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AND

(FROM PAGE 145)

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57.	„ „ „ „ II.	„
58	Ârang plate of Bhîmasêna II	to

ADDITIONS AND CORRECTIONS.

Page 4, para. 1, line 7,—*for* Mahêndrapaladêva *read* Mahêndrapâladêva.
" " " " 10,—*for* Haddâla *read* Haḍdâlâ.
" 7, footnote 17, line 1,—*for* nistrimsa *read* nistrimśa.
" 9, text-line 46,—*for* -bhûpâlamś- *read* -bhûpâlaṁś-
" 16, line 3 from bottom,—*for* Sântaras *read* Śântaraṣ
" 17, " 9,—*for* Aluva *read* Âluva.
" 48, line 2 from bottom,—*for* Chêdi *read* Chêdi.
" 56, line 1,—*for* Thursday *read* Friday.
" 58, para 2, line 2,—*for* Godavari *read* Kistna
" 60, line 13 from the top,—*for* Jhâlrâpâtan *read* Jhâlrâpâṭaṇ
" 65, footnote 6, line 1,—*for* actua *read* actual.
" 71, line 4 from the top,—[I think the word *tâmbûlîya* should mean "betel chewe with areca-nut and chunam" which the women spat out of grief This is re and may be compared to rubies (*padmarâga*).—H. K. S.]
" 72, last line,—*for* Jâvalipura *read* Jâvâlipura.
" 75, verse 12 —[There is no allusion to any legend here. The poet wants to say tha Brahman out of arrogance (*dambhatah*) weighed the king's prowess (*i.e.* th sun) on one side and his fame (*i.e.* the moon) on the other and found the tw balanced so well on the scale of which the rod was the (heavenly) Gaṅgâ, tha the pin (*kanṭaka*) in the middle was *dhruva* (*i.e* stable) The other meanin intended is the Pole star (Dhruva) which occupies the middle of the heavenl orbit and is almost fixed in space —H. K. S.]
" 99, last but one para, line 3,—*for* Polikesin *read* Polikêśin.
" 100, text-line 2,—*for* वन *read* वन.
" " " 17,—*for* खची *read* खचीं.
" 119, footnote 3, line 2,—*for* Sûdra- *read* Śûdra-.
" 120, text-line 3,—*for* Mamdôdarivashpa- *read* Mamdôdarîvâshpa-.
" 125, line 10,—*for* Kandika-bandha *read* Kaudika-bandha.
" 143, translation of B,—*for* Râûlja *read* Râjûla.
" 156, footnote 5, last line,—*for* Kushmândini *read* Kûshmândinî.
" 160, para. 3, line 5,—*for* Tirathgarh *read* Tîrathgarh
" 165, footnote, line 6,—*for* Dattakamîmânsâ *read* Dattakamîmâmsâ.
" " " line 8,—*for* Rudrâmba *read* Rudrâmbâ.
" 166, para. 3, line 2,—*for* 1783 *read* 1779
" 168, line 9 from the top,—*for* Pâdî *read* Pâḍi
" 169, line 2,—*for* Lâkshmîdhara *read* Lakshmîdhara.
" 170, text line 6,—*for* -prasûta sama[sta*]- *read* -prasûta-sama[sta*]-.
" 170, text-line 8,—*for* ravidinê *read* ravidinê
" 171, para. 5, last line,—*for* °chchhrêshta *read* °chchhrêshṭha
" 172, line 8,—*insert* a hyphen at the end of the line.
" " footnote 7, line 2,—*for* Śambulaka *read* Śâmbulaka
" 175, line 4,—*insert* (Nâgarî) *after* Sanskrit.
" 176, line 16,—*for* Mêdipâta *read* Mêdipôta
" " footnote 2,—*for* Yajñavâlkya *read* Yâjñavalkya.
" 178, line 13 from bottom,—*for* Mâlavâ *read* Mâlava

Page 179, footnote 1, line 3,—*for* Sakkara-kôttam *read* Śakkara-kôttam
„ 180, footnote 5,—*for* Siyadoni *read* Siyadôni.
„ 181, para. 5, line 4,—[Mudhasêli perhaps stands for the Telugu *muduvalu* which means 'old, ancient,' *i.e.* a headman respected on account of *old* age, compare *nâttu-muduvai*, above, p. 21, footnote 3.—H. K. S.]
„ 185, text-line 4,—*for* तप पयोधि° *read* तप पयोधि°.
„ „ footnote 1, line 2,—*for* Devakûta *read* Dêvakûta
„ 205, para 3, line 4, *for* Kârttikêya *read* Kârttikêya.
„ „ footnote 7,—*for* Conjeeverum *read* Conjeeveram
„ 223, No 62, translation, line 2,—*for* Uttara-Phalgunî *read* Uttara-Phalgunî
„ 235, para. 3, line 2,—*for* Ayurûr *read* Ayurur.
„ 236, lines 15 and 17,—*for* Ayurûr *read* Ayurur
„ „ text-line 9,—*for* =kkîl- *read* kîl-.
„ 237, text-line 17 and translation, line 7,—*for* Ayurûr *read* Ayurur
„ 238, lines 3 and 11 and footnote 10,— Ditto
„ 257, footnote 4,—[From the Palnâdu inscriptions we learn that the Kâkatîya king Ganapati was ruling from his capital Orumgallu, already in Śaka-Samvat 1173 and that his daughter and successor Rudramahâdêvi was also ruling from the same city in Śaka 1191.—H. K. S.]
„ 261, footnote 6, line 7 from bottom,—*for* Kulôttunga-Chôla I *read* Kulôttunga-Chôda I.
„ 266, line 4,—*for* Kâkatî *read* Kâkati.
„ 282, para 5, line 4,—*for* Kharıar *read* Kharîâr.
„ 283, line 7,—*for* Tûndrâ *read* Tûṇḍrâ.
„ 284, translation, line 1,—*for* Sarabhapura *read* Śarabhapura.
„ „ footnote 6, line 3,—*for* Jêjabhukti *read* Jêjâbhukti
„ 300, line 9,—[Comparing the symbol for *i* in °*pilupati* with the *i*-symbol in °*parilînam* (line 19) and in °*ndirgha* (line 24) it appears as if the form Mahâpîlupati was also meant here as in the Sânkhêdâ plate of Śântilla (*Ep. Ind.* Vol II. p. 23).—H. K. S.]
„ 307, table, 1st column,—*for* Gazni *read* Ghazni.
„ „ „ 3rd „ *for* Âdil Shah Aynâ *read* Âdil Shâh Aynâ.
„ 313, line 2,—*for* Halavur *read* Halavûr and *for* Banvâsi *read* Banavâsi.
„ 316, para 3, line 3,—*for* bhandâri *read* bhaṇḍâri.
„ „ line 8 from bottom,—*for* Brahmânjhâka *read* Brahmanjhâka.
„ 321, last para, line 6,—*for* 493 *read* 793
„ 330, footnote 8,—*for* Amuktamâlyada *read* Âmuktamâlyada and *for* Vishnuchittiyam *read* Vishnuchittîyam.
„ 331, para. 4, line 7,—*for* Kuttukkâl *read* Kuttukkal
„ „ „ „ 8,—*for* Pâṭṭaikuḷam *read* Pâṭaikkulam.

EPIGRAPHIA INDICA.

VOLUME IX.

No. 1 — TWO COPPER-PLATE INSCRIPTIONS OF THE TIME OF MAHENDRAPALA OF KANAUJ.

By Professor F Kielhorn, C I E ; Gottingen.

In February 1904 Mr Gaurishankar Hirachand Ojha of Udaipur in Râjputâna most kindly sent me photographs of two Sanskrit inscriptions on copper-plates, which had been found some years before at **Ûnâ**, a town in the southernmost part of the peninsula of Kâthiâvâd, in the Junâgadh State [1] Both inscriptions are of the reign of the *Mahârâjâdhirâja* **Mahêndrapâla** or, as he is called in one of them, **Mahêndrâyudha, of Kanauj,** and record grants to a temple of the Sun by two feudatories of his, **Balavarman** and his son **Avanivarman II. Yôga,** who belonged to a **Châlukya** family. One is dated in the [Gupta-] Valabhî year 574, corresponding roughly to A D 893, the other in the [Vikrama] year 956, corresponding to about A D 899 In March 1904 I gave a short account of the contents of these inscriptions, in *Nachrichten d K Ges d Wissenschaften zu Göttingen*, and I have since tried to secure impressions of the originals Not having succeeded in doing so, I now venture to publish the texts from Mr Ojha's photographs

A.—Plates of Balavarman; Valabhi-samvat 574.

These are **two plates,** each of which is inscribed on one side only. They contain 36 lines of on the whole well-preserved writing in Nâgarî characters [2] The language is Sanskṛit, it is generally easy to understand, but line 17 contains a revenue term which I have not met with elsewhere and am unable to explain Lines 7-9 give two verses on the vanity of fortune, *etc.*, and the necessity of works of piety, and lines 22-29 six of the ordinary imprecatory verses, the rest is in prose

The inscription records a grant of land by the *Mahâsâmanta* **Balavarman,** the son of **Avanivarman [I],** of the **Châlukya** lineage, a feudatory, who had obtained the five *mahâśabdas*, of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Mahêndrâyudhadêva** who meditated on the feet of the *P M P* **Bhôjadêva.** From **Nakshisapura, Balavarman** informs the various officials and others that, after fasting on the sixth *tithi* of the bright half of Mâgha, he gave the village of **Jayapura,** belonging to the **Nakshisapura group of eighty-four** which

[1] See *Indian Atlas*, quarter sheet 13, S E, Long 71° 5′, Lat 21° 49′

[2] Since no facsimiles can be published, it would be useless to give full particulars regarding the forms of individual letters, but I may mention here that the conjuncts *ry* and *rth* are denoted by (well known) special signs which contain no superscript *r*

he had acquired by his own arm (*svabhujôpârjita-Nakshsapura-chaturaśîtikâ*), to (a temple of) the Sun under the name **Tarunâdityadêva**, which stood on the banks of the river **Kanavirikâ** The boundaries of the village were— on the east the village of **Sihavâhalaka**, on the south the village of **Râ[]yasthalla**, on the west the village of **Pêdhillaka**, and on the north the village of **Amvullaka (Ambulâka)**. After the usual admonition to preserve this gift, and six imprecatory verses, lines 29-34 give the names of twelve witnesses— four Brâhmans, four merchants, and four *Mahattaras* They are followed by the name of the writer, which cannot be read with certainty, and this, again, is followed by **the date** *śrî-Valabhî-samvat 574 Mâgha-suddha 6*, the numerals of which are ordinary decimal figures The inscription, in line 36, ends with the signatures *sva-hastô=[tra] śrî-Va(ba)lavarmmanah || sva-hastah śrî-Dhîika*, where (the second) *sva-hastah* is preceded by a mark which seems to represent the actual sign-manual of Dhîika Who this **Dhîika** was, does not appear from the present inscription, but the grant B makes it probable that he was a high official of the king Mahêndrâyudha (Mahêndrapâla), whose permission was necessary for the making of the grant

B.— Plates of Avanivarman II Yôga; [Vikrama-]samvat 956.

These are **three plates**, the second of which is inscribed on both sides, while the first and third are inscribed on one side only They contain 68 lines of well-preserved writing in Nâgarî characters The engraving is done carelessly, so that the text contains numerous mistakes, the correction of some of which, especially in two passages where proper names are concerned, is very difficult The language is Sanskrit Lines 1-45 contain twenty-four verses which, after glorifying the Sun, treat of the genealogy of the donor and of his and his ancestors' exploits, and two imprecatory verses are cited in lines 65-67, the rest of the text is in prose

The inscription records a grant of land by the *Mahâsâmanta* **Avanivarman [II]**, surnamed **Yôga**, of the **Châlukya** race (verse 2) In this race there were two 'great kings' (*mahâ-mahîpatî*), the brothers **Kalla** and **Mahalla** (v 3), the former of whom is eulogized in conventional terms (vv 5 and 6) Kalla had a son, whose name cannot be made out with confidence (v 7), and this chief had a son whose name ended with *dhavala*, and whose full name perhaps was **Vâhukadhavala** (v 9) This last named chief destroyed (or defeated) in battle a certain **Dharma**, conquered kings who were well-known *râjâdhirâja paramêsvaras*, and defeated a **Karṇâṭa** army (vv. 10 and 11) His son was **Avanivarman [I]** (v 12), and his son, again, was **Balavarman** (the donor of the grant A, above) Balavarman defeated a certain **Vishadha** (v 16) from whom he took away a pair of big drums (*uru-ghakkâ*), and, by slaying **Jajjapa** and other kings, 'freed the earth from the **Hûna** race' (v 17) His son was **Avanivarman [II]**, also called **Yôga** (v 18), who routed the armies of a certain **Yakshadâsa**[1] and other kings whose countries were invaded by him (vv 19 and 20), and put to flight **Dharanivarâha** (v. 21)

In lines 45 ff this *Mahâsâmanta* **Yôga** (*i e* **Avanivarman II.**), a feudatory of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Mahêndrapâladêva** who meditated on the feet of the *P M P* **Bhôjadêva**, informs his officials and others, as well as future kings, that, with the approval of the illustrious **Dhîika**,[2] he gave the village of **Amvulaka (Ambulaka)**,[3] which

[1] Verse 19 records that, after destroying the army of Yakshadâsa, Avanivarman took away from him the musical instrument (*tûrya*) called *Sâgarakshôbha* — In my previous account of this inscription I suggested that Yakshadâsa may have ruled the Madra country; but this is wrong As the engraver of the grant in several other places has engraved *m* instead of *y*, the actual reading *muddha-bhûmim* in line 36 must undoubtedly be altered to *muddha-bhûmih*, not to *Madra bhûmih*

[2] The inscription, the text of which is not quite certain here, seems to indicate that Dhîika was an *antapâla* or 'frontier-guard' of Mahêndrapâla's, and that Avanivarman II was a subordinate of his (as his father Balavarman had been before him). See the end of the grant A.

[3] This village (Ambulaka or Ambullaka) is mentioned also in the grant A.

belonged to the **Nakshisapura** eighty-four (*Nakshisapura-chaturasîti*) in the **Saurâshtra** *mandala*, to (a temple of) **Tarunâdityadêva**, located near the river **Kanavirikâ** in the vicinity of the village of **Jayapura**.[1] The boundaries of the village were—on the east the village of **Viyaraka**, on the south the village of **Jayapura**, on the west the villages of **Sênduvaka** and **Kôrintpaka**, and on the north the village of **Vavulika**. After the usual admonition to preserve this gift[ltr] and two imprecatory verses, the inscription, in line 68, ends with **the date** *samvat 956 Mâgha-sudi 6*, the numerals of which here also are ordinary decimal figures.

The **Châlukya** chiefs mentioned in the preceding are not known from other inscriptions. The large Bilhari inscription, in *Ep Ind* Vol I p 266, mentions a *Chaulukya* **Avanivarman** whose daughter Nohalâ was married by the Kalachuri Chêdi king Yuvarâja I Kéyûravarsha. That Avanivarman may have been a contemporary[2] of Avanivarman II Yôga of our grant B, but—even assuming that the terms *Châlukya* and *Chaulukya* might be used synonymously[3]—he cannot be identical with him, because his father and grandfather were Sadhanva and Simhavarman (not Balavarman and Avanivarman).

For **Balavarman**, a feudatory of Mahêndrâyudha (Mahêndrapâla), the grant A furnishes a date in about A D 893. We therefore may assume that his grandfather **Vâhukadhavala (?)** lived about the middle of the 9th century A D, and was almost certainly a feudatory of Mahêndrapâla's predecessor Bhôjadêva (Mihira) of Kanauj, for whom we possess dates from A D 843 to A D 881. Now in the inscription No 77 of my *Southern List* this Mihira (Bhôjadêva) is stated to have been defeated by the Gujarât Râshtrakûta Dhruvarâja II. This at any rate would show that he was at war with the Râshtrakûtas, and I believe that such a war is actually referred to in the account of Vâhukadhavala's (?) exploits related in the grant B. In my opinion, the **Karnâta** army which is said to have been defeated by him can only have been an army of the Râshtrakûtas. As regards (the king) **Dharma** who is stated to have been destroyed (or defeated) by the same chief, I know of no king Dharma who could have been a contemporary of his, excepting the well-known Pâla king **Dharmapâla**, and I see no reason why Dharma should not be identified with that Pâla king, who at one time or another undoubtedly was at war with the rulers of Kanauj.

Balavarman himself defeated a certain **Vishadha**, and by slaying **Jajjapa** and other kings 'freed the earth from the **Hûna** race.' Who Vishadha was, it is impossible to say. Wars with Hûna kings are frequently mentioned in Indian inscriptions of the Middle Ages,[4] and we know of a Hûna princess, Âvalladêvî, who was married by the Kalachuri Karna in the 11th century, but in recording the name of **Jajjapa** our grant B for the first time discloses the name of an individual Hûna king, who must be placed in about the last quarter of the 9th century.

The kings or chiefs mentioned as opponents of **Avanivarman II. Yôga**, for whom we have a date in about A D 899, are **Yakshadâsa** and **Dharanivarâha**. The former is unknown to us. The latter I do not hesitate to identify with the Châpa *Mahâsâmantâdhipati* Dharanivarâha, known to us from his Hadḍâlâ plates[5] which were issued from Vardhamâna (or Wadhwân in

[1] This village was granted to the same temple of the Sun by the grant A.

[2] A daughter of the Kalachuri Yuvarâja I, Kundakadêvi, was married by the Râshṭrakûṭa Amôghavarsha III Baddiga, for whom we now possess dates in A D 937 and 939.

[3] In Nos 354 and 356 of my *Northern List* certain chiefs are described as both Châlukyas and Chaulukyas.

[4] See my note on the grammarians' *ajayaj=Jarṭô Hûṇân* in *Nachrichten d. K. Ges. d. Wissenschaften zu Göttingen*, 1903, p 305 ff. The Pâla Dêvapâla humbled the pride of the Hûnas (*Ep Ind* Vol II p 163, v 13), according to the Kharḍa plates of the Râshṭrakûṭa Kakkarâja II. Amôghavarsha of A.D 972 thus king fought battles with the lord (or lords) of the Hûnas (*Ind Ant.* Vol XII p 265, l 32); the Paramâra Utpala (Muñjarâja) took away the life of the Hûnas (*ibid* Vol XVI p 28, l 41), his younger brother Sindhurâja conquered the king of the Hûnas (*Ep Ind* Vol I p 235, v 16), *etc*.

[5] See my *Northern List*, No 353.

Kâthiâvâd) in A D 914, and in which he is represented as a feudatory of a *Râjâdhirâja* Mahîpâladêva whose proper identification, as will be seen below, can no longer offer any difficulty

The place **Nakshisapura,** the nine villages mentioned in connection with the two grants, and the river **Kanavirkâ** I have not, I regret to say, been able to identify The main point of general interest connected with these localities is, that the **Nakshisapura group of eighty-four,** which was held by the two donors, according to the inscription B belonged to the **Saurâshtra** *mandala* The name Surâshtra we know to denote the southern part of Kâthiâvâd, and since the two chiefs Balavarman and Avanivarman II describe themselves as feudatories of the *Mahârâjâdhirâja* Mahêndrâyudhadêva or Mahêndrapaladêva (of Kanauj), it follows from these inscriptions that **towards the end of the 9th century A D the kingdom of Kanauj extended as far south as, and included, the province of Kâthiâvâd** Moreover, it becomes quite certain now that the *Rajâdhirâja* **Mahipâladêva,** who in the Haddâla plates of A D 914 is mentioned as the overlord of the Châpa *Mahasâmantâdhipati* Dharanîvaraha, must be identified with the *Mahârâjâdhirâja* Mahîpaladêva of Kanauj (whose Asnî inscription is dated in about A D 917), the successor of Mahêndrapaladêva, and cannot have been one of the Chûdâsamâs of Girnâr-Junâgadh

In the grant A the king, known to us from the grant B and other inscriptions as Mahêndrapala, is called **Mahêndrâyudha** This name of course at once recalls the names **Indrâyudha** and **Chakrâyudha,** the former denoting a king who according to the *Harivamsa Purâna* was ruling the north in Śaka-samvat 705=A D 783-84, and the latter another king, to whom the sovereignty of Mahôdaya (Kanauj) was given, after the defeat of Indrarâja (*i e*, in my opinion, Indrâyudha), by the Pala Dharmapâla, and who was defeated by Nâgabhata,[1] the grand father of Bhôjadêva of Kanauj It may also be mentioned that in Râjasêkhara's *Karpûra-manjari*[2] a certain merchant is represented as having gone to 'Kanauj, the capital of **Vajrâyudha,** the king of Pañchâla' That story would seem to show that in the opinion of Râjaśêkhara, who was Mahendrapâla's *guru*, a name with the somewhat unusual ending *âyudha*, such as Vajrâyudha, was a suitable or characteristic name of a Kanauj king Most probably Mahêndrapala himself was known to Râjaśêkhara also by the name Mahêndrâyudha

The date of the grant A, *śrî-Valabhi-samvat 574 Mâgha-suddha 6*, is by a long way the earliest date in which we find the technical expression *Valabhi-samvat* In the inscriptions of the Valabhî kings themselves the year of a date is ordinarily preceded by only *sam*, rarely by *samvat*, and hitherto the earliest inscription containing the term *Valabhi-samvat* was the Vêrâval inscription of the temple-priest Bhâva-Bṛihaspati of *Valabhi-samvat* 850 (No 503 of my *Northern List*). In the Môrbi plate of Jâmka (*ibid* No 502) of the year 585 of the same era the number 585 in line 19 is preceded by simply *samvat*, while in line 17 the year is described as a *Gaupta* (*i e* Gupta) year — It is curious that in Kâthiâvâd we should find the Gupta-Valabhi, Vikrama and Śaka eras employed in dates of the same period and in almost the same localities

A.—PLATES OF BALAVARMAN, VALABHI-SAMVAT 574.

TEXT.[3]

First Plate

1 Ôm[4] [||*] Jayaś=ch=âbhyudayaś=cha || Svasti [||*] **Nakshisapurât=parama** bhattâraka-mahârâj[a]dhi-

[1] Of Nagabhata Mr Gaurishankar Hirachand Ojha has discovered in the Jôdhpur State a stone inscription dated in about A D 815 (*samvatsara śa[tê]* 872)

[2] See Dr Sten Konow's edition, pp 74 and 266

[3] From a photograph supplied by Mr Gaurishankar Hirachand Ojha

[4] Denoted by a symbol.

2 râja-paramêśvara śrî-**Bhôjadêva**-pâd[â*]nudhyâta-paramabhattâraka-mahârâjâdhirâja-para-
3 mêśvara śrî-**Mahêndrâyudhadêva**-pâda-prasâdâkshata-[1]samadhigata-pañchamah â ś a v d a-
(bda)-mahâsâmantaś=**[Ch]â-**
4 **lukyânvaya**-prasûta śrî-[2]**Avanivarmma**-suta-śrî **Va(ba)lavarmmâ** sarvvân=êva râja-
rajanya-[1]âjasthânîy-ôpanik-âmâ-
5 tya-[cha]tabhata-bhatta-[da]ndavâ(pâ)śika-dand[ô]ddharanika-[3]dramgika-mahattara-châru-[4]
châra-bhata-hastyaśvârôbha(ha)ka-pratîhârîh |[5]
6 yuktaka-niyuktakâm svân=â(a)nyâm[ś=cha] yathâsamva(ba)dhyamânakân=
samanuvo(bô)dhayaty=astu vah samviditam yathâ padma-patt[ô][6]
7 sthita-jala[va] taralâ srî drishta-nashtañ=cha jîvitamh[7] | [8] Padmapatra-jalavimdu-
chamchalam jîvitavyam=akhilâś=cha sampadah |
8 ity=avêtya jagatah sthiti[m*] nripâh kim dhanaih kuruta dharmmam=anumdyah[9]
|| Pallavâgra-jalavimdu-chamchalê klêśa-
9 jâla-parivêshtitê bhavê | yô na chimtayati kamma-satpatham tasya janma
bhavat=îha nihphalam[10] || êvam sarvvam=adhruva-
10 m=âlô[kya] dharmmê matih sthâpyatâm || Tan=mayâ [11]svabhujôpârjita
Nakshisapurachaturaśitikâ-prativa(ba)ddhô **Jayapur-â-**
11 bhidhânô grâmah[12] **Mâgha-śuklapaksha-shashthyâm**[13] upôpya(shya) gandha-dhûpa-
pushya(shpa)-dîpa-snâna-vilêpan-ôpalêpana-[sanmâ ?]-[14]
12 rjana-khamdasphutita-sudhâ-kûrchchak-âdi-śuśiu(si û)shâ-kritô sva-mâtâpitrôr=âtmanaś=
cha[15] aihik-âmushm[i*]ka-punya-yasô-
13 bhivriddhayê bhagavatah sarit-**Kanavirikâ**-tat-âvasthita-Sahasradîdhitêh śrîmatas=
Taru[nâ]dityadêvâya[16] bhakti-bhâ-
14 vita-manasâ[17] udak[â*]tisarggêna dharmmadâyô nisrishtah pratipâditaś=cha || Yasya
pûrvvatah **Sihavâhalaka**-grâma-
15 sîmâ maryâd[â*] [i*] dakshinatah **Râ[jyastha]la**-grâma-sîmâ maryâdâ |
apaiatah **Pêdhillaka**-grâma-sîmâ [ma*]ryâdâ | utta-
16 ratah **Amvullaka**-[18]grâma-sîmâ maryâdâ | êvam chaturâghâtta(ta)n-ôpalakshitah
sa-bhôgabhâgah sa-hiranyi[â*]dânah
17 sa-dandadaśâparâdhah sa-sîmâparyantah s-ôdra[m*]gah sa-vriksharamâlâkulah
sa-parikarah chôllakavamivai-
18 gikakôshyadi-sahitah[19] âchâtabhatapravêśa-varjjitô[20] bhûmichchhidra-nyâyêna
dharmmadâyô nigri(sri)shtah ||
19 Asya bhumjatô bhôjâpayatah krishatah karshâpayatô vâ asmad-vamśajair=anyair=
vvâ bhoktribhih

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[1] Read, probably, *-prasâdâkrita-* [2] Read *śry-*

[3] Instead of this word which I do not remember to have met with elsewhere, I should have expected here, next to *dandapâśika*, as in other grants, *-chaurôddharanika*

[4] It is just possible that the two *aksharas châru* were struck out in the original, and that the intended reading therefore is *châra bhata*

[5] Read *-prabhritîn=âyuktaka niyuktakân=*

[6] Read *-pattra-sthita-jalavat=taralâ śrîr=* [7] Read *jîvitam*

[8] Metre of this verse and of the next Rathôddhatâ — Read *Padmapattra*

[9] This of course cannot be right, but the actual reading does not suggest to me a suitable conjecture

[10] Read *nishphalam* [11] Originally *svôbhu°* was engraved, but the sign for *ô* has been struck out

[12] Read *grâmô* [13] Read *shashthyâm=* [14] Read *sammârjana*

[15] Read *=cha=* [16] Read, in accordance with the preceding, *°dîdhitasya*

[17] Here and in other places below the rules of *samdhi* have not been observed

[18] Read *Amvullaka* , in line 54 of the grant B the name is spelt *Amvulaka*

[19] This term, the reading of which is quite clear in the photograph, I am unable to explain The word *chôllikâ* occurs above, Vol III p 267, l 23 , and Prof Hultzsch draws my attention to Vol VI p 88, note 9

[20] One would have expected here *achâtabhatapravêśah*, and some other term ending with *varjitah* (like, *e g*, *pûrvadatta dêvabrahmadâya-varjitah*)

20 pratishê[dhô] na karaṇîyah pâlayitavyaś=cha || yataḥ sâm[â*]nyam bhûmidâna-
phalam=avêty=âyam=asmad-dâ-

Second Plate

21 yô=numantavyô ṣ́smat-prîty=âbhyarthanayâ cha pâlanîya ıti || Tathâ ch=ôktam
[bha]gava-
22 tâ vyâsê(sê)na[1] Vyâsêna || [2]Yân=îha dattân ı purâ narêndrâıh dânâni dharmm-
ârtha-yaśa-
23 s-karâni | nırmmâlya-vânta-pratımâni tâni kô nâma sâdhuh punar=âdadîta ||
24 [3]Shashtır=vvarsha-sahasrâni svarggê tishthatı bhûmidah | [â]chchh[ê]ttâ ch=
ânumantâ cha [tâny=ê]-
25 va narakê vasêt || Va(ba)hubhı=vvasudhâ bhuktâ râjanaih[4] Sâgar-âdibhih |
yasya yasya yadâ [bhû]-
26 mıs=tasya tasya tadâ phalam || [5]Shashtı=vvarsha-sahasrâni [6]shashtı=vvarsha-
śatâni [cha] | [gavâm kôtı-pradânê]-
27 na bhûmı-harttâ na śudhyatı || Vımdhy-âṭavishv-atôyâśu(su) śushka-kôtara-
vâsinaḥ | [kṛishṇâhayô hı jâ]-
28 yantê bhûmı-dâyam haratı(ntı) yê || Sva-dattâm para-datt[âm*] vâ ,ya[tn]âd=
raksha narâdhipa | mahîm mahîbh[ı]tâm śrêshtha]
29 dânâch=chhrêyô=nupâlanam || ◎ || Âva(tra) sâkshî vıa(brâ)hmana-Dêhada-suta-
Bhâvaḥ | tathâ vrâ(brâ)hmana-[Kau ?]-
30 nara-suta-Nâgêśvarah || tathâ vrâ(brâ)hmana-Jaṭṭaka-suta-Hamh || tathâ
vrâ(brâ)hmana-Bhâ[skaı]a-suta-
31 Vâsudêvah || tathâ vanık[6] Nôgha-suta-Isuvaḥ | tathâ vanık[6] Nâga-suta-
Pâ[ha]llah || ta-
32 thâ [7]vanı-Jêulla-suta-Nannakaḥ | tathâ vanak[8] Samgama-suta-Dêuthah || tathâ
śa(ma)hattara-Dram[g]ıya-
33 suta-Sîhaḥ | tathâ mâ(ma)hattara-Gôvâsa-suta-Ajaınah | tathâ mahattaıa-Gôvâsa
suta-Mêha[rı]pa[ka]-
34 ḥ | tathâ mahattara-Dhûra-suta-Kanhakah || Lıkhıtam ch=aitan=mı(ma)yâ kula-
putraka-[9]Datta-suta-[Dhâ ?]-
35 [r]âdı[tyê]n=êti || ◎ || Śrî-Valabhî-samvat 574 Mâgha-śuddha 6 || ◎ ||
36 Sva-hastô=[tra] śrî-Va(ba)lavarmmaṇah || [10] sva-hastah śrî-Dhûka[11] || ◎ ||

B.—PLATES OF AVANIVARMAN II YOGA; [VIKRAMA-]SAMVAT 956

TEXT.[12]

First Plate

1 Ôm[13] [||*] Jayaś=ch=âbhy[u*]dayaś=cha || Jayati[14] jagatâm prasûtır=vısv-âtmâ
sahaja-bhûshanam nabhasah | drutaka-
2 nakasadṛśa-daśaśatamayûkha-mâl-ârchataḥ[15] Savıtâ || [1*] [16]Ast=îha sârô va(ba)hir=
amtarâ cha chchhıdraih parî-

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[1] Read, probably, *vêdavyâsêna*
[2] Metre Indravajrâ
[3] Metre of this verse and the rest Slôka (Anushtubh) — Read *shashtiṁ varsha-*
[4] Read *râjabhiḥ Sagar-*.
[5] Read *shashtim varsha-*
[6] Read *vanig N°*
[7] Read *vanig-Jê°*
[8] Read *vanik-Saṁ°*
[9] The same word occurs *e.g.* in *Ind. Ant.* Vol. XII. p. 161, line 69
[10] This mark, which does not look like a letter, apparently represents the signature of Dhûka
[11] One would have expected *-Dhûkasya* See line 52 of the grant B.
[12] From a photograph supplied by Mr. Gaurishankar Hirachand Ojha
[13] Denoted by a symbol
[14] Metre Âryâ.
[15] Read *-mâl-ârchitaḥ*
[16] Metre Indravajrâ

3 tô na vipatraśâtah[1] | bhêdyah paraiı=n=aiva mahîpatînâm **Vâ(châ)lukya-**
4 tuti(s=ta)[tra] mahâ-mahîpatî mah[â*]-matî **Kalla-Ma[ha]**lla-samjñitau | yayôh
5 sitâ kirttir=upâgamad=gu-
6 naih parâm prasiddhih(m) satata[m*] sumirmalaih || [3*] [3]Saubhrâtrañ=cha
7 yô[h*] ||(1) kalavappapamâmyâtam[4] Râma-Lakshmanay[ô]r=iva || [4*] Madhyê[5]
8 va pâiıjâta[h] || [5*] Râjya[m][6] ma[chra ?][7] mahîpatau gunagan-âlamkârabhûtê
9 râkram-ân[v]ita-tanau nirbhâtika[8] śâsati | lôkânâm=abhavan=manô iati-yuta[m*]
10 [dh]âna[m] sadâ tushtir=[vva(bba)ndhu]janasya gaunya-jamitâ dânañ=cha
11 tatôkavîrttih[11] lakshmî-nidhânam śaianam gunânâm ||(1) śauryasya bhûmir=
12 râjairyabhâma(?)[12] tanayâ(yô) va(ba)bhûva || [7*] [13]Valgattyaraggamâtuga-
13 mattamâtamga-duggamân | yach-cha-
14 ndadandatasrastah śatratô=sisriyan=vana || [8*] Ajani[14] tatô=pi śrîmâm[ngâ ?]-
15 hukadhavalô[15]
16 mahâvu(nu)bhâvô yah | dha[r*]mmam=avann= apı nityam ranôtyamô(?) |
17 ninasadramam[16] |(||) [9*] [17]Rajâdhirâ-
18 ja-paramêsvara-bhûminâ[th]ân=yas=tân=apı svabhuja-vîrya-vaśâd=vijig[y]ê |
19 nisiamsanibhrayavilû[î]ripûttimâgair=avjair=ivê kshiti talam

Second Plate, First Side

1 samaiê puvinya || [10*] [18]Kunta[thâ ?]śâsı[ha]si-pia[ch]ura nara-karı-prâjâ(jya)-
2 valgat-turamgam

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[1] Read *vipatraśâkhah, i e* both *vi-pattra śâkhah,* 'without leaves and branches,' and *vipattra-śâkhah,* 'whose branches protect from misfortune' A bamboo (*vaṁśa*) has leaves and branches But the Châlukya race (*vaṁśa*) is a different kind (*apara*) of *vaṁśa,* one that has no leaves and branches, *i e*, in the other sense of the adjective, it is a race the branches of which protect from misfortune Similarly the other epithets in the verse suggest other differences between the two kinds of *vaṁśa* The word *apara* of the last Pâda is practically equivalent to *apûrva,* which is employed in a similar verse above, Vol III p 298, line 6 of the text *Apara* is used in the same way (not in the sense 'before which no other excels') in the verse in *Ind Ant* Vol XII p 193, line 10

[2] Metre Vamsastha

[3] Metre Śloka (Anushtubh)

[4] Read *kuladharmma samâyâtam*

[5] Metre Upajâti

[6] Metre Sârdûlavikridita

[7] Read *yatra*

[8] Read, probably, *nirbhîtikam*

[9] Read, perhaps, *sampattyam*

[10] Metre Indravajrâ

[11] Read *vitat ôrukîrttir=*

[12] I am unable to give the name of the chief, concealed in this corrupt passage The verse would be right if we were to read *Rêjêndra-nâmâ,* but I am not sure about this conjecture

[13] Metre Slôka (Anushtubh) — Read the verse *Valgat turangamat=tumga-matta-mâtamga durggamât, yach-chandadandatas=trastâh śatravô=śriyan=vanam* || For *chandadanda* see above, Vol VI p 10, v 20

[14] Metre Âryâ

[15] Here again I cannot give confidently the name intended in the original The right reading may possibly be *śrîmân=Vâhukadhavalô*

[16] Read *ran ôdyatô=nimasad=Dharmam* The name at the end of the verse undoubtedly is *Dharmam*

[17] Metre Vasantatilakâ — Read the second half of the verse *nistrimsa-nirdayavilâna-ripûttamâṅgair= abjair=iva kshiti talam samarê pravâdhya* ||

[18] Metre Sragdharâ — Read *Kuntaprâsâsihasta-*

18 **Karnnâtam** śai(sai)nyam=âjô(jau) bhayarahita-manâ bhûriśô=bhu(nu)praviśya |
êkâkî khadga-
19 yashtyâ drutam=atisitayâ[1] yô=rimûddhi-pravâha[m] vâh-ârûdhô=vagâdham kamala-
20 vanam=iva śrattya-khêda[2] lulâva || [11*] [3]Tasmâd=amjâyata sutô śvanivarmma-
nâmâ śaurya-pratâ-
21 pa-vinay-âdi-gunautapêtah[4] | sannâbavad=bh[ri*]śam=imâm=avatâ dharitrîm=
anvarthatân=mjami=a
22 nîyata yêna nâma |(||) [12*] [5]**Avaniva[r*]mmaṇi** ya[tra] sukarmmami
vyathita-śâtravamarmmani vaimmani(?) [|]
23 yuvati-nirmita-naimmani bhûpatô(tau) na janatâbhir=aśa[r*]mmami śa[m*]kitam ||
[13*] Tasya[6] sûnur=ajan=îha
24 sukarmâ ,mitra-va(ba)ndh[u]janamtabira-[7]śa[r]mmâ | kîrttitô vidita śâtravamarmâ
yô janair=abhi-
25 dhayâ **Va(ba)lavarmmâ** || [14*] [8]Satatam=avitath-oktih snâna-jâpy-âdi-śâ(śi)lah
pranayi śatasahasra-
26 dhîna-vistîrnnasampat | bhrijasuru-[9]vihit-âśô yah sad=ârabhya vâ(bâ)lyâtvi(t=Tri)-
nayana-charan-â-
27 rchchâśilavân=samprajâtam(h) |(||) [15*] Prathita-karituramgam śâtanistrimśa-pâmih[10]
Vishaḍham=avaśa-
28 m=îśah sâdhu jitvâ samîkê [|*] sthirataram=urudhakkâ-yugmam=âśu dradhîyan[11]
śruti-sukha-
29 dam=akhinnô yô=grahîn=ma[m*]dra-nâdam || [16*] Chatura-turaga-durggân=samyati
dhvasta-śatru[h*] sphuta-
30 m=iha jagatîśân[12] **Jajjap**-âdîn=nihatya | prasabham=abhimanaskô yô vyadhatta
[ksh]titîśô
31 bhuvanam=idam=ahînô **Hûna**-vamśêna hînam || [17*] Kuvalayadala-nêtrah
sannat-âmśasthalâ-[13]
32 kah | prakatam=**Ava[u]lvarmmâ** [n]âma tasy=â]tmaj[ô]= bhût | prithula-
katir=udâraḥ kshâma-ma-
33 dhyas=tathâ yô vidita iha jagatyâm **Yôga**-nâmn=âparêna || [18*] Samgrâmê[14]
Yâkshadâsa[m*] va(ba)la-

Second Plate, Second Side

34 m=a[kh]ilam=apî[15] dhvamsayitvâ pravîrô yah samjagrâha tûryam patutara-
ninadam Sâgaraksôbha-
35 nâma | yasy=âlamkâra-bhûtâm[16] jita-ripu jagrihuh pattayô=pi pratîtâh
śamkha-[chchha]tra-dhvajadî-[17]
36 n=ahamahamikayâ mu(yu)ddha-bhûmim praviśya || [19*] Kôdamda-dhvasta-dhârâ-
śara-kara-nakharê vi[kra]m-âva(ba)ddha-
37 chittê lilâbhim(nn)-ânyasê(sê)nâ samadagajaghatâ-tumbhatumgasthalîkê[18] | yasmin=
â[kra]mya bhûmim

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[1] Read *=atiśitayâ yô=rimûrddha-*
[2] Metre Vasantatilakâ — Read *Tasmâd=ajâyata*
[3] Metre Drutavilambita
[4] Metre of verses 15-18 Mâlinî
[5] Read *dradhîyân=*
[6] Metre Śvâgatâ
[7] Read *dvya-guru-*
[8] Read *satatam=*
[9] Read *jagatîśân=.*
[10] Read *-pâtair=*
[11] Read *-bandhujanat âhita*
[12] Read *sannat âmcasthalîkah pra°*
[13] Metre of verses 19 and 20 · Śragdharâ.
[14] The syllable *yi* was originally omitted and is engraved in the margin
[15] Read *bhûtân=.*
[16] Read *-chchhattra-dhvaj-âdî-*
[17] Read *-tumga-kumbhasthalîkê | yasminn=.*

38 [sthi]tavati hi nijâ[1] sighavad=**Yakshadâsa**-[kshô]nîp âdyaiskumragan=iva[2] ripu-
39 nivahaih dûratah sam
pranêsê || [20*] [3]Vyômnâ yâmtam=adhikam mrigay[â*] priyô yah satva[4] na
40 muñchati sa kim Dharanîvarâhah [|*] maty=ê-
ti [vô]mpuruhayâ[5] sahaś(s)=ativa yasya dûrân=nanâmśa[6] matimâm **Dharanîvarâhah**
41 || [21*] [7]Khadga-khamdita-dhandâra[m][8]
runda-mundaigha-[9]mandîtam | yaś=âyibh[â*]ri jati[ti] sasapânai[10] ranâmganam ||
42 [22*] [11]Nairapatim=amum muktvâ
kalê kalau satî sa[m*]prati tiragati pariti[â]tum sakrô na kaśchid=ap=îha
43 mâm | su[ja]na-niva[hô] ma-
tv=êtîva nnatikamavi[kra]ma[12] sarana-manasam śîmamtam yam samâśrayad=
44 u[chchhr]jita[m*] || [23*] Têna[13] prava(cha)ndamaruda[bhra]-
chalâ[m*] vi[bhûtim ?] [padmasth ?]itâmvu(bu)kanikâ-ta[ra]lâtan=âsû[n][14] |
45 vidy[u*]dvilâsa-va(cha)palâñ=cha vichi[m*]tya la-
kshmîm prâvaityata sphutam=ayam kshitidâna-dha[r]mmah || [24*] Sa cha
46 mahâsâmanta-śrî-**Yôga** êvam=u[kta ?]vân patha[15]
[16]saprâmn=êv=âbhisamvadhyakam svân=anyâmś=[cha] gamibhâvi-bhûpâlams=cha
47 samanuvô(bô)dhayaty=astu
yah samvidam yath=âsmâbhih pratâpapranata-samastasâmanta-śô(mau)lmâl-âr̥chita-
48 chara[na]nayu-
galasya śaśadhara[kara]nikara-âmalayaśa[h*]pravaha-dhavalita-dhara[â]valayasya
49 samhitâbhya-
dhikapradân-ânandita-vamdivrind-ôpagîyamâna-samastaguṇaganasya paramabhattâra-
50 ka-mah[a*]râjâdhiraja-parami(mê)śvara-śrî-**Bhôjadi(dê)va**-pâdânu d h y â t a - p a r a m a-
51 bhattâraka-mahâr[a*]jadhirâja-paramêśvara-śrî-**Mah ê m d r a p â l a d ê v a**-p r a s â-[17]

Third Plate

52 pâda-prasâd-âvâpta[18] tanti(nni)yukta-tam[tra]dha[?]pâla[19]-śrî-**Dhîka**-pratîva(ba)ddhaus=
ta-
53 d anumatyâ cha **Śau(sau)râshtramandal-ântahpâti-Nakshîsapurachaturâ(ra)śi**ti-
prati-

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[1] Read *niyâm simhavad=* [2] Read *âdyaih kuramgan=iva ripu nivahan=*

[3] Metre Vasantatilakâ — The general meaning of the verse clearly is that a certain Dharanivarâha, for whose identification see above, p 3 f, was put to flight by, or fled before, Avanivarman But I am not sure about every detail of the verse — The first words of the verse perhaps are either *vyômn=âpi yamtam=* or *vyômna prayâmtam=*

[4] Read *sattvam* [5] I cannot correct this

[6] Read *=nanaśa matimân=* [7] Metre Śârdûla (Anushṭubh)

[8] Read, probably, *dandâram* (in the sense of 'elephant')

[9] Read *mund augha-* [10] Read *śastra-pânau*

[11] Metre Harini [12] Read *Trivikrama vikramam*

[13] Metre Vasantatilakâ [14] Read *taralâmś=tath=âsûn*

[15] Read *yathâ* (?), but the words *êvam=uktavân yathâ* would be quite out of place here

[16] Read *sarvân=êv=âbhisambadhyamânakân=svân=anyâmś=ch=âgamibhâvi*

[17] These two *akṣharas* (the first two syllables of the word *prasâda*) are quite out of place here In agreement with the preceding adjectives one would have expected *-Mahêndrapâladêvasya*, but the writer proceeds as if the whole preceding passage, commencing with *pratâpapranata*, were a single compound, qualifying *Mahêndrapâla dêva*

[18] Here, in my opinion, some words have been omitted As the text stands, we do not learn from it what the chief Yôga had received from Mahêndrapâla

[19] The two *akṣharas* in brackets are quite doubtful I can only suggest that the intended reading may possibly be *tadamtapâ?a-*

54 va(ba)ddha[1]-**Amvulak**-âbhidhâna-grâmah sa-vrikshamâlakulah sa-sîmâparyan[t*]ah
55 sa-bhogabhâgah sa-hiranyâdâyah sa-dandadasâparâdhah sâbhajamânavêshtikah
56 sakala-râjakiyânâm=ahastaprakshêpanîma(ya) â-chamdr-ârksh(rkk)-ârnnava-kshiti-
57 sarit-par[vv]ata-sama-
kâlînah[3] ih=aiva **Jayapura**-grâm-âbhyâsê **Kanavîrikâ**-samd-upakanthê nivish[t*]a-
58 **Ta[ru]**nâ-
dityadêvâya khandasphutita-suka(dhâ)-dugdha-kû[r]chchaka-snapana-vilêpana-pushpa-
59 dhûpa-dîpa-ti[ai]la-nê(nai)vê-
dya-dârik-âdy-upakritayê m[â*]tâpitrôr=âtmanaś=ch=[ai]hik-âmushmika punya-yas[ô]-
60 bhivriddhayê bhûmichchhidra-
nyây[e*]na pravi(ti)pâditas=tad=ayam svadha[r*]mmadâya-nirthi(rvvi)śêpra(sha)ḥ
pâlaya(yi)tavyô śruna(ma)ntavyaś=cha || yaśya(sya) ch=a-
61 ghâtanâni pûr[vv]atô **Vivaraka**-grâma sîmâ | dakshinatô **Jayapura**-grâma-
sîmâ(mâ) || apâratah **Sê-**
62 **ṇḍuvaka-Kôrinthaka**-grâma-sîmê | uttaratah **Vavulika**-grâma-sîmâ | tad=êk[na]m
chaturâghâtano(na)-pari-
63 kshipta-grâmam bhumjatô bhôjayatah ksha(kri)shatah karsha[ya]tah pratidiśa-
tô(tô) râ(vâ) na kaiścha[n=â]lp=âpi paripam-
64 thanâ vyâśê[4] vâ kâryah | yatah sâmanyasanapalam=avity=[5]asmat-prîtyâ pâlanîya
ita(ti) || Tathâ d(ch)=ô-
65 ktam Vyâśê(śê)na | [6]Va(ba)hubhir=vvasudhâ bhuktâ râjani(bhi)h Śa(sa)gar-
âdibhih [|*] yasra[7] yanya yadâ bhûmisuśa tasya ta-
66 râ palam || [8][Y]ân=iha dahâ[na][9] purâ narêndrair=ddânâni[10] |
mmârširagiśaskarâni | nirmmalyavânta-prati-
67 mâni tâni kô nâma śâ(sâ)dhuh punar=âdadîta ||
68 **Samvat 956 Mâgha-śudi 6 [||*]**

No 2 — VASANTGADH INSCRIPTION OF PURNAPALA, THE VIKRAMA YEAR 1099

BY PROFESSOR F KIELHORN, C I E, GOTTINGEN

About the year 1840 the stone, which bears this inscription, was taken by Captain T S Burt from a tank at **Vasantgadh**[11] in the Sirohi State of Râjputâna, and the inscription was published in *Journ As Soc. Beng* Vol X p 664 ff, from a very unsatisfactory transcript prepared by Pandit Kamalâkânta For a long time the stone seems to have been lost sight of; but it has lately been rediscovered by my indefatigable friend, Mr Gaurishankar Hirachand Ojha of Udaipur, and is now deposited at the town of Sirohi I re-edit the text from impressions which have been kindly sent to me by Mr Ojha

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[1] Read °*ddh-Âmbulak* In line 16 of the grant **A.** the name is spelt *Âmvullaka*.
[2] Read *śôtpadyamânavaishtikah* (or °*vêshtikah*), which occurs often elsewhere).
[3] Read *kâlîna* [4] Read *vyâśâdhô*
[5] Read *sâmânyam dâna-phalam=avêty=* [6] Metre. Śloka (Anushṭubh)
[7] Read *yasya yasya yadâ bhûmis=tasya tasya tadâ phalam*
[8] Metre: Indravajrâ [9] Read *dattâni*
[10] Read °*ni dharmm âritha-yaśas-karâni | nirmmâlya-vânta-*
[11] Vasantgadh (Basantgadh) apparently is situated to the east of Mount Âbû, but I do not find it on the map of the Râjputâna Agency At or near the same place an important inscription of the time of king Varmalâta, of the [Vikrama] year 682, has lately been discovered.

The inscription contains 23 lines of writing which covers a space of about 2′ broad by 1′ $4\frac{3}{4}$″ high At the upper proper right corner part of the stone is broken away, so that between about 15 and 2 *aksharas* are missing at the commencement of lines 1-9 Otherwise the writing is well preserved and may be read with certainty nearly throughout The size of the letters is between $\frac{5}{16}$ and $\frac{3}{8}$″ The characters generally differ little from the ordinary Nâgarî, but they include a few signs which are peculiar to the earlier northern inscriptions The letter *b* everywhere is denoted by a sign of its own, and the secondary *â* is often written by a superscript line, once (in *Vrashtuh=prasâdât=*, l 13) we have the sign of the *upadhmânîya*, and once (in *bhâryâm*, l 12) the conjunct *ry* is made up of the full sign for *r* and the secondary form of *y* Between verses 32 and 33 and at the end of the text a conch-shell has been engraved, and between verses 33 and 34 a circular ornament The language of the inscription is Sanskrit, and, excepting the words *asy=ânvayô=pi* and *nagar-ânvayô=pi* in lines 8 and 13, the whole is in verse Both the language and the verses often are incorrect, and as a piece of literary composition the inscription is worthless Here, to show how very limited was the author's knowledge of grammar, I need only point out forms such as *nâmam*, l 5, *vêśmam*, l 9, *vêśmaḥ*, l 14, and *vyômê*, l 21 (for *nâma*, *vêśma*, *vêśmabhuḥ*, and *vyômni*), from passages regarding the reading of which there cannot be any doubt And what liberties were taken by him, simply for the sake of the metre, in the spelling of words, may be seen from instances like *Pûrnnâpâla-*, l 7, *samdhâ-*, l 19, *svapâna-*, l 15 (for *Pûrnnapâla-*, *samdhâ-*, *sôpâna-*), *etô* [1]

The object of the inscription is, to record that a queen named **Lâhinî**, a younger sister of the **Paramâra Pûrnapâla** and widow of a king **Vigraharâja**, at **Vata**[2] **(Vata-nagara, Vata-pura)** restored an ancient temple of the Sun, and restored or founded a tank (*vâpî*), apparently the very tank where this record has been found And the inscription is divided into three parts, the first and second of which give the genealogies of Lâhinî and Vigraharâja, while the third glorifies the town Vata and the pious work executed there by the widowed queen The whole is introduced by two verses, in one of which (so far as it is preserved) the author pays homage to Mahêśvara (Śiva), Prâchêtasa (the poet Vâlmîki), and Vânî (the goddess of eloquence), while in the other he invokes the protection of the god Hari (Vishnu)

Verse 3 relates that through the anger of (the sage) Vasishtha there was produced a youth or prince (*kumâra*) from whom the **Pramâra** (or **Paramâra**) family took its origin [3] In his lineage there was **Utpalarâja**; from him sprang **Âranyarâja**, and from him **Adbhutakrishnarâja** His son (or, if a name should have been lost at the commencement of line 4, his son's son) was **Mahipâla**, and from him sprang **Dhandhuka** To **Dhandhuka** there was born from his wife **Amritadêvî Pûrnapâla**, who ruled the **Arbuda** territory (*bhû-mamdalam=Arbbudasya*) [4] In his reign, his younger sister **Lâhinî** was married by king **Vigraha (Vigraharâja)**.

Vigraharâja's genealogy, in verse 12, commences with a twice-born named **Yôta**, who by his bravery acquired the title of king (*bhûpa*) In his lineage there was the king (*nrpa*) **Bhavagupta**, who, after restoring the temple of 'the Sun dwelling at Vata' (*Vata-vâsa-bhânu*), reigned **at Vata** In his lineage, again, there was **Samgamarâja**, who ruled **Badarî** in **Vamśâratha**. From him sprang **Durlabharâja**; from him, **Chacha**, and from him, **Vigraharâja**, who, as stated

[1] The author's mistakes have been more fully pointed out in the notes on the text The inscription emphatically teaches us that the mistakes which may be found in an inscription need not necessarily be ascribed to the writer or engraver

[2] In line 9, verse 13, the word is used in the plural (*Vatêshu*), and in the inscription of Varmalâta, mentioned above, the place appears to be called *Vatâkarasthâna*

[3] See *e g Ep Ind* Vol II p 190, verse 18 In the present inscription we have the name *Pramâra* in verse 8, and *Paramâra* in verse 10 The name is written *Pramâra* also in the unpublished Bhârunda inscription of Pûrnapâla of the [Vikrama] year 1102, of which I possess impressions

[4] In the Bhârunda inscription mentioned in the preceding note Pûrnapâla is said to rule the *Arbuda-mandala* The inscription actually has *śrîmarvudamamdalam praśâsati*)

already, married **Lâhinī**. After his death, his widow went to her brother's home, and was settled at the town of **Vata** which in the course of time had fallen into decay.

The town of **Vata (Vata-nagara, Vata-pura)** is glorified in verses 20-25.[1] Here it will be sufficient to say that it is stated to have been founded by the sage Vasishtha, that it was situated on a river named **Sarasvatī**, and that its inhabitants are described as devoted to the worship of the Sun. That the queen Lahinī restored there an ancient temple of the Sun and restored or founded a tank, has been already mentioned.

The inscription (according to verses 33 and 34) was composed by the Brâhman Mâtrisarman, the son of Hari, and engraved by Sivapala the son of the *sûtradhara* Dêuka, who was the son of Durga (Durgâka, *i.e.* Durgaditya) the son of the *sthapati* ('architect, carpenter,' *etc.*) Nagga. It ends (v. 35) with the date the ninth *tithi* of the dark half of the month Nabha, *i.e.* Śrâvana, the moon being in (the *nakshatra*) Mrigaśiras of the year (given in words) 1099 in the time of Vikramâditya, in the place (*vâsakê*) of Chitrabhânu. By this last expression I understand the author to say that the date fell in the Jovian year **Chitrabhânu**. This year can be combined with the Vikrama year 1099 only, when the latter is taken to be the expired *Chaitrâdi* Vikrama year 1099, and Chitrabhânu to be the Jovian year so named according to **the southern system**.[2] For that year the date would correspond to **the 12th August A.D 1042**, when the 9th *tithi* of the dark half of the *amânta* Śrâvana ended 10 h. 46 m., while the *nakshatra* was Mrigaśirsha by the equal space system and according to Garga for 15 h. 46 m., and by the Brahma-siddhânta for 14 h. 27 m., after mean sunrise. The date is the earliest date of the Vikrama era that quotes a Jovian year, and, with the exception of quite modern dates, the only Vikrama date in which a Jovian year is quoted according to the southern system. It also is the earliest known date in which we find the expression *Vibhu-râdityê-hatê*.

The **Pramara** or **Paramâra** chiefs mentioned in this inscription ruled the **Arbuda-mandala**, *i.e.* a tract of country called after Arbuda, the modern Mount Âbu. They are probably closely connected with the Paramâras of Chandrâvatî, mentioned, *e.g.*, above, Vol. VIII, p. 201. Regarding Vigraharâja and his ancestors I cannot offer any remark.

The places **Vata** and **Badarî** in **Vamśâratha** (v. 14) I am unable to identify. Vata must be an old place, being mentioned already in the Vasantgadh inscription of Vaimalâta of the [Vikrama] year 682, and in a somewhat earlier inscription which was found at the village of Sâmoli in the Bhômata district of Mêvad, and of which Mr. Ojha has sent me impressions. If not identical with Vasantgadh itself, it must be looked for close to it.

TEXT[3]

1 . . . . . .[4] [Ma]hêśvara[m] || [P]râchêtasam tathâ Vânîm=
prasastis=sukritâ mayâ || [1*] [5]Jyotir=jyôtrividam savah śiva-dhiyâm dhishnyam
2 — ⏑ — — ⏑ — || — — — ⏑ [in-a]samvritam matimatâm dâtâ cha sat
kammanâm || pâyâd=vo Vasu-Siddha-Kinnara-nutas=trailoky-adipô Harih || [2*]
[6]Vasishtha-kôpâj=janitah kumârah **Pramârat=âvâpa** ya[7]

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[1] The exact meaning of verse 20 is not clear to me, and there is a doubtful passage in verse 23.

[2] By the northern system Chitrabhânu lasted from the 11th September A.D. 1039 to the 6th September A.D. 1040.

[3] From impressions supplied by Mr. Gaurishankar Hirachand Ojha. Below "Ed." denotes the text in *Journ. As. Soc. Beng.* Vol. X, p. 671, I quote from it only a few passages, to show what that text is like.

[4] About 15 or 16 *aksharas* are broken away at the commencement of each line. Ed. has *Pranamya Hara-purîśêjna kâmna Mâtrisarmmanâ | sukl[ri]ddhita-ârâ[ya] Vânîm*, [illegible] of the word *Vânîm*, is a pure invention, suggested by verse 33 of [illegible] — Metre [illegible].

Metre: śardûlavikrîdita. — *Jyotir=jyôtr*[illegible]

[6] Metre of verses 5-8: Śârdûlavikrîdita.

[7] *I.e.*, apparently, from whom [illegible] seems to have been formed [illegible] analogy of *Śrîkanthâ*, *ga*[illegible]

3 — ⏑ — — || ⏑ — ⏑ — — ⏑ ⏑ tô=sya bhûmyâm mahâbalâ yattra nṛpâ babhûvuḥ || [3*] Asy=ânvayê hy=Utpalarâja-nâmâ[1] Âranyarâjô=pi tatô babhûva || tasmâd=babhûv=Âdbhutakṛishnarâjô vikhyâta-kîrttiḥ kila vâsu-[2]

4 — — [|| 4*] — — ⏑ — — ⏑ ⏑ — ⏑ — — h śîmân=yath=ôrvvî[m] dhṛitavân=varâ[ha]h[3] || puttrô=pi tasmân=Mahipâla-nâmâ tasmâd=abhûd=Dhamdhuka[4] êva bhûpaḥ || [5*] Asy=âpi kîrttiḥ surarâja-lôkê pragîyatê vai sura-kinnaribhiḥ || vinânuvishta-[5]karajâmgulî-

5 — — — ⏑ — — ⏑ [r=alam]kṛitâbhiḥ || [6*] Yên=âhṛitâ sau(śau)ṛya-balêna lakshmîḥ[r=*] vikhyâpya nâmam[6] parasainya-madhyê || asy=âpi bhâry=Âmṛitadêvi-tâ(nâ)mnî[7] rûpêna śî(śî)lêna kulêna yuktâ || [7*] Utpannamasyâsuvi[8] Pûrnnapâlah pûrnnâm=imâm pâlaya-

6 — ⏑ — — || — — ⏑ — [ṭô=p]i vijitya śattrûm[9] śaśâsa bhû-mamdalam=Arbbudasya || [8*] [10]Kanakakarnnika-bhûshitagamdayâ [11]kakuchadêśa-nivêśitavinayâ || vibudha-râjakulê=mara-kanyayâ sadasi yasya yaśah pargîyatê || [9*] Hatvâ[12] yêna ranê[13] ripûn=subahuśah

7 — — ⏑ — — ⏑ [kê] || vikrâmtâ mada-sâ(śâ)linô vara-gaja naddhâh svakê mamdirê || Pûrnnâpâla-[14]kulapradîpa nṛipatau sau(śau)ṛya-vratê dhâmmikê[15] || attra śrî-Paramâravamśa-tilakê râjyam sthitam śâsati || [10*] [16]Asy=ânuja Lâhini-nâma-

8 — — — — [ya]thâ tâmarasair=vvihîna || ûdh=âpi yâ Vigraha-bhûbhujêna[17] Satyâ yathâ pûrvvam=Adhôkshajêna || [11*] Asy=ânvayô=pi || || Âsî[d=*] dvijâtir=vviditô dharanyâm khyâta pratâpô ripuchakra-marddî || Yôtah[18] svasau(śau)ṛyârjjita-bhûpaśabdaḥ kshôṇîśvaraḥ

9 — ⏑ [nri]pa-pradhânah || [12*] Tad anvayê khyâta-matir=nṛipô=bhût=kula-pradîpô Bhavagupta-nâmâ || udhritya[19] vêśmam Vata-vâsi-bhânôr=Vvatêshu râjyam kritavân=sa vîrah || [13*] Asy=ânvayê Samgamarâja-nâmâ Vamśârathê[20] yô Badarîm śaśâsa || tasmâd=abhûd=Durllabharâja-bhûpaś=Chachô=pi[21] tasmâ-

10 [d=va]ra-râjaputrah || [14*] Babhûva tasmâd=gumnâm pradhânô nṛip-ôttamô Vigraharâja-nâmâ || pradânasau(śau)ṛyâdi-gunair=udârair=yasô(śô) yayau yasya

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1 Observe the hiatus

2 Ed has *Vâsudêvah*, but I suspect that the original had *vâsudhâyâm* (wrongly for *vasudhâyâm*)

3 Ed has *Tasy=âtmajo bhûvalaya pratishthah śrî Nâthaghôshî vrîtavan vaidnyah*

4 Here this name might be read *Vamdhuka*, but in the Bhârunda inscription of Pûrnapâla the name is quite clearly *Dhamdhuka* The same name occurs in Nos 210 and 689 of my *Northern List*. In a paper on the Châhamânas of Naddûla I shall show that *Dhandhu* also occurs, as another form of the name

5 The reading is clear, but offends against the metre Perhaps we should read *vinânivishtê*, where (as in the case of the first *â* of *Pûrnnâpâla-* in l 7) the final *a* would have been wrongly lengthened

6 This wrong form (for *nâma*) is clear in the original, and required by the metre Ed has *bhâram*

7 Ed has *bhâryyâ Ghṛitadêvi-nâmnî*

8 This is quite clear in the original, Ed, instead of it, has *tasmâd=amushyâm bhuvi* I consider it quite possible that the author really wrote *utpannam=asy=âsuvi* in the sense of 'as his son there was born,' incredible as this may seem to be

9 Read *śattrûn=* Ed has *vijitya râshtram nâmâ 'pi bhûtam valadarpadâtri*

10 Metre Drutavilambita

11 Read, perhaps, *svakucha°* or *sukucha°* Ed has *karapadî manibhûshitavinaya*

12 Metre Śârdûlavikrîdita

13 The *akṣharas na ranê* are engraved below the line

14 For the sake of the metre for *Pârnapâla-* Ed has *pârnah Pâlakula pradîpa vayâ*

15 Observe the hiatus

16 Metre of verses 11-15 Indravajrâ, Upêndravajrâ and Upajâti

17 For the sake of the metre for *bhâbhujâ*

18 Ed has *yô duhsvasauryyâṛjjitabhûvaśasyah Kâśîśvarah.*

19 Read *uddhritya* The following *vêśmam* (for *vêśma*) is clear in the original, and required by the metre

20 Ed has *vandyô narair=yô* 21 Ed has *Vallabharâja-bhûpaś=Chachô=pi.*

vijitya lôkân || [15*] [1]Dvijihvavipuvâhano lalanakântarâmânvitah || kulôchchaya-
kritonnatir=vvidhritachâru[la]kshmî-

11 vapuh || svapanrishadhritâvanir=balanivishtachakrô [2]bhân || babhûva nrivarôttamah
sa nararûpadhrin=Madhavah || [16*] [3]Prôtphullasitakomala mukhâm karatala-
sukumâra[pa]mkaja-nibhâ[ng]im || Sriyam=iva kulajam rajñî-Lahimim=ûdha-

12 vâm[3] sah || [17*] Bhûyâm[4] sa ch=âvapya gunaih samchitâm chitt-êpsitâm=vai[5]
bubhuje cha bhôgam || s=âpi priyam prapya patim=tu rêmê yadvach=Chhach=
Îndrêna samam vaidêhî[6] || [18*] Asamm=mritô bhartitari dairva-yôgâd=bhrâtur=
griham s=âpi gatâ viyuktâ || âvasit[7] vai nagarê Vatê=smin=dairvât-pra-

13 hinê bahusâh kramêna || [19*] || Nagai-ânvayô=pi[7] || || Taptam tapam[8]
Vâsunin=âpi yattra nyagrô[dha-sakt-a]srama mâpavasya[9] || sthânê=rkka-Bharggau
svanatô[10] Vasishthô mukti-pradau sthâpitavân=vasishthah || [20*] Tadvad=Vat-
âkhyam nagaram vanê=smin[11] Tvashtuh=prasâdât=kritavân[12]

14 n=Vasishthah || prâkâra-vapr-ôpavanais=tadâ[g]nih prâsâda-vêsmasu[13] sughanam
sutumgaih || [21*] [14]Śrutimantr-odam=akshobhyam shadangavartta-samkulam ||
vêd-ârnnavam dvijâh samyag=yattra tîrtv=âpy=agarvvitâ[h] || [22*] [15]Lôkair=
ddharmma paraih svakarmma-niratair sadbhih sad=âvâsitam ||

15 vrityarthanm[16] [cha sa?]mâgatair prandisam nityam vamgbim=vritam || [pau-
râlaih[17] pamkajanan=vyasamkulâ sû(sû)rair=janaih samkulam || Indra-sthânam=
iv=âparam Vata-puram kshôni-talê samsthitam || [23*] [18]Sva-udgatâ yattra
sarit=Sarasvatî svapâna-pamkit=îva[19] nirnâm

16 nimajjatâm || supunyapushpôdakaphêna-vâhinî dvij-âsanânâm janan=evadhisthitâ[20] ||
[24*] Yâ[21] sarvvam=pâlayamtê nagaranita-ratâ[22] nitumanâ[h] prasâmtâh ||
dêvân=viprân=yajamtê kanakadhanamahîvastranatnâdi-dânaih || khyâtu=yêshâm cha
nityam tu(tu)bhuvana-

17 valayê sad-gunau=êva nitâ || tê=smin=paurâh samastâh sakalajana-hitâ Bhânavê
bhaktimamtah || [25*] [23]S=âttr=âgatâ Lâhini-nama-rajñî bharttur=vvijôgâdhi-
nipîditâmgî || asmin=purê vipra-janaih samêtya tripta [tu] têshâm [va]chanât=
prabuddhâ || [26*] Bhâ-

18 nôi=griham dairva-vasâd=vibhagnam Vâsishtha-paurah sukritam yad=âsît ||
vamâsi[24] sarvvam saha jivtêna jñâtvâ griham kârttam=asu Bhânôh || [27*]

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[1] Metre Prithvî

[2] This apparently is intended for an Âryâ verse, but it is quite incorrect. Ed. omits the whole or it

[3] Read *vam=sah* [4] Metre of verses 18 21 Indravajrâ

[5] Read *êpsitam vai*, or, perhaps, *êpsitam vai* [6] Read *vai êna*

[7] Instead of these words and of the first half of the following verse Ed. has *Vasishthârâjyô=pi atr=âsîd=atô=yam Vasishtharâjyânvayô'pi (jâtamatrapa Varunâpi) atra nyagrôdhasy=asramah*

[8] Wrong for *tapô*

[9] The intended reading may be *-Mâdhavasya*, but I am not sure about the meaning of the verse Some legend, which is unknown to me, seems to be referred to.

[10] Read *sva-natau*, or, perhaps, *sva natau*

[11] Read *=smims=Tva°* [12] Read *=kritavân=Va°*

[13] Wrong for *-vêśmasu[h]*, which would not have suited the metre

[14] Metre Slôka (Anushtubh) [15] Metre Śârdûlavikrîdita

[16] Read *vrittyarthaih* — The *sa* in the following brackets seems to be engraved below the line

[17] There is hardly any doubt here about the actual reading, but the text must be incorrect I cannot suggest a satisfactory emendation, Ed. has *paurânair=gaṇikâyanair=*

[18] Metre Vamśastha

[19] Wrong for *sôpâna pamktir=iva*, which would not have suited the metre

[20] Read *janan=êva nishthitâ* [21] Metre Sragdharâ.

[22] Read *-ratâ* [23] Metre of verses 26-30 Indravajrâ

[24] Wrong for *vinâśi* (or *vanâśikam*), which would not suit the metre.

[1]Suślishta-samdhim ruchira[m] supâdam śail-êshtakam cha sthira-simgha-
karnnam[2] || yadvad=Dhrmâdriś=śikharaiś=cha tadvat=kritvâ
19 nkêtam **Vata-vâsi-bhânôh** || [28*] Lôka-prap=aishâ sukritâ cha vâpî
suślishtasamdhî-ghatitôtpalâ[3] cha || sôpâna-pamktyâ suśubhê(bhâ) subaddhâ
nisrê(srê)ni-bhût=êva divaukasasya || [29*] Dêvaih samastai=ii(ai)shibhiś=cha
jushtâ pâpâpahâ vyâpya jagat=sthitâ yâ || jîrnnô-
20 dhritâ[4] **Lâhini-punyahêtôh** Sârasvatî śêsha-janasya vâpî || [30*] Nishpâdya[5]
sukritau kritvâ[6] artham datvâ[7] punah-punah || vaiâśikam=idam ch=ânya[j*=]
jñâtvâ lôkasya charppitan[8] || [31*] [9]Yâvad=gaur=lôka-dh[â*]trî pravahati
[pa ?]rutô[10] yâvad=arkô=ntarikshê || yâvad=vichyas=sa-
21 mudrê pavana-vidhunitâh[11] samtatâh prôchchhalanti || yâvad=vyômê[12] suślighnam
pracha[la ?]ka mihira-syamda(da)nasy=aika-chakram || vâpy-ôkau tâvad=âstâm=[13]
udukara sadriśau śrêyasê kârakasya || [32*] || [14]Krit=êyam Hari-puttrêna
Mâtriśarmma-dvijanmanâ || śastir=lôka hitâ-
22 rthâya **Lâhinyâś=cha**[15] hit-aishinâ || [33*] [16]Âsîch=cha Nâgât=sthapatês=tu
Durggah || Durggârkkatô Dêuka-sûttradhârah || asy=âpi sûnuh Śivapâla-nâmâ ||
yên=ôtkrit=êyam[17] suśubhâ prasastih || [34*] [18]Navanavatir=ih=âsîd=
Vikramâdity-a-kâlê || jagati
23 daśaśatânâm=agratô yattra pûrnnâ [|*] **prabhavati Nabha-mâsê sthânakê**
Chittrabhânôh || **Mrigaśirasi śaśâmkê krishna-pakshê navamyâm** || [35 ||*]

No 3 — ALUPA INSCRIPTIONS AT UDIYAVARA.

By Professor E Hultzsch, Ph D , Halle (Saale)

The ancient royal family of the Âlupas is one of those whose early history is wrapped in obscurity—'*carent quia vate sacro*' as Horace (*Carm* IV 9) expresses it All that was until recently known regarding them will be found on page 309 of Dr Fleet's *Dynasties of the Kanarese Districts*. A few additional records of them were published by Mr Rice in his *Epigraphia Carnatica* The **Âlupas** or **Âluvas** are referred to in inscriptions of the two Western Chalukya kings Pulakêśin II[19] and Vinayâditya, of the Râshtrakûta king Gôvinda III.,[20] and of the Kâdamba Jayakêśin I, and the poet Bilhana mentions them in connection with his patron Vikramâditya VI They are thus proved to have existed as a ruling family in the period from the seventh to the eleventh centuries of the Christian era

As regards the name Âlupa, Dr Bhandarkar suggested that it 'seems to be preserved in the name of the modern town of Alupai on the Malabar coast'[21] This is very improbable, because Âluvây (Alwye) is situated in Travancore, while the inscriptions of the Âlupas are

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[1] Ed omits this verse

[2] Read *simhâkarnnam* — This word *simhâkarna* apparently is a technical term, relating to architecture

[3] Read *-ghatitôtpalâ*; the preceding *samdhî* for the sake of the metre stands for *samdhi*,

[4] Read *âdhritâ* [5] Metre Ślôka (Anushṭubh) | [6] Observe the hiatus

[7] Read *dattvâ* [8] Read *ch=ârppitau* [9] Metre Sragdharâ

[10] Read *purutô*(?) [11] For the sake of the metre for *vidhûnitâh*

[12] Wrong for *vyômni*, which would not have suited the metre

[13] This *âstâm* is wrongly used here for *âsitâm* (from *âs*) or *syâtâm* (from *as*).

[14] Metre Ślôka (Anushṭubh) [15] The name of the queen is written here with (the dental) *n*

[16] Metre Indravajrâ [17] *Utkîrtitâ* wrong for *utkîrnnâ*

[18] Metre Mâlinî — Ed omits the last Pada of the verse and has instead of it *sa 1099*

[19] See now above, Vol VI p 10 [20] See below, p 16 and note 7.

[21] *History of the Dekkan*, p 51, note 3

found in South Canara, Kadûr and Shimoga The original meaning of the word Âlupa or Âluva is probably 'a ruler,' from the Dravidian root *al*, 'to rule'

A few individual names of kings are preserved to us The Sorab plates of **Vinayâdîtya** were issued at the request of **Gunasâgar-Âlupendra's** son **Chitravâha-Mahârâja**, who was in possession of the district (*vishaya*) of **Edevolal** in the N E of **Banavâsi** in North Canara.[1] According to the Harihar plates of Vinayaditya which are dated two years after the Sorab plates, another village in the district (*bhoga*) of **Edevolal** forming part of the **Vanavâsi-mandala**, was granted at the request of **Âluvaraja**[2] *i e* perhaps **Chitravâha-Mahârâja** The same two princes (**Gunasâgara** and **Chitravâha**) may be meant in an inscription at Kigga in the Koppa tâluka of the Kadûr district,[3] which states that, when **Âluarasa**, whose second name was **Gunasâgara**, was ruling the **Kadamba-mandala**,— **Aluarasa**, (his) great queen and (his son) **Chitravâhana** made a grant to a local temple[4] Another inscription (Kp 37), which is on the other face of the same stone, is dated while some **Chitravâhana** was ruling **Ponbuchchu**,[5] the modern Humcha[6] Finally, an inscription at Mâvali in the Sorab tâluka of the Shimoga district states that in the time of Prithûtavarsha Gôvindarasa, *i e* the Rashtrakûta king **Gôvinda III**, a certain **Chitravâhana** ruled the **Âluvakhêda** six-thousand, while **Râjâdityarasa** ruled the **Banavâsi-mandala**.[7]

If the Chitravâhana of the first Kigga inscription was really the same person as the Chitravâha of the Sorab plates, it would follow that the Âlupa or Âlua prince **Gunasâgara** was governor of the Kadamba-mandala, *i e* the Banavâsi province, in or immediately before the time of the Western Chalukya king Vinayâditya, and that Gunasâgara's son Âluvarâja Chitravâha or **Chitravâhana (I)** granted two villages in the district of Edevolal, which formed part of the Banavâsi province, during Vinayâdîtya's reign Consequently Chitravâhana I seems to have succeeded his father Gunasâgara in the government of **Banavâsi** In the time of Gôvinda III, however, the Banavâsi-mandala had been taken from the Âlupas and was entrusted to Rajâdîtya, while the **Âluvakhêda** six-thousand was administered by a **second Chitravâhana**, who on the strength of his name may be assumed to have belonged to the Âlupa **family** To judge from the Mâvali inscription, he proved troublesome and had to be coerced by the force of arms That Chitravâhana, whom the second Kigga inscription mentions as residing at **Humcha**, may or not be identical with this Chitravâhana II., but must be distinct from Chitravâhana I, whose capital was most probably Banavâsi If this identification is correct, Ponbuchchu, the modern Humcha, would have been the head-quarters of the Âluvakhêda six-thousand, which in a later record is mentioned as **Âlvakhêda** among the boundaries of the Poysala kingdom[8]

Mr Rice's volumes contain many records of certain later families which seem to be connected with the ancient Âlupas These are the **Changâlvas**,[9] **Kongâlvas**,[10] **Nâdâluvas**,[11] **Sântaras**,[12] and the rulers of Kalasa and Kârkala[13]

In the course of a tour in 1901, Mr H Krishna Sastri, B A, discovered a number of archaic Kanarese pillar inscriptions of the Âlupas at **Udiyâvara** near Udipi in the South Canara

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[1] *Ind Ant* Vol XIX p 147 A facsimile of the Sorab plates has since appeared in *Ep Carn* Vol VIII. p. 92 of the Translations

[2] *Ind Ant* Vol VII p 302, and *Ep Carn* Vol XI Dg 66 [3] *Ep Carn* Vol VI Kp 38

[4] A further remark on the same inscription will be found below, p 21, note 3

[5] The Kanarese text has *pinduvâle* for *Ponbuchchâle* in the Roman text

[6] See p 17 below

[7] *Ep Carn* Vol VIII Sb 10, with Plate facing p 3 of the Roman texts

[8] *Ep Carn* Vol VI Cm 160, line 5

[9] *Id* Vol. IV Introduction, p 16, Vol V p viii, Vol IX p 19

[10] *Id* Vol V p vii, Vol IX p 18 [11] *Id* Vol V p vii

[12] *Id* Vol VI p 10, Vol VII p 17, Vol VIII p 6 Compare *Dyn Kan Distr.* p 458 and note 2

[13] *Ep Carn.* Vol. VI p 19 Compare above, Vol. VII p 109 ff and Vol. VIII p 124 ff

I — Scale one sixth

II — Scale one fifth

Collotype by Gebr Plettner, Hall

district Of these records I now edit the eight most complete and important ones Regarding some difficult points in them I have consulted my old friends Venkayya and Krishna Sastri, whose remarks proved of much assistance in unravelling the meaning of these enigmatical ancient documents

The first five Udiyâvara inscriptions are on Vîrakals, *i e* stones set up as memorials of deceased heroes, the remaining three refer to grants of tolls The three first inscriptions must all belong to the same period, for Nos I and II mention a certain **Ranasâgara**, and Nos II and III one **Śvêtavâhana**. These two names and, in addition to them, **Chitravâhana** in No I look like those of Aluva princes, among whom we have already found a Gunasâgara and two Chitravâhanas. As the alphabet resembles that of the Mâvali inscription,[1] we may identify the Chitravâhana of No I with **Chitravâhana II.**, who ruled the Âluvakhêda six-thousand in the time of Govinda III Consequently Nos I-III. must be assigned to **about A D. 800.** From the first few lines of No I we learn that Chitravâhana II seized Udiyâvara in the course of a war with Ranasâgara, who seems to have been a rival claimant to the throne Nos II and III refer to the storming of Udiyâvara by Śvêtavâhana, and No II. records the death, on this occasion, of a follower of Ranasâgara. From this it may perhaps be concluded that, after the time of the inscription No I, Ranasâgara succeeded in ousting Chitravâhana II, but that, later on, he was in his turn defeated by Śvêtavâhana, who may have been a near relative of Chitravâhana II

The remaining Udiyâvara inscriptions date from the reigns of the two **Âlupa, Âluva** or **Âlva** kings **Pṛithivisâgara** (Nos IV-VI) and **Vijayâditya** (Nos VII and VIII) *alias* **Mâramma** (No VII) It is impossible to say at present how these two princes were connected with Chitravâhana II, Ranasâgara and Śvêtavâhana But, as the alphabet of their inscriptions agrees with that of Nos I-III, they must be assigned to about the same period

In each of the eight subjoined inscriptions Udiyâvara is referred to by one of its older names **Udayâpura** (Nos V. and VIII), **Udayapura** (Nos II, III, VI, VII) or **Udeyapura** (Nos I and IV) In the three last it is mentioned together with **Pati** (No VI), **Pombuḷcha** (No VII) or **Ponvuḷcha** (No VIII) Patti and Pombuchcha are known to have been ancient names of the modern **Humcha** in the Nagar tâluka of the Shimoga district[2] This Humcha seems to have been the capital of the Âlupa kings For an inscription at Kigga is dated while Chitravâhana (II) was ruling Ponbuchchu[3]

I.—Inscription of Chitravâhana (II) and Ranasâgara.

This inscription (No 94 of the Government Epigraphist's collection for 1901) is engraved on an octagonal pillar in front of the Śambhukallu temple at Udiyâvara It records that a follower of Chitravâhana (II) met with his death when the 'lord of the earth' (*viz* Chitravâhana) occupied and entered Udeyapura (Udiyâvara) 'during the trouble of Ranasâgara,' *i e* in the course of a war with the latter

TEXT.

1 Svasti śrî [||*] Rana-
2 sâgaranâ śam(sam)ka-
3 tadul=**Udeyapuram**
4 dhareg[î]śan=pade-po-
5 guvalli Vijana-
6 nâygarâ magan=Kâ-

[1] See above, p 16 and note 7 [2] See above, Vol VIII p. 126. [3] See p 16 above

7 hnde kadan-aggha-
8 h kâlega-kêsa-
9 n karnrnpu-vikraman
10 anıyu[1*] dâva-
11 nam=oddunon=sâ-
12 hasad=arı-chakra-
13 [vyû*]haman=odedon
14 [â*]havad=ode[da]n=pa-
15 ra-[ba]lad=anı Chi-
16 travâhanarggâgı ka-
17 h-kânta erı-
18 da svaıggâlayakk=ê-
19 ndon [||*]

TRANSLATION.

Hail! Prosperity! When during the trouble of **Ranasâgara**[1] the lord of the earth[2] occupied and entered **Udeyapura**,— Vijanaâyga's[3] son Kâlhde, (*who was*) eminent in war, a lion in battle, brave as a lion, applying a cattle-rope[4] to the array (*of his enemies*), breaking the body of bold hostile armies, breaking in battle the array of the enemy's forces, ascended to the abode of heaven, having fought[5] (*with*) the splendour of a hero on account of **Chitravâhana**

II.—Inscription of Ranasâgara and Śvêtavâhana.

This inscription (No 108 of 1901) is engraved on an octagonal pillar lying near a well in the back-yard of Râghavêndrabhatta's house at Udiyâvara and commemorates the death in battle of a follower of Ranasâgara He fell while Udayapura (Udiyâvara) was entered by Śvêtavâhana, whom I take to have been the victorious opponent of Ranasâgara The dead warrior is described as a zealous devotee of the 'lord of **Paṭṭi**,' and he and his two immediate ancestors as adherents of the 'Pâśupata lord' Paṭṭi (or Pombuchcha) is the modern **Humcha**.[6] It may be concluded from the present inscription that this town was the seat of the head of a Śaiva *matha*

TEXT.

1 Svasti śrî [||*] Raṇa[sâ]-
2 garanâ âlu Viñjan
3 Pra[hâ]rabhûsha-
4 nanâ magan Kâ-
5 makôdan tammuttu-
6 mûvarâ Pâśupâ(pa)tam
7 namvrân g=[7]ôva[do]râ

[1] *Ie* 'the trouble caused by Ranasâgara'

[2] *Vir* probably the Chitravâhana mentioned in l 15 *f*

[3] *Nâyga* is a *tadbhava* of *nâyaka*

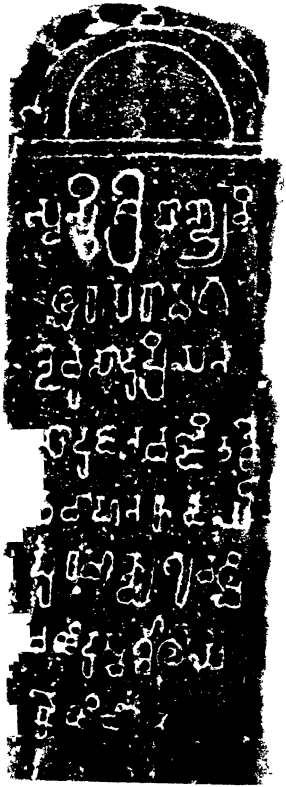
[4] With *dâvanam=oddu* compare *dâvani kattu*, 'to tie cattle in a row to a long rope fastened by two pegs,' in Kittel's *Kannada Dictionary* Compare above, Vol VIII p. 134, and *Ep Carn* Vol VI Introduction, p 19, note 1 *Dâvani* is a *tadbhava* of *dâmani*, 'a long rope to which calves are tied by means of shorter ropes' (Monier Williams)

[5] Here and in the four next inscriptions *erı* is the same as *erı*, 'to strike, to stab'

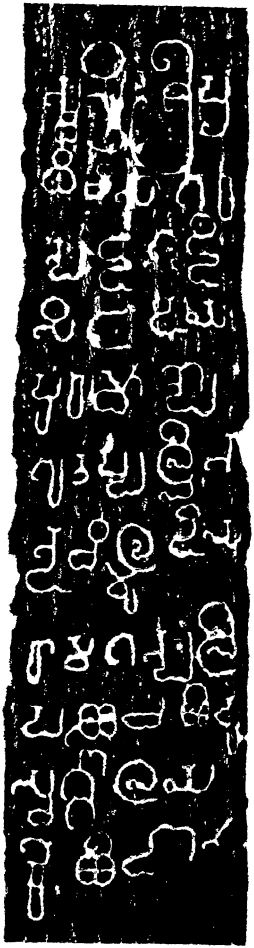
[6] See p 17 above

[7] As suggested to me by Rai Bahadur Venkayya, *namvrân* is meant for the Tamil *namvirâṉ*, 'lord' (literally 'our lord'), read *namvirâṉu*.

III — Scale one third



IV — Scale one fourth



Collotype by Gebr Plettner, Halle

8 nâlageyan ki(ki)-
9 ḷpon **Pattı-**
10 odeyong=[1]ôâ(va)-
11 doran=patt-aḷı-pâ-
12 yvon **Śvêtavâha-**
13 **nan Udayapu-**
14 **ramân** poguva-
15 llı eṛıdu śva(sva)-
16 ıgga(rggâ)layakk=êrı-
17 [don] [||*]

TRANSLATION

Hail! Prosperity! When **Śvêtavâhana** was entering **Udayapura,— Ranasâgara's** servant, Viñja Prahârabhûshana's son Kâmakôda, who pulled out the tongue of those who were not attached to the Pasupata lord of those three persons themselves,[2] (*and*) who seized, destroyed and assaulted those who were not attached to the lord of **Patti**, ascended to the abode of heaven, having struck down (*his enemies*)

III — Inscription of Śvêtavâhana

This inscription (No 105 of 1901) is engraved on an octagonal pillar in front of the same house as the preceding inscription and commemorates the death of another hero on the same occasion

TEXT

1 Svasti śrî [||*] Pândyavı-
2 llarasarâ maga-
3 n=Dêvu sâdu(dhu)-priyan=a
4 sâdu(dhu)jana-varjitan=Śvê-
5 **tavâhanar=Udaya-**
6 **puramân**=poguvalli
7 eṛıdu svarggâlaya-
8 kk=êṛıdon [||*]

TRANSLATION.

Hail! Prosperity! When **Śvêtavâhana** was entering **Udayapura,—** Pâṇḍyavillarasa's son Dêvu, (*who was*) beloved by the good (*and*) shunned by wicked people, ascended to the abode of heaven, having struck down (*his enemies*)

IV —Inscription of Prithivisâgara

This inscription (No 103 of 1901) is engraved on an octagonal pillar in the south-west corner of the court-yard of the Śambhukallu temple at Udiyâvara It forms the memorial of a warrior who was killed when Prithivisâgara stormed Udeyapura (Udiyâvara) after his coronation

TEXT.

1 Svasti śrî [||*] **Pṛı-**
2 **thivisâgara-**

[1] Read *odeyoṅg=*

[2] *I e* the Pâśupata priest whose adherents Kâmakôda, his father Prahârabhushana (and his grandfather) Viñja were I owe this explanation to Dr Fleet With *tammuttu mûvar* compare *tammut-ayvar* and *tammuṭ-aruvar* in Kittel's *Kannada Grammar*, p. 241 Dr Fleet has noted the similar expression *tammutt-irbôar* or *tammutt-irbbar*, above, Vol VI p. 161, note 7.

3 n=pattam gatti-
4 si Ud[e]ya-
5 puramân=po-
6 gutappalli Na-
7 ndavilmudiya-
8 râ magan=Pah-
9 pare eṛidu
10 svarggâlaya-
11 kk=êṛidan [||*]

TRANSLATION.

Hail! Prosperity! When Pṛithivisâgara, having had (*himself*) crowned, was entering Udeyapura,— Nandavilmudi's son Palipare, having struck down (*his enemies*), ascended to the abode of heaven

V —Inscription of Pṛithivisâgara.

This inscription (No 101 of 1901) is engraved on an octagonal pillar in the court-yard of the same temple and records that another follower of the **Âlupa** king Pṛithivisâgara fell at the storming of Udayâpura (Udiyâvara).

TEXT.

1 Svasti śrî [||*] Pṛithu(thi)visâgara
2 śrîmad-Âlupendra dushṭa-bhaya-
3 nkarargge ushṭa bhṛityan=appa Po-
4 lokku Priyachelva [U]da[vâ]-
5 puraman pugutappa-
6 lli âha[pa](va)-ra[nga]dul=uru-
7 bhatara [e]ṛidu Priyache-
8 lva chelva-śanpanna[1] ka(kha)la-
9 [ja*]na-varṇṇitan dharegi(gṭ)-
10 [śa*]nge ôvadora pata-
11 [t]iya aḷidu suralô-
12 kakke êṛidan [|*] Keleya
13 Vâl[e]reyan niṛisida [||*]

TRANSLATION.

Hail! Prosperity! When Polokku Priyachelva, who was the beloved servant of Pṛithivisagara, the glorious **Âlupêndra**, the terror of the wicked, was entering **Udayâpura**,— (*this*) Priyachelva, (*who was*) endowed with beauty (*and*) shunned by wicked people, ascended to the world of the gods, having struck down great warriors on the stage of battle (*and*) having destroyed the foot-soldiers[2] of those who were not attached to the lord of the earth[3] (*His*) friend Vâlereya set up (*this memorial stone*)[4]

VI — Inscription of Pṛithivisâgara

This inscription (No 102 of 1901) is engraved on another octagonal pillar in the court-yard of the same temple. It opens with the name and *birudas* of the **Âlupa** or **Âluva** king

[1] Read *sampanna*

[2] As Mr Krishna Sastri suggests, *patati* is perhaps a *tadbhava*, used collectively, of *paddti*

[3] *I.e.* the Âlupa king Pṛithivisâgara

[4] Rai Bahadur Venkayya would prefer to take *ere* as synonymous with the Tamil *ezu* and to translate "Keleya set up (this stone representing) a chief (with) a sword (in his hand)"

E.

V

VI

Scale one fourth

iltzsch

Collotype by Gebr Plettner, Halle

Prithivisâgara, who claimed descent from the lunar race and bore the surnames Udayâditya and Uttama-Pândya, and records that he confirmed a previous grant of tolls to the two cities (*nagara*) of Udayapura (Udiyâvara) and **Pati**. The last is evidently the same as Patti, the modern **Humcha**[1] The imprecatory passage at the end of this inscription and of the two next ones (VII and VIII.) mentions two sacred places. **Vâranâsi** and **Śivavaḷḷi**. The former is of course the modern Benares Regarding the second, Mr Krishna Sastri contributes the following information —

"The Shivalli (**Śivaḷḷi**) sect of Brâhmanas in South Canara take their name from this place In the *Madras Manual of Administration*, Vol III p 610, we are told that the town Oodipy (**Udipi**), 'considered the most sacred spot in the Canarese country,' is 'formed of parts of Badagabett, Moodamdamboie, Poollore and Shivully villages' In the Madras *Postal Directory* Shivalli figures as a village served by the Udipi post office"

TEXT.

1 Svasti śrî [|*] **Pṛidhu(thi)visâgara**
2 śrîmad-**Âlupêndra** Sômavamśo-
3 dbhava kulatilakan **Udayâditya**
4 **Uttama-Pândya** śrîmad-**Âluvara[sa]**-
5 **r=B[ô]ygavarmara** nâtu-mudimeyn[l]
6 **Udayapurada** nâ(na)gara-sahitam **Pa-**
7 **ṭṭiya** nagaiakke jaladuḷam sthala[du]-
8 lam sumkam=ardha-dâna kâdar [|*] Udaya[pu]-
9 ranâygara magan=[S]imgadattanu[m] Ku[mâ]-
10 ra Eṛeganum Ranavikrama[nâtha]-
11 nu Sandavaradaia Kannachiyu[m] [|*] [I]-
12 du a(â)chandrathâ(tâ)rakam nilpu[d=a]ke(kke) [|*]
13 Idan=vakram-illâde kâdu saḷi[po]-
14 n=[2]aśvamêdhada pa(pha)la prâpti akn(kkum) [|*]
15 Idan=aḷivon=**Vârana(nâ)śiyum Śi(śi)va-**
16 **ḷḷiyuman**=aḷida pamcha[ma]-
17 ha(hâ)pâtaka-śam(sam)yuktar=appar [||*]

TRANSLATION

Hail! Prosperity! During **Bôygavarma's** headmanship of the district,[3] **Pṛithivisâgara**, the glorious **Âḷupêndra**, who sprang from the race of the Moon, the ornament of (*his*) family, **Jdayâditya Uttama-Pândya**, the glorious **Âluvarasa**, confirmed the gift of one half (*of*) the tolls both on water and on land to the city of **Pati**, together with the city of **Udayapura**. *The recipients of this gift were*)[4] Udayapurânâyga's[5] son Singadatta, Kumâra Eṛega, Ranavikrama[nâtha], and Sandavarada's (*son*) Kannachi Let this stand as long as the moon and the stars! (*To*) him who without fraud confirms and grants this, shall be the acquisition of the fruit of a horse sacrifice He who destroys this, shall be covered with the five great sins (*of* he) who destroys **Vâranâsi** and **Śivaḷḷi**.

[1] See p 17 above

[2] See Kittel's *Kannada Grammar*, § 183, 8

[3] As suggested to me by Rai Bahadur Venkayya, *nâḍu mudime* is the equivalent of the Tamil *nâttu mudumai*, the headmanship of a district' Compare *Ep Carn* Vol VI Kp 88, where *Kundavarmmarasam mudime geye* has is the reading of the Text in Kannada characters, p 323) has to be translated by 'while Kundavarmarasa was headman'

[4] The words *idê padedor* may be supplied from VII l 10, and VIII. l. 10 f

[5] See above, p 18, note 3

VII.—Inscription of Vijayâditya Mâramma.

This inscription (No 98 of 1901) is engraved on two contiguous faces of another octagonal pillar in the court-yard of the same temple Like the preceding inscription, it confirms a previous grant of tolls to the two cities of Udayapura (Uḍiyâvara) and Pombuḷcha (Humcha) The Âlupa or Âḷva king who confirmed this grant was called Vijayâditya Mâramma Like the Pṛithivisâgara of the preceding inscription, he bore the surname Uttama-Pândya and traced his descent from the lunar race Besides, he claimed the sovereign titles *Paramêśvara* and *Âdhirâjarâja*

TEXT.

1 Ôm[1] svasti śrî [||*] Vija[y]âditya Â]u-
2 pêndra paramêsva(śva)ra âdhîr[â]-[2]
3 jarâjan Uttama-Pândyan=Śô(sô)mavamśô-
4 dbhava śrî-Mâramm-Â]varasar [U][3]
5 Udayapurada naka(ga)ra-sahitam Pombu-
6 ḷchada naka(ga)rakke sunka kâḍudu sanku-
7 rakke [pu]ttige ondare malavege pa-
8 ḷu padinâ]u palam adakeya pê-
9 ṛinga(nge) mûn[û]]u velasina pêṛinge
10 padina(nâ)ṛu pala[m] [!*] Idâ padedor Su-
11 sênavadiyara Svarnnagôsasi Mutta-
12 varara Adiyapasettiyu Mandukara
13 Parasêbyan Sênavadiyara Nagakumâran [!*]
14 Idu a(â)chandratâraka[m] nilpud=akke [!*] Ida kâdo
15 attaguna asva(śva)mêda(dha)da pa(pha)lam=akke [!*]
16 Idan=a]ido B[â]rapâsiyu Śivavaḷḷiyu-
17 ma a]ida pañchamaha(hâ)pâtakan=ak[u](kkum) [!*]
18 Ranadhâri-likhita ||[4]

TRANSLATION

Ôṁ Hail! Prosperity! Vijayâditya Âlupêndra *Paramêśvara Âdhirâjarâja* Uttama-Pândya, who sprang from the race of the Moon, the glorious Mâramm-Âlvarasa, confirmed the tolls (*due*) to the city of Pombuḷcha together with the city of Uḍayapura, (*viz*) per double bag (*of grain*),[5] one and a half basket[6] (*of grain*), per *malave*[7] (of cotton), sixteen *pala* (of) cotton, per load of areca-nuts, three hundred (*nuts*), (*and*) per load of pepper,[8] sixteen *pala* (of pepper) They who obtained this (*were*) Susênavadi's (*son*) Svarnagôsasi,[9] Muttavara's (*son*) Adiyapasetti, Manduka's (*son*) Parasêbya, (*and*) Sênavadi's (*son*) Nagakumâra Let this stand as long as the moon and the stars! (*To*) him who confirms this, let there be the eightfold fruit of a horse-sacrifice! (*To*) him who destroys this, shall be the five great sins (*of one*) who destroys Bârânasi and Śivavaḷḷi. Written by Ranadhâri.

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[1] Expressed by a symbol [2] Read *adhirâ-*.

[3] Corrected from *a*. The engraver has for the sake of clearness repeated the *u* at the beginning of the next line

[4] In the original the final stop is represented by a four petalled flower.

[5] *Sankura* is perhaps the same as *samkara* No 4 in Kittel's *Kannada Dictionary* 'a double sack for manure and grain to be carried on the back of a bullock'

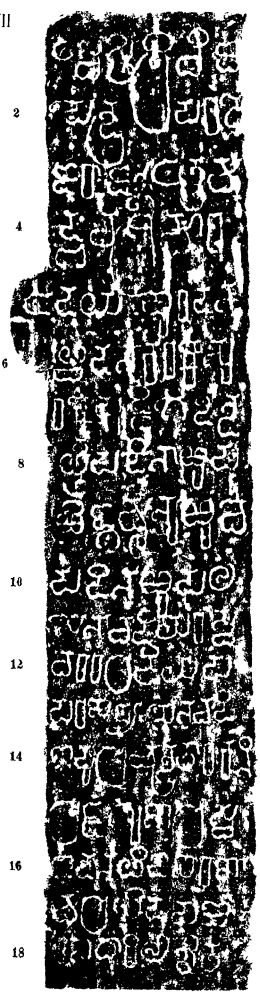
[6] *Puttige* is the same as *puṭi*, 'a basket'

[7] Mr Krishna Sastri suggests that this may be another form of *maṇa* or *manavu*, 'a maund'

[8] Originally I had taken *velasu* for *belasu*, 'corn' But as the toll was not levied by measure, but by weight, I adopt Mr Krishna Sastri's suggestion, who compares *melasu*, 'black pepper'

[9] With *gôsasi* compare *gôsâriga* in the inscription VIII 1 11, and Dr Fleet's remarks, above, Vol VI. p 255, note 2

VII



VIII

Scale one fourth

E. Hultzsch

VIII.—Inscription of Vijayâditya.

