ viṭi | dharmmâyô-jôṭikâ | Êvam-Mâdhâśâmmali nâ-
38 ma grâmaḥ [1*] asya ch=ôttarêṇa Gaṅginikâ sîmâ tataḥ pûrvvêṇ-
ârddhaśrô(srô)tikayâ âmrayânakôlarddhayânikâṅ-gataḥ⁷ ta-
39 tô=pi dakshinêṇa Kâlikâśvabhraḥ | atô=pi nisṛitya śrîphala[bh]ish[u]kaṁ yâvat=
paśchimêṇa tatô=pi vi(bi)lvâṅgôrddhaśrô(srô)ti-
40 kayâ Gaṅginikâm pravishṭâ | Pâlitakê sîmâ dakshinêṇa Kâṇâ dvîpikâ |
pûrvvêṇa Kônṭhiyâ srôtaḥ [1*] uttarêṇa
41 Gaṅginikâ | paśchimêṇa Jêmandâyikâ | êtad-grâma-sampârîṇa-parakarmma-
kṛidvîpaḥ⁸ | Sthâlikkaṭavishaya-
42 samva(mba)ddh-Âmrashaṇḍikâ maṇḍal-antahpâti-Gôpippali-grâmasya sîmâḥ |
pûrvvêṇa⁹ Udragrâma-maṇḍala-paśchima-sîmâ | dakshi-
43 nêṇa jôlakah [1*] paśchimêṇa Vêśânik-âkhyâ khâtikâ | uttarêṇ-Ôdragrâma-maṇḍala-
sîmâ-vyavasthitô gô-mârgaḥ | Êshu cha-
44 turushu¹⁰ grâmêshu samupagatân sarvvân=êva râja-râjanaka-râjaputra-râjâmâtya-
sênâpati-vishayapati-bhôgapati-shashṭhâdhi-

¹ Read -vibhramân-.

² See below, p. 253, note 3.

³ Read, here and below, *niḥsṛitya*. Some corrections no doubt are necessary in the following lines, but I do not understand the text properly.

⁴ This might possibly both times be read *dakshinântam*.

⁵ The intended reading may be °yânikâṅ-gatâ.

⁶ Read -kṛid=dvîpaḥ.

⁷ Read pûrvvêṇ=Ôdra°.

⁸ Read turshu.

- 45 kṛita-daṇḍasakti-dāṇḍapāsika-chaurōddharanika-daussādhasād h a n i k a - d ū t a - k h ō l a -
gamāgamik-âbhitvaramāna-hastyaśvagômahishyajā-
- 46 vikādhyaksha-n[au]kādhyaksha-va(ba)lādhyaksha-tarika-śaulkika-gaulmika-tadāyuktaka-
viniyuktak-âdi-râjapâdôpajivinô=nyâmś=ch=âkîrtti-
- 47 tân¹ châtabhatajâtîyân yathâkâl-âdhyâsinô jyêshṭhakâyastha-mahāmahattara-
mahattara-dâsagrāmik-âdi-vishayavyavahâriṇaḥ
- 48 sa-karaṇân prativâsinah kshêtrakarâmś=cha vrû(brû)hmaṇa-mânanâ-pûrvvakam
yathârham=mânayati vô(bô)dhayati samâjñâpayati cha | Matam=astu
- 49 bhavatâm [*] Mahâsâmantâdhipati-śrî-Nârâyanavarmmaṇâ dûtaka-yuvarâja-
śrî-Tribhuvanapâla-mukhêna vayam=êvam=vijñâpitâḥ² yathâ śsmâ-
- 50 bhir=mmâtâpitrôr=âtmanas=cha puṇy-âbhivṛiddhayô Śubhasthalyân dêvakulañ=
kâritat(n)=tatra pratishṭhâpita-bhagavan-N[u]nnaNârâyana-bhaṭṭârakâya³ tatpra-
- 51 tipâlaka-Lâtadvija-dêvârchechak-âdi-pâdamûla-samêtâya pûj-ôpasthân-âdi-karmmaṇê
chaturô grâmân⁴ atratya-haṭṭikâ-talapâṭaka-
- 52 samêtân=dadâtu dêva iti | tatô śsmâbhis=tadîya-vijñâptyâ⁵ êtê npari-
likhitakâś=chatvârô grâmâs=talapâṭaka-haṭṭikâ-samêtâḥ sva-
- 53 simâ-paryantâḥ sôddêsâḥ sadaśâpachârâḥ⁶ akiñchitpragrâhyâḥ⁷ parihṛita-
sarvvapîdâḥ⁸ bhûmichchidra-nyâyêna chandr-ârka-kshiti-samakâlâm
- 54 tath=aiva pratishṭhâpitâḥ⁹ | yatô bhavadbhis=sarvvair=êva bhûmêr=ddâna-
phala-gauravâd=apaharaṇê cha mahânarakapât-âdi-bhayâd=dânam=idam=anumô-
- 55 dya paripâlanîyam | prativâsibhiḥ kshêtrakarais=ch=âjñâśravaṇa-vidhêyair=bhûtvâ
samuchita-kara-piṇḍak-âdi-sarvva-pratyây-ôpanayah kârya
- 56 iti || ¹⁰Va(ba)hubhir=vvasudhâ dattâ râjabhis=Sagar-âdibhiḥ [*] yasya yasya
yadâ bhûmis=tasya tasya tadâ phalam |(||) ¹¹Shashṭim=varsha-sahasrâṇi
svargô mô-
- 57 dati bhûmidah [*] âkshêptâ ch=ânumantâ cha tâny=êva narakê vasêt ||
Sva-dattâm=para-dattâm=vâ¹² yô harêta vasundharâ[m] [*] sa vishṭhâyân=
kṛimir=bhûtvâ pitri-
- 58 bhis=saha pachyatô || Iti¹³ kamaladal-âmvu(mbu)vindu-lôlâm śriyam=anuchintya
manushya-jîvitañ=cha [*] sakalam=idam=udâhṛitañ=cha vudhvâ¹⁴ na hi
puru-
- 59 shaiḥ para-kîrttayô vilôpyâ[h*] || ¹⁵Tadit-tulyâ lakshmî[s=*]tanur=api cha
dîpânala-samâ ¹⁶ bhavô duḥkh-aikântaḥ para-kṛitim=akîrtti[h*] kshapayatâm
[*] yaśâ-¹⁷
- 60 nsy=âchandrârkkâ[in*] niyatam=avatâm=attra cha nripâḥ karishyantê vu(bu)ddhvâ
yad=abhiruchitam kim=pravachanaiḥ || Abhivarddhamâna-vijayarâjyê

¹ Read *tâmś=châṭa°*.

² Read *svam vijñâpitâ*.

³ In *bhagavannunna* the double *n* of the fourth *akshara* is quite clear, but the sign of the vowel *u* is doubtful; and of the last *akshara* only the first (upper) *n* is quite certain. A careful examination of the impressions, however, shows that the actual reading of the original is *bhagavannunna* or *bhagavannanna*, not *bhagovannanda*.

⁴ Read *grâmân=*.

⁵ Read *°pty=aita*.

⁶ Read *°chard*.

⁷ This word is followed by a sign of punctuation which has been struck out.

⁸ Read *°pidd*.

⁹ This is probably an error for *pratipidditâḥ*.

¹⁰ Metre: Ślôka (Anusṭubh); also of the two next verses.

¹¹ Read *shashṭim varsha-*.

¹² Read *-dattâm vâ*.

¹³ Metre: Pushpitâgrâ.

¹⁴ Read *buddhvâ*.

¹⁵ Metre: Śikhariṇî.

¹⁶ This sign of punctuation is superfluous.

¹⁷ Read *yaśâmsy=*.

61	samvat ¹	32	Mârga-dinâni ²	12	||³
62	‘Śrī-Bhōgatasya utkirṇam	pauṭrêṇa guṇa-śâlinâ ||	śrīmat-Subhata-sūnunâ |	śrīmatâ	Tâtatôn=êdam ⁵

TRANSLATION.

Om. Hail!

(Verse 1.) May the ten powers of Vajrâsana who has firmly attained, as to fortune, to omniscience, (those powers) which, cherished by his consort—great compassion, conquer the regions where many hosts of the Evil one are seen, protect you!⁶

(V. 2.) As the sea is the birth-place of the blessed goddess of fortune, and the moon the source of that lustre which gladdens the universe, so Dayitavishṇu, bright with all learning, became the progenitor of the foremost line of kings.

(V. 3.) From him sprang the illustrious Vapyata, who, full of piety, as far as the ocean embellished the earth with massive temples, and became famous as the destroyer of adversaries.

(V. 4.) His son was the crest-jewel of the heads of kings, the glorious Gôpâla, whom the people made take the hand of Fortune, to put an end to the practice of fishes;⁷ whose everlasting great fame the glorious mass of moonlight on a fullmoon-night seeks to rival by its whiteness in the sky.

(V. 5.) As Rôhinî is the beloved of the Moon, Svâhâ of the Sacrificial Fire, Śarvânî of Śiva, and Bhadrâ of the lord of the Guhyakas;⁸ as the daughter of Pulôman is of Purandara, and Lakshmî of Mura's foe, so the illustrious Dêdadêvi, a daughter of the Bhadra king, became the queen of that brilliant ruler of the earth, to him a source of joy.

(V. 6.) From them was born the glorious Dharmapâla, whose achievements are praised by the good, a master of kings who alone is ruling the entire orb of the earth; whose progress when he is about to conquer the quarters all round, the four oceans, marked by the foot-prints of the arrays of his elephants that bathe on their shores, patiently permit, being no longer fosses of the earth.

(V. 7.) When, with his ponderous army marching with unbounded glee, he proceeds to conquer the regions, and when the earth thereby slides down as if the mountains on it were

¹ Read *samvat*.² One would have expected *-dinâ*.³ After this about five letters may have been engraved, but, if they were, they are quite illegible now.⁴ Metre: Ślôka (Anushtubh).⁵ Read =êdam=ut^o.

⁶ *Vajrâsana*, properly the Buddha's diamond throne, is here a name of Buddha himself (*vajrâsanam âsanam yasya*); and the word, as I now see, is used in the same sense in line 3 of the Ghôsrâwâ inscription (*Ind. Ant. Vol. XVII. p. 309*, where the reading should be *sa Vajrâsanah* instead of *Sa-vajrâsanah*). On Buddha's ten powers (*daśa balâni*) see Kern's *Buddhismus*, Vol. I. p. 316. Like the verse at the commencement of the Mungir plate of Dêvapâla and the verse at the commencement of the Bhâgulpur, Dinâjpur and Âmgâchhi plates of Nârâyanapâla, Mahîpâla and Vighrapâla III., the above verse admits of another interpretation with which it would apply to the king Dharmapâla. In this second sense I would translate the verse thus: 'May the forces of (Dharmapâla,) seated on his diamond throne, who, as he has attained to fortune, has firmly attained to omniscience, (those forces) which, cherished by his most compassionate queen, conquer the ten regions where murderous hosts are seen in great number, guard you!' The word *bahumârakulôpalambhâḥ* must be taken as a Bahuvrîhi compound, qualifying *diśah*, but its formation is irregular.

⁷ Gôpâla was made king by the people to put an end to a lawless state of things in which everyone was the prey of his neighbour. For the phrase *mâtsya nyâya* compare v. 3942 of von Böttlingk's *Ind. Sprüche: Paraspardmishalayâ jagatô bhinnavartmanah | dandâbhavê paridhvamsî mâtsyô nyâyah pravartate* ||— *Diśam=âśayah*, 'the sky,' is equivalent to *digavasthâna* which is given in von Böttlingk's *Dictionary*.

⁸ The Guhyakas, like the Yakshas, are attendants of Kuvêra, the god of wealth; Purandara is Indra, and Mura's foe Vishṇu-Krishṇa.

marching,¹ Śēsha hurriedly follows him, always exactly beneath him, with his arms raised to support the circle of his heads, hurt by the jewels that sink into them, bent down by the weight.

(V. 8.) When, on his setting forth, the whole sky is covered with the masses of dust, cast up by the stamping of his marching army, and the earth thereby is reduced to a minute size, then, on account of its light weight, the circle of the hoods of the serpent-king springs up, with the jewels, that had sunk into them, reappearing.

(V. 9.) The fire of his wrath, stirred up when he finds himself opposed, like the submarine fire, blazes up unceasingly, checked (*only*) by the four oceans.

(V. 10.) Desirous, as it were, of seeing collected together in one place such kings of old as Pṛithu, Rāma, the descendant of Rāghu, and Nala, the Creator in this Kali-age set up the glorious Dharmapāla, who has humbled the great conceit of all rulers, as a mighty post to which to fasten that elephant—the fickle goddess of fortune.

(V. 11.) For those armies of his,—not seeing at once how large they are, because the ten regions are whitened by the dust of their van-guard, the great Indra, afraid of what might happen to the armies of Māndhātṛi,² exhausts himself in conjectures,—for them even, thrilled as they are with eagerness to fight, there is no chance of rendering assistance to his arms, which (*alone*) annihilate the whole host of his adversaries.

(V. 12.) With a sign of his gracefully moved eye-brows he installed³ the illustrious king of Kanyakubja, who readily was accepted by the Bhōja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kīra kings, bowing down respectfully with their diadems trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of Pañchāla.

(V. 13.) Hearing his praises sung by the cowherds on the borders, by the foresters in the forests, by the villagers on the outskirts of villages, by the playing groups of children in every courtyard, in every market by the guardians of the weights,⁴ and in pleasure-houses by the parrots in the cages, he always bashfully turns aside and bows down his face.

(Line 25.) Now—from his royal camp of victory, pitched at Pāṭaliputra, where the manifold fleets of boats⁵ proceeding on the path of the Bhāgīrathī⁶ make it seem as if a series of mountain-tops had been sunk to build another causeway (*for Rāma's passage*); where, the brightness of daylight being darkened by densely packed arrays of rutting elephants, the rainy season (with its masses of black clouds) might be taken constantly to prevail; where the firmament is rendered grey by the dust, dug up by the hard hoofs of unlimited troops of horses presented by many kings of the north; and where the earth is bending beneath the weight of

¹ *Chalitagiriritiraśchtnatā* is an abstract noun derived from the Karmadhāraya compound *chalitagiriritiraśchtna*, the first member of which is a Bahuvrīhi; literally 'the state of one whose mountains are marching and who, in consequence of it, is sliding down sideways.' The Accusative *tam* towards the end of the verse is governed by *adhó=dhas*; see the *Mahābhāshya* on Pāṇini, ii. 3, 2.—The thousand-headed serpent-king Śēsha bears the earth on his heads, and, to keep it properly balanced, has to move along always exactly beneath the king, when it is pressed down by the weight of the king's army.

² Māndhātṛi was an ancient king and friend of Indra's. The original may also mean 'afraid of their coming in (hostile) contact with the armies of Māndhātṛi.'

³ The word of the original text, *dattaḥ*, indicates that Dharmapāla had been requested (probably by the Pañchālas) to permit the installation of the king of Kanyakubja, and the sense of the original would therefore more accurately be expressed by 'he consented to the installation of.'

⁴ Or, it may be, 'by the people;' see above, p. 248, note 15.

⁵ *Nauvḍaka* apparently is equivalent to *nauvitāna* in v. 22 of the Deopara inscription of Vijayasēna, *Ep. Ind.* Vol. I. p. 309; instead of it, we have *nauvḍa*, *ibid.* Vol. II. p. 351, l. 15, and in the Bhāgalpur plate of Arāyaṇapāla.

⁶ *i. e.* the Ganges.

the innumerable foot-soldiers of all the kings of Jambûdvîpa,¹ assembled to render homage to their supreme lord;—the devout worshipper of Sugata, the *Paramêsvara Paramabhaddraka Mahârâjâdhirâja*, the glorious *Dharmapâladêva*, who meditates on the feet of the *Mahârâjâdhirâja*, the glorious *Gôpâladêva*, being in good health,—²

(L. 30.) In the *Mahantâprakâsa* district (*vishaya*), which belongs to the *Vyâghrataṭi maṇḍala*³ within the prosperous *Puṇḍravardhana bhukti*, is the village named *Krauñchaśvabhra*. Its boundary on the west is *Gaṅginikâ*; on the north it is the small temple of *Kâdambarî* and a date tree; on the north-east the dike made by the *Râjaputra Dêvata*; it goes to and enters a citron grove (?); on the east it is the dike of *Viṭaka*,⁴ Also the village named *Mâdhâsâmmali*. On the north its boundary is *Gaṅginikâ*; from there, on the east,; from there again, on the south, it is *Kâlikâśvabhra*, proceeding thence as far as; on the west, from there again, it enters *Gaṅginikâ*. At *Pâlitaka* the boundary on the south is the small island of *Kânâ*; on the east the river *Koṇṭhiyâ*; on the north *Gaṅginikâ*; on the west *Jênandâyikâ*. On the island the funeral rites of this village are performed⁵ (?). Of the village of *Gôpippali*, which is within the *Âmrashandikâ maṇḍala* belonging to the *Sthâlikkata* district (*vishaya*), the boundaries are, on the east the western boundary of the *Udragrâma maṇḍala*, on the south a *jôlaka* (?), on the west the *khâtikâ* (?) named *Vêsanikâ*, on the north the cattle-path running on the borders of the *Udragrâma maṇḍala*.

(L. 43.) To all the people assembled at these four villages, the *Râjans*, *Râjanakas*, *Râjaputras*, *Râjâmâtyas*,⁶ *Sênâpatis*, *Vishayapatis*, *Bhôgapatis*, *Shashthâdhikritas*,⁷ *Danḍasaktis*, *Dânḍapâsikas*, *Chaurôddharanikas*, *Dauhsâdhasâdhanikas*, *Dâtas*, *Khôlas*,⁸ *Gamâgamikas*, *Abhivaramânas*, inspectors of elephants, horses, cows, buffalo-cows, goats and sheep, inspectors of boats, inspectors of the forces, *Tarikas*,⁹ *Ŝaulkikas*, *Gaulmikas*, *Tadâyuktakas*, *Viniyuktakas* and other dependants of the king's feet, and to the others not specially named, to those belonging to the irregular and regular troops as they may be present from time to time, to the *Jyêshthakâyasthas*,¹⁰ *Mahâmahattaras*, *Mahattaras*, *Dâsagrâmikas*¹¹ and other district

¹ *i.e.* India.

² This sentence is taken up again towards the end of line 43 (*êshu chaturshu grâmêshu*), and ends in line 48 (*samâjûḍpayati cha*). The intermediate passage must be taken by way of parenthesis.

³ Since a *maṇḍala* forms part of a *vishaya*, the original text of which the above is the translation cannot be correct. See below, and line 30 of the *Dinâjpur* plate of *Mahâpâla* where the sequence is *bhukti, vishaya, maṇḍala*.

⁴ From here up to the end of the description of the boundaries of the village of *Krauñchaśvabhra* I am unable to translate the text; nor do I understand part of what is said about the boundaries of the second village. Several of the untranslated words of the original apparently are names of villages; for others, such as *khâtaka*, *yânikâ* or *yânaka*, *ardhasrôtikâ* and *bhishuka*(?), I cannot suggest suitable meanings.

⁵ If this be the meaning intended, the construction of the text of course is wrong; besides, the word *sampârîna*, which is not found elsewhere, is used in the sense of *sâmparâyika*.

⁶ This and the following three words would literally mean 'king's ministers, chiefs of armies, chiefs of *vishayas* (or districts), chiefs of *bhôgas*,' where *bhôga* is perhaps equivalent to *bhukti*, denoting a larger extent of territory than a *vishaya*. The *Bhôgapatis*, *Shashthâdhikritas* and *Danḍasaktis* are not enumerated in the other copper-plates of the same family, but *bhôgapati* does occur, after *vishayapati*, in line 13 of the *Pâṇḍukêsva* plate of *Lalitaśûra*. In line 8 of the *Kâvi* plate of *Jayabhata* III. (*Ind. Ant.* Vol. V. p. 114) we have, immediately preceding *vishayapati*, *bhôgika*.

⁷ *Shashthâdhikrita*, a term which I have not met with elsewhere, apparently denotes a superintendent or comptroller of the *shashthâmsa* or *shadbhâga*, *i.e.* the sixth part of the produce, due to the king.

⁸ *Khôla* is another unusual term. The meaning given for it by the dictionaries is 'limping, lame;' in the other copper-plates of the same family and in the plate of *Lalitaśûra* its place is taken by *prêsharîka* 'a messenger.'

⁹ *i.e.*, probably, 'overscers of ferries, tolls, and forests.'

¹⁰ Literally 'the chief writers.'

¹¹ Probably 'the officers in charge of groups of ten villages.'

officers, including the *Karaṇas*,¹ and to the resident cultivators,—to all these, especially honouring the Brāhmaṇas, he² pays due respect, makes known, and issues these commands:—

(L. 48.) Be it known to you that the *Mahāsūmantādhipati*, the illustrious Nārāyaṇavarman, by the mouth of the *Dātaka*, the *Yuvarāja Tribhuvanapāla*, has preferred to us the following request: “For the increase of our parents’ and our own merit we have had a temple built at *Śubhasthalī*. To the holy lord N[u]nna-Nārāyaṇa³ who has been installed there (*by us*), and to the *Lāṭa Brāhmaṇas*, priests and other attendants⁴ who wait upon him, may it please your Majesty to grant four villages, with their *haṭṭikā* and *talapātaka*,⁵ for the performance of worship and other rites.” Thereupon, at his request, we accordingly have assigned the above-written four villages, together with the *talapātaka* and *haṭṭikā*, up to their proper boundaries, with all their localities, with (*the fines for*) the ten offences,⁶ not in any way to be interfered with, exempt from all molestation, in accordance with the maxim of *bhūmichchhidra*, for as long as the moon, the sun and the earth endure. Wherefore all of you, out of respect for the merit resulting from a gift of land, and afraid of falling into the great hell and of other evils consequent on the resumption of it, should applaud and preserve this gift. And the resident cultivators, being ready to obey our commands, should make over (*to the donces*) the customary taxes, means of subsistence,⁷ and all other kinds of revenue.

(L. 56.) [Here follow five benedictive and imprecatory verses.]

(L. 60.) In the increasing reign of victory, the year 32, 12 days of Mārga.

(L. 62.) This was engraved by the skilful Tātata, the son of the worthy Subhaṭa and son’s son of the worthy Bhōgata.

No. 35.—KUDOPALI PLATES OF THE TIME OF MAHA-BHAVAGUPTA II.

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

These plates were found, buried in the ground, at the village of “*Kudopali*” in the Bargarh tahsīl of the Sambalpur district of the Central Provinces, and were, in November 1895, sent to the Central Museum of Nāgpur by Mr. R. A. B. Chapman, I.C.S., Officiating Deputy Commissioner of Sambalpur. I edit the inscription which they contain from excellent impressions, received from Dr. Hultzsch, to whom the plates were lent by the Curator of the Nāgpur Museum, Mr. R. S. Joshi.

¹ *Karaṇa* denotes a writer, scribe, or accountant.

² The subject of the sentence is *Dharmapālādēvaḥ* in line 30.

³ Or, perhaps, Nanna-Nārāyaṇa.

⁴ The word *pādamūla* of the original also occurs in line 20 of the plate of Lalitāsūra, where we have *bhṛitya-pādamūla-bharaviya*. Synonymous with it, we have *pādakula* in v. 74 of the Śāsbahū temple inscription of Mahīpāla, *Ind. Ant.* Vol. XV. p. 39. Compare also the Pāli word *pādamūlika*, ‘a man servant;’ *Jātaka*, Vol. II. p. 328, l. 13.

⁵ Of the two words left untranslated, *haṭṭikā* must be derived from *haṭṭa*, ‘a market,’ and may mean ‘market dues.’ *Talapātaka* we have, in the form *talāvātaka* (or *talavātaka*) in line 7 of the Dēḥ-Baranārka inscription of Jīvitagupta II., *Gupta Inscr.* p. 216, where the word denotes an official, according to the late Dr. Bhagvanlal Indraji, ‘the village accountant.’ Perhaps the word, as used in the present inscription, is synonymous with or similar in meaning to the term *talapada* of some Chaulukya grants, which has been taken to denote ‘land paying rent to Government;’ see *Ind. Ant.* Vol. XI. p. 339.

⁶ The original, like the Bhāgalpur plate, has here *sadaśāpachārāḥ* instead of the ordinary *sadaśāparādhaḥ*.

⁷ *i.e.* payments in kind; the term in the original is *piṇḍaka*, which seems to take the place here of the ordinary *bhāgabhōga*. The word *piṇḍa* occurs, apparently in a different sense, in the phrase *viśayād=uddhṛitapiṇḍa* in line 11 of the Madhuban plate of Harsha (*Ep. Ind.* Vol. I. p. 73) and in line 21 of the Pāṇḍukēśvar plate of Lalitāsūra.

These are three copper-plates, each of which measures about $7\frac{5}{8}$ " long by 4" broad. They are held together by a ring, which had not been cut when the plates reached Dr. Hultsch. The ring is about $\frac{3}{8}$ " thick and $3\frac{1}{2}$ " in diameter. Its ends are soldered into a seal which bears in high relief a sitting *hamsa*, facing the proper left and surmounted by a crescent, and, below the *hamsa*, the legend *Rāṇaka-śrī-[Pu]m[ja]*. The weight of the plates is 2 lbs. $4\frac{1}{2}$ oz., and of the ring and seal $8\frac{1}{2}$ oz.; total 2 lbs. 13 oz. The inscription begins on the second side of the first plate and ends on the first side of the third plate; but at the top of the first side of the first plate there is the following additional line of writing, which I do not understand, a characters that closely resemble those of the inscription itself:—

Pémṭṭā(?)pamhālātalikatamvôlabhōlichhatrasatau ||

Though the edges of the plates are only slightly raised into rims, the writing throughout is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ " and $\frac{5}{16}$ ". The characters, which include decimal figures for 1 and 3 in line 7, are Nāgarī, of the northern class. In general, they are similar to those of the inscriptions published above, Vol. III. p. 340 ff., but owing, as it seems to me, to the more cursive style of the writing, they present a rather more modern appearance. The sign of *avagraha* does not occur. The *virāma* also, in consequence of the absence of final consonants which will be accounted for below, is nowhere employed; and the sign of *visarga* is used only six times, three times correctly and three times superfluously. The *anusvāra* is expressed seven times in the ordinary way, by a superscript circle or dot, and fourteen times by a circle with a nearly vertical line beneath it, written after the *akshara* to which the *anusvāra* belongs.¹ The only final form of a consonant which occurs is that of *m*, in *-ārttham* in line 18. Of individual letters, the initial *i* is expressed by two circles with (below them) a line drawn downwards either from right to left (in *-ādhyāi*, l. 16), or from left to right² (in *ītiḥ*, l. 33); or by a wavy line drawn downwards from right to left, with two circles below it, and below these a slightly curved line drawn downwards from right to left (in *Lōisarā*, l. 10, and *īdam*, l. 35). The initial *é*, which occurs only in *pivarddhaé* (for *vivṛiddhayé*) in line 18, is expressed by a vertical line with (on the left of it) a semicircle open to the left. This form of *é*, which is very similar to the letter *é* used in the Cambridge MS. Add. 1691, II.,³ is of essentially the same type as that spoken of by Dr. Fleet, above, Vol. III. p. 332. It occurs, in varying shapes, in a number of inscriptions from eastern India that have all been written some time after the beginning of the 11th century A.D. We find it, e.g., in the word *éva* in line 14 of the Naḍagām plates of Vajrahasta of Śaka-Saṁvat 979 (above, p. 189, Plate), in the word *ēkaikēna* in line 17 of the Deopara inscription of Vijayasēna (*Ep. Ind.* Vol. I. p. 309, Plate), in the word *ētasya* in line 2 of the Kamanli plates of Vaidyadēva of Kāmarūpa (*ibid.* Vol. II. p. 350, Plate), in the word *ētābhyām* in line 24 of the Bākergaṅj plate of Kēśavasēna (*Jour. Beng. As. Soc.* Vol. VII. p. 44, Plate xlv.), in the word *éva* (not *ēsha*) in line 9 of the Gayā inscription of Purushōttamasimha (*Ind. Ant.* Vol. X. p. 342, Plate), in the word *ēshaḥ* in line 10 of the Sylhet plates of Kēśavadēva (*Proceedings, Beng. As. Soc.* 1880, Plate iv.), and in the word *ētasya* in line 24 of the Sylhet plates of Īśānadēva (*ibid.* Plate vii. line 8). And, to mention some inscriptions of which no facsimiles have yet been published, it is also used in the Sārṇāth inscription of Mahīpāla of Vikrama-Saṁvat 1083 (*Ind. Ant.* Vol. XIV. p. 140), in the Gōvindpur inscription of the poet Gaṅgādhara of Śaka-Saṁvat 1059 (*Ep. Ind.* Vol. II. p. 333), in the Assam plates of Vallabhadēva of Śaka-Saṁvat 1107 (*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43), and in the Gayā inscription of Yakshapāla (*Ind. Ant.* Vol. XVI. p. 64). The particular

¹ This sign may be the remnant of a final form of *m*; but as it is often used before sibilants, there can be no doubt that the writer considered it as an optional form of *anusvāra*, not as a form of the letter *m*.

² This form of *i*, consisting of two circles with (below them) a line drawn downwards from left to right, is occasionally used in the Khālimpur plate of Dharmapāla; see above, p. 244.

³ See Prof. Bendall's *Catalogue*, Table of letters. From that Table it will be seen that the form of *é*, spoken of above, in the manuscripts has taken the place of the triangular form of *é* from about the middle of the 12th century A.D.

form of *é* which we have in the present inscription, in my opinion proves, more convincingly perhaps than is done by anything else, that this inscription cannot have been written earlier than about the first half of the 12th century A.D. Of the consonant-signs, the sign for *m*, instead of being square-shaped, is much like a right-angled triangle standing on its apex, with a circle placed to the left of, but not joined to, the hypotenuse. And, like the sign for *m*, the sign for *s* also in this inscription has altogether lost its square shape; and the forms of both letters, just like the form of *é*, make it impossible to assign to the inscription any great antiquity. As regards other letters, I would only mention that in the sign for *t* (or *tt*) the vertical stroke on the right is generally continued quite to the bottom of the letter (as is also done in the Khâlimpur plate of Dharmapâla), and that no clear distinction is made between *t* and *tt*.—The language of the inscription is Sanskrit, employed by a person who had no great command of that language, and considerably influenced by his vernacular. The ignorance of the composer is particularly shown by the principal passage of the inscription in lines 7-20, which is confusedly arranged, and in which some necessary words and most of the case-terminations have been omitted. The influence of the Prâkrit is apparent from the dropping of consonants (including *visarga*) at the end of words, the change of final *n* to *anusvâra*, the elision of *y* between two vowels (in *-âddhyâi* for *-âddhyâyi*, i.e. *-âddhyâyiné*, l. 16, and *pivarddhac* for *vivriddhayé*, l. 18), the substitution of *kh* for *ksh* in *khiti*, l. 17, and of *ś* for *shy* in *bhaviśati*,¹ l. 27, etc.—As regards orthography, short vowels are frequently used for long ones; the vowel *ri* and the syllable *ri* are confounded in *Trikaliṅga*, l. 5, and *pitribhi*, l. 32; the letter *b* is throughout denoted by the sign for *v*; the dental nasal is seven times used instead of the lingual, and the lingual once (in *Kauṇḍinya*, l. 15) instead of the dental; of the sibilants, the palatal is three times employed instead of the lingual (e.g. in *varśa*, l. 23), the lingual once (in *vaiṁsha*, l. 8) and the dental twice (in *pravēsa*, l. 12, and *pāśai*, l. 31) instead of the palatal; the word *datta* is several times spelt *data*; and *āmra* and *tāmra* are written *āmra* and *tāmra*, in lines 11, 18, and 35.—Up to line 20 the text is in prose; lines 21-34 contain some well-known benedictive and imprecatory verses (given here most incorrectly), which profess to be taken from the *Dharma-śāstra*; and lines 35-36, which are again in prose, give the name of the writer, [Pū]ṇadatta, the son of the *Śrēṣṭhin* Kirāṇa, of Lēnapura.

The contents of the prose part of the inscription in lines 1-20 are as follows:—

In the 13th year of the reign of the devout worshipper of Mahēśvara (Śiva), the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramēśvara*, the ornament of the Sômakula, the lord of the three Kaliṅgas, the glorious Mahâ-Bhavaguptarâjadēva, who meditates on the feet of the devout worshipper of Mahēśvara (Śiva), the *P. M. P.*, the ornament of the Sômakula, the lord of the three Kaliṅgas, the glorious Mahâ-Śivaguptarâjadēva, (and who resides) at Yayâtinagara,— [his feudatory] the devout worshipper of Mahēśvara (Śiva), who is born in the Maṭhara family and has obtained favour by a boon of (the goddess) Kâlêśvarî, the lord of fifteen villages (*pallikâ*), who has obtained the five *mahâśabdâs*, the *Mâṇḍalika*, *Râṇaka*, the glorious Puñja (l. 9), the son of Vôḍâ (?), after having worshipped the Brâhmaṇas at the village of Lôisarâ in the Gidâṇḍâ district (*maṇḍala*), from his residence at Vâ(?)maṇḍâpâṭi (l. 7) issues a command to the *Râjaputras*, *Talavargins*(?), *Sânavâjikas*, and to all the resident people, to the effect that the said village has by this copper-plate charter been given by him, free from taxes etc., to the *Bhaṭṭaputra* Nârâyaṇa, the son of Janârdana, an immigrant from Hastipada (l. 15), belonging to the Kaunḍinya *gôtra*, with the *pravara* of Mitrâvaruṇa,² and a student of the Kaṇva *śâkhâ*; and that out of respect for this order and out of respect for religion this grant is to be protected.

¹ *Bhaviśati*, no doubt, will remind the reader of such futures as *anapeśanti*, *vadhîśati*, etc., in the Shâlbâzgarhî version of Aśoka's edicts.

² A member of the Kaunḍinya *gôtra* ordinarily has the three *pravaras* Vâsishṭha, Mitrâvaruṇa and Kaunḍinya.

The localities mentioned in the above I have not been able to identify.

Since the *Rânaka* Puñja himself probably was a chief of little importance, the value of the inscription lies in this, that the king **Mahâ-Bhavaguptarâjadêva**, in whose reign it was issued, apparently is the **Mahâ-Bhavagupta II.** of whom an inscription has been published above, Vol. III. p. 355 ff., and that, on palaeographical grounds, as stated above, the inscription cannot be placed earlier than about the first half of the 12th century A.D. The inscription thus fully confirms the conclusion, arrived at by Dr. Fleet in his elaborate paper, *ibid.* p. 323 ff., according to which Mahâ-Bhavagupta II. and his three predecessors belong to about the 11th, and not to the 5th or 6th century A.D.

Dr. Fleet, *ibid.* p. 333, has referred to an attempt that has been made to identify the great-grandfather of Mahâ-Bhavagupta II., **Śivagupta**, with a Śivagupta of whom we have an inscription at Sirpur, and to establish a certain connection between these princes and the so-called **Kêsari dynasty of Orissa**. While agreeing with all that Dr. Fleet has said on the subject, I may perhaps mention here that, by a curious coincidence, in the family of the Śivagupta of the Sirpur inscription there *was* a chief or king, one of whose names *did* end in the word *kêsarin*. The Sirpur inscription, edited by me in the *Ind. Ant.* Vol. XVIII. p. 179 ff., gives the following genealogy: Udayana, of the family of the Moon; his son Indrabala; his son Nannadêva; his son Chandragupta; his son Harshagupta; his son Śivagupta-Bâlârjuna. And of these chiefs the Râjīm copper-plate inscription, edited by Dr. Fleet in *Gupta Inscr.* p. 291 ff., mentions Indrabala and his son Nannadêva of the Pându *vanśa*; and it gives besides the name of Nannadêva's son (not, I think, his adopted son) Mahâśiva-Tîvaradêva. Now in the Nâgpur Museum there is a large fragmentary inscription,¹ of which a very faulty account with a rough lithograph has been published in the *Jour. Bo. As. Soc.* Vol. I. p. 148 ff. This inscription, in line 3, mentions a king **Sûryaghôsha**,² and up to the middle of line 7 relates that he (or a descendant of his whose name may have disappeared), when his son was killed by a fall from the top of the palace, founded a temple or other building connected with the Buddhist religion. It then records, in line 7, that after the lapse of much time another king, named **Udayana**, was born from the Pându *vanśa*;³ and it evidently stated that this Udayana, who no doubt is the Udayana of the Sirpur inscription,⁴ had four sons. The names of the three first sons are broken away, but from a verse in line 8, which contains a play on the word *bala* and compares one of the younger sons to Vishnu (the younger brother of Indra), I conclude that the eldest son was **Indrabala**. The name of the fourth son was **Bhavadêva**. Of him it is stated, in line 9, that he was a lion in battle, *raṇakêsarin*,⁵ and the name **Raṇakêsarin** is actually given to him in line 13 (*sa śrîmân=Raṇakêsari vijayatâm*). And line 14 further records that he also bore the name **Chintâdurga**.⁶ **Bhavadêva-Raṇakêsarin** repaired the building which has been mentioned before, and the inscription, which was composed by Bhâskarabhaṭṭa, was put up during his reign.— Although Bhavadêva's inscription, in its present state, contains no date, it may, on account of the writing which is similar to, but somewhat older than, that of the

¹ I owe impressions of the inscription to Dr. Burgess, Dr. Fleet, and Dr. Hultzsch. The inscription contains 20 lines of writing, which cover a space of about 4' 5" long by 1' 10½" high. At the end of each line about 30 *aksharas* are broken away, and the two last lines are more or less illegible.

² The inscription does not say that Sûryaghôsha was 'the sovereign lord of Urîsi (Orissa).'

³ *Gachchhati bhûyasi kâlê bhûmipatih kshapita-sakalaripupakshah | Pâ[nda]va-vanśad-guṇavân-Udayana-nâmâ samutpannah ||*

⁴ The same Udayana is also mentioned as a king of the past in line 1 of the Kâlânjar inscription of which a photo-lithograph is given in *Archæol. Surv. of India*, Vol. XXI. Plate ix. l. (*Udayana iti râjî yah kulê l'Ândavândin sakala-bhuvana-nâthasy=asya Bhadrêśvarasya | pavana-lulita-chihnam ramyakânt-ishṭakâbhira-griha-varam=atibhaktiyâ kâritam tēna pûrvvam ||*).

⁵ *Kripâna-nakharân=âsu vikramya dalayan=raṇê | abhavat=vairi-mattêbhân=sa êkô raṇa-kêsari ||*

⁶ *Janayati intrushu chintâm yô vai durggâs=cha saṅgarê yasmât | tēni raṇa-ghasmarô=sau Chin[tâ]urag-akhyatâm=aga vat ||*

Kan̄aswa inscription of Śivagana,¹ confidently be assigned to the beginning of the 8th century A.D.; and it thus tends to prove that the Rājim copper-plate inscription of Mahāśiva-Tivaradōva undoubtedly belongs to about the middle of the 8th, and the Sirpur inscription to about the beginning of the 9th century A.D.²

TEXT.³*First Plate; Second Side.*

1 Ōm⁴ svasti [||*] Śrī-Yayātinagarē⁵ paramamāhēśvara-paramabhaṭṭā-
2 raka-mahārājādhir ā j a - p a [r a *] m ô ś v a r a - S ô m a k u l a t i l a k a - T r i k a -
3 līngādhipati-śrī-Mahā-Śivaguptarāja d ē v a - p ā d ā n u d h y ā t a⁶ - p a r a m a m ā -
4 hēś[v]ara-paramabhaṭṭāraka-mā(ma)hārājādhi r ā j a - p a r a m ô ś v a r a - S ô m a k u -
5 latilaka-Tri(tri)kalīngādhipati-śrī-Ma h ā - B h a v a g u p t a r ā j a d ē v a - m a h i -
6 pravarddhamāna-kalyāna(ṇa)vijayarājyō trayōdaśa-samvatsarē⁷ ātr-ānkē sa-
7 mvata 13⁸ ⁹Vvā(?)maṇḍāpāṭṭi(ṭi)-samāvāsakāta¹⁰ paramamāhēśvara-Maṭhara-
8 vaishō(śō)dbhava-kulatilaka¹¹-K[ā]lēsvari(rī)¹²varalavdha(bdha)prasāda-pañchadaśapallikā-
9 dhipati-samadhigatapañchamahāśavda(bda)-māṇḍalika- r ā ṇ a k a - ś r ī - P u ṇ j a (?)¹³

Second Plate; First Side.

10 ¹⁴Vvō(?)dā-suta[h*] kuśali(lī) Gidāṇḍā-maṇḍala-prativa(ba)ddha-Lōisarā-grāmya¹⁶
11 sa-gartt-ōsara sa-jala-sthala s-āmra-madhu sa-[vā?] ṭṭa-viṭṭap-āranya chā-
12 tuḥ-sima-paryānta ā-chāṭṭa-bhāṭa-pravēsa sarvva-vādhā-vivarji-
13 ta sarvv-ōparikara-kar-āvām-sahita vrāhmaṇām sampujya tatra pratinivā-
14 sinō rājaputra-talavargi-sāmavāji¹⁶ cha sarvvō janapadām
15 samājñāpayati viditam=astu bhavatām Hastipada-vinirgata¹⁷ Kaundinya(nya)-
16 gōtra¹⁸ Mitrāvva(va)ruṇa-pravara¹⁹ Kanva(ṇva)-śākh-āddhyāi²⁰ bhāṭṭaputra-śrī-
Nārāyaṇa²¹ Da(ja)nārdana-suta²²

¹ See *Ind. Ant.* Vol. XIX. p. 57, Plate.

² The Boramdeo inscription, of which a lithograph is given in *Archæol. Surv. of India*, Vol. XVII. Plate xx, E., speaks of Bālārjuna (*i.e.* the Śivagupta of the Sirpur inscription) as a king of the past.

³ From impressions supplied by Dr. Hultzsch.

⁴ Expressed by a symbol.

⁵ Originally *parama*^o was engraved.

⁶ Originally *°dhyātā* | *parama*^o was engraved.

⁷ Read *-samvatsarē=tr=ānkē samvat*.

⁸ From here to the end of line 9 the writing seems to have been engraved over a cancelled passage.

⁹ Read *Vāmaṇḍā*^o (?); below, *vv* is three times written instead of *v*, in *talavvargi*, l. 14, *Mitrāvvaruṇa*, l. 16, and *pravarddha*, l. 18; compare also *Vvōdā*, l. 10.

¹⁰ Read *-samāvāsakāt*, for *-samāvāsāt* or *-vāsakāt*.

¹¹ One would have expected only either *Maṭharavamēśōdbhava*- or *Maṭharakulatilaka*-.

¹² The actual reading may possibly be *Kulēsvari*^{*}.

¹³ Read *-Puñjō*.

¹⁴ Read *Vōdā*- (?); see above, note 9.

¹⁵ From here the arrangement and the details of the text are quite incorrect. What the writer meant to say, would be about this:—*Lōisarā-grāmē brāhmaṇān=sampūjya tatra pratinivāsīnō rājaputra-talavargi(?) - sāmavāji[k-ādīn=] sarvān=janapadān=samājñāpayati | Viditam=astu bhavatām [yath=dyām grāmāḥ] sa-gart-ōśharāḥ sa-jala-sthalāḥ s-āmra-madhūkāḥ sa-vāṭṭa-viṭṭap-āranyāḥ=chātṭu-sīmā-paryāntō=chāṭṭa-bhāṭa-pravēśāḥ sarvva-vādhā-vivarjitāḥ sarv-ōparikara-kar-ādāna-sahitō Hastipada*-.

¹⁶ Originally *talavvargi* was engraved, but the upper *v* of the *akshara* *vva* has been struck out. The word *talavargi[n]* I have not met with elsewhere; *sāmavājika* actually occurs in line 11 of the Gañjām plates of Pṛithivivarmadēva, above, p. 200; and the Kuṭak plates of Mahā-Śivagupta in line 27 apparently read *talāhi(?)ta-sāmavājika*, where *sāmavājika* probably is the original of *sāmavājika*; see above, Vol. III. p. 352, and Plate x. in *Jour. Beng. As. Soc.* Vol. XLVI. Part I.

¹⁷ Read *-vinirgadya*.

¹⁸ Read *-gōtrāya*.

¹⁹ Read *-pratarāya*.

²⁰ Read *-āddhyāyīnō*.

²¹ Read *°yaṇḍya*.

²² The word *suta* is engraved below the line; read *-sutāya*.

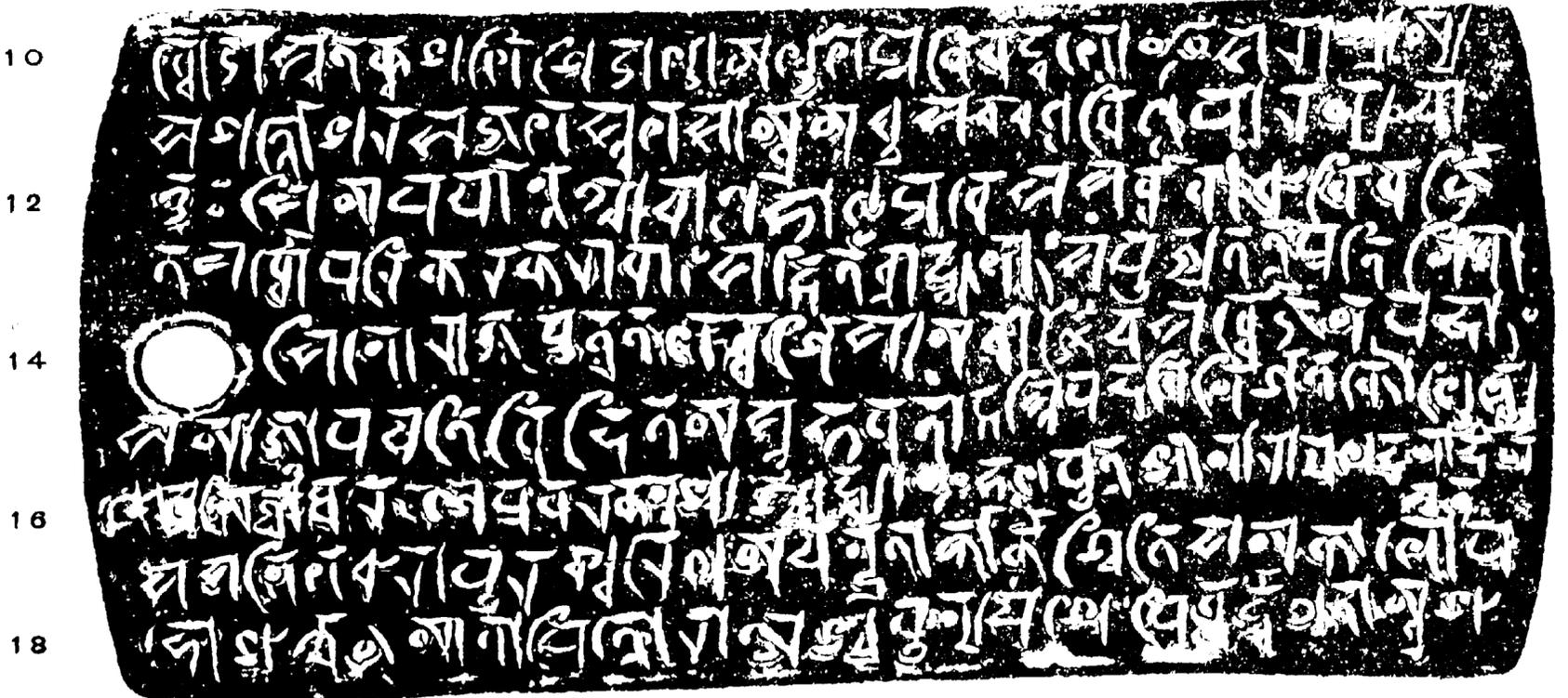
ia.



ib.



iii.



17 ¹śasaliladhârâ-puraścharânam=a-chandra - t â r k - â r k a - k h i t i - s a m a k â l - ô p a -
18 bhôg-ârttham mâtapitrôr=âtma[na*]ś=cha punya(ṇya)-yaśô-pivarddhaê² tâmvra-śâ-

Second Plate; Second Side.

19 sanôn=âkari(rî)kritya pratipâditô=smâbhi[h*] śâsana-gauragaura-³
20 vâ dharmma-gauvaṇâ cha bhavadbhî pratipâlanipâ [||*] Tathâ ch-ôktam dharmma-
21 śâstrê [||*] ⁴Vahubhir=vvasudhâ dattâ râjana Sagar-â[di*]bhi yasya yasya yadâ
22 bh[u]mi tasya tasya tadâ phala [||*] Mâ bhud=ah phala-śamkâ va⁵ para-dat-êti
23 pârthiva sva-dânât=phalam=anyantam⁶ paradat-ânupâlanô [||*] Śashtim varśa-
24 sahasrâṇi svargê [m]ôdati bhumi-da⁷ I(II) Bhumî yaḥ pratigrihanti yasya bhumi
25 prayachhati ubhau tau punya-karmâṇau niyatautam⁸ svarga-[gâ]minau I(II) Âditya
Varu-
26 nõ Vishṇu Vrahma Sômô Hutâśana Śulapânis=tu bhagavânim=abhinandanti bhū-
27 mida [||*] ⁹Bhumi-dâtâ kulê jâtâ sa nyas=trâtâ bhaviśati [||*] Ubhau¹⁰ punya-ka-

Third Plate; First Side.

28 rmâṇau niyatautam sargga-gâminau I(II) Taḍâgânâni sahasrâṇi vâ-
29 japêya-śatâni cha gavâm kôṭṭi-pradânêna bhumi-harttâ na śu-
30 dhyati I(II) Haratê hâravatê yas=tu manda-vuddhis=tamâ-vṛita sa vaddhaḥ Vâru-
31 nai pâsai tiryagyôni sa gachhati I(II) Sva-datta para-dattâm=vâ y
32 harêd=vasundharâ sa viśṭhâyâm kṛimir=bhuvâ pitribhi saha pa-
33 chyatê I(II) Itih kamaladal-âmvuvindu-lôlâ śrîm=anuchintya manushya-ji-
34 vitam cha sakalam=idam=udâhṛitam vuddhâḥ na hi puruṣam para-kirtima vilô-
35 pyatê || || Lēnapura-śrêshṭhi-śrî-Kirâṇa-suta-[Pû]rṇadat[ê]na idam¹¹ tâmvram yalikh-
36 tam tat=pramâṇam=iti [||*]

No. 36.—KELAWADI INSCRIPTION OF THE TIME OF SOMESVARA I.;
A.D. 1053.

BY J. F. FLEET, I.C.S., PH.D., C.I.E.

Kelawadi, Kelwadi, or Kelôdi,¹² is a village about ten miles to the north of Bâdâmi, the chief town of the Bâdâmi tâluka of the Bijâpur district. With a slight difference, of the long for the short vowel in the penultimate syllable, its name occurs as **Kelavâdi**, in the present record as well as in others; and in ancient times it was the chief town of a group of towns and villages known as the Kelavâdi three-hundred. The stone tablet containing the

¹ Read *saliladhârâ-puraśsaram=â-chandra-târak-ârka-kshiti*.

² Originally *pivarddhaê* was engraved, but the lower *v* of the *akshara vva* is struck out. Read *-vivarddhaê tâmra*.

³ Read *śâsana-gauravâd=dharmma-gauravâch=cha bhavadbhîḥ paripâlantyaḥ*.

⁴ I consider it superfluous to correct the numerous errors in the following verses; the verses all occur in the copper-plates published above, Vol. III. p. 340 ff.

⁵ This is meant for *mâ bhûd=vaḥ phala-śamkâ vâ*; see the Gañjûm plates of Prithivivarmadêva, above, p. 201, 27.

⁶ Read *=dnantyaṃ*.

⁷ The second half of this verse has been omitted.

⁸ Read *niyatam*.

⁹ The first half of this verse has been omitted.

¹⁰ This is the second half of the verse in lines 24-25.

¹¹ Originally *idham* was engraved; read *°dattân=êdam tâmram likhitam*.

¹² Lat. 16° 3', long. 75° 46'; Indian Atlas, sheet No. 41, — 'Kelludee.'

greater part of the record was found on the public road outside a temple of Raṅganātha at Keḷawaḍi itself. From this stone, however, a piece is broken away, all the way down, containing the last five to eight letters of each line. The fragment that contains the ends of lines 13 to 32 was found at a temple of Hanumat at the village or hamlet of Timsāgar, just on the north of Keḷawaḍi; and, with the larger portion of the stone, it has been stored at the temple of Raṅganātha. The fragment containing the ends of lines 1 to 12 was not recovered; but nothing historical has been lost in that part of the record.

The writing covers an area about 2' 10" broad by 3' 7" high. Except for parts of some of the letters down the line of fissure, it is in a state of excellent preservation almost throughout.—The sculptures above it, at the top of the tablet, are—in the centre, a *liṅga*; on the proper right, a cow and calf, with the sun behind them; and, on the proper left, the bull Nandi, with, doubtless, originally, the moon (now broken away) behind it.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly cut, throughout. They include decimal figures in lines 21 and 23, and the distinct form of the lingual *ḍ*, which, however, only appears quite clearly in *nibiḍa*, line 17. The *virāma* is represented by its own proper sign, throughout. The size of the letters ranges from about $\frac{9}{16}$ " to $1\frac{3}{16}$ ".—The language is Kanarese.¹ Except for two of the customary benedictive and imprecatory verses in lines 28 to 31, the whole record is in prose; and lines 5 to 20 aim at being alliterative prose. We appear to have, in *suvarṇṇavaṃ*, line 26, and *dharmmavan*, line 27 (but the letter in each case is a little indistinct), the accusative singular neuter formed with *v*, as in the modern language; but in *nivésanamuman*, line 23, for certain, and probably in *paṃneraḍuman*, line 14, it is formed with *m*. In *kōḍinaluṃ koḷaginalu[m*]*, line 26, we have the rather rare copulative form of the locative singular.—The orthography presents nothing calling for special remark.

The inscription refers itself to the reign of the Western Chālukya king Sômesvara I. It mentions a feudatory of his, the *Mahāsāmantādhipati* and *Danḍanāyaka* Bhôgadēvarasa, who was governing the Paṅgaragi twelve,—a group of villages, doubtless in the Keḷavādi three-hundred, the chief of which was evidently the modern Haṅgargi, about three miles west of Keḷavādi. And the object of it is to record that Bhôgadēvarasa's nephew, the *Mahāmātya* Supparasa, granted some cultivable land, and a site for a house, for (the purposes of) the tank at Keḷavādi. The tank still exists, and is a well-known place for small game.

As regards the date,—the occasion on which the grant was made was the Uttarāyana-saṃkrānti or winter solstice of the Vijaya *saṃvatsara*, Śaka-Saṃvat 975 (expired). And the corresponding European date is the 24th December, A.D. 1053, on which day the winter solstice, as represented by the Makara-saṃkrānti or passage of the sun into Capricornus, occurred, according to Professor Kero Lakshman Chhatre's Tables, at about 6 *ghaṭis*, 5 *palas*, = 2 hrs. 26 min., after mean sunrise (for Bombay).

TEXT.²

1	Svasti ³	Samastabhuvanāśraya	śrīpri(pṛi)thvīvallabha	ma[hārājādhirāja	pa]-
2	ramēśvara	paramabhaṭṭāraka	Satyāśraya-kuḷa-tiḷakam	Chā[ḷuky-ābharāpam	
		śrīma]-			
3	t-[T*]raiḷōkyamalladi(dē)vara		vijaya-rājyam=uttar-ōra(tta)r-ābhivri(vṛi)ddhi-		
	pra[varddhamānam=ā]-				

¹ The words *maneya* (l. 9), *deyi* . . (l. 12), and *narati* (ll. 25, 27) are unintelligible.

² From the ink-impression.

³ This word is preceded by a symbol which resembles *śrī*, but does not seem to be meant for it. The use of *śrī* at the commencement of an inscription from the Kanarese country would be very exceptional; in fact, I cannot quote any other instance.

Kelawadi Inscription of the time of Somesvara I.; A.D. 1053.



J. F. FLEET, I C S.

SCALE 1/20

COLLOTYPE BY W. GRIGGS.

- 4 chañdr-ârka-târam baram saluttam-ire [*] Tat-pâdapadm-ôpajîvi sama[dhi-gatapañchama]-
- 5 hâsabda-mahâsâmantâdhipati mahâ-prachanḍa-daṇḍanâya[kam]
- 6 dâyakam¹=asama-samara-samaya-samuchita-nija-bhuja-vijaya
- 7 vidârit-ôgra-samagra-hasti-kumbhi-kumbha-daḷana-kathôra-saingrâma-ka
- 8 ravam | **Lâta-Karṇṇâta-Karahâta-Kaḷimga-Ko[m*]ga-Vamgi(ga)-Vemgi-dêsa-strî-**
mad-ô
- 9 dupta(shṭa)-darppishṭa(shṭha)-vidvisṭa m[a]neya-mahâsâmantamaṇḍalika-makuṭa-
sa [di]-
- 10 sâ-puṭṭam | madavad-ari-kuḷa-luṭhat-pâṭhîna-ṭham(ṭam)kâ[ra]-ghûṛṇit-ârṇṇava-
badav[âna]am ripu]-
- 11 [k]âlânalam | naṭa-nagna-bhagna-kavi-gamakavâdi-vâgmi-dîn-ânâtha-chiintâmaṇi |²
vivêka
- 12 raṅga-sainsthâpita-vri(vri)ksha-sainbhêdanam deyî . . sîrach(s)-chhêdanam |
srîmat-[T*]raîlô[kyamalladêva-pâdâni]-
- 13 bhôruh-ârâdhakam vairi-sainsâdhakam | nâm-âdi-samasta-prasa(sâ)sti-[sa]h[i]t[am]
srîmad-[d*]a-
- 14 ṇḍanâyakam **Bhôgadêvarasam Paṅgaragi-pañneradu[m]an=âḷuttam-iro** [*]
Âtana maidunam |
- 15 Samasta-râjya-bhara-nirûpita-mahâmâtya-padavî-virâjamâna-m[â]n-ôinnata-prabhu[tva*]-
mam-
- 16 tr-ôtsâha-śakti-traya-sainpannam | vibudha-prasannam | sakaḷa-vibhu-râja-sarôjini-
râ-
- 17 jad-râjaha[m*]sain Sarasvatî-karṇṇ-[â*]vatamsa[m] | [pî]vara-subhaga-kâminî-
jaghana-nibiḍa-kathin-ôttuṅga-
- 18 vri(vri)ttâ-stana-ṭha(ta)ṭ-ârppita-sphâra-hâram | **Karṇṇâta-kanat-karṇṇapûram** |
Hara-charapa-[ka]maḷa-yugaḷa-ma-
- 19 da-mudita-matta-shaṭcharanam | vâchak-âbharanam | vidagdha-mugdha-yuvatîjana-
sni[g]dh[a-n]êtr-âinjanam | suka-
- 20 vijana-manô-rañjanam | bañdhu-chiintâmaṇi | sishṭa-rakshâmaṇi | ashêsa³-
sa[ka]ḷa-jana-stutyam |
- 21 nâm-âdi-samasta-prasasti-sahitam srîmat **Supparasar** |⁴ **Sa(sâ)ka-[va]rsha** 975-
neya
- 22 **Vijaya-sainvatsarada ut[t*]arâyana-sainkrâmtiy-amdu Kelavâdiya** keṛege biṭṭa
- 23 keyi 20 mattarum oindu maneya nivêsanamuman=âvan-orbban=unṭ=î keṛe-
- 24 yan=agaḷvam paḍisalisuvan=ida[n=âvan]-orb[b]am kâḷa-kâl-âmtaradim=âḷvan=î
sâsa[na*]-ma-
- 25 ryyâdeyam pratipâlisidam Vâraṇâsi-Kurukshêtradal sâsira-kavilenarati-
- 26 ya kôḍinalum koḷiginalu[m*] suvarṇnavam kaṭṭisi brâhmaṇarḡge dânam-geyda
punyam=akkum |
- 27 imt-appudan=aḡid=î dharmmavan=aḷida mahâpâtakan=initu kavile[na]rati brâhma-
- 28 ṇaran=aḷida pâtakav-cydugum [ll] Ślôka [l] Sva⁵-datt[âm*] para-datt[â*]m vâ
yô harêti(ta) vasumḍha-

¹ On the analogy of other records, the reading here was probably either *sujana-sukha-dâyakam* or *vipra-vasa-dâyakam*.

