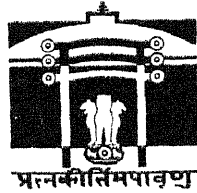




# EPIGRAPHIA INDICA

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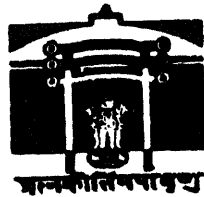
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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

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VOL. VII.—1902-03.

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- „ 158.—The spurious Sûdi plates.—In text lines 71, 83, for “Suldhâtavi” read “Sulvâtavi;” and make the same correction in the translation, p. 184: see *Ind. Ant.* Vol. XXX. p. 264.—For a full note on the Kisukâḍ (Sulvâtavi) seventy district, see *ibid.* p. 259 ff.—Page 184, line 7, for “of his wife,” read “of his mistress;” see Vol. VII. below, p. 182, note 4.—J. F. F.
- „ 208, the last line but one.—For a full note on the Kûṇḍi country, see *Ind. Ant.* Vol. XXIX. p. 278 ff.—J. F. F.
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- „ 350.—The Hebbâl inscription of A.D. 975.—Page 351, line 1, and page 354, translation line 5, for “Rêvaka,” read “Rêvakanimmaḍi,” and in the translation omit the words “(holding her) in (his) lap;” see Vol. VI. below, p. 71, and note 4.—J. F. F.
- „ 371, column 2, last line,—for Hrahaḍagalli, read Hirahadagalli.

## C.—VOLUME VI.

- Page 208.—The Alâs plates, which purport to have been issued in A.D. 770.—The Alaktakâ *vishaya* of this record is mentioned as the Alatage seven-hundred district in a record of A.D. 1008; and the places mentioned in that record, and in another, locate it close on the east of Kôlhâpur, where there is now the Altêm subdivision of that State; see *Ind. Ant.* Vol. XXIX. p. 273 ff. For the point that the Alâs plates are a spurious record, see Vol. VII. below, p. 231.—J. F. F.
- „ 341, text line 61,—insert the figure <sup>2</sup> after अष्टैः.
- „ 394, column 1, line 9,—for Viṛpêḍu-nâḍu, read Viṛpêḍu-nâḍu.
- „ „ column 2, last line,—for Piṅgâla, read Piṅgala.

## D.—VOLUME VII.

- Page 19, note 4,—*for Odegany, read Odegary.*  
 „ 23, note 4,— *for Kasâkûçi, read Kâsâkuçi.*  
 „ 27, line 5 from bottom,— *for Godâvarî, read Gôdâvarî.*  
 „ 30, last line,— *for Khajurâho, read Khajurâhô.*  
 „ 32, line 12,— „ „ „ „  
 „ „ „ 20,— „ „ „ „  
 „ 36, line 14 of paragraph 2,— *for Shêri (Shêdhi), read Shêri (Shêdhi)*  
 „ 45, line 13 from bottom,— *for Godâvarî, read Gôdâvarî.*  
 „ 50, line 22,— *for Kausikîputra, read Kausikîputra.*  
 „ 66, line 13,— *for Nasik, read Nâsik.*  
 „ 79, note 7, line 6,— *for Mēdinimîsvaragaṇḍa, read Mēdinimîsvaragaṇḍa*  
 „ „ 7, *for Narasiṅgaiyadēva, read Narasiṅgaiyadēva.*  
 „ 86, last line,— *for fee ot, read feet of.*  
 „ 92, text line 42,— *insert a hyphen (-) between putra and Kusi(śi)°*  
 „ 115, lines 10 and 16,— *for Chaicha and Chaichapa, read Baicha and*  
 „ 122, line 10 from bottom,— *for Tiruppâsûr, read Tiruppâsûr.*  
 „ 162, note 9,— *for Gedilam, read Geḍilam.*  
 „ 219, line 8,— *for Râshṭrakûta, read Râshṭrakûṭa.*
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# EPIGRAPHIA INDICA.

## VOLUME VII.

### No. 1.— DATES OF CHOLA KINGS.

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

(Continued from Vol. VI. page 285.)

#### A.—PARANTAKA I.

##### 55.— In the Késava-Perumâl temple at Kûram.<sup>1</sup>

- 1 Svast[i] śr[ī] [||\*] [Ma]d[irai ko]ṇḍ=Î[lam] pu[gun]ḍa [kô]=Pparakkê[sa]ri[pan]-  
ma[r\*]k[ku] yāṇḍu nâṇḍavādu . . . . .  
2 i[ṽ\*]v-ât[ṭ]ai . . . . [ḍa]ga-<sup>2</sup>nāya[r]ṛu apara-pa[ksha\*]t[tu]=Cheḥaṇi-kkiḷamaiyum  
nava[m]iyum peṇṇa Urôyaṇi-nâḷ irātri.

“In the fortieth year (of the reign) of king Parakēsarivarman who took Maḍirai and entered Îlam,— at night on the day of Rôhiṇi, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkata]ka in this year.”

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

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

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

#### B.— KULOTTUNGA-CHOLA I.

##### 56.— In the Lakshminârāyaṇa temple at Kāvantaṇḍalam.<sup>3</sup>

- 1 Svasti śrī [||\*] Tiru ma[ṇni] viḷaṅga . . . . .

<sup>1</sup> No. 34 of the Government Epigraphist's collection for 1900.

<sup>2</sup> Read perhaps *Karkadaga*.

<sup>3</sup> No. 206 of the Government Epigraphist's collection for 1901; *South-Ind. Inscr.* Vol. III. No. 77.

- 2 . . . . . kôv=Irájakêsarivatmar=âna uḍaiyâr śrī-[R]âjêndra-Śôladêvaḥk  
yāṇḍu śâvadu . . . . .
- 3 . . . . . ivv-âttai Mī(vri)śchika-nâyaṅgu pûrvva-pakshattu śshasṭiyu t  
Tiruvôpamum peṅga Vi[y]âla-kkiḷamai-nâ[ṅ]ṅu.

"In the 4th year (of the reign) of king Râjakêsarivarman alias the lord, the glorious Râjêndra-Chôladêva,— on a Thursday which corresponded to (the day of) Śravaṇa and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika in this year."

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

### C.— VIKRAMA-CHOLA.

For reasons suggested partly by the new dates of this king, I must recapitulate here the *dates* furnished by the dates already treated of,<sup>2</sup> and the results derived from them.

No. 10 (above, Vol. IV. p. 73).—"In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of the *nakshatra*) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna." Taking this date to have been correctly recorded, I found the best equivalent for it between A.D. 1110 and 1125 to be Sunday, the 22nd June A.D. 1118; and counting backwards from this day, I obtained the 18th July A.D. 1108 as the day of the commencement of the king's reign.

No. 21 (*ibid.* p. 263).—"In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha." Guided by the result obtained under No. 10, I found this date to correspond to Monday, the 20th May A.D. 1112, when, to omit other particulars, the *nakshatra*, by the equal space system only, was Śatabhishaj for 0 h. 39 m. after mean sunrise.

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

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

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

From this it will be seen that the results obtained under Nos. 21, 22 and 41, as well as the correction suggested with regard to the regnal year of No. 42, mainly depend on the correctness of the *data* furnished by the text of No. 10, which it did not occur to me to suspect. Setting aside the date No. 10, it may be asked, however, how the three dates Nos. 21, 22 and 41

<sup>1</sup> Read *shasṭhiyunt*.

<sup>2</sup> I omit here the date No. 43, which will be reconsidered below.

would work out, if the date No. 42 were really, as it is stated to be, a date of the 9th year of Vikrama-Chôla's reign. Supposing this to be the case, the king's reign would have commenced some time between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, and with such a commencement of the reign the dates Nos. 21, 22 and 41 would yield the following equivalents:—

No. 21, of the 4th year, would correspond to Monday, the 1st May A.D. 1122. This was the 7th day of the month of Vrishabha, and on it the 8th *tithi* of the dark half (of the month Vaisâkha) ended 13 h. 28 m., while the *nakshatra* was Śatabhishaj, by the equal space system and according to Garga from 0 h. 39 m., and by the Brahma-siddhânta from 1 h. 19 m., after mean sunrise.

No. 22, of the 5th year, would correspond to Monday, the 31st July A.D. 1123. This was the 4th day of the month of Simha, and on it the 11th *tithi* of the dark half (of the month Śrâvâṇa) ended 4 h. 24 m., while the *nakshatra* was Ārdrâ, by the equal space system for 12 h. 29 m., and according to Garga for 0 h. 39 m., after mean sunrise.

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

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

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

\* \* \* \* \*

#### 57.— In the Tyâgarâja temple at Tiruvârûr.<sup>1</sup>

8 . . . . . [Tribhuvana]cha[kra]vatti[gal]      śr[î-Vikrama]-Ch[ô]la[dêvar]kku  
y]âṇḍu añjâvadu Midhuna-nâyaru [u pûrvva]-paksha[t\*]tu pa[n̄chami]y[u]m  
Magamum perga Vi[yâ]la-[kk]iḷamai-nâl.

“In the fifth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chôladêva,— on a Thursday which corresponded to (the day of) Maghâ and to the fifth *tithi* of the first fortnight of the month of Mithuna.”

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to Thursday, the 19th June A.D. 1119, which was the 26th day of the month of Mithuna, and on which the 5th *tithi* of the bright half (of the month Āshâḍha) commenced 5 h. 15 m., and the *nakshatra* was Maghâ, by the equal space system only, for 7 h. 53 m., after mean sunrise.

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

<sup>1</sup> No. 164 of the Government Epigraphist's collection for 1894. Another date, which occurs in line 3 of the same inscription, was published above, Vol. IV. p. 78, No. 10.

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

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

58.— In the Divyajñânésvara temple at Kôvilâdi.<sup>1</sup>

1 Svasti śrī [I\*] I(ti)ribuva[na]śakkaravattiga! śrī-Vikkirama-Śôladêvar̥k=iyâṇḍu  
llâva[d]u Magara-nâyayru [p]â[rvva]-

2 pakshat[t]u trai(trâ)yô[da\*]śiyum Śaṇi-kilamaiyum peṅṅa P[u]narbuda-nâl.

“In the 11th year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chôladêva,<sup>2</sup>— on the day of **Punarvasu**, which corresponded to a **Saturday** and to the thirteenth *tithi* of the first fortnight of the month of **Makara**.”

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

On the other hand, if the king's reign commenced between the 28th May and the 31st July A.D. 1118, the date will correspond to **Saturday**, the 5th January A.D. 1129, which was the 13th day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month **Pausha**) ended 5 h. 49 m. after mean sunrise, and the *nakshatra* was **Punarvasu**, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system from 9 h. 12 m. after mean sunrise.

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

\* \* \* \* \*

With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of **Mithuna** of the 5th year of the king's reign; the week-day of No. 57 is **Thursday**, and that of No. 10 **Sunday**; and the *nakshatra* of No. 57 is **Maghâ** (10), while that of No. 10 is **Hasta** (18). If then the equivalent of No. 57 is **Thursday**, the 31st May A.D. 1123, the equivalent of No. 10 can only be **Sunday**, the 3rd June A.D. 1123. This day was the 9th day of the month of **Mithuna**, and on it the *nakshatra* was **Hasta**, by the Brahma-siddhânta for 22 h. 59 m., and by the equal space system and according to Garga from 1 h. 58 m., after mean sunrise; but the *tithi* which ended on the same day, 10 h. 12 m. after mean sunrise, was the 8th, not the 7th *tithi*, of the bright half.

<sup>1</sup> No. 276 of the Government Epigraphist's collection for 1901.

<sup>2</sup> It is impossible to say *a priori* whether the son of Kulôttunga I. is meant.

Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1123, is really the day intended by the date No. 10, and that the writer of this date, in recording the *tithi*, has erroneously written *saptamiyum*, instead of *ashṭamiyum*.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king's reign, the first day of that year would now have been the 29th June A.D. 1122, and the accession of Vikrama-Chôla must have taken place on (approximately) the 20th June A.D. 1118.<sup>1</sup>

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

But now, with the 29th June A.D. 1118 as the date of the king's accession, a date in the month Vaiśākha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to Thursday, the 18th April A.D. 1135, when the third *tithi* of the bright half of Vaiśākha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chôla's reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

#### 59.—In the Vaidyanātha temple at Tirumalavādi.<sup>2</sup>

This inscription is dated in the 15th year of the reign of "king Parakēsarivarman *allia*—the emperor of the three worlds, the glorious Vikrama-Chôladēva." In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date:—

24 . . . . . =ppattām=āṇḍil [Ś]i[t]tirai-ttiṅga[1] Atta-  
25 m perṅā Ādittavārattu=[t]tiru-vaḷar-madiyin trayōdasi=ppakkat[1u].

"In the tenth year, (*in*) the month of Śittirai, on a Sunday which corresponded to (*the day of*) Hastā, (*on*) the thirteenth *tithi* of the fortnight of the auspicious waxing moon."

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

<sup>1</sup> The following statement will shew at a glance what mistakes the seven dates Nos. 10, 21, 22, 41, 42, 57 and 68 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1113

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

in No. 22, *Arāra* would have been wrongly quoted for *Punarvasu*;

in No. 42, the 9th year would have been wrongly quoted instead of the 19th;

No. 58 would be entirely incorrect.

On the other hand, assuming it to have taken place on the 29th June A.D. 1113,—

in No. 10, *saptamiyum* is wrong for *ashṭamiyum*.

<sup>2</sup> No. 82 of the Government Epigraphist's collection for 1895; *South-Ind. Inscr.* Vol. III. No. 78.

<sup>3</sup> The same date is quoted in the introduction of an inscription of the 11th year at Alāṅgudi (No. 163 of 1901



date were Saturday, the date would correspond to Saturday, the 14th April A.D. 1128, when the 13th *tithi* of the bright half commenced 2 h. 33 m., and the *nakshatra* was Hasta, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhanta for 14 h. 27 m., after mean sunrise.—The earliest year of Vikrama-Chôla's reign, in which the date, as recorded, is quite correct, would be the 13th, for which the date would correspond to Sunday, the 12th April A.D. 1131, with the *nakshatra* Hasta.

#### D.—KULOTTUNGA-CHOLA III.

60.—In the Sômanâthêsvara temple at Sômaṅgalam.<sup>1</sup>

1 . . . . . Tribhuvanachakravarttigal Maduraiyum=[Î]lamn=gonḍ=aruḷiṅga  
śrî-Kulôttuṅga-Śôladêvaṅku yāṅḍu lāvadu Magara-nāyarru pû[r]vva-pakshattu  
Viyāla-kkiḷamaiyum Pû[śa]mum prathamaiyum=āṅṅav=appu.

"In the 14th year (of the reign) of the emperor of the three worlds, the glorious Kulôttuṅga-Chôladêva who was pleased to take Madurai and Îlam,—on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara."

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

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

\* \* \* \* \*

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

#### A.—Râjarâja I. Râjakêsarivarman.<sup>2</sup>

(Between the 25th June and the 25th July A.D. 985.)<sup>3</sup>

No. 1 (Vol. IV. p. 66).—Year 7: the 26th September A.D. 991.

No. 25 (Vol. V. p. 48).—Year 15: Tuesday, the 29th August A.D. 999.

No. 27 (Vol. V. p. 197).—Year 15: Wednesday, the 15th May A.D. 1000.<sup>4</sup>

No. 2 (Vol. IV. p. 67).—Śaka 929 (current). This date is incorrect.

No. 3 (Vol. IV. p. 68).—Year 28, Śaka 934. The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

<sup>1</sup> No. 138 of the Government Epigraphist's collection for 1901.

<sup>2</sup> Or Kêsarivarman.

<sup>3</sup> See Vol. VI. p. 20.

<sup>4</sup> In the original date the week-day is wrongly given as Thursday, instead of Wednesday.

## B.—Rājendra-Chōla I. Parakēsarivarman.

(Between the 26th November A.D. 1011 and the 7th July A.D. 1032.)

- No. 32 (Vol. VI. p. 20).—Year 9, Śaka 943 (current) : Thursday, the 7th July A.D. 1020.  
 No. 4 (Vol. IV. p. 68).—Śaka 943 (current) : Wednesday, the 1st March A.D. 1021.  
 No. 5 (Vol. IV. p. 69).—Year 31 (for 21),<sup>1</sup> Śaka 954 : Monday, the 2nd October A.D. 1032.  
 No. 33 (Vol. VI. p. 21).—Year 22, Śaka 955 : Sunday, the 25th November A.D. 1033.  
 No. 34 (Vol. VI. p. 21).—Year 26, Śaka 959. This date is incorrect.

## C.—Rājādhirāja Rājakēsarivarman.

(Between the 15th March and the 3rd December A.D. 1016.)

- No. 15 (Vol. IV. p. 218).—Year [3]2 (for 22) : Thursday, the 22nd November A.D. 1019.  
 No. 12 (Vol. IV. p. 216).—Year 26 : Wednesday, the 14th March A.D. 1044.  
 No. 13 (Vol. IV. p. 217).—Year 27 : Wednesday, the 13th February A.D. 1045.  
 No. 14 (Vol. IV. p. 217).—Year 29 : Wednesday, the 3rd December A.D. 1046.<sup>2</sup>  
 No. 11 (Vol. IV. p. 216).—Year 30, Śaka 970 (current). The date does not admit of verification.  
 No. 35 (Vol. VI. p. 22).—Year 35, Śaka 975 : probably Sunday, the 23rd May A.D. 1023.<sup>3</sup>

D.—Rājēndradēva Parakēsarivarman.<sup>4</sup>

(The 28th May A.D. 1052.)

- No. 38 (Vol. VI. p. 24).—The 82nd day of year 4 : Thursday, the 17th August A.D. 1055.  
 No. 36 (Vol. VI. p. 23).—Year 6, Śaka 979 : Monday, the 27th October A.D. 1057.  
 No. 37 (Vol. VI. p. 23).—Year 12 (for 11 ?), Śaka 984. The date does not admit of verification.

## E.—Kulōttuṅga-Chōla I. Rājakēsarivarman.

(Between the 14th March and the 8th October A.D. 1070.)<sup>5</sup>

- No. 56 (Vol. VII. p. 1).—Year 4 : Thursday, the 7th November A.D. 1073.  
 No. 39 (Vol. VI. p. 278).—Year 7, Śaka 998 : Friday, the 10th February A.D. 1077.<sup>6</sup>  
 No. 6 (Vol. IV. p. 70).—Year 37, Śaka 1030 (for 1028 ?). The date does not admit of verification.  
 No. 9 (Vol. IV. p. 72).—Śaka 1035 : Sunday, the 22nd February A.D. 1114.  
 No. 7 (Vol. IV. p. 70).—Year 44 : Friday, the 13th March A.D. 1114.  
 No. 8 (Vol. IV. p. 71).—Year 45 : Thursday, the 8th October A.D. 1114.

<sup>1</sup> See Vol. VI. p. 22.

In the original date the second *tithi* (*dvitīyāyām*) is wrongly quoted instead of the third (*tritīyāyām*).  
<sup>2</sup> In the original date the 13th *tithi* has probably been wrongly quoted instead of the third. Assuming the above to be the true equivalent of the date, Rājādhirāja's reign would have commenced after (approximately) the 23rd May A.D. 1018.

<sup>3</sup> In No. 37 surnamed Rājakēsarivarman.

<sup>4</sup> If the dates 5 and 6 given by Dr. Hultzsch above, Vol. VI. p. 221, from No. 389 and No. 386 of 1898 can be trusted—and I see no reason to suspect them—the king's reign must have commenced on approximately the 9th June A.D. 1070. The first day of his 37th year would have been the 9th June A.D. 1106, and the 289th day of that year the 24th March A.D. 1107, which was the day of the Mēsha-(Vishuva-)sankrānti and Chaitra-radi 13 of Śaka 1029 expired.

<sup>5</sup> In the original date the month Māgha is wrongly quoted instead of Phālguna.

- No. 40 (Vol. VI. p. 279).—Year 45, Śaka 1036: Wednesday, the 9th December A.D. 1114.<sup>1</sup>  
 No. 26 (Vol. V. p. 48).—Year 48: Monday, the 7th January A.D. 1118.  
 Nos. 20 and 28 (Vol. IV. p. 262, and Vol. V. p. 198).—Year 48: Friday, the 25th January A.D. 1118.<sup>2</sup>

**F.—Vikrama-Chôja Parakêsarivarman.**

(The 29th June A.D. 1118.)

- No. 21 (Vol. IV. p. 263, and Vol. VII. p. 3).—Year 4: Monday, the 1st May A.D. 1122.  
 No. 22 (Vol. IV. p. 264, and Vol. VII. p. 3).—Year 5: Monday, the 31st July A.D. 1122.  
 No. 57 (Vol. VII. p. 3).—Year 5: Thursday, the 31st May A.D. 1123.  
 No. 10 (Vol. IV. p. 73, and Vol. VII. p. 4).—The 340th day of year 5: Sunday, the 3rd June A.D. 1123.<sup>3</sup>  
 No. 42 (Vol. VI. p. 280).—Year 9, Śaka 1049: the 27th May A.D. 1127.  
 No. 59 (Vol. VII. p. 5).—Year 10: Sunday, the 15th April, or Saturday, the 14th April, A.D. 1128.<sup>4</sup>  
 No. 58 (Vol. VII. p. 4).—Year 11: Saturday, the 5th January A.D. 1129.  
 No. 41 (Vol. VI. p. 279, and Vol. VII. p. 3).—Year 16: Monday, the 16th April A.D. 1134.  
 No. 43 (Vol. VI. p. 281, and Vol. VII. p. 5).—Year 17, Śaka 1054 (for 1057): Thursday, the 18th April A.D. 1135.

**G.—Kulôttuṅga-Chôja III. Parakêsarivarman.**

(Between the 8th June and the 8th July A.D. 1178.)

- No. 23 (Vol. IV. p. 264).—Year 8: Monday, the 8th July A.D. 1185.  
 No. 19 (Vol. IV. p. 220).—Year 12: Monday, the 4th December A.D. 1189.  
 No. 60 (Vol. VII. p. 6).—Year 14: Thursday, the 2nd January A.D. 1192.<sup>5</sup>  
 No. 24 (Vol. IV. p. 265).—Year 16: Saturday, the 4th June A.D. 1194.<sup>6</sup>  
 No. 17 (Vol. IV. p. 219).—Year 19: Tuesday, the 12th November A.D. 1196.  
 No. 16 (Vol. IV. p. 219).—Year 19 (for 20), Śaka 1119: Friday, the 21st November A.D. 1197.<sup>7</sup>  
 No. 31 (Vol. V. p. 199).—Year 20. This date is quite incorrect.  
 No. 44 (Vol. VI. p. 281).—Year 27: Thursday, the 5th May A.D. 1205.  
 No. 29 (Vol. V. p. 198).—Year 29: Wednesday, the 7th March A.D. 1207.  
 No. 18 (Vol. IV. p. 220).—Year 34: Monday, the 19th September A.D. 1211.  
 No. 30 (Vol. V. p. 199).—Year 37: Sunday, the 7th June A.D. 1215.

<sup>1</sup> The original date contains the expression *utîardyaṇa-nyatpâta-nimittamuna*, the exact import of which here and elsewhere is doubtful.

<sup>2</sup> In the original date No. 28 the 12th *tithi* is wrongly quoted instead of the second which is correctly given in No. 20.

<sup>3</sup> In the original date the 7th *tithi* (*śaptamiyum*) is wrongly quoted instead of the 8th (*aṣṭamiyum*).

<sup>4</sup> In the original date either the *nakṣatra* or the week-day is quoted incorrectly.

<sup>5</sup> In the original date the first fortnight is wrongly quoted instead of the second.

<sup>6</sup> In the original date the 4th *tithi* is wrongly quoted instead of the 14th.

<sup>7</sup> In the original date the 15th solar day is wrongly quoted instead of the 25th.

H.—Rājarāja III. Rājakésarivarman.<sup>1</sup>(Between the 17th March and the 13th August A.D. 1216.)<sup>2</sup>

- No. 45 (Vol. VI. p. 281).—Year opposite to 16 : Saturday, the 25th September A.D. 1232.  
 No. 46 (Vol. VI. p. 282).—Year 17 : Tuesday, the 18th January A.D. 1233.  
 No. 47 (Vol. VI. p. 282).—Year 18 : Tuesday, the 23rd August A.D. 1233.  
 No. 48 (Vol. VI. p. 282).—Year 18 : Wednesday, the 7th December A.D. 1233.  
 No. 49 (Vol. VI. p. 283).—Year 18 : Monday, the 2nd January A.D. 1234.  
 No. 50 (Vol. VI. p. 283).—Year 19 : probably Sunday, the 13th August A.D. 1234.<sup>3</sup>  
 No. 51 (Vol. VI. p. 284).—Year 22 : Tuesday, the 16th March A.D. 1238.<sup>4</sup>  
 No. 52 (Vol. VI. p. 284).—Year opposite to 22 : Monday, the 28th February A.D. 1239.  
 No. 53 (Vol. VI. p. 284).—Year opposite to 22 : Wednesday, the 2nd March A.D. 1239.  
 No. 54 (Vol. VI. p. 285).—Year opposite to 22 : Friday, the 4th March A.D. 1239.<sup>4</sup>

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

## POSTSCRIPT.

## Date of the Chellūr plates of Kulōttunga-Chōḍa II.

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

Śāk-ābdānām pramāṇē rasa-viśikha-viyach-chaindra-saṁkhyāṁ prayātē . . . s-Ārdra-rkshē pūrvva-ma(pa)kshē vishuvati su-tithā(thau)—

i.e. "when the measure of the Śaka years had advanced to the number of the flavours (6), the arrows (5), the sky (0), and the moon (1),"—i.e. in Śaka-Saṁvat 1056— . . . .  
 "at the equinox combined with the Ārdra nakshatra, in the bright half, on an excellent tithi!"

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

In the twenty Śaka years from 1047 to 1066 the date is correct only for Śaka-Saṁvat 1065 expired. In this year the Mēsha-vishuva-saṁkrānti took place 16 h. 37 m. after mean sunrise

<sup>1</sup> This surname occurs only in the date No. 45.

<sup>2</sup> The latest date of this Rājarāja, known to me, is from the month of Karkātaka of his 28th year which was current after the Śaka year 1166; see *South-Ind. Inscr.* Vol. I. No. 64. This date would shew that Rājarāja's reign could not have commenced after the last day of the month of Karkātaka in A. D. 1216, i.e. not later than the 27th July A.D. 1216.

<sup>3</sup> In the original date either the nakshatra Uttirāṭṭādi (Uttara-Bhadrapadā) has been wrongly quoted instead of Uttirām (Uttara-Phalguni), or the first fortnight instead of the second.

<sup>4</sup> In the original date the 4th tithi has been wrongly quoted instead of the 14th.

<sup>5</sup> The day was the 15th day of the month of Kanyā, and on it the 14th tithi of the dark half (of the month Bhādrapada) ended 9 h. 21 m. after mean sunrise; the nakshatra was Uttara-Phalguni, by the Brahma-siddhānta for 21 h. 40 m. after mean sunrise, according to Garga the whole day, and by the equal space system from 0 h. 39 m. after mean sunrise.

of the 24th March A.D. 1143, and on this day the 7th *tithi* of the bright half of Chaitra commenced 8 h. 9 m., and the *nakshatra* by the equal space system was Ārdra for 23 h. 48 m., after mean sunrise; *i.e.* the equinox took place while the moon was in the *nakshatra* Ārdra, during the 7th *tithi* of the bright half. This result, moreover, shows that the *tithi* on the day now given by me was really, in agreement with the term *su-tithi* of the original text, an excellent *tithi*; for, a seventh *tithi* of the bright half, on which — as is the case in the present instance — a Saṁkrānti takes place, is called *Mahājyā*, and for making donations is superior even to an eclipse.<sup>1</sup>

For these reasons I have no doubt whatever that the 24th March A.D. 1143 is the proper equivalent of the date, and that the Śaka year intended is 1065, *not* 1056. The writer of the date has wrongly written *rasa-visikha-*, instead of *visikha-rasa-*.

## No. 2.—DATES OF PANDYA KINGS.

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

(Continued from Vol. VI. page 315.)

I herewith publish thirteen more Pāṇḍya dates, the European equivalents of which may be given with certainty. Eight of these dates, in addition to regnal years, also give the Śaka years in which the dates fell, and the three latest dates, Nos. 41-43, also quote the corresponding Jovian years, according to the southern luni-solar system. I have still a number of other dates — of apparently twelve different Pāṇḍya kings — the publication of which may be deferred to the time when more dates of the same kings have been discovered.<sup>3</sup>

### A.—VIRA-PANDYA.

#### 31.—In the Kailāsapati temple at Śrivaikunṭham.<sup>3</sup>

2 . . . . . śrī-Vi(vi)ra-Pāṇḍiyadē[va]ṅkku yā-  
3 ṇḍu lṣvaḍu Kā[r\*]tt[i]gai-mā[da\*]ttu 13 tiyad[i]yum apara-pakshattu  
saptam[i]yum Viyāḷa-kkiḷamaiyum perṅa Magattu nāḷ.

“In the 15th year (of the reign) of the glorious Vira-Pāṇḍyadēva,— on the day of Maghā, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kārttigai.”

Between A.D. 1200 and 1500 the only year for which this date would be correct, is 1267. In this year the Vṛiśchika-saṁkrānti took place 13 h. 33 m. after mean sunrise of Friday, the 28th October. The 13th day of the month of Vṛiśchika (or Kārttigai) therefore was Thursday, the 10th November A.D. 1267; and on this day the 7th *tithi* of the dark half (of the month Kārttika) ended 8 h. 9 m., and the *nakshatra* was Maghā, by the equal space system for 19 h. 42 m., by the Brahma-siddhānta for 5 h. 16 m., and according to Garga for 7 h. 53 m., after mean sunrise.

<sup>1</sup> Compare *Ind. Ant.* Vol. XXVI. p. 178.

<sup>2</sup> The date No. 82, here published, has been sent to me by Dr. Hultzsch quite recently. It proves the correctness of the equivalent which I had previously ascertained for the date No. 31, but which for want of confirmation I did not wish to publish with my first series of Pāṇḍya dates.

<sup>3</sup> No. 174 of the Government Epigraphist's collection for 1895.

32.—In the Akshésvara temple at Achecharapâkkam.<sup>1</sup>

- 1 Svasti śrī [||\*] Tribhuvanach[cha]kra[va]ttiga[ī] śr[ī]-Vī[ra]-Pāṇḍi[ya]dēvaṛkku  
[y]āṇḍu 7[va]du Kaṛkaḍaga-ṇāyaṛṛu apa[ra]-pakshattu N[ā]-  
2 yaṛru-k[i]lamai[yu]m saptamiyum peṛṛa Aśvati-ṇā[ī].

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

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

The two dates Nos. 31 and 32 together shew that the reign of Vira-Pāṇḍya commenced between (approximately) the 11th November A.D. 1252 and the 19th July A.D. 1253.

## B.—MARAVARMAN PARAKRAMA-PANDYA.

33.—In the Ṛishabhésvara temple at Śēngama.<sup>2</sup>

- 1 Svasti śrīḥ [||\*] Śakā[bda][m\*] 1262ṇ mēl kō Māraṇmar T[i]ru(ri)bu-  
[va\*]ṇasakravattigaḷ śrī-Parākrama-Pāṇḍiyadēvaṛkku yāṇḍu 6[vadu] Vṛi-  
chika-nāyaṛṛu pūrvva-pakshattu dvādaśiyum Budāṇ-ki[lamaiyum peṛṛa\*]  
2 Uttarattādi-n[ā][!]\*].

“After the Śaka year 1262 (*had passed*), in the 6th year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva, — on the day of Uttara-Bhadrapadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛiśchika.”

For Śaka-Samvat 1262 expired this date regularly corresponds to Wednesday, the 1st November A.D. 1340, which was the 5th day of the month of Vṛiśchika, and on which the 12th *tithi* of the bright half (of the month Kārtika) ended 22 h. 56 m., and the *nakshatra* was Uttara-Bhadrapadā for 1 h. 19 m., after mean sunrise.

34.—In the Kailāsanātha temple at Mannārguḍi.<sup>3</sup>

- 1 Svast[i] śr[i] [||\*] Kō [M]āraṇmar Tr[i]bhū[va]nachakra[vattigaḷ] [śrī]-  
Parākrama-Pā[ṇ]ḍiyadēvaṛkku yā[ṇḍu] 8vadu] Dhanu-[n]āyaṛṛu apara-  
pakshattu navamiyu[m] V[e]ḷi-kk[i]lam[ai]yum peṛ[ṛa]  
2 Attattu nā].

“In the [8th] year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,— on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanu.”

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

<sup>1</sup> No. 243 of the Government Epigraphist's collection for 1901.

<sup>2</sup> No. 113 of the Government Epigraphist's collection for 1900.

<sup>3</sup> No. 100 of the Government Epigraphist's collection for 1897.

year of the king's reign and corresponds—for Śaka-Samvat 1274 expired—to Friday, the 30th November A.D. 1352, which was the 4th day of the month of Dhanus, and on which the 9th *tithi* of the dark half (of the month Mārgaśirsha) commenced 0 h. 17 m., and the *nakshatra* was **Hasta**, by the Brahma-siddhānta from 0 h. 39 m., and by the equal space system and according to Garga from 2 h. 38 m., after mean sunrise.

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

### C.—JATAVARMAN PARAKRAMA-PANDYA.

35.—In the Chōlēsvara temple at Chōlapuram near Nagercoil.<sup>1</sup>

1 ॐ Svasti śrī [!]\* Śakābdam 1293ṇ mēl . . . . .  
 3 . . . . . śr[i-k]ō=Chchaḍaipañmar=āṅa Tribhuvaṇa-  
 4 chchakravartigaḷ śrī-Parākrama-Pāṇḍiyadēvar . . . . . iyāṇḍu añjā-  
 5 vadiṇ edir pattāvadu Makara-ñāyigṛu pūrvva-pakshattu tṛiti(tī)jai-  
 6 yum Vell[i]-kki[ā]m[aiyum] peṇṇa Śadaiyattin nāl.

“After the Śaka year 1293 (*had passed*), in the tenth (*year*) opposite to the fifth year (*of the reign*) of the glorious king Jaṭavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara.”

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

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

### D.—JATILAVARMAN PARAKRAMA-PANDYA (ARIKESARIDEVA).

36.—In the Kuttālanātha temple at Kuttālam.<sup>2</sup>

1 . . . . . Śakābdam 1377 mēl [ś]ellāniṇṇa . . . . .  
 . . . . . Parākkiṇa[ma\*]-Pāṇḍyadēvaṅku yāṇḍu ślvadiṇ edir y[i]raṇḍāvadu  
 Mi(mi)ṇa-jūāyagṛu irubatteṭṭān=diyadiyum pūrvva-pakshat[t]u shaahayam<sup>3</sup> Tiṅgaṭ-  
 [k]iḷamaiya(yu)m [pe]ṇṇa Mṛigaś[ir]shattu n[ā].

“In the second (*year*) opposite to the 31st year (*of the reign*) of Parākrama-Pāṇḍyadēva, which was current after the Śaka year 1377 (*had passed*),—on the day of Mṛigaśirsha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mīna.”

In solar Śaka-Samvat 1377 *current* the Mīna-samkrānti took place 1 h. 30 m. after mean sunrise of Tuesday, the 25th February A.D. 1455, which was the first day of the month of Mīna. The 28th day of the month of Mīna therefore was Monday, the 24th March A.D. 1455; and on this day the 6th *tithi* of the bright half (of the month Chaitra of luni-solar Śaka-Samvat 1377 *expired*) ended 15 h. 44 m., and the *nakshatra* was Mṛigaśirsha, by the equal

<sup>1</sup> No. 30 of the Government Epigraphist's collection for 1896.  
 No. 203 of the Government Epigraphist's collection for 1895.

<sup>2</sup> Read *śasāṭṭiyum*.

space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhânta for 9 h. 12 m., after mean sunrise.

37.—In the Viśvanâtha temple at Tenkāśi.<sup>1</sup>

- 1 Svasti śrī [||\*] Kō Jaṭilavarmanmar-âṇa Tribhuvanaścha(cha)kravarttiḡa śrī-Parākrama-Pāṇḍyadēvaṛku yāṇḍu muppattonṛvadiṇ edirāvadu Ka[r]kkataka-ñāyaru irubattoṇṛân=diyadiyum pūrvva-pakshattu ccha(cha)turdasiyumu Tiṅgaṭ-kiḡamaiyum peṛṛa Uttirāḡattu nāl.

“(In the year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Uttarāśhādhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkāṭaka.”

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

38.—In the Kuttālanâtha temple at Kuttālam.<sup>2</sup>

- 1 Svasti śrī [||\*] Kō [Ś]ēḡilavaṇmar-â[na] Tribhuvana[cha]kravatt[i]ḡa śr[i]-Parākk[i]rama-Pāṇḡi[yad]ēvaṛku yāṇḡu muppattonṛ[â]vadiṇ edir nâ[l]ā[va]du Mi(mi)ṇa-ñāyaru iru[badân=diya]di[yu]m [apa]ra-[pa]kshattu pañchamiy[u]m Budaṇ-kiḡamaiyum peṛṛa Anisha[tti=n]āl.

“In the fourth (year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna.”

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

39.—In the Viśvanâtha temple at Tenkāśi.<sup>3</sup>

- 1 Sakābdam āyirattu-munṇūṛru-eṇbattu-onṇi mēḡ=chellāniḡṛa  
Ar[i]keśar[i]dēvar-âṇa Parākkirama-Pāṇḡiyadēvaṛku yāṇḡu 31[vadu] edir  
Svadu Miduṇa-ñāyaru irubattumu(mû)-

<sup>1</sup> No. 195 of the Government Epigraphist's collection for 1895.  
<sup>2</sup> No. 204 of the Government Epigraphist's collection for 1895.  
<sup>3</sup> No. 199 of the Government Epigraphist's collection for 1895.



2 नृान=diyadiyum pūruva-pakshattu=tde(tta)śamiyummyum<sup>1</sup> Budan-kiḷamaiyum perra  
Śōdi-nā].

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

The three dates Nos. 36-38 shew that the reign of Jaṭilavarman Parākrama-Pāṇḍya commenced between (approximately) the 25th March and the 19th July A.D. 1422. A date of the month of Mithuna of the 8th year opposite to the 31st year, i.e. of the 39th year, of the same reign should therefore fall in either A.D. 1460 or 1461. Now assuming this date No. 39 to be really one of the 39th regnal year, its proper equivalent could only be Wednesday, the 17th June A.D. 1461. On this day the 10th tithi of the bright half (of the month Āshāḍha) ended 17 h. 51 m., and the nakshatra was Svāti, by the equal space system for 19 h. 42 m., by the Brahma-siddhānta for 3 h. 17 m., and according to Garga for 7 h. 13 m., after mean sunrise. But the 17th June A.D. 1461 was the 21st (not the 23rd) day of the month of Mithuna,<sup>2</sup> and fell in Śaka-Saṁvat 1383 (not 1381) expired.

No better result would be obtained if we were to assume the writer to have quoted the Śaka year correctly and the regnal year incorrectly. Śaka-Saṁvat 1381 expired would yield no satisfactory result at all. For Śaka-Saṁvat 1381 current the date might be said to correspond to Wednesday, the 21st June A.D. 1456, on which day the 10th tithi of the bright half (of the month Āshāḍha) ended 15 h. 35 m., and the nakshatra was Svāti, by the equal space system for 10 h. 30 m., after mean sunrise. But the 21st June A.D. 1458 was the 24th (not the 23rd) day of the month of Mithuna<sup>3</sup> (and would fall in the 36th or 37th, not the 39th year of the king's reign).

The date therefore is certainly incorrect; but I have hardly any doubt that its incorrectness is caused by the writer's interchanging the last figures of the numbers of the Śaka year and of the solar day (i.e. by his giving us erroneously 1381 instead of 1383, and 23 instead of 21), and that the day intended is Wednesday, the 17th June A.D. 1461. And accepting this result as correct, it would follow that the king's reign commenced between (approximately) the 18th June and the 19th July A.D. 1422.

#### E.—JATILAVARMAN PARAKRAMA-PANDYA (KULASEKHARA).

40.—In the Viśvanātha temple at Tenkāsi.<sup>4</sup>

- 1 Śubham=astu [||\*] Śakābdam 14217 mēl śellāniṅga [I\*] svasti śrī [I\*] Kō  
Jaṭilavarmanmar-āna Tribhuvanachchakravattiga] Kā[r\*]ttagai-nā] piṅandu  
Parākki[ra\*]ma-Pāṇḍiyadēvar
- 2 āṅa Kulaśēgaradēvar nam yāṅḍu irubadāvadu Virichchiga-nāyāṅḍu paḍiṅaijāna  
diyadiyum pūrvvava-pakshattu dvādaśiyum Bṛihaspati-vāramum perra
- 3 Rēba(va)ti-nā].

"In the twentieth year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva who was born on the day of Kṛittikā, which (year) was current after the Śaka year 1421 (had passed),—on the day of Rēvati, which corresponded to a Thursday, and to the twelfth tithi of the first fortnight, and to the fifteenth solar day of the month of Vṛiśchika."

<sup>1</sup> Cancel the second gum.

<sup>2</sup> In A.D. 1461 the Mithuna-saṁkrānti took place 6 h. 41 m. after mean sunrise of Thursday, the 28th May.

<sup>3</sup> In A.D. 1458 the same Saṁkrānti took place 12 h. 4 m. after mean sunrise of Sunday, the 26th May.

<sup>4</sup> No. 197 of the Government Epigraphist's collection for 1895.

<sup>5</sup> Read pēra-.

In Śaka-Samvat 1421 expired the Vṛiścika-samkrānti took place 13 h. 53 m. after mean sunrise of Wednesday, the 30th October A.D. 1499. The 15th day of the month of Vṛiścika therefore was Thursday, the 14th November A.D. 1499, and on this day the 12th *tithi* of the bright half (of the month Mārgaśirsha) ended 16 h. 13 m. after mean sunrise. On the day found the *nakshatra* by our Tables ceased to be Rêvatî exactly at mean sunrise, but it may be reasonably assumed that by other Tables the moon continued in Rêvatî for some short time after mean sunrise.

Being of the 20th year of the king's reign, the date would shew that the reign of Jaṭilavarman Parākrama-Pāṇḍya Kulaśêkhara commenced between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

#### F.— JATILAVARMAN SRIVALLABHA.

##### 41.— In the Viśvanātha temple at Tenkāsi.<sup>1</sup>

2 Śakābdam āyirattu-nānūṛṇu-aṅbattu-aṅbadil mēṅ-chellāniṅṅa . . . . .  
 4 . . . . . kô Jaṭilavarmmar-āna Tribhuvanachakrava[r]tti Kônērmaikoṇḍ[ā]ṅ . . . . .  
 5 Perumāḷ Śrīvallabhadēva[ṅ]ku yāṅḍu mu(mū)ṅṅāvadu [Ē]vilambi-va[r]sham  
 Vṛiścika-[ravi iruba]t[ṭu]-aṅbadā[n]=diyadiyum [a]para-pakshattu [ē]kā[da]ṅsiyu-  
 6 m Budha-vāramum peṅṅa Śōdi-nāḷ.

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

The Jovian year Hēvilambin (Hēmalamba) by the southern luni-solar system corresponds to Śaka-Samvat 1459 expired. In this year the Vṛiścika-samkrānti took place on Tuesday, the 30th October A.D. 1537, by the Ārya-siddhānta 9 h. 48 m., and by the Sūrya-siddhānta 12 h. 30 m., after mean sunrise. By the Sūrya-siddhānta therefore— and by the Ārya-siddhānta also in case the Malabar rule was followed<sup>2</sup>— the month of Vṛiścika commenced on the 31st October, and the 29th day of that month was Wednesday, the 28th November A.D. 1537. On this day the 11th *tithi* of the dark half (of the month Mārgaśirsha) ended 9 h. 34 m. after mean sunrise, and the *nakshatra* was Svāti, by the equal space system during the whole day, by the Brahma-siddhānta for 9 h. 12 m., and according to Garga for 13 h. 8 m., after mean sunrise.

Being of the third year of the king's reign, the date would shew that the reign of Jaṭilavarman Śrīvallabha commenced between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

#### G.— MARAVARMAN SUNDARA-PANDYA.

##### 42.— In the Kailāsapati temple at Gaṅgaikoṇḍāṅ.<sup>3</sup>

1 Svasti śrī [H\*] Kô Māra[vaṅ]mar-āna Tribhuvanachśa(cha)kravat[t]i  
 Kônērmaikoṇḍā[ṅ] śrī-Śundara-Pāṇḍiyadēva[ṅ]ku yāṅḍu 2 āvadu edir  
 22āvadukkp Śakābda[m\*] 1477ṅ mēḷ śellān[i]ṅṅa Irākshasa-varusham  
 Āṅṅi-mādam<sup>4</sup> 3 tēdi<sup>4</sup> pū[rvva]-pakshattu  
 2 duvādesiyum [Manda]-vāramum peṅṅa Śōdi-nāḷ.

<sup>1</sup> No. 200 of the Government Epigraphist's collection for 1895.

<sup>2</sup> See Sewell and Dikshit's *Indian Calendar*, p. 12.

<sup>3</sup> No. 171 of the Government Epigraphist's collection for 1895.

<sup>4</sup> The two words *mādam* and *tēdi* are expressed by their modern abbreviations.

“In the Rākshasa year which was current after the Śaka year 1477 (*had passed*), (*and which corresponded*) to the 22nd (*year*) opposite to the 2nd year (*of the reign*) of king Māravarman *alias* the emperor of the three worlds, Kōṇērmaikoṇḍāṇ, the glorious Sundara-Pāṇḍyadēva,— on the day of Svāti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Āṇi.”

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

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

#### H.—JATILAVARMAN SRIVALLABHA (ATIVIRARAMA).

43.—In the Kulasēkharamuḍaiyār temple at Tenkāśi.<sup>1</sup>

- 2 . . . . Śakā[bda]m 1489 l mēl sellāṁiṇṇa [\*] svasti śrī [\*] Kō  
Jaṭilava[r]mmar=āna Tribhuvanachehakrava[r]tt[i] Kōṇērmai[k]o[ṇ]ḍāṇ  
Śrī-[P]erumā[ḷ]
- 3 Aḷagaṇ-Perumāḷ Ativirarāmaṇ Śrīva[\*]labha[d]ēvaṅku yāṇḍu aṅ[j]āvaḍu  
Pirabayavarusham<sup>2</sup> Āvaṇ[i]-mādam<sup>2</sup> 22 tēdi<sup>2</sup> apara-[pa]khaṣtu(ttu)
- 4 tiridigaiyūm Śukk[i]ṅa-vāramum Keṇḍa-[yō]gamum Vaṇik-karaṇamum perṅa  
Uttirattādi-nāḷ.

“In the Prabhava year (*corresponding to*) the fifth year (*of the reign*) of king Jaṭilavarman *alias* the emperor of the three worlds, Kōṇērmaikoṇḍāṇ Śrī-Perumāḷ Aḷagaṇ-Perumāḷ Ativirarāma Śrīvallabhadēva, which (*year*) was current after the Śaka year 1489 (*had passed*),— on the day of Uttara-Bhādrapadā, which corresponded to the Vaṇik-karaṇa and to the Gaṇḍa-yōga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Āvaṇi.”

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

Being of the 5th year of the king's reign, the date would shew that the reign of Jaṭilavarman Ativirarāma Śrīvallabha commenced between (approximately) the 23rd August A.D. 1562 and the 22nd August A.D. 1563.

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

<sup>1</sup> No. 202 of the Government Epigraphist's collection for 1895.

<sup>2</sup> The three words *varusham*, *mādam* and *tēdi* are expressed by their modern abbreviations.

**A.—Vira-Pāṇḍya** (November 11, A.D. 1252—July 13, A.D. 1253).

No. 32. 7th year : July 13, A.D. 1259.

No. 31. 15th year : November 10, A.D. 1267.

**B.—Māravarman Parākrama-Pāṇḍya** (December 1, A.D. 1334—November 1, A.D. 1335).

No. 33. 6th year (Śaka 1262) : November 1, A.D. 1340.

No. 34. 8th [for 18th] year : November 30, A.D. 1352.

**C.—Jaṭṭavarman Parākrama-Pāṇḍya** (January 10, A.D. 1357—January 9, A.D. 1358).

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

**D.—Jaṭṭavarman Parākrama-Pāṇḍya Arikésarideva** (June 18—July 19, A.D. 1422).

No. 37. [Year] opp. to 31 (*i.e.* 32nd year) : July 19, A.D. 1453.

No. 36. Year 2 opp. to 31 (*i.e.* 33rd year ; Śaka 1377) : March 24, A.D. 1455.

No. 38. Year 4 opp. to 31 (*i.e.* 35th year) : March 16, A.D. 1457.

No. 39. Year 8 opp. to 31 (*i.e.* 39th year ; Śaka 1381 [for 1383]) : June 17, A.D. 1461.

**E.—Jaṭṭavarman Parākrama-Pāṇḍya Kulasékhara** (November 15, A.D. 1479—  
November 14, A.D. 1480).

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

**F.—Jaṭṭavarman Śrivalabha** (November 29, A.D. 1534—November 28, A.D. 1535).

No. 41. 3rd year (Śaka 1459) : November 28, A.D. 1537.

**G.—Māravarman Sundara-Pāṇḍya** (June 2, A.D. 1531—June 1, A.D. 1532).

No. 42. Year 22 opp. to 2 (*i.e.* 24th year ; Śaka 1477) : June 1, A.D. 1555.

**H.—Jaṭṭavarman Śrivalabha Ativirarāma** (August 23, A.D. 1562—August 22,  
A.D. 1563).

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

No. 3.—AMARAVATI INSCRIPTION OF KRISHNARAYA  
OF VIJAYANAGARA ; SAKA-SAMVAT 1437.

By H. LÜDERS, PH.D. ; GÖTTINGEN.

This inscription,<sup>1</sup> which I edit from inked estampages supplied by Dr. Hultzsch, is engraved on a slab in the *Sainnyāsīn's* room in the **Amarēśvara** temple at **Amarāvati** in the Kistna district.

It contains 53 lines of writing. The average size of the letters is  $\frac{5}{8}$ ". The alphabet is Telugu of the type described in Vol. VI. p. 108 f. *Ka* shows here everywhere the advanced form. *La* appears twice (ll. 10 and 14) in the older form of the *Biṭraguṇṭa* and *Vānapalli* plates, but in l. 49 it shows a form which comes nearer to that of the *Māngalagiri* inscription. The *ottu* appears in *ḍha* (l. 35) ; in the case of *dha* and *bha* it occurs only in a few cases, and it is never

<sup>1</sup> No. 266 of the Government Epigraphist's collection for the year 1897.

found in *kha* and *tha*. As first letter of a group, *r* is represented by the full sign in *ryó* in l. 15 and *rvá* in l. 46. In all other cases the secondary sign has been used. The language is Sanskrit, and, with the exception of the introductory phrase *śubham=astu* in l. 1 and the concluding words *śrī śrī śrī* in l. 53, the whole text is in verse. As regards orthography, it may be noticed that a consonant is doubled after *r* in *dévair=mmathyamānān* (l. 7), *kurevan* (l. 22), *sārththā* (l. 24), *-auddryyas* (l. 43), *arththi-sārththa* (l. 48), *kirtti-dharmmaru* (l. 50), after *anusvāra* in *tumgga* (l. 1), *Vinikōṇḍam* (l. 32), *Bellakoṇḍam* (l. 32), *-āmttād* (l. 48), and as first letter of a group in *jāta-ppratishṭhān* (l. 28) and *Amarēsa-pprasādatoḥ* (l. 52). The groups *th* and *dh* are written *thh* and *dhhd*; compare, in addition to the cases cited above, *tadh-dhāma* (l. 4) and *samvādhhdhē* (l. 49).

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

Of greater interest is verse 9, which praises *Kṛishṇarāya* as him "who, having taken by a forcible attack *Śivanasamudra*, *Udayādri*, *Vinikōṇḍa* and *Bellakoṇḍa*, and having captured alive on the battle-field *Virabhadra*, the son of the *Gajapati* king, took *Koṇḍaviḍu*." This account, although rather meagre, is of considerable importance as being the first epigraphical record of *Kṛishṇarāya*'s warlike exploits up to the conquest of *Koṇḍaviḍu*. The enumeration of the events seems to follow the chronological order. The taking of *Śivanasamudra*, at any rate, appears to have been the first military success in *Kṛishṇarāya*'s career. The ancient city of *Śivanasamudra* is situated on an island between the two great falls of the *Kāvērī*, 9 miles north-east of the modern *Kollégāl* in the *Coimbatore* district. It belonged at that time to the *Ummatūr* chiefs, who regarded *Somēśvarasvāmin*, whose magnificent temple may still be seen at *Śivanasamudra*, as their family god.<sup>3</sup> The *Ummatūr* chiefs were subject to the kings of *Vijayanagara*. The then lord of *Ummatūr* must have revolted against his sovereign; for, quite in accordance with the inscription, a native chronicle relates that, after having first settled the *Drāviḍa* country about *Conjeeveram*, *Kṛishṇarāya* crushed a refractory *Rāja* in the *Maisūr* country, the *Gaṅga Rāja* of *Ummatūr*. In the war against the latter *Kṛishṇarāya* captured the strong fort of *Śivanasamudra* and the city of *Śrirangapatṭana*, after which all *Maisūr* submitted to him.<sup>4</sup> We can even determine, with great probability, the cause which led to this war, by combining the facts ascertained hitherto with the statements of a Portuguese author. In his *Commentaries of the Great Afonso Dalboquerque*<sup>5</sup> the son of the great conqueror gives us an abstract of a letter written by a certain *Luiz*, a *Franciscan friar*, who, after the disaster at *Calicut* in *January 1510*, was sent by *Albuquerque* to the court of *Vijayanagara* with the view of securing *Kṛishṇarāya*'s assistance against the *Zamorin*. The letter was delivered by the

<sup>1</sup> See *e.g.* *Kuppēdr plates of Kṛishṇarāya*, *J. Bo. Br. R.A.S.* Vol. XII, p. 351 ff.; *Hampe inscription of the same*, *Ep. Ind.* Vol. I, p. 361 ff.; *Ūṇamāñjēri plates of Achyutarāya*, *ibid.* Vol. III, p. 147 ff., *etc.* Verse 5 of the present inscription is formed by combining the first halves of two *ślokas* of those inscriptions (vv. 6 and 9 of the *Hampe* inscription, vv. 7 and 8 of the *Ūṇamāñjēri* plates).

<sup>2</sup> *Ep. Ind.* Vol. I, p. 365, and Vol. IV, p. 267.

<sup>3</sup> *Ep. Carn.* Vol. IV, p. 60 of the text; compare for the *Ummatūr* chiefs *Mr. Rice's* account, *ibid.* Introduction, p. 27.

<sup>4</sup> *R. Sewell*, *Sketch of the Dynasties of Southern India*, p. 109. *Mr. Sewell* quotes as his authorities *Mr. Foulkes* in the *Salem District Manual*, p. 45, and the summary of a manuscript in the *Madras Journal*, Vol. XIV, (I.), p. 39. I regret that these two books are not accessible to me at present.

<sup>5</sup> Translated by *Walter de Gray Birch* (*Hakluyt edit.*), Vol. III, p. 35.

ambassadors whom Kṛishnarāya sent to Goa immediately after having received the news of the recapture of that place by the Portuguese in November 1510. In this letter Fr. Luiz informed Albuquerque "that the king of Narsinga was getting himself ready with five thousand men on foot and two thousand on horse, for an expedition against one of his vassals who had risen up in rebellion and seized the city of Pergunda, (the rebel) declaring that to himself belonged the kingdom itself by right; and that directly he had taken the rebel the king would proceed with all this force of men to his places situated on the edge of the sea." There can be little doubt, I think, that the rebel spoken of in the letter is the Rāja of Ummatūr. Pergunda has already been correctly identified by Mr. Sewell<sup>1</sup> with Penakoṇḍa in the Anantapur district, situated about half-way between Vijayanagara and Śivanasamudra, and the war would thus appear to have arisen from a dispute about this hill-fort. This view is further strengthened by an inscription at Hōṇakanahalli in the Guṇḍlupēte tāluka,<sup>2</sup> where Chikkarāja-Oḍeyar, the lord of Ummatūr, is given the *biruda Penugoṇḍa-chakrēśvara*. As this inscription is dated in Śaka-Saṃvat 1426, the Krōdbhana *sāmvatsara*, during the reign of Narasa, it would seem that the Rājas of Ummatūr had taken possession of Penakoṇḍa already under Kṛishnarāya's predecessor, and that it was not until Kṛishnarāya's accession to the throne that their claims were seriously disputed.

The taking of the forts of Udayādri, Vinikoṇḍa, Bellakoṇḍa and Koṇḍaviḍu formed part of Kṛishnarāya's campaign on the eastern coast against the Gajapati of Orissa. Fernão Nunes<sup>3</sup> tells us that Kṛishnarāya had a special desire of acquiring Udayagiri, because king Narsymga (Narasimha) in his testament had enjoined on his successors the necessity of taking the fortresses of Rracholl (Raichūr), Medegulla (Mudkal), and Odigair (Udayagiri).<sup>4</sup> He therefore collected 34,000 foot-soldiers and 800 elephants and arrived with this army at Digary (Udayagiri), which, although its garrison numbered only 10,000 foot-soldiers and 400 horse, was nevertheless a very strong place on account of its natural position. The king laid siege to it for a year and a half, cutting roads through the surrounding hills in order to gain access to the towers of the fortress, and finally took it by force of arms. On this occasion an aunt of the king of Orissa fell into his hands.

The capture of Vinikoṇḍa, the modern Viṇukoṇḍa, and of Bellakoṇḍa, generally called Bellakoṇḍa, is not mentioned by Nunes, probably because these places were only of secondary importance. He proceeds at once to the account of the siege of Koṇḍaviḍu, which I have discussed above, Vol. VI. p. 109 ff. According to inscriptions at Maṅgalagiri, Kāzā and Koṇḍaviḍu the fortress surrendered on Saturday, the *Harivāsara* of the bright half of the month Āshāḍha in Śaka-Saṃvat 1437, which, for Śaka-Saṃvat 1437 expired, corresponds to Saturday, the 23rd June A.D. 1515.

There remains the statement that the king took alive on the battle-field Virabhadra, the son of the Gajapati. This fact is mentioned by Nunes as well as by Domingos Paes. The latter has only the short notice that, in the war against the king of Orissa, Kṛishnarāya took captive his enemy's son and kept him for a long time in the city of Bisnaga (Vijayanagara), where he died.<sup>5</sup> Nunes' account is more detailed.<sup>6</sup> He tells us that, after the capture of Koṇḍaviḍu, Kṛishnarāya continued his march northward until he arrived at Comdepallyr (Koṇḍapalle). After a siege of three months he took it; among the prisoners he made was a wife of the king of Orissa, and one of his sons who was a prince, and seven principal captains of the kingdom, all of whom he sent to Bisnaga (Vijayanagara). When Kṛishnarāya himself had returned to Bisnaga, he summoned

<sup>1</sup> *A Forgotten Empire (Vijayanagar)*, p. 126. Mr. Sewell was also the first to draw attention to the importance of this letter for the history of the first years of Kṛishnarāya's reign.

<sup>2</sup> *Ep. Carn.* Vol. IV. p. 77 of the text.

<sup>3</sup> *Chronica dos Reis de Bisnaga*, p. 19 f.; Sewell, *A Forgotten Empire*, p. 316 f.

<sup>4</sup> *Ibid.* p. 13; by Sewell, *loc. cit.* p. 308, their names are given as Rachol, Odegany, and Conadolgi.

<sup>5</sup> *Ibid.* p. 89; Sewell, *loc. cit.* p. 247.

<sup>6</sup> *Ibid.* p. 21 f.; Sewell, *loc. cit.* p. 318 ff.

the son of the king of Orissa, who was renowned as being a good swordsman, to show his skill. The prince consented, but seeing that the antagonist whom the king had chosen for him was a man of low birth, he felt greatly offended and, unable to bear such an insult, he killed himself. The news of the death of this prince induced the king of Orissa to open fresh negotiations with Krishnarāya, which in the end led to a conclusion of peace.

Nunes generally shows himself so well informed that there is no reason to doubt that this story also is substantially correct. The only discrepancy between the chronicle and the inscription is with respect to the date when the prince was taken captive. Whereas the Portuguese author asserts that it took place more than three months after the capture of Koṇḍaviḍu, it would follow from the inscription that it was before that event. This is implied not only by the words of the text, which admit of no other interpretation, but also by the date of the inscription in verse 10, which states that 'in the Śaka year marked by the Munis (7), the towns (3), the oceans (4), and the moon (1), (i.e. Śaka-Samvat 1437), in the year Yuvan, on the twelfth day in the month Āshāḍha, (the king) duly performed the gift called *tulāpārusha* and gave away many incomparable *agrahāras* in the presence of the god Śūlapāṇi, who is renowned in the world as Amarēśa, on the bank of the Krishnavēṅī, which destroys darkness.' This date, although it is incomplete and cannot be verified, is without doubt identical with the date given above as that of the capture of Koṇḍaviḍu, the *Harivēdsara* mentioned there being only another term for the twelfth day of the bright half of the month Āshāḍha.<sup>1</sup> Whether the chronicle or the inscription is to be trusted in this case, I do not venture to decide at present. It is quite possible that the text of the inscription was composed and engraved some months after the event which it is intended to commemorate, and that the author inadvertently referred to things which had happened in the meantime. But it is equally possible that Nunes has made a slight mistake, and that Virabhadra was taken captive on an earlier occasion.

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

TEXT.<sup>2</sup>

- 1 शुभमस्तु ॥ नम[स्तु]ग्ग[शि]रशुंवि-
- 2 चंद्रचामरचारवे । चैलोक्य-
- 3 नगरारंभमूलस्तंभाय शं-
- 4 भवे ॥ [१\*] कल्याणयास्तु तध्वाम<sup>3</sup> प्रत्यू-
- 5 हतिमिरापहं । यज्ञजीप्य[ग]जीङ्ग-
- 6 तं हरिणापि [च] पूज्यते ।[। २\*] अस्ति क्षीरम-
- 7 [य]द्वैर्मथ्यमानान्महांबुधेः । नवनी-
- 8 तमिवोद्भूत[मप]नीततमो महः ।[। ३\*] तत्<sup>4</sup>
- 9 वंशि देवकीजानिर्दिदीपि तिस्रभूपतिः ।[।]
- 10 यशस्वी तुमुर्वेदेषु यदोः क-
- 11 ण [इवा]न्वये ।[। ४\*] ततो[भू]हुक्कमाजा-

<sup>1</sup> See above, Vol. VI. p. 111, note 4.

<sup>2</sup> From inked estampages supplied to me by Dr. Hultzsch.

<sup>3</sup> Read तध्वाम.

<sup>4</sup> Read तद्वंशे.

- 12 निरीश्वरक्षितिपालकः । सर-  
 13 सादुदभूत्तस्मान्नरसावनिपा-  
 14 लकः । [१ ५\*] चेरं चीळं च पांड्यं तमपि  
 15 च मधुरावल्लभं मानभूषं वीर्या-  
 16 द[ग्रं] तुरुष्कं गजपतिनृपतिं चा-  
 17 पि जित्वा तदन्यान् । आगंगातीरलंका-  
 18 प्रथमचरमभूत्तटांतं नि-  
 19 तांतं ।<sup>१</sup> ख्यातः क्षीणीपतीनां स्रजमि-  
 20 व शिर[सां] शा]सनं यो व्यतानीत् ॥ [६\*] त-  
 21 तीभून्नागमांबायां कृष्णराय-  
 22 मन्त्रीपतिः । कुर्वन् कुवलयामोदं  
 23 क्षीराब्धेरिव चंद्रमाः । [१ ७\*] महत्तामर्थि-  
 24 सादृथा<sup>२</sup> श्रियमिह सुचिरं भुंजता-  
 25 मित्यवेत्य प्रायः प्रत्यूहहेतोस्त-  
 26 पनरधगतेरालयां<sup>३</sup> देवतानां । त[त्त]-  
 27 द्विजैत्रवृत्त्यापि<sup>४</sup> च विरुदपदैरंकि-  
 28 तांस्तत्र त[त्र] स्तंभान्<sup>५</sup> जातप्प्र-  
 29 तिष्ठान् व्यतनुत भुवि यो भूभृ-  
 30 दम्ब्रं कषाग्रान् ॥ [८\*] अपि शिवनसमु-  
 31 द्रं यो बलाच्चोदयाद्रिं तद-  
 32 पि च विनिकीडुं वेत्तकीडुं च  
 33 धाव्या [१\*] गजपतिनृपसूनुं वी[र]-  
 34 भद्रं गृहीत्वा समरभुवि सजीवं  
 35 चाग्रहीत् कीडवीडुं ॥ [९\*] आषाढे-  
 36 न्दे युवाख्ये मुनिपुरजलधीं द्वं-  
 37 किते यः शक्रान्दे विख्यातस्यामरेश<sup>६</sup>  
 38 स्वयमिति भुवने सन्निधौ शूल-  
 39 पाणेः । तीरे श्रीकृष्णवेण्या हत-  
 40 तमसि तुलापूरुषाख्यं च दा-  
 41 नं द्वादश्यां सा[धु] कृत्वा व्य[तर]-

<sup>१</sup> This sign of punctuation is superfluous.

<sup>२</sup> Read साख्याः.

<sup>३</sup> Read पनरधगतेरालयान्.

<sup>४</sup> Read °वृत्त्यापि; between त्या and पि an original न has been effaced

<sup>५</sup> Read संभान्नाल°.

<sup>६</sup> Read °शः.



- 42 दनुपमानग्रहा[र]ाननेकान् ॥ [१०\*]  
 43 [स्तु]ल्यीदार्यस्सुधीभिस्स विजयन-  
 44 गरे रत्नसिंघानस्यः<sup>1</sup> स्नापालान्  
 45 कृष्णरायचित्तिपतिरधरीकृत्य  
 46 नीत्या वृगादीन् ॥<sup>2</sup> आ पूर्वाद्रे-  
 47 रधास्तत्तिधरकटकादा [च]  
 48 हेमाचलात्तादा सेतोरश्चिंसाद्यर्थ-<sup>4</sup>  
 49 त्रियमिह बहुष्ठीकृत्य कीर्त्यास्समिंभे<sup>5</sup> [॥ ११\*]  
 50 अस्य श्रीकृष्णरायस्य कीर्त्तिधम्मौ  
 51 [स]होद्भवौ । आकल्पं तिष्ठतां लो-  
 52 [के]ष्वमरेशप्रसादतः ॥[१ १२\*]  
 53 श्री श्री श्री [॥\*]

No. 4.— THREE MEMORIAL STONES.

By E. HULTZSCH, PH.D.

I.— BANGAVADI STONE OF NARASIMHAVIKRAMAVARMAN.

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

The alphabet is archaic Tamil and resembles that of the published inscriptions of the same king.<sup>6</sup> The only Grantha letter which occurs is *da* of *Daḍiya*<sup>7</sup> (l. 2). The language is Tamil. An archaic form is *nāḷgāvadu* (l. 2) for *nāṅgāvadu*. Instead of *kāṅga* and *Daḍiyargaḷ* we find the vulgar forms *kāṅga* (l. 5) and *Daḍiyāṅgaḷ* (l. 2 f.). *Mayindāramikkiruma* (l. 3) is a Prakṛit corruption of *Mahēndravikrama*. The word *toru* (l. 4) is a variant of *toru*, 'cattle.'<sup>7</sup>

The inscription is dated in the 24th year of the reign of the (Gaṅga-Pallava) king Vijaya-Narasimhavikramavarman.<sup>8</sup> It records the death of a hero, who was in the service of Skanda, the *adhivāja* of the Bāṅas,<sup>9</sup> and who fell in recovering cattle which had been seized by three persons. These were the Daḍiya,—evidently the chief of Daḍigavādi,<sup>10</sup>—an unnamed Bāṅa chief, and a certain Mahēndravikrama. The usual imprecation at the end of the inscription is only partially preserved.

<sup>1</sup> Read °सिंहासनस्यः.

<sup>2</sup> Read °दीन् ।

<sup>3</sup> Read रदास°.

<sup>4</sup> Read °रत्निसार्ये-.

<sup>5</sup> Read कौर्त्या समिंभे.

<sup>6</sup> Above, Vol. IV. No. 22, A. and No. 52.

<sup>7</sup> See above, Vol. IV. p. 179, note 2, and Vol. VI. p. 168.

<sup>8</sup> In two Kī-Muttugūr inscriptions (see note 6 above) the name of this king appears in the shorter form Vijaya-Narasimhavarman.

<sup>9</sup> On the title *Bāṅgadhivāja* see above, Vol. V. p. 50 and note 14.

<sup>10</sup> See Dr. Fleet's remarks in *Ind. Ant.* Vol. XXX. p. 109 f. and above, Vol. VI. p. 256, note 8.

There is another *virakkal* lying near the same temple (No. 102 of 1899), which records, in the Kanarese language, that a hero met with his death when **Bānarasa** together with the **Mahārāja Mahāvali-Bānarasa** attacked **Noḷamba, Rāchamalla, Mayindaḍiya** and **Daḍiga**, and that the **Kaṅgavaḍiyān** (*i.e.* probably the Gaṅga king Rāchamalla) assigned land for setting up this stone<sup>1</sup> in memory of the hero. Here Bānamahārāja, Bānarasa, Mayindaḍiya and Daḍiga correspond to Bāpādhirāja, Bānarāja, Mahēndravikrama and Daḍiya of the subjoined inscription. If Rāchamalla could be identified with one of the three Gaṅga kings named Rāchamalla or Rājamalla,<sup>2</sup> this would fix the time of king Vijaya-Narasimhavikramavarman to whose reign the subjoined inscription belongs.

TEXT.<sup>3</sup>

- 1 K[ō] Viśaiya-Naraśiṅgavikkirama[pa]ruma[ṛk=i\*]-
- 2 yā[n]ḍu irubattu-nāi[g]āvadu Daḍiyaṅga-
- 3 [lu][m\*] Vānarāsarum Mayindiramikkiramarum eṛ[i]-
- 4 nda tonṛu Kanda-Vāṇ[ā]diaraśar sēvagar Ś[e]-
- 5 ḷigar eṇind[u] paṭṭār=adu Kaṇṇāḍagaruṅ=gān[ga] [i\*]-
- 6 idaṛk=āḷi[ppu] . . . . . pāda-
- 7 ga . . . . .

## TRANSLATION.

In the twenty-fourth year (*of the reign*) of king Vijaya-Narasimhavikramavarman, Śeḷigar, the servant of Skanda-Bāpādhirāja, fell, having seized (*back*) the cattle that had been seized by Daḍiya, Bānarāja and Mahēndravikrama. Let the Kaṇṇāḍagas (*i.e.* the Kanarese people) look after<sup>4</sup> this (*stone*)! [Those who] injure it [shall incur the five great] sins.

## II.—HANUMANTAPURAM STONE OF VIJAYA-ISVARAVARMAN.

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

The alphabet is Vaṭṭeḷuttu. The letters *k*, *ṭ* and *ṇ* resemble those of the Madras Museum plates of Jaṭilavarman,<sup>5</sup> while *y* is more nearly allied to the *y* of the Cochin and Tirunelli plates.<sup>6</sup> In two cases (*ḍa* of *paḍa* in l. 3 f. and *ṭi* of *Kāṭṭirai* in l. 4 of A.) the Tamil form of *ṭ* or *ḍ* seems to be used. The *ḍu* of *iyḍṇu* (l. 2 of A.) is reversed. In *ḍai* (l. 3 of A. and l. 4 of B.) the vowel *ai* is drawn through the consonant *ḍ*. The *ā* of *ṭā* in *paṭṭāṇ* (l. 4 of A. and l. 4 of B.) and the *ā* of *ḷā* in *Kāṭṭirai* (l. 4 of A.) go downwards instead of upwards. The language is Tamil. The *ḷ* of *paḍiṇēḷḷāvaḍaṇ* (l. 2 of A. and B.) is doubled, and the *saṁdhi* is not observed in *Kaṇaiūr* (l. 3 of A.). The locative affix *kaṇ*, which has been changed into *kaṭ* before the following *k*, occurs in both inscriptions (l. 3 of A. and l. 2 of B.).

The two inscriptions are dated in the 17th year of the reign of king Vijaya-Īsvaravarman, who, to judge from the prefix *vijaya*, seems to have been one of the Gaṅga-Pallavas, and record the death of two heroes in the service of **Kāṭṭirai**. This title means 'the king of the forest' and is synonymous with **Kāḍavaṇ**, 'the forester,' which according to Mr. V. Kanakasabhai

<sup>1</sup> This seems to be the meaning of the words *kaḷ-nddu kottādu*, which occur also on the Doḍḍahunḍi stone; see above, Vol. VI. p. 48, note 1.

<sup>2</sup> See Dr. Fleet's Table, above, Vol. VI. p. 69.      <sup>3</sup> From an inked estampage.

<sup>4</sup> The infinitive *kaṅga* is used in a similar manner in l. 105 of the Kaśāktūḍi plates; *South-Ind. Inscr.* Vol. II. p. 351.

<sup>5</sup> *Ind. Ant.* Vol. XXII. p. 57 ff.

<sup>6</sup> Above, Vol. III. No. 11, and *Ind. Ant.* Vol. XX. p. 285 ff.

Pillai was a title of the Pallavas.<sup>1</sup> The correctness of this view is proved by the *Periyapurānam*, in which, as Mr. Venkayya informs me, 'the king of the Kāḍavas' and 'the Pallava' are used as synonyms. The Kāḍava king whom the Hoysala king Narasiṃha II. claims to have defeated<sup>2</sup> was probably one of the Pallava chiefs of Nolambavādi. It thus appears that a descendant of the Pallava dynasty was tributary to the Gaṅga-Pallava king Vijaya-Īśvaravarman. Pūḍūr, the native village of the first of the two heroes (A. l. 5), is now a hamlet of Pennagaram.<sup>3</sup>

TEXT.<sup>4</sup>

A.— On the left of the stone.

- 1 Kō Viśaiya-Īchchuvapararuma-
- 2 [r]k-iyāṇḍu paḍiṇēllāvada-
- 3 ṇkaṭ=Kaṇaiūr<sup>5</sup> māṇṇ-udai pa-
- 4 ḍa-ttāṇ-aṇṇubattāṇ. Kāṭṭirai-
- 5 gaḷ śēvagaṇ Pūḍūr Śāttāṇ [||\*]

B.— On the right of the stone.

- 1 Kō Viśaiya-Īchchuvapararuma[rk-i\*]-
- 2 yāṇḍu paḍiṇēllāvadaṇka[ṭ\*]-
- 3 Kāṭ[ṭirai]gaḷ śeyi[k]kav=araśar
- 4 māṇṇ-udai seṇṇa tāṇ-aṇṇubattāṇ
- 5 K[ā]ḍaḍi Kaṇakka[ṇ] [||\*]

## TRANSLATION OF A.

In the seventeenth year (of the reign) of king Vijaya-Īśvaravarman, when Kaṇaiūr fell into the possession of the enemies,<sup>6</sup> Śāttāṇ of Pūḍūr himself, the servant of Kāṭṭirai, was cut down.

## TRANSLATION OF B.

In the seventeenth year (of the reign) of king Vijaya-Īśvaravarman, when Kāṭṭirai was victorious, Kāḍaḍi<sup>7</sup> Kaṇakkaṇ himself, who went among the enemies of the king, was cut down.

## III.—HEBBINI STONE OF VIJAYA-ISVARAVARMAṆ.

The stone which bears this inscription (No. 101 of 1899) is lying near the Gōpālakrishṇa temple at Hebbini in the Muḷubāgal tāluka of the Kōlār district. It bears the representation of a bearded warrior with helmet, sword, shield and sword-belt.

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

<sup>1</sup> *Ind. Ant.* Vol. XXII, p. 143.

<sup>2</sup> *Dr. Fleet's Dyn. Kan. Distr.* p. 507.

<sup>3</sup> See the *Postal Directory of the Madras Circle*, p. 1088.

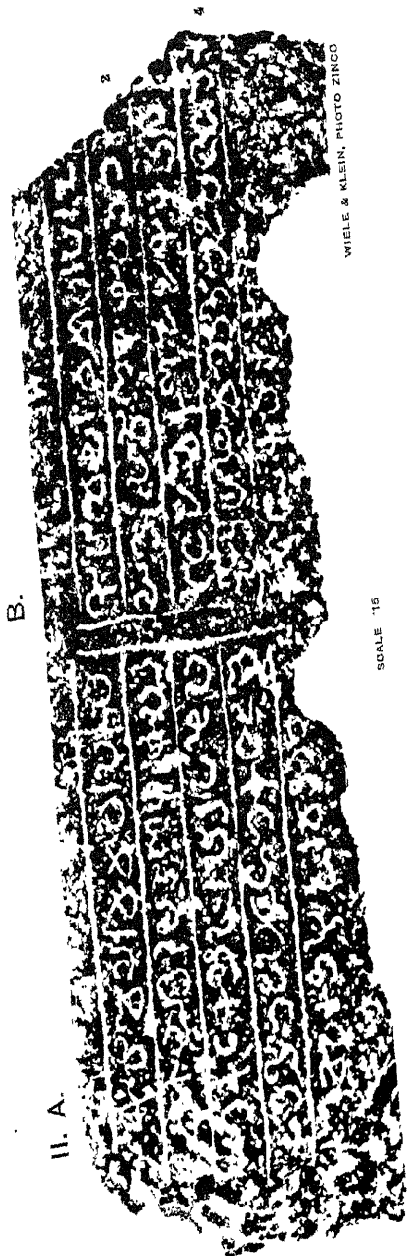
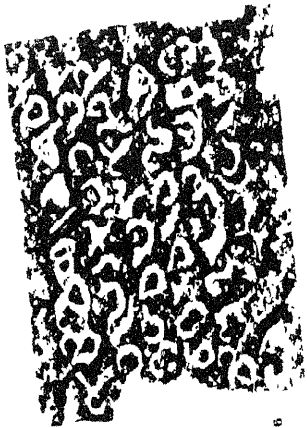
<sup>4</sup> From two inked stampages.

<sup>5</sup> Read =Kaṇaiyūr.

<sup>6</sup> *Māṇṇ* seems to be used in the sense of *māṇṇṇ*, 'enemies.'

<sup>7</sup> This portion of the name consists of *kāḍu*, 'forest,' and *aḍi*, 'His Majesty,' and is evidently a synonym of Kāṭṭirai or Kāḍavaṇ.

*Three memorial stones.*



WIELE & KLEIN, PHOTO ZINCO

SCALE 1/5

E. HULTSCH

I.

B.

II. A.



TEXT.<sup>1</sup>

- 1 Kô Visaiya-î[ç]chuvvara-  
 2 parumaṅki paṅṅira-  
 3 ṅḍāvadu Kārōniri  
 4 Vāṅarāśar=ṅḍō·[iṅ]=  
 5 <sup>2</sup>Chiraiṅ[r-e]ṅiya Vāṅa-  
 6 rāśar=[ariya] paṅṅār=Ad[i]y[ā][r ||\*]

## TRANSLATION.

In the twelfth (*year of the reign*) of king Vijaya-Īśvaravarman, when Kārōniri Bāṅarāja seized Śiraiyūr in battle, Aḍiyār fell, cut down by Bāṅarāja.<sup>3</sup>

## No. 5.— A ROCK-INSRIPTION AT TANDALAM.

BY E. HULTZSCH, PH.D.

The existence of this inscription (No. 1 of 1892) was brought to my notice by Mr. E. Srinivasachari, Deputy Collector, Madras. It is engraved on a rock near the tank at Tanḍalam, a village in the Kārvēṅinagar Zamindārī, 4½ miles west by north of Arkōṅam Junction. With the exception of the two Grantha words *svasti śrī* in the beginning, the alphabet is Tamil, and resembles that of the Vēlūr rock-inscription of Kaṅṅaradēva.<sup>4</sup>

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

The Veṅkaṭēśa-Perumāḷ temple on the Tirupati hill bears on the north wall of its first *prākāra* four Chōḷa inscriptions, which were copied from their (now lost) originals when the temple was rebuilt in the fortieth year of Vira-Nārasimhadēva-Yāḍavarāya. The second and third of these four copies (Nos. 62 and 63 of 1888-89) are dated in the 14th year of "Paratramahēndravarman" and "Paratravarman"—evidently misreadings of the copyist for Parakēsari-varman. These two inscriptions record gifts by Śamavai *alias* Kāḍavaṅ-Perundēvi, the daughter of Pallava-Peṅkaḍaiyār,<sup>6</sup> (and) the queen of Śattiviḍaṅgaṅ *alias* Śrī-Kāḍapaṅṅal.<sup>7</sup> It is not improbable that this Pallava king Śattiviḍaṅgaṅ (*i.e.* Śakti-Viṭaṅka),<sup>8</sup> who was a contemporary of the early Chōḷa king Parakēsari-varman,<sup>9</sup> is the same person as the Pallava king Śatti (*i.e.* Śakti). In this case the subjoined inscription would belong roughly to the second half of the ninth century of the Christian era.

<sup>1</sup> From two inked estampages.

<sup>2</sup> Read *Chiraiyūr*.

<sup>3</sup> Literally, 'while Bāṅarāja cut (him) down.'

<sup>4</sup> Above, Vol. IV. No. 9.

<sup>5</sup> See above, p. 23 f.

<sup>6</sup> *Peṅkaḍai* seems to be a Tamil form of the Kanarēse *peṅgaḍe* and the Telugu *peṅgaḍa*, 'a minister.'

<sup>7</sup> Compare Mr. Venkayya's paper in the *Madras Christian College Magazine* for August 1890. *Kāḍapaṅṅi* seems to be a mistake of the copyist for *Kāḍupaṅṅi*, which occurs in a Pallava inscription at Conjeeveram (*loc. cit.*) and in two Gaṅga-Pallava inscriptions (*South-Ind. Insor.* Vol. III. p. 92 f.). Compare also *Kāḍupaṅṅi* (above, Vol. V. p. 171 and note 1) and *Kāḍuvittēsvara* (*ibid.* p. 143).

<sup>8</sup> Dantīśakti-Viṭaṅkī *alias* Lōkamahādēvi, a queen of the Chōḷa king Rājārāja I., built a shrine in the Paṅchanadēsvara temple at Tiruvaiyāru; see my *Annual Report* for 1894-95, p. 4.

<sup>9</sup> See above, Vol. V. p. 42 and note 7.

TEXT.<sup>1</sup>

- 1 Svasti śrī [||\*] °Kāḍavar-daṅ-gōṅ Śatti [poṅ]-rōṭṭil-iṭṭa yāṅḍ-ōḍ=iyaḷ=i(i)r-  
ainḍil-iḍavittā=ṇi(ṇi)-  
2 ḍiya-śi(śi)r Pa[||\*]lavamārāyaṅ paśi ni(ni)kki Taṅḍalattu=kkall-ivar  
ni(ni)r-ēri-kkaḷiṅṅum=aṅḍattu.  
3 [||]ōr maḍippavaṅ [|| 1\*] Pōḷi[yu(yū)]r-nāṭṭu=Ttaṅḍalatt-ēri-kka-  
4 ḷiṅg=amaittaṅṅ-oṅ-Ḍamiḷ-ppār-maṅgai-dāṅ  
5 virumbum Pallavamārāyaṅ=eḷiṅ-pu(pū)-maṅgai-da[ū]=  
6 gōṅ purindu [|| 2\*][ō-]

## TRANSLATION.

Hail! Prosperity! (Verse 1.) In (*the year*) twice five (*i.e.* ten), which was engraved on palm-leaves,<sup>3</sup> (*from*) the year when (*the name of*) Śatti, the king of the Kāḍavas, was entered on a gold leaf,<sup>4</sup>— Pallavamārāyaṅ of enduring fame, who is respected by (*all*) the inhabitants of the world, having freed (*the villagers*) of hunger, caused to be built also a sluice, composed of stones, for the water-tank at Taṅḍalam.

(V. 2.) The lord of the beautiful goddess of the (*lotus*) flower (*i.e.* Lakshmi), Pallavamārāyaṅ, who is beloved by the excellent goddess of the Tamiḷ country, graciously constructed a sluice for the tank at Taṅḍalam in Pōḷiyūr-nāḍu.

## No. 6.—CAMBAY PLATES OF GOVINDA IV. ;

SAKA-SAMVAT 852.

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

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

The plates are three in number, each about 13½" long by 10½" broad. The edges of them are fashioned slightly thicker, so as to serve as rims for the protection of the writing. The inscription is engraved on the inner sides of the first and third plates, and on both sides of the second plate. Two small pieces have been broken off near the lower corners of the third plate, and a few letters are here and there damaged on account of verdigris. Still the inscription is on the whole well preserved and legible throughout. The plates are strung together by a circular ring, of about 4½" in diameter and of about ¾" in thickness, passing through holes on one side of each plate. The ring had not yet been cut when the plates were sent to Dr. Hultzsch. The ends

<sup>1</sup> From an inked estampage.

<sup>2</sup> In this verse °ḍ=ḷḍ=iya° rhymes with nḍiya and Taṅḍa° with °m-aṅḍa°.

<sup>3</sup> *I.e.* with which all documents issued at this time had to begin.

<sup>4</sup> This seems to refer to some custom observed at the coronation of a king; compare *South-Ind. Inscr.* Vol. III. p. 185 and note 2.

of the ring are soldered into a roughly square seal, which measures  $2\frac{1}{4}$ " in height and breadth, and bears, in relief on a countersunk surface, as the principal figure, an image of **Garuḍa**, squatting and facing to the full front, with his prominent beak-nose and expanded wings, and holding a snake in each hand. On Garuḍa's proper right there is a representation of Gaṇapati in the upper corner, and lower down a *chaurī* and a lamp; and on his proper left, some goddess, seated on an animal, too indistinct to be recognised, and below her, a *svastika*.<sup>1</sup> Along the border of the seal are to be seen certain emblems, among which a dagger, a bow and an arrow, and a thunderbolt are recognisable. Beneath the central figure certain letters were doubtless engraved, but are now almost effaced.—The engraving is clear and well executed.—The characters agree fully with those of the other Rāshṭrakūṭa records of this period, *viz.* the 10th century. The average size of the letters is about  $\frac{3}{8}$ ".—The language is Sanskrit throughout. Excepting the introductory *ōm svastī*, down to the beginning of line 38 the inscription is in verse; and the rest is in prose, excepting the five benedictive and imprecatory verses (ll. 61-66) and another verse, containing the name of the person who drew up the charter (l. 66 f.). All the verses of this grant, excepting three of the introductory, and two of the genealogical, verses, occur in the Sānglī charter of the same royal grantor, *viz.* the Rāshṭrakūṭa prince Gōvinda IV.—As regards orthography, it is sufficient to say (1) that the letter *b* is throughout denoted by the sign for *v*; (2) that the letters *g, j, n, t, d, p, m, l* or *v* following *r* are doubled; but in the case of *ju* or the conjunct *dyu* coming after *r*, the letter *j* or *d* is not doubled. There is also an indifference about the doubling of *y* following *r*; thus it is doubled in *Nāgamāryasya* in l. 60, but not in *Nāgamāryāya* in l. 52; (3) that the letter *dh* is doubled (with *d* in the usual manner) in conjunction with a following *y*, once in *°samvaidhlyamāna°* in l. 42; and (4) that the final *m* of a word, instead of being changed to an *anusvāra*, is twice joined to a following *p*, in *pulakam=paḍyāt* and *phaniudm=patyuh* in l. 4.—As regards prosody, it is worthy of note that the metre of verse 7, which occurs also in the Sānglī grant, cannot be determined. There can be little doubt that it is an instance of a half-equal metre (*ardha-sama-vṛitta*). But it cannot be identified with any one of the half-equal metres, given in ordinary works on prosody. There is, indeed, a rule of prosody that any two quarters of regular metres may be combined to form what is technically called an *upajīti*. But even here the unequal quarters of the verse in question cannot be severally identified with those of the regular metres.

The inscription is one of the Rāshṭrakūṭa prince Gōvinda IV. or, as he is described in lines 40-42, the *Paramabhāṭṭāraka Mahārājādhirāja Paramēsvara*, the prosperous **Suvarṇavarshadēva-Prithvivallabha**, the prosperous **Vallabhanarēndradēva**, who meditated on the feet of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēsvara*, the prosperous **Nityavarsha**, *i.e.* his father **Indra III.** Govindarāja had, when this charter was issued, gone from his capital **Mānyakhēṭa** to **Kapitthaka** near the bank of the **Godāvāri**, for the festival of *paṭṭabandha*<sup>2</sup> (l. 46). On that occasion he weighed himself against gold. When he ascended the scales, he bestowed on Brāhmins six hundred *agrahāras* and three lacs of *suvarṇa* coins, and on temples eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drummas* (ll. 46-49). Afterwards, without descending from the pan, he granted the village of **Kēvañja**, lying near the holy place **Kāvīkā** and

<sup>1</sup> The figures on this seal are identical with those on that of the **Dēolī** plates, excepting the central figure, which Dr. Hultzsch thinks to be that of Śiva. See above, Vol. V. p. 189, note 1.

<sup>2</sup> The term *paṭṭabandha*, which literally means 'binding of the fillet,' has been generally supposed to signify 'coronation-ceremony.' Though evidence may perhaps be adduced in support of this signification, there can be little doubt that it does not suit here. The earliest record of Gōvinda IV. gives for him the date Śaka 840 (expired), which is prior to Śaka 852 (expired), the date of our grant, by no less than twelve years. It is hardly credible that he remained uncrowned for at least twelve years, if *paṭṭabandha* is to be understood in the sense of 'coronation-ceremony.' Besides, in these as well as the Sānglī plates he is expressly said to have been 'permanently settled at his capital Mānyakhēṭa' when he issued the charters. Again, what can be more unnatural than that a king, instead of getting himself crowned at his own capital, goes to some place far away from it for his coronation? For these reasons, I think, the word *paṭṭabandha* does not here at any rate mean 'coronation-ceremony.'



situated in the Khêṣaka district of the Lāṭa country (ll. 52-54). It is to record the grant of this village that the present charter was issued. The donee was a Brāhman of the name of Nāgamārya, son of Mahādēvayya, a member of the Māṭhara gōtra and a student of the Vāji-Kāpva śikhā (ll. 51-52). He is described as staying at Mānyakhêṣa and subsisting on the feet of Vallabhanarēndradēva, i.e. Gōvinda IV. himself, but is said to have originally resided at Kāvikā.

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

Having thus disposed of the formal part of the grant, I shall now give an account of the thirty-one verses, descriptive of genealogy, and of the preamble of the prose passages that follow. After the introductory *ōm svasti*, the inscription opens with a verse (well known to us from other Rāshtrakūṭa records), invoking the protection of Viṣṇu and Śiva. The next verse is in honour of the *Sāmarveda*, and the two verses following it (3-4) contain invocations to Viṣṇu and Śēsha. In verse 5 we are told that from the Moon was descended the race of the Yadus, to the glorification of which the next verse is devoted. After thus bestowing praise on the Yadus, Dantidurgarāja is mentioned in verse 7 as having arisen in the spotless race of the Yadus, as the moon in the clear sky. He was succeeded on the throne by his paternal uncle Kṛishṇarāja (I.), who is represented to have destroyed the Chalukya race, as the sun dispels darkness (v. 8). After Kṛishṇarāja I. his eldest son Gōvindarāja (II.) came to the throne, and after Gōvindarāja II. his younger brother, who bore the appellation Nirupama (vv. 9-10). Dr. Fleet, who strongly holds that Gōvindarāja II. did not obtain sovereignty, brings forward the argument, among others in support of his view, that the Sānglī charter, though it places Gōvindarāja II. between Kṛishṇa I. and (Dhruva-)Nirupama, “does not make any assertion that he reigned.”<sup>1</sup> This statement can only be understood to mean that verse 6 of the Sānglī grant, which is identical with verse 9 of our grant, does not explicitly speak of Gōvindarāja II. as having become a king, but that his name occurs between those of Kṛishṇarāja I. and (Dhruva-)Nirupama. If this is what Dr. Fleet means, then we shall have to suppose that Jagattuṅga(-Gōvinda III.) and Amōghavarsha (I.) also did not reign. For verses 11 and 12, in which their names are mentioned, do not tell us in explicit words that they became kings, but simply place them between (Dhruva-)Nirupama and Akālavarsha(-Kṛishṇa II.). Hence, if Jagattuṅga(-Gōvinda III.) and Amōghavarsha I. are to be supposed to have reigned, Gōvindarāja II. too must, for the same reason, be regarded as having sat on the throne.

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

<sup>1</sup> See above, Vol. VI. p. 170 f., where Dr. Fleet meets the objections I brought against his view in my paper in *J. Bo. Br. E. A. S.* Vol. XX. p. 193 f.

which received the name of Jagattuṅga-sinḍhu after Jagattuṅga(-Gōvinda III.), father of Amōghavarsha I.

After Amōghavarsha I. the throne was occupied by his son Akālararsha(-Kṛishṇa II.), of whom verse 13 says that his enemies abandoned the city of Khētaka, which, in my opinion, is here meant to denote Mānyakhēta itself, the capital of the Rāshtrakūta princes. Two Eastern Chālukya records<sup>1</sup> mention that Guṇaka-Vijayāditya III. (A.D. 844-888) "frightened the fire-brand Kṛishṇa and completely burnt his city,"<sup>2</sup> and that "king Vallabha did honour to the arms of Vijayāditya (III.)." It, therefore, appears that the Eastern Chālukya prince Guṇaka-Vijayāditya III. defeated the Rāshtrakūta king Kṛishṇa II. and was in possession of his capital Mānyakhēta, and it is to the act of repulsing this Chālukya prince from Mānyakhēta that verse 13 of our grant refers.<sup>3</sup> Verse 14 states that Akālararsha(-Kṛishṇa II.) married the daughter of Kōkkala, who belonged to the family of Sahasrārjuna, i.e. the Chēdi dynasty. Now, the Bilhari inscription speaks of Kōkkala as having erected two columns of fame, viz. Kṛishṇarāja in the south and Bhōjadēva in the north.<sup>4</sup> Similarly, the Benares plates of the Chēdi prince Karnadēva state that Kōkkala's hand, which granted freedom from fear, was on (the head of) Bhōja Vallabharāja, Śrī-Harsha and Śaṅkaragapa.<sup>5</sup> There can hardly be a doubt that the Kṛishṇarāja of the Bilhari inscription is identical with the Vallabharāja of the Benares plates, and that both are identical with the Rāshtrakūta prince Akālararsha(-Kṛishṇa II.). And the support, which Kōkkala lent to Akālararsha(-Kṛishṇa II.), was given in all likelihood at the time when the latter was defeated, and his capital Mānyakhēta occupied, by the Eastern Chālukya king Guṇaka-Vijayāditya III. The last *pāda* of verse 14 tells us that from the union of Akālararsha (-Kṛishṇa II.) and the daughter of Kōkkala sprang Jagattuṅga, who, in verses 15 and 16, is said to have married Lakshmi, daughter of Raṇavigraha, son of Kōkkala.<sup>6</sup> Verse 16 speaks of a prince named Arjuna as having helped Jagattuṅga with his army and thus enabled him to acquire fame. It does not seem difficult to identify this Arjuna. In verse 20, Arjuna is mentioned as a son of Kōkkala. Arjuna was thus a brother of Raṇavigraha, and consequently an uncle-in-law of Jagattuṅga. And, in all likelihood, it is this Arjuna who seems to have rendered him assistance.

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

<sup>1</sup> *Ind. Ant.* Vol. XX. p. 102.

<sup>2</sup> [For a different explanation of this statement and its bearing, see above, Vol. IV. p. 226 f.—E.H.]

<sup>3</sup> Verse 13 is also susceptible of another interpretation. Khētaka may be taken to denote the modern Kaira, and the term *maṇḍala* to refer to the surrounding district. If so, the verse must be understood as containing an allusion to Kṛishṇa II.'s having supplanted the subordinate branch of the Rāshtrakūta dynasty, reigning at Khētaka. But the word *parityakta* implies that Khētaka, before it was occupied by the enemies, was under the sway of Kṛishṇa II., and that, when it was so occupied, he by his prowess compelled the enemies to evacuate it. But the Rāshtrakūtas of the subordinate branch did not occupy Khētaka and the surrounding district at any time during Kṛishṇa II.'s reign, but were ruling over it long before him. Again, the word *ahita* as applied to these tributary Rāshtrakūtas does not seem to be appropriate. They are referred to as *śulka-Rāshtrakūtas* when their rebellion against Amōghavarsha I. is mentioned (*Ind. Ant.* Vol. XII. p. 183, and Vol. XIV. p. 199). Again, they are spoken of as *bāndhavas* when their disaffection towards the Gujārāt Rāshtrakūta prince Dhruva II. is alluded to (*Ind. Ant.* Vol. XII. p. 184). But in no case the word *ahita* or its synonyms are used to denote them. For these reasons the second interpretation does not commend itself to me as easily as the first, suggested in the text. The latter is much more probable, because we know that Mānyakhēta was once occupied during Kṛishṇa II.'s life-time by the Eastern Chālukyas, who can, with propriety, be called his *ahitas*, inasmuch as they were the mortal enemies of the Rāshtrakūta dynasty.

<sup>4</sup> See above, Vol. I. p. 256, verse 17.

<sup>5</sup> *Ibid.* Vol. II. p. 306, verse 7.

<sup>6</sup> The true spelling of the name appears to be Kōkkala, as attested by the records of the Chēdi dynasty. It is spelt Kōkkala in verses 14 and 16, on account of the exigencies of the metre. The correct spelling of the name occurs in verse 20.

the strokes of the tusks of his rutting elephants." The god Kālapriya is the same as Mahākāla,<sup>1</sup> whose temple at Ujjain is so widely known all over India. It is on the occasion of the festival held in honour of this Kālapriya that the three plays of the poet Bhavabhūti were represented. It thus appears that, in his expedition of conquest in Northern India, Indra III. halted at Ujjain to pay his homage to the god. The remaining three lines may be thus rendered:— "His steeds crossed the unfathomable Yamunā which rivals the sea. He completely devastated that hostile city of Mahōdaya, which is even to-day greatly renowned among men by the name of Kuśasthala." Indra III. therefore appears to have marched from Ujjain northward, crossed the Jumna and reduced the city of Mahōdaya. The lexicon of Hémachandra tells us that Mahōdaya and Kuśasthala are both names of Kanyakubja,<sup>2</sup> i.e. Kanauj, so that verse 19 represents Indra III. to have attacked the city of Kanauj. But the complete devastation of Mahōdaya, which Indra III. is spoken of as having brought about, is merely poetical. For, the poet's object appears to be to introduce a play on the words *mahōdaya* and *kuśasthala*, which in their conventional sense mean Kanauj, and in their etymological one, 'full of high prosperity' and 'a spot of *kuśa* grass' respectively: Mahōdaya, i.e. Kanauj, ceased to be *mahōdaya*, i.e. highly prosperous, and became *kuśasthala*, i.e. a mere spot of *kuśa* grass. Hence, the complete annihilation of the city of Mahōdaya or Kanauj alluded to in this stanza cannot be reasonably assumed to be a historical fact. This is also seen from the consideration that, as a matter of fact, for long after the event recorded in this verse took place, Kanauj continued to be the capital of several princes, ruling over Northern India.<sup>3</sup> What Indra III. actually did beyond attacking Mahōdaya or Kanauj, cannot be inferred from the verse itself. But we can ascertain it with the help of other inscriptions. We shall, however, in the first place, see whether we can decide which of the rulers of Kanauj Indra III. vanquished. The Rāshtrakūṭa records give the dates 915 and 917 A.D. for Indra III.; and the succession and dates of the princes, reigning at Mahōdaya or Kanauj about this period, as determined from the Gwalior, Pehcha and Siyāḍḍī inscriptions, are as follows:

1. Bhōja, A.D. 862, 876 and 882.
2. Mahēndrapāla, A.D. 903 and 907.
3. Kshitipāla or Mahīpāla, A.D. 917.
4. Dēvapāla, A.D. 948.<sup>4</sup>

Now, as for Indra (III.) we have the dates A.D. 915 and 917<sup>5</sup> and for Kshitipāla or Mahīpāla the date A.D. 917, there can hardly be a doubt that they were contemporaries. And it is almost certain that it is this Kshitipāla whom Indra III. conquered. Let us now find out what Indra III. did beyond obtaining a victory over Kshitipāla. A Khajurāho

<sup>1</sup> Jagaddhara, in his commentary on the *Mālatīmādhava*, says that Kālapriyanātha is *tad-dēva-dēva-bhēda*, i.e. a particular deity belonging to that country. But what country Jagaddhara had in his mind, cannot be accurately made out. Śvarachandra Vidyāsagara, in his edition of the *Uttararāmacharita*, says in a footnote that Kālapriyanātha is the name of a deity installed in Padmapura in Vidarbha, i.e. the native town of the poet Bhavabhūti. But this note appears to be based on the comment of Jagaddhara just quoted, and, according to Śvarachandra, it seems that the expression *tad-dēva* must be understood to mean the country to which Bhavabhūti belonged. In the *St. Petersburg Dictionary*, however, Kālapriyanātha is identified with the Mahākāla of Ujjayini. This identification doubtless fits here excellently, but I have not been able to trace the authority which supports it.

<sup>2</sup> Hémachandra's *Abhidhānāchintamāni*, v. 273 f.

<sup>3</sup> The king of Mahōdaya or Kanauj, whom Indra III. defeated, has been shown further on to be Kshitipāla or Mahīpāla. And we have actual records to show that, after this Kshitipāla, there reigned at Kanauj his successors called Dēvapāladēva, Vijayapāladēva, Rājyapāladēva and Trilōchanapāladēva, respectively (see above, Vol. III. p. 265; *Ind. Ant.* Vol. XVIII. p. 33 ff.). They were followed by the Gaharwaras or Rāthōras of Kanauj (C. Mabel Duff's *Chronology of India*, p. 285).

<sup>4</sup> See above, Vol. I. p. 171 f.; C. Mabel Duff's *Chronology of India*, I

<sup>5</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 415 f.

inscription<sup>1</sup> claims that a king named Kshitipála was placed on his throne by the Chandélla prince Harshadéva. As this Harshadéva flourished at the beginning of the tenth century, the Kshitipála, whom he re-instated on his throne, can be no other than Kshitipála, king of Kanauj, who was a contemporary of, and vanquished by, Indra III. Indra III., therefore, appears not only to have attacked Mahôdaya or Kanauj, but also to have defeated and ousted its ruler Kshitipála.

Let us now proceed a step further. The Bhâgalpur grant of Nârâyanapála<sup>2</sup> asserts that Dharmapála, the second prince of the Pála dynasty, acquired the sovereignty of Mahôdaya by conquering Indrarâja and others, but bestowed it upon one Chakráyudha, just as Bali acquired the sovereignty of the three worlds by vanquishing Indra and other gods, and bestowed it upon Chakráyudha (Vishnu). The Bhâgalpur grant thus tells us that Dharmapála first defeated Indrarâja and others, and obtained the sovereignty of Mahôdaya or Kanauj for himself, but gave it over to one Chakráyudha. The same event is referred to in the Khâlimpur charter<sup>3</sup> of Dharmapála himself, in the verse—

भोजैर्मत्स्यैः समद्रैः कुर्यदुयवनावन्तिगन्धारकीरै-  
 भूपैर्व्यालोलमौलिप्रणतिपरिणतैः साधु संगीर्यमाणः ।  
 ह्यत्यञ्चालवृद्धीदृतकनकमयस्त्राभिषेकोदकुम्भी  
 दत्तः श्रीकन्यकुञ्जस्रललितचलितभूलतालक्ष्म येन ॥

The stanza, as it stands, yields no intelligible sense. There can be little doubt that the reading of the last line is faulty, though it occurs, as given here, in the plates.<sup>4</sup> Since we have *dattah* in the nominative case,—that which is given, or in this particular case *abhishêk-ôla-kumbhak*, which is in the nominative case, must go with *dattah*. Further, the person to whom something is given must be in the dative case; but we have no such dative in the verse, and moreover the nominative *srî-Kanyakub(b)jah* remains unconnected. The sense, however, requires that *srî-Kanyakubja* should be considered the person to whom the coronation pitcher was given. Evidently, therefore, *srî-Kanyakubjah* requires to be corrected into *srî-Kanyakubjâya*, even at the risk of the break of the *cæsura*. With this emendation, the verse yields the following sense :—“With a sign of his eyebrows gracefully moved, he made over to the illustrious king of Kanyakubja his own golden water-pitcher of coronation, lifted up by the delighted elders of Pañchâla, and acquiesced in by the Bhôja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhâra and Kira kings, bent down while bowing with their heads trembling.” What the verse means is, that Dharmapála earned for himself the sovereignty of Pañchâla, and was consequently entitled to the coronation as king of Pañchâla, which was approved of by the neighbouring rulers, such as Bhôja, Matsya and other kings; but he declined it and assented instead to the installation of the king of Kanyakubja. The Pañchâla country here referred to denotes the upper half of the Dôâb between the Ganges and the Jumna with Kanyakubja as its principal town, and to this effect we have the authority of the poet Râjasêkhara who flourished about this period.<sup>5</sup> Hence the fact mentioned in the Khâlimpur charter is the same as that reported in the Bhâgalpur grant. And

<sup>1</sup> See above, Vol. I. p. 121 f. Prof. Kielhorn, however, thinks that Harshadéva first vanquished Kshitipála and subsequently restored him to his throne. But, in my humble opinion, the natural interpretation that can be put on the verse is that Harshadéva placed Kshitipála on his throne, who was ousted, not by Harshadéva himself, but by a different king. This interpretation is supported by the fact mentioned in our grant, that Indra III. reduced Mahôdaya or Kanauj, in other words defeated the then reigning sovereign, who can be no other than Kshitipála himself. This interpretation, again, agrees with what the Khâlimpur and Bhâgalpur charters have to say, as will be shown further on.

<sup>2</sup> *Ind. Ant.* Vol. XV, p. 304 ff.; *ibid.* Vol. XX, p. 187 f.

<sup>3</sup> See above, Vol. IV, p. 243 ff.

<sup>4</sup> See the photo-etching of the plates in *J. B. A. S.* Vol. LXIII. Part I.

<sup>5</sup> See the *Bâlarâmdayana*, X, 86.

piecing together the items of information furnished by these two charters, we find that Dharmapála defeated a prince named Indrarāja, and acquired for himself the sovereignty of Mahōdaya or Kanauj, *i.e.* the supremacy of Pañchāla, but conferred it upon Chakrāyudha, according to the Bhāgalpur plates, and upon the king of Kanyakubja, according to the Khālimpur plates. Further, as Dharmapála wrested the sovereignty of Mahōdaya or Kanyakubja, not from the king of Kanyakubja himself, but from Indrarāja, and bestowed it upon the king of Kanyakubja, the conclusion is irresistible that Indrarāja must have vanquished the king of Kanauj and occupied his capital before he himself suffered defeat at the hands of Dharmapála. What we find, therefore, from these two charters is, that (i) Indrarāja vanquished the king of Kanyakubja, but (ii) was afterwards defeated by Dharmapála; and that (iii) the king of Kanyakubja, who was ousted by Indrarāja, was restored to his throne by Dharmapála; whereas the facts we have above ascertained from verse 19 of our grant and a Khajurāho inscription are, that (i) the Rāshtrakūṭa prince Indra III. reduced Mahōdaya or Kanauj and deprived its ruler of his dominions, that (ii) the name of this ruler was Kshitipála or Mahīpála, and that (iii) Kshitipála or Mahīpála regained his lost possessions through the assistance of the Chandēlla king Harshadēva. Thus in both cases we have a king named Indrarāja, who attacked Mahōdaya or Kanauj and ousted the king of Kanyakubja. The Indrarāja,<sup>1</sup> therefore, mentioned in the Bhāgalpur and Khālimpur grants must be identical with the Rāshtrakūṭa prince Indra III., and the king of Kanyakubja, whom he vanquished, is doubtless Kshitipála or Mahīpála. But the honour of placing Kshitipála on his throne is claimed for the Chandēlla prince Harshadēva by the Khajurāho inscription above alluded to, and for Dharmapála by the Bhāgalpur and Khālimpur charters. And what in all likelihood must have come to pass is, that both Harshadēva and Dharmapála placed Kshitipála on his throne.

There remains another conclusion yet to be deduced from the Bhāgalpur grant. The king of Mahōdaya or Kanyakubja, whom Indrarāja ousted, is mentioned therein as Chakrāyudha. And we have just shown that this king of Mahōdaya was Kshitipála or Mahīpála. Kshitipála, therefore, appears to have borne the epithet Chakrāyudha. Now, the Nausāri charters<sup>2</sup> of the Rāshtrakūṭa prince Indra III. contain a verse, wherein Indra is represented to have conquered Upēndra. Of course, the terms Indra and Upēndra, according to one sense, refer to the gods Indra and Upēndra; but when we take them in their other sense, what the verse means to state is, that the Rāshtrakūṭa prince Indra III. vanquished a certain prince of the name of Upēndra. Upēndra is another name for Vishnu, and Vishnu is also known by the name Chakrāyudha. The allusion, therefore, in the Nausāri grants most probably refers to the defeat of Kshitipála, mentioned by the name Chakrāyudha in the Bhāgalpur charter. The Nausāri and Bhāgalpur grants thus corroborate each other, and consequently there can be little doubt that Kshitipála also bore the epithet Chakrāyudha or Upēndra.<sup>3</sup>

<sup>1</sup> In *J. B. A. S.* Vol. LXIII. p. 62, Mr. Batavyal has expressed the opinion that Indra, brother of the Rāshtrakūṭa prince Gōvinda III., is the same as the Indrarāja of the Bhāgalpur charter, and the *Lātēsvaramandala*, which he is mentioned in the Kāvī grant to have received from this Gōvinda III., may be identical with the kingdom of Kanauj. I leave it to those who are interested in the subject to judge of the correctness of this view.

<sup>2</sup> *J. B. A. S.* Vol. XLIX. pp. 259 and 263.

<sup>3</sup> In his note on verse 3 of the Bhāgalpur charter in *Ind. Ant.* Vol. XX. p. 188, Prof. Kielhorn suggests that, just as Bali wrested the sovereignty of the three worlds from the god Indra and gave it to Upēndra-Chakrāyudha, his younger brother, so Dharmapála took away the kingdom of a prince named Indra and made it over to the prince Chakrāyudha, whom, on the analogy of the mythological allusion, he thinks to be a brother of the prince Indra. In this note he proposes, with some diffidence, that this name Chakrāyudha points to Ādivarāha, which was another name of Bhōjadēva of Kanauj. In his paper on the Khālimpur plate of Dharmapāladēva (above, Vol. IV. p. 246, note 1) he puts forth the conjecture that there was some connection between Indra and Chakrāyudha of the Bhāgalpur grant and Indrāyudha, who is spoken of as governing the north in the colophon of the Jaina *Harivamśa-Purdā*, meaning thereby, if I have correctly understood him, that Indra is identical with Indrāyudha and that both Indrāyudha and Chakrāyudha belonged to one and the same family. But now our plates have conclusively

Two other points of some importance deserve to be noticed. The first is with regard to the date of Dharmapāla, who has been placed conjecturally by Cunningham and Prof. Kielhorn in the earlier part, or about the middle, of the 9th century.<sup>1</sup> But we have seen that Dharmapāla was a contemporary of the Rāshtrakūṭa prince Indra III., for whom the Rāshtrakūṭa records furnish the dates 915 and 917 A.D. We thus have positive evidence that Dharmapāla lived in the earlier part of the 10th century, *i.e.* at least half a century later than he has hitherto been placed. Next, the Mungir plates of Dēvapāladēva tell us that Dharmapāla married Raṇṇādēvi, daughter of the Rāshtrakūṭa prince Śrī-Paravala. Prof. Kielhorn, who re-edited the inscription, corrects Śrī-Paravala into Śrī-Vallabha.<sup>2</sup> If this correction is accepted, the Rāshtrakūṭa king, who was the father-in-law of Dharmapāla, was either Kṛishṇa II. or Indra III. himself. For Jagattuṅga, father of the latter and son of the former, died without coming to the throne. Further, it appears unlikely that Dharmapāla, if he had been the son-in-law of Indra III., would have carried on hostilities with him. On the whole, therefore, it seems more probable that Kṛishṇa II. was the father-in-law of Dharmapāla.

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

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

<sup>1</sup> See above, Vol. IV. p. 246; *Ind. Ant.* Vol. XXI. p. 254; *Arch. Sur. Rep.* Vol. XV. p. 150, where Cunningham fixes the accession of Dharmapāla in A.D. 831. Now that we know that Dharmapāla was a contemporary of the Rāshtrakūṭa prince Indra III., the mention of the week-day and the regnal year in his Mahābōdhi inscription can be utilised to determine much more approximately the date of Dharmapāla's accession, as was first suggested by Cunningham.

<sup>2</sup> *Ind. Ant.* Vol. XXI. p. 254, and note 10 on p. 99.

<sup>3</sup> Above, Vol. III. p. 298, text line 10.

<sup>4</sup> Above, Vol. IV. p. 283 f., verse 20; Vol. V. p. 194, verse 18.

<sup>5</sup> Above, Vol. IV. p. 284, verse 21; Vol. V. p. 194, verse 19.

on this point. The translation of the passage, as kindly supplied to me by him, is as follows:—  
 “Arikésari conquered the great feudatories sent by the emperor named Gojjiga and, destroying the emperor who offered opposition, gave universal sovereignty to Baddegadêva, who came placing confidence in him (Arikésari).”<sup>1</sup> Of the personages mentioned in this passage, Arikésarin (II.) was the patron of Pampa and was a Chalukya chieftain, ruling over the Jôla country, which in the main coincides with the Dharwar district; Gojjiga was the Râshtrakûta sovereign Gôvinda IV., and Baddegadêva his uncle Vaddiga *alias* Amôghavarsha. Now, piecing these facts together, the conclusions that we arrive at, are (i) that Gôvinda IV. was a sensual monarch; (ii) that by his vicious courses he displeased his subjects, and some of his feudatories as may be naturally presumed; (iii) that these feudatories, including Arikésarin II.,<sup>2</sup> rose in rebellion against Gôvinda IV., met him and his tributary allies in battle and killed him; and (iv.) that Arikésarin II. together with the victorious feudatories requested his uncle Amôghavarsha to occupy the Râshtrakûta throne, which had fallen vacant by the death of Gôvinda IV.

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

<sup>1</sup> Pampa's *Vikramâdityavijaya*, edited by Mr. Rice, Âsvâsa IX. p. 196, ll. 5-9.

<sup>2</sup> Pampa would have us believe that Arikésarin II. played a prominent part in defeating the allies of Gôvinda IV. and putting him to death; but as Indian poets are in the habit of magnifying the deeds of their patrons, one may reasonably doubt whether Arikésarin II. actually led the rebellion against Gôvinda IV. as his protégé tells us.

<sup>3</sup> *Dyn. Kan. Distr.* p. 416 and note 5; above, Vol. VI. p. 176 f.

<sup>4</sup> Above, Vol. III. p. 271, verse 6; *ibid.* p. 298, the second half of the last line of verse 8.

<sup>5</sup> Above, Vol. IV. p. 283, verse 13; Vol. V. p. 193 f., verse 13.

<sup>6</sup> See verses 19 and 17.

positive evidence, looking quite the other way, furnished by the copper-plate inscriptions, and to render the first line of verse 22 void of all meaning.

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

Little that is historically important can be gleaned from the remaining verses (24-31). Some historical fact, however, is undoubtedly contained in verse 28, wherein the *Gaṅgâ* and *Yamunâ* are represented as doing service at Gôvinda IV.'s palace. The exact sense of this can be determined by the consideration of two other epigraphic references to the same fact. The Baroda charter of the Gujarât Râshtrakûta prince Karka asserts that Gôvinda III., "after taking away simultaneously from his enemies (the rivers) *Gaṅgâ* and *Yamunâ*, charming through their waves, attained to the best and highest rank, by means of the display of the actual signs (of those rivers)."<sup>1</sup> This clearly means that Gôvinda III. wrested the territory intervening between the Ganges and the Jumna from a prince belonging to some northern dynasty, and assumed their signs as a part of his *insignia*. The same fact is mentioned in a Nerûr grant, wherein the early Chalukya prince Vijayâditya is represented as fighting before his own father with the hostile kings of Northern India, and securing for his father Vinayâditya the signs of the *Gaṅgâ* and *Yamunâ* among other *insignia* of paramount sovereignty.<sup>2</sup> When, therefore, the *Gaṅgâ* and *Yamunâ* are mentioned as doing service in the palace of Gôvinda IV., a similar thing is intended, *viz.* either that, after an expedition of conquest against Northern India, he added the signs of these rivers to his *insignia*, or that he inherited these signs from some one of his predecessors, perhaps his own father Indra III., who, as we have seen above, overran Northern India.

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

<sup>1</sup> *Ind. Ant.* Vol. XII. p. 159, text lines 22 and 23. Here Dr. Fleet perceives a distinct allusion to some conquest over the Chalukyas, whether Western or Eastern, and further propounds the theory that the Râshtrakûtas wrested these signs from the Chalukyas, and the Chalukyas from the Early Guptas (*loc. cit.* pp. 157 and 248; *Dyn. Kan. Distr.* p. 338, note 7). In my humble opinion, the word *cha* in the second line of the verse, wherein Gôvinda III.'s assumption of the signs of the *Gaṅgâ* and the *Yamunâ* is mentioned, clearly indicates that he first conquered the regions round about the Ganges and the Jumna and then adopted the signs of these rivers as part of his *insignia*. Dr. Fleet himself recognises this fact (*loc. cit.* p. 157). If so, I cannot understand how Gôvinda III. wrested these signs from the Chalukyas, whether Western or Eastern, who were ruling in the Dekkan, far away from the Ganges and the Jumna. Again, I fail to understand how the Chalukyas, towards the end of the seventh century, wrested these signs from the Early Guptas, whose power was extinct by the middle of the sixth century A.D. The view which I have put forth here is, that an expedition of conquest in the regions round about the Ganges and the Jumna entitled both Gôvinda III. and Vijayâditya to add the signs of these rivers to their *insignia*. The same may also be said in regard to Gôvinda IV.; but, as we do not know for certain that he ever invaded Northern India, and as we do know that his father Indra III. overran it, it is equally reasonable to suppose that Gôvinda IV. perhaps inherited these signs from his father.

<sup>2</sup> *Ind. Ant.* Vol. IX. p. 131, text lines 20-22.



detail by a much abler antiquarian than myself.<sup>1</sup> I shall, therefore, be as brief as possible. The first of the appellations mentioned of Gōvinda IV. is Nitya-Kandarpa, which he is said to have received because he outshone the god of love. In accordance with this, verse 21 speaks of him as a prince, "the beauty of whose form excelled that of the god of love." His father Indra III. also bore the appellation Raṭṭa-Kandarpadēva,<sup>2</sup> from which it may be inferred that the Rāshtrakūṭa kings had some of their *virudas* ending in *Kandarpa*. The second of these appellations is Chānakya-Chaturmukha or '(the god) Brahman (in regard to the art) of Chānakya,' i.e. civil polity. What this phrase signifies is that, just as the Vēdas emanated from the god Brahman, so civil polity originated from Gōvinda IV. His third appellation is Vikrānta-Nārāyaṇa. This reminds us of the epithets Vira-Nārāyaṇa and Kirti-Nārāyaṇa, borne respectively by Amōghavarsha I. and Indra III.,<sup>3</sup> and points to the conclusion that some of the Rāshtrakūṭa *virudas* ended in *Nārāyaṇa*. The last appellation of Gōvinda IV. referred to in the preamble is Nṛipati-Trinētra, which corresponds to Mahārāja-Śarva,<sup>4</sup> mentioned by the Gujārāt Rāshtrakūṭa records with reference to Amōghavarsha I. The titles of Gōvinda IV., occurring in the formal part of the inscription, are too general to require any special notice.

As regards the places mentioned in the grant, Kēvañija, the village granted, is the Kimōj or Kimaj of the present day, Kāvika the well-known Kāvī, and Sihukagrāma the modern Sigām or Śigām. The names of these villages occur in the "Inscriptions from Kāvī"<sup>5</sup> by Dr. Bühler, under the slightly altered forms of Kēmajju, Kāpikā and Sihugrāma. It deserves to be noticed that Kāvika is in our inscription called a *maṁsthāna*, i.e. a holy place. This indicates that Kāvika or Kāvī was not formerly noted as a mere sacred place of the Jainas, as it is now, but was a centre of Brāhmanism, and that its sanctity goes back to the beginning of the tenth century A.D. It is also interesting to note that Kēvañija, the village granted, is said in our plates to be situated in the Khēṭaka district of the Lāṭa *dēśa*. This implies that the province of Lāṭa included the city of Khēṭaka or Kaira, and also a small portion of territory to its north, as may naturally be presumed. The view of Dr. Bühler and Pandit Bhagwanlal Indrajī<sup>6</sup> that Lāṭa corresponds to the country between the Mahī and the Konkan or the Tapṭī is, therefore, not tenable, and that held by Dr. Hultzsch<sup>7</sup> that it extended as far north as the Shēri (Shēṭhi) is correct.

#### TEXT.<sup>8</sup>

##### First Plate.

- 1 श्री<sup>9</sup> स्वस्ति ॥ स<sup>10</sup> वोव्वाहेधसा धाम यन्नाभिकमलङ्कृतम् । च्छरश्च  
यस्य कान्तेन्दुकलया कमलङ्कृतम् ॥ [१\*] जयन्ति ब्रह्मणः<sup>11</sup> सर्गनि-  
2 अत्तिमुदितात्मनः । सरस्वतीकृतानन्दा मधुराः सामगीतयः ॥ [२\*]  
सान्द्रे<sup>12</sup> श्रीस्नभारभूरिमकरीकाश्रीरसन्मिथितैः

<sup>1</sup> Above, Vol. VI. pp. 160-198.

<sup>2</sup> *J. Bo. Br. E. A. S.* Vol. XVIII. pp. 259 and 263.

<sup>3</sup> *Ibid.* pp. 258 f. and 262 f.

<sup>4</sup> In *J. Bo. Br. E. A. S.* Vol. XX. p. 146, I understood the expression to mean 'the illustrious great king Śarva,' but now I think that with Dr. Fleet it must be translated 'a very Śarva (Śiva) among Mahārājas or great kings' (above, Vol. VI. p. 174 and note 7; *Dyn. Kan. Distr.* p. 401 and note 4).

<sup>5</sup> *Ind. Ant.* Vol. V. pp. 112, 114, 145 and 147.

<sup>6</sup> *Ind. Ant.* Vol. V. p. 145; *History of Gujārāt*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7.

<sup>7</sup> *Ind. Ant.* Vol. XIV. p. 198.

<sup>8</sup> From the original plates.

<sup>9</sup> Expressed by a symbol.

<sup>10</sup> Metre: Ślōka (Anuṣṭubh); and of the next verse. This verse, which occurs in almost all the Rāshtrakūṭa records, is, however, not to be found in the Sāṅgī plates.

<sup>11</sup> Read ब्रह्मणः.

<sup>12</sup> Metre: Śārdḍlavikrānta; and of the next verse. Both these verses do not occur in the Sāṅgī plates.

- 3 प्रोन्मज्जजरजगैरिकरजःपुञ्जद्रवैः यिञ्जराः<sup>1</sup> । चीराव्यैः<sup>2</sup> क्षुमितस्य मन्दर-  
गिरिव्यावर्त्तनादुद्गताः कलौला जन-
- 4 यन्ति यस्य पुलकम्पायात्स वः केशवः ॥ [३\*] शम्भोर्यानि शिरःस्थि-  
तस्य फणिनाम्यत्युः फणानां दश द्योतन्ते परितः
- 5 शतानि समण्यिच्योतींषि जूटाटवीम् । एनस्तान्युपरिस्रवत्सुरसरित्सिक्तेन्दु-  
कन्दोन्नसज्ज्योत्स्नाकल्पलतालवालव-
- 6 लयश्रीभाञ्जि भञ्जन्तु वः ॥ [४\*] <sup>३</sup>ताराचक्राजप्रण्डावृतगगनसरःपञ्चि-  
नीराजहंसात्तैलाक्यैकाधिपत्यस्थितमदनमहारा-<sup>4</sup>
- 7 जशुभ्रातपत्रात् । लावण्यचीरसिन्धोर्द्युतिरजतगिरेर्द्विग्वधूदन्तपञ्चाङ्गशः सोमा-  
दयं यस्त्रिभुवनकमलावाससौधादुप्रेतः<sup>5</sup> ॥ [५\*]
- 8 <sup>६</sup>तस्माच्छ्रियः कुलगृहं भवनं महिन्नः क्रीडास्पदं स्थितिमहर्द्धिगभीरता-  
नाम् । आपन्नसत्त्वपरिपालनलव्यकीर्त्तिर्विशो<sup>7</sup> वभूव<sup>८</sup> भु-
- 9 वि सिन्धुनिभो यदूनाम् ॥ [६\*] <sup>९</sup>परिणतपरमण्डलः कलावाग्रवितत-  
वहलयशोशुपूरिताशः<sup>10</sup> । शशधर इव दन्तिदुर्गाराजो यदु-
- 10 कुलविमलवियत्यथोदियाय ॥ [७\*] <sup>11</sup>तस्याद्यं नृपतेः पितृव्य उदयी  
श्रीवीरसिंहासनं मेरोः शृङ्गमिवाधिरुह्य
- 11 रविवच्छ्रीलक्ष्णाराजस्ततः । ध्वस्तीद्रिक्तचलुक्यवंशतिमिरः पृथ्वीभृतां मस्तके  
न्यस्ताङ्गिः<sup>12</sup> सकलं जगद्विततैस्ते-
- 12 जीभिराक्रान्तवान् ॥ [८\*] <sup>13</sup>तस्मान्नीविन्दराजोभूदिन्दुविम्बशिलावली<sup>14</sup> ।  
यस्यारिहोषधुम्बीङ्गः प्रशस्तिरिव लक्ष्यते ॥ [९\*]
- 13 <sup>15</sup>तस्याभवद्भुवनपालनवीरखुच्चिरुत्त[श]त्रुकुलसन्ततिरिद्धतेजाः<sup>16</sup> । राजानुजो  
निरूपमापरनामधेयो यन्मुद्रयाम्बुधिरपि<sup>17</sup> प्रथितः
- 14 समुद्रः ॥ [१०\*] तदनु<sup>18</sup> जगत्तुङ्गोजनि परिहृतनिजसकलमण्डलाभोगाः ।  
गतयीवनवनिताजन[कु]चसदृशा यस्य वैरिनृपाः ॥ [११\*]
- 15 <sup>19</sup>तस्माच्चाभोघवर्षोभवदतुलवलो<sup>20</sup> येन कोपादपूर्वेष्वालुक्याभ्युपस्थादौर्जनितर-  
तियमः प्रीणितो विङ्गवल्क्याम्<sup>21</sup> । वैरिचा-

Read पिञ्जराः.

<sup>2</sup> Read चीराव्यैः.<sup>3</sup> Metre: Sragdharā; read °चक्राज°.<sup>4</sup> Read °कौलोको°.<sup>5</sup> Read °दुप्रेतः°.<sup>6</sup> Metre: Vasantatilakā.<sup>7</sup> Read °लव्य°.<sup>8</sup> Read वभूव.<sup>9</sup> For the metre see the introductory remarks.<sup>10</sup> Read °वहल°.<sup>11</sup> Metre: Śārdūlavikrīḍita.<sup>12</sup> Read न्यस्ताङ्गिः. The middle vertical stroke of the letter gha is inadvertently omitted.<sup>13</sup> Metre: Ślōka (Anuṣṭubh).<sup>14</sup> Read °विम्बशिलावली°.<sup>15</sup> Metre: Vasantatilakā.<sup>16</sup> Read °खुच्चि°.<sup>17</sup> Read °याम्बुधि°.<sup>18</sup> Metre: Āryā.<sup>19</sup> Metre: Sragdharā.<sup>20</sup> Read °वलो°.<sup>21</sup> Read °वल्क्याम्°.

- 16 'खडोदरान्तर्व्वहिरुपरितल' यन्न 'लब्धावकाशं तोयव्याजाद्विशुद्धं यश इव  
निहितं तज्जगत्तुङ्गसिन्धौ ॥ [१२\*] 'तस्मादकालवर्षो नृपति-  
17 रभूद्यत्पराक्रमतस्तीः । सद्यः समण्डलाग्रं खेटकमहितैः परित्यक्तम् ॥ [१३\*]  
'सहस्रार्जुनवंशस्य भूषणं कीकलात्मजा । तस्याभ-  
18 वन्महादेवी जगत्तुङ्गस्ततोजनि ॥ [१४\*] 'गम्भीराद्रन्ननिधेर्भूभृत्प्रतिपत्त-  
रक्षणात्मतः । कीकलसुतरणविग्रहजलधेर्लक्ष्मीः स-  
19 मुत्यन्ना ॥ [१५\*] सा<sup>7</sup> जायाजायताजातशत्रोस्तस्य महीभृतः । भीम-  
सेनार्जुनीपात्तयशीभूषणशालिनः ॥ [१६\*] तत्र<sup>8</sup> जगत्तुङ्गोदय-  
20 ध[र]णीधरतः प्रतापकलितात्मा । लक्ष्म्या नन्दन उदितोजनि विजयी  
राजमार्त्तण्डः ॥ [१७\*] स्थितिचलितसकलभूभृत्पक्षच्छेदाभिमुक्त-  
21 भुजवज्रः । अनिमिषदर्शनयोग्यो यः सत्यमिहेन्द्रराज इति ॥ [१८\*]  
'यस्माद्यद्विपदन्तघातविषमं<sup>10</sup> कालप्रियप्राङ्गणं तीर्णा

*Second Plate; First Side.*

- 22 यत्तुरगैरगाधयमुना सिन्धुप्रतिस्यर्द्धिनी । येनेदं हि महीदयारिनगरं  
निर्मूलमुन्मूलितं नान्नाद्यापि जनैः कुशस्थ-  
23 लमिति ख्यातिं परां नीयते ॥ [१९\*] यस्तस्मिन्दशकण्डदर्पदलने श्री-  
हैहयानां कुले कीकलः प्रतिपादितोस्य च गुणज्ये-  
24 षोर्जुनोभूत्सुतः । तस्युचोन्मण्डदेव<sup>11</sup> इत्यतिवलस्तस्माद्विजाम्बाभवत्पद्मेवास्मुनिधे-  
रुमेव<sup>12</sup> हिमवत्तान्नः क्षमाभृत्प्र-  
25 भोः ॥ [२०\*] <sup>13</sup>श्रीन्द्रनरेन्द्रात्तस्यां सूनुरभूद्रूपतिर्व्विजाम्बायाम्<sup>14</sup> । गोवि-  
न्द्रराजनामा कामाधिकरूपसौन्दर्यः ॥ [२१\*] सामर्थ्ये<sup>15</sup> सति  
26 निन्दिता प्रविहिता नैवाग्रजे क्रूरता<sup>16</sup> वन्मुखीगमनादिभिः कुचरितैराव-  
र्जितं नायशः । शौचाशौचपराङ्मुखं न च भि-  
27 या पैशाच्यमङ्गीकृतं त्यागिनासमसाहसैश्च भुवने यः साहसाङ्कोभवत् ॥  
[२२\*] <sup>17</sup>वर्षम्बुवर्णवर्षः प्रभूतवर्षोपि कनकधा-  
28 राभिः । जगदखिलमेकवाञ्छमयमकरोदिति<sup>18</sup> जनैरुक्तः ॥ [२३\*] कः<sup>19</sup>  
केनार्थो को दरिद्रः पृथिव्यामित्यं घुष्टे हारि लिप्तो-

<sup>1</sup> Read 'वर्द्धि'.

<sup>2</sup> Metre: Āryā.

<sup>3</sup> Metre: Ślōka (Anushtubh).

<sup>4</sup> Metre: Śārdūlavikrīḍita; and of the next verse. This verse does not occur in the Sāngli plates.

<sup>5</sup> Read यन्मायधुिप°.

<sup>6</sup> Metre: Āryā.

<sup>7</sup> Read वन्मु°.

<sup>8</sup> Metre: Śālimī. This verse does not occur in the Sāngli plates.

<sup>9</sup> Read °तले.

<sup>10</sup> Metre: Ślōka (Anushtubh).

<sup>11</sup> Metre: Āryā; and of the next verse.

<sup>12</sup> Read °विवल°.

<sup>13</sup> Read °जाम्बा°.

<sup>14</sup> Metre: Āryā.

<sup>15</sup> Read °काचनमय°.

<sup>16</sup> Read लब्धा°.

<sup>17</sup> Metre: Āryā.

<sup>18</sup> Read °जाम्बा° and °वास्मुनिधे°.

<sup>19</sup> Metre: Śārdūlavikrīḍita.

<sup>20</sup> Read °काचनमय°.

२ च वि। स। वा। गा। हु। प। ता। पा। म। स। द्वा। नि। म। ले। कु। ल। म। स। प। श। य। रा। ता। षु। ल। या। म। रं। ले। क। षु। म। ह। रं। म।  
 ४ घु। ल्हे। रि। ता। ल्म। नं। र। म। य। नी। कृ। ता। न। य। म। उ। म। रं। म। सी। त। य। न। रा। षु। रं। धी। म्। न। न। डू। व। द। क। ती। का। म्। धी। व। म। म। रि।  
 ६ य। म्। कु। म्। ह। रं। स। ज। व। रि। क। म। न्। षु। रं। मु। रं। रं। ले। षु। रं। इ। म्। आ। क्षी। रा। षु। रं। की। त। रं। म। य। षु। रं। रं। नि। शा। षु। रं। उ। न्। ज। न। न। स। ज। व।  
 ८ य। नि। य। कृ। प। उ। ता। का। द्वा। श। व। षु। रं। रं। व। म। रं। अ। षु। रं। वि। सि। म्। ह। रि। त। रं। न। रं। उ। त। रं। म। न्। रा। ग। न। स। रं। द्वा। त। रं। वि। नं।  
 १० स। ग। रि। म। व। रि। द्वा। गी। डू। व। नि। कृ। र्वा। च। र्वा। म। व। क। म। च। म। स। वि। कृ। षु। रं। ह। रं। स। रं। इ। म्। स। रं। उ। त। रं। म। न्।  
 १२ लं। यं। आ। क्षी। रा। षु। रं। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्।  
 १४ न। अ। त। यं। न। ता। लं। यं। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्।  
 १६ ग। म। का। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्।  
 १८ रि। षु। रं। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्।  
 २० इ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्। रं। म। रं। स। रं। उ। त। रं। म। न्।

E. HULTZSCH. SCALE 1/50 W. GRIGGS, PHOTO-LITH.



- 29 रभावात् । हेलासिद्धैर्द्विपिनाथैः प्रणीतोप्युच्चैः कोशः प्रीतय यस्य नभत्  
॥ [२४\*] <sup>१</sup>यदधिदिग्विजयावसरे सति प्रसभमं-
- 30 भ्रमभावनयैव भूः । सपदि नृत्यति <sup>२</sup>पालिमहाध्वजोच्छृतकरान्यकुन-  
विवर्जिता ॥ [२५\*] स[ह]ति<sup>३</sup> न हि मण्डनाधि-
- 31 पं परमेषोभ्युदयो समुद्धतम् । इति जातभियाविवाग्रतो रविचन्द्रापरि-  
यस्य धावतः ॥ [२६\*] <sup>४</sup>अवनतपर-
- 32 मण्डलेश्वरं सहविजयश्रमभिवेश्म शोभितम् । समह्मिकरतोरणं चिर-  
निजतेजस्तति यस्य राजते ॥ [२७\*] सहर्त<sup>५</sup>
- 33 समवाहिनीमयं न परेषां सविशेषशालिनीम् । यदनिन्दितराजमन्दि-  
ननु गङ्गा यमुना च सेवते ॥ [२८\*] <sup>६</sup>यस्मिन् राज-
- 34 नि सौराज्यं निर्जितारि वितन्वति । विभानस्थितिरित्यासीन्न भोगेषु  
कदाचन ॥ [२९\*] <sup>७</sup>यस्योद्दामप्रतापानलवह्लशिखाकज्जलं
- 35 नीलमेघा विस्फूर्जितखङ्गधारास्फुरणविसरणान्येव विद्युद्विलासाः । दुर्वारा-  
रीभक्त्यन्धस्थलदलनगलन्धीक्तिकान्येव ताराश्व-
- 36 न्द्रक्षीराधिशेषा<sup>८</sup> भृतभुवनयशोराशिनिष्यन्दितानि ॥ [३०\*] <sup>९</sup>यस्मिन्कण्ट-
- कशोधनोत्सुकमनस्यम्बीजनालीर्भियैवोन्नमं न पयः-
- 37 सु कोशवसतिर्ब्रह्मीः कृतोपायनम् । केतक्या पवनोन्नसन्निजरजःपुञ्जान्धकारो-  
दरे भूगर्भे पनसेन वेत्तलतया [हा]र्या-
- 38 कशुद्धै स्थितम् ॥ © ॥ [३१\*] यश्च समुपहसितहृरजयनदहनविहि-  
तानित्यकन्दर्परूपसौन्दर्यदर्पः श्रीनित्यकन्दर्प्यः । प्रभुमन्व-
- 39 <sup>११</sup>शक्त्युपवृंहितोत्साहशक्तिसमाक्षितशतमखसुखश्याम्यचतुर्मुखः । प्रथितैकवि-  
क्रामाक्रान्तवसुन्धराहितकरणपराय-

Second Plate; Second Side.

- 40 णः श्रीविक्रान्तनारायणः । स्वकरकलितहेतिहलदलितविपक्षवक्षःस्थलक्षेत्र-  
श्रीनृपतित्रिनेत्रः समभवत्<sup>१२</sup> च परमभट्टार-
- 41 कमहाराजाधिराजपरमेश्वरश्रीमन्नित्यवर्षदेवपादानुध्यातपरमभट्टारकमहाराजा-  
धिराजपरमेश्वरश्रीमत्सुवर्णवर्ष-
- 42 देवपृथ्वीवक्षभश्रीवक्षभनरेन्द्रदेवः कुशलो । सर्वानिव <sup>१३</sup>यथासस्वद्ध्यमानकाशा-  
द्रपतिविषयपतिग्रामकूटमहत्तरयुक्तको-

1 Metre: Drutavilambita.

2 Metre: Aparavaktra.

3 Metre: Sragdharā.

4 Metre: Śārdūlavikrīḍita.

5 Read 'सन्वद्धमान'.

6 Read 'अजीञ्जित'.

7 Metre: Viyōgini.

8 Read 'बहल'.

9 Read 'बृंहितो'.

10 Metre: Viyōgini.

11 Metre: Śloka (Anuṣṭubh).

12 Read 'शौराभि'.

13 Read समभवत् ॥ सु च.

- 43 पयुक्तवाधिकारिकान्ममादिशत्यस्तु वः संविदितं यथा मान्यखेटराजधानी-  
स्थिरतरावस्थानेन मातापित्रोरात्मनश्च पुण्ययशो-
- 44 भिवृद्धये पूर्वलुप्तानपि देवभोगाग्रहारान्प्रतिपालयवा<sup>1</sup> प्रतिदिनं च निर-  
वधिनमस्यग्रामशासनानि प्रयच्छता मया शकनृप-
- 45 कालातीतसंवत्सरशतेश्वष्टसु हापञ्चाशदधिकेष्वङ्कतोपि शकसंवत् ८५२ प्रव-  
त्तमानखरसंवत्सरात्तर्गतज्येष्ठशुद्धदश-
- 46 म्यां सोमदिने हस्तसमीपस्थे चन्द्रमसि गोदावरीतटसमीपस्थे कपित्थकग्रामे  
पट्टवन्धमकीत्सवि<sup>2</sup> तुलापुरुषमारुह्य
- 47 ब्राह्मणेभ्यः<sup>3</sup> षट्छतान्यग्रहाराणां सुवर्णलक्षत्रयसमेतानि 'वल्लिचरुवैश्वदेवा-  
तिथितर्पणार्थं दत्त्वा । देवभोगार्थं च
- 48 देवकुलेभ्यः खण्डस्फुटितादिनिमित्तं गन्धधूपपुष्पदीपनैवेद्याद्युपचारार्थं तपो-  
वनस्य<sup>4</sup> सचीत्तरासङ्ग-
- 49 दानार्थं<sup>5</sup> ग्रामाणामष्टशतानि सुवर्णलक्षत्रचतुष्टयं द्रुमलक्षत्रात्रिंशतं च  
दत्त्वा । तदनन्तरं च तुलापु-
- 50 रूपादनुत्तरतैव मया प्रथमकरोदकीत्सर्गेण लाटदेशखेटकमण्डलान्तर्गतका-  
विकामह्वास्थानवि-
- 51 निर्गताय<sup>7</sup> इहैव मान्यखेटे वास्तव्याय श्रीमहन्नभनरेन्द्रदेवपादपञ्ची-  
पञ्जीविने माठरसगीत्रवाजिकाण्डसत्र-<sup>8</sup>
- 52 ह्मचारिणे महादेवय्यसुताय नागमार्याय लाटदेशान्तर्वर्तिखेटकमण्डला-  
न्तर्गतः केवञ्चनामा ग्रामः काविकामह्वा-
- 53 स्थाननिकटतरवर्ती । सत्रचमालाकुलश्चतुःसीमापर्यन्तः सकर्मान्तः सोद्रङ्गी  
धान्यायहिरण्मयायदण्डदीषद-
- 54 शापराधादिसमस्तोत्पत्तिसहितो दत्तः । 'वल्लिचरुवैश्वदेवातिथितर्पणा-  
र्थङ्गाम्यनित्यनैमित्तिककर्मोपयोग-
- 55 निमित्तं दर्शपूर्णमासचातुर्मास्याष्टकाग्रयणपञ्चादिश्राद्धकर्मोष्टिक्रियाप्रवृत्तये  
चरुपुरोडाग्रस्थालीपाकश्रवणा-
- 56 दिक्कर्मनिमित्तं ह्रीमनियमस्वाध्यायाध्ययनीपासनदानदक्षिणार्थं राजसूय-  
वाजपेयाग्निष्टोमादिसप्तशोमसंस्था-<sup>10</sup>

<sup>1</sup> Read 'पालयता.<sup>4</sup> Read 'वलि'.<sup>6</sup> Here the *tha* of *rtha* is almost like the letter *sha*.<sup>8</sup> Read 'सत्र'.<sup>2</sup> Read 'वन्धमकीत्सवे.<sup>3</sup> Read 'तपोवनस्य.<sup>9</sup> Read 'वलि'.<sup>5</sup> Read 'ब्राह्मणेभ्यः.<sup>7</sup> Read 'तायिहैव.<sup>10</sup> Read 'सप्तशोम'.

40 विमार्गानि यद्वा स्वस्वकुलिगतितलवर्णित्वात् किञ्चिद्भूयस्य मन्त्रस्य पनान्तव  
 कान्तान्तव सिद्धं तत्र निमित्तं मन्त्रस्य विप्रस्य च कुलगतान् मन्त्रान् स्तुतुमाणाः सोमो विप्रस्य विप्रो गीर्वाणश्चैव  
 42 पृथिवीसु भूयस्वर्णः सोमो गीर्वाणश्चैव मन्त्रान् स्तुतुमाणाः सोमो विप्रस्य विप्रो गीर्वाणश्चैव  
 पृथिवीसु भूयस्वर्णः सोमो गीर्वाणश्चैव मन्त्रान् स्तुतुमाणाः सोमो विप्रस्य विप्रो गीर्वाणश्चैव  
 44 विप्रस्य विप्रो गीर्वाणश्चैव मन्त्रान् स्तुतुमाणाः सोमो विप्रस्य विप्रो गीर्वाणश्चैव  
 46 मन्त्रान् स्तुतुमाणाः सोमो विप्रस्य विप्रो गीर्वाणश्चैव  
 48 मन्त्रान् स्तुतुमाणाः सोमो विप्रस्य विप्रो गीर्वाणश्चैव  
 50 मन्त्रान् स्तुतुमाणाः सोमो विप्रस्य विप्रो गीर्वाणश्चैव  
 52 मन्त्रान् स्तुतुमाणाः सोमो विप्रस्य विप्रो गीर्वाणश्चैव  
 54 मन्त्रान् स्तुतुमाणाः सोमो विप्रस्य विप्रो गीर्वाणश्चैव  
 56 मन्त्रान् स्तुतुमाणाः सोमो विप्रस्य विप्रो गीर्वाणश्चैव





## Third Plate.

- 57 क्रतूपकरणार्थं <sup>1</sup>मित्रावरुणाध्वर्युहोतृब्राह्मणाच्छंसियावस्तुदग्नीव्रभृतीनामृत्विजां  
वस्त्रालंकारसत्कारदानदक्षिणा-
- 58 दिनिमित्तं <sup>2</sup>सत्रप्रपाप्रश्रयवृषोत्सर्गवापीकूपतडारामदेवालयदिकरणोपकर-  
णार्थञ्च ॥ यस्य च ग्रामस्याघाटाः ।
- 59 पूर्वतः काविकामहास्थानसीमान्तो दक्षिणतः सामगं नाम ग्रामः पश्चि-  
मतः सीहुकग्रामः । उत्तरतोप्यस्यैव कावि-
- 60 काभिधानस्य स्थानस्य समन्धी<sup>3</sup> तलसीमान्तः ॥ एवममुं चतुराघाटवि-  
शुद्धं केवञ्चनामानं ग्रामं नागमार्यस्य क्लषतः क-
- 61 र्षयतो वा भुञ्जती भोजयतो वा न केनचिद्याघातः कर्त्तव्यः ॥  
<sup>4</sup>सामान्योयन्धर्मसितुर्नृपाणां काले काले पालनीयो भव-
- 62 ङ्गिः । सर्वानेतान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः ॥  
[३२\*] <sup>5</sup>आगामिभूमिपतिभिः परिरक्ष्य एष धर्मं प्रति
- 63 प्रतिनिविष्टतमैस्तथान्यैः । लक्ष्म्यास्तडित्तुलितबुद्बुदचञ्चलाया<sup>6</sup> दानं फलं  
परयशःप्रतिपालनं च ॥ [३३\*] <sup>7</sup>वहुभिर्वसु<sup>8</sup>
- 64 धा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य  
यदा<sup>9</sup> फलम् ॥ [३४\*] तथा चोक्तं वेदव्यासेन ॥ ष-
- 65 ट्ठिं वर्षसहस्राणि स्वर्गो वसति भूमिदः । आच्छेत्ता <sup>10</sup>सानुमन्ता च  
तान्येव नरको वसेदिति<sup>11</sup> ॥ [३५\*] स्वदत्तां प-
- 66 रदत्तां वा यो हरेत् वसुन्धराम् । अपि वर्षसहस्राणि विष्टायां  
जायते क्लमिः ॥ [३६\*] <sup>12</sup>गङ्गाधरार्यतनये-
- 67 न कृतधिया नागवर्म्षणा लिखितम् । शासनमिदं प्रशस्तं श्रीमद्भी-  
विन्दराजस्य ॥ [३७\*] मङ्गलं महाश्रीः ॥<sup>13</sup>

## TRANSLATION.

Om. Hail !

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

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

<sup>1</sup> Read मैत्रावरुणा<sup>o</sup> and ब्राह्मणा<sup>o</sup>. <sup>2</sup> Read प्रतिश्रय<sup>o</sup> and तडाराराम<sup>o</sup>.

<sup>4</sup> Metre: Śālinī.

<sup>5</sup> Metre: Vasantatilakā.

<sup>3</sup> Read समन्धी.

<sup>6</sup> Read बुद्बुद<sup>o</sup>.

<sup>7</sup> Metre: Śloka (Anuṣṭubh); and of the next two verses.

<sup>8</sup> Read बहु<sup>o</sup>.

<sup>9</sup> Read यदा.

<sup>10</sup> Read सानु<sup>o</sup>.

<sup>11</sup> Read वसेत् । इति.

<sup>12</sup> Metre: Āryā.

<sup>13</sup> Here follows a flower, for which see the accompanying Plate.

(V. 3.) May that Késava (Vishnu) protect you, on whose person horripilation was caused by the waves, which sprang up in the milky ocean agitated by the revolution of the Mandara mountain, and which were reddened by the dense washings of quantities of red chalk of the best of the elephants,<sup>1</sup> emerging (*from the ocean*),—(*washings*) which were mixed with the saffron of the numerous (*marks of*) female crocodiles on the full breasts of Śrī!

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

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

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

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

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

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

(V. 10.) His younger brother, possessed of burning lustre<sup>2</sup> (*and*) bearing the other appellation of Nirupama, became king, whose intellect was adequate for the protection of the world, who uprooted the continuous line of the family of (*his*) enemies, (*and*) by means of whose seal even the sea became renowned as *samudra* (sealed).<sup>3</sup>

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

<sup>1</sup> This refers to Airāvata, the elephant of Indra, who was produced by the churning of the milky ocean.

<sup>2</sup> I am inclined to hold with Dr. Fleet that *Iddhatījas* is not a mere attribute of Dhruva-Nirupama, but is intended to represent one of his *birudas* (*Ind. Ant.* Vol. XII. p. 252; above, Vol. VI. p. 172 f.). But I am by no means certain of it, as other Rāshtrakūṭa records do not mention it.

<sup>3</sup> See *Ind. Ant.* Vol. XII. p. 252, note 80.

(V. 12.) And from him was born **Amôghavarsha** of unparalleled strength, by whom Yama who was pleased (*with him*) was angrily gratified at **Vingavalli** with unprecedented morsels of cakes<sup>1</sup> (*which were*) the **Châlukyās**, (*and by whom*) that pure fame, which could find no soup in the inside, outside and upper side of the universe, was, as it were, stored up in (*the reservoir or lake called*) **Jagattuṅga-sindhu** under the pretext of water.<sup>2</sup>

(V. 13.) From him was born king **Akâlavarsha**, harassed by whose prowess, (*their*) shield (*also* **Khêtaka**) was forthwith abandoned by (*his*) enemies together with (*their*) scimitars (*also*, along with the leaders of (*their*) circles).<sup>3</sup>

(V. 14.) The daughter of **Kôkkala**, the ornament of the dynasty of **Sahasrârjuna**, became his chief queen; (*and*) from him was born **Jagattuṅga**.

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

(V. 16.) She became the wife of that king who had no enemy (*and*) who was possessed of the ornament (*consisting of*) fame acquired by **Arjuna** who had a terrific army, (*as Ajâtasatru, i.e.* Yudhishtira, was adorned by the ornament (*which was*) fame earned by Bhîmasëna and Arjuna).<sup>4</sup>

(V. 17.) From King **Jagattuṅga** there was born a victorious prince, son of **Lakshmi**, endowed with valour, (*as*) from the eastern mountain, the highest in the world, there rises the sun, full of heat.<sup>5</sup>

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

(V. 19.) The court-yard (*of the temple of the god*) **Kâlapriya** (*became*) uneven by the strokes of the tusks of his rutting elephants. His steeds crossed the unfathomable **Yamunâ** which rivals the sea.<sup>6</sup> He completely devastated that hostile city of **Mahôdaya** (*also*, the highly prosperous city of his enemy), which is even to-day greatly renowned among men by the name of **Kusasthala** (*also*, a spot of mere *kusa* grass).<sup>7</sup>

(V. 20.) That **Kôkkalla**, who was mentioned (*as belonging*) to that family of the illustrious **Haihayas**, which brought down the pride of **Daśakanṭha** (**Râvaṇa**), had a son (*named*) **Arjuna**,

<sup>1</sup> *Abhyûsha* is given in the *Amarakôś* as synonymous with *pauli*, which corresponds to the Marâṭhī *pôli*, i.e. cake or bread.

<sup>2</sup> Another rendering of the last line is also possible: "and by whom pure fame . . . . . was, as it were, stored up in Jagattuṅga, the ocean, in the shape of (oblation-)water." But this interpretation does not comment itself to me, because the last line is an instance of *apahnuti*, in which the real character of the subject in hand (*prakṛita*) is denied, and that of an alien object ascribed to it. *Tôya* is here denied, and must, therefore, be the *prakṛita* and hence, truly speaking, real. If *tôya* is thus real, then the *sindhu* into which it is put cannot be fictitious, but must be real. If, however, we take *Jagattuṅga-sindhu* as an instance of *rûpaka*, as has to be done in the case the second rendering is preferred, *sindhu* ceases to become real. If, on the other hand, we accept the first translation proposed in the text above, *Jagattuṅga-sindhu* is no longer a *rûpaka*, and *sindhu* is made real, and thus the full significance of the *apahnutyalamkāra* is brought out; but we may perhaps adopt the second rendering and say that the composer of the inscription was not such a learned poet as to employ the *apahnutyalamkāra* consistently throughout.

<sup>3</sup> See the introductory remarks.

<sup>4</sup> See the introductory remarks.

<sup>5</sup> Dr. Fleet thinks that *Râjamartanda* is probably a *Ziruda* of Indra III. (above, Vol. VI. p. 176 and note 9). This seems to be borne out by the spurious *Wadgaon* grant.

(*Ind. Ant.* Vol. XXX. p. 218 and note 79).

<sup>6</sup> The word *sindhu* may also mean the river Indus.

<sup>7</sup> See the introductory remarks.

pre-eminent in virtue. His (Arjuna's) son, who was exceedingly strong, was Ammanadēva. From him was born Vijāmbā, as Lakshmi (*was produced*) from the ocean and Umā from the lord of the mountains called Himavat.

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

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

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

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

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

(V. 26.) Even the sun and the moon,<sup>2</sup> as if with fear produced (*in their mind at the thought*) that he, the prosperous one, will not bear the rising up of another lord of a *maṇḍala* (country), run before him (inasmuch as they are the lords of *maṇḍalas*, *i.e.* orbs, and are *samuddhata*, *i.e.* rising in the sky).

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

(V. 28.) Surely (*thinking that*) he cannot bear the army of (*his*) foes, which is equal (*to his own and*) which is possessed (*of men*) of excellent qualities, the Gaṅgā and the Yamunā resort to his flawless royal abode (because they themselves are *samavāhina*, *i.e.* flowing in a level, and possessed of excellences).<sup>4</sup>

(V. 29.) While this king was administering excellent government wherein (*all*) enemies were subdued, there was *vimānasthiti* (*i.e.* sitting in celestial cars) among the gods (*nabhōga*), (*but*) there never was *vimānasthiti* (*i.e.* transgression of proper bounds) in enjoyments (*bhōga*).<sup>5</sup>

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

<sup>1</sup> There can be no doubt that the stanza is intended to yield two senses, as the words *pran̄tia* and *kōśa* unmis-  
takably indicate. One of these senses is that given in the text above. What the other sense is cannot be accurately  
made out. It seems to refer to a lexicon composed by a certain author, who bore the name Hēlāsiddha or Dvīpanātha,  
or a name equivalent to either of these words in meaning. Is it Hēlārāja or Kāhīrasvīn? We must await further  
researches to settle this point.

<sup>2</sup> This probably refers, I think, to the figures of the sun and the moon on his banners.

<sup>3</sup> This is a very knotty verse. I have, in the main, followed Dr. Fleet in point of the separation of words and  
translation. But I am by no means certain of either. Must we split up the third line of the stanza into *sa-*  
*māhīma-karati-rājan̄* and translate it accordingly?

<sup>4</sup> For the historical fact contained in this stanza, see the introductory remarks.

<sup>5</sup> There is evidently here a play on *vimānasthiti* and on the double analysis of *nabhōgēshu*, *viz.* (1) *nabhō-gēshu*,  
'among the aeronauts,' and (2) *na bhōgēshu*, 'not in enjoyments.'

of the temples of the irresistible elephants of (*his*) enemies. The moon, the milky ocean and Śeṣha (*are*) the trickling of the mass of (*his*) glory which has filled the world.

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

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

(L. 40.) And he, the Paramabhaṭṭāraka Mahārājādhirāja Paramāśvara, the prosperous Suvarṇavarshadēva-Prithvīvallabha, the prosperous Vallabhanarēndradēva, who meditates on the feet of the Paramabhaṭṭāraka Mahārājādhirāja Paramāśvara, the prosperous Nityavarshadēva, — being well, commands all the lords of provinces (*rāṣṭra*), lords of districts (*viśaya*), chiefs of villages, leading persons, officials, employés and functionaries, according as they are concerned:—

(L. 43.) “Be it known to you that I, who am permanently settled at the capital of Mānyakhēṭa, who am maintaining grants to temples and *agrahāras*, though resumed by previous (*rulers*), and who day by day am issuing charters of villages, to be everlastingly respected (*by all*),— eight centuries of years increased by fifty-two having elapsed since the time of the Śaka king, also in figures Śaka-Saṃvat 852, on the tenth (*tithi*) of the bright (*half*) of Jyēṣṭha in the current Khara-saṃvatsara, on a Monday, when the moon was near (*the constellation of*) Hasta,— on the great festive occasion of the binding of the fillet in the village of Kapitthaka, situated near the bank of the Godāvari, having ascended the *tulāpurusha*, gave unto the Brāhman six hundred *agrahāras* together with three lacs of *suvarṇa* (coins) for the sake of *bali*, *charu*, *vaiśvadeva* and *atithītarpana*,<sup>3</sup> and granted to the temples of gods for the enjoyment of the gods eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*, for (*the repairs of*) broken parts and so forth, for ointment, frankincense, flowers, lamps, offerings and other requisite articles of worship, and for the purpose of (*providing*) a feeding-establishment, gifts of outer garments and so forth for ascetics; and after this, without descending from the *tulāpurusha*, bestowed first by pouring water from the hand, for the enhancement of the religious merit and fame of my parents and myself,— upon Nāgamārya, son of Mahādēvayya, belonging to the Māthara *gōtra*, student of the Vāji-Kāṇva *sākhā*, come from the holy place of Kāvika which is situated in the Khēṭaka district (*maṇḍala*) of the Lāṭa country (*dēśa*), resident here at Mānyakhēṭa, subsisting on the lotus-feet of the prosperous Vallabhanarēndradēva,— the village named Kēvañja, situated in the Khēṭaka district comprised in the Lāṭa country,

<sup>1</sup> *Ind. Ant.* Vol. XII. p. 254 and note 36.

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

<sup>3</sup> *Gupta Inscr.* p. 116, note 3.

(and) lying quite close to the holy place of Kāvīkā, together with its rows of trees, up to its four boundaries, together with its cultivated soil,<sup>1</sup> together with the royal share,<sup>2</sup> together with all the produce such as the produce of corn, the acquisition of gold, the fines, (the proceeds of the punishments for) faults and the ten offences, and so forth,— for the purpose of (maintaining) the *balī*, *charu*, *vaiśvadeva* and *atithitarpaṇa*; for the performance of the optional, indispensable and occasional rites; for the performance of the *śrāddha* and sacrificial ceremonies such as the *darśapūrṇamāsa*, *chāturmāsya*, *aṣṭakā* and *āgrayaṇa*<sup>3</sup> (rites) and the fortnightly (*śrāddhas*); for the purpose of preparing the *charu*, *purōḍāśu*, *sthāltipāka*<sup>4</sup> and so forth; for the purpose of (granting) priestly fees and gifts in connection with *hōma*, *niyama*, the study of one's own Vēda,<sup>5</sup> and religious service; for the purpose of (providing) accessory assistance for the rites concerning *nījasūya* and the seven forms of the *sōma* sacrifice such as the *vājapēya*, *agnishōma*<sup>6</sup> and so forth; for the purpose of (offering) garments, ornaments, entertainment, gifts, sacrificial fees, etc. to the various priests, such as *Maitrāvaruṇa*, *Adhvaryu*, *Hōtri*, *Brāhmaṇachchhamsin*, *Grāvastut* and *Agnīdh*; <sup>7</sup> and for the purpose of (supplying) the requisite materials for preparing *sattra*, *prapā*, *pratīśraya*, *vriśhōtsarga*, reservoirs, wells,<sup>8</sup> tanks, orchards, temples, etc.”

(L. 58.) And the boundaries of this village (*are*), to the east the boundary of the holy place of Kāvīkā, to the south the village named Sāmagam, to the west the village of Sihuka, and to the north the boundary of the land<sup>9</sup> belonging to the same (holy) place named Kāvīkā. No one should cause hindrance to Nāgamārya while cultivating this village called Kēvañja, thus defined by the four boundaries, or causing (*it*) to be cultivated, while enjoying (*it*) or allowing (*others*) to enjoy (*it*).

<sup>1</sup> So the word *karmānta* is explained in Monier Williams' *Sanskrit-English Dictionary*.

<sup>2</sup> *Gupta Inscr.* p. 97, note 6.

<sup>3</sup> *Darśapūrṇamāsa* denotes “(the days of) new and full moon, ceremonies on these days (preceding all other ceremonies);” *aṣṭakā*, “the eighth day after full moon (especially that in the months Hēmantā and Sīsira, on which the progenitors or manes are worshipped, . . . also a name of the worship itself or the oblations offered on those days);” and *āgrayaṇa*, when masculine, “the first *sōma* libation at the *agnishōma* sacrifice,” and when neuter, “oblation consisting of first-fruits at the end of the rainy season.”— Monier Williams' *Sanskrit-English Dictionary*.

<sup>4</sup> *Charu* is “an oblation (of rice, barley and pulse) boiled with butter and milk for presentation to the gods or manes);” *purōḍāśa*, “a mass of ground rice rounded into a kind of cake (usually divided into pieces, placed on receptacles);” and *sthāltipāka*, “a dish of barley or rice boiled in milk (used as an oblation).”— Monier Williams' *Sanskrit-English Dictionary*.

<sup>5</sup> *Hōma* signifies “the act of making an oblation to the Dēvas or gods by casting clarified butter into the fire;” and *niyama*, “any act of voluntary penance or meritorious piety (esp. a lesser vow or minor observance dependent on external conditions, and not so obligatory as *yama*).”— Monier Williams' *Sanskrit-English Dictionary*. I take *svādhyāyādhyayana* to be one word, meaning “study of one's own Vēda;” compare Āśvalāyana's *Grīhya-sūtra*, III. 3, 1.

<sup>6</sup> *Rājasūya* is “a great sacrifice performed at the coronation of a king (by himself and his tributary princes . . .);” *vājapēya* is “the name of one of the seven forms of the *sōma* sacrifice (offered by kings or Brāhmaṇas aspiring to the highest position, and preceding the *rājasūya* and the *Brihaspati-sava*);” *agnishōma* is “the name of a protracted ceremony or sacrifice (forming one of the chief modifications of the *jyōtiṣhōma* offered by one who is desirous of obtaining heaven . . .).”— Monier Williams' *Sanskrit-English Dictionary*.

<sup>7</sup> *Maitrāvaruṇa*, otherwise called *Prasāstri*, is the first assistant of the Hōtri. The terms *Adhvaryu*, *Hōtri* and *Agnīdh* are well known. *Brāhmaṇachchhamsin* is “a priest who assists the Brahman or chief priest at a *sōma* sacrifice;” and *Grāvastut* is one of the sixteen priests (called after the hymn [R.V. X. 94, 1 ff.] addressed to the *sōma* stones).— Monier Williams' *Sanskrit-English Dictionary*.

<sup>8</sup> The word *sattra* signifies an alms-house and is frequently met with in the Gupta inscriptions (e.g. Nos. 7, 8, 9 and 10). *Prapā* denotes a place of distributing water gratis to travellers; *pratīśraya* is “a shelter-house for travellers” (*Ind. Ant.* Vol. XII. p. 142). Both these words occur in the celebrated inscription of Ushavadāta at Nāik, which records his series of benefactions. *Vriśhōtsarga*, according to the *Śabdakalpādruma*, means “setting free a bull and four heifers on the occasion of a *śrāddha* or as a religious act generally.” As regards the details of this ceremony, see this lexicon, *sub voce*. According to Mahēsvara's commentary on the *Amarakōśa*, *kūpa* denotes an ordinary well, and *vāpī* means a well with a flight of stairs.

<sup>9</sup> For *tala-stmā* see above, Vol. IV. pp. 155 and 157.

[Vv. 32-36 contain the usual admonitions to future rulers.]

(V. 37.) This praiseworthy grant of the prosperous Gōvindarāja has been written by the learned Nāgavarman, son of Gaṅgādharāya.

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

## No. 7.—THE INSCRIPTIONS IN THE CAVES AT KARLE.<sup>1</sup>

BY E. SENART; PARIS.

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

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

<sup>1</sup> Translated from the French by the Editor.



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

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

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

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

Chaitya cave. Left end of the verandah.

#### TEXT.

Vejayamtito sethinā Bhutapālen[ā] (1) selaghara (2) parinīthapita[ṁ] (3) Ja[ṁ]bu-dipamhi (4) ūtama[ṁ] (5).

#### REMARKS.

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

<sup>1</sup> The partial attempts at interpretation of Bird (*Historical Researches on the Origin and Principles of the Buddha and Jaina Religion*, 1847) and Stephenson (*J. Bo. Br. E. As. Soc.* Vol. V, p. 152 ff. and p. 426 ff.) possess now only a historical interest. As regards the general description of the caves, the first exact reports are those of Fergusson (*J. B. As. Soc.* Vol. VIII, p. 80 ff.) and of Wilson (*J. Bo. Br. E. As. Soc.* Vol. III, p. 48 ff.). At present exact and methodical information may be found in the *Rock-cut Temples of India* of Fergusson and Burgess, and in the *Reports of the Archaeological Survey of Western India*, Vol. IV.

me certain; this is the only possible meaning of the double hook, contrasted with the ordinary form of *u*. It seems that at the end an *anusvāra* did exist, which got mixed up by the wearing of the stone with the upper hook of the last symbol, for which compare the beginning of No. 5.

#### TRANSLATION.

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

*Vaijayanti* seems to have been the ancient name of *Banavāsi* in the North Kanara district, Bombay.<sup>1</sup> In addition to the instances quoted by Dr. Burgess, where *Jayanti* seems to represent *Banavāsi*, one might perhaps ask if in the *Banavāsi* inscription<sup>2</sup> the letter which has been read *sa* or *saṃ* before *jayāntakasa* (1, 2) might not be a *ve*, in which case the sculptor *Damōraka* would be designated as a native of *Vaijayanti*.—In spite of the general meaning of *selaghara*, it seems—if we compare the occurrence of *chaityagriha* at *Kudā* (CTI. Nos. 15 and 20), of *chetiyaghara* at *Nāsik* (Nos. 18 and 19), of *gharamukha* and *gharasa mugha* at *Kārlē* (Nos. 4 and 6), and of *gharamukha* at *Ajanṭā* (CTI. No. 1)—that the expression *grīha* or *ghara* was habitually restricted to the halls used for worship, those which are generally styled “*chaitya* caves.”—The expression *pariniṣṭhapita* implies the idea of completion, which must not be lost sight of. Even if one leaves out of consideration the open screen, the decoration of which may be secondary, several inscriptions describe certain pillars as particular gifts. Hence it may be assumed that the present record attributes to *Bhūtapāla* the honour of having completed the *chaitya* cave.

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

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

#### TEXT.

**Mahārāṭhisa Gotiputrasa Agimitraṇakasa sihathabho dānaṃ.**

#### REMARK.

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

#### TRANSLATION.

“(This) lion-pillar (is) the gift of the **Mahārāṭhi Agimitraṇaka, the son of Goti.**”

**Mahārāṭhi** is an obscure and difficult term. It would be essential to know first whether the actual orthography of the inscriptions is *°raṭhi* or *°raṭhi*. The *th* seems probable here, and it is certain in an inscription at *Bēḍṣā* (CTI. No. 2); though on the other hand the *th* is probable in No. 14 of the *Kārlē* inscriptions and in *Bhājā* No. 2. The writing of *th* by error for *ṭh* being more probable than the reverse, the form *Mahārāṭhi* is the proper one to start from.<sup>3</sup> If this is the case, the comparison with the epic epithet *Mahāratha* and with *brihadratha* must be discarded. CTI. (p. 24) declares that “*Mahārathi* is a Paurāṇic title of a great warrior; it is common in the families of *Rājas*.” I do not know on what this statement rests; if its first part

<sup>1</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 278, note 2.

<sup>2</sup> CTI. p. 100; compare *Ind. Ant.* Vol. XIV. p. 331.

<sup>3</sup> Dr. Hultzsch reads *Mahārāṭhi* also on the coins reproduced on Plate iii.

were correct, one would at least expect *Mahāratha* and not *Mahārathi*, which is not necessarily the same thing. At any rate *Mahārathi* is a title. This is also Bühler's view (AS. p. 107, note); but the special reason which he adduces in support of it is not at all decisive, *viz.* that in the Kārdē inscription No. 14 *Okhalakiyānam Mahārathi* should be translated by "the *Mahārathi* of the Okhalakiyas." Nothing proves that the genitive depends on *Mahārathi*. Several instances show us the proper name of a donor accompanied by the name of the tribe or the people to which he belongs in the genitive plural, *e.g.* Junnar Nos. 5 and 6 (CTI. and AS.). The fact that, in the other cases where we find the word again and in that same No. 14 in the very next line, *Mahārathi* does not govern a genitive, forces us to reject altogether the construction proposed by Bühler.<sup>1</sup> Hence this instance cannot furnish, as he thought, a positive argument against the interpretation previously proposed by Garrez,<sup>2</sup> who saw in it a kind of ethnical name equivalent to *Marāṭha*. Etymologically this explanation seems to me strongly supported by the *th*, which presupposes a Sanskrit form *Mahārāshṭrīn*. But *Mahārāshṭrīn* has not necessarily a geographical meaning, and it is difficult to separate the word from *Mahābhōja* and *Mahāsāmanta*, which are connected with it in our inscriptions. As *rāshṭra* often means a province, it is quite natural that *rāshṭrīn* follows the same analogy as *bhōja* and *sāmanta*, so that, if *Mahābhōja* has become a title applied even to women, the same could very easily happen in the case of *Mahārāshṭrīn* and *Mahārāshṭrīnī*, or *Mahārāshṭhī* and *Mahārāshṭhīnī*.<sup>3</sup> This is possible, but not absolutely certain; it may as well have been that the name, starting from the geographical and ethnical meaning, became fixed as a title of honour in certain families, perhaps because of certain important relatives or of special circumstances.<sup>4</sup> It may be noted that to our *Mahārathi* Agimitrapaka corresponds a *Mahārathi* Mitadeva in No. 14; that this Mitadeva is a Kausikīputra, like Vishnudatta at Bhājā (No. 2); and lastly that the *Mahārāshṭhīnī* Sāmadimikā at Bēḍṣā (No. 2) was married to an Āpadevanaka. Do not these different names look as if they were connected with each other in such a way as to suggest the idea that they may have belonged to the same circle of families or relations? We find a *Sthavira* Agimitra, *i.e.* Agnimitra, at Kuḍā (CTI. No. 5). I believe that the names in *naka* in our inscriptions, as here and as Nandanaka at Junnar (CTI. No. 22), *etc.*, are not different names, but simply equivalents of Agnimitra, Nanda, *etc.*—Gotiputra<sup>5</sup> is the same as Gaupṭiputra, from Gupta.

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

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

<sup>1</sup> The occurrence of the feminine *Mahārāshṭhīnī* in Bēḍṣā No. 2 also indicates rather that the term does not imply the actual office of governor of a district or province, but an honorific or nobiliary title.

<sup>2</sup> *Journ. Asiat.* VIIth series, Vol. XX. p. 201 f.

<sup>3</sup> I may here as well draw attention to the use of *raṭṭhika* in Fāli (*e.g.* *Jātaka*, II. 258, 12) as an equivalent of *grihapati* and *Vaṭṭiya*. Compare *Śatapatha-Brahmana*, XIII. 2, 9, 7, where the *Vīṭas* are brought in special connection with the *rāshṭrīn*, the wielder of royal power.

<sup>4</sup> We may compare the parallel use of the attributes *Sōḍage(ke)ra* and *Mandava* (*Māṇḍavya*); on the latter see Jacobi in *Ind. Ant.* Vol. VII. p. 254. The occurrence of *Māṇḍavānam* at Kuḍā (CTI. No. 14) leaves no doubt regarding the ethnical meaning of the word, though the use of the dental *d* renders the identification with the *Māṇḍavyas* of literature problematical. At Bēḍṣā (CTI. No. 2) *Mandava* is connected with *Mahārathi*; the reading *Māṇḍaviya* is quite clear in the *fac-simile* and excludes the useless and improbable conjecture *ma[ṇḍ]aviya*. It will be remarked that in this instance *Māṇḍavi* precedes *Mahārāshṭhīnī*. Seeing that *Mahābhōja* always precedes either attribute when connected with it, this position does not seem to indicate that *Mahārathi* could imply a title of superior nobility, and consequently still less that it could designate a very high dignity.

<sup>5</sup> [The same epithet occurs in the Śūṅga inscription of the Bharhut Stūpa; see *Ind. Ant.* Vol. XI V. p. 138 f.

the title *Mahārāṭhi*, which occurs in the cave-inscriptions (Kārlê) Nos. 2 and 14; A.S.W.I. Vol. IV. p. 83, No. 7 (Bhājā), and p. 90, No. 3 (Bêḍṣā). At my request Mr. R. Sewell kindly sent me for comparison the two lead coins (Plate iii. A. and C.) which he had received from Mr. Mervyn Smith in 1888. These supply the first word of the legend, *Sadakana* (see Plate iii. A.) and contain portions of the second word, *Kaḷalāya*, while the third word, *Mahārāṭhisa*, is preserved in B. and C. The three coins may be briefly described as follows:—

Plate iii. A. (Sewell).

*Obverse*.—A humped bull, standing towards the proper right. Round it, the words *Sadaka-na-Ka* [ḷalā] . . . . .

*Reverse*.—A *bôḍhi*-tree between two symbols.

Plate iii. B. (Hultzsch).

*Obverse*.—Similar to A. There is a deep and distinct punch-mark below the bull. Round the latter, [Sa] . [ka]na-Kaḷalāya-Mahārāṭh[ī]sa.

*Reverse*.—A *bôḍhi*-tree, a *chaitya*, and a symbol between them.

Plate iii. C. (Sewell).

*Obverse*.—Similar to A. Round the bull, Sa . . . [Kaḷa]lāya-Mahārāṭhisa.

*Reverse*.—A *bôḍhi*-tree and a *chaitya*.

“Taking the three coins together, it appears that the complete legend, of which each bears a portion, is *Sadakana-Kaḷalāya-Mahārāṭhisa*.

“The curious word *Kaḷalāya* reminds us of the equally peculiar Andhra name *Puṣumdyi*. *Sadakana* is the same as *Sītakaṇi* in the Andhra inscriptions. Perhaps *Kaḷalāya*, with the surname or family name *Sadakana* and the title *Mahārāṭhi*, held Chitaldroog as a vassal of the **Andhra** kings. From the emblems pictured on his coins we learn that he was a Buddhist, and that his crest was a bull.

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

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

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

TEXT.

Therānam bhāṃyānta-(1) I[m]dadevasa hathi cha puvādo hathinām cha uparimā hethimā cha veyikā dānam.

REMARK.

(1) A.S. and C.T.I. read *bhayaṃ*°. I do not feel inclined to believe that the *anusvāra* of *bham* is intentional; but it certainly seems to exist on the stone.

TRANSLATION.

“The elephants and, before the elephants, the rail-mouldings above and below (are) the gift of the *Sthavira*, the venerable *Indradēva*.”

In separating *do* and in considering it to represent the numeral *dvau*, previous editors have created difficulties which they found it hard to overcome. It is sufficient to look at a photograph to recognise that the elephants are actually separated from the spectator by the balustrade

which hides the bottom of their legs. The Prākṛit *pubbādo* = *pūrvataḥ* does not raise any difficulty. Bühler has well defined the meaning of *védikā* by "bands or string-courses carved with the rail pattern." In No. 17 and elsewhere the term *veyikā* is applied to fragments of this kind.

No. 4, Plate i. (K. 4).

*Chaitya* cave. Over the right doorway.

TEXT.

Dhenukākataḥ (1) gaṁdhikasa Si[m]hadatasa (2) dānaṁ gharamugha.

REMARKS.

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

TRANSLATION.

"(This) door (is) the gift of *Siṁhadata*, a perfumer from *Dhēnukākata*."

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

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

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

TEXT.

1 Gaḥatasa Mahādeva-  
2 ṇakasa mātu Bhāyilāyā (1) dānaṁ.

REMARK.

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

TRANSLATION.

"The gift of *Bhāyilā*, the mother of the householder *Mahādevaṇaka*."

Regarding the name *Mahādevaṇaka* = *Mahādēva*, compare No. 2.— The name *Bhāyilā* has been explained by *Bhrājilā*. This transcription is not the only possible one, though it appears to me the most probable. But could not this be the transcription of a foreign name? It occurs again at Kuṣā (AS. No. 13), where a Brāhmaṇi *Bhāyilā* is stated to have been the wife of a certain *Ayitilu* who, though called a Brāhmaṇa, bears a name of very barbarous form, which reminds us curiously of *Azilizes*, etc. I do not pretend to affirm that our *Bhāyilā* is the same, though the writing of the two inscriptions appears to be quite contemporaneous and to be intimately related in certain details, e.g. the *yī*. I may add that the title of *grīhastha*,<sup>1</sup> applied to

<sup>1</sup> For the loss of the aspiration in *gaḥata* compare e.g. *stāna* in an inscription at Mathurā, *Ep. Ind.* Vol. I. p. 390, No. XVIII.

her son, seems to indicate a Brāhmanical origin. In the case of an ordinary householder of the Vaisya class we would doubtlessly have *gahapati* as elsewhere.

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

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

TEXT.

- |   |                       |                  |                  |
|---|-----------------------|------------------|------------------|
| 1 | Dhenuk[ā]kaṭakaṇa (1) | vaḍhakinā        | Sāmi-            |
| 2 | ṇa (2)                | Vēṇuvāsa-put . . | ṇa (3) ghara[ṣa] |
| 3 | mugha (4)             | kata duren . .   | dhu . . (5).     |

REMARKS.

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

TRANSLATION.

“By the carpenter *Sāmi*, son of *Vēṇuvāsa*, a native of *Dhēnukākata*, there was made the opening of the cave . . . . .”

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

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

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

TEXT.

- Dhenukakata* (1) *Yavanasa* *Ṣihadhayāna* *thambho* *dānam* (2)

## REMARKS.

(1) The first *ā* of *kāṭā* in AS. is surely only a clerical mistake.— (2) The final *anusvāra* seems to me perfectly visible,

## TRANSLATION.

"(This) pillar (is) the gift of the Yavana Sihadhaya from Dhēnukākāṭa."

For the combination of the singular *Yavanasa* with the plural *Sihadhayāna*[*m*] compare No. 3, where the plural *therānam* is followed by the singular *Indadevasa*.

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

*Chaitya* cave. On the fifth pillar; left row.

## TEXT. (1)

1	Sopārakā	bhayātānam	Dhamutari-	(2)
2	yāna	sa . nathasa	(3)	therasa . (4)
3	bha . . sa	(5)	antevāsisa	bhāna-
4	kasa	Na . pat . sa	(6)	Sātimitasa
5	saha . . .	t[i]hi	(7)	[tha]bho dānamukha (8).

## REMARKS.

(1) The inscription is much defaced, perhaps intentionally, as Bühler thinks, in order to be replaced by the following one (No. 9). Hence all statements referring to it will have to be made with special caution.— (2) AS. and CTI. read *°tāna* and *°tara*<sup>o</sup>. I consider the *anusvāra* and the *i* of *ni* comparatively certain.— (3) CTI. and, with hesitation, AS. read *samānatha*<sup>o</sup>. A single letter seems to be lost; but which? The *m* does not seem to me more probable than any other.— (4) CTI. reads *na* and AS. *a* as the last letter which I am unable to make out.— (5) AS. and CTI. read *°tulasa*. The first letter appears to be certainly a *bh*; compare the *t* of *ambhāsaka*. And I have no doubt that two letters have to be supplied between this letter and the final *sa*.— (6) AS. *Nadīpatīsa*; CTI. *Nadīputīsa*. *Dā* or *dī* are possible, but neither is certain. I do not discover any trace of an *u* below the *p*; but, after all, *°putasa* is *a priori* so probable that I can hardly doubt that this was the original reading of the stone.— (7) AS. . . . *tīya*; CTI. [*matapi*]tīya. The *i* above the *t* is more probable than the *u* below, and the reading *hi* is, though not at first sight, at least as admissible graphically as *ya*. This gives, with the possible restoration *matapi*, a completely satisfactory form. The reading *tīya*, admitting the restoration [ . . . *tha*]tīya, would seem to be recommended by the expression *scāritā* in the following inscription (No. 9), which seems to have been intended to replace the present one. But why this substitution? Was it only in order to avoid the mention of the master of Sātimita? Or perhaps for inserting the mention of the relics, which would have been passed over in silence in the first redaction and added ultimately by the donor?— (8) The *th* is quite indistinct, but nevertheless certain. The final letter, read *la* by CTI. and left undetermined by AS., must be *kh*, which gives us the excellent reading *dānamukha*[*m*]. The form of *kh* is not quite usual. But it seems to be so nearly allied to certain variants of the same letter as to make this interpretation probable, which also gives a good sense. To judge from the form of *kh* in No. 13, the shape of this letter seems to have been particularly changeable and undetermined.

## TRANSLATION.

"(This) pillar (is) the gift of the preacher Sātimita, the son of Nanda (P) (and) the disciple of the Śhācira . . . . . of the venerable Dhāmmutariyas (Dharmottariyas), from Sopāraka, together with [his father and mother?]."

In explaining these lines one cannot separate them from the following inscription (No. 9) its abridged reproduction, the motive of which we cannot quite make out. This comparison proves that the connection with the sect of the Dharmottariyas applies in the mind of the author to Sātimita himself. What is more doubtful, is, whether the first genitive following *sa* applies to him or to his master. I do not believe in Bühler's conjecture *sama[na]pūthasa* is too risky to restore a purely hypothetical title of hardly satisfactory meaning at the cost of the mistake attributed to the engraver, and I am unable to suggest a plausible restoration of my own. It seems to me very tempting to find here the proper name (e.g. *Sacanthasa* or *Satantasa*, i.e. 'of Śarvanātha' or 'of Śakranātha') of this master of our donor; but generally the *thera* precedes the proper name. Hence it is *a priori* more probable that the name is hidden in the letters following *therasa*, which cannot be restored with any certainty. I have said that the remaining traces would favour the reading *\*putasa* for the second part of the word which AS reads *Nadipatīsa* and CTI. *Naddputīsa*. If we read at the beginning *Na[ś]da*, or *Na[ś]dā* or *Na[ś]dā*, the reading *\*putasa* seems to me assured by the consideration that Sātimita, being a preacher and belonging to the sect of the Dharmottariyas, ought to have been a monk and consequently unmarried.<sup>1</sup> As regards the use of *dānamukha* as an equivalent of *āyadharan*, it is well known in the Buddhist epigraphy of the North-West, and its occurrence in literature is sufficiently well established.

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

Chaitya cave. Immediately below the preceding inscription.

TEXT.

- 1 Sopārakā bhayantānaṃ Dhamutariyaṇaṃ (1) bhāpa-
- 2 kasa Sātimitasa
- 3 sasariro thabo dānaṃ.

REMARK.

(1) AS. and CTI. *\*yāna*; but this *anusvāra* appears to me as certain as the other.

TRANSLATION.

"(This) pillar containing relics (is) the gift of the preacher Sātimita, (of the sect) of the venerable Dhammutariyas, from Sopāraka."

As I have stated in connection with the preceding inscription, I think that the *Dhamutariyaṇaṃ* cannot depend, as Bühler thinks, on *bhānakasa*, but goes with *Sātimitasa*. Compare the genitives *Gatānaṃ* and *Apaguriyaṇaṃ* at Junnar (AS. Nos. 5 and 6).

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

Chaitya cave. On the fourth pillar; left row.

TEXT.

- 1 Dhenukakaṭṭhā
- 2 Dhaṭṭama-Yavanasa.

<sup>1</sup> We find another Sātimita at Kuṣā (AS. No. 5). But the type of the writing is there considerably later than that of our inscription and does not permit us to identify the two homonyms.



## TRANSLATION.

“Of *Dhamma*, a *Yavana* from *Dhenukākata*.”

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

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

*Chaitya* cave. On the seventh pillar; left row.

## TEXT.

1 *Dhenukākata* *Usabhadata-putasa* *Mitade-*  
2 *vaṇakasa* *thabho* *dānam*.

## TRANSLATION.

“(This) pillar (is) the gift of *Mitadevaṇaka*, son of *Usabhadata*, from *Dhenukākata*.”

I feel inclined to believe that this *Mitradēva* is the son of that *Ṛishabhadatta* who is mentioned in No. 13 and many other inscriptions as the son-in-law of *Nahapāna*. For this name is not very common, and I find another connecting link in the name of *Ṛishabhadatta*’s wife *Dakhamitrā* (*Nāsik* No. 11). The silence kept regarding *Nahapāna* as well as the titles and donations of *Ṛishabhadatta* would suggest that the inscription is later than the downfall of the *Khaharātas*; compare *Nāsik* No. 4. In the palaeographic forms I do not see sufficient reasons for denying that the present inscription could be slightly later than No. 13.

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

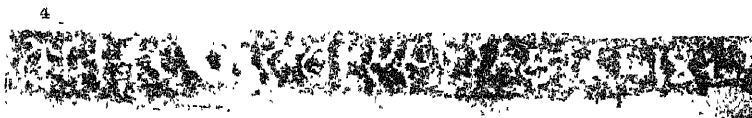
*Chaitya* cave. On the inside of the belt which forms the base of the great arch.

## TEXT.

*Asāḍhamitāye* *bhikkhuni* . *dānam* (1).

<sup>1</sup> It is evident that the intentional application of this name to a purely fictitious being as the *dēva* in the *Jitako* No. 457 is a totally dissimilar case and cannot be quoted as a precedent.

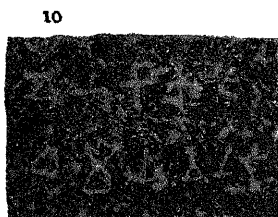
Karle Inscriptions. — Plate I.



SCALE · 125



SCALE · 125



SCALE · 125



SCALE · 125



SCALE · 06



SCALE · 125



SCALE · 125



SCALE · 17

## REMARK.

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

## TRANSLATION.

“The gift of the nun *Āsāḍhamitā*.”

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

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

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

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

## TEXT.

- 1 Sidham [||\*] Raño Khaharātasa khatapasa Nahapānasa jā[ma]tarā (1) . n .  
 kapūtena (2) Usabhadātena ti-(3)  
 2 gosatasahasa[de]ṇa nadiyā (4) Baṇāsāyā (5) s[u]vapātathakarena (6) . . .  
 brahmapāna (7) cha soḷa[sa]gā-  
 3 ma[d]je . Pabhāse pūtatithe (8) brahmapāṇa aḥabhāyāp[r]a . . [a]nuvāsam  
 pi tu (9) satasahasam bho-(10)  
 4 japayita Valūrakesu lepavāsinaṁ (11) pavajitānaṁ . chātudisasa saghasa  
 5 yāpāpātha gāmo [Ka]r[e]jjiko (12) dato sa . na . . . vāsitanāṁ (13).

## REMARKS.

(1) CTI. °*mā*°. I cannot discover any trace of the *ā*.—(2) The reading *Dinika* is no doubt certain; but the *d* is quite indistinct on the estampages, and the *k* is much worn.—(3) I believe that there is nothing but *ti* at the end of this line. What has been taken for *ṣi* (AS.) would run into the bottom of *ti*. Besides, *tini* = *trini* would be a serious and unusual mistake.—(4) AS. *nadiyā*, which is inadmissible.—(5) CTI. reads °*nāsayaṁ*.—(6) I do not see any trace of the *u* below the *s*, though the reading *su* is certain. AS. and CTI. read °*ratha*°, though admitting that the word corresponds to *tīha* = *tīrtha*. The still visible stroke would not be so straight if it were a *ra*. It is the remnant of a *t*, above which the *i* is lost.—(7) I do not see anything of *devāna*, though this word is warranted by the comparison with the Nāsik inscription No. 10. AS. and CTI. read *brahmapāna*[*n*] with a long *ā*, of which I do not discover any trace.—(8) AS. *pūnatithe*; but the *ta* is sure.—(9) The *p* has at the right bottom a perpendicular line which may express the *r*, as in *brāhmaṇa*. The restoration *dena* seems certain; but nothing remains of these letters. After this, CTI. reads *gavasāpi trisa*°. The reading of AS., which resembles mine closely, appears to me almost certain, though the initial *s* is much spoiled.—(10) AS. °*tasāhasi*[*bho*]°. The final *bho* is quite clear. Though believing that I see °*sahasam* in the estampages, I do not venture to deny that the actual reading may be °*hasiṁ*.—

(11) AS. and CTL. °*vāsāna*.—(12) The first *k* is very indistinct, and the *r* would seem to have at the top the vowel-mark *ā* or *o*.—(13) I am quite willing to believe that the reading proposed by the first editors, *savāna vāsavāsītāmañ*, is well founded; but a portion of it has become quite invisible, and between *na* and *vā* there is certainly room for another letter. It is true that between *si* and *tā* there is also room for one more character, which is, however, quite improbable.

#### TRANSLATION.

"Success! By Usabhadāta, the son of Dinika (and) son-in-law of the king, the Khaharāta, the Kshatrapa Nahapāna,— who gave three-hundred-thousand cows, who made gifts of gold and a *tīrtha* on the river Baṇāsā, who gave to [the Dēvas] and the Brāhmaṇas sixteen villages, who at the pure *tīrtha* Pabhāsa gave eight wives to the Brāhmaṇas, and who also fed annually a hundred-thousand (Brāhmaṇas),— there has been given the village of Karajika for the support of the ascetics living in the caves at Valūraka without any distinction of sect or origin, for all who would keep the *varsha* (there)."

In explaining these lines, we have to compare closely Nos. 10 and 14 at Nāsik. A portion of the first, especially, which is better preserved, comes very near to our text. The river Baṇāsā (compare Nāsik No. 14, l. 10) or Bārṇāsā (Nāsik No. 10, l. 1) is represented in Western India by two rivers named Baṇās, with which it has been successively identified. The first belongs to Northern Gujārāt, passes Pālampur, and falls into the Raṇ of Kachh (Burgess). The second flows through Eastern Rājputāna and joins the Chambal (Burgess, and Bhagwanlal Indrajī, *Bombay Gazetteer*, Vol. XVI. p. 633). In Nāsik No. 10, l. 4, we shall see that, after a campaign in the south, Rishabhadatta returned to the sacred lake of Pushkar near Ajmere, bathed there, and made pious gifts. Hence it may be assumed that this country possessed a special importance for his family; and it is *a priori* natural to localise there other donations of his. Now it is precisely in those parts that the second river Baṇās flows, and until better information is obtained it seems to me more probable that this river is here alluded to; but the precise nature of the gifts alluded to is not easy to determine with certainty. The reading *suvarṇatītha*<sup>o</sup> is supported by the comparison with Nāsik No. 10, l. 1, where we find *suvarṇadānatīrthakarēna*. Our text is an abridgment of this expression, on which it is based, just as *satasahasāñ* in l. 3 corresponds to *brāhmaṇasatasahasāri* at Nāsik. After having hesitated between the two translations 'the founder of a *tīrtha* and giver of a gift of gold' and 'the founder of a *tīrtha* by means of a gift of gold' (CTL. p. 33, note), Bühler seems to have decided in favour of the second (AS. p. 101). I decidedly prefer to adopt the first, like Bhagwanlal (*Bombay Gazetteer*, Vol. XVI. p. 571). If the second were true, *suvarṇadāna* would represent nothing but a kind of tautology. It is evident that a *tīrtha* cannot be established without expending money. Besides, to take the first portion of the compound *suvarṇadānatīrthakara* in the sense of the instrumental is not inadmissible, but rather far-fetched. Finally, I notice at least one case where the two different ideas are combined in the same way, but in terms which are not ambiguous. The Naḍupūru grant of Annaveṃa<sup>1</sup> says:— *Yēn-āgrahārā bahavō vitīrṇā Hēmādri-dāndāni kṛitāni yēna ! tīrthēshu satīrāṇi tatāni yēna*. Though this text is much more modern than that of Kārīlō, it has its value as witness of a tradition whose constancy we shall have occasion to verify in still other formulas. We would have certainly found some decisive argument in favour of the correct interpretation, whichever it may be, in the Nāsik inscription No. 14, l. 11, which follows a different redaction; but unfortunately its text is mutilated.

Nāsik No. 14 has *puṇyatīrthē*; *pāta* is a perfect equivalent of *puṇya*, and, besides the shape of the letter, the long *ā* attached to the *p* confirms this reading. Everybody agrees, I believe, in identifying this Pabhāsa with Prabhāsa or Sōmanāthapaṭṭāna in Kāthiāwār, where

<sup>1</sup> Above, Vol. III. p. 288, verse 9.

the epic legend locates the death of Krishna. In connection with the 'gift of wives to Brāhmaṇas,' Bhagwanlal Indraji (*Bombay Gazetteer*, Vol. XVI, p. 571) aptly quotes a passage in the Apsad inscription of Ādityasēna.<sup>1</sup> If *kanyās* are there referred to, while here the donor speaks of *bhūdyās*, the position is in the main identical. Only, it is in the first case considered from the point of view of the Brāhmaṇas who were the fathers of the young women, and in the second case from that of the Brāhmaṇas who became their husbands. There is nothing in this variation to justify the unlikely interpretation which Bhagwanlal (from an argument which in my opinion could easily be turned against him) has tried to substitute for the true one, viz. that Rishabhādatta boasts of having given wives to eight Brāhmaṇas by exempting eight young women of the Brāhmaṇa caste from all the expenses which are involved by the costly ceremonial of Hindū marriages and the acquisition of the ornaments which in a certain way represent the dowry.<sup>2</sup>

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

Valūraka seems to designate Kārlē; compare the following inscriptions. The plural is used frequently in the case of village names. It remains to ascertain in what manner have to be construed all the genitives *tenavāsīnām pavajitānām chātudāsā sughasa*. We may compare several analogous formulas. In No. 19, l. 1 f. we find: *lepesu Vālurakesu ritharāna pavajitāna bhikkhuna nikāyasa Mahāsanghiyāna yāpanāya . . . . . gāma . . . . .*  
*dadama*; in Nāsik No. 2, l. 10: *lena mahādevi . . . . . dadāti nikāyasa Bhaddrāniyānām bhikkhusaghasa*; in Nāsik No. 3, l. 12: *gāmo . . . . . bhikkhūhi devīlenavāsehi nikāyena Bhaddāniyehi patiga[h]ya dato*; and *ibid.* l. 13: *gāmu . . . . . bhikkhūhi devīlena[vāsehi nikā]yena Bhaddāniyehi patigayha . . . . . dato*. The passage in No. 19 was intentionally copied from the present inscription and has therefore no independent value. In both cases one might be tempted to separate the two genitives and to let the first depend on *dadāti*, the second on *yāpanāya* or *yāpanātha*. But the long distance from the verb would be little favourable to this hypothesis. And in Nāsik No. 2, where *yāpanāya* has no equivalent, it is quite excluded. Besides, in Nāsik No. 3, where a different case is used, both terms are, just as here, in the same case. Hence we must conclude that in all these instances the terms *bhikku* or *sangha*, *nikāya*, and *Mahāsanghiya* or *Bhaddāniya* are co-ordinate. Thus the donation is made here "for the support of the universal *Sangha* in the person of the monks residing in the caves at Valūraka;" in No. 19 "for the support of the brotherhood constituted by the Mahāsanghikas in the person of the monks (of this community) residing in the caves at Valūraka"; in Nāsik No. 2, "to the *Sangha* of the monks in the person of the brotherhood constituted by the Bhaddāniyas;" and so on. We shall see in due time how the change of the case in Nāsik No. 3 is to be explained. Here I would only remark that in the two passages of that inscription we find both *nikāya* and *Bhaddāniya* in the instrumental case and are thus prohibited in No. 19 to construe, as would seem natural, *Mahāsanghiyāna* as dependent on *nikāya*,—"the brotherhood of the Mahāsanghikas."

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

<sup>1</sup> Dr. Fleet's *Gupta Inscriptions*, p. 203, l. 9.

<sup>2</sup> Hémadri in his *Chaturvargachintāmani* (I, 9, p. 678) has collected a certain number of *kanyādānas* by which, according to the epic, certain kings conferred on Brāhmaṇas women over whom they had authority. But these are at least exceptional, if not absolutely fictitious cases, from which an analogy could not, I think, be invoked for explaining gifts of an ordinary kind, which were frequently repeated.

beyond all particular limitation; and this is why the donor adds *savāna visavāsītānaṃ*. In fact, it was for the retreat of the *varsha* that the monks of every other denomination or residence (*chātudīsa saṃgha*) could be brought to take up their abode in the caves of Valūraka along with their resident hosts. If the donor had meant only the monks living at Valūraka, he would have said simply *Valūraka-saṃgha*, as in the following inscription. In the same way a gift is made in Nāsik No. 15, l. 7, *Triraśmiparvatavihāravāstavyasya chāturdśābhikshusaṃghasya gilānabhēshajārtham*, i.e. "to be applied for the medical treatment of the monks of every origin who shall reside in the *vihāras* of the Triraśmi hill." Monastic communities may be classified in two respects, *viz.* according to their residence and according to the sect to which they belong. This double restriction is excluded in principle by the mention of the *chātudīsa saṃgha*, though in some cases and according to the dispositions of the donor it may mean specially one or the other. Thus in Nāsik No. 10, l. 4 f. a donation is made as follows: *eto mama lepe vasatānaṃ chātudīsa bhikkhusaṃgha mulhāhāro bhavisati*. Here we have a restriction to a certain locality, while *chātudīsa* excludes only the restriction as to sect; and the donation is accordingly intended for the feeding of the monks who reside or shall reside in this cave, to whatever denomination they belong. The same is the case in Nāsik No. 12, l. 2, where a rent is allotted to the *chātudīsa saṃgha*, *y[a] imasmīn lepe vasatānaṃ bhavisati chivarika . . . . .*, i.e. "for furnishing clothes to the monks who shall reside in this cave without reserve or distinction as to sect." The same idea is expressed in the donation recorded in Nāsik No. 24, l. 3 f. On the other hand, in Kārlē No. 20, l. 3, "a hall of nine cells is given to the *saṃgha chātudīsa* as property of the Mahāsāṃghikas,"—*Mahāsaghiyānaṃ parigaho saghe chātudīse dīna*. We have to compare a passage in the inscription of Tōramāna at Kura (*Ep. Ind.* Vol. I, p. 240). Bühler has justly remarked the antithesis existing between *chāturdśā saṃgha* and *parigraha dchārya-Mahāsāsakaṇāṃ*. But I feel inclined to think that he has not solved it in a quite satisfactory manner. According to him "the meaning seems to be that all Buddhist monks shall participate in the use of the *vihāra*, but that it is specially made over to the Mahāsāsaka teachers." Does it not rather seem that, in allotting to the *chāturdśā saṃgha* the gift which was at the same time made the property of the Mahāsāṃghikas or Mahāsāsakas, Tōramāna in the Kura inscription and Rishabhādatta in the present case desired that their donation should benefit only the members of the sect which they wanted to favour, of whatever origin and usual residence? This conclusion seems to be strongly corroborated by the comparison of Kārlē No. 19, l. 1 f., where the village of Karajaka is given "for the support of the Mahāsāṃghika monks residing in the caves of Valūraka,"—*lepesu Vāūrakesu vāthavāna pavajitāna bhikkhuna nikāyasa Mahāsaghiyāna yāpanāya*. Here the donation is expressly restricted to the Mahāsāṃghika monks residing at Valūraka. Shall we not conclude from this, that, in other cases where the *chāturdśā saṃgha* is referred to, the gift is made to the Mahāsāṃghikas of whatever origin? While in the preceding examples the wording excluded all restriction as to sect, it excludes here all restriction founded on origin or residence. It is hardly necessary to add that, if used alone and without an explicit clause, the expression excludes both the first and second restrictions. No. 19 informs us that the village of Karajaka was given to the monks of Valūraka by Vāsīṭhīputa Puṣumāyi or Gotamīputa Sātakaṇi. This inscription is certainly later than the present one. Though it does not allude to a previous donation, and though the form Karajika, which we have here, differs slightly from Karajaka, the only form which occurs in No. 19, I think that Bühler is right in admitting (*AS.* p. 113; compare p. 24) that the two names refer to the same village. The renewal of the donation was brought about by the new state of affairs created by the victories of Gautamīputra Sātakaṇi and by the destruction, of which he boasts, of that dynasty of the Khaharātas with which our Rishabhādatta was directly connected by his father-in-law Nahapāna. What persuades

<sup>1</sup> This shade of meaning is expressed with particular precision by such a phrase as that we find in the inscription of Chandragupta II. at Sāñchi, where a donation is made *Kākaṇḍābōḍāśatmahāvihārē . . . . . chāturdśābhikṣagatāya . . . . . āryasaṃghāya*; Dr. Fleet's *Gupta Inscriptions*, p. 31.

me of this, is the parallelism existing between the phraseology of our inscription and that of No. 19; thus—

No. 13.	No. 19.																
<i>Valūrakesu leṇavāsinaṃ pavañitānaṃ chātudīyasa saghasa yāpanātha gāmo Karajiko dato.</i>	<table border="0"> <tr> <td style="border-right: 1px solid black; padding-right: 5px;"> <i>Lenes[u]</i> </td> <td style="padding-left: 5px;"> <i>Vāḷurakes[u]</i> </td> <td style="padding-left: 5px;"> <i>vāthavāna</i> </td> <td style="padding-left: 5px;"> <i>pavañitāna</i> </td> </tr> <tr> <td style="border-right: 1px solid black; padding-right: 5px;"> <i>bhikhvāna</i> </td> <td style="padding-left: 5px;"> <i>nikāyasa</i> </td> <td style="padding-left: 5px;"> <i>Mahāsaghiyāna</i> </td> <td style="padding-left: 5px;"> <i>y[ā]pan[ā]ya</i> </td> </tr> <tr> <td style="border-right: 1px solid black; padding-right: 5px;"> <i>. . . . .</i> </td> <td style="padding-left: 5px;"> <i>gāma</i> </td> <td style="padding-left: 5px;"> <i>Karajaka</i> </td> <td style="padding-left: 5px;"> <i>. . . . .</i> </td> </tr> <tr> <td style="border-right: 1px solid black; padding-right: 5px;"> </td> <td style="padding-left: 5px;"> </td> <td style="padding-left: 5px;"> </td> <td style="padding-left: 5px;"> <i>dadama.</i> </td> </tr> </table>	<i>Lenes[u]</i>	<i>Vāḷurakes[u]</i>	<i>vāthavāna</i>	<i>pavañitāna</i>	<i>bhikhvāna</i>	<i>nikāyasa</i>	<i>Mahāsaghiyāna</i>	<i>y[ā]pan[ā]ya</i>	<i>. . . . .</i>	<i>gāma</i>	<i>Karajaka</i>	<i>. . . . .</i>				<i>dadama.</i>
<i>Lenes[u]</i>	<i>Vāḷurakes[u]</i>	<i>vāthavāna</i>	<i>pavañitāna</i>														
<i>bhikhvāna</i>	<i>nikāyasa</i>	<i>Mahāsaghiyāna</i>	<i>y[ā]pan[ā]ya</i>														
<i>. . . . .</i>	<i>gāma</i>	<i>Karajaka</i>	<i>. . . . .</i>														
			<i>dadama.</i>														

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

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

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

#### TEXT.

- 1 Raño Vāsīṭhiputasa (1) Sāmisirip . . . s . (2) savachhare satame 7  
[g]imhapakhe pachame 5
- 2 [d]ivase pathame 1 etāya puvāya Okhaḷakiyāna Mahārathisa (3)  
Kosikiputasa Mitadevasa putena
- 3 hārathinā Vāsīṭhiputena Somadevena gāmo dato Valuraka-saghasa (4)  
Valuraka-lenāna (5) sakarukaro (6) sadeya-
- 4 meyo.

#### REMARKS.

(1) AS. *Vasi*°. The long *ā* is certain.—(2) From the traces, the restoration *Puḷumāyisa* can hardly be called conjectural.—(3) OTI. °*rathisa*; but the central dot of the *th* can still be recognised, and the certain reading °*rathī*° in the following line leaves no reasonable doubt regarding the transcription.—(4) AS. °*rakāsamghasa*.—(5) AS. *Valūrakalenana*. I do not share the opinion of Bühler who considered that the long *ā* is certain. In my opinion it would be less improbable in the preceding word, were it not that the condition of the stone deprives certain apparent but accidental strokes of any real significance.—(6) OTI. *sakarā[ra]karo[ra]*. The transcription of AS., which is ours, seems to me certain.

#### TRANSLATION.

“In the seventh—7th—year of the king lord Siri-Puḷumāyi, son of Vāsīṭhi, in the fifth—5th—fortnight of summer, on the first—1st—day, on the above, by the Mahārathī Sōmadēva son of Vāsīṭhi, the son of the Mahārathī Mitadeva son of Kosiki, of the Okhaḷakiyas, there was given to the community of Valūraka, of the Valūraka caves, a village with its taxes ordinary and extraordinary, with its income fixed or proportional.”

I have stated on p. 50 why the genitive *Okhaḷakiyānaṃ* must be connected with *Somadevena* and cannot depend on *Mahārathisa*. It is the geographical name of a country, or rather of a tribe. Bühler (AS.) has pointed out the name of a district, Ukhaḍa, from which it may be derived. The end of the inscription presents a difficulty which has not yet been solved satisfactorily. Bhagwanlal read *sakarākarosa deyamayo*, which he transcribed in Sanskrit as *samskārahārāṇāya dēya ēśhaḥ*. I can hardly believe that Bühler could have approved of such an explanation; but, though he read *sakaruka*°,—a reading which seems to be warranted by an examination of the back of the estampage,—he adopted the same translation as Bhagwanlal in OTI., viz. “this gift is in order to keep the Valūraka caves in repair.” As in his transcription (AS.) he separates

<sup>o</sup>*karosa deya*, I imagine that he admitted that the text was disfigured by several mistakes, and that he restored *samhakararasa* = *samhikara*<sup>o</sup>. But in this hypothesis the use of the genitive for the dative and the use of *kara* = *kāraṇa* would seem inadmissible. This preconceived notion has caused the end of the inscription after *Valūrakasamghasa* to be considered a separate sentence, *Valūrakalenānaṁ* being necessary for completing the following word. I believe that, if one reads the text without prejudice and keeps in mind the customary wording of grants, one cannot fail to connect the words *sakarukaro sadeyameyo* with *grāmo dato*, and to take them for epithets resembling *sōdraṅga sōparikara*, etc., which occur in other grants in precisely the same place. Besides, by this construction we avoid having recourse to the expedient of corrections, which is always objectionable. The first result is to condemn the break of the sentence between *Valūrakasamghasa* and *Valūrakalenānaṁ*. These two terms are closely connected. The gift is made to the Valūraka-tenas, i.e. as the preceding inscription expressed it in a slightly different way, "to the *Valūrakesu leṇavāsīs*," of the *Saṅgha* of Valūraka. Valūraka is the general designation of the village where the so-called Kārḷē caves are situated. Doubtless this locality contained still other monks besides those who had found an asylum on the slopes of the hill. To these last ones was confined the benefit of the royal donation.

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

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

<sup>1</sup> Compare in the inscriptions of Jayanātha and Śarvanātha (Dr. Fleet's *Gupta Inscriptions*, p. 118, l. 9, and p. 127, l. 17): *asya (grāmasya) samuchitabhāgabhōgakarapratyāyōpanayam karishyatha*.

<sup>2</sup> See e.g. the Māliya plates in Dr. Fleet's *Gupta Inscriptions*, p. 166, l. 26.

<sup>3</sup> See e.g. the Alind plates, *ibid.* p. 179, l. 68, and the Lunsdāli plates, above, Vol. IV. p. 80.



## No. 15, Plate I. (K. 13, 14).

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

## TEXT.

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

## REMARKS.

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

## TRANSLATION.

“Two pairs, the pious gift of the *Bhikshu Bhadasama*.”

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

## No. 16, Plate i. (K. 13, 14).

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

## TEXT.

Bhadasamasa bhikhusa deyadhamam (1) mithûnam (2).

## REMARKS.

(1) AS. and CTI. °*dhama*; but the *anusvâra* seems to me sufficiently clear.—(2) AS. and CTI. °*thûna*; compare the preceding inscription.

## TRANSLATION.

“(This) pair (is) the pious gift of the *Bhikshu Bhadasama*.”

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

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

## TEXT,

. . . . . maṇayūtāya (1) dānaṃ veyikā.

## REMARK.

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

## TRANSLATION.

“(This) rail (is) the gift of . . . . .”

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

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

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

## TEXT.

Koṭiya (1) bhikhūpiya Ghuṇika-mātu (2) veyikā dānaṃ (3) [Nam]dikenā (4) kataṃ.

## REMARKS.

(1) AS. and CTI. *Koṭiya*. The second letter seems to me rather a *ti*; but it is doubtful.— (2) AS. °māta; the *u* is certain.— (3) AS. °dāna, CTI. °dāna.— (4) The first letter is doubtful, the horizontal basis of the *n* being singularly slanting. But the final *ā* is sure.

## TRANSLATION.

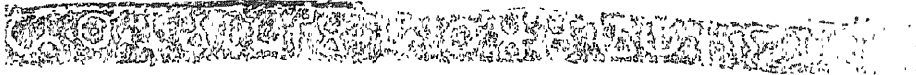
“(This) rail, the gift of the *Bhikhūpi* Koṭi, the mother of Ghuṇika, was made by Nandika.”

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

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

## TEXT.

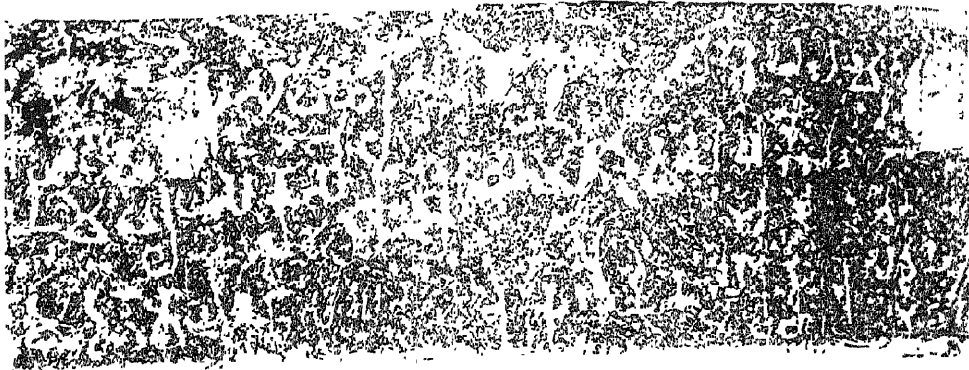
- 1 . . . . . [ānapayati] Māmāḍe (1) amacha par . gata .  
 masu (2) etha lenesa Vālorakosa (3) vāthavāna (4)  
 2 pavajitāna bhikhūna nikāyasa Mahāsagh . yāna y . pan . ya etha Māmālāhāre  
 utare (5) mage g . m . Karajak . (6)  
 3 bhikhūhale[la] (7) dadama — etesa [tu] (8) — gāma (9) — Karajake (10) —  
 bhikhūhala — deya — pāpehi (11) — etasa — chasa  
 4 gāmasa Karajakāna bhikhūhalaparihāra vitarāma apāvesa a (12) . . . . .  
 . . . . . pārihārika cha etehi na parihārehi pariharah . (13) et . chasa  
 gāma Karajake (14)  
 5 bhikhūhalaparihāre cha etha nibadhāpehi (15) aviyena ānata . . . . .  
 . . . . . chhato vijayaṭhasatāre (16) dato the . . (17) [paṭikā]  
 sava 1[4] (18)  
 6 vā pa 4 diva 1 Sivakhadagutena kaṭā.



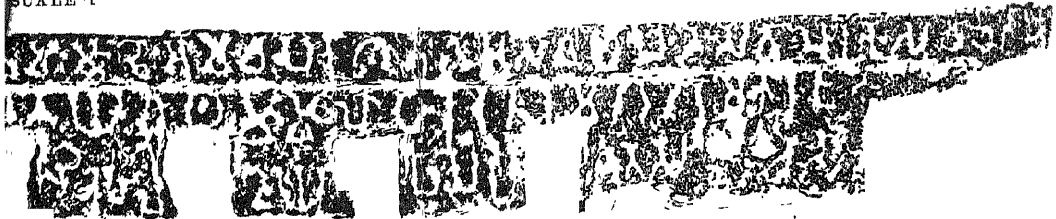
SCALE 125



SCALE 1



SCALE 1



SCALE 125



## REMARKS.

(1) Of this inscription, CTI. gives only a *fac-simile* without transcript or commentary. Hence only AS. has to be considered here. AS. *Māmd[le]*; the *de* is certain.—(2) AS. *pa . ga . . masu*. The *r* is certain, though I cannot say whether it was accompanied by an *ā* or an *i*. The last syllable looks like *sa*; but on the back the mark for *u*, which AS. gives, can be clearly distinguished.—(3) AS. *lenasa Valurakasa*. The letters *vā* and *ke* appear certain. I do not doubt that we have to read *su* in both cases, though the vowel-mark is not visible anymore; compare the preceding note. The locative is indeed what we would expect.—(4) AS. *vāthavāna*. The *th* is not doubtful.—(5) AS. *utaramag[e]*.—(6) AS. *gām[e] Karajake[su]* . . . The final *e* of *g* [e] is just possible, as well as the *e* of °*jak[e]*. But I do not believe that the syllable *su* and any following syllables exist.—(7) AS. *bhikkhuhala*; but there is certainly a letter between *ha* and *la*, which seems to be *le*. Its bottom is not exactly in the same line with the neighbouring letters and the top runs into the crack. Could it have been repeated because it had come out badly the first time?—(8) AS. *etesa gā°*. The *sa* is certainly followed by a letter, which seems to be *tu*.—(9) AS. *gām[e]*. The *m* is clear and does not bear any vowel-mark.—(10) AS. *Karajake[su]*. The *ke* is probable, though the enlargement of the top of the *k* (compare the initial *k*) is frequent enough to leave room for doubt. The *su* may have dropped out. But in the rest of the line the projection of the tops of the beams does not seem to have caused any breaks in the inscription. Accordingly, the latter must have been engraved subsequently; or, if anterior, it must have been calculated in such a way as to leave space for those projections.—(11) AS. *papahi*. The *i* and the *e* seem clear. Between °*tasa* and *chasa* there is room for two letters, but nothing seems to have been engraved there, unless the traces of the crack in the stone should mark the place of letters which might have been engraved by mistake and obliterated subsequently. It seems that the engraver had reserved the necessary space for the top of a beam analogous to the preceding ones, which was, however, not added.—(12) AS. *u[pa]vesa* . . . —(13) AS. *parihariha*. I do not discover any trace of an *i* accompanying the *r*, and would rather read °*reh[i]*.—(14) AS. *ete chasa gām[e] Karajake[su]*. It seems to me impossible to say whether the stone bears *eta* or *ete*. I feel inclined to read *etan̄*. It is very improbable that the *m* of *gāma* bore the mark of *e*. As to the syllable *su*, neither the length of the following line nor the appearance of the free space after *ke* authorises us to assume its existence.—(15) AS. *eta nibadhō[leha]*. The reading is uncertain. What I propose, *pe* for *le*, appears to me on the whole more plausible.—(16) AS. . . . . to *vijayathasātāre*. The *th* seems to be accompanied at the left top by a mark like *e*, which is however a little too slanting. The *r* of the last syllable might as well be read *kh*.—(17) AS. *the rañā*. This reading seems to me extremely problematical, especially in the case of the letters *ra* and *ñā*. The last syllable of *pañikhā* would also remain doubtful if it were not supported by analogous cases.—(18) I follow Bühler in transcribing the second figure by ‘4’: but he considered it very doubtful; and I see no particular reason for reading ‘4’ rather than any other unit.

## TRANSLATION.

“[King . . . . .] commands the officer at **Māmāḍa**:—For the support of the sect of the **Mahāsāṅghikas**, of the mendicant friars dwelling here in (*these*) caves of **Valūraka**, all pervaded with religion (?), we give as monks’ land the village **Karajaka** here in the **Māmāla** district on the northern road. To them I have secured the property of the village of **Karajaka** as monks’ land, and to this village of **Karajaka** we grant the immunities belonging to monks’ land, not to be entered (*by royal officers*) . . . . . and to enjoy (*all kinds of*) immunity; with all these immunities I have invested it. And this village of **Karajaka** and the immunities enjoyed by monks’ land I have had registered here. Ordered verbally, written . . . . . given at the victorious camp (?). . . . . The deed was executed by

Sivakhadaguta (Śivaskandagupta) in the year 14, on the 1st day of the 4th fortnight of the rainy season.”

There is no means of deciding whether this inscription emanates from Vāsish[th]putra Talmāyi like Nāsik No. 3, or from Gautamīputra Sātakarṇi like Kārḷē Nos. 4 and 5. I incline however towards the first hypothesis. The phraseology is quite identical in Nāsik No. 3 and in the present inscription, and the break which, to our regret, we find here, could be filled exactly by what precedes *ānapayuti* in Nāsik No. 3.—Māmāla or Mamāla has been identified (AS. p. 24) with the modern Māwal or Māul along the Ghauts. Regarding *āhāra*, compare Dr. Fleet's *Gupta Inscriptions*, p. 173, note. The final *u* of *par . gata . masu* and the *e* of *lenesa* and *Vādurakesu* seem to prove that we have to read in each case the locative plural in *ésu*, and that the three words are connected, the first being only an epithet of the second. I propose to restore it as *parigatadhamsu*, which might be a proper epithet of these places, 'wholly devoted to religion.' It is quite clear on the other hand that the analogy of the parallel passages (Nāsik Nos. 3; 2; 4. 2) would make us expect in this place the proper name of the officer. It is only out of despair, and especially under the influence of the final *su*, that I have recourse to this hypothesis. The phrase has to be explained by comparing Kārḷē No. 13, l. 4, from which an additional argument in favour of the reading *Vādurakesu* is derived, and Nāsik No. 3, l. 12 f: *bhikkhuhi . . . . . nikāyena bhaddānīyehi*. The 13th edict of Aśōka (Khālsi, l. 38) already employs *nikāya* in the particular meaning of 'religious corporation.' Though *pavajila* and *bhikkhu* are equivalent in meaning, we find the two words combined elsewhere, e.g. in Nāsik No. 5, l. 8. As regards the construction and the details of the translation, I refer to the remarks on Kārḷē No. 14, of which I have stated that our text intentionally imitates the wording. I will only add here that the construction of *Mahāsaghiyāna* as in apposition to *nikāyasa*, which is forced on us by the comparison of Nāsik No. 3, but which is a little puzzling to us, has at least one analogy, which the genitive *gūmasa Karajakāna* (l. 4) makes obvious, in the frequent construction of *grāma* with a proper noun, the occurrence of which in the plural seems to indicate that originally it designated less the locality than its inhabitants.

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

Whatever may be the cause of the erroneous form *bhikkhuhalela*, it can only be meant for *bhikkhuhalam*. Unfortunately the meaning of this expression, which occurs not only here, but also in Nāsik No. 3, is far from distinct. *Hala* designates in certain cases a measure of land (*Ep. Ind.* Vol. I. p. 8, note), the extent of which varies according to the word which precedes and determines *hala*; see *dharmahala*, *Hāritasmṛiti* quoted by Kullūka on Manu, VII. 119; *vrihadhala*, inscription of Harsha (*Ep. Ind.* Vol. II. p. 125), etc. But *hala* has also the meaning of 'cultivated field,' as in *dēvabhōgahala*;<sup>1</sup> compare *brāhmaṇānām halakshētra* in the Uruvupalli plates (*Ind. Ant.* Vol. V. p. 52, text line 23), etc. With these expressions we may certainly compare that of our text. In the Buddhist language, *bhikkhu hala* is the equivalent of those religious donations which in the Brāhmanical phraseology are termed *dēvabhōgahala*, *dēvadāya* (above, Vol. III. p. 274, l. 60) and *brahmadāya*, and convey, like the *bhikkhuhala* (here and Nāsik No. 3, etc.), certain privileges,—*parihāra*,<sup>2</sup> which the Māliyā copper-plates (Dr. Fleet's *Gupta Inscriptions*, p. 167) sum up by the formula *uchitā brahmadāyasthitiḥ*. There, as here, the king grants not only a certain portion of land, but the village itself is given away by him as *bhikkhuhala* and participates in its entirety of the immunities implied by this

<sup>1</sup> Above, Vol. III. p. 146, l. 13 f. Admitting that the authenticity of this donation is doubtful, it would be nevertheless certain that it borrows its phraseology from genuine documents.