This inscription (No 97 of 1901) is found on the same pillar as the preceding one (VII). It is engraved on the same two contiguous faces as VII, but begins at the opposite end of the pillar, which must have been placed upside down when the new inscription (VIII) was incised on it. A third face of the pillar bears six lines of writing (15-20) which appear to be connected with VIII. This circumstance enables us to conclude that VIII was engraved at a later date than VII. When the writer of VIII had reached line 14, he was confronted with the end of the inscription VII, and was therefore obliged to finish his copy on another face of the pillar.

The contents of VIII resemble those of VII. The king is the same, only one of his names, Mâramma, is omitted here. He is stated to have confirmed the same grant of tolls to the two cities of Udayâpura (Udiyâvara) and Ponvulcha (Humcha). But the names of the local representatives receiving the grant differ from those in VII. This shows that some time must have elapsed between the incision of both records, although both belong to the same reign.

TEXT.

First and Second Faces

1 Svasti śrî [||*] **Vijayâdhi(di)tyan**
2 **Âlupêndra** paramêśva(śva)ra â(a)-
3 dhi(dhi)râjarâjan **Uttama-**
4 **Pândyan=Śômavanśôbhavan**[1]
5 **Âluvarasar Arakellarâ**
6 nâtu-mudî(di)meyul **Udayâ-**
7 **purada** naka(ga)ra-sahitam **Ponvulcha-**
8 **da** naka(ga)rakke sunkadâ ardda(rddha)-[dâ]na
9 kâ[daha] avargge attaguna
10 asva(śva)mêda(dha)dâ pa(pha)lam=akkum [|*] Idâ
11 [pa*]dedor Muttavurera[2] Saruvigôsâsiga
12 Kodalsettiyarâ Madâmman Vija[s]e-
13 ttigarâ Dharmmanâygan=Manugasâ-
14 ttavar Sarvvavandu Puleyarmman [|*]

Third Face

15 Î okkal=paḍed[u]-
16 vu [|*] Idâ aḷivo
17 **Śivavâlliyu**[3] **Vâ-**
18 **rânâsiyuman**
19 aḷida pañchama-
20 hâpâtakan=akkum[4] [||*]

TRANSLATION.

Hail! Prosperity! The eightfold fruit of a horse-sacrifice shall be to him—**Vijayâditya Âḷupêndra** *Paramêśvara Adhirâjarâja* **Uttama-Pândya**, who sprang from the race of the Moon, **Âḷuvarasa**—who, during **Arakella's** headmanship[5] of the district, confirmed the gift of

[1] Read =*Śômavamśôdbhavan*
[2] Read *Muttavarara*, as in VII 1 11 f
[3] Read *Śivavaḷḷiyum*
[4] The *u* of *kkum* is expressed by two different symbols behind and below the *kk*
[5] See above, p. 21, note 3.

one half of the tolls to the city of **Ponvulcha** together with the city of **Udayâpura**. They who obtained this (*were*) Muttavara's (*son*) Saruvigôsâsiga, Kodalsetti's (*son*) Madâmma, Vijasetti's (*son*) Dharmanâyga,[1] Manugasâttava, Sarvavandu[2] (*and*) Puleyarma These ryots obtained (*it*). (*To*) him who destroys this, shall be the five great sins (*of one*) who destroys Śivavalli and **Vârânâsi**.

No. 4.—TWO GRANTS OF INDRARAJA III, SAKA-SAMVAT 836

By D R Bhandarkar, M A

These two epigraphic documents were first brought to the notice of the students of Indian antiquities by the late H H Dhruva, who published a transcript of them with his remarks in the *Zeitschr. D Morg Ges* Vol XL p 322 ff They were afterwards edited with lithographs by Dr R G Bhandarkar, with a translation by Mr (now Prof) S R Bhandarkar, in the *Journ Bo Br R As Soc.* Vol XVIII p 253 ff About three years ago, when Prof Hultzsch first thought of having the inscriptions re-edited in this Journal, no trace whatever of them could be found, and it was on a chance visit to the State Museum at Baroda in 1903 that I saw the plates exhibited there On my informing Prof Hultzsch of their whereabouts, he asked Rai Bahadur Venkayya to obtain them on loan through the Resident at Baroda from the Curator of the Baroda State Museum, and I re-edit the inscriptions at the suggestion of Prof Hultzsch, and from the excellent ink-impressions supplied by Rai Bahadur Venkayya

[Along with the two sets of plates, two seals were received from the Resident at Baroda in December 1903 As the seals had been detached from the plates, it was not possible to ascertain which seal belonged to which set But before returning the plates and seals on the 7th December 1904, I put down some notes about them, of which the following is a copy.

[The plates measure on an average 13″ by 9⅜″ The rings bearing both the seals had been cut before they were received in my office The larger of the two seals measures about 3″ by 2⅞″. The ring whose ends are secured at the bottom of the seal is 3⅛″ in diameter and ½″ thick The seal bears, in relief on a countersunk surface, as the principal figure, an image of **Garuḍa**—whose wings are distinctly seen—squatting on a seat which is probably meant to consist of two serpents These appear to entwine his waist and to terminate in his hands, each of which is holding a hood What looks like his sacred thread is perhaps a third serpent. The Garuḍa faces to the full front and has on his proper right a representation of Ganapati in the upper corner, lower down a *chauri*, and below it a lamp On the proper left in the upper corner is a goddess riding on a lion, and below the lion a *svastika* surmounted by a *chauri* On each side of the head of Garuda is a circle which may be meant for the sun and moon Below the squatting Garuḍa is an inscription which is not quite distinct, but which seems to be श्रीमन्निन्द्रवर्षदेवस्य Along the margin of the seal is a border of various indistinct emblems, among which a *liṅga* and an elephant-goad are recognisable. The emblems on the smaller seal, which measures about 1¼″ by 1⅛″, are also cut in relief on a countersunk surface, but are not quite distinct. The central figure is **Garuḍa**, squatting, as in the bigger seal, apparently on a couch consisting of two serpents, which seem to entwine his waist and to terminate in his hands Each of the hands of Garuda appears to hold a hood What looks like his sacred thread may be a third serpent To his proper right at the upper corner is a projection which may stand for Ganapati, and below it is a lamp stand To the proper left at the upper corner is another

[1] See above, p 18, note 3. [2] *I.e* Sarvabandhu

projection, which is perhaps intended to represent a goddess Below the goddess is a lamp stand above a *svastika* The ring whose ends are secured at the bottom of the smaller seal measures 3″ in diameter and ½″ in thickness Two sets of impressions of each of the two inscriptions were sent to Mr D R Bhandarkar in August 1903 —V V]

As regards the find-spot of the plates, H H Dhruva, who first edited them, says —"On the 6th of July 1881, as a Dubla servant of Mulji Khushal, Patel of Bagumrâ, was furrowing the earth with the plough in his field, the ploughshare drew out of it these plates" This clearly shows that the plates were found at **Bagumrâ**, and consequently we must, as was first pointed out by Prof Kielhorn,[1] speak of them as Bagumrâ, and not as Nausârî, charters of A D 915

Each of the two sets consists of **three copper-plates**, which are, to judge from the impressions, about 13″ long and 9″ broad The inscription is engraved on the inner sides of the first and third plates, and on both sides of the second plate The engraving is clear and well executed The characters belong to the northern class of alphabets For some of the forms of individual letters attention may be drawn to *g* in *gatasya* and *svarggam*, l 13 , to *ñ* in *lâñchhana*, l 8, and *râjñah*, l 13 , to *m* in °*m=anyat=pu*°, l 17, °*m=ânandi*, l 37, and *grâmakûṭa*, l 46 , to *bh* in *bhûpah*, l 28 , and to *s* in *samtarppanâ*°, l 57, so far as the first record is concerned , and to *k* in *kânt-êndu-*, l 1 , to *kh* in *śamkha*, l 29 , to *j* in *saras-âmbhôjâ*, l 5, and *jagati*, l 7 , and to *bh* in *kaustubha*, l 2, so far as the second record is concerned The language is Sanskrit throughout In respect of orthography, the following points may be noticed The letter *b* is throughout denoted by the sign for *v* , consonants are doubled after *r*, *visarga* has been (permissibly) omitted once before the following *sth* in *vaksha-sthala*, l 2 of both grants , *n* has been substituted for *ñ* in *kânchî*, l 11 of No II , *visarga* followed by *s* has been at least thrice changed to that letter in *Ranavŋgrahas=samabhava*°, l. 33, °*palakshitas=sôdramgah*, l 51, and °*lakshas=sârddhaśh*, l 55 of the second record, *anusvâra* followed by a nasal has been twice changed to that letter in *sammânita*, l. 18 of No I and l 20 of No II, and in *gôpânganânâm=nayana-*, l 6 of No I., the dental nasal has been used instead of an *anusvâra* before *s* in *śansat*, l 25 of No I and l. 27 of No II. Lastly, the same word is spelt *lâñchhana* in No I. l 8, but *lâmchhana* in No II l 9.

Each of these two records registers the grant of a village to a Brâhmana, made by the **Râshtrakûta** king **Indra III** or, as he is described in lines 43-45 of No II , 'the *P.M P*, the prosperous **Nityavarshanarêndradêva**, who meditated on the feet of the *P M P*, the prosperous **Akâlavarshadêva**,' *i e* his grandfather Krishna II Indra III had, when the grants were made, gone to **Kurundaka** from his capital **Mânyakhêta** for the *paṭṭabandha*[2] festival. On that occasion he had himself weighed against gold, and, without coming out from the pan, gave away, together with twenty lakhs and a half of *drammas*, **Kurundaka** and other villages, granted afresh four hundred villages resumed by previous rulers, and finally bestowed the village of **Tenna**, according to No II , on a Brâhmana of the Lakshmana *gôtra*, a student of the Vâji-Mâdhyandina *śâkhâ*, and named Siddhapabhatta, the son of Śrî-Vennapabhatta, originally of **Pâtaliputra**; and the village of **Umvarâ** (or Umbarâ), according to No. I , on a Brâhmana of the same *gôtra* and student of the same *śâkhâ* as the above grantee, but named Prabhâkarabhatta, the son of Rânapabhatta. The charters are dated, in words, **on the 7th tithi of the bright fortnight of Phâlguna of the Yuva-samvatsara, the Śaka year 836 (expired)**, which corresponds to **the 24th February A D. 915.**

After the introductory *ôṁ svasti* and the opening verse invoking the protection of Vishnu and Śiva with which almost all the Râshtrakûta grants begin, we have verse 2 in praise of

[1] See above, Appendix to Vol VII p. 15, note 5

[2] For the meaning of this word see above, Vol. VII p 27, note 2

the god Krishna In the verse following we find Indrarâjadeva (III), the royal grantor of the charters, compared to the god Upêndra (Vishnu) In verse 4 we are informed that the god Brahman sprang from the water-lily in the navel of Vishnu, from Brahman his son Atri, from Atri the Moon, and from the Moon the dynasty of the Yadus, where Krishna was born In the next verse we are told that there arose king Dantidurga in the Sâtyaki branch of the Yadu dynasty, to whom of herself appeared the goddess of sovereignty of the Châlukya family This means that Dantidurga was the first Râshtrakûta king who defeated the Châlukyas and made himself master of their dominions From verse 6, if we notice the *double entendre* clearly intended, we learn that Dantidurga first reduced the lowermost, i e southern, country, then turned his arms against the *Madhyadêśa*, and finally conquered the city of Kañchî According to an inscription in the Daśâvatara cave at Elurâ,[1] Dantidurga subdued the rulers of Kañchi, Kalinga, Kôsala, Śrîsaila, Mâlava, Lâta, Tanka, and so forth If we are right in understanding verse 6 as we have done, Dantidurga first gained victories in the South and conquered the kings of Śrîśaila, Kalinga, and so forth, then turned to the central part of India and subjugated the princes of Kôsala, Mâlava, Lâta, and so forth, and finally came back again to the South and vanquished the lord of Kâñchî

Verse 8 tells us that after Dantidurga his paternal uncle **Krishnarâja (I)** came to the throne The next verse makes mention of his son **Nirupama(-Dhruva)**, but omits the name of his elder brother Govinda II, probably because the author of the inscription wanted to give a direct genealogy of the royal grantor, with reference to whom Govinda II was a collateral prince, while he mentioned the name of Dantidurga as the latter was the founder of the dynasty But by no means can this omission be taken as favouring the view that Gôvinda II. did not reign I have elsewhere adduced reasons for dissenting from this view,[2] and in support of my position may now be stated the incontrovertible fact that the Dhulâ copper-plate grant[3] of Gôvinda II 's nephew and feudatory Suvarnavarsha-Kaṅka distinctly refers itself to his reign, and gives the date Śaka 701, when we must consequently suppose Gôvinda II. to have been alive and wielding supremacy Verse 10 informs us that Nirupama(-Dhruva) won two white parasols in battle, one from the lord of **Kôsala** and the other from the king of the North. Who these princes were we have no means to determine But it looks tempting to identify the king of the North either with the Indrâyudha mentioned in the Jaina *Harivaṁśa*, or with Chakrâyudha, the ruler of Kanauj and contemporary of Dharmapâla of the Pâla, and of Gôvinda III. of the Râshtrakûta, dynasty [4]

Verse 11 says that from Nirupama(-Dhruva) sprang **Jagattunga(-Gôvinda III)**, who, in his turn, begat **Śrîvallabha(-Amôghavarsha I)**. The next verse tells us that Amôghavarsha

[1] *Arch Surv West Ind* Vol V p 88

[2] *Journ Bo Br R A S* Vol XX p 133 f [3] Above, Vol VIII p 183

[4] In an unpublished grant of Amôghavarsha I in the possession of my brother Prof S R Bhandarkar, two princes of the names of Chakrâyudha and Dharma are mentioned as having gone to the Himalayas to do homage to Gôvinda III who had gone thither on an expedition of conquest It can hardly be seriously doubted that Dharma is Dharmapâla, the second prince of the Pâla dynasty, and that Chakrâyudha is the same as the Chakrâyudha of the Bhâgalpur grant, whom Dharmapâla restored to his lost throne Prof Kielhorn (*Nachrichten von der K Ges d Wiss zu Göttingen*, 1905, p 303) has already identified this Chakrâyudha with the Chakrâyudha of the Gwalior inscription, who was conquered by Nâgabhata Nâgabhata again was a contemporary of Gôvinda III (*Journ Bo Br R A S* Vol XXI p 423, note 2) We have thus four princes, viz Gôvinda III, Nâgabhata, Chakrâyudha and Dharmapala, who were contemporaries We know from Râshtrakûta records that Govinda III reigned from A D 794 to 813 We must, therefore, suppose Dharmapâla to have flourished about this time As this synchronism was not known before, it was but right to assign Dharmapala to A D 861, the date of the Pathâri inscription referring itself to the reign of the Rashtrakûta prince Parabala (*Nachrichten von der K Ges d Wiss zu Göttingen*, 1901, p 525 f) But now we see that this date would be rather too late for Dharmapâla Besides, there is nothing to show that this Parabala is, as a matter of fact identical with Parabala, the father-in-law of Dharmapâla.

I. raised the glory of the **Ratta** sovereignty immersed in the ocean of the **Chalukyas** and thereafter assumed the epithet **Vîranârâyana.** If we read between the lines, we cannot fail to notice that the Râshtrakûta sovereignty had been shaken by the Chalukyas of Vêngî to its very foundations in the early part of Amôghavarsha's reign The Chalukya contemporary of Amôghavarsha I was Narêndramrigarâja-Vijayâditya II,[1] who, in an Eastern Chalukya record, is represented to have fought, during twelve years, by day and night, a hundred and eight battles with the armies of the Gangas and the Rattas The latter can be no other than the Râshtrakûtas of Mâlkhêd, and it thus appears that Narêndramrigarâja-Vijayâditya II was a powerful king We can, therefore, very well understand that he might have for a time eclipsed the glory of the Râshtrakûtas Amôghavarsha I, however, was by no means slow to retrieve his lost reputation, and seems to have wreaked a terrible vengeance upon the **Chalukyas,** whom, as verse 13 informs us, he destroyed, just as a man burns chick-pea plants, the stalks of which have been pulled out by the root That he inflicted a severe defeat on the Eastern Chalukyas can also be seen from the Cambay and Sângli charters,[2] in which he is said to have gratified the god Yama with unprecedented morsels of cakes which were the Chalukyas Verse 13 incidentally gives us the information, if my interpretation is correct, that the Chalukyas whom Amôghavarsha I vanquished had devastated **Stambapura,** which is the same as Tamralipta, identified with the modern Tamlûk, the head-quarters of the subdivision of the same name of the Midnâpur district, Bengal

From Śrîvallabha(-Amôghavarsha I), who was a comet of destruction to the **Chalukya** family (v 14), sprang **Krishnarâja (II),** whose fights with the **Gûrjaras** used to be still remembered by old men, as we are informed in verse 15 I have elsewhere pointed out that the Gûrjaras, with whom the Râshtrakûtas were often at war, ruled over Northern India and had their capital at Mahôdaya or Kanauj, and consequently the Gûrjara prince defeated by Krishnarâja II (A D 888-911) must have been Mahêndrapâla (A D 899-907), the patron of the poet Râjasêkhara

Krishnarâja II. had a son of the name of **Jagattunga** (v 16), who married **Lakshmî,** the daughter of **Ranavigraha,** the son of **Kokkalla** of the **Haihaya,** *i e* Kalachuri, dynasty (vv 17-19). It is worthy of note that Ranavigraha is here called *Chêdi-îśvara, i e* lord of **Chêdi** The same fact is hinted by a verse in Jahlana's *Sûktimuktâvalî,* quoted by Dr Bhandarkar in his paper on the Karhâd plates of Krishna III,[3] which purports to say that of rivers the Narmadâ, of kings Ranavigraha, and of poets Sarânanda were the ornaments of Chêdi The name Ranavigraha does not occur in the list of the names of the Kalachuris of Chêdi From a Ratanpur inscription,[4] however, we learn that Kokkalla had eighteen sons, of whom the first-born was a ruler of Tripurî, and the others lords of *mandalas, i e* minor chiefs If this statement deserves any credence, Ranavigraha, being a ruler of Tripurî, *i e.* of Chêdi, and not of a *mandala,* was the eldest son, and the successor of Kokkalla But from the Benares copper-plate inscription[5] it appears that Kokkalla was followed by his son Mugdhatunga-Prasiddhadhavala We may, therefore, suppose that Ranavigraha and Mugdhatunga-Prasiddhadhavala were one and the same prince

The issue of the marriage of Jagattunga with Lakshmî was **Indrarâja (III.),** whose epithets **Ratta-Kandarpadêva** and **Śrî-Kirti-Nârâyana** are mentioned in verses 20 and 21 The next verse contains a *double entendre,* and so far as its mythological sense goes, it does not present any difficulty But the historical sense of this verse is by no means clear. This much is certain that it records the defeat of a king of the name of **Upêndra** by the Râshtrakûta prince Indrarâja III But who this Upêndra was and how the epithets *kirta-*

[1] *Ind Ant* Vol XX p 100
[2] Above, Vol VII p 43, *Ind Ant* Vol XII p 252 f
[3] Above, Vol IV p 280
[4] *Ep. Ind* Vol. I p 33.
[5] *Id* Vol. II. p 301.

Govardhan-ôddhâra and *hêl-ônmûlita-Mêru*, used in connection with the kings Upêndra and Indrarâja respectively, are to be interpreted, is far from clear At one time I thought that Upêndra referred to Mahîpâla of the Pratihâra dynasty of Mahôdaya, for whom I then contended that the Bhâgalpur grant of the Pâla dynasty gave the other name Chakrâyudha[1] But I have stated above that, beyond all doubt, Dharmapâla and Chakrâyudha, whom he re-instated on the throne, were contemporaries of the Râshtrakûta prince Gôvinda III[2] Chakrâyudha cannot, therefore, be identified with Mahîpâla, who was a contemporary of Indra III,, the great-great-grandson of Gôvinda III According to Pandit Bhagwanlal Indraji,[3] the word *Mêru* in the expression *hêl-ônmûlita-Mêru* signifies Mêra or Mêhra, and the whole expression speaks of the defeat of some contemporary Mêhra king of North Kâthiâwâd by Indrarâja III Prof Kielhorn, on the other hand, holds that Mêru probably is Mahôdaya,[4] *i e* Kanauj, implying thereby that it records the capture of Kanauj by Indrarâja III. specified in the Sângli charter With regard to the other expression, *viz krita-Gôvardhan-ôddhâra*, no interpretation has been proposed, and we must wait for the publication of other inscriptions to enable us to understand perfectly the historical sense of this verse.

In the preamble of the prose passage preceding the formal part of the inscription, the *P. M P Śrîman-Nityavarshanarêndradêva*, *i e* Indrarâja III, is spoken of as "meditating on the feet" of the *P M P. Śrîmad-Akâlavarshadêva*, *i e.* his grandfather Krishna II This indicates that Jagattunga, the father of Indrarâja III, did not come to the throne The same may be concluded from the statement of our inscriptions that the battles of Krishnarâja II were remembered and described by old men in Indra III 's time This shows that hardly a generation had passed since the occurrence of that event, and that consequently there was no Râshtrakûta sovereign intervening between Krishna II. and Indra III The same conclusion is pointed to by the fact that the Kharêpâtan grant of Rattarâja,[5] in setting forth the Râshtrakûta genealogy, takes the succession direct from Krishna II to Indra III. and refers to Jagattunga only further on as the father of Amôghavarsha-Vaddiga But our conclusion is placed beyond all doubt by the Dêôlî and Karhâd plates of Krishna III,[6] which distinctly speak of Jagattunga as having died without obtaining the sovereignty.

The composer of our inscriptions was **Trivikramabhatta**, the son of **Nêmâditya**. There can hardly be a doubt that he is identical with Trivikramabhatta, the author of the *Nalachampû*, of the Śândilya *gôtra*, and the son of Nêmâdittya (*var lect* Dêvâditya)[7] Another *Śândilya-kavi-chakravartin* Trivikrama was the sixth ancestor of the astronomer Bhâskarabhatta, a contemporary of king Bhôja of Dhârâ The oldest mention of Trivikrama is in Bhôja's *Sarasvatîkanṭhâbharana*, while he himself quotes Bâna. The authorship of a *Maddâlasâ-champû* is also attributed to this Trivikrama

As regards the localities mentioned in the grants, **Pâṭalîputra** from where the grantee of No II emigrated is obviously **Paṭnâ**, the principal town of the district of the same name in Bengal, and **Mânyakhêta**, the capital of the royal grantor, is **Mâlkhêd** in the Nizam's Dominions **Kurundaka**, where Indrarâja III had repaired for his *paṭṭabandha*, was first identified by Mr A M. T Jackson with **Kurundwâd** at the junction of the Krishnâ and Pañchagangâ in the Southern Marâtha country[8] In No. I the village granted is **Umvarâ** (or Umbarâ) near **Kammaṇujja** in the country of **Lâta**, and the boundaries specified are **Tôlêjaka** to E, **Môgalikâ** to S., **Samki** to W, and **Javalakûpaka** to N Umvarâ as was first pointed

[1] Above, Vol VII p 32
[2] See above, p 26, note 4.
[3] *History of Gujarât*, in the *Gazetteer of the Bombay Presidency*, Vol I Part I p 130
[4] See above, Appendix to Vol VIII p 16, note 2.
[5] Above, Vol III p 298
[6] Above, Vol. IV p 283, Vol V p 198
[7] Weber, *Berlin Catalogue*, Vol. II p 1205.
[8] *History of Gujarât*, p 130, note 3

out by Dr Bhandarkar, is the modern **Bagumrâ**, with the prefix *bag*[1] Tôlêjaka and Môgalikâ cannot be identified, but Samkî and Javalakûpaka are **Sanki**, one mile S W of Bagumrâ, and **Jolwa**, one and a half mile N of Bagumrâ In No II the village granted is **Tenna** near **Kammanijja**, and the boundaries specified are Vâradapallikâ (or Bârada[2]) to E, **Nâmbhitataka** to S, **Valisâ** (or Balisâ) to W, and **Vavviyana** (or Babbiyana) to N They have been identified with **Ten, Bârdoll, Nadida, Wanesa** and **Baben** respectively Kammanijja, in the vicinity of which lay both the villages granted, is **Kâmrêj**. All these villages are to be found in the Nausârî division of the Baroda State The Bagumrâ grant of the Gujarât Râshtrakûta Dhruva II mentions Trennâ, both as a village and a territorial division, and speaks of the village of Trennâ as having been bestowed upon a certain Brâhmana by his grandfather Dhruva I (A D 834-35) "The explanation of its being given away again by the present record," as Dr Fleet has rightly said, "is, no doubt, to be found in the statement, made in the present record, that Indra III gave away four hundred villages which had been confiscated by previous kings, this was evidently one of them "[2]

TEXT[3] OF No I.

First Plate

1 स्वस्ति[4] [॥] स[5] वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं । हरश्च यस्य कान्तेन्दुकलया कमलकृतम् ॥ [१*] जयति[6]

2 [7]विबुधवन्धुर्व्विध्यविस्तारिवक्त्रस्खलविमलविलोलकौस्तुभः कंसकेतुः । सुखसरसिज-रङ्गे यस्य नृ-

3 त्यन्ति लक्ष्म्याः स्मरभरपरितान्यत्तारकास्ते कटाक्षाः ॥ [२*] स[8] जयति भुजदण्डसञ्चयश्रीः समर-

4 समुद्भृतदुर्द्धरारिचक्रः । अपहृतवलिमण्डलो[9] नृसिंहः सततमुपेन्द्र इवेन्द्रराज-देवः ॥ [३*]

5 अस्ति[10] श्रीनाथनाभिस्फुरदु[रु]सरसाम्भोजजन्मा स्वयंभू(।)स्तस्मादत्रिः सु-तोभूदस्मतकरपरिस्प्र-

6 न्द[11] इन्दुस्ततोपि । तस्माद्दं[ग्गो] यदूनां जगति स वव्रधे यस्य तैस्तैर्व्विलासैः शार्ङ्गी गोपाङ्गनानाव्र-

7 यनकुवलयैरर्च्यमानश्चचार ॥ [४*] [त]त्रान्वये[12] विततसात्यकिवंशजन्मा श्रीद-न्तिदुर्गनृप-

8 तिः पुरुषोत्तमोभूत् । चालुक्यवंशजलधेः[13] स्वयमेव लक्ष्मीर्यं शंखचक्र[क्र]-लाञ्छन-

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[1] *Journ Bo Br R A S* Vol XVIII p 256
[2] *Ind Ant* Vol XXXI. p 396
[3] From inked estampages supplied to me by Rai Bahadur Venkayya
[4] The स is not well formed
[5] Metre Ślôka (Anushṭubh)
[6] Metre Mâlinî
[7] Read विबुधबन्धु°.
[8] Metre Pushpitâgrâ
[9] Read °बलि°
[10] Metre Sragdharâ
[11] Read °परिस्पन्द
[12] Metre . Vasantatilakâ, and of the next verse.
[13] Read °वंश°.

9 माजगाम ॥ [५*] क्व[त्वा]स्यदं हृदयहारिजघन्यभागे खैरं पुनर्ग्रहदु
च मध्यदे-

10 यं [।*] यस्यासमस्य [सम]रे वसुधाङ्गनायाः कांचीपदे प[द]मकारि
भूरः । [६*] आ[1] सेतोः सानुव-

11 [2]प्रप्रवलकपि[कुलो]द्भूनफुल्ल[नव]द्रुमादा [कैला]साद्भवानीचलच[र]णरक्षा
न्नादितान्तात् ।

12 यस्याङ्गां भूमिपालाः करमुकुलमिल[म्बी]लिमालायमानामानम्रैरुत्तमाङ्गैः
तलुठज्जा-

13 नवो मानयन्ति ॥ [७*] जित्वा[3] जगच्चिलभुजे[न पु]नर्ल्लिंगीशोः स्वर्गं गि
मिव तस्य गतस्य राज्ञः । तत्रा-

14 भवत्परमधाम्नि पदे पितृव्यः श्रीकृष्णराजनृपतिः प्रथितप्रतापः ॥ [८*]
कुन्दरीवदनचान्दनपत्र-

15 भंगलीलाय[म]नघनविस्तृतकान्तकीर्त्तिः । श्रीराष्ट्रकूटकुलशैलमलंकरिष्णो
दभू-

16 त्रिरुपमो निरवद्यशौर्य्यः ॥ [९*] कीर्त्तिः[4] कुन्दरुचः[5] समस्तभुवनप्रख्या
सितो लक्ष्म्याः

Second Plate, First Side

17 लक्ष्म्याः[6] पाणितले विलासकमल पूर्णेन्दुबिम्बद्युतिः[7] । एकं कंपितकै
श्वरकराद्याच्छिन्नमन्यत्पु-

18 नर्येनोदीचनराधिपाद्यश इव श्वेतातपत्रं[8] रणे ॥ [१०*] तस्मात्प्रेमे[9]
सुगी जन्म सम्मानि-

19 त[द्विज]: । सोपि श्रीवल्लभं सूनुं राजराजमजीजनत् ॥ [११*] नि
[य]मलुक्ष्म्यौ[10] रट्टराज्यश्रि-

20 यं पुनः [।*] पृथ्वीमिवोद्वरन्वीरो[11] वीरनारायणोभवत् ॥ [१२*] समूलोन्मू
स्तम्बान्दण्डेनानी-[12]

21 तकण्टकः । [13]योदहद्देषिणश्चण्डचलुक्यांश्चणकानिव ॥ [१३*] [14][उद्वेश्चलु]क्य
कन्दलकालवे-

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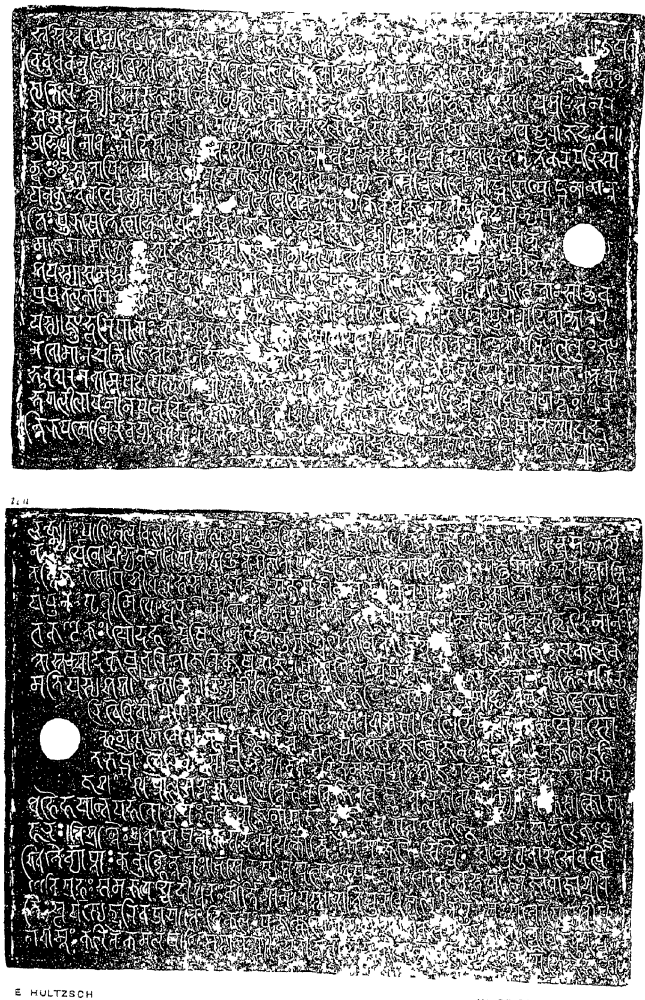
[1] Metre Śragdharā. [2] Read °प्रवल°.
[3] Metre Vasantatilakā; and of the next verse. [4] Metre Śārdūlavikrīḍita.
[5] One of the two circles of the *ssarga* has been omitted.
[6] The repetition of this word is superfluous. [7] Read °बिम्ब°.
[8] Corrected by the engraver from श्वेतातपत्र.
[9] Metre: Śloka (Anushṭubh), and of the next two verses.
[10] Read °क्ष्मौ.
[11] °वीरो is also possible. [12] Read °स्तम्बा°.
[13] Read °दहद्देषि°.
[14] Metre: Vasantatilakā.



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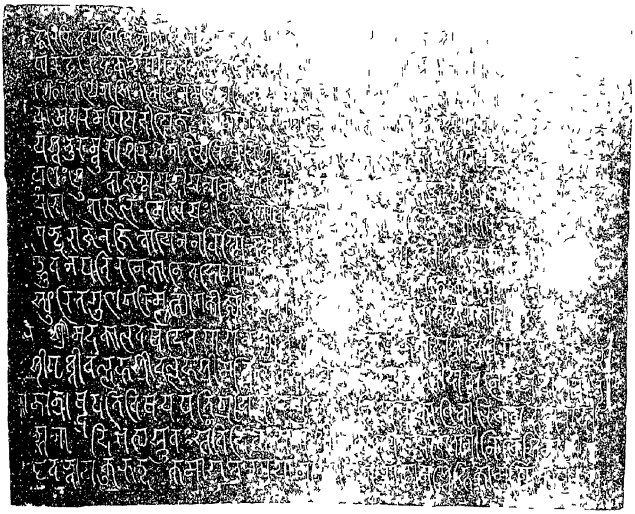

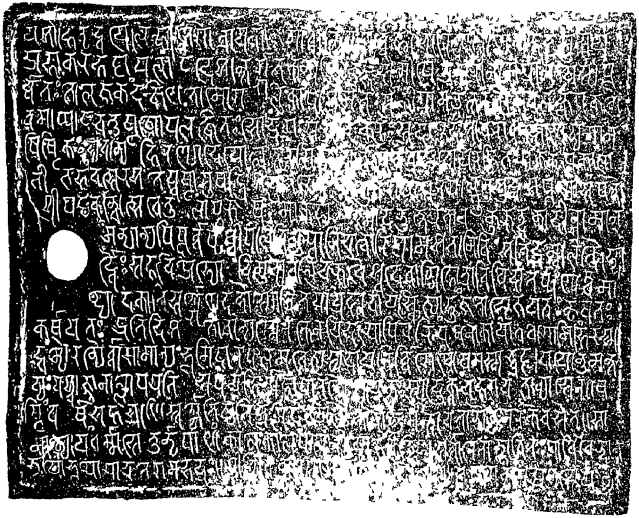

22 तोस्तस्मादक्षणचरितोजनि क्षणराजः । पीतापि कर्ण्णपुटकैर[स]क्षज्जने[न] कीर्त्तिः परिभ्र-

23 मति यस्य शशाङ्ककान्तिः ॥ [१४*] [1]उदधेधितिरत्नजालजटिलं व्याक्षष्टमी-दृश्धनुः (।) क्षुब्धेनोप-

24 रि वैरिवीरशिरसामेवं विमुक्ताः शराः । धारासारिणि से[न्द्र]चापवलये यस्ये-

25 त्य[म]ब्दागमे[2] ग[र्ज्ज]द्भूर्ज्ज[र]सङ्करव्यतिकरं जीर्णां जनः श्र[द्ध]ति[3] ॥ [१५*] अजनि[4] जनि-

26 तभङ्गो वैरिइ[न्द्र]स्य तस्मादधरितमदनश्रीः श्रीजगत्तुंग[दे]व[ः] । ध्व[ज]सरसि-

27 जशंखप्रोल्लसच्चक्रपाणिर्ब्विभवविजितविष्णुर्व्वल्लभो वीर[ल]क्ष्मा: ॥ [१६*] [5][आ]-सीत्तोष्य-

28 य हैहयान्वयभवो भू[प]: [6][स]हस्रार्जुनो गर्ज्जद्भु[र्ज्ज]यरावणीर्ज्जितलसद्दोर्द्दण्ड-क्रण्डू-

29 हरः । विश्रान्तैः श्रवणेषु नाकसदसां यत्कीर्त्तिनामाक्षरैः सिद्धैः सान्द्रसुधा-रसेन लि-

30 खितैर्व्यासाः कक्कुब्भित्तयः[7] ॥ [१७*] वंशे तस्य सपल्लवंशपरशोः कोल्लभूपा-त्मजो[8] राजा श्रीर-

31 णविग्रहः समभवच्चेदीश्वरः कीर्त्तिमान् । यस्यारातिपुरंध्रिभण्डनसुषः सर्व्वोपि पृथ्वीप-

32 तिः सूर्य्यस्येन्दुरिव प्रयाति विकलः पक्षक्षये मण्डलम् ॥ [१८*] [9]सकलगुण-गणाव्येर्व्विक्षुरत्ना-[10]

33 मधात्मः कलितकमलपाणिस्तस्य लक्ष्मीः सुताभूत् । यदुज्ज्वलकुसुदेन्दुः सुन्दरीचित्तहारी

Second Plate, Second Side.

34 हरिरिव परिणिन्ये तां जगत्तुंगदेवः ॥ [१९*] चतुरुदधितटा[न्त]ख्यातशौर्य्यौथ ताभ्यामभवदरि-

35 घरट्टो रट्टकन्दर्प्पदेवः । मनसि कृतनिवासः कान्तसीमन्तिनीनां सकल-जनशरण्यः पु-

36 ण्यलावण्यराशिः ॥ [२०*] [11]मदनमधुतविन्दुस्यन्दमिन्दोश्च बिम्बं[12] नवनलिनमृणालं चन्दनं चन्द्रिकां

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[1] Metre Śārdūlavikrīḍita.
[2] Read °मब्दागमे
[3] Read श्रंसति.
[4] Metre: Mālinī.
[5] Metre Śārdūlavikrīḍita, and of the next verse.
[6] The first *sa* is not well-formed and looks almost like *ta*.
[7] Read कक्कुब्भित्तयः.
[8] The letter *tma* is not well-formed.
[9] Metre: Mālinī; and of the next two verses.
[10] Read °गणाव्येर्व्विक्षुर°.
[11] Read °विन्दु°.
[12] Read बिम्बं.

37 च । अपरमपि यदीयैर्जन्मनिर्म्माणशेषैरणुभिरिव चकार स्रष्ट[म्]नन्दि वेधाः
॥ [२१*] देवो[1]

38 [2]यश्चतुरम्बुराशिरशनारोचिष्णुविश्वम्भरामाक्रामन्विजविक्रमेण समभूत्[3] श्रीकीर्त्ति-
नारा-

39 यणः [।*] श्रुत्वा जन्म यदीयमाकुलधियां जग्मुः स[मं] विद्विषां दैन्यं
वक्त्ररुचो मनांसि च भ-

40 यं सेवांजलिं मौलयः ॥ [२२*] [4]कृतगोवर्द्धनोद्धारं [वि]लोन्मूलितमेरुणा ।
उपेन्द्र-

41 मिन्द्रराजेन जित्वा येन न विस्मितम् ॥ [२३*] [5]सकलजननमस्यः सोय
क्र[त्व]ा नमस्या-

42 भुवनपतिरनेकान्देवभोगाग्रहारान् । उपरि पर[श्व]रामस्यैककुग्रामदान-

43 स्फुरितगुणगरिम्णस्त्यागकीर्त्त्या बभूव[6] ॥ [२४*] स च परमभट्टारकमहाराजा-
धिराजपरमेश्व-

44 रश्रीमदकालवर्षदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वर-

45 श्रीपृथ्वीवल्लभश्रीवल्लभश्रीमत्वित्यवर्षनरेन्द्रदेवः कुशली सर्व्वानेव यथासंबध्य-[7]

46 [8]मानाद्याष्टपतिविषयपतिग्रामकूटयुक्तकनियुक्तकाधिकारिकमहत्तरादी-

47 न्समादिशत्यस्तु वः संविदितं यथा श्रीमान्यखेटराजधानीनिवेशिना श्रीप-

48 दत्वन्याय[9] कुरुन्दकमागतेन मया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्य-

Third Plate.

49 यशोभिवृद्धये (।) लक्ष्मणगोत्राय वाजिमाध्यन्दिनसब्रह्मचारिणे[10] राणपभट्टसुताय

50 प्रभाकरभट्टाय लाटदेशान्तर्गतकम्मणिज्जसमीपे उम्बरानामग्रामः यस्य पू-

51 र्व्वतः तोलेजकं दक्षिणतो मोगलिका पश्चिमतः संकीग्राम उत्तर[तो]
जवलकूपकमे-

52 वमाघाटचतुष्टयोपलक्षितः सीद्गंगः सपरिकरः सदक्षदशा[प]राधः सोत्पद्यमान-

53 षिष्टिकः[11] सधान्यहिरण्यादेयोभ्यन्तरसि[द्धा] पूर्व्वदेवब्रह्मदायरहितः[12] शक्तनृप-
काला-

54 तीत[सं]वत्सरशतेष्वष्टासु[13] षट्त्रिंशदुत्तरेषु [यु]वसंवत्सरफाल्गुनशुद्धसप्तम्यां संपन्ने

[1] Metre Śārdūlavikrīḍita. [2] Read °रन्तु° [3] Read समभूत्की°
[4] Metre Ślōka (Anushṭubh) [5] Metre Mālinī [6] Read बभूव.
[7] Read °सबध्य°
[8] This *nd* appears to have been first inadvertently omitted and then engraved quite close to the rim
[9] Read °दत्तस्याय [10] Read °सब्रह्म° [11] Read °षिष्टिक..
[12] Read °ब्रह्म°. [13] The inner stroke of *ṣṭ* in *ṣṭāsu* is wanting

55 श्रीपट्टवन्धोत्सवे[1] तुलापुरुषमारुह्य तस्मादनुत्तरता च कुरुन्दकादीन्ग्रामान्
56 अन्यान्यपि[2] पूर्व्वदृष्ट्वीपालवि[लु]प्तानि चत्वारि ग्रामशतानि विंशतिद्रम्म-
57 लक्षैस्मा- ङ्कैः सह विप्रेभ्यो विसृज्य [3]वलिचरुवैश्वदेवाग्निहोत्रातिथि[सं]तर्प्पणार्थम(र्थ)-
58 द्यीदक्रातिसर्गेण दत्तोस्योचितया [4]ब्रह्मदायस्थित्या भुंजतो [भो]जयतः क्षत्रतः
59 कर्षयतः प्रतिदिशतो वान्यस्मै न केनचिदल्पापि परिपथना कार्या [।*] तथा-
गामिभिरस्म-
60 [5]दंशैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य स्वदायनिर्व्विशेषोयमस्मद्वंशदायो-
नुमन्त-[6]
61 व्यः [।*] यश्चानाज्ञोपयति स पंचभिर्म्महापातकैः संयुक्तः स्यादुक्तं च
भगवता व्यासेन ॥ ष-
62 ष्टिं[7] वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः । आच्छेत्ता चानुमन्ता च
तान्येव नरके वसेत् ॥ [२५*] सा-
63 मान्योय[8] धर्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः । सर्व्वानेतान्भा-
विनः पार्थिवेन्द्रान्
64 भूयो भूयो [य]चते रामभद्रः ॥ [२६*] [9]श्रीचिविक्रमभट्टेन नेमादित्यस्य
सूनुना कृता प्रशस्तेय श्री [॥*]

TEXT OF No. II.

First Plate.

1 ओं स्वस्ति । स वोव्याद्देधसा धाम यन्नाभिकमलं कृतं । हरश्च यस्य
[का]न्तेन्दुकलया कम-
2 लक्षतम् ॥ [१*] जयति [10]विबुधवन्धुर्व्विन्ध्यविस्तारिवक्षस्थलविमलविलोलल्क्ष्मी-
स्तुभः कंस-
3 तुः[11] । सुखसरसिजरङ्गे यस्य नृत्यंति लक्ष्म्याः स्म[र]भरपरितास्यत्तारकास्ते
कटा-
4 क्षाः ॥ [2*] स जयति भुजदण्डसंश्रयश्रीः समरसमुद्भृत[दु]र्द्धरारिचक्रः ।
अपहृतवलिम-[12]

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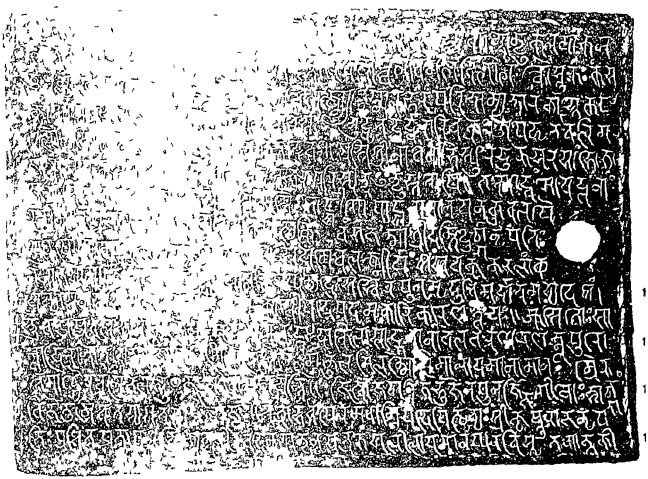
[1] Read °बन्धोत्सवे [2] Read °मानन्यान्यपि [3] Read बलि°
[4] Read ब्रह्म° [5] Corrected by the engraver from °दांशै°.
[6] Read °वदब्रह्म° [7] Metre Slôka (Anushṭubh) [8] Metre . Śārdū.
[9] Metre Ślôka (Anushṭubh); this verse was left incomplete for want of space
[10] Read विबुधबन्धु°. [11] Read कंसकेतु [12] Read °बलि°.

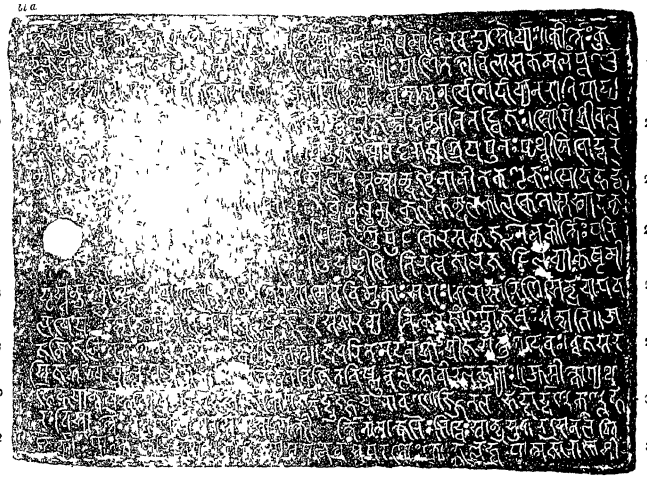
5 खलो नृसिंहः सततसुपेन्द्र इवेन्द्रराजदेवः ॥ [३*] अस्ति श्रीनाथनाभि-
स्फुरदुरुसरसांभोज(ज)-
6 जन्मा [ख]यभूस्तस्मादत्रिः सुतोभूदमृतकरपरिस्पन्द[1] इन्दुस्ततोपि । त[स्मा]-
दंशो यदूनां
7 जगति स वहूधे यच्च तैस्त्रैर्विलासैः शार्ङ्गी गोपाङ्ग[नानां] नयनकु-
वलयै-
8 र्चर्चमानश्चचार ॥ [४*] तत्रान्वये विततसात्यकिवंशजन्मा श्रीदन्तिदुर्ग-
नृपतिः
9 पुरुषोत्तमोभूत् । चालुक्यवंशजलधेः स्वयमेव लक्ष्मीर्यं [ख]चक्रकरलांछ-
10 न[म]जगाम ॥ [५*] लब्धास्पदं हृदयहारिजघन्यदेशे खैरं पुनर्मृदु विमर्द्य
च मध्यदेश ।
11 यस्यासम[स्य] समरे वसुधाङ्गनायाः [2]काञ्चीपदे पदमकारि करेण भूयः
॥ [६*] आ सेतोः सा-
12 [3]नुवप्रप्रवलकपिकु[लो]त्खनफुल्लवङ्गादा [4]कैलासान्[वा]नीचलचरणरणन्मपुरो-
13 न्नादितान्तात् । यस्याज्ञां भूमिपालाः करसुकुलमिलन्मौ[लि]मालायमा-
नामानमैरु-
14 त्तमाङ्गैरवनितललुठज्जानवो मानयन्ति ॥ [७*] जित्वा जगन्निजभुजेन पुनर्ज्जि-
गीषोः स्वर्गं
15 विजेतुमिव तस्य गतस्य राज्ञः ।(।) तत्राभवत्परमधाम्नि पदे पितृव्यः
श्रीकृष्णराजनृप-
16 तिः प्रथितप्रतापः ॥ [८*] दिक्सुन्दरीवदनचान्दनपत्रभंगलीलायमानघनविस्तत-
[का]न्तकी-

Second Plate, First Side

17 र्त्तेः [।*] श्रीराष्ट्रकूटकुलशैलमलंकरिष्णोस्तस्मादभूदिरुपमो विदुषग्रगीर्ष्यः
॥ [९*] कीर्त्तेः कु-
18 न्दरुचः समस्तभुवनप्रख्यानकुम्भः सितो लक्ष्म्याः पाणितले विलासकमलं पूर्ण्ये-
19 न्दुविम्बद्युतिः[5] । एकं कंपितकोसलेश्वरकरादाच्छिद्य मन्यत्पु[ण्ये]र्जीदीधनरा-
धिपाद्य-
20 श्च इव श्वेतातपत्रं रणे ॥ [१०*] तस्माज्जेमे जगत्तुङ्गो जन्ह्व सम्मानि-
तद्विजः । सोपि श्रीवल्ल-

[1] Read °परिस्पन्द. [2] Read काञ्ची°. [3] Read °प्रवल°.
[4] Read °द्रवानी° [5] Read °विम्ब°.





E HULTZSCH

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SCALE 4/5

36 हरिरिव परिणिन्ये तां जगत्तुङ्गदेवः ॥ [१९*] चतुरुदधितटान्तख्यातशौर्य्यैश्च ताभ्याम[भ]व-

37 दरिघरट्टो रट्टकन्दर्प्पदेवः । मनसि कृतनिवासः कान्तसीमन्तिनीनां [1]सवाल-जनशरण्यः पु-

38 ण्यलावण्यराशिः ॥ [२०*] देवो [2]यश्चतुरम्बुराशिरशनारोचिष्णुविश्वम्भरामाक्रा-मन्निजविक्रमेण स-

39 मभूत्[3] श्रीकीर्त्तिनारायणः । श्रुत्वा जन्म यदीयमाकुलधियां जग्मुः समं विद्विषां

40 दैन्यं वक्त्ररुचो मनांसि च भयं सेवांजलिं मौलयः ॥ [२१*] कृतगो-वर्द्धनोद्धारं हेलो-

41 न्मूलितमेरुणा [।*] उपेन्द्रमिन्द्रराजेन जित्वा येन न विस्मितम् ॥ [२२*] सकलजनममस्य:[4]

42 सोय कृत्वा नमस्यान्भुवनपतिरनेकान्देवभोगाग्यहाराना[5] उपरि परशुरामस्यैक-

43 कुग्रामदानस्फुरितगुणगरिम्णस्त्यागकीर्त्त्या वभूव[6] ॥ [२३*] स च परमभट्टारक-महाराजाधिराज-

44 परमेश्वरश्रीमदकालवर्षदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वर-

45 श्रीमन्नित्यवर्षनरेन्द्रदेवः कुग्रली सर्व्वानेव [7]यथासवध्यमानकाद्यदृपतिविषयपति-ग्राम-

46 कूटयुक्तकनियुक्ताधिकारिकमहत्तरादीन्समादिशत्यस्तु वः संविदितं यथा श्रीमान्य-

47 खेटराजधानीनिवेशिना श्रीपट्टवन्धोत्सवाय[8] कुरुन्दकभागतेन मया माता-पित्रोरात्म-

48 नश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये (।) लक्ष्मणसगोत्राय वाजिमाध्यन्दिनसब्रह्मचा-[9]

Third Plate.

49 रिणे पाटलिपुत्रविनिर्गत[श्रीवेत्र]पभट्टसुताय सिद्धपभट्टाय लाटदेशान्तर्गत-कम्मणिज्ज-

50 समीपे तेन्द्रनामग्रामः [।*] यस्य पूर्व्वतो वारुडपल्लिका [।*] दक्षिणतो नाभीतटकं [।*] पश्चिमतो वली-

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[1] Read सकल°
[2] Read °रत्नु°.
[3] Read सममूत्[4] Read °जनमस्य:.
[5] Read °हारान्।.
[6] Read वभूव
[7] Read °संवध्य°.
[8] Read °वन्धो°.
[9] Read °सब्रह्म°.

51 श्रा [।*] उत्तरतो वव्वियणग्रामः [।*] एवमा[घा]टचतुष्टयोपलक्षितस्सीद्रंगः
सपरिकरः[।] सदण्ड-
52 दशापराधः सौत्पद्यमानविष्टिकः सधान्यहि[र]ण्या[दे*]योभ्यन्तरसिद्धया शकनृप-
कालातीतसंवत्सर-
53 शतेष्वष्टासु षट्त्रिंशदुत्तरेषु युवसंवत्सरफाल्गुनशुद्धसप्तम्यां संपन्ने श्रीपट्टवर्द्धमो-[1]
54 वे तुलापुरुषमारुह्य तस्मादनुत्तरता च कुरुन्दकादीन् ग्रामानन्यान्यपि पूर्व्व-
पृथ्वीपालवि-
55 सृष्टानि चत्वारि ग्रामशतानि विंशतिद्रम्मलक्षैस्सार्द्धैः सह विसृज्य [2]वलि-
चरुवैश्वदेवाग्नि-
56 होत्रातिथिसंतर्पणार्थम(र्)त्वोदकातिसर्गेण दत्तोस्मोचितया [3]ब्रह्मदायस्थित्या
57 भुंजतो भोजयतः क्षपतः कर्षयतः प्रतिदिशतो वान्यस्मै न केनचिदल्पापि परि-
58 पन्थना कार्या [।*] तथागामिभिर्भद्रनृपतिभिरस्मदंशैरन्यैर्व्वा सामान्यं
भूमिदानफल-
59 मवेत्य खदायनिर्व्विशेषोयम[स्मा]द्ब्रह्मदायोनुमन्तव्यः[4] [।*] यश्चान्यानाज्ञोपयति
स पंचभिर्म्महा-
60 पातकैः संयुक्तः स्यादु[क्तं] च भगवता व्यासेन । षष्टिं वर्षसहस्राणि स्वर्गे
तिष्ठति भूमिदः [।*] आ[च्छे]-
61 त्ता चानुमन्ता च तान्येव नरके वसेत् ॥ [२४*] आ[ग्ने]रपत्यं पथमं[5]
सुवर्णं भूर्व्विष्णवी सूर्यसुताश्च [गा]-
62 वः [।*] लोकत्रयं तेन भवेद्दि दत्तं यः कांचनं गां च महीं च दद्यात् ॥
[२५*] सामान्यो[यं] धर्म्मसेतुर्नृपाणां
63 काले काले पालनीयो भवद्भिः । सर्व्वानेतान्भाविनः पार्थिवेन्द्रान् भूयो भूयो
याचते रामभद्रः ॥ [२६*]
64 श्रीविक्रमभट्टेन [ने]मादित्यस्य सूनुना । कृता शस्ता प्रशस्तेयमिन्द्रराजां-
घ्रिसेविना ॥ [२७*] श्रीः [॥*]

TRANSLATION OF No. II.

Óṁ. 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!

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[1] Read °वन्धी°. [2] Read बलि°. [3] Read ब्रह्म°
[4] Read °ऽदब्रह्म°. [5] Read प्रथमं.

(V 2) Victorious is (Krishna) (*who is*) the comet (*of destruction*) to Kamsa (*and is*) the friend of the gods, on whose chest, extensive as the Vindhya (*mountain*), dangles the pure Kaustubha, (*and*) on the stage of whose lotus like face dance the side-glances of Lakshmî, with the pupils (*of her eyes*) languid through excess of love!

(V 3) Ever victorious is the king **Indraraja (III)**, whose long arms (*were made her*) refuge by the goddess of Wealth, who has rooted out in battles the cycle of (*his*) enemies difficult to withstand, who has seized the territories of the mighty, (*and who is*) the lion (*i.e.* the best) among men, just as Upêndra (Vishnu) is ever victorious, whose long arms (*were made her*) support by (*the goddess*) Lakshmî, who held up in battles (*his*) discus bearing spokes and difficult to resist, who carried off Bali and (*his*) legions (*to Pâtâla*), (*and who was*) a man-lion (*in his fourth incarnation*)

(V 4) The self-existent (Brahman) was born of the wide and blooming water-lily springing from the navel of (Vishnu) the lord of Śrî, of him was born (*his* son) Atri, (*and*) of him again (*i.e.* of Atri) the **Moon** that overflows with rays of nectar. From him there grew on earth the lineage of the **Yadus**, amongst whom (*at one time*) flourished (Vishnu) the wielder of the *Śârnga* (bow) (*in his eighth incarnation as Krishna*), who was worshipped by the lotus-eyes of cowherdesses with every kind of flattation.

(V 5) In that family there arose the illustrious king **Dantidurga**, born in the great **Satyaki** branch the best of men, whose hand (*bore*) the (*auspicious*) marks of the conch and discus (*and I*) to whom of herself came the goddess of wealth of the **Châlukya** family, just as (*in that family*) there arose Purushôttama (Krishna), who prolonged the line of Sâtyaki[1] who (*had*) the conch and discus in (*his*) hands as (*his peculiar*) characteristics, (*and*) to whom of herself came (*the goddess*) Lakshmî from the ocean

(V 6) The hand (*i.e.* the prowess) of this (*prince*), matchless in battle, having (*first*) established itself on the beautiful lowermost region of the earth, and having again overcome in a gentle manner at its own will the central region (*Madhyadêśa*), again established itself in the province of **Kañchi**, just as the hand (*of a lover*), after (*first*) establishing itself on the hips of a woman attractive to the heart, and pressing again gently at its will (*her*) waist, again establishes itself on the region (*below the waist*) where the girdle (*is worn*)

(V 7) His orders, forming a wreath on (*their*) crests with which came in contact (*their*) hands (*joined*) like buds (*all*) kings respect with (*their*) heads slightly bent (*and*) with (*their*) knees rolling about on the surface of the earth, from Sêtu (Râmêśvaram), where the blossoming *Tamâla* (trees) are destroyed on the declivities of mountain-tops by hosts of powerful monkeys, as far as the Kailâsa (*mountain*), the outskirts of which resound with the jingling anklets on the moving feet of Bhavânî

(V 8) When that king, after conquering the world by his own arm, had gone to heaven as if to conquer (*it*), being desirous of a fresh victory,— (*his*) paternal uncle, the illustrious king **Krishnarâja (I.)**, of well-known prowess, occupied his position of supreme majesty

(V 9) **Nirupama**, of spotless valour, sprang from that (*king*), whose fame, solid, extensive and bright, diverted itself in the form of the lines of sandal-painting on the faces of the beauties, (*viz.*) the quarters, (*and*) who adorned the mountain (*consisting of*) the family of the glorious **Râshṭrakûtas**.

(V 10) From the hand of the trembling lord of the **Kôsalas** was snatched away by him in battle one white (*regal*) parasol, which was the white (*auspicious*) water-pitcher for the setting out of (*his*) fame, bright as the *kunda* (flower), on a journey over the whole world, (*and*) which

[1] "Patr. of Yuyudhâna (a warrior in the Pandu army who acted as the charioteer of Krishna and belonged to the Vrishni family)."—Monier-Williams' *Dictionary*.

was the toy-lotus, resplendent as the disc of the full moon, on the palm of the hand of Lakshmî, another again (*was snatched away by him*) from the king of the northern (*country*) as if it were (*his*) glory

(V 11) From him obtained birth **Jagattunga,** who honoured the twice-born, he in his turn begat as son the king of kings **Śrivallabha**

(V 12) This (*prince*), possessed of fortitude, on raising again the glory of the **Ratta** kingdom, drowned in the ocean of the **Chalukyas,** became (*i e* assumed the epithet of) **Viranârâyana,** just as (Vishnu), again uplifting the earth, drowned in the ocean, became Viranârâyana (*i e* the heroic Nârâyana)

(V 13) Having, by means of punishment, put down obnoxious persons, he destroyed the fiery **Chalukyas,** (*his*) enemies, who had completely devastated (*the city of*) **Stamba,**[1] just as (*a gardener*), after removing the thorns by means of a stick, burns chick-peas, the stalks of which have been plucked out with the roots

(V 14) From him, who was the comet of destruction to the plantain tree, (*viz*) the high family of the **Chalukyas,** was born **Krishnarâja (II),** of spotless life, whose fame, bright as the moon, wanders about, though constantly drunk by the people by means of the cavities of (*their*) ears

(V 15) On the advent of clouds, when there is a heavy downpour of rain (*and*) when the circular rainbow (*appears in the sky*), the old men thus describe the event of his fight with the roaring **Gûrjara** —"Thus did (*he*) in anger draw (*his*) bow, studded with a series of gems darting forth rays, thus did (*he*) discharge arrows at the heads of the warriors of (*his*) enemy"

(V 16) From him was born the illustrious **Jagattungadêva,** who caused the destruction of the multitude of (*his*) enemies, who surpassed the beauty of Madana, who was the beloved of the goddess of Heroism, (*the palm of each of*) whose hands (*bore the auspicious sign of*) a discus shining by means of (*the marks of*) a banner, a lotus and a conch, (*and*) who (*thus*) by (*his*) greatness excelled Vishnu

(V 17) There was a king (*named*) **Sahasrârjuna,** sprung from the **Haihaya** lineage, who relieved the itching sensation[2] of the powerful and shining long arms of the roaring and invincible Râvana, (*and*) the letters (*setting forth*) whose fame and name, finding a resting-place in the ears of the gods, (*and*) written by the Siddhas with the dense fluid of nectar, covered the walls of the quarters

(V 18) In the dynasty of him who was an axe to the families of (*his*) enemies, there arose the renowned illustrious king **Ranavigraha,** the son of king **Kokkalla** (*and*) the lord of **Chêdi,** into whose circle (*of feudatory princes*), pilferer as he was of the ornaments of the wives of (*his*) enemies, entered every enfeebled lord of the earth on the destruction of (*his*) partisans, just as the moon, destitute of (*all*) the digits, enters the disc of the sun at the end of the (*dark*) fortnight

(V 19) From him who was the receptacle of a collection of all virtues (*and*) the abode of resplendent majesty, there was born a daughter (*named*) **Lakshmî,** possessed of lotus like hands, [just as from the ocean, which is the abode (*of the sun*) of intensely gleaming rays, there sprang Lakhsmî, possessed of a lotus in (*her*) hand], **Jagattungadêva,** the moon to the night-lotus of the **Yadu** race (*and*) the ravisher of the hearts of beautiful women, married her (*viz* Lakshmî, the daughter of Ranavigraha), just as Hari, the moon to the night-lotus of the Yadu race (*and*) the ravisher of the hearts of beautiful women, married her (*viz* the goddess Lakshmî)

[1] The same as Tâmralipta, *i e* Tamlûk, see p 27 above.

[2] [Compare *Śiśupâlavadha*, I. 48.]

(V. 20) From these two sprang **Raṭṭa-Kandarpadêva**, whose bravery was known as far as the shores of the four oceans, who was a grinding-stone to (*his*) enemies, who dwelt in the hearts of beautiful women, who was a refuge to all men, (*and*) who was a store of merit and beauty, [just as from (Hari and Lakshmi) sprang the god Kandarpa (*i e* Cupid), whose prowess is known as far as the shores of the four oceans, who is a grinding-stone to (*his*) enemies, who abides in the minds of beautiful women, who is a refuge to all persons, (*and*) who is a store of heavenly beauty]

(V 21.) This king, overrunning, by means of his own valour, the earth shining with the girdle of the four oceans, became (*i e.* was known as) **Śrî-Kîrti-Nârâyana**, just as the god (Vishṇu), covering, with his stride, the earth shining with the girdle of the four oceans, was known as Śrî-Kîrti-Nârâyana, on hearing of whose birth, the lustre of the faces, the minds, and the heads of (*his*) enemies, whose understanding was bewildered, simultaneously experienced dejection, fear, and the cavity of the hands folded (*as a mark of*) servitude

(V 22) This **Indrarâja (III)**, having uprooted **Mêru** (Mahôdaya?) with ease, was not puffed up with pride at (*his*) defeating (*king*) **Upêndra** who had saved **Gôvardhana**, just as the god Indra, who uprooted (*Mount*) Mêru with ease, was not puffed up with pride at (*his*) vanquishing (*the god*) Upêndra (Krishna) who had uplifted[1] the Gôvardhana (*mountain*)[1]

(V 23) This lord of the earth, entitled to obeisance from all men, on founding many endowments to temples and *agraháras* (to Brâhmanas), to be respected (*by all*), became, in point of fame for charity, superior to Paraśurâma, the greatness of whose merits shone by the gift of a single insignificant village.[2]

(Ll. 43-56) And he, the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the prosperous **Nityavarshanarêndradêva**, who meditates on the feet of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the prosperous **Akâlavarshadêva**, being well, commands all the lords of provinces (*râshṭra*), lords of districts (*vishaya*), chiefs of villages, leading persons, officials, employés, functionaries, *etc*, according as they are concerned —

"Be it known to you that by Me, who resides at the capital of **Mânyakhêta** (*and*) who has come to **Kurundaka** for the glorious festival of the binding of the fillet,—for the enhancement of the religious merit and fame, in this world and the next, of (*My*) parents and Myself— with heartfelt devotion— **eight centuries of years increased by thirty-six having elapsed since the time of the Śaka king, on the seventh (tithi) of the bright (fortnight) of Phâlguna in the Yuva-samvatsara**— having, on the completion of the glorious festival of the binding of the fillet, ascended the *Tulâpurusha*,[3] and having, without coming down from the pan, given away, together with twenty lakhs and a half of *drammas*, **Kurundaka** and other villages, and four hundred villages besides, that had been confiscated by previous kings,— was bestowed to-day, by pouring water from the hand, for the sake of the *Bali, Charu, Vaiśvadêva, Agnihôtra* and *Atithisantarpana*,— upon Siddhapabhaṭṭa, of the Lakshmana *gôtra*, a student of the Vâjasaneya-Mâdhyandina (*śâkhâ*), (and) the son of Śrî-Vennapabhaṭṭa who had come from **Pâṭaliputra**,— the village of the name of **Tenna** in the vicinity of **Kammaṇṇja** situated in the country of **Lâṭa**, defined by the four boundaries, *viz* to the east **Vâraḍapallikâ**, to the south **Nâmbhitataka**, to the west **Valisâ**, (*and*) to the north the village of **Vavviyana**,[4] together with the royal share,

[1] There can hardly be a doubt that this verse is intended to yield two meanings, one mythological and the other historical. The first is clear, but the historical sense is by no means evident, see above, p 27 f

[2] There is here a play on the word *ku*, which means both 'the earth' and 'insignificant'

[3] "Gift of gold, *etc*, equal to a man's weight"—Monier-Williams' *Dictionary*

[4] According to No I 1 49 ff.—"upon Prabhâkarabhaṭṭa, of the Lakshmaṇa *gôtra*, a student of the Vâjasaneya-Mâdhyandina (*śâkhâ*), and the son of Rânapabhaṭṭa,— the village of the name of Umvarâ in the vicinity of Kammaṇṇja situated in the country of Lâta, defined by the four boundaries, *viz* to the east Tôlêjaka, to the south Môgalikâ, to the west the village of Samki, (and) to the north Javalakûpaka"

with the appurtenances, with (*the proceeds of the punishments for*) faults and the ten offences, with (*the right to*) forced labour as it arises, with the assessment in gram and gold

(Ll 56-59) "No hindrance should in the slightest degree be caused by any one to him while enjoying (*this village*), allowing (*others*) to enjoy (*it*), cultivating (*it*), causing (*it*) to be cultivated, or assigning (*it*) to another, in accordance with the manner of a gift to a Brâhmana Likewise, this My gift to a Brâhmana should be assented to, just as if it were their own gift, by the good kings of the future, whether My descendants or others, bearing in mind that the fruit of a gift of land is common (*both to the grantor and to the preserver*)"

[L 59 f and vv 24-26 contain the usual admonitions to future rulers.]

(V. 27.) This praiseworthy panegyric[1] was composed by the illustrious **Trivikramabhatta**, the son of **Nêmâditya** (*and*) serving the feet of Indrarâja

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No. 5.—RAGHOLI PLATES OF JAYAVARDHANA II

By Hira Lal, B A, M.R.A S, Nagpur

These plates were kindly sent to me by Mr C E Low, I C S, Deputy Commissioner of the Bâlâghat district, Central Provinces They were found in the village **Ragholi** belonging to the Sâletekri Zamîndâri, now under the Court of Wards and included in the Baihar tahsîl of that district, by a cultivator while ploughing the field There are three copper-plates, of which the second and third bear writing on both sides, the third plate has only two lines on the reverse side The plates are broader in the middle than at the top or at the bottom At the broadest part they measure nearly $6\frac{7}{8}$ inches, and the average height is $5\frac{1}{4}$" They are held together by a circular ring, $2\frac{6}{16}$" in diameter, which is somewhat thicker and rugged at the place where the two ends are soldered together A circular seal with tasselled borders is attached to the ring and was put on it before the ends of the ring were soldered together The seal has in two lines the legend *Śrî-Jayavardhanadêvasya*, which is enclosed by ornamental circles running round the bottom of the tassels The ring was cut and resoldered by Rai Bahadur V Venkayya, who kindly took for me the impressions which are reproduced on the accompanying Plate The copper-plates were found when Mr Low was writing the *Gazetteer of the Bâlâghât District*, in which an extract from my translation has already appeared

The language of the inscription is Sanskrit, written in characters belonging to the northern class of alphabets The average size of the letters is about $\frac{1}{4}$" They are badly formed and somewhat difficult to read The first 20 lines of the inscription (excepting the opening words *Ôm svasti Śrîvardhanapurât*) and again lines 35 to 45 are in verse The rest is Sanskrit prose Final forms of *t* occur in lines 1 and 38, and one of *m* in line 45 The letter *b* is not distinguished from *v*. A notable orthographical peculiarity occurs in lines 32 f and 40 f, where we find *mv* written for *m* in *tâmvra* and *kamvala* On the other hand *b* is omitted in *kuṭumina* (l 24) for *kuṭumbinah*, but regularly expressed by *v* in *dalâmvu* (l 41) The letters with a *rêpha* at the top sometimes assume a very peculiar shape such as in *sarva* (l 25) and *varsha* (l 37) At other places they have the usual form, as in *sarvva* (l 29) There is also a tendency to change the final forms of nasals into *anusvâra* in contravention of the accepted grammatical rules, as in *pramukhâm* (l 24) and *purushâm* (l 25) The *ka* of *kamvala* in line 40 f has a peculiar form and differs from other *kas* occurring in the inscription

[1] The word *praśastâ* is here evidently used in the same sense as *praśasti*

The object of the inscription is to record the grant of the village Khaddikâ in the Katêraka district (l 23) to a temple of the Sun god at Chattullika (l 29 f) by king Jayavardhana II. It was issued from Śrîvardhanapura (l 1) and is dated in the 3rd year of his reign on the 30th day of the month Kârttika (ll 46 and 31). Judging from the writing it may be assigned to the eighth century A.D, the characters very much resemble those of the Paithan plates of Gôvinda III dated in the year 794 A D[1] Jayavardhana II is described in lines 20-22 as a devotee of Mahêśvara, the lord of the whole Vindhya, and *Mahârâjâdhirâja Paramêśvara* He belonged to the Śailavamśa (verse 1) His grandfather, who bore the same name as himself, killed the former king of the Vindhya and made the Vindhya his residence (v 3) The son of Jayavardhana I and father of the donor was Śrîvardhana II., who styled himself Vindhyêśvara (v 4), and who may have founded Śrîvardhanapura from which the present charter was issued Five more ancestors of this line are mentioned, the first of whom was Śrîvardhana I His son was Prithuvardhana, who is stated to have attacked Gujarât (v. 1) In his family was born Sauvardhana (v 2), one of whose three sons killed the king of Paundra[2] (Bengal and Bihar), while another conquered the king of Kâśi (Benares) Of this latter, whose name is not mentioned, Jayavardhana I. was the son (v 3)

The first verse of this charter opens with an obscure epithet to Śrîvardhana I who is called *Kailâs-âchala-tunga-śringa-vipula-drôṇîya-vamsa-prabhuh*, which apparently means 'the lord of the family of her who was born in the great valley of the lofty peaks of the Kailâsa mountain' It is very difficult to hit at the true import of this expression, and the only conjecture I can hazard is that it may mean the Gângavamśa, of which the Śailavamśa was probably a branch or a more well known name at that time Otherwise it is difficult to see why in the same verse the same person should be called the lord or ornament of two families If my conjecture is correct, the force of *prakhyâtô bhuvi* (famous or known on the earth) preceding *Śailavamśa-tilakah* would be apparent The Śailavamśa is very probably identical with the Śailôdbhavas or Śilôdbhavas of Orissa, to which Prof Hultzsch has kindly drawn my attention In the plates of the time of Śaśânkarâja,[3] a feudatory chief Mâdhavarâja II, who issued the charter, is spoken of as belonging to the Śilôdbhava family, which is identical with the Śailôdbhava of the Buguda plates of Mâdhavavarman[4] as pointed out there The former is dated in the year 619-20 A D and is the older of the two Both were found in the Ganjam district, and both the charters were issued from Kôngêda or Kaingôda, which is identified by Prof Kielhorn with the Kong-u-t'o[5] of the Chinese traveller Hiuen Tsiang, who visited the place in the year 639 A D[6] This principality was included in the Kalinga country or, roughly speaking, Orissa In fact the village granted by Mâdhavarâja II was situated in the district of Krishnagiri, a synonym of Nîlagiri which is a name of Jagannâtha (Puri) in Orissa[7] And it is well known that Orissa is the country where the Gângavamśa originated King Indravarman of Kalinganagara is spoken of as the 'establisher of the spotless family of the Gângas,'[8] an epithet which does not occur in other grants of the Gângas of Kalinga. So he was a perpetuator of a dynasty with a new name, which probably he introduced in preference to an old one which was not very complimentary The new name is a metronymic, so we may suppose that the one suppressed was a patronymic The Buguda inscription tells us how one Pulindasêna worshipped Brahmâ in order to create a fit ruler for the land, and how the god granted his wish by creating out of a rock the lord Śailôdbhava, who became the founder of the family of that name However complimentary the story may have been in the beginning, it could not have failed later on to appear somewhat analogous to the alleged origin of low

[1] Above, Vol III p 103 ff.
[2] Wilson's *Vishnu-Purâna*, Vol II p 170, note 5
[3] Above, Vol VI. p 144.
[4] Above, Vol III p 42
[5] Above, Vol VI p 136
[6] Cunningham's *Ancient Geography*, p 515
[7] Above, Vol. VI p 144.
[8] Above, Vol III p 127

castes, which trace their origin to some such inanimate objects as scarecrows, dirt from Mahâdêva's body, or the sweat of his brow In fact the aboriginal Gonds aver that their leader Lingo liberated the first men of the tribe from a cave in the Iron valley in the Red hill by removing a stone 16 cubits high with which Mahâdêva had closed the mouth of the cave, and out came 16 scores of Gonds at once[1] The Śailôdbhava origin would thus appear something like an improvement on this story Recognising the tendency, which has always existed and still exists, to adopt eponymous names under the influence of what Sir Alfred Lyall calls the gradual Brâhmanising of castes, it would not be surprising to find a family with a dubious patronymic insinuating a non-Brâhmanical origin, preferring a metronymic connected with so holy a deity as the Ganges, in spite of the Kshatriya mode of calling themselves after the male parent It will then be asked why in the present grant the Śailavaṁśa was at all mentioned, to which an answer may be found in the fact that there are always three classes of people the conservatives or those who would stick to the old things only, the moderates who would tolerate both the new and the old, and the extremists who would wholly discard the old, and probably the donor of the present grant belonged to the second class All this is, however, extremely hypothetical, and I only hazard it in the hope that a better explanation may be forthcoming. By the way I may mention that it was the Gângavaṁśa kings of Orissa who revived Sun-worship and built many temples dedicated to that deity,[2] and again most of the officials, such as *samâhartṛ* and *sannidhâtṛ* (l 24), are those chiefly found in the grants of Orissa kings These are other items in support of the donor's family connection with Orissa.

With regard to the places mentioned in the grant, I identify **Khaddikâ** with **Khadi**, a village three miles north-east of Ragholi where the plates were found It is only a Sanskritised name like Lañjikâ[3] for Lanji, which is also not very far away from this place. **Katêraka** is probably the present **Katera** near Katangi, 60 miles west of Ragholi I cannot identify **Chaṭṭullilha**, unless it is a mistake for Raghullilha or Ragholi, where the plates have been found With the elision of a little stroke in the first letter, and giving a slightly slanting position to the second, the word would read as Raghullilha This may find support from the fact that the engraving of the grant is very defective, and that several other mistakes have been committed in lines 33, 40, 44, *etc* I cannot find in the Central Provinces a place answering to **Śrîvardhana-pura.** It could not be Śrîvardhana in the Bombay Presidency, the famous seaport referred to by European travellers as Zufardan and celebrated as the birth-place of the first Peshwa.[4] From what has been stated above, the family would seem to have come from a seaport in the east rather than from the west But the place must be searched for nearer home, and it may be that it is now non-existent The probability is that it was situated somewhere near Râmtek in the Nâgpur district Five miles from this place there is a village called Nagardhan which was known as **Nandivardhana**[5] in olden times, and local traditions assert that the surrounding country was ruled from that place by Kshatriya Râjas[6] The village contains ancient remains and is mentioned as the name of a district together with Nâgpur in the Dêôlî plates of the Râshtrakûta king Krishna III. dated in the year 940 A.D.[7] It is plain therefore that

[1] Cunningham's *Reports*, Vol IX p 158

[2] See Hunter's *Orissa*, Vol I p. 279 f Dr Hunter says — "At a remote period, Sun-worship, driven out of Vêdic India by materializing superstitions, found shelter on the secluded Eastern coast Its existence in Orissa in ancient times is proved not only by the fact of a specific division of the country being devoted to it, but also by the rock writings . . . The most exquisite memorial of Sun-worship in India, or I believe in any country, is the temple of Konârak upon the Orissa shore"

[3] In the Ratanpur inscription of Jâjalladêva, *Ep Ind* Vol I p 33

[4] *Bombay Gazetteer*, Vol. XI. p 467

[5] Mr Craddock's *Settlement Report*, 1895, p 15

[6] It may be borne in mind that this part of the country was for a long time under Gonds and afterwards the Marâṭhas, and as a rule the memory of these only survives.

[7] Above, Vol. V. p. 196 *f.*

Nandivardhana must have been a place of great importance before it gave its name to the district I hold that this was founded by a successor of Jayavardhana II. who removed the capital from Śrîvardhanapura, also named after a king of the same line, to the place to which he gave his own name [1] The Râshṭrakûtas rose in power on this side in the eighth century, and it is probably they who displaced the Śailavaṁśa dynasty of the Vindhya mountains Nandivardhana or Nagardhana is about 100 miles from Raghoḷi, and both were included in the same district about a century ago It may also be stated that, so far as I have been able to find, there are no other villages ending in *vardhana* in Bâlâghât or any of the surrounding districts, and the name is so peculiarly different from those of other villages in the locality that it may almost be called unique, for these reasons the location of Śrîvardhanapura round about Nandivardhana or Râmṭek carries at least a certain probability with it

TEXT [2]

Seal

1 श्रीजयव-
2 र्द्धनदेवस्य [॥*]

First Plate

1 श्रीं स्वस्ति श्रीवर्द्धनपुरात् [॥*] [3]कैलासाचलतुङ्गशृङ्ग-
2 विपुलद्रोणीजयेशप्रभुः[4] प्रख्यातो भुवि श्रीखर्वं-
3 शतिलकः श्री — —[5] वर्द्धनो यो नृपः । तत्पुत्रः पृथव-
4 र्द्धनो निजभुजव्याकृष्टखड्गः[ः] सुधां[6] देयं गौर्ज्जरमास-
5 साद सहसा विक्रान्तिभिर्यस्तः ॥ [१*] तद्वंशप्रभवो
6 व्यजीजनदलं सौवर्द्धनो भूपतिर्भूचक्रक्र-
7 मलग्नविक्रमयशः[7] पुत्रत्रयं त्वीरसं । ते-
8 [8]षामुर्ज्जितवैरिदारणपटु पौण्ड्राधिपं क्ष्माप-
9 ति हर्त्तुको विषय तमेव सकलं जग्राह शौ-
10 र्यान्वितः ॥ [२*] ताभ्यामन्यतमो विहत्य सहसा द-
11 र्पोद्धतं दारुणं काञ्चि काञ्चिनराधिपं सित-

Second Plate, First Side

12 गुणो जग्राह जेता द्विषां । तत्पुत्रो जयवर्द्धने-
13 ति वचसा ख्यातो वरो भूभृतां विन्ध्ये विन्ध्यनरेशमेव

[1] It is noticeable that all names of this line end in *vardhana*

[2] From the original plates I am indebted to Pr. F Hultzsch for a few corrections in my readings

[3] Metre Śârdûlavikrîḍita, also of the two next verses

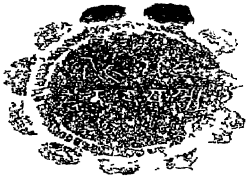
[4] Read °जवप्र°

[5] There are two letters here which appear to have been struck off by the engraver The metre also shows that they were redundant

[6] Read पुरा-

[7] Read °लग्न°

[8] Read °मूर्ज्जित°



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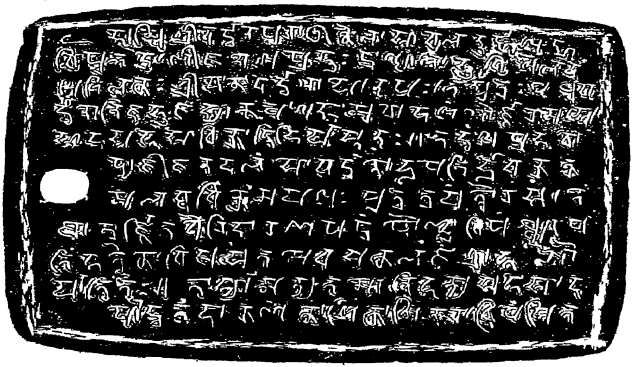

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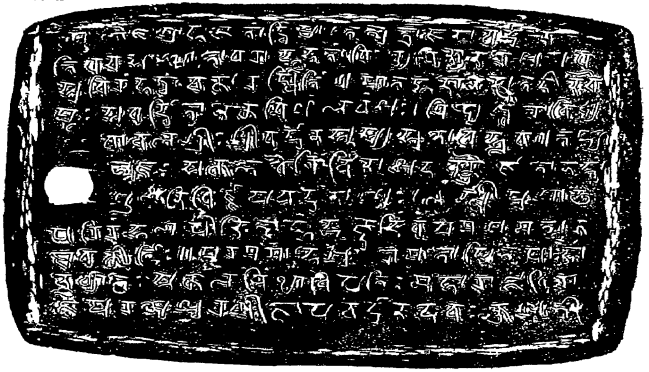
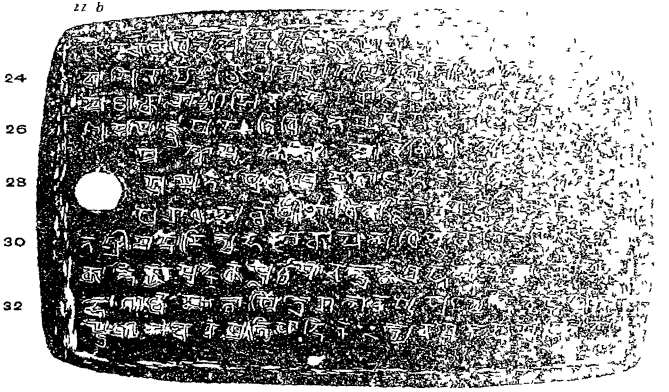
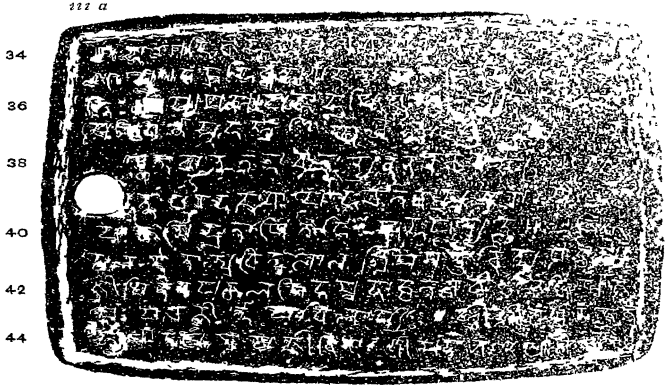


E HULTZSCH SCALE 6 W GRIGGS, PHOTO-LITH

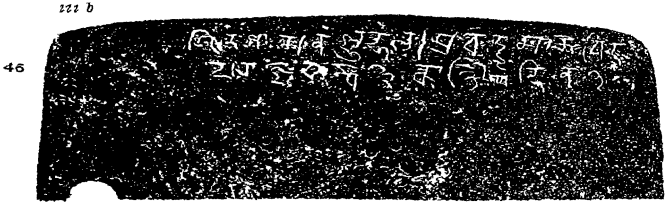
11 b



111 a



111 b



FROM INK-IMPRESSIONS SUPPLIED BY RAI BAHADUR V. VENKAYYA

14 सुचिरं हृत्वा चकार स्थितिं ॥ [३*] [1]मातङ्गदानचतदीनचे-
15 ष्टः [2]सवर्द्धितानेकविशालवंशः । विन्ध्येश्वरो विन्ध्य
16 इवाचलश्रीः श्रीवर्द्धनस्तस्य सुतो बभूव[3] ॥ [४*] [4]तस्या-
17 ऋजः सकलवैरिविनाशदक्षो जातो महा-
18 गुणनिधिर्ज्जयवर्द्धनाख्यः । लक्ष्मीप्रगाढ-
19 परिरभणपीडिताङ्गं दृष्ट्वा दिवं यमगमत्प्रभु-
20 र्येव कीर्त्तिः ॥ [५*] परममाहेश्वरो मातापितृपादा-
21 नुध्यातः सकलविद्याधिपतिः महाराजाधिरा-
22 जपरमेश्वरश्रीजयवर्द्धनदेवः कुशली

Second Plate, Second Side

23 कटेरकविषयीयखट्टिकायां ब्राह्मणा[न्*][5] सपूज्य प्रति-
24 वासिनोन्यांश्च कुटुम्बिन[6] (।) समाहूर्त्तसन्निधाढ्यप्रमुखां[7]
25 यथाकालाध्यासिनः सर्वराजपुरुषां[8] विषयपतीं-
26 श्च समाज्ञापयति [॥*] विदितमस्तु भवता[9] यथास्माभिर-
27 यं ग्रामः सनिधिः सोपनिधिः सर्व्वकरादान-
28 समेतः प्रतिषिद्धचाटभटप्रवेशः सदशा-
29 पराधः सर्व्वपीडाविवर्ज्जितः चतुस्सिद्धप्रतिष्ठि-
30 तश्रीमदादित्यभट्टारकाय अधिष्ठानविज्ञप्तिकया
31 [10]कार्त्तिक्यासुदकपूर्व्वमाचन्द्रार्कंग्रहसमकालोप-
32 भोगार्थं मातापित्रोरात्मनश्च पुण्याभिवृद्धये ता-
33 म्रशासनेन प्रतिपादित इत्यवगत[12] समुचितभो-

Third Plate, First Side

34 गभागादिक भक्ता[13] सुख वस्तव्यं ॥ तथा चोक्तं धर्म्म-
35 शास्त्रे ॥ [14]बहुभिर्व्वसुधा दत्ता राजभिः सगरादि-
36 भिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ [६*]
37 षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः । आ-

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[1] Metre Indravajrā [2] Read सवर्द्धिता° [3] Read बभूव

[4] Metre Vasantatilaka The simile here is विरुद्धसतिकारिका, compare श्रौनियोगाद्दिसुभिव गतेत्यस्युचिं यस्य कौर्ति in the *Sāhityaprakāśa*, 7th *ullāsa*, *ślōka* 241 For this parallel quotation I am indebted to Pandit Hiranand Sastri, M A

[5] Read ब्राह्मणान् [6] Read कुटुम्बिन. [7] Read °प्रमुखान्
[8] Read °पुरुषान् [9] Read भवतां [10] Read कार्त्तिकी°
[11] Read तास° [12] Read इत्यवगत्य, [13] Read भुक्ता.
[14] Read बहु°.

38 च्छेत्ता चातुतन्त्रा[1] च तान्येव नरके वसेत् ॥ [७*] खद-
39 त्तां परदत्तां[2] वा यो हरेत वसुन्धरां । स विष्ठा-
40 यां कृमिर्भूता[3] पितृभिः सह पच्यते ॥ [८*] इति क-
41 [4]श्वलदताम्बुविन्दुलोलां श्रियमनुचिन्त्य मनुष्य-
42 जीवितं च [5]कलमिदमुदाहृत[6] च बुध्वा[7] न हि पुरु-
43 षैः परकीर्त्तयो विलोप्याः ॥ [९*] श्रीश्रीवर्द्धनदेव-
44 स्य पाद[पद्मोप]जीविना[8] । श्रीमद्दाचरुपालेन लि-

Third Plate; Second Side

45 खितं शासनं शुभम् । [१०*] प्रवर्द्धमानविज-
46 यराज्ये सम्व[9] ३ कार्त्ति[के ?] दिन ३० [॥*]

TRANSLATION.

(Line 1.) *Om* Hail! From **Śrivardhanapura.**

(Verse 1) (*There was*) king **Śrivardhana** (I.), the lord of the family of her[9] who was born in the great valley of the lofty peaks of the Kailâsa mountain, (*and*) famous on (*this*) earth (*as*) the ornament of the **Śailavaṁśa** His son **Pṛithuvardhana,** formerly having drawn the sword with his own arm, at once overcame the **Gaurjara** country by (*his various*) attacks.

(V. 2.) King **Sauvardhana,** who was born in his family, begat three sons of his own, who in due course acquired the glory of heroism on the circle of the earth. One of them, possessing valour, having killed the **Paundra** king who was skilled in rending up (*his*) powerful enemies, took the whole of that country.

(V. 3.) The third of them,[10] of white (*i. e.* pure) character, the vanquisher of foes, having forcibly killed the self-conceited (*and*) cruel king of the **Kâśis,** took **Kâśi** (*from him*). His son, known by the name of **Jayavardhana (I.),** the best of kings, having killed the lord of the **Vindhya,** took up his residence in the **Vindhya** for a long time

(V 4) His son was **Śrivardhana (II.),** the lord of the **Vindhya,** who possessed immovable (*permanent*) wealth like the immovable Vindhya mountain itself, who banished poverty by gifts of elephants, (*and*) who augmented the prosperity of various (*other*) big families.

(V 5) His son, skilled in destroying all (*his*) enemies (*and*) a treasury of great virtues, was called **Jayavardhana (II.).** The goddess of Wealth so closely embraced him that the goddess of Fame, as if (*jealous of her cowife*), out of anger ascended to the heavens[11]

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[1] Read चातुरन्ता.
[2] Read परदत्तां
[3] Read कृमिर्भूत्वा.
[4] Read कमलदलाम्बुविन्दु°.
[5] Read °सुदाहृतं
[6] Read बुद्ध्वा.
[7] The words in brackets are very common in inscriptions, see *e.g. Ind. Ant* Vol IV. p. 210, note 3
[8] Read सवत्
[9] I take *dṛiṣṭa-vaṁśa* to stand for *dṛiṣṭyā-vaṁśa* in accordance with Pâṇ VI 3. 63, and to mean the *Gaṅgā-vaṁśa*
[10] Literally, 'another than the two'
[11] The idea is that he was very wealthy, and that his fame reached up to the heavens.

(L. 20.) The devout worshipper of Mahêśvara (Śiva), who meditated on the feet of his parents, the lord of the whole **Vindhya**, the *Mahârâjâdhirâja Paramêśvara*, the illustrious **Jayavardhanadêva**, being in good health, having worshipped the Brâhmanas in (*the village*) **Khaddikâ** in the district (*vishaya*) of **Katêraka**, issues a command to the inhabitants and other householders (*as well as*) revenue collectors, receivers of public property and so forth, as they are appointed from time to time, (*and*) to all state officers and provincial governors

(L 26) "Let it be known to you that this village is given by Us, with hidden treasures (*and*) deposits, together with (*the right of*) taking all the dues, with the prohibition for the regular or irregular forces to enter (*the village*), with (*the fines leviable on*) the ten offences,[1] free from all troubles, to (*the temple of*) the holy **Âditya-bhattâraka** (*i e* the Sun-god) set up at **Chattullika**, at the request of the residence (*viz* Śrîvardhanapura, l 1), on the **Kârttiki** (*tithi*), with libations of water, to be enjoyed as long as the moon, the sun and the planets endure, for the purpose of increasing the religious merit of (*Our*) parents and of Ourself, by (*this*) copper-plate charter. Knowing this, let (*all*) live happily, enjoying (*their*) due portion of rights, *etc* And it is thus enjoined in the *Dharmaśâstra* "—

[Here follow four of the customary imprecatory verses]

(V 10) (*This*) auspicious charter was written by the illustrious **Mahâchandapâla**, who subsisted on the lotus-feet of the illustrious **Śrîvardhanadêva**.

(L. 45) **The year 3 of the augmenting and victorious reign, the 30th day of Kârttika.**

No 6.—MALIYAPUNDI GRANT OF AMMARAJA II

By Professor E Hultzsch, Ph D, Halle (Saale)

This interesting record of the Eastern Châlukya dynasty was first published in 1905 by Messrs A. Butterworth and V Venugopal Chetti in their *Nellore District Inscriptions*, p. 164 ff, with seven photographic Plates The original copper-plates had been "discovered by Mr Venugopal Chetti in the Râmalingêśvarasvâmi temple at **Madanûr**, a village about 10 miles from Ongole, Nellore district" I re-edit the inscription from ink-impressions supplied by Rai Bahadur V Venkayya, to whom the original plates were kindly forwarded at my request by Mr Butterworth, and who contributes the following remarks on them —

"These are **five copper-plates**, measuring $9\frac{1}{2}''$ by about $4\frac{5}{16}''$. The first and last plates bear writing only on their inner side and have raised rims about $\frac{5}{16}''$ high only on their engraved side The three remaining plates, which bear writing on both sides, have rims of the same height projecting on both sides[2] Through holes ($\frac{7}{8}''$ in diameter), bored on the left margin of each plate, is passed a circular ring, which appears to have been cut and re-soldered before the plates came into my hands The ring measures $5\frac{1}{2}''$ in diameter and is a little more than $\frac{1}{2}''$ thick. Its ends, which are slightly thinner, are secured in the upper part of an expanded lotus flower of eight petals. To the lower part of the same lotus, which is fashioned into a rim-like projection, is soldered a circular **seal**, which measures $2\frac{1}{8}''$ in diameter and is nearly $\frac{3}{8}''$ thick It bears, in relief on a countersunk surface, the legend *Śrî-Tribhuvanâṁkuśa* in the centre, in characters similar to those of the inscription. Below

[1] These were probably killing (murder), theft, wrong action (adultery), slander, harsh language, untruthfulness, incoherent conversation, incivility, atheism and perverse behaviour, enumerated as *daśadhâ pâpakarma* in the *Śukranîti, adhyâya* 3, *śloka* 6

[2] The high rims are responsible for the fact that some symbols at the beginning and the end of lines have not come out well in the ink impressions

the legend is an expanded lotus flower, and above it a running (?) boar facing the proper left. In front of the boar is an elephant goad, and behind its tail a crescent."

The alphabet is of the same Telugu type as in other grants of the same dynasty and period. No distinction is made between secondary *ô* and *au*, and secondary *ê* and *ai* is often written as *i* and *u*. Final *k* occurs in line 32, *t* in ll. 8, 30 and 51, *n* in ll. 10, 18, 24, 37, 39, 51 and *m* in ll. 5, 7, 9, 11, 12, 51, 54, 55 and 60. The *jihvâmûlîya* is used in ll. 42, 51, and the *upadhmânîya* in ll. 10, 41, 43, 46 and 51.

The following orthographical irregularities deserve to be noted. Against one of Pânini's rules (VIII 4, 49) the *sh* of *varsha* is doubled in ll. 8 and 11, but not in ll. 13, 15, 25 and 40. Some spellings are due to the Telugu pronunciation. Thus we find *yâtad* (l. 57, for *ètad*, *yuttara* (ll. 54 f. and 57, but not in l. 59) for *uttara*, *rakshanâyayiva* (l. 47 f.) for *rakshanây=aiva*, *aruha* (l. 50) for *arha*, *krishṭa* (l. 39) for *krishna*. Dental *n* is employed instead of lingual *n* in *Kiranapuram* and *krishna* (l. 43), *punya* (ll. 49, 50), *âbharana* (ll. 49, 53), *ganêa* (l. 50), *yuttarâyana* (l. 54 f.). The vowel *ṛi* is replaced by *ri* in *krishna* (l. 49), *sadrisô* (l. 52) and *kritvâ* (l. 56). The palatal sibilant is improperly used in *śamha* (l. 50) for *samgha* and *śadrisô* (l. 52) for *sadrisô*.

The language is Sanskrit prose, interspersed with 20 Sanskrit verses. In ll. 56-60 some names of villages, tanks and fields appear in their Telugu forms. At the end of the record the usual imprecatory verses and the names of the *Âjñapti*, composer and writer are missing.

As the inscription records a grant to a Jaina temple, it opens with an invocation of the Jaina religion (v. 1). Ll. 3-41 contain the genealogy of the Eastern Châlukya dynasty down to *Samastabhuvanâśraya* Vijayâditya (VI.) or Ammarâja (II.), the date of whose coronation is given in the same two verses (13 f.) as in his Padankalûru grant.[1] The genealogical portion contains two passages of historical importance, the first (ll. 13-16) describing the reign of Vijayâditya III., and the second (ll. 22-32) the accession of Châlukya-Bhîma II.

The Pithâpuram inscription of Mallapadêva reports that Vijayâditya III. slew Mangirâja, burnt Chakrakûta, terrified Sankila, residing in Kiranapura and joined by Krishna, restored his dignity to Vallabhêndra, and received elephants as tribute from the king of Kalinga.[2] The slaying of Mangi is referred to also in three other inscriptions.[3] The second of them adds the burning of Kiranapura, and the third states that the king, having terrified Krishna and Sankila, completely burnt their city. Hitherto we did not know who Mangi and Sankila were. Verse 3 of the Mahâyapûṇḍi grant calls the former 'the king of the great Nodamba-râshṭra,' and the second 'the lord of the excellent Dê[ha]la.' Thus Mangi seems to have been one of the Pallavas of Nolambavâḍi[4] and Sankila an early chief of Dahala (or Chêdi). While two of the above-mentioned inscriptions couple the name of Sankila with that of Krishna, the Mahâyapûṇḍi grant (v. 3) states that Sankila was 'joined by the fierce Vallabha.' The *Nellore District Inscriptions* (p. 169, note 5) correctly conclude from this that Sankila's ally Krishna was a Vallabha, *i.e.* a Rashṭrakûta. Hence my former identification of this Krishna with the Paramâra king Krishnarâja[5] must be wrong, and he may be identified, as was done by Dr. Fleet,[6] with the Râshṭrakûta king Krishna II. The latter is known to have been connected with the Chêdi family, being the son-in-law of Kokkalla (I.) and the brother-in-law of Śankuka.[7] I feel no hesitation in identifying Sankila of Dahala with Śankuka (or Śankaragana) of Chêdi, the son of Kokkalla I., but am unable to identify Kiranapura, where Sankila resided according to the

[1] *Ind. Ant.* Vol. VII. p. 16. Ll. 23-34 of this grant are identical with ll. 32-41 of the Mahâyapûṇḍi grant.
[2] Above, Vol. IV. p. 239 f.
[3] Above, Vol. V. p. 126, verse 5; *Ind. Ant.* Vol. XIII. p. 213, text line 16 f., *South Ind. Inscr.* Vol. I. p. 42, verse 10 (compare above, Vol. IV. p. 226 and notes 7 and 8).
[4] *Dyn. Kan. Distr.* p. 332 f.
[5] Above, Vol. IV. p. 227.
[6] *Ind. Ant.* Vol. XX. p. 102.
[7] *Ind. Ant.* Vol. XII. p. 263.