² Here, and at some places further on, the marks of punctuation between the rhyming adjectives are superfluous.

³ Read *asêsha*.

⁴ Metre: Ś'aka (Anusṭubh).

⁵ This mark of punctuation is superfluous.

- 29 râ[m] shashtir-vvarsha-¹sahasrâni vish[thâ]y[âm] jâyatê krimiḥ || Sâma[n]yô²-
yam dha-
30 rmma-sêtum nripânâm³ kâlê-kâl[ê] pâlanîyô bhavadbhiḥ | sarvvân=êtâm⁴
bhâginah⁵ pârthi-
31 vênidr[ân*] bhûyô-bhûyô yâchatê Râmabhadrah || Chaṭṭapayyana likhitam
32 Saivojana besa[dim ||*]

ABSTRACT OF CONTENTS.

While the victorious reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Paramabhattachâraka*, the glory of the family of *Satyâśraya*, the ornament of the *Châlukyas*, the glorious *Trailôkyamalladêva* (*Sômêśvara I.*) (line 3), was continuing with perpetual increase so as to endure as long as the moon and sun and stars might last :—

And while he who subsisted (like a bee) on the water-lilies that were his feet (l. 4),— viz. the illustrious *Danḍanâyaka Bhôgadêvarasa* (l. 14); a *Mahâsâmantâdhipati* who had attained the *pañchamahâśabda*; of the women of the countries of *Lâṭa*, *Karnâṭa*, *Karahâṭa*, *Kalînga*, *Koṅga*, *Vaṅga*, and *Vengi* (l. 8); a worshipper of the water-lilies that were the feet of the glorious *Trailôkyamalladêva* (l. 12),— was governing the *Paṅgaragi twelve* (l. 14) :—

His nephew (l. 14), the illustrious *Supparasa* (l. 21), who was endowed with the three faculties of majesty, good counsel, and energy, ennobled by honour, conspicuous in his position of a *Mahâmâtya* entrusted with all the affairs of state (l. 15), and who was verily the shining ear-ring of the *Karnâṭa* (l. 18), on the occasion of the *Uttarâyana-samkrânti* of the *Vijaya samvatsara* which was the *Śaka year 975* (l. 21), gave, to the tank of *Keḷavâḍi* (l. 22), 20 *mattars* of cultivable land (l. 23) and one site of a house.

Whosoever (l. 23), excavating and maintaining this tank (or) managing (it) from time to time, preserves the conditions of this charter, he shall acquire the religious merit of setting gold in the horns and hoofs of a thousand tawny-coloured cows at *Vâranâsi* and *Kurukshêtra* and giving them to *Brâhmanas*! Whatever guilty man destroys this (*act of piety*), he shall incur the guilt of slaying the same number of tawny-coloured cows and *Brâhmanas*!

Lines 28 to 31 contain two of the customary benedictive and imprecatory verses. And the concluding words tell us that the record was written by *Chaṭṭapayya*,— apparently at the command of *Saivoja*.

No. 37.— DATES OF CHOLA KINGS.

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

(Continued from page 221.)

A.— KULOTTUNGA-CHOLA I.

20.— Inscription in the *Râjagôpâla-Perumâl* temple at *Manimaṅgalam* in the *Chingleput* district.⁶

- 1 Svasti śrî || Puḡaḷ-mâdu viḷaṅga
3 ⁷kôvirarâjakêsaripanma-

¹ Read *shashtim varsha-*.

² Metro: Śālinī.

³ Read *sêlur=nnripânâm*.

⁴ Read *êtân*.

⁵ The more usual reading is *bhâvinah*.

⁶ No. 23 of the Government Epigraphist's collection for the year 1896.

⁷ Read *kôv=Irâja°* or *kô Vîra-Râja°*.

4 r=â[na] Tribhuvanachakravattiga! śrī-Kulōttuṅga-Śōladēvaṅku yāṇḍu 48vadu . . .
 7 yāṇḍu [4]0 [8]d¹
 8 Kumba-nāyaru=ppūrvva-pakshattu davititaiyum² Velli-kkiḷam[aiyu]m [p]erra
 Śadaiyattu nāl.

“In the 48th year (of the reign) of king Rājakēsarivarman, alias the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva.”

“In the [48]th year,³— on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha.”

The conclusion arrived at above, p. 72, was that the reign of Kulōttuṅga-Chōla I. began between the 14th March and the 8th October (both days inclusive) of A.D. 1070. If this is right, the month of Kumbha (January-February) of the first year of the king's reign must have fallen in A.D. 1071, in Śaka-Saṁvat 992 expired, and the same month of his 48th year must fall in Śaka-Saṁvat 1039 expired. And for that year this date does work out faultlessly.

In Śaka-Saṁvat 1039 expired the month of Kumbha lasted from the 23rd January to the 21st February A.D. 1118, and during that time the second *tithi* of the bright half ended 15h. 35m. after mean sunrise of Friday, the 25th January A.D. 1118, when the *nakshatra* by the equal-space system was Śatabhishaj for 2h. 38m. after mean sunrise. The date thus confirms the conclusion previously arrived at, which may now be definitely accepted as correct.⁴

B.—VIKRAMA-CHOLA.

21.—Inscription in the Mahāliṅgasvāmin temple at Tiruvidaimarudūr in the Tanjore district.⁵

1 || Svasti śrī [||*] Pū-mālai miḍaindu
 3 kō=Pparakōśaripaṅmar=āṅga Tribhuvanaśakravattiga! śrī-Vikrama-
 Śōladēvaṅku yāṇḍu 4āvadu [I]shapa-nā[ya]ṅgu apara-pakshattu aṣṭamiyum
 Tiṅga!-kiḷamai[yum] peṅ[ra] Śadaiyatti=nā-
 4 l.

“In the 4th year (of the reign) of king Parakēsarivarman, alias the emperor of the three worlds, the glorious Vikrama-Chōladēva,— on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha.”

22.—Inscription in the Śvêtâranyēśvara temple at Tiruvenkâḍu in the Tanjore district.⁶

1 Svasti śrī [||*] Pū-mālai miḍaind[u]
 8 kō=[Ppa]rak[ô]śaripa[ṅ]mar=â[ṅga] Ti[ri]ri[bh]u[vanachakra]vatti śrī-[V]ikrama-
 Śōladē[va*]ṅku yāṇḍu 5āvadu Simha-nāyaru a[pa]ra-pakshattu Tiṅga!
 ki[ḷa]maiyum [ô]kâdi(da)śiyum [p]erra T[iru]vâdirai-nāl.

¹ The figure 8 looks almost like *va*, and it is possible, though not probable, that the actual date is 40vadu.

² Read *dvitīyayum*.

³ Or perhaps ‘in the 40th year;’ see note 1 above.

⁴ It may be added that, if the reign of Kulōttuṅga-Chōla I. had commenced in A.D. 1063, the *tithi* of the present date would, as a *kshaya-tithi*, have fallen on Saturday, the 11th February A.D. 1111, when the *nakshatra* by the equal-space system was Pūrva-Bhadrapadâ for 5h. 16m. after mean sunrise.

⁵ No. 138 of the Government Epigraphist's collection for the year 1895.

⁶ No. 121 of the Government Epigraphist's collection for the year 1896.

“In the 5th year (of the reign) of king Parakésarivarman, alias the emperor of the three worlds, the glorious Vikrama-Chôladêva,—on the day of Ârdra, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha.”

The examination of the date No. 10, above, p. 73, has shown that the accession of Vikrama-Chôla very probably took place on either the 18th July A.D. 1108 or the 15th July A.D. 1111; and I have stated that the manner in which the date No. 10 works out, in my opinion, speaks rather in favour of the first of those two days. With the earlier day, the date No. 21, of the month of Rishabha of the king's 4th year, would be expected to fall in April-May A.D. 1112, in Śaka-Samvat 1034 expired, and the date No. 22, of the month of Simha of the king's 5th year, in July-August A.D. 1112, also in Śaka-Samvat 1034 expired. With the later day for the king's accession, the date No. 21 would have to fall in April-May A.D. 1115, in Śaka-Samvat 1037 expired, and the date No. 22 in July-August A.D. 1115, also in Śaka-Samvat 1037 expired.

Now, with the 18th July A.D. 1108 as the day of Vikrama-Chôla's accession, the two dates, for Śaka-Samvat 1034 expired, actually work out as follows:—

In Śaka-Samvat 1034 expired the month of Rishabha lasted from the 24th April to the 24th May A.D. 1112, and during that time the 8th *tithi* of the dark half ended 19h. 19m. after mean sunrise of Monday, the 20th May A.D. 1112, when the *nakshatra* by the equal-space system was Śatabhishaj for 0h. 39m. after mean sunrise.

In the same year the month of Simha lasted from the 27th July to the 26th August A.D. 1112, and during that time the 11th *tithi* of the dark half ended 21h. 40m. after mean sunrise of Monday, the 19th August A.D. 1112, when the *nakshatra* was Punarvasu (which follows immediately upon Ârdra) for 17h. 44m. after mean sunrise.

On the other hand, with the 15th July A.D. 1111 as the day of the king's accession, the two dates, for Śaka-Samvat 1037 expired, would work out thus:—

In Śaka-Samvat 1037 expired the month of Rishabha lasted from the 24th April to the 25th May A.D. 1115, and during that time the 8th *tithi* of the dark half ended 23h. 13m. after mean sunrise of Tuesday, the 18th May A.D. 1115, when the *nakshatra* was Śatabhishaj for 5h. 55m. after mean sunrise.

In the same year the month of Simha lasted from the 28th July to the 27th August A.D. 1115, and during that time the 11th *tithi* of the dark half ended 19h. 58m. after mean sunrise of Tuesday, the 17th August A.D. 1115, when the *nakshatra* was Punarvasu the whole day.

From this it will be seen that, while the week-day of both dates comes out correctly when the king's accession is assumed to have taken place in July A.D. 1108, it would be wrong in both dates on the other alternative; and that in either case the *nakshatra* of the first date would be correct, and that of the second date incorrect. The two dates thus, in my opinion, prove that Vikrama-Chôla's accession cannot have taken place in July A.D. 1111; and they render it extremely probable that his accession really took place in July A.D. 1108.

C.— KULOTTUNGA-CHOLA III.

23.— Inscription in the Śvétâranyêśvara temple at Tiruvenkâdu in the Tanjore district.¹

- 1 Svasti śrîh [||*] Puyal vâyppa
 2 kô-P[pa]rakêsariparmar=âṇa Tribuvaṇachchakkaravattigal
 śrî-Kulôttuṅga-Śôla[d]êvarkku y[â]ṇḍu eṭṭâvadu nâḷ Kaṅkataka-nâyaru
 pûrvva-paksha-
 3 ttu daśamiyum Tiṅgaṭ-kilamaiyum perra A[n]iḷa[t]tiṅ=ṇâḷ.

¹ No. 118 of the Government Epigraphist's collection for the year 1896.

“In the eighth year (of the reign) of king Parakêsarivarman, alias the emperor of the three worlds, the glorious Kulôttuṅga-Chôladêva,— on the day of Anurâdhâ, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkâṭaka.”

The conclusion arrived at above, p. 221, was that the first year of the reign of Kulôttuṅga-Chôla III. commenced between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive). If this is right, the month of Karkâṭaka (June-July) of the first year of the king's reign must have fallen either in A.D. 1178, in Śaka-Saṁvat 1100 expired or in A.D. 1179, in Śaka-Saṁvat 1101 expired; and the same month of his 8th year must fall in either Śaka-Saṁvat 1107 expired or 1108 expired. As a matter of fact, this new date works out properly only for Śaka-Saṁvat 1107 expired.

In Śaka-Saṁvat 1107 expired the month of Karkâṭaka lasted from the 26th June to the 27th July A.D. 1185, and during that time the 10th *tithi* of the bright half commenced, by the Sârya-siddhânta 0h. 13m. after, and by the Brahma-siddhânta about 1h. before, mean sunrise of Monday, the 8th July A.D. 1185, and ended shortly after sunrise of the next day;¹ and on the same Monday the *nakshatra* was Anurâdhâ, by the Brahma-siddhânta from 3h. 17m., and by the equal-space system and according to Garga from 7h. 53m. after mean sunrise.

It is clear that this date reduces the period during which the reign of Kulôttuṅga-Chôla III. must have commenced to the time from the 5th December A.D. 1177 to the 8th July A.D. 1178 (both days inclusive).

24.— Inscription in the Śvétâranyêśvara temple at Kadappêri near Madurântakam.²

- 1 Tribhu[vana]śakkravattigal sri-Kulôttuṅga-
 Śôladê[var]kku yâṇḍu padin-ârâvadu
 2 Âni-
 3 mâsattu=[ppa]ttân=t[i]yadiyum śaduttiyum Mûlamum Śani-kkilamaiyum=ânav=anṇu.

“In the sixteenth year (of the reign) of the emperor of the three worlds, the glorious Kulôttuṅga-Chôladêva,— on the day which was a Saturday and (the day of) Mûla and a fourth *tithi* and the tenth solar day of the month of Âni.”

According to what has been said before, this date, of the month of Âni (or Mithuna, May-June) of the 16th year of the king's reign, would be expected to fall in Śaka-Saṁvat 1115 expired or 1116 expired.

In Śaka-Saṁvat 1115 expired the Mithuna-saṁkrânti took place, by the Ârya-siddhânta, 22h. 51m. after mean sunrise of the 25th May A.D. 1193, and the month of Âni therefore commenced on the 26th May A.D. 1193. Accordingly, the 10th day of Âni was the 4th June A.D. 1193, and on this day the 4th *tithi* (of the bright half) did end, 22h. 48m. after mean sunrise. But the day was a Friday (not a Saturday), and the *nakshatra* at sunrise was Pushya (No. 8), not Mûla (No. 19).

On the other hand, in Śaka-Saṁvat 1116 expired the Mithuna-saṁkrânti took place 5h. 4m. after mean sunrise of the 26th May A.D. 1194, which therefore was the first day of the month of Âni. The 10th day of Âni, accordingly, was Saturday, the 4th June A.D. 1194, and on that day the *nakshatra* was Mûla, by the Brahma-siddhânta from 1h. 19m., and according to Garga from 5h. 55m. after mean sunrise. But the *tithi* which ended on the day so found, 13h. 2m. after mean sunrise, was the 14th (of the bright half), not a 4th *tithi*.

¹ The *tithi* therefore was either a current *tithi* or it was a *prathama-dâśamî*.

² No. 131 of the Government Epigraphist's collection for the year 1920.

Now everybody who will compare the results of my calculations of the date will, I feel confident, admit that the fourth *tithi* has been erroneously quoted¹ in the date instead of the fourteenth, and that the proper equivalent of the date undoubtedly is Saturday, the 4th June A.D. 1194. Since this day fell in the 16th year of the reign of Kulôttuṅga-Chôla III., the general result now is that **the king's reign commenced between the 5th June and the 8th July A.D. 1178 (both days inclusive).**²

For convenience of reference the result of the examination of the 24 dates, so far sent to me by Dr. Hultzsch, may be summed up thus:—

1.—**Râjarâja** (Nos. 1-3). His reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. His latest date (No. 3), of the 28th year of his reign, very probably corresponds to the 23rd December A.D. 1012.

2.—**Râjendra-Chôla I.** (Nos. 4-5). His reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. His latest date (No. 5), of the 31st year of his reign, corresponds to Monday, the 23rd October A.D. 1032.

3.—**Râjâdhirâja** (Nos. 11-15). His reign commenced between the 15th March and the 3rd December A.D. 1018. His latest date (No. 11), of the 30th year of his reign, falls in Śaka-Samvat 970 current = A.D. 1047-48.

4.—**Kulôttuṅga-Chôla I.** (Nos. 6-9, and 20). His reign commenced between the 14th March and the 8th October A.D. 1070. His latest date (No. 20), of the 48th year of his reign, corresponds to Friday, the 25th January A.D. 1118.

5.—**Vikrama-Chôla** (Nos. 10, 21 and 22). His reign most probably commenced on the 18th July A.D. 1108. His latest date (No. 10), of the 340th day of the 5th year of his reign, most probably corresponds to Sunday, the 22nd June A.D. 1113.

6.—**Kulôttuṅga-Chôla III.** (Nos. 16-19, 23 and 24). His reign commenced between the 5th June and 8th July A.D. 1178. His latest date (No. 18), of the 34th year of his reign, corresponds to Monday, the 19th September A.D. 1211.

No. 38.— SANKALAPURA INSCRIPTION OF KRISHNARAYA ;
SAKA-SAMVAT 1435.

By E. HULTZSCH, PH.D.

Saṅkalâpura is a village $1\frac{1}{2}$ miles east of Hosapête (Hospet) and not far from the ruins of Vijayanagara in the Bellary district. Near the wall of the temple of **Âñjanêya** (Hanumat) stands a slab which is said to have been brought thither from the ruins of another, neighbouring temple. The front of the slab bears at the top a seated figure of **Gaṇapati**, with the sun to his proper right and a crescent to his left. Below the figure are 41 lines of writing, which is continued on the back of the slab (ll. 42-93). The inscription is rather worn, but just legible. The **alphabet** is Kanarese, and the **languages** are Sanskrit and Kanarese. The inscription opens

¹ A fourth *tithi*, ending on the 10th day of the month of Mithuna, would be either the fourth *tithi* of the dark half of the *amânta* Jyaisht̥ha or the fourth *tithi* of the bright half of Âshâd̥ha; it is easy to prove that the *nakshatra* could not possibly be Mûla on either of these two *tithis*. On the other hand, to judge from numerous calendars at my disposal, Mûla ordinarily goes together with Âshâd̥ha-sudi 14; and it commences on the day of Jyaisht̥ha-sudi 14, when one of the months that precede Âshâd̥ha is intercalary. In Śaka-Samvat 1116 expired there was such an intercalary month (Chaitra), and one therefore would *a priori* expect the *nakshatras* on Jyaisht̥ha-sudi 14 (= the 4th June A.D. 1194) to be Jyêshthâ and Mûla, which they actually were.

Or, more accurately, between the 11th day of the month of Mithuna (corresponding to the 5th June) and the 13th day of the month of Karkâṭaka (corresponding to the 9th July) of Śaka-Samvat 1100.

with the Sanskrit words *śrī-Kôṭa-Vinâyakâya namaḥ*, 'obeisance to the holy Kôṭa-Vinâyaka!' (l. 1), and 18 Sanskrit verses, which are identical with verses 1-6, 9, 13, 14, 19, 20, 23-29 of an inscription of **Kṛishṇarâya** at **Hampe**.¹ The subsequent passage in Sanskrit prose (ll. 52-72) is practically identical, as far as line 66, with the corresponding portion of the same Hampe inscription. Then follow two Sanskrit verses (19 and 20), a passage in Kanarese prose (ll. 76-86), three imprecatory Sanskrit verses (21-23), and a few auspicious words in Sanskrit prose (l. 92 f.).

As the whole of the historical portion of the Saṅkalâpura inscription is contained in the Hampe inscription, it is unnecessary to publish the text of the first 62 lines. The inscription records that **Kṛishṇarâya** of **Vijayanagara** (A.D. 1510-1529)² granted the village of **Saṅkalâpura**, where the slab still exists, to a temple of Gaṇapati, which was called **Kôṭa-Vinâyaka** (ll. 1, 69, 78 and 92, or **Kôṭa-Gajavaktra**, l. 75), *i.e.* 'the Vinâyaka in the Fort,'³ and which was situated "on the eastern side of the **Dêvêri** road in **Vijayanagari**" (l. 66 f.). In honour of the temple, Saṅkalâpura received the surname **Kôṭa-Vinâyakapura** (l. 70, also **Vinâyakapura**, l. 80 f., or **Kôṭa-Vighnêśapura**, l. 74). The village was situated on the west of **Aṅgulika**, on the north of **Jambunâtha**, on the east of **Nâgalâpurî**, and on the south of **Kâranûru** (v. 19). On the *Hospet Taluk Map*, I find the southern boundary of Saṅkalâpura, **Jambunâthana-halli**, which corresponds to the Jambunâtha of the inscription. The site of the western boundary, **Nâgalâpurî**, is now occupied by the town of Hosapêṭe. The northern boundary, **Kâranûru**, may be connected with the modern **Kâriganûru**, which is however on the east of Saṅkalâpura. The eastern boundary, **Aṅgulika**, is the modern **Iṅgaligi**, east of **Kâriganûru**.

The date of the grant was **Tuesday**, the 6th *tithi* of the dark fortnight of the *nija* Bhâdrapada in the **Śâlivâhana-Śaka** year **1435** (expired), the **Śrimukhi-saṁvatsara** (l. 76 f.). According to Sewell and Dikshit's *Indian Calendar*, the corresponding European date is **Tuesday, the 20th September A.D. 1513**. Line 77 further states that the *tithi* was the **Kapilâ-shashṭhi**.⁴ Professor Kielhorn found by conjecture the correct reading of this word which I had been unable to make out on the impressions, and favoured me with the following remarks:— "Bhâdrapada badi 6 is called **Kapilâ-shashṭhi** when joined with Tuesday, Vyatîpâta-yôga, and Rôhiṇî-nakshatra; and is particularly auspicious when the sun is besides in Hasta. On Tuesday, the 20th September 1513, the 6th *tithi* of the dark half ended at 17h. 38m. At sunrise the *nakshatra* was **Rôhiṇî** and the *yôga* **Vyatîpâta**, which ended at 1h. 58m. and at 11h. 37m. respectively. As the longitude of the sun was 169° 46', the sun was also in **Hasta** (160°—173° 20')."

Besides, some land was given to a certain [Sô]vârya, the son of Mêlarsa of **Chandragiri** (l. 82 ff.). **Chandragiri** is a well-known place in the North Arcot district, which, in the time of the Vijayanagara kings, was the head-quarters of a district named **Chandragiri-râjya**.⁵

TEXT.⁶

63	dhamnyêna	Nâgâmbikâ-Nruhari-nrupa-namdanêna ⁷		nikhila-hru- ⁸
64	day-ânamdanêna	samara-mukha-vijayêna	vijayêna	disâm
65	Vijayana[ga]rê	simhvâsanam=âruṁhya ⁹	śâ[su]tâ	sakalâm bhu-
66	vam	bhuja-vijita-sâmparâyêna	¹⁰ Krushṇarâyêna	Vijaya-
67	nagari-Dêvêri-vîdhikâ - ¹¹ prâg-dêsa-nivâsâya			sakala-maṅgaḷ-âvâ-

¹ *Ep. Ind.* Vol. I. p. 361 ff.

² Above, page 3.

³ *Kôṭa* represents the Kanarese *kôṭe*, 'a fort.'

⁴ See Viśvanâtha's *Vratarâja* in Dr. Aufrecht's *Oxford Catalogue*, p. 284b.

⁵ See above, Vol. III. p. 119 f.

⁶ From three inked stampages.

⁷ Read *-Nrihari-nrupa-*.

⁸ Read *-hri*?

⁹ Read *simhvâsanam=âruṁhya*.

¹⁰ Read *Krishna*°.

¹¹ Read *-vîdhikâ-*.

68	sâya	bhuvana-vighna-nivâraṇa-sâ[va]dhânâya	śrī-
69	Kôṭa-Vinâyak-âbhidhânâya	Saṅkalâpur=īti	pra-
70	siddha - Kôṭa - Vinâyakapura - pratinaṅka - grâmas = chatur-		
71	[s*]-sîm-âbhirâmô	[da]ttô	vitt-ôpakâriṇâ Ravitanay-â-
72	nukâriṇâ	|| Paśchâd-bhâgê-mṅgulikasya	(I) Jambbunâthasya
73	ch=ôttarê	| prâg-dê[ś]ô	Nâgalâpurayâh Kâranûrô[s]-tu dakshi-
74	ṇê	| [19*] Madhyô	śrī-Kôṭa-Vighnêsapur-âkhyam Saṅkalâpuram [|*]
75	śrī-Kôṭa-Gajavaktrâya	[p]râdâ[ch*]=[chh]rī-Krushṇa-bhûpatiḥ ¹	|| [20*] Svasti
	śrī	[|*]	
76	Jay-âbhyudaya-[Śâl]ivâhana-Śaka-varuṣhaṅgaḥ		1435nêya
77	Śrimukhi-sainvatsara	n[i]ja-Bhâdrapada ba 6	Maṅgalavâra Ka[pi]l[â*]-shashṭhi-
	puṅnya-		
78	kâladalû	² śrī-Kr[u]shṭharâya-Mahârâyaru	śrī-Kôṭa-Vinâyika-dêva- ³
79	rike ⁴	pûj[e]-punaskâra-maivêdya-aṅga[ra]ṅgavai[bha]va-rath[ôt]sa[va]ṅgaḥ	
80	sâṅgav=âgi	naḍaya ⁵ bêt=âgi	Saṅkalâpurakko [p]ratinâ[mav]=âda Vinâ-
81	yakapurav=emba	grâmanânû trivâchâ dhâre[ya*]n=eradu koṭṭaru [|*] Yî ⁶ dha[rma]-	
82	u â-chamdr-ârka-sthâiy=âgi	⁷ naḍaya[n]u[|*][ladu] [|*] Yî ⁸ grâma[va]n=ûr=[â]gi-	
83	si ho[s]t=âgi	keṛa ⁹ kaṭṭis[tu] ¹⁰	Chamdragiri-Mêlarsa[ra]ma]ga [Sô]vâryarige
84	dasavaṅdav=âgi	koṭṭa gadda ¹¹ kha 10 [|*] Ivô	âth[â]ra[da]lû ¹² hattu
	[kha]m[d]u-		
85	ga gaddayanû ¹³	â-chamdr-ârkkam sthâiy=â[g]i	nim[nda] ¹⁴ putra-pautra-pâram-
86	pariyav=â[g]i	dân-âdhikra[ya]-yôgyav=âgi	¹⁵ naḍaya[l=u][|*][ladu] | Sva-dattâ-
87	[d*]=dvigunam	puṅnyam	para-datt-â[n]upâlanam | para-datt-âpa-
88	hârêṇa	sva-dattam niḥpalam ¹⁶	bhavêt || [21*] Dâna-pâlanayô[r]=ma-
89	dhyê	dânâ[ch*]=chhrêyô=[nu]pâlanam	| dânat=svarga[m=a]vâpnô[t]i pâ-
90	lanâ[d=a]chyutam	[pa]dam || [22*]	Sva-dattam para-[da]ttam=v[vâ] yô ha-
91	rêta	vasumdharam	| ¹⁷ shashṭhir=varuṣa-sahasrâṇi
			vishṭhâ-
92	yâm	jâyatê kri[m]iḥ	|| [23*] Śrī-Kôṭa-Vinâyakâ-
93	ya	namah [|*]	Śubham=a[st]u | Śrī śrī śrī [|*]

TRANSLATION.

(Line 63.) The fortunate one ; the son of **Nâgâmbikâ** and of king **Nṛihari** ; who delighted all hearts ; who was victorious at the head of battles ; who conquered (*all*) quarters ; who, having ascended the throne at **Vijayanagara**, was ruling the whole earth ; who won battles by (*the strength of his*) arm ; **Kṛishṇarâya**, who benefitted (*others*) with (*his*) wealth like (Karna) the son of the Sun,¹⁸—gave, together with¹⁹ (*its*) four boundaries, a village which was known as **Saṅkalâpuri** and which was surnamed **Kôṭa-Vinâyakapura**, to (*the god*) whose name is the holy **Kôṭa-Vinâyaka**, who is assiduous in removing (*all*) obstacles in the world, who is an abode of all good luck, (*and*) who resides on the eastern side of the **Dêvêri** road (*vîthikâ*) in **Vijayanagari**.

(Verses 19 and 20.) The glorious king **Kṛishṇa** gave to the holy **Kôṭa-Gajavaktra** (*the village of*) **Saṅkalâpura**, surnamed the holy **Kôṭa-Vighnêsapura**, (*which was situated*) in the

¹ Read -*Kṛishṇa*-. ⁴ Read °*riḡe*. ⁷ Read *naḍeyal*-. ¹⁰ Read *koṭṭisiddu* (?). ¹³ Read *gaddeyû*. ¹⁶ Read *nishpalam*. ¹⁸ Compare the *biruda* Pûshnja-darpa-hrid-amhati-śaṅḡa ; above, Vol. III, p. 148. ¹⁹ Literally, 'adorned by.' ² Read -*Kṛishṇa*°. ⁵ Read *naḍeya*. ⁸ Read *î*. ¹¹ Read *gadde*. ¹⁴ Read *nindu*. ¹⁷ Read *shashṭim varuṣa*-. ³ Read -*Vindya*ka-. ⁶ Read *î dharmavu*. ⁹ Read *keṛe*. ¹² Read *idê adhâradalû*. ¹⁵ Read *naḍeyal*-.

middle (of the following boundaries),— on the western side of **Āṅgulika**, on the north of **Jambunātha**, on the eastern side of **Nāgalāpuri**, and on the south of **Kāranūru**.

(L. 75.) Hail! Prosperity! In the year 1435 of the victorious and prosperous **Śālivāhana-Śaka**, the **Śrīmukhi-samvatsara**, the 6th (*tithi*) of the dark (*fortnight*) of *nija* **Bhādrapada**, **Tuesday**, at the auspicious time of the **Kapilā-shashṭhi**,— the glorious **Kṛishṇarāya-Mahārāya**, having poured out water with three-fold repetition of the words (“not mine!”),¹ gave the village called **Vināyakapura**, which was a surname of **Saṅkalāpura**, to the holy god **Kōṭa-Vināyaka**, in order that the worship, repairs, offerings, all enjoyments,² and car-festivals might be fully provided (*to the temple*).

(L. 81.) This charity shall continue as long as the moon and the sun exist.

(L. 82.) This village having been converted into a town, and a tank having been newly constructed, 10 *kha[ṇḍugas]* of wet land (*gadde*) were given as free land (*dasavanda*) to **[Sō]vārya**, the son of **Mēḷarsa** of **Chandragiri**.

(L. 84.) On the authority of this, (*these*) ten *khaṇḍugas* of wet land shall continue as long as the moon and the sun exist, (*shall belong to*) the succession of the sons and grandsons (*of the donee*), (*and shall be*) liable to be given away or to be sold (*by the owner*).

[Verses 21-23 contain the usual imprecations.]

(L. 92.) Obeisance to the holy **Kōṭa-Vināyaka**! Let there be prosperity! Hail! Hail! Hail!

No. 39.— VILAPAKA GRANT OF VENKATA I.

SAKA-SAMVAT 1523.

BY E. HULTZSCH, PH.D.

The subjoined text of this copper-plate inscription is based on Sir Walter Elliot's ink-impressions, one set of which I owe to Dr. Burgess and another to Dr. Fleet. A rough facsimile of the plates has been already published in Vol. II. of the *Indian Antiquary*, with a short note by Dr. Burnell (*l. c.* p. 371). I now edit the inscription with a two-fold purpose, *viz.* (1) to substantiate a previous remark³ on Dr. Burnell's genealogical table of the third Vijayanagara dynasty;⁴ and (2) to settle the date of the well-known South-Indian author Appayadikshita.

The first, second, fourth, sixth and eighth pages of the impressions show at the top the Telugu numerals 1, 2, 3, 4 and 5, respectively. Hence it may be concluded that the original, which is said to be still preserved in **Velāppākkam**, consists of **five copper-plates**, of which the first and last bear writing only on the inner side, and the three middle ones on both sides. The whole is in a state of very good preservation. The alphabet is **Nandināgarī**, with the exception of the last line which is written in large Telugu characters. Among orthographical peculiarities it may be noted that *ry* is represented by *rry* in *turryé* (line 13), *Tātayārryēna* (l. 62) and *varryasya* (l. 144), and by *rr* in *turrô* (l. 8) and *šaurrēna* (l. 26).

The inscription consists of 71 Sanskrit verses, and of a few words in Sanskrit prose at the beginning and end. Of peculiar Sanskrit words the following deserve to be mentioned: *animēsh-ānōkaha* (l. 79) = *sura-druma*; *Śaly-āri* (l. 91) = *Yudhishṭhira*; and *amhitī* (l. 98 f.) =

¹ See *Ep. Ind.* Vol. I. p. 401, note 40.

² *Ind. Ant.* Vol. XIII. p. 127, note 17.

³ See *South-Indian Inscriptions*, Vol. I. p. 70, note 5.

⁴ *South-Indian Palæography*, second edition, p. 55, note.

amhati, 'a gift.'¹ Among the *birudas* of Veṅkaṭa I. occur a number of Kanarese words. As most of these have been already noted by the editors of similar inscriptions, I would only draw attention to *dhaṭṭa* (l. 90) = *daṭṭu*, 'a crowd, an army,' and *disāpaṭṭa* (l. 95) = *disāpaṭa*, 'causing (his enemies) to be scattered in all directions.'² *Ohaurāsi* (l. 77) is the Hindūstānī *chaurāsi*, 'eighty-four,' and *sāmul* (l. 81) is perhaps the Arabic *shāmil*, 'a confederate.' The names of the village granted, of its boundaries, and of the divisions to which it belonged are Tamil. *Āravīṭi* (ll. 17 and 83), *Kandanavōli* (l. 28), *Nellaṭūri* (l. 137) and *Vélūri* (l. 138) are Telugu genitives of *Āravīḍu*,³ *Kandanavōlu*,⁴ etc.

The description of the ancestors of Veṅkaṭa I. agrees with the corresponding passages in the three published copper-plate inscriptions of the third Vijayanagara dynasty—viz. the Kūniyūr and Koṇḍyāta grants of Veṅkaṭa II. and the Kaḷlakurśi grant of Raṅga VI.⁵—as far as the reign of Tirumala I. Of his four sons⁶ the Viḷāpāka grant mentions only Raṅga II. and Veṅkaṭa I. who were the sons of Veṅgaḷāmbā (vv. 20 and 22). Veṅkaṭa I. possessed five wives whose names are given in verse 24. The next verse (25) runs:— "Forcibly deprived of troops of horses and elephants, weapons, parasols, etc. at the head of a battle by the excellent soldiers of the army of this powerful (king),— the son of Malikībharāma, Mahamandaśāhu, reaches (his) house in despair (and) reduced (*manda*) in lustre (*maha*), and thus daily makes (his) name significant." The Arabic and Persian originals of the two names Malikībharāma and Mahamandaśāhu are Malik Ibrāhīm and Muḥammad Shāh. Both of them were kings of Golkonḍa. Muḥammad Shāh, the son of Ibrāhīm Shāh, reigned from A.D. 1581-1611 and "kept up constant warfare with the princes of Vijayanagara."⁷

Veṅkaṭa I. claims to have ruled over the country of Karnāṭa (l. 107). He also bore the title *Urigōla-suratrāna* (l. 86), 'the Sultān of Oraṅgal (?).'⁸ His surnames *Ohāḷikkṛ-chakravartin* (l. 92 f.), *Kalyānapur-ādhipa* (l. 91 f.) and *Vēṅga-Tribhuvanīmalla* (l. 85) are reminiscences of the Western and Eastern Chālukyas. He even boasts to have had as vassals the Raṭṭas and Magadhās (l. 91), the Kāmbhōja, Bhōja, Kāḷiṅga and Karahāṭa kings (l. 104), and to have defeated the king of Oḍḍiya (l. 95), i.e. Orissa.

The date of the present grant (v. 41 f.) was the twelfth *tithi* of the bright fortnight of the month Vaiśākha in the Śaka year reckoned by the powers, the eyes, the arrows and the moon (i.e. 1523), which was the cyclic year *Plava* (i.e. A.D. 1601-2). The grant was made in the presence of the god Veṅkaṭēśa (v. 42), i.e. at Tirupati⁹ in the Ohandragiri tāluka of the North Arcot district. The donee was Tiruveṅgaḷanāthārya (v. 48), the son of Anantabhaṭṭa of Urpuṭūr and grandson of Sūryadōvāryabhaṭṭa (v. 47). He was conversant with the eighteen *Purānas* (vv. 45 and 48) and belonged to the Śrīvatsa *gōtra*, the *Āpastamba-sūtra* and the *Yajuh-sākhā* (v. 43).

The object of the grant was the village of Viḷāpāka, surnamed Jvaraharliṅgasamudra (v. 52), which belonged to the Paḍaviḍu-mahārājya, the Paḷuvūr-kōṭṭaka, the Arugunna-

¹ Above, Vol. III. p. 148, and Vol. IV. p. 2.

² See Mr. Kittel's *Kannada-English Dictionary*, p. 790.

³ Mr. K. Venkatakriṣṇayya, Clerk of the Madras Law College, informs me that the *Madras Manual of Administration*, Vol. III. p. 765, mentions a place named Aravēḍu, 16 miles W.S.W. from Rāyachōṭi in the Cuddapah district.

⁴ This is the Telugu original of the Anglo-Indian name 'Kurnool'; compare the *Manual of the Kurnool District*, p. 1.

⁵ See above, Vol. III. p. 237.

⁶ Nos. 11-14 of the Table facing p. 238 of Vol. III. above.

⁷ See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 167 f. Sapāda or Sapāta, the opponent of Rāma I. (see above, Vol. III. p. 238), has been ingeniously identified by Mr. K. Venkatakriṣṇayya, Clerk of the Madras Law College, with Yūsuf 'Ādil Shāh of Bijāpur (A.D. 1489-1511).

⁸ Compare above, Vol. III. p. 83, note 2.

⁹ The same locality is referred to by the names Vṛiṣhaśāila and Veṅkaṭāḍri in verse 26.

Parandrâmi-simâ, the **Perin-Timiri-nâdu**, and the **Kalavê-pattu** (v. 48 f.), and which was situated on the east of **Arugunna**, on the south of **Kûrapâdi**, on the west of **Châtûr** and **[Sa]travâdi**, and on the north of **Timiri** (v. 50 f.). Most of these names are found on the *Madras Survey Map* of the Arcot tâluka. **Viļâpâka** is **Velâppâkkam** (No. 15 on the map). Its surname **Jvaraharlingasamudra** has to be dissolved into (a) *Jvarahara*, a surname of Śiva,¹ (b) *liṅga*, the emblem of Śiva, and (c) *samudra*, a common ending of village names.² The western boundary of **Viļâpâka**, **Arugunna**, is **Ariṅkuṅṅam** (No. 28 on the map); the northern boundary, **Kûrapâdi**, is **Kûṛâmbâdi**³ (No. 16); the eastern boundaries, **Châtûr** and **[Sa]travâdi**, are **Śâtûr** (No. 14) and probably **Śattiravâdi**, which is mentioned as a hamlet of **Velâppâkkam** in the printed *List of Villages and Hamlets in the Arcot Taluk*; and the southern boundary, **Timiri**, still bears the same name (No. 35 on the map) and is the seat of a post office at a distance of 5½ miles south of Arcot. The territorial divisions to which **Viļâpâka** belonged, can also be identified. **Kalavê-pattu** is named after **Kalavai** (No. 96 on the map). **Perin-Timiri-nâdu** owes its name to **Timiri** and is mentioned as **Perun-Timiri-nâdu** in other inscriptions.⁴ **Arugunna-Parandrâmi-simâ**⁵ is derived from **Ariṅkuṅṅam**, the western boundary of **Viļâpâka**, and from **Baradarâmi** (No. 71 on the map). **Paļuvûr-kôṭṭaka** is the same as **Paḍuvûr-kôṭṭam**, on the extent of which see above, pp. 138 and 180. **Paḍaviḍu-mahârâjya** is a well-known division of the Vijayanagara kingdom.⁶

The grant was made by **Veṅkaṭa I.** at the request of a subordinate prince, as stated in verses 57-61 :— “With a libation of water (poured) over gold, the glorious king **Vira-Veṅkaṭapati-Mahârâya** joyfully granted (the village), sanctioning the request of the glorious prince **Liṅga**, who was the renowned son of prince **Bomma** of **Vêlûru**; who was the victorious grandson of prince **Virappa-Nâyaka**; who was ever devoted (?) to the shrine of **Vira** at **Śri-Nellaṭûru**;⁷ who resembled the sun (in conferring) prosperity on the lotus group—the hearts of scholars; who terrified the mind of prince **Ballâlarâya**; who was engaged in establishing *Mahâdêvas* (i.e. *liṅgas* of Śiva) and *Mahâdêvas* (i.e. *Brâhmaṇas*); who was the foremost of those who assert the priority of Śiva; whose pride were the works (relating to) Śiva; who was full of splendour; (and) who, as the moon from the ocean, (rose) from the renowned **Anukûla gôtra**.” **Liṅga**’s father **Vêlûri-Bomma**, i.e. **Bomma** of **Vêlûru**, is identical with **Śiṅṅa-Bommu-Nâyaka** of **Vêlûr**, whose inscriptions are dated in **Śaka-Saṁvat 1471 and 1488**,⁸ and with **Chinna-Bomma**, the son of **China-Vira**, father of **Liṅgama-Nâyaka** and patron of **Appayadikshita**.⁹ A comparison of verses 57-61 of the **Viļâpâka** grant with the colophons of **Appayadikshita**’s *Śivâdityamaṇḍîpikâ*¹⁰ shows that **Liṅga** or **Liṅgama-Nâyaka** inherited his *birudas* from his father **Bomma**. As we know now that **Appayadikshita** lived at the court of **Śiṅṅa-Bommu-Nâyaka** of **Vêlûr**, who was a subordinate of the Vijayanagara king **Tirumala I.**,¹¹ and that **Bomma**’s son, **Liṅga**, was a contemporary of **Veṅkaṭa I.** in **Śaka-Saṁvat 1523**, it follows that the **Veṅkaṭapati** with whose support **Appayadikshita** composed the *Kuvalayânanda*,¹² must be **Veṅkaṭa I.** of Vijayanagara.

¹ *South-Indian Inscriptions*, Vol. I. p. 69.

² Above, Vol. III. p. 225, note 5, and Vol. IV. p. 223, note 4.

³ See above, p. 138.

⁴ See above, p. 138 and note 7.

⁵ Compare *Parandrâmi-pattu* in the **Koṅḍyâta** grant, *Ind. Ant.* Vol. XIII. p. 132. The village of **Koṅḍyâta** is found as **Koṅḍayâttam** near **Paṭṭu** (No. 94) on the *Gudiyâtam Taluk Map*. As required by the description given in the grant, the western boundary of the village is **Gûḍanagaram** (No. 99); the northern boundary, the **Kauṇḍiṅyanadî**; the eastern boundary, **Chittâtûru** (No. 92); and the southern boundary, **Vetṭuvâṅṅam** (No. 61 on the *Vellore Taluk Map*).

⁶ See above, Vol. III. p. 149 and note 8.

⁷ Compare *Nellûri-Vira-kshêtraka-malla* in my *Second Report on Sanskrit MSS.* p. 100.

⁸ *South-Indian Inscriptions*, Vol. I. p. 69 f. and p. 84.

⁹ See my *Second Report on Sanskrit MSS.* p. xiii.

¹⁰ See the extracts on p. 100 of the same Report.

¹¹ *South-Indian Inscriptions*, Vol. I. p. 69.

¹² Dr. Aufricht’s *Oxford Catalogue*, p. 213a.

Verses 62 and 63 state that the donee, Veṅgaḷabhaṭṭa, assigned one share of the village to the writer, Rāmaya, and to the engraver (*śilpin*), Kāmaya,¹ to meet the cost of the writing materials.

TEXT.²*First Plate.*

- 1 श्रीवेंकटेशाय नमः । यस्य संपर्कपुण्ड्रेण नारी-
- 2 रत्नमभूत्सिला³ । यदुपास्यं सुमनसां तद्वस्तुद्वंद्वमा-
- 3 श्रये । [१*] यस्य द्विरदवक्त्राद्याः पारिषद्याः परशतं । विघ्नं नि-
- 4 घ्नति भजतां विश्वक्सेनं [त]माश्रये । [२*] जयति क्षीरजल[धे]-
- 5 र्जातं सव्येक्षणं हरेः । आलंबनं चकोराणाममरायुष्क-
- 6 रं महः । [३*] पौत्रस्तस्य पुरुरवा बुधसुतस्तस्या[यु]रस्यात्म-
- 7 जसंजज्ञे नहुषो ययातिरभवत्स्माच्च⁴ पूरुस्ततः । तद्वं-
- 8 से⁵ भरतो बभूव नृपतिस्तत्संततो शंतनुः⁶ (।) तत्तुरो विजयोभि-
- 9 मन्युरु[द]भूत्स्मात्परीक्षिततः । [४*] नंदस्तस्याष्टमोभूत्सम-
- 10 जनि नवमस्तस्य ⁷राज्ञच्चक्रिच्छ्मापस्तत्सप्तम[:*] श्रीपतिरु-
- 11 चि[र]भवद्राजपूर्वो नरेन्द्रः । तस्यासीद्विज्ज्ज्जेन्द्रो दशम इ-
- 12 ह नृपो वीरहेमाक्रिरायस्तातीर्द्धको⁸ मुरारौ कृतन-
- 13 तिरुदभूत्तस्य मायापुरीशः । [५*] ⁹तत्तुर्येजनि तातपिंन्नमम-
- 14 हीपालो निजालोकनत्रस्तामित्रगणस्ततो जनि हरन् दु-
- 15 र्गाणि¹⁰ सप्ताहितात् । अन्हैकेन¹¹ स सीमिदेवनृपतिस्तस्यैव
- 16 जज्ञे सुतो वीरो राघवदेवराडिति तत[:*] श्रीपिनमोभूत्-¹²
- 17 पः । [६*] आ[र]वीटिनगरीविभोरभूदस्य बुद्धधरणीपतिभूतः [।]
- 18 येन ¹³साळुवनृशिह्यराज्यमप्येधमानमहसा स्थिरीक-
- 19 तं । [७*] स्वःकामिनी[:*] स्वतनुकांतिभिराक्षिपंतीं बुक्कावनी-
- 20 पतिलको बुधकल्पशाखो । क[ल्या]णिनीं कमलनाभ इ-
- 21 वाब्धिकन्यां ¹⁴बलांबिकामुदवहृद्बहुमान्यसीलां¹⁵ [॥ ८*] सुते-
- 22 व कलशांबुधेस्सुरभिष्ठाशुगं माधवात्कुमारमिव

¹ Regarding these two persons see above, Vol. III. p. 237.

² From Sir Walter Elliot's ink-impressions.

³ Read °वत्सिला.

⁴ Read राज्ञश्च.

⁵ Read दुर्गाणि.

⁶ Read नृसिंह.

⁷ Read तद्वंशे.

⁸ Read °स्तातीर्द्धको.

⁹ Read अन्हैकेन.

¹⁰ Read बलांबिका.

¹¹ Read °भूत्सिला.

¹² Read शंतनुस्तत्तुर्यो.

¹³ Read तत्तुर्यो.

¹⁴ Read °भूत्सिला.

¹⁵ Read °शीलाम्.

Second Plate ; First Side.

- 23 शंकरात्कुलमहीभृतः कान्यका । जयंतममर-
 24 प्रभोरपि शचीव बुक्काधिपाशृतं¹ (i) जगति बल्लमाल-
 25 भत रामराजं सुतं । [८*] सहस्रैस्सप्तत्या सहितमपि य[:*] सिं-
 26 धुजनुषां सपादस्यानीकं सुमिति² भुजशौर्येण³ मह[त]ा [1*]
 27 विजित्यादत्तेस्मादवनिगिरिदुर्गं विभुतया विधूतेद्रः कास-
 28 षोडयमपि विद्राव्य सहसा । [१०*] कंदनवोलिदुर्गमुरु कंदळद-
 29 भ्युदयो बाहुबलेन यो बहुतरेण विजित्य हरेः । संनिहित-
 30 स्य तत्र चरणांबुषु भक्ततया ज्ञातिभिरर्पितं सुधयति स्म
 31 निषेव्य विषं । [११*] श्रीरामराजक्षितिपस्य तस्य चिंतामणेरथि-
 32 कदंबकानां । लक्ष्मीरिवांभोरुहलोचनस्य लक्षांबिकामुष्य
 33 महिष्यलासीत् । [१२*] तस्याधिकैस्समभवस्तनस्तपोभि[:*]⁴ श्रीरंग-
 34 राजनृपति[:*] शशिवंशदीपः । आसन् समुल्लसति धामनि
 35 यस्य चित्रं नेत्राणि वीरिसुदृशां च निरंजनानी⁵ । [१३*] सतीं ति-
 36 रुमलांबिकां चरितलीलयारुंधतीप्रथामपि तितित्तया
 37 वसुमतीयशो रुंधतीं । हिमां[शु]रिव रोहिणीं हृदयहारि-
 38 णीं सहस्रैरमोदत सधर्मिणी[म]यमवाप्य वीराग्रणीः । [१४*]
 39 रचितनयविचारं रामराजं च धीरं वरतिरुमलरायं
 40 वैकटाद्रिचितीशं । अजनयत स 'यितानानुपूर्व्यां कुमारा-
 41 निह तिरुमलदेव्यामेव राजा महौजाः'⁷ । [१५*] सकलभुवनकंट-
 42 कानरातीन् समिति निहत्य स रामराजवीरः । भरत-
 43 मनुभगीरथादिराजप्रथितयथाः प्रशशास चक्रमुव्याः⁸ । [१६*]

Second Plate ; Second Side.

- 44 [व्य]राजत श्रीवरवैकटाद्रिराज[:*] क्षिती लक्ष्मणचारु-
 45 [मू]र्तिः । 'जाघो[ष]दूरीकृतमेघनादः कुर्वन् सुमित्राशय-
 46 हर्षपीषं । [१७*] त्रिषु श्रीरंगक्ष्मापरिभृडकुमारेष्वधिरणं¹⁰ वि-
 47 जित्यारिष्मापान्¹¹ तिरुमलमहारायनृपतिः । महौजा[:*]
 48 सांम्राज्ये सुमतिरभिषिक्तो निरुपमे प्रशास्तुवी¹² सर्वामपि

¹ Read °पाशृतं.⁴ Read °भवत्तनयस्तपोभिः.⁷ Read महौजाः.¹⁰ Read परिभृड.² Read समिति.³ Read °नानि.⁸ Read °मुव्याः.¹¹ Read °पांक्षिरु°.³ Read शौर्येण.⁶ Read एता°.⁹ Read ज्या.¹² Read प्रशास्तुवी°.

- 49 तिस्रुषु¹ मूर्तिष्विव हरिः । [१८*] यशस्विनामप्रसरसा^२ यस्य पश्चा-
 50 भिषेके सति पार्थिवेदोः । दानांबुपूरैरभिषिच्यमाना देवी-
 51 पदं भूमिरियं दधाति । [१९*] अनंतरं तत्तनय[:*] प्रती[त]श्चका-
 52 स्ति हस्तापजितद्युशाखी । श्रीवेङ्गळांबाचिरपुण्यरासि[:*]^३ श्री-
 53 रंगराय[:*] श्रितभागधेयः । [२०*] यथाविधि महीसुरात्तमत्त-
 54 ताभिषेकोत्सवे यदीयकरवारिदे कनकवृष्टिदे सर्व-
 55 तः । यशोमयतरंगिणी दशदिगंतरे जृभते सतां प्र-
 56 शमितीभवत्कृपणतीरुदावानलः । [२१*] विह[त्*]त्राणपराय-
 57 णस्तदनुज[:*] श्रीवेङ्गळांबापुपुरापुण्योत्कर्षफलोदय-
 58 स्तिरुमलश्रीदेवरायात्मभूः । संतानदृरिव^७ स्तितस्सु-
 59 रगिरौ सांम्राज्यशिंहासने^८ (।) सर्वा शास्ति नयेन
 60 वेंकटपतिश्रीदेवराय[:*] क्षमां । [२२*] यथा रघु[कु*]लीह-
 61 ह[:*] स्वयमरुंधतीजानिना स्वगोत्रगुरुणा सुधी-
 62 तिलकतातयार्येण यः । यथाविधि यशस्विना^९
 63 विरचिताभिषेक[:*] क्षण[।*]द्विभिद्य यवनाशरान्

Third Plate ; First Side.

- 64 विजयते प्रशासन्मही[म्*] । [२३*] श्रीवेङ्कटांबा व-
 65 रराघवांबा (।) पेदीपमांबापि च कृष्णमांबा [।*]
 66 कीडांशिका देव्य इमा भजंते शक्तिचर्दनी-^{१०}
 67 तिदया यथा^{११} इयं । [२४*] यस्यातिप्रथितौजसो र-
 68 णमुखे सेनाभटैरुत्तैस्साटोपाहृतसैधव-
 69 [द्वि]प्रघटाशस्त्रातपत्रादिमः । निर्विषो मलि-
 70 कीभरा[म]तनुभूत्संप्रा[प्य*]^{१२} गेहं [म]हैर्मदस्सन्
 71 महमंदशाहुरयते ^{१३}शार्थाभिधा[म]न्वहं । [२५*]
 72 ^{१४}यस्मिन्नंगधनिर्विशेषमखिलासुर्वी भुजे
 73 विभ्रति प्रीताः पद्मगमंडलाधिपकुलक्षी-
 74 णीभृतो निर्भराः । यस्मै भूवलयेकदूर्वहक-^{१५}

^१ Read तिस्रुषु.

^२ Read यशस्विना°.

^३ Read °सरस्य.

^४ Read राशिः.

^५ Read महीसुरीत्तम.

^६ Read यदीय.

^७ Read °द्ररिव स्थितः.

^८ Read शिंहासने.

^९ Read यशस्विना.

^{१०} Read चर्दनी.

^{११} Read यद्यमम्.

^{१२} Read भूः सं°.

^{१३} Read सार्था°.

^{१४} Read यस्मिन्नङ्कद°.

^{१५} Read धूर्वह.

- 75 लामाशंसमानास्सदा सेवते वृषशङ्कता-¹
 76 मधिगता[:*] श्रीवेक[ट]ाद्रीश्वरं । [२६*] वाराशिगांभी-
 77 र्यविशेषधुर्यश्चौराशिदुर्गेकविभा[ळ]वर्यः² । प-
 78 राष्ट्रदियायमनःप्रकामभयंकरः ³शार्ङ्गध[र]ां-
 79 तरंगः । [२७*] हृतरिपुरनिमेषानोकहो याचकानां
 80 ह्रीसबिरुदरगंडो रायराहुत्तमिंडः । महि-
 81 तचरितधन्यो मंनियान् सामुलादि- (i) प्रकटि-
 82 तबिरुदश्रीः पाटितारातिलोकः । [२८*] सार[वी]र-
 83 रमया समुल्लसन्⁴ आरवोतिपुरहारना-

Third Plate ; Second Side.

- 84 यकः । कुंडलीश्वरमहाभुज[:*] अयन् मंडली-
 85 कधरणीवराहतां । [२९*] वेंगत्रिभुवनीमल्ल[:*] सं-
 86 ख्यत्तितिकलार्जुनः । उरिगोलसुरचाणो हरिगो-
 87 चरमानसः । [३०*] राज्ञां वरो रणमुखरामभद्र इति
 88 शृतः⁵ । वर्णितभिरुदो⁶ नानावर्णश्रीमंडलीकगं[ड]
 89 इति ।⁷ [३१*] आत्रेयगोत्रजानामग्रसरो भूभुजासु-
 90 दारयशाः । अतिबिरुदतुरगधट्टो मतिगुरुरा-
 91 रष्ट्रमगधमान्यपदः । [३२*] शल्यारिनीतिशाली क-
 92 ल्याणपुराधिपः कलाचतुरः । चाळिकचक्रव-
 93 र्ती माणिक[म]हाकिरीटमहनीयः । [३३*] एबिरुदरा-
 94 यराहुत[वे]स्यैकभुजंगबिरुदभरितश्रीः⁸ । रम्य-
 95 तरकीर्ति⁹ श्रीडिडयरायदिशापट्टबिरुद[घो]षेण । [३४*]
 96 ¹⁰श्रीषधिपत्युपमाइतगंडस्तो[ष*]णरूपजितासम-
 97 कांडः । ¹¹भाषगेतप्पवरायरगंडः पोषणनिर्भर-
 98 भूनवखंडः । [३५*] राजाधिराजबिरुदो राजराजसम[†]-
 99 [हि]तिः । मूरुराय[र]गंडांकी मेरुलंधियशोभरः [i] [३६*]
 100 परदारिषु विमुखः (i) पररायभयंकरः । शिष्ट-
 101 संरक्षणपरो दुष्टशार्दूलमर्दनः । अरोभगंड-

¹ Read शैलता°.

⁴ Read °सन्नार°.

⁷ This verse consists of half a śloka and half an āryā.

⁹ Read °कीर्तिरीड्य°.

² Read °श्रीरासि°.

⁵ Read शृतः.

¹⁰ Read °मायित.

³ Read शार्ङ्ग.

⁶ Read वर्णितभिरुदो नानावर्ण°.

⁸ Read वैश्वैक.

¹¹ Read भाषेग.

- 102 मेरुंडो हरिभक्तिसुधा[नि]धिः । [३७*] इत्यादिविरुदै[र्व]-
103 दितत्या नित्यमभिष्टुतः । जय जीवेति वादिन्या

Fourth Plate; First Side.

- 104 जनितांजलिबंधया । [३८*] कांभोजभोजकाङ्गिकरहाटादि-
105 पार्थिवैः । प्रतीहारपदं प्राप्तैः प्रस्तुतस्तुतिघोषणः । [३९*] सीयं नी-
106 तिजितादिभूपतितति[:*] सुत्रामशाखी सुधीसार्थानां भुजतेज-
107 सा स्ववशयन् 'कर्णाटसिंहासनं । आ सेतोरपि चाहिमा[द्रि] वि-
108 मतान् संहृत्य^२ शासनमुदा (i) सर्वोर्वी^३ प्रचकास्ति वेंकटपति-
109 श्रीदेवरायाग्रणीः । [४०*] शक्तिनेत्रकळंबेंदुगणिते शकवत्सरे ।
110 [म]वसंवत्सरे पुण्ये माशि^४ वैशाखनामनि । [४१*] पक्षे [व]-
111 ऋत्ते पुण्यर्त्ते पुण्यायां 'हादसीतिथौ । श्रीवेंकटेशपा-
112 दाससंनिधौ श्रेयसां निधौ । [४२*] 'श्रीमत्श्रीवस[च्च]गोत्रा-
113 य वरापस्तंबसूत्रिणे । यशस्विने यजुशाखाध्यायिनेभी-
114 ष्टदाइने^५ । [४३*] यजनादिमषट्कर्मभजनात्पावनात्मने । नि-
115 त्यनैमित्तिकाचारनिर्मलस्वांततृत्तये । [४४*] मृष्टान्नदानसं-
116 'तुष्टशिष्टाचारद्विजन्मने । अष्टादशपुराणार्थहृष्टाश-
117 यसरोरुहे । [४५*] अवताराय वा[स्त्री]केरंशाय च बृहस्प-^६
118 ते[:*] । राजन्यास्थानरत्नाय रक्षिताशेषबंधवे । [४६*] सूर्यदेवा-
119 [र्य]भट्टस्य पौत्रायामित[तेजसे]^७ । उपटूरनंतभट्टपुत्रा-
120 ^{१०}यातियशस्विने । [४७*] तिरुवेंगळनाथार्यपौराणीकविप-^{११}
121 क्षिते । पडवीडुमहाराज्ये पळुवूर्कोट्टके स्थितं । [४८*] [अ]रग-^{१२}
122 [न्नपरं]दागिसीमालक्ष्मीविभूषणं । पेरिंतिमिरिना-

Fourth Plate; Second Side.