Above, Vol. III. p. 146: *sarvaparihārōpētādēvabhōgahala*°.

term. I have no doubt that, at the end of l. 2 as well as in ll. 3 and 4, the text has *gāma[m] Karajak[e]*, in which *Karajake* is the accusative plural. If the text had the locative *gāme*, we would also have *Karajakesu*, which I have stated to be inadmissible. This is the reading which I find with certainty in the continuation of the line as in *bhikkhuhala[m]*. But even if we had the locative, we should arrive by a roundabout way to the same meaning: "the *bhikkhuhala* in the village of Karajaka." It is because the village embraces the whole village, that no limit is stipulated and that the whole village is included in the immunities promised, while the contrary holds good in Nāsik Nos. 4 and 5.

After *etesa[m]* I read *tu*. Perhaps *cha* has to be read; but this does not matter. In fact we have two co-ordinate sentences. I do not understand how Bühler analysed the first sentence, which he read *papahi* and which I read without hesitation *pāpāhi*. This is the first singular aorist of the causative *prāpayāmi*, and for which we should find in the sequel the distinct parallels *pariharehi[m]*, and *nīva[m]dhāpetāhi[m]*. *Dāyāya* means 'to cause to obtain, to confer, a gift.' I believe that *bhikkhuhala* is not comparable to *dāya*, but must be understood as in apposition to *gāma[m] Karajak*. I conclude this from a passage in Nāsik No. 3, where we shall find the same expression with an *ābhikkhuhala*. The meaning of both constructions would, however, be exactly the same. Without pretending to trace with certainty the reasons why the first singular and the first plural were both employed in the same phrase, I should like to suggest that the singular may have been used here in order to give a personal and deliberate turn to the affirmation or order. In the same way, the use of accentuating the idea more strongly has caused the employment of the causative *pāpāhi* after the simple *dādāma*. The king is not content to give; he wants to state that he has issued the necessary orders for realising his intention. I may quote here the expression used by Vijayabuddhavarman, to which I shall return presently: *savaparihārehi parihāreya parihārehi peti* (this is the actual reading; *Ind. Ant.* Vol. IX. p. 101, l. 10). Compare also the grant of Śivaskandavarman, l. 36: *parihāritava[m] parihāpetarva cha*, etc. The subsequent passages are clear; and one can see now why the donor uses the two symmetrical propositions. It is because he has assigned the village to the monks, that he grants to it the immunities of *dharmadāna*. *Parihāra* has, I think, been well explained by Professor Leumann (*Ep. Ind.* Vol. II. p. 184). The original meaning, — 'exception, immunity,' quite naturally leads to the more general one — 'privilege, privileged position.'

The cognate inscriptions leave no doubt as to the privileges which were expressly mentioned here; we have to restore: *a[nomasam alopakhādakam vraṭhasamvīnayikam savajita pīṭhābhāna*. The translation is less certain than the reading. Regarding *apūcēsa*, in Sanskrit *apūcābhāna*, it is sufficient to refer to Dr. Fleet's *Gupta Inscriptions*, p. 98, note. *Anomasā* represents *anuvamprīṣyam*; its certain equivalent in the later terminology, namely *samastarājadhāna* or *ahastapraṅkshāpanīyam*, etc. (*ibid.* p. 171, note), seems to imply that the royal officers were prohibited from taking possession of anything belonging to the village. For *alopakhādaka* the later inscriptions offer several equivalents, — *alavanakrēṅghānaka*, which Bühler (p. 104) has already quoted (Dr. Fleet's No. 55, l. 28, and No. 56); *alopagulanachchobha* in l. 32 of the plates of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6); and *salḍhalavanākara* in l. 17 of the plates of Gōvinchandra (above, Vol. IV. p. 101). These words are far from clear; but if we remember the fact that the production of salt is a royal monopoly (Bühler in *Ep. Ind.* Vol. I. p. 9, note), and the details quoted by Bhagwanlal (*Bombay Gasetteer*, Vol. XVI. p. 556 and p. 179) regarding the manner of digging the soil for salt which prevails in the very region of our inscriptions, it seems to me that the explanation proposed by Bhagwanlal, viz. *alavanukhātaka* with the Prakrit softening of *t* into *d*, is quite satisfactory. The object of this immunity would thus be to deny to the representatives of the king the right of digging pits for extracting salt.

<sup>1</sup> [Compare above, Vol. VI. p. 88, note 10.—E. H.]

The next term seems to be written in our inscriptions *arathasavinayika* or *°savinavika*; but l. 32 of the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6) distinctly reads *aratthasavinayikam*. In stating that this spelling excluded his earlier explanation, Bühler did not suggest another instead of it. I do not know any parallel expression which clears up this one finally. The word seems to represent *arāshtrasaṁvinayika*; but etymology alone is an unsafe guide in the interpretation of technical terms. *Vineti* is only used in a moral sense. Could we think of translating: "exempted from the police, the magistrate of the district (*rāshtra*; compare Dr. Fleet's *Gupta Inscriptions*, p. 32, note), or of the *rāshtrin*?" This would remind us of those grants in which, on the other hand, it is stated that the right of punishing thefts and offences is reserved to the king, or of those in which the right to punish the 'ten offences' <sup>1</sup> is transferred to the donee. At least I have nothing more plausible to suggest. It is well known that the different formulas of immunities were variable and always incomplete. And it is not to be wondered at that they should be summed up in a comprehensive and general expression like *surajātapaḍārikā*. Elsewhere, the texts are more precise in stating that there are eighteen kinds of immunities. It will be enough to quote the inscriptions of the Pallavas, and notably that of Śivaskandavarman, which reads *aṭṭhārasajātīparihāra* (*Ep. Ind.* Vol. I. p. 6).

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

The reading *nibadhāpekhi[m]* seems to be established incontestably by the comparison of *nibadhāpekha* in Nāsik No. 5. The approximate meaning of this word is not doubtful. *Nibandha* is a technical term meaning 'endowment'; see Yājñavalkya, I. 317: *dattvā bhūmim nibandhuḥ ni kṛtvā lēkhyam tu kārayēt*. Hence the corresponding use of the verb *nibadh*. In Nāsik No. 5, we shall actually find *nibaddhō nibandhak*; this sentence is accompanied by a separate date which is several months prior to the date of the grant. Hence *nibandha* refers to a distinct official formality which precedes the completion of the grant. I do not know in what it exactly consisted; perhaps it was a kind of registration of the royal decision in the archives of the State. The four corresponding passages of this portion here and in Nāsik Nos. 3, 4 and 5 seem to read,—

Kārlé No. 19: *eta[m] chasa gāma Karajake bhikkuhalaparihāre cha.*

Nāsik „ 3: *eta[m] cha gāma Samalipada[m] parihāre cha.*

„ „ 4: *et[e] chasa khetaparihāre cha.*

„ „ 5: *eta[m] chasa khetaparihāre cha.*

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

<sup>1</sup> *Sadasāparādāha*; see e.g. the Alīnā plates, l. 67, in Dr. Fleet's *Gupta Inscriptions*, p. 179, and the Deō-Baranārk inscription, l. 17, *ibid.* p. 217.

No. 5. Though the syllable *sa* is wanting in Nâsik No. 3,—which seems to imply that the addition is at least redundant,—we cannot well consider such a frequent repetition as a material error. Bühler also was surprised at this expression in Nâsik No. 5 (p. 104, note) and supposed that “the *sa* . . . . is purely pleonastic, just as in Pâli *sache*, ‘if,’ and similar words.” He thought evidently of *sayadî* and *sayyathâ* of the Buddhist Sanskrit and of Pâli. I cannot see what “pleonastic” means here; perhaps he wanted to say ‘expletive.’ But it seems to me difficult to assimilate, without positive proof, a prothetical particle to an enclitical one, which we are obliged to admit here. I can discover only a single expedient, viz. to take *sa* = *sva* = *svid*, as in the language of the *Mahāvastu*; see my edition, Vol. I. p. 412. In the expression *trayāṣṣu* which I have quoted, as well as in the Pâli *tayassu*, the particle seems to imply a shade of doubt which would be inadmissible here; but I do not know any other example of its use after *cha*.

Bühler happily explained *aviyena* by a reference to Hêmachandra, who gives *aviyena* as a synonym of *ukta*. This is the equivalent of the formula *svamukhājñâ*, etc., of later inscriptions; see Dr. Fleet’s *Gupta Inscriptions*, p. 100, note. I do not believe that Bühler was equally successful with regard to *chhata*. His interpretation rested on the supposed parallelism of *chhata* in Nâsik No. 5; but as this inscription actually reads *chhata*, his argument loses its support. Besides, I cannot persuade myself that the king required the ‘permission’ of a subordinate officer (*amacha*) for making his grants valid, and even that *kshânta* could really be used in this way. As regards the guess of Bhagwanlal, according to whom *chhata* stands probably for the Sanskrit *chhupta*, meaning ‘touched,’ neither is it admissible phonetically nor is it corroborated by the analogies which he invoked (*Bombay Gazetteer*, Vol. XVI. p. 558, note). The operations and formalities connected with royal grants which our inscriptions record (Kârlé No. 19, and Nâsik Nos. 3, 4 and 5) are characterised by the terms *âpata* and *chhata* (in all four), *datâ patikâ* (in three of them, but not in Nâsik No. 5), *kaṣṭa* (here and in Nâsik No. 5) and *uparakhita* (Nâsik No. 4), the equivalent of which I believe to find in Nâsik No. 3. The later inscriptions offer us a large quantity of probable or at least possible equivalents. I need not dwell on *âpata*, the meaning of which is clear; it refers to the announcement of the royal order either by the sovereign himself, or by his representative who is generally delegated to this duty by the title of *dâtaka*; see Dr. Fleet’s *Gupta Inscriptions*, Index, s. v. Besides, frequent mention is made of the manual drafting of the document (*likhita*) and of its transcription on copper or on stone, expressed by *utkirṇa*; see Dr. Fleet’s *Gupta Inscriptions*, p. 99, note. In the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 7, text line 50) we read . . . . *Bhāṣṭisanmasa sahatthalikhitena patikâ kada=tti*. The participle *krîta* refers here to the drafting, as the writing is expressed by *likhita*, while in our inscriptions *kaṣṭa*, which ends the text and whose agent, being always named without any title, is evidently a subordinate officer, clearly corresponds to *utkirṇa*; compare the end of No. 35 of Dr. Fleet’s *Gupta Inscriptions*. Besides, I believe that in our documents this ‘engraving’ does not mean the preparation of the stone, but that of the copper-plates which served as title-deeds to the donees, and of which our epigraphs only state the delivery. Several documents mention a keeper of records (*âkshapatalika* or *âkshasâlîka*), who consequently must have been in charge of the documents. I believe that such an officer was Rohani— for, *Rohani-guttâ=ti* must be read—who is mentioned at the end of the grant of Vijayabuddhavarman (*Ind. Ant.* Vol. IX. p. 102).<sup>1</sup> In this connection we have to understand the word *uparakhita* in Nâsik Nos. 3 and 4. If it is not admitted that our *chhata* corresponds to the *likhita* of the traditional formulas, it would lead us to the paradoxical conclusion that the operation which is nowhere wanting in the known protocol is the only one of which there is no trace in our own inscription, and on the other hand that the only operation which is common to our four documents is just the only one unknown to the later redactions. What would be a conjecture, though very probable to

<sup>1</sup> [Monsieur Senart’s improved reading is no doubt correct; but I would prefer to translate:—“The *dâpaka* (or *dâtaka*) was Rohanigupta.”—E. H.]



my mind, is raised to a certainty by Nāsik No. 5, where we read *chhato lekho*. *Chhata* would thus correspond to *kshata* from the root *kshan*. It is quite true that *kshan* ordinarily means only 'to hurt;' but this meaning rests on the primary signification 'to hollow out,' which is also attested for the form *khan* and is altogether quite analogous to the primary and essential meaning of *likh*. Why is the word *likh*, consecrated as it is by old custom, replaced in our texts by this equivalent? I have no means to explain this; but the fact cannot be denied, I think. I can at least quote cases where *khanai* is employed as an equivalent of *likhati* with reference to the engraving of a *tānrapaṭṭa*; see the inscription of Madanapāla in the *J. As. Soc. Beng.* 1900, p. 73. I do not venture to assert that our *chhata* is only a graphical variant of *khata* = *khanita*. At any rate, the close relation which exists between the two roots *khan* and *kshan* renders this explanation possible.

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

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

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

One cannot help remarking the similarity of the names of several officers who are employed here and at Nāsik by Vāsishṭhiputra Puṣumāyi and Gautamiputra Sātakarpi. In Nāsik No. 8

Śivaskanda is the governor of the district; in Nāsik No. 4 the *amātya* Śivagupta writes the grant; and here Śivaskandagupta engraves the document on copper. The simultaneous occurrence of names into the composition of which Viṣṇu enters prevents us from drawing from this fact hasty conclusions regarding the state of the sects in this region. Could these resemblances be the result of relationship?

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

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

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

TEXT.

- 1 Sidha (1) raño (2) Vāsīthiputasa Sīri-Puḷumāvisa savachhare chatuvisē 24  
hemantāna pakhe (3) tatiye 3 divase bi-  
2 tiye 2 upāsakasa Harapharaṇasa Setapharaṇa-puttasya So[va]sakasya Abulāmāya  
vathavasya ima deyadhama maḍapo (4)  
3 navagabha (5) Māhāsaghiyānam (6) parigaho (7) saghe chātudise dina . (8)  
mātāpitunam puḷā (9) savasatānam hitasughasthataye (10) ekavise (11) sa-  
4 vachhare nīthito saheta (12) cha me puna Budharakhitena mātara chasya (13)  
upāsikāya (14) Budharakhitasa māt[u deya]dhamma (15) [pāṭho] a[no] (16).

REMARKS.

(1) CTI. *sidham*.—(2) AS. *raṇo*.—(3) CTI. and AS. *hematu*<sup>o</sup>.—(4) AS. and CTI. *maḍapo*. The *ḍa* is not absolutely perfect, but at least probable, cannot be said of the *ṭa*.—(5) The *bh* has a vertical stroke at the top, which is so pronounced that I am doubtful if we ought not to read °*garbha*, with which the Sanskritisms °*puttasya* and *Sovasakasya* would have to be compared.—(6) AS. °*ghiyāna*.—(7) AS. and CTI. *parigaha*; the *ho* seems to me certain.—(8) CTI. *chatuvisē dinam mā*<sup>o</sup>. After *na* there is certainly room for a character, but no positive trace of it which would show that it did really exist.—(9) AS. and CTI. °*pituna pūḷā*. The tail of the subscribed *u* of *pu* seems to be a little more pronounced here than in the rest of the inscription. But our engraver was so fond of this flourish that, in the absence of any additional trace on the right, we are not authorised to attribute a special phonetical value to such an imperceptible differentiation.—(10) CTI. °*sṭhataya*, AS. °*sṭhataya*. The *th* and the final *e* are much more distinct in the estampage than they appear in the Plate.—(11) CTI. *ekavisa*;

<sup>1</sup> Together with the proofs of this article, I received from Dr. Hultzsch a proof of his paper on the newly discovered Koṇḍamudi plates (above, Vol. VI. No. 31), which throw fresh light on some doubtful points in Kārlē No. 19. In pointing out several of these corrections, Dr. Hultzsch has quoted my present article. It is consequently too late to modify my remarks, and it will be enough at present to draw attention to the principal corrections which the new plates suggest.—(1) The reading *oyapāpehi*, instead of *deya pāpehi*; (2) the explanation of this verb, as well as of *pariharshi* and *nibadhāpehi*; not as 1st singular aorist (with alteration of final °*hi* into °*hīth*), but as 2nd singular imperative. (3) The proposed interpretation of *vijayaṭhasatākkhe* ought surely to be given up; but I do not consider the general meaning attributed to the phrase by Dr. Hultzsch as altogether satisfactory. (4) Nor do I consider his translation of *chhata* by 'signed' beyond every doubt, although the word is here accompanied by *guyam*. (5) The reading *etamsi tam* in l. 25 of the Koṇḍamudi plates suggests a similar correction for *etesa[m] tu* in l. 3 of Kārlē No. 19. But such a correction, at least so far as the second syllable is concerned, would be opposed to the apparent testimony of the estampage. Anyhow, my forthcoming article on the Nāsik inscriptions will give me an opportunity for returning to several of these difficult points.

AS. *ekavise*. The *v* is not doubtful; the *t* and the *v* differ in the alphabet of this inscription in a quite distinct manner.—(12) CII. *sahata*. I cannot vouch for the *e*; the third letter is not a very clear *t*, but can hardly be interpreted differently.—(13) The reading proposed by AS., *Mātarakhīā*, cannot be upheld; but after the group *syā* there is room for two characters, the first of which seems to have left remnants that might be interpreted easily as *d*.—(14) The *kā* is very indistinct.—(15) CII. and AS. °*dhama*.—(16) The character read *tho* remains doubtful; if, as it would appear, the next following letter is really an initial *a*, there is hardly room for *th* between this *a* and the preceding *p*, and we are obliged to suppose its being reduced to minute proportions. As to the letter *n*, I can say that it is visible in the estampage, especially on the back of it, though not in the Plate.

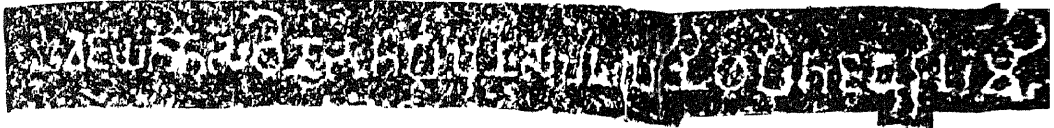
#### TRANSLATION.

“Success! On the second—2nd—day of the third—3rd—fortnight of winter in the twenty-fourth—24th—year of king Siri-Puḷumāvi, son of Vāsīthi, this pious gift of the lay-worshipper Harapharāna, son of Setapharāna, a Sovasaka, living in Abulāmā, (*viz.*) a nine-celled hall, has been given to the universal *Saṅgha*, as special property of the Mahāsāṅghikas, in honour of his parents and for securing the welfare and happiness of all beings. In the twenty-first year it had been completed and . . . . . to me by Budharakhita and his mother . . . . ., a lay-worshipper. The . . . . . a pious gift of Budharakhita’s mother.”

As regards the proper names, I have nothing to add to Bühler’s commentary. One can see from Fergusson and Burgess’s *Rock-cut Temples*, p. 241, that the excavation where this inscription was found is really a hall flanked by nine cells. I have said that I would rather read *parigaḥo* than *pariguḥe*. I am aware that an exactly similar passage which has to be compared with ours, in l. 12 of the inscription of Tōramāna at Kura (*Ep. Ind.* Vol. I. p. 240), to which I have alluded before (No. 13), seems to read certainly: *ayam puna vihārasyōpakarāna chāturdīśe bhikṣu-saṅghē parigrahē āhāryamahīśāsakānām*. Whatever the true reading may be, only one interpretation of the general sense is to my opinion possible. That of Bühler is not acceptable. He took *parigraha* to mean ‘circle, group,’ and took the adherents of the school of the Mahāsāṅghikas to be opposed to the *chāturdīśa bhikṣhusaṅgha*, though in his commentary on the Kura inscription he recognised that *parigraha* can only mean ‘possession, property,’ and that the ‘universal *Saṅgha*’ can only be understood in antithesis to the special sect of the Mahāsāṅghikas. We have already seen that certain grants seem to stipulate that gifts attributed to particular sects should be meant for monks of every origin and of every denomination without distinction; compare No. 13, l. 4. Whether we take, as basis, the nominative in translating “has been given as property of the Mahāsāṅghikas,” or the locative in rendering “has been given into the possession of the Mahāsāṅghikas,” both versions come to the same. We shall find a very similar sentence repeated twice in Nāsik No. 3. I shall there return to this subject, because the two groups of passages seem to explain each other.

With *ekavise* the obscurities begin. Bühler has clearly ‘thrown the haft after the blade;’ still it is easier to condemn his evidently provisional attempt at interpretation than to replace it by a more probable one. I do not pretend to solve the difficulty, but would submit some observations with the desire that they may be of service to some more fortunate interpreter. The difficulty consists chiefly in two points: the word which I transcribe *saheta*, and the four last characters which are read *pāṭho ano*. As regards *saha*—(the *e*, as I have said, is not sure),—one feels tempted (considering that many other inscriptions at the end of a grant introduce the dependents of the chief donor as having joined him in the donation) to expect an enumeration of relatives taking part in the pious work of Harapharāna. But the characters which separate *ha* from *Budharakhitena* do not furnish the epithet of relationship which that hypothesis would require, and with the exception of the vowels the reading, especially of the three last letters, seems quite

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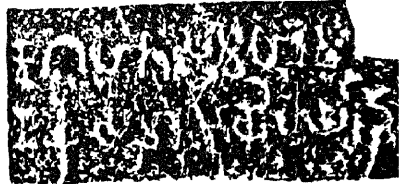
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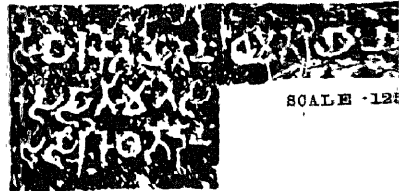
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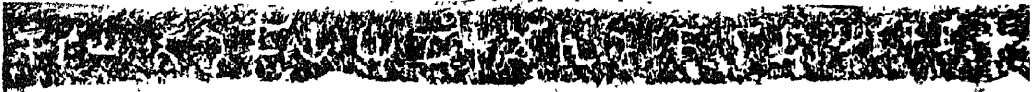
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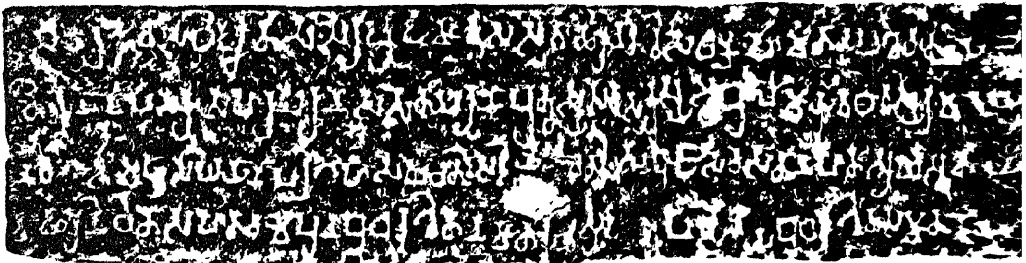
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A



B



FULL-SIZE

clear. That of the two first, *tacha*, is at least very probable. The *cha*, then, invites us almost irresistibly to join *sahata* and to find in it some participle co-ordinate with *nīṭhito*. Unfortunately, none of the restorations which suggest themselves,—*sahito*, *samhito* and *samliato*,—furnish us a decisive meaning, or a construction with which the following word *me* could be easily connected. Further, to which substantive do *nīṭhito* and the other hypothetical participle refer? Apparently to the *maṇḍapa* whose donation is mentioned before. With *Budharakhīṭasa* a new sentence must begin; it would be contrary to all the habits of the style of these epigraphs that the object of the donation, before being mentioned, should be enveloped in such long circumlocutions. Perhaps we should see clearer if this object were well defined, which unfortunately it is not. I have noted it elsewhere only in a single case at Kuḍā (No. 31 of CTI. and No. 28 of AS.), where we seem to read *pāṭho deyo*. If any point is certain, it is that there as well as here the dental *th* is excluded. This circumstance alone would suffice to condemn the translation 'passage,' proposed by Bhagwanlal and adopted, without conviction, by Bühler. I have no more probable conjecture to substitute for it. Whatever the meaning is, we seem to be confronted by the same term at Kuḍā and here. Now, at Kuḍā the part of the sentence in question begins with the characters *saḥa*, which seem to be followed immediately by the characters *tasu* at the beginning of the next line. Neither the testimony of the editors nor the *fac-similes* enable us to decide whether the break between the second *sa* and the initial *pā* of *pāṭho* is real or only apparent. In any case, one cannot help comparing this instance with our *sahata* or *saheta*, and consequently asking whether here also this word opens the sentence of which *pāṭho* is the subject, while *karim-samvachhare nīṭhito* would refer only to *maṇḍapo*. I have stated why *a priori* a full stop seems to be indicated before *Budharakhīṭasa*; without being absolute, this objection seems to me much stronger than the coincidence which I have just quoted against it, and which is extremely vague and perhaps altogether illusory. Another doubtful point has to be referred to. Between the letter which Bühler transcribes *d*, while I read *syā* in accordance with Bhagwanlal, and the *pā* of *pāsi-kāya*, there is room for three characters; but the previous editors read simply *u* without admitting a break. They seem to interpret thus the character which follows the group *syā*. Hence they must have assumed that the distinct traces immediately before *pā* are not the remains of a letter, probably of an *u*, but accidental flaws in the stone. An inspection of the original could alone decide if another character has disappeared. The distance between the letters certainly suggests this, and it is *a priori* probable that the title *upāsikā*, attributed to Budharakhīṭa's mother, should be accompanied by her name as in other cases. Thus I incline towards believing that the letter which comes after *syā*, and which may be *d* or *u*, formed the first syllable of this name, the second syllable of which is lost in the break, and that the traces which follow represent the initial *v* of *upāsikā*.

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

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

## TEXT.

1	. . . . .	(1) 5 hematāṇam pa . e (2)	. . . . .	ya puvāya bhayata (3)
2	. . . . .	hiṇa atevāsiniṇa leṇam (4) bhagi	. . . . .	kāpa (5)
	sādigā			
3	. . . . .	kale (6) pavaītāṇa saṅghāya bu	. . . . .	dhama (7) poḍhi
4	. . . . .	. . . . . (8)		
5	. . . . .	atevāsinihi (9)	. . . . .	

## REMARKS.

(1) CTI. and AS. supply *savachhare*, which is not doubtful, but of which only the last character has left any traces.—(2) CTI. and AS. *hemātāṇa pukke*. The *kh* is not doubtful, but it

cannot say that I discover any remains of it.—(3) CTI. and AS. *dha[bha]yata*. I recognise the outline of a *bh* rather than of a *dh*, and everybody agrees that *bha* is the necessary reading.—(4) CTI. and AS. *leṇa*.—(5) CTI. and AS. *bhagine* . . . . . *sāvikaṇa*.—(6) CTI. and AS. . . . . *ghasu kile*.—(7) CTI. and AS. . . . . *cha deyadhama*.—(8) CTI. and AS. . . . . *parivāraṇa upaya* . . . . . —(9) CTI. and AS. *mhi Usabhāe* . . . . .

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

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

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

TEXT.

Sidhātī (1) pavaṭṭasa (2) Budharakhitasa deyadhama (3)

REMARKS.

(1) CTI. and AS. *sidhā*.—(2) CTI. and AS. *pavaṭṭasa*.—(3) CTI. *deyadhama*; AS. *deyadhamaṇi*. The truth is that the end of the line is indistinct, with the exception of the upper portion of the *m*.

TRANSLATION.

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

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

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

SAKĪ-SAMVAT 1427.

By J. RAMAYYA B.A., B.L.

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

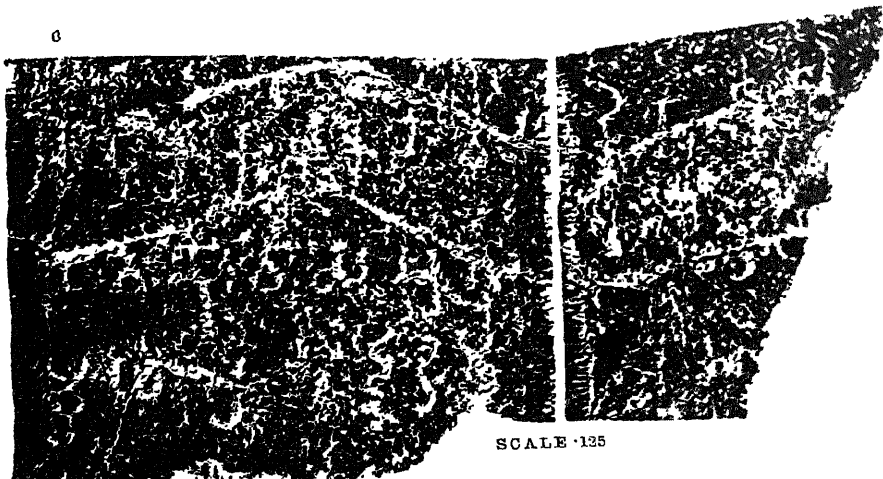
Dr. Hultzsch has supplied the following information regarding the original plates:—"Three copper-plates with rounded tops; 11" in height and about 6½" in breadth; strung on a ring which is not soldered and which measures 4" in diameter and ½" in thickness. On the ring is soldered a rectangular seal which measures 1½" by 1" and bears, in relief on a countersunk surface, a standing boar which faces the proper left. In front of the boar is a dagger, and above the boar the sun and a crescent."

2



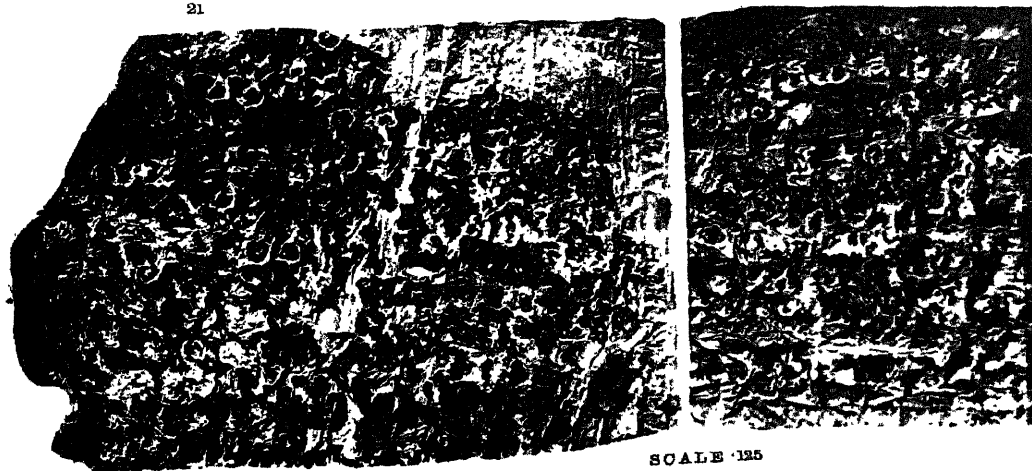
SCALE .06

6



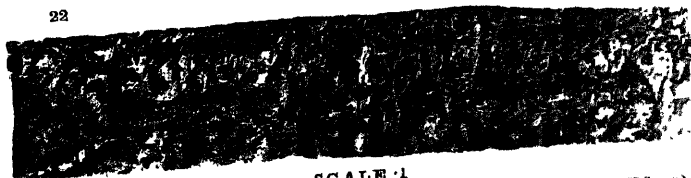
SCALE .135

21



SCALE .125

22



SCALE .1

Collotype by Römmler & Jonas, Dresden.





The language of the inscription is Sanskrit poetry, with the exception of a few words in Sanskrit prose in lines 1 and 77f., and the alphabet is Nāgarī of the Vijayanagara type.<sup>1</sup> The very last word, *śrī-Rāmachandra* (l. 78), which stands for the signature, is in Telugu characters.

The inscription records that Immadi-Nṛisimha (ll. 39 and 46 f.), son of Nṛisimharāya (ll. 22 f. and 46), granted to a Brāhmaṇa the village of Dēvulapalli (l. 67 f.) in the Mārjavāḍa-siman<sup>2</sup> (l. 65) of the Penugonda-mahārājya<sup>3</sup> (l. 64). Dēvulapalli, which is identical with the modern village of that name in the Vāyalpādu tāluka of the Cuddapah district, is said, in the inscription, to have been situated within the limits of the village of Guṇḍūru<sup>4</sup> (l. 65), south-east of Sūrināyani-Muṣṭūru (l. 66), and north of Aḍavi-Muṣṭūru (l. 67). Mr. Krishnasvami Nayudu informs me that Sūrināyani-Muṣṭūru is now called Errakōṭapalli in the public accounts, while popularly it is known as Muṣṭūru without any prefix, and that Aḍavi-Muṣṭūru is now known as Kōna, though it is sometimes called also Kōna-Muṣṭūru. He also tells me that Dēvulapalli is no longer an *agrahāra*.

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

The occasion for the grant was a lunar eclipse which occurred on Sunday, the full-moon *tithi* of Bhādrapada in the cyclic year Raktākshin and Śaka-Saivāt 1427 (in numerical words) (v. 32 f.). This date corresponds to Sunday, the 25th August A.D. 1504, on which day there was a lunar eclipse.<sup>6</sup>

Historically the inscription is of great value, as it relates to a line of chiefs who exercised considerable authority on the east coast of Southern India in the 15th century of the Christian era, and one of whom, the donor's father Nṛisimharāya, was the principal actor in the drama which involved the overthrow of the first dynasty of the Karṇāṭa or Vijayanagara empire. Little or nothing has been hitherto published concerning these chiefs, whom I would call Śāḷva<sup>7</sup> chiefs. I have compiled the following genealogy from the information furnished by this inscription and by the Telugu poems *Jaimini-Bhāratam* and *Varāhapurāṇam*. The former book was dedicated to Immadi-Nṛisimha's father Nṛisimharāya, also called Narasiṅgarāya,<sup>8</sup> and the latter to Nṛisimharāya's general Narasiṅha of the Tuḷu family, who afterwards became the founder of one of the dynasties of the Vijayanagara empire. The *Jaimini-Bhāratam* has been printed, and my references are to the Madras edition of 1893. The *Varāhapurāṇam* has not been printed, but manuscript copies of it are extant. I quote from a copy made for me from the manuscript available in

<sup>1</sup> [It deserves to be noted that the rare letter *pha* occurs in l. 50; that the aspiration of *pha* is expressed by a hook at the top of the line (ll. 4, 5 and 75); and that the *virāma* after *t* (ll. 17, 25, 30, 34, 38 and 75) and *n* (ll. 26, 29, 31, 44 and 70) is added to the right of the letter.—E. H.]

<sup>2</sup> [Regarding this district, the head-quarters of which was Vallūru near Cuddapah, see *South-Ind. Inscr.* Vol. III. p. 106, and above, Vol. V. p. 206.—E. H.]

<sup>3</sup> [The province (*rājya*) of Penugonda or Penugonda is mentioned above, Vol. III. No. 34 (vv. 19 and 32), and Vol. VI. p. 327 and note 2.—E. H.]

<sup>4</sup> According to Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 134, this is a village 13 miles north-north-east of Vāyalpādu.

<sup>5</sup> [This is evidently the same as Vāyalpāṭipura (the modern Vāyalpādu), which was the residence of the donee's great-great-grandfather according to l. 49 of these plates.—E. H.]

<sup>6</sup> According to Prof. Kielhorn it was "a total eclipse of the moon, visible in India, from 13 h. 43 m. to 17 h. 13 m. after mean sunrise."

<sup>7</sup> The title *Śāḷva* occurs in ll. 14, 15, 24 and 26 of these plates.

<sup>8</sup> He is styled Narasiṅga or Narasiṅha indiscriminately, but I prefer to call him Nṛisimharāya as in the inscription, in order to distinguish him easily from his general Narasiṅha.

the Government Library of Oriental Manuscripts, Madras.<sup>1</sup> The *Varāhapurānam* gives the names of only those persons who are in the direct line of descent, and the names of the collaterals are taken from the *Jaimini-Bhāratam* and the inscription. The Sāluva family traces its descent from Yadu and is hence called *Yādava-vamśa*. The earliest historical person mentioned is *Vaṅkidēva*, who is referred to in the *Varāhapurānam* only. *Vaṅki*'s son was *Guṇḍa*.<sup>2</sup> *Guṇḍa* had six sons,<sup>3</sup> of whom *Maṅgu* or *Sāluva-Maṅgu*<sup>4</sup> was the greatest. The *Jaimini-Bhāratam* is very eloquent in its praises of this person and says that, among other things, he gained success for *Sāmparāya* in his battles with the "Sultān of the South" and thereby earned the title of "the establisher of *Sāmparāya*," that he founded (the temple of) the god *Śīraṅga* and gave sixty thousand *māḍas* (half-pagodas) for the expenses of the temple, and that he killed (in battle) the "Sultān of Madhurā."<sup>5</sup>

In the temple at *Siṃhāchalam* in the *Vizagapatam* district there is an inscription dated in the Śaka year 1350. It records that *Teluṅgurāya*, son of *Samburāya* of *Kannaḍa-dēśa*, delivered into the possession of two shepherds one hundred cows for the maintenance of two perpetual lights (*akhaṇḍa-dīpa*) in the temple, and that he gave the shepherds a putti of land in the village *Vaḍḍadi* in lieu of wages. There is another inscription of *Teluṅgurāya*, also dated in the Śaka year 1350, at *Santarāvūru* in the *Bāpaṭla tāluka* of the *Kistna* district, in which the king is described as the "*Mahāmaṇḍalēśvara Misaraḡaṇḍa Kaṭhāri Sāluva Teluṅgurāya*."<sup>6</sup> *Rao Bahadur K. Viresalingam Pantulgaru* quotes a verse of the poet *Śrīnātha* (who lived about this time), in which the poet laments the death of several of his patrons including *Teluṅgurāya* and there is another verse which is attributed to the same poet and which ends in the words *Sāmparāyani Teluṅḡ nīku dirgh-āyuv=am* : "O *Teluṅga*, (son) of *Sāmparāya*! May you be blessed with long life!" There seems no doubt that the king or prince *Teluṅgu* mentioned in the above-quoted inscriptions was one and the same, and if his father *Sāmparāya* *alias* *Samburāya* is identical with the *Sāmparāya* of the *Jaimini-Bhāratam*, he would appear to have belonged to the same Sāluva family as *Maṅgu*—apparently to a senior branch of it. It would appear also that the sovereignty, which was originally in the senior branch of the family, subsequently passed on to the junior branch to which *Maṅgu* belonged, though we do not know at present how and when this change took place. The "Sultān of the South" who was at war with *Sāmparāya* was, no doubt, the *Bahmani* king, and by the "Sultān of Madhurā" we should, I think, understand the *Pāṇḍya* king,<sup>7</sup> the temple of *Śīraṅgam* which *Maṅgu* built is evidently the celebrated temple in *Śīraṅgapaṭṭana* in the *Mysore* country.

*Maṅgu* had six sons, of whom one was *Gauta*,<sup>8</sup> who had four sons: *Guṇḍa*,<sup>10</sup> *Sāluva*, *Boppa* and *Tippa*. The *Jaimini-Bhāratam* devotes a couple of verses to the eulogy of *Tippa*,<sup>11</sup> who appears to have been a great warrior, and to whom are applied the birudas of *Misaraḡaṇḍa*, *Kaṭhāri*, *Sāluva* and *Pañchaghaṇṭāninaśada*—titles which are ascribed to *Nṛsiṃharāya* in the subjoined inscription (vv. 13 and 16). An inscription at *Tēkal* in the *Mysore* territory makes mention of a certain *Gōparāja*, son of *Sāluva-Tipparāja-Odeyar*, to whom the village of

<sup>1</sup> The author of the *Varāhapurānam* gives the genealogy of his patron *Narasimha*, which tallies with the published genealogy of that family, and he also gives the genealogy of *Narasimha*'s master *Sāluva-Nṛsiṃharāya*.

<sup>2</sup> See v. 6 of the *Dēvulapalli* plates.

<sup>3</sup> See v. 7 f. of the same plates.

<sup>4</sup> He is called *Sāluva-Maṅgi* in vv. 8 and 9 of the same plates.

<sup>5</sup> *Jaimini-Bhāratam*, p. 4.

<sup>6</sup> *Mr. Sewell's Lists of Antiquities*, Vol. I. p. 84.

<sup>7</sup> *Lives of Telugu Poets* (edition of 1895), Part I. p. 114.

<sup>8</sup> [This reference may as well be to one of the *Musalmān* rulers of *Madhurā*, on whom see above, Vol. VI. p. 334 and note C.—E. H.]

<sup>9</sup> See v. 10 of the *Dēvulapalli* plates.

<sup>10</sup> See v. 11 of the same plates.

<sup>11</sup> [A certain *Gōpa-Tippa-nipati* is mentioned in an undated *Grantha* inscription at *Śendalai* (No. 56 of 1897), and an inscription of *Gōpa-Tippa-nalipati* at *Rāmēśvaram* appears to be dated in *Saka-Saṃvat* 1300 *Burgess and Natesa Sastri's Tamil and Sanskrit Inscriptions*, p. 59, No. 11, where I would correct नरसिंह (which the translator calls "very bad Sanskrit" because he does not understand it) into नरसिंह, i. e. 1300.—E. H.]

Tēkal was given under the orders of Dēvarāya-mahārāya of Vijayanagara. Goparāja is called a *Mahāmaṇḍalēśvara* and the "setter-up of Ganga Hale Sambā Rāya."<sup>1</sup> The copy of the inscription from which the translation was made appears to have been so imperfect that no safe conclusions can be drawn from it. But a thorough examination of this inscription seems likely to throw some light on the history of the Śāluva chiefs. Tipu's eldest brother Guṇḍa had, by his wife Mallāmbā, two sons : Timma<sup>2</sup> and Nṛisimharāya,<sup>3</sup> and Nṛisimharāya had, by his wife Śrīraṅgamāmbā,<sup>4</sup> a son named Immaḍi-Nṛisimha or Nṛisimha II.

From all accounts Nṛisimharāya appears to have been a very powerful prince. Both according to Ferishta and the author of the *Burhān-i Ma'āsir* he was the most powerful prince in all Karnāṭa and Teliṅgāna and owned extensive territories on the east coast right up to Masulipatam. According to the latter authority Nṛisimharāya was constantly at war with the Bahmani king Muḥammad II. They met first at Rājamahēndri, "on the further side of which the infidel Narasimharāya with 700,000 cursed infantry and 500 elephants like mountains of iron had taken his stand."<sup>5</sup> No battle took place, however, as Nṛisimharāya is said to have taken to flight on the arrival of the Sultān's army. This was probably in the year 1479 A.D. Next year they seem to have met again at Koṇḍaviḍu, the people of which, "throwing themselves on the protection of Navasimharāya, had altogether withdrawn from their allegiance to the rule of Islām." After quelling this rebellion, the Sultān marched against the kingdom of Nṛisimharāya, because "the destruction of the infidels was an object much to be desired : and as the infidel Narasimha who, owing to his numerous army and the extent of his dominions, was the greatest and most powerful of all the rulers of Teliṅgāna and Vijayanagar, had latterly shown delay and remissness in proving his sincerity towards the royal court by sending presents and *nul-bukhī* (money given to foreign troops to abstain from plunder and devastation)."<sup>6</sup> The Sultān laid siege to the fort of Mālūr (in the Mysore territory), "the greatest of the forts of that country," and was ultimately bought off with valuable presents of jewellery and other valuables, elephants and horses, and with a confession by Nṛisimharāya of his weakness and a promise of obedience and submission. This did not, however, prevent the Sultān from straightway marching against Kāñchi, "situated in the centre of the dominions of that malignant one" (Nṛisimharāya), and sacking the town and temples "which were the wonder of the age."

We shall now turn to the Hindū accounts of the same period. The *Jaimini-Bhāratam* gives Nṛisimharāya credit for having vanquished the kings of the *Tigula* (or Tamil) and Oḍḍi (or Orissa) countries and for having conquered the forts of Kapāladurga, Penugonḍa,<sup>7</sup> Bonagiri, Cheñji, and Kommadhārāpura.<sup>8</sup> In another part of the *Jaimini-Bhāratam* we are told that Nṛisimharāya "decorated the golden palaces (temples?) of Kāñchi, Veṅkaṭa (Tirupati) and Kālahasti with the precious stones annually given as tribute by the kings of Pāñchāla, Draviḍa, Aṅga, Mālava, Śaka and Prāgyjyōtisha."<sup>9</sup> This is, of course, hyperbolic, but shows that the three important places of pilgrimage referred to were in the dominions of Nṛisimharāya.

<sup>1</sup> Mr. Rice's *Mysore Inscriptions*, p. 208.

<sup>2</sup> [The Raṅganātha temple at Śrīraṅga contains a Sanskrit and Tamil inscription (No. 59 of 1892), dated in Śaka-Samvat 1885, Subhānu, of Śāluva-Gōpa-Timma-uripati, who is also called the *Mahāmaṇḍalēśvara* Mēdini-mīsaragunḍa Kattāri Śāluva Dharaṇivarāha . . . Śāluvasāluva Tirumalaidēva-mahārāja. Another inscription of the same king at Tanjore, dated in Śaka-Samvat 1377, Yuvan, has been published in *South-Ind. Inscrip.* Vol. II. No. 23; and a third one at Tirukkārtuppalli (No. 55 of 1897) is dated in the Vikrama year (i.e. Śaka-Samvat 1382).— E. II.]

<sup>3</sup> See v. 12 of the Dēvulapalli plates.

<sup>4</sup> *Ind. Ant.* Vol. XXVIII. p. 288.

<sup>5</sup> Tigula is a Kanarese name for Tamil; see Dr. Kittel's *Kannada-English Dictionary*, s.v.

<sup>6</sup> *Jaimini-Bhāratam*, p. 5.

<sup>7</sup> *Jaimini-Bhāratam*, p. 95. Bonagiri is apparently the well-known town of that name in the Hyderabad territory. Cheñji is Gingee in the South Arcot district. I am unable to identify Kommadhārāpura.

*Jaimini-Bhāratam*, p. 115.

<sup>8</sup> See v. 21 of the same plates.

<sup>9</sup> *Loc. cit.* p. 289.

According to the *Varāhapurānam* Nṛsiṃharāya's first general Īśvara of the (Tulu family conquered the forts of (1) Udayādri, (2) Huttari, (3) Gaṇḍikōṭa, (4) Penugonḍa, (5) Beggulūru, (6) Kōvela-Nellūru, (7) Kundāni, (8) Goḍuguchinta, (9) Bâgūru, (10) Naragonḍa, (11) Āmūru and (12) Śrīraṅgapaṭṭanam, and "destroyed the cavalry of the Yavanas of Beḍandakōṭa at Gaṇḍikōṭa."<sup>1</sup> The Yavanas referred to here are the Bahmanī kings, who transferred their capital from Kulbarga to Bidar in June 1423 A.D., during the reign of Aḥmad Shâh.<sup>2</sup> Referring to the same event, the author of the Telugu poem *Pārijātōpaḥaranam* says that Īśvara "gave rise to thousands of rivets of blood by killing the horses of the Yavanas of Beḍandakōṭa,"<sup>3</sup> but he transfers the scene to Kandukūru.<sup>4</sup> The Muḥammadan historians do not, of course, refer to this event.

Nṛsiṃharāya's dominions were extensive, and they probably comprised the whole of the modern districts of North Arcot, Chingleput and Nellore, and portions at least of South Arcot, Cuddapah, Kistna and Mysore. The *Varāhapurānam* calls Nṛsiṃharāya "the possessor of arms which are capable of protecting the kingdom of Karṇāṭa,"<sup>5</sup> which shows his connection with that kingdom. According to the same work he was one of the *Sūmantas* or tributary princes of the Karṇāṭa empire, and both Īśvara and his son Narasiṃha were his generals one after the other. It would appear also that Nṛsiṃharāya was probably related to the kings of the first dynasty of the Karṇāṭa empire, since both claimed to belong to the Yādava line of the lunar race of Kshatriyas. This description closely tallies with that given by the Portuguese chronicler Fernão Nuniz of "Narsyngua" who overthrew the first dynasty of the empire. In fact according to Nuniz there was a double usurpation of the Vijayanagara throne about this time, the first usurpation being by "Narsyngua," whom I identify with Śaluva Nṛsiṃharāya, father of Immaḍi-Nṛsiṃha, the donor of the present grant, and the second by Nṛsiṃharāya's general "Narsenaque" or Narasiṃha, the founder of the Tuluva dynasty.

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

<sup>1</sup> Verses 42 and 43 of the first *dīvāsa*. I am not able to identify Nos. 6, 7, 8 and 9. Huttari (2) is probably Puttūr in the Kārvēṭinagar Estate, and Beggulūru (5) is perhaps Bangalore. No. 10 may be Naragallu (*raḷlu* means 'a rock' and *koṇḍa* a 'hill') in the Chittūr tāluka, where there is an old fort (see the *North Arcot District Manual*, new edition, Vol. II. p. 349), and Āmūru (11) is evidently Gid-Āmūru or Ambūrudurga in the Guḍiyātam tāluka. The other places are well-known.

<sup>2</sup> *Ind. Ant.* Vol. XXVIII, p. 210. Beḍandakōṭa or Beḍadakōṭa is 'the fort of Beḍada,' which is a corruption of Bidar.

<sup>3</sup> Vaijayantī Press edition of 1895, p. 10.

<sup>4</sup> The words Kandukūru and Gaṇḍikōṭa suit the metre equally well, and one of the readings is necessarily incorrect.

<sup>5</sup> Verse 30 of the first *dīvāsa*.

proclaimed himself king. Narasa-Nāyaka was succeeded by his son "Busbal Rao," who died after a reign of six years and was succeeded by his younger brother **Krishnadevarāya**.<sup>1</sup>

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

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

The account of Nuniz as to the nature of the relationship which existed between **Sāluva-Nrisimharāya** and **Narasimha** is directly and fully corroborated by the *Vardhapanṣanam*.<sup>3</sup> The first chapter (*āśvāsa*) of the book gives the genealogy of both these persons and says that **Narasimha's** father **Īśvara**, who is also called **Īśvara-Nāyaka**, was **Nrisimharāya's** general, and that he was succeeded by his son in that office. In another place **Narasimha** is said to have been honoured by **Nrisimharāya** and appointed commander of his forces,<sup>4</sup> and in a third place he is described as the "supporter of the kingdom of **Nrisimharāya**."<sup>5</sup> In the penultimate verse of the sixth *āśvāsa* he is addressed as *Sāluva-Narasīnga-dharādharma-danḍanātha*, i.e. 'commander of the forces of king **Sāluva-Nrisimharāya**.'

There are at present no means of fixing the exact year in which **Nrisimharāya** usurped the **Vijayanagara** throne; but this event must be placed between the Śaka year 1408 (= A.D. 1486-87), which is the latest known date of the first dynasty,<sup>6</sup> and the Śaka year 1418, *Rākshasa* (= A.D. 1495-96), which is the earliest known reliable date of **Immaḍi-Nrisimharāya**.<sup>7</sup> That the latter was recognised as king of **Vijayanagara**, at least in name, is expressly stated by Nuniz, and Dr. Hultzsch informs me that an inscription at **Bārukūr** (No. 166 of 1901) of Śaka-Saṃvat 1421, *Siddhārthin* (= A.D. 1499-1500), states that in this year the *Mahāmaṇḍalēśvara* **Mēdinimīśaraṅgaṇḍa Kaṭhāri Sāluva Immaḍi-Narasimharāya-mahārāya** was ruling at

<sup>1</sup> *A Forgotten Empire*, pp. 305-315.

<sup>2</sup> I confess I cannot derive "Busbal Rao" from **Vira-Narasimha**, but there is no doubt about the identity of the persons.—[Perhaps the name is connected with *Blujabala*, a surname of the Hoysalas.—E.H.]

<sup>3</sup> *A Forgotten Empire*, p. 308, note 2.

<sup>4</sup> Verse 35 of the first *āśvāsa*.

<sup>5</sup> The penultimate verse of the second *āśvāsa*.

<sup>6</sup> *A Forgotten Empire*, pp. 96 and 404.

<sup>7</sup> *South-Ind. Inscr.* Vol. I. p. 131, No. 115. Inscriptions Nos. 116 and 119 of the same volume appertain to the reign of **Immaḍi-Nrisimha's** father **Nrisimharāya**. Dr. Hultzsch's suggestion that these two donors were kings of **Vijayanagara** is clearly untenable. The donors style themselves *Mahāmaṇḍalēśvara*, and their family name **Sāluva** is also given. There was no **Narasimha** on the throne of **Vijayanagara** in Śaka 1395 and 1404, which are the dates of the inscriptions Nos. 116 and 119.—[An inscription at **Vallam** near **Wandiwash** (No. 75 of 1900), dated in Śaka-Saṃvat 1391, *Virōdhin*, belongs to the time of the *Mahāmaṇḍalēśvara* **Mēdinimīśaraṅgaṇḍa Kaṭhāri Sāluvasāluva Narasīngaiyadēva**, and the same chief is mentioned in an *Āmbār* inscription of the **Vijayanagara** king **Rājasēkhara**, son of **Mallikārjuna**, dated in Śaka-Saṃvat 1390, *Sarvadhārin* (No. 4 of 1896). **Bukka**, an ancestor of the third **Vijayanagara** dynasty, is said to have "firmly established even the kingdom of **Sāluva-Nrisimha**" (above, Vol. III. p. 238), whence it may be concluded that he was the minister of **Nrisimharāya**. **Krishnarāya** had a minister named **Sāluva-Timma**; see above, Vol. VI. pp. 109 and 231.—E.H.]

Vijayanagara,<sup>1</sup> and that his chief minister was Narasa[n]na-Nāyaka.<sup>2</sup> This Narasanna-Nāyaka may be identical with the founder of the Tuluva dynasty and the "Narsanaque" of Nuniz. If this identification is correct, Narasimha's usurpation of the throne of Nṛsiṃharāya, or rather of his son and successor Immaḍi-Nṛsiṃharāya, cannot have taken place earlier than A.D. 1499-1500.<sup>3</sup>

Mr. Sewell quotes five inscriptions of "Narasimharāya of Vijayanagara" appertaining to years prior to A.D. 1500.<sup>4</sup> One of these inscriptions was dated in 1451, one in 1469, and one in 1471. It is clear that these three inscriptions cannot be referred to the founder of the Tuluva dynasty, as they came into existence long before he could have become king of Vijayanagara according to any account. The last of the five inscriptions belongs to Śaḷuva Immaḍi-Nṛsiṃha,<sup>5</sup> son of Nṛsiṃharāya. The remaining inscription is to be found at Conjeeveram, and it is possible that, when examined, it will be found to belong to the time of Śaḷuva-Nṛsiṃharāya.

As Dr. Hultzsch informs me, a Bārukūr inscription (No. 152 of 1901) of the *Mahārājā-ullirāja Rājaparamēśvara Virapratāpa Vira-Narasimharāya* of Vijayanagara is dated in Śaka-Samvat 1424, Durmati (= A.D. 1501-02). This date suggests that Immaḍi-Nṛsiṃharāya was ousted by Narasimha (or by his son Vira-Narasimha ?) between A.D. 1499 and 1502. In accordance with this fact the subjoined copper-plate inscription of A.D. 1504 does not represent him any more as a king of Vijayanagara, but as the ruler of the province of Penugonḍa.

#### TEXT.<sup>6</sup>

##### First Plate.

- 1 शुभमस्तु । वंदेहं देवदेवं तं तुदिलं [प्र]दिलंपटं ।
- 2 कारणं जगतां विघ्नवारणं वारणं मुखे । [१\*] पायाइ[:\*] स
- 3 महाक्रौडः कीडतंबुधिपल्वेली<sup>8</sup> । <sup>9</sup> यह[द्वा]दंडम[र]लंब्य<sup>10</sup>
- 4 मग्ना भूः पुनरुत्थिता<sup>11</sup> । [२\*] या रत्नाकरमेखल[र]विवळितप्रफा-<sup>12</sup>
- 5 रोन्नम[न्म]ध्यमा क्ष्माभृत्पीनपयोधरोरुपुलिनस्फूर्जन्नि-
- 6 तंबस्थली । गाढं गूढपदीथिता<sup>13</sup> कथमपि श्यामा मृदेकार्थि-
- 7 नो सातत्येन समयरत्नजननी सा रत्नगर्भास्तु वः । [३\*] अस्ति श्रो-
- 8 मदपां पुष्पसामोदितदिगंतरं । यन्नित्यं मूर्ध्नि संघत्ते यत्ने-
- 9 न महता शिवः । [४\*] <sup>14</sup> तस्मादभुद्बुधस्तस्मात्पुर्कीर्तिः पुरुरवा[:]
- 10 । सन्नाजः समजायंत <sup>15</sup> क्रमशोनेकशस्ततः । [५\*] तद[न्व]यप[र्यो]-

<sup>1</sup> In v. 22 of the present inscription this city is alluded to by the statement that Immaḍi-Nṛsiṃha "ascended the throne existing on Hēmakūṭa." This is the local and traditional name of the hill which adjoins the temple of Virūpākhaśvāmīn, the principal deity in the city of Vijayanagara and the patron god of the kings of that empire.

<sup>2</sup> The same two persons are mentioned in an inscription of Śaka-Samvat 1418, Nala (= A.D. 1496-97), at Hāñche in the Mysore tāluka (*Ep. Carn.* Vol. III, My. 33), where however Immaḍi-Narasimharāya is called simply Narasimharāya.

<sup>3</sup> Mr. Sewell places it between A.D. 1487 and 1490 (*A Forgotten Empire*, p. 98) and elsewhere in A.D. 1498 (*ibid.* p. 110).

<sup>4</sup> *Lists of Antiquities*, Vol. II. pp. 62-64.

<sup>5</sup> Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 116.

<sup>6</sup> The transcript has been prepared by Dr. Hultzsch from ink-impressions.

<sup>7</sup> Read वारणं.

<sup>8</sup> Read क्रौडतंबुधिपल्वेली.

<sup>9</sup> Read यहद्वं.

<sup>10</sup> Read लंब्य.

<sup>11</sup> Read रुत्थिता.

<sup>12</sup> Read स्फारीन्नमं.

<sup>13</sup> Read दीथिता.

<sup>14</sup> Read भुद्बुधं.

<sup>15</sup> Read क्रमशो.

- 11 भोघौ <sup>1</sup>युंडदेवो गुणोत्तरः । <sup>2</sup>अपारिजात्तेप्युदभूत्पारिजात  
 12 इवापरः । [६\*] गुडबोमो<sup>3</sup> गुणाब्जः श्रीमादिराजो महायशोः<sup>4</sup>  
 13 गीतयो<sup>5</sup> गीतसत्कीर्तिर्वीरश्रीवीरहोबलः । [७\*] सावित्रिमंगिभु-  
 14 पश्च तथा <sup>6</sup>सालुवमंगिरा[ट् ।\*] तस्मादुदभवन्नन्ये षडते<sup>7</sup> चक्र-  
 15 वर्तिनः । [८\*] तेषामभूत्साकुव[मंगि]देवो महीमहेदो<sup>8</sup> महनीयकी-  
 16 तिः । विजित्य वीरं रणधुर्यमेकं कठारिकां योम्य कराद-  
 17 गृह्णात् । [९\*] <sup>9</sup>तस्मान्मोनोरथ इवाधिकभागधेयाद्गीतचक्रमापति-  
 18 रजायत भव्यकीर्तिः । यद्दानवारिनववारिधिजातकी-  
 19 र्तिचंद्रः सदा धवळयत्यमलस्त्रिलीकीं । [१०\*] गुंडच्चितीशो  
 20 गुणवांस्ततोभून्नव्यप्रसूनादिव भव्यगंधः । <sup>10</sup>दिषद्दला[ब्धिं]  
 21 भुजमंदरेण विमथ्य वीरश्रियमग्रहीयः । [११\*] गुणांबुधे-  
 22 गुंडविभीस्ततोभून्नलांविकायां<sup>11</sup> महनीयकीर्तिः । नृसि-<sup>12</sup>  
 23 ह्वरायोममहोवळ्छोनृसिह्वदेवस्य<sup>13</sup> वरप्रसादा[त्] । [१२\*] मी-  
 24 सरगंडकठारीसाकुवधरणीवराहबिरुदांकः । यः ख-  
 25 <sup>14</sup>ङ्कसहायः सर्वांन्निर्जित्य सार्वभौमोभूत् । [१३\*] <sup>15</sup>आसीध्वराय-  
 26 राहो यः खलाब्धेरुध्वरन्<sup>16</sup> धरां । साकुवः शत्रुसंघातं प-  
 27 च्छिघातं निहत्य च । [१४\*] किणीकृतमहाबाहोरित्यप्रत्यर्थिदा-

*Second Plate; First Side.*

- 28 नतः । यस्य वर्वरवाहत्वं<sup>18</sup> यथार्थमभवत्परं । [१५\*] यः पं-  
 29 <sup>19</sup>चसाखशाखाभिर्जित्वा पंचामरद्रुमान् । पंचघंटा-  
 30 निनादोभूत्पंचघटानिनादनात्<sup>20</sup> । [१६\*] सत्यसत्त्वेषुसंघ[र्]-<sup>21</sup>  
 31 नरूपलावण्यधीगुणैः [१\*] जित्वा यः पांडवान् पंच  
 32 प्रापदैवरगंडतां । [१७\*] यस्त्रीनस्त्री चारचौरपांड्यराया-  
 33 न्नणाजिरे । मूरुरायरगंडोभूद्गीरुक्तत्य स्वपीरुष[र्]-  
 34 त् । [१८\*] <sup>22</sup>प्ररापेनाकवडैरितमस्तीमं निरस्य यः । प्र-  
 35 काशयन्निमामुवीमुर्वरादित्यतां<sup>23</sup> गतः । [१९\*] चौहत्त[म]-  
 36 ह्ना<sup>24</sup> धरणीवराहश्चाकुव्यनारायण इत्यमीभिः । सु-

<sup>1</sup> Read गुंड°.

<sup>4</sup> Read °यशाः.

<sup>7</sup> Read षडते.

<sup>10</sup> Read द्विष°.

<sup>18</sup> Read °हीमंलश्रीनृसिंह°.

<sup>16</sup> Read °रुध्वरन्.

<sup>19</sup> Read °शाख°.

<sup>23</sup> Read प्ररापेनाकवडैरि°.

<sup>2</sup> Read °जातीयु°.

<sup>6</sup> Read गीतयो.

<sup>8</sup> Read °महेदो.

<sup>11</sup> Read °विकायां.

<sup>14</sup> Read खङ्क°.

<sup>17</sup> Read °प्रत्यर्थि°.

<sup>20</sup> Read °घंटा°.

<sup>22</sup> Read °सुर्वीमु°.

<sup>3</sup> Read गुंडबोमी.

<sup>5</sup> Read साकुव°.

<sup>9</sup> Read तस्मान्मोनी°.

<sup>12</sup> Read नृसिंह°.

<sup>15</sup> Read आसीध्वरा°.

<sup>18</sup> Read °वाहत्वं.

<sup>21</sup> Read °सत्त्वेषु°.

<sup>24</sup> Read °ज्ञो.

- 37 रारिरित्यप्यथ मोहनादिः स्वनामभिर्यो हरिर[र्य]-  
 38 तोभूत् । [२०\*] 'तथासीन्महिषी हररित्र रम[र]\* श्रीरंगमां-  
 39 बा सती तस्यां तेन कुमार इमडिनसिद्धेद्रः<sup>२</sup> समुत्प[र]-  
 40 दितः । य(र)स्तादृङ्महिमानमात्मगुरुमप्यौदार्यशौच्य[रि]-  
 41 दिभिः संख्यामत्तरिभिर्गुरैरतिपतन्नन्वर्थनामा-  
 42 यते । [२१\*] सुमेरुं सुरशासीव<sup>३</sup> सुमनःसुरभीकृतः । हे-  
 43 मकूटप्रभूतं 'तस्मिन्हासनमुपैति यः । [२२\*] समग्रहारा-  
 44 न् ददतोग्रहारदानं कियद्यस्य वदान्यमौळेः । किं वा  
 45 बह्वत्त्याखिलविश्वचक्रब्रह्म[र]\* उदातुः किमदेयमस्ति  
 46 । [२३\*] सोयं 'नृसहस्रायस्य तनयो विनयोज्वलः<sup>६</sup> । इमडि-  
 47 श्रीनृसिद्धेद्रः<sup>७</sup> स्वस्तिमानस्ति भूतले ॥ [२४\*] — ॥ श्रीमानि-  
 48 ष महारायः सीमा भूदानशीलिनां । श्रीवत्सान्व-  
 49 यरत्नस्य 'य[जु]वेदिशिखामणेः ॥ [२५\*] वेलपा[टि]पु-  
 50 राधीशसूरायोक्तसुधीमणेः । सूनीः श्रीपिनया-

*Second Plate ; Second Side.*

- 51 र्यस्य तनयस्य तपोनिधेः [१\*] 'नरसिंहबुधेद्रस्य  
 52 पौत्राय सुगुणांबुधेः । [२६\*] पदवाक्यप्रमाणजप्रथ-<sup>10</sup>  
 53 मोदाहृतात्मनः । महनीयचरित्रस्य महामहि-  
 54 मशालिनः । [२७\*] 'सर्वविद्यातपोराशिः सर्वज्ञैकशि-  
 55 खामणेः । राजरत्नशिरोरत्नरंजितांघ्रिसरोरु-  
 56 हः । [२८\*] संपनिधेरंनदातभट्टस्य प्रियसूनवे [१\*] स-  
 57 न्गुणैकनिधानाय सदाचारविचारिणे । [२९\*] पदक्र-  
 58 मजटावर्णक्रमविक्रमशालिने । सर्वशास्त्रर-  
 59 हस्यैकवेदिने <sup>12</sup>बुद्धवेदिने । [३०\*] विद्याविवेकविनया-  
 60 दिगुणौघधाम्ने हृद्यानवद्यसुपवित्रचरित्रसीम्न<sup>13</sup>  
 61 । सौभाग्यभाग्यनिधिमाचनभट्टनाम्ने विद्वत्कुलैकति-  
 62 लकाय महामहिम्ने । [३१\*] शाकेन्द्रे परिसंख्याते गिरिनिच-  
 63 युगेंदुभिः । रत्नाख्याख्ये भाद्रपदपौर्णमास्यां रवेदिने । [३२\*] चंदो-

<sup>1</sup> Read तस्या°.

<sup>4</sup> Read तस्मिन्हा°.

<sup>7</sup> Read 'नृसिद्धेद्रः°.

<sup>10</sup> Read 'णञ्'.

<sup>14</sup> Read 'सीवे'.

<sup>2</sup> Read 'नृसिद्धेद्रः°.

<sup>5</sup> Read नृसिंह°.

<sup>8</sup> Read यजुवेदि°.

<sup>11</sup> Read सर्व°.

<sup>13</sup> Read चंद्री°.

<sup>3</sup> Read 'शाखीव'.

<sup>6</sup> Read 'योज्वलः'.

<sup>9</sup> Read 'सिंह°.

<sup>12</sup> Read ब्रह्म°.







- 64 परागसमये महापुण्यफलप्रदे । पेनुगोडमहाराज्ये  
 65 मार्जवाडस्य सीमनि । [३३\*] गुड्लूरुनामग्रामस्य स्थिति विख्या-  
 66 तनामकं । सूरिनायनिमुष्टूरुग्रामस्याग्नेयभागतः । [३४\*]  
 67 तथैवाडविमुष्टूरुग्रामस्योत्तरभागतः । ग्रामं देवुलप-  
 68 ल्याख्यं<sup>१</sup> सर्वमान्यतया स्थितं । [३५\*] एकभोगं चाष्टभोगतेजः[\*]स्ता-  
 69 म्यसमन्वितं । आचंद्रार्कं पुत्रपीत्रपारंपर्येण भुक्तये । [३६\*] स-  
 70 हिरण्यपयोधारापूर्वकं दत्तवान् ध्रुवं ॥ [३७\*]

## Third Plate.

- 71 <sup>२</sup> दामपालनयोर्मध्ये <sup>३</sup> दानाच्छेयोनुपालनं । दानात्स्वर्नमवा-<sup>४</sup>  
 72 प्रीति पालनादच्युतं पदं । [३८\*] एकैव भगि[नी] लोके सर्वेषामे-  
 73 व भूभुजां । न भोग्या न करग्राह्या विप्रदत्ता वसुंधरा । [३९\*]  
 स्वद-  
 74 त्ता[द\*]द्विगुतं<sup>५</sup> पुण्यं परदत्तानुपालनं । परदत्तापहरिण  
 75 स्व[द]त्तां<sup>६</sup> निष्फलं भवत् । [४०\*] स्वदत्तां परदत्तां वा यो  
 हरेत वसु-  
 76 धरां । <sup>७</sup> षष्टिर्वर्षसहस्राणि विष्टायां जायते किमिः<sup>८</sup> ॥ [४१\*] — ॥  
 77 मंगळमहाश्रीश्री ॥  
 78 श्रीरामचंद्र<sup>१०</sup> [॥\*]

## ABRIDGED TRANSLATION.

The first three verses are in praise of Vighnêsvara, the boar-incarnation of Vishṇu, and the goddess of the Earth.

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

(V. 6.) In the milk-ocean of this family was born the virtuous king Guṇḍa (I.), like a second *Pârījâta* (tree), though (*he became*) an *Apârījâta*<sup>11</sup> (by conquering his enemies).

(V. 7 f.) To him were born the virtuous Guṇḍa (II.)-Bomma, the glorious Mâdirâja of great fame, Gautaya (I.) whose high fame was sung (*by all*), the heroic and glorious Virahô-bala, prince Sâvitri-Maṅgi, and king Sâṅṅuva-Maṅgi— (*like*) a second set of six emperors.

(V. 9.) Most famous of these was king Sâṅṅuva-Maṅgi, a Mahendra on earth, who vanquished a hero foremost in battle and seized the dagger (*kaṭhârîkâ*) from his hand.<sup>12</sup>

<sup>1</sup> Read °ल्लाख्यं.

<sup>4</sup> Read °स्वर्गम°.

<sup>7</sup> Read भवेत्.

<sup>10</sup> In large Telugu characters.

<sup>2</sup> Read दान°.

<sup>5</sup> Read °गुणं.

<sup>8</sup> Read षष्टिं वर्ष°.

<sup>11</sup> This compound has to be dissolved into *apa + ari + jâta*.

<sup>12</sup> This incident probably accounts for the title *Kaṭhârî* assumed by Maṅgi and his descendants.

<sup>3</sup> Read दानाच्छेयो°.

<sup>6</sup> Read स्वदत्तं.

<sup>9</sup> Read किमिः.

(V. 10.) To him was born the renowned king **Gauta (II.)**, the unblemished moon of whose fame, born in the fresh ocean (created by) the waters (poured out on the occasion of his gifts, always whitened the three worlds.

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

(Vv. 12-20.) By the grace of the god **Nṛsiṃha** of **Ahōbala**,<sup>1</sup> this lord **Guṇḍa (III.)**, the ocean of good qualities, begot on (his wife) **Mallāmbikā Nṛsiṃharāya** of great fame, who possessed the titles of **Misaragaṇḍa**, **Kathāri**, **Sāluva** (i.e. 'the hawk') and **Dharaṇivarāha** who, aided only by (his) sword, defeated all (his enemies) and became an emperor (**Sārvaḥauma**); who became **Dharaṇivarāha** (i.e. 'the boar of the earth') by saving (uplifting) the earth from the ocean of wicked (kings), and **Sāluva** by smiting the crowd of (his) enemies like (a flight of birds);<sup>2</sup> whose title **Barbarabāha** became full of meaning, because his powerful arm (hand) had become rough through the killing of enemies and the making of gifts to the needy;<sup>3</sup> who by conquering (excelling in making gifts) the five divine trees with the fingers of (his) hand (and ringing the bell five times (in celebration of the five-fold victory) became **Pañchaghaṇṭānināda**; who obtained the title of **Aivaragaṇḍa** by conquering (excelling) the five Pāṇḍavas in truthfulness, strength, archery, personal beauty and intelligence (respectively);<sup>4</sup> who, wielding the weapon became **Mūruṇyaraṇḍa** by making through his valour the three kings of **Chāra**, **Chōra** and **Pāṇḍya** afraid on the battle-field; who obtained the title **Urvarāditya** by dispelling the thick darkness—(his) enemies by the sunshine of (his) valour (and thereby) illuminating this earth (and) who was **Hari (Vishṇu)** in reality by virtue of his titles **Chauhattamalla**,<sup>5</sup> **Dharaṇivarāha**, **Chālukya-Nārāyaṇa**<sup>10</sup> and **Mōhana-Murāri**.

(V. 21 f.) His queen was the virtuous **Śriraṅgamāmbā**, even as **Ramā** of **Hari**. By her was born to him prince **Immaḍi-Nṛsiṃhēndra**, who, by excelling even his father, who was so noble, in generosity, valour and other innumerable good qualities, made his name literally true,<sup>11</sup> (and) who, praised by learned men, ascended his (viz. his father's) throne, which rose on the **Hēmakūṭa (mountain)**, even as the divine tree, perfumed with flowers, (adorns) **Mount Mēru**, which abounds in golden peaks (**hēma-kūṭa**).

(V. 23.) What are gifts of **agrahāras** to this chief of benefactors, who gave complete necklaces (**sumagra-hāra**)? What is the use of many words? What is there that could not be made a gift of by the donor of a full **viśvachakra** and **brahmāṇḍa**?<sup>12</sup>

(V. 24.) This well-bred, glorious **Immaḍi-Nṛsiṃhēndra**, son of **Nṛsiṃharāya**, is prosperous on earth.

<sup>1</sup> This is the celebrated place of pilgrimage in the Kurnool district.

<sup>2</sup> This is an evident reference to Nṛsiṃharāya's usurpation of Vijayaṅagara.

<sup>3</sup> The tradition is that the title was due to the fact of Nṛsiṃharāya's ancestors having acted as fowlers to the kings of Karnāṭa.

<sup>4</sup> There is a pun in the original on the word *ddna*, which means 'cutting' and also 'a gift.'

<sup>5</sup> This etymology is fanciful. *Pañchaghaṇṭānināda* is apparently the same as *Pañchamahātibāda*.

<sup>6</sup> Another graceful etymology. The meaning of *Aivaragaṇḍa* is 'the lord of five (chiefs),' a title which Nṛsiṃharāya seems to have borrowed from the Vijayaṅagara kings.

<sup>7</sup> This title also was borrowed from the Vijayaṅagara kings.

<sup>8</sup> *Chāra* stands for *Chēra*, and *Chōra* for *Chōḷa*.

<sup>9</sup> In this sense the word is a corruption of *chatur-hasta-malla*. Another derivation is from *chatur-hasti-malla*, which means 'a hero having the strength of four elephants.'

<sup>10</sup> This is an anachronism.

<sup>11</sup> Here is a play on the word *immaḍi*, which means 'the second' as well as 'double.'

<sup>12</sup> [These are the names of two of the sixteen great gifts (*maḥāddna*); see *Ep. Ind.* Vol. I. p. 368 and note 58. — E. H.]

(Vv. 25-37.) This glorious *Mahārāya*, who is the type of habitual givers of land, on the auspicious occasion of an eclipse of the moon, on Sunday, the full-moon *tithi* of Bhādrapada in (the year) called **Raktākshin** (corresponding to) the Śāka year reckoned by the mountains (7) the eyes (2), the Yugas (4), and the moon (1),— (i.e. 1427)— granted with libations of water, a *sarvamānya* and *śkabhōga*, with the eight rights of ownership, the village of **Dēyulapalli**, south-east of the village **Sūrināyani-Mushtūru** and north of the village **Adavi-Mushtūru**, within the limits of the village of **Guṇḍlūru** in the *sīman* of **Mārjavāḍa** in the *mahārājya* of **Penugonḍa**, to **Māchanabhaṭṭa**, who was the son of **Annadātabhaṭṭa**, grandson of **Narasimha**, great-grandson of **Pinnayārya**, and great-great-grandson of **Sūrāyōjha** of **Vēlapātipura**,<sup>1</sup> a *Yajurvedin* of the Śrīvatsa *gōtra*.

Vv. 38-41 are imprecatory verses.

NO. 9.—KAHLA PLATE OF THE KALACHURI SODHADEVA ;

[VIKRAMA.]SAMVAT 1134.

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

This plate was found on the 15th August 1889 by the cultivator Shiusewak Rai in his field at **Kahla**, a village in the tappa Athaisi of the pargana Dhuriāpār of the Gōrākhpur district in the United Provinces, and presented by Dr. W. Hoey to the Provincial Museum of Lucknow in January 1895. I edit the inscription which it contains from impressions, kindly furnished to Dr. Hultzsch by the late Mr. E. W. Smith.<sup>2</sup>

This is a single copper-plate which, to judge from the impressions, is about 1' 5¼" broad by 1' ¾" high, and is inscribed on both sides. In the middle of the lower part of it there is a ring-hole, ¼" in diameter, and together with the impressions of the plate I have received impressions of a circular seal, about 3" in diameter, which contains in high relief the figure of a bull, lying down and facing to the proper right; below it, the legend *śrīmat-Sōdhadēvasya*, in Nāgarī letters about ¾" high; and below this again, an arrow pointing to the proper right. An arrow is engraved also on the second side of the plate, in line 59, before the words *sva-hastōyam*. In general, both the writer and the engraver have done their work carefully. The writing on the second side of the plate is well preserved, but that on the first side has suffered from corrosion so that in several places, which will be pointed out in the notes, the reading of the text is doubtful. Fortunately, with a single exception in line 28, the names and dates may be given with absolute certainty. The size of the letters is about ¼". The characters are those of the Nāgarī alphabet of the time and locality to which the inscription belongs; they resemble those of the copper-plates of Gōvindachandra and Jayachandra of Kanauj. In lines 48-50 they furnish signs for the fractions ½ and ¾, which I have not met with in other northern inscriptions: 1½ is denoted by the figure for 1 with two vertical lines after it, and the fraction ¾ by the circle for nought followed by three vertical lines. The sign of *avagraha* occurs once, in *sampradatti samābhīḥ*, l. 47. The language is Sanskrit, but the names of some of the Brāhman mentioned in lines 40-50 are given in their vernacular forms or in forms based on them. Lines 1-32 contain

<sup>1</sup> This is evidently the modern village of Vāyalpādu.

<sup>2</sup> After the lamented death of Mr. E. W. Smith— he died on the 21st November 1901 in the Bahraich district of Oudh—I was informed by Mr. Gholam Rasool Beg, Head Draftsman of the Archaeological Survey, United Provinces, that the village Kahla is on the Gōrākhpur to Azamgarh metalled road, about 28 miles from the former town; but I have not found the name in the *Indian Atlas*, sheet No. 102, which gives 'Dhooreapar' in long. 83° 18', lat. 26° 25'.— Mr. Gholam Rasool Beg has kindly furnished me with two very good additional impressions of the Kahla plate.

thirty verses with genealogical matter, and lines 51-57 ten benedictive and imprecatory verses (*dharma-ślokāḥ*, l. 51); the latter are all numbered with numeral figures (from 1 to 10), but of the former only the last verse has the number 30 placed after it. The rest of the text is in prose. Unusual terms which occur in the latter will be drawn attention to below. As regards orthography, the sign for *v* throughout serves for both *v* and *ṽ*; the dental sibilant is frequently employed for the palatal; the palatal for the dental in *śśt*, ll. 3, 5, 7 and 22, *ajātram*, l. 16, *śāsana* (for *śāsana*), l. 22, and *sahaśra*, l. 53; for the palatal sibilant preceded by *anuvāra* we have *na* in *vansa*, ll. 6 and 50, *vansya*, l. 3, *vinsati*, l. 37, and *trinsati*, l. 39; *j* is used instead of *y* in *Kṛitavirjja*, l. 3, *Kārttavirjjo*, l. 4, and *jātō*, l. 23; *gh* instead of *h* in *Naghushaḥ*, l. 2, and *siṅghāsana*, l. 13; and *āmra* and *tāmra* are spelt *āmra* and *tāmra*, ll. 38 and 57.

The inscription belongs to a hitherto unknown branch of the Kalachuri family. It records a grant of land by the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the devout worshipper of Mahēśvara (Śiva), the glorious Sōḍhadēva, who meditated on the feet of the *P. M. P.*, the glorious *Maryādāsāgaradēva* (l. 33). The introductory verses give an account of Sōḍhadēva's ancestors.

After the words *ōm svasti*, verses 1-4 enlogize the following mythical and legendary beings:—the Moon who was Atri's son, Budha, Purūras, Nahusha, Haihaya, Kṛitavīrya, and Kārtavīrya Arjuna.<sup>1</sup> In the family descended from the last there was a personage who by conquering *Ayōmukha*<sup>2</sup> and subduing the *Krathas* possessed himself of *Kālañjara* (v. 5). This ornament of the Kalachuris, after having conquered his enemies, gave the kingdom to his younger brother, and the latter, *Lakshmanarāja*, in turn conquered *Śvētapaḍa*<sup>3</sup> (v. 6). In *Lakshmanarāja*'s family there was the king *Rājaputra*, who captured the lord of horses *Vāhali* (or *Bāhali*), defeated the kings of the east, and lowered the fame of *Kirīṭin* and other princes (v. 7). From him sprang *Śivarāja* [I.], and his son was *Śamkaragaṇa* [I.] (v. 8). His son again was *Guṇāmbhōdhidēva* (*Guṇasāgara* [I.]), who had some dealings with a *Bhōjadēva*<sup>4</sup> and by a warlike expedition took away the fortune of the *Gauḍa* (v. 9). From his first wife *Kāñchanadēvi* this king had a son named *Ullabha* who, after reigning himself, placed on the throne his brother *Bhāmānadēva* (a son of *Guṇasāgara* from another wife named *Madanādēvi*), who had distinguished himself in a war with a king of *Dhārā* (vv. 10-15). *Bhāmāna*'s son from *Dēhaṭṭadēvi* was *Śamkaragaṇa* [II.] *Mugdhatuṅga* (vv. 16 and 17); his son from the queen *Vidyā* was *Guṇasāgara* [II.] (vv. 18 and 19); his son from *Rājavā* was *Śivarāja* [II.] *Bhāmāna* (vv. 20-22); his son from *Sūgalladēvi* was *Śamkaragaṇa* [III.] (v. 23); and his son from *Yasōlēkhyādēvi* was *Bhīma* (v. 24). The inscription then, after stating that *Bhīma* by the decree of fate lost his kingdom (or was dethroned), records that the king *Guṇasāgara* [II.] had by *Lāvanyavatī* a son named *Vyāsa* and that this *Vyāsa*<sup>5</sup>—if I understand the text rightly—was raised to the throne, when the (royal) camp was at *Gōkulaghaṭṭa*, on Monday, the day of the eighth *tīthi* in the bright half of the second *Jyaiṣṭha* of the year 1027 (given in words, v. 27). *Vyāsa*'s son was the king *Sōḍhadēva*, who (in v. 30) is described as the life of *Sarayūpāra* (or 'the bank of the *Sarayū*'), and who is the donor of this grant. Since, as has been already stated, *Sōḍhadēva* is represented as meditating on the feet of

<sup>1</sup> Compare *Ep. Ind.* Vol. II. p. 5, and other inscriptions of the Kalachuris of Chēdi (or *Dāhāla*).

<sup>2</sup> I do not know the legend here referred to. *Ayōmukha* is the name of a demon and of a mountain, *Kratha* the name of a race or people. The well-known mountain or fort of *Kālañjara* was taken from the (Kalachuri) kings of Chēdi by the *Chandēllas*, who from it took the title *Kālañjarādhipati*; but the *Kaṣchuryas* of the South, at any rate, kept the hereditary title of 'lords of *Kālañjara*, the best of towns.'

<sup>3</sup> This must be the name of a country, but the name has not yet been found elsewhere.

<sup>4</sup> The compound of which this name forms part is somewhat ambiguous. The *Bhōjadēva* referred to may be *Bhōjadēva* of *Kanauj* (see my *List of North. Inscri.* No. 14).

In line 23 of the text there seem to be references to a person named *Sasva* (?), but the text is damaged in that line, and the sense is not clear to me.

Maryádásâgaradêva, Maryádásâgara must be another name of his father and predecessor Vyâsa (the son of Guṇasâgara II.).

In the prose part of the inscription Sôḥhadêva from his residence at Dhulîâghatta (l. 32) informs the *Mahârâjñî* (or *Mahârâjñis*), *Mahârâjaputras*, *Mahîsândhîrigrâhîkas* and other officials and the inhabitants concerned that, after bathing in the great river Gandakî on the occasion of the Uttarâyana-saṁkrânti on Sunday, the seventh *tithi* of the bright half of Pausha in the year 1134 (given in words, l. 39), he granted twenty *nâlukas* of land in the field of certain villages or hamlets to fourteen Brâhmanas whose names, *gôtras*, etc., and exact shares in the land are given in lines 40-50. Among the titles of officials enumerated here, and in the description of the several classes of inhabitants mentioned, there are some terms which I have not met before or about the proper reading of which I am doubtful: they are the terms *mahîsâbhataka*, *mahâdânika*, *mahâpândhîkulîka* (or *mahâpândha* and *kulîka*?) in line 34, and *vishayadânika*, *khaṇḍavâla*,<sup>1</sup> *valâdhîra* (or *balâdhîra*) and *bhaṭṭâmâkutîka* (or *bhaṭṭa* and *mâkutîka*?) in line 35. The term *nâluka* (or, abbreviated, *nâlu*), which also occurs in a plate of Govindachandra of Kanauj (above, Vol. V. p. 114, l. 19), apparently is derived from, and equivalent to the Sanskrit *nalva*, a measure of distance equal to 400 (or, according to others, 100, or 120) *hastas*; what I do not understand in the present inscription is, that 'the land measuring twenty *nâlukas*' in line 37 is further qualified by the expression *dêvakuṭîkâshîtha-parimita*. Nor am I able to give the meaning of the word *pâtîkâ* in the expression *pâtîkayâ vibhajya* which occurs in line 47.

The land granted by the king was in (the district of) *Ṭîkarikâ* that belonged to the *Guṇakala-vishaya* (l. 36). It formed part of the fields of *Mahîari-pâtaka*, *Asathi-pâtaka*, *Thiula-pâtaka*, *Vaniâ-pâtaka*, *Duâri-pâtaka* and *Chhîdâdâtêmbhâ*, a group of villages bounded on the east by *Annâḍha*, on the north by *Ṭîkari*, on the south by *Avadachana*, and on the west by *Chanduliâ*. The terms in which the land was given are well known from the grants of Govindachandra and other kings of Kanauj.

Each of the fourteen donees is described by a term indicating his place of residence or origin, and in each case the text gives the father's name, the *gôtra*, the number of *pravaras* (three or five), and the Vêdic *sâkhâ*. The *gôtras* so mentioned are those of Kâtyâyana, Kâśyapa, Kuśîka, Kṛishṇâtra (for Kṛishṇâtrêya?), Kauṇḍinya, Dharmira, Pârâsara (or Parâsara), Bhâradvâja, Râhula, Sâvarṇa and śrî-Sâṇḍilya; the *sâkhâs* the Bahvṛicha-ś, Chhandôga-ś, Vâjasaneyâ-ś, Mâdhyandina-ś and Yajuh-ś. The donees and their fathers mostly have one of the titles *paṇḍita*, *dîkshita*, *agnihôtrin*, *dvivedîn*, *bhaṭṭa*, or simply *brâhmana*. Among their proper names occur<sup>2</sup> Govindâyichcha, Chhâñchhi (gen. °*ikasya*), Jâkhû, Jâlû (gen. °*akasya*), Tihuyana-names occur<sup>3</sup> Govindâyichcha, Chhâñchhi (gen. °*ikasya*), Jâkhû, Jâlû (gen. °*akasya*), Vâhmatâ, and siha, Dândû (gen. °*akasya*), Nimbô, Bhôgû, Mâḍha, Mâlê (gen. °*akasya*), Vâhmatâ, and siha, Dândû (gen. °*akasya*). The adjectives derived from the names of the places of residence or origin Sîdhû (gen. °*akasya*). The adjectives derived from the names of the places of residence or origin of the donees are *Kaṭaughanagrâmiya* (from *Kaṭaughanagrâma*), *Kahallîya* (from *Kahallî*), *Kulândhîya* (from *Kulândhî*), *Ṭîkarikîya* (from *Ṭîkari*), *Tâlikîya* (from *Tâli*), *Nâgara* (from *Nagara*), *Nikhatigrâmiya* (from *Nikhatigrâma*), *Mahuâlîkiya* (from *Mahuâlî*), *Mâthura* (from *Mathurâ*), *Sâṅkasasthâniya* (from *Sâṅkasasthâna*), and *Hastigrâmiya* (from *Hastigrâma*).— In the passage which records the exact partition among the donees of the land granted it is stated (in line 50) that one of the donees together with his 3 *nâlus* of land received a dwelling-place.

After the ten benedictive and imprecatory verses already mentioned it is stated (in line 57) that this *tâmbra-paṭṭa* was written by the *Âdâsa-nâbandhîka* or 'recorder of orders' Janaka on Sunday, the sixth *tithi* of the dark half of Chaitra of the year 1135 (given in figures only):

<sup>1</sup> This would remind one of *khaṇḍaraksha* which is common enough.

<sup>2</sup> Compare the list of names given above, Vol. IV. p. 171 ff.

and the inscription ends with the words: 'this is the own hand of the *Mahārājādhirāja*, the glorious *Sōḍhadēva*.'

I regret to say that I have not been able to identify with confidence any of the numerous localities mentioned in this inscription. The river *Gaṇḍaki* in which the king had bathed when making his donation must be the Gandak or Little Gandak of the United Provinces; but I have not found on their banks any name like *Dhuliāghaṭṭa*. The *Sarayū* after which *Sōḍhadēva*'s territory appears to have been called *Sarayūpāra*<sup>1</sup> most probably is the river *Gogra*, which in Oudh is known 'by the names *Deoha*, *Surjoo* or *Sarayu*, as well as *Ghogra*.'<sup>2</sup> The rivers would indicate in a general way where the *Guṇakala-vishaya* and (the district of) *Tikarikā*, in which the villages containing the land granted were situated, should be looked for.

Of the three dates which the inscription contains, the date on which the grant was made regularly corresponds, for *Vikrama-Saṁvat* 1134 expired, to **Sunday, the 24th December A.D. 1077**, when the 7th *tithi* of the bright half of *Pausha* ended 17 h. 21 m., and the *Uttarāyana-saṁkrānti* took place 5 h. 35 m., after mean sunrise. And the date on which the grant was written regularly corresponds, for the *Kārttikādi* *Vikrama* year 1135 expired and the *pūrṇimānta* *Chaitra*, to **Sunday, the 24th February A.D. 1079**, when the 6th *tithi* of the dark half of the *pūrṇimānta* *Chaitra* ended 21 h. 42 m. after mean sunrise. From this it may be seen that the grant was written as much as fourteen months after the making of the donation. The date given in lines 28 and 29 for the accession of *Sōḍhadēva*'s father *Vyāsa* must fall in the *Kārttikādi* *Vikrama* year 1087 expired, because of the three years which might be denoted by the number 1087 that year alone contained an intercalary *Jyaishṭha*; and for the *Kārttikādi* *Vikrama* year 1087 expired the date corresponds to **Monday, the 31st May A.D. 1031**, when the 8th *tithi* of the bright half of the second *Jyaishṭha* commenced 9 h. 47 m. after mean sunrise. It may seem somewhat remarkable that the week-day should have been connected here with a *tithi* which commenced so late in the day, but this is no reason for suspecting the authenticity of the date; the accession of *Vyāsa* may have taken place late in the afternoon.

This last date, of A.D. 1031, is earlier than any date known to us from the inscriptions of the *Kalachuris* of *Chēdi*.<sup>3</sup> In my opinion, it shews that the founder of this new branch of the *Kalachuri* family, *Rājaputra*, cannot be placed later than the beginning of the 9th century A.D.

#### TEXT.<sup>4</sup>

##### *First Side.*

- 1 Om<sup>5</sup> svasti [||\*] <sup>6</sup>Abhūt-Sōmah saumya-dyutir=amṛita-sūr=Atri-tanayaḥ sphurach=chūḍā-ratnam Smara-vijayinaḥ saṁhṛita-tamâḥ | Vu(bu)dhas-tasmâj=jâtaḥ kumuda-vi[śa]da-jnâ(jñâ)na-sadanaṁ grahagrâma-slâ(ślâ)gh-â v a d h i r = a d h i k a -saubhâgya-vasatiḥ || [1\*] <sup>7</sup>Tasmâj=jaga-
- 2 t-patir=apatyam=abhūt=prabhūta-bhūpâla-maṇi-ohumvi(mbi)ta-pâdapadmah | sadma tvishâm vinaya-vēsma(śma) Purūravâḥ sa yasy=Ōrvvasi(śi) priyatamâ puratô va(ba)bhūva || [2\*] <sup>8</sup>Taj-janmâ Naghu(hu)shah kṛitî nijapada-bhramsa(śa)-bhramâkūta-bhṛid=yên=<sup>9</sup>ōttapta-

<sup>1</sup> Compare in the 'Sirkâr Gorakhpûr' names of parganas like *Bamhnîpâra*, *Bhâwâpâra*, *Chilûpâra*, *Dhuriâpâra*, etc., in Sir H. M. Elliot's *Races of the N. W. Provinces of India*, Vol. II, p. 119.

<sup>2</sup> See E. Thornton's *Gazetteer* (1857), p. 333. 'Deoha' clearly is the *D[ar]vâh*, which we have in *D[ar]vâh-pârâ* in a plate of *Jayachandra* of *Kanauj*, *Ind. Ant.* Vol. XVIII, p. 138.

<sup>3</sup> Their earliest certain date corresponds to the 18th January A.D. 1042; compare my *List of North. Inscr.* No. 407. The *Sankaragana* who was a contemporary of *Kōkkalla I.* may have been the *Sankaragana I.* of the present inscription.

<sup>4</sup> From impressions supplied by the Curator of the Lucknow Museum.

<sup>5</sup> Denoted by a symbol. <sup>6</sup> Metre: *Sikharigî*.

<sup>7</sup> Metre of verses 3 and 4: *Sârûlavikrîgîta*.

<sup>8</sup> Metre: *Vasantatilakâ*.

<sup>9</sup> Originally =*gin*= was engraved.



- 3 *tapaśchayēna bhagavān=Indrō=py=animdraḥ kṛitah | tasy=āśi(sī)j=jita-*  
*saptasāgaradhara-dhuryah kulē Haihayas=tad-vansyah<sup>1</sup> Kṛitavirjja(ryya)-bhūbhṛid-*  
*abhavat=trātā trayi-vartmanah || [3\*] Tasmād=bharttur=abhūn=nirantaranamat*  
*kshmapāla-chūḍāma-*
- 4 *pi-chohḥāyā-samvalit-<sup>2</sup>ānḡhripaṅkaja-rajāḥ śrī-Kārttavirjō(ryyō)=rjjunah | yēn*  
*ānanyasamāḥ kramān=nṛipatayah kimchit=kalōllāyā<sup>3</sup> dōrddanḍa-[jvar]i[na]h<sup>4</sup>*  
*parēna [va(ba)]li[nām=ā]vā(bā)lyam=ullaṅghitāḥ || [4\*] Tatah<sup>5</sup> prabhru-*  
*samtatē*
- 5 *prapata-rāja-rājī-si[rā]ś-charach-charaṇapamkajadvitaya-rēpur=āśi(sī)t=kulē [1\*] Aṅ-*  
*mukha-jaya-Krath-ākramaṇa-siddha-Kālamjaraḥ sphurat-paravarūthiṅ-jaradaraya*  
*dāvānalah || [5\*] <sup>6</sup>Kalachuri-tilakah sa(sa)trūn(ṅ)=jitvā*
- 6 *rājyam dadau laghu-bhrātuh | sa śrī-Lakshmanarājah Svē(svē)tapadam yab*  
*punar=jjitavān |(11) [6\*] <sup>7</sup>Tad-vansē visva(sva)-bharttā turaga-<sup>8</sup>patim-*  
*athō va(ba)ddhavān=Vāhalim yō yas=cha prā[chi]-kshitindr-ānavasara-karaṇa-*  
*khyāta-dōrddanḍa-<sup>9</sup>carppah | rājā śrī-*
- 7 *Bājputrah sa bhayabhṛid-abhaya-vyaktir=avyakta-garvvaḥ kharvvikurvan Kiriti-*  
*prabhṛiti-nṛipa-yasō-rāsi(sī)m=āśi(sī)n=manishī || [7\*] Tatah<sup>9</sup> prithvinātha*  
*dvitaya-varaṇīyah prabhur=abhūt-pramāthī sa(sa)trūṇām samiti Śivarājah*
- 8 *Śivi(bi)r=iva | sutas=tasmāj=jātaḥ sa rapakarunā-vṛittir=asakṛit=kshma<sup>11</sup>*  
*nāthaḥ kshēmi prakṛiti-saralah Sam(sam)karaganah || [8\*] <sup>11</sup>Tat-sūnur-*  
*ddhāma dhāmnām nidhir=adhika-dhiyam Bhōjadēv-āpta-bhūmiḥ pratyāvṛitya*  
*prakārah<sup>12</sup> prathī-*
- 9 *ta-prithu-yasā(sā)ḥ śrī-Guṇāmbhōdhidēvah | yēn=ōddām-aikadarppa-dvipa-ghatita-*  
*ghat-āghāta-samsakta-muktā-sōpān-ōddantur-āsi-prakata-prithu-pathēn=āhrītā Gauḍa-*  
*lakshmiḥ || [9\*] Tasya<sup>13</sup> cha jyāyasī jāyā mūrtyā*
- 10 *kirtir=iv=āparā | nāmna śrī-Kānchanadēvi Lakshmir=iva Mura-dvishah || [10\*]*  
*<sup>14</sup>Tasmād=asyām=sindiyadyuti-rachita-phanī(nā)chakra[bhṛi]d-vakraśalyah śrīmān-*  
*dēvah sitārchchih-<sup>15</sup>sita-ritatayasā(sā)ḥ krānta-bhūr=Ullabh-ākhyah [1\*]*
- 11 *dṛishṭē yasminn=akasma(smā)t=tarala-mṛigadṛisām [m]ēkhalāgramthi-[d]antah<sup>17</sup>*  
*trāsād=astram cha sa(sa)trōḥ skhalati kara-talād=arthinām=artha-trishṇā || [11\*]*  
*Yad-bhūmyā vra(bra)hmalōkāyitam=udadhim=iva prāpya yam cha trasantah*  
*paksha-chohḥettur=mma-*
- 12 *hēndrād=dravad=avanibhṛitō=py=āsātē kshēma-bhājah | yō=sau sāmanta-sēvāmjali-*  
*valaya-valat-pādapadm-āsrita-śrīḥ sāmāt=simḍūra-mudrā-prabhṛitibhir=udayakshma-*  
*bhṛitō datta-vārttah || [12\*] Bhrātri-snēhāch=cha yē-*
- 13 *na prasarad-uru-kari-śrēṇi-saṅgha[tta]-chaṇḍa-prājy-āji-khyāta-saṅga-prahata-ripu-*  
*si(sī)rah-pūjita-kshmatālēna [1\*] kli[pta]h<sup>16</sup> si[m]ghā(hā)sanasthō nija-vijayi-pa[d-ō]*  
*ddhāra-Dhārsvanīsa-[hrishya]t-<sup>17</sup>sēnā-jayaśrī-haṭhaha-*

<sup>1</sup> Read *-vamśyah*.

<sup>2</sup> Read *-samvalit-*.

<sup>3</sup> Apparently altered to =*kalōllāyā*; read =*kalēr=ullāyā*.

<sup>4</sup> The *aksharas* in brackets are doubtful, here and in the following words of this verse.

<sup>5</sup> Metre: Prithvi.

<sup>6</sup> Metre: Āryā. Every *akshara* of this verse is quite clear.

<sup>7</sup> Metre: Sragdharā.—Read *Tad-vamśē*.

<sup>8</sup> The *ga* of *turaga* was originally omitted and is engraved below the line.

<sup>9</sup> Metre: Śikharīṅ.

<sup>10</sup> Read =*kshamā-*.

<sup>11</sup> Metre: Sragdharā.

<sup>12</sup> Read *prakāra-prathī-(?)*; this alteration seems to have been made in the original.

<sup>13</sup> Metre: Ślōka (Anusṭubh).

<sup>14</sup> Metre of verses 11-13: Sragdharā.

<sup>15</sup> Read *-āntas-*. I take *danta* to be used in the sense of 'a pin.'

<sup>16</sup> Originally *kṛipitah* was engraved, but the sign of the vowel *i* has been undoubtedly struck out, and *ptr* may have been altered to *pta*.

<sup>17</sup> I am doubtful about the correctness of the two *aksharas* in brackets. Only the letters *h* and *y* are certain.

- 14 *raṇa-kalā-dhāma Bhāmānadēvaḥ* || [13\*] *Putraḥ*<sup>1</sup> *śrī-Guṇasāgarasya*  
*Madanādēvyā* [m] *satām=agraṇr=nnēmīr=nuṣṣāya-pathasya vēsma(śma) yasa(śa)sām*  
*dharmm-āmbhasām=arṇṇavaḥ | śrīmān=śśrīta-vatsalah Kali-kalā-vai-*
- 15 *mukhya-mukhya-sthītiḥ sthēmnaḥ sthānam=a[na]patā pariṇatēr=*<sup>2</sup>*bhartā*  
*kshītēr=ddhīra-dhīḥ* [(|) [14\*] *Yas=chintāmaṇir=arthinām prañayinām pratyagra-*  
*kalpakalpadrumaḥ*<sup>3</sup> *sū(sū)raḥ sūrisarōruḥ*<sup>4</sup> *āritaruṇivaktrāvji(bji)ni-*
- 16 *chandramāḥ | yasmin=Vāsukisaṅgi-Maṅga(da)ra-guru-grāh-ābhīr-ārīśriyāḥ* *saṅgāt*  
*sērsham=ajaśra(sra)m=āśru-salilam Vidyādhari-cbakshushām* || [15\*] *Ētasmāt=*  
*tanayāḥ kṛitī nijaguna-vyāpt-ākḥilakshmatā-*
- 17 [bhāsvatsubhra].<sup>5</sup> *yasa(śa)s-tiraskṛita-śāsichchāyāḥ prabhur=bhūdharāḥ | kāntyā*  
*[śn]ddha-chitir=gupaiḥ sumanasām=apy-āspadam vismayē sa śrī-Sam(śam)kara-*  
*pūrvva ēsha gaṇavān Dēhātṭadi(dē)vy-ātmajaḥ* || [16\*] *Śrī-Bhāmānād=*  
*dīpād=a-*
- 18 *pari kṛitākṛita iv=āparō dīpaḥ | nijakṛita-maṇḍala-vēsma(śma)ni sa śrī-*  
*Sam(śam)karagaṇō dēvaḥ* || [17\*] *Jyōtsn=ēv=ōdgata-pūrṇa-sāgara-vidhōr=*  
*Llakshmir=ivā Śrī-patēḥ saubhāgyē Girij=ēva Manmatha-ripōḥ sā(śā)-*
- 19 *kh=ēva kalpāmghripē | saubhāgyōdgama-bhūtibhāra-vai(vi)saratkand-ōllasatkandā*  
*taśya śrīyuta-Mugdhatuṅga-nṛipatēḥ*<sup>6</sup> *dēvi tu Vidy-ābhīdhā* || [18\*] *Dāridra-*  
*[dru]ma-duḥkhasamtitatitātā chchēttum*<sup>7</sup> *kuṭhār-ōpamō garjja-*
- 20 *tkumjarasamgha-tūla-lutaḥhu[g=bhū]pāla-chūḍāmaṇiḥ* [(|) *mādyat-prānta-samasta-*  
*bhūpati-gḥatā-sphōḥ* Kṛitānt-ōpamō *dēvaḥ śrī-Guṇasāgarō giri-samaḥ*<sup>10</sup> *tasyāḥ*  
*pra[sū]tō nṛipāḥ* || [19\*] *Sau(sau)rēḥ Śrīr=iva Rōhiṇ=īva Hi-*
- 21 *magōr=Ggaur=īva Gaṅgābhṛitāḥ Paulōm=īva Sa(śa)takratōḥ samabha[va\*]t=tasya*  
*priyā Rājavā | sā lēbhō Śivarājam=ātmajam=Aja-prakhyam kshītau*  
*visru(śru)tam sau(sau)ry-audārya-guṇ-ālayam lalitayā pūtam girā satyayā* [(|)  
 [20\*]
- 22 *sa śrīmān=nripa-śāśa(sa)nān=nripa-padam samprāpya sarvv-ārthinām=āśī(sī)t=*  
*kalpamahātaranr=nnijakul-āmbhōjākarē bhāskaraḥ* [(|) *kimcha spha(sphā)ratara-*  
*pratāpadahana-jvālāvali-tāpitā nirvvāṇam katham=apy=ayur=naa*
- 23 *jaladhīm tīrttv=āpi yasya dvishāḥ* || [21\*] *Mukhyām*<sup>11</sup> *vṛitīm kila Kṛita-yugē*  
*yāḥ Prithāv=ēva jā(yā)tō yas=Trētāyām=avasita-ripau Rāmabhadrē prasiddhāḥ* [(|)  
*jyēshtham Pāṇḍōḥ sutam=abhaja[ta\*] Dvāparē yāḥ Kalau sa śrī-Bhā-*
- 24 *mānē vinihita-padō*<sup>12</sup> *rājatē rāja-śavda(bda)ḥ* || [22\*] *Tasmāt=sūnur=asūn=iva*  
*kshīti-talē yāḥ pālayan*<sup>14</sup> *prāṇināḥ puṇyāchāravīśēsha-tōshita-gurugrāmō guṇa-*  
*grāhīnām*<sup>15</sup> [(|) *jātaḥ Sam(śam)kara ēsha Sam(śam)karaga-*
- 25 *nō dēvaḥ sadarppa-dvishām vidhvamsa*<sup>16</sup> *prasahō=rthi-kalpavitāpī*  
*Sūgalladēvyām tataḥ* [(|) [23\*] *Tatō*<sup>17</sup> *Bhimō=bhīshō naya-vinaya-sampatti-*  
*nilayō Yasōlākhyādēvyās=tanaya iva Kuntiyā[h] pitri-padō | [ha]san*
- 26 [sa]llōkānām *pramadabharaṇam-āśrusalilaiḥ su(sū)bhāi[h\*] kumbhām* [bhō\*] *bhīḥ*  
*snāpita-varamūrttir=vvilasati* || [24\*] *Asmīn*<sup>18</sup> *rājya-parichyūtē vidhi-vasā(śā)=*  
*Lāvanya[va]jtyām=abhūd=dēvyām śrī-Guṇasāgarān=narapatēr=utpa-*

<sup>1</sup> Metre of verses 14-16: Śārdūlavikṛīḍita.

<sup>2</sup> Originally *pīrī* was engraved.

<sup>3</sup> Read *-kalpadrumaḥ*.

<sup>4</sup> Originally *śarōruḥ* was engraved.

<sup>5</sup> The *akḥaras* in brackets are doubtful; read *bhāsvachchubhra*.

<sup>6</sup> Metre: Āryā.

<sup>7</sup> Metre of verses 18-21: Śārdūlavikṛīḍita.

<sup>8</sup> Read *-nripatēr*.

<sup>9</sup> Read *chēttum*.

<sup>10</sup> Read *-rama-*.

<sup>11</sup> Metre: Mandākrāntā.

<sup>12</sup> Read *-padō*. Originally *rājītō* was engraved, but it has been altered to *rājatē*.

<sup>13</sup> Metre: Śārdūlavikṛīḍita.

<sup>14</sup> Originally *pāliyan* was engraved.

<sup>15</sup> Originally *gupīrdhīpām* was engraved.

<sup>16</sup> Originally *vidhvamsō* was engraved.

<sup>17</sup> Metre: Śikharīṭī.

<sup>18</sup> Metre: Śārdūlavikṛīḍita.

- 27 nna-janmā tataḥ ||(1) śrī-Vyāsaḥ sa Parāsa(śa)rād=iva munēr=Vyāsaḥ si(śi)su(śu)tvē=pi na prāptāḥ<sup>1</sup> tyāga-day-ādibhir-ggūṇa-gaṇaiḥ<sup>2</sup> yasy=āparē tulyatām || [25\*]  
<sup>3</sup>Kim=vā Va(ba)liḥ kim=ayam=Ushṇamarām(ri)chi-sūnuḥ kim Rāghavaḥ kim=u
- 28 Nṛigaḥ kim=ayam Yayātīḥ | évam janaiḥ prati-dinam paritarkkayadbhir=yāḥ stūyatē jagati Sasva-pa[d]é<sup>4</sup> p[r]ati[śhṭha]ḥ || [26\*] Śrīmān<sup>5</sup> Sasva-pit[uh] pa[dé] gatavati Jyēshṭhē dvitīyē kramād=vārē Sitaruchēḥ sudhā-
- 29 sudhavalē pakshē=shṭami-vāsarē | saptāsi(śi)ti-samanvitē dasa(śa)-guṇē samvatsarāṇām<sup>6</sup> śatē bhūpō Gōkulaghaṭṭa-bhāji kaṭakē bhāty=ēsha lavdhō(bdhō)dayaḥ || [27\*] Tat-putraḥ sukṛitair=jjanasya nripatām=āsāditaḥ [svai]-
- 30 r=guṇaiḥ<sup>7</sup> rājā nirjjita-Kārttavīryacharitaḥ śrī-<sup>8</sup>Sōḍhadēvō=dhunā | satya-tyāga-vivēka-vikrama-naya-vyāpāra-visphārīta-Prālēyāchalachūlanirmala-yaśō-dhauta-trilō-
- 31 kītalāḥ || [28\*] <sup>9</sup>Praudhapratāpa-paritāpa[chay-āri]bhūpa-kīrttēḥ sṛitā jalanidhīn=api sapta tū[rṇṇam] | Laksh[mi]ḥ punar=jjaladhi-madhya-nivāsa-sai(śai)tyāt<sup>10</sup> śrī-Sōḍhadēva-charaṇam śāra-

## Second Side.

- 32 ṇam prayātā || [29\*] [Sa\*]<sup>11</sup> śrīmat-Sōḍhadēvō-yam Sarayūpāra-jīvitam | vidushām=agraṇi[h\*] sū(sū)rō dharmma-rāsi(śi)ḥ prajāśva(śva)raḥ || 30 [||\*] Svasti | Dhulīśghaṭṭa-samāvāsāt |<sup>12</sup> paramabhāṭṭāraka-mahārājā-
- 33 dhīrāja-paramēśva(śva)ra-śrī-Maryādāsāgaradēva-pādānudhyāta-para m a b h a ṭ ṭ ā r a k a - mahārājādhirāja-paramēśva(śva)ra-paramamāhēśva(śva)ra-śrīmat-Sōḍhadēva-pādāḥ kalyāṇināḥ<sup>13</sup> | mahārājñi- |
- 34 mahārājaputra- | mahāsāndhivigrahika- | mahāmahāntaka- | mahāpratīhāra- | mahāsēnāpati- | <sup>14</sup>mahāakshapaṭalika- | mahāsāghanika- | mahāsrēshṭhi- | mahādānika- | mahāpāndhākulika-<sup>15</sup> | sau(śau)lkika- | gaulki(lmi)ka- |
- 35 ghaṭṭapati- |<sup>16</sup> tarapati-vishayadānika- | duḥṣṭasādhaka- | khaṇḍavāla- | valādhirā-<sup>17</sup> prabhṛitīn samasta-rājapurushān | bhāṭṭamākutika-<sup>18</sup> | mahattama-pramukhān(ñ=) janapad-ādīmś-<sup>19</sup>cha mānayanī | vō(bō)dhayanī | samājñāpaya-
- 36 nti cha | yathā | Viditam=astu bhavatām | <sup>20</sup>Guṇakala-vishaya-pratīva(ba)ddha-ṭīkarikāyām pūrvvē Annāḍha | uttarē ṭīkari | dakṣhiṇē Avāḍachāṇa | paśchimē Chandulīā | atra chatur-āghāt-ābhyantarē Mahīāri-pāṭaka- | Asathī-pāṭa-

<sup>1</sup> Read *prāptā* = .<sup>2</sup> Read *-gaṇaiḥ* = .<sup>3</sup> Metre: Vasantatilakā.— Read *Kim vā*.<sup>4</sup> The letters in brackets in this line are doubtful. *Sasva* seems to be certain both here and in the next verse.<sup>5</sup> Metre of verses 27 and 28: Śārdūlavikrīḍita.<sup>6</sup> Read *samvā*°.<sup>7</sup> Read *-guṇaiḥ*.<sup>8</sup> Originally *śrīsa* seems to have been engraved.<sup>9</sup> Metre: Vasantatilakā.—The first Pāda of this verse is very indistinct in the impressions.<sup>10</sup> Read *-sai*tyāch=.<sup>11</sup> Metre: Ślōka (Anuṣṭubh).<sup>12</sup> All the signs of punctuation from here to the word *yathā* in line 36 are superfluous.<sup>13</sup> Here and in other places below the rules of *sandhi* have not been observed.<sup>14</sup> Read *mahāakṣha*°.<sup>15</sup> This word is quite clear in the impressions; I am unable to explain it.<sup>16</sup> This sign of punctuation seems to have been struck out.<sup>17</sup> Read, perhaps, *balādhirā*; but the term is unknown to me.<sup>18</sup> Read, perhaps, *bhāṭṭa- | mākutika-*; but the latter term is unknown to me.<sup>19</sup> Originally *janapadā | dīmś* was engraved.<sup>20</sup> From here to *'sadbāiḥ* in line 47 the text forms one sentence, and the signs of punctuation in this part are really superfluous.

- 37 ka- | Thiula-pātaka- | Vanā-pātaka- | Duāri-pātaka- | Chchhidāṭṭēm bhā-  
kshētrēshu dēvakutīkāshṭha-parimita-vinsati-<sup>1</sup>nāluka-paumāpā bhūmih || bhūmi-nālu 20 bhūmir-iyā[m] sa-jalasihalā | s-ā-  
38 [mva(mra)]madhūkā<sup>2</sup> si-vanavātikā | sa-garttōsharā | sa-lōhalavanākarā | <sup>sa-</sup>  
gōprachāra-trina-pūrīta-chatuṣṣīmā-paryantā | samasta-bhāgabhogakara-rājapratyāḍāya-  
samētā | akiñchidgrāhyā | achātabhaṭṭaprasāsā(śā)  
39 pariḥyita-sarvvapīḍā | ā-chandrārkkakshityudadhī-samakīlām **chatusṭrinsat-**  
samvatsar-<sup>3</sup>ādihk-aikādasa(śa)-sa(śa)ta-samvatsarē<sup>4</sup> Pausha-māsi **su(śu)kla-**  
saptamyām Ravi-dinē | ady-ōttarāyana-samkrāntau mahānadi-**Gaṇḍakyām** vi-  
40 dhival snātavā āchamya ishṭadēvatāpūjā-samanantarām sadarbha-ti[16]daka-pāṇinā  
mātāpitūr-ātmanāś-cha puṇyayasō(śō)-bhivṛiddhayē paralōka-srēyōrtham **cha** |  
**Mahūāhikiya-panḍitaNimvō(mbō)putra-Kā-**  
41 sya(sya)pagōtra-tripravara-Vājasanēyasā(śā)khi-panḍita-Chchhāmchchhī-<sup>5</sup> **Māthura-**  
dikshitaRāmaputra-Dhauragōtra-tripravara-Va(ba)hvrichasā(śā)khi-dikshita-Gautama- |  
**Hastigrāmiya-dikshitaŚrīdharaputra-<sup>6</sup>Pārāsa(śa)ragōtra-tripravara-Mā-**  
42 dhyamānasā(śā)khi-agnihōtri-Bhāskara- | **Nikhatigrāmiya-dikshitaDēvēsva(śva)ra-**  
putra Kusi(śi)kagōtra-tripravara-Mādhyamānasā(śā)khi-agnihōtri(tri) - **V ā h m a t ā -**  
**Māthura-vrā(brā)hmanaDēvadharaputra-Dhauragōtra-tripravara-Va(ba)hvri-**  
43 **śā(śā)khi-dvivēdi-Māihō-** | **Tāhikiya-panḍitaGadādhara**putra-Sāvarnagōtra-**pañcha-**  
pravara-Chchhandōgasā(śā)khi-panḍita-Dāndū- | **Sāñkasasthāniya-Vṛi(ṛi)haspati-**  
putra-Kātyāyanagōtra-tripravara-Va(ba)hvrihasā(śā)khi-vrā(brā)hmana-Mādha- |  
44 **K[u]lāndh[ī]ya-<sup>7</sup>Mahānandaputra-srīSā(śā)ndilyagōtra-tripravara-Chchhandōgasā(śā)khi-**  
panḍita-Jālū- | **Nāgara-panḍitaMāhilaputra-Kō(kau)ndīnyagōtra-tripravara-**  
Chchhamdōgasā(śā)khi-panḍita-Bhāskara | **Kaṭaughanagrāmiya-panḍi-**  
45 **taBhōgūputra-Rāhulagōtra-tripravara-Va(ba)hvrihasā(śā)khi-panḍita-Sidhū-** | **Kahallīya-**  
bhaṭṭaSundara p u t r a - Bhāradrā(dvā)jagōtra-tripravara-Va(ba)hvrihasā(śā)khi-bhaṭṭa-  
Si(śi)vadāsa- | **Kahallīya-ta(bha)ṭṭaJākhūputra-Bhāradvājagōtra-triprava-**  
46 **ra-Va(ba)hvrihasā(śā)khi-Tihnyasasṭha-** | **Kahallīya-bhaṭṭaJākhūputra-Bhāradvāja-**  
gōtra-tripravara-Va(ba)hvriśa(śa)sā(śā)khi-Gōvindaīyichcha- | **Tikarikiya-[Bhā]skara-**  
putra-Kṛishnātragōtra-<sup>8</sup>pañchapravara-Yajushā(śā)khi-vrā(brā)hmanaSam(śam) **k a r a -**  
dēvē-  
47 bhyaś=chatardāsa(śa)-vrā(brā)hmanēbhyō yathālikhita-gōtrapavarādibhyaḥ **pāṭikayā**  
vibhajya śā(śā)sanikṛitya sampradattā samābhīḥ || Sarvvair=ēva bhavadbhīr-  
anumantavyā | tannivāsi-janapadāis=ch=āmishām ājñāsa(śra)vaṇa-vi-  
48 dhēyibhūya samasta-bhāgabhogakara-hirapa-**pratyāḍāyām** dadād bhīḥ **sukhām**  
stbātavyām || Atra vibhāgē panḍita-<sup>9</sup>Chchhāmchchhikasya<sup>10</sup> bhūmi-nālu 1  $\frac{1}{2}$   
vrā(brā)hmana-Gautamasya bhūmi-nālu 1  $\frac{1}{2}$  ta[th]ā Bhāskarasya  
49 nālu 1  $\frac{1}{2}$  Māihēkasya bhū-nālu 1  $\frac{1}{2}$  Dāndūkasya nālu 1  $\frac{1}{2}$  Mādhasya nālu 1  $\frac{1}{2}$   
dvi-<sup>11</sup>Bhāskarasya nālu 1  $\frac{1}{2}$  Sidhūkasya nālu 1  $\frac{1}{2}$  Si(śi)vadāsasya nālu 1  $\frac{1}{2}$   
Vāhmaṭasya nālu 1 Jālūkasya nālu 1  
50 Tihnyasasṭhasya nālu  $\frac{2}{3}$  Gōvindaīyich[eh\*]asya nālu  $\frac{2}{3}$  Sam(śam)karadēvasya  
vasatyā saha bhūmi-nālu 3 ēvaṁ vrā(brā)hmana 14 bhūmi-nālu 20 dānam-  
ētat sarvvair=ēv=āsmad-vansaījīḥ<sup>12</sup> pari-

<sup>1</sup> Read -vimsati-.<sup>2</sup> Read <sup>ka</sup> | sa-vaṇa °.<sup>3</sup> Read *chatusṭrinsat-samvatsar-*.<sup>4</sup> Read -samvatsarē.<sup>5</sup> Read -Chchhāmchhī-.<sup>6</sup> Perhaps altered to -Parā°.<sup>7</sup> I am slightly doubtful about this reading; what is actually engraved looks like K[u]lāndhā | ya-.<sup>8</sup> Read -Kṛishnātragōtra-(?).<sup>9</sup> Originally *panḍita-* was engraved.<sup>10</sup> Read -Chchhāmchhikasya.<sup>11</sup> Dvi- apparently stands for *dvitīya-*.<sup>12</sup> Read -vansajīḥ.

- 51 pālaniyam || ॐ || Tathā cha dharmma-slô(ślô)kâh || Sam(śam)kham<sup>1</sup> bhair-  
âsanam chchhatram<sup>2</sup> var-âsvâ(śvâ) vara-vârapâh | bhûmi-dâna-ya chhînâm  
phalam=état=Purandara || 1 || Sarvvêshâm=êva dânanâm=êka-jannu-ânugam
- 52 phalam | hâta-ka-kshiti-gaurîpâm sapta-jann-âmu(nu)gam phalam || 2 || Bhûm-  
yah pratigrihâti yas=cha bhûmim prayachchhati [\*] ubhau tau pary-  
karmmânanu niyatau<sup>3</sup> svargga-gâminau || 3 || Shashihim(śhîm) varsha-sân-  
53 srâ(srâ)pi svarggê tishthati bhûmi-dah | âchchhêtâ ch=ânunantâ cha tany=ê-  
narakê vasêt || 4 || Sva-dattâm para-dattâm vâ yo harêt-  
vasundharâm<sup>4</sup> | sa vishthâyâm kṛimir=bhûtvâ pitṛibhih saha pachyat  
[|\*] 5 [|\*]
- 54 Gâm=êkâm svarṇnam=êkam vâ bhûmêr=apy=êkam=amgulam | harâm=ânaraka-  
âyâti yâvad-âhûtasamplavam || 6 || Sva-dattâm para-dattâm<sup>6</sup>vâ yatnâd-rak-  
Yudhishtira | mahim mahibhritâm srêshtha dânat<sup>7</sup> srêyô=
- 55 nupâlanam || 7 || Ahâm Râghava Mârkkandah sapta-kalp-ânujivakah |  
sru(śru)tô na mayâ drishthah svayamdatt-âpahârah || 8 || Va(ba)hubh-  
vvasudhâ dattâ rajabhih Sagar-âdibhih [\*]
- 56 yasya yasya yadâ bhûmis=tasya tasya tadâ phalam || 9 || Iti<sup>8</sup> kamaladal-ânuvamb-  
lôlâm<sup>9</sup> śriyam=anuchintya jivitam<sup>10</sup> cha | sakalam=idam=udâhritam ch-  
vu(bu)ddhvâ na hi purushaih
- 57 para-kirttayô vilôpyâh || 10 || Samvat<sup>11</sup> 1135 Chaitra-va(ba)hula-shashthiyâm ||  
Ravi-dinê | likhitô=yam tâmvra(mra)-paṭṭa âdêsa(śa)-naivam(bam)dhika-śri-  
Janakên=êti || ॐ ||
- 58 || tha || tha || || tha || Mangalam mahâ-śrîh || tha ||  
59 Sva-hastô=yam mahârâjâdhirâja-śrîmat-Sôḍhadêvasya ||

## No. 10.— LUCKNOW MUSEUM PLATE OF KIRTIPALA ;

[VIKRAMA.]SAMVAT 1167.

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

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

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

<sup>1</sup> Metre of verses 1-9 : Ślôka (Anushtubh).

<sup>2</sup> Perhaps altered to *niyatam*, which it should be.

<sup>3</sup> Read *haran=*.

<sup>4</sup> Metre : Pushpitâgrâ.

<sup>5</sup> Read *manushya-jivitam*.

<sup>6</sup> Similarly shaped is e.g. the Gurmha (in Gôrâkhpur district) plate of Jayâditya II., *Jour. Beng. As. Soc.*

<sup>7</sup> Vol. LXX. Part I. Plate i. In the Gôrâkhpur grant of the time of the same prince (see my *List of North. Inscr.* No. 604) the projection is at the proper right side of the plate.

<sup>8</sup> Read *chhatram*.

<sup>9</sup> Originally *vasundharâm*.

<sup>10</sup> Read *dânâch=*.

<sup>11</sup> Read *-dattâm*.

<sup>12</sup> Read *-âmbuvindu-lôlâm*.

<sup>13</sup> Read *samvat*.

in his boar incarnation,<sup>1</sup> with a small figure of a woman (representing the earth) resting, as it seems, on one of the god's arms. The god himself is represented as standing over a serpent, in front of which there is a flower. On the back the projection contains the engraving of a conch-shell. The writing commences immediately beneath the projection and covers the whole of the first side and two-thirds of the second side of the plate. It is well preserved nearly throughout. The size of the letters is between  $\frac{5}{16}$  and  $\frac{7}{16}$ ". The characters differ little from the ordinary Nāgarī. The language is Sanskrit, but some of the names towards the end of the inscription appear in their vernacular forms or rather in forms based on them. Lines 2-12 contain six verses, five of which give the genealogy of the donor, and lines 21-33 contain benedictive and imprecatory verses. Of the introductory verses two (verses 2 and 6) are incorrect. Owing to carelessness on the part of the writer or engraver the text, besides numerous minor errors, contains several corrupt passages, one or two of which I am unable to correct with confidence. In respect of orthography it may suffice to state that the letter *v* denotes both *v* and *b*, and that the dental sibilant is often used for the palatal.

The inscription records a grant of land by the *Paramadhattāraka Mahārājāchhīrāja Paramēśvara*, the devout worshipper of Mahēśvara (Śiva), the glorious Kirtipāladēva, who by inheritance had obtained the lordship over Uttarāsamudra, and who meditated on the feet of the P.M.P., the devout worshipper of Mahēśvara (Śiva), the glorious Vikramapāladēva, who had acquired the lordship over Uttarāsamudra by his own arms (ll. 18-21). The document differs from other grants in this that it does not contain an order to officials and others, but simply records the fact that the king made a certain donation.

The text, after the auspicious word *śrīh*, commences with the words "this is the own hand of the glorious Kirtipāladēva," words such as we ordinarily find at the end of a grant. Then follow the words *ōm ōm svasti*, and a verse glorifying the god Paśupati (Śiva). After that, verses 2-6 give the donor's genealogy. There was a king (*nṛpa*) Bhuvanapāla, an ornament of the rulers of the earth of the family of Sāvarni (Manu), descended from the Sun. His son was Vikramapāla, who by his own arms acquired the sovereignty over Saumyasindhu (i.e. Uttarāsamudra). And his son again was Kirtipāla.

This Kirtipāla, having worshipped the god Nārāyaṇa (Viṣṇu), in his presence, on a date which will be considered below, gave two villages to the Brāhmaṇ, the *Thakkura Prahasitaśarma*, who was born at a *bhatta*-village, viz. the village of Davirāmakula in the Śrāvastīya-vishaya, belonged to the Gautama *gōtra*, and was a son of the Paṇḍita Viśvarūpa and grandson of the Paṇḍita Kēśava. Both villages were in the Daradagaṇḍaki country (*dēśa*); one was the village of D[amba]ūli (or perhaps Dēvaūli), which belonged to (the) Sashō[ravi?]*śā* (district), and the other the village of Vikara, belonging to (the) Shō[thā?]*viśā* (district; ll. 12-17).

The names of three of the localities mentioned in the preceding paragraph unfortunately are partly so indistinct in the original that I am unable to make them out with certainty; and I have not succeeded in identifying any of the places on the maps at my disposal. With the passage describing the birth-place of the donee we may compare above, Vol. III. p. 357, l. 38, *Śrāvastī-manḍanē(lā) Kāsūllī-bhattagrāma-vinirgatāya*;<sup>2</sup> the name Daradagaṇḍaki must be connected with the river Gaṇḍaki (the Great or Little Gandak in the United Provinces); and the names of the two districts remind one of similarly ending names of districts in the grants

<sup>1</sup> Compare *Gupta Inscr.* p. 159. In the *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 306, Captain J. C. Cunningham, describing a sculptured representation of Viṣṇu as the boar, at Pathārī, says: 'The statue is about 4½ feet high; it is covered with figures disposed in ranks; it has a diminutive woman hanging by the tusk of the god, and the remains of a serpent may be traced on the ground on which it is standing.'

<sup>2</sup> Compare also *Ind. Ant.* Vol. XVII. p. 121, l. 35, *śrī-Madhyaḍī-dhātāpātī-Takkārikābhattagrāma-vinirgata*.

of the kings of Kanauj. With the name Davirâmakula one may perhaps compare the name 'Ramkola,' which occurs in the Gôrâkhpur district, *Indian Atlas*, sheet No. 102, long. 83° 53' lat. 26° 54'.

The donation, in lines 15 and 16, is stated to have been made on the second *tîthi* of the bright half in the month Phâlguna, at a *samkrânti* of Bṛihaspati (or Jupiter), on a **Saturday**, in the year 1167, given in words; and the same *data*, without the reference to Jupiter's position, are repeated in figures in line 40. So far as I know, in quoting a *samkrânti* of Jupiter the date is quite unique. For the Vikrama year 1167 expired it regularly corresponds to **Saturday, the 11th February A.D. 1111**, when the second *tîthi* of the bright half of Phâlguna commenced 0 h. 47 m. after mean sunrise. As the true longitude of Jupiter at mean sunrise of this day by the *Sûrya-siddhânta* was 1° 0' 2' 5', Jupiter had entered the sign Vṛishabha 12 h. 2 m. before mean sunrise of the given day. The result shews that, instead of saying *Bṛihaspati-samkrântau*, the writer might have said, more accurately, *Bṛihaspatêr=Vṛishabha-samkrântau* 'at the time of Jupiter's entrance into the sign Vṛishabha.'<sup>1</sup>

After recording the grant, the inscription in line 21 ff. has two verses containing prayer addressed to the Earth, and after that a number of benedictive and imprecatory verses introduced by the words "speech of the sacrificer (or donor) after granting the land." These verses are followed in lines 34-39 by the names of 17 persons, each of which has prefixed to it a title shewing his rank or occupation or official position. Of these titles those which I do not remember to have met elsewhere are *Āshṭavargika*, *Daiṅgārîka*, *Mahârthasâsanika* (?) and *Saṅkhadhârin*. Of the names themselves *Ānûka*, *Jâgûka*, *Kêsavapadumâ*, *Mahichanda*, *Mahika*, *Rândhûka*, *Sâṅkhâka* and *Sihaḍa*<sup>2</sup> may be drawn attention to.—The grant itself is called in line 39 a *tâmrasya paṭṭakam*; it was caused to be engraved by the *Paṇḍita Rândhûka*, and engraved by the goldsmith *Gaṇêśvara* (ll. 39 and 40).

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

TEXT.<sup>3</sup>

First Side.

- 1 śrîḥ || Śrîmat-Kirttipâla-  
 2 Ôm<sup>4</sup> ôm svasti || Jayatî<sup>5</sup> sakala-[ś]avda (bda)grâma-nirmmâpa-kalpa(lya)ḥ pranata-  
 jana-nikâya-dhva-  
 3 sta-samsâra-sa(śa)lyah | Pasu(śu)patir=anuruddh-âsê(śê)sha-dêv-âdi-pâlyah priyatama-  
 himadhṛiktudmalli-<sup>6</sup>  
 4 kâmoda-mâlyah || [1\*] ?Ās[ī]t=samasta-bhuvana-pratipâlana-ladhva(bdha)-samjñah  
 Sa(śa)kr-ôpamô Bhuvanapâla-  
 5 nrîpa[h\*] prasiddhah | yas=Tivrabhânu-samavâpta-sa(śa)rîrayashti-Sâvarṇi-va[n]sa-<sup>7</sup>  
 vasudhêsva(śva)ra-sê(śê)khara-  
 6 śrîḥ || [2\*] Tasy=âtma-jâ(jô) nijabhuj-ârjjita-Saumâsinva-<sup>8</sup>râjâdhipatya iha  
 Vikramapâla-nâmâ | ya-

<sup>1</sup> Compare *Ind. Ant.* Vol. XV. p. 113, l. 12, *śavituh Kumbha-samkrântau*.

<sup>2</sup> See the names *Jâgûka*, *Padumê* and *Sihaḍa* in the list given above, Vol. IV. p. 171 ff.

<sup>3</sup> From impressions supplied by the Curator of the Provincial Museum, Lucknow.

<sup>4</sup> Denoted by a symbol.

<sup>5</sup> Metre: *Mâlinî*.

<sup>6</sup> In the original the reading given here is quite clear; I can only suggest - *Himadhṛiktudmalli*.

<sup>7</sup> Metre of verses 2-4: *Vasantatilakâ*. The first *Pâda* of verse 2 contains three syllables too many.

<sup>8</sup> Read -*vamsa*.

Read -*Saumyasindhu*, a synonym of *Uttarasamudra* in lines 19 and 20 below.

- 7 d-vikramēṇa paripālita-bhūmichakram=ahny=akka-vôdhitam=iva prativushṭasâst<sup>1</sup> || [3\*]  
 Yaś=ch=âgam-ôkta-
- 8 vivu(bu)dh-ârvva (rcheha)na-vipra-vrinda-santarppa-âbhyudaya-vrid-dhi-paramparâ vā u |  
 ni[r]jjitya sarvva-va(ba)lavā-ripu-maṇḍa-
- 9 lāni lōbhē sukhaṁ paramam=Indra-nibhaḥ sabbhāyām || [4\*] <sup>2</sup>Tasmād=a[ja\*]ni  
 sat-putrah Kirttipālah pratāpavān |
- 10 Sūryād=iva Manur=dhanvi mūrttisri-jita-Manmathah || [5\*] <sup>3</sup>Yēn=ôddaṇḍa-  
 vidamva(mba)n-ôdyata-vri(bri)hat-kôdaṇḍa-ni[r\*]yach-chhara-
- 11 vrāt-ôddaṇḍam=akhaṇḍi maṇḍalam=alaṁ [cha]ṇḍa-dvishām khaṇḍasa(śa)ḥ |  
 bhūbhṛin-maṇḍala-maṇḍanēna va(ba)linâ takvâ(tkâ)-
- 12 ladaṇḍa-srijâ<sup>4</sup> dôddaṇḍa-dvaya-vikrama-pratibhuvâ prāptaṁ cha rājyām nijam ||  
 [6\*] Śrī-Stāvastāya-<sup>5</sup>vishaya-Davi-
- 13 rāmak[u]lla-grāmē<sup>6</sup> bhāṭṭagrām-â(ô)tpannāya Gautama-gôtrāya paṇḍita-śrī-  
 Kēsa(śa)va-nāpra<sup>7</sup> paṇḍita-śrī-Vinva(śva)-
- 14 rūpa-putrāya ṭhakkura-śrī-Prahasitasa(śa)rmmaṇa(nē) vrâ(brâ)hmaṇāya prakshālita-  
 pāda-samyag-archohita-mū[r\*]ttayê sam-
- 15 pūjita-sīmad-bhagavan-Nārāyaṇ-âgrē Phāl[gu]nē māsi su(śu)kla-paksha  
 dvitīyāyām Vri(bri)haspati-samkrâ-
- 16 ntau Sauri-dinē saptashashṭy-adhikê êkādasa-savatsarē<sup>8</sup> śrī-Daradagaṇḍaki  
 dē[sé(sé)]<sup>9</sup> Sashô[raviP]sâ-pratiya(ba)-
- 17 ddha[h]-<sup>10</sup>D[amva(mba)]ūli-<sup>11</sup>grāma-Shô[thâP]visâ-pratiya(ba)ddha-Vikar a - g r ā m ā  
 saalākau<sup>12</sup> sa-jalau sa-sthalau s-āmra-ma-
- 18 dhūkau sa(sva)sisâ(mâ)-yuktau sâ(sâ)sanīkṛitya paramata(bha)ṭṭāraka-mahârâjâdhirāja  
 paramēsva(śva)ra-para-
- 19 mamâhēsva(śva)ra-nijabhujōpârjjit-Ôttarasaśū(mu)dr-âdhipatya-śrīmad-Vikram a p ā l a  
 dēva-charaṇānu-
- 20 dhvāta-paramabhāṭṭāraka-mahârâjâdhirāja-paramēsva(śva)ra-paramamâhēsva(śva)ra-kram  
 âpt-Ôttarasa-
- 21 mudr-âdhipatya-śrīmat-Kirttipālādēvô dadau |(l)| Tvam<sup>14</sup> Dharê sa[r]vve  
 savô(ttvâ)nām-âlayê<sup>15</sup> Vra(bra)hma-nirmô(rmmi)tê | â-
- 22 dhârê sarvva-bhūtânām=ataḥ sâ(sâ)ntim prayachcha mē || [7\*] Lakshṁ  
 tû(rû)pēṇa Vishṇau tvam sū(mû)rtti-bhûtâ Yi(pi)nâ[kina]ḥ | sam-

<sup>1</sup> Here again the writing in the original is quite clear; I would suggest =ahny=arkka-bôdhitam=ī pratibuddham=ast, but am not sure that this is the intended reading.

<sup>2</sup> Metre: Ślōka (Anushṭubh).

<sup>3</sup> Metre: Śârdūlavikṛīḍita.

<sup>4</sup> The metre is faulty, but the reading is quite clear in the original, and I do not see what correction could be suggested. The author apparently pronounced *srijâ* as *srijâ*.

<sup>5</sup> Read -*Śrāvastīya*.

<sup>6</sup> The sign for *ê* of *mē* may have been struck out, and in my opinion the reading should be -*grāma-bhāṭṭa*°.

<sup>7</sup> Read -*nāprâ*.

<sup>8</sup> Read -*adhika śkādāsa-kata-savotsarê*.

<sup>9</sup> After the *akshara dē* there are two marks in the plate shewing that something has been omitted, and on the margin at the bottom of the plate is the *akshara sê* with the figure 9, indicating the 9th line from the bottom (i.e. line 16).

<sup>10</sup> This sign of *visarga* may have been, and should be, struck out.

<sup>11</sup> Possibly the name in the plate may be *Dhōvāli*.

<sup>12</sup> Here one would have expected -*grāma*.

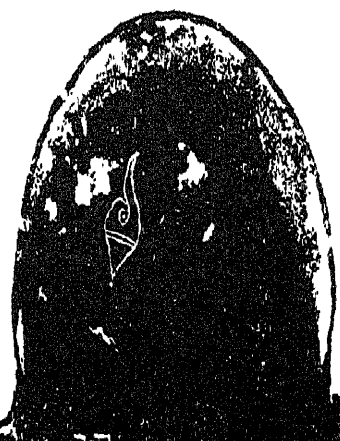
<sup>13</sup> Originally *sāldkau* was engraved, but the vowel *i* of the first syllable has been struck out; perhaps it was wrongly put in the place of the sign for *au* which one would have expected at the end of the preceding word (*grāma*). I am unable to explain *saalākau*, and can only suggest that the right reading may be either *sa-pātāka* or *sa-pālikau*. *Sa-pātāka* occurs frequently in the grants of Northern India of the same period; and for *sa-pālikā* compare *sva-pālik-ôpēta* in the Gurmha plate of Jayāditya II., *Jour. Beng. As. Soc.* Vol. LXIX. Part I. p. 91, l. 12.

<sup>14</sup> Metre of verses 7-20: Ślōka (Anushṭubh).

<sup>15</sup> Read =*dlayê*, and further on -*nirmmitâḥ* and *ddhārâḥ*.







Second Side.

यत्र

26 सन्तवाकत्रवास्त्रवामरलांस्रजिपानस्यविहानिफलस्यप्रसावत्रशादहनिह्वेन  
 28 कृतमयसदिसफस्यसन्निप्रसतदायलगाश्रयवोस्रभिवाधमोपत्रादकपुवाष्ट्राना  
 30 वःसन्तःसत्रासथिषति॥सोनास्यसकलःयामा नोयसर्पात्रिनुक्षिप्रथितसःपिह्वे  
 32 लोतदिवोदसमसत्रयपत्रितामस्रसिप्रनवतावनागालकावहभनस्रम्स्रयिसनग  
 34 लोत्सत्रकभापतिपावराहनस्रवाविशोठवीषतोयासुस्रकोटस्रमिनःकृष्णमया  
 36 आयात्रास्रनस्रिबसुवसनाभाषधितप्रमदगणिस्रपवसनिभूमिदःआकृत्वासा नमत्राव  
 38 ल्यवेनसकववाताश्रयदनायसदनावाप्रोस्रतवसुवसासविष्णुयाकमिन्तुत्यापिह्वे  
 40 रूपवातापतत्रस्रलिन्दतादीनानामपिसीदताब्रालाणानादताह्वित्तयात्रिपुस्रस  
 ल॥महास्रोहितकूरुश्रीवामुदवःमहापयोदितश्रीश्रीधरःवञ्जाविकचलिकश्रीम  
 यश्रीविसिकसःडयथायश्रीस्रनूकःडयथाश्रीसिहडःपठितश्रीसात्राकःविकर  
 श्रीवितरःवक्रुश्रीदवपासःमलस्रयदलिकश्रीमद्विवःश्रावश्रीविकपी  
 स्रकःकस्रकश्रास्रश्रीवणायलःमहात्राश्रनिकश्रीमलोकःमहाश्राधनिकश्री  
 हरियालःश्रावश्रीवणायलःमहात्राश्रनिकश्रीमलोकःमहाश्राधनिकश्री  
 यनितसुवलकारगालश्रावश्रीमलोकःमहाश्राधनिकश्रीमलोकःमहाश्राधनिकश्री

23. sâra-sâgarâd=asmân=samuddhara Vasundharê || [8\*] Bhûdân-ânantaram yajamâna-  
[vâkya]m || Bhûmim yah prati-  
24. grî[hnâ]ti yas=cha bhûmim prayachchhati | ubhau tau puṇya-karmṇâṇau  
niyatam svargga-gâminau || [9\*] Si[m\*]hâ-

## Second Side.

25. sanam tathâ chchhatram(ttram) var-âsvâ(śvâ) vara-vâraṇâḥ | bhûmi-dânasya  
chihnâni phalam svarggas=tath=aiva cha || [10\*] Va(ba)hubhir=vvasudhâ  
[datt]â râ-  
26. jabhê(bhi)ḥ Sagar-âdibhir=yasya yasya yadâ<sup>1</sup> bhûmis=tasya tadâ<sup>2</sup> tadâ phalam ||  
[11\*] Prâg=dattâm bhûmim viprêbhyô yatnâd=raksha Yudhishtîra | mahyam  
ma-  
27. hîbhrîtâm śrêshṭha dânach=chhrêyô=nupâlana[m] || [12\*] Âsphôṭayanti pitarah  
pravalganti pitamahâḥ | bhûmi-dâtâ kulê jā-  
28. taḥ sa naḥ santârayishyati || [13\*] <sup>3</sup>Ghôrâś=cha dâruṇâḥ pâsâ(śâ) n=  
ôpasarppanti bhûmi-dam |(||) [14\*] Pitarah pitrilôka-sthâ deva-  
29. lôkê divaukasah | santarppayanti dâtâram bhûmêḥ prabhavatâm vara || [15\*]  
Gâm=êkam svarṇam=êka[m\*] ra(cha) bhûmêr=apy=êkam=amgu-  
30. lam [\*] haran=narakam=âyâti yâvad-âhûtasamplavam || [16\*] Vindhy-âṭavishv=atôyâsu  
su(śu)shka-kôtara-vâsinah | krishṇasarppâ [h]i  
31. jāyantê yê haranti vasunva(ndha)râm || [17\*] Shashṭhim(shṭim) varsha-  
sahasrâṇi sva[r]ggê vasati bhûmi-dah | âchchêtvâ(ttâ) ch-ânumantâ va(cha)  
tâ-  
32. ny=êva narakam(kê) vasê(sê)t || [18\*] Sva-dattâm para-dattâ[m] vâ yô harêta  
vasudhva(ndha)râm | sa vishṭhâyâm krimir=bhûtâ pitribhiḥ sa-  
33. ha pachyatê || [19\*] Patanty=asrû(śrû)ṇi [ru]datâm dinânâm=api sidatâm |  
vrâ(brâ)hmaṇânâm hrîtê kshêtrê hatyâttvipurusham<sup>4</sup> ku-  
34. lam || [20\*] Mahâpurôhita-ṭhakkura-śrî-Vâmu(su)dêvaḥ | mahâpurôhita-śrî-Śrîdharah |  
dharmmâdhikarâṇika-śrî-Ma-  
35. sivarah<sup>5</sup> | daivâgârîka-śrî-Kêsa(śa)vapadumâ || sam(śam)khadhâri-śrî-Va(vâ)ma-  
hariḥ | paṇḍita-śrî-Rânvû(ndhû)kaḥ | upâdhyâ-  
36. ya-śrî-Risikêsaḥ | upâdhyâya-śrî-Ânûkaḥ | upâdhyâ[ya\*]-śrî-Sihaḍaḥ | paṇḍita-śrî-  
Sâmkhâkaḥ | daivajûa-  
37. śrî-Ratichha(ka)rah | va(ṭha)kkura-śrî-Dêvapâlah | mahâkshapatalika-śrî-  
Mahira(cha)ndaḥ | âshṭavarggika-śrî-Jâ-  
38. gûkaḥ | karanakâyastha-śrî-Vanapâlah<sup>6</sup> | mahâttthâ[sâ]sanika-śrî-Mahîkaḥ<sup>6</sup> |  
sa(ma)hâsâdhanika-śrî-  
39. Haripâlah || <sup>7</sup>Sarvva-pâtra-parijñâ[n]âd=dattâm tâmrasya paṭṭakam || Khânitam  
paṇḍita-śrî-Rânvû(ndhû)kêna ||

<sup>1</sup> This word was originally omitted and is engraved on the margin at the top.

<sup>2</sup> This word also is engraved on the margin at the top, wrongly for *tasya*.

<sup>3</sup> Half of this verse has been omitted by the writer. <sup>4</sup> Read *hanyât=tri-purusham*.

<sup>5</sup> Read *-Śatîdharah*.

<sup>6</sup> Possibly the reading may be *-Varṇaplah*.

<sup>7</sup> The vowel *â* of the *akshara ttthâ* may have been struck out. The *akshara* in brackets is faintly engraved; it looks as if originally *sa* had been engraved and as if this had been either struck out or altered to *sa*. Read *mahâttthâsanika-(?)*.

<sup>8</sup> Originally *-Mâttkaḥ* was engraved, but the *â* of *mâ* is struck out.

<sup>9</sup> This is half a *Śloka*.

40 khañitam<sup>1</sup> suvarṇṇakāra-Gaṇésva(śva)reṇa || Samvat<sup>2</sup> 1167 Phālva (Igu)na-sudi  
2 Sa(śa)nau pradattam=iti || gva<sup>3</sup> ||

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

[VIKRAMA-]SAMVAT 1202.

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

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

The plates are two in number, each of which, to judge from the impressions, measures about 1' 3½" broad by 11" high, and is inscribed on one side only. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate; and together with the impressions of the plates there has been sent to me the impression of a circular seal, about 2½" in diameter, which bears in high relief, across the centre, the legend *śrīmad-Gōvindacha[n]drādēva[h]*, in Nāgarī letters about ⅙" high; above the legend, apparently a figure of Garuḍa; and below the legend, a conch-shell.—The first plate contains 21 and the second 17 lines of writing, which is generally very well preserved. The size of the letters is about ⅙". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v*, except in the word *bābhramur*—, l. 11; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and the words *āmra* and *tāmra* are written *āmva* and *tāmva*, in lines 19 and 37.

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvinda-chandrādēva*.<sup>4</sup> The king records in it that, when in residence at Mudgagiri, after bathing in the Ganges on the occasion of the Akshaya-tṛitīyā festival, on Monday, the third tithi of the bright half of the month Vaiśākha in the year 1202 (given both in words and in figures, ll. 20 and 21), he granted the village of Pōtāchavaḍa in the Pāndala pattalā, in Gōvisālaka that belonged to Dudhālī in Saruvāra, to the *Thakkura Śrīdhara*, the son of the *Thakkura Mādhava* and son's son of the *Thakkura Uddharana* (?), a Brāhmaṇ (learned in the four Vēdas) of the Kāśyapa gōtra, whose three *pravaras* were Kāśyapa, Āvatsāra and Naidhruva.—The taxes specified (in line 26) are the *bhāgabhōgakara*, *pravaṇīkara* and *turushkadanḍa*. The grant (*tāmra-paṭṭaka*) was written by the *Karaṇīka*, the *Thakkura Sēlhaṇa*.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1202 expired, to Monday, the 15th April A.D. 1146, which was entirely occupied by the third tithi of the bright half of the month Vaiśākha.<sup>5</sup> Of the localities, Mudgagiri is the modern Monghyr, the 'chief town and administrative head-quarters of the Monghyr district, Bengal; situated on the south bank of the Ganges.' Regarding the other places or districts mentioned, I can only say that Saruvāra

<sup>1</sup> Wrong for *kāḍṭam*.

<sup>2</sup> Read *samvat*.

<sup>3</sup> Compare the symbol which looks like *cāḥa*, e.g. above, Vol. IV. p. 101, note 8.

<sup>4</sup> Compare the inscriptions edited by me above, Vol. IV. p. 99 ff., and Vol. V. p. 113 ff..

<sup>5</sup> The tithi commenced 0 h. 47 m. before mean sunrise and ended 1 h. 4 m. after mean sunrise of the next day, and was therefore, for the Monday, a *prathama-tṛitīyā*.—The date would show that the date of the inscription edited by me above, Vol. V. p. 115, must after all be taken to correspond to Monday, the 19th April A.D. 1148, because the king could not have bathed in the Ganges both at Benares and at Monghyr on one and the same day.

occurs also in the Pāli plate of Gōvīndachandra referred to by me above, Vol. V. p. 114, note 4, in the passage *Saruvārā-* (or, more probably, *Saruvāra* | *Ōṇavala-pathakē* | *Sīrasī-pattalāyām* || *Pālī-grāma-*. Of the localities mentioned in this passage, Pāli is the village 'Palee' in *Indian Atlas*, sheet No. 102, long. 83° 25', lat. 26° 30'; Sīrasī is 'Sīrsi,' *ibid.* sheet No. 87, S.E., long. 83° 9', lat. 26° 32'; and Ōṇavala survives in Unaula, (Unoula, Unaola, Anaola, Aonla),<sup>1</sup> a name of one of the parganas in the western part of the Gōrākhpur district. As the Ōṇavala *pathaka* (with Sīrasī and Pāli included in it) according to the Pāli plate formed part of Saruvāra, this would indicate in a general way where the localities mentioned in the present inscription should be looked for; but I have searched for them in vain on the maps at my disposal.

EXTRACT FROM THE TEXT.<sup>2</sup>*First Plate.*

- 15 . . . . . <sup>3</sup>śrīmad-Gōvīndachamdradevō vijayī ||<sup>4</sup> Sar[u]vārē  
Dudhāli-samvaddha-<sup>5</sup>Gōvisālakē Pāndala-pattalāyāyām<sup>6</sup>  
16 Pōtāchavaḍa-grāma-nivāsi(si)nō nikhila-janapadān=upagatān=api cha rāja-rājñi-  
yuvarāja-mantri-purōhita-sēnāpati-pratīhāra-  
17 bhāṇḍāgārik-ākshapaṭalika-bhishag-naimittik-āntaḥpurika-dūta-  
karitragapattanākarasthānagōkulādīkārī-<sup>7</sup>purushān=ājñāpayati vō(bō)dha-  
18 yaty-ādīsati cha yathā viditam=astu bhavatām yath-ōparīkḥita-grāmāḥ sa-jala-  
stihalaḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-  
19 madhūk-ānvra-<sup>8</sup>vana-vātikā-ṣṭapa-ṭripa-yūti-gōchara-paryantaḥ sa-giri-gahana-nidhānaḥ  
sa-gartti-ōsharaḥ s-ōrdv(rddhv)-ādhaḥ<sup>9</sup> chatur-āghāṭa-ṣṭu(ṣu)ddhaḥ  
20 sva-sīmā-paryantaḥ dvvadhika-dvādaśa-śata-samvatsarē<sup>10</sup> Vaisā(śā)khē<sup>11</sup> mā[si]  
su(ṣu)kla-pakshē tṛtīyāyām tithau Sōma-dinē śnkatō=pi sa-  
21 yat<sup>12</sup> 1202 Vaisā(śā)kha-sudi 3 Sōmē ady=ēha Mudgagi[ri]-samāvāsē  
akshaya-tṛtīyāyām Gaṅgāyām vidhivat=snātvā

*Second Plate.*

- 22 mantra-dēva-muni-manuja-bhūta-pitṛi-gaṇānis=tarppayitvā timira-ṣāṭala-pāṭana-ṣāṭu-  
mahasam=Ushnarōchisham=upasthāy=Aushadhipati-  
23 sa(śa)kala-sē(śē)kharām samabhyarchohya tribhuvana-trātur=Vvāsudēvasya pūjām  
vidhāya prachura-pāyasēna havishā havirbhujām hutvā mātāpi-  
24 trōr-ātmanas=cha puṇya-yasō(śō)-bhivṛiddhayē śmābhir=gōkarṇṇa-kuśalatā-pāta-  
karatal-ōdaka-pūrvvakām Kāśya(śya)pa-sagōtrāya Kāśya(śya)p-Ā-

<sup>1</sup> In the *Indian Atlas*, on the margin of sheet No. 87, S. E., we have 'Unaula,' in *Archaeol. Survey of India*, Vol. XXII. p. 66, 'Unaola' and 'Anaola,' and in the *Imperial Gazetteer*, 2nd ed., Vol. V. p. 166, 'Aonla.' According to Thornton's *Gazetteer*, 'Unoula' is the principal place of the pargana of the same name (in the Gōrākhpur district); it is described as a small town, 13 miles south of Gōrākhpur, in lat. 26° 32' and long. 83° 21'. If this is correct, it must be the 'Bubnowlee' of the *Indian Atlas*, sheet No. 102, 2½ miles north-west of 'Palee.' The same sheet, 10 miles south by west from 'Palee,' contains the name 'Oonowlee.'

<sup>2</sup> From impressions supplied by the Curator of the Provincial Museum, Lucknow.

<sup>3</sup> Up to this, the text is practically identical with the text of the Kamauli plate of Gōvīndachandra, published above, Vol. IV. p. 100 f.

<sup>4</sup> This sign of punctuation is superfluous.

<sup>5</sup> Read *-sambaddha-*.

<sup>6</sup> Read *-pattalāyām*; the second *yā* most probably is struck out already in the original.

<sup>7</sup> The two *āksharas* *kārī* were originally omitted and are engraved on the margin at the foot of the plate.

<sup>8</sup> Read *-ānvra-*.

<sup>9</sup> Here and in some places below the rules of *sandhi* have not been observed.

<sup>10</sup> Read *-samvatsarē*.

<sup>11</sup> The second *ākshara* of this word originally was *śō*. <sup>12</sup> Read *samvat*.

- 25 vatsyā (tsā)ra-Nai[dhru]va-tripravarāya      ṭhakkura-śrī-[U]dharāṇa-<sup>1</sup>pauttā (trā)ya  
 ṭhakkura-śrī-Mādhava-putrāya      va(cha)turthē (rvvē) davidyāvijita Tanamjaya-<sup>2</sup>  
 vā (brā)hma-
- 26 pa-ṭhakkura-śrī-Śrīdharāya chaṁdr-ārkkam yāvach=chhāsanīkṛitya pradattō mandā<sup>3</sup>  
 yathādīyamāna-bhāgabdhōgakara-pravaṇīkara-turushkadanda-pra-
- 27 bhṛiti-niyatāniyat-ādāyān=ājūāvidhēyī<sup>4</sup> dāsyath=ēti || chha || Bhavanti ch=ātra  
 smṛiti-slō (ślō)kāḥ ||<sup>5</sup> . . . . .
- 37 . . . . . Likhitam=idam tāmva-<sup>6</sup>paṭṭakam  
 karanika-<sup>7</sup>ṭhakkura-śrī-Sēlhanēna [!]\*
- 38 Taḍāgānām sahasrēṇ=<sup>8</sup>āsva(śva)jmēdha-sa(śa)tēna cha | gavām kōṭi-pradānēna  
 bhūmi-ha[r]ttā na su(su)dhyati || ❄ | (||) Maṁgalaṁ mahā-śriyam<sup>9</sup> [!]\*

No. 12.— A NOTE ON THE BUGUDA PLATES OF MĀDHAVAVARMAN.

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

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

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

In the passage enumerating the persons to whom the order is addressed, my text, in line 35, has *vyavahāriṇāḥ sa[dhā]raṇān=*, which I have proposed to alter to *vyavahāriṇāḥ sādharāṇān=*. I now see that the *akshara* in brackets should be read *ka*, the word intended being *sa-karaṇān=*. The terms *vyavahārin* and *karaṇa* occur together also in lines 14 and 15 of the Gumsūr plates of Nētrībhaṅja, *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii. (where the published text, *ibid.* p. 669, has *bhyupadravinam* and *karaṇa*); and *karaṇa* and *vyavahārika* we find together in the Gauhati plates of Indrapālarvarman, the Nowgong plates of Balavarman, and the Bargāon plates of Ratnapālarvarman (*ibid.* Vol. LXVI. Part I. p. 126, l. 7, and p. 291, l. 10, and Vol. LXVII. Part I. p. 111, l. 54).

The term *saliladhārā-puraḥsarēṇa* in line 40 I had proposed to alter to the grammatically correct *°puraḥsarām*. But whatever may be the rules of grammar, *saliladhārā-puraḥsarēṇa*

<sup>1</sup> Read *-try-Uddharāna- (?)*.

<sup>2</sup> Read *-Dhanamjaya-*. Dhanamjaya is the name of a Vyāsa.

<sup>3</sup> Read *matvā*.

<sup>4</sup> Read *°vidhēyibhūya*.

<sup>5</sup> Here follow the eleven verses commencing *Bhūmim yaḥ pratigrihṇāti, Śaṅkham bhadr-dānaṁ, Sarvān-ētān=bhāvināḥ, Bahubhir=vasudhā, Shashīṁ varsha-sahasrāṇi, Na visham visham, Gām=śkām, Yān=tha dattāni, Vāi-śhira-vidhavam, Eva-dattām para-dattām vā, and Vāri-hnēshu=aranyēshu*.

<sup>6</sup> Read *tāmva-*.

<sup>7</sup> Originally *kāraṇika-* was engraved.

<sup>8</sup> Read *°srēṇa aśva°*.

<sup>9</sup> Read *-śrīḥ*.

Buguda Plates of Madhavavarman.

i.

2  
4  
6  
8  
10

ii a.

12  
14  
16  
18  
20

ii b.

22  
24  
26  
28  
30





turns out to be so well established a term that it should not be altered. We find it, sometimes spelt incorrectly, in the plates of the time of Śaśānkarāja, above, Vol. VI. p. 145, l. 21; in one of the grants of Daṇḍimahādēvi, *ibid.* p. 142, l. 33; the Gañjām plates of Pṛithivivarmadēva, above, Vol. IV. p. 200, l. 19; the Kudopali plates of Mahābhavagupta II., *ibid.* p. 259, l. 17; and the Puri plates in *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 126. Instead of it, we have *śāhā-dhārā-puraḥsarēna vidhinā* in the plates of Vidyādharabhañja, *ibid.* Vol. LVI. Part I. p. 160, l. 6; *dhārāsālā-puraḥsarēna vidhinā* in the Gumsūr plates of Nēṭṛibhañja, *ibid.* Vol. VI. p. 669; and *udakapūrvēna* in the Chicacole plates of Nandaprabhañjanavarman, *Ind. Ant.* Vol. XIII. p. 49, l. 4.

Like the expressions just now enumerated, the term *akarīkrītya* in line 40 of our grant seems to be peculiar to inscriptions from the Gañjām district and the countries adjacent to it, in which it occurs frequently. Instead of it we also find, in inscriptions from the same localities, *akaravēna*, or, as in the Chicacole plates of Nandaprabhañjanavarman, simply *akarum*.

The term *lāñchhitam*, which we have in line 50, also occurs in the plates of Nēṭṛibhañja, the plates of Vidyādharabhañja, and the plates of Pṛithivivarmadēva, all from the Gañjām district.

The characters employed in these plates are the same as those of *e.g.* the Gumsūr plates of Nēṭṛibhañja, of which a rough lithograph is given in *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii.; the plates of Vidyādharabhañja, of which there is a photo-lithograph *ibid.* Vol. LVI. Part I. Plate ix.; and the Gañjām plates of Pṛithivivarmadēva. They represent a variety of the northern alphabet which has developed out of the northern alphabet such as we find it in the [Gañjām] plates—below denoted simply by the letter Ś.—of the time of Śaśānkarāja of the Gupta year 300,<sup>1</sup> published with a photo-lithograph above, Vol. VI. p. 144, and which I would call the Gañjām variety of the northern alphabet.

Of initial vowels the text contains *a*, *ā*, *i*, *ī*, and *u*. Of these, *a* and *ā* are denoted by one and the same sign, which, as may be seen from a comparison with the sign for *ā* in line 26 of Ś., is really the sign for *a* only; see *Ādityadēvasya*, l. 39, *akarīkrītya*, l. 40, *api*, l. 42, and *akṣheptā*, l. 49. The sign for *i* is nearly the same as that used in Ś.; compare the *i* of *iva* in line 6 of the latter with the *i* of *indōr* in line 1 of the present plates. The sign for *ī* occurs only in *Pūpiṇḍ* (or *Pūpiṇḍ*), l. 36, and that for *u* *e.g.* in *utkīrṇam*, l. 50.

Of the signs for medial vowels only *ā*, *u* and *ū* call for remarks. In *īā*, *ñchhā* (the *ñ* of which does not really differ from the sign for *ṇ*), and occasionally in *ṇā*, the *ā* is denoted by a small hook, turned upwards and attached to the top of the consonant-sign; see *jaṭāḥ*, l. 4, *vāñchhā*, l. 13, and *charaṇāya*, l. 38, and compare in Ś. *taṭā*, l. 6, *guṇā*, l. 14, and *kaṭhā*, l. 7. The sign for *ā* used (exceptionally) in *mā* at the end of line 25 may be compared with the sign for *ā* in *pā* at the end of line 1 of Ś.—For either of the vowels *u* and *ū* we have<sup>2</sup> (similarly to what is the case in Ś.) two signs; compare *punḍarīkaḥ*, l. 22, and *kumbha*, l. 23; *mūrti*, l. 7, and *bhūmi*, l. 18 (and with the last again compare *bhūmi* in lines 25 and 26 of Ś.). There is a fifth sign, resembling the ordinary sign for *ū* in Ś., which is employed by the writer of the present

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

<sup>2</sup> I have disregarded in the above the exceptional denotation of *u* and *ū* after *r*, *e.g.* in *gurur*, l. 4, and *prarūdhā*, l. 20; compare in Ś. *chaturūdhā*, l. 1.—In line 19 of the present plates the writer has really written *mumūdhā*, not *mumudā*.

plates for both *u* and *ū*; compare *durllā-* at the end of line 23, *dūtakō*, l. 51, *puraḥsarēna*, l. 40, and *pūrvva*, l. 34.

Of the consonants, *jh* and *b* do not occur in the text, and the signs for *chh* and *jh*—the latter hardly to be distinguished from the sign for *t*—occur only as subscript letters. In general, it may suffice to draw the reader's attention to the forms of *kh*, e.g. in *khyātak*, l. 9; *g* and *ñ* in *Gangā*, l. 3; *s* in *sāsvata*, l. 12; *gh* in *vighatṭi*, l. 19; *ch* in *chandraḥ* and *j* in *jalēshu*, l. 17; *th* in *slathā*, l. 3; *dh* and *v* in *pravādhā*, l. 16; *ph* in *phala*, l. 48; *bh* and *h* in *mahābhakumbha*, l. 23, and *graha*, l. 26; *l* in *kōmaladalāyatālō*, l. 9; and *s* in *sañchaya*, l. 8.

The signs for *t* and *ṭ* are those which we find generally used in inscriptions from Eastern India; compare *paṭund*, l. 29, *shatpada*, l. 22, *pāṭṭaka*, l. 36, and *bhaṭṭa*, l. 40.

For the form of the single *ṇ* see e.g. *phaṇa*, l. 2, and *guṇind*, l. 10. When in *Ṣ*. *ṇ* or *ṇ̄* form the first part of a conjunct, two distinctly different signs are used to denote the two nasals; compare in *Ṣ*. *maṇḍana*, l. 14, and *sañchhannō*, l. 6. In the present plates the signs for *ṇ* and *ṇ̄* as first parts of conjuncts differ very slightly, if at all, and one sign only is used to denote the same two nasals as last parts of conjuncts; compare *maṇḍalam*, l. 10, *sañchaya*, l. 8, *vāñchhā*, l. 13, *lāñchhitam*, l. 50, *kṛishṇā*, l. 8, and *yajñais*, l. 28. One sign only is used in the present plates also for the subscript *chh* and *th*,<sup>2</sup> just as the plates of the time of Śaśāṅkarāja use one sign for the same two letters; compare in *Ṣ*. *sañchhannō*, l. 6, and *ssthityu*, l. 16, and in the present plates *vāñchhā*, l. 13, and *sthālī*, l. 23.

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

The sign of *avagraha* is not used in these plates; nor do we find in them the sign of *virāma*, except perhaps in the final form of *k*, used in the word *samyak* at the commencement of line 43. Of other special signs for final consonants the plates contain one for *t*, in *asakrit*, l. 15, *kamalākaravat*, l. 24, *Angirōvat*, l. 39, and *svadānāt*, l. 48, and one for *n*, in *gari(rī)yaṇ*, l. 18.

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

### No. 13.—BALODA PLATES OF TIVARADEVA.

By E. HULTZSCH, Ph.D.

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

<sup>1</sup> In line 25 the writer has really written *mabhdāyēna*, not *maḥdāyēna*.

<sup>2</sup> In *tāñchhitam* (for *tāñchhitam*), l. 10, the writer or engraver has used the subscript sign for *th* also for the first *th*. For the *sva* of *sva-gōtram*, l. 24, he had originally put *stha*, but the back of the paper-impression seems to shew that this *stha* has been altered to *sva*.

The plates are three in number and measure about  $9\frac{1}{2}$ " in breadth and about  $5\frac{3}{4}$ " in height. Their edges are not raised into rims. The first plate is engraved only on the inner side, and the second on both sides. The third plate is full of writing on the inner side and bears one additional line, which records the name of the engraver, a little above the middle of the outer side. Some of the lines on the inner side of the third plate are so deeply cut that they show through on the outer side. The writing is on the whole in a state of very good preservation. In the syllable *nai* of l. 10, a square hole was cut into the plate by the engraver and a fresh piece of copper inserted into the hole. This was probably done in order to correct the syllable *nai*, which may have been spoiled accidentally in the original engraving. On the left side of each plate is bored a roughly square hole for a ring to connect them. The ring, which had not yet been cut when the plates reached my office, is about  $4\frac{1}{2}$ " in diameter and about  $\frac{3}{8}$ " in thickness. Its ends are secured in the lower part of a circular seal, which measures  $3\frac{1}{4}$ " in diameter and closely resembles the seal of the Rājim plates of the same king.<sup>1</sup> The seal bears, in relief on a deep countersunk surface, across the centre a legend in two lines; at the bottom a floral device; and at the top a figure of Garuḍa, facing the front and somewhat worn, with a *chakra* on his proper right and a *śankha* on his proper left.

The alphabet is of the same box-headed type as in the Rājim plates. The *jihvāmūlīya* occurs in l. 36, and the secondary form of *jh* in *ujjhita* (l. 13). No distinction is made between the secondary forms of *ri* and *ṛi* (in *bhōktrīpām*, l. 26), and between *ḍ* and *ḍh* (in *gāḍhō gāḍham*, l. 12). In ten instances (*kirīṭa*, l. 3; *lakṣmī*, ll. 4 and 32; *tyāgī*, l. 13; *kāvinī-kriḍāsu*, l. 16; *śrī*, ll. 18, 19, 21; *sūchī*, l. 20) the secondary form of *i* is marked by a point in centre of the mark for *i*; but in the majority of cases the *i* is not distinguished from the *i*. The *r* of *śrī* (ll. 1, 2, 18, 19, 21, 25) has the same shape as the secondary form of *ri*. Final *t* occurs in *sampat* (l. 8), *dadyāt* (l. 36) and *vasēt* (l. 37), and final *m* in *°kritāmi* (l. 2). In l. 40 we have the numerical symbols for 7, 9, and 20.

The language is Sanskrit, mostly prose; but there is one verse on the seal and another in l. 1 f., and six verses from the *Smritis* are quoted in ll. 30-40. As in the Rājim plates, the vernacular form *samvatsaru* occurs in l. 40. As regards orthography, *v* is used instead of *b* in *vahala* (l. 5) and *Indravala* (l. 18), and *b* instead of *v* in *bapushi* (l. 11) and *abhībriddhayē* (l. 28 f.). The *anusvāra* before *ś* is changed into *ṣ* in *nīstriṣṭa* (l. 4 f.), *vaṣṭasya* (l. 18 f.), *triṣṭataḥ* (l. 27), and *nṛiṣṭā* for *nṛiṣṭāḥ* (l. 32). Between a vowel and *r*, *t* is always doubled, except in *ch=ātra*, l. 34; in *jagatraya* (l. 1) *tra* is used for *ttra*, and in *ētadvaya* for *ētad=dvayam* (l. 32) *dva* is used for *ḍva*.

Like the Rājim plates, this inscription records a grant by Tivaraḍeva, as he is called on the seal and in the opening verse, or Mahāśiva-Tivaraṛāja (l. 21). On the seal he is styled 'sovereign of Kōśala,' and in l. 19 he is stated to have "acquired the sovereignty of the whole of Kōśala."<sup>2</sup> He was the son of Nannadēva of the family of Pāṇḍu, and the grandson of Indrabala (l. 18 f.). Nannadēva and his father Indrabala, who was a son of Udayana of the lunar race, are mentioned also in an inscription at Sirpur, which has been published by Professor Kielhorn,<sup>3</sup> who has also found the names of Udayana of the Pāṇḍava family, and perhaps of Indrabala, in a fragmentary inscription of the Nāgpur Museum.<sup>4</sup> According to the same scholar, Tivaraḍeva must be assigned to about the middle of the eighth century of the Christian era.<sup>5</sup>

<sup>1</sup> Dr. Fleet's *Gupta Inscriptions*, Plate xlv.

<sup>2</sup> This epithet seems to have been omitted accidentally by the engraver of the Rājim plates (l. 16), where *prāpta-sakala-Kōśal-dhīpatyaḥ* in the Baloda plates (l. 19).

<sup>3</sup> *Ind. Ant.* Vol. XVIII. p. 179. In l. 4 of this inscription, I would correct *Nannāivar-dhītyō* into *-dhītyair-*; compare e.g. *Narāṅdrēvara* in *South-Ind. Inscr.* Vol. I. p. 38 and note 2.

<sup>4</sup> Above, Vol. IV. p. 257.

<sup>5</sup> Above, Vol. IV. p. 258.

Tivaradēva's edict was issued from Śrīpura (l. 2), which Dr. Fleet has identified with the modern Sirpur,<sup>1</sup> and is dated on the 27th day of the month Jyaisht̥ha in the 9th year of his reign (l. 40), i.e. about two years after the Rājim plates. The king granted the village Menkiḍḍaka in the district of Sundarikāmārga (l. 22) for the benefit of a rest-house (*sattra*) which had been established at Bilvapadraka at the request of his son-in-law Nannarāja (l. 25 f.). I am unable to identify the geographical names mentioned in the preceding sentence.

TEXT.<sup>2</sup>

## First Plate.

- 1 श्री<sup>3</sup> [॥\*] जयति 'जगत्रयतिलकचित्तिभृत्कुलभवनमङ्गलस्तभः [॥\*] श्रीमत्ती-  
वरदेवी
- 2 धीरियः[\*] सकलपुण्यकृताम् ॥ [१\*] स्वस्ति श्रीपुरात्समधिगतपञ्चमहाशब्दा-  
नेकान-
- 3 तन्वृपतिकिरीटकोटिष्टचरणखदर्पणोद्भासितोपकण्ठदिङ्मुखः प्र-
- 4 कटरिपुराजलक्ष्मी(ः)केशपाशाकर्षणदुर्लभितपाणिपङ्कवः<sup>5</sup> निशितनि-
- 5 स्त्रिङ्घनघ[॥\*]तपातितारिद्विरदकुम्भमण्डलगलद्वहलशोणित-<sup>7</sup>
- 6 सटासिक्तमुक्ताफलप्रकरमण्डितरणाङ्गणः<sup>8</sup> विविधरत्नसंभारला-
- 7 भलोभविजृम्भमाणारिचारवारिवाडवानलश्चन्द्रोदय इवाकृतकरीद्वे-
- 8 गः श्रीरोद इवाविभूतानेकातिशायिरत्नसम्पत् ॥ गरुत्मानिव भुजङ्गोडा-
- 9 रचतुर[\*] परासृष्टयक्षुकलक्षनेलाङ्गनकोमलकपोलकुङ्कुमपक्ष-
- 10 भङ्गः शिष्टाचारव्यवस्थापरिपालनेकदत्तचित्तः [॥\*] अपि च प्राक्तने तप-

## Second Plate; First Side.

- 11 सि यशसि रहसि चेतसि चक्षुषि वपुषि<sup>9</sup> च पूजितो जनेनाक्लिष्टतया  
नि-
- 12 तान्तमवितृप्ती गूढो गाढं स्वच्छः प्रसन्नो यौवनेन चालङ्कृतः<sup>10</sup> स्वामी भ-
- 13 वनप्यबहुलपनीनुष्कितकुतुष्णीपि नितान्तत्यागी रिपुजनप्रच-
- 14 ष्णोपि सौम्यदर्शनी भूतिविभूषणीप्यरुषस्रभावः [॥\*] किञ्चासन्तुष्टी
- 15 धर्माजने<sup>12</sup> न सम्पन्नानि स्वल्पः क्रोध<sup>13</sup> न प्रभावे लुब्धो यशसि न प-
- 16 रवित्तापहारि सक्तः[\*] सुभाषितपु<sup>14</sup> न कामिनीक्रीडासु प्रतापानल-
- 17 दग्धाशेषरिपुकुलतूलाश्रिस्तुद्धिनशिलाशैलधवलयशोरशिप्र-
- 18 काशितदिगन्तः कान्तः प्रकृत्या<sup>15</sup> श्रीमदिन्द्रवलसूनोरलङ्कृतपाण्डुव-

<sup>1</sup> Gupta Inscriptions, p. 293.<sup>2</sup> From the original copper-plates.<sup>3</sup> Expressed by a symbol.<sup>4</sup> Read जगत्रय<sup>०</sup>.<sup>5</sup> Read ०पङ्कवो.<sup>6</sup> Read ०स्त्रिङ्घ<sup>०</sup>.<sup>7</sup> Read ०द्वहल<sup>०</sup>.<sup>8</sup> Read ०शाङ्गणः.<sup>9</sup> Read वपुषि.<sup>10</sup> Read चालङ्कृतः.<sup>11</sup> Read ०वपुष्य<sup>०</sup>.<sup>12</sup> Read धर्माजने.<sup>13</sup> Read क्रोधे.<sup>14</sup> Read ०तेषु.<sup>15</sup> Read ०दिन्द्रवल<sup>०</sup>.



22 b.

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22 a.

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- 19 इत्स्य<sup>1</sup> श्रीनन्ददेवस्य तनय[.\*] प्राप्तसकलकोसलाधिपत्यः स्वपुण्य-  
20 सभारप्रशमिताशेषजगदुपद्रवः स्वप्रज्ञासूचीसमुद्भृताखि-

*Second Plate ; Second Side.*

- 21 लकण्टकः परमवैष्णवो मातापितृपादानुद्धातः श्रीमहाशिवत्तीवरराजः<sup>2</sup>  
22 सुन्दरिकाभार्गीयमेङ्गिङ्गुके प्रतिवासिनः समान्नापयति [.\*] विदितमस्तु  
23 भवता<sup>3</sup> यथायं ग्रामो यावद्रविशशिताराकिरणप्रतिहृतघोराब्धकारं  
24 जगदवतिष्ठते तावदुपभोग्यस्सनिधिः सीपनिधिरचाटभटप्रवेश्यः  
25 सर्व्वकरसमेतः समधिगतपञ्चमहाशब्दप्रियजामाहृत्प्री-  
26 नन्नराजविज्ञ(र)या बिल्बपद्रके परिकल्पितस[त्त]भोक्तृणां यथ[.\*]प्रा-  
27 मन्नाह्ना[णा\*]दिजनाना<sup>4</sup> चिह्नतः प्रत्यहसुपभोगाय अधिष्ठानेन च  
28 प्रतिपालना<sup>5</sup> कार्य्यैत्यनया व्यवस्थयास्त्राभिर्म[.\*]तापिन्नोरालनश्च पुण्याभि-  
29 बृह्ये<sup>6</sup> प्रतिपादित इत्युप[ल\*]भ्य यथोचितभोगभागमुपनयन्त[.\*] सु-  
30 खं प्रतिव[त्स्य]थेति ॥ भाविनश्च<sup>7</sup> भूमिपालानुदिश्येदमभिधीयते [.\*] भू-

*Third Plate ; First Side.*

- 31 मिप्रदा दिवि ललन्ति पतन्ति हन्त ह्रत्वा मही<sup>8</sup> नृपतयो नरके  
32 नृशङ्गा[.\*] एतद्वय<sup>10</sup> परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कुरुत यद्ग-  
33 व[त]ामभीष्टः<sup>11</sup> [॥ २\*] अपि च [.\*] रक्षापालनयोस्तावत्फल<sup>12</sup> सुगति-  
दुर्गती [.\*] को नाम  
34 स्वर्गमुत्सृज्य नरक<sup>13</sup> प्रतिपद्यते ॥ [३\*] व्यासगीताश्चात्र<sup>14</sup> श्लोकानुदाह-  
[र\*]न्ति [.\*] अग्ने-  
35 रपत्य<sup>15</sup> प्रथमं सुवर्णं भूर्व्वैष्णवी सूर्य्य[सुताश्च] गावः[.\*] दत्त[र]स्वयस्तेन  
36 भवन्ति लोका यद्ग[र\*]ञ्चन<sup>16</sup> गाञ्च महीञ्च दद्यात् ॥ [४\*] षष्टिवर्ष-  
सहस्राणि  
37 स्वर्गो मोदति भूमिदः [.\*] 17 अष्टैत्ताञ्चानुमन्ता च तान्येव नरके  
वसेत् ॥ [५\*] बहु-  
38 भिर्व्वसुधा दत्ता र[र\*]जभिस्सगरादिभिः [.\*] यस्य यस्य यदा भूमि-  
तस्य<sup>18</sup> तस्य तदा

<sup>1</sup> Read °वृशस्य.

<sup>4</sup> Read °जनानां चिह्नतः.

<sup>7</sup> Read °गुह्यिन्ने°.

<sup>10</sup> Read एतद्वयं.

<sup>11</sup> Read नरकं.

<sup>16</sup> Read °ञ्चनं.

<sup>2</sup> Read °शिवतीवर°.

<sup>5</sup> Read कार्य्यैत्य°.

<sup>8</sup> Read मही°.

<sup>11</sup> Read °भीष्टं.

<sup>14</sup> Read °गीताश्चात्र.

<sup>17</sup> Read आष्टैत्ता चानु°.

<sup>3</sup> Read भवतां.

<sup>6</sup> Read °बृह्ये.

<sup>9</sup> Read नृशङ्गाः.

<sup>12</sup> Read °फलं.

<sup>15</sup> Read °पत्यं प्रथमं सुवर्णं भूर्व्वैष्णवी.

<sup>18</sup> Read भूमिस्तस्य.

- 39 फलं ॥ [६\*] स्वदत्ता<sup>1</sup> परदत्ताम्वा यद्वाद्वाच्च युधिष्ठिर [१\*] मही-  
न्महीमता<sup>2</sup> श्रेष्ठ  
40 दानाच्छेयोतुपालनमिति ॥ [७\*] प्रवर्द्धमानविजयराज्ये सस्रत्स<sup>3</sup> ८  
ज्येष्ठ दि २० ७ [१\*]

*Third Plate ; Second Side.*

- 41 उल्कीर्ण<sup>4</sup> आर्कशालिकसोचणामसूनुना बोष्णगिन्.<sup>5</sup>

*Seal.*

- 1 श्रीमत्तीवरदेवस्य कोसल[र]धिपतेरि[दं] [१\*]  
2 शास[नं] ध[र्मा]वृ[द्धार्थं] स्थितमाचन्द्रत[र]र[क्तं] [॥ ८\*]

#### TRANSLATION.

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

(Line 2.) Hail! From **Sripura**,— he who illuminates the neighbouring regions by the mirror of the nails of (*his*) feet, which are rubbed by the edges of the diadems of many bowing princes who have obtained the five great sounds; whose sprout-like hand rudely pulls the abundant hair of the goddess of Fortune of kings (*who are his*) declared enemies; who adorns the battle-field with heaps of pearls, which are drenched with copious streams of **blood** (*and*) which drop from the round temples of hostile elephants, struck down<sup>7</sup> by the heavy blows of (*his*) sharp sword; (*who is*) the submarine fire to the ocean of (*his*) enemies, swelling with the desire of acquiring a mass of various gems; who does not cause distress by (*heavy*) taxes, just as the rising moon does not cause distress by (*hot*) rays; who, like the milk-ocean, displays a wealth of many surpassing jewels; who is skilled in uprooting the wicked, just as **Garuḍa** is skilled in picking up snakes; who, (*by making them widows*), wipes away the collyrium below the eyes, and the saffron marks on the tender cheeks, of the wives of (*his*) enemies; whose mind is bent exclusively on maintaining the rules of good conduct;

(L. 10.) who, moreover, is spontaneously worshipped by men on account of (*his*) penance, performed in a previous birth; who is quite insatiable in (*acquiring*) fame; who is **very** reserved in (*keeping*) secrets; who is quite pure in mind; whose eyes are pleasant; and whose body is ornamented with youth; who, though he is a master (*svāmin*), does not talk much. (while the god **Svāmin**, *i.e.* **Kārttikēya**, has many, *viz.* six, faces);<sup>8</sup> who, though not free from the desire

<sup>1</sup> Read स्वदत्ता परदत्ता वा.

<sup>2</sup> Read महीमहीमता.

<sup>3</sup> The *ru* of सस्रत्स seems to be engraved on an erasure and differs from the *ru* occurring in ll. 8, 14 and 32; but in the corresponding passage of the **Rājim** plates (L. 36) the *ru* is quite distinct.

<sup>4</sup> Read उल्कीर्णमाकं.

<sup>5</sup> The *visarga* here represents a full stop.

<sup>6</sup> The photo-lithograph of the seal of the **Rājim** plates also reads स्थितं, while the printed text (*Gupta Inscr.* p. 264) has स्थिरं.

<sup>7</sup> I do not consider it absolutely necessary to alter *paḍita* into *paḍita*, as proposed in *Ind. Ant.* Vol. XVIII p. 2: 0.

<sup>8</sup> *Lapana* means both 'talking' and 'the mouth.'



for (*conquering*) the earth (*ku*),<sup>1</sup> is very liberal ; who, though very fierce to enemies, is of gentle<sup>2</sup> aspect ; who, though adorned with majesty (*bhātib*), is not cruel in disposition (while Śiva is both smeared with ashes (*bhātib*) and cruel in disposition) ;

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

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

(L. 22.) “ Be it known to you that, for the increase of the merit of (*our*) mother and father and of ourselves, we have granted this village, to be enjoyed as long as the world endures, in which terrible darkness is dispelled by the rays of the sun, the moon and the stars ; together with treasures ; together with deposits ; not to be entered by regular or irregular troops ; accompanied by all taxes ; in order to feed daily thirty Brāhmaṇas or other men who happen to arrive (*and*) who use the rest-house established at Bilvapadraka at the request of (*our*) beloved son-in-law, the glorious Nannarāja, who has obtained the five great sounds ; and under the condition that (*this charity*) has to be maintained by the (*local*) authority.”<sup>3</sup>

(L. 29.) “ Knowing this, you shall dwell in happiness, delivering (to the *sattra*) the proper share of the enjoyment.”

(L. 30.) And the following is addressed to future rulers of the earth.

[Here follow two of the customary verses.]

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

[Here follow four other verses.]

(L. 40.) The year 9 in the increasing reign of victory ; the 27th day of Jyēshṭha.

(L. 41.) (*This edict was*) engraved by Boppanāga, the son of the goldsmith<sup>4</sup> Sottraṇāga.

*Seal.*

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

<sup>1</sup> In order to understand the *virōdha*, the primary meaning of *ku-triṣṭhā*, viz. ‘mean greed,’ must be also kept in mind.

<sup>2</sup> *Saumya* means also ‘moon-like,’ while the word *prachanḍa*, ‘very fierce,’ hints a comparison with the sun (*chandrāmī*).

<sup>3</sup> Or, perhaps, ‘by the town (of Bilvapadraka).’ The meaning of *adhishṭhāna* is doubtful.

<sup>4</sup> *Arhasālika* is a Sanskrit form of the Kanarese *akhasālika* or *akhasāli* (above, Vol. III. p. 218), ‘a goldsmith,’ which Dr. Kittel (*Kannada-English Dictionary*, s.v. *aka*, 2) derives from *arka*, ‘metal.’ In the Eastern Ganga copper-plates we find the Prākṛit form *akhas[ā]lin* (above, Vol. III. p. 19) and the (apparently erroneous) Sanskrit forms *akhasālin* (*Ind. Ant.* Vol. XVIII. p. 145) and *akhasālika* (*ibid.* Vol. XIII. p. 123). The *arhasālika* has to be distinguished from the *akshapaṭalika*, an officer who wrote grants, but did not engrave them ; see above, Vol. IV. pp. 126 and 128, and compare *ibid.* pp. 121, 129 and 210. Professor Bühler’s and Monsieur Senart’s remarks (*Indische Palaeographie*, p. 94 f., and p. 69 above) have to be modified in accordance with this result.

No. 14.—INSCRIPTIONS ON THE THREE JAINA COLOSSI  
OF SOUTHERN INDIA.

By E. HULTZSCH, Ph.D.

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

The saint or god whom the three images represent is called in Sanskrit Bāhubalin or Bhujabalin<sup>1</sup> and was believed to have been the son of Ādijina (G. below), i.e. the first Jina Rishabhanātha.<sup>2</sup> His vernacular name was Gummaṭa (D.), Gummaṭēsa (G.), Gommaṭa or Gommaṭēśvara.<sup>3</sup>

The inked estampages from which I am publishing the Kārkaḷa inscriptions (Nos. C., D. and E. below) were prepared by my peons. Those of the Belgoḷa and Vēṇūr inscriptions (Nos. A., B., F. and G.) had to be done by Jains under my supervision, because none but Jains are permitted to touch the images at Belgoḷa and Vēṇūr.<sup>4</sup>

A.—On the proper right side of the colossus at Belgoḷa.

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

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

In Mr. Rice's opinion, these inscriptions "are undoubtedly of the period when that work was completed."<sup>6</sup> A comparison of the alphabet of l. 1 with that of the epitaph of Mārasimha II,<sup>7</sup> and of the alphabet of l. 3 with that of an inscription of Gaṅgarāja<sup>8</sup> has convinced me that Mr. Rice is correct, i.e. that l. 1 belongs to the time of Chāmuṇḍarāja, the minister of the two Gaṅga kings Mārasimha II. and Rāchamalla II.,<sup>9</sup> and that l. 3 belongs to the time of Gaṅgarāja, the minister of the Hoysala king Vishṇuvardhana.<sup>10</sup> The second line is probably contemporaneous

<sup>1</sup> See the inscriptions C. and F. below.

<sup>2</sup> Compare *Ind. Ant.* Vol. II. p. 184.

<sup>3</sup> *Inscriptions at Śravaṇa-Belgoḷa*, Index, s. v.

<sup>4</sup> Mr. Walhouse had the same experience; see *Ind. Ant.* Vol. V. p. 37.

<sup>5</sup> *Inscriptions at Śravaṇa-Belgoḷa*, No. 76.

<sup>6</sup> *Op. cit.* Introduction, p. 22.

<sup>7</sup> Above, Vol. V. No. 18, Plate.

<sup>8</sup> No. 78 of 1893 (*Inscriptions at Śravaṇa-Belgoḷa*, No. 59).

<sup>9</sup> Above, Vol. V. pp. 171 and 173.

<sup>10</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 499 f.

*Taina Colossus at Sravana-Belgala.*

E. HULTZSCH, PHOTO.

WIELE & KLEIN, HALF-TON



*Sravana-Belgola Inscriptions.*

No. 1.

ॐ श्रीगणेशाय नमः  
श्रीगणेशाय नमः  
श्रीगणेशाय नमः

No. 2.

श्रीगणेशाय नमः  
श्रीगणेशाय नमः

E. HULTZSCH.

SCALE '086.

WIELE & KLEIN, PHOTO-ZINGO.

with the first line. In Mr. Rice's opinion, ll. 1 and 2 were engraved between A.D. 977 and 984,<sup>1</sup> and l. 3 between A.D. 1115 and 1118.<sup>2</sup>

TEXT.<sup>3</sup>

- 1 Śrī-Chāmuṇḍarājam māḍisidaṃ
- 2 Śrī-Chāmuṇḍarājan<sup>4</sup> [śe]yv[v]ittāṇ<sup>4</sup>
- 3 Śrī-Gaṃgarāja suttālayavaṃ māḍisida

TRANSLATION.

- (Line 1.) The glorious Chāmuṇḍarāja caused (*this image*) to be made.  
 (L. 2.) The glorious Chāmuṇḍarāja caused (*this image*) to be made.  
 (L. 3.) The glorious Gaṃgarāja caused the enclosure to be made.

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

This inscription (No. 52b of 1902) also was first published by Mr. Rice.<sup>5</sup>

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

TEXT.<sup>6</sup>

- 1 Śrī-Chāvuṇḍarājēṃ karaviyalēṃ
- 2 Śrī-Gaṃgarājā suttālē karaviyalē

TRANSLATION.

- (Line 1.) The glorious Chāvuṇḍarāja caused (*this image*) to be made.  
 (L. 2.) The glorious Gaṃgarāja caused the enclosure to be made.

C.— On the proper right side of the colossus at Kārkaḷa ;  
 Śaka-Saṃvat 1353.

This inscription (No. 63 of 1901) was first published in a tentative manner by Dr. Burnell.<sup>7</sup> Mr. Rice's reprint of Dr. Burnell's text<sup>8</sup> contains a few improvements, based on a copy which was supplied to him by the late Brahmasuri Sastri, the well-known Jaina scholar of Śravaṇa-Belgōla.

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

<sup>1</sup> *Inscriptions at Śravaṇa-Belgōla*, Introduction, p. 22.

<sup>2</sup> *Loc. cit.* p. 23 ; see *Ind. Ant.* Vol. XXIII. p. 116, Nos. 17 and 19.

<sup>3</sup> From two inked estampages.

<sup>4</sup> The *virāma* after °rājan and °ttāṇ is expressed by a dot (*puḷḷi*) at the top of the letter. There is another unexplained dot behind °rājan.

<sup>5</sup> *Inscriptions at Śravaṇa-Belgōla*, No. 75.

<sup>6</sup> From two inked estampages

<sup>7</sup> *Ind. Ant.* Vol. II. p. 353.

<sup>8</sup> *Inscriptions at Śravaṇa-Belgōla*, Introduction, p. 81 f.

According to verse 1, Vīra-Pāṇḍya was prompted to undertake this work by the Jaina priest Lalitakīrti, who belonged to the lineage of Panasōge<sup>1</sup> and to the *Désigana*. The same verse occurs in another Kārkaḷa inscription<sup>2</sup> of Immaḍi-Bhairarasa of the family of Jinadatta,— apparently one of the successors of Vīra-Pāṇḍya,— who built the Chaturmukhabasti at Kārkaḷa in Śaka-Samvat 1508 (expired), the Vyaya year. It follows from this, that the Jaina *śaḍmins* of Hanasōge bore the hereditary title Lalitakīrti<sup>3</sup> and were the spiritual preceptors of the chiefs of Kārkaḷa.

The day on which the image was consecrated fell into the (expired) Śaka year 1353 (in numerical words, l. 5 f., and in figures, l. 14 f.), the cyclic year Virōdhikṛit. According to Professor Kielhorn's calculation, the date corresponds to Wednesday, the 13th February A.D. 1432.<sup>4</sup>

TEXT.<sup>5</sup>

- 1 श्रीमद्देशीगणे ख्या-
- 2 ते पनसोगिवलीश्वरः<sup>6</sup> ।
- 3 योभूज्जलितकी-
- 4 र्चाख्यस्तन्मुनीद्रोपदे-
- 5 शतः ॥ [१\*] स्वस्ति श्रीशकभूपते-
- 6 स्त्रिशरवङ्गीदीर्घ्विरोध्या-
- 7 दिक्कद्वर्षे फाल्गुनसौ-
- 8 म्यवारधवलश्रीद्वा-
- 9 दशीसत्तिथी । श्रीसोमा-
- 10 न्वयभैरवेंद्रतनु-
- 11 जश्रीवीरपांशेशिना नि-
- 12 र्नाप्य प्रतिमात्र वा-
- 13 हुबलिनो जीयाय-
- 14 तिष्ठापिता ॥ [२\*] शकवर्ष
- 15 १३५३ [॥\*] श्रीपांश्वराय [॥\*]

## TRANSLATION.

(Verse 1.) At the advice of that chief of sages, named Lalitakīrti, who was the lord the lineage (*āvali*) of Panasōge, (*which arose*) in the holy (*and*) famous *Désigana*,—

(V. 2.) Hail! In the (*cyclic*) year Virōdhikṛit<sup>7</sup> (*which corresponded*) to (*the y measured by*) three, the arrows (5), the fires (3) and the moon (1) of the glorious Śaka kir

<sup>1</sup> This is the modern Hanasōge in the Yeḍatore tāluka of the Mysore district. See Mr. Rice's *Ep. C* Vol. IV., Introduction, p. 16.

<sup>2</sup> No. 62 of 1901. For a very incorrect transcript of this record see *Ind. Ant.* Vol. V. p. 40 ff. The *tit.* the date is the sixth, and not the fifth as the published transcript has it.

<sup>3</sup> Thus the *śaḍmins* of Śravaṇa-Belgoḷa and Mūḍabidure have the title Chārukīrti, and those of Hunch title Dēvendra-kīrti.

<sup>4</sup> *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

<sup>5</sup> From an inked estampage.

<sup>6</sup> Bead °सोगावली°.

<sup>7</sup> I.e. 'kṛit beginning with Virōdhin,' which is an artificial way of expressing Virōdhikṛit.

<sup>8</sup> I.e. Śaka-Samvat 1353.

(on) a Wednesday in Phālguna, on the auspicious *tithi* of the holy *dvādaśī*<sup>1</sup> of the bright (fortnight),— an image of Bāhubalin was here caused to be made and was consecrated by the glorious lord Vira-Pāṇḍya, the son of Bhairavēndra of the glorious family of the Moon. Let (this image) be victorious !

(Line 14.) The Śaka year 1353.

(L. 15.) O glorious Pāṇḍyarāya !<sup>2</sup>

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

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

TEXT.<sup>3</sup>

- 1 चूरिनुतभैरवे-
- 2 द्रकुमारश्रीपांड्य-
- 3 रायनिंदतिमु-
- 4 ददि । कारित गुमट-
- 5 जिनपतिचारुश्रीमू-
- 6 र्ति कुडुगे निमगमिम-
- 7 तमं ॥ श्रीपांड्यराय जय [॥\*]

TRANSLATION.

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

E.— On the Brahmadvastambha in front of the colossus at Kārkaḷa;  
Śaka-Samvat 1358.

This inscription (No. 65 of 1901) is written in the Kanarese alphabet and language. It consists of one verse, which is preceded by a short prose passage, and records that Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta,— the same prince whose name we have found in the two preceding inscriptions (C. and D.),— set up this pillar which bears at the top an image of Brahman. The date was the 12th *tithi* of the bright fortnight of Phālguna in Śaka-Samvat 1358 (current), the cyclic year Rākshasa, i.e. A.D. 1436.

TEXT.<sup>5</sup>

- 1 ॥ शकनृपन १३५८ राक्षससंवत्सर[द फ]ल्युन शु
- 2 १२ शु ॥ भजिनडत्तान्वयभैरवतनयश्री[वी]रपां-

<sup>1</sup> I.e. on the twelfth *tithi*.

Compare the colophon of the next inscription (D.).

<sup>2</sup> From an inked estampage.

<sup>3</sup> From an inked estampage.

<sup>4</sup> Metre : Kanda.

<sup>5</sup> Metre : Kanda. Read जिनदत्ता°.



3 अष्टपतिगे वरमं । मनमोक्षधीय[लु]<sup>1</sup> नेल[सि]द

4 जिनभक्तं ब्रह्मनीगे निमगभि[मत]मं ॥

TRANSLATION.

On the 12th (*tithi*) of the bright (*fortnight*) of Phālguna in the Rākshasa year (*which corresponded to the year*) 1358 of the Śaka king. Let it grant you (*every*) wish,— (*the image of*) Brahman, the devotee of Jina, who took up his abode<sup>2</sup> (*here*) in order to grant with pleasure (*every*) desire to the glorious prince Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta !

F.— On the proper right side of the colossus at Vēṅūr;  
Śaka-Saṁvat 1525.

A fairly correct transcript of this inscription (No. 72 of 1901) was published by Mr. Rice in the Introduction to his *Inscriptions at Śravaṇa-Belgoḷa*.<sup>3</sup>

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

The inscription records that Timmarāja of the family of Chāmuṇḍa set up the image of the Jina named Bhujabalin<sup>4</sup> at Ēnūra (the modern Vēṅūr). This chief was the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew and son-in-law of Rāyakuvara.<sup>5</sup> From the fact that the inscription mentions his uncle and mother, but not his father, it may be concluded that he and his family practised the *aḷiya-santāna*, i.e. the inheritance through nephews. Even now the Jaina laymen (*śrāvaka*) of South Canara follow this rule, while the Jaina priests (*indra*) practise the *makkāḷa-santāna*, i.e. the inheritance through sons.

Timmarāja is stated to have set up the image at the instance of the Jaina priest Chārakirti,<sup>6</sup> who belonged to the *Dēśigana* and was the pontiff of Belgoḷa (the modern Śravaṇa-Belgoḷa). Hence the latter must have been the spiritual preceptor of his family. This suggests that the Chāmuṇḍa to whose family Timmarāja belonged (l. 14 f.) may be identical with the minister Chāmuṇḍarāja who had set up the colossal statue at Belgoḷa.<sup>7</sup>

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

"The date regularly corresponds, for Śaka-Saṁvat 1525 expired = Śōbhakṛit, to Thursday, the 1st March A.D. 1604, when the 10th *tithi* of the bright half ended 3 h. 33 m. and the *nakshatra* was Pushya from 1 h. 58 m. (or 2 h. 38 m.), after mean sunrise.— The sign Mithuna was *lagna* from about 5 h. 20 m. to about 7 h. 20 m. after true sunrise, i.e. the time indicated by the date is about midday."

<sup>1</sup> Read °दीयलु.

<sup>2</sup> I. e. who was set up by the king.

<sup>3</sup> *Loc. cit.* p. 82. The transcript supplied to Mr. Rice contains three misreadings :— *Indu-Pu-shyakt* for *Guru Pushyakt* (l. 7); *Ēndra-* for *Ēndra-* (l. 10 f.); and *anuj-Ēndra-su-rāj-ākhyat-* for *anuj-Timmarāj-ākhyat* (l. 14).

<sup>4</sup> This is a synonym of *Bhujabalin* in the Kārkala inscription, C. above.

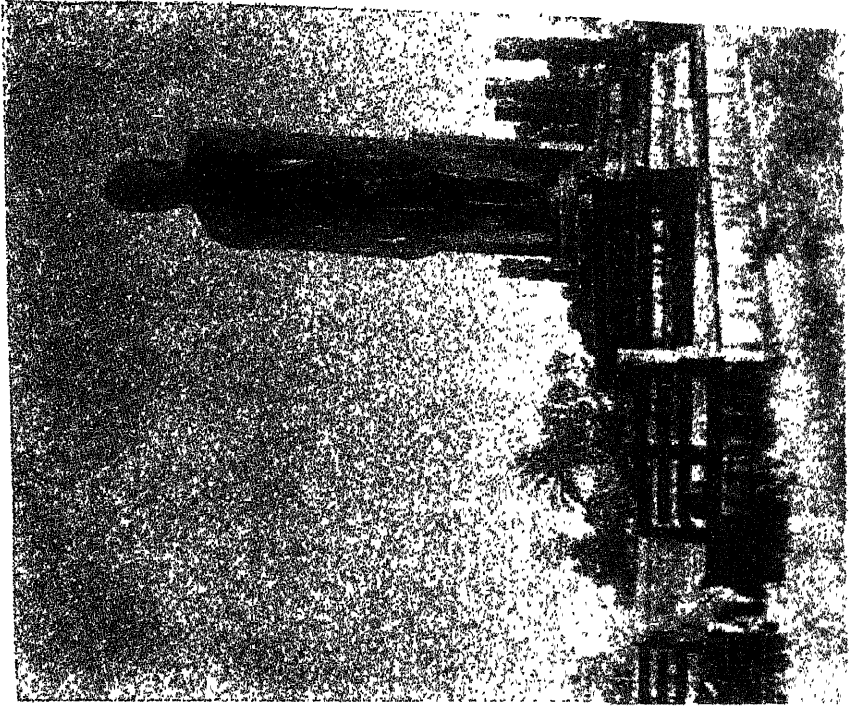
<sup>5</sup> In the next following inscription (G.) he is called Rāyakumāra. *Kuvara* is a *śāhika* of *Kesandra*.

<sup>6</sup> Compare above, p. 110, note 8.

<sup>7</sup> See p. 108 above.

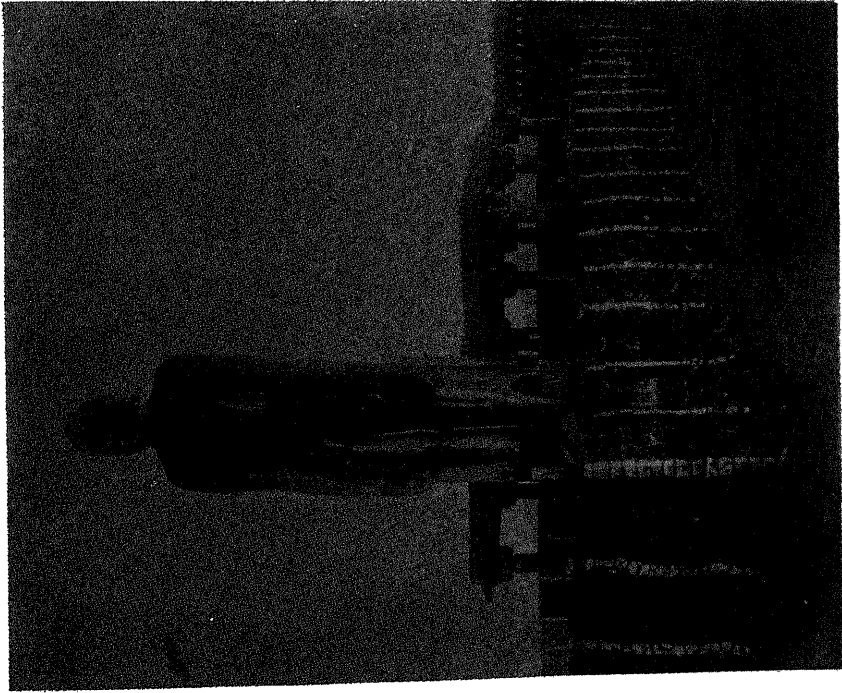
*Jaina Colossi.*

**VENUR.**



**WIELE & KLEIN, HALF-TONE.**

**KARKALA.**



**E. HULTZSCH, PHOTO.**



TEXT.<sup>1</sup>

- 1 श्रीमत्परमगंभीरस्याहा-
- 2 दामोषलाङ्क[नं] । जीयान्ने-
- 3 लोक्वनायस्य शास[नं] जिनशास-
- 4 नं ॥ [१\*] शकवर्षेष्वतीते[षु] वि[षया]-
- 5 क्षिप्ररेदुषु । व[र्त्तमा]ने शोभक-
- 6 ति वत्सरे फाल्गुना[ख्यके] ॥ [२\*] मासेथ शु-
- 7 क्लपचेददशम्यां शु[क्रपु]ष्यके । सु-
- 8 लग्ने मिथुने देशी[गणां]रदिनेशितुः
- 9 [॥] [३\*] वेङ्गुकाख्यपुरीपट्टची[रं]बुधिनिशा-
- 10 पतेः । चारुकी[र्त्ति]सु[नि]र्हिव्यवाक्यादे-
- 11 नूरपत्तने ॥ [४\*] श्री[र]ायकुवरस्याथ
- 12 जामाता त[त्सहो]दरी- । पांचका-
- 13 ख्यमहादेव्याः [सु]पुत्रः पांचभू-
- 14 पतेः । [५\*] अ[नु]ज[स्ति]मरा[जा]ख्यसामुं-
- 15 डान्वय[भूष]कः । अस्या[प]यत्ति[हाप्य]
- 16 भुजबलाख्यकं जिनं ॥ ५<sup>2</sup> ॥ शुभमस्तु ॥

## TRANSLATION.

(Verse 1.) Let it be victorious,— the holy religion of the lord of the three worlds, the religion of Jina, the unflinching characteristic of which is the extremely profound scepticism !<sup>3</sup>

(Vv. 2-6.) After the Śaka years (*measured by*) the objects of the senses (5), the eyes (2), the arrows (5) and the moon (1)<sup>4</sup> had passed, while the (*cyclic*) year Śōbhakṛit was current, in the month named Phālguna, on the brilliant (?) tenth *tithi* of the bright fortnight, in (the *nakshatra*) Pushyaka (*combined with*) Thursday, (*and*) in the auspicious *lagna* Mithuna,— at the divine order of the sage Chārukīrti, the sun on the firmament of the *Dēśigāna* (*and*) the moon in the milk-ocean of the pontificate<sup>5</sup> of the town named Belgūḷa,— he who was named Timmarāja, the ornament of the family of Chāmunḍa, the son-in-law of the glorious Rāyakuvāra, the virtuous son of his sister—the great queen named Pāṇḍyaka, the younger brother of prince Pāṇḍya, consecrated and set up the Jina named Bhujabalin at the town of Bēnūra.

(Line 16.) Let there be prosperity !

G.— On the proper left side of the colōssus at Vēṇūr ;  
Śaka-Samvat 1526.

This inscription (No. 73 of 1901) consists of two verses in the Kanarese alphabet and language. Like the preceding inscription (F.), it records that the image was set up by Timma,

<sup>1</sup> From two inked estampages.

<sup>2</sup> Read ५.

Compare *e.g.* *South-Ind. Inscr.* Vol. I. No. 152, verse 2, and No. 153, verse 1.

<sup>4</sup> *J. S. Saka-Samvat* 1526.

Regarding *paṭṭa* see *South-Ind. Inscr.* Vol. I. p. 159, note 1.

the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew of Rāyakumāra. But the image is here stated to be one of the Jina Gummaṭṣā, the son of Ādijina, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjālike.<sup>1</sup>

The date (v. 1) is identical in every detail with that of the preceding inscription (F.); but the Śaka year is here 1526 (in words) current, while there it was 1525 expired.

Two shrines in front of the Vēṅūr image contain two inscriptions (Nos. 74 and 75 of 1901) which are dated in the same year. The shrine on the proper left is a *chaityālaya* of Chandranātha and was built by two queens of Vira-Timmarāja-Oḍeyaru *alias* Ajilaru, "the beloved chief disciple of the holy Chārukirtidēva," *viz.* Pāṇḍyakadēvi *alias* Vardhamānakka, and Mallidēvi. The shrine on the proper right is a *chaityālaya* of Śāntiśvara and was built by . . . . *alias* Binnāpi, another queen of the same chief.<sup>2</sup>

#### TEXT.<sup>3</sup>

- 1 श्रीशकव[र्ष]मं<sup>4</sup> गणि[से स]ासिरदिं मि-
- 2 गुवटदुलेकमु[क्कु]ा शतदिप्पता[८७]नेय
- 3 श्रीभक्तदन्द फालुनाख्यमासायि-
- 4 [त]शुक्तपक्षदशमी गुरुपुथद यु-
- 5 [ग्म]ल[ग्न]दोक्देशिगणा[ग्र]गणगुरु-
- 6 पंडितदे[व]न दिव्यवाक्च[दिं] ॥ [१\*] राय-<sup>5</sup>
- 7 कुमार[नी]प्युवळियं सति पांड्य-
- 8 कदेवि[य पुचनत्र]<sup>6</sup> सीमायतवं-
- 9 श[धु]श्रीनुरुसाहसि पांड्यनृ-
- 10 पानुजनुहदानराधेयनुदा-
- 11 र[पुंजळि]केपट्टवनाक्व नृपाग्रणि
- 12 तिंमभूभुजं श्रीयुतनं प्रति[ष्टि]-
- 13 [सि]द[न]ादिजिना[ळ]ज[नं जि]नगुं[म]टेशनं ॥ [२\*]

#### TRANSLATION.

(Verse 1.) In the year Śōbhakṛit (*which was*) the glorious Śaka year counted by twenty-six after one hundred having the number five, exceeding one thousand,<sup>7</sup> (*on*) the tenth *tithi* the bright fortnight falling into the month named Phālguna, in (the *nakshatra*) Push (*combined with*) Thursday, (*and*) in the *lagna* Yugma,—at the divine order of Gurupāṇḍīadēva<sup>8</sup> who is the foremost of the *Dēśigana*,—

(V. 2.) Prince Timma, the beautiful nephew of Rāyakumāra, the son of the virtuous Pāṇḍyakadēvi, the chief of the great family of the Moon, the very daring younger brot

<sup>1</sup> The kingdom (*rājya*) of Puñjāli or Puñjālike is mentioned also in two other inscriptions at Vēṅūr (Nos. 74 and 75 of 1901).

<sup>2</sup> A very inaccurate translation of Binnāpi's inscription was given in *Ind. Ant.* Vol. V. p. 38, note.

<sup>3</sup> From two inked estampages.

<sup>4</sup> Metre : Utpalamāle.

<sup>5</sup> I cannot find the name of this metre ; it is a *samavṛitta* of 4 times 23 syllables.

<sup>6</sup> The doubtful syllable *tra* looks as if it had been corrected from *ga*.

<sup>7</sup> This is a "poetical" way of expressing Śaka-Samvat 1526.

<sup>8</sup> This title refers to Chārukirti of Beḷguḷa ; see l. 9 f. of the preceding inscription (F.)

of prince Pāṇḍya, a Rādhēya (Karṇa) in excellent gifts, the foremost of princes, who was ruling the noble kingdom of Puñjaḷike, consecrated here (*the image of*) the blessed Jina Gummaṭēsa, the son of Ādijina.

No. 15.—TWO JAINA INSCRIPTIONS OF IRUGAPPA.

By E. HULTZSCH, Ph.D.

A.—Dated in the Dundubhi year.

From an inscription on a lamp-pillar in front of a Jaina temple at Vijayanagara<sup>1</sup> it is known that the general Chaicha or Chaichapa and his son Iruga or Irugapa were hereditary ministers of king Harihara II. of Vijayanagara. An inscription at Śravaṇa-Belgoḷa states that the general Chaicha or Chaichapa had already been the minister of Bukkarāya,<sup>2</sup> *i.e.* of Bukka I., the predecessor of Harihara II.

The subjoined Tamil and Grantha inscription (No. 41 of 1890) is engraved on the base of the north wall of the store-room in the Jaina temple of Vardhamāna at Tirupparuttikkunru<sup>3</sup> near Conjeeveram. It records that the village of Mahēndramangalam in the division of Māvaṇḍūr<sup>4</sup> was granted to the temple by the minister Irugappa, the son of the general Vaichaya. The donor is of course identical with Irugapa, the son of Chaichapa, who was mentioned in the preceding paragraph. He is stated to have made the gift for the merit of Bukkarāja, the son of Arihararāja, *i.e.* Bukka II., the son of Harihara II. Hence the Dundubhi year in which the grant was made must correspond to A.D. 1382. But Professor Kielhorn has shown that the details of the date do not work out correctly.<sup>5</sup>

TEXT.<sup>6</sup>

- 1 Svasti śr[ī]h [||\*] Dundubhi-varsham Kāt[tig]ai-[m]ādat[t]i]l pūrvva-pakshattu=  
Tt[i]ṅgaṭ-kiḷamaiyum paurṇaiyum<sup>7</sup> peṇṇa Tā(kā)tt[i]-
- 2 gai-nāḷ mahāmaṇḍalēśvaran Arihararāja-kumāran śrīmat(d-)Bukkarājan dharmmam  
āga Vaichaya-daṇḍanātha-putran
- 3 Jain-ōttaman Irugap[pa]-mahāpradhāni Ti[rup]paruttikkunru-nāyaṇār Traiḷōkyavalla-  
bharkku tiruḷaikkum
- 4 śāḷaikkum tiruppanik[ku]m Māvaṇḍūr-ppaṇḷil Mahēndramangalam nāṅ-pāṅk=  
ellaiyum iṅai-ili paḷḷichchandam=āga chandr-āditya-varaiyum naḍakka=ttaruvittār  
௨ Dharmm[ō]=ya[ā=ja]yatu ௨

TRANSLATION.

Hail! Prosperity! (*In*) the Dundubhi year, (*on*) the day of Kāttigai (Kṛittikā), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month Kāttigai,— for the merit of the glorious *mahāmaṇḍalēśvara* Bukkarāja, the son of Arihararāja,— the best of Jainas, the great minister Irugappa, the son of the general Vaichaya, caused to be

<sup>1</sup> *South-Ind. Inscr.* Vol. I. No. 152.

<sup>2</sup> *Inscriptions at Śravaṇa-Belgoḷa*, No. 82. The Śubhakṛit year in which this inscription is dated corresponds to A.D. 1422, and not to A.D. 1362 as Mr. Rice thinks.

<sup>3</sup> No. 61 on the *Madras Survey Map* of the Conjeeveram tāluca.

<sup>4</sup> This is evidently Māmaṇḍūr, 5 miles from Conjeeveram; see Mr. Sewell's *Lists*, Vol. I. p. 166. I cannot identify Mahēndramangalam.

<sup>5</sup> Above, Vol. VI. p. 329, No. 1.

<sup>6</sup> From two inked stampages.

<sup>7</sup> The syllable *ṇai* is entered below the line.

given to Trailôkyavallabha, the god of Tirupparuttikkunru, for worship, for the alms-house, and for repairs of the temple,— (the village of) Mahêndramangalam in the division (parru) of Mâvaṇḍûr, (up to its) boundaries on the four sides, as a tax-free *paḷlicchandanam*,<sup>1</sup> to continue as long as the moon and the sun. Let this pious gift be victorious<sup>1</sup>

### B.—Dated in the Prabhava year.

This Grantha inscription (No. 42 of 1890) is engraved on the roof of the *mandapa* in front of the shrine in the same temple as the preceding inscription (A.); and consists of one Sanskrit verse in the Śârdûlavikrîḍita metre. It records that the *mandapa* on which it is found was built by the same general Irugappa, the son of the general Vaichaya, at the instance of (his spiritual preceptor, the Jaina priest) Pushpasêna, in the year Prâbhava. This year might be meant for Parâbhava = A.D. 1366-67, which would, however, fall into the reign of Bukka I. Hence it follows that Prâbhava is used on account of the metre instead of Prabhava = A.D. 1387-88, which falls into the time of Bukka II.,<sup>2</sup> the contemporary of Irugappa.<sup>3</sup>

In this inscription the temple of the Jina Vardhamâna is said to have been included in Kâñchi, of which Tirupparuttikkunru<sup>4</sup> was evidently considered a suburb.

### TEXT.<sup>5</sup>

- 1 Śrîmat(d-)Vaichaya-daṇḍanâtha-tanayas=samvatsarê Prâbhavê samkhyâvân=Irugappa-  
daṇḍanripatis=srî-Pushpasên-âjûayâ ||  
2 srî-Kâñchi-Jina-Vardhamâna-milayasy=âgrê mahâ-maṇḍapam saṅgîṭ-ârttham=  
achîkarach=cha śilayâ baddham samantât sthalam || ७.

### TRANSLATION.

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

## No. 16.—TWO BRAHMI AND KHAROSHTHI ROCK-INSRIPTIONS IN THE KANGRA VALLEY.

By J. PH. VOGEL, LL.D.

The first of these two rock-inscriptions was discovered by Sir E. C. Bayley at Kanhiâra, three miles to the east of Lower Dharmasâlâ on the bank of the Mânji torrent, and was edited by him in 1854 from drawings made by Lieutenants Crofton and Dyas.<sup>6</sup> In 1875 it was reproduced again and discussed by General Cunningham.<sup>7</sup>

The second inscription I found last summer in the course of an archæological tour in the Kângra district near a place called Paṭhyâr, situated nine miles south of Kanhiâra on the bank of the Baner rivulet, at a distance of about one mile from the Dâdh Travellers' Bungalow.

<sup>1</sup> This term means 'land belonging to a Jaina temple;' see *South-Ind. Inscr.* Vol. II. p. 52, note 2, and above. Vol. IV. p. 138.

<sup>2</sup> See above, Vol. VI. p. 329 f.

<sup>3</sup> See p. 116 above.

<sup>4</sup> See above, A. l. 3.

<sup>5</sup> From an inked estampage.

<sup>6</sup> *J. A. S. B.* Vol. XXIII. p. 57.

<sup>7</sup> *Arch. Survey Reports*, Vol. V. p. 175, Plate xlii.

The two inscriptions are so nearly alike in script, substance and general character that it appears desirable to publish them together, the more so as the Kanhiāra inscription has not yet been edited satisfactorily and the Paṭhyār inscription, as far as I know, has not been noticed before by any archæologist.

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

The Kanhiāra inscription was read by Sir E. C. Bayley as follows:—*Krishmayasasa ārāma* in Kharōshthī, and *Krishmayasasya ārāma medangisyā* in Brāhmī. I may state at once that the correct reading of the first word appears to be *Krishmayasasa* and *Krishmayasasya* respectively, whereas the length of the first *a* of *ārāma*, as a matter of fact, is not expressed in Kharōshthī.<sup>1</sup> He explains it as “the garden of Krishnayasas, to which in the second inscription some wag has apparently added the epithet *medangisyā* (corpulent) from *med* (fat) and *anya* (body).”

Cunningham, however, preferred to consider *ārāma* as a synonym of *vihāra*, translating it by “the monastery of Krishnayasas,” and even went so far as to derive the name Kanhiāra from *Kanhiya-yasas-ārāma*, Kanhiya being a synonym of Krishna. The third word he read *mādagisyā*, and he thought it to be “the name of the district or possibly of the recorder of the inscription.”

Now, before entering upon any discussion of these doubtful points, it will be well to examine the other inscription, which from its similarity is likely to contribute fresh evidence. The Paṭhyār inscription consists of two lines, cut into one stone. The upper line gives the two words in Brāhmī followed by a *svastika* and a foot-print. In the lower line, which was partly buried in the ground, is the Kharōshthī legend, which consists of three words. The Brāhmī letters are of considerable size, the final one being not less than  $1\frac{1}{2}$  high. The Kharōshthī characters are much smaller (5" to 9"). Thus, notwithstanding the difference in the number of letters, both lines are about equal in length, viz.  $7\frac{1}{2}$ ’.

It is evident at once that the two words in Brāhmī correspond to the second and third words of the Kharōshthī legend. I read them *Vayulasa pukharini*<sup>2</sup> or, in correct spelling, *Vāyulassa pukharini*, the meaning being simply “Vāyula’s lotus-pond.” With regard to the first word of the Kharōshthī, the meaning is less obvious. Manifestly it is a genitive defining the proper name *Vāyulassa*. It seems to me almost certain that it has to be read *rathidarasa*, i.e. in Sanskrit *rathitarasya*. The *i* may be either short or long. If short, the word is to be taken as the comparative of *rathin*; if long, of the Vēdic *rathī*. The meaning remains the same, viz. ‘charioteer’ (from *ratha*). According to the *St. Petersburg Dictionary* the word *rathitara* occurs as a proper name in the *Vishṇupurāna* also. But the meaning which has to be assigned to the word in the Paṭhyār inscription is, I believe, a different one. Rāthī is the name of an agricultural caste in Kāngra.<sup>3</sup> If Vāyula really was a Rāthī, we may infer that, in the time of the inscription, the Rāthīs were not inhabitants

<sup>1</sup> I have to point out that the *a* has a small horizontal stroke to the right. But it is little prominent and may be a natural hole in the rock.