Pithâpuram inscription and Krishnarâja according to the Maliyapûndi grant (v 15) In two grants the burning of this Kiranapura,[1] the residence of Krishna and Sankila,[2] is attributed to Vijayâditya III himself Verse 15 of the Maliyapûndi grant informs us that this feat was in reality performed by a military officer named **Pândaranga** It is perhaps worth noting that another Râshtrakûta prince named **Krishnarâja** is mentioned in a grant of A.D 888.[3] Between the slaying of Mangi and the victory over Sankila the Maliyapûndi grant mentions that Vijayâditya III 'defeated the **Gangas** who took refuge on the peak of **Gangakûta**' As suggested in the *Nellore District Inscriptions* (p 169, note 3), this statement may or may not be a mere variant of one in the Pithâpuram inscription, according to which the king burnt **Chakrakûta**[4] He is elsewhere said to have 'defeated the unequalled Gangas'[5] Finally the new grant reports that Vijayâditya III bore the surname **Parachakrarâma** (l 14)

The Maliyapûndi grant gives a vivid description of the struggles that took place after the death of **Vikramâditya II** Five years passed in continual wars between the rival claimants, among whom **Yuddhamalla, Râjamârtanda** and **Kanthikâ-Vijayâditya** are mentioned by name Then **Râjabhîma** (or Châlukya-Bhîma II) succeeded in restoring order by slaying Râjamârtanda, defeating and banishing Kanthikâ-Vijayâditya and Yuddhamalla, and killing many other rebels **Yuddhamalla (II)** is the son of Tâla, to whom one grant of Châlukya-Bhîma II attributes a reign of seven years,[6] while two other grants,[7] like the Maliyapûndi grant, take no official notice of his reign **Râjamârtanda** is perhaps the same as Râjamayya in the Kaluchumbarru grant,[8] and he is mentioned also in the Kolavennu plates[9] In editing these plates I committed a mistake, which has been endorsed by Dr Fleet[10] and Prof. Kielhorn,[11] in taking Râjamârtanda as a surname of Châlukya-Bhîma II As stated in the *Nellore District Inscriptions* (p 170, note 4), the Maliyapûndi grant now shows that Râjamârtanda was a distinct person Dr Fleet has already noticed that ll 17-19 of the Kolavennu plates contain a verse,[12] the first half of which I would now, with the help of his remarks, correct as follows —

यस्तातबिक्कनाख्यं धल्ढि दिं मुन्निष्ठिवराजमार्त्तण्डो [1*]

Thus the verse mentions four enemies of Châlukya-Bhîma II —Tâtabikyana, Dhaḷadi (or Dhaḷaga), Munniya and Râjamârtanda **Kanthikâ-Vijayâditya**, whom the king banished along with Yuddhamalla II, is undoubtedly the same as Kanthikâ-Bêta or Vijayâditya V, the son of Amma I and the ancestor of the Eastern Châlukyas of Pithâpuram[13]

The subjoined grant was made at a winter solstice (*uttarâyana*, l 54 f) The donee was a temple of **Jina** (*Jinâlaya*) in the south of **Dharmapuri** (v 17), which was in charge of a priest of the **Yâpaniya-samgha**[14] (v 18) It had been founded by the *Kaṭakarâja* (l 54) **Durgarâja** (v 16) and was named **Kaṭakâbharana-Jinâlaya** (v 17 and l 53), evidently after a surname of the founder At his request (l 54) the grant was made, and the grant portion opens with a pedigree of his family His ancestor **Pândaranga** is stated to have burnt **Kiranapura**, the residence of **Krishnarâja** (v 15), and accordingly must have been a military officer of Vijayâditya III.[15] His son **Niravadyadhavala** was appointed *Kaṭakarâja* (l 44 f) His son was the *Kaṭakâdhipati* **Vijayâditya** (l 45 f), and his son was Durgarâja (v 16).

[1] *Ind Ant* Vol XIII. p 213, text line 17
[2] *South Ind Inscr* Vol I. p 42, verse 10 (compare above, Vol IV p 226 and note 7)
[3] *Ind Ant* Vol. XIII p 66
[4] Compare above, Vol IV p 227
[5] *South-Ind Inscr* Vol I p 42, verse 10
[6] *Ind. Ant* Vol. XIII. p 214, text line 31
[7] *South-Ind Inscr* Vol I p 44, above, Vol V p 138, note 3
[8] Above, Vol. VII p 181
[9] *South-Ind Inscr* Vol. I p 46 and note 1
[10] *Ind Ant* Vol XX p 269, and above, Vol. VII p 182
[11] *Lists of Southern Inscr* No, 562
[12] Above, Vol. VII. p 181 f.
[13] Above, Vol IV p 227
[14] Compare *ibid* p 383 *
[15] See notes 1 and 2 above

Pândarânga (the Pândaranga of v 15) is mentioned as *Âjñaptṛ* in a grant of Vijayâditya III [1] The title *Kaṭakarâja* or *Kaṭakâdhipati*, i e 'superintendent of the royal camp,' which was borne by his three lineal descendants, seems to be peculiar to the court of the Eastern Châlukya kings Dr Fleet remarked that the grants of Amma I and Amma II mention *Kaṭakarâja*, *Kaṭakêśa* and *Kaṭakâdhîśa* as *Âjñaptṛi*, and came to the conclusion that these two words were not proper names, but mere titles [2] The Maliyapûndi grant now shows that in each case they refer to one of the three direct descendants of Pândaranga, who bore that title, *viz.* Niravadyadhavala, Vijayâditya and Durgarâja It seems preferable to take also *Kaṭeyarâja* in the grant of Châlukya-Bhîma I [3] as a vulgar form of *Kaṭakarâja*, the title of Vijayâditya, and not as a proper name

The object of the grant was the small village (*grâmaṭikâ*) of **Maliyapûndi** (l 55) in the district (*vishaya*) of **Kamma-nându** (l 42) Its boundaries are given in l 56 f The northern boundary, **Dharmavuramu**, is the Telugu form of Dharmapuri, to the south of which the *Jundlaya* was situated (v 17) According to the *Nellore District Inscriptions* (p 174, note) both **Dharmapuram** and the western boundary, **Kalvakuru**, are now in the Addanki division of the Ongole tâluka Of two inscriptions at Dharmavaram (p 966 ff. of the same work) the first mentions Guṇakenalla (Vijayâditya III.), Pândaranga, the burning of Kiranapura, and Dharmavuram An inscription at Addanki (p 896 f. of the same work) also refers to Pândaranga and Dharmavuram Maliyapûndi itself, the village granted, does not exist any more at present (*ibid* p 167), but its former position is fixed by the identification of two of its boundaries The district of Kamma-nându, to which it belonged, is identical with the **Kamma-râshtra** or **Kammâka-râshtra** of other inscriptions To my former remarks on this geographical name [4] may be added that it occurs as *Kaṁmâka-raṭha* in the Jaggayyapêta inscriptions of Purisadata [5] This Prâkrit form renders my suggestion that *Kammâka* may be meant for *Kammânka* [6] untenable, for the latter would have become in Prâkrit *Kammanka*, and not *Kammâka*

TEXT.[7]

First Plate

1 ॥ भद्रं स्याच्चिजगद्धिताय सततं श्रीमज्जिनेन्द्रप्रभोरुद्दामातत्रशासन[ṁ]-

2 य विलसद्धर्म्मावलीवलाय च । सामर्त्थात्खलु यस्य दुष्कलिकृता दोषाश्च मित्याङ्कव[ṁ][8] (।) दु-

3 र्व्वृत्तानि च भूतले न विततान्ति[ś]च नित्यं क्षिते[ḥ*] ॥ [१*] ॥ स्वस्ति श्रीमतां सकलभुवनसं-[9]

4 स्तूयमानमानव्यसगोत्राणां हारितिपुत्राणां कौशिकिवरप्रसादलब्धरा-

5 ज्यानाम्मातृग[ण*]परिपालितानां स्वामिमहासेनपादानुध्यायिनाम् भगव-

6 न्नारायणप्रसादसमासादितवरवराहलाञ्छनेक्षणक्षणवशिकृतारातिमण्ड[ला]-[10]

[1] Above, Vol. V p 125, verse 9 [2] Above, Vol VII p 184 f.

[3] Above, Vol V p 130 [4] Above, Vol. VIII p 238

[5] See Bhagwanlal Indraji's transcript in *Notes on the Amaravatî Stûpa*, p 56, and Buhler's transcripts in the *Ind Ant* Vol XI p 258 f and in *Amaravatî and Jaggayyapeta*, p 110 (compare Plate lxii f.)

[6] Above, Vol VIII p 234

[7] From two sets of ink-impressions [8] Read मित्याह्व

[9] The *anusvâra* stands at the beginning of the next line

[10] Read °वशीकृता°.

7 नामस्वमेधावभृथस्नानपवित्रीकृतवपुषाम्[1] चालुक्यानां कुलमलंकरिष्णोस्त्या[श्र]-
8 यवल्लभेन्द्रस्य भ्राता कुब्जविष्णुवर्द्धनोष्ट[ा*]दश वर्ष्माणि[2] वेंगिमण्डलमपालयत् ।
तदात्म-

Second Plate, First Side

9 जो [3]जयसिंहस्त्वयस्त्रिंशतम् । तदनुजेन्द्रराजनन्दनो विष्णुवर्द्धनो नव । तत्सू-
नुर्म्मगियुवराज-
10 ⨯पंचविंशतिन्तत्पुत्रो जयसिंहस्त्वयोदश । तदवरज[:*] कोक्किलिछषण्मासान् ।
तस्य ज्येष्ठो भ्राता
11 विष्णुवर्द्धन[स्त]सुचाव्य [स]प्तचिंशतम्[4] (।) वर्ष्माणि [।*] तत्पुत्रो विजया-
दित्यभट्ट[ा*]रकोष्टादश । तत्सुतो
12 विष्णुवर्द्धनषष्ठ्यिंशतम् । नरेन्द्रमृगराजाख्यो मृगराजपराक्रमः [।*] विजयादित्य-
13 भूपाल:[5] चत्वारिंशत्समाष्टभिः [॥ २*] तत्पुत्रः कलिविष्णुवर्द्धनोध्यर्द्धवर्षं । त-
14 त्पुत्रः परचक्ररामापरनामधेयः [।*] हत्वा [6]भूरिनोदंवराष्ट्रनृपतिं मगिम्महा-
संग-
15 र[7] गंगानाम्नीवगंगकुटग्गिखराब्धिर्ज्जित्य [8]सड्ड[ा]लाधीशं संक्किलमुग्रवल्लभयुत
यो भ[ा]-
16 यियित्वा चतुश्चत्वारिंशतमब्दकांश्च विजयादित्यो ररक्ष क्षितिं । [३*]
तदनुजस्य लब्ध-

Second Plate, Second Side.

17 यौवराज्यस्य विक्रमादित्यस्य सुतश्चालुक्यभिमस्त्रिंशतं[9] [।*] तस्याग्रजो
विजयादित्यः
18 षण्मासान् [।*] तदग्रसूनुरम्मराजस्सप्त वर्षाणि । तत्सूनुमाक्रम्य बाल
चालुक्यभिमपि-[9]
19 तृव्ययुद्धमल्लस्य नन्दनस्त्वालनृपो मासमेकं । नानासामन्तवग्गैरधिकबल-
युतैस्म-[10]
20 त्तमातंगसैनो[11] हत्वा तं तालराजं विषमरणमुखे सार्द्धमत्युग्रतेः
21 जाः [।*] एकाब्दं सम्यगंभोनिधिवलयवृतामन्वरच्चङ्गरित्रिं[12] श्रीमाच्चालुक्य-

[1] Read °वपुषां [2] Read वर्षाणि. [3] Read जयसिंह°
[4] Read °चिंशत वर्षाणि [5] Read °पालयला° [6] Read °भीडय°
[7] Read °संगरि गंगानाम्नितगंगकूट°
[8] Read सड्ढाहला°, in contravention of the rules, the first half of the verse ends in the middle of a compound word
[9] Read °भीम° [10] Read °वर्ग्गै° and °युतैर्म्म° [11] Read °सैनेर्हत्वा,
[12] Read °क्षरित्रीं श्रीमांश्चालुक्यभीम°.

22 भिमच्चितिपतितनयो विक्रमादित्यभूपः । [४*] पश्चादहमहमिकया विक्र-
मादित्यास्त-
23 म[य*]ने राक्षसा इव प्रजाबाधनपरा दायादराजपुत्रा राज्याभिलाषिणो
युद्धमल्लरा-
24 [1]जमार्त्तण्डलकणिठकाविजयादित्यप्रभृतयो विग्रहिभूता[2] आसन् [।*] विग्र-

Third Plate, First Side

25 हेणैव पंच वर्षाणि गतानि [।*] ततः [।*] [3]योवधिद्र[ा]जमार्त्तण्डस्तेष[ां]
येन रणे क्षती [।*] क-
26 णिठकाविजयादित्ययुद्धमल्लो[4] विदेशगो । [५*] अन्ये मान्यमहिभृतोपि[5]
बहवो[6] दु-
27 ष्टप्रवृत्ताश्रुता(:)[7] देशोपद्रवकारिणः प्रकटिताः कालालय[8] प्रापिताः [।*]
[9]दोर्हण्डेरि-
28 तमण्डलाग्रलतया यस्योग्रसंग्रामकावाञ्छा[10] तत्परभूतृपैश्च[11]
29 शिरसो मालेव सन्धार्य्यते । [६*] नादग्वा[12] विनिवर्त्तते रिपुकुलं कोपाग्निरा
मूल-
30 तः शुभ्रं य[स्य] यशो न लोकमखिलं सन्तिष्ठते न भ्रमत् [।*] द्रव्यां-
भोधरराशिरप्यनुदिनं[13]
31 सल्पयमाने भृशं दारिद्र्योग्ररतारतेन जनसंसस्ये[14] न नो वर्षति । [७*] स
चालुक्यभिमनप्पा[15] वि-
32 जयादित्यनन्दनः [।*] द्वादशाब्दात्समास्समक्[16] राजभिमो धरातलं । [८*]
तस्य महेश्वरमू-

Third Plate, Second Side.

35 [17]त्तेरुमासमानाक्षतेः कुमाराभः [।*] लोकमाहादेव्याः[18] खलु यस्समभवदग्म[रा]-
34 जाख्यः ॥ [९*] जलजातपत्रचामरकलशांकुशलक्षणा[क*]करचरणतलः [।*]
लसदाजा-

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[1] As remarked in the *Nellore District Inscriptions*, p 178, note 1, the ल after मार्त्तण्ड is superfluous, it was perhaps engraved because the writer had in his mind the frequent word मण्डल

[2] Read विग्रहीभूता [3] Read योवधीद्रा° [4] Read °मल्लो

[5] Read °महीभृ°. [6] The *akshara* बो and दु are engraved on an erasure.

[7] Read °श्रुतोद्धता [8] Read °लय [9] Read दोर्दण्डे°.

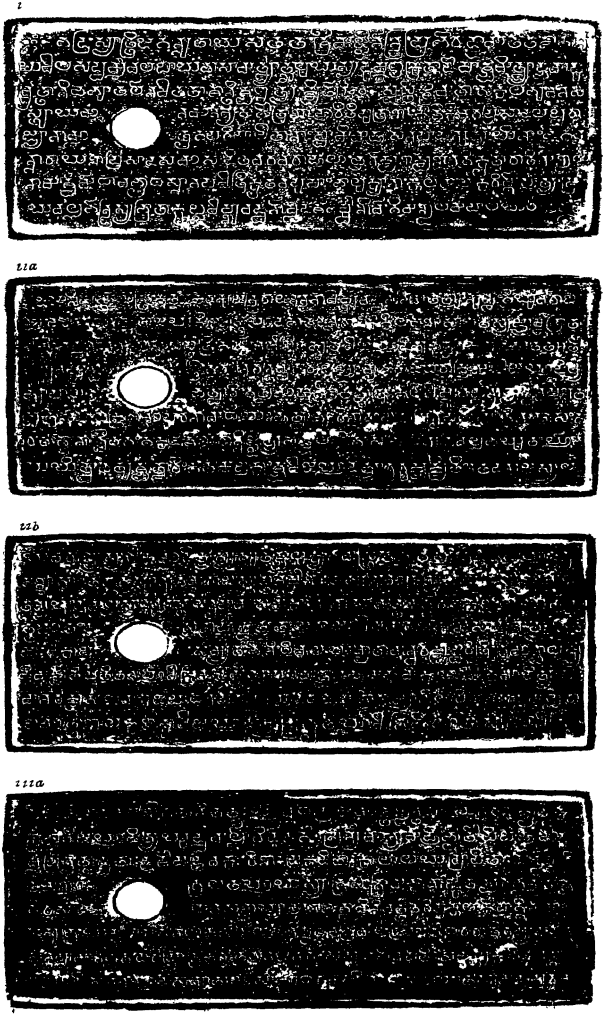
[10] Read perhaps °सांग्रामिकस्याशा

[11] Read °भूरुपैश्च as proposed in the *Nellore District Inscriptions*, p 178, note 6, श is engraved on an erasure

[12] Read नादग्धा [13] The *anusvâra* stands at the beginning of the next line

[14] Read जनतासस्ये [15] Read °भीम°

[16] Read द्वादशाब्दात्समास्समयशाजभीमो [17] Read °मूर्त्ते°. [18] Read °महा°



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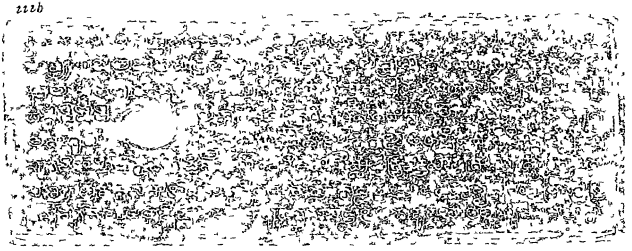

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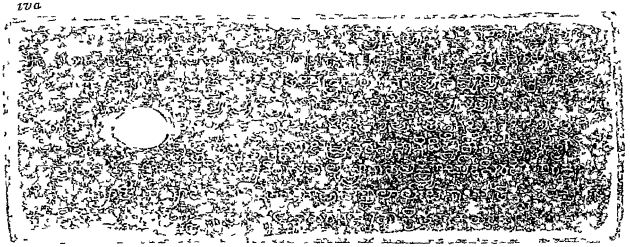

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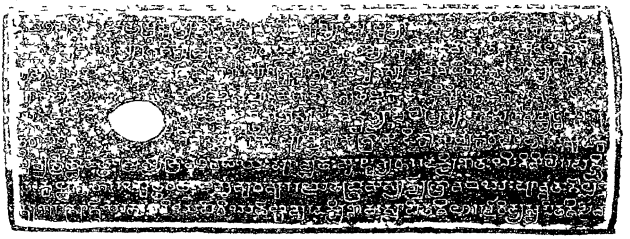

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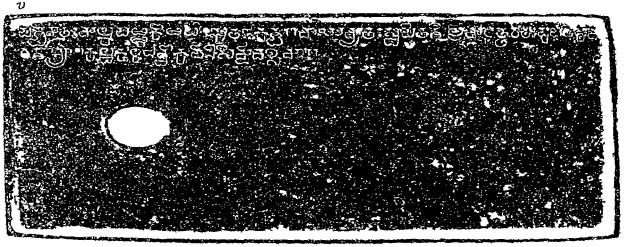

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35 न्ववलंबितभुजयुगपरिघो गिरिन्द्रसानुरस्कः[1] ॥ [१०*] विदितधराधिपविद्यो विविधायु-

36 धकोविदो [2]विलिनारिकुलः [।*] करितुरगागमकुशलो हरचरणांभोजयुग-

37 लमधुपश्श्रीमान् ॥ [११*] कविगायककल्पतरुर्द्विजमुनिदिनान्धबन्धुजन-[3]

38 सुरभिः [।*] याचकगणचिन्तामणिरवनीशमणिर्म्महोग्रमहसा द्युमणिः ॥ [१२*] गिरिरसवसु-

39 संख्याब्दे शकसमये मार्गशीर्षमासेस्मिन् [।*] [4]क्षष्टचयोदशदिने भृगुवारे मैत्रनक्षत्रे [॥ १३*]

40 धनुषि रवौ घटलग्ने द्वादशवर्षे तु जन्मनः पट्टं [।*] योधादुदयगिरीन्द्रो रविमिव लोका-

Fourth Plate, First Side

41 नुरागाय ॥ [१४*] स [5]समस्तभुवनाश्रयश्रीविजायदित्यमहाराजाधिराजपरमे-श्वर×परम[धा]-

42 [6]म्मिकोम्मराजङ्कमनाख्डुविषयनिवासिनो [7]राष्ट्रकुटप्रमुखान्कुटुबिनस्सर्व्व[ा*]नित्यमाज्ञा-पयति [।*]

43 आर्य्या[:*] । [8]किरनपुरमधाच्योत्क्रिष्णराजस्थितं[9] यस्त्रिपुरमिव [10]महेश×पाण्ड-रग[:*] प्रतापि[11] [।*] तदिह [मु]-

44 [12]खसहाश्रीरन्वितस्याप्यशक्य[13] गणनममलकीर्त्तेस्तस्य[14] सत्साहसानाम[15] ॥ [१५*] तस्य[ा*]त्म-

45 जो निरवद्यधवल[:] कटकराजपट्टशोभितललाटः[16] [।*] तत्तनयो विजया-दित्यकट-

46 काधिपति[:*] । वृत्त[17] । तत्पुत्रो [18]दुग्गराज×प्रवरगुणनिधिर्द्धार्म्मिकस्स-त्यवादि[19] त्यागि भो[गी]

47 महात्मा समितिषु विजयि[20] विरलक्ष्मिनिवासः[21] [।*] चालुक्यानां च लक्ष्म्या यदसिरपि सदा रक्षणा[य]-[22]

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[1] Read गिरीन्द्रसानूरस्कः [2] Read विलीना° [3] Read °मुनिदीनान्ध°.
[4] Read कृष्ण° [5] Read °विजयादित्य°. [6] Read °धार्म्मिकी°
[7] Read °कूट° [8] Read किरण°
[9] Read °धाचोत्क्रष्णराजास्थितं, as suggested in the *Nellore District Inscriptions*, p 178, note 2.
[10] Corrected from महाश° [11] Read प्रतापी. [12] Read °सहसैर°.
[13] Read °शक्य. [14] Read °कीर्त्तेः. [15] Read °सानाम्.
[16] The *visarga* was added subsequently [17] Read वृत्तं
[18] Read दुग्ग° [19] Read °वादी त्यागी. [20] Read विजयी वीरलक्ष्मी°
[21] The *visarga* was added subsequently [22] Read रक्षणायैव.

48 यिव वंश[:*] ख्यातो यस्यापि वेंगीगदितवरमहामण्डलालबनाय । [१६*] तेन कृतो धर्म्मपु[रोद]-

49 चिणदिग्गि सज्जिनालयश्चारुतर: [।*] कटकाभरनशुभांकितनाम[1] च [2]पुन्यालयो वसति [॥ १७*]

Fourth Plate; Second Side

50 [3][श्री]यापुनियग्रंहप्रपुज्यकोटिमडुवगनेश्रमुख्यो[4] य: [।*] [5]पुन्यारुहनन्दिगच्छो जिननन्दिमुनिश्वरो[थ][6] ग-

51 [ण]धरसदृश: । [१८*] तस्यान्वयशिष्य×प्रथितो ध(ा)रायाम्[7] (।) दिव[।*]-कर[।*]ख्यो सुनिपुंगवोभुत्[8] [।*] यक्केवलन्न[।*]ननिधि-

52 र्म्महात्मा स्वयं जिनानां शद्रिशो[9] गुणौघै ॥ [१९*] श्रीमान्दिरदेवसुनिस्सु-तपोनिधिरभवदस्य शिष्य[10] धीम[।]न् [।*] य-

53 त्रातिहार्य्यमहिमा[11] संप्यन्नमिवाभिमन्यते लेक:[12] [॥ २०*] [13]तदधिष्ठितकटक[।*]-भरनजिनालय[।]-[14]

54 य कटकराजविन्नासे[15] खण्डस्फुटनवकृत्योपिलिप्रपुजादिसत्रसिद्ध्यर्थम्[16] (।) यु-

55 त्तरायननिमित्ते मलियपूच्छिनामग्रामटिका सर्व्वकरपरिहार(म्)सुदक-

56 पुर्व्वं[17] क्रित्वा दत्ता । अस्य ग्राम[स्य*]वधय: पूर्व्वत: मुंलुन्यद्[18] ॥ दक्षिणत: यिनिमिलि ॥ पच्चि[म]-

57 त: कल्वकुरु ॥ युत्तरत[:] धर्म्मवुरसु ॥ [20]वेतङ्गामस्य चेचावधय: पूर्व्वत: गोङ्गनि-

58 गुरु ॥ आग्नेयत[:] राविययेरियचेऽवु । दक्षिणत: स्थापितशिला ॥ नैरित्य[21] स्थ[।*]पितशिलैव [।*]

Fifth Plate

59 पच्चिमत: मल्लपछि[22] कोऽवोयुतट[।]कच ॥ वायव्यत: स्थापितशिलैव । उत्तरत: दुव[चि]ऽवु [।*]

60 ईशान्याम्[23] (।) कल्वकुरि एव्वोकचेनि सिमैव[24] सीमा ॥

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[1] Read °भरण°. The whole compound seems to be meant for कटकाभरणशुभनामाङ्कित°, which would have offended against the metre

[2] Read पुण्या° [3] Read श्रीयापनीयसत्रप्रपुज्य°

[4] Read °गणेश्[ण] or perhaps, for the sake of the metre, °गणेश्वर° [5] Read °न्द्यगीत्[र्]

[6] Read पुण्याई° and compare below, p. 56, note 2 [7] Read धरायां [8] Read °भूत्

[9] Read शिष्यो [10] Read शुद्धशी शुद्धौधै°.

[11] Read यस्यातिहार्य्यमहिमा [12] Read लोकः.

[13] Read °धिष्ठित°. [14] Read °भरण° [15] Read °विन्नासे.

[16] Read °नवकृत्यावलिप्रपूजादिसत्रसिद्ध्यर्थमुत्तरायण° [17] Read °पूर्व्वं क्षेत्रा.

[18] Or possibly मुलुन्युद्ध [19] Read उत्तरत. [20] Read एत°.

[21] Read नैर्ऋत्यां. [22] Read पैश्चात्यां [23] Read शीलैव.

ABRIDGED TRANSLATION.

Verse 1 invokes the religion (*śâsana*) of the lord **Jinêndra.**

(Line 7) **Kubja-Vishnuvardhana (I.),** the brother of **Satyâśraya-Vallabhêndra** who adorned the family of the **Châlukyas,** ruled the **Vêngi** country (*maṇḍala*) for eighteen years, his son **Jayasimha (I.)** for thirty-three; **Vishnuvardhana (II.),** the son of his younger brother **Indrarâja,** for nine, his son **Mangi-yuvarâja** for twenty-five, his son **Jayasimha (II)** for thirteen, his younger brother **Kokkili** for six months, his eldest brother **Vishnuvardhana (III.),** having expelled him, for thirty-seven years, his son **Vijayâditya (I.)-bhaṭṭâraka** for eighteen, his son **Vishnuvardhana (IV.)** for thirty-six

(V. 2) King **Vijayâditya (II.),** surnamed **Narêndramrigarâja,** who had the courage of a lion, for forty years with eight[1]

(L. 13) His son **Kali-Vishṇuvardhana (V.)** for one year and a half His son, whose other name was **Parachakrarâma,**

(V. 3) (*was*) **Vijayâditya (III.),** who, having slain in a great battle **Mangi,** the king of the great **Nodamba-râshtra,** having defeated the **Gangas** who took refuge on the peak of **Gangakûṭa,** and having terrified **Sankila,** the lord of the excellent **Pâ[ha]lla,** who was joined by the fierce **Vallabha,** ruled the earth for forty-four years

(L. 16) **Châlukya-Bhîma (I.),** the son of his younger brother **Vikramâdityа (I.)** who had received the dignity of *Yuvarâja,* for thirty His eldest son[2] **Vijayâditya (IV.)** for six months His eldest son **Ammarâja (I.)** for seven years Having overcome his infant son, **Tâla-nripa,** the son of **Yuddhamalla (I.),** the paternal uncle of **Châlukya-Bhîma (I),** for one month

(V. 4) Having slain at the head of a rough battle this **Tâla-râja** together with crowds of different vassals, who were joined by a superior army (*and*) had troops of furious elephants, the glorious king **Vikramâdityа (II),** the son of king **Châlukya-Bhîma (I),** of very fierce power, righteously ruled for one year the earth surrounded by the girdle of the oceans

(L. 22) Afterwards at the setting (*i.e* the death) of **Vikramâdityа (II),** the kinsmen-princes who were desirous of the kingdom, (*viz*) **Yuddhamalla, Râjamârtanda, Kanṭhikâ-Vijayâditya,** *etc*, were fighting for supremacy, oppressing the subjects like Râkshasas (*at the setting of the sun*) In mere war five years passed away Then (*succeeded*)—

(V. 5 f) The fierce warrior who slew among those **Râjamârtaṇḍa;** who in a battle made **Kanṭhikâ-Vijayâditya** and **Yuddhamalla** go to a foreign country, the curved sword wielded by whose strong arm dispatched to the abode of Death many others who, though respectable kings, had shown themselves puffed up by evil conduct (*and*) causing distress to the country, (*and whose*) command is carried on the head like a garland by the eager kings of the earth.

(V. 8) This **Râjabhîma (II.),** the son of **Vijayâditya (IV)** (*and*) grandson of **Châlukya-Bhîma (I.),** righteously ruled the surface of the earth for twelve years.

(V. 9) **Ammarâja (II),** who was born to him by **Lôkamahâdêvî,** as Kumâra to Mahêśvara by Umâ,

(V. 13 f) Who—as the eastern lord of mountains, to redden the world, (*puts on himself*) the sun—put on, to please the world, the fillet in the **twelfth year** of (*his*) birth, in the year reckoned by the mountains (7), the flavours (6) and the Vasus (8)—(*i.e.* **867**)—of the **Śaka** era,

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[1] The reading of the text seems to be meant for चत्वारिंशत्समा अष्टमि., which would however be against the metre

[2] The other Eastern Châlukya inscriptions show that *agraja* has to be taken here to mean 'the first born son,' and not, as usually, 'the elder brother' A similar use of the word *agrajanman* is noted by Dr Fleet, above, Vol VII p 181

in this month of Mârgasîrsha, on the thirteenth day of the dark (*fortnight*), on Thursday, in the Maitra (Anurâdhâ) *nakshatra*, while the sun (*was*) in Dhanus, in the Ghata *lagna*,

(L 41) This *Samastabhuvanâśraya*, the glorious **Vijayâditya (VI)**, the *Mahârâjâdhirâja Paramêśvara*, the very pious **Ammarâja (II)** thus commands all the ryots, headed by the *Râshtrakûtas*, inhabiting the district (*vishaya*) of **Kamma-nându** —Lords[1]

(V 15) Even one possessed of thousands of mouths (*would be*) unable to count the great achievements of that valiant **Pândaranga**, of spotless fame, who burnt **Kiranapura**, the residence of **Krishnarâja**, as Mahêśa (Śiva) (*burnt*) Tripura

(L 44) His son (*was*) **Niravadyadhavala**, whose forehead was decorated with the fillet of *Kataka*[2]*râja* His son (*was*) the *Kaṭakâdhipati* **Vijayâditya**

Verse (16) His son (*was*) **Durgarâja**, whose sword always (*served*) only for the protection of the fortune of the **Châlukyas**, and whose renowned family[1] (*served*) for the support of the excellent great country (*mandala*) called **Vêngi**.

* (V 17) There is on the southern side of **Dharmapuri** a very charming excellent temple of **Jina** (*Jinâlaya*) founded by him, an abode of merit, and marked with the auspicious name of **Katakâbharana**.

(V 18) (*There was*) the lord of ascetics **Jinanandin**, who resembled the Ganadharas, belonged to the pure and worthy[2] **Nandi-gachchha** (*and*) was the chief lord of the **Kotimaduva(?)-gana**, which is to be worshipped (*as belonging to*) the holy **Yâpaniya-samgha**

(V 19) His first disciple was a chief of ascetics called **Divi[â]kara**, renowned on earth, a store of highest knowledge (*and*) high-souled, who resembled the Jinas themselves by great virtues

(V 20) His disciple was the wise ascetic **Śrîmândiradêva**, a store of great austerities, whom people desire as if he were possessed of the power of *pratihârya*[3]

(L 53) To the **Katakâbharana-Jinâlaya** superintended by him there was given, at the request of the *Kaṭakarâja*, for the cost of repairs of breaks and cracks, offerings, worship, *etc*, and of an alms-house (*sattra*), on the occasion of the **winter solstice** (*uttarâyana*), the small village named **Maliyapûndi**, with exemption from all taxes, with libations of water

(L 56) The boundaries of this village (*are*) in the east **Muñjuny[u]ru**, in the south **Yinimili**, in the west **Kalvakuru**, in the north **Dharmavuramu**

(L 57) The boundaries of the fields of this village (*are*) in the east the Gollani-guntha (*pond*), in the south-east the Râviya-periya-cheruvu (*tank*), in the south a demarcation stone, in the south-west also a demarcation stone, in the west **Malkapaṛru** and the Koṛabôyu-tatâka (*tank*), in the north-west also a demarcation stone, in the north the Duba cheruvu (*tank*), in the north-east the boundary (*is*) also the boundary of the Evvôka-chênu (*field*) in **Kalvakuru.**

No 7.—PLATES OF VIJAYA-DEVAVARMAN

By Professor E Hultzsch, Ph D, Halle (Saale)

Two sets of excellent ink-impressions of this grant were sent to me by Rai Bahadur V Venkayya, who had received the original plates from the Collector of the Kistna district

[1] The word *vamśa* means also 'a cane,' see *Nellore District Inscriptions*, p 173, note 5

[2] It is not quite impossible that *punyâruha-* is a mistake for *Punnâga*, compare the Punnâgavṛikshamûlagana of the Nandisamgha, above, Vol IV p 338

[3] According to Buddhist works, *prâtihârya* or *pratihârya* means 'jugglery, working miracles,' see the *St Petersburg Dictionary*.

"The plates belong to the Head Assistant Collector of Narsapur, in whose office they have been lying for a long time The person from whom they were originally obtained is not known"

"The **copper-plates** are four in number Their length is 5¾ inches, and their height 2½ inches at the ends and 2⅝ inches in the middle Their margins are not raised into rims The ring was cut by me (*viz* Mr Venkayya) for the first time Its diameter is 2⅝ inches, and its thickness slightly over ¼ inch The ends of the ring are secured at the base of an oval **seal**, measuring 2⅛ by 1⅛ inches The seal is all but obliterated, but a faint trace of some quadruped— perhaps a tiger — can be seen"

The inscription on the plates is carefully engraved and on the whole in a state of very good preservation The **alphabet** resembles that of the three grants of Simhavarman[1] and of the plates of Vijaya-Nandivarman[2] But neither *t* nor *n* have a loop at the left As in the Hirahadagalli plates,[3] the former is distinguished by a slight curve at the right, compare *e g* the *ta* of *etassa* (l 8) with the *na* of *vayanena* (l 7) As first members of a consonant group both look the same, see the *ttâ* of *âchchhúttâ* and the *ntâ* of *chaûnuvantâ* (l 17) Final forms of *t* and *m*, followed by a mark of punctuation which looks like a right angle, occur at the end of lines 17 and 19 The **numerical symbol** 20 occurs in line 11, the symbols 3 and 10 are used in the date (l 15), and the plates in *a*, in *b*, in *a*, in *b* and in iv are numbered consecutively, like the pages of a modern book,[4] with the symbols 2, 3, 4, 5 and 6 on the left margin, on the first plate the sacred syllable *ôm* occupies the place of the figure 1

The **language** is Prâkrit prose, with the exception of the last plate which bears two of the customary Sanskrit verses While in the cave inscriptions every double consonant is expressed by a single letter, the orthography of the prose part of the subjoined plates agrees in this respect with that of the literary Prâkrit and of the British Museum plates of Châlukyâ-Vijayâditya-Dêvî[5] In *samvachchhara* (l 14) *v* is doubled after *anusvâra* The language of the new plates is more archaic than that of the literary Prâkrit in one important point single consonants between vowels generally remain unchanged.[6] Thus *k* is preserved in *bhaṭṭâraka* (l 3), *kh* in *pamukha* (l 7), *g* in *bhagavato* (l 1), *j* in *vijaya* (ll 1, 6, 14), *yâjna* (l 5) and *mahârâja* (l 6), *t* in *bhagavato* (l 1), *anujjhâta* (l 2 f), *bhânutavva* and *eta* (l 8), *parihartavva* (l 13 f), *th* in *ratha* (l 2), *d* in *pâda* (ll 2 and 3) and *padesa* (l 10), *dh* in *medha* (l 5) But elision and *ya-śruti* have taken place in *addhuva* (l 11) for *ârdhuka*, *nivattana* (l 10) for *nivartana*, *vayana* (l 7) for *vachana*, and at the beginning of the enclitic *cha* in *duvaggâna ya* (l 12) and *parihartavvo ya* (l 13 f)[7] The word *Pausha* (l 15) appears in its Sanskrit form[8] Dental *n* occurs in *anujjhâta* (l 2 f), *Sâlankâyana* (l 4), *yâjno* (l 5), *ghaṭatthâna* (ll 11 and 12) = Sanskrit *grihasthâna*, and lingual *n* in *bhânutavva* (l 8), *Ganasamma* (l 9), *duvaggâna* and *rakkhana* (l 12), *samânatta* (l 13) = Sanskrit *samâjñapta*,[9] and *samvachchharâni* (l 14) Both *n* and *n* appear in *vayanena* (l 7), *nivattanâni*[ṇi] (l 10) and *manussânam* (l 11)[10] Among the remaining Prâkrit words may be noted the two numerals *terasa* (l 15) and *visam* (l 11),[11] and of other inflected words the ablative *Vengipurâ* (l 1), the genitives *Devavammassa* (l 6) and *Ganasammassa* (l 9),[12] the two differently formed locatives *Elûre* (l 7) and *padesamhi* (l 10), and the instrumental *parihârekh* (l 13)

The inscription is dated on the tenth *tithi* of the dark fortnight of Pausha in the **thirteenth year** (in words and figures, l 14 f) of the *Mahârâja* **Vijaya-Dêvavarman** (l 6), who issued

[1] See above, Vol VIII p 160 [2] *Ind Ant* Vol V p 175 ff [3] *Ep Ind* Vol I p 2 ff
[4] Another instance, in which the single *pages* of a grant are numbered, are the British Museum plates of Châlukyâ-Vijayâditya-Dêvî, see above, Vol VIII p 144
[5] Above, Vol VIII p 144 and note 5
[6] Compare Prof Pischel's Prâkrit grammar, § 189
[7] Compare *ibid* § 184 [8] Compare *ibid* § 61*a* [9] Compare *ibid* § 88
[10] Compare *ibid*, § 224. [11] *Ibid* §§ 443 and 445 [12] Compare *ibid* § 402

this grant from **Vêngîpura** (l 1) and addressed it to the villagers of Êlûra (l 7) The donee was named Ganaśarman (l 9) and received twenty (in words and figures, l 11) *nivartanas* of land, evidently near Êlûra, together with a site for his house and a site for the houses of his servants.

The king is described as 'the performer of horse-sacrifices, the **Śâlankâyana**, the fervent Mâhêśvara, who is devoted to the feet of the lord (his) father, (and) who meditates at the feet of the holy **Chitrarathasvâmin**' Nearly the same epithets are applied in another set of plates to the *Mahârâja* **Vijaya-Nandivarman**,[1] who was the son of the *Mahârâja* **Chandavarman**, issued his grant likewise from **Vêngîpura**, and addressed it to the inhabitants of a village in the district of **Kudrâhâra**.[2] This family may be designated the **Śâlankâyana Mahârâjas of Vêngîpura** As Dêvavarman's grant is in Prâkrit, he was presumably an ancestor of Chandavarman's son Nandivarman, whose grant is in Sanskrit

Vêngîpura, the capital of the Śâlankâyanas, has been identified with **Pedda-Vêgi**, a village near Ellore in the Godavari district.[3] The correctness of this identification is confirmed by the existence of a small mound which, on a visit to Pedda-Vêgi in 1902, was shown to me by the villagers as the site of the ancient temple of **Chitrarathasvâmin**,[4] the family deity of the Śâlankâyana Mahârâjas Other indications point to the same part of the country The plates of Vijaya-Nandivarman were found in the neighbouring **Kolleru lake**,[5] and Êlûra, to whose inhabitants the subjoined edict was addressed, is no doubt the modern town of **Êlûru (Ellore)**, 7 miles from Pedda-Vêgi.

TEXT.[6]

First Plate.

Ôm[7] [!*]

1 Śrî-vijaya-**Vengîpurâ [!*]** Bhagavato
2 **Chittarathasâmi**-pâdânu-
3 jjhâtassa bappabhattâraka pâdabhattassa

Second Plate, First Side

4 paramamâhesarassa **Sâlankâyanassa**
5 assamedhayâjino
6 mahârâja-śrî-**Vijaya-Devavammassa**

Second Plate, Second Side

7 vayanena **Elûre** muluda-pamukho
8 gâmo bhânitavvo [!*] Etassa
9 Ba[bhura]-sagottassa Ganasammassa

Third Plate; First Side.

10 sundara-padesamhi bhûmi-niyattanân[i]
11 visam 20 **gharatthânam** addhiya-manussânam
12 duvaggâna ya **gharatthânam** parihâra-rakkhanam

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[1] *Ind Ant* Vol V p 175 ff

[2] This is the actual reading of the plates, see above, Vol VI p 316 and note 4

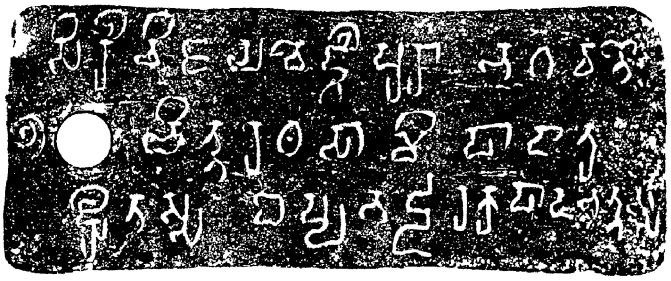
[3] *South-Ind Pal* p 16, note 1, *Ind Ant* Vol XX p 93

[4] Compare the quotation from the *Madras Journal*, Vol XIX (which is at present inaccessible to me), above Vol IV p 143, note 7

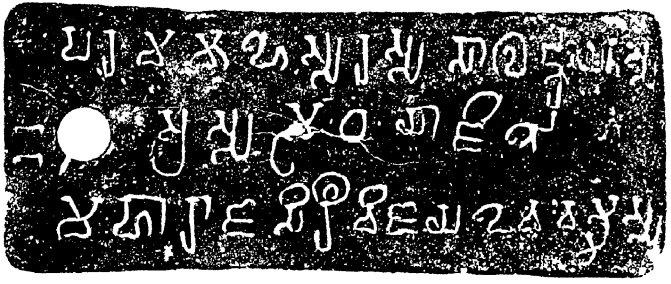
[5] *South Ind Pal* p 135, note 1

[6] From two sets of ink impressions.

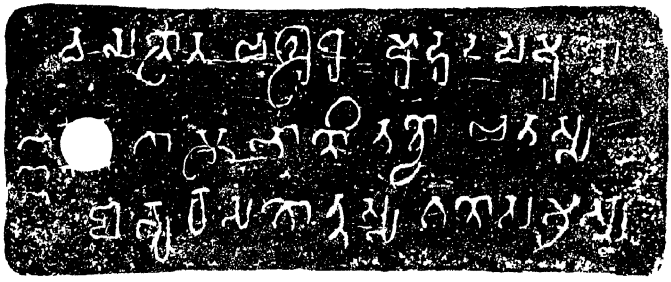
[7] Expressed by a symbol, which stands on the left margin of line 2.



11 a



11 b



E HULTZSCH FULL-SIZE W GRIGGS, PHOTO-LITH

FROM INK IMPRESSIONS SUPPLIED BY RAI BAHADUR V VENKAYYA

111 a

111 b

112

Third Plate, Second Side

13 samânattam [!*] Evam savva-parihârehi parihara-
14 tavvo ya [!*] Vijaya-samvyachchharânı
15 terasa 10 3 Pausha-kâlapakkha-dasamî [10?][!*]

Fourth Plate

16 Shashtam varsha-sahasrânı svarggê krîdatı bhûmı-dah [!*]
17 âchchhêttâ ch=ânumantâ cha tâny=êva narakê[1] vasêt ||
18 Bahubhir=vasudhâ dattâ bahubhiś=ch=ânupâlitâ [!*]
19 yasya yasya yadâ bhûmih[2] tasya tasya tadâ phala[m] ||

TRANSLATION

Ôm (Line 1) From the prosperous and victorious **Vêngîpura**. The villagers[3] of Êlûra, headed by the *Muluda*,[4] must be addressed (*as follows*) by the word of the glorious *Mahârâja* **Vijaya-Dêvavarman**, the performer of horse-sacrifices, the **Śâlankâyana**, the fervent Mâhêśvara, who is devoted to the feet of the lord (*his*) father, (*and*) who meditates at the feet of the holy[5] **Chitrarathasvâmin** —

(L 8) "It has been ordered that to this[6] Ganaśarman of the Ba[bhura][7] *gôtra* (there have to be made over) twenty— 20— *nivartanas* of land in a handsome locality, a house-site (*for himself, and*) a house-site for the men who receive half the crop[8] and for (*his*) door-keepers,[9] (*and*) that the immunities (*granted to him*) have to be protected And thus he must be exempted with all immunities (*In*) **the victorious year thirteen— 13—** (*of the reign*), (*on*) the tenth— [10]— *tithi* of the dark fortnight of Pausha"

[Ll 16-19 contain two of the usual verses.]

No 8—BENARES INSCRIPTION OF PANTHA.

By P Daya Ram Sahni

I edit this inscription from two rubbings kindly supplied to me, one by Dr J Ph Vogel, Superintendent, Archæological Survey, Northern Circle, and the other by Mr G. D Ganguli, Curator, Provincial Museum, Lucknow A transcript of it has been published before in 1886 by Prof Hultzsch in the *Zeitschrift der Deutschen Morgenlandischen Gesellschaft*, Vol. XL p 55

The slab on which the inscription is engraved is said to have been discovered in the vicinity of the modern city of **Benares**, and is one of the twenty-four objects which were presented at the instance of Mr J. H Marshall, to the Lucknow Museum by the Principal of Queen's

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[1] This word looks almost like *narakô*

[2] Read *bhûmis=*

[3] Literally, 'the village'

[4] This looks like a Dravidian word, which however cannot be traced in the dictionaries The plates of Vijaya-Nandivarman (l. 4) seem to read, instead of it, *Munuda*, but the apparent *nu* in the middle of this word may be in reality an obliterated *ju*

[5] The genitive *bhagavato* refers to *Chitrarathasvâmi*, the first member of the following compound. This is of course a grammatical blunder of the officer who drafted the inscription

[6] The pronoun 'this' evidently had been uttered by the king in the presence of the donee, just as *itisham* in the plates of Vijaya-Nandivarman, l 5

[7] Prof Kielhorn suggests to me that this doubtful word may be meant for *Babhru*

[8] On *ardhika* or *ardhasira* see the *Mitâkshara* on Yâjñavalkya, I 166. The Prâkrit form *addhika* occurs in *Ep Ind* Vol I. p 6, text line 39

[9] The Sanskrit original of *duvagga* seems to be *dvârga*, which may be taken in the sense of *dauvârika*

College, Benares, in December 1903 [1] In discussing these sculptures, Dr Vogel also noticed this stone, but failed to ascertain its precise find-spot [2]

Judging from the rubbings, the slab which bears the extant portion of the inscription measures 20" by 15" (66 cm by 38 cm) The stone-mason has done his work with great care and neatness, and the letters are deeply cut

The inscription consists of eight lines, but it is far from complete About one-fifth of the entire slab is broken away along the proper left edge, and consequently lines 1-7 have each lost a number of syllables, which varies from nine to fourteen The first three syllables of the first line and the first *akshara* of the second line have also disappeared owing to a small piece of stone having chipped off from the upper right corner The record is further damaged by the surface having more or less peeled off in the marginal portions

The **characters** of the inscription very closely resemble those of an inscription from Jhârkhâpâtan[3] and are of the ornamental type current in Northern India about the beginning of the eighth century A D Attention must, however, be drawn to the letters *bh* and *y* [4] The former of these always, and the latter in several cases, exhibit forms which come very close to those of the Maukhari alphabet of the sixth century A D The language is correct Sanskrit and metrical throughout As regards **orthography**, there are three different points which deserve notice (1) the doubling of the letters *m*, *t*, *p* and *v* in conjunction with a preceding or following *r*, in *-maranayôr=mmôksha-*, l 1, *yattra*, l 2, *attra* and *-mûrttih*, l 4, *sarppat-sarppa-* and *-uchar=vvilôla-*, l 6, (2) the substitution of a single consonant for a double one in *-tatva-*, l 3, *-vrityâ*, l 4, *ujvalam*, l 7, and (3) the use of *v* for *b* in *vrahmahâ*, l 2, and *sandhivandha-*, l 7

The inscription is not dated, and its object is to record the erection of a shrine of **Bhavani** at Benares There are altogether five verses, the first three in the *Sragdharâ* and the last two in the *Sârdûlavikrîdita* metre The first stanza is devoted to the praise of the city of **Vârânasî** The purport of the second verse is not quite certain, it seems to speak of a particular quarter of the holy city, which was often visited even by the moon when practising her penance The third verse contains an eulogy of the builder of the shrine, named **Pantha**, and the last two speak of the consecration of the Bhavânî image (?) and the construction of the shrine, respectively

TEXT.

1 [Ôm svasti ||*] [Khyâ]tâ **Vârânas=îyam** tribhuvana-bhavan-âbhôga-chaṇ=îti dûrât=sêvantê yâm viraktâ janana-maraṇayôr=mmôksha-sakt-aika-[chi]ttâh [|] sô — — ⏑ — — ⏑ ⏑

2 ⏑[ta] saganô yattra dêvô vimuktah yâm drishtvâ vra(bra)hmah=âpi chyuta-kah-kalushô jâyatê śuddha-bhâvah || [1*] Asyâm=uttunga-śṛiṅga-sphuṭa-śa[śi]-kiraṇa-[svêta-bhâsâ sanâtham ramy-âyâma*]-

3 pratôlî-vividha-ja[ṭ]apada-stri-vilâs-âbhirâmam | vidyâ-vêdârtha-tatva(ttva)-vrata-japa-niyama-vyagra-chandr-âbhijushtam śrîmat=sthânam [pri]thivyâ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — — ⏑ — — ⏑ — — || [2*]

4 Attr=âbhût=**Pantha**-nâmâ śiśur=api vinaya-vyâpatô bhadra-mûrttih tyâgî dhîrah kritajñah parilaghu-vibhavô=py=âtma-[5]vrity(tty)=âbhitu[shtah[6] | Gangâ-srôtaś-śuchi-śrî*]-

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[1] *Annual Report of the Lucknow Provincial Museum* for 1903-4, p 2

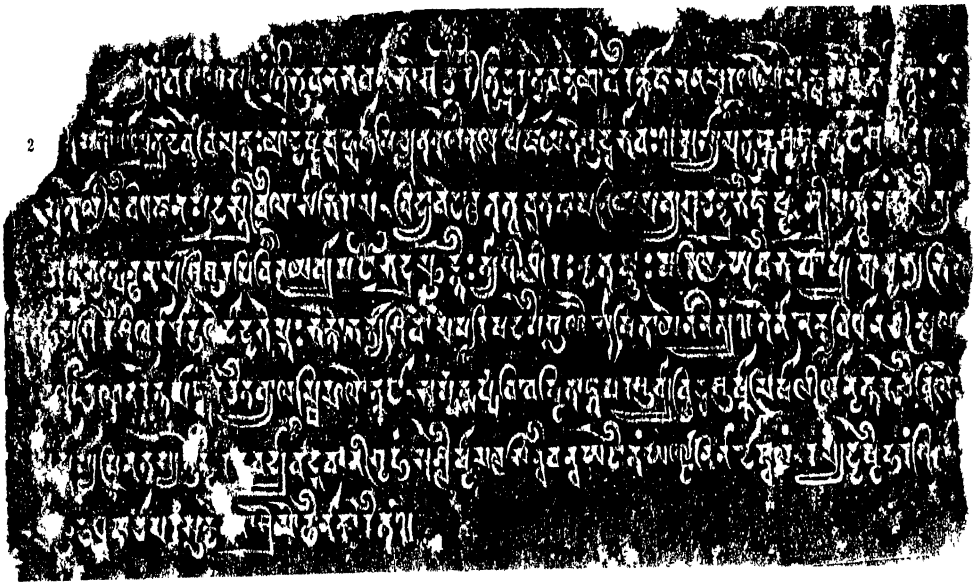
[2] *Archæological Survey Report* for 1903 4, p 212.

[3] *Ind Ant* Vol V p 180 and Plate.

[4] *Eg* in *yattra*, *jâyatê*, l 2, *vinaya*, l 4, and *yêna*, l 5

[5] [In my own transcript this word was misread as *=ârya-* —E H]

[6] This restoration is based on the preceding *abhitu°* and *dîma-vrittyâ*



Scale one third

E Hultzsch

Collotype by Gebr Plettner, Halle

From a rubbing supplied by Dr J Ph. Vogel

5 Himagiri-śikhar-âroha-khêdâd=utê=mbhah bhaktô bhaktyâ Śivô mê paṇishad=api gunais=tôshitâ yêna nityam || [3*] Tên=ânêka-vidhâna-dîkshana-[śataih samsthâpit=[1]ârtha-vyayah*]

6 chandî chanda-narôttamânga-rachita-vyâlambi-mâl ôtkatâ | sarppat-sarppa-vivêshtitânga-parasu-vyâvidha śushk-âmishâ lîlâ-nritta ruchir=vvilô[la-[2]nayanâ mûrtis=[3] Bhavânyâh śubhâ || 4*]

7 [Samsthâ]py=âpi na tasya [tushṭi]r=a[bha]vad=yâvad=Bhavânî-gṛiham suślishtâmala-sandhiva(ba)ndha-ghaṭitam ghantâ-nnâd-ôjjva(jjva)lam | ramyam drishṭiharam śilâ ⌣ ⌣ ⌣ — — — ⌣ — — ⌣ —

8 [pâtâdha]-dhvaja-châmaram su[kri]tinâ śrêyô-rthinâ kârita[4]m || [5*]

TRANSLATION

[*Ôm* Hail!] (Verse 1) Famous is this Vârânasi which, having usurped the extent[4] of the abode of the three worlds, is worshipped from afar by passionless people, with their mind solely fixed on liberation from birth and death, at which place was emancipated the god[5] with his attendants, and at the sight of which even the murderer of a Brâhmana, freed of the stain of sin, becomes pure of heart

(V 2) In this (*city there was*) a place, renowned on earth, [bathed in the white light] of the bright rays of the moon (*as they fell on its*) lofty turrets, charming with the gracefulness of the wives of the various inhabitants of the [beautiful and extensive][6] streets, a favourite resort of the moon[7] engaged in study, interpretation of the Vêdas, (*search after*) truth, (*observance of*) vows, muttering of prayers and austerities

(V 3) Here lived (*a man*) named **Pantha**, who even as a child was well-behaved,[8] handsome, generous, wise, grateful, (*and*) contented with his earnings in spite of his limited means, (*who used to think thus to himself*) 'The god (*ambhah*)[9] Śiva is worshipped by my devotion without the toil of ascending the peaks of the Himâlaya, [purified by the waves of the Ganges],' and who constantly gladdened the assembly (*of the wise*) by (*his*) virtues

(V 4) By him [was erected at a considerable cost (*and*) [with hundreds of] different consecrations [a beautiful image of Bhavânî], fierce-looking, awe-inspiring owing to a garland formed of gruesome human heads hanging (*from her neck*), with limbs encircled by crawling snakes, and with dry flesh pierced on an axe, delighting in a sportive dance, (and) with rolling [eyes]

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[1] Compare the expression *samsthâpya* in l 7

[2] This syllable is required to complete the word *vilôla*

[3] The restoration of *mûrtir=, etc*, is purely conjectural, but that it is probably correct, may be concluded from the fact that the epithets *chandî, etc*, clearly refer to an image of Bhavânî Moreover, since the very next verse records the foundation of a Bhavânî shrine, it seems almost necessary to assume that an image of the same goddess should have been placed in this shrine

[4] Literally, 'the thief of the extent,' *etc*

[5] This passage presumably alludes to Śiva's residence at Benares in the *Trêtâyuga* See Rajendralal Mitra's *Antiquities of Orissa*, Vol II p 63

[6] Literally, 'whose extent was charming'

[7] *bhakti-dhairyasthitam* would be a better reading—[Or *chandra* may be meant for *nara-chandra*, 'an excellent man'—E H]

[8] I do not find the word *vyâpṛita* in any Sanskrit Dictionary *Vyâpṛitô* would be a more appropriate reading

[9] [But *ambhah* does not mean 'a god' I would rather conjecture at the end of line 4 *Gangâyâ gâhamânô* and translate 'devoutly (*bhaktah*) [entering] the water (*ambhah*) [of the Gangâ]' In the following I prefer to join *Śivôma* and to translate. 'who daily pleased Śiva and Umâ by (his) devotion (and their) attendants by (his) virtues'—E. H.]

(V 5) Not satisfied with the erection (*of this image only*), the pious man, desirous of bliss, caused to be built a shrine of Bhavânî, which was joined with a very adhesive and bright cement, resplendent with the sound of bells, lovely, attractive, ... (*and decorated*) with lofty flags and yak-tails.

No. 9 — THE CHAHAMANAS OF NADDULA.

By Professor F Kielhorn, C I E., Gottingen.

Of the Châhamânas of Śâkambharî we possess two long inscriptions One of them is the Harsha inscription of Vigraharâja, edited by me in *Ep Ind* Vol. II p 116 ff It is dated in the [Vikrama] year 1030, corresponding to about A D 973, and gives the genealogy of the Châhamânas from Gûvaka I, 'who attained to pre-eminence as a hero in the assembly of the glorious Nâgâvalôka,[1] the foremost of kings,' to Vigraharâja The other is the difficult Bijoli (Bijach, Bijoha, Bijhoh) rock inscription of the reign of Sômêśvara, which has been uncritically edited in *Journ As. Soc Beng* Vol LV Part I p 40 ff This inscription is dated in the Vikrama year 1226, corresponding to A D. 1170, and gives a long genealogy, commencing with Sâmanta, the reputed founder of the family, and ending with Sômêśvara.[2] Between these two longer records, and subsequently to the second, we have a few shorter inscriptions of the same family, notably the Delhi Śiwâlik pillar inscriptions of Vîsaladêva-Vigraharâja of A D 1164, and two short inscriptions on the defeat of the Chandêlla Paramardidêva by the Châhamâna Prithvî râja II, of the [Vikrama] year 1239=A D 1182 The latest available date for this family is the [Vikrama] year 1244=A D 1187[3]

From this Śâkambharî family there branched off, some time in the first half of the 10th century A D, another line of Châhamânas (or Châhumânas), which was founded by the Śâkambharî prince Lakshmana, and which for a long time had its seat of government at Naddûla,[4] the modern Nadol in the Jôdhpur State of Râjpûtâna [5] To this branch of the family there is assigned in my *Northern Inst* only a single inscription, No 141, the Nadol copper-plate inscription of the *Mahârâja* Âlhanadêva of A D 1161 But there belong to it also other inscriptions of the *Inst*, inscriptions of chiefs whose connection with the family was not known

[1] I have already stated elsewhere that the true reading in verse 13 of the Harsha inscription is *śrîmaṁ Nâgâvalôka pravarannṛipa sabhâ lavaṅka(bâha) vitraprathishṭhaḥ*. In my Synchronistic Table for Northern India I have suggested that Nâgâvalôka may be identical with the Prathîhâra Nâgabhaṭa; but this appears to be a mistake A definite date for a king Nâgâvalôka — apparently the Vikrama year 813 = A.D 756 — will, so far as I can see now, be furnished by a copper-plate inscription which has been quite recently discovered, and of which I have received a photograph from my friend Mr Ojha

[2] See above, Vol. VIII. Appendix I p 13 f [3] See my *Northern Inst*, Nos. 144, 175 and 183.

[4] So this name is spelt below, in the inscriptions A., B and C, and in the inscription of Luṇṭigadêva, treated of under D We find the name spelt in the same way (with *dd*) in verse 21 of the Bijoli rock inscription, which is quite wrongly given in *Journ As Soc Beng* Vol LV Part I. p. 42, the actual reading on the stone being: *Jaṭâlipuraṁ yadâ puraṁ kriṭâ Pallik=âpi pall=âva | nadvala-tulyaṁ rôshâ=Naddûlaṁ yêna sau(śau) ryêṇa |* In the inscription at Vimala's temple on Mount Âbû, which will be mentioned below, p. 81, the name is *Naddâla* In verse 42 of the Mount Âbû inscription of Samarasimha (*Ind Ant.* Vol. XVI. p. 349) it is either *Naddâla* or *Naddûla* (not *Naddla*), and in Prof Weber's Catalogue of the MSS. of the Berlin Library, Vol II. pp 1003 and 1004, we find *Naddûla*, *Naddavalapura* and *Naddâlapura*. In Mr Kittawayte's edition of the *Kirtikaumudî*, II 69, and, copied from it, in *Ep Ind.* Vol. I. p 26, verse 14, we also have *Naḍḍala*, but this almost certainly is a mistake.

[5] Towards the end of the 12th century A.D the seat of government was transferred to Jâvâlipura (Jâlor); and at the commencement of the 14th century a branch of the family took Chandrâvatî with Mount Âbû from the Paramâras

when I compiled the *List* My object in writing this paper is, to give the genealogy of these **Châhamânas of Naddûla,** so far as the documents which lately have come to my knowledge enable me to do so For this purpose I shall give the texts of three inscriptions which the kindness of Dr Fleet and Mr Gaurishankar Hirachand Ojha allows me to edit, and an account of the contents of some Mount Âbû inscriptions, based on excellent impressions for which we have to thank Mr Cousens

A.— NADOL PLATES OF ÂLHANADÊVA; [VIKRAMA-]SAMVAT 1218

These plates were obtained by Colonel Tod,[1] in October 1819, at **Nadol,** a town in the Jôdhpur State of Râjputâna, and presented to the Royal Asiatic Society An account of their contents was given by him in his *Annals and Antiquities of Rajasthan,* Vol I p 804, and the inscription which they contain was edited, in a rather slovenly manner, by Rao Bahadur H H. Dhruva, in *Journ. Bombay As Soc* Vol XIX p 26 ff I re-edit it from an excellent photo-lithograph,[2] prepared under the superintendence of, and kindly placed at my disposal by, Dr Fleet

These are **two plates,** each of which measures about $8\frac{1}{8}''$ broad by $6\frac{1}{2}''$ high The first plate is inscribed on one side only, and the second on both sides The edges of the inner sides of them are fashioned slightly thicker, so as to protect the writing, and the inscription is in a state of perfect preservation. Both plates contain a hole for a ring, but the ring and any seal that may have been attached to it have not been preserved The **characters** are Nâgarî The **language** is Sanskrit, and the greater part of the text is in verse In respect of **orthography** it will suffice to state that the letters *b* and *v* are both denoted by the sign for *v*, and that the dental sibilant is often used for the palatal The text contains a considerable number of clerical mistakes, most of which can be easily corrected Other mistakes are shown by the metre to be due to the author himself, who possessed no accurate knowledge of Sanskrit Of these I would point out here merely the wrong *samdhu* in *sprihayan=amaratâm* (for *sprihayann=amaratâñ*) in line 17, the meaningless *-pragunîbhûtâpasavyakah pânih* (for *-pragunîbhûtâpasavyapânih*) in line 21, and the omission of some word like *vidhtam* before the words *vô=stu* in line 18. In lines 13, 14 and 16 the potential *syât* is used for *astu* or *bhavatu*[3]

The inscription records a donation by the *Mahârâja* **Âlhanadêva** of **Naddûla**[4] According to lines 18-23, this chief, **on Sunday, the 14th** *tithi* (described as *mahâchaturdasî-parvan*[5]) **of the bright half of Śrâvana in the year 1218,** after worshipping the Sun and Îśâna (Śiva) and making gifts to Brâhmans and *gurus,* granted to (the Jaina temple of) **Mahâvîradêva** in the **Sandêraka** *gachchha,*[6] at the holy place[7] (*mahâsthâna*) of **Naddûla,** a monthly sum of five *drammas,* (to be paid) from the custom-house (*śulka-mandapikâ*[8]) in the grounds[9] of **Naddûla.**

[1] See his *Annals and Antiquities of Rajasthan,* Vol I p 698, my *Northern List,* No 141.

[2] *Indian Inscriptions,* No 10, not yet published

[3] For instances where the potential is used for the imperfect see *e g Ind Ant* Vol XVII p 135.

[4] So the name is spelt twice in line 22, and the same spelling is required by the metre in line 3 See above, p 62, note 4.

[5] For the similar use of *parvan* in other dates see *Ind Ant* Vol XX p 413, and Vol XXV p 289 f

[6] In Mount Âbû inscriptions this *gachchha* is also called *Sandêra-gachchha* and *Shandêraka gachchha* The town of *Sandêra* (the Sanderao of the map of the Râjputâna Agency) is mentioned below in C, line 16

[7] According to Colonel Tod Naddûla was one of the ancient seats of the Jainas

[8] For passages in which the term *mandapikâ* occurs, compare *e g Ep Ind* Vol I p 114, l 27, p 173, l 6 (*Styadôm-satka-mandapikâ*), p 175, l 19, p 177, l 29 and l 30, p 179, l 45, p 262, l 3 (*pattana-mandapikâ*), *Ind Ant* Vol XIV p 10, col 2 (*Śrîpathî-stha-mandapikâ*), *Journ As Soc Beng* Vol LV. Part I p 47, iv, and p 48, v, *Bhâvnagar Inscr* p 205, l 7 *Śulka-mandapikâ* occurs *e g* in *Bhâvnagar Inscr* p 158 f, ll 10, 15 and 18.— The meaning of *mandapikâ* is suggested by the Marâthî *mândavî,* 'a custom-house'

[9] The word *talapada* (in *śrî Naddûla-talapada-śulkamamdapikâyâm*) is not found in the dictionaries. I take it to be synonymous with, or similar in meaning to, *svatala,* which occurs in some of the Valabhî inscriptions, and for which see Dr Fleet's note above, Vol. VI. p 166 Compare also *Ind Ant.* Vol XI p 339, note 30

The inscription, after the words 'ôm, adoration to the Omniscient,' opens with a verse in which the holy Mahâvîradêva, 'the youngest of the Jinas,' is desired to bestow welfare It then (in verses 2-7) gives the following genealogy of the grantor —

In the **Châhumâna** race there was first at **Naddûla** the king **Lakshmana** His son was **Sôhiya**, and his son **Balirâja**. After him came his paternal uncle **Vigrahapâla** His son was **Mahêndra**, his son **Anahilla**, and his son **Bâlaprasâda** His brother was **Jêndrarâja**, and his son **Prithvîpâla** His brother was **Jôjalla**, and his younger brother **Âsârâja**, whose son was **Âlhanadêva** Nothing of historical importance is said about any of these chiefs

According to lines 33-38, the *dûta* of this grant was the minister, appointed to the secretaryship (*śrîkarana*),[1] Lakshmîdhara, the son of Dharaṇigga, of the Prâgvâta race, and the grant was composed and written by Śrîdhara, the son of Vâsala (Vîsala [2]), who was the son of Manôratha, of the family of the Naigamas The inscription ends with the words 'this is the own hand (*i e* sign-manual) of the *Mahârâja*, the illustrious **Âlhanadêva**'

Naddûla of course is the modern Nadol where the plates were obtained, and where the temple of Mahâvîra to which the grant was made apparently still exists [3] **The date** of the grant, for the expired *Chaitrâdi* Vikrama year 1218, regularly corresponds to **Sunday, the 6th August A D 1161**, when the 14th *tithi* of the bright half of Śrâvana ended 15 h 35 m. after mean sunrise [3]

TEXT [4]

First Plate

1 Ôm[5] || Ôm namaḥ Sarvvajñâyaḥ[6] | Dîśatu[7] Jina-kaṇishthaḥ karmmavam(bam)dha-
2 lôbhâdivârah | durîtaśîkharî-saṃvaḥ[8] svô(śvô)vasîyam cha śam vas=
3 tribhuvanakṛita-sêvaḥ |[9] śrî-Mahâvî-
4 radevah || [1*] Asti[10] parama â-jalamidhi jagatî-talê[11] **Châhumâna**-vaṃśô hi |
5 tav(tr)=âśîn=**Nadû**(ddû)lê bhûpah
6 śrî-**Lakshmana** âdau[12] || [2*] Tasmâd=va(ba)bhûva putrô râjâ śrî-
7 **Sôhiyas**[13]=tad=anu sûnuh | śrî-**Va(ba)**lirâjô râ-
8 jâ **Vigrahapâlô**=nu cha pitṛivya(vyah) || [3*] Tasy=âṭ=[14]tanûjô bhûpâlah |[15]
9 śrî-**Mahêndradêv**-âkhyaḥ | taj-jah śrî-[16]
10 **Anahilô**(llô)[17] nṛipatî varô=bhût=pṛithula-têjâh || [4*] Tat-sûnuh śrî-
11 **Vâ**(bâ)**laprasâda** itby=ajani pârthiva-
12 śrêshthah | tad-bhrât=âbhû[t*]=kshitipah subhatah śrî **Jêndrarâj**-âkhyaḥ || [5*]
13 Śrî-**Pṛithivîpâlô**=bhû[t*]=tat-putrah sa-[18]

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[1] Compare above, Vol VIII p. 209, line 8 of the text Above, Vol III p 317, l 45, *śrîkarana* by itself is used to denote the official ('a secretary')

[2] See the *Imperial Gazetteer of India*, Vol X p 142

[3] Compare *Ind Ant* Vol XIX p 30, No 35

[4] From a photo-lithograph prepared under the superintendence of, and supplied to me by, Dr. Fleet

[5] Denoted by a symbol

[6] Read °*jñâya*

[7] Metre Mâlinî

[8] Read *-śamvaḥ*, 'a thunderbolt'

[9] This sign of punctuation is superfluous

[10] Metre of verses 2 9 Âryâ.

[11] For the sake of the metre for *jagatî-tala*

[12] Read °*nas=ch=âdau*

[13] Mr Dhruva's text has *Lôhiyas=*, but *Sôhiyas=* is quite clear in the original The same name, *Sôhiya*, I find above, Vol VIII. p 221, l 19, and in another Mount Âbû inscription, No 1699 of Mr Cousens' List

[14] Read *=dbhavat=*

[15] This sign of punctuation is superfluous.

[16] Here and elsewhere the *t* of *śrî* has purposely not been changed to *y* before a vowel; compare below, lines 9 and 38, *śrî-Âlhana°*, and other passages in B and C and elsewhere.

[17] The name is written *Anahilla* in B, line 7, and C, line 11 and the same spelling is required here by the metre

[18] Read *śauryavṛittibhîh-âdhyaḥ*

8 ryavrittasôbh-âdhyah | tasmâd=abhavad=bhrâtâ śrî-Jôjallô ranaıas-âtmâ [|| 6*]
9 n=Âsâ(sâ)râjah pratâpavara-nilayah | tat-putrah kshônîpah śrî-Âlhanadêva-
10 nâm=âbhût || [7*]
Yasya pratâpa-psâ(?)lam[1] samkuladikchakra-prithulavistâram | simchamti
11 sva(sû)ditâhitagana-lalanâ
nayanasalil aughah || [8*] Sô=yam mahâ-kshitîśah sâram=idam vu(bu)ddhimân=
12 achimtayata [|*] iha sam-
sâra[2] asâram [3] sarvvam janm-âdi jamtûnâm |(||) [9*] Yatah [|*] Garbhah[4]
13 strîkukshi-madhyê pala-rudhira-vasâ-
mêdasâ va(ba)ddha-pimdô mâtuh prânâmtakârî[5] prasavana-samayê prânimâm
14 syân=nu janmâ[5] dharmm-â-
dinâm=avêttâ bhavati hi nyatam vâ(bâ)la-bhâvas=tatah svâ(syâ)t=târunyam
15 svalpamâtram svajana-pari-
bhavasthâ(?)natâ[6] vriddha-bhâvah |(||) [10*] Khadyôtôdyô(ddyô)ta-tulyâh |[7]
kshanam=iha sukhadâh sampa-

Second Plate, First Side

16 dô drishta-nashtâh prânitvam chamchalam syâd=dalam=uparı yathâ tôya-
vimdur=nnalinyâh | jñâtv=aivam[8] sva pı-
17 trô sprihayan=[9]amaratâm ch=aihikâm[10] dharmma-kirttı dêśâmtô[11] râjaputrân[12]
janapada-ganân vô(bô)dhayaty=êva
18 vô=stu[13] || [11*] Sam 1218 varshê | Śrâvaṇa śudi 14 Ravau | asmınn=êva
mahâchaturddaśî-parvvanı || Snâtvâ[14] dhanta-
19 patê mvêsya(śya)[15] dahanê datv=âhutîn[16] punya(nya)krın=Mâmrtvadasya[17]
tamah prapâtana-patôh sampûrya ch=âghamjılım[18] [|*]
20 trailôka(kya)sya prabhum charâchara-gurum samsnapya pamch-âmrıtair=Îśânam
kanak-âmna-vastra-dadanaih[19] sampûjya viprâ-
21 n gurûn || [12*] Anu[20] tilakukshâtôdaka.[21]pragunîbhûtâpasavyakah[22] pânih ||(|)
śâsanam=ênam=[23]ayachchhata yâ-

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[1] Read *jâlam*
[2] Observe the wrong *samdhi* (for *samsârê=sâram*)
[3] This sign of punctuation is superfluous.
[4] Metre of verses 10 and 11 Śragdharâ
[5] Read °*kârı* and *janma* |
[6] The *th* of the *akshara sthâ* is not quite clear, but there seems to be no doubt that the above is the actua and intended reading One would have expected *paribhavasthânam*, but this would not have suited the metre.
[7] This sign of punctuation is superfluous
[8] Here a syllable, perhaps *vaı*, has been omitted
[9] Here, again, observe the wrong *samdhi* for which the metre shows the author to be responsible ; *sprihayann=* would have offended against the metre
[10] Read *=aihikîm dharmma kirttim*, one misses a second *cha*
[11] I can only suggest that *dêśâmtô* may stand for *dêśântâ*, i e. *dêśântah, dêśântar*, 'in (this) country'
[12] After this word a short syllable is missing, perhaps the reading should be °*trân=iva janapada-*
[13] The words *vô=stu* cannot be construed with the preceding The author had in his mind the phrase *vaıtam vô=stu*
[14] Metre Śârdûlavikrîdita
[15] Mr Dhruva read this *Maitapatê nivêśya*, which he translated by 'while encamped at Maitapata' Com pare *dhauta vêsaṭ paridhâya* in line 19 of B, and, *e g*, in *Ind Ant* Vol XVIII p 347, l. 7 of the text
[16] Read *datty=âhutih*
[17] Read *=Mârttamdasya.*
[18] Read *=arghâmjaıim*
[19] *Dadana* in the sense of *dâna*
[20] Metre Âryâ
[21] Read *tilakuśâkshatôdaka-* The *ka* of °*ôdaka* is treated as a short syllable before *pr*, see *Ind Studien*, Vol VIII p 224
[22] The metre, in my opinion, shows that the author undoubtedly wrote this, what he intended was °*pasavya pânih* (=*dakshina-pânih*)
[23] Wrong for *śnad=*, or, better, *śtad=*

22 vach-chamdrârkkapûpâlam[1] |(||) [13*] Śrî Naddûla-mahâsthânê śrî-
Samdêtaka-gachchhê śrî-Mahâvîradêvâya śrî-Naddûla-
23 talapada śulkamamdapikâyâm mâsânumâsam dhûpavêlartham |[2] śâsanêna dra[3] 5
pamcha prâdât [|*] Asya
24 dêvarasyanam[4] bhumjânasya asmadvamśêjair-[5]bhâvi-bhôktribhir=aparais=cha
paripamthanâ na kâryâ | yatah [|*]
25 [6]Sâmânyô=yam dharma-sêtur=nripânâm kâlê kâlê pâlanîyô bhavadbhih
sarvvân=êvam bhâvinah pâ-
26 rthivêmdrân bhûyô bhûyô yâchatê Râmachamdrah || [14*] Tasmât |
[7]Asmadanva[ya*]jâ bhûpâ bhâvi-bhûpatayas=cha yê [|*]
27 têshâm=aham karê lagnah pâlanîyam=idam sadâ |(||) [15*] Asmad vamśê
parikshînê yah kaschim[8] nripatir=bhavêt [|*]
28 tasy=âham karê lagnô=smi sâ(śâ)sanam nâ(na) vyatikramêt |(||) [16*]
Va(ba)hubhir=vasudhâ bhuktâ râjanyaih Sagar-â-
29 dibhih [|*] yasya yasya yadâ bhûmî(mi)s=tasya tasya tadâ phalam [|| 17*]
Vvashthi-[9]varsha-sahasrâni svarggê tishthati dâna-
30 dah [|*] âchchhêtâ(ttâ) ch=ânumamtâ cha tâny=êva naiakam[10] vasê[t] [|| 18*]
Sva-dattam para-dattam vâ dêva-dâyam harêta yah [|*] sa
31 vishthâyâm krimir=bhûtvâ pitri(tri)bhih saha majjati || [19*] Sû(śû)ny-
âtavîvy(shv)=atôyâsu śushkakôtara vâsi-

Second Plate, Second Side

32 nah | krishnâhayô=bhijâyamtê dêva-dâyam haramti yê || [20*] Mamgalam
mahâ śrîh ||
33 [11]Pâgvâta-vamśê Dharanigga-[12]nâmnah sutô mahâmâtya-varah su-karmmâ |
va(ba)bhûva dû-
34 tah prâ(pra)tibhâ-mvâsô Lakshmîdharah śrîkaranê niyôgî || [21*]
[13]Âsît=sva-
35 chchha-malâ(nâ) Manôratha iti prâk[14] Naigamânâm kulê sâ(śâ)stra
jñânasudhârasa-
36 plavita-[15]dhîs=taj-jô=bhavat[16] Vâsalah | putras=tasya va(ba)bhûva lôka-
vasami(ti)h śrî-
37 Śrîdharah Śrîdharê sûpâstî rachayâmchakâra lihkhê ch=êdam mahâ-śâ-
38 [sa]nam || [22*] Sva-hastô=yam mahârâja-śrî-Âlhanadêvasya ||

B — NADOL PLATES OF THE RÂJAPUTRA KÎRTIPÂLA; [VIKRAMA-]SAMVAT 1218.

Mr Gaurishankar Hirachand Ojha of Udaipur in Râjputâna has informed me that these plates also were obtained, in the course of last year, at **Nadol**. My account of them is mainly based on two good rubbings, kindly supplied to me by Mr Ojha

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[1] Read *°bhûkâlam*, compare *°kshitikâlam* in line 26 of B

[2] Read *dhûpa-tail-ârtham*, without the sign of punctuation

[3] I.e. *drammân*.

[4] Read *dêvasy=amam* (for *=amad=, =asad=*)

[5] Read *°ry=âmadvamśajair=*

[6] Metre Śâlini.

[7] Metre of verses 15-20 Śloka (Anushṭubh)

[8] Read *kaśchim*.

[9] Read *shashti-* or *shashtim*

[10] Read *narakê*

[11] Metre Upajâti.

[12] The name *Dharanigga* occurs above, Vol. VIII p. 220, line 8 of the text; here the letter *g* seems to have been doubled simply for the sake of the metre.

[13] Metre Śârdûlavikrîḍita

[14] Read *prâg=*.

[15] *Plavita* wrong for *plâvita*, which would not have suited the metre.

[16] Read *=bhavad=*, and, perhaps, *Vâsalaḥ*

These also are two plates, each of which measures about 9½″ broad by 6½″ high The first plate is inscribed on one side only, and the second on both sides[1] The writing on them is in a state of perfect preservation Each plate contains a hole for a ring, I do not know whether the ring and any seal that may have been attached to it have been preserved. The characters are Nâgarî, and the language is Sanskrit The text contains eight verses[2] of chiefly genealogical matter, three of the ordinary imprecatory verses, and one verse giving the writer's name, the rest is in prose, which in one or two places is grammatically incorrect As regards orthography, the letter *v* is used for both *b* and *v*, except in *-labdhajanmâ*, l 3, the dental sibilant is used for the palatal in *Mahêsvaram*, l 22, and the sign of *avagraha* is once employed, in *śṅgajah*, l 16 In line 29 the gerund *lagitvâ* is used in the sense of 'commencing from, beginning with'

The inscription records a grant by the *Râjaputra* (or king's son) **Kîrtipâla**, a son of **Âlhaṇadêva** of **Naddûla** After the words *ôm svasti*, it invokes the blessing of the gods Brahman, Śrîdhara (Vishṇu), and Śamkara (Śiva), 'who, always free from passion, are famous in the world as Jinas' (or Jaina Arhats). It then (in verses 2-8) gives the following genealogy —

In the town of **Śâkambharî** there was formerly, in the **Châhamâna**[3] lineage, the king **Vâkpatirâja**. His son was **Lakshmaṇa**, who was king at **Naddûla**, and his son was **Sôbhita** From him sprang **Balirâja**, and after him there ruled his paternal uncle **Vigrahapâla**. Vigrahapâla's son was **Mahêndra**, his son **Aṇahilla**, and his son **Jêndrarâja**, from whom sprang **Âśarâja**[4] His son was **Âlhana**, the lord of **Naddûla**, who defeated the **Saurâshṭrikas**. This king married **Annalladêvi**,[5] a daughter of **Anahula** of the **Râshṭrauḍa**[6] race, who bore to him three sons — **Kêlhana**, **Gajasimha**, and **Kîrtipâla** Of these, **Kêlhaṇa**, the eldest son, was made *kumâra* (or heir-apparent) and given a share in the government

According to l. 17 ff. the *Râjakula*[7] **Âlhaṇadêva** and the *Kumâra* **Kêlhaṇadêva** were pleased to give to the *Râjaputra* **Kîrtipâla** twelve villages appertaining to **Naddûlâî** And then, **on Monday, the 5th of the dark half of Śrâvaṇa of the year 1218**, the *Râjaputra* **Kîrtipâla**, after bathing *etc* at **Naddûla** and worshipping the Sun and Mahêśvara (Śiva), granted a yearly sum of two *drammas* from each of the twelve villages of **Naddûlâî** to (the temple of) the Jina **Mahâvîra** at the village of **Naddûlâî**, and ordered this money to be paid in the month of Bhâdrapada of every year, commencing with the year then current The twelve villages to which this order referred were **Naddûlâîgrâma**, **Sûjêra**, **Darijî**, **Kavilâda**, **Sônâṇam**, **Môrakarâ**, **Haravandam**, **Mâḍâda**, **Kâṇasuvam**, **Dêvasûrî**, **Nâḍâda**, and **Mauvadî**.

So far as I can judge, the village of **Naddûlâî** mentioned in the above is different from (the *mahâsthâna*) Naddûla, and the words *Naddûlâî-pratibaddha* in line 18 appear clearly to show that Naddûlâî not merely was the name of a village, but also denoted the district to which the twelve villages given to Kîrtipâla belonged — On the map of the Râjputâna Agency I find,

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[1] The second side of the second plate contains three lines of writing Of these no rubbing, but only Mr Ojha's transcript has been sent to me

[2] The metre of verse 6 is a mixture of Upêndravajrâ and Vasantatilakâ.

[3] So the name is spelt here and below in C

[4] In C the name is *Âśarâja*, while in A. the actual spelling is *Âsarâja*. Here we have *Âśarâja*, and in D the actual spelling is *Âsarâja*.

[5] The occurrence of this name here induces me to state that the name in the Delhi Siwâlik pillar inscription of Visaladêva Vigrahârâja, A, line 2 (*Ind Ant* Vol XIX p 218) is *Annalladêva*, not *Avîlladêva*, and that therefore *Annalladêva* should be substituted for *Avîlladêva* also in my *Northern List*, No 144, and above, Vol VIII App I p 14, col 1 (after Arṇôrâja)

[6] For a Râshṭrôḍa *vaṁśa* see my *Northern List*, No 273

[7] On this and similar titles see my remarks above, Vol IV. p. 312, note 7. *Mahârâjakula* occurs below in D, and in other Mount Âbû inscriptions

south-east of Nadol, Desuri, which most probably is the Dêvasûî of this inscription, of the other villages I can find no traces on the map.

After the imprecatory verses the inscription (in lines 33 and 34) has the words 'this is the own hand (*i.e.* sign-manual) of the *Mahârâjaputra* (or *Mahârâja's* son), the illustrious **Kîrti-pâla**,' and the statement that this grant was written by Śubhamkara, the son of Damôdara and grandson of the *Kâyastha* Sôdha of the Naigama lineage.

The possible equivalents of the date, for the *pûrṇimânta* and *amânta* month Śrâvana, would be —

for the *Chaitrâdi* Vikrama year 1218 current Saturday, the 25th June A.D. 1160, and **Monday, the 25th July A.D. 1160** (when the 5th *tithi* of the dark half ended 9 h. 8 m. after mean sunrise),

for the *Chaitrâdi* Vikrama year 1218 expired Friday, the 14th July A.D. 1161, and Sunday, the 13th August A.D. 1161 (when the 5th *tithi* of the dark half ended 3 h. 16 m. after mean sunrise),

for the *Kârttikâdi* Vikrama year 1218 expired Tuesday, the 3rd July A.D. 1162 (when the 5th *tithi* of the dark half ended 11 h. 58 m. after mean sunrise), and Thursday, the 2nd August A.D. 1162.

From this it will be seen that the given date is correct only for the *amânta* month Śrâvana of the *current Chaitrâdi* Vikrama year 1218, and therefore apparently corresponds to Monday, the 25th July A.D. 1160. As current Vikrama years are quoted very rarely, this result is not perhaps quite free from suspicion, but I can see no valid reason to question the authenticity of the wording of the original date.[1]

TEXT[2]

First Plate.

1 Ôm[3] || Svasti || Śriyaḥ[4] bhavamtu vô dêvâ ||[5] Vra(bra)hma-Śrîdhara-Śamkaṇâḥ sadâ virâgavam-

2 tô yê ||[5] Jinâ jagatu viśrutâḥ || 1 [6]**Śâkaṁbharî**-nâma purê pur=âsî ||[5]ch=chhrî-**Châha-**

3 **mân**-ânvaya-labdhajanmâ | râjâ mahârâjanat-âmbhriyugmaḥ **khyâtô**=vanau **Vâkpa-**

4 **tirâja**-nâmâ || 2 **Naddûlê**[7] samabhût=tadîya-tanayaḥ śrî-**Lakshmanô** bhûpatiḥs[8] ta-

5 smât=sarvvaguṇ-ânvitô nṛipa-varaḥ śrî-**Sôbhit**-âkhyaḥ[9] sutaḥ | **tasmâch**=chh[r*]î-**Va(ba)**lirâja-nâ-

6 ma-nṛipatiḥ paśchât=tadîyô mahî-khyâtô **Vigrahapâla** ity=abhudhayâ râjyê pitṛivyô=bhavat || 3

7 Tasmât=tivramahâpratâpa-taraṇiḥ putrô **Mahêndrô**=bhavat=taj-jâch=śrî-**Aṇahilladêva-**nṛipatêḥ śrî-**Jêm-**

8 **drarâja**ḥ sutaḥ | tasmâd=durddharavaṁkumjaravadha-prôttâlasiṁh-ôpamaḥ sat-kîrttyâ dhaval[î]kṛit-â-

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[1] With reference to the above I may state that Mr. Ojha has sent me a rubbing of a grant (engraved on one side of one plate only) of the *Mahârâjâdhirâja* Kêlhanadêva, which is dated in line 1: *saṁvat 1223 varshê Jy[ê*]ṣhṭha vadi 12 Sômê*. This date also works out satisfactorily only for the *amânta* Jyaiṣhṭha of the current *Chaitrâdi* Vikrama year 1223, for which it corresponds to Monday, the 7th June A.D. 1165.

[2] From two rubbings supplied to me by Mr. Gaurishankar Hirachand Ojha.

[3] Denoted by a symbol.

[4] Metre: Ślôka (Anushṭubh).

[5] These signs of punctuation are superfluous.

[6] Metre: Indravajrâ.

[7] Metre of verses 3-5: Sârdûlavikrîḍita.

[8] Read *bhûpatis=*.

[9] The inscription C has *Sôbhita*, but as A has *Sôbhya*, I do not alter the *Sôbhita* of the present inscription to *Śôbhita*.

9 khilajagach=chrî **Âśarâjô** nripah || 4 Tat-putrô nijavikramârjitam-[1]
10 yô jagrâha jaya-śriyam rana-bharê vyâpâdya **Saurâshtrikân** | śauchâchâra-
11 **la**-nâthô mahân=samkhyôtpâdita-vîravrittir=amalah śrî-**Alhanô**[2] bhûpatih || 5
12 Anêna[3] râjñâ jana-viśrutê-
na |[4] **Râshtrauda-vamśaja** var-**Ânahulasya** putri | **Annalladêvir=iti** śila-vivêka-
13 yuktâ |[4] Râmêna vai Janakaj=êva vi-
vâhit=âsau || 6 Âbhyam[5] jâtâh su-putrâ jagati vara-dhiyô rûpa-saumdarya-
14 yuktâh |[4] śastrais śâstrais praga-
Ibhâh pravaira-gunaganâs=tyâgavantah su śîlâh | jyêshthah śrî-**Kêlhaṇ**-âkhyas=tad=
15 anu cha **Gajasimhas**=tathâ **Ki-**
rttipâlô |[4] yadvan=nêtâni Śambhôs=tripurushavad=ath=âmî janê vamdanîyâh |
(||) 7 [6]Madhyâd=amishâm pari-

Second Plate, First Side

16 vâra-nâthô shthê(jyê)shthô śmgajah kshôni-talê prasiddhah | kṛita[ḥ*] kumârô
nijarâjya-dhârî
17 śrî-**Kêlhana**[**h***] sarvva-gunair=upêtah | (||) [8*] Âbhyâm râjakula-śrî-
Âlhanadêva- |[7] kumâra śrî-**Kêlha-**
18 nadêvâbhyâm râjaputra-śrî-**Kirttipâlasya** piasâdê datta-**Naddûlâi**-pratiya(ba)ddha-
dvâdaśa-grâmâni[8] ||
19 Tatô râjaputra-śrî-**Kirttipâlah** |[9] **sam 1218 Śrâvana-vadi 5 Sômê** || ady=
ê[ha*] śrî-**Naddûlê** snâtvâ dhô(dhau)-
20 ta-vâsasi paridhâya tilâkshatakuśa-pranayâiyam dakshina-karam kritvâ dêvân=
udakêna samtarpya | va(ba)-
21 halatamatmupatalapâtana-patîyasô nihsêshapâtakapamka-prakshâlanasya divâkarasya
22 pûjâm vidhâya | charâchara gurum Mahêsva(śva)ram namaskritya | hutabhuj
hômadiavy-âhutîr=ddatvâ[10] nalinî-
23 dalagatajalalava-taralam jîvitavyam=âkalayya | aihikam pârachi(tri)kam tha(cha)
phalam=amgîkritya svapunya-
24 yaśô-bhivriddhayê śâsanam prayachchhati yathâ || Śrî-**Naddûlâigrâmê** | śrî-
Mahâvîra-jinâya **Naddûlâi-**[11]
25 dvâdaśa-grâmêshu grâmam prati dra 2 dvau drammau snapana-vilêpana-dîpa-
dhûp-ôpabhôgârtham | śâsanê
26 varsham prati Bhâdrapada-mâsê chamdrârkkakshiti-kâla[m] yâvat pradattar ||
Naddûlâigrâma | **Sûjêra** | **Dariji** [**l***]
27 **Kavilâda** | **Sônânam** | **Môrakarâ** | **Haravamdam** [**l***] **Mâdâda** | **Kâṇasuvam** |
Dêvasûri | **Nâdâda** [**i***] **Mauvadi** |
28 êvam grâ[12] 12 êtêshu dvâdaśa grâmêshu sarvvad=âpi asmâbhih śâsanê dattau |
êbhir=grâmair=adhunâ samvatsa-

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[1] Read °*mârjita*- [2] Read *Âlhanô*
[3] Metre a mixture of Upêndravajrâ and Vasantatilakâ
[4] These signs of punctuation are superfluous
[5] Metre Śragdharâ The last Pâda does not contain the proper cæsuras
[6] Metre Upajâti [7] This sign of punctuation is superfluous
[8] Wrong for *-grâmâh* The whole sentence which ends here is ungrammatical
[9] All the signs of punctuation in lines 19-23 are superfluous In some places below the rules of *samdhi* have not been observed.
Read *-ddattvâ*. [10] Read *°tâi* [11] I e *grâmâh*

29 râlagitvâ[1] sarvvad=âpi vaisham piati Bhâdrapadê dâtavyau | atah ûrddh[v*]am kên=âpi paripamthanâ na karttavyâ |

30 [2]Asmad-vamsê vyatikrâmtê yô=nyah kô=pi bhavishyati [|*] tasy=âham karê lagnô[3] na lôpya[m*] mama sâsanam || [9*] Shashthi[m][4] va-

31 isha-sahasrâni svarggê tishthati dâyakah | âchchhêttâ ch=ânuma[m]tâ cha tâny=êva narakam[5] vasêt || [10*] Va(ba)hubhir=vasudhâ

Second Plate, Second Side[6]

32 bhuktâ râjabhih Sagai-âdibhih | yasya yasya yadâ bhûmis=tasya tasya tadâ phalam || [11*]

33 Sva-hastô=yam mahârâjaputra-śrî-**Kirttipâlasya** || Naigamânvaya-kâyastha-Sôdha-naptâ Śubhamkaiah |

34 Dâmôdaia-sutô=lêkhi[7] sâsanam dharmma-śâsanam || [12*] Mamgalam mahâ-śrîh ||

C.—SUNDHÂ HILL INSCRIPTION OF CHÂCHIGADÊVA; [VIKRAMA-]SAMVAT 1319.

This inscription is on two stones which were found on the **Sundhâ Hill**, about 10 miles north of Jaswantapura in the Jaswantapura district of the Jôdhpur State of Râjputâna.[8] I edit it from rubbings, kindly placed at my disposal by Mr Gaurishankar Hirachand Ojha.

The first stone contains 26 lines of writing which covers a space of 3′ 3″ broad by 1′ 7½″ high, the second 24 lines which cover a space of 2′ 10″ broad by 1′ 5″ high. The size of the letters is about ⅜″ on the first stone, and between ⅜ and 7/16″ on the second. The inscription was carefully written by Nâmvasimha, a son of the physician Vijayapâla, and well engraved by Jisaravi, a son of the *sûtradhâra* Jisapâla, and is in a state of perfect preservation. The **characters** are Nâgarî, and the **language** is Sanskṛit. Excepting two prose passages at the bottom of either stone which record the names of the author, the writer and the engraver, the date *samvat 1319* in line 48, and another prose passage, numbered as a verse, in lines 35 and 36, the text is in verse, the total number of verses (including the prose passage counted as a verse) being 59. As regards **orthography**, the sign for *v* denotes both *v* and *b*, the palatal sibilant is used for the dental in *śasya-*, l. 16, *śravamti*, l. 19, *sahasrâmśu-* (for *sahasrâmśu-*), l. 22, *śalila-*, l. 23, *śitah*, l. 25, and *śitâmśu-* (for *sitâmśu-*), l. 37, *kh* and *sh* are confounded in *mayûsha-* (for *mayûkha-*), l. 10, and *pîyûkha-* (for *pîyûsha-*), l. 41, the *î* of *śrî* is left unchanged before the initial vowel of a proper name in *śrî-Asârâja-*, l. 21, *śrî-Udayasimha-*, l. 35, and *śrî-Aparâjitêśa-*, l. 43, *chchh* is written for *chh* in *chchhalêna*, l. 7, and *chchhâyayâ*, l. 8, and the sign of *avagraha* is employed in *Samdêrê ṣrka*, l. 16, and in four other places. The language is generally correct and plain, but there are one or two passages about the exact meaning of which I am still doubtful. I especially do not understand verse 12, which seems to allude to some legend unknown to me, in which the creator weighs the sun and the moon, apparently using the Ganges as a balance. Moreover, I am not sure about the meanings of the word *śrîkarî*, which occurs in verses 19 and 59, and *gupyadguru* in verses 15, 26, and 27. To judge from the context in verse 59 (*śrîkarî-saptaka-vâdi-*), the former[9] may denote some kind of musical instrument, and as a *gupyadguru* must be

[1] Read °*râl=lagitvê*, 'commencing from the current year'

[2] Metre of this verse and the rest: Slôka (Anushṭubh).

[3] Read *lagnô=smi*. [4] Read *shashṭim*. [5] Read *narakê*.

[6] Of the three lines on this side only a transcript has been sent to me by Mr Ojha.

[7] The passive Aorist is used wrongly here for the active *alêkhit*.

[8] I owe this information to Mr Ojha.

[9] From the St. Petersburg Dictionary I see that *śrîkarî* occurs in the *Uttamaśikaritrakathânakam*, l. 234 (*Sitzungsberichte der K. Preuss. Akademie*, 1884, Part I. p. 282), where Prof. Weber has suggested for it the meaning 'a female singer'

something on which a golden *kumbha* and a golden *kalaśa* can be placed,[1] the word perhaps denotes a temple generally or a particular temple Of rare words or words employed in an unusual way we may note *kêḷi*, 'the earth,' in verse 6, *bhûsphôṭa*, 'a mushroom,' in verse 16, the feminine *yugaḷi*, 'a pair,' in verse 18, and *tâmbûliya*, 'an areca-nut,' in verse 21, *bandhu* and *bândhava* denote 'a brother' in verses 24, 26, and 20, and a cousin is described as *pitrvyajatayâ bândhava*, *i e* 'a brother in consequence of being born from a paternal uncle,' in verse 9.

The inscription in the prose passage at the bottom of the first stone and in verse 59 is styled a *praśasti* It was composed by the (Jaina) *sûri* Jayamangala (Jayamangalachârya), who belonged to the Bṛihad-gachchha and was a disciple of Râmachandra, himself a disciple of Dêvâchârya[2] And its primary object is to glorify the **Châhamâna** chief **Châchigadêva**, during whose reign it was composed, and for whom it furnishes **a date**[3] **in the month of Vaiśâkha of the [Vikrama] year 1319**, falling in about A D 1262 Fortunately, the author has used the occasion to give a eulogistic account of the **Châhamânas of Naddûla** generally, which is of considerable interest

Verses 1-3 pray the moon on Śambhu's (*i e* Śiva's) forehead and (Śiva's consort) Pârvatî or Chandikâ to grant continuous good fortune and happiness Verse 4 then records that formerly there was the hero **Châhamâna**, a source of joy to the great *Rishi* **Vatsa**[4] In his lineage there were —

(1) The lord of **Naddûla**, king **Lakshmaṇa**, who was a **Śâkambharî** prince[5] (vv 5 and 6).