- 123 दुस्थं (i) कलवेपत्तुशोभितं । [४९*] अरुगुन्नमहाग्रामप्रा-
124 चीभागमुपाश्रितं । संप्रोक्षसत्कूरपाडिदक्षिणस्थां^{१३}
125 दिसि^{१४} स्थितं । [५०*] ^{१५}श्रीचातु[रु]तत्रवाद्योस्तु पश्चिमा[शामुपाश्रि]तं [।*]

^१ Read कर्णाट.

^४ Read हादशी.

^७ Read °तुष्ट.

^९ तेजसे appears to be corrected from कर्षिने ; compare below, line 138.

^{१०} Read °याति°.

^{१३} Read °पाडेर्दक्षिणस्थां.

^{१५} The fourth syllable is indistinct and may be meant for *rnu*, *rpu*, *rshu* or *rmu*; read श्रीचातूर्संब°.

^२ Read संहृत्य.

^६ Read श्रीमच्छ्रीवत्स.

^८ Read बृहस्पतेः.

^{११} Read पौराणिक.

^{१४} Read दिसि.

^३ Read मासि.

^५ Read दायिने.

^{१२} Read अरुगुन्नपरंद्राणि.

- 126 तिमिरियामराजस्य कौबेरी¹ दिशमाशृत² । [५१*] ज्वरहर्लि-
 127 गसमुद्र(ाय)प्रतिनामसमन्वितं । विळापाकाख्यसुग्रा[मं]
 128 शोभितं शोभनैर्गुणैः । [५२*] सर्वमान्यं चतु[ः*]सीमासहितं च सम-
 129 तंतः³ । निर्धनिक्षेपपाषाणसिद्धसाध्यजलान्वितं [॥ ५३*] अक्षिण्य[र*]-
 130 गामिसयुक्तं⁴ येकभोज्यं समुरुहं⁵ । वापीकूपतटाकैश्च क-
 131 खारामैश्च⁶ सयुतं । [५४*] पुत्रपौत्रादिभिर्भोज्यं क्रमादाचंद्रतारकं ।
 132 दानाधमनविक्रीतियोग्यं विनिमयोच्चितं⁷ । [५५*] परीतः प्रयते⁸ स्त्रि-
 133 ग्धैः पुरोहितपुरोगमैः । विविधैर्विबुधैः[ः*] श्रीथपथिकैरधिकै-
 134 र्गिरा । [५६*] ¹⁰[ख्यातानुकूलगोत्राब्धिसुधांशोर्महसां प्रभोः । शिवा]-
 135 [दिवादिमूर्धन्यसिवश]स्त्राभिमानिनः¹¹ । [५७*] महादेवमहीदे[वप्र]-
 136 ¹²तिष्ठानिरतस्य ह । बल्लाळरायभूपालमनोभीतिप्रदाइनः¹³ । [५८*] विद्वज-¹⁴
 137 ¹⁵नहृदांभोजकुलाभ्युदयभास्वतः । ¹⁶श्रीनेल्लटुरिवीराख्यक्षेत्रस्थान-
 138 वतस्सदा । [५९*] वीरप्पनायकक्ष्मापपौत्रस्यामिन्नकर्षिनः¹⁷ । वेलूरिवी-
 139 मन्वृपतेः (i) पुत्रस्यातियशस्विनः [॥ ६०*] श्रीमतो लिंगभूपाल¹⁸ विद्वत्सिमनु-
 140 पालयन् । श्री[वी]रवे[क*]टपतिमहारायमहीपतिः । सहिरंख्यपयोधा-
 141 रापूर्वकं दत्तवान्मुदा ॥ [६१*] विद्वान् वेंगळभट्टाख्यः (i) रामयाभिध-
 सूरिणे । स-
 142 भापतिवरायास्त्रै शिल्पिने कामया[य] च । [६२*] दत्तवान् भागमेकं
 तत्¹⁹ भोगाष्ट-
 143 कसमन्वितं । ²⁰शासनो[ख्ये]खनद्रव्यनिमित्ताय [ह]योरपि ॥ [६३*]

Fifth Plate.

- 144 श्रीवेंकटपतिरायचित्तिपतिवर्यस्य कीर्तिधुर्य-
 145 स्य(र) । शासनमिदं सुधीजनकुवलयचंद्रस्य भूमहें-
 146 द्रस्य । [६४*] वेंकटपतिरायगिरा सरसमभाणीत्सभापतेः
 147 पौत्रः । कामकोटिसुतो रामकवि[ः*] शासनवांक्षयं ।²¹ [६५*] श्री-
 148 वेंकटपतिरायक्ष्मापतिदेशेन कामयाचार्यः । गण-

¹ Read कौबेरौ.⁴ Read संयुक्तमेकं.⁷ Read योचितम्.¹⁰ The bracketed passage in l. 134 f. is engraved on an erasure.¹¹ Read शिवशास्त्रां.¹⁴ Read विद्वज्.¹⁷ Read कर्षिणः.²⁰ Read नीलेश्वर.² Read °माश्रितम्.⁵ Read समुरुहम्.⁸ Read प्रयतेः.¹³ Read °तिष्ठा.¹⁵ Read हृदभोज.¹⁶ Read भूपस्य.²¹ Compare p. 275, note 7.³ Read समन्ततः.⁶ Read कश्चारामेश संयुतम्.⁹ Read श्रौत.¹² Read °दायिनः.¹⁸ Read °टूरि.¹⁹ Read तु (?).

- 149 पयतनय[:*] शा[स*]नमलिखदिं¹ वीरणानुजस्तामं । [६६*] दानपा-
 150 लनयोर्मध्ये दाना[श्रे]यीनुपालनं [।*] दाना[त्*] स्वर्गमवाप्नोति
 151 पालनादद्युतं² पदं । [६७*] स्वदत्ता[द्*]द्विगुणं पुण्यं परदत्तानुपा-
 152 लनं । पर[द्*]त्तापहारेण स्वदत्तं निष्फलं भवेत् । [६८*] स्वदत्तां
 153 परदत्तां वा यो हरेत् वसुंधरां । षष्टिं वर्षसहस्राणि⁴
 154 विष्टायां जा[य]ति क्रिमिः । [६९*] ऐकैव⁵ भगिनी लोके सर्वे[षा*]मेव
 भूभु-
 155 जां । न भोज्या न करग्राह्या विप्रदत्ता वसुंधरा । [७०*] सामान्यो-
 [यं]
 156 धर्मसेतुं⁶ नृपाणां काले काले पालनीयो भवद्भिः [।*] सर्वानेतां⁷
 157 [भ]ाविनः पा[रि]वे[द्रान्] [भू]यो [भूयो*] याचते राम-
 158 चंद्रः ॥ [७१*]
 159 श्रीवेंकटेश⁸ [॥*]

No. 40.— KARHĀD PLATES OF KRISHNA III.;
 SAKA-SAMVAT 880.

By R. G. BHANDARKAR, M.A., Ph.D., C.I.E.

These copper plates were found at **Karhād** in the Satara district while the foundations of an old and dilapidated house were being dug out, and were put into my hands by Mr. Hari Narayan Apte, the present manager of the **Ānandāśrama** in Poona. They are three in number, and each is 13½ inches long and 9 inches broad. The first and the third plates are engraved on one side, and the second on both. The letters are well-formed and legible throughout, except in one place where an original mistake has been corrected by something else being engraved in its place (line 21).

The inscription on the plates records the grant of the village of **Kaṅkēm** (ll. 62 and 65), situated in the district of **Karahāṭa** and belonging to the **Kalli** group of twelve (l. 61 f.), by **Kṛishṇarāja** (v. 24), who was also called **Akālavarsha** and **Vallabha** (l. 55), and who was **Kṛishṇa III.** of the **Rāshṭrakūṭa** family. The grantee was **Gaganaśiva** (ll. 61 and 65), who was versed in all the **Śivasiddhāntas**. He was the pupil of **Īśānaśiva** of **Karahāṭa** (l. 59 f.),—the modern **Karhād**;— and the grant was made for the maintenance of the ascotics that lived at the place (l. 61).

The date of the grant was **Wednesday**, the thirteenth *tithi* of the dark fortnight of **Phālguna** of the cyclic year **Kālayukta**, the **Śaka** year being 880 *past* (l. 56 f.). Professor Kielhorn has favoured the Editor with the following remarks on this date:— “**Śaka-Samvat 880** expired by the southern luni-solar system *was* **Kālayukta**, and the equivalent of the date is

¹ Read °लिखदिदं.

⁴ Read सहस्राणि.

⁷ Read °नेतान्.

² Read दानाच्छेयी.

⁵ Read ऐकैव.

⁸ This word is engraved in large Telugu characters.

³ Read °दद्युतं.

⁶ Read °सेतुर्नृपाणां.

Wednesday, 9th March A.D. 959, when the 13th *tithi* of the dark half of the *amānta* Phālguna commenced 2 h. 33 m. after mean sunrise. The reason why the *tithi* has been joined here with the day on which it commenced, very probably is this, that the *nakshatra* on that day (*viz.* on the Wednesday) was Śatabhishaj; for, the conjunction of the 13th *tithi* of the dark half of the *pūrṇimānta* Chaitra or *amānta* Phālguna with the *nakshatra* Śatabhishaj— a conjunction at which the *tithi* is called *Vāruṇi*— is very auspicious,¹ so that donations *etc.*, made on such an occasion, are as meritorious as those made at an eclipse *etc.*”

The account of the different princes of the family is given word for word in the same verses as those occurring in the plates found at Dêôli near Wardhâ which have been published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*; and consequently the present grant, issued, as it was, eighteen years after the other, confirms the important statements contained in the latter, which have enabled us to clear all the existing difficulties in the genealogy and history of the family. There is, however, some additional information given in this grant. In the introduction, instead of the words *Sātyaki-vargabhājah*, we have in the Karhâḍ plates (v. 6) *tuṅga-yaśah-prabhāvāh*. Still the reading of the Dêôli plates is not a mistake, and the family was regarded as belonging to the Sātyaki branch of the Yādava race, as we have a statement to that effect in the Navasârî grants, also edited by me. But the varied reading of the present grant enables me to make out that the Râshṭrakûtas sprang from a family that was known by the name of Tuṅga. Hence it is that so many of the princes have their names ending in that word. Kṛishṇa I. was called Śubhatuṅga; Gôvinda III., Jagattuṅga; and Śarva or Amôghavarsha, Nṛipatuṅga. Then in the description of Dantidurga we have one verse more than in the Dêôli plates, in which his having wrested the supreme sovereignty for his own family from the Châlukyas is mentioned distinctly (v. 9). There is also an additional verse about Nṛipatuṅga or Amôghavarsha, who therein is represented, as in the Navasârî grants, to have “burnt” or destroyed the Châlukya race (v. 14). In the account of Amôghavarsha, the Baddiga of the Khârêpâṭaṅ grant, the father of Kṛishṇa III., we have two additional verses (22 and 23) descriptive of his virtues.

The account in the Dêôli plates ends with the coronation of Kṛishṇa III.; and all that he is therein represented to have done, he did while he was a *Kumâra*, or crown-prince, and *janak-âjñâ-vaśa*, *i.e.* acting under his father's orders, or subordinate to him. In the present grant there is one verse more about him in this part, in which he is represented to have conquered Sahasrârjuna, who was an elderly relative of his mother and his wife (v. 25). Sahasrârjuna is the mythical hero to whom the Kalachuri rulers of Chêdi traced their descent, and who, in the story in the *Mahâbhârata*, is represented to have killed Jamadagni, the father of Paraśurâma, and in revenge to have had his thousand arms cut off by the latter. Very likely, the rulers of Chêdi generally, or some of them at least particularly, were called by the name of Sahasrârjuna after their mythical ancestor, and the name Arjuna does occur in the list of the princes belonging to that family. The Sahasrârjuna, therefore, conquered by our Kṛishṇa, must have been a ruler of Chêdi or must have belonged to that family. And it is also likely that he was a relative of his mother and his wife. For Amôghavarsha, the father of Kṛishṇa, is in the Karḍâ plates represented to have married Kandakadêvi, the daughter of Yuvarâja, who must have been the same as the fourth prince in the list given by Professor Kielhorn;² and it appears that Kṛishṇa himself married a lady from the same family. Who the particular prince conquered by Kṛishṇa III. was, it is difficult to say. The name Arjuna or

¹ “A still more auspicious conjunction is that of the same *tithi* with a Saturday and Śatabhishaj; and an even more auspicious conjunction is that of the same *tithi* with Saturday, Śatabhishaj, and the Subhayôga. In the former case the *tithi* is called *Mahâvârunt*, and in the latter *Mahâmahâvârunt*.”

² *Ep. Ind.* Vol. II. p. 304.

Sahasrârjuna does not occur in Professor Kielhorn's list. But many other names of the Kalachuri princes related to the Râshtrakûtas also do not occur therein. The following is a list of those princes :—

1. Kôkkala, whose daughter was married to Akâlavarsha and was the mother of Jagattuṅga.
2. Raṇavigraha, his son, whose daughter Lakshmi was married to Jagattuṅga and who was his maternal uncle.
3. Arjuna, the eldest son of Kôkkala and therefore brother of the above.
4. Aṅganadêva, his son, whose daughter Vijâmbâ was married to Indra-Nityavarsha.
5. Yuvarâja, whose daughter Kandakadêvi was the wife, or one of the wives, of Amôghavarsha-Baddiga according to the Karḍâ plates.
6. Sahasrârjuna or Arjuna, the prince mentioned in the present grant as having been conquered by Kṛishṇa III.

Of these, the names Raṇavigraha, Arjuna and Aṅganadêva do not occur in Professor Kielhorn's list. Perhaps they were collaterals and not ruling princes. But that there was a ruling prince of Chêdi of the name of Raṇavigraha, is shown by the following verse occurring in Jahlaṇa's *Sûktimuktâvalî*, attributed to Râjâśekhara :—

नदीनां मेकलसुता नृपाणां रणविग्रहः । कवीनां च सुरानन्दश्चेदिमण्डलमण्डनम् ॥

“Of rivers the Mēkalasutâ (*i.e.* Narmadâ), of kings Raṇavigraha, and of poets Surânanda, are the ornaments of the country of Chêdi.” Jagattuṅga's maternal uncle and father-in-law is called Śaṅkaragaṇa in the Karḍâ plates; but that is probably a mistake. The name Śaṅkaragaṇa does occur in Professor Kielhorn's list down below; but he was not the son of Kôkkala and consequently could not be the father-in-law of Jagattuṅga. Where to place these three princes, therefore, in the Chêdi list, must be left to future researches.

After the account of Kṛishṇa's coronation, there are in the Karhâḍ plates two verses more about the reigning monarch, in which we are told that he deposed some of his chiefs from their places and raised others to the dignity, separated some from each other and united others (v. 34); that, with the intention of conquering the south, he exterminated the Chôla race and placed its country under his own dependents, and that, having made the Chêranma, the Pâṇḍya and the Sinhala his tributaries, he erected a triumphal column at Râmêśvara (v. 35). The statement about the conquest of the Chôlas and the annexation of their territory is confirmed by two inscriptions found at Tirukkaḷukkunṅam in the Chingleput district of the Madras Presidency and edited and translated by Mr. Venkayya.¹ These inscriptions are dated in the seventeenth and nineteenth years of Kaṅṅaradêva, and he is there spoken of as the conqueror of Kachchi (or Kâñchîpura) and Tañjai (identified with Tañjâpura or Tañjâvûr, *i.e.* Tanjore). This last was the capital of the Chôla princes. Another inscription at Vellore is dated in the twenty-sixth year of his reign,² and there are two more in South Arcot. Kaṅṅaradêva is evidently Kṛishṇadêva; since Kannara we do find as an ordinary way of pronouncing Kṛishṇa. Kṛishṇa of the Yâdava dynasty is in several inscriptions called Kanhara or Kanhâra. The very fact that so many inscriptions in the country governed by the Chôlas and the Pallavas are dated in Kṛishṇa's reign, shows that the country formed part of the territory ruled over by him. As stated by me in the paper on the Dêôlî plates, Bûtuga or Bûtayya, the same as the Bhûtârya of our grants, whom Kṛishṇa had raised to the throne of the Gaṅga kingdom, is represented in an inscription at Âtakûr³ to have assisted Kaṅṅaradêva in destroying Râjâditya, the Chôla prince. But the conquest of the Chôla country was effected after Śaka-Saṁvat 862, the date of the Dêôlî grant, since it is not mentioned in it, and before Śaka-Saṁvat 880, the date of the Karhâḍ grant. As the destruction of Râjâditya is

¹ Ab v., Vol. III. pp. 282-85.

² Above, p. 81.

³ *Ep. Ind.* Vol. II. p. 173.

alluded to in the Ātakûr inscription as a recent event, it must have taken place a little before Śaka 872 *current*, the date of that inscription. And the present grant affords direct evidence for Kṛishṇarāja's occupation of the Chôla country. For it was issued while he was encamped with his victorious army at Mēlpāṭi for establishing his followers in the southern provinces, for taking possession of the estates of the provincial chiefs, and for constructing temples to Kālapriya, Gaṇḍamārtanḍa, Kṛishṇésvara and others (ll. 57 to 59). The Mēlpāṭi where he was encamped for settling the southern provinces, must be Mēlpāḍi in the Chittûr tāluka of the district of North Arcot.¹ Whether there are now any temples at Mēlpāḍi or in the vicinity corresponding to those, to construct which was another of the objects of the Râshtrakûṭa prince, must be left to be determined by those who are intimately acquainted with the country. The conquest of the Pallava country, however, was effected before, since we have a mention of it in the Dêôlî plates.

The boundaries of the village granted are specified in line 63 f. There is a village of the name of Kaṅkî some miles to the south-east of Karhâd, which is now included in the Junior Miraj State. That village is, I am told, bounded on the south by another of the name of Pandûr, and on the west by a third called Āḍhî. The Kaṅkêm of the grant is therefore the modern Kaṅkî; Pêndurêm, Pandûr; and Āḍhêm, Āḍhî. The river in the vicinity is, I am told, now called Agraṇî; but the Kṛishṇavêṇâ, which corresponds to the Prâkṛit form Kanhavannâ of the grant, is not far. Perhaps Vannâ, the latter part of the compound, was the old name of the Yerla, which flows through the district, and the river meant is the Kṛishṇâ after its confluence with the Yerla. There is also a village of the name of Kallî in the vicinity; and the twelve villages of which it was or is the chief, have now the following names:—

1. Kallî.	5. Āḍhî.	9. Khaṭāv.
2. Kaṅkî.	6. Salgar.	10. Nignûr.
3. Ājûra.	7. Bôkôṅkî.	11. Pandrêgâmv (Pandûr?).
4. Sijûr.	8. Titûr.	12. Tâvâi.

TEXT.²

First Plate.

- 1 श्री³ [॥*] स जयति जगदुत्सवप्रवेशप्रथमपरः करपल्लवी मुरारेः । लसद-
मृतपयःकणांकलक्ष्मीस्तनक-
- 2 लशाननलक्षसंनिवेशः⁴ ॥ [१*] जयति [च] ⁵गिरिजाकपोलविम्बादधिगतपत्र-
विचि[त्रित]भभित्तिः⁶ । ⁷तपुरविज-
- 3 यिनः प्रियोपरोधाधृतमद[न]भयदानशासनेव ॥ [२*] श्रीमानस्ति नभस्तलै-
कतिलकस्त्रैलोक्यनेत्रोत्सवी देवी
- 4 मन्मथवाग्धवः⁸ कुमुदिनीनाथः सुधादीधितिः । [नि]:शेषामरतर्पणाप्यंतीतनु-
प्रचीणतालंङ्कते-

¹ Above, p. 140, and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 155.

² From the original plates.

³ Expressed by a symbol.

⁴ Read लक्ष.

⁵ Read विम्बा^o.

⁶ Read °तांस.

⁷ Read चिपुर.

⁸ Read वाग्धवः.

- 5 र्यस्यांशः शिर[सा] ¹गुणप्रियतया नूनं धृतः शम्भुना ॥ [३*] तस्माद्विका-
सनपरः कु[मुदाव]लीनान्दोषा-
- 6 अकारदलनः ²परिपूरिताशः । ज्योत्स्नाप्रवाह इव दर्शितशुद्रपक्षः³ प्रापत्त⁴
क्षितितले क्षितिपा-
- 7 लवंशः ॥ [४*] अभवदतुलका[न्ति]स्तत्र [मु]क्तामणीनां गण इव यदुवंशी
दग्धसिन्धूयमाने । अधिग-
- 8 तद्हरिनीलप्रोक्तस[न्न]ायकश्रीरशितिलगुण[सं]गी भूषणं यो भुवीभूत् ॥ [५*]
उद्धृत्तदै[त्य]कु-
- 9 ⁵लकन्दलशान्तिहेतुस्तत्रावतारमकरोत्पुरुषः पुराणः । तद्वंशजा जगति [तुं]गय-
शः[प्र]-
- 10 भावास्तुं[ग]ा इति [क्षि]तिभुजः प्रथिता⁶ वभूवुः ॥ [६*] क्षितितलतिल-
कस्तदन्वये च क्षतरिपुदन्तिघटोजनिष्ट⁷ र-
- 11 दृः । [त]मनु च सुतराद्रुकूटनाम्ना भुवि विदितोजनि राष्ट्रकूटवंशः ॥
[७*] तस्मादरातिवनिताकुचचारुहार-
- 12 नीहारभानुरुदगादिह दन्तिदुर्गः । एकं चकार ⁸चतुरव्युपकरणसोम क्षेत्रं
य एतदसिलांगलभि[न्न]दुर्गः [॥ ८*]
- 13 सुस्निग्धां घनपत्रसंचयकृत[च्छ]ायां मनीहारिणीमूढीदारफलां समाश्रितजन-
शान्तिव्यपोहक्षमा⁹ ।
- 14 यश्चालुक्यकुलालपालवल[य]ादुद्धृत्य¹⁰ लक्ष्मीलतां सिक्तां दन्तिमदाम्बुभिः¹¹ स्थिर-
पदासक्तिं स्ववंशेकरोत् । [९*]
- 15 तस्म[त्]दपालयदिमां वसुधां पितृ[व्य]ः श्रीकृष्णराजनृपतिः शरदम्भशुभ्रैः ।
यत्कारितेश्वरगृ-
- 16 हैव्वंसुमत्य[नेक]कैलासशैल[नि]चितेव चिरं विभा[ति] ॥ [१०*] गोविन्दराज
इति तस्य वभूव¹² [न]ाम्ना सू-

Second Plate ; First Side.

- 17 नुस्त [भो]गभ[र]भंगुरराज्यचिन्तः । आत्मानुजे निरुपमे विनिवेश्य [स]म्य-
[क्त]ा[म्]ाज्यमीश्वरपदं शिथिली-

¹ Read गुणप्रिय^०.

⁴ Read प्रावर्तत.

⁶ Read प्रथिता वभूवुः.

⁸ Read चतुरव्युप^०.

¹¹ Read ^०दाम्बुभिः.

² Read परि^०.

⁵ कुल is corrected by the engraver from कुला.

⁷ दन्ति is corrected by the engraver from दान्ति.

⁹ Read क्षमाम्.

¹² Read वभूव.

³ Read शुद्र.

¹⁰ Read ^०लवाल.

- 18 चकार ॥ [११*] 'खे[त]ातपतु[त्रि]तये[न्दु]वि[स्व]लीली[द]याद्रेः^१ कलिवल्ल-
भाख्यात् । ततः कृतारातिमदेभभंगी
- 19 जातो जग[त्तुं]गमृगाधिराजः ॥ [१२*] तस्मूनुरानतनृपो [नृ]पतुंगदेवः सो-
भूत्स्वसैन्यभरभंगुरिताहिरा-
- 20 जः । यो मान्यखेटममरे[न्द्रपु]रोपहासि गीर्वाणगर्भमिव खर्व्वयितु^३ व्यधत्त
॥ [१३*] चालुक्यवंशं दहता^४ य-
- 21 दीय[प्र]तापवक्त्रेरभिलक्षजन्मा^५ । 'ब्रह्माण्डभाण्डोदर - - - - - नाद्यापि विश्रा-
न्तिमुपैति श[ब्द]ः^७ ॥ [१४*]
- 22 त[स्यो]त्तर्जित[गू]र्जरो हृतहटल्लाटोद्गतश्रीमदो गौडानां विनयव्रतार्पणगुरुः
सामुद्र(र)निद्राहरः ।
- 23 द्वारस्थांगकलिंगगांगमगधैरभ्यर्चिताञ्जश्विरं सूनुस्मृतवाग्भुवः परिवृढः श्रीकृष्ण-
राजोभ[वत्] ॥ [१५*]
- 24 अभू[ज्ज]ग्वत्तुंग^८ इति प्रसिद्धस्तदंगजः स्त्रीनयनामृतांशुः । 'अलक्षराज्यः स
दिवं विनिन्दे दिव्या-^{१०}
- 25 गनाप्रार्थनयेव^{११} धात्रा ॥ [१६*] तन्नन्दनः क्षितिमपालयदि[न्द्र]राजो य-
द्रूपसंभवपराभवभीरुणे-
- 26 व । मानात्पुरैव मदनेन पिनाकपाणिकोपाग्निना निजतनुः कृतते^{१२} स्म
भस्म ॥ [१७*] तस्माद[मोघ]वर्षा
- 27 रौ[द्र]धनुर्भ[ग]जनितवलमहिमा^{१३} । राम इव रामणीयकमहानिधिर्हेशरथा-
[ज्ज]ातः ॥ [१८*]
- 28 क्षिप्रं दिवं पितुरिव प्रणया[द्ग]तस्य तस्यानुजो मनुजलोकललामभूतः ।
राज्यं दधे मद[न]-
- 29 सौख्यपिलास[कन्दो]^{१४} गोविन्द[रा]ज इति विश्रुतनामधेयः ॥ [१९*]
[सो]प्यंगनानयनपाशनिरुद्धवु-^{१५}
- 30 द्विरु[न्म]ागसंगविमुखीकृतसर्व्वसत्व[ः] । [दोष](र)प्रकीपद्विषमप्रकृतिः^{१६} श्लथांगः
प्रापत्क्षयं

^१ Read °पत्रः चितये° is corrected by the engraver from चिततये°.

^२ Read विश्व.

^३ Read खर्व्वयितुं.

^४ Read दहती.

^५ Read °लम्.

^६ Read ब्रह्माण्ड.

^७ Read शब्दः.

^८ Read °ज्जगत्तुङ्ग.

^९ Read अलक्ष.

^{१०} Read दिव्याङ्गना.

^{११} The न of °नयेव is entered below the line.

^{१२} Read क्रियते.

^{१३} Read बल.

^{१४} Read विलास.

^{१५} Read बु.

^{१६} Read विषम.

- 31 सहजतेजसि जातजाद्ये ॥ [२०*] साम[न्तै]रथ रहरा[ज्य]महिमासम्बार्थम-
भ्यर्थितो^१ देवेनापि पि-
- 32 नाकिना हरिकुलोत्सा[सै]षितो^२ प्रेरितः । अध्यास्त प्रथमो विवेकिषु जग-
त्सुंगात्मजीमो-

Second Plate ; Second Side.

- 33 १धवाकपेयूषाधिरमोघवर्षनृपतिः श्रीवीरसिंहासनं ॥ [२१*] धर्मं मनुस्मर-
कर्मणि कार्त[वो]-
- 34 यो वीर्ये १वलिर्जनम[नो]हरणे दिलीपः [१*] उच्चै[धिरन्त]नयशांसि हर-
न्नपीत्यं वृषेषु नम-
- 35 च[रि]तो विनयेन [यो]भूत् । [२२*] किमिव सुक्त[त]राशेर्व्व[र्ण]ते^३ तस्य
चित्रं युधि रिपुभिर[शे]वैर्व्वीक्षितो
- 36 भज्यमानैः । वियति निकटवर्त्ती यस्य जातः सहायः प्रणतहरिविरिञ्चा-
भ्यर्चित[स्व]न्द्रमै[लि]:^४ ॥ [२३*]
- 37 श्रीकृष्णराजनृपतिस्तस्मात्परमेश्वरादजनि [सू]नुः । यः शक्तिधरः स्वामी
कुमा[र]भावेव्यभू[ङ्ग]-^७
- 38 वने ॥ [२४*] [र]ामहृत[स]हस्रभुजो भुजहयाक[लि]तसमदरामेण (रामेण)
। [जननीपत्नी]गुरुरपि
- 39 येन सह[स्र]ार्जुनो [विजि]तः ॥ [२५*] श्रीरहराज्यपुरवररक्षापरिखां मदेन
यस्यान्नां । विपुलां विलंघ-
- 40 यन्तः स्वयमपत[न्] द्रोहिणीधस्तात् ॥ [२६*] येन मधुकैटभाविष पुन-
रुन्मग्नौ जनोपमर्दाय ।
- 41 श्रीवल्लभेन [नि]हृतो भुवि द[न्ति]गवप्पुगौ दु[ष्टौ] ॥ [२७*] र[च्छ]ाम-
क्षवि[षट्ठ]ममुद[स्य] निहितेन योक्त-
- 42 त सनाथां । भूतार्यपु[ण्य]तरुणा वाटीमिव गंगपाटीञ्च ॥ [२८*] परि-
मलिताणिगपल्लवविपत्ति-
- 43 रासीन् विस्मयस्थानं । विस्फुरति [य]त्प्रतापे शोषितविहेषिगांगौघे ।
[२९*] यस्य परुषेक्षिताखिल-
- 44 दक्षिणदिग्दुर्गविजयमाकर्ण्य । गलिता गूर्जरदयात्का[लं]जरचित्रकूटाशा ॥
[३०*] अनमन्ना पूर्वाप-

^१ Read ०लम्बार्थ०.

^४ Read बलि०.

^७ Read ०भावेव्यभू०.

^२ Read ०सैषिणा.

^५ Read राशि०.

^३ Read ०वाक्वि०.

^६ Read मौलिः .

- 45 रजलनिधिहिमशैलसिंहलक्ष्मीपात् । [यं] जनकाद्या[वश]मपि मण्डलिनश्चण्ड-
दण्डभयात् ॥ [३१*] स्निग्ध[श्य]।-
- 46 मरुचा 'प्रलम्बभुजया पीनायतोरस्कया मूर्त्या कीर्त्तिलताहितामृतजलैर्वृत्तैश्च
सत्वोद्भवैः ।
- 47 ज्ञात्वा यं पुरुषोत्तमं भरसहं विश्वम्भराभ्युष्टौ शा[न्ते ध]।[न्नि] लयं
गतः प्रशमिनामाद्यः क-
- 48 तार्थः पिता ॥ [३२*] [वृ]त्ते नृत्तसुरांगने सरभसं दिव्यर्षिदत्ताशिवि^२
श्रीकान्तस्य नितान्त[तो]षितह-
- 49 [रे] रा[ज्य]।भिषेकोत्सवे । ^३यस्या[वदकरग्रहोद्य]मभवत्कम्पानुरागोदयाद्विक्रान्याः
स्वसमर्पणा-

Third Plate.

- 50 र्थमभवत्त[ग्न]।नुकूल्यप्रियाः ॥ [३३*] लुप्ताः केपि निजास्यदाद्गुणभृतः केचि-
त्यतिष्ठापिताः केप्य[न्यो]न्यविभेदतो
- 51 [वि]रलिताः केचित्तु सं[ञ्जे]षिताः । येनात्यूर्जितशब्दतन्त्रपतिना^४ वरुणा
इवोच्चावचां नीता [म]ण्डलिनो दशां सुमहत्तस्मि-
- 52 ङिं पद[स्ये]च्छता ॥ [३४*] कृत्वा दक्षिणदिग्जयोद्यतधिया चीलान्वयो-
न्मूलनं तद्भूमिं ^५निजभृत्यभर्गपरितश्चेरन्मपा-
- 53 ण्डादिकान् । येनो[च्चै]स्सह सिंहलिन करदान्मण्डलाधीश्वरा[श्च]स्तः
कीर्त्तिलतांकुरप्रतिकृतिस्तम्भश्च [रेमेश्वरे]^६ । [३५*] [स च]
- 54 परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदमीषवर्षदेवपादा[नु]ध्यातपरमभट्टारक-
महाराजाधि-
- 55 राजपर[मे]श्व[र]श्रीमदकालवर्षदेवः पृथ्वीवल्लभश्रीमद्वल्लभनरेन्द्रदेवः कुशली
सर्वानिव यथासम्बध्य-^७
- 56 मानकात्राष्टपतिविषय[प]तिग्रामकूटमहत्तरयुक्तकोपयुक्तकान्ममादिशत्यस्तु वः संवि-
दितं यथा शक[नृ]पका-
- 57 ल[।*]तीत[सं]वत्सरशतेष्वष्टस्व[शी]त्यधिकेषु कालयुक्तसंवत्सरान्तर्गतफ[।]लानवहुल-
त्र[यो]दस्यां^८ बुधे दक्षिणदि-
- 58 [ङ्ग]ण्डलानि भृत्ये[भ्यो] जीवनं कर्त्तुं^९ मडलेश्वरसर्वस्वानि प्रतिग्रहीतुं^{१०} काल-
प्रियगण्डमार्त्तण्डकृष्णेश्वरा-

१ Read प्रलम्ब.

२ Read °शिषि.

३ Read यस्यावद°.

४ Read शब्द.

५ Read वर्ग.

६ Read रामेश्वरे.

७ Read संबध्य°.

८ Read बहुलत्रयोदश्यां बुधे.

९ The anusvara of कर्त्तुं runs into the षु which stands over it; read मखलेश्वर.

१० °ग्रहीतुं is corrected by the engraver from °ग्रहीतुं.

- 59 द्यायतनानि निष्पादयितं मेल्पाटीसमावासितश्रीमद्विजयकटकेन मया कर-
हाटीयवल्कले-
- 60 [ख]रस्थानपतिकरंजखेटसंततिविनिर्गर्तेशानशिवाचार्यशिष्याय¹ महातपस्विने सक-
लशि-
- 61 [व]सिद्धान्तपारगाय गगनशिवाय(र) कार्त्तिक्यां [सं]कल्पित[स]कलतपोधना(या)-
सनाच्छादननिमित्तं कर-
- 62 ²हाटविषयप्रतिवद्धकल्लिहादशकान्तर्गतः कंकेंनामा ग्रामः सवृक्षमालाकुलः
सधान्यहिरण्यादेयः
- 63 सदण्डदोषदशापराधः सर्वोत्पत्तिसहित आचन्द्रार्कमस्यो मया दत्तः ।
यस्य पूर्वतः कन्हवन्ना
- 64 [नदी] [१*] दक्षिणतः [पेंदु]रे । पश्चिमतः आटेंनामा ग्रामः । उत्तरतः
सैव कन्हवन्ना नदी [१*] एवं चतुराघाटवि-
- 65 शुद्धं ³कंकेसंज्ञकं ग्रामं गगनशिवस्य कृषतः कर्षयतो भुंजतो भोजयतो
वा न केनचिद्दशाघातः का-
- 66 यः । यद्य करोति स पञ्चभिरपि महापातकैः संयुक्तः स्यादुक्तञ्च ॥
षष्टिवर्षस[ह]स्र[१*]णि स्वर्गं तिष्ठति
- 67 भूमि[दः] । आच्छेत्ता चा[नु]म[न्त]ा च तान्ये[व] नर[के] वसेत् ॥
[३६*] सा[म]ान्योयं धर्म[सेतु]र्नृपाणां काले काले [प]ाल[नी]-
- 68 यो [भ]वद्भिः । सर्वानि[वं] भाविभः⁴ पार्थिवे[न्द्र]ाभूयो⁵ भूयो याचते राम-
भद्रः ॥ [३७*] यो[स्यग्मेन] लिखितमिति [॥*]

TRANSLATION.

Om. (Verse 1.) Triumphant is the leaf-like hand of (Vishṇu) the enemy of Mura, which, being placed on the jar-like breast and the face of Lakshmi, that are marked by shining particles of nectar-water, proclaimed the entrance of the world on a joyous festival.

(V. 2.) And triumphant is the rampart-like shoulder of (Śiva) the conqueror of the three cities (or of Tripura), which is adorned by the coloured figures impressed on it by (the close contact of) the cheeks of (Pārvaṭī) the daughter of the Mountain, and which thus bears, as it were, through regard for his beloved, an edict promising safety to the god of love.

(V. 3.) There is (the Moon), the glorious god, the only ornament of the surface of the sky, the delight of the eyes of the three worlds, the friend of Love, the lord of the night-lotuses, whose rays are full of nectar, whose thinness, produced by his having given up his body for the gratification of all the gods, is his ornament, and a portion of whom is worn on the head by Śaṁbhu (Śiva)— verily on account of his love for excellent qualities.

¹ Read शिष्याय.² Read बद्ध.³ Read कंकें.⁴ Read भाविनः.⁵ Read भूयो.

(V. 4.) From him sprang forth on earth a race of princes,— like a stream of moonlight, — which extended the series of the joys of the world, as the other unfolds the series of night-lotuses ; which destroyed the darkness of sin, as the other destroys the darkness of night ; which fulfilled all desires, as the other fills all quarters ; and which had unblemished adherents, as the other constitutes the bright half of a month.¹

(V. 5.) In that (*race*), which resembled the ocean of milk, arose the family of **Yadu**,— like a necklace of pearls,— which, like it, had a matchless splendour ; the leadership of which was gracefully borne by the dark-complexioned Hari when he flourished, as the beauty of the central gem in the other is borne by a sapphire when it is put in ; which possessed indelible virtues, as the other is firmly strung on a thread ;² and which was the ornament of the earth.

(V. 6.) In that (*family*) the eternal being (**Kṛishṇa**) became incarnate in order to destroy the crowds of Daityas who had grown turbulent ; and princes of that family, whose fame and valour were pre-eminent, became known in the world as Tuṅgas.

(V. 7.) In that race was born **Raṭṭa**, the ornament of the surface of the earth, who destroyed the arrays of the elephants of his enemies ; and after him the **Rāshtrakūṭa** family became known in the world by the name of (*his*) son **Rāshtrakūṭa**.

(Vv. 8 and 9.) From that (*family*) arose in this (*world*) **Dantidurga**, who was a sun to the fog in the shape of the charming necklaces on the breasts of the wives of his enemies, and who, having broken the uneven ground (*or the strongholds*) by a ploughshare in the shape of his sword, made this (*earth*) a single field with the shores of the four oceans for its boundaries ; who plucked out, from the surrounding water-basin in the shape of the **Chālukya** family, the creeper in the shape of supreme sovereignty, which has a glossy appearance, is shady on account of its thick foliage and charming, bears abundant fruit, and is able to remove the fatigue of men resorting to it, and planted it firmly in his own family by feeding it with the rut-water of his elephants.

(V. 10.) After him, (*his*) paternal uncle, the prosperous king **Kṛishṇarāja**, protected this earth,— he who constructed temples of **Īśvara** (**Śiva**), white as clouds in autumn, by which the earth shines for ever as if decorated by many **Kailāsa** mountains.

(V. 11.) He had a son of the name of **Gōvindarāja**. Sensual pleasures made him careless of the kingdom ; and, entrusting fully the universal sovereignty to his younger brother **Nirupama**, he allowed his position as sovereign to become loose.

(V. 12.) From him who was (*also*) called **Kalivallabha**, and who was an artificial hill on which rose the moon in the shape of the triad³ of white parasols, was born **Jagattuṅga**, the lion who destroyed the maddened elephants of his enemies.

(Vv. 13 and 14.) His son, to whom kings bowed, and who oppressed the king of serpents by the mass of his army, was that **Nṛipatuṅgadēva** who founded **Mānyakhēṭa**, which derided the city of the Indra of the gods, in order to humble, as it were, the pride of the gods ; and the sound arising from the fire of whose prowess, when it burnt the **Chālukya** race, [filling] the interior of the vessel in the shape of the universe, has not yet ceased.

(V. 15.) His son, the prosperous **Kṛishṇarāja**, became for a long time the lord of the earth,— he who spoke pleasant words, who terrified the **Gūrjara**, who destroyed the egregious pride, generated by prosperity, of the arrogant **Lāṭa**, who was the preceptor charging the **Gaudas** with the vow of humility, who deprived the people on the sea-coast (**Sāmudra**) of their

¹ The epithets here are used in two meanings, one of which is applicable to the race of the Moon, and the other to the moonlight.

² The epithets *adhigata-harintla-prōllasan-nōyaka-érth* and *asithila-guṇa-saṅgaḥ* have two meanings, one applicable to the family of Yadu, and the other to the necklace of pearls.

³ Compare above Vol. III. p. 17, note 5.— E. H.]

sleep, and whose command was honoured (*i.e.* obeyed) by the **Aṅga**, the **Kaliṅga**, the **Gāṅga** and the **Magadha**, waiting at his gate.

(V. 16.) He had a son known as **Jagattuṅga**, a moon to the eyes of women. He was taken to heaven by the Creator without obtaining the kingdom, as if at the request of the heavenly nymphs.

(V. 17.) **Indrarāja**, his son, protected the earth. It was from fear, as it were, of the indignity likely to be caused (*in future*) by his beauty, that the god of love, even before, had his body reduced to ashes through pride by means of the fire of the wrath of (Śiva) the wielder of the *pināka*.

(V. 18.) From him was born **Amôghavarsha**,—as Râma was from Daśaratha,—the greatness of whose power was shown by the breaking of a terrible bow,¹ as that of the other by the breaking of the bow of Rudra,² and who (*like the other*) was a great store-house of beauty.

(V. 19.) He having immediately gone to heaven, as if through affection for his father, his younger brother, the ornament of the world of men, and the source of the sportive pleasures of love, known by the name of **Gôvindarāja**, ruled the kingdom.

(V. 20.) He, too, with his intelligence caught in the noose of the eyes of women, displeased all beings by taking to vicious courses; his limbs becoming enfeebled as his constitution was deranged on account of the aggravation of the maladies, and the constituents of the (*political*) body becoming non-coherent as the subjects were discontented on account of the aggravation of the vices,³ and his innate strength and prowess becoming neutralized, he met with destruction.

(V. 21.) Then king **Amôghavarsha**, the son of **Jagattuṅga**, the first among the wise, the sea of the nectar of whose words was unailing, being entreated by the feudatory chiefs to maintain the greatness of the sovereignty of the **Raṭṭas**, and also prompted by the god (Śiva), the wielder of the *pināka*, who desired the prosperity of the family of Hari (Kṛishṇa), ascended the glorious throne of heroes.

(V. 22.) In righteousness he was a Manu, in battle a Kârtavîrya, in valour a Bali, in attracting the hearts of men a Dilîpa; though he thus acquired pre-eminent and permanent fame, his behaviour towards elderly persons was humble through modesty.

(V. 23.) How possibly can the store of his merits be extolled when—O wonder! the moon-crested (Śiva), bowed down to and worshipped by Hari (Vishṇu) and Viriñcha (Brahmâ), was in battle seen by all his flying enemies to be near him in the sky and to assist him?

(V. 24.) From that sovereign lord, as from Paramêśvara (Śiva), was born a son, the prosperous king **Kṛishṇarāja**, who, though a prince (*i.e.* not a crowned king), exercised power in the world and was the lord, as the other was Kumâra, Śaktidhara and Svâmin.⁴

(V. 25.) He conquered **Sahasrârjuna**, though he was an elderly relative of his mother and his wife,—(Sahasrârjuna) whose thousand arms were cut off by Râma (*i.e.* Paraśurâma) who, maddened as he was, was in his turn (*only verbally*) put down by him (*viz.* Kṛishṇarāja) by means of his two hands, he having held intoxicated young women (*râmâ*) with his two hands.⁵

¹ [This may refer to a war with the Chêra king, whose crest was a bow; compare *South-Indian Inscriptions*. Vol. II. p. 92, note 5, and *Ind. Ant.* Vol. XXI. p. 323.—E. H.]

² *Raudra-dhanur-bhōṅga* has two meanings.

³ The epithet *dôsha-prakôpa* etc. has two meanings, one physical and the other political. So also *têjas* in *sahaja-têjasi* has to be taken in two meanings.

⁴ These are three of the names of the god Kârttikêya. The words are to be interpreted also in their ordinary sense as above.

⁵ *Bhujadvay-âkalita* etc. is to be interpreted in two ways.

(V. 26.) His enemies, madly transgressing his command which was the wide moat that protected the great city in the shape of the sovereignty of the prosperous **Rattas**, fell down themselves.

(V. 27.) He, **Śrivalabha**, killed the wicked **Dantiga** and **Vappuga**, who seemed to be (*the two demons*) **Madhu** and **Kaitabha**, risen again on earth to torment men.

(V. 28.) He planted in **Gāngapāṭi**, as in a garden, the pure tree **Bhūtārya**, having uprooted the poisonous tree **Rachhyāmalla**.

(V. 29.) While his prowess, which destroyed numbers of **Gāngas**, his enemies, as the heat dries up the stream of the **Gāngā**, was glowing, it is no matter for wonder that the **Pallava** (*king*) **Aṅṅiga** was beaten and reduced to a sad condition, as it is no wonder that fragrant leaves withered (*by heat*).¹

(V. 30.) On hearing of the conquest of all the strongholds in the southern region simply by means of his angry glance, the hope about **Kālañjara** and **Chitrakūṭa** vanished from the heart of the **Gūrjara**.

(V. 31.) (*All*) the feudatories from the eastern to the western ocean and from the **Himālaya** to the island of **Siṃhala** bowed to him out of fear of severe punishment, though he himself was obedient (*i.e.* subordinate) to his father.

(V. 32.) By his body which had a dark, glossy colour, long arms, and a broad and massive chest, and by his virtuous deeds which were the nectar-water that fed the creeper in the shape of his fame, knowing him to be an excellent man (*or Vishṇu*), able to deliver the earth (*or to uplift the submerged earth*),— his father, the best of sages, who had attained the object of life, vanished into the peaceful abode.

(V. 33.) When the festival of the coronation of this beloved of Prosperity, who had greatly propitiated **Hari** (**Vishṇu**), at which celestial nymphs danced and heavenly Rishis pronounced benedictions, had taken place amidst joy, the quarters which began to tremble and to be submissive on account of his preparation to exact tribute, as girls would have manifested tremor and affection at his preparation to take their hand, became pleasing to him in consequence of their observing the proper time for paying it of their own accord, as the others would have been dear to him in consequence of their keeping to the auspicious juncture for giving away themselves.²

(V. 34.) He, a powerful master of the science of politics, desirous of obtaining a lofty position, deprived some of his subordinate chiefs of their places and established others who were deserving, separated some from each other by producing disunion and united others, and thus arranged them in a high or low position; as a proficient master of the science of words (*i.e.* grammar), desirous of making up a long form, drops some letters from their position and introduces others in their *guna* form, separates some on account of their dissimilarity and unites others, and places them in order, above or below.

(V. 35.) Having, with the intention of subduing the southern region, uprooted the race of the **Chôlas**, given their land to his own dependents, and made the lords of great countries, *viz.* the **Chêranma**,³ the **Pāṇḍya** and others, along with the **Siṃhala**, his tributaries, he erected a high column at **Rāmêśvara**, which was the image (*as it were*) of the sprout of the creeper in the shape of his glory.

(Line 53.) And he, the *Paramabhaṭṭāraka Mahārājādhirāja Paramêśvara*, the prosperous **Akālavarshadêva Prithvivallabha**, the prosperous **Vallabhanarêndradêva**, who meditates on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramêśvara*, the prosperous **Amôghavarshadêva**,— being well, commands all the governors of districts and heads of

¹ There is a play here on the words *pratāpa*, *parimalita*, *Gānga* and *Pallava*.

² The second half of this verse has a double meaning.

³ [This seems to be a Sanskritised form of the Tamil *Sêramān*, 'the Chêra king.'— E. H.]

subdivisions, chiefs of villages, leading persons, officers and employés, so far as they may be concerned with these presents :—

(L. 56.) “Be it known to you that, while my glorious and victorious army is encamped at **Mêlpâti** for the purpose of creating livings out of the provinces in the southern region for my dependents, of taking possession of the whole property of the lords of provinces, and of erecting temples of **Kâlapriya**, **Gaṇḍamârtaṇḍa**, **Kṛishṇêśvara**, etc., eight hundred and eighty years of the era of the **Śaka** king having elapsed, on Wednesday, the thirteenth *tithi* of the dark fortnight of **Phâlguna** of the (cyclic) year **Kâlayukta**,— I have granted the village named **Kaṅkêm**, one of the **Kalli** group of twelve (villages), situated in the district (*vishaya*) of **Karahâṭa**, along with the rows of trees in it, the assessment in grain and gold, the flaws in measurement, the inflictions of fate, and all the produce, to **Gaganaśiva**, a great ascetic, versed in all *Śivasiddhântas*, the pupil of the preceptor **Îśanaśiva**, who is the head of the establishment of **Valkalêśvara** in **Karahâṭa** and is an emigrant from the **Karañjakhêṭa** group (of villages),¹ for the purpose of providing seats and clothes to all ascetics, as promised on the **Kârttikî** (i.e. the full-moon *tithi* of **Kârttika**),— (the grant) to be respected (i.e. not to be interfered with) as long as the moon and the sun endure.”

(L. 63.) To the east of this (village) is the river **Kanhavannâ**; to the south, (the village of) **[Pêndu]rêm**; to the west, the village named **Âḍhêm**; to the north, that same river **Kanhavannâ**. No one should cause obstruction to **Gaganaśiva** while he cultivates the village named **Kaṅkêm**, defined by these four boundaries, or causes it to be cultivated, enjoys it or causes it to be enjoyed. And he who causes (obstruction), will incur all the five great sins; for it is said :—

(V. 36.) “He who grants land, dwells in heaven for sixty thousand years; (but) he who takes it away and he who abets the act, dwell as long in hell.”

(V. 37.) “**Râmabhadra** 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. 68.) Engraved by **Yô[syagma]**.

No. 41.— KOTTAYAM PLATE OF VIRA-RAGHAVA.

BY V. VENKAYYA, M.A.

The subjoined inscription is engraved on both sides of a single copper-plate which measures 1' 2 $\frac{3}{4}$ " in breadth by 4 $\frac{1}{8}$ " in height and which is in the possession of the **Syrian Christians** at **Kôṭṭayam**, the head-quarters of the northernmost division in the Travancore State. The plate has no seal; but, instead, a conch is engraved about the middle of the left margin of the second side. This inscription has been previously translated by Dr. Gundert.² Mr. Kookel Keloo Nair also attempted a version of the grant.³ In republishing this record at the suggestion of the Editor, I do not wish to be understood as sitting in judgment over the version of such a distinguished scholar as the late lamented Dr. Gundert. But in the light of recent epigraphical researches a few alterations seem to be necessary in the translation, and the historical bearing of the document has also to be reconsidered. It is from these two points that I undertake to republish this inscription. In the translation I have mainly followed Dr. Gundert.

¹ [Or perhaps— ‘a descendant of the (spiritual) lineage of (the *maṭha* at) **Karañjakhêṭa**.’— E. H.]

² *Madras Journal of Literature and Science*, Vol. XIII. Part I. p. 118. Dr. Gundert's translation is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xii. p. cxvii. f.

³ *Madras Journal*, Vol. XXI. pp. 35 to 38.

Two alphabets are employed in the grant, *viz.* Malayalam and Vatteluttu. The Vatteluttu characters of the inscription appear to exhibit a comparatively modern stage in the development of that alphabet. There seem to have been two local varieties of Vatteluttu. One of them is represented by the Tamil portion of the Madras Museum plates of Jatilavarman¹ and the small stone inscription which I have published from a photograph along with those plates.² To the second class belong the Tirunelli plates of Bhaskara Ravivarman³ and the Cochin plates of the same king.⁴ The Kottayam plates of Sthānu Ravi⁵ contain both of these two varieties of the Vatteluttu character. The last two sides resemble the Madras Museum plates of Jatilavarman, while the preceding portion exhibits closer resemblance to the Cochin plates. The last two sides were probably written originally in the same alphabet as the rest; but subsequently the original writing was erased and what we now find on them was engraved. A few letters of the original writing are still visible here and there on these two sides. In the latter class, *i.e.* that to which the Cochin plates belong, the characters are more rounded than in the former, for example *a*, *ā*, *ñ*, *ṇ*, *t*, *ṇ* and *r*. If we could ascertain why the last two sides of the Kottayam plates of Sthānu Ravi are engraved in a slightly different character from the rest, we should be able to say if the two varieties of the Vatteluttu alphabet coexisted or not. There is, however, very little doubt that the Vatteluttu portion of the subjoined inscription exhibits a very late stage of development of the second variety. One Vatteluttu letter has not yet been found in any other inscription. This is the *ē* of *Ērānāḍu* (l. 20), in which the length is expressed by adding an additional curve to the left loop of the short letter.

As stated before, the second of the two different alphabets which are employed in the present inscription, is Malayalam. A large number of words, some of which are of Sanskrit origin, are written in this alphabet. In Tamil inscriptions as well as in other Vatteluttu records, it is generally the words of Sanskrit origin that are written in Grantha. But in the subjoined inscription many Tamil words also are engraved in the Malayalam alphabet. The following is a list of all the words written in this character:—

Lines 1 and 2. From *Harī* of line 1 to *yi* of *ādiy-āyi* in line 2.

L. 3. *śrī-Vīra-Rāghava-śukravatti*.

L. 3 f. *tiruv-irāchyam chellā*^o.

L. 5. *haṇi* of *Rōhaṇi*.

L. 7. *pe* of the first *peru*; of *peru* the *r* is Tamil, and the *u* added to it is Malayalam.

L. 9. *pañcha-vādyamum śaṅkhum pagal-vilakkum*, and *aintōlamum*.

L. 11. *aiñ-kammālayeyum aḍima kuḍuttōm*.

L. 12. *Iravikorttanukku*, and *ṇḍa* of *koṇḍ-aḷannu*.

L. 14. *śakkarayō*^o, *kasturiyō*^o, *vilakkenṇayōḍu*, and *iḍayil*.

L. 16. *viśēshāl*.

L. 18. *Iravikorttanukku*.

L. 18 f. *pē* of *pēṅ-āga* and *ga=kkuḍuttō*^o.

L. 20 f. *chandr-ādikshyaka*^o, and *nālekku kuḍuttōm*.

L. 22. *Nambi Chadeya*, *kaiy=e*^o, and *ttu*.

¹ *Ind. Ant.* Vol. XXII, p. 70.

² *ibid.* p. 67.

³ *ibid.* Vol. XX, p. 290.

⁴ Above, Vol. III, Plate opposite p. 72.

⁵ A transcript and translation of this inscription were published by Dr. Gundert in the *Madras Journal*, Vol. XIII, Part I, pp. 123 to 135. It is probable that the name of the king in whose reign this grant was issued, is not Sthānu Ravi Gupta as made out by Dr. Gundert, but only Sthānu Ravi. Similar names would be Kōḍai Ravi, which occurs among the signatories of the Cochin plates, and Bhaskara Ravi, the name of the king who issued those plates. The original reads *Kō-Ttānu-Iravikkuttan*. We have to analyse the compound *Iravikkuttan* not as *Iravi* and *Kuttan* (*i.e.* Gupta), but as *Iravikku* (the dative of *Iravi*) and *tan*, the genitive of the personal pronoun. This explanation of the name receives some support from the fact that in many other inscriptions the date is preceded by the dative case of the name of the king in whose reign the grant is made. Besides, according to Tamil usage, the *k* would not be doubled if *Kuttan*, the *tadbhava* of the Sanskrit *Gupta*, was the word that followed *Iravi*.

The Malayâlam alphabet of this inscription offers the following peculiarities. The group *kk* is expressed by adding a second horizontal stroke above the line which passes through the middle of the single letter. The vowel *ai* consists of three symbols, the second and third of which are considered sufficient in modern Grantha and Malayâlam to denote that vowel. The first two would now be used when the *ai* is prefixed to a consonant. This peculiarity occurs twice, *viz.* in *aintôla* (for *andôla*) (l. 9) and in *aim-kammâlar* (l. 11). Probably the engraver was only accustomed to Vatteluttu, but not well conversant with Malayâlam. The Tamil rough *r* is used twice, while in all other cases the Vatteluttu form occurs. These are: *ru* in *peru* (l. 7) and *râ* in *pâr-âga* (l. 18). In the first case the *u* is added exactly as in modern Malayâlam, *i.e.* by adding about the bottom of the letter a small semicircle. In the second case the *â* of *râ* is made a distinct symbol instead of its being added to the *r* as in Tamil. This shows that the writer had only a superficial knowledge of the Tamil characters as well as of the Malayâlam alphabet.

The language of the inscription is Tamil prose, mixed with a few Malayâlam forms, of which the following deserve to be noticed: *irunnarula* (l. 5) (for *irundarula*), *añannu* (l. 12) (for *añannu*); *pivâda* (l. 9) (for *pivâdai*), *kudâ* (l. 10), *añima* (l. 11), *para* and *nira* (l. 12), *sakkara*, *enna*, *ida*, and *ullâda* (l. 14), and *ida* (l. 16); and *visêshâl* (l. 16) (for *visêshâl*). *Kôyil-agam* (l. 5) would in modern Tamil mean 'the inside of a temple.' In ancient Tamil inscriptions of the time of Râjarâja I.¹ the word *kôyil* alone is used in the sense of 'a royal palace.' In the present inscription *kôyilagam* means 'a royal palace' as in modern Malayâlam. Of the words mentioned above, *pivâdai*, *kudai* and *parai* occur also in the Cochin plates.² The fact that they are there spelt exactly as in Tamil, and that in the subjoined grant they are spelt as in modern Malayâlam, suggests that the Kôttayam plate is later than the Cochin grant. The form *ullâda* (l. 14) occurs in the former, while *irukkumadu* and *perumadu*³ occur in the latter. This again points to the same conclusion. The transitional form *enninra* (l. 13), which resembles the *seyyinra* of the Cochin plates,⁴ also deserves to be noted.

The inscription belongs to the reign of **Vira-Râghava-Chakravartin**, who claims to be a lineal descendant of **Vira-Kêraçha-Chakravartin**. It is dated on the day of the *nakshatra* **Rôhini**, a **Saturday**, which corresponded to the **twenty-second** day of the solar month **Mina** of the year during which **Jupiter** was in **Makara**. On this day the king, while residing in the great palace,—probably at **Koñungûlûr**, which is mentioned further on (l. 15),—conferred the title of **Manigrâmam** and certain honours and rights connected therewith on **Iravikkorran**⁵ of **Magôdaiyarpañnam**, who was also called **Ŝeramân-lôka-pperuñ-jetti**.⁶ The oil-mongers and the five classes of artisans were made his slaves. The inscription then enumerates the sources of income available to the grantee as lord of the city—by which we have probably to understand **Koñungûlûr**—and defines the limits within which his authority was to extend over **Koñungûlûr**. It is further stated that the grant was not personal, but hereditary and perpetual. The witnesses to the grant are then mentioned, and the inscription closes with the signature of the goldsmith who engraved it and who boasted of the title **Ŝeramân-lôka-pperun-dattân**, *i.e.* 'the great goldsmith of the world (which belongs to) the Chêra king.'

The approximate date of the inscription is not easy to ascertain.⁷ Dr. Burnell,⁸ speaking of the date of this grant, remarked: "Some time ago I showed the passage to the ablest

¹ *South-Indian Inscriptions*, Vol. II. p. 2, text line 5 of the first section.

² Above, Vol. III. p. 68, text lines 9 and 10.

³ *ibid.* p. 68, text line 14.

⁴ *ibid.* p. 67.

⁵ The name *Iravikkorttan* is evidently a vulgar form of the Tamil *Iravikkorran*, which means 'the sun-king.' According to the rules of Tamil Grammar the *k* of *korran* would have to be doubled in this compound.

⁶ Dr. Gundert has explained this name as 'the great merchant of the Chêramân world.' The meaning of this curious title is probably 'the great merchant (*setti*) of the world (which belongs to) the Chêra king.'

⁷ From elaborate astronomical calculations Mr. Kookel Keloo Nair concluded that A.D. 230 was unquestionably the date of the grant! See the *Madras Journal*, Vol. XXI. p. 39.