<sup>2</sup> The length of *a* in *vā* is expressed only in the Brāhmī. The *u*-stroke of *yu* is not found in the Brāhmī, but is perfectly clear in the Kharōshthī legend.

<sup>3</sup> *Gazetteer of the Kangra District*, Vol. I. (1883-84), p. 88 f.



of that fertile part of the valley to which Paṭhyâr certainly belongs. For, if this had been the case, a man belonging to the Râṭhî caste would hardly have designated himself as such in order to distinguish himself from his neighbours. This, as far as I can see, is the only historical conclusion which can be drawn from the Paṭhyâr inscription. Its chief interest therefore, is purely palæographical.

If we compare the two inscriptions, it is obvious that the Paṭhyâr stone exhibits a much earlier type of script than the Kanhiâra one. This is evident in part from some of the Kharôshthî letters, e.g. the *s*, which at Paṭhyâr has the closed shape of the Aśôka period whereas at Kanhiâra it is open as in the Śaka-Kushana inscriptions. On the whole, however the Kharôshthî of both inscriptions is fairly identical. But a striking difference is shown in the Brâhmî legends. The Kanhiâra inscription was assigned by Bayley and Cunningham to the first century after Christ. Possibly it is later. The *y* with its three vertical stroke of equal length agrees best with forms of the 2nd and 3rd centuries.<sup>1</sup> The *ā* shows a great resemblance to the type of this letter in the 2nd century.<sup>2</sup> The *m* is angular instead of rounded as in the more ancient type. The *ś*, on the contrary, with its straight stroke has a more archaic form. So has the *g*, which is angular and not rounded.

The Brâhmî type of the Paṭhyâr inscription, however, corresponds entirely with the of the Aśôka period — the earlier Maurya type as Professor Bühler called it — and therefore can safely be said to belong to the 3rd century B.C.<sup>3</sup> We may infer that both Brâhmî and Kharôshthî were known and used in the Kângrâ valley from that time until the first or second century after Christ.

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

Now, to return to the Kanhiâra inscription, it remains to be considered whether the newly found inscription throws any light on its meaning. First of all one feels inclined to assign to the word *ârâma* the ordinary meaning of 'garden,' and not that of 'monastery' as Cunningham did.<sup>4</sup> For, considering that Vâyula found it worth while to cut an inscription which would stand the ages, simply to indicate that he was the owner of a lotus-pond, there is no reason to assume that Kṛishṇayaśas did not do the same with regard to his garden. Moreover, in the case of a monastery the founder would preferably have written his name on the building, and not on two boulders lying near it.

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

<sup>1</sup> See Bühler's *Indische Palæographie*, Plate iii. 31, XV. and XVIII.

<sup>2</sup> *Ibid.* 2, XI.

<sup>3</sup> Since writing the above, I had an opportunity of showing the impression to Dr. M. A. Stein, who, judging from a superficial examination of the Kharôshthî, thought that the inscription was rather of the early Śaka type.

<sup>4</sup> This meaning is not even mentioned in the *St. Petersburg Dictionary*.

*Rock-Inscriptions in the Kangra Valley.*

KANHIARA INSCRIPTION.



PATHYAR INSCRIPTION.



E. H. FITZSCH.

SCALE '07.

WIELE & KLEIN, PHOTO-ZINGO.

From inked estampages supplied by Dr. J. Ph. Vogel.



and by the European. Large and round limbs were considered characteristics of a *nahāpuruṣa*,<sup>1</sup> and every traveller in India will get the impression that this is the case even now.

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

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

One point still remains to be discussed,—the language. In the older inscription it is Prākṛit or Middle-Indian of the Śaurasēni-Mahārāshṭrī, not of the Māgadhī type, as appears from the *r* in *pukkhariṇī*.<sup>2</sup> In the Kanhiāra inscription there is a difference of language in the two legends. The Kharōshṭhī legend is written in a Prākṛit of which the distinction made between the three sibilants is a remarkable feature. The language of the Brāhmī legend would best be characterised as Sanskritised Prākṛit, such as came into vogue among the Northern Buddhists with the rise of the Mahāyāna system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palæographic considerations. That Cunningham was wrong in calling the language simply Sanskrit scarcely needs to be demonstrated.

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No. 17.—TWO INSCRIPTIONS OF TAMMUSIDDHI,  
SAKA-SAMVAT 1129.

By H. LÜDERS, PH.D.; GÜTTINGEN.

The first of the following two stone inscriptions is engraved on the east wall of the Natarāja shrine in the *Vaṭaranyēśvara* temple at *Tiruvālaṅgāḍu*, 3 miles N.-N.-E. of the Chinnamapēt Railway Station in the North Arcot district. The second is on the north wall of the central shrine of the *Vāchīśvara* temple at *Tiruppāsūr*, 2 miles W.-S.-W. of *Tiruvallūr* in the *Tiruvallūr tāluka* of the Chingleput district. They are now edited for the first time from inked estampages supplied to me by Dr. Hultzsch.<sup>3</sup>

<sup>1</sup> A. Grünwedel, *Buddhistische Kunst in Indien*, sec. ed. (1900), p. 138.

<sup>2</sup> See Professor Pischel's *Grammatik der Prakrit-Sprachen* (1900), p. 24.

<sup>3</sup> Nos. 408 and 407 of the Government Epigraphist's collection for the year 1896.

and by the European. Large and round limbs were considered characteristics of a *mahāpuruṣa*,<sup>1</sup> and every traveller in India will get the impression that this is the case even now.

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Both of them are intended to commemorate the donations of a king **Tammusiddhi** or **Tammusiddha**, who belongs to a family of Telugu chiefs of whom numerous records have been discovered since 1892 in the Chingleput, North Arcot, Nellore and Kistna districts. On these materials Mr. Venkayya has based his valuable account of the Chôḍas of the Telugu country in the *Annual Report for 1899-1900*. However, as none of the inscriptions made use of by Mr. Venkayya have been published until now, I shall confine my remarks to the facts furnished by the following two inscriptions alone.

The **Tiruvālaṅgāḍu** inscription is damaged in a few places, but the illegible passages can easily be restored, partly from the context alone, and partly with the help of the **Tiruppāṣūr** inscription. It is written in **Grantha** characters. The size of the letters varies from  $\frac{3}{4}$ " to 2". Line 8 contains the rare subscript sign for *jha* in *nirjjharā*. The language is **Sanskrit**, and, with the exception of the concluding words *svasty=astu*, the whole text is in verse. As regards orthography, it may be pointed out here that in the middle of a word *t* is written instead of *d* before a sonant consonant in the word *patma* in ll. 1, 2, 3, and in *bhavatbhir* in l. 21.

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

It begins with some mythical ancestors. From the lotus of Vishnu's navel sprang **Brahma** (vv. 3, 4), from him **Marīchi**, from him **Kaśyapa** (v. 5), from him the Sun (v. 6), and from him **Manu** (v. 7), in whose family there were born many kings (v. 8). This is the genealogy of the solar race as taught in the *Purānas*.<sup>1</sup> It is found also in the **Udayēndiram** plates of **Prithivīpati II.**<sup>2</sup> and those of **Vīra-Chôḍa**,<sup>3</sup> as well as in the *Kaliṅgattu-Parani*<sup>4</sup> and the *Vikkirama-Śōḷaṅ-Uḷā*,<sup>5</sup> but in the last three passages the third name appears as **Kāśyapa** or **Kāchchipaṇ** instead of **Kaśyapa**. The *Vikkirama-Śōḷaṅ-Uḷā* differs besides in placing **Kāśyapa** before **Marīchi**, and the **Udayēndiram** plates of **Prithivīpati II.** omit **Manu**.

The inscription next mentions three kings who form the connecting link between these sages of old and the direct ancestors of **Tammusiddhi**. The first of them, born in the lineage of **Manu**, is **Kalikāla** (v. 9). **Kalikāla** is identical, of course, with the ancient half-mythical **Chôḍa** king whose name is generally given as **Karikāla**. The various traditions about him have been collected by **Dr. Hultzsch**.<sup>6</sup> In the present inscription we are told that he constructed the banks of the **Kāvērī**, and that, when he had lifted **Mount Méru** with his play-staff, the quarters were greatly disturbed or confounded. The story about the construction of the banks of the **Poṅṅi** or **Kāvērī** is alluded to also in the *Kaliṅgattu-Parani*,<sup>7</sup> the *Vikkirama-Śōḷaṅ-Uḷā*,<sup>8</sup> and the large **Leyden** grant.<sup>9</sup> The second legend, implied by the words of the inscription, is not known to me, but it is probably connected in some way with another legend recorded by the two **Tamiḷ** poems. According to the *Kaliṅgattu-Parani* **Karikāla** inscribed on the side of **Mount Méru** the whole history of the **Tamiḷ** race as foretold by the **Rishi Nārada**, and in the *Vikkirama-Śōḷaṅ-Uḷā* he is spoken of as "the king who set his tiger-banner on the mountain whose summit gleams with crystal waterfalls," where the mountain meant by the poet would seem to be again **Mount Méru**.

<sup>1</sup> See, e.g., *Agnipurāṇa*, 5, 2:—

*Vishvambhāgajāḍe Brahmā Marīchir-Brahmaṇaḥ sutah |  
Marīchāḥ Kaśyapaś-caśmāt Sūryō Vairovatō Manuḥ ||*

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

<sup>2</sup> *South-Ind. Inscr.* Vol. II. p. 382.

<sup>3</sup> Above, Vol. III. p. 80 f.

<sup>4</sup> *Canto 8*, vv. 9, 10; *Ind. Ant.* Vol. XIX. pp. 330, 340.

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

<sup>6</sup> *South-Ind. Inscr.* Vol. II. p. 377 f.

<sup>7</sup> *Canto 8*, v. 20; *loc. cit.* pp. 331, 341.

<sup>8</sup> *Loc. cit.* pp. 144, 148.

<sup>9</sup> *Archaeological Survey of Southern India*, Vol. IV. p. 206.

The verses 10 and 11 are devoted to a king who is said to have been born in the lineage of Kalikāla, and to have had two names,— Madhurāntaka, i.e. 'the death to Madhurā,' and Pottapi-Chôla. The former name he acquired by conquering Madhurā, the capital of the Pāṇḍyas, whose women he made widows; the latter was given to him for having founded, in the country of the Andhras, the town of Pottapi. Madhurāntaka Pottapi-Chôla is a name frequently met with as that of a local chief in the inscriptions at Conjeeveram, the ancient Kāñchīpura; in the list compiled by Mr. Sewell it occurs more than thirty times. Provided, however, that all these inscriptions are to be referred to the same person, it is impossible that that chief of Kāñchīpura should be identical with the ancestor of Tammusiddhi; for one of his inscriptions is dated in the 18th,<sup>3</sup> and another in the 21st year of *Tribhuvanachakravartin* Rājarājadēva,<sup>3</sup> which correspond to A.D. 1233-34 and 1236-37, respectively. He must have been a much younger member of the family, and Mr. Venkayya, for other reasons, is inclined to identify him with Chôla-Tikka, who probably was the successor of Tammusiddhi.<sup>4</sup> The identification of Pottapi, which Madhurāntaka Pottapi-Chôla is said to have founded, must be left to future researches.<sup>5</sup>

In Madhurāntaka Pottapi-Chôla's race was born Tiluṅgavidya (v. 12). The only feat recorded of him is the erection of a pillar of victory with a figure of Garuḍa at the top of it at Ujyapuri.<sup>6</sup> Ujyapuri may be the modern Ūjīpuram or Ujjapuram, 18 miles east-south-east of Kollégāl in the Coimbatore district. Mr. Sewell states that there is an old ruined fort at that place,<sup>7</sup> and there is no difficulty in assuming that one of these Telugu Chôlas should have extended his conquests beyond the Kāvērī, if another boasts even to have taken Madhurā.

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

In verse 21 we are informed that in the Śaka year 1120 (= A.D. 1207-8) Tammusiddhi allotted to the lord of Vaṭṭāṭavi all the revenues due to the king in the villages belonging to the temple. The inviolability of this order is enjoined in the two concluding verses (22, 23). As regards the name of the god, it is apparently derived from that of the village where the temple is situated, Vaṭṭāṭavi or its modern synonym Vaṭṭāpya being Sanskrit renderings of the Tamil Tiruvālaṅgāḍu, 'the holy banyan forest.'

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

<sup>1</sup> *Lists of Antiquities*, Vol. I. p. 178 ff.

<sup>2</sup> No. 37 of the Government Epigraphist's collection for 1893.

<sup>3</sup> *Lists of Antiquities*, Vol. I. p. 187 (No. 277). Mr. Sewell mentions also an inscription (No. 74) dated "in Śaka-Saṃvat 1232, in the 24th year of his reign."

<sup>4</sup> *Loc. cit.* p. 19. In the genealogical table, *ibid.* p. 18, Mr. Venkayya mentions a certain Madhurāntaka Pottapi-Chôlasiddhi who belonged to another branch of the Telugu Chôlas. But he also cannot possibly be the person of that name in the present inscription, as he is represented as a descendant of Teluṅgabijjana, whereas the Madhurāntaka Pottapi-Chôla of our inscription was an ancestor of that king.

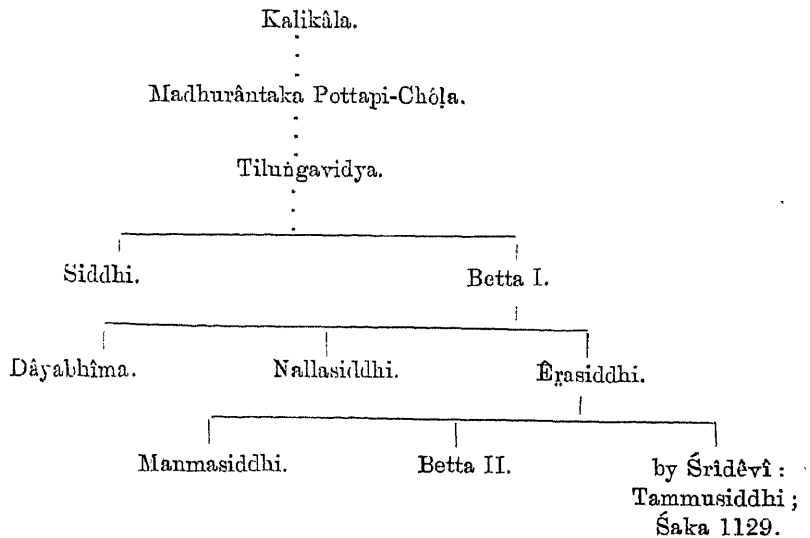
<sup>5</sup> [See *South-Ind. Inscr.* Vol. III. p. 33, note 1. The *Postal Directory of the Madras Circle* mentions a village "Potapi" near "Tongootoor" in the Pullampēt taluka of the Cuddapah district.—E. H.]

<sup>6</sup> Or, possibly, Ūjyapuri. The quantity of the initial vowel cannot be made out from the text, as it is united here with the final vowel of the preceding word (*yēn=Ūjyapuryām*).

<sup>7</sup> *Lists of Antiquities*, Vol. I. p. 215.

very peculiar form in l. 61, whereas in l. 11 it appears in the usual shape. The language is Sanskrit, and the whole is in verse, with the exception of the words *svasty=astu* at the end. Here also a surd consonant is written instead of a sonant in *patma* (ll. 2, 3, 4) and *bharatbhīr* (l. 64), and besides in *ārikbhyaṁ* (l. 4) and *dīk dakshinā* (l. 35).

Of the 23 verses of the Tiruvālaṅgāḍu inscription 16 reappear in this inscription, occasionally with slight variations.<sup>1</sup> With respect to the earlier part of the genealogy (vv. 2-9) it is to be noticed that the verses about Manu and Tiluṅavidya are omitted here. That portion also which deals with the direct line of Tammusiddhi's ancestors (vv. 10-17) shows one important point of difference. No mention is made of Betta I. and of Dāyabhīma. Instead of the two verses devoted to them in the Tiruvālaṅgāḍu inscription we find here a verse (11) stating that in king Siddhi's family was born king Nallasiddhi. In the following verse Ērasiddhi is called his younger brother, which term in the identical verse 16 of the Tiruvālaṅgāḍu inscription applies to Dāyabhīma spoken of in the preceding verse, and it might therefore easily be imagined that Dāyabhīma and Nallasiddhi were only different names of the same king. Fortunately, an inscription at Tiruvorriyūr,<sup>2</sup> quoted by Dr. Hultzsch in his *Annual Report for 1893*, paragraph 13. leaves no doubt that they were two distinct persons, and the pedigree to be derived from the two inscriptions edited here is thus to be arranged in the following manner :<sup>3</sup>—



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

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

<sup>1</sup> The name of the town founded by Madhurāntaka Pottapi-Chōla is here spelled Pottappi (v. 9).

<sup>2</sup> No. 104 of the Government Epigraphist's collection for the year 1892.

<sup>3</sup> The purely fictitious first portion has been omitted here.



emple, and that in the same year he presented the village of Kaivaṇṭūr to the god. Pāṣipura, of course, is nothing but the Sanskrit name of Tiruppāsūr. The village of Kaivaṇṭūr, as Dr. Hultsch informs me, is identical with Kaivaṇḍūr,<sup>1</sup> 1 mile W.-N.-W. of Tiruppāsūr.

## A.—TIRUVALANGADU INSCRIPTION.

TEXT.<sup>2</sup>

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇava[h] [1\*] [Brahma-pa]tma(dma) sprīśās=śamkē bhāvi-bhū-srīṣṭi-hētavaḥ || [1\*] Jayati vijayi-chāpaḥ kṣhājī-ā[śé]sha-[pāpa]s=satata-madhura-lā-
- 2 paḥ prāpta-vidyā-kalāpaḥ [1\*] vitata-vitaran-āpaś=śatru-māyā-durāpaḥ pra[samita]-kali-tāpas=Tammusiddhi-kshamāpaḥ || [2\*] Udadhi-śayana-bhājah Patma(dma)-nābhasya nābhēḥ kim=api nikhila-hētur=jjātam=āscha-
- 3 ryya-patma(dma)m [1\*] yad=abhajad=api srīṣṭēḥ pūrvvam=ētasya drigbhyā[m]=mridu-kaṭhina-ma[h]ōbhyaṁ=mīlan-ōmīlanāni || [3\*] Tasmād=Viriñchir=abhavar suchiran=tad-a-
- 4 ntar=vvāsād=iva prakāṭayann=rajasah pra[vpittim] [1\*] ya[h\*] Śrīśa-ta[lpa-phani-mauli]-maṇi-prarūḍha-bimbās=srijaun=iva babhau sadrīśās=sahāyānḥ<sup>3</sup> || [4\*]
- 5 Marichir=udagāt=tasmād=uday-ādrēr=iv=ānśumān [1\*] [tataḥ] Kāśyapa śta-sura prakāśa iva nirgataḥ<sup>4</sup> || [5\*] Asmāj=ja[gat\*]-tuta[ya-maṅgala-rat]nadīpaś=chanda-
- 6 s-tanus=timira-kānana-dāvavahniḥ [1\*] di[k\*]-kālayōḥ kim=aparam vya vahā[r\*]-hētu[h] kō=py=āvirāsa vasudhādhipa-vamśa-kandaḥ || [6\*] Tasmād=idam prathama-sambhṛita-rāja-śa-
- 7 bdaḥ pūrṇṇō guṇair=nnikhila-nīti-patha-prayōktā [1\*] dēvō Manus=sapadi gōptun-iv=āvatirṇnas=tan-maṅḍal-ānta[r\*]-gata[h p]urushaḥ purāṇaḥ || [7\*] Babhū-
- 8 vur=ullāsita-kīrtti-nirjjarā Manōḥ kulē=smin bahavaḥ kshamābhṛitaḥ [1\*] divas-prīthivyōr=api yair=nniyantribhir=nniraṁkuśō nīti-pathaḥ<sup>5</sup> pravartita[h] || [8\*]
- 9 Tat-kulē **Kalikālōlō**-bhūt<sup>6</sup> [Kāvēri-tira-kṛin-nripaḥ] [1\*] [yat-kē]lī-yashī-tulitē Mērau vyatikṛitā diśaḥ || [9\*] Jātō=sya vamśē Madhurām viji-
- 10 tya paśchād=udañchana(n-Ma)dhurāntak-ākhyah [1\*] nitānta-mukt-ābha[r\*]nāḥ praçhaṇḍaḥ Pāṇḍy-āṅganāḥ prāg=iva yaś=chakāra || [10\*] Jishṇur=Andhrēshu yah kṛitvā purim Pottapi-saṁjītam<sup>7</sup> [1\*]
- 11 tatas=tat-pūrvva-[Chō][1\*]-ākhyah<sup>8</sup> prakhyāta-bhujā-vikramaḥ || [11\*] Tad-vamśē sa Tiluṅgavidya-nripatir=yyēn=ōjyapuryyām=asau chañchata(t)-kīrtti-patākayā tilakita-stambhaḥ pratīṣṭhāpi-
- 12 taḥ [1\*] yasy=āgrē Garuḍan=nirīkshya sahaja-snēhēna sūtē sthitē madhyē-vyō[ma] vilambatē dinapatih prāyas=tad-ādi kṣhaṇam || [12\*] Tat-kulē Siddhi-bhūpālāḥ pāśyām=ā-
- 13 sa mēdinim [1\*] yaḍiā-dōḥ-pad-āyattam=artthi-pratyartthi-jīvitam || [13\*] Anujann=ābhavat=tasya Betta-bhūpaḥ pratāpavān [1\*] tasy=āpi jajūirē putrās=trātāras=śaraṇ-ārtthinām || [14\*] Dāyabhīmō n[rīpa]-
- 14 s=tēshā[m] jyēshṭhaḥ kshōṇim=apālayat [1\*] yat-pānīs=sātrava-srīpān=kēs-ākṛīṣṭi-kash[ā\*]yitaḥ || [15\*] Tasy=Airasiddhi-nripatis=sahajah kanyān=dūran=nirusya kalim=asya punaḥ-pravēśam [1\*] rōddhum pravri[t]ta

<sup>1</sup> No. 63 on the *Madras Survey Map* of the Tiruvallūr taluka.

<sup>2</sup> From inked estampages supplied by Dr. Hultsch.

<sup>3</sup> Read =*śahāyān*.

<sup>4</sup> The sign for *rgga* looks rather strange, but it cannot possibly be meant for anything else.

<sup>5</sup> The *visarga* has been added below the line.

<sup>6</sup> Read *Kalikālōlō*-bhūt.

<sup>7</sup> Read =*saṁjītam*.

<sup>8</sup> The *chō* has been added below the line.

- 15 iva yaḥ prachuraṁ yaśa[h\*] sva[n\*]=dik-sīmasu sphaṭika-sāla-nibha[m babandha ||  
[16\*] [A]sy=ābhavann=avani-maṇḍala-rakshitāraḥ putrās=traya[h\*] sphurita-  
panurusha-bhāśhaṅās=tē [\*] yair=anvitaḥ prasavitā suchiram vyarājat=tējō-
- 16 mayair=iva n[i\*]jair=nnayanais=Trinētraḥ [|| 17\*] Jyāy[ān=ēshām]=Manmasiddh-  
īśvaraḥ kshām kshār-āmbhōdhi-śyāma-simā[m] śasāsa [\*] nity-ōdañichad-yad-  
yaśaḥ-pañjar-āntar=vyōma dhyāmaṁ kōkila-
- 17 tvaṁ bibharti || [18\*] Tatra svar-llōkam=ārūḍhē madhyamō Be[tta-bhū]patih [\*]  
tapasvī rājyam=ādhatta Tammusiddhau kanīyasi [|| 19\*] Sa Śrīdēvyām-  
Ērasiddhi-kshitiśā[j\*]=jāta[h\*] śrīmān=Manmasiddh-ānujanmā [\*] dhātṛīm=ē-  
18 tān=drā(trā)yamānas=samastām=ast-ārātis=Tammusiddhi-kshamāpaḥ || [20\*] Asmai  
Vatāṭaviśāya Śak-ābdē dhira-
- 19 yāyini [\*] grāmēshv=asya nṛpa-grāhyaṁ prādād=āyam=aśēshataḥ || [21\*] Ētat  
kshōpībhritām=amśu-jatā-
- 20 lair=mmakutair=dhṛitam [\*] jaga[t\*]-traya-prasiddhasya Tammusiddhasya śāsanam ||  
[22\*] Yamēna dharmma-sarapiḥ pariraksha-
- 21 nīyā s=ēyam bhavātbi(dbhi)r=akhilair=iti Tammusiddhaḥ [\*] āgāminah prapayatē  
nṛpatin=ajasran=dūran=natēna śira-
- 22 sā na śarā-
- 23 sanēna || [23\*]
- 24 Svasty=astu [||\*]

## TRANSLATION.

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

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

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

(V. 4.) From this (*lotus*) sprang Viriñchi,<sup>4</sup> who, manifesting, as it were, the action of *rajas*<sup>5</sup> because (*he*) dwelt long in its interior, seemed to create companions similar (*to himself*), when his image was reflected by the crest-jewels of the snake (*which formed*) the couch of the husband of Śrī.<sup>6</sup>

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

<sup>1</sup> After this stands a sign much like the sign for medial *e*; and though it would be possible to read *yatanēna*, I think that it is intended to mark the end of the proper grant, as the spiral is used in Kanarese inscriptions.

<sup>2</sup> *I.e.* Vishṇu.

<sup>3</sup> [Vishṇu's right eye is the sun, and his left eye the moon; compare above, Vol. III. No. 34, verse 3.—E.H.]

<sup>4</sup> *I.e.* Brahman.

<sup>5</sup> The word *rajas* must be understood here in its double sense of 'pollen' and 'energy,' the latter being the quality predominant in Brahman, especially at the time of creation; compare the introductory stanza of Bāṇa's *Kṛddambari*.

<sup>6</sup> *I.e.* Vishṇu.

(V. 6.) From him originated a certain bulb (*which was the origin*) of a race<sup>1</sup> of kings, the auspicious jewel-lamp to the three worlds, the body of which is the Vêda,<sup>2</sup> which was a fire destroying the forest of darkness, the cause, moreover, of fixing quarters and times.

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

(V. 8.) In this family of Manu were many kings who made their fame rush along like torrents,<sup>3</sup> rulers even of heaven and earth who laid down the principles of (*just*) policy without opposition.

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

(V. 10.) In his race was born he who, after his conquest of **Madhurâ** getting renowned by the name of **Madhurântaka**, cruelly caused the **Pânçya** women to take off completely their ornaments (*so that they were*) as before (*when they had been wearing fine pearl ornaments*);<sup>4</sup>

(V. 11.) Who, crowned with victory (*and*) famous for the strength of (*his*) arm, after having founded in (*the country of*) the **Andhras** the town called **Pottapi**, bore the title of **Chôla** preceded by that (*name*).

(V. 12.) In his race (*was*) that king **Tilungavidya** who erected the famous pillar adorned with a waving banner of fame at **Ujyapuri**; I am sure, it is since that time that the sun tarries for a moment in the midst of the sky,<sup>5</sup> (*his*) charioteer<sup>6</sup> stopping out of brotherly affection, when he perceives the **Garuḍa** at the top of that (*column*).

(V. 13.) (*Born*) in his family, king **Siddhi** ruled the earth, on whose arms and on whose feet depended the life of his clients and that of his enemies (*respectively*).

(V. 14.) His younger brother was the mighty king **Betta**. To him also were born sons who defended those who asked them for protection.

(V. 15.) The eldest of them, king **Dâyabhima**, whose hand was reddened by pulling the hair of the goddesses of royal fortune belonging to (*his*) enemies, ruled the earth.

(V. 16.) His younger brother (*was*) king **Êrasiddhi**, who, having driven far away the **Kali** (*age*), determined, as it were, to prevent its return, piled up his abundant fame like a wall of crystal at the ends of the quarters.

(V. 17.) He had three sons, rulers of the globe, (*attired*) with the brilliant jewel of heroism. Attended by them who were full of energy, the father shone for along time like **Tripêtra**<sup>7</sup> with his beaming (*three*) eyes.

(V. 18.) The eldest of these, the lord **Manmasiddhi**, ruled the earth, the dark-blue limits of which were the briny ocean. The dark-blue sky became a cuckoo in the cage (*which was*) his continually rising fame.

<sup>1</sup> Or 'a cane.' The sun from which the solar dynasty descends is compared to a bulb with a sprouting shoot.

<sup>2</sup> With *chhandas-tanuḥ* compare such epithets of the sun as *vêda-ângaḥ* in *Mahâbh.* 3, 3, 19, or *vêda-mûrtiḥ* in the *Mârkandêyapurâna*, 102, 22. The latter passage contains also an account of the origin of this appellation.

<sup>3</sup> The term *nirjâra* is used in allusion to the second meaning of *kaṣamâbhîrî*, 'a mountain.'

<sup>4</sup> The pun contained in the word *nîdânta-mukî-âbharandh*, the correct interpretation of which I owe to Dr. Hultzsch, can hardly be rendered in English. In the first case the compound must be taken as *nîdântaḥ muktânî âbharandni yâbhiḥ*, in the second as *nîdântâ muktâ âbharandni yâsâm*.

<sup>5</sup> The compound *madhyê-vyôma* is formed in accordance with Pânini, 2, 1, 18. Prof. Kielhorn, who drew my attention to this rule, quotes as an analogous case *madhyê-dinam*, 'in the midst of the day,' in *Trivikramabhaṭṭa's Damayanthikâhâ*, in the first prose passage after l. 80 (p. 15 of the Nirṇayasâgara Press edition)

<sup>6</sup> The charioteer of the sun is **Aruṇa** or **Anûru**, the son of **Kaśyapa** and **Vinatâ**, and brother of **Garuḍa**.

<sup>7</sup> *I.e.* **Śiva**.

(V. 19.) When he had ascended to the celestial region, the middle (*brother*), king **Betta**, being given to the practice of austerities, conferred the government on (*his*) younger (*brother*) **Tammusiddhi**.

(V. 20.) This glorious king **Tammusiddhi**, the son of king **Ērasiddhi** and **Śrīdēvi**, the younger brother of **Manmasiddha**, who, having destroyed (*his*) enemies, was ruling over this whole earth,—

(V. 21.) Allotted, in the **Śaka year** (*denoted by the chronogram*) **Dhirayāyin** (*i.e.* 1129), to this lord of **Vatāṭavi** all the revenues due to the king in the villages belonging to his (*temple*).

(V. 22.) This (*is*) the order of **Tammusiddha** famous in the three worlds, which is borne by kings on (*their*) radiant diadems.

(V. 23.) “This road of piety should be carefully preserved by all of you;” thus does **Tammusiddha** make a perpetual request to future kings, (*his*) head being lowly bent, (*but*) not (*his*) bow.

(Line 24.) Let there be prosperity !

## B.— TIRUPPASUR INSCRIPTION.

### TEXT.<sup>1</sup>

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rāṇavaḥ [1\*] Bra-
- 2 hma-patma(dma)-sprīśās=śaṁkē bhāvi-bhū-srīṣṭī-hētavaḥ || [1\*] Udadhi-śayana-
- 3 bhījaḥ Patma(dma)nābhasya nābhēḥ kim=api nikhīla-hētur=jjātam=ā-
- 4 ścharyya-patma(dma)m [1\*] yad=abhajad=api srīṣṭēḥ pūrvvam=ētasya dṛik(dṛig)-
- 5 bhyām=mrīdu-kaṭhina-mahōbhayām=mīlan-ōmīlanāni || [2\*] Ta-
- 6 smād=Vīrūchir=udabhūt suchiran=tad-antar=vvāsā[d=iva]
- 7 prukaṭayan rajasaḥ pravṛttim [1\*] ya[h\*] Śrīśa-talpa-
- 8 phapi-mauli-mapi-praviṣṭa-bimba-
- 9 s=srijann=iva babhau sadrīśas=sahāyā-
- 10 n || [3\*] Mañchir=udagāt=tasmād=uday-ādrēr=j-
- 11 v=ānśumān [1\*] tataḥ Kaśyapa ētasmā-
- 12 t prakāśa iva nīngataḥ || [4\*] Tasmā-
- 13 j=jaga[i\*]-tutaya-maṅgala-ratnadīpa-
- 14 ś=chhandas-tanus=timira-kānana-dā-
- 15 vavahniḥ [1\*] di[k\*]-kālayōḥ kim=a-
- 16 param(ram) vyavahāra-hētuh
- 17 kō=py=āvirāsa vasudhādhi-
- 18 pa-vamśa-kandaḥ || [5\*] Babbhūvur=ullāsi-
- 19 ta-kīrtti-nirjharā Manōḥ kulē=smi-
- 20 n bahavaḥ kshamābhritaḥ [1\*] divas-pri-
- 21 thivyōr=api yair=nniyantṛibhi-
- 22 r=nnirāṅkuśō nīti-pathaḥ pravarttitaḥ || [6\*] Tat-
- 23 kulē **Kalikālō**=bhūt<sup>2</sup> **Kāvēri**-tī-
- 24 ra-kṛin=nrīpaḥ [1\*] yat-kēlī-yashṭī-tulitē
- 25 Mērau vyatikṛitā dīśaḥ || [7\*] Jātō=sya
- 26 vamśē **Madhurām** vijitya paśohād=udañchan-**Madhu**-
- 27 rāntak-ākhyah [1\*] nitānta-mukt-ābharāṇāḥ prachanda-
- 28 ḥ **Pāṇḍy**-āṅganāḥ prāg=iva yās=chakāra || [8\*] Ji-
- 29 shpur=**Andhrēshu** yaḥ kṛitvā purīm **Pottappi**-sa[m]-

<sup>1</sup> From inked estampages supplied by Dr. Hultzsch.

<sup>2</sup> The *akshara bhū* seems to have been corrected out of something else, perhaps *bhata*.

- 30 jūit[ām] [\*] tatas=tat-pūrvva-Chôl-ākhyah prakhyāta-bhu-  
 31 ja-vikramah || [9\*] Tad-vainśē Siddhi-bhūpālah pālayām=[ā].  
 32 sa mēdinim [\*] yadiya-dôh-pad-āyattam=arṭhi-pratyarṭhi-jī-  
 33 vitam || [10\*] Tad-vasē(mśa)jas=sahaja-jitvara-satva(ttva)-râsîś=śatru-kshi-  
 34 tiśvara-yaśas-śîrîrâmsu-Râhuḥ [\*] śrî-Nallasiddhi-nripa-  
 35 tir=yyam=upētya kântan=dik(g) dakshinâ galita-ka(kâ)ñchi-guṇâ  
 36 babhūva || [11\*] Tasy=Airasiddhi-nripatis=sahajah kanî-  
 37 yân dūran=nirasya kalim=asya punah-pravēsam [\*]  
 38 rôddhum pravṛitta iva yah prachuram yaśa[h\*] svan=dik-  
 39 śmasu sphaṭika-sāla-nibham babandha || [12\*] Asy=â-  
 40 bhavann=avani-maṇḍala-rakshitārah putrās=traya[h\*] sphurita-pau-  
 41 rusha-bhūshanās=tē [\*] yair=anvitaḥ prasavitâ suchira[ñ]  
 42 vyarājat=tējōmayair=iva nijair=unyanais=Trinētra[h] || [13\*]  
 43 Jyâyân=ēshân(shâm)=Manmasiddh-śvarah kshamām kshâ-  
 44 r-âmbhōdhi-śyāma-simām śasāsa [\*] nity-ôda-  
 45 ñichad-yad-yaśah-pañjar-ântar-vvyōma dhyāmam kōkila-  
 46 tvam bibharti || [14\*] Tan-madhyamas=tad=anu Betta-nri, â-  
 47 bhidhānās=sântas<sup>1</sup>=tapōbhîr=avadhîrta-bhōga-  
 48 vāñchah [\*] jyēshthē gatē divam=anākulam=ēva râ-  
 49 jyan=nikshiptavân=api kanīyasi Tammusi-  
 50 ddhan<sup>2</sup> || [15\*] Jayati vipula-bhūbhrîd-vainśa-jannâ suvṛitta.  
 51 h parichita-guṇa-gumphas=sambhavan-nāyaka-  
 52 śrîh [\*] suchiram=avani-bhūshâ Tammusiddh-âbhidhāna-  
 53 s=sarasa-madhura-mūrtiś=chētanaḥ kô=pi hārah || [16\*] Sa  
 54 Śridēvyām-Ērasiddhi-kshîtiśâj=jāta[h\*] śrîmām=Ma-  
 55 nmasiddh-ânujannâ [\*] dhâtrim=ētân=trāyamānas=sama-  
 56 stām=ast-ârâtis=Tammusiddhi-kshamāpah || [17\*] Asmai  
 57 Pâsipurēsāya Śak-âbdē dhirayāyini [\*] grāmē-  
 58 shv=asya nripa-grāhyam prādād-āyam=asēshi(sha)taḥ || [18\*] Chîma.  
 59 ñ=cha dattavân=asmāi Kaivanṭūr=iti viśrutam [\*] sva-  
 60 pura-śrēshṭhinām prītyai sô=yam=atr=aiva va-  
 61 tsarē || [19\*] Êtat kshōp[\*]bhritām=amśu-jatâ-  
 62 lair<sup>3</sup>=mmakutair=dhritam [\*] jaga[t\*]-traya-prasiddhasya Tammusi-  
 63 ddhasya śāsanam || [20\*] Yatnēna dharmma-saraṇiḥ pa-  
 64 rirakshañyâ s=ēyam bhavatbhi(dbhi)r=akhi-  
 65 lair<sup>4</sup>=iti Tammusiddhah [\*] śgāminah prañaya-  
 66 tē<sup>5</sup> nripatīn=ajasran=dūran=natēna śirasâ na  
 67 śarāsanēna || [21\*] Svasty=astu ||]

TRANSLATION.<sup>6</sup>

(Verse 11.) In his (*i.e.* king Siddhi's) family was born the glorious king Nallasiddhi, the model (*of a man*) of innate, conquering energy, (*a very*) Râhu to the moon-like fame of hostile

<sup>1</sup> After *śa*, the engraver seems to have originally engraved some other *akshara*.

<sup>2</sup> The first component of the sign for *an* stands at the end of the preceding line.

<sup>3</sup> The sign for *ai* stands at the end of the preceding line.

<sup>4</sup> The sign for *ai* stands at the end of the preceding line.

<sup>5</sup> The sign for *ś* stands at the end of the preceding line.

<sup>6</sup> Only the verses which are not found in the Tiruvālaṅgādu inscription have been translated here. Verse 18 also has been omitted here, because it differs from verse 21 of the Tiruvālaṅgādu inscription only with respect to the name of the god.

kings. When the southern quarter had obtained him as (*her*) husband, she dropped her girdle (*or she lost Kâñchi*).

(V. 15.) After that, when the eldest (*brother*) had gone to heaven, the middle one of them, who was called king *Betta*, being free from passions on account of (*his religious*) austerities (*and*) despising the desire for (*worldly*) pleasures, conferred the government, without any disturbances, on *Tammusiddhi*, though being the younger (*brother*).

(V. 16.) Victorious is a certain living necklace of pearls, called *Tammusiddha*, an ornament to the earth for a very long time, which comes from a ridge of high mountains, which is well rounded, which has numerous windings of strings, which shows a fine gem in the centre, which has an elegant and pleasant form, (*and which thus resembles the king, who is born in a family of great kings, who leads a virtuous life, who combines in himself a series of good qualities, who enjoys the dignity of a chief, and who has a handsome and graceful appearance*).

(V. 19.) And in the same year (*viz.* 1129) this (*king* *Tammusiddhi*) gave to him (*i.e.* the lord of *Pâsipura*) the village called *Kaivaṇṭūr*, to the delight of the merchants of his town.

#### No. 18.—ARULALA-PERUMAL INSCRIPTION

OF THE TIME OF PRATAPARUDRA;

SAKA-SAMVAT 1238.

By E. HULTZSCH, Ph.D.

This inscription (No. 43 of 1893) is engraved on the west side of the base of the verandah surrounding the stone-platform called "the hill" (*malai*) in the *Aruḷāla-Perumāl temple at Little Conjeeveram*. The first six lines are fully preserved; but of ll. 7-10 the beginnings are built in. The preserved portion contains seven verses in the Sanskrit language and the Grantha alphabet. Verse 4 is followed by a prose passage in the Tamil alphabet and language, and another Tamil prose passage occurs between vv. 5 and 6.

Vv. 2-4 record that *Muppiḍi*, a general (*nāyaka*) of the *Kākatīya* king *Pratāparudra* of *Ēkaśilānagari*, came to *Kāñchi* and installed a certain *Mānavira* as governor of *Kāñchi*. The Tamil portion records that the same *Muppiḍi-Nāyaka* granted the revenue from two villages to the *Aruḷāla-Perumāl temple at Kāñchipuram*. This revenue amounted to an annual sum of 1,002 "*māḍai* of *Gaṇḍagōpāla*." Of this sum, 240 *māḍai* were set aside for paying the attendants of a flower-garden on the southern bank of the *Velkā*, which the donor had purchased for 500 *paṇam* from a certain *Perumāl-tādar*;<sup>1</sup> 360 *māḍai* for daily offerings, etc.; 20 *māḍai* for purificatory rites in *Chaitra*; and 382 *māḍai* for buildings. Those lines which are only partially preserved seem to have contained a list of gifts of ornaments and articles of worship (l. 6 f.), a list of buildings to be erected in the temple (l. 8), and a list of trees to be planted in the flower-garden (l. 9). The inscription ends with praises of *Muppiḍi-Nāyaka*.

The inscription contains two dates, both of which fell into *Śaka-Samvat 1238* (expired), the *Nala-samvatsara*, = A.D. 1316-17. On the first date *Muppiḍi* installed *Mānavira* (verse 4), and on the second date he made his grant to the temple (line 3). Professor *Kielhorn* has favoured me with the following calculation of these two dates:—"The first date regularly corresponds to **Friday, the 11th June A.D. 1316**, when the 5th *tithi* of the dark half in the solar month *Śuchi* (*Mithuna*) ended 7 h. 5 m. after mean sunrise. The second date regularly

<sup>1</sup> This name is the Tamil equivalent of *Vishṇu-dāsa*.

corresponds to Wednesday, the 16th June A.D. 1316, which was the 21st day of the month of Mithuna (Āṇi) and on which the 11th *tithi* (of the dark half of Jyaishṭha) ended 17 h. 47 m. after mean sunrise."

The two villages granted by Muppiḍi were Paiyyūr, with the hamlets of Āyirachchēri and Gummiḍippūṇḍi, in the district of Paiyyūr-kōṭṭam, and Pondaipākkam in Kachchiyūr-nāḍu. According to Mr. Crole's *Manual of the Chingleput District* (p. 438), Paiyyūr-kōṭṭam formed part of the modern Poṅṅēri tāluka, and several villages which are stated to have been situated in that *kōṭṭam* have actually been traced in this tāluka.<sup>1</sup> Paiyyūr, the head-quarters of the district, is not found on the map, but its position is indicated by its hamlet Gummiḍippūṇḍi.<sup>2</sup> The whereabouts of Pondaipākkam and Kachchiyūr-nāḍu are settled by a copper-plate grant of Venkaṭapati, dated Śaka-Saṁvat 1526, Krōdhin,<sup>3</sup> where both Podavākam and Kachchūr are stated to have belonged to Kachchi-nāḍu, a subdivision of Īkkāṭṭu-kōṭṭam. According to the *Chingleput Manual* (p. 438), the district of Īkkāṭṭu-kōṭṭam corresponded to the modern Tiruvaḷḷūr tāluka and was subdivided into Kākkaḷūr-nāḍu and Kachchi-nāḍu. Īkkāḍu, Kākkaḷūr, and several other villages of Kākkaḷūr-nāḍu, Kachchūr-nāḍu and Malaya-nāḍu in Īkkāṭṭu-kōṭṭam, which are mentioned in the British Museum plates of Sadāśivarāya, can still be traced on the maps of the Tiruvaḷḷūr tāluka and the Kālahasti Zamīndārī.<sup>4</sup> Pondaipākkam or Podavākam is also found on the former map as Pondavākkam,<sup>5</sup> and Kachchiyūr, Kachchi or Kachchūr, the head-quarters of the *nāḍu* to which this village belonged, is represented on the second map by Kachchūr, about one mile south of Pondavākkam. The river Veḷkā mentioned in line 4 is the Veḷkā or Vēgavati, which flows past the Aruḷāla-Perumāḷ temple.<sup>6</sup>

The chief interest of this inscription lies in the statement that, in June 1316 A.D., Conjeeveram was tributary to the Kākatiya king Pratāparudra of Ēkaśilānagarī, *i.e.* Warangal.<sup>7</sup> Another inscription of Pratāparudra is found as far south as the Jambukēśvara temple near Trichinopoly.<sup>8</sup> Three inscriptions of his at Bezvāḍa (No. 306 of 1892), Warangal (No. 109 of 1902) and Palivela (No. 501 of 1893) are dated in Śaka-Saṁvat 1220 (Vilambin), the Pramādi-saṁvatsara (*i.e.* Śaka-Saṁvat 1235), and Śaka-Saṁvat 1239 (Piṅgala).

Who was the Mānavira whom Pratāparudra's general Muppiḍi installed as governor of Kāñchi? An inscription of Śaka-Saṁvat 1219, Hēmalambin (= A.D. 1297-98), at Narasarāvupēṭa (No. 213 of 1892) states that Manma-Gaṇḍagōpāla, Rāya-Gaṇḍagōpāla or Manma-Gaṇḍagōpāladēva-Chōḍamahārāja, the eldest son of Nallesiddhi, was a subordinate of Pratāparudra<sup>9</sup> and took possession of Kāñchipura.<sup>10</sup> An earlier chief of the same family, Vijaya-Gaṇḍagōpāladēva, was also connected with Conjeeveram, where three of his inscriptions, dated in Śaka-Saṁvat 1187, have been found.<sup>11</sup> Two records of the Aruḷāla-Perumāḷ temple (Nos. 34 and 35 of 1893), dated in Śaka-Saṁvat 1156 and 1127, belong to two other chiefs of the same family, Chōḷa-Tikka and Tammusiddhi.<sup>12</sup> Nallasiddhi, an uncle of Tammusiddhi, is stated to have occupied Kāñchi.<sup>13</sup> If it is borne in mind that several of these later Chōḷas

<sup>1</sup> Above, Vol. IV. p. 9, and *South-Ind. Inscr.* Vol. III. p. 118, notes 1 and 5; see also *ibid.* p. 139.

<sup>2</sup> Gummiḍippūṇḍi is No. 199 on the *Madras Survey Map* of the Poṅṅēri tāluka.

<sup>3</sup> See my *Progress Report* for May to September 1890, p. 3, No. IX.

<sup>4</sup> See above, Vol. IV. pp. 8, 9 and 10.

<sup>5</sup> No. 229 on the *Madras Survey Map* of the Tiruvaḷḷūr tāluka.

<sup>6</sup> See *South-Ind. Inscr.* Vol. III. p. 186 and note 8; above, Vol. IV. p. 146 and note 5.

<sup>7</sup> *Ind. Ant.* Vol. XXI. p. 198 and note 12. <sup>8</sup> *Ibid.* p. 200.

<sup>9</sup> *Tatrādgrajas-sutō Manma-Gaṇḍagōpāla-bhūpatiḥ |*

*Pratāparudra-bhōṣasya prasād-ārjjila-vaibhavaḥ ||*

<sup>10</sup> *Kāñchipura-Tripura-Triṅṅetra* occurs among his *birudas*.

<sup>11</sup> *Ind. Ant.* Vol. XXI. p. 122.

<sup>12</sup> The second of these two inscriptions will be published by Dr. Lüders in this *Journal*.

<sup>13</sup> See page 122 above.

seem to have ruled over Conjeeveram and that the last of them, Manma-Gaṇḍagôpâla, was a subordinate of Pratâparudra, it becomes probable that the Mânavaîra of the subjoined inscription was a member of the same family. Another point in favour of this theory is the fact that, at the time of the inscription, the standard coin of Conjeeveram was the "mâḍai of Gaṇḍagôpâla" (l. 4), which owes its name evidently to one of the later Chôlas, several of whom bore the surname Gaṇḍagôpâla. The latest known date of Râja-Gaṇḍagôpâladêva (i.e. Manma-Gaṇḍagôpâla) is Śaka-Saṁvat 1221, which was the 9th year of his reign, in an inscription at Nellore (No. 194 of 1894). This date is 17 years prior to the installation of Mânavaîra. In the meantime Conjeeveram had been in the possession of Ravivarman of Kêraḷa, who was crowned at Kâñchi in A.D. 1312-13 and made a grant to the Arulâḷa-Perumâl temple in A.D. 1315-16.<sup>2</sup> Can it be that he was driven out by Muppiḍi, who installed Mânavaîra in June 1316? An allusion to this might be found in the statement (verse 3) that, before entering Kâñchi, Muppiḍi "put to flight the princes of the South."

TEXT.<sup>3</sup>

- 1 Svasti śrī [||\*] Yad-dêhê tanu-lôma-kûpa-vivarê śailâ nagâ dig-gajâ nadyas=sapta  
[sa]mudra-mudrita-mahî vistâram=adhyâsatê ||(1) dañshtrâ-daṇḍa-karâḷa-kâla-  
vadana[h\*] str[|]-la[ingh]it-âgr-âsanô lîlâ-kôla-kalêba(va)ras=sa Murabbhit pâyâd=  
apâyât(d=) bhuvam || [1\*] Śrîman-mahâ-maṇḍala-chakravartti Pratâparudrah  
kila Kâ-
- 2 katiyaḷ | karôti râjyam kamañya-kirttiḷ pratâpavân=Ēkaśilâ[na]garyyâm || [2\*]  
\*Tan-nâyakas=samprati \*Muppiḍi-[n]draḷ pratâpa-nîśêshita-satru-pakshah ||(1)  
vidravya bhûpân=api dâkshinâtyân purîñ=cha Kâñchim=aviśan=Nal-âbdê || [3\*]  
Mâsê Suchau Serppadinê cha krishnê varê sa-Śukrê divasê=parâhñê ||(1)  
śrî-Mânavaîran-nija-paṭṭabandham(ndham) vya-
- 3 [dh]ât=tad-âjñ-ânuchariñ=cha Kâñchim || [4\*] Śakar varsham 1288avadu  
Nâḷa-saṁvatsaram Âñi-mâdam irubattu-onñân-di[ya]di Budan-kijamaiyum  
êkâdaśiyum peṇṇâ nâl svasti śrîmatu-Muppiḍi-nâyakkar śrî-Kâñchipura[t]tu  
Perumâl Arulâḷanâthapukku sarvva-niyôgattukku dakshinâ-sahitam=âga udakam  
pañña ūr 2=ttara[m\*] Pa[ya]-
- 4 r-kkôṭṭa-stalattu<sup>6</sup> Paiyyûrum piḍâgai Âyirachchêriyum Gumm[i]ḍippuñḍi  
uṭ[pa]ḍa Gaṇḍagôpâlaṇ māḍai=ttaram 526m Kachchiyûr-nâṭṭil  
Pondaipâkkam māḍai=ttaram 476 âga ūr irañ[du\*]m māḍai 1002kkum  
piṇṇivu Perumâl-tâdar<sup>7</sup> kaiyyil 500 papa-vilaiy=âga koṇḍa Velkâvil teṇ-  
karaiyil tîru-

<sup>1</sup> The Tamil *mâḍai* and the Telugu *mâḍa* form part of the names of various gold coins, e.g. *Madurantakan-mâḍai* (above, Vol. V. p. 106 and note 3; *South-Ind. Inscr.* Vol. III. pp. 143 and 164), *Bhujabala-mâḍai* (see my *Annual Report for 1896-97*, p. 4), *Gaṇḍa-mâḍa* (above, Vol. V. p. 32), *Kulôttûnga-mâḍa*, *Bîrudu-mâḍa*, *Jaya-mâḍa*, *Châmarâ-mâḍa*, *Gandhavâra-mâḍa* or *Gandhahasti-mâḍa*, *Uttamagaṇḍa-mâḍa* and *Râjarâja-mâḍa* (see the Appendix of my *Annual Report for 1897-98*). Of these, the *Râjarâja-mâḍa* and *Jaya-mâḍa* are perhaps the identical with certain gold coins published in *Ind. Ant.* Vol. XXV. p. 321, Nos. 24 and 25, and p. 322, No. 29. The *Gandhavâra-mâḍa* is mentioned in two inscriptions of Śaka-Saṁvat 1039 and 1042 (Nos. 232 and 212 of 1897). It seems to be the coin which is known in the *bâzâr* of Southern India as *Gajapoti-varḍha* and which, according to the *Râjataranginî*, was imitated by Harsha of Kâśmîr; compare Sir A. Cunningham's *Coins of Medieval India*, pp. 34 f. and 36; and Mr. Rapson's *Indian Coins*, pp. 32 and 36. It may be that these coins were first struck by Vikramâditya VI., because the *Râjataranginî* (vii. 926) expressly states that Harsha copied his new gold coin from those of Kârṇâta, and because the only king of Kârṇâta who reigned during Harsha's time was Parmâḍi or Parmâñḍi (*Râjataranginî*, vii. 935 and 1119) of Kalyânapura (*ibid.* 1124), i.e. the Western Châlûkyâ Vikramâditya VI.

<sup>2</sup> Above, Vol. IV. p. 146.

<sup>4</sup> The syllable *ya* of *nâyaka* is entered below the line.

<sup>6</sup> Read *Paiyyûr-kkôṭṭa-stalattu*.

<sup>3</sup> From two inked estampages.

<sup>5</sup> The syllable *nu* is entered below the line.

<sup>7</sup> The *d* of *tâ* is entered below the line.



- 5 nandavaṇattukkum idil śeyya=kkadava śeṅgala(lu)ṇṇir ōḍai 4kkum mēl  
śeyyum vyavasāyattukkum nā[ī] lkku niṅkum āl 20kku āṇḍ=oṅṅukku  
māḍai 240m tiru[v]ottaśāmatukkku ariśikkku paṇam 2m sarvva-sugandh[i-  
dra]vyaṅgaḷukku<sup>1</sup> paṇam 1½m tiruviḷakkukku paṇam ¼ pāl-miḷagukku  
uṭṭaṭṭavaikkku paṇa-
- 6 m 1m āga nāl lkku māḍai [1] āga āṇḍu lkku māḍai 360m [i\*]  
tiruppaḷittāmamu[m\*] paḷamum kaṇi-amudum tirunandavaṇattilē naḍattavum [i\*]  
[Ch]aiyitra-pavitraṅgaḷukku māḍai 20m abi(bhi)shēka-maṇḍapam ulliṭṭa  
tiruppaṅgaḷukku 382 māḍaiyum=āga naḍakkavum [i\*] Perumāḷukku=ppo[r]-  
ppaṭṭamum padaakkamum
- 7 . . . . . kkiḍāra-ku[ttu]-v[i]ḷakku 2m [ś]ēmakkaḷam 4m  
dūpa-dīpa-p[ātraṅga]ḷi kai[y]-maṇi 2m tiruvāla[tti\*]-ttaṭṭi 1m kachchu-kkaṭṭil  
1m [i\*] inda ōr iraṇḍum sakala-prāptigaḷḍḍum chandr-āditya-varai sarvva-
- 8 . . . . . nīyō bhavat(d)bhiḥ ||(1) tasmād=ētān bhāvinaḥ  
pārthivēndrā[n\*] bhūyō bhūyō yāchatē Rāmachandraḥ 6 [5\*] Aruḷāṅādan  
kōyilil śe[y\*]yum tiruppaṇi āyirakkāl-tirumaṇḍapam Muḍivaḷaṅgiṅṅ-tirumaṇi-  
p[pa]-<sup>2</sup>
- 9 . . . . . javvandi alari picchi śādi śeṅbagam magil  
śeṅ[ga]ḷu[nī]r ō[ḍ]ai 4 mā=ppilā teṅṅamaram [m]āḍalāi elumbichchai nārttai  
maṅṅum=ulla maraṅga[ḷum] vaippadu || Yasy=ājñā sakala-kshitiśvara-ś[i]rō-  
ratn-[ā\*][mśu]-sa[m]p[ā]-
- 10 . . . . . āś Varāha[h\*] sva-dhanaṅ=cha [ḍ]āna[m](nām)  
nidyam(tyam) prapō[j]yas=sa cha Sōmanāthaḥ ||(1) kiṁ va[rnnya](rnya)tē  
[ta]sya cha bhāgatē(dhē)ya[m] kshōṇitalē Mupp[i]ṭi(ḍi)-nāyakasya || [7\*]

## TRANSLATION.

(Line 1.) Hail ! Prosperity !

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

(V. 2.) The glorious ruler of a great province (*mahā-maṇḍala-chakravartin*), the **Kākatiya Pratāparudra**, whose fame is beautiful (*anū*) who possesses valour, conducts the kingdom at **Ēkaśilānagari**.

(V. 3.) And now his general (*nāyaka*), the lord **Muppiḍi**, who has annihilated the party of the enemies by (*his*) valour, having put to flight also the princes of the South, entered the city of **Kāñchi** in the **Nala year**.

(V. 4.) And in the month **Śuchi**, on the day of the serpents,<sup>4</sup> in the dark (*fortnight*), on a **Friday**, in the afternoon of (*this*) day, (*he*) made the glorious **Mānavira** possessed of the tying of the fillet (*paṭṭabandha*)<sup>5</sup> and (*made*) **Kāñchi** obedient to his orders.

(Line 3.) (*In*) the **Śaka year 1238**, the **Nala-samvatsara**, (*on*) a day which corresponded to an eleventh *vithi*, to a **Wednesday**, and to the twenty-first solar day (*of*) the month **Āṇi**,— Hail ! the glorious **Muppiḍi-Nāyaka** granted, (*with a libation of*) water, accompanied by presents (*to Brāhmanas*), as exclusive property (*sarva-niyōga*), to (*the temple of*) **Perumāḷ Aruḷāṅānātha** in the prosperous **Kāñchipuram** the revenue (*taram*) of 2 villages, (*viz.*) (1) in the land of **Paiyyūr-kōṭṭam** (*the village*) **Paiyyūr**, (*having*), together with (*its*) hamlets **Āyirachohēri** and **Gummiḍippūṇḍi**, a revenue of 526 *māḍai* of **Gaṇḍagōpāla**, and (2)

<sup>1</sup> The syllable *dra* seems to be entered below the line.

<sup>2</sup> Read probably *tirumaṇippandal*.

<sup>4</sup> *I.e.* the fifth *vithi*.

<sup>5</sup> Read perhaps *Prāptō*.

<sup>5</sup> *I.e.* he invested him with the dignity of governor.

**Pondaipakkam** in **Kachchiyûr-nâdu**, (*having*) a revenue of 476 *mâḍai*; altogether two villages, (*having a revenue of*) 1,002 *mâḍai*.

(L. 4.) Out of this, 240 *mâḍai* per year (*shall be spent*) for 20 people per day, in order to (*maintain*) a flower-garden on the southern bank of the **Veḷkâ**, which (*he*) had purchased at the price of 500 *paṇam* from **Perumâl-tâdar**; in order to construct 4 lotus-tanks in this (*flower-garden*); and, besides, in order to cultivate the fields.

(L. 5.) 2 *paṇam* (*shall be spent*) for rice for (*offerings at*) midnight;<sup>1</sup> 1½ *paṇam* for perfumes of all (*kinds*); ½ *paṇam* for lamps; and 1 *paṇam* for the ingredients of pepper-milk; altogether, 1 *mâḍai*<sup>2</sup> per day and 360 *mâḍai* per year.

(L. 6.) The temple garlands, fruits and vegetables for offerings shall be grown in the (*above-mentioned*) flower-garden. 20 *mâḍai* shall be spent for the *Chaitra-pavītras*,<sup>3</sup> and 382 *mâḍai* for the *abhishêka-manḍapa* and other buildings. To (*the god*) **Perumâl** (*were given*) a gold diadem, a breast-ornament, . . . . ., 2 brass chandeliers, 4 gongs, (*two*) vessels for incense and lights, 2 hand-bells, 1 salver for waving lights (*before the god*), and 1 webbed bedstead. These two villages<sup>4</sup> . . . . . with all the revenue (*prâpti*), as long as the moon and the sun shall last.

[Verse 5, which is incomplete, contains one of the usual admonitions to future kings].

(L. 8.) The buildings to be erected in the temple of **Arulâjanâtha** (*are*) a *manḍapa* of one thousand pillars, a canopy of gems for (*the image of*) **Muḍivalaṅgiṅṅa** . . . . .

(L. 9.) . . . . . *javandi*,<sup>5</sup> oleander (*alari*), *piḥchi*, *śāḍi*, *champakā*,<sup>6</sup> *bakula*, 4 lotus-tanks,<sup>7</sup> mangoes, jacks, cocoanut-trees, pomegranates, limes,<sup>8</sup> oranges and other trees shall be planted.

(V. 6.) Whose command . . . . . the rays of the jewels on the heads of all princes . . . . .

(V. 7.) **Varâha**<sup>9</sup> has received *his* wealth (*as*) a gift, and that **Sômanâtha**<sup>10</sup> is to be worshipped (*by him*) daily: How can the fortune of that **Muppiḍi-Nâyaka** be described on earth?

## No. 19.—SIX INSCRIPTIONS AT TIRUNAMANALLUR.

By E. HULTZSCH, PH.D.

**Tirunâmanallûr** is a village in the **Tirukoilur** (**Tirukkôvalûr**) *tâluka*<sup>11</sup> of the South Arcot district. It contains a **Śiva** temple which is now called **Bhaktajanêśvara**. This Sanskrit name is represented in the inscriptions of the temple by its Tamil equivalent **Tiruttonḍiśvara**. Both names refer to the 63 devotees of **Śiva**<sup>12</sup> (**Tiruttonḍar** or **Bhaktajana**), whose lives are narrated in the *Periyapurânam*, and one of whom is supposed to have been a chief of **Tirunâmanallûr** itself.<sup>13</sup>

<sup>1</sup> *Ottaiḍmam* is a *tadbhava* of the Sanskrit *ardhagâma*.

<sup>2</sup> This total shows that 1 *mâḍai* was equal to 5 *paṇam*.

<sup>3</sup> Compare above, Vol. V. pp. 22 and 259.

<sup>4</sup> This refers to **Paiyyûr** and **Pondaipakkam** in line 4.

<sup>5</sup> According to the dictionaries, *śevvandi* is the Indian chrysanthemum.

<sup>6</sup> Regarding Tamil *śeṅbagam* = Sanskrit *champakā*, compare *Ind. Ant.* Vol. XVIII. p. 105, note.

<sup>7</sup> These were already mentioned in line 5.

<sup>8</sup> *Elumbichchai* is meant for *elumichchai*. <sup>9</sup> *I.e.* the boar-incarnation of **Vishṇu**.

<sup>10</sup> This is an epithet of **Śiva** and suggests that **Muppiḍi** worshipped this god as well as **Vishṇu**.

<sup>11</sup> No. 320 on the *Madras Survey Map* of this *tâluka*.

<sup>12</sup> Compare *South-Ind. Inscr.* Vol. II. pp. 134, 152 ff., 167, 172 and 252 f.

<sup>13</sup> See page 136 below.

An inscription of the Chôla king Parântaka I. (A. below) states that the stone temple of Tiruttonḍiśvara was built by his son Râjâdityadêva. Hence it is also called Râjâdityêśvara in some of its inscriptions.

Besides the shrine of Tiruttonḍiśvara or Râjâdityêśvara, the same temple included the shrine of Agastyêśvara, which is mentioned in several inscriptions of the temple. Another inscription (No. 365 of 1902) records a gift to the temple of Kalinâriśvara. This temple has been recently demolished by the villagers, and the only portion of it that survives is a sculptured stone which bears the figure of a kneeling elephant, above the elephant a *hauda* with a stout male person reclining in it, and the single word *śri-Kalinârai* in Pallava-Grantha characters (No. 376 of 1902). It may perhaps be concluded from this, that the demolished temple of Îśvara (Śiva) was built by a Pallava king named Kalinârai, and that the man riding on the elephant is meant to represent this king.

According to the subjoined Tamil inscriptions, the ancient name of Tirunâmanallûr was Tirunâvalûr. The Śaiva saint Sundaramûrti, who was born at Tirunâvalûr and was the protégé of a chief of that place,<sup>1</sup> derived from it the surname Nâvalûraṅ, which he applies to himself in some of his hymns. Tirunâvalûr belonged to the district of Muṇaippâḍi (C. below) or Tirumuṇaippâḍi (A. and B. below). In the time of Râjendra-Chôla I. it bore the surname Râjâdittadêvapuram,<sup>2</sup> which is due to the fact that its temple had been founded by Râjâditya, and was included in Mêlûr-nâḍu, a subdivision of Tirumuṇaippâḍi, a district of Jayaḅḅa-Chôla-maṅḍalam (F. below).

The subjoined inscriptions contain the names of a few other villages in the neighbourhood of Tirunâmanallûr. Of these, Śevalai in Veṅṅainallûr-nâḍu (C. below) survives in the two villages Periyâśevalai and Śiṅṅaśevalai<sup>3</sup> (i.e. 'great and small Śevalai') close to Tiruveṅṅainallûr.<sup>4</sup> Êkadhîra-chaturvêdimâṅḍalam (D. below) cannot be identified, as it is not the name, but the surname of some village. Arumbâkkam<sup>5</sup> (E. below) is situated 2 miles south of Tirukoilur.

#### A.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 335 of 1902) is dated in the 28th year of "Parakêsarivarman who took Madirai (Madhurâ)," i.e. of the Chôla king Parântaka I.<sup>6</sup> who ruled from about A.D. 900 to about 940.<sup>7</sup> It records the gift of two lamps by a servant of Kôkkiḷâṅḍi, the queen of Parântaka I. and the mother of his son Râjâdityadêva. The latter is the Râjâditya who, according to the large Leyden grant<sup>8</sup> and the Âtakûr inscription of A.D. 942-50,<sup>9</sup> was killed in battle by the Râshṭrakûṭa king Kriṣṇa III.

#### TEXT.

- 1 Svasti [ś]r[î] [||\*] [Madi]r[ai] ko[n]ḍa kô=Pparakêśa-
- 2 ripa[n]ma[r\*]kk-i[yân]ḍu irubattêtṭâvadu [T]irumu-
- 3 ṅaippâḍi-Ttirunâvalûr Tiruttonḍi(nḍi)śvara[n]
- 4 tiru-kkaṅ-ṅali śe[y\*]vitta Râjâdittadêvar tâ[y]âr na[m]-birâṭṭiyâr
- 5 Kô[k]kiḷâ[ṅ]ḍigal pari[b]â(vâ)rattâ! Śittirakômaḷam va(vai)tta n[o]ndâ-viḷak-

<sup>1</sup> See page 136 below.

<sup>2</sup> Other inscriptions have the shorter form Râjâdittapuram.

<sup>3</sup> Nos. 267 and 265 on the *Madras Survey Map* of the Tirukoilur taluka.

<sup>4</sup> No. 273 on the same map.

<sup>5</sup> No. 97 on the same map.

<sup>6</sup> *South-Ind. Inscr.* Vol. II. p. 379 f.

<sup>7</sup> See *ibid.* p. 381. If Professor Kielhorn's calculation of the date of the Kûram inscription (p. 1 above) should be corroborated by the discovery of a similarly dated record of the same reign, it would follow that Parântaka I. reigned from about A.D. 906 to about 946.

<sup>8</sup> *Arch. Survey of S. India*, Vol. IV. p. 206 f.

<sup>9</sup> Above, Vol. VI. p. 51.

- 6 k=[o]ṅṅukku va(vai)[tta ś]ávâ m[û]vâ=ppêr-âḍ[u] tonṅûṅu Îl̥a-<sup>1</sup>vil̥a-  
 7 k̥k=onṅu [t\*] idu paṅ-[M]âyé(hê)śvarar irakshai ||—  
 8 mēṅpaḍiyâ! Śittirak[ô]malam vaitta vilakk=onṅu Îl̥a-<sup>1</sup>  
 9 vilakku.||—

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-eighth year of king Parakésarivarman who took Madirai, Chitrakômalam,— a female attendant of our lady Kôkkaḷaṅḍigal, the mother of Râjâdityadêva who caused to be made the sacred stone temple of Tiruttonḍisvara at Tirunâvalûr in Tirumunaippâdi,— gave one perpetual lamp. For (this lamp she) gave ninety undying (and) unaging big sheep<sup>3</sup> (and) one Îl̥a lamp.<sup>3</sup> This (gift is placed under) the protection of all Mâhêśvaras.

(L. 8.) The same Chitrakômalam gave one (other) lamp (and) an Îl̥a lamp(-stand).

## B.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 363 of 1902) is dated in the 39th year of the same king as A. and records the gift of a lamp by Mahâdêvaḍi, the queen of prince Râjâdityadêva and the daughter of Ilâdarâyar, for the merit of her elder brother Râjâdittan Pugaḷvippavargaṅḍa. Râjâditya was already mentioned in the preceding inscription (A.). Ilâdarâyar means 'the chief of Lâṭa (Gujarât).' This title was borne by a family of local chiefs, one of whom, named Vira-Chôla, is known to have been a feudatory of Râjarâja I.<sup>4</sup> Vira-Chôla was the son of Pugaḷvippavargaṅḍa. This chief is probably identical with Râjâdittan<sup>5</sup> Pugaḷvippavargaṅḍa, the elder brother of Râjâditya's queen Mahâdêvaḍi.

## TEXT.

- 1 |[Ḷ] Śva(śva)sti śrî [t\*] Madiraiyum Îl̥ammum<sup>6</sup> konḍa kô=Pparakésaripa-  
 2 ṅ[ma][r\*]kk-iyâṅḍu mupattu-onḅadâvadu Tirumunaippâḍi-Ttirunâ-  
 3 valûr Tiruttonḍiyisvarattu<sup>7</sup> Mâhadêvarkku=ppillaiyâr Râ-  
 4 jâdittadêvar dēviyâr <sup>8</sup>[I]lâdarâyar magalâr <sup>9</sup>Mâhadêvaḍigal tamai-  
 5 yaṅṅâr<sup>10</sup> Araiyar Râ[jâ\*]dittan Pugaḷvippavargaṅḍaṅai<sup>11</sup> sârtti va(vai)chcha ṅottâ-<sup>12</sup>  
 6 vilakk=[o]ṅṅukku [va](vai)[ch]cha śâ[v]â mu(mû)vâ=ppêr-[â]ḍu<sup>13</sup> nû[ṅu]  
 ni[lai-v]ilakku  
 7 niṅai eḷu[ba]ḍiṅ palam śa[n]d[irâ\*]dittaval eri[p]padakku<sup>14</sup> [t\*] i[du] pan-Mâhê[śva]-  
 rar irakshai ||

## TRANSLATION.

Hail! Prosperity! In the thirty-ninth year of king Parakésarivarman who took Madirai and Îlam,— Mahâdêvaḍigal, the queen of prince Râjâdityadêva (and) the daughter of

<sup>1</sup> Read Îl̥a-.

<sup>2</sup> The meaning of the two terms 'undying' and 'unaging' is, that those sheep which died or ceased to supply milk had to be replaced from among the lambs that had grown up in the meantime.

<sup>3</sup> I.e., apparently, a lamp-stand after the fashion of Îlam (Ceylon). According to the dictionaries, the word Îlam means also 'gold,' but, if this meaning were intended here, the writer would have probably used the common word paṅ.

<sup>4</sup> See above, Vol. IV. p. 139.

<sup>5</sup> This word is here prefixed to the name of the Lâṭa chief Pugaḷvippavargaṅḍa in honour of his brother-in-law, the Chôla prince Râjâditya.

<sup>6</sup> Read Îlamum.

<sup>7</sup> Read Tiruttonḍisvarattu Mahâdêva°.

<sup>8</sup> The secondary form of i is engraved above the initial i.

<sup>9</sup> Read Mahâdêva°.

<sup>10</sup> Read °yaṅṅâr.

<sup>11</sup> Read Pugaḷvippavargaṅḍaṅai.

<sup>12</sup> Read ṅottâ.

<sup>13</sup> The *â* of *rd* seems to be corrected from *ḍu*.

<sup>14</sup> Read °daraku.

Ilādarāyar, gave one perpetual lamp to (*the god*) Mahādēva of the Tiruttonḍiśvara (*temple*) at Tirunāvalūr in Tirumūṣaippāḍi for the merit of<sup>1</sup> (*her*) elder brother Araiyaṛ Rājādittan Puḡalvippavargaṇḍan. For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep<sup>2</sup> (*and*) a lamp-stand weighing seventy *palam*, to burn as long as the moon and the sun shall last. This (*gift is placed under*) the protection of all Māhēśvaras.

### C.—INSCRIPTION OF KRISHNA III.

This inscription (No. 362 of 1902) is dated in the 17th year of Kannaradēva, *i.e.* of the Rāshtrakūṭa king Kṛishṇa III., the conqueror of the Pallava and Chōḷa countries.<sup>3</sup> It records the gift of a lamp by a chief of Milāḍu, named Narasimhavarman and surnamed Śaktinātha and Siddhavaḍava. He claims to belong to the lineage of Śukra and to the Malaiyakula, *i.e.* the family of the rulers of Malaiyanāḍu or Malaināḍu, of which Milāḍu and Malāḍu are contracted forms. According to the *Periyapurāṇam*, the capital of this district was Tirukkōvalūr (Tirukoilur), the head-quarters of the present Tirukoilur tāluca.<sup>4</sup> The chiefs of Malaināḍu claimed connection with the Chēdi family.<sup>5</sup> They had the custom of prefixing the name of the reigning Chōḷa king to their title. Thus, six inscriptions of Rājendra-Chōḷa I., Kulōttuṅga-Chōḷa and Vikrama-Chōḷa at Kīlūr near Tirukoilur (Nos. 241, 260, 284, 285, 286 and 290 of 1902) mention Milāḍuḍaiyaṅ Irāmaṅ Mummaḍi-Chōḷaṅ *alias* Rājendra-Chōḷa-Milāḍuḍaiyaṅ, Kīlīyūr<sup>6</sup> Malaiyamāṅ Kulōttuṅga-Chōḷa-Chēdiyaṛayaṅ, and Kīlīyūr Malaiyamāṅ Vikrama-Chōḷa-Chēdiyaṛayaṅ, the father of Vikrama-Chōḷa-Kōvalaṛayaṅ; and in two inscriptions of *Tribhuvanachakravartin* Rājarājadēva and Kulōttuṅga-Chōḷadēva (Nos. 288 and 293 of 1902) we find Kīlīyūr Malaiyamāṅ Rā[ja]rāja-Chēdiyaṛayaṅ.

The Trivikrama-Perumāḷ temple at Tirukoilur bears an inscription of the sixth year of Parakēsari-varman *alias* Rājendradēva, *i.e.* A.D. 1057-58<sup>7</sup> or about a century after the present record. It belongs to a later chief of Milāḍu, whose name was likewise Narasimhavarman. He resided at Tirukkōvalūr (Tirukoilur), was a descendant of the lineage of Bhārgava (*i.e.* Śukra), and bore the surname Raṇakēsari-Rāma.

### TEXT.

- 1 Svastī śrī ||᠘- Śrī-Kannaradēvaṛkku yaṅḍu padinēḷāvadu Mūṣaippāḍi-Ttirunāvalūr-Ttirut]tonḍi(ṇḍi)śvarattu Mā(ma)hādēvaṛkku svastī Śukrānma(nva)y-ōḍayāchal-āditya Śa[k]tinātha simha-ddhvaja śikhimakara-la(lā)ñchhana Malaiyakul-ō-
- 2 tba(dbha)va Malaiyakula-sū(chū)ḷamaṇi śrīmat(n)-Narasimhava[r\*]mmā Milād-ūḍaiya nāṭṭān Śittavaḍavan-āgiya Narasimhava[n]man vaitta nonḍā-viḷakk-onṇinukku vaitta poṇ paḍiṅ kaḷaṅju [l\*] i-ppoṇ paḍiṅ kaḷaṅju[n]=gonḍu Ven-
- 3 paṇallūr-nāṭṭu-Chochevalai sabhaiyōmum ūrōmum āṭṭu nūṛṇu nāḷi ney [k]oḍu vaṇḍu māḍēviyāḷēy \*śantrādityaval aṭṭuvōm=ānōm Śevalai sabhai ūrōm [l\*] ḷiavilakku onṇu ||- idu paṇ-Māh[ē]śvara[r\*]
- 4 irakṣai ||᠘-

<sup>1</sup> This seems to be the meaning of the gerund *śrīti*, which occurs frequently in the same connection.

<sup>2</sup> See above, p. 134, note 2.

<sup>3</sup> See above, Vol. III. p. 282 ff. and Vol. IV. p. 81 f. and p. 280 f.; *South-Ind. Inscr.* Vol. III. pp. 11 and 22.

<sup>4</sup> *South-Ind. Inscr.* Vol. II. p. 167.

<sup>5</sup> See *loc. cit.* and *Ind. Ant.* Vol. XXII. p. 143.

<sup>6</sup> Kīlīyūr is a village in the Tirukoilur tāluca, No. 128 on the *Madras Survey Map*.

<sup>7</sup> See page 7 above.

<sup>8</sup> Read *chandra*.

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventeenth year of the glorious Kannaradēva,— Hail! the glorious Narasimhavarman, the sun of the eastern mountain— the lineage of Śukra, Śaktinātha,<sup>1</sup> whose banner bore a lion, whose crest were a peacock and a *makara*, who was born in the Malaiyakula, the crest-jewel of the Malaiyakula, the lord of the country of Milāḍu,— (*this*) Narasimhavarman who was called Siddhavaḍava<sup>2</sup> gave one perpetual lamp to (*the god*) Mahādēva of the Tiruttonḍiśvara (*temple*) at Tirunāvalūr in Muṇaiippāḍi. For (*this lamp he*) gave ten *kaḷaṅḡu* of gold.

(L 2.) Having received these ten *kaḷaṅḡu* of gold, we, the members of the assembly and the inhabitants of the village of Sevalai in Veṇṇainallūr-nāḍu, shall have to bring every year one hundred *nāḷi* of ghee and shall have to pour (*it*) out (*i.e.* measure it) by the *māḍēvi*<sup>3</sup> as long as the moon and the sun shall last.

(L 3.) One *īḷa* lamp(-stand)<sup>4</sup> (*was also given*). This (*gift is placed under*) the protection of all Māhēsvaras.

## D.—INSCRIPTION OF SAKA-SAMVAT 875.

This inscription (No. 356 of 1902) and the next one (E.) are remarkable for being dated according to the Śaka era, which is employed in very few of the earlier Tamil inscriptions.<sup>5</sup> The inscription D records the gift of a lamp by a Muṇaiyadiyaraiyaṅ, *i.e.* a chief of the district of Muṇai or Muṇaiippāḍi, in which Tirunāmanallūr was included.<sup>6</sup> 'The chief of the people of Muṇai' (*Muṇaiyar kōṇ*) is mentioned as a vassal of Vikrama-Chōḷa in the *Vilkiama-Sōḷaṅ-Uḷā*.<sup>7</sup> According to the *Periyapurāṇam*, the Śaiva saint Sundaramūrti was the protégé of another chief of Tirumuṇaiippāḍi (*Muṇaiyadiyar*), named Narasimha, who resided at Tirunāvalūr (Tirunāmanallūr), and who is himself considered one of the sixty-three Tiruttonḍar or devotees of Śiva.

## TEXT.

- 1 || Svasti śrī || ① Śagar[ai] yā[ṅ]ḍu
- 2 875āvadu Tirunāvalūr Ti-
- 3 ruttonḍi-īśvara-<sup>8</sup>garattu
- 4 dēvarkku Muṇai[ya]diyarai[ya]-
- 5 ṅ Kulamānikkaṅ [I]rāma-
- 6 dēvaṅ vaitta nottā(ndā)-vilak-
- 7 ku oṅṅū sāvā mu(mū)vā=ppēr-āḍu 100 [!\*
- 8 ivv-āḍu [nū]ṅṅū=goṅḍu śan-
- 9 dirā[d]ittavalu[m] erikka ṅ[e]y aṭ[tu]-
- 10 vār-[ā]ṅṅār dēvadāṅam [Ē]kadi(dhi)ra-śa(cha)[tu]-
- 11 [rvvē]dimāṅgalattu sabhai[yār] [!\*

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 875, Muṇaiyadiyaraiyaṅ Kulamānikkaṅ Irāmadēvaṅ gave to the god of the Tiruttonḍiśvara temple at Tirunāvalūr one perpetual lamp (*and*) 100 undying (*and*) unaging big sheep.<sup>9</sup>

<sup>1</sup> *I.e.* 'the lord of the spear' or 'the lord of power.' The same word is an epithet of the two gods Skanda and Śiva.

<sup>2</sup> *I.e.* 'the owner' of renowned mares.'

<sup>3</sup> *I.e.* a measure called after the chief queen (*mahādēvi*).

<sup>4</sup> An inscription of the Śaka year 810 was published in *South-Ind. Inscr.* Vol. III, p. 95.

<sup>5</sup> See page 133 above.

<sup>6</sup> Read *Tiruttonḍiśvara*.

<sup>7</sup> See above, p. 134, note 3.

<sup>8</sup> *Ind. Ant.* Vol. XXII, p. 143.

<sup>9</sup> See above, p. 134, note 2.

(L. 8.) Having received these hundred sheep, the members of the assembly of **Ēkadhira-chaturvēdimāngalam**, (*a village*) granted to the temple, shall have to pour out ghee,<sup>1</sup> to burn as long as the moon and the sun shall last.

#### E.—INSCRIPTION OF SAKA-SAMVAT 876.

This inscription (No. 338 of 1902) records the gift of a lamp by the queen of a chief of **Muṇai**, whose name resembles that of the other chief mentioned in the preceding inscription (D.).

#### TEXT.

- 1 Svasti śri [!]\* Śagarai yāṇḍu 87[8]-
- 2 āvadu Tirunāvalūr Tiruttonḍiśva-
- 3 rattu Mahādēvaṛḱku Muṇaiyadiyaraiyar Kulamā-
- 4 ṇikkerumāṇār dēv[i]yā[r=A]kkināṅg[i]aiyār vaytta<sup>2</sup>
- 5 noṇḍā-vilakkṇukku va(vai)tta śāvā m[ū]vā pār-āḍu
- 6 nūṇu<sup>3</sup> nūruṇ=[g]oṇḍu nū<sup>4</sup> ni[śa]da[m\*] uḷakku māḍēviyāl<sup>5</sup>
- 7 n[ey] aṭṭuv[ō]m=āṇḍm Arumbākka[t\*]t-ūr[ō]m [!]\* idu [paṇ]-M[ā]y[ē](hē)-  
[śvarar irakshai !\*]

#### TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 876, [A]kkināṅgaiyār, the queen of Muṇaiyadiyaraiyar Kulamāṇikkerumāṇār, gave a perpetual lamp to (*the god*) Mahādēva of the Tiruttonḍiśvara (*temple*) at Tirunāvalūr. For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep.<sup>6</sup>

(L. 6.) Having received (*these*) hundred (*sheep*), we, the villagers of Arumbākkam, shall have to pour out daily one uḷakku of ghee by the māḍēvi.<sup>7</sup> This (*gift is placed under*) the protection of all Māhēsvaras.

#### F.—INSCRIPTION OF RAJENDRA-CHOLA I.

This inscription (No. 360 of 1902) belongs to the reign of Parakēsarivarman *alias* Rājendra-Chōḷadēva, *i.e.* the Chōḷa king Rājendra-Chōḷa I. who ascended the throne in A.D. 1011-12.<sup>8</sup> The figure denoting the year of his reign is lost. A regiment of the king gave to the god a necklace of gold and jewels, and the commander of the regiment gave another necklace of pearls and a bracelet of gold.

#### TEXT.

- 1 Svasti śr[i] [!]\* K[ō]=Pparakēsaripa[r\*]mar-ā[ṇa] śri-Rājēndhi(ṇdi)ra-  
śōḷadēvaṛḱku yā[ṇḍu] . . [va]ḍu Jayaṅḍa-śōḷa-ma[ṇḍa]lattu-Ttiru-
- 2 muṇaippā[di] M[ē]lūr-nāṭṭu-Ttirunāvalūr-āṇa Rājādittadēvapurattu  
[Tiruttonḍi(ṇḍi)śvarattu Āḍavalāṛḱku uḍaiyār paḍai Vi(vi)ranārāya[ṇa]-  
tte[r]i[ṇḍa-vil]ligaḷ
- 3 śeyd-iṭṭa mālai lṇāl poṇ mu-kkaḷaṅḷ-ārai [!]\* idil taḍavi kaṭṭiṇa  
spa(spha)ṭika[m] nāyagaṇ utpaḍa uru paḍiṇṇu ni(ni)lam irāṇḍam [!]\*  
[mu]ttōḍu mālai o-

<sup>1</sup> Compare the preceding inscription (C.)

<sup>2</sup> Read *vaitta*.

<sup>3</sup> This sign of punctuation is expressed by a dot above the line.

<sup>4</sup> Cancel this syllable.

<sup>5</sup> The syllable *mā* is entered below the line.

<sup>6</sup> See above, p. 134, note 2.

<sup>7</sup> See above, p. 136, note 3.

<sup>8</sup> See page 7 above.

4 nṛu [\*] idu še[y]vitt=iḍuvittāṅ i-ppaḍaikku nāyagam seyda Mārāyan  
 Paḷuvūr Nakkan [\*] ivanē tiru-kaiycku śātti aruḷa taḍavi kaṭṭina  
 sphaṭikam oṅṛu mutt=<sup>1</sup>ēṇṇa kâ-  
 5 rai oṅṛu po[n kaḷa]ñju [\*] ivai pan-Māhahēśva[ra\*]-<sup>2</sup>ra[kshai] [||\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the . . th year of king Parakésarivanman *alias* the glorious Rājendra-Chôladéva,— the chosen bowmen of Vīranārāyaṇa,<sup>3</sup> a regiment of the king, made and gave 1 necklace, consisting of three and a half *kaḷaṅju* of gold, to (*the god*) Āḍavalār<sup>4</sup> of the Tiruttōṇḍišvara (*temple*) at Tirunāvalūr *alias* Rājādittadēvapuram in Mēlūr-naḍu, (*a subdivision*) of Tirumunaippādi, (*a district*) of Jayanṅoṇḍa-Sōḷa-maṅḍalam. In this (*necklace*) were fixed eighteen pieces of crystal, including the central gem, and two sapphires.

(L. 3.) One necklace of pearls. This was caused to be made and to be given by Mārāyan Paḷuvūr Nakkan,<sup>5</sup> who commanded this regiment.

(L. 4.) The same person (*gave*) one bracelet, to be placed on the arm of the god (*and consisting of*) one *kaḷaṅju* of gold, in which one crystal was fixed (*and*) on which pearls were mounted.

(L. 5.) These (*gifts are placed under*) the protection of all Māhēśvaras.

## No. 20.—FOURTEEN INSCRIPTIONS AT TIRUKKOVALUR.

By E. HULTZSCH, PH.D.

Tirukkōvalūr is the head-quarters of a tāluka of the South Arcot district. It contains a Vishṇu temple named Trivikrama-Perumāl, and the suburb of Kīlūr a Śiva temple named Virattāṅēśvara. Of the subjoined inscriptions, ten (A. to J.) are in the Śiva temple and four (K. to N.) in the Vishṇu temple.

The sacred writings of the Śaivas and Vaishṇavas of the Tamil country mention both of the Tirukkōvalūr temples. Tiruñānasambandar refers to the Śiva temple as 'Virattāṅam at Kōvalūr,'<sup>6</sup> and Tirumaṅgai-Āḷvār to the Vishṇu temple as 'Idaikaḷi at Kōvalūr.' The subjoined inscriptions have the forms Tiruvirattāṅam (A. to J.) and Tiruviḍaikaḷi (K.) or Idaikaḷi (L.). Tirukkōvalūr (A. to C., E. to K.) or Kōval (L.) bore in the time of the Chōḷa dynasty the surname Madurāntaka-chaturvēdimāṅalam (K.). It was included in Kurukkai-kūṛram, a subdivision of Malāḍu or Milāḍu,<sup>7</sup> a district of 2,000 (villages), which in the time of the Chōḷas was surnamed Jananātha-vaḷanāḍu (K.).

The subjoined inscriptions incidentally mention three villages, *viz.* Uṇṅalpūṇḍi (G.), Neṅmali and Śiṅṅiñjūr (H.). Of these, I can only identify the second, which is the modern Nemali.<sup>8</sup>

<sup>1</sup> The first *t* of *mutt*= is entered below the line.

<sup>2</sup> Read -Māhēśvara-.

<sup>3</sup> This regiment was probably named after Parāntaka I., who had the surname Vīranārāyaṇa; see *South-Ind. Inscr.* Vol. II. p. 379. Two Tanjore inscriptions mention another regiment, entitled Paṇḍita-Sōḷa-terinda-villigal, which was named after a surname of Rājendra-Chōḷa I. himself; see *ibid.* Vol. III. p. 127 and note 17.

<sup>4</sup> Āḍavalār or Āḍavallār is a Tamil synonym of Natēsa, a form of Śiva.

<sup>5</sup> This person may have been a native of Kīlappāḷuvūr, which is mentioned in the *Dēvdram* under the name of Paḷuvūr; see *South-Ind. Inscr.* Vol. III. p. 152.

<sup>6</sup> One of the sixty-three devotees of Śiva, Meypporuṅṅāyāṅār, is supposed to have resided at Tirukkōvalūr; see *South-Ind. Inscr.* Vol. II. p. 167.

<sup>7</sup> See page 135 above.

<sup>8</sup> No. 159 on the *Madras Survey Map* of the Tirukoilur tāluka.



## A.—INSCRIPTION OF VIJAYA-NANDIVIKRAMA.

This Tamil inscription (No. 278 of 1902) is dated in the 17th year of Vijaya-Nandivikrama, i.e. of the Gaṅga-Pallava king Vijaya-Nandivikramavarman.<sup>1</sup> It records the gift of a lamp by a concubine of Vāṇakōvaraiyar. This was probably the title of the chief of Vāṇakōppādi or Vāṇagappādi, a district which according to other inscriptions (No. 40 of 1887-88 and No. 126 of 1900) included Tiruvannāmalai on the northern bank of the Pennai.<sup>2</sup> A later Vāṇakōvaraiyar is referred to in an inscription of Kulōttuṅga I.<sup>3</sup> and another Vāṇakōvaraiyaṅ in one of Kulōttuṅga III. (No. 72 of 1890).

## TEXT.

- 1 Svasti śrī [||\*] Kō Vijaiya-vikrama-<sup>4</sup>Nandivi[k\*]kiramarkku yāṇḍu 17āvaḍu(du)  
Malāṭṭu  
2 Kurukkai-kkūṟṟattu Tirukkōvalūr Tiruvi(vi)[ra]ṭṭāṇattu=Pperumālukku oru-no-  
3 ndā-vilakku Mānikka[t\*]tār magaḷār Kōṇakkaṇār Vāṇakōvaraiyar bōgi-  
4 yār vaitta poṅ paḷaḅ-gāṣiṇḍu uraiy=oppaḍu 15 la<sup>5</sup> [||\*] i-ppoṅ  
5 paḍiṇai-<sup>6</sup>gaḷaṅjuḅ=goṇḍu kaḍavōm ivv-ūr nagarattōm [||\*] i-ppoṅ-  
6 niṅ palisaiyālēy nisadam ulakk=ennai ā(a)tṭuvōm=ānōm nagarattōm [||\*] idu pan-  
Māhēsvara-rakshai [||]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 17th year of king Vijaya-Nandivikrama,— Kōṇakkaṇār, the daughter of Mānikkattār (and) the concubine<sup>7</sup> of Vāṇakōvaraiyar, gave 15 *kaḷaṅju* of gold, which was equal in fineness to the old *kaḷu*,<sup>8</sup> (for) one perpetual lamp to (the god) Perumāḷ<sup>9</sup> of the Tiruviraṭṭāṇam (temple) at Tirukkōvalūr in Kurukkai-kūṟam, (a subdivision) of Malāḍu.

(L. 4.) We, the citizens of this place, have received these fifteen *kaḷaṅju* of gold.

(L. 5.) Out of the interest of this gold, we, the citizens, shall have to pour out daily one *ulakku* of oil.

(L. 6.) This (gift is placed under) the protection of all Māhēsvaras.

## B.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMA.

This Tamil inscription (No. 277 of 1902) is dated in the 21st year of Vijaya-Nripatungavikrama,— the son and successor<sup>10</sup> of Vijaya-Nandivikrama whose name we have found in the preceding inscription (A.). It records the gift of a lamp by a servant of Veṭṭuvadaraiyar,— apparently a local chief.

## TEXT.

- 1 Svasti śrī [||\*] Kō Vijaiya-Nirupatoṅgavikramarkku yāṇḍu 21āvaḍu Milā-  
2 ṭṭu-Kkuṟukkai-kkūṟṟattu Tirukkōvalūr Tiruvi(vi)raṭṭāṇattu Mahādēvarkku  
natnā(ndā)-vīla-  
3 kkiṇṅukku Veṭṭuvadaraiyarkku aṟāmupum Naṇṇaṅ Korraṅ kuḍutta poṅ  
4 12 la<sup>11</sup> [||\*] paṇṇiru-kaḷaṅjiṅ palisaiyālēy iravum pa[ga\*]lum oru-nondā-vīlak-

<sup>1</sup> See above, Vol. VI. p. 321.

<sup>2</sup> I.e. the Southern Pennaiyāru; see above, Vol. VI. p. 333.

<sup>3</sup> *South-Ind. Inscr.* Vol. III. p. 152.

<sup>4</sup> Cancel *-vikrama-*.

<sup>5</sup> This letter slants towards the right; it is evidently an abbreviation for *kaḷaṅju*. In an inscription of Kulōttuṅga I. (above, Vol. V. p. 105, text line 5) I have misread this symbol as *pa*.

<sup>6</sup> Read *paḍiṇai-*.

<sup>7</sup> *Bōgi* is used in the sense of *bōgiṇi* (*bhōgiṇī* in Sanskrit).

<sup>8</sup> This must be the designation of some gold coin; compare above, Vol. V. p. 106 and note 3.

This is one of the Tamil names of Viṣṇu, but is here applied to Śiva.

<sup>10</sup> See above, Vol. VI. p. 321.

<sup>11</sup> See note 5 above.

5 k=erippôm=ânôm Tirukkôvalûr nagarattôm śandrâdittaval [I\*] idu pan-Mâ-  
6 hēsvara-rakshai ||

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikrama,— Nannan Korraṇ, a servant<sup>1</sup> of Veṭṭuvadaraiaiyar, gave 12 *kaḷañju* of gold for a perpetual lamp to (*the god*) Mahâdēva of the Tiruviraṭṭāṇam (*temple*) at Tirukkôvalûr in Kurukkai-kūṛram, (*a subdivision*) of Milâḍu.

(L. 4.) Out of the interest of (*these*) twelve *kaḷañju*, we, the citizens of Tirukkôvalûr, shall have to burn one perpetual lamp night and day, as long as the moon and the sun shall last.

(L. 5.) This (*gift is placed under*) the protection of all Mâhēsvaras.

## C.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMAVARMAN.

This Tamil inscription (No. 303 of 1902) belongs to the same king and year as the preceding one (B.) and records the gift of a lamp by the same servant of Veṭṭuvadiyaraiaiyar. This form of the title occurs also in an inscription of the 22nd year of Vijaya-Nripatungavarman at Tiruchcheṇṇambūṇḍi (No. 301 of 1901), while the preceding inscription (B.) has the slightly different form Veṭṭuvadaraiaiyar.

## TEXT.

1 Svasti śrī [I\*] Kô Visaiya-Niru[patonga]vikkira-  
2 maparumarṅku yāṇḍu [21]āvadu T[irukkô-  
3 valûr Tiruvi(vi)raṭṭ[ā]ṇattu Mahâdēvarkku [na]-  
4 ndâ-vilak[k]iṇukku Veṭṭuvadiyaraiaiyar a-  
5 rāmuppu=Nannan Korraṇ kuḍutta po-  
6 [ṇ] paṇṇiru-kaḷañju [I\*] idaṇ palisaiyā[I]  
7 nandâ-vilakku iravum pagalum erippô-  
8 mm=ânôm Tirukkôvalûr nagarattôm [I\*] i-  
9 [du paṇ-Mâhēsvara-ra\*]kshai [I]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikramavarman,— Nannan Korraṇ, a servant of Veṭṭuvadiyaraiaiyar, gave twelve *kaḷañju* of gold for a perpetual lamp to (*the god*) Mahâdēva of the Tiruviraṭṭāṇam (*temple*) at Tirukkôvalûr.

(L. 6.) Out of the interest of this (*gold*), we, the citizens of Tirukkôvalûr, shall have to burn a perpetual lamp night and day.

(L. 8.) This (*gift is placed under*) the protection of all Mâhēsvaras.

## D.—INSCRIPTION OF PARAKESARIVARMAN.

This Tamil inscription (No. 299 of 1902) is dated in the 5th year of the Chôla king Parakesarivarman<sup>2</sup> and records the gift of a lamp by a queen of Vāṇakôvaraiyar.<sup>3</sup>

## TEXT.

1 Svasti śrī [I\*] Kô-Ppara[ké]saripaṇ[ma]rṅku yāṇḍu aiñjāvadu Tiruvi(vi)-  
raṭṭāṇattu perumāṇaḍigaḷukku na-

<sup>1</sup> In *arḍmaṇṇam*, *arḍm* is perhaps a poetical form of *aṛam*, 'charity'; compare *paḍam* and *kaḍam* for *paḍam* and *kaḍam*. *Uṇṇam* is the relative participle of *uṇ*, 'to eat.'

<sup>2</sup> See above, Vol. V. p. 42.

<sup>3</sup> On this title see p. 139 above.

- 2 nd[ā]-vilakk[ī]nukku Vānakōvaraiyar dēviyār=[I]lādaigaḷ magaḷā[r\*] Naṅgai  
Kulamāṇ[ī]kka-
- 3 ttār vaitta poṇ paḍiṇaiñ(ñ)-gaḷaiṇṇu [I\*] i-pponṇukku kaḷaiṇṇu-vāy=ttiṅgaḷ uri-
- 4 ppaḍiyāl iravum paḷalum nandā-vilakk=erippippōm=āṇḍō=naga[r\*]ttōm [I\*]
- 5 idu paṇ-Māhēśvara-rak[sh]ai [I\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the fifth year of king Parakēsarivarman,— Naṅgai Kulamāṇikkattār, the queen of Vānakōvaraiyar (*and*) the daughter of Ilādaigaḷ,<sup>1</sup> gave fifteen *kaḷaiṇṇu* of gold for a perpetual lamp to the god of the Tiruviraṭṭāṇam (*temple*).

(L. 3.) For this gold, we, the citizens, shall cause to burn a perpetual lamp night and day, at the rate of one *uri* (of oil) per month for each *kaḷaiṇṇu*.

(L. 5.) This (*gift is placed under*) the protection of all Māhēśvaras.

## E. and F.—INSCRIPTIONS OF PARANTAKA I.

These two Tamil inscriptions (Nos. 279 and 280 of 1902) belong to the reign of "Parakēsarivarman who took Madirai (Madhurā)," *i.e.* of the Chōḷa king Parāntaka I.<sup>2</sup> The first is dated in his 28th and the second, which follows it in line 4, in his 33rd year.

The inscription E. records the gift of a lamp by a daughter of Kayiṇṇar Perumāṇār, a chief of Milāḍu, and the inscription F. refers to a similar gift by the regiment of prince Arikulakēsarīn. The same prince is mentioned as 'the royal son of the Chōḷa king' in an inscription of the 24th year of Parāntaka I. at Tiruppandurutti near Tanjore.<sup>3</sup> He is perhaps identical with Arimjaya, the third son of Parāntaka I.<sup>4</sup>

## TEXT OF E. AND F.

- 1 Svasti śrī [I\*] Madirai koṇḍa kō=Pparakēsaripanma[r\*]kk-iyāṇḍu 28āvadu  
Malāṭṭu-Kkuṇkkai-
- 2 kūṇṇattu Tirukkōvalūr Tiruvi(vi)raṭṭāṇattu=Pperumāṇukku oru-nondā-  
vilakku[k\*]ku Mi[I]āḍ-ūḍaiyār
- 3 Kayiṇṇar=Pperumāṇār magaḷār Rājadēviyār Tēśadakki Perumāṇār vaitta  
śāvā m[ū]vā=ppēr-āḍu nū-
- 4 ru [I\*] ivai pan-Māhēśvara-rakshai || 6 Svasti śrī [I\*] Madirai koṇḍa  
kō=Pparakēsaripanma[r\*]kk-iyāṇḍu [3]3āvadu Tiruk-
- 5 kōvalūr Tiruvi(vi)raṭṭāṇattu Mah[ā\*]dēvarkku piḷaiyār Arikulakēsarīyār  
paḍaiyār Malaiyāna-orraichchēvagar oru-
- 6 nondā-vilakkukku śandirāḍittavall=eriya vaitta śāvā mu(mū)vā=ppēr-āḍu nūru [I\*]  
ivai pan-Māhēśvara-rakshai || [6]

## TRANSLATION OF E.

Hail! Prosperity! In the 28th year of king Parakēsarivarman who took Madirai,— Rājadēviyār Tēśadakki<sup>5</sup> Perumāṇār, the daughter of the lord of Milāḍu, Kayiṇṇar

<sup>1</sup> The name of this person suggests that she may have been connected with the Lāṭa chiefs of the North Arcot district; see above, p. 134 and note 4.

<sup>2</sup> See above, p. 133 and note 6.

<sup>3</sup> Published by Mr. Venkayya in the *Madras Christian College Magazine* of August 1890.

<sup>4</sup> No. 6 of the Table in *South-Ind. Inscr.* Vol. I. p. 112.

<sup>5</sup> This word means 'the subduer of the lustre (of enemies).' Both this surname and the following title *Perumāṇār* would be more appropriate for a prince, than for a princess.

Perumānār, gave one hundred undying (*and*) unaging big sheep<sup>1</sup> for one perpetual lamp to (*the god*) Perumāḷ<sup>2</sup> of the Tiruviraṭṭānam (*temple*) at Tirukkōvalūr in Kurukkai-kūṭṭam, (*a subdivision*) of Malāḍu. These (*sheep are placed under*) the protection of all Māhēśvaras.

#### TRANSLATION OF F.

Hail! Prosperity! In the 33rd year of king Parakēsarivarman who took Madirai,— the Malaiyāna-ōṟraichchēvagar,<sup>3</sup> the regiment of prince Arikulakēsarīyār, gave one hundred undying (*and*) unaging big sheep for one perpetual lamp, (*which was*) to burn as long as the moon and the sun shall last, to (*the god*) Mahādēva of the Tiruviraṭṭānam (*temple*) at Tirukkōvalūr. These (*sheep are placed under*) the protection of all Māhēśvaras.

#### G.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 268 of 1902) is dated in the 21st year of Kaṇṇaradēva, *i.e.* of the Rāshtrakūṭa king Kṛishṇa III.<sup>4</sup> It records a grant of land by the Vaidumba-mahārāja Śandayaṇ Tiruvayaṇ and (his queen) Śūttiradēvi.<sup>5</sup>

The Vaidumbas appear to have been local chiefs. One of them is stated to have been defeated by Parāntaka I.<sup>6</sup> 'Śandayaṇ Tiruvayaṇ,' *i.e.* Tiruvayaṇ, the son of Śandayaṇ, has to be identified with Tiruvaiyaṇ, the father of Śamkaradēva who was a contemporary of Rājarāja I.<sup>7</sup> and who is called a Vaidumba in an inscription of Rājendra-Chōla I.<sup>8</sup>

The subjoined grant of Tiruvayaṇ is quoted, and the names and measurements of the fields are repeated, in an inscription of Rājarāja I. (No. 236 of 1902), which has been utilized for the translation of the present record.

#### TEXT.

- 1 Svasti śrī [!]\* Kaṇṇaradēvaṟk-iyāṇḍu irubattoṇṇāvadu Malāṭṭu-Kkurukkai-  
kkūṟṟattu Tirukkōvalūr-Ttiruvi(vi)raṭṭānam-uḍaiya perumāṇa-
- 2 ḍigalukku Vaidumba-mahārājar Śandayaṇ Tiruvayaṇ Tirukkōvalūr sabhaiyār-  
iḍai yāṇ vilai-koṇḍa bhūmi Uṇāṅalpūṇḍi-<sup>9</sup>
- 3 yir-ṟaḍu-nilam naṅṟeyum puṅṟeyum Bagavanda-kkaḷaṇi irubattēṭṭum Kāḍēru kálu=  
Marattuḷāṅ-vēli eṭṭum Kaḷarmēḍu ki(ki)ḷiṇa
- 4 pattum mēlaṇa iraṇḍu māvum Kāḷiya-kkaḷaṇi Kōṟpāḍu eṭṭu māvum [!]\* ittaṇai  
nilamum poṇ kuḍuttu iṟai iḷichchi āḷvār-
- 5 kku=tiruvamudu [i]raṭṭikku nivandaṅ-jeydu kuḍuttēṇ Tiruvayaṇ-ēṇ [!]\*  
ivaiyīṟḷi Kaḍambaṇum=Uttiraṇ-iḍai-Chchūttiradēvi koṇ-
- 6 ḍu kuḍuttāṇa pattu=chcheṟuvum Uvachoha-kāḷaṇ [!]\* idu pan-Māhēśvarar=irakshai ||—

#### TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-first year of Kaṇṇaradēva,— I, the Vaidumba-mahārāja Śandayaṇ Tiruvayaṇ, purchased from the members of the assembly of the Tirukkōvalūr (*the following*) wet land and dry land, situated in Uṇāṅalpūṇḍi:— the

<sup>1</sup> See above, p. 134, note 2.

<sup>2</sup> See above, p. 139, note 9.

<sup>3</sup> *I.e.* 'the unrivalled warriors of Malayālam.' This was perhaps a regiment of Nairs.

<sup>4</sup> See above, p. 135 and note 3.

<sup>5</sup> This name may correspond in Sanskrit either to Sūtradēvi or to Śūtradēvi.

<sup>6</sup> *South-Ind. Inscr.* Vol. II. p. 387, verse 9.

<sup>7</sup> *South-Ind. Inscr.* Vol. III. p. 104.

<sup>8</sup> *Ibid.* p. 108. For other references to the Vaidumbas see *ibid.* p. 106.

<sup>9</sup> The *i* of *ḍi* is expressed twice.

*Bhagavantu* field, (containing) twenty-eight (*mā*);<sup>1</sup> (the field called) *Kāḍēru*, (containing) a quarter (*vēli*);<sup>2</sup> the *Marattulaṅ* field, (containing) eight (*mā*); ten (*mā*) below the *Kaḷarmēḍu*; two *mā* above (the same); and eight *mā* (called) *Kōrpāḍu* (in) the *Kaḷiya* field. Having paid gold and having exempted this land from taxes, I, *Tiruvayaṅ*, gave (*it*) to the god of the *Tiruviraṭṭāṇam* (temple) at *Tirukkōvalūr* in *Kuṟukkai-kūṟṟam*, (a subdivision) of *Malāḍu*, for the requirements of a double (*daily*) offering to the god.

(L. 5.) Out of this (*land*) *Śūttiradēvi* gave a field of ten (*mā*), which (*she*) had purchased from *Kaḍambaṅ* and *Uttiraṅ*, (*as*) a field for the *Uraochchus*.<sup>3</sup>

(L. 6.) This (*gift is placed under*) the protection of all *Māhēśvaras*.

## H.— INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 235 of 1902) belongs to the same king as the preceding one (G.). The year of the reign is obliterated, but may have been the 22nd. The inscription records a gift of gold by a female relative of the *Vaidumba-mahārāja Tiruvayaṅ*, whose name has been already met with in G.

### TEXT.

- 1 Svasti śrī [||\*] Kannaradēvaṅku yā[n]ḍu . . . . .<sup>4</sup> [Mal\*][āt]ṭu=  
Kkuṟukkai-kkūṟṟattu=Ttirukkōvalūr=Ttiruvi(vi)raṭṭāṇatt=ālvārkku sam-
- 2 [kr]ānti-tōḟum snapaṇaṅ=jeyvadaṅku Vaidum[ba]-mahārājar Tiruvayaṅār dēviyār  
mu(mā)tta-dēviyār Viraṭṭaṅ Vi(vi)raṇāraṇiyār vaiṭṭa
- 3 [po]ṅ irubadiṅ kaḷaṅju [l\*] i-ppon irubadiṅ . kaḷaṅjuṅ=goṇḍu kaḷaṅjuṅ-vāy=kkala-  
ppoliyūṭṭ=āga=ppēriḷama(mai)[y]āl irubadiṅ
- 4 kala=nellum tūyav=ākki kūli-pparam paṭṭu tiru-muṟṟattukkē koḍu seṅṅ=alaṅdu  
kuḍuppōm=āṅōm Milāḍamāṇikkam=āgiyā(ya) Neṅmali sa[bh]aiyōm [l\*] i-nne-
- 5 l taṇḍuvārkku me[y\*]=kkaṅḍu sōḟu kuḍuppōm=āṅōm Neṅmali sabhaiyōm [l\*]  
Neṅmali sabhaiyārum Śiṟṟiṅjūr sabhaiyārum pēriḷa-
- 6 ma(mai)yāl=alaḅk[u]=nelli aṟubadiṅ kalam=ivai eṅṅāli-kkālāl eḷuba[t]tain-  
[ga]lamu[n=d]iṅgaḷ-obādi aṟu-kalaṅḅ m[u]-kkuṟu[ṇi]yuṅ=goṇḍu kalaṅam iruba . . .

### TRANSLATION.

(Line 1.) Hail! Prosperity! In the [22nd?] year of *Kannaradēva*,— queen *Viraṭṭaṅ Viranāraṇiyār* (*i.e.* *Viraṇārāyaṇī*), the elder sister of the queen of the *Vaidumba-mahārāja Tiruvayaṅār*, gave twenty *kaḷaṅju* of gold to the god of the *Tiruviraṭṭāṇam* (temple) at *Tirukkōvalūr* in *Kuṟukkai-kūṟṟam*, (a subdivision) of *[Mal]āḍu*, for bathing (*the god*) at every *samkrānti*.

(L. 3.) Having received these twenty *kaḷaṅju* of gold, we, the members of the assembly of *Milāḍamāṇikkam* alias *Neṅmali*, shall have to supply — at the rate of interest of one *kalam* per *kaḷaṅju* — twenty *kalam* of paddy by the *pēriḷama* (*measure*), cleaning (*it*), defraying the cooly charge, conveying (*the paddy*) to the very court-yard of the temple, going (*there*) and measuring (*it*).

(L. 4.) To those (*temple officials*) who shall call for this paddy, we, the members of the assembly of *Neṅmali*, shall have to supply boiled rice after having identified (*their*) persons.

<sup>1</sup> The *mā* is  $\frac{1}{20}$  of a *vēli*.

<sup>2</sup> This is equal to five *mā*, the measurement of this field given in No. 236 of 1902.

<sup>3</sup> *I. e.* the temple drummers; see *South-Ind. Inscr.* Vol. II. p. 299, note 2.

<sup>4</sup> The existing traces of letters suggest the reading *22vadu*.

(L. 5.) The members of the assembly of Neṅmali and the members of the assembly of Śirriñjūr have to measure sixty *kalam* of paddy by the *pēriḷamai*.

(L. 6.) Having received these (sixty *kalam*), (which are equal to) seventy-five *kalam* by the *kāl* of eight *nāli*, and to six *kalam* and three *kuruni* per month, . . . . .  
 . . . twenty (?) pots<sup>2</sup> . . . . .

### I.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 267 of 1902) is dated in the 24th year of the same king as the two preceding inscriptions (G. and H.) and records a gift of 24 lamps by the Vaidumba-mahārāja Tiruvayan, the donor of G.

#### TEXT.

- 1 Svasti śrī [!]\* Kaṅṅaradēvaṅk-iyāṅḍu(ṅḍu) irubattu-nālāvadu Malāṭṭu=Kkuṅkkaikūṅṅattu=
- 2 Ttirukkōval[ū]r=Ttiruv[ī]raṭṭāṅnatt=ā|vārkkku Vaidumba-mahārājar Tiruvayanār
- 3 ā|vārkkku [cha]ndrādittaval tiru-viḷakku 24kku vaitta āḍu sāvā mu(mu)vā=ppē-
- 4 r-āḍu iraṅḍāyirattu-munnāṅṅu-nāliṅālum nondā-viḷakku pan-Māhēśvara-rakshai ||—

#### TRANSLATION.

Hail ! Prosperity ! In the twenty-fourth year of Kaṅṅaradēva,— the Vaidumba-mahārāja Tiruvayanār gave to the god of the Tiruviraṭṭāṅam (*temple*) at Tirukkōvalūr in Kkuṅkkaikūṅṅam, (*a subdivision*) of Malāḍu, two thousand three hundred and four undying (*and*) unaging big sheep<sup>3</sup> for 24 sacred lamps (*which shall burn*) before the god as long as the moon and the sun shall last. The perpetual lamps (*fed*) by (*the ghee prepared from the milk of these sheep are placed under*) the protection of all Māhēśvaras.

### J.—INSCRIPTION OF RAJARAJA I.

This Tamil inscription (No. 239 of 1902) is dated in the 9th year of Rājarājakēśarivarman, *i.e.* of the Chōla king Rājarāja I., and records the gift of a lamp by Amitravalli, (the daughter of) Kundanaṅ and the mother of queen Lōkamahādēvi. The same queen of Rājarāja I. is mentioned in inscriptions at Tanjore and Tiruvaikyāṅ.<sup>4</sup>

#### TEXT.

- 1 Svasti śrī [!]\* Kō Rājarājakēśarivanma[r\*]ku yāṅḍu onppadā.<sup>5</sup>
- 2 vadu Mi[!]\*ṭṭu=Kkuṅkkaikūṅṅattu=[T] tirukkōvalūr=Ttida(ru)-
- 3 vi(vi)raṭṭāṅam uḍe(ḍai)yār[k\*]ku nam-birāṭṭiyār Ulōgamahādēviyā[rai]=
- 4 ttiru-vayiyu-vāyitta Kundanaṅ [A]mittirava[!]\* li ā|vārkk-
- 5 ku chaṅdrādittavat vaicheha nondā-viḷakku onṅu [!]\* tiruvuṅ[ṅ]ā[!]\*-
- 6 gaiyār i-[v\*]viḷakkāl pon [k]oṅḍu chandr[ā]dittavala(lu)m<sup>6</sup> viḷak[k]=eri-
- 7 [p]pōm=āṅōm tiruvuṅṅālig[ai]-sabhayōm [!]\* iraṅḍu kāsū
- 8 peṅṅa ḷā-viḷakku on[ru] [!]\* idu pan-Māhēśvara-rakshai ||—

<sup>1</sup> *Kāl* is a shorter form of *marakkāl* or *kuruni*, a measure which consists of 8 *nāli* and is equal to  $\frac{1}{2}$  *kalam* compare *South-Ind. Inscr.* Vol. II. p. 48, note 5.

<sup>2</sup> These pots were evidently required for the bathing of the god, which was the purpose of the grant according to l. 2 of the inscription.

<sup>3</sup> See above, p. 134, note 2.

<sup>4</sup> *South-Ind. Inscr.* Vol. II. pp. 90, 142, 148, 152, and 278, note 7; above, p. 25, note 8.

<sup>5</sup> Read *onḍavadu*.

<sup>6</sup> The secondary sign for *i* stands above *tava* of *tavalam*.

B.

Handwritten Tamil script on a dark, textured background, likely an inscription. The text is arranged in several lines, though the characters are somewhat obscured by the grain and lighting of the original image.

E. AND F.

Handwritten Tamil script on a dark, textured background, similar to block B. The text is organized into two distinct vertical columns, with a clear gap between them.

G.

Handwritten Tamil script on a dark, textured background. This block contains a single, dense line of text that spans the width of the fragment.

I.

Handwritten Tamil script on a dark, textured background. The text is arranged in several lines, appearing as a continuation or a separate section of the inscriptions.

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the ninth year of king Râjarâjakêsarivarman,—Kundaṇaṇ **Amitravalli**, who gave birth to our lady Lôkamahâdêviyâr, gave to the god of the **Tiruvirattâṇam** (*temple*) at **Tirukkôvalûr** in **Kuṟukkai-kûṟṟam**, (*a subdivision*) of **Milâḍu**, one perpetual lamp (*which shall burn*) before the god as long as the moon and the sun shall last.

(L. 5.) Having received gold for this lamp, we, the members of the assembly (*in charge*) of the store-room of the temple,<sup>1</sup> shall have to burn the lamp as long as the moon and the sun shall last.

(L. 7.) One *lîa* lamp(-stand),<sup>2</sup> worth two *kôḍu*, (was also given).

(L. 8.) This (*gift is placed under*) the protection of all Mâhêśvaras.

## K.—INSCRIPTION OF RAJENDRADEVA.

This inscription (No. 123 of 1900) opens with a Sanskrit verse in the Grantha alphabet; the remainder is written in Tamil. It is dated in the 6th year of the Chôla king Parakêsarivarman *alias* Râjêndradêva, *i.e.* A.D. 1057-58.<sup>3</sup> As in other inscriptions,<sup>4</sup> Râjêndradêva is stated to have conquered Raṭṭapâḍi, to have set up a pillar of victory at Kollâpuram, and to have defeated Âhavamalla at Koppam.

The object of the inscription is to commemorate the rebuilding of the **Tiruvîḍaikaḷi** temple at **Tirukkôvalûr** by a chief of **Milâḍu**, named **Narasimhavarman**, who had the surname **Raṇakêsari-Bâma**, belonged to the family of **Bhârgava**,<sup>5</sup> and resided at **Tirukkôvalûr**.

## TEXT.

- 1 || Svasti sri-Narasimhavanma(rma)-nripatih Śr[i]kôvalûrê bhajan vâsam viśva-jagan-  
nivâsa-vapushaḥ sri-Vâmanasy=[â]kur[ô]t [i\*] śailam śumbhita-sâtakumbha-vilasat-  
kumbham ma-
- 2 hâ-maṇḍa[pa]m prakâram para-mâlikâ-vilasita[m\*] muktâmayi(yi)ñ=cha prapâ(bhâ)m ||—  
Kôyil sri-Vaiyishnavar rakshai || Svasti sri [i\*] Tirumagaḷ maruviya ſeṅgol  
vaḷara=ttatṭ tiru-ttam[ai]yan[ô]ḍum [pô]-
- 3 y **Irattapâḍi** êḷ-arai ilakkamuñ=gonḍu **Kollâpurattu** jayasta[m]bha]=nâṭṭi miṇḍu pōndu  
pêr-âṟṟaṇ-garai **Koppattu** Âhavamallaṇai aṇjuvittu âṅgavaṇ âṇaiyum  
kudiraiyum [p]e-
- 4 ṇḍir-paṇḍâramuñ=gaiy-kkonḍu vijaiya[r-a]bhishêkañ=jeydu vi(vi)ra-simhâsanattu [vi]r-  
irund=aruḷiya kô=Pparakêsaripanmar=âṇa uḍaiyâr sri-Râjêndradêvaṟku  
yâṇḍu âṟvadu **Milâḍ=âna** Ja[nan]âda-[vaḷan]âṭṭu=**Kkuru-**
- 5 **kkai-kûṟṟattu** brahmadêyam **Tirukkôvalûr=âṇa** sri-Madurântaka-śadurvêdi-  
maṅgalattu=Ttiruvîḍaikaḷi [â]vâr sri-vi[m]ânam muṇbu [i]shtagai-ppaḍaiy=ây=  
ppalaḷagi=ppiḷandamai kaṇḍu **Bhârgava**-vaṁśattu **Mi[l]âḍu** [u]ḍai-
- 6 yâr **Irakêsari-Irâmar=âṇa** **Naraśiṅgava[nma]r** kôyilai iḷich[chi=kka]ruḷ[ga]llê  
konḍu sri-vimânamum [ma]ṇḍapamu[m] e[ḍu]ppittu pûra[ṇa]-por-kuḍam ai[ñ]ju  
vai[p]pittu tirucheturumâḷigaiyum [mu]ṇbi[l] maṇḍapa-
- 7 mum eḍu[p]pittu mu[t]tu-ppandaluñ=guduttu munbu kal-v[e]ṭṭu-ppaḍiy-uḷla  
nima[nda]ṅgaḷ=ellâm inda sri-vim[âna]ttê kallum vetṭuvittâr **Naraśiṅgavanmar**  
eṅṟu abishêgam paṇ-

<sup>1</sup> Compare *South-Ind. Inscr.* Vol. III. p. 20, note 5. The word *tiruvuṇḍigai* is repeated in a clumsy manner (l. 5 f. and l. 7).

<sup>2</sup> See above, p. 134, note 3.

<sup>3</sup> See page 7 above.

<sup>4</sup> *South-Ind. Inscr.* Vol. II. p. 303; Vol. III. pp. 39 and 111.

<sup>5</sup> *I.e.* Śukra, the planet Venus; compare p. 135 above.

<sup>6</sup> Read *-chaturvêdi*.



- 8 ni muḍi kavittu Milāḍu iraṇḍā[y]i[ra]m pūmiyūm āṇḍa Milāḍu-udaiyār  
 Narasī[n]gava[nma]r ||— Narasiṅgavanmar śāndrādittaval erikka vaṭṭa  
 tiru-nundā-viḷakku iraṇ[ḍu] [\*] [i]v[ai]-  
 9 [oh]chukku viḷakk=erikka kuḍṭṭa śāvā mu(mū)vā=ppora[m]-baṣu [aru]bat tu-nūlu [\*]  
 ivaichchāl niśadam viḷakku ira[n]ḍin[i]ḷku ney uri [\*] i-ppaṣu=kk[ai]-  
 kko[nḍu\*] . . . . .

## TRANSLATION.

(Line 1.) Hail! The glorious prince **Narasimhavarman**, residing in **Śrikōvalūra**,<sup>1</sup> made for the god **Vāmana**, in whose body the whole world abides, a great *maṇḍapa* of stone, resplendent with pitchers of shining gold, a surrounding wall, adorned with excellent buildings, and a canopy of pearls. (*These buildings are placed under*) the protection of the *śrī-Vaiṣṇavas* of the temple.

(L. 2.) Hail! Prosperity! In the sixth year of king **Parakēsarivarman** *alias* the lord *śrī-Rājēndradēva*, who, while (*his*) sceptre, embraced by the goddess of Fortune, was prospering, went with his royal elder brother,<sup>2</sup> conquered the seven and a half *lakshas* of **Raṭṭapāḍi**, set up a pillar of victory at **Kollāpuram**, started again, terrified **Āhavamalla** at **Koppam** (*etc.*) the bank of the great river, seized his elephants, horses, women and treasures, performed the appointment of victors, and was pleased to take his seat on the throne of heroes,—

(L. 4.) Having perceived that the central shrine of the god of the **Tiruvīḍaikāḷi** (*temple*) at **Tirukkōvalūr** *alias* *śrī-Madurāntaka-chaturvēdimāṅgalam*, a *brahmadeya* in **Kuṟukkai-kūṟam**, (*a subdivision*) of **Milāḍu** *alias* **Jananātha-vaḷanāḍu**, which formerly consisted of layers of bricks, had become old and cracked,—the lord of **Milāḍu** of the **Bhārgava** lineage, **Raṇakēsari-Rāma** *alias* **Narasimhavarman**, pulled down the temple, rebuilt the central shrine and the *maṇḍapa* of granite, placed (*on the shrine*) five solid pitchers of gold, built a surrounding wall and a *maṇḍapa* in front, and gave a canopy of pearls.

(L. 7.) The lord of **Milāḍu**, **Narasimhavarman**, who, having been anointed and crowned under the name **Narasimhavarman**, ruled the two thousand country of **Milāḍu**, caused to be re-engraved (*on*) the stones of this central shrine all endowments from copies of the former engraving on stone.

(L. 8.) **Narasimhavarman** gave two perpetual lamps, to burn as long as the moon and the sun shall last. For feeding these lamps, (*he*) gave sixty-four undying (*and*) unaging big cows.<sup>3</sup> From these, one *uri* of ghee (*has to be supplied*) daily to (*these*) two lamps. Having received these cows, . . . . .

## L.—INSCRIPTION OF RAMA NARASIMHA.

This inscription (No. 118 of 1900) consists of a single Tamil verse. It is a short poetical version of the preceding inscription (K.) and refers to the rebuilding of the **Idaikāḷi** temple at **Kōval**, *i.e.* **Tirukkōvalūr**, by **Rāma Narasimha**.

## TEXT.

- 1 Svasti śrī [||\*] Naṅ-gōṅ=Irāmaṅ=eiḷi-chenḡō=  
 2 **Narasī[n]gaṅ** eṅ-gōṅ-ṟaṅ **Kōval** **Idaikāḷiyi**-  
 3 l aṅḡy karuṅgaṅ-paḍai . ai[n]ḍu śem-boṟ-  
 4 kuḍan=dā=ṇeruṅga=ppayilvittā=ṇiṇṇu ||—

<sup>1</sup> This is a Sanskritized form of **Tirukkōvalūr**.

<sup>2</sup> *Viz. Rājādhirāja I.*; see *South-Ind. Inscr.* Vol. III. p. 89.

<sup>3</sup> Compare above, p. 184, note 2.



## No. 21.—TWO FURTHER INSCRIPTIONS OF TAMMUSIDDHI.

By H. LÜDERS, Ph.D.; GÖTTINGEN.

## A.—TIRUVORRIYUR INSCRIPTION OF SAKA-SAMVAT 1129.

The subjoined inscription is engraved on the east wall of the second *prākāra* of the *Ādhipuriśvara* temple at Tiruvorriyūr in the Saidāpēt tāluka of the Chingleput district.<sup>1</sup> The excellent inked estampages from which it is edited here were supplied to me by Dr. Hultsch.

The inscription consists of 26 lines in Grantha characters which vary in size from  $\frac{3}{8}$ " to  $1\frac{1}{2}$ ". The language is Sanskrit, and the whole text is in verse. With regard to orthography it may be noted that the engraver has followed the common practice of the time in this part of the country, in writing a surd consonant instead of a sonant before a sonant, in *patma* (ll. 1, 2, 3), *drībhīyām* (l. 3), *utthavati* (l. 8), *ushatbudha* (l. 13), and *bhavatbhīr* (l. 25). Instead of *ushatbudha* lexicographers teach *usharbudha*, and this form is actually found in the *Uttarārdmacharītu* (6, 4\*). Nevertheless I do not venture to alter *ushatbudha* into *usharbudha*, as the word occurs again in exactly the same shape in line 15 of the Aruḷāla-Perumāḷ inscription of Tammusiddhi (B. below), and under these circumstances a mere clerical error seems to be out of the question.<sup>2</sup>

The inscription is one of king Tammusiddhi or Tammusiddha, and in every respect closely resembles the two inscriptions of that chief which I have edited above, p. 119 ff. I have pointed out already on that occasion that the present inscription is of some importance as settling the question of the relationship of Dāyabhīma and Nallasiddhi, which was left undetermined by the other two records.<sup>3</sup> Besides, the genealogical portion of the inscription contains seven new verses, three of which, however, are of no interest for the historian as they are merely in praise of some well-known heroes of the solar line from which Tammusiddhi claimed descent, *vis.* Rāghu (v. 8), Daśaratha (v. 9), and Rāma (v. 10). Verse 12 also, which alludes to the feats of the ancient Chōḷa king Kalikāla, adds nothing to our knowledge as it is an almost literal equivalent of the corresponding verse in the other two inscriptions. The verses 26 and 27 are eulogies of Tammusiddhi after the usual fashion.

The only new verse of historical value is verse 15, which introduces a king **Betta** as a descendant of Madhurāntaka Pottappi-Chōḷa and an ancestor of Tiluṅavidya or, as he is called here (v. 16), **Tiluṅabijja**. Literally translated, the verse runs thus: "In this family was born (a king) called **Betta**, who was the crusher of the thunderbolt whose flight was impelled by Śakra; if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place." **Betta** is here compared to **Agni**, the fire or the fire-god, who has the reputation of being able to split diamonds and thunderbolts.<sup>4</sup> As **Betta**,

<sup>1</sup> No. 104 of the Government Epigraphist's collection for the year 1892.

<sup>2</sup> The writing *ushatbudha* is perhaps due to the influence of Tamil phonology. As in Tamil a Sanskrit dental generally assumes the sound of r before a labial (compare e.g. Tamil *urpatti* = Sanskrit *utpatti* and Tamil *arppadam* = Sanskrit *adbhutam*), I think it not unlikely that the r of *usharbudha* also was looked at as a secondary sound and therefore erroneously converted into ḍ or t.

<sup>3</sup> It will be noticed that the term *tad-vamśajāḥ* in verse 11 of the Tiruppāśūr inscription is replaced here (v. 20) by the words *asy=anujāḥ*.

<sup>4</sup> See especially a passage in the *Uttarārdmacharītu* (6, 4\*), pointed out to me by Prof. Kielhorn: *uchohāṇḍa-vajra-bhāṇḍ-āvapṛhīta-patīḥ . . . usharbudhah, 'the fire . . . which is able to split into pieces the exceedingly hard vajras.'* In this case, it is true, *vajra* would naturally suggest the meaning of diamond; but as *vajra* has also the meaning of thunderbolt, and as the thunderbolt is thought to be of the same substance with the diamond, it is easy to understand how later writers came to credit the fire also with the faculty of destroying thunderbolts.

however, is not a legendary person to whom purely fictitious exploits such as a fight with Indra might be ascribed, it is evident that the words *Śakra-chōdita-gatēr āsanēḥ prahartā* must be understood in a double sense and as referring to some historical event. We are thus led to take Āsani as a proper name and to translate 'who defeated Āsani whose march had been ordered by Śakra.' In this case Āsani would seem to have been the general of a king called Śakra or Indra; but it is perhaps even more probable, as suggested to me by Prof. Kielhorn, that *Śakra-chōdita-gatī* is the Sanskrit rendering of some Tamil or Telugu *biruda* of Āsani, just as Āsani itself may be the Sanskrit equivalent of some Dravidian name. Who this Āsani was, I am unable to tell; but it can be shown, at any rate, that proper names or *birudas* with the meaning of 'thunderbolt' are by no means uncommon in Southern India. Paḡāppidugu, 'the thunderbolt which cannot be split,' was the surname of the Pallava Mahēndravarma I.<sup>1</sup> Among the ancestors of the Chōla chief Śrīkaṇṭha appears an Agraṇipidugu, 'the thunderbolt to the foremost (of his enemies),'<sup>2</sup> and in the inscriptions of the Perumāl temple at Poḡgai we find four times a certain Śambuvarāyaṇ who bore the *biruda* Virāśani, 'the thunderbolt to heroes.'<sup>3</sup> To these may be added Piḡuvarāḍitya, the *biruda* of Malla II., one of the chiefs of Velanāṇḍu, as the first member of the compound seems to be connected with *piḡugu*.<sup>4</sup>

The object of the grant is to record that in the Śaka year denoted by the chronogram *Dhairayāyin*, i.e. 1129 (=A.D. 1207-8), Tammusiddhi allotted to the god, the lord of Ādhipuri, all the revenue due to the king in the villages belonging to the temple. Ādhipurī is an attempt of Sanskritizing Tiruvoḡṟiyūr, the name of the village where the temple is situated.<sup>5</sup>

#### TEXT.<sup>6</sup>

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇavaḥ [1\*] Brahma-patma(dma)-  
sppīśās-sāmkē bhāvi-bhū-sriṣṭi-hētavaḥ || [1\*] Jayati vijayi-chāpaḥ kshālit-  
āśēsha-pāpas-satata-madhura-lāpaḥ prā-
- 2 pta-vidyā-kalāpaḥ [1\*] vitata-vitarāṇ-āpaś-sātru-māyā-durāpaḥ praśamita-kali-tāpas=  
Tammusiddhi-kshamāpaḥ || [2\*] Udadhi-sāyana-bhājaḥ Patma(dma)nābhasya  
nābhēḥ kim=api nikhila-hētur-jā-
- 3 tam=āścharyya-patma(dma)m [1\*] yaḍ=abhajad=api sriṣṭēḥ pūrvvam=ētasya  
drikbhayā(gbhayā)m=mrīdu-kāṭhina-mahōbhayām=mlan-ōmmlanāni || [3\*] Tasmād=  
Virīñchir=udabhūt=suchiran=tad-antar=vvāsād=iva prakāṭayan=rajasah
- 4 pravṛttim [1\*] ya[h\*] Śrīśa-talpa-phapi-mauli-mapi-pravishṭa-bimbasa-srijann=iva  
babhau sadpīśās=sahāyām || [4\*] Marīchir=udagāt=tasmād=uday-ādrēr=iv=āmsumān [1\*]  
tataḥ Kaśyapa ētasmt
- 5 prakāśa iva nirgataḥ || [5\*] Tasmāj=jaga[t\*]-tritaya-maṅgala-ratnadīpaś=chhandas-  
tanus=timira-kānana-dāva-vahnīḥ [1\*] dik-kālayōḥ kim=aparām vyavahāra-hētuh  
kō=py=āvīrāsa vasudhādhipa-varṁsa-kandaḥ || [6\*] Asmā-
- 6 d=idam prāthama-sambhṛita-rāja-sabdah pūrvvō guṇair=nikhila-nīti-patha-prayōktā  
[1\*] dēvō Manus=sapadi gōptum=iv=āvātīrṇnas=tan-mauḍal-āntara-gataḥ puruṣah  
purāṇah || [7\*] Tasy=ānvayē Raghur=abhū-

<sup>1</sup> *South-Ind. Inscr.* Vol. II. p. 341. This and the following two references were kindly communicated to me by Prof. Kielhorn from his forthcoming *List of Inscriptions of Southern India*.

<sup>2</sup> Above, Vol. V. p. 123, note. I assume that Agraṇipidugu stands for Agraṇipidugu.

<sup>3</sup> *South-Ind. Inscr.* Vol. I. p. 87 ff.

<sup>4</sup> See verse 14 of the Piḡhāpuram pillar inscription of Pṛithvīśvara and Dr. Hultsch's note on that passage, above, Vol. IV. p. 49. In this verse Malla II. Piḡuvarāḍitya is described as *nija-khadga-khandita-mahāchand-dāniḥ*, 'he who broke by his own sword very fierce thunderbolts,' which almost looks like an imitation of the passage from the *Uttararāmcharita* cited above.—[Compare also Viḍēlviḍḡgu, 'the crashing thunderbolt,' in *South-Ind. Inscr.* Vol. III. p. 93.—E. H.]

<sup>5</sup> [See above, Vol. V. p. 106 and note 5.—E. H.]

<sup>6</sup> From inked estampages supplied by Dr. Hultsch.

- 7 t Surabhêḥ payôbhir=yyaḥ pôshitaḥ prakṛiti-kârapatâm upêtaiḥ [1\*] âharttur=  
addhvaram=amushya<sup>1</sup> kim=atra chitraṁ sarvasva-dânam=api viśva-diśâṁ  
vijêtuḥ || [8\*] Ath=âbhavat Pañktrirathas=tad-anvayê bhuj-âpadâ-
- 8 nêna chirâya raksh[i]tâ [1\*] adânavâ yêna kṛit=Âmarâvatî sa-dâna-vâ[h\*]<sup>2</sup> svairam=  
iyañ=cha mêdinî || [9\*] Tasmâd=utbha(dbha)vati sma vikrama-dhanô Râm-  
âbhidhânô Harir=yyas=sañkh[y\*]<sup>3</sup>ê vinihatya râkshasa-patim svar-gga-
- 9 rva-sarvvañkasham [1\*] dâvim svâm śasinaḥ kṛisâm=iva kalâm=arkkam  
praviśy=ânelam śuddhim prâpya vinirgatâm punar=api svikṛitya yâtaḥ  
purim || [10\*] Babhûvur=ullâsita-kîrtti-nirjharâ Raghôḥ kulê=smin bahavaḥ
- 10 kshamâbhṛitaḥ [1\*] divas-pṛithivyôr=api yair=nniyantṛibhir=nairakuśô nîti-pathaḥ  
pravarttitaḥ || [11\*] Tasmin kulê samabhavat Kalikâla-Chôlô viraḥ Kavêra-  
tanayân-taṭṭinim vidhâtâ [1\*] yat-kêḷi-yasṭi-
- 11 pariḡhattita-mâtra êva Mêruś=chalan=vyatikaram haritân=chakâra || [12\*] Jâtô=sya  
vânsê Madhurâm vijitya paśchâd=udañchan-Madhurântak-âkhyah [1\*] nitânta-  
mukt-âbharanâḥ prachandah Pândy-âmganâḥ prâg=iva ya-
- 12 ś=chakâra || [13\*] Jishpur=Andhrêshu yaḥ kṛitvâ purim Pottappi-sarnjñitâm [1\*]  
tatas=tat-pûrvva-Chôl-âkhyah prakhyâta-bhujâ-vikramah || [14\*] Tasmin kulê  
samudapadyata Betta-nâmâ yas=Śakra-<sup>3</sup>chôdita-gatêr=a[śu]-
- 13 nêḥ prahattâ [1\*] prâg=êva yady=aradagamishyad=<sup>4</sup>ushatbu(dbu)dh-ârochih  
paksha-kshayah kshîtibhṛitâm=api n=âbhavishyat || [15\*] Tad=vânsê sa  
Tilumgabijja-nripatir=yyên=Ôjjapuryyam=asau chañchat-
- 14 kîrtti-patâkayâ tilakita-stambah pratishṭhâpitaḥ [1\*] yasy=âgrê Garuḍan=nirakshya  
sahaja-snêhêna sâtê sthitê maddhyê-vyôma vilambatê dinapatiḥ prâyas=tad-âdi  
kshapam || [16\*] Tat-ku-
- 15 lê<sup>5</sup> Siddhi-bhûpâlah pâlayam=âsa mêdinim [1\*] yadiya-dôḥ-pad-âyattam=artthi-  
pratyardthi-jivitam || [17\*] Anujanm=âbhavat=tasya Betta-bhûpaḥ pratâpavân [1\*]  
tasy=âpi jējîrê putrâs=trâtâraś=saraḥ-ârtthi-
- 16 nâm || [18\*] Dâyahimô nripas=têshân=jyêshṭhaḥ kshônim=apâlayat [1\*] yat-  
pâpîś=sâtrava-śrîpâm kêś-âkṛishṭi-kashâyitaḥ || [19\*] Asy=ânujas=sahaja-jitvara-  
satva(ttva)-râśîś=sâtru-kshîtîśvara-yaśâś-sîśirâmśu-râhuḥ [1\*]
- 17 śrî-Nallasiddhi-nripatir=yyam=upêtya kântan=dig=dakshinâ galita-kâñchi-guḡâ  
babhûva || [20\*] Tasy=Aīrasiddhi-nripatis=sahajah kañyân=dûran=nirasya kalim=  
asya punah-pravêsam [1\*] rôddhum pravṛitta iva yaḥ prachuram ya-
- 18 śa[h\*] svan=dik-simasu sphaṭika-sâla-nibham babandha<sup>6</sup> || [21\*] Asy=âbhavann=  
avani-maṇḍala-rakshîtârah putrâs=traya[h\*] sphurita-paurusha-bhûshañâś=tê [1\*]  
yair=anvitaḥ prasavitâ suchiram vyarâjat=têjômayair=iva nijai-
- 19 r=nnayanais=Tripêtraḥ || [22\*] Jyâyân=êshâm=Manmasiddh-îśvaraḥ kshamâm  
kshâr-âmbhôdhi-śyâma-simâm śasâsa [1\*] nity-ôdañchad-yad-yaśah-pañjar-ântar=  
vvyôma ddyâmam kôkilatvam bibharti || [23\*] Tan-maddhyamas=tad=anu  
Betta-nrip-âbhidhâna-
- 20 ś=sântas=tapôbhir=avadhṛita-bhôga-vâñchah [1\*] jyêshṭhê gatê divam=anâkulam=êva  
râjyan=nikshiptavân=api kañyasi Tammusiddhau || [24\*] Jayati vipula-  
bhûbhṛid-vânsâ-janmâ suvṛittaḥ parichita-guḡa-gumpha-

<sup>1</sup> The *m* of *mu* has a peculiar form ; it looks as if it had not been finished by the engraver.

<sup>2</sup> The length of the *â* of *caśâ*<sup>2</sup> is expressed by two signs.

<sup>3</sup> The *akshara kra* looks like *ka*, but apparently only owing to a fissure in the stone.

<sup>4</sup> Read *udagamishyad*.

<sup>5</sup> The sign for *ê* stands at the end of the preceding line.

<sup>6</sup> Read *babandha*.

- 21 s=sambhavan-nâyaka-śrīḥ [\*] suchiram=avani-bhūshā Tammusiddh-ābhidhānas=sarasa-madhura-mūrttis=chētanah kō=pi hārah || [25\*] Yaśas=śubhraṁ yasya śravaṇa-subhagaṁ saṁsadi muhus=Sahasrākshaś=śrīṇvan=madhura-vachasah kinna-
- 22 ra-mukhāt [\*] sva-chakshus-saṁkhyāka-śruti-vibhava-kautūhala-vaśāt kaletrāya prāya[h\*] sprihayati pumar=Ggantama-munēḥ || [26\*] Daḷita-ripu-karindra-śrēni-vistīrṇa-kumbha-sthala-vigaḷita-śumbhan-mauktika-vyāpta-
- 23 mūrttiḥ [\*] jayati ghaṭita-lakshmiḥ kshīra-vās-chūrṇa-kīrṇah purusha iva purāṇa[h\*] śyāmaḷō yat-kpīpāṇah || [27\*] Sa Śrīdevyām=Ērasiddhi-kshītśāj-jāta[h\*] śrīmān=Manmasiddhi-ānujanmā [\*] dhātrīn=ētān=trāyamānas=sa-
- 24 mastām=ast-ārātis=Tammusiddhi-kshamāpah || [28\*] Dēvāy=Ādhipurīśāya Śak-ābdē dhīrayāyini [\*] grāmēshv=asya nripa-grāhyam prādād-āyam=asēshataḥ || [29\*] Yatnēna dharmma-saraṇiḥ parirakshapīyā s=ēya-
- 25 m bhavatbhi(dbhi)r=akhilair=iti Tammusiddhaḥ [\*] āgāminah prañayatē nripatīn=sajasnan=dūran=natēna śirasā na śarāsanaēna || [30\*] ॐ || Ūtat kshōṇbhrītām=amśu-jaṭalair=mmakutair=ddhritam [\*] jaga[t\*]-
- 26 traya-prasiddhasya Tammusiddhasya śāsanam || [31\*]

TRANSLATION.<sup>1</sup>

(Verse 8.) In his (*i.e.* Mann's) family was Raghū who was fed by the milk of Surabhi which had become the cause of procreation. Is it surprising, under these circumstances, that he should have performed a sacrifice at which (*his*) whole property was given away, (*and*) that he should have conquered also all the quarters?<sup>2</sup>

(V. 9.) Then there was in his family Paṅktiratha,<sup>3</sup> who, by the exploits of (*his*) arm protecting for a long time (*both*) Amarāvati and this earth, kept, of his own accord, (*the one*) free from demons (*and the other sprinkled*) with the water of donations.

(V. 10.) From him was born, under the name of Rāma, Hari full of valour,<sup>4</sup> who, having killed in battle the lord of the Rākshasas who was injuring all (*beings*) through (*his*) arrogance (*awakened by the conquest*) of (*Indra's*) heaven,<sup>5</sup> took back his queen, after she had emerged in purity from the fire which she had entered, as the narrow digit of the moon (*emerges again in old splendour*) from the sun after it has entered it,<sup>6</sup> and went to (*his*) capital.

(V. 12.) In this family was born Kalikāla-Chōla, the hero who supplied with banks the daughter of Kavēra,<sup>7</sup> When (*Mount*) Mēru had been merely touched by his play-staff, it began to shake and (*thereby*) caused a confusion among the quarters.

(V. 15.) In this family was born (*a king*) called Betta, who was the crusher of the thunder-bolt whose flight was impelled by Śakra;<sup>8</sup> if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place.

<sup>1</sup> Only the verses which are not found in the Tiruvālaṅgāḍu and Tiruppāsūr inscriptions have been translated here. Verse 29 also has been omitted, because, apart from the name of the god, it is identical with verse 21 of the Tiruvālaṅgāḍu inscription.

<sup>2</sup> According to the *Raghuvamśa* (II. 69 ff.) Raghū was conceived by Sudakshīnā, after her husband Dilīpa had drunk from the milk of the cow Nandini, the daughter of Surabhi, and not of Surabhi herself as implied by the verse of the inscription. Raghū's *digvijaya* and his performance of the Viśvajit sacrifice are narrated in the fourth *sarga* of the *Raghuvamśa*; compare with our verse especially IV. 86:— *sa Viśvajitam djaḥś yajñam sarvasa-dakṣiṇam.*

<sup>3</sup> *I.e.* Daśaratha.

<sup>4</sup> The term *vīkrama* is used with reference also to the three strides of Viṣṇu.

<sup>5</sup> Rāvaṇa's conquest of Indra's heaven is told in the *Rāmāyana*, VII. 27 ff.

<sup>6</sup> According to the *Purāṇas*, the moon, when reduced by the draughts of the gods, enters the orbit of the sun and is replenished by it; see *e.g.* *Viṣṇupurāṇa* II. 12, 4 ff.

<sup>7</sup> *I.e.* the Kāvēri; see above, Vol. VI. p. 132, note 5.

<sup>8</sup> Or 'of Asani Śakrahōditagati.' Regarding this verse see my remarks above, p. 148 f.

(V. 26.) When the thousand-eyed (Indra) in (*his*) court constantly hears of his (*i.e.* Tammusiddhi's) brilliant fame, pleasant to the ear, from the sweet-voiced mouth of the **Kimbaras**, I am sure, he will covet again the wife of the sage Gautama<sup>1</sup> out of desire for the development of ears equal in number to his eyes.<sup>2</sup>

(V. 27.) Victorious is his sword, which is decked with shining pearls that have dropped from the cleft large frontal globes of the numerous princely elephants of (*his*) enemies, (*and*) which resembles the primeval spirit (Vishnu), because it is dark-blue (*and*) covered with dust as (*Vishnu is sprinkled*) with the water of the milk-ocean, (*and*) because it has established (*his*) royal power (*as Vishnu is united with Lakshmi*).

#### B.—ARULALA-PERUMAL INSCRIPTION OF SAKA-SAMVAT 1127.

This inscription, which I edit from inked estampages supplied to me by Dr. Hultzsch, is engraved at the base of the north wall of the stone platform called 'the mountain' (*malai*) in the Arulāla-Perumāḷ temple at Conjeeveram.<sup>3</sup>

It is written in Grantha characters which vary in height from  $\frac{1}{3}$ " to  $1\frac{1}{4}$ ". Up to line 15, medial *ai* is expressed in the usual manner by putting the two spirals side by side; see *tasmai* (l. 1), *sainya* (l. 1), *gunair* (l. 7), *sambhavair* (l. 8), *kirttyai* (l. 9), *svairam* (l. 10), *yair* (l. 12). But in the second half of the inscription the two signs are put one above the other; see *asy=Airasiddhi-* (l. 16), *yair* (l. 17), *tējōmayair* (l. 17), *nijair=mayana's* (l. 17), *-āsmāi Hastisailēsvarāya* (l. 20), *akḥlair* (l. 20), *jaṭālair=mmakuṭair* (l. 21). The language is Sanskrit, and, with the exception of a short passage in ll. 19 and 20, the whole text is in verse. The spelling of the words *patma* (ll. 1, 3, 4), *Vālmākiwat bhānu-* (l. 9), *abhāt bhuj-āpadānēna* (l. 9), *ubhavatī* (l. 10), *ushatbudha*<sup>4</sup> (l. 15), *sphādyat-bhāmnē* (l. 20), *prādāt grāmanam* (l. 20), *bhavatbhīr* (l. 20) is in agreement with the practice followed in similar Grantha inscriptions. The group *ddh* is written *dhdh* in *=Airasiddhi* and *rōddhum* in line 16.

This is another record of king Tammusiddhi. It enriches our knowledge by incidentally mentioning the surname of Tammusiddhi's father, Ērasiddhi, and the time and place of Tammusiddhi's inauguration. This information is found in l. 19 f. where it is recorded that in the Śaka year 1127 (=A.D. 1205-6) king Tammusiddhi, the son of Gaṇḍagōpāla and Śrīdēvi, the younger brother of the great king Manmasiddhi, having performed his anointment in the town of Nellūr, presented the village of Muṭṭiyampākka, the head-quarters of Paṇṭarāshṭra, to the god, the lord of Hastisaila. Nellūr is the modern Nellore, the chief town of the district of that name. Muṭṭiyampākka and the district of Paṇṭarāshṭra I am unable to identify. The temple of the lord of Hastisaila, *i.e.* 'the elephant mountain,' is the Arulāla-Perumāḷ temple<sup>5</sup> where the inscription is engraved.

Except these data, the inscription contains nothing of historical value which is not known to us from the previously published records of Tammusiddhi, the four verses (4, 8, 9, 12) which here appear for the first time being merely eulogies of the king's mythical ancestors: Brahman, Sagara, Bhagiratha and Kuśa. Perhaps it is worth mentioning that Tiluṅgavidya and Nallasiddhi are omitted in the genealogy, and that the name Betta is here constantly spelt Vetta (vv. 17, 19, 24).

<sup>1</sup> *I.e.* Ahalyā, whom Indra tried to seduce. When Gautama became aware of his intention, he cursed the god, in consequence of which Indra's body was covered with a thousand eyes.

<sup>2</sup> The idea which forms the theme of this verse is rather far-fetched. Indra, being eager to listen to Tammusiddhi's praise, wants to have a thousand ears. He therefore looks again for Gautama's wife, hoping that by a new curse of the sage he will get as many ears as he has got eyes.

<sup>3</sup> No. 35 of the Government Epigraphist's collection for the year 1893.

<sup>4</sup> With respect to this word I refer to my remarks above, p. 148.

<sup>5</sup> [Compare above, Vol. III. p. 71, and Vol. IV. p. 145.—E. H.]

TEXT.<sup>1</sup>

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇavaḥ [\*] Brahma-patma(dma)-  
sprīśās=śānkē bhāvi-bhū-sprīṣṭi-hētavaḥ [| 1\*] Jayati vijayi-chāpaḥ kshāṅit-  
āśēsha-
- 2 pāpas=satata-madhura-lāpaḥ prāpta-vidyā-kalāpaḥ [\*] vitata-vitarāṇ-āpaś=śatru-māyā-  
durāpaḥ praśanīta-kali-tāpas=Tammusiddhi-kshamāpaḥ [| 2\*] Udadhi-śāya[na]-  
bhājaḥ
- 3 [Pa]tma(dma)nābhāsyā nābhēḥ kim=api nikhila-hētur=jjātam=āścharyya-patma(dma)n  
[\*] yad=abhajād=api sprīṣṭēḥ pūrvam=ētasya dīgibhyām=mrīdu-kāṭhina-  
mahōbhāyām=mlan-ōnmīlanāni [|] [3\*] Tasmād=ā-
- 4 virabhūch=charāchāra-ja[ga]n-nirmūṇa-nirvvalakās=tasy=āntaś=chira-vāsa-sambhṛita-rajō  
vṛittis=sa Patmā(dmā)śanaḥ [\*] yēna Śrīpati-talpa-pannaga-phaṇā-ratnēṣṭha-  
bimba-sprīśā sraṣṭā-
- 5 rō bahavas=sahāya-vidha[y]ē sampādyamānā iva [| 4\*] Marīchir=udagāt=tasmād=  
uday-ādrēr=iv=ānśumān [\*] tataḥ Kaśyapa ētasmāt prakāśa iva ninggataḥ  
[| 5\*] Tasmāj=jagat-tritaya-maṅga-
- 6 la-ratna-dīpaś=chhandas-tanus=timira-kānana-dāva-valhniḥ [\*] dik-kālayōḥ kim=aparām  
vyavahāra-lētūḥ kō=py=āvīrāsa vasudhādhipa-vamśa-kandaḥ [| 6\*] Tasmād=idam  
prathama-sambhṛita-rāja-
- 7 śabdaḥ pūrṇō guṇair=akhila-nīti-patha-prayōktā [\*] dēvō Manus=sapadi gōptum=  
iv=āvātīrṇas=tan-maṅḍal-āntara-gataḥ puruṣaḥ purāṇaḥ [| 7\*] Ath=ānvayē  
tasya
- 8 babhūva rakshitā kshītēr=udāras=Sagarō narēśvaraḥ [\*] chakāra yas=sāgaram=  
ātma-sambhāvair=yya[śas]-sama[ṣṭ]ēr=nnirapāyam=āśrayam [| 8\*] Bhagīrathas=tatra  
babhūva divyām Sarasvatīm yaḥ kṣi-
- 9 tim=ānīnāya [\*] Vālmīkivat(vad) bhānu-kulasya kīrttyai sampādayitrīm<sup>2</sup> kavi-  
kautukāni [|] [9\*] Tad-anvayē Pañktirathāḥ kramād=abhūt(bhūd) bhuj-āpadānēna  
chirāya raksh[i]tā [\*] adānavā yēna kṛit=Āmarāva-
- 10 tī sa-dāna-vā[h\*] svairam=iyāñ=cha mēdīnī [|] [10\*] Tasmād=utbha(dbha)vati sma  
vikrama-dhanō Rām-ābhīdhānō Harir=yyas=samk[h]y[\*]ē vinihatya rākshasa-patiūn  
svar-ggarvva-sarvvaṁkasham [\*] dēvīm sv-
- 11 ān śāsīnaḥ kṛīśām=iva kalām=arkkam praviśy=ānalam śuddhim prāpya  
vinirggatām punar=api svīkrītya yātaḥ purīm [| 11\*] Abhūt sutas=tasya Kus-  
ābhīdh[ā\*]nō rājñāḥ kara-sparśam=avāpya ya-
- 12 sya [\*] Kumudva[tī] śā sarasaḥ prerūdha vikasvar-āṅgī suchira[n=na]nanda [|  
[12\*] Babhūvur=ullāsiti(ta)-kīrtti-nirjharā Raghōḥ kulē=smin bahavaḥ  
kshamābhṛitaḥ [\*] divas-prithivyōr=api yair=nniyantri-
- 13 bhī[r=nni]raṁkuśō nīti-pathaḥ pravartitāḥ [|] [13\*] Tat-kulē Kalikālō=bhūt  
Kāvērī-tīra-kṛin=nrīpaḥ [\*] yat-kēli-yasṭi-tulitē Mērau vyatikṛitā disāḥ [| 14\*]  
Jātō=sya va[m]śē Madhurā[m] vijitya pōschād=udañchan-Ma-
- 14 dhurāntak-ākhyāḥ [\*] [ni]tānta-mukt-ābharāṇāḥ prachāṇḍāḥ Pāṇḍy-āṅganāḥ  
prāg=iva yās=chakāra [| 15\*] Jishṇur=Andhrēshu yaḥ kṛitvā purīm Pottappi-  
samjītām [\*] tatas=tat-pūrvva-Chōlī-ākhyāḥ prakhyāta-bhūja-vikramaḥ [| 16\*]
- 15 Tasmin kulē samudapadyata Vetta-nāmā yās=Śakra-chōdita-gatēr=āśanēḥ praharttā  
[\*] prāg=ēva yady=udagam[i]shyad=naṣatbu(dbu)dh-ārchechi[h] paksha-kshayaḥ  
kshītībhṛitām=api n=ābhavīshyat [|] [17\*] Tad-va[m]śē Siddhi-bhūpālāḥ pālayām=ā-

<sup>1</sup> From inked estampages supplied by Dr. Hultzsch.<sup>2</sup> The syllable *mpd* has been added below the line.



- 16 sa médinâm [\*] yadīya-dōh-pad-āyattam=artthi-pratyartthi-jīvitam [|| 18\*] Anujanm=ābhavat=tasya Vetta-bhūpaḥ pratāpavān [\*] tasy=āpi jajūirē putrās=trātāras=śaraṇ-ārtthinām || [19\*] Dāyabhimō nripas=tēshā[m] jyēshthah kshōnim=apālayat [\*] yat-pāṇ[i]ś-sātrava-śr[i]nām kēs-ākṛishṭi-kashāyitah [|| 20\*] Asy=Airasiddhi(ddhi)-nripat[i]s=sahajaḥ kaniyān=dūran=nirasya kal[i]m=asya punaḥ-pravēśam [\*] rōdhdu(ddhu)m pravṛitta iva yaḥ prachurām yaśa[h\*] svan=d[i]k-sīmasu sphaṭika-sāla-nibham babandha [||] [21\*]
- 17 Asy=ābhavann=avani-maṇḍala-ra[kahi]tāra[h pu]trā[s=traya][h\*] sphuri[ta]-pauruṣa-bhū[sha]nās=tē [\*] yair=anvitaḥ prasavitā suchiram vyarājat=tējōmayair=iva nijair=mayanais=Tripētraḥ [||] [22\*] Jyāyān=ēshām=Manmasiddh-īśvaraḥ kshmarān kshārāmbhōdhi-syāma-sīmarān śasāsa [\*] nity-ōdāñchad-yad-yaśaḥ-paṇjar-āntar=vyōma ddhyāmarān kōkilotvam bibharti [||] [23\*] Tan-madhyamas=tad=anu Vetta-nrip-ābhidhānas=śāntas=tapōbhir=avadhīta-bhōga-vāñchah [\*]
- 18 jyēshthē gatē divam=anākulam=ēva rājyan=nikshiptavān=api kaniyasi Tammusiddhau [||] [24\*] Jayati vipula-bhūbhṛid-va[m]śa-jannā suvṛittaḥ parichita-guṇa-guṇphas=sambhava[n\*]-nāyaka-śrīḥ [\*] suchiram=avani-bhūshā Tammusiddh-ābhidhānas=sarasa-madhura-mūrttis=chētana[h]<sup>2</sup> kō=pi h[āraḥ] [||] [25\*] [Ya]śas=śubhrām yasya śravaṇa-subhagaṇaḥ samsadi muḥus=Saḥsrākśhās=śrīpvan=madhura-vachasaḥ kinara-mukhāt [\*] sva-chakshus-samkhyāka-
- 19 śruti-vibhava-kautūhala-vaśāt kaṣṭrāya prāya[h\*] sprihayati punar=Ggautama-munēḥ [||] [26\*] Daḷita-ripu-karindra-śrēṇi-vistṛṇ[a]a-kumbha-sthala-vigaḷita-śumbhan-mauktika-vyāpta-mūrttiḥ [\*] jayati ghaṭita-lakshmiḥ kshīra-vās-chūrṇa-kīrṇaḥ puru[sha] iva pu[rāṇa][h\*] śyāmaḷō yat-kṛipāṇaḥ [||] [27\*] Sa khalu samasta-sāmrājyāya Nellūr-nagarē kṛit-ābhishēka[h\*] śrī-Gaṇḍagōpāla-Śrī-
- 20 dēvi-vira-sūtir=Mmanmasiddhi-mahārāj-ānujanmā Tammusiddhi-mahīpālāḥ pālaya[nn=a]khilām=arṇṇav-āmarām [\*] Dēvāy=āsmāi Hast[i]śailēśvarāya sphāyat(yad)-bhūmnē sārāyō[gyē Śa]k-ā[bd]ē [||] [28\*] . . . ddhim<sup>3</sup> Paṇṭa-rāshṭra-pradhānam prādāt(dād) grāmam=Muṭṭiyampākka-samjñam [||] [28\*] Yatnēna dharmma-saraṇiḥ parirakshap[i]yā s=ēyam bhavat(vad)bhir=akhilair=iti Tammusiddhah [\*] āgāminah prapayatē nripatīn=ajśran=dūran=natēna śira-
- 21 sā na sarāsanēna [||] [29\*] Ēta[t] kshōñbhṛitām=amśu-jatālair=mmakutaīr=ddhīpitam [\*] jaga[t\*]-traya-prasiddhasya Tammusiddhasya śāsanam [||] [30\*]

TRANSLATION.<sup>4</sup>

(Verse 4.) From this (*lotus*) arose that Padmāsana,<sup>5</sup> who, having accumulated the power of *rajas*, because he had dwelt long in its interior,<sup>6</sup> accomplished the creation of the animate and inanimate world, (*and*) who, in order to create companions, seemed to produce many creators, when he touched the images reflected in the jewels of the hoods of the snake (*which formed*) the couch of the husband of Śrī.<sup>7</sup>

(V. 8.) Then there was in his (*i.e.* Mann's) family an illustrious ruler of the earth, king Sagara, who by his own sons made the ocean an everlasting receptacle of the aggregate of (*his*) fame.

(V. 9.) In this (*family*) was Bhagīratha, who led to the earth the heavenly Sarasvatī<sup>8</sup> that produced wonders of poets like Vālmiki for the glorification of the solar race.

<sup>1</sup> The *la* has been added below the line.

<sup>2</sup> The *visarga* has been added below the line.

<sup>3</sup> Three *aksharas* before *ddhim* are illegible.

<sup>4</sup> The translation comprises only those verses which are not found in the inscriptions of Tammusiddhi published until now.

<sup>5</sup> *I.e.* Brahman.

<sup>6</sup> See above, p. 124, note 5.

<sup>7</sup> *I.e.* Vishṇu.

<sup>8</sup> *I.e.* the Gāṅgā, and, at the same time, the goddess of eloquence.

(V. 12.) His (*i.e.* Râma's) son was he who bore the name of Kuśa. Having obtained the touch of the hand of this king, that Kumudvatî, who had emerged from the tank, expanding her body, enjoyed pleasures for a very long time.<sup>1</sup>

(Line 19.) Now, this king Tammusiddhi, the heroic offspring of the glorious Gaṇḍa-gôpâla and Śrīdevî, the younger brother of the great king Manmasiddhi, having performed his anointment to universal sovereignty in the town of Nellûr, while protecting the whole (*earth*) girt with the oceans,—

(V. 28.) Presented, in the Śaka year (*denoted by the chronogram*) Sârâyôgya (*i.e.* 1127), the village called Muṭṭiyampākka, . . . the head-quarters of Panṭarâshtra, to this god, the lord of Hastîsâila, whose wealth is increasing.

No. 22.—MADHUBAN PLATE OF HARSHA;

THE YEAR 25.

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

This plate was discovered, in January 1868, in a field near the village of Madhuban<sup>2</sup> in the pargana Nathûpûr of the tahsîl Sagrî, in the Azamgarh district of the Benares division of the United Provinces, and is now in the Provincial Museum of Lucknow. The inscription which it contains has been already edited, by the late Professor Bühler,<sup>3</sup> in *Ep. Ind.* Vol. I. p. 67 ff. As it is desirable to issue a facsimile of the plate, I re-edit the inscription from impressions that were furnished to Dr. Hultsch by the late Mr. E. W. Smith.

This is a single copper-plate, about 1' 8" broad by 1'  $\frac{3}{4}$ " high, and inscribed on one side only. Judging from the impressions, a seal was soldered on to the middle of the proper right side of the plate, just as is the case with the Banaskhêra plate of Harsha and the three plates of the *Mahârâjas* of Mahôdaya,<sup>4</sup> but it must have got detached from the plate<sup>5</sup> and has not been discovered. In the upper part and on the proper left side the plate has suffered somewhat from corrosion, but the writing throughout is so deeply engraved that on the back of the impressions every letter of the 18 lines which the plate contains may be read with absolute certainty. The size of the letters is about  $\frac{5}{16}$ ". The characters belong to the north-western class of alphabets;<sup>6</sup> in general, they closely resemble those given (from the Lakkhâ Maṇḍal inscription, *North. Inscr.* No. 600) in columns xv. and xvi. of Table IV. of Professor Bühler's *Ind. Palæographie*. Of initial vowels the text only contains *a* (*e.g.* in *anayôr=*, l. 15); *i* (*e.g.* in *iva*, l. 6), the form of which, employed here, in Professor Bühler's Table occurs only in much later inscriptions; *u* (in

<sup>1</sup> The words used of Kumudvatî are selected with reference to the original meaning of that name. Kumudvatî is likened to a group of lotuses (*kumudvatî*) growing in a pond (*sarasaḥ prardhâ*), which open their blossoms (*vikasav-ângî*) when touched by the beams (*kara-parîam avâpya*) of the moon. The marriage of Kuśa and Kumudvatî, the sister of the serpent Kumuda, is told in the sixteenth *sarga* of the *Râghuvamśa*.

<sup>2</sup> According to Dr. Führer, *Monumental Antiquities and Inscriptions in the N.-W. Provinces and Oudh*, p. 189, where the above information is given, the village of Madhuban is 32 miles north-east of Azamgarh; but I have not found the name in the *Indian Atlas*, sheet No. 103.

<sup>3</sup> Some of the errors which Prof. Bühler's text contains were corrected by him, when editing the Banaskhêra plate of Harsha, above, Vol. IV. p. 208 ff.

<sup>4</sup> See above, Vol. IV. p. 208, and Vol. V. p. 208.

<sup>5</sup> Compare the Sôpat seal of Harshavardhana, *Gupta Inscr.* p. 281, and Plate.

<sup>6</sup> The apparently more antique manner in which essentially the same alphabet was written in Eastern India may be seen from the plates of the time of Śasânkarâja (above, Vol. VI. p. 144, Plate) which are only about ten years older than this Madhuban plate.

*ukhāya*, l. 7); and *é* (in *ékachakra*<sup>o</sup>, l. 3). Of the consonants, *gh*, *ḡh* and *b* do not occur; and *ch*, *jh*, *ñ* and *ṭh* are only found as subscript letters, e.g. in *tach=chhāsana*, l. 10, *ujjhātavan*, l. 7, *ājñā*, l. 15, and *jyśhṭha*, l. 13. Regarding the other signs it may be noted that five of them—*k*, *g*, *ḡ*, *r* and *ś*—when they have no subscript letters, have a small hook at the bottom (see e.g. *bhāgavara*, l. 15, *taḡit*, l. 16, and *sumālcśīch*, l. 18); and attention may also be drawn to the forms of *k* (e.g. in *kara*, l. 15), *ñ* (e.g. in *sōdraṅga*, l. 11), *ch* (e.g. in *chamchalāyāh*, l. 16), *t* (e.g. in *paṭalā*, l. 17), *d* (e.g. in *dāna*, l. 16), *ph* (in *phala*, l. 16), and *v* (e.g. in *Sivadēva*<sup>o</sup>, l. 14). The superscript sign for *r* is sometimes written above, and sometimes on, the line; *y*, where it follows upon another consonant, is always denoted by the secondary, subscript form, even in the conjunct *ry* (e.g. in *pariyanta*, l. 11). The ordinary form of the subscript *th* may be seen from the *sthā* of *vijasthānīya*, l. 9; the same form is used in the conjunct *rth*, in *sampriṭārthi*, l. 5, but the full form of *tha* is exceptionally employed in the *sthā* of *sēd-pasthāna*, l. 15. The subscript form of *ṛ* does not differ from the sign for *ṛa*; see e.g. *Sāvanti*, l. 13, and *Vishṇuvidhā*, l. 14. Apparently in order to distinguish clearly between the subscript *dh* and *v*, the latter is denoted by a peculiar triangular sign; compare e.g. the *ddh* of *-bhīridhaya*, l. 13, with the *tv* of *=āgrahāratōna*, l. 14. The only final consonant which occurs is the *t* of the word *samrat* in line 18; it is denoted by the lower part of the sign for *ta*, with a separate horizontal line above it.—As regards medial vowels, only the signs for *ā*, *u* and *ā* call for remarks. The ordinary sign for *ā* (and for the *ā* of *jā*) may be seen e.g. in *mahārājādhi-rāja*, l. 12. When *ā* follows upon *i*, *ṭ* or *ṛ*, or a conjunct beginning with one of these consonants, it is denoted by a wavy line placed vertically above the sign for *i*, *ṭ* or *ṛ*; see e.g. *hanīktvā*, l. 10, *Uttāraka*, l. 13, and *Ḳaraṇādhi*, at the end of line 17. In the same way *ā* is denoted in the *khyā* of *samēkhyātā*, l. 17 (compare with it the *khyā* of *vimuktāh*, l. 7), and in the *jñā* at the commencement of line 10 (compare with it the *jñā* of *ājñā*, l. 15).<sup>1</sup> Excepting in the syllable *ru* (for which see *Varu*, l. 5), the vowel *u* is either denoted by a subscript vertical line—or prolongation of the vertical line of the consonant-sign—ending with a small hook, or by a sign which resembles the subscript *u* of the modern Nāgarī alphabet. The former way of denoting *u* is followed in writing the *aksharas* *chekhu*, *shmu*, *du*, *nu*, *pu*, *mu*, *yu*, *vu*, *ḍu* and *su*, the latter in *ku*, *ku*, *gu*, *tu*, *stu* and *bhu*; compare *vichchurita*, l. 4, *dushṭa*, l. 6, *samuchita*, l. 15, and *tulya*, l. 15, *Skandaguptah*, l. 17, etc. For two ways of writing the medial *ā*—the one followed only in *dā*, and the other in *kā*, *pā* and *bhā*—compare *dātah*, l. 17, and *kāṭa*, l. 10.—The inscription does not contain the signs of the *jivāmūlīya*, *upaḍhmānīya* and *avagraha*; but in line 18 it has three numerical symbols, for 20, 5 and 6. The symbol for 20 is like the *akshara* *tha*; that for 5 looks like *tri*, with the sign of the medial *ā* attached to it; and the symbol for 6 resembles the *akshara* *dā* with a subscript *u*. Signs of punctuation are used in the text three times, in lines 16 and 17. Throughout the writer has formed the letters with great care and skill.—The language of the inscription is Sanskrit.<sup>2</sup> Any unusual or rare words and technical terms which it contains will be drawn attention to in the notes on the translation. The text generally is in prose, but it contains a verse in lines 6 and 7, and two benedictive and imprecatory verses—in one of which the king Harsha himself is referred to as an authority for the sentiment expressed—in lines 16 and 17. In respect of orthography it need only be stated that the sign for *v* denotes both *v* and *b*, that *k* and *t* are generally doubled before *r* (e.g. in *puttras*, l. 1, and *-ātīkrānta*, l. 3, but not in *-pravṛitta-chakra*, l. 3), and that now and then the rules of *saindhī* have not been observed.

The inscription is a charter of the well-known king Harsha—or Harshayardhana, the hero of Bāṇa's *Harsha-charita*, who ruled part of Northern India at the commencement of the 7th

<sup>1</sup> In the Banskhera plate of Harsha the same superscript sign for *ā* is more frequently employed.

<sup>2</sup> According to Prof. Bühler the language of the Banskhera plate is better than that of this plate; but I cannot find any difference.

century A.D.—by which the village of Sômakunḍakâ in the Kuṇḍadhâni vishaya of the Śrāvastī bhukti, which had been previously held by a Brâhmap on the strength of a forged charter, was granted to two other Brâhman. The king's order was issued from the royal residence or camp of Kapitthikâ (l. 1), and is dated on the 6th of the dark half of the month Mârgaśirsha of the year 25 (apparently of the king's reign<sup>1</sup>). The actual order is preceded by the genealogy of Harsha, in the course of which it is stated that his immediate predecessor, his elder brother Râjyavardhana, after defeating Dêvagupta and other kings, was treacherously slain in his enemy's quarters. On this event and on the genealogy generally it is now unnecessary to comment.

Of the localities mentioned in the inscription, Kapitthikâ apparently is the Kie-pi-tha (Kapittha) of Hiuen-Tsiang,<sup>2</sup> which, again, is the same as Sâmkâśya, identified by the late Sir A. Cunningham<sup>3</sup> with the modern Sankisa,<sup>4</sup> on the Kâlnadi river, about 40 miles north-west of Kanauj. And Śrāvastī, after which the Śrāvastī-bhukti was called, is the modern Sahet-Mahet<sup>5</sup> in the Gonda district of Oudh. Kuṇḍadhâni, from which the Kuṇḍadhâni-vishaya received its name, and the village of Sômakunḍakâ have not been identified.

TEXT.<sup>6</sup>

- 1 Ôm<sup>7</sup> svasti [||\*] Mahâ-nau-hasty-aśva-jayaskandhâvârât=Kapitthikâyâh<sup>8</sup> mahârâja-  
śrī-Naravarddhanas=tasya putras=tatpâdânudhyâtaḥ śrī-Vajrinidêvyâm=utpannaḥ  
paramâdityabhaktô
- 2 mahârâja-śrī-Râjyavarddhanas=tasya putras=tatpâdânudhyâtaḥ śrī-<sup>9</sup>Apsarôdêvyâm=  
utpannaḥ paramâdityabhaktô mahârâja-śrīmad-A(â)dityavarddhanas=tasya putras=  
tatpâdânudhyâtaḥ śrī-Mahâ-
- 3 sênaguptâdêvyâm=utpannaś=<sup>10</sup>chatussamudr-âtikkrânta-kirttiḥ pratâp-ânurâg-ôpanat-  
ânyarâjâ<sup>11</sup> varṇ-âśrama-vyavasthâpana-pravṛitta-chakra êkachakkraratha iva  
prajânâm=ârti-harâḥ
- 4 paramâdityabhaktaḥ paramabhaṭṭâraka-mahârâjâdhirâja-śrī-Prabhâkaravarddhanas=  
tasya putras=tatpâdânudhyâtaḥ sitayaśaḥpratâna-vichohhurita-sakalabhuvanamaṇḍalâḥ  
parigṛihîta-
- 5 Dhanada-Varuṇ-Êndra-prabhṛiti-lôkapâla-têjâḥ satpath-ôpârjhit-ânêka-draviṇa-bhûmi-  
pradâna-samprînit-ârtibhidayô=tisayita-pûrvvarâja-charitô dêvyâm=amalayaśomatyaîn
- 6 śrī-Yaśômatyâm=utpannaḥ paramasaugataḥ Sugata iva parahit-aikarataḥ  
paramabhaṭṭâraka-mahârâjâdhirâja-śrī-Râjyavarddhanâḥ Râjânô<sup>12</sup> yudhi dushṭa-vâjina  
iva śrī-Dêvagupt-â-
- 7 dayaḥ kṛitvâ yêna kasâprahâra-vimukhâḥ sarvvê samâni samyatâḥ [||\*] utkhâya  
dvishatô vijitya vasudhâm kṛitvâ prajânâm priyam prâṇân=ujjhitavân=arâti-bhavanê  
saty-ânurôdhêna yaḥ [||\*] Tasy=ânuja-

<sup>1</sup> If the Harsha era dates from the commencement of Harsha's reign, the date must fall in A.D. 680-81.

<sup>2</sup> See Beal's *Si-yu-ki*, Vol. I. p. 202; compare also *Jour. Roy. As. Soc.* 1897, p. 421.

<sup>3</sup> *Archæol. Survey of India*, Vol. I. p. 271.

<sup>4</sup> See the *Imperial Gazetteer of India*, 2nd ed., Vol. XII. p. 223.

<sup>5</sup> See *ibid.* p. 126. Compare also Dr. Bloch in *Jour. As. Soc. of Bengal*, Vol. LXVII. Part. I. pp. 289 and 290; to the inscriptions there enumerated as mentioning Śrāvastī may now be added the Lucknow Museum plate of Kîrtipâla, above, p. 96, l. 12 of the text.

<sup>6</sup> From impressions supplied by the Curator of the Provincial Museum, Lucknow.

<sup>7</sup> Denoted by a symbol.

<sup>8</sup> Here and in other places below the rules of *sandhi* have not been observed; read °kâya.

<sup>9</sup> Read *śry-*.

<sup>10</sup> Originally °tpannaḥ and °śahatuh was engraved.

<sup>11</sup> Read °râjô.

<sup>12</sup> Metre: Śârdûlavikṛitâ.

- 8 s-tatpādāndhyātāḥ paramamāhēśvarō Mahēśvara iva sarvvastat[†\*]v-ānukampī  
paramabhaṭṭāraka-mahārājādhirāja-srī-Harshaḥ Śrāvasti-bhuktāu Kuṇḍadhāni-  
vaishayika-Sōmakuṇḍakā-<sup>1</sup>grāmē
- 9 samupagatām<sup>2</sup> mahāsāmanta-mahārāja-daussādhasādhanika-pramātāra-rājasthāniya-  
kumārāmāty-ōparika-vishayapati-bhaṭṭa-chāṭa-sēvak-ādīn=prativāsi-janapadās=cha<sup>3</sup> samā-  
10 jūpāyatya=astu vaḥ samviditam=āyām Sōmakuṇḍakā-grāmō vīā (brā)hmaṇa-  
Vamarathyēna kūṭa-sāsanaēna bhuktaka iti vichārya yatas=tach=chhāsanaḥ  
bhāktvā tasmād-ākshipya cha svasimā-
- 11 paryantāḥ s-ōdraṅgaḥ sarvva-rājakulābhāvya-pratyāya-samētāḥ sarvva-parihṛita-  
parihārō vishayād=uddhṛita-piṇḍaḥ<sup>5</sup> putra-pautr-ānugaḥ<sup>6</sup> chandrārkkakshita-  
samakālinō
- 12 bhūnichchāhira-nyāyēna mayā pituḥ paramabhaṭṭāraka-mahārājādhirāja-srī-  
Prabhākara varddhanadēvasya mātuh paramabhaṭṭārikā-mahādēvī-rājñī-srī-  
Yasōmatidēvyāḥ<sup>7</sup>
- 13 jyēsthabhṛātri-paramabhaṭṭāraka-mahārājādhirāja-srī-Rājyavarddhanadēvapādānām cha  
pūnya-yasō-bhivṛiddhayaḥ Sāvarnnisagōttra-chchhandōgasavra (bra)hmachāri-bhaṭṭa-  
Vārasvāmi-
- 14 Vishpuvṛiddhasagōttra-va (ba)hvichasavra (bra)hmachāri-bhaṭṭa-Sīvadēvasvā m i b h y ā m  
pratigruha-dharmmaḥ=āgrahāratvēna pratpāditaḥ<sup>9</sup> viditvā bhavadbhīḥ samanu-  
mantavyaḥ prati-
- 15 vāsi-janapadair-apy-ājñāsravaṇa-vidhēyair=bhūtvā yathāsamuchita-tulyamēya  
bhāgabhogakara-hirany-ādi-pratyāyāḥ<sup>10</sup> anayōr=ēv=ōpanēyāḥ sēv-ōpasthānām cha  
karaṇyam=ity-a-<sup>11</sup>
- 16 pi cha || <sup>12</sup>Asmat-kula-kkrāmam=udāram=udāharadbhir=anyais=cha dānam=idam=  
abhyānumōdanīyāmī [†\*] lakshmyās=taḍit-salila-vndvuda-chamchalāyāḥ<sup>13</sup> dānam  
phalaḥ parayaśah-paripālanām cha || Karmanā<sup>14</sup>
- 17 manasā vāchā karttavyaḥ prāpinē hitām [†\*] Harshēn=aita<sup>15</sup> samākhyātām dharmma-  
ārjjanam=anuttamām || Dūtakō-ttra mahāpramātāra-mahāsāmanta-srī-Skanda-  
guptaḥ [†\*] mahākshapatalādhikaraṇādhi-
- 18 kṛita-sāmanta-mahārāj-Śīvaragupta-samādēśāch=ch=ōtkirṇam Garjjarēṇa<sup>16</sup> [†\*]  
Samvat<sup>17</sup> 20 5 Mārggāsīrsha-vadi 0 [†\*];

## TRANSLATION.

(Line 1.) Ōm. Hail!

From the great royal residence<sup>18</sup> of victory, (*furnished*) with boats, elephants and horses--  
from Kapitthikā :<sup>18</sup>—

(*There was*) the Mahārāja Naravardhana.<sup>20</sup> Begotten on Vajrinidēvi, his son, who medi-  
tated on his feet, (*was*) the devout worshipper of the Sun, the Mahārāja Rājyavarddhana [I.].

<sup>1</sup> Originally *Sōmakuṇḍikā*- was engraved, but the vowel *i* of the *akshara* *ṇḍi* has been struck out; see the name below, in line 10.

<sup>2</sup> Read *gatām*.

<sup>3</sup> Read *ōpaddhāt=cha*.

<sup>4</sup> Read *samviditam*.

<sup>5</sup> The *akshara* *du* of *vishayād=uddhṛita*- is quite clear in the impressions.

<sup>6</sup> Read *ānugaḥ*.

<sup>7</sup> Read *ōdvyā*.

<sup>8</sup> Read *dharmmēḥ*; see my note on the translation.

<sup>9</sup> Here one would have expected *ōpaddita śī*.

<sup>10</sup> Read *tyāyā*.

<sup>11</sup> Read *iti* || *A*.

<sup>12</sup> Metre: *Vasantatilakā*.

<sup>13</sup> Read *-buddhuda-chamchalāyā*.

<sup>14</sup> Metre: *Ślōka* (Anushtubh).

<sup>15</sup> Read *=aitat*.

<sup>16</sup> The first *akshara* of this word is undoubtedly *ga*.

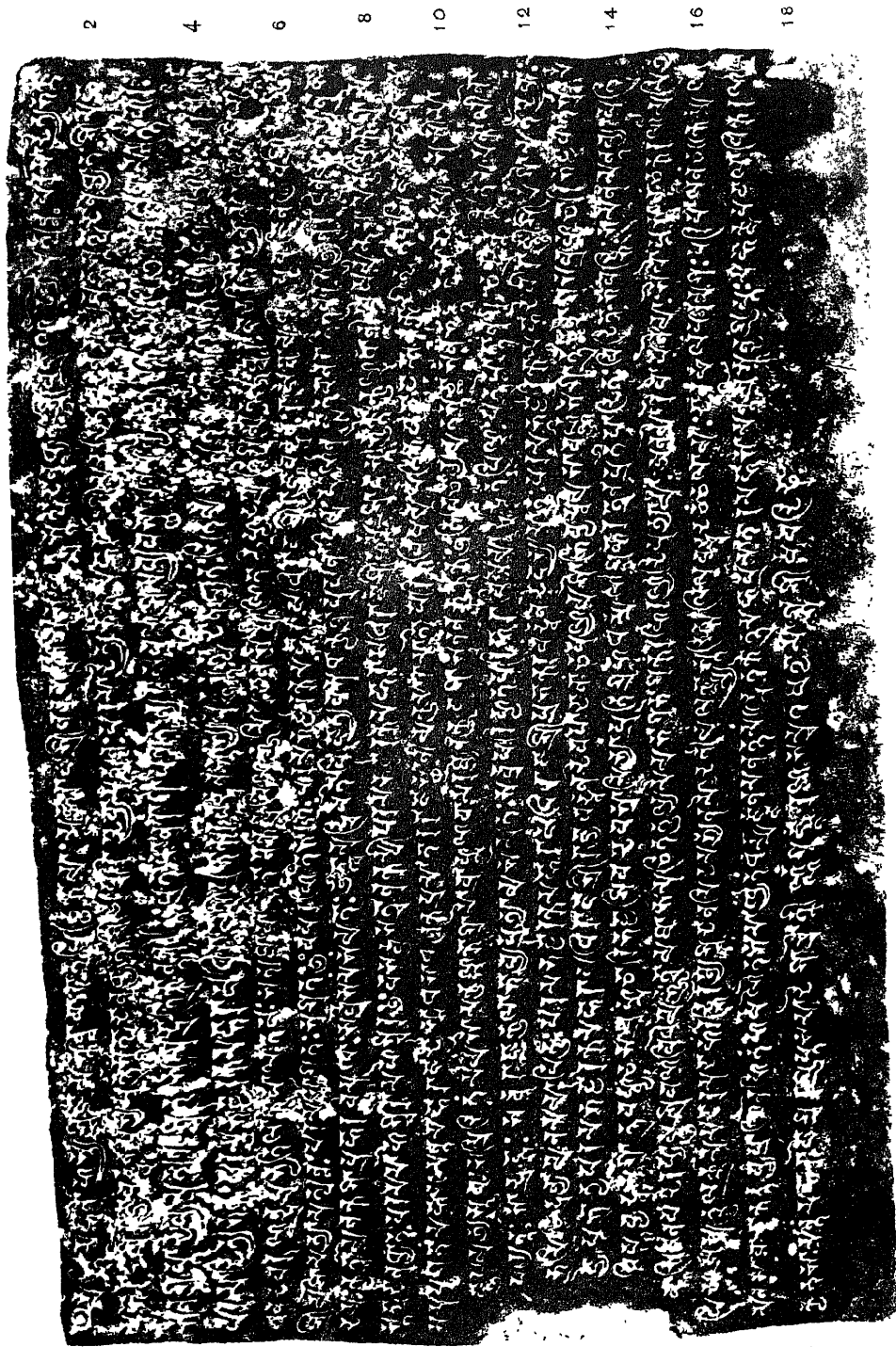
<sup>17</sup> Read *samvat*.

<sup>18</sup> Or 'from the great camp.'

<sup>19</sup> The sentence is continued below, in the words 'his younger brother . . . Harsha issues this command.'

<sup>20</sup> In the original the names of the kings and queens— including the name *Dśvagupta* in line 6, but excluding the name *Harsha* in line 17— have the word *śrī* or *śrīmat*, 'the illustrious' or 'glorious,' prefixed to them.

Madhuban Plate of Harsha.—The year 25.



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W. GRIGGS, COLLOTYPE.

SCALE '43

FROM AN IMPRESSION SUPPLIED BY THE LATE E. W. SMITH.

F. KIELHORN.

Begotten on *Apsarôdêvi*, his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the *Mahârâja Âdityavardhana*. Begotten on *Mahâsênaguptâdêvi*, his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the *Paramabhattachâraka Mahârâjâdhîrâja Prabhâkaravardhana*, whose fame crossed the four oceans; before whom other kings bowed down on account of his prowess and out of affection for him; who wielded his power for the due maintenance of the castes and orders of life, (*and*) who, like the sun,<sup>2</sup> relieved the distress of the people. Begotten on the queen of spotless fame *Yasômati*, his son, who meditated on his feet, (*was*) the devout worshipper of Sugata (Buddha)—like Sugata solely delighting in the welfare of others—the *Paramabhattachâraka Mahârâjâdhîrâja Râjyavardhana* [II.], the tendrils of whose bright fame overspread the whole orb of the earth; who appropriated the glory of Dhanada. Varuṇa, Indra and the other guardian (deities) of the world; who gladdened the hearts of suppliants by many donations of wealth and land acquired in righteous ways, (*and*) who surpassed the conduct of former kings.

He in battle curbed *Dêvagupta* and all the other kings together, like vicious horses made<sup>3</sup> to turn away from the lashes of the whip. Having uprooted his adversaries, having conquered the earth, having acted kindly towards the people, he through his trust in promises<sup>4</sup> lost his life in the enemy's quarters.

(L. 7.) His younger brother, who meditates on his feet, the devout worshipper of Mahêsvara (*Śiva*)—like Mahêsvara taking compassion on all beings—the *Paramabhattachâraka Mahârâjâdhîrâja Harsha* issues this command to the *Mahâsûmantas*, *Mahârâjas*, *Dvîṣṣûdhusîdhanikas*, *Pramâtâras*,<sup>5</sup> *Râjasthânyas*, *Kumârânâtyas*, *Uparikas*, *Vishayapatîs*, regular and irregular soldiers, servants and others, assembled at the village of *Sômakunḍakâ* which belongs to the *Kunḍadhâni vishaya*<sup>6</sup> in the *Śrâvasti bhukti*, and to the resident people:—

(L. 10.) Be it known to you! Having ascertained that this village of *Sômakunḍakâ* was held<sup>7</sup> by the *Brâhman Vâmarathya* on the strength of a forged charter,<sup>8</sup> I therefore have broken that charter and taken (*the village*) away from him, and, for the increase of the spiritual merit and fame of my father, the *Paramabhattachâraka Mahârâjâdhîrâja Prabhâkaravardhanadêva*, of my mother, the *Paramabhattachârîkâ Mahâdêvi*, the queen *Yasômatîdêvi*, and of my several eldest brother, the *Paramabhattachâraka Mahârâjâdhîrâja Râjyavardhanadêva*, have given it to the nation

<sup>1</sup> Compare *Gupta Inscr.* p. 220, lines 1 and 2 of the text.

<sup>2</sup> The word for 'sun,' employed in the original on account of the preceding *-pravritta-chakra*, is *âkâchakra-ratha*, 'whose chariot has only one wheel'; compare for it *e.g.* in the third act of the *Ratnavali* the verse commencing with *adhvânâṁ n=âikâchakraḥ prabhavati*, and *Mayûra's Sûryasata a*, v. 59 (where the Sun says: *na hi râṣṭhê yâti mâ n=âikâchakraḥ*). For the idea that the sun relieves distress, compare *e.g.* *Gupta Inscr.* p. 162, text, l. 2.

<sup>3</sup> The Gerund *krîtvâ* of the original text is employed, in an unusual way, to convey a passive sense; 'like vicious horses (curbed) after they have been made to turn away from the lashes of the whip.' In Prâkrit we do find passive Gerunds; compare *e.g.* *bhajjîu janti (=bhaktvâ gânti)*, 'they run away after having been broken,' in Prof. Pischel's *Materialien zur Kenntnis des Apabhramsa*, p. 23. For Sanskrit I can only quote, from the *Dakṣiṇâracharita*, *kim upakritya pratyupakrityavattî bhavâyam*, where the Gerund *upakritya* must mean 'after having been favoured.'

<sup>4</sup> According to the *Harshaacharita*, 'allured to confidence by false civilities on the part of the king of Gaṇḍa' see Prof. Cowell and Mr. Thomas's Translation, p. 178.

<sup>5</sup> On *pramâtâra* and *mahâpramâtâra*, which occurs in line 17 of the text, see *Ind. Ant.* Vol. XXV. p. 182, note 70; *pramâtâri* also apparently occurs in *Gupta Inscr.* p. 216, l. 9.

<sup>6</sup> With *Kunḍadhânîvishayika* compare *Ângadyavâishayika*, above, Vol. IV. p. 211, l. 7, *Vâlavâishayika*, *Gupta Inscr.* p. 216, l. 6, *Gayâvâishayika*, *ibid.* p. 256, l. 7 of the text, . . . *vâishayika*, *ibid.* p. 50, l. 25, *etc.*

<sup>7</sup> In *Bhuktaka* the suffix *ka* has been added to *bhukta*—as noted already by Prof. Bühler, through the influence of the Prâkrit—without altering the meaning of *bhukta* (*svârthê*); compare Prof. Pischel's *Grammatik der Prâkrit-Sprachen*, § 598. In *Gupta Inscr.* we similarly find *atisriṣṭhaka*, *kâritaka*, *dattaka*, *pravishṭhaka*, *pratisṭhâpitaka*, *utpannaka*, *utpadyamâna*.

<sup>8</sup> On the subject of forged copper-plates see now Dr. Fleet in *Ind. Ant.* Vol. XXX. p. 201 ff.

of a donation<sup>1</sup> (to Brāhmins), as an *agrahāra* — extending to its proper boundaries, with the *udranga*, together with all income that might be claimed by the king's family,<sup>2</sup> exempt from all obligations,<sup>3</sup> as a piece taken out of the district<sup>4</sup> (*to which it belongs*), to follow the succession of<sup>5</sup> sons and sons' sons, for as long as the moon, the sun and the earth endure, according to the maxim of *bhāmichchhīdra* — to the *Bhaṭṭa* Vātasvāmin who is of the *gōtra* of *Sāvarni* and a fellow-student of the *Chhandōgas*,<sup>6</sup> and the *Bhaṭṭa* Śivādēvasvāmin who is of the *gōtra* of *Vishṇuvṛiddha* and a fellow-student of the *Bahvrichas*.<sup>7</sup> Knowing this, you should assent to this, and the resident people, being ready to obey my commands, should make over only to these two<sup>8</sup> the *tulya-mēya*,<sup>9</sup> the share of the produce, payments in money and other kinds of income, as they may be due, and should render service to them. Moreover :—

(L. 16.) Those who profess (*to belong to*) the noble line of our family and others should approve of this donation. Of fortune, unstable as lightning and a bubble of water, donations and the preservation of others' fame<sup>10</sup> are the (real) fruit.

By deeds, thoughts and words one should do good to the living. This *Harsha* has declared to be the very best way of earning religious merit.

(L. 17.) The *dātaka* in this matter is the *Mahāpramātāra Mahāsāmanta*, the illustrious *Skandagupta*. And by order of the great officer in charge of the office of records, the *Sāmanta Mahārāja* *Īśvaragupta*, (*this was*) engraved by *Garjara*.

The year 20 5 *Mārgaśirsha-vadi* 6.

No. 23.— TIRUVENDIPURAM INSCRIPTION OF THE TIME OF  
RAJARAJA III., NARASIMHA II. AND KOPPERUNJINGA.

By E. HULTZSCH, PH.D.

This inscription (No. 142 of 1902) is engraved on the west wall of the *prākāra* of the *Dēvanāyaka-Perumāḷ* temple at *Tiruvēndipuram*, a village  $4\frac{1}{2}$  miles west-north-west of

<sup>1</sup> Since *pratigraha-dharmanā*, which would be a *Bahuvrīhi* compound, could not be taken to qualify *agrahāra* in the abstract noun *agrahāratvēna*, I have altered it to *pratigraha-dharmēna*. With the whole passage compare e.g. above, Vol. VI. p. 139, l. 34, *akṣh yanīot-dharmēn=ākaraṭvēna pratipādītaḥ*. Compare also phrases like *pratigraheṇa pratipādītaḥ*, *Ind. Ant.* Vol. XV. p. 118, l. 12 of the text; *agrahāratvēna pratipādītaḥ*, *ibid.* Vol. XX. p. 124, l. 9 of the text; *dēvāgrahāratvēna pratipādīyati sma*, *Gupta Inscr.* p. 289, l. 10; etc.

<sup>2</sup> With *rājākūḍbhāyā* compare *rājābhāyā* in the plates of the *Mahārājas* of *Uchchakalpa*, *Gupta Inscr.* p. 118, l. 11; p. 122, l. 13; p. 127, l. 20; etc.

<sup>3</sup> With *sarva-parihṛita-parihāra* compare *sarvaviṣṭi-parihāra-parihṛita* in the plates of the *Vākātaka Mahārājas*, e.g. above, Vol. III. p. 262, l. 20. The meaning intended is more correctly expressed by *parihṛita-sarvabhā*, e.g. above, Vol. IV. p. 250, l. 53, and by *sarvakara-parihāraṁ kṛitvā*, above, Vol. III. p. 223, l. 15. Compare also *sarva-bāhā-parihāra* (e.g. *Ind. Ant.* Vol. IX. p. 128, l. 35), and for similar expressions see above, Vol. VI. p. 13, note 3.

<sup>4</sup> The expression *viśhayād=uddhṛita-piṇḍa* I have found again only in the *Pāṇḍukēśvar* plate of *Lalitaśūra-dēva*, *Ind. Ant.* Vol. XXV. p. 180, l. 21. I am not quite certain about the exact meaning of it.

<sup>5</sup> I.e. 'to be inherited in turn by'; compare *putra-pautr-ānugāmin*, e.g. above, Vol. III. p. 262, l. 21.

<sup>6</sup> I.e. a student of the *Sāmavēda*.

<sup>7</sup> I.e. a student of the *Rigvēda*.

<sup>8</sup> Instead of *anayōr=śva* one would have expected *dbhyām=śva*.

<sup>9</sup> I do not know the exact technical meaning of *tulya-mēya* which might be translated by 'things to be weighed and to be measured'; *mēya* by itself we find, in *grāma-pratyāyā mēya-hiranyādāyāḥ*, in *Gupta Inscr.* p. 257, l. 12; and *tulya* occurs *ibid.* p. 70, l. 10, apparently in a technical sense. See also above, p. 62.

<sup>10</sup> *Viz.* by not resuming the grants made by them.—The verse occurs with different readings in *Ind. Ant.* Vol. XIX. p. 349, l. 9 of the text, and Vol. XXV. p. 181, l. 28.



Cuddalore (Kūḍalūr), the head-quarters of the South Arcot district.<sup>1</sup> It consists of 9 lines in the Tamil alphabet and language and forms a single big sentence, which can, however, be dissolved into several distinct periods with the help of the gerunds *kēttu*, 'having heard,' in line 2, and *enru*, 'having said,' in lines 3 and 4. The pronoun *namakkum*, 'to us,' in line 9 shows that the subject of the passage beginning in line 4 is the plural of the pronoun of the first person.

The language exhibits a few peculiarities. The letters *d* and *ḍ* are doubled after a nasal in *yāṅḍu* (l. 1), *Ṣēṇḍa*<sup>2</sup> (l. 2) and *eḷṇḍu* (l. 9). Instead of the gerund *koṇḍu* (twice in l. 6, and l. 8), the poetical form *koḍu* occurs four times (ll. 2, 3, 4 and 9). *Arulivittu* (ll. 4 and 9), *arulivittaka* (l. 9) and *veṭṭivittu* (l. 7) are vulgar forms of *aruluwittu*, etc.

This inscription is distinguished from most other South-Indian inscriptions, as it does not record a donation or similar transaction, but is of a purely historical character. It is dated in the 16th year of *Tribhuvanachakravartin* Rājarājadēva (l. 1) and must have been engraved at the instance of two military officers (*danḍāḷaka*<sup>3</sup>), named Appaṇa and Samudra-Goppaya<sup>4</sup> (l. 5), in the service of the Hoysāṇa (or Hoysaḷa) king Vira-Nārasimhadēva (l. 1). This king had heard that Kōpperuṅgiṅga had captured the Chōḷa emperor at Ṣēṇḍamaṅgalam. Anxious to vindicate his title 'the establisher of the Chōḷa country,' he started from Dōrasamudra and conquered the Maha[ra] kingdom. When at Pāchchūr, he ordered the two above-mentioned officers to continue the campaign. They advanced through the enemy's country until they reached Ṣēṇḍamaṅgalam, forced Kōpperuṅgiṅga to release the Chōḷa emperor, and accompanied the latter into his dominions.

The title 'establisher of the Chōḷa country,' which the inscription applies to Vira-Nārasimhadēva (l. 3), and the statement that he conquered the Mahara kingdom, show that this king is identical with the Hoysāḷa Narasimha II., who in several inscriptions is styled 'the establisher of the Chōḷa kingdom' and 'the uprooter of the Makara or Magara kingdom.'<sup>4</sup> As the inscriptions of Narasimha II. are dated between A.D. 1222 and 1234, it follows that the king Rājarāja, to whose 16th year the subjoined inscription belongs (l. 1), is the Chōḷa king Rājarāja III., who ascended the throne in A.D. 1216,<sup>5</sup> and whose 16th year accordingly corresponded to A.D. 1231-32. He is no doubt identical with the 'Chōḷa emperor' who was captured and released at Ṣēṇḍamaṅgalam. The dates of other inscriptions of Rājarāja III. show that he continued to reign after his re-installation. His latest known date is A.D. 1243-44 in an inscription at Poygai.<sup>6</sup>

The subjoined inscription mentions a considerable number of geographical names. Dōrasamudra, the capital of Narasimha II., is the modern Halēbiḍ in the Bēlūr tāluka of the Hassan district in the Mysore State. Pāchchūr, where he halted on his expedition against Kōpperuṅgiṅga (l. 4), is perhaps identical with a village of that name in the Trichinopoly tāluka, opposite to the island of Śrīraṅgam, 2 miles north of the Coleroon river, and 9½ miles west by south of Kannaḡūr, the southern capital of Narasimha's successor Śōmēśvara.<sup>7</sup> If this identification of Pāchchūr is correct, it would follow that Narasimha II. left his dominions by way of the Gajalhaṭṭi pass, and that the Mahara (Makara or Magara) kingdom (l. 3) has to be looked for in the Coimbatore or Salem district. In the course of the expedition which Appaṇa and Samudra-Goppaya undertook against Kōpperuṅgiṅga, they first destroyed the villages of Eḷḷēri, Kalliyārmūḷai and Toḷudagaiyūr (l. 5). Then they worshipped the god at Poṅṅambalam

<sup>1</sup> See Mr. Sowell's *Lists of Antiquities*, Vol. I. p. 212, where the name is spelt 'Tiruvandipuram.' The same erroneous form is found on the *Madras Survey Map* of the Cuddalore tāluka. The *Postal Directory of the Madras Circle*, p. 1350, has correctly 'Tiruvandipuram.'

<sup>2</sup> *Danḍāḷaka* and *danḍayaka* are *tadbhavas* of the Sanskrit *danḍandāyaka*; see *Ind. Ant.* Vol. XX. p. 304 and note 7.

<sup>3</sup> The first part of this name is apparently derived from Dōrasamudra.

<sup>4</sup> See Fleet's *Dun. Kas. Distr.* p. 507; Mr. Rice's *Ep. Carn.* Vol. IV., Ng. 98, and Vol. VI., Kd. 12a.

(l. 6 f.), destroyed *Toṇḍaimāṇallūr*, and halted at *Tiruppādirippuliyūr* (l. 7). Next they destroyed *Tiruvadigai* and *Tiruvekkarai* (l. 7) and the country between the *Vāraṇavāsi* river in the north, *Śēndamaṅgalam* in the west, and the sea in the east (l. 8). As far as the route of *Narasimha's* two officers can be followed on the map, it appears that they crossed the present South Arcot district from south to north. *Eiḷeri* and *Kalliyūrmūlai* (now *Kaliyamalai*) are in the southern portion of the *Chidambaram tāluka*.<sup>1</sup> *Poṇṇambalam* is one of the Tamil names of *Chidambaram* itself. *Toṇḍaimāṇallūr* is perhaps the modern *Toṇḍamānattam* in the *Cuddalore tāluka*,<sup>2</sup> and *Tiruppādirippuliyūr* is the well-known ancient name of *Tirupāpuliyūr*,<sup>3</sup> a railway station north of *Cuddalore*. *Tiruvadigai* is *Tiruvadi*<sup>4</sup> near *Paṇṇuṭṭi*,<sup>5</sup> and *Tiruvekkarai* is *Tiruvakkarai* in the *Villupuram (Viḷuppuram) tāluka*.<sup>6</sup> As regards *Śēndamaṅgalam*,<sup>7</sup> where *Kōpperuñjīga* kept the *Chōla* king prisoner, and at the gates of which the war seems to have ended,—the *Postal Directory of the Madras Circle* mentions no less than eighteen villages of this name, three of which belong to the South Arcot district. The *Śēndamaṅgalam* which is intended here is probably the one in the *Tirukoilur (Tirukkōvalūr) tāluka*.<sup>8</sup> I am unable to identify the *Vāraṇavāsi* river, which has to be looked for to the north of *Śēndamaṅgalam*,<sup>9</sup> and the village of *Toḷudagaiyūr*, which must have been situated south of *Chidambaram*. It is not clear why *Appana* and *Samudra-Goppaya* selected the temple of *Tiruvēndipuram* for engraving this account of their achievements. Perhaps it was at this village that they took leave of the *Chōla* king *Rājarāja III.*, whom they had rescued from the hands of *Kōpperuñjīga* at *Śēndamaṅgalam*.

As far as we know at present, *Narasimha II.* was the first among the *Hoysala* kings who possessed a portion of the *Trichinopoly* district. In an inscription on a *vīrakal*, dated in A.D. 1222,<sup>10</sup> he is stated to be "marching against the *Raṅga* in the South," i.e. the island of *Śrīraṅgam*, and in the *Harihar* inscription of A.D. 1224<sup>11</sup> he is already called 'the uprooter of the *Makara* kingdom' and 'the establisher of the *Chōla* kingdom.' Hence his conquest of *Śrīraṅgam* seems to have taken place between A.D. 1222 and 1224. This first invasion of the *Makara* and *Chōla* kingdoms was distinct from and prior to the conquest of the same two kingdoms which is related in the *Tiruvēndipuram* inscription, and it is presupposed by the wording of the latter, which implies that the king started on his new campaign in order to vindicate his previously earned title 'establisher of the *Chōla* country.' A further testimony to *Narasimha's* influence in the *Chōla* country is supplied by an inscription in the *Gōkarṇēśvara* temple at *Tirugōkarṇam* near *Pudukkōṭṭai* (No. 410 of 1902), which is dated in the [1]0th year of *Tribhuvanachakravartin Rājarājadēva*, i.e. A.D. 1225-26, and records a grant of land by a servant of *Sōmaladēvi*,<sup>12</sup> the wife of *Sōmēśvaradēva*, the son of the *Pōśala* king *Vīra-Nārasimhadēva* of

<sup>1</sup> Nos. 274 and 290 on the *Madras Survey Map* of this tāluka.

<sup>2</sup> No. 229 on the *Madras Survey Map* of this tāluka.

<sup>3</sup> No. 204 on the *Madras Survey Map* of the *Cuddalore tāluka*.

<sup>4</sup> See above, Vol. VI. p. 331 and note 8.

<sup>5</sup> No. 79 on the *Madras Survey Map* of the *Cuddalore tāluka*.

<sup>6</sup> 'Tiruvakarai,' No. 239 on the *Madras Survey Map* of this tāluka.

<sup>7</sup> This word is derived from *Śēndaṅ*, 'the red one,' a name of the god *Skanda*.

<sup>8</sup> No. 283 on the *Madras Survey Map* of this tāluka.

<sup>9</sup> The nearest river on the north of *Śēndamaṅgalam* is the *Godilam*.

<sup>10</sup> Mr. Rice's *Ep. Carn.* Vol. VI., Cm. 56:—*Saka-varusa 1144 Chitrabhānu-sam | rada Āśṭya-sudda 10 [da\*]sami Māṅgaḷavādrad=āndu*. On this date Professor Kielhorn remarks as follows:—"For *Āśṭya-sudi 10* of *Saka-Samvat 1144* expired = *Chitrabhānu* this date is wrong; it would correspond to Friday, the 16th September A.D. 1222. If we could read *sudda 7 sa[pta\*]mi*, it would regularly correspond to Tuesday, the 13th September A.D. 1222."

<sup>11</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

<sup>12</sup> See above, Vol. III. p. 9, note 6. Another princess of the same name is mentioned in Mr. Rice's *Ep. Carn.* Vol. IV., Kp. 63. She is there compared to *Lakshmi*, and *Narasimha II.* to the *Moon*. Hence she must have been his sister, and not his wife as Mr. Rice thinks (*ibid.*, Introduction, p. 21). According to other inscriptions, the wife of *Narasimha II.* and the mother of *Sōmēśvara* was *Kāḷadēvi*; see *ibid.* Vol. III., Md. 122; Vol. IV., Ng. 98; and Vol. VI., Kd. 125.

Dórasamudra.<sup>1</sup> Finally, a mutilated inscription in the Raṅganátha temple at Śrīraṅgam (No. 54 of 1892), dated in A.D. 1233,<sup>2</sup> records a grant by a female relation of Bhujabala-Bhīmakéśava-Daṇḍanáyaka, the great minister (*mahápradhána*) of *Pratápachakravartin* Póśala *śrī-Vīra-Nārasimhadéva*.

Among the opponents of Narasimha II., the Harihar inscription of A.D. 1224 and the Basarālu inscription of A.D. 1234 mention the Kāḍava king and the Pāṇḍya king,<sup>3</sup> and three inscriptions state that "his valour caused the reduction of the Pāṇḍya sovereignty."<sup>4</sup> As will appear below (p. 164 and note 3), Kópperuñjīnga claimed to belong to the Kāḍava or Pallava family. If he is meant by the expression 'Kāḍava king' in the Harihar inscription, it would follow that he had come into hostile contact with Narasimha II. before the time of the Tiruvēndipuram inscription, perhaps on the occasion of Narasimha's first attack on Śrīraṅgam between A.D. 1222 and 1224. The Pāṇḍya contemporary of Narasimha II. was Māravarman *alias* Sundara-Pāṇḍya I., who, as shown by Professor Kielhorn,<sup>5</sup> ascended the throne in A.D. 1216. This king boasts on his part to have conquered the Chōla country and to have restored it to the Chōla king; and an inscription of his 9th year, *i.e.* A.D. 1225, is actually found in the Raṅganátha temple at Śrīraṅgam,<sup>6</sup> while we have seen that Narasimha II. was marching against Śrīraṅgam in A.D. 1222.

Among the partisans of Kópperuñjīnga, the inscription mentions two chiefs named Śólakōṇ<sup>7</sup> (l. 5) and Kōḷi-Śólakōṇ (l. 6). *Viragaṅganādālvāṇ* and *Chinattarayaṇ* are stated to have been killed and are called 'officers of the king.' Apparently, they were originally in the service of Rájarāja III. and had gone over to Kópperuñjīnga. Of special interest is the statement that "four officers including Parákramabáhu, the king of Ílam," were killed. What the author wants to say is perhaps "Parákramabáhu and three of his officers." Ílam is the Tamil name of Ceylon. According to Wijesinha's Translation of the *Mahāvamsa* (page xxiv. ff.), Parákramabáhu I. died in A.D. 1197 and Parákramabáhu II. in A.D. 1275, and neither of them fell in battle. Hence the Parákramabáhu of this inscription must be different from both; perhaps he was not a king, but a prince of Ceylon.

Kópperuñjīnga, the person who was responsible for Narasimha's interference in the affairs of the Chōla kingdom, is first mentioned in an inscription of the Vṛiddhagiriśvara temple at Vṛiddhāchalam (No. 136 of 1900), the head-quarters of a tāluka in the South Arcot district. This record opens as follows:—

- 1 ॐ Svasti śrīḥ [||\*] Tribhuvanachchakravatti-
- 2 gaḷ śrī-Rájarájadévaṛku vāṇ-
- 3 ḍu lāvadu uḍaiyār Tiru-
- 4 mudugunṇam=uḍaiya nāyaṇāṅku Paḷ-
- 5 lavan Kópperuñjīngan agam-
- 6 baḍi-mudaligaḷil Edirigaṇāyan Po-
- 7 ttappi-Chchōlan i-nṇāyan-

<sup>1</sup> *Tóraisamuttirattu śrī-Póśala-Vīra-śrī-Nārasīngadēvar magañār Śóntśvaradēvar máār Śómaladēvi[ḡ]ār.*

<sup>2</sup> *Vijaya-samma(samva)tsarattu Kāttigai suddha-pañchami Adivāra=mudal*; "from Sunday, the fifth tithi of the bright (fortnight) of Kāttigai in the Vijaya year." Professor Kielhorn kindly informs me that, "for the month Kārttika of Śaka-Samvat 1155 expired=Vijaya, this date regularly corresponds to Sunday, the 9th October, A.D. 1233."

<sup>3</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

<sup>4</sup> Mr. Rice's *Ep. Carn. Vol. III.*, Md. 121; Vol. IV., Ng. 98; and Vol. VI., Kd. 12a.

<sup>5</sup> Above, Vol. VI. p. 814.

<sup>6</sup> See *Ind. Ant.* Vol. XXI. p. 344, and above, Vol. VI. p. 303, No. 5. The Tirupparaṅgunṇam cave-inscription and the smaller Tiruppūvaṇam grant belong to the reign of the same king.

<sup>7</sup> A different person of the same name is mentioned among the officers of Vikrama-Chōla in the *Vikīrāma-śōḷa-Uḷā*; *Ind. Ant.* Vol. XXII. pp. 143 and 149.

8 āṅku vaiitta tirunundāviḷa-  
9 kku onṅukku . . . . .

"In the 14th year of the emperor of the three worlds, the glorious Rājarājadēva,—  
Eḍriṅaṅāyaṅ Pottappi-Chōḷa, (one) among the chiefs of the body-guard<sup>1</sup> of the Pallava  
Kōpperuñjīṅga, gave to the lord, the god of Tirumudugunṅam,<sup>2</sup> one perpetual lamp," etc.

From this inscription we learn that Kōpperuñjīṅga claimed to belong to the Pallava family,<sup>3</sup>  
and that in A.D. 1229-30, i.e. two years before the Tiruvēndipuram inscription, he still acknow-  
ledged Rājarāja III. as his sovereign. The defeat which Narasiṅha II. inflicted on  
Kōpperuñjīṅga enabled Rājarāja III. to remain in power until at least A.D. 1243-44.<sup>4</sup> About this  
time he was either ousted or succeeded by his former enemy; for, an inscription of Kōpperuñjīṅga,  
who had assumed the titles *dēva*, 'king,' and *Sakalabhuvanachakravartin*, in the Arulāḷa-  
Perumāl temple at Conjeeveram shows that the 18th year of his reign corresponded to Śaka-  
Samvat 1182. I subjoin the date-portion of this inscription, and that of three other inscriptions  
at Tiruveṅṅainallūr, Tiruviḍaimarudūr and Tirukkālukkunṅam.

A.—In the Arulāḷa-Perumāl temple at Conjeeveram.<sup>5</sup>

1 Svasti śrī [||\*] Śakābdam āyiratt-orunūṅṅu-en[ba]tt-iraṅḍiṅ mēl sellāniṅṅa  
Śagalabuvāṅṅach[cha]kkaravattigaḷ śrī-Kōpperuñjīṅga[dē]vaṅṅu yāṅḍu  
[18āvadu] Vṛiśchika-nāyaṅṅu apara-pakshattu daśamiyum Nāyaṅṅu-  
kkiḷamaiyu[m\*] . . . . .<sup>6</sup>

"In the [18th] year of the emperor of the whole world, the glorious Kōpperuñjīṅgadēva  
which was current after the Śaka year one thousand one hundred and eighty-two,—  
. . . . .<sup>7</sup> a Sunday and the tenth *tithi* of the second fortnight of the  
month Vṛiśchika."

B.—In the Vaikuṅṅṅha-Perumāl temple at Tiruveṅṅainallūr.<sup>8</sup>

1 [Svasti\*] [śrī ||] Sakalabhuvāṅṅachchakravarttigaḷ śrī-Kōpperuñjīṅgadēvar[k\*]kī  
yāṅḍu [7āvadu] Sim[ha]-nāyaṅṅu apara-pakshattu chaturthiyum Veḷḷi-  
kkiḷamaiyum peṅṅa Rēvati-nāl.

"In the [7]th year of the emperor of the whole world, the glorious Kōpperuñjīṅgadēva,—  
on the day of Rēvatī, which corresponded to a Friday and to the fourth *tithi* of the second  
fortnight of the month Simha."

C.—In the Mshāliṅgasvāmin temple at Tiruviḍaimarudūr.<sup>9</sup>

1 Svasti[i] śrī [||\*] Śagalabuvāṅṅaśakkaravattigaḷ śrī-Kōpperuñjīṅga[dē]vaṅṅu yāṅḍu  
18vadu Kaṅ[ṅ]i-nāyaṅṅu pūrvva-pakshattu pañchadaśiyum Nāyaṅṅu-kkiḷam[ai]  
peṅṅa Śadayattu [n]āl.

"In the 18th year of the emperor of the whole world, the glorious Kōpperuñjīṅgadēva,—  
on the day of Śatabhishaj, which corresponded to a Sunday and to the fifteenth *tithi* of the first  
fortnight of the month Kanyā."

<sup>1</sup> See Dr. Gundert's *Malayālam Dictionary*, p. 2, s.v. *agambādi*.

<sup>2</sup> This is the Tamil name of Vṛiddhāchalam; compare *South-Ind. Inscr.* Vol. I. p. 123, and Vol. III. p. 152.

<sup>3</sup> In the *Madras Christian College Magazine* of March 1892, Mr. Venkayya states that two inscriptions at  
Tiruvāṅṅamālai also call Kōpperuñjīṅga a Pallava or Kāḍava. Regarding Kāḍava as a synonym of Pallava, see  
above, p. 25, and *South-Ind. Inscr.* Vol. III. p. 68.

<sup>4</sup> See above, p. 161 and note 6.

<sup>5</sup> No. 38 of 1890; see *South-Ind. Inscr.* Vol. II. p. 340, note 5.

<sup>6</sup> The remainder of the line is built in.

<sup>7</sup> A portion of the date, which probably contained the name of the *nakshatra*, is lost.

<sup>8</sup> No. 320 of 1902.

<sup>9</sup> No. 135 of 1895.

**D.— In the Védagiriśvara temple at Tirukkaḷukkunṇam.<sup>1</sup>**

- 1 Svasti śrī [1[\*] Śagalabuvanachchakkaravatt[i]gaḷ Avaniy-āḷa-ppirandār Kōpperuñ-  
j[i]ṅgadēvarkku yāṇḍu [3]lvadu Kumba-nāyaru pūrvva-pakshattu d[v]il[i]yaiyum  
Śa-  
2 ni-kkōlamaiyum peṇṇa Uttirattādi-nāḷ.

“In the [3]1st year of the emperor of the whole world, him who was born to rule the earth, Kōpperuñjīngadēva,— on the day of Uttarabhadrapadā, which corresponded to a Saturday and to the second *tīthi* of the first fortnight of the month Kumbha.”

According to Professor Kielhorn, who has kindly examined these four dates, “the first date (A.), of Śaka-Saṃvat 1182 expired and the 18th year current, regularly corresponds to **Sunday, the 31st October A.D. 1260**, which was the 4th day of the month **Vṛiśchika**, and on which the tenth *tīthi* of the dark half (of the month **Kārttika**) ended 6 h. 31 m. after mean sunrise. The second date (B.), of the 7th year, corresponds to **Friday, the 30th July A.D. 1249**, which was the 3rd day of the month **Sīmha**, and on which the fourth *tīthi* of the dark half (of the month **Śrāvana**) ended 9 h. 38 m., and the *nakshatra* was **Rēvati** from 3 h. 56 m., after mean sunrise. The third date (C.) is incorrect. The fourth date (D.), of the 31st year, corresponds to **Saturday, the 10th February A.D. 1274**, which was the 18th day of the month **Kumbha**, and on which the second *tīthi* of the bright half (of the month **Phālguna**) ended 10 h. 46 m., and the *nakshatra* was **Uttara-Bhadrapadā** for 21 h. 1 m., after mean sunrise. The three dates A., B. and D. show that *Sakalabhuvanachakravartin* Kōpperuñjīngadēva must have ascended the throne in **A.D. 1243** between, approximately, the **11th February** and **30th July.**” His reign extended to at least **A.D. 1278-79**; for, as the subjoined list of his inscriptions shows, two of them at Chidambaram are dated in his 30th year. In this list the inscriptions are arranged under different heads according to the manner in which they quote the king’s name and titles.

**I. Kōpperuñjīngadēva.**

1. 20th year: Tiruvottūr, No. 83 of 1900.
2. 22nd year: do. No. 95 of 1900.

**II. Sakalabhuvanachakravartigaḷ śrī-Kōpperuñjīngadēva.**

1. 5th year: Vṛiddhāchalam, No. 134 of 1900.
2. [7]th year: Tiruvēnṇainallūr, No. 320 of 1902.
3. 8th year: Vṛiddhāchalam, No. 135 of 1900.
4. 14th year: Vallam, No. 186 of 1892.<sup>2</sup>
5. 16th year: Chidambaram, No. 467 of 1902.
6. Do. do. No. 468 of 1902.
7. 18th year: Tiruvidaimarudūr, No. 135 of 1895.
8. [18th] year: Conjeeveram, No. 38 of 1890.
9. 26th year: Tirukkōvalūr, No. 308 of 1902.
10. 36th year: Chidambaram, No. 455 of 1902.

**III. Sakalabhuvanachakravartigaḷ Avaniy-āḷa-ppirandār Kōpperuñjīngadēva.**

[3]1st year: Tirukkaḷukkunṇam, No. 181 of 1894.

<sup>1</sup> No. 181 of 1894. The inscription records the gift of a lamp by the wife of Pañchanedi-Vāṇar *alias* Nilagaṅgarayar (l. 3). The same person or a relation of his is mentioned in an inscription of the 28th year of Kulōttuṅga III.; *South-Ind. Inscr.* Vol. III. p. 84.

<sup>2</sup> See *South-Ind. I.-scr.* Vol. II. p. 340, note 4.

IV. Sakalabhuvanachakravartigaḷ Avaniy-āḷa-ppiṇandār *alias* śri-Kōpperuñjīngadēva.

1. 3rd year : Chidambaram, No. 462 of 1902.
2. Do. do. No. 465 of 1902.
3. Do. do. No. 466 of 1902.
4. 5th year : do. No. 459 of 1902.
5. Do. do. No. 464 of 1902.