(2) His son **Śôbhita** (v. 7; the Sôhiya and Sôbhita of A and B). He took away the glory of the lord (or lords) of the mountain **Arbuda.**[6]

(3) His son **Balirâja** (vv. 7 and 8) He defeated an army of **Muñjarâja**, *i e* the Paramâra Vâkpatirâja II. Amôghavarsha of Mâlava, for whom we possess dates from A D 974 to 993

(4) His paternal uncle's son **Mahîndu** (v 9) — He is the Mahêndra of A and B, the son of Vigrahapâla whose name is here omitted He most probably is identical with the Mahêndra or Mahîndra (?) mentioned under No 53 of my *Northern List* as a contemporary of the Râshṭrakûta Dhavala of Hastikuṇḍî, whose inscription is dated in A D 997

(5) His son **Aśvapâla** (vv 10 and 11, omitted in A and B)

(6) His son **Ahila** (vv 12 and 13, likewise omitted in A and B) He defeated an army of the **Gûrjara** king **Bhîma**, *i e.* the Chaulukya Bhîmadêva I of Anahilapâtaka

(7) His paternal uncle **Aṇahilla** (vv 14-17, in A and B described as the son of Mahêndra) He also defeated the king **Bhîma** (Bhîmadêva I), took **Śâkambharî**, and slew

[1] See verses 26 and 27

[2] He is described as *śrîkarî-saptaka-vâdin* which, as intimated above, appears to mean 'playing the seven *śrîkarîs*'

[3] The exact date (in verse 57) is the *akshaya tṛitîyâ* or third *tithi* of the bright half of the month Mâdhava (Vaiśâkha) of the [Vikrama] year 1319, given both in words and in figures The date does not admit of verification; its possible equivalents would be the 4th April A D. 1261, the 23rd April A.D 1262, and the 12th April A.D 1263

[4] According to the inscription of Luṇṭigadêva treated of under D the holy Vachchha (Vatsa) brought about the creation of the Châhumâna family And according to verse 12 of the Bijoli rock inscription of Sômêśvara (No 154 of my *Northern List*) Sâmanta, the first Châhumâna chief, was born in the Vatsa *gôtra* at Ahichchhatrapura.

[5] The original has *Śâkambharîndra* It will be seen below under D that Lakshmaṇa most probably had the epithet *Śâkambharî-mâṇikya*, 'the jewel of Śâkambharî' Mr. Ojha tells me that a Châhamâna even now will be addressed as *Sambharirâya*, 'Śâkambharî prince.'

[6] *I e* Mount Âbû With the expression *Himâdri bhava* of the original as a name of the mountain Arbuda compare *Himavatah sûnuh* in the unpublished Vasantgaḍh inscription of Vaimalâta, *Himagiri tanayah* in *Ep Ind.* Vol I. p 234, v 5; and *Gaurivarasvatura bhâdhara-sambhava* above, Vol VIII p 210, l 17. The lord (or lords) of Arbuda spoken of above probably belonged to the Paramâra family treated of in the Vasantgaḍh inscription of Pûrṇapâla, above, p 10.

(or defeated) **Sâdha**, a general of the **Mâlava** king **Bhôja** (*i e* the Paramâra Bhôjadêva), and the **Turushka**

(8) His son **Bâlaprasâda** (vv 18 and 19, omitted in B) He forced the king **Bhîma** (Bhîmadêva I) to release from prison a king named **Krishnadêva** — This Krishnadêva most probably is the Paramâra Krishnaraja (the son of Dhandhuka[1] and grandson of (?) Dêvarâja), of whom we have two inscriptions at Bhinmâl (Śrîmâla), dated in A D 1060 and 1067 (Nos 689 and 690 of my *Northern List*)

(9) His brother **Jindurâja** (vv 20 and 21, the Jêndrarâja of A and B) He fought victoriously at **Sandêra** (the modern Sanderao in the Jôdhpur State, south-west of Nadol)

(10) His son **Prithvîpâla** (vv 22 and 23, omitted in B) He defeated an army of the **Gûrjara** king **Karna**, *i e* Bhîmadêva's son and successor Karna Trailôkyamalla

(11) His brother **Yôjaka** (vv 24 and 25, the Jôjalla of A, omitted in B) He by force occupied **Anahillapura** (Anahilapataka)

(12) His brother **Âśarâja** (vv 26-30, in B described as the son of Jêndrarâja) He pleased **Siddhâdhirâja**, *i e* Karna's son and successor Jayasimha Siddharâja, by the assistance which he rendered to him in the country of **Mâlava**, but afterwards apparently was on hostile terms with him

With the account of Âśarâja ends that part of the inscription which is on the first stone The part on the second stone (after a symbol for *ôṁ*) begins, as if it were an independent inscription, with a verse (v 31) praying for the blessing of Śambhu (Śiva), 'the crest of the **Sugandhâdri**,'[2] *i e* the mountain **Sugandha**, which clearly is the Sundhâ Hill where the inscription was found The author then continues the genealogy by stating that Âśarâja's son was —

(13) **Âhlâdana** (vv 32 and 33, the Âlhanadêva of A and B). His assistance was sought by the **Gûrjara** king, and his army put down disturbances in the mountainous part of **Surâshtra** (*girau Saurâshṭrê*) He built a Śiva temple at **Naddûla** — We have seen above that the two inscriptions A and B, which are of this chief's reign, are dated in A D 1161 and 1160 Before that time, he is mentioned (together with his son Kêlhaṇa), apparently as a feudatory of the Chaulukya Kumârapâla, in the Kerâdu fragmentary inscription of Kumârapâla's reign which is dated in A D 1153 (No 133 of my *Northern List*)

(14) His son **Kêlhaṇa** (v 34) He defeated the southern king **Bhillama**, and after destroying the **Turushka** erected a golden *tôrana*, 'like a diadem for the abode of the holy Sômêśa' — For the *Mahârâjâdhirâja* Kêlhana I have given above, p 68, note 1, a date in A D 1165 The southern king Bhillama, whom he is said to have defeated, must have been the Dêvagiri-Yâdava Bhillama, whose Gadag inscription is dated in A D 1191 (No 334 of my *Southern List*)

(15) His brother **Kirtipâla** (vv 35 and 36) He defeated a **Kurâtakûta** chief named **Âsala**, and at **Kâsahrada** routed an army of the **Turushka** As ruler of the kingdom of **Naddûla** he took up his residence at **Jâvâlipura** — Of the places here mentioned **Kurâtakûta** is Kerâdu, according to *Bhâvnagar Inscr* p 172,[3] 'a small village near Hâthamo under **Bâjamera**' (Bârmer) in the Jôdhpur State Jâvalipura, to which Kirtipâla transferred his residence, is the

[1] He apparently is the Paramâra Dhandhu, who according to an inscription at Vimala's temple on Mount Âbû which will be mentioned below, p. 81, transferred his allegiance from Bhîmadêva I to king **Bhôja**, the lord of Dhârâ (*i e* Bhôjadêva of Mâlava)

[2] I understand this epithet to mean that there was a temple of Śiva on the mountain Sugandha

[3] In line 5 of the inscription given there the name appears as *Kurâtakâpa*.— According to the *Rajputâna Gazetteer*, Vol II, p 265, 'Kherâru' is about 20 miles west of Bârmer

town of Jâlor in the same State A place named Kâsahrada has been identified by the late Prof Buhler[1] with Kâsandra or Kâsandhra, a village with about 400 inhabitants on the road from Dholkâ to Pahtânâ, in Long 72° 11′, Lat 22° 19′, but the Kâsahrada of this inscription may be a different place nearer Nadol — According to verse 41 Kirtipâla's daughter **Rûdaladêvî** built two temples of Śiva at Jâvâlipura

(16) His son **Samarasimha** (vv 37 40) He built extensive ramparts on the **Kanakâchala** (or 'gold hill') and founded the town of **Samarapura** — This town I am unable to identify *Kanakâchala* according to Mr Ojha is the name of the fort[2] of Jâlor which, he informs me, is locally known as 'Sonalgarh,' and the *Suvarna-giri* of Jâvâlipura I find actually mentioned in an inscription on Mount Âbû[3] In an inscription of the [Vikrama] year 1221, from which Mr Ojha has sent me a quotation, it is called *Kâñchana-gadha* — Samarasimha clearly is the *Châhu[mâna*]-râna[ha*]-Samarasêha*, whose daughter **Lîlâdêvî** was the (or a) queen of the Chaulukya Bhîmadêva II[4]

(17) His son **Udayasimha** (vv 42 46) According to the prose passage in lines 35 and 36 he ruled 'the glorious **Naddûla**, the glorious **Jâvâlipura, Mândavyapura, Vâgbhatamêru, Sûrâchanda, Râtahrada, Khêda, Râmasainya, Śrîmâla, Ratnapura, Satyapura**, and other places'— With the exception of Mândavyapura and Râtahrada the places here enumerated are easily found on the map of the Râjputâna Agency (in Marwar) under the names Nâdol, Jâlor, Barmer, Surâchand, Kher (between Tilwâra and Balotra), Râmsen, Bhinmâl, Ratanpura and Sânchor Mândavyapura is Mandor, according to the *Râjputâna Gazetteer* three miles from Jôdhpur, Râtahrada I cannot identify — Udayasimha's queen was **Prahlâdanadêvî**, who bore to him two sons, **Châchigadêva** and **Châmundarâja** Regarding his exploits, the inscription states in a general way that he curbed the pride of the **Turushka**, was not to be conquered by the **Gûrjara** kings, and put an end to the **Sindhu** king He was a scholar conversant with the great works of Bharata[5] and others, and built two Śiva temples at **Jâvâlipura** — Udayasimha clearly is identical with the *Mahârâjâdhirâja* Udayasimhadêva of whose reign we have three inscriptions at Bhinmâl (Nos 697-699 of my *Northern List*) dated in the [Vikrama] years 1262, 1274 and 1305, corresponding to about A D 1205, A D 1218, and about A D 1248, and also with the *Mahârâjakula* Udayasimhadeva, for whom I have given a date, falling in A D 1249, in *Ind Ant* Vol XIX p 175, No 115 He was succeeded by—

(18) his son[6] **Châchigadêva** (vv 47-57) He in verse 50 is described as 'destroying the roaring **Gûrjara** lord **Vîrama**, hating the enemy **Śalya**, taking exquisite delight in felling the shaking (or leaping) **Pâtuka**, depriving of his colour **Sanga**, and a thunderbolt to the mountain— the furious **Nahara**' As will be seen from this translation, the words *śalya*,[7] *pâtuka* and *sanga* of the original must in my opinion, like *virama* and *nahara*, be taken as proper names, but of the five persons enumerated I can identify only the first Being described as 'Gûrjara lord,' **Vîrama** appears clearly to be the Vâghêlâ Vîramadêva, the son of Vîradhavala and elder brother of Visaladêva, who is reported to have been the son-in-law of **Udayasimha** of **Jâvâlipura**,[8] and

[1] See his paper on the *Sukritasamkîrtana* of Arisimha, p 25 For another identification of Kâsahrada see above, Vol VIII p 206, note 2

[2] For a description of this fort which is about 800 yards in length by 400 in width, and crowns a rocky hill of an altitude of 1,200 feet above the surrounding plain, see the *Râjputâna Gazetteer*, Vol II p 260.

[3] Line 33 of No 1722 of Mr Cousens' List

[4] See the plates of Bhîmadêva II (of A.D 1206) in *Ind Ant* Vol. VI, p 195, Plate II line 1

[5] *I e* apparently the *Bharatîya-nâtyaśâstra*

[6] Udayasimha's other son Châmundarâja is not further mentioned in the inscription He may be the Châmundarâja whose name occurs under No 703 of my *Northern List*

[7] *Śalya* probably is a proper name, denoting an enemy of Lavanaprasâda, also in *Ep Ind* Vol. I p 27, verse 19.—In our inscription the name may be *Satrusalya*, compare Prof Eggeling's *Catalogue*, p 1510

[8] See *Ind Ant* Vol VI p 190 Compare also the *Bombay Gazetteer*, Vol I. Part I p 203, where Jâbâlipura has been taken to be Jabalpur

would therefore have been the own brother-in-law of Châchigadêva — The following verses treat of the same chief's works of piety At Śrîmâla he remitted certain taxes, and at Râmasainya he granted funds for the worship of (the god) Vigrahâdityа, and placed a golden cupola (*kumbha*) and a flag-staff (*dhvaja*) on the temple of (the god) Aparâjitêśa to whom at the same time he gave a silver girdle (*mêkhalâ*) For the same temple he provided a hall (*śalâ*) with a car (*ratha*) richly decked with precious stones Châchigadêva visited the **Sugandhâdri**, worshipped there the goddess Châmundâ, known by the name Aghatêśvarî, and at her temple established a *maṇḍapa* which was consecrated by the Brâhmans on the *akshaya-tritîyâ* of the month Vaiśâkha of the [Vikrama] year 1319

I have already stated that the inscription thus for the reign of Châchigadêva yields a date in about A D 1262 Two other dates, of the [Vikrama] years 1333 and 1334, falling in about A D 1276 and 1277, are furnished for him by the two Bhinmâl inscriptions Nos 702 and 703 of my *Northern List*, where he is described as the *Mahârâjakula* Châchiga or Châchigadêva

I may add that Châchigadêva is mentioned, under the name **Châcha**, in line 8 of the Jôdhpur inscription of Rûpâdêvî, published by me above, Vol. IV. p 312 ff In my text of that inscription I have given the name as *Châva*, and a renewed examination of the impressions enables me to affirm that either this is the actual reading, or that at any rate the name would be so read in the impressions by any one not acquainted with what we have learnt now from the Sundhâ Hill inscription Knowing what I do now, I have no doubt that the intended reading is *Châcha* This **Châcha** is called a Châhumâna in Rûpâdêvî's inscription and described as the son of Udayasimha[1] and grandson of Samarasimha, which exactly fits our Châchigadêva The inscription supplies the additional information that Châcha's wife was **Lakshmidêvî**, and that this lady bore to him **Rûpâdêvî**, who became the wife of a king **Têjasimha** (to whom she bore a son named **Kshêtrasimha**) and founded a well or tank in A D 1284, in the reign of the *Mahârâjakula* **Sâmyantasimhadêva** [2]

TEXT [3]

First Stone

1 || Ôm[4] || [5]Śvêtâmbhôj-âtapatram kim=u Girî-duhituh Svastatinyâ gavâkshah kim vâ sankhy-âsanam vâ mahimamukhamahâsiddhidêvî-ganasya | trailôkyânamda-hêtôh kim=uditam=anagham ślâghya-nakshatram=uchchaih Śambhôr=bhâlasthal-âmduh sukritâkrita-

2 nutih pâtu vô râjya-lakshmîm || 1 [6]Îśasy=âmk-âvanir=anupamânamdasamdôha-mûlâ chamchadvâsômchaladalamayî bhûshana-prandhapushyâ(shpâ) | sallâvanyôdaya-suphalinî Pârvvatîprêma-vallî lakshmîm pushnâtv= anu-dinam=atirvyakta-bhastyâ natânâm || 2 [7]Vikatamukuta-mâdyattêja-

3 sâ vyômnı daityân=iva bhuvi manmayyâ mêkhalâyâh kvanêna | ananuraṇita-lîlâhamsakais=trâsayamtî phampatibhuvan-âmtas=Chamdikâ vah śriyê=stu || 3 [8]Śrîmad-Vatsamaharshi-harshanayanôdbhûtâmvu(bu)pûraprabha-[9]pûrvvôrvvîd h a r a-maulinmukhyasikharâlamkâra-tigmadyutih | prithvîm trâtu-

4 m=apâsta-daityatimirah śrî-Châhamânah purâ vîrah kshîrasamudrasôdara-yasôrâśiprakâśô=bhavat || 4 [10]Ratn-âvalyâm=iva nripa-tatau tat-kramâ vigrutâyâm

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[1] The proper relation to Udayasimha of the Mânavasimha who is mentioned in my account of Rûpâdêvî's inscription, above, Vol IV p 313, will be given below, under D

[2] So the name is spelt in the inscription The published texts of the inscriptions Nos 704, 706 and 707 (of A.D 1282, 1286 and 1289) of my *Northern List* have *Sâmvatasimhadêva*

[3] From a rubbing supplied to me by Mr Gaurishankar Hirachand Ojha

[4] Denoted by a symbol. [5] Metre Sragdharâ [6] Metre Mandâkrântâ.

[7] Metre Mâlinî [8] Metre Śârdûlavikrîdita.

[9] Originally *°prabhâ* was engraved, but the sign for *â* has been struck out.

[10] Metre of verses 5 and 6 : Mandâkrântâ

dharmmasthânaprakarakarana-prâptapunyôtsavâyâm | śrî-Naddûl-âdhipatir=abhaval= Lakshmanô nâma

5 râjâ Lakshmîlîlâsadanasadriśâkâra- Śâkambhar-îmdrah || 5 Â pâtâlât=samara- jaladhim Mamdarô yasya khadgô mushṭi-vyâjâd=bhujagapatinâ śrimkhalên= âvava(ba)ddhah | nirmmathy=ôchchaih sapadi Kamalâm lilay=ôddhritṭya(tya) mattas=chakrê nritam ramita-katakah kêlikam-

6 pa-chchhalêna || 6 [1]Tasmad=Dhimâdribhavanâtha-yasôpahârî śrî-Śôbhitô=jani nripô=sya tanûdbhavô=tha | gâmbhîryadhairya-sadanam Va(ba)lirâjadêvô yô Mumjarâja-va(ba)la-bhamgam=achîkarat=tam || 7 [2]Sâmrâjy-âśâkarênum ripunripatigaja-stômam=âkramya jahrê yat-khadgô gam-

7 dhahastî samararasa-bharê Vimdhyaśailâyamânê | muktâśuktîmukâmta- ôjjvalaruchishu lasatkîrtti-Rêvâtatêshu prandhânamdôpachâr-ôlvanapulakatatih pushkarânâm chchhalêna[3] || 8 [4]Tatpitrivyajatay=âtha vâm(bâm)dhavah śrî-Mahîmdur=ajamishta bhûpatih | yat-kripâna-

8 latikâm=upêyushâm chchhâyayâ[5] virahitam mukham dvishâm || 9 Jajñê[6] kâmtas=tad=anu cha bhuvas=tat-tanûjô=śvapâlah kâlah krûrê dvishu su- charitê pûrnnachamdrâyamânah | yah samlagnô na khalu tamasâ n=aiva dôshâkar-âtmâ têjô-muktah kvachid=api na yah kimcha mitr-ô-

9 dayêshu || 10 [7]Kêyûrâgramivishtaratnanikara-prôdyatprabhâdamva(ba)ra-vyaktam samgararamga-mamdapatalê yam vairi-lakshmîh śritâ | vîrêshu prasritêshu têshu rajasâ nîtêshu durllakshyatâm lavdhô(bdhô)pâyava(ba)l=âpi nirmmala-gunair=vaśyâ praśasy-âkritih || 11 Pu-[8]

10 tras=tasy=Âhila itu nripas=tanmayûsha(kha)-chchhalêna srashtâ yasya vyadhita yaśasâm têjasâm tôlanam nu | Gamgâtôlê śaśi-tapanayôr=dambhatas= châruchêlê madhyasthâyidhruvamisha-lasatkamtakê kautukêna || 12 [9]Gûrjarâdhipati- Bhîma-bhûbhujah samya-pûram=a-

11 jayad=ranêshu yah [*] Śambhuvat=Tripura-sambhavam va(ba)lam vâdavô= nala iv=âmvu(bu)dhêr=jalam || 13 [10]Samyâkrâmt-âkhilavasumatîmamdalas=tat- pitrivyah śrîmân râj=âbhavad=atha jit-ârâtimallô=nahillah | Bhîma-kshôṇipati- gajaghatâ yêna bhagnâ ran-âgrê hridyârth-âmbhôm-

12 dhi-Raghu-kritê ch=êha pamkth khalânâm || 14 Ambhôjâni[11] mukhâny=ahô mrigadriśâm chamdr-ôdayânâm mudô Lakshmîr=yatra narôttamânusaranavyâpâra- pâramgamâ | yânâni prasabham śubhâni śikhari-śrên=îva gupyadguru-stômô[12] yasya narêśvarasya tulanâm sên=âm-

13 vu(bu)râśêr=dadhau || 15 Urvvîrut[13] vitapâvalamva(ba)-sugrihîharmyêshu datvâ[14] driśam dhyât-âtyamtamanôharâkritimjaprâsâdavâtâyanah | bhûsphôtâm vanâmtarêshu vitatâny=âlôkya hâhêtu-vâk sasmâr=âtapavâranâni śataśô yad-vairirâjavraja-

14 h || 16 Drishtah kair=na Chaturbhujah sa samarê Śâkambharîm yô va(ba)lâj=jagrâh=ânu jaghâna Mâlava-patêr=Bhôjasya Sâdh-âhvayam | damd-âdhiśam=apâra-samyavibhavam tîvram Turushkam cha yah sâkshâd= Vishnur=asâ[dha]nîya-yaśasâ śrimgârita yêna bhûn || 17 Jajñê[15] bhûbhrit=tad=a-

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[1] Metre Vasantatilaka [2] Metre Sragdharâ [3] Read *chhalêna*.
[4] Metre Rathôddhatâ [5] Read *chhâyayâ* [6] Metre Mandâkrântâ
[7] Metre Sârdûlavikridita
[8] Metre Mandâkrântâ — I am unable to explain this verse See above, p 70
[9] Metre Rathôddhatâ [10] Metre Mandâkrântâ
[11] Metre of verses 15 17 Sârdûlavikridita
[12] The exact meaning of the word *gupyadguru* is unknown to me, it occurs again in verses 26 and 27 See above, p 71
[13] Read *urvi śrudvi°* [14] Read *dattvâ*. [15] Metre Mandâkrântâ

15 nu tanayas=tasya **Vâ(bâ)laprasâdô Bhîma-kshmâbhṛich-charanayugalîmarddana-**
vyâjatô yah | kurvan pidâm-atîva(ba)latayâ môchayamâsa kârâgârâd
bhûmîpatim=apı tathâ **Krishnadêv-âbhidhânam** || 18 Śrîkaryo[1] jalada-bhrama-
dadhur=ahô sanyê=sya sê-
16 vârasâyâtartu-pratimê samujvala-patâ[2] vâsâ marâla-śriyam | kampam vâyu-
vaśêna kêtu-mivahâ śa(sa)sy-ânukâram cha tê[3] samgîtâni cha kôkilâravâ-
tulâm chittê tu tâpam dvishah || 19 [4]Śrîmâms=tasy=âjani narapat-
vâm(bâm)dhavô **Jimdurâjô** yah **Samdêrê**
17 śrka[5] iva timiram vairi-vrimdam vi(bi)bhêda | yasya jyôtih-prakaram=abhi-
vidvishah kausik-âbhâ drashtum śaktâ na hi giriguhâ-madhyam=adhyâśrita-
tat || 20 Gachchhamtînâm ripu-mrigadriśâm bhushanânam prapâtê vâshpâ-
âsârair=ghanatati-tulâm vi(bi)bhratînâm=aranyê | dûrvvâ-
18 bhrâmtim marakatamani-srênayô yat-prayânê tâmvû(bû)liya-bhramam=iva chiram
chakrirê padmarâgâh || 21 Prithvîm[6] pâlayitum pavitramatimân yat
karshukânâm[7] karam mumchan prâpa yasâmsi kumda-dhavalâny=ânamdabhri-
dyânanah | **Pṛithvîpâla** iti dhruvam kshiti-
19 patis=tasy=âmgajanm=âbhavat=pratyakshôrumidhih[8] sa **Gûrjara-patêh Karnnasya**
samy-âpahah || 22 Yat-sênâ kila kâmadhênu-sadriśî kîrttim śra(śra)vamtî
payah svachchhamdam sacharâcharê=pi bhuvanê śatrûms=trimîkurvatî |
dharmam vatsam=iva svakîyam=anagham vridhim nayamtî
20 mudâ kasy=ânamda-karî va(ba)bhûva na bhuvô=bhishtam samâtanvatî || 23 [9]Śrî-
Yôjakô bhûpatir=asya vam(bam)dhur=virêkasaudha prava(ba)lapratâpah | śvêt-
âtapatrêna virâjamânah śakty=**Ânahillâkhyapurê**=pi rêmê || 24 Tyaktvâ[10]
sandham=udâra-kêlivipinam krîd-â-
21 chalê dirghikâm palyamk-âśrayanam karênushu mudâm sthânam samamtâd=api |
yasy=ârikshutipâla-vâ(bâ)lalanâh śailê vanê nirjharê sthûlagrâva-śirassu samsmritim=
aguh pûrvôpabhukta-śriyâm || 25 [11]Śrî-Âśâpâja-nâmâ samajani vasudhâ-nâyakas=ta-
22 sya vam(bam)dhuh sâhâyyam **Mâlavânâm** bhuvi yadasi-kritam vîkshya
Siddhâdhirâjah | tushtô dhattê sma kumbham kanakamayam=ahô yasya
gupyadguru-stham tam hartum n=aiva śaktah kalushita-hridayah śêshabhûpâla-
vâgbhih || 26 [12]Udayagiriśirah-stham kim sahasrâmśu-vimvam[13]
23 vitata-visadakîrttêr=mûrddhni kim nu pratâpah | upari subhagatâyâ udgatâ
mamjarî kim kanaka-kalaśa âbhâd=yasya gupyadguru-sthah || 27 Kanakaruchi-
śarîrah śailasâr-âbhirâmah phanipati-mahanîyasy=âvatârah sa Vishnôh |
śa(sa)hlamidhu-su-
24 tâyâ mamdirê skamdha-dêśê dadhad=avanim=udâram=agumah punya-mûrttih || 28
[14]Sattrâgâra-tadâga-kânana Haraprâsâda-vâpî-prapâ-kûp-âdini vimrmmamê dvijajan-
ânamdi kshamâ-mamdalê | dharmmasthâna-śatâni yah kila vu(bu)dha-śrênishu

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[1] Metre Sârdûlavikrîdita — Originally *śrîkaryô* was engraved, but this has clearly been altered to *śrîkaryô* The word occurs again in verse 59 See above, p 70

[2] Read *samujvala-*

[3] Here a sign of punctuation was engraved, but has been struck out

[4] Metre of verses 20 and 21 Mandâkrântâ

[5] The sign of *avagraha* is engraved at the end of the preceding line

[6] Metre of verses 22 and 23 Sârdûlavikrîdita.

[7] Read *karshukânâm* (for the ordinary *karshakânâm*)

[8] This word is quite clear in the rubbing, but I am not sure that it is correct. Perhaps the intended reading may be *pratyakshô=bhûmidhih*.

[9] Metre Upajâti [10] Metre Sârdûlavikrîdita. [11] Metre Śragdharâ

[12] Metre of verses 27 and 28 Mâlinî [13] Read *sahasrâmśu-bimbam*

[14] Metre of verses 29 and 30. Sârdûlavikrîdita.

25 kalpadrumah kas=tasy=êmdutushâraśaila-dhavalam stôtum yaśah kôvidaḥ || 29 Śvêtâny=êva yaśâmsi tumgaturaga-stômaḥ śi(śi)tah subhruvâm chamchanmauktika-bhûshanânâṃ dhavalâny=uchchaih samagrâny=apı | prêmâlâpa-bhavam smıtam cha viśadam śubhrâ-

26 nı vastraukasâm vrımdân=îha nrıpasya yasya pritanâ Kailâsa-lakshmîm śritâ || 30 Praśastır=iyam Vrı(brı)hadgachchhîya-śrî-Jayamamgalâchârya-krıtih || Bhishag-Vijayapâla-putra-Nâmvasımhêna likhitâ | Sûtra-[1]Jisapâla-putra-Jisaravinâ[2] utkîrṇâ ||

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27 || Ôm[3] || [4]Jatâ-mûlê Gamgâprava(ba)lalaharîpûrakuhanâ-samunmîlachchhatraprakara[5] ıva namîshu nrıpatâm | pradâtum śrî-Śambhuh sakalabhuvan-âdhîśvaratayâ tayâ vâ dêyâd=vah śubham=iha **Sugamdhâdrı-mukutah** || 31 [6]Âśârâja-kshıtıpa-tanayah śrî-

28 mad-Âhlâdan-âhvô jajñê bhûbhrıd=bhuvana vidıtaś=**Châhamânasya** vamśê | śrî-**Naddûlê** Śivabhavana-krıd=dharmmasarvasva-vêttâ yat-sâhâyyam pratıpadam=ahô **Gûrjjarêśas**=chakâmksha || 32 [7]Chamchatkêtakachampaka-pravilasattâlîtamâlâguru-sphûrjjachchamda-

29 nanâlıkêrakadalîdrâkshâmra kamrê gırau | **Saurâshtrê** kutalôgrakamtakabhıd-âtyuddâmakirttês=tadâ yasy=âbhûd=abhımâna-bhâsuratayâ sênâcharânâm ravah || 33 [8]Śrîmâms=tasy=âmgaja iha nrıpah **Kêlhanô** dakshınâśâdhîś-ôdamchad-**Bhılı-**

30 **ma**-nrıpatêr=mânahrıt-samyasımdhuh | nırbhıdy=ôchchaih prava(ba)la-kalıtam yas=**Turushkam** vyadhatta śrîSômêśâspadamukutavat=tôranam kâmchanasya || 34 [9]Bhrât=âsya prava(ba)lapratâpa-nilayah **śrî-Kirttıpâlô**=bhavad=bhû-nâthaḥ pratıpakshapârthıvachamûdâv-âmvu(bu)vâh-ô-

31 pamah | yat-khadgâmvu(bu)mdhau hat-ârıkarınâm kumbhasthalîbhyah ksharan=muktânâm nikarô marâla-lalitam dhattê sma dhâr-âśrayah || 35 Yô durddâmta-**Kirâtakûta**-nrıpatım bhıttvâ śaraır=**Âsalam** tasmın=**Kâsahradê**[10] **Turushka**-nikaram jitvâ rana-prâmganê | śrî-**Jâvâli-**

32 **purê** sthitım vyarachayan=**Naddûlarâjy**-âśvaraś=chimtâratna-nibhaḥ samagra-vidushâm mukhsîmasamy-âdhipah || 36 [11]**Śrî-Samarasimhadêvas**=tat-tanayah kshônımamdal-âdhipatih | Imdra ıva vivu(bu)dhahrıday-ânamdî purushôttamô Harivat || 37 Prâkârah[12] **Kanakâ-**

33 **chalê** vırachitô yên=êha puny-âtmanâ nânâyamtramanôjña-kôshta(shtha)katatır=vidyâdharîśirshavân [1 *] kım Śêshah phanavrımdamêdura-tanur=vakshahsthalê vâ bhuvô hârah kım bhramana-śramâd=udu-gaṇah kım v=aisha bhêjê sthitım || 38 [13]Kamala-vanam=iv=êdam vaprasîrshâh-dam-

34 bhân=nikhilavipuladêśaśrî-samâkarshanâya | likhitavisadavimdusrênivan=mattavarı-kshıtıpativiphalâjıstôma-samkhyânimittam || 39 Tôlayâmâsa[14] yah svarnnair=âtmânam sôma-parvanı | ârâma-ramyam **Samarapuram** yah krıtavân=atha || 40

35 [15]**Śrî-Kirttıpâla**bhûpati-putrî **Jâvâlıpura**varê chakrê | **śrî-Bûdaladêvî** Śivamamdira-yugalam pavitra-matah || 41 **Śrî-Samarasimhadêvasya** namdanah prava(ba)-

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[1] I e *sûtradhâra*, compare the same abbreviation *e g* in *Ind Ant* Vol XI p 243, l 27, and above, Vol III p 304, l 5

[2] Read °*n=êt*° [3] Denoted by a symbol [4] Metre Sikharinî

[5] Read °*chchhattraprakara* [6] Metre Mandâkrântâ [7] Metre Śârdûlavikrîḍita

[8] Metre Mandâkrântâ [9] Metre of verses 35 and 36 Śârdûlavikrîḍita

[10] Here the *a* of the second syllable is (before *hr*) treated as a short vowel, see *Ind Studies*, Vol VIII p 226

[11] Metre Âryâ. [12] Metre Śârdûlavikrîḍita.

[13] Metre Mâlinî [14] Metre Slôka (Anushtubh).

[15] Metre of verses 41 and 42 Âryâ (*pathyâ* and *âdi-vipulâ*)

Then there came **Lakshmana**, who by his irresistible valour acquired part of the earth In the mutilated verse 12, which together with verse 11 treats of this chief, the word *Naddûla* is distinctly legible, as well as *Śâkambharî*, and it is certain that Lakshmana is described in the verse as king of **Naddûla**, and highly probable that he is spoken of as **Śâkambharî-mânikya**, 'the jewel of Śâkambharî'[1] After him, verse 13 mentions 'his son' **Balirâja**,[2] and Balirâja's 'son,' whose name I read as **Sôhî**,[3] regarding this to be another form of the name Sôhiya (Sôbhita, Śôbhita) of the preceding inscriptions According to the latter, Sôhiya was Lakshmana's son, and his son again was Balirâja, the author of the present inscription has erroneously transposed the two names. Verses 14-18 then enumerate **Mahîndu**,[4] **Jindurâja**,[5] **Âśarâja**, **Âlhana**, **Kirtipâla** and **Samarasimha** From what we know already from the other inscriptions, this is the line, from father to son, of the Châhamânas of Naddûla from Mahîndu to Samarasimha, except that, between Mahîndu and Jindurája, **Anahilla**, the son of the former and father of the latter, has been omitted — So far our inscription tells us nothing of importance that is new

Samarasimha, according to verse 19, had two sons, of whom the one called **Udayasimha**, who also is already known to us from the inscription C, succeeded him in the government Udayasimha's elder brother[6] was **Mânavasimha** (v 20), his son was **Pratâpa** (v 21), and his son **Vijada**, also named **Daśasyandana**[7] (v 22) This chief married **Nâmalladêvî** (v 23), who bore to him four sons — **Lâvanyakarna**, **Lundha**,[8] **Lakshmana**, and **Lûnavarman** (v 24), of whom the eldest became the ruling chief When Lâvanyakarna died, he was succeeded by the next brother, whose name in verse 26 is clearly **Luntigadêva**, in verse 28 **Luntiga**, in verse 30 **Lundhâgara**, and in the prose passage in line 29 **Lûntâgara** **Luntiga** conquered and ruled 'all countries,' particularly **Chandrâvatî** and the divine territory of **Arbuda** (*Arbuda-dvya-dêśam*, v 27) On the mountain Arbuda he set up images of himself and his queen, and carried out repairs at the temple of Achalêśvara As a grant to the temple, he moreover gave the village of **Hêthuñjî**[9] (v 33) for the perpetual worship of the god

From the prose passage which follows, and which is more or less illegible, we learn that **in the year 1377, on Monday, the 8th of the bright half of Vaiśâkha, in the Kshaya-samvatsara**, Luntiga, described as the *Mahârâjakula*, the glorious **Lûntâgara**, resided at [**Vû ?]hundha** which belonged to **Chandrâvatî**[10] This date regularly corresponds, for the expired *Kârttikâdi*

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[1] The Translation, after Lakshmana, mentions "the hero, named Mânikya, whose distinguished capital was Śâkambharî," but this is erroneous

[2] The Translation has Adhirâja instead

[3] The second half of the verse, part of which is very indistinct, in my opinion is *Sôhî samjñâ[s=ta]tô vamśê śôbhî bhûmau hi tat-suta*[ḥ] —The name *Sôhi* occurs above, Vol VIII p 220, l 13

[4] The original actually has *Mahidu*

[5] The Translation has Sindhurâjâ, Kulavirerddhana, Prabhurâsa Râjâ (derived from the actual reading *prabhur=Âsarâja*), Dandana (for Âlhana), Kirtipâla and Samarasimha

[6] According to the Translation Mânavasimha was Udayasimha's son; but this is a mistake The original text, after mentioning Udayasimha, clearly has *yô vas paró dâna-gunair-garishthas=tasy=ôgrajô Mânavasimha-nâmâ*

[7] *I e* Daśaratha The original of verse 22 is *Tasy=âtmajô Śrdi[r]vagun âdhivâsa [â]śî(śî)d=Daśasyam-dana-nâma[dhâ(dhê)]yaḥ [|*] *va(ba)sâ(bhâ)ra vijâni tu Vijadô yô(yaś=)chatvâri râjyâya Harêḥ prasâdât* | (||) I shall show below that the chief here spoken of undoubtedly was named *Vijada* The name Daśasyandana (Daśaratha) may have been given to him because, like Râma's father Daśaratha, he, according to the account here given, had four sons —Compare above, Vol VIII, p 215, v 18

[8] The reading of the first syllable of this name is not absolutely certain here

[9] Above, Vol VIII p 222, line 28, and in an unpublished Mount Âbû inscription (No 1794 of Mr Cousens' List) the name is spelt *Hêthaûñjî*

[10] The text has : *samvat 1377 varshê Vai[ś]âkha-śudi 8 Sômê Kshaya-samvatsarê Sdy=âha Chamdrâvatî-pratîva(ba)ddha [Vâ?]hundha-samâvâsita mahârâjakula śrî Lûmbgarê Chamdravatî-prabhûtir-dêśêḥ* *tathâ* . . . . . .

Vikrama year 1377, to **Monday, the 6th April A.D. 1321**, when the 8th *tithi* of the bright half of Vaiśâkha ended 17 h 13 m after mean sunrise, the day did fall in the Jovian year Kshaya, which according to the northern mean-sign system lasted from the 30th May A.D 1320 to the 26th May A D 1321

Of the localities mentioned, in addition to the well-known **Arbuda** or Mount Âbû, **Chandrâvatî** according to the *Râjputâna Gazetteer*, Vol III. p 126, is a large place (now in ruins) on the Banâs river near the south-east border of the Sirohi State. There can be no doubt that it was taken by Luṇiga from the Paramâras[1] **Hêthuṇjî** is the small village of 'Hetamji' on Mount Âbû[2] **Vûhundha**— if this is really the name— I am unable to identify

On Mount Âbû there are at least two other inscriptions,[3] of no great extent and partly illegible, of the reign of Luṇigadêva, described as the *Mahârâjakula*, the glorious **Lûndhâka** or **Lûndha**(?) One is dated on Wednesday, the 8th of the dark half of Chaitra in the [Vikrama] year 1372, corresponding, so far as I can see, to **Wednesday, the 17th March A.D. 1316**, the other on some specified day, which I cannot make out with certainty, in the [Vikrama] year 1373 And there is a third, partly effaced inscription,[4] which also mentions the *Mahârâjakula*, the glorious **Lûndhâka** or **Lûṇḍhâka**, and speaks of the glorious **Nâmaladêvî**, who clearly is the Nâmalladêvî of the present inscription, the mother of Luṇiigadêva. I am not at present prepared to give a fuller account of these three inscriptions.

But I may add here that another account of some of the later Châhamânas is found in an inscription[5] which is on a stone at a temple— the *Vimala-vasahikâ*, ordinarily but wrongly called Vimala Sâh's or Shâh's[6] temple— which was founded on Mount Âbû, according to the inscription itself in the Vikrama year 1088,[7] by a certain Vimala, 'an ornament of the Prâgvâta race,' after he had been appointed *daṇḍapati* at Arbuda by the (Chaulukya) king Bhîmadêva (I.). This inscription in lines 9-15 (verses 14-22) gives the following '*râjâvalî*':—

There was a hero, **Âsarâja**[8] by name, a moon to the lotus-flower— the **Châhuvâma**[9] family, who was king of the town of **Naḍûla**[10] (v. 14). Then there came **Samarasimha**; and his son was **Mahanasimhabhata** (v. 15). Then came **Pratâpamalla**; and of him was born **Vijada**, who ruled the Marusthalî-mandala (v. 16) He had three sons, the first of whom was the king Lûniga (v 17) After him the text mentions **Luṇdha** (v 18) and **Lumbha** (v. 19), without distinctly saying that they were his younger brothers It then records the conquest of Arbuda (v 20), says further that **Lûṇiga's** son was **Têjasimha** (v. 21), and after him eulogizes **Tihuṇâka**, to whom it wishes long life (v. 22)

The mutilated verse 23 appears to say that the glorious **Lumbhaka**, together with **Têjasimha** and **Tihuṇa**, in right manner carried on the government of the mountain Arbuda;

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[1] See my *Northern List*, Nos 193, 209 and 210 (now above, Vol VIII. p. 201).

[2] See above, Vol VIII. p 207, and the *Râjputâna Gazetteer*, Vol. III. pp. 137 and 144.

[3] Nos 1907 and 1909 of Mr. Cousens' List.

[4] No 1908 of Mr. Cousens' List.

[5] No 1790 of Mr Cousens' List I hope soon to give the text of this inscription, which is ready for publication

[6] *Vimala sâha* seems to occur first in *As. Res.* Vol. XVI. p 311, note. It owes its origin to a misunderstanding of the term *Vimala-vasahikâ*, 'Vimala's temple,' which we find *e.g.* in line 8 of No 1774 of Mr Cousens' List — I may add that in line 10 of the same inscription we have the similar term *Têjapâla-vasahikâ*, 'Têjapâla's temple'

[7] The date is given in verse 11: *Śrî-Vikramâditya-nṛipâd=vyatîtê ṣaḍśîtâdhi-yutê varaddâ saṅkhyê(yê) | śrî Âdinâthaṁ tikharê=rbudasya nivêsi(śi)taṁ śrî-Vimalêna vaṁśê ||.*

[8] I give all names here exactly as they are written in the original.

[9] This may be a mistake for *Châhuvâna* or *Châhuvâna*.

[10] This is the actual spelling of the name, and is required by the metre. The same may be said of the name *Têjasimha*, which occurs below.

and the rest of the inscription treats of a private family, two members of which made repairs of the temple. The date given in verse 41 is Monday, the 9th of the dark half of Jyêshṭha of the [Vikrama] year 1378 It corresponds to **Monday, the 10th May A.D. 1322.**

As regards the genealogy given in this inscription, it is curious, but of no historical importance, that it commences with Âsarâja[1] (Âśarâja, Áśârâja), who was neither the founder of the family nor the father of Samarasiṁha who is here mentioned immediately after him Instead of the name Mânavasiṁha of Luṇigadêva's inscription this account has **Mahanasiṁha** which must be regarded as another name of the same person, and while according to the former Vijada had four sons, according to this genealogy he had only three—**Lûṇiga**, Luṇdha and **Lumbha.** Of these, Lûṇiga undoubtedly is identical with the Lâvaṇyakarṇa of the other inscription,[2] and Luṇdha with Luṇiga (Luṇdha), while Lumbha (Lumbhaka) most probably is another name of Lûṇavarman What is new to us and of some importance, is, that by the account here given Têjasiṁha, who is known to us from other inscriptions, was a son of Lûṇiga According to No. 261 of my *Northern List* Têjasiṁha[3] was ruling in the [Vikrama] year 1387, corresponding to A D 1331, and there is an unpublished Mount Âbû inscription[4] of his of the [Vikrama] year 1393, corresponding to A D. 1336. What was the exact relation of Tihuṇâka (Tihuṇa) to Têjasiṁha, does not appear from the Vimala temple inscription; but the matter very probably is cleared up by a statement in an inscription (No 265 of my *Northern List*[5]) of Têjasiṁha's son **Kânhadadêva**, who was reigning at Chandrâvatî in the Vikrama year 1394, corresponding to A D 1338. That inscription in lines 11-14 records four separate grants of villages by the *Châhumânajñâtîya-râja-śrî-*Têjasiṁha, the *dêvaḍâ śrî-*Tihuṇâka, the *râja-śrî-***Kânhaḍadêva**, and the *Châhumânaja(')tîya-râja-śrî-***Sâmatasiṁha.** Here Tihuṇâka is placed between Têjasiṁha and his son Kânhadadêva, who both are distinguished from him by their title of *râjan*. Thus and the order in which Tihuṇâka is mentioned in the Vimala temple inscription render it probable that he was Têjasiṁha's younger brother And this may possibly be the meaning of the word *dêvaḍâ* prefixed to his name, a word which seems to be etymologically connected with the Sanskṛit *dêvṛ*, *dêvara*, used in the specific sense of 'a husband's younger brother'[6]

* * * * *

In the Table on page 83 I have placed all the chiefs mentioned in the above in their genealogical order, and have given the dates known from inscriptions either for themselves or for the kings and chiefs with whom they are said to have come in contact. The Table will show that **Lakshmaṇa**, the founder of the family, must be placed in about A.D. 925-950, and that therefore he very probably was a son of that Vâkpatirâja of Śâkambharî, who was the grandfather of the Vigraharâja[7] of the Harsha inscription who lived in A.D. 973. My genealogical Table of the family is not quite complete. I do not know yet how to place exactly the *Mahârâjakula* **Sâmvatasiṁha** or **Sâmyantasiṁha**, who[8] is mentioned in Nos. 704-707 of my *Northern List* with dates from about A.D. 1282 to A.D. 1289, and—if this should be a different chief—the *Râjâ* **Sâmatasiṁha**, mentioned in Kânhaḍadêva's inscription of A.D. 1338.

[1] If it were not for the other inscriptions, this name might of course be taken to stand for *dêvaḍâ*.

[2] Compare Lûṇigadêva for Lavaṇyaprasâda in No 249 of my *Northern List*.

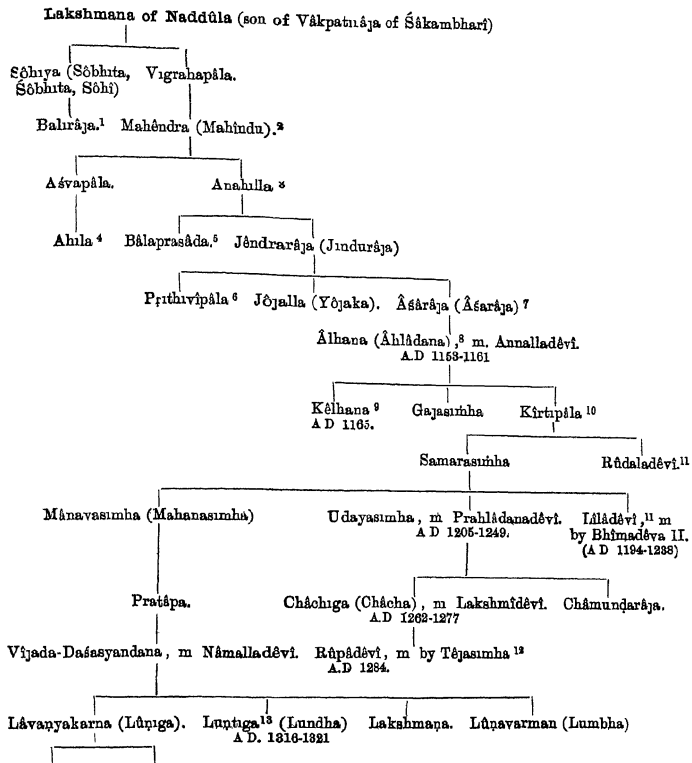
[3] In the original of No. 261 (No. 1940 of Mr Cousens' List) the name is spelt *Têjasîṁha*.

[4] No. 1947 of Mr. Cousens' List.

[5] No. 1919 of Mr. Cousens' List. The inscription has been roughly edited in *Ind. Ant.* Vol. II. p. 256

[6] In No. 1958 of Mr. Cousens' List a *Dêvaḍâ-vâṅkâ* is mentioned. According to *Ind. Ant.* Vol. IV p. 146, 'the Sirohi chieftains, . . . though Chohâns, are universally known by the name of their tribe, the Dorrâ'

[7] The foundation of the separate kingdom of Naḍḍûla was perhaps connected with the disturbances which preceded Vigraharâja's reign.



[1] At war with the Paramâra Muñjarâja (A D 974-93).
[2] Probably a contemporary of Dhavala of Hastikuṇḍî (A.D 997).
[3] At war with the Chaulukya Bhîmadêva I (A.D 1029) and the Paramâra Bhôjadêva (A D 1021)
[4] At war with Bhîmadêva I
[5] Probably a contemporary of the Paramâra Kṛishṇadêva (A D 1060-67)
[6] At war with the Chaulukya Karṇa (A D. 1091).
[7] Contemporary of the Chaulukya Siddharâja (A D 1138, 1139)
[8] Contemporary of the Chaulukya Kumârapâla (A.D 1145-69).
[9] At war with the Dêvagiri-Yâdava Bhillama (A D 1191)
[10] Transferred the seat of government to Jâvâlipura
[11] It is impossible to say whether these were younger daughters
[12] This Têjasimha had a son named Kshêtrasimha
[13] Took Chandrâvatî with Mount Âbû from the Paramâras.

No 10.—AMBASAMUDRAM INSCRIPTION OF VARAGUNA-PANDYA

By V Venkayya, M A, Rai Bahadur

Ambâsamudram is situated on the northern bank of the Tâmraparnî river and is the head-quarters of the tâluka of the same name in the Tinnevelly district The town has a local reputation for the manufacture of cloths largely in demand on the western coast On the southern bank of the river is the big and flourishing village of **Kalidaikkurichchi**, which gives its name to the cloths manufactured at the sister town on the other bank, because the trade in them is carried on mostly by the Brâhmanas of the former place, who temporarily reside in Malabar and are frequently met with on the west coast

The site of Ambâsamudram seems to have been altered in comparatively recent times The greater portion of the town is now situated at some distance from the river, while the most important temple, now called **Erichcha-Udaiyâr**, is quite close to it, and is separated from the town by a pretty large extent of rice fields The heavy floods in the Tâmraparnî at certain seasons of the year might be one of the causes which led to the removal of the town to a more distant locality Besides, in ancient times, Ambâsamudram seems to have been a big place including some of the adjacent villages such as **Tiruvâlîśvaram**[1] and **Maṇṇârkôyil**.[2] In an inscription of [Jaṭâvarman Sundara-]Chôla-Pândya[3] the temple of Erichcha-Udaiyâr is said to be situated in the southern hamlet of **Râjarâja-chaturvêdimangalam** During the period of Pândya supremacy the town was called **Ilangôkkudi** or **Ilangôykkudi**,[4] which was altered into Râjarâja-chaturvêdimangalam after the Chôla conquest [5] The latter name has probably to be traced to the Chôla king **Râjarâja** I., after whom the Pândya country was itself called **Râjarâja-maṇḍalam** [6]

During the field season of 1904-05 I copied eight inscriptions in the temple of Erichcha Udaiyâr, of which two belong to the early Pândyas,[7] two to the Chôlas,[8] one to the Chôla Pândyas[9] and two to the later Pândyas,[10] while the eighth does not mention any king [11] One of the early Pândya records[12] seems to belong to the reign of **Vîra-Pândya**, 'who took the head of the Chôja' The Chôla king with whom he fought must be **Âditya (II.) Karikâla**,[13] who, according to the large Leiden plates, fought in his youth against Vîra Pândya [14] The newly discovered Tiruvâlaṅgâḍu plates of Râjêndra-Chôla I. do not mention the name of the Pândya king against whom Âditya II. fought, but report that the latter "killed the Pândya king in battle and set up his lofty head as a pillar of victory in his city "[15] Accordingly, Vîra-Pândya reigned in the

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[1] The temple at Tiruvâlîśvaram is said to have been situated in Râjarâja chaturvêdimangalam, which was the name of Ambâsamudram in Chôja times; *Annual Report on Epigraphy* for 1904-5, p 43, Nos 115 and 119 of 1904.

[2] The Vishnu temple at this village, called Râjêndra Chôla-vinnagar in ancient times, was also situated in Râjarâja-chaturvêdimangalam, No 112 of the Government Epigraphist's collection for 1905

[3] No. 102 of the same collection

[4] No 104 of the same, and lines 2, 6 f. and 10 f of the subjoined inscription

[5] The name occurs already in an inscription of the 11th year of Râjarâja I, No 119 of the Government Epigraphist's collection for 1905

[6] *South-Ind. Inscr* Vol. II p 149

[7] Nos. 101 and 105 of the Government Epigraphist's collection for 1905

[8] Nos. 98 and 99 of the same collection.

[9] No 102 of the same

[10] Nos 100 and 103 of the same

[11] No. 104 of the same.

[12] No 101 of the same

[13] He was the elder brother of Râjarâja I (A D 985 to at least 1013)

[14] *South Ind. Inscr.* Vol. I p. 112

[15] *Annual Report on Epigraphy* for 1905 6, Part I. paragraph 8.

[16] *Ibid.*, Part II paragraph 16.

period prior to the conquest and occupation of the Pândya country by the Chôlas at the end of the 10th century A D

The subjoined inscription is engraved on a slab built into the floor of the first circuit in the Erichcha-Udaiyâr temple, which is comparatively dark The record was found and copied with the help of a lamp At my request the Collector of Tinnevelly has removed the slab to the Government Central Museum at Madras The plate issued with this paper is based on fresh impressions prepared by my Assistant Mr K. V Subrahmanya Aiyar, B A, after the removal of the stone to Madras[1]—The alphabet of the document is Vaṭṭeḻuttu and the language Tamiḻ prose intermixed with a few Sanskrit words in the Grantha alphabet The preservation is good, though a few syllables are mutilated at the end of lines 3 to 13 and 81 The slab was ruled before the writing, which is crowded into three sides of it, was engraved The number of Sanskrit words written in Grantha is comparatively few, *viz svasti* (l 1), *śrî* (ll 1 and 3), *amugraha* (l 1), *bhaṭâra* (ll 1, 3 and 10), *maharaja* (l 5), *mahârâja* (ll 12 and 81) and *râjyavasha* (l 12)

The following peculiarities of the alphabet deserve to be noted The horizontal stroke of *ka* is very often small and indistinct But the letter has not yet assumed the slanting form found in the Tirunelli[2] and Cochin plates[3] of **Bhâskara-Ravivarman** The variant of the letter *ya* noticed by Prof Hultzsch in the Kôttayam plates of Sthânu-Ravi and in certain **Chôḻa** inscriptions[4] does not occur here Two slightly different forms of *t* are used, of which one (the first *t* of *śeluttu* in ll 5 and 14) resembles, to a certain extent, the form in an ancient Vaṭṭeḻuttu record from Tirunâdarkunru in the South Arcot district[5] The vowel *ai* occurs thrice in the inscription (ll 9, 22 and 75) As in other Tamiḻ inscriptions, hardly any distinction is made between the short *i* and the long *î* when they occur in combination with consonants Double *kk* is occasionally written as a group, *e g* in *mahârâjyarkku* and *nâṇgâvadukku* in line 12, *poḻudukku* in line 15, *kummâyattukku* in line 16, °*ḻakku* and °*kkaruvâḻar* in line 18 The *u*-symbol is added in some cases over the top of the consonant to which it belongs, instead of by the side as in later Vaṭṭeḻuttu epigraphs, see *e g vê* of *vîṟṟirundu* (l 6), *ḻi* of *poḻi* (l 9), *ḍi* of *kuḍi* (l 11), *mi* of °*vamidu* (l 14), and *ḻi* of *nâ-ṉâḻi* (l 16) The syllable *pô* is written as in the Madras Museum plates of **Jaṭilavarman**[6] without the addition of the *â*-symbol (on the right) found in the Chôla Vaṭṭeḻuttu inscriptions[7] published by Prof Hultzsch The Tirunelli plates[8] distinguish by a similar addition the long *pô* from the short *po*, and only a single instance of the former occurs in the Cochin Jews' grant[9] Thus the distinction between *po* and *pô* appears to be a later innovation, and evidently belongs to a period subsequent to the Jaṭilavarman plates and to the subjoined inscription If this conclusion be correct, the Cochin and the Tirunelli plates of Bhâskara-Ravivarman must be later than Varaguṇa-Pâṇḍya And as Prof Hultzsch has remarked that the alphabet employed in both of them agrees with that of the Chôḻa inscriptions from South Travancore published by him,[10] Bhâskara-Ravivarman may have to be assigned to the 10th or 11th century A D

The language of the subjoined record calls for a few remarks The vulgar form *maharâja* occurs twice instead of the Sanskrit *mahârâja* (ll 12 and 81), while *maharaja* in line 5 is

[1] The stone has evidently been slightly damaged in transit Accordingly, portions of the last letters in ll 4 to 9, which are missing on the Plate, are found on my original impression prepared at Ambâsamudram in 1905 before the stone was removed to Madras.

[2] *Ind Ant* Vol XX Plate facing p 290

[3] Above, Vol III Plate facing p 72 [4] Above, Vol V p 42

[5] No 289 of the Government Epigraphist's collection for 1904 and *Annual Report* for 1903 4, paragraph 30

[6] *Ind Ant* Vol XXII, Plates facing p 70, ll 32 and 43

[7] Above, Vol V Plate facing p 46, E, line 1; and H, ll 5, 8 and 9

[8] *Ind Ant* Vol XX Plate facing p 290, compare *poṉ* in ll 13, 19 and 34 with *pôm* in l 21

[9] Above, Vol III Plate facing p 72, compare °*pôḻaṉ* in line 27 with *pôm* of the preceding note.

[10] Above, Vol V p 42

evidently a mistake *Amṛdu* (l 14) and *amṛrdu*[1] (l 19 f), both of which correspond to the modern Tamil *amudu*, are *tadbhavas* of the Sanskṛit *amṛta* The word *poḷ* (l 9) is used both here and in the Trichinopoly cave inscription of Varaguṇa-Pāndya[2] instead of the more common *poḷisai*, which occurs in the Tanjore inscriptions[3] and survives in the Malayâlam *paḷisa*.[4] The word *nâṟu* (ll. 27 and 69) is still current in Malayâlam, while its modern Tamil equivalent is *niṟu*. The root from which they are both derived is *nâṟu*, which has acquired a figurative sense in Tamil,[5] while the original meaning seems to be preserved in Telugu.[6] The measure known as *śeviḍu* occurs four times in the form *śeviṭṭu* (ll 25, 27, 54 and 70) The word *nagadi* is used in line 27 as well as in line 13 apparently in the same sense as *nâḍadi*, of which *nyagadi* (l 77) is a variant *Vêṇa* in line 75 is a vulgar form of the word *vêṇḍiya*. The form *kuni*, which occurs twice (ll. 58 and 73), is perhaps a simple mistake for *kuṟuni*.

The subjoined inscription belongs to the time of **Varaguṇa-Mahârâja**, whose name occurs thrice (ll 5, 11 f and 81), and is dated in the **12th opposite to the fourth year** of his reign. From his camp at **Araiśûr** on the bank of the **Peṇṇai** river in **Toṇḍai-nâḍu**, the king granted 290 *kâśu* to the temple of **Tiruppôttudaiyâr**[7] (the ancient name of Erichcha-Udaiyâr) at **Iḷangôkkuḍi** in **Muḷḷi-nâḍu**.[8] The assembly of the village received the money The committee of the assembly[9] and the temple servants had jointly to provide for offerings to the god, according to a fixed scale, out of the interest from those 290 *kâśu*.

The inscription of Varaguṇa-Pâṇḍya in the Upper Cave at Trichinopoly is dated on the 250ist day (and) in the 4th year or the 11th year of his reign.[10] No reasonable doubt can at present be entertained as regards the identity of this king with the donor of the subjoined record On the occasion of making the former donation Varaguṇa was at **Niyamam** in the Tanjore district, after having destroyed the fortifications of a town named **Vêmbil**. At Râmanâthapuram near Dindigul in the Madura district is a Tamil inscription which refers to the expedition (*yâttrai*) of **Mâṟañjaḍaiyan** against **Iḍavai** in the **Chôḷa** country.[11] The Trichinopoly epigraph implies that Maṟañjaḍaiyan[12] was a surname of Varaguṇa,[13] and this inference is borne out by a

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[1] *Amṛdu* occurs also in the Tanjore inscriptions; see *e.g South-Ind Inscr.* Vol. II. p 69, text line 3. *Amurdu* is another form of the same word; see above, Vol. VII p 194, text line 3.

[2] See the Director General's *Annual* for 1903-4, p 275, text line 16.

[3] See *e.g South-Ind Inscr* Vol. II. p. 69, text line 3. The form *palisai* also occurs in epigraphical records, see *ibid* p 122, text line 27

[4] According to Dr Gundert *paliśa* means 'interest on money'

[5] According to Winslow *nâṟu* means 'to destroy, to kill.'

[6] According to Brown's *Telugu Dictionary*, *nûrṣa* means 'to grind or sharpen' and 'to reduce to powder'

[7] This name means 'the blessed lord of the bull,' *i.e* Śiva.

[8] According to an inscription of the Chôḷa king Râjêndra-Chôḷa I. (above, Vol. V. p. 47) Śhermâdêvi in the Tinnevelly district was included in Muḷḷi-nâḍu. Muḷḷi-nâḍu belonged to the Tiruvaṇi-nîḷa, *i.e* Travancore, in the 17th century A D (*ibid* Vol III. p 240).

[9] The expression *śavai-vâriyar* seems to imply that the system of village administration prevalent in the Chôḷa country in the 10th century A.D. was also in operation in the Pâṇḍya kingdom in the 9th century A D; see the *Annual Report on Epigraphy* for 1898-99, paragraphs 58 to 73.

[10] See the Director General's *Annual* for 1903-4, p. 276.

[11] *Annual Report on Epigraphy* for 1905-6, Part II. paragraph 25. This is the inscription mentioned by Mr Sewell (*Lists of Antiquities*, Vol. I. p. 289) as being engraved on the "Pâṇḍiyan Rock" in very old Tamil characters.

[12] Maṟañjaḍaiyan seems to have been a formal name of Varaguṇa, just as Rājakēśarivarman and Parakēsarivarman were of Chôḷa kings. Kôṉêriṉmaikoṇḍân was a similar name assumed originally by Chôḷa kings and subsequently by the Pâṇḍyas too. Among the later Pâṇḍyas, Maṟavarman and Jaṭilavarman were similar formal names derived, evidently, from the Tamil words *Maṟavan* and *Saṭaiyan*. The former denotes in Sanskṛit 'Cupid,' but has been so often applied to the Pâṇḍya king that it has become one of the synonyms of 'the Pâṇḍya king.'

[13] No. 277 of 1895 in the Trevandrum Museum belongs to the 27th year of Maṟañjaḍaiyan It may be a record of Varaguṇa-Pâṇḍya, though this is not absolutely certain. It mentions a hero named Ranakirti, the army of the Chêra king, and Viḻiñam.

record at Tillasthânam in the Tanjore district, which is dated during the reign of Mâranjadaiyan and records a gift for the merit of Varaguna-Mahârâja.[1] Accordingly, it may be concluded that Varaguna *alias* Mâranjadaiyan led the expedition against Idavai in the Chôla country Idavai is evidently identical with the village of the same name[2] in Manni-nâdu, a subdivision of Râjêndrasimha-valanâdu situated on the northern bank of the river Kâvêri[3] The village of Vêmbarrûr situated in the same subdivision[4] might be identical with Vêmbil, whose fortifications Varaguna destroyed The destruction of Vêmbil probably followed soon after the expedition against Idavai In the same locality is Tiruppirambiyam,[5] where a battle was fought between the Pândya king Varaguna and the Western Ganga Prithivîpati I[6] The expedition against Idavai in the Chôla country and the attack of Vêmbil were apparently acts of aggression[7] on the part of the Pândya king, which eventually led to the battle of Śrîpurambiya (in Tamil Tiruppirambiyam) The part which Prithivîpati I played in this battle was hitherto inexplicable In editing the Trichinopoly cave inscription of Varaguna-Pândya, I remarked[8]—"How it was that the Gangas of Gangavâdi in the Mysore State managed to get so far south as Kumbhakônam in the Tanjore district, and why the Pândya king Varaguna had to fight against them, are points on which no information is at present forthcoming" The verse in the Udayêndiram plates which describes the battle runs as follows, with Prof Hultzsch's corrections[9]—

यः श्रीपुरम्बियमहाहवमूर्ध्नि धीरः पाण्ड्येश्वरं वरगुणं सहसा विजित्य [।*]
कृत्वार्थ्युक्तमपराजितशब्दमात्मप्राणव्ययेन सुहृदस्त्रिदिवञ्जगाम [॥*]

With the approval of Prof Hultzsch, whose translation of the verse is slightly different, I render it as follows —"Having defeated by force the Pândya king Varaguna at the head of the great battle of Śrîpurambiya, and having made (his) friend's title Aparâjita (*i e* the unconquered) significant, this hero entered heaven by sacrificing his own life" Thus we get a king whose name or surname was Aparâjita, and who with his ally Prithivîpati I fought against the Pândya king Varaguna The existence of a king named Aparâjita might be concluded already from one of the Ukkal inscriptions, where the other name of that village is Aparâjita-chaturvêdimangalam[10] From the Âmbûr inscriptions of the Ganga-Pallava king Nripatunga it may be supposed that Prithivîpati I was his feudatory[11] Accordingly, Aparâjita, the friend of the latter, was probably also a Ganga-Pallava Indisputable evidence of the existence of a Ganga-Pallava king of that name is furnished by an inscription of Vijaya-Aparâjitavikramavarman, discovered by my Assistant Mr K V. Subrahmanya Aiyar at Tiruttani in the North Arcot district[12] Aparâjitavikramavarman was apparently the successor of Nripatunga, and we may at present suppose that during the reign of the latter (or after his

[1] No 51 of the Government Epigraphist's collection for 1895

[2] *South Ind Inscr* Vol II pp 325 and 336 [3] *Ibid*, p 53

[4] *Ibid*, p 325, paragraph 88, and p 336, paragraph 77

[5] Tiruppirambiyam near Kumbhakônam is the modern Tamil name of Śrîpurambiya mentioned in the Udayêndiram plates of Prithivîpati II , see also the following note

[6] *Ibid* p, 387 Vaimbalguli, where another battle was fought by Prithivîpati I according to the Udayêndiram plates, may have to be looked for in the same locality It is not impossible that the place is identical with Vêmbil, whose fortifications Varaguna destroyed But the name of Prithivîpati's enemy in the battle of Vaimbalguli is not mentioned Consequently this identification remains doubtful

[7] That the Pândyas were strong and powerful about this time, is proved by their invasion of Ceylon recorded in Chapter L of the Singhalese Chronicle *Mahâvaṁsa*, see Mr L C Wijesinha's *Translation* The invasion seems to have been unprovoked and falls into the period A.D 846 866

[8] Director General's *Annual* for 1903-04, p 273

[9] *South-Ind Inscr* Vol II p 384, verse 18

[10] *Ibid* Vol III p 2 [11] Above, Vol IV p 182

[12] *Annual Report on Epigraphy* for 1905 06, Part II. paragraph 8

death) there was a Pāṇḍya invasion headed by Varaguna The invader probably did not meet with any effective resistance at first, and therefore advanced as far north as **Araiśûr** on the Southern **Pennar** river, where he was encamped at the time of making the grant registered in the subjoined Ambâsamudram inscription Subsequently, Aparâjita, who was perhaps the heir-apparent at the time,[1] appears to have been sent with the Western Ganga Pṛithivîpati I to repel the invasion The decisive battle was fought at **Śrîpuṛambiya**, and the invader was driven back But the Ganga king lost his life in it[2]

The Tiruvâlaṅgâḍu plates of the Chôla king **Râjêndra-Chôja I.** help us to trace the fortunes of the Ganga-Pallavas to the very end. Verse 49 of the Sanskṛit portion of this grant, which describes the achievements of the Chôla king **Âdityа I**, runs as follows —

अपराजितमप्यसौ रणे जितवान् पल्लवसुब्रह्मसत्बलम्[3] | [।*]
दयितामपि तस्य मेदिनीं स्ववशीकृत्य [त*]थाप्यभूत् कृती ॥

"Having conquered in battle the **Pallava** who had brilliant troops, though (he was) Aparâjita (i e. the unconquered), he (*viz* the Chôla king Âdityа) also took possession of his queen, (*viz*) the earth, (and) thus accomplished his object."[4] In other words, the Chôla king Âdityа I conquered the Pallava **Aparâjita**[5] and annexed his dominions. The Pallava Aparâjita[6] may now be identified with the Ganga-Pallava king Aparâjitavikramavarman of the Tiruttaṇi inscription, and with that Aparâjita who defeated Varaguna-Pâṇḍya And, evidently, Ukkal in the North Arcot district was called Aparâjita-chaturvêdimangalam after this Ganga-Pallava king He was apparently the last member of his family. Though successful against the Pâṇḍyas, he could not offer any effective resistance to the rising Chôlas, who, under Âdityа I., not only conquered him in battle, but also annexed his dominions.

In a Vaṭṭeḻuttu inscription at Aivarmalai in the Madura district,[7] copied during the last field season by my assistant Mr G Venkoba Rao, I found a Śaka date for **Varaguṇa**. His 8th **year** is coupled with **Śaka-saṁvat 792**. Thus his accession took place in **A.D** 862-63 If the facts and inferences set forth in the preceding paragraphs be confirmed by future researches, and if there was only one Pâṇḍya king named Varaguṇa, the invasion of **Iḍavai** in the Chôla country and the destruction of the fortifications of **Vêmbil** must have taken place in or before A D 872-73[8] Varaguṇa was at **Araiśûr** on the southern **Pennar** in **A D** 877-8. The battle of **Śrîpuṛambiya** might have taken place towards the close of the same year or in the next year If the surmise made by me, that Aparâjita was probably heir-apparent when that battle took place, be true, his accession may be placed about A.D. 880 His defeat by the Chôla king Âdityа evidently occurred after the Tiruttaṇi inscription of the 18th year of his reign

[1] Aparâjita is called the friend (*suhṛid*) of Pṛithivîpati I, who was a Ganga-Pallava feudatory If the former had been the reigning king, it is perhaps not likely that he would be referred to as the 'friend' of Pṛithivîpati I

[2] Soon after the conquest and occupation of the Pallava dominions by the Chôjas, the Gaṅgas, who had been feudatories of the Ganga-Pallavas, seem to have acknowledged the Chôjas as their overlords In an inscription of Râjakêsarivarman which has to be attributed to Âdityа I, Pindipati, son of Mâramaṇiyar (*i e* perhaps Pṛithivîpati II, son of Mârasiṁha), is mentioned, apparently, as a Chôja feudatory; *Annual Report on Epigraphy* for 1896 97, paragraph 7

[3] Read °सुब्रह्मसत्बलम्.

[4] *Annual Report on Epigraphy* for 1905-06, Part II paragraph 10

[5] The place at which this battle was fought is not mentioned here According to tradition the battle which crushed the Pallava power was fought near Sholinghur in the North Arcot district; see the *Manual of the North Arcot District*, Vol I p 39.

[6] That Aparâjita is called a Pallava, is no bar to the proposed identification. In the Râhûr plates (above, Vol. IV p 181), the Gaṅga Pallava Nṛipatuṅgavikramavarman and his ancestors are called Pallavas, and their legendary ancestors are the same as those of the Pallavas of Conjeeveram.

Annual Report on Epigraphy for 1905-6, Part II paragraph 25.

[8] The latter event is mentioned in the Trichinopoly inscription, dated in the 11th year of the king's reign

Accordingly, the event may be supposed to have taken place at the end of the 9th century A D [1]

The great Śaiva saint **Mânikkavâśagar** mentions the Pândya king Varaguna twice[2] in his *Tiruchchiṟṟambalakkôvaiyâr* The time of Sundaramûrti-Nâyanâr, who probably flourished in the 8th century A D , is the upper limit of the date of Mânikkavâśagar, who is conspicuous by his omission from the *Tiruttondattogai*, *i e* the list of Śaiva saints composed by the former The lower limit may be taken as the reign of the Chôla king Parakêsarivarman Râjêndradêva (A D 1052 to 1063),[3] because in an inscription of the 5th year of his reign (= A D 1056-57) reference is made to the poem [*Tiru*]*vembâvai* composed by Mânikkavâśagar [4] It may, therefore, be concluded that this Śaiva saint was a contemporary of the Pândya king Varaguna And if there was only one king of that name, the Śaiva saint must have flourished in the second half of the 9th century A D

It is worthy of note that the calculation of the annual requirements of the temple provided for in the subjoined inscription implies that the measure of paddy known as *kalam* consisted of 90 *nâḻi*, instead of 12 *kuṟuṇi* or 96 *nâḻi*, which we find, for instance, in the Tanjore inscriptions, and which is the prevailing equivalent in the Tamil country A *kalam* was equal to 15 *kuruṇi*, and a *kuruṇi* equal to 6 *nâḻi* The rate of interest, according to the subjoined inscription, is 2 *kalam* of paddy for each *kâśu*, while in the Tanjore inscriptions it is 3 *kuṟuṇi* for one *kâśu* Thus the rate in the **Pândya** country at the time of **Varaguna** would be nearly eight times higher[5] than that prevailing in Tanjore during the reign of the **Chôla** king **Râjarâja I** (A D 985 to at least 1013), in case there was no difference in the value of the *kâśu* The variations at the same two places and periods in the price of some of the important articles of daily consumption are recorded in the foot-notes It is interesting to note that common salt and firewood, which are included among the daily requirements in the Tanjore inscriptions, are conspicuous by their omission in the subjoined document This is a significant fact, though we may not be warranted in concluding from it that these two articles had not to be paid for in the Pândya country during the reign of Varaguna

TEXT

First Side of the Stone

1 Svasti [||*] Śrî-Bhatârar=anugra[ha]tta[nâ]-

2 ṟ[6] **Mullı-nâtt=Iḷangôykkudı T[ı]**-

[1] The conquest of the Pallavas is attributed by tradition to Âdondai, an illegitimate son of Kulôttunga of Tanjore The first battle, said to have been fought at Puralûr, ended in favour of the Pallavas Âdondai was then forced to retreat to Sholinghur "Encouraged there by a dream, he renewed the contest and defeated the enemy with great slaughter The Pallava king was taken prisoner, and the brazen gates of the Puralur fort were carried to the temple (!) of Tanjore," see the *Manual of the North Arcot District*, Vol I p 39 If there be any truth in this tradition, Kulôttunga must have been a surname of Vijayâlaya, and Âdondai of his son Âditya I But there is not even the slightest hint in epigraphical records that Âditya was the illegitimate son of Vijayalaya . Another tradition has it that the mythical Chôla king Kôkkilli had an illegitimate son named Âdondai by a Nâga woman, and that the province conferred on the latter by his father was called Tondai-nâdu or Tondai mandalam It looks as if this Âdondai is mixed up with the conqueror of the Pallavas in the former story

[2] Verse 306 in illustration of *Maruvudaluraittal*, and verse 327 in illustration of *Vinaimurrumuraittal*

[3] Above, Vol VII p 7

[4] No 12 of the Government Epigraphist's collection for 1905 from the Viraṭṭâneśvara temple at Kiḷûr near Tirukoilûr

[5] In ancient times the rate of interest seems to have been more or less arbitrary It looks as if the ordinary laws of Political Economy were not allowed full play, and it is therefore unsafe to draw any conclusions from the rate of interest At Conjeeveram the rate of interest during the reign of a Chôla king named Parakêsarivarman was 15 per cent About a century earlier the rate was 5 per cent in the same place Again the interest on 250 *kalañju* of gold was 500 *kâśu* of paddy, and 150 *kâśu* on 50 *kalañju*, G O No 452, Public, dated 10th June 1891, p 5

[6] Read °ṉṟal, the *ha* of *anugraha* is slightly different from *ha* in ll 5, 12 and 81

3 **ruppôttudaıyâr śrîkôyıl-Bhaṭâra[r*]kku mu[dal*]**
4 [ke]dâmai poḷı kondu[1] nâ[ṉ]gu kâlamun=dı[ruv-amu*]-
5 du śelu[ṭ]tuvadâ[ga] **Varaguna-Maharaıar Tondaı-nât[tu-P*]-**
6 **pennai=kkaraı Araıśûr** vîṛṛırundu Ilan[gôkku*]-
7 dı=chchavaıyâr kaıyyıṛ=kudutta kâśu ırukûṛ[ru-to*]-
8 nnûṛu [|*] ıvaṛṛâṛ=kâsınvây=ırru-galamâga ân[du*]-
9 varaı śavaiyâr=alakkum poḷı-nel aı-nuûṛṛ-e[nba][dı*]-
10 n kalam [|*] ıvaı kondu Bhaṭârar panı-makkalum Ila[n*]-
11 gôkkudı=chchavaı-vâṛıyarum uḍa=ṉuṉṛu Varagu[na*]-
12 Mahar[â]jarkku **râjya-va[r*]sham nâṇgâvadukku ęd[ır*]**
13 **pannırandâ[m*] yându Tulâ-ñâyıṛu** mudalâga ṇga[dı*]-
14 yâga nângu kâlam[u]n=dıruv-amıdu śeluttum [pa]-
15 dı [|*] oru-poḷudaıkku vênḍuvaṇa aṛısi senn[e]ṛ=
16 ṛittal nâ=ṇâḷı kummâyattukku pa[ya]ṛṛu=
17 pparupp=ura mvêdıkka paśuvın=ṇaṛu-ney[y]=u-
18 ḷakku=ppasuvıṇ=ṛôy-tayır=ura=kkaruvâḷaı-
19 ppaḷa=nângu śarkkaraı oru-palam kaṛi-am[ı]-
20 rdu kâyk[ka]ṛı oṉṛu pulıngaṛı ıranḍu puḷu-
21 [k]kukkaṛi oṉṛu porıkkaṛı oṉṛu êṛṛi=kkaṛı
22 aıñṉuṉukkun=gaṛı padıṇ-pala[m]
23 [ka]ṛı tumıkkavum porıkkavum paśuvı=ṇaṛu-ne-
24 y âḷakku=k[kûṭ]tukku paśuvıṇ [t]ô[y]-tayi-
25 r=ura=kkâyam ırru-śevıttu ılaı-amırdu
26 vellılaı îr-aḍukku adaıkkây pattu
27 nûṛu oru-śevıttu [|*] âga ṇgadı nâṇgu
28 poḷudaıkku vênḍuvaṇa aṛısi śe-
29 nneṛ=ṛittal padıṇ-aṛu-nâḷı

Second Side of the Stone

30 âga ôr=âttaı[k]ku aṛısi śen[ne]-
31 [ṛ]=ṛittal aṛuba[t]tu-nâṛ=
32 [ka]lam [|*] ıvaı [ka]lav-aṛıśıkku mu=[kkala]-
33 nellâga nûṛṛu-tton[nê]ṛṛ-ırru gala-
34 m [|*] payaṛṛu=pparupp=ırru-
35 nâḷı ıvaı nâḷı=pparuppu-
36 kku mu=nnâḷı nellâga ôr=[â]t-
37 taıkku nel ırubattu-nâṛ=kalam [|*]
38 paśuvın=ṇaṛu-ney nâḷıy-ura ı-
39 vaı nâḷ[ı] ne[y*]kku muppadı=ṇâḷı ne-
40 [2]llâga ôr=â[t*]taıkku nel nûṛṛ-eṇba-
41 dıṇ kalam [|*] paśuvıṇ=ṛôy-[tayı]-
42 r nâ=ṇâḷı ıvaı nâḷı=ṭ[ta]yırkku
43 mu=nnâḷı nell[â]ga ôr=âttaıkku ne-
44 l nâ[ṛ]patt-en-galam [|*] karuvâḷaıppa-
45 lam padıṇ-âṛu ıvaı ıranḍu[kku]
46 nâḷı nellâga ôr=âttaıkku ne[l]

[1] The phrase *mudal kaddmaı poḷı kondu* corresponds to *muda=ṉaṛka poḷı koṇḍa* of the Trichinopoly inscription; Director-General's *Annual* for 1903-04, p. 275, text line 15 f.

[2] At the beginning of this line is a symbol which looks like *ra*, but which is probably a mere crack on the stone

47 muppatt-ıru-galam [ı*] śarkkaraı [1]nâṛṛa[p]ṛ
48 [la]m ı[du] oru-palattukku nâḷı-
49 y-urı nellâga ôr=âttaıkku nel
50 ırubattu-nâṛ=kkalam [ı*] kaṛı nâypa-
51 dın palam ıvaı paṉ-pa[la]-
52 ttukku nâḷı nellâga ôr=â[t]-
53 ṭaıkku nel pa[dı*]n-aṛu-kalam [ı*] kâyam
54 âḷakkê mu=chchevıttu ıdu
55 uḷakku kâyattukk=aru-nâ-

Third Side of the Stone

56 [h] nell[â]ga ôr=åt[taı]-
57 kku nel patt[o]ṉ[ba]-[2]
58 [dı]n kalaṇê mu=kku[ṛu*]nı [ı*]
59 ılaı-amırdu vel-
60 [h]laı ırandu paṛṛu
61 [ı]vaı oru-paṛṛuk[k=ı]-
62 [ru]-nâḷı nellâga ôr=[â]-
63 ttaıkku nel pa[dı]-
64 [n-a]ru-galam adaı[kkâ]-
65 y nâṛpadu ıvaı [ı]-
66 rubad=adaıkkây[kku] mu=n-
67 [nâ]ḷıy-urı nellâga
68 ôr=âttaıkku nell=[ı]-
69 r[u]ba[tt]-en-galam [ı*] nûṛ[u]
70 n[â]ṛ=chevıttu ıdu
71 nâḷıkk=ırı-nâḷıy[âga]
72 ôr=âttaıkku nel
73 pann-ıru-ku[ṛu*]nı [ı*] el-
74 l[â]m êṛṛı ôr=â[t]-
75 taıkku vêna nel [aı=n]-
76 nûṛṛ-[e]ubadın kala[m] [ı*]
77 ı=ppaııśu nıyadı-
78 [p]padı mutt[â]maı
79 n[e]dun=gâlamuñ=je-
80 lu[t]tuv[adâ]ga vaı[t*][t]â-
81 r śrî-**Varaguna-Maharâja**[r*] [ıı*]

TRANSLATION.

(Lines 1 to 8) Hail! By the grace of the blessed lord (*bhaṭârar*)! **Varaguna-Mahârâja**, being encamped[3] at **Araiśûr** on the bank of the (*river*) **Peṇṇai** in **Tondaı-nâdu**, gave into the hands[3] of the members of the assembly of **Iḷangôkkudı** two hundred and ninety *kâsu*, from the interest of which—the capital remaining unspent[4]—offerings had to be provided for four times

[1] Read *nâṛ=palam*

[2] *Vîrırundu* means literally 'being seated majestically'

[3] This is the literal translation The money must have been sent by a messenger to be made over to the village assembly

[4] Literally 'taking interest (in such a way) that the capital is not destroyed,' see note 1 on page 90 above

(*a day*) to the lord of the glorious temple[1] of Tiruppôttudaiyâr at Ilangôkkudi in Muḷḷi-nâdu

(Ll 8 to 10) For this (*amount*) the members of the assembly have to measure out five hundred and eighty *kalam* of paddy per year (*as*) interest, at the rate of two *kalam* for each *kâśu*

(Ll 10 to 14) Out of this (*income*) the servants of the lord (*bhaṭârar*) and the committee of the assembly of Iḷangôkkudi shall jointly pay for offerings four times a day,[2] commencing from the month of Tulâ in the twelfth year opposite to the fourth year of the reign of Varaguna-Mahârâja, (*according to the following*) scale :—

(Ll 15 to 27) (*The following*) are the requirements for a single offering[3]— four *nâḻi* of clean superior rice,[4] (one) *uri* of split green gram for the *kummâyam*,[5] (one) *uḷakku* of cows' ghee of the best quality to be offered[6] (*by itself*), (one) *uri* of cows' curds, four black plantain fruits, one *palam* of sugar, ten *palam* of vegetables (*for*) the vegetable offering (*kaṟa-amirdu*), (*viz*) one *kâykkaṟi*,[7] two *puḻiṅgaṟi*,[8] one *puḻukkukkaṟi*[9] (and) one *poṟikkaṟi*—in all, five (*kinds of*) curry, (one) *aḷakku* of cows' ghee of the best quality for seasoning[10] and frying vegetables, (one) *uri* of cows' curds for the compound curry (*kâṭṭu*),[11] two *seviṭṭu* of asafœtida; two bundles of betel-leaves,[12] ten areca-nuts (*and*) one *śeviṭṭu* of lime (*nâṟu*) for the leaves offering

(Ll 27 to 73) The aggregate requirements for (*the offerings*) four times a day[13] (*are*) — At the rate of sixteen *nâḻi* of clean superior rice (*a day*), sixty-four *kalam* of clean superior rice

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[1] The word *śrîkôvil* means 'the sanctuary of a temple' according to Dr Gundert It is used here in the same sense as the Tamil *tirukkôyil*, 'a temple, a place of worship, a sacred shrine.' In the Tanjore inscriptions *śrîkôyil* is used to designate the orthodox Hindû temple as opposed to the temples of the Drâviḍian village deities and to the Jaina temples (*South Ind Inscr* Vol II p 48, note 8, and p 59)

[2] The word *nigaḍ* occurs again in line 27. [3] Literally '(the offering) at one time'

[4] With *śennel* compare *tiruchchennadai nel* in a Chôḷa inscription from Conjeeveram, *South-Ind Inscr* Vol I p 117

[5] This word occurs in a similar context in an inscription of Râjakêsarivarman found at Tiruvellarai near Trichinopoly (No 518 of 1905) In an unpublished record of the Chôḷa king Râjakêsarivarman from Gudimallam in the North Arcot district, split green gram (*śiru-payaṟṟu-paruppu*) is provided for *kummâya amudu* (No 222 of 1903) The modern meaning of the word *kummâyam*, *viz* 'mortar,' will not do here In Malayâlam and in Kanarese the root *kumme* means 'to beat with a pestle,' and *kummâyam* might therefore denote something pounded, if the word is derived from that root

[6] The verb *nivêdikka* in line 17 may also have to be taken with the words *śuyir* (l. 18), *karuvâḷaṅgâyam* (l 18 f) and *śarkkaraiyum* (l 19), if not with all the items mentioned in ll 19 to 27

[7] According to one of the Tanjore inscriptions of Râjarâja I (*South Ind Inscr* Vol II, No 26) pepper, mustard, and perhaps also salt were required for this preparation Some vegetable must also have been added, though the fact is not specifically mentioned Old rice, pulse, pepper, mustard, cumin, sugar and ghee were required for a similar preparation called *appakkâykkaṟi*

[8] Pepper, mustard, cumin, sugar, tamarind, curds, horse-gram and plantain fruits were required for it according to the inscription quoted in the preceding note *Puḻuṅṅâḍaṅgaṟi* (consisting of pepper, cumin, tamarind, and perhaps some vegetable) was a similar preparation.

[9] *Puḻukkukkaṟi*, 'boiled curry,' is perhaps so called in order to distinguish it from *poṟikkaṟi*, 'fried curry.' The former is not mentioned (at any rate under this name) in the Tanjore inscription quoted above, while ghee is provided for the latter Evidently *poṟikkaṟi* consisted of a vegetable fried in ghee.

[10] The verb *tumi* means 'to sprinkle.' Condiment powder is even now sprinkled over boiled curry and the whole seasoned with boiling ghee, in which a small quantity of mustard is frying The preparation is called *podittôral*, 'powder sprinkling,' and the same is apparently indicated by the use of the verb *tumi* here. A story is told in connection with the Tamil poet Kamban, which shows that the noun *tumi* was not in common use during his time

[11] *Kâṭṭu* is a liquid preparation still in use and consists of (1) a vegetable cooked either with Bengal gram or beans, (2) two or more vegetables boiled together, or (3) specially made powder dissolved in curds. (1) and (2) do not generally, require any curds

[12] The word for betel-leaves both here as well as in the Tanjore inscriptions is *veṟṟilai*, 'white leaf,' while the modern Tamil form is *verṟilai*, 'empty leaf'

[13] Worship at six periods of the day is the rule at present in big temples. In the case of a minor shrine in the Tanjore temple, provision was made for offerings only three times (morning, midday and night, *South Ind Inscr*. Vol. II. p 146) and twice in the case of two other shrines (*ibid* pp. 70 and 71).

for a year At three *kalam* of paddy for one *kalam* of rice,[1] this (*comes to*) one hundred and ninety-two *kalam* (of paddy) The split green gram (*required for a day*) is two *nâḻi* At the rate of three *nâḻi* of paddy for (one) *nâḻi* of split (*green gram*),[2] twenty-four *kalam* of paddy per year (*have to be allotted*) for this (*item*) Cows' ghee of the best quality (*required for a day*) is (one) *nâḻi* and (one) *uri* At the rate of thirty *nâḻi* of paddy for (one) *nâḻi* of ghee,[3] this (*comes to*) one hundred and eighty *kalam* of paddy for a year (*The quantity of*) cows' curds (*required for a day*) is four *nâḻi* At the rate of three *nâḻi* of paddy for (one) *nâḻi* of curds,[4] this (*amounts to*) forty-eight *kalam* of paddy annually (*The number of*) black plantain fruits (*required for a day*) is sixteen. At the rate of (one) *nâḻi* of paddy for two (*fruits*),[5] these (*cost*) thirty-two *kalam* of paddy annually The sugar (*required for a day is*) four *palam* At the rate of (one) *nâḻi* and (one) *uri* of paddy for every *palam*,[6] this (*item costs*) twenty-four *kalam* of paddy per year (*The daily consumption of*) vegetables being forty *palam*, sixteen *kalam* of paddy (*have to be allotted*) for this (*item*) every year—at the rate of (one) *nâḻi* of paddy for ten *palam*[7] (One) *âḻakku* and three *śevuttu* of asafœtida (*being required daily*), nineteen *kalam* and three *kuruni*[8] of paddy (*have to be allotted*) for this (*item*) annually— at the rate of six *nâḻi* of paddy for (one) *uḻakku* of asafœtida[9] (*For*) the leaves offering (*are required*) two bundles[10] of betel-leaves (*daily*), which, at the rate of two *nâḻi* of paddy for one bundle, (*come to*) sixteen *kalam* of paddy for a year, forty areca-nuts (*daily*), which, at the rate of three *nâḻi* and (one) *uri* of paddy for 20 areca-nuts, (*cost*) twenty-eight *kalam* of paddy annually,[11] (*and*) four *śevuttu* of lime (*daily*), which, at the rate of two *nâḻi* (of paddy) for (one) *nâḻi* (of lime), (*cost*) twelve *kuruni*[12] of paddy per year

(Ll 73 to 81) Altogether, the (*quantity of*) paddy required annually is five hundred and eighty *kalam*[13] The glorious **Varaguna-Mahârâja** thus deposited (*this money*), in order that

[1] In Tanjore 5 *kalam* of paddy were required for 2 *kalam* of rice during the time of Râjarâja I

[2] Pulse was exchanged at this rate during the time of Râjarâja I at Tanjore

[3] In Tanjore ghee and paddy were exchanged in the proportion of 1 to 32 at the time of Râjarâja I

[4] The same rate obtained in Tanjore during the reign of Râjarâja I

[5] There seem to have been three varieties of plantain fruits available in Tanjore and its vicinity about the beginning of the 11th century A D Two fruits of the first kind could be had for one *nâḻi* of paddy (*South Ind Inscr* Vol II pp 75 and 77), five *nâḻi* of paddy had to be given in exchange for 18 fruits of the second variety (*ibid* p 127), the third was sold at the rate of 1200 for each *kâśu* (*ibid* p 151)

[6] Two kinds of sugar were apparently available about the beginning of the 11th century A D in the Chôḻa capital and the country surrounding it Of the cheaper kind 3½ *palam* could be purchased for 2 *nâḻi*, 1 *uri*, 1 *alakku* and 4 *sevidu* of paddy (*South Ind Inscr* Vol II p 127), while the more costly variety exchanged at the rate of 1 *nâḻi* and 1 *uri* of paddy for ½ *palam* (*ibid* pp 70 and 71)

[7] In one of the Tanjore inscriptions quoted in the preceding foot-notes, the daily allotment for purchasing vegetables is 6 *nâḻi* of paddy The quantity of vegetables is not mentioned

[8] If this calculation is correct, a *kalam* must be equal to 15 instead of 12 *kuruni*, and a *kuruni* equal to 6 *nâḻi*

[9] Asafœtida and lime are not mentioned in any of the Tanjore inscriptions, where common salt and firewood are specially provided for (*South Ind Inscr* Vol II pp 75, 77 and 130) The two latter are conspicuous by their omission in the Ambasamudram record Perhaps they had no exchange value in the Pâṇḍya country during the time of Varaguna It may also be that temples could obtain both common salt and firewood without any payment

[10] From lines 26 and 60 of the text it may be concluded that one bundle (*parru*) was equal to 4 *adukku* of betel leaves

[11] Provision is made for the supply of areca-nuts and betel leaves in three of the Tanjore inscriptions, where only the aggregate cost of both is given (Nos 6, 26 and 35 of *South-Ind Inscr* Vol II) 1 *nâḻi* of paddy for 8 areca-nuts and 32 betel-leaves (No 6), 4 *nâḻi* and 1 *uri* of paddy for 30 areca nuts and 60 betel leaves (No 26), and 1 *nâḻi* and 1 *uri* of paddy for 12 areca nuts and 24 betel leaves (No 35)

[12] The actual calculation yields 36 *nâḻi* of lime annually, costing 72 *nâḻi* of paddy, *i e* 18 *nâḻi* less than a *kalam* (=90 *nâḻi* according to this inscription) or 12 *kuruni* But it has been pointed out that a *kalam* was made up of 15 *kuruni* (note 8 above) Thus the *kuruni* was equal to 6 *nâḻi* instead of the more common 8 *nâḻi* With this equivalent of the *kuruni* the calculation in the text would be correct

[13] This calculation would be correct only on the assumption that a *kalam* was equal to 15 *kuruni* and a *kuruni* equal to 6 *nâḻi*; see the preceding note

(*the members of the village assembly*) might provide (*the requirements*) day by day[1] for a long time[2] without (*any*) obstruction

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No. 11.—MADRAS MUSEUM PLATES OF VAJRAHASTA III, ŚAKA-SAMVAT 934

By Sten Konow, Ph. D., Christiania

The inscription is found on a set of copper-plates which have been deposited in the Madras Museum. I do not know where they have been originally found. I publish the inscription from excellent ink-impressions[3] supplied by Rai Bahadur V. Venkayya, M.A., who describes the plates as follows:—

'The plates are five in number. The first bears writing on the inner side only. The last is completely blank, as it was evidently put in to protect the single line of writing on the second side of the fourth plate. The plates have slightly raised rims (though in certain places these are either beaten down or worn away) and are strung on a ring, the ends of which are soldered into the lower part of a round seal. About the middle of the seal is a seated Nandin, whose tail extends to the bottom of the seal. From either side of the hind part of the Nandin proceed what may be taken for lotus-buds. On the proper left of the Nandin are two flag-staffs placed one by the side of the other, with a bowl above them, and on the proper right of it are a conch, a lampstand and a disgrei. The ring was cut by me. It is not quite circular. The diameter varies between 5″ and 4½′. The thickness of the ring is ⅝″. The seal is roughly 2½″ in diameter. The following measurements of the plates show that, as regards breadth, they are slightly bigger in the middle than at the ends, while, as regards height, the reverse is the case:—

Average breadth of plates . . .	9¼″	9½″	9¼″
Average height of plates . .	4½″	4″	4½″

The fourth plate is comparatively small in height, measuring 4½″ at the ends and almost 4″ in the middle."

The inscription consists of 54 lines. The greater part is in a good state of preservation. The fourth plate, however, is rather corroded, and some passages of it can only be read with difficulty.

The alphabet is Nâgarî of the same kind as in the Nadagâm plates of Vajrahasta of Śaka-Samvat 979.[4] The class nasal, and not the *Anusvâra*, is used before class mutes. Exceptions from this rule are °क्षौत्न° in l. 9, and पत्र° in l. 48. Consonants are doubled after *r*, except in °निर्जिता°, l. 26. व is written for ब throughout. स has been substituted for श in सहीस, l. 25, and °सत°, l. 49. On the other hand, we find श for स in °शीतश्रक, l. 21, भाशीनि, l. 39, and °रक्ष्य, l. 54. A nasal with a following guttural or palatal is written in the same way as in the Nadagâm plates. Note further such writings as समुज्वल, ll. 7 and 24, प्रख्यात instead of प्रचालित, l. 3, and प्रयोदन्मद° instead of प्रश्चोतन्मद°, l. 19.

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[1] The word *nigadi* is apparently synonymous with *nisadam* which occurs frequently in the Tanjore inscriptions, and with *nisadi* in the Trichinopoly cave epigraph of Varaguṇa (Director General's *Annual* for 1903-4, p. 275, text line 19).

[2] In later inscriptions the phrase *nedun-gâlamum* is replaced by the Sanskrit *chandrârkâvat*, 'as long as the moon and the sun (endure)'.

[3] Since the above was written, I have had an opportunity of inspecting the original plates together with Mr. Venkayya.

[4] Above, Vol. IV. p. 183 ff.