⁸ *Ind. Ant.* Vol. I. p. 229.

native astronomer in Southern India (' K. Kṛishṇa Jōsiyâr ' in a footnote), and in two days he brought me the calculation worked out, proving that A.D. 774 is the *only* possible year." As Dr. Hultzsch has stated,¹ this categorical assertion rests on the assumption that both the Kōttayam inscriptions must belong to the eighth century A.D. Professor Kielhorn has shown that there is another possible date ninety-four years before Dr. Burnell's.² In the centuries following A.D. 774 there will probably be many more possible equivalents. The original plate, which I examined while at Kōttayam in the year 1895, does not appear to be so old as the eighth century A.D. Besides, the alphabet of the inscription does not seem to support Dr. Burnell's theory. As I have already remarked, the Vatteluttu characters of this grant appear to be more modern than those of the Cochin plates of Bhāskara Ravivarman and of the Tirunelli plates. It may not, however, be quite safe to base any conclusions on the Vatteluttu portion, because no dated inscriptions in that character are published and available for comparison. The Malayālam portion clearly shows that the inscription cannot be so old as the eighth century A.D. The symbols for *a*, *ā*, *ai*, *ka*, *gha*, *ta*, *ta*, and *ya* differ but slightly from their modern Malayālam equivalents. The secondary form of the vowel *u* which is added to consonants, is almost the same as in modern Malayālam. I have compared the Malayālam portion of this inscription with several stone inscriptions from the Western Coast. One of the stones in the Trivandrum Museum contains a much defaced inscription³ dated in Kollam 239 (= A.D. 1064), which begins with some Sanskrit words written in ancient Malayālam or Grantha. The alphabet employed in it is much more archaic than that of the subjoined grant. The vowel *ai*, which may be taken as a test letter and which occurs in the Trivandrum inscription,⁴ resembles the corresponding symbol in the Tirunelli plates.⁵ The only three inscriptions known to me whose characters bear some resemblance to those of the Vira-Rāghava plate, are Nos. 264, 269 and 270 of the Government Epigraphist's Collection for 1895. Of these the first is dated in Kollam 427 (= A.D. 1252), and the last in Śaka-Saivāt 1296 (= A.D. 1374). From these facts I am led to think that the present inscription is much later than the Cochin grant and the Tirunelli plates as well as the Trivandrum inscription quoted above. If this conclusion is correct, the Vira-Kēraḷa-Chakravartin whose descendant Vira-Rāghava professes to have been, may perhaps be identified with Jayasimha *alias* Vira-Kēraḷavarman, who is mentioned in two inscriptions from the Western Coast as the founder of a race of kings,⁶ and with Jayasimha, the father of Ravivarman *alias* Kulaśēkhara of the Arulāḷa-Perumāl and Raṅganātha temple inscriptions.⁷ As Ravivarman, the son of Jayasimha, ascended the throne about A.D. 1300, Vira-Rāghava could not have lived before the 14th century A.D., which would be about the period to which palaeography leads us to assign the grant.

As stated before, Vira-Rāghava conferred the title of Maṅigrāmam on the merchant Iravikkorṇaṅ. Similarly Añjuvaṅṇam was bestowed by the Cochin plates on the Jew Joseph Rabbān.⁸ The old Malayālam work *Payyanār Paṭṭōla*,⁹ which Dr. Gundert considered ' the oldest specimen of Malayālam composition,' refers to Añjuvaṅṇam and Maṅigrāmam. The context in which the two names occur in this work, implies that they were trading institutions. In the Kōttayam plates of Sthānu Ravi both Añjuvaṅṇam and Maṅigrāmam are frequently mentioned.¹⁰ Both of them were appointed along with the Six-Hundred to be " the protectors " of the grant. They were " to preserve the proceeds of the customs duty as they were collected

¹ *ibid.* Vol. XX. p. 289.

² *ibid.* Vol. XXII. p. 139.

³ No. 275 of 1895 in Dr. Hultzsch's *Annual Report* for 1894-95.

⁴ The *ai* of *Aiyapolil* in l. 4.

⁵ *Ind. Ant.* Vol. XX. Plate opposite p. 291, l. 26.

⁶ Above, p. 146, note 2.

⁷ Above, pp. 145 and 148.

⁸ Above, Vol. III. p. 67.

⁹ Dr. Gundert's account of this poem, published in the *Madras Journal*, Vol. XIII. Part II. pp. 14-17, is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xxi. p. cclxvii.

¹⁰ See Dr. Gundert's translation of this grant in the *Madras Journal*, Vol. XII. Part I. pp. 130 to 134.

day by day”¹ and “to receive the landlord’s portion of the rent on land.” “If any injustice be done to them, they may withhold the customs and the tax on balances and remedy themselves the injury done to them. Should they themselves commit a crime, they are themselves to have the investigation of it.” To Añjuvaṇṇam and Maṇigrāmam was granted the freehold of the lands of the town (of Kollam?). From these extracts and from the reference in the *Payyanūr Paṭṭōla* it appears that Añjuvaṇṇam and Maṇigrāmam were semi-independent trading corporations like the Vaḷaṇḷiyar who will be noticed below.² The epithet *ṣeṭṭi* (merchant) given to Ravikkorṇaṇ, the trade rights granted to him, and the sources of revenue thrown open to him as head of Maṇigrāmam, confirm the view that the latter was a trading corporation. There is nothing either in the Cochin grant or in the subjoined inscription to show that Añjuvaṇṇam and Maṇigrāmam were, as was believed by Dr. Gundert and others,³ Jewish and Christian principalities, respectively. It was supposed by Dr. Burnell⁴ that the plate of Vīra-Rāghava created the principality of Maṇigrāmam and the Cochin plates that of Añjuvaṇṇam and that, consequently, the existence of these two grants is presupposed by the plates of Sthāṇu Ravi which mention both Añjuvaṇṇam and Maṇigrāmam very often. The Cochin plates did not create Añjuvaṇṇam, but conferred the honours and privileges connected therewith to a Jew named Joseph Rabbān. Similarly, the rights and honours associated with the other corporation, Maṇigrāmam, were bestowed at a later period on Ravikkorṇaṇ. Therefore Añjuvaṇṇam and Maṇigrāmam must have existed as institutions even before the earliest of these three copper-plates was issued. It is just possible that Ravikkorṇaṇ was a Christian by religion. But his name and title give no clue in this direction,⁵ and there is nothing Christian in the document except its possession by the present owners.

Ravikkorṇaṇ was to have authority over Koḍuṅgūlūr, which is the present Koḍuṅṅalūr (Cranganore in the Cochin State). He was a native of Magōdaiyarpaṭṭiṇam. In Dr. Gundert’s translation this place is spelt Mahōdēvarpaṭṭiṇam.⁶ This has been further changed into Mahādēvarpaṭṭiṇam.⁷ The Śaiva saint Sundaramūrti Nāyaṇār mentions in his *Dēvāraṁ* a place called Magōdai which was situated on the sea coast and not far from Tiruvaṅṅaijakkalam near Cranganore.⁸ In an inscription of the Chōḷa king Rājādhirājadēva, Rājēndra-Chōḷa, one of his predecessors, is said to have captured “Magōdai in the west.”⁹ In Śēkkiḷār’s *Periyapurāṇam* Magōdai is identified with Koḍuṅgūlūr, the modern Koḍuṅṅalūr, and said to belong to king Kōdai.¹⁰ Magōdai was thus another name of Cranganore. It is very unlikely that the Magōdaiyarpaṭṭiṇam of the subjoined grant is identical with Koḍuṅgūlūr, because the

¹ *Anṟ-anṟu paḍum=ulgu Añjuvaṇṇamum Maṇikkirāmamum ilachchichchu vaippaḍḍavum*; l. 46 f. of Dr. Gundert’s transcript on p. 128 of the volume quoted in the preceding note. Dr. Gundert read *ulagu* instead of *ulgu*, and hence his translation differs from the one adopted here. On the meaning of the word *ulgu* see above, Vol. III. p. 69, note 4.

² See p. 296, note 2.

³ See the *Madras Journal*, Vol. XIII. Part I. p. 116, and Mr. Logan’s *Malabar*, Vol. I. p. 111.

⁴ *Ind. Ant.* Vol. III. p. 333 f.

⁵ On this name Dr. Gundert first said: “Iravi Corttan must be a Nasrani name, though none of the Syrian priests whom I saw could explain it or had ever heard of it;” see the *Madras Journal*, Vol. XIII. Part I. p. 120. Subsequently (p. 146) he added: “I had indeed been startled by the Indian looking name ‘Iravi Corttan,’ which does not at all look like the appellation of a Syrian Christian: still I thought myself justified in calling Maṇigrāmam a Christian principality—whatever their Christianity may have consisted in—on the ground that from Menezes’ time, these grants had been regarded as given to the Syrian Colonists.” It thus appears that Dr. Gundert himself was not quite sure whether Maṇigrāmam was a Christian principality or not. Mr. Kookel Keloo Nair considered Iravikkorṇaṇ “a mere title in which no shadow of a Syrian name is to be traced;” *Madras Journal*, Vol. XXI. p. 40.

⁶ *Madras Journal*, Vol. XIII. Part I. p. 118.

⁷ Mr. Logan’s *Malabar*, Vol. I. p. 205.

⁸ *Kadalāṅgarai-mēṇ=Magōdaiy=aniy-ār-polil=Añjuikkalatt=appaṇē* in the hymn on Tiruvaṅṅaijakkalam.

⁹ Dr. Hultzsch’s *Annual Report* for 1894-95, p. 3.

¹⁰ *Kōdaiy=araṣar Magōdai*; *Periyapurāṇam*, Madras edition of 1870, p. 328, verse 4.

same place could not have been called Koḍuṅgūlūr in one part of the inscription and Magôdaiyarpaṭṭiṇam in another. Perhaps Magôdaiyarpaṭṭiṇam was a quarter or suburb of Cranganore. But the derivation of the name is indisputable. Magôdaiyarpaṭṭiṇam means 'the town of the great Chêra king,' and is correctly spelt in the present grant. It is therefore unnecessary to correct it into Mahôdêvarpaṭṭiṇam or Mahâdêvarpaṭṭiṇam.

At the end of the inscription the villagers of Śôgiram and Panriyûr are mentioned as witnesses to the grant. Śôgiram is identical with the modern Śukapuram in the Ponâni tâluka of the Malabar district,¹ which in its inscriptions is called Śôgiram (Nos. 208, 209, 210 and 211 of 1895). Panriyûr is identical with Panniyûr, another village in the Ponâni tâluka.² Śukapuram and Panniyûr are said to have been the original Nambûdiri settlements in Malabar.³ Of the districts mentioned at the end of the grant, Vênâḍu is, as is well known, identical with Travancore. Êrânâḍu and Valluvanâḍu are the old names of the two tâlukas Êrnâḍ and Valluvanâḍ of the Malabar district. Vênâḍu, Êrânâḍu (an earlier form of Êrânâḍu) and Valluvanâḍu are also mentioned in the Cochin grant.⁴ Dr. Gundert has identified Ôḍunâḍu with Ônâḍu whose capital was Kâyaṅgulam.⁵

TEXT.⁶*First Side.*

- 1 Hari śrī Mahâgaṇapatê⁷ [na]ma[h*] [l*] Śrī-pûpâla-narapati⁸ [śrī]-Vira-Kêra-
 2 la-śakravartti⁹ âdiy=âyi mura-murâiyê pala-nûrâyiratt-â[n]ḍu
 3 seṅgôl naḍattâyiniṅra śrī-Vira-Râghava-śakrava[r*]ttikku⁹ tiruv-irâ-
 4 chyam¹⁰ chellâyiniṅra Makarattul Viyâlam ¹¹Miṇa-nâyaru irubattoṅru
 5 seṅra Śa[n]ji Rôhani-nâl perun-gôyilagatt=irunnarula Magôdaiyarpaṭṭiṇa-
 6 ttu Iravikorttanṅ=âya Śeramân-lôka-pperuñ-jettikku Manikkirâma-
 7 patṭa[n]=guduttôm [l*] vilâv-âḍeyum pavaṇa-ttâṅgum peru pērum kaḍut[t]u¹²
 8 va[l]eṅṅiyamu[m*] valaṅṅiyattil [ta]ṅi-chchettum muṅ-chchollum muṅ-ṅa-
 9 ḍeyum pañcha-vâdyamum sâmkhum paḅal-vilakkum pāvâḍayum aintôlamum¹³
 korra-
 10 kkuḍayum vaduga-ppaṅeyum idupaḍi-tôraṇamum nâlu śê[r]ikkum taṅi-

Second Side.

- 11 chchettum kuduttôm [l*] vâṅiyarum aim-kammâlareyum aḍima kuduttôm [l*]
 12 nagarattukku karttâv=âya Iraviko[r]ttanukku paṅa koṇḍ=alannu niṅa koṇ-
 13 ḍu [t]ûkki nûl koṇḍu vâgi eṅṅiṅradilum eḍukkiṅradilum u[pa]-
 14 ṅôḍu¹⁴ śakkarayôḍu kasturiyôḍu¹⁵ vilakkennayôḍu idayil uḷada eppêr-
 15 [p]paṭṭadiṅum taragum aḍiṅ=adutta suṅgamum kûḍa Koḍuṅgūlūr alivi-
 16 yôḍu gôpurattôḍu viśêshâl nâlu taliyum talikk=adutta kirâmattoḍ-ida-
 17 yil nir¹⁶ mudal=âyi sepp=êḍu eḷudi kuduttôm [l*] Śeramân-lôka-pperuñ-je-
 18 tṭiy-âṅa Iravikorttanukku ivaṅ makkal makkalkkê vali-valiyê pēṅ-âga=kkuḍu-
 19 ttôm¹⁷ [l*] id-aṅiyum Panriyûr=kkirâmamum [m*] Śôgira=kkirâmamum aṅiya=
 kkuḍuttô[m] [l*] Vê-

¹ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 251.

² *ibid.* p. 251. The name of the village is here by mistake spelt 'Puunayûr.'

³ Mr. Logan's *Malabar*, Vol. I. p. 120.

⁴ *Madras Journal*, Vol. XIII. Part I. p. 124.

⁵ From ink-impressions prepared by myself in 1895.

⁶ Read *gaṇapatayê*.

⁷ Read *bhûpâla*.

⁸ Read *chakra*.

⁹ Read *irâjyam*.

¹⁰ Read *Mina*.

¹¹ Read *kaḍattu*?

¹² Read *aintôlamum*.

¹³ Read *appinôḍu*.

¹⁴ Read *kasturiyôḍu*.

¹⁵ Read *nîr*.

¹⁶ The *ê* of *ttô* is engraved at the end of the previous line.

¹⁷ *Above*, Vol. III. p. 68.

- 20 nādum Ôdunādum-aṛiya=kkuḍ[u]ttôm [I*] Êrânādum Valluvanādum-aṛiya=
kku[ḍu]ttôm [I*] [Chandr]-
21 1â[d]ikshyaka|=u||a nâlekku kuḍuttôm [I*] ivarga|=aṛiya sepp-êḍ=eḷudiya .
Śeramāṇ-lôka-pp[e]run-[d]jaṭ-
22 tāṇ Nambi Chaḍeyāṇ [k]aiy=eḷutta [II*]

TRANSLATION.

(Line 1.) Hari ! Prosperity ! Adoration to the great Gaṇapati ! On the day of (*the nakshatra*) Rôhîṇî, a Saturday after the expiration of the twenty-first (*day*) of the solar month Mîna (*of the year during which*) Jupiter (*was*) in Makara, while the glorious Vira-Râghava-Chakravartin,— (*of the race*) that has been wielding the sceptre for several hundred-thousands of years in regular succession from the glorious king of kings, the glorious Vira-Kêraḷa-Chakravartin,— was ruling prosperously ;—

(L. 5.) While (*we were*) pleased to reside in the great palace, we conferred the title of Maṇigrāmam on Iravikorttaṇ *alias* Śeramāṇ-lôka-pperuñ-jeṭṭi of Magôdaiyarpatṭinam.

(L. 7.) We (*also*) gave (*him*) (*the right of*) festive clothing, house pillars, the income that accrues, the export trade (?),² monopoly of trade, (*the right of*) proclamation, forerunners, the five musical instruments,³ a conch, a lamp in day-time, a cloth spread (*in front to walk on*), a palanquin, the royal parasol, the Telugu (?) drum, a gateway with an ornamental arch, and monopoly of trade in the four quarters (*séri*).

(L. 11.) We (*also*) gave the oil-mongers and the five (*classes of*) artisans as (*his*) slaves.

(L. 12.) We (*also*) gave, with a libation of water,⁴— having (*caused it to be*) written on a copper-plate,— to Iravikorttaṇ, who is the lord of the city, the brokerage on (*articles*) that may be measured with the *para*, weighed by the balance or measured with the tape, that may

¹ Read *Adityargaḷ*. The secondary form of *â* of *âdikshya*, which ought to have been engraved after *ndra* at the end of the previous line, is inscribed at the beginning of this line.

² The exact meaning of the word *valaṅṅiyam* (or *valaṅṅiyam*, l. 8) calls for some remarks. According to Dr. Gundert's *Malayalam Dictionary*, *valaṅṅiyam* means 'a barber or hair-cutter.' In his translation of this inscription Dr. Gundert has rendered the word *valaṅṅiyam* by 'curved sword (or dagger).' The word *valaṅṅiyar* occurs also in No. 9 of Mr. P. Sundaram Pillai's *Early Sovereigns of Travancore*, where he explains the word as meaning 'feudal barons.' In an unpublished Tamil inscription which was received by Dr. Hultzsch from Mr. Bell, C.C.S., Archaeological Commissioner of Ceylon, the term *valaṅṅeyar* appears to denote a corporation consisting of various classes of merchants. In the *Epigraphia Carnatica* is published a mutilated Tamil inscription (Malavalli Taluk, No. 74) which begins with the same phrases as the Ceylon inscription quoted above, though it does not contain the word *valaṅṅiyar*. In his *Mysore Inscriptions* Mr. Rice has published three Kanarese inscriptions from Baligâmi (Nos. 38, 55 and 56) which refer to the same corporation of merchants. The description of the guild in these inscriptions is similar to that of the Ceylon inscription, but is more detailed. In one of them (No. 38) the members are styled 'protectors of the *vra-balaṅṅi* rights.' In the second (No. 55) they are called 'banaṅṅigas,' and are said to follow the *banaṅṅu dharma*. The title *maṇigâra* is prefixed to the names of four of the merchants (*seṭṭi*) who, at the time of the inscription, were members of the guild. This name *maṇigâra* is probably connected with the *Maṇigrāmam* of our grant. The third inscription from Baligâmi calls the members of the guild 'the protectors of the *vra-banaṅṅi dharma*.' In this inscription as in the one from Ceylon quoted above, there is a list of the various classes of merchants which composed the guild. In Kanarese *banaṅṅiga* is still used to denote a class of merchants. In Telugu the word *balija* or *balijiga* has the same meaning. It is therefore probable that the words *valaṅṅiyam*, *valaṅṅiyar*, *balaṅṅi*, *banaṅṅi*, *banaṅṅiga* and *balija* are cognate and derived from the Sanskrit *vanij*. Accordingly *valaṅṅiyam* probably means here 'trade.' *Kaḍattu* is perhaps a mistake for *kaḍattu*. If this correction is accepted, *kaḍattu valaṅṅiyam* would mean 'export trade.'

³ The expression *pañcha-vâdya* confirms the correctness of the explanation of the frequent title *pañcha-mahâśabda* by 'the sounds of five musical instruments ;' see *Ind. Ant.* Vol. XIV. p. 202, note 42, and Dr. Fleet's *Gupta Inscriptions*, p. 296 ff., note.

⁴ Dr. Gundert has translated the phrase *str muḍal-ḍyi* by 'as eternal.' But it is evidently a Tamil equivalent of the Sanskrit *udaka-pûraam*, which occurs in many grants and means 'with a libation of water.'

First Side.

1. ॐ नमो भगवते वासुदेवाय
 2. ॐ नमो भगवते वासुदेवाय
 3. ॐ नमो भगवते वासुदेवाय
 4. ॐ नमो भगवते वासुदेवाय
 5. ॐ नमो भगवते वासुदेवाय
 6. ॐ नमो भगवते वासुदेवाय
 7. ॐ नमो भगवते वासुदेवाय
 8. ॐ नमो भगवते वासुदेवाय
 9. ॐ नमो भगवते वासुदेवाय
 10. ॐ नमो भगवते वासुदेवाय

Second Side.

12. ॐ नमो भगवते वासुदेवाय
 13. ॐ नमो भगवते वासुदेवाय
 14. ॐ नमो भगवते वासुदेवाय
 15. ॐ नमो भगवते वासुदेवाय
 16. ॐ नमो भगवते वासुदेवाय
 17. ॐ नमो भगवते वासुदेवाय
 18. ॐ नमो भगवते वासुदेवाय
 19. ॐ नमो भगवते वासुदेवाय
 20. ॐ नमो भगवते वासुदेवाय
 21. ॐ नमो भगवते वासुदेवाय
 22. ॐ नमो भगवते वासुदेवाय

be counted or weighed, and on all other (*articles*) that are intermediate,—including salt, sugar, musk (*and*) lamp oil,—and also the customs levied on these (*articles*) between the river mouth of Koḍuṅgūlūr and the gate (*gōpura*),—chiefly between the four temples (*talī*) and the village adjacent to (*each*) temple.

(L. 17.) We gave (*this*) as property to Śēramāṅ-lōka-pperuñ-jeṭṭi *alias* Irayikorttan and to his children's children in due succession.

(L. 19.) (*The witnesses*) who know this (*are*):— We gave (*it*) with the knowledge of the villagers of Paṅṅiyūr and the villagers of Śōgiram. We gave (*it*) with the knowledge (*of the authorities*) of Vēnāḍu and Ōḍunāḍu. We gave (*it*) with the knowledge (*of the authorities*) of Ērānāḍu and Valluvanāḍu. We gave (*it*) for the time that the moon and the sun shall exist.

(L. 21.) The hand-writing of Śēramāṅ-lōka-pperun-dattāṅ Nambi Śadeyaṅ, who wrote (*this*) copper-plate with the knowledge of these (*witnesses*).

No. 42.— BAI HARIR'S INSCRIPTION AT AHMADABAD; A.D. 1499.

By Rev. J. E. ABBOTT.

This inscription was first edited by the late Mr. H. B. Blochmann, M.A., in the *Indian Antiquary*, Vol. IV. p. 367, from an impression taken by Dr. Burgess. It was translated by Mr. Hari Vaman Limaya, B.A.; but the text was in many places wrongly read, and needs revision. I edit it now from an inked estampage taken by myself, and I have verified my readings by a careful examination of the original.

The inscription is found at Asārva, a suburb of Ahmadābād, in a well, known as Dādā Harir's Well.¹ It is clearly cut on a marble slab, placed in a niche in the south wall of the first gallery leading down to the water. The slab measures 2' by 1' 3". The alphabet is Nāgarī. The language is Sanskrit, both prose and verse.

The date of this inscription is in [Vikrama-]Samvat 1556, and in the current Śāka year 1421, on Monday, the 13th *tithi* of the bright fortnight of Pausha (l. 12 f.). This corresponds to the 25th December 1499 (now style), or the 16th December 1499 (old style).² It has to be noted that this date does not agree with that of the Arabic inscription on the opposite wall, the date of which is thus translated by Mr. Blochmann in the *Indian Antiquary*, Vol. IV. p. 367:—“On the 8th Jumāda I. of the 26th year, 896 [19th March 1490].” As Maḥmūd began to reign in A.H. 863, the 26th year would be A.H. 888 or A.H. 889, and not A.H. 896. The Hijrī year corresponding to Samvat 1556 is A.H. 905, so that there is a confusion in dates which I am unable to explain. Professor Kielhorn kindly contributes the following note. “The date is incorrect. In Vikrama-Samvat 1556 expired = Śāka-Samvat 1421 expired,³ the 13th *tithi* of the bright half of Pausha ended on Sunday, the 15th December A.D. 1499, 12 h. 15 m. after mean sunrise. For the dark half of the same month the date would regularly correspond to Monday, the 30th December A.D. 1499, when the 13th *tithi* of the dark half ended 11 h. 41 m. after mean sunrise.”

The places mentioned are Ahmadābād (l. 7) and its suburb Harirpur (l. 10). The persons mentioned are Sultān Maḥmūd I. (Baiqara) (ll. 8 and 18), who reigned from A.H.

¹ For a description of this well see the *Bombay Gazetteer of Ahmadabad*, p. 282.

² For the corresponding Christian dates I am indebted to the calculations of Mr. N. V. Nene, of the Colaba Observatory, Bombay.

³ “*Pravartamānā* is also used with expired years.”



863 to 917 (A.D. 1458-1511), one of the best known of the Sultāns of Gujarāt. Bâi Harîr is described in line 8 f. as "the general superintendent at the door of the king's harem," and in line 18 as "the powerful, religious, chief councillor of king Mahmûd." The local traditions regarding the builder of the well are confused. Forbes¹ calls it "the Nurse's Well," which corresponds with Mr. Blochmann's translation of the Arabic inscription, which names the builder as "Śrî-Bâi Harîr, the royal [slave], the nurse."² Briggs, in his *Cities of Gujarashtra*, records the tradition that the builder was a man, which corresponds with the popular name by which the well is now known as Dâdâ Harîr's Well. The overseer was a Musalmân, and the artisans were Hindûs (l. 24 ff.).

The substance of the inscription is that Bâi Harîr caused a well to be built in the Gûrjara country, in the village of Harîrpur, north-east of Ahmadâbâd, at a cost of 3,29,000 (*Mahmûdis*), for the refreshment of men, beasts, birds, insects and plants, and to please God. The name of the coin is not mentioned, but it was probably the *Mahmûdi*, the standard silver coin of that period. The following note on the *Mahmûdis* has been kindly prepared for me by Rev. Geo. Taylor of Ahmadâbâd, who has made a careful study of the coins of the Sultāns of Gujarāt, and possesses a unique collection.

"During the reign of Mahmûd Shâh I., surnamed Baiqara (A.H. 863-917 ; A.D. 1458-1511), the silver coin in most frequent use throughout the province of Gujarāt was the *Mahmûdi*. It is still by far the most common of the coins that have come down from the period of the Gujarāt Sultanate (A.H. 799-980 ; A.D. 1396-1572) ; and I imagine quite half of all the silver coins of that period, now procurable in the *bâzârs* of Gujarāt, were issued during the long reign of this Mahmûd, and bear his name.

"There is considerable variation in the designs impressed on these coins, some bearing an elaborate device executed with much skill, while others, especially those of an early date, are distinctly inferior both in design and workmanship. The type quite the most common of all has on the obverse the legend *السلطان الاعظم ناصر الدنيا والدين ابو الفتح* and the *Hijrî* date, the whole enclosed within a circle ; and on the reverse, within a square, are the words *محمد شاه السطان*, with marginal readings varying according to the mint.

"As to the value of the *Mahmûdi* it is impossible to speak with precision owing to its frequent changes in weight. The two heaviest in my possession turn the scale each at 177 grains, and are perhaps "double *Mahmûdis* ;" the lightest is but 33 grains. The average weight of fourteen, all of the same type, is 87 grains, or slightly less than the weight of half a rupee. An almost perfect specimen, dated 905 A.H., weighs 89 grains.³ Early writers on India gave widely different values of the *Mahmûdi*, their estimates ranging from 4 to 24 of the rupee. A probable explanation of this difference is that any coin bearing the name of the Sultân Mahmûd (Baiqara) might with reason have been called a *Mahmûdi*, and some travellers may have based their estimate on one, others on another, of the very diverse coins issued by this Sultân. For a like transference of a sovereign's name to his coin compare the *Muzaffarî* and the Napoleon."

TEXT.⁴

- 1 नमः सृष्टिकर्त्रे । नमोऽपां पतये तुभ्यं सर्वजीवनरू- (1)
- 2 पिणे । वरुणाय नमस्तुभ्यं नमः सुकृतसाक्षिणे [॥*] १ [॥*
- 3 जयति जगन्नयननी कुंडिलिनी नामतः परा श-

¹ *Oriental Memoirs*, Vol. III. p. 140 (new edition, p. 209).

² *Ind. Ant.*, Vol. IV. p. 367.

³ [I possess an undated specimen weighing 90 grains. — E. H.]

⁴ From an inked estampage, and from the original.

⁵ Metre : Anushtubh.

⁶ Metre : Āryā.

⁷ Read कुंडिलिनी.

- 4 क्तिः । सुरनरवंदितचरणा वापीरूपात्मना सततं । २ [॥*]
 5 नमामि^१ विश्वकर्माणं सकलाभीष्टदायकं । कृपातो
 6 यस्य सर्वे स्युः कर्तुं^२ कर्म कर्तुं क्षमा नराः ॥ ३ [॥*] स्वस्ति श्री
 [॥*]
 7 गूर्जरधरिण्यां श्रीमदहिमदावादनगरे पातुसा-
 8 ह्श्रीश्रीश्रीमहमूदविजयराज्ये राज्ञोऽतःपुरद्वारि स-
 9 र्वाधिकारिणी वार्द्धश्रीहरीरनाम्नी श्रीनगरादीशान-
 10 दिगाश्रितहरीरपुरमध्ये चतुर्दिगायातानेकतृषा- (1)
 11 कुलमनुष्यपशुपक्षिवृक्षादिचतुर(१)शीतिलक्ष्मि-
 12 वीपभोगाय परमेश्वरप्रीत्यर्थं संवत् १५५६ वर्षे शा-
 13 के १४२१ प्रवर्तमाने पौषशुदि १३ सोमि वापी कार-
 14 यामास ॥ यस्यामगाधामृतपानीयराशिमक्लो-
 15 क्यं क्षीरोदधिनिवासमकरोदिव । सा खेदजाड-
 16 जोद्विज्जजरायुजपोषणार्थं माचंद्रार्क स्थिरा भू-
 17 यत् ॥ तत्र व्ययीकृतद्रव्यसंख्या ३२६००० सर्वं [॥*]
 18 महमूदमहीपालमंत्रिमुख्या प्रतापिनी । धर्मार्थिनी हरीरा-
 19 ख्या वापीमियमचीकरत् ॥ १ [॥*] चतुष्यर्थे चरच्चारुचतुर्दिग्ज-
 20 नसंकुले [॥*] आचंद्रार्कमियं वापी मधुरा पीयतां जनैः । २ [॥*]
 21 दुर्गाणि पुण्यानारामान् शतशश्च जलाशयान् । पदे
 22 पदे[॥*]सत्राणि धनिनः संति शोभनाः । ३ [॥*] महाधनव्य-
 23 यं कृत्व[॥*] विश्वोपकृतिहेतवे । वार्द्धश्रीहरीरनाम्नी वा-
 24 पीमियमचीकरत् ॥ ४ [॥*] वापीनिर्माणेऽधिकारी^७ परमेश्वराज्ञा-
 25 पासक मलिक श्रीबिहामद । तथा गजधर वैश्य सूत्रं वीरा त-
 26 थाज्ञाकर सू० देवा श्रीगिरणा^९ महं सायाश्रा तथा महं वीरा [॥*]

TRANSLATION.

(Line 1.) Obeisance to the Creator !

(Verse) 1. Obeisance to thee, the lord of the waters, who hast the form of all water¹⁰ !
 Obeisance to thee, O Varuna ! Obeisance to (thee), the witness of charitable deeds¹¹ !

¹ Metre : Anushtubh.

² Cancel this word.

³ Read 'षार्थमा'.

⁴ Metre of verses 1-4 : Anushtubh.

⁶ Read वापीमिमाम्.

⁵ Read 'पीमिमाम्'.

⁷ Read निर्माणे.

⁸ The letter च is engraved over another, erased letter.

⁹ The gi of Girana was engraved at a lower level than the other letters in the same line, because the letter.

¹⁰ ka of Bikhmada in the preceding line was in its way.

¹⁰ [This meaning of jivana fits Varuna's nature better than the usual one.— E. H.]

¹¹ [This epithet alludes to the libations of water, which accompany gifts.— E. H.]

(V.) 2. Victorious is the mother of the three worlds, the supreme *Śakti*, *Kuṇḍalini*¹ by name, whose feet are praised by gods and men, (and) who ever (*exists*) in the form of wells.

(V.) 3. I bow to *Viśvakarman*, the giver of every desired (*object*), by whose grace all men are able to perform work.

(Line 6.) Hail ! Prosperity ! In the *Gūrjara* country, in the glorious city of *Ahmadābād*, in the victorious reign of the *Pādshāh*, the thrice glorious *Mahmūd*,— the general superintendent at the door of the king's harem, *Bāi Śrī-Harīr* by name, caused a well to be built, in order to please God, in *Harīrpur*, situated to the north-east of the glorious city, for the use of the eighty-four *lākhs* of the various living beings, (*viz.*) men, beasts, birds, trees, *etc.*, who may have come from the four quarters, and are tormented with thirst, in *Samvat 1556* (and) in the current *Śāka* year 1421, on the 13th (*tithi*) of the bright (*fortnight*) of *Pausha*, on Monday.

(L. 14.) If one looks at the mass of the deep, nectar-like water (*of this well*), it seems as though the ocean of milk had taken up its abode in it.

(L. 15.) As long as the moon and the sun (*endure*), may this (*well*) remain for the nourishment of insects, birds, plants and animals !

(L. 17.) The amount of money expended on this (*well*) was 3,29,000 in all.

(Verses) 1 and 2. This well was built by the powerful, religious, chief councillor of king *Mahmūd*, *Harīr* by name, at a place where four roads meet, crowded with good men who come from the four quarters. As long as the moon and sun (*endure*), may (*the water of*) this sweet well be drunk by men !

(V.) 3. (*By founding ?*) forts, pure groves, pools of water by hundreds, and feeding-houses step by step, the wealthy earn merit.

(V.) 4. (*The lady*) *Bāi Śrī-Harīr* by name built this well at great expense, in order to benefit the world.

(Line 24.) At the building of the well the overseer (*was*) His Majesty's servant, *Malik Śrī-Bihāmad*;² also the *gajadhara*, the *Vaiśya sūtra*[*dhāra*]³ *Virā*; also the servant, *sū*[*tradhāra*] *Dēvā*; *Śrī-Giraṇā*; *Mahan*[*t*] *Sāyāā*; also *Mahan*[*t*] *Virā*.

No. 43.— NANDAMAPUNDI GRANT OF RAJARAJA I., DATED IN HIS THIRTY-SECOND YEAR [A.D. 1053].

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

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the *Gōdāvarī* district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. At Dr. Hultzsch's request, I edit the inscription from impressions supplied by him.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 10¼" broad by 5" high. Their edges are raised into high

¹ [According to the dictionaries, *Kuṇḍalin* is a name of *Varuṇa*, and *Kuṇḍalini* the name of a *Śakti*. In this inscription she is evidently represented as the *Śakti* of *Varuṇa*.— E. H.]

² [This name is derived from the Persian *بِه آمَد*.— E. H.]

³ *Sūtra* in line 25 and *sū* in line 26 are abbreviations of *sūtradhāra*, 'a carpenter, artisan,' and *gajadhara* is probably a synonym of it, derived from the Persian *چ* 'a yard.'

rims, and the writing, in consequence, is well preserved throughout.¹ The plates are strung on a ring; which had been already cut when this grant was received by Dr. Hultzsch. The ring is $\frac{1}{2}$ " thick and $5\frac{1}{2}$ " in diameter, and bears on an expanded flower a circular seal, which is $2\frac{3}{4}$ " in diameter. This seal has on a countersunk surface, across the centre, the legend *śrī-Tribhuvanāmkūśa* in raised Telugu letters; above the legend, in high relief, a boar facing the proper left, with, over it, the sun and the moon's crescent between two *chaurīs*, in front of it a conch-shell, and at the back of it, a drum; and beneath the legend, an elephant-goad, with, below it, an expanded flower with a water-lily on the proper right and a throne on the left of it. The flower and the water-lily Dr. Hultzsch suggests to be symbols of the rivers Gaṅgā and Yamunā, which are mentioned among the *sāmrajya-chihnāni*, or insignia of universal sovereignty, of the Eastern Chālukyas.²—The characters throughout belong to the same southern alphabet, but represent two successive stages of it. Up to the commencement of line 50 (line 6 of the second side of the third plate) they closely resemble the characters of the copper-plates of Amma II. (*Ind. Ant.* Vol. VII. p. 15, Vol. XII. p. 91, and Vol. XIII. p. 248, and Plates),³ and the same characters originally were continued to the end of the third plate in lines 50-55, where, however, they have been beaten in. On the other hand, the characters on the fourth and fifth plates, and in the last six lines of the third plate (excepting the first three *aksharas* of line 50) as we have them at present, are exactly like those of the Korumelli plates of Rājarāja I. (*ibid.* Vol. XIV. p. 48, and Plates), and were written by the writer of that inscription, Gaṇḍāchārya. From this it would appear that the first three plates of this grant originally formed part of a somewhat earlier grant, and that the statement (in line 92) regarding the writer of this inscription, and probably also that concerning the author of the verses, cannot refer to lines 1-49, nor to the verses contained in them.—The average size of the letters is about $\frac{1}{4}$ ".—The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, in lines 80-88, where it is Telugu.⁴ The Sanskrit portion contains 28 verses, of which verses 7-20 are given continuously in lines 44-65, and verses 21-26 in lines 68-77, while verses 1-6, singly or in pairs, are scattered through lines 1-30. The rest of the text, excepting the two benedictive and imprecatory verses 27 and 28, in lines 89-91, is in prose. Of the verses 1-20, seven (*viz.* verses 1-6 and verse 20) occur in exactly the same, and one (verse 15) in a slightly different form, also in the Korumelli plates of Rājarāja I.; and some of the remaining verses show that their reputed author, Nanniyabhaṭṭa, knew other verses of the Korumelli plates, or verses of which those of the Korumelli plates were themselves copies or imitations.⁵ Under any circumstances, the two men who in the two inscriptions are mentioned as the authors of the poetry, very probably composed only some of the verses that are assigned to them. The language and phraseology of the text in general present no difficulty,⁶ but line 77 contains an epithet of the donee,

¹ Dr. Hultzsch informs me that, owing to the great height of the rims, it was impossible to take perfect impressions. I nevertheless believe that, with perhaps the exception of the first half of verse 18, my text may be relied on as correct.

² See line 27 of the text of the present inscription.

³ I would draw attention to the fact that the same neatly drawn ornamental design which we find at the commencement of the first two inscriptions, above referred to, also occurs, in exactly the same form, at the beginning of the present inscription. Compare with it the different, much ruder design at the commencement of the Korumelli plates of Rājarāja I.

⁴ For a transcript of the Telugu portion of the inscription, with an English translation of it, I am indebted to Dr. Hultzsch's Assistant, Mr. H. Krishna Sastri.

⁵ A comparison of the poetry of the two inscriptions does not seem to me to favour the view that the verses of the Korumelli plates are imitations of those of the present plates.

⁶ The construction of the verb *piśā* with the Genitive case, in verse 7, shows that the author of the verse knew his grammar well; but it may be questioned whether *pari-ḥṛi*, which occurs in the same verse, really conveys the sense in which it is used by the writer. The construction of *anu* with the Ablative case, in verse 10, also, can hardly be called correct. *Mahi* for *mahā*, in line 48, and *bhujā* for *bhujā*, in line 60, are unusual, but correct.

ashṭādaś-āvadhāraṇa-chakravartin, which I cannot find elsewhere and am unable to explain.¹— In respect of orthography, it will be sufficient to say that the syllable *ri* is used instead of the vowel *ri* in the name *Richuka* (for *Ribhuka*), l. 7; *gh* instead of *h* in *siṃghāsana*, l. 26, and *Jayasīṃgha*, ll. 35 and 37; and *s* instead of *ś* in *sudh-dāmsur*, l. 3, and *asva*^o, l. 10; that *t* is (correctly) doubled in *antarvattnī*, l. 22, and *dh* in *°nô-ddhyarddha*, l. 40; and that the word *sāmrajya*, which is correctly written in line 51, is spelt *sāmbrājya* in line 27.

The inscription records a grant by the king Rājarājadēva [I.], otherwise called Vishṇuwardhana, of the Eastern Chālukya family. Excepting the details of this grant in lines 65-93, it contains nothing whatever that is new to us. Up to the end of line 52 the information furnished by it, mythical, legendary and historical, is in every particular the same as that contained in lines 1-55 of the Korumelli plates of the same king, and in lines 1-46 of the Chellūr plates of Vīra-Chōḍadēva.² And lines 53-65, also, only relate, what is more fully stated in lines 55-74 of the Korumelli plates, that Rājarāja-Vishṇuwardhana, 'the crest-jewel of the Chālukyas,' was the son of his immediate predecessor Vimalāditya and his wife Kundavādēvi, 'the goddess of fortune of the family of the Sun' (meaning the Chōḍa family), and record the date of his coronation, which is given in identical terms in the Korumelli plates, and has been shown³ to correspond to Thursday, the 16th August A.D. 1022.

In line 65 ff., 'the asylum of the whole world,' the glorious Mahārājādhirāja Vishṇuwardhana, the supreme lord of kings, the *Paramabhāṭṭāraka*, the devout worshipper of Mahēśvara (Śiva), he who is most devoted to religion,⁴ the glorious Rājarājadēva, having called together the cultivators, headed by the *Rāshtrakūṭas*, dwelling in the *Reṇḍerulunadimivishaya*, thus issues a command in the presence of the *Mantrin*, *Purōhita*, *Sēnāpati*, *Yuvarāja*, *Dauvārika* and *Pradhāna*⁵ :—

"Be it known to you! In⁶ the Hārīta *gōtra* there was a distinguished Āpastamba Brāhmana, Kañchena, a Sōma-yāga sacrificer (l. 69). His son was Kañchenārya, honoured by all the learned (l. 71). His son, again, was the minister (*amātya*) Akalaṅkāśānkana, known by the name of Śauchāñjanēya, 'a Hanumat in purity' (l. 73). To him his wife Sāmekāmbā bore a son, Nārāyaṇa, who, on account of his skill in composing poetry in the Samskrīta, Karnāṭa, Prākṛita, Paisāchika and Āndhra languages,⁷ is renowned as Kavirājasēkhara, 'the crest of the kings of poets,' and who, because by his clever verses he puts to shame would-be poets, is rightly called Kavibhavajrāṅkuśa, 'the adamantine elephant-goad of poets' (l. 76). To this Nanni-Nārāyaṇa,⁸ who is endowed with qualities that are extolled

¹ With *ashṭādaś-āvadhāraṇa* I would compare the phrases *atthārasta vijjalṭhānāni*, 'the eighteen branches of knowledge,' and *atthārasta sippāni*, 'the eighteen attainments,' so frequently met with in the Pāli *Jātakas*.

² I refer the reader to Dr. Hultzsch's translation in *South-Ind. Inscr.* Vol. I. p. 57 ff., and to the full abstract of the contents, given by Dr. Fleet in *Ind. Ant.* Vol. XIX. p. 433 ff.— In line 5 of the present inscription the names of Puru and Janamējaya have been omitted by an oversight of the writer (just as the name of Suhōtra is omitted in line 10 of the Chellūr plates), and the reading *tad-anujō* in line 39 is clearly a mistake for *tat-tanujō*. In line 45 our inscription states that Rāja-Bhīma, besides expelling Yuddhamalla from the country, crushed other adversaries; this also was known already from other inscriptions (see *Ind. Ant.* Vol. XX. pp. 269 and 270).

³ See *Ind. Ant.* Vol. XIX. p. 129, and Vol. XXIII. p. 131, No. 110.

⁴ Since the word *brahman* also is synonymous with *brāhmana*, the word *paramabrahmanyā* also means 'one who is most devoted (or kind) to Brāhmanas'; see the *Mahābhāshya* on Pāṇini, v. 1, 7.

⁵ i.e. 'the councillor (or councillors), family priest, commander of the army, heir-apparent, doorkeeper and chief minister (or ministers).' In the Chellūr plates of Vīra-Chōḍadēva, l. 114, 'the five *Pradhānas*' are mentioned as the executors of the king's order.

⁶ Of verses 21-26 I consider it sufficient to give an abstract of the contents.

⁷ Compare Dr. Hultzsch's note 10 in *Ind. Ant.* Vol. XV. p. 202; also *Ep. Carn.* Part I. p. 50, l. 10 from the bottom.

⁸ According to the Rev. F. Kittel's *Dictionary* the Kanarese word *nanni* means 'love, affection, attachment.'— [Compare the *birudas* Nanniya-Guṅga and Nanniamudra; above, Vol. III. pp. 183 and 268.— E. H. 1

by the whole world, and is an ear-ornament of (the goddess of eloquence) Sarasvati, and an *ashṭādaś-āvadhāraṇa-chakravartin*, we, (after pouring out) a stream of water, have given on the occasion of a lunar eclipse, free from all taxes, the village named Nandamapūṇḍi in your *vishaya*, having constituted it an *agrahāra* (l. 79).

“The boundaries of this (*village are*):— In the east the boundary (*is*) in the middle of the **Koṇḍiyagunṭa** (tank) in a pit on the margins of the fields of this village and of **Billemapeddapūṇḍi**. In the south-east the boundary (*is*) the meeting-point¹ of the margins of the fields of this village and of **Billemapeddapūṇḍi** and of **Nerapula**. In the south the boundary (*is*) a *rēva* (tree) (*surrounded*) by palmyra trees on the margins of the fields of this village and of **Nerapula**. In the south-west the boundary (*is*) the meeting-point of the margins of the fields of this village and of **Nerapula** and of **Mundaramuna**. In the west the boundary (*is*) the meeting-point of the margins of the fields of this village and of **Mundaramuna** and of **Madakuriti**. In the north-west the boundary (*is*) the *rēva* (tree) of the cowherds at the meeting-point of the margins of the fields of this village and of **Madakuriti** and of **Billemapeddapūṇḍi**. In the north the boundary (*is*) the bank of a river on the margins of the fields of this village and of **Billemapeddapūṇḍi**. In the north-east the boundary (*is*) a tamarind tree near a palmyra tree with a banyan tree on the margins of the fields of this village and of **Billemapeddapūṇḍi**” (l. 88).

‘Nobody shall cause any obstruction to this (*grant*); he who does it, becomes possessed of the five great sins. And the holy Vyāsa has said: [*Here follow two benedictive and imprecatory verses*].

‘The *Ājñapti*² of this (*grant*) is (the ?) **Katakādhirāja**; the author of the verses is **Nanniyabhaṭṭa**;³ (*and*) the writer is **Gandāchārya**” (l. 92).

‘This order was made in the prosperous thirty-second year of (*our*) reign of victory’ (l. 93).

Regarding the localities which are mentioned in the inscription, I can only say that the name of the district to which the village of Nandamapūṇḍi belonged, **Reṇḍ-ēṛulu-nadimi-vishaya**, means, as Dr. Hultzsch informs me, ‘the two-rivers-middle-district,’ and is thus the Telugu equivalent of **Sindhuyugmāntara-dēśa**, which is mentioned in lines 66-67 of the **Piṭhāpuram** inscription of **Prithvīśvara** (above, p. 36).

As to the date,—since the 32nd year of Rājārāja’s reign commenced (approximately) on the 16th August A.D. 1053 and ended (approximately) on the 16th August A.D. 1054, the day on which the grant was made in all probability is **Sunday, the 28th November A.D. 1053** (the full-moon day of the month **Mārgaśīrsha** of Śaka-Samvat 975 expired), because during the period from the 5th June A.D. 1053 to the 13th April A.D. 1055 this is the only day on which there was a lunar eclipse.⁴

TEXT.⁵

First Plate.

1 ❀ श्री-धाम्नाय पुरुशोत्तमस्य महतो नारायणस्य प्रबो-
पाङ्करुहद=बा[भु]वा

¹ See above, p. 96, note 4.

² i.e. ‘the executor’ (*dātaka*). On *Katakādhirāja*, which seems to be the title of an official, see the note on the text.

³ [This person is perhaps identical with Nannayabhaṭṭa, the first Telugu translator of the *Mahābhārata*, whose patron was Rājārāja of Rājamahēndri; see my *Annual Report for 1895-96*, p. 6 f.— E. H.]

⁴ The full-moon *tithi* ended 13h. after mean sunrise, and the eclipse, therefore, was visible in India.

⁵ From impressions supplied by Dr. Hultzsch.

⁶ Metre: Śārdūlavikrīḍita. The Korumelli plates of Rājārāja I. (*Ind. Ant.* Vol. XIV, p. 50) commence with the same verses 1 and 2.

- 2 jagatas=srashtâ . Svaya[m*]bhûs=tatah | jajñe mânasa-sûnur=Atrir+iti yas=tasmân=
munêr=Atritas=Sômô van[śa]-
- 3 karas=sudh-âmsu(śu)r=udita¹ Śrikamṭha-chûdâmanih |(II) [1*] ²Tasm[â*]d=âsît=
Sudhâsûtêr=Bbudhō budha-nutas=tatah | jâtaḥ
- 4 Purûravâ nâma chakravarttî sa-vikramah |(II) [2*] . Tasm[â*]d=Âyur=
Âyushō Nahushah | Nahushâd=Yayâti-chakrava-
- 5 rttî vanśa-karttâ |³ Tatah Pr[â*]chîśah [1*] Pr[â*]chîśât=
Śainyayâti[h 1*] Sainyayâtêr=Hayapatihr=⁴Haya-
- 6 patês=Sâ[rvva]bhaumah | Sârvvabhaumâj-Jayasênah | Jayasênân=Mahâbhaumah |
Mahâbhaumâ-
- 7 d=Aisânakah [1*] Aisânakât=Krôdhânanah [1*] Krôdhânanâd=Dêvakih | Dêvakê^b
Richukah | Richukâd=Rikshakah [1*] Ri-
- 8 kshakân=Mativarah |⁶ satrâyôga-yâjî Sarasvatînadî-nâthah. | Tatah
Kârtiyâ(tyâ)yanah | Kârtiyâ(tyâ)yanân=Nilah [6*]
- 9 Nilâd-Dushyantah | Tat-sutah | Âryyâ | ⁷Gangâ-Yamunâ-tirê yad-
avichchinnam nikhâya yûpân=kramasah | Kri-
- 10 tvâ tath=âsva(śva)mêdhân=nâma Mahâkarma-Bharata iti yô=labhataḥ(ta)
|(II) [3*] Tatô Bharatâd=Bhûmanyuh | Bhûmanyôs=Suhôtrah [1*]
- 11 Su[hô]trâd=Dhasti | Hastinô Virôchanah | Virôchanâd=Ajamilah | Ajamilât-
Samvaranah | Samvara[n*]sya

Second Plate; First Side.

- 12 Tapana-sutâyâs=Tapatyâs=cha Sûdhanvâ | Sudhanvanah Par[i]kshit |
Parikshitô Bhîmasênah | Bhîmasênât=Pradi-
- 13 panah | Pradîpanâs=Chantanuh⁸ [1*] . Santânôr=Vvichitravîryyah [1*]
Vichitravîryyât=Pândurâjah || ⁹Putrâs=tasya cha Dha-
- 14 rmmaja-Bhûn-Â[r]jjuna-Nakula-Sahadêvâh [1*] pañchêndriyavat pañcha syur=
vvishaya-grâhmas=tatra || [4*] Vrittam |.
- 15 ¹⁰[Yê]n-âdâhi vijitya Kâ(khâ)ṇḍava-mathô gâṇḍivinâ Vajrinam yuddhê
Pâsupat-âstram-A[r]dhaka-ripôs=ch-âlâbhi Dai-
- 16 [tyâ]n=bahû[n]=¹¹Indr-ârddhâsanam=adhyarôhi jayinâ yat=Kâlikêy-âdikân=hatvâ
svairam-akâri
- 17 [van]śa-vipina-chchê(chchhê)dah Kurûn[â]m vîbhôh |(II) [5*] tatô-
rjjunâd=Abhimanyuh | Abhimanyô[h*] Parikshit [1*]
- 18 Parikshitô Janamêjayah | Janamêjayâ[t=] . Kshêmukah | Kshêmakân-
Naravâhanah | Naravâ-
- 19 hanâ[ś-Cha]tânikah¹² | Śatânikâd=Udayanah || Tatah param tat-prabhritishv=
avichchi(chchhi)nna-sântânêshv=Ayôdhyâ-simhâ-

¹ According to the *Vyâsa-bikshâ*, *visarga* is dropped before a group of consonants the first of which is a sibilant, even when the second consonant of the group is a *sonant* letter, and this rule, according to Dr. Lüders, is generally observed in South-Indian manuscripts.

² Metre: Ślôka (Anushtubh).

³ Here the names of Puru and Janamêjaya are omitted; the Korumelli plates of Râjarâja I., ll. 5 and 6, have: *tatah Purur=iti chakravarttî | tatô Janamêjayô=svamêdha-taitayasya kartt[â*] tatah Prâchîśah*.

⁴ Read °patih |.

⁵ Read °kêr=Rikshukah | Richukâd=.

⁶ Read °varah satrâyâga-.

⁷ Metre: Âryâgîti; the same verse in the Korumelli plates, ll. 9, 11. Compare also above, p. 231, verse 4.

⁸ Read °ndch=Śantanuh.

⁹ Metre: Upagîti; the Korumelli plates, l. 14, have the word *aryyâ*; "an Âryâ verse," before this verse.

¹⁰ Metre: Sârdûlavikrîḍita, the same verse in the Korumelli plates, ll. 15-17.

¹¹ Read °bahûn | Indr-.

¹² Read °ndch=Śatâ°.

- 20 san-âsinêshv=êkâ[dnâ]shashṭi-chakravarttishu gatêshu tad-vainśyô Vijayādityô
nâma râjâ vijigîshayâ Dakshi-
21 [nâ]patham ga[tvâ] Trilôchana-Pallavam=adhiakshîpya daiva-durîhayâ lek-
ântaram=agamat [i*] Tasmin=sa[m*]kulê pu-
22 [rôhi]têna sâ[rddham=a]ntarvattnî¹ tasya mahâdêvî Muḍivêmu-nâm-âgrahâram-
upaganya tad-vâstavyêna

Second Plate ; Second Side.

- 23 Vishṇubhaṭṭa-sômayâjinâ duhitti(tri)-nirvviśêshan- abhirakshitâ satî Vishṇu-
varddhanan=nâma prasûya |² tasya cha ku-
24 mârakasya Mânavyasagôtra-Hârîtiputra-dvipaksha-gôtra-kram-ôchitâni karum[â*]nî
kârayitvâ tam-avarddhayat [i*] Sa cha mâ-
25 [trâ vidi]ta-vrittântas=san-nirggatya Chalukya-girau Nandâm bhagavatîm
Gaurîm=ârâdhya Kumâra-Nârâyana-Mâtrigagan=saintta[rppya] |³
26 [śvê]tâtapatr-aikaśaikha-pañchamahâśabd a - p â l i k ê [t a *] n a - p r a t i d h a k k â -
varâhalâmcha(chha)na-piñcha-⁴kunta-singhâ(hâ)sana-
27 makaratôraṇa-kanakadaṇḍa-Gaṅgâ-Yamu[n-â*]dîni svakula-kram-âgatam
[ni*]kshiptân-iva tat-sâmbrâ-⁵
28 jya-chi[hnâ]ni samâdâya Kaḍamba-Gaṅg-âdi-bhûmipân-nirjitya Sêtu-Narmmadâ-
madhyam sârdha-
29 sapta-laksham Dakshinâpatham pâlayâm-âsa |(II) Ślokan(kah) | Tasya
âsîd-Vijayādityô Vishṇu-
30 varddhana-bhûpatêh [i*] Pallav-ânvaya-jâtâyâ mahâdêvyâś-cha nandanah |(II)
[G*] Tat-sutah Polakêśi-vallabhah [i*] Tat-putrah
31 Kirttivarmmâ [i*] Tasya tanayah | Svasti [i*] Śrîmatâm sakala-bhuvana-
samstûyamâna-Mânavyasagôtrânâ[m] Hâ-
32 ritiputrânâm Kauśikî-varaprasâda-labdha-râjyânâm Mâtrigana-parîpâlitânâm
Sv[â*]mi-Mahâsêna-[pâ]-
33 dânudhyâtânâm bhagavan-Nârâyana-prasâda-samâsûdita-vara-varâhalâmcha(chha)n-
êkshana-kshana-vaśîkṛit-ârâ[ti]-

Third Plate ; First Side.

- 34 maṇḍalânâm=aśvamêdh-âvabhṛita(tha)snâna-pavitrikṛita-vapushâm Chalukyanam
kulam=alamkarishpôs=Satyâśra-
35 ya-vallabhêndrasya bhrâtâ Kubja-Vishṇuvarddhanô=shṭâdaśa vaeshûni Vemgî-
dêsam=apâlayat⁷ | tad-âtma-jô Jayasingha(ha)-
36 vallabhah[h]⁸ trayastriṅsatam | tad-anuj-Êndrarâjas=sapta dinâni | tat-suto
Vishṇuvarddhanô nava⁹ |(I) tat-su(sû)nur=Mmamgi-Yu-
37 varajah pañchaviṅsatam | tat-putrô Jayasingha(ha)-vallabhah-trayêśa |
tad-avarajah Kokki(kki)lish=shan(ṭ)=mâsân [i*] tasya
38 jyêshthô bhrâtâ Vishṇuvarddhanas=tam=uchchâtya ssa(sa)ptatruṅsatam | tat-
putrô Vijayāditya-bhaṭṭarakô=sh[â*]da-

¹ According to Pânini, iv. 1, 32, *antarvatnî* (not *antarvattî*) is the proper feminine form in the classical language; the *t* is doubled by Pânini, viii. 4, 47.

² This sign of punctuation should have been omitted.

³ Read *samta*.

⁴ Read *-piñchha-*, or *-piñchha-*.

⁵ Read *-sâmbrâ-*.

⁶ Metre: Śloka (Anuṣṭubh); the same verse in the Korumelli plates, ll. 30-31

⁷ The *akṣara la* was originally omitted, and is engraved below the line.

⁸ Read *vallabhah-*.

⁹ After this the word *varshûni* has been omitted.

- 39 śa | tad-anujô¹ Vishṇuvarddhanash=shaṭṭrimśatam | tat-sûnur=Vvijayāditya-
Narèndramṛigarâjâś=ch=âshṭ[â]-
40 chatvârîmśatam | tat-sutaḥ Kali-Vishṇuvarddhanô=ddhyarddha-varsham |
tat-sutô Guṇaga-Vijayāditya-
41 ś=chatuschatvârîmśatam | tad-bhrâtur=Vvikramāditya-bhûpatês=tanayaś=Châlukya-
Bhi(bhî)mas=trîmśatam | tat-sutaḥ Kolla-
42 b[i]gaṇḍa-Vijayāditya[h*] shaṇ-mâsân [i*] tat-sûnur Ammarâjas=sapta
varsh[â*]ṇi | tat-sutam Vijayādityam b[â]-
43 lam-uchchâtya Tâḍapô mâsam=êkam | tam jîtvâ yudhi Châlukya-Bhîma-
tanayô Vikramāditya êkâda-
44 śa mâsân | ²tat-Tâḍaparâja-sutô Yuddhamallah ssa(sa)pta varshâṇi | Tam³
Yuddhamallah parihṛitya⁴ dê-

Third Plate ; Second Side.