V. Sakalabhuvanachakravartigaḷ śri-Avaniy-āḷa-ppiṇandār *alias* Kōpperuñjīngadēva.

1. 5th year : Chidambaram, No. 463 of 1902.
2. 8th year : do. No. 460 of 1902.
3. 34th year : do. No. 461 of 1902.
4. 36th year : do. No. 456 of 1902.

The Vallam inscription of the 14th year<sup>1</sup> mentions 'prince (*pillaiyār*) Nilagaṅgaraiyar,' apparently a son of Kōpperuñjīngadēva. An inscription in the Aruḷāḷa-Perumāl temple at Conjeeveram (No. 41 of 1893), which is dated in the 22nd year of *Tribhuvanachakravartin* Vijaya-Gaṇḍagōpāladēva,<sup>2</sup> records the gift of a flower-garden by Nilagaṅga of Āmūr, who bore the surname Bhū-pālan-ōdbhava (in Sanskrit) or Puvi-āḷa-ppiṇanda (in Tamil), *i.e.* 'who was born to rule the earth.' This person is no doubt identical with the prince Nilagaṅgaraiyar of the Vallam inscription, and his surname is a slight modification of *Avaniy-āḷa-ppiṇandār*, the title of his father Kōpperuñjīngadēva.

As stated on page 163 above, the Tiruvēndipuram inscription mentions among the partisans of Kōpperuñjīngā a certain Śōlakōṇ. This person is probably identical with an officer whose name occurs in most of the Chidambaram inscriptions of Kōpperuñjīngadēva. In one inscription he is called "Perumāḷppillai *alias* Śōlakōṇār, (one) among his (*viz.* Kōpperuñjīngadēva's) officers,"<sup>3</sup> and in another (No. 462 of 1902) "the lord of Araśūr, Śēgaṇivāyar *alias* Pillai Śōlakōṇār Āiyār." The grant portion of the Chidambaram inscriptions of the 3rd to 16th years opens with the words *Śōlakōṇ ḍlai*, *i.e.* "the order of Śōlakōṇ," and ends with the words *ivai Śōlakōṇ eḷuttu*, *i.e.* "this (is) the signature of Śōlakōṇ." Accordingly, Śōlakōṇ must have been the representative of Kōpperuñjīngadēva at Chidambaram until at least A.D. 1258-59.

A short undated inscription at Tiruvēndipuram supplies the name of Śōlakōṇ's younger brother. This inscription (No. 146 of 1902) runs as follows :—

- |                          |                        |
|--------------------------|------------------------|
| 1 Svasti śri [!*] Avani- | 7 Śōlakōṇ ta[m]-       |
| 2 āḷa-ppiṇandā-          | 8 bi Perumāḷ Vē-       |
| 3 ṇ Kōpperuñ-            | 9 [ṇ]āḍuḍaiyāṇ śe[y*]- |
| 4 jīngadēvar ti-         | 10 vitta tirukkōpura-  |
| 5 rumēnikku naṇṇā-       | 11 m   ḷ-              |
| 6 ga Śēgaṇivāyaṇ         |                        |

"Hail! Prosperity! For the benefit of the royal body of him who was born to rule the earth, Kōpperuñjīngadēva,— Perumāḷ Vēṇāḍuḍaiyāṇ, the younger brother of Śēgaṇivāyaṇ Śōlakōṇ, caused to be made (*this*) sacred *gōpura*."

Vēṇāḍuḍaiyāṇ seems to have succeeded his elder brother as officer in charge of Chidambaram. For, in two Chidambaram inscriptions of the 34th and 36th years of Kōpperuñjīngadēva (Nos. 461 and 456 of 1902), the grant portion opens with the words *Vēṇāḍuḍaiyāṇ ḍlai* and ends with the words *ivai Vēṇāḍuḍaiyāṇ eḷuttu*.

<sup>1</sup> Above, p. 165, clause II. No. 4.

<sup>2</sup> As the 15th and 16th years of this king corresponded to A.D. 1265 (*Ind. Ant.* Vol. XXII. p. 220), the date of this inscription must fall in A.D. 1271-72.

<sup>3</sup> No. 460 of 1902:— *ivar mudaliḡaiḷ Perumāḷppillai ḍṇa Śōlakōṇār*.

A solitary Sanskrit record of Kôpperuñjîngadêva is found as far north as Drâkshârâma in the Gôdâvari district. Unfortunately this inscription (No. 419 of 1893) is so much mutilated that no connected transcript of it can be given. It is dated in the Śaka year 1184 and records gifts to the temple of Bhîmanâtha by the king, who is called *Sakalabhuvanachakravartin*, *Avany-avan-ôdbhava* or *Avany-avana-sâmbhava*, and *Mahârâjasimha*. The two names beginning with *avani* are Sanskrit translations of his surname *Avaniy-âla-ppirandâr*.<sup>1</sup> *Mahârâjasimha* means 'the lion among great kings,' while Kôpperuñjînga would mean 'the great lion among kings.' The Drâkshârâma inscription calls him 'the ornament of the Kâthaka family'<sup>2</sup> and 'a worshipper of Kanakasabhâdhinâtha.'<sup>3</sup> He is stated to have defeated the *Karnâṭa*<sup>4</sup> and *Chôla* kings and to have established the *Pânḍya* country.<sup>5</sup> The *Kâkati* king and *Ganapati-mahârâja* are also referred to in the Drâkshârâma inscription. The first three lines contain two verses in the Śârdûlavikrîḍita metre, and the sixth line states that certain verses were composed by the king himself and inscribed on his gifts to the temple.

It was stated in the preceding paragraph that Kôpperuñjîngadêva claims to have established the *Pânḍya* country. On the other hand, an inscription of the *Pânḍya* king *Jaṭâvarman* *alias Tribhuvanachakravartin* *Sundara-Pânḍyadêva* at Tiruppanduruttî<sup>6</sup> asserts that this king "besieged the prosperous city of Śêndamaṅgalam and fought several battles to frighten the *Pallava*."<sup>7</sup> This *Pallava* is evidently Kôpperuñjîngadêva, and Śêndamaṅgalam seems to have been his capital, as we might already conclude from the Tiruvendipuram inscription, according to which Kôpperuñjînga was besieged in Śêndamaṅgalam.

## TEXT.

- 1 Svasti śrî [||\*] Tiribu[vaṇa]ch[cha]kka[ra]vattiga| śrî-Râjarâjadê[vs]r[k]ku yâṇ[ḍ]ḍu<sup>8</sup>  
15[vad]il edirâ[m]=ânḍu Prâtâ[pa]chchakkaravatti Hoy[śa]ṇa-śrî-Vi(vi)ra-  
Nârasi[m\*]hadêvaṇ Śôḷa-chchakkaravattiyai-
- 2 Kkô[pp]eruñjîngaṇ <sup>9</sup>[Ś]êṇḍdamaṅ[ga\*]lattê [p]iḍi[t]tu koḍu iru[ndu] taṇ  
[pa]ḍaiyai iṭṭu râyattai aḷittu dēv-â[laiyaṅga]lu[m] <sup>10</sup>Vishṇa-stâṇaṅgaḷum  
aḷigaiyâlê ippaḍi dēvaṇ kêt[ṭ=a]ru-
- 3 i Śôḷa-maṅḍala-pratishṭ-âsâriyaṇ<sup>11</sup> eṇṇu[m] ki(ki)r[ṭ\*]ṭi ni[lai]-ni[rū]tti a[l]ladu  
i-k[k]âlam=ntuvad[i]lai<sup>12</sup> eṇṇu Dôra[sa]mutteratti[ni\*][n]ru[m] eḍuttu vandu  
[Ma]ha[ra\*]-râjya=nirmmûlam=âḍi iyaṅaiyum [i]vaṇ peṇḍu-paṅḍara[mu]m kai-  
kkoḍu
- 4 Pâchchûrilê viṭṭu=Kkôp[pp]eruñjîngaṇ dē[śa]mu[m] aḷittu=Chchôḷa-chchakka-  
vattiyaiyum eḷund=aruḷi(lu)vittu=tiko(kko)ḍuv=an[rū]<sup>13</sup> dēvaṇ tiruv-uḷlam=ây éva  
viḍai koṇḍu eḷunda svasti śrîmaṇu-<sup>14</sup>mahâpradhâni paramaviśvâsi
- 5 daṇḍinagôpaṇ Jagago(do)bbagaṇḍaṇ Appaṇa-danna[ś]kkaṇum Śa[mu]tt[ra]-  
Gop[pa]ya-danna[ś]kkaṇum Kôpperuñjî[ṅ]gaṇ iru[n]da E[ri]yuru[m]  
Kalliyûrmu(mu)laiyum Śôḷakôp iru[nda] Toḷudagaiyûrum aḷit[tu] vē-
- 6 [nda]ṇ mudaligali[\*] Viragaṅga[n]â[ḍ]âlvâṇ J[i](chi)ṅa[ṭ]taraya[n] iḷattu râjâ  
Parâk[k]i[da](ra)maḅâh-u[ḷ]i[ṭ]ṭa [mu]dali [4] pēraiyaṇ . . . ko[ṅ]ru

<sup>1</sup> See above, p. 165 f.

<sup>2</sup> Here 'Kâthaka' can hardly refer to the kings of Cuttack, but must be taken as a Sanskrit equivalent of 'Kâḍava,' see above, p. 164, note 3.

<sup>3</sup> *I.e.* of the god at Chidambaram.

*I.e.* the Hoysala king Narasimha II.

<sup>6</sup> *Pânḍya-maṅḍala-sthâpanâ-sâtradhârya*.

<sup>8</sup> No. 166 of 1894. According to Professor Kielhorn, the date of this record corresponds to the 7th October A.D. 1287; see above, Vol. VI. p. 307 f.

<sup>9</sup> Line 10 f.:— *Śêndamaṅgala-chchêḷum-badi muppi=Ppallava=naḍ\* = ppala pōt-âḍi*.

<sup>10</sup> Read *yâṅḍu*.

<sup>11</sup> Read *Śênda*.

<sup>12</sup> Read *Vishṇu-stâṇa*.

<sup>13</sup> Read *pratisht-doharyāṇ*.

<sup>14</sup> Read =*êdu vadil*

<sup>15</sup> Read =*eggu*.

<sup>16</sup> Read *śrîma*.

- i[va][r\*]gaḷ kudiraiyu[m] kai-koṇḍu Kolli-Chchōlakōṇ kudiraiḡaṇai(lai)yum  
kai-kkoṇḍu Po[ṇ]-
- 7 ṇa[mba]ḷa-dēvaṇaiyum kumbiṭṭu eḍuttu vandu Toṇḍaimaṇallūr ulliḍa tamukk-  
u[rga]ḷum aḷiṭtu aḷi . . [kkā]ḍum veṭṭi(ṭṭu)vittu Tiruppā[d]i[r]i[p]-  
puliyūr[i]ḷē viṭṭu irundu Tiruvadigai Tiruvekkarai ulliṭṭa ūr-
- 8 gaḷum aḷittu Vāraṇavāsi āṇṇukku=ṭṭerku Śēn[da\*]maṅgalattukkum ku<sup>2</sup> kiḷakku  
kaḍaliḷē [a]i-ūrgaḷum kuḍi-k[kāl]ga[ḷu]m ūṭṭum aḷidudum<sup>3</sup> peṇḍu[ga]ḷai  
piḍittum kollai-koṇḍum Śēndamaṅgalattilē eḍuttu vi-
- 9 ḍa=ppū(ppō)ḡiṇa aḷaḍi(vi)ḷē Kōpperuṇḷi[i]ṇ[ra\*]gaṇ kulaindu Śōḷa-chchakka[ra\*]-  
vattiyai e[ḷu]nd=a[ru\*]ḷi(lu)[vi]kka=[kka\*]ḍavadāḡa dēvaṇukku vinṇappa[m\*]  
śeya ivar viṭṭu namakkum aḷ vara=kkāṭṭuḡaiyāḷē Śōḷa-chchakka[ra\*]vattiyai  
eḷund[ḍ=ḡa]ḷuḷi(lu)vittu=kkoḍu vō(ppō)ndu rāḷjattē puḡa viṭṭadu ௨-

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the year which was opposite to the 15th year (*i.e.* in the 16th year)<sup>5</sup> of the emperor of the three worlds, the glorious Rājarājadēva,— when king<sup>6</sup> *Pratāpachakravartin*, the Hoysāṇa, the glorious Vira-Nārasimhadēva, heard that Kōpperuṇḷiṅga had captured the Chōḷa emperor at Śēndamaṅgalam, that he destroyed the kingdom with his army, and that the temples of the god (Śiva) and the places (*sacred to*) Viṣṇu were destroyed, he exclaimed:— “This trumpet shall not be blown<sup>7</sup> unless (*I shall*) have maintained (*my*) reputation of being ‘the establisher of the Chōḷa country.’<sup>8</sup> ”

(L. 3.) He started from Dōrasamudra, uprooted the Maha[ra] kingdom, seized him,<sup>9</sup> his women and treasures, and halted at Pāchchūr.

(L. 4.) Then the king was pleased to order:— “Destroy the country of Kōpperuṇḷiṅga and liberate the Chōḷa emperor.”— Hail! (*We*), the glorious great minister, the very confidential servant, *Danḍinagōpa*<sup>10</sup> Jagadobbagaṇḍa<sup>11</sup> Appaṇa-Daṇṇākka and Samudra-Goppaya-Daṇṇākka, took leave (*from the king*) and started.

(L. 5.) (*We*) destroyed (*the villages of*) Eḷḷēri and Kalliyūrmūlai where Kōpperuṇḷiṅga was staying, and Toḷudagaiyūr where Śōḷakōṇ was staying; killed . . . among the king’s officers Viragaṇanāḍāḷvaṇ (*and*) Chīṇattarayaṇ, and 4 officers including Parākrama-bāhu, the king of ḷḷam; seized their horses; and seized the horses of Kolli-Śōḷakōṇ.

(L. 6.) Having worshipped the god of Poṇṇambalam, (*we*) started (*again*), destroyed rich (?) villages including Toṇḍaimaṇallūr, caused the . . . forest to be cut down, and halted at Tiruppādirippuliyūr.

(L. 7.) (*We*) destroyed Tiruvadigai, Tiruvekkarai and other villages; burnt and destroyed the port-towns<sup>12</sup> on the sea and the drinking-channels to the south of the Vāraṇavāsi river and to the east of Śēndamaṅgalam; and seized and plundered the women.

<sup>1</sup> Read *tamakk-ūr* (?).

<sup>2</sup> Read *aḷittum*.

<sup>3</sup> See *South-Ind. Inscr.* Vol. III. p. 33, note 3.

<sup>4</sup> This word (*dēva*) occurs at the end of line 2.

<sup>5</sup> The trumpet (*kāḷam*) was one of the five instruments used in producing the *pañcha-mahāśabda*; see above, Vol. V. p. 216, note 3, and p. 260, note 3. The king here makes a vow that he will dispense with his right of using this instrument, until he will have defeated Kōpperuṇḷiṅga and re-established the Chōḷa king.

<sup>6</sup> Literally, ‘the architect (causing) the stability of the Chōḷa country.’ The parallel term *Pāṇḍya-maṅḍalū-sihāpand-śīrādhāra* (see above, p. 167, note 5) proves that the word *āchārya* is here used in its ‘family’ meaning: ‘a master-carpenter, an architect.’

<sup>7</sup> *Viz.* the Mahara king.

<sup>8</sup> This word is not Tamil, but Kanarese, and means ‘the commander of an army.’

<sup>9</sup> On this *śirūda*, which is also Kanarese, see above, Vol. III. p. 64, note 9.

<sup>10</sup> See Dr. Gundert’s *Malayālam Dictionary*, s. v. *aḷi* and *aḷi-mukham*.



(L. 8.) When (*we*) advanced against Śēndamaṅgalaṃ and were going to encamp (*there*), Kōpperuñjiṅga became afraid and submitted to the king that (*he*) would release the Chōla emperor.

(L. 9.) As he (*viz.* the king) agreed and despatched a messenger to us, (*we*) liberated the Chōla emperor, went (*with him*), and let (*him*) enter (*his*) kingdom.

No. 24.— DATES OF CHOLA KINGS.

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

(Continued from page 10.)

Dr. Hultzsch again has sent me a large number of dates of Chōla kings, of which I now publish twenty-three, with the results of my calculations. Of these, the dates Nos. 61-74 show that the times previously found for the commencements of the reigns of the five kings to whom they belong—Rājarāja I., Rājendra-Chōla I., Kulōttuṅga-Chōla I., Vikrama-Chōla, and Kulōttuṅga-Chōla III.—are correct. The dates of Rājarāja III., Nos. 75-78, reduce the time during which this king must have commenced to reign, to the period from (approximately) the 23rd June to the 13th August A.D. 1216. And the dates Nos. 79-83, belonging to Rājendra-Chōla III., of whom no dates had yet been examined, prove that this king commenced to reign between (approximately) the 21st March and the 8th May A.D. 1246. The remaining dates sent to me are very difficult to deal with;<sup>1</sup> their publication will probably have to be deferred to the time when more dates of the kings to whom they belong have been discovered.

A.— RAJARAJA I.

61.— In the Mūlēsvara temple at Bāhūr.<sup>3</sup>

- 1 Svasti śrī [||\*] Kānda[|]ūr-Chch[ā]l[ai] ka[lam-aṅ]ṭṭa kō [rā]jarāja-  
k[ē]sar[ipa]nmaṅku yā[ṅ]-  
2 ḍu lla(ā)vadu . . . . . ivv-āṭṭai Mīdhu(thu)na-nāyaru  
3 apara-pakshattu Nāyaru-kkiḷamai peṅga Kātti[g]ai-nāṅṅu<sup>3</sup> pagal.

“In the 11th year (of the reign) of king Rājarājakēsarivarman who destroyed the ships (at) Kāndaūr-Śālai,—in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year.”

The date corresponds to Sunday, the 14th June A.D. 996, which was the 22nd day of the month of Mithuna, and on which the 11th *tithi* of the dark half (of Jyaishṭha) ended 12 h. 58 m., while the *nakshatra* was Kṛittikā, by the Brahma-siddhānta for 13 h. 47 m., according to Garga for 15 h. 6 m., and by the equal space system from 2 h. 38 m., after mean sunrise.

B.— RAJENDRA-CHOLA I.

62.— In the Karavandiśvara temple at Uḍaiyārkōyil.<sup>4</sup>

- 1 Sva[st]i śrī [||\*] Tiru manni valara . . . . .  
17 . . . . . kō=Ppararē(kē)śaripaṅ[ma] . . . [v=U]ḍaiyār śrī-Rājendra-Śōladēva[r]ku  
yāṅ[ḍu] 3lā[vadu] . . . . .

<sup>1</sup> They apparently belong to three kings of whom no dates have yet been published in this list.  
<sup>2</sup> No. 178 of the Government Epigraphist's collection for 1902.  
<sup>3</sup> Read *-nāṅṅu*.  
<sup>4</sup> No. 433 of the Government Epigraphist's collection for 1902.

- 19 i[rv-āṇḍu] Kaṛ[kadaga-nāya]ṛṛu pū[rvva-pakshat]tu chatu[r]tth[iy]um Vell[i]-  
kk[i]lamaiyum [pe]ṛṛa Pu[ṇarbhū]-  
20 śatti=nā].

"In the 31st year (of the reign) of king Parakésarivarman [*alias*] the lord, the glorious Rājendra-Chôladéva,—on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkāṭaka in this year."

The date is intrinsically wrong because the *nakshatra* on the fourth *tithi* of a bright half in the month of Karkāṭaka cannot be Punarvasu. The equivalent of the date apparently is Friday, the 23rd July A.D. 1042, which was the 28th day of the month of Karkāṭaka and which was entirely occupied by the fourth *tithi* of the bright half (of Śrāvāṇa). The *nakshatra* on this day was Uttara-Phalgunī, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise.

### C.—KULOTTUNGA-CHOLA I.

63.—In the Karavandiśvara temple at Uḍaiyārkōyil.<sup>2</sup>

- 1 Svasti śrī || Puḡa| śū|nda puṇari . . . . .  
8 . . . . . [kōv=Irāja]késaripat[ma]r-āna Tribhuva-  
9 nachchakkaravattiga| śrī-Ko[1]ḍ[ṭ]tuṅga-Śôladévar[k\*]ku yāṇḍu 16āvaḍu . . .  
Mina-nāyaṛṛu [apara-pakshattu V]i[y]ā|a-kkilamai[y]um  
dacha(śa)miyu[m] peṛṛa Uttirāḍa[ttu nā].

"In the 16th year (of the reign) of king Rājākésarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chôladéva,—on the day of Uttarāshāḍhā, which corresponded to a Thursday and to the tenth *tithi* of the second fortnight of the month of Mina."

A date of the month of Mina of the 16th year of Kulōttuṅga-Chôla I. would be expected to fall in A.D. 1086,<sup>3</sup> and in my opinion this date undoubtedly corresponds to Thursday, the 12th March A.D. 1086, which was the 19th day of the month of Mina, and on which the *nakshatra* was Uttarāshāḍhā, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise. But the *tithi* which ended on this day, 10 h. 50 m. after mean sunrise, was the 9th, not the 10th *tithi*, of the dark half (of Phālguna).—This result shows that the word *dachamiyum* of the original date should be altered to *navamiyum*.<sup>4</sup>

### D.—VIKRAMA-CHOLA.

64.—In the Vāmanapurīśvara temple at Tirumānikuḷi.<sup>5</sup>

- 1 [S]va[s]ti śr[ī] [i] [\*] Pū-māḍu puṇara . . . . .  
2 . . . . . kō=P[paraké]sar[i]pa[ṇ]mar-ā[ṇa] Ti[r]ibuvānachcha[k\*]karavattiga|  
śrī-Vikrama-Śôladévaṛku yāṇḍu paḍiṇ-o[ṇṛāvaḍu] . . . [nāya]ṛ[u  
apa]ra-pakshattu śkādasiyum Budaṇ-kiḷamaiyum peṛṛa Viśāgattu nā].

"In the eleventh year (of the reign) of king Parakésarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chôladéva,—on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of

<sup>1</sup> The *tithi* was a *prathama-chaturthī*.

<sup>2</sup> No. 899 of the Government Epigraphist's collection for 1902.

<sup>3</sup> See above, p. 7, note 5.

<sup>4</sup> [It is not absolutely excluded that the writer wanted to write *navamiyum*, and that the two Grantha letters *da* and *cha* are in reality a badly shaped *na* and *va*, respectively.—E. H.]

<sup>5</sup> No. 148 of the Government Epigraphist's collection for 1902.

My calculation shows that the name of the month of this date was **Dhanus**. For this month the date corresponds to **Wednesday, the 19th December A.D. 1128**,<sup>1</sup> which was the 25th day of the month of **Dhanus**, and on which the 11th *tithi* of the dark half (of **Mārgaśīrsha**) ended 22 h. 1 m. after mean sunrise, while the *nakshatra* was **Viśākḥā**, by the equal space system and according to Garga for 16 h. 25 m., and by the **Brahma-siddhānta** for 11 h. 50 m., after mean sunrise.

65.—In the **Karavandīśvara** temple at **Uḍaiyārkōyil**.<sup>2</sup>

- 1 [Sva]sti [ś]r[ī] [||\*] Pū-mādu p[unara] . . . . .  
 2 . . . . . kō= . . . . . pan[ma\*]r-āna  
 Tir[i\*]bu[va\*]na[cha][k\*]karavattigaḷ śrī-Vik[kira\*]ma-Śōḷadēvaḥku yāṇḍu  
 1[5]āva[du Si]mha-nāyaṅṅu apara-[pa]<sup>3</sup> . . . . . [m]  
 V[iyā]ḷa-kkiḷa[m]ai[yum pe]ṅṅa . . . . .<sup>4</sup>

“In the 15th year (of the reign) of king [Parakésari]varman *alias* the emperor of the three worlds, the glorious **Vikrama-Chōḷadēva**,— [on the day of] . . . . ., which corresponded to a **Thursday** and to the . . . . . [*tithi*] of the second fortnight of the month of **Siṃha**.”

This date does not admit of verification.

E.—**KULOTTUNGA-CHOLA III.**

66.—In the **Vāmanapurīśvara** temple at **Tirumānikuḷi**.<sup>5</sup>

- 1 Svasti śrī [||\*] Puyal peruga . . . . .  
 3 . . . . . kō=Pparakésariḥmar-āṅṅa Tribhū(bhu)vaṇśakra[va]ttigaḷ śrī-  
 Kulōttuṅga-Śōḷadēvaḥku y[ā]ṇḍu mu(mū)[n]rāvaḍu Siṃha-nāyaṅṅu  
 apara-bha(pa)kshattu pañchamiyum Tīṅṅaḷ-kilamaiya(yu)m peṅṅa Aśvati-nāḷ.

“In the third year (of the reign) of king **Parakésarivarman** *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōḷadēva**,— on the day of **Aśvini**, which corresponded to a **Monday** and to the fifth *tithi* of the second fortnight of the month of **Siṃha**.”

A date of the month of **Siṃha** of the third year of **Kulōttuṅga-Chōḷa III.** would be expected to fall in A.D. 1180, and in my opinion this date undoubtedly corresponds to the **12th August A.D. 1180**, which was the 16th day of the month of **Siṃha**, and on which the 5th *tithi* of the dark half (of **Śrāvāṇa**) ended 9 h. 34 m., while the *nakshatra* was **Aśvini** for 3 h. 17 m., after mean sunrise. But the day was a **Tuesday**, not a **Monday**.<sup>6</sup>

67.—In the **Bhaktaparādhiśvara** temple at **Giḍaṅgil**.<sup>7</sup>

- 1 Svasti śrī [||\*] Kō=Pparakésarivanmar-āṅṅa Tribhuvanachakravarttigaḷ śrī-Kulōttuṅga-  
 Śōḷadēvaḥku  
 2 yāṇḍu 3vaḍu Siṃha-nāyaṅṅu irubbattēḷān=di[yadi\*]y-āṅṅa Budaṅ-kilamai peṅṅa  
 Aśvati-nāḷ.

“In the 3rd year (of the reign) of king **Parakésarivarman** *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōḷadēva**,— on the day of **Aśvini**, which corresponded to a **Wednesday** which was the twenty-seventh solar day of the month of **Siṃha**.”

<sup>1</sup> The year A.D. 1118 would yield no satisfactory equivalent for this date.

<sup>2</sup> No. 404 of the Government Epigraphist's collection for 1902.

<sup>3</sup> Read *-pakshattu*; the *tithi* is lost.

<sup>4</sup> The *nakshatra* is lost.

<sup>5</sup> No. 165 of the Government Epigraphist's collection for 1903; *South-Ind. Inscr.* Vol. III. No. 85.

<sup>6</sup> On Monday, the 11th August A.D. 1180, the 5th *tithi* of the dark half commenced 8 h., and the *nakshatra* was **Aśvini** from 3 h. 56 m., after mean sunrise.

<sup>7</sup> No. 226 of the Government Epigraphist's collection for 1903.

Under the preceding date it has been stated that the *nakshatra* was *Āśvini* on the 16th day of the month of *Simha* of the third year of the king's reign; *Āśvini* therefore cannot have been the *nakshatra* on the 27th day of the same month. Nor would the weekday be correct; for the 27th day of *Simha* of the third year would be Saturday, the 23rd August A.D. 1180 (when the *nakshatra* was *Uttara-Phalgunī*).—I have not found any year of the reign of *Kulōttuṅga-Chōla III.* for which the date would be correct.

68.—In the *Vāmanapurīśvara* temple at *Tirumānikuḷi*.<sup>1</sup>

- 1 Svasti śrī [||\*] Tiribuvanachchakravattigaḷ śrī-Vīrarājēndira-Śōḷadēvaṅku yāṇḍu  
ēḷṅvadu Simha-[nāyaṅ]ṅu irubbattāṅ=diyadi āṅa Budan-kiḷamaiyum  
pūrshva(rvva)-pakshattu chchatu[r\*]daśiyum=āṅa<sup>2</sup> Śadaiya-  
2 ttu nāḷ.

“In the seventh year (of the reign) of the emperor of the three worlds, the glorious *Virarājendra-Chōḷadēva*,<sup>3</sup>—on the day of *Śatabhishaj*, which was the fourteenth *tithi* of the first fortnight and a *Wednesday*, which was the twenty-sixth solar day of the month of *Simha*.”

The 26th day of the month of *Simha* of the 7th year of *Kulōttuṅga-Chōla III.* corresponds to *Wednesday*, the 22nd August A.D. 1184.<sup>4</sup> On this day the 14th *tithi* of the bright half (of *Bhādrapada*) ended 13 h. 19 m., and the *nakshatra* was *Śatabhishaj*, by the equal space system and according to *Garga* from 1 h. 19 m., and by the *Brahma-siddhānta* from 1 h. 58 m., after mean sunrise.

If this were a date of *Rājendra-Chōla III.*, it would be quite incorrect.

69.—In the *Darbhāraṅyēśvara* temple at *Tirunaḷḷār*.<sup>5</sup>

- 1 Svasti śrī [||\*] Tiribuvanachchakravattigaḷ Madurai koṇḍu Pāṇḍiyaṅ muḍi-  
ttalaiyum koṇḍ-aruḷiya śi-Kulōttuṅga-Śōḷadēvaṅku [y]āṇḍu 17vadu Kumba-  
[n]āyaṅṅu pūrva-pattīśattu<sup>6</sup> tittaiyaiyum<sup>7</sup> Tiṅgaṅ-kiḷamaiyum peṅga Uttiraṅḷādi-  
nāḷ.

“In the 17th year (of the reign) of the emperor of the three worlds, the glorious *Kulōttuṅga-Chōḷadēva*, who, having taken *Madurai*, was pleased to take also the crowned head of the *Pāṇḍya*,—on the day of *Uttara-Bhadrpadā*, which corresponded to a *Monday* and to the second *tithi* of the first fortnight of the month of *Kumbha*.”

The date corresponds to *Monday*, the 13th February A.D. 1195, which was the 21st day of the month of *Kumbha*, and on which the second *tithi* of the bright half (of *Phālguna*) commenced 1 h. 55 m. after mean sunrise, while the *nakshatra* was *Uttara-Bhadrpadā*, by the *Brahma-siddhānta* and according to *Garga* the whole day, and by the equal space system from 3 h. 17 m. after mean sunrise.

70.—In the *Kripāpurīśvara* temple at *Tiruveṅṅainallūr*.<sup>8</sup>

- 1 Svasti śrī [||\*] Pū maruviya diśaimugattōn . . . . .  
Tiribuvanachchakravattigaḷ Maduraiyum Pāṇḍiyaṅ muḍi-ttalaiyūn=goṇḍ-aruḷina

<sup>1</sup> No. 164 of the Government Epigraphist's collection for 1902.

<sup>2</sup> The *da* of “*daśi*” is entered below the *śi*.

<sup>3</sup> The name *Virarājendradēva* (II.) is applied to *Kulōttuṅga III.* in two inscriptions of the 5th year at *Chidambaram* (Nos. 121 and 122 of 1887-88).

<sup>4</sup> The *Simha-samkrānti* took place 16 h. 48 m. after mean sunrise of the 27th July A.D. 1184.

<sup>5</sup> No. 395 of the Government Epigraphist's collection for 1902.

<sup>6</sup> Read *-pakshattu*.

<sup>7</sup> Read *dvitīyaiyum*.

<sup>8</sup> No. 313 of the Government Epigraphist's collection for 1902.

śrī-Kulōttuṅga-Śōladēva[ṛ]ku yāṇḍu 17āvadu Miduna-nāyaṛ[ṛu] apara-pakshattu  
trai(trayōdasiyum Viyāla-kkiḷamaiyum peṛṛa Urōṣaṇi-[nā].

“In the 17th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Rōhiṇī, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna.”

The date undoubtedly corresponds to Thursday, the 8th June A.D. 1195, which was the 13th day of the month of Mithuna, and on which the *nakshatra* was Rōhiṇī for 9 h. 51 m. (or 9 h. 12 m.) after mean sunrise. As the 13th *tithi* of the dark half (of Jyaiṣṭha) ended on this day only a minute or two after true sunrise, I should have expected the writer to quote the 14th *tithi* instead of the 13th.

71.—In the Ikshupurīśvara temple at Kōvilvenni.<sup>1</sup>

1 . . . . . T[i]r[i]buvanacholakkavatt[i]gaḷ Ma-  
2 duraiyum Paṇḍiyan muḍi-ttalaiyuṅ-go[n]ḍ-aruliya [ś]i-[Ku]-  
3 lōttuṅga-Śōladēvaṛkku yā[n]ḍu pattoṇbadabadu=Kkani-<sup>2</sup>nā-  
4 yaṛṛu=ppūr[va\*]-pakshattu navamiyum Tiṅga[ḷ]-kiḷamaiyum peṛṛa At[ta]-  
5 nāḷ.

“In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyā.”

The date is intrinsically wrong because the *nakshatra* on the 9th *tithi* of a bright half in the month of Kanyā cannot be Hasta. The equivalent of the date apparently is Monday, the 2nd September A.D. 1196, which was the 6th day of the month of Kanyā, and on which the 9th *tithi* of the bright half (of Bhādrapada) ended 22 h. 22 m. after mean sunrise. The *nakshatras* on this day were Mūla and Pūrvāśādhā.

72.—In the Vāmanapurīśvara temple at Tirumāṇikuḷi.<sup>3</sup>

1 S[va]sti śrī [i]\* T[iribu]vaṇachchakkara[va]ttiga[ḷ] Ma[d]urai koṇḍu Pāṇ[ḍiya]ṇ  
muḍi-ttalai-  
2 yuṅ-goṇḍ-aruliya śrī-Kulōttuṅga-Śōladēvaṛkku y[ā]ṇḍu pattoṇbadā-  
3 vadu Ṛishabha-nāyaṛṛu āṛān=diyadiy=āṇa pūrvva-pakshattu dvādasiyum Budāṇ-  
kiḷam[ai]yum peṛṛa [A]-  
4 ttattu nāḷ.

“In the nineteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Ṛishabha.”

The date corresponds to Wednesday, the 30th April A.D. 1197, which was the 6th day of the month of Ṛishabha,<sup>4</sup> and on which the 12th *tithi* of the bright half (of Vaiśākha) ended 19 h. 37 m., while the *nakshatra* was Hasta, by the equal space system and according to Garga for 7 h. 13 m., and by the Brahma-siddhānta for 3 h. 56 m., after mean sunrise.

<sup>1</sup> No. 397 of the Government Epigraphist's collection for 1902.

<sup>2</sup> Read *pattoṇbadāvadū=Kkanni*.

<sup>3</sup> No. 161 of the Government Epigraphist's collection for 1902.

<sup>4</sup> The Ṛishabha-samkrānti took place 14 h. 4 m. after mean sunrise of the 24th April A.D. 1197.

73.—In the Vâmanapurîśvara temple at Tirumânikuġi.<sup>1</sup>

1 Svasti śrî [||\*] Tiribuvanachchakkaravarttiga[!] Maduraiyum Îlamum Pânđiyan  
muđi-ttalaiyuñ=gonđ-arul[i]ya śrî-Kulôttuñga-Śôladêva[r\*]kku yâñđu 21vadu  
Mêsha-n[â]yaṅṅu pûrvva-[pa\*]kshattu daśamiyum Budan-kiġamaiyu[m] peṛra  
[Ma]ḡattu nâl.

“In the 21st year (of the reign) of the emperor of the three worlds, the glorious Kulôttuñga-Chôladêva, who was pleased to take Madurai, Îlam and the crowned head of the Pânđya,—on the day of Maghâ, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mêsha.”

The date corresponds to Wednesday, the 7th April A.D. 1199, which was the 14th day of the month of Mêsha, and on which the 10th *tithi* of the bright half (of Vaiśākha) ended 23 h. 39 m., while the *nakshatra* was Maghâ, by the equal space system for 22 h. 20 m., by the Brahma-siddhânta for 7 h. 53 m., and according to Garga for 10 h. 30 m., after mean sunrise.

74.—In the Vâmanapurîśvara temple at Tirumânikuġi.<sup>2</sup>

1 Svast[i] śr[i] [||\*] Pu[ya]l vâyttu . . . . .  
4 . . . . . kô=Pparakêśariṅmar-âṅṅa Tiribuvanachchakkaravarttiga[!]  
Maduraiyum=Îlamuñ=gonđu Pânđiyan muđi-ttalaiyuñ=gonđ-arulîṅa śrî-Kulôt-  
5 tuñ[ga]-Śôladêvarkku yâñđu 21vadu Ṛishabha-nâyaṅṅu pûrvva-pakshattu tri(tra)yô-  
daśiyum Śani-kkiġamaiyum peṛra Attatti-nâl.

“In the 21st year (of the reign) of king Parakêśarivarman *alias* the emperor of the three worlds, the glorious Kulôttuñga-Chôladêva, who, having taken Madurai and Îlam, was pleased to take also the crowned head of the Pânđya,—on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Ṛishabha.”

A date of the month of Ṛishabha of the 21st year of the reign of Kulôttuñga-Chôla III. would be expected to fall in A.D. 1199, but for that year this date is incorrect, and I have not found any other year of the king's reign for which it would be correct. Such being the case, I feel certain that the month of Ṛishabha has been quoted erroneously instead of Mêsha. For this month the date regularly corresponds to Saturday, the 10th April A.D. 1199, which was the 17th day of the month of Mêsha, and on which the 13th *tithi* of the bright half (of Vaiśākha) ended 22 h. 48 m. after mean sunrise, while the *nakshatra* was Hasta, by the equal space system and according to Garga the whole day, and by the Brahma-siddhânta for 21 h. 40 m. after mean sunrise.

## F.—RAJARAJA III.

75.—In the Tirumâliśvara temple at Mâgaral.<sup>3</sup>

1 . . . . . i-ttê[varkku] yâñđu nâlâvadu Mid[u]ṅa-[nâya]ṅ[ru] apara-  
pakshat[t]u=ppaṅchamiyun=D[i]ṅga[t-ki]ġamaiyum peṛra Śadaiyattu . nâl.

“In the fourth year (of the reign) of this king,<sup>4</sup>—on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna.”

The date corresponds to Monday, the 22nd June A.D. 1220, which was the 29th day of the month of Mithuna, and on which the 5th *tithi* of the dark half (of Âshâđha) ended 15 h.

<sup>1</sup> No. 169 of the Government Epigraphist's collection for 1902.

<sup>2</sup> No. 170 of the Government Epigraphist's collection for 1902.

<sup>3</sup> This is an earlier date of the same reign which is quoted in No. 76 below.

<sup>4</sup> Viz. Râjarâja III.

56 m., while the *nakshatra* by the equal space system was Śatabhishaj for 4 h. 36 m., after mean sunrise.

76.—In the Tirumāliśvara temple at Māgaral.<sup>1</sup>

1 . . . . . T[i]r[i]buvāṇachchak[ka]ravatt[i]ga[ ] śrī-Rāśārāśadēvaṅku yāṇ[ḍu]  
5[va]ḍu Siṃha-nāyaṅgu a[pa]ra-[pa]kshattu pañchamiyum Buda[ṇ]-  
k[i]lamaiyum [p]eṅra Aśvat[i]-nāl.

“In the 5th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,— on the day of Aśvinī, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Siṃha.”

The date corresponds to Wednesday, the 19th August A.D. 1220, which was the 24th day of the month of Siṃha, and on which the 5th *tithi* of the dark half (of Bhādrapada) commenced 10 h. 38 m., while the *nakshatra* was Aśvinī for 18 h. 24 m., after mean sunrise.— As the 5th *tithi* commenced very late in the day, I consider it probable that it has been quoted erroneously instead of the 4th.

77.—In the Ikshupuriśvara temple at Kōvilveṅṅi.<sup>2</sup>

1 [Sva]sti śrī [!]\* Tiribuvāṇachchakkara-  
2 vattigaḷ śrī-I[r]ājarājadēvaṅku  
3 yāṇḍu 6ā[va]ḍu edir-ām-a[ṇ]-  
4 ḍu Tulā-nā[ya]ṅ[ru] pūrva-[pa\*]kshat-  
5 tu saptamiyum Viyāḷa-[k]k[i]lamai-  
6 [y]um peṅra Uttirāḍattu [ṇ]ā[!]\*.

“In the year which was opposite the 6th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,— on the day of Uttarāśhāḍhā, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā.”

The date corresponds to Thursday, the 13th October A.D. 1222, which was the 16th day of the month of Tulā, and on which the 7th *tithi* of the bright half (of Kārttika) ended 11 h. 33 m., while the *nakshatra* was Uttarāśhāḍhā, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 6 h. 34 m., after mean sunrise.

78.—In the Ādiyappaṅ temple at Kīl-Kāśākūḍi.<sup>3</sup>

1 . . . . . Rājarājadēvaṅku yāṇḍu pattāvaḍu Mēsha-nāyaṅgu apara-pakshattu  
ashtamiyum Śevvāy-kkilamaiyum peṅra Avittattu nāl.

“In the tenth year (of the reign) of . . . . . Rājarājadēva,— on the day of Śravishṭhā, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mēsha.”

The date corresponds to Tuesday, the 21st April A.D. 1226, which was the 23th day of the month of Mēsha, and on which the 8th *tithi* of the dark half (of Vaiśākha) ended 10 h. 16 m., while the *nakshatra* was Śravishṭhā, by the equal space system and according to Garga for 19 h. 3 m., and by the Brahma-siddhānta for 19 h. 42 m., after mean sunrise.

#### G.—RAJENDRA-CHOLA III.

79.—In the Karavandiśvara temple at Uḍaiyārkōyil.<sup>4</sup>

1 Svasti śr[ī] [!]\* T[i]r[i]bu[va\*]ṅachchakkaravatt[i]gaḷ śr[ī]-Irāḅṅdira-Śōḷa-  
dēvaṅku<sup>5</sup> yāṇḍu 3vaḍu Miṅa-nā-

<sup>1</sup> No. 217 of the Government Epigraphist's collection for 1901.

<sup>2</sup> No. 396 of the Government Epigraphist's collection for 1902.

<sup>3</sup> No. 392 of the Government Epigraphist's collection for 1902.

<sup>4</sup> No. 406 of the Government Epigraphist's collection for 1902.

<sup>5</sup> Read \*śarṅka.

2 [ya]ṛṛu pū[rvva]-pakshattu pañ[cha]m[i]yum Śaṇi-kkiḷamaiyu[m p]eṛra [U]rōṣai-nā].

"In the 3rd year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōḷadēva,— on the day of Rōhiṇi, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of *Mina*."

My examination of the four dates Nos. 79-82 has yielded the result that the reign of Rājendra-Chōḷa III. commenced between (approximately) the 21st March and the 8th May A.D. 1246.

This date, No. 79, corresponds to Saturday, the 20th March A.D. 1246, which was the 26th day of the month of *Mina*, and on which the 5th *tithi* of the bright half (of Chaitra) commenced 0 h. 30 m., while the *nakshatra* was Rōhiṇi for 18 h. 24 m. (or 17 h. 44 m.), after mean sunrise.

80.— In the Raṅganātha temple at Śrīraṅgam.<sup>1</sup>

1 . . . . . Kannarigarāja-pra[ti]kūla-kāladanḍa makarālaya-majjita-[Kali]-bala  
Vi(vi)ra-Sōmi(mē)śvara-kar-āmulka-pāda-[vi]rābharāṇa  
2 . . . . . Tiribuva[ṇa]chchakkaravattigaḷ śrī-Rāśēṇḍira-Śōḷadēvarkku yāṇḍu  
7āvadu Magara-nāyaṛṛu apara-pakshattu aṣṭami[y]um Budan-k[i]lamaiyum  
peṛra Śittirai-nā].

"In the 7th year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōḷadēva, . . . . . the hostile rod of death to the Kannariga (*i.e.* Karṇāṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets<sup>2</sup> on whose feet were put on by the hands of Vīra-Sōmēśvara,<sup>3</sup> . . . . . — on the day of Chitrā, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara."

The date corresponds to Wednesday, the 25th December A.D. 1252. On this day the Makara-(Uttarāyaṇa)-samkrānti took place 13 h. 3 m.,<sup>4</sup> the 8th *tithi* of the dark half (of Pausha) commenced 0 h. 17 m., and the *nakshatra* was Chitrā, by the equal space system and according to Garga the whole day, and by the Brahma-siddhānta for 21 h. 1 m. after mean sunrise.

81.— In the Rājagōpāla-Perumāḷ temple at Maṅṅarguḍi.<sup>5</sup>

Svasti śrī [[\*] Tribuvaṇachchakkaravattigaḷ śrī-Rāja[jē]ndra-<sup>6</sup>[Śōḷa]dēvarkku yāṇḍu  
21vadu Karḷaḍaga-nā[yaṛṛu] a[para-pakshattu êk]ādaśiyum Budhaṇ-  
kiḷamaiyum peṛra Rōhi[ṇi]-nā].

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōḷadēva,— on the day of Rōhiṇi, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkāṭaka."

The date corresponds to Wednesday, the 30th June A.D. 1266, which was the fourth day of the month of Karkāṭaka, and on which the 11th *tithi* of the dark half (of Āshāḍha) ended

<sup>1</sup> No. 64 of the Government Epigraphist's collection for 1892.

<sup>2</sup> *Vīra-ābharāṇa* is used in the sense of the Tamil *vīra-kkaḷal*.

<sup>3</sup> This implies that the Chōḷa king had defeated the Hoysala king Sōmēśvara and employed him as a servant.

<sup>4</sup> Ordinarily, therefore, the 25th December A.D. 1252, here described as a day of the month of Makara, would be considered to be the last day of the month of Dhanu.

<sup>5</sup> No. 105 of the Government Epigraphist's collection for 1867.

<sup>6</sup> Read -Rājēndra-.



10 h. 21 m. after mean sunrise, while the *nakshatra* was Rôhîṇî, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system from 2 h. 38 m. after mean sunrise.

82.—In the Anṇâmalainâtha temple at Mannârguḍi.<sup>1</sup>

1 Ti[ru](ri)buvaṇachchak[ka]ravattigaḷ śrî-Râj[ê\*]n[di]ra-Śôḷa[d]êvarkku yâṇḍu 22vada Rishabha-nâyaruḷ [pû]rvva-pakshattu śadurteṣiyum Nâ[ya]ru-kkiḷamaiyum peṇṇa Viśâgattu nâḷ.

“In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Râjendra-Chôladêva,—on the day of Viśâkhâ, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Rishabha.”

The date corresponds to Sunday, the 8th May A.D. 1267, which was the 14th day of the month of Rishabha, and on which the 14th *tithi* of the bright half (of the first *Jyâishṭha*) ended 21 h. 40 m. after mean sunrise, while the *nakshatra* was Viśâkhâ, according to Garga the whole day, by the Brahma-siddhânta for 22 h. 20 m., and by the equal space system from 3 h. 17 m., after mean sunrise.

83.—In the Raṅganâtha temple at Śrîraṅgam.<sup>2</sup>

1 Svasti śrîḥ [||\*] Mâma-Sômî(mê)śvara-pratikûla-kâladaṇḍa [T]iribuvaṇachchukkaravattigaḷ śrî-Râjendra-Śôḷadêvarkku yâṇḍu êḷavad[in] edir-âm-âṇḍu Vṛiśchika-nâyaruḷ [t]u pûrvva-[pa]ksha[t]tu pañchamiyum Tiṅgaḷ-kkiḷamaiyum peṇṇa Aśvati-nâḷ.

“In the year which was opposite the seventh year (of the reign) of the emperor of the three worlds, the glorious Râjendra-Chôladêva, the hostile rod of death to (his) uncle Sômêśvara,—on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika.”

The date is intrinsically wrong because the *nakshatra* cannot be Aśvini on the 5th *tithi* of a bright half in the month of Vṛiśchika.—A date of the month of Vṛiśchika of the year opposite the 7th, *i.e.* of the 8th year, of the king's reign would be expected to fall in A.D. 1253; but for that year this date would correspond to Tuesday, the 28th October, when the *nakshatras* were Pûrvâshâḍhâ and Uttarâshâḍhâ. If the date were one of the 9th year of the king's reign, it would correspond to Monday, the 6th November A.D. 1254, when the *nakshatras* were Uttarâshâḍhâ and Śravaṇa.—I am unable confidently to suggest any correction of the original date with which the date would yield a satisfactory equivalent.

No. 25.—KALUCHUMBARRU GRANT OF VIJAYADITYA-AMMA II.

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

This record is the one which I have entered as U. in *Ind. Ant.* Vol. XX. p. 271, in one of my papers on the Eastern Chalukya chronology, and from which I have given a short extract (verse 8, line 35 ff.) in the same Journal, Vol. XII. p. 249. I edit it from the original plates, which belonged to Sir Walter Elliot and are now in the British Museum. There is no information as to where they were obtained.

The plates are five in number, each measuring about  $8\frac{1}{2}$ " by  $4\frac{3}{8}$ ". The first of them is inscribed on one side only; the others are inscribed on both sides. The edges of the inscribed

<sup>1</sup> No. 91 of the Government Epigraphist's collection for 1897.

<sup>2</sup> No. 65 of the Government Epigraphist's collection for 1892.

surfaces, except the last, were raised into rims, to protect the writing. The outer side of the last plate, having no such rims, is somewhat worn; and a few letters there are more or less illegible. But the rest of the record is in a state of very excellent preservation; and the text of it is quite clear and certain, throughout, except in one place in line 36.—The ring, on which the plates are strung, is about  $\frac{1}{8}$ " thick and  $4\frac{5}{8}$ " in diameter. It has been cut; but it seems to be the same ring which was attached to the plates, and which had not then been cut, when the record first came under my observation, in 1877 or 1878. The seal, in which the ends of the ring are secured, is circular, about 3" in diameter. It has, in relief on a countersunk surface,— across the centre, a boar, standing to the right (proper left), and the legend *śrī-Trībhuvan[ā\*]mku[śa]h*, which presents a motto of the kings of the dynasty and means "the glorious elephant-goad of the three worlds:" the *śa*, which is considerably damaged, stands behind the boar, and the *visarga* is in front of the boar; the rest of the legend is in one line above the boar. Above these, there is an elephant-goad, with the sun and moon above it. And, below the boar, there is a floral device, apparently an expanded water-lily shewing seven or eight petals.—The characters belong to the southern class of alphabets, and are of the regular type of the locality and period to which the record belongs. They range in size from a little more than  $\frac{1}{8}$ " to nearly  $\frac{1}{4}$ ". The engraving, though good, is not very deep; and, the plates being substantial, the letters do not shew through on the reverse sides. Marks of the working of the engraver's tool can be seen in many places, both in the interiors of the letters, and in the copper which was pushed up by the tool at the sides of them; such marks on the sides of the letters, caused in the same way, can be seen very clearly in the lithograph of the Korumelli plates of Rājarāja I.<sup>1</sup> The lingual *ç* is distinguished from the dental *ç* by a slight but marked prolongation upwards of the end of the character. The record presents final forms of *k* in line 17, of *t* in lines 8, 29, 31, 32, 42, 60, and 73, of *n* in lines 11 and 31, and of *m* in lines 10, 12, 13, 14 (twice), 15, 35, and 71. In line 15 it presents a peculiar mark of punctuation, regarding which reference may be made to the foot-note to that passage. As regards palæography,— the guttural *ñ* does not occur. The *kh*, *j*, *b*, and *l*, all present the later cursive forms, throughout. The initial short *i* occurs three times; once in line 43, and twice in line 66. In each instance, it is of the old square type, but the actual form of it presents the following abnormal feature. The full form of the old square initial short *i* of the alphabet with which we are concerned, consisted of an upper component which may be likened to the outstretched wings of a hovering bird, and of a separate bottom part which consisted sometimes of two circles, as may be seen very clearly in *iti*, the last word of the Haidarābād plates of Pulakēsin II. of A.D. 612;<sup>2</sup> and sometimes of two points or dots, as may be seen in *iva*, line 15, No. 15, and in *iv=*, line 40, the last *akshara* but four, of the Diggubarru grant of Chālukya-Bhīma II. of the period A.D. 934 to 945.<sup>3</sup> The peculiarity in the present record is, that the ends of the upper component have been brought right down to the lower line of the writing, and the bottom components have been omitted. The form of the letter thus presented is not a transitional form, but is a variety of the old square type. It may be characterised as more or less of a freak. But it cannot be stamped as a mistake. I have found one similar instance, in the word *iti* in line 23 of the Kolavennu plates of the period A.D. 934 to 945;<sup>4</sup> and there it might perhaps be treated as a mistake, because the two bottom components are duly shewn in that record, as points, in *indur*, line 19, and *itham*, line 22. In the present record, however, there is no such contrast: the abnormal form only is presented; and it was plainly intended.— In lines 73, 74, there is a Telugu passage, for the translation of which I am indebted to Dr. Hultzsch; and lines 65, 66 present some Telugu words, including the genitive *Ēḍiyūri*. But, with those exceptions, the language is Sanskrit throughout. There are two of the customary benedictive and imprecatory verses in

<sup>1</sup> *Ind. Ant.* Vol. XIV. p. 52, Plate iv. a, the last four or five lines, and Plate v.

<sup>2</sup> *Id.* Vol. VI. p. 78, Plate.

<sup>3</sup> *Id.* Vol. XIII. p. 214, Plate.

<sup>4</sup> *South-Ind. Insers.* Vol. I. p. 45. A lithograph, however, has not been given there; and I am quoting from ink-impressions.

lines 68 to 70, and seventeen ordinary verses in the body of the record, with one more, in line 72 f., which refers to the *ājñapti*, the writer, and the composer of the record.— In respect of orthography, we need note only (1) the incorrect *sam̐dli*, made by the use of an epenthetic *m*, in *brahmanyam=Attīli*, for *brahmanya Attīli*, or more correctly *brahmanyô=Attīli*, in line 49 ;<sup>1</sup> (2) the omission to combine the *t* and *s* in *sam̐lhi* in *sat-sarāṇam*, line 39, and *śrīmat śrī*, line 59-60 ; (3) the omission of the *visarga* in *chāru-śrī*, for *chāru-śrīh*, line 55-56, in accordance with an optional rule of Southern India,— taught, Professor Kielhorn tells me, in the *Vyāsasikshā*,— which permits the omission of a *visarga* before a sibilant that is followed by any consonant, hard or soft ;<sup>2</sup> (4) the doubling of *s* before *y*, once, in *tassya*, line 65 ; and (5) the use of *ś* for *s* three times, in *asau*, lines 17, 41, and *vitrāsa*, line 18.

The inscription is a record of the Eastern Chalukya king Amma II., otherwise called Vijayāditya VI. It is not dated. But we know, from other sources,<sup>3</sup> that he was anointed to the sovereignty on Friday, 5th December, A.D. 945, and reigned for twenty-five years. It registers the grant of a village named Kaluchumbarru, in the Attilināṇḍu province (*vishaya*),<sup>4</sup> to a Jain teacher named Arhanandin, belonging to the Valahāri gaṇa and the Aḍḍakali gachchha, for the purpose of providing for repairs to the charitable dining-hall of a Jain temple called Sarvalōkāsraya-Jinabhavana. The grant was evidently made by Amma II. himself ; but it was “ caused to be given ” by a certain lady named Chāmekāmbā, who belonged to the Paṭṭavardhika lineage and was a pupil of Arhanandin : on this point, see page 182 below. The Telugu passage at the end of the record mentions a present made by Arhanandin himself to the writer of the record.

To the identification of the places referred to in this record, we are led by the mention of the Attilināṇḍu vishaya in line 49. This province evidently took its appellation from a town named Attīli, which still exists in the Tanuku tāluka of the Gōḍavari district, Madras Presidency ; in the Indian Atlas sheet No. 94 (1899), it is shewn as ‘ Uttellee,’ in lat. 16° 41', long. 81° 39', seven miles south-west-half-west from Tanuku. The name of the village that was granted, is presented as Kaluchumbarru in line 61, and in line 73 as Pedda-Kaluchuvubarru ; this latter appellation marks it as being then the larger or older of two villages bearing the same name. It is the ‘ Kunsamurroo ’ of the map, the village-site of which is about three miles south-by-west from Attīli ; the modern form of the name is to be explained by the not infrequent interchange of *l* and *n*, and by a transition of *ch* into *s*. Of the other places, mentioned in specifying the boundaries of Kaluchumbarru, Āruvilli, on the east, is the ‘ Arraveelee ’ of the map, the village-site of which is one mile towards the south-east from that of ‘ Kunsamurroo ; ’ and Korukolanu, on the south, is ‘ Corecolloo,’ one mile and a half south-west from ‘ Kunsamurroo ; ’ and the Yīḍiyūru of line 64, on the west, mentioned again as Iḍiyūru in line 66, is ‘ Eedocroo,’ one mile and a half west-north-west from ‘ Kunsamurroo.’ The other names cannot be identified,

<sup>1</sup> With this instance, compare the similar use of *m* in *Sāryyasutam=iva* and *Vrikōḍaram=iva*, in Vol. III. above, p. 4, lines 4, 5 ; and that passage presents also an epenthetic *v*, in *niravadya-vudāra*, for *niravady-ōdāra*. We have a somewhat similar use of *m* in *Kalpalu(dru)manam=iva* and *Jandrdānam=iva* in *Ind. Ant.* Vol. XVIII. p. 267, lines 7, 8 ; line 7 of that record, however, presents also *savitāram=iva=ōdayavantam* for *savit=ōv=ōdayavān*, which indicates the use, in the other two instances, of the accusative for the nominative, rather than of an epenthetic *m*.— Originally, not knowing of the existence of the modern Attīli, I thought that the present reading ought to be corrected into *brahmany[ō\*] Mattīli*. And that was how I came to present the name of the district as *Mattīlināṇḍu*, in *Ind. Ant.* Vol. XX. p. 271.

<sup>2</sup> In his *South-Ind. Palæo.* p. 31, Dr. Burnell said :—“ In S. India the alternative allowed by the grammarians “ of assimilating visarga to a following sibilant is almost universally accepted, and the reduplication of the sibilant “ then omitted.” This remark covers the case in question, but also includes more ; it would justify the omission of a *visarga* before a sibilant which is not followed by a consonant.

<sup>3</sup> See *Ind. Ant.* Vol. XX. p. 271.

<sup>4</sup> Regarding my having previously taken the name of this province as *Mattīlināṇḍu* (*Ind. Ant.* Vol. XX. p. 271), see note 1 above.

unless Yullikodamaṇḍru, on the north, is 'Komera,' about two and a half miles north-west-by-north from 'Kunsamurroo.'

The Attili country is mentioned again, as the Attili dēśa, in the Chellūr plates of A.D. 1143, where, we can now see, the correct reading is, — dēśê-sâv=Attil-īti kshītāla-viditê . . . . . prādād . . . . . Kāṭa-daṇḍādhināthah,<sup>1</sup>— "this same Kāṭa, the leader of the forces, gave to learned Brāhmanas the Maṇḍaḍorru *agrahāra*, together with the village of Pondaṅva, in the district known on the earth by the name of Attili." The Maṇḍaḍorru *agrahāra*, it may be added, seems to be the 'Mamdooroo' of the Atlas sheet, about four miles south-east from Attili, and two miles on the east of 'Kunsamurroo.'

\* \* \* \* \*

Differing from all the records of the Western Chalukyas of Bādāmi, and from some of the other records of the series to which it itself belongs,<sup>2</sup> this record presents the family-name, in line 5-6, in prose, as Chālukya, with the long *ā* in the first syllable. It does the same, again, in prose, in line 30, in mentioning the king Chālukya-Bhīma I. But in line 52 it presents the family-name as Chalukya, with the short *a*; this instance is in verse.

In order to introduce a play upon words in connection with the incarnation of the god Vishṇu as a dwarf, the composer has presented the name of the founder of the dynasty as Kubja-Vishṇu (line 7), instead of using the full form Kubja-Vishṇuvardhana.

In connection with Vijayāditya III., it may be noted that this record, following some others, presents in line 15, in verse, in the form of Guṇaga, a *biruda*, belonging to him, which in the Masulipatam(?) plates of Chālukya-Bhīma II., of the period A.D. 934 to 945, is presented as Guṇaka.<sup>3</sup> And in the same verse, just after that, it describes him as *aṅkakāras-sākshāt*. As *guṇaka* means 'a calculator, reckoner,' and *aṅka* means 'a numerical figure,' I originally took the expression *aṅkakāras-sākshāt* as meaning "a thorough arithmetician," and as explaining the *biruda*.<sup>4</sup> And it is, in fact, difficult to avoid thinking that the composer of this record may have had in view some kind of an explanation of the *biruda* as presented here. The full form of the *biruda*, however, was *Guṇakenallāta*, "he who is good, excellent, or beautiful on account of his virtues," as given in the Kolavennu plates which also were issued in the time of Chālukya-Bhīma II.<sup>5</sup> And, though *aṅkakāra* may have to be here invested with a secondary meaning, there is no doubt that it also stands for the word which in the southern records is usually written *aṅkakāra*, with the Drāviḍian *r*, and that the expression used by the composer is properly and primarily to be translated by "a veritable champion."<sup>6</sup> Like all the other records, with one exception, this record states that Vijayāditya III. reigned for forty-four years, and does not, in reality, add an alternative statement of forty-eight years; see note 8 on page 189 below. The sole exception is the Piṭhāpuram plates of Vira-Chōḍadēva of A.D. 1092-93, which specify forty years;<sup>7</sup> this is to be attributed to a careless omission of the syllables *tuscha* or *śchatu*.

<sup>1</sup> *Ind. Ant.* Vol. XIV. p. 58, line 49 f. For the point that the real date of this record is the 24th March, A.D. 1143,—not the 23rd March, A.D. 1132, as suggested by me in *id.* Vol. XX. p. 285,—see page 9 f. above, where Prof. Kielhorn has shewn that the record presents *rasa-viśikha* by mistake for *viśikha-rasa*.

<sup>2</sup> Regarding the variants of the family-name in, respectively, the Western and the Eastern records, see my *Dynasties of the Kanarese Districts* (in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II.), p. 336, note 3, and *Ind. Ant.* Vol. XX. p. 95, note 10.

<sup>3</sup> Vol. V. above, p. 136, line 12-13.

<sup>4</sup> *Ind. Ant.* Vol. XX. p. 102.

<sup>5</sup> *South-Ind. Inscr.* Vol. I. p. 44, line 12.—I have already made some remarks on this *biruda* in Vol. VI. above, p. 179, note 2.

<sup>6</sup> For the meaning of *aṅkakāra*, see Vol. VI. above, p. 56, note 1. To what has been said there, it may be added that Monier-Williams' Sanskrit Dictionary, revised edition, gives *aṅkakāra* as used in the *Bālarāmdyāpa* to mean 'a champion chosen by each side to decide a battle.'

<sup>7</sup> Vol. V. above, p. 76, line 26. For the exact year of this record, see Vol. VI. above, p. 336.

Differing from all the other records, this one says, in line 30 f., that Vikramāditya II. reigned for nine months. Of the other records, some say eleven months, and some say one year.<sup>1</sup>

If taken as it actually stands in line 31 f., in prose, this record would represent Yuddhamalla II. as *Tālapa-rāj-āgrajanman*, "born from an elder brother of king Tālapa." This statement, however, is not borne out by the other records which mention the parentage of Yuddhamalla II. There is, indeed, one record, the Diggubarru grant of the period A.D. 931 to 945, which, in verse, speaks of him as Malla, and describes him as *Tāha-jyēshhā-suta*;<sup>2</sup> and this expression, while ordinarily and most naturally meaning "eldest son of Tāha," might also be rendered as meaning "son of an elder brother of Tāha." The other records, however, are more explicit; and, it may be added, they all speak of him by his full name of Yuddhamalla. The Paḍamkalāru grant, of the period A.D. 945 to 970, describes him, in verse, as *Tālapa-rājasya sūnu*,<sup>3</sup> "son of king Tālapa." The Masulipatam plates, of the same period, describe him, in prose, as *Tāl-ādhipa-sūnu*,<sup>4</sup> "son of the lord Tāla." The 'Yelivarru' plates, also of the same period, describe him, in prose, as *Tālapa-rājasya suta*,<sup>5</sup> "son of king Tālapa." And the Korumelli plates, of the period A.D. 1022 to 1063, the Chellūr plates of A.D. 1090-91, and the Piṭhāpuram plates two years later in date, describe him, in prose, as *tat-Tādapa-rājasuta*,<sup>6</sup> "son of that same king Tādapa." And, in view of those statements, we may safely decide that there is a mistake of some kind in the present record; the explanation perhaps is that the composer used the word *agrajanman*, 'first-born,' in the sense, whether correctly or not, of 'eldest son,' instead of in its usual meaning of 'elder brother,' and that either he, or the writer of the record, carelessly repeated the *ja* and so produced the reading which is actually presented but is certainly wrong.

In connection with Chālukya-Bhīma II. (A.D. 934 to 945), whom it calls in line 33-34 simply Bhīma, and in line 41 Rāja-Bhīma, this record mentions, in line 35 ff., the following enemies overthrown by him, namely, Rājamayya, Dhalaga, Tātabikki, Bijja, Ayyapa, Gōvinda, a ruler of the Chōlas named Lōvabikki, and Yuddhamalla. Yuddhamalla is undoubtedly the Eastern Chalukya king Yuddhamalla II., the immediate predecessor of Chālukya-Bhīma II.; a specific mention of his overthrow and expulsion by Bhīma II. is made in the Paḍamkalāru grant of the period A.D. 945 to 970.<sup>7</sup> Gōvinda is the Rāshtrakūṭa king Gōvinda IV., for whom we have dates ranging from A.D. 918 to 933-34. Ayyapa is very possibly the Ayyapadeva, doubtless a Nolamba prince of the Nolambavāḍi territory in Mysore, to whom the Western Gaṅga prince, Eṛeyappa, lent a force for the purpose of fighting against a certain Vīramahēndra;<sup>8</sup> and, if so, it probably follows that Vīramahēndra was another *viruda* of Chālukya-Bhīma II., or, rather, was a variant of his *viruda* Gaṇḍamahēndra. Bijja seems to be identical with the Dantivarman, also named Bijja, who is mentioned in the spurious Sūḍi plates, apparently in connection with Banavāsi, as one of the foes against whom, it says, the Western Gaṅga prince Būtuga II. (A.D. 940 and 953) fought and prevailed.<sup>9</sup> And Rājamayya is perhaps the Rājavarman who, also, is mentioned in that record, but without any indication as to where his territory lay. Lōvabikki, the ruler of the Chōlas, is not as yet known from any other sources. To Dhalaga and Tātabikki reference is made in the Kolavennu plates of Chālukya-Bhīma II. himself, in a verse which,

<sup>1</sup> See *Ind. Ant.* Vol. XX. p. 269. And, for the statement of eleven months, add now the Futahapara plates, see Vol. V. above, p. 76, line 28.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 214, line 30 f.

<sup>3</sup> Vol. V. above, p. 140, line 15 f.

<sup>4</sup> See, respectively, *Ind. Ant.* Vol. XIV. p. 52, line 45; *id.* Vol. XIX. p. 429, line 42; and Vol. V. above, p. 76, line 28.—In line 17 of the Chellūr plates of A.D. 1143 (*Ind. Ant.* Vol. XIV. p. 56; for the correct text, of this record, now given, see note 1 on page 180 above), the composer or writer used only the expression *tat-suta*, omitting *Tādapa-rāja*; with the result that that record practically represents Yuddhamalla II. as a son of Vikramāditya II.

<sup>7</sup> *Ind. Ant.* Vol. VII. p. 18.

<sup>8</sup> See Vol. VI. above, p. 47.

<sup>9</sup> See Vol. III. above, p. 145.

presenting their names in the somewhat different forms of Dhaḷadi and Tātabikyana, appears to say :— “ He, this Rājamārtanḍa (a very sun among kings), piercing (*everything*) in front (of him), having conquered in battle, with his arm, him who was named Tātabikyana, (and also) Dhaḷadi, causes his fame to be sung by people.”<sup>1</sup> We have, however, no information as yet as to the part of the country to which they belonged.

It may be remarked, incidentally, that a *biruda* of Chālukya-Bhima II., not mentioned in this record, which is presented in the Guṇḍugolanu grant of the period A.D. 945 to 970 as, apparently, Kaṛayilladāta,<sup>2</sup> would have been given more correctly as Kaṛeyilladāta: it means “ he in whom there is no spot or blemish ” (*kaṛey-illad-āta*); and it answers exactly to the Sanskrit appellation Akalanka.

\* \* \* \* \*

Onāmekāmbā, who caused the grant to be made, seems to be clearly marked by line 53 as a courtesan. It would appear, therefore, that she was a favourite mistress of the king. And, for a case analogous to this one, we may quote that of the courtesan Vināpōṭi, the *prānavallabhā* or “ mistress as dear as life ” of the Western Chalukya king Vijayāditya, who is mentioned in one of the Mahākūṭa inscriptions as making certain grants to a temple, and whom that record has treated with such respect as to name also her mother and grandmother.<sup>3</sup> So, also, the spurious Sūṭi plates claim a grant of some land at that village by the Western Gaṅga prince Bātuga II. for the purposes of a Jain temple founded by his mistress Divalāmbā.<sup>4</sup>

\* \* \* \* \*

The Paṭṭavardhika lineage (*anvaya*),— to which, as is indicated in line 52 f. of this record, Chāmekāmbā belonged by birth, and in respect of which we are told that the members of it belonged to the retinue of the Chalukya kings,— is mentioned as the Paṭṭavardhini race (*vamśa*) in a record of Amma I. (A.D. 918 to 925). That record specifies, as members of it, Kāḷakampa, who had been a follower of Kubja-Vishṇuvardhana I., and, with his permission, had killed in battle (*a king*) Daddara and seized his insignia; a descendant of Kāḷakampa, named Sōmāditya; Sōmāditya's son Pritiviyarāja; and Pritiviyarāja's son Bhaṇḍanāditya, also called Kuntāditya, who had been a servant of Vijayāditya IV. (A.D. 918), and to whom the grant of a village, registered in the record, was made.<sup>5</sup> And another reference to it is to be found in a record of Amma II. (A.D. 945 to 970), which registers the grant of some fields to the *Yuvarāja* Ballāladēva-Vēlābhata, also called Boḍḍiya, son of (the lady) Pammavā (of) the Paṭṭavardhini (family).<sup>6</sup>

<sup>1</sup> *South-Ind. Inscr.* Vol. I. p. 45, line 17 ff. I read the first two *pādas*, from an ink-impression, thus :—Yas-Tātabikyan-ākhyam̐n=Dhaḷadi munn-iṣiva Rājamārtanḍan. The verse is in the Āryāgīti metre. At the end of the first *pāda*, *ākhyam̐n* has of course to be corrected into *ākhyān*. In the second *pāda*, three syllabic instants are wanting; the metre may be set right by reading:—Dhaḷadim̐ munn-iṣiva Rājamārtanḍō=ssu. The words *munniṣiva* are Kanarese.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 249, line 17-18.

<sup>3</sup> *Id.* Vol. X. p. 103.

<sup>4</sup> Vol. III. above, p. 184; and see *Ind. Ant.* Vol. XXX. p. 217, No. 31. The expression *svakīya-priyā*, in line 70 of the text, should be rendered by “ his mistress; ” not by “ his wife; ” as was done by me in editing the record. This should perhaps have been recognised by me at the time, from the description of Divalāmbā in line 84 as “ the one Rambhā of the world; ” and also because, the passage being in prose, the word *patni* or *hādriyā* might have been used just as readily as *priyā*, if a wife was really intended. But there are, I think, a few cases in which quite respectable women were likened to Rambhā in respect of their beauty and general charms; and the name itself occurs as the name of Rambhā, the *sādhrī* or “ virtuous wife ” of the poet Ratnasimha, in the Ratnapur inscription of Pṛithivīdēva (*Ep. Ind.* Vol. I. p. 50, verse 12). However, we know now that the wife of Bātuga II. was Rāvakanimadī; see Vol. VI. above, p. 71.

<sup>5</sup> *South-Ind. Inscr.* Vol. I. p. 43

<sup>6</sup> Vol. V. above, p. 140.

In addition to conveying the village itself, the record recites, in line 70 f., the grant in perpetuity, to a certain Kusumáyudha, son of Kaṭṭalāmbā, of the *grāmakūṭra* or office of Grāmakūṭa or headman of the village. The post was evidently that of the village official who is known in Marāṭhī as the Pāṭél or Pāṭil, and in Kanarese as the Gavuḍa or Gauḍa.

Of the Kanarese word *gavuḍa* or *gauḍa*, we have various earlier forms, — *gauṇḍa*,<sup>1</sup> *garuṇḍa*,<sup>2</sup> *gāvruṇḍa*,<sup>3</sup> *gavruṇḍu*,<sup>4</sup> *gāvruṇḍu*,<sup>5</sup> *gōmruṇḍa*,<sup>6</sup> and *gāmuṇḍu*.<sup>7</sup> And we can now see that it was derived from the word *grāmakūṭa* itself, through a corruption of *grāma* into some such form as the *gāmva* which occurs as the termination of certain village-names in the Paiṭhan plates of A.D. 1272,<sup>8</sup> coupled with, in *kuṭa*, a disappearance of the *k* and a softening of the *ṭ* into *ḍ*, and accompanied by a shifting of the nasality of the first component of the word. It may be added that, in colloquial usage, the modern form *gauḍa* is often nasalised and pronounced *gauṇḍa*; also, that Professor Pischel tells me that the *Dēśīnāmamālā*, ii. 69, gives *gāmaūḍa* as the Prākṛit form of *grāmakūṭa*.

It may be remarked here that the Marāṭhī word *pāṭél*, *pāṭil*, can now be distinctly traced back to the earlier word *paṭṭakila*, which we have in, for instance, the Ujjain plates of A.D. 975 and 1023<sup>9</sup> and the Bhōpāl plates of A.D. 1200,<sup>10</sup> through an intermediate form *paṭṭēla* which I have found in a Sanskrit Nāgarī inscription, of about the thirteenth century A.D., at Mānchar in the Poona district, in which a certain person is described, in verse, as *paṭṭēla-varya*, “best or chief of the *paṭṭēlas*.” In this case, again, there has been an elision of a medial *k*.

\* \* \* \* \*

In line 72, the record presents the expression *ājñaptiḥ kṛtakādhīśaḥ*. The word *ājñapti* means literally ‘a command.’ But, as has been indicated before now, in such passages as the present one it was employed to denote the *Dūtaka* or messenger, whose duty it was to communicate the fact and details of a grant to the local authorities.<sup>11</sup> What was intended by the word *kṛtakādhīśa*, has not been so obvious. But it can now be made clear by a comparison of passages.

<sup>1</sup> Vol. V. above, p. 232, and p. 247, line 34.

<sup>2</sup> *Ibid.* p. 232.

<sup>3</sup> *Ibid.* pp. 214, 261; and *Ind. Ant.* Vol. XII. p. 219, the last line of the text: this last instance is of A.D. 866.

<sup>4</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 245, line 43.

<sup>5</sup> *Ibid.* p. 204, line 1, and p. 245, line 46; the first of these two instances is of A.D. 980.

<sup>6</sup> *Ind. Ant.* Vol. XI. p. 70, line 17, of about A.D. 750; and *id.* Vol. XIX. p. 144, line 8 ff., of about A.D. 690.

<sup>7</sup> *Id.* Vol. XII. p. 271, lines 12, 13; this instance is of A.D. 973.

<sup>8</sup> See *id.* Vol. XXX. p. 517.

<sup>9</sup> *Id.* Vol. VI. p. 51, line 10, and p. 53, line 7-8. Mr. N. J. Kirtane, who edited those records, recognised the meaning of *paṭṭakila*, and translated it by *pāṭil*.

<sup>10</sup> *Id.* Vol. XVI. p. 254, line 10.

<sup>11</sup> See, for instance, *id.* Vol. XX. pp. 18, 96, and Vol. V. above, p. 119.—The word has, indeed, been otherwise rendered, by ‘executor;’ see *South-Ind. Insars.* Vol. I. pp. 36, 62, and Vol. V. above, p. 71. But that is opposed by such expressions as *ājñā svayam* and *sva-mukh-ājñāyā* in two of the records of the Eastern Gaṅgas of Kālīnganagara; see *Ind. Ant.* Vol. XIII. p. 121, line 19, and Vol. III. above, p. 129, line 24. The word *ājñā*, also, means ‘a command.’ It was, indeed, sometimes used in the same technical sense with *ājñaptiḥ*: for instance, another Eastern Gaṅga record says *ājñā mahāmahattara-Gaurīśarman[ā]*\*, “the *ājñā* is the *Mahāmahattara Gaurīśarman*,” see *Ind. Ant.* Vol. XIII. p. 123, line 24. But in the expression *sva-mukh-ājñāyā* it is to be translated by its ordinary meaning of ‘command;’ the passage tells us that “this charter of Rājastīha has been written, at the command of his (*the king's*) own mouth, by Vinayachandra, son of Bhānuchandra.” In the expression *ājñā svayam*, it may have a more technical meaning. But it cannot there mean ‘executor;’ for, a king would certainly not attend in person to the administration of an endowment made by him. On the other hand, neither would he act as a *Dūtaka*; and Prof. Kielhorn has reminded me of two cases in which the expression *ājñā svayam*, in the transposed form *svayam=ājñā*, “the *ājñā* is Ourselves,” is followed by the words *dūtakaś-ch=dira*, “and the *Dūtaka* in this matter is, etc.,” introducing the name of a person who was not the king who is designated by the words *svayam=ājñā*; see *Ind. Ant.* Vol. IX. p. 170, line 21, and p. 175, line 22-23.

We must set aside one instance of an anomalous nature, occurring in the record of the second year of Vishnuvardhana II. It presents the expression *sva-mukh-ājñāptā*.<sup>1</sup> Here, we have to emend the text, and read either *ājñāptā*, or *ājñāpitā*, or more probably *ājñāptyā*, "by the command of (Our) own mouth," on the analogy of the *sva-mukh-ājñāyā* which occurs elsewhere.<sup>2</sup> And, irrespective of the necessity for emendation, this instance is not to the point. The other instances, in chronological order, are:—

(1) The record of the eighteenth year of Vishnuvardhana I. recites,— . . . . .  
ājñāptir=Atavidurjayah,<sup>3</sup>— "the ājñāpti is Atavidurjaya, born in the illustrious Matsya family, who has bowed down his enemies by the strength and prowess of his arm."— (2) The record which purports to be of the eighteenth year of Jayasimha I. but is of somewhat doubtful authenticity, recites,— a(ā)jñāptis=Siyaśarman=āśya,<sup>4</sup>— "the ājñāpti of this (*grant*) is Siyaśarman."— (3) A record of the time of Maṅgi-Yuvarāja (A.D. 672 to 696) recites,— ājñāpti Nissaramiji (?). . . . .<sup>5</sup>— "the ājñāpti is Nissaramiji (?)."— (4) A record of the time of Vijayāditya II. (A.D. 799 to 843) recites, in verse, . . . . . ājñāptir=asya dharmmasya Nṛiparudrô,<sup>6</sup>— "the ājñāpti of this act of religion is the most excellent prince Nṛiparudra, brother of Narēndramrigarāja (Vijayāditya II.), born of the Haihaya race."— (5) A record which purports to be of the same period (A.D. 799 to 843) but is of somewhat doubtful authenticity, recites, in verse,— a(ā)jñāptir=asya dharmmasya . . . . . Boḷama-nām[ā\*] . . . . .,<sup>7</sup>— "the ājñāpti of this act of religion is that spotless best of men named Boḷama, a very store of religion, who devotes his thoughts to meritorious actions in this world."— (6) A record of the time of Vijayāditya III. (A.D. 844 to 883) recites, in verse,— ājñāptir=asya dharmmasya . . . . . Pāṇḍarāṅgaḥ . . . . .,<sup>8</sup>— "the ājñāpti of this act of religion is the majestic Pāṇḍarāṅga, who like a second Bibhatsu (Arjuna) has overcome all hostility by his valour."— (7) A record of the time of Chālukya-Bhīma I. (A. D. 888 to 918) recites, in verse,— ājñāptir=asya dharmmasya Kaḍeyarājah . . . . .,<sup>9</sup>— "the ājñāpti of this act of religion is the majestic Kaḍeyarāja, whose father's father was Pāṇḍarāṅga who vexed his foes."

(8) A record of the time of Amma I. (A.D. 918 to 925) recites,— ājñāpti[ḥ\*] kaṭakarājah,<sup>10</sup>— "the ājñāpti is the Kaṭakarāja."— (9) A record of the time of Amma II. (A.D. 945 to 970) similarly recites,— ājñāptiḥ kaṭakarājah,<sup>11</sup>— "the ājñāpti is the Kaṭakarāja."— (10) Another record of the same period (A.D. 945 to 970) similarly recites,— ājñāptiḥ kaṭakarājah,<sup>12</sup>— "the ājñāpti is the Kaṭakarāja."— (11) Another record of the same period (A.D. 945 to 970) similarly recites,— ājñāptiḥ kaṭakarājah,<sup>13</sup>— "the ājñāpti is the Kaṭakarāja."

(12) The present record, also of the time of Amma II. (A.D. 945 to 970) recites, in verse,— ājñāptiḥ kaṭakādhiś[ā\*],<sup>14</sup>— "the ājñāpti is the Kaṭakādhiśa."— (13) A record of the time of Rājārāja I. (A.D. 1022 to 1063) recites, in prose,— ājñāptiḥ kaṭi(ṭa)kēśo,<sup>15</sup>— "the ājñāpti is the Kaṭakēśa."

<sup>1</sup> *Ind. Ant.* Vol. VII. p. 189, line 67, and Vol. VIII. p. 320, Plate.

<sup>2</sup> See p. 183, above, note 11.

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 17, line 20.

<sup>4</sup> *Id.* Vol. XIII. p. 138, line 28.

<sup>5</sup> *Id.* Vol. XX. p. 106, line 28. For *ājñāpti*, read *ājñāptiḥ*.

<sup>6</sup> *Id.* Vol. XX. p. 417, line 51 f. The actual reading of the name, presented in the original, is *nṛiparudra*.

<sup>7</sup> Vol. V. above, p. 121, line 25.

<sup>8</sup> *Ibid.* p. 125, line 34 f.

<sup>9</sup> *Ibid.* p. 130, line 45 f.

<sup>10</sup> *Ibid.* p. 133, line 36.

<sup>11</sup> *Ind. Ant.* Vol. VII. p. 17, line 63. For *ājñāptiḥ*, read *ājñāptiḥ*.

<sup>12</sup> *Id.* Vol. XII. p. 93, line 60.

<sup>13</sup> *Id.* Vol. XIII. p. 250, line 35.

<sup>14</sup> Page 188 below, line 72.

<sup>15</sup> *Ind. Ant.* Vol. XIV. p. 55, line 113 f. I have previously taken this passage as meaning— "the *ājñāpti* is Kaṭakēśa, son of Rāchiya-Peddēri-Bhīma;" see *id.* Vol. XX. p. 275. But the last words have to be connected with the name of the composer, Chētanabhaṭṭa.



(14) A record of A.D. 1090-91 recites,— . . . . dattasy=āsya śāsanasy=ājñaptih pañcha pradhānāḥ,<sup>1</sup>—“the ājñapti of this charter, given in the twenty-first year of the glorious and victorious reign, is the five ministers.”—And similarly (15) A record of the same reign, two years later in date, recites,— . . . . dattasy=āsya śāsanasy=ājñaptih pañcha pradhānāḥ,<sup>2</sup>—“the ājñapti of this charter, given in the twenty-third year of the glorious and victorious reign, is the five ministers.”

Now, in the instances Nos. 1, 2, 4, 5, 6, and 7, the word ājñapti unmistakably introduces certain individual persons mentioned by name; and probably also in No. 3, where, however, a continuation of the text may have been lost. And, *rāja* being a frequent enough ending of proper names, it was, therefore, not unnatural that the word *kaṭakarāja* should have been originally taken as, similarly, a personal appellation.

On the other hand, in the instances Nos. 14 and 15, no individual is mentioned by name, and the word ājñapti introduces a body of officials known as the five ministers.

The word *kaṭakēśa*, in No. 13, is a mere variant of the *kaṭakādhiśa* of No. 12; and both these words are fairly capable of being taken as only synonyms of *kaṭakarāja*. We can recognise a decided objection to interpreting *kaṭakarāja* as a proper name, in the fact that it could at least not denote one and the same individual through so long a period as that which is covered by the instances Nos. 8, 9, 10, and 11. And, from a comparison of all the passages, we may finally decide that, as has been suggested as possible some time ago,<sup>3</sup> the word *kaṭakarāja*, and, with it, *kaṭakādhiśa* and *kaṭakēśa*, should be taken as denoting an official post, that of the governor or superintendent (*adhīśa*, *īśa*, *rājan*) of the royal camp (*kaṭaka*).

In earlier records, the word *ājñapti* occurs in the Prakṛit forms, used in the same way. of *āpatī* in the ‘Gunapadeya’ plates of Vijaya-Buddhavarman,<sup>4</sup> and of *ānatī* in the Mayidavolu plates of Śiva-Skandavarman.<sup>5</sup>

#### TEXT.<sup>6</sup>

First plate.

- 1 Om' Svasti Śrīmatām sakala-bhuvana-sa m s t ū y a m ā n a - M ā n a v y a - s a g o t r ā -  
 2 ṇ ā m H ā r i t i - p u t r ā ṇ ā m K a u s i k i - v a r a - p r a s ā d a - l a b d h a - r ā j y ā n ā m = M ā t r i g a ṇ a - p a r i -  
 3 p ā l i t ā n ā m S v ā m i - M a h ā s ē n a - p ā d - ā n u d h y ā t ā n ā m <sup>7</sup> b h a g a v a n - N ā r ā y a ṇ a - p r a s ā -  
 4 d a - s a m ā s ā d i t a - v a r a - v a r ā h a l ā m c h c h a ( c h h a ) n - ē k s h a ṇ a - k s h a ṇ a - v a ś i k ṛ i t - ā r ā t i -  
 5 m a ṇ ḍ a l ā n ā m <sup>8</sup> = a ś v a m ē d h - a v a b h ṛ i t a <sup>9</sup> n ā n a - p a v i t r i k ṛ i t a - v a p u s h ā m C h ā -  
 6 l u k y ā n ā m k u l a m = a l a m k a r i s h ṇ o s = S a t y ā ś r a y a v a l l a b h ē n d r a s y a b h r ā t ā [! \*] Ś r i ( ś r i ) <sup>11</sup> -  
 patir= vvi-

<sup>1</sup> *Ind. Ant.* Vol. XIX. p. 433, line 113 f. For the exact year of this record, see Vol. VI. above, p. 335.

<sup>2</sup> Vol. V. above, p. 94, line 280.

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 267, note 5.

<sup>4</sup> *Id.* Vol. IX. p. 102, line 16.— [Compare above, p. 69, note 1. The same Prakṛit form occurs in the Kāśākūḍi plates, *South-Ind. Inscr.* Vol. II. No. 73, l. 106 f.; in the Rāyakōṭa plates, above, Vol. V. No. 8, l. 13; in the Madras Museum plates of Jaṭilavarman, *Ind. Ant.* Vol. XXII. p. 71, l. 76; and in a Tiruvallam inscription, *South-Ind. Inscr.* Vol. III. No. 43, l. 16.—E. H.]

<sup>5</sup> Vol. VI. above, p. 88, line 27.

<sup>6</sup> From the original plates. <sup>7</sup> Represented by an ornate symbol.

<sup>8</sup> In the syllable *ādm*, the *ā* was formed by a direct continuation, upwards, of the last stroke of the *a*, instead of being attached, in the usual way, as a projection to the right of that stroke. This form of the *ā* occurs again in the *tyā* of *Satyāśraya*, line 6. It is met with in other places also. But it is not, on the whole, common. And the explanation probably is that, in all such cases, the vowel was at first omitted by the writer and then was inserted on a revision of his work, and that it was formed in this exceptional manner because there was no space in which to make it in the usual way.

<sup>9</sup> Read *maṇḍalāndm*.

<sup>10</sup> Read *dvabhṛitā*.

<sup>11</sup> Metre, Ślōka (Anushtubh). There are two syllables too many in the fourth *pāda*. An omission of the two syllables *laya* would make the metre correct.

- 7 kramên(n)=âdyô durijjayâd=Balitô hṛitâm ashtâdaśa samâḥ Kubja-Vishṇu-  
jjishṇu-  
8 r=mmahim=apâlayat |(l) Tad-âtmaĵô Jayasimhas=trayas-trimśataḥ [l\*] tad-a-

*Second plate; first side.*

- 9 nuĵ-Ēndrarâja-nandanô Vishṇuvarddhanô nava | tat-sûnur=Mmaṅgi-Yuvarâjaḥ pa-  
10 mcha-vimśa[ti\*]m | tat-putrô Jayasimhas=trayôdaśa || Tasya dvaimâtur-  
ânuaḥ Ko-  
11 kkili[h\*] shaṇ=masân [l\*] tasya j[y\*]êshṭhô bhrâtâ Vishṇuvarddhanas=tam=  
uchchâtya sapta-trimśa-  
12 tam | tat-sutô Vijayâditya-Bhaṭṭârakô=shtâdaśa | tat-sutô Vishṇu-  
13 varddhanaḥ shat-trimśatam | tat-sutô Narêndramrigarâjas=s-âshṭa-chatvârimśa-  
14 tam | tat-putraḥ Kali-Vishṇuvarddhanô=dhy-arddha-varsham [l\*] Tat-sutô  
Gṇaga-Vijayâditya-  
15 ś=chatuś-chatvâri[m\*]śatam | athavâ |<sup>1</sup> Sutas<sup>2</sup>=tasya jyêshṭhô Gṇaga-  
Vijayâditya-patir=a-  
16 mkakâras=sâksh[â\*]d=Vallabhanṛipa-samabhyarchchita-bhujāḥ pradhâna[h\*] sūrâ-  
nâ(nâ)m=api subhâṭa-

*Second plate; second side.*

- 17 chûḍâmani(ni)r=asau(sau) chatasraś=chatvârimśatim<sup>3</sup>=api samâ bhûmim=abhunak ||  
Tad<sup>4</sup>.bhrâtu-  
18 r=yyuvarâjasya Vikramâditya-bhûpatê[h\*] śatru-vitrâśa(sa)-krit=putrô dâni  
19 Kânina-sannibhaḥ || Jitvâ<sup>5</sup> samyati Kṛishnavallabha-mahâ-daṇḍam sa-dâyâ-  
20 dakan=datvâ dēva-muni-dvijâti-tanayô dharmm-ârttham=arttarm<sup>6</sup>=muhuh kri-  
21 tvâ râjyam=a[ka\*]ṇṭakan=nirupamaḥ sa[m\*]vriddham=ṛiddha-praja[m\*] Bhimô  
bhûpati-  
22 r=anvabhū[m\*]kta bhuvana[m\*] nyâyât=samâs=trimśataḥ || Tad<sup>7</sup>=anu Vijayâdityas=ta-  
23 sya priya-tanayô<sup>8</sup> mahân=adhika-Dhanadas=s a t y a t y â g a p r a t â p a s a m a -  
24 nvitah para-hṛidaya-ni[r\*]bhêdî nâmn=aiva Kollabiganḍa-b h û p a t i r = a k r i -

*Third plate; first side.*

- 25 ta shaṇ=masân(n) râjyan=naya-sti(sthi)ti<sup>2</sup>-samnyutaḥ || Tasy<sup>10</sup>=âgra-sunûr=aparâji-  
26 ta-śaktir=Ama-râjaḥ parâjita-par-âvani-âja-râjî(ji)ḥ râj=[â\*]bhavad=vidita-<sup>11</sup>  
27 Râjama-hêndra-nâm[â\*] varshâni sapta saraniḥ karuṇâ-rasasya || Tasy=a-  
28 tmaja-Vijayâditya-bâlam<sup>12</sup>=uchchâtya ś r i - Y u d d h a m a l l - â ṭ m a j a s - T â -  
29 lapa-râjô māsam=âkamm(m)=arakshî || Tam=âhavê vinirjitya  
30 Châlukya-Bhima-tanayô Vikramâdityô vikramêṇ=âkramê

<sup>1</sup> This mark of punctuation, which may be taken either as a single mark or as a double mark, is represented by what is substantially a final s. But it occurs elsewhere, also; for instance, in lines 51 and 53 of the Diggubârṅga grant, *Ind. Ant.* Vol. XIII, p. 214, and Plate. And it seems to be a recognised variant, not a mistake.

<sup>2</sup> Metre, Sîkharinî.

<sup>3</sup> See note 8 on page 189 below.

<sup>4</sup> Metre, Ślôka (Anusṭubh).

<sup>5</sup> Metre, Sârdûlavikrîḍita.

<sup>6</sup> Read *arttham*.

<sup>7</sup> Metre, Hariṅ.

<sup>8</sup> Read *priya-tanayô*, as required by the metre. The correction of *nibhêdî* into *nirbhêdî*, in the next line, is required in the same way.

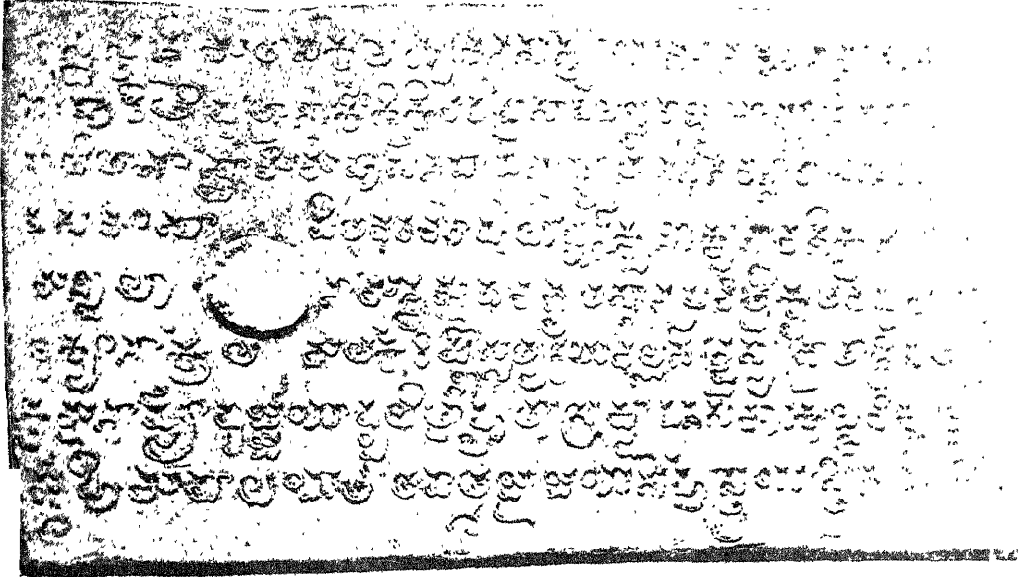
<sup>9</sup> This *tî* was at first omitted, and then was inserted below the line.

<sup>10</sup> Metre, Vasantatilaka.

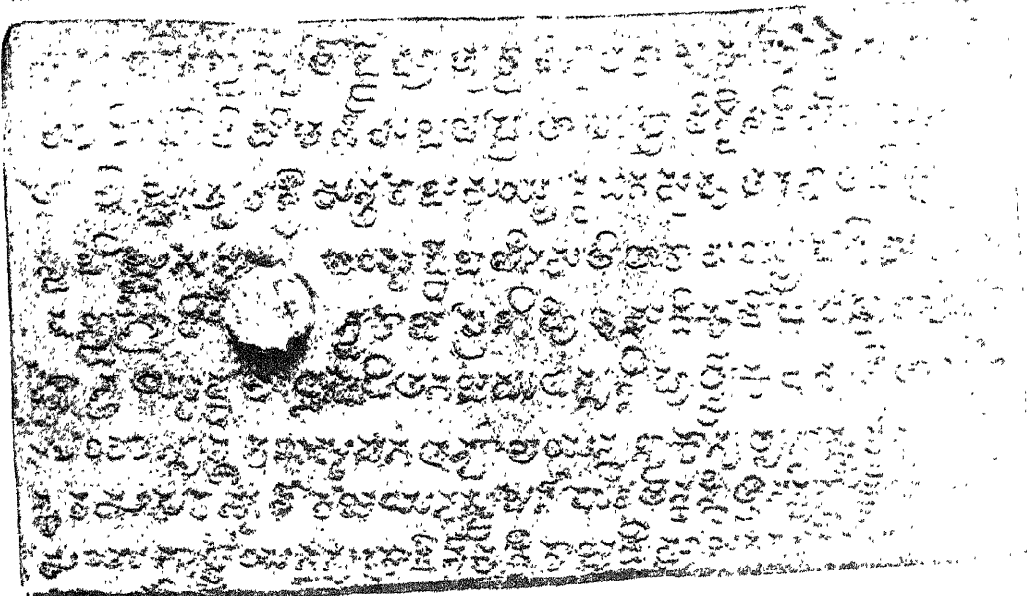
<sup>11</sup> The syllable *dî* was at first omitted, and then was inserted below the line.

<sup>12</sup> Read *tasy-dimajam Vijayadityam bâlam*.

Kaluchumbarru Grant of Vijayaditya-Amma II.



iii b.



FLEET.

SCALE 80

W GRIGGS, COLLOTYPE.

42

42

44

44

46

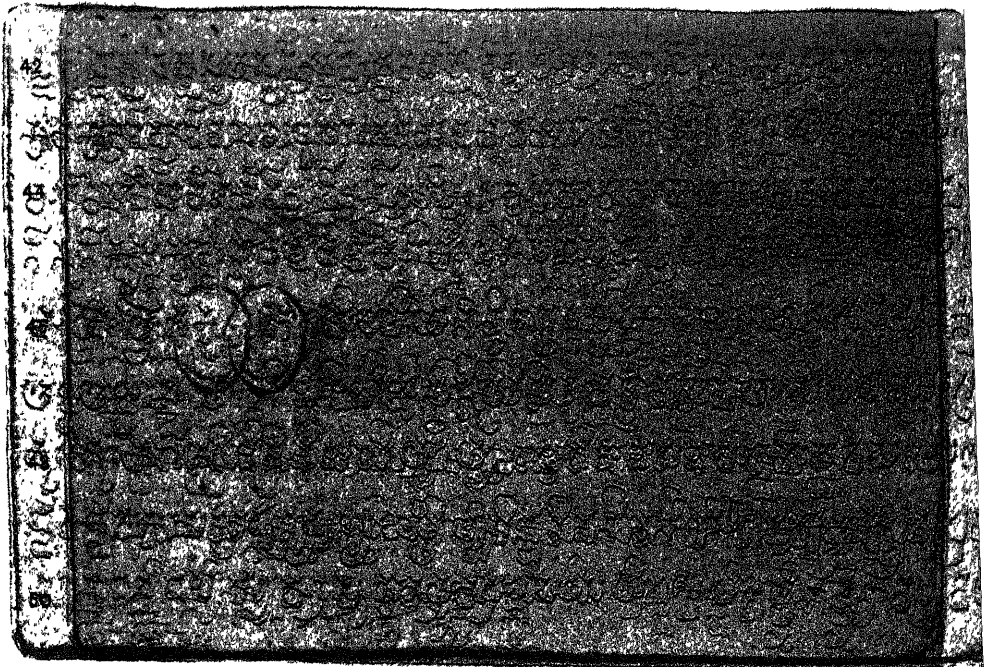
46

48

48

50

50



60

60

62

62

64

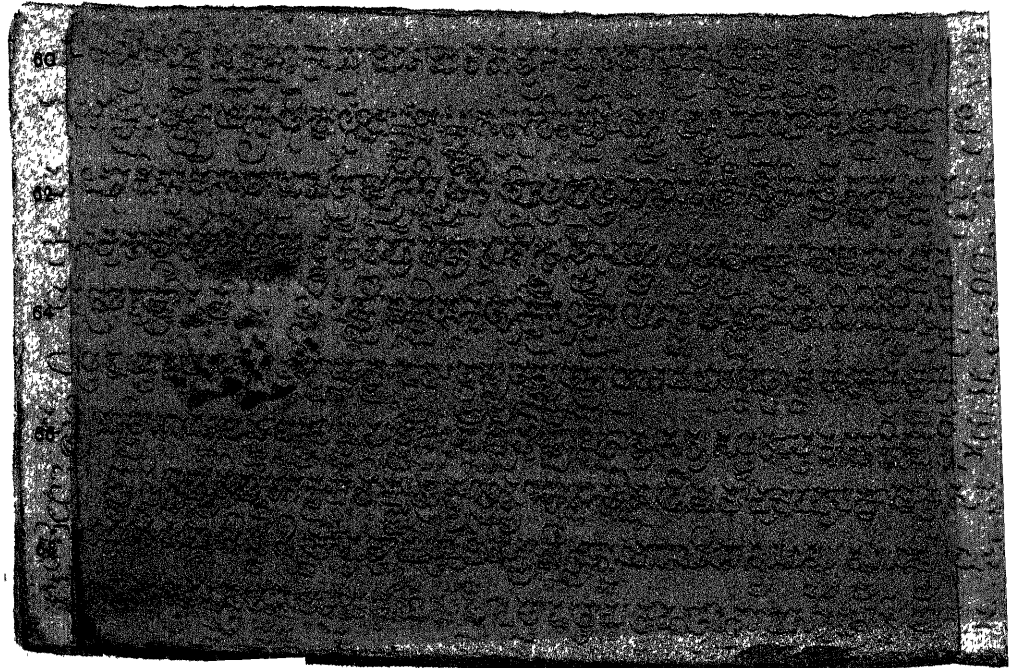
64

66

66

68

68



- 31 nikshipya nava māsān pālayat<sup>1</sup> || Tatō Yuddhamallas=Tālapa-rā-  
32 j-āgrajajamā<sup>2</sup> sapta varshāṇi grihi(hî)tv-ātishṭhat || Tatr<sup>3</sup>=āntarē vidita-

*Third plate ; second side.*

- 33 Kollabigaṇḍa-sutō<sup>4</sup> dvaimāturō vinuta-Rājamahēndra-nāmmaḥ Bhi-  
34 m-ādhipō vijita-Bhi(bhî)ma-bala-pratāpaḥ prāchin-diśam vimalayann=udi-  
35 tō vijētum [||\*] Śrīmantam<sup>5</sup> Rājamayyan=Dhaḷagam=urutaran=Tātabikkim  
pracha-  
36 ṇḍa[rh\*] Bijjam sa[jjam cha]<sup>6</sup> yuddhē balinam=atitā(ta)rām=Ayyapaṁ bhīmam=  
ugraṁ  
37 daṇḍam Gōvinda-rāja-pranīhitam=adhikam Chōḷa-paṁ Lōvabikkim<sup>7</sup> vi-  
38 krānta[rh\*] Yuddhamallam ghaṭita-gaja-ghaṭan=sannihaty=aika ēva || Bhātān=  
āśvā-  
39 sayan=sat-saraṇam<sup>8</sup>=upagat[ā\*]n=pālayan=kaṇṭakān=utsa n n ā n k u r v v a n s u g r i h ṇ a n  
40 n=karam=apara-bhuvō raṁjayana(n) svañ=jan-augham tanvan=kirtti[rh\*] narēndr-  
ōchchayam=avana-  
41 mayann=āṁjjayan=vastu-rāśin=ēva śrī-Rāja-Bhīmō jagad=akhilam=aśau(sau) dvādaś=ā-

*Fourth plate ; first side.*

- 42 bdāny=arakshat |(l) Tasya<sup>9</sup> Mahēśvara-mū[r\*]ttēr=Umā-samān-ākṛitēḥ Kumāra-  
samāna[h\*] Lō-  
43 kamahādēvyāḥ khalu yas=samabhad=Amma-rāja iti vikhyātō(taḥ) |(l) Yō  
rūpēṇa  
44 Mandōjam vibhavēna Mahēndram=ahimakaram=uru-mahā(ha)sā Haram<sup>10</sup>=ari-pura-  
daha-  
45 nēna nyak-kurvan=bhāti vidita-nirmala-kīrttiḥ [||\*] Yad<sup>11</sup>-bāhu-daṇḍa-karavāla-  
vidārit-āri-  
46 mat-ēbha-kumbha-galitāni vibhānti yuddhē muktāpa(pha)lāni subhāta-ksha-  
47 taj-ōkshītāni bijāni kīrtti-vitatēr=iva rōpitāni<sup>12</sup> |(l) Sa samasta-  
48 bhuvanāśraya-śrī-Vijayāditya-mahārājādhirāja-paramēśvara-paramabhā-  
49 ṭṭārakaḥ parama-brahmaṇyam=Attilināṇḍu<sup>13</sup>-vishaya-nivāsino rāshṭrakūṭa-pramu-  
50 khān=kuṭumbinas=samāhūy-ēttham=āṁjāpayati<sup>14</sup> || Aḍḍakali<sup>15</sup>-gachchha-nāmā | Vala-

*Fourth plate ; second side.*

- 51 hāri-gaṇa-pratīta-vikhyāta-yaśā[h\*] | chāturvvarnā(rṇya)-śramana(ṇa)-viśēsh-ānna-  
śrāṇan-ābhi-

<sup>1</sup> Read *māsān=apōlayat*.

<sup>2</sup> Read *āgrajamā*; and see the remarks on page 181 above.

<sup>3</sup> Metre, Vasantatilaka.

<sup>4</sup> Read *putrō*, or *sūnur*, to suit the metre.

<sup>5</sup> Metre, Sragdharā; and in the next verse.

<sup>6</sup> I give what appears to be the reading. But the letters are so filled in with rust here, that it is not quite certain.

<sup>7</sup> The first syllable of this name is probably *lō*, with the ordinary *l*. But it might possibly be taken as *lō*, with the Drāviḍian *l*.

<sup>8</sup> Read *sach-āharaṇam*.

<sup>9</sup> Metre, Āryāgīti; and in the next verse.

<sup>10</sup> The *ra* was at first omitted, and then was inserted below the line.

<sup>11</sup> Metre, Vasantatilaka.

<sup>12</sup> Read *rōpitāni*. A *visarga* has in the same way been mistakenly inserted in *āṁjāpayatiḥ*, line 50, and *bhāvatiḥ*, line 68.

<sup>13</sup> Read, either *brahmanyā Attilināṇḍu*, with hiatus, or, more correctly, *brahmanyō=Titilindāṇḍu*, with *saṁdhi*. See note 1 on page 179 above.

<sup>14</sup> Read *āṁjāpayati*.

<sup>15</sup> Metre, Āryāgīti; and in the next three verses.

- 52 *lashita-manaskaḥ* || Śrī-rāja-Chaluky-ānvaya- | -parivārīta<sup>1</sup>-Paṭṭavarddhik-ānvaya-ti-  
 53 *lakā* | ganikājana-mukha-kamu(ma)la-dyumaṇi-dyutir-iha hi Chāmekā-  
 54 *m̄b-ābhūt-sā* |( || Jina-dharmma-jala-vivarddhana- | -śāsī<sup>2</sup>-ruchira-samā-  
 55 *na-kīrtti-lābha-vilōlā* | dāna-dayā-sī(śī)la-yutā |<sup>3</sup> chāru-  
 56 *śrī*<sup>4</sup> śrāvaki budha-śruta-niratā || Yasyāḥ<sup>5</sup> guru-paṅktir=uchya-  
 57 *tē* || Siddhānta-pāradriśvā prakāṭita-guṇa-Sakalachandrasiddhānta-muni[h\*] |  
 58 *tach-chhishy*[ō\*] guṇavān=prabhura-mita-yasās=umati-r=Ayapōṭi-mu-  
 59 *nīndraḥ* || Tach<sup>6</sup>-chhishyāy=Ārhanandy-ā(a)ṅkita-vara-munayē Chāmekāmbā su-  
 bhaktyā śrī-

*Fifth plate; first side.*

- 60 *mat* śrī<sup>7</sup>-Sarvvalōkāśraya-Jinabhavana-khyāta-satr-āṭṭa(rttha)m=uchhair-Vvemgināth-  
 Āmma-  
 61 *rāj*[ē\*] kshītibhṛiti Kaluchumbāṅṅu-su-grāmam=ishṭam |<sup>8</sup> cha(sa)ntushṭā  
 dāpayitvā bu-  
 62 *dha-jana-vinutām* yatra jā(ja)grāha kīrtim || Uttarāyaṇa-nimittēna ka(kha)ṇḍa-  
 sphuṭi-  
 63 *ka*(ta)-navakarṇm-ārttha[m\*] sarvva-kara-parihāram śāsānikṛitya dattam=Asy=  
 āvadhayaḥ [l\*] pūrvva-  
 64 *taḥ* Āruvillī<sup>9</sup> [l\*] dakshinataḥ Korukolanu | paśchimataḥ Yidiyūru |  
 65 *uttarataḥ* Yullikodamaṅṅru || Tasya kshētr-āvadhayaḥ [l\*] pūrvvataḥ  
 Śarkarakuṅṅu [l\*]  
 66 *dakshinataḥ* Irulakoḷu [l\*] paśchimataḥ Iḍiyūri pola-garusu | uttarataḥ  
 Kamcharigu-  
 67 *ṇḍu* || Asy=ōpari na kēnachid=bādhā karttavayā yaḥ karōti sa paṅcha-  
 mahāpātaka-sa[m\*]yu-  
 68 *ktō* bhavati<sup>10</sup> |( || Bahubhir<sup>11</sup>=vvasudhā dattām<sup>12</sup> bahubhīś=ch=ānupālītā yasya  
 yasya ya-  
 69 *dā* bhūmis=tasya tasya tadā phalam || Sva-dattā[m\*] para-dattā[m\*] vā yō  
 harēta vasu-

*Fifth plate; second side.*

- 70 [ndha]rā[m] shashṭi-varsha-sahasrāṇi viśṭhāyā[m\*] [jāya\*]tē kṛimih || Asya  
 grāmasya<sup>13</sup> grāmaku(kū)ṭa-  
 71 *tva*[m] Ka]ṭṭalārib-ātmajaḥ<sup>14</sup>-Kusumāyudhāya dattam śāsvatam || Asya grāmasya  
 72 [ka?]pp-ābhidhānam kara-varjitaḥ(m) || Ājñaptih<sup>15</sup> kaṭakādhis[ō\*] Bhattadēvas=  
 cha lēkhakaḥ kavīḥ Ka-

<sup>1</sup> Read *ānvaya-parivārīta*, omitting the mark of punctuation.<sup>2</sup> Read *vivarddhana-sāsi*, omitting the mark of punctuation.<sup>3</sup> This mark of punctuation, at the end of a third *pāda*, is superfluous.<sup>4</sup> This stands for *chāru-śrī*. See page 179 above.<sup>5</sup> Read *yasyā*.<sup>6</sup> Metre, Sragdharā.<sup>7</sup> Read *śrīmāch-chhīr*.<sup>8</sup> This mark of punctuation, at the end of a third *pāda*, is superfluous.<sup>9</sup> The *ll* was first written in the place of the *vi*. Then the *akshara* was corrected into *vi* and the *ll* was added, before the writer went any further.<sup>10</sup> Read *bhavati*.<sup>11</sup> Metre, Ślōka (Anuṣṭubh); and in the next verse.<sup>12</sup> Read *dattā*.<sup>13</sup> The *sa* was at first omitted, and then was inserted below the line.<sup>14</sup> Read *dāmaja*.<sup>15</sup> Metre, Ślōka (Anuṣṭubh).

- 73 vichakravartti śāsanassāsyukrit<sup>1</sup> || Peddha(dda)-Kaluchuvubariti śāsana[m\*]bu  
śāsina Bha-
- 74 t̄tadēvanik = Arahanandi-bhatār[u\*]lu Guṃsimiya r[e\*]t̄t-ēḍlu-gāmpulunūṇḍi pauu  
. . ṇḍa<sup>2</sup> tūmuna ne(ṇi)<sup>3</sup> vutlu vittu-paṭṭu vrasādañ-chēsiri [||\*]

## TRANSLATION.

Om ! Hail ! Of Satyāśrayavallabhēndra-(Pulakēsin II.),— who adorned the family of the Chālukyas, who are glorious ; who belong to the Mānavya gōtra which is being praised throughout the whole world ; who are Hāritiputras ; who acquired sovereignty by the favour of a boon from the goddess Kauśikī ; who are protected by the assemblage of the Mothers (of the world) ; who meditate on the feet of the god Svāmi-Mahāsēna ; who have made the territories of their enemies subject to themselves on the instant at the mere sight of the excellent bear-crest which they acquired through the favour of the divine Nārāyana ; and whose bodies have been purified by ablutions performed after celebrating *asvamēdha*-sacrifices — the (younger) brother :—

(Verse 1 ; line 6.) The victorious Kubja-Vishnu (that is, Vishnuvardhana I.), the first husband of Fortune,<sup>4</sup> protected for eighteen years the earth, taken by his valour from a mighty (foe)<sup>5</sup> hard to be conquered, just as the dwarf Vishnu, the first husband of Śrī (Lakshmi), protected the earth, taken by his stride from the demon Bali hard to be conquered.

(Line 8.) His son Jayasīma (I.) (reigned) for thirty-three (years). Vishnuvardhana (II.), son of his younger brother Indrarāja, for nine (years). His son Maṅgi-Yuvarāja, for twenty-five (years). His son Jayasīma (II.), for thirteen (years).

(L. 10.) His younger brother Kokkili, born from a different mother, (reigned) for six months. His elder brother Vishnuvardhana (III.), having expelled him, (reigned) for thirty-seven (years). His son Vijayāditya (I.)-Bhaṭṭāraka, for eighteen (years). His son Vishnuvardhana (IV.), for thirty-six (years). His son Narēndramrigarāja-(Vijayāditya II.), for forty-eight (years). His son Kali-Vishnuvardhana (V.), for one year and a half.

(L. 14.) His son Guṇaga-Vijayāditya (III.) (reigned) for forty-four (years) ; or (in other words) :— (V. 2 ; l. 15.) His eldest son, the lord Guṇaga-Vijayāditya (III.), a veritable champion,<sup>6</sup> to whose arm great honour was paid by the Vallabha king,<sup>7</sup> and who, in addition to being a chief of heroes, was a crest-jewel of great warriors, enjoyed the earth for four and forty years.<sup>8</sup>

(Vv. 3, 4 ; ll. 17, 19.) The son of his brother the Yuvarāja king Vikramāditya (I.), namely, the king Bhīma (I.),<sup>9</sup> who caused alarm to his foes, and who was (so) liberal (that) he

<sup>1</sup> Read, probably, śāsanasy-śasya kāvya-krit.

<sup>2</sup> Read, perhaps, pannaṇḍu.

<sup>3</sup> It seems either that *ni* was engraved and was corrected into *ne*, or else that the reverse was done. Further, the *akshara* is perhaps a mistake for the figure 9.

<sup>4</sup> That is to say, the first king in his dynasty.

<sup>5</sup> There is, perhaps, an intimation that the territory first acquired by the Eastern Chalukyas had belonged to a ruler named Bali. But we have no facts as yet, in support of such an interpretation.

<sup>6</sup> *Aṅgakēdra* ; for *aṅkakāra* ; see page 180 above.

<sup>7</sup> That is, the contemporaneous Rāshtrakūṭa king of Mālkhēḍ, either Amoghavaraha I. or Kṛishna II. ; see Vol. VI. above, pp. 174, 175.

<sup>8</sup> When I originally saw this record, many years ago, I read, in line 17, *asuvhata avatadrimsatim*, and thought that it should be emended into *asv̄bhat=deh̄tā[cha\*]tadrimsatim* ; and that is how I came to say (*Ind. Ant.* Vol. XX. p. 102) that this record adds an alternative statement that the duration of the reign of Vijayāditya III. was forty-eight years. The real reading, however,— *asuv(sau) chatacras=chataadrimsatim*,— is quite certain ; and my mistake was due to the great similarity between the initial *a* and the *akshara* *ra*, and between the subscript *v* and *ā*, in the period to which this record belongs.

<sup>9</sup> This king is mentioned again in line 30 as Chālukya-Bhīma (I.), by his more usual appellation.

resembled Kārina (Karna), conquered in fight the great army of **Kṛishṇavallabha**,<sup>1</sup> together with kinsmen of his own, and,— being a very son to gods and saints and Brāhmins,— repeatedly gave away wealth for religious purposes, and made his kingdom free from troubles and unequalled and very thriving and possessed of prosperous subjects, and enjoyed the earth righteously for thirty years.

(V. 5 ; 1. 22.) After that, his dear son **Vijayāditya (IV.)**,— who was great ; who bestowed so much wealth that he surpassed the god Dhanada (Kubera) ; who was endowed with truthfulness and liberality and majesty ; who cleft open the hearts of his enemies ; and who by name indeed was (*known as*) the king **Kollabigaṇḍa**,—reigned for six months, possessed of prudent behaviour and steadfastness.— (V. 6 ; 1. 25.) His eldest son king **Amma (I.)**,—whose power was unconquered ; who conquered whole rows of hostile kings ; who had the famous name of **Rājamahendra** ; and who was the straight path of the sentiment of compassion,— was king for seven years.

(L. 27.) Having expelled his son **Vijayāditya (V.)** (*while he was*) a child, king **Tālapa**, son of the glorious **Yuddhamalla (I.)**,<sup>2</sup> guarded (*the earth*) for one month. Having completely conquered him in battle, **Vikramāditya (II.)**, son of **Chālukya-Bhima (I.)**,<sup>3</sup> having overthrown him by prowess in attack, protected (*the earth*) for nine months. Then **Yuddhamalla (II.)**, the eldest son<sup>4</sup> of king **Tālapa**, took (*the sovereignty*) and continued for seven years.

(V. 7 ; 1. 32.) At that juncture, the lord **Bhima (II.)**,— who was a son of the famous **Kollabigaṇḍa-(Vijayāditya IV.)** ; who was a brother, born from a different mother, of him (**Amma I.**) who had the extolled name of **Rājamahendra** ; and who surpassed the epic hero **Bhima** in strength and majesty,— rose up to conquer, purifying the eastern region.— (V. 8 ; 1. 35.) Having unaided, indeed, slain the glorious **Rājamayya**, and **Dhaḷaga** who excelled far and wide, and the fierce **Tātabikki**, and **Bijja** who was (*always*) ready for war, and the excessively powerful **Ayyapa**, terrible and savage, and the extremely great army sent by king **Gōvinda**, and **Lōvabikki** the ruler of the **Chōḷas**, and the valorous **Yuddhamalla**,— (*all of them*) possessed of marshalled arrays of elephants :— (V. 9 ; 1. 38.) Verily, this glorious **Rāja-Bhima (II.)**,— giving encouragement to those who were frightened, and protecting those who came to the excellent refuge (*which he afforded*), and removing troublesome people, and justly levying taxes from the lands of his enemies, and giving pleasure to the mass of his own people, and spreading his fame abroad, and making the multitude of kings bow down, and accumulating stores of wealth,— guarded the whole world for twelve years.

(V. 10 ; 1. 42.) He who, resembling **Kumāra**, was born of him, an embodiment of the god **Mahēsvara**, from **Lōkamahādēvi** whose form resembled that of **Umā**, is he who is famous under the appellation of king **Amma (II.)** :— (V. 11 ; 1. 43.) Who, putting to shame **Manōja (Kāmadēva)** by his beauty, and **Mahendra (Indra)** by his might, and the hot-rayed sun by his great glory, and **Hara (Śiva)** by burning up the cities of his enemies, is resplendent, his spotless fame being well known.— (V. 12 ; 1. 45.) The pearls, dropping down in battle from the temples of rutting elephants cleft open by the scimitar which is his long arm, shine out as the planted seeds, moistened by the blood of great warriors, of the clump (*of trees*) which is his fame.

(L. 47.) He, the asylum of the universe, the glorious **Vijayāditya-(Amma II.)**, the **Mahārājādhārāja**, **Paramēsvara**, and **Paramabhāṭṭāraka**, who is most kind to Brāhmins, having

<sup>1</sup> That is, the Rāshtrakūṭa king Kṛishṇa II.

<sup>2</sup> From other sources, we know that **Yuddhamalla I.** was a (younger) brother of the **Vikramāditya I.** who is mentioned in line 18 of this record.

<sup>3</sup> That is, of the **Bhima** who is mentioned in line 21 of this record.

<sup>4</sup> See page 181 above.



called together the householders, headed by the *Rāshtrakūṭa*,<sup>1</sup> who dwell in the Attilināṇḍu district, thus issues his commands:—

(V. 13 ; 1. 50.) “(There is) the sect which has the name of the *Aḍḍakali gachchha*, which has established its renowned fame in the *Valahāri gaṇa*, and the minds of the members of which have their desires bent on granting excellent food to ascetics of the four castes.

(V. 14 ; 1. 52.) “Here (on earth), indeed, there came into being she, *Chāmekā*, who is an ornament of the *Paṭṭavardhika* lineage which belongs to the retinue of the lineage of the glorious royal *Chalukyas*, and who possesses the lustre of a sun to the water-lilies (blooming in the daytime) which are the faces of courtesans:— (V. 15 ; 1. 54.) And who agitates herself in acquiring fame as radiant as that of a moon to bring to full tide the waters of the religion of *Jina*, and is endowed with charity and tenderness and good character, and is beautiful, and is a disciple who delights in the teachings of learned people.

(L. 56.) “The line (of succession) of her teacher is declared:— (V. 16 ; 1. 57.) (There was) the saint *Sakalachandrasiddhānta*, possessed of virtues which were very manifest, who was thoroughly well versed in the *Siddhānta*-writings; and his disciple was the great saint *Ayyapōṭi*, virtuous and masterful and possessed of unmeasured fame and very intelligent.

[ (V. 17 ; 1. 59.) “To his disciple, the excellent saint who is marked by (the name of) *Arahanandin*, *Chāmekāmbā*, through her great devotion to him,—while king *Amma (II.)*, the high lord of *Vengī*, is reigning,—has, with great pleasure, caused to be given the excellent village of *Kaluchumbarru*, wished for by him, for the purposes of the renowned dining-hall of the holy and famous Jain temple called *Sarvalōkāsraya-Jinabhavana*; whereby she has acquired a reputation praised by learned people.]

(L. 62.) “On account of the winter solstice, (this village) has been given, conveyed by (this) charter, with exemption from all taxes, for the purpose of the restoration of whatever may become broken or torn. Its boundaries are:— On the east, *Āruvilli*; on the south, *Korukolanu*; on the west, *Yiḍiyūru*; and, on the north, *Yulikodamaṇḍru*. The boundaries of its fields are:— On the east, *Śārkarakuṇṇu*;<sup>2</sup> on the south, *Iṅṅalakoḷu*; on the west, the waste land of *Idiyūru*; and, on the north, the rock (?) called *Kaṅchariṅḍu*.

(L. 67.) “No one should cause any molestation (to the enjoyment) of this (village); he who does so, incurs (the guilt of) the five great sins!— (V. 18 ; 1. 63.) Land has been given by many people, and has been protected (in enjoyment) by many; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making or protecting this grant)!— (V. 19 ; 1. 69.) He who confiscates land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty thousand years!

(L. 70.) “The office of *Grāmakūṭa*<sup>3</sup> of this village has been given in perpetuity to *Kusumāyudha*, son of [Ka]ṭṭalāmbā. That, belonging to this village, which is named *kappa*,<sup>4</sup> is exempt from taxes.

(V. 20 ; 1. 72.) “The *ājñapti* is the *Kaṭakādhisā*,<sup>5</sup> and the writer is *Bhaṭṭadēva*; the composer of the poetical parts of this charter is the poet *Kavichakravartin*.”

<sup>1</sup> That is, the head official or governor of the *rāshṭra* or *vishaya* or province.

<sup>2</sup> This was perhaps the name of a hamlet. The *Madras Manual of Administration*, Vol. III. p. 219, gives ‘*corroo*,’ = Telugu *kurru*, in the sense of ‘a small hamlet.’ Dr. Hultzsch tells me that the word is a frequent ending of village-names.

<sup>3</sup> That is, the office of village-headman,—the post of *Gauḍa* or *Pāṭṭi*. See page 183 above.

<sup>4</sup> This seems to be the word which in *Kanarese* means ‘tribute;’ but the exact bearing of the passage is not apparent.

<sup>5</sup> That is, the governor of the royal camp; see page 185 above.

(L. 73.) To Bhaṭṭadēva,<sup>1</sup> who has drawn up the charter concerning **Pedda-Kaluchuvubaru**, the venerable Arahanandi has given, as a present, land requiring as seed 9(?) *puṭṭis* of twelve *ūmus* (each), (which he received) from the cultivators, (possessing) two bullocks, at **Gurāsīmi** (?).

#### No. 26.—FOUR INSCRIPTIONS AT SOLAPURAM.

By E. HULTZSCH, Ph.D.

Mr. G. Venkoba Rao, one of my assistants, lately visited **Sōlapuram**,<sup>2</sup> a village about 8 miles south of Vellore, and copied a number of inscriptions, of which I am now publishing the four most interesting ones.

The ancient name of **Sōlapuram** was **Kāṭṭuttumbūr** (B. and D. below), which was included in **Paṅgaḷa-nāḍu**,<sup>3</sup> a subdivision of the district of **Paḍuvūr-kōṭṭam**<sup>4</sup> (B. below). In inscriptions of the Chōḷa kings Rājarāja I. (No. 421 of 1902) and Kulōttuṅga I. (Nos. 422 and 425 of 1902), the village is called **Uyyakkoṇḍāṅ-Sōlapuram** and is stated to have belonged to **Mugai-nāḍu**, a subdivision in the north of **Paṅgaḷa-nāḍu**, a district of **Jayaṅḍa-Sōlamāṇḍalam**. From other inscriptions we know that **Paṅgaḷa-nāḍu** included **Vēlūrppāḍi**, a suburb of Vellore,<sup>5</sup> and that **Tirumalai** near **Pōḷūr** belonged to **Mugai-nāḍu**.<sup>6</sup>

Vol. I. of *South-Indian Inscriptions* contains one inscription from **Sōlapuram** (No. 53), which I now republish (B. below) because my former transcript of it was not quite correct. A fresh copy (No. 422 of 1902) of another **Sōlapuram** inscription which was noticed in *South-Indian Inscriptions*, Vol. I. (No. 96), enables me to add that this record opens with the words *Puḷaḷ-mādu viḷaṅga* and hence belongs to **Kulōttuṅga I.**<sup>7</sup> and that it mentions the temple of **Rājarājēsvara** at **Uyyakkoṇḍāṅ-Sōlapuram**, which, as well as **Rājendra-Chōḷēsvara**,<sup>8</sup> is perhaps a later designation of the **Nandikampiśvara** temple.<sup>9</sup>

#### A.—INSCRIPTION OF VIJAYA-KAMPA.

This inscription (No. 429 of 1902) is engraved on a long stone broken in three pieces, which were dug up by Mr. G. Venkoba Rao in a tope of trees opposite the ruined **Īsvara** temple at **Sōlapuram**.

The inscription consists of 2½ mutilated Sanskrit verses in the Grantha character, and a passage in Tamil prose which is incomplete at the end. The Tamil portion is dated in the 8th year of king **Vijaya-Kampa**. The archaic alphabet of the inscription makes it probable that this king is identical with **Kampavarman**, whose inscriptions at **Ukkal** are dated in the 10th and 15th years.<sup>10</sup> As I shall show further on (p. 196 below), he was perhaps a son of the **Gaṅga-Pallava** king **Vijaya-Nandivikramavarman** and hence belonged to the ninth century of the Christian era.

The Tamil portion records that a chief named **Rājāditya** built a temple of **Śiva** and a tomb in memory of his deceased father **Prithivigaṅgaraiyar** and apparently made a grant to a **Brāhmaṇa**. The mutilated Sanskrit portion contained a genealogical account of this **Rājāditya**. His earliest ancestor was **Mādhava** of the **Gāṅgēya** family, whose son was "he who was renowned as the splitter of even a stone-pillar." In the inscriptions of the Western **Gaṅgas**, this

<sup>1</sup> This passage is in Telugu. I am indebted to Dr. Hultzsch for the translation of it.

<sup>2</sup> No. 95 on the *Madras Survey Map* of the Vellore tāluks.

<sup>3</sup> An inscription of **Parāntaka I.** (No. 423 of 1902) mentions **Sōlapuram** as 'Kāṭṭuttumbūr in **Paṅgaḷa-nāḍu**' and Vellore as 'Vēlūr alias **Parameśvaramāṅgalam**'; compare *South-Ind. Inscr.* Vol. I. No. 110.

<sup>4</sup> For other divisions of **Paḍuvūr-kōṭṭam** see *ibid.* Vol. III. p. 89.

<sup>5</sup> Above, Vol. IV. n. 83.

<sup>6</sup> *South-Ind. Inscr.* Vol. I. Nos. 67 and 68.

<sup>7</sup> See *ibid.* Vol. III. p. 126.

<sup>8</sup> See *ibid.* Vol. I. No. 97.

<sup>9</sup> See p. 196 below.

<sup>10</sup> *South-Ind. Inscr.* Vol. III. Nos. 8 and 5.

feat is ascribed to the mythical king **Koṅgaṇivarman**,<sup>1</sup> who is, however, there represented as the father and not as the son of Mādḥava. The Śōlapuram inscription then states that in his (*viz.* Koṅgaṇivarman's) family was born a king whose name is given in the corrupt form of **Atvivarman**, which may be meant for Atrivarman, Agnivarman, Arivarman, *etc.* Verse 2 praises a king whose name is lost; but the Tamil portion suggests that this is the person who is there called **Prithivigaṅgaraiyar**. Verse 3, of which only the first and last words are preserved, opens with the name of **Rājāditya**, who is described in the Tamil portion as the son of **Prithivigaṅgaraiyar** and the contemporary of Vijaya-Kampa. As regards **Prithivigaṅgaraiyar**, he must be different from the Gaṅga chief **Prithivīpati I.**, because the latter was the father of **Mārasimha** and the son of **Śivamāra**,<sup>2</sup> while the former was the father of **Rājāditya** and apparently the son of the king whose name is hidden in the corrupt form **Atvivarman**.

## TEXT.

- 1 Svasti śrī [||\*] Gāṅgēya-vaṁśyō vijai(ja)y-ābhirāma[h] śrī-Mādḥava[s=\*] tasya  
sutō va(ha)bhūva [3] chhēttā śilā-sta[r]bhāma=api pri(pra)siddha[s=\*] tat(d)-  
vaṁśa-jō=bhu(bhū=) pri(pra)[thi]tō=tvī[varmmā]<sup>4</sup> [|| 1\*] . . . . .  
gō
- 2 nṛipati[h\*] parantapa[h\*] nṛip-āpi(bhi)vandya[h\*] Śiva-bhaktimān kavi[r=\*]  
vikalpa-kallōla-padārtaha-tatpara[h\*] || [2\*] Rājāditya-ākhyā-khūpa[h\*] sura[ta]ru-  
sa[d]riśō Narga[ṭi-nāma] . . . . . ram-assu
- 3 dāpayām=āsa v[i]ra[h\*] || [3\*]<sup>5</sup> Kō Viśaiya-Kamparkku yāṇḍu eṭṭāvadu  
Prithiviga[n]ga\*raiyyar at[i]tar=āyina pūpāḍu tat-putra-Rājāditya[n] ma[hā-  
dē]van para-nṛipati-makuṭa-ghaṭṭita-chara-
- 4 [na]n. tain=appaṇār[ai]=ppalli-paḍuttav=iḍattu Īśvar-ālayamum atiyta-<sup>6</sup>garamum  
eḍu[p]pittu kaṇḍu(nḍu) śevviytāṇ<sup>7</sup> [i\*] Prāvaśa(cha)na-śūttirattu Kauśika-  
gōtrattu perum-bā[r\*]ppāṇ Tiṭṭaiśarmma-<sup>8</sup>

## TRANSLATION OF THE TAMIL PORTION.

(Line 3.) (*In*) the eighth year of king Vijaya-Kampa,— after **Prithivigaṅgaraiyar** had died, his son, the great king **Rājāditya**, whose feet were rubbed by the diadems of hostile kings, caused to be built, constructed, and caused to be made a temple of **Īśvara** (**Śiva**) and a house for the deceased (*i.e.* a tomb) on the spot where his father had been buried.

(L. 4.) [To] **Tiṭṭaiśarman**, a great **Brāhmaṇa** of the **Prāvachana-sūtra**<sup>9</sup> (*and*) of the **Kauśika-gōtra** . . . . .

## B.—INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN.

This Tamil inscription is engraved on the north wall of the Perumāḷ temple at Śōlapuram. It has been edited before in *South-Indian Inscriptions*, Vol. I. No. 53, but is now republished from a better impression prepared in 1902.

The inscription is dated in the 23rd year of king **Vijaya-Kampavikramavarman**<sup>10</sup>— who is probably the same as the **Vijaya-Kampa** of A.— and records the building of a temple of **Nārāyaṇa**

<sup>1</sup> Above, Vol. III. p. 164 f. and p. 186; *South-Ind. Inscr.* Vol. II. p. 380.

<sup>2</sup> *South-Ind. Inscr.* Vol. II. p. 380.

<sup>3</sup> This sign of punctuation is expressed by a *visarga*.

<sup>4</sup> I am unable to correct with confidence this corrupt name.

<sup>5</sup> Read *aitta*.

<sup>6</sup> The remainder of the inscription is lost.

<sup>7</sup> This is only half a verse.

<sup>8</sup> Read *śevviṭṭāṇ*.

<sup>9</sup> See above, Vol. V. p. 52, note 11.

<sup>10</sup> The same form of the king's name is found in an inscription at Dāśi; *South-Ind. Inscr.* Vol. III. p. 8 and note 5. Twelve further inscriptions of **Vijaya-Kampavarman** and **Vijaya-Kampavikramavarman** have been copied at **Uttaramallūr**, and two of **Kampavarman** at **Kāvāntaṇḍalam**; see my *Annual Reports* for 1897-98 and 1900-01, pp. 18-20 and p. 28, respectively.

(Vishṇu) at Kāṭṭuttumbūr (*i.e.* Śōlapuram), which must be identical with the temple of Perumāḷ (Vishṇu) on which the inscription is engraved. The temple was named Kanakavalli-Vishṇu-griha after the village of Kanakavalli, in which some land was granted to it. The name of the person who built the temple and granted land to it is lost.

## TEXT.

- 1 Svasti śr[i] [i]\* Kō V[i]śaiya-[Ka]mpavikkiramaparumaṅk-iyāṇḍu  
irubattu-mu(mū)ṅṛāvaḍu [Pa]ḍuv[ū]r-kkōṭṭattu-Ppa[ṅ]-  
2 gaḷa-nāṭṭu=Kkāṭṭuttumbūr Nārāyaṇa-bhaṭṭāragarkku śrī-kōy[i]l eḍuppittu  
Ka[ṅ]kava[ḷ]li-Vishṇu-griham eṅṅu-  
3 m nāmathē(dhē)yattāl amaippittu idaṅṅukku [tri]kālam ārādhippaḍarkum  
tri[kā]lam tiru-amurdukkum na-  
4 ndā-viḷakkum ārādhippaṅṅukku jīvitamum āga i-kkōṭṭattu i-nāṭṭu Kanakavalli  
ēri ki(kī) bhūmi i-<sup>1</sup>

## TRANSLATION.

Hail! Prosperity! (*In*) the twenty-third year of king Vijaya-Kampavikramavarman a sacred temple was caused to be built to the god Nārāyaṇa (*at*) Kāṭṭuttumbūr in Paṅgaḷa-nāḍu, (*a subdivision*) of Paḍuvūr-kōṭṭam; (*it*) was endowed with the name Kanakavalli-Vishṇu-griha; and, for the worship at the three times (*of the day*), for offerings at the three times (*of the day*), (*for*) a perpetual lamp, and as a living for the worshipper, [there was granted] to it land below the tank of Kanakavalli in the same kōṭṭam (*and*) in the same nāḍu.

## C.—INSCRIPTION OF SAKA-SAMVAT 871.

This Tamil inscription (No. 428 of 1902) is engraved on a rock near a pond called Kaḷḷaṅguṭṭai, south-west of Śōlapuram.

The date of this inscription is expressed in three different ways, *viz.* (a) "the year two;" (b) the Śaka year 871 (in words); and (c) "the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya, entered the Toṅḍai-maṅḍalam." The second and third portions of the date furnish an interesting confirmation of the Âtakûr inscription, according to which the Rāshṭrakûṭa king Kṛishṇa III. had killed the Chōḷa king Rājāditya at Takkōlam in Śaka-Samvat 872 current, the Saumya-samvatsara = A.D. 949-50.<sup>2</sup> As the date of the Śōlapuram inscription does not contain a cyclic year, it is impossible to say if its Śaka year has to be taken as expired or current. In the former case the date would be the same as that of the Âtakûr inscription, and in the second case it would be A.D. 948-49. The "year two" with which the Śōlapuram inscription opens cannot refer to the reign of Kṛishṇa III., because we know from the Dēḷi plates that Amōghavarsha, the father of Kṛishṇa III., had died and that the latter was reigning<sup>3</sup> in A.D. 940.<sup>4</sup> Hence, as far as I can see, the "year two" can only refer to the reign of the Chōḷa king Rājāditya. This would indirectly confirm Professor Kielhorn's calculation of the date of an inscription at Kûram, according to which the 40th year of Parāntaka I., the father and immediate predecessor of Rājāditya, corresponded to A.D. 946.<sup>5</sup> It may now be provisionally assumed that Parāntaka I. reigned from about A.D. 907 to at least 946, and that Rājāditya was crowned in about A.D. 948 and was killed by Kṛishṇa III. in about A.D. 949.

The purpose for which the subjoined inscription was engraved was to record the construction of the pond near which it is found, and which was called the Kaḷḷinaṅgai pond

<sup>1</sup> The remainder of the inscription is lost.

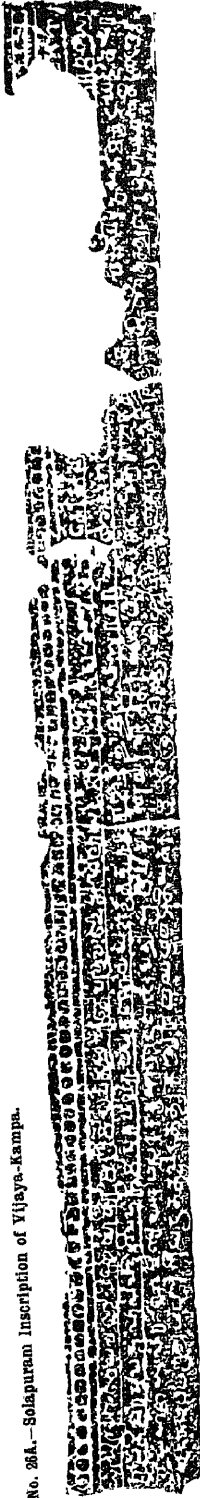
<sup>2</sup> Above, Vol. V. p. 195, vv. 27 and 28.

<sup>3</sup> See p. 1 above.

<sup>4</sup> See above, Vol. VI. p. 51.

<sup>5</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 420.

Scale One-fifteenth.



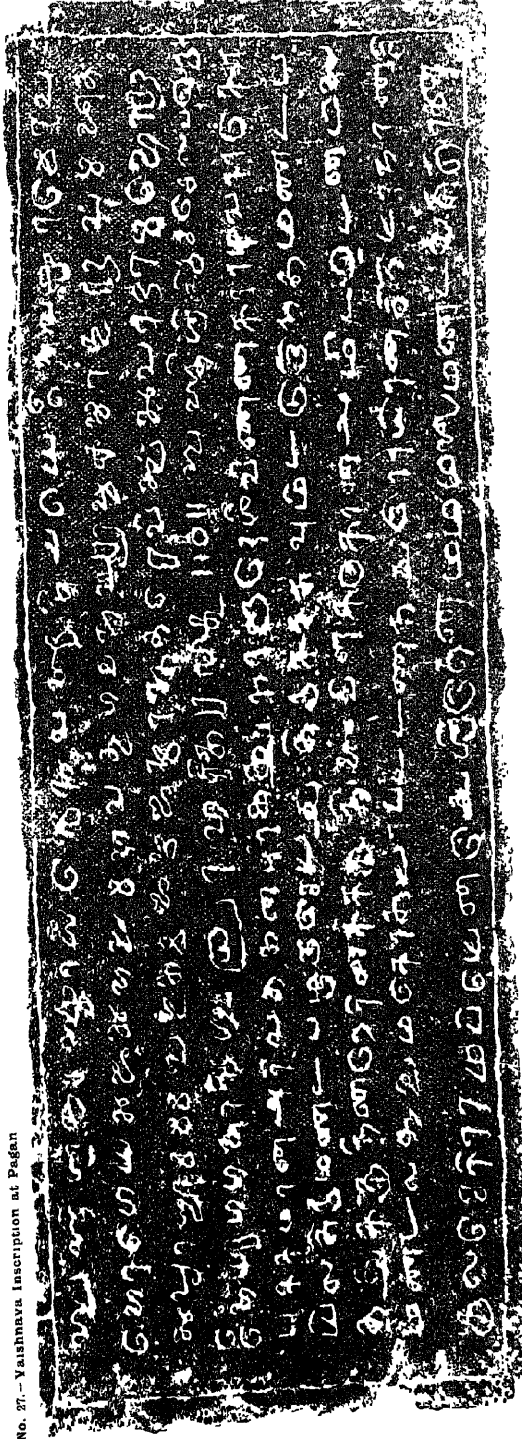
No. 26A.—Solapuram Inscription of Vijaya-Kampa.

Scale One-fifteenth.



No. 26B.—Solapuram Inscription of Vijaya-Kampayikramavarman.

Scale Three-tenths.



No. 27.—Yaishnava Inscription at Pagan



in memory of a woman named Kaḷḷinaṅgai. The present name Kaḷḷaṅguṭṭai, i.e. 'the robber's pond,' is evidently a popular corruption of the original one. Kaḷḷinaṅgai had died at Aruṅguṇṇam, a village in the modern Arcot taluqa.<sup>1</sup> She was the daughter of the Gaṅga chief Attimallar (i.e. Hastimalla) *alias* Kannaradēva-Prithvigaṅgaraiyar. This chief was the son of Vayiri-Adiyaṅ, the lord of Paṅḡala-nāḍu.<sup>2</sup> Hence he seems to be different from the Gaṅga-Bāna chief Hastimalla *alias* Prithvivīpati II., who was the son of Mārasirāha.<sup>3</sup> The word Kannaradēva, which is prefixed to the name of Prithvigaṅgaraiyar, characterises the latter as a subordinate of the conqueror Kṛishṇa III. His wife Kāmakkapaṅḡar bore the title Gaṅgamahādēvi and was the daughter of Vānakōvaraiyar Orriyūr-Adiyaṅ. Vānakōvaraiyar is known to have been the title of certain chiefs.<sup>4</sup> Orriyūr-Adiyaṅ means 'the devotee of the temple at Tiruvorriyūr.'<sup>5</sup>

## TEXT.

- 1 Svasti sṛī [||\*] Yāṅḍu iraṅḍu Śaka-varsham eṅṅūṛṛ-ēḷubatt-ōṇṇu  
 2 śa(cha)kravartti Kannaradēva-Vallabhan<sup>6</sup> Rājādittarai eṇṇiṅḍu Toṇḍai-maṅḍalam  
 pugun[da]-  
 3 [v=ā]ṅḍu Paṅḡala-nāḍ-ūḍaiya Vayiri-Adiyaṅ magapaṅḡar Attimallar-āgiya  
 Kannaradēva-Pri[thvi]gaṅga-  
 4 [rai]yark[aku] [Vāna]kōvaraiyar Orri[yū]r-Adiyaṅ magalaṅḡar Kā[mak]kaṅḡar-āṅḡa  
 Gaṅgamahādēviyār vayiṅḡu[t=pi]ṅḍu Aruṅguṇṇattir=[svargga]-  
 5 r-āyina Kaḷḷinaṅgaiyārkkku-kka[n]ḍa Kaḷḷi[ṇ]inaṅgai-kuḷam [||]

## TRANSLATION.

Hail! Prosperity! (In) the year two, the Śaka year eight-hundred and seventy-one, the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya, entered the Toṇḍai-maṅḍalam,—the Kaḷḷinaṅgai pond was constructed for (the merit of) Kaḷḷinaṅgaiyār, who died at Aruṅguṇṇam, having been born by Kāmakkapaṅḡar *alias* Gaṅgamahādēviyār, the daughter of Vānakōvaraiyar Orriyūr-Adiyaṅ, to Attimallar *alias* Kannaradēva-Prithvigaṅgaraiyar, the son of Vayiri-Adiyaṅ, the lord of Paṅḡala-nāḍu.

## D.—INSCRIPTION OF SAKA-SAMVAT 875.

This Tamil inscription (No. 346 of 1901) is engraved on the base of the ruined Śvara temple at Śōḷapuram. It is dated in Śaka-Samvat 875 (in words), while Hastimalla *alias* Kaṅḡaradēva-Prithvigaṅgaraiyar<sup>7</sup>—the same chief who was mentioned in C.—was ruling the Kalleḍuppūr-maryādā. This may have been a subdivision of Paṅḡala-nāḍu, the lord of which his father is stated to have been (C. line 3); but I cannot find Kalleḍuppūr on the map.<sup>8</sup>

The inscription records grants to the two temples of Nandikampīśvara and Guṇamālai at Kaṭṭuttumbūr (i.e. Śōḷapuram) by Hastimalla's minister Puttadigaḷ *alias* Aḷivina-Kaḷakaṅḡa-Prithvigaṅgaraiyar. The last portion of this name is evidently derived from that of his master; *kaḷakaṅḡa* is the Tamil form of *kalakapṭha*, 'a kōkila'; *aḷivina* means 'devoid

<sup>1</sup> See above, Vol. IV. p. 271.

<sup>2</sup> *South-Ind. Inscr.* Vol. II. p. 380 f., and above, Vol. IV. p. 222 f.

<sup>3</sup> See p. 189 above.

<sup>4</sup> Above, Vol. V. p. 106; *South-Ind. Inscr.* Vol. II. p. 290, note 1, and Vol. III. p. 132.

<sup>5</sup> The engraver seems to have written at first *Vallabhar*, and then to have cancelled the *r* and added an *a* after it.

<sup>7</sup> In line 9 he is called simply Prithvigaṅgaraiyar.

<sup>8</sup> A village of the same name is referred to in *South-Ind. Inscr.* Vol. I. No. 83, line 5. No. 85 mentions a village of a slightly different name, viz. Kalleḍuppūr, which must be different from Kalleḍuppūr, because it belonged to Viṅḡeḍu-nāḍu (see above, Vol. VI. p. 228 and note 5), a subdivision of Kāliyūr-kōṭṭam.

of destruction;’ and Puttaḍigaḷ means ‘a devotee of Buddha.’ Hence the donor seems to have been a Buddhist.<sup>1</sup>

Nandikampīśvara must have been the ancient name of the temple of Śīvara (Śīva) in which this inscription is engraved. As no other Śīva temple exists at Śōlapuram, it may be also identified with the Śīvara temple that was founded during the reign of Vijaya-Kampa according to the inscription A., and the Nandi-Kampa, after whom the Nandikampīśvara temple was called, may be identical with Vijaya-Kampa. As the alphabet of the inscriptions of Vijaya-Kampa, Kampavarman or Vijaya-Kampavikramavarman resembles that of the inscriptions of Vijaya-Dantivikramavarman, Vijaya-Nandivikramavarman and Vijaya-Nripatuḡavikramavarman,<sup>2</sup> I feel tempted to explain Nandi-Kampa by ‘Kampa, the son of Nandi,’ and to assume that Kampavarman was a son of Nandivikramavarman and a brother of Nripatuḡavikramavarman. The temple of Guṇamālai may have been a shrine in the Nandikampīśvara temple or another name of the Viṣṇu temple referred to in B. above.

## TEXT.

- 1 Svasti śrī ||— Śagar yā[ṇḍu] . . . . [ḷuba]tt-<sup>3</sup>aiñjāvaḍu śr[ī]-  
Att[ī]mallar=āg[ī]ya [Kaṇṇara]d[ēva-P]ri[thivi]gaṅga[rai]yar Kall[e]ḍu-  
2 ppūr-majjādi ālav-irukka [i]var=adigāri Puttaḍigaḷ=āgiya Aḷivi(vi)ṇa-Kaḷakaṇḍa-  
Ppiridigaṅgaraiyaṅ-ēṇ Kāṭṭuttumbūr Nandi-  
3 kampīśvara-dēvarkk=oru-nandā-vi[la]kku [cha]nd[r]āḍitya-prisiddham=<sup>4</sup>erippadāga-  
chchāvā mu(mā)vā=ppēr-āḍu topṇūr=āḍum Guṇamālai-  
4 pperumāṅukk=oru-nandā-vilakk=erippadaṅkku=ttopṇūr=āḍum=ivv-ār nagarattār-vai-  
kkāṭṭi=kkuḍuttēṇ  
5 Aḷivi(vi)ṇa-Kaḷakaṇḍa-Ppiridigaṅgaraiyaṅ-ēṇ[\*] i-Nnandikampi(mpl)śvara-dēvarkku  
niśada[m\*] [u]ḷakku=ttumbai-ppūvum Guṇa[m]ā-  
6 [ai]-pperumāṅukku [u]ḷakku=ttumbai-ppūv=attuvadāga chandrāḍitya-pramāṣam  
kalañju poṇ kuḍuttēṇ=i-dēvar ti-  
7 [ru\*][vu]ṇāḷigai-pperumakkaḷō [a]ṭṭuvippadāga [kuḍuttēṇ] [\*] Guṇamālai-  
pperumāṅukku [mū]ṇru sandhi[y]um tirumavidu<sup>5</sup> kāṭṭuvadāga Amalaṅga[va]j-  
8 li-Attimalla-chchaturvvēdimāṅgalam=ēṇ[ru] nā]=ūraiyaṅ=ēka-grāma[m]=āga=  
chcheyya [A]ḷivi(vi)ṇa-Kaḷakaṇḍa-Prithivigaṅga[n]garaiyaṅ-<sup>6</sup>ē-  
9 ṇ [|| u]ḍaiyār Prithivigaṅgaraiyarkku vinṇappañ=jeyya [u]ḍaiyārum=ēka-  
grāmañ=jeygiṇa [pō]ḷdu i[ṇa]-7Kkuṇamālai-pperumāṅu.<sup>8</sup>

## TRANSLATION.

(Line 1.) Hail! Prosperity! (In) the [eight-hundred-and-]seventy-fifth year of the Śaka (king), while the glorious Attimallar alias Kaṇṇaradēva-Prithivigaṅgaraiyar was ruling the Kalleḍuppūr-majjādi,<sup>9</sup>—I, his minister (*adhikārin*) Puttaḍigaḷ alias Aḷiviṇa-Kaḷakaṇḍa-Piridigaṅgaraiyaṅ, exhibited and gave to the citizens of this town ninety undying (and) unaging big sheep<sup>10</sup> for burning (with ghee prepared from their milk) one perpetual lamp in the Nandikampīśvara temple (at) Kāṭṭuttumbūr as long as the moon and the sun shall last, and ninety sheep for burning one perpetual lamp in the Guṇamālai temple.

<sup>1</sup> For another instance in which the same person worshipped both Śīva and Buddha, see above, Vol. VI. p. 148.

<sup>2</sup> See above, Vol. VI. p. 321, and Vol. VII. p. 139 f.

<sup>3</sup> Read -*pramāṣam*= as in line 6.

<sup>4</sup> Read -*Prithivigaṅgaraiyaṅ*.

<sup>5</sup> The remainder of the inscription is lost.

<sup>6</sup> This word is a corruption of the Sanskrit *maryadda*.

<sup>10</sup> See above, p. 134 and note 2.

<sup>7</sup> Restore *enḍār-ēṣabatti*.

<sup>8</sup> Read *tirumavidu*.

<sup>9</sup> Cancel the *ṇa*.



(L. 5.) For supplying daily, as long as the moon and the sun shall last, one *uḷakku* of *tumbai* flowers to this Nandikampīśvara temple and one *uḷakku* of *tumbai* flowers to the Guṇamālai temple, I gave one *kaḷaṅṅju* of gold; I gave (it) in order that the great men (in charge) of the store-room of the temple<sup>1</sup> of this god<sup>2</sup> should cause (the flowers) to be supplied.

(L. 7.) When I, Aḷivīṇa-Kaḷakaṇḍa-Pṛithvigaṅgaraiyaṇ, requested the lord Pṛithvigaṅgaraiyar to combine four villages into one village called Amalaṅgavalli-Attimalla-chaturvēdimaṅgalam (which should provide) for offerings to be made at the three times (of the day) in the Guṇamālai temple, and when (accordingly) the lord combined (them) into one village, . . . . [to] this Guṇamālai temple . . . . .

No. 27.—A VAISHNAVA INSCRIPTION AT PAGAN.

By E. HULTZSCH, Ph.D.

This inscription was noticed at Pagan by the Honourable Mr. A. T. Arundel, C.S.I., in the course of his tour through Burma. At his instance, Mr. Taw Sein Ko furnished me with an ink-impression of it in December 1902. After I had sent him a copy of the subjoined text and translation, he was good enough to supply me in February 1903 with three further ink-impressions and with the following additional information:—The inscription “is engraved on sandstone and was found at Myinpagān, which is situated about a mile to the south of Pagan. At Myinpagān lived Manōhari, the last of the Talaing kings, who was led into captivity by Anawrata, king of Pagan, in 1057 A.D. The captive king was surrounded by his fellow countrymen, who must have extended their friendship to colonists from Southern India. A Vaishnava temple has been found at Pagan, but none at Myinpagān. The inscription may belong to that temple, or to some other building which has since been demolished.”

The inscription consists of one verse in the Sanskrit language and Grantha alphabet, and a prose passage in the Tamil language and alphabet. The Tamil characters are those of the thirteenth century of the Christian era.

The Sanskrit verse is taken from the *Mukundamālā*<sup>3</sup> (verse 6), a short poem by the Vaishnava saint Kulaśekhara, who, as shown by Mr. Venkayya, must have lived before the eleventh century.<sup>4</sup>

The Tamil prose passage records gifts by a native of Magodayarpatṭanam in Malaimaṇḍalam, i.e. Cranganore<sup>5</sup> in Malabar. His name, Śrī-Kulaśekhara-Nambi, stamps him as a devotee of the Vaishnava saint Kulaśekhara, from whose *Mukundamālā* the opening verse is derived. The recipient of the gifts was the Vishṇu temple of Nāṇādēśi-Viṇṇagar at Pukkam alias Arivattanapuram, i.e. at Pagan, which in the Kalyāṇi inscriptions is styled ‘Arimaddanapura alias Pugāma.’<sup>6</sup> Nāṇādēśi-Viṇṇagar means ‘the Vishṇu temple’ of those coming from various countries.’ This name shows that the temple, which was situated in the heart of the Buddhist country of Burma, had been founded and was resorted to by Vaishnavas from various parts of the Indian Peninsula.

<sup>1</sup> See above, p. 145 and note 1.

<sup>2</sup> The word *dēva* refers to Nandikampīśvara-dēva. Evidently the authorities of this temple had to make over one *uḷakku* of flowers per day to the temple of Guṇamālai-perumāṇ.

<sup>3</sup> Printed in the *Kāvya-mālā*, No. 1.

<sup>4</sup> See *South-Ind. Inscr.* Vol. III. p. 143.

<sup>5</sup> Above, Vol. IV. p. 294.

<sup>6</sup> *Ind. Ant.* Vol. XXII. p. 17.

<sup>7</sup> On *Viṇṇagar*, ‘a Vishṇu temple,’ see above, Vol. V. p. 47, note 4.

## TEXT.

- 1 Svasti śrī [!]\* N=āsthā dhanmē(rmē) na vasu-nichayē n=aiya kām-ōpa-  
 2 bhōgē yat jat<sup>1</sup> bhavyam bhavatu [bha\*]gavan pūrvva-kaum(rm)-ānurūpam [!]\*  
 eta-  
 3 t prāthyām(rthyam) mama bahutama<sup>2</sup> janma-janm-āntatarē=°pi tvat-pād-  
 āmbhōrū(ru)-  
 4 hai(ha)-yuga-gatā nīśchalā bhaktir=astu || o || Svasti śrī [!]\* Tiru-ohchel[va][!]\*  
 peruga [!]\*  
 5 Pukkam-āṇa Arivattanapurattu Nāṇādēsi-Viṇṇagar-Āḷvār kō-  
 6 yil tiru-maṇḍapamuñ=jevdu tiru-k[ka]davum=iṭṭu inda maṇḍapa-  
 7 ttukku niṇṇ=erigaikku nilai-vilakk=onṇum=iṭṭēṇ Malai-  
 8 maṇḍala[n]n[ttu] Magōdayarpatṭaṇa[tt]u I(i)rāyiraṇ Śiṇṇiān=āṇa Śi(śi)-  
 9 Kulaśēgara-Ra(na)mbiy-ēṇ [!]\* idu śrī [!]\* i-daṇnam Malaimaṇḍalattāṇ [!]\*

## TRANSLATION.

(Line 1.) Hail ! Prosperity ! (*I have*) no regard for merit, none for a heap of wealth, none at all for the enjoyment of lust. Whatever is to happen, let it happen, O God ! in accordance with previous actions. This (*alone*) is to be prayed for (*and*) highly valued by me :— In every other birth also let (*me*) possess unswerving devotion to the pair of Thy lotus-feet !

(L. 4.) Hail ! Prosperity ! Let the wealth of (*this*) temple increase ! (*In*) the temple of Nāṇādēsi-Viṇṇagar-Āḷvār at Pukkam *alias* Arivattanapuram, I, Irāyiraṇ Śiṇṇiān *alias* Śrī Kulaśēkhara-Nambi of Magōdayarpatṭaṇam in Malaimaṇḍalam, made a sacred maṇḍapa, gave a sacred door, and gave one fixed lamp to burn constantly in this maṇḍapa. (*Let*) this prosper ! This meritorious gift (*was made by*) a native of Malaimaṇḍalam.

## No. 28.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

By J. F. FLEET, I.C.S. (RETD.), PH.D., O.I.E.

(Continued from Vol. VI. page 199.)

## D.—Mantrawāḍi inscription of the time of Amoghavarsha I.—A.D. 865.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It was originally brought to my notice by Mr. Govind Gangadhar Deshpande. And I obtained ink-impressions of it in 1882. It is now edited for the first time. The colotype is from an ink-impression received in 1886 from Mr. Cousens, Superintendent of the Archaeological Survey of the Bombay Presidency.

Mantrawāḍi is a village about five miles towards the east-by-north from Sniggaon, the head-quarters of the Bankāpur tāluka of the Dhārwar district. The Indian Atlas sheet No. 42 (1827) shews it as 'Munturrehdee.' The Map of the Dhārwar Collectorate (1874) shews it as 'Mantruwudee.' The present record seems to indicate that its original name was Elpunuse, or else Elamvalli.<sup>4</sup> And the purport of its places both Elpunuse and Elamvalli in the Purigere district,—the Purigere three-hundred of other records. The inscription is on a

<sup>1</sup> Read *yad-yad*; the *Mubundamli* reads *yad-bhāyān tad-bhāvatu*.

<sup>2</sup> The *Mubundamli* reads *dharmatah*.

<sup>3</sup> Read *-antard-*.

<sup>4</sup> The maps do not shew, in the neighbourhood of Mantrawāḍi, any villages with names resembling these two.

stone tablet, which was found near a temple of Hanumat at Mantrawāḍi and is now stored in the kachēri at Shiggaon.

At the top of the stone, there are sculptures representing the goddess Lakshmi, squatting and facing full-front, with an elephant on each side, standing towards her; the tips of the trunks of the elephants, which are uplifted, meet above her head; and each of them holds, apparently, a flower over her.—The writing covers an area about 2' 0½" broad by 3' 9¼" high, and is mostly in a state of very good preservation. In addition to the record edited and shewn in the colotype, there is one line of writing below the sculptures, which are, as usual, on a surface which projects somewhat in front of that part of the stone which bears the body of the record. It is in characters of the same type with those of the body of the record; and it gave the name of the writer: but the greater part of it is damaged and illegible; we can only recognise, at the beginning of the line *Śrī-Rā(ṣ)vayyana*, and at the end *likhitam*, with perhaps a cross-mark below the *m*, as if to shew that something is to be supplied here,—namely, possibly, the *aksharas*, standing before the *Svasti* of line 1 of the body of the record, which are not wanted there and seem to be meaningless.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ¾" in the *dha* of *dharmmadol*, line 22, to about 1¾" in the *va* of *goravarum*, line 8; the *lohi* of *pelohisal*, line 15, and the *ṭṭa* of *koṭṭar*, line 17, are each about 2¾" high. The lingual *ḡ* is not very clearly, if at all, distinguished from the dental *d*. As regards the palæography,—the *ṣ* does not occur. The *j* occurs four times, in lines 2, 3, and 8, and is, in each case, of the old square type: the exact form aimed at in this record, is illustrated best in the *jā* of *rājādhi*, line 2, No. 2; it is a closed form, of that particular shape from which there may have been derived, quite directly, the back-to-back *j* and the open *j* which we have in the Doddahundi inscription of Nītimārga and Satyavākya.<sup>1</sup> The *kh* occurs three times, in lines 6, 17, and 20, and again in *likhitam* in the line below the sculptures: in each case, it is of the later cursive type; and the form of it is practically identical with the modern form of the present day: it is seen best in the *kha* of *akhaṇḍita*, at the end of line 17. The *b* occurs more often, and is of the later cursive type, throughout; the intended form of it is seen very clearly in the *bā* of *bādhdā*, line 16, No. 11, and is to be recognised as almost identical with the modern form of the present day. The *l* occurs still more freely, and is, also, of the later cursive type, throughout, including the *l* in *likhitam* in the line below the sculptures; the particular form of it aimed at in this record, is perhaps exhibited most clearly in the *la* of *kālan*, line 17, No. 2. Except in the *l* of *rakhisal*, line 15, where it is hardly to be detected, in the *l*, as presented in this record, we can recognise a feature which played an important part in the process by which the later cursive type of this character was evolved from the old square type, namely, the miniature representation, of the principal part of the old square character, which stands here in the centre of the later cursive character. In the development of the later character, the first step was the prolongation, with a sweep to the right, of the downstroke with which the formation of the original character ended,—a feature which is well illustrated in the Hattī-Mattūr inscription of the time of Kṛishṇa I.;<sup>2</sup> that was eventually followed by a continuation of that stroke up to the top line of the writing; and, meanwhile, the principal part of the original character was diminished, rounded off, and raised, until the original leading characteristic of the old square letter was almost entirely lost. In some Kanarese fonts of the present day, it has disappeared altogether,—for instance, in the font used, in accordance with the general custom, in the Rev. Dr. F. Kittel's Kanarese-English Dictionary; on the other hand, the miniature of the principal part of the old square character is distinctly recognisable in the font used for the words presented in Kanarese characters in the compilation entitled *Bombay Places and Common Official Words*. In lines 7, 8, 14, 20 (twice), 21, and 22 of this record, we have a peculiar form of the *m*, for which at present the earliest limit is fixed by its occurrence in *para-dattam-bā* in line 14 of the Kanarese grant of

<sup>1</sup> See Vol. VI. above, p. 42, and Plate.

<sup>2</sup> Vol. VI. above, p. 160, and Plate.

Gôvinda III. of A.D. 804;<sup>1</sup> it is here seen best in the *mâ* of *nelanum=Āditya*, line 14, No. 7: it occurs again in *likhitam*, in the line below the sculptures, where it is formed somewhat smaller than usual, so as to mark it as a final form; it is a character which may often be confused with one form of *re, rē*. The corresponding form of the *v* occurs, but not very clearly, in the upper *v* of *sarvva*, line 16, No. 10.—The language is Kanarese, of the archaic type, in prose. In *śāsanamum*, line 9-10, the copulative ending *um* is attached to the usual archaic ending of the nominative singular neuter in *m̄, m*; on the other hand, in line 8 it is doubtful whether the *m* has been retained,—*mahājanamum*, or whether it has been softened into *v*,—*mahājanavum*. In line 20 we seem to have the accusative singular neuter in *v*,—*dharmavaam*; while, on the other hand, in line 17 we have clearly the more archaic form in *m*,—*sthānaman*. In line 14, in *sthānamuvam* or *sthānavuvam*, the *m̄, m*, of the copulative suffix, with the accusative ending after it, seems distinctly to have been softened into *v*; but, whether the *m* of *sthānam̄, sthānam*, has been retained before it, or has been softened into *v*, is doubtful. Line 10 gives us—(unless we assume a mistake of *s* for *ś*)—*dise*, as another variant of *dise, dese*, ‘a quarter or point of the compass, direction, region, side;’ line 12 gives *niru-gal*, which seems clearly to mean ‘a set-up stone,’ *niru* being, no doubt, connected with *niri, l*, ‘to be properly arranged or prepared, to be ready,’ from which we have *nirīsu*, ‘to put down, place, arrange, adjust, prepare,’ which occurs in line 20 in respect of the setting up of the stone itself that bears the record; <sup>2</sup> line 15 gives *peḷḷhisu*, as a variant of *perchisu, pechchisu*, ‘to cause to increase, to multiply’; <sup>3</sup> and line 21-22 gives *brahmāti*, as a variant of *brahmatī, brahmēti*, = *brahmahatyā*, ‘the killing of a Brāhmaṇ.’—The orthography does not present anything calling for comment.

The inscription refers itself to the reign of the Rāshtrakūṭa king Amôghavarsha I.,—son and successor of Gôvinda III.,—who was on the throne from A.D. 814 or 815 to A.D. 877 or 878. And it mentions a feudatory of his, named Kuppēya,<sup>4</sup> who was governing the Purigere district. The object of it was to record the grant of some lands to a priest named Gôkarṇa-panḍitabhaṭāra. The sculptures at the top of the stone mark the record as a Vaishṇava record, and thus show that the donee was a Vaishṇava. And it seems worth noting that one of the donors was a *Gorava* or Śaiva priest.

The record is dated on the full-moon day of Vaisākha of the Pārthiva *samvatsara*, coupled with Śaka-Samvat 787. Whatever system of the cycle is applied, the Śaka year is the expired year.<sup>5</sup>

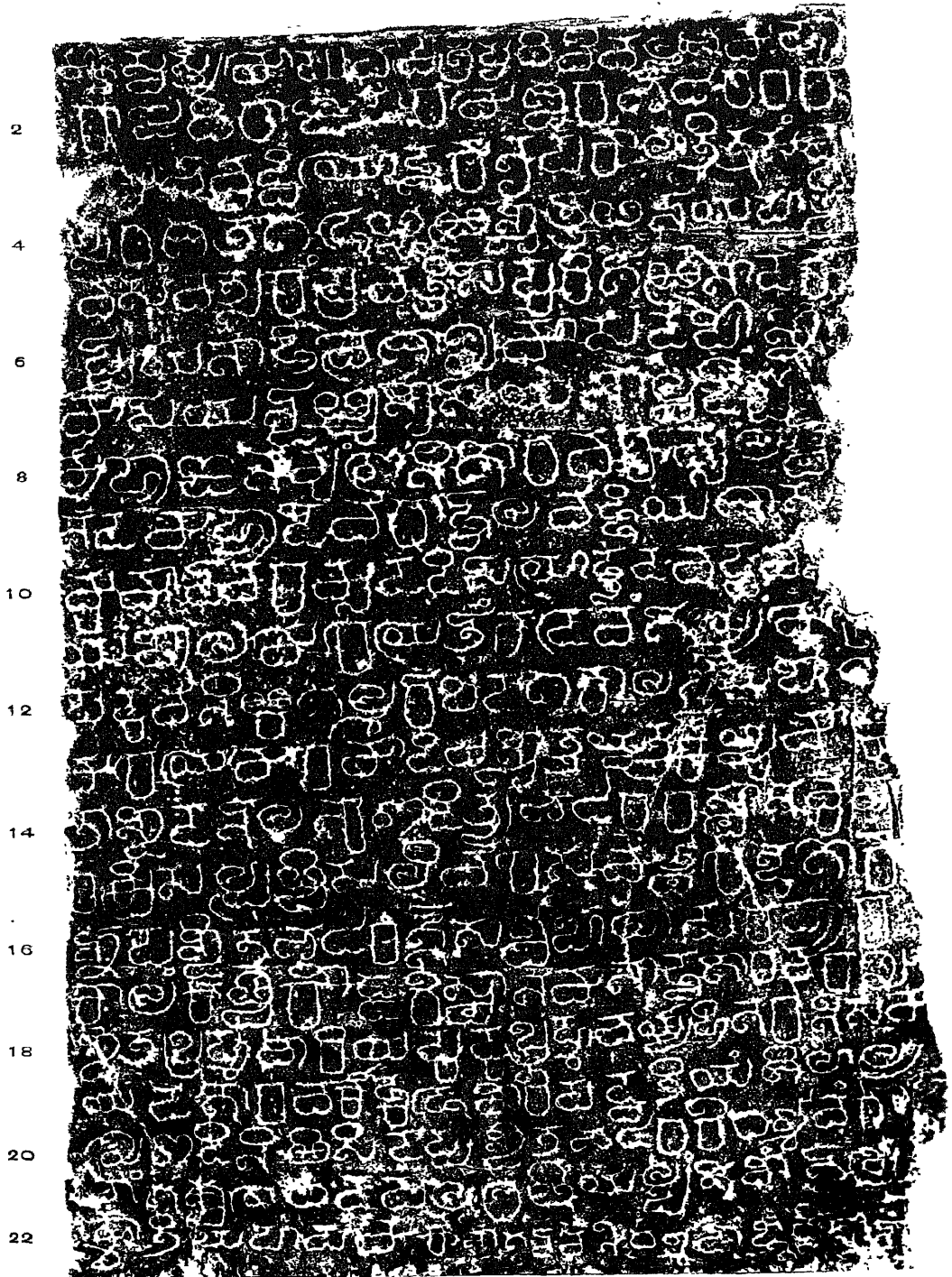
<sup>1</sup> *Ind. Ant.* Vol. XI. p. 127, and Plate.

<sup>2</sup> Compare *śāsanaman=nirīsidar*, “they placed, adjusted, or set up, this charter,” in the Daṇḍapur inscription (*Ind. Ant.* Vol. XII. p. 223, text line 12).—Compare, also, *nirīśida kinnari-galla guḍḍe nalku* in an inscription at Naregal in the Rōṇ tāluks, Dhārwar (*Jour. Bo. Br. R. As. Soc.* Vol. XI. p. 229, text lines 51, 53, 55), and *nirīśida guḍḍe nalku* (*ibid.* p. 230, line 57). As regards the first of these passages, the occurrence of the combination *kinnarigal* (line 51) or *kinnarigal* (lines 53, 55) in a record at a place named Naregal,—which is mentioned as Hiriya-Nareyaṅgal in a neighbouring record (*ibid.* p. 248, line 20-21), and the name of which would often be written Narigal in the present day,—led me to think that the text referred to a smaller or later Naregal, distinguished from Hiriya-Nareyaṅgal; but I now see that we should interpret the text as meaning, not “four heaps of stones above graves of Kinn-Narigal,” etc., but “four set-up heaps of stones (*bearing representations*) of female *Kinnaras* together with a *liṅga* and ascetics and a cow.”

<sup>3</sup> Compare *peḷḷ-dore*, ‘the great river,’ for the more usual *per-dore* in the Mulgund inscription of A.D. 975; Vol. VI. above, p. 259, text line 5.

<sup>4</sup> The vowel of the penultimate syllable is apparently to be taken as the long *ē*, on the analogy of the *ē* in Baṅkēya, which is marked as long by the metre in line 59 of the inscription at Konnūr (Vol. VI. above, p. 33); but it is not quite certain that the long *ē* is not used there simply to suit the metre. The name of Baṅkēya or Baṅkeya appears also as Baṅka, in Baṅkēśa (Vol. VI. above, p. 30, text line 19). So, also, the name Kuppēya or Kuppeya appears—(but in the case of another person)—as Kuppa, and Kuppappa, in the Niḍagundi inscription, F. below, page 214.

<sup>5</sup> By the luni-solar system of the cycle, northern or southern, the Pārthiva *samvatsara* was Śaka-Samvat 788, current, = A.D. 855-86. By the mean-sign system, it began on the 27th September, A.D. 864, Ś.-S. 786 expired, and ended on the 23rd September, A.D. 865, Ś.-S. 787 expired.



J. F. FLEET.

SCALE 20

W. GRIGGS, COLLOTYPE.

FROM AN IMPRESSION SUPPLIED BY MR COUSENS.

And the corresponding English date is the 14th April, A.D. 865, on which day the full-moon conjunction occurred at about 20 hrs. 54 min. after mean sunrise (for Ujjain).

TEXT.<sup>1</sup>

- 1 [Ôm]<sup>2</sup> Svasty=Amôghavarsha śrīpithivivallabha mahâ-  
 2 rājādhirāja paramēśvara bhaṭārara r[ā]-  
 3 [jy]-ābhividdhiyol=Śaka-n r i p a - k ā l - ā t i t a - s a m v a -  
 4 tsara-śataṅgal=ēl-nūṛ=ēnbhatt-ēlaneya Fārthi-  
 5 va-samvatsaram pravarttise Purigere-nāda[m] Ku-  
 6 ppēyan<sup>3</sup>=āle Vaiśākha-māsada paurṇa-  
 7 māse(si)y-and=Elpūṇuseya nālvadimba-  
 8 r-mmahājanamu(?vu)m<sup>4</sup> Moni-goravarum Mūlasthā-  
 9 nada Mahādēvar=ālv=Elamvaḷliya śāsa[na]-  
 10 mum=ā dēvara mūḍa-diseyol=mūḍa vaḍḍava .<sup>5</sup>  
 11 ya pola mēreye teṅka dēvam-geyye mēre  
 12 paḍuva niṛu-gal=mēre baḍaga Kālabe(?)ya pola  
 13 m[ē]reye mēre-māḍi enbhattay-vattar=kk[e]jyum=āṛu  
 14 tōṇṭada nelanum=Āditya-bhaṭārara sthānamu(?vu)varu<sup>6</sup>  
 15 rakshisal=peḷchisal=ivarē samartthar=endu Gōka-  
 16 rṇṇa-paṇḍita-bhaṭārangge sarvva-bādhā-parihāram  
 17 kālam kaḷchi koṭṭar=ī sthānaman=ālv goravar=akha-  
 18 ṇḍita-brahmachāriy=apudu brahmacharyya-hīnaran=i  
 sama-  
 19 yada goravarkkal=kalevor=ī paddhatiyam śilā-lē-  
 20 khe-māḍi niṛisidar=ppaṇḍita-bhaṭārara=ī dharmmavam<sup>7</sup> kā-  
 21 domg=aśvamēdhada phala[m] aḷiyal-baṅgevoṅge<sup>8</sup> bra-  
 22 hmāṭiya pāpam=akkum [||\*] Nāgadēvan=i dharmmadol=  
 gōshṭi(shṭhi) ā(?)dom<sup>9</sup> [||\*]

## TRANSLATION.

[Ôm]! Hail! In the increase of the sovereignty of Amôghavarsha (I.), the favourite of Fortune and of the Earth, the Mahārājādhirāja, the Paramēśvara, the Bhaṭāra,— while the Pārthiva samvatsara, the seven hundred and eighty-seventh (year of) the centuries of years that have gone by from the time of the Śaka king, was current,— while Kuppēya<sup>10</sup>

<sup>1</sup> From the ink-impressions.

<sup>2</sup> There seems to have stood here, originally, a plain symbol for the word Ôm, on which there were afterwards overlaid two aksharas, which seem to be māgi, apparently belonging to the line of writing below the sculptures above the body of the record (see page 199 above).

<sup>3</sup> Regarding this name, see note 4 on page 200 above.

<sup>4</sup> There is a small mark between the consonant and the vowel, half-way down the consonant, which makes it probable that *m* was written but was not fully engraved; so, also, in *sthānamu(?vu)varu*, line 14, and perhaps, but not so probably, in *dharmmavam*, line 20.

<sup>5</sup> One akshara is lost here. The consonant must, apparently, be either *r* or *n*. The vowel must be either *i* or *e*. There is a word *oḍḍavane*, 'array, preparation,' which, however, does not seem suitable here. Otherwise, I can only think of *vaḍḍavane*, for *oḍḍa-mans*; but I do not know whether the *m* of *mans* ever changes into *v*; and this word also, meaning "the house or abode of the Oḍḍas," does not seem altogether suitable.

<sup>6</sup> See note 4 above.

<sup>7</sup> See note 4 above.

<sup>8</sup> Read *baṅgevoṅge*.

<sup>9</sup> The akshara before the *dom* is doubtful. And the dictionaries do not give any such word as *gōshṭhi* or *gōshṭhin* in the sense of 'president of an assembly,' which clearly seems to be implied. Perhaps what was intended was *gōshṭhikan=ddom*.

<sup>10</sup> See note 4 on page 200 above.

was governing the Purigere district,—on the day of the full-moon of the month Vaiśākha :—

(Line 7) The forty *Mahājanas* of Elpunuse, and the *Gorava* Moni, and the managers<sup>1</sup> of Elamvalli which belongs to the god Mahādēva (Śiva) of the Mūlasthāna,<sup>2</sup>—saying “He, indeed, is able<sup>3</sup> to protect (*the property*), and to increase it,”—gave to the honourable Gōkarnapaṇḍita, free from all molestation, having laved his feet, eighty-five *matars* of cultivable land, and six plots of garden-land, and the property of Ādityabhaṭāra, on the east side of that same god, making the boundaries to be on the east, the . . . . field; on the south, the cultivable land of the god; on the west, a stone that was (*then*) set up; and, on the north, the field of Kālabe(?).

(L. 17) Let the *Goravas* who manage this property be such as keep unbroken the vow of continence; the *Goravas* of this community shall reject those who are wanting in continence. The honourable paṇḍit<sup>4</sup> put this precept into (*the form of*) a writing on stone, and set it up.

(L. 20) To him who protects this religious grant, there shall accrue the reward of performing an *asvamedha*-sacrifice; to him who (*even*) thinks of destroying it, there shall attach the guilt of slaying a Brāhman!

(L. 21) Nāgadēva was the president of the meeting in the matter of this religious grant.

E.—Sirūr inscription of the time of Amōghavarsha I.—A.D. 866.

This inscription was brought to notice and edited by me in 1883, in the *Ind. Ant.* Vol. XII. p. 215 ff., from an ink-impression obtained in 1882. A lithograph of it was not given then. And, for that and other reasons, it is now re-edited. The colotype which accompanies the present revised version of the record, is from an ink-impression which Mr. Cousens was good enough to obtain for me in 1898, the original impression having suffered some damage and become unsuitable for reproduction.<sup>5</sup>

Sirūr is a village about sixteen miles west-by-north from Nawalgund, the head-quarters of the Nawalgund tāluka of the Dhārwar district. The Indian Atlas sheet No. 41 (1852) shews it as ‘Serroor.’ And the Map of the Dhārwar Collectorate (1874) shews it as ‘Siroor.’ The record gives its name in the older form of Śrīvūra, which may possibly be a mistake for Śrīvūra, with the long ī. And the purport of it places Sirūr in the Belvola three-hundred district. The inscription is on a stone tablet somewhere on the south of the *hūḍe* or village-bastion at Sirūr.

I have no information as to whether there are any sculptures at the top of the stone.—The writing covers an area about 3' 7" broad by 3' 3" high. The extant portion of it is in a fairly good state of preservation, and can be read without any uncertainty, throughout. But, before it came to notice at all, a portion of it had been broken away and lost at the upper left-hand corner, in consequence of which there is missing a part of the text ranging from fifteen or sixteen *aksharas* in line 1, to one *akshara* in line 7. And, since the time when the original impression was obtained by me, some damage has been done to the lower left-hand corner, whereby we have lost one complete *akshara* at the beginning of lines 22, 23, and 24.—The characters are Kanarese, boldly formed and well executed. They contrast rather curiously with those of the Nīlgund inscription, edited in Vol. VI. above, p. 98 ff., which are of a much more square and upright

<sup>1</sup> *Śāsana* seems to be used here in the sense of ‘the act of governing, ruling, government,’ and to be, like *mahājana*, a neuter employed with a collective meaning.

<sup>2</sup> This probably implies that the temple of Mahādēva was the earliest and principal temple of the village.

<sup>3</sup> The original uses the honorific plural.—‘these, indeed, are able.’

<sup>4</sup> *I.e.*, doubtless, the grantee, Gōkarnapaṇḍitabhaṭāra.

<sup>5</sup> Owing to the paper used in making the ink-impressions having stretched somewhat unevenly, marks of joining are observable below the end of line 12, and from between the syllables *ta* and *cha* of *ghaṭṭita-charanas*, line 6, down to the bottom.

style suggestive, at first sight, of their belonging to a period considerably earlier than the time of the present inscription, though the two records are, in reality, of precisely the same date; this difference is to be attributed, of course, to the facts, that the two records were written by different persons, and that the *Bhatta* who wrote the Nîlgund record for the engraver to transfer it to the stone, or who painted it on the stone for the engraver to reproduce it there, was a better writer or draughtsman than Mâdhavayya who wrote the present record, and also was more guided, in some details, by a prepossession in favour of the older types and style. The writing of the present record is fairly uniform, the size of the letters ranging mostly between about  $\frac{3}{8}$ " and  $1\frac{1}{8}$ "; the *r*, however, in *Anniḡereyal*, line 19, and the *ya* in *vijaya*, line 16, are only  $\frac{1}{4}$ " high, and the *l* in *ilnârvoorūm*, line 20, is somewhat less: the *rjju* in *Nāgarjjunam*, line 23, is  $2\frac{1}{8}$ " high. The record presents final forms, of *l* in *rājyam-bol*, line 14, and of *l̄* in *Bāraṇāsivadol*, line 21; there ought to have been a final *t*, of *abhāt*, in line 3, but it was omitted. The distinct form of the lingual *ḡ* is, curiously enough, presented in *puḡidudu*, line 24, where, however, it is a mistake for the dental *ḡ*; whereas it is not shewn in the *ḡu* of *eraḡum* at the end of line 16: a remark, which might have been made earlier, may be made here, namely that it was seldom, if ever, the early practice to use the distinct form of the *ḡ* in the combination *ḡḡ*; we must suppose that the *ḡ* was considered sufficient to mark the nature of the subscript consonant. As regards palæography,—this record presents all the five principal test-letters. The *kh* occurs twice, in *sankha*, line 9, and in *likhītam*; for *likhītam*, line 23; and, in both places, it is distinctly of the old square type, though there are no actually straight lines in it: it is exhibited best in the *khī* of *likhītam*, line 23, No. 18. The *j* occurs freely, and is of the old square type throughout: we have an open form of it in the *jō* of *dhvajōru*, line 9, No. 29, and again in the *ja* of *paṃkaja*, line 18: in some other cases, illustrated very well by the *ja* of *mahājanāda*, line 20, No. 19, there is a clear space between the centre stroke and the upright part of the letter; but, in other cases, that stroke is joined to the upright stroke, according to the original practice, and we have the fully closed form of the character, as is illustrated very well by the upper *j* of the *rjju* in *Nāgarjjunam*, line 22, No. 22. The *ṅ* occurs ten times, and, following the *j* in the usual manner, is of the old square type, throughout: in some cases, it presents the open form, as in the *ṅa* of *ttuṅga*, line 11, No. 2; in the other cases, it presents the fully closed form, which is illustrated very well in the *ṅa* of *Nrīpatuṅga*, line 13, the last *akshara*. The *b* occurs eleven times: in nine cases, it is of the old square type, sometimes in the closed form illustrated in the *be* of *Beḡvola*, line 18, No. 26, and sometimes in the open form exhibited in the *bī* of *bīḡḡom*, for *bīḡḡom*, line 20, the last *akshara* but one: but in the *bda* of *sabḡa*, line 7, No. 4, we can recognise clearly, though the *akshara* is somewhat damaged, the later cursive form, the occurrence of which here is made doubly peculiar by the fact that the old square type was presented in the same word, of the same passage, in line 9 of the Nîlgund record; evidently the writer of this official record, familiar with both types but more accustomed to the later type for ordinary purposes, intended to use the older type of the *b* throughout, but made an involuntary slip in the word *sabḡa* and inadvertently used the later type there; and it would seem that he began to do the same in the subscript *b* in *nba*, the last *akshara* of line 4, but recognised the mistake almost directly after beginning the letter, and turned it into a *b* of the old square type with a very abnormal dip down in the top stroke.<sup>1</sup> The *l* occurs freely, and is here of the later cursive type throughout, though the Nîlgund record presents the old square *l* much more frequently than the later character: the exact form aimed at, as a rule, in this record, is perhaps exhibited in the *la* of *kālam*, line 20, No. 23, as well as anywhere else: but the *lī* of *likhītam*, line 23, No. 17, exhibits very markedly the preservation in

<sup>1</sup> It may be remarked that lines 4 and 7 present the first instances of the occurrence of the letter *b* in this record; and that may account for the peculiarity pointed out. After the first use of the old square *b*, in *ḡadḡe*, line 12, there is no relapse of any kind into the later cursive type. In the *bd* of *Bāraṇāsīyū*, line 22, there is a stroke in the centre, which seems to be due to a slip of the engraver's tool; through some mishap in the final printing, some of the copies of the colotype shew a break, which does not really exist, in the top stroke of this *akshara*.



miniature, in the centre of the later cursive letter, of the principal part of the old square character, to which attention has already been drawn on page 199 above, in the remarks on the Mantravādi inscription of A.D. 865; and the same feature is recognisable, though not so pointedly, in *alamkṛitāṃ*, line 1, *kavīleyaṃ*, line 21, and *kavīleyu*, line 22. There seem to be three abnormal vowel-marks in this record: the stroke projecting downwards from the bottom of the *k* of *ganikā*, near the end of line 8, appears to be intended to supply the *ā*, which was omitted in its proper place on the top line of the writing; in the superscript *ī* of *śrīmad*, near the beginning of line 16, the long vowel appears to be marked by a curve on the right, instead of the left in the usual manner; and in *śrīmad*, line 18, it appears that, *i* having been written instead of *ī*, an upward stroke to the right was added, on revision, by way of marking the vowel as long.—As regards the language, we have ordinary Sanskrit verses in lines 1 to 6: and the remainder of the record is in Kanarese, of the archaic style, in prose. As far as the words *Annigerēyaḷ-ire*, in line 19, this record follows the same draft on which there was based the corresponding part of the Nilgund inscription. But this record does not seem<sup>1</sup> to have included the verse *Jayati bhuvana-kīraṇaṃ*, etc., which we have in the beginning of the Nilgund inscription; and it presents a few various readings, of which, however, only *Śauṭān*, instead of *Gauḍān*, in line 4, is of any particular interest. Like the Nilgund inscription, this record presents, in line 8, the word *prātīrājya*, employed in the sense of *prātīrāja*, 'a hostile king,' or rather, perhaps, 'a collection of hostile kings.' In *Bāraṇāsivadūḷ*, line 21, we have a curious substitute for the usual locative *Bāraṇāsīyoḷ*, with which we have to compare the locative *Vāraṇāsivadūḷ* in an inscription at Baḷagāmi,<sup>2</sup> and *Bāraṇāsivada*, in the place of the usual genitive *Bāraṇāsīya*, in an inscription at Paṭṭadakal;<sup>3</sup> these forms suggest, of course, the existence and occasional use of a base *Bāraṇāsīva* (with such variants as *Bāraṇāsīva* and *Vāraṇāsīva*), for which, however, it is difficult to account.—In respect of orthography, the only points to be noted are (1) the use of *ri* for *ṛi* in the word *śriṣṭi*, line 10, just as in lines 12 and 33 of the Nilgund record, and again in *viddhi*, line 15; and (2) the occurrence of *lāñchanam*, instead of *lāñchhanam*, in line 13, just as in line 16 of the Nilgund record.

This inscription is another record of the reign of the Rāshtrakūṭa king Amōghavarsha I.; and it is distinctly dated in such a way as to shew that he commenced to reign in A.D. 814 or 815.<sup>4</sup> It mentions, like the Nilgund inscription, an officer of his, named *Dēvaṇṇayya*, who, residing at *Annigerē*,<sup>5</sup> was governing the *Beḷvola* three-hundred district. And, devoted to the same end with the Nilgund inscription, it records that *Dēvaṇṇayya* assigned the tax on clarified butter to the two-hundred *Mahājanas* of *Śrīvūra*,—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the state revenues.<sup>6</sup>

The record is dated at the time of an eclipse of the sun on Sunday the new-moon day of the (*amānta*) month *Jyaishṭha* of the *Vyaya saṃvatsara*, Śaka-Saṃvat 788 (expired), in the fifty-second year of the reign of Amōghavarsha I. And the corresponding English date is Sunday, 18th June, A.D. 866, when there was a total eclipse of the sun, visible in India, at 9 hrs. 4 min. after mean sunrise.<sup>7</sup>

The date presented in this record fixes, as I have pointed out before now,<sup>8</sup> the commencement of the reign of Amōghavarsha I. in A.D. 814 or 815, in the following manner. The record places the new-moon day of the *amānta* month *Jyaishṭha*, on which day the assignment

<sup>1</sup> See page 205 below, note 2.

<sup>2</sup> *Ind. Ant.* Vol. X. p. 167, No. 105, text line 6.

<sup>3</sup> *Ind. Ant.* Vol. XIX. p. 145, text line 13.

<sup>4</sup> See the next paragraph but one.

<sup>5</sup> Regarding the use of this form of the name, instead of *Annigerē* with the lingual ण, see Vol. VI. above, p. 100, note 2.

<sup>6</sup> See Vol. VI. above, p. 107, note 4.

<sup>7</sup> See Vol. VI. above, p. 102, note 3.

<sup>8</sup> In *Ind. Ant.* Vol. XII. p. 216 a, and more fully and clearly in my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, Vol. I. Part II, p. 401, note 2.

registered in it was made, in the Vyaya *saṃvatsara*, Śaka-Saṃvat 788 (expired), and in the fifty-second year of his reign. But it does not say that the fifty-second year of his reign coincided either with the *saṃvatsara* or with the Śaka year. The new-moon day of the *amānta* Jyāishṭha, Ś.-S. 788 expired, being in his fifty-second year, it follows that the new-moon day of the *amānta* Jyāishṭha, Ś.-S. 737 expired, fell in the first year of his reign. And the first year of his reign began on some day from Āshāḍha śukla 1 of the Vijaya *saṃvatsara*, Ś.-S. 736 expired, falling in May or June, A.D. 814, to the *amānta* Jyāishṭha kṛishṇa 30 of the Jaya *saṃvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815.

TEXT.<sup>1</sup>

- 1 [Ōm || Sa<sup>2</sup> vò=vyād=Vêdhasâ dhâma yan-nâbhi-kamalam kri]tam Haraś=cha yasya kânt-[ê]ndu-kalayâ kam=alamkṛita[m] | (||)
- 2 [Labdha<sup>3</sup>-pratisṭham=achirâya Kalim su]-dû[ra]m<sup>4</sup>=utsâryya sūddha-charitair=ddharanî-talasya kṛitvâ punaḥ Kṛitayuga-śrî(śrî)-
- 3 [yam=apy-asêshâm chi]tra[m] katha[m] Nirupama[h\*] Kalivallabhô-bhû[t\*] [||\*] Prabhûtavarshô<sup>5</sup> Gôvinda-râjâ(jah)<sup>6</sup> śauryyêshu vikramah<sup>7</sup>
- 4 [jitvâ jagat=sama]st[am] [yô\*] Jagat[t\*]juṅga iti śruta[h] [||\*] Kêraja<sup>8</sup>-Mâlava-Saūṭân<sup>9</sup>=sa-Gujjarâ<sup>10</sup> Chitraku(kû)ṭa-giridurga-sthân=ba-
- 5 [ddhvâ Kâñch-îśâ]n=â(a)tha sa Kirttinârâyan[ô\*] jagatî<sup>11</sup> [||\*] Ari<sup>12</sup>-nṛipati-makuṭa-ghaṭṭita-charaṇas=sakala-bhuvana-va-
- 6 [ndita]-ś[au]ryya[h\*] Vaṅg-Âṅga-Magadha-Mâlava-Veṅg-îśair=archchitô-Tisaya-dhavaḥ [||\*] Svasti Samadhigartô(ta)pañcha-
- 7 mâ(ma)hâśabda-mahârâjâdhirâja-paramêśvara-bhaṭṭâraka. chatur-udadhi-valaya-(Pvâ)lay u(yi)ta<sup>13</sup>-sakala-dharâtala-
- 8 prâtirâjy-ânêka-mandalikarkkaḷâ kaṭaka-kâ(ka)ṭis[û]tra-kunḍala-kêyûra-h[â]râbharan-âlamkṛita-gaṇikâ<sup>14</sup>-sahasra-

<sup>1</sup> From the ink-impression.— In the footnotes to the text of the Nilgund inscription, Vol. VI. above, p. 102 ff., such differences of reading in the two records, as seem to present anything at all of interest, have been exhibited. It does not seem necessary to show them all here again.

<sup>2</sup> Metre, Ślôka (Anushtubh).— Before the verse, there was doubtless an Ōm, represented by a plain symbol, as at the beginning of the Nilgund inscription. There seems to be not room enough for the word *Svasti* to have stood after the Ōm.— From the ink-impressions, it cannot be decided whether there was, or was not, any writing above the first extant line of the present record. But the verse *Jayati dhuvana-kêraṇam*, etc., which we have in the beginning of the Nilgund inscription, would fill about a line and a half in the writing of the present record; and the first *pāda* of the verse *Sa vò=vyād*, etc., preceded by Ōm, quite suffices to fill the lacuna in the first part of line 1. And it seems, therefore, that the verse *Jayati dhuvana-kêraṇam*, etc., was not used here, and that no writing is missing above the first extant line; because it would be contrary to custom to leave a blank space of half a line or so between two such verses.

<sup>3</sup> Metre, Vasantatilaka.

<sup>4</sup> The *dû* was at first omitted by the writer, and then was inserted below the line, over the *pa* of *Nirupama* of the next line.

<sup>5</sup> Metre, Ślôka (Anushtubh). |

<sup>6</sup> See Vol. VI. above, p. 102, note 10.

<sup>7</sup> Read, probably, *śauryyêṣa; vikramaiḥ*; but see Vol. VI. above, p. 102, note 11. In the *akṣara ryyê*, the vowel *ê* was at first omitted, and then was added on revision.—An inscription at Chifñhli in the Gadag taluka, of the time of Kṛishṇa II., dated in the Pūṅgala *saṃvatsara*, Śaka-Saṃvat 819 (expired), = A.D. 897-98, seems to present the reading *śauryy-[dâka]-vikramah*, “possessed of prowess characterised by heroism.”

<sup>8</sup> Metre; see Vol. VI. above, p. 102, note 13.

<sup>9</sup> Nilgund, line 6, has *Gauḍân*; see page 207 below, note 9.

<sup>10</sup> Read *Gurjjardn*; or, if *samâhi* is observed, *Gurjjardnt=Chitra*; and see Vol. VI. above, p. 102, note 15.

<sup>11</sup> In the first syllable of this word, *ji* was formed and then was corrected into *ja*.

<sup>12</sup> Metre; see Vol. VI. above, p. 103, note 2.

<sup>13</sup> See Vol. VI. above, p. 103, note 4.

<sup>14</sup> The *â*, omitted in its proper place, seems to have been supplied, in a very unusual projecting downwards from the bottom of the *ka*.

- 9 chāmar-āndhakāra-vādiyya-vīyya-māna<sup>1</sup>-śvêt-ātapatra-traya-kaḷaha-śaṅk h a-p ā l i d h v a j -  
 ōru<sup>2</sup>kētu-patāk-āchchhādita-
- 10 digantar-ella<sup>3</sup> sri(sri)sh[ṭ]i-sēnāpatī puravara-talavargga-daṇḍanāyaka-sāmant-ādy-  
 ānēka-vishaya-vināmn<sup>4</sup>-ō-
- 11 ttuṅga-kiriṭa-makūṭa-ghriṣṭa-pādāravinda-yugma nirjīta-vairi ripu-nivaha-Kāla-daṇḍa  
 dushṭa-mada-bhajjana-
- 12 na<sup>5</sup> amōgha-Rāma[m] para-chakra-pañch[ā\*]nanam sur-āsura-marddanam vairi-  
 bhaya-karam badde-manōharam abhimāna-mandiram
- 13 Ratta-vamś-ōdbhava[m] Garuḍa<sup>6</sup>-lāñcha(ñchha)nam tivīli-pareghōshānam  
 Lattalūra-pura-paramēśvaram śrī-Nṛipatuṅga-
- 14 nām-ānkita-Lakshmivallabhēndram<sup>7</sup> chandr-ādityara kalam-varegam mahā-Vishṇuva  
 rājyam-bol uttar-ōttaram rājy-ābhi-
- 15 vri(vri)ddhi salutt-ire Śaka-nṛipa-kāl-ātita-samvatsaraṅgaḷ-ēḷ-nūr-enbhar-  
 eṇṭaneya Vyayam-emba sa[m\*]vatsaram prava-
- 16 rttise śrīmad<sup>8</sup>-Amōghavarsha-Nṛipatuṅga-nām-ānkitanā vijaya-rājya-  
 pravardda(rddha)māna-samvatsaraṅgaḷ-ayvatt-eraḍu-
- 17 m-uttar-ōttaram<sup>9</sup> rājy-ā<sup>10</sup>bhivṛiddhi<sup>11</sup> salutt-ire Atisayadhavaḷa-narēndra-  
 pras[ā\*]dadind=Amōghavarsha-
- 18 dēva-pādapaṅkaja-bhramara viśiṣṭa-jan-āśrayan=appa śrīmad<sup>12</sup>=Dēvaṇṇayya[m\*]  
 Beḷvola-mūnūruma-
- 19 n-āḷuttum=Annigeṇeyal<sup>13</sup>-ire Jēṣṭa<sup>14</sup>-māsad-amaseyum-Ādityavāra[mu\*]m-age  
 sūryya-grahanad-andu
- 20 Śrīvūrada Ravikayam modal-āgi iḷnūrvorum mahājanada kalam kaḷchi tuppa-  
 deṇeyam bi(bi)ṭṭom [[\*]]
- 21 ī sti(sthi)tiyam kād-ātā(ta)ṅge Bāraṇāsivadol<sup>15</sup> s[ā\*]sira kavileyam koṭṭa  
 phalam=akkurū

<sup>1</sup> See Vol. VI. above, p. 103, note 7; and for *vādiyya-vīyya-māna* read either *dādīpyamāna*, 'very brightly shining,' or *dādāhyamāna*, 'being waved to and fro like fans.' In favour of *dādīpyamāna*, it may be noted that a Tamil song presents the expression "O king, whose white umbrella shines resplendent;" see *Ind. Ant.* Vol. XXVIII. p. 29.

<sup>2</sup> After the *śō*, the writer or engraver first formed a *k*, and then, without properly correcting the *k* into *r*, added the *u* rather imperfectly.

<sup>3</sup> In the *akshara re*, the superscript *s* is formed very anomalously.

<sup>4</sup> Read, probably, *vishay-dāhindh*; see Vol. VI. above, p. 103, note 11.

<sup>5</sup> Apparently *bhañjanam* was intended, without *samāhi* with the following word. As remarked in Vol. VI. above, p. 103, note 12, from this point more attention was paid, both in this record and in the Nilgund record, to the case-endings of the nominatives.

<sup>6</sup> First *ta* was written; and then it was corrected into *ḍa*.

<sup>7</sup> Read *vallabhēndrana* or *vallabhēndranā*. Nilgund, line 17, has the same mistake, except that the *anusōdra* was omitted.

<sup>8</sup> In the *śrī*, the long *ī* seems to be marked here by a curve on the right, instead of the left as, for instance, in *śrī*, line 13; so, also, in *śrīmad* in line 18 below, it seems to be abnormally marked by a stroke upwards to the right.

<sup>9</sup> The *anusōdra* is quite clear in the impression, though not in the collotype.

<sup>10</sup> The original had *rājyayḍ*; and then the *yḍ* was cancelled.

<sup>11</sup> Read *bbhivṛiddhiyam*; see Vol. VI. above, p. 104, note 7.

<sup>12</sup> Regarding the way in which the superscript *ī* is formed, see note 8 above.

<sup>13</sup> Read *Annigeṇeyal*, as in Nilgund, line 22; or else *Annigeṇeyal*. As regards the *nni*, which is probably a mistake for *nni*, see Vol. VI. above, p. 100, note 3. From the collotype, it might be thought that we have here the long *ī*. But that is only due to a fault in the impression. My impression of 1882 shews distinctly that the vowel-mark is quite closed down on to the top stroke of the consonant, and that the vowel is therefore the short *ī*.

<sup>14</sup> Read *Jyēṣṭha*; or, more correctly, *Jyāishṭha*.

<sup>15</sup> Regarding this word, see some remarks on page 204 above.

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- 22 [i]dañ¹=alidu tuppam²-unt-âtâ(ta)m Bârañsiyu³ sâsira kavileyu[m\*] sâsirvvar=  
pp[â\*]rvvaruman=alidon=akku[m] [||\*]  
23 [Ni]mbichchara⁴-Bam[m\*]ayya besa-geysido Mâdhavayyana likhî(khi)tam  
Nâg[â\*]rjjunam bhe(be)sa-geydo  
24 [Si]ri-gâvuṇḍana eṭtu⁵-puḍi(di)dudu [||\*]

## TRANSLATION.

[Ôm! ]→ (Verse 1; line 1) [May he (Vishṇu) protect you, the water-lily (*growing*) in whose  
vel is made a habitation by Vêdhas (Brahman)]; and Hara (Śiva), whose head is adorned  
a lovely digit of the moon!

(V. 2; l. 2) Since, with his pure actions, he [in no long time] drove far away from the  
rface of the earth [Kali who had secured a footing there], and made again [complete even]  
e splendour of the Kṛita age, [it is wonderful] how Nirupama-(Dhruva) became (*also*  
*town as*) Kalivallabha.<sup>6</sup>

(V. 3; l. 3) (*There was his son*)<sup>7</sup> Prabhûtavarsha-Gôvindarâja (III.), who, [having  
nquered the whole world] by his heroism and deeds of prowess(?),<sup>8</sup> was known as Jagat-  
mga.— (V. 4; l. 4) Having [fettered] the people of Kêraḷa and Mâlava and Śauṭa,<sup>9</sup> and,  
gether with the Gurjaras, those who dwell in the hill-fort of Chitrakûṭa,<sup>10</sup> and then [the lords  
f Kâñchi], he (*became known as*) Kirtinârâyaṇa on the earth.<sup>11</sup>

(V. 5; l. 5) (*And then there came his son*) Atisayadhavaḷa-(Amôghavarsha I.), whose  
et are rubbed by the diadems of hostile kings (*bowing down before him*), and whose heroism  
s [praised] throughout the whole world, and who is worshipped by the lords of Vaṅga, Âṅga,  
Magadha, Mâlava, and Vēngi.

(Line 6)— Hail! While, to an extent ever greater and greater, the increase of the  
sovereignty of him, Lakshmivallabhendra,<sup>12</sup> who is distinguished by the name of the glorious

<sup>1</sup> Read *idan*, with the short *i*. The *î*, of which only a small part is now extant, is supplied from the original  
ink-impression of 1882, which was made before the stone suffered injury at this place; so, also, the *Ni* at the beginning  
of the next line, and the *Si* at the beginning of line 24.

<sup>2</sup> Read *tappum*.

<sup>3</sup> Read, probably, *Bârâñsiyûm*. We might, of course, supply *l*, and, reading *Bârâñsiyul*, obtain here  
another instance of the comparatively rare locative in *ul*, regarding which see Vol. VI. above, p. 99, and note 1 on  
page 100. But it seems more likely that the copulative nominative (*Bârâñsiyûm*), standing for the accusative  
(*Bârâñsiyuman*), was intended here, as was certainly the case in the next word but one, *kavileyu*, which is a  
mistake for *kavileyum*, standing for *kavileyuman*. For the justification of the use of the accusative of *Bârâñsi*  
in this and similar passages, see Vol. VI. above, p. 107, note 5.

<sup>4</sup> This *ra* was evidently at first omitted, and was then inserted on revision.

<sup>5</sup> The original impression of 1882 shews, between this *akshara* and the *te* which is above it, a thin horizontal  
line, seven-eighths of an inch long, which seems to have been intended to turn the *l* into a *t*,—*ettu*. In Mr. Cousens'  
impression, also, this line is visible; but more faintly, because of a little too much ink having been used. In the  
collo type, it is hardly discernible at all.

<sup>6</sup> See Vol. VI. above, p. 105, note 9.

<sup>7</sup> See Vol. VI. above, p. 102, note 11.

<sup>8</sup> The Nilgund inscription gives Gauḍa. Śauṭa may perhaps be accepted as another form of Śauḍa, the name  
of a country mentioned in the *Râjataranginî*, vi. 300, which speaks of a *matha* founded at Diddâpura for the  
accommodation of people from the Madhyadêśa or middle country, and from Lâṭa, Śauḍa, and Uḍra (?). Or, as in  
line 13 the writer first wrote *Garuṭa* and then corrected the *ṭa* into *ḍa*, *Śauṭan* may be treated as an uncorrected  
mistake for *Śauḍan*. Or, again, we might assume that the *ṣ*, also, is a mistake for *g*, which would not be at all  
impossible; and, on that view, the *Śauṭan* of this record would be simply a mistake for *Gauḍan* in the original  
draft.

<sup>9</sup> The allusion here seems to be to 'Chitor' and 'Chitorgarh,' in Râjputâna, rather than, as previously thought  
by me, to Chitrakôt or Chatarkôt in Bundêlkhand.

<sup>11</sup> See Vol. VI. above, p. 106, note 1.

<sup>12</sup> See Vol. VI. above, p. 106, note 2.

**Nṛipatuṅga**,— the *Mahārājādhirāja* and *Paramēsvara* and *Bhaṭṭāraka* who has attained the *pañchamahāśabda*;<sup>1</sup> he who has covered all the territories of the numerous chieftains of the hostile kings, over the whole surface of the earth which is girdled by the belt of the four oceans, with his thousands of female elephants<sup>2</sup> decorated with rings on their tusks and lines on their cheeks and pendants from their ears and bracelets and strings of pearls, and with the darkness (*caused by the multitude*) of his *chaurīs*, and with his very brightly shining (?)<sup>3</sup> three white umbrellas, and with his battle-conches, and with his broad standard of the *pāṇḍivajī* banner and his (*other*) flags; he who is a born leader of armies; he whose feet, resembling water-lilies, are rubbed by the lofty tiaras and diadems (*bowed down before him*) of *Dapṭa nāyakas* (*in charge*) of capitals and groups of places, and of chieftains and other lords of districts (?); he who has conquered his foes; he who is a very staff of Death to the host of his enemies; he who breaks down the pride of wicked people; he who is a very unfailing Rāma; he who is a very lion to the army of his enemies; he who subdues gods and demons; he who causes fear to his foes; he who captivates the minds of truthful women; he who is the habitation of haughtiness; he who has been born in the race of the *Raṭṭas*; he who has the *Garuḍa* crest; he who is heralded in public with the sounds of the musical instrument called *ṭivīḷi*; (*he who has the hereditary title of*) supreme lord of the town of *Lattalūra*, — was continuing, like the sovereignty of the great *Vishṇu*, so as to endure as long as the moon and sun might last:—

(L. 15)—While the *saṁvatsara* named *Vyaya*, the seven hundred and eighty-eighth of the years elapsed of the era of the *Śaka* kings, was current; and while the fifty-second of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious *Amôghavarsha-Nṛipatuṅga* was continuing (with) an increase of sovereignty to an extent ever greater and greater:—

(L. 17)—While, by the favour of the king *Atisayadhavaḷa*, the illustrious *Dēvaṇṇayya*, a very bee on the water-lilies that are the feet of *Amôghavarshadhēva* and a very asylum for excellent people, was dwelling at *Annigere*, governing the *Belvola* three-hundred:—

(L. 19)—When it was the new-moon day of the month *Jyēshṭha* and a Sunday, at the time of an eclipse of the sun, he (*Dēvaṇṇayya*) laved the feet of the two-hundred *Mahājanas*, headed by *Ravikayya*, of *Śrīvūra*, and relinquished (*to them*) the tax on clarified butter.

(L. 21)—To him who protects this ordinance, there shall accrue the reward of giving a thousand brown cows at *Bāraṇāsi*; he who, having destroyed it, is (*thereby*) guilty of a misdemeanour, shall be (*as*) one who destroys *Bāraṇāsi*<sup>4</sup> or a thousand brown cows or a thousand *Brāhmanas*!

(L. 23)—Written by *Mādhavayya*, at the command of *Nimbichhara-Bammayya*; set up and fixed in its place by *Sirigāvṇḍa*, at the command of *Nāgārjuna*.

#### F.—*Niḍagundi* inscription of the time of *Amôghavarsha I.*—About A.D. 874-75.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It is now edited for the first time. I originally obtained ink-impressions of it in 1882. The accompanying colotype, however, is from an ink-impression received from Mr. Cousens in 1886.

*Niḍagundi* is a village about four miles towards the south-south-west from *Shiggaon*, the head-quarters of the *Baṅkāpur tāluka* of the *Dhārwar* district. The Indian Atlas sheet No. 42

<sup>1</sup> See Vol. VI. above, p. 106, note 3.

<sup>2</sup> Using another meaning of *ganikā*, which is given in *Monier-Williams' Sanskrit Dictionary*, revised edition, namely 'female elephant' instead of 'courtesan,' I give here a translation which seems more appropriate than that put forward for the same passage in the *Niḷgund* inscription.

<sup>3</sup> See above, p. 206, note 1.

<sup>4</sup> See Vol. VI. above, p. 107, note 5. An inscription at *Āraṇi* in *Mysore* (*Ep. Carn. Vol. IV., Ng. 51*) speaks in the same connection, of the destruction of *Prayāga* as well as of *Bāraṇāsi*.

(1827) shews it as 'Neergoondée.' And the Map of the Dhârwar Collectorate (1874) shews it as 'Needgoondée.' The present record gives its name in the older form of Nidugundage, and marks it as the chief town of a group of villages known as the Nidugundage twelve. And the purport of the record has the effect of placing it and its attached villages in the Kunderage seventy, and perhaps in also the Belgali three-hundred. The inscription is on a stone tablet, which was found in a field, Survey No. 64, at Nidagundi, and is now stored in the kachêri at Shiggaon.

The top of the stone, about  $7\frac{1}{2}$ " high, shews the sculptures of a *linga* on its *abhishêka*-stand, with the bull Nandin, recumbent, and facing towards it. These sculptures cover about two-thirds of the top part of the stone. The rest of it, on the proper right side, is occupied by six short lines of writing, in characters of the same type and period, which contain a short supplementary record; they have been numbered 20 to 25, and are given after the text of the body of the record. — The writing of the body of the record covers an area about  $1' 9\frac{1}{2}$ " broad by  $2' 4\frac{1}{4}$ " high, and is mostly in a state of very good preservation. — The characters are Kanarese, boldly formed and well executed. They are fairly uniform in size, ranging mostly between about  $\frac{1}{8}$ " and  $1\frac{1}{8}$ "; but the *yo* of *Vâraṇāsiyoḷ*, in line 17, is only a little more than  $\frac{1}{8}$ " high: the *tri* in line 1 is about 2" high. The record itself presents final forms, of *t* in *śrīmat*, line 5, and of *m* in *koṭṭam*, line 13, and *paḍedoṃm*, line 16; and we have the final *m* again in the supplementary record at the top of the stone, in *bhaṭṭāram*, line 22. The *anusvāra* is formed between the lines of writing, instead of above the top line, in *idaṃ*, line 16, and apparently also in *kavileyuṃ*, line 18. The distinct form of the lingual *ḍ* can be recognised clearly in *panneraḍuṃān*, line 9, and still more so in *perggaḍe*, for *perggaḍe*, line 11; it is also marked, though not so plainly, in *Nidugundage*, line 9, *Gāḍiyammaṃ*, line 15, and *paḍedoṃm*, line 16: and it is exhibited again in *paḍeda[ṃ]*, line 24. As regards palæography, — the *kh* does not occur. The *j* occurs four times: in the *jya* of *rājyaṃ*, line 3, No. 8, and in the *ja* of *vijaya*, line 4, No. 8, it is of the old square type, closed; but in *jā* twice in *mahārājādhirājā*, line 2, Nos. 6 and 9, it is the later cursive character. The *ṇ* occurs twice, in lines 16, 17: in both places, it is of the old square type, closed; it is presented most clearly in the *ṇge* of *kāḍonge*, line 16, the last *akshara* but one: it occurs again in the supplementary record, in *anugrahaṇ-geydu*, line 23-24; and there, also, it is of the old square type, closed. The *b* occurs nine times: in the *bḍha* of *ōpalabḍha*, line 4, No. 6, we have the later cursive form; but, in all the other instances, we have the old square type, the closed form, and the intended exact form of it is perhaps best illustrated by the *ba* of *Baṃkēyaṃge*, line 10, No. 4: it occurs again in the supplementary record, in *sabbā*, line 22; and there also, it is of the old square type, but, apparently, in the open rather than the closed form: the solitary instance of the use of the later cursive form in *ōpalabḍha*, line 4, No. 6, must, as in the case of the Sirūr record, be explained as a slip on the part of the writer. The *l* occurs more freely still: it is, throughout, of the later cursive type, as also in the supplementary record, in *choḷege* or *volege*, line 23: the *la* of *lakshmī*, line 4, exhibits very markedly the preservation, in miniature, of the principal part of the old square character, to which attention has already been drawn on page 199; but the *la* of *dēgulamaṃ*, line 14, No. 8, probably illustrates best the exact form that was aimed at in this record. — The language is Kanarese, of the archaic type, in prose. In line 23, we have a word *chole* or *vole*, the meaning of which is not apparent. — The orthography does not present anything calling for comment, except (1) the insertion of an unnecessary *anusvāra* in *Rāpanuṃm*, line 10-11, *Gāḍiyammaṃ*, line 15, and *paḍedoṃm*, for *paḍedon* or *paḍedoṃ*, line 16; and (2) perhaps the use of *v* for *b*, in *vattāra*, line 14, for *baṭṭāra* as a possible *tadbhava*-corruption of *bhaṭṭāra*; here, however, the *v* is possibly simply a writer's mistake for *bh*.

This inscription is another record of the reign of the Rāshtrakūṭa king Amōghavarsha I. It mentions an official of his, named Baṃkēya or Baṃkēyarasa, who was governing the Banavāsi twelve-thousand province, and the districts known as the Belgali three-hundred, and the districts known as the

Kundarage seventy, the Kundûr five-hundred, and the Purigere three-hundred. And it mentions also a son of Bankôya, named Kundatçe, who was governing the group of villages known as the Niḍugundage twelve. The primary object of it was to record the grant of some lands to a temple of the god Mahâdêva (Śiva). The short supplementary record at the top of the stone, indicates a certain Vinakadêva as the person on whose instigation the grant was made.

The date of this record is expressed in a very exceptional and peculiar manner. The Śaka year is not mentioned. Nor is the name of the *saṃvatsara* given. And the record only refers itself to the time,—Amôghavarsha . . . ond-uttaram rājyam-geyyutt-ire, — “while Amôghavarsha was reigning increased by one.” Evidently, there was here an omission of some kind or another, whether intentional or accidental. And we have to consider whether we can supply that omission.

Now, from the Sirûr inscription, which quite clearly and unmistakably places the new-moon day of the *amânta* month Jyaishṭha of the Vyaya *saṃvatsara*, Śaka-Saṃvat 788 expired, in the fifty-second year of his reign, we know, as shewn on page 204 f., that Amôghavarsha I. began to reign in A.D. 814 or 815. One of the Kanheri inscriptions supplies for him the date, without full details, of Ś.-S. 799 (expired), = A.D. 877-78.<sup>1</sup> Though he had then been reigning for at least sixty-two full years, we might, if we should like, as there is nothing as yet in the dates of his successor to oppose it, add another two years to his reign. And it might thus be thought possible to take the date of the present record as equivalent to “(the Śaka year 800) increased by one,” that is to say, Śaka-Saṃvat 801 (expired), = A.D. 879-80. We have, however, not any proved instance of Indian historical dates having been expressed in that elliptical manner, with omission of the centuries, except in connection with the Laukika reckoning of Kashmir and of some adjacent parts of Northern India. That reckoning was devised in only the tenth, or possibly the ninth, century A.D. There is not anything that can give us a reasonable cause for believing in the existence of any Indian custom of recording historical dates with “omitted hundreds,” except in those parts and in connection with that particular reckoning. And I do not for a moment think it possible that the present date is to be explained in that way.

Some other explanation must be found. Now, we know that the reign of Amôghavarsha I. lasted for at least sixty-two full years, and that it thus included one complete revolution of the sixty-years cycle of the planet Jupiter. We know, also, that the use of that cycle, in the Kanarese country, was definitely established by the Râshṭrakûṭas, and that it was already being freely used there in the time of Amôghavarsha I. There is, indeed, one epigraphic instance of its use in those parts before the Râshṭrakûṭa period; namely, in the Mahâkûṭa pillar inscription of the Western Chalukya king Maṅgalêsa, which is dated in the fifth year of his reign and in the Siddhârtha *saṃvatsara*, with other details which place it on exactly the 12th April, A.D. 602.<sup>2</sup> That, however, is at present only an isolated epigraphic instance of earlier times. But the use of the cycle was definitely established by the Râshṭrakûṭas. Amongst the records of Gôvinda III., the father and predecessor of Amôghavarsha I., we have it in the plates from the Kanarese country of A.D. 804, in the Waṇi plates of A.D. 807, in the Râdhanpur plates of A.D. 808, and in the Tôrkhêḍê plates of A.D. 813.<sup>3</sup> Amongst the records of Amôghavarsha I., we have already found it used in the Kanheri inscription of A.D. 851,<sup>4</sup> in the Mantrawâḍi inscription of A.D. 865,<sup>5</sup> in the Nilgund inscription of A.D. 866,<sup>6</sup> and in the Sirûr inscription of

<sup>1</sup> *Ind. Ant.* Vol. XIII. p. 185, No. 43 A.

<sup>2</sup> See a note on this subject, which I am giving in the *Indian Antiquary*, Vol. XXXII.

<sup>3</sup> See Prof. Kielhorn's List of Inscriptions of Southern India, in the Appendix to this volume, p. 10, No. 62, p. 11, Nos. 63, 64, and p. 12, No. 67.

<sup>4</sup> See Prof. Kielhorn's Southern List, p. 13, No. 73.

<sup>5</sup> Page 201 above.

<sup>6</sup> See Prof. Kielhorn's Southern List, p. 13, No. 75.



the same date.<sup>1</sup> I have found it used in various other records of his time in the Kanarese country. It was used very freely in the Rāshtrakūṭa records of subsequent reigns, in all parts of their dominions. And I do not hesitate to decide that the explanation of the present date is to be found in connection with that system of reckoning, and that the expression *ond-uttaram*, presented in this record, is the abbreviation of a full expression which would be *ond-uttaram-aruvattaneya varsham*, "the sixtieth year increased by one." I have not overlooked the possibility of the eleventh, twenty-first, thirty-first, forty-first, or fifty-first year being intended. But it is difficult to recognise anything rational in an elliptical expression being used for any of those years. On the other hand, with a cycle of sixty years actually in use, an elliptical method of designating years in excess of the number of sixty, in such a case as this one, is perfectly intelligible and admissible. And I entertain no doubt that that is the method which was adopted in recording the date of the present record. This record is, therefore, to be placed roughly about A.D. 874-75. The palæography of the record is quite in agreement with this result. And the result is also thoroughly in accordance with the date in A.D. 897, which is established by the *prasasti* of the *Uttarapurāṇa* for Lōkāditya, son of the Bankēya who is mentioned in this record.<sup>2</sup>

The question remains, whether this explanation places the record in actually the **sixty-first year of Amōghavarsha I.**, or whether it places it in the **sixty-first samvatsara** counted from, and including, the *samvatsara* in which his reign commenced. The two things are not exactly the same; because it happens that, in the period A.D. 814-15 to 877-78 covered by the reign of Amōghavarsha I., there was an apparent or an actual omission of a *samvatsara*. If the *samvatsaras* were taken according to the so-called northern luni-solar system, then the year Ś.-S. 745 expired was the Subhakrit *samvatsara*, No. 36, and the year Ś.-S. 746 expired was the Krōdhin *samvatsara*, No. 38, and there was an actual omission of the Śōbhana *samvatsara*, No. 37.<sup>3</sup> If, on the other hand, they were taken according to the actual mean-sign system which underlay and governed the other system, then there was not an actual omission of that or any other *samvatsara*; but each of the sixty *samvatsaras* ran its full course, and there was only an apparent omission of Śōbhana, No. 37, presenting itself in the fact that the first day of the year Ś.-S. 745 expired fell in Subhakrit, No. 36, while the first day of the year Ś.-S. 746 expired fell in Krōdhin, No. 38. It does not seem necessary to make calculations for the period A.D. 873 to 876, to determine the *samvatsaras* for those years according to the actual mean-sign system; especially, as Professor Kielhorn has arrived at the conclusion that the system then in use was the so-called northern luni-solar system.<sup>4</sup> It seems sufficient to state the following results.