The language of the inscription is Sanskrit It contains the same twelve verses as the Nadagâm plates of Śaka-Samvat 979 The remainder of the inscription is in prose. The first 41 lines are almost identical with the corresponding portion of the Nadagâm plates They are, however, more carefully engraved and give several passages in a more correct form

The inscription is one of king **Vajrahasta (III)**, the son of **Kâmârnava (II)** of the **Gânga** lineage, and of **Vinayamahâdêvî** of the **Vaidumba** family His genealogy is given in the same words as in the Nadagâm plates, from **Gunamahârnava** downwards, including the **date of Vajrahasta's coronation**[1] The inscription then goes on to state (l 40 ff.) that 'the devout worshipper of Mahêśvara (Śiva), the *Paramabhaṭṭâraka Mahârâjâdhirâja*, the lord of **the three Kalingas**, the glorious **Anantavarman Vajrahastadêva**, being in good health, issues the following order from **Kalinganagara**, having called together all the subjects, headed by the ministers '—"Be it known to you (that), for the increase of the religious merit and fame of (Our) mother, father, and Ourself, the village named **Tâmaracheru** in **Varâhavartanî**, combined with the **Chikhalî** hamlet (*vâṭaka*), circumscribed by the four boundaries, including water and land, free from all molestation, to last as long as the moon, the sun, and the earth, has been granted by Us, with libations of water, as an *Agrahâra*, to five hundred learned Brâhmanas who delight in the six acts of sacrificing, conducting sacrifices, studying, teaching, [giving] and accepting, (and) who are well versed in sacred lore, in the **Śaka year of the dice (4), the Vasus (8) and the treasures (9), on the occasion of an eclipse of the sun** Therefore (Our gift) should be preserved by future kings in compliance with the law proclaimed by Manu Moreover, land with the produce of two hundred *Murakas* of grain has been given, to last as long as the moon and the sun, free from hindrances, to the god Kôtîśvara[2] for (the maintenance of the rites of) *Bali*, *Charu*, *Naivêdya*, *Dîpapûjâ*, and so on And the repairs of what is broken and torn in this (temple) should without fail be effected by the Brâhmaṇas living there"

The inscription does not add anything to our knowledge of the history of king Vajrahasta III We only learn that he also had the name **Anantavarman**, like his grandson Chôdagangadêva

Of the localities mentioned in the inscription, **Kalinganagara** has been identified by Mr Ramamurti[3] with the villages Mukhalingam and Nagarakatakam in the Ganjam district **Varâhavartanî** occurs in several Gânga grants[4] The village of **Tâmaracheru** is also known from Gânga inscriptions Its boundaries are given in the Chicacole plates of the *Mahârâja* Dêvêndravarman,[5] in which the village Tâmarachheru is granted to three hundred Brâhmanas on the occasion of an eclipse of the sun The Chicacole plates of the Gânga *Mahârâja* Indravarman, issued from Kalinganagara in Gângêya-Samvat 128,[6] further state that the village of Tâmaracheruva was granted to certain Brâhmaṇas on the occasion of an eclipse of the moon on the full-moon day of Mârgaśira The latter inscription mentions *Tâmaracheruva-grâmaṁ bâ(vâ)ṭakâ(ka)-sahita[m]* (l 8 f) This *vâṭaka* is perhaps identical with the **Chikhalî-vâtaka** of our inscription. The village of Tâmaracheru has not as yet been identified. It should be looked for in the neighbourhood of Chicacole

The date of the grant is found in a part of the inscription which has not been so well preserved as the rest The first word is scarcely legible in the ink-impression After a careful examination of the original, however, Mr. Venkayya and myself find that the reading *kṛita* is certain. The date of the inscription is accordingly the **Śaka year 984.** If we take this to be

[1] Above, Vol IV p 185, Vol V Appendix, p 50, No 355
[2] This was evidently the name of the temple of Śiva at Tâmaracheru
[3] Above, Vol IV p 187 f
[4] Above, Vol III p 127, note 5, Vol V. p 185, note 5, *etc*
[5] *Ind Ant.* Vol XIII p 273 ff [6] *Ibid* p 119 ff

the current Śaka year, the date would correspond to A D 1061-62 Professor Kielhorn has been good enough to inform Professor Hultzsch that the only eclipse of the sun which was (slightly) visible in Ganjam between the Śaka years 980—989 took place on the 20th June A.D 1061. This would therefore be the date of our inscription

TEXT[1]

First Plate

1 श्रीं[2] स्वस्ति[3] श्रीमतामखिलभुवनविनुतनय[विनयद]यादान[दा]क्षिण्यसत्य[शौ]-
2 चशौर्य्यधैर्य्यादिगुणरत्नपवित्रकाणामाचेयगोत्राणां विमलविचारा-
3 चारपुण्यसलिलप्रक्ष्यालितकलिकालिकल्मषमषीणां[4] [महाम]हेन्द्राचल-
4 शिखरप्रतिष्ठितस्य सचराचरगुरोः सकलभुवननि-
5 र्म्माणैकसूत्रधारस्य [5]गरुडाङ्क[चू]डामणेर्भगवतो गो-
6 कर्णस्वामिनः प्रसादात्समासादितैकगरुडभैरीप-
7 [6]त्वमाहात्म्यद्धवलच्छत्रहेमच[ा*]मरवरवृषभलाञ्छनसमुज्वल-
8 [7]सत्यस्तसाम्राज्यमाहिन्नामनेकसमरसङ्कटसमुपलब्धविजयलमी-
9 समालिङ्गितो[त्तुं]ग[भु]जदण्डम[ण्डि]तानां त्रिकलिङ्गम[हो]भुजां [गा-]

Second Plate, First Side

10 [ङ्गा]नामन्वयमलङ्करि[ष्णोर्विष्णोरि]व[8] विक्र(ा)न्ताक्रान्तधरामण्डल-
11 स्य गुणमहार्णवमहाराजस्य पुत्रः ॥० पूर्व्वं[9] भूपतिभर्व्विभव्य
12 वसुधा या पञ्चभिः[*] [10]पञ्चधा भुक्ता भूरिपराक्रमो [11]भुजबलात्त[ा*]मे-
13 क एव स्वयं [ा*] एकीकृत[12] विजित्य मत्तनिवहान्[13] श्रीव-
14 [14]जहस्तयतुर्वाल्वारिंशतमत्युदार(ा)[स्र]रित्वं[*] सर्व्वा-
15 मरत्नीत्तमाः ॥ [१*] तस्य तनयो गुण्डमराज[15] [व]षत्रयं-
16 मप[ा*]लयद्यश्चीं ॥ तदनुजः कामार्णवदे[व]: पञ्चत्रि[श]तम-
17 [ब्द]कान[16] ॥ तस्यानुजो विनयादित्यः[*] समासनः[17] ॥ ततः[18] कामार्णवा-
18 जातो जगतीक[ल्पभू]रुहः [*] योराजद्राजितः[19] श्रयो वज्रह(ा)-

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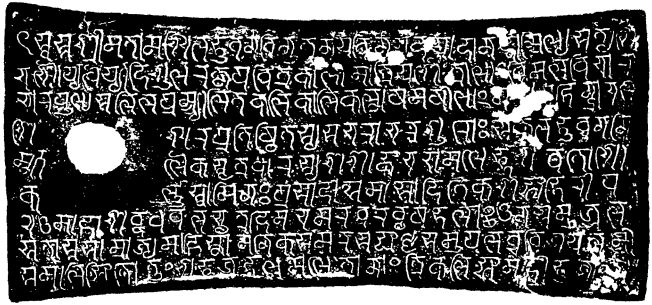
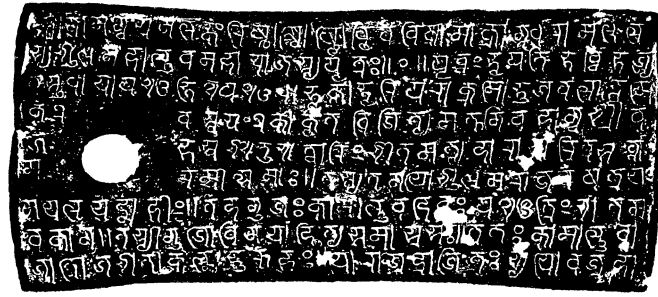
[1] From the original plates
[2] Expressed by a symbol
[3] Read स्वस्ति
[4] Read °प्रक्षालितकलिकाल°
[5] Read °चूडामणेर्भ°. The ā stroke is not visible in the ink-impression
[6] Read °महाशब्द°, °च्छत्र°, °समुज्वल°
[7] Read समस्त°, °महिम्ना°, °समुपलब्ध°, °लक्ष्मी°
[8] This looks like °ष्णोरीव्विव.
[9] Metre Śārdūlavikrīḍita; read भूपतिभिः
[10] Before पञ्चधा the engraver began to write च, but subsequently cancelled it
[11] Read °बला°
[12] Read °कृत्य
[13] Read शत्रुनिवहां°
[14] Read °हस्तयतुर्वाल्वा°, °रचिरत
[15] Read °राजो वर्षत्रय-
[16] Read °मब्दकान्
[17] Read समासीनः;.
[18] Metre Ślōka, read °वाज्जातो.
[19] Read °द्राजितश्चायो.

Madras Museum plates of Vajrahasta III — Saka-Samvat 984

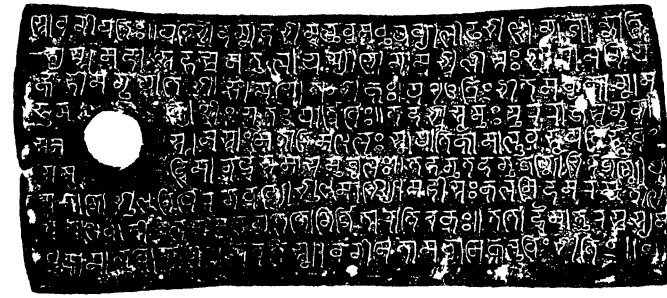
1



11a



11b

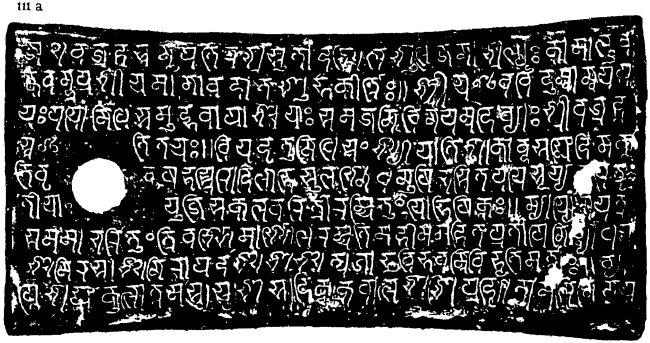


Scale 6

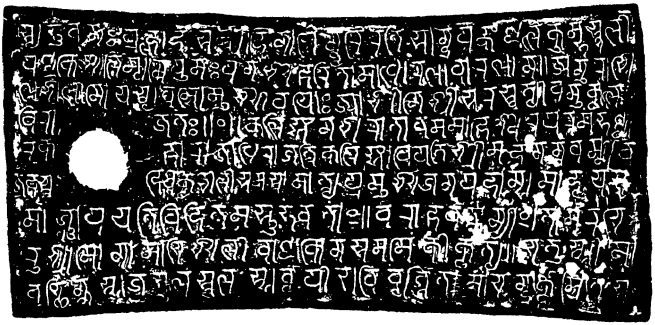
E Hultzsch

Collotype by Gebr Plattner, Halle-Saale

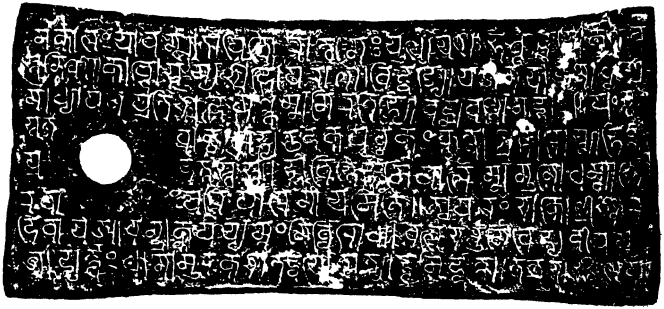
III a



III b



IV a



Second Plate, Second Side

19 स्तोवनीपतिः ॥ [२*] [1]प्रद्योदन्मदगन्धलुब्धमधुपव्यालीढगण्डा[ग्ग]जान्नार्लि-[2]

20 भ्यस्मदात्महसमतुलो य[स्य]गिनामग्रणीः। ।*] स(ः) [श्रीम]ननिय-

21 ङ्कभीमनृपातिगाङ्कान्वयोतंशकः[3] (।) पञ्चत्रिंशतमब्दकान्समः-[4]

22 भुनक्पिथ्वीं[5] [स्तु]तः पार्थिवैः ॥ [३*] तदग्रसूनुः[6] सुरराजसूनुना

23 समस्तमस्तां [ग्र*]मितारिमण्डलः [।*] स्म पाति कामार्ण्णवभूपतिर्भुवं[7]

24 समृद्धिमानर्ड्डसमा[8] समुज्वलः ॥ [४*] तदनु[9] तदनुजन्मो[10] चित्तजन्मो(प)-

25 पमानो गुणनिधिरनवद्यो गुण्डमाख्यो महीसः[11] [।*] [स*]कलमिदमरक्षत्रीणि[12]

26 वर्षाणि धात्रीवलयमलघुतेजोनिर्जितारातिचक्रः ॥ [५*] ततो[13] हेमातुरस्तस्य म-

27 धुकामार्ण्णवो नृपः। अवति स्मावनीमेताम[ब्द]मिकार्ण्णविंशतिं[14] ॥ [६*] ० ॥

Third Plate, First Side

28 अथ[15] वज्रहस्तनृपतेरग्रसुतादखिलगुणिजनाग्रणः [।*] कामा[र्ण्णवा]-

29 [16]त्क्रवन्द्रप्रगीयमानावदातशुभकीर्त्तेः ॥ [७*] श्रीय[17] इव [18]वेदुम्बान्वय(प)-

30 यःपयोनिधिसमुद्भवायाश्च [।*] य(ा)ः समजनि [19]विनयम[हा*]देव्याः श्रीवज्रह-

31 स्त इति त[न*]यः ॥ [८*] [20]वियदृतुनिधिसंख्या[21] याति [22]शाकाब्दसङ्के दिन[क्र]-

32 [ति] [23]वृषभस्थे रोहिणीमे सुलग्ने [।*] धनुषि च सितपक्षे[24] सूर्य्यवारे तृ-

33 तीयांयुजि[25] सकलवरिचो रचितुं योभिषिक्तः ॥ [९*] न्यायेन[26] यत्र

34 सममाचरितुं चिवर्गे[27] मार्गेण रक्षति महीम[28] महितप्रतापे [।*] नि-

[र्व्या]धय-

35 स्य निरसाश्च[29] निरापदश्च शश्वत्पजा[30] भुवि भवन्ति विभूतिमत्यः ॥ [१०*] व्या-[31]

36 प्ते [32]गङ्गकुलोत्तमस्य यशसा[33] दि[क्र]क्रवाले शशिप्रद्योतामलिनेन य-

Third Plate, Second Side

37 स्य भुवन(ः)प्र[ङ्क]टसम्पादिना [।*] सिन्दूरैरतिसान्द्रपङ्क[प*]टलै[ः*] [कुम्भ]स्थली

38 पट्टवे[ष्व]लिष्यन्ति पुनः पुनश्च हरिताभाधोरणा वारणान[34] ॥ [११*] [35]अनुरागि-

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[1] Metre Śārdūlavikrīdita, read प्रद्योत°, °लुब्ध°
[2] Read °न्गजानर्ल्लि-
[3] Read °नृपतिगाङ्कान्वयोत्तसक.
[4] Read °सब्दकान्सम-
[5] Read भुनक्पृथ्वी
[6] Metre Vaṃśastha
[7] Read °र्भुवं
[8] Read °समा समुज्वल
[9] Metre Mālinī
[10] Read °जन्मा
[11] Read महीश
[12] Read °रक्षत्रीणि
[13] Metre Ślōka, read हेमा°
[14] Read °सब्दानेकान्नविंशतिं
[15] Metre Gīti
[16] Read रुक्वीन्द्र°
[17] Metre Gīti, read श्रिय
[18] Read वेदुम्बा°
[19] Read विनयमहा°
[20] Metre Mālinī
[21] Read °सख्या
[22] Read शाकाब्द°
[23] Read वृषभस्थे The second वृ seems to have been cancelled by the engraver
[24] Read सितपचे
[25] Read °यायुजि सकलधरिचौ
[26] Metre Vasantatilaka
[27] Read चिवर्गौ
[28] Read महीम्
[29] Read निरघाश्च
[30] Read शश्वत्प्रजा
[31] Metre Śārdūlavikrīdita
[32] Read गाङ्क°
[33] Metre Śloka.
[34] Read °णान्
[35] Metre Ślōka.

39 ण गुणीनी[1] यस्य वक्षोसुखावयो:[2] [।*] आसीनि[3] श्रीसरस्वत्यावनुकूले
40 विराजतः ॥ [१२*] ०॥ [4]कलिङ्गनगरात्परमभट्टारा-
41 रक[म*]हाराजाधिराजत्रिकलिङ्गाधिपतिश्रीमदनन्तवर्म्मा व-
42 ज्रहस्तदेव[:*] कुशली [5]समस्तामात्यप्रमुखजनपदान्समा[ह्व]य [स]-
43 माज्ञापयति विदितमस्तु भवतां ॥ वराहव[र्त्त]व्यां । तामरचे-
44 रुग्रामो नाम (।) चिखलीवाटकेन[6] सममेकीकृत्य ॥ चतुस्सीमा-
45 [7]वच्छिन्नसजलस्थलसर्व्वपीडाविहर्ज्जितमाचन्द्रार्क्कक्षितिस्थ-

Fourth Plate, First Side

46 मकालं यावन्मातापित्रोरात्मन: पुण्ययशोभि[र्हृद्ये क्रत]व-
47 सुनिधिशाकाब्दे[8] । सूर्य्यग्रहोपरागे । विद्वद्भ्यो य[ज]नया[ज]ना[ध्याय]-
48 नाध्यापन[दान*]प्रतिग्रहषड्धर्म्मनिरतेभ्यो [9]ब्रह्मव[र्च्चो]मद्भ्य: ॥ पंच-
49 [10]सत[ब्राह्मणे]भ्य उदकपूर्व्वकं कृत्वाग्रहारीकृत्याभि:
50 प्रदत्तस्सर्व्वाज्ञाविभि[र्भू]मि[पा]लैर्मुनुधर्म्मागी-[11]
51 रवात्परिपालनीयमिति[12] ॥ अपर च । कोटीश्वर-
52 देवाय आचन्द्रार्कपर्य्यन्तं निर्व्विरोधा । [13]वलिचरुनैवेद्यदीपपू-
53 जार्थञ्च धान्यसुरक्षयतडयोत्पत्या[14] भूमिर्दत्ता । तत्र च । क्षण्डस्फु-

Fourth Plate, Second Side

54 टितभग्नघटनं [15]तत्रस्थब्राह्मणैरवश्यं कर्त्तव्यमिति ॥

No. 12 — TALAMANCHI PLATES OF VIKRAMADITYA I, A.D. 660.

BY PROFESSOR E HULTZSCH, PH.D., HALLE (SAALE)

This inscription was first published by Messrs A. Butterworth and V. Venugopal Chetty in their *Nellore District Inscriptions*, p. 189 ff. According to p. 192 of the same work, the plates were "discovered about 12 years ago by a servant of Adapalli Venkata Reddi of Párla-

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[1] Read गुणिनी. [2] Read °खाश्रयोः. [3] Read आसीने.
[4] Read °नगरात्परम°. [5] Read °मात्य°.
[6] The engraver had originally written °वाटाकेन.
[7] The engraver originally wrote °जस्थलस्थल°, but cancelled the first स्थ. Read °विच्छिन्न°; after the त has been cancelled.
[8] Read °शाकाब्दे.
[9] The reading of this word is very uncertain, read perhaps ब्रह्मवर्च्चो°.
[10] Read शतब्राह्म°. [11] Read °र्भूमिपालैर्मुनीक्षधर्म्मागी-.
[12] Read °पालनीय इति. [13] Read बलि°. [14] Read °त्पत्त्या.
[15] The engraver seems to have begun to write तात्र°, but the *d* stroke has been left unfinished; °ब्राह्मणैरवश्य.

while ploughing some land known as Talamanchipádu in **Talamanchi** of Nellore taluk[1] where a flourishing village is said to have once stood" They "have been sent to the Madras Museum at the request of the owner" I re-edit the inscription from three sets of ink-impressions, kindly prepared at my request by Rai Bahadur V Venkayya, M A, who describes the original as follows —

"**Three copper-plates**, of which the first and last are engraved on their inner side only They measure $7\frac{1}{2}''$ in breadth The height of the plates is not uniform Generally they are higher in the margins than in the middle

	Height in the margins	*Height in the middle*
1st plate	$3\frac{1}{2}''$	$3\frac{1}{3}''$
2nd plate	$3\frac{2}{8}''$	$3\frac{1}{4}''$
3rd plate	$3\frac{1}{4}''$ & $3\frac{3}{8}'$	$3\frac{1}{4}''$

Through circular holes bored on the left margin of each plate passes an oval ring measuring $2\frac{3}{4}''$ by $3\frac{1}{8}''$ It is nearly $\frac{1}{4}''$ thick The ends of the ring are secured in the base of a **seal**, which is also oval and measures $1''$ by $\frac{7}{8}''$ The emblems on the seal, which appear to have been engraved in a countersunk surface, are much worn, but show a lump in the middle—perhaps meant to represent a boar The total weight of the plates with ring and seal is 80 tolas"

The writing on the plates is well preserved, excepting a few letters near the margins of plate I and plate II *a* The **alphabet** resembles that of two other grants of Vikramáditya I[2] The *upadhmánîya* is used once (l 24), a final form of *m* twice (ll 24, 27), and one of *n* once (l 17) The three Dravidian letters *ḷ*, *ḻ* and *ṟ*, the second of which has the same shape as the *padhmánîya*, occur in the two village names *Elasatti* (l 23) and *Koḻchumko[ṟa]* (l 22) The **language** is Sanskrit There are four well-known Anushtubh verses one at the beginning and three near the end, the remainder of the inscription is in prose

The document was issued **in the sixth year of the reign** (l 20) **of the (Western) Chálukya** (l 5) **Vikramâditya (I)**, the son of Satyâśraya (*i e* **Pulakêśin II**), grandson of **Śrîvarman (I)** and great-grandson of **Polikeśin (I)** Each of these four kings receives the same laudatory epithets as in other published grants of the same period The new inscription records the grant of the village of **Elasatti**,[3] north of **Koḻchumko[ṟa]**, to **Śrîmêghâchârya** (l 22 and 31 f), the preceptor (*guru*) of Vikramâditya I, and was written by **Vajravarman** of the **Vaidya** family

The historical importance of the plates lies chiefly in the **date** of the grant (l 20 f), regarding which Prof Kielhorn kindly contributes the Postscript on p 102 below On the strength of the latter I have added the date "**A D 660**" to the title of this article and to the heading of the companying Plate

TEXT[4]

First Plate

1 जयत्या[विष्कृतं विष्णो]र्व्वाराहं रूपमिताक्षं[वं] [।*] दंष्ट्रि[णो]न्नतदंष्ट्राग्र-
विश्रान्तभु-

[1] On the map prefixed to the *Nellore District Inscriptions*, Talamanchi is marked by the figure '32' on the road from Nellore town

[2] *Journ Bombay Br R A S* Vol XVI pp 235 and 238

[3] Messrs Butterworth and Venugopal Chetti are unable to identify this village, see *Nellore District Inscriptions*, Preface, p. vi

[4] From three sets of ink-impressions

2 यन वपुः [॥ १*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितिपुत्रा-
3 णां सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तक-
4 ल्याणपरंपराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्ष-
5 णक्षणवशीकृतश्रीयमद्दीश्वरतां चलिक्यानां कुलमलंकरिष्णोरस्मि-
6 धावश्रथस्खानपविचीकृतगात्रस्य श्रीपोलिकेशिवल्लभमहाराज-
7 स्य प्रपौत्रः [1]पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डलप्रविदलविशृङ्ख-
8 [2][वि]शृङ्खलकीर्त्तेश्श्रीकीर्त्तेश्श्रीकीर्त्तिवन्मपृथिवीवल्लभमहाराजस्य पौत्रः समर-
9 [स]सप्तसकलोत्तरापथे[श्व]रश्री[पृथ्वीवल्लभपरा]ज[योप]ल[ब्ध]परमेश्वरा-

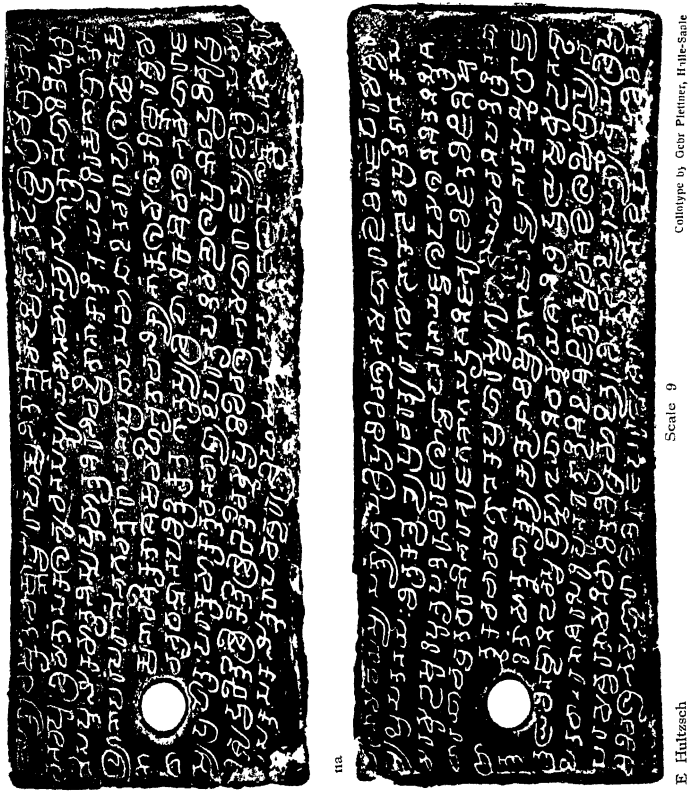
Second Plate; First Side

10 [पर]नामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्व[र]-
11 [स्य] प्रियतनयः[3] चित्रकण्ठाख्यप्रवरतुरंगमेणैवेनैव प्रतीतानेकस-
12 मरसुखेषु रिपुनृपतिकधिरजलाखादनरनायज्वलदमलनिशितनिस्त्रिंश-[4]
13 धारया च धृतधरणीभरभुजगभोगसदृशनिजभुजविजितविजिगीषुः[5]
14 आत्मकवचावमग्नानेकप्रहारस्खगु[रोश्श्रय]मवनियतिश्चितया-
15 [6]न्तरितांमात्मसात्कृत्य [7]कृतैकाधिष्ठिताने[धरा]ज्यभरस्खस्निग्ध्य-
16 त्ये विनष्टानि देवस्वब्रह्मदेयानि धर्म्मयशोभिवृद्धये स्वसुखेन स्वा-
17 पितवान् रणशिरसि रिपुनरेन्द्रादिशि दिशि जित्वा स्वयंजां लक्ष्मी
प्राप्य च
18 परमेश्वरतामनिवारितविक्रमादित्यः[8] विक्रमादित्यसत्याश्रयश्रीपृ-
19 [थि]वीवल्लभमहाराजाधिराजपरमे[श्वरस्सर्व्वा]ना[ज्ञा]प[यति] [॥*] विदित-[9]

Second Plate; Second Side

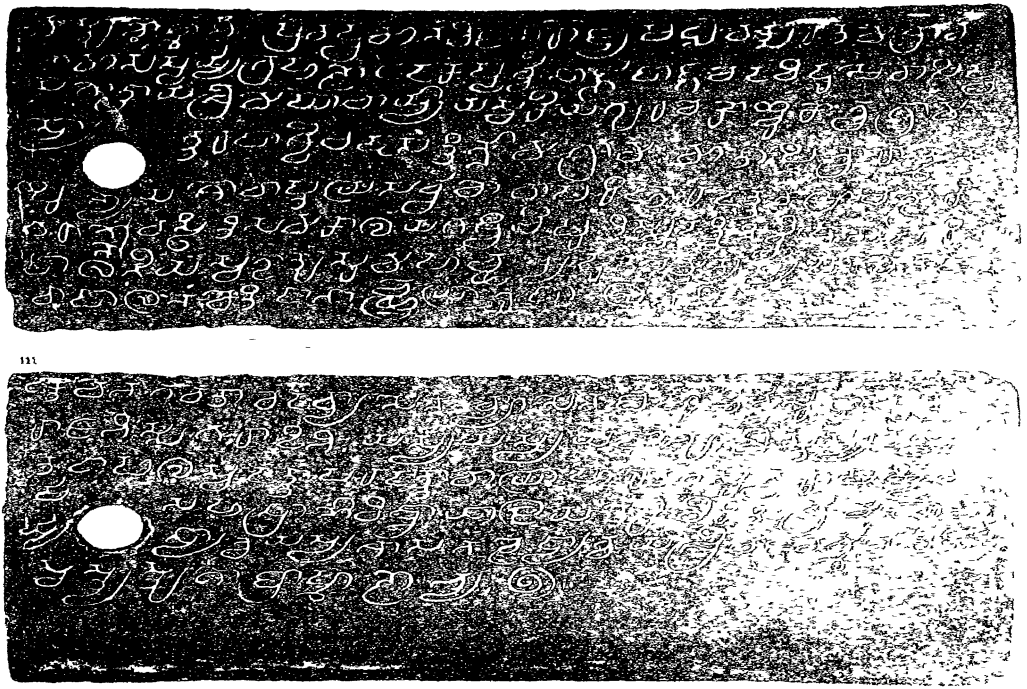
20 [म]स्तु [10]भोस्सामिः प्रवर्द्धमानविजयराज्यषष्ठवत्सरतमे[11] श्राव-
21 णमासस्सूर्य्यग्रहे[12] उदकपूर्व्वं साङ्गोपाङ्गवेदविदुषे वासिष्ठ-
22 सगोत्राय श्रीमिघाचार्य्याय स्वकीयगुरवे कोण्डुंकोल[ग्रा]म-
23 स्योत्तरपार्श्वे[13] एकसत्तिर्व्वाम ग्रामः[14] मातापित्रोरात्मन-
24 ×पुण्ययशोवाप्तये सर्व्वबाधापरिहारं[15] दत्तम् [॥*] आचन्द्रार्क्क-

[1] Read °क्रान्त°.
[2] Cancel the second °विशृङ्ख° and the second °कीर्त्तेश्श्री°; read °कीर्त्तिवन्मपृ°.
[3] Read °तनयश्चित्र°
[4] Instead of °रनाय° read °रसनाक्षमाम°.
[5] Read °पुराक्रम°.
[6] Cancel the *anusvâra* of तां and read °न्तरितात्मा-.
[7] Read कृतैकाधिष्ठिताग्रेश्व°.
[8] Read °दित्यो
[9] Read विदिश°.
[10] Read भौ°.
[11] Read °वत्सरे.
[12] Read °ग्रहण.
[13] Read °पार्श्वे
[14] Read ग्रामौ
[15] Read सर्व्वबाधापरिहारो दत्तः.



E. Hultzsch Scale 9 Collotype by Gebr Plettner, Hale-Saale

From ink impressions supplied by Rai Bahadur V Venkayya



25 धरार्ण्ववस्थितिसमकालं यज्ञचिचीषुभिश्चदत्तिनिर्विशेषं परि-
26 पालनीयं [॥*] स्वन्दातु सुमहच्छक्यं दुःखमन्यस्य पालनं [।*] दानं
27 वा पालनं वेति दानाच्छ्रेयोनुपालनमिम्[1] [॥ २*]

Third Plate.

28 उक्तं च भगवता वेदव्यासेन व्यासेन[2] [॥*] बहुभिर्व्वसुधा भुक्ता
29 राजभिस्सगरादिभिः [।*] यस्य यस्य यदा भूमिस्तस्य तस्य
30 तदा फलं [॥ ३*] स्वदत्तां परदत्तां वा यो हरेत वसुन्धरा[म् ।*] षष्टिं व-
31 र्षसहस्राणि विष्ठायां जायते क्रिमिरिति । [४*] श्रीमेघाचा-
32 र्य्यस्यान्वयस्य शासनं वेदान्वयश्रीवज्रवर्म्मणा लिखितं [॥*]
33 स्वस्त्यस्तु गोब्राह्मणेभ्यः [।*] ओं[3] ॥—

TRANSLATION.

[Verse 1 contains an invocation of the boar-incarnation of Vishnu]

(Line 2) The great-grandson of the glorious **Pulikêśi**-Vallabha-Mahârâja, whose body was purified by bathing at the end of a horse-sacrifice, (*and*) who adorned the family of the glorious **Chalikyas**,[4]

(L 7) The grandson of the glorious **Kîrtivarma**-Pṛithivîvallabha-Mahârâja, whose pure fame was established in the territories of hostile kings, such as **Vanavâsi**, which had been subdued by (*his*) valour,

(L 8.) The dear son of **Satyâśraya**-Śrîpṛithivîvallabha-Mahârâjâdhirâja-Paramêśvara,[5] who acquired the surname of 'supreme lord' (*paramêśvara*) by defeating the glorious **Harshavardhana**, the lord of the whole northern country, who had encountered (*him*) in battle,

(L 11) He who, at the head of many famous battles, (*assisted*) by none but (*his*) noble steed named Chitrakantha and by the edge of (*his*) glittering, spotless and sharp sword which behaved like a tongue in licking the blood of hostile kings, conquered would-be conquerors by his own arms which resembled the coils of the serpent who carries the burden of the earth, into whose own armour many blows had plunged, who, having gained for himself the royalty of his father, which had been concealed by the triad of kings,[6] caused the burden of the whole kingdom to be governed by (*himself*) alone, who, for the increase of (*his*) merit and fame, by his own mouth confirmed the property of temples and the grants to Brâhmaṇas which had lapsed in that triad of kingdoms, the sun of whose valour (*became*) irresistible after he had recovered at the head of battles the royalty belonging to his family from the hostile kings of every quarter, and after he had acquired the title of 'supreme lord' (*paramêśvara*), **Vikramâ-ditya-Satyâśraya**-Śrîpṛithivîvallabha-Mahârâjâdhirâja-Paramêśvara commands all people (*as follows*) —

(L 19.) "Be it known to you (*that*), in the **sixth** year of (*Our*) reign of growing victory, at an eclipse of the sun in the month of **Śrâvaṇa**, the village named **Elasatti** on

[1] Read °नमिति.
[2] The *d* of व्या is expressed twice.
[3] Expressed by a symbol.
[4] The usual epithets of this family (ll. 2-5) are omitted in the translation.
[5] *I.e* Pulakêśin II.
[6] *Viz* the Chôḷa, Pâṇḍya and Kêraḷa. Compare one of the epithets applied to Vikramâditya I. in the grants of his son Vinayâditya, above, Vol. V p. 202, note 16.

the northern side of the village of **Kolchumko[nra]** has been given by Us, with libations of water, with exemption from all molestation, to Our own preceptor (*guru*) **Śrîmêghâchârya** of the Vâsishṭha *gôtra*, who knows the Vêdas with (their) *Angas* and *Upângas* in order that (*Our*) mother and father and Ourself might obtain merit and fame As long as the moon, the sun, the earth and the oceans shall exist, (*this grant*) should be protected without distinction from their own gifts by those who desire to accumulate fame "

[Verses 2-4 contain the usual admonitions to future rulers]

(L 31) (*This*) edict (*in favour*) of the family of **Śrîmeghâchârya** was written by the illustrious **Vajravarman** of the **Vaidya** family Let there be welfare to cows and Brâhmanas! *Ôm*

POSTSCRIPT.

BY PROFESSOR F KIELHORN, C I E , GOTTINGEN

The inscription edited above by Prof Hultzsch is dated in the 6th year of the reign of the W Chalukya Vikramâditya I, at the time of a **solar eclipse in the month Śrâvana** From page 2 of Appendix II to Vol VIII of this Journal it will be seen that this date must necessarily fall between A D 635 and 685, and from what we know to be the general rule regarding eclipses that are quoted in dates, we may conclude that the eclipse here referred to most probably was one that was **visible at Bâdâmi**, the capital of the W Chalukyas, situated in about Long 76° and Lat 16°

Now it so happens that during the fifty years from A D 635 to 685 there was, in both the *pûrnimânta* and the *amânta* month Śrâvana, only a single solar eclipse that could have been at all visible at Bâdâmi, *viz* the eclipse which took place 3 h 5 m after mean sunrise of **Monday, the 13th July A D 660** That eclipse, an annular one, was **fully visible at Bâdâmi**, and the 13th July A D 660 was the 15th of the dark half of the *pûrnimânta* **Śrâvana** We may compare especially the solar eclipse in the date of the Pattadakal duplicate pillar inscription of the reign of the W Chalukya Kîrtivarman II (No 48 of my *Southern List*), of the 25th June A D 754, which likewise took place in the *pûrnimânta* Śrâvana, and to show that in early times the *pûrnimânta* scheme of the months was prevalent in Southern India, we may also cite the solar eclipse in the date of No 9 of the *List*, which took place in the *pûrnimânta* Bhâdrapada, and the solar eclipse in the date of No 551 of the *List*, which took place in the *pûrnimânta* Phâlguna

Monday, the 13th July A.D 660 (in Śaka-saṁvat 582) would thus be in every way a suitable equivalent of our date, that it is its true equivalent is rendered more than probable by the date of the Nerûr plates of the queen Vijayabhaṭṭârikâ (No 23 of my *Southern List*) That date corresponds to **the 23rd September A.D 659**, and is of the 5th year of a reign of which hitherto it appeared doubtful whether it was the reign of Vikramâditya's eldest brother Chandrâditya or of Vikramâditya himself Since we now have a date in A D 660 which would be a most proper equivalent for a date of the 6th year of the reign of Vikramâditya I, the date in A D 659 must surely be definitely assigned to the 5th year of the same reign, and the two dates in my opinion must be taken to prove that **Vikramâditya I. commenced to reign between some time in September A D 654 and July A D 655.**[1]

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[1] Dr Fleet, in his *Dynasties*, p 363, arrived at the conclusion that "we shall probably be very close to the mark, if we place the formal commencement of his reign somewhere in the autumn of . . A D 655 "

No 13.—MANDHATA PLATES OF DEVAPALA AND JAYAVARMAN II. OF MALAVA.

By Professor F Kielhorn, C I E ; Gottingen.

Of the Paramâra kings, who ruled over Mâlava for more than three hundred years, there ve been published hitherto the texts of twelve copper-plate and three stone inscriptions, 3 have besides short notices of about half a dozen other stone inscriptions, generally of small ent or importance. Of the copper-plate inscriptions, three were first edited by Colebrooke in -4, two by L Wilkinson in 1836 and 1838, one by Rajendralal Mitra in 1850, and three by -2 Edward Hall in 1860 and 1861 Of the stone inscriptions, the largest was first edited by Gangadhar Shastri in 1843, and another by FitzEdward Hall in 1859 And from these *tiones principes* the genealogy of the Paramâras of Mâlava, with most of their dates, might re been drawn up, about fifty years ago, very nearly as I have given it above, Vol. VIII. v. I pp 14 and 15 Moreover, of so important a king as Udayâditya we even to-day hardly sess more than that 'wretched scrawl,' made known in 1840, of a person 'who knew nothing Udayâditya's family' I mention this to show how little that is really new we have learnt ut Mâlava, from its own records, for half a century, and to indicate what chances are open to officials of the Archæological Survey of India to enrich our knowledge of the histhry of that ntry For, in my opinion, a systematic search for inscriptions in the ancient Mâlava country be sure to bring to light numerous documents of importance. Even now such a search has a well inaugurated

In 1903 there were discovered at Dhâr the inscriptions published above, Vol VIII. p 96 ff. p. 241 ff, highly interesting from a literary point of view And in 1904 and 1905 were ad, at or near Mândhâtâ, the two copper-plate inscriptions now here edited. These plates of some value inasmuch as they show how **Dêvapâla**, one of the later kings of Mâlava who already known to us, was related to preceding rulers, and as they give us the names of two of his, **Jaitugidêva** and **Jayavarman [II.]**, who, one after the other, succeeded him

A.—MÂNDHÂTÂ PLATES OF DÊVAPÂLA; [VIKRAMA-]SAṂVAT 1282.

These plates were found, in May 1905, near the temple of Siddhêśvara at **Mândhâtâ**, an id in the Narmadâ (Narbadâ, Nerbudda) river attached to the Nimâr district of the Central rinces.[1] They were discovered enclosed in a chest made of two stones, 1′ 8½″ long by ″ broad They are now in the Provincial Museum at Nâgpur, to which they have been anted by Rao Jaswant Singh of Mândhâtâ. The first account of them was given by an old I of mine, Mr Lele, Director of Education in the Dhâr State,[2] and a transcript of the ription engraved on them, with a translation and notes, was afterwards furnished to the orities by Mr. Pyari Lal Ganguli, pleader of Nimâr The text and a translation, with an duction, have also been sent to the Government Epigraphist by Pandit Hiranand Shastri, tor of the Nâgpur Museum. At Prof Hultzsch's request, I edit the inscription which is on plates from impressions kindly supplied by Mr. Cousens.

The inscription is on three plates, which are stated to measure about 1′ 5½″ broad by gh, and of which the second is inscribed on both sides, while the first and third plates are

[1] See *Gazetteer of the Central Provinces*, p 257 ff ; Constable's *Hand Atlas of India*, Plate 27, C d; and [2] Vol III p 46 On the temple of Siddhêśvara see also *Archæol. Survey of India, Annual Report*, 1903-04,

Mr Lele at the time most kindly offered to send me impressions of the plates, but was somehow or other vented from doing so I take the opportunity of thanking him here also publicly for the generosity with which made over to me his valuable impressions of the Dhâr inscriptions published in Vol. VIII. of this Journal.

inscribed on one side only The writing on the several sides covers a space between 1′ 4″ and 1′ 4⅝″ broad by between 10½″ and 11½″ high In the lower proper right corner of the first side of the third plate a space about 2″ broad by 3″ high is marked off by double lines, which enclose an engraving of the mythical bird Garuḍa, the exact shape of which may be seen from the accompanying photo-lithograph[1] The plates are held together by two rings for which there are two holes in each plate, these rings, I am informed, are open and were apparently never soldered together

The three plates contain 80 lines of well-engraved writing, which is in so perfect a state of preservation that, with the exception of not more than three *akṣharas*, every letter may be read with absolute certainty In line 40 a vacant space is left for four *akṣharas* which may have been illegible in the original from which the inscription was copied, and there is a similar vacant space for two *akṣharas* in line 54 The size of the letters is between $\frac{5}{16}$″ and $\frac{3}{8}$″. The characters are Nâgarî of the period to which the inscription belongs, and the language is Sanskrit The forms of individual letters hardly call for any remarks Attention may be drawn to the initial *ṛ* and *ṝ* (*e g* in *tva*, l. 4, and *Ūdā*°, l 50), and to the initial *ê* (in *êsha*, l. 17) and *au* (*e g* in *Audalya-*, l 27, and *Aurvva-*, l 40), perhaps also to the forms of *th* (*e g* in *purushârtha-*, l 1,) and *kṣh* (*e g* in *sâkshât=*, l 1) It may also be stated that the signs for *ṭ* and *ḅh*, and those for *ddh* and *dv*, often are so much alike that it is very difficult to distinguish between them As the 22 verses in lines 1-17 are all numbered, the inscription offers specimens of all numeral figures; and in lines 28, 34, 49 and 50, it gives the fraction ¼, denoted by two vertical lines, placed, as the case may be, after a numeral or the sign for nought.[2] In line 79, before the word *rachitam=*, the text contains a peculiar symbol (perhaps a monogram), the meaning of which I am unable to explain — As regards orthography, the sign for *v* denotes both *b* and *v*, the dental sibilant is used instead of the palatal about 30 times, and the palatal instead of the dental about 25 times (even in such ordinary words as *śutaḥ* for *sutaḥ*, l 9, *Śâmavêda-* for *Sâmavêda-*, l 29, *etc*), *ṛs* is used for *ṛs* in *Ṛishi-*, l 60, and *ṛs* for *ṛs* in *ṭṛs*° for *ṭṛi*° (i e *ṭṛsvêda-*), l 29 and elsewhere, and in *Śaktṛs-* for *Śaktṛs-*, ll. 23 and 71; *j* is employed instead of *y* in *jasô-* for *yasô-*, l. 73, and in the names *Jasôdhara-*, l 29, and *Jasadêva-* (for *Yasôdêva-*), l 64, and *kṣh* for *khy* in *Śaṅkshâyana-*, l 46 The occasional employment of *dy*, *dv* and *dhv* for *ddy*, *ddv* and *ddhv* need perhaps hardly be mentioned, but I may add that the word *tâmvratâm* is written *tâmvratâm* in line 2, and that the sign of *svagraha* is employed three times, in *sôṣabhuta*°, l 15, °*dâyôṣyam=*, l 75, and *vudhvôṣmad*°, l 75 There are a few clerical errors not referred to in the above, that can all be easily corrected — The inscription, in lines 1-17, has 22 verses which chiefly contain genealogical matter, and of which verses 1-19 were already known to us from the three grants of king Arjunavarman[3] In addition to them, we have in lines 20-22 the well-known verse commencing with *Vâtâbhra-vibhramam=idam vasudhâ-ḍâdhipatyam* which, with a single exception,[4] occurs in all Paramâra plates, and in lines 75-79 four benedictive and imprecatory verses, the last of which, commencing with *Iti kamaladalâmbuvindu-lôlâm*, is common to all Paramâra plates The rest of the text is in prose In the poetical portion we find in line 6 the (as far as I can see, perfectly correct) adjective *uḍḍâman*,[5] instead of *uḍḍâma* which alone is given by the dictionaries And in the prose part there occurs, in lines 72 and

[1] Similar representations of Garuḍa are found on all complete plates of the Paramâras of Mâlava, of which facsimiles have been published, compare *e. g* above, Vol. III Plate opposite p 50.

[2] Compare above, Vol. VII p 85.

[3] Nos. 195, 197 and 198 of my *Northern List*

[4] *Viz* the Ujjain plates of Vâkpatirâja, published in *Ind Ant.* Vol. XIV. p 160.

[5] I know of no grammatical rule by which a compound formed of *ud* and *dâman* (in the sense of *ḍâmna udgatah*) would become *uḍḍâma*, and most of the passages, which in the dictionaries are quoted under *uḍḍâma*, might just as well be placed under *uḍḍâman* In his commentary on *Raghuvaṁśa* I. 78, Mallinâtha actually explains *uḍḍâma-ḍiggajê* by *uḍḍâmdnô dâmna udgatâ diggajâ yasmin*

73, the strange revenue term *shamhalâtama*[*lâ*]-*samanvita*, which I have not met with elsewhere and am unable to explain

The inscription records a grant of land by the **Paramâra** (or **Pramâra**) king — *Mahârâja*, as he is styled in line 80— **Dêvapâla** of **Mâlava** A full translation of the introductory verses will be given below As has been already stated, up to the end of verse 19 (in line 15) the text is identical with the introductory part of the three published grants of the Paramâra Arjunavarman, and so far contains little more than a list of kings who were ruling over Mâlava **Bhôjadeva, Udayâditya,** his son **Naravarman,** his son **Yaśôvarman,** his son **Ajayavarman,** his son **Vindhyavarman,** his son **Subhatavarman,** and his son **Arjuna (Arjunavarman)** Vindhyavarman and Subhatavarman were at war with the **Gûrjaras,** and the first of them recovered Dharâ, which must have been taken possession of by the enemy [1] Arjuna in his youth put to flight **Jayasimha,** of whom it is elsewhere said that he was a king of Gûrjara and belonged to the Chaulukya family (of Aṇahilapâtaka) [2] To the nineteen verses of Arjunavarman's grants only three new verses (vv 20-22) are added here, which tell us that on Arjuna's death he was succeeded in the government of Mâlava by **Dêvapâla** and record the name of this king's father When I published the Harsaudâ inscription of Dêvapâla, I had to point out [3] that by certain epithets in that inscription Dêvapâla was clearly connected with the *Mahâkumâras* Lakshmivarmadêva, his son Harischandradêva, and his son Udayavarmadêva of Dhârâ Verse 21 of our inscription now informs us that Dêvapâla actually was a son of **Harischandra** (and therefore a brother of the *Mahâkumâra* Udayavarman, whose plates are dated in A D 1200). In the Harsaudâ inscription, which is dated in A D 1218, only three years after the date of the latest known grant of Arjunavarman, Dêvapâla, unlike his brother and his father and grandfather, is styled *Mahârâjâdhirâja* Thus, together with the fact that he succeeded Arjunavarman, would indicate that in him the two branches of the Paramâra family which till then had separately held sway over Mâlava became reunited, or that one of them ceased to exist [4] Besides the Harsaudâ stone and the present plates, the date of which will be considered below, we know of two inscriptions of Dêvapâla's reign, dated in about A.D 1229 and probably 1232 [5]

In lines 17 ff **Dêvapâla** informs all king's officers, Brâhmans and others, and the *Paṭṭakila* and other people dwelling at the village of Satâjunâ in the **Mahuada** *pratyâgaranaka*, that, while staying at **Mâhishmatî,** on the occasion of an eclipse of the moon [6] on the **full-moon** *tithi* in the month **Bhâdrapada** in the year 1282 (given in words), after bathing in the **Rêvâ** (*i e* Narmadâ) and worshipping Śiva (at the temple) in the neighbourhood of (the temple of Vishṇu) Daityasûdana, he granted the village of Satâjunâ, (as stated in lines 72 and 73) well defined as to its four boundaries (*kaṅhaṭa*), *etc*, to certain Brâhmaṇs enumerated in lines 22-71, and (in line 74) he orders the resident *Paṭṭakila* and others to give to these Brâhmans the customary share of the produce and money-rent, *etc*, excepting what was already enjoyed

[1] The context would indicate that Dhârâ had been taken by the Gûrjaras

[2] See now above, Vol VIII p 99, compare also below, p 118, note 2 — In Mêrutunga's *Prabandhachintâmani*, p 240 f, we are told that the Mâlava king Sôhada (*i e* Subhaṭavarman), when about to invade the Gûrjara country, turned back from its frontier on hearing the verse. *Praṇâpô râjamârtanda pûrvasyâmêva rôdyatê | sa êva vilayam yâti paschimâśâvalambinah ||*, but that afterwards the Gûrjara country was 'broken' by his son Arjunadêva

[3] See *Ind Ant* Vol XX. p 311

[4] See *ibid* Vol XIX p 348

[5] Nos 207 and 214 of my *Northern List*

[6] The text has *sôma-parvani* instead of the fuller and ordinary *sômagrahaṇa-parvaṇi*, similarly *sûrya-parvani* is used instead of *sûryagrahaṇa-parvani*, *e g* in the dates of No 356 of my *Northern List* and of Nos. 339 and 380 of my *Southern List* — I may add that, excepting the Mândhâtâ plates of Jayasimha, published above, Vol III p 48, the word *parvani* occurs in the dates of all fully preserved Paramâra plates that have been hitherto published We have *pavitraka-parvani* in No 46 of my *Northern List*, *sômagrahaṇa-parvani* in Nos 49 and 121, *udagayana-parvani* in No 57, *saṅgâta-sûryaparvani* in No 172, *Mahâ-Vaiśâkhyâm parvani* in No 189, *abhishêka-parvani* in No 195, *sûryagrahaṇa-parvani* in No. 197, and *chandrôparâga-parvani* in No. 198.

by gods (*i.e* temples) and Brâhmaṇs. After the usual appeal to future kings to preserve this grant and the imprecatory verses, the date (in line 79) is repeated in figures, with the additional remark that the day was a Thursday.

I may state here at once that, so far as the week-day is concerned, the date is incorrect The full-moon *tithi* of Bhâdrapada ended—

in the current *Chaitrâdi* Vikrama year 1282 10 h 50 m. after mean sunrise of Friday, the 30th August A D 1224,

in the expired *Chaitrâdi* Vikrama year 1282 on Tuesday, the 19th August A D 1225, and

in the expired *Kârttikâdi* Vikrama year 1282 on Monday, the 7th September A.D. 1226.

None of the possible equivalents of the date therefore was a Thursday. On the other hand, there *was* an eclipse of the moon—a partial one—from 17 h 45 m. to 20 h 13 m after mean sunrise, and therefore visible in India, on the second of the three possible days, and I have no doubt that that day, Tuesday, the 19th August A D. 1225, is really the day on which the grant was made, and that in line 79 'Thursday' has been erroneously put down instead of 'Tuesday'

Of the localities mentioned above, Mâhishmatî, from where the grant was made, is Maheswar, a town in the Indore State, Central India Agency, situated in Long 75° 37′ and Lat 22° 11′, on the northern bank of the Narmadâ (Constable's *Hand Atlas of India*, Plate 27, B d). The village of Satâjunâ exists still under the same name—the *Indian Atlas* has 'Satajana'—about 13 miles south-west of Mândhâtâ in Long 76° 3′ and Lat 22° 8′ (*Indian Atlas*, sheet 54) Mahuaḍa, after which the *pratyâgaranaka* or district was called, probably is the village of 'Mohod,' about 25 miles south of 'Satajana,' in Long 76° and Lat 21° 48′. Below, in line 23 of the inscription B., we have *Mahuaḍa-pathakê*, clearly equivalent to *Mahuaḍa-pratyâgaranakê* Among other Paramâra grants, the word for 'district' is *pathaka* also in No. 57 of my *Northern List*, and *pratyâgaranaka* in Nos 172, 189, 195 and 198 The latter term long ago has been identified with the modern *pargaṇâ*, 'a district or tract of country including a number of villages'

An abstract list of the donees will be given below, p. 115 f. From that list it will be seen that their number was 32, and that the proceeds of the village granted to them were divided into 32½ shares (*vaṇṭaka*),[1] in such a manner that 26 donees received one share each, 3 half a share each, 2 one share and a half each, and 1 (the *mahârâja-paṇḍita* or 'king's Paṇḍit' Gôsâ[2]) two shares. The original in each case gives the *gôtra* and *pravaras* of the donee, the names of his father and grandfather, and his place (or country) of origin, also, with two exceptions, the Vêdic *śâkhâ* or Vêda studied by him The *gôtras*, *śâkhâs* and localities so mentioned may be seen from the list, the names of the donees' fathers and grandfathers are given in a separate, alphabetical list, below, p. 116 f The two lists will show that, with a single exception, the people referred to in the preceding are distinguished by certain epithets which are prefixed to their names, and which generally refer to their religious occupation and are mostly given in abbreviated forms In alphabetical order, these epithets are *agni*°, i.e *agnihôtrin*; *dva*° or *dvasaṭhaka*, *upâ*°, i.e *upâdhyâya*; *cha*° or *chaturvêda*, *ṭha*°, i.e. *ṭhakkura*, *tri*° (for *trî*°), i.e. *trivêda*, *dî*°, i.e. *dîkshita*, *dvi*°, i.e. *dvivêda*, *paṁ*° or *pamḍi*°, i.e *paṇḍita*, *pâṭha*°, i.e. *pâṭhaka*, *yâjñi*°, i.e. *yâjñika*, *śu*° or *śukla*, *śrôtri*°, i.e *śrôtriya* In addition to these, we have *pañcha*° in line 71, *râjan* in line 37, and *mahârâjapaṇḍita* in line 39. About the meaning of *pañcha*° I am somewhat doubtful. The meaning that first suggested itself to me was *pañchakula*; but as most of the other epithets refer to religious occupations, I would rather

[1] The inscription B. (in lines 32, 34, 36 and 37) shows that the word *vaṇṭaka* is synonymous with *gaḍa*, 'a share.'

[2] He probably is the Gôsêka, mentioned in line 51 of the inscription B.

take *pañcha*° to be equivalent to *pañchakalpan* (*pañchôlî*) which occurs as an epithet of two persons (father and son) in Prof Weber's Catalogue of the Berlin MSS, Vol II p 96 In the case of 20 donees the same epithet is borne by grandfather, father and son, in 7 cases the grandfather and father have the same epithet, and the son has a different one, and in one case the epithet of father and son is the same, while that of the grandfather differs In the four remaining cases we have the sequences *dîkshita, âvasathika, śukla, upâdhyâya, agnihôtrin, dîkshita, agnihôtrin, dîkshita, âvasathika*, and *agnihôtrin, upâdhyâya, âvasathika*. Speaking from personal experience, I remember that many of my Indian pupils had one or the other of the above mentioned terms as surnames — Dikshit, Padhye, Pathak, Pandit, Shukle, *etc* — which they probably have handed down unchanged to their children and children's children

Of the places with which the donees are connected, I take **Mahâvana-sthâna** to be Mahâban, a town in the Muttra district of the United Provinces (Constable's *Hand Atlas*, Plate 27, C b), Tripurî-sthâna is Tewar, a village in the Jabalpur district of the Central Provinces, about six miles west of Jabalpur, **Akôlâ-sthâna** probably is Akola in Berar (*ibid* Plate 31, D a), and **Mathurâ-sthâna** is Muttra in the United Provinces (*ibid* Plate 27, C b) Dindvânaka-sthâna apparently is the Dêndvânaka, mentioned above, Vol V p. 210, now the town of Didwâna[1] in Jôdhpur, Râjputâna (*ibid* Plate 27, B b). Regarding the remaining places I cannot offer any definite suggestions **Mutâvathû-sthâna** is the same place which is mentioned as Muktâvasthû-sthâna in the three grants of Arjunavarman,[2] and **Hastinâpura** may be the village of Hathnâvara (on the northern bank of the Narmadâ in the Pagârâ *pratijâgaranaka*), which was granted by Arjunavarman's grant published in *Journ Am Or Soc.* Vol VII p 27 With **Takârî-sthâna** compare 'Takârî,' above, Vol III p 350, and note 13 The names **Âśrama-sthâna** and **Sarasvati-sthâna** I have not found elsewhere. On the other hand, **Madhyadêśa** is too well known to call for any remark here

After the date in line 79, the text of our inscription has the three *aksharas dû° śrî mu*, followed by the numeral 3 and a peculiar mark the exact shape of which may be seen from the photo-lithograph The first *akshara* of course stands for *dûtakah* or *dûtah*, and should be followed by a name to which the word *śrî* would have been prefixed, but I do not know whether any or what name may be intended to be denoted by *mu 3* and the following symbol We find the same *mu 3* (probably followed by the same mark which we have here) also in the two grants of Arjunavarman in *Journ Am Or Soc* Vol VII pp 29 and 33

The inscription then has the statement that 'this was composed by the king's preceptor (*râja guru*) **Madana**, with the approbation of the *mahâsândhivigrahika* (or great minister of peace and war), the learned **Bilhana**'— a statement which occurs also in Arjunavarman's grant in *Journ Am Or Soc* Vol VII p 33, and (with *mahâpandita* instead of *mahâsândhivigrahika-pandita*) in the same king's grant in *Journ As Soc Beng* Vol V p 379. On Madana, who may reasonably be taken to have composed merely the introductory verses of the inscription, see now above, Vol VIII p 99 As regards Bilhana, in verse 7 of the *praśasti* at the end of Âśâdhara's *Dharmâmrita*[3] 'the learned Bilhana, the lord of poets,' is described as 'the *mahâsândhivigrahika* of the glorious king Vindhya (*Vindhya-bhûpati*)' Since this king Vindhya can be no other than Arjunavarman's grandfather Vindhyavarman,[4] it might seem as if his *mahâsândhivigrahika* Bilhana could not be the Bilhana of Arjunavarman's grant and of the present inscription But in my opinion there are not for the present any valid reasons why the

[1] In Prof Peterson's *Third Report*, App I p 335, the town is called *Dimdavânanagara*

[2] See *Journ Am Or Soc* Vol VII. pp 27 and 32, and *Journ As Soc Beng* Vol V p 379 (where the published text has *Muktâvasu-sthâna*)

[3] See Dr Bhandarkar's *Report on the search for Sanskrit MSS* during 1883-84, p 391.

[4] *Vindhya bhûpati* has been taken to mean 'king of the Vindhyas or Mâlava'; but as *Arjuna-bhûpati* in the same *praśasti* denotes Arjunavarman, the former can only denote Vindhyavarman

two should not be considered to be identical Of the length of the reign of Arjunavarman's father we know nothing, and all we know in this respect about Arjunavarman is, that he reigned during the five years from A D 1211 to A D 1215 Besides, it should be borne in mind that Âśâdhara himself, from whose work the above statement is taken, was a contemporary of no less than five successive kings of Mâlava, from Vindhyavarman to Dêvapâla's son Jaitugidêva[1]

The inscription ends with the words 'this is the own hand (*i e* the sign-manual) of the *Mahârâja*, the glorious **Dêvapâladêva,**' followed by the usual *mangalam mahâ-śrih*

TEXT.[2]

First Plate

1 Ôm[3] || Ôṁ namaḥ purushârtha-chûdâmaṇayê dhammâya || [4]Pratividdha-[5]subhâd=
bhûmêh kṛitvâ sâkshât=pratigrahaṁ | jagad=âhlâdayan=diśyâ[d*]=dvijêm-
2 drô maṇ galânı vaḥ |(||) 1 |(||) Jîyât=Parasu rno=sau kshatraṁ kshuṇṇam
rau-âbataiḥ | samdhyâ[r]kka-vimvam=[6]ôv=orvvi-datur=yasy=êkaṁ tamvratâm[7] |(||) 2 ||
3 Yêna Mamdôdaṇîvâshpa-vâribhiḥ sa(śa)mitô mridhê | pûnêśva(śva)rî-viyogâgniḥ
sa Râmaḥ śrêyasê=stu vaḥ |(||) 3 |(||) Bhîmên=âpi dhṛitâ mû[r*]ddhni
yat-pâdâḥ
4 sa Yudhishṭhirah | vams(ś)-âdyên=êmdunâ jîyât=su-tulya[8] iva nirmitah |(||)
4 |(||) **Paramârakul-ôttamsah Kamsaṇ**am-mahimâ nripah | śrî-**Bhôjadêva** it[y*]=â-
5 sîn=nâsîd=akhaṇḍita-bhûtalah |(||) 5 |(||) Yad-yaśaśchamdrik ôdyôtô[9] digutsamga-
taramgitô | dvishannripa-yaśaḥpuṇjaṇ=umḍarîkai[r*]=nimîlitam |(||) 6 |(||) Tatô=
bhû-
6 d=**Udayâdityô** nityôtsâh-aikakautukî | asâdhâraṇa-vîraśrir=aśrî-hêtu=vinôdhinâm |(||)
7 |(||) **Mahâkalaha-kalpâmtô** yasy=ôddâmabhu=âsu(śu)-
7 gaṇ | kaṭu n=ônmûlitâs=tumgâ bhûbhṛitaḥ kataḳ-ôlvaṇâḥ |(||) 8 |(||)
Tasmâch=chhinna-dvishanmarmâ **Naravarmâ** narâdhipah | dhaṇmô(ṇm-a)-
bhyuddharaṇê dhîmân=abhût=sîmâ
8 mahîbbujâm |(||) 9 |(||) Pratu-prabhâtam viprêbhyô dattaṇ[r]=grâma-padaṇi svayaṁ |
anêkapadatâm ninyê dharmmô yên=aika-pâd=api |(||) 10 |(||) Taty(śy)=ajaṇi
Yaśôvarmmâ
9 putrah kshatriya-śêkharah | tasmâd=**Ajayavarm**=âbhûj=jayaśrî-viśrutah
śu(su)tah |(||) 11 |(||) **Tat-sûnur=vvîra-mûrddhanyô dhany-ôtpata(tta)**ṇ=ajâyata | **Gûrjarô-**
chchhêda-
10 nirvvamdhi[10] **Vimdhyavarmâ** mahâ-bhujaḥ |(||) 12 |(||) **Dhâray**=ôddhṛitayâ
sârddham dadhâtu sma tridhâratâṇi | sâmyugînasya yasy=âsiṇ=trâtum lôka-
trayîṁ=iva |(||) 13 |(||)
11 Tasy=âmushyâyaṇah putraḥ Sutrâma-śrîr=ath=âśishat | bhûpaḥ **Subhatavarmm**=êti
dharmmê tishthan=mahî-talam |(||) 14 |(||) Yasya jvalati dig-jêtuḥ pratapas=
tapana-dyu-
12 têh | dâvâgni-chchhadman=âdy=âpi [11]**garjjad-Gûrjjara-pattanê** |(||) **15** |(||) Dêva-
bhûyam gatê tasmin=namdanô=rjjuna-bhûpatta(ti)ḥ | dôshṇâ dhattê=dhunâ
dhâtri-valayam valayam

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[1] See the inscription B, below
[2] From an impression supplied by Mr. Cousens.
[3] Denoted by a symbol
[4] Metre of verses 1-22: Ślôka (Anushṭubh).
[5] Read *pratibimba-*
[6] Read *-bimbam*
[7] Read *tâmratâm*
[8] Read *sva-tulya.*
[9] Read *-ôddyôtô*
[10] Read *-nirbbaddhâ.*
[11] The editions of the plates of Arjunavarman have *garjyas=*; but *garjjad-* is the reading also of B, below, p 121, line 14.

13 yathâ |(||) 16 |(||) Vâ(bâ)lalîl-âhavê yasya **Jayasiṁhê** palâyitê | dikpâlahâsa-
vyâjêna yasô dikshu viyrimbhitam |(||) 17 |(||) **Kâvyagâmdharvva-sarvvasva-**
nidhinâ

14 yêna[1] sâmpratam | bhâi-âvataraṇam[2] dêvyâś=chakrê pustaka-vinyôh |(||) 18
|(||) Yêna trividha-vîrêna tridhâ pallavitam yaśaḥ | dhavalatvam dadhus=
trîni ja-

15 gâmti katham=amya(nya)thâ |(||) 19 |(||) Ath=ârthinâm=apunyêna puṇyêna
svarggasubhruvâm | sô ṣḍbhutatyâgaśîlaś=cha śrimgârî cha divam gataḥ |(||)
20 |(||) Ta-

16 tah **Pramâra-chamdrasya** **Harischamdrasya** namdanah | raraksha **Mâlava-**
kshônîm **Dêvapâlah** pratâpavân |(||) 21 |(||) Pavitra-karapadmasya(sya)
dânavâri-vijrim-

17 bhitaih | na vidmô **Dêvapâlasya** dêvapâlasya ch=âmtaram |(||) 22 |(||) Sa
êsha nara-nâyakah sarvv-âbhyudayî ||[3] **Mahuada-pratihâgaranakê** **Satâ-**

18 junâ-grâmê samasta-râjapurushân=vrâ(brâ)hman-ôttarân=pratinivâsi(si)-pattakila-jana-
pad-âdîms=cha vô(bô)dhayaty=astu vaḥ samvidi-

19 tam yathâ |[3] śrî-**Mâhishmatî**-sthitaiḥ=asmâbhihr=[4]**dvyaśityadhika-dvâdaśaśata-**
samvatsarê **Bhâdrapadê** **mâsê** **paurnnamâsyâm** **sô-**

Second Plate, First Side

20 **ma-parvvani** **Rêvâyâm** snâtvâ śrî Daityasûdana-sannidhau bhagavantam
Bhavânî-patim samabhyarchchya samsâ[ra]sy=âsâratâm dṛishtvâ | tathâ hi ||
Vâ-[5]

1 tâbhra-vibhramam=idam vasu(su)dh-âdhipatyam=[6]âpâtamâtra-madhurô vishay-
ôpabhôgah | prânâs=trinâgra[jalavimdu-samâ narânâm dha-

2 rmmah sakhâ param=aho paralôka-yânê || iti sarvvam vimrisy=âdrishta-
phalam=amgîkritya ||[7] **Âśramasthâna-vinirggatâya** Vâjimâdhyamdinaśâ-

3 kh-âdhyâyinê Parâśa[ra*]-gôtrâya Parâśa-Śaktri-Vaśishth-êti[8] tri-pravarâya śrôtri[o9]
Dâmôdara-pautrâya śrôtri° Vra(bra)hma-putrâya śrôtri° Gamgâdha-

4 rasa(śa)rmmanê vrâ(brâ)hmanâya vamtakam=êkam 1 **Mahâvanasthâna-**
vinirggatâya Pavitra-gôtrâya Gârggya-Gauriviî-Âmgiras-êti tri-pravarâya Âsva-
lâyanaśâkh-âdhyâyinê di°[10] Gamgâdhara-pautrâya âvaśa(sa)thika-Mahâditya-putrâya
śukla-Bhadrêsva(êva)rasa(śa)rmmanê vrâ(brâ)hmanâya vamtakam=ê-
kam 1 **Mahâvanasthâna-vinirggatâya** Pavitra-gôtrâya Gârggya-Gauriviî-Âmgiras-êti
tri-pravarâya Âśvalâyanaśâkh-âdhyâyinê di° Śim(sim)ha-
kamtha-pautrâya śu°[11] Madhukamtha-putrâya śu° Chamdrakamthasa(śa)rmmanê
vrâ(brâ)hmanâya vamtakam=êkam 1 **Mahâvanasthâ[na*]-vinirggatâya** Audalya-
gôtrâya[12] Mâ-
dhyamdinaśâkh-âdhyâyinê di° Padmasvâmi-pautrâya di° Trilôchana-putrâya di°
Nârâyanasa(śa)rmmanê vrâ(brâ)hmanâya sârdham vamtakam=êkam 1½ **Ma-**

Originally *ydma* was engraved
The edition of the grant of Arjunavarman in *Journ Am Or Soc* Vol VII p 26, has *bhârâvatdranam*
These signs of punctuation are superfluous
Read *=asmâbhir=*
Instead of the *akshara dhâ* originally *dhau* seems to have been engraved
This sign of punctuation is superfluous
[illegible] ed
Originally *Parâśâ-Śa°* was engraved Read *Parâśara-Śaktri-Vasishth êti*, where the name *Śaktri*, [illegible]e, would stand for the more correct *Śakti* See below, line 71
[illegible], here and below, *śrôtriya-*
[illegible], here and below, *sukla*
Metre Vasantatilakâ
Ie, here and below, *dikshita-*
Here the *pravaras* are omitted

29 **hâvanasthâna**-vinirggatâya Kâtyâyana-gôtrâya[1] Śâ(sâ)mavêd-âdhyâyinê tri°[2]
Râmêsva(śva)ra-pautrâya tri° Jasôdhara-[3]putrâya tri° Sûraśarmmanê[4]
vrâ(brâ)hmanâya vamtakam=ê-
30 kam 1 **Takârîsthâna**-vinirggatâya Bhâradvâja-[5]gôtrâya Bhâradvâj-Âmgrasa-
Vâ(bâ)rhaspaty-êti tri-pravarâya **Kauthumasâkh**-âdhyâyi-
31 nê tri° Ḍâlana-pautrâya tri° Âśâdhara-putrâya tri° Visvêsvaraśarmmanê[6]
vra(brâ)hmanâya vamtakam=êkam 1 **Takâristhâna**-vinirggatâya Bhâradvâ-
32 ja-gôtrâya Bhâradvâj-Âmgirasa-Vâ(bâ)rhasya(spa)ty-êti tri-pravarâya Mâdhyamdina-
śâkh-âdhyâyinê di° Kêlhana-pautrâya di° Madhu-putrâya di° Râ-
33 masa(śa)rmmanê vrâ(brâ)hmanâ[y]a vamtakam=êkam 1 **Tripurîsthâna**-
vinirggatâya Bhâradvâja-gôtrâya Bhâradvâj-Âmgirasa-Vâ(bâ)rhaspaty-êti tri-
34 prava- râya pam |[7] Harıdhara-pautrâya pam | Mahîdhara-putrâya pam° Bhrigu-
śa(sa)mmanê[8] vrâ(brâ)hmanâya sârddham vamtakam=êkam 1½ **Mutavathûsthâna**[9]
vinirggatâya
35 Kâśyapa-gôtrâya Kâśyapa(p-Â)vatsâra-Naidhruv-êti tri-pravarâya Âśvalâyanaśâkh
âdhyâyinê cha°[10] Prithvîdhara-pautrâya cha° Âśâ(śâ)dhara-pu-
36 trâya agni°[11] Nârâyanaśarmmanê vrâ(brâ)hmanâya vamtakam=êkam 1
Akôlâsthâna-vinirggatâya Parâvaśu(su)-gôtrâya Parâvaśu(su)-Kâmkâya-
37 na-Kaikaśêya[12] tri-pravarâya tha |[13] Bharatapâla-pautrâya tha | Dallana-putrâya
râja-Gôśa(sa)laśarmmanê[14] vrâ(brâ)hmanâya vamtakam=ekam 1 **Mathurâsthâ-**
38 **na**-vinirggatâya Âśvalâyanaśâkh-âdhyâyinê Vaśi(si)shtha-gôtrâya Kâśyap-Âvatsâra
Vâśi(si)shth-êti tri-pravarâya chaturvvêda-Janârddana-pautrâ-

Second Plate, Second Side

39 ya chaturvvêda-Dharanîdhara-putrâya mahârâjapamdita-śrî-Gôsêśarmmanê
vrâ(brâ)hmanâ[y]a vamtaka-dvayam 2 **Mathurâsthâna**-vinirggatâya Â-
40 śvalâyanaśâkh-âdhyâyinê Bhârggava-gôtrâya Bhârggava-Chyavana-Âpnuvân[15]
Aurvva-Jâmadagny-êti pamcha-pravarâya cha° . . . [16]-pautrâya cha°
41 Vishnu-putrâya cha° Râmêsva(śva)rasa(śa)rmmanê vrâ(brâ)hmanâya vamtakam=
êkam 1 **Mathurâsthâna**-vinirggatâya Aśvalâ[ya*]nasâkh-âdhyâyinê Kâśyapa
gôtrâ-
42 ya Kâśyap-Âvatsâra-Naidhruv-êti tri-pravarâya cha° Samuddhara-pautrâya cha°
Dêvadhara-putrâya cha° Gadâdharasa(śa)rmmanê vrâ(brâ)hmanâya vamtakam=
êkam 1 **Ma-**
43 **thurâsthâna**-vinirggatâya Âśvalâyanaśâkh-âdhyâyinê Bhârggava-gôtrâya Bhârggava
Vaitahavya-Sâvêtas-êti tri-pravarâya cha° Pavitra-pautrâ-
44 ya cha° Dharanîdhara-putrâya cha° Garbhêsva(śva)raśarmmanê vrâ(brâ)hmanâya
vamtakam=êkam 1 **Mathurâsthâna**-vinirggatâya Âśvalâyanaśâkh-âdhyâyi-

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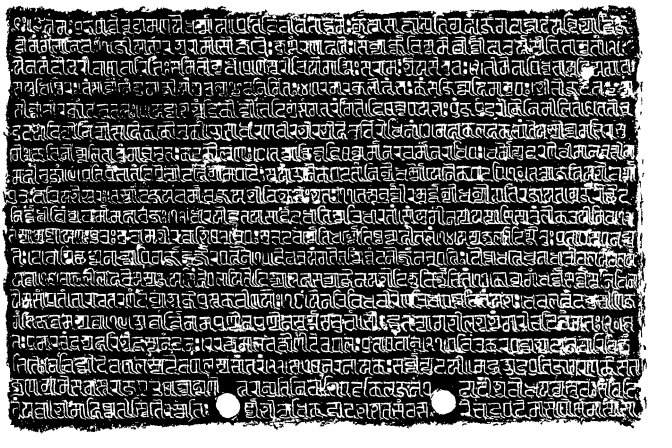
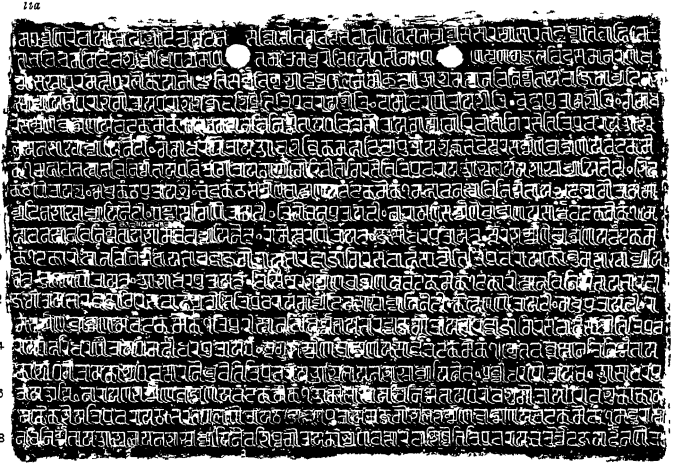
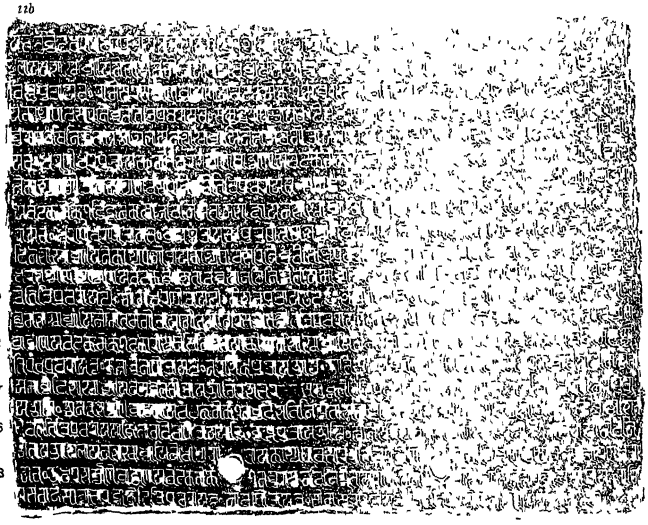
[1] *Kâtyâyana-gôtrâya* was originally omitted, and is engraved above the line Here, again, the *pravaras* are omitted.
[2] Here and below for *tri°*, i.e *trivêda-* [3] For *Yaśôdhara*. [4] For *Śûraśarmmanê*
[5] In the place of the *akshara ra* originally *âva* was engraved [6] Read *Viśvêśvara°*
[7] This, or *pam°*, here and below, = *pamdita-* [8] The *ikkâ* of this man is omitted
[9] Below, in lines 47 and 49, the name is *Mutavathâ°*
[10] *I e*, here and below, *chaturvêda-*. [11] *I e*, here and below, *agnihôtri-*
[12] Read *Kaikas-êti* [13] *I e*, here and below, *thakkura-*
[14] The *ikkâ* of this man is omitted [15] Read *Âpnavâna*, see below, lines 52 and 66
[16] Here an open space is left for a name of four syllables which has been omitted.

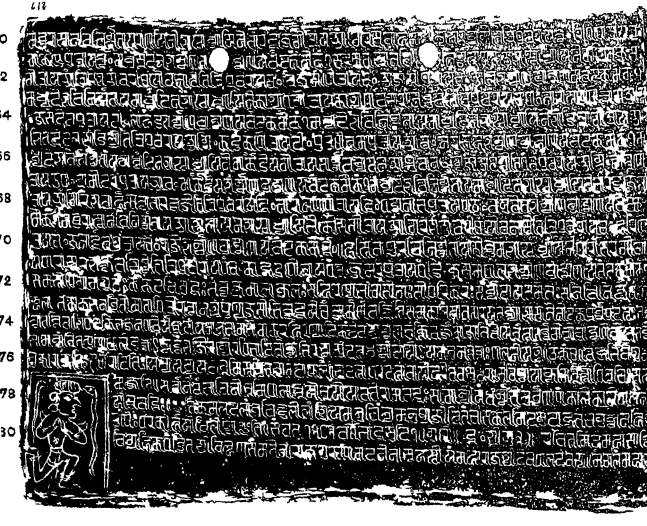




E HULTZSCH SCALE ONE-THIRD W GRIGGS PHOTO-LITH

FROM INK IMPRESSIONS SUPPLIED BY MR H COUSENS





45 nê Kâśyapa-gôtrâya Kâśyap-Âvatsâra-Naidhruv-êti tri-pravarâya cha° Samuddhara-
pautrâya cha° Dêvadhara-putrâya cha° Lôhataśarmmanê vi(bi)hmanâ-
46 ya vamtakam=êkam 1 **Dimdvânakasthâna**-vinirggatâya [1]Śâmkshâyanaśâkh-
âdhyâyinê Gautama-gôtrâya Gautam-Âmgirasa-Autatthy-êti[2] tri-pra-
47 râya cha° Dhaianidhara-pautrâya cha° Vra(bra)hma-putrâya cha° Purushôttama-
śarmmanê vrâ(brâ)hmanâya vamtakam=êkâm 1 **Mutâvathûsthâna**-vinirggatâya
Mâdhyam-
48 dinaśakh-âdhyâyinê Kâśyapa-gôtrâya Kâśyap-Âvatsâra-Naidhruv-êti tri-pravarâya
dvi°[3] Gôvimda-pautrâya dvi° Vâsadhara-putrâya dvi° Gada-
49 dharaśarmmanê vrâ(brâ)hmanâya vamtaka(k-â)rddham ½ **Mutâvathûsthâna**-
vinirggatâya Mâdhyamdinaśakh-âdhyâyinê Kâśyapa-gôtrâya Kâśyap-Âvatsâra-
Naidhru-
50 v-êti tri-pravarâya di° [4]Gamgâdhara-pautrâya di° Kêśava-putrâya Udaśar-
mmanê vi(bi)hmanâya vamtaka(k-â)rddham ½ **Mahâvanastha[na*]**-
vinirggatâya Kau-
51 thumaśakh-âdhyâyinê Gautama-gôtrâya Gautam-Âmgirasa-Autatthy-êti tri-
pravarâya pam° Madana-pautrâya pam° Kâhna(nha)da-putrâya pam°
Kuladharasa(śa)rmmanê
52 vrâ(brâ)hmanâya vamtakam=êkam 1 **Takâristhâna**-vinirggatâya[5] Kauthumaśâkh-
âdhyâyinê Vatsa-gôtrâya Bhârggava-Chyavana-Âpnuvân[6] Aurvva-Jâmadagny-ê
3 ti pamcha-pravarâya tri° Janârddana-putrâya tri° Narasim(sim)ha-putrâya âva°[7]
Abhinamdaśarmmanê vi(bi)hmanâya vamtakam=êkam 1 **Madhyadêśa**-
vinirggatâ-
54 ya Mâdhyamdi[na*]śâkh-âdhyâyinê Mudgala-gôtrâya Âmgirasa(sa)-Bhara sa-[8]
Mudgal-êti tri-pravarâya agni° Chchhîtâ-pautrâya agni° Dharanidhara-putrâ-
55 ya agni° Anantaśarmmanê vi(brâ)hmanâya vamtakam=êkam 1 **Madhyadêśa**-
vinirggatâya Mâdhyamdinaśâkh-âdhyâyinê Śâmdilya-gôtrâya Śâmdilya-Asi(si)ta-
56 Dêval-êti tri-pravarâya yâ[ñi°][9] Nâgadêva-pautrâya yâ[ñi°] Krishna-putrâya agni°
Sthânêsva(śva)raśarmmanê vrâ(brâ)hmanâya vamtakam=êkam 1 **Mathurâsthâna**-
vini-
57 irggatâya Âśvalâyanaśâkh-âdhyâyinê Dhaumya-gôtrâya Kâśyap-Âvatsâra-[Nai*]dhruv-
êti[10] tri-pravarâya cha° Vishnu-pautrâya cha° Sâdhârana-putrâ-
58 ya cha° Ûdha[ra]śarmmanê[11] vrâ(brâ)hmanâya vamtakam=êkam 1 **Mathurâsthâna**-
vinirggatâya [12]Râṇâyaṇiśâkh-âdhyâyinê Bhâradvâja-gôtrâya Âmgi-
59 rasa-Vâ(bâ)rhaspatya-Bhâradvâj-êti tri-pravarâya tri° Mâdhava-pautrâya[13] tri°
Sômêsva(śva)ra-putrâya tri° Kuladharaśarmmanê vrâ(brâ)hmanâya vamtakam=
êkam 1

Third Plate

60 **Mathurâsthâna**-vinirggatâya Rânâyaṇiśâkh-âdhyâyinê Bhâradvâja-gôtrâya Âmgirasa-
Vâ(bâ)rhaspatya-Bhâradvâj-êti tri-pravarâya tri° Ri(ri)shi-pautrâya tri°

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[1] Read *Śâmkhyâyana*° or, more correctly, *Śâmkhâyana*°
[2] *Autatthy-* = *Auchatthy*, see below, B, line 33
[3] *I e*, here and below, *dvivêda-*.
[4] Originally *Gâmgâ*° was engraved, but the first *â* has been struck out
[5] Originally °*sthânaṁ vi*° was engraved
[6] Read *-Âpnavâna-*
[7] *I e*, here and below, *âvasasthika-*
[8] In this name an open space is left for two syllables The name which one would have expected is *Bhârmyasva*
[9] *I e*, here and below, *yâyûnika-*
[10] The *akshara vê* is engraved above the line
[11] Originally *Ûdhapa*° was engraved
[12] Read, here and below, *Râṇâyaṇiyaśâkh-*.
[13] The *akshara dha* is engraved above the line

61 Mârkanda-putrâya trı° Madhusûdanaśarmmanê vrâ(brâ)hmanâya vamtakam=êkam 1 Sarasvatisthâna-vinırggatâya Kathaśâkh-âdhyâyinê [Har]tta-Kutsa-

62 gôtrâya Âmgurasa(sa)-[1] Amva(ba)rîsha-Yauvanâśv(śv)-êtı trı-pravarâya cha° Vijayî-pautraya cha° Ajayî-putrâya cha° Allûśarmmanê vrâ(brâ)hmanâya vamtakam=êkam 1

63 Madhyadêsa-vinırggatâya Mâdhyamdinaśâkh-âdhyâyinê Kâśyapa gôtrâya Kâśyap-Âvatsâra-Naidhruv-êtı trı-pravarâya upa°[2] Narâyana-pautrâya agni°[3]

64 Jasadêva-putrâya dî° Lâhadaśarmmanê[5] vrâ(brâ)hmanâya vamtakam=êkam 1 Madhyadêsa-vinırggatâya Mâdhyamdinaśâkh-âdhyâyinê Śamdilya-gôtrâya A-

65 śi(sı)ta-Dêvala-Sâm(śâm)dily-êtı trı-pravarâya agni° Katuka-pautraya dî° Purushôttama-putrâya âva° Narasimhaśarmmanê vrâ(brâ)hmanâya vamtakam=êkam 1 Ma-

66 dhyadêśa-vinırggatâya Mâdhyamdinaśâkh-âdhyâyinê Mârkamdêya-gôtrâya Bhârggava-Chyavana-Âpnuvân[6] Aurvva-Jâmadagny-êtı pamcha pravarâya agni° Chchhitû-pau-

67 traya upâ° - Dâmôdara-putrâya âva° Mârkamdêyasarmmanê vrâ(brâ)hmanâya vamtakam=êkam 1 Madhyadêśa-vinırggatâya Madhyamdinaśâkh-âdhyâyinê Bhâradvâja-gô-

68 trâya Âmgiraśa(sa)-[7]Vâ(bâ)rihaspatya-Bhâradvâj-êtı trı-pravarâya dvi° Nârâyana-pautrâya dvi° Padmanâbha-putrâya pâtha°[8] Vâyudêvaśarmmanê vrâ(brâ)hmanâya vamtaka-

69 m=êkam 1 Mathurâsthâna-vinırggatâya Âśvalâyanaśâkh âdhyayinê Kautsa-gôtrâya Âmgiraśa(sa)-Amva(ba)rîsha-Yauvanaśv(śv)-êtı trı-pravarâya cha° Hari-pau-

70 trâya cha° Janârddana-putrâya cha° Râjêśarmmanê vrâ(brâ)hmanâya vamtakam=arddham ½ Hastinâpura-vinırggatâya Kanthumaśâkh-âdhyâyinê Pârâsa(śa)ra-gôtrâ-

71 ya Pârâsa(śa)ra-Śaktrı-[9]Vaśi(sı)shth-êtı trı-pravarâya pamcha°[10] Kâhna(nha)da-pautrâya pamcha° Kumara-putrâya pamdi°[11] Kusumapâlaśarmmanê vrâ(brâ)hmanâya vamtakam=êkam 1

72 samastô=pi grâmaś=chatuhkamkata-[12]visu(śu)ddhah sa-vrikshamâlâkulah sa-

73 hiranyabhâgabhôgah s-ôparikarah sarvvâdâya-samêtah sa-nidhinikshêpah sha-

74 mhalatama[ka]-[13]samanvitô mâtâpitrôr=âtmanaś=cha punyajasô-[14]bhivriddhayê chamdrârkâ[nna]vakshti-samakâlam yâvat=paraya(yâ) bhaktyâ śâsâ(sa)nên=ôdaka-pûrvvam pradattah [|*] tan=ma-

75 tvâ tanmvâśi(sı)-pa[tta]kilajanapadair=yathâdîyamâna-bhâgabhôgakarahiranyâdikam dêvavrâ(brâ)hmanabhukti-vaijam=âjñâ-vidhêyair=bhûtvâ sarvvam=êbhyô vrâ(brâ)-hmanêbhyô dâtavyam [|*]

76 sâmânyam ch=aitat=punya-phalam vudhvâ[15] śmadvamśajair=anyair=api bhâvi-bhôktribhir=asmatpradatta-dharmmâdâyô[16] śyam=anumantavyah pâlanîyaś=cha[17] || Uktam cha || [18]Va(ba)hubhir=vasu(su)dhâ

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[1] Originally *Âmgirśa-* was engraved [2] *I e*, here and below, *upâdhyâya-*

[3] This sign of abbreviation is engraved at the commencement of the next line

[4] For *Yaśôdêva* [5] Originally *Lôhada°* was engraved

[6] Read *-Âpnavâna-* [7] Originally *Âmgirśa-* was engraved

[8] I e *pâthaka-* [9] Read *Śaktrı-*, and see above, p 109, note 8

[10] *I e*, here and below, *pañchakalpa-*(?) [11] I e *pamdita-* [12] Read *chatushkamkata*

[13] The *aksharas* in brackets might possibly be read *chha* As will be seen from the facsimile, the space between *lâ* and *ta* at the commencement of line 73 is larger than it generally is between two *aksharas*

[14] Read *punyayaśô-* [15] Read *buddhvâ*

[16] One would have expected *dharmmadâyô*; but *dharmmâdâyô* is the reading of most of the Paramâra copper-plates

[17] Originally *'i=chaih* was engraved. [18] Metre of this verse and the next Slôka (Anushṭubh)

76 bhuktâ râjabhih Sagar-âdibhih | yasya yasya yadâ bhûmis=tasya tasya tadâ
phalam || Sva-dattâm para-dattâm vâ yô haraîta vasundharâm | sa
77 vishthâyâm krimir=bhûtvâ pitribhih saha
maṃjati || [1]Sarvvân=êvam bhâvinô bhûmipâlân=bhûyô bhûyô yâchatê
Râmabhadraḥ [|*] sâmânyô=yam dharmma-sêtur=nṛipânâm kâlê kâlê pâlanî-
78 yô bhavadbhiḥ || Iti[2] kamaladalâmvu(bu)vindu-lôlâm śriyam=anuchintya
manushya-jîvitam cha | sakalam=idam=udâhṛitam cha vudhvâ[3] na hi pu-
79 rushaih para-kîrttayô vilôpyâ iti || **Saṃvat 1282 varshê Bhâdra-sudi 15 Guru** ||
Dû[4]âîmu 3||[5] Rachitam=ida[m*] mahâsândhi-
80 vigrahika-pamdita-śrî-Vi(bi)lhana-sammatêna |[6] râja-gurunâ Madanêna | Śva-hastô=
yam mahârâja-śrî-**Dêvapâladêvasya** || Mamgalam mahâ-śrîh [||*]

TRANSLATION OF VERSES 1-22.

Ôm ! Ôm ! Obeisance to *dharma*,[7] the crest-jewel of the aims of man !

(Verse 1) May (the Moon), the Lord of the twice-born, gladdener of the world, after having openly accepted the earth in the guise of its reflection,[8] bestow blessings on you !

(V 2) May that Paraśurâma be victorious, for whom, when he granted the earth (*to the Brâhmans*,) the very orb of the twilight-sun, pierced by the Kshatriyas slain (*by him*) in fight, became the copper-plate [9]

(V 3) May Râma minister to your welfare, he who in battle quenched the fire of separation from his life's mistress by the water of Mandôdarî's[10] tears !

(V 4) May Yudhishthira be victorious, whose feet even Bhîma placed on his head, (*and*) whom the Moon, the progenitor of his race, framed as it were equal unto himself !

(V 5) There was a king, great like Kaṃsa's conqueror,[11] an ornament of the **Paramâra** family, the glorious **Bhôjadêva**, who occupied the surface of the earth by the van of his army [12]

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[1] Metre Śâlinî [2] Metre Pushpitâgrâ [3] Read *buddhvâ*

[4] I e *dûtakah* or *dûtah* (as in the inscription B)

[5] For the exact shape of this mark, which is not a sign of punctuation, see the accompanying photo lithograph

[6] This sign of punctuation is superfluous

[7] I find no English word by which I could fully express all the meanings of the Sanskrit *dharma*, in the present case 'religious merit' would perhaps best convey some idea of what is intended The four aims of man are *dharma, artha, kâma* and *môksha*

[8] The spot (*kalanka*) in the moon is by poets taken to be the reflected image of the earth Prof Jacobi, who first drew my attention to this notion, quotes *Raghuvaṃśa* XIV 40, and especially *Haravijaya* XLI 64, and I find that the idea is clearly expressed in verse 1982 of the *Subhâshitâvali*, according to which 'others have said' that the spot in the moon is 'the reflected image of the earth' (*bhûmêh=cha bimbam parê*), compare also *ibid* v 2584, *śaśalakshmanah parivṛitâ pṛithvî kalankâyatê* With *pratibimba-nibhât* compare *pratibimba mishât* in the *Pâriyâtamañjarî*, above, Vol VIII. p 110, line 50; and with *yagad=dhlâdayan*, as applied to the moon, *ahlâdayan=visvam* in *Ind Ant* Vol XVI p 208, line 1 — The Moon being a *dvija* (or Brâhman), one of his privileges is to receive gifts (*pratigraha*), just as it is his duty to make them (*dâna*)

[9] The verse has been called awkward, because it has not been understood. Since warriors slain in battle enter heaven through the sun, this luminary, covered with their blood, assumes the reddish hue of copper In this state it appears in the twilight sky, and is thus represented to be the very copper-plate charter (*tâmra*) by which Paraśurâma granted the earth to the Brâhmans For the idea of warriors who are slain in battle splitting the sun compare, e g, *Ind* Vol II p 192, v. 33, *Subhâshitâvali*, v 2274, and the pretty verse, given to illustrate the figure of speech *[illegible]*, in *Ekâvali*, Bombay ed., p 325 *Navêshu kântêshu kṛitâbhilâshâh svargânganâh prêkshya [illegible] śrî râma bhûpâla tav=âhavêshu kampâkulam darśayati svabimbam* ||, afraid of being split, the [illegible]

[10] M[illegible]ri, [illegible]s Râvaṇa's favourite wife [11] *I e* the god Krishṇa

[12] T[illegible]d *śastra* (i e *sêna-mukha*) occurs in the *Pâriyâtamañjarî*, above, Vol VIII p 116, l 78, also, e[illegible] in [illegible] *Harshacharita*, XII 73 and XIII 23

(V 6) When the lustre of the moonlight of his glory overflowed the lap of the regions, there closed the day-lotuses of the glory accumulated by hostile kings

(V 7) Then came **Udayâditya**, whose one desire was constant enterprise, who, of unequalled glory as a hero, made inglorious his adversaries

(V 8) As lofty mountains, abounding in ridges, at the end of a mundane period are uprooted by impetuous winds, so in fierce contest how many rulers of the earth, abounding in armies, were not uprooted by his irresistible arrows!

(V 9) From him sprang king **Naravarman**, who cleft the vital parts of adversaries, the acme of kings, wise in upholding religion

(V 10) At every dawn freely granting shares of villages to Brâhmans, he made religion, one-footed though it is (*in this Kali age*), possessed of several feet[1]

(V 11) His son was **Yaśôvarman**, the chaplet of Kshatriyas, (*and*) from him sprang his son **Ajayavarman**, renowned for the glory of victory

(V 12) His son, of auspicious birth, the foremost of heroes, was **Vindhyavarman**, long of arm, eager to extirpate the **Gûrjaras**.

(V 13) The sword of this (*king*) skilled in war, with Dhârâ rescued by it, assumed three edges,[2] to protect as it were the three worlds

(V 14) Then the son of that illustrious one, king **Subhatavarman**, abiding by religion, ruled the surface of the earth, glorious like Indra

(V 15) The fire of prowess of the conqueror of the quarters, whose splendour was like the sun's, in the guise of a forest-fire even to-day blazes in the town[3] of the blustering **Gûrjara**.[4]

(V 16) Now[5] that he has attained unto godhead, his son king **Arjuna** supports with his arm the circle of the earth like a bracelet

(V 17) When in the battle which was his childhood's frolic **Jayasimha** took to flight, his fame spread in the quarters in the guise of the laughter of the quarters' guardians

(V 18) A treasure-house of the stores of poetry and song, he now has relieved the goddess (Sarasvatî) of the burden of her books and lyre

(V 19) This triple hero[6] made his fame triply sprout How otherwise did the three worlds acquire their whiteness?

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[1] In the golden age *dharma* had four feet, of which it lost one in each subsequent age (*Parâśarasmṛiti*, ed by Vâman Śastri Islampurkar, Vol I P I p 82) The word for 'share' in the original being *pada*, *i e* 'foot,' the king by granting shares of villages increased the number of *dharma*'s feet and so brought back as it were the golden age Compare *Ind Ant* Vol XVIII p 218, l 19 *mahâdânâdy-aśêshyâṃ kuruvan=parivâny=anêkaśaḥ | dharmmasy=êti tridhad=yô='bhi(bhî)n*, see also *ibid* Vol XII p 159, l 7

[2] By itself the sword had two edges (*dhârâ*), the town of Dhârâ, retaken by it, became its third edge (*dhârâ*) The author suggests that the sword became like the *tridhâra*, *i e* the 'three streamed' Gangâ, which flows through, and purifies, heaven, earth, and the lower regions

[3] The word *pattana* may also be taken as a proper name of the well known Pattana (see *e.g* above, Vol VIII p 224, No XII, and p 220, No XXXII)

[4] *Gaijjad Gûrjara-* occurs also above, p 85 l 27, compare also *Ind Ant* Vol XVIII p 217, l 11 *mâ-ravam G[û]rjjaś a garjja*

[5] This 'now' is really inappropriate in inscriptions of Arjunavarman's successors, but the verses 16 19 have been taken over unchanged from that king's own grants

[6] *I e* a hero in fight, in compassion (like Jîmûtavâhana), and in bounty (like Bali)— *yuddha-vîra, dayâ-vîra*, and *dâna-vîra*, compare Vâmanâchârya in his edition of the *Kâvyaprakâśa*, p 113, *Śṛiṅgâraṭilaka*, III. 14 (*trividhô nâyakaḥ*), and similar works In the *Pârijâtamañjarî*, above, Vol VIII p 102, l 7, and p 103, l 18, Arjunavarman is styled *trividhavîra-chûḍâmaṇi* The same epithet I find applied to a person named Udaya, in three Mount Âbû inscriptions of the Vikrama years 1245 and 1291 (Mr Cousens' List, Nos 1725, 1726 and 1840). With the whole verse one may compare *Śâkuntala*, p 258 *Narasiṃha mahîpâla kîrtis=tripathagâ tava | na kasya bhavatî śîghryâ punânâ bhuvanatrayam* I.

(V 20) Then, through the want of merit of suppliants and through the merit of the lovely-browed damsels of paradise, he who was both marvellously bountiful and amorous went to heaven

(V 21) Then **Dêvapâla**, full of prowess— the son of **Hariśchandra**, the moon of the **Pramâras**— came to rule the **Mâlava** country

(V 22) Because of the pouring out of the water of donations by him who holds *kuśa* grass in his lotus-hand, we know no difference between **Dêvapâla** and the guardian of the gods [whom the exploits of the enemy of the Dânavas caused to take the *argha* in his lotus-hand (*to make a respectful offering*)][1]

LIST OF THE DONEES IN LINES 22-71

Number	Name of donee	Description	Gôtra	Śâkhâ or Vêda	Place of origin	Shares
1	Gangâdhara[2]	śrôtriya	Parâśa[ra]	Vâjumâdhyamdina	Âśrama[3]	1
2	Bhadrêśvara	śukla	Pavitra	Âśvalâyana	Mahâvana	1
3	Chandrakaṇṭha	,,	,,	,,	,,	1
4	Nârâyana	dîkshita	Audalya	Mâdhyamdina	,,	1½
5	Śura	trivêda	Kâtyâyana	Sâmavêda	,,	1
6	Viśvêśvara	,,	Bhâradvâja	Kauthuma	Ṭakârî	1
7	Râma	dîkshita	,,	Mâdhyamdina	,,	1
8	Bhṛigu	paṇḍita	,,	*omitted*	Tripurî	1½
9	Nârâyana	agnihôtrin	Kâśyapa	Âśvalâyana	Mutâvathû	1
					Carried over	10

[1] The king Dêvapâla and the guardian of the gods (*dêvapâla*, i e the god Indra) are alike because either of them is *dânavâri vijrimbhitash pavitrakarapadmah* About the exact meanings of the first of these two words there can be no doubt, it means both 'the pouring forth of the water of donations' (*dâna-udra*), and 'the exploits of the enemy of the Dânavas' (*Dânava ari*, i e the god Vishnu Krishna) I am not so sure about the two meanings of the second word Referred to the king, it means 'holding *pavitra* (i e *kuśa* or *darbha* grass, which is taken up by the person who is about to make a donation) in his lotus hand' Applied to Indra, I take it to mean that Indra, pleased with the exploits of the conqueror of the Dânavas, took up the *pavitra* (i e the *argha* vessel) to make a respectful offering to Vishnu In support of this explanation I would quote *Ep Ind* Vol I. p 124, v 2, where Brahman offers to Vishnu the *argha-sâhla*, when he sees how the latter has cheated Bali. But I am myself not quite satisfied with this explanation, because I suspect the word *padma* to have been used in two different senses in the compound — From inscriptions we may compare with our verse especially the verse in *Ind Ant* Vol XVIII p. 218, ll 19 and 20 *Śrîyaṁ babhâra vidhivad=dânavârâtiśôbhitah | Mahêndravad=devagaṇêbhitha-varggas=tat saṁgam-âgatah* ||, where *dânavârâtiśôbhitah* means both 'excessively pleased by the water of donations' and 'pleased by the enemy of the Dânavas' *Dânavâri* also has a third meaning, 'the rutting juice of elephants' (*mada-jala*), and in that sense as well as in the sense of 'the enemy of the Dânavas' the word is used in the *Naishadhîyacharita*, XIII. vv 3 and 23, the first of which, in so far as it is applicable to Indra, seems to have suggested the *śrîyaṁ babhâra dânavârâtiśôbhitah Mahêndra*[h] of the verse quoted above from an inscription (Incidentally I may mention that *Pañchanalîya* is not 'the title of a work,' but a name of the 13th *sarga* of the *Naishadhîyacharita*). In *Ekâvalî*, p 200, the hand of a king is compared with the ocean, because both hold the *dânavâri*.