- 45 sât=pishtv-êtarêshâm=api sâtravânâm(ṇâm)⁵ [i*] kshâm=Ammarâj-ânuja-
Râja-Bhimô bhîmas=samâ dvâdaśa rakshati sma || [7*]
46 ⁶Tat-sûnur vvinat-ârâtir=Ammarâjô nṛip-âgrañiḥ | pañchavîmśati-varshâṇi
Vemgi-bhuvam=apâlayat [|| 8*] Dvaimâtu-⁷
47 rô=mma-urîpatê[r]=Ddâna-nṛipô Râja-Bhîma-urîpa-tanayaḥ [i*] vidyâ-kalâpa-
chaturah | ⁸chaturanta-dharâm=asât=samâs ti-
48 srah | (||) [9*] Ana⁹ Dânarṇna(rṇṇa)vâdd(d)=âsîd=daiva-duśchôshṭayâ
tataḥ [i*] saptavîmśati-varshâṇi Vemgi-mahir=anâyi(ya)kâ || [10*]
49 ¹⁰Atr-â[nta*]rô Dâna-narèndra-sûnu śrî-Śaktivarmmâ Surarât-sadharmu[â*] [i*]
yaś=śauryya-śaktyâ vinihatya
50 sâtrûn=sa dvâdaś-âbdân samarakshad=u[r]vvîm || [11*] ¹¹Tatas=tad-anujô
vîrô Vimalāditya-bhûpatiḥ [i*] ma-
51 hîmaṇḍala-sâmrâjya-prâjya-lakshmiṁ mud=âdadhât |(||) [12*] Têjô¹² yadiyam=
akhila-kshitipâla-mauli-mâlâsv=abhâ-
52 d=anala-ratna-ruchi-chchhalêna [i*] pâti sma sapta sa samâs sakalân=
dharitrîm bhîma-pratâpa-mahitô birud[â*]mka-bhîmah |(||) [13*]
53 ¹³Tasm[â*]d=Vimalādityâd=Ravikula-lakshmyâś cha Kumdava-mahadêyyâḥ¹⁴ [i*]
nija-guṇa-vaśîkṛit-âkhila-râjanyô Râjarâja-vibhur=a-

¹ Read *tat-tanujô*.

² Read *tatas=Ti°*.

³ Metre: Indravajrâ. In the place of this verse, the Korumelli plates, ll. 46-47, have an Anushtubh verse; but the second half of it is corrupt.

⁴ This word is used here in an unusual sense.

⁵ According to Pāṇini, ii. 3, 56, the verb *piśh*, in the sense of *himsâ*, governs the Genitive case.

⁶ Metre: Ślōka (Anushtubh). The Korumelli plates have no verse corresponding to this.

⁷ Metre: Giti. The Korumelli plates, ll. 47-48, instead of this, have an Anushtubh verse.

⁸ Read *turâś=chatu°*.

⁹ Metre: Ślōka (Anushtubh); one would have expected *anu Dânarṇavam*. The Korumelli plates, ll. 48-49, instead of this, have a verse which I would read: *Tataḥ param patim labdhum=anurûpam=anâyi(ya)kâ | saptavîmśati-varshâṇi chachâr-êva tapah kshamâ ||*

¹⁰ Metre: Indravajrâ. The Korumelli plates, ll. 49-52, have three Anushtubh verses here, but their wording does not resemble the wording of this verse.

¹¹ Metre: Ślōka (Anushtubh). Compare the Anushtubh verse in the Korumelli plates, ll. 52-53.

¹² Metre: Vasantatilakâ. With the last Pâda of this verse compare the verse in ll. 53-55 of the Korumelli plates. *Birudas* ending in *dâvânala* and *daurvânala*, such as are distinctly referred to in the verse of the Korumelli plates, are not uncommon.

¹³ Metre: Giti. Compare the verse in ll. 63-65 of the Korumelli plates.

¹⁴ Read *Kumdavi-dêyyâḥ*.

- 54 jani || [14*] 'Yas=Sô mavamśa-tilakah Śaka-vatsarēshu véd-âmburâsi-nidhi-
varttishu Simha-gê-rkkê | krishna-dvitiya-divas-Ôtta-
55 rabhadrikâyâm varô Gurôr-vvaniji lagna-varê-bhishiktaḥ | (||) [15*] Indrô²
yathâ divam=ud[â]ra-yaśas-tâth-ôrvvîm³ śanryyêṇa

Fourth Plate; First Side.

- 56 śa[śva]d-akhilâm-abhirakshitum yaḥ | śrī-Vishṇuvarddhana-nripò makutaṁ
parârdhiam mû[r*]dhu-âdadhân=maṇi-mayûkha-vi-
57 bhâsit-âśam || [16*] Samrakshati⁴ kshiti-talam kshapit-ârivargg[ê] mâ[r]ggêṇa
yêna⁵ naya-śâlîni Mânaveṇa [l*] prîthâḥ
58 prajâ [nija-pavi]tra-charitra-tôyâḥ prakshâlayanti kali-kâla-kalamka-painkaḥ(kam) ||
[17*] ⁶Sannaggêṇa⁷ kulam kal-[â]gama-
59 [pa]rijñânêna [kurvva?]n-dhiyam din-ânâtha-jan-â[r]tthit-â[r]ttha-nivaha-tyâgêna
lakshmîm sti(sthi)râm [l*] saimpûruṁ(rṇṇ)-âmalâ-chandrikâ-
60 [viśa]day[â] kîrtyâ jagad-gîtayâ yô dik-chakram alamkarôti sutarâm Châlukya-
chûdâmanîḥ || [18*] Yasya⁸ sph[â]ra-bhuj[â]-
61 kripâṇa-dalit-ârâtîbha-kurîbhasthala-prônmukt-âmalâ- v r i t t a - m a u k t i k a - c h a y a s -
saingrâma-rang-ântarê [l*] dhattê vî[ra]-
62 rasa-kriy-âbhinayana-prastâvanâ-lakshitâm vîraśrî-ra[hi]t-âinjali-pravisarat-pushp-
ôpahâra-śrî-
63 yaḥ(yam) || [19*] ⁹Pitrôr=vvamśa-gurû babhûvatur=alam yasya spu(sphu)rat-
têjas[au] Sûryyâ-Chandramasau nirasta-tamas[au]
64 [dê]van jagach-chakshushî | dâmshtîrâ-kôṭi-samuddhit-âkhila-mahî-chakram
mahat kriḍayâ Vishṇôr=âdivarâha-rûpam=a-
65 bhavad yach-chhâsâ(sa)nê lâmchhanam || [20*] Sa sarvvalôkâśraya śrî-
Vishṇuvarddhana-mahârâjâdhîrâjô râja-paramêśvarah para-
66 mabhaṭṭâraakah ||¹⁰ paramamâhêśvarah paramabrahmanyah śrî-Râjarâjadêvô
Rendêrulunadîmi-vishaya-nivâ-
67 sinô râshṭrakûṭa-pramukhân kuṭumbinah sam[â*]hu(hû)ya maṁtri-purôhita-
sênâpati-hai(yu)varâja-dauv[â*]rika-
68 pradhâna-samaksham-ittham-âjñûpayati yathâ || ¹¹Hârîta-gôtrê Hari-mûrttir=
Âpastambha(ba)-dvija-śrêshṭha-vibhu-

Fourth Plate; Second Side.

- 69 r=vvinîtaḥ | sadâ purôḍâśa-pavitra-vaktrô vidvân=abhût=Kamchena-sômayâjî ||
[21*] Tasya¹² śrîmâ-

¹ Metre of verses 15-17: Vasantatilakâ. Verse 15 is identical with the verse in ll. 65-67 of the Korumelli plates, except that the latter commences with the words *Yô rakshitum vasumatmîm*.

² Compare the verse in ll. 67-68 of the Korumelli plates.

³ Read *-yaśas=tath=*.

⁴ Compare the verse in ll. 68-69 of the Korumelli plates.

⁵ Read *yatra* (for *yasmin*), which we actually have in the corresponding verse of the Korumelli plates.

⁶ Metre of verses 18-20: Śardûlavikrîdita. The fame (*kîrti*) of the king is differently described in the verse in ll. 69-72 of the Korumelli plates (which reminds one of a verse in the Ângâchhî plate of Vîgrâhapâla III., *Ind. Ant.* Vol. XXI. p. 100, ll. 17-18).

⁷ Read *san-mârggêṇa* (?).

⁸ There is no verse corresponding to this in the Korumelli plates. With the first half of the verse we may compare the first half of the verse in ll. 42-44 of the Chellûr plates of Kulôttuṅga-Chôḍadêva II., *Ind. Ant.* Vol. XIV. p. 57.

⁹ The same verse we have in ll. 72-75 of the Korumelli plates.

¹⁰ This sign of punctuation should have been omitted.

¹¹ Metre: Upajâti.

¹² Metre: Mandâkrântâ.



- 70 n himakara-kara-prasphurat-kîrtti-râsêr=âsît=sûnuh sakala-vidushâm=amchitah
Kamchenâ-
- 71 [r]yyah | yam manyantê Yamam=ari-gaṇâḥ kâma-dhônun kav-îndrâḥ
krîḍ-ârâman parama-suhridô [jî]-
- 72 vitam bamdhu-varggâḥ I(II) [22*] ¹Tasy=âtmajô mahâtmâ samajani
Sô(sau)châmjanêya iti viditah [I*] prajñâ-jita-Vâhaspa-
- 73 tir=Akalankâsamkan-âmâtyah || [23*] Tasya cha sudharma-patnyâ guna-
sâlînyâs-cha. Sâmekâmbâyâḥ [I*] abha-
- 74 [va]d-ann[shṭhi]ta-jagad-upakaraṇô Nârâyanas=tanayah I(II) [24*] Yah
Samskrîta-Karṇâ(ṛṇâ)ṭa-Prâkrîta-Paisâchi-
- 75 k-Ândhra-bhâshâsu | Kavirâjasêkhara iti prathitah sukavitva-vibhavêna ||
[25*] ²Kavîn-manîshâlava-
- 76 durvvidagdhân=manôharâbhir=nnija-sûktibhir=yyah | kurvann=agarvân=paṭubhi[r]=
bbibharttiḥ(rtti) Kavibhavajrâinkuśa-nâ-
- 77 ma sârttham || [26*] Tasmai sakala-jagad-abhinuta-guṇa-sâ[li*]nê Sarasvatî-
karnâ(ṛṇâ)vataimsây=âshṭâdaś-âvadhâraṇa-chakra-
- 78 varttinê Nanni-Nârâyanâya bhavad-vishayô Nandamapûṇḍi-nâma-grâmô=
grahârîkrîtya sômagra-
- 79 haṇa-nimittô dhârâ-pûrvvakam=asmâbhis sarvvakara-³parihârêna dattam=iti⁴
viditam astu vah I(II) Asya sîmâ-
- 80 nah [II*] Pûrvvataḥ iyy-ûriyum Billemapeddapûṇḍiyum bola-garusuna
pallamuna Koṇḍiyagumṭa

Fifth Plate.

- 81 naḍuma sîmâ || Âgnêyataḥ iyy-ûriyum Billemapeddapûṇḍiyu Nerapulayum
bola-garu-
- 82 suna muyyalikuṭra sîmâ || Dakshinataḥ iyy-ûriyu Nerapulayum bola-
garusuna tâḍla rê-
- 83 va sîmâ | Nairritya(ta)taḥ iyy-ûriyu Nerapulayu Mumdamunayum bola-
garusuna muyyaliku-
- 84 tra sîmâ | Paschimataḥ iyy-ûriyu Mumdamunayu Madakuritiyum bola-
garusuna muyyali-
- 85 kuṭra sîmâ | Vâyavyataḥ iyy-ûriyu Madakuritiyum Billemapeddapûṇḍiyum
bola-garusuna
- 86 muyyalikuṭruna golla-rêva sîmâ | Uttarataḥ iyy-ûriyum
Billemapeddapu(pû)ṇḍiyum bola-garu-
- 87 suna [yê]ruva gaḍḍaya sîmâ | Aisânya(na)taḥ iyy-ûriyu
Billemapeddapûṇḍiyum bola-garu-
- 88 sa(su)na maggi-tôḍi tâṭiy-odda chîntaya sîmâ || Asy=ôpari na kênachid=
bâdhâ karapîyâ [I*] Yah ka-
- 89 rôti sa pañcha-mahâpâtaka-yuktô bhavati [II*] Tathâ ch=ôktam bhagavatâ
Vyâsêna | ⁵Sva-dattâm para-dattâm vâ yô
- 90 harêta vasundharâm [I*] shasṭim varsha-sahasrâni vishṭhâyâ[m] jâyatô
krimiḥ I(II) [27*] Bahubhir=vasudhâ dattâ bahu-
- 91 bhis-ch=ânupâlîtâ [I*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalam=
[28*] iti⁶ [II*] Âjñaptir-asya

¹ Metre of verses 23-25: Âryâ.

² Metre: Upajâti.

³ The *akshara ka* was originally omitted, and has been inserted afterwards.

⁴ Read *datta iti*.

⁵ Metre of verses 27 and 28: Ślôka (Anusṭubh).

⁶ After this there is an ornamental symbol which may be meant for the *akshara úri*.

- 92 Katakâdharâjâh¹ kâvyânâm karttâ Nanniyabhaddô lëkhakò Gaṇḍâchâryyah ||
 Dvâttrimśattamê vija-
 93 yarâjya-varsh[ê] varddha[mâ*]nê kṛitam=idam sâsanah(nam) I(II) ❀

No. 44.— THREE INSCRIPTIONS FROM NORTHERN INDIA.

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

A.— Déôgadh pillar inscription of Bhôjadêva of Kanauj ; [Vikrama-]Samvat 919

In *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 2, Sir A. Cunningham has given a photozincograph of an inscription which was discovered by him on one of four massive pillars that support a detached portico in front of the principal Jaina temple at **Déôgadh**, in Central India ;² and *ibid.* p. 101 he has given his reading of the text of the inscription and commented on the value of it. I re-edit the inscription from Sir A. Cunningham's own rubbings which have been made over to me by Dr. Fleet, and from an impression, supplied to me some time ago by Dr. Burgess.

The inscription contains 10 lines of writing which covers a space of about 1' 4" broad by 1' 2½" high, and which, with the exception of a few letters, is very well preserved. The **size of the letters** is about 1". The **characters** belong to the northern class of alphabets. They include a form of the final *t*, in the word *samvat* in line 6,³ and numeral figures for 1, 4, 7, 8 and 9, in lines 6 and 10. The **language** is Sanskrit, and the whole is in prose. In respect of **grammar**, it may be noted that the word *stambha*, 'a pillar,' throughout is treated as a neuter noun, that in *Vrihaspati-dinêna*, in line 7, the Instrumental case is used where we should have expected the Locative case, and that in line 4, where the actual reading is *paribhujyamâkê*, the writer probably meant to write *-paribhujyamânakê* (instead of *-paribhujyamânekê*). As regards **orthography**, the letter *b* is denoted by the sign for *v* in *Vrihaspati*-, l. 7, but not, so far as I can make out, in *śabda*, l. 3, and *-âbda*, l. 10 ; the dental sibilant is used instead of the palatal in *Asvayuja*-, l. 6 ; and *t* is doubled before *r* in *-nakshattrê*, l. 8.

The inscription records that, in the reign of the *Paramabhaddâraka Mahârâjadhirâja Paramêsvara*, the glorious **Bhôjadêva**, while **Luachehhagira** was possessed (or governed) by the *Mahâsâmantâ* or great feudatory **Vishnurama**,⁴ to whom the five *mahâśabdâs* had been granted by Bhôjadêva, the pillar which contains the inscription was caused to be made (or set up) near the temple of the holy [Jaina Arhat] Śânti (or Śântinâtha, at Luachehhagira), by Dêva, a disciple of the *Âchârya* Kamaladêva ; and that it was completed in the year 919, on the fourteenth *tithi* of the bright half of the month **Aśvayuja** (or **Âśvina**), on a Thursday, while the *nakshatra* was **Uttarabhadrapadâ**, and made by the *Gôshthika*⁵ Vâjûâgagâka. Besides, the concluding line gives, both in words and in figures, the years of the Śaka era 784.

¹ Read °*dhirâjah* and compare the similar terms *kaṭakarâja*, *kaṭakâllîśa* and *kaṭakiśa* of cognate inscriptions ; *Ind. Ant.* Vol. XX. p. 267, note 5.

² *Indian Atlas*, quarter-sheet No. 70 N. W., Long. 78° 18' E., Lat. 24° 32' N.

³ The sign of the final *t*, employed in the original, is not in the least like the sign shown in the published photozincograph ; it is essentially the sign for *t* which is used, e.g., in the word *amôchayat* in line 7 of the Kudârkôt inscription of Takshadatta (*Ep. Ind.* Vol. I. p. 181, Plate).

⁴ This name, the reading of which appears to me certain, I have not found elsewhere.

⁵ According to Prof. Bühler, *Ep. Ind.* Vol. I. p. 190, note 50, the *gôshthikas* are the members of the *Pañch* or committee entrusted with the management of religious endowments ; compare also *Ind. Ant.* Vol. XI. p. 338, 1st line of the text, where Dr. Hultzsch has translated the word by 'trustee.'

As I have shown in *Ind. Ant.* Vol. XIX. p. 28, No. 30,¹ the date corresponds, for the *Chaitrâli* Vikrama year 919 expired, which was Śaka-Samvat 784 expired, to **Thursday, the 10th September A.D. 802**, when the 14th *tithi* of the bright half of Āśvina ended 22 h. 47 m., and the *nakshatra* was Uttarabhadrapadâ, by the Brahma-siddhânta from 9 h. 51m. and according to Garga from 9 h. 12 m. after mean sunrise. It is the earliest of the three dates² which we possess for the reign of Bhôjadêva of Kanauj, and the only one that admits of exact verification.

Luachechhagira, a strange word, for the first part of which I can suggest no etymology, I take to be a name of Dêogadh itself where the inscription is. In an inscription of A.D. 1098, of the time of the Chandêlla Kîrtivarman,³ the place (or the fort of it) is called Kîrtigiridurga after Kîrtivarman, in whose time the country around it is said to have been conquered by the Chandêllas.

TEXT.⁴

1	[Ôm ^{5?}]	[||*]	Paramabhaṭṭâra[ka*]-mah[â]râjâdhirâja-paramêśvara-śrî-Bhó-
2	jadêva-mahîpravarddhamâna ⁶ -kalyâṇavijayarâjyê		|⁷
3	t a t - p r a d a t t a - p a ñ c h a m a h â ś a b d a - m a h â s û m a n t a-śrî-[Vi]shṇ[u]-		
4	[ra]ma-paribhujyamâ[k]ê ⁸	Luachechhagirê	śrî-Śântyaâyata[na]-
5	[sam]uidhê	śrî-Kamaladêvâchârya-śishyêṇa	śrî-Dêvêna kârâ-
6	[pi]tam idam stambham ⁹ ||	Samvat ¹⁰ 010	Asva(śva)yuja-śukla-
7	paksha-chaturdaśyâm	Vri(bri)haspati-dinêna ¹¹	Uttarabhâdrapa-
8	d[â]-nakshatrê ¹² idam stambham samâptam=iti ||	☉ ||	Vâjuâ-
9	gagâkêna ¹³ gôshṭhika-bhûtêna ¹⁴ idam stambham ghaṭitam=iti ||	☉ ||	
10	[Śa]kakâl-[âbda]-saptaśatâni	¹⁵ chaturâśity-adhikâni	784 [||]

B.— Rôhtâsgadh rock inscription of Pratâpa ; Vikrama-Samvat 1279.

This inscription is on the rock near the Lâl Darvâza or 'red gate' of the hill fort of Rôhtâsgadh, in the Shâhâbâd district of Bengal, Constable's *Hand-Atlas of India*, Plate 28, Cc. It has already been edited, by Dr. Rajendralal Mitra, in the *Proceedings Beng. As. Soc.*

¹ See also Dr. Fleet, *ibid.* Vol. XVII. p. 23.

² For the two other dates, of [Vikrama-]Samvat 932 and [Harsha-]Samvat 276, see *Ep. Ind.* Vol. I. pp. 156 and 186.

³ See *Ind. Ant.* Vol. XVIII. p. 238.

⁴ From impressions and rubbings, supplied by Dr. Fleet (who had received them from Sir A. Cunningham) and by Dr. Burgess.

⁵ This apparently was expressed by a symbol, but the greater part of it is broken away.

⁶ The same phrase we have in the dates of Bhôjadêva's successor Mahêndrapâla in the Siyadônî inscription (*Ep. Ind.* Vol. I. p. 173, ll. 1 and 4), of his successor Mahîpâla in the Asnî Inscription (*Ind. Ant.* Vol. XVI. p. 174, l. 4), and of his successor Dêvapâla in the Siyadônî inscription (*Ep. Ind.* Vol. I. p. 177, l. 28); the Pehevâ (Pehoa) inscription of the reign of Bhôjadêva, on the other hand, has *abhipravarddhamâna* (*ibid.* p. 186, l. 1).

⁷ This sign of punctuation is superfluous.

⁸ The letter in brackets appears to me undoubtedly to be *k*, and I believe that the reading intended is °*mânê* or more probably °*mânakê* (compare *Gupta Inscr.* p. 69). The rest of the line is quite clear in the impressions, and cannot be read differently.

⁹ Read *kâritô-yam stambham*.

¹⁰ Read *samvat*.

¹¹ For the use of the Instrumental case (to explain which we might supply *sahitdyam* or *samyutdyam*, agreeing with *chaturdaśyam*) compare *Sômarârêṇa* in *Ep. Ind.* Vol. II. p. 124, l. 33. Read *-dinên=ôttara°*.

¹² Read °*trê-yam stambham samâptam=iti*.

¹³ The second *akshara* of this word is clearly *shṭhi* in the impression. Here again the published photozincograph differs altogether from the original.

¹⁴ Read *-bhûtên=dyam stambhê ghaṭita iti*.

¹⁵ Read *chaturâśty-*.

1876, p. 111, but its date was misread and, in consequence, curiously misunderstood.¹ I re-edit it from a rubbing supplied to me some years ago by Dr. Burgess. The inscription contains four lines of well preserved writing which covers a space of about 5' broad by 8" high. The size of the letters is between 1" and 1¼". The characters, which seem to be somewhat rudely engraved, are Nāgarī. The language is Sanskrit, and the whole is in verse. In line 2 the word *Yavana* is spelt *Javana*; and in line 4 we have the word *kāṇḍa*, in the sense of 'water.'

The inscription records that, when the year of Sāhasāṅka (*i.e.* Vikramāditya²) bore the number made up of 9, the chief munis (7),³ and the lords of the days (12), *i.e.* in Vikrama-Saivāt 1279, in the month of Chaitra which inaugurates the march of conquest of the god of love, on a Sunday, the first of the bright half,— while the illustrious king Pratāpa was whitening (*dhavalayati*⁴) the earth with the great fame of having in mere sport cut up the Yavanas (or Muhammadans),— a certain Mādhava made a well or tank on the rock, apparently near the spot where the inscription is engraved.

The date regularly corresponds, for the *Kārttikādi* Vikrama year 1279 expired, to Sunday, the 5th March A.D. 1223, when the first *tithi* of the bright half of Chaitra ended 0 h. 38 m. after mean sunrise. The 'king' Pratāpa, in whose reign this date falls, is, I have no doubt, a descendant and successor of the Jāpiliya Nāyaka or Mahānāyaka Pratāpadhavala, whose well-known Tārāchaṇḍī rock inscription is dated in Vikrama-Saivāt 1225;⁵ of whom there is another short inscription of the same year,⁶ recording the construction of a road by him, at 'Phulwariya';⁷ and whose name is given, with a date which I would read *Saivāt 1214 Jyaishṭha-vadi 4 Sa(śa)nau*,⁸ in a short inscription on the rock near the 'Putrāhi falls.'⁹ From a slightly damaged undated inscription at 'Phulwariya' it appears that the family to which these chiefs belonged was called the Khayaravāla¹⁰ *vaṁśa*.

TEXT.¹¹

1. Ōm¹² ōm [||*] ¹³Navabhir=atha munindrair=vāsarāṇām=adhīśaiḥ parikalayati
sāmkhyām vatsarē Sāhasāṅkē | Madana-vijayayātrā-maṅgalē māsi Chaitrē
pratipadi sita-kāntau vāsarē¹⁴ Bhāskarasya || 1 [||*]

¹ Dr. Rajendralal's translation of the date is: 'In the Sak's Śāka year of ninety (90), and (9), and the sages (7), and the Indras (14), and the lords of the days (12), all added up (132), on the day of the festival of the conquest of Cupid (*Madana-vijaya*) in the auspicious month of Chaitra, the eleventh of the moon, when the sun, Venus and Jupiter were in Pisces.'

² Compare *Sāhasāṅkasya vatsarē* in the date of Vikrama-Saivāt 1240 from Mahōbā, given by me in *Ind. Ant.* Vol. XIX, p. 179, No. 127.

³ I know of no other date from an inscription, in which *munindra* is employed instead of the simple *muni*.

⁴ The use of this word seems to suggest (in this particular case) that the fuller name of the chief was *Pratāpadhavala*; see below.

⁵ For the exact date and further references see *Ind. Ant.* Vol. XIX, p. 184, No. 143.

⁶ See *ibid.* p. 179, No. 126.

⁷ This, or *Phulwari*, is the name of a part of Rōhtāsgaḍh; see M. Martin's (Buchanan Hamilton's) *Eastern India*, Vol. I, p. 450.

⁸ This date, for the *Kārttikādi* Vikrama year 1214 expired and the *pūrṇimānta* Jyaishṭha, would regularly correspond to Saturday, the 19th April A.D. 1158.— It may be pointed out that in the four dates mentioned in the above, which are all from the Shāhābād district in South Behar,— the date of the year 1214, the two dates of the year 1225, and the date of the year 1279,— the years are all expired *Kārttikādi* years, and that in the three of them which quote days in dark fortnights, the months are *pūrṇimānta* months.

⁹ These falls are five miles west of the village of Tilothu in the Shāhābād district; see the *Imperial Gazetteer of India*, *s.v.* Tilothu.

¹⁰ This name seems to survive in that of the tribe of *Kharawars*, 'who still occupy the table land on which Rautasgar (Rōhtāsgaḍh) is situated, with many fastnesses of the south, [and who] claim a descent from the family of the Sun;' see M. Martin's *Eastern India*, Vol. I, p. 405.

¹¹ From a rubbing supplied by Dr. Burgess.

¹² Expressed by a symbol.

¹³ Metre: Mālinī; also of the next verse.

¹⁴ Originally *vāré* was engraved, but *rē* is altered to *sa* and another *rē* is added above the line.

- 2 **Ja(ya)vana-dalana-lîlâ-mânsalaiḥ** svair=yaśôbhir=ddhavalayati dharitrîm śrî-**Pratâpa-**
kshitîndrê | idam=udakam=udârajâna-bhâjâ sthirat[v]am ¹namitam=iha gir-
îndrê śrîmatâ Mâdhavêna || [2 ||*]
- 3 ²Anâvilam=analpîyas=tâpa-nirvvâṇa-kâraṇam | svayaśuḥ-sôdaram vâri kârayâm-âsa
Mâdhavaḥ || [3 ||*] Nijam vacha iva svâdu yaśaḥ svam=iva ni[r*]-
malam | êtad=atra suvistîrṇam kâra-
- 4 yâm-âsa Mâdhavaḥ || [4 ||*] Akâmde kundikâ kâṇḍa-nidhir=nidhir=apâm=iva |
akâ[ri] Mâdha[vê]u=êyam³ prapâtê pâtaka-druhi || 5 [||*]

C.—Jôdhpur inscription of Rûpâdêvi; [Vikrama-]Samvat 1340.

This inscription, of which I owe excellent impressions to Dr. Führer, is on a stone in the Darbâr Hall of Jôdhpur in Mârwâr, where, to judge from a remark on a rubbing which some time ago was sent to me by Dr. Hoernle, it was brought from the village of 'Burtra.'

The inscription contains 19 lines of well preserved writing which covers a space of 1' 5" broad by 1' 4½" high. The size of the letters is about $\frac{1}{16}$ ". The characters are Nâgarî. The language is Sanskrit; and nearly the whole text is in verse. In line 19 we find the word *pañchapa*, used in the sense of the better known word *pañchakula*.⁴ In respect of orthography it may be noted that the palatal sibilant is used instead of the dental in the word *âśid-*, in line 7.

The inscription, which opens with a verse invoking the blessing of the god Kṛishṇa, records (in verse 6) the construction of a well or tank, at the village of Bûḍhapatra, by a queen Rûpâdêvi, of whom our text gives the following account. First, there was a ruler of the earth, named Samarasiṃha (v. 2). He was succeeded by the king Udayasiṃha (v. 3); and his son was the king Châva, the Châhumâna⁵ (v. 4). His daughter,⁶ again, born to him from Lakshmidêvi, was Rûpâdêvi, who became the wife of a king Tejasiṃha (v. 5), to whom she bore a son, named Kshêtrasiṃha (v. 7). Rûpâdêvi, according to lines 18 and 19, inaugurated the well in the year 1340, on Monday, the 7th of the dark half of Jyaishṭha, in the reign of the *Mahârâjakula*⁷ Sâmantasiṃhadêva, while Jâsha and others, appointed by him, held the office of *pañchapas*.

The date regularly corresponds, for the *Kârttikâdi* Vikrama year 1340 expired and the *pûrṇimânta* Jyaishṭha, to Monday, the 8th May A.D. 1284, when the 7th *tithi* of the dark half ended 14 h. 14 m. after mean sunrise.

¹ I believe the intended reading to be *gamitam*=.

² Metre: Ślôka (Anushtubh); also of the following verses.

³ I would alter this to *-âyam*, and refer it to *kâṇḍa-nidhir*=; 'this reservoir of water, a water-pot (or basin of water) in a waterless spot, was made on the sin-destroying, steep rock.'

⁴ See *Ep. Ind.* Vol. I. p. 166, and the references given there.

⁵ Thus the word is spelt here. The five forms of the word, known to me, are *Châhavâna*, in the Dhôlpur inscription of Chandamahâsêna of Vikrama-Samvat 898 (*Zeitschr. Deutsch. Morg. Ges.* Vol. XI. p. 39); *Châhamâna*, first in the Harsha inscription of Vignarâja of V. 1030 (*Ep. Ind.* Vol. II. p. 119); *Châhumâna*, first in the Nadôl plates of Âlhanadêva of V. 1218 (*Jour. Bo. As. Soc.* Vol. XIX. p. 30); *Châhuyâna*, in the plates of the Chaulukya Ajayapâla of V. 1231 (*Ind. Ant.* Vol. XVIII. p. 82); and *Chauhâna*, in the 'Pâlam Bâolâ' inscription of the time of Ghiyâs-ud-dîn Balban of V. 1337 (*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 108).

⁶ The original has *putrikâ*, 'a daughter appointed to raise male issue to be adopted by a father who has no sons.'

⁷ I take this to be a title. We have *Râjakula*, applied to the Paramâra *Mahâmandalêsvâra* Sômasiṃha of Chandravatî in a Mount Âbû inscription of V. 1287 (Mr. Kathavate's edition of Sômesvara's *Kîrtikaumudâ*, Appendix B., ll. 2 and 26); *Mahârâjakula*, applied to Udayasiṃha in the date of V. 1306, given by me in *Ind. Ant.* Vol. XIX. p. 175, No. 115; and *Samastamahârâjakula*, applied to the Guhila Samarasiṃha in an Udaypur inscription of V. 1344 (*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 19).

I regret that for the present I am unable to furnish from other inscriptions any certain information regarding the chiefs or princes, mentioned in this record. In a Mount Âbû fragmentary inscription of Vikrama-Saivvat 1377, of which we have a translation in *As. Res.* Vol. XVI. p. 285 ff., a Châhumâna **Samarasimha** (apparently of Śâkambhari) is mentioned, who, like the **Samarasimha** of the present inscription, was succeeded by his son **Udayasimha**; and in *Ind. Ant.* Vol. XIX. p. 175, No. 115, I have given, from one of Prof. Peterson's *Reports*, a date of Vikrama-Saivvat 1306, of the reign of a prince **Udayasimhadêva** who might well have been Rûpâdêvi's grandfather. But according to the Mount Âbû inscription **Udayasimha** was succeeded by his son **Mânvasimha**, not by **Châva**;¹ and I know of no **Têjasimha** (or **Têjâsimha**)² and of no **Sâmantasimha** whom I could place in Vikrama-Saivvat 1340.

Bûdhapatra apparently is the village of 'Burtra' where the inscription seems to come from. I have not found the place on the maps at my disposal.

TEXT.³

- 1 Ôm⁴ || Ôm namô Vighnarâjâya [||*] Prârambhê⁵ hasitam bhujâ-bhramâ-
kṛitair=ândôlanair-vismitarâ mlânâni bâhulat-ô-
2 papîdana-bhiyâ prôllâsanê bhûbhṛitah | dattâh Kṛishṇa-karâbja-sâyini nagê
śrêyânsi pushṇarîtu vô
3 gôpîbhir-bhujavalli-kamkâṇa-kapatkâr-ôtna(tta)râs-tâlikâh || 1 [||*] **Samarasimha**⁶
ilâ-
4 dhîpa âdimô guṇa-varô śjani sîmha-parâkramah | svakula-kânana-kalpamahîru-
5 bah [7 svabhujâ-nirjjita-râjakadambakah || 2 [||*] ⁸Tat-patṭâmbara-chandramâ
naya-griham lakshmî-nivâ-
6 sô guru⁹ || r=maryâdâ-sahitah payônidhir=iva kshônî-talê nirmmalê [||*] sa-
sthairyah surasadmava-
7 [u-*] Manasijô ru(rû)p-âdhyâ âsî(sî)d=iva bhûpâl-**Ôdayasimha** êsha ravivad-
dhâmnân¹⁰ sudhâm-ôdaya[h]¹¹ || [3 ||*]
8 ¹²Tasy-ângajô gaja iv=ôttamadâna-râjî¹³ śrî-**Châva**-bhûpati-vaśrô jani¹⁴
Châhumânah ||(1)
9 samdhâryatê nṛipa-gaṇaiḥ śirasâ yad-âjñâ nityam yathâ sukusumâni
manôharâni || [4 ||*]
10 **Ru(rû)pâdêvi**¹⁵ svakula-tilak-âkârîṇî putrik=âsya **Lakshmidêvyâ** udara-sarasi
prô-
11 llasad-râjahamsî | bhûmî-bhartur=vipula-yaśasas-**Têjasimhasya** kântâ [6
kîrtti(rittê)r-gêham kama-

¹ Châva, of course, might have been a younger brother of **Mânvasimha**.

² There is a Gubila **Têjâsimha** of Mewâd for whom we have a date in V. 1324, but he had been succeeded in V. 1335 by his son **Samarasimha**, and his wife was **Jayatalladêvi**; see *Jour. Beng. As. Soc.* Vol. LV. Part I. pp. 46 and 48.

³ From impressions supplied by Dr. Führer.

⁴ Expressed by a symbol.

⁵ Metre: Śârdûlavikrîḍita. The legend is that **Kṛishṇa** held up the mountain **Gôvardhana**, to shelter the cowherds and their cattle from the heavy rain, sent by the offended **Indra**.—The word *kapatkâra* either is a mistake of the engraver for *raṇatkâra* or is used by the writer instead of it.

⁶ Metre: Drutavilambita.

⁷ This sign of punctuation is superfluous.

⁸ Metre: Śârdûlavikrîḍita. With *tat-patṭâmbara-chandramâh* compare, e.g., *tat-patṭâmbudhî-chandramâh* and *tat-patṭâmbara-dinamanîh*, *Ep. Ind.* Vol. II. p. 51, ll. 5 and 8.

⁹ Read *gurur=*, without the sign of punctuation.

¹⁰ Read =*dhâmnâ*; this correction may have been made in the original.

¹¹ This sign of *visarga* was originally omitted.

¹² Metre: Vasantatilakâ.

¹³ A sign of punctuation that had originally been engraved here, has been struck out again.

¹⁴ Read =*varu śjani*.

¹⁵ Metre: Mandâkrântâ; and of the two next verses.

¹⁶ This sign of punctuation is superfluous.

- 12 la-vadanâ dâna-lâvanya-khâni[h*] || 5 [||*] Ramyâ vâpî madhura-salilâ
kâritâ Bûdhapatrê |¹ grâmai(mô)²
- 13 vṛikshair=vitata-saphalai[h*] samyutâ châru-pushpai[h*] Ru(rû)pâdêvyâ sukṛita-
nivalhê mânasam dhârayamtyâ
- 14 dânam da[t*]tvâ dvija-gaṇa-varê sajjanân rajjayamtyâ || 6 [||*] Manyê dēvi
Himagiri-sutâ saṅgatâ Śaṅkarêṇa
- 15 lâvanyânâm nidhir=iva sadâ prôllasad-dharma-vallî | Têjôrâjam³
patiribhu(?)valam prâpa sad-dha-
- 16 rmmatô⁴ yâ tasyâh⁵ jâtaḥ svakula-tilakaḥ Kshêtrasimhaḥ kumâraḥ || 7 [||*]
⁶Yâvaeh=chamdramas-âdi-
- 17 tyau⁷ kurvvâtô bhramanâm divi [l*] tâvan=namdatu vâp-îyam |⁸ janânânda-
vidhâyinî || 8 [||*] Śivam=astu [||*]
- 18 Sâmvat 1340 varshê ⁹Jyêshṭha-vadi 7 Sômê sdy=êha mahârâjakula-śrî-
Sâmya(ma)ntasimhadêva-râjyê tanui-
- 19 yukta-śrî-Jâsh-âdi-pamehapa-pratipattâv=êvam kâlê varttamânê dēvyâ śrî-
Ru(rû)pâdêvyâ vâp=îyam pratishṭit[â¹⁰ ||]

No. 45.— DIRGHASI INSCRIPTION OF VANAPATI;
SAKA-SAMVAT 997.

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

Dirghâsi is a small village four miles north of Kalingapatam in the Gañjâm district. At one end of the village is a rocky hill, called by the inhabitants "Durga-metta." There are remains of a temple scattered all over the place. Stone images of Durgâ, Nandi and the *linga*, some in good preservation and others in broken pieces, are found near the hill. An image of Durgâ is still worshipped in a small cave. I visited the place three years ago. No one could tell me how the temple came to be demolished. The ruins lie amidst pieces of rocks that appear to have been detached from the hill and fallen on the temple. The present inscription is on a big stone slab, about 2 yards in height and 1½ yards in width, standing near the hill. I edit it from an inked estampage of it, supplied to me by Dr. Hultzsch. It is in 23 lines, the first sixteen being in Sanskrit verse and the rest in Telugu verse.¹¹

The alphabet is Telugu, closely resembling that used in the inscriptions of Anantavarman's time. *Bh* alone presents an older form. The *û*-mark in *bhû* in lines 18 and 22 is written differently from that in ll. 9, 10 and 13. In conjunct consonants, proper nasals are used before *d*, as in *ganḍa* (l. 9), and before *d*, as in *Nanda* (l. 17), but not before *g*, as in *Vêṅgi* (l. 12). *G* after an *anusvâra* is doubled in *Gaṅga* (l. 1), but not so in *Vêṅgi* (l. 12); *d* in *ddruma* (l. 8) is also doubled. Consonants after *r* are invariably doubled, as in *kîrtti* (l. 5). *N* is used for *ṇ* in *jîrṇa* (l. 12), *Gôkarnna* (l. 4) and *ghûrṇnita* (l. 8 f.). Owing to the incorrect pronunciation of *ri*, *mri* and *dri* are written as *mri* and *dri* (ll. 8 and 11). It appears

¹ This sign of punctuation is superfluous.

² This correction has been made in the original.

³ Originally °*râjah* and °*valah* was engraved; afterwards the lower circle of the *visarga* has in either case been changed into the sign for *virâma*. Read *patim=ihâ varâm* (?).

⁴ Originally *rmmavô* was engraved.

⁵ Read *tasyâ*.

⁶ Metre: Ślôka (Anushtubh).

⁷ This compound is quite incorrect.

⁸ This sign of punctuation is superfluous.

⁹ Read *Jyâishṭha*.

¹⁰ Read *pratishṭitâ*, for *pratishṭhâpitâ* (used in the sense of *kâritâ*).

¹¹ The Telugu portion consists partly of some of the facts mentioned in the Sanskrit portion, and partly of new facts.

that the half-*anusvāra*¹ sound in Telugu was formerly represented by a full *anusvāra* symbol. The *m* as used, for instance, after *toḍa* in line 23 is not required in its full sound by the Telugu metre, but should be attenuated so that *ḍa* may be a short (*laghu*) syllable.²

The inscription records that a provincial chief (*maṇḍalika*, ll. 16, 19) in the service of king Rājarāja of the Gaṅga dynasty (l. 1), named Vanapati (ll. 5, 13) or Baṇapati (l. 19), who was the son of Gōkarṇa (l. 1f.) and belonged to the Âtrēya gōtra and to the Brāhmaṇa caste (ll. 5, 19), built a *maṇḍapa* (l. 20) or a hall for dancing (*nāṭya-sālā*, l. 15) in front of the temple of Durgā in the town of Dirgharasī (l. 14) or Dirghāsī (l. 19) in the Śaka year 997 (ll. 14, 17), and also made an endowment for a perpetual lamp (ll. 16, 21). His wife Padmāvati made a gift of another lamp (l. 21). Though spoken of as a *pratihārin* or 'door-keeper' (l. 4), Vanapati appears to have been the commander-in-chief of Rājarāja's forces. The inscription refers to his victory over the Chōḍa king³ (ll. 8, 9) and the Utkala (l. 10) and to the subjugation of the kings of Vēṅgi⁴ (ll. 12, 17), Kimiḍi, Kōsala, Giḍrisiṅgi and Oḍḍa (l. 17f.). He also killed a certain Daddārṇava (l. 12). Vanapati had the *birudas* Chalamartigaṇḍa⁵ (ll. 9, 18), Bhaṇḍanavijaya⁶ and Gaṇḍagōpāla⁷ (l. 20).

The date of the inscription, Śaka-Samvat 997, if taken as an expired year, corresponds to A.D. 1075-76. This year would fall towards the end of the reign of the Gaṅga king Rājarāja. Rājarāja's father Vajrahasta was crowned in A.D. 1038⁸ and ruled for 30 years.⁹ Rājarāja himself reigned for 8 years. His son Anantavarman was crowned in A.D. 1078. Therefore Rājarāja must have reigned from A.D. 1068 to 1076 and died two years before his son's coronation. What circumstances could then have delayed Anantavarman's coronation for two years? It must be his minority or some distant expedition.¹⁰

Two of the historical facts referred to in the present inscription may be compared with two statements in Anantavarman's grant of Śaka-Samvat 1040,¹¹—viz. Rājarāja's victory over the Dramilas (*i.e.* the Chōlas) and his affording protection to Vijayāditya of Vēṅgi against the Chōḍas. Of the remaining localities which Vanapati is said in the present inscription to have conquered as Rājarāja's commander-in-chief,—Kimiḍi is now a Zamīndārī in the Gaṅjām district. Kōsala corresponds to the upper valley of the Mahānadī and its tributaries.¹² Giḍrisiṅgi I cannot now identify. Oḍḍa or Utkala is Orissa, whose king was later on reinstated by Rājarāja's son Anantavarman.¹³

TEXT.¹⁴

- 1 आसीदंगान्ववायचित्तिपतितिलकी राजराजक्षितीशः क्षमापाल-
- 2 ¹⁵प्रौडमौलिप्रकरमणिरुचिप्रस्फुरत्पादपीठः । योरातिक्षत्रचक्रक्रथ-
- 3 नकरभुजापालिता[शे]षपृथ्वीचक्रश्चक्रायुधाभो दधदुरसि रमां वाचि वाचामधी-
शः [॥ १*]

¹ I have not seen the half-*anusvāra* symbol in the inscriptions that I have hitherto examined.

² Compare p. 316, note 13.

³ The Chōḍa king is Rājendra-Chōḍa (or Kulōttuṅga-Chōḍa I.), whose daughter Rājasundarī was married to Rājarāja; *Ind. Ant.* Vol. XX. p. 276.

⁴ The king of Vēṅgi referred to is Vijayāditya VII.; see *ibid.*

⁵ Compare *Ind. Ant.* Vol. XXI. p. 199.

⁶ *I.e.* 'an Arjuna in battle.'

⁷ *I.e.* 'a Kṛishṇa among heroes.'

⁸ Above, p. 185.

⁹ See the Table facing p. 186 above.

¹⁰ [Anantavarman's stone inscriptions at Mukhalingam and elsewhere, which are dated both in Śaka and regnal years, show that his accession, or perhaps his appointment as co-regent of his predecessor, took place about three years before A.D. 1078; see my *Annual Report* for 1895-96, p. 6.—E. H.]

¹¹ *Ind. Ant.* Vol. XVIII. p. 171.

¹² *South-Indian Inscriptions*, Vol. I. p. 97.

¹³ *Ind. Ant.* Vol. XVIII. p. 171.

¹⁴ From an inked estampage, sent by Dr. Hultsch.

¹⁵ Read प्रौड.

- 4 तस्यान्वयागतमहाप्रतिहारिमुख्यसंस्तंभिताखिलविरोधिनराधिपौजाः । गोकर्ण-¹
- 5 सूनुरवनीसुरवंशभानुरात्रेयगोत्रमहितो महनीयकीर्त्तिः ॥ [२*] वनपतिरि-
- 6 ति नाम्ना त[स्य] गांभी[र्य]शौर्याखिलजगदुपकारैश्चग्बभूम² प्रचेताः । अधि-
कम-
- 7 भिमतात्तद्दानमालोक्य चिंतामणिरिह न विदद्रे यत्तदश्मत्वहेतोः ॥ [३*]
आजा-
- 8 वसौ चोडनृपस्य सेनामहावनस्याश्वस्त्रिगाकुलस्य³ [१*] मत्तेभस[र]द्रुमघू-
- 9 र्न्नितस्य⁴ दावानलोभूच्चलमर्त्तिगण्डः ॥ [४*] तेनाजौ, चोडसेनावनदवदहनेना-
शुग-
- 10 ⁶ प्रासश[स्त्री]निस्त्रिशज्ज्वालके[नोत्क]लगजतुरगानीकिनीनाथभूज[र*]: [१*] निर्ह-
ग्धा भग्नमू-
- 11 ला ⁶ निपतितशिरसश्चिन्नबाहूरुशाखा ⁷ दिश्यंतेद्यापि भूतेश्चय इव धवलैरस्थिभि-
- 12 र्जीर्णमासैः⁸ ॥ [५*] जित्वा सुहुर्वेगिधराधिनाथं तस्याजहाराखिलवस्तुरा-
शि[म्*] । ⁹ दहार्णवस्तेन
- 13 यमाय दूतः प्रस्थापितो दिग्जयकीर्त्तनाय ॥ [६*] जित्वैवं भूमिपालान्वन-
पतिरवनावात्म[नः]
- 14 कीर्त्तिवल्लीं शाकाब्दे शैलपद्मप्रभवनिधियुते दीर्घरस्यां नगर्यां [१*] दुर्गा-
देव्यालयस्याभरण-
- 15 मिव पुर[:*] स्थापयामास गुर्वीं श्रीमान्¹⁰ श्रीनाथवीर्य[:*] स्थगितदश-
दिशान्न[र*]अशालाञ्चलेन¹¹ [॥ ७*]
- 16 दीपमखण्ड¹² प्रादान्मण्डलिकस्रोतिचण्डदीर्घण्ड[: १*] तस्यामेव समायान्तस्यै
देव्यै सुरेशपूज्यायै ॥ [८*]
- 17 ¹³श्रीशकुनेण्डुलु ¹⁴भूसतिपै शैलनन्दाजभवसंख्यनोन्द वेगि- [१*] देशंबु गिमि-
डिय¹⁵ गोसल गिडि-
- 18 सिंगिदेशंबु मठिथोड्डदेशमनंगं¹⁶ [१*] जनिन भूपालुरननिनोच्चे¹⁶ चलम-
र्त्तिगण्डण्डे¹⁶ नेगडिन

¹ Read गोकर्ण.

⁴ Read घूर्णितस्य.

⁷ Read दश्यन्ते.

¹⁰ Read श्रीमांस्त्री.

¹⁸ The following is a Telugu verse, containing a *stanzmālika* of eight lines, followed by an *āṭṭavādi* of four lines. The composition is not good. There are several errors which are noticed in the footnotes. In those syllables, after which I have placed the letter *a*, the nasals *n* and *m* should be attenuated in reading, so that the consonants preceding them may be *laghu* or short. At present these nasals would be replaced by half-*anusvāra* symbols.

¹⁴ A letter is wanting before भू.

¹⁵ Read गिमिडियु.

¹⁶ Read नीड्चे.

² Read °कारैर्नग्बभूव.

³ Read निस्त्रिश.

⁸ Read °र्जीर्णमांसैः

¹¹ Read शालाञ्चलेन.

³ Read मृगाकुलस्य.

⁶ Read °शिरसश्चिन्न.

⁹ Read दहार्णव.

¹² Read °खण्ड.

- 19 मण्डलिकुण्डु^१ [१*] भूसुरवंशुण्डु वासवनिभभोगि बणपति सौजन्यगुणयुतुण्डु
[१*] दीर्घासि भगवतिदे-
- 20 विदेवालयमुन मुंदटं गडुघनतरमुग [१*] मण्डपमेत्तिचे भण्डनविजयुण्डु
गण्डगोपालुण्डख-
- 21 ण्डवर्त्ति [१*] दीविय वेद्वेनदेविकिनव्वेलं^१ दन मनोवल्लभि वनजनेत्ति [१*]
दीविय वेद्वे^२ बद्धावतियुनु-
- 22 ^२[ना] चोणीनशशुलु गलयंतकुनु मुदमुन [१*] गगनभूमिचंद्रखरकरोदक-
शिखि- [१*] मारुतात्ममूर्त्ति
- 23 महिषमथन^३ [१*] यि[ष्टपूर्त्त]फलमुलेल्लकालंबुनु [१*] मेच्चुतीडं^४ दमकुनिच्चु-
[ण्ड] ॥ [८*]

TRANSLATION.

A.—Sanskrit portion.

(Verse 1.) There was king **Râjarâja**, the ornament of the kings of the **Gaṅga** dynasty; whose foot-stool was shining with the rays of the gems in the rows of the bold heads of kings; by whose arms, which cut hosts of rival kings, the whole orb of the earth was protected; whose splendour resembled that of (**Vishṇu**) whose weapon is the discus; who (*like the latter*) had **Ramâ** (**Lakshmî**) on his bosom; (*and who was*) a lord of speeches (**Bṛihaspati**) in speech.

(V. 2 f.) The chief of the great door-keepers (*pratihârin*) hereditary in his family, he who paralysed the vigour of all the rival kings, (*was*) named **Vanapati**, the son of **Gôkarna**, the son of a **Brâhmaṇa** family, praised among those of the **Ātrêya gôtra**, (*and*) of great repute. (*He*) excelled **Prachêtas** (**Varuṇa**)^४ by his profundity, in heroism, (*and*) in benefactions to all the world. Seeing that his gifts in this world exceeded (*even*) desires, the **Chintâmani**^५ did not melt away (*only*) because of (*its*) stony nature.^६

(V. 4.) This **Chalamartigaṇḍa** became in battle a conflagration to the great forest (*which was*) the army of the **Chôḍa** king, teeming with beasts (*which were*) horses, (*and*) full of^७ tall trees (*which were*) mast elephants.

(V. 5.) By him—the fire to the forest of the army of the **Chôḍa**, whose flames were arrows, darts, knives and swords,— the trees (*which were*) the commanders of the troops of elephants and horses of the **Utkala**, were entirely burnt in battle, their roots broken, their heads struck down, (*and*) their branches (*which were*) arms and thighs, cut off. Even now they are recognised, like a heap of ashes, by (*their*) white bones, the flesh of which is withered.

(V. 6.) Having often defeated the king of **Vêṅgi**, he took away the whole heap of his property. **Daddârṇava** was sent by him to **Yama** (*the god of death*) as an envoy to report (*his*) conquest of the whole world.

१ Read °नव्वलं or °मव्वल.

२ Here the metre requires some alteration, perhaps सात्तुलिनशशुलगल°.

३ Read °मथनि.

४ **Vanapati** literally means 'the lord of water' and is also an epithet of **Varuṇa**, the regent of the ocean.

५ The **Chintâmani** is a fabulous gem which is supposed to yield to its possessor all he desires.

६ If it were not a stone, it would have melted away out of shame.

७ Literally 'moving to and fro with.'

(V. 7.) Having thus conquered the kings on earth, the prosperous **Vanapati**, who possessed the valour of (Vishnu) the lord of Śrī,— in the **Śāka** year formed by the hills (7), the Brahmās (9), and the treasures (9),— (*i.e.* 997),— planted, as an ornament to the temple of **Durgā** in the town of **Dīrgharasi**, in front (*of it*), the great creeper of his fame which overspread the ten directions, in the guise of a hall for dancing.

(V. 8.) In the same year this provincial chief (*maṇḍalika*), who possessed very fierce club-like arms, granted a perpetual lamp to the same goddess, who is worthy of being adored by (Indra) the lord of the gods.

B.— Telugu portion.

(V. 9.) When the prosperous **Śāka** years reached on earth the number of the hills (7), the Nandas (9), and the Brahmās (9),— (*i.e.* 997),— the *maṇḍalika* **Baṇapati**, (*who came*) of a Brāhmaṇa family, who resembled Indra in (*his*) enjoyments, who possessed the virtue of kindness, (*and*) who was celebrated as **Chalamartigāṇḍa**, defeated in battle the kings of the **Vēṅgi** country, **Kimidi**, **Kōsala**, the **Gidrisiṅgi** country and the **Oḍḍa** country, (*and*) caused a *maṇḍapa* to be built with great splendour in front of the temple of the goddess **Bhagavatī** (**Durgā**) in **Dīrghāsi**. He, the **Bhaṇḍanavijaya**, the **Gaṇḍagōpāla**, gave a perpetual lamp to the same goddess; and his wife, the lotus-eyed **Padmāvati**, joyfully placed a lamp on the other side,¹ to last as long as the earth,² the sun and the moon. Let (*the goddess*) **Mahishamathanī** (**Durgā**), who is the embodiment of the sky, the earth, the moon, the sun, the water, the fire and the air, be pleased to grant them for ever the fruits of the performance of charitable deeds (*ishṭāpūrta*)³!

No. 46.—TOTTARAMUDI PLATES OF KATAYA-VEMA;
SAKA-SAMVAT 1333.

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

These copper-plates are said to have been discovered more than thirty years ago by one Mokkaṇḍa Rājappa of **Tottaramūdi** in the Amalāpuram tāluka of the Gōdāvarī district, while digging for earth on the site of a ruined house. I obtained them in 1892 through the kindness of a friend, and published the inscription in the Telugu paper *Chintāmaṇi* for August 1893 at Rajahmundry. The plates are now deposited in the Madras Museum.

The grant is inscribed on three copper-plates, measuring 9½ by 5 inches each, and weighing in all 3lb 7½oz.⁴ The plates are numbered, and were held together by a (now broken) copper ring, passed through circular holes on the left-hand side, and surmounted by the figure of a couchant bull, the vehicle of Śiva, which rests on a plain pedestal. The sun and the crescent of the moon are soldered on the ring behind and in front of the pedestal. The diameter of the ring is about 3¼"; its thickness about ¾"; the height of the bull 1¼"; and the length and breadth of the pedestal 1½" by ¾". The plates are in a fair state of preservation. Each of them bears writing on both sides. There are thirteen lines on each side except the last, which has only six lines. The letters are deeply cut and clear.

The characters used are of the old Telugu type. The following are some of the instances in which they differ from the modern Telugu characters. The *talakatlu* or secondary form

¹ Or, 'on that day.'

² If my emendation on p. 317, note 2, is correct, the word 'witnesses' should be substituted for 'earth.'

³ बायीकूपतडागादि देवतायतनानि च । अन्नपदान्मरामाः पूर्तमार्याः प्रचक्षते ॥

⁴ This is exclusive of the weight of the ring, and of a piece of the third plate which has unfortunately been mislaid; see p. 324, note 9.

of *a* is like the lower half, and the *guḍi* or secondary form of *i* like the upper half, of a circle. To denote *î*, the tip of the left leg of *i* is slightly curved inwards. The secondary form of *e* is like a sickle, and no distinction is made between that and the secondary form of *ē*, nor between those of *o* and *ô*.¹ These vowel signs are generally detached from the consonants to which they appertain, except in the case of *bh*, *v*, *n*, *ch*, etc. The use of the perpendicular line at the bottom, to distinguish the aspirated from the unaspirated forms of consonants, is not met with. *Bh* is distinguished from *b* by the *talakaṭṭu*, which is absent in *bhi*, *bho* and *bhau*; these forms are, therefore, similar in appearance to the corresponding forms of *b*. *D* resembles the modern *d*, and *dh* the modern *d*.

The following orthographical peculiarities may be noticed. When *r* happens to be the initial letter of a compound *akshara*, it is generally represented by its secondary form, called *velapalagilapa* (ll. 5, 8, 17, 27, 32), although the more usual form is also sometimes used (in *karma* and *śaurya*, ll. 7, 11). *G* is sometimes unnecessarily doubled after *r*, as in *Bhārygava* for *Bhārgava* (ll. 17, 30), and the *anusvāra* is used in certain places instead of *n*, as in *yasmīn= nissīma*^o (l. 16) and *punar=Annarōta*^o (l. 35). The inscription is composed throughout in Sanskrit verse, except the description of the boundaries of Mallavaram (ll. 51-57) and the last line of the inscription, which are in Telugu prose.

The inscription opens with invocations of the Boar-incarnation of Vishṇu (verse 1), of Gaṇapati (v. 2), and of the Moon on the head of Śiva (v. 3), as in the case of the Vānapalli plates of Anna-Vēma.² It then refers to Vishṇu, "the first of the gods," from the lotus of whose navel was born the Creator of the three worlds, from whose mouth, arms, thighs and feet emanated the castes (v. 4). One of the branches of the fourth caste (v. 5) was the Paṅtakula (v. 6). To this belonged king Vēma, surnamed Jaganobbagaṇḍa, the builder of a flight of steps on the bank of the Pātālagāṅgā at the foot of the Śrīśaila hill (v. 7 f.). His son was Anavōta³ (v. 10). The younger brother of the latter, named Annavēma or Anavēma, was also known as Vasantarāya, 'the king of spring,' and Kshurikāsahāya, 'one whose chief weapon is a dagger' (v. 12).⁴ The epithet Vasantarāya⁵ appears to have been earned by Anavēma by the prominent part he took in the annual *vasantōtsava* or spring festival, which is alluded to in verse 14.⁶ Anavōta had a son named Kumāragiri, who ruled the country a long time from his ancestral capital Koṇḍaviḍu (v. 15 f.).

Kumāragiri's minister was Kāṭaya-Vēma, who excelled Brihaspati and Śukra in intelligence,⁷ and Paraśurāma and Arjuna in valour (v. 18). Kāṭaya-Vēma rendered great help to Kumāragiri in obtaining possession of and governing his ancestral territory, even as Kṛishṇa did to Yudhisṭhira (v. 19). In return for these services he received from his sovereign the gift of the "eastern country," of which Rājamahēndranagarī (the modern Rajahmundry) was the capital (v. 20). Verse 21 traces the descent of Kāṭaya-Vēma from Kāṭa (I.), whose son was Māra. Māra's son was Kāṭa (II.), whose son was Kāṭaya-Vēma, who issued the grant (v. 23). We are also informed incidentally that Kāṭaya-Vēma was the son-in-law (*jāmātri*) of Annavōta and the son of the daughter (*dauhitra*) of Vēma, and that his mother's name was Doḍḍāmbikā (v. 21).⁸ His wife was Mallāmbikā, who got the Śiva temple of Markaṇḍeya

¹ For the use of the secondary forms of short *e* and *o* see the Telugu portion on pages ii. *b* and iii. *a* of the plates.

² Above, Vol. III. p. 59.

³ This name stands for Ana-Pōta. According to Telugu grammar *p* becomes *v* under certain circumstances.

⁴ See the Vānapalli grant, where the same epithets are applied to Anavēma.

⁵ Compare above, Vol. III. p. 65, note 6, and p. 286.

⁶ See Srīnātha's *Kāśīkhaṇḍamu*, where a similar festival at Rajahmundry is described.

⁷ Kāṭaya-Vēma was the author of a learned commentary on Kālidāsa's three dramas.