We have seen, on page 205, that Amōghavarsha I. began to reign at some time from Āshāḍha śukla 1 of the Vijaya *samvatsara*, Śaka-Samvat 736 expired, falling in May or June, A.D. 814, to Jyaishṭha kṛishṇa 30 of the Jaya *samvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815. The first *samvatsara* after a complete round of the *samvatsaras* would be, again, either Vijaya, Ś.-S. 795 expired, beginning, according to the so-called northern luni-solar system, in A.D. 873 and ending in A.D. 874, or else Jaya, Ś.-S. 796 expired, beginning in A.D. 874 and ending in A.D. 875; and the record is to be placed in A.D. 873, 874, or 875.

On the other hand, the actual **sixty-first year of Amōghavarsha I.** would commence on some day from Āshāḍha śukla 1 of the Jaya *samvatsara*, Śaka-Samvat 796 expired, in A.D. 874, to Jyaishṭha kṛishṇa 30 of the Manmatha *samvatsara*, Ś.-S. 797 expired, in A.D. 875; and the record is to be placed in A.D. 874, 875, or 876. A more exact result cannot be arrived at, because the month and *tithi*, with the week-day or any other detail, are not specified.

<sup>1</sup> Page 205 above.

<sup>2</sup> See a note on the Mukula or Chellakētana family, which I am giving in the *Indian Antiquary*, Vol. XXXII.

<sup>3</sup> See Sewell and Dikshit's *Indian Calendar*, Table I., p. 34.

<sup>4</sup> See *Ind. Ant.* Vol. XXV, p. 269.





J. F. FLEET.

SCALE 1/30

W. GRIGGS, COLLOTYPE.

FROM AN IMPRESSION SUPPLIED BY MR. COUSINS.

- 6 pannirehohâsiramumân=Belgali-mûnûrumâm Kudara-  
 7 ge-elpattumâm Kundûr-aynûrumâ[m] Purigere-  
 8 mûnûrumâm Baṅkēy-arasar<sup>1</sup>=âlut-ire Baṅkēya-  
 9 na maga[m] Kundatte Niḍugundage-panneraḍumân=â-  
 10 lut-ildu Baṅkēyamge dharmmam=akk=endu Kundat-  
 11 tōyūm Râ-  
 12 panum<sup>2</sup>=ildu Niḍugundage-panneraḍa pergge-  
 (rgga)ḍe  
 12 Kuppāṇṇa dēgulada Mahādēvargge or-mmattar=  
 ttōṇṇam[m]  
 13 ay-mattar=kkeyyu koṭṭam<sup>3</sup> [||\*] Maḍḍam tanna  
 bhāgamam kuḍe ā  
 14 vaṭṭāra<sup>4</sup> Kupa[m] dēgulamam māḍisi sarvva-bādha-pa-  
 15 riḥāram Śāṅkaram nāl-gāmu[ṇḍu\*]-geye Gāḍiyam-  
 maṇ<sup>5</sup>=ā bā-  
 16 la[m] paripālisi nile paḍedom<sup>6</sup> [||\*] Idam kādoṅge  
 Vā-  
 17 raṇāsiyoḷ=asvamedhada phalam idan=aḷidoṅge  
 18 sāsira kavileyum sāsirvvar=pārvvarumân=aḷida ma-  
 19 hā-pātakam=akku [||\*] Ōm<sup>7</sup> [||\*] I(i) kallam Durgga-  
 d[ā]sam samedo[m] [||\*]

## At the top of the stone.

- 20 Namāstē<sup>8</sup> Śri(śrī)-  
 21 V i ṇ a k a d ē v ā (v a)-  
 22 bhāṭṭāram<sup>9</sup> sabbā(bba)-  
 23 cho (Pvo)lege<sup>10</sup> anugra-  
 24 haṅ-geydu paḍeda[m]  
 25 i(i) tāṇama[m] [||\*]

## TRANSLATION.

Hail! While Amôghavarsha, the favourite of Fortune and of the Earth, the Mahārājā-dhīrāja, the Paramésvara, the Bhāṭṭāra, was reigning (for the sixtieth year) increased by one;<sup>11</sup> and while the illustrious Baṅkēyarasa, whose javelin-banner has been taken as an abode by the goddess of victory won by encounterings in genuine battle, was governing the whole of

<sup>1</sup> This is an unnecessary repetition of the nominative which we have already in line 5.

<sup>2</sup> Read *Rāpanum*.

<sup>3</sup> Read *kkeyyūm koṭṭar*.—The use of the final *m* in *koṭṭam* is rather peculiar; *koṭṭam* (or *koṭṭan*) would have been more correct. Compare *paḍedomm* for *paḍedom* (or *paḍedon*), line 16, and *bhāṭṭāram* for *bhāṭṭāram* (or *bhāṭṭāran*), line 22.

<sup>4</sup> In the second syllable of this word, the subscript *ṭ* has not been properly joined to the upper *ṭ*; and it has also been carried so low as to be overrun by the top stroke of the *h* of *riḥāram* in the next line. The word itself, *vaṭṭāra*, either is a mistake for *bhāṭṭāra*, or else stands for *baṭṭāra* as a possible *tadbhava*-corruption of *bhāṭṭāra*.

<sup>5</sup> Read *Gāḍiyamman*.

<sup>6</sup> Read *paḍedom*; see note 3 above.

<sup>7</sup> Represented by an ornate symbol, much damaged.

<sup>8</sup> Read *bhāṭṭāram*; see note 3 above.

<sup>9</sup> Read *namō=stu*.

<sup>10</sup> It is just possible that, before the *o* or *vo*, there may be a cramped and imperfectly formed *akshara*,—perhaps *ra* or *ka*,—on the edge of the stone.

<sup>11</sup> See page 210 f.

the Banavāsi twelve-thousand, the Belgai three-hundred, the Kundarage seventy, the Kundūr five-hundred, and the Purige three-hundred:—

(Line 8) Kundaṭṭe, the son of Baṅkēya, while governing the Nidugundage twelve, said to Baṅkēya—"Let there be a religious grant;" and Kundaṭṭe and Rāpa, being convened,<sup>1</sup> gave one *mattar* of garden-land and five *mattars* of cultivable land to the god Mahādēva of the temple of Kuppanna the *Pergaḍe* of the Nidugundage twelve.

(L. 13) On Maḷda giving his own share, that same honourable Kупpa caused the temple to be made; and, while Śaṅkara was holding office as *Nālgāmunḍu*, Gāḍiyamma, protecting that property, acquired it so that it continued unimpaired, free from all molestation.<sup>2</sup>

(L. 16) To him who protects this, there shall accrue the reward of performing an *astu-mēḷlu*-sacrifice at Vāraṇāsi; to him who destroys it, there shall attach the guilt of the great sin of destroying a thousand brown cows or a thousand Brāhmins!

(L. 19) Durgadāsa prepared this stone.

#### At the top of the stone.

(L. 20) Let there be reverence! The honourable one, the saintly Viṇakadēva, did a kindness to the whole . . . ,<sup>3</sup> and obtained this property.

\* \* \* \* \*

#### The family-name of the Rāshtrakūṭas of Mālkhēḍ.

To my previous paper on some of the records of the Rāshtrakūṭa kings of Mālkhēḍ, in Vol. VI. above, p. 160 ff., I attached some notes on a few special points, chiefly in connection with the names, *birudas*, and other appellations of the various members of that family. Eventually, we shall consider some wider questions, such as the antiquity that may be assigned to the Rāshtrakūṭa stock, the extraction of the Rāshtrakūṭas, the period and localities in which they first came to the front as a ruling power, and the distribution of them in later times as indicated in the first place by epigraphic records, and in the second place by the existence of tribes and clans who now claim to be of Rāshtrakūṭa descent. Meanwhile, I deal now with some more preliminary points.

In line 13 of the Sirūr inscription of A.D. 866,<sup>4</sup> as also in the corresponding passage in line 16 of the Nīlgund inscription of the same date,<sup>5</sup> the family-name of the Mālkhēḍ dynasty is presented to us, in the formal *praśasti* or eulogy in Kanarese prose which introduces the practical details of the record, as Raṭṭa, in the description of Amōghavarsha I. as *Raṭṭa-vamś-ōbbhava*, "born in the race of the Raṭṭas, or in the Raṭṭa race."<sup>6</sup> And these two passages are the earliest known passages which present the name Raṭṭa.

<sup>1</sup> *Idu* is equivalent to *adan-īdu*; see Vol. VI. above, page 68, note 6.

<sup>2</sup> This passage, the construction of which is not quite grammatical, seems to recite the previous founding of the temple, and the original endowment of it.—The meaning of *nīle* is not quite certain; but the word seems to be a form of the infinitive of *nīl, nīlu*, in the sense of 'to stand or last, to continue unimpaired.' A very similar expression, *nīla māḍīśidom*, occurs in line 46 of the Hebbāl inscription of A.D. 975 (Vol. IV. above, p. 354); *nīla*, also, is a form of the infinitive of *nīl, nīlu*.

<sup>3</sup> The meaning of the word at the beginning of line 23 is not known.

<sup>4</sup> Page 206 above.

<sup>5</sup> Vol. VI. above, p. 103.

<sup>6</sup> It is convenient to speak of "the Raṭṭa or Rāshtrakūṭa race, lineage, or family," and of "the Raṭṭa or Rāshtrakūṭa kingdom, rule, or sovereignty." And we meet with the actual expression *Raṭṭa-dhvaḡḡ vamsōḡ*, "the race which has the appellation Raṭṭa;" see page 218 f. But the exact analysis of all such compounds as *Raṭṭa-vamśa*, *Rāshtrakūṭa-kula*, and *Raṭṭa-rājya*, etc., seems to be *Raṭṭāndm vāmśa*, "the race of the Raṭṭas," *Rāshtrakūṭāndm kula*, "the family of the Rāshtrakūṭas," and *Raṭṭāndm rājya*, "the kingdom, rule, or sovereignty of the Raṭṭas," and so on; compare the expressions *vamśō . . . Yadūndm* and *Yadu-kula* on page 37 above, text lines 8, 9, and 9-10, and *Yadōr-anvayōḡ* and *Yadu-vamśa* in *Ind. Ant.* Vol. XII. p. 264, text lines 4 and 6-7.

In the records of the Málkhêḍ dynasty, the only other known instances in which the name occurs in the same form, *Raṭṭa*, are the following. The two sets of Bagumrâ plates of A.D. 915 speak, in a Sanskrit verse, of *Raṭṭa-râjya*, "the kingdom, rule, or sovereignty of the *Raṭṭas*;"<sup>1</sup> and the same expression occurs again in the Dêôlî plates of A.D. 940, in two Sanskrit verses,<sup>2</sup> and again in the same two verses in the Karhâḍ plates of A.D. 959.<sup>3</sup> The Bagumrâ plates of A.D. 915 further apply to Indra III., again in a Sanskrit verse, the *biruda* *Raṭṭakandarpa*, "a Kandarpa, Kâma, or Love of the *Raṭṭas*;"<sup>4</sup> and the same *biruda* is applied to Gôvinda IV. in a Kanarese verse in the Kaḷas inscription of A.D. 930,<sup>5</sup> and to Khottiga in Kanarese prose in the Adaraguñchi inscription of A.D. 971,<sup>6</sup> and to Indra IV. in Kanarese verses in the Śravaṇa-Belgoḷa inscription of A.D. 982.<sup>7</sup> The Kaḷas inscription of A.D. 930, in the Kanarese prose passage which leads up to the date and other details of the record, further applies to Gôvinda IV. the *biruda* *Raṭṭavidyadhara*, "a *Vidyadhara* or demigod of the *Raṭṭas*."<sup>8</sup> And the Dêôlî plates of A.D. 940 introduce, in a Sanskrit verse, the eponym *Raṭṭa*, as the name of the imaginary person whom that record puts forward as the original ancestor of the family;<sup>9</sup> and the same verse occurs in the Karhâḍ plates of A.D. 959.<sup>10</sup>

In those of the other records of the Málkhêḍ dynasty which put forward the proper name of the family and do not refer to it as simply the race, family, or lineage of Yadu or of the Yadus,<sup>11</sup> the name is always given as *Râshṭrakûṭa*. The Sâmaṅgaḍ plates of A.D. 754 liken Indra II., in a Sanskrit verse, to *śad-Râshṭrakûṭa-kanakâdri*, "a golden mountain (Mêru) of the good *Râshṭrakûṭas*;"<sup>12</sup> and we have the same verse in the Paiṭhan plates of A.D. 794,<sup>13</sup> in the Nausârî plates of A.D. 817,<sup>14</sup> in the Kâvi plates of A.D. 827,<sup>15</sup> in the Bagumrâ plates of A.D. 867,<sup>16</sup> in the Chokkhakuṭi grant of A.D. 867,<sup>17</sup> and in the Bagumrâ plates, of doubtful authenticity, of A.D. 888.<sup>18</sup> The Nausârî plates of A.D. 817, in another Sanskrit verse, describe Dhruva as *Râshṭrakûṭa-tilaka*, "an ornament of the *Râshṭrakûṭas*;"<sup>19</sup> and this verse occurs again in the Kâvi plates of A.D. 827,<sup>20</sup> in the Bagumrâ plates of A.D. 867,<sup>21</sup> in the Chokkhakuṭi grant of A.D. 867,<sup>22</sup> and in the Bagumrâ plates, of doubtful authenticity, of A.D. 888.<sup>23</sup> The Baroda plates of A.D. 835 speak, in a Sanskrit verse, of *śulṅka-Râshṭrakûṭa*, "tributary *Râshṭrakûṭas*;"<sup>24</sup> and the same verse is presented in the Bagumrâ plates of A.D. 867,<sup>25</sup> in the

When *śrī* is prefixed, as, for instance, in *śrī-Râshṭrakûṭa-anvaya*, the proper analysis seems to be *śrīmatâṁ Râshṭrakûṭâṅm=anvaya*; compare, for instance, *śrīmatâṁ . . . Chalukyâṅm kulam* in *Ind. Ant.* Vol. VI. p. 76, text lines 2, 6.

<sup>1</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XIII. p. 258, B., plate ii. a, text line 5, and p. 262, A., plate ii. a, line 3.—In my previous paper, these two records have been referred to as "the Nausârî plates of A.D. 915." I have already indicated the reason for which they are to be properly known as "the Bagumrâ plates of A.D. 915;" see Vol. VI above, Additions and Corrections, p. vi.

<sup>2</sup> Vol. V. above, p. 194, text lines 29, 32.

<sup>3</sup> Vol. IV. above, p. 234, text lines 31, 39.

<sup>4</sup> *Loc. cit.* (note 1 above), p. 259, B., plate ii. b, text line 5, and p. 263, A., plate ii. b, line 2.

<sup>5</sup> This record has not been published yet. I quote it from an ink-impression.

<sup>6</sup> *Ind. Ant.* Vol. XII. p. 256, text line 4-5.

<sup>7</sup> *Inscr. at Śrav.-Bel.* No. 57, verses 2, 17.

<sup>8</sup> See note 5 above.

<sup>9</sup> Vol. V. above, p. 193, text line 11.

<sup>10</sup> Vol. IV. above, p. 232, text line 10-11.

<sup>11</sup> Two verses presented in the Cambay plates of A.D. 930 (p. 37 above, text lines 8 f. and 9 f.), and again in the Sânglî plates of A.D. 933 (*Ind. Ant.* Vol. XII. p. 249, text lines 4 f. and 5 ff.), simply place the members of the family in the *Fadûṅṅam vaṁśa* or *Yadu-kula*. The Kharḍa plates of A.D. 972 similarly place them in the *Yadôr=anvaya* or *Yadu-vaṁśa* (*Ind. Ant.* Vol. XII. p. 264, text lines 4, 6-7).

<sup>12</sup> *Ind. Ant.* Vol. XI. p. 112, text line 14.

<sup>13</sup> Vol. III. above, p. 106, text line 9.

<sup>14</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 136, text line 9.

<sup>15</sup> *Ind. Ant.* Vol. V. p. 146, verse 6.

<sup>16</sup> *Ind. Ant.* Vol. XII. p. 182, verse 6.

<sup>17</sup> Vol. VI. above, p. 288, text line 7.

<sup>18</sup> *Ind. Ant.* Vol. XIII. p. 66, verse 4.

<sup>19</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 137, text line 31.

<sup>20</sup> *Ind. Ant.* Vol. V. p. 146, verse 20.

<sup>21</sup> *Ind. Ant.* Vol. XII. p. 182, verse 17.

<sup>22</sup> Vol. VI. above, p. 289, text line 20.

<sup>23</sup> *Ind. Ant.* Vol. XIII. p. 67, verse 11.

<sup>24</sup> *Ind. Ant.* Vol. XIV. p. 149, text line 17.

<sup>25</sup> *Ind. Ant.* Vol. XII. p. 183, verse 29.

Chokkhakuṭi grant of A.D. 867,<sup>1</sup> and in the Bagumrâ plates, of doubtful authenticity, of A.D. 888.<sup>2</sup> And the Kaḷas inscription of A.D. 930<sup>3</sup> describes Gôvinda IV., in a Kanarese verse, as *Râshtrakûṭ-ôttama*, "a best of the Râshtrakûṭas." The Wanî plates of A.D. 807 mention the family, in a Sanskrit verse, as *śrî-Râshtrakûṭ-ânvaya*, "the lineage of the glorious Râshtrakûṭas ;"<sup>4</sup> we have the same verse in the Râdhanpur plates of A.D. 808 ;<sup>5</sup> and the inscription of probably the period A.D. 814-15 to 877-78 at the Daśâvatâra cave at Ellôrâ, speaks, in another Sanskrit verse, of *prakāṣa-Râshtrakûṭ-ânvaya*, "the manifest, public, or well-known lineage of the Râshtrakûṭas."<sup>6</sup> The Baroda plates of A.D. 812 speak, in a Sanskrit verse, of *śrî-Râshtrakûṭ-âmalâ-vamśa*, "the spotless race of the glorious Râshtrakûṭas ;"<sup>7</sup> the Dôlî plates of A.D. 940, and, following the same draft, the Karhâḍ plates of A.D. 959, again in a Sanskrit verse, speak of *Râshtrakûṭa-vamśa*, "the race of the Râshtrakûṭas, or of Râshtrakûṭa," and propose to account for the name by saying that the family derived it from the name of a certain (imaginary) Râshtrakûṭa whom these records put forward as the son of the eponymous Raṭṭa.<sup>8</sup> Finally, the Bagumrâ plates of A.D. 915 introduce the family, again in a Sanskrit verse, as *śrî-Râshtrakûṭa-kula*, "the family of the glorious Râshtrakûṭas ;"<sup>9</sup> and the same expression *Râshtrakûṭa-kula*, "the family of the Râshtrakûṭas," is put forward, in ornate prose, in the Kaḍaba plates,<sup>10</sup> which purport to have been issued in A.D. 813, but which are not of unquestionable authenticity.

In the records of some other early branches of the same general stock, but only distantly connected, if actually connected at all, with the Mâlkheḍ family, we find used only the form Râshtrakûṭa. Thus, in Sanskrit prose, the Uṭṭikavâṭikâ grant of Abhimanyu describes his first ancestor Mânâṅka as *Râshtrakûṭâṅgâṁ tilaka*, "an ornament of the Râshtrakûṭas."<sup>11</sup> A Sanskrit verse in the Multâî plates of A.D. 709 places Durgarâja, the first ancestor of Yuddhâsura-Nandarâja, *śrî-Râshtrakûṭ-ânvayê*, "in the lineage of the glorious Râshtrakûṭas."<sup>12</sup> And a Sanskrit verse in the Ântrôli-Chhârôli plates of A.D. 757 describes Kakkarâja I., the first ancestor of Kakkarâja II., as *śrî-Râshtrakûṭa-kula-panḅaja-shaṇḍa-sûrya*, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the glorious Râshtrakûṭas."<sup>13</sup>

In later extraneous records which mention the Mâlkheḍ family, we find the following usage. A Sanskrit verse in an Eastern Chalukya copper-plate record of the period A.D. 918 to 925 describes Vijayâditya II. (A.D. 799 to 843) as fighting during twelve years, by day and by night, a hundred and eight battles with the armies of the Gaṅgas and the Raṭṭas ; and a subsequent Sanskrit verse in the same record says that Vijayâditya III. (A.D. 844 to 888), prompted by the lord of the Raṭṭas, conquered the Gaṅgas, and cut off the head of Maṅgi in battle, and frightened Kṛishna and Saṅkila, and completely burnt their city.<sup>14</sup> In the Chôja

<sup>1</sup> Vol. VI. above, p. 290, text line 86.

<sup>2</sup> See note 5 on page 215 above.

<sup>3</sup> Vol. VI. above, p. 243, text line 18.

<sup>4</sup> *Archæol. Surv. West. Ind.* Vol. V. p. 83, text line 3.

<sup>5</sup> *Ind. Ant.* Vol. XII. p. 159, text line 2.

<sup>6</sup> Vol. V. above, p. 193, text lines 11, 12 ; and Vol. IV. p. 282, text lines 10, 11.

<sup>7</sup> *Jour. Bo. Br. E. As. Soc.* Vol. XVIII. p. 258, B., plate ii. a, text line 1, and p. 262, A., plate i, text line 15.

<sup>8</sup> Vol. IV. above, p. 340, text line 6.

<sup>9</sup> *Jour. Bo. Br. E. As. Soc.* Vol. XVI. p. 90, text line 2.

<sup>10</sup> *Ind. Ant.* Vol. XVIII. p. 234, text lines 1, 2.

<sup>11</sup> *Jour. Bo. Br. E. As. Soc.* Vol. XVI. p. 107, text lines 2, 3.— I am of opinion, now, that the members of this family did not belong to what can be properly treated as a branch of the Mâlkheḍ family, but were only *vamśyas* or "kinsmen" of the Râshtrakûṭas of Mâlkheḍ ; that is to say, that they belonged to a separate line of the same *vamśa* or race, stock, or clan. See, also, Vol. VI. above, p. 170.

<sup>12</sup> *South-Ind. Inscr.* Vol. I. p. 39, text lines 12, 24 ; and, regarding the second verse, see also Vol. IV. above, p. 226.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 67, verse 18.

<sup>4</sup> *Ind. Ant.* Vol. XI. p. 158, text line 17.

records, the Rāshtrakūṭa territory, which, however, had by that time passed into the hands of the Western Chālukyas of Kalyāṇi, is called, in Tamil prose, the *Irattapādi* and *Irattapādi* seven-and-a-half-lākh (country), in which appellation the name stands for *Raṭṭapādi*, "the country of the Raṭṭas,"<sup>1</sup> and *Irattamaṇḍala*, "the territory of the Raṭṭas."<sup>2</sup> The Bhādāna Śilāhāra grant of A.D. 997 speaks, in a Sanskrit verse, of the once flourishing *Raṭṭa-rājya* or "sovereignty of the Raṭṭas" as then existing only in memory, and further on, in Sanskrit prose, uses the same word in mentioning the downfall and destruction of the family, consequent on the overthrow of Kakka II.<sup>3</sup> The Khārēpāṭaṇ Śilāhāra plates of A.D. 1008 speak, in a Sanskrit verse, of *Rāshtrakūṭ-śvarāṇām vaiśa*, "the race of the Rāshtrakūṭa lords," and further on, in Sanskrit prose, describe the Western Chālukya king Iṭivabeḍaṅga-Satyāśraya as ruling over *Raṭṭapāṭi* or "the country of the Raṭṭas."<sup>4</sup> And the Kauthēm Western Chālukya plates of A.D. 1009, in Sanskrit verses, speak five times of the *Rāshtrakūṭas*, and *Rāshtrakūṭa-kula* or "the family of the Rāshtrakūṭas," and also present once the other form *Raṭṭa*, in referring to Bhammaha-Raṭṭa or "the Raṭṭa Bhammaha," whose daughter Jākavvā became the wife of Taila II.<sup>5</sup>

In the later extraneous records, there are many other references to the Rāshtrakūṭas of Mālkhēḍ, of which some speak of them as Rāshtrakūṭas, but the majority call them Raṭṭas. We need not pursue those references any further. But we must note the usage in respect of the family-name, in connection both with the Rāshtrakūṭas of Mālkhēḍ and with the Raṭṭas of Saundatti, in the records of the feudatory Raṭṭa princes of Saundatti, who ruled over the Kūṇḍi three-thousand province which lay in the territory that had belonged to the Rāshtrakūṭa kings of Mālkhēḍ, and who, in their later records, are represented as belonging to the same lineage with those kings.<sup>6</sup> In these Raṭṭa records, as far as they have been explored, the name *Rāshtrakūṭa* is but rarely met with. An inscription at Bail-Hongal, probably referable to the period A.D. 1044 to 1068 but perhaps to be placed about a century later, presents the name of the family of apparently the Raṭṭa princes as *Rāshtrakūṭa*.<sup>7</sup> An inscription at Saundatti, put together in A.D. 1096 or soon after, speaks, in Kanarese prose, in a passage which presents wrongly the date of A.D. 875-76, of a king Kṛishṇarājadēva, by whom it means Kṛishṇa III., and describes him as *Rāshtrakūṭa-kula-tiḷaka*, "an ornament of the family of the Rāshtrakūṭas."<sup>8</sup> The Tērdāḷ inscription, which was put together in A.D. 1187, includes a passage dated in A.D. 1122 which applies to the prince Kārtavīrya II., in Kanarese prose, the epithet *Rāshtrakūṭ-ānvaya-śiraḥ-śikhḍmani*, "a crest-jewel on the head that was the lineage of the Rāshtrakūṭas."<sup>9</sup> And the Saundatti inscription of A.D. 1228 describes the prince Lakshmidēva II., in a Kanarese verse, as *Rāshtrakūṭ-ānvaya*, "belonging to the lineage of the Rāshtrakūṭas."<sup>10</sup> But, with the above exceptions, the Raṭṭa records, including even the records of A.D. 1096, 1187, and 1228 mentioned above, always present the name as *Raṭṭa*, or, using a variant of the name written with the Drāviḍian *r*, as *Raṭṭa*. The earliest certain record of the Raṭṭa princes, the Sogal inscription

<sup>1</sup> See, for instance, *South-Ind. Insers.* Vol. III. p. 15, a record of A.D. 1008; and *ibid.* p. 112, a record of A.D. 1054-55.

<sup>2</sup> See *ibid.* p. 63, a record of A.D. 1053-54.

<sup>3</sup> Vol. III. above, p. 272, text line 20, and p. 273, line 43.

<sup>4</sup> Vol. III. above, p. 293, text line 6-7, and p. 299, line 21.—There can hardly be any doubt that the same word *Raṭṭapāṭi* is the real reading in the passage in the *Navasahasākhacharita*, XI. 89, 90, in which Dr. Bühler (see *Ep. Ind.* Vol. I. p. 225) found a mention of "Raḍḍapāṭi."

<sup>5</sup> *Ind. Ant.* Vol. XVI. p. 21, text lines 10, 15, and p. 23, lines 39, 40-41, 43, 44.

<sup>6</sup> See a note on references to Kṛishṇa III. in the records of the Raṭṭas of Saundatti, which I am giving in the *Indian Antiquary*, Vol. XXXII.

<sup>7</sup> See *Ind. Ant.* Vol. IV. p. 115. The language of the record is Kanarese. But I did not note whether the particular passage is in prose or in verse.

<sup>8</sup> See the article referred to in note 6 above. <sup>9</sup> *Ind. Ant.* Vol. XIV. p. 18, text line 47.

<sup>10</sup> *Archæol. Surv. West. Ind.* Vol. III. p. 110, text line 5.



dated in July, A.D. 980,<sup>1</sup> speaks of the prince Kārtavīrya I., in a Kanarese verse, as *Raṭṭa-kula-bhūshana*, "an ornament of the family of the Raṭṭas." The Saundatti inscription, dated in December of the same year, of the Baisa prince Śāntivarman, speaks in Kanarese verses, with reference it may be to the Rāshtrakūṭas of Mālkabhēḍ, or it may be to some earlier members of the Raṭṭa family of Saundatti,<sup>2</sup> of *Raṭṭa-kul-ānvaya-nripār*, "the kings of the lineage of the family of the Raṭṭas," and, with the Drāviḍian *r*, of *Raṭṭar*, "the Raṭṭas."<sup>3</sup> The Maṅṭūr inscription of A.D. 1040 presents a formal *prasasti* of the usual kind in Kanarese prose, introductory to the practical details of the record, in which it applies to the prince Eṭaga-Eṭeyammarasa the epithet *Raṭṭa-vaṃś-ōdbhava*, "born in the race of the Raṭṭas," and the *biruda* *Raṭṭamārtanḍa*, "a sun of the Raṭṭas;" and, in Kanarese verses, it gives him the *biruda* *Raṭṭanārāyaṇa*, "a Nārāyaṇa of the Raṭṭas," in addition to repeating the *biruda* *Raṭṭamārtanḍa*; and it further speaks, in Kanarese prose, of a tank called *Raṭṭasamudra*.<sup>4</sup> The Kanarese inscription in the temple of Aṅkalēśvara or Aṅkusēśvara, at Saundatti,<sup>5</sup> in the passage of A.D. 1048 describes Nanna, the father of Kārtavīrya I., in verse as *Raṭṭa-kul-āmbara-tigmarōchi*, "a sun of the sky which is the family of the Raṭṭas," and speaks of Ḍāyima in verse as *Raṭṭara Mēru Ḍāyima*, "Ḍāyima, a Mēru of the Raṭṭas;"<sup>6</sup> and it uses the same form of the name twice more, in verse and prose, in connection with Aṅka in that passage, and once again in the passage of A.D. 1087, in which it describes Kārtavīrya II., in a formal prose *prasasti*, as *Raṭṭa-kula-kamaḷa-mārtanḍa*, "a sun of the water-lily (*blooming in the daytime*) which is the family of the Raṭṭas." Another inscription at Saundatti, of the period A.D. 1069 to 1076, describes the prince Kārtavīrya II., in the formal *prasasti* in Kanarese prose, as *Raṭṭa-kulavāruja-vana-mārtanḍa*, "a sun of the group of water-lilies (*blooming in the daytime*) which is the family of the Raṭṭas," and, in giving his pedigree, uses the same verse that stands in the record of A.D. 1048, and styles his ancestor Ḍāyima, in a Kanarese verse, *Raṭṭara Mēru Ḍāyima*, "Ḍāyima, a Mēru of the Raṭṭas."<sup>7</sup> The Saundatti inscription, put together in A.D. 1096 or thereabouts, which has been quoted above as presenting the name Rāshtrakūṭa in connection with Kṛishṇa III., describes the prince Kārtavīrya II., in the formal *prasasti* in Kanarese prose, as *Raṭṭa-kulabhūshana*, "an ornament of the family of the Raṭṭas," and, in tracing his descent, describes his ancestor Kārtavīrya I., in a Sanskrit verse, as *Raṭṭa-vaṃś-ōdbhava*, "born in the race of the Raṭṭas."<sup>8</sup> The Tērdāl inscription, put together in A.D. 1187, which has been quoted above as presenting, in a passage dated in A.D. 1122, the name Rāshtrakūṭa in connection with the prince Kārtavīrya II., styles him, in the formal *prasasti* in Kanarese prose, *Raṭṭa-kulabhūshana*, "an ornament of the family of the Raṭṭas."<sup>9</sup> The Kalhole inscription of A.D. 1204 describes the prince Sēna II., in a Kanarese verse, as *Raṭṭ-ānvaya-Srī-nētra*, "the eye of Fortune in the shape of the lineage of the Raṭṭas," and applies the *biruda* *Raṭṭanārāyaṇa*, "a Nārāyaṇa of the Raṭṭas," to Kārtavīrya IV., again in a Kanarese verse, and then, in the formal *prasasti* in Kanarese prose, styles him, as usual, *Raṭṭa-kulabhūshana* "an ornament of the family of the Raṭṭas."<sup>10</sup> The Bhōj plates of A.D. 1208 speak of the family of the princes, in a Sanskrit verse, as *Raṭṭ-āhwayō*

<sup>1</sup> Noticed in *Dyn. Kan. Distrs.* pp. 428, 553. I quote it from an ink-impression.

<sup>2</sup> On this point, see page 223 below, note 5.

<sup>3</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 704, text lines 1, 2.

<sup>4</sup> *Ind. Ant.* Vol. XIX. p. 164, text lines 9, 10, 17, 24, and p. 165, line 27.

<sup>5</sup> Not yet published, but mentioned in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kan. Distrs.* pp. 553, 554. I quote it from an ink-impression.

<sup>6</sup> With the epithet thus applied to Ḍāyima, compare the likening of Iudra II. to "a golden mountain (Mē u) of the good Rāshtrakūṭas," see page 215. It would also seem that Nāgavarman, somewhere in his *Kṣvayāśvāna*, uses the expression *Raṭṭara Mēru Dantiga* "Dantiga, a Mēru of the Raṭṭas," with reference probably to the Rāshtrakūṭa king Dantidurga-Dantivarman II.; see *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 25.

<sup>7</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 6, and p. 214, line 12.

<sup>8</sup> *Ibid.* p. 196, text lines 24, 26.

<sup>9</sup> *Ind. Ant.* Vol. XIV. p. 18, text line 48.

<sup>10</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 220, text line 5, and p. 221, lines 12, 16.

*vaṃśa*, "the race that has the appellation *Raṭṭa*," and in the formal *prasasti*, given in this case in Sanskrit prose, style *Kārtavīrya IV.*, as usual, *Raṭṭa-kūḷa-bhūshana*, "an ornament of the family of the *Raṭṭas*."<sup>1</sup> The Nēsargi inscription of A.D. 1218 uses, throughout, the variant of the name which presents the Drāviḍian *r*; in Kanarese verses, it speaks of the Mālkhēḍ kings as *Raṭṭ-ānvaya*, "those who were of the lineage of the *Raṭṭas*," and of their family as *Raṭṭa-vaṃśa*, "the race of the *Raṭṭas*," and *Raṭṭa-kūḷa*. "the family of the *Raṭṭas*," and of the family of the princes of Saundatti as *Raṭṭa-vaṃśa*, "the race of the *Raṭṭas*."<sup>2</sup> The Saundatti inscription of A.D. 1228, which has been quoted above as presenting the name *Rāshṭrakūṭa* in connection with the prince Lakshmidēva II., further speaks of him, in a preceding Kanarese verse, as *Raṭṭa-vaṃś-ōbbhava*, "born in the race of the *Raṭṭas*," and uses, also in Kanarese verses, and in connection with the prince, the expressions *Raṭṭa-rājya*, "the rule of the *Raṭṭas*," and *Raṭṭa-rāja* and *Raṭṭ-ōrvipa*, "the *Raṭṭa* kings;" and in the formal *prasasti*, in Kanarese prose, it styles Lakshmidēva II., as usual, *Raṭṭa-kūḷa-bhūshana*, "an ornament of the family of the *Raṭṭas*."<sup>3</sup> And an inscription at Hannikere or Hannikēri, put together in A.D. 1257,<sup>4</sup> uses, throughout, the variant of the name with the Drāviḍian *r*, and presents the name of the family of the kings of Mālkhēḍ as *Raṭṭa-vaṃśa*, "the race of the *Raṭṭas*," in a Kanarese verse, and as *Raṭṭ-ānvaya*, "the lineage of the *Raṭṭas*," in Kanarese prose, and describes the prince *Kārtavīrya III.*, in Kanarese prose, as *Raṭṭa-kūḷa-bhūshana*, "an ornament of the family of the *Raṭṭas*," and his son Lakshmidēva II., in a Kanarese verse, as *Raṭṭa-kūḷ-āgrani*, "a leader of the family of the *Raṭṭas*."

The form *Raṭṭa*, with the Drāviḍian *r*, has not as yet been found in any records of the *Rāshṭrakūṭa* kings of Mālkhēḍ. It is met with, first, in the Saundatti record of A.D. 980. But, from the other instances given above, it does not seem to have been used at all freely until about the beginning of the thirteenth century A.D. It was not always used even then. It became, however, so well established and well known a form of the name, that we find it used also in extraneous records, and in the Nāgarī characters, though a special device had to be adopted to represent it in that alphabet. That device was the doubling of the ordinary Nāgarī *r*, with the result of presenting the name as *Rraṭṭa*, without, however, producing a double consonant strong enough to lengthen a preceding short vowel.<sup>5</sup> And we have the name in this form in a Sanskrit verse in the Haralahaḷī plates of A.D. 1238, which contain a *Dēvagiri-Yādava* record,<sup>6</sup> and again

<sup>1</sup> *Ind. Ant.* Vol. XIX. p. 245, text line 6-7, and p. 247, line 87-88.

<sup>2</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 240, text lines 4, 10, and p. 241, lines 11-12, 14.

<sup>3</sup> *Archæol. Surv. West. Ind.* Vol. III. p. 110, text lines 5, 6, 7, 10, and p. 112, line 52, and p. 113, line 62.

<sup>4</sup> See the article referred to in note 6 on p. 217 above.

<sup>5</sup> To the same expedient, the doubling of the ordinary *r*, recourse was had even in Reeve and Sanderson's Kanarese Dictionary (1858), in the comparatively few instances in which an attempt was made to indicate the Drāviḍian *r* in that work.

<sup>6</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XV. p. 387, text line 27.—The doubling of the *r* was effected here by placing a superscript *r* over the ordinary *r*. The same means was also used in the Kanarese part of this record, written in Nāgarī characters, in *Kumbārragerrey-oḷage*, for *Kumbārragerrey=ōlage*, line 93, and in *Kumbārragoḷana keḷage* for *Kumbārragoḷana keḷage*, line 97. And the same means was used in the word *Rraṭṭa*, quoted above from the *Bēhaṭṭi* plates of A.D. 1253, and again in *mārra-kāṇḍu*, for *māra-konḍu*, in the Kanarese passage, given in Nāgarī characters, at the end of the *Bēhaṭṭi* Kaḷachurya plates of A.D. 1183 (*Ind. Ant.* Vol. IV. p. 276, text line 87). The same means was used also *Kirru-Valasig-ākhyam*, for *Kṛṣṇa-Valasig-ākhyam*, in the *Halsi Kādamba* plates of A.D. 1199 (*Jour. Bo. Br. R. As. Soc.* Vol. IX. p. 244, line 13).—Another means of representing the Drāviḍian *r* in Nāgarī characters, was, to double the Nāgarī *r* by making from the bottom of it an upstroke to the right similar to the upstroke to the left in the ordinary *r*. This device was used in the spurious plates in the Bangalore Museum which purport to have been issued in A.D. 445 (No. 49 in my list of Spurious Indian Records in *Ind. Ant.* Vol. XXX. p. 221); here we have *Hemjerra* for *Hemjēra* (*Ind. Ant.* Vol. VIII. p. 94, text line 12), and *Hemjerra* . . . . *irridu* for *Hemjēra* . . . . *iridu* (*ibid.* p. 95, text line 17).—We have the double *rr* in Nāgarī, for the Drāviḍian *r*, again in *arrravaṇa*, = *aravana*, in the *Bhōj Raṭṭa* plates of A.D. 1208 (*Ind. Ant.* Vol. XIX. p. 217, text line 103). But I have not kept a note as to how the *rr* is formed there.

in the same verse in the Bêhâṭṭi plates of A.D. 1253, which contain another Dêvagiri-Yâdava record.<sup>1</sup>

That the family-name of the princes of Saundattî, who ruled the Kûṇḍi three-thousand province, was Raṭṭa, not Râshṭrakûṭa, is unmistakable. And it is also quite plain that, while Râshṭrakûṭa was the formal appellation which it was customary to apply to the kings of Mâlkhêḍ in ornate language, the real practical form of their family-name was Raṭṭa. This is made clear, in one way, by the fact that Raṭṭa is the name that was used in forming those *birudas*, or secondary appellations of the kings, of which the family-name was a component, and of which we have at present instances dating from A.D. 915 and onwards; namely, Raṭṭakandarpa in the cases of Indra III., Gôvinda IV., Khottiga, and Indra IV., and Raṭṭavidyâdhara in the case of Gôvinda IV. But it is made clear in other ways also. In the records of the Mâlkhêḍ family, except in the case of the Kaḍaba plates which are not of unquestionable authenticity, the appellation Râshṭrakûṭa is found only in Sanskrit verses, in those parts of the records which were introductory to the passages containing the practical details of the records, and were devoted to exhibiting the pedigree, reciting the achievements, and generally magnifying the importance of the kings, in the principal literary language of the time. And even in the record put forward in the Kaḍaba plates, where the appellation occurs in prose, the passage is in ornate prose of an elaborate and stilted kind, or, as Dr. Lüders has styled it, in "exceedingly rich and flowery language."<sup>2</sup> The name Raṭṭa appears first in the Sirûr and Nilgund inscriptions of A.D. 866. And in them it is presented, not in a Sanskrit verse, but in the Kanarese prose *prasasti* which introduces the practical details of the records. At about that time, there arose a practice of presenting compositions, which did not even include excerpts from the early standard drafts such as we have in the case of verses 1 and 2 in the Sirûr record and verses 2 and 3 in the Nilgund record, but which departed altogether from the early standard drafts, and were also liable to be independent even of each other. The composers of those later records indulged in various liberties, which had not been allowed to the composers of the earlier records. And, in the drafts presented in the Cambay plates of A.D. 930 and the Sângli plates of A.D. 933 and the Kharḍa plates of A.D. 972, the real name of the family, in either form, was actually suppressed altogether, and the members of the dynasty were simply allotted, in connection with their then recently elaborated Purânic pedigree, to "the race of the Yadus" or "the lineage of Yadu."<sup>3</sup> It was only in those later compositions that the habit crept in, of using the name Raṭṭa in Sanskrit verses. And, even then, a kind of apology was made for using the more practical form of the name in the more ornate parts of the records. That the *biruda* Raṭṭakandarpa, in the case of Indra III., should be used in a Sanskrit verse, in the Bagumrâ records of A.D. 915, in that practical form and without being metamorphosed into Râshṭrakûṭakandarpa, is natural enough. But it is found rather far on in the record. And the composer of the draft presented in those two sets of plates was careful to introduce the dynasty by its more stately appellation of "the family of the Râshṭrakûṭas," before he proceeded to speak of "the kingdom or sovereignty of the Raṭṭas" and to bring the *biruda* Raṭṭakandarpa into one of his verses. So, also, the draft presented in the Dêoli plates of A.D. 940 and the Karhâḍ plates of A.D. 959 introduces the dynasty as "the race of the Râshṭrakûṭas," before it, again, speaks of "the kingdom or sovereignty of the Raṭṭas." And these two drafts, presented to us first in records of A.D. 915 and 940, emphasise the point that Raṭṭa was the real and practical form, and Râshṭrakûṭa was the ornamental or stately form, of the family-name. Such are the facts. But the Raṭṭas of Mâlkhêḍ have come to be familiarly known as the Râshṭrakûṭas of Mâlkhêḍ, because that form only of their name is presented at all prominently in

<sup>1</sup> *Jour. Bo. Br. E. As. Soc.* Vol. XII. p. 43, text line 17. As stated in the preceding note, the doubling of the *r* was effected here, also, by placing a superscript *r* over the ordinary *r*.

<sup>2</sup> Vol. IV. above, p. 333.

<sup>3</sup> See note 11 on page 215 above.

their various records which were published before the time when the Sirūr inscription came to notice. And, for purposes of easy discrimination, it will be desirable to continue the use of that appellation, and to speak still, as hitherto, of the Rāshtrakūṭa kings of Mālkhed and the Raṭṭa princes of Saundatti.

We have now to consider which of the two names, Raṭṭa and Rāshtrakūṭa, was evolved from the other name, and how it was done.

And, in the first place, it is to be remarked that we have been told by Mr. Pathak that "the word *raṭṭa*, according to Trivikrama, is a Prākṛit form of the Sanskrit *rāshṭra*."<sup>1</sup> I have, however, been assured, by the very best authority, that Trivikrama does not give in his grammar any rule at all about the word *rāshṭra*, and that the word *raṭṭa* has not been found in Prākṛit literature. And, as far as our actual knowledge goes, the forms which the Sanskrit word *rāshṭra*, 'a country,' would assume in the Prākṛits, are *raṭṭha*, *raṭha* and *raṭa*. We have the form *raṭṭha* in Surāṭṭha, = Surāshṭra, and Sōraṭṭha, = Saurāshṭra, which instances Professor Pischel has given me from, respectively, *Hēmachandra*, 2, 34, and *Trivikrama*, 1, 4, 14; and the use of it evidently underlies the Jaina-Mahārāshṭrī, Śaurasēnī, and Apabhraṃsa word Marahaṭṭha, for Maharaṭṭha, = Mahārāshṭra, and the Mahārāshṭrī word Marahaṭṭhī, for Maharaṭṭhī, = Mahārāshṭrī.<sup>2</sup> In Pāli, we have the independent word *raṭṭha* itself, = *rāshṭra*, in the sense of 'kingdom, realm, country, land, district.'<sup>3</sup> And, in epigraphy, we have *Sātāhani-raṭṭhē*, "in the province of Sātāhani."<sup>4</sup> We have the form *raṭha*, in epigraphy, in Surāṭṭha, = Surāshṭra, in one of the Nāsik inscriptions of Puḷumāyi.<sup>5</sup> And we have the form *raṭa*, attributable no doubt to the tendency to avoid aspirates in the Drāviḍian languages, in Sorāṭa, = Saurāshṭra, which is given as an instance of the changes of *au* to *o* and of *shṭ* to *ṭ* in the illustrations of Kēśirāja's Kanarese *Śabdamanīdarpaṇa*, sūtras 270, 283.<sup>6</sup> So far, no authority can be obtained for saying that the form *raṭṭa*, = *rāshṭra*, 'country,' actually occurs. However, according to the *Śabdamanīdarpaṇa*, sūtra 283, the Sanskrit *shṭ* may become *ṭ*, as well as *ṭ*, in Kanarese; and there are cases, such as *duṭṭa*, = *dushṭa*, *viṭṭi*, = *vrishṭi*, and *iṭṭige*, = *ishṭaka*, in which that change has occurred. And so, also, in the Prākṛit languages technically so called, while the Sanskrit *shṭ* usually becomes *ṭh*,<sup>7</sup> there are some cases in which it has become *ṭ*; as, for instance, in *uṭṭa*, = *ushṭra*, and a few other words.<sup>8</sup> And we are, therefore, not prepared to say that the form *raṭṭa*, = *rāshṭra*, may not be found to occur, though it was not taught by Trivikrama, and though we cannot at present quote any instance of it.

But the name Raṭṭa was certainly not obtained from the word *rāshṭra*, or from the name Rāshtrakūṭa. The family-name, in its Sanskrit form, was, not Rāshṭra, but Rāshtrakūṭa. There was no name Rāshṭra, from which to obtain the name Raṭṭa. From the name Rāshtrakūṭa we obtain, by corruption, in the most natural manner, Rāshṭrōḍa, actually presented in a Verāwal inscription of A.D. 1384, which speaks of *Rāshṭrōḍa-vamśa*, "the race of the Rāshṭrōḍas," and describes it as a third race famous like the Solar and Lunar Races;<sup>9</sup> and we shall not be

<sup>1</sup> *Ind. Ant.* Vol. XIV. p. 14 a.

<sup>2</sup> See Prof. Pischel's Prākṛit Grammar, § 354.

<sup>3</sup> Childers' Pāli Dictionary, p. 403. The word figures in also *raṭṭhaviśinō*, 'inhabitants,' *raṭṭhādhipō*, 'a king,' and *raṭṭhikō*, *raṭṭhiyō*, 'an inhabitant.'

<sup>4</sup> *Ep. Ind.* Vol. I. p. 6, text line 27. And, evidently, the same word figures in the fiscal term *a-raṭṭha-samvī-nayikam* in line 32 of the record, and is the basis of the official title *raṭṭhika* in line 4. As variants of this fiscal term, connected with the other form *raṭha*, we have *a-raṭha-savinayika* in *Archaeol. Surv. West. Ind.* Vol. IV. p. 104, No. 13, line 4, and p. 106, No. 14, line 10, and *a-raṭha-samvīndyika* in Vol. VI. above, p. 87, line 14.

<sup>5</sup> *Archaeol. Surv. West. Ind.* Vol. IV. p. 108, text line 2. For other instances of this form, in a certain fiscal expression, see the preceding note.

<sup>6</sup> Dr. Kittel's edition, pp. 356, 370. So, also, Sorāṭa is given as the corruption of Saurāshṭra in the illustrations of sūtra 160 of Bhaṭṭākalaṅkadēva's *Karṇāṭakalābaddanulāsaṇa*, Bangalore, 1890.

<sup>7</sup> See Prof. Pischel's Prākṛit Grammar, § 303.

<sup>8</sup> See *id.* § 304.

<sup>9</sup> *Antiquarian Remains in the Bombay Presidency*, 1897, p. 253.

surprised, if we meet hereafter with epigraphic instances of further corruptions such as Raṭṭhōḍa and Rāṭhōḍa, of which forms the last is actually the modern name which in gazetteers, etc., is presented as 'Rāthor' and 'Rāhtor'.<sup>1</sup> But, in the name Rāshṭrōḍa, the second component, *kūṭa*, of Rāshtrakūṭa, is duly represented.<sup>2</sup> Whereas, in the name Raṭṭa there is nothing whatever to represent that second component of the other name. And, for that reason we cannot admit Raṭṭa as a corruption of, or in any way obtained from, the name Rāshtrakūṭa.

It can only be the case that the name Rāshtrakūṭa was evolved out of the name Raṭṭa. And, that that was the case, is unconsciously disclosed by the draft presented in the Déôlī plates of A.D. 940 and the Karhād plates of A.D. 959, in the verse which puts forward the eponymous person Raṭṭa as the imaginary original ancestor of the Mālkḥēd family, and asserts that he had a son named Rāshtrakūṭa, and says that it was from the name of that son that the family became known as the Rāshtrakūṭa race, or the race of Rāshtrakūṭa or of the Rāshtrakūṭas.<sup>3</sup> But the name Rāshtrakūṭa is certainly not merely a Sanskritised form of nothing but the name Raṭṭa; for the simple reason that in Raṭṭa there is nothing to account for the component *kūṭa* in the other form of the name. The name Raṭṭa does account for the first component, *rāshṭra*. It does not, however, account for it in the way of having been literally translated by the word *rāshṭra*. The explanation is that, in devising an ornamental form of a name, Raṭṭa, which, whatever may have been the origin of it, did not mean a 'country,' there was used, not unnaturally, a Sanskrit word, *rāshṭra*, which was the actual representative and origin of words of very similar sound, such as *raṭṭha*, *raṭṭha*, and *raṭṭa*,—possibly even *raṭṭa* itself, if the existence of that form should be established hereafter,—which did possess that meaning. There was thus obtained, as the first step, a name Rāshṭra. But it seems to have been then recognised that the appellation thus obtained was not sufficiently high-sounding, and that something more was needed to adapt it better to the purposes for which it was wanted. Now, the word *kūṭa* has the meaning, among others, of 'the highest, most excellent, first,' derived no doubt from its meanings of 'any prominence, a peak or summit of a mountain.' In literature, it occurs in that meaning in the *Bhāgavatapurāṇa*, 2, 9, 19, where Bhagavat (Vishṇu-Kṛishṇa) is represented as addressing Brahman as *kūṭa yōgīnām*, "O chief of ascetics!" In the epigraphic records, it is used in the same meaning in the official title *grāmakūṭa*, 'a chief or headman of a village,'<sup>4</sup> and also actually in the word *rāshtrakūṭa* as an official title meaning 'the headman of a territorial division technically known as a *rāshṭra*.'<sup>5</sup> The word *kūṭa*, in that same meaning, was plainly employed in making up the full family-name Rāshtrakūṭa. And the use of it, to fill out and give sufficient pomp to that form of the name, was very probably suggested by the actual existence of the word *rāshtrakūṭa* as an official title. But we need not think, any longer, that the name

<sup>1</sup> Dr. Bühler has told us that "the bards of Rājputānā," inverting the process, "have invented Rāshṭraḍha as an etymon for Rāṭhōḍ," in order to explain a difficult Prākṛit word; see *Ind. Ant.* Vol. XVII. p. 192, note 3d.

<sup>2</sup> Namely, by the *uḍa* in *Rāshṭra-uḍa*, from which we have eventually *Rāshṭrōḍa*. Compare *grāmakūṭa*, *gāma-uḍa*, and eventually *gaṇḍa*, etc.; see page 183 above.

<sup>3</sup> Vol. V. above, p. 198, text lines 11, 12; and Vol. IV. p. 287, verse 7, and p. 282, text lines 10, 11.

<sup>4</sup> For instance, in the Sāmāngad plates of A.D. 754; see *Ind. Ant.* Vol. XI. p. 112, text line 29. Another form of this title was *grāmakūṭaka*, which we have, for instance, in the Kauthēn plates of A.D. 1009; see *id.* Vol. XVI. p. 24, text line 60.—Regarding the fact that the word *grāmakūṭa* was the origin of the Kanarese title Gaṇḍa, answering to the Marāṭhī Pāṭīl, Pāṭēl, see page 183 above.

<sup>5</sup> For instance, in an Eastern Chalukya record of the period A.D. 799 to 843; see *Ind. Ant.* Vol. XX. p. 416, text line 17. Another Eastern Chalukya record, belonging or purporting to belong to the same period, presents the simple word *kūṭaka*, which we may take as standing either for *rāshtrakūṭaka* or for *grāmakūṭaka*, as we like; see Vol. V. above, p. 120, text line 15. The records of Western India usually present, instead of *rāshtrakūṭa*, either *rāshṭramahattara*, as in the Sarasvī plates of the Kaṭachchuri king Buddharāja of A.D. 610 (see Vol. VI. above, p. 298, text line 18), or *rāshṭrapati*, as in the Sāmāngad plates of the Rāshtrakūṭa king Dantidurga of A.D. 754 (see *Ind. Ant.* Vol. XI. p. 112, text line 28), and in the Kauthēn plates of the Western Chalukya king Vikramāditya V. of A.D. 1009 (see *id.* Vol. XVI. p. 24, text line 60).

is itself the official title, or that, like the official title, it means 'a headman of a *rāshtra*.'<sup>1</sup> It was plainly intended to mean 'highest, most excellent, chiefs, or leaders, of the Raṭṭas.'

It may be added that both the original family-name Raṭṭa, and its ornate form Rāshtrakūṭa, came to be afterwards used as personal names. Thus, the Khārēpāṭa plates of A.D. 1008 mention a Śilāhāra prince named Raṭṭa and Raṭṭarāja;<sup>2</sup> and Hānachaundra mentions in his *Parīśiṣṭaparvan* a man named Rāshtrakūṭa.<sup>3</sup> It may also be remarked that Kalhaṇa has asserted the existence of a queen of the Dekkan, of Kaṇṇāṭa extraction, named Raṭṭā, alleged to have been a contemporary of Lalitāditya of the Kārkōṭa dynasty of Kashmīr; but there can be no doubt that Dr. Stein has rightly explained the passage, not as establishing the real existence of any such queen, but as presenting a personification of the dynasty of the Rāshtrakūṭas of Mālkhēḍ.<sup>4</sup>

\* \* \* \* \*

#### The original home of the Rāshtrakūṭas of Mālkhēḍ.

In line 13 of the Sīrūr inscription of A.D. 866, and in line 16 of the Nīlgund inscription of the same date, Amōghavarsha I. is described as *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra." The same town is mentioned, sometimes as Lattalūr and sometimes as Lattanūr, in also the records of the Raṭṭa princes of Saundatti; for instance, the Maṇṭūr inscription of A.D. 1040 describes Eṛaga-Eṛeyammarasa as *Lattalūr-puravar-ēśvara*, "lord of Lattalūr, a best of towns, an excellent town, a chief town," and the Bhōj plates of A.D. 1208 describe Kārtavīrya IV., and the Saundatti inscription of A.D. 1228 describes Lakshmidēva II., as *Lattanūr-puravar-ādhīśvara*, "supreme lord of Lattanūr, a best of towns."<sup>5</sup> And in these epithets we have, in various forms, a hereditary title commemorative of the place which the Rāshtrakūṭa kings of Mālkhēḍ,— and, after them, the Raṭṭa princes of Saundatti, who, according to some of their later records, belonged to the same lineage with those kings,— claimed as their original home. The name of the town is further presented to us in a transitional form in the Sītābaldī inscription of A.D. 1087, which applies the epithet *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," to a feudatory of the Western Chālukya king Vikramāditya VI., namely to the *Mahāśānta* Dhādībhāḍaka or Dhādībhāḍaka, also called the *Rānaka* Dhādīādēva, whom it further describes as *mahā-Rāshtrakūṭ-āwaya-prasūta*, "born in the great lineage of the Rāshtrakūṭas, or in the lineage of the great Rāshtrakūṭas;" and the record applies

<sup>1</sup> There would, however, not have been anything derogatory even in that derivation of the name. The name of the well known Andhrabhṛitya kings is explained, as having taken its origin from the fact that the first of them had been a servant (*bhṛitya*) of the Andhras. And there was a family of kings who referred themselves to a lineage known as the Gurjarapratihāra lineage (see Vol. III. above, p. 263), evidently because their ancestors had been doorkeepers of the Gurjaras.

<sup>2</sup> Vol. III. above, p. 300, text lines 32, 34.

<sup>3</sup> See Monier-Williams' Sanskrit Dictionary, under *rāshtra*.

<sup>4</sup> See his translation of the *Rājatarāṅgī*, Vol. I. p. 185, note on verse 152 of the fourth book.

<sup>5</sup> See, respectively, *Ind. Ant.* Vol. XIX. p. 165, and p. 248, and *Archaeol. Surv. West. Ind.* Vol. III. p. 113, text line 62, and Plate 73 in Vol. II. p. 224.— By a printer's mistake, not noticed at the time, the published text of the Bhōj record gives the name of the town, in line 86-87, as *Lāttanūr*, with the long *ā*, instead of the short *a*, in the first syllable. The necessary correction should be made.— At present, I cannot trace back the use of this title to any date before A.D. 1040 in records which belong unquestionably to the Raṭṭas of Saundatti. The Kalasāpur inscription of A.D. 933, of the time of the Rāshtrakūṭa king Gōvinda IV., does, indeed, mention a *Mahāśānta* whom it describes as *Lattalūr-pura-paramēśvara* and as *trivālī-pareghōśhana*; and it is practically certain that he was a Raṭṭa: but the original record is greatly damaged, and I cannot recognise, in the ink-impression, either his name, or any epithet which specifically refers him to the lineage of the Raṭṭas. The Sogal inscription of the Raṭṭa prince Kārtavīrya I., of July, A.D. 980, does not seem to make any mention of Lattalūr. And it may be added that the town is certainly not mentioned in the Saundatti inscription, of December of that same year, of the *Mahāśānta* Śāntivarman (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 204); but, for various reasons, it is very questionable whether that is really a Raṭṭa record at all.

the same epithet, "come forth or emigrated from Latalaura," to Dhâḍibhâḍaka's officer, the *Daṇḍanūyaka* Vâsudeva.<sup>1</sup>

The town Lattalūr or Lattanūr may, or may not, have been in the territory of the Râshtrakūṭas of Mâlkhêd. By a similar title, the Western Gaṅga princes of Talakâḍ were styled *Koṇalâla-puravar-êśvara*, "lord of Koṇalâla, the best of towns."<sup>2</sup> Here, the allusion is to the town now known as Kôlâr, the chief town of the Kôlâr district in the east of Mysore. And that town certainly was in the Western Gaṅga territory. So, also, the Kâdamba princes of Hângal had the hereditary title of *Banavâsi-puravar-âdhîśvara*, "supreme lord of Banavâsi, the best of towns."<sup>3</sup> And they sometimes had the administration of the Banavâsi province. But their hereditary authority was confined to the Pânuṅgal five-hundred province: the Banavâsi province proper was a crown property, administered from time to time by whomsoever the paramount sovereign might appoint; it was only by special appointment that it, with also some neighbouring districts, was occasionally held by the Kâdambas of Hângal; and they used the title simply because they claimed descent from the early Kadamba kings, whose capital was Banawâsi. These are the only two instances, that I can recall, in which a hereditary title of the kind that we are considering was more or less connected with actual territorial authority. The same title, "supreme lord of Banavâsi, the best of towns," was used by the Kâdamba princes of Goa,<sup>4</sup> who had no authority whatever at Banawâsi, and simply derived the title in the same way as did the Kâdambas of Hângal. The Kalachurya kings of Kalyâni in the Nizam's Dominions had the hereditary title of *Kâlânjara*-(for *Kâlânjara*)-*puravar-âdhîśvara*, "supreme lord of Kâlânjara, the best of towns,"<sup>5</sup> simply in connection with the legend that referred the origin of their family to Kâlânjar in Bundêlkhând, Central India, a long way outside their own territory. The Gutta princes of Guttal, whose power was usually limited to quite a small part of the Dhârwar district, used the title *Ujjayanî-puravar-âdhîśvara*, "supreme lord of Ujjayanî, the best of towns,"—for which in one passage there is substituted "supreme lord of Pâtali, the best of towns,"<sup>6</sup>—simply because their traditions or legends connected them with the Early Guptas and the mythical king Vikramâditya, and consequently with the far distant Ujjain in Mâlwa and Pâtaliputra-Pâtṇa in Behar. By similar titles, the Śilâhâra princes of the Northern Konkan styled themselves *Tagara-pura-paramêśvara*, "supreme lord of the town of Tagara,"<sup>7</sup> and their relatives who ruled at Karhâḍ styled themselves *Tagara-puravar-âdhîśvara*, "supreme lord of Tagara, the best of towns;"<sup>8</sup> though Tagara, which is the modern Têr in the Naldrug district of the Nizam's Dominions,<sup>9</sup> was at a very appreciable distance, a hundred miles at least, from any part of the provinces to which their authority was confined. And the Yâdava princes of the Sêuṇa country, which was the territory of which the chief town was Dêvagiri-Daulatâbâd, used the title *Dvâravati-pura-paramêśvara*, "supreme lord of the town of Dvâravati,"<sup>10</sup> which, in the form *Dvârâvati-puravar-âdhîśvara*, "supreme lord of Dvârâvati, the best of towns," was taken over

<sup>1</sup> Vol. III. above, p. 305, and text lines 4-5 and 7. It seems clear that, in line 5 of the text, *mahâ* was prefixed to *Râshtrakūṭ-ânuyaya-prasûta* in order to indicate that Dhâḍibhâḍaka claimed descent from the great Râshtrakūṭa kings of Mâlkhêd, and not from one of the minor branches of the Râshtrakūṭa or Raṭṭa stock which existed in other parts of India.

<sup>2</sup> See, for instance, Vol. VI. above, p. 44, and text line 2.

<sup>3</sup> See, for instance, *Ind. Ant.* Vol. X. p. 254 a, and text line 24-25.

<sup>4</sup> See, for instance, *Jour. Bo. Br. E. As. Soc.* Vol. IX. p. 300, and p. 296, text line 6.

<sup>5</sup> See Vol. V. above, p. 24, and text line 5, and p. 257, and text line 55.

<sup>6</sup> See *Dyn. Kan. Distrs.* p. 578 ff.

<sup>7</sup> See, for instance, Vol. III. above, p. 269, and p. 273, text line 43-44.

<sup>8</sup> See, for instance, *Cave-Temple Inscriptions* (No. 10 of the brochures of the Archaeological Survey of Western India), p. 108, text line 26-27

<sup>9</sup> See *Jour. E. As. Soc.*, 1901, p. 537 ff., and 1902, p. 230 ff.

<sup>10</sup> It appears first in the case of Bhîllama II., in the Saṅgamnêr plates of A.D. 1000; see *Ep. Ind.* Vol. II. p. 215 and text line 48.

from them by their descendants, the Yādava kings of Dēvagiri-Daulatābād.<sup>1</sup> But, whereas the allusion here is to Dvāravati, Dvārāvati, or Dvārakā, which is the modern Dwārakā at the western extremity of Kāthiāwār, the Yādava princes of the Sēuna country certainly never ruled at Dwārakā or over any part of Kāthiāwār. The title was only set up by them in connection with their claim to belong to the Lunar Race, and to be descended from the god Vishṇu, who, in his incarnation as Kṛishṇa, made Dwārakā his capital. And, that they simply claimed Dwārakā as their traditional place of origin, is explicitly shewn by a passage in the Bassein plates of A.D. 1069 which says in respect of Dṛiḍhaprahāra, whom it puts forward as the original founder of the family, that "he, in the beginning, came from the city (*pattana*) of Dvārāvati" to the territory, in the Nāsik district and the Nizam's Dominions, which his descendants were ruling at the time when the record was drawn up, "and made famous in the world the town of Chandrādityapura, which had already sprung into existence."<sup>2</sup> From all these facts, we can see plainly that these hereditary titles, presenting the names of ancient towns, put forward only assertions as to places of origin, and not claims to actual local authority; and that, to take a specific instance, the title *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra," which we have in the Sirūr and Nīlgund records, is nothing but a more dignified and ostentatious method of conveying the exact idea which is expressed by the *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," of the Sitābaldī inscription.<sup>3</sup>

An identification of the town Lattalūr, Lattanūr, or Latalaura, has not yet been established.<sup>4</sup> I have, indeed, suggested that it might not impossibly be found in the town known as Ratanpur, in the Bilāspur district, Central Provinces,<sup>5</sup> because the letters *r* and *r* are often interchanged, and so it would not be difficult to derive the name Ratanpur from the full form Lattanūrpura. That suggestion, however, was based chiefly on the fact that we find traces of rulers calling themselves Rāshtrakūṭas in various parts of India far to the north of the territory of the Rāshtrakūṭas of Mālkḥēd. And it is not, really, in any way sustainable; because the name Ratanpur has been simply obtained by transposition from Ratnapura, as is shewn by a record of A.D. 1114 at Ratanpur itself.<sup>6</sup> I cannot at present quote any epigraphic references to Lattalūr, except from the records of the Rāshtrakūṭas of Mālkḥēd and the Raṭṭas of Saundatti, and from the Sitābaldī inscription. Nor can I find it mentioned by any ancient geographer or traveller, or in any *Purāna* or other work. But we are certainly concerned with a southern locality. And, while not asserting a final identification of Lattalūr, I would indicate a place in respect of which it seems worth while that some precise inquiries should be made. That place is a town in the Bidar district of the Nizam's Dominions, which is shewn as 'Latur' in the Indian Atlas sheet No. 56 (1845), in lat. 18° 24', long. 76° 38', and in Thacker's Reduced Survey Map of India by Bartholomew (1891). In Philip's Gazetteer of India by Ravenstein (1900), it is treated as 'Lathur, or Latur,' and is credited with a population of 9,063. It seems to have been, not long ago, of more importance than at present; for, Murray's *Encyclopædia of Geography* (1844)

<sup>1</sup> It is applied to the first king, Bhīllama, in an inscription of his time, dated in A.D. 1183, at Muttagi in the Bijāpur district. I quote from an ink-impression.

<sup>2</sup> *Ind. Ant.* Vol. XII. p. 121, and text lines 3 to 5. Regarding Chandrādityapura, see *id.* Vol. XXX. p. 518.

<sup>3</sup> On the technical use of *vinirgata* in such expressions as this, see *Ind. Ant.* Vol. XXXI. p. 391 ff.

<sup>4</sup> Major Graham's suggestion, put forward in 1854 (*Statistical Report on the Principality of Kolhapoor*, p. 416), that it is Athṇī, the head-quarters of the Athṇī tāluka in the Belgaum district, was only based on the mistaken reading of 'Atunpoor,' and is, of course, altogether unsustainable.—Pāṇḍit Bhagwanlal Indrajī seems to have entertained the idea (see the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7) that the name of the Lāṭa country, in Gujārāt, was derived from the name of some local tribe, "perhaps the Lattas" (read, obviously, Lattas), who might possibly, through the interchange of *l* and *r*, be identified with the Raṭṭas or Rāshtrakūṭas, and that Lattalaura (*sic*) may have been in Lāṭa and may have given its name to both the country and the dynasty. It is difficult, however, to look on this as anything except an early crude speculation, which the Pāṇḍit himself would not have incorporated in any final presentation of his more mature views.

<sup>5</sup> *Dyn. Kan. Distrs.* p. 384.

<sup>6</sup> *Ep. Ind.* Vol. I. p. 33, and text lines 12 (twice) and 17.





The banners and crests of the Rāshtrakūṭas of Mālkhēḍ and of the Raṭṭas of Saundatti.

The difference between the lāñchhana or crest, which was the device used on the seals of copper-plate charters,<sup>1</sup> occasionally at the tops of inscriptions on stone, and on coins, and the dhvaja or banner, has been explained, with instances, in my *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II., p. 299, note 4.

The Rāshtrakūṭas of Mālkhēḍ had the pālidhvaja banner and the Garuḍalāñchhana or Garuḍa crest, which are mentioned in, for instance, lines 9 and 13 of the Sirūr inscription of A.D. 866, E., page 206. And it would appear, from a passage in the *Ādipurāna* of Jinasēna, that the pālidhvaja was a particular arrangement, in rows, of a thousand and eighty flags,—a hundred and eight flags of each of ten kinds of flags bearing, as there specified, the devices of garlands, cloths (P), peacocks, water-lilies, geese, eagles, lions, bulls, elephants, and wheels; see *Ind. Ant.* Vol. XIV. p. 104 f.

The Raṭṭas of Saundatti, on the other hand, had the *suvarṇa* Garuḍadhvaja, or banner of a golden Garuḍa, and the *sindūralāñchhana* or *sendūralāñchhana*, the red-lead crest.

Their lāñchhana is mentioned in the records edited by me in the *Jour. Bo. Br. R. As. Soc.* Vol. X. pp. 194 to 286, in my translations of which I treated it as the mark of vermilion. Subsequently, however, the expression *simḍūra-lāñchhanam*, for *sindūra-lāñchhanam*, in line 43 of the inscription at Tērdāl, was translated by Mr. Pathak as meaning “who has the device of an elephant.” To this there was attached a note, telling us vaguely that, “according to Kāśirāja, *sindhura* is changed into *sindūra*.”<sup>2</sup> And, accepting that statement, I translated *sindūra-lā[m]chhanam* in the Maṅṭūr inscription of A.D. 1040,<sup>3</sup> and *simḍūra-lāñchchhanas* in the Bhōj plates of A.D. 1208,<sup>4</sup> by “who has the crest of an elephant;” and I have taken it as established that the Raṭṭas of Saundatti had the elephant crest.<sup>5</sup> Since that time, however, I have gradually learnt that, even apart from his habit of often not stating chapter and verse for his assertions, so that it is sometimes difficult or impossible to test them, the person who made that statement about the meaning of *sindūra* in this combination, is by no means to be accepted implicitly. He has misled us in this matter. And, as happens not infrequently, the process of setting things right cannot be made as brief as the enunciation of the assertion which has led us astray.

On re-examining the Raṭṭa records themselves,<sup>6</sup> I find that they mention the crest by two words, *sindūra* and *sendūra*.<sup>7</sup> I find the word *sindūra* in the following cases:—My ink-impression of the fragmentary inscription of Kārtavīrya II. at Saundatti, of the period A.D. 1069 to 1076, shews distinctly *simḍūra-lāñchchhanam*, as given by me in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 5. My photograph of the Kalhoḷe inscription of Kārtavīrya IV. of A.D. 1204 shews distinctly *simḍūra-lāñchchhanam*, as given by me *ibid.* p. 221, text line 16. And the published facsimile lithograph<sup>8</sup> of the Saundatti inscription of Lakshmidēva II. of A.D. 1228 shews distinctly *simḍūra-lāñchchhanam*, as given by me, *ibid.* p. 268, text line 62. And I have the

<sup>1</sup> There were, however, exceptions to the rule. And, notably, the seal of the only Raṭṭa copper-plate record which has come to light, the Bhōj plates of A.D. 1208, appears to present, not their crest, but the Garuḍa which was the device on their banner; see *Ind. Ant.* Vol. XIX. p. 243.

<sup>2</sup> *Ind. Ant.* Vol. XIV. p. 24, note 24.—I may remark that the editing of that record was done under strict supervision by me; and there can be little doubt, if any, that the original does present *simḍūra* and not *sendūra*.

<sup>3</sup> *Ind. Ant.* Vol. XIX. p. 164, text line 9-10.

<sup>4</sup> *Ibid.* p. 247, text line 88.

<sup>5</sup> See *Dyn. Kan. Distrs.* p. 552.

<sup>6</sup> I have not got either ink-impressions or photographs of the Maṅṭūr inscription and the Bhōj plates.

<sup>7</sup> In the first syllable of this word, the vowel may be either the short *e* or the long *ē*. The following conjunct consonant indicates, preferentially, the short *e*.

<sup>8</sup> *Archæol. Surv. West. Ind.* Vol. II. p. 224, Plate 73.

word *sendūra* in the following cases:— My ink-impression of the Saundatti inscription of A.D. 1096 or thereabouts shews that in line 24, where my published text, *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 196, gives *sindhūra-lāñchhanam*, the original has *sendūra-lāñchhanam*: the vowel of the first syllable is unmistakably *e*, *ē*, not *i*; and in the second syllable the *n* and the *ū* are unmistakable, and the subscript consonant, somewhat blurred, either is an original *dh*, or else is an original *dh* corrected into *ḍ*. And my ink-impression of the inscription at the temple of Āṅkalēsvara or Āṅkusēsvara at Saundatti, which, though not published, has been mentioned by me elsewhere,<sup>1</sup> shews distinctly *sendūra-lāñchhanam* in line 24, in the description of Aṅka in the passage of A.D. 1048, and again in line 59, in the description of Kārtavīrya II. in the passage of A.D. 1087.

We thus have, well established, the two forms *sindhūra* and *sendūra* or *sēndūra*, both used in the Raṭṭa records. And we have now to determine the meaning of the word.

Now, we have in Sanskrit two words, *sindhura*, with the aspirated *dh* and the short *u*, meaning 'an elephant,' and *sindūra*, with the unaspirated *ḍ* and the long *ū*, meaning 'red lead, minium, vermilion,' and 'a particular kind of tree or plant.'

Dr. Kittel's Kannaḍa-English Dictionary (1894) gives *sindhūra*, with the long *ū* but still with the aspirated *dh*, as a variant of *sindhura*, and only with the meaning of 'an elephant.' His authority for it is the *Nānārtharatnāṅkara*, 26. I am not able to examine that work. But I notice that Gangadhar Madiwaleshwar Turmari's Kanarese Vocabulary (1869) gives *sindhūra*, with the long *ū* and the aspirated *dh*, with the meanings both of 'elephant' and of *kuñkuma*, 'saffron,' the use of which for certain purposes was much the same as the use of *sindūra*; and, further, it brackets *sindhura*, with the short *u*, in such a way as to attribute to it, also, the meaning of *kuñkuma*, for which, however, I cannot trace any other authority. And so, also, Reeve and Sanderson's Canarese Dictionary (1858) gives *sindhura* and *sindhūra*, with both the short *u* and the long *ū* and with the aspirated *dh*, as meaning both 'red lead' and 'an elephant.'

In addition to giving *sindhūra* as another form of *sindhura*, Dr. Kittel's Dictionary further presents *sindura*, with the short *u* and the unaspirated *ḍ*, as a *tadbhava*-corruption of *sindhura*. The authority quoted for this is the *Śabdamanīdarpaṇa* of Kēsīrāja, Dr. Kittel's own edition (1872), p. 339. And there, under the illustrations of sūtra 255, which teaches amongst other things the change of *dh* to *ḍ*, we certainly have "*sindhuram* = *sinduram*." Here, however, the short *u* is preserved; and the corruption of *sindhura*, thus presented, is not *sindūra* with the long *ū*. This corruption, *sindura*, is not given in Gangadhar Madiwaleshwar's Vocabulary, or in Reeve and Sanderson's Dictionary.

To the other word, *sindūra*, Dr. Kittel's Dictionary assigns only the meaning of 'red lead, minium.' And, as *tadbhava*-corruptions of this word, it gives *chandra* (2), with *chandra*, *chendara* (1) and *chendira* (1), and also *sendura*, with the short *e* and *u*, and *sēndūra*, with the long *ē* and *ū*, and both with the unaspirated *ḍ*. Reeve and Sanderson's Dictionary does not include *sendura* or *sēndūra*. Gangadhar Madiwaleshwar's Vocabulary does not present *sendura* or *sēndūra*; but it does present *sēndhūra*, with the long *ē* and *ū* and with the aspirated *dh*, as another form of *sindūra*. I do not find this last form anywhere else.

For *sēndūra*, as a corruption of *sindūra*, Dr. Kittel has quoted only Gangadhar Madiwaleshwar's Vocabulary. But, as I have just said, that Vocabulary presents, not *sēndūra* with the unaspirated *ḍ*, but *sēndhūra* with the aspirated *dh*.

For *sendura*, as a corruption of *sindūra*, Dr. Kittel has quoted, with another authority which I am not able to examine, the *Śabdamanīdarpaṇa* of Kēsīrāja, his own edition (1872), p. 357. There, however, under the illustrations to sūtra 271 which teaches amongst other things that *i* becomes *e*, we have "*siṁdhuram* = *sēndhuram*." In respect of this, I can only say that

<sup>1</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kan. Distrs.* pp. 553, 554.

either it establishes *senḍhura* (for which, however, I cannot find any other authority) as a corruption of *sindhūra*, for *sindhura*, 'elephant,' or else, and more probably, it is a mistake for "*sindhūram* = *senḍuram*," based on a habit which, Dr. Kittel has told me, the manuscripts have of not unfrequently presenting an aspirated instead of an unaspirated letter and *vice versa*. Beyond that, I can only say that Mr. Rice's *Karṇāṭakaśabdānuśāsanam* of Bhaṭṭākalaṅkadēva (1890), p. 108, under the illustrations of sūtra 160, does give *sendura* as the corruption of *sindhūra*.

So far, no authority has been found for the assertion that *sindhura*, 'an elephant,' becomes *sindhūra*. We have only obtained *sindhura*, with the unaspirated *ḍ* but retaining the short *u*, as a corruption of that word, and *sindhūra*, with the long *ū* but retaining the aspirated *dh*, as another form of it.

But, also, we have not found any conclusive authority for *sendūra* or *sēndūra* as a corruption of *sindhūra*, 'red lead.' We have only obtained, more or less certainly *sendura* with the short *u*, and doubtfully *sēndhūra* with the aspirated *dh*, and *sēndūra* apparently deduced by inference from it. Turning, however, to other sources of information, we there obtain something quite definite. In a language closely allied to Kanarese, Mr. C. P. Brown's Telugu-English Dictionary (1852) does not give *sindhura*, *sendura*, *sēndūra*, or *sēndūra*. It does give *siṁḍhūramu*, with the meaning of only 'an elephant,' and *siṁḍūramu*, with the meanings of only 'red lead, minium,' and 'a sort of tree.' And, while it does mention *siṁḍhūramu* with the aspirated *dh* and the long *ū*, it specifies it as an "error" for *siṁḍūramu*. But, in a language of which the vocabulary is very much mixed up with that of the Kanarese of the southern districts of the Bombay Presidency, Molesworth and Candy's Marāṭhī-English Dictionary (1857), while not presenting *sindhura*, 'an elephant,' or *sindhūra*, does give *siṁḍūra*, with the meaning of only 'red lead, minium,' and gives *sēṁḍūra* (with the palatal *ś*) as a popular form of it, and also *sēṁḍūra* (with the dental *s*) with the indication that it is commonly written *sēṁḍūra*. And Professor Pischel, in § 119 of his *Prākṛit Grammar* (1900), Vol. I., Part 8, of the *Grundriss der Indo-arischen Philologie und Altertumskunde*, has given *sendūra*, with the short *e* and the long *ū*, as the corruption of *sindhūra*. On the other hand, the *Pāryalācchāhīnāmamālā* of Dhanapāla, according to Dr. Bühler's edition (1879), does not seem to deal with *sindhūra*, but indicates, in verse 9, that *sindhura*, 'an elephant,' retains the *tatsama*-form *siṁḍhura*, and does not present any corruption of that word.

It would thus seem that, among the Kanarese authorities, there has been some confusion between *sindhura*, 'an elephant,' and *sindhūra*, 'red lead, minium, vermilion,' which confusion, however, is in all probability confined to mistakes by copyists. But I cannot discover any authority of any kind for the assertion that *sindhūra*, 'an elephant,' takes the form *sindhūra*, or any indication that the word *sindhūra* has the meaning of 'an elephant.' And there are no reasonable grounds for imputing any confusion between the two words to the writers of the ancient records. On the other hand, *sendūra*, *sēndūra*, and *sēṁḍūra* are given as corruptions of *sindhūra* by authorities of an unquestionable kind. We may, therefore, safely discard any idea that *siṁḍūralāñchhana* and *sendūralāñchhana* can mean 'an elephant crest.' And we may safely revert to my original rendering of it as the mark of vermilion, for which, however, there is now to be substituted, in more technical terms, the red-lead crest.

The only point that remains, is, to determine exactly what we are to understand by a red-lead crest. Now, Monier-Williams' Sanskrit Dictionary, revised edition, gives *siṁḍūra-tilaka* as meaning 'a mark on the forehead made with red lead.'<sup>1</sup> And, similarly, Dr. Kittel's

<sup>1</sup> Also, we may remark, it gives *siṁḍūra-tilaka* as meaning 'marked with red lead, an elephant,' and *siṁḍūra-tilakā* as denoting 'a woman whose forehead is marked with red lead (and therefore whose husband is living).' And H. H. Wilson has mentioned a particular use of the *siṁḍūra-tilaka* by women, in telling us that a widow, about to commit *suttee*, "in making preparations for ascending the funeral pile, used to mark her forehead with *siṁḍūra*, and to deck herself sumptuously with all the symbols of a *sadhavā*," or woman whose husband is still alive; see his *Works*, Vol. II. p. 300.

Kannaḍa-English Dictionary gives *sindūra-boṭṭu* as meaning 'a round mark (on the forehead) made with red lead.' That, therefore, was one of the uses of red-lead; namely, for making the *tiluka* or 'mark on the forehead, made with coloured earths, sandal-wood, or unguents, either as an ornament or as a sectarian distinction.' But a special use of the *sindūra* as a royal prerogative is established by the *Rājatarāṅgīnī*, 8, 2010. We are there told, in respect of a certain confidential official named *Kōshṭhēśvara*, a councillor of king Jayasimha of Kashmir, that,—*baddhv-ādhi-kāriṇaḥ śulkaṁ gṛihṇat-ākāri rāja-vaṭ tēnā sva-nāmnā bhāṇḍēshu draṅgē sindūra-mudraṇam*,—"imprisoning the officials, he collected the customs at the watch-station, and had his own name stamped in red-lead on the wares as if he were the king."<sup>1</sup> To this, Dr. Stein has attached the comment that "it is still customary in Jammu territory, and probably elsewhere too in India, to mark goods for which octroi-duty has been paid, with seal-impressions in red-lead (*sindūra*)." That comment is apposite enough. But we further learn from the text that, in ancient times, there was a certain royal privilege of stamping with red-lead. The word *mudraṇa* means the act of making the *mudra* or stamp or impression of a *liṅchhana* or device on a seal or crest. And we thus see that the possession of the *sindūraliṅchhana* or *sendūraliṅchhana* entitled an owner of it to stamp his name, crest, or other symbol, in red-lead.

\* \* \* \* \*

Gōvinda II., and the Alās plates which purport to have been issued in A.D. 770.

In Vol. VI. above, p. 170 ff., I examined again, in the light of only the most nearly synchronous records, a question which had engaged my attention once before.<sup>2</sup> And I arrived at the same conclusion; namely, that the successor of *Kṛishṇa I.* was his younger son *Dhruva*. I indicated that the pointed expression used in the *Wanī* record of A.D. 807 (and repeated in the *Rādhanpur* record of A.D. 808), that *Dhruva* obtained the sovereignty by "leaping over his elder brother (*jyēshṭh-ōllāṅghana*)," would not be incompatible with the possibility that *Gōvinda II.*, the elder son, was the intended successor of *Kṛishṇa I.*, and in fact is rather suggestive that, not only was that the case, but also an appointment of him as *Yuvarāja* was actually made. And I found, in the *Paiṭhan* record of A.D. 794, a possible intimation that *Gōvinda II.* established himself in the northern parts of the *Rāshṭrakūṭa* territories, while *Dhruva* set himself up as his rival in the south, and that time elapsed before *Dhruva* made himself master of the whole kingdom. But I found it to be plain that, at the best, *Gōvinda II.* made a stand for only a short time. And I arrived at the conclusion, from the early authoritative records, that *Dhruva* set himself up as king immediately on the death of *Kṛishṇa I.*, and that *Gōvinda II.* had no real part in the succession at all.

Since then, there has been published, in Vol. VI. above, p. 208 ff., the record contained in the *Alās plates*. This record mentions *Dantidurga*, son of *Indra II.*, by a name, *Dadrivarman*, which is of course nothing but a mistake, made by the writer, for *Dantivarman*. It introduces *Gōvinda II.* as "the dear son" of the favourite of Fortune and the Earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Bhaṭṭāraka Akālavarsha* (*Kṛishṇa I.*), and describes him as the *Yuvarāja Gōvindarāja*, with the *birudas* or secondary appellations of *Prabhūtavarsha* and *Vikramāvalōka*, "whose head was purified by an anointment to the position of *Yuvarāja* which was greeted with acclamation by the whole world, and who had attained the *pañchamahāsabda*." It brings forward a certain *Vijayāditya*, with the *birudas* of *Mānāvalōka* (*sic*) and *Ratnavarsha*, who is described as a son of (another) *Dantivarman*, and as a son's son of a *Dhruvarāja* (who seems to be *Dhruva*, the younger brother of *Gōvinda II.*). And it recites that, at the request of *Vijayāditya*, and on a specified day of the month *Āshāḍha* in the *Saumya saṁvatsara*, *Śaka-Saṁvat* 692 (expired), falling in June, A.D. 770, *Gōvinda II.*, as *Yuvarāja*, being

<sup>1</sup> Dr. Stein's Text; and Translation, Vol. II. p. 156.

<sup>2</sup> *Dyn. Kan. Distrs.* p. 393.

then at the confluence of the rivers Krishnavernâ and Musî after his victorious camp had invaded the province of Veṅgi and the lord of Veṅgi had humbly ceded his treasures, his forces, and his country, granted to a Brâhmana a certain village in the Alaktakâ *viśhaya*, which<sup>1</sup> was a territory close on the east of Kôlhâpur, between the rivers Vârṇâ, Kṛishṇâ, and Dâdhgaṅgâ.

Now, the bad formation of the characters, and the occasional very marked irregularity of the lines of the writing, suffice to shew that these Alâs plates do not contain the original and synchronous official record of the matters recited in them. And they are, therefore, a spurious record. Whether, however, the matter set forth in the record is unauthentic, is another question. But it seems hardly likely that the composer of it could have invented the *birudas* ending in *avalôka*.<sup>2</sup> There is nothing discordant in the date, A. D. 770, which applies, of course, to Kṛishṇa I. as well as to Gôvinda II., and fits in perfectly well between the dates of A. D. 754, which we have for Dantidurga-Dantivarman II., and A. D. 783-84, which we have for Dhruva.<sup>3</sup> And I think that, pending the production of any distinct evidence to the contrary, we may look upon this record as based upon something genuine, and as being a more or less accurate reproduction, from probably a manuscript copy, of an original record which had been lost, and may accept it as establishing, provisionally, that Gôvinda II. was actually installed as Yuvarâja, and was holding office as such, under his father Kṛishṇa I., in A. D. 770. While, however, it may be provisionally accepted to that extent, this Alâs record does not prove that Gôvinda II. succeeded to the throne and reigned as king.<sup>4</sup>

<sup>1</sup> See *Ind. Ant.* Vol. XXIX. p. 277 f.

<sup>2</sup> On the subject of the *avalôka*-appellations of the Râshtrakûtas of Mâlkhêd, see Vol. VI. above, p. 188 f.

<sup>3</sup> See Vol. VI. above, pp. 167, 197.

<sup>4</sup> There is nothing more that can be said about that question, to any practical purpose, until we obtain further definite facts to go upon. But I am compelled to notice some remarks made by Mr. D. R. Bhandarkar, on page 28 above, in connection with the Sâṅglî record of A. D. 933 and an alleged utilisation of it by me, in respect of the point in question, on the occasion indicated above, namely, in Vol. VI. above, p. 170 ff., when, he has said, I was meeting objections brought by him against the views previously expressed by me. So far from basing any argument on the Sâṅglî record, so completely did I set it aside as being a late record of no authority on the point in question, that it was only after twice reading through my remarks that I discovered that Mr. Bhandarkar's allusion is to my inclusion of it in a foot-note in which I merely put together all the cases in which Gôvinda II. is, or is not, mentioned in the Râshtrakûta records. And, so far from rightly understanding and applying the meaning of what I wrote, Mr. Bhandarkar has simply himself made from the Sâṅglî record an objectless deduction, about Jagattuṅga-Gôvinda III. and Amôghavarsha I., which could not serve any practical purpose, and in respect of which there is not any basis for his suggestion that it follows from anything said by me.—To the cases, put together by me in Vol. VI. above, p. 172, note 2, in which Gôvinda II. is, or is not, mentioned in the Râshtrakûta records, we have now to add two more. The Chokkhakuṭî grant of A. D. 867 (Vol. VI. above, p. 239, verses 15, 16, text lines 17 to 20) repeats the two verses about Gôvinda II. and Dhruva which are presented in the Paṭṭhaṅ record of A. D. 794. And the Cambay plates of A. D. 930 (page 37 above, verses 8, 9, 10, text lines 10 to 14) present the three verses about Kṛishṇa I., Gôvinda II., and Nirupama-(Dhruva) which we have in the Sâṅglî plates of A. D. 933.



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# APPENDIX.

A LIST OF

## INSCRIPTIONS OF SOUTHERN INDIA

FROM ABOUT A.D. 500.

By PROFESSOR F. KIELHORN, C.I.E. ; GÜTTINGEN.

**I**N continuation of my List of the Inscriptions of Northern India<sup>1</sup> I now publish a similar list of inscriptions of Southern India, which also was originally compiled solely for my own use. It contains all southern inscriptions from about A.D. 500 which I have found in the various publications accessible to me, excepting, as a rule, those in Dr. Burgess and Pandit Natesa Sastri's *Archæol. Survey of Southern India*, Vol. IV., and in Mr. Rice's *Epigraphia Carnatica*, Vol. III. ff. The inscriptions of any importance, other than reprints, in the former publication may be expected to be soon republished critically, and those in the *Epigraphia Carnatica* will, I have no doubt, receive a general index of their own, when all the texts have been published.

While I am writing these lines,<sup>2</sup> my list contains 1,020 numbers which treat of about 1,100 separate inscriptions. Of this total about 210 are on copper-plates, and 890 on stone. Taken as a whole, the inscriptions of the South in some respects differ essentially from the northern inscriptions. The latter with insignificant exceptions are all in Sanskrit; of the 1,100 inscriptions in the present list not more than about 290 are in Sanskrit only.<sup>3</sup> About 340 are in Tamil, 320 in Kanarese, 10 in Telugu, 90 in Sanskrit and Kanarese, 30 in Sanskrit and Telugu, and 20 in Sanskrit and Tamil; the language of four is an ancient Prākṛit, and a few are composed or contain remarks in a dialect which apparently is an old form of Marāṭhī. On the other hand, while the inscriptions of the North are dated in about ten different eras the chief of which is the Vikrama era, Southern India generally uses the Śaka era. Of about 510 of these inscriptions dated according to eras,<sup>4</sup> 450 quote the Śaka and 20 from the southernmost part of India the Kōjamba (or Kollam) era; six quite exceptionally use the era of the Kaliyuga (marked Ky.), and 34 are dated according to the Chālukya-Vikrama era (marked Chā. Vi.), i.e., really, in regnal years of the Western Chālukya Vikramāditya VI. The Vikrama era is foreign to the South; it is quoted only once, in the most modern inscription of this list (of A.D. 1830), which also gives the number of years elapsed since Vardhamāna's Nirvāpa. This list, moreover, will show that in large tracts of Southern India it was the custom — more rarely observed in Northern India — to date documents only in the regnal years of the reigning kings. Of the prominent part which the Jovian years play in the dates of southern inscriptions I have had occasion to speak elsewhere.

Differently from the course followed in the Northern List, I have arranged the inscriptions here given mainly according to the dynasties to which they belong. Dated and undated miscellaneous inscriptions which I cannot assign to any particular dynasty will be given under separate headings at the end of the list. Any inconvenience which my arrangement may cause I hope to

<sup>1</sup> See above, Vol. V. Appendix.

<sup>2</sup> Any inscriptions that may be published while this list is being printed will as far as possible be inserted in their proper places.

<sup>3</sup> When the language of an inscription is not stated in this list, it should be understood to be Sanskrit.

<sup>4</sup> Current years will be denoted in this list by an asterisk placed after the numerals for the year.

lessen by an index which will give all dated inscriptions arranged in the order of the Śaka years. Another index is to contain most of the proper names which occur in this list.

While doing this work, I often have found cause to regret that I know so little of the vernaculars of Southern India, and I fear that this list must suffer through this want of knowledge on my part. I nevertheless venture to hope that what I offer now will at least save some trouble to others who are interested in Indian Epigraphy.

#### A.—The Western Chalukyas of Bādāmi.<sup>1</sup>

1.—Ś. 310.—*Ind. Ant.* Vol. IX. p. 294. Pimpalner (spurious<sup>2</sup>) plates<sup>3</sup> of the W. Chalukya<sup>4</sup> *Mahārājādhirāja Satyaśraya (Pulakésin I. ?)* :—

(L. 1).—Śakanripakāl-ātita-samvatsara-śatēshu tri(tri)shu daś-ōttarēshv=asyā[m\*] samvatsara-māsa-paksha-divasa-pūrvvāyān-tithau.

(L. 35).—sūryagrahaṇa-parvvani.

2.—Ś. 411\*.—*Ind. Ant.* Vol. VII. p. 211, and Plates in Vol. VIII. p. 340. Altm<sup>5</sup> (formerly Captain T. B. Jarvis's, now British Museum, spurious<sup>6</sup>) plates of the W. Chālukya *Mahārājādhirāja Pulakésin I. Satyaśraya*, the son of Raṇarāga who was the son of Jayasimha I.; and of his feudatory *Sāmiyāra*, the son of Sivāra who was the son of the *Rājā* Goṇḍa, of the Rundranīla-Saindraka family (or Rundranīla and Saindraka families) :—

(L. 28).—Śakanrip-ābdēshv=ēkādāś-ōttarēshu chatuś-śatēshu vyatītēshu Vibhava-samvatsarē pravarttamānē . . . Vaiśākha-ōdita-pūrṇṇa-punya-divasē Rāhō(hau) vidhau(duōr=) maṇḍalān ślēsbṭē (?).

(L. 35).—Vaiśākha-paurṇṇamāsyām Rāhau vidhu-maṇḍalā[m\*] pravishṭavati.

12th April A.D. 488; a lunar eclipse, not visible in India; but see *ibid.* Vol. XXIV. p. 10, No. 164.

The inscription records the building of a Jaina temple and the allotment of certain grants to it, and gives the line of Jaina teachers Siddhanandin, Chitakāchārya, Nāgadēva, and Jinanandin.

3.—Ś. 500.—*Ind. Ant.* Vol. III. p. 305, and Plate; Vol. VI. p. 363, and Plate in Vol. X. p. 58; *PSOOL.* No. 39. Bādāmi cave inscription of the W. Chalukya<sup>7</sup> *Maṅgalēśvara Raṇavikrānta*, of the 12th year of the reign (of his elder brother Kīrtivarman I.) :—

(L. 6).—pravarddhamāna-rājya-samvatsarē dvādaśē Śakanripati-rājyābhishēka-samvatsarēshv=atikrāntēshu pañchasa śatēshu . . .

(L. 11).—mahā-Kārttika-paurṇṇamāsyām.

4.—*Ind. Ant.* Vol. X. p. 60, and Plate; *PSOOL.* No. 40. Bādāmi Kanarese rock inscription of the W. Chalukya<sup>4</sup> *Maṅgalēśa*.

<sup>1</sup> For the W. Chalukyas of Gujārāt see my *List of North. Inscr.* Nos. 398, 400, 401 and 404. Of the (unpublished) Balsār plates, dated in Ś. 653, of the Jayāśraya-Maṅgalarasarāja (also called Vinayāditya and Yuddhamalla) who is mentioned *ibid.* No. 404, an account is given in *Jour. Bo. As. Soc.* Vol. XVI. p. 5, and *Ind. Ant.* Vol. XIII. p. 75.—In *Jour. Bo. As. Soc.* Vol. XX. p. 42 is published a Sanjān copper-plate inscription which professes to be of the time of the W. Chalukya Vikramāditya I. and to record a grant by his paternal uncle Buddhavarasa, the younger brother of Satyaśraya (Pulakésin II.). I hope that this inscription may be re-edited with a facsimile. (For the name Buddhavarasa see below, No. 67.)

<sup>2</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 25.

<sup>3</sup> The third plate is numbered with the numeral figure 3.

<sup>4</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>5</sup> See *ibid.* Vol. XXX. p. 218, No. 35.

<sup>6</sup> See *Ind. Ant.* Vol. XXIX. p. 278.

<sup>7</sup> The original has *Chalkya*.

5.—*Ind. Ant.* Vol. XIX. p. 16, and Plate. Bādāmi (Mahākūṭa) pillar inscription<sup>1</sup> of the 5th year of the reign of the W. Chalukya<sup>2</sup> Maṅgalēsa Raṇavikrānta :—

(L. 14).—uttarōttara-pravarddhamāna-rājya-pañchama-srī-varshē pravarttamānē Siddhārthē Vaiśākha-paurṇṇamāsyām.

The Jovian year Siddhārtha, if it is really intended here,<sup>3</sup> by the mean-sign system lasted from the 25th October A.D. 601 to the 21st October A.D. 602 (in Ś. 523-524).

In the lineage of the Chalīkyas, Jayasiṅha (Jayasimha I.); his son Raṇarāga; his son Satyāśraya Raṇavikrama [Pulakēśin I.]; his son Puru-Raṇaparākrama [Kirtivarman I.] (defeated the kings of Vaṅga, Aṅga, Kaliṅga, Vaṭṭūra, Magadha, Madraka, Kēraḷa, Gaṅga, Mūshaka, Pāṇḍya, Dramiḷa, Chōliya, Āḷuka, Vaijayantī); his younger brother Uru-Raṇavikrānta Maṅgalēsa (conquered the [Kalatsūri] king Buddha).<sup>4</sup>—The inscription mentions Maṅgalēsa's father's wife Durlabhadēvi, of the Batpūra family.

6.—*Ind. Ant.* Vol. VII. p. 161, and Plate; *PSOOL.* No. 11. Nerūr (now India Office) plates of the W. Chalukya<sup>5</sup> Maṅgalarāja (Maṅgalēsa, who put to flight Śaṅkaragapa's son Buddharāja,<sup>4</sup> and killed Svāmīrāja of the Chālikya family), the son of Vallabha (Pulakēśin I.) :—

(L. 14).—samvatsara-pūjyatamāyām Kārttika-dvādaśyām.

7.—Ś. 532.—*Jour. Bo. As. Soc.* Vol. X. p. 365, and Plates. Goa plates, recording a grant by Satyāśraya Dhruvarāja Indravarman of the Bappūra family, who was staying at Rēvatīdvīpa<sup>6</sup> and acting with the permission of the *Mahārāja* Śrīprithivī-vallabha; of the 20th year of the reign (according to Dr. Bhandarkar, of the W. Chalukya Maṅgalēsa, but according to Dr. Fleet of the 20th year of his own administration) :—

(L. 6).—Māgha-paurṇṇamāsyām.

(L. 17).—pravarddhamāna-vijayarājya-samvatsaram viṅśatimam<sup>7</sup> Śaka-kālah-pañcha varsha-śatāni dvātrīṅśāni.<sup>8</sup>

8.—Ś. 532 (P).—Kurtakōṭi (spurious) plates of the W. Chālukya Vikramāditya I. Satyāśraya; see below, No. 21.

9.—Ś. 534.—*Ind. Ant.* Vol. VI. p. 73, and Plate; *PSOOL.* No. 12. Haidarābād plates of the third year of the reign of the W. Chalukya<sup>5</sup> *Mahārāja* Satyāśraya (Pulakēśin II.), son of the *Mahārāja* Kirtivarman I., and son's son of the *Mahārāja* Satyāśraya Polekēśivallabha (Pulakēśin I.); issued from Vātāptnagarī :—

(L. 11).—ātmanah pravarddhamāna-rājyābhishēka-samvatsarē tṛtīyē Śakanripati-samvatsara-śatēshu chatustrīṅś-ādhi-kēshu pañchasv-atītēshu Bhādrapad-āmāvāsyāyām sūryyagrahaṇa-nimittam.

2nd August A.D. 612;<sup>9</sup> a solar eclipse, not visible in India; see *ibid.* Vol. XXIII. p. 130, No. 106.

10.—Ś. 556 (Ky. 3735<sup>10</sup>).—*Ep. Ind.* Vol. VI. p. 4, and Plate; *PSOOL.* No. 73. Aihole inscription, recording the construction of a temple of Jinēndra by a certain Ravikīrti, during

<sup>1</sup> The inscription is read from the bottom upwards; compare below, No. 641.

<sup>2</sup> The original has *Chālikya*.

<sup>3</sup> The earliest inscription in this *List*, in which a Jovian year undoubtedly is quoted, is No. 56 of Ś. 692.

<sup>4</sup> Compare *Ep. Ind.* Vol. VI. p. 294. <sup>5</sup> The original has *Chālikya*.

<sup>6</sup> See below, No. 10.

<sup>7</sup> Read *viṅśatimam*.

<sup>8</sup> Read *dvātrīṅśāni*.

<sup>9</sup> This was the new-moon day of the *pūrṇimānta* Bhādrapada.—On the 23rd July A.D. 613, which was the new-moon day of the *pūrṇimānta* Bhādrapada of Ś. 535 expired, there was a total eclipse of the sun that was fully visible at Bādāmi.

<sup>10</sup> Described as the year 3735 since the Bhārata war.



the reign of the W. Chalukya **Pulakēśin II. Satyāśraya**; (composed by Ravikīrti himself, whose fame is compared to that of Kālidāsa and Bhāravi):—

(L. 16).—Trimśatsu tri-sahasrēshu Bhāratād=āhavād=itaḥ [i\*] sapt-ābdaśata-yuktēshu śa(ga)tēshv=abdēshu pañchasa [ii\*] Pañchāśatsu Kalau kālē śaṭsu pañcha-śatāsu cha [i\*] samāsu samatītāsu Śakānām=api bhūbhujām ||

In the Chalukya lineage, Jayasimhavalabha [I.]; his son Raṇarāga; his son Polekēśin [I.] (acquired Vātāpipurī); his son Kīrtivarman [I.] (defeated the Nālas, Mauryas and Kadambas); his younger brother Maṅgalēśa (defeated the Kaṭachchuris and took Rēvatīdvīpa); Kīrtivarman's son Polekēśin [II.] Satyāśraya (was at war with Āppāyika and Gōvinda; besieged Vanavāsi; subdued the Gaṅgas, Ālupas, and the Mauryas in the Koṅkaṇas; besieged Purī; subdued the Lāṭas, Mālavas and Gūrjaras; defeated Harsha [of Kanauj]; conquered the three Mahārāshṭrakas; was at war with the Kāliṅgas and Kōśalas; took Piṣṭapura; fought at the Kaunāla, i.e. Kolleru lake; defeated the Pallavas of Kāñchīpura; crossed the river Kāvērī and caused prosperity to the Chōlas, Kēraḷas and Pāṇḍyas).

11.—*Ep. Ind.* Vol. V. p. 7, and Plate. Yekkēri rock inscription<sup>1</sup> of the reign of the W. Chalukya<sup>2</sup> **Mahārāja Satyāśraya Polekēśivallabha (Pulakēśin II.)**:—

(L. 8).—Kārttikasya pūnnimāsām<sup>3</sup> likhitā prasast=īti || samvatsarā . . 6(?) rājya iti.

12.—*Ind. Ant.* Vol. VIII. p. 43, and Plate; *PSOCI.* No. 266. Nerūr (now India Office) fragmentary plates of the [W. Chalukya] **Mahārāja Satyāśraya Polekēśivallabha<sup>4</sup> (Pulakēśin II.)**, the son of Kīrtirāja (Kīrtivarman I.).

13.—*Ep. Ind.* Vol. III. p. 51, and Plate. Chiplūp (now Bombay As. Soc.'s) plates of the W. Chalukya **Satyāśraya (Pulakēśin II.)**, the son of Kīrtivarman I.; recording a grant by his maternal uncle Śrīvallabha Sēnānandarāja of the Sēndraka family.

14.—*Ind. Ant.* Vol. XIV. p. 330, and Plate. Kāndalgaon (spurious<sup>5</sup>) plates of the 5th year of the reign of the W. Chalukya **Mahārājādhrāja Satyāśraya Pulakēśivallabha (Pulakēśin II.)**:—

(L. 14).—vijayarājya-samva[t\*]sarē pañchamē Māghamāsa-saptamyām.

15.—*Ind. Ant.* Vol. VIII. p. 96, and Plate in Vol. IX. p. 304; *Mysore Inscr.* No. 159, p. 298. Hosūr (spurious<sup>6</sup>) plates of the W. Chalukya **Satyāśraya (Pulakēśin II.)**, recording a grant made at the request of his son or daughter (?) **Ambēra** or **Ambērā**:—

(L. 8).—mahā-Māgha-paurṇamāsyāyā . . . sōma-grahanē.

16.—*Ind. Ant.* Vol. VII. p. 106, lines 51-61 of the text. Lakshmēshwar (spurious<sup>7</sup>) inscription<sup>8</sup> of **Durgasakti**, the son of Kundaśakti who was the son of Vijayaśakti, of the family of the Sēndra kings who belonged to the Bhujagēndra lineage; contemporary (or feudatory) of the W. Chalukya **Mahārāja Eṇeyya Satyāśraya (Pulakēśin II.?)**, the son of the **Mahārāja Raṇaparākramāṅka**.

17.—*Ind. Ant.* Vol. IX. p. 124, and Plate. Nirpaṇ (spurious<sup>9</sup>?) plates of the W. Chalukya **Tribhuvanāśraya Nāgavardhanarāja**, recording a grant made at the request of a certain **Balāmma-Thakkura**.

<sup>1</sup> The inscription contains numerical symbols for 4, 5, 6(?), 8, and 50.

<sup>2</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>3</sup> Read *paurṇamāsyām likhitā prasastir=īti*.

<sup>4</sup> In verse apparently called simply Vallabha.

<sup>5</sup> See *Ind. Ant.* Vol. XXX. p. 217, No. 27.

<sup>6</sup> See *ibid.* p. 222, No. 53.

<sup>7</sup> See *ibid.* p. 218, No. 37.

<sup>8</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>9</sup> See *Ind. Ant.* Vol. XXX. p. 216, No. 28.

In the family of the Chalukyas, Satyāśraya Kirtivarmanarāja [L.]; his son Pulakēśivallabha (Pulakēśin II., defeated Harsha [of Kanauj]); his younger brother Dharāśraya Jayasimhavarmanarāja; his son Tribhuvanāśraya Nāgavardhanarāja (Jayāśraya ?).

18.—*Jour. Bo. As. Soc.* Vol. XVI. p. 235, and Plate. Karnūl district plates of the third year of the reign of the W. Chalukya<sup>1</sup> *Mahārājādhirāja* Vikramāditya I. Satyāśraya, son of the *Mahārāja* Satyāśraya (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja* Kirtivarman I. (who defeated the kings of Vanavāsi, etc.), and great-grandson of the *Mahārāja* Polekēśivallabha (Pulakēśin I.) :—

(L. 20).—pravarddhamāna-vijayar[ā\*]jya-tṛitīya-samvatsarē . . . . . samgama-mahāyātrāyām paurṇamāsyām.

19.—*Jour. Bo. As. Soc.* Vol. XVI. p. 238, and Plate. Karnūl district plates of the 10th year of the reign of the W. Chalukya<sup>2</sup> *Mahārājādhirāja* Vikramāditya I. Satyāśraya (described as in No. 18); recording a grant made at the request of Dévaśaktirāja of the Śēndraka family :—

(L. 18).—pravarddhamāna-vijayarājya-daśama-samvatsarē Āshāḍa(ḍha)-paurṇamāsyām.

20.—*Ind. Ant.* Vol. VI. p. 76, and Plate; *PSOI.* No. 13. Haidarābād (spurious<sup>3</sup>?) plates of the W. Chalukya *Mahārājādhirāja* Vikramāditya I. Satyāśraya (who defeated Narasimha, Mahēndra, and Īśvara or Īśvarapōtarāja<sup>4</sup> of Kāñchi), the son of the *Mahārājādhirāja* Satyāśraya (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja* Kirtivarman I., and great-grandson of the *Mahārāja* Pulakēśivallabha (Pulakēśin I.).

21.—*Ś. 532* (?).—*Ind. Ant.* Vol. VII. p. 219, and Plate. Kurtakōti (now Royal As. Soc.'s, spurious<sup>5</sup>) first and second plates<sup>6</sup> only of the 16th year of the reign of the W. Chālukya *Mahārājādhirāja* Vikramāditya I. Satyāśraya (described much as in No. 20); issued from Kisuvōlal :—

(L. 20).—batrimśōttara-paṁchaśatēshu Saka-varshēshv-ātītēshu vijayarājya-sambachchara-shōsha(ḍa)śa-varshē pravarttamāna . . . . . tasya Vaisākha-Jēshthā-māsa-madhyam-amavāsya Bhāskara-dīnē Rōhiṇya-pikshē madhyāhna-kālē . . . . . Vṛishabha-rāsau sūryyagrāhana-sarvvamā(grā)si(s)bhātē.

The date is irregular; see *ibid.* Vol. XVIII. p. 285.

22.—*Jour. Bo. As. Soc.* Vol. XVI. p. 240, and Plate. Karnūl district (spurious<sup>7</sup>) plates of the W. Chalukya<sup>8</sup> *Mahārājādhirāja* Vikramāditya I. Satyāśraya (described much as in No. 18) :—

(L. 12).— . . . . p[au\*]rṇamāsyā[m\*].

23.—*Ind. Ant.* Vol. VII. p. 163, and Plate. Nerūr (now India Office) plates of Vijaya-bhaṭṭarīkā, the queen of the *Mahārāja* [Chā]ndrāditya, who was the eldest brother of the W. Chalukya Vikramāditya I., son of the *Mahārājādhirāja* Satyāśraya (Pulakēśin II.), etc.; of the 5th year of the reign (of Chandrāditya ?) :—

(L. 15).—svarājya-paṁchama-ssam(sam)vatsara A(ā)śvayuja-paurṇamāsaśya dvitīyāyām vishuvē.

[*Ś. 581*]: 23rd September A.D. 659.<sup>9</sup>

<sup>1</sup> The original has *Chale(li)kya*.

<sup>2</sup> The original has *Chalikya*.

<sup>3</sup> See *Ind. Ant.* Vol. XXX. p. 219, No. 39; compare also *Nachrichten Ges. d. Wiss. Göttingen*, 1900, p. 345 ff.

<sup>4</sup> I.e. the Pallavas Narasimhavarman I., Mahēndravarmān II., and Paramésvaravarman I.; compare below, Nos. 628 and 634.—In the verses which give the above information, Vikramāditya I. himself is referred to or described by the epithets or *birudas* Anivārīta, Vallabha, Śrīvallabha, Raṇarasiḅa and Bājamalla; and the Pallava family is called the Mahāmalla *kula*; compare below, Nos. 627, 629 and 632.

<sup>5</sup> See *Ind. Ant.* Vol. XXX. p. 217, No. 30.

<sup>6</sup> Not earlier than the ninth or tenth century A.D.

<sup>7</sup> The original has *Chalikya*.

<sup>8</sup> See *ibid.* p. 214, No. 8.

<sup>9</sup> On this day the second *tithi* of the bright half of Āśvina commenced 4 h. 19 m., and the Tulā-vishuvā-saṅkrānti took place 9 h. 28 m., after mean sunrise. Compare Dr. Fleet's *Dynasties*, p. 365, note 3.

24.—*Ind. Ant.* Vol. VIII. p. 45, and Plate. Kôchrên plates of Vijayamahâdêvi, the queen of the *Mahârâjâdhirâja Chandrâditya*, who was the eldest brother of the W. Chalukya Vikramâditya I., son of the *Mahârâjâdhirâja Satyâsraya* (Pulakêsin II.), etc. :—

(L. 18).—Vaisâkha-âkula-dvâdasîyâm.

25.—*Ind. Ant.* Vol. XI. p. 67 ; *Jour. Bo. As. Soc.* Vol. XVI. p. 233, and Plate. Karṇûl district plates of the first year of the reign of the W. Chalukya *Mahârâjâdhirâja Âdityavarman*,<sup>1</sup> a son of the *Mahârâjâdhirâja Satyâsraya* (Pulakêsin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahârâja Kirtivarman I.*, and great-grandson of the *Mahârâja Satyâsraya* (Pulakêsin I.) :—

(L. 15).—pravardhamâna-vijayarâjya-prathama-samvatsarê Kârttika-paurṇamâsyâm Paitâmahî-Hiraṇyagarbha-mahôtsava-samayê.

26.—*Ā. 608.*—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmêshwar (spurious<sup>2</sup>) inscription<sup>3</sup> (fourth part of the record) of the 5th year of the reign of the W. Chalukya *Vinayâditya Satyâsraya* ; issued from Raktapura :—

Ashtôttara-shatçhatêshu Śaka-varshêshv=atîtêshu pravarttamâna-vijayarâjya-pañchama-samvatsarê . . . Mâgha-mâsê paurṇamâsyâm.

27.—*Ā. 611.*—*Ind. Ant.* Vol. VI. p. 86, and Plate ; *PSOOL.* No. 14 ; *Jour. Bo. As. Soc.* Vol. XVI. p. 242, and Plate. Togarchêḍu plates of the 10th year of the reign of the W. Chalukya *Mahârâjâdhirâja Vinayâditya Satyâsraya* ; issued from Pampâtîrtha :—

(L. 24).—êkâdasôttara-shatçhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-samvatsarê dasamê varttamânê . . . Kârttika-paurṇamâsyâm.

In the family of the Chalukyas, the *Mahârâja Pulakêshivallabha* (Pulakêsin I.) ; his son, the *Mahârâja Kirtivarman* [I.] ; his son, the *Mahârâjâdhirâja Satyâsraya* (Pulakêsin II., defeated Harshavardhana [of Kanauj]) ; his son *Vikramâditya* [I.] (took Kâñchîpura) ; his son, the *Mahârâjâdhirâja Vinayâditya Satyâsraya*.

28.—*Ā. 619.*—*Ind. Ant.* Vol. VI. p. 89, and Plate ; *PSOOL.* No. 15. Karṇûl district plates of the 11th year of the reign of the W. Chalukya *Mahârâjâdhirâja Vinayâditya Satyâsraya*, recording a grant made at the request of the *Yuvarâja Vijayâditya* ; issued from Elūmpundale :—

(L. 24).—trayôdasôttara-shatçhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-samvatsarê êkâdasê varttamânê . . . Mâgha-paurṇamâsyâm.

Genealogy as in No. 27.

29.—*Ā. 614.*—*Ind. Ant.* Vol. XIX. p. 149 ; *PSOOL.* No. 16. Sorab plates of the [11th] year of the reign of the W. Chalukya *Mahârâjâdhirâja Vinayâditya Satyâsraya*, recording a grant made at the request of the *Mahârâja Chitravâha*, the son of the Âḷupa king *Gunasâgara* ;<sup>4</sup> issued from Chitrasedu :—

(L. 18).—[cha]turdasôttara-shatçhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-samvatsarê [êkâ]dasê varttamânê . . . dakshinâyan-âbhimukhê bhagavati bhâskarê Rôhîṇî(ṇî)-nakshatrê Śanaishcharavârê.

Saurday, 22nd June A.D. 692 ; but the *nakshatra* on this day was Âslêshâ or Maghâ, not Rôhîṇî ; see *Ind. Ant.* Vol. XXIV. p. 9, No. 160.

Genealogy as in No. 27 ; but the name of *Satyâsraya* (Pulakêsin II.) is omitted through carelessness.

<sup>1</sup> Compare below, No. 150.

<sup>2</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 88.

<sup>3</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>4</sup> See Dr. Hultzsch's *Report* for 1901, p. 5, where we find the names of the Âḷupa kings *Rajasâgara*, *Pṛithuvîsâgara*, *Vijayâditya*, etc.

30.—**Ś. 616.**—*Ind. Ant.* Vol. VII. p. 301, and Plate; *PSOCI.* No. 17. Harihar plates of the 14th year of the reign of the W. Chalukya *Mahārājādhirāja* Vinayāditya Satyāśraya, recording a grant made at the request of an Āḷva king; issued from Karañjapātra:—

(L. 23).—shōḍaśōttara-shachchha(ṭchha)tēshu Śaka-varshēshv=atītēshu pravarddhamāna-vijayarājya-samvatsarē chaturddasē varttamānē . . . Kārttikē paurṇamāsyām.  
Genealogy as in No. 27.

31.—*Ind. Ant.* Vol. XIX. p. 144, and Plate; *PSOCI.* No. 152. Balagāmve Kanarese inscription of the reign of the W. Chalukya<sup>1</sup> *Mahārājādhirāja* Vinayāditya Rājāśraya, and his feudatory, the *Mahārāja* Pogilli of the Sēndraka family.

32.—**Ś. 621.**—*Ind. Ant.* Vol. X. p. 60. Bādāmi Sanskrit and Kanarese<sup>2</sup> inscription of the third year of the reign of the W. Chalukya<sup>1</sup> *Mahārājādhirāja* Vijayāditya Satyāśraya:—  
(L. 5).—pravarddhamāna-vijayarājya-samvatsarē tṛtīyē varttamānē ēkavimsōttara-shaṭchhatēshu Śaka-varshēshv=atītēshu Jyē(jyai)shṭhyām paurṇamāsyām.

33.—**Ś. 622.**—*Ind. Ant.* Vol. IX. p. 126. Nerūr (now India Office) plates of the 4th year of the reign of the W. Chalukya<sup>3</sup> *Mahārājādhirāja* Vijayāditya Satyāśraya, recording a grant made at the request of a certain Nandereya; issued from Rāsenanagara:—

(L. 30).—dvāvimśatyuttara-shaṭchhatēshu Śaka-varshēshv=atītēshu pravarddhamāna-vijayarājya-samvatsarē chaturthē varttamānē . . . Āshāḍa(ḍha)-paurṇamāsyām.

Genealogy as far as Vinayāditya Satyāśraya as in No. 27;<sup>4</sup> his son, the *Mahārājādhirāja* Vijayāditya Satyāśraya.

34.—**Ś. 627.**—*Ind. Ant.* Vol. IX. p. 130. Nerūr (now India Office) plates of the 10th year of the reign of the W. Chalukya<sup>3</sup> *Mahārājādhirāja* Vijayāditya Satyāśraya, recording a grant made at the request of a certain Upēndra:—

(L. 29).—saptavimsatyuttara-shaṭchhatēshu Śaka-varshēshv=atītēshu pravarddhamāna-vijayarājya-samvatsarē daśamē varttamānē . . . mahā-saptamē(myām ?).<sup>5</sup>

Genealogy as in No. 33.

35.—*Ind. Ant.* Vol. VIII. p. 285, and Plate; *PSOCI.* No. 76. Aihole Kanarese inscription of the third month of the 13th year of the reign of the W. Chalukya<sup>1</sup> *Mahārājādhirāja* Vijayāditya Satyāśraya:—

(L. 2).—trayōdaśa-varshamūm mu(mū)ru-tūmgaṇu . . . Āsvayuja-pū[r]ṇamāsaduḷ vishupaduḷ.

[**Ś. 631**]: 23rd September A.D. 709; see *ibid.* Vol. XIX. p. 188.<sup>6</sup>

36.—**Ś. 645.**—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious<sup>7</sup>) inscription<sup>8</sup> (first part of the record) of the 28th year of the reign of the W. Chalukya Vijayāditya Satyāśraya; issued from Raktapura:—

<sup>9</sup> Panchachatvārimśaduttara-shaṭchhatēshu Sa(sa)ka-varshēshv=atītēshu pravarddhamāna-vijayarājya-samvatsarē aṣṭāvimsē varttamānē . . . Bhādrapada-paurṇamāsyām sarvagrāsī-chāndragrahaṇ-ōpalakshitāyām.

20th August A.D. 723; a total eclipse of the moon, visible in India.

<sup>1</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>2</sup> But the Kanarese part of the inscription is almost entirely illegible.

<sup>3</sup> The original has *Chalikya*.

<sup>4</sup> But Vikramāditya I. is described as the *Mahārājādhirāja* Vikramāditya Satyāśraya.

<sup>5</sup> Dr. Fleet takes *mahā-saptama* to denote one of the divisions of the seven Koṅkaṇas; see his *Dynasties*, p. 372.

<sup>6</sup> Dr. Fleet now takes the equivalent of the date to be the 23rd September A.D. 708; see his *Dynasties*, p. 370, note 5, and p. 372.

<sup>7</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

<sup>8</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>9</sup> From an impression supplied by Dr. Fleet.

37.—**Ś. 651.**—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious<sup>1</sup>) inscription<sup>2</sup> (second part of the record) of the 34th year of the reign of the W. Chalukya Vijayāditya Satyāśraya, recording a grant to his father's priest Udayadēva-panḍita, also called Niravadya-panḍita, who was the house-pupil of Pūjyapāda; issued from Raktapura:—

Ēkapaṃchāsāduttara-shaṭchhatēshu Śaka-varshēshv-atitēshu pravartta(rddha)māna-vijayarājya-saṃvatsarē chatustrimśē varttamānē . . . Phālguna(na)-māsē paurṇnamāsyām.

38.—*Ind. Ant.* Vol. X. p. 103, and Plate; *PSOCI.* No. 50. Bādāmi (Mahākūṭa) Kanarese inscription of Vināpoṭi, 'the heart's darling' of the W. Chalukya<sup>3</sup> *Mahārājādhirāja* Vijayāditya Satyāśraya.

39.—*Ind. Ant.* Vol. X. p. 165, and Plate; *PSOCI.* No. 53. Paṭṭadakal Kanarese inscription of the W. Chalukya<sup>3</sup> *Mahārājādhirājas* Vijayāditya and Vikramāditya II.

40.—*Ind. Ant.* Vol. IX. p. 133. Nerūr (now India Office) plates<sup>4</sup> of the W. Chalukya *Mahārājādhirāja* Vijayāditya Satyāśraya, apparently recording a grant made by his son, the *Mahārājādhirāja* Vikramāditya II. Satyāśraya.

Genealogy as in No. 33.

41.—**Ś. 656.**—*Ind. Ant.* Vol. VII. p. 106, lines 61-82. Lakshmēshwar (spurious<sup>5</sup>) inscription<sup>6</sup> of the second year of the reign of the W. Chalukya *Mahārājādhirāja* Vikramāditya II. Satyāśraya, the son of Vijayāditya Satyāśraya, etc.; issued from Raktapura:—

(L. 72).—shaṭpaṃchāsāduttara-shaṭchhatēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarājya-saṃvatsarē dvitīyē varttamānē Māgha-paurṇnamāsyām.<sup>6</sup>

42.—*Ind. Ant.* Vol. VIII. p. 286, and Plate; *PSOCI.* No. 77. Aihole Kanarese inscription of the reign of the W. Chalukya<sup>7</sup> *Mahārājādhirāja* Vikramāditya II. Satyāśraya.

43.—*Ep. Ind.* Vol. III. p. 360, and Plate. Conjeeveram Kanarese inscription of the W. Chalukya *Mahārājādhirāja* Vikramāditya II. Satyāśraya.

44.—*Ind. Ant.* Vol. X. p. 166, and Plate; *PSOCI.* No. 54. Paṭṭadakal Kanarese inscription; records that Lōkamahādēvi, the queen of the W. Chalukya Vikramāditya II., confirmed a grant made by the *Mahārājādhirāja* Vijayāditya Satyāśraya.<sup>8</sup>

45.—*Ind. Ant.* Vol. X. p. 167, and Plate<sup>8</sup>; *PSOCI.* No. 57. Paṭṭadakal Kanarese inscription; mentions Lōkamahādēvi, the queen of the W. Chalukya Vikramāditya II.

46.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOCI.* No. 59. Paṭṭadakal Kanarese inscription; mentions Lōkamahādēvi, the queen of the W. Chalukya Vikramāditya II.

47.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOCI.* No. 58. Paṭṭadakal Kanarese inscription; mentions the queen of the W. Chalukya Vikramāditya II.

48.—*Ep. Ind.* Vol. III. p. 4, and Plate. Paṭṭadakal duplicate<sup>9</sup> pillar inscription of the reign of the W. Chalukya *Mahārājādhirāja* Kirtivarman II. Satyāśraya:—

(L. 22).—Śrāvāṇa-māsē amāvāsyāyām sarvva-grāsē sūryya-grahaṇē.

<sup>1</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 38

<sup>2</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>3</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>4</sup> The authenticity of this grant is doubtful.

<sup>5</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 37.

<sup>6</sup> The date would correspond to the 13th January A.D. 735, when there was a lunar eclipse, visible in India.

<sup>7</sup> In Nos. 42-47 the name Chalukya or Chālukya does not occur.

<sup>8</sup> Below the above inscription, on the same pillar, is a short inscription, the language of which appears to be Kanarese, and which seems to record the name of a certain Dhuliprabhu, perhaps a visitor to the temple; see *Ind. Ant.* Vol. X. p. 166, and *PSOCI.* No. 55.

<sup>9</sup> In northern and in southern characters; compare below, No. 254.

[**Ś. 676**] : 25th June A.D. 754;<sup>1</sup> a total eclipse of the sun, visible in India; see *ibid.* p. 3.

The inscription mentions the *Mahārājādhirāja* Vijayāditya Satyāśraya;<sup>2</sup> his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya;<sup>3</sup> and his queens (of the Haihaya family) Lōkamahādēvi and her younger sister Trailōkyamahādēvi (the mother of Kīrtivarman II.).

49.—**Ś. 679.**—*Ep. Ind.* Vol. V. p. 202, and Plates. Vakkalēri plates of the 11th year of the reign of the W. Chalukya *Mahārājādhirāja* Kīrtivarman II. Satyāśraya, recording a grant made at the request of a certain Dōsirāja;<sup>4</sup> issued from Bhaṇḍāragavittage :—

(L. 61).—ga(na)vasaptatyuttara-shaṭṭchhatēshu Śaka-varshēshv-atītēshu pravardhamānavijayarāja-samvatsarē ēkādaśē varttamānē . . . Bhādrapada-paurṇamāsyār.

Genealogy as far as Vijayāditya Satyāśraya as in No. 33; his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya (defeated the Pallava Nandipōtavarman<sup>5</sup>); his son, the *Mahārājādhirāja* Kīrtivarman [II.] Satyāśraya.—The inscription mentions [the Pallava] Narasiṃhapōtavarman.<sup>6</sup>

50.—*Ind. Ant.* Vol. XI. p. 69. Āḍṭr Sanskrit and Kanarese damaged inscription of the reign of the W. Chalukya<sup>7</sup> *Rājādhirāja* Kīrtivarman II.;<sup>8</sup> mentions a king Sinda of Pāṇḍīpura, and a king Mādhavatti.

51.—*Ep. Ind.* Vol. VI. p. 253, and Plate. Diḍgūr Kanarese inscription<sup>9</sup> of the reign of a [W. Chalukya ?] king Kattiyara,<sup>10</sup> under whom a certain Dōsi<sup>11</sup> was governing the Banavāsi twelve-thousand province :—

(L. 4).—grahaṇa[do]l.

52.—*Ind. Ant.* Vol. XX. p. 69, and Plate. Kōṭṭr Kanarese inscription<sup>12</sup> of the time of a Chalukya prince named Parahitarāja; records the ceremony of walking through fire and the death of a Śaiva ascetic named Sambu (Śambhu).

#### B.—The Rāshṭrakūṭas of Mālkhēḍ and Gujarāt (Lāṭa).

53.—**Ś. 675.**—*Ind. Ant.* Vol. XI. p. 111, and Plates. Sāmāgaḍ (now Royal As. Soc.'s) plates of the Rāshṭrakūṭa *Mahārājādhirāja* Dantidurgarāja (Dantivarman II.) Khaḍgāvalōka :—

(L. 30).—pañchasaṭṭatyadhika-Śakakālasamvatsara-satashaṭkē vyatitē samvata(t) 675 pai (? pō or pau)hachchhikāyā Māghamāsa-rathasaptamāyā[m\*] tulāpurusha-ssthitē . . .

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Indrarāja [II.]; his son Dantidurgarāja,<sup>13</sup> conquered Vallabha (*i.e.* the W. Chalukya Kīrtivarman II.), and defeated the Karṇāṭaka army which had defeated Harsha [of Kanauj], Vajraṭa and others.

54.—**Ś. 679.**—*Jour. Bo. As. Soc.* Vol. XVI. p. 106, and Plates. Āntrōli-Chhārōli (in Surat district) plates of the Rāshṭrakūṭa *Mahārājādhirāja* Kakkarāja II. of Gujarāt :—

(L. 29).—vishuva-samkrāntau . . .

(L. 36).—Śakanri(nri)pakāl-ātita-samvatsara-satashaṭkē ēkū(kō)nāṣṭty-adhikē Āsvayuja-sūddhā(ddhē=n)katē(tō)=pi sam 600 70 9 tithi 7.

<sup>1</sup> This was the new-moon day of the first *pūrṇimānta* Śrāvāṇa (or, by the system of mean intercalation, of the *pūrṇimānta* Śrāvāṇa).

<sup>2</sup> With the epithet or *bīruda* Niravadya (?).

<sup>3</sup> He has the epithets or *bīrudas* Anivārita and Nṛipasiṃha.

<sup>4</sup> See below, No. 51.

<sup>5</sup> *I.e.* Nandivarman; see below, No. 633 ff.

<sup>6</sup> *I.e.* Narasiṃhavarman; see below, No. 634.

<sup>7</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>8</sup> See Dr. Fleet's *Dynasties*, p. 377.

<sup>9</sup> According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

<sup>10</sup> Compare below, No. 232.

<sup>11</sup> See above, No. 49.

<sup>12</sup> Of about the ninth century A.D.

<sup>13</sup> In the concluding verse called Dantivarman.

24th September A.D. 757; see *Ind. Ant.* Vol. XXIII. p. 113, No. 2.

Kakkarāja [I.]; his son Dhruvarāja; his son Gōvindarāja, married a daughter of Nāgarman; their son Kakkarāja [II.].—The grant mentions, as *dātuka*, Ādityavarmanarāja.

55.—*Ep. Ind.* Vol. VI. p. 161, and Plate. Hattī-Mattūr Kanarese memorial tablet<sup>1</sup> of the reign of Akālavarsha (Kṛishṇarāja I.).

56.—*Ś. 692.*—*Ep. Ind.* Vol. VI. p. 209, and Plate. Alās plates of the Rāshtrakūṭa Yuvarāja Gōvindarāja II. Prabhūtavarsha Vikramāvalōka, recording a grant made at the request of Vijayāditya Mānāvalōka Ratnavarsha (son of Dantivarman and grandson of Dhruvarāja); issued at the confluence of the rivers Kṛishṇaverṇā and Musī:—

(L. 29).—shat̄chhatē dvinavaty-adhikē Śaka-varshē Saumya-sainva[tsa]rē Āshādha-śuklakshē saptamyām.<sup>2</sup>

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Indrarāja [II.]; his son Dantivarman [II.],<sup>3</sup> vanquished the Karṇāṭaka army which had defeated Harsha [of Kanauj], Vajraṭa and others; and conquered Vallabha (*i.e.* the W. Chalukya Kirtivarman II.); after him, Kakkarāja's son Kṛishṇarāja [I.] Śubhatunga Akālavarsha; his son Gōvindarāja [II.] (defeated the lord of Vēngt).

57.—*Ind. Ant.* Vol. XI. p. 125, and Plate; *PSOCI.* No. 60. Pattadakal Kanarese inscription of the reign of the Rāshtrakūṭa<sup>4</sup> Mahārājādhirāja Dhāravarsha Kaliballaha (Kalivallabha Dhruvarāja).

58.—*Ep. Ind.* Vol. VI. p. 163, and Plate. Naregal Kanarese memorial tablet<sup>5</sup> of the reign of Dōra (*i.e.* Dhōra, Dhruvarāja), and of his feudatory Mārakkarasa.

59.—*Ep. Ind.* Vol. VI. p. 166, and Plate. Lakshmēshwar Kanarese inscription<sup>6</sup> of the reign of Śrīballaha (Śrīvallabha, according to Dr. Fleet in all probability Dhruvarāja).

60.—*Inscr. at Śravaṇa-Belgoḷa*, No. 24, p. 3. Fragmentary Kanarese inscription of the Mahāśāmantādhipati Kambayya (Stambha?) Raṇāvalōka, a son of [the Mahārājādhirāja] Śrīvallabha (Dhruvarāja?).<sup>8</sup>

61.—*Ś. 716.*—*Ep. Ind.* Vol. III. p. 105, and Plate. Paiṭhan plates<sup>9</sup> of the Rāshtrakūṭa Mahārājādhirāja Gōvindarāja III. Prabhūtavarsha, issued from outside Pratiṣṭhāna.—

(L. 60).—Śakanripakāl-ātīta-sainvatsara-sa(sa)tēshu saptamu(su) jē(shō)ḍas-ōttarēshu Vaisākha-va(ba)hul-āmāvāsyām=ādityagrahapa-parvvaṇi.

4th May A.D. 794; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 107.

Genealogy from Gōvindarāja [I.] to Dantidurgarāja as in No. 53;<sup>10</sup> after him, Kakkarāja's son Kṛishṇarāja [I.] Śubhatunga Akālavarsha (defeated Rāhappa); his son Gōvindarāja [II.] Vallabha; his younger brother Dhruvarāja Nirupama Dhāravarsha; his son Gōvindarāja [III.] Prabhūtavarsha.

62.—*Ś. 726.*—*Ind. Ant.* Vol. XI. p. 126, and Plate. Kanarese country (formerly Sir W. Elliot's, now British Museum) Kanarese plates of the Rāshtrakūṭa<sup>4</sup> Mahārājādhirāja Gōvinda (Gōvindarāja III.) Prabhūtavarsha:—

(L. 1).—Śakanripakāl-ātīta-sainvatsaramga[=ś]-nūṭ-ī(i)rpatt-āṇaneyā Subhānu embhā(mbā) varshadā Vaisā(śā)khamāsa-kṛishṇapaksha-pañohamē(mā)-Brihaspatī(ti)vāram=āgī(gi).

<sup>1</sup> By Dr. Fleet assigned to about A.D. 765.

<sup>2</sup> This date fell in A.D. 770, not in 769.

<sup>3</sup> Also called Vallabharāja.

<sup>4</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>5</sup> By Dr. Fleet assigned to about A.D. 78

<sup>6</sup> By Dr. Fleet assigned to about A.D. 7

<sup>7</sup> Compare below, No. 68.

<sup>8</sup> See Mr. Rice in *Ep. Carn.* Vol. IV. Introduction, p. 5; Dr. Fleet in *Ep. Ind.* Vol. VI. p. 195.

<sup>9</sup> Compare *Ind. Ant.* Vol. XXX. p. 515.

<sup>10</sup> But the name of Kakkarāja is spelt here *Karkarāja*, and Dantidurgarāja is also called *Vallabharāja*.

Thursday, 4th April A.D. 804; see *ibid.* Vol. XXIII. p. 122, No. 55.

The grant gives the name of Gôvinda's queen, Gâmuṇḍabbe; states that he had conquered Dantiga<sup>1</sup> of Kâñchi; and records the renewal of a grant made by [the W. Chalukya] Kirtivarman [II.].

63.—**Ś. 730\***.—*Ind. Ant.* Vol. XI. p. 157, and Plates. Waṇi (in Nâsik district, now Bombay As. Soc.'s) plates<sup>2</sup> of the Râshtrakûṭa *Mahârâjâdhirâja* Gôvindarâja III. Prabhûtavarsha, issued from Mayûrakhaṇḍi :—

(L. 46).—Śakanripakâl-âtita-samvatsara-sâtêshu saptasu tṛim(trim)śad-adhikêshu Vyaya-samvatsarê Vaisâkha-sita-paurṇamâsî-sômagrahaṇa-mahâparvvaṇi.

The date is irregular;<sup>3</sup> see *ibid.* Vol. XXIV. p. 11, No. 172.

Genealogy, *etc.*, substantially as in No. 64.

64.—**Ś. 730**.—*Ep. Ind.* Vol. VI. p. 242, and Plate; *PSOCI.* No. 281. Râdhanpur first and second plates only of the Râshtrakûṭa *Mahârâjâdhirâja* Gôvindarâja III. Prabhûtavarsha, issued from Mayûrakhaṇḍi :—

(L. 53).—Śa[ka\*]nripakâl-âtita-samvatsara-sâtêshu saptasu tṛim(trim)śad-uttarêshu Sarvajin-nâmmi samva[sa]rê Śrâvava-va(ba)hula-a(l-â)mâvâsyâm sûryagrahaṇa-parvvaṇi.

27th July A.D. 808; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 108.

Kṛishṇarâja [I.], called Vallabha (took Fortune away from the Châlukya family); his son Dhôra (Dhruvarâja) Nirupama Kalivallabha Dhâravarsha (set aside his eldest brother [Gôvindarâja II.], imprisoned the Gaṅga, subdued the Pallava, defeated Vatsarâja<sup>4</sup>); his son Gôvindarâja [III.] Prabhûtavarsha (defeated a coalition of twelve princes, released but re-imprisoned the Gaṅga, defeated the Gûrjara, subdued the Mâlava, reduced king Mârâsarva,<sup>5</sup> conquered the Pallavas, and gave orders to the lord of Vêṅgî).

65.—**Ś. 734**.—*Ind. Ant.* Vol. XII. p. 158, and Plates. Baroda (now British Museum) plates of the Râshtrakûṭa *Mahâsâmantâdhipati* Karkarâja<sup>6</sup> Suvarṇavarsha of Gujarât,<sup>7</sup> issued from Siddhasâmi :—

(L. 52).—Śakanripakâl-âtita-samvatsara-sâtêshu saptasu śôha(cha)tustrîṅsa[d-<sup>8</sup>adhikê]shu mahâ-Vaisâkhyâm.

Gôvindarâja [I.]; his son Karkarâja [I.]; his son Kṛishṇarâja [I.] (assumed the government after uprooting a relative of his); his son Dhruvarâja; his son Gôvindarâja [III.], called Śrîvallabha; his brother, Indrarâja, was made by him ruler of Lâṭa (*Lâṭêśvara-maṇḍala*); Indrarâja's son Karkarâja.—The grant mentions, as *dûtaka*, the *râja-putra* Dantivarman.

66.—**Ś. 735\***.—*Ind. Ant.* Vol. XII. p. 13, and Plates; *Ep. Ind.* Vol. IV. p. 340. Kaḍaba (now Bangalore Museum) plates<sup>9</sup> of the Râshtrakûṭa *Râjâdhirâja* Prabhûtavarsha (Gôvindarâja III.), recording a grant which at the request of the Gaṅga chief Châkirâja was made to the Jaina *muni* Arkakîrti (the disciple of Vijayakîrti who was the disciple of Kûli-âchârya) for having warded off the evil influence of Saturn from Châkirâja's sister's son Vimalâditya (the son of Yaśôvarman and grandson of Balavarman of the Châlukya family, and governor of the Kunuṅgil district); issued from Mayûrakhaṇḍi :—

(L. 83).—Śakanripa-samvatsarêshu śara-śikhi-munishu vyatitêshu J[y\*]êshṭhamâsa-suklapaksha-daśamyâm Pushya-nakshatrê Chandravârê.

<sup>1</sup> Perhaps the Dantivarman of No. 652.

<sup>2</sup> Compare *Ind. Ant.* Vol. XXXI. p. 217.

<sup>3</sup> The date would be correct for Ś. 737 current, the year Vijaya.

<sup>4</sup> Or 'the king of the Vatsas.'

<sup>5</sup> Compare below, No. 122.

<sup>6</sup> In the signature of the grant the name is spelt *Karkarâja*.

<sup>7</sup> The original has 'lord of Lâṭa' (*Lâṭêśvara*).

<sup>8</sup> Read *°strîṅsad*.

The authenticity of this grant is considered doubtful.—The description of the boundaries, *etc.*, is in Kanarese.



Monday, 24th May A.D. 812;<sup>1</sup> see *Ind. Ant.* Vol. XXIV. p. 9, No. 161.

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Ind[r\*]arāja [II.]; his son Vairamēgha [Dantidurga]; his father's brother Akālarvarsha Kannēśvara [Kṛishnarāja I.]; his son Prabhūtarvarsha [Gōvindarāja II.]; his younger brother Dhāravarsha Vallabha [Dhruvarāja]; his son Prabhūtarvarsha [Gōvindarāja III.], also called Vallabhēndra.

67.—Ś. 735.—*Ep. Ind.* Vol. III. p. 54, and Plate. Tōrkhēdē (in Khāndēsh district) plates of the reign of the Rāshtrakūṭa<sup>2</sup> Mahārājādhipati Gōvindarāja III. Prabhūtarvarsha, and the time of his nephew and feudatory Gōvindarāja of Gujarāt; recording a grant of the latter's subordinate, the Mahāsāmanta Buddhavarasa (the son of Rājāditya and grandson of Maniāga) of the Śalukika family:—

(L. 1).—Śakanripakāl-ātita-samvatsara-satēshu saptasu pañchatrim(trim)śaty(d)-adhikēshu Pausaha-suddha-saptamyām=anekatō=pi samvatsara-satāni 735 Nandana-samvatsarē Pausahaḥ suddha-tithih 7 asyām samvatsara-māsa-paksha-divasa-pūrvvāyām . . .

(L. 43).—vijaya-saptamyām.

Sunday, 4th December A.D. 813; see *Ind. Ant.* Vol. XXV. p. 345, No. 1.

Prabhūtarvarsha Gōvindarāja [III.] Jagattuṅga<sup>3</sup> [I.]; his brother, Indrarāja, was made by him ruler of Lāṭa (*Lāṭēśvara-maṇḍala*); Indrarāja's son Karkarāja; his younger brother Gōvindarāja.

68.—Ś. 738.—*Jour. Bo. As. Soc.* Vol. XX. p. 135. Nausārī (now Bombay As. Soc.'s) plates of the Rāshtrakūṭa Mahāsāmantādhipati Karkarāja<sup>4</sup> Suvarnavarsha of Gujarāt, issued from Khētaka:—

(L. 67).—Śakanripakāl-ātita-samvatsara-satēshu saptasv=ashtatrinśad-<sup>5</sup>adhikēshu Māgha-suddha-paurṇamāsyām | chandragrahaṇa-parvvaṇi.

5th February A.D. 817;<sup>6</sup> a lunar eclipse, visible in India.

Genealogy from Gōvindarāja [I.] to Gōvindarāja [II.] Vallabha as in No. 61; his younger brother Dhruvarāja; his son Gōvindarāja [III.] Prithivīvallabha (defeated Stambha<sup>7</sup> and other kings); his son Mahārāja-Śarva Amōghavarsha [I.]; his paternal uncle Indrarāja ruled Lāṭa (*Lāṭyām maṇḍalam*), given to him by his master;<sup>8</sup> his son Karkarāja.

69.—Ś. 749.—*Ind. Ant.* Vol. V. p. 145; *PSOCI.* No. 282. Kāvī plates of the Rāshtrakūṭa Mahāsāmantādhipati Gōvindarāja Prabhūtarvarsha of Gujarāt, issued from Bharukacchha:—

(Plate iii. l. 7).—Śakanripakāl-ātita-samvatsara-[sapta]satēshv=ēkannapainchāsat-samadhi-kēshu mahā-Vaiśākhyaṁ.

Genealogy from Gōvindarāja [I.] to Gōvindarāja [III.] as in No. 68; his brother, Indrarāja, was made by him ruler of Lāṭa (*Lāṭēśvara-maṇḍala*); Indrarāja's son Karkarāja; his younger brother Gōvindarāja.

70.—Ś. 757.—*Ind. Ant.* Vol. XIV. p. 199, and Plates. Baroda third and fourth plates<sup>9</sup> only of the Rāshtrakūṭa Mahāsāmantādhipati Dhruvarāja I. Dhāravarsha Nirupama of Gujarāt, issued from Sarvamaṅgalāsattā outside Khētaka:—

(L. 36).—Śakanripakāl-ātita-samvatsara-satēshu saptasu saptapañchāśad-adhikēshu Kārttika-suddha-pañchadaśyām mahā-Kārttiki-parvvaṇi.

[Kṛishnarāja I.]; his son Gōvindarāja [II.] Vallabha; his younger brother Dhruvarāja; his son Gōvindarāja [III.]; his son Mahārāja-Śarva [Amōghavarsha I.]; his paternal uncle

<sup>1</sup> But the *nakshatra* is irregular.

<sup>2</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>3</sup> The name here (in verse) is spelt *Jagattuṅga*.

<sup>4</sup> In the signature the name is spelt *Kakkarāja*.

<sup>5</sup> Read *trīnśad*.

<sup>6</sup> This, by the rules of mean intercalation, was the full moon day of the second Māgha, otherwise of Phālguna.

<sup>7</sup> Compare above, No. 60.

<sup>8</sup> *Viz.* Gōvindarāja III.

<sup>9</sup> The second of these two plates has four notches, and the first three, on the lower edge.

Indrarāja; his son Karkarāja (after defeating some Rāshtrakūṭas, placed Amōghavarsha on his throne); his son Dhārāvarsha Nirupama Dhruvarāja [I.].

71.—*Archæol. Surv. of West. India*, Vol. V. p. 87. Ellorā Daśāvatāra cave-temple fragmentary inscription of the Rāshtrakūṭa kings; contains the names of Dantivarman [I.], Indrarāja [I.], Gōvindarāja [I.], Karkarāja [I.], Indrarāja [II.], Dantidurgarāja,<sup>1</sup> and Mahārāja-Śarva [Amōghavarsha I.].

72.—Ś. 765 (?).—*Ind. Ant.* Vol. XIII. p. 136. Kaṇheri inscription of the reign of the Rāshtrakūṭa<sup>2</sup> Mahārājādhirāja Amōghavarsha I., and of the time of his feudatory, the [Śilāra] Mahāsāmanta Pullaśakti, the successor of Kapardin I., 'the lord of Koṅkaṇa :'<sup>3</sup>—  
(L. 5).—samva [765].

73.—Ś. 775 (for 773).—*Ind. Ant.* Vol. XIII. p. 134. Kaṇheri inscription of the reign of the Rāshtrakūṭa<sup>2</sup> Mahārājādhirāja Amōghavarsha I., the successor of Jagattuṅga I. (Gōvindarāja III.), and of the time of his feudatory, the [Śilāra] Mahāsāmanta Kapardin II., the successor of Pullaśakti, 'lord of the whole Koṅkaṇa :'<sup>3</sup>—

(L. 1).—Śakanripakāl-ātita-saṁvatsara-śatēshu saptasu pañchasaṁvatsariv-ātīkātāḥ [api saṁva]tsaraśah 775 tad-antarggata-Prajāpati-sasva(mva)tsarāntaḥpāti-Āśvina-va(ba)hula-dvitiyā[yām Budha]-dinē asyām samva[tsara]-māsa-paksha-di vasa-pūrvāyām tithau.

Wednesday, 16th September A.D. 851; see *ibid.* Vol. XXIV. p. 4, No. 139.

74.—Ś. 782.—*Ep. Ind.* Vol. VI. p. 29. Konnūr spurious inscription<sup>4</sup> of the Rāshtrakūṭa Mahārājādhirāja Amōghavarsha I. Vira-Nārāyaṇa, the successor of Jagattuṅga I. (Gōvindarāja III.), recording a grant to the Jaina Dēvendra, made by the king, while residing at his capital of Mānyakhēṭa, at the request of his feudatory Baṅkēśa<sup>5</sup> (Baṅkēya, Baṅkēyarāja) alias Sellakētana, the son of Adhōra (or Ādhōra) and grandson of Eṭākōri, of the Mukula family. The inscription professes to be a copy (prepared<sup>6</sup> by the agency of Vīranandin, the son of Mēghachandra-traividya<sup>7</sup>) of a copper-plate charter. The date of the grant is :—

(L. 43).—Śakanripakāl-ātita-saṁvatsara-śatēshu saptasu dvā(dvya)śīty-adhikēshu tad-abbayadhika-samanantara-pravaritamāna-trayōśītītamā-<sup>8</sup> Vikrama-saṁvatsar-āntarggat-Āśvayuja-paurṇamāśyām sarvagrāsi-sōmagrahaṇē mahā-parvvaṇi.

3rd October A.D. 860; a total eclipse of the moon, visible in India; see *ibid.* p. 26.

Before Amōghavarsha the inscription mentions, in the Yādava lineage of the Rāshtrakūṭas, Gōvinda, son of Pricchhakarāja; Karkara, son of king Indra; his son Dantidurga; Śubhatuṅgavallabha Akālavarsha; Prabhūtavarsha, son of Dhārāvarsha; his son Prabhūtavarsha Jagattuṅga.

75.—Ś. 788.—*Ep. Ind.* Vol. VI. p. 102, and Plate. Nilgund Sanskrit and Kanarese inscription of the 52nd year of the reign of the Mahārājādhirāja Amōghavarsha I. Nripattuṅga, also called Atiśayadhavala, born in the race of the Raṭṭas, 'supreme lord of the town of Lattalūra :'<sup>9</sup>—

(L. 18).—Śakanripakāl[ī-ā]tita-saṁvatsara-śata[m]gal-ēl-n[īr-ēnḥatt-ēṭa]neya Vyaya-[saṁva]tsara[m] pra[va]rtite [śrī]ma[d-A]mōghava[raha]-Nṛi[pa]tu[m]ga-[nām-ānikitānā vijayarā]jya-pravarddhamāna-saṁvatsa[ra]n]gal-ayva[tt-erāḍum=uttar-ō]btaram [rājy-

<sup>1</sup> He defeated the army of Vallabha (*i.e.* the W. Chalukya Kirtivarman II.) and others, and acquired the position of Śrīvallabha (*śrīvallabhātām=avāpa*).

<sup>2</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>3</sup> See below, No. 302 ff.

<sup>4</sup> The inscription contains a verse and a prose passage in Kanarese.

<sup>5</sup> Baṅkēśa invaded Gaṅgavāḍi, took the fort of Kēḍala, put to flight the ruler of Talavānpura and, after crossing the Kāvēri, conquered the enemy's country.

<sup>6</sup> About the middle of the 12th century A.D.

<sup>7</sup> See below, Nos. 387 and 408.

<sup>8</sup> Read -tryaśītītamā-.

âbhivridhhi sal|u[tt-i]re . . . ta[d-a]ntarggata-Jyôshta(shÿha)-mâsada kÿrish[n]a-pakshad-  
amâseyu[m] sâryya-grahanamum=âgi . . . âgrahanado[1].

[Sunday],<sup>1</sup> 16th June A.D. 866; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 59.

Before Amôghavarsha the inscription eulogizes Nirupama Kalivallabha [Dhruvarâja], and Prabhûtavarsha Gôvindarâja [III.] Jagattuṅga [I.] Kîrti-Nârâyana.

76.—**Ś. 788.**—*Ind. Ant.* Vol. XII. p. 218. Śîrûr Sanskrit and Kanarese inscription of the 52nd year of the reign of the *Mahârâjâdhirâja Amôghavarsha I. Nÿipatuṅga*.

The date, etc., are practically the same as in No. 75.<sup>2</sup>

77.—**Ś. 789.**—*Ind. Ant.* Vol. XII. p. 181. Bagumrâ (now Vienna Oriental Museum) plates of the Râshtrakûta *Mahâsâmantâdhipati Dhruvarâja II. Dhârâvarsha Nirupama* of Gujarât, issued from Bhîgukachehha :—

(L. 64).—Śakanÿipakâl-âtîta-samvatsara-sâtêshu saptasv=êku(kô)nanavaty-adhikêshv-  
amkatakâh samvat 789 Jyêshth-âmâvâsyâyam âdityagrahana-parvvanî.

6th June A.D. 867; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 131, No. 109.

Genealogy from Gôvindarâja [I.] to Indrarâja, the ruler of Lâta, as in No. 68; his son Kakkarâja (after defeating some Râshtrakûtas, placed Amôghavarsha on his throne); his son Nirupama Dhruvarâja [I.]; his son Akâlavarsha Śubhatuṅga; his son Dhârâvarsha Nirupama Dhruvarâja [II.] (defeated Mihira).—The grant mentions, as *dâtaka*, Gôvindarâja, a son of Śubhatuṅga and younger brother of Dhârâvarsha Nirupama [Dhruvarâja II.].

78.—**Ś. 789.**—*Ep. Ind.* Vol. VI. p. 287, and Plates. Gujarât (now Dr. Bhandarkar's) plates<sup>3</sup> of the Râshtrakûta *Mahâsâmantâdhipati Talaprahârin Dantivarman Aparimitavarsha*, the younger brother of Dhruvarâja II., of Gujarât, recording a grant made, after bathing in the river Pûrâvî, in favour of a *vihâra* (or Buddhist monastery) :—

(L. 65).—Śakanÿipakâl-âtîta-samvatsara-sâtêshu sa[pta]su navâsity-adhikêshv-amkatô-pi  
samvatsara-sâtê 789 Pausha-va(ba)hula-navamyâm(myâ)m=uttarâyana-mahâparvvam=uddiśya.<sup>4</sup>

23rd December A.D. 867.

Genealogy as far as Dhruvarâja [II.] as in No. 77;<sup>5</sup> his younger brother (the son of Akâlavarsha) Aparimitavarsha Dantivarman.—The grant is signed by both Dantivarman and Dhruvarâja [II.].

79.—**Ś. 797.**—*Jour. Bo. As. Soc.* Vol. X. p. 194; *PSOI.* No. 88. Saundatti Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date<sup>6</sup> of the time of the Raṭṭa *Mahâsâmantâ Prithvirâma*<sup>7</sup> (the son of Meṇḍa), a feudatory of the Râshtrakûta *Kÿshnarâja [II.P.]* :—

(L. 12).—Sapta-sa(śa)tyâ navatyâ cha samâyukt[ê\*]su(shu) saptasu Sa(śa)ka-kâlêśv(shv)-  
atîtêshu Manmath-âhvaya-vatsarê ||

(For another date in the same inscription see below, No. 201.)

80.—**Ś. 799.**—*Ind. Ant.* Vol. XIII. p. 135. Kanheri inscription of the reign of the Râshtrakûta<sup>8</sup> *Mahârâjâdhirâja Amôghavarsha I.*, and of the time of his feudatory, the [Śîlâra] *Mahâsâmantâ Kapardin II.*, 'the lord of Koṅkaṇa' :—

(L. 1).—Śakanÿipakâl-âtîta-samvatsara-sâtêshu saptasu navanavaty-adhikêshv-amkatakâh 799.

<sup>1</sup> See No. 76.

<sup>2</sup> But the date actually quotes the week-day (*Âdityavâra*).

<sup>3</sup> Compare *Ind. Ant.* Vol. XXXI. p. 254.

<sup>4</sup> Read *parv=ôddiśya*.

<sup>5</sup> The defeat of Mihira by Dhruvarâja II. is not mentioned here.

<sup>6</sup> According to Dr. Fleet, this date is plainly not authentic, so far, at least, as Prithvirâma is concerned; see his *Dynasties*, p. 411, note 1, and p. 552.

<sup>7</sup> He is described as the disciple of Indrakirtivâmin, the disciple of Guṇakîrti who was the disciple of Muḷlabhattâraka.—Compare also below, No. 142.

<sup>8</sup> The name Râshtrakûta does not occur in the inscription.

81.—Ś. 810.—*Ind. Ant.* Vol. XIII. p. 66, and Plates. Bagumrā (now Vienna Oriental Museum) plates<sup>1</sup> of the Rāshtrakūṭa *Mahāsāmantādhipati* Kṛishṇarāja Akālarsha of Gujārat, issued from Ankūlēśvara :—

(Plate iib, l. 11).—Śakanripakāl-ātīta-saṁvatsara-śatēshv=ashṭasu daś-ōtarēshu Chaitrē-māvāsya[yām] sūryagrahaṇa-parvani.

15th April A.D. 888; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 123, No. 60.

The grant first treats of the kings from Gōvindarāja [I.] to [Nirupama Dhruvarāja II.?] as No. 77; it then mentions [the latter's younger brother] Dantivarman,<sup>2</sup> and after him [his son?] Akālarsha Kṛishṇarāja.

82.—Ś. 822 (for 824).—*Ind. Ant.* Vol. XII. p. 221, and Plate in Vol. XI. p. 127; *PSOCI.* No. 85. Nandwāḍige Kanarese inscription of the reign of the Rāshtrakūṭa<sup>3</sup> *Mahārājādhirāja* Akālarsha (Kṛishṇarāja II.) :—

(L. 1).—Śakanripakāl-ātīta-saṁvatsar[amga]=eṇṭu-nūṅa-irpatt-erāḍaneya Dundubhiy=emba varisha[m] prava[r\*]ttise tadva[r\*]sh-ābhyanāra-Māgha-su(śu)ddha-paṁchamiyam Briha[s\*]pativārad=andu[m] Uttarāshāḍa(ḍhā)-nakshatramutā Siddhiy=emba [yōgamu]m=āge.

Thursday, 6th January A.D. 903;<sup>4</sup> see *ibid.* Vol. XXIV. p. 9, No. 162.

83.—Ś. 824.—*Jour. Bo. As. Soc.* Vol. X. p. 190. Mulgund fragmentary inscription of the reign of the Rāshtrakūṭa<sup>3</sup> king Kṛishṇavallabha (Kṛishṇarāja II.) :—

(L. 2).—Śakanripakālē=shṭha(ṣṭha)-śatē chaturttaravimśad(ty)-uttarē saṁpragatē Dundubhi-nāmani varshē pravarttamānē.

84.—Ś. 832.—*Ep. Ind.* Vol. I. p. 53. Kāpaḍvaṇaj (in Kaira district) plates of the Rāshtrakūṭa<sup>3</sup> Akālarsha Śubhatūṅa (Kṛishṇarāja II.), and his feudatory, the *Mahāsāmantā* Prachanḍa, the son of Dhavalappa, of the race of Brahmavaka :—

(L. 60).—Śaka-saṁvat 832 Vaisākha-śuddha-paurṇamāsyaṁ mahā-Vaisākhyām.

Śubhatūṅa Kṛishṇarāja [I.]; his son Nirupama Dhruvarāja; his son Gōvindarāja [III.]; his son Mahārāja-Shaḍḍa [Amōghavarsha I.]; his son Akālarsha Śubhatūṅa [Kṛishṇarāja II.], called Vallabharāja.

In the race of Brahmavaka there was Kumbaḍi; his son Dēgaḍi; his son Rājaharṣa Dhavalappa; his sons Prachanḍa, Akkuva (Akkuka) and Sella-Vidyādhara.

85.—Ś. 831 (for 833).—*Ind. Ant.* Vol. XII. p. 222, and Plate in Vol. XI. p. 127; *PSOCI.* No. 79. Aihole Sanskrit and Kanarese inscription of the reign of the Rāshtrakūṭa<sup>3</sup> *Kannara* (Kṛishṇarāja II.) :—

(L. 1).—Śakanripakāl-ātī(tī)ta-saṁvatsara-śatamgaḷ=eṇṭu-nūṅa-vu(mū)vatt-o[n] d a n e y ā Prajāpatiy=emba saṁvatsara[m\*] pravarttise.

86.—Ś. 836.—*Jour. Bo. As. Soc.* Vol. XVIII. p. 257, and Plates. Bagumrā<sup>5</sup> plates of the Rāshtrakūṭa *Mahārājādhirāja* Indrarāja III. Nityavarsha, the successor of the *Mahārājādhirāja* Kṛishṇarāja II. Akālarsha, residing at Mānyakhēṭa; issued from Kurundaka; (composed by Trivikramabhaṭṭa, the son of Nēmāditya.) :—

(L. 52).—Śakanripakāl-ātīta-saṁvatsara-śatēshv=ashṭāsu śaṭṭrimśad-uttarēshu Yuva-saṁvatsara-Phālguna-śuddha-saptamiyam saṁpannē śri-paṭṭava(ba)ndh-ōtsavē.

In the Sātyaki family of the lineage of the Yadus (sprung from the Moon), Dantidurga (conquered the Chālukyas, took Kāñchī, etc.); his paternal uncle Kṛishṇarāja [I.]; his son

<sup>1</sup> This grant is very incorrect and full of omissions.

<sup>2</sup> See above, No. 78.

<sup>3</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>4</sup> But the *nakshatra* and the *yōga* are irregular.

<sup>5</sup> Nos. 86 and 87 are spoken of as "Nausārī plates," but they were found at Bagumrā; compare *Zeitschr. D. Morg. Ges.* Vol. XL. p. 322.

Nirupama [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Śrīvallabha Vīra-Nārāyaṇa [Amōghavarsha I.] (defeated the [E.] Chalukyas); his son Kṛishṇarāja [II.]; his son Jagattuṅga [II.], married Lakshmi, the daughter of the Chēdi Raṇavīgraha who was a son of Kōkkalla of the Haihaya family; their son Indrarāja [III.]<sup>1</sup> (uprooted Mēru<sup>2</sup>).

87.—Ś. 836.—*Jour. Bo. As. Soc.* Vol. XVIII. p. 261, and Plates. Other Bagumrā plates of the Rāshtrakūṭa *Mahārājādhirāja* Indrarāja III. Nityavarsha, of the same date as, and, excepting the formal part of the grant, identical with, No. 86.

88.—Ś. 838.—*Ind. Ant.* Vol. XII. p. 224. Hatti-Mattūr Kanarese inscription<sup>3</sup> of the reign of the Rāshtrakūṭa<sup>4</sup> *Mahārājādhirāja* Nityavarsha (Indrarāja III.), recording a grant by the *Mahāsāmanta* Leṇḍeyarasa :—

(L. 3).—Sa(sa)kabhūpālakāl-[â\*]krānta-sam[va\*]tsara-Prabâ(bha)v-âdi-nāmadê(dhê)yam-uttama-madhyama-jaghanya-pa(pha)ladâ(da)-prabhritigaḷ=enṭu-nūṛa-mūvatt-enṭe ( u ṭ a ) n e y a Dhātu-samvatsar-[â\*]ntarggata.

89.—Ś. 840.—*Ind. Ant.* Vol. XII. p. 223. Daṇḍapur Kanarese inscription of the reign of the Rāshtrakūṭa<sup>4</sup> *Prabhūtavarsha* (Gōvindarāja IV.) :—

(L. 2).—enṭu-nūṛa-nālvatt=avu tā || Śāka-kālaṅgaḷ=varsham prakāṭam pesarim Pramāthi varttise dinapam makarakke varppa samkramaṇa-kāladol=kūḍe banda Paushada tithiyol<sup>5</sup>

90.—Ś. 851.—*Ind. Ant.* Vol. XII. p. 211, No. 48; see *ibid.* p. 249. Date of a Kaḷas Kanarese inscription of Gojjigadēva (Gōvindarāja IV.) :<sup>6</sup>—

(L. 22).—[Śā]ka-varsha 851neya Vikṛita-samvatsarada Māghada puṇṇamey-Ādityavāram-Āślēsha(shā)-nakshatrado(?)l(?) sōma-grahapaṇa samanise tulā-pu[rusham=i?]lḍu tatsamayadol,

Sunday, 17th January A.D. 930; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 7.

91.—Ś. 852.—*Ep. Ind.* Vol. VII. p. 36, and Plates. Cambay plates of the Rāshtrakūṭa *Mahārājādhirāja* Gōvindarāja IV. Suvarṇavarsha, (described as) the successor of the *Mahārājādhirāja* Nityavarsha (Indrarāja III.), settled at his capital Mānyakhēta :<sup>7</sup>—

(L. 44).—Śakanripakāl-âtita-samvatsara-satēshv=ashtasu dvāpañchāśad-adhikēshv-anṅatōpi Śāka-samvat 852 pravarttamāna-Khara-samvatsar-āntarggata-Jyēshṭha-śuddha-daśamyāḥ Sōma-dinē Hasta-samīpasthē chandramasi.

Monday, 10th May A.D. 930; see *ibid.* p. 28.

In the family of the Yadus (sprung from the Moon), Dantidurgarāja; his paternal uncle Kṛishṇarāja [I.]; his son Gōvindarāja [II.]; his younger brother Iddhatējas Nirupama [Dhruvarāja]; after him, Jagattuṅga [I. Gōvindarāja III.]; his son Amōghavarsha [I.] (defeated the [E.] Chālukyas at Vingavalli); his son Akālarasha [Kṛishṇarāja II.] (conquered Khēṭaka), married a daughter of Kōkkalla; their son Jagattuṅga [II.], married Lakshmi, the daughter of Kōkkalla's son Raṇavīgraha; their son Indrarāja [III.] (uprooted Mahōdaya), married Vijāmbā, the daughter of Ammaṇadēva who was the son of Kōkkalla's son Arjuna; their son Gōvindarāja [IV.] *Prabhūtavarsha* Suvarṇavarsha.<sup>8</sup>

<sup>1</sup> Also called Raṭṭa-Kandarpa and Kirti-Nārāyaṇa.

<sup>2</sup> *I.e.*, probably, Mahōdaya; see below, No. 91.

<sup>3</sup> This inscription is followed on the same stone by another Kanarese inscription, of the 11th or 12th century A.D., recording private grants.

<sup>4</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>5</sup> See Dr. Fleet in *Ep. Ind.* Vol. VI. p. 177, note 7.

<sup>6</sup> See Dr. Fleet *ibid.* p. 177.

<sup>7</sup> But, when making the grant, the king had gone to Kapitthaka on the Gōdāvari for the festival of the *paṭṭabandha*.

<sup>8</sup> Also called Sāhasāṅka, Nitya-Kandarpa, Vikrānta-Nārāyaṇa, etc.

92.—*Ś. 855.*—*Ind. Ant.* Vol. XII. p. 249, and Plates. Sāngli (now Sāvantvādī) plates<sup>1</sup> of the Rāshtrakūṭa *Mahārājādhirāja* Gōvindarāja IV. Suvarṇavarsha (described as) the successor of the *Mahārājādhirāja* Nityavarsha (Indrarāja III.), residing at Mānyakhēṭa :—

(L. 44).—Śakanripakāl-ātīta-samvatsara-śatēshv=ashṭasu pañchapañchāśad-adhikēshv=amkatō=pi samvatsarānām 855 pravarttamāna-Vijaya-samvatsar-āmtarggata-Śrāvapa-paurṇamāsyām vārē Gurōḥ Pūrvvābhadrapadā-nakshattrē.

Thursday, 8th August A.D. 933; see *ibid.* Vol. XXIII. p. 114, No. 8.  
Genealogy, etc., substantially as in No. 91.

93.—*Ś. 862.*—*Ep. Ind.* Vol. V. p. 192, and Plate. Dēōli (in Wardhā district) plates of the Rāshtrakūṭa *Mahārājādhirāja* Kṛishṇarāja III. Akālavarsha, the successor of the *Mahārājādhirāja* Amōghavarsha III., recording a grant made for the spiritual benefit of the king's younger brother Jagattuṅga III.; issued from Mānyakhēṭa :—

(L. 47).—Śakanripakāl-ātīta-samva[tsa]ra-śatēshv=ashṭasu dvisha[shṭy-a]dhikē[shu] Śārvvari-sam[vatsar-ā]ntarggata-Vaiśākha-va (ba)hula-pañchanyām (myām).

In the lunar race, in Yadu's family, there was the god Vishṇu-Krishṇa; and kings of that family became known as Tuṅgas, belonging to the Sātyaki branch of it; in their lineage, Raṭṭa; after him, named after his son Rāshtrakūṭa, the Rāshtrakūṭa family. From that family sprang Dantidurga; his paternal uncle Kṛishṇarāja [I.]; his son Gōvindarāja [II.]; his younger brother Nirupama Kalivallabha [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Nripattuṅga [Amōghavarsha I.] (founded Mānyakhēṭa); his son Kṛishṇarāja [II.]; his son Jagattuṅga [II.] (did not reign); his son Indrarāja [III.]; his son Amōghavarsha [II.]; his younger brother Gōvindarāja [IV.]. After him, the son of Jagattuṅga II., Amōghavarsha [III. Baddiga]; his son Kṛishṇarāja [III.] (slew Dantiga and Vappuka;<sup>2</sup> in Gaṅgapāṭī deposed Rachhyāmalla, i.e. Rāchamalla I.,<sup>3</sup> and put in his place Bhūtārya, i.e. Būtuga II.; he also defeated the Pallava Anṇiga).

94.—*Ś. 867.*—*Ep. Ind.* Vol. IV. p. 60, and Plate. Sālōṭgi (now Inḍī) pillar inscription<sup>4</sup> of the reign of Kṛishṇarāja III. Akālavarsha, the son of Amōghavarsha III., residing at Mānyakhēṭa :—

(L. 3).—Śaka-kālād-gat-ābdānām sa-saptādhikashashṭishu śatēshv=ashṭasu tāvatsu samānām=amkatō=pi cha | Varttamānē Plavaṅg-ābdē . . .

(L. 45).—Pūrvv-ōktē varttamān-ābdē māśē Bhādrapadē-mchitē pitri-parvvaṇi tasy=aiya Kujavārēṇa samyutē sūryyagrahaṇa-kālē tu madhya-gē cha divākārē.

Tuesday, 9th September A.D. 945; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 61; and Vol. XXV. p. 269.

95.—*Ś. 872\**.—*Ep. Ind.* Vol. II. p. 171; *Ep. Carn.* Vol. III. p. 92, No. 41, and Plate; *Ep. Ind.* Vol. VI. p. 53, and Plates. Ātakūr (now Bangalore Museum) Kanarese inscription of the time of Kṛishṇarāja III. Kannaradēva<sup>5</sup> (who killed in battle at Takkōla the Chōla Mūvaḍi-Chōla Rājāditya<sup>6</sup>) and of the W. Gaṅga Permānaḍi Būtuga II. Satyavākya-Koṅṇuivarma-dharmamahārājādhirāja, 'lord of Kōlāla,' 'lord of Nandagiri :—

(L. 1).—Sa(śa)kanri(nri)pakāl-ātīta-sa[m]vatsara-sa(śa)taṅgaḷ=ēṭṭu-nūṅ-[e]ḷpatt-[e]raḍa-neya Śō(sau)myam=emba sa[m]vatsaram pravarttise.

<sup>1</sup> Compare *Ind. Ant.* Vol. XXXI. p. 219.

<sup>2</sup> Below, in No. 98, the name is Vappuga.

<sup>3</sup> See No. 95.

<sup>4</sup> The pillar besides contains two Kanarese inscriptions, one (*ibid.* p. 68) of about the period to which the above Sanskrit inscription belongs, and the other (*ibid.* p. 65) of the 11th or 12th century A.D. The former records grants of a certain Kañchiga of the Seḷaṇa race; and the latter a grant of the *Mahāmaṇḍalēvara* Gō[v]uṇarasa of the Śiḷhāra race.

<sup>5</sup> Described as a bee on the waterlilies that were the feet of Amōghavarshadēva [III.]; see No. 93.

<sup>6</sup> See below, Nos. 127 and 712.

The inscription mentions a follower of Bûtuga's, named Maṇalera, 'lord of Valabhi,' the *Sagara vamsa*.—A subsidiary record on the stone states that Bûtuga killed Râchamalla [1.], the son of Bṛeyapa, and that it was Bûtuga who treacherously stabbed Râjâditya.

96.—**Ś. 873.**—*Ind. Ant.* Vol. XII. p. 257. Soraṭūr Kanarese inscription of the reign of the *Mahārâjâdhirâja Akâlavarsha Kannaradêva* (i.e. the Râshtrakûṭa *Kṛishnarâja III.*):—  
(L. 4).—Sa(śa)kanṛipakâl-âkrânta-saṁvatsara-sa(śa)taṅga[\*] 873 Virôdhi[kṛit\*]-saṁvatsarada Mâṅgaśira-mâsada punṇameyum=Âdityavâramum Rôhini(ṇi)-nakshatramum śô(sô)magrahanad=andû.

Sunday, 16th November A.D. 951; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 9.

97.—**Ś. 876\***.—Supplied by Dr. Fleet.<sup>1</sup> Date of a Chiñchli (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûṭa *Kṛishnarâja III.*:—

Sa(śa)kabhûpâlakâl-âkrânta-saṁvatsara-sa(śa)taṅga| eṇṭu-nûṛ-eḷpatt-âṇanya Ânanda-saṁvatsarada Vaiśakha-su(śu)ddha-bidige Sônavâramum Mṛigaśira-nakshatramum=âge(? gi).

Monday, 18th April A.D. 953.<sup>2</sup>

98.—**Ś. 880.**—*Ep. Ind.* Vol. IV. p. 281, and Plate. Karhâd plates<sup>3</sup> of the Râshtrakûṭa *Mahārâjâdhirâja Kṛishnarâja III. Akâlavarsha*, the successor of the *Mahārâjâdhirâja Anûghavarsha III.*, issued from Mēlpâṭi:—

(L. 56).—Śaka[ṇṛi]pakâl-[â\*]tîta-[saṁ]vatsara-śatêshv-ashtasv=a[śi]ty-adhikêshu Kâla-yukta-saṁvatsar-ântarggata-Ph[â]ḷguna-va(ba)hula-trayôdasyâm(śyâm) Vu(bu)dhê.

Wednesday, 9th March A.D. 959.<sup>4</sup>

Genealogy as in No. 93. *Kṛishnarâja III.* conquered [the Kalachuri-Chêdi] *Sahasrârjuna*, though he was an elderly relative of his wife and his mother; he slew Dantiga and Vappuga;<sup>5</sup> in Gaṅgapâṭi he deposed Raohyâmalla (i.e. Râchamalla I.)<sup>6</sup> and put in his place Bhûtârya (i.e. Bûtuga II.); and he defeated the Pallava *Anṇiga*.

99.—**Ś. 884\***.—Supplied by Dr. Fleet.<sup>7</sup> Date of a Dêvi-Hosûr (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûṭa *Kṛishnarâja III.*:—

Sa(śa)ka-varsha 884 Dundubhi-saṁvatsar-ântarggata-Pausa-su(śu)ddha-trayôdasi(śi) Âdityavâram=uttarâyaṇa-saṁkrânti-andû.

Sunday, 22nd December A.D. 961<sup>8</sup> (with the *Uttarâyaṇa-saṁkrânti* on the next day, Monday).

100.—*South-Ind. Inscr.* Vol. III. No. 7, p. 12. Ukkal (Vishṇu temple) Tamil inscription of the 16th year (of the reign) of the glorious *Kannaradêva* who conquered Kachchi (i.e. Kâñchîpura) and Tañjai (i.e. Tañjâvûr), (i.e. the Râshtrakûṭa *Kṛishnarâja III.*).

101.—*Ep. Ind.* Vol. III. p. 284. Tirukkaḷukkuṅṇam Tamil inscription of the 17th year (of the reign) of the glorious *Kannaradêva* who conquered Kachchi and Tañjai (i.e. the Râshtrakûṭa *Kṛishnarâja III.*).

102.—*Ep. Ind.* Vol. III. p. 285, and Plate. Tirukkaḷukkuṅṇam Tamil inscription of the 19th year (of the reign) of *Kannaradêva* who conquered Kachchi and Tañjai (i.e. the Râshtrakûṭa *Kṛishnarâja III.*).

<sup>1</sup> See *Ep. Ind.* Vol. VI. p. 180.

<sup>2</sup> This day fell in the year *Ananda* by both the northern luni-solar and the mean-sign system, but not by the southern luni-solar system.

<sup>3</sup> Compare *Ind. Ant.* Vol. XXX. p. 373.

<sup>4</sup> On this day the *tithi* of the date commenced 2 h. 33 m. after mean sunrise; see my remarks in *Ep. Ind.* Vol. IV. p. 279.

<sup>5</sup> Above, in No. 93, the name is *Vappuka*.

<sup>6</sup> See above, No. 95.

<sup>7</sup> See *Ep. Ind.* Vol. VI. p. 180.

<sup>8</sup> This day fell in the year *Dundubhi* only by the northern luni-solar system.

103.—*Ep. Ind.* Vol. IV. p. 82, and Plate. Bāvāji Hill (near Vēlūr) Tamil rock inscription of the 26th year (of the reign) of Kaṅṅarādēva (*i.e.* the Rāshtrakūṭa Krishnarāja III.). The inscription mentions a Vīra-Chōḷa, who according to Dr. Hultzsch may be identical with the Ganga-Bāṅa Prithivīpati II. Hastinalla; see *ibid.* p. 223.—Compare below, No. 671.

104.—*Ś. 893.*—*Ind. Ant.* Vol. XII. p. 255 Adaraguñchi Kanarese inscription of the reign of the *Mahārājādhirāja* Khoṭṭiga (Khoṭṭiga) Nityavarsha,<sup>1</sup> and the time of his feudatory the W. Ganga Permānaḍi Mārasimha II.;<sup>2</sup> recording grants by Pañchaladēva :—

(L. 7).—Sa(śa)kanṛipakāl-ātīta-samvachchha(tsa)ra-sa(śa)tangal-eṇṭu-nūṅa-tombhatta-ta-mūṅaneyya Prajāpati-sa[m\*]vachchha(tsa)raṁ sallutam-ire tad-varsh-ābhya(bhya)ntarad-Āshva(śva)yuṅad-amavāse Ādityavāra sūryya-grahana.

Sunday, 22nd October A.D. 971, a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 123, No. 63.

105.—*Ś. 894.*—*Ind. Ant.* Vol. XII. p. 264 and Plates. Khanda<sup>3</sup> (now Bombay As. Soc.'s) plates<sup>4</sup> of the Rāshtrakūṭa *Mahārājādhirāja* Kakkarāja II. (Kakkaladēva) Amōghavarsha, 'who meditated on the feet of the *Mahārājādhirāja* Akālavarsha,' residing at Mānyakhēta :—

(L. 47).—Śakanṛipakāl-ātīta-samvatsara-śatēshv-ashtasu chaturnṅa(rnna)vaty-adhikēshv-sankataḥ samvat 894 Aṅgrā(rah)-samvatsar-āntaraggata-Āsvayuja-pauruṇpamāsyāyām Vu(bu)dha-dinē sōmagrahana-mahāparvvaṇi.

Wednesday, 25th September A.D. 972; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 115, No. 10.

In Yadu's lineage, Dantidurga; his paternal uncle Kṛishnarāja [I.]; his son Gōvindarāja [II.]; his younger brother Nirupama [Dhruvarāja]; his son Jugattuṅga [I. Gōvindarāja III.]; his son Amōghavarsha [I.] (defeated the [E.] Chālukyas; founded Mānyakhēta), his son Akālavarsha Kṛishna[rāja II.], married the daughter of the Chēdi Kōkkalla, the younger sister of Śaṅkuka. Their son Jagattuṅga [II.], married Lakshmi, the daughter of the Chēdi Śaṅkaragaṇa, who bore to him Indra[rāja III.]; he also married 'his maternal uncle' Śaṅkaragaṇa's daughter Gōvindāmbā who bore to him Amōghavarsha [III.]. Amōghavarsha [III.] married Yavarājadēva's daughter Kundakadēvi, who bore to him Khoṭṭigadēva who became king after the death of his eldest brother Kṛishnarāja [III.]. Amōghavarsha Nripattuṅga Kakkarāja [II.]<sup>5</sup> is the son of Khoṭṭiga's younger brother Nirupama.

106.—*Ś. 898\**.—*Ind. Ant.* Vol. XII. p. 271. Guṇḍūr Kanarese inscription of the reign of the *Mahārājādhirāja* Kakkaladēva (Kakkarāja II.), and the time of his feudatory, the W. Ganga Permānaḍi Mārasimha II. Nolambakulāntaka, and of Pañchaladēva :—

(L. 13).—Sa(śa)kha(ka)-varsham=eṇṭu-nūṅa-tombhatt-āṅaneyya Śrīmukha-samvatsar-Āshāḍa(ḍha)-dakshināyana(na)-samkrāntiyum-Ādityavārad-andurū.

Perhaps Sunday, 22nd June A.D. 973, but the Samkrānti took place on Tuesday, 24th June A.D. 973; see *ibid.* Vol. XXIV. p. 12, No. 174.

107.—*Ś. 904.*—*Inscr. at Śravaṇa-Belgola*, No. 57, p. 53. Eulogy, in Kanarese, of the Rāshtrakūṭa Indrarāja IV., the son's son of Kṛishnarāja III. Date of his death :—

Vanadhi-nabhō-nidhi-pramita-samkhyē (khyā)-Śakāvanipāja-kālamarū neneyise Chitrabhāna parivarttise Chaitra-sitētar-āshtami-dina-yuta-Sōmavāradolu.

Monday, 20th March A.D. 982; see *Ind. Ant.* Vol. XXIII. p. 124, No. 64.

<sup>1</sup> Also called Ratṭa-Kandarpa.

<sup>2</sup> See *Ind. Ant.* Vol. XXI. p. 220.

<sup>3</sup> Also called Vīra-Nārāyaṇa, *etc.*

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 307, *Ep. Ind.* Vol. V. p. 173, note 1.—See also below, No. 132.

<sup>2</sup> See below, No. 129 ff

<sup>4</sup> The third plate is now missing.



## C.—The Western Gaṅgas.

108.—Ś. 169.—*Ind. Ant.* Vol. VIII. p. 212, and Plate. Tanjore (formerly Sir W. Elliot's, now British Museum, spurious<sup>1</sup>) Sanskrit and Kanarese plates of the W. Gaṅga Arivarman (Harivarman)-mahārājādhirāja :—

(L. 10).—Sa(śa)kā(ka)-kâlê navôttara-shashṭir=êkaśata-gatêshu Prabhava-saṁvatsarābhyanterê . . . . . Shâ(Phâ)lguṇ(n)-âmāvâsô(syâ)-Bhṛigu Rêvati(tî)-nakshatrê Vṛiddhi-yôgê Vṛishabha-lagnê.

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 166.

In the Jâhnavîya family and Kâṇvâyana gôtra, Koṅgaṇivarman-dharmamahārājādhirāja; his son Mâdhava-mahārājādhirāja [I.] (composed a *Dattakasûtra-vṛitti*); his son Arivarman-mahārājādhirāja.

109.—Ś. 188.—*Ep. Carn.* Vol. III. p. 202, No. 122, and Plates. Tagaḍûru (spurious<sup>2</sup>) Sanskrit and Kanarese plates of the W. Gaṅga Harivarman-mahādhirājādhirāja, issued from Talavanapura :—

(L. 11).—Saka-varishêshu gatêshu aṭṭâsiti-satê Vibhava-saṁvatsarê Phâlguna-mâsê suddha-[da?]sami-Guruvârê Punarvasu-nakshatrê.

The date is irregular.

Genealogy substantially as in No. 108.

110.—Ś. 272 (?).—*Ind. Ant.* Vol. VII. p. 173, and Plate; *Mysore Inscr.* No. 156, p. 293. Harihar (spurious<sup>3</sup>) Sanskrit and Kanarese plates of a son (described as 'lord of Kôjâla') of the W. Gaṅga Vishṇugôpa-mahārājādhirāja, the son of Koṅgulivarman-dharmamahārājādhirāja of the Jâhnavîya family :—

(L. 9).—Śaga[ . . . nayana-gi . . . neyâ ? ] Śâdhârâṇa-śammachchharâda Phalguna-mâ amavâśe Adivârâd-andu.

The date is irregular.

111.—*Ind. Ant.* Vol. V. p. 136, and Plate; *Mysore Inscr.* No. 154, p. 289. Mallohali (spurious<sup>4</sup>) plates of the 29th year of the reign of the W. Gaṅga Koṅgaṇi-mahārāja (Koṅgaṇi-rāja) :—

(L. 17).—âtmanah pravarddhamâna-vipula-vi[ja\*]y-aisvaryya êkônatrimśatô(?) Jayasabatsarê<sup>5</sup> Śataya-nakshatrê.

In the Jâhnavîya family, Koṅgaṇivarman-dharmamahādhirāja; his son Mâdhavâdhirāja [I.] (composed a *Dattakasûtra-vyâkhyâ*); his son Harivarman-mârāja; his son Vishṇugôpa-rāja; his son Mâdhava-rāja [II.]; his son Koṅgaṇi-rāja.

112.—[Ś.] 388.—*Ind. Ant.* Vol. I. p. 363, and Plate; *Coorg Inscr.* No. 1, p. 1, and Plate; *Mysore Inscr.* No. 151, p. 282. Merkara (spurious<sup>6</sup>) Sanskrit and Kanarese plates of the W. Gaṅga Avinîta Koṅgaṇi-mahādhirāja :—

(L. 16).—ashta aṣṭi uttarasya trayô satasya saṁvatsarasya Mâgha-mâsani Śômavâran Svati-nakshatra suddha-pañchami.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 11, No. 169.

In the Jâhnavîya family and Kâṇvâyana gôtra, Koṅgaṇi-mahādhirāja; his son Mâdhava-mahādhirāja [I.] (composed a *Dattakasûtra-vṛitti*); his son Harivarman-mahādhirāja; his son

<sup>1</sup> See *Ind. Ant.* Vol. XXX. p. 215, No. 10.

<sup>2</sup> See *ibid.* p. 221, No. 48.

<sup>3</sup> The year Jaya according to Mr. Rice is here Ś. 376.

<sup>4</sup> See *Ind. Ant.* Vol. XXX. p. 219, No. 40.

<sup>5</sup> See *ibid.* p. 221, No. 46.

<sup>6</sup> See *ibid.* p. 221, No. 50.

Vishṅgōpa-mahādhiraḥa; his son Mād̄hava-mahādhiraḥa [II.]; his son Avinīta Koṅgaṇi-mahādhiraḥa, sister's son of the Kadamba Kṛiṣṇavarma-mahādhiraḥa.<sup>1</sup>

113.—*Ind. Ant.* Vol. VII. p. 174; *Mysore Inscr.* No. 157, p. 294. Bangalore Museum (spurious<sup>2</sup>) plates<sup>3</sup> of the third year of the reign of the W. Gaṅga Koṅgaṇi-mahārāja :—

(L. 37).—ātmanaḥ-pravarddhyamāna-vipul-aśvaryaḥ tritīyē savatsarē Śrāvāṇē māse tithāv-āma . . .

In the Jāhnaveya family and Kāṇvāyana gōtra, Koṅgaṇivarma-dharmamahādhiraḥa; his son Mād̄hava-mahādhiraḥa [I.] (composed a *Dattakasmūtra-vṛitti*); his son Harivarma-mahādhiraḥa; his son Vishṅgōpa-mahādhiraḥa; his son Mād̄hava-mahādhiraḥa [II.]; his son Koṅgaṇi-mahādhiraḥa, sister's son of the Kadamba Kṛiṣṇavarma-mahādhiraḥa; his son Koṅgaṇi-mahārāja.

114.—*Ind. Ant.* Vol. V. p. 138, and Plates; *PSOCI.* No. 268; *Mysore Inscr.* No. 155, p. 291. Mallohalli (spurious<sup>4</sup>) plates of the 35th year of the reign of the W. Gaṅga Durvīta Koṅgaṇi-vṛiddharāja :—

(L. 43).—ātmanaḥ-pravarddhamāna-vijayaiśvaryaḥ pañchatrīṃśad-Vijaya-samvatsarē<sup>5</sup> pravarttamānē.

Genealogy as far as Mād̄hava-mahādhiraḥa [II.] as in No. 113; his son Avinīta Koṅgaṇi-mahādhiraḥa, sister's son of the Kadamba Kṛiṣṇavarma-mahādhiraḥa; his son Durvīta Koṅgaṇi-vṛiddharāja, daughter's son of Skandavarman (*Rājā* of Punnāḍa).

115.—*Ś. 635.*—*Ep. Carn.* Vol. III. p. 107, No. 113, and Plates. Hallegere (spurious<sup>6</sup>) plates of the 34th year of the reign of Śivamāra I. Pṛithivī-Koṅgaṇi-mahārāja Navakāma, recording a grant made at the request of the Pallavādhiraḥas Jaya and Vṛiddhi, the sons of Pallava-yuvarāja, issued from Talavanapura :—

(L. 34).—pañchatrīṃśottara-śaṭṭhatēshu Śaka-varshēshv-atītēshu ātmanaḥ-pravarddhamāna-vijayaiśvarya-samvatsarē chatustrīṃśatkē pravarttamānē.

Genealogy as far as Mād̄hava-mahādhiraḥa [II.] as in No. 113; his son Avinīta Koṅgaṇi-mahādhiraḥa, sister's son of the Kadamba Kṛiṣṇavarma-mahādhiraḥa; his son Durvīta Koṅgaṇi-vṛiddharāja (author of a commentary on 15 *sargas* or on the 15th *sarga* of the *Kīrātārjunīya*); his son Mushkara Koṅgaṇi-vṛiddharāja; his son Śrīvīkrama Koṅgaṇi-mahādhiraḥa, son of a daughter of Sindhurāja; his son Bhūvīkrama Koṅgaṇi-mahādhiraḥa Śrīvālabha (defeated the Pallavas at Veḷanda<sup>7</sup>); his younger brother Śivamāra [I.] Pṛithivī-Koṅgaṇi-mahārāja Navakāma.

116.—*Ind. Ant.* Vol. XIV. p. 230, and Plates. British Museum (formerly Sir W. Elliot's, spurious<sup>8</sup>) Sanskrit and Kanarese<sup>9</sup> plates of the W. Gaṅga dynasty, recording a grant by a certain Eregāṅga.<sup>10</sup>

The grant gives the genealogy from Koṅgaṇivarma-dharmamahādhiraḥa to Navakāma, the younger brother of Bhūvīkrama.

<sup>1</sup> For Kadambas named Kṛiṣṇavarman, see below, Nos. 613 and 614.

<sup>2</sup> See *Ind. Ant.* Vol. XXX. p. 222, No. 51.

<sup>3</sup> The second side of the fourth plate is illegible, and the following plate or plates are lost.

<sup>4</sup> See *Ind. Ant.* Vol. XXX. p. 222, No. 52.

<sup>5</sup> The year Vijaya according to Mr. Rice is here Ś. 485.

<sup>6</sup> See *Ind. Ant.* Vol. XXX. p. 222, No. 54.

<sup>7</sup> Or Viḷanda.

<sup>8</sup> See *ibid.* p. 222, No. 55.

<sup>9</sup> The language . . . is extremely corrupt; . . . the text . . . goes backwards and forwards in a way that would render the text utterly unintelligible, but for the Merkara and Nāgamaṅgala (*Dēvarhaṣṭi*) grants."

<sup>10</sup> There is nothing to indicate whether this is another name of Navakāma (Śivamāra I.) or the name of one of his feudatories.

117.—**Ś. 672.**—*Ep. Carn.* Vol. VI. p. 151, No. 36, and Plates. Jāvaḷi (spurious?) plates of the 25th year of the reign of the W. Gaṅga Śrīpurusha Pṛithivī-Koṅgaṇi-mahārāja, issued from Maṅgegrāma :—

(L. 35).—dvāsaptatyuttara-shaṭchhatēshu, Śaka-varshēshv=atītēshv=ātmanaḥ=pravarddhamāna-vijayaiśvarya-saṁvatsarē pañchavimśē varttamānē . . . Vaisākha-śuklapakshadaśamyām Uttarāphalgaṇi-nakshatrē Sōmavārē Vṛishabharāśi-saṁkrāntyām.

Monday, 20th April A.D. 750.

Genealogy as far as Śivamāra [I.] substantially as in No. 115; his son's son Śrīpurusha Pṛithivī-Koṅgaṇi-mahārāja.

118.—**Ś. 684.**—*Madras Jour. Lit. Śc.* 1878, p. 138; *Mysore Inscr.* No. 152, p. 254. Hoṣir (spurious<sup>1</sup>) plates of the W. Gaṅga Śrīpurusha Pṛithivī-Koṅgaṇi-mahārāja, issued from Mānyapura :—

Chaturāṣṭy-uttarēshu shaṭchhatēshu Śaka-varshēshu samatītēshu . . . Vaisākha-māsē sōma-grahaṇē Viśākhā-nakshatrē Śukravārē.

For Ś. 684 current the date might perhaps correspond to Friday, 24th April A.D. 761, but there was no lunar eclipse on that day; see *Ind. Ant.* Vol. XXIV. p. 11, No. 171.

Genealogy as in No. 117.

119.—**Ś. 698.**—*Ind. Ant.* Vol. II. p. 156, and Plates; *Ep. Carn.* Vol. IV. p. 233, No. 85, and Plates; specimen Plate in *Ep. Ind.* Vol. III. p. 164; *Mysore Inscr.* No. 153, p. 287. Dēvarhaḷḷi formerly known as Nāgamaṅgala (spurious<sup>2</sup>) plates<sup>3</sup> of the 50th year of the reign of the W. Gaṅga Mahārājādhirāja Śrīpurusha Pṛithivī-Koṅgaṇi-mahārāja, recording a grant made at Mānyapura, at the request of Paramagūla-Pṛithivī-Nirgunda-rāja (the son of Duṇḍu-Nirgundayuvrāja, of the Bāna family?), in favour of a Jaina temple founded at Śrīpura by Pṛithivī-Nirgunda-rāja's wife Kundāchehi, the daughter of Maruvarman of the Sagara family :—

(L. 41).—aṣṭānavaty-uttarēshu [sha\*]ṭchhatēshu Śaka-varshēshv=atītēshv=ātmanaḥ pravarddhamāna-vijayaiśvarya-saṁvatsarē pañchāsattamē pravarttamānē.

Genealogy as in No. 117.

The grant gives the line of Jaina teachers Chandranandin, his disciple Kumāranandin, his disciple Kīrtinandin, his disciple Vimalachandrāchārya.

120.—**Ś. 261.**—*Ind. Ant.* Vol. XVIII. p. 311, and Plate. Kalbhāvi (spurious<sup>4</sup>) Sanskrit and Kanarese Jaina inscription, recording the restoration, by the Gaṅga Mahāmaṅgalēśvara Kambharasa,<sup>5</sup> 'lord of Kuvalāla,' of a grant that had been made by the Gaṅga Mahāmaṅgalēśvara Saigotta<sup>6</sup> Permānadi Śivamāra [II.], 'lord of Kuvalāla,' a feudatory of king Amōghavarsha, professedly on the date here given :—

(L. 14).—Śaka-varsha 261neya Vibhava-saṁvatsarada Paushya(sha)-bahula-chaturdāśi-Sōmavāram=uttarāyana-saṁkrānti-amdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 11, No. 168.

The inscription mentions, in the Kāreya gāna and Mailāpa *anvaya*, Guṇakīrti, Nāgachandramunindra, Jinachandra, Śubhakīrti, and Dēvakīrti-guru.

121.—*Ep. Carn.* Vol. IV. p. 109, No. 60, and Plates. Gaḷigēkere (spurious<sup>7</sup>) Sanskrit and Kanarese plates of the W. Gaṅga Raṇavikramayya.

Genealogy as far as Bhūvikrama substantially as in No. 115; his . . .<sup>8</sup>(?) Śivamāra [I.]; his son's son Śrīpurusha; his son Śivamāra [II.] Koṅgaṇi-mahārājādhirāja (anointed as king

<sup>1</sup> See *Ind. Ant.* Vol. XXX. p. 222, No. 56.

<sup>2</sup> See *ibid.* p. 223, No. 57.

<sup>3</sup> Part of the formal portion of the grant is in Kanarese.

<sup>4</sup> So far, at any rate, as regards the date; the writing is of about the eleventh century A.D.

<sup>5</sup> See *Ep. Ind.* Vol. VI. p. 65, note 2.

<sup>6</sup> See below, No. 127.

<sup>7</sup> See *Ind. Ant.* Vol. XXX. p. 223, No. 59.

<sup>8</sup> The original omits the word which is required here.

by the Rāshtrakūṭa Gōvinda and the Pallava Nandivarman) ; his brother Vijayāditya ; his son Rājamalla ; his son Raṇavikramayya.

122.—*Ep. Ind.* Vol. VI. p. 257, and Plate. Guḍigere fragmentary<sup>1</sup> Kanarese inscription<sup>1</sup> of the reign of the [W. Gaṅga] *Mahārāja Mārassaḷḷa*,<sup>2</sup> under whom a certain *Dadigarasa* was governing the district (including the village at which the inscription is).—The inscription contains the name Śubhachandra-panḍita.

123.—*Ep. Ind.* Vol. IV. p. 141, and Plate. Vallimalai Kanarese inscription (in Grantha characters), recording the foundation of a Jaina cave by the [W. Gaṅga] king Rājamalla.

Śivamāra [I.]<sup>3</sup> ; his son Śrīpurusha ; his son Raṇavikrama ; his son Rājamalla.

124.—*Ep. Carn.* Vol. III. p. 165, No. 91, and Plate ; *Ep. Ind.* Vol. VI. p. 43, and Plates. Doḍdahauḍi (now Bangalore Museum) Kanarese inscription,<sup>4</sup> recording the death of the W. Gaṅga *Nitamarga-Koṅgunivarman-dharmamahārājādhirāja*,<sup>5</sup> ‘lord of Kovalāla,’ ‘lord of Nandagiri,’ the illustrious *Permanaḍi*, and the bestowal of a grant by his eldest son *Satyavākya-Pemmānaḍi*<sup>6</sup> on one *Agarayya*.

125.—**Ś. 809.**—*Ind. Ant.* Vol. VI. p. 102, No. II., and Plate ; *Coorg Inscr.* No. 2, p. 5 ; *PSOCL.* No. 269. Biljūr Kanarese inscription of the 18th year of the reign of the W. Gaṅga *Satyavākya-Koṅgunivarman-dharmamahārājādhirāja Permanaḍi*,<sup>7</sup> ‘lord of Kovalāla,’ ‘lord of Nandagiri :’—

‘Śaka 809 (in words, l. 2), the eighteenth year (in words, l. 5) of his reign ; the fifth day (*śrīpanḥamī*) of Phālguna.’

126.—*Mysore Inscr.* No. 113, p. 209, and Plate ; *PSOCL.* No. 247 ; *Ep. Ind.* Vol. I. p. 350 ; *Ep. Ind.* Vol. VI. p. 48, and Plates. Bēgūr (now Bangalore Museum) Kanarese inscription, recording that the W. Gaṅga *Ereyapparasa*<sup>8</sup> lent to *Ayyapadēva*<sup>9</sup> for the purpose of fighting against *Viramahēndra*<sup>10</sup> a force collected and commanded by the leader of the *Nāgattaras*, that this commander was killed, and that then *Ereyapa* appointed *Iruga* to the leadership of the *Nāgattaras* and made a grant to him.

127.—**Ś. 860.**—*Ep. Ind.* Vol. III. p. 176, and Plate. Sūḍi (spurious<sup>11</sup>) plates of the W. Gaṅga *Būtuga II.*<sup>12</sup> *Satyanitivākya-Koṅgunivarman-dharmamahārājādhirāja*, recording a grant to a Jaina temple founded by his mistress *Dīvalāmbā* ; issued from the town of *Purikara* :—

(L. 68).—*Sa(sa)ka-vari[sh]ēshu shashtyuttar-āshṭa[śa]tēshu atikrāntēshu Vikāni(vi)-sativatsara-Kā[r]tt[i]ka-Nandīsva(śva)ra-su(śu)kla-pakshah ashtamyām Ādityavārē.*

The date is irregular ; see *ibid.* p. 159.

<sup>1</sup> According to Dr. Fleet “the characters of it are fairly referable to closely about A.D. 800.”

<sup>2</sup> According to Dr. Fleet to be identified with the *Mārāsarva* of No. 64 above.

<sup>3</sup> For *Śivamāra II.* see No. 659.

<sup>4</sup> According to Dr. Fleet to be placed roughly about A.D. 840.

<sup>5</sup> By Dr. Fleet identified with *Raṇavikrama* of No. 123.

<sup>6</sup> By Dr. Fleet identified with *Rājamalla* of No. 123.

<sup>7</sup> For a short *Kōtūr* undated Kanarese inscription of his see *Ind. Ant.* Vol. VI. p. 103, No. III. ; *Coorg Inscr.* No. 3, p. 6 ; *PSOCL.* No. 270.—According to Dr. Fleet he is *Būtuga I.* ; see *Ep. Ind.* Vol. VI. p. 68.

<sup>8</sup> According to Dr. Fleet about A.D. 908-938 ; the events recorded in the inscription, according to Dr. Fleet, have to be placed about A.D. 934-938.

<sup>9</sup> Identified with a *Noḷambādhirāja Ayyapadēva*.

<sup>10</sup> According to Dr. Fleet in all probability identical with the E. Chalukya *Chālukya-Bhīma II. Gaṇḍamahēndra* ; see below, No. 560.

<sup>11</sup> See *Ind. Ant.* Vol. XXX. p. 217, No. 31.

<sup>12</sup> For *Būtuga I.* see also above, note 7.

Genealogy as far as Bhūvikrama substantially as in No. 115; his son<sup>1</sup> Śivamāra [I.]; his son Śrīpurusha Koṅguṇivarma-dh.<sup>2</sup>; his son Śivamāra [II.] Koṅguṇivarma-dh. Saigōṭṭa; his younger brother Vijayāditya; his son Rājamalla [I.] Satyavākya-Koṅguṇivarma-dh.; his son Eregaṅga [I.] Nītimārga-Koṅguṇivarma-dh.; his son Rājamalla [II.] Satyavākya-Koṅguṇivarma-dh.; his younger brother Būtuga [I.] Guṇaduttaraṅga (married Abbalabbā, a daughter of [the Rāshtrakūṭa] Amōghavarsha [I.]); his son Eregaṅga [II.] Nītimārga-Koṅguṇivarma-dh., also called Komara-veḍeṅga ('whose forehead was adorned with the *paṭṭabandha* of, or by, Eṇṇeyappa'); his son Narasiṅgha Satyavākya-Koṅguṇivarma-dh., also called Vīra-veḍeṅga; his son Rājamalla (?) [III.] Nītimārga-Koṅguṇivarma-dh., also called Kacheheya-Gaṅga; his younger brother Būtuga [II.] Satyanītivākya-Koṅguṇivarma-dh., also called Nanniya-Gaṅga, Jayaduttaraṅga, Gaṅga-Nārāyaṇa, etc. (married a daughter of Baddega, i.e. the Rāshtrakūṭa Amōghavarsha III., at Tripurī in Daḥāla; on the death of Baddega secured the kingdom for [the Rāshtrakūṭa] Kṛishṇarāja [III.]; caused fear to Kakkarāja of Aḷachapura, Bijjā-Dantivarman of Banavāsī, Rājavarman, Dāmari of Nuḷuvugiri, and Nāgavarmā; defeated [the Chōla] Rājāditya,<sup>3</sup> besieged Tañjāpurī, etc.).

128.—*Ś. 872\**.—Ātakūr Kanarese inscription of the time of the W. Gaṅga Permāṇḍi Būtuga II. Satyavākya-Koṅguṇivarma-dharmamahārājādhirāja; see above, No. 95.

129.—*Ś. 890*.—*Ind. Ant.* Vol. VII. p. 104, lines 1-50 of the text. Lakshmēshwar (spurious<sup>4</sup>) inscription<sup>5</sup> of the W. Gaṅga Mārasimha II. Satyavākya-Koṅguṇivarma-dharmamahārājādhirāja:<sup>6</sup>—

(L. 24).—Śakanripakāḷ-ātīta-samvatsara-satēshv-ashṭasu navaty-uttarēshu pravarttamānā Vibhava-samvatsarā.<sup>7</sup>

In the Jāhnaveya family and Kānvāyana *gōtrā*, Mādhava Koṅguṇivarma-dharmamahārājādhirāja; his son Mādhava-mahārājādhirāja (composed a *Dattakasūtra-vṛitti*); his son Harivarma-mahārājādhirāja; his younger brother Mārasimha.

The inscription gives the line of Jaina teachers Dēvendra, his disciple Ēkadēva, his disciple Jayadēva-panḍita.

130.—*Ś. 896*.—*Ep. Ind.* Vol. IV. p. 351. Hebbāl Kanarese inscription, recording grants etc. by the W. Gaṅga Mārasimha II. Satyavākya-Koṅguṇivarma-dharmamahārājādhirāja (also called Noḷambakulāntakadēva, etc.), 'lord of Kōḷāla,' 'lord of Nandagiri,' and his grandmother Bhujjabbarasi, the mother of Būtayya (Būtuga II.):—

(L. 16).—Sa(sa)kanripakāḷ-āt[ī]ta-sa[r]vatsara-satarāṅga[ī]\* 896neya Bhāva-samvatsarāda Pā(phā)lguṇa(na)-su(su)ddha-panchami Brīhaspativārad-andu.

Thursday, 18th February A.D. 975.<sup>8</sup>

In the reign of [the Rāshtrakūṭa] Akālavarsha Kannaradēva (Kṛishṇarāja II.), Baddegadēva (Amōghavarsha III. Baddiga) gave his daughter Rēvakanimmaḍi, the elder sister of Kannaradēva (Kṛishṇarāja III.), in marriage to Permāṇḍi Būtayya (Būtuga II.) Satyavākya-Koṅguṇivarma-dharmamahārājādhirāja. Their son Maruḷadēva, married Bijjabe; their son Rachcha(?)—Gaṅga. Immediately after his reign, there reigned the son of Būtayya and Kallabbarasi, viz. Mārasimha [II.] Satyavākya-Koṅguṇivarma-dh., also called Noḷambakulāntakadēva, etc.

<sup>1</sup> Elsewhere Śivamāra is described as the younger brother of Bhūvikrama; but see also No. 121.

<sup>2</sup> I.e., here and below, -dharmamahārājādhirāja.

<sup>3</sup> See above, No. 95.

<sup>4</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

<sup>5</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>6</sup> See above, Nos. 104 and 106.

<sup>7</sup> See the same date of an inscription of apparently the same king, *Ind. Ant.* Vol. VII. p. 112, third part.

<sup>8</sup> On this day the *tīthi* of the date commenced 6 h. 52 m. after mean sunrise.

131.—*Inscr. at Śravaṇa-Belgoḷa*, No. 38, p. 5; *Ep. Ind.* Vol. V. p. 176, and Plate. Sanskrit and Kanarese much damaged inscription, being a panegyric of the W. Gaṅga Mārasimha II. Satyavākya-Koṅguṇivarma-dharmamahārājādhirāja (called Noḷambakulāntaka, etc.); engraved after his death.<sup>1</sup>

He conquered the northern region for [the Rāshtrakūṭa] Kṛishnarāja [III.]; destroyed the pride of a certain Alla, an opponent of Kṛishnarāja; crowned Indrarāja [IV.]; defeated Vajjala;<sup>2</sup> destroyed the Śabara chief Naraga; conquered the Chālukya Rājāditya, etc.—He committed religious suicide at Bankāpura, near the Jaina teacher Ajitasēna.

132.—Ś. 897.—*Ep. Ind.* Vol. VI. p. 259, and Plate. Mugund fragmentary Kanarese inscription of the reign of the W. Gaṅga Pañchaladēva<sup>3</sup> Satyavākya-Koṅguṇivarma-dharmamahārājādhirāja, 'lord of Kuvaḷāla,' 'lord of Nandagiri,' the successor of Noḷambakulāntakadēva (Mārasimha II.) :—

(L. 5).—Sa(śa)ka-varsham=entunūpa-tombhatt-[ē]ḷaneya Yuva-saṁvatsarada Bhādrapada-bahuḷa-bidiye Bṛihaspativāraṁ Kanyā-saṁkrāntiyu[m].

Thursday, 26th August A.D. 975.

133.—Ś. 899.—*Ind. Ant.* Vol. VI. p. 102, No. 1, and Plate; Vol. XIV. p. 76; *Coorg Inscr.* No. 4, p. 7, and Plate; *PSOI.* No. 271. Peggu-ūr Kanarese inscription of the W. Gaṅga Rāchamalla II. Permaṇḍi Satyavākya-Koṅguṇivarma-dharmamahārājādhirāja, 'lord of Kōḷāḷa,' 'lord of Nandagiri' :—

(L. 1).—Sa(śa)kanripakāl-ātīta-saṁvatsara-sa(śa)taṅga[!]\* 899taneya Īsva(śva)ra-saṁvatsaraṁ pravartise . . . tadvarsh-ābhyanantara-Pā(phā)ḷguṇa(na)-su(śu)ḷḷapakshada Nandīsva(śva)raṁ tallaj-āvasam-āge(?).<sup>4</sup>

The inscription mentions a certain Rakkasa (a younger brother of Rāchamalla ?).

134.—*Inscr. at Śravaṇa-Belgoḷa*, No. 60, p. 58. Kanarese memorial tablet of Bāyiga, private attendant or guardian of the W. Gaṅga prince (? ) Rakkasa.

135.—*Inscr. at Śravaṇa-Belgoḷa*, No. 61, p. 58. Kanarese memorial tablet of Gunti (who fell in battle ?), the wife of Lōka-Vidyādhara, erected by her sister's husband Bāyika (Bāyiga).

136.—*Inscr. at Śravaṇa-Belgoḷa*, No. 109, p. 85. Inscription recording achievements of Chāvunḍarāja, general of the W. Gaṅga Jagadēkavira (i.e. Mārasimha II.). Born in the Brahmakshatra kula, he fought for Jagadēkavira, when the latter at the command of [the Rāshtrakūṭa] Indrarāja [IV.] conquered Vajjaladēva<sup>5</sup> who was the younger brother of Pātālamalla; he also fought in wars with the Noḷamba king, etc.

137.—*Inscr. at Śravaṇa-Belgoḷa*, No. 85, p. 67. Kanarese inscription, being a panegyric of Gommatēsvara, of whom a colossal statue was erected by Chāmunḍarāja, the minister of the W. Gaṅga Rāchamalla II.; (composed by the poet Boppa Sujanōttamsa).

138.—*Inscr. at Śravaṇa-Belgoḷa*, No. 67, p. 60. Kanarese inscription, recording the foundation of a Jaina shrine by the minister Chāmunḍa's son, a lay-disciple of Ajitasēna.

139.—*Inscr. at Śravaṇa-Belgoḷa*, Nos. 75 and 76, p. 62, and Plate; *Ep. Ind.* Vol. VII. p. 109, and Plate. Short Kanarese, Tamil and Marāṭhī inscriptions containing the names of Chāmunḍarāja (Chāvunḍarāja) and Gaṅgarāja.<sup>6</sup>

<sup>1</sup> According to Dr. Fleet, this record may be placed in A.D. 975.

<sup>2</sup> See below, No. 136.

<sup>3</sup> See Nos. 106 and 140.

<sup>4</sup> See *Ep. Ind.* Vol. V. p. 168, note 4.

<sup>5</sup> See above, No. 131.

<sup>6</sup> See below, No. 386 ff.

D.—The Western Chálukyas of Kalyāni and their Feudatories.<sup>1</sup>

140.—*Ind. Ant.* Vol. XXI. p. 167. Part of a Gadag Sanskrit and Kanarese inscription,<sup>2</sup> recording the restoration of the W. Chálukya sovereignty by Taila II., the son of Vikramāditya IV. and Bonthádêvi.—Taila destroyed some Raṭṭas, killed [the Paramāra] Muñja,<sup>3</sup> took in battle the head of [the W. Gaṅga] Pañchala, possessed himself of the Chálukya sovereignty, and reigned for 24 years, beginning with the year Śrīmukha.

[Śrīmukha=Ś. 895.]

141.—Ś. 902.—Supplied by Dr. Fleet (compare his *Dynasties*, p. 553). Date of a Sogal (in Belgaum district) Kanarese inscription of the reign of the W. Chálukya Taila II., and of his feudatory, the Raṭṭa Kārtavīrya I.,<sup>5</sup> lord of the Kūṇḍi country:—

Sa(śa)ka-varsha 902neya Vikrama-saṁvatsarad=Āshāḍa(ḍha)d=amavāsyey=Ādiv[Āraṁ] śūryyagrahaṇa-nimittado|.

The date is irregular as regards both the week-day and the eclipse.

142.—Ś. 902.—*Jour. Bo. As. Soc.* Vol. X. p. 204. Saundatti Kanarese inscription of the reign of the W. Chálukya Tailapa (Taila II.), and of his feudatory, the Raṭṭa Mahāśāntanta Śāntivarman (Śānta), the son of Piṭṭuga (who defeated Ajavarman, and) who was the son of Prithvirāma:<sup>6</sup>—

(L. 34).—Sa(śa)kaṁṛipakāl-ātita-saṁvatsara-sataraṅga[\*] 902neya Vikrama-saṁvatsarada Paushya(sha)-śuddha-daśamī Brihaspativārad=amdin=uttarāyana-śa(sa)ṁkramaṇado|.

Thursday, 23rd December A.D. 980; but the *tithi* which ended on this day was the 14th, not the 10th *tithi* of the bright half of Pausha; see *Ind. Ant.* Vol. XXIV. p. 6, No. 147.

143.—Ś. 904.—*Ep. Ind.* Vol. IV. p. 206. Nilgund inscription of the reign of the W. Chálukya Mahārājādhirāja Tailapa Āhavamalla (Taila II., who defeated, amongst others, king Utpala<sup>7</sup>), and of his feudatory Śōbhana,<sup>8</sup> the younger brother and successor of Kannapa (or Kennapa):—

(L. 17).—Sa(śa)kaṁṛipa-saṁvatsarēshu chaturadhika-avaśatēshu gatēshu Chitrabhānu-saṁvatsarē Bhādrapada-māsē śūryya-grahaṇē sati.

20th September A.D. 982; a solar eclipse, visible in India.

144.—Ś. 911 (for 912).—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.<sup>9</sup> Date of the reign of the W. Chálukya Tailapayya (Taila II.), and of the Sinda Pulikāla, born in the Nāga race, 'lord of Bhōgāvati,' a son of Kammara (Kammayarasa):—

(L. 4).—Sa(śa)ka-varsha 911 Vikri(kṛi)tam=eriba saṁvatsara pravarttise.

(For a later date in the same inscription see below, No. 156).

<sup>1</sup> These include (among others):—

(a).—The Raṭṭas; see Nos. 141, 142, 158, 163, 181, 189, 192, 193, 201, 220, 263-263, (and, of earlier inscriptions, No. 79).

(b).—The Sindas; see Nos. 144, 156, 189, 213, 224, 233, 234, 238, 243, 247 (and perhaps 259).

(c).—The Kādambas; see Nos. 147, 164, 168, 173, 210, 227, 235, 241, 242, 249, 254, 255, 260, 261, 262, 260, 270 (and below, Nos. 424 and 425).—For the early Kādambas see No. 602 ff.

(d).—The Pāṇḍyas of the Koṅkaṇa and Noḷambavādi (Noṅambavādi); see Nos. 212, 219, 225, 231, 236, 238, 244, 248, 250, 251, 252.—For the Pāṇḍyas of Madhurā see below, section N.

<sup>2</sup> According to Dr. Fleet, of the time of the W. Chálukya Vikramāditya VI.; see his *Dynasties*, p. 426, note 3.

<sup>3</sup> Compare below, No. 328.

<sup>4</sup> See Nos. 132 and 259, and compare Dr. Fleet's *Dynasties*, p. 432.

<sup>5</sup> See below, No. 181.

<sup>6</sup> See above, No. 79.

<sup>7</sup> I.e. the Paramāra Muñja; see below, No. 150. In my edition of the Nilgund inscription I have wrongly altered *Utpala* to *Utkala*.

<sup>8</sup> See below, No. 146.

<sup>9</sup> Put on the stone about A.D. 1070.

145.—Ś. 919.—*PSOOL*. No. 214; *Mysore Inscr.* No. 99, p. 186. Tālgund Kanarese inscription of the reign of the W. Chālukya Tailapa Āhavamalla (Taila II.), and of his feudatory Bhimarasa:—

‘Śaka 919 (in figures; l. 12), the Hēmalambi *saṃvatsara*; Sunday, the fifth day of the bright fortnight of (?) Āśvayuja;’ (*Mys. Inscr.*: ‘Vaiśākha, the 8th day of the moon’s decrease,<sup>1</sup> Sunday,’ which would be Sunday, 2nd May A.D. 997).

146.—Ś. 924.—*Ind. Ant.* Vol. II. p. 207, No. 3, and Vol. XII. p. 210, No. 31. Notice of a Gadag Kanarese inscription of the reign of the W. Chālukya Irivabeṅga Satyāśraya,<sup>2</sup> and of his feudatory, the *Mahāsāmanta Sōbhanarasa*:<sup>3</sup>—

(L. 7).—Sa(śa)kabhūpālakāl-ākramānta-saṃvatsara-sa(śa)taiga[1\*] 924neya Śubhakit-saṃvatsaram pravartise tadvarsh-ābhyantara-Chaitra-suddha 5 Ādityavārad-andu.

Sunday, 22nd March A.D. 1002.

147.—Ś. 928 (for 929).—*Ind. Ant.* Vol. XII. p. 212, No. 67. Guḍikaṭṭi Kanarese Kādamba inscription.<sup>4</sup> Date of the time of (?) the W. Chālukya [Yvwarāja?] Jayasimha II., and of his feudatory, the Kādamba (of Goa) *Mahāmaṇḍalīśvara Shashṭhadēva I.*:<sup>5</sup>—

(L. 13).—Sa(śa)kam=ā(a)bdā gaja-dvi-nidhi Playamgadolu.

(For a later date in the same inscription see below, No. 164).

148.—Ś. 930.—*Ind. Ant.* Vol. XII. p. 212, No. 52. Date of a Mnuvallaḥi Kanarese inscription of the W. Chālukya (Irivabeṅga) Satyāśraya:—

(L. 10).—Sa(śa)ka-varisha 930 Kīlaka-[saṃva]tsa[ra]da Śrāvāṇa-bahula-chaṭṭi<sup>6</sup> Sōmavārad-andu.

Monday, 26th July A.D. 1008.

149.—Ś. 930.—Khārēpāṭaṇ plates of the Silāra *Maṇḍalika Raṭṭarāja*, a feudatory of the W. Chālukya (Irivabeṅga) Satyāśraya; see below, No. 301.

150.—Ś. 930 (for 931).—*Ind. Ant.* Vol. XVI. p. 21, and Plate. Kauṭhēm Plates of the W. Chālukya *Mahārājādhirāja Vikramāditya V. Tribhuvanamalla*, recording a grant made at the Kōṭiththa at Kollāpura:—

(L. 61).—Śakanripakāl-ātṭa-saṃvatsara-śatēshu navasu trīn(triṃ)śad-adbhikēshu gatēshu 930 prava[r\*]ttamāna-Saumya-saṃvatsarē paurṇamāsyān sōmagrahāṇa-parvvaṇi.

Probably the 6th October A.D. 1009, with a lunar eclipse, visible in India.<sup>7</sup>

In the Chālukya lineage,<sup>8</sup> after 59 kings at Ayōdhya *etc.*, there was Jayasimhavallabha [I.] (who conquered the Rāshṭrakūṭa Kṛishṇa’s son Indra); his son Raṇarāga; his son Pulakēsin [I.], (lord of Vātāpipurī); his son Kīrtivarman [I.]; his younger brother Maṅgalīśa; his elder brother’s son [Pulakēsin II.] Satyāśraya (conquered Harsha [of Kanauj]); his son Nēdamari; his son Ādityavarman; his son Vikramāditya [I.]; his son Yuddhamalla; his son Vijayāditya; his son Vikramāditya [II.]; his son Kīrtivarman [II.]; a brother (named Bhīma?) of Vikramāditya [II.]; his son Kīrtivarman [III.]; his son Taila [I.]; his son Vikramāditya [III.]; his son Bhīma; his son Ayyaṇa [I.], married a daughter of Kṛishṇa; their son Vikramāditya [IV.], married Bonthā-dēvi, a daughter of the Chēdi Lakshmana; their son Taila [II.] (conquered the Rāshṭrakūṭas

<sup>1</sup> But the original seems distinctly to quote the bright fortnight. For the 8th of the bright half of Āśvina the date would be Sunday, 12th September A.D. 997.