[2] All these names have the word *śarman* attached to them.

[3] With the exception of *Madhyadêśa* and *Rashṭrâpura*, these names have the word *sthâna* attached to them.

LIST OF THE DONEES IN LINES 22-71—*contd*

Number	Name of donee	Description	Gôtra	Sâkhâ or Vêda	Place or origin	Shares
					Brought forward	10
10	Gôsala	râjan	Parâvasu	*omitted*	Akôlâ	1
11	Gôsû	mahârâjapandita	Vasishtha	Âśvalâyana	Mathurâ	2
12	Râmêśvara	chaturvêda	Bhargava	,,	,,	1
13	Gadâdhara	,,	Kâśyapa	,,	,,	1
14	Garbhêśvara	,,	Bhârgava	,,	,,	1
15	Lôhata	,,	Kâśyapa	,,	,,	1
16	Purushôttama	,,	Gautama	Śânkhâyana	Ḍiṇḍvânaka	1
17	Gadâdhara	dvivêda	Kâśyapa	Mâdhyamdina	Mutâvathû	½
18	Udaî (Udayî)	*omitted*	,,	,,	,,	½
19	Kuladhara	paṇḍita	Gautama	Kauthuma	Mahâvana	1
20	Abhinanda	âvasathika	Vatsa	,,	Takârî	1
21	Ananta	agnihôtrin	Mudgala	Mâdhyamdina	Madhyadêśa	1
22	Sthanêśvara	,,	Śândilya	,,	,,	1
23	Ûdha[ra]	chaturvêda	Dhaumya	Âśvalâyana	Mathurâ	1
24	Kuladhara	trivêda	Bhâradvâja	Rânâyanî	,,	1
25	Madhusûdana	,,	,,	,,	,,	1
26	Allî	chaturvêda	Harita-Kutsa	Kaṭha	Sarasvatî	1
27	Lâlana	dîkshita	Kâśyapa	Mâdhyamdina	Madhyadêśa	1
28	Narasimha	âvasathika	Śâṇḍilya	,,	,,	1
29	Mârkaṇḍêya	,,	Mârkaṇḍêya	,,	,,	1
30	Vâyudeva	pâthaka	Bhâradvâja	,,	,,	1
31	Râjê	chaturvêda	Kautsa	Âśvalâyana	Mathurâ	½
32	Kusumapâla	paṇḍita	Pârâśara	Kauthuma	Hastinâpura	1
					Total	32½

NAMES OF THE FATHERS AND GRANDFATHERS OF THE DONEES.

Ajayî, chaturvêda, l. 62
Âśâdhara, trivêda, l. 31, chaturvêda, l. 35.
Bharatapâla, thakkura, l. 37
Brahman, śrôtriya, l. 23, chaturvêda, l. 47
Chhîtû, agnihôtrin, ll. 54, 66
Ḍâlaṇa, trivêda, l. 31
Ḍâllaṇa, thakkura, l. 37.
Dâmôdara, śrôtriya, l. 23; upâdhyâya, l. 67.
Dêvadhara, chaturvêda, ll. 42, 45.
Dharaṇîdhara, chaturvêda, ll. 39, 44, 47, agnihôtrin, l. 54.

Gangâdhara, dîkshita, ll 25, 50
Gôvinda, dvivêda, l 48,
Hari, chaturvêda, l 69
Haridhara, pandita, l 34
Janârdana, chaturvêda, ll 38, 70, trivêda, l 53
Jasadêva, agnihôtrin, l 64
Jasôdhara, trivêda, l 29
Kânhada, pandita, l 51, pañchakalpin(?), l 71
Katuka, agnihôtrin, l 65
Kôlhana, dîkshita, l 32.
Kêsava, dîkshita, l 50
Krishna, yâjñika, l 56
Kumara, pañchakalpin(?), l 71
Madana, pandita, l 51
Mâdhava, trivêda, l 59
Madhu, dîkshita, l 32
Madhukantha, śukla, l 27
Mahâditya, âvasathika, l 25
Mahîdhara, pandita, l. 34.
Markanda, trivêda, l 61
Nâgadêva, yâjñika, l 56
Narasimha, trivêda, l 53.
Nârâyana, upâdhyâya, l 63, dvivêda, l 68
Padmanâbha, dvivêda, l 68
Padmasvâmin, dîkshita, l 28
Pavitra, chaturvêda, l 43
Prithvîdhara, chaturvêda, l 35
Purushôttama, dîkshita, l 65
Rameśvara, trivêda, l 29
Rishi, trivêda, l 60.
Sâdhârana, chaturvêda, l 57,
Samuddhara, chaturvêda, ll 42, 45
Simhakantha, dîkshita, l 26.
Sômêśvara, trivêda, l 59
Trilôchana, dîkshita, l 28
Vâsadhara, dvivêda, l 48
Vijayî, chaturvêda, l 62
Vishnu, chaturvêda, ll. 41, 57

B —MÂNDHÂTÂ PLATES OF JAYAVARMAN II , [VIKRAMA-]SAMVAT 1317

These are two plates which were found by Mr Lele,[1] some time in 1904, at the village of Godaipura opposite the island of Mândhâtâ, on the southern bank of the Narmadâ in the Nimâr district of the Central Provinces They were sent by the Deputy Commissioner of Nimâr to the Provincial Museum at Nâgpur, where they are now deposited They measure about 1′ 5½″ broad by 10¾″ high, and are held together by two rings, now cut, for which there are two holes in either plate I edit the inscription which they contain from impressions sent to me by the Government Epigraphist

The first plate is inscribed on one side, and the second on both sides The writing both on the first plate and on the first side of the second plate covers a space about 1′ 4″ broad by between 9½″ and 10″ high, that on the second side of the second plate 1′ 4½″ broad by 8″ high The three sides together contain 53 lines of well engraved writing which throughout is in a perfect state of preservation On the proper right of the second side of the second plate, between lines 42 and 50, a vertical line marks off a space 3″ broad by 4″ high, which contains an engraving of Garuda, with, below it, the words *sva-hastô=yam mahârâjasya* ||, in smaller characters than those in the body of the inscription The bird is represented in human form, kneeling towards the left, but with the head turned towards the right, and with four hands, the two inner ones of which are joined over the breast, while the two others are lifted up on either side, the one on the left holding a snake, the head of which looks like a bird's head The size of the letters is about ⅛″ The characters are Nâgarî, closely resembling those of the inscription A, and the language is Sanskrit The inscription is so carefully written that in respect of orthography only few remarks are necessary The sign for *v* denotes both *b* and *v*, the dental sibilant is used for the palatal only in *sata-*, l 25, as is often the case elsewhere, *dy*, *dv* and *dhv* are employed instead of *ddy*, *ddv* and *ddhv* , *Janârddana-* is written *Jandrjana-* in line 34, and *shaḍbhir=* as *shaṭbhir=* in line 37 The sign of *avagraha* is employed seven times , and, excepting in *sâmpratam*, l 16, *m* at the end of a verse or half-verse

[1] The plates were first mentioned by Mr Lele in a Report of his on the progress of Archæological work in the Dhâr State, dated the 24th August 1904

is denoted by the sign for *m*, not by that of *anusvâra* — In lines 1-23 the inscription has 23 verses, chiefly containing genealogical matter, 21 of which are already known to us from the inscription A , and in lines 25-27 we again find the verse commencing with *Vâtâbhra-vibhramam=idam vasudh-âdhipatyam*, and in lines 42-48 five benedictive and imprecatory verses, the last of which here too is the verse commencing with *Iti kamaladalâmbuvindu-lôlâm* There are besides two verses in lines 50-52, which record the names of persons who had to do with the writing of the grant In the prose part of the text, attention may be drawn to the peculiar construction in lines 25-28, *asmâbhiḥ . . . Gângadêva-pârśvât . . grâmô=yaṁ trâhyô brâhmaṇêbhyô dâpitaḥ*, 'we have caused Gângadêva to give this village to three Brâhmaṇs '[1]

The inscription records an order by the **Paramâra** *Mahârâjâdhirâja* **Jayavarman [II]** of **Mâlava**, dated, as will be shown below, in A D 1260 and 1261 Of the 23 verses with which it opens, verses 1-21 are identical (except for two various readings[2]) with the same verses of the inscription A , and contain therefore the same list of kings from **Bhôjadêva** to **Dêvapâla** The two new verses, 22 and 23, may be rendered thus —

"When[3] that king, the glorious **Dêvapâla**, had joyfully resorted to Indra's abode, his son, a death-dealing god to enemies (*while*) ever pleasing the people by his good qualities, the wise king **Jaitugidêva**, the glorious **Mâlava** chief, ruled this land, by his noble exploits a young Nârâyaṇa "[4]

"Now that he, after enjoying the delights of royalty, has gone to the habitation of the gods, his younger brother, king **Jayavarman**, rules the land "

Dêvapâla, therefore, was succeeded by his son **Jaitugidêva**, and he by his younger brother **Jayavarman [II]** — Jaitugidêva was known already from the *praśasti* in Âśâdhara's *Dharmâmṛta*, referred to above,[5] according to which the commentary on that work was completed during the reign of the Pramâra Dêvapâla's son Jaitugidêva, on a date which corresponds to Monday, the 19th October A D 1243 In my *Northern List*, No 223, I have assumed that Jaitugidêva is identical with a king who is mentioned in a Râhatgadh inscription of the 28th August A D 1256, noticed by me in *Ind Ant* Vol XX p 84, where I have given the king's name as *Jaya[siṁha]dêva* But with what we now know from the present inscription, I am not sure whether Sir A Cunningham[6] was not right in reading the same name as *Jaya[varmma]dêva*, and would therefore suspend my judgment on the matter till we possess proper impressions of an inscription at Udaypur in Gwâlior,[7] which seems to be of the reign of a king Jayasiṁhadêva and to be dated in the [Vikrama] year 1311 (in Jan-

[1] Exactly the same construction occurs in my *Report on the search for Sanskrit MSS.*, Bombay, 1881, p 11 *têna lêkhaka Sôḍha-pârśvât=likhâpitâ*, 'he caused the writer Sôḍha to write (a certain MS)' With the use of *pârśvât* we may compare that of *hastât* in Prof Peterson's *Fifth Report*, p 29 : *Udayachandraganina Jinabhadraliḳhaka-hastât=Vimalachamdragani-hastâch=cha Ôghaniryuktisûtram lêkhitam*

[2] In verse 17 this inscription has *Jaitrasiṁhê* instead of *Jayasiṁhê*, and in verse 21 *praśasti* instead of *rarakṣha* — For the reading *Jaitrasiṁhê* see above, Vol VIII p 203, where a certain person is called both *Jayas tasiṁha* and *Jaitrasiṁha* If any importance could be attached to the new reading, it would in my opinion show that the Jayasiṁha, who was defeated by Arjunavarman, undoubtedly was the Chaulukya Jayantasiṁha (Jayasiṁha) Abhinavasiddharâja

[3] The text actually has "Now that Dêvapâla has resorted to Indra's abode, his son Jaitugidêva rules this land" The verse undoubtedly was taken over unchanged from an inscription of Jaitugidêva himself.

[4] 'Bâla-Nârâyaṇa' most probably was an epithet of the king. Compare *Kumâra-Nârâyaṇa*, as an epithet of the Paramâra Sindhurâja, in the *Navasâhasâṅkacharita*, I 59.

[5] See above, p 107

[6] See *Archæol Survey of India*, Vol X p 31 Judging from Sir A. Cunningham's rubbing of the inscription which I have again examined, the two *akṣharas* between *Jaya* and *dêva* are almost completely broken away

[7] I am writing this with Sir A. Cunningham's rubbing of the inscription before me

uary 1255) For the present, what is certain is, that Jaitugidêva[1] was reigning in A D 1243 and his younger brother Jayavarman in A D 1260-61

In lines 23 ff of our inscription **Jayavarman** informs all king's officers, Brâhmans and others, and the *Paṭṭakila* and other people dwelling at the village of **Vadauda** in the **Mahuada** *pathaka*, that, while staying at **Mandapadurga**, in the year 1317 (given in words), he caused the *Pratîhâra*[2] **Gângadêva** to give the village of **Vadauda** to three Brâhmans

And, according to lines 28 ff, the *Pratîhâra* **Gângadêva, on Sunday, the third** *tithi* **of the bright half of Âgrahâyana (Mârgasîrsha) of the year 1317,** while the *nakshatra* was **Pûrvâshâdha** and the *yôga* Śûla, at Amarêśvara-kshêtra on the southern bank of the **Rêvâ (Narmadâ)**, after bathing at the confluence of the Rêvâ and Kapilâ and worshipping the holy Amarêśvaradêva (Śiva) with the five offerings,[3] gave the village of **Vadauda**, divided into six shares (*vaṇṭaka*) so that—

four shares (*pada*) were assigned to the *agnihôtrin*[4] Mâdhavaśarman— a son of the *pâṭhaka* Hariśarman and grandson of the *dvivêda* Vêda— a Brâhman of the Bhârgava *gôtra*[5] and student of the Mâdhyamdina *śâkhâ*, who had come from **Navagâmva**,[6]

one share (*pada*) to the *chaturvêda* Janârdana— a son of the *dvivêda* Limadêva and grandson of the *dvivêda* Lâshû— a Brâhman of the Gautama *gôtra* and student of the Âśvalâyana *śâkhâ*, who had come from **Takâri**, and

one share (*pada*) to the *dvivêda* Dhâmadêvaśarman— a son of the *dîkshita* Divâkara and grandson of the *dîkshita* Kêkû— a Brâhman of the Bhâradvâja *gôtra* and student of the Mâdhyamdina *śâkhâ*, who had come from **Ghatâushari**

From line 37 to line 48 the text contains so well-known phrases that it may be passed over here The remaining part of the inscription yields the following information —

On Thursday, the 11th of the bright half of Jyêshtha of the year 1317, this king's order (*râja śâsana*) was written 'here, at **Mandapadurga,**' by Harshadêva, a son of the learned Javiśa, with the approbation of the *sândhivigrahika* (or minister of peace and war), the *panḍita* Mâladhara, an official of the *Mahârâjâdhirâja*, the glorious **Jayavarmadêva**, and the king's document was corrected by the grammarian (*śâbdika*) Âmadêva, a disciple of the learned Hôsêka (Gose)[7] 'who knew the boundless essence of legal science' The grant was engraved by the *rûpakâra* Kânhaḍa The *dûta* was the great minister (*mahâpradhâna*), *Râjâ* Ajayadêva

The words 'this is the own hand (*i.e* the sign-manual) of the *Mahârâja*' are engraved, as has been already stated, under the engraving of Garuḍa on the second side of the second plate

The dates contained in this inscription are **both correct** The first date, in lines 28 and 29, for the expired (*Chaitrâdi* or *Kârtikâdi*) Vikrama year 1317 corresponds **to Sunday, the 7th November A D 1260** On this day the third *tithi* of the bright half ended 16 h 13 m, the *nakshatra* was **Pûrvâshâdhâ**, by the Brahma-siddhânta for 17 h 4 m, according

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[1] In the first half of the 13th century A D we find the name *Jaitugi* twice in the family of the Yadavas of Dêvagiri, and there was a [Śilâra] *Konkanachakravartin Jaitugidêva*, an unpublished inscription (below, No 15, of the Bombay As Soc) of whom apparently is dated in A D 1207

[2] Given in the abbreviated form *prati°* The word *pratîhâra* means 'a door keeper', but denotes a princely official

[3] Compare *pañchôpachâra pûjâ, e g* in *Ind Ant* Vol XVIII p 347, l 10, and above, Vol III p 215, l 5, and p 300, l 42 The five articles presented are *gandha, pushpa, dhûpa, dîpa* and *naivêdya*; compare *Śûdra amalâkara*, p 140 f, where *pañchôpachâra, daśôpachâra* and similar terms are explained

[4] These epithets here too are given in the abbreviated forms *agni°, pâ°, dvi°, cha°*, and *dî°*

[5] In the original the *pravaras* also are given

[6] The names of the places of origin here also have the word *sthâna* attached to them

[7] See above, p 106.

to Garga for 22 h 20 m, and by the equal space system *from* 10 h 30 m, and the *yôga* was Śûla for 20 h 46 m, after mean sunrise And the second date, in lines 48 and 49, for the expired *Kârttikâdi* Vikrama year 1317 corresponds to Thursday, the 12th May A D 1261, when the 11th *tithi* of the bright half ended 10 h 46 m after mean sunrise The dates show that the year 1317 of the inscription was a *Kârttikâdi* year

Of the localities mentioned in the inscription, Mandapadurga, from where the king's order was issued, is Mandogarh (Mândû), a deserted town in the Dhâr State, in Long 75° 26′ and Lat 22° 21′ (Constable's *Hand Atlas*, Plate 27, B d) From the same place was issued the order in the Piplianagar plates of king Arjunavarman[1] On Mahuada, see above, p 106 Vadauda perhaps is the village of 'Burud' which according to the *Indian Atlas* is about three miles north-east of 'Satajana,' the village granted by the inscription A I have already pointed out that *Mahuaḍa-pathakê* of this inscription is equivalent to *Mahuaḍa-pratyâgaramakê* of the inscription A, and I may state that a (or the ?) village of Vadauda is mentioned also in the plate of the Paramâras Yaśôvarman and Lakshmîvarman, in *Ind Ant* Vol XIX. p. 352, ll. 5 and 13 Amarêśvara-kshêtra is the Amarêśvara-tîrtha from which the grant of Arjunavarman in *Journ Am Or Soc* Vol VII p 27 was issued, and the Amarêśvara mentioned in the plates of Jayasimha, above, Vol III p 47, it is near the island of Mândhâtâ, on the southern bank of the river Narmadâ The grant in *Journ Am Or. Soc* quoted just now also mentions the confluence of the Rêvâ and Kapilâ, which is now called 'Kapila Sangam, where a small stream joins the Narbadâ'[2] Of the places of origin of the donees, Takâri-sthâna is one of the places mentioned in A, Navagâmva-sthâna may be the town of Nawegâon in the Chândâ district, mentioned in the *Gazetteer of the Central Provinces*, p 370, but there is at least one other place of the same name in the Central Provinces, Ghatâushari-sthâna I am unable to identify

TEXT[3]

First Plate

1 || Ôm namaḥ purushârtha-chûdâmaṇayê dhaṛmmâya || [4]Pratîvimva-[5]nibhâd=bhûmêḥ kṛitvâ sâkshât-pratigraham | jagad=â-

2 hlâdayan=diśyâ[d*]=dvijêndrô[6] maṃgalâni vaḥ || 1 [||*] Jîyât=Paraśurâmô=sau kshatraḥ kshuṇṇam raṇ-âhataḥ |[7] samdhyâkka-vimvam=[8]â-

3 v=êrvvî-dâtur=yasy=aṇu tâmraṭâm || 2 [||*] Yêna Mamdôdarîvashpa-vâribhiḥ śamitô mṛidhê [||*] piânêśvarî-viyôgâgniḥ sa

4 Râmaḥ śiśyasê ṣstu vaḥ || 3 [||*] Bhîmên=âpi dhṛitâ mûrddhni yat-pâdâḥ sa Yudhishṭhiraḥ | vamś-âdyên=êmduṇâ jîyât=sva-tulya i-

5 va nṛimmitaḥ || 4 [||*] Paramârakul-ôttamaḥ Kamsajin-mahimâ nṛipaḥ | śrî-Bhôjadêva ity=âsîn=nâśirakrânta-bhûtalaḥ[9]

6 || 5 [||*] Yad-yaśaśchamdṛik-ôdyôtê[10] digutsaṃga-taraṃgitê | dvishaṃnṛipa-yaśaḥpuṃjapuṃdarîkair=nnimîlitam || 6 [||*] Tatô ṣbhûd=U-

7 dayâdityô nityôtsâh-aikakautukî | asâdhâraṇa-vîraśrî=asrî-hêtur=vvirôdhinâm || 7 [||*] Mahâkalaha-kalpâ-

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[1] See *Journ As Soc Beng* Vol V p 379 — The town is called *Mandapapura* in line 16 of the Dêôgaṛh inscription published *ibid* Vol LII P I p 70

[2] See *Gazetteer of the Central Provinces*, p 258

[3] From an impression supplied by Dr. Sten Konow.

[4] Metre of verses 1-21 Ślôka (Anushṭubh)

[5] Read *pratiṭimba*

[6] After *drô* another vertical stroke was engraved, but has been struck out.

[7] This sign of punctuation was originally omitted

[8] Read *-bimbam=*

[9] In the place of *ta* originally *la* was engraved

[10] Read *ôdyôtê* — Between the *akṣharas ta* and *ścham* a vertical stroke was originally engraved, but has been struck out

ntê yasy=ôddâmabhir=âśugaiḥ | kaṭu n=ônmûlitâs=tumgâ bhûbhṛitaḥ katak-ôlvanâḥ |(||) 8 [||*] Tasmâch=chhinna-dviśhanmarmmâ **Narava-**

rmmâ narâdhipaḥ | dharmm-âbhyuddharanê dhîmân=abhût=sîmâ mahîbhujâm || 9 [||*] Praṭi-prabhâtam viprêbhyô dattair=grâma-paḍaiḥ svaya-

m | anêkapadatâm ninyê dharmmô yên=aika-pâd=api || 10 [||*] Tasy=âjani **Yaśôvarmmâ** putraḥ kshatriya-śêkharaḥ | tasmâd=**Ajayava-**

rmm=âbhûj=jayaśrî-viśrutaḥ sutaḥ || 11 [||*] Tat-sûnur=vvîra-mûrddhanyô dhany-ôtpattir=ajâyata | **Gûrjjarôchchhêda-nirvvamdhî**[1] **Vimdhyavarmmâ** mah[â]-

bhujaḥ || 12 [||*] **Dhâray=ôddhritayâ** sârdham dadhâtu sma tridhâratâm | sâmyugînasya yasy=âsis=trâtum lôka-trayîm=iva || 13 [||*] Tasy=â-

mushyâyanaḥ putraḥ Sutrâma-śrîr=ath=âśishat | bhûpaḥ **Subhaṭavarmm=êti** dharmmê tishṭhan=mahî-talam || 14 [||*] Yasya jvalaṭi da(ḍi)g-jê-

tuḥ pratâpas=tapana-dyutêḥ | dâvâgni-chchhadmâ(ḍma)n=âdy=âpi | garjjad-**Gûrjjara-pattanê** || 15 [||*] Dêva-bhûyam gatê tasmin=namdanô=**rjuna-**bhûpaṭi[h*]

l dôshnâ dhaṭṭê śdhunâ dhâtṛî-[2]valayam valayam yathâ || 16 [||*] Vâ(bâ)lalîl-âhavê yasya **Jaitrasimhê**[3] palâyitê | dikpâlahâ-

sa-vyâjêna yaśô dikshu viprimbhitam || 17 [||*] **Kâvyagâmdharvva-sarvvasva-**midhmâ yêna sâmpratam | bhâr-âvataraṇam dêvyâś=chakrê

pustaka-vînayôḥ[4] || 18 [||*] Yêna trividha-vîrêna tridhâ pallavitam yaśaḥ | dhavalatvam dadhus=trîṇi jagamtu katham=anyathâ ||

19 [||*] Ath=ârthinam=apunyêna punyêna svargga-subhruvâm | sô śdbhuta-tyâgaśîlaś=cha śrimgârî cha divam gataḥ

|| 20 [||*] Tataḥ **Pramâra-chamdrasya Hariśchamdrasya** namdanaḥ ||(|) prasâsti[5] **Mâlava-kshôṇîm Dêvapâlaḥ** pratâpavâ-

Second Plate, First Side

n || 21 [||*] [6]Tasminn=Aimdra-padam mud=âśritavati śrî-**Dêvapâlê**[7] nripê tat-sûnur=dvishad-amtakô nija-gunair=lôkâ-

n=sadâ ramjayan | dhîmân(ñ)=**Jaitugidêva** êsha nripatiḥ śrî-**Mâlav-âkhamdalaḥ** sâsti kshôṇim=imâm=udâra-cha-

ritaiḥ svair=Vvâ(bhâ)lanârâyaṇaḥ || 22 [||*] Bhuktvâ[8] râjya-sukham tasmin=prâptê tridaśa-mamdiram | śâsti tasy=ânujaḥ [9]kshôṇîm **Jaya-**

varmmâ janâdhipaḥ || 23 [||*] Sa êsha nata-nâyakaḥ sarvv-âbhyudayî ||[9] **Mahuada-pathakê Vadauda-grâmê** samasta-râjapurushân=vrâ(brâ)-

hman-ôttarân=pratinivâsi-pattakila-janapad-âdîms=cha vô(bô)dhayaty=astu vaḥ samviditam yathâ ||[9] śrîman-**Mamdapadurgga-**sthitair=a-

mâbhir **saptadaśâdhika-trayôdaśasa(śa)ta-samvatsarê** ||[9] samsârasy=âsâratâm dṛishṭvâ || tathâ hi || [10]Vâtâbhra-vibhramam=idam vasu-

dh-âdhipatyam=âpâtamâtra-madhuro vishay-ôpabhôgaḥ | prânâs=tṛiṇâgrajalavimdu-samâ narânâm dharmmaḥ sakhâ param=ahô

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[1] Read *-nirbbamdhî*

[2] Originally *dhâtṛi-* was engraved.

[3] In A and in the three grants of Arjunavarman the name is *Jayasiṁhê*

[4] In the place of *ṭê* originally *tê* was engraved.

[5] Instead of this word A has *rarakśha*

[6] Metre Śârdûlavikrîḍita

[7] The *akshara pê* of this word seems to be corrected out of *lê* which was originally engraved.

[8] Metre Ślôka (Anushṭubh).

[9] These signs of punctuation are superfluous.

[10] Metre Vasantatilakâ.

27 paralôka-yânê [||*] ıtı sarvvam vimrıśya dâpan-âdrishtaphalam=amgîkritya |[1] pratî[2] śrî-Gâmgadêva-pârśvât[3] Vadauda-grâmô=yam

28 trıbhyô vrâ(brâ)hmanêbhyô dâpıtah | Têna cha pratî° śrî-Gâmgadêvêna sammat[4] 1317 Âgrahana-[5]śukla-trıtîyâyâm tıthau

29 Ravi-vâsarê Pûrvvâshâdhâ-nakshatrê Śûla-nâmnı yôgê śrîmad-Amarêśvara-kshêtrê Rêvâyâ dakshınê kûlê Rêvâ-Kapılâ-

30 samgamê snâtvâ bhagavamtam charâchara-gurum śrîmad-Amarêśvars[6] dêvam pamch-opachâraih samabhyarchya ||[1] jîvıtam vidyuch-chamchalam jñâtvâ

31 Navagâmvasthâna-vınırgatâya Bhârgava-sagôtrâya Bhârgava-Chyâvana-[7]Âpnavâna Aurva-Jâmadagny-êtı pamcha-pravarâya Mâdhyam-

32 dınaśâkh-âdhyâyınê dvı[c8] Veda-pautrâya[9] pâ°[10] Harıśarmma-putrâya agnı°[11] Mâdhavaśarmmanê vrâ(brâ)hmanâya padâm chatvârı

33 4 Takârishthâna-vınırgatâya Gautama-sagôtrâya Gautam-Âmgırasa-Auchatthy êti tri-pravarâya Âśvalâyanaśâkh-âdhyâ-

34 yınê dvı° Lâshû-pautrâya dvı° Lîmadêva-putrâya cha°[12] Janârjjanaśarmmanê[13] vrâ(brâ)hmanâya padam=êkam 1 Ghatâusharisthâ-

35 na-vınırgatâya Bhıradvâja-sagôtrâya Âmgırasa-Vâ(bâ)rhaspatya-Bhâradvâj êti tri-pravarâya Mâdhyamdınaśâkh-âdhyâyınê

36 dî°[14] Kêkû-pautrâya dî° Dıvakara-putrâya dvı° Dhâmadêvaśarmmanê vrâ(brâ)hmanâya padam=êkam 1 êvam=êbhyahs=[15]trıbhyô

37 vrâ(bra)hmanêbhyah shatbhır=[16]vvamtakaır=Vvadauda-grâmô=yam samastô=pı chatuhkamkata-[17]vıśuddhah sa-vrıkshamâlâkulah sa-hıraṇyabhâ-

38 gıbhôgah s-ôparikarah sarvvâdâya-samêtah sa-nidhê(dhı)nikshêpô mâtâpıtôr=âtmanaś=cha punyayaśôbhıvrıddhayê

39 chamdrârkkârnnava[ksh]ıti-samakâlam yâvat=parya bhaktyâ dêvavrâ(brâ)hmaṇa bhukti-varjjam śâsanên=ôdaka-pû-

Second Plate, Second Side

40 rvva[m] pradattah || tan=matvâ tannıvâsı-pattakılajanapadair=yathâdîyamâna bhâgabhôgakarahıraṇyâdikam=âjñâ-vidhê-

41 yair=bhûtvâ sarvvam=êtêbhyah samupanêtavyam[18] | sâmânyam ch=aitad=dharmm phalam vu(bu)ddhv=âsmadvamśajair=anyair=apı bhâvı-bhı ıbhır=a

42 smatpradâpıta-dharmmı'dâyô[19] ṣyam=anumamtavyah pâlanîyas=cha || Uktam [20]Va(ba)hubhır=vvasudhâ bhuktâ râjabhih Sagar-âdı-

43 bhih | yasya yasya yadâ bhûmıs=tasya tasya tadâ phalam [||*] Sva-dattâm para-dattâm vâ yô hareta vasumdharâm

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[1] These signs of punctuation are superfluous

[2] Read *-pârśvât=*

[3] *Ie*, here and below, *pratîdra-*.

[4] Originally *sammatś* seems to have been engraved. Read *samvat*

[5] Read *Âgrahâyana*

[6] The *akshara rê* of this word in the engraving is really *rara*

[7] Read *Chyavana-*, this correction may have been made already in the original.—Here and in some places below the rules of *samdhi* have not been observed.

[8] *Ie*, here and below, *dvivêda*

[9] Originally *-shautrâya* was engraved.

[10] Ie *pâthaka-*

[11] Ie *agnihôtrı-*

[12] Ie *chaturvêda-*

Ie, here and below, *dîkshita-*

[13] Read *Janârdâna°*.

[14] Read *shadbhır=*.

[15] Read *=dbhyas=*

[16] Originally *°nêtavyaṁ* was engraved.

[17] Read *chatushkaṁkata-*.

[18] Compare above, p 112, note 16.

[19] Metre of this and the next two verses Ślôka (Anushṭubh)

44 | vishthâyâm sa kṛmir=bhûtvâ puṛibhiḥ saha majjati | (||) Shashṭim varsha-
sahasrâṇi svargê tishthati bhûmidah |
45 âchchhêttâ ch=ânumattâ(ntâ) cha tâny=êva narakê vasêt | (||) [1]Sarvvân=êvam
bhâvinô bhûmipâlân=bhûyô bhû-
46 yô yâchatê Râmabhadrah | sâmânyô ṣyam dharmma-sêtur=nṛipânâm kâlê kâlê
pâlanîyô
47 bhavadbhih || Iti[2] kamaladalâmvu(bu)vimdu-lôlâm śriyam=anuchintya manushya-
jîvitam cha | saka-
48 lam=idam=udâhritam cha vudhvâ[3] na hi purushaih para-kîrttayô vilôpyâ iti
||※|| Samvat
49 1317 Jyêshtha-śudi 11 Gurâv=ady=êha śrî-Mamdapadurgê mâhârâjâdhirâja-
śrîmaj-Jayavarmmê-
50 dêva-[illegible] sâmdhivirga(gra)hika-pam[4] śrî-Mâlâdhara-sammatêna ||[5]
[illegible]m]dritêmdra Gavîsasya sûnunâ vidushâ spu(sphu)tam |
51 Harishadêv abhidhên=êdam lêkhitam[7] râja-śâsanam[8] | (||) Yô[9] vêtty=apâram
smṛitiśâstra-sâram Gôsêka-nâmnô vu(bu)dha-pumgava-
52 sya | śishyah sudhîh śâvdi(bdi)ka Âmadêvô bhûpasya lêkhyam samaśôdhi
têna | (||) Utkîrnnam=idam ru(rû)pakâra-Kânhadêna |
53 Dûtô mahâpradhâna-râja-śrî-Ajayadêvah | (||)
[10]Sva-hastô=yam mahârâjasya ||

No 14—KANKER INSCRIPTION OF THE TIME OF BHANUDEVA, THE [SAKA] YEAR 1242

By Hira Lal, B A, Nagpur

This inscription or *praśasti*, as it is called in line 19, is lying in the veranda of the school house at **Kanker**, the capital of the Feudatory State of that name in the Central Provinces, and was brought away from the ruins between the Dîwân and Śîtalâ tanks in that town It was first brought to my notice by Mr Baijnath, B A, Superintendent of the Bastar State, who kindly furnished me with an inked estampage, and further estampages were supplied to me by the Dîwân of the Kanker State and the Agency Inspector of Schools, Chhattîsgarh Feudatories.

The stone is a cubit square and half a cubit thick, and the writing covers a space of 18″ by 17″ in 19 lines The letters are bold and well formed, the average size being $\frac{3}{4}$″ The characters are Dêvanâgarî, and the language is Sanskṛit The whole of the inscription is written in verse, except the commencement (*ôm siddhiḥ*) in line 1, and the concluding portion (ll 18 and 19) containing the date and the names of the erector and the writer of the inscription There are altogether eight verses, of which six are in the Śârdûlavikrîdita metre, and the first and the last in Sragdharâ and Anushtubh respectively The principal orthographical peculiarities are the indifferent use of *ś* for *s* and *vice versâ* (ll 1, 2, 3, 7, 8, 9, 15, 17, 19) and the use of *b* for *v* (ll 2, 12, 14). Some of the letters with a superscribed *rêpha* have been doubled (especially *m* and *t*), others not. The sign of *avagraha* has not been used at all Final forms of *t* occur in ll. 12 and 18.

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[1] Metre Śâlinî
[2] Metre Pushpitâgrâ
[3] Read *buddhvâ*
[4] I e *-pamdita-*
[5] This sign of punctuation is superfluous,
[6] Metre Ślôka (Anushtubh)
[7] Read *likhitam*
[8] Originally *-śâsanam* was engraved.
[9] Metre Indravajrâ
[10] These words are engraved in small letters under the figure of Garuḍa which is on the proper right of the plate between lines 42 and 50

The inscription is an eulogy of the *Nâyaka* **Vâsudêva**, the minister of king **Bhânudêva** of **Kâkaira**.[1] It states that he constructed two temples of Mahâdêva, and another in honour of the local deity of the fields, besides a building with a gateway, and excavated two tanks. It is dated in the **[Śaka] year 1242** bearing the name **Raudra**, on the **5th** *tithi* of the **dark** fortnight of **Jyaishṭha**, corresponding to (Tuesday), the 27th May A.D. 1320. Unfortunately the week-day is not mentioned, and hence the date does not admit of verification. It is also possible that it may have been Wednesday, the 28th May, as there was a repetition of the Hindû date *pañchamî* in that fortnight and month. The record gives the genealogy of the minister for four generations, and that of his sovereign for seven generations. It is stated that Vâsudêva's ancestors were elephant-catchers (?). Though in the Kanker State wild elephants are not now found, they are still to be met with in the division in which it is included.[2] The most important part of the inscription is that which gives the genealogy of the Kâkaira chiefs, mentioning in order the following:—**Simharâj, Vyâghra, Vôpadêva, Krishṇa, Jaitarâja, Sômachandra** and **Bhânudêva**. The dynasty is stated to be **lunar**, and the want of any epithet indicating paramount sovereignty postulates a subordination to another power. The epithets applied to them—*avaniśa* (l. 1), *nṛipa* (ll. 2 and 5), *dharanîdhara* (l. 6), *bhûpâla* (l. 7) and *nṛipati* (ll. 10 and 13), are all synonyms of the word 'king'. In two copper-plate grants of Pamparâjadêva found in the Kanker State[3] the king is styled *Sômavamśânvaya-prasûta-mahâmaṇḍalika* (feudatory chief of the lunar race), which supports the above statement. The present Râj family of Kanker is doubtless connected with these kings. It belongs to the lunar race and has always claimed to be a very ancient family.[4] According to its own traditions it claims to have come from Orissa. Its original ancestor was ruling at Jagannâthapurî, but, on suddenly becoming a leper, in which state he could no longer occupy the throne, left the place and went out in search of a cure. At Sihâwâ, close to Kanker and now in the Dhamtarî tahsîl of the Raipur district, a spring was found, by bathing in which he got rid of the loathsome disease. The local people[5] persuaded him to stay on at Sihâwâ and installed him king, and he and his descendants continued to rule there. There can be little doubt that Sihâwâ was once the capital of this dynasty, as its ruins and temples testify. There is still an inscription there, which is dated in the Śaka year 1114. The capital was finally removed to Kanker. Thus must have been done prior to Bhânudêva's times. For in line 12 we read *Kâkairê nṛipa-Bhânudêva nagarê* (in Kâkaira, the town or capital of king Bhânudêva), and in lines 3 to 5 *Kâkairê . . . śrî-Jaitarâjô=bhavat* (there was the illustrious Jaitarâja in Kâkaira). Thus Jaitarâja was the grandfather of Bhânudêva. Thus Kâkaira has been the capital of the State for over 600 years. Kanker once included the rich Dhamtarî tahsîl of the Raipur

[1] This is really the correct name of the town and State, but it is now officially written as **Kanker**. In General Cunningham's *Report* for 1873-74 it is spelt as Kâkêr, showing that the nasal had not been till then inserted. The local people at present still call it **Kaikar**.

[2] The Central Provinces, called Goudwâná by the Musalmâns, were so infested by these animals that even revenue was levied in elephants. Even places like Jabalpur, which were and are far less jungly than Kanker, had their quota of wild elephants. See Jarrett's *Ain-i-Akbari*, Vol. II. p. 196, where the following occurs:—"Garha (2 miles from Jabalpur) is a separate State abounding with forests in which are numerous wild elephants. The cultivators pay the revenue in mohurs and elephants." About a dozen years ago 40 elephants were captured in Bairâkhol, a State now transferred to Bengal, and I had once an occasion of riding one of them.

[3] These have not yet been published and are at present in my possession.

[4] *Central Provinces Gazetteer*, 1870, p. 236.

[5] It is said that the installation of the Kanker chief is up to this day confirmed by the Halbâs by anointing the Râjâ before the shrine of Maulidêvî. The Halbâs are an aboriginal tribe mostly living in that State and the adjoining tracts. These Halbâs claim to have come from Orissa along with the leper king and are still the chief domestics of the Kanker chief. They speak a dialect which is a curious mixture of Oriyâ, Chhattîsgarhî (a form of Eastern Hindî) and Marâṭhî; see Dr. Grierson's *Linguistic Survey of India*, Vol. VII. p. 331.

district, but is now limited to an area of 1,429 square miles lying between 20° 6′ and 20° 34′ N and 80° 41′ and 81° 40′ E

As regards the buildings and tanks mentioned in the inscription, there can be no doubt that the two tanks are identical with the present Diwân and Śîtalâ talâos, between which the ruins of the temples may still be seen It is very probable that the Śîtalâ talâo—a name which gained currency since a hut dedicated to the goddess Śîtalâ was constructed on its bank—is the **Kaudika-bandha** of the inscription, the unnamed tank being called Dîwân talâo or 'minister's tank,' thus keeping up the memory of its original constructor, who by calling it a *taḍâga* apparently distinguished it from the *bandha*, *i.e* the tank formed by merely damming up a stream The very name Kandika-bandha indicates its secondary importance In the first place it was merely a *bandha* (dam), and secondly it was probably constructed by the payment of *kauḍikas*,[1] a Sanskritised form of *kauḍis* (cowries) or shells, a currency of the lowest value

The temples and buildings have all fallen or been pulled down, and from the materials a fresh temple was constructed by the predecessor of the present chief The old temples were seen by Mr Fisher, who was Deputy Commissioner of the Raipur district (to which Kanker was formerly attached) about 1873 A D , and he alludes to them in his private Journal[2] thus — "Saw some very curious old temples to the west of the village , one has a *bîjak* giving, as I was told, some particulars of its history They are very old and utterly neglected now" This *bîjak* was seen on the gate of the Mahâdêva temple about the year 1825 as recorded in the *Asiatic Researches*, Vol XV p 505, where its date is also stated, which is the same as that of our inscription in all details A noteworthy point in our inscription is the mention of the construction of a *puratôbhadra* with a *pratôli*, about which latter Dr Vogel has written an article in the *Royal Asiatic Society's Journal*, July 1906, p 539 He has proved that *pratôli* really meant a gate-way, evidently strongly built and of considerable height It was sometimes provided with a flight of steps[3] I have not been able to find *puratôbhadra* in the *Kôśas* to which I have access, but *sarvatôbhadra* is described as a kind of house with 4 doors facing the 4 quarters[4] From this I infer that a *puratôbhadra* was a building with only one door in front And the Kâkaṛa *puratôbhadra* was actually furnished with a gate-way (*pratôli*)

[1] In this part of the country a good deal of transactions were done in cowries (shells, Sanskrit *kapardika*), which are still used as currency by the poor people It must not however be supposed that there were no coins here In the copper-plates of Pampârajadêva alluded to before, the coin *tanka* of local mint finds a mention It is still a practice in some places to get work done, chiefly digging and throwing of earth, by what is called *kaudikai*, a mode of piecework payment, 2 or 4 cowries or more according to the labour involved being paid for each basket of earth thrown out A man with cowries stands at a place where the earth is to be thrown, and as each labourer turns up and throws down the earth, he receives immediately the fixed number of cowries each time This mode of labour automatically punishes the idlers and saves a good deal of supervision and account-keeping where a large number of labourers are engaged simultaneously on such a work

[2] Quoted in Cunningham's *Archæological Reports*, Vol VII p 147

[3] Dr Fleet's *Gupta Inscriptions*, p 43

[4] The idea seems to have been taken from a *sarvatôbhadra* village, which is described in the *Mânasâra*, a book of the highest authority on Hindû architecture, as "a town or village of quadrangular form, containing in the middle a temple dedicated to one of the triad, Brahmâ, Vishnu or Mahêśvara It has 4 streets of equal length on the 4 sides at right angles, and 2 more crossing each other in the middle Between these may be formed 9, 4, 5, or as many more streets as the extent of the village will admit, on each side, parallel to the middlemost street Without the walls should be placed the shrines of the deities who preside over and defend the several quarters of the village , at the angular points should be erected halls, porticoes, colleges and other public edifices, and towards the quarter of Agni (south east) a watershed for the accommodation of travellers and passengers The whole village should be secured by a quadrangular wall and a ditch around it, with 4 large and as many small gates in the middle of the sides and at the angular points. Without the northern gate should be erected a temple for the worship of Mahâkâlî, and the huts of Chandâlas or outcastes should be a *krôśa* distant from the village A tank or reservoir should be constructed either on the south or north side or near either of these 2 points for ablutionary and culinary purposes"—See Ram Raz's *Architecture of the Hindus*, 1834, p 43

TEXT.

1 श्रीं सिद्धिः ॥ आशीर्द्वंद्वे[1] हिमांशोर्म्महितगुणगणस्त्रिंहराडुैरिसिंहस्तस्माद्यात्रा

नोशीभव-

2 दतुलयशा तेजसापास्तसूर्यः[2] ॥ जज्ञे सोपि स्ववीर्योचितनृपतिलक [3]वीपदेश

स चैवं क्षमा-[4]

3 ख्यं वैरिराजव्रजदलनपर विक्रमाक्रांतविश्वं ॥१॥ काकीरेवनिपालमौलिमुकुट

प्रोद्भा-

4 [5]सिद्धीरांकुरज्योतिद्योतितपादपंकजनखज्योतिस्त्रकाशा[7] भुवि ॥ संग्रामांगणवीर-

विक्र-

5 मगुणः श्रीजैतराजोभवत्तस्मादद्भुतसत्प्रतापमहसः श्रीसोमचन्द्रो नृपः ॥२॥

तस्मात्श्री-[8]

6 गुणसागरादभिनवस्सर्वांगवेषोज्वलः[9] श्रीभानुर्हरणीधरः क्षितितले [10]लब्धप्रतिष्ठो-

दयः ॥*]

7 जागर्त्ति[11] प्रतिपक्षपक्षदलनो भूपालचूडामणिर्यस्मिन्शासति[12] लोक एष सुप्तो

जागर्त्ति भ्र-[13]

8 ह्रासनः ॥३॥ देशः [14]पुण्यनिरीतियास्वतधनस्सत्कर्म्मनिष्ठा द्विजाः क्षेष्टापूर्त्त-

परा: प्रजाश्चि-[15]

9 मपरं पौराः पर धार्म्मिकाः [॥*] सभ्याः [16]शास्त्रविचारधौतमनसो धर्म्मावतारे कलौ

राज्यं शास-

10 ति भानुदेवनृपतौ किं किं न लोकोत्तरं ॥४॥ वंशे नागदलीपणीवन-

जनस्फीतेभवद्या-

11 यकः श्रीदामोदरसूनुरुज्वलयशा[17] पो[लू]प्रजानायकः ॥ ख्यातस्तत्तनयः

स्वभावसर-

12 लो भीमाभिधस्तत्सुतो काकीरे नृपभानुदेवनगरे [18]श्रीवास्तुदेवोभवत् ॥१॥

स्तंभोयं [न]-

13 गरस्य जातिजनतानाध्यप्रभानायको[19] विख्यातश्चिल[20] भानुदेवनृपतेः [21]पादांबुजा-

राधकः [॥*]

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[1] Read आशीर्द्वंद्वे हिमांशो°
[2] Read °सूर्यं.
[3] Read वीप°.
[4] Read क्षमाप्य
[5] Read °क्षान्तविश्व.
[6] Read °ज्योतिर्योतित°.
[7] Read °ज्योति:प्रकाशी
[8] Read तस्माच्छ्री°.
[9] Read °वीरुज्वल.
[10] Read लब्ध°
[11] Read जागर्त्ति.
[12] Read °क्ष्मिन्शासति
[13] Read सदासन:.
[14] Read °भाग्यत°.
[15] Read प्रजा: क्षि°.
[16] The original has *śāstra*°.
[17] Read °दत्तयश°.
[18] Read श्रीवास्तु°.
[19] Read °नध्य°.
[20] Read विख्यात: चिल भानुदेव°.
[21] Read पादांबुजा°.

14 संग्रामांगणसादिवर्गपुरतः ख्यातप्रभावो [1]महाञ्जागर्त्यद्भुतविक्रमो धृतिधरः
शौवा-[2]

15 सुदेवो भुवि ॥६॥ देवश्रीग्रसिभूषणस्य[3] कृतिना देवालयं कारितं युग्मं
मंडपशोभितं च

16 पुरतोभद्रं प्रतोल्या सह । क्षेत्रेशस्य तथा सुरालयवरं स्फीतं [त*]-
डागं तथा वधं कौडिकसंज्ञकं

17 बहुजलं दीर्घं तथा खानितं ॥७॥ [4]हृष्टापूर्त्तपरस्याशीत्सत्कीर्त्तिश्शसि-
चद्रिका[5] [।*] वासुदे-

18 वस्य विस्फारा स्थिताचन्द्रार्कतारकं ॥८॥ संवत् १२४२ रौद्रसंवत्सरे ।
ज्येष्ट[6] वदि

19 पंचम्यां । [7]प्रसस्तिस्समारोपिता नायकवासुदेवेन ॥ लिखिता [8]सक्तिकुमा-
रेण ॥ शिव [॥*]

TRANSLATION.

Oṁ Success! (Verse 1) In the race of the **Moon** there was (*born*) **Simharâj**, a (*very*) **lion** to enemies, (*and*) praised as possessing numerous virtues From him was born king **Vyâghra**, of unequalled fame, who outshone the sun by his splendour He also begot an **ornament** of kings befitting his own manliness **Vôpadêva**; and the latter, likewise, (*had a son*) named **Kṛi[shṇa]**, who was given to destroying crowds of hostile kings, (*and*) who dominated **the** universe by (*his*) valour

(V 2) (*Then*) there was in **Kâkaira** the illustrious **Jaitarâja**, the lustre of the nails of **whose** lotus-feet was rendered (*still more*) brilliant by the light emanating from the shining **diamonds** in the diadems on the heads of kings (*prostrating themselves before him*) to the ground, (*and*) who had the merit of conquering heroes on the battle-field From him who owned the **glory** of wonderful great valour (*was born*) the illustrious king **Sômachandra.**

(V 3) From him, the glorious ocean of virtues, (*was born*) a young king the illustrious **Bhânu**, who was brilliant by (*his*) whole body and apparel, who acquired honour and prosperity, **the** destroyer of the party of opponents, a crest-jewel of kings (*He*) is (*now*) protecting the earth. **While** he is ruling, the people are (*all*) virtuous (*and*) well-intentioned

(V 4) The country is replete with permanent wealth and virtue and is devoid of (*all*) **calamities**, the twice-born are devoted to good actions, the subjects are intent on performing **sacrifices** and doing charitable acts What more? The citizens are very virtuous (*and*) refined, (*and*) their minds are purified by the study of the Śâstras What wonder does not (*happen*) in (*this*) iron age, while king **Bhânudêva**, the incarnation of virtue, is ruling the kingdom?

(V 5.) In a family which abounded in men subsisting on (*catching*?) groups of elephants **there** was the *Nâyaka* **Pô[lû]**, of brilliant fame, a leader of men, the son of the illustrious **Dâmôdara.** His famous, straightforward son was called **Bhîma.** His son was the illustrious **Vâsudêva**, (*who resided*) in **Kâkaira**, the town of king **Bhânudêva.**

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[1] Read महाञ्जाग°. [2] Read श्रौवा° [3] Read °श्रसि°.
[4] Read हृष्टा°. [5] °स्यासीत्स° and °श्रसि°.
[6] Read ज्येष्ठ. [7] Read प्रशस्ति°. [8] Read श्रक्ति°.

(V 6) This illustrious **Vâsudêva**, the pillar of the city, the chief gem (*shining*) with priceless splendour amongst (*his*) caste fellows, famous, devoted to the lotus-feet of king **Bhânudêva**, known to be very valorous before the army of knights on the battle-field, great, of wonderful power (*and*) patience, is (*now*) administering the country.

(V 7) (*This*) clever (*minister*) caused to be built two temples of the god whose ornament is the moon (*viz* Mahâdêva), together with halls, a *puratôbhadra* with a gate-way, and an excellent temple (*dedicated*) to the guardian deity of the fields Moreover (*he*) caused to be dug a large pond (*taḍâga*) and a long tank (*bandha*) called **Kaudika**, which contained a great quantity of water

(V 8) The moon-light of the true fame of **Vâsudêva**, devoted to sacrifices and charitable works, has expanded (*and*) become established so long as the moon, the sun and the stars endure

(Line 18.) **Samvat 1242**, in the **Raudra** year, on the 5th (*tithi*) of the **dark** (*fortnight*) of Jyaishtha, (this) *praśasti* was erected by the *Nâyaka* **Vâsudêva**. Written by Śukla kumâra. Hail!

POSTSCRIPT.

By Professor F. Kielhorn, C I E, Gottingen

Prof Hultzsch has asked me to express an opinion on the date of the stone inscription published above, of which he has sent me an impression. He also, at the instance of Mr Hira Lal, has requested me to give my readings of, and, if possible, to verify, the dates of two **copper-plate inscriptions of the Kâkaira (Kanker) chief Pamparâjadêva**, which are about to be published by Mr Hira Lal, and of which impressions have been forwarded by him

The date of the stone inscription clearly is, as given by Mr Hira Lal *Samvat 1242 Raudra saṁvatsarê | Jyêshṭa-vadi pañchamyâṁ |*. It does not admit of exact verification, and the only question concerning it is, to which era the year 1242 should be referred so that the date may fall in a *Raudra-samvatsara* *A priori* the expression *samvat 1242* would be taken here to denote **the Vikrama year 1242**; but there is no Vikrama year 1242 that could be called a Raudra year Nearest to V 1242, Raudra, by the southern system, would be the expired *Chaitrâdi* Vikrama year 1257, and by the northern mean-sign system it would indicate the time from the 13th November A D 1195 to the 8th November A.D. 1196, in the expired *Chaitrâdi* or *Kârttikâdi* Vikrama years 1252 and 1253 If the year of the date were 1252 instead of 1242, it might be taken to be the expired *Kârttikâdi* Vikrama year 1252, in which case the 5th of the dark half of Jyaishtha would undoubtedly fall in a Raudra year, but there is nothing to prove that the writer erroneously put 1242 instead of 1252

Assuming, then, the figures for the year and the Jupiter's year to have been correctly given, it would only remain to take the expression *saṁvat 1242*, as has been done by Mr Hira Lal, to denote **the expired Śaka year 1242**, which by the southern system *was* a Raudra year But here we are at once met by a difficulty. In my paper on the dates of the Śaka era in inscriptions I have shown[1] that among 400 Śaka dates of inscriptions only five do not contain the word *Śaka* or *Śâka*, and that of even these five dates three are spurious or suspicious, while the two others are in verse There is therefore every reason to assume that the writer of the inscription would have denoted the Śaka year 1242 by some such expression as *Śaké* 1242, not by *samvat* 1242 And there might be the further objection that in the Central Provinces, where the date comes from, the system of Jupiter's years ordinarily followed seems to have been the northern system, not the southern system by which alone the Śaka year 1242 can be described as a Raudra year

[1] See *Ind. Ant* Vol XXVI p 149.

As the date cannot be verified, it would be useless to indulge in further speculations[1] To me the wording of it seems certainly to be suspicious And I can only say that, assuming the figures for the year to be correct and the date to be really a Śaka date, it would correspond to the *pûrnimânta* Jyaishtha, to Monday, the 28th April A D 1320, and for the *amânta* Jyaishtha, as stated by Mr Hira Lal, to Tuesday, the 27th, or Wednesday, the 28th May,[2] A D 1320

Of the two copper-plate inscriptions of Pamparâja, one is clearly dated as follows —

[L 7] . . . . . Îśvara-

[L 8] samvatsarê Kârttika-mâsê Chitrâ-nikshê Ravi-dinê suryôparâgê

[L 10] . . . samvat 966 .

i e "in the Îśvara year, at an eclipse of the sun on a Sunday, in the *nakshatra* Chitrâ in the month Kârttika, . . in the year 966"

I have no doubt that the year 966 of this date must be referred to the **Kalachuri era**

In *Festgruss an Roth*, p 53 ff, I have tried to prove from the 12 dates between the years 793 and 958, which hitherto have been available, that the Kalachuri (Chêdi) era commenced on the 5th September A D 248, that the years were *Âśvinâdi* years and the months *pûrnimânta* months, and that therefore, to convert an expired Kalachuri year into an expired year of the Kaliyuga, we must add 3349 when the date falls in the bright half of Âśvina or in any month from Kârttika to Phâlguna, and 3350 in all other cases Applying this here, we find that our date, for the *pûrnimânta* Kârttika of the expired Kalachuri year 966 = Kaliyuga expired 966 + 3349 = 4315, regularly corresponds to **Sunday, the 5th October A D 1214**, when the 15th tithi of the dark half ended 3 h 33 m, and when the *nakshatra* was **Chitrâ**, by the equal space system and according to Ganga for 2 h 38 m, after mean sunrise On the same day there was a total eclipse of the sun, the greatest phase of which at Kanker (in about Long 82° and Lat 0°) was four digits[3]

It will, I think, be generally admitted that **Sunday, the 5th October A.D 1214**, undoubtedly is the proper equivalent of our date, but, in connection with this date, the writer apparently has wrongly quoted the year Îśvara instead of the immediately following year Bahudhânya By the northern mean-sign system Îśvara lasted from the 2nd September A D 1212 to the 29th August A D 1213 By the northern luni-solar system therefore Îśvara was the proper name of Kaliyuga 4314 expired, and not of the year of our date, *viz* Kaliyuga 4315 expired, which according to the northern luni-solar system, as already intimated, would have received the name Bahudhânya For the present, I can ascribe the error only to the writer's carelessness, but the error is of such a nature that it confirms rather than invalidates our general result[4]

The date of the other copper plate of Pamparâja I read thus —

[L 9] . | samvata | 965 Bhâdrapadê vadi 1[0]

[L 10] Mriga-nikshê Sô[ma]-dinê |

Here everything is perfectly clear and certain in the impression excepting the number of the hundreds and the second *akshara* of the name of the weekday As regards the latter, it appears to

[1] If the year were 1244 (instead of 1242), it might be taken to be a Kalachuri year, in which case the date would have fallen in a Raudra year I do not mean to suggest hereby that the inscription could be assigned to so late a period (A D 1492 93)

[2] The 5th *tithi* commenced 1 h 4 m before mean sunrise of the Tuesday and ended 0 h 30 m after sunrise of the Wednesday

[3] Between A D 1201 and 1250 this is the only solar eclipse in the month Kârttika that could have been visible in Kanker

[4] Mr Hira Lal quite lately has sent me for calculation a date from the Central Provinces, which indeed corresponds to Wednesday, the 5th October A D 1005 According to the original date, this day should fall in the year Parabhava, but by the northern luni-solar system it would fall in the year Plavanga which follows immediately upon Parabhava, and by the southern system in the year Viśvâvasu which immediately precedes Parabhava

me evident that the engraver after the *akshara sô* in the first instance by mistake engraved the letter *d* (of *dinê*), and that he then altered this *d* to *ma*. Under any circumstances there could be no doubt that the intended weekday is *Sôma-dina* or 'Monday' Nor can there be any real doubt about the number of the *tithi* The date clearly gives us the dark half of the month Bhâdrapada and during it the *nakshatra* Mriga (Mrigaśirsha) Now in the dark half the *nakshatra* will ordinarily be Mriga about the 8th *tithi* of the *amânta* and the 10th *tithi* of the *pûrnimânta* Bhâdrapada, and a careful examination of the impression shows that the word *vadi* is actually followed by *10*, the *0* of which is engraved quite on the margin of the plate I therefore take it that the date gives us for calculation "the year 965, the 10th *tithi* of the dark half of (the *pûrnimânta*) Bhâdrapada, with the *nakshatra* **Mriga** and a **Monday.**" And treating the year again as a **Kalachuri year,** I find the following equivalents.—

For the expired Kalachuri year 965 = Kaliyuga expired 965+3350=4315 **Saturday,** the 2nd August A D. 1214, when the 10th *tithi* of the dark half of the *pûrnimânta* Bhâdrapada ended 18 h 25 m, and the *nakshatra* was **Mriga,** by the equal space system and according to Garga for 21 h 40 m., and by the Brahma-siddhânta for 20 h 21 m, after mean sunrise

For the current Kalachuri year 965=Kaliyuga 4315 current **Monday, the 12th August A D. 1213,** when the 10th *tithi* of the dark half of the *pûrnimânta* Bhâdrapada *commenced* 7 h, and when the *nakshatra* was **Mriga,** by the equal space system and according to Garga for 15 h 46 m, and by the Brahma-siddhânta for 14 h 27 m, after mean sunrise

Of the two, I do not hesitate to accept **Monday, the 12th August A D 1213,** as the true equivalent of our date That the *tithi* of the date was a current *tithi* can cause no difficulty And the fact that Kalachuri years, occasionally and exceptionally, are quoted as current years is proved by another date, in an inscription of which Mr D R Bhandarkar some time ago has been good enough to send me a photograph. The inscription referred to is one at Scrimârâyan which the late Sir A Cunningham had stated to be dated—

Kalachuri-samvatsarê || *898* || *Asvina-sudi 2 Sôma-dinê*

According to the photograph the date really is—

Kalachuri-samvatsarê || *898* || *Asvina-sudi 7*[1] *Sôma-dinê*, and with this reading the date regularly corresponds, for the *current* Kalachuri year 898, to **Monday,** the 24th September A D 1145, when the 7th *tithi* of the bright half of Âśvina ended 20 h 57 m after mean sunrise

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No. 15.—NOTE ON THE TWO COPPER-PLATE INSCRIPTIONS OF THE TIME OF MAHENDRAPALA OF KANAUJ.

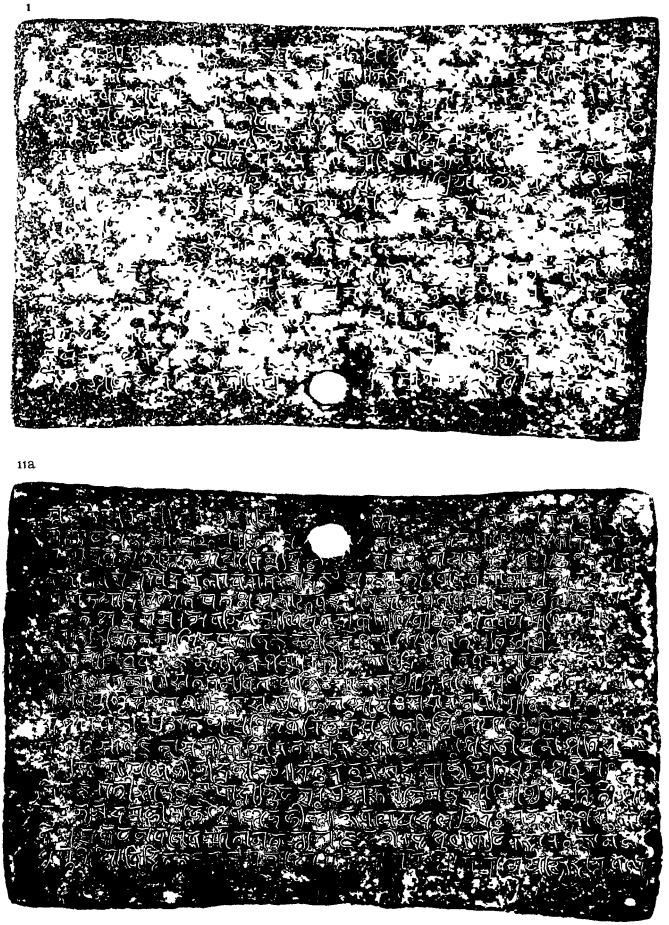
By Professor F Kielhorn, C I E, Gottingen

While I was reading the final proof of my paper on the two copper-plate inscriptions of the time of Mahêndrapâla of Kanauj, published above p 1 ff, I received from Prof Hultzsch excellent ink-impressions of the two inscriptions which had been supplied to him by Rai Bahadur V Venkayya The impressions enabled me to make one or two slight corrections in my texts, but it was impossible to insert in my article Mr. Venkayya's description of the original plates, and to get ready in time the collotype facsimile of the second of the two inscriptions, the plates of Avanivarman II Yôga, which Prof. Hultzsch had at once ordered to be prepared and which is now published herewith

On the plates A., those of Balavarman, Mr Venkayya writes as follows —

"The two plates are about 13" broad and about 9½" high, somewhat less in the middle They are strung on an almost circular ring, 2⅝" in diameter The ends of the ring are secured below

[1] So the *tithi* was already given, correctly, in *As Res.* Vol XV p 505



Scale 45

E Hultzsch

Collotype by Gebr Plettner, Halle Saale

From ink-impressions supplied by Rai Bahadur V Venkayya

a circular seal, which is slightly damaged and measures nearly $1\frac{3}{4}$″ in diameter It is about $\frac{1}{8}$″ thick, and bears in relief a squatting figure, perhaps representing a god, the right hand of which seems to be raised, as if to indicate the *abhayahasta* . . . . . Either plate near the top has a ring-hole which is about $\frac{7}{8}$″ in diameter ”

On the plates B, those of Avanivarman II Yôga, Mr Venkayya writes —

“ The three plates are between $12\frac{1}{8}$″ and $12\frac{1}{4}$″ broad and between $8\frac{7}{8}$″ and 9″ high They are strung on an oval ring which measures $2\frac{1}{2}$″ by $2\frac{1}{4}$″ The ends of the ring are secured below a circular seal, which is slightly mutilated and measures nearly 2″ in diameter The seal bears in relief a squatting figure, similar to the one on the seal of the other plates Each plate contains a ring-hole which is about $\frac{5}{8}$″ in diameter.”

On the excellent facsimile published herewith I have to say only a few words It will show that the inscription in some places is not very easy to read As regards individual signs I would merely draw attention to the forms of the initial *i* and *ê*, *e g* in *iha*, l. 33, and *êvam=*, l 45, to the sign for *ry*, *e g* in *'anvayasya*, l 11, to the final *t*, *e g* in *=bhût*, l 32, and to the numeral figures, especially that for ‘ 9 ’, in line 68

In my text of the inscription the word *śrî-* has by an oversight been omitted before *Ta[ru]nâ-*, above, p 10, l 57

No 16 —VANDRAM PLATES OF AMMARAJA II

By Professor E Hultzsch, Ph D , Halle (Saale)

These plates were found in the backyard of Buddharaju Venkataraju of **Vandram**, a village in the Bhîmavaram tâluka of the Kistna district, and were forwarded by the Head Assistant Collector of Narsapur through the Collector of Kistna to Rai Bahadur Venkayya, who sent me two sets of ink-impressions of them, with the following remarks —

“ These are **five copper-plates**, measuring $7\frac{3}{4}$″ in length and $3\frac{5}{8}$″ in height They have high rims more than $\frac{1}{8}$″ thick The ring on which the plates are strung was cut by me for the first time and soldered subsequently It is oval, measures $3\frac{1}{2}$″ by $3\frac{1}{2}$″, and is nearly $\frac{1}{4}$″ thick The ends of the ring are secured in an expanded eight-petalled lotus at the bottom of a circular seal, which measures $2\frac{3}{8}$″ in diameter The seal is much damaged, but bears, in relief on a countersunk surface, the legend *Śrî-Tribhu[vanâṁkuśa]*, with a boar facing the proper left over it and a floral device below The other symbols cut in the seal are not quite distinct Traces of the sun over the boar, of the crescent of the moon behind his tail, and of an elephant goad in front of him are visible ”

The first and last plates bear writing only on one side, and the three remaining plates on both sides The plates are in a bad state of preservation Of plate I *a* a small portion is missing Plate II *b* is a palimpsest, and part of its writing is effaced The two first lines of plate III *b* and some letters of the two last lines of plate IV *a* are damaged by corrosion Of plate IV *b* the two first lines and part of the third are in a still worse condition On the last plate (V) some letters are more or less doubtful

After the MS of this article had gone to the press, I received from Mr Venkayya the original copper-plates, with the help of which I was able to improve my readings of several indistinct words

The **alphabet** is ancient Telugu of the usual type I would only draw attention to the peculiar form of the secondary *û* in *-mâritêr=*, l 18, and *samâhâya*, l 36 f The **language** is Sanskrit, but the four first lines of the last plate contain some Telugu words The Sanskrit portion consists of both prose and verses

The inscription opens with the genealogy of **Ammarâja (II)** of the (Eastern) **Châlukya** (l 5) dynasty Ll 1-17 are practically identical with ll 1-23 of the Elavarru grant of the same king[1] But Vikramâditya (I) receives the title *Yuvarâja* (l 13), and the name *Kollabigaṇḍa* is twice (ll 14 and 17) spelt with *b*, not with *bh*

Ammarâja II is then praised in seven verses, all of which occur in his Padaṅkalûru grant,[2] where they are however differently arranged[3] The two verses (5 and 6) recording the date of his coronation are also found in the Maḷiyapûṇḍi grant[4] It is a curious fact that the major portion of plate II *b* (consisting of verses 3-5 and nearly the whole of verse 6) of the Vandram plates is engraved over another grant of **Ammarâja II**, which seems to have been partially effaced by the writer, but of which distinct traces are still visible[5] I subjoin a transcript of those lines of the original inscription on plate II.*b* which can still be made out

20 . . . . . स समस्तभुवनाश्रयश्रीविजयादित्यम-

21 हाराजाधिराजपरमेश्वरः परमभट्टारकः परमब्रह्मण्यो मातापितृपादानुध्या-

22 यी वेंगीसप्तसराष्ट्रकूटप्रमुखान् कुटुंबिनस्समाहूयेत्यमात्ता-

23 पयति [।*] विदितम . . . . . स वंशे वशिष्ठगोत्रो विद्वान् आ-

The poetical description of Amma's reign is followed by a prose passage (ll 30-37) which is worded in nearly the same manner as ll 30-36 of the Elavarru grant[6] Ammarâja II, who is here styled '*Samastabhuvanâśraya*, the glorious Vijayâditya (VI) *Mahârâjâdhirâja-Parameśvara Paramabhaṭṭâraka*, the very pious one, who meditates at the feet of (his) mother and father, thus commands, having called (them) together, the ryots, headed by the *Râshṭrakûṭas*, inhabiting the twelve villages (the chief one of which is) Prândoru in the Pâvunavâra district (*vishaya*)'

So far the text can be easily transcribed and understood But the remainder of the inscription cannot be deciphered in full, as a number of words in the damaged portions are doubtful or quite illegible Besides, the author of the long metrical passage describing the donee (ll 37-61) knew so little Sanskrit, or got his draft copied in such an imperfect way, that I am unable to propose satisfactory corrections even of some of the well-preserved portions of it The whole of this passage seems to be in verse Making allowance for the damaged and lost lines I number the verses as 8-23 Verse 8 praises the family (*gôtra*) named **Mitrayu**. A descendant of it was **Tûrkkaya-Peddiya**[7] (v 9), who lived in the large village **Râviparru** (v 10), his son Vijayâditya (v 11) and his grandson Tûrkkaya Yajvan (v. 12) The last had by Kandamâmbâ a son named **Kuppanayya** (v 14), who seems to have enjoyed the titles of minister (*amâtya*, v. 15) and vassal (*sâmanta*, v 16) He had the surname Vipranârâ[yaṇa] (v 21) and founded a shrine of Śiva at **Drâkshârâma**[8]

"To this **Kuppan[â]mâtya**, who is devoted to Me, the village named **Tândeṟu** has been given by Us, having made (it) an *Agrahâra*, to whom (the village) named **[Beṭi]pûṇḍi** (in the neighbourhood) of **Prândoru**[9] in your district[10] (*vishaya*), together with the share of gold,

[1] *Ind Ant* Vol. XII p 91 ff. [2] *Ibid* Vol VII p 15 ff

[3] The verses of the Padaṅkalûru grant (ll 23-37) correspond to the following verses of the Vandram plates 1, 4, 3, 5, 6, 7, 2, and an additional verse is inserted between 1 and 4

[4] Above, p 47 ff

[5] Both sides of plate v. also exhibit traces of obliterated writing A grant of Bhîma I is a similar palimpsest, see Prof Kielhorn's remarks, above, Vol V p 127

[6] In the latter the epithet *mâtâpitṛipâdânudhyatah* (l. 35) is however missing

[7] With Tûrkkaya compare the names Tûrkaśarman (above, Vol V p. 120, note 14) and Tûrkkama (*Ind Ant* Vol XIII p 214, text l 49)

[8] *Drâkshârâmê kṛita-Śiva-nilayê*; v. 22 (l 58)

[9] *Prandoṟi* is the Telugu genitive of *Prândoru* (l. 35) [10] *Ie* in the Pâvunavâra *vishaya* of l 35.

gas given with exemption from all taxes, having made (it) an *Agrahâra*." I subjoin my reading of this passage, which is so peculiarly worded, that it remains doubtful whether the present grant refers to Tânderu or to Betipûndi or to both, and whether only the second or both of them belonged to the Pâvuruvâ-vishaya

61 . . . . . तस्मै कुण्यन[ा*]म[ा]त्या[य]

62 महत्ताय[1] तार्ण्छिल्लीनासशालसाग्रहारिक्षत्वोत्पादितं[2] । य[स्य भव]दि-

63 षये प्रान्दोष्ठ्रति [वेटि]पृष्ठिनास महा[ा]टकभागसग्रहा[रो*]क्षत्य सर्व्व[कर]-

64 परं[3] दत्त इति विदितमस्तु व[:] ॥ अस्य (स) ग्रामस्यावधय[:*] ॥ . . . .

Of the subsequent description of the boundaries of the village granted (ll 64-67) I am unable to furnish a satisfactory transcript The remainder of the inscription (ll 67-72) is nearly identical with ll 57-60 of the Elavarru grant[4] The last line (72) seems to read —

य(ा) ते क्रमि: ॥ [२५[5]] आज्ञप्ति: [5]कटकराज: [ा*] महा[का]भट्ट[ा*]व्य [ा*]

जोन्नाचार्य्येण लिखितं ॥

Accordingly the *Âjñapti* was the *Kaṭakarâja*[6] the poet[7] Mahâ[kâ*]bhatta, and the writer Jonnâchâryya[8]

Of the localities mentioned in this inscription, Drâkshârâma is well-known,[9] and the Pâvunavâna vishaya is probably the same as Pâgunavara-vishaya in a grant of Bhîma II.[10] The villages Prândoru, Betipûndi, Tanderu and Râvipâru I am unable to identify

FIRST HALF OF THE TEXT[11]

First Plate

1 ॐ स्वस्ति श्रीमतां सकलभुवनसंस्तूयमानमानव्यमगोत्राणां हा-

2 रीतिपुत्राणां कौशिकीवरप्रसादलब्धराज्याना मातृगणपरिपालीतानां[12] खा-

3 मिमहासेनपादानुध्यायीना[13] भगवन्नारायणप्रसादसमासादित-

4 वरवराहलाञ्छनेक्षणक्षणवशीकृतारातिमण्डलानाम-

5 [14]श्वमेधावभृतस्नानपवित्रीकृतवपुषा चालुक्यानां कुलम-

6 लकरिणी: सत्य[ा*]श्रयवल्लभेन्द्र[स्य*] भ्राता कुब्जविष्णुवर्द्धनोष्टाद-

7 श वर्ष[ा]णि वेंगिदेशमपालयत् ॥ तत्सुतो जयसिंहस्त्रयस्त्रिंशतं । त-

8 दनुजेन्द्ररा[जनन्दनो] विष्णुवर्द्धनो नव । तत्सूनुर्म्मगियुवराज: पचवि-[15]

9 शति । त[त्सुतो जय]सिंहस्त्रयोदश । तदवरज: कोक्किलि: षण्मासान् ॥

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[1] Read महत्ताय [2] Read °हारीकृत्यात्मामिर्दत्त [3] Read परिहारेण

[4] Instead of *tath-ôktam Vyâsêna*, I 69 reads *tatha ch-ôktam Vyasa-bhatt[â*]s akêna(na)*

[5] Read कटक° [6] See above, p 49 f

[7] *I e* the author of the verses describing the donee In other grants of Ammarâja II Pôtanabhatta and Dhavabhatta are mentioned as 'poets'

[8] The same person was the writer of the Elavarru and Padunkalûru grants

[9] See *e g* above, Vol IV p 37, note 3

[10] *Ind Ant* Vol XIII p 213

[11] From two sets of ink impressions and the original copper plates [12] Read °पालितानां.

°ध्यायिनां [14] Read °सूय°.

[15] The *anusvâra* stands at the beginning of the next line

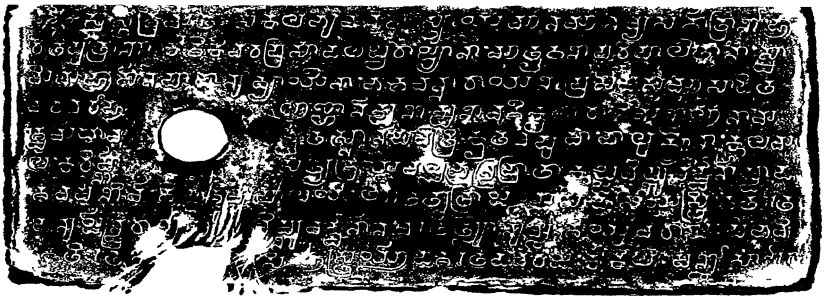
Second Plate, First Side.

10 तस्य ज्येष्ठो भ्राता विष्णुवर्द्धनस्तमुद्वाव्य सप्तत्रिंशतं । तत्सुतो विजया-
दित्यभट्टार-
11 कोष्टादश । तत्सुतो विष्णुवर्द्धनः षट्त्रिंशतं । तत्सुतो विजयादित्यनरेन्द्र-
मृगराज-
12 श्चाष्टाचत्वारिंशतं । तत्सुतः कलिविष्णुवर्द्धनोद्वाद्वर्षं । तत्सुतो गुणगा-
क्वविजया-
13 दित्यश्चतुश्चत्वारिंशतं । तदनुजयुवराजविक्रमादित्यभूपतेः सूनुर्द्वाद्व-
14 [1]क्यभिममूपालस्त्रिंशतं । तत्पुत्रः कीर्त्तिविगण्डविजयादित्यः षण्मासान् ।
तत्सूनुर-
15 ण्मराजः सप्त वर्षाणि[2] । तत्सुतविजयादित्यं बालमुद्वाव्य तालपो मासमेकं [।*]
16 त जित्वा चालुक्यभीमतनयो विक्रमादित्य एकादश मासान् । ततस्ता-
लपराजस्य सुतो युद्ध-
17 मल्लः सप्त वर्षाणि । तं जित्वा कीर्त्तिविगण्डविजयादित्यसुतो भीमराजो
द्वादश वर्षाणि । तस्य म-
18 हे[श्व]रमूर्त्तेरुमासमानाकृतेः कुमारामः [।*] लोकमहादेव्याः खलु यत्सम-
भवदम्मराजा-

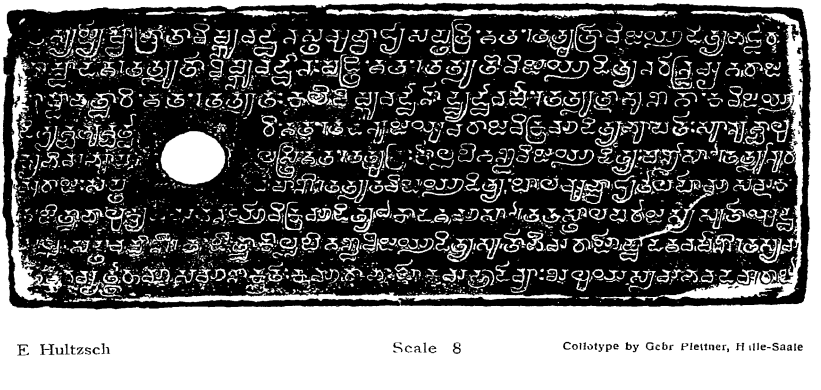
Second Plate, Second Side

19 ख्यः ॥ [१*] यो रूपेण मनोजं विभवेन महेन्द्रमहिमभरसुरुमहसा
[।*] हरमरिपुरुद-
20 हनेन न्यक्कुर्व्व(र्व)न्नाति विदितदिगवनिकिर्त्तिः[3] ॥ [२*] [वि]नयाय[क]लक्ष्यतरु-
द्विजसुनि-[4]
21 दीनान्धबन्धुजनस्तु(न)रभिः । याचकजनचिन्तामणिरवनिश्रम-[5]
22 निर्म्महोद्यमहसा द्युमणि[ः*] ॥ [३*] विदितधराधिपविधौ हि-
23 विधायुधकोविदो [विलीनारिकुलः] । करितुरगागमकुश-
24 लो हरचर . . . . . मधुपः[6] श्रीमान् ॥ [४*] विरिर-
25 ण्यवसुसंख्याब्दे[7] सक[स] . . . . . [मी]र्धमासेऽसितान् [।*] ज्ञात-
चयो-
26 दशदिने भृगुवारे मैत्रनक्ष[त्रे] ॥ [५*] धनुषि रवौ [सप्तम्यां] वाद-
27 [ग्र]वर्षे तु [जन्मनः] पदं । योधादुदयगिरिन्द्रो[8] [दि]शि[दि]शं क्रीत्वा-

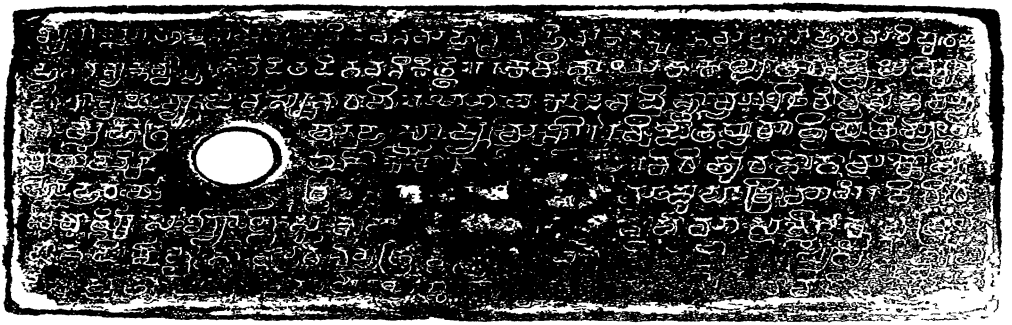
[1] Read °ख्यभीम°. [2] Read वर्षाणि.
[3] Read °कीर्त्तिः. From here to the end (l. 27) this side of the plate is a palimpsest.
[4] Read °तरुद्विज°. [5] Read °दचनीरमनश्रि°. [6] Read [भ्रमरः]मधुपः.
[7] Read °ख्याब्दे शकसमये मार्गशीर्षे°. [8] Read [दि]शि[दि]शं क्रीत्वा-

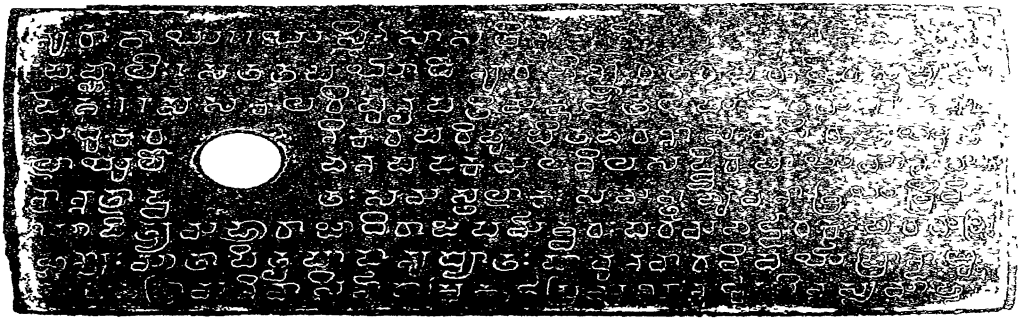


11 a



E Hultzsch Scale 8 Collotype by Gebr Pfeffner, Halle-Saale





Third Plate, First Side

28 नुरागाय ॥ [६*] यस्मिन्[1] सासति नृपतौ परिपक्वानेकसस्यसं-[2]
29 पच्छालिः । [3]सततपयोधेनुरभिरिणीरीतिरपरुग्निरस्तचोरो
30 देशः ॥ [७*] स सकलरिपुनृपतिमकुटतटघटितमणिगण-
31 मधुकरनिकरपरिचुंबितचरणसरसिरुहयुग-
32 लोद्युग[*]लोचनपदकमलविलसद्विरिफायमानो[4] मा-
33 नोन्नतोद्गतः[5] समस्तलोकः समस्तभुवनाश्रयश्रीविज-
34 यादित्यमहाराजाधिराजप[र*]मेश्वरः परमभट्टारकः परमब्र-
35 ह्मण्यः मातापित्रपादानुध्यातः पावनवारविषये प्रान्दोल्ल-
36 [ह्लाद]ग्रयाममनिवासिनो राष्ट्रकूटप्रमुखान्कुटुंबिनस्समाज्ञ-

Third Plate, Second Side

37 यैत्थमाज्ञापयति ॥ . . . . . .

No. 17.—THE INSCRIPTIONS ON THE MATHURA LION-CAPITAL.

BY F W THOMAS, M.A., LONDON

The Mathurâ lion-capital was discovered by the late Dr Bhagvanlal Indraji under circumstances detailed in his article on *The Northern Kshatrapas* edited and published by Professor E J Rapson in the *Journal of the Royal Asiatic Society*, N. S, Vol XXVI 1894, 541-554, see in particular pp 542-4 It was found embedded in the steps of an altar devoted to Sîtalâ on a site belonging to some low-caste Hindûs at Mathurâ, but not more definitely located. Having been with difficulty secured by Dr Bhagvanlal, the capital was conveyed to Bombay, subsequently, on his death, it was despatched to England, and it can now be seen in the Buddhist Room at the British Museum

The inscriptions incised on the capital were transcribed and translated by the discoverer himself, but owing to his death the task of publishing the MS was entrusted by the Council of the Royal Asiatic Society to the late Professor Buhler, who was able to compare the readings with the stone itself and with paper impressions presented to him in 1889 by Dr James Burgess. At the commencement of the published account, which appeared in the *Journal of the Royal Asiatic Society*, N S, Vol XXVI 1894, pp 525-540, Prof Bühler observes that the collation has made necessary some alterations in the transcript and in the translation, among which the more important ones have been pointed out in the notes But I may confidently assert that all really essential points have been fully settled and explained by Dr. Bhagvanlal, whose great acumen and scholarship are as conspicuous in his interpretation of these inscriptions as in his other epigraphic publications For convenience's sake I have prefixed an introduction, summarising the chief results deducible from the inscriptions "

---

[1] Read यस्मिन्नासति

[2] The *anusvâra* stands at the beginning of the next line.

[3] Read °रभीरीरीति°

[4] Read °माणी.

[5] The Elavarru grant (l 32 f) supplies the correct reading मानोन्नती भतीकृतसमस्तलोक.

While endorsing in the main these statements of so great an authority, from all points of view, as the late Prof Buhler I have endeavoured, in re-editing the inscriptions with Plates, which before were wanting, to give an unbiased reading based upon new impressions supplied by the kindness of the Department in the Museum (at the instance of Dr J F Fleet, who originated the suggestion of this article), and upon frequent inspections of the stone itself The present versions will therefore be found to differ in some particulars from those of Dr Bhagvanlal and Prof Buhler

The shape and dimensions of the capital will be best realized from the accompanying Plates, but some particulars demand a verbal description *In the first place*, the circular hole in the upper square surface, corresponding to a similar hole in the under surface proves that the capital was surmounted by a shaft or some other continuation Prof Buhler remarks that various representations on slabs from the Amarâvatî Stûpa prove this shaft to have supported a *Dharma-chakra*, referring to the Archæological Survey Plates published by Dr Burgess (Plate xxxviii figs 1 and 6, and Plate xl figs 3 and 4) But it has already been pointed out by me in the *Journal of the Royal Asiatic Society* for 1906, pp 216 and 464, that the use of lion-capitals of actual pillars was a common feature in Indian architecture, derived from Persian models Examples may be seen in the Archæological Survey publications relating to Bharhut (Cunningham, Plates vi, viii, x), Sâñchî (Maisey, Plates xix, xxxiii), Mathurâ (V A Smith, Plates xlii-xlvi and xlix-l), Amarâvatî (Burgess p 93, Plates xlix liii, liv, lv and Burgess, 1882, Plate xiv), and elsewhere The presumption, therefore, is that the lion-capital formed the crown of a real pillar

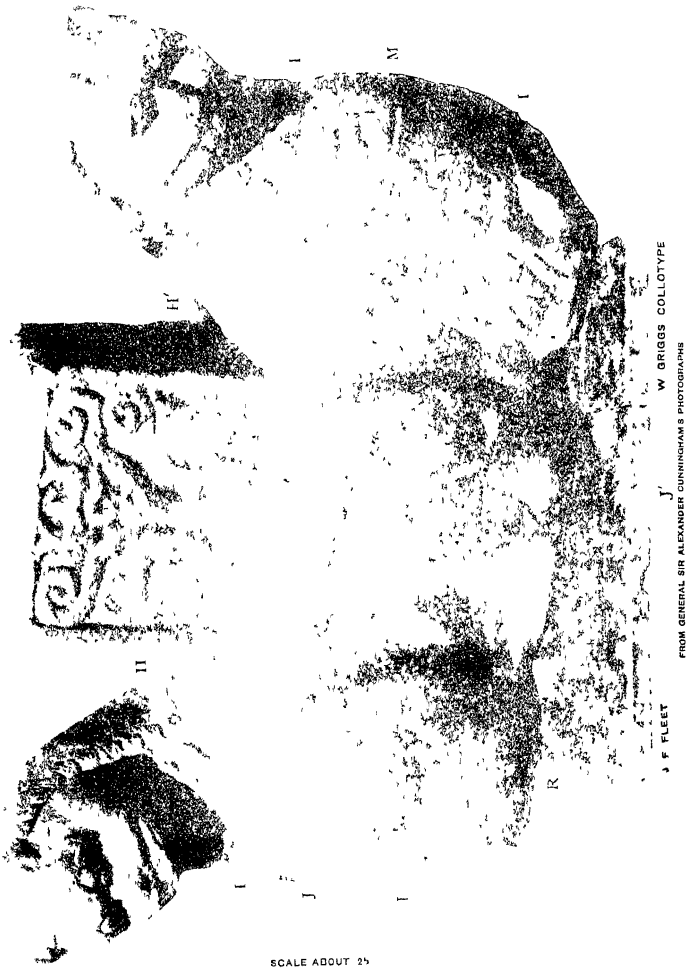
Secondly, the state of the stone has been somewhat impaired by time and accident In some cases, *e g* in the loss of the horn-like projections of the two heads, this has involved no curtailment of the text The chippings at the two bottom corners have been, no doubt, equally harmless But the front, which would be the most exposed portion of the stone, has in part so peeled away as to render some characters illegible In the second line of the large inscription carved on the body of the lion to the spectator's left (J l 1) the large *ra* is followed by traces of two or three *akshara*s of equal size leading to a partly visible *su* (?), after which intervene three doubtful characters before we come to firm ground again in *puli*[1]

In size the *akshara*s vary considerably We may distinguish five groups (1) the inscriptions B E F I J M on the front and back of the stone (among which I perhaps exceed the others slightly in size), having characters about 2-2½ in in height, (2) G N P E″, on the back and under surface of the stone, circa 2-1½ in, (3) A (on the unpolished top and back of the stone), K L, (on the breast of the left lion), O Q R (underneath), J′ (front, on the leg of the left lion), circa 1½ in, (4) C D E′ (which may be estimated from E′, slightly the largest, visible among the characters of E), circa 1 in, (5) H H′, slightly incised in small characters, of about ¾ in, at the places indicated on the front In the same inscription the *akshara*s generally maintain a fair average size, but sometimes they become a little cramped by limitations of space It is clear that the inscriptions in the larger characters (1), (2) and (3) were carved first, and those of a smaller size were afterwards crammed in wherever space offered

In type, on the other hand, the characters present an uniformity which, like the subject matter of the records, forbids any supposition of additions during the subsequent history of the stone They have been compared by Prof. Buhler to those of the Shâhbâzgarhî and Mansehra versions of the Edicts of Aśoka. But the degree of similarity and dissimilarity may now be more exactly estimated from Buhler's *Indian Palæography*, where the columns viii and ix

[1] In quoting Kharoshthi records, length of vowels is noted except where the intention is to insist upon the exact reading supplied by the original in question

Front of the capital



No 1 are based chiefly upon these inscriptions The type may be described as intermediate between the Aśôka forms and the cursive derivatives of the Dhammapada MS and the Rajatarangini discovered by Dr Stein, to which approximate the vase scratchings from Mâṇikiâla and Hashtnagar, places and the inscription of Sue-Vihâr (see the Plate given by Dr Hoernle in the *Indian Antiquary*, Vol X facing p 325) It does not, however, appear to be quite identical with that exhibited in any of these or in the Taxila plate (see the facsimile above, Vol IV p 56), where on account of the historical contiguity we should expect to find, and do find, a closer congener The inscriptions edited by M Senart in the *Journal Asiatique*, Sér IX Vol XIII (1899), p 526 ff and Vol IV (1894), p 504 ff (No 35), are also in similar characters (see the Plates)

The forms of the individual letters may be seen from Plate IV Those of *ṭha*, *sa*, *mu*, *śpa*, the position of medial *e* and the looped form of *u* have been described by Buhler Attention may be called to the *rda* in Q 1, the *spa* in A 7, the *rna* (?) in I 1, the curious form in J 1 interpreted by Buhler as *shṭi*, the archaic *ma* with the original angle beneath in A 2 A few points call for further consideration The form of *ta*, which occurs many times, has in other records the shape of *tra* (see the Plate) Although we have certainly one case (J 2, in *hârṣta*), and perhaps two others (E'' in *krakârṣta* ?, and R 1 in *Tachhṛilasa* or *Rachhṛilasa* ?), where the bottom curve is wanting, the character occurs so often that there can be no doubt as to what it denotes in opposing it to be a *da* Buhler, who in his articles in the *Z D M. G* Vol XLIII pp 133 and 136 has read a similar character as *ṭṭ* (so also Johansson, *Der Dialekt der Shâhbâzgarhî-Inschriften*, I p 126), was influenced by finding it in *pratêśô* (M 2) and similar cases But the form of *da* is several times instanced, and the *ṭ* for *d* in *pratêśô* and elsewhere is a mechanical, not an orthographical, feature, found in other Kharôshṭhî records

The only question remaining, as concerns *ta*, is part of a larger matter How do we represented the conjunct *r* ? In a number of cases the addition is made by a stroke inclined to the left attached to the lower curve This occurs in A 1 (*chhatra*°), A 6 (*mâtrâ*), A. 7 (*putrâ*°) In these examples there was some slight danger of confusion with *tô*, which shows (see the Plate) a similar stroke attached to the upper curve Perhaps for this reason another device is more frequently adopted, namely a dot in place of the stroke, see B 1 and 3 (*chhatra*°), C 2 (*putra*), M 1 (*chhatra*°), Q. 2 (*chhatra*°) There remain A 3 (where *te* is written), A 5 (where I can detect no clear indication of the *r*-stroke or dot), G 1 (where there is nothing attached to the *ta*, though the reading may be *chhratava*, if not *chchhatava*), G 2 (*chhatava*), J (where we seem to have *atraurêna* for *atô*°) In A 1 we have two strokes, both of which seem to be intentional, one of them, which resembles the downward stroke of the Aramaic Pahlavî *t*, I have conjectured to denote a doubled *t* before the *r* Of a cerebral (*ṭa*) I can find no trace, unless indeed it is contained in the mysterious third sign of A 13

With other consonants than *t* the *r* is regularly inserted where required We may quote *agra* in A 7 (where it takes the form of a detached stroke), *gra* in A 2 and N 2, *pra* in A 10 (*aḍhavîpra*°), A 11 (*prati*°), M 3 (*pratêśô*), N 3, *dhra* in A 10 and M 2, *chhra* (*chchha* ?) G 2 and I 1 (*chhratava*° and *chhratrava*) In the last example, as also in *praḍhravî* I 10, *paḍhravî* in I 2), it would seem to be even repeated, but this may be a feature of pronunciation rather than of writing A really obtuse *r*-stroke is found in *mahêshra*, A 2, and probably in *Pispasri*, A 7

The case of *kra* is peculiar If we disregard the doubtful inscription E'', it is found four times, in *bhakravatô* (A 12), *nâkraraasa* (F 1 and N 1), and *sakrastânasa* (P 1), while in places where we expect a simple *ga* This can hardly be accidental, it would seem probable that in these cases the combination *kra* represents a spirantic pronunciation of *ga*, analogous to the Persian ع, more especially as in the name of Seistân (Pahlavî *Sayhastân*) this sound no doubt prevailed at the time

A few further points remain to be noticed. (1) In *ateurêna* and *hôrakâparvârêna* (A 9 and 10) we find a perhaps intentional stroke diverging from the tail of the *na*, though not in both cases on the same side Have we here *ṇa*? The rather noticeable variations in the form of the nasal may be observed in Plate IV

(2) *Sa* varies between the forms with and without the small adjunct near the centre (see Plate IV) In N 3 the addition of the *r*-stroke makes *sam* In E 4 a slight curve at the foot may also indicate *sam*, anticipating as in the Stein documents, the following nasal A writing *sya* is certainly to be seen in G. 1 and probably also in B 2

(3) The two occurrences of *kharaôsta* (A. 4 and E 1) seem both to show a small diverging mark in the place where *h* is usually appended, a circumstance which, together with the probable derivation of the word, suggests a reading *rha*=*hra*.

(4) In A 2 *a* has a small stroke added as a sort of head

(5) In A 13 we have the distinguishing mark of *ś* vertical and at the top, elsewhere it is horizontal and at the centre

(6) The *śê* of A 11 has two small (head and foot) strokes differentiating it from the *śê* of the previous line,— apparently without reason

(7) The complicated *jo* of C. 2 recalls the varieties on the coins (see Gardner, *The Coins of Bactria*, pp. 55, 83)

(8) Lastly we may mention that the stone presents a number of dots and other small marks which must apparently be ascribed to accident or wear In some cases we might be tempted to trace the *anusvâra*, *e g* in J, where we should thus arrive at a reading *Sarvâstwâtamnam*.