⁸ This relationship is made clearer in the extract from the *Kumāragirirājyam* appended to this paper, which states that Kāṭaya II. begot Kāṭaya-Vēma by Doḍḍāmbā, the daughter of Vēma (verse 10), and that Kāṭaya-Vēma was *bhāginēya* (sister's son) and *jāmātri* (son-in-law) to Annavōta (v. 12).

on the Gôdâvari at Râjamahêndranagara (Rajahmundry) covered with gold and gems and performed several other charities (v. 24 f.). The inscription then proceeds to state that, on the full-moon day of Kârttika (**Kârttikî**) in the cyclic year **Khara**, corresponding to the (expired) **Śâka** year counted by the *guṇas* (3), Râmas (3) and Viśvas (13),—*i.e.* 1333, or **A.D. 1411-12**,—**Kâtaya-Vêma** granted the village of **Mallavaram**, which was named after his wife **Mallâmbikâ** (v. 26) and which was situated on the bank of the **Vṛiddha-Gautamî** in the vicinity of **Muktiśvara** in the **Kônadêśa** (v. 27), to Nṛsiṃha, who was the son of Ahôbala and the grandson of Appayârya. The donee belonged to the Kâśyapa *gôtra* (v. 28) and the Kâṇva *śâkhâ* (vv. 26 and 29). He divided the village with his relations (v. 29). Then follows a description, in Telugu prose, of the boundaries of Mallavaram (ll. 51-57). This village was bounded in the north-east by **Tottaḍimûṇḍi**, in the south-east by **Mallâyammaṅgâri-Komaragiripuram**,¹ and in the west by the **Vṛiddha-Gautamî**. Then follow seven imprecatory verses (30-36) in Sanskrit. The concluding verse (37) tells us that this edict (*śâsana*) was composed by Śrîvallabha of the Kâṇva *gôtra*, the son of Lakshmi and Śrîvallabhârya. The grant bears at the end the signature (*vrâta*) of **Vêmu** (*i.e.* Kâtaya-Vêma).

Of the localities mentioned in this inscription, **Koṇḍaviḍu** (l. 27) and **Râjamahêndri** (Rajahmundry) (ll. 33 and 42) are well known. The term **Kôna** (l. 48) as the name of a tract of country is not unfrequently met with in inscriptions. The Pithâpuram inscription of Mallidêva² gives a list of the chiefs of Kônamaṇḍala, and the Naḍupûru grant of Anavêma³ refers to Kônasthala as being situated in the Gôdâvari delta. The term Kônasîma is in common use in the Gôdâvari district, where it is now applied to a portion of the Amalâpuram tâluka, which, being watered by several branches of the Gôdâvari, is as fertile as a *kôna* or valley. The village of **Muktiśvaram** (l. 49) is situated in this Kônasîma on the right bank of the **Gautamî**, right opposite to **Kôṭipalli** on the other side. It contains an ancient and celebrated temple, an account of which is given in the *Gautamî-Mâhâtmya*.⁴ The **Vṛiddha-Gautamî** (ll. 48, 54, 55), one of the seven branches of the Gôdâvari, runs close by **Muktiśvaram** on the south and is entirely dry, except perhaps when the Gôdâvari receives heavy floods. **Mallavaram**, which is said to have been situated on the bank of this river, has long since ceased to exist as a separate village and now forms part of **Tottaramûḍi**, which is mentioned as **Tottaḍimûṇḍi** among the boundaries of Mallavaram (ll. 52 and 56); but the Mallavaram lands are identified to this day. When Mallavaram was a separate village, the Kappagantula family possessed the *mîrâsî* right to the village, and this family belongs to the Kâśyapa *gôtra*, as did the family of the original grantee (l. 49).

Historically this inscription is important as giving a list of the **Koṇḍaviḍu** chiefs down to **Kumâragiri**, and as showing when and under what circumstances the **Râjamahêndri** portion of the **Koṇḍaviḍu** territory became detached from the rest of it. As has been seen, the inscription traces the **Reḍḍi** line from **Vêma**, who had two sons, **Anavôta** and **Anavêma**, **Anavôta**'s son being **Kumâragiri**. This genealogy is, in the main, supported by the introduction to **Kâtaya-Vêma**'s commentary on Kâlidâsa's *Śakuntala*, called *Kumâragirirâjîyam* (after **Kumâragiri Reḍḍi**), an extract⁵ from which is appended to this paper. That book mentions the same names as this grant, with the exception of that of **Anavêma**. Both the **Vânapalli**⁶ and **Naḍupûru**⁷ grants of **Anavêma** trace the line from **Vêma**'s father **Prôla**, the earliest member of

¹ [This village, which is not found on the *Macras Surrey Map* of the Amalâpuram tâluka, must have been an *agrahâra* founded by **Mallâmbâ**, the wife of **Kâtaya-Vêma**, and named after her brother **Kumâragiri**.—E. H.]

² Above, p. 84.

³ Above, Vol. III p. 287.

⁴ See also Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 32.

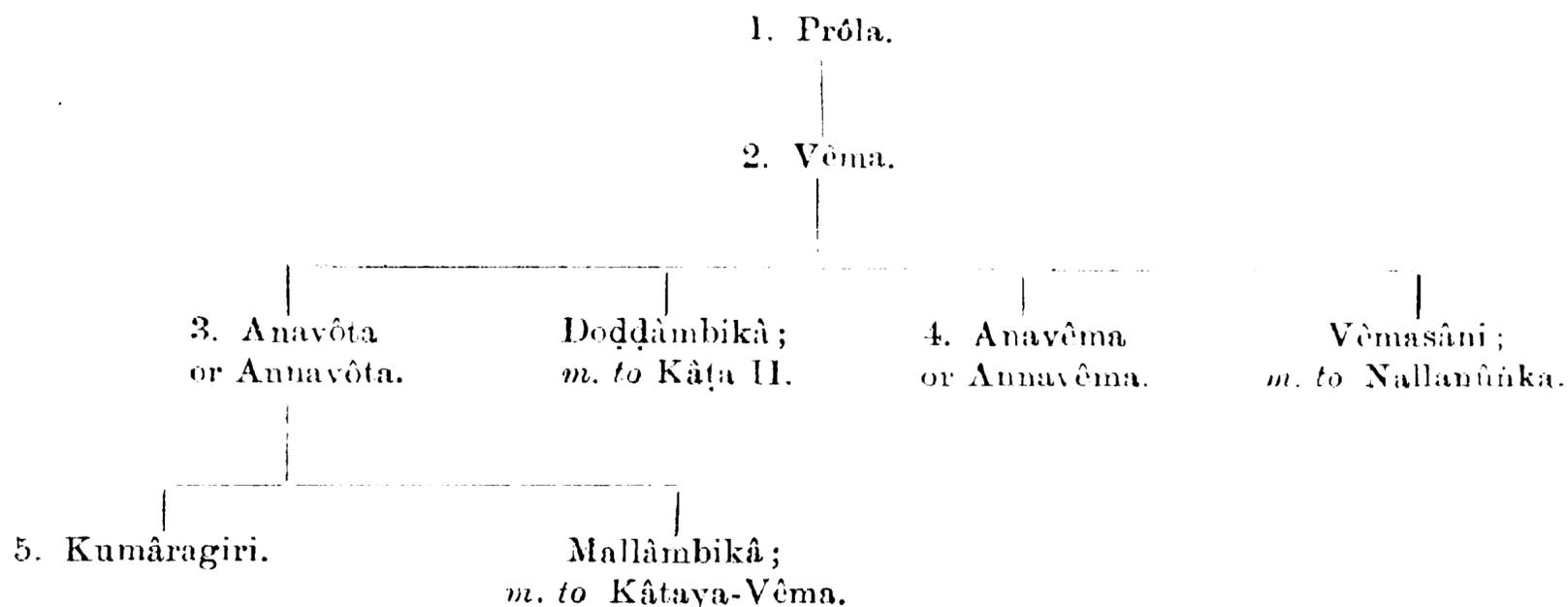
⁵ I am indebted for this to the late Paravastu Jaganâthasvâmi Ayyavaru Gârû of Vizagapatam.

⁶ Above, Vol. III. p. 59.

⁷ *ibid.* p. 286.

the dynasty mentioned in any published genealogy, and conclude with Anavôta and Anavêma. Putting all these accounts together, we get the following genealogy of this dynasty.¹

THE REDDIS OF KONDAVIDU.



All these accounts agree in ascribing to Vêma (No. 2) the construction of a flight of steps connecting the Pâtâlagangâ with the temple on the Śrîsâila hill, and to Anavêma (No. 4) the epithet of Vasantarâya. This genealogy differs from that given by Mr. Sewell,² which seems to have been based partly on local traditions.

The following genealogy of **Kâṭaya-Vêma of Râjamahêndri** is given in this grant and in the *Kumâragirirâjîyam*:—

1. Kâṭa or Kâṭaya I.

|

2. Mâra.

|

3. Kâṭa or Kâṭaya II.

|

4. Kâṭaya-Vêma.

Kâṭaya II. married Dodḍâmbâ, the daughter of Vêma of Konḍavidu and sister of Anavôta and Anavêma; and Kâṭaya-Vêma married Mallâmbâ, the daughter of his maternal uncle Anavôta and sister of Kumâragiri.

TEXT.³

First Plate ; First Side.

- 1 * विश्वंभरीव्याङ्गदारः केलिपल्लवितांबुधिः । विश्वंभराभवत्सापि ये-
 2 नोद्वाहमवाप्य भूः ॥ [१*] भवतां • भवतां नागः शांकरिः शंकरोन्वहं ।
 3 दानेन सुरभिः[*] स्वस्य दानेन सुरभिश्च यः ॥ [२*] शिरोरत्नं शंभोः
 शशधरकिशोरः क-

¹ For further confirmation of this list see the passage beginning with *Appunya-vaiṣambu Kamsāsura-dhvāsi* in Śrînâtha's *Bhîmakhyaṇamu*, âśvāsamu 1.—[See also the two genealogical accounts in my *Reports on Sanskrit MSS.* No. I. pp. x. and 83 f. and No. II. pp. xii. and 91 ff.—E. H.]

² *Lists of Antiquities*, Vol. II. p. 187.

³ From the original plates.

- 4 लयतादलंकारे गौर्या मुकुरति रते दीपति च यः विसांकूरभांत्या¹ ग-
 5 गनतटिनीहंसपटलीसुहुसंचूघर्षाद्विमलविमलस्तेजित इव ॥ [३*] अस्ति स्व-
 स्तिम-
- 6 दाद्यमध्वरभुजामंभोजनाभं महस्तंनाभीकमलादभू[त्*]त्रिजगतां नि-
 7 र्माणकर्मक्षमः । मुख्यो विश्वसृजां चिरंतनगिरां विश्रामघं-²
 8 ³टापधस्तस्यासन्मुखबाहुसक्थिपदतो वर्णाः क्रमेणोदिताः ॥ [४*] पुं-⁴
 9 सस्तस्य पुरातनस्य चरणांभोजातजातं कुलं स्वल्पाचारविधानतीपि विमलं⁵
 10 ⁶शुध्वस्वभावादिदं । आसीत्किंच कलौ युगे नृपतयः प्रायेण यत्रोदिता-
 स्तेज-
- 11 :शौर्यवदान्यताप्रभृतिभिर्युक्ता गुणैः प्राभवन् ॥ [५*] तत्र पंटकुलं नाम
 प्रसूतं
- 12 बहुशाखिनि । तराविव फलं रम्यवृत्तं सरसमुज्वलं⁷ ॥ [६*] तत्रासीद्देम-
 भूपालः
- 13 कुले विबुधरंजकः । पयोधाविव संतानो राजरत्नोद्भवाकरे ॥ [७*] श्री-
 मान्वेम-
- First Plate ; Second Side.*
- 14 महीपतिस्स विदधे पातालगंगातटे श्रीशैले जगनोब्बगंडविरुदस्सोपान-
 15 वीधीं⁸ शुभां । यासौ दीव्यति दिव्यसीमनगरारोहोद्यतानां नृणां नि-
 श्रेणि-
- 16 : परिकल्पितेव नितरामाब्रह्मकल्पस्थिरा ॥ [८*] यस्मिंनिस्सीमभूदानख्याति-
 सौभा-
- 17 ग्यशालिनि । द्विजैर्न बहु मन्यन्ते बलिभौवनभागर्वाः ॥ [९*] अनवीत-
 प्रभुस्तस्माद-
- 18 जायत भुजायतः । महासेनी महादेवादिशारातिकुलांतकः ॥ [१०*]
 अनवीत-
- 19 मही[प]तौ धरित्रीं परितो विभ्रति पंगुद्रमुख्याः । चिरमुचुसिता⁹
 लघूक्त-
- 20 .ते स्वे भरणे जीवनमस्य संस्तुवंति ॥ [११*] तस्यानुजस्सुजननीस्ति
 वसं-¹⁰

¹ Read भान्त्या.² The *anusvāra* stands at the beginning of the next line.³ Read °पथ³.⁴ The *anusvāra* stands at the beginning of the next line.⁵ The *anusvāra* stands at the beginning of the next line.⁶ Read यत्.⁷ Read °सुज्वलम्.⁸ Read वीधीं.⁹ Read °सुचुसिता¹⁰ The *anusvāra* stands at the beginning of the next line.

- 21 तरायो वीरांनवेमनृपतिः क्षुरिकासहायः । यस्मिन् मही-
 22 मवति सार्यमभूच्चिराय नामावनौ सुमनसां बहुशो वदान्ये ॥ [१२*] हे-
 23 [म]ाद्रिदाननिरते यस्मिन्नवेमभूपतौ सुदितान् । अवलोक्य भूमिदेवान्
 24 [देव]ा सृह्यन्ति भूमिवासाय ॥ [१३*] यस्मिन् किरति वसन्ते दिशि
 दिशि कामोत्स-
 25 वेषु कर्पूरं । अ[धि]वासितपरिधानानुभवज्ञोभूच्चिराय गिरिशोपि ॥
 [१४*] कु-
 26 मारगिरिभूपोभूदनवीतविभोस्तुतः । जयन्ती वासवस्येव प्रद्युम्न इ-

Second Plate ; First Side.

- 27 व शार्ङ्गिणः^१ ॥ [१५*] कौडवीडुरिति ख्याते पुरे स्थित्वा कुलागते ।
 कुमारगिरिभूपो-
 28 यं [चि]रं भूमिमपालयत् ॥ [१६*] तुला पुरुषरत्नस्य श्रीकुमारगिरेः
 कुतः ।
 29 तुलापुरु[षसु]ख्यानि महादानानि योतनीत् ॥ [१७*] आसोदमात्यरत्नं
 काट-
 30 यवेमप्रभुस्तस्य । अतिसुरगुरुभार्गवमतिरतिभार्ग[व*]विजयविजयविख्या-
 31 तिः ॥ [१८*] सिंह[ा]सने निधायासौ कुमारगिरिभूवरं । अतेजयन्महाते-
 जा[*] श्रीक-
 32 णा इव धर्मजं ॥ [१९*] कुमारगिरिभूनाधो^२ यस्मै विक्रमतोषितः
 प्रादात्
 33 प्राचीं भुवं राजमहेंद्रनगरीमुखं ॥ [२०*] नप्ता^३ काटमही-
 34 भुजो गुणगणीदारस्य मारप्रभोः पौत्रः काटयवेमभू-
 35 मिरमणः श्रीवेमपृध्वीपतेः^४ । दौहित्रः पुनरंनवीतनृपतेर्ध्वीशीशचूडा-^५
 36 मणेर्जामाता जयति क्षितिं चिरमवन् दोड्डांबिकानंदनः ॥ [२१*] काटय-
 37 वेमकटाक्षे प्रभवति सदये च निर्दये च (निर्दये च) तथा । गजपति-
 मुखनृपती-
 38 मां चित्रं मुक्तातपत्रता भवति ॥ [२२*] भूपालान्नमयन् प्रजा नियमयन्
 39 कांताजनं^६ कामयन् भूदेवान्नमयन्नरीन्विरमयन् मित्राणि विश्रामयन् । कीर्ति
 स्वां^७

^१ Read शार्ङ्गिणः.

^२ Read नाथी.

^३ See below, p. 329, note 2.

^४ Read पृथ्वी.

^५ Read °पतेर्ध्वीशीश°.

^६ The syllabl. s *mīdjanam ka* are entered below the line, and the place in which they are to be inserted, is marked by a cross over the line.

^७ The *anus āra* stands at the beginning of the next line.

Second Plate ; Second Side.

- 40 भ्रमयन्नघानि शमयन् धर्मं समायामयन् सीयं वेममहोपतिर्वि-
 41 जयते काटावनीशात्मजः ॥ [२३*] अभूत्काटयवेमस्य जाया मल्लांबिका
 सती । अ-
 42 शेषगुणसंपूर्णा^१ पातिव्रत्यधुरंधरा ॥ [२४*] राजद्राजमहेंद्रनामनगरे गोदा-
 43 वरीतीरगं मार्कंडेयशिवालयं पतिहिता मल्लांबिका धार्मिका । कृत्वा
 शुभ-^२
 44 सुवर्णरत्नखचितं ब्रह्मप्रतिष्ठास्तथा सत्राण्यध्वनि च प्रपा विजयतेनेकां-
 45 स्तटाकानपि ॥ [२५*] श्रीशाके गुणरामविश्वगणिते कार्तिक्यहेन्दे खरे
 प्रादात्काटय-
 46 वेमय[:*] स्वनितामल्लांबिकानामतः । ग्रामं मल्लवरं नृसिं-
 47 ह्विदुषे^३ काण्वदिजायादरादाचंद्रार्कमुदकलालसमतिस्सैश्व-
 48 र्यभोगाष्टकं ॥ [२६*] कोनदेशेग्रहारीयं भाति मल्लवराभिधः । तीरे च
^४ वृध्वगौतम्या-
 49 : पुण्यो मुक्तेश्वरांतिके ॥ [२७*] अप्ययार्यस्य पौत्रोसौ नृसिंहः काश्य-
 पान्वयः । अ-
 50 न्नदानपरो नित्यमहोबलतनूभवः ॥ [२८*] ^५ यधाविभागमत्रांशान् विधाय
 ज्ञाति-
 51 भिस्सह । अधीतकाण्वशाखाद्वा^६ भुङ्क्ते^७ धन्यो यथासुखं ॥ [२९*] ❀
 ईवूरि पोलमेर
 52 सीमलु । तूर्पुन । तीत्तडिमूडि पोलमेर पुंत वत्तुलमुप्पडितोत्तमामिं-^८

Third Plate ; First Side.

- 53 ड्लु मोदलुगां बोयि मल्लायमंगारिकीम[रगिरिपुरपु पोलमेर]^९
 54 पुंत मोचेनु ॥ दक्षिणान । आ कोमरगिरिपुरपु पोल[मेरवुंडे वृध्वगौत-
 मि]
 55 मोचेनु । पडुमटनु ^{१०} वृध्वगौतमि । उत्तराननु । विद्या[रण्यतीर्थमनि
 वृध्वगौत]-

^१ Read संपूर्णा.^२ Read शुद्ध.^३ Read काण्वदिजा°.^४ Read वृद्ध.^५ Read यथा°.^६ Read °शाखाध्वा (?).^७ Read भुङ्क्ते.^८ The *anusvāra* stands at the beginning of the next line.^९ That piece of the third plate, which contains the bracketed passages at the ends of lines 53—56, is now lost.^{१०} Read वृद्ध.

- 56 मिलोनि गुमि मोदलुगा वच्चिन तीत्तडिमूंडि पील[मिर पुंत बत्तुलमु]-
 57 प्पडितोत्तमामिंड्लु मोचेनु । * पालनसुकृतस्य चापहरणदोषस्य च [प्र]-
 58 काशनाय केचन पुरातना[:*] श्लोका लिख्यन्ते ॥ दानपालनयोर्मध्ये
 दानात्¹
 59 श्रेयोनुपालनं । दानात् स्वर्गमवाप्नोति पालनादच्युतं प-
 60 (प)दं ॥ [३०*] शत्रुणापि कृतो धर्मः पालनीयः प्रयत्नतः । शत्रुर्वि-
 हि
 61 शत्रु[:*] स्याद्धर्मः² शत्रुर्न कस्यचित् ॥ [३१*] स्वदत्तां परदत्तां वा
 यो हरत वसुंधरां
 62 । षष्टिवर्षसहस्राणि विष्टायां जायते क्रिमिः ॥ [३२*] तटाकानां सह-
 स्रेण चाश्व-
 63 मेधशतेन च(:) । गवां कीटिप्रदानेन भूमिहर्ता न शुध्यति ॥ [३३*]
 न विषं विषमि-
 64 त्याहुर्ब्रह्मस्वं विषमुच्यते । विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौ-
 65 त्रकं ॥ [३४*] किंचैतद्दातृवचनं ॥ कर्तव्यवित्काटयवेमभूपः कृतांजलिः

Third Plate ; Second Side.

- 66 प्रार्थयते नृपालान् । एथान् भवद्भिः परिपालनीयो धर्मा समायं दय-
 67 या धिया वा ॥ [३५*] श्रीरामचंद्रेणाप्येवमेवोक्तं ॥ सामान्योयं धर्मसेतु-
 68 नृपाणां काले काले पालनीयो भवद्भिः । सर्वानेवं भाविनः पार्थिवै-
 द्रान् भू-
 69 यो भूयो याचते रामचंद्रः ॥ [३६*] कृतं श्रीवल्लभेनेदं शासनं सहिका-
 सनं ।
 70 कण्वगोत्रेण पुत्रेण लक्ष्मीश्रीवल्लभार्ययोः । [३७*] श्रीवराहो रक्षतु ।
 मंगळमहाश्री
 71 श्री श्रीं जियुन् [॥*] वेसु ब्रालु [॥*]

APPENDIX.

Extract from the Preface to Kāṭaya-Vēma's Kumāragirirājīyam.

कीर्तिप्रतापसौभाग्यत्यागभोगविभूतिभिः ।

एक एव कली श्लाघ्यः कुमारगिरिभूपतिः ॥ [१*]

¹ Read दानाच्छ्रेयी.

² Read स्याद्धर्मः.

वीरः श्रीरमणीविलाससुकुरी वैरियहयामणी-
सर्वयासविभुतुदः सितयशःपुष्पाभिवर्षी घनः ।
दत्ता शासनपत्रिका वसुमतीरक्षाविधौ शंभुना
खड्गी दिग्विजयी कुमारगिरिभूभर्तुः समुज्जृम्भते ॥ [२*]

जयति महिमा लीकातीतः कुमारगिरिप्रभोः
सदसि लकुमादेवो यस्य श्रिया सदृशी प्रिया ।
नवमभिनयं नाय्यार्थानां तनीति सहस्रधा
वितरति बहुनर्थानर्थिब्रजाय सहस्रशः ॥ [३*]

राजवेश्याभुजंगः श्रीकुमारगिरिभूपतिः ।
शस्त्री काटयवेमस्य प्रगल्भा तत्र दूतिका ॥ [४*]

पादारविन्दात्परमस्य पुंसो वर्णशतुर्थोजनि विश्ववन्द्यात् ।
पुनाति नित्यं भुवनानि सिसुः पुण्यैः प्रवाहैः सहजा यदीया ॥ [५*]

वंशीस्त्रिदितो महीयसि मनोवर्षे जगत्पावने
धीरोदात्तगुणीश्वरी रघुरिव श्रीकाटयाग्यो नृपः ।
दानचात्रपरेण येन विदधे भूदेवसंतर्पणं
भूधिष्ठैः परिपन्थिपार्थिवजयव्याजिन लब्धधनैः ॥ [६*]

तस्माद्भूदखिलकर्मविदां वरेण्यो
मारुत्तमाधिपतिरप्रतिमप्रभावः ।
अन्यानपास्य नृपतीनभिरूपसुचै-
र्वन्द्रे स्वयं यमजमिन्दुमतीष कौर्तिः ॥ [७*]

तस्यास्तां तनयी समयविनयी विख्यातदीर्घिक्रमौ
काटधीणिपतिश्च मारुत्तपतिः कान्तौ नितान्तौजसा ।
लक्ष्मीकौर्तिवसुंधराभिरभजन्तीभाग्यमाद्यस्तयोः
कौसल्यादिवधूजनैर्दशरथः शोभां प्रपेदे यथा ॥ [८*]

असहायशूर इति काटयप्रभुं प्रषदन्ति मारुत्तपतेस्तनूभवम् ।
भुवनादिदुर्गजयसाहसिन यी जलदुर्गमल्लविरुदः प्रशस्यते ॥ [९*]

पृथ्वीं ब्राह्मणसाक्षकार विदधे हिमाद्रिदानानि यः
सोपानावलिमाततान विषमे पाताळगङ्गापथे ।
दीङ्ङाम्बामुपयम्य तस्य तनयां वेमप्रभोः काटयः
पुत्रं वीरमल्लम् रामसदृशं वेमं विभूत्यै भुवः ॥ [१०*]

गुणानां पुण्यानां वसतिरनपीतचिनिपतेः
स्वसा श्रीदीङ्ङाम्बा समभवदुमायाः प्रतिनिधिः ।
पिता भूभुजाथः पतिरपि महेशः प्रियसुती
महमेनी यस्याः स्वथमथ यदार्यति कथिता ॥ [११*]

मारक्षारमणः पितामहृतया मातामहृत्वन च
 श्रीवेमचितिनायकः प्रथयते यस्याभिजात्यश्रियम् ।
 धन्यः काटयवेमभूपतिरसौ यद्वाग्निनेयसती
 जामाता स्वयमन्नपीतनृपतेः चीर्णीशचूडामणेः ॥ [१२*]

श्रीकृष्णेन समः कुमारगिरिभूपाली नृपालीतमः
 स्वामी यस्य वसन्तराजविरुदी वीरान्नपीतात्मजः ।
 संयामार्जुनमामनन्ति सुधियस्तं भीमसेनान्वितं
 भूमौ काटयवेमभूधरमहो कर्णप्रियास्तद्गणाः ॥ [१३*]

पल्लवपञ्चकमकरोत्प्रधने निर्जित्य वैरिणी रामः ।
 वैरिकुलपरशुरामः काटयवेमसु कौर्तवाधिगतम् ॥ [१४*]

धाटीघीटीखुरायत्तुटितगिरितटे यत्र माञ्जेटिदुर्गं
 दुर्गं किम्भारसंज्ञं दलितरिपुबले दुर्गमं बेंडपूडिम ।
 दुर्भेदं वज्रकूटं जितवति रभसा रामगिर्याख्यदुर्गं
 विख्यातं वीरघीटं गलितमसुहृदां वीरसंनाहधार्ष्ट्याम् ॥ [१५*]

मुनीनां भरतादीनां भोजादीनां च भूमजाम् ।
 शास्त्राणि सम्यगालीच नाद्यवेदार्थवेदिनाम् ॥ [१६*]

प्रीतं वसन्तराजिन कुमारगिरिभूमजा ।
 नाम्ना वसन्तराजौयं नाद्यशास्त्रं यदुत्तमम् ॥ [१७*]

तत्रोक्तेर्नैव मार्गेण दर्शिताशेषलक्षणम् ।
 कवीनामाश्रयी मन्त्रिकाटभूपतनूभवः ॥ [१८*]

सीयं वेमविभुः कुमारगिरिणा राज्ञा नियुक्तः कृतौ
 नाद्यानां चितयं कृतं कृतधिया श्रीकालिदासेन यत् ।
 तस्योदीर्णरसार्णवस्य रसिकः शाकुललादेः स्वयं
 व्याख्यानं कुरुते कुमारगिरिराजीयाख्यमक्षे हितम् ॥ [१९*]

POSTSCRIPT.

[Of the nineteen verses now published by Mr. Ramayya, only five are found at the beginning of a MS. of the *Kumârâgirirâjîya*, as printed in Dr. Burnell's *Tanjore Catalogue*, p. 173. While Mr. Ramayya's copy reads in verse 1 *Kumârâgiri-bhûpatih*, the Tanjore MS. and an India Office MS. (Professor Pischel's *Dissertatio de Grammaticis Prâcriticis*, p. 17) have *Kumârâgiri-jô nrîpah*. This erroneous reading has naturally enough led to the statement that the *Vasantarâjîya Nâtyasâstra* was composed by 'Vasantarâja, king of Kumârâgiri, a place on the frontiers of the Nizam's country' (see Wilson's *Mackenzie Collection*, Madras reprint, p. 157; Professor Pischel, *l. c.* p. 18; Professor Aufrecht's *Catalogus Catalogorum*, p. 556). It is now clear that the author of the work was Kumârâgiri, king of Koṇḍaviḍu, who bore the surname (*biruda*) Vasantarâja (above, verse 13), which he had inherited from his uncle Anavêma; see p. 319 above.—E. H.]

No. 47.—THREE INSCRIPTIONS OF KATAYA-VEMA;
SAKA-SAMVAT 1313, 1336 AND 1338.

BY E. HULTZSCH, PH.D.

The first of the three subjoined inscriptions (A.) is the last of the four inscriptions on the pillar at the entrance of the **Kuntimâdhava** temple at **Piṭhâpuram**.¹ It is engraved on the north face of the pillar. The two others (B. and C.) are engraved on two pillars in the **Bhîmêśvara** temple at **Drâkshârâma**. All three are well preserved, are written in the Telugu alphabet, and consist of one Sanskrit verse in the Gîti metre and a passage in Telugu prose.

The Sanskrit verse at the beginning of the three inscriptions confirms the genealogy of **Kâṭaya-Vêma** of **Râjamahêndri**, which Mr. Ramayya has derived from the 'Tottaramûdi plates,'² in stating that (Kâṭaya)-Vêma was the great-grandson of **Kâṭaya (I.)**, the grandson of **Mâra**, the son of **Kâṭa (II.)**, and the son-in-law of **Annavôta** (of **Koṇḍavîḍu**). In the Telugu portions **Kâṭaya-Vêma** is called **Kâṭamareḍḍi-Vêmireḍḍi**, **-Vêmâreḍḍi**, or **-Vêmâyareḍḍi**. His father **Kâṭa II.** and his mother **Doḍḍâmbâ** are mentioned in A. as **Kâṭamareḍḍi** and **Doḍḍasâni-amma**. B. and C. mention his son **Komaragirireḍḍi**, who was evidently named after **Kumârâgiri** of **Koṇḍavîḍu**, the brother-in-law of **Kâṭaya-Vêma**.

A. records the building of an enclosure for the **Kuntimâdhava** temple at **Piṭhâpuram** by **Kâṭaya-Vêma** himself; B. the building of a *maṇḍapa* by an officer of **Kâṭaya-Vêma**; and C. the building of an enclosure for the **Bhîmêśvara** temple at **Dâkshârâma**³ by the wife of the same officer.

A. is dated at the **Makara-saṁkrânti** on Thursday, *Pushya śu 2* in **Śaka-Saṁvat 1313** (expired), the **Prajâpati-saṁvatsara**; B. on Sunday, *Kârttika śu 15* in **Śaka-Saṁvat 1336** (expired), the **Jaya-saṁvatsara**; and C. on Monday, *Chaitra śu 11* in **Śaka-Saṁvat 1328** (for 1338, expired), the **Durmukha-saṁvatsara**. Professor Kielhorn kindly contributes the following remarks on these three dates :—

"A.— In **Śaka-Saṁvat 1313** expired = **Prajâpati**, the **Makara-saṁkrânti** took place (by the **Ārya-Siddhânta**) 12 h. 0 m. after mean sunrise of the 27th December A.D. 1391, during the second *tithi* of the bright half, which ended 3 h. 54 m. after mean sunrise of **Thursday, the 28th December A.D. 1391**, which is the proper equivalent of the date.

"B.— The date regularly corresponds for **Jaya** = **Śaka-Saṁvat 1336** expired to **Sunday, the 28th October A.D. 1414**, when the full-moon *tithi* ended about 16 h. 46 m. after mean sunrise.

"C.— The date is incorrect for **Śaka-Saṁvat 1328**, both current and expired. For the year **Durmukha** = **Śaka-Saṁvat 1338** expired, it regularly corresponds to **Monday, the 9th March A.D. 1416**, when the 11th *tithi* of the bright half ended about 22 h. after mean sunrise."

A.— **Piṭhâpuram Pillar Inscription.**

TEXT.⁴

1	Naptâ	Kâṭaya-Śaurêḥ	pantrô	Mârasya	Kâ-
2	ṭa-vibhu-sûnuḥ		|	vîr-Âṁnavôta-	
3	nṛipatêr=jâmâtâ		jayatu		Vêma-
4	bhûpâlah	|| Svasti	śrî	[*]	Śaka-varshambulu
5	1313	agnunêṁṭi			Prajâpati-saṁvatsa-

¹ See above, p. 226.

² See above, p. 321.

³ This is the ancient name of **Drâkshârâma**; see above, p. 37, note 3.

⁴ From inked estampages.

6 ra-Pushya-sú 2 Gu¹ | nânti Makara-samkrânti-[pu]-
 7 nya-kâlamamdu Kâtamareḍḍi-Vêmireḍḍimâ-
 8 ru tama tamdri Kâtamareḍḍimârikimni tama talli
 9 Doḍḍasâni-ammaṅgârikimni akshaya-[su]kṛi-
 10 tamugânu Piṭhâpuramamdu śrî-Kumṭti[mâ]-
 11 dhava-dêvaraku silâ-prâkâramu â-chamdr-ârk[k]u-
 12 mugânu châyimchhiri | Dêvâchâri-likhitam [||*]

TRANSLATION.

(Line 1.) Let prince Vêma be victorious,— the great-grandson² of Kâṭaya (who resembled) Śauri (Kṛishṇa),³ the grandson of Mâra, the son of the lord Kâṭa, (and) the son-in-law of the heroic prince Annavôta!

(L. 4.) Hail! Prosperity! On Thursday, the 2nd (tithi) of the bright (fortnight) of Pushya in the Prajâpati-samvatsara, which was the Śaka year 1313,— at the auspicious time of the Makara-samkrânti,— Kâtamareḍḍi-Vêmireḍḍi caused to be made,— for the perpetual merit of his father Kâtamareḍḍi and of his mother Doḍḍasâni-amma,— an enclosure of stone. (which is to last) as long as the moon and the sun. for the holy temple of Kuntimâdhava at Piṭhâpuram.

(L. 12.) Written by Dêvâchâri.

B.— First Drâkshârâma Pillar Inscription.⁴

TEXT.

First Face.

1 * Naptâ Kâṭaya-Śaurêḥ pautrô Mârasya Kâṭa-nṛipa-sûnuḥ |
 2 vîr-Âmnavôta-nṛipatêr jâmâtâ jayatu Vêma-bhûpâlah [||*]
 3 Yiṭuvamṭi Kâtamareḍḍi-Vêmâreḍḍimârikimni nija-bhṛityum⁵
 4 ḍ-aina Kaḍiyamu Mâchinêningâru tanaku svâmi ayi-
 5 na Kâtamareḍḍi-Vêmâyareḍḍimârikimni vâri dêvulakunnu
 6 Kâtamareḍḍi-Vêmâreḍḍimârikimni kumârumḍu Komara-
 7 girireḍḍimârikimni vâri dêvulakunnu akshaya-su-
 8 kṛitam-avunattugânu Dâkshârâma-śrî-Bhimêśvara-
 9 śrîman-Mahâdêvaraku âsthâna-silâ-mamḍḍapamu
 10 kaṭṭimchi | Śaka-varshambulu 1336 agunēṃṭi Jaya-samva-
 11 tsara-Kârtika-sú 15 Bhâ⁶ | nâimḍu samarpana chêsenu | Pedda[n]â-

Second Face.

12 chârîya-likhi[ta]m | śrî śrî śrîm jéyun ||

¹ This is an abbreviation of *Gururâra*.

² The word *gnapti* generally means 'a grandson,' but is also used for 'a great-grandson' if it occurs together with *pautra*; see above, p. 323, verse 21, and my *Reports on Sanskrit Manuscripts*, No. I. p. 73, No. 333; and No. II. p. 74, No. 682; p. 94, line 12; and p. 144, line 6 from below.

³ This comparison rests on the fact that the son of Kâṭaya I. bore the name Mâra, which is also used for Kṛishṇa's son Pradyumna.

⁴ No. 422 of 1893.

⁵ Read *bhṛityum*.

⁶ This is an abbreviation of *Bhânudra*.

TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Kaḍiyamu Mâchinêni, the servant of this Kâṭamareḍḍi-Vêmâreḍḍi, caused to be built,— for the perpetual merit of his master Kâṭamareḍḍi-Vêmâyareḍḍi, and of his queen, and of Kâṭamareḍḍi-Vêmâreḍḍi's son Komaragirireḍḍi, and of his queen,— an *âsthâna-mandapa* of stone for the god Mahâdêva of the Bhîmêśvara temple at Dâkshârâma, and presented (*it to the god*) on Sunday, the 15th (*tithi*) of the bright (*fortnight*) of Kârttika in the Jaya-saṁvatsara, which was the Śaka year 1336.

(L. 11.) Written by Peddanâchârya.

C.— Second Drâkshârâma Pillar Inscription.¹

TEXT.

First Face.

1	✽ Naptâ	Kâṭaya-Śaurêḥ	pautrô	Mârasya	Kâ[ṭa]-
2	nṛipa-sûnuḥ	|	vîr-Ânnavôta-nṛipatêr-jâmâ-		
3	tâ	jayati	Vôma-bhûpâlah	||	Iṭu-
4	vainṭi		Kâṭamareḍḍi-Vêmâreḍḍimgâri[ki]		
5	nija-bhṛityumḍ=aina ²		Kaḍiyam	Mâchinêni[m|g[â]-	
6	ri	dêvulu	Pôtasâniingâ[ru]		Kaḍiyam
7	Mâchinêniingâriki		svâmi	aîna	[Kâ]-
8	ṭamareḍḍi-Vêmâreḍḍimgârikinni				vâ-
9	ri	dêvulakannu		Kâṭamareḍḍi-Vêmâreḍḍim-	
10	gâri	kumârumḍu		Komaragirireḍḍim[â]-	

Second Face.

11	rikinni	vâri	dêvulakannu		akshaya-sukṛita-
12	m-avunaṭṭugânu				Dâkshârâma-śrî-Bhî-
13	mêśvara-śrîman-Mahâdêvaraku				śilâma-
14	ya[m=aina]		tiruchuṭṭumâlîka		kaṭṭimehchi
15	svast[i]	śrî	Śaka-varshambulu	1328	[a]gu-
16	nêniṭ[i]		Durmukha-saṁvatsara-Chaitra-[śu]		||
17	Sô ³	|	nâinḍu	samarppaṇa	chêśenu ||
18	Peddanâchârya-likhitam	|	śrî	śrî	śrî-
19	m jêyun [||*]				

TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Pôtasâni, the wife of Kaḍiyam Mâchinêni, who was the servant of this Kâṭamareḍḍi-Vêmâreḍḍi, caused to be built,— for the perpetual merit of Kâṭamareḍḍi-Vêmâreḍḍi, who was the master of Kaḍiyam Mâchinêni, and of his queen, and of Kâṭamareḍḍi-Vêmâreḍḍi's son Komaragirireḍḍi, and of his queen,— an enclosure of stone for the god Mahâdêva of the Bhîmêśvara temple at Dâkshârâma, and presented (*it to the god*) on Monday, the 11th (*tithi*) of the bright (*fortnight*) of Chaitra in the Durmukha-saṁvatsara, which was the Śaka year 1328.⁴

(L. 18.) Written by Peddanâchârya.

¹ No. 443 of 1893.

² This is an abbreviation of *Sômatâra*.

³ Read: *bhṛityumḍ*.

⁴ This is a mistake for 1338.

No. 48.— KARIKAL INSCRIPTION OF MADHURANTAKA.

BY E. HULTZSCH, PH.D.

According to the large Leyden grant, six Chôla kings ruled between Parântaka I. and Râjarâja I. But while the inscriptions of the two latter are found scattered over the whole Tamil country, no records of those six intermediate kings had so far turned up, except two inscriptions of Âditya II.¹ and the mere mention of Gaṇḍarâditya, the second son of Parântaka I., in an inscription of his father.² This break in the continuity of the Chôla records is probably due to the conquest of their dominions by the Râshtrakûṭa king Kṛishṇa III. whose vassal Bûtuga killed Râjâditya, the eldest son of Parântaka I., at Takkôlam³ before A.D. 949-50.⁴

The village of Karikal⁵ between Sholinghur and Bânavaram contains a small temple of the goddess Poṅṅi-Amman. The slab which forms the roof of this temple, bears the subjoined inscription of "Râjakêsarivarman, the conqueror of Madirai (Madhurâ)." Madirai koṇḍa is known to have been a surname of Parântaka I.⁶ and the Sanskrit synonym Madhurântaka is applied to Râjêndra-Chôla I. in the large Leyden grant.⁷ These two kings, however, had the title Parakêsarivarman and not Râjakêsarivarman. Consequently the subjoined inscription of "Râjakêsarivarman, the conqueror of Madirai," may be attributed to another Madhurântaka who, according to the large Leyden grant, was the son of Gaṇḍarâditya and ruled between Âditya II. and Râjarâja I.⁸ This identification would suit the alphabet of the subjoined inscription, which resembles that of the Tamil inscriptions of the Râshtrakûṭa king Kṛishṇa III.⁹

The alphabet is Tamil, with the exception of the two Grautha words *svasti śri* at the beginning. It is worth noting that, in *miṇâṭṭi* (l. 3) and *Veṇṇâyi* (l. 4), the syllable *ṇi* is expressed by two separate symbols and not, as usual, by a conjunct character. The language of the inscription is vulgar Tamil.

The inscription records that a temple of Piḍâri¹⁰—which must be the present temple of Poṅṅi-Amman—was built by a woman named Veṇṇâyi-Naṅgai.

TEXT.¹¹

1	Svasti ¹²	śri(śri)	[||*]	Madirai	koṇḍa	kôv-	Irâsakêsaripa-
2	ṇmar[k*]	k=iyâṇḍu		aṅjâvadu			Pulivala-nâṭṭu
3	Mariyâḍi	Vi(vi)ra-	Vaḷaṅjiyaṅ	miṇâṭṭi			Kiḷâr-kû-
4	rattu	Êrupâḍi		Âchchaṅ			Veṇṇâyi-Na-
5	ṅgaiy-êṅ	še[yv]	ichecha	Piḍâri	kôyil	[||*]	

¹ *South-Ind. Inscr.* Vol. III. p. 21 and note 1.

² *Ibid.* Vol. II. p. 374.

³ Takkôlam (No. 237 on the *Madras Survey Map* of the Wâlâjâpêt tâluka of the North Arcot district) is a village 6 miles south-east of Arkonam Junction. The temple at Takkôlam contains an inscription of Kṛishṇa III.

⁴ *Ep. Ind.* Vol. II. p. 168.

⁵ No. 40 on the *Madras Survey Map* of the Wâlâjâpêt tâluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162, the name is, owing to an error, given as Karikâla. The village of Karikal must not be confounded with the French settlement of Karikal, the proper Tamil name of which is Kâraikkâl; see *Ind. Ant.* Vol. XXI. p. 327.

⁶ See above, p. 178 and note 11.

⁷ *South-Ind. Inscr.* Vol. I. p. 111 f. and Vol. II. p. 139, note 1.

⁸ See the Table, *ibid.* Vol. I. p. 112.

⁹ Above, Vol. III. p. 285, and Vol. IV. p. 82.

¹⁰ This is the Tamil name of a village goddess; compare *South-Ind. Inscr.* Vol. II. p. 48, note 10, and Vol. III. p. 9.

¹¹ From two inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.

¹² Read *svasti*.

TRANSLATION.

Hail ! Prosperity ! In the fifth year (of the reign) of king Râjakêsarivarman who conquered Madirai,— I, Venṇâyi-Naṅgai, (the daughter of) Âcheṇaṅ of Êrupâḍi in Kilâr-kûṛram¹ (and) the wife² of Vîra-Vaḷaṅjiyaṅ³ of Mariyâḍi in Pulivala-nâḍu,⁴ caused to be made (this) temple of Piḍâri.

No. 49.— KADABA PLATES OF PRABHUTAVARSHA ;
SAKA-SAMVAT 735.

By H. LÜDERS, PH.D. ; OXFORD.

The copper-plates which contain this inscription, were found at Kaḍaba in the Tumkûr district of the Mysore State. They are now preserved in the Mysore Government Museum, Bangalore. The inscription has been previously published, with a photo-lithograph, by Mr. Rice in the *Indian Antiquary*, Vol. XII. p. 11 ff. A reprint of this edition, with some corrections of obvious errors, will be found in the *Prâchînalêkhamâlâ* of the *Kâryamâlâ*, Vol. I. p. 47 ff. The impressions which I have used for this new edition, were supplied by Dr. Hultzsch, who obtained the original plates from Mr. J. Cameron, Superintendent, Mysore Government Museum, Bangalore, and were made over to me through Professor Kielhorn.

The plates are five in number, each measuring about 9½" long by about 5¾" broad at the ends and about 4¾" in the middle. They all have raised rims. The first and the last plate are engraved on one side only, the latter containing altogether only twelve *aksharas*. The ring on which the plates are strung, is now cut. Its diameter is 4" to 4½". It holds a circular seal, 1¾" in diameter. The seal bears, in relief on a countersunk surface, a figure of Garuḍa, facing to the full front, and squatting on a lotus. The wings, which do not appear in the drawing in the *Indian Antiquary*, are, as Dr. Hultzsch states, distinctly visible in the original. The figure differs only in details from those on the seals of other Râshṭrakûṭa grants.⁵ The average size of the letters is ¾". In lines 76, 77 and 79 blanks were originally left by the engraver for the name of the founder of the grantee's *anraya*, and the names of the grantee's teacher's teacher and teacher. These were filled in afterwards by a second hand in a very rude manner.⁶ The words *pa[la]-puna[se] eva[r]ile ante pôyie*, in the description of the boundaries in l. 90, have been written by the same hand, the original text being effaced here. Other corrections have been occasionally made by the engraver himself. The characters belong to the southern class of alphabets. Details will be discussed below.— The language is Sanskrit, but the description of the boundaries and witnesses in ll. 88-98 is in Kanarese. The text and translation of the Kanarese portion have been contributed by Mr. H. Krishna Sastri, B.A. The Sanskrit portion of this inscription is of special interest on account of its form. Being mixed of prose and verse, in an exceedingly rich and flowery language, it belongs to that kind of literary composition which is styled *Champû*.— The orthography calls for a few remarks.

¹ The same district is mentioned in the Tanjâvûr inscriptions ; *South-Ind. Inscr.* Vol. II. pp. 74, 76, 222 and 229.

² *Minâtti* is probably a corruption of *manaiyâtti*.

³ On the *Vaḷaṅjiyar* see above, p. 296, note 2.

⁴ This division is probably named after Pulivalam (No. 42 on the *Madras Survey Map* of the Wâlâjâpêt tâlûka) near Sholinghur.

⁵ Compare e.g. above, Vol. III. p. 104 ; *Ind. Ant.* Vol. XI. pp. 112, 126, and 161, Plates.

⁶ L. 76, *Śrikirtya* for *Śrikirtya-â(chârṅgy-ânvayâ)* ; l. 77, *Kûli-â(chârṅgyâ)* (Mr. Rice reads *Kûvilâ-*, but the last *akshara* is distinctly *â* ; for the second *akshara*, which I consider to be *li*, compare the *li* in *kali* in a temple inscription at Pattadakal, *Ind. Ant.* Vol. XI. p. 125, Plate, l. 2) ; l. 79, *Vijayakirti*, or, perhaps, originally *Vijayakirti* for *Vijayakirtir*.

The vowel *ri* is employed instead of *ri* in *namas-kriyamānam*, l. 30, whereas *ri* is written for *ri* in *visṛita*, *kṛita*, l. 1, *dhṛita*, l. 60, and *parama-rīshi*, l. 9, where the usual spelling would be *parama-rshi*. The sibilant *ś* is used for *s* in *avataṁśa*, l. 1, *pāṁśu*, l. 52, and *s* for *ś* in *visēsha*, l. 3, *yasa(s)*, l. 16, and *asēsha*, l. 74. Twice the sonant non-aspirate is found instead of the sonant aspirate, in *saṁgāta*, l. 17, and *stamba*, l. 16. The rules of *saṁdhi* have been frequently disregarded. Three times, in ll. 22, 71 and 75, the *upaḥmānīya* occurs before *p*. Consonants after *r* are doubled, with the exception of *k* (except in *arkka*, l. 13), *th*, *bh*, and the sibilants. The doubling of the first consonant of a group occurs only in *vikkrama*, l. 17. A double mute before a consonant, on the other hand, is represented by a single mute in *jagatraya*, l. 19, and *ujvala*, l. 25.—As regards lexicography, it may be pointed out that *chārvī* in l. 3 and *sudhā* in l. 16 are used in meanings known hitherto from dictionaries only.¹ In l. 24 a denominative *bhāvīyati* seems to be used in the sense of 'bhavishyati'; and *chaturākāra* occurs in l. 48, in a pun, in the meaning of 'square.' Regarding the word *paḥa* in l. 50, I refer to the note on that passage.

The inscription records that the king **Prabhūtavarsha**, (i.e. **Gōvinda III.**), residing in his victorious camp at **Mayūrakhaṇḍī**, on the application of **Chākirāja**, in Śaka-Saivāt 735 presented the village of **Jālamaṅgala** to the Jaina *muni* **Arkakīrti**, on behalf of the temple of Jinēndra at **Śilāgrāma**, in remuneration for his having warded off the evil influence of Saturn from **Vimalāditya**, the governor of the **Kunuṅgil** district.

Before giving a more detailed account of the contents, it will be expedient to determine, as far as can be done from external points of evidence, whether the inscription is a genuine one or a forgery. Doubts about its genuineness have been already expressed by Dr. Fleet,² and we shall see that his suspicion certainly cannot be called unjustified.

I shall begin with the **palæography**. In his examination of the palæography of the spurious copper-plates of the Western Gaṅgas,³ Dr. Fleet has used, as leading tests, the letters *kh* and *b*. Of these, *kh* in the present inscription appears generally in the later form; but in *sukha*, l. 15, *likhīta* (for *likhita*), l. 16, and, probably, in *mukha*, l. 7, and *vikhyāta*, l. 10, the old type is followed. For *b* the older form is used throughout. Dr. Fleet states that the later form of *kh* appears first in an inscription of Amōghavarsha I. at Mantrawādi near Baṅkapur, dated in A.D. 865,⁴ and that it does not seem at all possible that it can be carried back to before A.D. 804, as the Kanarese grant of Gōvinda III., dated in that year,⁵ and earlier inscriptions contain the older form only. Our inscription, being dated in A.D. 812, lies within these limits, and, accordingly, the occurrence of the later form cannot prove its spuriousness. Nevertheless, I consider it a little suspicious; for, though the later form actually is used in A.D. 865, the older form alone appears, according to Dr. Fleet, in the Śirūr inscription of Amōghavarsha I., dated in A.D. 866,⁶ and it appears therefore that at that time the later form was not yet generally employed, but rather on the point of coming into use. Such, however, being the case, it does not seem likely that it was used altogether already more than fifty years before that time.

The remaining letters call for no remarks, with the exception of the dental *l*. For this two signs are used: the subscript sign in the stretched form, which appears already in older inscriptions, and the full sign in the later form, which seems to have been introduced into this alphabet in the second half of the eighth century A.D.; for, though in the Wokkalēri grant of Kīrtivarman II., dated in A.D. 757,⁷ the full sign appears still in the old form of the Cave-

¹ *Chārvī* 'dīptau' Śābharīnāvūtī in *Śiblakalpadruma*; *sudhā*, 'earth' in von Bochtlingk's *Dictionary*, quoted from a *Dictionary of Galanos*.

² *Dynasties of the Kanarese Districts*, 2nd ed., p. 399.

³ Above Vol. III. p. 161 ff.

⁴ It has not been published yet.

⁵ *Ind. Ant.* Vol. XI. p. 126, Plate.

⁶ *Ind. Ant.* Vol. XII. p. 215. A lithograph of this inscription has not been published yet.

⁷ *Ind. Ant.* Vol. VIII. p. 23 ff., and lithograph.

characters, with the curve attached to the right vertical stroke ending at the base-line,¹ the later form is used throughout in Gôvinda's Kanarese grant of A.D. 804, mentioned above.² There is nothing remarkable, therefore, as to the forms of the *l* in the present inscription, but what is quite peculiar is the manner in which the two signs are employed. According to older inscriptions, we should expect to find the subscript sign in combination with *i*, *î*, *ê*, *ô*, *ai* and *au* and as second letter of a ligature, and the full sign everywhere else. But this is not the case. Perfectly regular is only the use of the subscript sign as second letter of a ligature (12 times), and of the full sign in combination with the *virâma* (5 times in the Kanarese portion). Nearly regular is also the use of the full sign as first letter of a ligature (14 times), the subscript sign appearing here only once (l. 39), and of the subscript sign in *lô* (13 times), the full sign appearing here twice (ll. 69, 70). In *li* the subscript sign is employed 6 times, the full sign once, in *pulipadiya* (l. 91), which is a mistake for *pul-padiya*. In *lî* the subscript sign occurs 5 times, the full sign 5 times.³ In *lâ* the full sign is used 13 times,⁴ the subscript sign 9 times. *Lu* is expressed by the full sign 33 times, by the subscript sign 23 times. The full sign is used in *lu*, and the subscript sign in *lê*; but this is irrelevant, as neither of them occurs more than once; *lû*, *lui* and *lau* do not occur at all. I have not been able to find an analogy to this almost indiscriminate use of the two signs in another inscription written in the same alphabet, but am inclined to look at it as a characteristic feature of the writing in the ninth century A.D. The Wokkalêri grant referred to above proves that, in the middle of the eighth century A.D., there was a tendency to generalize the use of the subscript sign; for in that inscription the subscript sign appears everywhere, except in combination with *â*. That this tendency was only temporary, is shown by the later development of the alphabet; in inscriptions of the tenth century A.D. the full sign again is generally used, the subscript sign appearing only as second letter of a ligature. Secondly we have the curious fact that at the same time the same mixing of the two signs took place in that variety of the southern alphabet which was used in Gujarât and the adjacent districts. In the Tôrkhôdô copper-plates of Gôvindarâja,⁵ dated in A.D. 812, we find the full sign in *lu* 13 times, *lâ* 5 times, *li* twice, *lu* twice, *lô* twice, and the subscript sign in *lu* twice, *lâ* 3 times, *li* twice, *lê* once. Of ligatures only *lla* occurs; this is expressed by the combination of the full and the subscript sign 4 times, by two subscript signs twice.⁶

The next point that commands attention is the **orthography**. Badness of orthography is a common badge of almost all forged grants, and it cannot be denied that our inscription shows a want of accuracy in this respect. I do not attach too much importance to the misspellings quoted above, and the numerous minor slips, as they are either commonly found in records of this time, or may be due merely to the carelessness of the engraver. But there are some passages which seem to have been corrupt already in the original copy,⁷ and, in addition to this, we find twice (l. 19 ff. and l. 64) faulty constructions.

Nor is the form of the record much in favour of its genuineness. I have already stated above that the inscription is composed in the style of the *Champûs*, and I have only to add here that it is quite original, and has not one line in common with any of the other Râshtrakûta grants. I admit, however, that this may be accounted for by assuming that it was not issued from

¹ Compare the *l* in *lâmchhana*, ll. 4, 5, *palâyamânair*, l. 28, etc.

² Compare *vallabha*, l. 4, *kâladol*, l. 6, *goḷal-bandalli*, ll. 7, 8, *iṣiyalbandall(lli)*, l. 10. The subscript sign appears in *modalol*, l. 9, and *lkkhitaḥ* (for *likhitaḥ*), l. 19. Both the older and the later form of the full sign appear in the temple inscription at Paṭṭadakal of the time of Dhruva (between A.D. 783 and 794; *Ind. Ant.* Vol. XI. p. 125 and lithograph), but the later form used here has a somewhat peculiar shape (compare *ballahan*, l. 2, *dêgulada*, ll. 3, 4, and *vallabha*, l. 1, *kali*, l. 2).

³ Of these, however, four cases are misspellings for *li*.

⁴ In three cases of these, *lâ* is a misspelling for *la*.

⁶ Which form is used in *mudgala*, l. 39, I cannot decide.

⁵ Above, Vol. III. p. 53 ff.

⁷ Compare e.g. ll. 11, 12, 26, 50, 57.

the office of the Rāshtrakūṭa king directly, but that, the sanction of the sovereign having been obtained, it was drawn up by somebody in the service of the governor of the Kunuṅgil district or of the viceroy of the Gaṅga province in whose territory the granted village was situated.

Finally we have to examine **the date**. It runs (line 83) : *Śakanripa-samvatsarēshu śara-śikhi-munishu vyatītēshu J[y*]ēshṭhamāsa-śuklapaksha-daśamyām Pushyanakshatrē Chandravārē*. The year being taken as current,¹ the date would correspond, as pointed out by Professor Kielhorn,² to Monday, the 24th May A.D. 812, and this would be a perfectly possible date for Gōvinda III. Prabhūtavarsha, as we know from the stone inscription at Sirūr that his successor Śarva or Amōghavarsha I. came to the throne in A.D. 814 or 815.³ But the date offers two difficulties which cannot be overlooked. Firstly, the *nakshatra* is wrong. On the 24th May A.D. 812 the moon was, as shown by Professor Kielhorn, in Hasta (No. 13) and Chitrā (No. 14), not in Pushya (No. 8). This, however, may perhaps be considered as being of little importance, as such and even graver mistakes will be found in doubtlessly genuine records. Of much greater consequence is the second point, the expressing of the Śaka year by numerical words. The earliest epigraphic instance of this in India proper is the stone inscription of Chandamahāsēna at Dhōlpur, dated in Vikrama-Samvat 898,⁴ and the earliest instance in Mysore is a stone inscription at Śravaṇa-Belgoḷa, which gives Śaka 904 as the year of the death of the Rāshtrakūṭa Indra IV., and probably was engraved not much after that time.⁵ The present inscription would therefore furnish the earliest example of the use of numerical words not only in this part of the country, but in India altogether. Of course, even this does not prove with absolute certainty that the inscription is a forgery. It may be alleged that it precedes the Dhōlpur inscription only by thirty years, and that in Cambodia and Java numerical words appear already in

¹ That current years are called "expired" is not unusual; compare Professor Kielhorn's list, *Ind. Ant.* Vol. XXIII. p. 127 ff. — [Without wishing to decide — what, indeed, at present I cannot do — whether the inscription is a forgery or not, I would, with Dr. Lüders' permission, offer the following additional remarks on the date:— 1. The phrase *Śakanripa-samvatsarēshu . . . vyatītēshu* is foreign to the inscriptions of the Rāshtrakūṭas, in which the regular phrase is *Śakanripa-kāl-ālīta-samvatsara*. On the other hand, we have the similar phrases *Śakanrip-ābdēshu . . . vyatītēshu* in the British Museum forged copper-plate inscription of the Western Chalukya Pulikēśin I. of Śaka-Samvat 411 (to be taken, like the year of the Kadaba plates, as a current year); *Śakanripati-samvatsara . . . alītēshu* in the Haidarābād plates of the Western Chalukya Pulikēśin II. of Śaka-Samvat 534; and *Śakanripa-samvatsarēshu . . . galēshu* in the Nilgund inscription of the Western Chalukya Taila II. of Śaka-Samvat 904. Considering that these dates belong to Chālukya inscriptions, attention may be drawn to the fact that the family of the Vimalāditya of the present inscription claimed to belong to the Chālukyas.— 2. Genuine dates with current years, before Śaka-Samvat 1000, are indeed very rare; but, supposing the date to be a forgery, one would expect the forger to have been anxious to give it some appearance of probability, while, in quoting the *nakshatra* Pushya with Jyēshṭha-sudi 10, he would have decidedly failed to do so. The *nakshatra* on Jyēshṭha-sudi 10 usually is Hasta, in whatever year, and this the writer of the date may reasonably be assumed to have known. Of 12 ordinary Hindu calendars for different years, which I have examined, no less than 10 give Hasta for Jyēshṭha sudi 10.— 3. It may also be argued that the circumstance of the inscription being a *kalpya* of some sort, sufficiently accounts for the fact that the year of the date is expressed by numerical words, with the use of which the people of India proper undoubtedly were well acquainted in A.D. 812. The dates from Cambodia, in which numerical words are used as early as Śaka-Samvat 526 and 546, are in verse; and so is the date of Śaka-Samvat 654 from Java. The same is the case with all the Indian Śaka dates of the published inscriptions that give numerical words, down to at least Śaka-Samvat 1001 (of S. 867, 904, 944, 991, 999, and 1001), and with all the Vikrama dates down to at least Vikrama-Samvat 1240 (of V. 898, 973, 1008, 1010, and 1240).— F. Kielhorn.]