<sup>2</sup> For Satyāśraya the inscriptions also have Sattiga and Sattima; see Dr. Fleet’s *Dynasties*, p. 432.

<sup>3</sup> See *ibid.* p. 432, and above, No. 143

<sup>4</sup> Put on the stone in A.D. 1052-53.

<sup>5</sup> See Dr. Fleet’s *Dynasties*, p. 436, note 1; p. 439, note 1; and p. 557; and compare below, No. 154.

<sup>6</sup> This is the true reading of the original, verified by Dr. Fleet.

<sup>7</sup> In the year Saumya of the date this is the only lunar eclipse that was visible in India.

<sup>8</sup> In one of the introductory verses the grant glorifies a king named Akalankacharita, who would naturally be understood to be Vikramāditya V.; but the name was a *biruda* of Irivabeṅga Satyāśraya.



Karkara, i.e. Kakkarāja II., and Ranastamba, and imprisoned king Utpala, i.e. the Paramāra Muñja<sup>1</sup>), married Jākavvā, a daughter of the Rāshtrakūṭa Bhammaha-Raṭṭa; their son [Iṅivabeḅaᅅga] Satyāśraya; his younger brother Yaśōvarman,<sup>2</sup> married Bhāgyavatī;<sup>3</sup> their son Vikramāditya [V.].

151.—Ś. 940.—*PSOCI.* No. 153; *Mysore Inscr.* No. 80. p. 160. Baḷagāᅅve Kanarese inscription probably of the W. Chālukya Jayasimha II. Jagadēkamalla :—

' Śāka 940 (in figures, l. 10). The other details of the date are illegible.'

152.—Ś. 941.—*Ind. Ant.* Vol. V. p. 15, and Plate; *PSOCI.* No. 154; *Mysore Inscr.* No. 72, p. 148. Baḷagāᅅve Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla (' the moon to the lotus which was king Bhōja,<sup>4</sup> and ' the lion to the elephant which was Rājēndra-Chōja [I.]' <sup>5</sup>), and of his feudatory, the *Muhūmaᅅḅalēśvara* Kundamarasa, a son of Iṅivabeḅaᅅgadēva :<sup>6</sup>—

(L. 25).— Śāka-varsha 941neya Siddhārtthi-saᅅvatsarada Pushya-suddha-bidige Ādityavārad=amdin=uttarāyapa-saᅅkrāᅅtiya parba(rvva)-nimittadin.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 177.

153.—Ś. 944.—*Ind. Ant.* Vol. XVIII. p. 273; *PSOCI.* No. 70. Bēlūr Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla, and of his elder sister Akkādēvi :—

(L. 29).— Sa(sa)kaᅅripakāᅅ-āᅅti-saᅅvatsara-satamaᅅga[!]<sup>\*</sup> 944neya Duᅅᅅdubhi-saᅅvatsaraᅅ-uttarāyapa-saᅅkrāᅅtiyūᅅ vyatīpātamaᅅ=Ādityavārad=a[ᅅᅅ\*]du.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 178.

The inscription mentions Akkādēvi's father Daśavarman, her mother Bhāgaladēvi,<sup>7</sup> and her elder brother Vikramāditya [V.] Tribhuvanamalla.

154.—Ś. 946.—*Jour. Roy. As. Soc.* Vol. II. p. 380, and Vol. III. p. 258; *Ind. Ant.* Vol. VIII. p. 11. Miraj plates of the W. Chālukya *Mahārājādhirāja* Jayasimha II. Jagadēkamalla, issued from near Kollāpura :—

Śakaᅅripakāᅅ-āᅅti-saᅅvatsara-satēshu navasu shatchatvāriᅅśad-adhikēshv=aᅅᅅkataᅅ saᅅvat 946 Raktākshi-saᅅvatsar-āᅅtarggata-Vaiśākha-paurᅅᅅamāśyāᅅ=Ādityavāre.

Sunday, 26th April A.D. 1024; see *Ind. Ant.* Vol. XXIII. p. 115, No. 12.

Genealogy as far as Vikramāditya [V.] as in No. 150;<sup>8</sup> his younger brother Jayasimha [II.] Jagadēkamalla.

155.—Ś. 950.—*Ind. Ant.* Vol. IV. p. 278; *PSOCI.* No. 215; *Mysore Inscr.* No. 105, p. 201. Tāᅅgund Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla :—

(L. 8).— Sa(sa)ka-varisha 950neya Vibhava-saᅅvatsarada Pushya-suddha(ddha) 5 Sōᅅav[ā]ᅅrad=uttarāyapaᅅsaᅅkrāᅅtiy-andu.

Monday, 23rd December A.D. 1028; see *Ind. Ant.* Vol. XXIII. p. 115, No. 13.

156.—Ś. 955.—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmaᅅᅅti Kanarese Sinda inscription.<sup>9</sup> Date of the time of the W. Chālukya (Jayasimha II.) Jagadēkamalla, and of

<sup>1</sup> See above, No. 143, and below, No. 232.

<sup>2</sup> Elsewhere called Bhāgaladēvi; see below, No. 153.

<sup>3</sup> Usually called Daśavarman; see below, Nos. 153 and 154.

<sup>4</sup> I.e. the Paramāra Bhōja; compare *North. Inscr.* No. 57.

<sup>5</sup> Compare below, No. 729.

<sup>6</sup> According to Dr. Fleet, *Dynasties*, p. 437, note 2, quite possibly the W. Chālukya Iṅivabeḅaᅅga Satyāśraya.

<sup>7</sup> Above, No. 150, the names are Yaśōvarman and Bhāgyavatī.

<sup>8</sup> But the name of Vikramāditya's father is here Daśavarman.

<sup>9</sup> Put on the stone about A.D. 1070.

the Sinda *Mahāśāmantā* Nāgātīyarasa (Nāgāditya, Nāgātya), 'lord of Bhḡgāvati,' the son of Pulikāla :—

(L. 52).—Śa(śa)ka-varsha 955[ne\*]ya Śrīmukha-saivatsara pravarttise.  
(For an earlier date in the same inscription see above, No. 144).

The inscription after Nāgātya mentions his son Polasinda, and after him Sēya (the *Mahāmaṇḍalēśvara* Sēyarasa) as a vassal of the W. Chālukya (Sōmēśvara II.) Bhuvanakaṇḍalla

157.—Ś. 957.—*PSOCL.* No. 155; *Mysore Inscr.* No. 71, p. 146. Balagāṁve Kanarese inscription of the W. Chālukya Jayasimha II. Jagadēkamalla, reigning at Pottalakepe :—

(L. 10).—Śaka-varsha 957neya Yuva-saivatsarada Pushyada paunṇamāseḥ-uttarā-yapasankrānti-vyatipācam=Ādityavārad=anda.

The date is irregular.

According to *Mys. Inscr.* p. 148, the above inscription is followed by a grant, the greater part of which has been defaced, of apparently a W. Gāṅga chief.

158.—Ś. 962.—*Ind. Ant.* Vol. XIX. p. 164. Mantūr Kanarese inscription of the reign of the W. Chālukya (Jayasimha II.) Jagadēkamalla, reigning at Pottalakepe, and of (his feudatory) the Ratta *Mahāśāmantā* Ereyammarasa (Ereya), 'lord of Lattalūr :—

(L. 5).—Sa(śa)ka-varsha 962neya Vikrava(ma)-saivatsarada śraheya Mārggaśira-suddha 5 Ādityavārad=anda.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 180.

159.—Ś. 966.—*Ind. Ant.* Vol. XII. p. 209, No. 14. Date of a Hōli Kanarese inscription of the W. Chālukya Sōmēśvara I. :—

(L. 20).—Śakanipakāḥ-āḥita-saivatsara-satamgaḷu 966neya Tārana-saivatsarada Puśya śhya)-su(su)dhḍha(dḍha) 10 Ādivāram=a(u)ttarāyapaśankrāntiy-āṇḍu.

Sunday, 23rd December A D 1044; but the *tithi* which ended on this day was the first, not the 10th *tithi* of the bright half of Pausa; see *ibid.* Vol. XXIV. p. 6, No. 148.

160.—*PSOCL.* No. 216; *Mysore Inscr.* No. 108, p. 204. Tālgund Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his feudatory, the *Mahāmaṇḍalēśvara* Siṅgaṇadēvarasa :—

'The Pārthiva saivatsara; Sunday, the tenth day (in figures, 1. 13) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.—The year is effaced.' (*Mys. Inscr.*: 'the 9th<sup>3</sup> day').

[For Pārthiva = Ś. 967] the date is irregular.

161.—Ś. 968.—*PSOCL.* No. 156; *Mysore Inscr.* No. 92, p. 183. Balagāṁve Kanarese memorial tablet of the time of (the W. Chālukya Sōmēśvara I. Trailōkyamalla, and of his feudatory) the *Mahāmaṇḍalēśvara* Chāvunḍarāya :—

'Śaka 968 (in figures, 1. 3), the Vyaya saivatsara; Wednesday, the fifth day of the bright fortnight of Mārggaśirsha; (*Mys. Inscr.*: 'the 18th day of the moon's increase, Friday'?).  
Wednesday, 5th November (or Friday, 14th November?) A.D. 1046.

162.—Ś. 970.—*Ind. Ant.* Vol. IV. p. 179, and Plate; *PSOCL.* No. 157; *Mysore Inscr.* No. 53, p. 114. Balagāṁve Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his feudatory, the *Mahāmaṇḍalēśvara* Chāvunḍarāya, 'lord of Banavāsī :—

(L. 12).—Śaka-varsha 970neya Sarvadhāri-saivatsarada Jyēshṭha suddha-trayōdasi Ādityavārad=anda.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 181.

<sup>1</sup> See below, No. 181.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 483.

<sup>3</sup> The original appears to have '10.'

163.—Ś. 970.—*Jour. Bo. As. Soc.* Vol. X. p. 172. Notice of a Saundatti Kanarese inscription containing a date of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla, and of his feudatory, the Raṭṭa *Mahâśâmantâ Añka*:<sup>1</sup>—

Śaka 970, 'the Sarvadhâri *saivatsara*, on Sunday, the seventh day of the dark fortnight of the month Pushya, at the time when the sun was commencing his progress to the north.'

The date is irregular.

(For a later date in the same inscription see below, No. 192).

164.—Ś. 973 (for 974).—*Ind. Ant.* Vol. XII. p. 211, No. 42. Guḍikaṭṭi Kanarese Kâdamba inscription. Date of the reign of the W. Châlukya Sômêśvara I., and of his feudatory, the Kâdamba (of Goa) Jayakêśin I., 'the lord of Koñkapa':<sup>2</sup>—

(L. 19).—Sa(sa)ka-kâlâm gûṇa-sapta-Namda-mṛi(mi)tam-âgal-varṭtakam Nandan-âbdakam.

(For an earlier date in the same inscription see above, No. 147).

165.—Ś. 975.—*Ep. Ind.* Vol. IV. p. 260, and Plate. Kelawadi Kanarese inscription of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla, and of his feudatory, the *Danḍanâyaka Bhôgadêvarasa*, recording a grant by the latter's nephew, the minister *Sappanasa*:—

(L. 21).—Sa(sa)ka [va]rsha 975neya Vijaya-saivatsarada ut[t\*]arâyana-sarikrânti-yamda.

166.—Ś. 976.—*PSOCI.* No. 158; *Mysore Inscr.* No. 56, p. 121. Baḷagâhve Kanarese inscription of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla Âhavamalla:<sup>3</sup>—

(L. 15).—Sa(sa)ka-varshada 976neya Jaya-saivatsarada Vaisâkha-bahula akshaya-tri(tri)tiyad-amavâse Âdivâra-nimittam.

For the *akshaya-tritîyâ* new-moon, *i.e.* the new-moon of Chaitra, the date regularly corresponds to Sunday, 10th April A.D. 1054; in the original date the word *Vaisâkha* has been put erroneously for *Chaitra*.

167.—Ś. 976.—*Ind. Ant.* Vol. XIX. p. 272. Honwâd (now Bombay As. Soc.'s) Sanskrit and Kanarese Jaina inscription of the reign of the W. Châlukya (Sômêśvara I.) Trailôkyamalla, recording grants made at the request of his queen Kêtaladêvi:—

(L. 33).—Sa(sa)ka-varsha 976neya Jaya-saivatsarada Vaisâ(sâ)kha-amâvâsye(eye) Sônavarâd=amâdina sū(sū)ryyagrahana-nimitya(tta)dim.

10th May A.D. 1054, with a solar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *ibid.* Vol. XXIV. p. 7, No. 150

The inscription mentions, in the Mûla-saṅgha, Sêna-gaṇa, and Pogari-gachchha: Brahma-sêna, his disciple Âryasêna, his disciple Mahâsêna, and his disciple Chânkirâja (Chânkapaṇya or Chânkimayya, the son of Kommarâja of the Vânasa family), an officer of Kêtaladêvi.

168.—Ś. 977.—*Ind. Ant.* Vol. IV. p. 203. Notice of a Bañkâpur Kanarese inscription of the time of the W. Châlukya Vikramâditya VI. (while viceroy under his father Sômêśvara I.) and of the Kâdamba *Mahâmanḍalêśvara Harikêśarin*.<sup>4</sup>

'The inscription is dated in the Śaka year 977, being the Manmatha *saivatsara*.'

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 553; and below, No. 181.

<sup>2</sup> See *ibid.* p. 439, note 1; and p. 567; and compare below, Nos. 249 and 254

<sup>3</sup> Described as 'a lion to the elephant Chôla,' *etc.*; see below, No. 741 ff.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 563.

169.—**Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 15. Date of a Hulgûr Kanarese inscription of the W. Châlukya **Sômêśvara I.** :—

(L. 11).—Sa(śa)ka[n]papakâl-âkrânta-saivatsara-śataṅga[\*] 984neya Śubhakṛit-saivatsaram pravarttise tadvarsh-âbhyantarada Pushya-bahula-saptame(mi) Âdityavâram=uttarâyaṇasamkrânti-andu.

24th December A. D. 1062;<sup>1</sup> but the day was a Tuesday, not a Sunday; see *ibid.* Vol. XXIV. p. 7, No. 151.

170.—**Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 15. Date of a Chillûr-Baḍḍi Kanarese inscription of the W. Châlukya **Sômêśvara I.** :—

(L. 26).—Su(śa)kanripakâl-âtita-saivatsara-sa(śa)taṅga[\*] 984neya [Śu]bhakṛit-saivatsarada Pauśya(śa)-su(śu)ddha-dasa(śa)mi Âdityavâram=uttarâyaṇasamkrânti-vyatipâdad-andu.

The date is irregular; compare above, No. 169.

171.—**Ś. 986.**—*Ep. Ind.* Vol. IV. p. 213, and Plate. Jaṅga-Râmêśvara Hill Kanarese inscription of the W. Châlukya **Vishṇuvardhana Vijayāditya**, described as ‘the warrior of Âhavamalla (Sômêśvara I.)’ and son of Trailôkyamalla (Sômêśvara I.), governing the Nolambavâḍi Thirty-two-thousand (as viceroy) at Kampili:<sup>2</sup>—

(L. 12).—Śaka-varshaṁ [9]86neya Krôdhi-saivatsarada Vai[sâ]khada puṇṇame Sônavârada [cha]n[dr]agrahaṇa-parbba(rvva)-nimittade.

Monday, 3rd May A. D. 1064; a lunar eclipse, visible in India.

172.—**Ś. 988.**—*PSOCL.* No. 136; *Mysore Inscr.* No. 11, p. 19. Dâvangere Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara I.**) **Trailôkyamalla**, and of his son **Vishṇuvardhana Vijayāditya** :—

(L. 17).—Sa(śa)ka-varsha 988neya Parâbhava-saivatsarada Bhâdrapada=amâvâṇya Maṅgalavâra sûryya-grahaṇad=andû.

The date is irregular.

173.—**Ś. 990.**—*Mysore Inscr.* No. 170. p. 320 (*Ind. Ant.* Vol. IV. p. 206, No. 3). Banavâsi Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara I.**) **Trailôkyamalla**, and of his feudatory, the Kâdamba (of Hâṅgal) **Mahâmaṅḍalêśvara Kirtivarman II.**, ‘lord of Banavâsi’:<sup>3</sup>—

‘In the Śaka year 990, the year Kâlaka, the month Chaitra, the 1st day of the moon’s increase (rest not copied).’

174.—**Ś. 993.**—*PSOCL.* No. 159; *Mysore Inscr.* No. 70, p. 144. Baḷagâṇve Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara II.**) **Bhuvanaikamalla**, and of his feudatory, the **Daṇḍandya Udayāditya**, residing at Baṅkâpura :—

(L. 12).—Sa(śa)ka-varsha 993neya Virôdhikṛit-saivatsarada Pushya-su(śu)ddha Sônavârada=andin=uttarâyaṇasamkrânti-parbba(rvva)-nimittadin.<sup>4</sup>

25th December A. D. 1071; but the day was a Sunday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 152.

175.—**Ś. 993.**—*PSOCL.* No. 160; *Mysore Inscr.* No. 78, p. 164. Another Baṅkâpura Kanarese inscription of the reign of the W. Châlukya (**Sômêśvara II.**) **Bhuvanaikamalla**, and of his feudatory, the **Daṇḍandya Udayāditya**; of the same date.

<sup>1</sup> On this day the *tithi* of the date commenced 10 h. 33 m. after mean sunrise.

<sup>2</sup> Compare below, No. 741.

<sup>3</sup> See Dr. Fleet’s *Dynasties*, p. 561.—Kirtivarman II. was the son of Tailapa I. in No. 210.

<sup>4</sup> See *Ind. Ant.* Vol. XII. p. 212, No. 55.

176.—*Ś. 993.*—*Ep. Ind.* Vol. IV. p. 215, and Plate. Jaṅga-Rāmēśvara Hill Kanarese inscription of the W. Chālukya Jayasīma III,<sup>1</sup> styled 'the lion of his elder brother' (Sōmēśvara II.), encamped (as viceroy) near Gondavādi :—

(L. 8).—Sa(śa)ka-varsha 993neya Virōdhikṛit-samvatsarada Pā(phā)lguṇa(na)d-amavāse Budhavāraṇi.

Wednesday, 21st March A.D. 1072 (?).<sup>2</sup>

177.—*Ś. 996.*—*Ind. Ant.* Vol. X. p. 127. Bijāpur Sanskrit and Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla,<sup>3</sup> and of his feudatory, the *Daṇḍanāyaka Nākimayya* :—

(L. 10).—Sa(śa)ka-varshaṇ 996neya Ānaṇḍa-samvatsarada Puśya(shya)-su(śu)-dhaha(ddha) 5 Bri(hri)haspativārad=amḍin=uttarāyapaśamkrānti-parvva-nimittam=āgi.

Thursday, 25th December A.D. 1074; see *ibid.* Vol. XXIII. p. 115, No. 15.

178.—*Ś. 997.*—*Archæol. Surv. of West. India*, Vol. III. p. 105; Vol. I. Plate xiii.; *Ind. Ant.* Vol. I. p. 141; *PSOCI.* No. 92 Kādarōji Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory, the *Daṇḍanāyaka Kēśavāditya* :—

(L. 19).—Sa(śa)ka-varsha 997neya Rākshasa-samvatsarada Pushyada puṇṇame Ādityavāra uttarāyapaśam(sam)krānti-vyatīpātad=amḍu.

25th December A.D. 1075; but the day was a Friday, not a Sunday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 153.

179.—*Ś. 997.*—*Ind. Ant.* Vol. IV. p. 208; *PSOCI.* No. 161; *Mysore Inscr.* No. 69, p. 142. Baḷagāṇve Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory Gaṅgapermānaḍi Bhuvanaikavira Udayāditya :—

(L. 30).—Sa(śa)ka-varsha 997neya Rākshasa-samvatsarada Pushya-śudhaha(ddha) 1 Sōmavārad=amḍin=uttarāyapaśamkrānti-parbba(rvva)-nimittadin=

The date is irregular; compare above, No. 178.

Before Bhuvanaikamalla the inscription enumerates Satyāśraya [Iṅvabeḍaṅga], Vikramāditya [V.], Ayyapa [II.], Jayasīma [II.], and Trailōkyamalla [Sōmēśvara I.].

180.—*PSOCI.* No. 162; *Mysore Inscr.* No. 61, p. 132. Baḷagāṇve incomplete Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory Bhuvanaikavira Udayāditya.

181.—*Jour. Bo. As. Soc.* Vol. X. p. 213. Saundatti fragmentary Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory, the Raṭṭa *Mahāmaṇḍulēśvara Kārtavīrya (Katta) II.*, 'lord of Lattalūr.'

Genealogy of Kārtavīrya II.: King Nanna; his son Katta (Kārtavīrya) [I.];<sup>5</sup> his son Dāyina (Dāvari); his younger brother Kanna (Kannakaira) [I.]; his son Eṅga (Eṅga);<sup>6</sup> his younger brother Aṅka;<sup>7</sup> Eṅga's son Sēna [I.], married Mailaladēvi; their son Katta (Kārtavīrya) [II.], married Bhāgaladēvi; their son Sēna [II.]

182.—*PSOCI.* No. 177; *Mysore Inscr.* No. 73, p. 151. Baḷagāṇve Kanarese inscription, 'probably of' the W. Chālukya 'Vikramāditya VI. Tribhuvanamalla' (according to *Mys. Inscr.* of Sōmēśvara II. Bhuvanaikamalla).<sup>8</sup>

<sup>1</sup> The full name is Trailōkyamalla-Noḷamba-Pullava-Permāḍi-Jayasīma; see Dr. Fleet's *Dynasties*, p. 453; and below, No. 183; compare also No. 753.

<sup>2</sup> The *śiḥi* of the date only commenced 13 h. 6 m. after mean sunrise.

<sup>3</sup> In line 42 commences a second inscription, undated and apparently unfinished, of (Vikramāditya VI.) Tribhuvanamalla.

<sup>4</sup> He is described as belonging to the lineage of Brahmakshatras, and as 'lord of Kōḷālapura' and 'lord of Nandagiri.'

<sup>5</sup> See above, No. 141.

<sup>6</sup> See above, No. 153.

<sup>7</sup> See above, No. 163.

<sup>8</sup> The date is illegible; *Mys. Inscr.* gives the year Rākshasa (which would be Ś. 997).

183.—**Ś. 998.**—*Ind. Ant.* Vol. XVIII. p. 38. Guḍigere fragmentary Kanarese Jaina inscription, recording gifts of the *Āchārya Śrinandi-panḍita* :—

(L. 19).—Sa(śa)ka-varsha 998neya Naḷa-saṁvatsarada śrāheyoḷu.

The inscription mentions Kuṅkumamahādēvi, the younger sister of the Chālukya *Chakravartin* Vijayādityavallabha (*i.e.*, probably, the W. Chālukya Vijayāditya<sup>1</sup>), as having formerly founded a certain Jaina temple. It also mentions a Bhuvanaikamalla-Śāntināthadēva, *i.e.* a Jaina temple or image of Śāntinātha that had been built or set up by the W. Chālukya Sômesvara II. Bhuvanaikamalla.

184.—**Ś. 999.**—*Ind. Ant.* Vol. XII. p. 209, No. 17. Date of a Hulgūr Kanarese inscription of the W. Chālukyas **Vikramāditya VI.** and **Jayasimha III.** :—

(L. 14).—Sa(śa)kanripak[āl]-ātita-saṁvatsara-sa(śa)taṅgaḷu 999neya Piṅgaḷa-saṁvatsarada Āshāda(dha)-su(su)ddha 2 Ādityavāra saṁkrānti-pavitṛārôhapad=amdu.

Sunday, 25th June A.D. 1077; see *ibid.* Vol. XXIII. p. 116, No. 16.

185.—**Chā. Vi. 2.**—*Ind. Ant.* Vol. VIII. p. 11. Yêṭr Sanskrit and Kanarese inscription of the reign of the W. Chālukya *Mahārājādhīrāja Vikramāditya VI.* **Tribhuvanamalla**, residing at his capital of Kalyāna :—

Śrīmach-Chālukya-Vikrama-varshada 2neya Piṅgaḷa-saṁvatsarada Śrāvāṇa-paurṇamāsi Ādityavāra sômagrahaṇa-mahāparvva-nimittadiṁ.

[Piṅgaḷa = **Ś. 999**] : Sunday, 6th August A.D. 1077; a lunar eclipse, visible in India; see *ibid.* Vol. XXII. p. 109, No. 1.

Genealogy<sup>2</sup> as far as Jayasimha [II.] Jagadēkamalla as in No. 154; his son [Sômesvara I.] Āhavamalla; his son [Sômesvara II.] Bhuvanaikamalla; his younger brother Vikramāditya [VI.] Tribhuvanamalla.

186.—**Chā. Vi. 2.**—*PSOCI.* No. 163; *Mysore Inscr.* No. 60, p. 129. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI.** **Tribhuvanamalla**, residing at Ētagiri,<sup>3</sup> and of his feudatory, the *Danḍanāyaka* **Barmadēva** :—

(L. 39).—śrīmach-Chālukya-Vikrama-varsha 2neya Piṅgaḷa-saṁvatsarada Pushya-su(su)ddha 7 Ādityavārad=amdin=uttarāyāṇa-saṁkrāntiya parbba(rvva)-nimittam.<sup>4</sup>

[Piṅgaḷa = **Ś. 999**] : Sunday, 24th December A.D. 1077.

187.—**Chā. Vi. 2.**—*PSOCI.* No. 164; *Mysore Inscr.* No. 77, p. 163. Baḷagāmve Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI.** **Tribhuvanamalla**, residing at Ētagiri, and of his feudatory, the *Danḍanāyaka* **Barmadēva** :—

(L. 26).—śrīmach-Chālukya-Vikrama-varshada yerade(ḍa)neya Piṅgaḷa-saṁvatsarada Māghada punṇame Sômarād=andina sômagrahaṇa-parvva-nimittadiṁ.<sup>5</sup>

[Piṅgaḷa = **Ś. 999**] : 30th January A.D. 1078, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday.

188.—**Chā. Vi. 3** (for 4?)—*Mysore Inscr.* No. 165, p. 305. Anantapur Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI.**) **Tribhuvanamalla**, and of his younger brother, the *Yuvārāja* **Jayasimha III.** :—

'In the 3rd year of Chālukya Vikrama, the year Siddhārthi, at the time of uttarāyāṇa-saṁkrānti.'

[Siddhārthi = **Ś. 1001.**]

<sup>1</sup> See above, No. 32 ff.

<sup>2</sup> The genealogy is in Sanskrit, and is professedly taken from a copper-plate charter.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 450, note 2.

<sup>4</sup> See *Ind. Ant.* Vol. VIII. p. 190, No. 6.

<sup>5</sup> See *ibid.* No. 7.

<sup>6</sup> The full name is Trailōkyamalla-Vira-Neḷamba-Pallava-Permanaḍi-Jayasimha; compare above, No. 176.

189.—Châ. Vi. 7.—*Ep. Ind.* Vol. III. p. 308. Tidgundi plates of the reign of the W. Châlukya *Mahârâjâdhirâja* (**Vikramâditya VI.**) **Tribhuvanamalla**, recording that the *Mahâmanḍalêśvara* **Muñja**, ‘lord of Bhôgavatî,’ (a son of Sindarâja who was the eldest son of Bhîma) of the Sinda family,<sup>1</sup> sold some villages to the [Raṭṭa] *Mahâsâmantâ* **Kanna-sâmantâ**<sup>2</sup> (**Kannakaira II.**) :—

(L. 12).—śrî-Vikru(kra)makâla-saivatsarêshu shaṭṣu atitêshu saptamê Dundubhi-saivatsarê pravarttamânê tasya Kâ[r<sup>m</sup>]ttika-su(śu)ddha-pratipad-Âdivarê.

[For Dundubhi = Ś. 1004] the date is irregular.

190.—Châ. Vi. 9.—*Ind. Ant.* Vol. XIII. p. 92. Hadali Kanarese inscription of the reign of the W. Châlukya (**Vikramâditya VI.**) **Tribhuvanamalla**, recording a grant by Jñânaśakti-panḍita,<sup>3</sup> the disciple of Dêvaśakti-panḍita :—

(L. 5).—śrîmach-Châlukya-Vikrama-varshada 9neya Raktâkshi-saivatsarada Chaitra-su(śu)ddha(ddha) 1 Sôma-varad-amdu.

[For Raktâksha = Ś. 1006] the date is irregular.

191.—Ś. 1008 (for 1009).—*Ep. Ind.* Vol. III. p. 305, and Plate. Sîtâbaldî (now Nâgpur Museum) inscription of the reign of the W. Châlukya *Mahârâjâdhirâja* (**Vikramâditya VI.**) **Tribhuvanamalla**, and of his feudatory, the *Mahâsâmantâ* **Dhâḍibhaṇḍaka** (also called the *Râṇaka* **Dhâḍiadêva**), ‘who had emigrated from Latalaura,’ of the *Mahârâshtrakûta* lineage :—

(L. 1).—Sa(śa)kanripakâl-âtîta-saivatsar-âmtarggata-daśaśata ya[tra] aṣṭatyadhikê (possibly altered to aṣṭâdhikê) Saku 1008 Prabhava-saivatsarê ‘Vaisâkha-su[dha]-trîtiyâ-Su(śu)kradinê.

Perhaps the 8th April A.D. 1087, but the day was a Thursday, not a Friday.

192.—Ś. 1009.—*Jour. Bo. As. Soc.* Vol. X. p. 173. Notice of a Saundatti Kanarese inscription containing a date (of the reign of the W. Châlukya **Vikramâditya VI.**, and) of the Raṭṭa *Mahâmanḍalêśvara* **Kârtavîrya II.** and his wife **Bhâgaladêvi** :<sup>4</sup>—

Śaka 1009, ‘the Prabhava *saivatsara*, on the occasion of a total eclipse of the sun on Sunday, the day of the new-moon of the month Śrâvaṇa.’

Sunday, 1st August A.D. 1087 ; a total eclipse of the sun, visible in India.

(For an earlier date in the same inscription see above, No. 163).

193.—Châ. Vi. 12.—*Jour. Bo. As. Soc.* Vol. X. p. 287 ; *PSOOL.* No. 93. Koṅṅûr Kanarese inscription of the reign of the W. Châlukya (**Vikramâditya VI.**) **Tribhuvanamalla**, of his son **Jayakarṇa**,<sup>5</sup> and of the *Daṇḍâdhîpa* **Châmaṇḍa**, and the Raṭṭa *Manḍalêśvara* **Sêna II.** (?), and the Raṭṭa *Mahâmanḍalêśvara* **Kanna II.** :<sup>6</sup>—

(L. 56).—śrîmach-Châlukya-Vikrama-kâlada 12neya Prabhava-saivatsarada Pausha-kṛishṇa-chaturdâśî Vaḍḍavarâd-uttarâyaṇasaṁkrântiy-amdu.

[Prabhava = Ś. 1009] : Saturday, 25th December A.D. 1087 ; but the *tithi* which ended on this day was the 13th, not the 14th of the dark half ; compare *Ind. Ant.* Vol. XXII. p. 111, No. 12.

(The same inscription in line 63 contains another date for **Jayakarṇa**, of the 46th year and the year **Plava** = Ś. 1043, but some of the details of it are illegible).

<sup>1</sup> He is also described as ‘the frontal ornament of the Nâga family.’

<sup>2</sup> See below, Nos. 193 and 201.

<sup>3</sup> Read *Vaisâkha-śudîha*.

<sup>4</sup> See Dr. Fleet’s *Dynasties*, pp. 455 and 554.

<sup>5</sup> In the original the name is written *Nyâna*.

<sup>6</sup> Compare below, No. 201.

<sup>7</sup> See Nos. 189 and 201.

194.—Châ. Vi. 16.—*Ind. Ant.* Vol. VIII. p. 21. Notice of an Âlûr Sanskrit and Kanarese inscription of the reign of the W. Châlukya **Vikramāditya VI. Tribhuvanamalla**, being a record of grants dated—

‘at the time of the sun’s commencing his progress to the north, on Thursday, the twelfth day of the bright fortnight of the month Pushya of the Prajâpati *saṁvatsara*, which was the sixteenth of the years of the glorious Châlukya king Vikrama.’

[Prajâpati = Ś. 1013]: Thursday, 25th December A.D. 1091; see *ibid.* Vol. XXII. p. 110, No. 3.

(The same inscription contains another record of grants, dated in the 46(49)th year, the Krôdhin *saṁvatsara* = Ś. 1046; but the given date is irregular).

195.—Châ. Vi. 16.—*PSOOL.* No. 217; *Mysore Inscr.* No. 106, p. 202. Tâlgund Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI. Tribhuvanamalla**):—

‘The sixteenth year (in words, l. 20) of his reign,<sup>1</sup> the Prajâpati *saṁvatsara*; Sunday; at the time of the sun’s commencing his progress to the north. The month and lunar day are not given.’

[For Prajâpati = Ś. 1013] the date is irregular; see above, No. 194.

196.—Châ. Vi. 18.—*Ind. Ant.* Vol. V. p. 342, and Plate (facing p. 46); *PSOOL.* No. 165; *Mysore Inscr.* No. 38, p. 73. Balagâmve Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI. Tribhuvanamalla**), recording grants made to Sôrnêsvara-panḍita<sup>2</sup> (the disciple of Śrîkaṇṭha-panḍita who was the disciple of Kêdâraśakti), the priest of the god Nakharêsvaradêva at Tâvarageṛe:—

(L. 27).—śrîmach-Châlukya-Vikrama-varshade(da) 18neya Śrîmukha-saṁvatsarada Pâ(phâ)lguṇa(na)d-amavâsye Âdivâra sûryya-grahaṇad=am̐du.

[Śrîmukha = Ś. 1015]: Sunday, 19th March A.D. 1094; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 7.

197.—Châ. Vi. 18 (?).—*Mysore Inscr.* No. 173, p. 328. Date in a Heggere Kanarese Hoysala inscription:<sup>3</sup>—

‘in the (?) 18th year of Châlukya Vikrama, the month Jêshṭha, the 5th day of the moon’s increase, Monday, at the Sankramaṇa.’

For Châ. Vi. 18 = Ś. 1015 the date is incorrect; for Ś. 1013 = Châ. Vi. 16 it would regularly correspond to Monday, 26th May A.D. 1091.

198.—Châ. Vi. 19 (for 20 ?).—*Ind. Ant.* Vol. X. p. 185. Dambaḷ Sanskrit and Kanarese inscription of the reign of the W. Châlukya (**Vikramāditya VI. Tribhuvanamalla**), and of his queen **Lakshmâdêvi**, recording grants to two Buddhist *vihâras* (or monasteries):—

(L. 17).—śrî-Châlukya-Vikrama-varshada 19neya Yuva-saṁvatsarada Mâgha-su(śu)ddha-panchamî Âdityavârad=am̐du uttarâyanaśaṁkrânti-vyatipâtad=am̐du.

The date is intrinsically wrong and of course irregular both for **Yuvan** = Ś. 1017, and for Ś. 1016.

199.—Châ. Vi. 21.—*Ind. Ant.* Vol. VI. p. 133, and Plate; *PSOOL.* No. 71. Kaṭṭagêri Kanarese inscription, recording a grant for the purpose of maintaining a tank:—

(L. 1).—śrîmach-Châlukya-Vikrama-varshada 21neya Dhâtu-saṁvatsarada Chaitra-su(śu)ddha 5 Âdityavârad=am̐du.

[Dhâtri = Ś. 1018]: Sunday, 2nd March A.D. 1096; see *Ind. Ant.* Vol. XXII. p. 110, No. 6.

<sup>1</sup> The original has *Châlukya-Vikrama-varshada*.

<sup>2</sup> Compare *Mys. Inscr.* p. 91.

<sup>3</sup> Compare Dr. Fleet’s *Dynasties*, p. 500, note 6.



200.—Châ. Vi. 21.—*PSOCI*. No. 166; *Mysore Inscr.* No. 84, p. 170. Baḷagâṃve Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla**, and of his feudatory, the *Daṇḍanâdyaka Sarvadêva* :—

(L. 47).—śrîmach-Châlukya-Vikrama-kâlada 21neya Dhātu-saṃvatsarada Pushya-su(śu) 5 Âdivâradh(d)=aṃdin=uttarâyaṇasaṃkrânti-vyatîpâtad=aṃdu.<sup>1</sup>

[For **Dhâtṛi** = **Ś. 1018**] the date is irregular; compare *Ind. Ant.* Vol. XXII. p. 111, No. 11.

201.—Châ. Vi. 21.—*Jour. Bo. As. Soc.* Vol. X. p. 194; *PSOCI*. No. 88. Saundatti Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date of the time of the W. Châlukya (**Vikramâditya VI. Tribhuvanamalla**) **Fermâḍidêva**, and (?) of the Raṭṭa **Sêna II.** :—

(L. 39).—Vîra-Vikrama-kâlâ-nâmadhêya-saṃvatsar-aikaviṃśati-pramitêshv=atitêshu | varttamâna-Dhātu-saṃvatsarê Pushya-bahula-trayôdaśyâm=Âdivâr-ôttarâyaṇasaṃkrântô(utan).

[For **Dhâtṛi** = **Ś. 1018**] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 111, No. 11.

Of Sêna II. the inscription gives the following genealogy.<sup>2</sup>—In the race of the Raṭṭas there was, as a son of king Nanna, Kârtavîrya [I.], a feudatory of [the W. Châlukya Taila II.] Âhavamalla; his son Dâvari; his younger brother Kannakaira [I.]; his son Eṛaga; his younger brother Aṅka; Eṛaga's son Sêna (Kâlasêna) [I.], married Mailâlâdêvî; their son Kannakaira (Kanna) [II.]; his younger brother Kârtavîrya [II.]; his son Sêna (Kâlasêna) [II.].

The *Mahâmaṇḍalêśvara* Kârtavîrya [II.], 'lord of Lattalûr,' is also mentioned separately as a feudatory of [Vikramâditya VI.] Tribhuvanamalla, and it is stated that his wife was Bhâgalâmbikâ.<sup>3</sup>

(For another date in the same inscription see above, No. 79).

202.—Châ. Vi. 22 (for 23).—*PSOCI*. No. 167; *Mysore Inscr.* No. 47, p. 107. Baḷagâṃve Kanarese inscription of the reign of the W. Châlukya (**Vikramâditya VI**) Tribhuvanamalla, and of his feudatories, the *Daṇḍanâdyakas* **Bhivaṇayya**<sup>4</sup> and **Padmanâbhayya** :—

(L. 39).—śrîmach-Châlukya-Vikrama-kâlâda 22neya Bahudhânya-saṃvatsarada Pushyad-amavâsyey=Âdityavâram=uttarâyaṇasaṃkrânti-vyatîpâtad=aṃdu.<sup>5</sup>

[**Bahudhânya** = **Ś. 1020**]: 25th December A.D. 1098; but the day was a Saturday, not a Sunday.

203.—Châ. Vi. 24.—*PSOCI*. No. 113. Kiruvatti Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla** :—

(L. 34).—Châlukya-Vikrama-varishada 24neya Pramâthi-saṃvatsarada Jyêshṭha-śuddha-paurṇa(rṇa)mâsi Âdityavâra sôma-grahanad=aṃdu.<sup>6</sup>

[**Pramâthin** = **Ś. 1021**]: Sunday, 5th June A.D. 1099; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 4.

204.—Châ. Vi. 27.—*PSOCI*. No. 168; *Mysore Inscr.* No. 40, p. 78. Baḷagâṃve Kanarese inscription of the reign of the W. Châlukya **Vikramâditya VI. Tribhuvanamalla**, and of his feudatories, the *Daṇḍanâdyakas* **Anantapâla** and **Gôvîndarasa** :—

(L. 47).—śrîmach-Châlukya-Vikrama-varshada 27neya Chitrabhânu-saṃvatsarada Paushya(sha)-śuddha 13 Budhavârad=uttarâyaṇasaṃkrântiy-aṃdu.

[**Chitrabhânu** = **Ś. 1024**]: Wednesday, 24th December A.D. 1102.

<sup>1</sup> See *Ind. Ant.* Vol. VIII. p. 191, No. 17.  
Compare above, No. 192.

<sup>2</sup> See *Ind. Ant.* Vol. VIII. p. 191, No. 19.

<sup>3</sup> Compare above, No. 1<sup>st</sup>l.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 451.

<sup>5</sup> See *ibid.* No. 20.

205.—Châ. Vi. 27.—*PSOCI.* No. 169; *Mysore Inscr.* No. 85, p. 173. Baḷagâṁve Kanarese memorial tablet [of the reign of the W. Châlukya Vikramāditya VI. Tribhuvanamalla ?] :—  
 'The twenty-seventh year (in figures, l. 6) of his reign, the Chitrabhânu *saṁvatsara*; Monday, the first day of the dark fortnight of Phâlguna;' (*Mys. Inscr.* 'the 27th year of Châlukya-Vikrama').

[For Chitrabhânu = Ś. 1024] the date is irregular.

206.—Châ. Vi. 27.—*PSOCI.* No. 170; *Mysore Inscr.* No. 58, p. 127. Baḷagâṁve Kanarese inscription<sup>2</sup> of the reign of the W. Châlukya Vikramāditya VI. Tribhuvanamalla [and of his *Daṇḍanâyaka Gôvindarasa*] :—

(L. 41).—śrîmach-Châlukya-Vikrama-varshada 27neya Chitrabhânu-saṁvatsarada Phâlguna(na)d-amâvâsye Âdityavâra saṁkramaṇa-vyatipâtad-amdu.<sup>3</sup>

[For Chitrabhânu = Ś. 1024] the date is irregular.

207.—Châ. Vi. 28.—*PSOCI.* No. 171; *Mysore Inscr.* No. 68, p. 139. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the *Daṇḍanâyakas Anantapâla* and *Gôvindarâja* :—

(L. 45).—śrîmach-Châlukya-Vikrama-varsha 28neya Subhânu-saṁvatsarada Pushya-ba 10 Su(śu)kravârad-amdin-uttarâyaṇa-saṁkramaṇadalli.

[Subhânu = Ś. 1025] : Friday, 25th December A.D. 1103.

208.—Châ. Vi. 32.—*PSOCI.* No. 218; *Mysore Inscr.* No. 104, p. 199. Tâlgund Kanarese inscription of the reign of the W. Châlukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the *Daṇḍanâyakas Anantapâla* and *Gôvindarâja* :—

(L. 20).—Châlukya-Vikrama-kâlada mâvatt-erâḍe(ḍa)neya Sarvvajit-saṁvatsarada Chaitra-su(śu)ddha-tadige Bri(bri)haspativâradalu.<sup>4</sup>

[For Sarvvajit = Ś. 1029] the date is irregular.

209.—Châ. Vi. 32.—*Ind. Ant.* Vol. XXII. p. 252. Date of a Hûli Kanarese memorial tablet :—

'Vaḍḍavâra, the fifth *tithi* of the dark fortnight of Śrâvapa of the Sarvvajit *saṁvatsara*, which was the thirty-second year of the Châlukya-Vikrama-kâla.'

[Sarvvajit = Ś. 1029] : Saturday, 10th August A.D. 1107.

210.—Châ. Vi. 33.—*Ind. Ant.* Vol. X. p. 251. Kargudari Kanarese inscription of the reign of the W. Châlukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the Kâdamba (of Hâṅgal) *Mahâmaṇḍalêsvara Tailapa II.*, 'lord of Banavâsi,' ruling at Pânthîpura :—

(L. 38).—śrîmach-Châlukya-Vikrama-varshada 33neya Sarvvadhâri-saṁvatsarada Herjjuggiya<sup>5</sup> punnami Sôma-vârad-andina śubha-lagnadoj.

[Sarvadhârin = Ś. 1030] : Monday, 21st September A.D. 1108; see *ibid.* Vol. XXII. p. 110, No. 5.

The inscription gives the genealogy of the Kâdambas from Mayûravarmaṇ<sup>6</sup> [I.] to Jayavarman [II.] as stated in Dr. Fleet's *Dynasties*, p. 559. Jayavarman [II.] had five sons, *viz.* Mâvulidêva, Tailapa [I.], Śântivarman [II.], Chôkidêva, and Vikrama; of these, Śântivarman [II.] married Siriyadêvi of the Pâṇḍya family; their son Tailapa [II.], married Bâchaladêvi of the Pâṇḍya family.

<sup>1</sup> According to *Mys. Inscr.* the inscription is of the time of the *Mahâmaṇḍalêsvara Permaḍidêva*, 'chief of the great city of Kolâlapura.' This apparently would be the *Mahâmaṇḍalêsvara Udayāditya-Gaṅga-Permaḍi*, of the W. Guṅga family, mentioned in Dr. Fleet's *Dynasties*, p. 452.

<sup>2</sup> "The inscription is almost wholly illegible."

<sup>3</sup> See *Ind. Ant.* Vol. VIII. p. 191, No. 26.

<sup>4</sup> See *ibid.* p. 192, No. 29.

<sup>5</sup> *Herjuggi* or *Hejjuggi* is the day of the full-moon of Âsina; see *Ep. Ind.* Vol. V. p. 15.

<sup>6</sup> Compare below, No. 603.

211.—Châ. Vi. 33.—*PSOCI.* No. 137; *Mysore Inscr.* No. 10, p. 17. Dâvaṅgere Kanarese inscription of the reign of the W. Châlukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the *Daṇḍanāyaka* Bamarasa (Barmarasa):—

(L. 28).—Châlukya-Vikrama-kâlada 33neya Sarvvadhâri-saṁvatsarada Prshya-suddha-pañchami Bri(bṛi)havârad=uttarâyaṇasamkramaṇa-vyatipâta-nimittam=âgi.

[For Sarvadhâri = Ś. 1030] probably Thursday, 24th December A.D. 1108; but this day fell in the dark, not the bright half of Pausha.

212.—Châ. Vi. 37.—*PSOCI.* No. 172; *Mysore Inscr.* No. 41, p. 82. Baḷagâṁve Sanskrit and Kanarese inscription of the reign of the W. Châlukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the Pâṇḍya *Mahâmaṇḍalêśvara* Tribhuvanamalla Kâmadêva, 'lord of Gôkarna,' 'ruler of the Koṅkaṇa râshṭra':—

(L. 58).—giri-Bhavalôchana-37-pramita-Vikrama-varsha-ja-Nandan-âkhya-vatsara-bhava-Paushya(sha)mâsa-sitapaksha-chaturtthi Mahîjavâradol=beras-iral=uttarâyaṇadol.<sup>2</sup>

[Nandana = Ś. 1034]: Tuesday, 24th December A.D. 1112.

213.—Châ. Vi. 38 (for 37 P).—*PSOCI.* No. 173; *Mysore Inscr.* No. 79, p. 166. Baḷagâṁve Kanarese memorial tablet of the reign of the W. Châlukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the *Daṇḍanāyakas* Anantapâlâya and Gôvindarasa:—

(L. 4).—śrîmatu-Châlukya-Vikrama-varshada 38neya Nandana-saṁvatsarada;<sup>3</sup> (*Mys. Inscr.*: 'in the 4th year . . . , the year Siddhârti, the month Śrâvaṇa, the 5th' P).

[Nandana=Ś. 1034.]

214.—Châ. Vi. 38.—*PSOCI.* No. 103. Hângal Kanarese memorial tablet of the reign of the W. Châlukya Vikramāditya VI. Tribhuvanamalla:—

(L. 1).—[śrî]mat(ch-)Châlukya-Vikrama-varshada 38neya Vijaya-saṁvatsarada Chaita-suddha-pâḍiva Buddha(dha)vârad=amdu.<sup>4</sup>

[Vijaya = Ś. 1035]: Wednesday, 19th March A.D. 1113<sup>5</sup>

215.—Châ. Vi. 38 (or 39 P).—*PSOCI.* No. 174; *Mysore Inscr.* No. 96, p. 185. Baḷagâṁve Kanarese memorial tablet of the reign of the W. Châlukya Vikramāditya VI. Tribhuvanamalla, and of his *Daṇḍanāyaka* Gôvindarasa.<sup>6</sup>

216.—Châ. Vi. 39.—*PSOCI.* No. 175; *Mysore Inscr.* No. 88, p. 175. Baḷagâṁve Kanarese inscription of the reign of the W. Châlukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the *Daṇḍanāyakas* Anantapâla and Gôvindarâja (Gôvindamâya):—

(L. 49).—śrîmach-Châlukya-Vikrama-kâlada 39neya Jaya-saṁvatsarada Chaitrada puṇṇave Âdivâra grahaṇa-vyatipâta-samkramaṇad=amdu.<sup>7</sup>

[In Jaya = Ś. 1036] the *tithi* of the date commenced 1 h. 29m. after mean sunrise of Sunday, 22nd March A.D. 1114; but there was no eclipse, and the Mêsha-samkrânti only took place on the 24th March A.D. 1114.

217.—Châ. Vi. 43.—*Ind. Ant.* Vol. IX. p. 75, and Plate; *PSOCI.* No. 82. Aihole Kanarese inscription, recording donations to a temple:—

(L. 1).—Châlukya-Vikrama-varishada 43[ne\*]ya Viḷambi-saṁvatsarada uttarâyaṇa-samkramaṇad=amdu.

[Viḷamba = Ś. 1040.]

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 452.

<sup>2</sup> See *ibid.* p. 192, No. 30.

<sup>3</sup> On this day the *tithi* of the date commenced 5 h. 10 m. after mean sunrise.

<sup>4</sup> The details of the date seem quite doubtful.

<sup>5</sup> See *Ind. Ant.* Vol. VIII. p. 190, No. 3.

<sup>6</sup> See *ibid.* No. 31.

<sup>7</sup> See *Ind. Ant.* Vol. VIII. p. 192, No. 32.

218.—Chā. Vi. 45<sup>1</sup> (for 47 ?).—*Jour. Bo. As. Soc.* Vol. XI. p. 247. Koḍikop Kanarese inscription of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, reigning at Jayantīpura, and of his feudatory, the Sinda *Mahāmaṇḍalēśvara Ācha (Āchama) II.*:<sup>2</sup>—

(L. 16).—śrīmat(ch-)Chālukya-Vikrama-kālada 45neya Śubhakri(kṛi)t-saṁva-  
cheha(tsa)rada Chaitra-su(śu)ddha 8 Sōmavāra uttarāyaṇasamkrāntiy-amdu.

The date is intrinsically wrong and of course irregular for both Śubhakrit = Ś. 1044 and Ś. 1042.

219.—Chā. Vi. 46.<sup>3</sup>—*PSOCI.* No. 138; *Mysore Inscr.* No. 7, p. 14. Dāvāṅgere Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the *Mahāmaṇḍalēśvara Tribhuvanamalla Pāṇḍyadēva*, 'lord of Kāñchīpura,' ruling the Nōlambavāḍi Thirty-two-thousand:—

(L. 37).—Chālukya-Vikrama-varshada 46neya Plava-saṁvatsarad=Āśvija-bahuḷa-paṁchami  
Ādivārad=amdu.

[Plava = Ś. 1043]: Sunday, 2nd October A.D. 1121.

220.—Ś. 1045.—*Ind. Ant.* Vol. XIV. p. 15. Tērdāḷ Kanarese Jaina inscription. Date of a grant of the *Maṇḍalika Goṅka*<sup>4</sup> (Goṅkidēvarasa) of Tēridāḷa, a dependent of the W. Chālukya Vikramāditya VI. Tribhuvanamalla Permāḍirāya, and of his feudatory, the *Raṭṭa Mahāmaṇḍalēśvara Kārtavīrya II.*,<sup>5</sup> 'lord of Liattanūra':—

(L. 49).—Sa(śa)ka-va[r\*]sha 1045neya Śu(śo)bhakri(kṛi)t-saṁvatsarada Vaiśākhada  
pūṇami Bra(bṛi)hasativāradalu.

Thursday, 12th April A.D. 1123; see *ibid.* Vol. XXIII. p. 116, No. 19.

The inscription mentions, as Goṅka's preceptor, the *Maṇḍalāchārya Māghaṇandi-saiddhāntika*, the priest of the temple of Rūpa-Nārāyaṇa at Kollāpura (Kollagira). The same Māghaṇandi-saiddhāntika also is described as the preceptor of the *Sāmanta Nimbādēva*.<sup>6</sup>

(For later dates in the same inscription see below, Nos. 256 and 258).

221.—Ś. 1047.—*Ind. Ant.* Vol. XII. p. 212, No. 56. Date of a Narēndra Kanarese inscription of the W. Chālukya Vikramāditya VI.:—

(L. 108).—Śaka-varshaṁ 1047neya Visvā(śvā)vasu-saṁvatsarada [Bhā]drapada-ba 13  
Śukravāra mahātithi-yugādiy-amdu.

Friday, 28th August A.D. 1125; see *ibid.* Vol. XXIII. p. 124, No. 67.

222.—*PSOCI.* No. 176; *Mysore Inscr.* No. 63, p. 135. Balagāṁve Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the *Daṇḍandya Gaṇḍamarasa*.

223.—*PSOCI.* No. 108. Chauḍadāmpur incomplete Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla; of his feudatory, the *Mahāsāmanta-  
dhipati Gōvindarasa*, and of a subordinate (?) of the latter, the *Gutta Mahāsāmanta (?) Malla (Mallidēva)*,<sup>7</sup> the son of Gutta I. who was the son of Māgutta.

224.—[Ś. 872\*].—*Jour. Bo. As. Soc.* Vol. XI. p. 224. Narāgal incomplete Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla Permāḍi, and of

<sup>1</sup> For a Drākshārāma inscription dated in S. 1042 and in the Chālukya-Vikrama year 45, see *Ep. Ind.* Vol. IV. p. 37.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 574; and below, No. 224.

<sup>3</sup> For two Kanarese inscriptions at the fort of Gutti, of the years 46 and 47 (Plava and Śubhakrit), see *South-Ind. Inscr.* Vol. I. p. 167.

<sup>4</sup> He is stated to have sprung from the family of Jīmātavāhana; compare below, No. 301 ff.

<sup>5</sup> But the date of the grant does not belong to his time; see Dr. Fleet's *Dynasties*, p. 554, note 4; and above, No. 201.

<sup>6</sup> See also below, Nos. 319 and 413.

<sup>7</sup> See Dr. Fleet's *Dynasties*, p. 80. The time of the inscription according to Dr. Fleet is about A.D. 1115.—Compare below, No. 298.

the Sinda, *Mahāmaṇḍalēśvara* Permāḍi I., ruling at Erambarage; records a grant which is stated to have been made<sup>1</sup>—

(L. 47).—Sa(śa)ka-varsha 872neya Saumya-saṁvatsarada Pushya-su(śu)ddha-puṇṇime Sōmavāra sōma-grahaṇam=uttarāyana-saṁkrānti-y-āṁḍu.

The *tīthi* of the date ended on Monday, 7th January A.D. 950; but there was no eclipse, and the Uttarāyana-saṁkrānti had taken place already on the 23rd December A.D. 949; see *Ind. Ant.* Vol. XXIV. p. 12, No. 173.

In the Sinda family, Āchugi [I.]; his younger brothers Nāka, Siṅga [I.], Dāsa, Dāva, Chauṇḍa (Chāvruṇḍa) [I.], and Chāva; Āchugi's son Bamma; after him, Āchugi (Ācha) [II.] (put to flight the Poysaḷa, took Gōve, put to flight Lakshma, seized upon the Koṅkaṇa, etc.), married Mahādēvi (Mādēvi); their son Permāḍi [I.]<sup>2</sup>

225.—Ś. 1045(P).—*PSOCL.* No. 146; *Mysore Inscr.* No. 4, p. 8. Chitaldurg Kanarese inscription of the W. Chālukya Jagadēkamalla II.,<sup>3</sup> and of his feudatory, the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍyadēva,<sup>4</sup> 'lord of Kāūchīpura,' residing at Uchchaṅgi and ruling the Noḷambavāḍi Thirty-two-thousand:—

'Śaka 1045 (in figures, the last two effaced, l. 28), the Śōbhakṛit *saṁvatsara*; Sunday, the tenth day of the bright fortnight of Phālguna;' (*Mys. Inscr.*: 'at the time of the equinox'?).

The date is irregular.

226.—Ś. 1051\*.—*Ind. Ant.* Vol. XII. p. 212, No. 57. Date of an Ingleshwar Kanarese inscription of the W. Chālukya Sōmēśvara III., and of his feudatory, the Kalachurya *Mahāmaṇḍalēśvara* Permāḍi:<sup>5</sup>—

Śakha(ka)-varusha 1051neya Kilaka-saṁvatsarada Kārttika-paurṇamāseyoḷ sōmagrahaṇa-nimittam.

8th November A.D. 1128, with a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 127, No. 84.

227.—*PSOCL.* No. 178; *Mysore Inscr.* No. 42, p. 87. Baḷagāṁve Kanarese inscription of the third year of the reign of the W. Chālukya Sōmēśvara III. Bhūlōkamalla, and of his feudatory, the Kādamba (of Hāṅgal) *Mahāmaṇḍalēśvara* Taila II.,<sup>6</sup> 'lord of Banavāsapura':—

'The third year (in figures, l. 70) of his reign, the Kilaka *saṁvatsara*; Thursday, the day of the new-moon of Māgha.'

[For Kilaka = Ś. 1050] the date is irregular; it would correspond to Wednesday, 20th February A.D. 1129.

228.—*Ind. Ant.* Vol. X. p. 132. Hunaśīkaṭṭi Kanarese inscription of the 6th year (of the reign) of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla, recording a gift by the *Mahāmaṇḍalēśvara* Mārasimhadēvarasa:—

(L. 1).—śrīmad-Bhūlōkamalladēvara varṣa(rsha) 6neya Sāvā(dhā)raṇa-saṁvatsarada Phālguṇa(na)-śu 5 Ādivārad=āṁḍu.

[For Sāvāraṇa = Ś. 1052] the date is irregular.

<sup>1</sup> The date, of course, has nothing to do with the reign of Vikramāditya VI. See Dr. Fleet's *Dynasties*, p. 575, note 3.— Compare below, No. 234.

<sup>2</sup> Compare below, No. 243.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 457, note 3; compare also below, No. 229. According to Dr. Fleet, Jagadēkamalla, at the time of the date, 'may possibly have held some administrative post under his grandfather (Vikramāditya VI). But the record speaks of him as if he were himself the paramount sovereign.'

<sup>4</sup> Described as 'defeater of the designs of Rājiga-Chōḷa' (i.e. Rājendra-Chōḷa II., Kulōttuṅga-Chōḷa I.); see below, Nos. 250 and 571.

<sup>5</sup> See Dr. Fleet's *Dynasties*, p. 470; and compare below, No. 288, where the name (in Saṅskṛit) is Paramardin.

<sup>6</sup> The Tailapa II. in No. 210.

229.—*Ind. Ant.* Vol. VI. p. 140; *PSOCI.* No. 44. Bādāmi Kanarese inscription of the second year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II*, recording a grant by his *Danḍanāyaka Mahādēva* and *Pāladēva*:—

(L. 21).—Chālukya-Jagadēkamalla-varishada eraḍe(da)neya Siddhārthi-saṁvatsarada Kārttika-su(su)ddha-trayōdasi(śi) Sōmavārad-am̐du.

[Siddhārthin = Ś. 1061]: Monday, 6th November A.D. 1139.

230.—*PSOCI.* No. 179; *Mysore Inscr.* No. 62, p. 134. Baḷagāriṁve Kanarese inscription of the reign<sup>1</sup> of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla:—

'The Siddhārthi saṁvatsara; Sunday, the thirteenth day (in words, l. 21) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

[For Siddhārthin = Ś. 1061] the date is irregular.

231.—*PSOCI.* No. 139; *Mysore Inscr.* No. 8, p. 16. Dāvāngere Kanarese inscription of the reign<sup>2</sup> of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla, and of his feudatory *Vira-Pāṇḍyadēva*, residing at Uchchaṅḡḍurga and ruling the Nōḷambavāḍi Thirty-two-thousand:—

'Monday, the eleventh day (in words, l. 26) of the (?) bright fortnight of Pushya of the Dundubhi saṁvatsara; at the time of the sun's commencing his progress to the north.'

[For Dundubhi = Ś. 1064] the date is irregular.

232.—*Ep. Ind.* Vol. V. p. 15. Managōḷi Kanarese inscription of the 6th year of the reign of the Kolachurya Bijjala (below, No. 278); in lines 1-59 refers to certain events of the time of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II*. (and his feudatory, the *Danḍanāyaka Bammanayya*), and gives the following date of the 5th year of that king's reign:—

(L. 39).—nija-bhuja-vijaya-nām-ānkita-varshada 5neya Dundubhi-saṁvatsarada Puishya-suddha 10 Bri(bri)haspativārad-am̐du=uttarāyāṇasaṁkrānti-vyatīpāta-nimitlav-āgi.

[For Dundubhi = Ś. 1064] the date is irregular; see *ibid.* p. 11.

The inscription, before Ayyapa [I.] (the father of Vikramāditya IV.), mentions a Chalukya Kattiyaradēva.<sup>3</sup> It also states that Taila [II.] annihilated the Rāshtrakūṭas Kakkara (Kakkarāja II.) and Raṇakambha (Raṇastambha); see above, No. 150.

233.—*Jour. Bo. As. Soc.* Vol. XI. p. 253. Koḍikop Kanarese inscription of the 7th year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II*, and of his feudatory, the Sinda *Mahāmaṅḡalēśvara Jagadēkamalla Permāḍi I.*:<sup>4</sup>—

(L. 22).—Jagadēkamalla-varshada 7neya Raktākshi-saṁvatsarada Pusbyad-amāvāsye Sōmavāra uttarāyāṇasaṁkramaṇa-vyatīpāta-sūryyagrahaṇad-am̐du.

[For Raktāksha = Ś. 1066] probably Monday, 25th December A.D. 1144; the Uttarāyāṇasaṁkrānti took place on Sunday, the 24th December, and there was a solar eclipse which was visible in India on Tuesday, the 26th December, A.D. 1144.

234.—[Ś. 872].—*Jour. Bo. As. Soc.* Vol. XI. p. 239. Narēgal incomplete Kanarese inscription of the reign of the W. Chālukya *Jagadēkamalla II*, and of the Sinda *Mahāmaṅḡalēśvara Jagadēkamalla Permāḍi I.*, ruling at Erambilage; records a grant which is stated to have been made<sup>5</sup>—

(L. 37).—Sa(sa)ka-varsha 872neya Sādhāraṇa-saṁvatsarada Kārttikad-amāvāsye Vri(bri)haspativārad-am̐dina sūryya-grahaṇadoḷ.

The date is irregular; but see *Ind. Ant.* Vol. XXIV. p. 5, No. 144.

<sup>1</sup> But see Dr. Fleet's *Dynasties*, p. 455, note 6.

<sup>2</sup> But see *ibid.*—Part of the inscription is illegible.

<sup>3</sup> Compare above, No. 51.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 575.

<sup>5</sup> The date, of course, has nothing to do with the reign of Jagadēkamalla II. See Dr. Fleet's *Dynasties*, p. 575, note 3.—Compare above, No. 224.

Permāḍi [I.] vanquished Kulaśēkharāṅka, besieged and beheaded Chaṭṭa, put to flight [the Kādamba of Goa] Jayakēśin [II.], and defeated Biṭṭiga (*i.e.* the Hoysala Vishṇuvardhana).

235.—*PSOCI.* No. 97. Lakshmēshwar Sanskrit and Kanarese inscription of the 10th year (of the reign) of the W. Chālukya *Pratāpa-chakravartin* Jagadēkamalla II., and of the [Kādamba of Goa] *Mahāmaṇḍalēśvara* Jayakēśin [II. ?]:<sup>1</sup>—

(L. 55).—Jagadēkamalladēva-varshada 10neya Prabhava-samvatsarada Āshāḍha-suddha 12 Brihaspativāra dakshināyanasamkramana-vyatipātam (?).

[For Prabhava = Ś. 1069] probably Thursday, 26th June A.D. 1147; but this day fell in the dark, not the bright half of Āshāḍha.

236.—*PSOCI.* No. 116; *Mysore Inscr.* No. 34, p. 67. Harihar Kanarese inscription<sup>2</sup> of the W. Chālukya Perma Jagadēkamalla II., and of his feudatory, the *Mahāmaṇḍalēśvara* Vira-Pāṇḍyadēva, ruling the Nolambavāḍi Thirty-two-thousand:—

*Mys. Inscr.*: 'in the 10th year of the emperor Jagadēkamalla, the year Prabhava, the month Ashvija, new-moon day, Sunday.'

[Prabhava = Ś. 1069]: Sunday, 26th October A.D. 1147.

237.—*PSOCI.* No. 180; *Mysore Inscr.* No. 44, p. 97. Baḷagāmve Kanarese inscription of the 13th (?) year<sup>3</sup> (of the reign) of the W. Chālukya *Pratāpa-chakravartin* Jagadēkamalla II., and of his feudatory, the *Mahāmaṇḍalēśvara* Tribhuvanamalla Jagaddēva<sup>4</sup> of the Śāntara family of Paṭṭi-Pombuchchapura:—

(L. 40).—Jagadēkamalladēva-varshada 13neya Śukla-samvatsarada Kārttikada paupṇamāsyē Sōmavāra sōma-grahaṇad-amdu.

[For Śukla = Ś. 1071] the date is irregular.

238.—*PSOCI.* No. 119; *Mysore Inscr.* No. 32, p. 60. Harihar Kanarese inscription of the time<sup>5</sup> of the W. Chālukya Jagadēkamalla II., and of the Kaḷachurya Bijjala and his servant, the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍyadēva, the ruler of the Nolambavāḍi Thirty-two-thousand (an official of whom was a person of Sinda descent, called king Īśvara,<sup>6</sup> 'lord of Karahāṭa').

239.—Ś. 1076.—*Ind. Ant.* Vol. XII. p. 209, No. 18. Date of a Hulgūr Kanarese inscription of the W. Chālukya Taila III.:—

(L. 18).—Śakanri(nri)pakāl-ātṭa-satamgaḷ 1076neya Bhāva-samvatsarāda Āśā(shā)ḍa(ḍha)-su(śu)ddha 5 Bri(bri)haspativārad-amdu.

Thursday, 17th June A.D. 1154; see *ibid.* Vol. XXIII. p. 116, No. 21.

240.—*PSOCI.* No. 181; *Mysore Inscr.* No. 45, p. 100. Baḷagāmve Kanarese inscription of the 6th year (of the reign) of the W. Chālukya (Taila III.) Trailōkyamalla, and of the Kaḷachurya *Mahāmaṇḍalēśvara* Bijjaṇa, 'lord of Kālaṅjara,' and his *Danḍanāyaka* Mahādēva:—

(L. 44).—Trailōkyamalla-varshada 6neya Yuva-samvatsarada Māghad=amāvāsyey=uttarāyanasamkrānti-Sōmavāra-vyatipātad-amdu.

[For Yuva = Ś. 1077] the day may be the 25th December A.D. 1155, but this was a Sunday, and the new-moon day of Pausa.

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 569; and compare below, Nos. 240 and 254, and No. 405, note.

<sup>2</sup> Much of the inscription is illegible.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 457, note 5. <sup>4</sup> Compare below, Nos. 388 and 584.

<sup>5</sup> The photograph does not show the date; see Dr. Fleet's *Dynasties*, p. 470.

<sup>6</sup> See *ibid.* p. 577.

241.—**Ś. 1080.**—*Ind. Ant.* Vol. XI. p. 273. Siddāpur Kanarese inscription of the reign of the Kādamba (of Goa) *Mahāmaṇḍalēśvara Śivachitta Permāḍi*, 'lord of Banavāsi,' and (his brother) the *Yuvarāja Vijayāditya II.*,<sup>1</sup> staying near Sampagāḍi:—

(L. 28).—Śaka-varṣam(rsham), 1080neya Bahudhānya-saṁvatsarada Āśā(shā)ḍa(ḍha)d-amavāsya Sōmavārad-amdu dakṣiṇāyanasamkrānti-vyatīpātada puṇya-tithiyolu.

27th June A.D. 1158, but this was a Friday, not a Monday; see *ibid.* Vol. XXIV. p. 8, No. 154.

242.—*Jour. Bo. As. Soc.* Vol. IX. p. 296. Golihalli Kanarese inscription of the 14th, 17th and 26th years (of the reign) of the Kādamba *Mahāmaṇḍalēśvara Koṅkaṇa-chalcravartīn Śivachitta Permāḍi*, 'lord of Banavāsi,' ruling at his capital of Gōve (Goa):—

(L. 33).—śrī-Kādamba-Śivachitta-śrī-Vīra-Permmāḍidēva-varshada 14neya Vikrama-saṁvatsarada Vaiśākha-māsada śuddha-daśamī Sōmavārad-amdu.

[For Vikrama = **Ś. 1082 = Ky. 4261**] the date is irregular.

(L. 37).—Permmāḍidēva-varshada 17neya Svabhānu-saṁvatsarada Mārggaśira-bahuḷa-daśamī (P)<sup>2</sup> Sōmavārad-amdu.

[Subhānu = **Ś. 1085 = Ky. 4264**]: Monday, 18th November A.D. 1163.

(L. 54).—Permmāḍidēva-varshada 26neya Nandana-saṁvatsara Māghamāsa-śuddha-daśamī Bṛihaspativārad-amdu.

[Nandana = **Ś. 1094 = Ky. 4273**]: Thursday, 25th January A.D. 1173.

243.—**Ś. 1084** (for 1085).—*Jour. Bo. As. Soc.* Vol. XI. p. 259; *PSOCI.* No. 67. Paṭṭadakal Kanarese inscription of the Sinda *Mahāmaṇḍalēśvara Chāvunḍa II.*, (who was, or rather had been) a feudatory of the W. Chālukya *Nūrmaḍi-Taila* (Taila III.)<sup>3</sup>—

(L. 66).—Sa(śa)ka-varshada sāsīrad-embhatta-nālke(lka)neya Subhānu-saṁvatsarada Jē(jyē)shṭha-su(śu)ddha-paurṇamāsye Sōmavāra sōmagrahaṇa-vyatīpāta-saṁkramaṇa-pada puṇya-tithiyal.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 187.

In the Sinda family, Āchugi [I.]; his brothers Nāka, Simha [I.], Dāsa, Dāma, Chāvunḍa [I.], and Chāva. Ācha's (Āchugi's) son Bamma; his younger brother Siṅga [II.]; his son Ācha [II.] (burnt Gōve and repulsed [the Śilāhāra] Bhōja [I.]); his son Pemma (Permāḍi) [I.]; his younger brother Chāvunḍa [II.], married Dēmaladēvī; their sons Āchidēva [III.] and Pemmāḍi [II.].<sup>4</sup>

244.—*PSOCI.* No. 140; *Mysore Inscr.* No. 9, p. 17. Dāvaggere Kanarese inscription<sup>5</sup> of the *Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva*, who ruled the Nolambavāḍi Thirty-two-thousand and resided at Uchchaṅgi, of the 15th year of the reign of (?) the W. Chālukya *Tailapa Trailōkyamalla* (Taila III.), the year Pārthiva.<sup>6</sup>

[Pārthiva = **Ś. 1087**]

245.—*PSOCI.* No. 120; *Mysore Inscr.* No. 30, p. 57. Harihar Kanarese inscription<sup>7</sup> of the time of the W. Chālukya *Nūrmaḍi-Tailapa* (Taila III.), and of the Kaḷachurya *Bijjala* and his dependent *Kasapayya-nāyaka*.<sup>8</sup>

<sup>1</sup> Compare below, Nos. 249 and 254.

<sup>2</sup> According to the translation this should be *pañchamī*, and the European equivalent of the date, given above, is for this *tithi*.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 575.

<sup>4</sup> Compare Nos. 224 and 247.

<sup>5</sup> Part of the inscription is illegible.

<sup>6</sup> See Dr. Fleet's *Dynasties*, p. 459, note 3, and p. 463, note 1. According to Dr. Fleet, the record belongs to a period subsequent to the death of Taila III.

<sup>7</sup> The date is illegible; see Dr. Fleet's *Dynasties*, p. 472.

<sup>8</sup> See below, Nos. 279 and 281.



246.—*PSOCI.* No. 104 and No. 105. Two Hângal Kanarese memorial tablets of the time of the W. Châlukya Nûrmaçî-Tailapa (Taila III.).

247.—*Châ. Vi. 94.*—*Ind. Ant.* Vol. IX. p. 97; *PSOCI.* No. 83. Aihole Kanarese inscription of the Sinda *Mahâmançalêśvara Châmuṇḍa (Châvuṇḍa) II.* and his sons (by Shriyâdevî) *Bijjala* and *Vikrama*!—

(L. 23).—śrîmach-Châlukya-[Vikrama-varshada] 94neya Virôdhi-samvatsarada . . .  
[Virôdhin = Ś. 1091.]

248.—Ś. 1091.—*PSOCI.* No. 141; *Mysore Inscr.* No. 13, p. 23. Dâvangere Kanarese inscription of the *Mahâmançalêśvara Vijaya-Pândyadêva*, 'lord of Kâñchîpura,' residing at Uchchaṅgi and ruling the Nôlambavâçî Thirty-two-thousand:—

(L. 16).—śrîmat-Saka-varshada<sup>1</sup> 1091neya Virôdhi-samvatsarada dritiya-Śrâvaṇa-śuddha-puṇṇami Sômvârad-amdu.<sup>2</sup>

In the given year Śrâvaṇa was intercalary, but otherwise the date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 188.

249.—*Ky. 4270* and *4272.*—*Jour. Bo. As. Soc.* Vol. IX. p. 278; *Ind. Inscr.* No. 32. Halsî inscription<sup>3</sup> of the 23rd year of the reign of the Kâdamba (of Goa) Śivachitta Paramardin, and of the 25th year (of his reign, and) of his younger brother Vishṇuchitta; (the first part of the inscription was composed by Madhusûdanasûri, the second by Yajñêśvarasûri<sup>4</sup>):—

(L. 18).—Samnivrittê Kalêḥ kâlê kha-sapta-dvi-payônidhau | pravardhamânê tad-râjyê trayô-vimêśê Virôdhini | samvatsarê Śuchau mâsê darêśê vâre Vri(bri)haspatêḥ | dakshinâyana-samkrântau.

[Virôdhin = Ś. 1091 = *Ky. 4270*]: Thursday, 26th June A.D. 1169; see *Ind. Ant.* Vol. XVII. p. 264, No. 15.

(L. 34).—Samnivrittê Kalêḥ kâlâ(lê)-śva(śvi)-sapta-dvi-payônidhau | pravardhamânê tad-râjyê pañcha-vimêśê samê Kharê | Mâghê cha śuddha-dvâdaśyâm mâsê vâre Vri(bri)haspatêḥ | samprâptê Vaidhritau yôgê.

[For *Khara* = Ś. 1093 = *Ky. 4272*] this date is irregular; see *ibid.* p. 265, No. 16.

The mythical Jayanta (Trilôchana); in his race, Jayakêsin [I.], conquered the Âlupas and established the Châlukyas in their kingdom, and took his abode at Gôpakapaṭṭana (Gou); his son Vijayâditya [I.]; his son Jayakêsin [II.] married Mailalamahâdevî, the daughter of the [W.] Châlukya Vikramârka (Vikramâditya VI.); their son Paramardin Śivachitta; his younger brother Vishṇuchitta.

250.—Ś. 1093\* and 1095\*.—*PSOCI.* No. 118; *Mysore Inscr.* No. 28, p. 51. Harihar Kanarese inscription of the *Mahâmançalêśvara Vijaya-Pândyadêva*,<sup>7</sup> 'lord of Kâñchîpura,' and of his *Dapḍanâtha Vijaya-Permâçî*<sup>8</sup>—

(L. 49).—Śaka-varsha 1093re(ḡa)neya Vikrita-samvatsarada Pushya-bahula-pâçiva Śukravârad=uttarâyâṇa-samkramapad-amdu.

(L. 63).—Śaka-varsha 1095neya Namdana-samvatsarada Bhâdrapada-śuddha-tadige Brihaspativârad-amdu.

Friday, 25th December A.D. 1170;<sup>9</sup> and Thursday, 24th August A.D. 1172.

<sup>1</sup> Compare above, No. 248.

<sup>2</sup> Read *śrîmach-Châlukya*.

<sup>3</sup> Professedly copied from a copper-plate (or copper-plates).—The descriptions of the boundaries contain Kanarese words and inflections.

<sup>4</sup> Compare below, No. 269.

<sup>5</sup> Described as 'defeater of the designs of Râjiga-Chôla;' see above, No. 225.

<sup>6</sup> The inscription also mentions a Kâdamba *Mahâmançalêśvara Kêtarasa*, 'lord of Uchchaṅgîgiri;' see Dr. Fleet's *Dynasties*, p. 564.

<sup>7</sup> On this day the *tiki* of the date commenced 2 h. 36 m. after mean sunrise.

<sup>8</sup> The full details of the date are illegible.

<sup>9</sup> See *Ind. Ant.* Vol. XIX. p. 156, No. 97.

251.—*PSOCI.* No. 117; *Mysore Inscr.* No. 35, p. 71. Harihar Kanarese inscription of the *Mahāmaṇḍalēśvara* Vira-Pāṇḍyadēva and Vijaya-Pāṇḍyadēva.<sup>1</sup>

252.—*PSOCI.* No. 135; *Mysore Inscr.* No. 36, p. 71. Harihar Kanarese inscription of Vijaya-Pāṇḍyadēva(?).<sup>2</sup>

253.—Ś. 1095 and 1103.—*As. Res.* Vol. IX. p. 431; Colebrooke's *Misc. Essays*, Vol. II. p. 271. Translation of a 'Curugode' (Kurgôḍ, now Calcutta Museum) Sanskrit and Kanarese inscription<sup>3</sup> of the reign<sup>4</sup> of the W. Chālukya Tribhuvanamalla Vira-Sōmēśvara (Sōmēśvara IV.), reigning at Kalyāṇa; recording grants by the *Mahāmaṇḍalēśvara* Irmaḍi-Rāchamalla (surnamed Sindagōvinda) of Kuṛugōḍadurga :—

'The year of Śālivāhan<sup>5</sup> 1095 in the Vijaya year of the cycle, and on the 30th of the month Mārgaśira, on Monday, in the time of an eclipse of the sun.'

'The year of Śālivāhan<sup>5</sup> 1103, of the cycle Plava, and on the 15th of Kārttika, on Monday, in the gracious time of the moon's eclipse.'

Both dates are irregular.

In the lineage of the long-armed Sinda was Rāchamalla; to him and his wife Sōvaladēvi was born Iruṅgula; and to him and his wife Echaladēvi were born Irmaḍi-Rāchamalla and Sōma.

254.—Ky. 4275.—*Jour. Bo. As. Soc.* Vol. IX. pp. 266 and 287. Two Dēgāṃve inscriptions<sup>6</sup> of the 28th year of the reign of the Kādamba Śivachitta Permāḍi, residing at Gōpākapurī (Goa); recording a grant made at the request of his queen Kamalādēvi; (composed by Gōvindadēva):—

(P. 269, l. 33, and p. 291, l. 42).—pañchasaṭṭatyaḍhika-dviṣatōttara-chatuṣsahasrēshu Kaliyṅga-saṃvatsarēshu parāvrittēshu pravartamānē cha śrī-Kādamba-Śivachitta-Vira-Permāḍidēvasya pravardhamāna-vijayarājya-saṃvatsarē aṣṭāvimsē Jay-āhvayē Mārgaśirshē amāvāsyaṃ Bhaumavārē sūryagrahaṇa-parvāni.

[Jaya = Ś. 1096 = Ky. 4275] : Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XVII. p. 266, No. 17.

The mythical Trilōchana-Kādamba; in his lineage, the Kādamba kings; in their family, Gūhala Vyāghramārin; his son Shashṭhadēva [I.]; his son Jayakēsin [I.], a god of death to the king of Kāpardika-dvīpa, uprooted Kāmādēva etc.; his son Vijayāditya [I.]; his son Jayakēsin [II.], married Mailalamahādēvi, the daughter of the [W.] Chālukya Vikrama (Vikramāditya VI.); their son Śivachitta Permāḍi, married Kamalādēvi, the daughter of Kāmādēva of the lunar race and of his wife, the Pāṇḍya princess Chaṭṭaladēvi.

255.—*Jour. Bo. As. Soc.* Vol. IX. p. 294. Dēgāṃve Kanarese inscription, recording the construction of two temples at the command of Kamalādēvi, the queen of the Kādamba (of Goa) Śivachitta Permāḍi (and daughter of king Kāma, here described as belonging to the solar race, and Chaṭṭaladēvi, here described as belonging to the lunar race<sup>7</sup>).

<sup>1</sup> The inscription is almost entirely illegible. The date given in *Mys. Inscr.* is quite incorrect.

<sup>2</sup> The greater part of the inscription is illegible.

<sup>3</sup> I owe an account of this inscription to Dr. Fléet; for some fantastic characters in it see *Ind. Ant.* Vol. XV. p. 304.

<sup>4</sup> But compare Dr. Fléet's *Dynasties*, p. 463, note 4.

<sup>5</sup> Śālivāhana really does not occur in these dates; see *Ind. Ant.* Vol. XXX. p. 208, note 29.

<sup>6</sup> The two inscriptions are identical, one being in Nāgarī and the other in Kanarese characters; compare above, No. 48. Both (called *upala-sāna*) are perhaps copies of a copper-plate inscription.

<sup>7</sup> Compare above, No. 254.

256.—**Ś. 1104\***.—*Ind. Ant.* Vol. XIV. p. 15. Têrdâl Kanarese Jaina inscription. Date of a private grant:—

(L. 59).—Sa(śa)ka-varsham 1104neya Plava-saṁvatsarada Âśvayuja-bahula 3 Âdivârâdalu.

Sunday, 27th September A.D. 1181; see *ibid.* Vol. XXIII. p. 129, No. 100.

(For other dates in the same inscription see Nos. 220 and 258).

257.—**Ś. 1106**.—*PSOCL.* No. 102. Dambaġ Sanskrit and Kanarese inscription of the W. Châlukya Sômesvara IV. Tribhuvanamalla:—

(L. 71).—Sa(śa)kanri(nri)pakâl-âtita-saṁvatsara 1106neya Krôdhi-saṁvatsarad-Âśâ(shâ)da(ġha)d-amâvâsye Sômavara sûryyagrahana-saṁkrânti-vyatîpâtad=aindu.<sup>1</sup>

Perhaps Monday, 9th July A.D. 1184; but there was no eclipse and no Saṁkrânti on that day.

258.—**Ś. 1109**.—*Ind. Ant.* Vol. XIV. p. 15. Têrdâl Kanarese Jaina inscription. Date of a grant by the *Danḍandya*ka Bhâydêva, the son of the *Danḍandya*ka Têjugi:<sup>2</sup>—

(L. 79).—Sa(śa)ka-varsham(rsham) 1109neya Plavaṅga-saṁvatsarada Chaitra-su 10 Bri(bri)haspativârâd=aindu.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 190.

(For other dates in the same inscription see above, Nos. 220 and 256).

259.—**Ś. 1110\***.—*Ind. Ant.* Vol. XII. p. 96. Toragal Kanarese inscription of (the *Mahâmaṅḍalêsvara*) Barma,<sup>3</sup> ruling at Toragale, recording a grant by his wife Suggaladêvi:—

(L. 33).—Sa(śa)ka-varsham 1110neya Plavaṅga-saṁvatsarada Puśya(shya)-bahula 10 Vaḍḍavârav=uttarâyanasaṁkramaṇa-vyalîpâtadalu.

Saturday, 26th December A.D. 1187; see *ibid.* Vol. XXIII. p. 130, No. 101.

The *Mahâmaṅḍalêsvara* Âhavamalla-Bhûtiga (as a feudatory of Nûrmaġi-Taila, i.e. Taila II, killed Pañchala<sup>4</sup>); his son Dâvaramalla [I.]; his son Chaṭṭa [I.]; his son Dâvaramalla [II.]; his son Chaṭṭa [II.]; his son Bhûta (Bhûtiga); his son Barma.

260.—**Ś. 1111**.—*PSOCL.* No. 90.<sup>5</sup> Hângal Kanarese inscription of the W. Châlukya Sômesvara IV. Tribhuvanamalla, and of his feudatory, the Kâdamba (of Hângal) *Mahâmaṅḍalêsvara* Kâmadêva:<sup>6</sup>—

'Śaka 1111 (in words, l. 74), the Saumya saṁvatsara; at the time of the sun's commencing his progress to the north.'

261.—**Ky. 4288**.<sup>7</sup>—*Jour. Bo. As. Soc.* Vol. IX. p. 241. Halsî plates of the 13th year of the reign of the Kâdamba (of Goa) Jayakêśin III.; (composed by Gaḡgâdharasûri, the son of Yajñêsvara<sup>8</sup>):—

(L. 66).—sâstâśîti-śatadvay-âdhikêshu chaturshu sahasrêshu Kaliyuga-saṁvatsarêshu parâvritrêshu śrî-Saptakôtîśvara-labdha-varaprasâda-śrî-Kâdamba-Vîra-Jayakêśidêva-vijayarâjyê pravartamânê trayôdaśê Siddhârthi-saṁvatsarê Chaitra-śuddha-dvâdaśî-Guruvârê damanârôpaṇa-samanantaraġ.

[Siddhârthin = Ś. 1121 = Ky. 4300]: Thursday, 11th March A.D. 1199; see *Ind. Ant.* Vol. XVII. p. 299, No. 19.

<sup>1</sup> See *Ind. Ant.* Vol. XII. p. 209, No. 19.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 465. Têjugi (Têja) is described as 'a thunderbolt in breaking the mountain Simhanarâya, and a lion to the elephant—the brave Kanîgarâya.'

<sup>3</sup> This person is different from the *Danḍandya*ka Bamma (Bammaṇa, etc.) who was a son of Kâma (Kâvaṇa); see below, No. 284.

<sup>4</sup> See above, No. 140.

<sup>5</sup> See Dr. Fleet's *Dynasties*, p. 466, note 1, and p. 563.

<sup>6</sup> A son of Tailapa who was a son of Tailapa II. in No. 210.— See also below, Nos. 424 and 425.

<sup>7</sup> This is not the year in which the grant was made, but the year from which the regnal years were counted.

<sup>8</sup> See above, No. 249.

The mythical Jayanta or Trilôchana-Kadamba; in his lineage, Shashthadêva [I.]; his son Jayakêsin [I.]; his son Vijayâditya [I.]; his son Jayakêsin [II.], married Mailalamahâdêvî, the daughter of [the W. Châlukya] Permâdi (Vikramâditya VI.) and younger sister of Sôma (Sômêsvara III.); their sons Śivachitta Permâdi and Vijayâditya [II.] (Vijayârka, Vâpî-bhûshana); the latter married Lakshmi who bore to him Jayakêsin [III.].

262.—**Ky. 4289\***.<sup>1</sup>—*Jour. Bo. As. Soc.* Vol. IX. p. 304; *Ind. Inscr.* No. 33. Kittûr Kanarese inscription of the 15th year of the reign of the Kûdamba (of Goa) Jayakêsin III., 'lord of Banavâsi,' recording a trial by ordeal.<sup>2</sup>—

(L. 3).—Kaliyuga-samvatsaram 4289neya samd=ad=âdi(di)y-âgi . . .

(L. 12).—śrî-Vira-Jayakêsi(śi)dêv-arasara varshaka(da) 15neya Du[r\*]mmati-samvatsarada Âshâda(dha)-śud[dh\*]a ashtamî 8 Âdivârad=amdu.

(L. 25).—tat-samvatsarada Âshâda(dha)-bahuja 7 saptamî Âdivârad=adum.<sup>3</sup>

(L. 30).—â bahuja 8 Sôma-vâra de(di)vasa.

[Durmati = Ś. 1123 = **Ky. 4302**]: Sunday, 10th June; Sunday, 24th June; and Monday, 25th June A.D. 1201; see *Ind. Ant.* Vol. XVII. p. 297, No. 18.

263.—*PSOCL.* No. 94; *Archæol. Surv. of West. India*, Vol. III. p. 103; *Jour. Bo. As. Soc.* Vol. X. p. 181. Koppûr much damaged Kanarese inscription of the Raṭṭa Mahâmaṇḍalêsvara Ohakravartin Kattama (Kârtavîrya III. ?):<sup>4</sup>—

'The . . . year of his reign, the . . . samvatsara; Monday, the eleventh day of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

264.—**Ś. 1124\***.—Graham's *Kolhapoor*, p. 415, No. 9. Translation of a Râybag inscription<sup>5</sup> of the Raṭṭa Mahâmaṇḍalêsvara Kârtavîrya IV., dated Śaka 1124, the Durmati samvatsara, Friday, the 15th of the bright half of Vaiśâkha.

Friday, 20th April A.D. 1201.

265.—**Ś. 1127\***.—*Jour. Bo. As. Soc.* Vol. X. p. 220; *PSOCL.* No. 95. Kalhoḷe Kanarese inscription of the Raṭṭa Mahâmaṇḍalêsvara Kârtavîrya IV., 'lord of Lattanûr,' ruling at Vêṅugrâma, and of his younger brother, the Yuvarâja Mallikâryjuna:—

(L. 54).—Śaka-varsham 1127neya Raktâkshi-samvatsarada Paushya(sha)-śuddha-bidige Śanivârad=amdu=uttarâyaṇa-samkramaṇadalli.

Saturday, 25th December A.D. 1204; see *Ind. Ant.* Vol. XXIII. p. 128, No. 90.

Sêna [II.]<sup>6</sup> married Lakshmidêvî; their son Kattama (Kârtavîrya) [III.], married Padmala-dêvî; their son Lakshmidêva (Lakshmapa) [I.], married Chandrike (Chandrikâdêvî, Chandaladêvî); their sons Kârtavîrya [IV.] (who married Êchaladêvî) and Mallikâryjuna.

266.—**Ś. 1131\***.—*Ind. Ant.* Vol. XIX. p. 245. Bhôj plates of the Raṭṭa Mahâmaṇḍalêsvara Kârtavîrya IV., 'lord of Lattanûr,' ruling at Vêṅugrâma, and of his younger brother, the Yuvarâja Mallikâryjuna; (composed by Âdityadêva<sup>7</sup>):—

(L. 97).—Śakanripa-kâlasy=aikatṛi(tri)mśadutlara-śatâdhika-saha-ratamasya Vibhava-samvatsarasya Kârtika-mâsasya śukla-dvâdaśyam Budhavâra-samanvitâyâm.

Wednesday, 22nd October A.D. 1203; see *ibid.* Vol. XXIII. p. 128, No. 91.

In the Raṭṭa race, raised to eminence by Kṛishnarâja,<sup>8</sup> was Sêna [II.]; his son Kârtavîrya [III.]; his son Lakshmidêva (Lakshmidhara) [I.], married Chandrikâdêvî; their sons Kârtavîrya [IV.] (who married Êchaladêvî) and Mallikâryjuna.

<sup>1</sup> This, again, is the year from which the regnal years were counted; it is quoted here as a current year; see above, No. 261.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 571.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 555.

<sup>4</sup> See above, No. 201.

<sup>5</sup> *I.e.* the Râshtrakûṭa Kṛishnarâja II.

<sup>6</sup> Read =amdu.

<sup>7</sup> See *ibid.* p. 557.

<sup>8</sup> For another Âdityadêva see below, Nos. 288 and 300.

267.—**Ś. 1141\***.—*Jour. Bo. As. Soc.* Vol. X. p. 240. Nēsargi (Nēsariḡe) Kanarese inscription of the Raṭṭa *Mahāmaṇḍalēśvara Kārtavīrya IV.*, ruling at Vēṇupura (Vēṇugrāma) :—

(L. 57).—Sa(śa)ka-varśa(rsha) 1141neya Bahudhānya-saṁvatsarada Māgha-śuddha 7 Guruvārad-amd-uttarāyapaśaṁkrānti-vyatīpāta kūḍida puṇya-tithiyal=.

Either the 25th December A.D. 1218 (but this was a Tuesday and the 7th of the bright half of Pausa) or Thursday, the 24th January A.D. 1219 (but this was the day of the Kumbha-saṁkrānti); see *Ind. Ant.* Vol. XXIV. p. 8, No. 156, and Vol. XXV. p. 293, note 64.

Genealogy from Sēna [II.] to Kārtavīrya [IV.] as in No. 266.

268.—**Ś. 1151\***.—*Jour. Bo. As. Soc.* Vol. X. p. 260; *Archæol. Surv. of West. India*, Vol. II. p. 223, and Plate lxxiii.; and Vol. III. p. 110; *PSOCI.* No. 89. Saundatti Kanarese inscription of the time of the Raṭṭa *Mahāmaṇḍalēśvara Lakshmidēva II.*, 'lord of Lattanūr,' ruling at Vēṇugrāma, the son of Kārtavīrya IV. and Mādēvi; recording grants made at the command of the *Rājaguru* Munichandra :—

(L. 64).—Śaka-varśam 1151neya Sarvadhāri-saṁvatsarada Āshāḍhad-amavāse Sōmavārad-amdina sarvagrāsi-sūryyagrahaṇad-uttama-tithiyol.

Monday, 3rd July A.D. 1228; a total eclipse of the sun, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 103.

269.—**Ky. 4348.**—*Ind. Ant.* Vol. XIV. p. 289. Goa (now Bombay As. Soc.'s) plates of the 5th year of the reign of the Kādamba (of Goa) Śivachitta Shashṭhadēva II. and of his brother-in-law Kāmadēva (Kāvāṇa); (composed by Chatyanārya, the son of Sōmanātha and grandson of Yajñavarya<sup>3</sup>) :—

(L. 29).—ashtāchatvāriṁśadadhika-triśatō[tia\*]rēshu chatuḥ-sahasrēshu Kaliyuga-saṁvatsarēshu parāvrittēshu satsu | svarājy-ānubhava-kālē pañchamē Sādhāraṇa-saṁvatsarē [t ta]sy=Āśvayuja-śu[d\*]dha-pratīpadi Budhavārē Tulā-rāsīm-upagatavati bhagavati bhāskarē vishuva-saṁkrāntau | mah[ā\*]puṇya-kālē |

[Sādhāraṇa = Ś. 1172 = Ky. 4351]: Wednesday, 28th September A.D. 1250; see *ibid.* Vol. XVII. p. 300, No. 20.

The mythical Jayanta in whose family were many kings. Among them was Gūhalla; then Shashṭha [I.]; his son Jayakēśin [I.]; his son Vijayarka [I.]; his son Jayakēśin [II.], married Mailalamahādēvi, the daughter of the [W.] Chālukya Permāḍi (Vikramāditya VI.); their sons Permāḍi and Vijaya [II.]; Vijaya's son Jayakēśin [III.], married Mahādēvi; their son Tribhuvanamalla, married Māṇikādēvi; their son Shashṭha [II.].— His sister was married to the prince Kāmadēva (Kāvāṇa), the son of Lakshmidēva and Lakshmi.

270.—*Jour. Bo. As. Soc.* Vol. IX. p. 310. Dēgāṁve Kanarese Kādamba inscription (P).

271.—**Ś. 1182.**—*Jour. Roy. As. Soc.* Vol. V. p. 177; *Jour. Bo. As. Soc.* Vol. IV. p. 105. Terwaṇ plates of the reign of the Chālukya *Mahāmaṇḍalēśvara Kāṁvadēvarāya*, 'lord of Kalyāṇapura,' recording a grant by his minister Kēsava :—

(L. 1).—Śrī-Śaku 1182 varśhē Raudra-saṁvatsarē | Pushya-vadi saptami(mī) Sa(śa)ni-dinē | . . . uttarāyapaśaṁkrānti-parvaṇi.

Saturday, 25th December A.D. 1260;<sup>3</sup> see *Ind. Ant.* Vol. XXIV. p. 1, No. 124.

<sup>1</sup> This is not the year in which the grant was made, but the year from which the regnal years were counted.

<sup>2</sup> Probably the *Yajñēśvara* of No. 249.

<sup>3</sup> On this day the *tithi* of the date commenced 13 h. 19 m. (and the Uttarāyāṇa-saṁkrānti took place 16 h. 45 m.) after mean sunrise.

272.—*Ind. Ant.* Vol. XIV. p. 141, and Plates. British Museum (spurious) Sanskrit and Kanarese plates<sup>1</sup> of the Châlukya *Mahârâjâdhirâja Chakravartin Vira-Satyâsraya*, lord of, and residing at, Kalyânâpura, the son of Gôvindarâya :—

(L. 20).—Bhâva-saivachharê Jyêshtha-mâsê krishna-pakshê Sasivârê saptamyâm tithau.

273.—**Ś. 366.**—*Ind. Ant.* Vol. VIII. p. 94, and specimen Plate. Bangalore Museum (spurious<sup>2</sup>) Sanskrit and Kanarese plates of the Châlukya *Mahârâjâdhirâja Chakravartin Vira-Nanâmba*, lord of, and residing at, Kalyânâpura :—

(L. 13).—Saka-varusha 366 Târaṇa-saivachharê Phâlguna-mâsê krishna-pakshê Bihavâra amâvâsya-yâm tithau.

For Ś. 366 the date would regularly correspond to Thursday, 22nd February A.D. 445; but Ś. 366 could be called Târaṇa only by the southern luni-solar system, which was not in use at so early a period; see *ibid.* Vol. XXIV. p. 9, No. 163.

274.—*Jour. Bo. As. Soc.* Vol. II. p. 270; Graham's *Kolhapoor*, p. 479, No. 23. Translation of a Kôlhâpur inscription<sup>3</sup> of a Châlukya named **Sômadêva (Sômêsvara)**.—In a Châlukya family which flourished at Saṅgamêsvara in the Koṅkaṇ was born king Karṇa (who lived at 'Vijaypat'); his son Vêtugidêva; his son Sômadêva; his younger brother (?) Sômadêva (Sômêsvara), whose queen was Mânikyadêvî.

#### E.—The Kaļachuryas.<sup>4</sup>

275.—**Ś. 1079.**—*PSOCI.* No. 219; *Mysore Inscr.* No. 102, p. 188. Tâlgund Kanarese inscription of the Kaļachurya *Mahâmanḍalêsvara Bhujabala-chakravartin Bijjana*,<sup>5</sup> 'lord of Kâlañjara,' and of his *Danḍandyaaka Kêsimayya (Kêśava)* :—

(L. 57).—Sa(śa)ka-varshaṁ 1079ney=Īsvara-saivatcha(tsa)rada Pushyada puṇṇami Sôma-vâram=uttarâyanasamkramana-vyatîpâta=aṁdu.

The date is irregular.

The inscription mentions the W. Châlukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjana.<sup>6</sup>

276.—*PSOCI.* No. 182; *Mysore Inscr.* No. 90, p. 182. Baļagâṁve Kanarese memorial tablet of the third (?) year of the reign of the Kaļachurya *Bhujabala-chakravartin Bijjana* :—

'The second year' (in figures, 1. 3) of his reign, the Bahudhânya *saivatsara*; Tuesday, the fourteenth day of the dark fortnight of Chaitra; (*Mys. Inscr.* : 'the month Kârttika, the last day of the moon's decrease, new-moon day, Tuesday').

[For Bahudhânya = **Ś. 1080**] the date would be irregular, with either reading.

277.—**Ś. 1080.**—*PSOCI.* No. 183; *Mysore Inscr.* No. 74, p. 152. Baļagâṁve Kanarese inscription. Date of the time of the Kaļachurya *Mahârâjâdhirâja Bhujabala-chakravartin Bijjala Tribhuvanamalla*, 'lord of Kâlañjara,' and of his *Danḍandyaaka Kêsimayya (Kêśava, Kêśirâja)* :—

(L. 62).—Śaka-varshaṁ 1080neya Bahudhânya-saivatcha(tsa)rada Puśya(shya)da puṇṇami Sôma-vâram=uttarâyanasamkrânti-vyatîpâta-sômagrahanad=aṁdu.<sup>8</sup>

<sup>1</sup> According to Dr. Fleet referable to perhaps the 13th or 14th century A.D.—Compare also *Ind. Ant.* Vol. XXX. p. 369.

<sup>2</sup> See *Ind. Ant.* Vol. XXX. p. 221, No. 49; the grant apparently is a quite modern forgery.

<sup>3</sup> See *ibid.* p. 207.

<sup>4</sup> See also above, Nos. 226, 232, 238, 240 and 245.

<sup>5</sup> Here and in other inscriptions Bijjana has the *biruda* Niśânkamalla.

<sup>6</sup> See Dr. Fleet's *Dynasties*, p. 473.

<sup>7</sup> According to Dr. Fleet's *Dynasties*, p. 474, the third year, and probably the month Bhâdrapada; (for Ś. 1080 the 14th of the dark half of Bhâdrapada would correspond to Tuesday, 23rd September A.D. 1153).

<sup>8</sup> See *Ind. Ant.* Vol. XII. p. 212, No. 59.

Monday, 5th January A.D. 1159; but there was no lunar eclipse and no Saṁkrānti on this day. The inscription mentions the W. Chālukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjala.<sup>1</sup>

(For another date in the same inscription, of the third year of the Kaḷachurya Saṅkama, see below, No. 292).

278.—*Ep. Ind.* Vol. V. p. 15. Managōḷi Kanarese inscription of the 6th year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Bijjala:—

(L. 59).—Bijjaladēva-varshada 6neya Vish[u\*]-saṁvatsarada Bhādrapada-bahula 6 Maṅgalavārad=am̄d[u].

(L. 64).—Kapila-chaṭṭi-vyatipāta-parvva-nimittav-āg[i].

[Vishu = Ś. 1083] : Tuesday, 12th September A.D. 1161, when the *nakshatra* was Rōhiṇī and the *yōga* Vyatipāta.<sup>2</sup>

(In lines 1-59 the inscription refers to events of the time of the W. Chālukya Jagadēka-malla II., and contains a date of the 5th year of that king's reign; see above, No. 232).

279.—*PSOCI.* No. 184; *Mysore Inscr.* No. 43, p. 92. Baḷagāṁve Kanarese inscription<sup>3</sup> of the 6th year (of the reign) of the Kaḷachurya *Mahāmaṅgalēśvara*<sup>4</sup> *Bhujabala-chakravartin* Bijjala Tribhuvanamalla, 'lord of Kālañjara,' and of his *Danḍanāyaka* Barmarasa; recording a grant which was made at the request of Bijjala's dependent *Kasapayya-nāyaka*:<sup>5</sup>—

(L. 46).—6neya Vishu-saṁvatsarada Pushya-māsad-amāvāsyē sūryya-grahapad=am̄du.

[Vishu = Ś. 1083] : 17th January A.D. 1162, with a solar eclipse, visible in India.

280.—*Ep. Ind.* Vol. V. p. 24. Managōḷi Kanarese inscription of the 10th year (of the reign) of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala, 'lord of Kālañjara,' reigning at his capital of Kalyāṇa, and of his *Danḍanāyaka* Ammaṇayya:—

(L. 18).—Bijjaladēva-varshada 10neya Pārtti(r̄thi)va-saṁvatsarada Māṅgaśīrad=amāvāsyā Ādityavāra sūryyagrahaṇa-bya(vya)ṭipāta-nimittadin.

[Pārthiva = Ś. 1087] : Sunday, 5th December A.D. 1165; but there was no solar eclipse on this day; see *ibid.* p. 24.

281.—*PSOCI.* No. 121; *Mysore Inscr.* No. 93, p. 64. Harihar incomplete Kanarese inscription<sup>6</sup> of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* Bijjana Tribhuvanamalla, and of his *Danḍanāyaka* Barmarasa, the son of Muñjaladēva and nephew of Kasapayyanāyaka, of the lineage of Sagara.

282.—*PSOCI.* No. 186; *Mysore Inscr.* No. 83, p. 169. Baḷagāṁve Kanarese memorial tablet of the time of the Kaḷachurya *Bhujabala-chakravartin* Bijjana, and of his *Danḍanāyaka* Padmarasa.

283.—*PSOCI.* No. 187; *Mysore Inscr.* No. 91, p. 182. Baḷagāṁve Kanarese memorial tablet of the time of the Kaḷachurya *Bhujabala-chakravartin* Bijjana.

284.—*PSOCI.* No. 223; *Mysore Inscr.* No. 110, p. 206. Sorab Kanarese memorial tablet of the time of the Kaḷachurya (?) Bijjana; (according to *Mys. Inscr.* apparently of the time of a W. Chālukya king).

285.—*PSOCI.* No. 185; *Mysore Inscr.* No. 48, p. 109. Baḷagāṁve Kanarese inscription of the 16th Kaḷachurya year,<sup>7</sup> recording the transference of the government by the Kaḷachurya

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 473.

<sup>2</sup> See *Ind. Ant.* Vol. XXVI. p. 183, Bhādrapada-kṛishṇapaksha VI.

<sup>3</sup> The inscription, besides other literary works, mentions the *Kaumdra*, *Pāṇintya* and *Śikāṭāyana* grammars.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 475.

<sup>5</sup> See Nos. 245 and 281.

<sup>6</sup> For an account of the descent of Bijjana (Bijjala), taken from this inscription, see Dr. Fleet's *Dynasties*, p. 468.

<sup>7</sup> See Dr. Fleet's *Dynasties*, p. 476, note 4.

*Bhujabala-chakravartin* Bijjaṇa Tribhuvanamalla to his son Sôma (Sôvidêva),<sup>1</sup> and grants made with the latter's permission by the *Daṇḍandiyaka* Boḷikeya-Kêsimayya (Kêśava) :—

(L. 37).—*śrīmat-Kaḷachuryya-varshada* 16neya Sarvadhâri-saṁvatsarada Vaiśākha-paurṇ[imâ ?] Âdityavâra sômagrahaṇa-saṁkramaṇa-vyatîpâtad=amdu.

[For Sarvadhârin = Ś. 1090] the date is irregular.

286.—*PSOCI.* No. 188; *Mysore Inscr.* No. 86, p. 174. Baḷagâṁve Kanarese memorial tablet of the 6th (?) year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Sôvidêva :—

(L. 2).—Sôvidêva-varshada [6]neya<sup>2</sup> Khara-saṁvatsarada Śrâvapa-bahulaḍ=amâvâsye Sômavârad=amdu.

[Khara = Ś. 1093] : Monday, 2nd August A.D. 1171.<sup>3</sup>

287.—*PSOCI.* No. 101. Narsâpûr Kanarese inscription of the 7th year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Sôvidêva :—

(L. 84).—Sôvidêva-varshada 7neya Vijaya-saṁvatsarada Pushya-su(śu)dha(ḍḍha) 13 Sômavârad=amdu.

[For Vijaya = Ś. 1095] the date is irregular.<sup>4</sup>

288.—Ś. 1096.—*Jour. Bo. As. Soc.* Vol. XVIII. p. 273, and Plates. Kokaṭṭûr (Belgaum district) plates of the Kalachuri *Mahârâjâḍḍhîrâja* Sôma (Sômêśvara, Sôvidêva), recording a grant which was made with his permission by his queen Sâvaladêvi; (composed by Âdityadêva,<sup>5</sup> the disciple of Śrîpâda) :—

(L. 71).—Shappavatyadhika-sahasratamê Śakê Jaya-saṁvatsarê Kârttika-śukla-dvâdaśyâm Brihaspativâra-Rêvatinakshatra-Vyatîpâtayôga-Va(ba)vakarâṇa-yuktâyâm.

Thursday, 7th November A.D. 1174; but the day fell in the month Mârgasîrsha, not Kârttika; see *Ind. Ant.* Vol. XXIV. p. 5, No. 145.

In the Kalachuri Kshatriya lineage, king Kriṣṇa; his son Jôgama; his son Paramandî;<sup>6</sup> his son Bijjaṇa; his son Sôma.

289.—Ś. 1096.—*Ind. Ant.* Vol. XVIII. p. 127. Dates in a Hulgûr Kanarese inscription of the Kaḷaturya (Kaḷachurya) Sômêśvara (Sôvidêva) :—

(L. 18).—Śaka-varsha 1096neya Jaya-saṁvatsarada Jyêshṭhâda amâvâsye Âdityavâra sûryyagrahaṇa-vyatîpâtad=andû.

1st June A.D. 1174, with a solar eclipse, visible in India; but the day was a Saturday, not a Sunday; see *ibid.* Vol. XXIV. p. 8, No. 155.

(L. 35).—Śaka-varshada 1096neya Jaya-saṁvatsarada Mârgasîrada punṇami Âdityavâra sôma-grahaṇad=andû.

Sunday, 10th November A.D. 1174; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 117, No. 25.

(L. 40).—Śaka-varshada 1096neya Jaya-saṁvatsarada Mârgasîra-bahulaḍ=amâvâsye Maṅgalavâra sûrya-grahaṇad=andû.

Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 69.

<sup>1</sup> Here and elsewhere he has the *biruda* Râya-Murâri.

<sup>2</sup> *Mys. Inscr.* : 'the 5th year.'

<sup>3</sup> But on this day the *tithi* of the date only commenced 10 h. 21 m. after mean sunrise.

<sup>4</sup> In line 89 the inscription contains another date of Ś. 1194 (by mistake for 1094), the year Nandana; that date also is irregular.

<sup>5</sup> See No. 300, and compare No. 286.

<sup>6</sup> Compare above, No. 226, where the name (in Kanarese) is Permâḍi.



290.—*PSOCI.* No. 220; *Mysore Inscr.* No. 100, p. 187. Tālgund Kanarese memorial tablet of the reign of the Kaḷachurya *Chakravartin* **Sōvidēva** :—

(L. 1).—Sōvidēva-varushada Virōdhikri(kṛi)tu-samvatsarada Âśvija-bahula Śnê Âdivarad-  
am[du ?].

*Virōdhikri* may be a mistake for *Virōdhi*; but the date is irregular for Virōdhi = Ś. 1091 (as well as for Virōdhakṛit = Ś. 1113).

291.—*Ep. Ind.* Vol. V. p. 26. Managōli Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* **Saṅkama**, 'lord of Kālaṅjara,' and of the *Danḍandya* **Kēśimayya** (**Kēśava**) and his nephew **Brahmadēva** :—

(L. 24).—Saṅkamadēva-varṣa(rsha)ḍa mūpaneya Viḷa[ṛi-bi-sam]vatsarad=Âśâ(śhâ)-  
ḍa(dha)-su(śu)dhḍa(ddha) 11 Âdityavāra dakshipāyanasamkramapa-parvva-nimittam.

[For **Vilamba** = Ś. 1100] probably the 27th June A.D. 1178, but this was a Tuesday, not a Sunday; see *ibid.* p. 26.

292.—*PSOCI.* No. 183; *Mysore Inscr.* No. 74, p. 161. Baḷagāṁve Kanarese inscription. Date of the third year (of the reign) of the Kaḷachurya *Chakravartin* **Saṅkama Niśśaṅkamalla**, and of his *Danḍandya* **Kēśirājayya**, and the Guṭta *Mahāmaṅḍalēśvara* **Sampakarasa** :—

(L. 81).—Saṅkamadēva-varshada Śneya Vikāri-samvatsarada Chaitrada puṅṅame  
Sōmavāra vishusamkrānti-vyatipāta-sōmagrahaṇad=amdu.

[For **Vikārin** = Ś. 1101] the date is irregular, but the intended day may be Sunday, the 25th March A.D. 1179.<sup>3</sup>

(For another date in the same inscription, of the time of the Kaḷachurya **Bijjala**, see above, No. 277).

293.—*Ind. Ant.* Vol. V. p. 46; *PSOCI.* No. 189; *Mysore Inscr.* No. 39, p. 75. Baḷagāṁve Kanarese inscription. Date of the 5th year (of the reign) of the Kaḷachurya **Saṅkama**,<sup>3</sup> the younger brother of Sōma (Sōvidēva) who was the son of Bijjala Tribhuvanamalla, 'lord of Kālaṅjara;'—

(L. 28).—Saṅkamadēva-varshada Śneya Vikāri-samvatsarada Vaiśākhamāsad=amāvāsye  
Sōmavāra Vṛishasamkramapa-vyatipātad=amdu.

[For **Vikārin** = Ś. 1101] this date is irregular.

The inscription also records grants made on the same date by the *Mahāmaṅḍalēśvaras* Tailahadēva (Tailapa) and Eṛaha;<sup>4</sup> and it also records a grant made in Ś. 1108, the Parābhaya *samvatsara*.

294.—*PSOCI.* No. 122; *Mysore Inscr.* No. 31, p. 60. Harihar much defaced Kanarese inscription of the Kaḷachurya **Saṅkama**, and his *Danḍandya* **Kāvaṇa** (**Kāvaṇayya**), a son of the *Danḍandya* **Barmadēva**<sup>5</sup> and his wife **Jakkaṇavve**.

295.—*PSOCI.* No. 190; *Mysore Inscr.* No. 95, p. 184. Baḷagāṁve Kanarese memorial tablet of the time of the Kaḷachurya *Chakravartin* **Âhavamalla** :—

'The Śārvari *samvatsara*;<sup>6</sup> Sunday, the first day of the bright fortnight of Kārttika,' (*Mys. Inscr.* : 'of the moon's decrease').

[For **Śārvari** = Ś. 1102] the date is irregular.

<sup>1</sup> See Dr. Fleet's *Dynasties*, pp. 487 and 581.

<sup>2</sup> This was the day of the Mēsha-(vishva-)samkrānti, and the full-moon *tithi* of Chaitra ended on the preceding Saturday, but there was no lunar eclipse.

<sup>3</sup> The inscription mentions as the leader of his whole army the *Danḍandya* **Kāvaṇayya**.

<sup>4</sup> Also mentioned in No. 297; see *Mys. Inscr.* p. 117.

<sup>5</sup> See Dr. Fleet's *Dynasties*, p. 484, note 6.—**Kāvaṇa** (**Kāma**) himself had a son, again named **Brahma** (**Bamma**, **Bammaṇa**, **Bammayya**, **Bammarasa**, **Bammidēva**) and mentioned below, in No. 419.

<sup>6</sup> See Dr. Fleet's *Dynasties*, p. 488, note 8

296.—*PSOCI.* No. 191; *Mysore Inscr.* No. 67, p. 138. Baḷagāmve Kanarese memorial tablet of the reign of the Kaḷachurya *Chakravartin* **Āhavamalla**, and of his *Daṇḍādyaka* **Kēśimayya** :—

(L. 1).—Āhavamalladēva-varshada Sā(śā)rvvari-saṁvatsarada Phālguna(na)d-amāvāse Sōmavārad-amdu.

[Śarvari = Ś. 1102]: Monday, 16th March A.D. 1181.<sup>1</sup>

297.—*PSOCI.* No. 192; *Mysore Inscr.* No. 55, p. 115. Baḷagāmve Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* **Āhavamalla**, and of his *Daṇḍādyaka* **Kēśimayya (Kṛishṇa-Kēśava)** :<sup>2</sup>—

(L. 69).—Āhavamalladēva-varshada 3neya Plava-saṁvatsarada Śrāvāṇa-bahula 12 (or 13 P) [Ādi?]vāra<sup>3</sup> saṁkramaṇa-vyatīpāta-d-amdu.

[Plava = Ś. 1103]: Sunday, 9th August A.D. 1181; the 12th *tithi* ended and the 13th commenced 9 m. after mean sunrise; but there was no Saṁkrānti on this day.

298.—Ś. 1103 and Ś. 1110\*.—*PSOCI.* No. 230. Haraḷahaḷli<sup>4</sup> Kanarese inscription of the reign of the Kaḷachurya **Āhavamalla**, and of his feudatory, the Gutta *Mahāmaṇḍalēśvara* **Jōyidēva (Jōma) I.**, the son of **Vīra-Vikramāditya I.** who was the son of **Mallidēva** :<sup>5</sup>—

‘Śaka 1103 (in words, l. 83), the *Plava saṁvatsara*; at the time of the sun’s commencing his progress to the north.’

The inscription, besides, contains the following date,<sup>6</sup> connected with the Gutta *Mahāmaṇḍalēśvara* **Vīra-Vikramāditya II.**, the son of Gutta II. who was the brother of **Jōyidēva I.** :—

‘Śaka 1110 (in figures, l. 103), the *Plavaṅga saṁvatsara*; Thursday, the thirteenth day of the bright fortnight of Phālguna.’

This date is irregular.

299.—*PSOCI.* No. 193; *Mysore Inscr.* No. 94, p. 184. Baḷagāmve Kanarese memorial tablet of the 8th year of the reign of the Kaḷachurya **Āhavamalla** :—

‘The eighth year (in figures, l. 3) of his reign, the *Śōbhakṛit saṁvatsara*; Monday, the fifth day of the (?) bright fortnight of Phālguna;’ (*Mys. Inscr.* ‘the month Bhādrapada, the 13th day of the moon’s decrease’).<sup>7</sup>

[For *Śōbhakṛit* = Ś. 1105] the date is irregular, with either reading.

300.—Ś. 1105.—*Ind. Ant.* Vol. IV. p. 275. Bēhaṭṭi plates of the Kalachuri *Mahārājādhirāja* **Sīnghana**;<sup>8</sup> (composed by **Ādityadēva**,<sup>9</sup> the disciple of **Śrīpāda**) :—

(L. 59).—Sa(śa)kanripakāl-ātītē cha pañchōttara-satādhika-sahasratagē(mē) Śakē Śōbhakṛit-saṁvatsarē Āsva(śva)yukt-āmāvāsyām Sōmavārē Vyatīpāta-yōgē.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 189.

Genealogy as far as **Sōma** as in No. 288; his younger brother **Saṅkama**; his brother **Āhavamalla**; his younger brother **Sīnghana**.

<sup>1</sup> On this day the *tithi* of the date commenced 1 h. 34 m. after mean sunrise.

<sup>2</sup> See Dr. Fleet’s *Dynasties*, p. 489.

<sup>3</sup> Dr. Fleet and Mr. Rice both have ‘Sunday.’

<sup>4</sup> See *ibid.* p. 581, note 4.

<sup>5</sup> Compare above, No. 223.

<sup>6</sup> The same date occurs in another Haraḷahaḷli Kanarese inscription of the Gutta **Vīra-Vikramāditya II.**, *PSOCI.* No. 231.—Compare also below, No. 335.

<sup>7</sup> See Dr. Fleet’s *Dynasties*, p. 489, note 3.

<sup>8</sup> A postscript in Kanarese records a minor grant by the *Daṇḍādyaka* **Divākara**.

<sup>9</sup> See above, No. 288.

F.—The Silāras, Śilāras, Śilāhāras.<sup>1</sup>

301.—Ś. 930.—*Ep. Ind.* Vol. III. p. 297, and Plate. Khārēpātan plates<sup>2</sup> of the Silāra Maṅḍalika Raṭṭarāja, a feudatory of the W. Chālukya Mahārājādhirāja (Iṭivabedaṅga) Satyāśraya:—

(L. 40).—Śakanripakāl-ātita-samvatsara-nava-satēshu taimśad-adhikēshu pravarttamāna-Kilaka-samvatsar-āntargata-Jyēshṭha-parvnamāsyān.

In the race of the Rāshtrakūṭa lords there was Dantidurga; his father's brother Kṛishnarāja [I.]; his son Gōvindarāja [II.]; [his younger brother] Nirupama [Dhruvarāja]; his son Jagattuṅga [I.] [Gōvindarāja III.]; his son Amōghavarsha [I.]; his son Akālavarsha [Kṛishnarāja II.]; his grandson Indrarāja [III.]; his son Amōghavarsha [II.]; his younger brother Gōvindarāja [IV.]; his father's brother (the son of Jagattuṅga [II. who did not reign]) Vaddiga; his son Kṛishnarāja [III.]; his brother Khōṭika (Khoṭṭiga); his brother's son Kakkala (Kakkarāja II.), was defeated by the [W.] Chālukya Tailapa (Taila II.), whose son Satyāśraya is represented as ruling over Raṭṭapāṭi.

Genealogy of Raṭṭarāja:—From the regent of the Vidyādhara, Jīmūtakētu's son Jīmūtavāhana, sprang the Silāra family. To that family belonged: [Sa]naphulla, a favourite of [the Rāshtrakūṭa] Kṛishnarāja [I.]; his son Dhammiyana (founded Valpattana); his son Aiyaparāja; his son Avasara [I.]; his son Ādityavarman; his son Avasara [II.]; his son Indrarāja; his son Bhlma; his son Avasara [III.]; his son, the king (rājan) Raṭṭa (Raṭṭarāja).

The inscription mentions the Mattamayūra line of ascetics; see *North. Inscr.* No. 405.

302.—Ś. 765(?).—Kāpneri inscription of the [Śilāra] Mahāsāmanta Pullasakti,<sup>3</sup> the successor of Kapardin I., 'the lord of Koṅkaṇa;' see above, No. 72.

303.—Ś. 775 (for 773).—Kāpneri inscription of the [Śilāra] Mahāsāmanta Kapardin II., the successor of Pullasakti, 'lord of the whole Koṅkaṇa;' see above, No. 73.

304.—Ś. 799.—Kāpneri inscription of the [Śilāra] Mahāsāmanta Kapardin II., 'the lord of Koṅkaṇa;' see above, No. 80.

305.—Ś. 919.—*Ep. Ind.* Vol. III. p. 271, and Plates. Bhādāna<sup>4</sup> plates of the Śilāra Mahāmaṅḍalēśvara Aparājitatēśvarāja, 'lord of Tagara,'<sup>5</sup> issued (after the downfall of the Raṭṭa, i.e. Rāshtrakūṭa, rule) from Sthānaka:—

(L. 53).—Sa(śa)kanripakāl-ātita-samvatsara-sa(śa)tēshu navasu(sv=) ḡ k ḡ n a v i t ā s a t y -  
uttarēshu pravarttamāna-Hēmalamva(mba)-samvatsar-ānta<sup>6</sup> Āshādha-va(ba)hula-  
chatusyām(rthyām=) anka(āka)tō=pi samvat 919 Āshādha-vadi 4 . . . samjāta-dakshināyana-  
Karkkata-sa[m]krānti-parvvaṇi.

The date is not quite regular; the day intended may be the 25th or the 26th June A.D. 997; see *ibid.* p. 270.

The inscription first gives the following list of the Raṭṭa (Rāshtrakūṭa) kings:—1, Gōvinda-rāja [I.]; 2, Kakkarāja [I.]; 3, Indrarāja [II.]; 4, his son Dantivarman [II.]; 5, Kakkarāja's son Kṛishnarāja [I.]; 6, Gōvindarāja [II.]; 7, his younger brother Dhruva; 8, his son Jagattuṅga [I.] [Gōvindarāja III.]; 9, Durlabha Amōghavarsha [I.]; 10, his son Kṛishnarāja [II.]; 11, Jagattuṅga's<sup>7</sup> son Indradēva [III.] Nityamvarsha; 12, his son Amōghavarsha [II.] (reigned

<sup>1</sup> Compare above, No. 94, note, and 220, note.

<sup>2</sup> The plates are numbered with numeral figures.

<sup>3</sup> Below, in No. 305 ff., the name is spelt *Palasakti*.

<sup>4</sup> This is the name of the village granted. The plates were found in the Bhiwāṅḍi tāluka of the Thāṅā district and belong to Colonel A. E. Dobbs.

<sup>5</sup> See Dr. Fleet in *Jour. Roy. As. Soc.* 1901, p. 537.

<sup>6</sup> Read *samvatsar-āntargat-Āshādha*.

<sup>7</sup> This Jagattuṅga [II.] was a son of Kṛishnarāja II.; he did not reign.

for one year); 13, his younger brother Gōvindarāja [IV.] Suvarnavarsha; 14, his paternal uncle Vaddiga, the younger brother of Nityavarsha; 15, Kṛishnarāja [III.]; 16, Khoṭṭiga; 17, Nirupama's son Kakkala (Kakkarāja II.), who was overthrown by [the W. Chāluka] Tailappa (Taila II.).

Then the genealogy of Aparājita himself is given thus:—The mythical beings Jīmūtakētu and his son Jīmūtavāhana, 'the ornament of the Śīlāra family;' in his family, Kapardin [I.]; Pulaśakti; his son Kapardin [II.]; Va[ppu]vanna; his son Jhañjha; his brother Goggharāja; his son Vajjaḍa [I.]; his son Aparājita, surnamed Mṛigāṅka.

306.—Ś. 939.—*As. Res.* Vol. I. p. 357. Translation and lithograph of part of the text of the Thāpā plates of the Śīlāra *Mahāmaṇḍalēśvara Arikēsarīn*, 'lord of Tagara:—

'On the fifteenth of the bright moon of *Cārtica*, in the middle of the year Piṅgala, when nine hundred and forty years, save one, are reckoned as past from the time of King Śāca, or, in figures, the year 939, of the bright moon of *Cārtica* 15 . . . the moon being then full and eclipsed.'

6th November A.D. 1017; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 115, No. 11.

Genealogy as far as Aparājita as in No. 305; his son Vajjaḍa [II.]; his brother Arikēsarīn.

307.—Ś. 948.—*Ind. Ant.* Vol. V. p. 277. Bhāṇḍūp plates of the Śīlāra (or Śīlāhāra) *Mahāmaṇḍalēśvara Chhittarājadēva*, 'lord of Tagara,' ruler of the whole Koṅkaṇa country:—

(L. 32).—Sa(śa)kanṛipakāl-ātīta-samvatsara-sa(śa)tēshu navasu(sv=) ashtachiatvānīnsad-adhikēshu Kshaya-samvatsar-āntarggata-Kārttika-su(śu)ddha-parichadasyān(śyām) yat=āṅkatō=pi samvat 948 Kārttika-su(śu)ddha 15 Ravau samjātō(ṭa) ādityagrahāna-parvvaṇi.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 179.

Jīmūtakētu's son Jīmūtavāhana; in his lineage, the Śīlāra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Ghayuvanta (P Vappuvanna); his son Jhañjha; his brother Goggi; his son Vajjaḍa [I.]; his son Aparājita; his son Vajjaḍa [II.]; his elder (P) brother Kēśidēva (P *i.e.* Arikēsarīn); his nephew, Vajjaḍa's son Chhittarāja.

308.—Ś. 982 (P).—*Jour. Bo. As. Soc.* Vol. IX. p. 219 and Plate; and Vol. XII. p. 329 and Plate. Kalyān Ambarnāth temple inscription of the [Śīlāra] *Mahāmaṇḍalēśvara Māmvaṇī-rajadēva*, recording the construction of a temple of the god (P) of the *Mahāmaṇḍalēśvara Chhittarājadēva*:—

(L. 1).—Śaka-samvat 982 Śrā[vaṇa?]—suddha 9 Su(śu)krē.<sup>1</sup>

The date is irregular for Ś. 982 current and expired.

309.—Ś. 1016.—*Ind. Ant.* Vol. IX. p. 33, and Plates. Khārēpāṭaṇ plates of the Śīlāra *Mahāmaṇḍalēśvarādhipati Anāntapāla (Anantadēva)*, 'lord of Tagara,' ruler of the whole Koṅkaṇa country:—

(L. 73).—Sa(śa)kanṛipakāl-ātīta-samvatsara-daśa-sa(śa)tēshu shōḍas(ś)-ādhikēshu Bhāva-samvatsar-āntarggata-Māgha-su(śu)ddha-pratipadāyām yat=āṅkatō=pi samvat 1016.

Jīmūtakētu's son Jīmūtavāhana; in his lineage, the Śīlāra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Va[ppu]vanna; his son Jhañjha; his brother

<sup>1</sup> So the date is given in *Jour. Bo. As. Soc.* Vol. XII. p. 329. *Ibid.* Vol. IX. p. 219, the reading is 'Śaka-samvat 782 Jēḥa-sudha 9 Sakrē,' for which compare *Ind. Ant.* Vol. XVIII. p. 94, and Vol. XXIII. p. 113, No. 4. But a photograph of the date, taken by Mr. Cousens and given to me by Dr. Fleet, shows that the first figure of the year of the date is undoubtedly '9.' The second figure of the year, the name of the month, and the number of the *titī* seem to me doubtful.—Compare also Dr. Fleet's *Dynasties*, p. 545.

<sup>2</sup> In lines 80 and 84 of the grant he is called *Koṅkaṇa-chakravartin*.

Goggi; his son Vajjaḍa [I.]; his son Aparājita<sup>1</sup> (contemporary of Gōma, Aiyapadēva, and of the kings Bhīllama and . . . .<sup>2</sup>); his son Vajjaḍa [II.]; his brother Arikēsurin; his nephew, Vajjaḍa's son Chhittarāja; his younger brother Nāgārjuna; his younger brother Munnūpi; Nāgārjuna's son Anantapāla.

310.—Ś. 1076.—From an impression supplied by Dr. Burgess. British Museum inscription the reign (?) of [the Śīlāra] Haripāladēva:<sup>3</sup>—

(L. 1).—Śaku 1076 Bhāva-samvatsarē Māgha-su(śu)ddha-paurṇamāsyām parvvaṇi . . .

(L. 4).—śrī-Haripāladēvu.

311.—Ś. 1078.—From impressions supplied by Dr. Fleet. Chiplūn (now Bombay As. Soc.'s) fragmentary inscription of the [Śīlāra] Mahāmaṇḍalēśvarādhipati Mallikārjuna:<sup>4</sup>—

(L. 3. of one fragment):—Śakanripakāl-ātīta-samvatsara-śatēshu daśa[sv-a]ṣṭasaptatya-dhikēshu Śaka-samvatu || 1078(?) | Dhātā(tri)-samvatsarē Vaisākha-[śuddha]-aksha[ya\*]trityāyām yugādī-parvvaṇi Bhauma-dinē Mṛigaśira-nakshatrē.

Tuesday, 24th April A.D. 1156; see *Ind. Ant.* Vol. XXIII. p. 116, No. 22.

312.—Ś. 1107.—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription of the reign of [the Śīlāra] Aparāditya:—

(L. 1).—[Śaka-?]samvatu 1107 Visvā(śvā)vasu-samvachchha(tsa)rē Chaitra-śuddha 15 Ravan dinē.<sup>5</sup>

Sunday, 17th March A.D. 1185.

313.—Ś. 1109\*.—*Jour. Bo. As. Soc.* Vol. XII. p. 333, and Plate. Parel (now Bombay As. Soc.'s) inscription<sup>6</sup> of the [Śīlāra] Mahārājādhirāja Koṅkaṇa-chakravartin Aparāditya:—

(L. 1).—Śaka-samvatu 1109 Parābhava-samvatsarē || Māghē māsi ||

(L. 8).—samjāta-Māghī-parvvaṇi.

314.—Ś. 1181.—From impressions supplied by Dr. Fleet. Bombay As. Soc.'s inscription<sup>7</sup> of the reign of the Śīlāhāra Mahāsāmāntādhipati Koṅkaṇa-chakravartin Sōmēśvara,<sup>8</sup> 'lord of Tagara.'

The year of the date is Ś. 1181 (in words and figures), the Siddhārthin samvatsara, but I am unable to give the date in full.

315.—Ś. 980.—*Jour. Roy. As. Soc.* Vol. IV. p. 251; *Cave-Temples of West. India*, p. 102, and Plates. Miraj plates<sup>9</sup> of the Śīlāhāra Mahāmaṇḍalēśvara Mārasimha, 'lord of Tagara,' issued from Kijigiladurga (Kijigiladurga):—

(L. 44).—Sa(sa)kanripakāl-ātīta-samvatsara-śatēshu | aśi(śi)tyadhika-navaśatēshv = aṅkēshu | pravartatayitī<sup>10</sup> Viḷambi-samvatsarē | Pausha-māssasya śuddha-pakshē | saptamāyām Brihaspativārē | udagayana-parvvaṇi |

<sup>1</sup> He is surnamed Birudaṅka-Rāma; compare Birudaṅka-Bhīma in No. 568.

<sup>2</sup> The original has *Bhīllamēmmamanamouva-kshītibhritām*.

<sup>3</sup> I believe this to be the king of whom three inscriptions (of Ś. 1071, 1072 and 1075) are mentioned in the *Bombay Gazetteer*, Vol. XIII. Part II. p. 426.—This inscription contains only 9 short lines and is for the most part written in a kind of old Marāṭhī. It contains the usual curse of the ass and the woman, but no sculpture.

<sup>4</sup> The Bombay As. Soc. has another inscription (from Bassein) of Mallikārjuna, the date of which I cannot make out with confidence. In it Mallikārjuna is described as *Mahāsāmāntādhipati, Tagarapura-paramēśvara* and *Si(śi)lāhāra-narēndra*. The inscription contains a sculpture of an ass and a woman.

<sup>5</sup> The date is given wrongly in *Ind. Ant.* Vol. IX. p. 40, note 62.

<sup>6</sup> Lines 22-24 are "in the local dialect of the Koṅkaṇa language of the period. Below the inscription is a rude sculpture of an ass and a woman."

<sup>7</sup> The inscription contains a sculpture of an ass and a woman.

<sup>8</sup> See Dr. Bhandarkar's *Early History of the Deccan*, p. 115.

<sup>9</sup> These plates belonged to Mr. Wathen; they are now lost.

<sup>10</sup> For *pravartamānā*.

Thursday, 24th December A.D. 1058; see *Ind. Ant.* Vol. XXIII. p. 115, No. 14.

Jatiga [II.], the ornament of the Śiyalāra (Śilāhāra) family, born in the lineage of Jimūta-vāha (Jimūtavāhana); his son Goṅka; his younger brother Gūhala [I.]; Goṅka's son Mārasimha.

316.—*Ind. Ant.* Vol. XII. p. 102. Honnūr Kanarese inscription of the [Śilāhāra] *Mahāmaṇḍalēśvara* Ballāla and Gaṇḍarāditya.

317.—Ś. 1032\*[and 1033\*].—*Jour. Do. As. Soc.* Vol. XIII. p. 2, and Plates. Tatalēh plates of the Śilāhāra *Mahāmaṇḍalēśvara* Gaṇḍarāditya, 'lord of Tagara,' issued from Tiruvāḍa:—

(L. 26).— Śakanripakāl-ātita-dvātrīṃśaduttara-sahasrē Virōdhi-samvatsarē Māgha-śuddha-dāśamyām Māṅgalavārē.

(L. 31).— tatsamvatsar-ōparitana-Vikṛita-samvatsara-Vaiśākha-paurṇamāsyām sōmagrahaṇa-parvāṇi.

Tuesday, 1st February A.D. 1110; and [Thursday], 5th May A.D. 1110,<sup>1</sup> with a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 83.

In the Śailāhāra family, Jatiga [I.]; his son Nāyivarman; his son Chandrarāja; his son Jatiga [II.]; his son Goṅka; his brother Gūhala [I.]; his brother Kīrtirāja; Goṅka's son Mārasimha; his son Gūhala [II.]; his brother Bhōjadēva [I.]; his brother Ballāla; his brother Gaṇḍarāditya.

318.— Ś. 1040.—Graham's *Kolhapoor*, p. 349, No. 2. Herley Kanarese inscription of the Śilāhāra Gaṇḍarāditya, ruling at Vaḷavāḍa; dated Śaka 1040, the Vilamba *saṃvatsara*, on the occasion of an eclipse of the moon.

The eclipse probably is the one of Wednesday, 5th June A.D. 1118, the only lunar eclipse of Ś. 1040 that was visible in India.

319.— Ś. 1058\*.—Graham's *Kolhapoor*, p. 357, No. 3; *Jour. Do. As. Soc.* Vol. II. p. 287, No. VI. Kōlhāpur Kanarese inscription of the Śilāhāra Gaṇḍarāditya, 'lord of Tagara,' and of his subordinate, the *Mahāsāmanta* Nimbadevarasa,<sup>2</sup> dated (in words) Śaka 1058 the Rākshasa *saṃvatsara*, Monday, the fifth of the dark half of Kārttika.

Monday, 28th October A.D. 1135.<sup>3</sup>

320.—Graham's *Kolhapoor*, p. 465, No. 20. Kōlhāpur Sanskrit and Kanarese inscription of Gaṇḍarāditya.

321.— Ś. 1065\*.—*Ep. Ind.* Vol. III. p. 209; *Ind. Inscr.* No. 45. Kōlhāpur inscription\* of the Śilāhāra *Mahāmaṇḍalēśvara* Vijayāditya, 'lord of Tagara,' residing at Vaḷavāḍa:—

(L. 16).— Śaka-varshēshu pañchashashṭyuttara-sahasra-pramitēshv-atītēshu pravarttanāna-Duṃdubhi-samvatsara-Māgha-māsa-paurṇamāsyām Sōmāvārē | sōmagrahaṇa-parvva-nimittam.

Monday, 1st February A.D. 1143; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 86.

In the Śilāhāra Kshatriya lineage, Jatiga [II.]; his four sons Goṅkala, Gūhala [I.], Kīrtirāja and Chandraditya; Goṅkala's son Mārasimha; his five sons Gūhala [II.], Gaṅgadēva, Ballāla

<sup>1</sup> This appears to be the date of the inscription of Gaṇḍarāditya, mentioned in Graham's *Kolhapoor*. p. 342. No. 1.

<sup>2</sup> He is mentioned also in the two Kōlhāpur Kanarese inscriptions in Graham's *Kolhapoor*, p. 466, No. 19, and p. 466, No. 21.—Compare also above, No. 220, and below, No. 413.

<sup>3</sup> On this day the *tithi* of the date commenced 1 h. 25 m. after mean sunrise.

<sup>4</sup> The inscription ends with a Kanarese verse.

Bhôjadêva [I.], and Gaṇḍarâditya; Gaṇḍarâditya's son Vijayâditya.—The inscription also mentions a *Sâmantâ* Kâmadêva.<sup>1</sup>

322.—*Ś. 1065\** and *1066\**.—*PSOCI.* No. 96. Miraj Kanarese inscription of the Śilâhâra *Mahâmaṇḍalêśvara Vijayâditya*, and his minister *Mâdirayya* :—

(L. 19).—[Śaka]-varsha 1065neya Duṁdubhi-saṁvatsarada B h â d r a p a d a -su(śu)dhha(ddha) 2 (*altered to 6*) Śukravârad=amdu.<sup>2</sup>

(L. 47).—Sa(śa)ka-varshaṁ 1066neya Rudhirôdgâri-saṁvatsarada Mâgha-bahula 14 Vaḍḍavârad=amdu Śivarâtreya parvva-nimittav-âgi.

The first date corresponds to Friday, 28th August A.D. 1142; the second is irregular;<sup>3</sup> see *Ind. Ant.* Vol. XXIII. p. 127, No. 85; and Vol. XXIV. p. 14, No. 186.

323.—*Ś. 1073\**.—*Ep. Ind.* Vol. III. p. 212; *Ind. Inscr.* No. 43. Bâmaṇi inscription of the Śilâhâra *Mahâmaṇḍalêśvara Vijayâditya*, 'lord of Tagara,' residing at Valavâḍa :—

(L. 12).—Śaka-varshêshu trisaptatyuttara-sahasra-pramitêshv=atitêshu amkatô=pi 1073 pravarttamâna-Pramôda-saṁvatsara-Bhâdrapada-paurṇamâsî-Śukravâre sômagrahaṇa-parvva-nimittam.

Friday, 8th September A.D. 1150; a lunar eclipse, visible in India.

In the Śilâhâra family, Jatiga [II.]; his sons Goṅkala and Gûvala [I.]; Goṅkala's son Mârasimha; his son Gaṇḍarâditya; his son Vijayâditya.

324.—*Ś. 1101\**.—Graham's *Kolhapoor*, p. 382, No. 6. Kôlhâpur Kanarese inscription of the *Mahâmaṇḍalêśvara Bhôjadêva II.*, residing at Valavâḍa; dated Śaka 1101, the Vilamba *saṁvatsara*, the 10th of the bright half of Âshâḍha, the Dakshinâyana-saṁkramaṇa.

The 26th June A.D. 1178.<sup>4</sup>

325.—*Ś. 1109*.—Graham's *Kolhapoor*, p. 397, No. 7. Kôlhâpur inscription of the *Mahâmaṇḍalêśvara Bhôjadêva II.*, residing at Kollâpura; dated (in words) Śaka 1109, the *Plavaṅga saṁvatsara*, on Friday, the new-moon *tîthi* of the month Bhâdrapada, on the occasion of an eclipse of the sun.

Friday, 4th September A.D. 1187; a solar eclipse, visible in India.

326.—*Ś. 1112, 1114* [and *1115*].—*Ep. Ind.* Vol. III. p. 215. Kôlhâpur inscription of the Śilâhâra *Mahâmaṇḍalêśvara Vira-Bhôjadêva II.*, residing at Pranâlakadurga (also called Pannâledurga) :—

(L. 2).—Śakanripa-kâlâd=ârabhya varshêshu dvâdasôttara-śatâdhika-sahasrêshu nivrittêshu varttamâna-Sâdhâraṇa-saṁvatsar-ântarggata-Pushya-bahula-dvâdasâyâṁ Bhaumavâre bhânôr=uttarâyana-saṁkramaṇa-parvvaṇi.

(L. 13).—Śakanripa-kâlâd=ârabhya varshêshu chaturdâsôttara-śatâdhika-sahasrêshu nivrittêshu varttamâna-Paridhâvi-saṁvatsar-ântarggata-Âśvija-suddha-pratipadi Śukravâre.

(L. 19).—Pramâdi-saṁvatsar-ântarggata-Phâlguna-suddha-paṁchamyâṁ Śukravâre.

The first date corresponds to Tuesday, 25th December A.D. 1190; the third to Friday, 28th February A.D. 1194; the second is irregular.

<sup>1</sup> The inscription mentions the town of Kôlhâpur (Kollâpura) under the name Kshullakapura; the same name we have in No. 323.—Kâmadêva is also mentioned below, in No. 413.

<sup>2</sup> See *Ind. Ant.* Vol. XIX. p. 317.

<sup>3</sup> The *tîthi* of the date ended 13 h. 11 m. after mean sunrise of Friday, 4th February A.D. 1144, and the proper day for the *Śiva-râtri* therefore would have been the preceding Thursday; see *ibid.* Vol. XXVI. p. 187.

<sup>4</sup> On his day the 10th *tîthi* of the bright half of Âshâḍha ended 15 h. 4 m., and the Dakshinâyana-saṁkrânti took place 16 h. 19 m. after mean sunrise.

327.—**Ś. 1113.**—*Transactions, Lit. Soc. of Bombay*, Vol. III. p. 393. Sātārā plates of the Śilāhāra *Mahāmaṇḍalésvara Bhōjadēva II.*, 'lord of Tagara,' residing at Padmanāladurga; recording a grant made at the request of the prince Gaṇḍarāditya:—

Śaka-varshēshu satrayōdaśa-satādika-sahasrēshu 1113 gatēshu vartamāna-Virōdhikṛita-samvatsarē Āshādha-suddha-chaturthiyām Bṛihaspativārē dakṣiṇāyana-samkramana-parvāṇi.

Thursday, 27th June A.D. 1191.

In the Śilāhāra family, Jatiga [I.]; his son Nāyimma; his son Chandrarāja; his son Jatiga [II.]; his son Gōkalla (or Gōkala); his brother Gūvala [I.]; his brother Kīrtirāja; his brother Chandraditya; Gōkalla's son Mārasimha; his son Gūvala [II.]; his brother Bhōjadēva [I.]; his brother Ballāla; his brother Gaṇḍarāditya; his son Vijayārka (Vijayāditya); his son Bhōjadēva [II.].

#### G.—The Yādavas of Sēuṇadēsa and Dēvagiri.<sup>1</sup>

328.—**Ś. 922.**—*Ep. Ind.* Vol. II. p. 217. Saṅgamnēr plates of the Yādava *Mahāsāmanta Bhillama II.*, 'lord of Dvāravatī,' residing at Sindinagara; issued from Nāsika:—

(L. 1).—Śakanripakāl-ātīta-samvatsara-satēshu navasu dvāvimśaty-adhikēshv-amkatō-pi samvatsarāḥ 922 ||

(L. 110).—Sā(śā)rvvarisamvatsariya-Bhādrapad-āmāvāsya-yām . . . sūrya-grahanē.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 12, No. 176.

Mythical genealogy from the god Śambhu to Yadu; in his family, Sēuṇachandra [I.]; his son Dhāḍi[yappa]; [his son] Bhillama [I.]; his son Rāja (or Rājan); his son Vandiga (Vaddiga, a follower of [the Rāshtrakūṭa] Krishnarāja [III.]), married Voddiyavvā, a daughter of the [probably Rāshtrakūṭa] prince Dhōrappa [*i.e.*, probably, Nirupama]; their son Bhillama [II.] (defeated [the Paramāra] Muñja<sup>2</sup> for Raṇarāṅgabhīma [*i.e.*, apparently, the W. Chālukya Taila II. Āhavamalla]), married Lakshmī [on her mother's side] of the Rāshtrakūṭa family.

329.—**Ś. 948\*.**—*Ind. Ant.* Vol. XVII. p. 120, and Plate. Kalas-Budrūkh plates<sup>3</sup> of the Yādava *Mahāsāmanta Bhillama III.*, whose capital was Sindinagara; (composed by Harichandra, the son of Rudrapadita):—

(L. 14).—Śakanripakāl-ātīta-samvatsara-satēshu navasv-ashṭachattvāri[śū\*]śad-adhikēshv-amkatō-pi || 948 || Krōdhana-samvatsara-Kārttika-samjāt-ādityagrahanē.

23rd November A.D. 1025; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 129, No. 98.

In the lineage of Yadu, Sēuṇachandra [I.]; his son Dhāḍiyappa; his son Bhillama [I.]; his son Rāja (or Śrīrāja); his son Vaddiga; his son Bhillama [II.], married Lakshmī [on her mother's side] of the Rāshtrakūṭa family; their son Vēstū; his son Bhillama [III.].

330.—**Ś. 991.**—*Ep. Ind.* Vol. II. p. 225. Vāghlī inscription of the Yādava *Mahāmaṇḍalamātha Sēuṇa (Sēuṇachandra II.)*, and of his feudatory, the Maurya chief Gōvindarāja:—

(Page 227, l. 9).—Rūpa-Namīd-āmka-tulyē tu 991 Śaka-kālasya bhūpatau Saumya-samvatsar-Āshādha-ravigrahana-parvāṇi ||

21st July A.D. 1069; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 124, No. 66.

In the Maurya family (which sprang from Māndhātṛi of the solar race, and whose capital originally was Valabhi in Surāshṭra): Kīkaṭa; Takshaka; Bhīma; Sarvasūra; Gōvindarāja; Sādhasika; Jhañja; his son Dēvahastin; his son Muñja; his son Padmākara; (two names illegible); Vappaiya; his son (name not preserved); his son Vālaparāja; Sādhasika; Śantirāja; his son Pravarasūkara (?); his son Bhāilēka; Bhīmarāja; Gōvindarāja (whose wife was Nāyaki).

<sup>1</sup> These include the Gutta inscriptions Nos. 335, 340, 351, 363 and 364. Compare also above, Nos. 223, 292 and 298.

<sup>2</sup> Compare above, No. 140.

<sup>3</sup> The plates are numbered with numeral figures.



331.—Ś. 991.—*Ind. Ant.* Vol. XII. p. 119. Bassein plates<sup>1</sup> of the Yādava *Mahāmaṇḍalēśvara* *Sēuṇachandra* II. :—

(L. 24).—Sa(sa)ka-saivvat ēkanavatyadhika-navasa(sa)tēshu saivvat 991 Saumya-saivvatsariya-Śrīraṇa-sudi chaturdasyām(śyām) Guru-dinē.

The date is irregular; see *ibid.* Vol. XXIV. p. 14, No. 182.

Dṛiḍhaprahāra came from Dvārāvātī and founded(?) Chandradityapura; his son Sēuṇachandra [I.], founded Sēuṇapura in Sindinēra; his son Dhāḍiyappa; his son Bhillama [I.]; his son Śrīrāja (or Rāja); his son Vaddiga; his son Bhillama [II.], married Lachchhiyavvā (Lakshmi), the daughter of king Jhañjha<sup>2</sup> [and on her mother's side] of the Rāshtrakūṭa lineage; their son Vēsuka(?), married Nāyaladēvi, the daughter of the *Maṇḍalēśatīlaka* Gōgi of the Chālukya lineage;<sup>3</sup> their son Bhillama [III.], married Hammā, also called Avvalladēvi, a daughter of the [W.] Chālukya Jayasimha [II.];<sup>4</sup> in his family, Sēuṇachandra [II.].

332.—Ś. 1063 (for 1064).—*Ind. Ant.* Vol. XII. p. 126, and Plate. Anjanēri inscription of the reign of the Yādava *Mahāsāmanta* *Sēuṇadēva*, 'lord of Dvārāvātī':—

(L. 1).—Śaka-saivvat 1063 Dumdubhi-saivvatsar-āntarggata-Jyēshṭha-sudi pañchadaśyām Nōmō Anurādhā-nakshatrē Siddha-yōgē asyām saivvatsara-māsa-paksha-divasa-pūrvvayām tithau

Monday, 11th May A.D. 1142; see *ibid.* Vol. XXIV. p. 4, No. 140.

333.—Ś. 1075.—*Ind. Ant.* Vol. VIII. p. 39, and Plate; *PSOCI.* No. 283. Pāṭṭā (in Khāndōs) inscription of the *Nikumbha* family. Date of the foundation of a temple by *Indrarāja* :—

(L. 20).—Varshā[ṇām] pañchasaṅgatyā sahasrē sādḥikē gatē | 1075 | Śakabhūpāla-kālasya saṭhā Śrīnukha-vatsarē ||

In the race of the mythical king *Nikumbha* who was of the solar race, *Kṛishnarāja* [I.]; his son *Gōvana* [I.]; his son *Gōvindarāja*; his son *Gōvana* [II.]; his son *Kṛishnarāja* [II.]; his son *Indrarāja* (whose minister was *Chāṅgadēva*) married *Srīdēvi* of the lineage of *Sagara*; their son *Gōvana* [III.].<sup>5</sup>

334.—Ś. 1113.—*Ep. Ind.* Vol. III. p. 219. Gadag inscription of the *Dēvagiri-Yādava* *Mahārājādhirāja* *Pratāpa-chakravartin* *Bhillama*, recording a grant which was made at the request of his minister *Jaitasimha*,<sup>6</sup> from the camp at *Hērūrā* :—

(L. 13).—Śakanipakāl-ātīta-saivvatsara-śatēshu trayōdāś-ādḥikēshv-ēkādāśasu varttamāna-Virōdhakṛit-saivvatsar-āntarggata-Jyēshṭh-āmāvāsyaśyām-Ādityavārē sūrya-grahaṇē.

Sunday, 23rd June A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 71.

In *Yadu's* family, *Sēvaṇa*;<sup>7</sup> his son *Mallugi*; his son *Amaragaṅga*; his younger brother *Karpa*; his son *Bhillama*.

335.—Ś. 1113.—*PSOCI.* No. 109. *Chauḍadāmpur* Kanarese inscription of the *Gutta* *Mahāmaṇḍalēśvara* *Vira-Vikramāditya* II.,<sup>8</sup> and his *Nāyaka* *Khaṇḍeya-Kāra-Kāmeya-nāyaka* :—

(L. 72).—Sa(sa)ka-varsham 1113neya Virōdhikri(kṛi)tu-saivvatsarada Mārgasirad-āmāvāse sūryya-grahaṇad-amdu.<sup>9</sup>

<sup>1</sup> The plates were bought by Dr. Bhāu Dāji, but it is not known where they are now.

<sup>2</sup> Perhaps the Jhañjha of No. 305 ff.

<sup>3</sup> For a *Goggirāja* who may be intended here, see *North. Inscr.* No. 354. According to Dr. Bhandarkar perhaps the *Goggirāja* of No. 305 ff., above.

<sup>4</sup> See above, No. 151 ff.

<sup>5</sup> See below, No. 337.

<sup>6</sup> I.e. the *Jaitasimha* of No. 419.

<sup>7</sup> Probably *Sēuṇachandra* II. of Nos. 330 and 381.

<sup>8</sup> Compare Dr. Fleet's *Dynasties*, p. 582, and see above, Nos. 223, 292, and 298.

<sup>9</sup> In line 80 there is another date of the month *Pausa* of the same year, but it is irregular.

18th December A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 72.

336.—*Ep. Ind.* Vol. V. p. 29. Managôli fragmentary Kanarese inscription of the time of the Dêvagiri-Yâdava Jaitugidêva (Jaitapâla) I, the son of Bhillama.—The inscription mentions one of Jaitugi's officers, the *Danḍanâtha* Sahadêva, whose elder brother was the *Danḍanâtha* Mallidêva.

337.—**Ś. 1128** (for 1129).—*Ep. Ind.* Vol. I. p. 341; *PSOCI.* No. 284. Pâṭṇâ (in Khândês) inscription,<sup>1</sup> recording that the chief astrologer of the Dêvagiri-Yâdava Siṅghaṇa, Chaṅgadêva, a grandson of the astronomer Bhâskarâchârya, founded a college for the study of the *Siddhântasîrômaṇi*, etc., which was endowed by the brothers Sôidêva and Hêmâdidêva of the Nikumbha family, feudatories of the Yâdavas. Date of Sôidêva's grant:—

(L. 21).—**Śâkê** 1128 Prabhava-saṁvatsarê Śrâvapa-mâsê paurnamâsyâm chandragrahaṇa-samayê.

9th August A.D. 1207; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIV. p. 5, No. 141.

In Yadu's race, Bhillama; Jaitrapâla [I.]; his son Siṅghaṇa (Siṁha).—In Nikumbha's family (see No. 333), Kṛishṇarâja [II.]; his son Indrarâja; his son Gôvana [III.]; his son Sôidêva; after his death, his younger brother Hêmâdidêva.—Of Chaṅgadêva the following genealogy is given: In the Sâṇḍilya family, the poet Trivikrama; his son Bhâskarabhaṭṭa (received from king Bhôja the title *Vidyâpati*); his son Gôvinda-sarvajña; his son Prabhâkara; his son Manôratha; his son, the poet Mahêśvarâchârya; his son Bhâskara (the astronomer); his son Lakshmîdhara (appointed chief Paṇḍit by king Jaitrapâla); his son Chaṅgadêva (chief astrologer of king Siṅghaṇa). Compare below, No. 343.

338.—**Ś. 1135\***.—*PSOCI.* No. 100; *Ind. Ant.* Vol. II. p. 297, No. 1. Gadag Sanskrit and Kanarese inscription of the reign of the Dêvagiri-Yâdava Siṅghaṇa:—

(L. 34).—**Śakanipakâḷâkrânta-saṁvatsara-śatamgaḷu** 1135neya Âṅgirasasâṁvatsarada Phâlguna(na)-suddha(ddha)-bidige Śanaishcharavârad=amdu.<sup>2</sup>

The date is irregular.

339.—**Ś. 1136\***.—*Jour. Bo. As. Soc.* Vol. XII. p. 7. Khidrâpur inscription of the Dêvagiri-Yâdava *Mahârâjadêvirâja Pratâpa-chakravartin* Siṅghaṇa (Siṁha), 'lord of Dvâravatî,' residing at Dêvagiri:—

(L. 8).—**Śaka-varshê** 1136 Śrîmukha-saṁvatsarê Chaitrê sūrya-parba(rva)ni Sôma-dinê.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102.

340.—**Ś. 1136\***.—*PSOCI.* No. 234. Haraḷahalli<sup>3</sup> Kanarese inscription of the Gutta *Mahâmaṇḍalêśvara Vira-Vikramâditya* II, whose daughter (by Paṭṭamâdêvi) Tuḷvaladêvi (Tuḷvaladêvi) was married to Ballâḷa (son of a feudatory chief named Siṁha, Siṅga, Siṅgidêva, lord of the Sântali *maṇḍala*), and whose sons were Jôvidêva (Jôyidêva) II.<sup>4</sup> and Vikrama (Vikramâditya III.):—

(L. 63).—**Śaka-varshada** 1136neya Śrîmukha-saṁvatsarada Chaitrad=amavâsye Sômavâra sūryagrahaṇa-saṁkrânti-vyatîyapâtad=adum.<sup>5</sup>

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102. (The Vṛishabha-saṁkrânti took place on the following Wednesday).

<sup>1</sup> The concluding lines of the inscription are in old Marâṭhi.

<sup>2</sup> See *Ind. Ant.* Vol. XII. p. 210, No. 29.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 583, and above, No. 335.

<sup>4</sup> See below, No. 351.

<sup>5</sup> Read *-vyatîpâtad=amdu*.

341.—Ś. 1137.—*PSOOL*. No. 201; *Mysore Inscr.* No. 37, p. 72. Baḷagāmve Kanarese inscription of the Dēvagiri-Yādava *Mahārājādhirāja Siṅghaṇa* (Siṅghaṇa), 'lord of Dvārāvati':—

(L. 23).— . . . 1137neya Yuva-saṁvatsarada Bhādrapadad=amāvāsye Bri(bri)haspati-varad=amdu.

Thursday, 24th September A.D. 1215; see *Ind. Ant.* Vol. XXIII. p. 125, No. 73.

342.—Ś. 1140.— From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 425, No. 11; *Ind. Inscr.* No. 48. Kōlhāpur inscription of the Dēvagiri-Yādava *Chakravartin Siṅghaṇa* (Siṅghaṇa), the son of Jaitrapāla who was the son of Bhillama :—

(L. 16).— Śaka-varsha 1140 Bahudhānya-saṁvatsarē.

343.—Ś. 1144.— *Ep. Ind.* Vol. III. p. 112. Bahāḷ (in Khândés) inscription, recording the foundation of a temple by Anantadēva, the chief astrologer of the Dēvagiri-Yādava *Siṅghaṇa*; (a *praśasti* composed by Anantadēva's younger brother Mahēśvara) :—

(L. 18).— Shaṭk-ōnē sadala-sat-ādhi[kē] sahasrē 1144 varshānām Śaka-pṛithivīpatēḥ prayātē | Chaitr-ādya-pratipadi Chitrabhānu-varshē.

The ornament of Yadu's family Bhillama; his son Jaitrapāla [I.] (made Gaṇapati<sup>1</sup> lord of the Andhra country); his son Siṅha (defeated king Arjuna<sup>2</sup>).— Of Anantadēva the following genealogy is given: In the family of the sage Śāṅḍilya, Manōratha; his son Mahēśvara (composed astronomical works); his son Śrīpati; his son Gaṇapati; his son Anantadēva (author of astronomical works). Compare above, No. 337.

344.—Ś. 1145\*.— *Jour. Bo. As. Soc.* Vol. XII. p. 11; *Archæol. Surv. of West. India*, Vol. II. p. 233, and Plate lxxiv.; and Vol. III. p. 116; *PSOOL*. No. 91. Munōḷi (Manōḷi) Kanarese inscription of the reign of the Dēvagiri-Yādava *Mahārājādhirāja Pratāpa-chakravartin Siṅghaṇa*, ruling at his capital of Dēvagiri; recording grants made by his *Danḍanāyaka Furushōttama* and others :—

(L. 24).— Sa(sa)ka-varsha 1145neya Chitrabhānu-saṁvatsarada Kārttika-su(su)dhaha(dhha)-punnami Sōmavāra sōmagrahaṇa-bya(vya)tipātadalli.

22nd October A.D. 1222, with a lunar eclipse, visible in India; but the day was a Saturday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 157.

345.—Ś. 1145.—*Ind. Ant.* Vol. XIX. p. 157. Notice of a Kōlār (Kōlhār) Kanarese inscription of the time of the Dēvagiri-Yādava *Siṅghaṇa*, reigning at his capital of Dēvāndragiri :—

(L. 9).— Śaka-varusada<sup>3</sup> 1145de(da)neya Svabhānu-saṁvachchharada<sup>4</sup> dvitīya-Bhādrapada-su(su)dhaha(ddha) 5 Su(su)kravārad=amdu.

Friday, 1st September A.D. 1223; see *ibid.* Vol. XXIII. p. 117, No. 28.

346.—Ś. 1148\*.— *PSOOL*. No. 110. Chaudādāmpur Kanarese inscription. Date (of the time of the Dēvagiri-Yādava *Siṅghaṇa* ?) :—

(L. 26).— Śaka-varsha 1148neya Pārthīva-saṁvatsarada Bhādrapa[da\*]-śuddha 15 Sōmavāra chandrōparāga-<sup>5</sup>pūṁnyatithiya madhyāhnasamaya<sup>6</sup>.

19th August A.D. 1225, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 158.

(For two later dates in the same inscription see below, Nos. 361 and 363).

<sup>1</sup> *I.e.* the Kākatīya Gaṇapati; compare below, No. 585 ff.

<sup>2</sup> *I.e.*, probably, the Paramāra Arjunavarman; see *North. Inscr.* No. 195.

<sup>3</sup> Read *-varshada*.

<sup>4</sup> Read *-saṁvatsarada*.

<sup>5</sup> Read *pūnyā*.

347.—Ś. 1156.—*PSOCL.* No. 87. Bijāpur Kanarese inscription of the Dēvagiri-Yādava **Siṃhaṇa** (Siṅghaṇa):—

(L. 5).—Saka-varushada<sup>1</sup> 1156neya Jaya-samvatsarada Vaisā(sā)kha-su(su)ddha-puṃṇame<sup>2</sup> Vaḍḍavārad-amdu.

Saturday, 15th April A.D. 1234; see *Ind. Ant.* Vol. XXIII. p. 118, No. 29.

348.—Ś. 1157.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 12; *Ind. Inscr.* No. 47. Kōlhāpur fragmentary inscription of the Dēvagiri-Yādava **Siṃhaṇa**:—

(L. 1).—Śaka 1157 Manmatha-samvatsarē Śrāvāṇa-bahula 30 Gurau.

For Manmatha = Ś. 1157 the date is irregular; (for Ś. 1157\* = Jaya it would correspond to Thursday, 27th July A.D. 1234); see *Ind. Ant.* Vol. XXIV. p. 16, No. 192.

349.—Ś. 1158.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 13. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava *Mahārājādhirāja Prauḍha-pratāpa-chakravartin* **Siṅghaṇa**, 'lord of Dvārāvati':—

(L. 1).—Śaka 1158 varshē Durmmukha-samvatsarē Māgha-suddha-pūrṇamāsyām tithau Sōma-dinē |

(L. 14).— . . . sōmē=pavi[ddhē?] . . .

Monday, 12th January A.D. 1237; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 118, No. 31.

350.—Ś. 1160\*.—*PSOCL.* No. 112. Tijiwalli Sanskrit and Kanarese inscription of the Dēvagiri-Yādava **Siṃhaṇa** (Siṅghaṇa), and of his feudatory **Sāvanta-Ṭhakkura**:—

(L. 77).—Śaka-varsha 1160neya Hēmanāmbi-[sa]m̐vatsarada Phālgūṇa(na)-su(su) 3 Bri(bri)haspativārad-amdu.

Thursday, 18th February A.D. 1233;<sup>3</sup> see *Ind. Ant.* Vol. XXIV. p. 2, No. 130.

351.—Ś. 1160\*.—*Jour. Bo. As. Soc.* Vol. XV. p. 386, and Plates. Haralāhalli (now Bombay As. Soc.'s) plates<sup>4</sup> of the reign of the Dēvagiri-Yādava *Mahārājādhirāja Prauḍha-pratāpa-chakravartin* **Siṅghaṇa**, 'lord of Dvārāvati,' recording a grant by his *Dandēsa* **Bichirāya**<sup>5</sup> (**Bīcha**, **Vichāṇa**), the son of Chikkadēva and younger brother of Malla, made with the consent of the Gutta *Mahāmaṇḍalēśvara* **Jōyidēva** II.,<sup>6</sup> 'lord of Ujjayanī':—

(L. 62).—Śaka-varshād=ārabhya shashtyadhika-satōttara-śa(sa)hasra-mitē Hēma-ṇa[m\*]vi(bi)-sam(sam)vatsarē Phālgūṇa-māsē saptamāyām.

In the Yādava race was Amaragāṅgēya; in that family was Mallugi; from him sprang Bhillama; from him, Jaitugi [I.]; from him, Siṅghaṇa.

352.—Ś. 1162.—*Archæol. Surv. of West. India*, Vol. III. p. 87, and Plate lviii.; *PSOCL.* No. 286. Ambā inscription of the Dēvagiri-Yādava **Siṃha** (Siṅghaṇa), and of his generals **Khōlēśvara** (the son of Trivikrama) and his son **Rāma** of the Maudgala family; (a *prastāvi* composed by Kavirāja?):—

(L. 27).—Śaku 1162 Śārvari-samvatsarē | Kārtika-suddha [da-10?].

353.—*PSOCL.* No. 285. Ambā inscription<sup>7</sup> of the time of the Dēvagiri-Yādava **Siṅghaṇa**, his general **Khōlēśvara**, etc.

<sup>1</sup> Read *Śaka-varshada*.

<sup>2</sup> Read *-puṃṇame*.

<sup>3</sup> On this day the *tithi* of the date commenced 5 h. 12 m. after mean sunrise.

<sup>4</sup> The description of the boundaries is in Kanarese.

<sup>5</sup> Not Chikkadēva.— Compare below, No. 857.

<sup>6</sup> See Dr. Fleet's *Dynasties*, p. 583; and above, No. 340.

<sup>7</sup> An edition of this inscription is desirable.

354.—*PSOOL.* No. 111. Chaudadâmpur Kanarese inscription. Date (l. 99) of 'the Śubhâkṛit *saṁvatsara*, in the era of the Yâdava king **Siṁhâṇa** (**Siṅghâṇa**); Friday, the third day of the bright fortnight of Pushya.'

[Śubhâkṛit = Ś. 1164]: Friday, 26th December A.D. 1242 (the day for the celebration of the Uttarâyana-saṁkrânti, which took place shortly before mean sunrise).

(For two later dates in the same inscription see below, Nos. 364 and 365).

355.—*Ind. Ant.* Vol. XII. p. 100. Kaḍakoḷ Kanarese memorial tablet of the 37th year (of the reign) of the Dêvagiri-Yâdava *Bhujabala-pratâpa-chakravartin* **Siṁhâṇa** (**Siṅghâṇa**):—

(L. 2).—Siṁhâṇadêva-varsha 37 Parâbhava-saṁvatsarada Mârggaśira-su(śu)dha(ddha)-pañchami Bri(bṛi)havâradalu.

[Parâbhava = Ś. 1168]: Thursday, 15th November A.D. 1246.

356.—Ś. 1172\*.—Graham's *Kolhapoor*, p. 437, No. 14; *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iii. Kôlhâpur inscription of the reign of the Dêvagiri-Yâdava **Kanharadêva** (**Kṛishṇa**), dated Śaka 1172, the Saumya *saṁvatsara*, "Vaiśâkha-vadi 30 Śukrê."

Friday, 14th May A.D. 1249.

357.—Ś. 1171.—*Ind. Ant.* Vol. VII. p. 304, and Plates; *PSOOL.* No. 21. Chikka-Bâgawâḍi plates of the reign of the Dêvagiri-Yâdava **Kanhâra** or **Kanhara** (**Kṛishṇa**, the son of Jaitugi II who was the son of Siṁhâṇa, i.e. Siṅghâṇa); recording a grant by the minister **Mallisaiṭṭi** (**Malla**, the elder brother of Bîcha and son of Chikkadêva<sup>1</sup>), which was confirmed (by means of this copper-plate charter) by Malla's son, the minister **Chaunḍisaiṭṭi**:—

(L. 19).—Ēksaptatyuttara-sâtâdhê(dhi)ka-sahaera-saṁkhyêshu Śak-âvdê(bdê)shv=atîlêshu pravarttamânô Saumi(sau)mya-saṁvatsarê tad-amta[r\*]gat-Âshâḍha-paurṇamâsyâm Śannâishcharavârê Pûrvâshâḍh[â\*]-nakshatrê Vaidhṛiti-yôgê itharâbhûta-pum(pu)nyakâlê.

Saturday, 26th June A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 32.

358.—Ś. 1171.—*Ind. Ant.* Vol. XIV. p. 69. Benḍigeri plates of the reign of the Dêvagiri-Yâdava **Kanhâra** or **Kanhara** (**Kṛishṇa**, described as in No. 357); recording a grant by the minister **Mallisaiṭṭi**, for which the king's sanction (with this copper-plate charter) was obtained by his son, the minister **Chaunḍiseṭṭi**:—

(L. 22).—Śaka-saṁvatsarasya sâtâdhika-sahasr-aikâdhika-saptatyâś=ch=ânaritarê Saumyê=bdê Śrâvanê mâsi sita-pakshê dvâdasâyâm Guruvârê.

Thursday, 22nd July A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 33.

359.—Ś. 1174\*.—*Jour. Bo. As. Soc.* Vol. XII. p. 34. Munôḷi (**Manôḷi**) Kanarese inscription of the reign of the Dêvagiri-Yâdava *Bhujabala-prauḍha-pratâpa-chakravartin* **Kanhara** (**Kṛishṇa**, the son of Jaitugi II. who was the son of Siṅghâṇa), 'lord of Dvâravâtî,' residing at his capital of Dêvagiri:—

(L. 20).—Sa(sa)ka-varsha 1174neya Virô[dhikṛitu]-saṁvatsarada Jêshṭa-<sup>2</sup>bahuja va(a)mâvâse sūryya-grahaṇa Su(śu)kravâ[rad=a]mdu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 193.

360.—Ś. 1175.—*Jour. Bo. As. Soc.* Vol. XII. p. 42. Bêhâṭṭi plates of the 7th year (of the reign) of the Dêvagiri-Yâdava *Mahârâjâdhîrâja* **Kanhara** (**Kṛishṇa**), 'lord of Dvâravâtî,' recording a grant by the minister **Chaunḍa**-(**Châvunḍa**-)râja, the son of Vîchaṇa who was the younger brother of Agramalla (? Malla<sup>3</sup>):—

(L. 51).—Pañchasaptatyadhika-sâtôttara-sahasrakê Śaka-varshê varttamânê svasti śrîmad-Yâdavanârâyana-bhujava(ba)lapraunḍhapratâpachakravartti-śrî-Kanharadêva-varshêshu saptamê Pramâdi-saṁvatsarê Chaitra-mâsê kṛishṇa-pakshê amâvâsyâyâm Sônavârê.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 194.

<sup>1</sup> See above, No. 351.

<sup>2</sup> Read *Jyêshṭha*.

<sup>3</sup> Compare above, No. 351.

In the race of the Yadus there was Amaragāṅgēya; also Jaitugi [I.]; his son Simhala (Siṅghana); his grandson Kṛishṇa.

361.—*PSOCI.* No. 110. Chauḍadāmpur Kanarese inscription; the four lines round the top of the stone. Date of the time of the Dēvagiri-Yādava Kanhara (Kṛishṇa):—

(L 1).—Kanhara-dēva-varshada Siddhārthi-saṁvatsarada Chaitra-bahula 15 Sô sūryya-grahanada samaya(P).

[For Siddhārthin = Ś. 1181] the date is irregular.

(For two other dates in the same inscription see Nos. 346 and 363).

362.—Ś. 1183.—From an impression supplied by Dr. Fleet. Renadā] inscription<sup>1</sup> of the reign of the Dēvagiri-Yādava *Prandha-pratāpa-chakravartin* Mahādēva, 'lord of Dvārāvati':—

(L 1).—Śaku 1183 Dū(du)rmmati-saṁvatsarē.

363.—*PSOCI.* No. 110. Chauḍadāmpur Kanarese inscription. Date of the third year of the reign of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III, the son of Vikrama (Vikramāditya III.) and Mailaladēvi:<sup>2</sup>—

(L. 40).—Mahādēvarāya-vijayarājy-ōdaye(ya)da 3ṛaneya Duṁdubhi-saṁvatsarada Vaya-sākha-su(śu)dhdha(ddha) 15 Sōmavāra sōma-grahapadalli.

[For Duṁdubhi = Ś. 1184] the date is irregular; see No. 364.

(For two earlier dates in the same inscription see above, Nos. 346 and 361).

364.—Ś. 1185\*.—*PSOCI.* No. 111. Chauḍadāmpur Kanarese inscription. Date of the time of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III.:<sup>3</sup>—

(L. 79).—Śaka-varsha 1185neya Duṁdubhi-saṁvatsarada Vaya-sākha-suddha 15 Sōmavāra sōma-grahanad-andu.

The date is irregular; see No. 363.

(For two other dates in the same inscription see Nos. 354 and 365).

365.—*PSOCI.* No. 111. Chauḍadāmpur Kanarese inscription. Date of the time of the Dēvagiri-Yādava Mahādēva:—

(L. 92).—Rudhirōdgāri-[saṁvatsa]rada Jēshṭha-bahula 5 (but possibly 1) Ādivāra Shaḍaṣṭimukha-samkrānti tatkāladalli.

[Rudhirōdgārin = Ś. 1185]: Sunday, 27th May A.D. 1263; but the *tithi* which ended on this day was the third of the dark half; see *Ind. Ant.* Vol. XXV. p. 346, No. 4.

(For two earlier dates in the same inscription see above, Nos. 354 and 364).

366.—Ś. 1187.—From an impression supplied by Dr. Fleet;<sup>4</sup> *Ind. Inscr.* No. 49. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava *Prandha-pratāpa-chakravartin* Mahārāja Mahādēva, the younger brother of Kanhara (Kṛishṇa):—

(L. 8).—Śaka-varshē 1187 varttamāna-Krōdhana-saṁvatsarē Māghamāsa-pūrnīmāyām Śukra-dinā.

Friday, 22nd January A.D. 1266; see *Ind. Ant.* Vol. XXIII. p. 118, No. 34.

367.—Ś. 1189.—*Ind. Ant.* Vol. XVIII. p. 128. Date of a Hulgūr Sanskrit and Kanarese inscription of the Dēvagiri-Yādava Mahādēva:—

(L. 15).—Śaka-varuśada<sup>5</sup> 1189neya Prabhava-saṁvatsarada Jēshṭha-<sup>6</sup>ba 30 Budhavāra sūrya-grahapad-andu.

Wednesday, 25th May A.D. 1267; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 125, No. 74.

<sup>1</sup> The last lines of the inscription appear to be in old Marāṭhī.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 583, and above, No. 340.

<sup>3</sup> See above, No. 363.

<sup>4</sup> Compare *Jour. Bo. de Soc.* Vol. II. p. 264, No. ii.

<sup>5</sup> Read *varshada* and *Jyēshṭha*.

368.—*PSOUI*. No. 142; *Mysore Inscr.* No. 12, p. 20. Dāvāṅgere Kanarese inscription of the reign of the Dēvagiri-Yādava Rāmachandra. Date of the time (?) of the Dēvagiri-Yādava Mahādēva :—

'The Prajāpati *saṃvatsara*. No further details of the date are given.'

[Prajāpati = Ś. 1193.]

369.—Ś. 1193.—*Ind. Ant.* Vol. XIV. p. 315. Paiṭhaṅ (now Bombay Secretariat's ?) plates<sup>1</sup> of the Dēvagiri-Yādava Rāma (Rāmachandra) :—

(L. 62).—Sa(sa)kē cha ēkādaśasu trinavaty-adhikēshv-atītēshu 1193 varttamāna-Prajāpati *saṃvatsar-āntargata-Māgha-suddha-dvādaśyām* Vu(bu)dhē.

Wednesday, 13th January A.D. 1272; see *ibid.* Vol. XXIII. p. 118, No. 35.

In the race of Yadu, in the Moon's family, Siṅghaṇa; his son Mallugi; after him, Bhillama; his son Jaitugi [I.] (killed the king of Trikalīṅga and liberated king Gaṇapati<sup>2</sup> from prison); his son Siṅghaṇa (overthrew Ballāla,<sup>4</sup> the Andhra king, Kakkalla,<sup>5</sup> the lord of Bhambhāgiri, Bhōja,<sup>6</sup> and Arjuna<sup>7</sup>); his son Jaitugi [II.]; his son Kṛishṇa; his younger brother [Mahādēva] (defeated Visala<sup>8</sup>); his son Āmaṇa; from him Kṛishṇa's son Rāma took away the kingdom.

370.—Ś. 1194.—*Jour. Roy. As. Soc.* Vol. V. p. 183. Thāṇā plates of the reign of the Dēvagiri-Yādava Rāmachandra, 'lord of Dvāravati;' recording a grant by Achyuta-Nāyaka :—

Śālivāhana-Śakē 1194 Aṅgirā-nāma-saṃvatsarē Āśvina-suddha 5 Ravau.

The date is irregular.

In the race of the Yadus, Bhillama; after him, Jaitrapāla [I.]; his son Siṅghaṇa; after him, Kṛishṇa; his younger brother Mahādēva; Kṛishṇa's son Rāmachandra.

371.—Ś. 1194.—From an impression supplied by Dr. Fleet;<sup>9</sup> Graham's *Kolhapoor*, p. 437, No. 15. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava *Praudha-pratāpa-chakravartin Rāmadēva (Rāmachandra)* :—

(L. 23).—Śaka-varshēshu 1194 vēd-āṅka-Rudra-pramitēshu vyatītēshu varttamāna-Āṅgirah-[saṃ]vatsara-Māgha-pūrṇimāyām sōmagrahaṇa-parvāni.

3rd February A.D. 1273; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 36.

372.—Ś. 1199\*.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 451, No. 16. Sidnūrle inscription<sup>10</sup> of the reign of the Dēvagiri-Yādava *Praudha-pratāpa-chakravartin Rāmachandra* :—

(L. 13).—Śaka-varshēshu 1199 raṁdhr-āṅka-Rudra-pramitēshu gatēshu varttamāna-Dhātṛi-saṃvatsar-ānt(ā)ntargata-Śrāvāṇa-pūrṇimāyām Sōma-dinē yajūpavita-parvāni.

Monday, 27th July A.D. 1276; see *Ind. Ant.* Vol. XXIII. p. 128, No. 93.

373.—Ś. 1199.—*PSOUI*. No. 125; *Mysore Inscr.* No. 26, p. 44; compare *Jour. Bo. As. Soc.* Vol. XII. p. 4. Harihar Kanarese inscription of the Dēvagiri-Yādava *Praudha-pratāpa-*

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 528 and p. 529, note 1.

<sup>2</sup> Compare *Ind. Ant.* Vol. XXX. p. 517.

<sup>3</sup> *I.e.* the Kākatīya Gaṇapati; see below, No. 585 ff.

<sup>4</sup> *I.e.* the Hoysala Ballāla II.; see below, No. 415 ff.

<sup>5</sup> Perhaps some prince Kakkalla of the Kalachuri (Chēdi) family.

<sup>6</sup> *I.e.* the Śilāhāra Bhōja II.; see above, No. 324 ff.

<sup>7</sup> *I.e.*, probably, the Paramāra Arjunavarman; see above, No. 843.

<sup>8</sup> Compare *North. Inscr.* No. 225.

<sup>9</sup> Compare *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iv.

<sup>10</sup> The inscription contains a sculpture of an ass and a woman.

*chakravartin Rāmachandra*, 'lord of Dvārāvati,' and of his feudatory, the *Mahāmaṇḍalēśvara Śāluva-Tikkamadēva* :—

'Śaka 1199 (in figures, l. 67), the *Īśvara saṁvatsara*; Friday, the thirteenth day of the (?) bright fortnight of Chaitra.'

Friday, 19th March A.D. 1277.<sup>1</sup>

The inscription contains two other dates of the *Bahudhānya saṁvatsara* (Ś. 1200) and of the 'Pramādi' (Pramāthin) *saṁvatsara* (Ś. 1201).

374.—*PSOCI*. No. 202; *Mysore Inscr.* No. 57, p. 127. Baḷagāṁve Kanarese memorial tablet of the time of the *Dēvagiri-Yādava Rāmachandra* :—

'The twelfth or thirteenth year (in figures, l. 16) of his reign, the *Chitrabhānu saṁvatsara*; Sunday, the fifteenth day of the bright fortnight of Māgha or, perhaps, Mārgaśīrṣha;' (*Mys. Inscr.* : 'the 14th year . . . the 1st day of the moon's increase, Sunday').

[For *Chitrabhānu* = Ś. 1204] the date is irregular, for either month.

375.—*PSOCI*. No. 225; *Mysore Inscr.* No. 111, p. 207. Sorab Kanarese memorial tablet of the 12th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

(L. 4).—*Rāmachandradēva-vijayarājy-ōdayada* 12 *Svabhānu-saṁvatsarada* Phālguṇa(na)-su(ṣu) 5 *Vaḍḍavārad-amdu*.

[For *Subhānu* = Ś. 1205] the date is irregular.

376.—*PSOCI*. No. 203; *Mysore Inscr.* No. 82, p. 169. Baḷagāṁvê Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, l. 3) of his reign, the *Tāraṇa saṁvatsara*; Sunday, the first day of the bright fortnight of Chaitra;' (*Mys. Inscr.* : 'the 3rd day').

[*Tāraṇa* = Ś. 1206]: Sunday, 19th March A.D. 1284 (which is the proper equivalent for the first *tithi* of the bright half of Chaitra).

377.—*PSOCI*. No. 204; *Mysore Inscr.* No. 52, p. 113. Baḷagāṁve Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, l. 2) of his reign, the *Tāraṇa saṁvatsara*; Wednesday, the tenth day of the bright fortnight of Vaiśākha.'

[*Tāraṇa* = Ś. 1206]: Wednesday, 26th April A.D. 1284.

378.—*PSOCI*. No. 205; *Mysore Inscr.* No. 81, p. 168. Baḷagāṁve Kanarese memorial tablet of the 16th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The sixteenth year (in figures, l. 6) of his reign, the *Vyaya saṁvatsara*. The other details of the date are illegible.'

[*Vyaya* = Ś. 1208.]

379.—Ś. 1212\*.—*Jour. Roy. As. Soc.* Vol. V. p. 178. Ṭhāṇā plates of the reign of the *Dēvagiri-Yādava Mahārājādhirāja Prauḍha-pratāpa-chakravartin Rāmachandra*, 'lord of Dvārāvati,' recording a grant by *Kṛishṇadēva*, the governor of Koṅkana :—

Śālivāhana-Śakē 1212 *Virōdhi-saṁvatsarē* Vaiśākha-suddha-paurṇamāsyāṁ Bhaumē.

The date is irregular.

In the race of the *Yadus*, *Bhillama*; after him, *Jaitrapāla* [I.]; his son *Singhana*; after him, *Jaitrapāla* [II.]; after him, *Kṛishṇa*; his younger brother *Mahādēva*; *Kṛishṇa*'s son *Rāmachandra*.

380.—Ś. 1219\*.—From an impression supplied by Dr. Burgess. British Museum inscription of the *Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Rāmachandra* :—

(L. 1).—Śaku-saṁvatu 1219 || *Durmushī(khī)-saṁvatsarē* Kārttika-vadi amāvāsyāṁ Ravau.

<sup>1</sup> This is the proper equivalent of the *tithi* for the bright half of Chaitra.



(L. 5).—sûrya-parvati.

Sunday, 28th October A.D. 1296; a solar eclipse, visible in India.

381.—Ś. 1222.—From impressions supplied by Dr. Fleet. Vêlâpur inscription<sup>1</sup> of the reign of the Dêvagiri-Yâdava *Praudha-pratâpa-chakravartin Râmachandra* :—

(L. 1).—Śak[ū] 1222 Śârvarî-samvatsarê Mârgisaru-vadi [9?] Sômâ.

Supposing the figure for the *tîthi* to be really 9, the date corresponds to Monday, 5th December A.D. 1300.

382.—Ś. 1227.—From impressions supplied by Dr. Fleet. Vêlâpur inscription of the reign of the Dêvagiri-Yâdava *Praudha-pratâpa-chakravartin Râmachandra* :—

(L. 1).—Śâku 1227 | Viśvâvasu-samvachchha(tsa)rê | Mârga-su(śu)dha(ddha) 5 Sômâ.

Monday, 22nd November A.D. 1305; see *Ind. Ant.* Vol. XXIII. p. 119, No. 38.

#### H.—The Hoysaḷas.<sup>2</sup>

383.—Ś. 961 (P).—*Mysore Inscr.* No. 174, p. 329. Date in a Sindigere Kanarese inscription.<sup>3</sup> The Poysaḷa (Hoysaḷa) *Mahâmaṇḍalêśvara Vinayâditya Tribhuvanamalla*, 'lord of Dvârâvatî,' and his wife *Keḷeyabbarisi (Keḷeyaladêvi)*, residing at their capital of Sosavûru(?),<sup>4</sup> gave a girl in marriage to, and bestowed the lordship of Sindageṛe on, the *Danḍanâyaka Maṛiyâne* :—

'The Śaka year 961,<sup>5</sup> the year Sarvajit, the month Phâlguna, the 3rd day of the moon's increase, Monday.'

For Ś. 961 expired, which, however, was Pramâthin, the date would correspond to Monday, 18th February A.D. 1040.

(For other dates in the same inscription see below, Nos. 385 and 401).

384.—Ś. 987 (P).—*Mysore Inscr.* No. 166, p. 307. Date (in the Niringund inscription of the time (P) of the Hoysaḷa Sômêśvara, below, No. 438) of the time (P) of the W. Gaṅga *Mahâmaṇḍalêśvara Gaṅgarasa* and (P) the Hoysaḷa *Vishnuvardhana* :<sup>6</sup>—

'In the Śaka year 987, the year Nala, the month Pushya, the 5th day of the moon's increase, Thursday, the time of the sun's entering the northern signs.'

Nala (Anala) would be Ś. 998 expired, but for that year the date is incorrect; it is incorrect also for Ś. 987 current and expired.

385.—Ś. 1025.—*Mysore Inscr.* No. 174, p. 330. Another date in the Sindigere Kanarese inscription (above, No. 383). The Hoysaḷa *Ballâla I.*, reigning at his capital of Bêlâpura (Vêlâpura), married *Padmaladêvi*, *Châvalidêvi* and *Boppadêvi*, the three daughters of the *Danḍanâyaka Maṛiyâne* of the second generation, on whom he again conferred the lordship of Sindageṛe :—

'The Śaka year 1025, the year Svabhânu, the month Kârttika, the 10th day of the moon's increase, Thursday.'<sup>7</sup>

The date is irregular.

(For other dates in the same inscription see Nos. 383 and 401).

386.—Ś. 1037 (for 1035).—*Inscr. at Śravaṇa-Belgoḷa*, No. 46, p. 22. Sanskrit and Kanarese inscription recording the date of the death of *Bûchana (Bûchirâja)*, the son of the

<sup>1</sup> The inscription contains a sculpture of an ass and a woman.

<sup>2</sup> Compare also above, Nos. 197 and 234, and below, No. 713.

<sup>3</sup> Compare Dr. Fleet's *Dynasties*, p. 451, note 4.

<sup>4</sup> The translation has 'Sosalya.'

<sup>5</sup> In the Alêsandra inscription in *Ep. Carn.* Vol. IV. p. 203, No. 32, where the same date is given, the year is '967.' Sarvajit would be Ś. 969; for that year the date is incorrect, and it is incorrect also for Ś. 967 current and expired.

<sup>6</sup> Compare Dr. Fleet's *Dynasties*, p. 492, note 3.

<sup>7</sup> The same date is given in the Alêsandra inscription, *Ep. Carn.* Vol. IV. p. 203, No. 32.

*Danḍandīyakīti* Lakkale (Lakshmi, the wife of Gaṅgarāja) and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a pillar in his memory by his mother :<sup>1</sup>—

Śaka-varuṣa 1037neya Vijaya-saṁvatsarada Vaiśākha-su(śu)ddha 10 Ādityavārad-andu.  
[Vijaya = Ś. 1035] : Sunday, 27th April A.D. 1113.

387.—Ś. 1037.—*Inscr. at Śravaṇa-Belgoḷa*, No. 47, p. 23. Sanskrit and Kanarese inscription recording the date of the death of Mēghachandra-traividya-dēva, the disciple of Sōmadēva (Sakalachandra); and the erection of a monument in his memory by (the lay-disciple of his disciple Prabhāchandra-siddhāntadēva) the *Danḍandīyakīti* Lakshmi-mati (Lakshmi), the wife of Gaṅgarāja, minister of the Hoysala Vishṇuvardhana :—

Sa(śa)ka-varuṣam 1037neya Manmatha-saṁvatsarada Mārggaśira-su(śu)ddha 14  
Bṛihavāraṁ Dhanur-lagnada pūrvvāhpada=āru-ghaḷiyey=app=āgaḷu.

Thursday, 2nd December A.D. 1115; see *Ind. Ant.* Vol. XXIII. p. 116, No. 17.

388.—Ś. 1039.—*PSOCI.* No. 18; *Mysore Inscr.* No. 146, p. 260. Bēlūr Sanskrit and Kanarese plates of the Hoysala *Mahāmaṇḍalēśvara* Vishṇuvardhana Tribhuvanamalla, 'lord of Dvārāvati,' reigning at Vēlāpura (Bēlāpura), and his *Paṭṭamahādēvi* Śāntaladēvi :—

(L. 5 of side 9).—Śaka-varuṣa śāsirada-mūvatt-om̐bhatte(tta)neya Hēmaḷambi-saṁvatsarada  
Chaitra-suddha-pañchamiy=Ādivāra.

The date is irregular.

In Yādu's lineage (the legendary) Śāla received the royal name Poysala. Among the Poysalas, 'lords of Dvārāvati,' born in Śāsapura, was Vinayāditya, who married Keḷeyabbe (Keḷeyaladēvi). Their son Eṇṇyaṅga married Echaladēvi; their sons Ballāla [I.], Viṣṇu (Vishṇuvardhana, also called Bhujabala-Gaṅga, defeated Jagaddēva<sup>2</sup> and Narasiṁha), and Udayāditya.

(Commencing with side 11 is an undated inscription of Vira-Ballāla (Ballāla II.); and commencing with l. 21 of side 12 is a short inscription of Narasiṁha III., dated 'Sunday, the fifth day of the bright fortnight of Chaitra of the Ānanda saṁvatsara;' this date, for Ānanda = Ś. 1176, is irregular).

389.—Ś. 1039.—*Inscr. at Śravaṇa-Belgoḷa*, No. 59, p. 56. Sanskrit and Kanarese inscription<sup>3</sup> of the reign of the Hoysala *Mahāmaṇḍalēśvara* Vishṇuvardhana Tribhuvanamalla, 'lord of Dvārāvati,' recording a grant by his minister, the *Danḍandīyaka* Gaṅgarāja, which was confirmed by the *Danḍandīyaka* Eḷchirāja :—

Sa(śa)ka-varuṣam 1039neya Hēmaḷambi-saṁvatsarada Phālgua(na)-suddha 5 Sōmavārad-andu.

Monday, 28th January A.D. 1118; see *Ind. Ant.* Vol. XXIII. p. 116, No. 18.

Māra<sup>4</sup> married Mākaṇabbe; their son Eḷcham (Eḷchirāja),<sup>5</sup> married Pōchikabbe; their son Gaṅgarāja (defeated the army of the [W.] Chāḷukya *Chakravartin* [Vikramāditya VI.] Tribhuvanamalla Permādīdēva), married Lakshmidēvi; he was a lay-disciple of Śubhachandra-siddhāntadēva.

390.—Ś. 1042\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 49, p. 27. Sanskrit and Kanarese inscription recording the date of the death of Dēmiyyaka (Dēmati), the daughter of the *Danḍandīyakīti* Lakkale (Lakshmi, who was the mother of Būchirāja), wife of Chāmuṇḍaṣeṭṭi,

<sup>1</sup> Compare below, No. 390.

<sup>2</sup> According to Dr. Fleet perhaps an ancestor of, or identical with, the Jagaddēva in No. 287; compare also below, No. 534.

<sup>3</sup> Identical with part of this is *Inscr. at Śravaṇa-Belgoḷa*, No. 45, p. 20; compare also below, No. 415.

<sup>4</sup> In *Inscr. at Śravaṇa-Belgoḷa* No. 144 (below, No. 406) he is called Māramayya and described as the son of Nāgarman.

<sup>5</sup> Below, No. 395, called Budhamitra.

and lay-disciple of Śubhachandra-siddhântadêva; and the erection of a pillar in her memory by her mother :<sup>1</sup>—

Sa(śa)ka-varusha 1042neya Vikâri-saṁvatsarada Phâlguna(na)-bahuḷa 11 Bṛihavârad-andu.

Thursday, 26th February A.D. 1120; see *Ind. Ant.* Vol. XXIII. p. 129, No. 99.

391.—*Inscr. at Śravaṇa-Belgoḷa*, No. 63, p. 59. Inscription recording the foundation of a temple by Lakshmi, the wife of Gaṅga[râja].

392.—Ś. 1043\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 44, p. 19. Sanskrit and Kanarese inscription recording the date of the death of Pôchikabbe (Pôchâmbike, Pôchaladêvi), and the erection of a tomb in her memory by her son Gaṅgarâja :—

Sa(śa)ka-varsha 1043neya Sâ(śâ)rvvari-saṁvatsarada Âshâdha-su(śu)ddha 5 Sômvârad-andu.

The date is irregular.

393.—Ś. 1044\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 48, p. 26. Sanskrit and Kanarese inscription recording the date of the death of the *Danḍanâyakiti* Lakkavve (Lakshmyambike), the wife of Gaṅgarâja and lay-disciple of Śubhachandra-siddhântadêva; and the erection of a monument in her memory by her husband :—

Sa(śa)ka-varsha 1044neya Plava-saṁvatsarada . . . śuddha 11 Śukravârad-andu.

394.—*Inscr. at Śravaṇa-Belgoḷa*, No. 64, p. 59. Kanarese inscription recording the erection of a shrine for Pôchavve by her son Gaṅgarâja.

395.—*Inscr. at Śravaṇa-Belgoḷa*, No. 65, p. 60. Inscription recording the erection, by Gaṅga[râja], the son of Budhamitra<sup>2</sup> and Pôchâmbikâ, of a shrine (for his wife Lakshmi?).

396.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit<sup>3</sup> and Kanarese inscription. Date of grants made by Śântaladêvi, the chief queen of the Hoysala *Mahâmanḍalêśvara* Vishṇuvardhana (Bittidêva),<sup>4</sup> 'lord of Dvârâvatî :—

(P. 41).—Sa(śa)ka-varusha sâvirada-nâlvatt-ayde(yda)neya Śôbhakrit-saṁvatsarada Chaitra-su(śu)ddha-pâḍiva Bṛhaspativârad-andu.

The date is irregular.

(For a later date in the same inscription see below, No. 400).

397.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 56, p. 50. Sanskrit and Kanarese inscription, recording the same grants of Śântaladêvi, with the same date as in No. 396.

398.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 43, p. 16. Sanskrit and Kanarese inscription recording the date of the death of Śubhachandra-siddhântadêva, the chief disciple of Maladhâridêva; and the erection of a tomb in his memory by his lay-disciple Gaṅgarâja :—

Bân-âmbhōdhi-nabhaś-śasânka-tulitê jâtê Śak-âbdê tatô varshê Śôbhakrit(d)-âhvayê vyupanatê mâsê punaś=Śrâvanê | pakshê kṛishṇa-vipaksha-varttini Sitê varê daśamyâin tithau.

Friday, 3rd August A.D. 1123; see *Ind. Ant.* Vol. XXIII, p. 116, No. 20.

399.—*Inscr. at Śravaṇa-Belgoḷa*, No. 62, p. 59. Inscription recording the foundation of a temple by Śântaladêvi, the chief queen of the Hoysala Vishṇu (Vishṇuvardhana).

<sup>1</sup> See above, No. 386.

<sup>2</sup> This must be another name of Êchara (Êchirâja); see above, No. 389.

<sup>3</sup> Only the first verse and the last are in Sanskrit.

<sup>4</sup> He supported 'the rise of Patti-Perumâla's own kingdom,' burnt Chakragôṭṭa, defeated Adiyama (Idigama), Narasimhavarman, etc.

400.—**Ś. 1053.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit and Kanarese inscription. Date of the death of Śāntalādēvi,<sup>1</sup> the chief queen of the Hoysala Viṣṇuvardhana :—

(P. 38).—Sa(śa)ka-varuṣaṁ 1050mūṣe(ṛa)neya Virōdhikṛit-saṁvatsarada Chaitra-su(śu)ddha-pañchamī Sōmavārad-andu.

The date is irregular.

(For an earlier date in the same inscription see above, No. 396).

401.—**Ś. 1060\***.—*Mysore Inscr.* No. 174, p. 333. Sindigere Kanarese inscription. Date of the time of the Hoysala Mahāmaṇḍalēśvara Viṣṇuvardhana, 'lord of Dvārāvati,' residing at Dōvasamudra, and of the *Daṇḍanāyaka* Mārīyāne and Bharata (Bharataṇa, Bharatamayya) :—

'In the Śaka year 1060, the year Paingala, the month Pushya, the 10th day of the moon's increase, uttarāyaṇa-saṁkrānti.'

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 14, No. 185.

(For two earlier dates in the same inscription see above, Nos. 383 and 385).

402.—*Inscr. at Śravaṇa-Belgoḷa*, No. 115, p. 87. Kanarese inscription recording works of piety by the minister, the *Daṇḍanāyaka* Bharatamayya (Bharata), the younger brother of the *Daṇḍanātha* Mārīyāne.<sup>2</sup>

403.—**Ś. 1061 (P)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 52, p. 34. Kanarese inscription recording the erection of a monument for Siṅgimayya,<sup>3</sup> the son of the *Daṇḍanāyaka* Baladēva and his wife Bāchikabbe :—

Sa(śa)ka-varuṣa 1041 (*in translation* 1061)neya Siddhārthi-saṁvatsarada Kārttika-su(śu)ddha-dvādasa(śi) Sōmavārad-andu.

[For Siddhārthin = Ś. 1061] the date is irregular.

404.—**Ś. 1061 (P)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 51, p. 33. Kanarese inscription recording the date of the death of Baladēva, a son of Nāgadēva (whose brother was Siṅgaṇa) and his wife Nāgiyakka, and grandson of the *Daṇḍanāyaka* Baladēva<sup>4</sup> (whose wife was Bāchikabbe) :—

Sa(śa)ka-varuṣa 1041 (*in translation* 1061) Siddhārthi-saṁvatsarada Mārggasi(śi)ra-su(śu)ddha-pāḍiva Sōmavārad-andu.

[For Siddhārthin = Ś. 1061] the date is irregular.

405.—*PSOCI.* No. 232; *Mysore Inscr.* No. 117, p. 213. Halēbidī Kanarese inscription of the Hoysala Mahāmaṇḍalēśvara Viṣṇuvardhana,<sup>4</sup> 'lord of Dvārāvati.'

In Yadu's lineage (the legendary) Sala; Vinayāditya; his son Eṇṇyaṅga, married Ēchalādēvi; their sons Ballāḷa [I.], Viṣṇu and Udayāditya.

406.—*Inscr. at Śravaṇa-Belgoḷa*, No. 144, p. 112. Sanskrit and Kanarese inscription recording the death of the *Daṇḍanāyaka* Ēcha (Ēchirāja), the son of Gaṅgarāja's<sup>5</sup> elder brother Bamma and his wife Bāganabbe (a disciple of Bhānukṛtidēva); the erection of a tomb for him by Gaṅgarāja's eldest son, the *Daṇḍanāyaka* Boppadēva, as well as grants by him to Mādhava-chandradēva, the disciple of Śubhachandra-siddhāntadēva; and donations by Ēchirāja's wife Ēchikabbe, etc.—In the introductory part the inscription first mentions the [W.] Chālukya [Vikramāditya VI.] Tribhuvanamalla, and then the Poysaḷas (Hoysaḷas) Vinayāditya, his son Eṇṇyaṅga (Eṇṇa), his son Ballāḷa [I.], and Ballāḷa's younger brother Viṣṇuvardhana.

<sup>1</sup> Her *guru* was Prabhāchandra-siddhāntadēva; her father, Mārasīṅgayya; and her mother, Māchikabbe (the daughter of Baladēva and Bāchikabbe, and elder sister of Siṅgimayya, Siṅga). Compare below, Nos. 403 and 404.

<sup>2</sup> Compare *Mysore Inscr.* p. 332 f., above, No. 401.

<sup>3</sup> See above, note 1.

<sup>4</sup> He defeated [the Kādamba] Jayakēśin [II.]. Compare above, No. 235. note.

<sup>5</sup> He killed Narasiṅga (Narasimha).

407.—*Inscr. at Śravaṇa-Belgoḷa*, No. 66, p. 60. Inscription recording the foundation of a shrine by Ēchaṇa (Boppara), the son of Gaṅga[rāja].

408.—**Ś. 1088\***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 50, p. 28. Sanskrit and Kanarese inscription<sup>1</sup> recording the date of the death of Prabhāchandra-siddhāntadēva, the disciple of Mēghachandra-traividya-dēva and fellow-student of Mēghachandra's son Viraṇandin;<sup>2</sup>—

Sa(sa)ka-varsham 1068neya Krōdhana-saṁvatsarada Āśvīja-su(śu)ddha-daśami  
Bṛihavārad-andu Dhanur-lagnada pūrvvāhṇad=āṇu-ghaḷige-y=app=āgaḷ.

Thursday, 27th September A.D. 1145; see *Ind. Ant.* Vol. XXIII. p. 127, No. 87.

The inscription mentions Mēghachandra's fellow-student Śubhaktīrti, the son of Bālachandra; and as a lay-disciple of Prabhāchandra the Hoysala Vishṇuvardhana's *Paṭṭamahādēvī Śāntaladēvī*, whose mother was Māchikabbe.

409.—**Ś. 1081**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 138, p. 106. Sanskrit and Kanarese inscription, recording grants, etc., by the Hoysala **Narasimha I.** and his minister and senior treasurer **Huḷḷapa**, the son of Jakkirāja and Lōkāmbikā, of the *Vāji vaṁśa*.<sup>3</sup>—

Ēkāśṭīyuttara-sahasra-Śaka-varshēshu gatēshu Pramādi(thi)-saṁvatsarasya Pushyamāsa-suddha-Śukravāra-chaturdaśyām=uttarāyana-saṅkrāntau.

Friday, 25th December A.D. 1159; see *Ind. Ant.* Vol. XXIII, p. 117, No. 23.

In the Hoysala race, sprung from Yadu: Vinayāditya, married Kēḷiyadēvī; their son Eṇyaṅga (burnt Dhārā, laid waste Chakragōṭṭa), married Ēchaladēvī; their son Viṣṇu (defeated Narasimhavarman, Adiyama, the lord of Mālava, Jagaddēva<sup>4</sup> and Irungōḷa), married Lakshmīdēvī; their son Nārasimha (Narasimha I., surnamed Bhujabala-Vira-Gaṅga and Pratāpa-Hoysala), married Ēchaladēvī.

410.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, first part, p. 101. Kanarese inscription<sup>5</sup> of the reign of the Hoysala *Mahāmaṇḍalēśvara Nārasimha (Narasimha I.) Tribhuvanamalla*, 'lord of Dvārāvati,' recording works of piety and donations by himself and his minister, the *Danḍandāyaka Huḷḷa (Huḷḷarāja, Huḷḷapa, Huḷḷana, Puḷḷana)*, the son of Yaksharāja of the *Vāchi vaṁśa*<sup>6</sup> and husband of Padmāvati.

411.—*Inscr. at Śravaṇa-Belgoḷa*, No. 80, p. 63. Kanarese inscription recording donations by **Huḷḷamayya**, the minister and senior treasurer of **Narasimha I.**

412.—**Ś. 1085**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 39, p. 7. Sanskrit and Kanarese inscription recording the date of the death of the *Mahāmaṇḍalāchārya Dēvakīrti-panḍitadēva*:—  
Śaka-varsha sāsarada-embhatt-aidaneya || Varshē khyāta-Subhānu-nāmani sitē pakshē tad-Āshādhakē māśē tan-navamī-tithau Budha-yutē vārē dinēs-ōdayē.

Wednesday, 12th June A.D. 1163; see *Ind. Ant.* Vol. XXIII. p. 117, No. 24.

413.—*Inscr. at Śravaṇa-Belgoḷa*, No. 40, p. 8. Sanskrit and Kanarese inscription recording the erection of a tomb in memory of the *Mahāmaṇḍalāchārya Dēvakīrti-panḍitadēva* by the *Danḍandāyaka Huḷḷarāja (Huḷḷapa)*, the son of Yaksharāja of the *Vāji vaṁśa* and Lōkāmbike, and minister and senior treasurer of **Nārasimha (Narasimha I.)**.—The inscription mentions the temple of *Rūpa-Nārāyaṇa*<sup>7</sup> at Kollāpura; also the *Sāmantas Nimbādēva*<sup>7</sup> and *Kāmādēva*,<sup>8</sup> who were lay-disciples of Māghanandin.

414.—**Ś. 1099\***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 42, p. 12, and specimen Plate. Sanskrit and Kanarese inscription recording the date of the death of Huḷḷa's friend **Nayakīrtidēva**, the (son and) disciple of Guṇachandradēva, fellow-student of Guṇachandradēva's son

<sup>1</sup> The inscription is partly identical with No. 387.

<sup>2</sup> Compare Nos. 410 and 413.

<sup>3</sup> The text agrees partly with the text of No. 416.

<sup>4</sup> See Nos. 220 and 319.

<sup>5</sup> Compare above, No. 74.

<sup>6</sup> See above, No. 388.

<sup>7</sup> Compare Nos. 409 and 413.

<sup>8</sup> See No. 321.

Māṅikyanandin, and *guru* of king Irupṅōla; and the erection of a tomb in his memory by his lay-disciple, the minister Nāgadēva, the son of Bammadēva and Jōgāmbā :—

Śākē randhra-nava-dyu-chandramasi Durmmukhy-ākhyā-saṁvatsarē Vaiśākhē dhavaḷē chaturddasa-dinē vārē cha Sūryātmaḷē | pūrvvāḥṇē praharē gatē 'rdha-sahitē.

Saturday, 24th April A.D. 1176; see *Ind. Ant.* Vol. XXIII. p. 128, No. 89.

415.—*Inscr. at Śravaṇa-Belgoḷa*, No. 90, p. 71. Sanskrit and Kanarese inscription,<sup>1</sup> eulogizing, and recording works of piety by, Gaṅgarāja,<sup>2</sup> minister and general of the Hoysala Vishṇuvaradhana, and Huḷḷayya (Huḷḷa), minister and senior treasurer of Vira-Ballāḷa (Ballāḷa II.),<sup>3</sup> and lay-disciple of Nayakirtidēva, the son of Guṇachandradēva.

416.—Ś. 1104\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 124, p. 89. Sanskrit and Kanarese inscription,<sup>4</sup> recording a grant by the Hoysala *Mahāmaṇḍalēśvara* Vira-Ballāḷa Tribhuvanamalla (Ballāḷa II., the son of Narasiṁha I. and Ēchaladēvi), 'lord of Dvārāvātī,' made at the request of his minister Chandramauli, the son of Śambhudēva and Akkavve :—

Śaka-varshada sāyirada-nūṇa-nālke(lka)neya Plava-saṁvatsarada Paushya(sha)-bahuḷa-tadige Su(śu)kravārād=uttarāyana-saṅkrāntiy=e(a)ndu.

Friday, 25th December A.D. 1181;<sup>5</sup> see *Ind. Ant.* Vol. XXIV. p. 1, No. 123.

Vira-Ballāḷa laid siege to Uchchangī and captured its Pāṇḍya king Kāmadēva.<sup>6</sup>

417.—*Inscr. at Śravaṇa-Belgoḷa*, No. 107, p. 81. Kanarese inscription recording a grant by the Hoysala Vira-Ballāḷa (Ballāḷa II.), made at the request of Chandramauli's wife Āchaladēvi.<sup>7</sup>

418.—Ś. 1113(P).—*PSOCI.* No. 221; *Mysore Inscr.* No. 103, p. 196. Tālgund Kanarese inscription of the Hoysala Vira-Ballāḷa (Ballāḷa II.) :—

(L. 51).—Sa(śa)ka-varshada 1113neya Siddhārththi-saṁsaraḍa<sup>8</sup> Chaiyatra-su 11 Ādivāra vyatīyapāta-saṅkramāṇad=<sup>9</sup>aṁdu.

Siddhārththi would be Ś. 1121 expired; but the date is irregular for that year, as well as for Ś. 1113 current and expired.

419.—Ś. 1114.—*Ep. Ind.* Vol. VI. p. 94; *PSOCI.* No. 98. Gadag inscription of the Hoysala *Mahārājādhirāja Pratāpa-chakravartin* Vira-Ballāḷa (Ballāḷa II.), 'lord of Dvārāvātī,' recording a grant made from his camp at Lokkigunḍi; (composed by Agnisarman) :—

(L. 43).—Śakanṇipakāl-ātīta-saṁvatsara-satēshu chaturddas-ādhikēshv-ēkādasaṁvatsarāṁkatō=pi 1114 varttamāna-Paridhāvi-saṁvatsar-āntarggata-Mārggaśirsha-paurṇamāsyāṁ Śanaishchara-vārē sōma-grahāṇē.

Saturday, 21st November A.D. 1192; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 117, No. 26.

In the lineage of Yaḍu (the legendary) king Saḷa, at Śasakapura, acquired the name Hoysala; then, after other kings, Vinayāditya; his son Eṇṇayaṅga; his sons Ballāḷa [I.]

<sup>1</sup> Partly identical with *Inscr. at Śravaṇa-Belgoḷa*, No. 59; above, No. 389.

<sup>2</sup> He defeated the Chōla's feudatory Adiyama, the 'tigūḷa Dāman, the feudatory Dāmōdara, Narasiṁhavarman and other Chōla feudatories. — Regarding Adiyama compare *Ep. Ind.* Vol. VI. p. 331, note 7.

<sup>3</sup> He laid siege to Uchchangī and took its king Kāmadēva; compare No. 416.

<sup>4</sup> The text partly agrees with the text of No. 410.

<sup>5</sup> On this day the *tīthi* of the date commenced 0 h 30 m. after mean sunrise.

<sup>6</sup> Compare Nos. 415 and 423.

<sup>7</sup> A full account of her is given in *Inscr. at Śravaṇa-Belgoḷa*, No. 124 (above, No. 413) where her name is given also as Āchīyakkā.

<sup>8</sup> Read *Siddhārththi-saṁvatsarada Chaitra-sū.*

<sup>9</sup> Read *vyatīyapāta-saṅkramāṇad=.*

(defeated Jagaddêva<sup>1</sup>), Vishṇuvardhana and Udayâditya; Vishṇuvardhana's son Narasiṃha [I.] married Êchaladêvi; their son Vîra-Ballâja (defeated the general Brahman,<sup>2</sup> and Jaitrasimha, the right arm' of Bhillama<sup>3</sup>).

420.—Ś. 1114.—*PSOCI*. No. 200; *Mysore Inscr.* No. 46, p. 103. Baḷagâṃve Sanskrit and Kanarese inscription of the Hoysaḷa *Mahârâjâdhîrâja Pratâpa-chakravartin Vira-Ballâja (Ballâja II.)*, reigning at Lökkiguṇḍi:—

'Śaka 1114<sup>4</sup> (in figures, l. 62), the Paridhâvi *saṃvatsara*; Friday, the fifth day of the dark fortnight of Pushya; at the time of the sun's commencing his progress to the north;' (*Mys. Inscr.*: 'the 6th day').

Friday, 25th December A.D. 1192.<sup>5</sup>

421.—Ś. 1114 (for 1115).—*PSOCI*. No. 224; *Mysore Inscr.* No. 109, p. 206. Sorab Kanarese memorial tablet of the time of the Hoysaḷa *Vira-Ballâja (Ballâja II.)*:—

'Śaka 1114 (in figures, l. 5), the Pramâdi *saṃvatsara*; Sunday, the fifth day of the bright fortnight of Bhâdrapada;' (*Mys. Inscr.*: 'the Śaka year 1116,' and 'the 8th day').

Pramâdin would be Ś. 1115; but for that year the date would be irregular, for either *tithi*.

422.—Ś. 1117\*.—*PSOCI*. No. 194; *Mysore Inscr.* No. 89, p. 180. Baḷagâṃve Sanskrit and Kanarese inscription of the Hoysaḷa *Vira-Ballâja (Ballâja II.)*:—

(L. 34).—Sa(śa)kanṛipa-saṃvachchha(tsa)ram=ârabhya śatâdhika-sahasrôpari saptadacha(śa)mê Â[na\*]nda-saṃvachchha(tsa)rê Mârggaśîrsh-âmâvâsyâyâṃ Sôṃavârê vyatîpâta-yôgê.<sup>6</sup>  
The date is irregular.

423.—Ś. 1118\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 130, p. 97. Kanarese inscription of the reign of the Hoysaḷa *Mahâmaṇḍalêsvara Pratâpa-chakravartin Vira-Ballâja (Ballâja II.)*, 'lord of Dvârâvatî.' Date of private donations:—

Sa(śa)ka-varsha 1118neya Râkshasa-saṃvatsarada Jêshṭha-7su 1 Bṛihavârad-andu.

The date is irregular.

Laying siege to Uchchangî, Vîra-Ballâja took its king Kâmadêva.<sup>7</sup>

424.—*PSOCI*. No. 106. Hângal Kanarese memorial tablet of the time of the Hoysaḷa *Ballâja II.* and the Kâdamba (of Hângal) *Kâmadêva*:<sup>8</sup>—

'The (?) sixteenth year (in figures, l. 12) of Kâmadêva, the Nala *saṃvatsara*; Tuesday, the . . . day of the dark fortnight of Âśvayuja.'

[Nala, Anala = Ś. 1118.]

425.—*PSOCI*. No. 107. Another Hângal Kanarese memorial tablet of the time of the Kâdamba (of Hângal) *Kâmadêva*, not dated.

426.—*PSOCI*. No. 233; *Mysore Inscr.* No. 118, p. 217. Halêbîḍ Kanarese inscription of the Hoysaḷa *Vira-Ballâja (Ballâja II.)*:—

'Thursday, the first day (in words, l. 7) of the bright fortnight of Kârttika of the Nala *saṃvatsara*;' (*Mys. Inscr.*: 'Sunday').

[Nala, Anala = Ś. 1118]: Thursday, 24th October A.D. 1196.

<sup>1</sup> Compare above, No. 368.

<sup>2</sup> See No. 294, note.

<sup>3</sup> See No. 334.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 505, note 1.

<sup>5</sup> This is the proper equivalent for the 5th *tithi*.

<sup>6</sup> See *Ind. Ant.* Vol. XII. p. 210, No. 35.

<sup>7</sup> This (for *Jyêshṭha*-) is the reading of the Roman and Kanarese texts; the translation has *Bhâdrapada*.

<sup>8</sup> Compare above, No. 416.

<sup>9</sup> See Dr. Fleet's *Dynasties*, p. 563. See also above, No. 260.

427.—*Ś. 1121.*—*PSOCI.* No. 99; *Ind. Ant.* Vol. II. p. 298, No. 5. Gadag Kanarese inscription of the Hoysala Vira-Ballāla (Ballāla II.), and his feudatory, the *Mahāmaṇḍalēśvara Rāyadēva*, 'lord of Āsaṭimayārapura':<sup>1</sup>—

(L. 31).—*Śakanṛipakāḷ-ātita-saṁvatsara-śataṅgalu 1121neya Siddhārtthi-saṁvatsarada pratham-Āshāḍa(ḍha)-śuklapaksh-āshṭamī Brihaspativāra-Bya(vya)tīpāta-puṇya-dinadaḷ=ā Bya(vya)tīpāta-mimittam.*<sup>2</sup>

Thursday, 3rd June A.D. 1199; see *Ind. Ant.* Vol. XXIII. p. 117, No. 27.

428.—*PSOCI.* No. 195, *Mysore Inscr.* No. 75, p. 162. Baḷagāṁve Kanarese inscription of the 11th year of the reign<sup>3</sup> of the Hoysala Vira-Ballāla (Ballāla II.) :—

'The eleventh year (in figures, l. 4) of his reign, the Dundubhi *saṁvatsara*; Monday, the thirteenth day of the bright fortnight of Chaitra.'

[For Dundubhi = *Ś. 1124*] the date is irregular.<sup>4</sup>

429.—*PSOCI.* No. 196; *Mysore Inscr.* No. 59, p. 128. Baḷagāṁve Kanarese memorial tablet of the time of the Hoysala Vira-Ballāla (Ballāla II.) :—

'The bright fortnight of Āshāḍha of the Dundubhi *saṁvatsara*. The other details of the date are illegible.'

[Dundubhi = *Ś. 1124.*]

430.—*PSOCI.* No. 197; *Mysore Inscr.* No. 65, p. 137. Baḷagāṁve Kanarese memorial tablet of the 15th year of the reign of the Hoysala Vira-Ballāla (Ballāla II.) :—

'The fifteenth year (in figures, l. 1) of his reign, the Krôdhana *saṁvatsara*; Monday, the eleventh day of the bright fortnight of Chaitra.'

[For Krôdhana = *Ś. 1127*] the date is irregular.<sup>5</sup>

431.—*PSOCI.* No. 198; *Mysore Inscr.* No. 64, p. 137. Baḷagāṁve Kanarese memorial tablet of the 17th year of the reign of the Hoysala Vira-Ballāla (Ballāla II.) :—

'The seventeenth year (in figures, l. 1) of his reign, the (?) Prabhava *saṁvatsara*; (?) Sunday, the (?) thirteenth day of the dark fortnight of Kârtika;' (*Mys. Inscr.*: 'the 10th day of the moon's decrease, Monday').

[For Prabhava = *Ś. 1129*] the date is irregular, with either reading.

432.—*PSOCI.* No. 199; *Mysore Inscr.* No. 97, p. 185. Baḷagāṁve Kanarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hoysala Vira-Ballāla (Ballāla II.).

433.—*PSOCI.* No. 235. Haḷēbhī Kanarese inscription of the Hoysala Vira-Ballāla (Ballāla II.), and of his *Daṇḍandya*, the *Kumāra* or junior Lakshma (Lakshmidhara, Lakshmidēva).<sup>6</sup>

434.—*Ś. 1145.*—*PSOCI.* No. 123; *Mysore Inscr.* No. 20, p. 30. Harihar Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja* Narasimha II., 'lord of Dvāravātī,' residing at Dōrasamudra, and his minister, the *Daṇḍandya* Polāḷva, the son of Attirāja :<sup>7</sup>—

(L. 67).—*Śaka-varshaṁ 1145ne[ya] Svabhānu-saṁvatsarada Māgha-śuddha 11 Brihāvārad-aṁdu.*

The date is irregular.

In the family of Yadu (the legendary) Saḷa; Vinayāditya; Eṇeyaṅga; his sons Ballāla [I.], Biṭṭidēva (Biṭṭiga, Vishṇuvardhana), and Udayāditya; of these Vishṇuvardhana married Lakumadēvi (Lakshmidēvi); their son Narasimha [I.]; his son Ballāla [II.] (defeated the army of king Sōmana, i.e. the W. Chālukya Sōmēśvara IV.), married Padmaladēvi; their son Narasimha [II.], described as 'the uprooter of the Makara kingdom' and 'the establisher of the Chōla kingdom.'<sup>8</sup>

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 506.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 503, note 4.

<sup>3</sup> The date would be wrong also for S. 1247.

<sup>4</sup> See *ibid.* p. 507.

<sup>5</sup> See *Ind. Ant.* Vol. XIX. p. 155.

<sup>6</sup> The date would be wrong also for *Ś. 1244.*

<sup>7</sup> See Dr. Fleet's *Dynasties*, p. 506.

<sup>8</sup> See below, No. 817.



435.—*Inscr. at Śravaṇa-Belgoḷa*, No. 81, p. 63. Kanarese inscription of the reign of the Hoysaḷa *Mahārājādhirāja Pratāpa-chakravartin Vira-Narasimha (Narasimha II.)*,<sup>1</sup> 'lord of Dvārāvātī,' recording donations by Gommataseṭṭi:—

Khara-saṁvatsarada Pushya-suddha uttarāyana-saṅkrānti pāḍi-diva Bri(bri)havārad-andu.  
[Khara = Ś. 1153]: 26th December A.D. 1231; but the day was a Friday, not a Thursday.

436.—Ś. 1175\*.—*Mysore Inscr.* No. 171, p. 321. Bangalore Museum Sanskrit and Kanarese plates of the Hoysaḷa *Sōmēśvara (Vira-Sōmēśvara)*, residing at Vikramapura<sup>2</sup> in the Chōḷa *maṇḍala*; recording grants made for the spiritual benefit of his *Paṭṭamahishī* (or chief queen) *Sōmaladēvi*:—

Paridhāvi(vi)-saṁvatsarasya Phālguna-māsasy-ārnāvāsyaśyām sūrya-ōparāgē . . . Śaka-varsha 1175neya Paridhāvi-saṁvatsarada Phālguna-māsād-amāvāsye sūrya-grahaṇadalu.<sup>3</sup>

1st March A.D. 1253, with a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII, p. 130, No. 105.