The Prâkṛit in which the inscriptions are composed has been described by Buhler and perhaps need not be discussed at length It is distinguished by closeness to Sanskrit Elision of medial consonants occurs, if we neglect the suffixal *k* (*nagaraa*, *kusûlaa*, *mâhâsânghika*), only in *ateurena* (for °*vurêna ?*), *saśpa*[*t*]*ê* In *ayarsa* and *puya* (=*âchârya* and *pûjâ*) we have a weakening of *ch* to *y* I have suggested (*Journal of the Royal Asiatic Society*, 1906, p 205) that the sound denoted by this *y* was that of the French *j*, and the matter will arise again in connection with the proper names The changes apparent in the word *chhatrava* are not necessarily Indian The hardening of *g* and *d* to *kr* and *t* has been already dealt with; on the other hand *p* appears in *thûva* and *pratiṭhâvitê* as *v*, never *b* as *p* Conjunct *s* is, except in foreign and technical names (*kharaôsta*, *sakastâna*, *sarvâstivâda*), assimilated ([*s*]*thûva*, *kadhavâra*, *prati*[*ṣ*]*thâpita*, *bhi*[*k*]*khu*), *r*, on the other hand, remains both as prior (*sarva*, *khardaa*), and as posterior, member of a conjunction The forms of the *a* and *â* declensions are very well preserved The nominative sing masc appears both as *a* (in *thûva*, etc) and as *o* (*kharaôstô*, etc.), the neuter is in *a*[*m*] (*śarîra*[*m*]), the genitive singular in [*s*]*sa*, twice written *sya*. In *-munisa* the *i* declension shows the Prâkṛit form, of the *i* inflexion we have several forms (instrumental *-id*, etc) The *r*-stems seem to be regular (*dhate* in A 3 being a miswriting for *dhitrê*), while in *yuvarâña*[*k*] in A 4 we have an ultra-Sanskrit use of the consonant paradigm We may note the employment of *sarvâstwâda* in place of °*vâdan*. The only pronouns occurring are *imê*, nominative masculine, and *iśê*, a locative, and the only finite verb *bhusavi* (certainly not *bhûsati*, as Bühler read) presents a problem; see the note to A 13. The false concord *śarîra pratiṭhâvitê* is found elsewhere (see the note *ad loc*)

We now come to the historical matter, which has been discussed both by Bühler, pp. 529-33, and by Professor Rapson (p 541 ff. of the same volume). The object of the chief inscription (A.) is to record a religious donation on the part of the Chief Queen of the Satrap Râjula, with whom are associated various members of her family and her whole court. In the other inscriptions we find honourable mention of (1) certain other members of the Satrap family at Mathurâ, (2) other Satraps, and (3) a Buddhist teacher, or two Buddhist teachers, bearing the

names Buddhila (or Budhila) and Bu[d]dhadêva The last named, who is termed an *âchârya* and represented as a champion of the **Sarvâstivâdin** school against the rival **Mâhâsânghikas,** bears a name which cannot have been rare, one teacher of this name is mentioned by Târanâtha as a leader of the Vaibhâshikas (see Schiefner's translation, pp 4 and 67, and the references in the St Petersburg Dictionary), and we have therefore no sufficient means of identification It is different with some of the other names

In the first place, the Great Satrap **Râjûla** himself and his son, the Satrap **Śudâsa,** have both been identified with rulers named on coins and in other inscriptions from Mathurâ (see Buhler, pp 531-2, *Ep Ind* Vol I pp 195-6, 199, Cunningham, *Archæological Survey Reports*, Vol III p 30, and Vol XX pp 48-9, V A. Smith, *Mathurâ*, p 21, Rapson, *Indian Coins*, p 9, § 33) These identifications were made by Cunningham, who also proposed to identify the *Yuvarâja* **Kharaôsta** with the Kharamôsta, son of Artas, known from coins, a suggestion which is scarcely tenable (Buhler, *op cit* p 532) The further identification of the Great Satrap **Kusûlaa Pâdika** with Pâtika, son of the Satrap Liaka Kusûlaka, named in the **Taxila plate,** is important not only as supplying a date, though in an unknown era,— for the Taxila Plate is dated in the year **78,** (in the time) of the Great King **Môga,**— but also as implying that the other Satraps mentioned may also have ruled in distant places It appears therefore that the inscriptions make a point of naming with respect the chief representatives of the Kshatrapa dominion in Northern India; and this is a strong argument for retaining the evident interpretation of inscription P as 'in honour of the whole **Saka** realm' (*Sakastâna*) It is therefore important to ascertain what other indications of nationality the inscriptions supply

In an article published in the *Journal of the Royal Asiatic Society* for 1906 (pp 181-216, see also pp 460-4) I have endeavoured to prove (1) that Sakas inhabited the region now known as Seistan as early as the time of Darius the Great and Alexander, (2) that the inscriptions of the lion-capital exhibit a mixture of Persian and Saka nomenclature, and I have inferred that the Kshatrapas of Northern India were the representatives of a mixed Parthian and Saka domination I think that all these propositions must be adhered to Upon the first of them we need not dwell here The second is strongly supported *a priori* by the fact that Pâtika of Taxila, who bears himself a distinctively Persian name, mentions as his overlord the Great King Môga, whose name is with equal distinctiveness Saka

I may here refer to a small point in the Taxila inscription which is not without interest The form of the phrase *chhatrapasa Liakô Kusûlakô nama tasa* (for *chhatrapasa Liakasa Kusûlakasa*), which recurs in a second phrase, has been by Buhler compared with passages in two of the Jaina inscriptions from Mathurâ We may perhaps find something of the kind in later Sanskrit inscriptions and in the style of the *Pañchatantra* and *Hitôpadeśa* But the turn of the phrase is so conspicuous a feature of the edicts of the Achæmenids that we are strongly tempted to regard it as, like the earliest Indian architecture, derived through the Satraps from a Persian model

This is not the place for resuming at length the discussion of the **etymology** of all the names occurring in the inscriptions A few points may be mentioned —

1 The name *Kharaôsta* or *Kharha(hra)ôsta*, as =*khshathra*, 'sovereignty,' + *ôsta*, 'blessing,' is practically certain The initial *kha*, which reappears in *khaharâta* with variant *kshaharâta*, presents no difficulty, it recurs in the *khavapallâna* (no doubt =*khshathrapihlâna*, 'defence of sovereignty,') of the new Sârnâth inscription (above, Vol VIII p 173 ff) The variation in the initial consonant group, of which we find a third form in *chhatrapa*, is of the same nature as that in *cavalier* and *chivalry*, that is to say, it is due to historical and dialectical differences [1]

[1] On a coin given by Prof Rapson, *Indian Coins*, Pl III No 1, we have *Kshaharâta* in Brâhmî together with *Chhaharâta* in Kharôshthî; some of the Nâsik inscriptions have *Khakharâta*, etc

The *hra*, from *thra*, arose (with other forms) on Iranian soil, *Mihra* (Skt *Mitra*) being a variant of *Mithra*,[1] of which a still more simplified form is found in *Miraboyana* of the Takht-i-Bahi inscription (see M. Boyer's article in the *Journal Asiatique*, Sér. X, Vol. III. (1904), pp. 463-4), the old Persian dialect had also *s*, concerning which it may be sufficient to refer to the grammars.

2. *Mévaki* is no doubt a variant of the Scythian name Manakes *Mevakης*, which we find attached to the king Maues and Môga (=*Mauaka*).

3. The two names *Kâlûî*, *Kâmûîô* show a Pahlavî suffix *ûî*, in the second case with addition of an Indian termination.

4. *Nauludo* is no doubt for *Naurûdô*, 'New Growth,' with a Pahlavî or Afghan *l* for *r*.

5. The element *Khala-* appears in *Khalama* and *Khalaśamuśo*.

6. The termination *-ûs* in *Kômûsâ* and *°śamûśo* seems to be Scythic.

7. The element *-si* in *Âyasi*, *Kômûsâ*, *Nandasikasa*, *Pispasi* is certainly not the Sanskrit *-śrî*, which would have been so written in these inscriptions. It is a derivative element, perhaps identical with the *-ci*, *-zi* (Pahlavî *-cîh*) which appears in many Iranian names.

8. The *y* in *Ayasi*, *Hayuvarna*, *Ayimsa*, found also on the coins as an alternative for *s* in *Âyilisa*, etc. (see Gardner, *op. cit.* pp. 93, 173), most probably represents a *j* sound resembling the French *j*, for which reasons it must also remain undetermined whether the *ayama* (=*âchârya*) and *puya* (=*pûjâ*) of our inscriptions were intended or not to represent a pronunciation with a *y*.

9. The name *Abûhôlâ* doubtless consists of two members, *Abû* (of uncertain meaning) to be traced in Αβουλιτης (see Justi's *Iranisches Namenbuch*, *s. v.*) + *hôla*, a variant of the *hôra* in *Spâlahôra* and the *hôrakâ* of our inscriptions. That *spâla* is a Pahlavî form of O. Pers. *spâda* = Zend *spâda* = Neo-Pers. *sipâh* is plain from its occurrence in *Spalapati*, which corresponds to the Persian *Ispahbad*, Pahlavî *Spâhpat* (see Justi, *op. cit.* and Horn, *Neupersische Etymologie*, No. 699). As the Zend-Persian *ahura* is used in the sense of 'prince' and as the form *hôra* is to be traced in the common (Sassanian) name *Hormuzdas*, there can be no reason to doubt that this is the meaning of the second part of the name of *Abûhôlâ* and that her *hôrakâparivâra* was a 'retinue of princesses (or ladies)'.

10. As regards the term *Kusûlaa* (=*Kusûlaka* of the Taxila Plate), it seems to me extremely unlikely that the word is unrelated to the *Kuyûla*, *Kujûla*, Κοζουλα applied to Kadphises and Kanishka, more especially now that the Sârnâth inscriptions have brought Kanishka into relation with the northern Satraps. The word seems to me to have been probably a title of the order of *Śâhib*, *Bahâdur*, and the like.

It will now be sufficient to enumerate the persons occurring in the inscriptions. These are —

(1) **The family of Râjûla —**

(*a*) **Râjûla** himself with his sons **Kharaôsta** (*Yuvarâja*,[2] son of the Chief Queen **Abûhôlâ**), **Śudâsa** (entitled Satrap), **Khalama** (entitled *Kumâra*[2]), and **Maja** (entitled *Kanishṭha*).— the two last also being possibly children of the Chief Queen Abûhôlâ— and his daughter **Hana**.

(2) Five other, probably princely, persons **Kâlûî**, **Naûlûdô**, **Kâmûîô**, **Âyimsa**, **Khalaśamuśo**. These were perhaps relatives of Râjûla.

(3) Friendly satraps, namely **Kusûlaa Pâdika**, **Mevaki Miyika**,[3] **K(r)ôṇina**, **Khardae**, **Tachhila (Rachhila)**.

(4) A Buddhist *âchârya*, named **Buddhila (Budhila)**, and a second (perhaps identical with the former), named **Buddhadêva**.

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[1] Cf. Hüsing in *Kuhns Zeitschrift*, Vol. XXXVI. p. 542 *ff.*, and Foy, Vol. XXXVI. p. 483 *ff.*

[2] On this and other similar *titles* see M. Boyer's article in the *Journal Asiatique*, Sér. IX, Vol. XIX. p. 95 *ff.*

[3] The name of a satrap *Mevaki* is traced by Prof. Rapson on a coin of *C. R. A. S.* 1894, p. 538).

The inscriptions supply in themselves no means of dating But the style of the monument of which they celebrate the foundation seems to have been strongly Persian This is in favour of an early date, but for a definite determination of it we must continue to rely upon the more or less contemporary Taxila plate belonging to the year 78 (in the reign) of the Great King Môga, who is usually placed (see Rapson, *Indian Coins*, § 29) as early as **120 B C.**

TEXTS, TRANSLATIONS AND NOTES.

A. I.

1 Mahachhatra(ttra)vasa rajulasa [Mahâchhatravassa Râjûlassa]
2 agra(ggra)maheshriaiyasia(o ?) [agramahêshî-Âyasiâ]
3 komusaa dhite [Kômûsâ dhite]
4 khara(rha ?)ostasa yuvarana [Kharaôstassa yuvarâñah]
5 mata nadadi(si ?)akasa . [mâtâ Namdadi(si ?)akasa]

A. II.

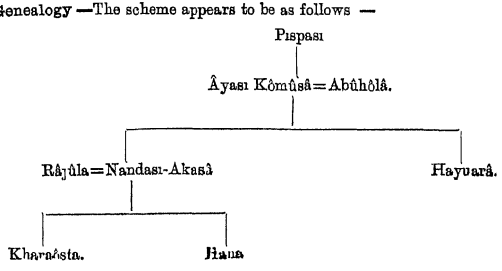
6 sadha mata(tra) abuholaa(e ?) [sadha mâtrâ Abûhôlaâ]
7 pitramahi pispasria bhra [pitâmahî-Pispasiâ bhrâ-]
8 tia hayuarana sadha hanadhitra(?) [-trâ Hayuarânâ sadha Hana-dhitrâ]
9 atra(te)üiena horakapa [amtêurêna hôrakâpa-]
10 rivarena isê pradhravipratê [-rivârêna isê pradhravîpratê-]
11 śe(śre ?) misime śarira pratithavito [-sê missîmê śarira[m] pratitthâvitô]
12 bhakravato śakamumisa budhasa [bhakravatô Śakamumissa Buddhassa]
13 ma(mia ?)kite(hi ?)ra(?)ya saśpae bhusaveti(?) [. . râya saśpaê bhûsâ-v-iti]
14 thuva cha sagharama cha chatu [thûva cha samghârâma cha chatu-]
15 diśesa saghasa saiva [-ddiśassa samghassa Sarvâ-]
16 stivatana parigiahe [-stivâtânam parigrahê]

TRANSLATION.

By the Chief Queen of the Great Satrap **Râjûla**, daughter of **Âyasi Kômûsâ**, mother of the Heir Apparent **Kharaôsta, Nandasi-Akasâ** (by name), together with her mother **Abûhôlâ**, her paternal grandmother **Pispasi**, her brother **Hayuarâ** (?), her daughter **Hana**, her household and court of *hôrakâs* (ladies), a relic was deposited in this piece of land in a *stûpa* with the thought. 'May it be for the eternal . . . . of the Holy Śâkya sage Buddha' And the *stûpa* and the monastery are for the acceptance of the universal *Sangha* of the **Sarvâstivâdins.**

NOTES.

Genealogy —The scheme appears to be as follows —



Readings—L 1 The additional stroke in the *tra*, if not accidental, may denote a doubling At least I learn from Prof Rapson that a (cross) stroke is used in the Stein documents for that purpose.

L 2, *aggra* with a cross stroke, *ma* in *mahêshi* has the original form with a subscribed angle, *shri* has the obtuse *r*-stroke found elsewhere.

L 3, *te* in *dhite* is quite clear, it must be due to an error, as the regular form of *tra* occurs several times in the inscription

L 4 Is the side stroke in the *r* of *kharaôstasa* accidental, or does it possibly represent *h*? See p 138 above. It occurs in the place, though not with the shape, of aspiration in other consonants

L 5 No doubt *namdasi* should be read, on the analogy of the other names But the lower stroke of the *akshara* is curtailed (being at the edge of the stone) in such a way as to produce the appearance of the cursive *da* in Buhler's Table, col viii After *sa* nothing can be clearly seen on the stone The analogy of the other names would lead us to expect *saâ* On the *ta* in *mâtâ* see p 137 above

L 8 From what nominative form the instrumental *Hayuarînâ* is to be derived is not obvious

L 9, *a[n]teurêna* presents a case, rare in these inscriptions, of disappearance of a medial consonant The only other cases are, (1) *saspaê* for *śaśvatê*, l 13 (if that is the correct reading), (2) *k* in *nâkranaassa* and *mâhâsamghâna*, and (3) *khardaassa* As in general the medial consonants are sharpened rather than weakened, this seems to show a mixture of dialects On the word *hôrakâ* see p 140 above

L 11, *nisime* Buhler takes this as denoting a *stûpa*, and he quotes Professor Pischel's view that it is a Prâkrit form of *nihsama*, used in the sense of 'high', hence =*stûpa* The word is certainly a substantive and the name of a manufactured object, as appears from the phrase *nasîmê kârita niyâtitê* in inscription J, but in point of etymology it may perhaps be related to the *nissîmamâlaka* of the *Mahâvamsa*, c xxxii *rannô śarîram jhâpêsum yasmin nissîmamâlake*

L 13 The last *akshara* is doubtful, and it is indeed possible to question whether any sign is intended after *vi* Buhler's reading *bhûsatî* is out of the question We must apparently take *bhûsâ* as a strange optative form

L 12 The sign for *tô* is, owing to misplacement of the vowel stroke, that usually in these inscriptions denoting *tra* I do not detect a sign for *r*.

L 6 Whether *mâtâ* or *mâtrâ* is inscribed I cannot determine

L 7, *tra* is clear in *putra*, and *sri* in *Pusparasi*.

L 9. The second *akshara* resembles *tra* more than anything else, if it is really *tê* (which in any case must be meant), the sign for *ê* is added to the earlier form of *ta*.

L 13 Buhler's reading *mukhatâya* The first *akshara* is certainly not *mu*, but might be *mra*, unless it is simply *ma*, and the third is far from being an ordinary *kh*, the expression *Buddhasya muktakhatâya* does not present an orthodox appearance.

L 15, *śê* seems clear, compare *śê* in l 10

Grammar and interpretation—L 1, *â* in Râjûla is supported by the *Ramjubala*, etc, of the coins.

L 2 It is doubtful whether *mahêshi Âyasi-*° or *mahêshâ' Yasi*° is to be read. In the former case we have an omission (or postponement) of the sign of declension, as in *pitâmahi*, l 7. It would however not be entirely out of the question to take *pratiṭhâvitô* as an active participle with the subject *mâtâ* in the nominative and a false concord Bühler observes (p. 535) that '*pratiṭhâvitô* is the neuter, as frequently in the Shâhbâzgarhî version of the Rock-Edicts.' We may quote *imaṁ kaṭavô* in Edict XI Generally however in cases parallel to the present (*e.g* in

Inscriptions on the Mathura lion-capital
in the British Museum

Plate II

Back of the capital

SCALE ABOUT 22

J F FLEET

FROM GENERAL SIR ALEXANDER CUNNINGHAM'S PHOTOGRAPHS

W GRIGGS COLLOTYPE

ıe Mâṇıkıâla, Taxıla, and Wardak ınscriptıons) the actıve constructıon (*pratıṭhâvêtı*) ıs preferred

B[1]

1 Mahachha(chchha ?)travasa [mahâchhatravassa]
2 vajulasya putra [Râjûlasya putra]
3 śudase chatrave [Śudâsê chhatıavê]

TRANSLATION.

Śudâsa, son of the Great Satrap **Râûlja**, beıng Satrap

NOTES.

L. 1. A cross stroke, apparently ıntentıonal, on the *chha* may ındıcate duplıcatıon, as ın the cases alıeady noted

L 2, *va* (*sıc*)

L 3. As these ınscrıptıons seem to present no other nomınatıves ın *-e*, *Śuḍâsê* may best be regarded as a locatıve, ın M ıt ıs plaınly so

C[2]

1 Kalu a [Kâlûı a-]
2 vaıajo(jho ?) [-varajô]

TRANSLATION

Kâlûı, younger brother.

D.[3]

Nauludo **[Naulûdô]**.

E.[4]

1 Khara(rha ?)osto yuvaraya [Kharaôstô yuvarâyâ]
2 khalamasa kumaıa [Khalamasa kumâra]
3 maja kanıtha [Maja kanıttha]
4 sa(sam ?)manamota.

TRANSLATION

Kharaôsta, Heır Apparent, **Khalamasa**, *kumâra*, **Maja**; youngest, . . .

NOTES.

Bühler read *Jalama°* ın l. 2, but the *akshara* seems to be a *kha*. He also regarded *kumârâ(t)maja* as a sıngle word. The last lıne ıs uncertaın, but I may perhaps suggest that the cross stroke ın *mô* ıs accıdental, ın whıch case we may understand the words *samânâ mâtâ* as ındıcatıng that the three sons named were *uterıne* brotheıs. Buhler's readıng *chha* ıs by no means borne out by ınspectıon.

E'.[5]

Kamuıo **[Kâmûîô ?]**

NOTE.

Apparently a proper name, lıke Kâlûı

E''.[6]

kra ka(rva ?)nıta (yu ?) [-kra kârıta ?]

[1] See Plate II
[2] See Plate III
[3] In small letters at the place ındıcated ın Plate III
[4] See Plate II.
[5] In smaller letters wıthın E; see Plate II
[6] On the rıght cheek of the rıght lıon; not shown ın the photographs

NOTE.

The *ta*, if it is so to be read, has the earlier form

F.[1]

1 Budhilasa nakraraasa [Buddhilassa Nâkraraassa]
2 bhikhusa sarvastivatasa [bhikkhussa Sarvâstivâtassa]

G.[2]

1 Mahachhatavasya kusulaasa padikasa meva(na)kisa [mahâchhatravasya Kusûlaassa Pâdikassa Mevakissa]
2 miyikasa chhatavasa puyae [Miyikassa chhatavassa pûyâê]

J (3) [3]

Sarvastivatana padi[ri ?]grahe [Sarvâstivâtâna padi(ri ?)grahê]

TRANSLATION.

F.—Of the **Nâgara** *bhikkhu* **Buddhila, a Sarvâstivâdin.**

G.—For the honour of the Great Satrap, the **Kusûlaka Pâdika,** and the Satrap **Mevaki Miyika.**

J.— For the acceptance of the **Sarvâstivâdins.**

NOTES.

These three inscriptions, written in *aksharas* of about the same size, adjoin each other, and may form a single whole

Readings.—G 1.—The *va* or *na* of *méva(na)kisa* is a single straight stroke. *Mévaki* is however more probable than *ménaki* (*manâki*), see above

J. (3).—The *di* in *padigrahé* (=*pratigrahé*) is identical with that in *Pâdika*; nevertheless *parigrahé* is on the whole more probable in view of A 1 16 The *bhikkhu* Buddhila may be, but need not be, identical with the Buddhadêva of the inscription K. He belongs to Nagara, no doubt the famous city of Nagarahâra (but see Watter's *Yuan Chwang*, Vol. I. p. 184 ff, 201 and reff) Concerning the remaining persons see the introductory remarks. There seems to be no ground for joining the inscription J. (3), as Bühler does, to the lines J (1 and 2), on the opposite face (the front) of the stone

M [4]

1 Chha(chohha)trave śudise [chhatravê Śudisê]
2 imo padhravi [imô paḍhravî]
3 pratesо [pratêsô]

I.[5]

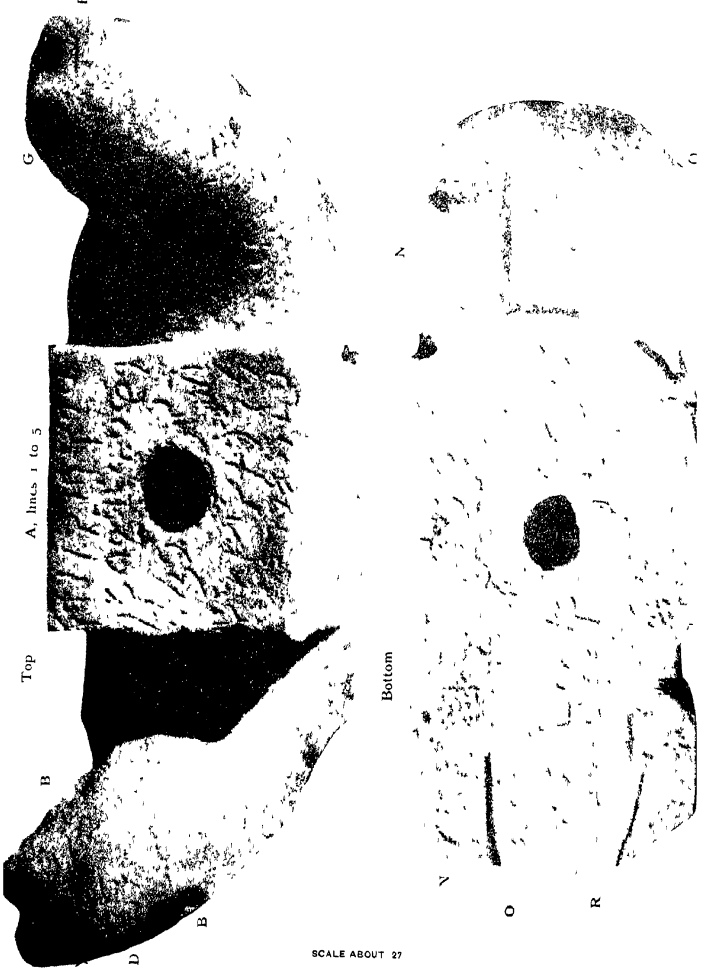
1 veya sah (u ?) dirna (dinam ?) kadhavaro busapa
2 ro kadha
3 varo
4 viyna

[1] See Plate II. [2] *Ibid* [3] *Ibid*
[4] See Plate I. [5] *Ibid*

Inscriptions on the Mathura lion capital

in the British Museum

Top and bottom of the capital



SCALE ABOUT 27

J. (l and 2)[1]

1 *vya* rva . . . . . palishte (?P) na
2 nisimo kamta niyatito [nissîmo kâmta niyyâtitô]

These three inscriptions present the most difficult problems of all those inscribed on the capital They are written in *aksharas* of approximately the same size As M has no verb (unless we here make use of the *-krakârita* (?) of E″), we should naturally expect it to be in connection with one of the others It certainly seems to join the *vêya*° of I 1 But here we enter upon a very obscure passage Buhler with great ingenuity has elicited the reading *vêya-udîno kadhavaro busaparo kadhavaro=vêgôdîrnô skandhâvârô busaparô skandhâvârô*, which he renders 'the army has started in haste, the army is intent on wealth' But to this there are, apart from the inappropriateness of the sense, the following objections — (1) *skandhâvâra* does not mean 'an army,' but 'an encampment,' (2) the meaning 'riches' attached to *busa* is attested only by Wilson's Dictionary, (3) it is doubtful whether the third *akshara* is really *u*, it is unlike the other *u*'s of these inscriptions and rather resembles *am*, while the bottom curve may even be a part of the accidental indentation in the stone (see the Plate), (4) a weakening of *g* to *y* in *vêya* is contrary to the tendencies of the languages employed in these inscriptions On the other hand, the *ro* of l 2 plainly follows the *pa* of l 1, and a reading *veyaaṁdmam kadhavaro=varjayantinâṁ skandhâvârô* appears but little promising. The *vrya* which precedes the large *rvâ* in J 1 is in small characters and no doubt an independent addition Can it possibly be an insertion to show that the large *rva*, which apparently joins on to nothing, is an error for *vya=vrya?* The sign which Buhler renders by *shṭô* (reproduced in his *Indian Palæography*, Plate I col xiii), is quite clearly inscribed, but its meaning is anything but clear It is more like *rdi*, which seems very unlikely With the preceding *pali* (Buhler *puli*) it composes no doubt a proper name. What came before *pali*, occupying a space sufficient for 7 or 8 *aksharas*, is quite obscure owing to the stone having peeled away We seem to have the remains of a *sa*, but what is to be done with the large *rva* commencing the line? Even adopting the suggestion that it is an error for *vya* we have no ground for proceeding further The words *nissîmô kârita niyyâtitô*, 'a *stûpa* was caused to be made and presented,' are quite satisfactory We have already noted the older form of *ta* in *kârita* With these remarks I must be content so far as these inscriptions are concerned

J'.[2]

1 Khalaśamu-
2 śo

The *aksharas* are perfectly clear, though Buhler read *khalasâna śo* We seem to have here a proper name

K. & L.[3]

1 Ayamasa [âyâmassa]
2 budhatevasa [Buddhatêvassa]
3 utaena ayimisa [utaêna Âyimisa].

TRANSLATION.

Through the elevation of the *âchârya* **Buddhadêva**, Âyimisa.

The exact meaning is not clear. We might take *Âyimisa* as a genitive with *dânaṁ* understood But what then was the *dâna?* The last *akshara* of *Âyimisa*, which lacks the tail of the *sa*, was read by Bühler as *ta*

[1] See Plate I. [2] On the leg of the left lion, under his tail
[3] Not shown in the Plates incised in very clear characters on the breast of the left lion between J and F-G (see Plate II) plainly a single independent record.

H.[1]

Guhavihare [Guhâvihârê]

TRANSLATION

In the cave *vihâra*.

Buhler would translate 'In the Guha-monastery,' and the matter cannot be considered certain, as we have a Hamsasanghârâma near Gaya (*Archæological Survey Reports*, Vol I p 18) and a (Jaina) *Mahavavihâra* mentioned in an inscription published by him in *Ep. Ind* Vol II p 212

H'.[2]

Dhamada(?)na(?) [dhammadânam]

TRANSLATION

Religious donation

N[3]

1 Ayariasa budhilasa nakraraasa bhikhu [âyârıassa Buddhilassa Nâkraraassa bhikkhu-]
2 sa sarvastivatasa pagra [-ssa Sarvâstivâtassa pâgrâ-]
3 na mahasaghiana pra [-nam Mâhâsâmghiânam prâ-]
4 ma(?)ñavitave khalulasa [-mâñavittavê khalûlassa]

TRANSLATION.

To the Sarvâstivâdin *âchârya* **Buddhila**, a *bhikkhu* of **Nagara**, an exercise-ground in the knowledge of the nature of proof to the vanguard of the **Mâhâsânghikas**.

L 1 Buddhila is, of course, the *bhikkhu* already mentioned in the inscription F The rendering 'of Nagara' (Buhler) seems to be the most satisfactory among the meanings of *Nâgaraka*, for which see the St Petersburg Dictionary Concerning the place probably denoted see Watter's *Yuan Chwang*, Vol. I pp 184 ff, 201 and reff.

Ll 2-3 Of the *sa* which Bühler inserts after *gra*, in order to get the word *prakâsamâ* I can see no trace.

L 4 The reading seems certain; the only difficulty is the word *khalula* Halâyudha gives *khadûrikâ* in the sense of 'a military exercise-ground,' and the Atharva-Vêda has *khadûra* with indeterminate sense If the rendering given above does not seem quite acceptable, we may at least find in *khalula* some form from the root *khanḍ*, so common still in titles of controversial works That the Mâhâsânghikas were opposed to the Sarvâstivâdins Bühler has already observed I conjecture that *pramañavitave=prâmânyavittvê*

O[3]

1 Sarvabudhana puya dhamasa [sarvabuddhânam pûyâ dhammassa]
2 puya saghasa puya [pûyâ samghassa pûyâ]

TRANSLATION

Honour to all the **Buddhas**, Honour to the *Dharma*, Honour to the *Saṅgha*.

P.[3]

1 Sarvasa sakrasta [sarvassa Sakrastâ-]
2 nasa puyae [-nassa pûyâe].

[1] In small characters below the letter H in Plate I.
[2] In small characters, as H, below the letter H' in Plate I
[3] See Plate III

TRANSLATION.

For the honour of all Sakastâna.

The objections raised by Dr Fleet (*Journal of the Royal Asiatic Society*, 1904, pp 703-9, 1905, pp 154-6) to this rendering of Bühler seem to me ineffective As regards the presence of Sakas at Mathurâ, see the introductory remarks, where it is also shown that the form of the word exactly represents the name of Sakastâna Nor is there any difficulty in the expression of honour to the 'whole realm of the Sakas,' since we find in the Wardak inscription (and elsewhere, *e g* in the inscriptions of Sue Vihâr, Anyor, and various Mathurâ inscriptions, which have regard to the 'good and happiness of all living creatures,' *sarvasattvânâm*) even more comprehensive expressions, nor again is there any difficulty in the use of *sarva* (uncompounded) with the meaning 'whole' (see the St Petersburg Dictionary) As regards *svaka*, 'one's own,' (a common word), and the Pâli *sakatthâna*, 'one's own place (home, etc),' it may be remarked that, while it is natural to say, as in the passages cited by Dr Fleet, 'he went to his own home,' etc, it seems less natural to inscribe on the stone 'honour to (somebody's) own home,' etc. [This inscription has been recently discussed by M Barth, *Comptes* Rendues de l'Académie, 1907, pp 384 ff, with his accustomed perspicacity I am, however, unable to admit that the name of a donor is required here any more than in the inscriptions G and O A *pûjâ* addressed to a country is certainly unusual, but inscription G. contains a similar *pûjâ* addressed to the chief representatives of the Saka dominion]

Q.[1]

1 Khardaasa [Khardaassa]
2 chhatravasa [chhatavassa].

TRANSLATION

Of the Satrap **Khardaa.**

R[2]

1 Ra(ta ?)chhilasa [Ra Ta ? . h .s .]
2 krom . a . . . a . .

TRANSLATION.

Of Ra. hhi. (Ta hhila ?) Kaundinya (?)

Kaundinya is a suggestion of Buhler, who also regards *Tachhilasa* as =*Takshasilasa*

Additional Notes

1 A number of questions relating to, or connected with, the inscriptions on the Lion Capital—for instance the forms of the names Moga, Râjûla, and Kharaosta, and the date of Moga—have been discussed by Dr J F Fleet in an article entitled 'Moga, Maues, and Vonones,' published in the *J R A S.* for October 1907, pp 1013-40.

2 P 137, l 9 Insert after 'pp 526 ff' the words '(where *sapana* is perhaps=*sappana* =*sattvânâm*, *see* Pischel's *Grammatik der Prakrit-sprachen* §300) '

3 P 137, l 38 Insert after 'detached stroke' the words 'to the left together with the same curve to the right that in *śe* denotes *e*, *see* below '

4 P 139, l 44 Insert after the words 'defence of sovereignty' the words '*see* the Iranian *Grundriss* II p 97 '

[1] See Plate III and Plate I where R has been printed in error The word *chhatavasa* is inverted on the stone

[2] See Plate III.

No 18 — MOUNT ABU VIMALA TEMPLE INSCRIPTION OF [VIKRAMA-] SAMVAT 1378

BY PROFESSOR F KIELHORN, C I E , GOTTINGEN.

In 1828 H H Wilson, in *As Res.* Vol XVI p 284 ff, published an account of the inscriptions on the mountain **Arbuda**, the modern **Mount Âbû** in the Sirohi State of Râjputâna, from copies presented to the Asiatic Society of Bengal by Captain Speirs, Political Agent at Sirohi In that account Prof Wilson gave full translations of one of the two large inscriptions at the temple of Nêminâtha, the texts of which were first published in 1883 by Mr A V Kâthavate, and which have now been edited, with facsimiles, by Prof Luders, above, Vol VIII p 200 ff , of the Guhila inscription in the neighbourhood of the temple of Achalêśvara, edited by myself in *Ind Ant* Vol XVI p 347 ff ,[1] and of the Achalêśvara temple inscription of which I have treated above, p 79 ff[2] Of other inscriptions only short abstracts of the contents were given, apparently based on an account in Hindi that had been drawn up by a native scholar

For many years afterwards little[3] was done for the study of the Mount Âbû inscriptions But in the cold season of 1900-01 Mr Cousens, Superintendent of the Archæological Survey of India, Western Circle, while staying at Âbû, had impressions (or, in a few cases, eye-copies) prepared of all inscriptions which are now found on the mountain , and by sending them to the Government Epigraphist he for the first time has placed at our disposal trustworthy materials for a critical examination of these records. Most of these inscriptions are very short , none of them go back beyond the middle of the 11th century A D , and considering their great number, the *data* furnished by them for the political history of the country are disappointingly few In other respects, some are of considerable interest and well deserve to be made more generally accessible, while a good many contain some name, or expression, or date, or perhaps only some mark or letter, which, unimportant as it may seem at first sight, may prove of use on a future occasion

The number of the inscriptions in Mr Cousens' collection, which has been sent to me by Prof Hultzsch, is 298, of which 270 are ink-impressions and 28 eye-copies only Of the total number, 148 are from the temple of Rishabha (Âdinâtha) which was founded by Vimala ,[4] 97 from the temple of Nêminâtha, founded by Têjahpâla ,[5] 30 from the temple of Achalêśvara, and 13 from other localities Of the Vimala temple inscriptions 126 are dated, the earliest date being of the [Vikrama] year 1119 (about A D 1062), in a short inscription (No 1780 of Mr Cousens' List) of a minister of the Chaulukya Bhîmadêva I., and the latest (in No 1874) of the [Vikrama] year 1785 (about A D 1728), between the two, the years which most

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[1] A kind of facsimile of the inscription may be seen in *Bhâvnagar Inscr* Plate xxxvi.

[2] Prof Wilson also gave a translation of the inscription of the Vikrama year 1265, published by Dr Cartellieri in *Ind Ant.* Vol XI p 221 ff , the original of which is now at the town of Sirohi , see *Progress Report of the Archæol Survey of India, W. Circle*, for 1905 1906, p 47

[3] For inscriptions that have been edited (in addition to those translated by Prof. Wilson) see my *Northern List*, Nos. 261 and 265

[4] In inscriptions the temple is called *Vimala-vasahikâ, Vimalasya vasahikâ, Vimala-vasahi*, and *Vimala-vasahikâ-tîrtha*, in literary works also *Vimala-vasati* Above, p 81, I have already stated that the names 'Vimala Sâh' or 'Vimala Shâh,' recently written 'Vimala Śâ,' in my opinion owe their origin to a misunderstanding of the term *Vimala-vasahikâ*, 'Vimala's temple' Similarly, *Lûṇiga vasahikâ* has given rise to the name (for Têjahpâla's brother) 'Luniga Sahiliâ,' in *As Res* Vol. XVI p. 309

[5] Above, Vol. VIII p 200, Prof. Lüders has shown that the ordinary name of the temple is *Lûṇasîhha* (or *Lûṇasîha*)-*vasahikâ* or *Lûṇâ vasahikâ* In inscriptions I also find *Lûṇiga-vasahikâ, Têjapâla-vasahikâ* and *Têjala-vasahi*, and in literary works *Lûṇiga-vasati*.

frequently occur are the Vikrama years 1245 (22 times) and 1378 (25 times). Of the inscriptions at Têjahpâla's temple 77 are dated, and here the earliest dates are of the Vikrama year 1287 (about A D 1230), the very year in which the temple was founded, while the latest date (in No 1748) is one of the [Vikrama] year 1911 (about A D 1854), no less than 47 inscriptions are dated between the Vikrama years 1287 and 1297, and 9 between 1346 and 1389 Of the 30 inscriptions at the temple of Achalêśvara 22 are dated Here the earliest inscription appears to be one (No 1950), unfortunately almost entirely effaced, of the [Vikrama] year 1186 (about A D 1129), and another (No 1941) seems to contain a date in the [Vikrama] year 1191 What I consider to be certain is, that No 1951 of Mr Cousens' List is dated in the [Vikrama] year 1207 (about A D 1150), in the reign of the [Paramâra] *Mahâmandalêśvara* **Yaśôdhavaladêva** (a feudatory of the Chaulukya Kumârapâla, an inscription of whom is dated in the same year)[1] Two other inscriptions (Nos 1945 and 1946) are dated in the [Vikrama] years 122[5] and 122[8], the rest in 1377 and later years Regarding the 13 remaining inscriptions, it will suffice to say that the Guhila inscription mentioned above (No 1953 of the List) is dated in the [Vikrama] year 1342, and that the dates which occur in others are of later years

Of the inscriptions at the temple of Nêminâtha, the two largest and most important, together with 30 shorter ones, have been edited from Mr Cousens' materials by Prof Luders, above, Vol. VIII p 200 ff I now give the text of an inscription of the **[Vikrama] year 1378, which is at the temple of Ṛishabha,** and the chief point of interest in which is the statement that **that temple was founded in the Vikrama year 1088** (about A D 1031) **by a certain Vimala,** who had been appointed *daṇḍapati* at Arbuda by [the Chaulukya] Bhîmadêva [I]

Before I proceed to describe the inscription, I may state that the date here given for the foundation of the temple is known to us also from other sources In *Ind Ant* Vol XI p 243, the late Dr Klatt gave an extract from a *Paṭṭâvalî* of the Kharatara-gachchha, according to which 'the minister Vimala, who belonged to the Pôravâda (Prâgvâta) family, and who broke the parasols of thirteen Sultâns and established the town of Chandrâvatî, caused a temple of Ṛishabhadêva to be built on the mountain Arbuda — a temple which even now is known by the name *Vimala-vasahî*,' and which, it is added, was consecrated by Vardhamânasûri in the year 1088 The same story, with the same date, is more fully given in the extracts in Prof Weber's *Catalogue of the Berlin MSS*, Vol II pp 1036 and 1037, where we are moreover told that, to obtain from the Brâhmans the ground on which he intended to build the temple, Vimala had to cover it with gold coins, and that he expended 18 crores and 53 lacs (185,300,000) in the building of the temple And the date also occurs in an interesting extract from Jinaprabhasûri's *Tîrthakalpa*, in Prof Peterson's *Fourth Report*, p 92 f There, again, the Vikrama year 1088 is given[2] for the foundation of the *Vimala-vasati*, and 1288 for that of the *Lûṇiga-vasati*,[3] and it is also stated that, when the two temples had been demolished or damaged (*bhagna*) by the Mlêchchhas, they were repaired in the Śaka year 1243 (*i e* the Vikrama year 1378), the first by **Lalla,** the son of Mahanasimha, and the other by **Pithada,** the son of the merchant Chandasimha We shall see below that our inscription actually records the restoration, in 1378, of Vimala's temple by Lalla (Lâliga), the son of **Mahanasimha,** and

[1] No 129 of my *Northern List*

[2] So far as I can see, there is something wrong in the verses 39 and 40, as given by Prof Peterson, but regarding the date of the construction of the *Vimala-vasati* there can be no doubt

[3] According to the extracts, the *sûtradhâra*, who built the *Lûṇiga vasati*, was Sômbhanadêva, who is mentioned in the same way (as *prâsâdakâraka sûtradhâra*) in Mêrutunga's *Prabandhachintâmani*, p 259 This builder's name actually occurs in No 1674 of Mr Cousens' List, an inscription of the Vikrama year 1288 — Jinaprabhasûri's account of the mountain Arbuda, from which the extracts are taken, seems to be based on inscriptions and to be quite trustworthy

Vijada, the son of Dhanasimha, and the name of the person who repaired the temple of Tejahpâla (the *Lûṇiya-vasaṭi*) is given as Pêthada in an inscription[1] at that temple, the full text of which is —

L 1 Ôṁ[2] || [3]Â-chamdrârkkam namdatâd=êsha samghâ-|[4]dhîsah srîmu-
2 n Pêthadah samgha-yuktah | jîrnnôddhâram Vastupâla
3 sya chatyê |[4] tênê yên=êhâsrbudâdrau sva-sâraih ||

The inscription with which we are more immediately concerned here[5] is on a black slab, built into the side wall of a shrine in the corridor of Vimala's temple It contains 30 lines of writing which cover a space between 1′ 7½″ and 1′ 8″ broad by 1′ 1½′ high, but of which only the first 22 lines extend over the full breadth of this space, lines 23-29 are only 1′ 5½″ long and line 30 (which contains merely a date) only 3⅞″ The greater part of the writing is well preserved, but in line 16 about 10 *aksharas* and in line 17 about 4 *aksharas* are effaced, and in some places the writing is difficult to read, mainly, as it seems to me, because the letters have been formed carelessly and are so close to one another that they have not come out clearly in the ink-impression at my disposal[6] The size of the letters is between ¼″ and ⅜″ The characters are Nâgarî The language is Sanskrit, and, with the exception of the words *om* || *śrî-Arbudatîrtha-praśastir=lekhyate* || at the commencement, the words *atha râjâvalî* || in line 9, and the date in line 30, the text is in verse, the number of verses being 42 In respect of orthography only few remarks are necessary There are separate signs for the letters *b* and *v*, and the sign for the former has been wrongly employed also for *v* in *sarbagña*, l 16, and *sa nbhabah*, l 21 The palatal sibilant is used instead of the dental in *manaśvî*, l 4, *śâmha-* (for *simha-*), l 6, and *sahasrê*, l 8, and the dental instead of the palatal in *nvêstam*, l 8, *pesala-*, l 18, and *śasu-*,[7] l 29 Instead of the vowel *ṛ* we have the syllable *ri* in *Rishabha* ll 26 and 29, and in line 24 the author himself has written *shaḍ-arttavaḥ* instead of *shaḍ-ṛtavaḥ*, which would not have suited the metre[8] What is more interesting is, that in line 4 we find *nripaśa* for *nripasya*, and in line 21 *vadâñû* instead of *vadânyâ* The latter reminds us of the name *Nyâṇaśaktî* (instead of *Jâṇaśaktî*) in *Ind Ant* Vol XIII. p 93, l 26, and shows that in Râjputâna as well as in the Kanarese country there could have been hardly any difference in pronunciation between *ṇña* and *nya*, and *nripaśa* recalls *taśa* and similar genitive cases of far more ancient inscriptions,[9] without, of course, proving more than that the pronunciation of *ś* must have been similar to that of the conjunct *sy* In respect of grammar I need draw attention only to the word *vdadhâna*, in line 3, the reading of which is certain, and which the author undoubtedly has used as a 3rd person singular of the Perfect of *vi-dhâ* (instead of *vidadhê*), probably misled by the participle *vidadhâna* which was more familiar to him than the proper verbal form[10] Though the writer or engraver in some places has done his work carelessly, I believe that, with the exception of what has been entirely effaced

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[1] No 1743 of Mr Cousens' List, "on pilaster near shrine doorway of the principal temple in Vastupâla's temple"

[2] Denoted by a symbol [3] Metre Sârdûlavikrîḍita

[4] These signs of punctuation are superfluous

[5] No 1790 of Mr Cousens' List

[6] When my text was finished, I was able to compare impressions kindly sent to me by Mr Gaurishankar Hirachand Ojha and by the Government Epigraphist, which in one or two places where there had been some doubt confirmed the correctness of my readings

[7] For curiosity's sake it may be stated that the Sanskrit *śaśa*, German 'hase,' English 'hare,' seems to go back to an original *śasa*, compare Prof Wackernagel's *Altind Gramm* Vol I p 225

[8] Compare *shadṛicha* and *shadarcha* in the St. Petersburg *Dictionary*

[9] See Prof Kapson in *Journ Roy As Soc* 1900, p 104 f, and Prof Franke's *Pâli and Sanskrit*, p 97 f, and compare the genitive cases *terasa*, *sagaśa*, *etc*, in *Ep Zeylanica*, Vol I p 18 ff

[10] Proper Perfect forms which occur in the text are *babhûva*, *babhûvuḥ*, *chakâra*, *dudûśa*, *pra pûḍê* and *kârayâm-dratuḥ*

and of perhaps the last words of verse 21, the original text may everywhere be restored with confidence

The object of the inscription is, to record that in the [Vikrama] year 1378 two persons, **Lalla (Lâlîga)** and **Vîjada**, for the spiritual welfare of their parents repaired the temple of Rishabha (Âdinâtha) on the mountain Arbuda And the inscription is divided into three parts The first part (verses 1-13) is a *prasasti* or eulogy of the sacred Arbuda, but besides glorifying that locality and some mythical or divine beings (Ambikâ and Śrîmâtâ) residing there, it also gives a few historical details connected with it, and especially records the foundation, in the Vikrama year 1088, of the temple of Âdinâtha by **Vimala** The second part (vv 14-23) contains a *vaṁśâvalî* of the chiefs who at the time of the restoration of the temple were in possession of the mountain And the third part (vv 24-38) gives an account of the family of the men by whom the temple was repaired The concluding verses (39-42) record the name and spiritual lineage of the priest or teacher who consecrated the restored building, and the exact date when he did so

To omit what is of no historical interest, the first part begins with the well-known story how on the mountain Arbuda there sprang from the fire-pit (*anala-kunda, agni-kuṇḍa*) of the sage Vasishtha the hero **Paramâra** In his lineage appeared the hero **Kânhadadêva**, and in his family there was a chief named **Dhandhu (Dhandhurâja)**, who was lord of the town of **Chandrâvatî** and who, averse from rendering homage to the [Chaulukya] king **Bhîmadêva [I]** and to escape that king's anger, took refuge with king **Bhôja**, the lord of **Dhârâ**. The author then, rather abruptly, tells us that in the **Prâgvâta** family there was a distinguished personage named **Vimala** in whom religion, immerged in darkness through the wickedness of the times, suddenly shone forth again in its splendour He was appointed by king **Bhîma** *dandapati* (commander of the forces or governor) at **Arbuda**, and there one night was enjoined by the divine Ambikâ to build on the mountain a beautiful dwelling for the Yugâdibhartri (Yugâdijina, Âdinâtha) That Vimala obeyed the request the author intimates in the verse "I adore the holy Âdinâtha who was placed on the top of **Arbuda** by the glorious **Vimala**, when one thousand and eighty-eight years had passed since (the time of) the glorious king **Vikramâditya**"

The chief **Dhandhu** or **Dhandhurâja**, spoken of in the preceding paragraph, apparently is the Pramâra (or Paramâra) Dhandhuka mentioned above, p 11, whose son Pûrnapâla ruled the **Arbuda** territory in the Vikrama years 1099 and 1102[1] He would of course have been a contemporary of both the Chaulukya Bhîmadêva I and the Paramâra Bhôjadêva of Mâlava — **Vimala's** name occurs in another inscription at his own temple, dated in the Vikrama year 1201. That inscription,[2] No 1767 of Mr Cousens' List, contains 10 lines of writing which covers a space about 2′ 6″ long by 5½″ high, and contains 17 verses In the ink-impression the first two lines of it cannot be read with any confidence, but so far as I can see, a man is spoken of in them who belonged to the Śrîmâla *kula* and was an ornament of the Prâgvâta *vamsa* His son was Lahadha, who was somehow connected with the king Mûla (*i e* the Chaulukya Mûlarâja I) and was also known by the name Vîra-mahattama Lahadha had two sons The first of them was the minister Nêdha, and the second **Vimala**, who in verse 7 is described thus —

Dvitîyakô=dvaitamatâvalamvî(bî) damdâdhipah śrî-**Vimalô** va(ba)bhûva |
yên=êdam=uchchair=bhavasamdhusêtukalpam vimrmmâpitam=atra vêsma ||

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[1] The name Dhandhuka also occurs in the genealogy of the Paramâras of Chandrâvatî, above, Vol VIII p 201

[2] According to Mr Cousens the inscription is over the doorway of cell No 10 in the corridor of Vimala's temple It is referred to in *As Res* Vol XVI p 311, in the words. "One inscription bears date S 1201, but as nothing else is decipherable, it is of no further value"

Nêdha's son was Lâlîga, his son was the minister Mahîduka,[1] and he again had two sons, Hêma and Daśaratha And the object of the inscription is, to record that Daśaratha at the temple of Rishabha set up an image of Nêmiṇâśa (Nêmitîrthakara, *i e* Nêminâtha), which was installed on Friday, the first *tithi* of Jyêshtha of the Vikrama year 1201, corresponding to Friday, the 5th May A D 1144 I may add that the genealogy here given is for the greater part corroborated by another inscription at Vimala's temple, No 1768 of Mr Cousens' List,[2] the full text of which is —

L 1 [3]Śrî-Śrîmâlakulôdbhava |[4] Vîramahâmamtri putra-[sa]nmamtri- | śrî-
2 Nêdha-putra-Lâlîga-tatsuta-Mahîmduka-[5]sutên=êdam || Nijapa-
3 trakalatra-samanvitêna |[4] sanmamtri-Daśarathên=êdam | śrî-Nêmi-
4 nâtha-[b]imvam[6] |[4] môkshârtham kârîtam ramyam ||

For us the main point of interest is the date which the first of the two inscriptions furnishes for Daśaratha, for that date, being of the Vikrama year 1201, shows that Vimala, the younger brother of Daśaratha's great-grandfather Nêdha, may well have lived in the Vikrama year 1088, the traditional date for the foundation of his temple

The contents of the second part of our inscription (verses 14-23) I have already given above, p 81 f This *râjâvalî* in verse 14 commences with **Âsarâja**, who belonged to the Châhuvâma (Châhuvâna, Châhamâna) family and was king of the town of **Nadûla** (Naddûla) After him came **Samarasimha**; and his son was **Mahanasimhabhata** (v 15) Then came **Pratâpamalla**, and to him was born **Vijada**, the lord of the **Marusthali** *maṇḍala* (v 16) He had three sons, the first of whom was the king **Lûniga** (v 17). Verse 18 then eulogizes **Lundha** 'who like a god of death devoured the host of adversaries,' and verse 19 **Lumbha**, of whom verse 20 records that he conquered the mountain **Arbuda**, and that, after having ruled the earth, he became the lord of heaven (*i e* died) Verse 21 then eulogizes **Têjasimha**, the son of **Lûniga**, verse 22 wishes long life to **Tihunâka**, and the mutilated verse 23 appears to say that **Lumbhaka** together with **Têjasimha** and **Tihuna** (*śrîmal-Lumbhaka-nâmâ samanvitas=Têjasimha-Tihunâbhyâm*) in right manner carried on the government of the mountain **Arbuda**

Regarding the first part of this *râjâvalî*, as far as **Vijada**, there can be no doubt, and I have nothing to add to what I have previously said about it A difficulty arises concerning the sons of Vijada. According to the inscription of Luṇigadêva, above, p 80, Vijada, who is also called Daśasyandana (Daśaratha), had four sons —Lâvanyakarna, Lundha (Luṇiga), Lakshmana, and Lûnavarman, of whom Lâvaṇyakarna is distinctly called the eldest (*jyêshṭha*). According to the present inscription Vijada had three sons the first (*âdya*) of whom was **Lûniga** After Lûniga the inscription mentions **Luṇḍha** and **Lumbha**, without saying that they were his younger brothers or in any way specifying their relationship. In my account of Luṇigadêva's inscription I have identified Lûniga with Lâvanyakarṇa, and have taken Lundha and Lumbha to be the names of his brothers, identifying Lundha with Lundha (Luṇiga) and Lumbha with Lûnavarman Other inscriptions are sure to be discovered which will show whether I am right or wrong In the meantime I feel bound to state that my friend Mr Ojha, than whom nobody is better acquainted with the history of his country, takes the three names **Lûniga, Lundha** and **Lumbha (Lumbhaka)** to denote one and the same person, and to be all Sanskṛtized forms of **Lumbhâ**, denoting a chief 'commonly called **राव लुभा**,

[1] The metre shows that the name is correct here

[2] The inscription is on the seat of an image in cell No 10 in the corridor

[3] Metre of the two verses Âryâ

[4] These signs of punctuation are superfluous

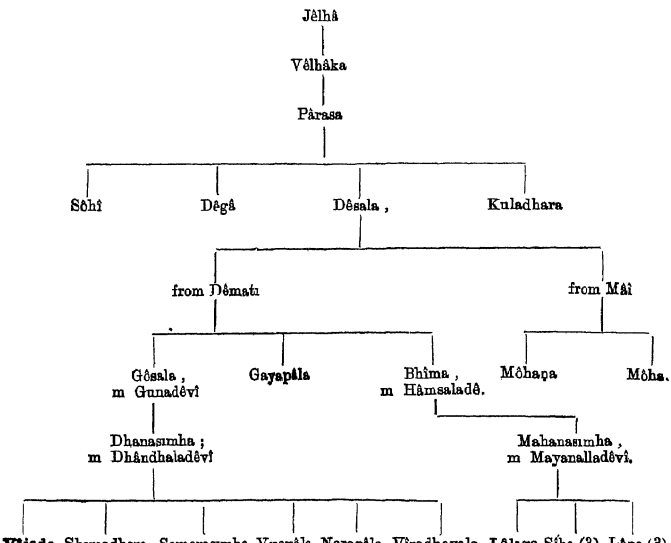
[5] The metre requires us to read *Mahîduka-*.

[6] Read *-bimbam*.

the famous conqueror of Âbû.' If my learned friend should be right, the last lines of the genealogical Table published above, p 83, would of course have to be slightly altered Mr Ojha agrees with me in considering Tihuṇâka (Tihuna) to be a younger brother of Têjasimha, but from his point of view places both, together with Têjasimha's son Kânhadadêva, under Luṇiga (Lundha, Lûnga, Lumbha) At the time when our inscription was composed, in the Vikrama year 1378, Lumbha was dead, and the government of Âbû must have been actually carried on by Têjasimha

The account, which forms the third part of our inscription (verses 24-38), of the family of the two men (Lalla and Vijada) who restored the temple, contains little more than a list of names which may be seen from the following Table —

Genealogical Table.



The individuals mentioned in this Table were devotedly attached to the Jaina faith. Jêlhâ, the founder of the family, was a merchant, and his *guru* was Dharmasûri [1] His place of residence was given in the inscription, but the name has been effaced. Of Dêsala it is said that he made fourteen processions to the seven sacred places,[2] Śatruñjaya and the rest The other members of the family are eulogized in general terms

[1] See below, p 154.

[2] The seven *tîrthas* or *kshêtras* are frequently mentioned, but I have not yet found the names of the seven places.

There are at Vimala's temple several short inscriptions of members of this family, likewise dated in the [Vikrama] year 1378 And there is a longer inscription[1] of the same family, No. 1791 of Mr Cousens' List, which is dated, in words and figures, in the Vikrama year 1309 This inscription contains 25 lines of writing with 15 verses, and records the installation, by Ânandasûri, of an image of Nêmijina (Nêminâtha) at Vimala's *vasahikâ*. We learn from it that the family belonged to the Ûkâ[śa] *vaṁśa*,[2] and that its founder, Jêlhâka, as he is there called, was an inhabitant of Mândavyapura (Mandor). After Kuladhara it mentions five sons of his, but as the text is partly effaced, I am not at present prepared to give their names from the ink-impression at my disposal

The remaining verses (39-42) of our inscription record that Rishabha was installed (or rather re-installed) on the mountain Arbuda by the *guru* or *sûri* **Jñânachandra**, on a date in the [Vikrama] year 1378 Regarding the spiritual lineage of Jñânachandra, we learn that he was preceded by **Amaraprabhasûri**, and that the founder of the lineage was **Dharmasûri**, also called **Dharmaghôsha-ganâryaman**, *i e* Dharmaghôsha, 'the sun of the *gana*,' 'who defeated **Vâdichandra** and **Gunachandra**, and caused the awakening of three kings' Other inscriptions of the [Vikrama] year 1378 speak of Jñânachandra either as being in the *paṭṭa* of Dharmasûri[3] or as being in the *paṭṭa* of Dharmaghôshasûri,[4] and an undated inscription, No 1796 of Mr Cousens' List, commences with the words *Śrîmad-Dharmaghôshasûri-paṭṭê śrî-Âna(na)ndasûri-śrî-Amaraprabhasûri-paṭṭê śrî-Jñânachandrasûri-*. The Ânandasûri of the last must be the Ânandasûri mentioned above with a date in the Vikrama year 1309, and the Ânandasûri and Amaraprabhasûri of the inscription apparently are the Ânandasûri and his disciple Amaraprabhasûri who, according to Prof Peterson's *Fifth Report*, p 110, l 1, are mentioned in a manuscript written by Amaraprabhasûri's advice in the [Vikrama] year 1344 Before Ânandasûri there is mentioned, *ibid* p 109, Dharmasûri (a disciple of Śîlabhadrasûri of the Râja-gachchha), who to the pride of conceited disputants was what the lion's roar is to an elephant, and who put an end to the intoxication of the king **Vigraha** And the same person is mentioned, under the name Dharmaghôshasûri, in Prof Peterson's *Third Report*, App pp 15 and 307, where he is represented as enlightening the king of **Śâkambharî**; and *ibid* p 262, where he is said to have defeated disputants in the presence of the king of the **Sapâdalaksha** country From all this there can be no doubt that, of the three kings who in our inscription are spoken of as having been awakened by Dharmasûri, one was a king Vigrahar âja of Śâkambharî (the capital of the Sapâdalaksha country) In fact, I believe that that king is identical with **Visaladêva-Vigraharâja**, whose Delhi Siwâlik pillar inscriptions (No 144 of my *Northern List*) are dated in the Vikrama year 1220 (in A D 1164), and that Dharmaghôshasûri himself is a person of that name who in a short Vimala temple inscription (No 1906 of Mr Cousens' List) is mentioned with a date in the [Vikrama] year 1226 (in A D 1170) Who the two other kings were I do not know, nor have I identified yet **Vâdichandra**[5] and **Gunachandra** who were defeated by Dharmasûri

The date given in verse 42 is Monday, the ninth *tithi* of the dark half (*sita*) of Jyêshtha in the year made up of the *vasus* (8), the *munis* (7), the *gunas* (3) and the moon (1), *i e.* the [Vikrama] year 1378 Here there is the difficulty that the word *sita*, which I have translated by 'the dark half,' might equally well denote 'the bright half', and at first sight the latter interpretation might really seem to be preferable, because in line 30 of our text the date is repeated

[1] This is the inscription referred to in *As Res* Vol XVI p 311, in the words "Another (*viz* inscription), in like manner, shows a date S 1309, but nothing else"

[2] *I e* the Ôsavâla tribe, compare *Ep Ind* Vol II p 40

[3] Nos 1759, 1822 and 1852 of Mr Cousens' List

[4] Nos 1756, 1758A, 1764 and 1793 of Mr Cousens' List

[5] There is a Vâdichandra who composed the *Jñânasûryôdaya*, I do not know whether he is the man mentioned in our inscription.

in the words *1379 Jyêshtha-sudi 9 Sômê* But against this it has to be said that in four independent inscriptions (Nos 1771, 1821, 1829 and 1904 of Mr Cousens' List) we have *samvat* (or *saṁ*) *1378 varshê Jyêshtha-vadi 9 Sôma-dinê* (or *Sômê*), which evidently is the same date as the one given in our inscription And besides, for the bright half of Jyaishtha the date would be quite incorrect for 1378 (as a *Dhartrâdi* current or expired, or *Kârttikâdi* expired year), whereas for the dark half of the *pûrṇimânta* Jyaishtha of the expired *Kârttikâdi* Vikrama year 1378 it regularly corresponds to Monday, the 10th May A D 1322 For these reasons I regard my translation of the date to be correct and take **Monday, the 10th May A D. 1322** to be its proper equivalent, and I consider the way in which the date has been repeated in line 30 (where '1379' under any circumstances would be suspicious) to be due to a mistake

TEXT [1]

1 || Ôm[2] || [3]Śrî-**Arbudatîrtha**-praśastir=likhyatê || [4]Amgîkṛit-âchalapadô vrishabhâsitô=
si |[5] bhûtir=ganâdhipatisêvita-pâdapadmah | śambhuṛ=yugâdipurushô jagad-
2 êkanâthah punyâya pallavayatu[6] pratu-vâsaṛam sa[h][7] || 1
[8]Nibaddha-mûlaih phalibhih sapatraiṛ[9] dumaiṛ=naêmdiaiṛ=iva sêvyamânah |
pâdâgṛajâgrad-bahuvâhinîkah śrî-**Arbudô** namdatu śaila-râjah || 2 Yasmin
[10]Visishtânalakumda-jamnâ kshaṁkshati-trâṇapaah pur=âsît | pratyashṭ-[11]
3 rthisârthônmathanâ-kritârthî |[12] kshitâv=iha śrî-**Paramâra**-nâmâ || 3 [13]Tad-anvayê
Kânhadadêva-vîrah pur=âvir-âsîva[14] piabala-pratâpah | chiram nivâsam
vidadhâna[15] yasya karâmbujê sarvajagaj-jayaśrîḥ || 4 [16]Tatkulakamala-
4 marâlah kâla[h*] pratyarthi-mamdalîkânâ[m*] | **Chamdrâvatîpur**-îśah samajani
vîr-âgraṇî[r*]=**Dha**[m*]**dhuh** || 5 [17]Śrî-**Bhîmadêvasya** nṛipaśa(sya) sêvâm=
amanya[m]ânah kila **Dhamdhurâjah** | narêśa-rôshâch=cha tatô manaśvî(svî)
Dhârâdhipam

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[1] From an impression supplied by Mr Cousens, No 1790 of his List

[2] Denoted by a symbol

[3] Here, as often elsewhere, the vowel of *śrî* is left unchanged before the initial vowel of a proper name

[4] Metre Vasantatilakâ

[5] This sign of punctuation, which is superfluous, may have been struck out in the original

[6] Originally *°yamtu* was engraved

[7] Originally *sê* was engraved, but it seems to have been changed to *sah* — So far as I can see, the verse does not admit of a proper construction In the three first Pâdas the author addresses the Jaina Tîrthamkara Rishabha, in terms which would be equally applicable to the god Śiva, and, as the text stands, he then in the fourth Pâda speaks of him in the third person, in words which would literally mean 'may he day by day put forth sprouts for (our) religious merit' Instead of *pallavayatu* I should have expected *pallavaya*, followed by an accusative case and generally words to some such effect as 'cause our devotion to thee to sprout for our religious merit'' (Compare *Śatrunjaya-mâhâtmya* XIV 33 *tâdṛiśânâm hi sadbhaktiḥ=vally=ivaṁ pallavaty=apiṛ*) In the first Pâda I take *vṛishabhâsitô=si* to be equivalent to both *Vṛishabha, âsitô=si* and *vṛishabhâsitô=si*, so that the Pâda would mean both 'O Vrishabha (Rishabha)! having chosen this mountain for your residence, you are seated (here),' and 'you (O Śiva !), who have taken the name Achala, are seated on a bull' I am aware that Rishabha has a bull for his cognizance, and that in representations of him this animal is figured beneath him, but I am not sure that he could be described as 'seated on a bull'— In the second Pâda *ganâdhipatiḥ* denotes both Puṇḍarîka, the leader of Rishabha's *gana*, and Ganêśa

[8] Metre of verses 2 and 3 Upajâti

[9] Read *sapattraiṛ=* — The word *phala* means both 'fruit' and 'the blade (of a sword),' *etc ; pattra* 'leaves' and 'vehicles,' *etc ;* and *vâhinî* 'rivers' and 'armies'

[10] Read *Vasishthâ°*, the same wrong reading we have below, in line 9 — With *anala-kunda* compare *agni-kunda* in *Ep Ind* Vol I p 234, v 5

[11] The *akshara sha* is a mistake for *rthi*, and should be struck out because *rthi* has been repeated at the commencement of line 3

[12] Read *kritârthah* [13] Metre Upêndravajrâ [14] Read *-dêvî=*

[15] Wrong for *vidadhê*, which would not have suited the metre

[16] Metre Âryâ [17] Metre : Upajâti

5 Bhôjanṛipam prapêdê || 6 [1]Prâgvâtavamś-âbharaṇaṁ babhûva raṇam
pradhânam Thi(vi)mal-âbhidhâṇaḥ | yas=têjasâ [2]dusamay-âdhakâra-magnô=pi sa
dharmmah sahas=âvir-âsîta[3] || 7 [4]Tava(ta)ś=cha Bhîmêna narâdhipêna
pratâpa-bhûrmi(mi)r=Vima-
6 lô mahâmatih | kva(kṛ)tô=[r*]budê damdapatih satâm priyah priyam=vadô
namdatu Jaina-śâsanê || 8 Aśôkapat[t*]râruṇa-pâṇipallavâ samullasatkêsara-
śâm(śam)ha-vâhanâ [|*] śiśudvayâlamkṛita-vigrahâ satî[5] satâm kṛi-
7 yâd=vighna-vinâśam=Ambikâ || 9 Athⁿ=ânyadâ tam miśi damdanâyakam samâdidêśa
prayatâ kil=Âmbikâ [|*] ih=âchi(cha)lê tvam kuru sadma sumdaram
Yugâdibharttur=nirapâya-samśrayah || 10 [6]Śri-Vikramâdityanṛipâd-vya-
8 tîtê śshtâśîti-yâtê śaradâm sahaśrê(srê) | śrî-Âdi[nâ]tha[m][7] śikharê=rbudasya
nivêśi(śi)tam śrî-[V]imalêna vamdê || 11 [8]Vighnâdhivyâdhi-hamtrî yâ mât=êva
pranat-âmgishu | Śrîpumṛarâja-tanayâ Śrîmâtâ bhavatâm[9] śri-
9 yê || 12 [10]Achalêśa [11]Viśishtânalatatinî-Mamdâkinîvimalasalila- | punyâni yasya
śri[m]nê[12] jayamvi(ti) vividhâni tîrthâni || 13 Atha râjâvalî || [13]Vairivargga-
dalanê gata-tamdraś=Châhuvâmakulakairava-chamdrah[14] | yô Nadûla-na-
10 garasya narêśa Âsarâja iti vîravarô śbhût || 14 [15]Prabalavarudavânala-
vâridah Samarasi[m*]ha iti prathitas=tatah | Mahanasimhabhatah subhat-
âgranîh prithu-yaśâ ajamishta tad-amgajah || 15 [16]Pratâpamallas=tad-anu pratâ-
11 pî babhûva bhûpâla-sadassu mânyah [|*] vîr-âvatamsô=janî[17] Vijadô=sya
Marusthalîmamdala-bhûmibharttâ || 16 Âsan[18] trayas=tat-tanyâ nay-âdhyâ
mûrttâh pum-arthâ iva bhâgabhô(bhâ)jah | âdyô dharitrîpati-rakshapâlah
khyâtah kshitô(tau) Lûniga-
12 nâmadhêyah || 17 [19]Nyâyamârgga-śikharî madhumâsah[20] kâlavaksha(ṭ=ka)valayann=
ari-vrajam | mamdalîka-paha(da)vîm=apâlahâ(ya)l=Lumdha ity=abhidhayâ
dhiyâm nidhih || 18 [21]Vipakshanâri-nayanâmbupûraiś=chakâra yah kîrtti-

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[1] Metre Indravajrâ
[2] Read *duszamay*(or *duhshamay*) *ándhakára-*
[3] Read *-dśît*
[4] Metre of verses 8-10 Vamśastha.
[5] Here a sign of punctuation was originally engraved — Ambikâ is similarly described in the inscription of the Vikrama year 1201, mentioned above, p 151 f, in a verse the correct reading of which I take to be *Vikata-kuṭilaḍaṁshṭrâ-bhîshaṇâsyam tathâ cha dhutatabalasatâlî-bhâsuram tungam=uchchaiḥ | vahaiṭ sutam=uddraṁ y=âṇka saṁstham sad=asva mṛigapatim=adhirûḍhâ s=Âmbikâ vô=stu tushṭyai* || Compare the representation of Kushmâṇḍinî in *Ind Ant* Vol XXXII p 468, Plate IV
[6] Metre Upajâti
[7] It is difficult to say whether we should read *Âdinâthaṁ* or *Âdidêvam* The *akshara* which follows upon *dâ* originally was *dê*, but seems to have been altered, and the next *akshara* looks more like *tha* than *va*, but it might be said that *th* has been wrongly engraved instead of *e* also in *Thimala* for *Vimala*, in line 5 On the whole I think that the reading *Âdinâthaṁ* is preferable
[8] Metre Ślôka (Anushtubh)
[9] The sign for *â* in this word is clearly struck out in the original, and it seems probable that the engraver intended to alter *bhavatâm* to *bhavatu* — In the above I have purposely given *Śrîmâtâ*, not *śri Mâtâ*, because in other inscriptions *śrî* appears clearly to be part of the name, not an honorific prefix I may mention that in No 1774 of Mr Cousens' List we have *Śrîmâtâdêvî* as one word, not *Śrîmâtṛidêvî*, and that in the account given of this mythical being and her father in Mêrutunga's *Prabandhachintâmani*, p 282 ff, the base of the word is both *Śrîmâtâ* and *Śrîmâtṛi* In the same account the father's name is *Śrîpuñja*
[10] Metre Âryâ
[11] Read *Vaiśvâ°* ; compare above, line 2
[12] Read *śringê* — Since at the commencement of the verse the mountain is addressed in the vocative case, one would have expected *tava śringê*, but this would not suited the metre
[13] Metre Svâgatâ
[14] *Châhuvêma* probably is a mistake for either *Châhuvêna-* or *Châhuvâna-*
[15] Metre Drutavilambita.
[16] Metre Upajâti.
[17] After the *î* of °*tamsî* another vertical stroke was originally engraved, but has been struck out.
[18] Metre Indravajrâ — Read *Âsam=trayas-*
[19] Metre Rathôddhatâ.
[20] Read, probably, *madhuravah*
[21] Metre, Upajâti

13 latâm sapat[t*]râm | babhûva bhûmîpatı-labdhamânô **Lumbh**-âbhidhânô jagad-
êkavîraḥ || 19 [3]Samhrıtya śatrûn prabalanu[2] balêna śrî-**A[r]budam** prâpya
nagâdhirâjam | [3][bh]uktvâ sa [bh]ûma[m*]dana-râ[jyam=uchchaıh] |[4] svarlô-
14 ka-lôkâdhipatır=babhûva || 20 [5]Lûnıgasya tanujô jaga[j]-ja]yî **Têjasımha** ıtı
têjasâm nıdhıḥ | yat-pratâpadavapâvakaś=chıram vaırıvargga-vipadam
naahatısma[6] || 21 [7]Karâgıa[jâ]gra[t-*]karavâ-
15 ladamda-khamdîkrıt-âśêshavırôdhıvarggah | prıthyâm[8] prasıddhas=**Tıhunâka**-nâmâ
vîr-âvatamsah sa chirâyur=astu || 21 (22) [9]Śrîmal-**Lumbhaka**-nâmâ sama[nv]ıtas=
Têjasımha-**Tıgu**(hu)nâbhyâm | **A[r*]buda**[g]nıśa-
16 râjyam nyâyam[dhı ?][10] . . . [|| 23*] . . . [11]urapura-vâsî
suguru-śrî Dharmmasûrı-padabhaktah [|*] Sarbajñanâsêna-ratah[12] sa jayatı
Jêlh-âbhıdhah śrêshtî(shthî) || 24 Tat-tanayah su-nayô=bhût[13] **Vê**-
17 **[lhâ]**kah sakala-bhûta[14] . . [|] tat-putrah su-charıtra[h] punya-nıdhıḥ
Pârasah sâdhuh || 25 **Sôhî-Dêgâ-Dêsala-Kuladhara**-nâmnâ tad-amgajâ jâtâh |
chatvârah kulamamdıra-sudrıdhastambh-âbhırâmâ [yê ||]
18 26 [15]Śrî-**Dêsalah** sukrı[tapêsa]la-vittakô[tîś=[16]chamcha]chchaturdaśajagaj-jamtâ-
vad[âta]h[17] | Śatrumjayapramukha-vıśrutasaptatî[rtha]-[18]yâtrâś=cha[tu]rdaśa chakâra
mahâmahêna || 27 [19]Dê[ma]tı-Mâî-
19 nâmnî sâdhu-śrî-Dêsalasya bhâryê dvê | nırmalaśîlagun-â[dhy]â dayâ-ksha[mâ]
Jama-dharmasya || 28 Dêmatıkukshı-prabhavâ **Gôsa[la]-Gayapâla-Bhî[ma]**-
nâmânah | Mâî-kukshêr=jâtau **Môha-**
20 **na-Môh**-âbhıdhau putrau || 29 Jınaśâsanakamala-ravıh sâdhuh śrî-**Gôsalô-**
vı[dat][20] kîrttım | gunaratnarôhanadharâ[21] Gunadêvî prıyatamâ tasya || 30
[22]Saddharmmakarmm-aikanıba-
21 ddhabuddhıs=[23]tad-amgajaḥ śrî-**Dhanasımha**-sâdhuh | bhâryâ tadîyâ sadayâ
vadâjñâ(nyâ) mânyâ satâm Dhâmdhaladêvı-samjñâ || 31 [24]Sâdhô[r*]=**Bhîmasya**
sutô Hâmsaladêkukshı-sambhaba(va)h śrîmân | ma-[25]
22 hımâ-nıdhır=mahaujâ mahâmatır=**Mahanasımh**-âkhya[h] || 32 [26]Mayanalladêvî-
varakukshisuktı-muktâs=trayas=tat-tanayâ jayamtı | jêshtô[27] jagadvyâpı-
yasahprakâśah sâdhv-agraṇî[r*]=Lâlıga-

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[1] Metre Indravajrâ [2] Read *prabalân*

[3] Up to the end of the line the *aksharas* in brackets are more or less conjectural, they are carelessly written in the original For *bhûmamdana* read *bhûmamdala-*

[4] This sign of punctuation is superfluous [5] Metre Rathôddhatâ

[6] The four *aksharas nahatısma* are quite clear in the original, but offend against the metre and yield no proper meaning The only alteration which I could suggest would be *dahatv=ıha*

[7] Metre Upajâtı. [8] Read *prıthvyâm*

[9] Metre of verses 23 26 Âryâ [10] Here about 10 *aksharas* are effaced

[11] In No 1791 of Mr Cousens' List (see above, p 154) Jêlhâka is described as an inhabitant of Mândavyapura

[12] Read *Sarvajñâśâsana ratah* [13] Read *°bhûd=* [14] Here about 4 *aksharas* are effaced

[15] Metre Vasantatilakâ [16] Read *°pêśala vittakôtś=* [17] Read, perhaps, *°dânah*

[18] Originally *°ıtrthô*, with a sign of punctuation after it, was engraved

[19] Metre of verses 28 30 Âryâ

[20] The reading is conjectural The original has *vı* [*t ?*] *dê kırttım*

[21] Compare *gunaratnarôhanagırı* in my *Report on the search for Sanskrit MSS*, Bombay, 1881, p 43, line 1

[22] Metre Upajâtı

[23] After the *akshara ddhı* a sign of punctuation was originally engraved, but has been struck out

[24] Metre Âryâ

[25] Here originally *mê* was engraved, but the sign for *ê* seems to have been struck out, the two *aksharas hımâ* at the commencement of the next line are quite clear The author has used the feminine *mahımâ* instead of the masculine *mahiman*

[26] Metre Indravajrâ — The two *aksharas maya* at the commencement of the verse were apparently read as one syllable (*may*)

[27] Read *jyêshthô*

23 sâdhurâjah || 33 [1]Âśvinêyâ[v]=iva śrêshth[au] kanishthau guna-śâlinau [|*] Siha-Lôp-âbhidhau[2] dharmmadhyâna-pravanamânasau || 34 Shat sutâ Dhanasimhasya mûrttâ

24 iva shad=artavah[3] | viśvaviśv-ôpakârây=âvatirnnâ[h] pritha(thi)vî-talê || 35 [4]Têshâm=âdyah sâdhu[r*]=Vijada itu vimalama(ta)ra-yaśaḥprasaraḥ | guṇa-sâgarah Shimadharah sajña(jña)na-

25 mânyah Samarasi[m]hah || 36 [5]Râjasamâja-śrêshthô vikhyâtô(tah) sâdhu-Vijapâlah [|*] mpuna-matu=Narapâlah sukrita-ratô Viradhaval-âkhyah | (||) 37 [6]Svapitri śrêyasê

26 jîrnnôddhâram[7] Rishabha-mamdirê | kârayâm-âsatur=Llalla-Vijadau sâdhu-sattamô(mau) (||) 38 [8]Vâdichamdra Gunachamdra-vijatâ bhûpatitraya-vibôdha-vidhâtâ | Dharmmasûri-

27 r=iti nâma pur=âsîta[9] viśvaviśva-viditô muni-râja[h*] | (||) 39 [10]Mûlapatta-kramê tasya Dharmaghôsha-ganâryamâ[11] [|*] babhûvuh śama-sampûrnpâh[12] Amaraprabhasûrayah || 40

28 [13]Tatpatta-bhûshanam=adûshanadharmaśîla-[14]sidya(ddhâm)tasimdhuparisîlana-Vishnulilaḥ | śrî-Jñânachamdra itu namdatu sûri-râjah punyôpadêśavidhi-bôdhitasa-

29 tsamâjah | (||) 41 [15]Vasu-muni-tu(gu)na-śasi(śi)-varsha | Jêshtê[16] sitinara(va)mi-Sôma-yuta-divasê | śrî-Jñânachamdra-gurunâ pra[ti]shtha(shthi)tô=[rbu]da-gi[rau Ri]sha[bhah][17] || 42

30 1379 Jêsta-sudi[18] 9 Sômê ||

POSTSCRIPT.

On the Châhamânas of Naddûla.

As I have referred in the preceding to the Genealogical Table of the Châhamânas of Naddûla published above, p 83, I take the opportunity to state that Mr Gaurishankar Hirachand Ojha has recently sent me rubbings of four inscriptions, two of which furnish a date in the [Vikrama] year 1147 for the chief Jôjalla (Yôjaka), here called Jôjala, while the two others are of the reign of Râyapâla of Naddûla, whose name does not occur in the Table, and for whom they furnish dates in the [Vikrama] years 1198 and 1200 The rubbings do not enable me to edit the full texts of these inscriptions, but the initial lines, which contain the dates and the names of the chiefs, may be given with confidence.

1 — This inscription is at Sâdri (about 13 miles south of Nadol) in the Gôdwâr district of the Jôdhpur State It contains 11 lines of writing and commences —

L 1 Ôm[19] samvat 1147 Vaiśâkha-śudi 2 Budha-vâsarê mahâ-
2 râja-śrî-Jôjaladêvêna śrî-Lakshmanasvâmi-prabhriti-
3 samastadêvânâm yâtrâkâla-vyavahârô lêkhitah ||

---

[1] Metre of verses 34 and 35 Ślôka (Anushṭubh)

[2] I am doubtful about the correctness of the two names, the four *aksharas* at the beginning of the Pâda might be read also *sthâlâpâ*

[3] Wrong for *shad=ritavah*, which would not have suited the metre

[4] Metre Âryâ. [5] Metre Upagîti [6] Metre Ślôka (Anushṭubh)

[7] Read °*ram=Rishabha* [8] Metre Svâgatâ [9] Read *=âsîta=*

[10] Metre Ślôka (Anushṭubh) [11] Read *gaṇâryamah* [12] Read *-sampûrnâ*

[13] Metre Vasantatilakâ — With the commencement of the verse compare *e g* Prof Peterson's *Fifth Report*, p 207, v 5 *tatpatta bhûshanamani=gata-dûshanô=bhût*

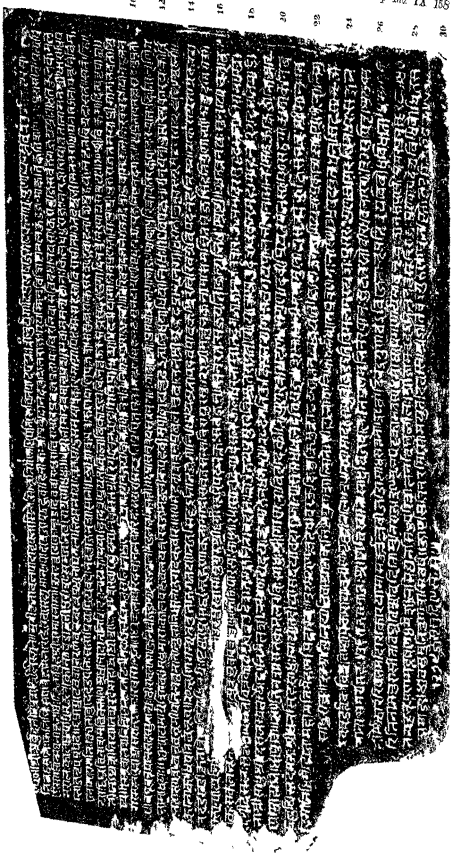
[14] Probably the intended reading was °*śîlaḥ* [15] Metre Âryâ

[16] Read *varshê Jyêshthê* (or *Jyaishthê*)

[17] Read *-gi[rau Ri]sha[bhah]*

[18] Read *Jyêshtha* (or *Jyaishṭha*)- *sudi* ; and see above, p. 155

[19] Denoted by a symbol.



Collotype by Orbr Pfeffner Halle-Saa

From an inked estampage supplied by Mr H Cousens

2 — This inscription is at **Nadol**. It contains 13 lines of writing and commences —

L 1 Ôm[1] saṁvat 1147 Vaiśâkha-śudi 2 Vu(bu)dha-vâsa-
2 rê mahârâjâdhirâja-śrî-Jôjaladêvaḥ sama-
3 sta-dêvânâm śrî-Lakshmanasvâmi-prabhṛtînâm yâtrâ-vya-
4 vahâram lêkhayati yathâ || . . . . .

The date of these two inscriptions regularly corresponds, for the expired *Kârttikâdi* Vikrama year 1147, to **Wednesday**, the **23rd April A.D 1091**, when the 2nd *tithi* of the bright half ended 16 h 26 m after mean sunrise

3 — This also is at **Nadol**. It contains 39 lines of writing and commences —

L 1 Ôm[1] saṁvat 1198 Śrâvana-vadi 8 Ravâv=ady=êha [ma]-
2 hârâjâ[dhirâja]-śrî-Râyapâladêvaḥ[2] kalyâṇa-vija[ya]-
3 râjyê êvam kâlê pravarttamânê .

The date corresponds either, for the *pûrṇimânta* Śrâvana of the expired *Chaitrâdi* Vikrama year 1198, to **Sunday**, the 29th June A D 1141, when the 8th *tithi* of the dark half ended 3 h 11 m after mean sunrise, or, for the *amânta* Śrâvana of the expired *Kârttikâdi* Vikrama year 1198, to **Sunday**, the 16th August A D 1142, when the 8th *tithi* of the dark half ended 11 h. 20 m after mean sunrise As the date of the following inscription is correct only for the *amânta* month, I here, too, take **Sunday, the 16th August A D 1142**, to be the true equivalent of the date

4 —This also is at **Nadol**. It contains 8 lines of writing and commences —

L 1 Ôm[1] || Saṁvat 1200 Bhâdrapada-vadi 8 Budha-vârê ady=êha śrî-
2 Na[dû ?]lê samastarâjâvalîsamalaṁkṛita-pûjya-mahârâjâdhi-
3 râja-paramêśvara-śrî-Râyapâladêva-vijayarâjyê ê-
4 vam kâlê pravarttamânê .

The date, for the *amânta* Bhâdrapada of the expired *Kârttikâdi* Vikrama year 1200, corresponds to **Wednesday, the 23rd August A D. 1144**, when the 8th *tithi* of the dark half ended 16 h 52 m after mean sunrise

In the Table **Râyapâla** (A D 1142 and 1144) would have to be placed between **Jôjalla** (A D 1091) and **Âlhana** (A D 1153-1161), and it is probable that he was the immediate predecessor of the latter, but how he was related to either of them it is impossible to say at present

I may add that Mr Ojha has also been good enough to send me some notes on the identification of **Kâsahrada** and **Naddûlâî**, spoken of by me above, pp 73 and 67 On the former, which I suspected to be somewhere near Nadol, he writes —

"I would identify **Kâsahrada** with **Kâyadrâm** (also called **Kâsadrâm**) at the foot of Mount Âbû, about 3 miles from the Bhimânâ station of the R M Railway. It is a place of considerable antiquity with several old temples An inscription of the time of the Paramâra prince **Dhârâvarsha** was discovered there by me some years ago"

And respecting **Naddûlâî**, which I had taken to be a different place from Naddûla, he says —

"As you think, it is quite different from Naddûla It is now called **Nâralâî**, and is situated in the Gôdwâr district of the Jôdhpur State An inscription from the place is published in *Bhâvnagar Inscr* p 140 (where the date given is incorrect[3])."

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[1] Denoted by a symbol.

[2] Read °*dêva kalyâṇa*-

[3] See my *Northern List*, No 306 — On the map of the Râjputâna Agency 'Narlai' is seven miles south east of 'Nâdol.'

No 19 — INSCRIPTIONS FROM THE BASTAR STATE.

By Hira Lal, B A., M R A S, Nagpur.

Mr Cousens in the *Annual Report of the Archæological Survey of India*, 1903-04 (p 54) opens his report on the conservation of antiquarian remains in the Central Provinces with the remarks that 'the Central Provinces and Berâr cannot be said to be rich in antiquarian remains,' but 'possibly there exists many an old relic of considerable interest lying hidden away in some of the extensive jungles and little known tracts in the province, that has not come under the notice of any one capable of estimating its value' Exactly from such a place do I draw the materials for the subject I propose to notice on

Bastar is a feudatory state in the extreme south of the province situated between 17° 46′ and 20° 14′ north latitude and 80° 15′ and 82° 15′ east longitude, touching the Gôdâvarî and comprising an area of 13,000 square miles, all covered with dense forests and populated by the wildest tribes, some of whom did not till very recently know the use of clothes This extensive jungle has been made to yield no less than 22 inscriptions [1] through the strenuous efforts of my friend Mr Baijnath, B A, Superintendent of the Bastar State Three of these inscriptions were noticed by Colonel Glasfurd, Deputy Commissioner of the then Upper Gôdâvarî District, about the year 1862 A D [2] So far as is known, only one of them has been published, *viz*, the so-called Nâgpur Museum inscription of Sômêśvara [3] On the authority of the information supplied by the Curator of the Nagpur Museum it is there stated that the stone was brought from a village Kowtah, near Sironcha, which is incorrect as will presently be shown It belonged to Bârsûr, of the Bastar State, and is an important record of the predecessors of the present line of Râjas

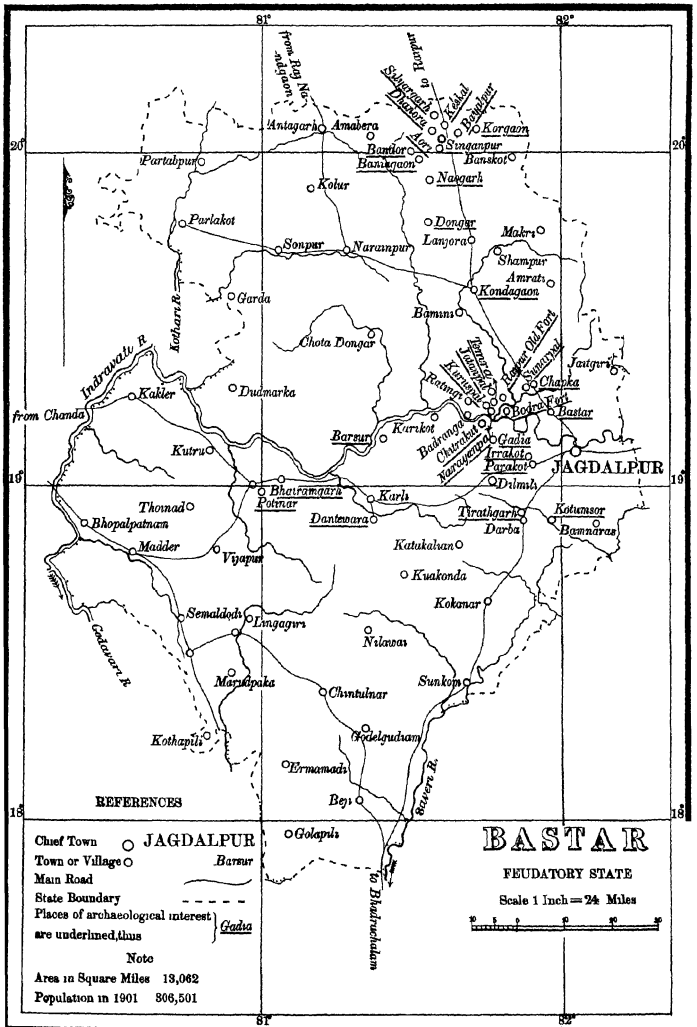
In order that the references to places in the Bastar inscriptions may be easily understood I append a map of the State showing their positions as also some other places possessing archæological remains As most of the latter have never been noticed before, a brief mention of at least some of the important ones may not be out of place here These places are Bârsûr, Dantêwârâ, Gadia, Bhairamgarh, Narâyanpâl, Sunarpâl, Kuruspâl, Tirathgarh, Potnâr, Chaṭkâ and Dôngar

Bârsûr is a place of very great interest It is 55 miles west of Jagdalpur, the present capital of Bastar It contains ruins of many temples, the most important of which is a Śiva temple with two sanctuaries having a common *mandapa* supported on 32 pillars in four rows. In each of the sanctuaries there is a *linga* and a Nandi, and old people remember that an inscription was removed from this place about half a century ago Another Śiva temple has a *mandapa* with 12 pillars in three rows, and the third is called *Mâmâ bhâñjâ-kâ mandir* and is distinguished by carvings on the inside walls in the shape of bells suspended from chains Outside the Gaṇêśa temple there is a huge figure of Gaṇêśa, 17′ in circumference and about 7′ or 8′ high Numerous images are lying about or collected together under huts, of which the most noticeable is one of Vishnu, 4′ high, and showing good workmanship There are also some images of Mahishâsuramardinî, one of which is inscribed All the temples are of mediæval Brâhmanic style, most of them built of stone without lime —Dantêwârâ is about 20 miles south of Bârsûr, and in the intervening villages there are sculptured stones lying about, some of them being five-hooded cobras or intercoiled snakes Dantêwârâ contains the shrine of Dantêśvarî, the tutelary goddess of the present ruling family The temple is built at the junction of two rivers

[1] Since I wrote this Mr Baijnath has made further discoveries which will be described in another paper

[2] See *Selections from the Records of the Government of India in the Foreign Department*, No. XXXIX p 62 *et sqq*

[3] Above, Vol III p. 314



Prepared specially for the Govt Epigraphist for India from an original supplied by him

called Sankhinî and Dankinî, and is notorious as a place where human sacrifices were formerly annually offered At least a place was pointed out to me in the innermost sanctum, close to the goddess, where they said the victims used to be decapitated The goddess has eight arms and is represented in the act of killing the buffalo demon She is in reality Mahishâsuramardinî, locally known as Dantêśvarî There are various other images such as those of Vishnu, Kârttikêya, Ganêśa, etc, some of which were brought away from the ruins of Bârsûr There are five inscriptions here, three inside the Dantêśvarî temple, one just outside it, and another near a mud hut called Bhairamgudî There are remains of several other temples buried in ruins For the support of the Dantêśvarî temple, an estate consisting of several villages is attached —**Bhairamgarh** is about 70 miles west of Jagdalpur and has three or four temples, together with remains of a fort and a ditch and several tanks There is an inscription on a pillar, and at **Potinâr**, a village near Bhairamgarh, there is a slab[1] inscribed on four sides — **Gadia** is 20 miles west of Jagdalpur and has a stone temple with no idol, but built in the same style as those of Bârsûr About 400 yards away there is a big inscription, and a *linga* was found buried in a brick mound.— **Narâyanpâl** and **Kuruspâl** are quite close to each other, the former being situated on the river Indrâvatî Near these villages are the forts of Râjapur and Bôdrâ, and not far away the beautiful falls of the Indrâvatî at Chitrakût present a magnificent appearance — Narâyanpâl is only 6 miles from Gadia and has an old temple, an image of Vishnu, and an inscription — **Sunârpâl** and **Chapkâ** are within 12 miles from Narâyanpâl Chapkâ has a number of *satî* pillars, several of which are inscribed — **Tirathgarh** also contains some temples and relics — **Dôngar** is a place where according to custom the present Râjas go to be crowned Here one of the queens, whose finger was chopped off by royal order and who ventured to inform her father, writing the letter with the blood so wantonly spilt, was buried alive The pit, which is still pointed out, was once disturbed by a greedy Râja of the same family, who also brought down the temple of Narâyanpâl and some others in search of supposed buried treasure

I now proceed to give a short notice of each inscription of which I possess impressions, with very brief remarks where necessary, reserving a fuller account for other papers The Bastar inscriptions may be roughly divided into three classes, *viz*, those of the (1) Nâgavamśî kings, (2) the Kâkatîyas, and (3) miscellaneous Of 22 yet discovered, ten belong to the 1st class, five to the 2nd, and the rest to the 3rd

THE NÂGAVAṀŚÎ INSCRIPTIONS.

I —Narâyanpâl Stone inscription of Queen Gunda-mahâdêvî, the mother of Sômêśvaradêva.

Narâyanpâl is a village 23 miles west of Jagdalpur The inscription is on a stone slab and is in Nâgarî characters, and the language is Sanskrit It records the grant of the village **Nârâyanapura** to the god Nârâyana and some land near the **Khajjuri** tank to the god Lôkêśvara, and it is dated in the **Śaka** year **1033** on **Wednesday**, the **full** moon-day of the **Kârttika** month in the **Khara samvatsara** (*Śaka-nrıpa-kâlâtîtê daśa-śata trayа[s*]-trimś-âdhikê Khara-samvatsarê Kârtika-paurnımâsyâm Budhavârê*) corresponding to 18th October 1111 A D, and issued by **Gunda-mahâdêvî**, the chief queen of *Mahârâja* **Dhârâvarsha**, the mother of Sômêśvaradêva and the grandmother of Kanharadêva, who was then ruling on the death of his father (*Mahârâja-Sômêśvara-dêvasya śvar(svar)gatê tâshâm putrasya âsâm naptuh . . . śrîmad-vîra-Kanharadêvasya kalyâna-vijaya-râjyê*) The dynasty claims to belong to the Nâgavamśa and the Kâśyapa *gôtra*, to have a tiger with a calf as their crest and to be the lords of Bhôgâvatî the best of the cities (*Nâgavamśôdbhava Bhôgâvatî-pura-var-êśvara savatsa-vyâghra-lâmchhana Kâś(s)yapa-gôtra*) At the end of the inscription the sun and moon, a cow and a calf, and a

[1] This has now been removed to a roadside place called Jâuglâ, six miles north of Potinâr, for easy access

dagger and shield with a *linga* in its socket, exactly of the shape in which the Lingâyats wear them, are engraved There is a postscript to this inscription in which it is stated that the land was given by **Dhârana-mahâdêvî**, who was probably the widow of Sômêśvara, as will appear further on There can be no doubt that Narâyanpâl is the Nârâyanapura of the inscription A temple of Nârâyana is still standing there The image of Vishnu, about 2′ high, canopied by a hooded snake, is exquisitely executed

II.—Bârsûr inscription of Ganga-mahâdêvî, wife of Sômêśvaradêva.

This inscription is now in the Nâgpur Museum, and, as stated above, it has already been published[1] It is a slab 9′ 2″ long, 14″ broad and 3½″ thick, broken into two pieces, the bigger one measuring 6¼′ and the smaller one 2′ 11″ It is inscribed on three sides The inscribed portion of each flat side is about 4½′, thus leaving half of the pillar buried underground As the whole of the inscription could not be completed within the allotted space, the remaining portion has been inscribed on the third side, on which the writing runs to the length of 31″ The stone is stated to have been brought from Kowtah near Sironcha, but the Tahsildar of Sironcha informs me that it was never sent from that place.[2]

The stone is indisputably from Bârsûr Happily Col Glasfurd has given a facsimile in his report on the Dependency of Bastar Speaking of the Bârsûr temples he says[3] —"In front of this temple I found a slab with an ancient Sanskrit and Telugu inscription on both sides, part of it had been broken off and was nowhere to be found After offering a reward and causing search to be made I had the satisfaction of obtaining it As the Telugu is of an antiquated character, I regret to say I have not succeeded in obtaining an accurate translation of the inscription A facsimile is appended From what I can ascertain it would appear that the temple of Mahâdêva where the slab was found was built by a Râjâ Sômêśvaradêva, a Nagavamśî Kshatriya, in the year 1130"

The inscription is in the Telugu character, and the language is also Telugu prose, the *biruddvali* or titles of the king being in Sanskrit and corresponding with those in the Narâyanpâl Sanskrit inscription It records that **Ganga-mahâdêvî**, the chief queen of **Sômêśvaradêva** gave a village named **Kêramaṛuka** or **Kêramaṛka** to two temples of Śiva (both of which she had built) on **Sunday**, the **12th** *tithi* of the **bright** fortnight of **Phâlguna** in the **Śaka** year **1130**. The two temples referred to here still exist, having one common *mandapa*, and from local enquiry it appears that it was from this place that Col Glasfurd removed the slab Although the names of the temples **Vîrasômêśvara** and **Gangâdharêśvara** given after the royal couple as recorded in the grant, are forgotten, a tank still remains which is called Gangâsâgar and retains the memory of the charitable queen Ganga-mahâdêvî If the Somêśvara of this inscription is identical with that of Narâyanpâl, there has apparently been a mistake in engraving the date which should be 1030 and not 1130, and that is perhaps the reason why the week day does not correspond with the *tithi* given there, *viz*, the 12th of the bright fortnight of Phâlguna, on a Sunday According to Mr. Dikshit's calculations, **Phâlguna** Śukla 12 of Śaka-Samvat 1130 ended on Wednesday So it was concluded that the year meant was Śaka 1131 expired, in which year the *tithi* given in the inscription fell on a Sunday But on calculating the week day for the same *tithi* in Śaka 1030 expired I find that

[1] Above, Vol III p 314

[2] A similar error seems to have been committed in relegating the Buddhist stone inscription of Bhavadêva (republished in J R A S 1905, p 617, by Dr Kielhorn) to Ratanpur, whereas from my enquiry *on situ* I found that the inscription was really brought from Bhândaka, and this is confirmed by General Cunningham, *Reports*, Vol IX, p 127

[3] *Report on the Dependency of Bastar*, 1862, p 62

it also fell on Sunday.[1] In the Narâyanpâl inscription it is stated that the grant of Nârâyaṇapura was made in Śaka 1033, in the reign of Kanharadêva, who had succeeded his father Sômêśvaradêva on his death. And as there is nothing to show at present that there were two Sômêśvaras,[2] the date 1030 fits in very well It, however, seems somewhat extraordinary that such a palpable mistake should have been allowed to remain when it could be corrected by joining together with a curved line the two ends of the Telugu 1 which is like an egg half-cut (at least it is so in the inscription) thus transforming easily the second 1 of 1130 into a zero I am very reluctant to suppose that the engraver committed a mistake, but that he did is patent enough in this case whether we read 1030 or 1130 The village Kêramaṇuka may be identified with Kôdmalnâr, which is situated quite close to Bârsûr and is said to have been *mu'afi* or exempt from the payment of taxes for a long time.

III.—Kuruspâl inscription of Dhârana-mahâdêvî, second queen(?) of Sômêśvara.

Kuruspâl is a village about a mile off from Narâyanpâl The inscription was found built upside down into the steps of a small tank, which shows that it did not belong to the tank itself, but was brought away from some ruins, possibly the temple built in the centre of the tank, and was utilised without regard to what was engraved on it It is in the Nâgarî character, the language being Sanskrit with very bad spellings The object of the inscription is to record a grant of land situated near **Kalamba** by **Dhârana-mahâdêvî**, who seems to have been the second queen of **Sômêśvaradêva**. The inscription belongs to the victorious reign of Mahârâjâdhirâja Sômêśvaradêva (*Mahârâjâdhirâja-Śrî-Sômêśvaradêva-pâdânu kalyâna-vijaya-râjyê . . śrîmat-sâ(mach-chhâ)sana-mahâdêvi dvitîya Dhârana-mahâdêvi tay=âchamya Kalaṁmva-samâpasthâ bhûmî dattaṁ(â)*) The same long *virudas* as in the Narâyanpâl and Bârsûr inscriptions are attached to Sômêśvaradêva's name The inscription also mentions the name of Nârâyanapura It is dated in the **Saumya saṁvatsara.**

IV.—Sunârpâl stone inscription of Mahâdêvî, queen of Jayasiṁhadêva.