² *Ind. Ant.* Vol. XXIV. p. 9.

³ *ibid.* Vol. XII. p. 219. The inscription is dated in Śaka 788 expired, Vyaya, while the fifty-second year of the reign of Amōghavarsha-Nripatūṅga was current.

⁴ *Zeitschrift der Deutschen Morg. Ges.* Vol. XL. p. 38. The stone inscription of Dhavala of Hastiknūḍi at Bijapur (*Journ. Beng. As. Soc.* Vol. LXII. Part I. p. 314) contains the date Vikrama-Samvat 973 in numerical words, but the inscription itself belongs to Vikrama-Samvat 1053. These and the following dates were kindly pointed out to me by Professor Kielhorn.

⁵ L. Rice, *Inscriptions at Śravaṇa-Belgoḷa*, No. 57, p. 55.

Sanskrit inscriptions of the seventh and eighth century A.D.¹ But I should think that by the fact that the use of the numerical words is combined with a series of other suspicious circumstances: the mistake in the date, the unusual form of the record, the incorrectness of the orthography, and the doubts attaching to the palæography, we are entitled to declare the genuineness of the present inscription as somewhat doubtful.

We shall now consider the contents. The first part of the inscription (ll. 1-64) consists of a eulogy of the Râshtrakûta kings. The genealogy is given as follows: Gôvinda; his son Kakka; his son Inda; his son Vairamêgha; his paternal uncle Akâlavarsha; his son Prabhûtavarsha; his younger brother Dhârâvarsha Śrî-Prithvîvallabha *Mahârâjâdhirâja Paramêśvara*, called also Vallabha; and his son Prabhûtavarsha Śrî-Prithvîvallabha *Râjâdhirâja*² *Paramêśvara*, afterwards (l. 82) called Vallabhêndra. Six of these names can be identified at once: Gôvinda is Gôvinda I.; Kakka is Karka I. whose name appears in the present form also in the Sâmangaḍ and Bharôch grants;³ Inda is Indra II., the form of the name occurring here being either the Prâkrit form or a mere mistake of the engraver; and Akâlavarsha, Dhârâvarsha, and the second Prabhûtavarsha are, respectively, Krishna I., Dhruva, and Gôvinda III., called here by their *birudas* which are known also from other grants. Of the remaining two kings, therefore, Vairamêgha would correspond to Dantidurga or Dantivarman II., and the first Prabhûtavarsha to Gôvinda II. These *birudas*, however, do not occur in any other inscription. For Gôvinda II. we know no individual *biruda* at all, and Dantidurga is stated in the Sâmangaḍ grant to have been called Khadgâvalôka.⁴ But as almost all the Râshtrakûta kings bore more than one *biruda*, it does not seem quite improbable that Dantidurga had a *biruda* Vairamêgha in addition to that of Khadgâvalôka; and as regards Prabhûtavarsha, a strong argument in favour of its correctness lies in the fact that in the Râshtrakûta family certain *birudas* are constantly combined with the same name, and that Prabhûtavarsha was the *biruda* of Gôvinda III. and Gôvinda IV. of the main branch, and of Gôvinda I. of the second Gujarât branch, and of these only.⁵ Unfortunately, there is another point to render it somewhat doubtful again whether the composer of the grant was sufficiently acquainted with the names of the dynasty to deserve credit for his statements in this respect. In line 34 Akâlavarsha is said to have erected a temple which was styled after his own name Kannêśvara. As the combination of a dental and lingual *n* in the interior of a word is absolutely impossible, this must be a mistake for either Kannêśvara or Kanṇêśvara, and the name of the king would therefore be either Kanna or Kanṇa. As far as I know, neither of these forms can be considered as derived from Sanskrit Krishna, the common Prâkrit form being Kanṇa, and the Kanarese equivalent Kannara, whereas both Kanna and Kanṇa

¹ Barth, *Inscriptions Sanscrites du Cambodge*, p. 36 ff. (Śaka 526, 516, etc.); *Ind. Ant.* Vol. XXI. p. 48.

² *Râjâdhirâja* is perhaps only a mistake of the engraver, who omitted *mahâ*.

³ *Ind. Ant.* Vol. XI. p. 111; Vol. XII. p. 182.

⁴ I have not overlooked the fact that Gôvinda II. is called Vallabha, and Dantidurga, besides Khadgâvalôka, Vallabharâja and Prithvîvallabha. But these are the common titles borne by all the Râshtrakûtas, beginning from Dantidurga, and not individual *birudas* which here alone are the matter in question.

⁵ That the relations between the *birudas* and the names in the Râshtrakûta family were constant, was first pointed out by Mr. Rice in his introduction to the present inscription. And though they are not constant in all cases (compare e.g. Amôghavarsha in combination with Śarva, Baddiga and Kakka II.), it is a fact that Prabhûtavarsha, Nirupama Dhârâvarsha, and Śubhatuṅga Akâlavarsha are found as the *birudas* of, respectively, Gôvinda, Dhruva, and Krishna only. But in using this fact for the identification of an Akâlavarsha mentioned in the Merkara plates with a Krishna supposed to have lived in the fifth century A.D.,— the impossibility of which, for other reasons, has been shown by Dr. Fleet (above, Vol. III. p. 168),— Mr. Rice has overlooked the second fact that no *biruda* at all has turned up until now for the predecessors of Dantidurga. I do not consider this to be merely accidental, but infer from it that Dantidurga, the first king who acquired supreme sovereignty, was also the first who adopted the custom of *birudas*. It will be observed that also in the present inscription the predecessors of Dantidurga are called by their real names, whereas for all the following kings the *birudas* only are used. This too supports to a certain extent the assumption that the names, as given in the present inscription, are correct.

represent the Sanskrit Karṇa. We have to assume, therefore, either that the real names of the king and of the temple were unknown to the author, and that the name he gives is a product of his own imagination, or that Kannōśvara is a misspelling or a clerical error for Kaṇhōśvara or Kannarōśvara. But even if the latter opinion should be the correct one, it would be still questionable whether the temple really had that name. In ll. 29-30 it is said that the sun, reflected in its jewel-paved floor, seemed to have descended from heaven to show reverence to Paramēśvara. This and the form of the name¹ indicate that the temple was dedicated to Śiva. And it must have been an uncommonly magnificent building; for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must therefore necessarily be that splendid Śiva temple which, according to the Baroda grant, was built by Kṛishṇa on the hill of Ēlāpura, the modern Ēlūrā.² None of the temples at Ēlūrā, however, bears, as far as I can ascertain, the name of Kṛishṇōśvara or a similar name, and, to reconcile the statement of the inscription with the facts, we have to assume again that either that temple itself has entirely disappeared, or, at least, that its original name was in course of time forgotten, and exchanged for another. But all these suppositions are very vague, and as long as the reality of that name is not established by other facts, it would be hardly advisable to rely on it.

The building of that temple is almost the only historical event related in this portion of the inscription. As was pointed out already by Mr. Rice, king Dhruva Dhārāvarsha is mentioned in verse 7 as having fought some battle on the banks of some river; but no particulars are given, and the text, moreover, seems to be corrupt.³ I will add here, as it is a matter of some interest in connection with the Rāshtrakūṭas, that afterwards, in l. 81, Gōvinda III. is stated to have resided at the time of the grant in his victorious camp at Mayūrakhaṇḍī.⁴ This is the same place from which the Vaṇi-Diṇḍōrī and Rādhanpur grants of Gōvinda III. are dated,⁵ and it has long ago been identified by Professor Bühler with the modern Mōrkhaṇḍ, a hill-fort in the Nāsik territory. But those two grants leave it doubtful whether Mayūrakhaṇḍī was the capital of the dynasty. Professor Bühler thought it not likely, because "Indian princes do not usually govern their dominions from lonely forts;"⁶ and as the statement of the present inscription that it was only a place of encampment coincides with his opinion, they may be considered as mutually supporting each other.

In ll. 65-75 the inscription gives the genealogy of Vimalāditya. His father was the *rājan* Yaśōvarman, and his grandfather the prince (*narenara*) Balavarman. The family claimed to belong to the Chālukyas; but to the present time we are unable to connect them in any way either with the earlier or the later dynasty of this name, and Professor Bhandarkar therefore considers them an independent branch.⁷ Vimalāditya apparently was a petty chief under the Rāshtrakūṭas; he governed, as mentioned above, the district (*lêṣṭ*) called Kunuṅgil.⁸ Mr. Rice has suggested that this might be the modern Kunigal, but he has added himself that this is only a conjecture, and that he has taken the same Kunigal to be the Konikal-vishaya of the Hosūr grant of Ambêrā, which, though a palpable forgery, cannot on palæographical grounds be placed later than the present inscription. Taking for granted that the second identification is

¹ Names ending in *śvara* always refer to buildings consecrated to Śiva. In the present case, it may be noted that Śiva is actually mentioned; under the name *Bhava*, in v. 4.

² *Ind. Ant.* Vol. XII, p. 159 and p. 228 ff. Professor Bhandarkar supposed the temple to be the famous Kailāsa.

³ That really a battle near some river is spoken of in that verse, is proved by the mentioning of elephants and boats, which is in accordance with Manu, vii. 192.

⁴ In the present inscription the name is written with a short *i*. But as *i* and *ē* are often confounded, this may be only a clerical error.

⁵ *Ind. Ant.* Vol. XI, p. 159; Vol. VI, p. 67.

⁶ *Ind. Ant.* Vol. VI, p. 64.

⁷ *History of the Dekkan*, 2nd ed., p. 79.

⁸ In line 9b the name is spelled with a lingual *n*.

correct,—and it seems to me much more probable,—it is hardly possible to connect Kunigal at the same time with Kunuṅgil.

Vimalāditya is stated to have been the sister's son of Châkirâja who is called the ruler of the entire province of the Gaṅgas (*asêsha-Gaṅgamaṇḍal-âdhirâja*), and on whose application the grant was made. As for this prince, our knowledge is confined to what we learn of him from the present inscription. From his title and the fact that he applied to Gôvinda, we must infer that he was a vassal of the Râshtrakûṭa king, and governed the Western Gaṅga kingdom in his name.¹ And this is indeed the state of things that we should expect for the time of our grant. All that can be ascertained with respect to the relations between the Râshtrakûṭas and the Gaṅgas in the second half of the eighth and the beginning of the ninth century A.D. is this. In the Paithan plates² the Gaṅga is mentioned among the princes who were called to assistance by Gôvinda II. against his brother Dhruva. The Vani-Diṇḍorî and Râdhanpur plates relate that Gaṅga—who is described as a powerful monarch—was imprisoned by Dhruva. He must therefore have been conquered and taken prisoner between A.D. 783, when Gôvinda II. was still on the throne,³ and A.D. 794, when Dhruva's son, Gôvinda III., was already reigning.⁴ We are further told, in the same plates, that Gôvinda III. released him from his long captivity; but as soon as Gaṅga had returned to his country, he revolted against his benefactor. Gôvinda then defeated and imprisoned him again. This must have taken place before A.D. 807, the two plates being dated in this year.⁵ It would therefore be quite natural to find a viceroy appointed by the Râshtrakûṭa king in A.D. 812.

Here the historical portion of the inscription ends. As far as I see, it does not contain anything that would decide the question of the genuineness of the record; for the incorrectness of the name of the temple—the only thing that can be proved to be actually wrong—may after all be accounted for as I have tried to show above. I can therefore only repeat here what I have said before, that this inscription, though there is not sufficient evidence to establish its spuriousness beyond all doubt, is subject to a slight suspicion of being a forgery. Such being the case, those statements which are not supported by other records must, of course, be taken for what they are worth.

In ll. 75-80 the inscription gives a detailed account of the grantee. He was called Arkakîrti, and was the disciple of Vijayakîrti, who again was the disciple of Kûli-âchârya.⁶ This person is said to have belonged to the family (*anvaya*) of Śrikîrti-âchârya⁷ in the Punnâgavṛikshamûlagana of the Nandisaṅgha of the venerable Yâpanîyas, and in l. 77 he is given the epithet *vrata-samiti-gupti-gupta-muni-vrinda-vandita-charanaḥ*. Comparatively little is known hitherto about the Yâpanîyas. In the *Bhadrabâhucharita*⁸ we are told that king Bhûpâla of Karahâṭa, at the request of his wife Nṛikuladêvâ, invited the Śvêtâmbara monks of Valabhî to come to his city. But beholding them dressed in white garments, he

¹ Mr. Rice thinks it possible that Châkirâja was a supreme king. But neither is *adhirâja* ever applied to an independent sovereign, nor *maṇḍala* to an independent state. I would remark that the term *Gaṅga-maṇḍala* is quite analogous to the term *Lâlêsvâra-maṇḍala*, occurring in the Baroda, Torkhêdê and Kâvî plates as the name of the province of Gujarât.

² Above, Vol. III. p. 107.

³ Bhandarkar, *History of the Dekkan*, 2nd ed., p. 65.

⁴ The Paithan grant of Gôvinda III. was issued in this year.

⁵ The account of these facts given by Mr. Rice in his *Epigraphia Carnataca*, p. 3, is very inaccurate. Besides, he says that it must have been during the reign of Sivamâra that the Râshtrakûṭa king Dhârâvarsha or Nirupama is said to have defeated and imprisoned Gaṅga. For this Sivamâra he fixes (*ibid.*) A.D. 804 as the year of his accession to the throne. The dates given above show that these statements are incompatible.

⁶ See above, p. 332, note 6.

⁷ I consider *śrî* here to be a constituent of the name partly on account of the analogy to Arkakîrti and Vijayakîrti, and partly because the person who inserted these names has not added a honorific prefix in any other case.

⁸ Chapter iv. verse 133 ff.; *Zeitschrift der Deutschen Morg. Ges.* Vol. XXXVIII. p. 39 ff.

turned away from them in disgust, and did not receive them before they had yielded to the queen's entreaties to cast off their clothes. This was the origin of the Yâpanîyasamgha, the members of which "had the appearance of Digambaras, but the observances of Śvêtâmbaras" (verse 151). A similar account is given in the *Pañchamârgôtpatti*,¹ a work in Tamil mixed with Sanskrit, propounding the origin of the five unorthodox sects of the Jainas. According to the statements of Mr. Taylor, it is related here that "out of them (the Śvêtâmbaras) proceeded a class termed Yavaniyam, who were unclathed ascetics: they taught some opposite tenets, relative to prescribed fasts, and to prohibited periods of journeying." In a *Paññâvalî* of the Digambaras, published by Dr. Hoernle,² it is stated, on the authority of the *Nîlîsâra*, that the Yâpanîyasamgha was one of the five false Jaina sects, and though no details are given, the passage is of some interest as probably containing a second name of the sect, the Yâpulîgachchha or Yâpulîyas.³ Epigraphical records show that the sect existed from about the fifth to the twelfth century A.D. in the western part of the Dekkan, from Kôlhâpur in the North to Mysore in the South.⁴ There are, as far as I know, four inscriptions, in addition to the present one, containing references to the Yâpanîyas. Three are copper charters of the early Kadamba kings, found in the districts of Belgaum and Dhârwâd. In a grant of Ravivarman,⁵ the revenues of a village are allotted to some Jaina *sûris* who are called *Yâpanîyâs tapasvînah*. In a grant of Ravivarman's father Mṛigêśa,⁶ the king is said to have presented some land to the Yâpanîyas, Nirgranthas and Kûrchakas. And in a grant of Kṛishnavarman,⁷ the king is stated to have given a field to the Yâpanîyasamghas (*Yâpanîya[sa]ñghêbhyaḥ*). To these we may add a stone inscription of Gaṇḍarâditya at Honûr in the Kôlhâpur State.⁸ For though it seems that the name of the Yâpanîyas does not actually occur here, and though the name of the *saṃgha* cannot be made out from the facsimile, there can be no doubt that the *gana* referred to is the Punnâgavṛikshamûlagana, the very *gana* that is found in the present inscription.

Lastly we have to consider the epithet given in full above. In his paper on *Bhadrabâhu, Chandragupta and Śravaṇa-Belgola*,⁹ and again in his remarks on the Śravaṇa-Belgola epitaph of Prabhûchandra,¹⁰ Dr. Fleet has called attention to this passage as containing the name of the Jaina teacher Guptigupta. Dr. Fleet quotes only the words *guptiguptamunivṛinda*, and translates them by 'the body of saints (i.e. community) of Guptigupta.' But the preceding words *vratasamîti* cannot possibly be taken separately, and the whole, from *vrata* to *charanaḥ*, must be taken as one compound: 'he whose feet were revered by crowds of *munis*, protected by observance of the rules, good conduct, and guard from sins.' The five *vratas*, the five *samîtis* and the three *guptis* are the three requisites of a Jaina monk.¹¹ Though it must therefore be denied that the name of Guptigupta is found in the present inscription, I need hardly say that this is of very small importance as regards the question discussed by Dr. Fleet in his two articles.

As regards the formal part of the inscription (ll. 80-98), the main points have been mentioned already above, and I have to add only a few remarks on some details. The Jaina temple at *Śilâgrâma*-- which I cannot identify-- is said to have adorned the western side of the excellent *Mânyapura*. Mr. Rice remarks that this would naturally suggest *Mânyakhêta*, the modern *Mâlkhêd* in the Nizam's territory. The identification of these places, if correct, would imply

¹ Taylor, *Catalogue Raisonné*, Vol. III. pp. 78, 79. See also *Ind. Stud.* Vol. XVII. p. 133.

² *Ind. Ant.* Vol. XXI. p. 67 ff., §§ 16, 17.

³ As was pointed out by Dr. Hoernle, these paragraphs seem to be a little confused.

⁴ This may be considered as to a certain extent confirming the tradition on the origin of the sect at Karhâṭe, the modern Karhâḍ in the Sâtâra district.

⁵ *Ind. Ant.* Vol. VI. p. 26.

⁶ *Ibid.* p. 24.

⁷ *Ibid.* Vol. VII. p. 34; compare Dr. Fleet's note.

⁸ Major Graham's *Statistical Report on the Principality of Kolhapoor*, p. 466; No. 22, Facsimile.

⁹ *Ind. Ant.* Vol. XXI. p. 159, note.

¹⁰ Above, p. 24, note.

¹¹ Compare the *Uttarâdhyayanâsûtra*, translated by Professor Jacobi, p. 50, and Professor Bhandarkar's *Report on the Search for Sanskrit MSS. for 1883-84*, p. 98, notes, and p. 100, note.

that the inscription is considerably later than it pretends to be; for we know from the Dâôlî plates that Mânyakhêta was founded by Gôvinda's successor, Nṛipatuṅga Amôghavarsha I., and therefore did not exist at all or, at any rate, was not a city deserving the predicate *pura-vara* in 812 A.D. But in addition to the fact pointed out by Mr. Rice himself that it does not appear that Mânyakhêta is ever described as Mânyapura,¹ I cannot see any reason whatever for that identification, and Mr. Rice's second suggestion that it might be the old Mânyapura, "situated near Châmrâjnagar in the south of Mysore, the site of which is known on the spot as Manipura," seems to me far preferable. According to ll. 82, 83, 85-88, Jâlamaṅgala, the granted village, was situated in the Idigûr-*vishaya*, and surrounded by the villages Svastimaṅgala on the east, Bellinda on the south, Guḍḍanûr on the west, and Taṛipâḷ on the north, and a more detailed description of the boundaries is added in ll. 88-96. I am not able to identify any of these localities. The inscription concludes with the names of the witnesses (ll. 97-98), and four of the usual imprecatory verses (ll. 99-103).

TEXT.²

First Plate.

- 1 Ôm³ svasti [||*] Vistri(stri)ta-viśada-yaśô-vitâna-viśadîkri(kṛi)t-âśâ-chakravâḷa[h*]
karavâḷa-prav[â*]!-âvatainśa(sa)-virâjî(ji)ta-Jayalakshmi-samâli[m](liṁ)-⁴
- 2 gita-daksha-dakshina-bhûri-bhuj-ârggalah⁵ galita-sâra-śanryya-rasa-visara-vi[sa*]-
khalikṛit-ôgr-â-
- 3 ri-varggaḥ vargga-traya-varggaṅ-aika-nipuṇô=chul-âchâra-chârvi(rvvi)-visê(sê)sha-
nirjîit-ôrvvi(rvvi)-maṇḍal-ôtsav-ôtpâdana-para[h*]
- 4 para-bhûpâla-mauli-mâlâ-lîḍh-âṅghri-dvandv-âravindô Gôvindarâjah [||*] Tasya sù-
5 nuḥ sutaruna-bhâv-ôdaya-dayâ-dâna-dînêtara-guṇa-gaṇa-samarppita-⁶bandhu-janaḥ saka-
6 la-kal-âgama-jaladhi-Kalaśayôniḥ Manu-darśita-mârgg-ânuḡamî Râshṭrakûṭa-kul-â-
7 mala-gagana-mṛigalânehhanah budha-jana-mukha-kamal-â[in]sumâli manôha-
8 ra-guṇa-gaṅ-âlamkâra-bhârah Kakkarâja-nâmadbhayah [||*] Tasya putraḥ sva-
vamś-ânêka-nri-
- 9 pa-saṅghâta-parampar-âbhyudaya-kâraṇah parama-rishi-⁷brâhmaṇa-bhakti-tâtparyya-
10 kuśalah samasta-guṇa-gaṅ-âdhivvônô⁸ vikhyâta-sarvva-lôka-nirupama-sthira-bhâva-
ni(vi)jîit-â-
- 11 ri-maṇḍalah yasy=aimam⁹=âsît || ¹⁰Jitvâ bhûp-âri-varggan=naya-kuśalatayâ yêna râ-
12 jyam kṛitam yah kasṭhê Manm(nv)¹¹-âdi-mârggô stuta-dhavaḷa-yaśâ na
kvachid=yâga-pûrvvah¹² [||*] saṅgr[â]mô yasya sêshâ

¹ The Mânapura mentioned in a grant of some Râshṭrakûṭa prince Abhimanyu (*Journ. Bo. Br. As. Soc.* Vol. XVI. p. 91) stands certainly in no connection with Mânyakhêta, as the editor thinks. The name rather seems to indicate that it was founded by Mânânka, one of the ancestors of Abhimanyu, as it is a common custom to form the name of a town by compounding the first element of the founder's name with *pura*.

² From impressions supplied by Dr. Hultzsch.

³ Expressed by a symbol.

⁴ Instead of *sa* two *aksharas*, the first of which was *ni*, were originally engraved.

⁵ Here and in other places below, the rules of *sandhi* have not been observed.

⁶ Read *-santarppita-*.

⁷ Read *parama-rshi-*.

⁸ Mr. Rice reads *-gaṅ-âdhi-dhvânô*, but this is impossible. There can be only a doubt whether the last but one *akshara* is *vô* or *dhvô*. The editors of the *Kâvyamâlâ* read *-gaṅ-âdhi-dhvânô*, the meaning of which I fail to see. As the signs for *vô* and *shṭhâ* do not differ very much (compare ⁹*shṭhânô*, l. 63), I propose to read *-gaṅ-âdhi-shṭhânâm*.

⁹ This passage is corrupt. I cannot suggest any satisfactory correction.

¹⁰ Metre: Sragdharâ.

¹¹ Perhaps this correction was made by the engraver himself.

¹² This *pâda* seems to be corrupt; perhaps we have to read *yâga-pûrvvô*. For this suggestion and the right interpretation of vv. 4 and 6 my thanks are due to Professor Kielhorn.

- 13 sva-bhuja¹-kara-bala-pr[â*]pitâ yâ Jayaśrī[r=*]yasmin=²jâtê sva-vamśô=bhyudaya-
dhavalatâm yâtavân=arkka-têjâh [|| 1*] â(a).
14 sâv=Indarâja-nâmadhêyah [||*] Tasya putraḥ sva-kula-lalâmâyamânô mâna-
dhanô dîn-ânâ.

Second Plate ; First Side.

- 15 tha-jan-âhlâdanakara-dâna-nirata-manô-vpittih hima-kara iva sukhakara-karah kul-
âchala-samu-
16 dâya iva sudh-âdhâra-guṇa-nipuṇah Himasaila-kûṭa-taṭa-sthâpita-
yasa(śa)stambain(mbha)-lî(li)khî(khi)t-â-
17 nô(nô)ka-vikkrama-guṇa[h³ |*] ⁴Agha-saṅgâ(ghâ)ta-vinâśaka-surâpagâ yasya⁵ sad-
yaśô viśadam⁶ [1*] gâyant-iva taraṅga-prabhava-
18 ravair=vvahati jana-mahitâ |(||) [2*] asau Vairamêgha-nâmadhêyah [||*] Tasya
pitṛivyaḥ hṛidaya-padm-â-
19 sanêstha-Paramêśvara⁷-śiraś-śisîrakara-[kara-*]nikara - n i r â k ṛ i t a - t a m ô - v ṛ i t t i ḥ
saviśêshasya⁸ jaga[t*]-traya-⁹
20 sâr-ôchchayên¹⁰=êva virachitasya chaturtha-lôk-ôdaya-samânasya Kṛitayuga-śatair=
iva nirmmi-
21 tasya yasya yaśasaḥ puñjam=iva virâjamânaḥ¹¹ || ¹²Pradagdha-kâlâgaru-dhûpa-
22 dhûmaih pravarddhamân-ôpachayâḥ=payôdâḥ [1*] yasy=âjiram svachcha-
sugandha-tôyai[h*]
23 siñchanti Siddh-ôdita-kûṭa-bhâgâḥ || [3*] Na ch=êdriśam prâpyam=iti pralôbbhât
Bhav-ôdbhavô¹³ bhâvi-[yu]g-â-
24 vatârê [1*] avaimi yasya sthitayô svayan=tat kalp-ântaram n=aiva cha
bhâvyat=îti || [4*] Târâ-ga-
25 ṇêsh=ûnnata-kûṭa-kôṭi-taṭ-ârppitâs=û[j*]jvala-dîpikâsu [1*] mômuhyatô râtri-vi[bhêda-
bhâ]-
26 vaḥ¹⁴ niś-âtyayah paura-janair=nniśâyâm¹⁵ || [5*] Âdhâra-bhût=âham=idam vyatîtya
mâ[in] varddhatê
27 ch=âyam=atiprasaṅgaḥ [1*] yasy=âvakâśârtham=it=îva pṛithvi pṛithv=iva¹⁶ bhût=ôti
cha mê vî(vi)-
28 tarkaḥ || [6*] vichitra-patâkâ-sahasra-saṁchhâditam upari-paricharâṇa-bhayât
lôk-ai-
29 ka-chûdâmaṇinâ maṇi-kutṭima-sa[in]krânta-pratibimba-vyâjêna svayam=avatîryya

Second Plate ; Second Side.

- 30 Paramêśvara-bhakti-yuktêna namaskṛi(skri)yamâṇam=iva vî(vi)râjamânam prahata-
pushkara-mandra-nî(ni)nâd-â-

¹ It would seem that originally *kara* was engraved instead of *bhuja*. ² Read *gasmin*.
³ *-gaṇah* would be a preferable reading. ⁴ Metre : Âryâ.
⁵ Originally *yasyâ* was engraved, but it seems to have been corrected to *yasya* by effacing the *â*-stroke.
⁶ Originally *va* was engraved, but the engraver corrected the error by beating it down and engraving *vi* a little more to the right.
⁷ Originally another *akshara* was engraved before *śva*, but it has been struck out.
⁸ From here to line 21 the construction is faulty. Instead of the genitives *saviśêshasya*, *virachitasya*, *-samânasya*, *-nirmmitasya* the respective nominatives *saviśêsham* etc. are required.
⁹ Perhaps *-trayâ* was engraved. ¹⁰ The first *ch* looks like *o*. ¹¹ Read *puñja iva virâjamânam*.
¹² Metre : Upaiñti ; also of the next three verses.
¹³ Read *pralôbbhât=Bhav-ôdbhavô*. ¹⁴ Read *-bhâvô*.
¹⁵ I consider the second half of the verse to be corrupt, without being able to offer a plausible conjecture.
¹⁶ *pṛithvy=êva* would be a preferable reading.

- 31 karṇṇan-ôdit-ânurâgaiḥ právr̥ṣid-ârambha-kâla-janit-ôtsav-ârambhaiḥ¹ mayûraiḥ
prârabdha-vṛitta-nṛi-
- 32 ttântam² dhûma-vêḷâ-lilâ-gata-vilâsinî-janânâm kara-tala-kisalaya-rasa-bhâva-sad-
bhâva-praka-
- 33 ṭana-kuśala-sâśivadan-âṅganâ-narttan-âhṛita-paura-yuvati-jana-chitt-ântaram samasta-
siddhânta-sâga-
- 34 ra³-pâruga-muni-śata-saṅkulam dēvakulam=âsīt **Kaṇṇê(ṇṇê)śvaran=nâma**
sva-nâmadhēy-âṅkita[in*] asâ-
- 35 v=**Akâlavarsha** iti vikhyâtaḥ [||*] Tasya sūnuḥ ânata-nṛipa-makuṭa-maṇi-gaṇa-
kīraṇa-jâla-râmjita-
- 36 pada-yugala-nakha-mayûkha-prabhâ-bhâsita-siṅhâsan-ôhâ(pâ)ntaḥ kântâ-jana-kaṭaka-
khaṇḍi-
- 37 ta-padmarâga-dī(dî)dhiti-visara-sūmbhat-kusumbha-rasa-râmjita-nija-dhavaḷa-
vi(vî)jyamâna-châru-châ-
- 38 mara-nichaya-vikhyâtam(ta)-prâjya-râjya-âbhishêk-ântar-aikâśvarya-sukha-samanubhava-
sthi-
- 39 tiḥ nija-tuka(ram)gam-aika-vijay-ânîta-râjalakshmî-sanâthô mahî-nâthô yaḥ
kalpâṅghri(ghri)paḥ sakhavaḥ⁴
- 40 chintâmanir-iti dhruvam yam vadanty=arthina[h]⁵ nî(ni)tya[in] prîtyâ prâpt-
ârtha-sampad=asau **Prabhûtavarsha** iti vi-
- 41 khyâtô bhûpa-chakra-chûḍâmaṇiḥ [||*] Tasy=ânujaḥ **Dhârâvarsha-**
Śrî-Prithuvi(thvi)vallabha-mahârajâdhi-
- 42 **râja-paramêśvaraḥ** khaṇḍit-âri-maṇḍal-âsi-bhâsita-dôr-ddaṇḍaḥ Puṇḍarîka⁶ iva bali-
ripu-marddan-â-
- 43 krânta-sakala-bhuvana-talah sukṛit-ânêka-râjya-bhâra-bhâr-ôdvahana-samartbah
Himaśaila-vi-
- 44 sâl-ôra-sthalêna râjalakshmî-viharaṇa-maṇi-kuttimôna chatur-âṅgan-âliṅgana-tuṅga-
kucha-

Third Plate; First Side.

- 45 sa[in]ga⁷-sukh-ôdrêk-ôdita-rômâñcha-yôjitôna sva-bhuj-âsi-dhârâ-dalita-samasta-⁸galita-
muktâphala-vi-
- 46 sara-virâjit-âri-bala-hasti-hast-âsphâlana-danta-kôṭi-ghaṭṭita-ghanîkṛitêna virâjamânaḥ
Tripura-
- 47 hara-vṛishabha-kakud-âkâr-ônnata-vikaṭ-âṅsa-taṭa-nikaṭa-dôdhûyamâna-châru-châma-ra-
chayaḥ phêna-piṇḍa-
- 48 pândara-prabhâv-ôdita-chchhavinâ vṛittên=âpi chatur-âkârêṇa sit-âtapatrêṇ=
âchchhâdita-samasta-dig-viva-

¹ After this we should expect *iva*.

² Read *-vṛitta-vṛittântam*, as suggested in the *Kāvya-mâlâ*.

³ Originally another *akshara* seems to have been engraved instead of *ra*.

⁴ The second *akshara* of this word, which I have read *kha*, is very uncertain; it is apparently a later correction. Mr. Rice reads *sas êva*, but the *visarga* at the end of the line is distinctly visible in the impression. I fail to see which word was meant by the author. The editors of the *Kāvya-mâlâ* suggest *satyam=êva*.

⁵ Evidently the author has endeavoured here, in imitation of a well-known practice of writers of artificial prose works, to impart a certain rhythmical flow to the words. The sentence ends like a *pâda* of the Sragvîṅṇi metre: *-ti dhruvam yam vadanty arthinaḥ*. Similarly we find twice periods ending like Nandana: *ma svandmadhēyâṅkitam* (l. 34) and *bhûpachakrachûḍâmaṇiḥ* (l. 41).

⁶ Read *Puṇḍarîkâksha*.

⁷ It is possible that before this another *akshara*, perhaps *sam*, was engraved. But it is entirely effaced.

⁸ Read *-dalita-masta-*.

- 49 rô ripu-jana-hṛidaya-vidâraṇa-dâruṇēna sakala-bhû-tal-âdhipatya-lakshmî-lilâm=
utpâdayatâ pra-
- 50 hata-pada¹-ḍhak[k*]â-gambhîra-dhvânēna ghanâghana-garjjan-ânukâriṇâ asyâchitô-²
vinôda-nirggamaḥ sva-
- 51 [k]iyâ[m] sañchalatâm para-nṛipa-chôtô-vṛittishu dâtum=iv=ôchehair=âvilôla-
prakaṭita-râjya-chi-
- 52 hnaḥ turâṅgama-khara-khur-ôtthita-pâm̐su(su)-patala-masṛiṇita-jalada-sañchaya[h*]
53 anêka-matta-dvipa-karaṭa-taṭa-gaṭita-dâna-dhârâ-p r a t â n a - p r a s a m i t a - m a h i -
54 pa-râgaḥ || ³Yasya śrî[s=*]chapal-ôdayâ ⁴khura-taraṅg-âlî-sama(mâ)sphâlanât
nirbhinna-⁵dvipa-yânâpâ-
- 55 tragatayô yê sañchalach-chêtasah⁶ [l*] tasminn-êva samêtya sâra-vibhavam
sa[m*]tyajya râjyam ranê
- 56 bhagnâ môha-vaśât svayam khalu disâm-antam bhajantê=rayah || [7*] ⁷Idam
kiyad=bhû-talam=atra
- 57 samyak sthâtum=mahat=samkaṭam=ity-udagram [l*] svasy=âvakâsam na⁸ karôti
yasya yasô
- 58 disâm bhitti-vibhêdanâni || [8*] anavarata-dâna-dhârâvarsh-âgamēna tripta-
janatâyâḥ Dhâ-
- 59 râvarsha iti jagati vikhyâtas=sarvva-lôka-vallabhatayâ Vallabha iti || Tasy-
âtmajà(jô) nija-bhu-

Third Plate ; Second Side.

- 60 ja-bala-samânîta-para-nṛipa-lakshmî-kara-dhri(dhṛi)ta-dhavaḥ-âtapatra-nâḷa[h*] pratikûla-
ripu-kû(ku)la-charaṇa-nibaddha-
- 61 khalakhalâyamâna-dhava[la]-śṛiṅkhalâ-rava-badhîrîkṛita-[pa]ryyanta-janô nirupama-
gûṇa-gaṇ-âkarṇana-samâ-
- 62 blâdita-manasâ sâdhu-janēna sadâ sannî(ingî)yamâna-śâsi-viśada-yasô-râśik(r)-âś-
âvasṭabdha-ja-
- 63 na-manah-parikalpana-triguṇîkṛita-svakîy-ânushṭhânô nishṭhita-karttavyâḥ(vyah)
Prabhûtavarsha-Śrî-Pri-
- 64 thuvî(thvi)vallabha-râjâdhirâja-paramêśvarasya⁹ pravarddhamâna-śrî-râjyâ-¹⁰vijaya-
samvatsarêshu vaha-
- 65 tsu | châru-**Châluky-ânvaya-gagana-tala-hariṇalâ[n]**chhanâyî(ya)mâna-¹¹śrî-
Balavarmma-narêndra-

¹ The editors of the *Kâryamâlâ* have corrected this word to *paṭaha*; but, though this would be correct Sanskrit, I would retain the word as it stands, as it occurs in the same form in the inscription of Kirtivarman II (*Ind. Ant.* Vol. VIII, p. 23 ff., Plate, l. 27: *pada-dhakkâ*). *Paṭaha* and *dhakkâ* are mentioned together also in the *Svayambhûpurâṇa*, p. 297; compare *Amarakôśa*, i. 7, 6.

² This passage is corrupt. Something like *kârit-âri-chêlô* seems to be intended.

³ Metre: Sârdûlavikrîḍita.

⁴ I would read *khara*-; but it is possible that *Khura* is the name of some river, though, in this case, we should expect to find a feminine form.

⁵ Read *-samâsphâlanân=nirbhinna*-.

⁶ The text is here apparently corrupt. Considering that *tasmin ranê* in the second half of the verse implies a relative pronoun in the first half, we have perhaps to read *nirbhinnadvipayânâpâtrakatayâ yasmimś=chalach-chêtasah*. This, at least, yields a tolerable meaning.

⁷ Metre: Upajâti.

⁸ I would read: *svasy=âvakâśēna*, though the dative *avakâśya* would be preferable.

⁹ The construction is here confused. The correct reading would be *-paramêśvarah || tasya*.

¹⁰ Read *-râjya*. Perhaps the sign for the long vowel has been struck out again by the engraver.

¹¹ This word seems to have been corrected.

- 66 sya su(sû)nu sva-vikram-âva[r]jjita-sakala-ripu-nṛipa-śiraś-śekhara-â[r*]chchita-
charaṇa-yuga-
- 67 lo Yaśôvarmma-nâmadhêyô râjâ vyarâjata¹ [||*] Tasya putras=suputraḥ kula-
dîpaka
- 68 iti purâṇa-vachanam=avitatham=iha kurvann=atitarâm virâjamânô Manôjâta iva
mâninî-
- 69 jana-mana-sthali-[sa]ñcharaṇa²-chaturag(ś)=chatura-jan-âśrayaḥ śrî-samâlîm(lim)gita-
viśâlâ(la)-vaksha-sthalô ni-
- 70 tarâm=asôbhata asau mahâtmâ || ³Kamal-ôchita-sad-bhujântara śrî-
Vimalâdityâ(tya) i-
- 71 ti pratîta-nâmâ [l*] kamanîya-vapur=vvilâsinînâ[m] bhramad-akshi-bhramar-âli-
vaktra-padmaḥ l(II) [9*] yaḥ=pra-
- 72 chaṇḍatara-karavâlâ(la)-dalîta-ripu-nṛipara-⁴kari-ghaṭâ-kumbha-mukta-m u k [t] â p h a | a -
vira[ch]ita-ruchi-
- 73 ra-kaṇṭhik-âtiruchira⁵-parîta-nî(ni)ja-kaṭatra⁶-kaṇṭhaḥ Śî(Śî)tikaṇṭha iva ma[h]ita-
ma[hi]m[â pra]thya[mâ]na-⁷ruchira-

Fourth Plate ; First Side.

- 74 ⁸kîrttir=asê(śê)sha-Gaṅga-maṇḍal-âdhirâja-śrî-Châkirâjasya bhâginêyaḥ bhuvi
pr[â*]kâśata [l*] yas[m]î(smin) Ku-
- 75 numgil-nâma dêsam=ayaśaḥ-parâṇmu(nmu)khô Mann-mârggêṇa pâlâ(la)yati sati
© śrî-Yâpanîya-
- 76 Nandi(ndi)saṅgha-Punnâgavṛikshamûlagaṇê Śrîkîrty-⁹âchâryy-ânvayê bahushv=
âchâryyô(ryyê)shv=atîkrâ-
- 77 ntêshu vrata-samiti¹⁰-gupti-gupta-muni-vṛinda-vandita-charaṇa[h*] Kûli-âchâryyô
nâm=âsi(sî)t [||*]
- 78 tasy=ântêvâsî samupanata-jana-parîrama-haraḥ sva-dâna-santarppita-samasta-vidvaj-
janô
- 79 janita-mah-ôdayaḥ Vijayakîrti¹¹ nâma muni-prabhur=abhâvan¹² || ¹³Arkakîrttir=iti
khyâtîm=âtanva-
- 80 n=muni-sattama[h] [l*] tasya śishyatvam=âyâtô na yâtô vaśam=ênasâ[m*] ||
[10*] tasmê(smai) muni-varâya
- 81 tasya Vima[lâ]dityâ(tya)sya Śanaîśchara-pîḍ-âpanôdâya Mayûrakhaṇḍi(ṇḍî)m=
adhivasati
- 82 vijaya-skandhâvârê Châkirâjêna vijñâpitô Vallabhêndraḥ Idigûr-vvishaya-
madhya-vartti-
- 83 na[m] Jâlama[m]gala-nâmadhêya-grâma[m] Śaka-nṛipa-samvatsarêshu sara-
śikhi-munishu vyatîtê-

¹ ja seems to have been omitted first and inserted afterwards.

² sa is very indistinct, and apparently inserted afterwards.

³ Metro : Aupachchhandasika.

⁴ In the *Kâvyamâlâ* this is corrected to -nṛipa- ; perhaps we have to read -nṛipa-para-.

⁵ The aksharas *tiruchira* are engraved below the line.

⁶ Between ka and la another la was originally engraved, but it appears to have been effaced.

⁷ The reading of this word is rather uncertain. Mr. Rice reads -mahim-âmbôdyamâna-.

⁸ Originally -t=a- was engraved for -r=a-.

⁹ Read *Śrîkîrty-*.

¹⁰ sa of samiti has evidently been inserted afterwards.

¹¹ Read *Vijayakîrttir=* ; perhaps *Vijayî* was originally engraved.

¹² Read *abhavat* ; the n is indistinct.

¹³ Metro : Anushtubh.

- 84 shu J[y*]êshṭha-mâsa-sukla-paksha-daśamyâm Pushya-nakshatrê Chandravârê
Mânya-puravar-âpara-¹
- 85 dig-vibhâg-âlamkâra-bhûta-Śilâgrâma-Ja(Ji)nendra-bhavanâya dattavân [||*] tasya
pûrvva-dakshi-
- 86 n-âpar-ôttara-dig-vibhâgêshu Svasti(sti)maṅgala-Bollinda-Gudḍanûr-Ttaripâl=iti
prasî(si)ddhâ grâ-
- 87 mâ[h |*] êvain chaturṇâm grâmânâm=madhyê vyavasthitasya Jâlamāṅgalasya-
âyam chatur-âghâ-

Fourth Plate ; Second Side.

- 88 ti-kramah [||*] punas=tasya sîmâ-vibhâgah [||*] Îsânatah mukûḍal dakshina-dig-
vibhâgam=avalôkya E[|]taga-
- 89 kodala² mûḍa gareyi[m*] bandu irppeya³ komade pallad-olagaṇa uli alariye
kodeyâ[|]i bo-
- 90 lano saykano bandu ⁴po[la]-punu[se] eva[r]ile anto pôyie⁵ Bi-
91 dirûr=ggeṇe mukûḍal⁶ [||*] Tatah paśchimatah pulipadiya⁷ teṅkaṇa
pêr-olbeyi[m*] pê[r-bi]lîko e[|]a-
- 92 gala⁸ koṇḍ-âle mukûḍal⁹ [||*] Ante saykano pôgi Gâymani-geṇeya tây-gauḍi
mukûḍal [||*]
- 93 Tatah uttaratah Baṭṭi-geṇeya paḍuva gaḍe goda palambe puṇuseyo Ânedale-
geṇe¹⁰
- 94 pul-[p]adiye ¹¹ela-galle Pulî(li)[v]ârada geṇe mukûḍal [||*] Tatah pûrvvatah
niduvilîmko
- 95 kadavi[na] pul-pâdiye¹² ka[ñcha]gâra-galle pola-elle-puṇusee¹³ baṭṭa-punu-
96 seye belano bandu îsânada ¹⁴mukûḍalo[|]=k[û]ḍi nindattu © ©
97 Râvamalla-Gâmuṇḍanuin Sîṅanuin Gaṅga-Gâmuṇḍanuin Mâreyanuin Be[|]geṇey=
Oḍeyô-
- 98 ruin modal-âge E[|]padiinbaruin Kuṇuṅgil=Aynûrbaruin sâkshiy-âge koṭṭattu ©
namaḥ ©
- 99 ¹⁵Adbhira-datta[m] tribhir-bhuk[t]am shadbbhiś=cha parihâ(pâ)litam [||*] êtâni na
nivarttantê pûrvva-râja-kṛitâni cha ||
- 100 Svan=dâtu[m] suma[ha*]ch=chakyaṁ duḥkham=anyasya pâla(la)nam [||*]
dâném(nam) vâ pâlanam chêtî¹⁶ dânaç=chhrêyô-
- 101 nupâlanam || Sva-datt[â*]m para-datt[â*]m vâ yô harêti(ta) vasundharâm [||*]
shashṭhim(shṭim) varsha-sahasrâṇi vi-
- 102 shṭhâyâm jâyatê krimi[h] || Dêva-svam [hi*] visham ghôram kâlakûṭa-sama-
prabham [||*] visham=êkâ-

Fifth Plate.

- 103 kinam hanti dêva-svam putra-pautri(tra)kam ||

¹ Properly this should be *Mânyapura-puravar-âpara-*, but *pura* is frequently omitted in this case : compare the title of *Kṛishṇa-Kandhâra, Kandhârapuravar-âdhitâra, Ind. Ant. Vol. XII. p. 220, etc.*

² Read *kolada (?)*.

³ Read *ippeya*.

⁴ The words from *pola-* to *pôyie* are written on an erasure and in a larger hand.

⁵ Read *pôyie*.

⁶ Read *mukûḍal*.

⁷ Read *pul-padiya*.

⁸ Read *elle-galle*.

⁹ Read *mukûḍal*.

¹⁰ Read *-geṇey*.

¹¹ Read *elle*.

¹² Read *-padiye*.

¹³ Read *-puṇuseye*.

¹⁴ Read *mukûḍa*.

¹⁵ Metre : Anuṣṭubh ; also of the following verses.

¹⁶ Read *v=âtî* ; *chê* is indistinct.

TRANSLATION.

(Line 1.) Ôm. Hail ! (*A king*) who brightened the circle of the quarters by the expansion of his profuse brilliant fame ; whose strong, bar-like right arm was accustomed to the embraces¹ of the goddess of victory, shining with a garland of sprout-like swords ; the crushed host of whose formidable enemies resembled lotus-fibres, the abundant juice of which had lost its flavour, as (*out of fear of him*) their great valour had lost its strength ; who was skilled only in multiplying the three objects of life ; who was intent upon causing jubilation on the globe of the earth, conquered by the excellent splendour of his firm conduct ; (*and*) whose two lotus-feet were touched by rows of crowns of hostile princes,— was **Gôvindarâja**.

(L. 4.) His son, who rejoiced his relatives by the multitude of his virtues, (*viz.*) his tenderness, prosperity, clemency, liberality and high spirits ; a real Agastya² to the ocean of all arts and sciences ; following the way pointed out by Manu ; the moon in the spotless firmament of the race of the **Râshtrakûtas** ; the sun to the lotus-faces of the learned ; wearing as ornament the multitude of his captivating virtues,— was called **Kakkarâja**.

(L. 8.) His son, who caused the prosperity of an uninterrupted series of numerous kings of his own lineage ; who was filled with deepest devotion to great sages and Brâhmanas ; who was an abode of the multitude of all virtues ; who by his famous firmness, unequalled in all the world, conquered the circle of his enemies ; to whom the following stanza refers (?)³ :—

(Verse 1.) Who, having conquered the host of hostile kings with experience in policy, exercised the government ; who, his bright fame being praised, (*walked*) in the difficult path (*pointed out*) by Manu and others, which had never been followed before ;⁴ whose garland was the goddess of victory, gained in battle by the strength of the hand of his arm ;⁵ at whose birth his sun-like race assumed the brightness of the rising sun,—

he was called **Indarâja**.

(L. 14.) His son, the ornament of his family ; endowed with pride ; whose thoughts incessantly were occupied with gifts that gladdened the poor and helpless ; who, causing joy with his (*lavish*) hands, was like the moon that causes pleasure by its beams ; who, being skilled in protecting the earth, was like the group of the principal mountains that are accustomed to support the earth ; who engraved his many heroic virtues⁶ on the memorial pillars set up on the slopes of the summit of the Himâlaya ;—

(V. 2.) Singing, as it were, his excellent pure fame with the murmur of its waves, the Gaṅgâ is running along, annihilating the multitude of sins and extolled by men ;—

he was called **Vairamêgha**.

(L. 18.) His paternal uncle, who dispelled the darkness by the cluster of the rays of the moon on the head of Paramêśvara⁷ who dwelt in the lotus of his heart ; whose bright fame was embodied, as it were, in the excellent temple⁸ which seemed to have been constructed by accumulating the quintessence of the three worlds, which resembled the rising of a fourth world, which seemed to have been created during hundreds of Kṛitayugas ;—

(V. 3.) The clouds, their masses increasing by the smoke of the burnt aloe incense, and their summits being mounted by the Siddhas, besprinkle its court with their pure, fragrant waters.

¹ I take *samâlingita* in the sense of *samâlingana*.

² In the text *Kalâkayôni*,— ‘born in a water-jar.’

³ The text is corrupt here.

⁴ I have translated *yâta-pûrvô* instead of *yâga-pûrvô*.

⁵ This seems to mean that the goddess of victory, embracing his chest, clung to him like a garland of flowers. For *śēśâ* in the sense of ‘garland’ see the *Subhâshîtâra*, verse 2556.

⁶ Or, reading *-ganah* for *-gunah* : ‘the series of his numerous exploits.’

⁷ i.e. Śiva.

⁸ Literally : ‘shining like a cluster of, whose fame, a temple,’ etc.

(V. 4.) Bhava¹ will not be allured to be born again in a future age by the prospect of getting such (*a temple*);² nay, in order that this (*temple*) may be permanent, that new period, I fancy, will not come (*at all*).³

(V. 5.) When at night the blazing lamps have been fixed on the outsides of the pinnacles and battlements that touch the groups of the stars, the division of the night is in great disorder, the citizens thinking that the morning has come (?).⁴

(V. 6.) 'I am (*its*) seat, and it is growing beyond me; this is an *atiprasaṅga*;⁵' with such and similar thoughts, in order to make room for it, the earth has grown wide I suppose.—

(*This temple*) which, covered with thousands of coloured banners, shone honoured, as it were, through devotion to Paramêśvara, by the one crest-jewel of the world (*the sun*) which, out of fear of moving above (*in the sky*), had descended of its own accord, in the guise of its image that was reflected in the jewel-paved floor; where the peacocks, their passion being roused by hearing the deep sounds of the beaten drums, commenced to perform their dances, as if the beginning of the rainy season had caused their exultation; where the minds of the citizens' young women were enchanted by the dances of moon-faced girls that were skilled in manifesting by (*the gestures of*) their sprout-like hands the true state of the sentiments and affections of lovely maidens engaged in wanton sport at the time of the smoke;⁶ which was filled by hundreds of sages who had crossed the ocean of all Siddhântas; which, being marked with his own name, bore the name of Kāṇṇêśvara,— he was renowned as Akâlavarsha.

(L. 35.) His son, the neighbourhood of whose throne was illuminated by the splendour of the rays of his foot-nails that were coloured by clusters of beams from the jewel-groups in the diadems of kings bowing down (*before him*); who, at his numerous royal inaugurations, by the multitude of the beautiful, white fanning *chauris*, coloured with safflower-juice and irradiated by thick flashes from the rubies sparkling in the bracelets of the (*fanning*) women, showed that he permanently enjoyed the pleasure of supreme sovereignty;⁷ who possessed the goddess of regal fortune, won by a single victory of his horse; the lord of the earth; whom supplicants in truth called the tree of desires,⁸ the gem of wishes; who only by peaceable means had acquired a store of riches,— he was known as Prabhûtavarsha, the crest-jewel of the circle of kings.

(L. 41.) His younger brother, Dhârâvarsha Śrî-Prithvîvallabha Mahârâjâbhîrâja Paramêśvara, whose strong arm shone with his sword that had cut into pieces the hosts of his enemies; who, having conquered the whole earth by destroying his mighty foes, was like Puṇḍarikâksha⁹ who stepped over the whole world to defeat the hostile demon Bali; who was able to bear the heavy burden of (*the government of*) numerous well-ruled kingdoms; who was adorned by a chest as broad as the Himâlaya mountain,— a jewelled floor for the promenades of the royal Lakshmî,— the hair on which, in the embraces of lovely women, used to thrill with ecstasy from the contact with their high bosoms, (*and*) which had grown hard by the strokes

¹ *i.e.* Śiva.

² The meaning is that there will never be again a temple of Śiva like this one.

³ Before the beginning of a new *Kalpa* the world is destroyed. The rise of a new *Kalpa* would therefore imply the destruction of the temple.

⁴ This seems to be the meaning of the second half of the verse, which apparently is corrupt.

⁵ *Atiprasaṅga* is a grammatical term. It takes place in case of a rule exceeding its sphere, that is, if it should be applicable beyond its proper sphere. *Avakāśa* also, in the second half of the verse, is apparently used with an allusion to the special meaning attached to the word in grammatical literature, 'the opportunity for the taking effect of some rule.'

⁶ *Dhāmavṛṭā* may have a special meaning unknown to me. Mr. Rice seems to render it by 'south-east.' Can it mean 'the time when the smoke of the evening-fires arises, the evening-time'?

⁷ I think that this is what the author intended to say, though it implies the supposition that the words *prîjya-râjy-âbhîshêk-ântara* are not in their proper place in the compound.

⁸ Regarding this blank see p. 342, note 4.

⁹ *i.e.* Vishṇu.

with the trunks and the blows with the points of the tusks of the violent hostile elephants that were covered with clusters of pearls which had dropped out of their skulls cleft by the edge of the sword of his arm; who had groups of beautiful *chauris* fanned near his shoulders which, being high and broad, resembled the hump of the bull of the destroyer of Tripura;¹ who overshadowed all the quarters by his white parasol, the lustre of which rose like the white splendour of a ball of foam, and which, though being round, yet offered a charming aspect;² who, by the deep sounds of the beaten *paṭaka*³ and *ḍhakkā* drums, which imitated the rumbling of thick rainy clouds, made his enemies give up their diversions⁴— for, cruelly they pierced the hearts of his foes and caused sport to his own Lakshmî that held the supremacy over the whole of the earth;— who displayed his royal emblems waving aloft, intent, as it were, to confer their vacillation upon the hearts of the hostile kings; who by the dust rising under the hard hoofs of his steeds made round the banks of clouds; who cooled the rage of (*foreign*) princes by the streams of juice running down from the temples of his numerous rattling elephants;—

(V. 7.) When once in battle his fortune was fickle, his heart trembling on account of the destruction of his elephants and ships by the crushing of the rough waves,⁵— even then his enemies, though united, and their power being unshaken, forsook the kingdom, and, bewildered by delusion, fled themselves to the remotest regions.

(V. 8.) ‘How small this earth is! The space is much too confined to rest here comfortably!’ Having thus reflected, his lofty fame, in order to get room, breaks down the walls of the quarters.

Being used to gladden people by incessant showers of gifts, he was known in the world by the name of **Dhârâvarsha**, and, being everybody’s favourite, by that of **Vallabha**.

(L. 59.) His son, who had the rod of his white parasol carried by the hands of the Lakshmîs of hostile kings, gathered by the valour of his arm; who, by the noise of the rattling polished chains bound to the feet of hosts of hostile kings, deafened the people that were near; whose clustering fame, as white as the moon, was continually sung by the good whose hearts were delighted with hearing of his unequalled numerous virtues; who trebled his incumbencies by accomplishing even the thoughts of those who were hoping (*for the fulfilment of their desires*);⁶ who performed his duties,— was **Prabhûtavarsha Śrî-Prithivîvallabha Râjâdhirâja Paramêśvara**.

(L. 64.) While the years of his glorious and victorious reign were running on:—

(L. 65.) There was ruling a king called **Yaśôvarman**, the son of the glorious king **Balavarman**, the moon in the sky of the excellent race of the **Châlukyas**, whose feet were revered by the crest-diadems of all the hostile kings that were humbled by his valour. His son, making true here the old saying “a good son is a light to his family,” exceedingly brilliant, like **Manôjâta**⁷ accustomed to abide in the hearts of enamoured women, the support of clever people, having his broad chest embraced by Śrî,— he shone bright with his lofty mind.

(V. 9.) His excellent chest being cherished by Kamalâ,⁸ his face, on account of his charming beauty, being sought for by the embarrassed glances of the fair, as the lotus is sought for by swarms of buzzing bees, he was renowned by the name of glorious **Vimalâditya**.

¹ *i.e.* Śiva.

² Or ‘appeared square.’ There can be no doubt that *chatur-ākāra*, to work out the pun, is used here in the sense of *chatur-aśra*, though this is hardly admissible.

³ The form used in the text is *pada*; see p. 343, note 1.

⁴ I have followed the conjectural reading in translating this passage; see p. 343, note 2.

⁵ See p. 343, note 6.

⁶ I am not sure that my translation is correct. Perhaps the author intended to say that the king used to grant thrice as much as was expected by the supplicants.

⁷ *i.e.* Kâma.

⁸ *i.e.* Lakshmî.

(L. 71.) The necks of his wives being beautifully adorned with beautiful collars composed of pearls that were scattered from the frontal globes of the war-elephants of hostile kings, cleft by his terrible sword, his majesty being praised like that of Śitikanṭha,¹ his splendid fame spreading afar, the sister's son of the glorious Châkirâja, the Adhirâja of the entire province of the Gaṅgas, was flourishing on earth.

(L. 74.) While he, averse from all that is not honourable, was ruling the district called Kunuṅgil in accordance with the Law of Manu :—

(L. 75.) When many *âchâryas* in the family of Śrîkîrti-âchârya in the Punnâga-vrikshamûlagana of the Nandisaṅgha of the venerable Yâpaniyas had passed away, there was a man whose feet were revered by crowds of *munis* protected by observance of the rules, good conduct, and guard from sins, called Kûli-âchârya. His disciple, relieving the misery of people devoted (to him), rejoicing all learned men by his gifts, and causing great prosperity, was the lord of *munis* called Vijayakîrti.

(V. 10.) The best of *munis*, who spread his famous name Arkakîrti, having become his pupil, was no more subject to sin.

(L. 80.) To him, the best of the *munis*, on removing the evil influence of Saturn from that Vimalâditya,— Vallabhêndra, residing in his victorious camp at Mayûrakhaṇḍi, on the application of Châkirâja, gave the village named Jâlamaṅgala, situated within the district of Idigûr, when 735 years (of the era) of the Śaka king had elapsed, on the tenth of the bright fortnight of the month Jyêshṭha, in the constellation Pushya, on Monday, on behalf of the temple of Jinêndra at Śilâgrâma which adorned the western side of the excellent city of Mânyapura.

(L. 85.) On its east, south, west and north are (*respectively*) the well-known villages Svastimaṅgala, Beḷinda, Guḍḍanûr and Taripâl. This is the order of the four boundaries of Jâlamaṅgala, which is situated in the middle of those four villages. Again the details of its boundaries :— Looking towards the south from the north-eastern angle,² the eastern bank of the Eḷṭaga pond ; coming thence, of an olive tree ; a *pîpal* tree³ in a pit ; coming straight (*thence*), a tamarind tree in a field ; going further, the tank of Bidirûr (*forms*) the (*south-eastern*) angle. Thence towards the west, on the south of a grass ridge ; thence a boundary stone ; the stump of a banyan tree (*forms*) the (*southern*) angle. Going straight on, the head-sluice (?) of the Gâymaṇi tank (*forms*) the (*south-western*) angle. Thence towards the north, on the western side of the Baṭṭi tank a tamarind tree ; the Ânedale tank ; a grass ridge ; a boundary stone ; the tank of Puli[v]âra (*forms*) the (*north-western*) angle. Thence towards the east, a grass ridge at the door ; the stone (*i.e.* anvil ?) of a brazier ; a tamarind tree at the boundary of a field ; a circular tamarind tree ; coming (*thence, the boundary*) joins the north-eastern angle.