437.—*Inscr. at Śravaṇa-Belgoḷa* No. 128, p. 96. Kanarese inscription of the time of the Hoysaḷa *Sōmēśvara*, the son (?) of Vira-Ballāḷa (Ballāḷa II.), concerning the settlement of certain dues.

438.—*Mysore Inscr.* No. 166, p. 307. Nirgund Kanarese inscription of the time (?) of the Hoysaḷa *Vira-Sōmēśvara (Sōmēśvara)*.

(For a date in this inscription of Ś. 987(?) see above, No. 384).

439.—[Ś. 1176.]—A grant of the Hoysaḷa *Narasimha III.*, recorded at the end of the Bêlūr plates, above, No. 388.

440.—Ś. 1177.—*Coorg Inscr.* No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysaḷa *Pratāpa-chakravartin Vira-Narasimha (Narasimha III.)*:—

Śaka-varusha 1177nê Rākshasa-saṁ Vaisākha-sudha(ddha) 11.

441.—*Ep. Ind.* Vol. III. p. 9. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the second year (of the reign) of the Poysaḷa (Hoysaḷa) *Vira-Rāmanātha*, a son of *Sōmēśvara* and the Chālukya princess *Dēvaladēvi*:—

'The day of Bharapī, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha.'

[Ś. 1178]: Wednesday, 24th January A.D. 1257.

442.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the [7th] year (of the reign) of the Poysaḷa (Hoysaḷa) *Vira-Rāmanātha*:—

'The day of Pūrva-Phalgunī (?), which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhanuṣ.'

[Ś. 1183]: Wednesday, 14th December A.D. 1261; but the *nakshatra* on this day was Uttara-Phalgunī.

443.—Ś. 1184\*.—*PSOCI.* No. 19; *Mysore Inscr.* No. 147, p. 270. Bêlūr Sanskrit and Kanarese plates of the Hoysaḷa *Nisāṅka-pratāpa-chakravartin Narasimha III.*, 'lord of Dvārāvātī,' residing at Dōrasamudra, and of his *Danḍanāyaka Perumāle*:—

(L. 18 of the fourth side).—Śaka-varshasya chaturadhika-sāstīśatōttara-sahasratamasya Durmmati-saṁvatsarasya Chaitra-suddha-dvā[da\*]śyām Bhaumavārē.

Tuesday, 15th March A.D. 1261.

In the lineage of Yadu (the legendary) Saḷa, the founder of the Hoysaḷa family; in that family, Vinayāditya; his son Eṇyaṅga; his son Viṣṇu; his son *Narasimha [I.]*; his son *Ballāḷa [II.]*; his son *Nṛisimha [II.]*; his son *Sōma*, married *Bijjalā*; their son *Nṛisimha [III.]*.

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 507, note 3.

<sup>2</sup> I. e. Kaṇṇanūr, five miles north of Śrīraṅgam.— Compare also below, Nos. 864, 865 and 904.

<sup>3</sup> See *Ep. Ind.* Vol. III. p. 8, note 5.

<sup>4</sup> See below, No. 461.

427.—**Ś. 1121.**—*PSOCI.* No. 99; *Ind. Ant.* Vol. II. p. 298, No. 5. Gaḍag Kanarese inscription of the Hoysaḷa **Vira-Ballāḷa (Ballāḷa II.)**, and his feudatory, the *Mahāmaṇḍalēśvara Rāyadēva*, 'lord of Āsaṭimayūrapura'.<sup>1</sup>—

(L. 31).—*Śakanripakāl-ātita-saṁvatsara-sataṅgalu* 1121neya Siddhārtthi-saṁvatsarada pratham-Āshāḍa(ḍha)-śuklapaksh-āshṭamī *Bṛihaspativāra-Bya(vya)tipāta-puṇya-dinadoḷ=ā* *Bya(vya)tipāta-mimittam*.<sup>2</sup>

Thursday, 3rd June A.D. 1199; see *Ind. Ant.* Vol. XXIII. p. 117, No. 27.

428.—*PSOCI.* No. 195, *Mysore Inscr.* No. 75, p. 162. Baḷagāṁve Kanarese inscription of the 11th year of the reign<sup>3</sup> of the Hoysaḷa **Vira-Ballāḷa (Ballāḷa II.)** :—

'The eleventh year (in figures, l. 4) of his reign, the Dundubhi *saṁvatsara*; Monday, the thirteenth day of the bright fortnight of Chaitra.'

[For Dundubhi = **Ś. 1124**] the date is irregular.<sup>4</sup>

429.—*PSOCI.* No. 196; *Mysore Inscr.* No. 59, p. 128. Baḷagāṁve Kanarese memorial tablet of the time of the Hoysaḷa **Vira-Ballāḷa (Ballāḷa II.)** :—

'The bright fortnight of Āshāḍha of the Dundubhi *saṁvatsara*. The other details of the date are illegible.'

[Dundubhi = **Ś. 1124**.]

430.—*PSOCI.* No. 197; *Mysore Inscr.* No. 65, p. 137. Baḷagāṁve Kanarese memorial tablet of the 15th year of the reign of the Hoysaḷa **Vira-Ballāḷa (Ballāḷa II.)** :—

'The fifteenth year (in figures, l. 1) of his reign, the Krôdhana *saṁvatsara*; Monday, the eleventh day of the bright fortnight of Chaitra.'

[For Krôdhana = **Ś. 1127**] the date is irregular.<sup>5</sup>

431.—*PSOCI.* No. 198; *Mysore Inscr.* No. 64, p. 137. Baḷagāṁve Kanarese memorial tablet of the 17th year of the reign of the Hoysaḷa **Vira-Ballāḷa (Ballāḷa II.)** :—

'The seventeenth year (in figures, l. 1) of his reign, the (P) Prabhava *saṁvatsara*; (P) Sunday, the (P) thirteenth day of the dark fortnight of Kārttika;' (*Mys. Inscr.*: 'the 10th day of the moon's decrease, Monday').

[For Prabhava = **Ś. 1129**] the date is irregular, with either reading.

432.—*PSOCI.* No. 199; *Mysore Inscr.* No. 97, p. 185. Baḷagāṁve Kanarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hoysaḷa **Vira-Ballāḷa (Ballāḷa II.)**.

433.—*PSOCI.* No. 235. Haḷēkīd Kanarese inscription of the Hoysaḷa **Vira-Ballāḷa (Ballāḷa II.)**, and of his *Daṇḍanāyaka*, the *Kumāra* or junior **Lakshma (Lakshmidhara, Lakhmidēva)**.<sup>6</sup>

434.—**Ś. 1145.**—*PSOCI.* No. 123; *Mysore Inscr.* No. 20, p. 30. Harihar Sanskrit and Kanarese inscription of the Hoysaḷa *Mahārājādhirāja* **Narasimha II.**, 'lord of Dvārāvati,' residing at Dōrasamudra, and his minister, the *Daṇḍanāyaka* **Polāḷva**, the son of Attirāja.<sup>7</sup>—

(L. 67).—*Śaka-varsham* 1145ne[ya] *Svabhānu-saṁvatsarada* *Māgha-suddha* 11 *Bṛiha-vārad=amdu*.

The date is irregular.

In the family of Yadu (the legendary) Saḷa; Vinayāditya; Eṇyaṅga; his sons Ballāḷa [I.], Biṭṭidēva (Biṭṭiga, Vishṇuvardhana), and Udayāditya; of these Vishṇuvardhana married Lakumadēvi (Lakshmidēvi); their son **Narasimha [I.]**; his son **Ballāḷa [II.]** (defeated the army of king Sōmana, i.e. the W. Chālukya Sōmēśvara IV.), married Padmaladēvi; their son **Narasimha [II.]**, described as 'the uprooter of the Makara kingdom' and 'the establisher of the Chōḷa kingdom.'<sup>8</sup>

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 506.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 508, note 4.

<sup>3</sup> The date would be wrong also for S. 1247.

<sup>4</sup> See *ibid.* p. 507.

<sup>5</sup> See *Ind. Ant.* Vol. XIX. p. 155.

<sup>6</sup> The date would be wrong also for Ś. 1244.

<sup>7</sup> See Dr. Fleet's *Dynasties*, p. 506.

<sup>8</sup> See below, No. 817.

435.—*Inscr. at Śravaṇa-Belgoḷa*, No. 51, p. 63. Kanarese inscription of the reign of the Hoysaḷa *Mahārājādhirāja Pratāpa-chakravartin Vira-Nārasimha (Nārasimha II.)*,<sup>1</sup> 'lord of Dvārāvātī,' recording donations by Gommataseṭṭi :—

Khara-samvatsarada Pushya-suddha uttarāyana-saṅkrānti pāḍi-diva Bri(bri)havārad-andu.  
[Khara = Ś. 1153]: 26th December A.D. 1231; but the day was a Friday, not a Thursday.

436.—Ś. 1175\*.—*Mysore Inscr.* No. 171, p. 321. Bangalore Museum Sanskrit and Kanarese plates of the Hoysaḷa *Sōmēśvara (Vira-Sōmēśvara)*, residing at Vikramapura<sup>2</sup> in the Ohōla *maṇḍala*; recording grants made for the spiritual benefit of his *Paṭṭamaḷishī* (or chief queen) *Sōmaladēvi* :—

Paridhāvi(vi)-samvatsarasya Phālguna-māsasy-ānāvāsyāyām sūrya-ōparāgē . . . Śaka-varsha 1175neya Paridhāvi-samvatsarada Phālguna-māsad-amāvāsye sūrya-grahaṇadalu.<sup>3</sup>

1st March A.D. 1253, with a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 105.

437.—*Inscr. at Śravaṇa-Belgoḷa* No. 128, p. 96. Kanarese inscription of the time of the Hoysaḷa *Sōmēśvara*, the son (?) of Vira-Ballāḷa (Ballāḷa II.), concerning the settlement of certain dues.

438.—*Mysore Inscr.* No. 166, p. 307. Nirgund Kanarese inscription of the time (?) of the Hoysaḷa *Vira-Sōmēśvara (Sōmēśvara)*.

(For a date in this inscription of Ś. 987(?) see above, No. 384).

439.—[Ś. 1176.]—A grant of the Hoysaḷa *Nārasimha III.*, recorded at the end of the Bêlūr plates, above, No. 388.

440.—Ś. 1177.—*Coorg Inscr.* No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysaḷa *Pratāpa-chakravartin Vira-Nārasimha (Nārasimha III.)* :—

Śaka-varusha 1177nē Rākshasa-sam Vaiśākha-sūdhā(ddha) 11.

441.—*Ep. Ind.* Vol. III. p. 9. Date of a Śrīraṅgam (Raṅganātha temple) Tamīl inscription of the second year (of the reign) of the Poysaḷa (Hoysaḷa) *Vira-Rāmanātha*, a son of *Sōmēśvara* and the Chālūkyā princess *Dēvaladēvi* :—

'The day of Bharapī, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha.'

[Ś. 1178]: Wednesday, 24th January A.D. 1257.

442.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Jambukēśvara temple) Tamīl inscription of the [7th] year (of the reign) of the Poysaḷa (Hoysaḷa) *Vira-Rāmanātha* :—

'The day of Pūrva-Phalgunī (?), which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhanus.'

[Ś. 1183]: Wednesday, 14th December A.D. 1261; but the *nakshatra* on this day was Uttara-Phalgunī.

443.—Ś. 1184\*.—*PSOCI.* No. 19; *Mysore Inscr.* No. 147, p. 270. Bêlūr Sanskrit and Kanarese plates of the Hoysaḷa *Niśānka-pratāpa-chakravartin Nārasimha III.*, 'lord of Dvārāvātī,' residing at Dōrasamudra, and of his *Daṇḍanāyaka Perumāle* :—

(L. 18 of the fourth side).—Śaka-varshasya chaturadhika-sāṣṭitīsatōttara-sahasratamasya Durmmati-samvatsarasya Chaitra-sūdhā-dvā[da\*]śyām Bhaumavārē.

Tuesday, 15th March A.D. 1261.

In the lineage of Yadu (the legendary) Saḷa, the founder of the Hoysaḷa family; in that family, Vinayāditya; his son Eṇeyāṅga; his son Vishṇu; his son Nārasimha [I.]; his son Ballāḷa [II.]; his son Nṛisimha [II.]; his son Sōma, married Bijjalā; their son Nṛisimha [III.].

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 507, note 3.

<sup>2</sup> I. s. Kaṇṇapūr. five miles north of Śrīraṅgam.— Compare also below, Nos. 864, 865 and 904.

<sup>3</sup> See *Ep. Ind.* Vol. III. p. 8, note 5.

<sup>4</sup> See below, No. 451.

444.—**Ś. 1190.**—*PSOCI.* No. 124; *Mysore Inscr.* No. 27, p. 48. Harihar Sanskrit and Kanarese inscription of the (?) Hoysala **Narasimha III.**, and of his *Danḍanāyaka Sōma* :—  
*Mys. Inscr.* : 'The Śaka year 1190 having passed, and the year Vibhava being current.'

445.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 15th year (of the reign) of the Hoysala **Vira-Rāmanātha** :—  
'The day of Aśvini, which corresponded to Monday, the first *tithi* of the first half of the month of Mīna.'

[**Ś. 1191**] : Monday, 24th March A.D. 1270.

446.—**Ś. 1191** (for 1195 ?).—*Inscr. at Śrāvāṇa-Belgoḷa*, No. 96, p. 74. Kanarese inscription of the time of the Hoysala *Pratāpa-chakravartin* **Vira-Nārasimha (Narasimha III.)**, reigning at Dōrasamudra :—

Śaka-varuṣha 1191neya Śrīmukha-saṁvatsarada Śrāvāṇa-suddha 15 Âdivāradallu.

Śrīmukha would be **Ś. 1195**, and in that year the *tithi* of the date commenced 6 h. 14 m. after mean sunrise of Sunday, 30th July A.D. 1273.

The inscription records a grant to Chandraprabhadēva, the disciple of the *Mahā-maṇḍalāchārya* Nayakirtidēva.

447.—**Ś. 1192\*** [and **Ś. 1198**].—*Ep. Carn.* Vol. III. p. 166, No. 97; *Mysore Inscr.* No. 172, No. 323. Sōmanāthapura Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja Pratāpa-chakravartin* **Vira-Nārasimha (Narasimha III.)**, 'lord of Dvārāvati,' residing at Dōrasamudra; and of his minister, the *Danḍanāyaka Sōma*,<sup>1</sup> and Sōma's sister's sons, the *Danḍanāyakas* **Mallidēva** and **Chikka-Kētaya** :—

Śaka-varuṣha sāsirada-nūṅa-tombhatt-erāḍaneya Śukla-saṁvatsarada Âshāḍha-suddha-dvādasi(śi) Budhavārad=andū.

Wednesday, 12th June A.D. 1269;<sup>2</sup> see *Ind. Ant.* Vol. XXIV. p. 3, No. 132.

The inscription contains another date—

Dhātu-saṁvatsarada Âsvīja-suddha-tadige Âdivārad=andū.

This date, for Dhātṛi = **Ś. 1198**, is irregular.

448.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 15th year (of the reign) of the Hoysala (**Vira-Rāmanātha**) :—

'The day of Bharanī, which corresponded to Sunday, the eleventh *tithi* of the second half of the month of Mithuna.'

[**Ś. 1192**] : Sunday, 15th June A.D. 1270.

449.—*Ep. Ind.* Vol. III. p. 10. Date of a Kaṇṇaṇūr (Poysalēśvara temple) Tamil inscription of the 17th year (of the reign) of the Hoysala (**Vira-Rāmanātha**) :—

'Tuesday, the thirteenth *tithi* of the bright half of Śrāvāṇa in the Prajāpati year, which corresponded to the twenty-fourth solar day of the month of Âḍi.'

[**Prajāpati = Ś. 1193**] : Tuesday, 21st July A.D. 1271.

450.—**Ś. 1200.**—*PSOCI.* No. 20; *Mysore Inscr.* No. 148, p. 275. Bēlūr Sanskrit and Kanarese plates of the Hoysala *Niśāṅka-pratāpa-chakravartin* **Narasimha III.**, 'lord of Dvārāvati,' residing at Dōrasamudra :—

(L. 41).—Śaka-varuṣasya dviśatōttara-sahasratamasya Bahudhānya-saṁvatsarasya Māgha-krishṇa-chaturdaśyām Maṇḍavārē.

Saturday, 11th February A.D. 1279.

<sup>1</sup> He is described as the king's dear son.

<sup>2</sup> On this day the *tithi* of the date commenced 2 h. 25 m. after mean sunrise.

451.—Ś. 1208.—*PSOOL*. No. 148; *Mysore Inscr.* No. 6, p. 11. Chitaldurg Kanarese inscription of the Hoysaḷa *Pratāpa-chakravartin* Narasiṃha III., residing at Dōrasamudra, and of his minister, the *Danḍanāyaka* Perumāḷedēva<sup>1</sup> (also called Rāuttarāya and Javnikē-Nārāyaṇa):—

(L. 14).—Śaka-varusha 1208 sâ(sa)ṃda varttamāna-Bya(vya)ya-sam Chayatra-<sup>2</sup>su 10 Bri(bri)d=amdu.

Thursday, 7th March A.D. 1286.

452.—*Coorg Inscr.* No. 7, p. 10. Niduta Kanarese memorial tablet of the time of the Hoysaḷa *Pratāpa-chakravartin* Vira-Narasiṃha (Narasiṃha III.).<sup>3</sup>

453.—*PSOOL*. No. 147; *Mysore Inscr.* No. 3, p. 6. Chitaldurg Kanarese inscription of the Hoysaḷa *Mahārājādhirāja* Ballāja III., the son of Narasiṃha III. who was the son of Sōmtāvara, residing at Dōrasamudra:—

(L. 33).—<sup>4</sup>Sādhāraṇa-samvatsarada Vaiśākha-su(ṣu) 3 Su(ṣu).<sup>5</sup>

[Sādhāraṇa = Ś. 1282]: Friday, 3rd April A.D. 1310.

### I.—The Dynasties of Vijayanagara.<sup>6</sup>

454.—Ś. 1261 (for 1262).—*Ind. Ant.* Vol. X. p. 63. Bādāmi Kanarese inscription of the *Mahāmaṇḍalēśvara* Vira-Hariyappa-Voḍeyar (Harihara I.), and of Chāmeya-Nāyaku (Chāmarāja?) :—

(L. 1).—Śaka-varusha 1261neya Vikrama-samvatsarada Chaitra-su(ṣu) 1 Gu.

Probably Thursday, 9th March A.D. 1340; but the *tithi* which ended on this day was the 10th, not the first *tithi* of the bright half of Chaitra; see *ibid.* Vol. XXIV. p. 16, No. 196.

455.—Ś. 1276\*.—*Jour. Bo. As., Soc.* Vol. XII. p. 346; *PSOOL*. No. 22; *Mysore Inscr.* No. 131, p. 234. Harihar Sanskrit and Kanarese plates of the *Mahārājādhirāja* Bukkarāja (Bukkarāya) I., the son of Saṃgama I. :—

(L. 20).—nripa-Śalivāhana-Śaka 1276neya Vijaya-samvatsarada Māgha-śudha(ddha) 15 Chandravāra sōmōparāma(ga)-parvvaṇi vu(u)shṇakāladallu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 197.

456.—Ś. 1277.—*PSOOL*. No. 149; *Mysore Inscr.* No. 1, p. 2. Chitaldurg Kanarese inscription of the reign of the *Mahāmaṇḍalēśvara* Vira-Bukkarāya-Voḍeyar (Bukkarāya I.), residing at Hosapaṭṭana; recording a grant by the *Mahāmaṇḍalēśvara* Mallinātha-Voḍeyar :—

(L. 13).—Sa(śa)ka-varusha 1277neya Manumatha-samvachchōha(tsa)rada Jēshṭha-(j)śhṭha-śudhdha(ddha) 7 Śō.

Monday, 18th May A.D. 1355;<sup>9</sup> see *Ind. Ant.* Vol. XXIV. p. 3, No. 134.

457.—Ś. 1278.—*PSOOL*. No. 150; *Mysore Inscr.* No. 2, p. 4. Chitaldurg Kanarese inscription of the reign of the *Mahāmaṇḍalēśvara* Vira-Bukkarāya-Voḍeyar (Bukkarāya I.), residing at Hosapaṭṭana; recording a grant by the *Mahāmaṇḍalēśvara* Mallinātha-Voḍeyar :—

(L. 17).—Sa(śa)kha(ka)-varusha 1278neya Durmmukha-samvatsarada Āshāḍha-bahula-tadige Guruvāradalu.

Thursday, 16th June A.D. 1356.

<sup>1</sup> He slew (a king) Ratnapāla; see Dr. Fleet's *Dynasties*, p. 509.—Compare above, No. 443.

<sup>2</sup> Read *Chaitra*.

<sup>3</sup> The given date is valueless.

<sup>4</sup> The Śaka year is effaced.

<sup>5</sup> I e. *Śukravāra*.

<sup>6</sup> First dynasty, Nos. 454-500; second dynasty, Nos. 502-534; third dynasty, No. 535 ff.

<sup>7</sup> For another Chāmarāja see below, No. 488.

<sup>8</sup> Bukka I. had a son whose name was also Mallinātha (Mallapp-Ōḍeyar); compare *Ep. Ind.* Vol. VI. p. 327, and *Ind. Ant.* Vol. XXVI. p. 381, No. 10.

<sup>9</sup> On this day the *tithi* of the date commenced 3 h. 53 m. after mean sunrise.

458.—*South-Ind. Inscr.* Vol. I. No. 154, p. 167. Rock inscription at the fort of Gutti, of the time of king Bukka (perhaps Bukkarāya I.).

459.—*Ś. 1278.*—*Ep. Ind.* Vol. III. p. 24, and Plates. *Biṭraguṇṭa*<sup>1</sup> plates of Saṅgama II. (the verses were written on the plates by Bhōganātha,<sup>2</sup> the *narma-sachīva* of Saṅgama II.):—

(L. 75).—Śāk-ābdē nāga-śaila-dhyu(dyu)maṇi-parimitē 1278 Durmukh-ābdē tru(ṭri)-tīyē(yē) māsi . . . . . saṅgamē chaṁdra-bā(bhā)nvōḥ.

Saṅgama [I.] had five sons: Harihara [I.], Kampa (Kampaṇa I.), Bukka [I.], Mārāpa, and Muddapa; Kampa's son Saṅgama [II.].

460.—*Ś. 1286* (for 1287).—*South-Ind. Inscr.* Vol. I. Nos. 86 and 87, pp. 118 and 121. Two Conjeeveram Tamil pillar inscriptions of the reign of the *Mahāmaṇḍalēśvara Vira-Kampaṇa-Uḍaiyar* (*i.e.* Kampaṇa II.<sup>3</sup>):—

'From the month of Āḍi of the Viśvāvasu<sup>4</sup> year, which was current after the Śaka year one thousand two hundred and eighty-six.'

461.—*Ś. 1290.*—*Ind. Ant.* Vol. XIV. p. 233; *Inscr. at Śravaṇa-Belgōla*, No. 136, p. 100. Kanarese inscription, containing what is known as Rāmānujāchārya's *Śāsana*, of the time (?) of the *Mahāmaṇḍalēśvara Vira-Bukkarāya* (Bukkarāya I.):—

*Inscr. at Śr.-Belg.*: Śaka-varsha 1290neya Kilaka-saṁvatsarada Bhādrapada-śu 10 Bri. Thursday, 24th August A.D. 1368.

462.—*South-Ind. Inscr.* Vol. I. No. 88, p. 124. Conjeeveram Tamil inscription of the reign of *Vira-Kampaṇa-Uḍaiyar* (*i.e.* Kampaṇa II.):<sup>5</sup>—

'On the day of Tēr (*i.e.* Rōhiṇī), which corresponds to Tuesday, the seventh lunar day of the latter half of the month of Makara of the Kilaka year, which was current (during the reign) of *Vira-Kampaṇa-Uḍaiyar*.'

[For Kilaka = *Ś. 1290*] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 138, No. 9.

463.—*Ś. 1293.*—*Ep. Ind.* Vol. VI. p. 330. Śrīraṅgam (Raṅganātha temple) inscription of Goppanārya (Gōpaṇa), (an officer of Kampaṇa-Uḍaiyar, *i.e.* Kampaṇa II., the son of *Vira-Bokkaṇa-Uḍaiyar*, *i.e.* Bukkarāya I.):—

(L. 1).—bandhu-priyē Śāk-ābdē.

464.—*Ś. 1296.*—*South-Ind. Inscr.* Vol. I. No. 72, p. 103. Tirumalai Tamil inscription of the reign of the *Mahāmaṇḍalika Ommaṇa-Uḍaiyar*, the son of *Vira-Kampaṇa-Uḍaiyar* (*alias*) Kumāra-Kampaṇa-Uḍaiyar (*i.e.* Kampaṇa II.):<sup>6</sup>—

'On the day of Uttirattādi (*i.e.* Uttara-Bhadrapadā), which corresponds to Monday, the eighth lunar day of the former half of the month of Dhanus of the Ānanda year, which was current after the Śaka year 1296.'

Monday, 11th December A.D. 1374;<sup>7</sup> see *Ind. Ant.* Vol. XXIV. p. 3, No. 135.

465.—*Ś. 1301.*—*Jour. Bo. As. Soc.* Vol. XII. p. 352. Ḍambaḷ plates<sup>8</sup> of the *Rājādhirāja*<sup>9</sup> *Virapratāpa Harihara* (Harihara II.), residing at Vijayanagara:<sup>10</sup>—

(L. 100).—Śāk-ābdē Śālivāhasya sahasrēpa tribhiḥ śataiḥ | ēk-ādhikais-cha gaṇitē Siddhārtthē=bdē subhē dinē || Jyē(jyai)shṭhyāim Bhaumē niśānāth-ōparāgē.

<sup>1</sup> This is the name of the village granted; the plates are at Nellore. They are marked with numeral figures, and also with notches.

<sup>2</sup> Probably identical with Bhōganātha, the brother of Mādhava and Sāyana.

<sup>3</sup> The son of Bukkarāya I.; see *Ep. Ind.* Vol. VI. p. 324. For a list of inscriptions of Kampaṇa II. see *ibid.* p. 325 ff.

<sup>4</sup> The second inscription has *Viśvādi* instead.

<sup>5</sup> See above, No. 460.

<sup>6</sup> See *Ep. Ind.* Vol. VI. p. 325, and above, Nos. 460 and 462.

<sup>7</sup> On this day the *śikhi* of the date commenced 3 h. 41 m. after mean sunrise.

<sup>8</sup> Some of the (nine) plates are numbered.

<sup>9</sup> This title occurs in a verse.

<sup>10</sup> The inscription is remarkable for the large number of villages mentioned in it.—For a list of inscriptions of Harihara II. see *Ep. Ind.* Vol. VI. p. 327 f.

Tuesday, 31st May A.D. 1379; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 39.

In Yadu's race, Saṅgama [I.]; his sons Harihara [I.] and Bukka [I.]; Bukka's son Harihara [II.].

466.—Ś. 1301.—*PSOOL*. No. 126; *Mysore Inscr.* No. 29, p. 55. Harihar Sanskrit and Kanarese inscription of the reign of Harihara II., residing at Vijayanagara; recording a grant by the *Danḍanāyaka Mudda* :—

(L. 39).—Śaśi-kha-śikhi-chaiṁdra-samitê Śākê Sidhdhâ(ḍdhâ)rtthi(rtthi)-samjñitê oh-âbdê [I\*] Kârttika-mâsasya sita-dvâdasâyâm Bhâskarê vâre [II\*]

Sunday, 23rd October A.D. 1379; see *Ind. Ant.* Vol. XXIII. p. 119, No. 40.

Genealogy of Harihara II. as in No. 465.

467.—Ś. 1304.—*PSOOL*. No. 23; *Mysore Inscr.* No. 146, p. 267. Bêlûr Sanskrit and Kanarese plates of Harihara II. and his *Danḍanāyaka Mudda* :<sup>1</sup>—

(L. 41).—Śaka-varṣha sâvirada-mûnûṛa-nâka(lka)neya Duṁdubhi-samvatsarada Kârttika-bahula-daśami Âdivâradali.

The date is irregular.

468.—Ś. 1305 (for 1306).—*Ep. Ind.* Vol. III. p. 226, and Plate. Âlampûṇḍi plate of Virûpâksha I.,<sup>2</sup> the son of Harihara II., recording a grant made at the request of Harihara's sister (?) Jannâmbikâ :—

(L. 13).— Śakavarṣha-sahasr-âdhi-pañchôttara-śata-trayê | Raktâkshî(kshi)-Pushya-samkrântau pupya-kâlê śubhê dinê.

In the race of the Moon, Bukkarâja [I.], the son of Saṅgama [I.] and Kâmâkshî; his son Harihara [II.], married Mallâdêvî of the family of Râmadêva;<sup>3</sup> their son Virûpâksha [I.].

469.—Ś. 1307.—*South-Ind. Inscr.* Vol. I. No. 152, p. 156. Vijayanagara lamp-pillar inscription of the time of Harihara II. (the son of Bukka I. of the Yâdava race), recording the building of a Jaina temple by the *Danḍêsa Iruga (Irugapa)*,<sup>4</sup> the son of Harihara's minister, the *Danḍanâtha Baicha (Baichapa)* :<sup>5</sup>—

(L. 36).—Śaka-varṣhê 1307 pravarttamânê Krôdhana-vatsarê Phâlguna-mâsê kṛishṇa-pakshê dvitîyâyâm tithau Śukravârê.

Friday, 16th February A.D. 1386; see *Ind. Ant.* Vol. XXIII. p. 126, No. 77.

470.—Ś. 1309\*.—*Ep. Ind.* Vol. III. p. 117. Date of the Bhaṭka| Kanarese plates of the *Mahârâjâdhirâja Vira-Harihara (Harihara II.)* and his dependent *Mallana-Oḍeyar*, who resided at Honnâvura (Honavar) :—

(L. 7).—[Śa]ka-varuṣha sâvirada-munûṛa-ombhattaneya Kshaya-[sam]va[t\*]sarada Sinhada Guru Pushya-[bahu]la-pañchami Guruvârada[lu].

Thursday, 10th January A.D. 1387; see *Ind. Ant.* Vol. XXV. p. 270.

471.—Ś. 1313.—*Jour. Bo. As. Soc.* Vol. IV. p. 115. Plates of the reign of Harihara II., recording a grant by the minister *Mâdhavarâja* :—

Śakê trayôdaśâdhika-trisatôttara-sahasrê gatê vartamâna-Prajâpati-samvatsarê Vaisâkha-mâsê kṛishṇa-pakshê amâvâsyâyâm Saumya-dinê sûryôparâga-punyakâlê.

Wednesday, 5th April A.D. 1391;<sup>6</sup> a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 122, No. 57, and Vol. XXV. p. 271.

<sup>1</sup> Compare No. 466.

<sup>2</sup> For a list of inscriptions of his see *Ep. Ind.* Vol. VI. p. 328 f.

<sup>3</sup> I.e., probably, the Dêvagiri-Yâdava Râmachandra (Râmadêva); see above, No. 369 ff.

<sup>4</sup> He is the author of the *Nandriharatnamâlâ*.— Compare below, No. 466 and under *Addenda*.

<sup>5</sup> Compare below, No. 486.

<sup>6</sup> But this day fell in the *amânta* month Chaitra

472.—Ś. 1315.—*Ep. Ind.* Vol. III. p. 229. Conjeeveram inscription of Harihara II. :—  
(L. 1).—Śaktyālōkē Śak-ābdē parināma[ti] śubhē Śrī(śrī)mukh-Āshā[ḍha]-māsē suddhē pakshē daśamyām Ravisuta-divasē Mitra-bhē.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 211, note 65.

473.—Ś. 1317.—*PSOCI* No. 24; *Mysore Inscr.* No. 149, p. 277. Hāsan Sanskrit and Kanarese plates of Harihara II. :—

(L. 36).—Śak-āyda(bda) rishi-chandr-āshni(gni)-vidhun-āyata-vatsarē | Yuv-ākhyē Māgha(?)—māsē(?) cha śukla-pakshē śubh[ē\*] dinē | saptamyām cha mahā-parvayī.<sup>1</sup>

474.—Ś. 1317 (for 1318).—*As. Res.* Vol. IX. p. 420; Colebrooke's *Misc. Essays*, Vol. II. p. 262. Chitradurg (Chitaldurg) Sanskrit and Kanarese plates of Harihara II. :—

Rishi-bhū-vahni-chandrē tu gapitē Dhāt[ri]-vatsarē | Māgha-māsē śukla-pakshē paurṇamāsyām mahātithau || nakshatrē pitri-daivatye Bhānuvārēṇa samyutē |

Sunday, 14th January A.D. 1317; but the *tithi* which ended on this day was the first *tithi* of the dark half, not the full-moon *tithi*; see *Ind. Ant.* Vol. XXIV. p. 7, No. 149.

In Yadu's family, Saṅgama [I.]; had five sons, Harihara [I.], Kampa [I.], Bukkarāya [I.], Mārāpa, and Mudgapa.<sup>2</sup> Bukkarāya made Vidyanagarī his capital, and married Gaurāmbikā; their son Harihara [II.].

475.—Ś. 1321.—*Ep. Ind.* Vol. III. p. 120. Nallūr<sup>3</sup> plates of Virapratāpa Harihara (Harihara II.), residing at Vijayanagara; (the verses were composed by Mallanārādhyavṛttika, the son of Kōtīśārādhyā<sup>4</sup>) :—

(L. 50).—Dhātri-nētra-guṇa-kshapēta(śva)ra-yutē śrī(śrī)-Sālivāhē gatē [Śākhē(kē) gō]-tradhacha (?) Pramādi(thi)ni tidhau (?) māsy-Ūrjakē nāmanī (?) | pakshē tatra vajakshakē Budha-dinē śrī-paurṇimāsyām tidhau(thau) | kālē pu[nyā]ma[ham]tarē śubha-karē sōmōparāgē varē |

Wednesday, 15th October A.D. 1399; a lunar eclipse, visible in India.

In the race of the Yādavas, Saṅgama [I.]; his son Vīra-Bhukka or Bhukka (Bukka I.), married Gaurī; their son Harihara [II.].

476.—*PSOCI* No. 238; *Mysore Inscr.* No. 125, p. 222. Bēlūr Kanarese inscription of Harihara II. and his Daṇḍanātha Guṇḍa.<sup>5</sup>

477.—*PSOCI* No. 239; *Mysore Inscr.* No. 128, p. 226. Bēlūr Sanskrit and Kanarese unfinished inscription of Harihara II. and his Daṇḍanātha Guṇḍa.

478.—*Inscr. at Śravana-Bēlgoḷa*, No. 126, p. 95. Kanarese inscription recording the date of the death of Harihararāya :<sup>6</sup>—

(L. 1).—Tāraṇa-samvatsarada Bhādrapada-bahūja-daśamiyū Sōmavāradalu.

The date is irregular for both Tāraṇa = Ś. 1266 and Tāraṇa = Ś. 1326.<sup>7</sup>

479.—Ś 1328 [and 1327].—*South-Ind. Inscr.* Vol. I. No. 55, p. 80. Vēppambaṭṭu (nera Vēlūr) Tamil inscription recording a sale (which took place on the first date here given) concerning two villages that were granted (on the second date here given) by the Mahārājādhirāja Virapratāpa Bukkamahārāya (Bukkarāya II.) :<sup>8</sup>—

First date: 'On Thursday, the new-moon day of the dark half of Jyaisṭha of the Vyaya year, which follows the Pārthiva year (and) which was current after the Śaka year 132[8].'

<sup>1</sup> See *Ind. Ant.* Vol. XII. p. 213, No. 70.

<sup>2</sup> Really Muddapa; see above, No. 459.

<sup>3</sup> This is the name of the village granted. The grant was edited from Sir W. Elliot's impressions. The plates are numbered with numeral figures.

<sup>4</sup> Compare below, No. 517.

<sup>5</sup> Compare below, No. 501.

<sup>6</sup> I.e. according to Mr. Rice, Harihara II.

<sup>7</sup> For Ś. 1326 the date would correspond to Saturday, 30th August A.D. 1404.

<sup>8</sup> A son of Harihara II.; see *Ep. Ind.* Vol. III. p. 36, note 3.— For a list of inscriptions of his see *ibid.* Vol. VI. p. 329 f.



Second date: 'Thursday, the twelfth lunar day of the bright half of Vaisâkha (of) the Pârthiva year.'

Both dates (the first for Vyaya = Ś. 1328, and the second for Pârthiva = Ś. 1327) are irregular; see *Ind. Ant.* Vol. XXIV. p. 203, note 50.

480.—Ś. 1328.—*PSOCL.* No. 25; *Mysore Inscr.* No. 150, p. 279. Hâsan Sanskrit and Kanarese plates of the *Mahârâjâdêvârâja Virapratâpa Dêvarâya (Dêvarâya I.)*, giving the date of his coronation:—

(L. 21).—Sa(śa)ka-varsh[ê] 132[8] varttamâna-Vya[ya]-sainvatsarê Kârttî(riti)kamâsa-[krishṇa]pakshê daśamyâm Ś[u]k[r]avârê [Uttarâ]râ(?)—Bhâdrapadê Prîti-yôgê Bava-karaṇê évam-vi[śi\*]shṭa-śubha-kâlê . . . svasya paṭṭâbhishêka-samayê.

Friday, 5th November A.D. 1406; but the *nakshatra*<sup>1</sup> was Uttara-Phalgunî, not Uttara-Bhâdrapadâ, and the *karana* Bava only commenced after the expiration of the 10th *tîthi*; see *Ind. Ant.* Vol. XXIV. p. 204, note 51 (where it should have been stated that the *yôga* Prîti commenced 14 h. 3 m. after mean sunrise).

Saṅgama [I.]; his son Bukkarâya [I.]; his son Harihara [II.]; his son Dêvarâya [I.].

481.—Ś. 1332.—*PSOCL.* No. 127; *Mysore Inscr.* No. 18, p. 26. Harihar Sanskrit and Kanarese inscription of Dêvarâya I.:—

(L. 15).—Śâkê nêtr-âgni-vahn-imdu-sainkhyê Vikru(kri)ti-nâmakê varushê<sup>2</sup> Nabhasya-dvâdaśyâm śuklâyâm Sôma-vâarakê.<sup>3</sup>

Monday, 11th August A.D. 1410; see *Ind. Ant.* Vol. XXIII. p. 119, No. 41.

482.—*As. Res.* Vol. XX. p. 31. Translation of a Vijayanagara Kanarese inscription of Dêvarâya I. and his minister Lakshmaṇa (?).

483.—Ś. 1334\*.—*PSOCL.* No. 151; *Mysore Inscr.* No. 5, p. 9. Chitaldurg Kanarese inscription of the *Mahâmânḍalêśvara Vira-Mallanna-Voḍeyar* (a son of Virapratâpa Dêvarâya I.) recording grants for the spiritual merit of his mother Mallayavve':—

(L. 4).—Sa(śa)ka-varusa(sha) 1334neya Khara-sainvatsarada Kârttika-su(śu) 15 Śa.<sup>5</sup>  
Saturday, 31st October A.D. 1411.

484.—Ś. 1338.—*Prâchinalêkhamâlâ*, Vol. I. p. 178.<sup>6</sup> Vandavâsi Sanskrit and Kanarese plates of the *Mahâmânḍalêśvara Virapratâpa Vijayarâya (Vira-Vijaya)*, a son of Dêvarâya I.:—

Śaka-varsha 1338 vartamâna-Durmukhi-sainvatsarada Bhâdrapada-bauḷa-saptamiyalu.

In the lineage of Yadu, Saṅgama [I.]; his son Bukka [I.]; his son, from Gaurâmbikâ, Harihara [II.]; his son Pratâpa-Dêvarâya (Dêvarâya I.); his son, from Hêmâmbikâ, Vira-Vijaya (Vijaya).

485.—Ś. 1344.—*PSOCL.* No. 206; *Mysore Inscr.* No. 49, p. 112. Baḷagâṁve much damaged Kanarese memorial tablet of the time of Vira-Vijaya (?), a son of Virapratâpa Dêvarâya I.:—

*Mysore Inscr.*: 'In the Śaka year 1344, the year Subhakrit, the month Aśvija, the 5th day of the moon's increase, Sunday.'

Sunday, 20th September A.D. 1422.<sup>7</sup>

<sup>1</sup> For dates in which similar mistakes occur see below, Nos. 604 and 853.

<sup>2</sup> Read *varshê*.

<sup>3</sup> See *Ind. Ant.* Vol. XII. p. 214, No. 88.

<sup>4</sup> This date fell in the first Bhâdrapada of Ś. 1332.

<sup>5</sup> This *akshara* is quite clear.

<sup>6</sup> Taken from the *Madras Jour. Lit. Sc.* 1881, p. 240.

<sup>7</sup> On this day the *tîthi* of the date commenced 5 h. 57 m. after mean sunrise.

486.—*Inscr. at Śravaṇa-Belgoḷa*, No. 82, p. 63. Inscription recording donations by the *Daṇḍanātha Irugapa*, the son of Maṅgapa who was the youngest son of Bukkarāya's minister Baicha (Baichapa):—

Śubhakṛiti vatsarē jayati Kārttika-māsi tithau Muramathanasya puṣṭim upajagmushi śitaruchau.

[Śubhakṛit = Ś. 1344.]<sup>1</sup>

Baicha (Baichapa) had three sons, Irugapa, Bukkaṇa, and Maṅgapa; Maṅgapa's sons were Baichapa and Irugapa.<sup>2</sup>

487.—Ś. 1346.—*Ep. Ind.* Vol. III, p. 37, and Plate. Satyamaṅgalam plates of Dévarāya II., reigning at Vijayanagara:—

(L. 40).—Tat[*t\**]valōkē Śakasy-ābdē Krōdhi-saṁvatsarē śubhē | Āshāḍh-āmātithau puṁnyē<sup>3</sup> Sōmavāra-virājītē |

Monday, 26th June A.D. 1424;<sup>4</sup> (with a solar eclipse, *not* visible in India).

In the lineage of Yadu, Saṅgama [I.]; his son Bukka [I.]; his son, from Gaurī, Harihara [II.]; his son, from Malāmbikā, Pratāpa-Dēvarāya (Dēvarāya I.); his son, from Hēmāmbikā, Vīra-Vijaya; his son, from Nārayanāmbikā, Dēvarāya [II.]; he had a younger brother, named Pratāpa-Dēvarāya.<sup>5</sup>

488.—Ś. 1348.—*PSOCI.* No. 128, *Mysore Inscr.* No. 23, p. 39. Harihar Kanarese inscription of the time (?) of Virapratāpa Dēvarāya (Dēvarāya II.), and of (the *Daṇḍanātha*) Chāmarāja:<sup>6</sup>—

(L. 16).—Śaka-varusha 1346neya Krōdhi-saṁvachchha(tsa)rada Kārttika-suddha 12 Sōmavāraṁ kūḍida puṇya-tithiyōḷu.

The date is irregular.

489.—Ś. 1347.—*South-Ind. Inscr.* Vol. I. No. 56, p. 83. Viriñchipuram Tamil inscription of the reign of the *Mahārājādhirāja* Virapratāpa Dēvarāya (Dēvarāya II.):—

'On the day of Anusham (*i.e.* Anurādhā), which corresponds to Wednesday, the sixth lunar day, the 3rd (solar day) of the month of Paṅguṇi of the Viśvāvasu year, which was current after the Śaka year 1347.'

Wednesday, 27th February A.D. 1426; see *Ind. Ant.* Vol. XXIII. p. 132, No. 113.

490.—Ś. 1348.—*South-Ind. Inscr.* Vol. I. No. 153, p. 162. Vijayanagara Jaina inscription of Dēvarāja II., residing at Vijayanagara:—

(L. 25).—Śākē=bdē pramitē yātē vasu-simḍhu-guṇ-ēṁdubhiḥ | Parābhav-ābdē Kārttikyāra.

In the Yādava lineage, Bukka [I.]; his son Harihara [II.]; his son Dēvarāja [I.]; his son Vijaya (Vīra-Vijaya); his son Dēvarāja [II.] (Abhinava-Dēvarāja, Vīra-Dēvarāja).

491.—Ś. 1353\*.—*South-Ind. Inscr.* Vol. I. No. 54, p. 79. Tellūr (near Vēlūr) Tamil inscription of the reign of the *Mahāmaṅgalēśvara* Virapratāpa Dēvarāja (Dēvarāja II.):—

'On the day of Tiruvōṇam (*i.e.* Śravaṇa), which corresponds to Monday, the fifth lunar day of the former half of the month of Karkaṭaka of the Sādhāraṇa year (and) the Śaka year 1353.'

Monday, 20th November A.D. 1430; but see *Ind. Ant.* Vol. XXIV. p. 6, No. 146.<sup>7</sup>

492.—Ś. 1353\*.—*PSOCI.* Nos. 227 and 26; *Mysore Inscr.* No. 116, p. 213, and No. 145, p. 259. Muḷbāgal Kanarese inscription and Telugu plate of the reign of Dēvarāja II., the son of Vijaya:—

No. 227: (L. 1).—Śaka-varusha 1353neya Sādhāraṇa-saṁvachchha(tsa)rada Phālgū[na]-su(śu) 10.

<sup>1</sup> By Mr. Rice the year is taken to be Ś. 1284.

<sup>2</sup> Read *puṇyē*.

<sup>3</sup> Compare below, No. 496.

<sup>4</sup> The above equivalent of the date is correct only on the supposition that the word *Karkaṭaka* of the date has been put erroneously instead of *Kārttikai*.

<sup>5</sup> Compare above, No. 469.

<sup>6</sup> This date fell in the *first* Āshāḍha of Ś. 1346.

<sup>7</sup> For another Chāmarāja see above, No. 454.

No. 26 : (L. 3).—Śālivāhana-Śāka-varuṣam[ga]ṅgu 1353nê Sādhāraṇa-nāma-samvatsarada Phālguna(na)-śu 10.

493.—*South-Ind. Inscr.* Vol. I. No. 79, p. 109. Paḍavēḍu Tamiḷ inscription of the reign of the *Rājādhirāja Vira-Dēvarāya (Dēvarāya II.)* :—

‘On the tenth day of the month of Māsi of the Pramādīcha year.’

[Pramādin = Ś. 1355.]

494.—*South-Ind. Inscr.* Vol. I. No. 80, p. 109. Paḍavēḍu Tamiḷ inscription of the reign of the *Mahārājādhirāja Vira-Dēvarāya (Dēvarāya II.)* :—

‘On the 2nd day of the month of Āḍi of the Ānanda year.’

[Ānanda = Ś. 1356.]

495.—*Inscr. at Śravaṇa-Belgoḷa*, No. 125, p. 95. Inscription recording the date of the death of *Pratāpa-Dēvarāya* (the younger brother<sup>1</sup> of *Dēvarāya II.* ?) :—

(L. 1).—Kṣhayāvaya-kuvatsarē dvitayayukta-Vaiśākhakê Mahitanaya-vārakê yuta-bālakṣha-pakṣh-ētārē | Pratāpanidhi-Dēvarātṣ pralayam-āpa hant-āsamaś-chaturdaśa-dinē katham Pitri-patē (P)<sup>2</sup> nivāryā gatih ||

[Kshaya = Ś. 1368] : Tuesday, 24th May A.D. 1446 ; see *Ind. Ant.* Vol. XXV. p. 346, No. 5.

496.—Ś. 1368.—*South-Ind. Inscr.* Vol. II. No. 71, p. 339. Tanjore (Rājarājēśvara temple) Tamiḷ inscription of the reign of *Dēvarāya II.* :—

‘(On the day) of the *nakṣatra* Pūrva-Phalgunī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of<sup>3</sup> . . . in the Kshaya *samvat[sara]* which was current after the Śāka year 1368.’

Wednesday, 20th June A.D. 1446.

497.—Ś. 1371.—*South-Ind. Inscr.* Vol. I. No. 81, p. 110. Paḍavēḍu (Sōmanāthēśvara temple) incomplete Tamiḷ inscription of the reign of the *Mahāmaṅḍalēśvara Rājādhirāja Virapratāpa Praudha-Immaḍi-Dēvarāya (i.e. Mallikārjuna<sup>4</sup>)* :—

‘On the day of *Uttirādam (i.e. Uttarāshāḍhā)*, which corresponds to the *yōga* Āyushmat and to Saturday, the thirteenth lunar day of the former half of the month of Simha of the Śukla year, which was current after the Śāka year 1371.’

Saturday, 2nd August A.D. 1449 ; see *Ind. Ant.* Vol. XXIII. p. 132, No. 114.

498.—Ś. 1377.—*South-Ind. Inscr.* Vol. II. No. 23, p. 118, and Plate v. Tanjore (Rājarājēśvara temple) Sanskrit and Tamiḷ inscription of the *Mahāmaṅḍalēśvara Mēdinimisaraḅaṅḍa Kaṭṭāri Sāluva-sāluva Tirumalaidēva-mahārāja* :<sup>5</sup>—

‘[On the 17th day] of the month of Śittirai in the Yuvan year, which was current after the Bhāva year (and) after the Śāka year one thousand three hundred and seventy-seven.’

499.—Ś. 1387.—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Arulāḷa-Perumāḷ temple) Tamiḷ inscription of the reign of *Mallikārjuna*, a son of *Virapratāpa Dēvarāya (Dēvarāya II.)* :—

‘On the day of *Kṛittikā*, which corresponded to Sunday, the full-moon *tithi* of the first fortnight of the month of *Vṛiśchika* in the Pārthiva year, which was current after the Śāka year 1387.’

Sunday, 3rd November A.D. 1465.

<sup>1</sup> Compare above, No. 487.

<sup>2</sup> The Kanarese transcript (on p. 128) has *pitriyatō* ; read *Pitri-patēr*.

<sup>3</sup> The word that has to be supplied is *dakṣhiṇyana-samkrānti*.

<sup>4</sup> Compare *eg. Ep. Carn.* Vol. III. p. 18, and *Ind. Ant.* Vol. XXV. p. 346, note 6.

<sup>5</sup> He was a brother of the *Sāluva Nṛsiṃharāja*, the father of *Immaḍi-Nṛsiṃha*, below, No. 501 ; compare *Ep. Ind.* Vol. VII. p. 77, note 2.

500.—**Ś. 1392.**—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Arulāḷa-Perumāl temple) Tamil inscription of the reign of Virūpāksha II., a son of Dévarāya II. :—

'At the auspicious time of the *Arđhōdaya* on the day of Śravāṇa, which corresponded to Sunday, the new-moon *tithi* of the second fortnight of the month of Makara in the Vikṛiti year, which was current after the Śaka year 1392.'

Sunday, 20th January A.D. 1471.<sup>1</sup>

501.—**Ś. 1427\*.**—*Ep. Ind.* Vol. VII. p. 80, and Plate. Dévulapalli plates of (the Śāluva chief) the *Mahārāya Immaḍi-Nṛisimha*, represented as ruler of the province of Penugonḍa :—

(L. 62).—Śākē=bdē parisamkhyātē giri-nētra-yug-ēmdubhiḥ | Raktākshy-ākhyē Bhādra-pada-paurṇamāsyām Ravēr-dinē | cchāndrōparāga-samayē mahāpuṇyaphala-pradē |

Sunday, 25th August A.D. 1504 ; a lunar eclipse, visible in India.

In the Moon's family, Guṇḍa [I.] ; had six sons, Guṇḍa [II.] Bomma, Mādirāja, Gautaya [I.], Virahōbala, Sāvītri-Maṅgi, and Śāluva-Maṅgi ; the last's son Gauta [II.] ; his son Guṇḍa [III.], married Mallāmbikā ; their son Nṛisimharāya<sup>2</sup> (surnamed Misaragaṇḍa, Kathāri, Śāluva, Dharanivarāha, Dharāvarāha, Barbarabāha, etc.) married Śrītaṅgamāmbā ; their son Immaḍi-Nṛisimha.<sup>3</sup>

502.—**Ś. 1430** (for 1431).—*Ep. Ind.* Vol. I. p. 363 ; (compare *Ind. Ant.* Vol. V. p. 73, and *PSOCI.* No. 115). Hampe Sanskrit and Kanarese inscription of the *Mahārājādhirāja Kṛishṇarāya*, residing at Vijayanagara :—

(North face, l. 27).—Śālivāhana-Śaka-varsha 1430 saṃdu mēle naḍava Śukla-saṃvatsarada Māgha-śu 14lu . . . paṭṭābhishēkōtsava-puṇyakāladalu.<sup>4</sup>

Mythical genealogy from the Moon to Turvasu. In Turvasu's race, Timma (famous among the Tuḷuva kings), married Dévaki ; their son, Īsvara,<sup>5</sup> married Bukkamā ; their son Narasa (Nṛisimha),<sup>6</sup> was succeeded by his son, from Tippāji, Vira-Nṛisimha (-Narasimha, -Nārasimha) ; succeeded by Narasa's son from Nāgalā (Nāgāmbikā), Kṛishṇarāya (Kṛishṇadēva-mahārāya, Virapratāpa Vira-Kṛishṇarāya).

503.—**Ś. 1434** (for 1435).—*Jour. Bo. As. Soc.* Vol. XII. p. 381. Kuppēlūr Sanskrit and Kanarese plates<sup>6</sup> of Kṛishṇarāya :—

(L. 52).—Śak-ābdē Śālivāhasya sahasrēṇa chatuḥ-śataiḥ | chatustrimśat-samair-yuktē samkhyātē gaṇita-kramāt || Śrīmukhi-vatsarē ślāghyē Māghē ch-āsita-pakshakē | Śivarātrau mahātithyām <sup>7</sup>puṇya-kālē śubhē dinē ||

Genealogy as in No. 502.

504.—**Ś. 1435.**—*Ep. Ind.* Vol. IV. p. 267. Śaṅkalāpura Sanskrit and Kanarese inscription of Kṛishṇarāya, the son of Nṛihari (Narasa) and Nāgāmbikā :—

(L. 76).—[Śā]livāhana-Śaka-varushaṅgalu 1435neya Śrīmukhi-saṃvatsara nija-Bhādrapada-ba 6 Maṅgalavāra Ka[pi]la-shashṭhi-<sup>8</sup>puṇnyakāladalē.

Tuesday, 20th September A.D. 1513 ; see *ibid.* p. 267, and *Ind. Ant.* Vol. XXV. p. 345, No. 3.

<sup>1</sup> On this day the *tithi* of the date commenced 5 h. 19 m. after mean sunrise.

<sup>2</sup> Being minister and general of the first dynasty of Vijayanagara, he overthrew that dynasty. For inscriptions of his (of Ś. 1394 and Ś. 1404) see *South-Ind. Inscr.* Vol. I. Nos. 116 and 119.

<sup>3</sup> For an inscription of his of S. 1418 see *ibid.* No. 115. See also *Ep. Ind.* Vol. VII. p. 79, note 7.

<sup>4</sup> *I.e.* either the day of the king's coronation or an anniversary of it.

<sup>5</sup> They were both generals of the Nṛisimharāya in No. 501. After the usurpation of the Vijayanagara kingdom by Nṛisimharāya (see No. 501), Narasa in turn took it away from Nṛisimharāya's family ; see *Ep. Ind.* Vol. VII. p. 78.—For a date, corresponding to the 18th December A.D. 1498, of the time of Narasa, see *Ind. Ant.* Vol. XXVI. p. 380, No. 3.

<sup>6</sup> The text of the inscription is interspersed with parenthetical remarks (such as would ordinarily be made by a commentator) regarding the contents and import of the different parts of the inscription.

<sup>7</sup> Read *puṇya*.

<sup>8</sup> Read *-puṇya*.

505.—Ś. 1435 (for 1436).—*As. Res.* Vol. XX. p. 30. Translation of a Krishṇapuram inscription of Krishṇarāya :—

'In the reign of Śālivāhana 1435, corresponding to the year Bhāva, in Phālguna Tṛitīyā, Śukravār.'

Friday, 16th February A.D. 1515; see below, No. 506.

506.—Ś. 1436.—*As. Res.* Vol. XX. pp. 21 and 37. Krishṇapuram Sanskrit and Kanarese inscription of Krishṇarāya :—

Śālivāhana-Śak-ābdāḥ || 1436 || . . . Bā(Bhā)va-nāma-saṁvatsara-Phālguna-suddha 3 Śukravāra.

Friday, 16th February A.D. 1515; see *Ind. Ant.* Vol. XXIII. p. 120, No. 43.

507.—Ś. 1436.—*Archæol. Surv. of West. India*, Vol. III. p. 115. Reference to a Sandur Kanarese inscription of the time of Krishṇarāya :—

Śālivāhana-Śaka-varuṣaṁgaḷu 1436neya Bhāva-saṁvatsaradallu.

508.—Ś. 1437-1443.—*Ep. Ind.* Vol. VI. p. 117. Maṅgalagiri and Kāzā pillar in inscriptions<sup>1</sup> of the reign of Krishṇarāya of Vijayanagara, recording grants by his prime-minister Sālva (Sālva-)Timma (the son of the minister Rācha and grandson of the minister Vēma, and husband of Lakshmi), and by the two ministers Appa and Gōpa (Nādiṇḍla-Appa and Nādiṇḍla-Gōpa), sons of the minister Timma and his wife Krishṇamāmbā (Krishṇamāmbā) who was a sister of Sālva-Timma. The inscription records the capture of Koṇḍavīṭi (Koṇḍavīṭi) from the Gajapati (of Orissa) by Sālva-Timma on the following date :<sup>2</sup>—

(L. 47).—Sālvaṅka-Śakavatsara-gaṇy-Āshāḍha-sūdhha(ḍḍha)-Harivāsara-Sauru ( ) which there is the remark : Sālvaṅka akshara-saṁjūa | 1437 Śaka-varshālu.

Saturday, 23rd June A.D. 1515.

509.—Ś. 1442.—*Ep. Ind.* Vol. VI. p. 233. Koṇḍavīḍu Sanskrit and Telugu pillar inscription of the reign of Krishṇarāya of Vijayanagara, recording grants by Nādiṇḍla-Gōpa, the governor of Koṇḍavīḍu, made for the benefit of Krishṇarāya's minister Sālva-Timma and his wife Lakshmi (Lakshamma) ;<sup>3</sup> (the Sanskrit part was composed by Lōlla-Lakshmiṭṭhara Yajvan) :—

(L. 92).—Śak-ābdē=kshi-yug-ābdhi-chaṇdra-gaṇitē saṁvatsarē Vikramē.

(L. 109).—Jayābhudaya-Śālivāhana-Śaka-varuṣaṁbulu 1442agunēṁṭi Vikrama-saṁvatsara Vaiśākha-sūdhha(ḍḍha) 15 Bu | sōmagrahaṇa-puṇyakālam=arṇḍu.

Wednesday, 2nd May A.D. 1520; a lunar eclipse, visible in India.

510.—Ś. 1442.—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Krishṇarāya :—

'In the year of Śālivāhana 1442, corresponding to . . . Vikrama, in Māgha saptamī . . . on Rādhāsaptamī,<sup>4</sup> the 7th of the moon.'

511.—Ś. 1444 (for 1445).—*PSOI.* No. 27; *Mysore Inscr.* No. 135, p. 242. Śimoga Sanskrit and Kanarese plates of Krishṇarāya :—

(L. 77).—Śālivāhana-nirm(ṛṇ)itē Śak-ābdē dasabhiḥ śataih | chatuś-satais=chatuś-chatvāriṁśatā gaṇitē kramāt | Svabhānu-vatsarē Pushya-māsē Makara-saṁkramē | Hastakṣhe Bhaumavārē cha.

Tuesday, 29th December A.D. 1523; see *Ind. Ant.* Vol. XXIV. p. 5, No. 142.

Genealogy as in No. 502.

<sup>1</sup> With a few explanatory remarks in Telugu.—For another inscription of Ś. 1437 see below, under *Addenda*.

<sup>2</sup> The other (very numerous) dates it is impossible to give here. In one of the dates, in lines 151 and 152, *indra-jalad(āḥ)-āṇḍu* appears to be wrong for *indru-jaladh-āṇḍra* (1441).

<sup>3</sup> See above, No. 508.

<sup>4</sup> This should be *ratā-saptamī*.

512.—Ś. 1448.—*As. Res.* Vol. III. p. 39. Translation with specimen lithograph of the text of Conjeevaram plates of **Kṛishnarāya** :—

'One thousand four hundred and forty-eight years of the *Sacābda*, or era established in memory of Śālivāhana, being elapsed; in the year *Vyaya*, in the month of *Pushya*, when the sun was entering *Macara*, in the dark fortnight, on the day of *Bhrigu*, and on that venerable *tithi*, the tenth of the moon; under the constellation *Viśākhā*.'

Friday, 28th December A.D. 1526.<sup>1</sup>

513.—Ś. 1450 and 1451.—*Ep. Ind.* Vol. I. p. 399. **Krishnāpuram Sanskrit and Kanarese inscription of the Mahārājādhirāja Virapratāpa Vira-Krishnarāya (Kṛishnarāya)**, reigning at Vijayanagara :—

(L. 1).—Śālivāhana-Śaka-varuṣaṅgaḷu 1451neya Virōdhi-samvatsarada Vaiśākha-śukla (ddha) 15 Śudalū (i.e. Śukravāradallū) . . .

(L. 22).—Virōdhi-samvatsarada Vaiśākha-śu 15 Śudallū sōmagrā(gra)haṇa-punya-kāladalī

Friday, 23rd April A.D. 1529; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII p. 120, No. 45.

(L. 45).—Śākhē sārdaihś=chaturbhīr=<sup>2</sup>daśabhir=api śataih sammitē Sarvadā(dhā)riṇṇaḥ abdhē(bdē) Chaitr-ākhyā-māsē sita-Madana-tithau Jivavārē-ryamaṅkshē |

Thursday, 2nd April A.D. 1528; see *ibid.* p. 120, No. 44.

514.—Ś. 1452.—*Ind. Ant.* Vol. IV. p. 328; *PSOCI.* No. 129; *Mysore Inscr.* No. 22. p. 52. Harihar Sanskrit and Kanarese inscription of the reign of the **Mahārājādhirāja Virapratāpa Achyutarāya**, recording a grant by Nārāyanadēva, the son of Timmarasa :—

(L. 4).—Śālivāhana-Śaka-varsha 1452 Vikru(kṛi)ti-samvatsarada Śrāvapa-bahula Śrī Sōmavāra Jayantī.<sup>3</sup>pūṇyākāladalli śrī-Kru(kṛi)shnāvātāra-samayadalli.

Monday, 15th August A.D. 1530;<sup>4</sup> see *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

515.—Ś. 1453.—*PSOCI.* No. 130; *Mysore Inscr.* No. 25, p. 43. Harihar Kanarese inscription of the time of **Virapratāpa Achyutarāya**, reigning at Vijayanagara :—

(L. 3).—Śālivāhana-Śaka-varuṣa(sha)ṅgaḷu 1453neya Khara-samva[tsa]rada Āśvija-śu 10 Saumyavāradalu.

Wednesday, 20th September A.D. 1531.<sup>5</sup>

516.—Ś. 1455\*.—*Ind. Ant.* Vol. V. p. 19; *PSOCI.* No. 72. Tojachguḍ (Bādami) fragmentary Kanarese inscription of the reign of **Virapratāpa Achyutarāya**,<sup>6</sup> and of his **Sēnādhipati Chinnapa-Nāyaka** :—

(L. 4).—Śālivāhana-Śaka-varsha 1455neya Namdana-samvatsarada Jē(jyē)shṭha-śu 5 Guruvāradalū.

Thursday, 9th May A.D. 1532; see *Ind. Ant.* Vol. XXIII. p. 129, No. 97.

517.—Ś. 1460.—*Ind. Ant.* Vol. IV. p. 330, and Plate in Vol. V. p. 362; *PSOCI.* No. 131. *Mysore Inscr.* No. 21, p. 36. Harihar inscription of the reign of **Achyutarāya**, recording a grant by his minister **Achyutamallapaṇṇa (Akkapa)**; (the verses were composed by Vādṭūla Mallapārādhyā, the son of Timmanārādhyā, of the family of Kōṭṭīśa?) :—

(L. 15).—Śālivāhana-nirṇīta-Śaka-varuṣa-<sup>7</sup>skram-āgatē | vyōma-tarkka-chatus-chandra-samkhyayā cha samanvitē || Viḷambi-nāmakē varshē māsē Kārttika-nāmāni | paurnamāsyām sitē pakahē vārē Śāsisutasya cha || Sōmōparāga-samayē.

<sup>1</sup> On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

<sup>2</sup> Read *sārdhaiś=chaturbhīr=*. <sup>3</sup> Read *ṇyā*°.

<sup>4</sup> On this day the *tithi* of the date commenced 12 h. 45 m. after mean sunrise.

<sup>5</sup> On this day the *tithi* of the date commenced 1 h. 46 m. after mean sunrise.

<sup>6</sup> For an inscription of his of Ś. 1454, the year Nandana, see *South-Ind. Inscr.* Vol. I. No. 123, p. 133.

<sup>7</sup> Compare above, No. 475. <sup>8</sup> Read *-varsha*.

Wednesday, 6th November A.D. 1538; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 120, No. 46.

518.—**Ś. 1461.**—*PSOCI.* No. 132; *Mysore Inscr.* No. 19, p. 29. Harihar Sanskrit and Kanarese inscription of Virapratāpa Achyutarāya :—

(L. 8).—Śākē chaṁdra-ras-Āmarēndra-gaṇitē . . . Bhādrapadasya . . . dvādaśy-abhikhyē tithau varē Bhūmisutasya;<sup>1</sup> (*Mys. Inscr.*: ‘the 12th day of the moon’s increase, the *nakshatra* being Śravana’).

Tuesday, 26th August A.D. 1539 (when the *nakshatra* was Śravana).

519.—**Ś. 1462.**—*Ep. Ind.* Vol. III. p. 151, and Plates. Ūṇamāñjēri plates<sup>2</sup> of Achyutarāya, residing at Vijayanagara, recording a grant made at the request of his minister Virūpāksha-Nāyaka, who was born in the family of Ananta and belonged to the [Ā]diyappēndra Nāyakas; (composed by Sabhāpati) :—

(L. 91).—Śak-ābdē Śālivāhasya sahasrēṇa chatuś-śataih | dvishashṭyā cha samāyuktē(ktai)=gaganām pāpitē kramāt || Śārvarī-nāmakē varshē māsi Kārttika-nāmani | śukla-pakshē cha puṇyāyām=uttāhāna-dvādaśī-tithau ||

Genealogy as far as Kṛṣṇarāya as in No. 502; he was succeeded by his younger brother Achyutēndra (Achyutarāya), the son of Nṛsiṁha (Narasa) from Ōbāmbikā.

520.—**Ś. 1463\***.—*As. Res.* Vol. XX. p. 26. Translation of a Vijayanagara Kanarese inscription of the time of Achyutarāya :<sup>3</sup>—

‘In the year of Śālivāhana 1463, corresponding to the year Śārvarī, in the month of Kārttika, sudi-pāñchamī, Guruvār.’

The date is irregular.

521.—*Ind. Ant.* Vol. X. p. 64, and Plate; *PSOCI.* No. 45. Bādāmi Kanarese pillar inscription of the time of Sadāsivarāya, and of the *Haḍapadaḷa*<sup>4</sup> Kṛṣṇappa-Nāyaka, and Koṇḍarāja :<sup>5</sup>—

(L. 1).—Śōbhakru(kṛi)t-samvatsarada Āshāḍa(ḍha)-śu 15lū.

[Śōbhakṛit=Ś. 1465.]

522.—*Ind. Ant.* Vol. X. p. 64; *Archæol. Surv. of West. India*, Vol. I. Plate xxxiv. 10; *PSOCI.* No. 46. Bādāmi Kanarese pillar inscription of Koṇḍarāja :<sup>6</sup>—

(L. 1).—Śōbhakru(kṛi)ttu(tu)-samvatsarada Asāḍa-su<sup>6</sup> 15lu.

[Śōbhakṛit=Ś. 1465.]

523.—**Ś. 1466\***.—*Ind. Ant.* Vol. X. p. 66. Tolachguḍ(Bādāmi) Kanarese inscription of the reign of the *Mahārājādhirāja Virapratāpa Sadāsivarāya*, recording a grant by the *Haḍapadaḷa*<sup>7</sup> Kṛṣṇappa-Nāyaka :—

(L. 2).—Śālivāhana-Śaka-varuṣha 1466neya Śōbhakru(kṛi)t-samvatsarada Ā[śvija-śu]dha-(ddha) . . . [1]ū.

524.—**Ś. 1467.**—*As. Res.* Vol. XX. p. 35. Translation of a Vijayanagara inscription of the time of Sadāsivarāya :—

‘In the year of Śālivāhana 1467, corresponding to the year Viśvāvasu, in Krishna(!) sudi-tritīyā, Guruvāram.’

525.—**Ś. 1469.**—*Ind. Ant.* Vol. X. p. 64. Bādāmi Kanarese inscription of the reign of the *Mahārājādhirāja Virapratāpa Sadāsivarāya* :—

(L. 2).—Śālivāhana-Śaka 1469neya Plavaṅga-samvatsarada A(ā)śvayuja-śu 15yalū.

<sup>1</sup> See *Ind. Ant.* Vol. XII. p. 214, No. 89.

<sup>2</sup> For an inscription of his of Ś. 1463 expired, the year Plava, see *South-Ind. Inscr.* Vol. I. No. 118, p. 132.

<sup>3</sup> See *Ep. Ind.* Vol. III. p. viii, note on p. 208.

<sup>4</sup> Read *Āshāḍha-śu*.

<sup>5</sup> The plates are marked with numeral figures.

<sup>6</sup> See below, No. 531.

<sup>7</sup> See above, No. 521.

526.—Ś. 1470.—*PSOCI.* No. 240; *Mysore Inscr.* No. 126, p. 224. Bêlûr Kanarese inscription of the reign of Sadâśivarâya:—

‘Śâlivâhana-Śaka 1470 (in figures, 1. 4), the Kilaka *saṃvatsara*; Monday, the eleventh day of the dark fortnight of Âshâḍha.’

The date is irregular.

527.—Ś. 1471.—*South-Ind. Inscr.* Vol. I. No. 57, p. 84. Viriñchipuran Tamil inscription of Bommu-Nâyaka [of Vêlûr<sup>1</sup>]:—

‘On Thursday, the day of Punarvasu, which corresponds to the seventh lunar day of the former half of the month of Mêsâ of the Saumya year, which was current after the Śâlivâha-Śaka year 1471.’

Thursday, 4th April A.D. 1549; see *Ind. Ant.* Vol. XXIII. p. 132, No. 115.

528.—Ś. 1476.—*PSOCI.* No. 133; *Mysore Inscr.* No. 17, p. 25. Harihar Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara, recording a grant by Kṛishṇappa-Nâyaka, the son of Bayappa-Nâyaka:—

(L. 3).—Śâlivâhana-Śaka-varsha 147[6]neya Ânaṃda-saṃvatsarada Vayasâkha-<sup>2</sup>ba 14 Sômarâradalu . . . śrî-Narasihva-<sup>3</sup>jayaṃtî-<sup>4</sup>pumnyakâlâdalu.

Monday, 16th April A.D. 1554; see *Ind. Ant.* Vol. XXIII. p. 120, No. 47.

529.—Ś. 1477.—*PSOCI.* No. 241; *Mysore Inscr.* No. 127, p. 225. Bêlûr Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara:—

‘Śâlivâhana-Śaka 1477 (in figures, 1. 3), the Râkshasa *saṃvatsara*; the fifth day of the bright fortnight of Mâgha.’

530.—Ś. 1478.—*Ep. Ind.* Vol. IV. p. 12. British Museum (formerly Sir W. Elliot’s) plates<sup>6</sup> of Sadâśivarâya, residing at Vijayanagara (Vidyânagarî); recording a grant made at the request of (king Raṅgarâja’s, Śrîraṅgarâya’s, son) Râmarâja,<sup>6</sup> the ruler of the Karpâta kingdom, who had been requested in this matter by the prince Koṇḍarâja (descended from king Bukka of Âpaviḍu); (composed by Sabhâpati):—

(L. 115).—Kramâd-vasu-hay-âbdh-îndu-ganitê Śaka-vatsarê | Naḷa-saṃvatsarê mâsi Mârgaśirsha iti śrûtê | sūryôparâgê-mâvâsyâ-tithâ (thau) Mârttâmḍa-vâsarê |

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 199.

Genealogy as far as Achyutarâya as in No. 519, except that according to this inscription Ôbâmbikâ bore to Nṛisîḥa (Narasa) two sons, Raṅga and Achyutarâya. Achyutarâya was succeeded by his son Venkatarâya, and when the latter died, Râma,<sup>6</sup> the ruler of the Karpâta kingdom and ‘husband of (Sadâśiva’s) sister,’<sup>7</sup> made the ministers install Sadâśivarâya, the son of (Achyutarâya’s brother) Raṅga and Timmâmbâ.—The inscription also gives the genealogy of Koṇḍarâja.

531.—Ś. 1482 (for 1483).—*PSOCI.* No. 134; *Mysore Inscr.* No. 24, p. 41. Harihar Sanskrit and Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara:—

(L. 8).—Śâlivâhanâna-<sup>8</sup>Śaka-varsha 1482 Dumati-saṃvatsarada Mâgha-śu 15 Sômarâra sômôparâga-<sup>4</sup>pumnyakâlâdâlû.

<sup>1</sup> See below, No. 534.

<sup>2</sup> Read *Vaisâkha*.

<sup>3</sup> Read *Narasimha*, and compare *Ind. Ant.* Vol. XXVI. p. 160, l. 1.

<sup>4</sup> Read *-punya*<sup>2</sup>.

<sup>5</sup> The plates are marked with numeral figures.—The grant is remarkable for the large number of villages mentioned in it.

<sup>6</sup> I.e. Râmarâja II. of the third Vijayanagara dynasty; see below, No. 533.

<sup>7</sup> More probably Sadâśiva’s cousin, the daughter of Kṛishṇarâya.

<sup>8</sup> Read *Śâlivâhana*.



20th January A.D. 1562, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 9, No. 159.

532.—Ś. 1483.—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Sadāśivarāya :—

‘In the year of Śālivāhana 1483, corresponding to the year Durmati, in Chaitra sudi-pañchamī, Śānivār, . . . in the season of Makara-samkrānti-puṇyakāla.’

The date is irregular.

533.—Ś. 1482 (P for 1485).—*PSOOL.* No. 246; *Mysore Inscr.* No. 129, p. 228. Hāsan Kanarese inscription of Sadāśivarāya, residing at Vidyānagara, and of Kṛishṇappa-Nāyaka, the son of Bayappa-Nāyaka :—

(L. 5).—Śālivāhana-Saka-varsha 1482(P)ya varttamānakka(kke) nilāva<sup>1</sup> Rudhirōdgāri-samvatsarada Śrāvāṇa-śu 13 Sōmavāra<sup>2</sup> puṇyakāladalli.

For Rudhirōdgārin = Ś. 1485 the date would correspond to Monday, 2nd August A.D. 1563.

534.—Ś. 1488.—*South-Ind. Inscr.* Vol. I. Nos. 43-46, p. 70 ff. Four Tamil inscriptions at Aṇappakkam, Ariyūr, Arumbaritti and Śaduppēri (all near Vēlūr), of the reign of Sadāśivarāya; recording grants made by the *Mahāmaṇḍalēśvara* Tirumalarāja (I., the younger brother of Rāmarāja II. of Karṇāṭa<sup>3</sup>) at the request of Śiṇṇa-Bommu-Nāyaka of Vēlūr :<sup>4</sup>—

‘On Wednesday, the twelfth lunar day of the latter half of the month of Kumbha of the Akshaya-samvatsara, which was current after the Śaka year 1488.’

Wednesday, 5th February A.D. 1567; see *Ind. Ant.* Vol. XXIII. p. 133, No. 116.

535.—Ś. 1497.<sup>5</sup>—*South-Ind. Inscr.* Vol. I. Nos. 47-49, p. 73 ff. Three Tamil inscriptions at Śattuvāchchēri, Śamaṅginellūr and Perumai (all near Vēlūr), of the reign of the *Mahāmaṇḍalēśvara* Śriraṅgarāya II.<sup>3</sup> (usually described as I.); recording grants made by Kṛishṇappa-Nāyaka Ayyaṇ at the request of Śiṇṇa-Bommu-Nāyaka of Vēlūr :<sup>6</sup>—

‘On Wednesday, the thirteenth lunar day of the dark half of the month of Makara of the Yuva-samvatsara, which was current after the Śaka year 1497.’

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 200.

536.—Ś. 1500.—*PSOOL.* No. 242; *Mysore Inscr.* No. 121, p. 220. Bēlūr Kanarese inscription of the reign of the *Mahārājādhirāja* Virapratāpa Śriraṅgarāya II.<sup>3</sup> (usually described as I.), recording a grant by Kṛishṇappa-Nāyaka, [the son of] Veṅkaṭātri-Nāyaka :—

‘Śālivāhana-Śaka 1500 or 1560 (in figures, l. 10), the Bahudhānya samvatsara; Saturday, the eighth day of the dark fortnight of Śrāvāṇa;’ (*Mys. Inscr.* : ‘the year 1500’).

Saturday, 26th July A.D. 1578.<sup>7</sup>

537.—Ś. 1506.—*PSOOL.* No. 28; *Mysore Inscr.* No. 140, p. 252. Dēvanhalli plates of Śriraṅgarāya II.<sup>3</sup> (usually described as I.) :—

(L. 114).—Khyāt-āṅg-āmbara-bāṇ-ōṃdu-gaṇitē Śaka-vatsarē | vatsarē Tāraṇ-ābhikhyē māsi Kārttika-nāmami || Pakshē valakshē puṇyāyām paurnimāyām mahātithau | sōmōparāga-samayē.<sup>8</sup>

7th November A.D. 1584; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 48.

<sup>1</sup> Read *salluva* (P).

<sup>2</sup> Read *puṇya*°.

<sup>3</sup> See below, No. 539.

<sup>4</sup> See above, No. 527.

<sup>5</sup> For plates of Śriraṅgarāya II. of the same year see *Ind. Ant.* Vol. XIII. p. 155.

<sup>6</sup> See above, No. 534.

<sup>7</sup> On this day the *tithi* of the date (which was the *Kṛishṇadēśamē*) commenced 2 h. 42 m. after mean sunrise.

<sup>8</sup> See *Ind. Ant.* Vol. XII. p. 213, No. 74.

538.—Ś. 1514.—*South-Ind. Inscr.* Vol. I. No. 58, p. 85. Viriñchipuram Tamil inscription of the reign of the *Mahāmaṇḍalēśvara Veṅkaṭapati I.*,<sup>1</sup> recording a grant by Periya-Eṭama-Nāyaka of Puṇṇāpūr :—

‘On the 6th solar day of the month of Tai of the Nandana year, which was current after the Śaka year 1514.’

539.—Ś. 1523.—*Ep. Ind.* Vol. IV. p. 272; *Ind. Ant.* Vol. II. p. 371, and Plates. Veḷāppākam (Vilāpāka) plates<sup>2</sup> of Vira-Veṅkaṭapati-mahārāya (Veṅkaṭapati I.) of Karnāṭa, recording a grant which was ‘made at the request of Liṅga, the son of Bomma of Vēlūru<sup>3</sup> and grandson of Virappa-Nāyaka; (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati) :—

(L. 109).—Śakti-nētra-kaḷamb-ēndu-gaṇitē Śaka-vatsarē | [Pla]va-saṁvatsarē puṇyē māsi(si) Vaisākha-nāmani | pakshē [va]lakshē puṇya-rkshē puṇyāyām dvādasī(sī)-tithau |

In the Moon’s race (after mythical and legendary beings), Tāta-Pinnama [I.]; his son Sōmidēva; his son Rāghavadēva; his son Pinnama [II.], lord of Āravīḍu; his son Bukka (firmly established the kingdom of Śāḷva-Nṛsiṅha<sup>4</sup>); his son Rāmarāja [I.]; his son Śīraṅgarāja [I.]; his sons Rāmarāja [II.],<sup>5</sup> Tirumalarāya [I.],<sup>6</sup> and Venkaṭātri, of whom Tirumalarāya [I.] was installed as king; his son Śīraṅgarāja [II.];<sup>7</sup> his younger brother Veṅkaṭapati [I.] (defeated Mahamandasāhu, the son of Malikībharāma, *i.e.* Muḥammad Shāh, the son of Malik Ibrāhīm of Golkonḍa).

540.—Ś. 1543.—*PSOCI.* No. 29; *Mysore Inscr.* No. 136, p. 247. Śimoggā Sanskrit and Kanarese plates<sup>2</sup> of the reign of Rāmadēva [IV. of Karnāṭa ?].<sup>3</sup>—

‘Śaka 1543 (in words, l. 18 of the first side; *vēda*, 3; *ambudhī*, 4; *sava*, 5; and *kshōṇī*, 1), the Durmati *saṁvatsara*; Saturday, the third day of the bright fortnight of Vaisākha.’<sup>4</sup>

Saturday, 14th April A.D. 1621; see *Ind. Ant.* Vol. XXIII. p. 121, No. 49.

541.—Ś. 1547.—*PSOCI.* No. 243; *Mysore Inscr.* No. 122, p. 221. Bēlūr Kanarese inscription of Kṛishṇappa-Nāyaka, Veṅkaṭātri-Nāyaka, and others :—

(L. 4).—Śālivāhana-Sha(śa)ka-varuṣhaṅgaḷu 1547nē Krōdhana-saṁvatsarada Māgha-ba 5 Sōmavāra.

Monday, 6th February A.D. 1626.

542.—Ś. 1556.<sup>10</sup>—*Ep. Ind.* Vol. III. p. 240. Kūniyūr plates<sup>2</sup> of Vira-Veṅkaṭapati-mahārāya (Peda-Veṅkaṭa, Veṅkaṭapati II., the elder son of Śīraṅgarāja IV. who was a son of Rāmarāja II.) of Karnāṭa, residing at Penugoṇḍa; recording a grant which was made at the request of Tirumala-Nāyaka (of Madhurā); (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati) :—

(L. 103).—Ri(ri)tu-bāṇa-kaḷamb-ēndu-gaṇitē Śaka-vatsarē | Bhāv-ābhidā(dhā)nakē varshē māsi Vaisākha-nāmani | pakshē vaḷakshē puṇya-rkshē paurṇa(rṇa)māsyām mahātithau |

For a full genealogy of the family to which Veṅkaṭapati II. belonged, see the Table facing *ibid.* p. 238.

Genealogy of Tirumala: Nāga of the Kāśyapa *gōtra*; his son Viśvanātha; his son Kṛishṇapa-Nāyaka; his son Vīrapa; his son Viśvapa-Nāyaka; his son Muddukṛishṇa; his sons Mudduvīra and Tirumala.

<sup>1</sup> See No. 539.

<sup>2</sup> The plates are marked with numeral figures.

<sup>3</sup> See No. 535.—*South-Ind. Inscr.* Vol. I. No. 133, dated Ś. 1524, records a grant by Bomma-Nāyaka’s son Liṅgama-Nāyaka.

<sup>4</sup> See No. 501.

<sup>5</sup> See No. 530.

<sup>6</sup> See No. 534.

<sup>7</sup> See Nos. 535-537.

<sup>8</sup> Compare *Ep. Ind.* Vol. III., Table facing p. 238.

<sup>9</sup> In the photograph the greater part of the date is illegible.

<sup>10</sup> For a Viriñchipuram Tamil inscription of the same king, and of the year Śrīmukha=Ś. 1556\*, see *South-Ind. Inscr.* Vol. I. No. 133, p. 136.

543.—**Ś. 1558.**—*Ind. Ant.* Vol. XIII. p. 128. Koṇḍyāta<sup>1</sup> (now Madras Museum) plates of **Veṅkaṭapati II.** of Karṇāṭa; (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 121).—Vasu-bāna-kaḷamb-ēṁdu-gaṇitē Śaka-vatsarē | Dhāṭṭri-saṁvatsarē(ra)-nāmui māsi ch=Āshāḍha-nāmami | pakshē vaḷakshē puṇya-rkshē dvādasyām(śyām) cha mahātitthau |

The greater part of the genealogical portion of this record is identical with the corresponding portion of No. 542

544.—**Ś. 1560\*.**—*PSOCI.* No. 237; *Mysore Inscr.* No. 119, p. 218. Halēbīḍ Kanarese inscription of the time of **Veṅkaṭādri-Nāyaka Ayya**, the son of Kṛishṇappa-Nāyaka Ayya, of Bēlūr:—

Śālivāhana-Śaka 1560 (in figures, l. 9), the Īśvara saṁvatsara; Thursday, the fifth day of the bright fortnight of Phālguna.'

Thursday, 8th February A.D. 1638;<sup>2</sup> see *Ind. Ant.* Vol. XXIV. p. 3, No. 136.

545.—**Ś. 1566.**—*Ind. Ant.* Vol. XIII. p. 156. Kaḷakursi<sup>3</sup> plates of **Śrīraṅgarāya VI.** (usually described as II.) of Karṇāṭa, the son of Pīna(China)-Veṅkaṭa III. who was the younger brother of Veṅkaṭapati II., and adopted son of Gōpāla who was the son of Śrīraṅga V. and grandson of Veṅkaṭādri, the youngest brother of Rāmarāja II.;<sup>4</sup> (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 105).—Rasa-rtu-bāna-chandr-ākhyā-gaṇitē Śaka-vatsarē [] Tāru(ra)ṇ-ākhyē mahā-varshē māsi Phālguna(na)-nāmakē | pakshē vaḷakshē puṇya-rkshē dvādasyām(śyām) cha mahā-titthau |

546.—**Ś. 1615.**—*Coorg Inscr.* No. 11, p. 16. Kaṭṭepura Kanarese plate of **Kṛishṇappa-Nāyaka**, the son of Veṅkaṭādri-Nāyaka and grandson of Kṛishṇappa-Nāyaka, of Bēlūr:—

Śālivāhana-Śaka-varushagaḷu 1615neya Śrīmukha-uāma-saṁvatsarada Pushya-śu 12lu . . . . . Makarasaṅkramaṇa-puṇyakāladalli.

29th December A.D. 1693.

#### J.—The Eastern Chalukyas (or Chālukyas, including those of Piṭhāpuram and Śrīkūrmam) and minor chiefs of the Telugu country.<sup>5</sup>

547.—*Ind. Ant.* Vol. XIX. p. 309, and Plate. Śālarā (now British Museum) plates of the E. Chalukya<sup>6</sup> **Yuvarāja Vishṇuvardhana<sup>7</sup> I. Vishamasiddhi**; of the 8th year (of the reign) of the **Mahārāja** (the W. Chalukya Pulakēsin II.<sup>8</sup>); issued from Kurumarathya:—

(L. 13).—Kārttika-paurṇṇamāsyām.

(L. 35).—Śrī-mahārājasya pravarddhamānaka-saṁvatsarē aṣṭamē.

In the family of the Chalukyas, Raṇavikrama Satyāśraya [Pulakēsin I.]; his son Kīrti-varman [I.]; his son Vishṇuvardhana [I.] Vishamasiddhi.

548.—*Ind. Ant.* Vol. XX. p. 16; Dr. Burnell's *South-Ind. Palaeography*, 2nd ed., Plate xxvii. Chīpurupalle plates of the 18th year (of the reign) of the E. Chalukya **Mahārāja Vishṇuvar-**

<sup>1</sup> This is the name of the village granted; I do not know where the plates were found.

<sup>2</sup> On this day the *tithi* of the date commenced 3 h. 12 m. after mean sunrise.

<sup>3</sup> This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.

<sup>4</sup> Compare *Ep. Ind.* Vol. III., Table facing p. 238.

<sup>5</sup> *Viz.* the chiefs of Koṇḍapaṇḍaṭi, Velanāṇḍu and Kōnamāṇḍala (Nos. 581-593), the Kākatīyas (Nos. 584-599), the chiefs of Amāravatī and Nātavāḍi (Nos. 590-592), the Redḍis of Koṇḍavīḍu and Rājam hēndramagara (Nos. 593-599), the Matsyas of Oḍḍavāḍi (No. 600) and Nāmaya-Nāyaka of Piṭhāpurī (No. 601).

<sup>6</sup> The original has *Chalikya*.

<sup>7</sup> On the seal called Biṭṭarasa.—He is the Kubja-Vishṇuvardhana of No. 557 ff.

<sup>8</sup> See above, No. 9 ff.

dhana I. Vishamasiddhi, the younger brother of the *Mahārāja* Satyāśraya (Pulakēśin II.); issued from Cherupūra:—

(L. 14).—Śrāvāṇa-māsē chandragrahaṇa-nimittē.

(L. 20).—sain 10 8 mā (?) 4 (?) di 10 5.

[Ś. 554]: 7th July A.D. 632; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XX. p. 4.

The *ājñapti* (or *dātaka*) of the grant was Aṭavidurjaya of the Matsya<sup>1</sup> family.

549.—*Ind. Ant.* Vol. XIII. p. 137, and Plate. Pedda-Maddāli plates of the 18th year of the reign of the E. Chalukya *Mahārāja* Jayasimha I. (Sarvasiddhi), the son of [Vishamasiddhi<sup>2</sup>] and grandson of Kirtivarman I.; issued from Udayapūra:—

(L. 18).—vishuva-nimittē vijayarājya-samvatsarē aṣṭādaś[ē\*].

550.—*Ind. Ant.* Vol. VII. p. 186, and Plates in Vol. VIII. p. 320. Nellore district (formerly Sir W. Elliot's, now British Museum ?) plates of the second year of the reign of the E. Chalukya *Mahārāja* Vishṇuvardhana II. (Vishamasiddhi), the grandson of the *Mahārāja* Vishṇuvardhana I., and son of Indra-bhaṭṭāraka who was the younger brother of the *Mahārāja* Jayasimha I.:—

(L. 65).—varddhamāna-rājya-dvaya-<sup>3</sup>samvatsarē Chaitra-māsē śukla-pakṣhē daśamyaṁ Maghā-nakshatrē Budhavārēshu.

[Ś. 586]: Wednesday, 13th March A.D. 664; see *ibid.* Vol. XX. p. 8.

551.—*Ind. Ant.* Vol. VII. p. 191, and Plate. Maṭṭewāḍa (? , formerly Sir W. Elliot's, now British Museum ?) first and second plates<sup>4</sup> only of the 5th year of the reign of the E. Chalukya *Mahārāja* Vishṇuvardhana II. (Vishamasiddhi), the great-grandson of Kirtivarman I., grandson of the *Mahārāja* Vishṇuvardhana I., and son of Indra-bhaṭṭāraka who was the brother of the *Mahārāja* Jayasimha I.:—

(L. 19).—a(ā)tmanō vijayarājya-pañchamē samvatsarē Phālguna(na)-māsē anāvāsyāyān sūryyagra[hu\*]ṇa-nimi[ttē\*].

[Ś. 589]: 17th February A.D. 668; a solar eclipse (in the *pūrṇimānta* Phālguna), not visible in India;<sup>5</sup> see *ibid.* Vol. XX. p. 9.

552.—*Ind. Ant.* Vol. XX. p. 105. Madras Museum plates of the 20th year of the reign of the E. Chalukya *Mahārāja* Sarvalōkāśraya (Vijayasiddhi, *i.e.* Maṅgi-yuvarāja<sup>6</sup>), the son of the *Mahārāja* Vishṇuvardhana II., who was the son of Indra-bhaṭṭāraka, the younger brother of the *Mahārāja* Jayasimha I.:—

(L. 24).—uttarāyāna-nimittē . . . [pravarddhamāna-vija]yarājya-samvatsarē viṣaḥ<sup>7</sup>

553.—*South-Ind. Inscr.* Vol. I. No. 35, p. 33; *Ind. Ant.* Vol. XX. p. 415. British Museum (formerly Sir W. Elliot's) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II. Narēndramṛigarāja, the son of the *Mahārāja* Vishṇuvardhana IV. and grandson of the *Mahārāja* Vijayāditya I.:—

(L. 42).—chandru(ndra)grahaṇa-nimittē.

The inscription mentions as *ājñapti* (or *dātaka*) Narēndramṛigarāja's brother, the prince Nṛipa-Rudra, born in the Haihaya family.

554.—*Ep. Ind.* Vol. V. p. 120, and Plate. Bḍēru (now Madras Museum) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II., the son of the *Mahārāja* Vishṇuvardhana IV. and grandson of Vikramarūma (*i.e.* Vijayāditya I.):—

(L. 20).—sū[r\*]yyagrahaṇa-nimittē.

<sup>1</sup> Compare below, No. 600.

<sup>2</sup> *I.e.* Vishṇuvardhana I. Vishamasiddhi; the actual name is omitted in the grant.

<sup>3</sup> Read -*avittya*-.

<sup>4</sup> The two plates are numbered with numerical symbols.

<sup>5</sup> Compare above, No. 9.

<sup>6</sup> Compare below, No. 557 ff.

<sup>7</sup> Read *vīṣāḥ*.

555.—*Ind. Ant.* Vol. XIII. p. 186, and Plates. Ahadanakaram (formerly Sir W. Elliot's, now British Museum) Sanskrit and Telugu<sup>1</sup> plates of the E. Chálukya *Mahārāja Vishṇuvardhana V.* (*i.e.* Kali-Vishṇuvardhana<sup>2</sup>), the son of the *Mahārāja Vijayāditya II.* and grandson of the *Mahārāja Vishṇuvardhana IV.*

556.—*Ep. Ind.* Vol. V. p. 123, and Plate. Masulipatam (P, formerly Sir W. Elliot's) plates<sup>3</sup> of the E. Chálukya *Mahārāja Vijayāditya III.* (who in battle slew Maṅgi), the son of the *Mahārāja Vishṇuvardhana V.*, who was the son of the *Mahārāja Vijayāditya II.* (here also called Chálukya-Ārjuna<sup>4</sup>):—

(L. 27).—chandragrahaṇa-nimittē.

557.—*Ep. Ind.* Vol. V. p. 128, and Plate. Bezvāḍa plates<sup>5</sup> of the E. Chálukya *Mahārāja-dhīrāja Bhīma I. Vishṇuvardhana* (also called Chálukya-Bhīma I.):—

(L. 20).—niḷa-paṭṭabandha-samayē.

In the Chálukya family, Satyāśraya's<sup>6</sup> brother Kubja-Vishṇuvardhana [Vishṇuvardhana I.] (reigned 18 years); his son Jayasīṃha [I.] (33 ys.); his younger brother Indra-bhaṭṭāraka's son Vishṇuvardhana [II.] (9 ys.); his son Maṅgi-yuvarāja (25 ys.); his son Jayasīṃha [II.] (13 ys.); his younger brother from a different mother, Kokkili (6 months); his eldest brother Vishṇuvardhana [III.]<sup>7</sup> (37 ys.); his son Vijayāditya-bhaṭṭāraka [Vijayāditya I.] (18 ys.); his son Vishṇurāja [Vishṇuvardhana IV.] (36 ys.); his son Vijayāditya [II.] (40 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Vijayāditya [III.] (44 ys.); Bhīma [*i.e.* Chálukya-Bhīma I.] is the son of his brother, the *Yuvarāja Vikramāditya* [I.].

558.—*Ep. Ind.* Vol. V. p. 132, and Plate. Masulipatam (now Madras Museum) plates of the E. Chálukya *Mahārāja Ammarāja I. Vishṇuvardhana*, recording a grant to Mahākāla, a general, and son of a foster-sister, of Ammarāja's grandfather Bhīma I.

Genealogy with lengths of reigns as far as Vijayāditya [III.] substantially as in No. 557. From his younger brother, the *Yuvarāja Vikramāditya* [I.], sprang Bhīma [I., *i.e.* Chálukya-Bhīma I.] (who reigned 30 ys.); his son Vijayāditya [IV.] (6 months); his son Ammarāja [I.].

559.—*South-Ind. Inscr.* Vol. I. No. 36, p. 39. Êḍēru (now Madras Museum) plates of the E. Chálukya *Mahārāja Amma I. Vishṇuvardhana*, surnamed Rājamahēndra; recording a grant to one of the king's military officers named Bhaṇḍanāditya-Kuntāditya, of the Paṭṭavardhinī family.

Genealogy with lengths of reigns from Kubja-Vishṇuvardhana<sup>8</sup> to Vishṇuvardhana [IV.] substantially as in No. 557. Vishṇuvardhana's son Vijayāditya [II.] (reigned 44 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Vijayāditya [III.] (cut off the head of Maṅgi; frightened Kṛishṇa and Saṅkila, and burnt their city [Kiraṇapura];<sup>9</sup> reigned 44 ys.); his younger brother Vikramāditya's son Chálukya-Bhīma<sup>10</sup> [I.] (30 ys.); his son Vijayāditya<sup>11</sup> [IV.]; his son Amma [I.].

<sup>1</sup> The whole of the donative part of the grant is in Telugu.

<sup>2</sup> See below, No. 557 ff.

<sup>3</sup> There is no information as to what has become of the plates.

<sup>4</sup> He also is described as a fire of destruction to the Gaṅga family.

<sup>5</sup> The plates are quasi-palimpsests.

<sup>6</sup> *I.e.* Pulakéśin II., above, No. 9 ff.

<sup>7</sup> Compare below, No. 634.

<sup>8</sup> The inscription mentions an enemy of his, (a king) Daddara.

<sup>9</sup> See *Ep. Ind.* Vol. IV. p. 226; the Kṛishṇa mentioned above is by Dr. Hultzsch suggested to be a Paramāra of Mālava; but he may be the Rāshtrakūta Kṛishṇarāja II. See below, No. 560.

<sup>10</sup> Here also called Drōhārjuna.

<sup>11</sup> Here also called Kaliartyaṅka.

560.—*Ind. Ant.* Vol. XIII. p. 213, and Plates. Pāganavaram (formerly Sir W. Elliot's, now British Museum) plates of the E. Chalukya *Mahārājādhirāja* Chalukya-Bhīma II. Vishṇu-*vardhana*, surnamed Gaṇḍamahēndra,<sup>1</sup> the son of Vijayāditya IV. and Mēlāmbā.

Genealogy with lengths of reigns as far as Vishṇu-*vardhana* [IV.] substantially as in No. 557. His son Narēndramṛigarāja [Vijayāditya II.] (reigned 48 ys.); his son Kali-Vishṇu-*vardhana* [Vishṇu-*vardhana* V.] ( $1\frac{1}{2}$  ys.); his son Guṇaga-Vijayāditya [Vijayāditya III.] (slew Maṅgi, and burnt Kirāṇapura;<sup>2</sup> reigned 44 ys.); his younger brother the *Yuvarāja* Vikramāditya's son Chālukya-Bhīma [I.] (30 ys.); his son Vijayāditya [IV.] (6 months); his eldest son Ammarāja [I.] (7 ys.); having expelled his son Vijayāditya [V.], Tāha (one month); having slain him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); having defeated him, Amma's son Bhīma (8 months); having killed him, Tāha's eldest son Malla [Yuddhamalla II.] (7 ys.); having expelled him, [Chalukya-] Bhīma [II.].

561.—*Ep. Ind.* Vol. V. p. 135, and Plate. Masulipatam (? formerly Sir W. Elliot's, now British Museum) plates of the E. Chālukya *Mahārājādhirāja* [Chālukya-Bhīma<sup>3</sup> II.] Vishṇu-*vardhana*, the son of Vijayāditya IV. and Mēlāmbā :—

(L. 31).—uttarā[yana-nim]ittē.

Genealogy with lengths of reigns as far as Vikramāditya [II.] substantially<sup>4</sup> as in No. 560. The inscription then immediately goes on to the son of Mēlāmbā and Vijayāditya [IV.].

562.—*South-Ind. Inscr.* Vol. I. No. 37, p. 44. Kolavennu (now Madras Museum) plates<sup>5</sup> of the E. Chālukya *Mahārājādhirāja* Chālukya-Bhīma II. Vishṇu-*vardhana*, surnamed Rājāmartaṇḍa, the son of Vijayāditya IV. and brother of Ammarāja I. from a different mother; recording a grant made at the request of the prince Vājaya of the Pānara family :—

(L. 30).—uttarāyana-nimittē.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially<sup>6</sup> as in No. 560. His son Vijayāditya [V.] (reigned half a month); Tālapa (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (one year); Chālukya-Bhīma [II.], the son of Vijayāditya [IV.] (conquered Tātabikyana and Dhajadi).

563.—*Ind. Ant.* Vol. VII. p. 15, and Plates. British Museum (? formerly Sir W. Elliot's) plates of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., the son of Chālukya-Bhīma II. and Lōkamahādēvi:<sup>7</sup>—

(L. 51).—sōmagrahaṇa-nimittam.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially<sup>8</sup> as in No. 560. Having expelled his son Vijayāditya [V.], Tālapa (reigned one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); Tālapa's son Yuddhamalla [II.] (7 ys.); having expelled him, Ammarāja's younger brother Bhīma [*i.e.* Chālukya-Bhīma II.] (12 ys.). His son Ammarāja [II.] assumed the crown in the 12th year of his life on the date—

(L. 31).—Giri-rasa-vasu-saṅkhy-ābdē Śaka-samayē Mārggaśirsha-māsē-smin kṛishṇa-*trayōdaśa-dinē* Bhṛiguvārē Maitra-nakshatrē || Dhanushi ravau Ghaṭa-lagnē.

[S. 867] : Friday, 5th December A.D. 945; see *ibid.* Vol. XXIII. p. 123, No. 62.

<sup>1</sup> Compare above, No. 126.

<sup>2</sup> See above, No. 559.

<sup>3</sup> This name is not given in the inscription.

<sup>4</sup> But Guṇaga-Vijayāditya is here called Guṇaka-Vijayāditya.

<sup>5</sup> The grant on these plates was left incomplete.

<sup>6</sup> But the length of the reign of Vijayāditya-II. Narēndramṛigarāja is given as 40 years (*etc.* No. 557); and Guṇaga-Vijayāditya is called Guṇakenalla-Vijayāditya.

<sup>7</sup> The poetry of the grant is by Mādhavabhaṭṭa.

<sup>8</sup> But the length of the reign of Jayasīma I. is given (wrongly) as 80 years; Guṇaga-Vijayāditya is called Guṇagaṅka-Vijayāditya; and Vijayāditya IV. is called Kollabigaṇḍa-Vijayāditya.

564.—*Ep. Ind.* Vol. V. p. 140, and Plate. Masulipatam (now Madras Museum) plates of the E. Châlukya *Mahârâja Râjâdhirâja* Ammarâja II. Vijayâditya VI., surnamed Râjama-hêndra, the son of Châlukya-Bhîma II. and Lôkamahâdêvi; recording a grant to the *Yuvârâja* Ball[â]ladêva-Vêlâbhata, also called Bođđiya, the son of (the lady) Pammavâ of the Paṭṭavardhini family.

Genealogy with lengths of reigns substantially<sup>3</sup> as in No. 563.

565.—*Ind. Ant.* Vol. XII. p. 91, and Plates. Elavaru plates<sup>3</sup> of the E. Châlukya *Mahârâjâdhirâja* Ammarâja II. Vijayâditya VI., the son of Châlukya-Bhîma II. and Lôkamahâdêvi:<sup>4</sup>—

(L. 54).—uttarâyana-nimittê.

Genealogy with lengths of reigns substantially as in No. 564.

566.—*Ind. Ant.* Vol. XIII. p. 249, and Plate. British Museum (formerly Sir W. Elliot's) plates of the E. Châlukya *Mahârâjâdhirâja* Ammarâja II. Vijayâditya VI., surnamed Râjama-hêndra, the son of Châlukya-Bhîma II. and Lôkamahâdêvi; recording a grant made at the request of the king's wife's parents Kâma and Nâyamâmbâ:<sup>5</sup>—

(L. 28).—uttarâyana-nimittê.

Genealogy with lengths of reigns as far as Bhîma (*i.e.* Châlukya-Bhîma I.) substantially as in No. 560. His son Kollabigaṇḍa-bhâskara [Vijayâditya IV.] (reigned 6 months); his eldest son Ambarâja [Ammarâja I.] (7 ys.); his eldest son Vijayâditya [V.] (half a month); having put him in prison, Tâla, the son of Yuddhamalla [I.] who was the paternal uncle of Châlukya-Bhîma [I.] (one month); Vikramâditya [II.] (1 y.); Kollabigaṇḍa's son Blîma [Châlukya-Bhîma II.], surnamed Kaṇayilladâta (12 ys.); his son Ammarâja [II.].

567.—*South-Ind. Inscr.* Vol. I. No. 38, p. 47. Masulipatam (now Madras Museum) plates<sup>6</sup> of the E. Châlukya *Mahârâjâdhirâja* Ammarâja II. Vijayâditya VI., the son of Châlukya-Bhîma II. and Lôkamahâdêvi.

Genealogy with lengths of reigns as far as Ammarâja [I.] substantially as in No. 560. After him, Tâlapa (reigned one month); having expelled him, Châlukya-Bhîma's son Vikramâditya [II.] (1 y.); Yuddhamalla [II.] (7 ys.); having expelled him, Ammarâja's younger brother [Châlukya-Bhîma [II.]] (12 ys.); his son Ammarâja [II.].

568.—*Ep. Ind.* Vol. VI. p. 351, and Plates. Ranastipûṇḍi<sup>7</sup> plates<sup>8</sup> of the 8th year (of the reign) of the E. Châlukya *Mahârâjâdhirâja* Vimalâditya Vishṇuvardhana:<sup>9</sup>—

(L. 97).—ashṭama-varsha-varddhanê Sirîha-m[â\*]sê.

Date of Vimalâditya's coronation:—

(L. 42).—Anal-ânala-randhra-gatê Śaka-varshê Vṛishabha-mâsi sita-pakshê [I\*] yash-shashṭhyâm Guru-Pushyê Simhê lagnê prasiddham=abhishiktaḥ | (||)

[Ś. 933]: Thursday, 10th May A.D. 1011; but the *tithi* which ended on this day was the 5th, not the 6th; see *ibid.* p. 349.

Mythical genealogy from Nârâyana (Vishṇu), through the Moon, to Udayana who was the first of 59 kings of Ayôdhyâ. Descended from them, Vijayâditya, was killed in battle with Trilôchana-Pallava; his posthumous son Vishṇuvardhana; his son (from a

<sup>1</sup> Perhaps a mistake for *Mahârâjâdhirâja*.

<sup>2</sup> But the length of the reign of Jayasîmha I. is given (correctly) as 33 years; and Tâlapa is called Tâl-âdhipati and Tâl-âdhipati.

<sup>3</sup> The grant is partly a quasi-palimpsest.

<sup>4</sup> The poetry of the grant is by Pôtanabhata.

<sup>5</sup> The poetry of the grant is by Mâdhavabhata.

<sup>6</sup> They are all much worn, and of the third plate one entire half is lost.

<sup>7</sup> This is the name of the village granted; the plates were found in the Amalâpuram tâluka and belong to an inhabitant of Amalâpuram.

<sup>8</sup> The description of the boundaries of the village granted is in Sanskrit and Telugu.

<sup>9</sup> The poetry of the grant is by Bhimanabhata.

Pallava princess) Vijayāditya; his son Polakēsivallabha (Pulakēsīn I.); his son Kirtivarman [I.]. Then genealogy with lengths of reigns from Kubja-Vishṇuvardhana to Yuddhamalla [II.] substantially<sup>1</sup> as in No. 563. Having expelled Yuddhamalla [II.], Rājabhīma (Bhīma, Chālukya-Bhīma [II.]), the younger brother of Ammarāja [I.], (reigned 12 years); his son Ammarāja [II.] (25 ys.); Dāna or Dānārṇava, his brother from a different mother (3 ys.); an interregnum of 27 years; Dāna's son Śaktivarman (12 ys.); after him Vimalāditya<sup>2</sup> (Tribhuvanānkuśa, Birudañka-Bhīma,<sup>3</sup> Mummaḍi-Bhīma, Bhūpamahēndra), the son of Dāna and Āryā-mahādēvī.

569.—*Ind. Ant.* Vol. XIV. p. 50, and Plates. Korumelli (formerly Sir W. Elliot's, now British Museum) plates<sup>4</sup> of the E. Chālukya *Mahārājādhirāja Rājarāja I. Vishṇuvardhana*, the son of Vimalāditya and his wife Kundavā who was the younger sister of [the Chōla king] Rājendra-Chōḍa [I.] and daughter of [the Chōla king] Rājarāja [I.] of the solar race :<sup>5</sup>—

(L. 103).—*indūparāgē.*

Date of Rājarāja's coronation :—

(L. 65).—*Yō rakshitum vasumatim Śaka-vatsarēshu vēd-āmburāsi-nidhi-varttishu Simhag-ē-rkkē [I\*] kṛṣṇa-dvītiya-divavas-<sup>6</sup>Ottarabhadrikāyām varē Gurōr=Vvaṇijī lagna-vas-ō=bhishiktah ||*

[Ś. 944.]: Thursday, 16th August A.D. 1022; see *ibid.* Vol. XXIII. p. 131, No. 110.

Mythical genealogy, *etc.*, as far as the interregnum substantially as in No. 568; Dāna's son Chālukya-Chandra [Śaktivarman] (reigned 12 ys.); his younger brother Vimalāditya (7 ys.); his son Rājarāja [I.].

570.—*Ep. Ind.* Vol. IV. p. 303. Madras Museum Sanskrit and Telugu<sup>7</sup> plates (Nandamapūṇḍi grant) of the 32nd year of the reign of the E. Chālukya *Mahārājādhirāja Rājarāja I. Vishṇuvardhana*, the son of Vimalāditya and his wife Kundavā of the solar race :<sup>8</sup>—

(L. 78).—*sōmagrahana-nimittē.*

(L. 92).—*dvāttrimśattamē vijayarājya-varsh[ē] varddha[mā\*]nē.*

The lunar eclipse mentioned is probably that of the 28th November A.D. 1033 [in Ś. 975], which was visible in India; see *ibid.* p. 303.

Date of coronation and genealogy with lengths of reigns substantially as in No. 569.

571.—*Ep. Ind.* Vol. VI. p. 336, and Plates. Tēki plates<sup>9</sup> of the E. Chālukya *Mahārājādhirāja Chōḍagaṅga Rājarāja Vishṇuvardhana*, ruler of Vēngī, of the 17th year of the reign (of Kulōttunga-Chōḍa I.); issued from Jananāthanagarī :—

(L. 108).—*śrī-vijayarājya-saṁvatsara(rē) saptadaśē.*

Date of Chōḍagaṅga's appointment as ruler of Vēngī :—

(L. 61).—*Śāk-ābdē rasa-kh-āmbar-ēndu-gaṇitē Jyēshṭhē=dha(tha) māsē sitē pakshē pūrṇa(rṇṇa)-tidhau(thau) dinē Suragurōr=Jyēshṭhām śasāmkē gate [I\*] Śirīha(hē) lagna-varē.*

[For Ś. 1006] the date is irregular.

<sup>1</sup> But Indrarāja (Indra-bhaṭṭāraka) is here stated to have reigned for 7 days, and Tālapa is called Tādapa.

<sup>2</sup> He amongst others defeated the Śakas, Lāṭas and Gurjaras.

<sup>3</sup> Compare Birudañka-Rāma, above, in No. 309, note.

<sup>4</sup> The first plate is a quasi-palimpsest.

<sup>5</sup> The poetry of the grant is by Chētanabhaṭṭa, the son of Bhīma (No. 568). - For the Chōla kings Rājarāja I. and Rājendra-Chōḍa (-Chōla I.) see below, Nos. 696 ff. and 721 ff.

<sup>6</sup> Read *-divas-*.

<sup>7</sup> The description of the boundaries of the village granted is in Telugu.

<sup>8</sup> The poetry of the grant is by Nanniyabhaṭṭa.

<sup>9</sup> Composed by Viddiyabhaṭṭa; see Nos. 572 and 573.—The plates do not refer to a grant of land, but confer certain honorary privileges.



Genealogy, etc., as far as Vimalāditya substantially as in No. 569. His son Rājarāja [I.] (reigned 41 years), married Ammaṅgadēvi, the daughter of [the Chōla] Rājendra-Chōḍa [I.] of the solar race. Their son Rājendra-Chōḍa [II.], at first ruler of Vēṅgī, as Kulōttuṅgādēva (Kulōttuṅga-Chōḍa I.) was anointed in the Chōḍa kingdom.<sup>1</sup> He had many queens and from them several sons. He first appointed his son Mummaḍi-Chōḍa [Rājarāja] to the sovereignty of Vēṅgī (which had been held before by Kulōttuṅga's paternal uncle Vijayāditya [VII.]<sup>2</sup> for 15 years), and Mummaḍi-Chōḍa held it for one year. Kulōttuṅga then appointed the latter's younger brother Vira-Chōḍa, but recalled him after six years. He then appointed his eldest son Chōḍagaṅga.

572.—*South-Ind. Inscr.* Vol. I. No. 39, p. 53; *Ind. Ant.* Vol. XIX. p. 427. Chellūr (formerly Sir W. Elliot's, now British Museum) plates<sup>3</sup> of the E. Chālukya *Mahārājādhirāja Vira-Chōḍa Vishṇuvardhana*, ruler of Vēṅgī, of the 21st year of the reign (of Kulōttuṅga-Chōḍa I.):<sup>4</sup>—

(L. 113).—śrī-vijayarājya-saṁvatsarē śkaviṁśē.

Date of Vira-Chōḍa's appointment as ruler of Vēṅgī:—

(L. 76).—Śāk-ābdē śasi-khadvay-ēṁdu-gaṇitē Simh-ādhirājē(dhē) ravau chaṁdrē vṛiddhimati trayōdaśa-tithau vārē Gurōr=Vvriśchikē [i\*] lagnē=tha Śravaṇē.

[Ś. 1001\*]: Thursday, 23rd August A.D. 1078;<sup>5</sup> see *Ind. Ant.* Vol. XXIV. p. 2, No. 128.

Genealogy, etc., as far as Kulōttuṅga (Kulōttuṅga-Chōḍa I.) substantially as in No. 571. He married Madhurāntaki, the daughter of [the Chōla] Rājendradēva, and appointed his son Vira-Chōḍa to the sovereignty of Vēṅgī (which had been held before by Kulōttuṅga's paternal uncle Vijayāditya [VII.] for 15 years, and by Vira-Chōḍa's elder brother [Mummaḍi-Chōḍa] Rājarāja for one year).

573.—*Ep. Ind.* Vol. V. p. 74; specimen plate in Dr. Burnell's *South-Ind. Palæography*, 2nd ed., Plate xxix. Piṭhāpuram (now Madras Museum?) plates<sup>6</sup> of the E. Chālukya *Mahārājādhirāja Vira-Chōḍa Vishṇuvardhana*, ruler of Vēṅgī, of the 23rd year of the reign (of Kulōttuṅga-Chōḍa I.):<sup>4</sup>—

(L. 186).—uttarāyana-nimitt[ē\*].

(L. 279).—śrī-vijayarājya-saṁvatsarē tryutta[ra\*]-viṁśati-saṁvatsarē.

Date of Vira-Chōḍa's appointment as ruler of Vēṅgī and genealogy, etc., substantially<sup>7</sup> as in No. 572.

574.—Ś. 1056 (for 1065).—*Ind. Ant.* Vol. XIV. p. 56, and Plates. Chellūr (formerly Sir W. Elliot's, now British Museum) plates<sup>8</sup> of the reign of the E. Chālukya **Kulōttuṅga-Chōḍa II.**, recording a grant by his *Daṇḍādhinātha Kāṭa*, otherwise called **Kolani-Kāṭama-Nāyaka**, i.e. Kāṭama-Nāyaka of Kolanu:—

(L. 49).—Śāk-ābdānām pramāṇē rasa-viśikha-viyach-chaṁdra-saṁkhyām prayātē . . . s-Ārdra-ṛkshē pūrvva-ma(pa)kshē vishuvati sutithā(thau).

For Ś. 1056 the date is irregular; for Ś. 1065 it regularly corresponds to the 24th March A.D. 1143;<sup>9</sup> compare *Ep. Ind.* Vol. VII. p. 9.

<sup>1</sup> See below, No. 756 ff.

<sup>2</sup> See below, No. 754.

<sup>3</sup> In the description of the boundaries the language is a mixture of Sanskrit and Telugu.

<sup>4</sup> The poetry of the grant is by Viddayahhaṭṭa; see No. 571.

<sup>5</sup> On this day the *tiṭhi* of the date commenced 0 h. 30 m. after mean sunrise.

<sup>6</sup> In the description of the boundaries the language is a mixture of Telugu and Sanskrit.—The grant is remarkable for the large number of donees (536 Brāhmins whose names are given).

<sup>7</sup> But Guṇaga-Vijayāditya (probably by a mistake of the writer) is stated to have reigned 40 (instead of 44) years.

<sup>8</sup> The writer of the date has written *rasa-viśikha* instead of *viśikha-rasa*.

Genealogy<sup>1</sup> with lengths of reigns from Kubja-Vishnuvardhana to Ammarāja [II.] substantially<sup>2</sup> as in No. 563. Ammarāja [II.] (reigned 25 years); his eldest brother Dānārjaya (30 ys.); his son Śaktivarman (12 ys.); his younger brother Vimalāditya (7 ys.); his son Rājarāja [I.] (41 ys.); his son Kulōttuṅga-Chōḍa [I.] (49 ys.); his son Vikrama-Chōḍa (15 ys.); his son Kulōttuṅga-Chōḍa [II.].

575.—Ś. 1079.—Date of the coronation of Vijayāditya III., one of the E. Chālukyas of Piṭhāpuram, as given in the Piṭhāpuram inscription of Mallapādēva III. (below, No. 576):—  
(L. 74).—Yō rājēmddu[h] Śak-[ā]bdē nidhi-jaladhi-[vi]yach-chandra-gē Māgha-māsē śuklē pakshē daśamyāv(m)=Inatanaya-dinē Rōhini-tārakā[yām] [Mi]nē [lu]gnē=bhishi[ktō]

Saturday, 11th January A.D. 1158; see *Ep. Ind.* Vol. IV. p. 228.

576.—Ś. 1124.—*Ep. Ind.* Vol. IV. p. 231, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the Mahārāja Malla or Mallapādēva III. Vishnuvardhana alias Mallapādēva-Chakravartin, E. Chālukya of Piṭhāpuram, dated on the day of his coronation:—

(L. 78).—Śak-[ā]bdē vēda-nētra-kshiti-śasi-gapitē Śrēshṭha-kriṣṇē [da\*]śamyām Bhānū(nō)r-vvārē [su]-lagnē mahati Mṛigapatāv=Aśvi-be(bhē) Piṭhapu[r̥yām].

(L. 85).—Śakavarshambhu(bu)lu 11[2]tgu[nēā]ti Jyēshṭha-ba[hu][[a\*]-daśamiyun-Ādivramu nāmti Simhōdayamuna |

Sunday, 16th June A.D. 1202; see *ibid.* Vol. IV. p. 228.

After giving the genealogy with the lengths of the reigns of the E. Chalukyas from Kubja-Vishnuvardhana to Vikrama-Chōḍa (surnamed Tyāgasamudra, compare No. 807), the inscription gives the following genealogy of Mallapādēva: Bēta (Kañṭhikā-Bēta, or Vijayāditya<sup>3</sup> [I.], who was the son of Ammarāja [I.] and had been expelled by Tādapa); his son Satyāśraya (Uttama-Chālukya), married Gauri of the Gaṅga race; their sons Vijayāditya [II.], Vimalāditya, Vikramāditya, Vishnuvardhana [I.], Mallapa [I.], Kāma, and Rājamārtanḍa. Of these, Vijayāditya [II.] married Vijayā of the solar race; their sons Vishnuvardhana [II.], Mallapa [II.], and Sāmidēva. Of these, Mallapa [II.] married Chandaladēvi, the daughter of the Haihaya Brahman, lord of the Sagara-vishaya; their son Vijayāditya [III.] (crowned in Ś. 1079, see No. 575), married Gaṅgā, the daughter of the lord of [Āra]davaḍa; their son Malla (Mallapa [III.] Vishnuvardhana).

577.—Ś. 1195.—*Ep. Ind.* Vol. V. p. 32. Śrīkūrmam pillar inscription of Vijayāditya II. a descendant of the E. Chālukya Rājarāja I.:—

(L. 19).—Svasti śri-Śāka-varshē śara-nidhi-śasi-bhū-sammitē[=rkkē] Tulā-stō(sthē) Rudrāhē Saumyavārē sita-yuji.

The date is irregular; see *ibid.* p. 34, note 3.

In the race of the Moon, the [E.] Chālukya Vimalāditya (above, No. 568); his son Rājarāja [I.] (translated into Andhra, *i.e.* Telugu, the history of the Bhārata race, *i.e.* the Mahābhārata; resided at Rājamāhēndrapaṭṭana). In his race, Vijayāditya [I.]; his son Rājarāja, was minister of Vira-Nṛsiṃha; his son Vijayāditya [II.].

578.—Ś. 1199.—*Ep. Ind.* Vol. V. p. 34. Śrīkūrmam Sanskrit and Telugu pillar inscription of (the E. Chālukya) Purushōttama, a son of Rājarāja (and brother of Vijayāditya II.; see No. 577):—

(L. 1).—Svasti śri-Śāka-vatsarē [nava]-nidhi-kshōṇ-īndubhis-sammitē.

(L. 4).—Śāka-[va\*]rshambulu || 1199yagunēmti.

<sup>1</sup> An introductory verse implies that the family belongs to the *Sōma-vāṃsa*.

<sup>2</sup> But Indrarāja (Indra-bhaṭṭāraka) is stated to have reigned for 7 days; and Tādapa is called Tādapa.

<sup>3</sup> *I.e.* Vijayāditya V. of the E. Chalukya genealogy.

<sup>4</sup> *I.e.* the E. Gaṅga king (of Kaliṅga) Narasiṃha I.; see *North. Inscr.* No. 367.

579.—**Ś. 1231.**—*Ep. Ind.* Vol. V. p. 35. Śrīkūrmam Sanskrit and Telugu pillar inscription of the [3rd] year of the reign of the (E. Chālukya) *Sāmanta Viśvanātha (Jagannātha)*, a son of Purushōttama (see No. 578); and of the reign of **Vira-Bānucē.a.**<sup>1</sup>—

(L. 1).—Svasti śrī-Śāka-varshê śaśi-guṇa-ravi-gê ch=Ā [śvayuk-śu]kla-pakshê māsê Kaumtēya-tiṭhyām Suraguru-divasê.

(L. 11).—śrī-Śāka-varshambhu(bu)lu 1231gunēm[ṭṭi] śrī-Jaga[n]āthadēvara vijaya-rājya-sam[vva]tsarambulu [3]gu śrāhi Kanya-śukla ōyu Guruvāramuna.

The date is irregular; see *ibid.* p. 36, note 4.

580.—**Ś. 1240.**—*Ep. Ind.* Vol. V. p. 36. Śrīkūrmam pillar inscription of (the E. Chālukya) **Purushōttama**, the brother of Vijayārka (Vijayāditya II.) who was a son of Rājarāja (see No. 577); (composed by Nṛsiṃha):—

(L. 5).—Śākê vyōma-yug-ô[shṇa]didi(dhi)ti-yut(tê) vasê(rshê) Nabhō-va(mâ)si.

581.—**Ś. 1093.**—*Ep. Ind.* Vol. VI. p. 269. Tsandavolu<sup>2</sup> Sanskrit and Telugu pillar inscription<sup>3</sup> of the *Mahāmaṇḍalēśvara Buddharāja* of **Koṇḍapaḍmaṭi**—surnamed Aniyankabhīma and Eladāyasiṃha, and described as 'a worshipper of the feet of Kulōttuṅga-Chōḍadēva' (i.e. the E. Chālukya Kulōttuṅga-Chōḍa II.)—of the Durjaya family:—

(L. 49).—Śāk-ābdê śakti-Namā-āmbara-śaśi-gaṇite . . . saumyāyanê.

(L. 70).—Śāka-varshambulu 1093nēmṭi [u]ttā(tta)rāyana-nimittamuna.

Buddhavarman (of the Chaturthābhijana or Śūdra caste) was a feudatory of Kubja-Vishṇu<sup>4</sup> of the Lunar race. After some ancestors had passed away, there was in his family Maṇḍa (Maṇḍana) [I.]; his son Gaṇḍa; his son Maṇḍa [II.], married Kundāmbikā; their son Buddharāja (whose sister Aṅkama<sup>5</sup> was the wife of Goṅka's<sup>6</sup> son Rājendra-Chōḍa).

582.—**Ś. 1108.**—*Ep. Ind.* Vol. IV. p. 39, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of (the *Mahāmaṇḍalēśvara*) **Prithviśvara**<sup>7</sup> of **Velanāṇḍu**, recording a grant by his mother **Jāyāmbikā**, the queen of the *Mahāmaṇḍalēśvara* **Goṅka III.**; (composed by Ayyapillāya):—

(L. 136).—Nāga-vyōm-ēṃdu-rūpa-pramita-Śāka-saran-Mēshasamkrānti-kālê pu[nyê] . . .

(L. 139).—Śākava[\*]shambulu 1108gunēmṭi Mēshasamkrānti-nimittamuna.

The inscription gives the following genealogy<sup>8</sup> of the family which belonged to the Chaturthānvaya or Śūdra caste: After a number of fictitious personages, Malla [I.]; his son Eṛiyavarman; his son Kuḍiyavarman [I.]; his son Malla [II.] Piḍuvarāditya; his son Kuḍiyavarman [II.] (feudatory of the E. Chālukya Vimalāditya; above, No. 568); his son Eṛṇaya; his son Nannirāja; his sons Vedura [I.,] Gaṇḍa, Goṅka [I.] (feudatory of the E. Chālukya Kulōttuṅga-Chōḍa I.), Mallaya, and Paṇḍa; Gaṇḍa's son Vedura [II.] (feudatory of the E. Chālukya Vira-Chōḍa); Goṅka's son Chōḍa (feudatory and adopted son of the E. Chālukya Kulōttuṅga-Chōḍa I.), married Guṇḍāmbikā; their son Goṅka [II.], married Sabbāmbikā; their son **Vira-Rājendra-Chōḍa**<sup>9</sup> (Rājendra-Chōḍa, Velanāṇḍi-Kulōttuṅga-Rājendra-Chōḍayarāja), married **Akkāmbikā**; <sup>10</sup> their son Goṅka [III.] (Kulōttuṅga-Manma-Goṅkarāja), married **Jāyāmbikā** (Jāyamāmbā, Jāyamadēvi); their son **Prithviśvara**.

<sup>1</sup> I.e. the E. Gaṅga king (of Kaliṅga) Bhānucēva II.; see *North. Inscr.* No. 369.

<sup>2</sup> This is the modern name of Dhanadapura (Dhanadaprōlu), the capital of the chiefs of Velanāṇḍu; see below, No. 582.

<sup>3</sup> For abstracts of 14 other inscriptions of the Koṇḍapaḍmaṭi chiefs and for the pedigrees derived from them see *Ep. Ind.* Vol. VI. p. 274 ff. Names of chiefs occurring in them, besides those given above, are Chōḍa (Chōḍarāja), Eṛṇa-Manḍa, Malla (Mallerāja), Maṇḍerāja and Manma-Manḍa.

<sup>4</sup> I.e. the E. Chalukya Kubja-Vishṇuvarādhana.

<sup>5</sup> I.e. Goṅka II. of No. 582.

<sup>7</sup> See No. 583.

<sup>6</sup> Called Akkāmbikā in No. 582.

<sup>8</sup> See *Ep. Ind.* Vol. IV. p. 35.

<sup>9</sup> He killed a certain Bhīma, who had taken refuge on an island in a lake (probably the Kollerulake).

<sup>10</sup> Called Aṅkama in No. 581.

583.—**Ś. 1117.**—*Ep. Ind.* Vol. IV. p. 87, and Plate in Vol. VI. p. 270. Pithāpuram Sanskrit and Telugu pillar inscription of the *Mahāmaṇḍalēśvara*s **Mallidēva** and **Manma-Satya II.** of **Kōnamaṇḍala** (probably dependents of “Kulōttuṅga-Prithivīvara<sup>1</sup> of Velanāṇḍu, who was again a vassal of [a king] Rājarāja, a descendant of the E. Chālukya dynasty”) :—

(L. 109).—Śaka-varshambāmlu<sup>2</sup> 1117gunēntṭi Mēshasaṁkrānti-nimittamuna.

After giving the genealogy of the E. Chālukya dynasty with the lengths of the reigns as far as Maṅgi-yuvarāja, and a reference to a king Rājarāja of the Chālukya family who appears to be represented as reigning at the time, the inscription gives a genealogy of the chiefs of Kōnamaṇḍala who derived their descent from Kārtavīrya, the grandson of Haihaya, a descendant of Yadu. The names given are :<sup>3</sup> Mummaḍi-Bhīma [I.] ; Venna ; Rājapareṇḍu [I.] ; Mummaḍi-Bhīma [II.] ; Rājendra-Chōḍa [I.] ; Satya [I.] (Satyāśraya) ; Bēta ; Mallidēva ; Manma-Chōḍa [II.] ; Sūrya ; Lōkabhūpālaka (Lōkamahīpāla) ; Rājapareṇḍu [II.] ; Bhīma [III.] ; Vallabha ; Manma-Satya [II.] (Manma-Satti) ; Mahīpālaṇḍu.

584.—**Ś. 1084.**—*Ind. Ant.* Vol. XI. p. 12, and Plates. Anmakōṇḍa Sanskrit and Telugu pillar inscription of the **Kākatya (Kākatīya)** *Mahāmaṇḍalēśvara* **Rudradēva**, whose capital was Anmakōṇḍa (Anmakōṇḍa, Anmakūṇḍā) ; (composed by Achintēndravara, the son of Rāmēśvara-dīkshita and disciple of Advayāṁṛita) :—

(L. 6).—Śaka-varshamulu 1084vunēntṭi Chitrabhānu-sainvatsara Māgha-śu 13 Vēḍḍa-vāramu nāṁḍu.

Saturday, 19th January A.D. 1163 ;<sup>4</sup> see *ibid.* Vol. XXIV. p. 2, No. 129.

In the Kākatya family, Tribhuvanamalla ; his son Prōlārāja (Prōla ; made captive the [W.] Chālukya Tailapadēva, *i.e.* Taila III.) ;<sup>5</sup> defeated Gōvindarāja and Guṇḍa of Mantrakūṭa ; conquered but re-instated king Udaya, *i.e.* Chōḍōdaya ; put to flight Jagaddēva [compare No. 237] *etc.*, married Muppamadēvi ; their son Rudradēva (subdued a certain Ḍomma, conquered Mallīgīdēva,<sup>6</sup> burnt the city of Chōḍōdaya, *etc.*).

585.—**Ś. 1135.**<sup>7</sup>—*Ep. Ind.* Vol. V. p. 143. Chēbrōlu Sanskrit and Telugu pillar inscription of **Jāya (Jāyana)**,<sup>8</sup> chief of the elephant-troop of the Kākatīya **Gaṇapati**<sup>9</sup> (surnamed Chhalamattigaṇḍa) who granted to Jāya ‘the city of Shaumukha’ (*i.e.* Tāmrapurī, Chēbrōlu) on the date here given :—

(L. 82).—Paṁchattrimśad-upēta-Rudra-śata-saṁkhyātē Śak-ābdē Madhau māsi Śrīmukha-vatsarē.

In the solar race, in the family of the Raghus, Durjaya ; his son Bēta [Tribhuvanamalla] ; after him, Prōla ; his son Rudra ; his brother Mahādēva ; his son Gaṇapati.

586.—**Ś. 1153.**—*Ep. Ind.* Vol. III. p. 84, and Plate. Gaṇapēśvaram Sanskrit and Telugu pillar inscription of the time of the Kākatīya **Gaṇapati**, and of his general **Jāya (Jāyana, Jāyapa-Nāyaka)** :—

(L. 119).—Guṇa-śara-Bhava-mita-Śākē Khara-varshē Mādhavē sitē Gauryyāḥ | tūhyām (thyām).

<sup>1</sup> *I.e.* the Prithivīvara of No. 582.

<sup>2</sup> Read *varshambūlu*.

<sup>3</sup> See *Ep. Ind.* Vol. IV. p. 85.

<sup>4</sup> On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

<sup>5</sup> See above, No. 239 ff. — The inscription mentions the death of Taila III.

<sup>6</sup> According to Dr. Hultzsch probably the Dēvagiri-Yādava Mallugi ; see *Ind. Ant.* Vol. XXI. p. 198, and above Nos. 351 and 369.

<sup>7</sup> The inscription itself may have been incised some years later, because it records works of piety accomplished by Jāya at Chēbrōlu.

<sup>8</sup> For an account of another inscription of Jāya and his sovereign Gaṇapati, at Tsandavōlu, the capital of the chiefs of Velanāṇḍu, see *Ep. Ind.* Vol. V. p. 150.

<sup>9</sup> Compare above, Nos. 343 and 369.

Prôla, residing at Anmakonḍa, 'the family capital of the kings sprung from the race of Kâkati,' (defeated Mantena-Guṇḍa,<sup>1</sup> Tailapadêva, *i.e.* the W. Châlukya Taila III., and Gôvinda-Dandêsa, and re-instated Chôḍôdaya), married Muppalaḍvî; their sons Rudra and Mahâdêva. Rudra succeeded his father, and was succeeded by Mahâdêva, whose son by Bayyâmbikâ was Gaṇapati. Gaṇapati (who had defeated the kings of Chôla, Kalinga, Sêvaṇa,<sup>2</sup> Karṇâta and Lâta, and conquered the country of Velanânḍu) married Nârâma (Nârâmbâ) and Pêrama (Pêramâmbâ), the elder sisters of Jâya (whose genealogy is given).

587.—**Ś. 1157.**—*Ep. Ind.* Vol. VI. p. 39. Chêbrôlu Sanskrit and Telugu pillar inscription of the general Jâya (Jâyana), for the greatest part identical with No. 586 :—

(L. 142).—giri-sara-kshma-chaṇdra-saṁkhyêṁ<sup>3</sup> Śakêṁdr-âbdê Mâdhava-mâsa-  
êndha(âdha)-Girijâ-tithyâm Śanêr=vâsarê.

Saturday, 21st April A.D. 1235.<sup>4</sup>

588.—**Ś. 1172\*.**—*Ind. Ant.* Vol. XXI. p. 200. Conjeeveram (Êkâmranâtha temple) inscription of the Kâkatîya Gaṇapati,<sup>5</sup> and his minister and general Sâmantâ-Bhôja :<sup>6</sup>—

(L. 13).—Śak-âbdê tu dvisaptaty-adhika-Śiva-śata-khyâta-saṁkhyâna-mânê Saṁy-âbdê  
Śrêshṭha-mâsê bahula-Hari-dinê Bhaumavârê samê-hni.

Tuesday, 8th June A.D. 1249; see *ibid.* Vol. XXIII. p. 130, No. 104.

In the solar race, king Betmarâja [Tribhuvanamalla]; after him, Prôḍarâja Jagatikêsarin; after him, Rudradêva; his younger brother Mahâdêva; his son Gaṇapati (defeated [the Dêvagiri-Yâdava] Siṁhaṇa (Singhana),<sup>7</sup> the Kalinga king, *etc.*).

589.—**[Ś. 1172\*].**<sup>8</sup>—*Ep. Ind.* Vol. III. p. 96. Yenamadala fragmentary Sanskrit and Telugu pillar inscription of the Kâkatîya princess Gaṇapâmbâ, recording the building of temples, *etc.*, in honour of her deceased husband Bêta and of her father Gaṇapati.

In the family of the Kâkatîsas (Kâkatîyas), Prôla; his son Mâdhava (*i.e.* Mahâdêva, was killed in battle); his son Gaṇapati (Gaṇapa); his daughter Gaṇapâmbâ (Gaṇapâmbikâ), was married to Bêta, the son of Rudrarâja and grandson of Kêtarâja,<sup>9</sup> lord of the Konnâtavâdî-vishaya (residing at Śrî-Dhânyâṅkapura, *i.e.* Amarâvatî).

590.—**Ś. 1104.**—*Ep. Ind.* Vol. VI. p. 148. Amarâvatî Sanskrit and Telugu pillar inscription of the *Mahâmanḍalêśvara Kêta II.* (Kôta-Kêtarâja), 'lord of Śrî-Dhânyakâṭaka :'<sup>10</sup>—

(L. 103).—Śak-âbdê yuga-kh-êṁdu-rûpa-gaṇitê Mâghê daśamyâm tithau suklâyâm Guru-  
vâsarê.

This date<sup>11</sup> (though repeated four times) is irregular; see *ibid.* p. 147, note 6.

In the city of Śrî-Dhânyakâṭaka, in a family of kings born from the feet of the Creator (*i.e.* in the Śûdra caste), was Bhîma [I.]; his son Kêta [I.]; his son Bhîma [II.], married Sabbamâdêvi (Sabbamadêvi); their son Kêta [II.],<sup>12</sup> whose elder brother was Chôḍerâja.

<sup>1</sup> In No. 587 the name is spelt *Mantena-Guṇḍa*.

<sup>2</sup> *I.e.* the Dêvagiri-Yâdavas; compare No. 588.

<sup>3</sup> Read *-saṁkhyê*.

<sup>4</sup> On this day the *tithi* of the date (as a *ksâya-tithi*) commenced 0 h. 51 m. and ended 22 h. 7 m. after mean sunrise.

<sup>5</sup> Compare below, No. 904.

<sup>6</sup> For a short inscription of his at Kâlahasti, according to which his father was the minister Dôçli and his mother Vâchâmbâ, see *Ep. Ind.* Vol. III. p. 93.

<sup>7</sup> Compare above, Nos. 343 and 369.

<sup>8</sup> See *Ep. Ind.* Vol. III. p. 95.

<sup>9</sup> *I.e.* Kêta II. of No. 590.

<sup>10</sup> Dhânyakâṭaka is the old name of the present Amarâvatî.

<sup>11</sup> Probably the day of the king's accession.

<sup>12</sup> See above, No. 589.

591.—Ś. 1120.—*Ep. Ind.* Vol. VI. p. 159. Bezvāḍa Telugu pillar inscription of the *Mahāmaṇḍalāśvara Rudradēvarāja*<sup>1</sup> of Maḍapalla in Nātavāḍi, the son of Buddarāja, who was the brother-in-law of the Kākatiya king Ganapati :—

(L. 1).—Śaka-va[r\*]shāmbulu 1123[ḍa]gu Durmukhi-saṁvatsara-Vaiśākha-sūdhha(ddha) 15 Guruvāramuna.

Thursday, 19th April A.D. 1201.<sup>2</sup>

592.—Ś. 1156.—*Ep. Ind.* Vol. VI. p. 157. Amarāvati Sanskrit and Telugu pillar inscription of Bayyamāmbā (Kōṭa-Bayyalamahādēvi),<sup>3</sup> the daughter of the *Mahāmaṇḍalāśvara Rudradēva-mahārāja*, the son of Buddha and grandson of Durga, who belonged to the Chaturtha-kula or Śūdra caste and resided at Maḍapalli in the Nāthavāḍi (or Nāthavāṭi) district :<sup>4</sup>—

(L. 212).—Śāk-ābdē tarkka-bāna-kshiti-ra(sa)śi-gaṇitē vatsarē-smim<sup>5</sup> Jay-ākhyē Jyēshthē mā[s=ī]jyavārē Muraripu-divasē śukla-pakshē praśa[stē].

Thursday, 11th May A.D. 1234.

593.—Ś. 1296.—*Ep. Ind.* Vol. III. p. 288. Naḍupūru<sup>6</sup> (formerly Sir W. Elliot's, now British Museum?) Sanskrit and Telugu plates<sup>7</sup> of Anna-Vēma of the Reḍḍi dynasty of Koṇḍaviḍu, recording a grant made for the spiritual benefit of his sister Vēmasāni :—

(L. 28).—Śāk-ābdē rasa-ratna-bhānu-1296-gaṇi[tē] grastē vidhau Rāhu[p]ā Kārt[t\*]ikyām. The date is irregular; see *ibid.* p. 287.

In the caste sprung from Viṣṇu's foot (*i.e.* the fourth or Śūdra caste) was king Prōla; his son Vēma; his son Anna-Vōta; his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāya and Pallava-Trinētra); his sister Vēmasāni, was married to a prince Nallanūka.

594.—Ś. 1300 (for 1301).—*Ep. Ind.* Vol. III. p. 60, and Plate. Vānapalli (now Madras Museum) plates of Anna-Vēma of the Reḍḍi dynasty of Koṇḍaviḍu; (composed by Trilōchanārya) :—

(L. 41).—Śāk-ābdē gagan-ābhra-viśva-gaṇitē Sidhdhā(ddhā)rdhhi(rthi)-saṁvatsarē Māghē kṛishṇa-chaturdāśi-Śiva-tidhau(thau).

Genealogy of Anna-Vēma (Ana-Vēma, here surnamed Jaganobbagaṇḍa,<sup>8</sup> Kshurikākali-vēṭāla, and Karpūravasantarāya) as in No. 593.

595.—Ś. 1313.—*Ep. Ind.* Vol. IV. p. 328, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the Reḍḍi Vēma (Kāṭamareḍḍi-Vēmireḍḍi, *i.e.* Kāṭaya-Vēma), the son of Kāṭa II. (Kāṭamareḍḍi) and Doḍḍasāni-amma (a daughter of Anna-Vōta [of Koṇḍaviḍu]), grandson of Māra, and great-grandson of Kāṭaya I. :—

(L. 4).—Śaka-varshāmbulu 1313agaṇēmti Prajāpati-saṁvatsara-Pushya-śu 2 Gu | nānti Makarasamkrānti-[pu]nyakālamāndu.

Thursday, 28th December A.D. 1391; see *ibid.* Vol. IV. p. 328.

596.—Ś. 1333.—*Ep. Ind.* Vol. IV. p. 321. Tottaramūḍi (now Madras Museum) Sanskrit and Telugu plates<sup>7</sup> of Vēma (Kāṭaya-Vēma) of Rājamahēndranagara, minister of Kumāragiri of Koṇḍaviḍu; (composed by Śrīvallabha, the son of Śrīvallabhārya and Lakshmi) :—

(L. 45).—Śri-Śākē guṇa-Rāma-viśva-gaṇitē Kārt[t\*]iky-ahē=bdē Kharē.

<sup>1</sup> Compare below, No. 592.

<sup>2</sup> On this day the *vīkhi* of the date commenced 1 h. 38 m. after mean sunrise.

<sup>3</sup> According to Dr. Hultzsch, she very probably was one of the wives of Kēta II. in No. 590.

<sup>4</sup> See above, No. 591.

<sup>5</sup> Read =smim=.

<sup>6</sup> This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.—Naḍupūru (Vēmapura) was in Kōṇasthala.

<sup>7</sup> The plates are numbered with Telugu numeral figures.

<sup>8</sup> *I.e.* 'the only hero in the world.'

In the *Paṇṭa kula* of the fourth caste, Vēma, surnamed Jaganobbagaṇḍa;<sup>1</sup> his son Ana-Vōta (Anna-Vōta); his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāya, and Kshurikāsahāya); Ana-Vōta's son Kumāragiri, resided at his capital of Koṇḍavīḍu.—His minister Kāṭaya-Vēma (Kāṭaya-Vēmaya)<sup>2</sup> received from him the eastern country with Rājamahēndranagarī as capital.

597.—Ś. 1336.—*Ep. Ind.* Vol. IV. p. 329. Drākshārāma Sanskrit and Telugu pillar inscription of a subordinate of Vēma (Kātamareḍḍi-Vēmāreḍḍi, *i.e.* Kāṭaya-Vēma):—

(L. 10).—Śaka-varshambulu 1336agunēmti Jaya-saṁvatsara-Kārt[t\*]ika-śu 15 Bhā | nāmīḍu.

Sunday, 28th October A.D. 1414; see *ibid.* p. 328.

The inscription mentions a son of Vēma's, named, in Telugu, Komaragirireḍḍi.

598.—Ś. 1328 (for 1338).—*Ep. Ind.* Vol. IV. p. 330. Drākshārāma Sanskrit and Telugu pillar inscription of the wife of the subordinate, mentioned in No. 597, of Vēma (*i.e.* Kāṭaya-Vēma):—

(L. 15).—Śaka-varshambulu 1328[a]gunēmti [i] Durammukha-saṁvatsara-Chaitra-[śū] 11 Sō | nāmīḍu.

Monday, 9th March A.D. 1416; see *ibid.* p. 328.

This inscription also mentions Vēma's son Komaragirireḍḍi.

599.—Ś. 1352.—*Ep. Ind.* Vol. V. p. 57. Koṅkuduru (now Madras Museum) Sanskrit and Telugu plates<sup>3</sup> of the Reḍḍi Dodḍa II. (Allaya-Dodḍa) of Rājamahēndranagara:—

(L. 45).—Śrī-Śākē kara-bāṇa-viśva-gaṇitē Sādhārāṇē vātūrē Paushē-rdhodaya-nāmi puṇya-samayē.

Sunday, 14th January A.D. 1431; see *ibid.* p. 55, and *Ind. Ant.* Vol. XXV. p. 345, No. 2.

In the *Paṇṭa kula* of the fourth caste, Dodḍa [I.] of the [Po]lvōla *gōtra*; his sons Annavrōla, Kōṭaya and Alla (Allāḍa). Of these, Alla married Vēmāmbikā (a daughter of a Chōḍa prince Bhīma), and had four sons, Vēma, Virabhadra, Dodḍa [II.] and Anna. The eldest of these, Vēma (Allaya-Vēma), had for his capital Rājamahēndranagara, of which he was joint ruler with Virabhadra. Their younger brother Dodḍa [II.] (Allaya-Dodḍa, Allāḍareḍḍi-Dodḍa) had the surnames Karpūravasantarāya, Saṅgrāmabhīma and Jaganobbagaṇḍa.<sup>4</sup>

600.—Ś. 1191.—*Ep. Ind.* Vol. V. p. 110, and Plates. Dibbida (now Madras Museum) plates<sup>4</sup> of Arjuna of the Matsya family of Oḍḍavādi:<sup>5</sup>—

(L. 31).—Śāk-ābdē chamdra-ramādhra-kshiti-śāsi-gaṇitē y-ākshay-ādyā tṛtīyā(yā) Vaisākhē māsi tasyām Ravisuta-divasē.

Saturday, 6th April A.D. 1269; see *ibid.* p. 109.

A mythical being, named Satyamārtanḍa, was appointed by Jayatsēna, the lord of Utkala, to rule over the Oḍḍavādi country, and founded the Matsya family. In this family there were: Bhīma's younger brother Gaṅga; his son Vallabha; his son Yuddhamalla; his son Gōnaṅga [I.]; his son Bhīma [I.]; his son Rēvaṇa [I.]; his son Kōkkila; his son Guḍḍa [I.]; his son Āditya; his son Kaṇḍi [I.]; his sons Ehīma [II.] and Rēvaṇa [II.]; Rēvaṇa's sons Gōnaṅga [II.] and Guḍḍa [II.]; Guḍḍa's son Kaṇḍi [II.]; his son Ārya (did not reign); his son Paragaṇḍa; his sons Guḍḍa [III.] and Bhīma [III.]; Bhīma's son Nṛsiṁha; his son Maṅkāditya; his son Bhīma [IV.]; his younger brother Jayanta, married Chiḡgamāmbā; their son Arjuna.

<sup>1</sup> See above, No. 594, note.

<sup>2</sup> For his genealogy see No. 595; his mother's name here is Dodḍāmbikā; his wife was Mallāmbikā (a sister of Kumāragiri).

<sup>3</sup> The plates (excepting the 5th and 7th) are numbered with Telugu numeral figures.

<sup>4</sup> The plates are numbered with Telugu numeral figures.—The text contains some Telugu words.

<sup>5</sup> See Mr. Venkayya's *Report* for 1899-1900, p. 32.

601.—*Ś. 1259* (for 1260 P).—*Ep. Ind.* Vol. IV. p. 358, and Plates in Vol. V. p. 265. Donepūṇḍi<sup>1</sup> (now Madras Museum) Sanskrit and Telugu plates of the *Sāmanta Nāmaya-Nāyaka* (**Nāmi-Nēni**), surnamed Pagamechchuganḍa<sup>2</sup> (the son of Prōlaya-Nāyaka and Chōdamāmbā, and grandson of Koppulakāpa-Nāyaka), of Piṭhāpuri :—

(L. 31).—Śāk-ābdē Narinda-bāṇ-ārka-mitē Bhādrapadē tadhā | paurṇa(rṇṇa)māsyān Rāvēr-vvārē.

Probably Sunday, 30th August A.D. 1338; see *ibid.* Vol. IV. p. 358.

### K.—The Kadambas.<sup>3</sup>

602.—*Ind. Ant.* Vol. VI. p. 23, and Plate; *PSOCI.* No. 2. Halsi (now Dr. Fleet's) lates of the Kadamba *Yuvarāja Kākusthavarman*, of the 80th year; issued at Palāsikā :—

(L. 4).—svavaijayikē aśtītamē samvatsarē.

603.—*Ep. Carn.* Vol. IV. Introduction, p. 1. Notice of a Tālgund pillar inscription,<sup>4</sup> recording the foundation of a tank by the Kadamba **Kākustha** (**Kākusthavarman**); (composed by Kubja by order of **Kākusthavarman's** son Śāntivarman).

In the Kadamba family was the Brāhmaṇ Mayūrasārman<sup>5</sup> (who was anointed ruler of a tract of country by the Pallavas<sup>6</sup> of Kāñchī); his son Kaṅg[a]varman; his son Bhagāṭha; his son Raghu; his brother Kākustha; his son Śāntivarman.

604.—*Ind. Ant.* Vol. VII. p. 35, and Plate; *PSOCI.* No. 3. Dēvagēri plates of the 3rd year of the reign of the Kadamba *Mahārāja Mṛigēsavarman* (**Mṛigēsavarman**), the son of Śāntivarman, of the lineage of Kākustha; issued at Vaijayantī :—

(L. 7).—ātmanah rājasya tritīyē varshē Paushē samvatsarē Kārttikamāsa-bahulapakshē daśamyām tithau Uttarābhadrpadē nakshatrē.<sup>7</sup>

605.—*Ind. Ant.* Vol. VII. p. 37, and Plates; *PSOCI.* No. 4. Dēvagēri plates of the 4th year (of the reign) of the Kadamba *Dharmamahārāja Vijaya-Śiva-Mṛigēsavarman*,<sup>8</sup> issued at Vaijayantī :—

(L. 4).—Mṛigēsavarmṇaṇah vijay-āyur-ārōgy-aśvarya-pravarādhana-karaḥ samvatsaraḥ chaturtthaḥ varshā-pakshaḥ aṣṭamaḥ tithiḥ paurṇamāsī anay-ānupūrvyā.

606.—*Ind. Ant.* Vol. VI. p. 24, and Plate; *PSOCI.* No. 5. Halsi (now Dr. Fleet's) plates of the 8th year (of the reign) of the Kadamba king **Mṛigēsa** (**Mṛigēsavarman**), the eldest son of Śāntivarman who was a son of Kākustha; issued at Vaijayantī :—

(L. 10).—svavaijayikē aṣṭamē Vaiśākhē samvatsarē Kārttika-paurṇamāsyām.

607.—*Ep. Ind.* Vol. VI. p. 14, and Plate. Kūḍgere plates of the 2nd year (of the reign) of the Kadamba *Dharmamahārāja Vijaya-Śiva-Māndhātrivarman*, issued at Vaijayantī :—

(L. 6).—savassarē<sup>9</sup> dvitīyē Vaiśākha-paurṇamāsyām.

<sup>1</sup> This is the name of the village granted by this record.—The plates are numbered with Telugu numeral figures.

<sup>2</sup> *I. e.* 'the destroyer of the pride of adversaries.'

<sup>3</sup> For the later Kādambas see above, p. 26, note 1, c.

<sup>4</sup> I owe a photograph (furnished by Mr. Rice) of the inscription to Dr. Fleet.—Compare Dr. Fleet's *Dynasties*, p. 286, and *Nachrichten Ges. d. Wiss. Göttingen*, 1899, p. 182.

<sup>5</sup> Compare above, No. 210.—The genealogical Table in *Ep. Carn.* Vol. VI. Introduction, p. 4, is incorrect.

<sup>6</sup> See below, No. 616 ff.

<sup>7</sup> Here either the *nakshatra* Uttara-Bhadrpadā has been quoted erroneously instead of Uttara-Falgunt, or *bahula-pakshē* is a mistake for *śukla-pakshē*. Compare Nos. 480 and 853.

<sup>8</sup> For other (Hīṇṇahebbāgilu) plates of the 7th year (of the reign) of the same king see *Ep. Carn.* Vol. IV. p. 136, No. 18, and Plates.

<sup>9</sup> Read *samvatsarē*.



608.—*Ind. Ant.* Vol. VI. p. 25, and Plates; *PSOOL.* No. 6. Halsi (now Dr. Fleet's) plates of the Kadamba king Ravi (**Ravivarman**), recording grants and ordinances made at Palāsikā. The inscription mentions the king's predecessors Kākusthavarman, Śāntivarman, and Mrigēsa.

609.—*Ind. Ant.* Vol. VI. p. 29, and Plate; *PSOOL.* No. 8. Halsi (now Dr. Fleet's) plates of the Kadamba king Ravi (**Ravivarman**) (who conquered Vishṇuvarman<sup>1</sup> and other kings), residing at Palāsikā.

610.—*Ind. Ant.* Vol. VI. p. 28, and Plate; *PSOOL.* No. 7. Halsi (now Dr. Fleet's) plates of the 11th year of the reign of the Kadamba *Dharmamahārāja* **Ravivarman**, the son of Mrigēsa who was the eldest son of Śāntivarman, the son of Kākustha; recording donations made by Ravivarman's younger brother **Bhānuvarman**, at Palāsikā :—

(L. 11).— pravarddhamānarājya-śrī- Ravivarmanma-dharmamahārājasya ēkādaśē saṁvatsarē hēmantā-shashṭha-pakshē daśamyām tithau.

611.—*Ind. Ant.* Vol. VI. p. 30, and Plate; *PSOOL.* No. 9. Halsi (now Dr. Fleet's) plates of 4th year of the reign of the Kadamba *Mahārāja* **Harivarman**, recording donations made by him at the advice of his paternal uncle Śivaratha; issued at Uchchaśringī :—

(L. 6).— svarājya-saṁvatsarē chaturthē Phālguna(na)-śukla-trayōdaśyām.

612.—*Ind. Ant.* Vol. VI. p. 31, and Plate; *PSOOL.* No. 10. Halsi (now Dr. Fleet's) plates of the 5th year of the reign of the Kadamba *Mahārāja* **Harivarman**, the son of the *Mahārāja* Ravivarman, recording donations made at the request of king **Bhānuśakti** of the family of the Sēndrakas; issued at Palāsikā :—

(L. 8).— svarājya-saṁvatsarē pañchamē.

613.—*Ind. Ant.* Vol. VII. p. 33, and Plate; *PSOOL.* No. 1. Dēvagēri plates of the *Yuvārāja* **Dēvavarman**, son of the Kadamba *Dharmamahārāja* **Kṛishṇavarman** [I. ?]; issued at Triparvata.

614.—*Ep. Ind.* Vol. VI. p. 18, and Plate. Bannahalli (now Halēbhīd) plates of the 7th year of the reign of the Kadamba *Mahārāja* **Kṛishṇavarman II.**, the son of the *Mahārāja* **Sīmhavarman**, who was a son of the *Dharmamahārāja* Vishṇuvarman,<sup>2</sup> who was begotten by the *Dharmamahārāja* **Kṛishṇavarman I.** on a daughter of Kaikēya :—

(L. 13).— varddhamāna-vijayarājya-saṁvatsarē saptamē Kārttika-māsē āpūryamāṇa-pakshē pañchamyām Jyēshṭhā-nakshatrē.

615.—*Ind. Ant.* Vol. XXI. p. 93. Koṅṇūr rock inscription of the Kadamba king **Dāmōdara**.

#### L.—The Pallavas, Gaṅga-Pallavas, Bānas and Gaṅga-Bānas.<sup>3</sup>

616.—*Ind. Ant.* Vol. IX. p. 101, and Plate. Guṅṭūr district (formerly Sir W. Elliot's, now British Museum) Prākrit plates<sup>4</sup> of the queen of the Pallava *Yuvamahārāja* **Vijaya-Buddhavarman**, of the reign of the *Mahārāja* **Vijaya-Skandavarman** :—

(L. 1).— Sīri-Vijayakhandavamma-mahārājassa saṁvachhara . . . .

<sup>1</sup> Perhaps the Vishṇuvarman of No. 614. See also Dr. Fleet's *Dynasties*, p. 322.

<sup>2</sup> For (Birūr spurious?) plates of the *Dharmamahārāja* Vishṇuvarman, the eldest son of the *Dharmamahārāja* **Kṛishṇavarman**, recording a grant made with the permission of Vishṇuvarman's father's eldest brother (*jyēshṭha-pitri*), the *Dharmamahārāja* Śāntivarman, see *Ep. Carn.* Vol. VI. p. 91, No. 162, and Plates.

<sup>3</sup> Nos. 616-643; 644-658; 659-668; and 669-671.

<sup>4</sup> The three plates are numbered (wrongly) with numerical symbols.— Compare also *Ep. Ind.* Vol. I. p. 2, notes.

617.— *Ep. Ind.* Vol. VI. p. 86, and Plates.<sup>1</sup> Mayidavōlu (now Madras Museum) Prākṛit plates<sup>2</sup> of the Pallava *Yuvamahārāja Śivaskandavarman*, of the 10th year (of the reign of his predecessor); issued from Kāñchīpura:—

(L. 25).— sa[īn]vachhara[īn] dasamañ 10 gimhâ pakho chhaṭho 6 divasañ pañchami 5.<sup>3</sup>

618.— *Ep. Ind.* Vol. I. p. 5, and Plates. Hirahadagalli Prākṛit plates<sup>4</sup> of the 8th year (of the reign) of the Pallava *Dharmamahārājādhirāja Śivaskandavarman*, issued from Kāñchīpura:—

(L. 49).— sañva 8 vâsa 6 diva 5.<sup>3</sup>

619.— *Ind. Ant.* Vol. V. p. 51, and Plates; *PSOCI.* No. 267. Uruvupalli<sup>5</sup> plates of the Pallava *Dharmayuvamahārāja Vishṇugōpavarman*, the son of the *Mahārāja Skandavarman II.*, grandson of the *Mahārāja Viravarman*, and great-grandson of the *Mahārāja Skandavarman I.*; of the 11th year (of the reign) of the *Mahārāja Simhavarman I.*; issued from Palakkaḍa:<sup>6</sup>—

(L. 33).— Simhavarmma-mâ(ma)hârâjasya vijaya-saivatsarê âkâdasê Paushya(sha)-mâsê kṛishṇa-pakshê dasamyâm.

620.— *Ind. Ant.* Vol. V. p. 155, and Plates. Māngaḷūr<sup>6</sup> plates of the 8th year of the reign of the Pallava *Dharmamahārāja Simhavarman II.*, the son of the *Yuvarāja Vishṇugōpa* (*Vishṇugōpavarman*), grandson of the *Mahārāja Skandavarman II.*, and great-grandson of the *Mahārāja Viravarman*; issued from Daśanapura:—

(L. 26).— samêdhamâna-vijayarâjy-âshṭama-saivatsara-Chaitramâsa-śuklapaksha-pañchamyâm.

621.— *Ep. Ind.* Vol. III. 145; *Ind. Ant.* Vol. VIII. p. 168, Plates. Udayēdiram (spurious<sup>7</sup>) plates of the first year of the reign of the Pallava *Dharmamahārāja Nandivarman*, the son of the *Mahārāja Skandavarman*, grandson of the *Mahārāja Simhavarman*, and great-grandson of the *Râjâ Skandavarman*; issued from Kāñchīpura:—

(L. 19).— pravardhamâna-ve(vi)je(ja)yarâjya-prata(tha)[ma\*]-sa[īnva\*]tsarê Va(vai)-śâka(kha)-mâsê śukuksh[â]<sup>8</sup> pañchamyâ[īn\*].

The plates contain a Tamil endorsement of the 26th year (of the reign) of king Parakêsarivarman who took Madirai, *i.e.* the Chôla king Parântaka I.<sup>9</sup>

622.— *Ep. Ind.* Vol. I. p. 398, and Plate. Darśi (now Madras Museum) first plate only of a great-grandson of the [Pallava] *Mahārāja Virakōrchavarman*, issued from Daśanapura.

623.— *South-Ind. Inscr.* Vol. II. No. 72, p. 341, and Plate. Vallam cave Tamil inscription, recording the foundation of a temple by *Skandasēna*, the son of *Vasantapriyarâja*, a vassal of *Pagāppidugu*<sup>10</sup> *Lalitânkura Śatrumalla Guṇabhara Mahēndrapōtarâja* (*i.e.*, probably, the Pallava *Mahēndravarmān I.*).

624.— *Ep. Ind.* Vol. IV. p. 153, and Plate. Mahēndravāḍi inscription of *Guṇabhara (Mahēndra)*, (*i.e.*, probably, the Pallava *Mahēndravarmān I.*).

<sup>1</sup> For the seal see *Ep. Ind.* Vol. VI. Plate facing p. 294.

<sup>2</sup> Plates ii. to viii. are numbered with numerical symbols. The alphabet closely resembles that of No. 1014.

<sup>3</sup> These numbers are denoted by numerical symbols.

<sup>4</sup> The (eight) plates are numbered with numerical symbols.— See also *Ep. Ind.* Vol. II. p. 483.

<sup>5</sup> This is the name of the village granted; the inscription was edited from Sir W. Elliot's impressions. The plates are numbered with numerical symbols.

<sup>6</sup> The inscription records a grant to a temple founded by a *Sēndpati* *Vishṇuvarman*. See the same name above, in Nos. 609 and 614.

<sup>7</sup> See *Ind. Ant.* Vol. XXX. p. 215, No. 9.

<sup>8</sup> See below, No. 634 and No. 681 ff.

<sup>9</sup> Read *śukla-pakshê*.

<sup>10</sup> *I.e.* 'the thunderbolt which cannot be split.'

625.— *South-Ind. Inscr.* Vol. I. Nos. 33 and 34, p. 29 f., and Plate x. facing Vol. II. p. 340; *Ep. Ind.* Vol. I. p. 59 f. Trichinopoly cave inscriptions of the Pallava Gunabhara (Satya-saṁdha, Śatrumalla, Purushōttama), (*i.e.*, probably, the Pallava Mahēndravarmaṇ I.).

626.— *Ep. Ind.* Vol. VI. p. 320, and Plate. Śīyamaṅgalam cave inscription of Lalitānkura (*i.e.*, probably, the Pallava Mahēndravarmaṇ I.), recording the construction of a temple called Avanibhājana-Pallavēśvara.

627.— *Ind. Ant.* Vol. IX. p. 100, and Plate; *PSOOL.* No. 38. Bādāmi fragmentary rock inscription of the time of the Pallava [Narasim]haviṣṭu (? *i.e.* Narasimhavarman I. ?):<sup>1</sup>—  
(L. 1).— . . . [saṁ]vatsarē ātmanō rājya-varshē cha varddhamānē bra[yōdaśē]

The fragment contains the epithet or *biruda* Mahāmalla,<sup>2</sup> and the name Vātāpi.

628.— *South-Ind. Inscr.* Vol. I. No. 151, p. 148; Vol. II. Plates xi. and xii. Kūram Sanskrit<sup>3</sup> and Tamil plates of the Pallava king Paramēśvaravarman I. (who defeated [the W. Chalukya] Vikramāditya [I.]), the son of Mahēndravarmaṇ II., and grandson of Narasimhavarman I. (who defeated [the W. Chalukya] Pulakēśin [II.]);<sup>4</sup> recording a grant made at the request of the Pallava lord (*Pallav-ādhirāja*) Vidyāvinīta.— The historical part of the grant is preceded by a mythical genealogy of Pallava (the supposed founder of the Pallava race) whose descent is derived from the god Brahman.

629.— *South-Ind. Inscr.* Vol. I. Nos. 24-26, p. 12 ff. Conjeeveram inscriptions of the Pallava Rājasimha (Atyantakāma, Śribhara, Raṇajaya), (*i.e.* Narasimhavarman II.), the son of Ugradaṇḍa Paramēśvara (*i.e.* Paramēśvaravarman I.) who destroyed the city of Raṇarasika (*i.e.* the W. Chalukya Vikramāditya I.).<sup>5</sup>

630.— *South-Ind. Inscr.* Vol. I. No. 31, p. 24. Panamalai inscription of the Pallava Rājasimha (*i.e.* Narasimhavarman II.), consisting of one verse which is identical with the last verse of *South-Ind. Inscr.* Vol. I. No. 24, above, No. 629.

631.— *South-Ind. Inscr.* Vol. I. Nos. 29 and 30, p. 23 f. Conjeeveram inscriptions of Raṅgapatākā, the queen of the Pallava Narasimhaviṣṭu (*i.e.* Rājasimha, Narasimhavarman II.).

632.— *South-Ind. Inscr.* Vol. I. No. 27, p. 22. Conjeeveram inscription of the Pallava Mahēndra (*i.e.* Mahēndravarmaṇ III.), the son of Rājasimha (*i.e.* Narasimhavarman II.), who was the son of Lōkāditya (*i.e.* Paramēśvaravarman I.) who defeated Raṇarasika (*i.e.* the W. Chalukya Vikramāditya I.).<sup>6</sup>

633.— *Madras Christian College Magazine* of August 1890. Conjeeveram Tamil inscription of the 18th year of the reign of [the Pallava] Nandipōttaraiyan (*i.e.* Nandivarman).<sup>7</sup>

634.— *South-Ind. Inscr.* Vol. II. No. 74, p. 365; *Ind. Ant.* Vol. VIII. p. 274, Plates. Udayēndiram plates<sup>8</sup> of the 21st year (of the reign) of the Pallava Nandivarman Pallavamalla, recording a grant made at the request of his military officer or feudatory Udayachandra who was of the Pūchān family and lord of Vilvalapura:—

(L. 37).— tasy=aiva Nandivarmanṇō(ṇa) ēkaviṁśati-saṁkhyām pūrayati saṁvatsarē.

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 328.

<sup>2</sup> Compare above, No. 20, note.

<sup>3</sup> The Sanskrit part is called a *prasasti*, the name of the author of which, if it was given, is broken away.

<sup>4</sup> Compare above, No. 20.

<sup>5</sup> See Dr. Fleet's *Dynasties*, p. 329, and above, No. 20, note.

<sup>6</sup> See above, No. 629.

<sup>7</sup> See above, No. 49.

<sup>8</sup> The inscription on these plates (numbered with numeral figures), if genuine, is a copy, made at a later date, of two inscriptions, one of Nandivarman, and one of the Chōla king Parāntaka I.

Mythical genealogy from Brahman to Pallava. In his race, Simhavishṇu; his son Mahēndravarman [I.]; his son Narasiṃhavarman [I.] (conquered Vallabharāja, *i.e.* the W. Chalukya Pulakēsin II.); his son Mahēndravarman [II.]; his son Paramēśvaravarman [I.] (defeated Vallabha, *i.e.* the W. Chalukya Vikramāditya I.); his son Narasiṃhavarman [II.]; his son Paramēśvaravarman [II.]; his son<sup>1</sup> Nandivarman.— Udayachandra slew the Pallava king Chitramāya; defeated the Śabara king Udayana,<sup>2</sup> and the Nishāda chief Pṛithivivyāghra; and subjected the district of Viṣṇurāja (*i.e.* the E. Chalukya Viṣṇuwardhana III.) to the Pallava.

The inscription ends<sup>3</sup> with the same Tamil endorsement as No. 621 above, of the 26th year of king Parakēsarivarman who took Madirai, *i.e.* the Chōla king Parāntaka I.

635.— *South-Ind. Inscr.* Vol. II. No. 73, p. 346, and Plates. Kāśākūḍi Sanskrit<sup>4</sup> and Tamil plates of the 22nd year of the reign of the Pallava *Mahārāja Nandivarman Pallavamalla* (also called Kshatriyamalla and Śrīdhara), recording a grant made at the request of his prime-minister Brahmaśrīrāja (Brahmayuvarāja) :—

(L. 79).— sāmrājya-samvatsarē dvāvimśē [va]rttamānē.

Mythical genealogy from Brahman to Aśōkavarman. After him came the Pallava kings among whom were Skandavarman, Kalindavarman, Kāṇagōpa, Viṣṇugōpa, Virākūrcha, Virasiṃha, Siṃhavarman, Viṣṇusiṃha, and others. Then came Siṃhaviṣṇu (called Avasiṃha); after him, Mahēndravarman [I.]; his son Narasiṃhavarman [I.] (conquered Vātāpi);<sup>5</sup> his son Mahēndravarman [II.]; then, Paramēśvarapōtavarman (*i.e.* Paramēśvaravarman) [I.]; his son Narasiṃhavarman [II.]; his son Paramēśvarapōtavarman (*i.e.* Paramēśvaravarman) [II.]. At the time of the inscription his kingdom was ruled by Nandivarman (Nandipōtarāja, Nandin), who was descended from Siṃhaviṣṇu's younger brother Bhīmavarman, between whom and Nandivarman there intervened the Pallava rulers Buddhavarman, Ādityavarman, Gōvindavarman, and Nandivarman's father Hiranya (whose wife was Rōhiṇī).

636.— *Ep. Ind.* Vol. IV. p. 137, and Plate facing p. 142. Pañchapāṇḍavamalai Tamil inscription, recording that the image, near which it is, was caused to be engraved in the 50th year (of the reign) of Nandippōtaraśar (Nandipōtarāja), (*i.e.* the Pallava Nandivarman).

637.— *South-Ind. Inscr.* Vol. I. Nos. 1-16, p. 2, and Plate x. facing Vol. II. p. 340. Māmallapuram Dharmarāja-Ratha inscriptions containing *birūdas* of a Pallava king Narasiṃha.

638.— *South-Ind. Inscr.* Vol. I. Nos. 17-20, p. 4 ff., and facsimile of No. 17 on Plate x. facing Vol. II. p. 340. Māmallapuram inscriptions of a Pallava king Atyantakāma, a successor of Narasiṃha.

639.— *South-Ind. Inscr.* Vol. I. Nos. 21-23, p. 6 ff. Śāluvaṅkuppam inscriptions of a Pallava king Atiraṇachāṇḍa.

640.— *South-Ind. Inscr.* Vol. I. No. 28, p. 23. Conjeeveram inscription describing a temple as 'the temple of the holy Nityavinītēśvara' (founded by a Pallava king Nityavinīta P).

641.— *South-Ind. Inscr.* Vol. I. No. 32, p. 26. Amarāvati (now Madras Museum) pillar inscription<sup>6</sup> of a Pallava king Siṃhavarman [II.]; mentions Pallava's son Mahēndravarman, his son Siṃhavarman [I.], his son Arkavarman, Ugravarman, Siṃhaviṣṇu's son Nandivarman, and Siṃhavarman [II.].— The inscription opens with an invocation of Buddha and with a mythical genealogy from Brahman to Pallava.

<sup>1</sup> But see No. 635.

<sup>2</sup> Possibly the Udayana of *North. Inscr.* No. 614 ff.

<sup>3</sup> The preceding Sanskrit part is called a *prasasti*, composed by Paramēśvara, the son of Chandradēva, of the family of Mēdhāvin.

<sup>4</sup> The Sanskrit part, called a *prasasti*, was composed by Trivikrama.

<sup>5</sup> See below, No. 680.

<sup>6</sup> The inscription is read from the bottom upwards; compare above, No. 5.— In the first verse the author appears to have imitated a verse of Bāṇa's *Kaddambart*.

642.—*Ep. Ind.* Vol. VII. p. 26. Tanḍalam Tamil rock inscription<sup>1</sup> of the 10th year (of the reign) of Śatti (Śakti), the king of the Kāḍavas, *i.e.* Pallavas, recording the building of a sluice :—

‘ In (the year) twice five (*i.e.* ten), which was engraved on palm-leaves, from the year when (the name of) Śatti, the king of the Kāḍavas, was entered on a gold leaf.’<sup>2</sup>

643.—*Mysore Inscr.* No. 115, p. 212; *PSOCI.* No. 226. Nandi (Bhōga-Nandi) Kanarese inscription of a Pallava Noḷambādhirāja.<sup>3</sup>

644.—*Ep. Ind.* Vol. V. p. 51, and Plate. Rāyakōṭa (formerly Sir W. Elliot's, now British Museum?) Sanskrit and Tamil plates<sup>4</sup> of the 14th year (of the reign) of [the Gaṅga-Pallava] Skandaśishya (king Vijaya-Skandaśishyavikramavarman), recording a grant made at the request of (his feudatory) Mahāvali-Vānarāja.<sup>5</sup>

Mythical genealogy from Brahman to Aśvatthāman; his son (?) by a Nāga woman was the Adhirāja Skandaśishya; in his family was born the Skandaśishya who issued this grant.

645.—*Ep. Ind.* Vol. IV. p. 360, and Plate. Kīl-Muṭṭugūr (now Madras Museum) Tamil memorial stone of the 3rd year (of the reign) of king Vijaya-Narasimhavarman.

646.—*Ep. Ind.* Vol. IV. p. 178, and Plate facing p. 182. Kīl-Muṭṭugūr (now Madras Museum) Tamil inscription of the 18th year (of the reign) of king Vijaya-Narasimhavarman.

647.—*Ep. Ind.* Vol. VII. p. 23, and Plate. Baṅgavādi Tamil memorial stone of the 24th year (of the reign) of king Vijaya-Narasimhavikramavarman, recording the death of a servant of a Bāṇa chief named Skanda (Skanda-Bāṇādhirāja).

648.—*Ep. Ind.* Vol. VI. p. 321, and Plate. Śīyamaṅgalam Tamil cave inscription of the 3rd year (of the reign) of king Vijaya-Nandivikramavarman,<sup>6</sup> recording the building of a *mandapa* by a certain person with the permission of a Gaṅga chief named Nērguṭṭi, who must have been subordinate to Vijaya-Nandivikramavarman.

649.—*South-Ind. Inscr.* Vol. III. No. 43, p. 93. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription<sup>7</sup> of the 17th year<sup>8</sup> (of the reign) of king Vijaya-Nandivikramavarman, recording a grant which was made at the request of Māvali-Vānarāja *alias* Vikkiramāditta-Vānarāja (*i.e.*, according to Dr. Hultzsch, probably the Bāṇa king Vikramāditya I. of No. 663).

650.—*South-Ind. Inscr.* Vol. I. No. 108, p. 130. Notice of a Śaduppēri (near Vēlūr) fragmentary Tamil inscription of the 52nd year (of the reign) of king Vijaya-Nandivikramavarman.<sup>9</sup>

651.—*South-Ind. Inscr.* Vol. III. No. 42, page 91, and Plate. Tiruvallam Tamil rock inscription of the 62nd year (of the reign) of king Vijaya-Nandivikramavarman, “ while the

<sup>1</sup> According to Dr. Hultzsch perhaps of about the second half of the 9th century A.D.

<sup>2</sup> “ This seems to refer to some custom observed at the coronation of a king.”

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 332.

<sup>4</sup> The alphabet according to Dr. Hultzsch is more developed than that of Nos. 628 and 635, but more archaic than that of No. 670.

<sup>5</sup> An hereditary designation of the Bāṇa chiefs.

<sup>6</sup> Identical with Nandivarman, the father of Vijaya-Nripataṅgavarman in No. 652.

<sup>7</sup> The inscription professes to be a copy of a stone inscription which existed before the *mandapa* of the temple had been pulled down and re-erected.

<sup>8</sup> For another inscription of the 17th year of the same king see below, under *Addenda*.

<sup>9</sup> For inscriptions of the 9th and 47th years of the same king see *South-Ind. Inscr.* Vol. I. Nos. 124 and 125, p. 133.

glorious **Māvali-Vāṇarāya** (or **Mahāvali-Vāṇarāya**), born from the family of Mahābali, . . . was ruling the **Vaḍugavaḷi** (*i.e.* 'the Telugu road') twelve-thousand."

652.—*Ep. Ind.* Vol. IV. p. 180. Notice of the Bāhūr Sanskrit and Tamil plates of the 8th year of the reign of king **Vijaya-Nṛpatuṅgavarman**.<sup>1</sup>—Mythical genealogy from Brahman to Pallava; in his family, Vimala, Koṅkanika and other kings; after them, Dantivarman;<sup>2</sup> his son Nandivarman, married Śaṅkhā<sup>3</sup> of the Rāshtrakūṭa family; their son Nṛpatuṅgādēva.

653.—*Ep. Ind.* Vol. IV. pp. 182 and 183, and Plate. Two Āmbūr Tamil memorial stone inscriptions of the 26th year (of the reign) of king **Vijaya-Nṛpatuṅgavikramavarman**, recording the death of servants of **Pirudi-Gaṅgaraiyar** (*i.e.*, according to Dr. Hultzsch, perhaps the W. Gaṅga king Pṛithivīpati I. in No. 670).

654.—*Ep. Ind.* Vol. VII. p. 25, and Plate. Hebbiṇi Tamil memorial stone inscription of the 12th year (of the reign) of king **Vijaya-Īsvaravarman**, recording the death of a hero who was killed by a Bāṇa chief named **Kārōniri** (**Kārōniri-Bāṇarāja**).

655.—*Ep. Ind.* Vol. VII. p. 24, and Plate. Two Hanumantapuram Tamil memorial stone inscriptions of the 17th year (of the reign) of king **Vijaya-Īsvaravarman**, recording the death of two heroes in the service of **Kāṭṭirai**<sup>4</sup> (*i.e.* 'the king of the forest,' a title of the Pallavas).

656.—*South-Ind. Inscr.* Vol. I. No. 53, p. 78; *Ep. Ind.* Vol. VII. p. 194, and Plate. Śōḷapuram (near Vēlūr) incomplete Tamil inscription of the 23rd year (of the reign) of king **Vijaya-Kampa-vikramavarman**.<sup>5</sup>

657.—*South-Ind. Inscr.* Vol. III. No. 8, p. 13. Ukkal (Vishṇu temple) Tamil inscription<sup>6</sup> of the 10th year (of the reign) of **Kampavarman**.<sup>7</sup>

658.—*South-Ind. Inscr.* Vol. III. No. 5, p. 9, and Plate. Ukkal (Vishṇu temple) Tamil inscription<sup>8</sup> of the 15th year (of the reign) of **Kampavarman**.

659.—*South-Ind. Inscr.* Vol. III. No. 47, p. 99. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,<sup>9</sup> recording a gift by **Vāṇa-mahādēvi** (*i.e.* 'the great queen of the Bāṇa'), the daughter of **Pratipati-Araiya**,<sup>9</sup> the son of Koṅguṇi-dharmamahārāja, the supreme lord of Kuṇḷapura,<sup>10</sup> *alias* Śrīnātha, the glorious Śivamahārāja.<sup>11</sup> Perumāṇḍigal, (and) the great queen of **Vāṇavidyādhara** *alias* **Vāṇarāya** (*i.e.* the Bāṇa king **Vāṇavidyādhara**<sup>12</sup>), born from the family of Mahābali.

660.—*South-Ind. Inscr.* Vol. III. No. 48, p. 100. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,<sup>13</sup> recording a gift by **Kundavvaiyār** *alias* **Vāṇa-mahādēvi** (*i.e.* 'the great

<sup>1</sup> For other plates (which cannot be traced now) of the 6th year of his reign see Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 30, No. 209.—For inscriptions of the 21st year see below, under *Addenda*.

<sup>2</sup> Perhaps identical with the Dantiga in No. 62.

<sup>3</sup> Perhaps a daughter of the Rāshtrakūṭa Amōghavarsha I. Nṛpatuṅga; see above, No. 63ff.

<sup>4</sup> Compare *Kāḍava*, above, No. 642.

<sup>5</sup> He was perhaps a brother of **Vijaya-Nṛpatuṅgavikramavarman** in Nos. 652 and 653 above; see *Ep. Ind.* Vol. VII. p. 196.—For an inscription of the 8th year of **Vijaya-Kampa** see below, under *Addenda*.

<sup>6</sup> According to Dr. Hultzsch, the archaic alphabet of these inscriptions "proves that **Kampavarman** must be anterior to the Chōḷa occupation of Toṇḍai-maṅḍalam. A stone inscription of the 9th year of the same king is quoted in the unpublished Madras Museum plates of Parakēsarivarman *alias* **Uttama-Chōḷādēva**."

<sup>7</sup> Probably identical with king **Vijaya-Kampavikramavarman**, above, No. 656.

<sup>8</sup> The inscription professes to be a copy of an earlier stone inscription.

<sup>9</sup> *I.e.*, according to Dr. Hultzsch, the W. Gaṅga Pṛithivīpati I., the son of Śivamāra II., in No. 870.

<sup>10</sup> A mistake of the copyist for **Kuvalālapura**. Compare Nos. 660, 708 and 724.

<sup>11</sup> *I.e.* Śivamāra II. For Śivamāra I. see above, No. 123.

<sup>12</sup> *I.e.*, according to Dr. Fleet and Dr. Hultzsch, the Bāṇa king **Vikramāditya I.** of No. 668; see also No. 662.

<sup>13</sup> The inscription was copied from an earlier stone inscription.

queen of the Bāṇa'), the daughter of Pratipati-Araiyar, the son of Koṅṅunivarma-dharma-mahārāja, the supreme lord of Nipunilapura,<sup>1</sup> *alias* Śrīnātha, the glorious Śivamahārāja-Perumāṇaḍigal, (and the queen of) Vāṇavidyādhara-rāja *alias* Vāṇarāja (*i.e.* the Bāṇa king Vāṇavidyādhara), born from the family of Mahābali.<sup>2</sup>

661.—*South-Ind. Inscr.* Vol. III. No. 46, p. 98. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription, recording a gift by the queen of Vāṇavidyādhara-Vāṇarāja, born from the family of Mahābali.<sup>3</sup>

662.—*Ind. Ant.* Vol. X. p. 39, No. II., and Plate; *Mysore Inscr.* No. 164, p. 305. Gūlgānpode Sanskrit and Kanarese memorial stone of the reign of the Bāṇa king Vikramāditya Jayamēru, surnamed Bāṇavidyādhara (*i.e.* Vikramāditya I).<sup>3</sup>

663.—*Ep. Ind.* Vol. III. p. 75, and Plate. Udayēndiram fragmentary plates of the Bāṇa king Vikramāditya II. Vijayabāhu.

The Asura Bali; his son Bāṇa; in his lineage, Bāṇādhirāja. When he and many other Bāṇa princes had passed away, there was in this family Jayanandivarman, who ruled the land west of the Andhra country. His son Vijayāditya [I.]; his son Malladēva Jagadēkamalla; his son Bāṇavidyādhara; his son Prabhumēru; his son Vikramāditya [I.]; his son Vijayāditya [II.] Pugalvipparvarganḍa;<sup>4</sup> his son Vikramāditya [II.] Vijayabāhu (was a friend of Krishṇarāja<sup>5</sup>).

664.—*Ś. 810.*—*South-Ind. Inscr.* Vol. III. No. 44, p. 95. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,<sup>6</sup> dated “(during the reign of some) Mahāvali-Vāṇarāja, [born from the family of Mahābali] . . . in the Śaka year eight hundred and ten.”

665.—*South-Ind. Inscr.* Vol. III. No. 45, p. 96. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription<sup>7</sup> of the reign of some Mahāvali-Vāṇarāja, born from the family of Mahābali.

666.—*Ind. Ant.* Vol. X. p. 39, No. I., and Plate; *Mysore Inscr.* No. 163, p. 304. Gūlgānpode Kanarese memorial stone of the reign of some Mahāvali-Baṇarasa, born in the family of Mahāvali.

667.—*Ep. Ind.* Vol. IV. p. 142, and Plate. Vaḷḷimalai Kanarese inscription<sup>8</sup> (in Grantha characters), recording that the image below which it is engraved represents a pupil of the spiritual preceptor of Bāṇarāja (or ‘a king of the Bāṇa family’).

668.—*Ś. 261.*—*Ind. Ant.* Vol. XV. p. 175. Muḍḍiyānūr (spurious<sup>9</sup>) plates of the 23rd year (of the reign) of the Bāṇa king Śrīvadhūvallabha Malladēva-Nandivarman, ruler of the seven and a half lakh country in the Āndhra maṇḍala; issued from Āvanyapura:—

(L. 23).—*ēkashasṭyuttara-dvayaśatē Śak-ābdah pravarddhamān-ātmanah trayōvīṇṣāti varttamāna-Viḷambi-samvatsarē Kārttikā(ka)-śuklapakshē trayōdaśyām Sōmavārē Aśvinyām nakshatrē.*

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 167.

The inscription mentions the Dānava Mahābali, Nandivarman, and his son Vijayāditya.

<sup>1</sup> A mistake of the copyist for Kuvaḷālapura.

<sup>2</sup> See No. 659.

<sup>3</sup> See No. 663.

<sup>4</sup> *I.e.* ‘the disgracer of vainglorious (kings)’; compare below, No. 698.

<sup>5</sup> *I.e.*, probably, the Rāshtrakūṭa Krishṇarāja II.; see above, No. 82 ff.

<sup>6</sup> The inscription was copied from an earlier stone inscription.

<sup>7</sup> The inscription apparently was copied from an earlier stone inscription.

<sup>8</sup> Immediately above this inscription is another, short inscription in the Kanarese alphabet and language, recording that the image below which it is engraved was founded by (the Jaina preceptor) Ajjanandi, (Āryanandin); see *Ep. Ind.* Vol. IV. p. 141, and Plate. The same personage (named Ajjanandi, the pupil of Bālachandra) is mentioned in another Kanarese inscription, *ibid.* p. 142, and Plate facing p. 140.

<sup>9</sup> See *Ind. Ant.* Vol. XXX. p. 221, No. 47. — The record is, at least in part, a palimpsest.

669.—Sholinghur Sanskrit and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakésarivarman, *i.e.* the Chôla king Parântaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chôla (*i.e.* the Gaᅅga-Bâna Prithivîpati II.), 'the king of the people of Paᅇivai.'—See below, No. 681.

670.—*South-Ind. Inscr.* Vol. II. No. 76, p. 382, and Plate. Udayéndiram Sanskrit and Tamil plates, recording a grant by the Gaᅅga-Bâna king Prithivîpati II. Hastimalla (Śembiyaᅅ Mâvali-Vânarâyar), 'lord of Paᅇivipuri, lord of Nandi,' made with the permission, and in the 15th year (of the reign), of his sovereign, the Chôla king Parântaka I. (king Parakésarivarman who took Madirai).<sup>1</sup>

Genealogy of Parântaka I. ; see below, No. 685.

Genealogy of Prithivîpati II. : In the Gaᅅga family, which was descended from the sage Kaᅅva, and which obtained increase through the might of Simhanandin, there was at Kuvalâlapura Koᅅkaᅅi; in his lineage (in which were Vishᅅugôpa, Hari, Mâdhava, Durvinîta, Bhûvikrama,<sup>2</sup> *etc.*) was the son of Śivamâra [II.],<sup>3</sup> Prithivîpati [I.] Aparâjita (saved king Diᅇᅇi's sons Iriga and Nâgadanta, the one from [the Râshᅇrakûta] Amôghavarsha [I.], the other from death; defeated the Pâᅇᅇya Varaguna); his son Mârasimha [I.]; his son Prithivîpati [II.] Hastimalla (was made by Parântaka I. lord of the Bâpas).

671.—*Ep. Ind.* Vol. III. p. 80, and Plate in *Ind. Ant.* Vol. IX. p. 47. Udayéndiram second and fifth plates<sup>4</sup> only of Vira-Chôla (*i.e.* the Gaᅅga-Bâna king Prithivîpati II. Hastimalla), the subordinate of Parakésarivarman (*i.e.* the Chôla king Parântaka I.).<sup>5</sup>

#### M.—The Chôlas.<sup>6</sup>

672.—*South-Ind. Inscr.* Vol. I. No. 85, p. 116. Conjeeveram (Kailâsanâtha temple) Tamil inscription of the 4th year (of the reign) of king Parakésarivarman (perhaps<sup>7</sup> identical with Vijayâlaya, the grandfather of Parântaka I.).

673.—*South-Ind. Inscr.* Vol. I. No. 148, p. 141. Conjeeveram (Kailâsanâtha temple) fragmentary Tamil inscription of the 15th year (of the reign) of king Parakésarivarman (perhaps identical with Vijayâlaya, the grandfather of Parântaka I.).

674.—*South-Ind. Inscr.* Vol. III. No. 11, p. 17. Ukkal (Vishᅅu temple) Tamil inscription of the 16th year (of the reign) of king Parakésarivarman (perhaps identical with Vijayâlaya, the grandfather of Parântaka I.).

675.—*Ep. Ind.* Vol. V. p. 42, and Plate. Śuchindram (Sthâpunâtha temple) Tamil inscription of the 34th year (of the reign) of king Parakésarivarman (perhaps identical with Vijayâlaya, the grandfather of Parântaka I.).

676.—*South-Ind. Inscr.* Vol. I. No. 84, p. 116. Conjeeveram (Kailâsanâtha temple) Tamil inscription of the 3rd year<sup>8</sup> (of the reign) of king Râjakésarivarman (perhaps<sup>9</sup> identical with Âditya I., the father of Parântaka I.).

677.—*South-Ind. Inscr.* Vol. III. No. 27, p. 50. Maᅇimaᅅgalam (Râjagôpâla-Perumâl temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Râjakésarivarman (perhaps identical with Âditya I., the father of Parântaka I.).

<sup>1</sup> Compare *Ep. Ind.* Vol. IV. p. 222.

<sup>2</sup> Compare above, No. 108 ff.

<sup>3</sup> For Śivamâra I. see No. 123.

<sup>4</sup> The plates are marked with the Tamil numerals 2 and 5.

<sup>5</sup> See *Ep. Ind.* Vol. IV. p. 223. — Compare below, No. 681; also above, No. 103.

<sup>6</sup> These include some Telugu-Chôlas, Nos. 880—888.

<sup>7</sup> See *South-Ind. Inscr.* Vol. III. p. 17, note 4; and below, No. 712.—See also under *Addenda*.

<sup>8</sup> For a fragmentary Conjeeveram Tamil inscription of the same year of Râjakésarivarman, see *South-Ind. Inscr.* Vol. I. No. 147, p. 140.

<sup>9</sup> See *ibid.* Vol. III. p. 2, note 4; and below, No. 712.



678.—*South-Ind. Inscr.* Vol. III. No. 13, p. 20. Ukkal (Vishnu temple) unfinished Tamil inscription of the 122nd day of the 17th year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

679.—*South-Ind. Inscr.* Vol. III. No. 1, p. 2, and Plate. Ukkal (Vishnu temple) Tamil inscription of the 23rd year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

680.—*Ep. Ind.* Vol. III. p. 279, and Plate. Tirukkalukkuṅṅam (Védagirīśvara temple) Tamil inscription of the 27th year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.); recording the renewal of a grant which had been made by a [Pallava] king Skandaśishya (*i.e.*, probably, Skandavarman) and confirmed by the king Naraśingappōttaraiyar who took Vātāpi (*i.e.* Narasimhavarman I.).<sup>1</sup>

681.—*Ep. Ind.* Vol. IV. p. 223. Sholinghur Sanskrit<sup>2</sup> and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakēsarivarman, *i.e.* the Chōla king Parāntaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chōla (*i.e.* the Gaṅga-Bāṇa king Pṛithivīpati II.).—See above, No. 669.

In the race of the Sun, Āditya [I.]; his son Vira-Nārāyaṇa Parāntaka [I.], conferred the title of 'lord of the Bāṇas' on Pṛithivīpati [II.] Hastimalla Vira-Chōla of the Gaṅga lineage.

682.—Udayēndiram second and fifth plates only of Vira-Chōla (*i.e.* the Gaṅga-Bāṇa Pṛithivīpati II. Hastimalla), the feudatory of Parakēsarivarman (*i.e.* the Chōla king Parāntaka I.).—See above, No. 671.

683.—*Ep. Ind.* Vol. III. p. 281, and Plate. Tirukkalukkuṅṅam (Védagirīśvara temple) Tamil inscription of the 13th year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōla king Parāntaka I.).

684.—*South-Ind. Inscr.* Vol. I. Nos. 82 and 83, pp. 113 and 114. Two Conjeeveram (Kailāsanātha temple) Tamil inscriptions of the 15th year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōla king Parāntaka I.).

685.—Udayēndiram plates (above, No. 670), recording a grant by the Gaṅga-Bāṇa king Pṛithivīpati II. Hastimalla, made in the 15th year (of the reign) of his sovereign, king Parakēsarivarman who took Madirai (*i.e.* the Chōla king Parāntaka I.).

Genealogy of Parāntaka I.: From Brahman through the Sun to Śibi; in his race (in which there were Kōkkilli, Chōla, Karikāla, Kōchchaṅkan and other kings) there was Vijayālaya; his son Āditya [I.]; his son Vira-Nārāyaṇa (Saṅgrāma-Rāghava, Parakēsarī, Parāntaka [I.]) uprooted two Bāṇa kings, defeated the Vaidumba, and the Pāṇḍya Rājasimha, *etc.*—For the rest see above, No. 670.

686.—Tamil endorsement of the 26th<sup>3</sup> year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōla king Parāntaka I.), in the Udayēndiram (spurious) plates of the Pallava Nandivarman and the Udayēndiram plates of the Pallava Nandivarman Pallavamalla; above, Nos. 621 and 634.

687.—*Ep. Ind.* Vol. IV. p. 179, and Plate. Kīl-Muṭṭugūr (now Madras Museum) Tamil memorial stone of the 29th year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōla king Parāntaka I.).

688.—*Ep. Ind.* Vol. IV. p. 179, and Plate facing p. 360. Kīl-Muṭṭugūr (now Madras Museum) Tamil inscription of the 32nd year (of the reign) of king Parakēsarivarman who

<sup>1</sup> See above, No. 635.

<sup>2</sup> The Sanskrit part of this 'prasasti' was composed by Kumāra.

<sup>3</sup> For inscriptions of the 23rd and 28th years see below, under *Addenda*.

took Madirai (*i.e.* the Chôla king Parântaka I.), on a stone set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuttûr (*i.e.* the modern Kîl-Muttugûr).

689.—*South-Ind. Inscr.* Vol. II. No. 75, p. 375. Uyyakkoṇḍaṅ-Tirumalai (Ujġivanâtha temple) Tamil pillar inscription of the 34th year (of the reign) of king Parakésarivarman who took Madirai (*i.e.* the Chôla king Parântaka I.), recording donations by the queen of Pirântakaṅ-Kaṇḍarâdittadévar (*i.e.* Gaṇḍarâdityavarman, the second son of Parântaka I.).

690.—*South-Ind. Inscr.* Vol. III. No. 12, p. 19, and Plate. Ukkal (Vishnu temple) Tamil inscription of the 37th year (of the reign) of king Parakésarivarman who took Madirai (*i.e.* the Chôla king Parântaka I.).

691.—*Ep. Ind.* Vol. VII. p. 1, No. 55. Date of a Kûram (Késava-Perumâl temple) Tamil inscription of the 40th year (of the reign) of king Parakésarivarman who took Madirai and entered Îlam (*i.e.* the Chôla king Parântaka I.) :—

‘ In the fortieth year . . . at night on the day of Rôhîṇî, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkata]ka in this year.’

Between A.D. 900 and 985 the date would be correct only for Saturday, 24th July A.D. 919 [in *Ś.* 841], and Saturday, 25th July A.D. 946 [in *Ś.* 868].

692.—*Ep. Ind.* Vol. V. p. 43, and Plate. Śuchîndram (Sthâpunâtha temple) Tamil inscription of the month of Kumbha of the 40th year (of the reign) of king Parakésarivarman who took Madirai and Îlam (*i.e.* the Chôla king Parântaka I.).

693.—*South-Ind. Inscr.* Vol. I. No. 145, p. 140. Conġeveram (Kailâsanâtha temple) fragmentary Tamil inscription of the reign of king Parakésari[varman] who took Madirai (*i.e.* the Chôla king Parântaka I.).

694.—*South-Ind. Inscr.* Vol. III. No. 14, p. 21. Ukkal (Vishnu temple) Tamil inscription of the 4th year (of the reign) of king Parakésarivarman<sup>1</sup> who took the head of Vîra-Pâṇḍya.<sup>2</sup>

695.—*Ep. Ind.* Vol. IV. p. 331. Karikal Tamil inscription of the 5th year (of the reign) of king Râjakésarivarman who took Madirai.<sup>3</sup>

696.—*South-Ind. Inscr.* Vol. III. No. 49, p. 102. Tiruvallam (Bilvanâthésvara temple) incomplete Tamil inscription of the 7th year (of the reign) of king Râjarâjakésarivarman (*i.e.* the Chôla king Râjarâja I.) :<sup>4</sup>—

‘ In the 7th year . . . on the day of an eclipse of the moon at the equinox which corresponded to (the day of) Rêvatî and to a full-moon *tithi* of the month of Aippasî in this very year.’

[*Ś.* 913] : 26th September A.D. 991 ; a lunar eclipse, visible in India ; see *Ep. Ind.* Vol. IV. p. 66, No. 1.

The inscription records a visit to the temple by a certain Gaṇḍarâditya, son of Madhurântaka. — According to Dr. Hultzsch, he perhaps was an (otherwise unknown) son of Madhurântaka, the son of Gaṇḍarâditya and immediate predecessor of Râjarâja I. ; compare below, No. 712.

697.—*South-Ind. Inscr.* Vol. III. No. 50, p. 103. Another Tiruvallam (Bilvanâthésvara temple) Tamil inscription of the 7th year (of the reign) of king Râjarâjakésarivarman (*i.e.* the Chôla king Râjarâja I.).

<sup>1</sup> According to Dr. Hultzsch, this king may be identified with Âditya II. surnamed Karikâla, the elder brother of Râjarâja I. (see below, No. 712).—But Âditya II. would be expected to be a Râjakésarivarman.

<sup>2</sup> According to Dr. Hultzsch “ this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pâṇḍya king ; ” see *South-Ind. Inscr.* Vol. III. p. 215, note 4.

<sup>3</sup> By Dr. Hultzsch identified with the “ Madhurântaka who, according to the large Leyden grant (below, No. 712), was the son of Gaṇḍarâditya [the second son of Parântaka I.] and ruled between Âditya II. and Râjarâja I.”—But that Madhurântaka would be expected to be a Parakésarivarman.

<sup>4</sup> The accession of Râjarâja I. took place between (approximately) the 25th June and the 25th July A.D. 985 see *Ep. Ind.* Vol. VII. p. 6.

698.—*Ep. Ind.* Vol. IV. p. 139. Pañchapañḍavannalai Tamil stone inscription of the 8th year (of the reign) of king Rājarājakēsarivarman (*i.e.* the Chōla king Rājarāja I.), containing an order of the Lāṭarāja Vira-Chōla, the son of Pugaḷvippavarganḍa.<sup>1</sup>

699.—*Ep. Ind.* Vol. V. p. 44, and Plate. Śuchīndram (Sthāpanātha temple) Tamil inscription of the 10th<sup>2</sup> year (of the reign) of king Rājarājakēsarivarman (*i.e.* the Chōla king Rājarāja I.), dated 'in the month of Karkātaka with which (this) year began.'

700.—*South-Ind. Inscr.* Vol. I. No. 146, p. 140. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the 12th year (of the reign) of king Rājarājakēsarivarman who destroyed the ships (at) Kāndaḷūr-Śālai; (*i.e.* the Chōla king Rājarāja I.).

701.—*South-Ind. Inscr.* Vol. III. No. 2, p. 4, and Plate. Ukkal (Viṣṇu temple) Tamil inscription of the 13th year (of the reign) of king Rājarājakēsarivarman who destroyed the ships (at) Śālai;<sup>3</sup> (*i.e.* the Chōla king Rājarāja I.).

702.—*South-Ind. Inscr.* Vol. III. No. 3, p. 5. Ukkal (Viṣṇu temple) Tamil inscription of the 14th year (of the reign) of king Rājarājakēsarivarman who, having destroyed the ships (at) Śālai,<sup>3</sup> conquered Vēngai-nāḍu (Vēngai-nāḍu), Gaṅga-pāḍi, Taḍiya-vaḷi (Taḍigai-pāḍi) and Nuḷamba-pāḍi; (*i.e.* the Chōla king Rājarāja I.).

703.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchīndram (Sthāpanātha temple) Tamil inscription of the month of Vriśchika of the 14th year (of the reign) of king Rājarājakēsarivarman who, having destroyed the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiga-vaḷi (Taḍigai-pāḍi) and Vēngai-nāḍu; (*i.e.* the Chōla king Rājarāja I.).

704.—*South-Ind. Inscr.* Vol. III. No. 19, p. 29. Mēlpāḍi (Sōmanāthēśvara temple) Tamil inscription of the 14th year (of the reign) of the glorious Mummuḍi-Chōḷaḍēva<sup>4</sup> (*alias*) king Rājarāja Rājakēsarivarman who . . . was pleased to destroy the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiya-pāḍi (Taḍigai-pāḍi), Vēngai-nāḍu and Kuḍamalai-nāḍu (*i.e.* Malabar), and deprived the Śēliyas (*i.e.* Pāṇḍyas) of (their) splendour; (*i.e.* the Chōla king Rājarāja I.).

705.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchīndram (Sthāpanātha temple) Tamil inscription of the 15th year (of the reign) of king Rājarājakēsarivarman, described as in No. 704; (*i.e.* the Chōla king Rājarāja I.) :—

'In the year fifteen . . . on the day of Pūrva-Bhadrapadā, . . . Tuesday, three evenings, having expired of the month of Kanyā.'

[S. 921]: Tuesday, 29th August A.D. 999; see *ibid.* p. 48, No. 25.

706.—*Ep. Ind.* Vol. V. p. 197. Date of a Manimaṅgalam (Vaikuṅṭha-Perumāḷ temple) Tamil inscription of the 15th year (of the reign) [of the Chōla king Rājarāja I.] :—

'In the 15th year . . . on the day of Hasta, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Rishabha.'

[S. 922]: 15th May A.D. 1000;<sup>5</sup> but the day was a Wednesday, not a Thursday.

707.—*Ep. Ind.* Vol. V. p. 46, and Plate. Shērnādēvi (Rāmasvāmin temple) unfinished Tamil inscription of the 15th year (of the reign) of king Rājarājakēsarivarman, described as in No. 704; (*i.e.* the Chōla king Rājarāja I.).

<sup>1</sup> *I.e.* 'the disgracer of vainglorious (kings)'; compare above, No. 668.

<sup>2</sup> For inscriptions of the 9th and 11th years see below, under *Addenda*.

<sup>3</sup> *I.e.* Kāndaḷūr-Śālai.

<sup>4</sup> *I.e.* 'the Chōla king (who wears) three crowns,' *viz.* those of the Chōla, Pāṇḍya and Chēra kingdoms.—But compare Dr. Fleet in *Ep. Ind.* Vol. VI. p. 51, note 4.

<sup>5</sup> That the above is the proper equivalent of the date follows from the fact that Rājarāja's reign commenced between the 25th June and the 26th July A.D. 985; see above, No. 696, note.

708.—*South-Ind. Inscr.* Vol. III. No. 51, p. 104. Tiruvallam (Bilvanâthêsvara temple) Tamil inscription of the 16th year (of the reign) of king Râjarâja Râjakêsarivarman (*i.e.* the Chôla king Râjarâja I.).—To the conquests enumerated in No. 704 the inscription adds those of Kollam and Kalingam.

The inscription records the sale of some land to "Śarîkaradêva, (the son of) Kôṅṅunivarmadharmamahârâja, the supreme lord of Nipunilapura,<sup>1</sup> Śrinâtha, the glorious Śivamahârâja-Tiruvaiyaṅ," who granted it to a temple.

709.—*South-Ind. Inscr.* Vol. III. No. 6, p. 9. Ukkal (Vishṇu temple) Tamil inscription of the 1[7]th year (of the reign) of king Râjarâja Râjakêsarivarman (*i.e.* the Chôla king Râjarâja I.).—The conquests enumerated are the same as in No. 708.

710.—*South-Ind. Inscr.* Vol. III. No. 52, p. 106. Tiruvallam (Bilvanâthêsvara temple) Tamil inscription of the 20th year (of the reign) of king Râjarâja Râjakêsarivarman *alias* the glorious Râjarâjadêva (*i.e.* the Chôla king Râjarâja I.).—To the conquests enumerated in No. 708 the inscription adds that of Îla-maṅḍalam.

The inscription records the gift of a lamp by a chief of the Vaidumba family.

711.—*South-Ind. Inscr.* Vol. I. No. 66, p. 94. Tirumalai Tamil rock inscription of the 21st year (of the reign) of king Râjarâjakêsarivarman *alias* the glorious Râjarâjadêva [I.]<sup>2</sup>—The conquests enumerated are the same as in No. 710.

712.—*Archæol. Surv. of South. India.* Vol. IV. p. 206. The large Sanskrit and Tamil Leyden grant<sup>4</sup> (on 21 plates) of the 21st year of the reign of Râjarâja Râjâśraya Râjakêsarivarman (*i.e.* the Chôla king Râjarâja I.).

Mythical genealogy from the Sun to Chôla; then Râjakêsarî and Parakêsarî (after whom the kings of this family are alternately called Râjakêsarî and Parakêsarî); in their family there were Suraguru Râjêndra Mṛityujit, Vyâghrakêtu, Pañchapa, Karikâla, Kôchchaṅkappân and Kôkkilî. Then, Vijayâlaya; his son Âditya [I.]; his son Parântaka [I.]; he had three sons, Râjâditya, Gaṅḍarâditya, and Arimjaya; Gaṅḍarâditya's son was Madhurântaka; Arimjaya's son, Parântaka [II.]; his two sons were Âditya [II.] Karikâla and Râjarâja [I.].—The succession from Vijayâlaya to Râjarâja I. was: 1, Vijayâlaya; 2, Âditya [I.]; 3, Parântaka [I. Parakêsarivarman]; 4, Râjâditya (conquered [the Râshṭrakûta] Kṛishṇarâja [III.]<sup>5</sup> but fell in battle); 5, Gaṅḍarâditya (Gaṅḍarâdityavarman); 6, Arimjaya; 7, Parântaka [II.]; 8, Âditya [II.] Karikâla (while a boy, played sportively in battle with Vira-Pânḍya); 9, Madhurântaka; 10, Râjarâja [I. Râjakêsarivarman] (conquered [the W. Châlukya Iṅṅivabêḅaṅga] Satyâśraya<sup>6</sup> and others).

713.—*Ś. 928.*—*Ep. Carn.* Vol. III. p. 149, No. 44. Kaliyûr Kanarese inscription consisting of praises of Apramêya, 'lord of Kotta-maṅḍala,' a general and minister under Râjarâjadêva [I.] :—

(L. 1).—Sa(śa)kanṛipakâl-âtîta-sarivatsarasatâṅga[!]\* 928neya<sup>7</sup> [Par]âbhava-sarivatsarada Chaitra-mâsada bahuja-pañchamiyum-Âdityav[â\*]rad-andu.

The date is irregular; see *Ep. Ind.* Vol. IV. p. 67, No. 2.

<sup>1</sup> "A mistake for Kuvajâlapura." Compare below, No. 724, and above, Nos. 659 and 660. See also No. 108 ff.

<sup>2</sup> The inscription also gives Arumolî as a surname of Râjarâja.

<sup>3</sup> The Sanskrit *prastâvî* was composed by Nandanârâyana.

<sup>4</sup> The inscription will soon be properly edited. Its object is to record the grant of a village to a Buddhist temple at Negapatam, commenced to be built by Chôlâmanivarman, king of Kaṭâha (or, in Tamil, Kidâram, apparently some portion of Lower Burma or of the Indo-Chinese peninsula), and completed by his son Mâravijayôttuṅga-varman. See Mr. Venkayya's *Report* for 1898-99, p. 17.

<sup>5</sup> Compare above, No. 95.

<sup>6</sup> See above, No. 146 ff.

<sup>7</sup> This is Dr. Fleet's reading of the year of the date, from an impression sent to him by Dr. Hultzsch.

Apramēya is said "to have defeated the Poysala (Hoysala) minister Nāgaṇṇa; and to have slain . . . the Hoysala leaders Mañjaga, Kāliga (or ? Kāli-Gaṅga), Nāgavarmma."

714.—*South-Ind. Inscr.* Vol. III. No. 9, p. 14. Ukkal (Vishnu temple) Tamil inscription of the 143rd day of the 24th year (of the reign) of king Rājarājakēsarivarman *alias* the glorious Rājarājadēva [I.], containing an order which was issued by the king at (his capital) Tañjāvūr on the 124th day of the 24th year of his reign.—To the conquests enumerated in No. 710 the inscription adds that of the seven and a half *lakshas* of Iraṭṭa-pāḍi (Iraṭṭa-pāḍi).

715.—*South-Ind. Inscr.* Vol. I. Nos. 40 and 41, pp. 64 and 67. Two Māmallapuram Tamil inscriptions of the 25th and 26th years (of the reign) of king Rājarāja Rājakēsarivarman *alias* the glorious Rājarājadēva [I.].—The conquests enumerated are the same as in No. 714.

716.—*South-Ind. Inscr.* Vol. II. Nos. 1-6, 24-35, 37-39, 42, 44-53, 55, 56, 59, 63-66, 69, 70 and 57, with Plates of Nos. 1 and 29. Forty-one Tanjore (Rājarājēśvara temple) Tamil<sup>1</sup> inscriptions of king Rājakēsarivarman *alias* the glorious Rājarājadēva [I.], engraved by his order of the 20th day of the 26th year (of his reign), that the gifts made by himself, by his elder sister (Kundavaiyār, the daughter of Parāntaka II. and queen of Vallavaraiyar Vandyadēvar, Nos. 2 and 6), his queens (Lōkamahādēvī, No. 34, Chōlamahādēvī, Nos. 42 and 46, Abhimānavalli, No. 44, Trailōkyamahādēvī, No. 48, Pañchavanmahādēvī, Nos. 51 and 53) and others (such as the commander of his army Kṛishṇa Rāma, Nos. 31 and 39) should be recorded on the walls of the Tañjāvūr temple.—The conquests enumerated in No. 1 and others are the same as in No. 714. No. 1 specially mentions the conquest of Satyāśraya (*i.e.* the W. Chālukya Iṛivabedaṅga Satyāśraya).<sup>2</sup>

717.—**Ś. 934.**—*Ep. Carn.* Vol. III. p. 78, No. 140; *Ep. Ind.* Vol. IV. p. 68, No. 3. Balmuri (Agastyēśvara temple) Kanarese inscription of the 28th year (of the reign) of Rājarājadēva (Rājarājakēsarivarman *alias* Rājarājadēva [I.]) :—

'In the twenty-eighth year . . . the Paridhāvin year . . . the Śaka year 934 . . . at the Uttarāyana-samkrānti in the month of Pausha of this year.'

The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

718.—*South-Ind. Inscr.* Vol. III. Nos. 15-17, p. 23 ff., and Plate of No. 17. Three Mēlpāḍi (Chōlēśvara temple) Tamil inscriptions of the 29th year (of the reign) of king Rājarājakēsarivarman<sup>3</sup> *alias* the glorious Rājarājadēva [I.].—The conquests enumerated are the same as in No. 714.

719.—*South-Ind. Inscr.* Vol. III. No. 4, p. 7. Ukkal (Vishnu temple) Tamil inscription of the 29th year (of the reign) of king Rājakēsarivarman *alias* the glorious Rājarājadēva [I.].—To the conquests enumerated in No. 714 is added that of twelve thousand ancient islands of the sea.

720.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shērmādēvī (Rāmasvāmin temple) unfinished Tamil inscription [of Rājarājakēsarivarman, *i.e.* the Chōla king Rājarāja I.].—The conquests enumerated are the same as in No. 708.

721.—*South-Ind. Inscr.* Vol. II. No. 60, p. 245. Tanjore (Rājarājēśvara temple) Tamil inscription, recording donations made until the 2nd year (of the reign) of the lord, the glorious Rājendra-Chōladēva (*i.e.* the Chōla king Rājendra-Chōla I.).<sup>4</sup>

<sup>1</sup> Nos. 1 and 31 open with a Sanskrit *śloka*.

<sup>2</sup> See above, No. 712.

<sup>3</sup> No. 17 has *Rājarāja-Rājakēsarivarman*.

<sup>4</sup> The accession of Rājendra-Chōla I. took place between (approximately) the 26th November A.D. 1011 and the 7th July A.D. 1012; see *Ep. Ind.* Vol. VII. p. 7.

722.—*South-Ind. Inscr.* Vol. II. Nos. 7, 8, 40, 41, and 43. Five Tanjore (Râjarâjêśvara temple) Tamil inscriptions, recording donations made until (and in) the 3rd year (of the reign) of king Parakêśarivarman *alias* the lord, the glorious Râjêndra-Chôladêva [I.].—The donations recorded in Nos. 7 and 8 were made by Kundavaiyâr, the elder sister of Râjarâja I.; see above, No. 716.

723.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shêrmâdêvi (Râmasvâmin temple) Tamil inscription of the 3rd year (of the reign) of king Parakêśarivarman *alias* the glorious Râjêndra-Chôladêva [I.].<sup>1</sup>

724.—*South-Ind. Inscr.* Vol. III. No. 53, p. 108. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 3rd year (of the reign) of king Parakêśarivarman *alias* the glorious Râjêndra-Chôladêva [I.].

The inscription records the sale of some land to "Sômanâtha, (the son of) Koṅgupivarman-dharmamahârâja, the supreme lord of Nipupilapura,<sup>2</sup> Śrînâtha, the glorious Śivamahârâja, the Vaidumba Śaṅkaradêva."

725.—*South-Ind. Inscr.* Vol. III. No. 10, p. 16. Ukkal (Vishnu temple) Tamil inscription of the 4th year (of the reign) of king Parakêśarivarman *alias* the glorious Râjêndra-Chôladêva [I.].

726.—*South-Ind. Inscr.* Vol. III. No. 54, p. 109. Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 4th year (of the reign) of king Parakêśarivarman *alias* the glorious Râjêndra-Chôladêva [I.].

727.—*South-Ind. Inscr.* Vol. II. No. 9, p. 90. Tanjore (Râjarâjêśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakêśarivarman *alias* the lord, the glorious Râjêndra-Chôladêva [I.], who conquered Idaiturai-nâdu, Vanavâsi, Koḷippâkkai, the camp of Maṅṅai (Maṅṅaikkadagam or Maṅṅaikkadakkam), the crown of the king of Îlam, . . . the crown of Sundara and the pearl-necklace of Indra which the king of the South (*i.e.* the Pândya) had previously given to that (king of Îlam), the whole Îla-maṅḍalam, the crown *etc.* of the (king of) Kêraḷa, and many ancient islands.

728.—*Ś. 943\**.—*Ep. Carn.* Vol. IV. p. 115, No. 16. Belatîru (Bânêśvara temple) Kanarese inscription of the 9th year of the reign of the glorious Muḍigonḍa-Râjêndra-Chôla (*i.e.* the Chôla king Râjêndra-Chôla I.) :—

'Thursday, the moon being in Makara, the *nakshatra* being Uttarâshâḍhâ, during the full-moon *tithi* of the month of Âshâḍha in the Raudra year (which corresponded to) the nine-hundred-and-forty-third year of the Śaka years,—in the ninth year of the reign . . .'

Thursday, 7th July A.D. 1020; see *Ep. Ind.* Vol. VI. p. 20, No. 32.

729.—*South-Ind. Inscr.* Vol. III. No. 18, p. 27. Mâlpâḍi (Chôlêśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakêśarivarman *alias* the glorious Râjêndra-Chôladêva [I.].—To the conquests enumerated in No. 727 the inscription adds those of the crown of pure gold which Parasurâma had deposited at Śândimattîvu, of the seven and a half *lakshas* of Ilattâ-pâḍi (Iraṭṭa-pâḍi, Raṭṭa-pâḍi) of Jayasîmha (*i.e.* the W. Châlukya Jayasîmha II.)<sup>3</sup> who was defeated at Musâṅgi,<sup>4</sup> and of the principal great mountains (which contained) the nine treasures (of Kuvêra).

<sup>1</sup> Certain names in this inscription suggest that Râjêndra-Chôla I. had the *virûda* Nigarili-Chôla, *i.e.* 'the unequalled Chôla.' Probably he also was called Uttama-Chôla; see *South-Ind. Inscr.* Vol. III. p. 14.

<sup>2</sup> "A mistake for Kuvâlâlapura." Compare above, No. 708.

<sup>3</sup> Compare above, No. 152.

<sup>4</sup> Some inscriptions have *Muyâṅgi*.

730.—*South-Ind. Inscr.* Vol. I. No. 42, p. 68. Māmallapuram Tamil inscription of the 9th year (of the reign) of the glorious Rājendra-Chōladēva<sup>1</sup> (i.e., probably, the Chōla king Rājendra-Chōla I.).

731.—**Ś. 943\***.—*Ep. Carn.* Vol. III. p. 204, No. 134. Nandigunda (Mallēdēva temple) Kanarese inscription [of the Chōla king Rājendra-Chōla I.] :—

(L. 1).—Sa(śa)ka-varisham 943ne[ya] Raudra-samvatsarada Phālguna-māsa[da] su(śu)kla-[pa]ksham Budhavāram puṇṇame Uttare-nakshatram sōma-grahaṇad=andu.

Wednesday, 1st March A.D. 1021; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 68, No. 4.

The inscription records the conquests enumerated in No. 729.

732.—*South-Ind. Inscr.* Vol. II. Nos. 10-19, and 54. Eleven Tanjore (Rājarājēsvara temple) Tamil inscriptions of the 10th year<sup>2</sup> (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.]—The conquests enumerated are the same as in No. 729.

733.—*South-Ind. Inscr.* Vol. I. Nos. 67 and 68, pp. 98 and 100. Two Tirumalai Tamil rock inscriptions of the 12th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.]—To the conquests enumerated in No. 729 the inscriptions add those of Śakkara-kōṭṭam (Chakrakōṭṭa), Madura-maṇḍalam, Nāmaṇaikkōṇai, Pañchappalli, Māsuni-dēsam, the treasures of Indiradaṇ (Indraratha?)<sup>3</sup> of the race of the Moon (whom he defeated in the hall at Ādinagar), Oḍḍa-vishayam, Kōsalai-nādu, Tanḍabutti (Danḍabhukti) of Dharmapāla, Takkaṇalāḍam (Dakshina-Lāṭa) of Raṇasūra, Vaṅgāla-dēsam of Gōvindachandra, elephants *etc.* of Mahipāla,<sup>4</sup> Uttiralāḍam (Uttara-Lāṭa), and the Gaṅgā.

734.—*South-Ind. Inscr.* Vol. II. No. 20, p. 106, and Plates. Tanjore (Rājarājēsvara temple) Tamil inscription of the 242nd day of the 19th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.]—After recording the conquests enumerated in No. 733, the inscription adds that the king, having despatched many ships and caught Saṅgrāmaṇvijayōttuṅgavarman, the king of Kaḍāram,<sup>5</sup> took his treasures *etc.*, Śrīvishayam,<sup>6</sup> Paṇṇai, Malaiyūr, Māyirudiṅgam (surrounded by the sea), Paṅgāsōgam (i.e. Laṅkāśōka), Pappālam,<sup>6</sup> Mēvilimbaṅgam, Valaippandūru, Talaitakkōlam, Mādamaṅgam, Ilāmuri-dēsam, Nakkavāram (i.e. the Nicobar Islands),<sup>5</sup> and Kaḍāram.

735.—**Ś. 954**.—*Ep. Carn.* Vol. III. p. 208, No. 164. Suttūru (Sōmēsvara temple) Kanarese inscription of the 31st (really 21st) year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.], who took the Eastern country, the Gaṅgā, and Kaḍāram :—

(L. 3).—Sa(śa)ka-var[sha] 9[54]neya Āngira-samvatsarada Kārttika-māsa . . [ṛṇ]nam[i]<sup>7</sup> tale-devasam=āge bidige Sōmavāra Rōhiṇi-nakshatradal.

Monday, 23rd October A.D. 1032; see *Ep. Ind.* Vol. IV. p. 69, No. 5, and Vol. VI. p. 22.

<sup>1</sup> The published text has *Vī[ra\*]-Rājendra-*, but the above is in accordance with a correction communicated to me by Dr. Hultzsch.

<sup>2</sup> Nos. 12 and 13 have: "After (the harvest of) *paśāṇ* in the tenth year."

<sup>3</sup> For an Indraratha who probably was a contemporary of Rājendra-Chōla I., see *North. Inscr.* No. 340.

<sup>4</sup> Perhaps the Pāla king Mahipāla I.; compare *ibid.* No. 59.

<sup>5</sup> See Mr. Venkayya's *Report* for 1898-99, p. 17, and compare above, No. 712, note. See also *South-Ind. Inscr.* Vol. III. p. 194 f.

<sup>6</sup> [This is the reading of an inscription at Kaṇḍiyūr (No. 23 of 1895). According to l. 80 of the large Leyden grant, Śrīvishaya was the country ruled over by the king of Kaṭāba or Kaḍāram.—E. H.]

<sup>7</sup> Read *paurnami*(?).

736.—**Ś. 955.**—*Ep. Carn.* Vol. IV. p. 115, No. 17. Bejatūru (Bāpēsvara temple) Kanarese inscription of the 22nd year (of the reign) of king Parākēsarivarman *alias* the glorious Rājēndra-Chōladēva [I.], who took the Eastern country, the Gaṅgā, and Kaḍāram :—

(L. 5).—Sa (śa)kanripakāḷ-ātita-sainvatsara-sataṅga [I\*] 955ya Śrīmukha-sainvatsarada Mārggaśira-su (śu)ddha-pādivam=Māl-Ārkkad-amdu.

Sunday, 25th November A.D. 1033 ;<sup>1</sup> see *Ep. Ind.* Vol. VI. p. 21, No. 33.

737.—**Ś. 959.**—*Ep. Carn.* Vol. IV. p. 130, No. 104. Aṅkanāthapura (Arkēsvara temple) Kanarese inscription of the 26th<sup>2</sup> year (of the reign) of the glorious Muḍigoṅḍa-Gaṅgegoṅḍa-Rājēndra-Chōladēva (*i.e.* the Chōla king Rājēndra-Chōla I.) :—

(L. 1).—Sha (śa)ka-varisham 959neya I (i)śvara-shatsamrada<sup>3</sup> Āsaḍa-māssada Kāḷāshṭayaya Shāti-naktra Sommavarada [a]ndu.

The date is irregular ; see *Ep. Ind.* Vol. VI. p. 21, No. 34.

738.—*Ep. Ind.* Vol. IV. p. 218, No. 15. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the [3]2nd (*really* 22nd) year (of the reign) of Jayaṅgoṅḍa-Chōla, the king Rājākēsarivarman *alias* the lord, the glorious Rājādhirājadēva (*i.e.* the Chōla king Rājādhirāja I.) :—

‘In the [3]2nd (*really* 22nd) year . . . on the day of Śravaṇa, which corresponded to a Thursday in the month of Vṛiśchika in this year.’

[**Ś. 961**] : Thursday, 22nd November A.D. 1039.

739.—*Ep. Ind.* Vol. IV. p. 216, No. 12. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 26th year (of the reign) of king Rājākēsarivarman, surnamed Jayaṅgoṅḍa-Chōla, *alias* the lord, the glorious Rājādhirājadēva [I.] :—

‘In the [2]6th year . . . at night on the day of Uttara (-Phalguni), which corresponded to a Wednesday in the month of Mina in this year.’

[**Ś. 965**] : Wednesday, 14th March A.D. 1044.

740.—*Ep. Ind.* Vol. IV. p. 217, No. 13. Date of a Tiruppaṅgili (Nīlivanēsvara temple) Tamil inscription of the 27th year (of the reign) of Jayaṅgoṅḍa-Chōla, the king Rājākēsarivarman *alias* the lord, the glorious Rājādhirājadēva [I.] :—

‘In the [2]7th year . . . on the day of Mūla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha.’

[**Ś. 966**] : Wednesday, 13th February A.D. 1045.

741.—*South-Ind. Inscr.* Vol. III. No. 28, p. 53. Manimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 29th year (of the reign) of king Rājākēsarivarman *alias* the lord, the glorious Rājādhirājadēva, surnamed Jayaṅgoṅḍa-Chōla ; (*i.e.* the Chōla king Rājādhirāja I.) :—

‘In the 29th year . . . on the day of Śravaṇa, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhanus.’

[**Ś. 968**] : Wednesday, 3rd December A.D. 1046 ; but the *tithi* which ended on this day was the third, not the second *tithi* of the bright half ; see *Ep. Ind.* Vol. IV. p. 217, No. 14.

The inscription mentions among those conquered by Rājādhirāja : the three allied kings of the South Mānābharana, Vīra-Kēraḷa, and Sundara-Pāṇḍya ; [the W. Chāḷukyas] Āhavamalla (Sōmēsvara I.),<sup>5</sup> Vikki (*i.e.* Vikramāditya VI.) and Vijayāditya (*i.e.* Viṣṇuvarāhana Vijayāditya) ; Śāṅgamayaṅ ; the kings of Ceylon Vikramabāhu, Vikrama-Pāṇḍya,

<sup>1</sup> Ordinarily this day would fall in the month Pausha ; but see *Ep. Ind.* Vol. VI. p. 21, note 3.

<sup>2</sup> For an inscription of the 31st year see below, under *Addenda*.

<sup>3</sup> Read -*sainvatsarada Āshāḍha-māsada Kāḷāshṭamiyūṁ Sōḍi-nakshatram Sōmadarad-amdu*.

<sup>4</sup> The accession of Rājādhirāja I. took place between (approximately) the 15th March and the 3rd December A.D. 1018 ; see *Ep. Ind.* Vol. VII. p. 7.

<sup>5</sup> See above, No. 159 ff.



Vira-Śalāmēgaṇ, and Śrīvallabha-Madanarāja; and also, in the northern region, Gaṇḍar-Dinakaraṇ (Gaṇḍarāditya ?), Nāraṇaṇ (Nārāyaṇa), Kaṇavadi (Gaṇapati), and Madisūdanaṇ (Madhusūdana).<sup>1</sup>

742.—Ś. 970\*.—*Ep. Ind.* Vol. V. p. 207, and Plate. Miṇḍigal (Sômésvara temple) Kanarese inscription of the 30th year (of the reign) of king Rājākésarivarman *alias* the lord, the glorious Rājādhirājadēva [I.] (who took the head<sup>2</sup> of the glorious Vira-Pāṇḍya and the Sāle of Sērāma *i.e.* the Chēra king),<sup>3</sup> and of his *Daṇḍandya* Appimayya *alias* Rājendra-Chōḷa-Brahmamārāya :—

(L. 1).—Sa(śa)ka-varisha 970nē yī Sabbajitu-samvatsaradal . . . śrī-Rājādhirāja-dēva[r\*]gge yāṇḍu muvattaneya; see *ibid.* Vol. IV. p. 216, No. 11.

743.—Ś. 975.—*Ep. Carn.* Vol. IV. p. 131, No. 114. Koḷagāla (Māri temple) Kanarese inscription of the 35th year (of the reign) of the glorious Rājādhirājadēva [I.] :—

(L. 1).— . . . [35]āyadu [Sa]kha-va[ri]śam<sup>4</sup> 975[ne]ya Vijayōschaiva-samvatsara[da] Jēshṭha-māsada sukla-pakshada tra[yō\*]daśi Ādityavārada-andu.

Probably Sunday, 23rd May A.D. 1053; but the *tithi* which ended on this day was the 3rd, not the 13th *tithi* of the bright half; see *Ep. Ind.* Vol. VI. p. 22, No. 35.

744.—*South-Ind. Inscr.* Vol. III. No. 55, p. 112. Tiruvallam (Bilvanāthésvara temple) incomplete Tamil inscription of the 3rd year (of the reign) of king Parakésarivarman *alias* the lord, the glorious Rājēndradēva (*i.e.* the Chōḷa king Rājēndradēva).<sup>5</sup>—The inscription mentions Rājēndradēva's elder brother (*viz.* Rājādhirāja I.) and refers to the conquest of Iraṭṭa-pāḍi, the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sômésvara I.) at Koppam.

745.—*South-Ind. Inscr.* Vol. III. No. 29, p. 59. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 82nd day of the 4th year (of the reign) of king Parakésarivarman *alias* the lord, the glorious Rājēndradēva :—

'On the 8[2]nd day of the fourth year . . . on the day of Rōhiṇi, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of Simha in this year.'

[Ś. 977]: Thursday, 17th August A.D. 1055;<sup>6</sup> see *Ep. Ind.* Vol. VI. p. 24, No. 38.

The inscription opens with a list of relatives on whom the king conferred certain titles. It gives a detailed account of the defeat of the Śālukki (*i.e.* W. Chālukya) Āhavamalla Sômésvara I.) at Koppam. It also records the despatch of an army to Ceylon, where the Kalinga king Vira-Śalāmēgaṇ was decapitated and the two sons of the Ceylon king Mānābharaṇa were taken prisoners.

746.—*South-Ind. Inscr.* Vol. I. No. 127, p. 134, and Vol. II. p. 304, C. Viriñchipuram (Mārgasahāyésvara temple) Tamil inscription of the 5th year (of the reign) of king Parakésarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sômésvara I.) at Koppam.

<sup>1</sup> The introduction states that Rājādhirāja appointed seven relatives to be governors over the Chēra, Chālukya, Pāṇḍya and Gaṅga countries, Ceylon, the Pallava country and Kanyakubja. In the expedition to the north he destroyed the palace of the Chālukya at Kampili; compare above, No. 171.

<sup>2</sup> See above, p. 115, note 2.

<sup>3</sup> No. 741 above states that the king destroyed the ships of the Chēra king at Kāndaḷūr-Śālai.

<sup>4</sup> Read *Śaka-varsham* . . . . . *Jyēshṭha-māsada sukla-*.

<sup>5</sup> The accession of Rājēndradēva took place on (approximately) the 28th May A.D. 1052; see *Ep. Ind.* Vol. VII. p. 7.

<sup>6</sup> On this date the *tithi* of the date (which was the *Janm-dṣṭami* or *Kriṣṇ-dṣṭami*) commenced 14 h. 20 m. after mean sunrise.

747.—*Ś. 979.*—*Ep. Ind.* Vol. VI. p. 215, and Plate. Belatūru Kanarese inscription of the 6th year of the reign of the glorious Chōla king Rājēndradēva, recording the self-immolation<sup>1</sup> of a Śūdra's wife after her husband's death; (composed by Malla):—

'When the glorious Chōla king had taken possession of the whole earth,—(he,) Rājēndradēva, the slayer of crowds of proud enemies,—(and) was renowned, when six years (of his reign) had passed, and when one said: "the Śaka year in (its) extent (is) ninety-seven and nine" (and when) the (cyclic) year (was) the well-known Hēmalambi, the auspicious month indeed Kārttika (and) the day of the dark (half) the twelfth (*tithi*), a Monday.'

Monday, 27th October A.D. 1057; see *ibid.* p. 23, No. 36.

748.—*South-Ind. Inscr.* Vol. II. No. 67, p. 306.<sup>2</sup> Tanjore (Rājarājēśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

749.—*South-Ind. Inscr.* Vol. III. No. 21, p. 39. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

750.—*South-Ind. Inscr.* Vol. III. No. 22, p. 41. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndra-Chōladēva (*i.e.* the Chōla king Rājēndradēva).—The historical introduction is the same as in No. 749.

751.—*Ś. 984.*—*Ep. Carn.* Vol. IV. p. 131, No. 115; *Ep. Ind.* Vol. VI. p. 23, No. 37. Gujappanahundi Kanarese memorial stone of the 12th (*really* 11th) year (of the reign) of king Rājakēsarivarman (!) *alias* the lord, the glorious Rājēndradēva:—

'In the twelfth year . . . during the full-moon *tithi* of the month of Phālguna in the . . . year (which was) the Śaka year 984.'

The introduction mentions Rājēndradēva's elder brother (*viz.* Rājādhirāja I.), the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

752.—*South-Ind. Inscr.* Vol. III. No. 56, p. 113. Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājamahēndradēva (*i.e.* the Chōla king Rājamahēndra).<sup>3</sup>

753.—*South-Ind. Inscr.* Vol. III. No. 20, p. 33. Karuvūr (Paśupatiśvara temple) Tamil inscription (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva (*i.e.* the Chōla king Virarājēndra I.), recording a grant which was to take effect "from (the year) which was opposite to the 3rd year" (of the king's reign).<sup>4</sup>—The inscription records, amongst other things, the defeat of (the W. Chālukya) Āhavamalla (Sōmēśvara I.) and his two sons Vikkalan (*i.e.* Vikramāditya VI.) and Singaṇaṇ (*i.e.* Jayasinha III.)<sup>5</sup> at Kūḍalaṅgamam.

<sup>1</sup> This "is not identical with the so-called suttee (*sati*) of Brāhmanical usage."

<sup>2</sup> *Ibid.* the introductions are given of seven other inscriptions of the 3rd, 5th and 9th years of Rājēndradēva; three of them state that Rājēndradēva set up a pillar of victory at Kollāpuram.—For another inscription of the 6th year see below, under *Addenda*.

<sup>3</sup> By Dr. Hultzsch provisionally placed between Rājēndra and Virarājēndra I. "Perhaps Rājamahēndra was a son and temporary co-regent of Rājēndra."

<sup>4</sup> For inscriptions of the 4th, 5th, 6th and 7th years see below, under *Addenda*. The inscription No. 755 mentions "the year which was opposite to the seventh year (of the reign) of the emperor Śri-Virarājēndradēva."—For the name of Virarājēndra's queen see below, No. 765.

<sup>5</sup> Compare above, No. 176.

754.—*South-Ind. Inscr.* Vol. III. No. 30, p. 65. Maṇimaṅgalam (Rājagōpāla-Perumā temple) Tamil inscription of the 5th year (of the reign) of king Rājākēsarivarman *alias* the lord, the glorious Virarājēndradēva [I.] :—

‘In the fifth year . . . on the day of Uttara (-Phalgunī), which corresponded to a Monday and to the fourteenth *tithi* of the second fortnight of the month of Kanyā in this year.’

Between A.D. 1054 and 1069 the only day for which this date would be correct is Monday, 10th September A.D. 1067 [in Ś. 989]; see *Ep. Ind.* Vol. VII. p. 9.

The first portion of the historical introduction agrees with that of No. 753. The subsequent portion, among other things, relates the sham coronation (of Vikramāditya VI.) as Vallabha (*i.e.* W. Chālukya king), and records the bestowal of the country of Vēṅgi on Vijayāditya (*i.e.* the E. Chālukya Vijayāditya VI. <sup>1</sup>).

755.—*South-Ind. Inscr.* Vol. III. No. 57, p. 115. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 200th day of the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Adhirājēndradēva (*i.e.* the Chōla king Adhirājendra).<sup>2</sup>—The inscription mentions his queen (by the title) Ulagamūḷuduḍaiyār (*i.e.* ‘the mistress of the whole world’).

756.—*South-Ind. Inscr.* Vol. III. No. 64, p. 133. Tiruvorriyūr (Ādhipurīśvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājākēsarivarman *alias* the lord, the glorious Rājēndra-Chōladēva [II.], who captured elephants at Vayirāgaram (Vajrākara), conquered the king of Dhārā at Chakrakōṭṭa, and took possession of the Eastern country ;<sup>3</sup> (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).<sup>4</sup>

757.—*South-Ind. Inscr.* Vol. III. No. 65, p. 135. Tiruvālaṅgāḍu (Vaṭāranyēśvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājākēsarivarman *alias* the lord, the glorious Rājēndra-Chōladēva [II.], described as in No. 756 ; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).

758.—*South-Ind. Inscr.* Vol. III. No. 66, p. 137. Kōlār (Kōlāramma temple) damaged Tamil inscription of the 2nd year (of the reign) of king Rājākēsarivarman *alias* the lord, the glorious Rājēndra-Chōladēva [II.], described as in No. 756 ; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).

759.—*South-Ind. Inscr.* Vol. III. No. 67, p. 139. Sōmaṅgalam (Saundararāja-Perumā temple) Tamil inscription of the 3rd year (of the reign) of king Rājākēsarivarman *alias* the lord, the glorious Rājēndra-Chōladēva [II.], described as in No. 756 ; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.).

760.—*South-Ind. Inscr.* Vol. III. No. 77, p. 172. Kāvāntaṅḍalam (Lakshminārāyaṇa temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājākēsarivarman *alias* the lord, the glorious Rājēndra-Chōladēva [II.], described as in No. 756 ; (*i.e.* the Chōla king Kulōttuṅga-Chōla I.) :—

‘In the 4th year . . . on a Thursday which corresponded to (the day of) Śrāvāṇa and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika in this year.’

[Ś. 995] : Thursday, 7th November A.D. 1073 ;<sup>5</sup> see *Ep. Ind.* Vol. VII. p. 1, No. 56.

<sup>1</sup> See *South-Ind. Inscr.* Vol. III. pp. 128 and 132 ; and above, Nos. 571 and 572.

<sup>2</sup> By Dr. Hultzsch provisionally placed between Virarājendra I. and Kulōttuṅga-Chōla I.—The inscription refers to some transactions of the year which was opposite to the seventh year (of the reign) of the emperor Śrī-Virarājēndradēva.

<sup>3</sup> *I.e.*, perhaps, the country of Vēṅgi.

<sup>4</sup> The accession of Kulōttuṅga-Chōla I. took place between (approximately) the 14th March and the 8th October A.D. 1070 ; see *Ep. Ind.* Vol. VII. p. 7.—Compare also above, No. 571.

<sup>5</sup> On this day the *tithi* of the date commenced 1 h. 33 m. after mean sunrise.

761.—*South-Ind. Inscr.* Vol. III. No. 68, p. 141.<sup>1</sup> Conjeeveram (Pāṇḍava-Perumāḷ temple) Tamil inscription of the 5th year (of the reign) of king Rājākēsarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I.].

The inscription refers to the king's victories, gained while he was heir-apparent, at Chakrakōṭṭa and Vayirāgaram (Vajrākara); it then states that he vanquished the king of Kuntala, crowned himself as king of the country on the banks of the Kāvērī, and decapitated an unnamed king of the South.

762.—*Ś. 998.*—*Ep. Ind.* Vol. VI. p. 220, and p. 278, No. 39. Date of a Chēbrōlu Telugu inscription of the 7th year of the reign of the asylum of the whole world, the glorious Viṣṇuvardhana-mahārāja (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.) :—

(L. 1).—Śakha(ka)-varshambḷu 998nēṁṭi Nala-śam(sam)vatsara śrāhi . . . pravarddhamāna-vijayarājya-śam(sam)vatsara[mḷu] 7nēṁḍu . . . . . Māgha-māsamuna punnamayu Su(śu)kravāramuna sōmagrahaṇa-nimittamunan=.

Friday, 10th February A.D. 1077; a lunar eclipse, visible in India; but the day was the full-moon day of Phālguna, not of Māgha.

763.—*South-Ind. Inscr.* Vol. III. No. 78, p. 174. Perumbēr (Tāndōṅṅisvara temple) Tamil inscription of the 11th year (of the reign) of king Rājākēsarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I.].—To the account given in No. 761 the inscription adds that the king defeated Vikkalaṅ (*i.e.* the W. Chālukya Vikramāditya VI.) and conquered Gaṅga-maṇḍalam and Śiṅgaṇam.<sup>2</sup>

764.—*South-Ind. Inscr.* Vol. III. No. 69, p. 144. Tirukkaḷukkuṅgam (Vēdagirīsvara temple) Tamil inscription of the 14th and 15th years (of the reign) of king Rājākēsarivarman *alias* the *Chakravartin*, the glorious Kulōttuṅga-Chōḷadēva [I.].—After the account given in No. 763 the inscription states that the king invaded the Pāṇḍya country, destroyed the forest in which the five Pañchavas (*i.e.* Pāṇḍyas) had sought refuge, “subdued the south-western portion of the peninsula as far as the Gulf of Maṅṅār, the Podiyil mountain (in the Tinnevely district), Cape Comorin, Kōṭṭāṅṅu, the Sahya (*i.e.* the Western Ghāṭs) and Kuḍamalalai-nāḍu (*i.e.* Malabar).”

765.—*South-Ind. Inscr.* Vol. II. No. 58, p. 232. Tanjore (Rājarājēsvara temple) apparently unfinished Tamil inscription of the 15th<sup>3</sup> year (of the reign) of king Rājākēsarivarman *alias* the *Chakravartin*, the glorious Kulōttuṅga-Chōḷadēva [I.].—The historical account is the same as in No. 764. The inscription gives the name (Arumōḷi-Naṅgaiyār) of the queen of Virarājēndradēva I.<sup>4</sup>

766.—Tēki plates of the E. Chālukya Chōḷagaṅga Rājarāja of Vēṅḡi, of the 17th year of the reign (of Kulōttuṅga-Chōḷa I.); see above, No. 571.

767.—*South-Ind. Inscr.* Vol. III. No. 70, p. 149. Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 18th year (of the reign) of king Rājākēsarivarman *alias* the *Chakravartin*, the glorious Kulōttuṅga-Chōḷadēva [I.].—The historical introduction is the same as in No. 764.

768.—*South-Ind. Inscr.* Vol. II. No. 77, p. 391. Conjeeveram Tamil inscription of the 20th year (of the reign) of the glorious Kulōttuṅga-Chōḷadēva [I.].—The inscription mentions the king's consort (by the title) Bhuvaṅgamuḷudūḍaiyāl (*i.e.* ‘the mistress of the whole world’).

769.—*South-Ind. Inscr.* Vol. III. No. 71, p. 152.<sup>1</sup> Kṛiappaḷuvūr (Vaṭamūlēsvara temple) Tamil inscription of the 20th year (of the reign) of king Rājākēsarivarman *alias* the

<sup>1</sup> See *Ind. Ant.* Vol. XXI. p. 281.

<sup>2</sup> According to Dr. Hultzsch this seems to refer to the dominions of Vikramāditya's younger brother Jayasimha III.—Instead of Śiṅgaṇam No. 777 has *Kōṅgaṇa-dēvam* (the Kōṅkaṇa country).

<sup>3</sup> For an inscription of the 16th year see below, under *Addenda*.

<sup>4</sup> See above, No. 758 f.

*Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The historical introduction<sup>1</sup> is the same as in No. 764.

770.—*Archæol. Surv. of South. India*, Vol. IV. p. 224. The small Tamil Leyden grant<sup>2</sup> (on three plates) of the 20th year (of the reign) of king **Rājakēsarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].

771.—Chellūr plates of the E. Chālukya **Vira-Chōḍa** of Vēṅgī, of the 21st year of the reign (of **Kulōttuṅga-Chōḍa I.**) ; see above, No. 572.

772.—Piṭhāpuram plates of the E. Chālukya **Vira-Chōḍa** of Vēṅgī, of the 23rd year of the reign (of **Kulōttuṅga-Chōḍa I.**) ; see above, No. 573.

773.—*South-Ind. Inscr.* Vol. III. No. 59, p. 120. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 23rd year (of the reign) of **Kulōttuṅga-Chōḷadēva** [I.], recording a gift by a Gaṅga chief (Nīlagāṅga ?) for the benefit of his daughter who was the consort of prince **Vira-Chōḷadēva** (*i.e.*, according to Dr. Hultzsch, **Vira-Chōḍa**, the son of **Kulōttuṅga-Chōḷa I.** and viceroy of Vēṅgī).<sup>3</sup>

774.—*South-Ind. Inscr.* Vol. III. No. 58, p. 119. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 26th year (of the reign) of king **Rājakēsarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—The inscription refers to the defeat of (the W. Chālukyas) **Vikkalaṅ** and **Śiṅgaṅaṅ** (*i.e.* **Vikramāditya VI.** and **Jayasīrha III.**). It also mentions the king's consort (by the title) **Bhṛānamuḷuduḍaiyāḷ** (*i.e.* 'the mistress of the whole world').

775.—*South-Ind. Inscr.* Vol. III. No. 72, p. 156.<sup>4</sup> Tiruviḍaimarudūr (Mahāliṅgasvamin temple) Tamil inscription of the 172nd day of the 26th year (of the reign) of king **Rājakēsarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.].—To the account given in No. 764 the inscription adds the conquest of **Kaliṅga-maṇḍalam**. It also mentions the king's three queens **Dīnāchintāmaṇi**, **Ēḷisai-Vallabhī**, and **Tyāgavallī**.

776.—*Ep. Ind.* Vol. V. p. 106. Tiruvorriyūr (Ādhipurīśvara temple) inscription of the 30th year (of the reign) of **Jayadhara** (*i.e.* the Chōḷa king **Kulōttuṅga-Chōḷa I.**) :—  
(L. 1).—Triṁśat(-)samē Jayadharasya tu va[r]ttamānē.

777.—*South-Ind. Inscr.* Vol. III. No. 73, p. 160. Chōḷapuram (Chōḷēśvara temple) incomplete Tamil inscription of the 180th day of the 30th year (of the reign) of king **Rājakēsarivarman** *alias* the *Chakravartin*, the glorious **Kulōttuṅga-Chōḷadēva** [I.], recording a grant made by himself from his palace at **Kāñchipuram**.—The historical introduction agrees on the whole with that of No. 775 ; but of the queens **Dīnāchintāmaṇi** is omitted.

778.—*South-Ind. Inscr.* Vol. II. No. 78, p. 392. Conjeeveram Tamil inscription of the 34th year (of the reign) of the Chōḷa king **Kulōttuṅga-Chōḷadēva** [I.].—The introduction of this inscription is identical with that of No. 768.

779.—S. 1030 (for 1028).—*Ep. Carn.* Vol. III. p. 191, No. 51 ; *Ep. Ind.* Vol. IV. p. 70, No. 6. Sindhuvallī (Śaṁkarēśvara temple) Tamil inscription of the 37th year of the reign of the glorious **Kulōttuṅga-Chōḷadēva** [I.] :—

'In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign . . .'

<sup>1</sup> The inscription mentions a man who had the title 'Virudarājabhayaṅkara' which was a surname of **Kulōttuṅga-Chōḷa I.** himself.

<sup>2</sup> The grant will soon be properly edited.

<sup>3</sup> See above, Nos. 771 and 772.

<sup>4</sup> See *Ind. Ant.* Vol. XXI. p. 283.

780.— *Ep. Ind.* Vol. V. p. 104, and Plate. Tiruvengâdu (Śvétāraṇyēśvara temple) inscription of the 39th year of the reign of the glorious Kulōttuṅga-Chōḷa [I.] :—

(L. 1).— . . . avati vasumatīm śr[ī]-Kulōttuṅga-Chōḷē . . . tan-ṇava-trimśa-varshē.

781.— *South-Ind. Inscr.* Vol. III. No. 74, p. 163. Conjeeveram (Pāṇḍava-Perumāḷ temple) Tamil inscription of the 39th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I.]— The historical introduction is the same as in No. 761.

782.— *South-Ind. Inscr.* Vol. III. No. 75, p. 165,<sup>1</sup> and Plate. Tirukkaḷukkunṅam (Vēdagiriśvara temple) Tamil inscription of the 42nd year (of the reign) of . . . the *Chakravartin*, the glorious Kulōttuṅga-Chōḷadēva [I.]— The historical introduction is the same as in No. 777.

783.— Ś. 1035.— *Ep. Carn.* Vol. III. p. 190, No. 44. Êchiganahalli (Sômēśvara temple) Kanarese inscription of the reign of the glorious Kulōttuṅga-Chōḷadēva [I.] :—

(L. 1).— Sa(sa)k[va-va]risham 1035neya Jaya-samvatsarada Pā(phā)lguṇa-māsada aparaksham pā[ḍi]va Âdityavāram Hasta-nakshatram.

Sunday, 22nd February A.D. 1114; but the Jovian year was Vijaya, not Jaya; see *Ep. Ind.* Vol. IV. p. 72, No. 9.

784.— *Ep. Ind.* Vol. V. p. 105. Chidambaram (Naṭarāja temple) Tamil inscription of the 44th year (of the reign) of Jayadhara (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I., originally named Rājēndra-Chōḷa [II.]), recording donations by Kundavai Âḷvār, the daughter of (the E. Chālukya) Rājarāja [I.] and younger sister of the *Tribhuvanachakravartin* Kulōttuṅga-Chōḷa [I.] :—

'In the year forty-four (of the reign) of Jayadhara . . . at the time (of the rising of the sign) Ṛishabha, on the day of Rôhiṇi, which corresponded to a Friday in the month during which (the sign) Mīna was shining.'

[Ś. 1035]: Friday, 13th March A.D. 1114; see *ibid.* Vol. IV. p. 70, No. 7.

The second portion of the inscription states that a stone which the king of Kambōja had given to Rājēndra-Chōḷa (*i.e.* Kulōttuṅga-Chōḷa I.) by order of the latter was inserted into the wall of a hall in front of the shrine.

785.— *Ep. Ind.* Vol. IV. p. 70, No. 8. Date of an Âlaṅguḍi (Âpatsahāyēśvara temple) Tamil inscription of the 45th year (of the reign) of king Rājakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [I.] :—

'In the 45th year . . . on the day of Uttar[āshāḍhā], which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā.'

[Ś. 1036]: Thursday, 8th October A.D. 1114.

786.— Ś. 1036.— *Ep. Ind.* Vol. VI. p. 220, and p. 279, No. 40. Date of a Drākshārāmu (Bhīmēśvara temple) Telugu inscription of the 45th year of the reign of the asylum of the whole world, the glorious Vishṇuvardhana-mahārāja (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.) :—

(L. 1).— Śaka-va[r\*]shāmbulu 1036 . . . [pra]varddhamāna-vijayarājya-divya-samvatsa 45 Dhanu-māsamuna śukla-pa[kshamu]na êkāda[ś]iyu Budhavāramu nāṇḍu uttarāyana-vyatipāta-<sup>2</sup>nimittamuna.

Perhaps Wednesday, 9th December A.D. 1114;<sup>3</sup> but this was not the day of the Uttarāyana-samkrānti (which took place on the 24th December).

<sup>1</sup> Compare *Ind. Ant.* Vol. XXI. p. 286.

<sup>2</sup> Read *vyatipāta*.

<sup>3</sup> On this day the *tithi* of the date commenced 7 h. 52 m. after mean sunrise.

787.— Ś. 1037.— *Ep. Ind.* Vol. VI. p. 222. Bhīmavaram (Nārāyaṇasvāmin temple) Sanskrit and Telugu pillar inscription of the 45th year of the reign of king Parāntaka . . . the asylum of the whole world, the glorious Vishṇuwardhana-mahārāja (*i.e.* the Chōla king Kulōttuṅga-Chōla I.) :—

(L. 11).— Sarvvulōkāśraya-śrī-Vishṇuwarddhana-mahārājula pravarddhamāna-vijayarājya-sarivatsarambulu 45gu śrāhi Sa(śa)ka-va[r\*]shambulu 1037gunēṇḍi(ṇṭi) Chaitra-vishuvusaṁkrānti-ni[mitta]muna.<sup>1</sup>

788.— *South-Ind. Inscr.* Vol. III. No. 76, p. 168. Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 47th year (of the reign) of king Rājakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōladēva [I.]— The historical introduction is the same as in No. 777.

789.— *Ep. Ind.* Vol. V. p. 48, No. 26. Date of a Maṇṇārguḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king Rājakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōladēva [I.] :—

'In the 48th year . . . on the day of Ādrā, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara.'

[Ś. 1039] : Monday, 7th January A.D. 1118.

790.— *South-Ind. Inscr.* Vol. III. No. 31, p. 71. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king Rājakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōladēva [I.] :—

'In the [48]th year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha.'

[Ś. 1039] : Friday, 25th January A.D. 1118; see *Ep. Ind.* Vol. IV. p. 262, No. 20.

The inscription mentions the king's consort (by the title) Ulaguḍaiyāl (*i.e.* 'the mistress of the world').

791.— *South-Ind. Inscr.* Vol. III. No. 32, p. 74. Another Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) mutilated Tamil inscription of the 48th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōladēva [I.]

The date of this inscription is the same as that of No. 790, except that the twelfth is wrongly quoted instead of the second *tithi*; see *Ep. Ind.* Vol. V. p. 198, No. 28.

792.— Ś. 1040.— *Ep. Ind.* Vol. VI. p. 221, No. 9. Date of a Drākshārāma (Bhīmēśvara temple) Sanskrit and Telugu inscription of the 250th day of the 49th year of the reign of the *Mahārājādhirāja*<sup>2</sup> Vishṇuwardhana, the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōladēva [I.] :—

(L. 3).— Śā[k]-ābdē vyōma-vēd-āmba[ra-śāsi]-ga[ṇi]tē . . . Śaka-va[r\*]shambulu 104[0]ṇḍa . . . [rā\*]jya-divya-sarivatsa 49yagu śr[ā\*]hi dinamulu 250 . . . uttarāyaṇa-sarivr[ā\*]m[ti-ni]mtittamuna.<sup>3</sup>

793.— *South-Ind. Inscr.* Vol. I. No. 155, p. 168; *Ep. Ind.* Vol. V. p. 103, and Plate. Ohidambaram inscription of the glorious Kulōttuṅga-Chōla [I.], who subdued the five Pāṇḍyas, burnt the fort of Kōṭṭāra, and crushed the army of the Kēraḷas.<sup>4</sup>

794.— *Ep. Ind.* Vol. IV. p. 263, No. 21. Date of a Tiruviḍaimarudūr (Mahāliṅgasvāmin temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman *alias* the

<sup>1</sup> The date would correspond to the 24th March A.D. 1115, but does not admit of verification.

<sup>2</sup> The inscription gives many more titles and names of the king.

<sup>3</sup> Read *-umittamuna*.

<sup>4</sup> Compare above, No. 764.

*Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva** (*i.e.* the Chôla king **Vikrama-Chôla**):<sup>1</sup>—

'In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha.'

[§. 1044]: Monday, 1st May A.D. 1122; see *ibid.* Vol. VII. p. 3.

795.—*South-Ind. Inscr.* Vol. II. No. 68, p. 310. Tanjore (Râjarâjêśvara temple) Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.— The historical introduction records that in his youth the king put to flight the Teliŋga Vimaṇ (Bhima)<sup>2</sup> of Kuḷam and burnt the country of Kalīŋga, stayed in Vêŋgai-maṇḍalam, conquered the North and then proceeded to the South, where he crowned himself (as Chôla king). The inscription mentions his queens **Mukkôkklânadi**<sup>3</sup> and **Tyâgapatâkâ**.

796.—*South-Ind. Inscr.* Vol. III. No. 33, p. 75. Manimaŋgalam (Râjagôpâla-Perumâl temple) damaged Tamil inscription of the 4th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.— The historical introduction, so far as it is preserved, agrees with that of No. 795.

797.—*Ep. Ind.* Vol. IV. p. 263, No. 22. Date of a Tiruveŋgâḍu (Śvêtâranyêśvara temple) Tamil inscription of the 5th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the 5<sup>th</sup> year . . . on the day of Ârdra, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha.'

[§. 1044]: Monday, 31st July A.D. 1122; see *ibid.* Vol. VII. p. 3.

798.—*Ep. Ind.* Vol. VII. p. 3, No. 57. Date in a Tiruvârûr (Tyâgarâja temple) Tamil inscription of the 5th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the fifth year . . . on a Thursday which corresponded to (the day of) Maghâ and to the fifth *tithi* of the first fortnight of the month of Mithuna.'

[§. 1045]: Thursday, 31st May A.D. 1123.

799.—*Ep. Ind.* Vol. IV. p. 73, No. 10. Another date in the same Tiruvârûr (Tyâgarâja temple) Tamil inscription, of the 340th day of the 5th year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna.'

[§. 1045]: Sunday, 3rd June A.D. 1123; but the *tithi* which ended on this day was the 8th, not the 7th; see *ibid.* Vol. VII. p. 4.

800.—§. 1049.—*Ep. Ind.* Vol. VI. p. 225. Chêbrôlu (Kêśavasvâmin temple) Telugu inscription of the 9th year of the reign of the Chôla **Mahârâjâdhirâja Tribhuvanachakravartin** **Vikrama-Chôla**, recording a grant by the **Mahâmaṇḍalêśvara Nambaya**,<sup>4</sup> 'lord of the town of Kollipâkâ,' of the Durjaya family:—

(L. 12).— . . . pravardda(xddha)mâna-vijayarâjya-saivatsarambulu 9agunô[ṇṭi] Sa(śa)ka-[va]rūshambulu 1049agu Shla(Plā)va-<sup>5</sup>saivatsara Jêshṭa-<sup>6</sup>mâsa sômagrahana(ṇa)-nimityamuna.

<sup>1</sup> The accession of Vikrama-Chôla took place on (approximately) the 29th June A.D. 1118; see *Ep. Ind.* Vol. VII. p. 8.

<sup>2</sup> According to Dr. Hultzsch apparently one of the Nâyakas of Ellore.— Compare below, No. †33.

<sup>3</sup> Compare below, Nos. 801 and 812.

<sup>4</sup> For an inscription of the same Nambaya (Nambirâja, Nambha) of §. 1052 (for 1053) see *Ep. Ind.* Vol. VI. p. 224; for one of his son Trailôkyamalla of §. 1081 (for 1082) *ibid.* p. 225; the name of Nambaya's father most probably was Malla.

<sup>5</sup> Wrong for *Plavan̄ga*.

<sup>6</sup> Read *Jyêshṭha*- or *Jyaisṭha*-.



27th May A.D. 1127; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. VI. p. 280, No. 42, and Vol. VII. p. 3.

801.— *South-Ind. Inscr.* Vol. III. No. 80, p. 187. Conjeeveram (Arulāḷa-Perumāḷ temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Vikrama-Chōḷadēva.— The introduction mentions the conquest of Kalinga, and the king's queen Mukkōkkaḷānādi.<sup>1</sup>

802.— The Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 15th year of the reign of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Vikrama-Chōḷadēva (below, No. 805), records gifts made by him—

'in the tenth year (of his reign, in) the month Śittirai, on a Sunday which corresponded to (the day of) Hasta (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon.'

[Ś. 1050]: Sunday, 15th April, or Saturday, 14th April A.D. 1128;<sup>2</sup> see *Ep. Ind.* Vol. VII. p. 5, No. 59.

803.— *Ep. Ind.* Vol. VII. p. 170, No. 64. Date of a Tirumānikuḷi (Vāmanapurīśvara temple) Tamil inscription of the 11th year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Vikrama-Chōḷadēva :—

'In the eleventh year . . . on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of . . . .'<sup>3</sup>

[Ś. 1050]: Wednesday, 19th December A.D. 1128.

804.— *Ep. Ind.* Vol. VII. p. 4, No. 58. Date of a Kōvilāḍi (Divyajñānēśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vikrama-Chōḷadēva :—

'In the 11th year . . . on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Makara.'

[Ś. 1050]: Saturday, 5th January A.D. 1129.

805.— *South-Ind. Inscr.* Vol. III. No. 79, p. 182. Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 15th year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Vikrama-Chōḷadēva.— The historical introduction agrees with that of No. 795. The inscription mentions two of the king's queens, Tyāgapatākā and Dharanīmududaiyāl (*i.e.* 'the mistress of the whole earth').

(For a date of the 10th year in the same inscription see above, No. 802.)

806.— *Ep. Ind.* Vol. VII. p. 171, No. 65. Date of an Uḍaiyārkōyil (Karavandīśvara temple) Tamil inscription of the 15th year (of the reign) of king [Parakēsari]varman *alias* the *Tribhuvanachakravartin*, the glorious Vikrama-Chōḷadēva :—

'In the 15th year . . . [on the day of] . . . . , which corresponded to a Thursday and to the . . . . [*tithi*] of the second fortnight of the month of Simha.'

807.— *Ep. Ind.* Vol. VI. p. 228. Śevilimēḍu (Kailāsanātha temple) inscription of the 16th year (of the reign) of king Vikrama-Chōḷadēva, surnamed Akalaṅka and Tyāgavārākara :<sup>4</sup>—

(L. 2).— Śrīmad-Vikra[ma]-Chōḷadēva-nripatēr=vva[rshē] śubhē śhōḍaśē . . . Vaiśākha-māsē=parē [\*] pakshē s=Ōttara-Chandravāra-viditē kālē.

[Ś. 1056]: Monday, 16th April A.D. 1134; see *ibid.* Vol. VI. p. 279, No. 41, and Vol. VII. p. 3.

<sup>1</sup> Compare Nos. 795 and 812.

<sup>2</sup> In the original date either the *nakshatra* or the week-day is quoted incorrectly.

<sup>3</sup> The month was that of Dhanu.

<sup>4</sup> *I.e.* Tyāgasamudra; compare above, No. 576.

808.— **Ś. 1054** (for 1057).— *Ep. Ind.* Vol. VI. p. 281, No. 43. Date of a Niḍubrōlu Telugu inscription of the 17th year of the reign of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôḍadēva** :—

(L. 63).— vijayarājya-samvatsarambulu pa[d]iyēḍ=agunēṁḍu Śaka-varshambulu 1054-gunēṁṭṭi Vaiśākha-śuddha-tṛitīyayū<sup>1</sup> Guruvāramu nāṇḍu.

[**Ś. 1057**] : Thursday, 18th April A.D. 1135; see *ibid.* Vol. VII. p. 5.

809.— **Ś. 1056** (for 1065).— Chellūr plates of the reign of **Kulōttuṅga-Chôḍa II.**, the son of **Vikrama-Chôḍa**; above, No. 574 (the date of which corresponds to the 24th March A.D. 1143).

810.— *South-Ind. Inscr.* Vol. III. No. 34, p. 77. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 8th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chôḍadēva** (*i.e.*, probably, the Chôḷa king **Kulōttuṅga-Chôḷa II.**).— The inscription records the grant of a piece of land which had been purchased in the 13th year (of the reign) of **Vikrama-Chôḍadēva**.

811.— *South-Ind. Inscr.* Vol. I. No. 89, p. 126. Notice of a Māmallapuram Tamil inscription of the 14th year (of the reign) of king **Rājakēsarivarman** *alias* the glorious **Kulōttuṅga-Chôḍadēva** (*i.e.*, probably, the Chôḷa king **Kulōttuṅga-Chôḷa II.**).

812.— *South-Ind. Inscr.* Vol. III. No. 35, p. 79. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 8th<sup>2</sup> year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Rājarājadēva** (*i.e.* the Chôḷa king **Rājarāja II.**).— The inscription mentions the king's consort (under the name or title) **Mukkōkkiḷāṇaḍigal**.<sup>3</sup>

813.— Supplied by Dr. Hultzsch.<sup>4</sup> Date of a Conjeeveram (Ēkāmranātha temple) Tamil inscription of the 15th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Rājarājadēva** (*i.e.* the Chôḷa king **Rājarāja II.**).<sup>5</sup>—

'In the fifteenth year . . . on the day of Purnavasu, which was a Thursday and the fourteenth *tithi* of the first fortnight of the month of Tai.'

814.— *South-Ind. Inscr.* Vol. III. No. 85, p. 209. Tirumānikuḷi (Vāmanapurīśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chôḍadēva** (*i.e.* the Chôḷa king **Kulōttuṅga-Chôḷa III.**),<sup>6</sup> who was pleased to be seated together with (his queen) **Bhuvanamuḷududaiyāḷ** (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold :—

'In the third year . . . on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Siṁha.'

[**Ś. 1102**] : 12th August A.D. 1180; but the day was a Tuesday, not a Monday; see *Ep. Ind.* Vol. VII. p. 171, No. 66.

815.— *Ep. Ind.* Vol. VII. p. 171, No. 67. Date of a Giḍaṅgil (Bhaktaparādhiśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chôḍadēva** [III.] :—

'In the 3rd year . . . on the day of Aśvini, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of Siṁha.'

The date is irregular.

<sup>1</sup> Read *-tṛitīyayū*.

<sup>2</sup> For an inscription which quotes the third year of apparently Rājarāja II., see below, under *Addenda*.

<sup>3</sup> Compare above, Nos. 795 and 801.

<sup>4</sup> Compare *South-Ind. Inscr.* Vol. III. p. 79, and note 4.

<sup>5</sup> The inscription opens with the same panegyric introduction as No. 812.

<sup>6</sup> The accession of **Kulōttuṅga-Chôḷa III.** took place between (approximately) the 8th June and the 8th July A.D. 1178; see *Ep. Ind.* Vol. VII. p. 8.

816.— *Ep. Ind.* Vol. VII. p. 172, No. 68. Date of a Tirumâpikulî (Vâmanapurîśvara temple) Tamîl inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Virarâjendra-Chôladêva (*i.e.* the Chôla king Kulôttuṅga-Chôla III.):—

‘In the seventh year . . . on the day of Śatabhishaj, which was the fourteenth *tithi* of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of Simba.’

[S. 1106]: Wednesday, 22nd August A.D. 1184.

817.— *Ep. Ind.* Vol. IV. p. 264, No. 23. Date of a Tiruvengâdu (Śvétâranyêśvara temple) Tamîl inscription of the 8th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.]:—

‘In the eighth year . . . on the day of Anurâdhâ, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkâṭaka.’

[S. 1107]: Monday, 8th July A.D. 1185.<sup>1</sup>

818.— *South-Ind. Inscr.* Vol. III. No. 60, p. 121. Tiruvallam (Bilvanâthêśvara temple) Tamîl inscription of the 8th<sup>2</sup> year (of the reign) of Kulôttuṅga-Chôladêva [III.], dated ‘from the month of Mâsi;’ recording a grant by Minḍaṅ Attimallaṅ Śambuvârâyaṅ of the Śeṅgêpi family.

819.— *South-Ind. Inscr.* Vol. I. No. 132, p. 136. Notice of a Viriñchipuram Tamîl inscription of the 10th (?) year (of the reign) of the *Tribhuvanachakravartin* Kônêrimênkoṇḍa<sup>3</sup> Kulôttuṅga-Chôladêva (*i.e.* the Chôla king Kulôttuṅga-Chôla III.),<sup>4</sup> recording a grant by the Śeṅgêpi chief mentioned in No. 820.

820.— *South-Ind. Inscr.* Vol. III. No. 61, p. 121. Tiruvallam (Bilvanâthêśvara temple) Tamîl inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kônêrimênkoṇḍa<sup>5</sup> Kulôttuṅga-Chôladêva (*i.e.* the Chôla king Kulôttuṅga-Chôla III.), recording a grant by the Śeṅgêpi chief Ammaiappaṅ Kaṅṇuḍaipperumân *alias* Vikrama-Śôla-Śambuvârâyaṅ.

821.— *South-Ind. Inscr.* Vol. III. No. 36, p. 82. Maṇimaṅgalam (Râjagôpâla-Perumâ) temple) Tamîl inscription of the 12th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who was pleased to take Madurai, Îlam, and the crowned head of the Pâṇḍya :<sup>6</sup>—

‘In the 12th year . . . on the day of Chitrâ, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhanus.’

[S. 1111]: Monday, 4th December A.D. 1189; but the *tithi* of the date ended 0 h. 51 m. before mean sunrise of this day; see *Ep. Ind.* Vol. IV. p. 220, No. 19.

822.— *Ep. Ind.* Vol. VII. p. 6, No. 60. Date of a Sômaṅgalam (Sômanâthêśvara temple) Tamîl inscription of the 14th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who was pleased to take Madurai and Îlam:—

‘In the 14th year . . . on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara.’

[S. 1113]: Thursday, 2nd January A.D. 1192.<sup>7</sup>

<sup>1</sup> The *tithi* of the date was either a current *tithi* or a *prathama-dasamî*.

<sup>2</sup> For inscriptions of the 9th and 11th years see below, under *Addenda*.

<sup>3</sup> Compare Kônêrimaikoṇḍa, ‘the unequalled among kings’; on this title see *South-Ind. Inscr.* Vol. II. p. 110.

<sup>4</sup> See *ibid.* Vol. III. p. 121.

<sup>5</sup> See No. 819.

<sup>6</sup> Compare above, p. 115, note 2.

<sup>7</sup> In the original date the first fortnight is wrongly quoted instead of the second.

823.— *Ep. Ind.* Vol. IV. p. 265, No. 24. Date of a Kaḍappēri (Śvêtâranyêśvara temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.] :—

‘In the sixteenth year . . . 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.’

[§. 1116] : Saturday, 4th June A.D. 1194; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

824.— *Ep. Ind.* Vol. VII. p. 172, No. 69. Date of a Tirunaḷḷâr (Darbhâranyêśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pâṇḍya :<sup>1</sup>—

‘In the 17th year . . . on the day of Uttara-Bhadrapadâ, which corresponded to a Monday and to the second *tithi* of the first fortnight of the month of Kumbha.’

[§. 1116] : Monday, 13th February A.D. 1195.<sup>2</sup>

825.— *Ep. Ind.* Vol. VII. p. 172, No. 70. Date of a Tiruveṅṅainallûr (Kripâpurîśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.], who was pleased to take Madurai and the crowned head of the Pâṇḍya :—

‘In the 17th year . . . on the day of Rôhinî, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna.’

[§. 1117] : Thursday, 8th June A.D. 1195.

826.— *Ep. Ind.* Vol. VII. p. 173, No. 71. Date of a Kôvilveṅṅi (Ikshupurîśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.], who was pleased to take Madurai and the crowned head of the Pâṇḍya :—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyâ.’

[§. 1118] : Monday, 2nd September A.D. 1196; but the *nakshatra* is irregular.

827.— *South-Ind. Inscr.* Vol. III. No. 88, p. 217. Śrîraṅgam (Raṅganâtha temple) incomplete Tamil<sup>3</sup> inscription of the 19th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyâr (*i.e.* ‘the mistress of the whole world’) on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.], who, having taken Madurai, was pleased to take the crowned head of the Pâṇḍya :—

‘In the 19th year . . . on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month of Vṛiśchika.’

[§. 1116] : Tuesday, 12th November A.D. 1196; see *Ep. Ind.* Vol. IV. p. 219, No. 17.

The inscription notices an expedition into the North, at the end of which the king entered Kachchi (*i.e.* Conjeeveram). It then states that he defeated the son of [Vîra-]Pâṇḍya, took Madurai and bestowed it on Vikrama-Pâṇḍya, and that he took the crowned head of Vîra-Pâṇḍya who had revolted again and given battle at Neṭṭûr. It further relates that he pardoned the Pâṇḍya (apparently Vîra-Pâṇḍya), and the Chêra king, who seems to be identical with a person subsequently mentioned as Vîra-Kêraḷa.

828.— *Ep. Ind.* Vol. VII. p. 173, No. 72. Date of a Tirumâpikuḷi (Vâmanapurîśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious

<sup>1</sup> Compare above, p. 115, note 2.

<sup>2</sup> On this day the *tithi* of the date commenced 1 h. 55 m. after mean sunrise.

<sup>3</sup> The inscription contains one verse in Sanskrit.

**Kulôttuṅga-Chôladêva [III.]**, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya :—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Rishabha.’

[**Ś. 1119**] : Wednesday, 30th April A.D. 1197.

829.—**Ś. 1119**.—*Ep. Ind.* Vol. IV. p. 219, No. 16. Date of a Nellore (Raṅganâyaka temple) Tamil inscription of the 19th (*really* 20th) year of the reign of the glorious **Kulôttuṅga-Chôladêva [III.]**, who took Madurai and Îlam and was pleased to take the crowned head of the Pāṇḍya :—

‘In the year Piṅgala (which corresponded to) the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (of the reign) . . . [on the day of] Rêvatî and a Friday which was the fifteenth solar day of the month of Vriśchika.’

Friday, 21st November A.D. 1197; but this was the 25th, not the 15th day of the month of Vriśchika.

830.—*Ep. Ind.* Vol. V. p. 199, No. 81. Date of a Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin* **Kulôttuṅga-Chôladêva [III.]**, who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

‘In the 20th year . . . on the day of Svâti, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Vriśhabha.’

The date is irregular.

831.—*Ep. Ind.* Vol. VII. p. 174, No. 73. Date of a Tirumâṇikulî (Vâmanapurîśvara temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva [III.]**, who was pleased to take Madurai, Îlam, and the crowned head of the Pāṇḍya :—

‘In the 21st year . . . on the day of Maghâ, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mêsha.’

[**Ś. 1121**] : Wednesday, 7th April A.D. 1199.

832.—*Ep. Ind.* Vol. VII. p. 174, No. 74. Date of a Tirumâṇikulî (Vâmanapurîśvara temple) Tamil inscription of the 21st year (of the reign) of king **Parakêsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva [III.]**, who, having taken Madurai and Îlam, was pleased to take also the crowned head of the Pāṇḍya :—

‘In the 21st year . . . on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Rishabha.’

[**Ś. 1121**] : Saturday, 10th April A.D. 1199; but this day fell in the month of Mêsha, not of Rishabha.

833.—*Ep. Ind.* Vol. VI. p. 333. Kambayanallûr (Dêsinâthêśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva [III.]**, recording a grant by **Vidugâdalagiya-Perumâl**,<sup>1</sup> the king of Tagaḍai<sup>2</sup> and (son of) Râjarâja-Adigaṅ,<sup>3</sup> to Nâgai-Nâyaka of Kuḷaṅ (*i.e.* Kuḷam<sup>4</sup> or Kuḷaṅṅûr, the modern Ellore).

<sup>1</sup> See below, No. 834.

<sup>2</sup> *I.e.* Tagaḍûr, the modern Dharmapuri, the head-quarters of a tâluka in the Salem district.

<sup>3</sup> *I.e.* Râjarâja, the lord of Adigai (the modern Tiruvadi near Cuddalore).

<sup>4</sup> Compare above, No. 795.

834.— *South-Ind. Inscr.* Vol. I. No. 75, p. 106 (see also No. 76, p. 107); *Ep. Ind.* Vol. VI. p. 332. Tirumalai (near Pôlûr) Sanskrit and Tamil inscription, recording the restoration of images of a Yaksha and a Yakshî, which had been set up by the Kêraja (or Chêra, Vañji<sup>1</sup>) king Yavanikâ (or, in Tamil, Elini), by his descendant Vyâmuktaśravanaôjĵvala (in Tamil, Viđugâdalagiya-Perumâl),<sup>2</sup> the lord of Takatâ (in Tamil, Tagađai) and son of the Adhika prince Râjarâja (in Tamil, Adigaṅṅ<sup>3</sup> Vagaṅ).

835.— *South-Ind. Inscr.* Vol. III. No. 23, p. 43. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 23rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva, who was pleased to take Îlam, Madurai, the crowned head of the Pâṇḍya, and Karuvûr,— the *Tribhuvanachakravartin* Kônêri[ṅmai]koṇḍṅ ;<sup>4</sup> (i.e. the Chôla king Kulôttuṅga-Chôla III.).

836.— *South-Ind. Inscr.* Vol. III. No. 24, p. 45. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 25th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who was pleased to take Îlam, Madurai, the crowned head of the Pâṇḍya, and Karuvûr.

837.— *Ep. Ind.* Vol. VI. p. 281, No. 44. Date of a Conjeeveram (Êkâmranâtha temple) Tamil inscription of the 27th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who was pleased to take Madurai and the crowned head of the Pâṇḍya :—

‘In the 27th year . . . on the day of Anurâdhâ, which corresponded to a Thursday and to the eleventh day of the month of Vaigâsi in this year.’

[§. 1127]: Thursday, 5th May A.D. 1205.

The inscription<sup>5</sup> mentions “the supreme lord of Kuvaĵâlapura, he who was born from the Gaṅga family, Śiyagaṅga Amarâbharagaṅga *alias* Tiruvêgambam-ṇḍaiyâṅ.”<sup>6</sup>

838.— *South-Ind. Inscr.* Vol. III. No. 37, p. 84. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 28th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who was pleased to take Madurai and the crowned head of the Pâṇḍya.

839.— *Ep. Ind.* Vol. V. p. 198, No. 29. Date of a Maṇimaṅgalam (Dharmêśvara temple) Tamil inscription of the 29th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who was pleased to take Madurai, Îlam, and the crowned head of the Pâṇḍya :—

‘In the 2[9]th year . . . on the day of Mṛigaśirsha, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Mîna.’

[§. 1128]: Wednesday, 7th March A.D. 1207.

840.— *Ep. Ind.* Vol. IV. p. 220, No. 18. Date of a Tirumalavâdi (Vaidyanâtha temple) Tamil inscription of the 34th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Tribhuvanaviradêva, who took Madurai, Îlam, Karuvûr, and the crowned head of the Pâṇḍya; (i.e. the Chôla king Kulôttuṅga-Chôla III.) :—

‘In the 34th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kanyâ.’

[§. 1133]: Monday, 19th September A.D. 1211.

<sup>1</sup> The traditional capital of the Chêra kingdom.

<sup>2</sup> See above, No. 833.

<sup>3</sup> I.e. the lord of Adigai.— Compare Adiyaṅ, below, No. 937, and Adiyama, above, e.g. No. 415, note.

<sup>4</sup> See above, No. 819.

<sup>5</sup> See *South-Ind. Inscr.* Vol. III. p. 122, and note 9.

<sup>6</sup> Compare below, No. 841.

841.— *South-Ind. Inscr.* Vol. III. No. 62, p. 122. Tiruvallam (Bilvanâthésvara temple) Tamil inscription of the [3]4th year (of the reign) of Kulôttuṅga-Chôladêva [III.]— The inscription records a gift by Ariyapillai, the queen of (the Gaṅga chief) Amarâbharana-Śiyagaṅga, mentioned in No. 837.

842.— *Ep. Ind.* Vol. V. p. 199, No. 30. Date of an Uttaramallûr (Vaikuṅṭha-Perumâl temple) Tamil inscription of the 37th year (of the reign) of the *Tribhuvanachakravartin* Tribhuvanaviradêva, who was pleased to take Madurai, Îlam, Karuvûr, and the crowned head of the Pâṇḍya; (*i.e.* the Chôla king Kulôttuṅga-Chôla III.):—

'In the 37th year . . . on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna.'

[Ś. 1137]: Sunday, 7th June A.D. 1215.

843.— *Ep. Ind.* Vol. VII. p. 174 f, Nos. 75 and 76. Two dates of a Mâgaral (Tirumâlîśvara temple) Tamil inscription of the 4th and 5th years (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva (*i.e.* the Chôla king Râjarâja III.):<sup>1</sup>—

'In the fourth year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna.'

[Ś. 1142]: Monday, 22nd June A.D. 1220.

'In the 5th year . . . on the day of Aśvinî, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha.'

[Ś. 1142]: Wednesday, 19th August A.D. 1220.<sup>2</sup>

844.— *Ep. Ind.* Vol. VII. p. 175, No. 77. Date of a Kôvilveṅṅi (Ikshapurîśvara temple) Tamil inscription of the year opposite the 6th (*i.e.* the 7th year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

'In the year which was opposite the 6th year . . . on the day of Uttarâshâḍhâ, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulâ.'

[Ś. 1144]: Thursday, 13th October A.D. 1222.

845.— *Ep. Ind.* Vol. VII. p. 175, No. 78. Date of a Kîl-Kâśâkuḍi (Âdiyappaṅ temple) Tamil inscription of the 10th year (of the reign) of Râjarâjadêva [III.] :—

'In the tenth year . . . on the day of Śravishṭhâ, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mêsha.'

[Ś. 1148]: Tuesday, 21st April A.D. 1226.

846.— *South-Ind. Inscr.* Vol. III. No. 38, p. 85. Maṇimaṅgalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 13th year (of the reign) of Râjarâjadêva [III.].

847.— *Ep. Ind.* Vol. VII. p. 167. Tiruvêndipuram (Dêvanâyaka-Perumâl temple) Tamil inscription of the year opposite the 15th year (*i.e.* the 16th year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

The inscription records that, when the *Pratâpa-chakravartin*, the Hoysâṇa (Hoysala) Vira-Nârasimhadêva (*i.e.* Nârasimha II., above, Nos. 434 and 435), heard that Kôpperuñjîṅga<sup>3</sup> held Râjarâja [III.] captive at Śêndamaṅgalam, he started from Dôrasamudra, conquered the Mahara<sup>4</sup> kingdom and seized its king; and that then his *Danḍanâyakas* Appapa and Samudra-

<sup>1</sup> The accession of Râjarâja III. took place between (approximately) the 23rd June and the 13th August A.D. 1215; see *Ep. Ind.* Vol. VII. p. 169.

<sup>2</sup> As the *tithi* of the date, the 5th, commenced on this day 10 h. 38 m. after mean sunrise, it has probably been quoted erroneously instead of the 4th.

<sup>3</sup> In other inscriptions he is called a Kâḍava or P'allava (compare above, No 642). For an account of inscriptions of his, from which it appears that, originally a Chôla feudatory, he became an independent king in A.D. 1243, see *Ep. Ind.* Vol. VII. p. 163 ff.

<sup>4</sup> Elsewhere called the Makara or Magara kingdom; compare above, No. 434.

Goppaya by his orders continued the campaign (in the course of which, amongst others, Parākramabāhu, the king<sup>1</sup> of Īlam, was killed), advanced against Śēndamaṅgalam, forced Kōpperuñjīga to release the Chōja king, and accompanied the latter to his dominions.

848.—*Ep. Ind.* Vol. VI. p. 281, No. 45. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the year opposite the 16th year (*i.e.* the 17th year of the reign) of king Rājakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the year opposite the 16th year . . . on the day of Śravaṇa, which corresponded to a Saturday and to the tenth *tithi* of the first fortnight of the month of Kanyā.’

[Ś. 1154] : Saturday, 25th September A.D. 1232.

849.—*Ep. Ind.* Vol. VI. p. 282, No. 46. Date of a Conjeeveram (Ēkāmranātha temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the 17th year . . . on the day of Aśvinī and a Tuesday in the first fortnight of the month of Makara.’

[Ś. 1154] : Tuesday, 18th January A.D. 1233.

850.—*South-Ind. Inscr.* Vol. III. No. 41, p. 87. Manimaṅgalam (Dharmēśvara temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the 18th year . . . on the day of Rēvatī, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of Simha.’

[Ś. 1155] : Tuesday, 23rd August A.D. 1233 ; see *Ep. Ind.* Vol. VI. p. 282, No. 47.

851.—*South-Ind. Inscr.* Vol. III. No. 39, p. 86. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the 18th year . . . on the day of Dhanishṭhā, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Dhanus.’

[Ś. 1155] : Wednesday, 7th December A.D. 1233 ; see *Ep. Ind.* Vol. VI. p. 282, No. 48.

852.—*South-Ind. Inscr.* Vol. III. No. 40, p. 86. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Sanskrit and Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the 18th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of Makara.’

[Ś. 1155] : Monday, 2nd January A.D. 1234 ; see *Ep. Ind.* Vol. VI. p. 283, No. 49.

853.—*Ep. Ind.* Vol. VI. p. 283, No. 50. Date of a Tiruvorriyūr (Ādhipurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] :—

‘In the 19th year . . . on a Sunday which corresponded to (the day of) Uttara-Bhadrapadā and to the third *tithi* of the first fortnight of the month of Simha.’

[Ś. 1156] : either Sunday, 30th July, or Sunday, 13th August, A.D. 1234, probably the latter.<sup>2</sup>

854.—*South-Ind. Inscr.* Vol. I. No. 74, p. 105. Tirumalai Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.], recording a donation by Attimallaṅ Śambukula-Perumāḷ<sup>3</sup> *alias* Rājagambhira-Śambuvarāyaṇ.<sup>4</sup>

<sup>1</sup> According to Dr. Hultzsch, perhaps a prince of Ceylon.

<sup>2</sup> In the original date either Uttara-Bhadrapadā has been wrongly quoted instead of Uttara-Phalgunī, or the first fortnight instead of the second. Compare above, Nos. 480 and 604.

<sup>3</sup> *I.e.* the Perumāḷ of the Sambu race.

<sup>4</sup> Compare below, No. 866.



855.— *Ep. Ind.* Vol. VI. p. 284, No. 51. Date of a Tiruvengāḍu (Śvêtāranyésvara temple) Tamiḷ inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘ In the 22nd year . . . on the day of Uttara-Bhadrapadâ, which corresponded to a Tuesday and to the fourth *tithi* of the second fortnight of the month of Mîna.’

[Ś. 1159] : Tuesday, 16th March A.D. 1238 ; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

856.— Ś. 1160\*.— *South-Ind. Inscr.* Vol. I. Nos. 59 and 60,<sup>1</sup> pp. 87 and 88. Two Poygai (near Viriñchipuram) Tamiḷ inscriptions of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.], recording donations by the Śeṅgēṇi chief Virâsani-Ammayappaṅ Aḷagiya-Śôḷaṅ *alias* Edirili-Śôḷa-Śambuvarâyaṅ :<sup>2</sup>—

‘ [In the month of] Tai of the twenty-second year . . . which was current during the Śaka year one thousand one hundred and sixty.’

857.— *Ep. Ind.* Vol. VI. p. 284, No. 52. Date of a Maṅṅarguḍi (Râjagôpâla-Perumâl temple) Tamiḷ inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘ In the year which was opposite the twenty-second year . . . on the day of Pârvâ-shâḍhâ, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Mîna.’

[Ś. 1160] : Monday, 28th February A.D. 1239.

858.— *Ep. Ind.* Vol. VI. p. 284, No. 53. Date of a Maṅṅarguḍi (Kailâsanâtha temple) Tamiḷ inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘ In the year which was opposite the twenty-second year . . . on the day of Uttara-shâḍhâ, which corresponded to a Wednesday and to the tenth *tithi* of the second fortnight of the month of Mîna :—

[Ś. 1160] : Wednesday, 2nd March A.D. 1239.

859.— *Ep. Ind.* Vol. VI. p. 285, No. 54. Date of a Maṅṅarguḍi (Kailâsanâtha temple) Tamiḷ inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] :—

‘ In the year which was opposite the twenty-second year . . . on the day of Dhanishṭhâ, which corresponded to a Friday and to the thirteenth *tithi* of the second fortnight of the month of Mîna.’

[Ś. 1160] : Friday, 4th March A.D. 1239.<sup>3</sup>

860.— Ś. 1161.— *South-Ind. Inscr.* Vol. I. Nos. 61 and 62,<sup>4</sup> pp. 89 and 90. Two Poygai (near Viriñchipuram) Tamiḷ inscriptions of the 24th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.], recording donations by Virâsani-Ammayappaṅ Aḷagiya-Śôḷaṅ *alias* Edirili-Śôḷa-Śambuvarâyaṅ :<sup>5</sup>—

‘ From the month of Tai of the twenty-fourth year . . . which was current during the Śaka year one thousand one hundred and sixty-one.’

<sup>1</sup> Of No. 60 only the date remains.

<sup>2</sup> Compare below, Nos. 860 and 862.

<sup>3</sup> On this day the *tithi* of the date commenced 5 h. 57 m. after mean sunrise.

<sup>4</sup> *Ibid.* No. 63, p. 90, is a short Tamiḷ inscription referring to the gift of the village of Pattâr, which is also recorded in Nos. 61 and 62.— No. 62 is a duplicate of No. 61.

<sup>5</sup> Compare Nos. 856 and 862.

861.— *South-Ind. Inscr.* Vol. I. No. 150, p. 143. Conjeeveram (Râjasimhavarâmêśvara temple) Tamil pillar inscription of the 26th year (of the reign) of the *Tribhuvanachakravartin* Râjarâjadêva [III.].

862.— §. 1185.— *South-Ind. Inscr.* Vol. I. No. 64, p. 91. Poygai (near Viriñchipuram) Tamil inscription of the 28th year (of the reign) of the glorious Râjarâjadêva [III.], recording donations by the Śeṅgēni chief Virâśani-Ammaiaṅgaṅ Aḷagiya-Śōḷaṅ *alias* Edrili-Śōḷa-śambuvarâyaṅ:<sup>1</sup>—

‘From the month of Karkāṭaka of the 28th year . . . which was current after the Śaka year one thousand one hundred and sixty-five.’

863.— *Ep. Ind.* Vol. VII. p. 175, No. 79. Date of an Uḍaiyârkōyil (Karavandîśvara temple) Tamil inscription of the 3rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjêndra-Chôḷadêva (*i.e.* the Chôḷa king Râjêndra-Chôḷa III.):<sup>2</sup>—

‘In the 3rd year . . . on the day of Rôhipi, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mina.’

[§. 1171]: Saturday, 20th March A.D. 1249.<sup>3</sup>

864.— *Ep. Ind.* Vol. VII. p. 176, No. 80. Date of a Śrîraṅgam (Raṅganâtha temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjêndra-Chôḷadêva [III.], . . . . the hostile rod of death to the Kannariga (*i.e.* Karnâṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero’s anklets on whose feet were put on by the hands of Vîra-Sômêśvara<sup>4</sup> . . . . :—

‘In the 7th year . . . on the day of Chitrâ, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara.’

[§. 1174]: Wednesday, 25th December A.D. 1252.<sup>5</sup>

865.— *Ep. Ind.* Vol. VII. p. 177, No. 83. Date of a Śrîraṅgam (Raṅganâtha temple) Tamil inscription of the year opposite the 7th (*i.e.* the 8th year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjêndra-Chôḷadêva [III.], the hostile rod of death of (his) uncle Sômêśvara:<sup>6</sup>—

‘In the year which was opposite the seventh year . . . on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika.’

The date is irregular.

866.— §. 1180.— *South-Ind. Inscr.* Vol. I. No. 78, p. 108. Paḍavêḍu (Ammaiaṅgappêśvara temple) Tamil inscription of Râjagambhira Śambuvarâyaṅ:<sup>7</sup>—

‘To-day, which is (the day of) Rêvatî and Monday, the seventh lunar day of the former half of the month of Karkāṭaka,<sup>8</sup> which was current after the Śaka year one thousand one hundred and eighty.’

The day may be Monday, 8th July A.D. 1258,<sup>9</sup> but if so, the *nakshatra* is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 195.— During the month of Karkāṭaka of the given year the moon was in Rêvatî on Monday, 22nd July A.D. 1258, but the *tithi* which ended on this day was the 5th of the dark half.

<sup>1</sup> Compare above, Nos. 856 and 860.

<sup>2</sup> The accession of Râjêndra-Chôḷa III. took place between (approximately) the 21st March and the 8th May A.D. 1246.

<sup>3</sup> On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

<sup>4</sup> See above, No. 436.

<sup>5</sup> This was the day of the Makara-(Uttarâyaṅa-)saṅkrânti.

<sup>6</sup> See above, No. 864.

<sup>7</sup> Compare above, No. 854.

<sup>8</sup> Here the name of the Jovian year appears to have been omitted.

<sup>9</sup> On this day the *tithi* of the date commenced 3 h. 53 m. after mean sunrise.

867.—*Ep. Ind.* Vol. VII. p. 176, No. 81. Date of a Maṅṅārguḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōladēva [III.] :—

‘In the 21st year . . . on the day of Rōhiṇī, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkāṭaka.’

[Ś. 1188]: Wednesday, 30th June A.D. 1266.

868.—*Ep. Ind.* Vol. VII. p. 177, No. 82. Date of a Maṅṅārguḍi (Aṅṅāmalainātha temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōladēva [III.] :—

‘In the 22nd year . . . on the day of Viśākhā, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Ṛishabha.’

[Ś. 1189]: Sunday, 8th May A.D. 1267.

869.—Ś. 1236.—*Ep. Ind.* Vol. III. p. 70. Tiruvallam (Bilvanāthēśvara temple) inscription of Vira-Champa, surnamed Nidrāvasānavijayin, the son of a Chōḷa king :<sup>1</sup>—

(L. 4).—Tuṅgaśrīka-Śakābda-bhā[ji] samayē.

870.—Ś. 1236.—*Ep. Ind.* Vol. III. p. 71. Tiruvattiyūr (Aruḷāla-Perumāḷ temple) inscription of Champa (*i.e.* Vira-Champa), the son of Vīra-Chōḷa; (composed by Champa’s minister Vanabhid) :—

(L. 1).—Tuṅgaśrīka-śaran-mitē Śaka-ṛipē.

871.—*South-Ind. Inscr.* Vol. I. No. 52, p. 77. Gāṅganūr (near Vēḷūr) Tamil inscription of the 17th year (of the reign) of the *Sakalalōkachakravartin* Venṅumaṅkoṇḍa<sup>2</sup> Śambuvarāya :—

‘On the day of Rōhiṇī, which corresponds to Monday, the first lunar day of the former half of the month of Ṛishabha of the Pramāthin year, (which was) the 17th year (of the reign) . . . .’

[Pramāthin=Ś. 1261]: Monday, 10th May A.D. 1339; see *Ind. Ant.* Vol. XXII. p. 137, No. 4.

872.—*South-Ind. Inscr.* Vol. I. No. 90, p. 126. Notice of a Māmallapuram Tamil inscription of apparently the 5th year of the reign of [Rāja]nārāyaṇa Śambuvarāyar.<sup>3</sup>

873.—*South-Ind. Inscr.* Vol. I. No. 70, p. 102. Tirumalai Tamil inscription of the 12th year (of the reign) of Rājanārāyaṇa Śambuvarāja.

874.—Ś. 1403.—*Ep. Ind.* Vol. III. p. 72, and Plate. Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the *Mahāmaṅḍalēśvara* Vālaka-Kāmaya *alias* Akkalarāja,<sup>4</sup> ‘lord of Uṛaiyūr’:<sup>5</sup>—

‘At the auspicious time of Mahāmagam (Mahāmāgha), (when) Jupiter (was in) Simha, on the day of Magam (Maghā), which corresponded to a Sunday and to the full-moon *tithi* of the first fortnight of the month of Kumbha of the *Plava samvatsara*, which was current after the Śaka year 1403.’

Sunday, 3rd February A.D. 1482; see *Ind. Ant.* Vol. XXIV. p. 205, note 56, and Vol. XXV. p. 270.

<sup>1</sup> See below, No. 870.

<sup>2</sup> *I.e.* ‘he who took the earth by conquest.’

<sup>3</sup> According to Mr. Venkayya, *Report* for 1899-1900, p. 34, his accession took place in Śaka-samvat 1259.—For a Viriñchipuram Tamil inscription which mentions the *Sakalalōkachakravartin* Rājanārāyaṇa Śambuvarāya, see *South-Ind. Inscr.* Vol. I. No. 128, p. 135.

<sup>4</sup> He claims to be a successor of the Chōḷa dynasty. According to Mr. Krishnasvami he probably was a dependent of one of the last kings of the first Vijayanagara dynasty.

<sup>5</sup> Now a suburb of Trichinopoly.

875.— *South-Ind. Inscr.* Vol. III. No. 26, p. 47. Karuvûr (Paśupatiśvara temple) Tamil inscription of **Koṇērimēlkoṇḍāṇ**,<sup>1</sup> dated "on the four-hundred-and-thirty-eighth (!) day" of the 23rd year (of his reign). Since the king settled certain temple servants in a quarter which was called **Vira-Śōḷaṇ-Tirumaḍaiviḷāgam** after his own name, it follows that his actual name was **Vira-Chōḷa**.

876.— *South-Ind. Inscr.* Vol. II. No. 61, p. 246, and Plate. Tanjore (Râjârâjēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōnēriṇmaikoṇḍāṇ**, dated on the 334th day of the second year (of his reign).

877.— *South-Ind. Inscr.* Vol. II. No. 21, p. 111. Tanjore (Râjârâjēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōnēriṇmaikoṇḍāṇ**, dated on the seventh day of the year opposite the fifth year (of his reign).

878.— *South-Ind. Inscr.* Vol. III. No. 25, p. 47. Karuvûr (Paśupatiśvara temple) Tamil inscription of the *Tribhuvanachakravartin*, the glorious **Kōnēriṇmaikoṇḍāṇ**, containing an order which was to take effect from the month of Âḍi of the 15th (year of his reign).

879.— *South-Ind. Inscr.* Vol. II. No. 22, p. 113. Tanjore (Râjârâjēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōnēriṇmaikoṇḍāṇ**, dated on the sixty-fourth day of the thirty-fifth year (of his reign).

880.— **Ś. 1127.**— *Ep. Ind.* Vol. VII. p. 153. Conjeeveram (Arulâḷa-Perumâl temple) inscription of (the **Telugu-Chōḍa**)<sup>2</sup> **Tammusiddha** or **Tammusiddhi**, recording a grant which was made at Nellûr,<sup>3</sup> at the time of his coronation:—

(L. 20).— sârâyōgyē Śak-âbdē.

After a number of mythical ancestors, the inscription mentions (in the solar race) Kalikâla; in his race, Madhurântaka Pottappi-Chōḷa (founded the town of Pottappi in the Andhra country); in his family, Vetta (Betta) [I.]. In his family was king Siddhi; his younger brother Vetta (Betta) [II.]; his eldest son Dâyahîma; his younger brother Śrasiddhi; had three sons, Manmasiddhi, Vetta (Betta) [III.] (who did not reign), and Tammusiddhi (described as the son of Gaṇḍagôpâla [Śrasiddhi] and Śrîdēvi).

881.— **Ś. 1129.**— *Ep. Ind.* Vol. VII. p. 123. Tiruvâḷaṅgâḍu (Vaṭarânyēśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 18).— Śak-âbdē dhîrayâyini.

Genealogy substantially as in No. 880, but the names Pottappi and Vetta are here given as Pottapi and Betta. After Pottapi-Chōḷa the inscription mentions Tiluṅgavidya, while it omits Vetta (Betta) [I.]. The name Manmasiddhi is also given as Manmasiddha.

882.— **Ś. 1129.**— *Ep. Ind.* Vol. VII. p. 126. Tiruppâśûr (Vâchîśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 57).— Śak-âbdē dhîrayâyini.

Genealogy, with some omissions, generally as in No. 881; but the inscription mentions Nallasiddhi as an elder brother of Śrasiddhi.

883.— **Ś. 1129.**— *Ep. Ind.* Vol. VII. p. 149. Tiruvoyṇiyûr (Âdhipurîśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 24).— Śak-âbdē dhîrayâyini.

This inscription, like No. 880, after Pottappi-Chōḷa, introduces Betta [I.], as an ancestor of Tiluṅgavidya (see No. 881), here called Tiluṅgabijja. Otherwise it generally agrees with Nos. 881 and 882.

<sup>1</sup> I group together here five inscriptions, Nos. 875-879, of kings mentioned under this title (for which see above, No. 819). Their exact identification is doubtful, and it is even uncertain whether they are all Chōḷa kings.

<sup>2</sup> Compare Mr. Venkayya's *Report* for 1899-1900, p. 17.

<sup>3</sup> *I.e.* the modern Nellore.

884.—*South-Ind. Inscr.* Vol. III. No. 63, p. 123. Tiruvallam (Bilvanâthésvara temple) Tamil inscription, recording a remission of taxes from the 3rd year (of the reign) of (the Telugu-Chôḍa<sup>1</sup>) Vijaya-Gaṇḍagôpâladêva,<sup>2</sup> made by Aḷagiya-Pallavaṅ (*alias*) Eḍirili-Sôḷa-Śambu-varāyaṅ.<sup>3</sup>

885.—Supplied by Dr. Hultzsch. Date of a Conjeeveram (Aruḷâla-Perumâl temple) Tamil inscription<sup>4</sup> of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagôpâladêva :—

‘In the 7th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the twelfth *tithi* of the first fortnight of the month of Tulâ.’

[Ś. 1178]: Monday, 2nd October A.D. 1256.

886.—Ś. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date of a Conjeeveram (Aruḷâla-Perumâl temple) Tamil inscription of the 15th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagôpâladêva :—

‘In the 15th year . . . which corresponded to the Śaka year 1187, on the day of Rôhini, which corresponded to Saturday, the thirteenth *tithi* of the second fortnight of the month of Mithuna.’

Saturday, 13th June A.D. 1265; see *ibid.* Vol. XXII. p. 220.

887.—Ś. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date<sup>5</sup> of a Conjeeveram (Aruḷâla-Perumâl temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagôpâladêva :—

‘In the 1[6]th year . . . which corresponded to the Śaka year 1187, on the day of Uttara-Bhadrapadâ, which corresponded to Saturday, the third *tithi* of the second fortnight of the month of Simha.’

Saturday, 1st August A.D. 1265; see *ibid.* Vol. XXII. p. 220.

888.—*Ep. Ind.* Vol. V. p. 123, note. Notice of Madras Museum plates<sup>6</sup> of a Chôḷa<sup>7</sup> chief named Śrikanṭha.—The inscription gives the following line of chiefs, who are said to belong to the family of the Chôḷa Karikâla: Sundarananda, Navarâma, Eṇṇeyamma, Vijayakâma, Virârjuna, Agraupidugu, Kôkili, Mahêndravarmaṅ, Eḷajôḷa, Nripakâma, Divâkara, and Śrikanṭha.

#### N.—The Pâṇḍyas of Madhurâ.<sup>8</sup>

889.—*Ep. Ind.* Vol. VI. p. 302, No. 2. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the 13th (*i.e.* the 14th) year (of the reign) of the glorious [Pâṇḍya] king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious Kulasêkharadêva :<sup>9</sup>—

‘In the year opposite the thirteenth year . . . on the day of Pûrvâshâḍhâ, which corresponded to a Thursday, and to the tenth *tithi* of the second fortnight, and to the fourth solar day of the month of Mîna.’

[Ś. 1126]: Thursday, 26th February A.D. 1204.<sup>10</sup>

<sup>1</sup> See Mr. Venkayya's *Report* for 1899-1900, p. 20.

<sup>2</sup> The accession of Vijaya-Gaṇḍagôpâla took place between (approximately) the 14th June and the 1st August A.D. 1250.—Compare also below, No. 904.

<sup>3</sup> Compare above, Nos. 856, 860 and 862.

<sup>4</sup> No. 47 of the Government Epigraphist's collection for 1893.

<sup>5</sup> In *Ind. Ant.* Vol. XXI. p. 122, the same date is given from a Conjeeveram (Ēkâmrânâtha temple) Tamil inscription of the same king; but in it the *nakshatra* Uttarâshâḍhâ is wrongly quoted instead of Uttara-Bhadrapadâ.

<sup>6</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 24, No. 174.

<sup>7</sup> According to Mr. Venkayya, *Report* for 1899-1900, p. 21, a Telugu-Chôḍa.

<sup>8</sup> For Pâṇḍya feudatories of the W. Châlukyasa see above, p. 26, note 1, *d.*

The accession of Jaṭavarman Kulasêkhara took place between (approximately) the 27th February and the 29th November A.D. 1190.

<sup>10</sup> On this day the *tithi* of the date commenced 3 h. 33 m. after mean sunrise.

890.— *Archæol. Surv. of South. India*, Vol. IV. p. 21; facsimiles of 5 plates in *Ind. Ant.* Vol. VI. p. 142. The larger Tiruppûvaṇam Sanskrit<sup>1</sup> and Tamiḷ grant (on 11 plates) of the 25th year (of the reign) of the glorious [Pāṇḍya] king Jāṭavarman *alias* the *Tribhuvanachakravartin*, the glorious Kulaśekharaḍēva, surnamed Rājagambhiraḍēva :—

(Plate i. a, line 4 f.).— nijē vatsarē pañchavimsē chaṇḍāmsāv=atta-Chāpē Kanakapati-tithau krishṇapaksh-Ārkivāra-Svāti-yōgē.

(Plate v. b, line 2 f.).— ‘the day of Svāti, which corresponded to a Saturday, and to the eleventh *tithi* of the second fortnight, and to the fourth solar day of the month of Dhanus, in the twelfth year opposite the thirteenth.’

[Ś. 1136]: Saturday, 29th November A.D. 1214; see *Ep. Ind.* Vol. VI. p. 301, No. 1.

The introductory lines indicate that the Pāṇḍya lords were descended from the Moon.

891.— *Ep. Ind.* Vol. VI. p. 304, No. 6. Date of a Tirukkâtṭuppaḷḷi (Agnīśvara temple) Tamiḷ inscription of the 7th year (of the reign) of king Māṇavarman *alias* the *Tribhuvanachakravartin* Sundara-Pāṇḍyaḍēva [L.] who presented the Chōḷa country :—

‘In the 7th year . . . on the auspicious occasion of the Rishabha (*lagna*) on the day of Pushya, which corresponded to . . . and to the ninth *tithi* of the first fortnight of the month of Mīna.’

[Ś. 1145]: [Monday], 13th March A.D. 1223.<sup>3</sup>

892.— *Archæol. Surv. of South. India*, Vol. IV. p. 43, No. 29. Tirupparaṅkuṅṅam Tamiḷ cave inscription of the 325th day of the 7th year (of the reign) of the glorious king Māṇavarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāṇḍyaḍēva [L.] who was pleased to present the Chōḷa country.<sup>4</sup>

893.— *Ep. Ind.* Vol. VI. p. 303, No. 5. Date of a Śrīraṅgam (Raṅganātha temple) Tamiḷ inscription of the 9th year (of the reign) of the glorious king Māṇavarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāṇḍyaḍēva [L.] who was pleased to present the Chōḷa country :—

‘In the ninth year . . . on the day of Viśākhā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Mēsha.’

[Ś. 1147]: Friday, 28th March A.D. 1225.

894.— *Archæol. Surv. of South. India*, Vol. IV. p. 37, and facsimile in *Ind. Ant.* Vol. VI. p. 143. The Tiruppûvaṇam Sanskrit<sup>5</sup> and Tamiḷ supplementary grant (on one plate) of the 11th year (of the reign) of [Māṇavarman] Sundara-Pāṇḍyaḍēva [L.] who presented the Chōḷa country.<sup>6</sup>

895.— *Ep. Ind.* Vol. VI. p. 302, No. 3. Date of a Tinnevely (Nellaiyappar temple) Tamiḷ inscription of the year opposite the year opposite the 17th (*i.e.* the 19th) year (of the reign) of the glorious king Māṇavarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāṇḍyaḍēva [L.] who was pleased to take the Chōḷa country and to perform the anointment of heroes at Muḍiḱoṇḍaśōḷapuram :—

‘In the year opposite the year opposite the seventeenth year . . . on the day of Uttaraśāḍhā, which corresponded to a Monday, and to the tenth *tithi*, and to the seventh solar day of the month of Puraṭṭādi in this year.’

[Ś. 1156]: Monday, 4th September A.D. 1234.

896.— *Ep. Ind.* Vol. VI. p. 303, No. 4. Date of a Tinnevely (Nellaiyappar temple) Tamiḷ inscription of the year opposite the year opposite the 17th (*i.e.* the 19th) year (of the reign) of the

<sup>1</sup> Only the first five lines are in Sanskrit.

<sup>2</sup> The accession of Māṇavarman Sundara-Pāṇḍya I. took place between (approximately) the 20th March and the 4th September A.D. 1216.

<sup>3</sup> But the *tithi* of the date had ended 0 h. 21 m. *before* mean sunrise of this day.

<sup>4</sup> See *Ind. Ant.* Vol. XXI. p. 344, note 6.

<sup>5</sup> Only one verse at the end of the grant is in Sanskrit.

<sup>6</sup> See *Ind. Ant.* Vol. XXI. p. 344, note 7.

glorious king *Māṛavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍya-dēva* [I.] who was pleased to take the Chôḷa country and to perform the anointment of heroes at Muṇḍikonda[śôlapuram]:—

‘In the year opposite the year opposite the 17th year . . . on the day of Pūrva-Bhadrapadâ, which corresponded to a Monday, and to the first *tithi* of the first fortnight, and to the twenty-seventh solar day of . . .’<sup>1</sup>

[Ś. 1156]: Monday, 19th February A.D. 1235.<sup>2</sup>

897.—*Ep. Ind.* Vol. VI. p. 305, No. 10. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 11th year (of the reign) of king *Māṛavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [II.]:—

‘In the eleventh year . . . on the day of Hasta, which corresponded to Sunday, the first solar day of the month of Vaigâsi.’

[Ś. 1171]: Sunday, 25th April A.D. 1249.

898.—*Ep. Ind.* Vol. VI. p. 304, Nos. 7 and 8. Date of two Tinnevely (Nellaiyappar temple) Tamil inscriptions of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king *Māṛavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [II.]:—

‘In the year opposite the year opposite the eleventh year . . . on the day of Anurâdhâ, which corresponded to a Wednesday, and to the tenth *tithi* of the second fortnight, and to the twenty-fourth solar day of the month of Makara.’

[Ś. 1172]: Wednesday, 18th January A.D. 1251.

899.—*Ep. Ind.* Vol. VI. p. 305, No. 9. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king *Māṛavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [II.]:—

‘In the year opposite the year opposite the eleventh year . . . on the day of Aśvinî, which corresponded to a Wednesday, and to the ninth *tithi* of the second fortnight, and to the nineteenth solar day of the month of Mîna.’

[Ś. 1173]: Wednesday, 14th June A.D. 1251; but the day fell in the month of Mithuna, not of Mîna.<sup>4</sup>

900.—*Ep. Ind.* Vol. VI. p. 306, No. 11. Date of a Tiruvaiyāru (Pañchanadēśvara temple) Tamil inscription of the 2nd year (of the reign) of king *Jaṭavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [I.]:<sup>5</sup>—

‘In the 2nd year . . . on the day of Śatabhishaj, which corresponded to a Thursday and to the eleventh *tithi* of the second fortnight of the month of Mēsha.’

[Ś. 1175]: Thursday, 27th March A.D. 1253.

901.—*Ep. Ind.* Vol. VI. p. 306, No. 12. Date of a Tirumalayāḍi (Vaidyanātha temple) Tamil inscription of the 2nd year (of the reign) of king *Jaṭavarman* *alias* the *Tribhuvanachakravartin*, the glorious *Sundara-Pāṇḍyadēva* [I.]:—

‘In the 2nd year . . . on the day of Mûla, which corresponded to a Saturday and to the fourth *tithi* of the second fortnight of the month of Mēsha.’

[Ś. 1175]: Saturday, 19th April A.D. 1253.

<sup>1</sup> The name of the month would be Kumbha.

<sup>2</sup> On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

<sup>3</sup> The accession of *Māṛavarman* *Sundara-Pāṇḍya* II. took place between (approximately) the 15th June A.D. 1238 and the 18th January A.D. 1239.

<sup>4</sup> For the month of Mîna the date is intrinsically wrong.

<sup>5</sup> The accession of *Jaṭavarman* *Sundara-Pāṇḍya* I. took place between (approximately) the 20th and the 28th April A.D. 1251.

902.— *Ep. Ind.* Vol. VI. p. 306, No. 13. Date of a Tirumalavādi (Vaidyanātha temple) Tamil inscription of the 3rd year (of the reign) of king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :—

'In the 3rd year . . . on the day of Uttarāshāḍhā, which corresponded to a Wednesday and to the sixth *tithi* of the first fortnight of the month of Vṛiścika.'

[Ś. 1175] : Wednesday, 29th October A.D. 1253.

903.— *Ep. Ind.* Vol. VI. p. 307, No. 17. Date of a Tiruppandarutti (Pushpavanēśvara temple) Tamil inscription of the 7th year (of the reign) of the glorious king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :—

'In the 7th year . . . on the day of Hasta, which corresponded to a Sunday and to the thirteenth *tithi* of the second fortnight of the month of Kanyā.'

[Ś. 1170] : Sunday, 7th October A.D. 1257; but the day fell in the month of Tulā, not of Kanyā.<sup>1</sup>

904.— *Ind. Ant.* Vol. XXI. p. 343. Date of a Tirukkaḷukkuṅṅam (Vēdagiriśvara temple) Tamil inscription of the 9th year (of the reign) of the *Mahārājādhirāja*, the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.],<sup>2</sup> the ornament of the race of the Moon, the Mādhava of the city of Madhurā, the uprooter of the Kēraḷa race, a second Rāma in plundering the island of Laikā, the thunderbolt to the mountain—the Chōḷa race, the dispeller of the Karṇāṭa king,<sup>3</sup> the fever to the elephant—the Kāṭhaka (king),<sup>4</sup> . . . the jungle-fire to the forest—Vira-Gaṇḍagōpāla,<sup>5</sup> the tiger to the deer—Gaṇapati<sup>7</sup> (who was) the lord of Kāñchi, he who performed the anointment of heroes at Nellūrapura :—

'In the 9th year . . . on the day of Punarvasu, which corresponded to a Tuesday and to the fifth *tithi* of the first fortnight of the month of Rishabha.'

[Ś. 1181] : Tuesday, 29th April A.D. 1259; see *Ep. Ind.* Vol. VI. p. 307, No. 14.

905.— *Ep. Ind.* Vol. VI. p. 307, No. 15. Date of a Tirukkaḷukkuṅṅam (Vēdagiriśvara temple) Tamil inscription of the 9th year (of the reign) of the glorious king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] who was pleased to take every country :—

'In the 9th year . . . on the day of Rēvatī, which corresponded to a Sunday and to the ninth *tithi* of the second fortnight of the month of Mithuna.'

[Ś. 1181] : Sunday, 15th June A.D. 1259.

906.— *Ep. Ind.* Vol. VII. p. 11, No. 32. Date of an Acheharapākkam (Akshēśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vira-Pāṇḍyadēva** :<sup>8</sup>—

'In the 7th year . . . on the day of Aśvini, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkaṭaka.'

[Ś. 1181] : Sunday, 13th July A.D. 1259.

907.— *Ind. Ant.* Vol. XXI. p. 121. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the *Mahārājādhirāja*, king Jaṭavarman *alias* the

<sup>1</sup> He took Kaṅṅanūr (see above, No. 436, note) from the Hoysala king and covered the temple at Śrīraṅgam with gold.— See below, No. 909.

<sup>2</sup> For the month of Kanyā the date is intrinsically wrong.

<sup>3</sup> I.e. Jaṭavarman Sundara-Pāṇḍya I.

<sup>4</sup> I.e. the Hoysala Sōmēśvara; see above, No. 436.

<sup>5</sup> According to Dr. Hultzsch, probably one of the Gajapati kings of Orissa whose capital was Kaṭaka (Cuttack).

<sup>6</sup> Compare Vijaya-Gaṇḍagōpāla, above, No. 884 ff.

<sup>7</sup> I.e. the Kākatya Gaṇapa i; compare above, No. 588.

<sup>8</sup> The accession of Vira-Pāṇḍya took place between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.



*Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva [I.]** who was pleased to take every country :<sup>1</sup>—

‘In the 10th—tenth—year . . . on the day of Anurādhā, which corresponded to a Wednesday and to the first *tithi* of the second fortnight of the month of Ṛishabha.’

[Ś. 1182]: Wednesday, 28th April A.D. 1260; see *Ep. Ind.* Vol. VI. p. 307, No. 16.

908.—*Ep. Ind.* Vol. VI. p. 308, No. 18. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 11th year (of the reign) of king Jaṭavarman (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva [I.]** :—

‘In the 11th year . . . on the day of Āsvinī, which corresponded to a Thursday and to the sixth *tithi* of the second fortnight of the month of Karkaṭaka.’

[Ś. 1183]: 19th July A.D. 1261; but this was a Tuesday, not a Thursday.

909.—*Ep. Ind.* Vol. III. p. 11, and Plate. Śrīraṅgam (Raṅganātha temple) inscription of **Sundara-Pāṇḍyadēva [I.]**,<sup>2</sup> of the race of the Moon, residing at Madhurā. He took Śrīraṅgam from ‘the moon of Karnāṭa,’<sup>3</sup> and plundered the capital of the Kāṭhaka king.<sup>4</sup>

910.—*Ep. Ind.* Vol. VII. p. 10, No. 31. Date of a Śrīvaikuṅṭham (Kailāsapati temple) Tamil inscription of the 15th year (of the reign) of the glorious **Vira-Pāṇḍyadēva** :—

‘In the 15th year . . . on the day of Maghā, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kārttigai.’

[Ś. 1189]: Thursday, 10th November A.D. 1267.

911.—*Ep. Ind.* Vol. VI. p. 309, No. 20. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the glorious king **Māṛavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśékharadēva [I.]** :<sup>5</sup>—

‘In the tenth year . . . on the day of Rôhiṇī, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Makara.’

[Ś. 1199]: Wednesday, 5th January A.D. 1278.

912.—*Ep. Ind.* Vol. VI. p. 311, No. 25. Date of a Tāramaṅgalam (Iḷamīśvara temple) Tamil inscription of the 6th year (of the reign) of king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva [II.]** :<sup>6</sup>—

‘In the 6th—sixth—year . . . on the day of Uttara-Phalgunī, which corresponded to a Monday and to the fourth *tithi* of the first fortnight of the month of Karkaṭaka.’

[Ś. 1203]: Monday, 21st July A.D. 1281.

913.—Supplied by Dr. Hultsch. Date of a Tiruvēndipuram (Dēvanāyaka-Perumāḷ temple) Tamil inscription<sup>7</sup> of the 10th year (of the reign) of king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva [II.]** :—

‘In the 10th—tenth—year . . . on the day of Rēvatī, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Karkaṭaka :—

[Ś. 1207]: Monday, 23rd July A.D. 1285.

<sup>1</sup> The king otherwise is described as in No. 904.

<sup>2</sup> *I.e.* Jaṭavarman Sundara-Pāṇḍya I. He covered the shrine of the temple with gold and assumed, with reference to it, the surname Hēmaśekhādanarāja.— Compare above, No. 903.

<sup>3</sup> *I.e.* the Hoysala Sōmēśvara.

<sup>4</sup> Compare above, No. 904.

<sup>5</sup> The accession of Māṛavarman Kulaśekhara I. took place between (approximately) the 25th February and the 18th November A.D. 1268.

<sup>6</sup> The accession of Jaṭavarman Sundara-Pāṇḍya II. took place between (approximately) the 13th September A.D. 1275 and the 15th May A.D. 1276.

<sup>7</sup> No. 137 of the Government Epigraphist's collection for 1902.

914.—*Ep. Ind.* Vol. VI. p. 311, No. 26. Date of a Maṅṅārguḍi (Jayaṅṅaṅṅātha temple) Tamil inscription of the 12th year (of the reign) of the glorious king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the twelfth year . . . on the day of Svāti, which corresponded to a Friday and to the thirteenth *tithi* of the first fortnight of the month of Kanyā.'

[**Ś. 1209**] : Friday, 12th September A.D. 1287 ; but the *tithi* which ended on this day was a 3rd, not a 13th *tithi* of the bright half.

915.—*Ep. Ind.* Vol. VI. p. 310, No. 23. Date of a Tāramaṅgalam (Ilamīśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the thirteenth year . . . on the day of Uttarāśhādhā which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Sīma.'

[**Ś. 1211**] : Monday, 1st August A.D. 1289.

916.—*Ep. Ind.* Vol. VI. p. 310, No. 24. Date of a Tiruvorriyūr (Ādhipurīśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the thirteenth year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Sīma.'

[**Ś. 1211**] : Friday, 5th August A.D. 1289.

917.—*Ep. Ind.* Vol. VI. p. 312, No. 27. Date of a Tāramaṅgalam (Ilamīśvara temple) Tamil inscription of (the year) opposite the 14th (*i.e.* the 15th) year (of the reign) of king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'(In the year) opposite the fourteenth year . . . on the day of Pushya, which corresponded to a Monday . . . [of the first fortnight] of the month of Ṛishabha.'

[**Ś. 1212**] : Monday, 15th May A.D. 1290.

918.—Supplied by Dr. Hultzsch. Date of an Achcharapākkam (Akshēśvara temple) Tamil inscription<sup>1</sup> of the 2nd opposite the 13th (*i.e.* the 15th) year (of the reign) of king Jaṭāvarman (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the 2nd opposite the 13th year . . . on the day of Rōhiṇī, which corresponded to a Monday and to the seventh *tithi* of the second fortnight of the month of Kanyā.'

[**Ś. 1212**] : Monday, 28th August A.D. 1290 ; but this was the last day of the month of Sīma (preceding the month of Kanyā).

919.—*Ep. Ind.* Vol. VI. p. 309, No. 21. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 26th year (of the reign) of the glorious king Māṇavarman *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva** [I.] who was pleased to take every country :—

'In the [2]6th year . . . on the day of Punarvasu, which corresponded to a Wednesday, and to the second *tithi* of the second fortnight, and to the twenty-second solar day of the month of Vṛiśchika.'

[**Ś. 1215**] : Wednesday, 18th November A.D. 1293 ; but the *tithi* which ended on this day was a third, not a second *tithi* of the dark half.

920.—*Ep. Ind.* Vol. VI. p. 308, No. 19. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 27th year (of the reign) of the glorious king Māṇavarman *alias* the

<sup>1</sup> No. 252 of the Government Epigraphist's collection for 1901.

*Tribhuvanachakravartin*, the glorious Kulaśékharadéva [I.] who was pleased to take every country:—

‘In the 27th year . . . on the day of Uttara-Phalgunī, which corresponded to the seventh *tithi* of the second fortnight, and to a Friday, and to the 14th solar day of the month of Dhanus.

[Ś. 1216]: Friday, 10th December A.D. 1294.<sup>1</sup>

921.—*Ep. Ind.* Vol. VI. p. 310, No. 22. Date of a Kaḍappēri (Śvétāraṇyēśvara temple) Tamiḷ inscription of the 40th year (of the reign) of king Māravarman (*alias*) the *Tribhuvanachakravartin*, the glorious Kulaśékharadéva [I.]:—

‘In the 40th year . . . on the day of Rēvatī, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month of Mīna.’

[Ś. 1229]: Saturday, 24th February A.D. 1308.

922.—*Ep. Ind.* Vol. VI. p. 313, No. 29. Date of a Gaṅgaikōṇḍaśōlapuram (Bṛihadīśvara temple) Tamiḷ inscription of the 4th year (of the reign) of king Mā[r]avarman (*alias*) the *Tribhuvanachakravartin*, the glorious Kulaśékharadéva [II.]:<sup>2</sup>—

‘In the 4th year . . . on the day of Uttarāshāḍhā, which corresponded to a Saturday and to the fourteenth *tithi* of the first fortnight of the month of Karkāṭaka.’

[Ś. 1239]: Saturday, 23rd July A.D. 1317.

923.—*Ep. Ind.* Vol. VI. p. 313, No. 30. Date of a Gaṅgaikōṇḍaśōlapuram (Bṛihadīśvara temple) Tamiḷ inscription of the 5th year (of the reign) of king Māravarman (*alias*) the *Tribhuvanachakravartin*, the glorious Kulaśékharadéva [II.]:—

‘In the 5th year . . . on the day of Pushya, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Sīmha.’

[Ś. 1240]: Monday, 5th March A.D. 1319; but the day fell in the month of Mīna, not Sīmha,<sup>3</sup> and the *nakshatra* on it was Pūrva-Phalgunī (*Pūram*), not Pushya (*Pūsam*).

924.—*Ep. Ind.* Vol. VI. p. 312, No. 28. Date of a Tinnevely (Nellaiyappar temple) Tamiḷ inscription of the 8th year (of the reign) of the glorious king Māravarman (*alias*) the *Tribhuvanachakravartin*, the glorious Kulaśékharadéva [II.]:—

‘In the eighth year . . . on the day of Uttara-Phalgunī, which corresponded to a Saturday, and to the ninth *tithi* of the second fortnight, and to the seventeenth solar day of the month of Vṛiśchika.’

[Ś. 1243]: Saturday, 14th November A.D. 1321.

925.—Ś. 1262.—*Ep. Ind.* Vol. VII. p. 11, No. 33. Date of a Śeṅgama (Rishabhēśvara temple) Tamiḷ inscription of the 6th year (of the reign) of king Māravarman (*alias*) the *Tribhuvanachakravartin*, the glorious Parākrama-Pāṇḍyadéva:<sup>4</sup>—

‘After the Śaka year 1262 (had passed), in the 6th year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛiśchika.’

Wednesday, 1st November A.D. 1340.

<sup>1</sup> On this day the *tithi* of the date commenced 4 h. 45 m. after mean sunrise.

<sup>2</sup> The accession of Māravarman Kulaśékharā II. took place between (approximately) the 6th March and the 23rd July A.D. 1314.

<sup>3</sup> The wording of the date is intrinsically wrong.

<sup>4</sup> The accession of Māravarman Parākrama-Pāṇḍya took place between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

926.—*Ep. Ind.* Vol. VII. p. 11, No. 34. Date of a Maṅṅarguḍi (Kailāsanātha temple) Tamil inscription of the 8th (*really* 18th) year (of the reign) of king Māṅavarman (*alias*) the *Tribhuvanachakravartin*, the glorious Parākrama-Pāṇḍyadēva:—

‘In the [8th] year . . . on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanus.’

[**Ś. 1274**]: Friday, 30th November A.D. 1352.<sup>1</sup>

927.—**Ś. 1293.**—*Ep. Ind.* Vol. VII. p. 12, No. 35. Date of a Chōlapuram (near Nagercoil, Chōlēsvara temple) Tamil inscription of the 10th opposite the 5th (*i.e.* the 15th) year (of the reign) of the glorious king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious Parākrama-Pāṇḍyadēva:<sup>2</sup>—

‘After the Śaka year 1293 (had passed), in the tenth opposite the fifth year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara.’

Friday, 9th January A.D. 1372.

928.—*Ep. Ind.* Vol. VII. p. 13, No. 37. Date of a Teṅkāsi (Viśvanātha temple) Tamil inscription of (the year) opposite the 31st (*i.e.* the 32nd) year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, the glorious Parākrama-Pāṇḍyadēva:<sup>3</sup>—

‘(In the year) opposite the thirty-first year . . . on the day of Uttarāshādhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkāṭaka.’

[**Ś. 1375**]: 19th July A.D. 1453; but this was a Thursday, not a Monday.

929.—**Ś. 1377.**—*Ep. Ind.* Vol. VII. p. 12, No. 36. Date of a Kuttālam (Kuttālanātha temple) Tamil inscription of the 2nd opposite the 31st (*i.e.* the 33rd) year (of the reign) of Parākrama-Pāṇḍyadēva:<sup>3</sup>—

‘In the second opposite the 31st year . . . which was current after the Śaka year 1377 (had passed),—on the day of Mṛigaśirsha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mīna.’

Monday, 24th March A.D. 1455.

930.—*Ep. Ind.* Vol. VII. p. 13, No. 38. Date of a Kuttālam (Kuttālanātha temple) Tamil inscription of the 4th opposite the 31st (*i.e.* the 35th) year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, the glorious Parākrama-Pāṇḍyadēva:<sup>3</sup>—

‘In the fourth opposite the thirty-first year . . . on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna.’

[**Ś. 1378**]: Wednesday, 16th March A.D. 1457.

931.—**Ś. 1381** (for 1383).—*Ep. Ind.* Vol. VII. p. 13, No. 39. Date of a Teṅkāsi (Viśvanātha temple) Tamil inscription of the 8th opposite the 31st (*i.e.* the 39th) year (of the reign) of Arikēsariidēva *alias* Parākrama-Pāṇḍyadēva:<sup>4</sup>—

‘In the 8th opposite the 31st year . . . which was current after the Śaka year one thousand three hundred and eighty-one (had passed),—on the day of Svāti, which corresponded to a

<sup>1</sup> On this day the *tithi* of the date commenced 0 h. 17 m. after mean sunrise.

<sup>2</sup> The accession of Jaṭāvarman Parākrama-Pāṇḍya took place between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

<sup>3</sup> *I.e.* Jaṭilavarman Parākrama-Pāṇḍya Arikēsariidēva; see No. 931.—His accession took place between (approximately) the 18th June and the 19th July A.D. 1422.

<sup>4</sup> *I.e.* Jaṭilavarman Parākrama-Pāṇḍya Arikēsariidēva; see Nos. 928-930.

Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna.<sup>1</sup>

Wednesday, 17th June A.D. 1461; but this was the 21st, not the 23rd day of the month of Mithuna.

932.—**Ś. 1421.**—*Ep. Ind.* Vol. VII. p. 14, No. 40. Date of a Tenkâsi (Viśvanâtha temple) Tamil inscription of the 20th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin* Parākrama-Pāṇḍyadēva *alias* Kulaśēkharadēva who was born on the day of Kṛittikâ: <sup>1</sup>—

‘In the twentieth year . . . which was current after the Śaka year 1421 (had passed),— on the day of Rêvatî, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛiśchika.’

Thursday, 14th November A.D. 1499.

933.—**Ś. 1459.**—*Ep. Ind.* Vol. VII. p. 15, No. 41. Date of a Tenkâsi (Viśvanâtha temple) Tamil inscription of the 3rd year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, Kônērmaikoṇḍâṇ<sup>2</sup> . . . Perumâl Śrivalabhadēva: <sup>3</sup>—

‘In the Hêvilambin year, the third year . . . which was current after the Śaka year one thousand four hundred and fifty-nine (had passed),— on the day of Svâti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛiśchika.’

Wednesday, 28th November A.D. 1537.

934.—**Ś. 1477.**—*Ep. Ind.* Vol. VII. p. 15, No. 42. Date of a Gaṅgaikoṇḍâṇ (Kailâsapatî temple) Tamil inscription of the 22nd opposite the 2nd (*i.e.* the 24th) year (of the reign) of king Mājavarman *alias* the *Tribhuvanachakravartin*, Kônērmaikoṇḍâṇ,<sup>2</sup> the glorious Sundara-Pāṇḍyadēva [III.]: <sup>4</sup>—

‘In the Râkshasa year which was current after the Śaka year 1477 (had passed, and which corresponded to) the 22nd opposite the 2nd year . . . on the day of Svâti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Âṅgi.’

Saturday, 1st June A.D. 1555.

935.—**Ś. 1489.**—*Ep. Ind.* Vol. VII. p. 16, No. 43. Date of a Tenkâsi (Kulaśēkharamuḍaiyâr temple) Tamil inscription of the 5th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, Kônērmaikoṇḍâṇ<sup>2</sup> Śrî-Perumâl Aḷagaṅ-Perumâl Ativirarâma Śrivalabhadēva: <sup>5</sup>—

‘In the Prabhava year (corresponding to) the fifth year . . . which was current after the Śaka year 1489 (had passed),— on the day of Uttara-Bhadrapadâ, which corresponded to the Vanik-karaṇa and to the Gaṇḍa-yôga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Âvani.’

Friday, 22nd August A.D. 1567.

<sup>1</sup> The king's accession took place between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

<sup>2</sup> See above, No. 819.

<sup>3</sup> The king's accession took place between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

<sup>4</sup> The king's accession took place between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

<sup>5</sup> The king's accession took place between (approximately) the 23rd August A.D. 1562 and the 22nd August A.D. 1563.

936.—*South-Ind. Inscr.* Vol. I. No. 69, p. 101. Tirumalai Tamil inscription<sup>1</sup> of the 10th year (of the reign) of king Māravarman, the *Trībhuvanachakravartin*, the glorious Vira-Pāṇḍyadeva.

937.—*Ind. Ant.* Vol. XXII. p. 69, and Plates. Madras Museum Sanskrit and Tamil plates<sup>2</sup> of the 17th year of the reign of the Pāṇḍya king Jaṭilavarman<sup>3</sup> (in Tamil, Neṭuñjaḍaiyaṅ), the son of king Māravarman of the Pāṇḍya race, descended from the Moon.—The *djñapti* (or *dūtaka*) of the grant was the *Mahāsāmanta* Dhīrataraṅ Mūrti-Eyīṅṅ of the Vaidya race, chief of Viramaṅgalaṃ.

938.—*Ind. Ant.* Vol. XXII. p. 67. Tamil inscription of the 6th year of the reign of Kō Mārāñ-Jaḍaiyaṅ,<sup>4</sup> and of his *Mahāsāmanta* Śāttaṅ Gaṇapati of the Vaidya race, who was the chief of Pāṇḍi-Amirdamaṅgalaṃ.

#### O.—Kings and Chiefs of Kēraḷa.<sup>5</sup>

939.—Ś. 1188.—*Ep. Ind.* Vol. IV. p. 146. Conjeeveram (Aruḷāḷa-Perumāl temple) incomplete Sanskrit and Tamil inscription of the *Mahārāja* Ravivarman *alias* Saṅgrāmadhira and Kulaśēkharadēva, the *Trībhuvanachakravartin* Kōṅṇērīṅmaikoṇḍāṅ,<sup>6</sup> a son of the Kēraḷa *Mahārājādhrāja* Jayasīṃha<sup>7</sup> (of the family of Yadu in the lunar race) and his wife Umādēvi.—Date of Ravivarman's birth :—

(L. 1).—dēhavyāpya-<sup>8</sup> Śakābda-bhāji samayē.

When 33 years of age (*i.e.* about A.D. 1299-1300), Ravivarman took possession of Kēraḷa which he ruled as he did his town of Kōḷamba; he defeated a certain Vira-Pāṇḍya,<sup>9</sup> subjected the Pāṇḍyas and Chōḷas to the Kēraḷas, and at the age of 46 (*i.e.* about A.D. 1312-13) was crowned on the banks of the Vēgavattī; he then apparently again made war against Vira-Pāṇḍya and conquered the northern country; in the fourth year of his reign (*i.e.* about A.D. 1315-16) he was at Kāñchī.

940.—Ś. 1188.—*Ep. Ind.* Vol. IV. p. 149. Śrīraṅgam (Raṅganātha temple) inscription of the *Mahārāja* Ravivarman *alias* Saṅgrāmadhira and Kulaśēkharadēva, the son of Jayasīṃha, of Kēraḷa; (partly composed by Kavibhūṣhaṅa).—Date of Ravivarman's birth as in No. 939, with which this inscription is partly identical. In both Ravivarman, besides other epithets, has those of 'the Kūpaka universal monarch' and 'king Bhōja of the South.'

941.—Ś. 1296.—*Ep. Ind.* Vol. IV. p. 203. Trivandrum<sup>10</sup> (Paḷmanābhasvāmin temple) inscription of a prince Sarvāṅganātha :<sup>11</sup>—

(L. 1).—Sīṃha-sthē cha Brihaspatau . . . abdē cha Chōḷapriyē.<sup>12</sup>

942.—Ś. 1312.—*Ind. Ant.* Vol. II. p. 361. Śuchīndram inscription of the Kēraḷa king Mārtaṅḍavarman :—

Rākālōkē<sup>13</sup> Śak-ābdē Surapati-sachivē Sīṃha-yātē Tulāyām=ārūḍhē padminisē=py=Aditidīnāyutē Bhānuvārē cha.

<sup>1</sup> I am unable to state the times of this inscription and of Nos. 937 and 938.

<sup>2</sup> The (seven) plates are numbered with Vaṭṭeḷuttu numeral figures.

<sup>3</sup> He put to flight, amongst others, a certain Adiyaṅ. With this name compare Adiyaṅ, above, Nos. 833 and 834, and Adiyama, *e.g.* in No. 415, note.

<sup>4</sup> According to Mr. Venkayya he may be identical with the Jaṭilavarman of No. 937.

<sup>5</sup> I give first inscriptions dated in Śaka years, then those dated in Kollam years, and finally undated inscriptions.—For Kēraḷa kings see also above, No. 834.

<sup>6</sup> See above No. 819.

<sup>7</sup> Compare below, No. 959.

<sup>8</sup> *I.e.* 1188.

<sup>9</sup> For a Vira-Pāṇḍya who apparently was a contemporary of Ravivarman, see below, No. 957.

<sup>10</sup> In the inscription called Syānandūra; compare below, No. 936.

<sup>11</sup> According to the late Mr. P. S. Pillai, this would be the surname of an Ādityavarman who is mentioned in another Trivandrum inscription, translated in *Ind. Ant.* Vol. XXV. p. 186.

<sup>12</sup> *I.e.* 1296.

<sup>13</sup> *I.e.* 1312.

Perhaps Sunday, 2nd October A.D. 1390; but on this day Jupiter's true place was in *Vṛiśchika* (and his mean place in *Dhanuḥ*), not in *Siṃha*.

943.—**Kollam 301.**—*Ind. Ant.* Vol. XXIV. p. 253. Translation<sup>1</sup> of a *Chôlapuram* (*Râjendra-Chôlêśvara* temple) *Tamiḷ* inscription of **Vira-Kêraḷavarman** of *Vêṇâḍu* :<sup>2</sup>—

'In the year opposite the year 301, since the appearance of Kollam, with the sun in the sign of *Leo*' (*Siṃha*).

[**Kollam 301 = Ś. 1047-48.**]

944.—**Kollam 319.**—*Ind. Ant.* Vol. XXIV. p. 255. Translation of a *Tiruvallam Old Malayalam* inscription of **Vira-Kêraḷavarman** of *Vêṇâḍu* :—

'In the Kollam year 319, with Jupiter in the sign *Scorpio*' (*Vṛiśchika*), 'and the sun in *Capricornus*' (*Makara*).<sup>3</sup>

[**Kollam 319 = Ś. 1065-66.**]

945.—**Kollam 335.**—*Ind. Ant.* Vol. XXVI. p. 141. *Puravachêri Tamiḷ* inscription recording private donations :—

'In the year opposite the year 335 after the appearance of Kollam.'

[**Kollam 335 = Ś. 1081-82.**]

946.—**Kollam 336.**—*Ind. Ant.* Vol. XXIV. p. 257. Translation of a *Puravachêri Tamiḷ* inscription<sup>4</sup> of **Vira-Ravivarman** of *Vêṇâḍu* :—

'In the year opposite the year 336, after the appearance of Kollam, with the sun six days old<sup>5</sup> in the sign of *Taurus*' (*Vṛiśhabha*), 'Saturday, *Makayiram*' (*Mṛigaśirsha*) 'star.'

[**Ś. 1083**]: Saturday, 29th April A.D. 1161; see *ibid.* Vol. XXV. p. 54, No. 1.

947.—**Kollam 342.**—*Ind. Ant.* Vol. XXIV. p. 277. Translation of a *Puravachêri Tamiḷ* inscription [of **Vira-Ravivarman** of *Vêṇâḍu* ?] :—

'In the year 342 after the appearance of Kollam, with the sun 7 days old in *Leo*' (*Siṃha*).

[**Kollam 342 = Ś. 1088-89.**]

948.—**Kollam 348** (for 347 ?).—*Ind. Ant.* Vol. XXIV. p. 278. Translation of a *Tiruvattâr Old Malayalam* inscription of **Vira-Udaiyamartanḍavarman** of *Vêṇâḍu* :—

'In the Kollam year 348, with Jupiter in *Cancer*' (*Karkaṭaka*), 'and the sun . . . days old in *Pisces*' (*Mīna*), 'Thursday, *Anusham*' (*Anurâdhâ*) 'star.'

[**Ś. 1094**]: Thursday, 16th March A.D. 1172; see *ibid.* Vol. XXV. p. 54, No. 4, and p. 174.

949.—**Kollam 368.**—*Ind. Ant.* Vol. XXIV. p. 283. Translation of *Viraṇam* (near *Âṅṅiṅgal*) fragments of one or two *Tamiḷ* inscriptions [of a **Vira-Kêraḷavarman** ?], one of which is dated—

'in the Kollam year 368, with Jupiter in *Virgo*' (*Kanyâ*), 'and the sun two days old in *Taurus*' (*Vṛiśhabha*).<sup>6</sup>

[**Kollam 368 = Ś. 1114-15.**]

<sup>1</sup> For this and the following inscriptions compare also the late P. S. Pillai's *Some Early Sovereigns of Travancore*, Madras, 1894.

<sup>2</sup> This is the *Tamiḷ* name of the Travancore country.

<sup>3</sup> In the Kollam year 319 = A.D. 1143-44 Jupiter was not in *Vṛiśchika*.

<sup>4</sup> For another *Tamiḷ* inscription from the same place and of apparently the same date, see *Ind. Ant.* Vol. XXIV. p. 258.

<sup>5</sup> *I.e.* 'on the 6th solar day.'

<sup>6</sup> In the Kollam year 368 = A.D. 1192-93 Jupiter was not in *Kanyâ*.

950.—Kollam 371.—*Ind. Ant.* Vol. XXIV. p. 284. Translation of a Kupangarai Old Malayâlam inscription of Vira-Râmaparman of Vêpâdu :—

'In the Kollam year 371, with Jupiter in Cancer' (Karkâṭaka), 'and the sun 24 days old in Aries' (Mêsha).

[Kollam 371 = Ś. 1117-18.]

951.—Kollam 384.—*Ind. Ant.* Vol. XXIV. p. 305. Translation of a Trivandrum (Padmanâbhasvâmin temple) Old Malayâlam mutilated inscription of Vira-Râma [Kêralavarman] of Vêpâdu :—

'In the Kollam year 384, with Jupiter in Cancer' (Karkâṭaka), '[and the sun . . days old in Gemini' (Mithuna)].

[Kollam 384 = Ś. 1130-31.]

952.—Kollam 389 (for 390?)—*Ind. Ant.* Vol. XXIV. p. 307. Translation of a Kaṭinaṅkuṭam (Mahâdêva temple) Tamil inscription of Vira-Râma Kêralavarman of Kîlappêrûr, ruler of Vêpâdu :—

'In the year opposite the Kollam year 389, with Jupiter in Aquarius' (Kumbha), 'and the sun 18 days old<sup>1</sup> in Pisces' (Mina), 'Thursday, Pushya star, the 10th lunar day, Aries' (Mêsha) ' (being the rising sign).'

[Ś. 1137] : Thursday, 12th March A.D. 1215 ; see *ibid.* Vol. XXV. p. 54, No. 3.

953.—Kollam 392 (Ky. 4317).—*Ind. Ant.* Vol. XXVI. p. 144. Kôṭṭâr (Chôlapuram temple) Tamil inscription :—

'In the Kollam year 392 opposite<sup>2</sup> the Kaliyuga year 4317, the sun being in Vṛiṣchika.'

[Kollam 392 = Ky. 4317 = Ś. 1138.]

954.—Kollam 396.—*Ind. Ant.* Vol. XXVI. p. 145. Kôṭṭâr (Chôlapuram temple) Tamil inscription :—

'In the year 396 after the appearance of Kollam, when the sun was in Mithuna.'

[Kollam 396 = Ś. 1142-43.]

955.—Kollam 410.—*Ind. Ant.* Vol. XXIV. p. 308. Translation of a Maṅalikkarai (Âlvâr temple) Old Malayâlam inscription of Vira-Ravi Kêralavarman of Vêpâdu :—

'In the year opposite the Kollam year 410, with Jupiter in Scorpio' (Vṛiṣchika), 'and the sun 27 days old in Aries' (Mêsha).

[Kollam 410 = Ś. 1156-57.]

956.—Kollam 427.—*Ind. Ant.* Vol. XXIV. p. 333. Translation of a Varkkalai Old Malayâlam inscription of Vira-Padmanâbha Mârtânḍavarman of Vêpâdu :—

'In the Kollam year 427, with Jupiter entering into Aries' (Mêsha), 'and the sun 21 days old<sup>3</sup> in Taurus' (Vṛishabha), 'Wednesday, the 5th lunar day after new-moon, and with the sign of Cancer' (Karkâṭaka) 'rising in the orient.'

[Ś. 1174] : Wednesday, 15th May A.D. 1252 ; see *ibid.* Vol. XXV. p. 54, No. 2.

957.—Kollam 491.—*Ind. Ant.* Vol. XXIV. p. 335. Translation of a Kêralapuram Old Malayâlam inscription of Vira-Udaiyamârtânḍavarman *alias* Vira-Pândyadêva<sup>4</sup> of Vêpâdu :—

'In the Kollam year 491, and in the 4th year, the sun being 21 days old in Aquarius' (Kumbha).

[Kollam 491 = Ś. 1237-38.]

<sup>1</sup> *I.e.* 'on the 18th solar day.'

<sup>2</sup> For the month of Vṛiṣchika the Kollam year 392 corresponds to Kaliyuga 4317 expired.

<sup>3</sup> *I.e.* 'on the 21st solar day.'

<sup>4</sup> Compare above, No. 989.



958.—Kollam 578.—*Ind. Ant.* Vol. XXV. pp. 187 and 188. Translation of a Padmanābhapuram (Āṅṅār temple) Sanskrit and Tamil inscription of the Kēraḷa king Vira-Kēraḷa Mārtāṇḍavarman of Kīḷappērūr :—

‘In the Kollam year 578, the sun being 26 days old<sup>1</sup> in Mēsham, on Saturday, new moon, [the lunar mansion being] Bharāṇī.’<sup>2</sup>

[Ś. 1325] : Saturday, 21st April A.D. 1403.

959.—Kollam 644.—*Ind. Ant.* Vol. II. p. 360. Inscription on a bell, given to a temple at Tirukuratṅuḍi by a prince Āḍityavarman, ruler of Vañchi,<sup>3</sup> of the lineage of Jayasimha :—

Śrīmat-Kōlamba-varshē bhavati.<sup>5</sup>

[Kollam 644 = Ś. 1390-91.]

960.—Kollam 654.—*Ind. Ant.* Vol. II. p. 361. Śūchindram inscription of a prince Rāma-varman, ruler of Vañchi :—

Abdē Kōlamba-samjñē viṣati<sup>6</sup> Gavi Guram mitra-yātē(?) Tul-āntyē(?) Maitrē(trar)kshē s-Īnduvārē pratipadi Vanitā-lagnakē.

[Ś. 1400] : Monday, 26th October A.D. 1478 ; see *ibid.* Vol. XXV. p. 56, No. 15.

961.—Kollam 655.—*Ep. Ind.* Vol. IV. p. 204. Varkkalai inscription of Mārtāṇḍa :—

(L. 1).—Kōlambē mamat-<sup>7</sup>ēti vatsaraitē māśē Vṛish-ārddhē Gurōr-vvārē bhē Mṛigaśirshakē Vidhi-tithau Sīmāhē cha lagnē śubbhē.

[Ś. 1402] : Thursday, 11th May A.D. 1480.

962.—*Ep. Ind.* Vol. III. p. 68, and Plate. Cochin (Jews’) Tamil plates of Kōgōṇmaikōṇḍān,<sup>8</sup> His Majesty the king, the glorious Bhāskara Ravivarman, staying at Muiyikkōḍu,<sup>9</sup> recording a grant made to Īssuppu Īṛappāṇ (*i.e.* Joseph Rabbān) ; dated—

‘in the thirty-sixth year opposite the second year.’

963.—*Ind. Ant.* Vol. XX. p. 290, and Plate. Tirumelli (now Colonel Wooldridge’s) Tamil plates of His Majesty king Bhāskara Ravivarman, containing an order by his feudatory Sānkara-Kōḍavarman of Puṛaiḷānāḍu ; dated—

‘in the forty-sixth year opposite the current year . . . in the month of Makara, when Jupiter was standing in Sīmha, in the above year.’

964.—*Madras Jour. Lit. Sc.* Vol. XIII. Part I. p. 123. Kōṭṭayam (Syrian Christians’) Tamil plates of king Sthāṇu Ravi,<sup>10</sup> dated<sup>11</sup>—

‘in the fifth year which was current within the time during which king . . . was reigning . . . in this year.’

965.—*Ep. Ind.* Vol. IV. p. 295, and Plate. Kōṭṭayam (Syrian Christians’) Tamil plate of Vira-Rāghava-Chakravartin, a descendant of Vira-Kēraḷa-Chakravartin :—

‘On the day of Rōhiṇī, a Saturday on which passed<sup>12</sup> (the day) twenty-one (of) the month Mīna, (when) Jupiter (was) in Makara, while the glorious Vira-Rāghava-Chakravartin . . . was ruling prosperously.’

[Ś. 1241] : Saturday, 15th March A.D. 1320 ; see *ibid.* Vol. VI. p. 83.

<sup>1</sup> *I.e.* ‘on the 26th solar day.’

<sup>2</sup> In the Sanskrit part of the inscription the date is assigned to Ś. 1325 (*Śakhadīka*).

<sup>3</sup> *I.e.* Vañji ; see above, No. 834.

<sup>4</sup> Compare above, No. 939.

<sup>5</sup> *I.e.* 644.

<sup>6</sup> *I.e.* 654.

<sup>7</sup> *I.e.* 655.

<sup>8</sup> *I.e.* ‘he who had assumed the title “king of kings.”’

<sup>9</sup> In the Hebrew translation (in the possession of the Cochin Jews) identified with Koḍuññallūr (Cranganore).

<sup>10</sup> See *Ep. Ind.* Vol. IV. p. 291, note 5.

<sup>11</sup> See *Ind. Ant.* Vol. XX. p. 287.

<sup>12</sup> I owe the literal translation of the date to Dr. Hultzsch.

966.—*Ep. Ind.* Vol. IV. p. 202. Trivandrum<sup>1</sup> (Padmanâbhasvâmin temple) Sanskrit and Tamil inscription<sup>2</sup> of the time of **Gôda-Mârtâṇḍa**, the lord of Gôḷamba (Kôḷamba) :—  
(L. 3).—Dhanushi . . . utturinga-Jivê.<sup>3</sup>

**P.—Miscellaneous dated Inscriptions.**

967.—**Ś. 858.**—*Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCI.* No. 52. Bâdâmi (Mahâkûṭa) unfinished Kanarese pillar inscription of the **Mahâsâmanta Bappuvarasa** :—

(L. 6).—Sa(śa)kaṇṇipakâl-âtita-sa[ṁ]vatsara-śatamga]=eṇṇu-nu(nû)ṇa-ayivatta-Āṇaneya Jaya-sa[ṁ]vatsarada Kârta(rtti)ka-su(śu)ddha-pañchamiyutṁ Budhavârad-andu[ṁ].

Wednesday, 15th October A.D. 924;<sup>4</sup> see *ibid.* Vol. XXIV. p. 2, No. 127.

Bappuvarasa<sup>5</sup> is described as ‘a very Bhairava . . . to the assemblage of the enemies of the brave Gôpâla (Vira-Gôpâla ?).’

968.—**Ś. 1041\***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 139, p. 109. Sanskrit and Kanarese inscription recording the date of the death of a female disciple of **Divâkaranandi-siddhântadêva** :—

Śaka-varshaṁ 1041neya Viḷambi-saṁvatsarada Phâlguna(na)-śuddha-pañchamî Budhavârad-andu.

The date is irregular.

Divâkaranandi-siddhântadêva's disciple was Maladhâridêva, whose disciple was Śubhachandra-siddhântadêva.<sup>6</sup>

969.—**Ś. 1050.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 54, p. 41; *Ep. Ind.* Vol. III. p. 189, and Plate. Pillar inscription recording the date of the death of **Mallishêṇa Maladhâridêva**, the disciple of Ajitasêṇa, ‘preceded by a sort of historical sketch of the Śravaṇa-Belgoḷa branch of the Digambara branch of the Jainas;’ (composed by Maladhâridêva's lay-disciple Mallinâtha) :—

(L. 218).—Śâkê śânya-śar-âmbar-âvani-mitê saṁvatsarê Kâlakê mâsê [Ph]âlgunakê trî(tri)ṭiya-divasê vâre=sitê Bhâskarê Svâtan . . . madhyâhnê.

Sunday, 10th March A.D. 1129; see *Ind. Ant.* Vol. XXIII. p. 124, No. 68.

Of royal personages the inscription mentions: Chandragupta (in connection with Bhadrabâhu); Sâhasatungâ and Himaśitala (in connection with Akalaṅka); Śatrubhayanâkara (in connection with Vimalachandra); Kṛishnarâja (in connection with Paravâdimalla); the Poysala (Hoysala) Vinayâditya (in connection with Śântidêva); and Âhavamalla (*i.e.* perhaps the *N.* Châlukya Sômêśvara I., in connection with Śabdachaturmukha, *i.e.* perhaps Śântinâtha).

970.—**Ś. 1059 (for 1051 ?)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 68, p. 60. Kanarese pillar inscription recording the date of the death of **Tribhuvanamalla Chaladaṅkarâva Hoysalasetṭi**, and the erection by his wife of a monument in his memory :—

Sa(śa)ka-varśa(rsha) 1059neya Saumya-saṁvatsarada Mâgha-mâsada śukla-pakshada śâkramapad-andu.

Saumya would be Ś. 1051 expired.

971.—**Ś. 1121.**—*PSOCI.* No. 114. Hampe Kanarese inscription of **Maiduna-Chauḍayya** :—  
‘Śaka 1121 (in figures, 1, 11), the Siddhârthî saṁvatsara; at the time of the sun's commencing his progress to the north.’

<sup>1</sup> In the inscription called Syânandûra; compare above, No. 941.

<sup>2</sup> Of about the 14th century A.D.—Mr P. S. Pillai has taken the inscription to be dated in the Kollam year 965; see *Ind. Ant.* Vol. XXIV. p. 280, and Vol. XXVI. p. 109.

<sup>3</sup> *I.e.* (in the month of Dhanu) when Jupiter was in the sign Karkatâka.—Compare *Raghuvamśa* III. 13, S.P. Pandit's note.

<sup>4</sup> On this day the *tithi* of the date commenced 2 h. 42 m. after mean sunrise.

He appears to have the *îruda* Ratnâvalôka.

<sup>6</sup> Compare above, No. 398.

972.—Ś. 1130 (for 1131).—*Ep. Ind.* Vol. III. p. 316. Sironcha (on the Gôdâvarî, now Nâgpur Museum) Telugu inscription of Sômêśvara (Jagadêkabhûshana-Mahârâja *alias* Sômêśvaradêva-Chakravartin) of the Nâga *vamśa*, 'lord of Bhôgâvatî';<sup>1</sup> recording a grant by his chief queen Gaṅgamahâdêvi :—

(L. 26).—Śakanri(nri)pakâl-âtita-saṁvatsaramulu 1130agunêçti Phâlguna(na)-śu-  
[kra(kla)]-dvâdasîni Âdityavâramu nâm̐du.

Sunday, 7th February A.D. 1210; see *ibid.* p. 315.

973.—Ś. 1156.—*Cave-Temples of West. India*, p. 99. Ellôrâ Jaina image inscription :—

(L. 1).—Śâkê 1156 Jaya-savachharê [Phâlguna-sudha-trîtiâ Budhê].

(L. 3).—Phâlguna-trîtyâm Vudhê.

Wednesday, 21st February A.D. 1235; see *Ind. Ant.* Vol. XXIII. p. 118, No. 30.

974.—Ś. 1189.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a disciple of Śrinandi-bhaṭṭâarakadêva :—

(L. 1).—Sa(śa)ka-varusa(sha) 1189 Prabhava-saṁvatsarada Mâgha-su(śu)dha(ddha) 5  
Su(śu)kravâradalu.

Friday, 20th January A.D. 1268;<sup>2</sup> see *ibid.* Vol. XXIV. p. 3, No. 131.

975.—Ś. 1197\*.—*PSOI.* No. 236; *Mysore Inscr.* No. 120, p. 219. Halêbiḷ Kanarese memorial tablet of a disciple of (?) Mâghanandi-bhaṭṭâarakadêva :—

'Śaka 1197 (in figures, 1. 8), the Bhâva *saṁvatsara*; Wednesday, the twelfth day of the bright fortnight of Bhâdrapada.'

Wednesday, 15th August A.D. 1274; see *Ind. Ant.* Vol. XXIII. p. 128, No. 92.

976.—Ś. 1200.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, second part, p. 105 Kanarese inscription recording donations by Munichandradêva, disciple of the *Mahâmaṇḍalâchârya* Udayachandradêva, and by others :—

Śâlivâhana-Śaka-varshaṁ 1200neya Bahudhânya-saṁvatsarada Chaitra-śuddha 1 Śukravâra.  
Friday, 25th March A.D. 1278;<sup>3</sup> see *Ind. Ant.* Vol. XXIII. p. 119, No. 37.

977.—Ś. 1201.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a female disciple of (?) Padumasina-bhaṭṭâarakadêva :—

(L. 1).—Sa(śa)ka-varusa(sha) 1201 Pramâthi-saṁvatsarada Bhâdrapada-su(śu)ddha-  
chhaṭ[ti] Sônavârad-aṁdu.

Monday, 14th August A.D. 1279;<sup>4</sup> see *ibid.* Vol. XXIV. p. 3, No. 133.

978.—Ś. 1203 (for 1201)? and [Ś. 1210].—*Inscr. at Śravaṇa-Belgoḷa*, No. 131, p. 99. Kanarese inscription recording grants by private persons :—

Śrîmatu-Śaka-varsha 1203neya Pramâdi-saṁvatsara Mârggaśira-su 10 Bri(bri)d-andu.

Pramâdin would be Ś. 1235 expired. Perhaps the intended year is Ś. 1201 expired = Pramâthin, but for that year the date is irregular.

Below the above is another Kanarese inscription recording a private grant, dated :—

Sarvadhâri-saṁvatsarada dvitîya-Bhâdrapada-su 5 Bri.

This date, for Sarvadhârin=Ś. 1210, in which Bhâdrapada was intercalary, corresponds to Thursday, 2nd September A.D. 1288.

<sup>1</sup> Sômêśvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 156 and 189.

<sup>2</sup> On this day the *tithi* of the date commenced 2 h. 42 m. after mean sunrise.

<sup>3</sup> This was the day of the Mêsha-saṁkrânti.

<sup>4</sup> On this day the *tithi* of the date commenced 4 h. 19 m. after mean sunrise.

979.—**Ś. 1203.**—*Ep. Ind.* Vol. VI. p. 263. Śrīkūṁmam (Kūrmēśvara temple) pillar inscription of **Naraharītīrtha**<sup>1</sup> (probably governor of the Kāliṅga country), the pupil of Ānandatīrtha (who explained the *Vyāsa-sūtras* in accordance with the principles of the Dvaita school), who was the pupil of Puruṣhōttama-mahātīrtha (who composed a *bhāṣhya*):—

(L. 15).— . . Śaka-vatsarē hutavaha-vyōma-dvaya-kshmā-yutē Mēshē śukla-Śasāmka-  
kṣhara-[di]nē vārē [cha] Saumyē varē.

The date is irregular; see *ibid.* p. 266.

980.—**Ś. 1205\***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 129, p. 96. Sanskrit and Kanarese inscription recording grants by **Bālachandradēva**, disciple of the *Mahāmaṇḍalāchārya* Nēmichandra-panḍitadēva, and by others:—

Sa(sa)ka-varshaṁ 1205neya Chitrabhānu-saṁvatsara Śrāvaṇa-su 10 Brid-andu.

Thursday, 16th July A.D. 1282; see *Ind. Ant.* Vol. XXIII. p. 128, No. 94.

981.—**Ś. 1235.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 41, p. 11. Sanskrit and Kanarese inscription recording the date of the death of **Śubhachandramuni**:—

Pañchatrīmśatsaṁyuta-śatadvayādhika-sahasra-nuta-varshēshu | vṛittēshu Śaka-nripasya  
tu kālē vistīrṇa-vilasad-araṇṇavanēmau || Pramādi-vatsarē māśē Śrāvaṇē tanu-atyajat |  
Vakrē kṛishṇa-chaturdāśyām Śubhachandrē mahāyatih ||

Tuesday, 21st August A.D. 1313; see *Ind. Ant.* Vol. XXIII. p. 125, No. 75.

The inscription praises Mēghachandra-traividya<sup>3</sup> and others.

982.—**Ś. 1295\***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 111, p. 86. Partly illegible rock inscription, recording that some work or other was done by (?) **Vardhamānasvāmin**:—

Śaka-varsha 1295 Paridhāvi-saṁvatsara Vaiśākha-suddha 3 Budhavāra.

Wednesday, 7th April A.D. 1372; see *Ind. Ant.* Vol. XXIII. p. 129, No. 95.

983.—**Ś. 1320\***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 105, p. 76. Pillar inscription recording the date of the death of **Purupaṇḍita**, and the erection of a tomb for him by his disciple **Abhinavapaṇḍitadēva**; preceded by a long account of Jaina teachers; (composed by **Arhaddāsa**):—

Tatra trayōdaśa-śatais=cha daśa-dvayēna Śākē=bdakē parimitē=bhavad-Īśvar-ākhyē |  
Māghē chaturdāśa-tithau sitabhāji vārē Svātāu Śanais(nēh) surapadaṁ Purupaṇḍitasya ||

The date is irregular.

984.—**Ś. 1331.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 106, p. 80. Sanskrit and Kanarese inscription, recording a grant by a certain **Māyappa**, a disciple of **Chandrakīrti**:—

Śaka-varusha 1331neya Virōdhi-saṁvatsarada Chaitra-ba 5 Gu.

Thursday, 4th April A.D. 1409; see *Ind. Ant.* Vol. XXIII. p. 126, No. 78.

985.—**Ś. 1353.**—*Ep. Ind.* Vol. VII. p. 110. Inscription on a colossal Jaina statue<sup>3</sup> at **Kārkaḷa** in the South Canara district, erected by **Vira-Pāṇḍya** (**Pāṇḍyarāya**), the son of **Bhairavēndra** of the lineage of the Moon, by the advice of the Jaina priest **Lalitakīrti**:<sup>4</sup>—

(L. 5).—Svasti śrī-Śakabhūpatēs=tri-śara-vahn-īmdōr=Vvirōdhyādīkrid-varshē Phālguna-  
Saumyavāra-dhavalā-śrī-dvādaśī-sattithau.

(L. 14).—Śaka-varsha 1353.

Wednesday, 13th February A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

<sup>1</sup> In *Ep. Ind.* Vol. VI. p. 266 ff. are given the dates of five other inscriptions which record gifts of Naraharītīrtha; one of them (No. 2) quotes the coincidence called *Arhaddāya* and a solar eclipse which was visible in India; another (No. 4), of Ś. 1215 (corresponding to the 21st May A.D. 1293), is of the 18th year of the reign of **Vira-śrī-Naraṇārasīmhadēva** (i.e. the Gaṅga king of Kāliṅga **Narasīmhadēva II.**; see *North. Inscr.* No. 387).—Compare also **Mr. Venkayya's Report** for 1900, p. 33.

<sup>2</sup> See above, Nos. 74, 337, and 408.

<sup>3</sup> For a short Kanarese inscription of **Pāṇḍyarāya**, on the same statue, see *Ep. Ind.* Vol. VII. p. 111.

<sup>4</sup> Compare below, Nos. 937, 993 and 994.

986.—Ś. 1355\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 108, p. 81. Pillar inscription recording the death of Śrutamuni and the erection of a tomb for him; preceded by a long account of Jaina teachers; (composed by Maṅgarāja):—

Ishu-sara-sīkhi-vidhu-mita-Śaka-Paridhāvi-sarad-dvitiyag-Āshādhē | sita-navami-Vidhudin-  
ōdayajushi sa-Viśākḥē pratishṭhit-ēyam=īha ||

Monday, 7th July A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 129, No. 96.

987.—Ś. 1358\*.—*Ep. Ind.* Vol. VII. p. 111. Kārkaḷa Kanarese pillar inscription of Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta:<sup>1</sup>—

(L. 1).—Śaka-nṛipana 1358 Rākshasa-saṁvatsara[da Ph]ālguna-śu 12lu ||

988.—Ś. 1432\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 103, p. 75. Kanarese inscription recording some repairs made by a son of Keśavanātha, the minister of the Maṅḍalēśvara Kulōttunga-Chaṅgāḷa-Mahādēva:—

Sa(sa)kha(ka)-varusha 1432ḍaneya Śukla-saṁvatsarada Vayisākha-ba 10lū.

989.—Ś. 1438(P).—*PSOCI.* No. 228; *Mysore Inscr.* No. 112, p. 208. Tyākal Kanarese rock inscription; appears to treat of a Mahāmaṅḍalēśvara Gōparāja (Sāluva-Gōparāja)<sup>2</sup> and others:—

‘Śaka 1438 (in figures, l. 1), the Pramādi saṁvatsara; the first day of the bright fortnight of Phālguna;’ (*Mys. Inscr.*: ‘the year 1434’).

Pramādin would be Ś. 1415; (Pramōda = Ś. 1432, and Pramāthin = Ś. 1441).

990.—Ś. 1459 (for 1460).—*Inscr. at Śravaṇa-Belgoḷa*, No. 99, p. 75. Kanarese pillar inscription recording a private grant:—

Śaka-varsha sāvīrada 1459taneya Viḷambi-saṁvatsarada Māgha-śuddha 5yalu.

991.—Ś. 1466.—*Coorg Inscr.* No. 10, p. 14. Añjanagiri Kanarese Jaina inscription, caused to be written by Śāntikirtidēva, the fellow student of Abhinava-Chārukīrti-panḍitadēva:—

Śaka-varsha 1466 sanda vartamāna-Krōdhi-saṁvatsarada Kārti(rtti)ka-śu 15yallu.

992.—Ś. 1476\*.—*PSOCI.* No. 47; *Archæol. Surv. of West. India*, Vol. I. Plate xxxiii. 8. Bādāmi Telugu pillar inscription:<sup>3</sup>—

(L. 1).—Śālivāhana-Śaka-varshambulu 1476guna(nē)ṭi Pramādi-saṁ[va\*]tsara  
Āshāda(ḍha)-ba 11lu.

993.—Ś. 1508.—*Ind. Ant.* Vol. V. p. 40; corrected by Dr. Hultzsch from inked estampages. Kārkaḷa Jaina temple Sanskrit and Kanarese inscription of Immādi-Bhairarasa-Oḍeya or Bhairava [II.], surnamed Vīranarasimha-Chaṅganarēndra, a descendant of the family of Jinadatta and the nephew of Bhairarasa-Oḍeya or Bhairava [I.], ‘supreme lord of Paṭṭi-Pombuchchapura’:<sup>4</sup>—

(L. 7).—śīmach-Chhāli-Śak-ābdakē cha gali(ni)tē nāg-ābhra-bāṇ-ēṁdubhiś=ch-ābdē sad-  
Vyaya-nāmi Chaitra-sita-shashṭyām(śhṭyām) Saumyavārē Vṛishē | lagnē san-Mru(mṛi)-  
gaśīrsha-bhē.

(L. 9).—Śālivāhana-Śaka-varsha | 1508neya Vyaya-saṁvatsarada Chaitra-śuddha-sha-  
shṭi(śhṭi)yū Budhavāra Mṛigaśīrā-nakshatraṭ(vū) Vṛishabha-lagnadallū.

Wednesday, 16th March A.D. 1586.

<sup>1</sup> Compare above, No. 985.

<sup>2</sup> Compare above, Nos. 501, 508 and 509.

<sup>3</sup> For another, undated Bādāmi Telugu pillar inscription see *PSOCI.* No. 48, and *Archæol. Surv. of West. India*, Vol. I. Plate xxxiii. 9.

<sup>4</sup> Compare above, Nos. 985 and 987; also No. 237.

994.—**Ś. 1525.**—*Ep. Ind.* Vol. VII. p. 113. Inscription on a colossal Jaina statue<sup>1</sup> at Vênûr in the South Canara district, erected by **Timmarâja** (the younger brother of Pâṇḍya, son of queen Pâṇḍyaka, and nephew and son-in-law of Râyakuvara) of the Châmunḍa family, by the advice of the Jaina priest Chârुकirti :—

(L. 4).—Śaka-varshêshv-atitê[shu vi]shay-âkshi-sar-êmdushu | va[rttamâ]nê Śôbhakṛiti ratsarê Phâlgun-â[khyakê ||] Mâsê-tha śuklapaksh-êddha-daśamyâm Gu[rū-Pu]shyakê | su-lagnê Mithunê.

Thursday, 1st March A.D. 1604; see *ibid.* p. 112.

995.—**Ś. 1556.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 84, p. 66, and No. 140, p. 111. Kanarese stone and Kanarese copper-plate inscription of the **Mahârâjâdêhîrâja Châmarâja-Voḍeyar**, lord of the city of Maisûru (Mahîsûrapaṭṭana) :—

Śâlivâhana-Śaka-varusha 1556neya Bhâva-saivatsarada Âshâḍa(ḍha)-śu 13 Sthiravâra-Brahmayôgadalu.

Saturday, 28th June A.D. 1634; see *Ind. Ant.* Vol. XXIII. p. 121, No. 50.

996.—**Ś. 1565.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 142, p. 112. Rock inscription recording the date of the death of **Chârुकirti-panḍita** :—

Śri-Śakavarusha 1565neya Śrîmach-Chârusukirtipañḍita-yatiḥ Sôbhânu-saivatsarê mâsê Pushya-chaturdâśî-tithi-varê kṛishṇê supakshê mahân | madhyâhnê vara-Mûla-bhê cha(?) karâṇê Bhârgavayavârê Dhri(dhru)vê yôgê svargga-purân jagâma matimân(mâms)=traividya-chakrêsvarah ||

Friday, 29th December A.D. 1643; see *Ind. Ant.* Vol. XXIII. p. 126, No. 79.

997.—**Ś. 1576.**—*Mysore Inscr.* No. 175, p. 333. Yelandur Kanarese (?) inscription of **Mudda-bhûpati (Muddu-râja)** of Padinâḍu :—

‘In the Śaka year 1576, the year Jaya.’

Mudda-bhûpati was one of the successors of Singhadêva-bhûpa of whom the inscription records a donation made ‘in the Śaka year 1490, the year Vibhava.’

998.—**Ś. 1594\***.—*PSOCI.* No. 33; *Mysore Inscr.* No. 137, p. 249. Śimoggâ Kanarese date of **Kelâdi-Sômasêkhara-Nâyaka** :—

(L. 1).—Śâlivâhana-Śaka-varuśa(sha) 1594neya Virêdhikṛitu-saivatsarada Śrâvaṇa-śu 15lâ,

999.—**Ś. 1601.**—*Ep. Carn.* Vol. III. p. 81, No. 151; *Mysore Inscr.* No. 167, p. 309. Karigatṭa (Karêghatṭa) Sanskrit and Kanarese plates of **Chikkadêvêndra** of Mahîsûrapura, reigning at Pâschima-Raṅganagara (Śrîraṅgapaṭṭana) :—

Indu-bindv-anga-chandrêshu Śak-âbdêshu gatêshv=atha | Siddhârthini Sahê kṛishṇa-dvitiyâyâm pitus=tithau ||

Certain kings of Yadu's race came from Dvârakâ to the Karṇâṭa country and settled at Mahîsûrapura; from them sprang Dêvarâja; he had four sons the eldest of whom, Doḍḍadêva-râja, married Amṛitâmbâ; their sons Chikkadêvêndra and Kaṇṭhîrava. Chikkadêvêndra defeated the Pâṇḍya Chokka, the princes of Kelâdi, Raṇadnlâ-khâna, Mushtika, Timmappa-Gauda and Râmappa-Gauḍa.

<sup>1</sup> The same statue contains a Kanarese inscription (*Ep. Ind.* Vol. VII. p. 114)—dated on the same day, but in Ś. 1526 current—which gives the same information. In it Râyakuvara is called Râyakumâra, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjâjike.

See below, No. 1003.

1000.—**Ś. 1619.**—*PSOCI.* Nos. 35 and 229; *Mysore Inscr.* Nos. 114 and 142, pp. 211 and 256. Dēvanhaḷli Kanarese plates and stone inscription of Gōpāla-Gauḍa, 'lord of the Āvatīnād':—

'Śālivāhana-Śaka 1619, the Īśvara *saṁvatsara*; Saturday, the fifteenth day of the bright fortnight of Māgha.'

Saturday, 15th January A.D. 1698;<sup>1</sup> see *Ind. Ant.* Vol. XXIV. p. 4, No. 137.

1001.—**Ś. 1620.**—*PSOCI.* No. 36; *Mysore Inscr.* No. 144, p. 258. Kōlār Telugu plate of 'Prithvi Saṭṭi, and the royal minister Bhāskara,' and others:—

(L. 1).—Śālivāhana-Śaka-varuṣaṁbulu 1620agunēṭi Bahudhānya-saṁvatsara Jēshṭha-śu 7lu.

1002.—**Ś. 1621** (for 1645 ?).—*Inscr. at Śravaṇa-Belgoḷa*, No. 83, p. 65. Kanarese inscription of the *Mahārājādhirāja* Doḍḍa-Kṛishṇarāja-Voḍeyar (Kṛishṇarāja), lord of the Mahīśūra country:—

Śālivāhana-Śaka-varuṣa 1621nē saluva Śōbhakṛitu-saṁvatsarada Kārttika-ba 13 Guruvāradallu.

For Śōbhakṛit = Ś. 1645 the date would correspond to Thursday, 14th November A.D. 1728.

1003.—**Ś. 1636\***.—*PSOCI.* No. 34; *Mysore Inscr.* No. 138, p. 250. Śimoggā Kanarese plates of Basavappa-Nāyaka, the son of Sōmasēkhara-Nāyaka, grandson of Śivappa-Nāyaka and great-grandson of Siddappa-Nāyaka, descendant of Keladi-Sadāśiva-Nāyaka:—

(L. 3).—Śālivāhana-Śaka(ka)-varuṣa(sha) 1636neya varttamānakke saluva Vijaya-nāma-saṁvatsarada Chaitra-śu 15lu.

1004.—**Ś. 1644.**—*Ep. Carn.* Vol. III. p. 39, No. 64; *Mysore Inscr.* No. 168, p. 311. Tonḍanūr Sanskrit and Kanarese plates of Kṛishṇarāja (the son of Kaṇṭhīra-Narasa and grandson of Chikkadēvendra<sup>4</sup>) of Mahīśūra, issued from Śrīraṅgapaṭṭaṇa; (composed by Rāmāyana-Tirumalārya):—

Śālivāhē Śak-ābdē bhūtē vēd-ārṇava-rttu-kshiti-parigaṇitē 'nantarē varttamānē || Śubha-kṛid-vatsarē Mārggē pūrpimā-Bhaumavāsarē | Brahmayōga-yut-Ārdrāyām Bālavē karaṇē tathā | ēvaṁ śubha-dinē . . . sōmōparāga-samayē.

Tuesday, 11th December A.D. 1722; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 51.

1005.—**Ś. 1646.**—*Ep. Carn.* Vol. III. p. 59, No. 100, and specimen plate; *Mysore Inscr.* No. 169, p. 318. Mēlukōṭe Sanskrit and Kanarese plates of Kṛishṇarāja of Mahīśūra, issued from Śrīraṅgapaṭṭaṇa; (composed by Rāmāyana-Tirumalārya):—

Śālivāhē Śak-ābdē bhūtē ṛitv-ārṇav-āṅga-kshiti-parigaṇitē 'nantarē varttamānē || Krōdhi-saṁvatsarē Pushyē kṛishṇa-pakshē Harēr-ddinē | Budh-Ānurādhā-saṁyukta-Vṛiddhi-yōgē sa-Bālavē | uttarē tv-ayanē puṇyē Makaram yāti bhāsvati | ēvaṁ subhē dinē prāhṇē . . . Śālivāhana-Śaka-varuṣaṅgaḷu 1646 sandu varttamānavāda Krōdhi-saṁvatsarada Pushya-bahula 11yū Saumyavāradallū.

Wednesday, 30th December A.D. 1724.

1006.—**Ś. 1650.**—Date of the time of the Coorg (Kodagu) *Rājā* Doḍḍa-Virappa-Voḍeyar, in the Abbimāṭha plate of Vīra-Rājendra-Voḍeyar (below, No. 1009):—

Śālivāhana-Śaka-varuṣa 1650nē Kīlaka-saṁvatsarada Kārttika-śuddha 2 Budhavāradallu.

Wednesday, 23rd October A.D. 1728; see *Ind. Ant.* Vol. XXIII. p. 121, No. 52.

<sup>1</sup> On this day the *tithi* of the date commenced 6 h. 52 m. after mean sunrise.

<sup>2</sup> According to *PSOCI.* the name is Basapayya; according to *Ep. Carn.* Vol. VI. Introduction, p. 23, Basappa.

<sup>3</sup> Compare above, No. 998.

<sup>4</sup> See above, No. 999. For the full genealogy see *Ep. Carn.* Vol. III. Introduction, p. 33.

1007.— Ś. 1683.— *PSOCI.* No. 37; *Mysore Inscr.* No. 143, p. 257. Kōlār Kanarese plate of Chikkaṅṅa-Ṣeṭṭi and others :—

(L. 1).— Śālivāhana-Śaka-varuṣaṅgaḷu 1683nē Vishu-saṁvatsarada Chaitra-śu 1 Sōma-vāradallu.

Monday, 6th April A.D. 1761; see *Ind. Ant.* Vol. XXIII. p. 121, No. 53.

1008.— Ky. 4881\*.— *Coorg Inscr.* No. 12, p. 18. Mahādēvapura Kanarese plate of Virarājēndra-Voḍeyar of Coorg (Kodagu), recording the date of the death of his father, the Mahārāja Liṅga-Rājēndra-Voḍeyar, the son of Appājēndra-Voḍeyar :—

Kali sanda 4881nē vartamānakke salluva Vikāri-saṁvatsarada Māgha-bahula 10yu Budhavāra.

For Vikāri=Ky. 4881\*=Ś. 1701 the date is irregular; it would correspond to Tuesday, 29th February A.D. 1780.

1009.— Ś. 1718.— *Coorg Inscr.* Nos. 13 and 14, pp. 20 and 22. Abbimāṭha and Mahādēvapura Kanarese plates of the Coorg (Kodagu) Rājā Virarājēndra-Voḍeyar, the son of Liṅga-Rājēndra-Voḍeyar and grandson of Appājēndra-Voḍeyar :—

Śālivāhana-Śaka-varuṣa 1718nē vartamānakke salluva Nala-saṁvatsarada Chaitra-śu Bhārga[va\*]vāradallu.

Friday, 8th April A.D. 1796; see *Ind. Ant.* Vol. XXIII. p. 122, No. 54.

(For a date of the time of the Rājā's great-grandfather Doḍḍa-Virappa-Voḍeyar, in the Abbimāṭha plate, see above, No. 1006).

1010.— Ś. 1731.— *Inscr. at Śravaṇa-Belgoḷa*, No. 72, p. 61. Kanarese inscription recording the date of the death of Aditakirtidēva :—

Śālivāhana-Śak-ābdāḥ 1731neya Śukla-nāma-saṁvatsarada Bhādrapada-ba 4 Budhavāradalli. Wednesday, 27th September A.D. 1809; see *Ind. Ant.* Vol. XXIII. p. 126, No. 80.

1011.— Ś. 1739 [and 1742].— *Coorg Inscr.* No. 17, p. 25. Merkara Kanarese plate of the Coorg (Kodagu) Rājā Liṅga-Rājēndra-Voḍeyar, the son(?) of Liṅga-Rājēndra-Voḍeyar and grandson of Appāji-Rājēndra :—

Śālivāhana-Śaka-varuṣa 1739ney=Īśvara saṁvatsarada Jēshṭha-bahula bidigeyu Bhānūvāra-kaḷe Kali-dina 1796 392nē yī śubha-divasadalli.

Sunday, 1st June A.D. 1817; see *Ind. Ant.* Vol. XXIII. p. 126, No. 81.

The inscription also contains the date: Vikrama-saṁvatsarada Chaitra-suddha-dvādasiyu Bhānūvāra-kaḷe varuṣa 2 tiṅgaḷu 9 dina 25 Kali-dina 1797 421nē yētadruśa su-divasadalli—corresponding, for Vikrama = Ś. 1742, to Sunday, 26th March A.D. 1820.

It also contains the date: Kali-varuṣa 4922nē Vikrama-saṁvatsarada nija-Jēshṭha tāriku 22nē Bhānūvāra,—corresponding, for Vikrama = Kaliyuga 4922\* = Ś. 1742, to Sunday, 2nd July A.D. 1820, which was the 7th of the dark half of the second Jyāishṭha.

1012.— Ś. 1748.— *Inscr. at Śravaṇa-Belgoḷa*, No. 98, p. 74. Kanarese pillar inscription recording a donation made in the time of Kṛiṣṇarāja-Voḍeyar, lord of Mahiśūrapura :—

Śālivāhana-Śaka(ka)-varuṣa 1748neya sanda vartamānakke saluva Vyaya-nāma-saṁvatsarada Phālguna-ba 5 Bhānūvāradalu.

Sunday, 18th March A.D. 1827; see *Ind. Ant.* Vol. XXIII. p. 127, No. 82.

1013.— Ś. 1752 = V. 1883\* = 2493 after Vardhamāna's Nirvāṇa.— *Inscr. at Śravaṇa-Belgoḷa*, No. 141, p. 111. Inscription recording the confirmation of some grants by Kṛiṣṇarāja, the son of Chāmarāja, reigning at Mahiśūra :—

Svasti śri-Vardhamān-ākhyē Jinē muktīm gatē sati | vahni-randhr-ābdhi-nētrais=cha vatsarēshu mitēshu vai || Vikramāka-samāsv-indu-gaja-sāmaja-hastibhiḥ<sup>1</sup> | satīshu gapanīyāsu

<sup>1</sup> Note the irregular position of the word *indu* (for 1).



ganita-jñair=bbudhais=tadā || Śālivāhana-varshēshu nētra-bāṇa-nag-ēndubhiḥ | pramitēshu Vikṛity-abdē Śrāvāṇē māsi maṅgalē || Kṛishṇa-pakshē cha pañchamyāin tithau Chandrasya vāsarē |

Monday, 9th August A.D. 1830 ; see *Ind. Ant.* Vol. XXV. p. 346, No. 6.

Q.—Miscellaneous undated<sup>1</sup> Inscriptions.

1014.—*Ep. Ind.* Vol. VI. p. 316, and Plates. Koṇḍamudi (now Madras Museum) Prākṛit<sup>2</sup> plates<sup>3</sup> of the *Mahārāja* (or *Rājā*) Jayavarman of the *gōtra* of the Bṛihatphalāyanas, issued from the camp (or capital) of Kūdūra,<sup>4</sup> and copied on the plates in the 10th year (of the king's reign) :—

(L. 41).—sainva 10 hē pa 1 diva 1.

1015.—*Ind. Ant.* Vol. IX. p. 102, and Plate. Guṇṭūr district (formerly Sir W. Elliot's, now British Museum?) plates<sup>5</sup> of the *Rājā* Attivarman, born in the family (*kula*) of king (*nṛipati*) Kandara, which was born in the race (*vamśu*) of the great sage Ānanda.

1016.—*Ind. Ant.* Vol. XVIII. p. 366, and Plate. Kōmaralingam (spurious<sup>6</sup>) Sanskrit and Kanarese plates<sup>7</sup> of a king or chief Baviddatta (of the Punnāḍu-vishaya?), recording grants made from Kitthipura (? Kirtipura) with the permission of a certain Cheramma :—

(L. 12).—Pālgunamāsyām<sup>8</sup> Ādityavārē Rēvati(tī)-nakshatrē sūryya-grāhāṇē.<sup>9</sup>

A king Rāshṭravarman of the Kāsyapa *gōtra* (?); his son Nāgadatta; his son Bhujāṅgā-dhirāja(?) (whose wife was the daughter of a king Siṅhavarman); his son Skandavarman; his son Punnātarāja (?); his descendant (?) Ravidatta.

1017.—Yudhishṭhira-Śaka 89.—*Ind. Ant.* Vol. IV. p. 333 ; *PSOCI.* No. 30 ; *Mysore Inscr.* No. 139, p. 251. Bhīmankaṭṭi (near Tīrthahalli in Mysore, spurious<sup>10</sup>) plates of the *Mahārājā-dhīrāja* Janamējaya of the Kuru *kula*, issued from Kishkindhyā-nagarī :—

(L. 4).—Yudhithi(shṭhi)ra-Śakē Plavaṅg-ākhyē yē(ē)kōnanavati-vatsarē Sahasya-māsi amāvāsyāyām Saumyavāsarē . . .

(L. 29).—uparāga-samaya(yē).

1018.—*Ind. Ant.* Vol. VIII. p. 91. Bēgūr (spurious<sup>11</sup>) plates of the Pāṇḍava *Mahārājā-dhīrāja Chakravartin*<sup>12</sup> Janamējaya, lord of, and residing at, Hastināpura :—

Chaitra-māsē kṛishṇa-pakshē Bhauma-dinē tritīyāyām Indra-bha-nakshatrē sankrānta-vyati-pāta tan-nimitta.

1019.—*Proceedings Beng. As. Soc.* 1873, p. 76 ; *Ind. Ant.* Vol. I. p. 375 ; *PSOCI.* No. 32 ; *Mysore Inscr.* No. 133, p. 238. Kuppagaḍḍe or Sorab (spurious<sup>13</sup>) plates of the Pāṇḍava *Mahārājā-dhīrāja Chakravartin* Janamējaya, lord of, and residing at, Hastināpura :—

(L. 15).—Chaitra-māsē kṛishṇa-pakshē Sōma-d[inē] Bharāṇi-mahānakshatrē saṅkrānti-vyatīpāta-nimittē.

<sup>1</sup> One (spurious) inscription, No. 1017, is dated in the Yudhishṭhira-Śaka 89.

<sup>2</sup> The legend on the seal is in Sanskrit. The alphabet used closely resembles that of No. 617.

<sup>3</sup> The (eight) plates are marked with numerical symbols, and other numerical symbols occur in the text and date.

<sup>4</sup> Kūdūralāra, in which the village granted was situated, "may be a more ancient form of Gudrahāra, Gudravāra, Gudrāvāra or Gudrāra."

<sup>5</sup> The characters are an early form of Grantha, not later in my opinion than about A.D. 650 ; see *Ep. Ind.* Vol. V. p. 122, note 4.—For an ancient inscription (at Chézarla in the Kistna district) of apparently the same family see Mr. Venkayya's *Report* for 1900, p. 5.

<sup>6</sup> See *Ind. Ant.* Vol. XXX. p. 215, No. 11.

<sup>7</sup> Read *Pālgun-āmdvāsyām*.

<sup>8</sup> See *Ind. Ant.* Vol. XXX. p. 219, No. 41 ; compare *ibid.* Vol. I. p. 375 ff.

<sup>9</sup> See *ibid.* Vol. XXX. p. 220, No. 42

<sup>10</sup> See *Ind. Ant.* Vol. XXX. p. 220, No. 43.

<sup>11</sup> Of about the 9th century A.D. (?).

<sup>12</sup> Read *-grahāṇē*.

<sup>13</sup> Compare above, No. 273.

1020.— *Proceedings Beng. As. Soc.* 1873, p. 75; *Ind. Ant.* Vol. I. p. 377, and Vol. III. p. 268, and Plates; *PSOCL.* No. 31; *Mysore Inscr.* No. 130, p. 232. Gauj or Anantapur (spurious<sup>1</sup>) plates of the Pāṇḍava Mahārājādhirāja Chakravartin Janamējaya, lord of, and residing at, Hastināpura:—

(L. 13).—Chaitra-māsē krishṇa . . . . . va-karaṇē uttarāyana-sam[krānti]-vyatīpātā-nimittē sūryya-parvaṇi ardhagrāsa-grahita-samaē.

1021.— *Inscr. at Śravaṇa-Belgoḷa*, No. 1, p. 1, and Plates; *Ep. Ind.* Vol. IV. p. 26, and Plate. Rock inscription<sup>2</sup> recording the death of the *Āchārya Prabhāchandra*.

1022.— *Inscr. at Śravaṇa-Belgoḷa*, No. 55, p. 47. Sanskrit and Kanarese inscription,<sup>3</sup> giving an account of some Jaina teachers among whom is a *Prabhāchandra* whose feet were worshipped by *Bhōjarāja*, the king of Dhārā.

1023.— *Inscr. at Śravaṇa-Belgoḷa*, No. 58, p. 55. Fragmentary Kanarese inscription, commemorating the death of a certain *Piḷḷa* (called *Māvana-gandhahastī*, 'a rutting elephant to his father-in-law'), which took place—

Chitrabhānu-saṁvatsaram adhik-Āshāḍha-bahula-dasa(sa)mi-dinadoḷ.

Āshāḍha was intercalary in Chitrabhānu = Ś. 904 and 1384; according to Mr. Rice, the former year would be intended here.

1024.— *Coorg Inscr.* No. 8, p. 11, and Plate. Bhagamaṇḍala inscription<sup>4</sup> of the time 'while *Metpuṇḍi Kunniyarasa* was ruling the nāḍ:—

(L. 1).—Kany-ārūḍha-Bṛihaspatau Vṛiśchik-ākhyē mahā-māsē Bṛihaspaty-Uttarā-dinē.

1025.— *Ind. Ant.* Vol. IX. p. 74; *PSOCL.* No. 75; *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 33. Aihole inscription<sup>5</sup> containing the name of *Narasobba*,<sup>6</sup> perhaps the builder of a temple.

1026.— *Ind. Ant.* Vol. VIII. p. 287, and Plate; *PSOCL.* No. 78. Two Aihole Kanarese inscriptions<sup>7</sup> recording gifts to 'the Five-hundred of Āryapura (Ayyāvole).'

1027.— *Ind. Ant.* Vol. IX. p. 99; *PSOCL.* No. 84. Aihole Sanskrit and Kanarese rock inscription<sup>8</sup> of *Baregedēva-Nāyaka*:—

(L. 3).—Prajōtpatya-saṁhacharada | Chayitra-ba ḷḷ |

1028.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCL.* No. 81. Aihole inscription consisting of the words *Vaṁśiga-Biṭṭu-kṛitam*.

1029.— *Archæol. Surv. of West. India*, Vol. III. p. 127, No. 24; *PSOCL.* No. 74. Aihole Kanarese memorial tablet.

1030.— *Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOCL.* No. 80. Aihole Kanarese(?) inscription.

1031.— *Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCL.* No. 51. Bādāmi (Mahākūṭa) Kanarese pillar inscription; mentions a *Mahāsāmanta Ereve*.

1032.— *Ind. Ant.* Vol. X. p. 61, and Plate; *PSOCL.* No. 42. Bādāmi Sanskrit and Kanarese inscription in praise of one *Kappe-Arabhaṭṭa*.

1033.— *Ind. Ant.* Vol. X. p. 62, and Plate; *PSOCL.* No. 43. Bādāmi Kanarese inscription recording a gift to one *Śṛidharabhūtēsvara*.

<sup>1</sup> See *Ind. Ant.* Vol. XXX. p. 220, No. 44.

<sup>2</sup> According to Mr. Rice "certainly not later than about 400 A.D.;" according to Dr. Fleet, on palæographic grounds "to be allotted to approximately the seventh century A.D."

<sup>3</sup> According to Mr. Rice, of about A.D. 1115.

<sup>4</sup> Part of the text is in Sanskrit; what the language of the rest is, has not been ascertained.

<sup>5</sup> Of about the 7th or 8th century A.D.

<sup>6</sup> Compare the name *Ganasobba*, in *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 34; *Ind. Ant.* Vol. IX. p. 74.

<sup>7</sup> Of about the 8th or 9th century A.D.

<sup>8</sup> Of about the 15th or 16th century A.D.

1034.— *Ind. Ant.* Vol. X. p. 65, and Plate; *PSOOL*. No. 49. Bādāmi inscription,<sup>1</sup> mentioning a certain Ravidēva-tridaṇḍin, and recording the advent of the goddess Mahālakshmi from Kollāpura (Kōlhāpur).

1035.— *Ind. Ant.* Vol. X. p. 59; *PSOOL*. Nos. 40 and 41. Bādāmi rock inscriptions containing names probably of visitors.

1036.— *PSOOL*. No. 212; *Mysore Inscr.* No. 93, p. 188. Baḷagāmve Sanskrit and Kanarese memorial tablet.

1037.— *PSOOL*. Nos. 207-211; *Mysore Inscr.* Nos. 50, 51, 54, 66 and 76, pp. 113, 115, 138 and 162. Five Baḷagāmve Kanarese memorial tablets.

1038.— *PSOOL*. Nos. 244 and 245; *Mysore Inscr.* Nos. 123 and 124, p. 221. Two Bēlūr Kanarese inscriptions.

1039.— *PSOOL*. Nos. 143, 144 and 145; *Mysore Inscr.* Nos. 14, 15 and 16, p. 24. Three Dāvāngere Kanarese memorial tablets.

1040.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOOL*. No. 68. Paṭṭadakal Kanarese inscription<sup>2</sup> in praise of a certain (architect) Chaṭṭara-Revadi-Ovajja.

1041.— *Ind. Ant.* Vol. X. p. 171, and Plate; *PSOOL*. No. 69. A short Paṭṭadakal inscription.<sup>2</sup>

1042.— *Ind. Ant.* Vol. X. p. 167; *PSOOL*. No. 56. Paṭṭadakal pillar inscription;<sup>3</sup> two verses, by Achala, in praise of Bharata, the writer on dramatic composition.

1043.— *Ind. Ant.* Vol. X. pp. 167 and 168; *PSOOL*. Nos. 61-64. Four short Paṭṭadakal Kanarese pillar inscriptions, mostly containing names (of no historical importance).

1044.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOOL*. Nos. 65 and 66. Two short Paṭṭadakal Kanarese pillar inscriptions (of no historical importance).

1045.— *PSOOL*. Nos. 213 and 222; *Mysore Inscr.* Nos. 101 and 107, pp. 188 and 203. Two Tālgund Kanarese memorial tablets.

1046.— *South-Ind. Inscr.* Vol. II. No. 36, p. 149. Tanjore (Rājarājēśvara temple) Tamil inscription of Aravaṇai *alias* Māi-Ari-Kēśavaṇ, head-overseer of the Rājarājēśvara temple.

1047.— *South-Ind. Inscr.* Vol. I. No. 73, p. 104. Tirumalai Tamil inscription recording that Arishṭanēmi-āchārya, a pupil of Paravādimala, caused the image of a *yakṣhī* to be made.

1048.— *South-Ind. Inscr.* Vol. I. Nos. 91-94, p. 127. Four Vēlūr Tamil inscriptions recording the erection of monuments of devotion by a certain Chandra-piḷḷai of Kāṭṭēri.

1049.— *South-Ind. Inscr.* Vol. II. No. 62, p. 248. Tanjore (Rājarājēśvara temple) Tamil inscription of a certain Mallappa-Nāyakkar.

1050.— *South-Ind. Inscr.* Vol. I. No. 50, p. 76. Śēkkaṇūr (near Vēlūr) Tamil inscription, recording the gift of the village of Śēkkaṇūr to the Vēlūr temple.

1051.— *South-Ind. Inscr.* Vol. I. No. 65, p. 92. Vakkaṇāpuram (near Viriūchipuram, Īśvara temple) Tamil inscription, recording that some people agreed to found a temple, called Okkanipṛa-nāyaṇār, and made grants 'from the month of Kārttika of the Siddhārthin year forward.'

1052.— *South-Ind. Inscr.* Vol. I. No. 71, p. 102. Tirumalai Tamil inscription recording the gift of a well.

1053.— *South-Ind. Inscr.* Vol. I. No. 77, p. 107. Tirumalai Tamil inscription recording the gift of a sluice.

<sup>1</sup> Of about the 16th or 17th century A.D.

<sup>2</sup> Of about the 8th or 9th century A.D.

<sup>3</sup> Of about the 7th or 8th century A.D.

## R.—Addenda.

1054. — Ś. 787.— *Ep. Ind.* Vol. VII. p. 201, and Plate. Mantrawāḍi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa<sup>1</sup> *Mahārājādhirāja Amōghavarsha I.*,<sup>2</sup> and his feudatory **Kuppēya** :—

(L. 3.)— Śakanṛipakāl-ātita-samvatsara-śataṅgaḷ=ēḷ-nūṛ-epbhatt-ēḷaneya Pārthhiva-samvat-saram pravarttise . . . Vaiśākha-māsada paurṇamāse(siy)-and-.

1055.— *Ep. Ind.* Vol. VII. p. 212, and Plate. Niḍugundi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa<sup>1</sup> *Mahārājādhirāja Amōghavarsha I.*, and his feudatories **Baṅkēyarasa (Baṅkēya)**<sup>3</sup> and Baṅkēya's son **Kundatṭe** :—

(L. 1.)— Amōghavarsha . . . ond-uttaram rājyam-geyyutt-ire.<sup>4</sup>

1056.— Ś. 871.— *Ep. Ind.* Vol. VII. p. 195. Śōlapuram Tamil inscription, dated—

'(in) the year two,<sup>5</sup> the Śaka year eight hundred and seventy-one, the year in which the *Chakravartin* **Kannaradēva-Vallabha**,<sup>6</sup> having pierced Rājāditya, entered the *Toṛḍai-maṇḍalam*.'

The inscription records the construction of a pond named after a daughter of the Gaṅga chief **Attimallar** (*i.e.* **Hastinalla**) *alias* **Kaṅṅaradēva-Prithvigaṅgaraiyar**,<sup>7</sup> the son of **Vayiri-Adiyan**.

1057.— Ś. 875.— *Ep. Ind.* Vol. VII. p. 196. Śōlapuram incomplete Tamil inscription, dated—

'(in) the [eight-hundred]-and-seventy-fifth year of the Śaka (king), while the glorious **Attimallar** (*i.e.* **Hastimalla**) *alias* **Kaṅṅaradēva-Prithvigaṅgaraiyar**,<sup>8</sup> was ruling the *Kalle-ḍuppūr-maryādā*.'

1058.— *Ep. Ind.* Vol. VII. p. 135. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the 17th year (of the reign) of the glorious **Kannaradēva** (*i.e.* the Rāshtrakūṭa **Kṛishṇarāja III.**); recording the gift of a lamp by a chief of *Milāḍu*, named **Narasimhavarman**, surnamed **Śaktinātha** and **Siddhavaḍava**, of the lineage of **Śukra** and belonging to the *Malaiya-kula* (*i.e.* the family of the rulers of *Malaiyanāḍu* or *Malsaināḍu*, of which *Milāḍu* and *Malāḍu* are contracted forms).<sup>9</sup>

1059.— *Ep. Ind.* Vol. VII. p. 142, and Plate. Tirukkōvalūr (*Vīraṭṭāṅēśvara* temple) Tamil inscription of the 21st year (of the reign) of **Kaṅṅaradēva** (*i.e.* the Rāshtrakūṭa **Kṛishṇarāja III.**); recording a grant of land by the *Vaidumba-mahārāja* **Śandayan Tiruvayan** (*i.e.* **Tiruvayan**)<sup>10</sup> the son of **Śandayan** and his queen **Śūttiradēvi**.

1060.— *Ep. Ind.* Vol. VII. p. 143. Tirukkōvalūr (*Vīraṭṭāṅēśvara* temple) Tamil inscription of the [22nd ?] year (of the reign) of **Kannaradēva** (*i.e.* the Rāshtrakūṭa **Kṛishṇarāja III.**); recording a gift of gold by a female relative of the *Vaidumba-mahārāja* **Tiruvayan**.

1061.— *Ep. Ind.* Vol. VII. p. 144, and Plate. Tirukkōvalūr (*Vīraṭṭāṅēśvara* temple) Tamil inscription of the 24th year (of the reign) of **Kaṅṅaradēva** (*i.e.* the Rāshtrakūṭa **Kṛishṇarāja III.**); recording the gift of 24 lamps by the *Vaidumba-mahārāja* **Tiruvayan**.

<sup>1</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>2</sup> See above, No. 71 ff.

<sup>3</sup> Compare above, No. 74.

<sup>4</sup> *I.e.* 'while Amōghavarsha . . . was reigning increased by one.' According to Dr. Fleet 'increased by one' would be an abbreviation of the full expression "the sixtieth year increased by one."

<sup>5</sup> According to Dr. Hultzsch, of the reign of the Chōla king Rājāditya, mentioned in the sequel.—Compare above, No. 95.

<sup>6</sup> *I.e.* the Rāshtrakūṭa **Kṛishṇarāja III.**; above, No. 93 ff.

<sup>7</sup> See below, No. 1057.

<sup>8</sup> See above, No. 1056.

<sup>9</sup> Compare below, No. 1080.

<sup>10</sup> *I.e.* the *Tiruvayan* of No. 703.

1062.—*Ep. Ind.* Vol. VII. p. 115. Tirupparuttikkunṅṅu (near Conjeeveram) Tamil inscription, recording a grant made by the minister Irugappa,<sup>1</sup> the son of the *Danḍanātha* Vaichaya, for the merit of the *Mahāmaṇḍalésvara* Bukkarāja [II.], the son of Arihararāja (i.e. Harihara II.) :—

‘(In) the Dundubhi year, (on) the day of Kāttigai (Kṛittikā), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month of Kāttigai.’

[For Dundubhi=Ś. 1304] the date is irregular; see *ibid.* Vol. VI. p. 329, No. 1.

1063.—*Ep. Ind.* Vol. VII. p. 116. Tirupparuttikkunṅṅu (near Conjeeveram) inscription, recording that the *maṇḍapa* on which it is found was built by the general Irugappa, the son of the *Danḍanātha* Vaichaya, at the command of (the Jaina priest) Pushpasēna.

(L. 1).—*sainvatsarē* Prābhavē.

[Prabhava=Ś. 1309.]

1064.—Ś. 1437.—*Ep. Ind.* Vol. VII. p. 20. Amarāvati (Amarésvara temple) inscription of Krishnarāya, the son of Narasa and Nāgamāmbā, of Vijayanagara :—

(L. 35).—Āshādhē=bdē Yuv-ākhyē muni-pura-jaladh-īndy-āṅkitē . . Śak-ābdē . .  
dvādaśyām.<sup>2</sup>

The king took Śivanasamudra, Udayādri, Vinikoṇḍa and Bellakoṇḍa, captured the Gajapati king's son Virabhadra, and took Koṇḍaviḍu.

1065.—*Ep. Ind.* Vol. VII. p. 185. British Museum (formerly Sir W. Elliot's) plates<sup>3</sup> (Kaluchumbanṅṅu grant) of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI.,<sup>4</sup> lord of Vēngī, recording a grant to the Jaina teacher Arhanandin (the disciple of Ayyapōṭi who was the disciple of Sakalachandra-siddhānta), made at the instance of Arhanandin's pupil, the lady Chāmekāmbā of the Paṭṭavardhika<sup>5</sup> lineage :—

(L. 62).—uttarāyaṇa-nimittēna.

Genealogy with lengths of reigns as far as Kali-Vishṇuvardhana [Vishṇuvardhana V.] substantially<sup>6</sup> as in No. 560. His son Guṇaga-Vijayāditya [Vijayāditya III.] ('had his arms honoured' by the Vallabha king;<sup>7</sup> reigned 44 years); his younger brother the *Yuvarāja* Vikramāditya's son [Chālukya-] Bhīma [I.] (conquered Krishnavallabha;<sup>8</sup> 30 ys.); his son Vijayāditya [IV.] Kollabigaṇḍa (6 months); his eldest son Ammarāja [I.] Rājamahēndra (7 ys.); having expelled his son Vijayāditya [V.], Tālupa, the son of Yuddhamalla [I.] (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (9 months); Tālupa's eldest son Yuddhamalla [II.] (7 ys.); the son of Kollabigaṇḍa [Vijayāditya IV.] and brother, from a different mother, of Rājamahēndra [Ammarāja I.], viz. [Chālukya-] Bhīma [II.] (Rājabhīma, conquered Rājamayya,<sup>9</sup> Dhalaga,<sup>10</sup> Tātabikki,<sup>10</sup> Bijja,<sup>11</sup> Ayyapa,<sup>12</sup> Gōvindarāja,<sup>13</sup> the Chōla Lōvabikki, and [his own predecessor] Yuddhamalla [II.]; reigned 12 ys.); his son, from Lōkamahādēvi, Ammarāja [II.].

1066.—Ś. 1238.—*Ep. Ind.* Vol. VII. p. 130. Conjeeveram (Arūḷāla-Perumāḷ temple) Sanskrit and Tamil inscription of the time of the Kākatīya<sup>14</sup> *Mahāmaṇḍalachakravartin*

<sup>1</sup> See above, No. 469.

<sup>2</sup> The date is identical with that of No. 508, and would therefore correspond to the 23rd June A.D. 1515.

<sup>3</sup> They contain a short Telugu passage and otherwise a few Telugu words.

<sup>4</sup> See above, No. 563 ff.

<sup>5</sup> See above, Nos. 559 and 564.

<sup>6</sup> But Kubja-Vishṇuvardhana is called Kubja-Vishṇu (compare No. 581), and Indra-bhaṭṭāraka Indrarāja.

<sup>7</sup> I.e. the Rāshtrakūṭa Amōghavarsha I. or Krishnarāja II.

<sup>8</sup> I.e. the Rāshtrakūṭa Krishnarāja II.

<sup>9</sup> Perhaps the Rājavarman in No. 127 above.

<sup>10</sup> Compare above, No. 562.

<sup>11</sup> Perhaps the Bijja-Dantivarman of Banavāsī, above, No. 127.

<sup>12</sup> Perhaps the Ayyapadēva in No. 126 above.

<sup>13</sup> I.e. the Rāshtrakūṭa Gōvindarāja IV.

<sup>14</sup> See above, No. 554 ff.

**Pratâparudra of Êkaśilânagarî.**<sup>1</sup> The inscription records that Pratâparudra's general **Muppiḍi (Muppiḍi-Nâyaka)** entered Kâñchî and, on the first date here given, installed there a certain **Mânâvira** as governor ; and that, on the second date, he made certain grants *etc.* at Kâñchî-puram :—

(L. 2).— Nal-âbdê || Mâsé Śuchau Sarppa-dinê cha kṛishnê varê sa-Śukrê.

(L. 3).— ‘(In) the Śaka year 1238, the Nala-samvatsara, (on) a day which corresponded to an eleventh *tithi*, to a Wednesday, and to the twenty-first solar day (of) the month Âṅgi.’

Friday, 11th, and Wednesday, 16th June, A.D. 1316 ; see *ibid.* p. 128 f.

1067.— *Ep. Ind.* Vol. VII. p. 139. Tirukkôvalûr (Virattâṅṅêśvara temple) Tamil inscription of the 17th year (of the reign) of king **Vijaya-Nandivikrama**.<sup>2</sup>

1068.— *Ep. Ind.* Vol. VII. p. 139, and Plate. Tirukkôvalûr (Virattâṅṅêśvara temple) Tamil inscription of the 21st year (of the reign) of king **Vijaya-Nripatuṅgavikrama**.<sup>3</sup>

1069.— *Ep. Ind.* Vol. VII. p. 140. Another Tirukkôvalûr (Virattâṅṅêśvara temple (Tamil inscription of the 21st year (of the reign) of king **Vijaya-Nripatuṅgavikramavarman**.

1070.— *Ep. Ind.* Vol. VII. p. 193, and Plate. Śôlapuram mutilated Sanskrit and Tamil inscription of the 8th year (of the reign) of king **Vijaya-Kampa**.<sup>4</sup>

The Tamil portion records that a chief named Râjâditya built a temple *etc.* in memory of his deceased father Prithivigaṅgaraiyar. The mutilated Sanskrit portion states that Râjâditya's earliest ancestor was Mâdhava of the Gâṅgêya family, whose son was ‘he who was renowned as the splitter of even a stone-pillar,’ and that from the latter was descended a king whose name is given in the corrupt form of Atvivarman (apparently the father of Prithivigaṅgaraiyar).

1071.— *Ep. Ind.* Vol. VII. p. 140. Tirukkôvalûr (Virattâṅṅêśvara temple) Tamil inscription of the 5th year (of the reign) of king **Parakêsarivarman** (perhaps identical with Vijayâlâya, the grandfather of Parântaka I.).<sup>5</sup>

1072.— *Ep. Ind.* Vol. VII. p. 133. Tirunâmanallûr (Bhaktajanêśvara temple) Tamil inscription of the 28th year (of the reign) of king **Parakêsarivarman** who took Madirai (*i.e.* the Chôla king Parântaka I.) ;<sup>6</sup> recording the gift of two lamps by a servant of Kôkkiḷaṅṅaḍi, the queen of Parântaka I. and mother of his son Râjâditya.<sup>7</sup>

1073.— *Ep. Ind.* Vol. VII. p. 141, and Plate. Tirukkôvalûr (Virattâṅṅêśvara temple) Tamil inscription of the 28th year (of the reign) of king **Parakêsarivarman** who took Madurai (*i.e.* the Chôla king Parântaka I.) ; recording a gift by a daughter of Kayirûr Perumâṅṅar, a chief of Milâḍu.

1074.— *Ep. Ind.* Vol. VII. p. 141, and Plate. Tirukkôvalûr (Virattâṅṅêśvara temple) Tamil inscription of the 33rd year (of the reign) of king **Parakêsarivarman** who took Madurai (*i.e.* the Chôla king Parântaka I.) ; recording a gift by the regiment of prince **Arikulakêsarin** (*i.e.*, perhaps, Arimjaya,<sup>7</sup> the third son of Parântaka I.).

1075.— *Ep. Ind.* Vol. VII. p. 134. Tirunâmanallûr (Bhaktajanêśvara temple) Tamil inscription of the 39th year (of the reign) of king **Parakêsarivarman** who took Madurai and ũlam (*i.e.* the Chôla king Parântaka I.) ; recording the gift of a lamp by Mahâdêvadi, the queen of prince Râjâditya<sup>7</sup> and daughter of Ilâḍarâyar (*i.e.* Lâṭarâja), for the merit of her elder brother Râjâdittan Pugaḷvippavargaṅḍa.<sup>8</sup>

1076.— *Ep. Ind.* Vol. VII. p. 144. Tirukkôvalûr (Virattâṅṅêśvara temple) Tamil inscription of the 9th year (of the reign) of king **Râjarâjakêsarivarman** (*i.e.* the Chôla king Râjarâja

<sup>1</sup> *I.e.* Warangal.

<sup>2</sup> See above, No. 649.

<sup>3</sup> See above, Nos. 652 and 663.

<sup>4</sup> See above, Nos. 656-658.

<sup>5</sup> See above, No. 672 ff.

<sup>6</sup> See above, No. 681 ff.

<sup>7</sup> See above, No. 712.

<sup>8</sup> Compare above, No. 698.

I.); recording a gift by Kundapaṇ's daughter Amitravali, the mother of (Rājarāja's) queen Lōkamahādēvi.<sup>2</sup>

1077.—*Ep. Ind.* Vol. VII. p. 169, No. 61. Date of a Bāhūr (Mūlēsvara temple) Tamil inscription of the 11th year (of the reign) of king Rājarājakēsarivarman who destroyed the ships (at) Kāndaḷūr-Śālai; (*i.e.* the Chōla king Rājarāja I.):—

'In the 11th year . . . in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year.'

[Ś. 918]: Sunday, 14th June A.D. 996.

1078.—*Ep. Ind.* Vol. VII. p. 169, No. 62. Date of an Uḍaiyārkōyil (Karavandēsvara temple) Tamil inscription of the 31st year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndra-Chōḷadēva [I.]:<sup>3</sup>—

'In the 31st year . . . on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkaṭaka in this year.'

[Ś. 964]: Friday, 23rd July A.D. 1042; but the *nakshatra* is irregular.

1079.—*Ep. Ind.* Vol. VII. p. 137. Tirunāmanallūr (Bhaktajaneśvara temple) Tamil inscription of the reign<sup>4</sup> of king Parakēsarivarman *alias* the glorious Rājēndra-Chōḷadēva [I.].

1080.—*Ep. Ind.* Vol. VII. p. 145. Tirukkōvalūr (Trivikrama-Perumāl temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva,<sup>5</sup> who with his elder brother (Rājādhirāja I.) conquered Raṭṭa-pāḍi, set up a pillar of victory at Kollāpuram, and terrified (the W. Chālukya) Āhavamalla (Sōmēsvara I.) at Koppam.—The inscription records the rebuilding of a temple by a chief of Milāḍu, named Narasimhavarman,<sup>6</sup> surnamed Raṇakēsari-Rāma, of the lineage of Bhārgava.<sup>7</sup>

1081.—*South-Ind. Inscr.* Vol. III. No. 81, p. 198. Tirunāmanallūr (Bhaktajaneśvara temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva (*i.e.* the Chōla king Virarājēndra I.),<sup>8</sup> who was pleased to be seated on the throne of heroes together with (his queen) Ulagamuḷuduḍaiyāl (*i.e.* 'the mistress of the whole world').—The inscription records that the king terrified (the W. Chālukya) Āhavamalla (Sōmēsvara I.) at Kūḍalsāngam and put to flight Vikkalaṇ (*i.e.* Vikramāditya VI.) and Śiṅgaṇaṇ (*i.e.* Jayasimha III.). It gives a number of epithets of his, among which are Āhavamallakulakāla, Āhavamallanai-mummaḍi-veṇ-kaṇḍa (*i.e.* 'he who saw the back of Āhavamalla three times'), Vīra-Chōḷa, Karikāla-Chōḷa, and Kōnēriṇmaikoṇḍāṇ.<sup>9</sup>

1082.—*South-Ind. Inscr.* Vol. III. No. 82, p. 199. Kīlūr (Virattāneśvara temple) Tamil inscription of the 5th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva [I.], who was pleased to be seated on the throne of heroes together with (his queen) Ulagamuḷuduḍaiyāl (*i.e.* 'the mistress of the whole world').—The king terrified (the W. Chālukya) Āhavamalla (Sōmēsvara I.) at Kūḍalsāngam, and put to flight Vikkalaṇ (*i.e.* Vikramāditya VI.) and Śiṅgaṇaṇ (*i.e.* Jayasimha III.); he terrified Āhavamalla a second time, seized Vēṅgai-nāḍu, and performed the anointment of victory.

1083.—*South-Ind. Inscr.* Vol. III. No. 83, p. 200. Tinḍiṇiśvara temple) Tamil inscription of the 6th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamuḷuduḍaiyāl (*i.e.* 'the mistress of the whole world').—After the

<sup>1</sup> See above, No. 696 ff.

<sup>2</sup> See above, No. 716.

<sup>3</sup> See above, No. 721 ff.

<sup>4</sup> The figure denoting the year of the reign is lost.

<sup>5</sup> See above, No. 744 ff.

<sup>6</sup> For two short Tamil inscriptions of his see *Ep. Ind.* Vol. VII. p. 146 f.

<sup>7</sup> *I.e.* Sukra; see above, No. 1053. <sup>8</sup> See above, Nos. 753 and 754. <sup>9</sup> See No. 819.

information given in No. 1082, the inscription records that the king on a third occasion burnt (the city of) Kampili before Sômesvara [II.] could untie the necklace which he had put on,<sup>1</sup> and set up a pillar of victory at Karaḍikal; that he expelled Dêvanâtha and other *Sâmantas* from Chakrakôṭṭa, and recovered Kanyakubja.

1084.— *South-Ind. Inscr.* Vol. III. No. 84, p. 202. Perumbêr (Tândôṅṅisvara temple) Tamil inscription of the 7th year (of the reign) of king Râjakêsarivarman *alias* the lord, the glorious Virarâjêndradêva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamuḷuduḍaiyâḷ (*i.e.* 'the mistress of the whole world'). — The king took the head<sup>2</sup> of the king of the South (*i.e.* the Pâṇḍya), levied tribute from the Śêralaṅ (*i.e.* the Chêra king), and subdued the Śiṅgaḷa (*i.e.* Siṅhala) country. He five times put to flight (the W. Châlukya) Âhavamalla (Sômesvara I.), regained Vêṅgai-nâḍu, and bestowed [Vêṅgai]-maṇḍalam on the [E.] Chalukya Vijayâditya [VII.]. He also conquered Kaḍḍram and granted it to the king who worshipped his feet. He deprived Sômesvara [II.] of the Kaṇṇara country, invested Vikramâditya [VI.] with the necklace (of heir-apparent), and conquered and granted to him the seven and a half *lakshas* of Raṭṭa-pâḍi.

1085.— *Ep. Ind.* Vol. VII. p. 170, No. 63. Date of an Uḍaiyârkôyil (Karavandisvara temple) Tamil inscription of the 16th year (of the reign) of king Râjakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [I.]:<sup>3</sup>—

'In the 16th year . . . on the day of Uttarâshâḍhâ, which corresponded to a Thursday and to the ninth (?) *tithi* of the second fortnight of the month of Mina.'

[S. 1007]: Thursday, 12th March A.D. 1086.

1086.— *Ep. Ind.* Vol. VII. p. 147. Tirukkôvalûr (Trivikrama-Perumâl temple) Tamil inscription of Kariya-Perumâl-Periyanâyaṅ *alias* Narasiṅha, lord of Malâḍu, grandson of Râma Narasiṅhavarman (above, No. 1080), recording donations that were to be made from the third year (of the reign) of Râjarâjadêva (*i.e.* the Chôla king Râjarâja II.).<sup>4</sup>

1087.— *South-Ind. Inscr.* Vol. III. No. 86, p. 210. Chidambaram (Natarâja temple) Tamil inscription of the 88th day of the 9th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷuduḍaiyâḷ (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.],<sup>5</sup> who was pleased to take Madurai.— The king assisted Vikrama-Pâṇḍya against the son of Vira-Pâṇḍya, subdued a place named Êlagam, defeated the Maṅga (*i.e.* Maṅava?) army, drove the Siṅhala army into the sea, took Madurai from Vira-Pâṇḍya and bestowed it on [Vikrama-]Pâṇḍya.

1088.— *South-Ind. Inscr.* Vol. III. No. 87, p. 214. Chidambaram (Natarâja temple) Tamil inscription of the 118th day of the 11th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷuduḍaiyâḷ (*i.e.* 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who, having taken Madurai, was pleased to take the crowned head<sup>2</sup> of the Pâṇḍya.— The king had the nose of the son of Vira-Pâṇḍya cut off, gave the great city of Kûḍal (*i.e.* Madhurâ) to Vikrama-Pâṇḍya, and took the crowned head of Vira-Pâṇḍya.

<sup>1</sup> According to Dr. Hultzsch, the W. Châlukya "Sômesvara II. had to give up the necklace which was the sign of his dignity of heir-apparent in favour of his younger brother Vikramâditya VI. who had made his peace with Virarâjêndra I." Compare below, No. 1084.

<sup>2</sup> See above, p. 115, note 2.

<sup>3</sup> See above, Nos. 812 and 813.

<sup>4</sup> See above, No. 756 ff.

<sup>5</sup> See above, No. 814 ff.



1099.—**Ś. 875.**—*Ep. Ind.* Vol. VII. p. 136. Tirunâmanallûr (Bhaktajanêśvara temple Tamil inscription of Kulamânikkaṅ Irâmadêvaṅ, chief of the district of Muṅai or Muṅai ppâḍi :—

(L. 1).— Śagar[ai] yâ[n]ḍu 875âvadu.

1090.—**Ś. 876.**—*Ep. Ind.* Vol. VII. p. 137. Tirunâmanallûr (Bhaktajanêśvara temple Tamil inscription of the queen of Kulamânikkerumâṅâr, chief of Muṅai.

(L. 1).— Śagarai yâṅḍu 87[6]âvadu.

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## ADDITIONS AND CORRECTIONS.

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- Page 3, No. 5.—Compare now *Ind. Ant.* Vol. XXXII. p. 213 ff.; in line 4, for -paurṇa-  
mâsyâm read -pârṇamâsyâm.
- „ 9, No. 54.—Compare *ibid.* Vol. XXXI. p. 329 ff.
- „ 10, No. 56.—Compare *Ep. Ind.* Vol. VII. p. 230 f.
- „ 10, footnote 5.—For 78 read 780.
- „ 10, footnote 6.—For 7 read 793.
- „ 12, No. 68.—Compare *Ind. Ant.* Vol. XXXI. p. 363 ff.
- „ 13, No. 74.—Compare *ibid.* Vol. XXXII. p. 221 ff.
- „ 14, No. 76.—Re-edited, with Plate, in *Ep. Ind.* Vol. VII. p. 205.
- „ 14, No. 79.—On this and No. 201 see now *Ind. Ant.* Vol. XXXII. p. 215 ff.
- „ 15, No. 86.—For this and No. 87 compare *ibid.* Vol. XXXI. p. 395 ff.
- „ 16, No. 91.—Compare *ibid.* Vol. XXXI. p. 393 ff.
- „ 48, No. 267.—Compare *ibid.* Vol. XXXII. p. 216 ff.
- „ 49, No. 273.—Compare No. 1018.
- „ 58, No. 326.—Plate in *Ind. Inscr.* No. 46.
- „ 79, No. 464, line 2.—For Ommaṅa- read Jammaṅa-.
- „ 83, No. 487, line 8.—For Nârâyaṅâmbikâ read Nârâyaṅâmbikâ.
- „ 88, footnote 5.—For 531 read 530.
- „ 112, No. 668.—Compare *Ind. Ant.* Vol. XXXII. p. 57 ff.
- „ 131, No. 813.—The date corresponds to Thursday, 12th January A.D. 1161.
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# I.—LIST OF DATED INSCRIPTIONS

ARRANGED IN THE ORDER OF THE ŚAKA YEARS.<sup>1</sup>

Śaka-S.	NUMBER	Śaka-S.	NUMBER
169.—† ¶ <i>W. Gaṅga</i> Arivarman, . . .	108	656.—† <i>W. Chāl.</i> Vikramāditya II., . . .	41
188.—† ¶ <i>W. Gaṅga</i> Harivarman, . . .	109	672.—† (P) ¶ <i>W. Gaṅga</i> Śrīpurusha, . . .	117
261.—† <i>W. Gaṅga</i> Saigoṭṭa Śivamāra II., . . .	120	675.—¶ <i>Rāshtrakūṭa</i> Dantidurgarāja, . . .	53
261.—† ¶ <i>Bāṇa</i> Malladēva Nandivarman, . . .	668	[676].— <i>W. Chāl.</i> Kirtivarman II., . . .	48
272(?)—† ¶ <i>Son of W. Gaṅga</i> Vishṇugōpa, . . .	110	679.—¶ <i>do.</i> , . . .	49
310.—† ¶ <i>W. Chāl.</i> Satyāśraya (Pulakēśin I. ?), . . .	1	679.—¶ <i>Guj. Rāshtrakūṭa</i> Kakkarāja II., . . .	54
366.—† ¶ <i>Chāl.</i> Vira-Noṇamba, . . .	273	684.—† ¶ <i>W. Gaṅga</i> Śrīpurusha, . . .	118
388.—† ¶ <i>W. Gaṅga</i> Avinita, . . .	112	692.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja II., . . .	56
411*.—† ¶ <i>W. Chāl.</i> Pulakēśin I., . . .	2	698.—† ¶ <i>W. Gaṅga</i> Śrīpurusha, . . .	119
500.— <i>W. Chāl.</i> Maṅgalēsa (of the reign of Kirtivarman I.), . . .	3	716.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., . . .	61
[523-24].— <i>W. Chāl.</i> Maṅgalēsa, . . .	5	726.—¶ <i>do.</i> , . . .	62
532.—¶ Satyāśraya Dhruvarāja Indravarman of <i>Rēvatīdvīpa</i> , . . .	7	730.—¶¶ <i>do.</i> , . . .	63, 64
532(?)—† ¶ <i>W. Chāl.</i> Vikramāditya I., . . .	21	734.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . . .	65
534.—¶¶ <i>W. Chāl.</i> Pulakēśin II., . . .	9	735*.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., . . .	66
[554].—¶ <i>E. Chāl.</i> Vishṇuvardhana I., . . .	548	735.—¶ <i>do.</i> , and Gōvindarāja of <i>Guj.</i> , . . .	67
556 (Ky. 3735).— <i>W. Chāl.</i> Pulakēśin II., . . .	10	738.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . . .	68
[581].—¶ <i>W. Chāl.</i> queen Vijayabhāṭṭārikā, . . .	23	749.—¶ <i>Guj. Rāshtrakūṭa</i> Gōvindarāja, . . .	69
[586].—¶ <i>E. Chāl.</i> Vishṇuvardhana II., . . .	550	767.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja I., . . .	70
[589].—¶ <i>do.</i> , . . .	551	765 (?)— <i>Rāshtrakūṭa</i> Amōghavarsha I. and <i>Śīlāra</i> Pullasakti, . . .	72
608.—† <i>W. Chāl.</i> Vinayāditya, . . .	26	775 (for 773).— <i>Rāshtrakūṭa</i> Amōghavarsha I. and <i>Śīlāra</i> Kapardin II., . . .	73
611.—¶ <i>do.</i> , . . .	27	782.—† <i>Rāshtrakūṭa</i> Amōghavarsha I. and <i>ch. Baṅkēsa</i> , . . .	74
613.—¶ <i>do.</i> , . . .	28	787.— <i>Rāshtrakūṭa</i> Amōghavarsha I., . . .	1054
614.—¶ <i>do.</i> , and <i>Ālupa k.</i> Chitravāha, . . .	29	788.— <i>do.</i> , . . .	75, 76
616.—¶ <i>W. Chāl.</i> Vinayāditya, . . .	30	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja II., . . .	77
621.— <i>W. Chāl.</i> Vijayāditya, . . .	32	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dantivarman, . . .	78
622.—¶ <i>do.</i> , . . .	33	797.— <i>Raṭṭa</i> (?) Prithvirāma, . . .	79
627.—¶ <i>do.</i> , . . .	34	799.— <i>Rāshtrakūṭa</i> Amōghavarsha I. and <i>Śīlāra</i> Kapardin II., . . .	80
[631].— <i>do.</i> , . . .	35	809.— <i>W. Gaṅga</i> Satyavākya (Būtuga I.), . . .	125
635.—† ¶ <i>W. Gaṅga</i> Śivamāra I., . . .	115	810.—¶ <i>Guj. Rāshtrakūṭa</i> Kṛishnarāja, . . .	81
645.—† <i>W. Chāl.</i> Vijayāditya, . . .	36	822 (for 824).— <i>Rāshtrakūṭa</i> Kṛishnarāja II., . . .	82
651.—† <i>do.</i> , . . .	37		

An asterisk (\*) after the figures for a year denotes that the year is a current year. The Śaka year is enclosed in square brackets when it is not actually given in the inscription, but is obtained by calculation or by the reduction to a year of the Śaka era of a year which in the inscription itself is given according to another era or as a Jovian year. The sign † indicates that the inscription referred to is considered spurious; the sign ¶, that it is on copper-plates.

Here and in the Index below the figures on the right refer to the numbers of the list; 'n' after a figure, to foot-notes. The following other abbreviations are used:—*ch.* = chief; *Chāl.* or *Chāl.* = Chalukya or Chālukya; *co.* = country; *di.* = district or division; *do.* = ditto; *E.* = Eastern; *f.* = female; *Guj.* = Gujarāt; *k.* = king; *m.* = male; *min.* = minister; *ri.* = river; *s. a.* = same as; *sur.* = surname; *vi.* = village or town; *W.* = Western.

Saka-S.	NUMBER	Saka-S.	NUMBER
824.— <i>Rāshtrakūṭa</i> Kṛishṇarāja II., . . .	83	919.— <i>W. Chāl.</i> Taila II., . . .	145
831 (for 833).— <i>do.</i> , . . .	85	919.— ¶ <i>Śilāra</i> Aparājita, . . .	305
832.— ¶ <i>do.</i> , . . .	84	[921].— <i>Chōla</i> Rājārāja I., . . .	705
836.— ¶¶ <i>Rāshtrakūṭa</i> Indrarāja III., . . .	86, 87	[922].— <i>do.</i> , . . .	706
838.— <i>do.</i> , . . .	88	922.— ¶ <i>Yādava</i> Bhillama II., . . .	328
840.— <i>Rāshtrakūṭa</i> Gōvindarāja IV., . . .	89	924.— <i>W. Chāl.</i> Iṛivabeḅaᅅga Satyāśraya, . . .	146
851.— <i>do.</i> , . . .	90	928.— <i>Chōla</i> Rājārāja I., . . .	713
852.— ¶ <i>do.</i> , . . .	91	928 (for 929).— <i>W. Chāl.</i> Jayasimha, II. (?)	
855.— ¶ <i>do.</i> , . . .	92	<i>and Kādamba</i> Shashṭha I, . . .	147
856.— <i>Ch.</i> Bappuvarasa, . . .	967	930.— <i>W. Chāl.</i> Iṛivabeḅaᅅga Satyāśraya, . . .	148
860.— † ¶ <i>W. Gaᅅga</i> Bātuga II., . . .	127	930.— ¶ <i>do.</i> , <i>and Silāra</i> Raṭṭarāja, . . .	301
862.— ¶ <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	93	930 (for 931).— ¶ <i>W. Chāl.</i> Vikramāditya V., . . .	150
867.— <i>do.</i> , . . .	94	933.— ¶ <i>E. Chāl.</i> Vimalāditya, . . .	568
867.— ¶ <i>E. Chāl.</i> Ammarāja II., . . .	563	934.— <i>Chōla</i> Rājārāja I., . . .	717
[868 ?].— <i>Chōla</i> Parāntaka I., . . .	691	939.— ¶ <i>Śilāra</i> Arikēsarin, . . .	306
871.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III. <i>and</i>		940.— <i>W. Chāl.</i> Jayasimha II.(?), . . .	151
<i>Chōla</i> Rājāditya, . . .	1056	941.— <i>W. Chāl.</i> Jayasimha II., . . .	152
872*.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III. <i>and</i>		943*.— <i>Chōla</i> Rājendra-Chōla I., . . .	728, 731
<i>W. Gaᅅga</i> Bātuga II., . . .	95	944.— <i>W. Chāl.</i> Jayasimha I., . . .	153
872*(?)— <i>W. Chāl.</i> Vikramāditya VI. <i>and</i>		944.— ¶ <i>E. Chāl.</i> Rājārāja I., . . .	569
<i>Sinda</i> Permāḅi I., . . .	224	946.— ¶ <i>W. Chāl.</i> Jayasimha II., . . .	154
872 (?).— <i>W. Chāl.</i> Jagadēkamalla II. <i>and</i>		948*.— ¶ <i>Yādava</i> Bhillama III., . . .	329
<i>Sinda</i> Permāḅi I., . . .	234	948.— ¶ <i>Śilāra</i> Chhittarāja, . . .	307
873.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	96	950.— <i>W. Chāl.</i> Jayasimha II., . . .	155
875.— <i>Gaᅅga ch.</i> Attimallar Kaᅅᅅnarādēva-		954.— <i>Chōla</i> Rājendra-Chōla I., . . .	735
Pṛithvigaᅅgaraiyar, . . .	1057	955.— <i>do.</i> , . . .	786
875.— <i>Muᅅai ch.</i> Kulamāᅅnikkaᅅ Inamādēvaᅅ,	1089	955.— <i>W. Chāl.</i> Jayasimha II. <i>and Sinda</i>	
876*.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	97	<i>Nāgāᅅtiyarasa,</i> . . .	156
876.— <i>Muᅅai ch.</i> Kulamāᅅnikkerumāᅅnār,	1090	957.— <i>W. Chāl.</i> Jayasimha II., . . .	157
880.— ¶ <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	98	959.— <i>Chōla</i> Rājendra-Chōla I., . . .	737
884*.— <i>do.</i> , . . .	99	[961].— <i>Chōla</i> Rājāᅅhirāja I., . . .	735
890.— † <i>W. Gaᅅga</i> Mārasimha II., . . .	129	961 (?).— <i>Hoysala</i> Vinayāditya, . . .	383
893.— <i>Rāshtrakūṭa</i> Khottiga <i>and W. Gaᅅga</i>		962.— <i>W. Chāl.</i> Jayasimha II. <i>and Raṭṭa</i>	
Mārasimha II., . . .	104	<i>Eᅅrega,</i> . . .	158
894.— ¶ <i>Rāshtrakūṭa</i> Kakkarāja II., . . .	105	[964].— <i>Chōla</i> Rājendra-Chōla I., . . .	1078
[895].— <i>W. Chāl.</i> Taila II., . . .	140	965.— <i>Chōla</i> Rājāᅅhirāja I., . . .	739
896*.— <i>Rāshtrakūṭa</i> Kakkarāja II. <i>and W.</i>		966.— <i>W. Chāl.</i> Sōmēsvara I., . . .	159
<i>Gaᅅga</i> Mārasimha II., . . .	106	[966].— <i>Chōla</i> Rājāᅅhirāja I., . . .	740
896.— <i>W. Gaᅅga</i> Mārasimha II., . . .	130	[967].— <i>W. Chāl.</i> Sōmēsvara I., . . .	160
897.— <i>W. Gaᅅga</i> Paᅅchaladēva, . . .	132	968.— <i>do.</i> , . . .	161
899.— <i>W. Gaᅅga</i> Rāchamalla II., . . .	133	[968].— <i>Chōla</i> Rājāᅅhirāja I., . . .	741
902.— <i>W. Chāl.</i> Taila II. <i>and Raṭṭa</i>		970*.— <i>do.</i> , . . .	742
Kārtavīrya I., . . .	141	970.— <i>W. Chāl.</i> Sōmēsvara I., . . .	162
902.— <i>W. Chāl.</i> Taila II. <i>and Raṭṭa</i> Śānti-		970.— <i>do.</i> , <i>and Raṭṭa</i> Aᅅka, . . .	163
varman, . . .	142	973 (for 974).— <i>do.</i> , <i>and Kādamba</i>	
904.— <i>Rāshtrakūṭa</i> Indrarāja IV., . . .	107	<i>Jayakēs</i> in I., . . .	164
904.— <i>W. Chāl.</i> Taila II., . . .	143	975.— <i>W. Chāl.</i> Sōmēsvara I., . . .	165
911 (for 912).— <i>do.</i> , <i>and Sinda</i> Pulikāla, . . .	144	975.— <i>Chōla</i> Rājāᅅhirāja I., . . .	743
[913].— <i>Chōla</i> Rājārāja I., . . .	696	[975 ?].— ¶ <i>E. Chāl.</i> Rājārāja I., . . .	570
[918].— <i>do.</i> , . . .	1077	976.— <i>W. Chāl.</i> Sōmēsvara I., . . .	166, 167

a-S.	NUMBER	Śaka-S.	NUMBER
- W. <i>Chäl.</i> Vikramāditya VI. <i>and</i>		[1017 (Chā. Vi. 19 for 20 ?)].— <i>W. Chäl.</i>	
<i>Kādamba</i> Harikēsarīn,	168	Vikramāditya VI.,	198
[7].— <i>Chōla</i> Rājēndradēva,	745	[1018 (Chā. Vi. 21)].— <i>Private inscription</i> ,	199
- <i>do.</i> ,	747	[1018 (Chā. Vi. 21)].— <i>W. Chäl.</i> Vikramāditya	
- ¶ <i>Śīlāhāra</i> Mārasimha,	315	VI.,	200
)- <i>Śīlāra</i> Māmvānīrāja,	308	[1018 (Chā. Vi. 21)].— <i>do.</i> , <i>and</i> (?) <i>Raṭṭa</i>	
- <i>W. Chäl.</i> Sōmēśvara I.,	169, 170	Sēna II.,	201
- <i>Chōla</i> Rājēndradēva,	751	[1020 (Chā. Vi. 22 for 23)].— <i>W. Chäl.</i>	
- <i>W. Chäl.</i> Vishnuvardhana Vijayāditya,	171	Vikramāditya VI.,	202
(?)— <i>W. Gaṅga</i> Gaṅgarasa (?) <i>and</i>		[1021 (Chā. Vi. 24)].— <i>do.</i> ,	203
<i>Hoysāla</i> Vishnuvardhana (?),	384	[1024 (Chā. Vi. 27)].— <i>do.</i> ,	204
[8].— <i>W. Chäl.</i> Sōmēśvara I. <i>and</i> Vishnu-		[1024 (Chā. Vi. 27)].— <i>W. Chäl.</i> Vikram-	
vardhana Vijayāditya,	172	āditya VI. (P or <i>W. Gaṅga</i> Udayāditya),	205
[9].— <i>Chōla</i> Virarājēndra I.,	754	[1024 (Chā. Vi. 27)].— <i>W. Chäl.</i> Vikram-	
[10].— <i>W. Chäl.</i> Sōmēśvara I. <i>and</i> <i>Kādamba</i>		āditya VI.,	206
Kirtivarman II.,	173	[1025 (Chā. Vi. 28)].— <i>do.</i> ,	207
[11].— <i>Yādava</i> Sēunachandra II. <i>and</i> <i>Maurya</i>		1025.— <i>Hoysāla</i> Ballāla I.,	385
Gōvīndarāja,	390	[1029 (Chā. Vi. 32)].— <i>W. Chäl.</i> Vikram-	
[12].— ¶ <i>Yādava</i> Sēunachandra II.,	331	āditya VI.,	208
[13].— <i>W. Chäl.</i> Sōmēśvara II.,	174, 175	[1029 (Chā. Vi. 32)].— <i>Memorial tablet</i> ,	209
[14].— <i>W. Chäl.</i> Jayasimha III.,	176	1030 (for 1028).— <i>Chōla</i> Kulōttuṅga-Chōla I.,	779
[15].— <i>Chōla</i> Kulōttuṅga-Chōla I.,	760	[1030 (Chā. Vi. 33)].— <i>W. Chäl.</i> Vikramāditya	
[16].— <i>W. Chäl.</i> Sōmēśvara II.,	177	VI. <i>and</i> <i>Kādamba</i> Tailapa II.,	210
[17].— <i>do.</i> ,	178	[1030 (Chā. Vi. 33)].— <i>W. Chäl.</i> Vikramāditya	
[18].— <i>do.</i> , <i>and</i> <i>W. Gaṅga</i> Udayāditya,	179	VI.,	211
[19].— <i>Āchārya</i> Śrīnandi-pāṇḍita,	183	1032*[ <i>and</i> 1033*].— ¶ <i>Śīlāhāra</i> Gaṅḍarāditya,	317
[20].— <i>Chōla</i> Kulōttuṅga-Chōla I.,	762	[1034 (Chā. Vi. 37)].— <i>W. Chäl.</i> Vikram-	
[21].— <i>W. Chäl.</i> Vikramāditya VI. <i>and</i>		āditya VI. <i>and</i> <i>Pāṇḍya</i> ch. Kāmādēva,	212
Jayasimha III.,	184	[1034 (Chā. Vi. 38 for 37 ?)].— <i>W. Chäl.</i>	
[22] (Chā. Vi. 2)].— <i>W. Chäl.</i> Vikramāditya		Vikramāditya VI.,	213
VI.,	185, 186, 187	[1035 (Chā. Vi. 38)].— <i>do.</i> ,	214
[23]*.— ¶ <i>E. Chäl.</i> Vīra-Chōda,	572	1035.— <i>Chōla</i> Kulōttuṅga-Chōla I.,	783
[24] (Chā. Vi. 3 for 4 ?)].— <i>W. Chäl.</i> Vikram-		[1035].— <i>do.</i> ,	784
āditya VI. <i>and</i> Jayasimha III.,	188	[1036 (Chā. Vi. 39)].— <i>W. Chäl.</i> Vikram-	
[25] (Chā. Vi. 7)].— ¶ <i>W. Chäl.</i> Vikram-		āditya VI.,	216
āditya VI., <i>Sīnda</i> Muñja, <i>and</i> <i>Raṭṭa</i>		[1036].— <i>Chōla</i> Kulōttuṅga-Chōla I.,	785
Kannakaira II.,	189	1036.— <i>do.</i> ,	786
[26] (Chā. Vi. 9)].— <i>W. Chäl.</i> Vikramāditya		1037 (for 1035).— <i>Son of Hoysāla</i> min.	
VI.,	190	Gaṅgarāja,	386
[27].— ¶ <i>E. Chäl.</i> Chōḍagaṅga Rājārāja,	571	1037.— <i>Jaina</i> Mēghachandra-traividyaḍēva,	387
[28].— <i>Chōla</i> Kulōttuṅga-Chōla I.,	1085	1037.— <i>Chōla</i> Kulōttuṅga-Chōla I.,	787
[29] (for 1009).— <i>W. Chäl.</i> Vikramāditya VI.,	191	1039.— ¶ <i>Hoysāla</i> Vishnuvardhana,	388, 389
[30].— <i>do.</i> , <i>and</i> <i>Raṭṭa</i> Kārtavīrya II.,	192	[1039].— <i>Chōla</i> Kulōttuṅga-Chōla I., 789, 790, 791	
[31] (Chā. Vi. 12)].— <i>W. Chäl.</i> Vikram-		[1040 (Chā. Vi. 43)].— <i>Private inscription</i> ,	217
āditya VI. <i>and</i> Jayakarna,	193	1040.— <i>Chōla</i> Kulōttuṅga-Chōla I.,	792
[32] (Chā. Vi. 16)].— <i>W. Chäl.</i> Vikram-		1040.— <i>Śīlāhāra</i> Gaṅḍarāditya,	318
āditya VI.,	194, 195	1041*.— <i>Disciple of</i> Divākaranandi-siddhānta-	
[33] (Chā. Vi. 18)].— <i>do.</i> ,	196	ḍēva,	968
[34] (Chā. Vi. 18 ?)].— <i>Hoysāla</i> inscription,	197	1042*.— <i>Daughter of Hoysāla</i> min. Gaṅga-	
[35].— ¶ <i>Śīlāra</i> Anantapāla,	309	rāja,	390

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1013*.— <i>Mother of Hoysala min Gaṅgarāja</i> , . . . . .	392
[1043 (Chā. Vi. 46)].— <i>W. Chāl. Vikramāditya</i>	
VI. and ch. Tribhuvanamalla Pāṇḍyadēva, . . . . .	219
1044*.— <i>Wife of Hoysala min. Gaṅgarāja</i> , . . . . .	393
[1044].— <i>Chōla Vikrama-Chōla</i> , . . . . .	794, 797
[1044 (Chā. Vi. 45 for 47) P].— <i>W. Chāl.</i>	
Vikramāditya VI. and Sinda Ācha II., . . . . .	218
1045.— <i>Tēriḍāla ch. Goṅka</i> , . . . . .	220
[1045].— <i>Chōla Vikrama-Chōla</i> , . . . . .	798, 799
1045.— <i>Queen of Hoysala Vishnuvardhana</i> ,	
. . . . .	396, 397
1045.— <i>Jaina Śubhachandra-siddhāntadēva</i>	
and min. Gaṅgarāja, . . . . .	398
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