(L. 97.) Given while Râvamalla-Gâmuṇḍa, Sîra, Gaṅga-Gâmuṇḍa, Mâreya, Be[!]goro Oḍeyôru and others of the 'Seventy,' and the 'Five-hundred' of Kuṇuṅgil were witnesses. Obeisance !

[Ll. 99-103 contain the usual imprecations.]

¹ *i.e.* Śiva.

² With *mukḷāḷ* compare *mayyanikuffu*, above, p. 96, note 4, and *muchhandi*, p. 237 f.

³ *Aḷari* is probably the same as *arali*.

No. 50.— HEBBAL INSCRIPTION OF A.D. 975.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

Hobbāl¹ is a village about eighteen miles to the south-east of Lakshmêshwar, in an outlying portion of the Miraj State within the limits of the Dhârwâr district. Its name occurs in the present record in the ancient form of Porbâl, with some prefix, partly illegible, to distinguish it from certain other villages of the same name; and the record also tells us that the place was in a circle of seventy villages in the Puligere three-hundred district. The record has been noticed by me, inaccurately, from imperfect materials, in the *Ind. Ant.* Vol. XII. p. 170. I edit it now, with some help from one of Mr. Rice's Paṇḍits,² from better materials, obtained more recently. The original is on a stone tablet which stands against the front wall of a temple of Mâruti, outside the village.

The writing covers an area about 2' 2 $\frac{1}{2}$ " broad by 4' 7" high. Almost the whole of it is very greatly damaged, and difficult to read; and neither from the ink-impression, nor from the plain estampage, can a clearly legible photolithograph or collotype be prepared. Still, with care and trouble, it has proved possible to make out practically the whole of the record; and there are, comparatively, but few letters which are so completely obliterated, or so doubtful, as to require to be shewn in square brackets.—The sculptures at the top of the tablet are in five compartments: there are small pinnacles, like those of shrines, over the outer compartment at each end; and the centre compartment is surmounted by the head of a *siṃha* on three tiers of stone-work. In the centre compartment there is a *liṅga*, with the figure of a priest or worshipper kneeling to it, and with the sun and moon above it; on its proper right, in the next compartment there is apparently an image of Gaṇapati, and in the end compartment there is a figure of the bull Nandi; on its proper left, in the next compartment there is a standing figure, facing full-front, and in the end compartment there are a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they were boldly formed and well executed throughout. They include decimal figures in line 16, and the *upadhmanîya* in line 28. They do not appear to include the separate distinct form of the lingual *ḍ*. The *b* appears, of course, only in the later or cursive form; so, also, the *kh*, which occurs in *sukhadim*, line 7. In the cases of final *t*, lines 2, 4, 11, and *ḷ*, lines 5, 19, 21, 27, 46, we have the *virâma*, represented by its own proper sign which resembles an exaggerated superscript *r* or *e*. On the other hand, in the word *mattaru*, lines 22, 24, the *virâma* is apparently represented by the sign for the vowel *u*; at any rate, the occurrence of the other form, *mattar*, in *saṃdhi* in line 23, and by itself in lines 34, 35, 36, 37, suggests that, in *mattaru*, the final mark is intended to represent the *virâma* and not to be pronounced. In the cases of final *n*, line 10, and *r*, lines 34, 35, 36, 37, 39, 40, 45, we have a superscript mark resembling the *virâma*: but as it is attached to miniature forms of the *aksharas*, we seem to have final forms here, and not other instances of the use of the *virâma*. The size of the letters ranges from $\frac{1}{2}$ " to $\frac{3}{4}$ ".—The language is Kanarese, of the archaic type.³ We have one ordinary verse in lines 45 to 47, and two of the customary benedictive and imprecatory verses in lines 27 to 29, and 32, 33.—As regards orthography, it is sufficient to note that there are some instances of confusion between the sibilants, and that the *upadhmanîya* or old form of the *visarga* before *p* and *ph*,—identical in shape with the letter *r*,—occurs in *bhâvinaḥ=ḥpârthivéndrô*, line 28.

The inscription first recites the fact that, during the reign of the Râshtrakûṭa king Kṛishṇa II. (about A.D. 878 to 911-12), Baddegadêva,—i.e. his son Amôghavarsha-

¹ The 'Hebhal' of the Indian Atlas, sheet No. 42.

² See p. 351 below, note 3.

³ Two archaic forms occur, which are apparently not to be found in Mr. Kittel's *Kannada-English Dictionary*, viz. *gaḷde*, = *gadde*, lines 22, 24, and *kaḷcha*, = *kurchu*, *kachchu*, line 44; they are both found in other records also.

Vaddiga,—gave his own daughter **Rôvaka**, the older sister of **Kṛishṇa III.**, in marriage to the **Gaṅga** prince **Permānādi-Bûtayya**, and gave as her dowry the districts known as the **Puligere** three-hundred, the **Belvola** three-hundred, the **Kisukâd** seventy, and the **Bâgo** seventy. Then, it says, while **Amôghavarsha-Vaddiga** himself was reigning (between A.D. 933 and 940), to **Bûtayya** and **Rôvaka** there was born **Maruḷadêva**. To him and to **Bijabbo** there was born a son, whom it perhaps names as **Rachcha-Gaṅga**. And immediately after this person had ruled, there ruled another son of **Bûtayya**, by another wife named **Kallabbarasi**, *viz.* **Mârasimha**, who is well known from other records. When he was ruling, the record says, and when his grandmother **Bhujjabbarasi** was governing the village of **Paṭṭu . . Forbâl** in the **Puligere** district, **Bhujjabbarasi** performed an act of religion; namely, she caused to be built, apparently, the plinth of a temple of the god **Śiva** under the name of **Bhujjabbêśvara**, and a large outlet of a tank: and **Mârasimha** granted certain lands to the said temple. The rest of the record is occupied with matters for which reference may be made to the translation; it is unnecessary to recapitulate them here, beyond noting that mention is made of a *Pergade* or chamberlain of **Bhujjabbarasi**, named **Kannayya** or **Kannapayya**.

The record contains the date of Thursday, coupled with the fifth *tithi* of the bright fortnight of the month **Phâlguna** of the **Bhâva saṁvatsara**, **Śaka-Saṁvat 896** (expired). By the southern luni-solar system of the cycle, **Bhâva** coincided, as indicated, with **Ś.-S. 897** current.¹ And the corresponding English date is **Thursday, 18th February A.D. 975**; on which day the given *tithi* began, by Prof. Keru Lakshman Chhatre's Tables, at about 5 h. 36 min. after mean sunrise (for Bombay). So far, the result is satisfactory. But the construction of the record requires us to take the date as the date of the acts performed by **Mârasimha** and **Bhujjabbarasi** (lines 20 to 22). And this appears inconsistent with the statement in an inscription at **Mêlâgâni**,² to the effect that the **Pallava** prince **Pallavâditya-Nolambâdhirâja** had already heard of the death of **Mârasimha** in the month **Âshâdha**, of the same *saṁvatsara*, falling in **June-July A.D. 974**,—seven months before the date of the present record. The use, however, of the past participle *idû*, in respect of the rule of **Mârasimha** and the government of **Bhujjabbarasi**, shews that the record was not written contemporaneously with the performance of the acts first registered in it. And it would seem, therefore, that the date is the date,—inserted in a wrong place,—either of the preparation of the record, or of the performance of one or other of the acts mentioned in the subsequent portion of it, *viz.* the apportionment of the lands among the staff of the temple (lines 24 to 37), and the granting of the property to **Gôkarṇarâsi** by **Bhujjabbarasi** and **Kannayya** (lines 42 to 44).

TEXT.³

1 Ôm⁴ Svasty=**Akâḷavarshadêva** śrîpṛithvîvallabha mahârâjâdhirâja paramêśvara
para-

¹ By the mean-sign system, the **Bhâva saṁvatsara** began on the 24th June A.D. 972, in **Śaka-Saṁvat 895** current, and ended on the 20th June A.D. 973, in **Ś.-S. 896** current. And the month **Phâlguna** of this *saṁvatsara* fell in the early part of A.D. 973, at the end of **Ś.-S. 895** current, and cannot be connected with the figures 896 at all. Moreover, in that **Phâlguna**, the given *tithi* cannot be coupled with a Thursday, either for its beginning or for its end.

² Unless, indeed, the **Mêlâgâni** inscription embodies a false rumour; of which, however, there is no indication in the published portion of the text.—For the **Mêlâgâni** inscription, see Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, Introd. p. 13, note 7.

³ From an ink-impression and an ostampage.—In 1894, I sent both the materials, with my reading as far as line 17, to Mr. Rice, in the hope of obtaining a satisfactory solution of a difficult passage in line 5. He sent me back a transcription of the whole record, made by one of his Paṇḍits. I am indebted to his Paṇḍit for some improved readings in the first seventeen lines; and the transcription further gave me great help in making out the remainder of the record, which I had left untouched till then.

⁴ Represented by an ornate symbol.

- 2 mabhatṭārakam chalake-nallātam śrīmat Kannaradēvaṁ¹-ā-samudra-
paryyā(ryya)ntam saka-
- 3 l-āvani-maṇḍalamam pratipālisuttam-iḷdu [!*] Svasti Satyavākya-Koṁguṇi-
varmma dharmma-
- 4 mahārājādhirāja Kôlāla-puravar-êsvara Nandagiri-nātha [ś]r[ī]mat Permmānadi-
5 Bûtayyaṁge Baddegadēvam Kannaradēvanim p[i]riyoḷ Rēvakani(na)m=²
[m]a[d]iyol³ vivā-
- 6 ham-māḍi Puligere-mūnūṛumam Beḷvola-mūnūṛumam Kisukāḍ-eḷpattu-
7 mam Bāgey-eḷpattumam baḷ[i]vali-gottu sukhadim rājya[m]-geyyuttam-ire [!*]
8 Avargge puṭṭida[m] Maruḷadēvan=ātamgam Bijabbegam puṭṭidam [Rachcha]⁴-
Gaṁgam ava-
- 9 ra rājyada tadanā(na)ntaradim baḷiyam=arasu-geydātam Bûtayyaṁga[m] Kalla-
10 bba[ra]s[i]ga[m]⁵ puṭṭidom⁶ || Svasti Satyavākya-Koṁguṇivarmma dharmma-
mahā[rā]jādhirāja
- 11 Kôlāla-purava[r]-êsvara Nandagiri-nātha chalad-uttaramga jaga[d-ê]ka-vīru⁷
śrīmat
- 12 Noḷamba-kuḷ-Āntakad[ê]va Gaṁgara-siṁga⁸ Gaṁga-Kandarppa Gaṁga-
chūḍāmani Gutti-
13 ya-Gaṁga Mārasiṁgadēva[m]⁹ Noḷambavāḍi-[mūva]tti[rehchāsiramam] Gaṁga-
vāḍi-tombha(mba)-
- 14 tt[â*]ru-sāyiramuman=e mu[mam]¹⁰ Banava[so]-pan[n]ir-
chehhā(rehchâ)siramuma[m]
- 15 Sântaḷigo-sāyiramuma[m] pe[rddo]re-
[pa]ryya[nta]yu(mu)ma-
- 16 [n]¹¹-āḷuttum-iḷdu [!*] Svasti Sa(śa)ka-nṛipa-kāḷ-āt[i]ta-sa[m]vatsara-śatamga[!*]
898neya

¹ Read °dēvan.

² The second syllable of this word may possibly be *cha*, as was thought by me at first, and by Mr. Rice's Paṇḍit. But, on the whole, it seems to be *va*.

³ In the first syllable of this word, the subscript *m* is rather damaged: but it seems clearly recognisable; and, in fact, we must of necessity read either *Rēvakani*m=[m]a[d]iyol or *Rēvakani*[m] ma[d]iyol. In the second syllable, the consonant is a good deal damaged, but the superscript *i* is very distinct. I myself read *maḷiyol*, or *maliyol*; Mr. Rice's Paṇḍit agreeing in respect of the first alternative. No proper sense, however, could be made with either word. And I am indebted to Mr. H. Krishna Sastri for the suggestion that the instrumental *Rēvakani*m should be altered into the accusative *Rēvakana*m, and that the following word must be *maḍiyol*, "in the lap," — with reference to the custom of the bride sitting in her father's lap before she is given away.

⁴ I owe this name, *Rachcha*, to Mr. Rice's Paṇḍit. But the *aksharas* are both very much damaged; and it is possible that there is a three-syllable name here.

⁵ I owe this name, and the next word, to Mr. Rice's Paṇḍit.

⁶ Read *puṭṭidon*.

⁷ I owe this epithet to Mr. Rice's Paṇḍit.

⁸ I owe this epithet, also, to Mr. Rice's Paṇḍit.

⁹ The fourth syllable here is distinctly *ga*; in line 18, it is distinctly *gha*.

¹⁰ At first, I was inclined to read here *eradu-arunūṛumam*, "and the two (three-hundreds of Puligere and Beḷvola, which together make up a) six-hundred" (compare, e.g., *Ind. Ant.* Vol. XII. p. 271, text lines 7, 8). But this is not suitable; because these two districts were included in the *Banavase* province, which is mentioned next.— Mr. Rice's Paṇḍit would read *eradu-grāmamumam*, "and two villages." But this does not give a suitable meaning.— After the *e*, we certainly seem to have *ra*; but it may be *ka*. The consonant of the next *akshara* does look very like *d* or *ḍ*; but it may be *ḷ*. In the next *akshara*, we seem to have *g* or *ḷ*, with a subscript *r*. The next *akshara*, immediately before the *mu*[mam], looks very like *ha* or *pa*.— It is also possible that, instead of *sāyiramuman*=
" mu[mam], we have *sāyiramumam ne* mu[mam].

¹¹ I owe the reading here to Mr. Rice's Paṇḍit; except that, in actual details, he would read *perdore-paryyantāyatan*.

- 17 Bhâva-samvatsarada P[â]lguṇa suddha¹ pañchami Brihaspativârad-andu [i*]
Bûtayyanga-
- 18 ḷ=abbe Mârasimghadêvamgaḷ=aj[j]i Baṭṭayyanindam Si[m]ghavarmma-
rasarin[dam] Ch[echcha]payyani-
- 19 ndam piriyoḷ Bhujjabbarasi² [P]u[li]gere-nâd-olagaṇa [e]ḷpattaga
Paṭṭu-
- 20 . . Perbbâlan³=âḷuttum-iḷdu tamma mâḍisida dharmmanî dēgula-[k]aṭṭam⁴ keṇe
hiri-
- 21 [ya] bilam⁵=mâḍisidaḷ Bhuj[j]abbêsva(śva)rake Noḷamba-kul-Ântakadêvara biṭṭa
râja-mâ-
- 22 nain ereya keyi nōru mattaru galḷey=ir-mmatta[ru] pūvina tōṇṭam eraḍu yi-
23 vaḷ-olage dēvarggo ayvattu mattar=k[k]eyi ma[ṭa]ke ayvattu mattar=kkeyu-
24 m-[era]ḍu mattaru gal[d]e[yum*] gāṇav āṅṅ eṇṭu⁶ maṭakam
dēgulakam samane
- 25 paṇneraḍu maneya [n]êsaṇa⁷ sarvva-parihâra[ri] dharmma[k-a]nukûlan-âgi mâ-
26 [ḍi]sida[ri] arasiya perggade Kan[n]ayya[n^s=î] dharmmanam âvon-orvvaṇ tann=
âḷva kâla-
- 27 doḷ naḍeyisidan âtanaye dharmma || Sâmanyô⁹-[ya]ri dharmma-sêtur=nuṇipâ-
28 [nâri] kâlê-kâlê pāṇanyô bhavadbhiḥ sarvvân-êtân¹⁰ bhâvinaḥ pârthivêndrô¹¹ bhû-
29 yô-bhûyô yâchatê Râmahadrah |(|) Î dharmmanam kâdâtam¹²-êḷ-kôṭi-tapô-
30 dhanamu(ru)man kavileyuman Bânarâsiyuman¹³ kâdon idan âvon-orvva-
31 n=alidom Bânarâsiyoḷ-êḷ-kôṭi-tapôdhanamu(ru)man kavileyuman brâhma-
32 ṇarman=alida pañcha-mahâpâtakau=ak[k*]urî |(|) Sva¹⁴-datt[â*]ri para-datt[â*]ri
vâ yô harê-
- 33 ta vasuṇdharâ¹⁵ shashṭi-varisha-sahaśrâṇi¹⁶ [vi]shṭhâyâri jâyatô krimiḥ ||
- 34 Dēvarggo biṭṭa keyy-olage paḷey-oy[v]aṅge hadinâlku mattar ayvar=
ssûḷeya[r]gg[e]

¹ Read *Phâlguna suddha*.

² This name is here distinctly written with a double *j* in the second syllable; and perhaps in line 21, as part of the god's name. In lines 43 and 45, it is written with a single *j*. But line 45 is in verse; and the metre shews that the second *j* has to be supplied.

³ Mr. Rice's Paṇḍit would here read *Bhujjabbarasiya* — — *gere* — — *lolagaṇa* — — *mmâ* — — *reppattara paṭṭudu Peñjera*; in which Mr. Rice finds a reference to Peñjera, = Heñjera, a place which he has identified (see the Introduction, p. 2, of his *Inscriptions in the Mysore District*, Part I.) with Hêmâvatî, somewhere in Mysore. But that is not the reading. — In the second syllable of *Perbbâlan*, the second *b*, subscript, seems to have been omitted at first and then to have been inserted in a cramped and not easily distinguishable form. The rest of the word, however, is quite clear. The preceding word, — as to the third syllable of which I cannot satisfy myself at all (but it may possibly be the *ṭtu* of *paṭṭu* repeated by mistake), — must be some prefix of the name of this village, to distinguish it from the other seven villages named Hebbâl which exist in the Belgaum and Bijâpur districts and the Kôlâpur, Mudhâl, and Râmdurg States. The distinctness of the vowel *u* in the second syllable prevents our reading *paṭṭada* on the analogy of the well-known Paṭṭada-Kisuvolal.

⁴ We might perhaps read *dēgula[m] [ka]ṭṭam*.

⁵ Mr. Rice's Paṇḍit would read *hiriyâbidham*. But I cannot make sense of this; and the last syllable seems distinctly to be *la*, not *dha*.

⁶ Mr. Rice's Paṇḍit would read *gāṇavâgirigerane*, which I do not understand. The *gāṇav=âru* and *eṇṭu* seem quite clear. The intermediate *aksharas* look like *ligeyaḷ* or *tigeyaḷ*; but I cannot make a recognisable word out of them.

⁷ The consonant of the first syllable of this word is illegible. I owe the reading to Mr. H. Krishna Sastri, who points out that the same word, *nêsaṇa*, = *nivêśana*, occurs in one of the inscriptions on the Sâlôtgi pillar (above, p. 64, text line 24).

⁸ This name appears in the same form in line 43 below. In line 47, a *pa* is inserted, — Kannapayya.

⁹ Metre: Śalîni.

¹⁰ Read *êtân*.

¹¹ Read *pârthivêndrân*.

¹² Read *kâdâtan*.

¹³ Read *Bânarâsiyoḷ*.

¹⁴ Metre: Ślôka (Anusṭubh).

¹⁵ Read *vasuṇdharâm*.

¹⁶ Read *varsha-sahasrâṇi*.

- 35 irppattu mattar . . nduvâdu(?du)vâtamge¹ âru mattar pâtrakke ondu mattar
 36 kâleyâtamgo e[ra]du mattar dēgulamain besageyda binmâni²-Polla-
 37 mainge panneradu ma[tta]r [||*] Bûta-gâvundanu Râjayyanu Gu-
 38 l[|]ugayyanu³ Nâgavarmmayyanu[m] |⁴ Kabbilayyanu[m] int=iy=ayva-
 39 r=ggâvundugalum=i dharmmamam kâdu naḍeyisuvar kâla-kâ-
 40 l-ântarado[-ivara santati go(?)riḷaravaḷavante⁵ pratipâlisuvar
 41 pâpamam bageyad=âvan-orbba[n⁶=ida]n=aḷidoḍe ta[nna] dharmmad-oḍane ki-
 42 duv[on] || Svasti Yama-niyama-svâdhyâya-dhyâna-dhâraṇa-samâdhi-sampan[n*]a-
 43 r=appa śrî-Gôkarṇarâsi(śi)-bhaṭ[â]rargg[o] Bhuj[j*]abbarasiyumu perggade
 Kan[n*]ayyanu-
 44 m=i sthânamam kâla[m] kaḷchi koṭṭar=Ivara śishya-pratiśipya(shya)-kram-ânvaya-
 45 r=i sthânake aruhar || Bhuj[j*]abbarasiya⁷ matado[-Bhuj[j*]abbēsva(śva)ra-tatâ-
 46 [ka] vâpî-sahitam ranjisi sa[le] nila mâḍisidom jagado
 47 Kannapayyan=ôm pati-hitanô || Maṅgala-mahâ-śrî [||*]
 48 Kammaṅga-Kêtôjage sadi(?i)vâḷa keyi mattar=eraḍu [||*]

TRANSLATION.

Ôm ! Hail ! When⁸ Akâḷavarshadēva, the favourite of fortune and of the earth, the Mahârâjâdhirâja, the Paramēsvara, the Paramabhaṭṭâraka, he who excelled in firmness of character, the glorious Kannaradēva-(Kṛishṇa II.), was protecting the whole circuit of the earth as far as the oceans :—

(Line 3)—Hail ! Baddegadēva, (*holding her*) in (*his*) lap, gave Rêvaka, the elder sister⁹ of Kannaradēva-(Kṛishṇa III.) in marriage to Satyavâkya-Koṅguṇivarman, the pious Mahârâjâdhirâja, the lord of Kôḷâḷa the best of towns, the lord of the mountain Nandagiri, the illustrious Permânaḍi-Bûtayya, and gave, as (*her*) dowry, the Puligore three-hundred, the Belvola three-hundred, the Kisukâḍ seventy, and the Bâge seventy ; (*and then*) while¹⁰ he (Baddegadēva) was reigning happily :—

(L. 8)—To them (*viz.* to Bûtayya and Rêvaka) there was born Maruḷadēva. To him and to Bijabbe there was born [Rachcha]-Gaṅga. Immediately after his reign, there reigned he who was born to Bûtayya and Kallabbarasi ; (*viz.*)—

(L. 10)—Hail ! Satyavâkya-Koṅguṇivarman, the pious Mahârâjâdhirâja, the lord of Kôḷâḷa the best of towns, the lord of the mountain Nandagiri, the lintel of firmness of character, the sole hero of the world, the illustrious Nolamba-kuḷ-Ântakadēva (“a very Death to the family of the Nolambas, *i.e.* the Pallavas”), the lion of the Gaṅgas, the Gaṅga-Kandarpa (god of love), the crest-jewel of the Gaṅgas, the Gaṅga of Gutti,¹¹ Mârasingadēva ;

¹ Mr. Rice's Paṇḍit would read *yenduvâduvâtamge*. But in the first *akshara* there seems to be a subscript *y*.

² Read *binmâni*.

³ ⁴ These marks of punctuation are unnecessary.

⁵ Mr. Rice's Paṇḍit would read *vôri — — ravaruvante*. But I cannot find any meaning for that, any more than I can for what I take to be the reading.

⁶ Read *âvon-orvvan*, as in lines 26, 30, above.

⁷ Metre : Kanda.

⁸ “When * * Kannaradēva * * was protecting ;” here we have the past participle, *iḷdu*.

⁹ *Piriyol* seems to be equivalent to *piriyavalu*, nom. sing. fem. (if such a form is permissible), rather than to be the locative singular of *piri*. So also in line 19.—Mr. Rice suggested the alternative possibility of reading *Kannaradēvan=impariyol*, and translating “in the gracious manner, or after the good example, of Kannaradēva-(Kṛishṇa II.)” But, *impari*,—supposed to be compounded, I think, from *impu*, ‘sweetness, agreeableness, pleasantness, charm,’ and *ari*, for *ari*, ‘to know,’—does not seem to me a very practical word.

¹⁰ Here we have the present (or synchronistic) participle, *ire*, which places the birth of Maruḷadēva in the reign of Amôghavarsha-Vaddiga.

¹¹ *Guttiya-Gaṅga*. But, taking *gutti* as a corruption of *gupti*, we might render this epithet by “the secret or reticent Gaṅga”—on the analogy of *nanniya-Gaṅga*, “the truthful Gaṅga,” which occurs in other records.

(*and*) when¹ he was governing the Nolambavâdi thirty-two thousand, the Gaṅgavâdi ninety-six thousand,, the Banavase twelve-thousand, the Sântalige thousand,, and (everything) included up to the great river:²—

(L. 16)—Hail! On Thursday (coupled with) the fifth tithi of the bright fortnight of (the month) Phâlguna of the Bhâva samvatsara, which was the 896th (year of) the centuries of years that have gone by from the time of the Śaka king:—

(L. 17)—When³ Bhujjabbarasi, the mother of Bûtayya, the grand-mother of Mâra-siṅghadêva, the elder sister of Baṭṭayya and Siṅghavarmarasa and Ch[occha]payya, was governing (the village of) Paṭṭu Perbâl of the seventy in the Puligere district, the act of religion which she herself caused to be performed (*was this*); she caused to be made the plinth of the temple (*and*) a large outlet (*of*) the tank. (*And*), to the temple of (the god) Bhujjabbôsvara, Nolamba-kuḷ-Ântakadêva allotted one hundred *mattars* of cultivable black-soil land, of the king's measure, (*and*) two *mattars* of rice-land, (*and*) two flower-gardens. Among these, (*there were apportioned*) fifty *mattars* of the cultivable land to the god, and, to the *maṭa*,⁴ fifty *mattars* of the cultivable land, and the two *mattars* of rice-land, (*with*) six oil-mills (*and*) eight To the *maṭa* and the temple, equally, (*there were given*) twelve sites for houses, with complete exemption from taxes. (*And*) the queen's Pergade, Kannayya, consenting to (*this*) act of religion, caused (*it*) to be carried out.

(L. 26)—Whosoever shall continue this act of religion in the time when he himself is governing, to him, indeed, belongs (*the merit of this*) act of religion! “This general bridge of piety of kings should at all times be preserved by you;” thus does Râmabhadra again and again make a request to all these future kings! He who protects this act of religion, is (*as meritorious as*) he who preserves seven crores of devotees, and (*as many*) tawny-coloured cows, at Bânarâsi; whosoever destroys this, he shall incur the guilt of the five great sins of slaying seven crores of devotees, and (*as many*) tawny-coloured cows and Brâhman, at Bânarâsi! Whosoever confiscates land that has been given, whether by himself or by another, he is born as a worm in ordure for the duration of sixty thousand years!

(L. 34)—In the cultivable land allotted to the god, (*there were apportioned*)—fourteen *mattars* to the drummer, twenty *mattars* to the five harlots (*of the temple*), six *mattars* to,⁵ one *mattar* for the sacrificial vessel, two *mattars* to the horn-blower, (*and*) twelve *mattars* to the skilful Pollama who built the temple. Bûtagâvunḍa, and Râjayya, and Gullugayya, and Nâgavarmayya, and Kabbilayya,—these five village-headmen shall continue this act of religion; (*and*), from time to time, their lineage shall protect it like⁶ If any one destroys it, (*even*) though he does not intentionally contemplate a sinful act, he (*will be exactly like*) the destroyer of an act of religion of his own!

(L. 42)—Hail! To the holy Gôkarnarâsibhaṭâra, who was endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, and deep contemplation, Bhujjabbarasi and the Pergade Kannayya, having laved (*his*) feet, gave this estate. Those who belong to the lineage of the succession of his disciples, and their successors, are entitled to this estate.

¹ Here we have again the past participle, *iḍu*.

² Mr. Rice has identified the *perdore* or “great river” with the Kṛishṇâ (*Inscriptions in the Mysore District*, Part I. Introd. p. 19).

³ Here we have again the past participle, *iḍu*.

⁴ *i.e.* *maṭha*,—the college attached to the temple.

⁵ The meaning of . . . *nduvâduvâlamge* (or *yenduvâduvâlamge*), line 35, is not known.

⁶ The meaning of *go(?)riḷaravaḷavamte* (or *vôri* — *ravaruvamte*), line 40, is not known.

(L. 45)—In (*accordance with*) the intention of **Bhujjabbarasi, Kannapayya**, with pleasure (*and*) in a very proper manner, caused to be made, so as to endure, the tank of (*the god*) Bhujjabbêśvara, together with a reservoir; was he not indeed devoted to (*his*) mistress? (*May there be*) auspicious and great good fortune! Two *mattars* of¹ cultivable land (*were given*) to Kamnara-Kêtôja.

No. 51.—DONEPUNDI GRANT OF NAMAYA-NAYAKA;
SAKA-SAMVAT 1259.

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

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Gôdâvarî district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. I edit the inscription from excellent impressions, supplied to me by Dr. Hultzsch.

These are **five copper-plates**, the first and last of which are inscribed on one side only, and each of which measures 8 $\frac{3}{4}$ " broad by 4" high. They are numbered in Telugu figures, which are engraved near the proper right margin of the first inscribed side of each plate. The plates have raised rims, and are strung on a plain, unsoldered ring, which is $\frac{3}{8}$ " thick and from 4 to 4 $\frac{1}{2}$ " in diameter.—The writing is boldly and carefully engraved, and is well preserved throughout. The **characters** are Telugu. As regards individual letters, *bh* is distinguished from *b* only by the top-stroke (*talakattu*), except when (as in *bhâ*, *bhî*, *bhî*, *bhô*, and *bhyô*) a following vowel leaves no room for it. Where this is the case, *bh* sometimes is distinguished from *b* by a small opening in the lower part of the sign for *bh*, but just as often there is no difference at all between the two letters. The sign for *d*, also, differs from that for *dh* only by a slight opening on the right side, and the latter, in consequence, is several times employed by the writer instead of the former.² Similarly, there often is very little, if any, difference between the signs for the medial *i* and *î*. The size of the letters is about $\frac{3}{16}$ ".—The **language** is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, and in the signature of the donor,³ in lines 42-54, where it is Telugu.⁴ The Sanskrit portion, with the exception of the first words in line 1, is entirely in verse. In line 34 it contains, as an epithet of the donee, the compound *praśnâshṭaka-vid*, about the meaning of the first part of which I am doubtful;⁵ and in line 28 the Telugu *biruda Pagamechchuganḍa*, the meaning of which is expressed in Sanskrit by *pratyarthi-garv-âpaha*.⁶ As regards **orthography**, the vowel *ri*, which is correctly used in *-âkṛitih*, l. 14, and *u[j*]jrimbhat*,⁷ l. 16, is six times represented by the syllable *ru*, e.g. in *kruta-*, l. 2, and *-śruṅgam*, l. 9; the dental *nn* is employed instead of the lingual *ṇṇ* in the word *karnna*, twice in line 3, and in *paurṇnamâsyân*, l. 32, and *ṇṇ* instead of *ṇṇ* in *nishanna-*,

¹ The meaning of *sadivâla* or *salivâla*, line 48, is not known.

² Instead of *dbh* we have *dhb* in *yâvadh-bûmir*, l. 39, and *tâvadh=bûyâd*, l. 40.

³ In the words *Nâmi-Nêni vrâlu*, 'the signature of Nâmi-Nêni (Nâmaya-Nâyaka),' in line 54, the engraver apparently has tried to imitate the actual writing of the donor.

⁴ For a transcript and translation of the Telugu passage I am indebted to Dr. Hultzsch's Assistant, Mr. Krishna Sastri.

⁵ The epithet perhaps has reference to the donee's knowledge of astronomy or astrology.

⁶ The Telugu word *paga* means 'an enemy' and *chchhu* 'praise, applause.'

⁷ The manner in which this word is written in the original (with *j* instead of *jj*) appears to indicate that the vowel *ri* here also was pronounced as *ru*; compare the very common *ujvala* for *ujjala*.

l. 13; and a superfluous *anusvāra* is inserted by the writer before *nn* in °*bhyām nnamah* (for °*bhyān=namah*), l. 1, *vibimnn-ākṛitih* (for *vibhin-ākṛitih*), l. 14, and *śrīmāimn=Nāmaya-*, l. 30, before *mm* in *shaṭkaṁrmm-* (for *shaṭkarmm-*),¹ l. 35, and *Vallepakoimmana*, l. 44, and before *nn* in =*āimvaya-* (for =*ānvaya-*), l. 40.

The inscription records a grant which on Sunday, the full-moon *tithi* of Bhādrapada of the Śaka year measured by the Nandas (9), the arrows (5) and the suns (12), *i.e.* of Śaka-Sainvat 1259, was made by Nāmaya-Nāyaka of Piṭhāpurī. After² the words 'adoration to the holy Umā and Mahēśvara,' and two verses invoking the protection of the gods Gaṇēśa and Viṣṇu, it glorifies (in v. 3) the Āndhrakhaṇḍa-maṇḍala,³ rich in precious treasures, and extending from the banks of the Gautama river (*i.e.* the Gōdāvarī) to Kalinga; and (in vv. 4 and 5) its city of Piṭhāpurī,⁴ of which the town of the gods was as it were an image, reflected in the sky, and where the faces of the women, seated on the palaces, looked so exactly like the moon that the creator, to distinguish this luminary from them, had to mark it with a dark spot. This city was taken care of by a family of feudatory chiefs (*sāmānta*, v. 6), in which, to one Koppulakāpa-Nāyaka, was born a son, named Prōlaya-Nāyaka (v. 7). To him, from Chōdamāmbā, was born a son, full of prowess (v. 8), 'whom women called the god of love, suppliants the tree of paradise, men of learning the serpent-king, and friends the full-moon; who, powerful, gently ruled the country nourished by the Ēlā river, and whom, since he was the destroyer of the pride of adversaries, people aptly called by the *biruda* Pagamochechugaṇḍa' (v. 9). This glorious Nāmaya-Nāyaka, while on the holy bank of the Gōdāvarī, on the date given above, granted the village of Donepūṇḍi, which after his father he had called Prōlōra, as an *agrahāra*, together with the eight enjoyments (*bhōga*) and powers (*aiśvarya*),⁵ to one Gaṇapati of the Bhāradvāja *gōtra*, who knew the *praśnashṭaka*, and who was an ocean of the knowledge of the Vēdas and Śāstras, and fit for the six duties enjoined on Brāhmaṇas (vv. 10-14).

(L. 42.) 'The limits of the fields which are the four boundaries of this *agrahāra* (are):— In the east the boundaries (*are*) the Vallepakommana river; thence the path to Dirā[sam]; thence the Būругu[v]āya river at Eṇḍapalli. In the south the boundary (*is*) the Laṅka river; thence the path to the lands of the god Maṇḍenārāyaṇa. In the west the boundary (*is*) the path to the yard of Apparāju in the fields of Kondovuramu; thence the Dūsanēru (river). In the north the boundary (*is*) a path to the tamarind field of the god Kukkuṭēśvara. Ten *putti* of cultivated land in the Bodḍaladodḍilaṅka (island), (*which belongs*) to the fields of Piṭhāpuramu on the west of the Dūsanēru (river), were given to this *agrahāra* for the subsistence of the village.— Be it auspicious! — The signature of Nāmi-Nēni.⁶— Bliss! Great fortune! Fortune! Fortune!

Piṭhāpurī is the modern Piṭhāpuram, the head-quarters of the Piṭhāpuram *zamīndārī* in the Gōdāvarī district.⁷ The village, granted by this record, must have been situated between Kondevuramu and Eṇḍapalli.⁸ Kukkuṭēśvara, which occurs in the description of the

¹ In the original the *anusvāra* of course is written immediately before the double *m*.

² Of lines 1-42 I consider it sufficient to give an abstract of the contents. The verses contained in them are very simple.

³ I take this to be equivalent to *Āndhra-maṇḍalam*, which we have above, p. 41, l. 55.

⁴ In line 52 the place is called *Piṭhāpura*; the name is also written *Piṭhapura* and *Piṭhāpura* (see above, p. 37, note 11), and *Piṭhapurī* (*Ind. Ant.* Vol. XIX. p. 432, l. 97).

⁵ See above, Vol. III. p. 289, l. 31, *sashtāiśvāryam sashtābhōgam*. The term, used in the original, may also be translated by 'together with the power over (or ownership of) the eight enjoyments.' On *ashta-bhōga* see *Ind. Ant.* Vol. XIX. p. 244, and *Ep. Carn.* Part I. pp. 19, 23, 77, etc.

⁶ *i.e.* Nāmaya-Nāyaka.— [With Nāmi-Nēni compare the name Māchi-Nēni, above, p. 330.— E. H.]

⁷ See above, p. 32; Constable's *Hand Atlas of India*, Plate 32, Cc.

⁸ [2 miles and 4½ miles, respectively, east of Piṭhāpuram.— E. H.]



boundaries, is the name of a Śiva temple at Piṭhâpuram itself, and Maṇḍenârâyaṇa the name of a Viṣṇu temple at Bhîmavaram, about six miles south-west of Piṭhâpuram.¹

The date of the inscription is irregular. In Śaka-Saṁvat 1259 current the full-moon *tithi* of Bhâdrapada ended on Friday, the 23rd August A.D. 1336, and in Śaka-Saṁvat 1259 expired² on Wednesday, the 10th September A.D. 1337. Since in Śaka-Saṁvat 1260 expired the given *tithi* did end on the required weekday, *viz.* on Sunday, the 30th August A.D. 1338 (18 h. 25 m. after mean sunrise), it is not improbable that this is the day on which the grant was made, and that the Śaka year 1259 has been quoted by the writer erroneously instead of 1260.³

TEXT.⁴*First Plate.*

- 1 ❁ ॐ Śrî-Umâ-Mahêśvarâbhyâm nnamah⁶ |(II) 7Pâyâd=vaḥ Kari-vadanah
2 kru(kṛi)ta-nija-dâna-stutâv=iv=âli-gaṇê | ninadati muhur=a-
3 pidhattê karnnau(rṇṇau) yaḥ karnna(rṇṇa)tâlâbhyâm || [1*] 8Śrî-Viṣṇur-astu
bhava-
4 d-ishṭa-phala-pradâtâ vâraha-mûrttir=akhiḷ-âga-
5 ma-gîta-kîrtiḥ | yô damshṭrayâ sva-ramaṇîm=aram=abdhi-
6 magnâm sambhôga-lampâta-manâḥ kshîtim=uddadhâ-
7 ra || [2*] Asti praśasta-nidhi maṇḍalam-Âm̐dhra-khaṇḍam-ârabhya Gau-

Second Plate ; First Side.

- 8 tama-nadî-taṭam=â-Kalîṅgam | âlôkya yad-divishadas=Sura-
9 śaila-śruṁ(śrîm)gam=ârôhaṇa-śrama-phalam kalayân-babhû-
10 vuḥ || [3*] Piṭhâpurî jayati tatra samasta-dêva-śakti-prayatna-
11 parikalpita-tôraṇa-śrîḥ | yasyâs=sunirmala-nabhô-
12 mukar-ântarâlê dhattê Surêndra-nagarî pratibimba-
13 lîlâm || [4*] 9Yat-saudhâgra-nishaṇna(rṇṇa)-vâravânîta-vaktrêndu-ma-
14 dhya-sthitah sv[ai]ram n=aisha vibhavyatê himaruchis=têbyô(bhyô)
10vibimn[n]-âkṛitiḥ |

Second Plate ; Second Side.

- 15 êvam chêtasi śamkitêna rachitô dhâtrâ kalamka sphuṭam nô
16 chêd=îdru(dri)śi nirmmaḷê katham=idam mâlînyam=u[j*]jriṁbhatê || [5*] Vi-
17 khyâtâ¹¹ vîra-sâmaṁta-saṁtatis=tâm=aramjayat [1*]
18 pârijâta-prasûna-śrîr=iva Naindana-mêdinîm || [6*] 12Tad-anvayê
19 Koppulakâpa-nâyakâd- vibô(bhô)r= abhût= Prôlaya-nâya-
20 ka-prabhuh | yaśô yadîyam vibhavam cha vikramam na va-
21 ktum=îshṭê vachasâm=ap=îsvaraḥ || [7*] 13Tasmâj=jâtô jayati vijayî

Third Plate ; First Side.

- 22 Chôḍamâmbâ¹⁴ - k u m â r a s = s a n d h a ś r ê ṇ î - m i ḷ a d - a r i p u r î - s a m y a -
23 g-âhâra-dhâ(dâ)nât | jâta-prîti śrayati satatam yat-pra-

¹ See Dr. Hultzsch's *Annual Report* for 1893-94, p. 5.

² In Saka-Saṁvat 1259 expired the month of Śrâvâṇa was intercalary, and the full-moon *tithi* of the first Śrâvâṇa ended on Sunday, the 13th July A.D. 1337, 10 h. 50 m. after mean sunrise. I do not consider it likely that this is the day on which the grant was made.

³ For similar dates see *Ind. Ant.* Vol. XXV. p. 268.

⁴ From impressions supplied by Dr. Hultzsch.

⁵ Read Śrîy-.

⁶ Read °bhyôa=namah or °bhyâm namah.

⁷ Metre : Âryâ.

⁸ Metre of verses 2-4 : Vasantatîlôkâ.

⁹ Metre : Śârdûlavikrîḍita.

¹⁰ Read vibimn-.

¹¹ Metre : Ślôka (Anushtubh).

¹² Metre : Varîśastha.

¹³ Metre : Mandâkrântâ.

¹⁴ This *akshara*, *bâ*, looks rather like *bhâ* in the original.

24	tâpam	Kru(kṛi)sânur=nnô	chêch=chêtas=sa	dahati	katham	vairi-vâmêksha-
25	ṇânâm ||	[8*]	Yam ¹	kântâh	kathayanti	Pushpa-visikha-
26	m	kalpadrumam	yâchakâ	vidvâmsah	phani-nâyakam	cha
27	suhrudhō ²		Râkâ-sudhâdîdhitim ||()		dêsam	yas=sadaya-
28	m	prasâsti	balavân=Êlâ-nadi-mâtru(tri)kam	yam	prâhuh	Paga-

Third Plate ; Second Side.

29	mechhugamda-birudam	pratyarthi-garvv-âpaham ||	[9*]	Ayam ³	na-	
30	ya-nidhir=vvîrah ⁴	śrimân - ⁵	Nâmaya-nâyakah |	analpam	phala-	
31	m=anvichehann=â-kalpam	bô(bhō)ga-sâdhanam ||	[10*]	Śâk-âbdê	Namda-	
	bân-ârka-					
32	mitê	Bhâdrapadê	tathâ |	paurna(rṇṇa)mâsyâm	Ravêr=vvârê	pnuyê
33	Gôdâvari-taṭê ||	[11*]		Pavitrita-Bharadvâja-gôtrâya	guna-sâ-	
34	linê |	praśnâshṭaka-vidê		vêda-sâstra-vijñâna-simdhavê ||	[12*]	
	Ganapaty-a[bh]idhânâ-					
35	ya	shatkam(ṭka)rmm-âr[â]ya	sâdhavê |	Prôlôram=iti	nâm=âsya	

Fourth Plate ; First Side.

36	nirddiśya	pitur=âkhyayâ ||	[13*]	Agrahâram=abî(bhî)shṭ-âshṭa-bô(bhō)g-aiśvarya-	
37	samanvitam |	Donepûmḍim=imam		grâmam	prâdâd=â-cham-
38	dra-târakam ||	[14*]	⁶ Êtad=dattam	yâvad=arkk-êmdu-târam	yâ-
39	⁷ vadh=bûmir=yyâvad=êshâm		vidhâtâ |	yâvach=chhrimân=A-	
40	chyutô		yâvad=Îsas=tâvadh ⁸ =bûyâd=dâtur=asy=âmuvaya- ⁹		
41	ś=cha ||	[15*]	¹⁰ Akhamḍ-Âkhamḍala-śrîkah	khamḍit-ârâti-mamḍalah |	â-
42	chandra-târakam	bhûyâd=êsha	Nâmaya-nâyakah ||	[16*]	Î

Fourth Plate ; Second Side.

43	h[â]rânaku	chatus-sîmaluinn-aina		pola-mêralu |	Terppu ¹¹
44	sîmalu [1*]	Vallopakommana	êru |	â	taruvâtanu
45	[sa]m	pumta |	â	taruvâtanu	Êmḍapalli
46	[v]âya	êru ||	Dakshîṇânaku	sîma [1*]	Lamka
47	vâtanu		Mamḍenârâyana-dêvara	krittula ¹²	pumta ||
48	ḍumaṭi	sîma [1*]	Komḍevurapum	bolam	Apparâju

Fifth Plate.

49	pumta |	â	taruvâta	Dûsanêru ||	Â ¹³	uttarânaku
50	sîma [1*]		Kukkuṭêsvara-dêvara	chimchali-polam		pumta |( ||)
51	Î		agrahârânaku			grâma-grâsamugânu
52	Dû[sa]nêti		paḍmaṭanu	Pîṭhâpurapu		polamu ¹⁴
53	lônu		Boḍḍaladoḍḍilamkam	beṭṭimḍi	padi	pnṭlu
54	nu. [11*]	Śabham=astu [11*]	Nâmi-Nêni	vrâlu [11*]	Mamgaḷa[m*]	mahâ-śrî śrî
55	śrî [11*]					

¹ Metre : Śârdûlavikrîḍita.² Read *suhridô*. The *akshara dhô* may have been altered to *dô* already in the original.³ Metre of verses 10-14 : Ślôka (Anusṭubh).⁴ This sign of *visarga* was originally omitted.⁵ Read *śrîmân*.⁶ Metre : Śâlinî.⁷ Read *vad=bhû*.⁸ Read *tâvad=bhû*.⁹ Read *=ânvaya*.¹⁰ Metre : Ślôka (Anusṭubh).¹¹ Read *târpu*.¹² Read *krîtula*(?).¹³ This *â* is superfluous.

No. 52.—KIL-MUTTUGUR INSCRIPTIONS.

By E. HULTZSCH, PH.D.

(Concluded from page 179.)

D.—Inscription of the 3rd year of Narasimhavarman.

On page 177, above, it was stated that the fourth of the Kīl-Muttugūr slabs had been lost since 1887. The Collector of North Arcot has recently succeeded in recovering the missing slab, hidden in a ruined tunnel and broken in three pieces. It bears, in relief, a warrior in a defiant attitude, who holds a bow and some other weapon. At the top of the sculpture is a Tamil inscription, now broken in two pieces, but tolerably well preserved. The alphabet resembles that of the other inscription of Narasimhavarman (above, p. 177). The letter *n* looks like the modern secondary form of *ai*, with fully developed central loop. The *virāma* is expressed by a vertical dash behind *t* of *nāttu* in line 3. The syllable *tu* or *du* of *yāṇḍu* (l. 2) and *Mukkuttur* (l. 6) resembles the *r* of *°parumar̥ku* (l. 1) and *mūṇṇāvadu* (l. 2); the *u* is attached to the lower end of *t* in *nāttu* (l. 3); it is separated from *d* in *dur* (l. 4); and the *tu* of *mīttu* (l. 7) resembles the *tū* of *paṭṭār* (l. 8). With the archaic form *Śaṇmaduraru* (l. 6 f.) compare *arcsuru*, which occurs twice in the Vallam cave inscription.¹

The inscription is dated in the 3rd year of the reign of *kō vijaya-Narasimhavarman* and records the death of a warrior in a cattle-raid, which had been organized by a certain *Śaṇmadura*.²

At my suggestion the four Kīl-Muttugūr slabs have now been removed to the Madras Museum. The two slabs bearing the inscriptions C. (p. 179 above) and D. (below) are figured on the accompanying Plate.

TEXT.³

1	Kô	viśe[ya]-	Naraiśi[ñ]gaparumar-
2	ku	yāṇḍu	[mū]ṇṇāvadu Vi[n]-
3	ṇunāttu	vada-karai	āḷun-Daga-
4	ḍurnāḍar ⁴	[Va]limadura-sēvagar	[Pā]-
5	kkattu-kkuḍi	Atimattar	Mu-
6	rugaṇ	⁵ Mukkuttur-ttoru	Śaṇma-
7	duraru	ko[ñ]la=t[to]ṇu	mīttu-ppa-
8	ṭṭār [||*]		

TRANSLATION.

In the third year (of the reign) of the king, the victorious *Narasimhavarman*,— when *Śaṇmadura* lifted cattle⁶ at *Mukkuttūr*,⁷— *Atimattar Murugaṇ*, an inhabitant of *[Pā]kkam* (and) a servant of *[Va]limadura*, the chief of *Tagaḍūrṇāḍu*,⁸ who ruled over the northern bank (of the river) in *Viṇṇunāḍu*, having recovered the cattle, fell.

¹ *South-Ind. Inscr.* Vol. II. p. 341.

² The donee of the other inscription of *Narasimhavarman* was a servant of the same *Śaṇmadura*. This name represents the Sanskrit *Sanmadhura* and not, as I formerly suggested (p. 178 above), *Shāṇmātura*.

³ From three inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.

⁴ Read *ḍūr*.

⁵ Read *Mukkuttūr*.

⁶ See above, p. 179, note 2.

⁷ Compare p. 177 above.

⁸ On *Tagaḍūr*, a place in the *Nañjanagūḍu* tāluka of the *Mysore* district, see *Ind. Ant.* Vol. XXII. p. 66.



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¹ The figures refer to pages; 'u' after a figure, to footnotes; and 'add.' to the additions on pp. v to vii. The following other abbreviations are used:— *ch.* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *dy.* = dynasty; *f.* = female; *k.* = king; *m.* = male; *mo.* = mountain; *ri.* = river; *s. a.* = same as; *sur.* = surname; *te.* = temple; *v.* = village or town.



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ADDITIONS AND CORRECTIONS.

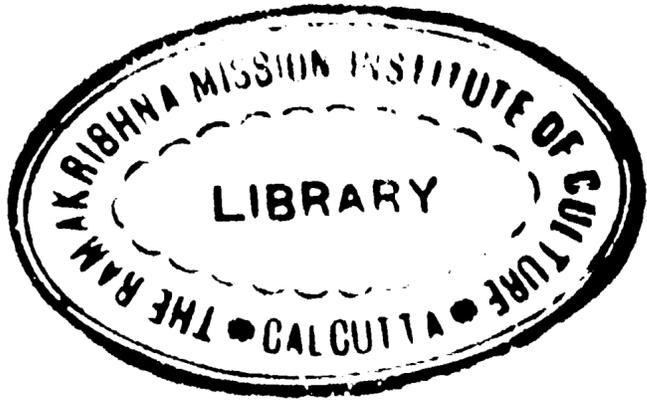
- Page 2, line 23 f., for “denoting the *nakshatra* under which the god Vishṇu was born,”
read “denoting the *nakshatra* under which Rāmānuja was born.”
- „ 4, lines 13 and 17, for *Āravīṭi* and *Āṅavīṭi*, read *Āravīḍu* and *Āṅavīḍu*.
- „ 8, line 1.—*Śarattur* is a mistake of the engraver for *Śurattūr*; see my *Annual Report*
for 1895-96, p. 4.— E. H.
- „ 27, line 8.— Professor Leumann remarks that, as *mahātimahā*, ‘great, very great,’
is used elsewhere in the language of the Jainas, *Mahātīmahāvīra* need not be altered,
but may be considered as synonymous with *Mahāvīra*.
- „ 30, footnote 1, for xxxi. A, read xxxii. A.
- „ 34, line 20, cancel the sentence: “This close agreement” etc.— Dhanadapura has to be
identified with Tsandavōlu, which, in two inscriptions of the Liṅgōdbhava temple
in this village, is called Dhanadaprōlu and Sanadavrōlu (compare p. 33).
- „ 49, verse 22, for *Vira-Chōḍa*, read *Vīra-Chōḍa*.
- „ 54, line 17 from below, for *Kharōsthī*, read *Kharōshthī*.
- „ 58, footnote 2, line 3, for *Mudhol*, read *Mudhōl*.
- „ 65, text line 7, read nera[mo]deganḍa.
- „ 68, line 10, read [sa]m[va]t[sarake].
- „ 87, footnote 1, for *Nidadavōlu*, read *Niḍadavōlu*.
- „ 93, text line 131, for तद् read तदा.
- „ 94, footnote 2, line 3, for *Jayasimha III.*, read *Jayasimha II.*
- „ 96, line 7 from below.— The village of Sampara is No. 9 on the *Madras Survey Map*
of the Rāmachandrapuram tāluka, and is situated N.-N.-E. of Ōdūru (the ancient
Ōdiyūru).
- „ 99, line 11, for *jātakara*, read *jalakara*.
- „ 105, footnote 1, line 2, for *suātvā*, read *snātvā*.
- „ 118, line 13, for *jātakara*, read *jalakara*.
- „ 120, text line 22.— The reading *jalakara* has been wrongly altered to *jātakara*. I find
that the unpublished Gagahā (now British Museum) plates of Gōvindachandra have
clearly *jalakara*; and this now appears to me the reading also in line 22 of the
Royal As. Soc.’s plate of Vijayachandra, *Ind. Ant.* Vol. XV. p. 8.— F. Kielhorn.
- „ 122, text line 22.— Prayāga on the Vēṇī also is the place from which the Benares plates of
the Kalachuri Karṇadēva were issued; for I have now no doubt that the intended
reading in *Ep. Ind.* Vol. II. p. 309, line 33, is *Prayāga-samāvāsita*.— F. Kielhorn.
- „ 139, text line 3, for *kaṛpūra-*, read *kaṛpūra-*.
- „ 140, line 13, for *Ponṇi*, read *Ponṇai*.
- „ 143, footnote 1, line 2.— Dr. Fleet informs the Editor that the Kolleru plates are *not* in
the British Museum.
- „ 146, footnote 3, line 3, for “an inscription of Rājarāja Chōḷa, dated in the 30th year of
his reign,” read “an inscription of the Chōḷa king Rājādhirāja near Cape Comorin,
dated in the 31st year of his reign;” see my *Annual Report* for 1895-96, p. 5.—
E. H.
- „ 172, line 3² f., place “*Jaitanābha*, l. 88” before “[*Jaitē*].”
- „ 173, „ 2 from below, for “*Risikēśa*,” read “*Risikēśa* or *Risikēśa*.”
- „ „ 1 „ „ „ *Risūkasya*, read *Risūkasya*.
- „ „ 20, for *Siū*, read *Siū*.

- Page 178, text line 2 f., for Śaṅm[ā]duraṅ, read Śaṅmaduraṅ.
- „ 178, line 3 of Translation, for “a worshipper of Shāṅmātura (Kārttikēya),” read “a servant of Śaṅmaduraṅ.”
- „ 179, line 10, for Perumānadigal, read Perumānadigal.
- „ „ footnote 2, for Ambūr, read Āmbūr.
- „ 185, line 8.—The 4th March A.D. 1058 was a Wednesday (not a Sunday). The true equivalent of the original date is Sunday, 8th February A.D. 1058.—F. Kielhorn.
- „ „ line 14 f. from below.—The 3rd May A.D. 1038 also was a Wednesday (not a Sunday); it was the 12th of the dark half (not the 3rd of the bright half); and the *nakshatra* was Rēvatī (not Rōhiṇī). The original date is wrong for Ś. 960 current and expired, and also for Ś. 961 expired. It would correspond for Ś. 960 current, to Friday, 20th May A.D. 1037; *nakshatra* Punarvasu; for Ś. 960 expired, to Wednesday, 10th May A.D. 1038; *nakshatra* Ārdrā or Punarvasu; and for Ś. 961 expired, to Sunday, 29th April A.D. 1039; *nakshatra* Ārdrā. The date works out correctly, if, as suggested by Mr. Kotikalapudi Nrisimha Siddhantin of Bobbili, we assume that the month of Vṛishabha has been quoted erroneously instead of the month of Mēsha. For, with this alteration, it would correspond to Sunday, the 9th April A.D. 1038, when the third *tithi* of the bright half commenced 14 h. 40 m., and when the *nakshatra* was Rōhiṇī from about 14 h., and the *lagna* Dhanus from about 15 h., after mean sunrise. The date shows that the coronation ceremony was performed late in the evening, after 9 p.m.—F. Kielhorn.
- „ 186, line 1 from below, for 3rd May, read 9th April.
- „ 200, footnote 1, line 2, for Kōlābala, read Kōlāhala.
- „ 207, „ 11, for Ahavamalla, read Āhavamalla.
- „ 211, line 13, for स्रञ्चचारि read स्रञ्चचारि.
- „ 225, „ 5 from below, for “gifts (?)” read “taxes.”
- „ 233, „ 1, for वल्लभ read वल्लभः.
- „ 235, text line 57, for धमः read धुमः.
- „ 237, footnote 3, for म read मे.
- „ „ 12, read नैर्हततः.
- „ 243, „ 2, line 2, for Phāgalpur, read Bhāgalpur.
- „ 244, „ 8, for Māgadh, read Māgadhī.
- „ 252, „ 5, line 3, read Nārāyanapāla.
- „ 254, „ 4, „ 3. For “Compare also” to the end of the note, read :— “In Pāli the word *pādamūlika*, ‘a servant, attendant,’ is of frequent occurrence; see, e.g., *Jātaka*, Vol. I. p. 122, l. 4, and p. 438, l. 11; Vol. II. p. 328, l. 13, and p. 401, l. 3; Vol. III. p. 417, l. 3; *rāja-pādamūlika*, *ibid.* Vol. V. p. 128, l. 18; *dovārika-pādamūlik-ādayo*, *ibid.* Vol. I. p. 439, l. 3.”—F. Kielhorn.
- „ 268, text line 76, for nēya, read neya.—The same correction should be made in the Chōla dates on pp. 67, 68, 69, 72, 216.
- „ 274, text line 57, read श्रीवेगळांवा°.
- „ „ footnote 7, read °दुरिव.
- „ 279, line 6, for Vāruṇī, read Vāruṇī.
- „ 289, „ 11, „ withered, read are withered.
- „ 298, „ 28, „ السلطان read السلطان.
- „ 311, „ 17, „ Jāpiliya, read Jāpiliya.
- „ 312, „ 4 from below.—In the *Bombay Gazetteer*, Vol. I. Part I. p. 471 ff., Mr. A. M. T. Jackson, I.C.S., has published (or given an account of) sixteen inscriptions at Bhinmāl (Śrīmāla), nine of which belong to, or mention, four of the chiefs who are mentioned in the Jōdhpur inscription of Rūpādēvi. Mr. Jackson’s Nos. vii-ix of V. 1262, 1274 and 1305 are of the reign of a *Mahārājādhirāja* Udayasimhadēva,

to whom there is a reference also in No. xi of V. 1330. Nos. xii and xiii of V. 1333 and 1334 are of the reign of the *Mahârâjakula* Châchiga or Châchigadêva; and the second of these two inscriptions mentions, in the Châhumâna lineage, the *Mahârâjakula* Samarasiha and his son, the *Mahârâjâdhirâja* Udayasihadêva. And Nos. xiv-xvi of V. 1339, 1342 and 1345 are of the reign of a *Mahârâjakula* Sâmvatasihadêva (Sâmvatasîhadêva, Sâmvatasîhadêva, or Sâmvatasînghadêva). The name of Samarasiha and that of his son Udayasiha also occur in the Jôdhpur inscription. Instead of Châchiga the Jôdhpur inscription has a name which I have read as Châva, but which possibly may be Châcha; and instead of Sâmvatasihadêva the Jôdhpur inscription actually has Sâmyantasihadêva, which I have taken to stand for Sâmantasihadêva. I do not think that Sâmvatasihadêva is the correct form of the name.— F. Kielhorn.

- Page 322, line 1, *insert* | *after* यः.
 „ 323, text line 32, *insert* | *after* विक्रमतोषितः.
 „ 325, line 1 from below, *for* झाध्यः *read* झाध्यः.
 „ 326, „ „ „ „ „ महसेनी *read* महासेनी.
 „ 329, footnote 2, *read* “The word *naptri* generally means.”





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