Sunârpâl is about 10 miles from Narâyanpâl. The stone is partially broken, and a part of the inscription is gone. It is undated It records the grant of land, or, more properly, an imprecation against the resumption of granted land, and gives the names of witnesses before whom the gift was made, but it is not stated where The gift was apparently made by **Mahâdêvî**, the chief queen of Jayasiṁhadêva of the Nâga race, the supreme lord of Bhôgâvatî, having the tiger with a calf as his crest He is called Râjâdhirâja Mahârâja Śrî Jayasiṁhadêva.

V.—The Dantêśvarî gudi inscription[3] of Narasiṁhadêva.

This is another stone inscription in Telugu character found in the temple of the goddess Dantêśvarî at Dantêwârâ It is dated in the **dark** fortnight of the month **Jyêshṭha** in the **Śaka** year **1140** (expired) In this year there was an eclipse of the sun, and the month of Jyêshtha was intercalary At that time *Mahârâja* **Narasiṁhadêva,** the ornament of the race of the best of serpents, was ruling (*Śrî-bhujaga-vara-bhûshana-Mahârâjul=aina Śrîman-Narasiṁhadêva-Mahârâjula râjyamu*). The inscription is only a fragment

[1] Since I wrote the above, Prof Kielhorn has kindly calculated the date for me and finds that Śaka 1030 Phâlguna Sudi 12 Sunday regularly corresponds to Sunday, 14th Feb A.D 1109.

[2] I do not think that much importance can be attached to the different *birudas* used in the Bârsûr and Narâyanpâl inscriptions. The Sômêśvara of the former has the title *jagadêkabhûshana-mahârâja*, which does not occur in the latter But then the *birudas* used in the Bastar inscriptions are not always the same.

[3] For reading this I am indebted to Mr. Sitaramayya, one of the Superintendents in the Comptroller's office, Central Provinces.

Of the remaining five Nâgavamśî inscriptions it has not yet been possible to obtain good impressions They are all in Telugu The Potnûr slab seems to refer to Narasimhadêva and the Dantêwârâ stone lying outside the Dantêśvarî temple to Jayasimhadêva The Bhairamgarh inscription contains *bîrudas* similar to those found in the Barsûr one, and the king is stated in both to be the worshipper of Mâmkyadêvî (*Śrî-Mâmkyadêvî-dwya-śrîpâda-padm-ârâdhaka*), which is an older name of Dantêśvarî, so named by the successors of the Nâgavamśîs, the Kâkatîyas, although the latter claim that Dantêśvarî came with them from Warangal, where she was called Mâmkyêśvarî[1] This inscription is incomplete and it appears that it was never completed The Bhairamgudî inscription at Dantêwârâ appears to be the oldest of all, as its date appears to be Śaka 984[2] The Gadia inscription, apparently of Someśvaradêva's time, contains the usual figures of the cow and calf, Sun and Moon, Śiva, etc, the peculiar signs of the Nâgavamśî kings, although they do not seem to refer to their family crests They are all picture imprecations The sun and moon represent that the grant is to last as long as these luminaries endure Śiva is the protector against violation of the grant on the spiritual side, and the dagger and shield of the king on the temporal The cow and calf depict the grave sin which the transgressor would commit, exactly equal to taking away the cow from the calf This interpretation is supported by the fact that the Kuruspâl inscription has a representation of an ass associating with a pig, the imprecation being explained in the text thus, *Jô (yô) anyathâ karôti tasya pitâ gardabhah śûkarî mâtâ* (he who acts otherwise has for his father an ass and for his mother a pig)

From these inscriptions it would appear that Bastar, which has been held to have always been the home of wild animals, with almost wilder tribes, was once ruled by a people whose civilization is sufficiently evidenced by the remains of temples, some of which are of great architectural beauty These inscriptions carry the history of Bastar back to the eleventh century A D, when at least the central portion of the State was ruled by the Nagavamśî kings They apparently belonged to the Sinda family of Yelburga, whose titles are strikingly identical with those of the Bastar Nâgavamśî kings Dr Fleet states[3] that there appear to have been more branches than one of this family One of these was that of Bastar, which has been hitherto unknown These inscriptions disclose the names of five or six different kings, *viz*, **Dhârâvarsha**, his son **Sômêśvaradêva**, and his grandson **Kanharadêva, Jayasimhadêva, Narasimhadêva**, and a possible **Sômêśvara II.** In view of the fact that half the inscriptions relating to these kings have not yet been deciphered owing to their incompleteness or want of proper impressions, I reserve a fuller discussion of the history of these kings for another occasion

II.—THE KÂKATÎYA INSCRIPTIONS.

All these are modern ones, the oldest being those of the Dantêśvarî temple at Dantêwârâ written by the *râjaguru* of the present family, who was a Maithila Pandit One of these is in Sanskrit and the other is a Maithilî rendering of the same with some additions Col Glasfurd has given a very defective transcript of both in his report They are dated in the **Vikrama Samvat 1760, or 1703 A.D.** on the 3rd day of Baisâkh, dark fortnight They record the pilgrimage of **Râja Dikpâladêva** to the Dantêśvarî shrine when 'so many thousands of buffaloes and goats were sacrificed that the waters of the Sankhinî river became red like *kusuma* flowers and remained so for five days' The Kâkatîyas are stated to be Sômavamśîs,[4] born of the

[1] Elliot's *Report on the Bastar and Kharonde Dependencies*, 1861, p 13

[2] As read by Rai Bahadur V Venkayya

[3] *Gazetteer of the Bombay Presidency*, Vol I, Part II, p 572

[4] In the Ekâmranâtha inscription of Ganapati (*Ind Ant* Vol XXI, p 200) they are stated to belong to the solar race to which 'Sagara, Bhagîratha, Raghu and Râma' belonged This apparent contradiction is, however, capable of being explained The Kâkatîya king Ganapati had no male issue. He had a daughter named Rudrâmbâ, who succeeded him on the throne Apparently she also had no male issue and had therefore to adopt her daughter's

Pândava Arjuna The genealogy begins with **Kâkatî Pratâparudra**, who was king of **Warangal**. His brother **Annamrâja** was the first to come to Bastar, and the genealogy is continued to **Dikpâladêva**, nine successors being mentioned The present Bastar family is the representative of the old Warangal family, who, having been defeated by Musalmâns, fled to Bastar Combining the information hitherto available, the following list of Kâkatîya kings may be made up

1 —Predecessors of Annamdêva, from Professor Kielhorn's *Southern List*, above, Vol VIII, Appendix, p 18

1 Durjaya
2 Bêta (Betmarâja)
3 Prôla (Prôlêrâja, Prôdarâja) Jagatikêsarin, son of 2, made the Western Châlukya Tailapadêva prisoner, defeated Gôvindarâja and Gunda of Mantrakûta, conquered but reinstated Chôdôdaya, put to flight Jagaddêva
4 The *Mahâmaṇḍalêśvara* Rudradêva, son of 3, subdued Ḍomma, conquered Mailugidêva, burnt the city of Chôdôdaya A D 1163-[and 1186]
5 Mahâdêva (Mâdhava), brother of 4
6 Ganapati (Ganapa) Chhalamattiganda, son of 5, defeated the Dêvagiri Yâdava Singhana, the kings of Chôla, etc. A D [1199-1200 to 1260-61]
7 the *Mahâmandalachakravartin* Pratâparudra of Êkaśilânagarî, i e Warangal His general Muppidi entered Kâñchî and installed Mânavîra as governor A D 1316

2 —Successors of Annamdêva down to Dikpâladêva according to the Dantêwârâ inscriptions.

1 Annamrâja, brother of Pratâparudra.
2 Hâmiradêva
3 Bhairava (Bhai Râj) dêva
4 Purushôttamadêva
5 Jayasimhadêva
6 Narasimhadêva, his queen Lachhamî-dêî dug many tanks and planted gardens
7 Jagadîśarâyadêva
8 Viranârâyanadêva
9 Virasimhadêva, married Vadanakumârî, a Chandêlla princess
10 Dikpâladêva, married Ajabakumârî, of the Chandêllas, visited the Dantêśvarî temple in Samvat 1760, A D 1703

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son Pratâparudra It is possible that Pratâparudra's father may have belonged to the lunar race, and, while Pratâparudra became by adoption a Kâkatîya of the solar race, his brother Annamdêva, the founder of the Bastar family, must have remained what his father was, that is, of the lunar race Strictly speaking Pratâparudra himself does not seem to have a very strong claim to be a solar Kâkatîya He was adopted by his grandmother, whereby he became a member of her husband's race, but it can be urged in his favour that he succeeded to the Kâkatîya throne, and that adoption of females was valid in ancient times (see *Dattakamîmânsâ* VII § 30—38 as quoted by Mayne, *Hindu Law and Usage*, sixth edition, p. 130), whereby Ganapati's daughter, whom her father had called his 'son' and had given a male name of 'Rudra' (on which account she was called Rudrâmba, see *Ind Ant* XXI p 199) became incorporated with her parental race of solar Kâkatîyas The commentator of the *Pratâparudrîya*, who was no less a personage than the great Mallinâtha's son, explains the word thus —*Kâkatir nâma Durgâ Śakiśr Êkaśilânagar-śivarândm kuladcvatâ sâ Śakiśr bhajanty-asy êti Kâkatîyah*. It is in this sense alone that the Bastar family could be classed as Kâkatîya This would not affect their true lineage, viz, the lunar race All this however would apply if Annamdêva was a brother of the Pratâparudra of our list I But list II with 10 kings for a period of about 400 years postulates the existence of another Pratâparudra, who probably ruled a hundred years later and 'lost his kingdom and his life in the battle with Ahmad Shâh Bahmani' in 1424 A.D This Pratâparudra was also probably engrafted from another family like his predecessor, in all likelihood from the lunar race to which his brother Annamdêva as a matter of natural course continued to belong.

3.—Successors of Dikpâladêva down to the present ruling chief, according to records kept in the Râja's family

1 Rajpâldêva
2 Dalpatdêva
3 Daryaodêva, his brother Ajmêr Singh rebelled against him in Samvat 1836, A.D 1779
4 Mahîpaladeva
5 Bhûpâladêva
6 Bhairamadêva.
7 Rudrapratâpadêva, the present chief

The family records place another Pratâparâjadêva between Narasimhadêva and Jagadîśarâyadêva, Nos 6 and 7 of List 2 Pratâparudradêva, the brother of Annamrâja, is stated to have had three eyes, his army was composed of nine lac archers,[1] and during his time golden rain fell. Pratâpaurdra I. was a great patron of learning, and Vidyânâtha wrote a work on Alankâra, which he called after him *Pratâparudrayasôbhûshana* or *Pratâparudrîya*[2]

The other three inscriptions are at **Dôngar**; they are written in Hindî Two of them are dated in Samvat 1836, or A D 1783, and refer to a visit of Râja Daryâodêva in order to quell a local rebellion The third is dated in Samvat 1928, or A D. 1871, and records the *pattâbhishêka* ceremony of Bhairamadêva, the father of the present ruler

III.—MISCELLANEOUS INSCRIPTIONS

All these are unimportant and give no historical data Six belong to **Chapkâ** and are engraved on *satî* memorial stones and, with one exception, in Nâgarî characters Most of these have the usual marks of the sun, the moon and the outstretched hand with figures of husband and wife Some have got temples engraved, with the couple in the act of worshipping the *linga* represented there One is found at Bârsûr on the pedestal of a goddess and is fragmentary.

No 20.—KANKER COPPER PLATES OF PAMPARAJADEVA

[Kalachuri] Samvat 965 and 966.

By Hira Lal, B.A., Nagpur.

These are two copper plates which were found in an old well in the Village **Tahankâpâr**, 18 miles from Kanker, the capital of the state of the same name in the Chhattîsgarh Division of the Central Provinces They are now in the possession of the chief of that state and were sent to me by his Dîvân Pandit Durgâprasâd Ink impressions were kindly taken for me at Nâgpur by Mr T G Green, Superintendent of the Government Press, and they are reproduced in the accompanying plate

There are two different records issued at an interval of a year Both the plates are $7\frac{1}{2}''$ long, but they differ in height and weight, one measuring $3\frac{3}{4}''$ and the other $3\frac{1}{4}''$, the bigger one

[1] This may be true in the sense that he ruled over so big a population, who, as subjects, could at any time be called out for military service In Bastar and adjoining tracts almost every man knows the use of the bow and arrow, with which they even kill tigers. The probability, however, is that 'nine lac' was a conventional term for the highest number In the Hottûr inscription (*Gazetteer of the Bombay Presidency*, Vol I, Part II, p 433) the Châlukya king Satyâśraya is stated to have put to flight a Châla king who had collected a force numbering nine lacs, indirectly insinuating that he defeated the biggest army that could be brought in the field. Similarly it has become idiomatic to speak of *Edwangarh* (52 forts), 700 *châlas* (disciples), 108 *śrîs*, etc

[2] *Ind Ant* xxi. p 198, and Duff's *Chronology of India*, p 213.

weighing 6 oz and the smaller 6 oz 10 drs The former has an oblong hole at the top, measuring $\frac{1}{8}'' \times \frac{1}{16}''$, apparently for stringing it with other plates It is uniformly and sufficiently thick, and is in a good state of preservation The smaller one is thick in the middle but very thin at the ends, so thin indeed that the commencement *ôm svasti* has cut through the plate leaving holes in the engraved portion, and, similarly, at the diagonally opposite end, a portion is exceedingly worn-out leaving irregular holes there The corners of this plate were rounded off It has at the end an ornamental figure representing the moon. This was probably the family crest

The average size of the letters in the bigger plate is $\frac{3}{16}''$ and in the smaller $\frac{1}{8}''$ The former appears to be a palimpsest Both the sides contain minute scratches of letters of almost double the size, which are altogether illegible

The characters in both the plates, which were written at an interval of a year only, are Nâgarî, and the language in both is corrupt Sanskrit prose Both the plates were engraved by Sêthi or Sâo **Kêśava**, who apparently lived at **Pâdi** (town).

There is very little to note about orthographical peculiarities The letters *dha*, *ra*, *na* *kṣha*, *bha*, *jña*, and the figures 9 and 5 appear in a somewhat antiquated form, and the usual indifference to the use of *s* for *ś* is conspicuous. Spelling mistakes there are many, they have been noticed in the footnotes under the text.

The bigger plate, which is the older of the two and was issued from the **Kâkaira residence**, is a state document conferring a village with a fixed revenue on the village priest **Lakshmîdharaśarman** This refers to **Jaiparâ** village, but **Chikhalî** is also incidentally mentioned The smaller plate records the gift of two villages, **Kôgarâ** and **Ândalî**, to the same person on the occasion of an eclipse of the sun These transactions were made by the *Mahâmaṇḍalika* **Pamparâjadêva** of the Sômavaṁśa (lunar race) in the presence of his queen **Lakshmîdêvi**, prince **Vôpadêva** and eight Government officials including the minister In the village document these officials appear as witnesses The recipient of the villages was himself one of them

The village document is business-like and contains abbreviations which were no doubt very well understood at that time, but are now difficult to make out It does not indulge in genealogies In the gift, however, we are told that **Pamparâjadêva** meditated on the feet of **Sômarâjadêva**, who meditated on the feet of **Vôpadêva**. I take this Vôpadêva to be identical with that of the Kanker stone inscription of the Śaka year 1242 (see above, page 124). I shall discuss this question in another paper on the **Sihâwâ** inscription, which also gives a genealogy of this family.

The bigger plate is dated in **Saṁvat 965, in the Bhâdrapada month, in the Mriga lunar mansion, on Monday, the 10th of the dark fortnight**, and the smaller one in the **Îśvara-saṁvatsara, in the month of Kârttika, in the Chitrâ lunar mansion, on Sunday, at the solar eclipse**, the year being given in figures at the end as 966 It is not stated to what era these dates belong, but Professor Kielhorn, who has kindly calculated them for me, has conclusively proved that they refer to the Kalachuri era The reader is referred to the postscript added by him at the end of my article on the Kanker stone inscription (see above, pp 128 and ff), where he has fully discussed the question The English equivalents of these dates, as calculated by him, are **Monday, the 12th August A.D. 1213**, and **Sunday, the 5th October A.D. 1214**, respectively.

The towns and villages mentioned in the plates are **Kâkaira, Pâdi, Kôgarâ, Âṇḍalî, Jaiparâ, Chikhalî** and **Vanikôṭṭa** **Kâkaira** is the modern **Kanker**, where the present chief of the state resides It is 88 miles from Raipur, the headquarters of the Chhattîsgarh Division, in which the Kanker state is included **Kôgarâ** has now been corrupted into **Kôngêrâ**. There are two villages of this name in the state, and for distinction one is called **Dêo Kôngêrâ** (8 miles

south-east of Kanker), and the other **Hât Kôngêrâ** (6 miles north of Kanker) The former is associated with gods, and the latter with a market, which is held there In the inscription Kôgarâ is said to be close to the shrine of **Prânkêśvara**, which has now disappeared, but has apparently left its reminiscence in the suggestive adjunct *Dêo* which Kôngêrâ now bears I therefore identify our Kôgarâ with Dêo Kôngêrâ. **Jaipurâ** is the modern Jêprâ (Indian Atlas, quarter sheet 92, N W., Long 81° 31′, Lat 20° 28′), a village 15 miles north of Kanker and **Chikhali** is about 21 miles in the same direction just on the borders of the state. It is now included in the Dhamtarî tahsîl, which formerly formed part of the Kanker state. **Âṇḍali** is probably represented by the present **Âṇḍni (Âṇjni)**, 10 miles east of Kanker **Pâḍî** cannot be identified The same is the case with **Vaṇikôṭṭa** about which it is doubtful whether it is the name of a village at all

Plate I.

TEXT.

1 Svasti **Kâkaira**-samâvâsê râjâdhirâja-paramêśvara-paramamâhêśva(śva)ra-Sô-
2 ma-vaṁś(ś)-ânvaya-prasûta-Kaṭyâ[ya*]ni-vara-lavdha-pamcha-savd[1]-âbhinamdita-nija-bâ[hu]-
ôpârjita-
3 mahâman[d*]alika-śîmat-[2]**Pamparâjadêva**-vijaya-râjyê tat-saṁmukta-râjñî **Lakshmî**-
4 dêvi kumara[3] **Vôpadêva** pradhâna **Bhôga** râra | vaipâtha | asû[4] êtê ni-
vyâpâram kurvvaṁ ti-
5 shṭhâ(a)mtu Jaipurâ Vaṇikôṭṭa maryâdî-kṛitya grâma-patrô-yaṁ ga tâ-
Lakshmidharâyam(ya) pradattam
6 prathama sarâha gaja bhâma śchhu 130 vijaya-râja[5] ttamka 140 hala-
ârddha-pattam-
7 tarê | tathâ **Chikhali**-grâma-patrê vijaya-râj[y*]a-ttamka 150 pralavâ-pau-
8 ṇa-pattamtarê | Asmiṁ arthê sâkshiṇaḥ bhattarâ[ṇaka*] (|) **Gôvinda** gai(ra)tâ
Lakshmidhara | gai[tâ*] **Ma**-
9 hêśvara[6] | nâ[yaka*] | Chhamtû | nâ[yaka*] | **Dâmôdara** | sâ[o*] | **Pâlaṭû** |
samvat (|) 965 Bhâdrapada vadi 1[0]
10 mṛiga-rikshê[7] sôdma dinê[8] | pam | **Vishnuśarmmaṇâ** likhitam sêthi **Kêśavêna**
utkîrṇṇam **Pâḍi**-
11 pattanê [||*] subham[9] bhavatu ||

TRANSLATION.

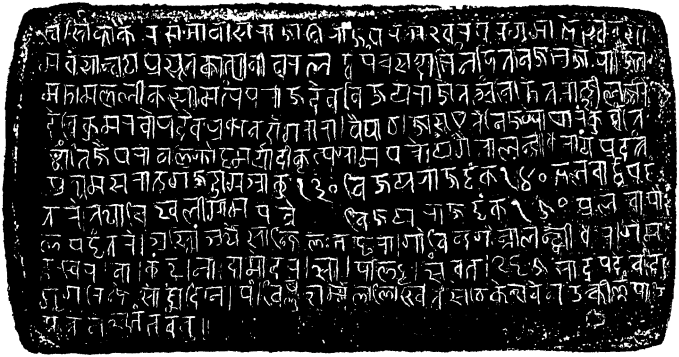
Hail! At the **Kâkaira** residence, in the victorious reign of the illustrious *Mahâmaṇḍalika* **Pamparâjadêva**, the king of kings, the supreme lord, the great worshipper of Śiva, (who is) born in the lineage of the family of the Moon, who is hailed as having obtained the 5 sounds as a boon from Kâtyâyanî, who has acquired (his country) by (the force of) his own arms, with him the queen **Lakshmîdêvî** and Prince **Vôpadêva** (sitting) by his side, and while the eight[10] officials

[1] Read *°labdha-pañcha-śabd°*. [2] Read *śrîmat-*. [3] Read *kumâra*
[4] Probably *ashṭa* [5] Read *râjya* [6] Read *Mahêśvara*
[7] Read *mṛigarikshê* [8] Read *sômadinê* [9] Read *śubham*

[10] These eight officials seem to have included the minister, the village priest, who in the present case is a party to the transaction, the Râj Paṇḍit, who wrote out this document, and five others, whose office is probably expressed by five letters *Râ, Râ, Va, Pâ* and *Tha*, which perhaps stand for *Râṇaka* (chief counsellor), *Râjavallabha* (court favourite), *Vêtrika* (chamberlain), *Pârśvika* (aide-de-camp), and *Thakkura* (lord-in waiting) See *Jour. As. Soc Bengal*, 1905, Vol I p 10, Vol XVII, 1878, pp. 405 and 408, *Ind Ant* Vol XI, pp 244 and 337. In the last, which is a Chaulukya grant of A D 1207, the following occurs *tasy= ashṭâbhir gôshṭhikaiḥ .. adhi karaṇîyâ*, this place of worship has to be taken care of by the following eight trustees Our inscription was written only six years after the one referred to above, and it would seem that at that time eight was considered an adequate number of persons as witnesses or trustees, etc, in connection with transactions of at least landed property.

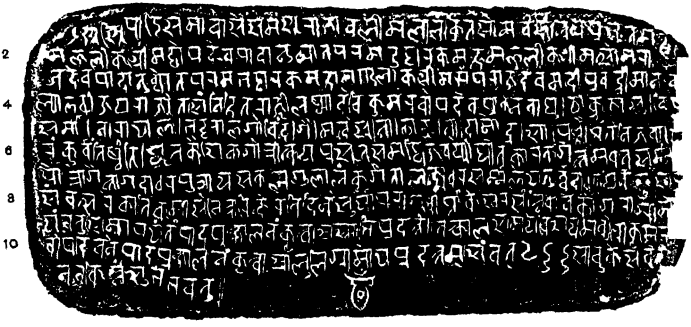
I

[Kalachuri] Samvat 965



II

[Kalachuri] Samvat 966



STEN KONOW SCALE 80 W. GRIGGS, PHOTO-LITH

FROM IMPRESSIONS BY T. G. GREEN

(headed by) the minister **Bhôga** (?) are present on duty, this document of the village, making **Jaiparâ Vaṇikôtta** the limit,[1] is given to *Gaṭṭâ*[2] **Lâkshmîdhara** First[3] (the revenue was payable) at 130 (in former coins, now) 140 coins of (our) victorious reign (mint) for half the **Halbâ**[4] **paṭṭî** (share) Similarly in the document of **Chikhalî** village, 150 coins of (our) victorious reign (mint) for the ¾ **Pralavâ** (Halbâ) **paṭṭî** (share) The witnesses for this purpose (are) *Bhaṭṭaṭâṇaka* **Gôvinda**, *Gaṭṭâ* **Lakshmîdhara**, *Gaṭṭâ* **Mahêśvara**, *Nâyaka* **Chhaṭṭû**, *Nâyaka* **Dâmôdara**, *Śâo* **Pâlaṭû** Samvat 935, **Bhâdrapada** (month), in the Mṛiga lunar mansion (*ṛiksha*), on Monday, the 1[0]th of the dark fortnight Written by Pandit **Vishnuśarman** and engraved by Sethi **Kêsava** in the **Pâḍi** town Let good fortune attend

Plate II

TEXT

1 Ôm[5] Svasti **Pâḍi**-samâvâsê samasta-râj-âvalî-manâlaṁkṛita[6]-sômavam[śânvaya-][7]
prasû]ta-mahâ-

2 man[d*]alîka-śrîmad-**Vôpadêva**-pâd-ânudhyâta-parama-bhaṭṭâraka-mahaman[d*]alîk a[8]-
[śrî]mat-**Sômarâ**-

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[1] This is another ambiguous phrase capable of various interpretations It is possible that the executors meant to convey that the boundaries of Jaiparâ Vaṇikôṭṭa were duly marked out on the spot before the document was given to Lakshmîdhara Vaṇikôtta is another troublesome word It may have been the name of a village in the vicinity of Jaiparâ and may have been used as an adjunct to distinguish it from other villages of the same name Similarly people talk of Dêorî Nâharman, meaning that Dêorî which is near the village Nâharman, to distinguish it from another Deorî There is a village in Kanker called Pharaskôṭ, which is probably a corruption of Paraśukôtta, and on this analogy, it may fairly be asserted that there is nothing extraordinary in the name Vaṇikôṭṭa as denoting a village It is, however, equally probable that it was no village, and that Jaiparâ had this adjunct because there existed in that village a *vaṇik kotta*, or "traders' fortress," that is, a fortified place probably made by Banjârâs for storing grain purchased for transport In olden times the Banjârâs are known to have carried even guns for protecting themselves from plunder Jaiparâ may have been one of their central depôts, which they fortified, and the village therefore came to be called Jaiparâ Vaṇi[k*]-kôṭṭa It is not necessary that the Banjârâs alone should have done this There may have been other traders who might have built a fortified place, but as this part of the country has been and is a favourite resort of these wandering traders, it is more likely that they should have built such a depôt Numerous examples of such adjuncts may be cited Thus, there is a village *Barâ* in the Saugor district It has got Hindû tombs called *Surai* and hence people call it Barâ Suraigaon. In fact the adjunct has gained such prominence that the real name Barâ is almost elbowed out, and only Suraigaon is regularly used Similarly, Hirdênagar-Garhâkôṭâ, well known as Garhâkôṭâ, derives its name from the construction of a fort and rampart, the original principal village being Hirdênagar, which a Bundêlâ chief Hirdê-Shâh founded in his own name

[2] The village priest is still called *Gaṭṭâ* in Kanker and Bastar States

[3] Lines 4 and 5 are so obscure as to make their translation extremely doubtful There can be little doubt, however, that they relate to the fixation of revenue of the villages mentioned, in the coins of the reigning prince Whether the old revenue in respect to the village to which the transaction refers, was 130 *tankas*, and on revision on the present occasion, was enhanced to 140 *tankas*, or the old 130 *tankas* were equal to 140 new coins is not clear While executing the present document opportunity was taken to revise the revenue of another village, Chikhalî, for which another *grâmapatra* or document existed, and the revenue was fixed at 150 new *tankas*. It appears that the Chikhalî document was not near at hand, and that seems to be the reason why blank space enough to fill up 3 figures was left out between the words *Chikhalî-grâmapatrê* and *Vyaya-râyataṅka* to be filled up afterwards But once omitted nobody cared to fill it in, the matter not being of great importance, as the old rental was superseded by the revised amount which was thenceforth payable to the State. The fact that this record is a palimpsest seems to show that the fresh transaction was a matter on revision under the new régime of Pamparâjadêva, and apparently the old record, which had become useless, was beaten out and the new one was inscribed instead The words *sarâha goja bhâma dôhhu* appear to be some local technical term, which was used in fiscal matters and was well understood at the time, but so far as my enquiry from local sources goes, it has not survived and it is not now used in State transactions The matter, however, is not of great importance and does not affect the historical information inferable from the record.

[4] *Paṭṭis* are plots of land in a village and the Halvâ or Halbâ paṭṭî was apparently one cultivated by the Halbâs, an aboriginal tribe chiefly found in Kanker (see above note 5, page 124)

[5] Expressed by a symbol [6] Read *°many alaṁkṛita* [7] Read *-vamiśânvaya-*. [8] Read *-mahâmaṇḍalîka*

place occurs as Karıal on the Indian Atlas sheet 92 N E, Lat 82° 50′ and 20° 17′ The plates have now been deposited in the Nâgpur Museum

There are three copper plates, each measuring $5\frac{5}{8}'' \times 3\frac{1}{8}''$ The first is inscribed on one side only Traces on the other side show that the plate has formerly been used for another inscription The plates are quite smooth, and their edges have neither been fashioned thicker, nor raised into rims They are in an excellent state of preservation About 1″ from the middle of the proper right margin, each plate has a hole, about $\frac{7}{16}''$ in diameter, for the ring on which the plates are strung This ring is oval, $3\frac{3}{16}''$ long and $2\frac{1}{16}''$ broad It had not been cut when the plates were sent to me

The ends of the ring are secured in a circular seal, about $3\frac{5}{8}''$ in diameter It is identical with that described by Dr Fleet, *Gupta Inscriptions*, p 196 Its upper part shows a representation of a standing Lakshmî facing full front, on each side of her an elephant is standing on a waterlily, with its trunk raised above her head In the proper right corner there is an expanded waterlily, in the proper left corner a *śaṅkha*

The seal has been subjected to fire, and the legend could not be made out when I received the plates It has, however, proved possible to clean it, so that it can now be read with certainty It therefore also makes it possible to decide what the legend must have been on the corresponding seal published by Dr Fleet, which is quite illegible

The weight of the three plates is 1 lb $2\frac{3}{4}$ oz, and of the ring and seal 1 lb 2 oz., total 2 lb $4\frac{3}{4}$ oz

The size of the letters is about $\frac{1}{4}''$ The character is the same box-headed variety of the Central Indian alphabet as in the copper plates of the same king published by Dr Fleet, *Gupta Inscriptions*, pp 196 and ff The long variety of *i* is denoted by a dot in the middle of the base of the circle denoting *i*, and usually not in the centre of it as in the Âraṅg plates of Mahâ-Jayarâja,[1] nor in the right side of it as in the Raipur plates of Mahâ-Sudêva [2] The separate sign of the cerebral *d* occurs in *chûḍâmaṇi*, l 1, and the final form of *t* in *dadyât*, l. 18, and *vasêt*, l. 19 Note also the use of one and the same sign to denote a stop in l 5 and the visarga in l 4, etc The compound *ngh* occurs in *Drônasiṅghêna*, l 23, and *ñch* in *kâñchanam*, l 17, *mahîmatâñ-chchhrêshṭa*, l 21, and, falsely, in *dânâñch=chhrêyô*, l 22

The numerical symbols for 2, 20, and 9 occur in l 22

The language is Sanskrit The legend on the seal and the usual imprecatory stanzas, here attributed to Vyâsa, are in verse the remainder of the inscription is in prose

As regards orthography we have to note the doubling of *k* before *r* in *vikkrama*, l 1, the similar doubling of *dh* before *y* in *anuddhyâtaḥ*, l 3, the doubling of a consonant after *r* in *svarggê*, l 18, *visarjjitô*, l 8, *suvarnnaṁ*, l 16; *dharmmêshu* and *dharmma*, l 13, *sûryya*, l 16, *sarvva*, l 8, *hêtur=vvasu*, l 3; *bhûr=vvaishnavî*, l 16, *bahubhir=vvasudhâ*, l 19, the form *saṁvatsara*, i e *saṁvatsara*, l 22, the use of the jihvâmûlîya in *yaḥ=kâñchanam*, l 17 (but *-râjaḥ kshitir-*, l 4), of the upadhmânîya in *-pradaḥ parama-*, l 3, *Śâmbhalakayôḥ pratiṁâsi-*, l 5, etc The visarga is usually replaced by *s* before hard dentals Before the stop, however, we find *bhûmaḥ tasya*, l 20, *-srishṭaḥ tê*, l 10 A superfluous anusvâra has been added in *bhûmaṁpâmi*, l 12 *Tri* and *tri* have been interchanged in *putri-*, l 3, and *tritaya-*, l 6 Note finally the forms *tâmbi a-*, ll 10 and 23, *Drônasiṅghêna*, l 23, and the use of the genitive in *Vishnusvâmmas*, l 10

The inscription is one of the Râja Mahâ-Sudêva, and it is dated in the second year of his reign on the 29th day of Śrâvana The engraver was Drônasiṅgha, who also occurs in

[1] *Gupta Inscriptions*, pp 191 and ff

[2] *Gupta Inscriptions*, pp 196 and ff

Mahâ-Sudêvâ's Raipur plates[1] Like this latter inscription and the Âraṅg copper plates of Mahâ-Jayarâja,[2] our inscription was issued from **Śarabhapura,** and it states that the illustrious **Mahâ-Sudêvarâja,** whose two feet are washed by the water which is the flowing forth of the lustre of the crest jewels in the tiaras of the *sâmantas* who have been subjugated by his prowess, who is the cause for the removal of the parting of the hair of the women of his enemies, who is the giver of riches, of land, and of cows, who is a devout worshipper of Bhagavat, who meditates on the feet of his mother and father, issues the following order to the householders living in **Navannaka** and the neighbouring **Śâmbûlaka,** in the **Kshitimanda âhâra** Be it known to you that these two villages, which assure the happiness of the abode of the king of gods, have been bestowed by a copper charter on the Vajasaneyin **Vishnusvâmin,** of the **Kauśika gôtra,** for as long a time as the world endures, having the terrible darkness dispelled by the rays of sun, moon, and the stars, together with their treasures and deposits, not to be entered by district officers[3] and soldiers, free from all taxes, for the purpose of increasing the spiritual merit of our parents and ourselves

The date of our inscription cannot as yet be settled **Mahâ-Sudêva** is the same who has issued the grant published by Râjendralâla Mitra[4] and Dr Fleet[5] According to the legend of the seal he was the son of a certain **Mânamâtra,** who in his turn had risen from the *Prasann-âmnaya, i e,* who was descended from **Prasanna,** probably his son

Neither **Mânamâtra** nor **Prasanna** are elsewhere known **Mânamâtra** can perhaps be identified with **Mânânka,** "the ornament of the Rashtrâkûtas," who is mentioned in the copper plates of **Abhimanyu** of **Mânapura** edited by Professor Hultzsch[6] This **Mânânka** had a son, **Dêvarâja,** who might be identical with **Sudêvarâja** In support of this hypothesis it may be mentioned that *mâtrâ* and *anka* are both stated by lexicographers to mean ornament On the other hand, the alphabets of the two inscriptions differ, and this, in addition to the difference in the names, makes the identification very doubtful

Of the **geographical names** occurring in the inscription **Śarabhapura** also occurs in the two other grants by Mahâ-Sudêva and in the Âraṅg plates of Mahâ-Jayarâja **Navannaka** may be the present Nahnâ, the Namâ[7] of the maps, three miles south of Kharîâr We do not know anything about the location of the remaining geographical names of our inscription, **Kshitimanda** and **Śâmbûlaka** They should be looked for in the neighbourhood of Kharîâr

TEXT[8]

First Plate

1 Svasti [*****] **Śarabhapurâd=vikkram-ôpanata-sâmanta-makuta-chûdâmani-**
2 **prabhâ-prasêk-âmbu-dhôta**[9]**-pâda-yugalô nipu-vilâsinî-sîmant-ôddharana-**
3 **hêtur=vvasu-vasudhâ-gô-pradah=paramabhâgavato mâtâ-pitri**[10]**-pâd-ânuddhyâ-**
4 **taś=śrî-Mahâ-Sudêva-râjah Kshitimand-âhâriya-Navannaka-êtat-pravêśya-**
5 **Śâmbûlakayôh=prativâsi-kutumbinas-samâjñâpayati || Viditam= astu**

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[1] *Gupta Inscriptions,* pp 196 and ff [2] *Ibid* pp 191 and ff

[3] For the meaning of *châta* compare Dr Vogel in *Archæological Survey of India, Annual Report, 1902-03,* p 247

[4] *J Beng A S,* Vol xxxv, Part i, 1867, pp 195 and ff

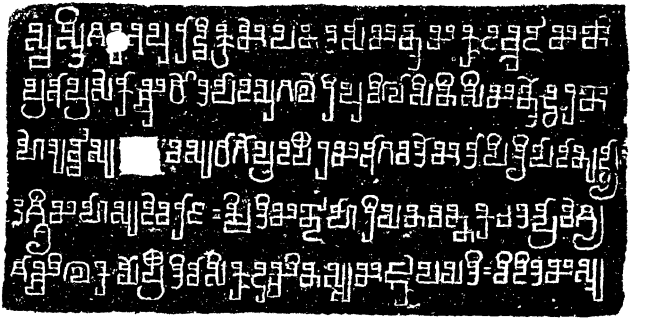
[5] *Gupta Inscriptions,* pp 196 and ff

[6] Above, Vol viii, p 168, compare Fleet, *Ind Ant*, Vol xxx, p 509

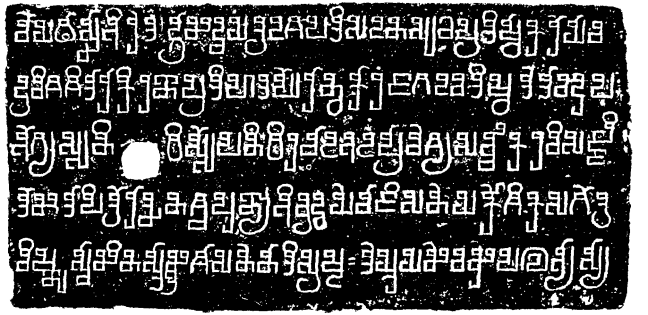
[7] The Commissioner of Raipur now informs me that the plates were actually found in Nahnâ, and that the local authorities are inclined to identify Śâmbûlaka with the present San Doil or Sandohal, a village adjoining Nahnâ.

[8] From the original plates. [9] Read *dhauta* [10] Read *putri*

1



11 a



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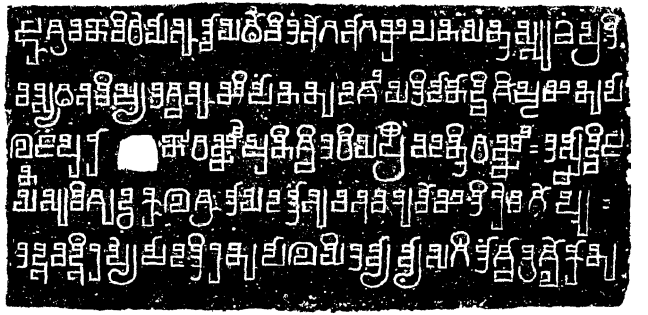
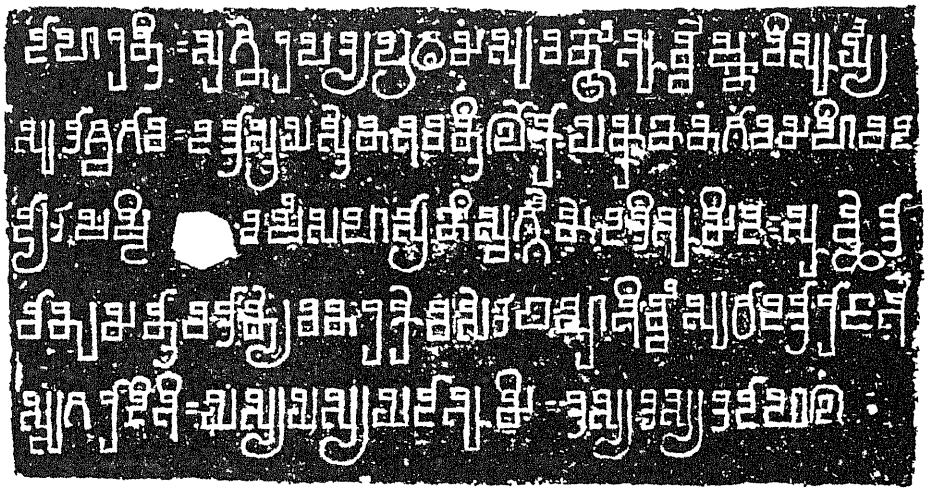
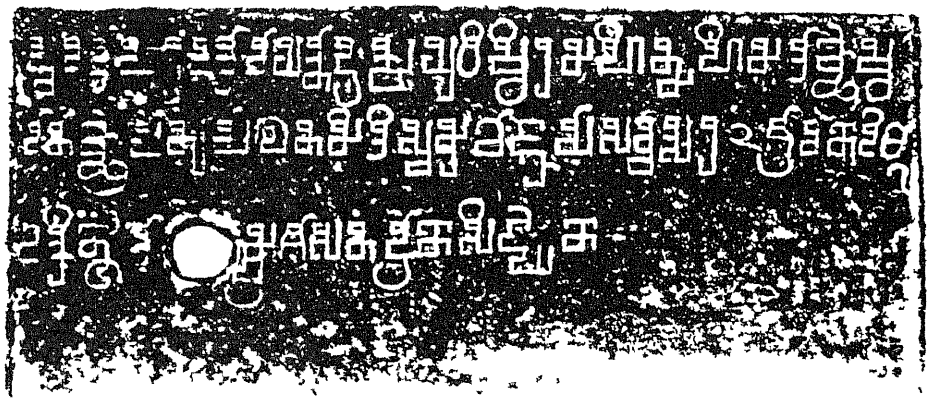


STEN KONOW

W GRIGGS, PHOTO-LITH

SCALE 95





Second Plate, First Side.

6 vo yath=âsmabhir=êtad[1]=grâma dvayam tridaśa[2]-pati-sadana sukha-prati-shṭhâkâro
yava-
7 d=ravi śasi târâ-kṣaṇa-pratihata-ghôr-ândhakâram jagad=avatishṭhatê tavad=upa-
8 bhogyas=samidhas=sopamidha=uchata-bhata-prâvêśya-sarvva-kara-visarjji-
9 to mataḥpitror=âtmanas=cha puny-âbhivriddhayê **Vâjasanêya-Kôsika[3]-sagôtra**
10 **Vishnusvâminas**=tâmbraśasanên=âtisṛishṭah [|*] Tê yûyam=êvam=upalabhy=asy=a

Second Plate, Second Side

11 jñâ-śravaṇa-vidhêyâ bhutvâ yathôchitam bhôga-bhâgam=upanayantas=sukham prati-
12 vatsyatha [|*] Bhavishyatas=cha bhûmipâmn[4]=anujarsayati [||*] dânâd[5]=
vrisishṭam= anupâ-
13 lana-jam[6] puṇyâ dharmmêshu nischita-dhiyah=pravadanti dharmma[m*] ||
(|) tasma[d*] dvija-
14 ya suvisuddha-kula-sutaya dattâm bhuvam bhavatâ vo matu=eva
goptu[m*] ||
15 Tad=bhavadbhir=apy=esha dattir=anupâlayitavyâ [|*] Vyâsa gitams=ch=atra
slokan=u-

Third Plate, First Side

16 dâharanti || Agnêr[7]=apatya[m*] prathamam suvarnnam bhûr=vvaishnavi
sûyya-
17 sutâs=cha gâvah [|*] dattâs=trayas=têna bhavanti lôkâ yah=kâñchanam gri
cha mahîm cha da-
18 dyât [||*] Shashṭi[8]-varsha-sahasrâṇi svarggê môdati bhûmidah [|*] âchchhêttâ
19 ch=anumantâ cha tâny=êva narake vaset [||*] Bahubhir=vvasudhâ datta
rajabhir-
20 s=Sagar-âdibhih [|*] yasya yasya yadâ bhûmih tasya tasya tadâ phalam ||

Third Plate, Second Side

21 Svadattam[9] paradattâm vâ yatnâd=raksha Yudhishṭhira [|*] mahîm=mahîmatañ=
chchhrêshṭha
22 dânâ(ñ)ch=chhrêyô=nupâlanam=iti [||*] svamukhâjñayâ **savvatsara[10] 2 Śrâvana**
di **20 9**
23 utkîrnnam tâmbraśâsanam **Drônasinghêna.**

Seal.

Prasann-âmnava-sambhûta-Mânamâtr-êndu-janmana[ḥ*] Śrîma[t-Sudê]varâjasya sthiram
jagati [śâsanam].

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[1] The engraver originally wrote *=asmâbhir=aya*, but corrected it to *=asmâbhir=êta-* The gender in the following is wrong

[2] Read *tri-*

[3] Read *-kauśika*

[4] Read *bhûmipân=*

[5] Metre Vasantatilaka

[6] The *na* in *anupâlana* has been added below the line

[7] Metre Indravajrâ

[8] Metre Slôka.

[9] Metre Ślôka

[10] Read *saṁvatsara*

No 22—NOTE ON BHUJABALA MAHARAYA

By R Sewell, I C S (Retired)

In Vol VIII 122 ff Mr H Krishna Śâstri, B A, publishes an inscription of the Kalaśa chief Bhairava II at Kârkala in the South Canara district of the Madras Presidency, and in the course of his discussion[1] on the history of the family quotes Mr Rice's Mûdgere Taluq inscription of A D 1516 (*Mg* 41) His comment on this is as follows—"This inscription supplies the interesting information that, during the reign of the great Krishnarâya of Vijayanagara, Bhujabala-Mahârâya led a campaign against the Tulu-rajya, and was encamped at the *bhuvana-śâle* in Mangalûru . Bhujabala-Mahârâya, who led the campaign, must be identical with Krishnarâya's elder brother 'Busbalrao' mentioned on p 110 of Mr Sewell's *Forgotten Empire*, etc . . "

There seems to be a mistake here Firstly, I note that Mr Rice does not consider the word *Bhujabala* in the passage in question to be a proper name The passage[2] runs—*Vijaya-nagarada bhujabala mahârâyaru Tulu râjyada mêle dandu bandu*, and is translated by Mr Rice—"The mighty (*bhujabala*) Mahârâya of Vijayanagara having come against the Tulu kingdom with an army" Here there is no ruler or leader named "Bhujabala Mahârâya" Secondly, the leader of the army could only have been Nuniz's "Busbalrao," elder brother of Krishnadêva Râya, if the date of this expedition to the Tulu country were referred to a period at least seven years earlier than the date of the inscription, because 'Busbalrao" had died when Krishnadêva was placed on the throne in A D 1509 It is possible that the expedition did take place before Krishnadêva's accession, and it is equally possible that it may allude to Krishnadêva Râya's own exploit shortly after he came to the throne, when he, or his generals, reduced the Ganga Râja of Ummattûr in Mysore The mention in "*Mg* 41" of Krishnadêva Râya's supreme sovereignty over the Kalaśa country during the chieftainship of Immadi-Bhairarsa-Odeyar gives us no clue to the date of the Vijayanagara army's march to Mangalore, for this may have taken place at any period before the date of that chief's grant, *viz*, Sunday, July 13, A D 1516 But what is quite certain is that the leader of the army referred to could not have been Krishnadêva Râya's elder brother, whom Nuniz called "Busbalrao," *during*, as stated by Mr Krishna Śâstri, the reign of Krishnarâya, for it was "Busbalrao's" death, according to Nuniz, that placed Krishnadêva on the throne

At the date of the grant Krishnadêva was conducting his decisive campaign in the east, and had captured Kondavîdu three weeks earlier, *viz*, on June 23rd, A.D 1516

No 23.—RAJAPURA COPPER PLATES OF MADHURANTAKADEVA.

[ŚAKA] SAMVAT 987

By Hira Lal, B A, Nagpur

The discovery of this first copper plate inscription in the wild Bastar State of the Central Provinces is the result of the zeal with which Rai Bahadur Baijnath, B A, the Superintendent

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[1] Page 127, note 2 Will some one tell us whether the name should be spelt *Kaḷaśa* or *Kalaśa* It appears to be spelt either way in the original inscriptions Thus in Mg 40 (the inscription preceding the one in question), the Kanarese text has *Kaḷasa* in line 11, and *Kalaśa* in line 12 On p 68 of his translation Mr Rice gives us three times *Kaḷaśa* and five times *Kalaśa*, on p 69 we have four times *Kalaśa* (not *Kaḷaśa*) and three times *Kalasa*. This last form is certainly wrong, for the second akshara is always *la* in the original The variation is only in the third syllable Mr Krishna Śastri, in the *Epigraphia* spells the word consistently *Kaḷaśa*.

[2] See *Ep. Carn* VI 155-262, lines 1-2

of the State, set himself to make a search for the antiquarian remains in that little known and remote quarter, at my request Mr Bajnath has been richly rewarded for his efforts, for, in addition to the present copper plates, he has discovered more than twenty new inscriptions in Sanskrit and Telugu characters, of most of which he has sent me ink estampages and tracings I have deciphered several of them and they will in due course appear in this Journal. I begin with the copper plates, as this is perhaps the most ancient Sanskrit inscription yet found in Bastar Mr Bajnath found the plates in the possession of a Brâhman named Gangâdhar Pâthi of Kawadgaon close to Râjapura Gangâdhar received them from his sister-in-law, who found them buried in a field at Nâharnî, sixteen miles from Râjapura

There are three copper plates, held together by a ring, soldered into what was apparently the lower portion of a seal, which had been broken off Each plate is about $10\frac{1}{2}'' \times 5\frac{1}{4}''$ and they weigh $29\frac{1}{2}$ 30 and 35 *tolas*, respectively the weight of the ring being 26 *tolas* The plates are smooth, sufficiently thick, and in an excellent state of preservation They are inscribed on both sides, except the first one, which is inscribed on one side only Mr T G Green, Superintendent of the Secretariat Press, Nâgpur, kindly took for me impressions, which are reproduced in the accompanying plate The plates are numbered 1, 2, 3, on the margin, which was apparently left to prevent the ring holes from coming in between the written lines The word *siddhi* has been engraved in the upper margin of the first plate, over the figure 1

The second side of the third plate is inscribed with benedictive and imprecatory figures viz, 12 hands in a row at the top, beneath which there is to the proper left a cow with a bell attached to her neck, and a dagger and a shield beside her feet, a floated *linga* in the form of a *nandika* in the middle, and a woman pursued by a donkey to the proper right, with the figure of the sun and the moon over it My interpretation of these figures is as follows —The hands are uplifted, apparently as an expression of benediction on the donor, and they are twelve, probably because there were 12 *pâtras* or donees referred to in the inscription The cow is apparently drawn to remind us that whosoever appropriates the gifted land, will have to reap the same consequences which a cow's curse can produce, or will fall into the same calamity as a cow is in when deprived of her calf Śiva is shown as the protector against aggression on the spiritual side, and the ruling king's dagger and shield on the temporal The sun and the moon indicate that the grant is to last as long as these luminaries endure Lastly the obscene figure of an ass, associating with a woman is a vulgar imprecation implying that the transgressor of a gift should be so low-born [1]

The inscription is in the **Nâgarî character** The average size of the letters is $\frac{1}{12}''$ They are well formed and clearly written

The language is corrupt Sanskrit, and except the benedictive and imprecatory verses, which are inserted in a somewhat disconnected manner, the remainder of the inscription is prose In fact the whole composition is disjointed, and there are several grammatical slips and spelling mistakes

The most noteworthy **orthographical peculiarities** are the representation of the initial *a* with two dots and a stroke underneath, resembling the Nâgarî figure 2 (ll 13 16, 23 and 30) The anusvâra is put at the side of the letter and is represented by a dot with a *hala* underneath (ll 2 3, 5, 6, 8, 10, 12, 13, 15, 16, 17, 18, 20, 21, 22, 25, 26 and 27), but in several instances it is also represented in the ordinary way by a dot on the top of the letter (ll 1, 3, 4, 7, 10, 12, 14, 16, 19, 20, 21, 22, 23, 24, 26, 28, 30, 31 and 32) One top stroke representative of the *mâtrâ*

[1] Compare my remarks, above, p 164

of *ê*, *ai*, *ô* and *au* is exhibited by a vertical stroke placed before the letter to which it is attached —a practice which is still followed in the Bengâlî and Oriyâ writing, but exceptions may be found side by side, where it is placed on the top of the letter according to the practice now followed in writing Thus, in line 12, the *dê* of *Madhurântakadêva* has a top, while the very next *dê* of *Kanharadêva* has a vertical stroke preceding the letter *da* The latter form, however, predominates, the exceptions being found as regards *ê* in ll 2, 4, 10, 11, 12, 21, 26, 29 and 31 and of *ô* in ll 1, 19, 31, and 32 *Ai* has been used only once, in line 8, and *au* twice, in lines 11 and 26, and in each case one of the top *mâtrâs* has been represented by a vertical stroke preceding the letter to which it is attached The letters *bha*, *dha*, *ra* and *kshâ*, invariably appear in their antiquated forms The letter *v* is used throughout for *b*, and *s* for *s*, except in the solitary instances of *daśa* in l 3 and of *śrî* in ll 12 and 29 *Ja* is used for *ya* (ll 20, 24, and 27), *ri* is used for the vowel *ri* in l 8, and *na* for *na* in l 6 In line 8 *kamvala*[1] for *kamala* is a spelling which occurs in other inscriptions It represents the actual pronunciation of the vernacular word—a pronunciation still kept up in the Chhattîsgarh division, of which Bastar forms part

The object of the inscription is to record the grant of **Râjapura** village, situated in the **Bhramarakôṭya** *mandala*, to one **Mêdipôta** or a **Chhurikâra Mêdipôta** and his descendants, together with 70 *gadyânaka*[2] gold The grant was made by the king **Madhurântakadêva**, who belonged to the **Chhindaka** family of the **Nâga** (Cobra) race The inscription is dated in the **[Śaka] year 987**, in the **Parâbhava** samvatsara, on **Wednesday** of the **bright** fortnight of **Kârttika** month Although the *tithi* has not been given, there is a most minute description of the moment of the grant, the *nakshatra* being stated to be **Anurâdhâ**, the *yôga* to be **Saubhâgya** and the *karana* to be **Gara** From these data the exact date has been kindly calculated for me by Professor Kielhorn who says —

"The date for Śaka 987 expired corresponds to Wednesday, the 5th October A D 1065 On this day the third *tithi* of the bright half of Kârttika ended 9 hours 17 minutes after mean sunrise, and the *nakshatra* was Anurâdhâ and the *yôga* Saubhâgya The second half of the *tithi* was the *karana* Gara But the Jupiter's year is not quite correct By the southern system it should have been Visvavasu and by the northern luni-solar system Plavanga and by the northern mean sign system Kîlaka The mistake is the same as in the first Kanker[3] plates"

The purpose for which the grant was made is somewhat obscure I take it to be a compensation for supplying a victim for human sacrifice Before proceeding to show how I arrive at this conclusion, it may be stated that in Bastar and the adjoining tracts human sacrifices were rampant about seventy years ago It is notorious that human victims were offered to the goddess Dantêśvarî, enshrined at Dantêwârâ in the Bastar State Colonel Macpherson of the Madras Army, who was appointed agent for the suppression of Meriah sacrifices and female infanticide in the hill tracts of Orissa, which Bastar adjoins, says[4] —"In the worship of Tarî Pennu or Earth Goddess the chief rite is human sacrifice It is celebrated as a public oblation by tribes both at social festivals held periodically and when occasions demand extraordinary propitiation, such as the occurrence of an *extraordinary number of deaths* by disease or by tigers, or should very many die in child-birth, or should the *flocks* or *herds* suffer largely from disease or from wild beasts, or should the greater crops threaten to fail, or the occurrence of any marked calamity to the families of the tribal chiefs Victims are called Meriah and are acceptable only when they have been acquired by *purchase* or were born as such, that is, of a victim father Victims are generally supplied to the Khonds by men of the two races called Panwâ and Gahingâ, who are attached in small numbers to almost every Khond village for the discharge of this and other peculiar offices The Panwâs purchase the victims without difficulty or kidnap

[1] Compare Dr Grierson in *J R A S* 1907, p 1057

[2] *Gadyânaka* is a weight = 32 *guñja*. See Yâjñavâlkya in 258

[3] Above p 129.

[4] *J R A S*, Vol XIII (1852), p 243 *et seq*.

them from the poorer classes of Hindûs, procuring them either to the order of the Khonds or on speculation, and they moreover constantly sell as victims their own children and children of whom as relatives they are the guardians Khonds when in distress, as in times of famine, also frequently sell their children for victims, considering the beatification of their souls certain and their death for the *benefit of mankind*, the most honourable possible The Meriah grove, a clump of deep and shadowy forest trees, usually stands at a short distance from the village by a rivulet which is called the Meriah stream It is kept sacred from the axe and is avoided by the Khonds as *haunted ground*" Bearing these remarks in mind, I now proceed to examine in how far they can throw light on our inscription The italics in the above extract are mine, and they should be borne especially in mind, while considering what follows In ll 26 to 28 it is stated that "no body enters the *chhurîprabandha* There is no place for the preceptor of *yôginîs* For this purpose this village is *taken* with a view to do good to all living beings" From this it is plain that the grant was not made for any spiritual purpose such as the increasing of the religious merit of the king and his ancestors, but with a practical earthly aim, *viz*, in order to secure the welfare of the general public including cattle and other animals The grant was not made to a Brâhmana but to a Mêḍipôta (ll 12 to 14) who is styled "Pâtra 12," and to whom 70 *gadyânaka* gold were given in addition to the village, with the mutual consent[1] of the king, the queen, the prince and officers of State as stated in the grant, evidently in order to make the transaction an out-and-out purchase Had the donee been a Brâhmana, we should have expected a mention of his parentage, *gôtra* and caste, but no such information is forthcoming in this grant In l 25 Mêḍipôta is called *chhurikâra*, which is probably used in a technical sense having reference to the *chhurîprabandha* referred to above, and not in the ordinary sense of a knife-maker (blacksmith) I am unable to say what *chhurîprabandha*[2] really means, but from the context it appears to stand for something like *narabalîprabandha*, apparently on account of the great importance of the *chhurî* or knife in the sacrifice

With regard to the epithet "12 pâtra" I am inclined to believe that Mêḍipôta, whether this word is a proper name or the name of an office, was the head of the 12 persons employed in the work of procuring victims So late as 1884 A D, when an investigation was made in Bastar in connection with kidnapping persons for sacrifice, it was believed that there were 12 villages given rent-free to kidnappers of 12 families, with whom the stipulation was that in case they could not procure victims from elsewhere, they must supply them from their own family in consideration of the free grant they enjoyed Of course the existence of a grant for such a purpose could not be proved, as the sacrifices had been stopped long before the institution of the investigation. But the tradition of 12 families of *mellîahs* or kidnappers of victims is significant and points to a practice which evidently existed in the days of these sacrifices[3] I am further inclined to think that Mêḍipôta was an office, *Mêḍi* being the same as *Mêli* or *Melli* vulgo *Mellîah* or *Malîa*,[4] the word *pôta*, which in Telugu means a sacrificial victim, being dropped for

[1] The *Kâlikâ Purâna* says —

If a human sacrifice is performed without the consent of the prince, the performer incurs sin (see *Rudhirâdhyâya* in the *Asiatic Researches*, Vol V p 383)

[2] [The text has *chhurîpravadham*, which might perhaps be translated "killing with a *chhurî*"—S K]

[3] [The passage in question (l 14) can also be translated,—"Receivers 12 *Mêḍipôtas*, in their hand property was received." The *Chhurikâra* of l 25 would then be a special Mêḍipôta —S K]

[4] Capt MacVicar says —

"The Meriah offering, whether so called Toki Poojah or Noroboli (Narabali), is essentially the same in object as the *boli* (bali) of the Doorga Poojah, and to this day the ritual of the Khond is annually celebrated by the Borisoloo or *Malîah Pater* (Pâtra) at Pooramari, the capital of Chinna Kimedi, on the conclusion of the Dasserah festival—a goat now being substituted for the more precious victim" Mark the italics, which are mine (See Report by Capt MacVicar, 1851, in the *History of operations for the suppression of human sacrifice in the hill tracts of Orissa*, 1854) It would appear that Melliah (the procurer) and Meriah (the victim) were identical terms, the procurers being regarded in

the sake of brevity It will now appear that the grant gives sufficient indications pointing to the procuring of a human victim The village is secured as the residence of the preceptor of the *jôgnis*, who of course dwell in a haunted place, which is naturally avoided by others The victim is obtained by purchase, with the mutual consent of the king and his subjects, the grant is made to non-Brâhmanas, the likely persons to take part in such a ceremony, and all this is done for the purpose of *dayâ* and *dharma* to all living creatures Having referred to these main points, I pass over the minor ones which lead to the same conclusion, that this grant was made in favour of procurers of victims for human sacrifices If therefore the purpose of the grant is really what it appears to be, then I fancy this is a unique record and no similar inscription has hitherto been discovered

Some remarks about the dynasty of the king mentioned in this grant will be found above on pp. 161 and ff, where I have dealt with the inscriptions of the Nâgavamśi kings found in Bastar, most of which are not yet published and which I propose to edit in due course as intimated before The dynasty is clearly related to the Sinda family of Yelburga Though styled "Lord of Bhôgâvatî, the best of cities," Madhurântakadêva appears to have been a *Mahâdalika* (feudatory chief), as the verse in ll 24-25 shows that his *râj* was limited to Bhramarakôtya, which is described as a *mandala* in l 15 He belonged to the Chhindaka family, one of the 36 Agnikulas[1] mentioned by Chand Bardai, the court poet of Prithvîrâja

With regard to the localities mentioned in the record, **Râjapura** is identical with the present village of the same name, 22 miles north-west of Jagdalpur (the capital of Bastar), on the bank of the Indrâvatî river There are ruins of a fort there, and it is believed that it was once a royal capital The present Râja family also dwelt there for some time **Chakrakôtya** is, I feel little doubt, the town mentioned by the Kashmirian poet Bilhana in his *Vikramânkadêvacharita*, in which he records that Vikrama as *yuvarâja* set out on a series of warlike expeditions, with the permission of his father He repeatedly defeated the Chôlas and plundered Kâñchî He assisted the king of Mâlavâ in regaining his kingdom and carried his arms as far north as Gauda and Kâmarûpa He attacked also the king of Simhala or Ceylon, destroyed the sandal wood forests of Malaya Hills and slew the lord of Kêrala He finally conquered Gângakunda (IV. 21) Vêngî (IV. 29) and Chakrakôta (IV 30) After having accomplished these brilliant exploits Vikrama turned homewards, and, on coming as far as the Krishnâ, he was suddenly disquieted by the news of his father's death Dr Buhler[2] remarks that "Bilhana's rhapsodic treatment of this portion of Vikrama's career makes it impossible to determine the chronological order of these wars Only so much may be considered certain that his last exploits were performed in the south as he came on his homeward march to the Krishnâ." There can be no doubt about these exploits of Vikrama They were, as related above, the conquest of Gângakunda, Vêngî and Chakrakôta, and at least these seem to have been conquered in the order in which they have been mentioned Gângakunda was the Chôla capital, situated in the north-east corner of the Trichinopoly district,[3] whence Vikrama proceeded north to Vêngî, the country between the Krishnâ

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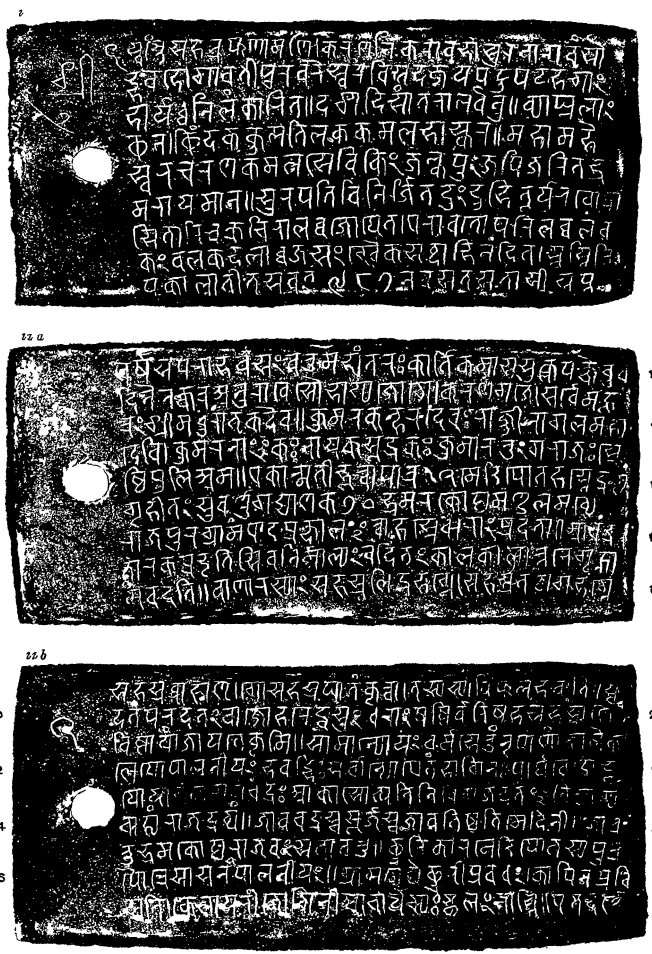
the same light as the victims, as they had themselves to become victims in the absence of a procured one The sacrificers paid the Mallahs, who thus became purchased victims, and they did not care whence the victim was procured so long as one was supplied to them when wanted Thus to the sacrificers, the procurer and the victim would mean the same thing, but the terms came to be differentiated when a class of procurers grew up and the real victim happened to be a substitute for themselves. A parallel instance of such differentiation in the same word may be found in Kôtwâl and Kôtwâr in the Saugor district, where in spite of the officials regarding them as identical, a social distinction is made out The Kôtwâl is generally of a higher caste than the Kôtwâr and considers himself the proper village watchman, other menial duties being taken as the proper function of the Kôtwâr

[1] *Prithvîrâja Râsô*, Canto 1, page 54 (Nâgarî Prachârinî Granthamalâ series)

[2] *Ind. Ant* Vol V p 319 footnote

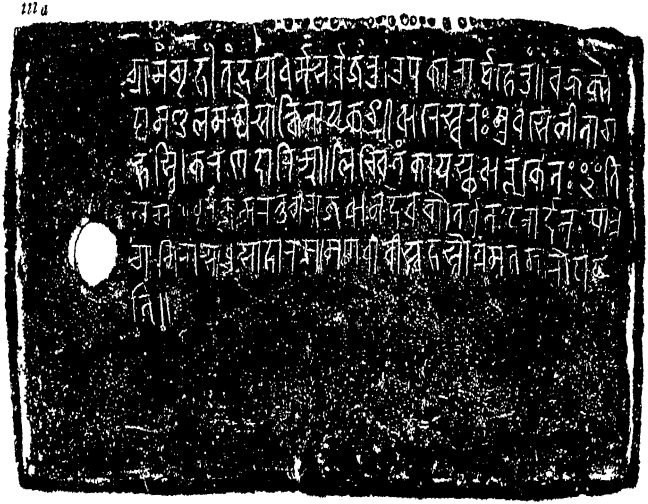
[3] *Ind. Ant* Vol. XIX p 389



STEN KONOW SCALE 5 W GRIGGS PHOTO-LITH

FROM IMPRESSIONS BY T G GREEN

111 a



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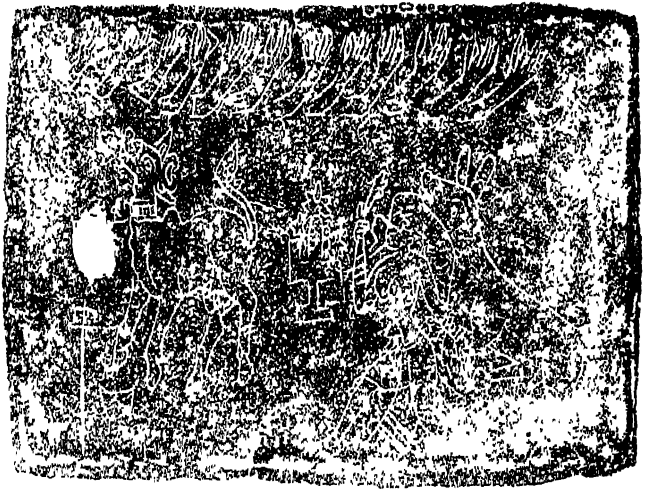

and the Gôdâvarî He apparently crossed the latter and raided the country of Chakrakôta and then wended his way homewards This occurred just a few years after the present grant was made (1065 A D), in as much as Vikrama became king in 1076 A D Many a southern king[1] likewise raided this somewhat weak power, which must accordingly have been situated near to their kingdoms Therefore Chakrakôta was not near Dhârâ, as some scholars have supposed, but was contiguous to Vêngî, being situated in the present Bastar state I think the confusion with Dhârâ is due to the fact that Chakrakôtya had a king named Dhârâvarsha (which has been apparently wrongly interpreted to mean 'king of Dhârâ'[2]) In an unpublished inscription found at Kuruspâl, a place close to Râjapura, there occurs *Chakrakûṭâdhîśvarânâm kulam=alaṃkarishnuh . . . samabhavad Dharâvarshanâmô narêśvarah* The Nanâyanpâla inscription also mentions Dhârâvarsha, whose widow Gunda-mahâdêvî gave away the Nârâyanapura village in her grandson's reign in the year 1111 A D [3] The name Chakrakôtya probably survives in the present Chitrakôta or Chitrakôta, 8 miles from Râjapura **Bhramarakôtya** was possibly an alternative name of Chakrakôtya, which seems to survive in Ghumara, a name given to the fall of the Indrâvatî at Chitrakôta.

TEXT

First Plate

1 Ôm[4] svasti [|*] Sahasra phanâmani-kirana-nikar-âvabhâsura-[5]Nâgavams-o-
2 dbhava-**Bhôgâvati**-pura-vai-êsvara[6] visada-jaya-patu-pataha-gâm-
3 bhâ(bhî)rya-dhvani-lamkârita[7]-(||)daśa-dis-âmtarâlardhanu[8]-(||)vyâghra-lâm-
4 chhana-(|)**Chhimdaka**-kula-tilaka-kamala-bhâskara (||) mahâ-mahê-
5 svara(svara)-chaiana-kamala-sêvi-kimjalka-pumja-pi[m*]jarita-bhra-
6 marâyamâna(na) (||) surapati-vinirpita-dumdubhi-tûrya-rav-o[t*]trâ-
7 sit-âri-chakra chirâ lavdha-jôyêta[9] (|) ôrâvat-ôpari-lavdha-lamva[10]-
8 kamvala-kadalâ(li)-dhvaja [11]samkh-aika-savd-âbhinamdita | svasti nri-[12]
9 pa kâl-âtîta-sa[m*]vat 987 nava sata-satâsî-sapta-[13]

Second Plate, First Side

10 varshasa[14] **parâbhava-samvatum-abhyamtarah-kârtika-mâsa-sukla-pakshê**[15] **vudha-**
11 **dinê nakvatra anurâvê**[16] **saubhâgya-jôgê**[17] | **karana gajê**[18] | **sarvê**[19] **mahû-**

[1] The first raid so far as is known appears to have been made by Vijayaditya III of the Eastern Chalukya line, who ruled between 844 and 888 A D He burnt Chakrakôta (above, Vol IV p 226) 'Then the Chôla Râjêndra Chôla I (A D 1011-33) took Sakkara kôttam (*South Ind Inscr* Vol II p 108), while one of his successors, king Vîrarajêndra I, claims to have crossed the Gôdavarî, passed through Kalinga, and advanced against Chakrakôta (*ibid* Vol III p 70) Next the Chôla king Kulôttunga, while yet a youth, won his first laurels in battle by storming Chakrakôta This happened prior to 1070 A D and is mentioned in the Tamil poem *Kalingatu Parani* (X 24), and also in inscriptions (see *e g Ind Ant* Vol XXI p 286) Vikrama was probably the fifth raider, the sixth being Vishnuvardhana Hoysala in the 12th century (Kielhorn's *Southern List*, No 396)

[2] I would therefore, instead of 'Râjakêsarivarman (*i e* Kulôttunga Chôla I) conquered the king of Dhârâ at Chakrakôta' read 'Rajakêsarivarman conquered king Dhârâ(varsha) at Chakrakôta' (see Kielhorn's *Southern List*, No 756)

[3] See above, page 161

[4] Expressed by a symbol

[5] Read *-nâmê ôdbhava*

[6] Read *êsvara visâda-*

[7] Read *ţamkârita*

[8] Read *-dis âmtarâlê dhanur-*

[9] Read *labdha jay-ôpêta*

[10] Read *aṛdvaṭ oparı labdha-lamba kamala*

[11] Read *śamkh aika śabd-*

[12] Read *saka-nri-*

[13] Read *-śata-sapt âśîti*

[14] Read *varshasya*

[15] Read *samvatsar-âbhyamtara kârtika mâsa sukla-pakshê budha-*

[16] Read *anurâdhâ-nakshatrê*

[17] Read *yôgê*

[18] Read *gara-karanê*

[19] Read *sarva muhûrttêshu*

12 tram **śrî-Madhurâmtakadêva** || kumara[1] **Kanharadêvah** râjñî **Nâgala-mahâ-**
13 **dêvi** | kumara [2]**Nâikah** nâyaka **Sûdrakah**[3] kumâra **Tumgarâjah** srê-[4]
14 shthi **Puliama** || êkânmati[5] -bhûtvâ pâtra 12 mêdipôta hastê dravyam
15 grihîtam suvarnna-gadyânaka 70 **Bhramarakôtya-mandala-madhyê**
16 **Râjapura-grâmam** pâda prakshâla[y*]itvâ hastê dhârâm pradatâ(ttam) ||
â-chamdra-
17 târaka-prabhṛiti siva-nirmâlyam[6] vadîtam kâla-kâl-ântarê grihnâ-[7]
18 mañ vadati || Vânârasyâm sahasra-linga bhagnê | sahasra-tatâga[8] bhagnê

Second Plate, Second Side

19 sahasra vrâhmana[9] | gô sahasra-ghâtam kritvâ | tasyasyôpi[10] phalam bhavati ||
sva-
20 da[t*]t[â*]m paradatâ[tâ*]m vâ jô(yô) harêd(rêta) vasumdharâm [|*] shashtir[11]-
varshaha-sahasrâni
21 vishthâyâm jâyatê krimi[h*] || sâmânyô=yam dharma-sêtum(tur)=nripânâm
kâlê kâ-
22 lê (yô) pâlanîyam(-yô) bhavadbhih [|*] sarvân=yôpêtam[12] **bhâginah**
pârthavêmdro bhû-
23 yô yâchatê Râmachamdrah [||*] Âkâs-ôtpatir[13] nidhi gaja da[t*]tam iti
grâmya
24 vâhyam râja-dravyam || [14]jâva chadras=cha sûryas=cha jâva tishthati mêdinî ||
(|) jâva-
25 tu Bhramakôtya râjavamsa tâvatu || **chhuri-kâra mêdipôtasya** putra-
26 pautrê sâsanam[15] pâlanîyam || grâma-mêdhyê[16] chhurî-pravadham[17] kô=pi na
pravi-
27 sati[18] || kulâyani[19]-jôginî-âchâryasya(h) sthalam n=âsti || êtad=arthê

Third Plate, First Side

28 grâmam grihîtam dayâ-dharma-sarva jamtu-(|)upakâr-ârtha-hêtum || **Chakrakô**
29 **tya-mandala-madhyê** sâkshi nâyaka **śrî-Dhârêsvarah**(śvarah) **Mudhasêli** **Nâga-**
30 **hasti** | karana **Dârâ** | Likhitam kâyastha-**Dhânûkêna**(h) iti
31 lekha[ni] dhritam kumara[20] **Tumgarâja** **Dhâmadêva** **Gôvardhanah**
Danârdanah[21] pâtra
32 **Gâgirâ** sâdhu **Sâhâranga**(-su ?) | **Manavridhi**-[22] svahastô=yam matam= ârôpaya-
33 ti ||

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[1] Read *kumâra* [2] Read *kuṃ ara Nâyakah* [3] Read *Sûdrakah*
[4] Read *śrêshthi* [5] Read *êkânumati-*, cf *êkamatibhûtvâ* in ll 29, 30, and 33 of the Siyadoni inscription (above, Vol I p 177)
[6] Read *śiva nirmâlyam=uâttam* [7] Read *grihnâm=imam*
[8] Read *-tadâga* [9] Read *brâhmana* [10] Read *tasy=âsy=âpi*
[11] Read *shashtim varsha sahasrâni*
[12] Read *sarvân=êvam bhâvinah pârthivêndrân bhûyô bhû* [13] Read *âkâś ôtpatir.*
[14] Read *yâvach=chandras=cha sûryas-cha yâvat=tishthati mêdini yâvat=tu Bhramarâkôtyô râja-vaṃśô=pi tâvatâ*
[15] Read *śâsanam* [16] Read *-mêdhê* [17] Read *-pravandham*
[18] Read °*sati* [19] Read *kulâyani-yôgini* [20] Read *kumâra.*
[21] Read *Jandrdana* In Bastar and the adjoining Oriyâ country this name is commonly pronounced *Danârdana*, and I have found a Tahsildar of Kâlâhandî who actually writes his name so. All these names should properly be in the instrumental
[22] Read *Manavridhi*

TRANSLATION

Om ! Hail ! (In the reign of the king) born of the race of the Nâga (Cobra), which is resplendent with the mass of rays (proceeding from) the jewels in (its) thousand hoods, who is lord of Bhôgâvatî, the best of cities, while the space between the ten quarters is resounding with the deep sound from the shrill drums (proclaiming his) brilliant victories, whose crest is a bow and a tiger, who is (as it were) the sun to the lotus (-like) crest jewel of the **Chhindaka** family, who resembles a bee which is rendered yellow by the mass of the pollen served to the lotus feet of the great Mahêsvara, whose circle of enemies is terrified by the sound of the *dundubhi* (drum) and *tûrya* (musical horn) won from Indra, who is endued with victories gained since a long time, whose banner is the lotus and plantain (leaf) supported on (the back) of Airâvata (white elephant), and who is hailed by the sound of conches only, in the year of the (Śaka) king 987 expired, in the month of **Kârttika**, during the currency of the **Parâbhava-samvatsara**, in the bright fortnight, on **Wednesday**, in the **Anurâdhâ** lunar mansion, in the **Saubhâgya** *yôga* and **Gara** *karana*, in all these auspicious moments, the illustrious **Madhurântakadêva**, Prince **Kanharadêva**, Queen **Nâgala Mahâdêvî**, Prince **Nâyaka**, Nayaka **Śûdraka**, Prince **Tungarâja** and Śrêshthin **Puliama**, having unanimously agreed, the village **Râjapura** (situated) in the **Bhramarakôtya** *mandala* is granted, after washing the feet and (accompanied) with pouring streams (of water), (and) 70 *gadyânaka* gold are received in the hand of (by) **Mêdipôta**, (who is the head) of the twelve *pâtras* (persons worthy of receiving gifts) The gift is declared as *Śvanivrmâlya* (as sacred as a gift offered to Śiva and therefore inviolable), as long as the moon, the stars, etc, endure. If any one from time to time says "I take it," the result for him also (will be the same as in the case of) breaking a thousand *lingas* in Bânâras, breaking a thousand tanks, and killing a thousand Brâhmans and a thousand cows

"He who resumes land given by himself or given by another becomes a worm in ordure for sixty thousand years"

"Common is this religious bridge to princes, and it should be guarded by you from age to age Thus does Râmachandra again and again conjure all future lords of the earth"

The produce from the heavens, deposits (in the earth) and (wild) elephants[1] are given, but other things outside the village are the State property So long as the sun and the moon and the earth and the royal race of Bhramarakôtya endure, so long (must this charter be observed). This charter is to be respected in the case of **Chhurikâra Medipôta's** sons and grandsons

Nobody enters the *chhurupravandha* at the village sacrifice There is no place for the preceptor of the resident (local) *jôgins* For this purpose this village is taken, for the benefit of all creatures, for the purpose of (showing) kindness and (performing) virtue. In the **Chakrakôtya** *mandala* the witnesses are —Nâyaka Śrî **Dhârêśvara, Mudhasêlî, Nâgahasti,** (and) Karana **Dârâ** Written by **Dhânûka** Kâyastha

The pen (engraving stylus) (was) touched by Kumâra **Tungarâja, Dhâmadêva, Gôvardhana, Danârdana,** Pâtra **Gâgirâ** (and) Sâdhu **Sâhâranga** (Sâhârasu ?) This is in **Manavṛidhi's** hand(writing) (which) sets up (expresses) the (general) opinion.

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[1] In Blochman's *Ain i-Akbari*, Vol I page 122, the following occurs :—

"Elephants are chiefly found in the Sûbah of Agra, in the forests of Bayâwân and Narwar as far as Berâr, in the Sûbah of Allahâbâd, in the confines of Patnah and Ghoraghât and Ratanpur, Nandanpur, Sargachh and *Bastar*"

No 24.—SIHAWA STONE INSCRIPTION OF KARNARAJA

THE ŚAKA YEAR 1114

By Hira Lal, B A., Nagpur

This inscription is on a slab built into the wall of the Karnêśvar, *vulgo* Kanêsar, temple at Sihâwâ, the principal village of the tract of that name in the Dhamtarî taḥsîl of the Raipur District in the Central Provinces It was first noticed in the *Asiatic Researches*, Vol. XV p 50ɒ, and it is referred to by General Cunningham in his *Reports*, Vol VII p 145 The place does not seem to have been visited by any archæologist The inscription was brought to notice by the District officials, who thought it sufficient to ascertain the date, and the full contents of the record have hitherto remained unknown I therefore edit it from an ink impression supplied by Mr Gokul Prasâd Iśvardâs, Tahsîldâr of Dhamtarî, from which a reduced facsimile is reproduced in the accompanying plate

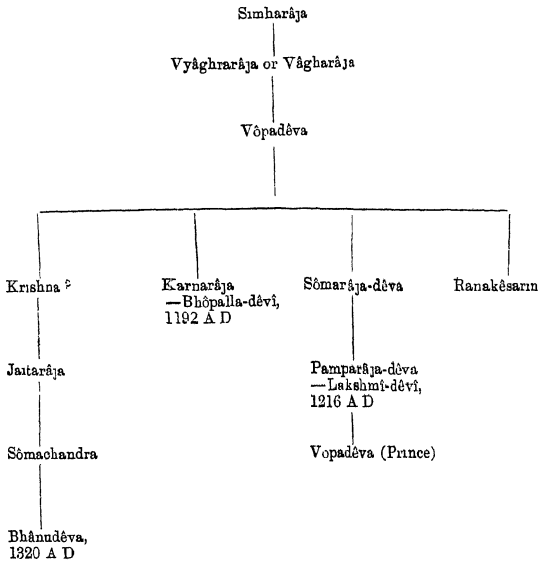
The inscription contains 16 lines covering a space $22'' \times 13\frac{1}{2}''$ The letters are bold and well formed They are all intact excepting one which is broken off in line 2 Their average size is about $\frac{1}{2}''$. The script is Nâgarî, and the language is Sanskrit The whole of the inscription is written in verse, except the invocation in the beginning, *Ôm namaḥ Śivâya*, and the name of the *sûtradhâra* at the end There are altogether 13 verses, 4 in the *Vasantatilaka* metre, 8 *Anushṭubhs* and one *Upajâti*

The following are the principal **orthographical peculiarities** :— *s* is almost invariably used for *ś* The sign of the *avagraha* is not used at all (see lines 3, 4 and 15) Letters following an *anusvâra* changed from a nasal are doubled (lines 2, 10, and 13) Letters with a *rêpha* are sometimes doubled and sometimes not Instances of doubling may be seen in lines 1 and 15, and of non-doubling in lines 2, 3, 4, 5 and 11, while lines 8, 9, 10 and 14 afford instances of both In conjunct letters *n* has been used instead of the proper nasal as in *panchakam* and *punyataḥ* in lines 12 and 15 *Sṁha* is spelt throughout as *sṁgha*, following the usual vulgar pronunciation, and, finally, in line 1 the vowel *ṛi* is used instead of the *ri*, *tritaya* being written as *tritaya*

The object of the inscription is to record the construction of five temples, two in his parents' name, two in his own, and one in his issueless brother's, by king **Karnarâja** of **Kâkaira**, and of one by his wife, queen **Bhôpalla-dêvi** These were all built at the sacred place **Dêvahrada**. The date of the inscription is given in the last verse as **Śaka 1114**, without any other details as to the day or month, etc The inscription was accordingly written in the year **A D 1191-92**, apparently after the completion of the whole group of temples, and it was put up in one of the king's own temples, in which Śiva was enshrined The other one of those which he had built for himself was dedicated to Kêśava, who apparently occupied a secondary place in his estimation. The temple in which the slab is found, is still called **Kanêsar** or **Karnêśvara**, after the king's own name The writer was the *sûtradhâra* **Sûpâ**, and the composer of the *praśasti* **Nṛisimha.**

The inscription opens with an invocation of the three-eyed Śiva, and in the second verse the moon, as the progenitor of the dynasty, is praised Then begins the genealogy of the king, commencing with Śimharâja, whose son was Vâgharâja, from whom was born Vôpadêva, the father of Karnarâja, who married Bhôpalla-dêvî, and who, having conquered all the neighbouring

princes, assumed the title of a paramount sovereign Combining the information from the other two Kâkaira inscriptions[1] of these Sômavaṁśî kings we get the following genealogical tree .—



It would appear that Vôpadêva had four sons, but the probability is that he had only three, the doubtful Krishna of the Kanker *praśasti* being probably identical with Karṇa of our inscription Evidently the three brothers were all ruling chiefs, who appear to have divided the state between them and selected their residences in different places, though always keeping in touch with the ancestral capital at Kâkaira and recognising one amongst themselves as over-lord Karṇa seems to have had a predilection for a site near the older capital, *viz*, Sihâwâ, and was probably living in Dhanôrâ, now in the Bastar State, at a distance of about 28 miles from Sihâwâ In this village my friend Rai Bahâdur Pandâ Baijnâth, B A , Administrator of the Bastar State, has recently discovered ancient remains, there being about 20 tanks and 25 mounds, one of which he excavated and found in it a huge Śiva *linga* with beautiful carvings Dhanôrâ is enclosed by hills on three sides, and is a likely place selected by a Râja for his residence There is a local tradition that a Râja Karna ruled there, although the people of that place do not even now know of the existence of any inscription mentioning his name. Sômarâja and his son Pamparâja favoured Pâdi-pattana, which I cannot identify It was possibly somewhere towards Dhamtarî side. Ranakêsarin was issueless, as our inscription informs us, and he was probably wholly dependent on his brother Karṇarâja, as we find the latter building a temple in his name to perpetuate his memory— a thing which he would perhaps have done himself had he been his own master If he was ruling as a chief subordinate to his brother, we have no information as to

[1] Above, pp 123 and ff , and 166 and ff.

where he had selected his residence There can be little doubt that all these branches of the Kâkaira family owed allegiance to some other power, which was very probably represented by the Haihaya kings of South Kôśala, as the use of the Kalachuri era by Pamparâjadêva would indicate Karnarâja was apparently more ambitious than the rest He subdued the neighbouring princes, as our inscription relates, and probably set himself up as an independent ruler in the out-of-the way jungles, that is perhaps the reason why he used the Śaka era in his inscription instead of the Kalachuri era, thus intimating that he did not acknowledge the Haihaya domination, unless it was customary to use the Kalachuri reckoning in official documents involving disposal of property, etc, while the older Śaka era was used for other religious and general purposes

The earliest date[1] of this line of kings is that which we get from the present inscription, *viz*, **1192 A.D**, and the latest is that of **Bhânudêva, 1320 A D**, there being thus a difference of 128 years between Karnarâja and Bhânudêva Karnarâja stood in the same relationship to Bhânudêva as did the first ancestor Simharâja to Karnarâja Simha was great-grandfather of Karnarâja, the latter being great-grandfather (or great-granduncle) of Bhânudêva, and if a similar interval is allowed between Simha and Karnarâja, Simha's time would be about 1064 A D. According to this calculation the generations would be very long-lived, about 42 years each on an average, which is hardly probable, though in sporadic cases there would be nothing extraordinary about it The present Râja family, according to its traditions, believes its first ancestor to have come from Orissa about Vikrama Samvat 1150 or 1093 A D, and this curiously fits in well with the evidence afforded by the inscriptions under consideration Apparently, then, Simharâja was the first emigrant, and he came about the end of the eleventh century or the beginning of the twelfth The Râja family story[2] as related before (above, page 124) is to the effect that a Purî king, having become a leper, quitted that place and came to Sihâwâ, which was merely a dense jungle, where he found a spring of water in which he took a bath which removed his leprosy He was then installed king of that place, and it is possible that the locality was named after him, being called *Simha* + *avah* = *Simhâwah* (the comfort of Simha) which finally was corrupted into Sihâwâ From our inscription it appears that it was also known as **Dêvahrada** *tîrtha* or the holy lake of the gods, and there was certainly ample reason[3] for calling it so In fact a large portion of the Sihâwâ tract seems to have been regarded as a piece of holy land Local tradition avers that it was the hermitage of the *rishi* Śringin who is still worshipped there Five miles from this place is the village Ratâwâ where Angâra (Angiras) *rishi* used to live, and Muchukunda had his *âśrama* in the village Mechakâ 22 miles from Sihâwâ About 10 miles west of Sihâwâ there is Dêvakûta (the hillock of the gods), which also

[1] It is perhaps more than a coincidence that a king Vyâghrarâja of Mahâkântâra, who must have held sway in the same neighbourhood, is mentioned as early as the fourth century in the Allahâbâd pillar inscription of Samudragupta, see *Gupta Inscriptions*, p. 6 ff

[2] A variant of the same story is that a Purî king having appointed an illegitimate son of his as his successor, the others took offence and quitted the place They came over to the wilds of Chhatîsgarh and became the leaders of the local tribes, who installed them as their kings That there is some truth in this story is evident from the fact that the installation of most of these chiefs is considered complete when it is confirmed by a particular tribe, by way of expression of gratitude on the part of the Râja family Thus the Kanker family seems indebted to the Halbâs, the Kalâhandî family to the Kandhs, the Rairâkhol to the Butkâ Sûdhs, the Bâmrâ to the Bhuiyâs, and so on

[3] Besides the healing power of the spring, which in itself is sufficient to cause the place to become a *tîrtha*, Sihawâ is the source of the Mahânadî or Chitrôtpalâ, of which it is said —

Suvarnâkhyâ purî punyâ punyô Mâryârakêsarî, Kôsalayâm trayah punyah punya Chitrotpalâ nadî

Suvarnapurî is the present Sônpur, capital of the state of the same name, and Mâryârakêśarî is another name of Narasimhanâth in Borâsâmbhar Zamindârî of the Sambalpur District A visit to that place is held to wipe out all sins *En passant* it may be noted that the apparent mistake of a sculptor in carving out a cat-lion instead of a man lion has metamorphosed the statue of the latter kept in the Narasimhanâth cave, into a new incarnation of the God, to account for which there has been no lack of imagination on the part of the local Brâhmans

contains ruins of old temples[1] At Sihâwâ there are two old temples close together in a pretty fair state of preservation One of them, in which our inscription was found, is dedicated to Mahâdêva, and it is certainly identical with one of the two mentioned in line 12 The other is dedicated to Râmachandra, but the people say that it was also formerly a Śiva temple and that the present statues of Râma and others in it were brought from the ruined temple (about 300 yards away) near the Amrita Kund, a bath in which is reputed to have cured the leprosy of the first Kanker king One of these must be the temple dedicated to Kêśava There are three other temples close by, which may possibly be those constructed by Karnarâja in his parents' and brother's name In the village Bhîtarrâs, which means 'the interior' and which probably formed the interior of the Sihâwâ town in its days of glory, there is another old temple containing idols not easily distinguishable but stated by the people to represent Râmachandra, etc, and this may possibly be the temple which Bhôpalla-dêvî built. It cannot, however, be confidently identified, the probability for such a conjecture being based on another supposition, *viz*, that Bhôpalla-dêvî was a Vaishnavî, while her lord was a Śaiva It appears that it was in deference to her that Karnarâja dedicated one of his temples to Kêśava. And as one temple erected in her name was thus built on the holy spring, it seems reasonable to suppose that she should have selected a site for another which she built independently, in the interior of the town

TEXT.

1 श्रीं नमः शिवाय ॥ [2]तत्पातु [3]वस्तूतयमीक्षरलोचनानामग्न्यर्कसोममयमूर्त्ति[4]धर स-

2 मन्तात् । [5]यंक्षोकदुःखदहनप्रतिभासनादि[खा]ख्यानानि कृपयानुदिनं करोति ॥१॥ [6]कन्दर्पवा-

3 णगणसाणसिलामनोज्ञदिक्कामिनीवदनदर्पणमण्डलसी:[7] । देव: ससी[8] विजय तैत्रि-

4 तप: पयोधिसु[क्षाफलं] हरसिरोसुकुटैकरत्न[9] ॥२॥ [10]पुरूरव:प्रभृतिभि: नृपैर्यो-वहुधन्वय: । त-

5 स्य तस्त्रिभूङ्गप: [10][सिं]घराजो नृपाग्रणी: ॥३॥ [11]तस्मादजायत महीपतिमौ-लिसंघरर्षघृष्ट-[12]

6 चरण: किल वाघराज: । [13]राजन्यतो समभवज्जगतो समन्ताद्येन प्रजासपि हतां भजता नृपेण ॥

7 ॥४॥ [14]वीपदेवीभवत्तस्मात्सिंघ:[15] सिंघादिवापर: । येन विन्नासिता जग्मु-द्विस:[16] सत्नृपद्विपा: ॥५॥

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[1] Mr Gokul Prasâd visited these temples lately (November 1907) and has sent me a copy of a small inscription found in one of them, in which I read the name of Śrî Vâgharaja. Thus the Devakûta temples appear to be older than those of Sihâwâ, having been built in the times of Karnaraja's grandfather

[2] Metre Vasantatilaka [3] Read वस्ति तयमीश्वर° [4] Read यक्षीकं

[5] Metre Vasantatilaka Read कन्दर्पवाणगणसाणशिलामनोज्ञ° [6] Read °सी.

[7] Read ग्रसी I am indebted to Pandit Hiranand Śâstrî, M A, for pointing out that the moon is Atri's son who comes out of the Ocean in the form of his penance [8] Read श्रिरी°

[9] Metre Anushṭubh Read °भिर्नृपैर्यौ वधे न्वय [10] Read सिंघ°

[11] Metre Vasantatilaka [12] Read °संघसघर्ष° [13] Read राजन्यतो

[14] Metre Anushṭubh [15] Read सिंघ. सिंघा° [16] Read °द्विश. ग्रचु°

8 [1]तस्माद्भूनृपतिमण्डलमण्डनश्रीः श्रीकर्णराजनृपतिर्विदितप्रतापः । [2]यन्न्यायवर्त्म-
नक्षपाणभ-

9 यात्रवेष्टुं [3]काकैरदेसममल न कलिः समर्थः ॥६॥ [4]तस्य भोपल्लदेवीति महिषी वरवर्णिनी । [5]बभूव:

10 मेने यांक्षोको लक्ष्मीं क्षितिगतामिव ॥७॥ [6]स्वबाहुवीर्येण विजित्य सर्व्वान्नु-
पाल्लदेशाधिपतीन्सम-

11 न्तात् । सेवाकरोपायनदानसीलांश्चकार[7] सामाज्यपदं दधान: ॥८॥ [8]तीर्थे
देवह्रदे तेन कृतं प्रासा-

12 दपञ्चकं[9] । स्वीयं तत्र हयं जातं यत्र शकरकेसवौ[10] ॥९॥ [11]पितृभ्यां प्रददौ
चान्यत्कन्यरयित्वा[12] हयं नृप: ।

13 सदनं देवदेवस्य मनोहारि त्रिसूदन:(शूलिन:) ॥१०॥ [13]रणकेसरिणे प्रादान्नृपायैकं[14]
सुरालयं । [15]तहंसचीण-

14 तां ज्ञात्वा भ्रातृस्नेहेन कर्णराट् ॥११॥ [16]भोपल्लदेव्या तत्रैव प्रासाद: कारित:
सुभ:[17] । भर्तु: संस्नेह-[18]

15 मिछन्त्या देवत: [19]पुन्यतस्तथा ॥१२॥ चतुर्ईसोत्तरे[20] सेयमेकादसे सते
सके । वर्त्तता सर्व्वतो नित्यं

16 नृसिंहे[21] क्रतिना कृता ॥१३॥ सूत्रधा[र:*] सूपा

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[1] Metre Vasantatilaka Read तस्माद् °श्रीः श्री° [2] Read यन्न्यायय°
[3] Read °देम° [4] Metre Anushtubh [5] Read बभूव
[6] Metre Upajâti. Read स्वबाहु° [7] Read °श्रीर्ज्जा°
[8] Metre Anushtubh. [9] Read पचक [10] Read °केशवौ.
[11] Metre Anushtubh [12] Read °स्कारयित्वा [13] Metre Anushtubh
[14] Read प्रादाद्नृ° [15] Read तहंस° [16] Metre Anushtubh
[17] Read शुभ.. [18] Read सस्नेह° [19] Read पुण्यत°
[20] Metre: Anushtubh Read चतुर्ईशोत्तरे सेयमेकादशे शते शके [21] Read नृसिंह°.

(V 4) From him was born **Vâgharâja**, whose feet were indeed scratched by the friction of diadems (adorning the heads) of (other) kings (prostrating themselves before him) By (this) king, who was devoted to his subjects like a father, the world came to be well-ruled on all sides

(V 5) From this lion as it were was born **Vôpadêva**, another lion, frightened by whom the elephant like hostile kings went (*i e* retired) to the (various) cardinal points (of the compass)

(V 6) From him was born the illustrious **Karnadêva** (who was) the splendour (adorning) the assembly of kings, whose glory was (well) known, and through fear of whose sword in the form of dispensation of justice the Kali (age) was unable to enter the spotless Kâkaira country.

(V. 7) His queen was the beautiful **Bhôpalladêvî**, whom the people considered as if she were Lakshmî (goddess of wealth) come to this earth

(V 8) Having completely conquered the lords of all the neighbouring countries by the force of his arm and having secured paramount sovereignty (over them), (he) caused them to become devoted to his service, to pay tribute and presents and to become charitable

(V. 9) In the holy place **Dêvahrada** five edifices were built by him Two of them were his own, where Śankara and Kêśava (are enshrined)

(V 10) The king, having caused two other temples of the god of gods, the holder of the trident,[1] to be built bestowed them on (*i e* dedicated them in the name of) his parents.

(V. 11) One temple Karnarâja gave to (*i e* dedicated in the name of) king **Ranakêsarin**, through fraternal affection, knowing that his lineage was to become extinct

(V 12) There, an auspicious temple was also caused to be built by **Bhôpalla-dêvî**, who wished for the union with her husband (both) in body as well as in meritorious acts.

(V 13) This (was done) in the Śaka year eleven hundred increased by fourteen. Let prosperity daily attend Composed by the clever **Nṛisimha**

The Sûtradhâra (architect) was **Sûpâ** (?)

No 25.—VASANTGADH INSCRIPTION OF VARMALATA, [VIKRAMA] SAMVAT 682.

By D R. Bhandarkar, M.A , Poona

Last year a summary of this inscription was published by Prof Kielhorn,[2] with a promise to publish the full text on some future occasion The impressions sent by Pandit Gaurishankar Hirachand Ojha of Udaipur were not sufficiently clear for that purpose. During the touring season ending March 1906, my work chiefly lay in the Sirohi State I was thus able to inspect the original stone in person and take the best possible impressions When the summary was afterwards published on my return to head-quarters, I sent my impressions to Prof Kielhorn. But, as circumstances arose which prevented him from publishing them, the impressions were

[1] In the original the word is *trisûnah* which I originally read as *trisûdanah*. Dr Konow has suggested the correction adopted in the text

[2] *Göttinger Nachrichten*, 1906, H 2

mâtri to whom the temple was dedicated The second name is Pratîhâra Bôtaka, the first of which words I think signifies the race Bôtaka was thus a Pratîhâra, *i e* Paḍihâr, and this is the earliest instance of the denomination Pratîhâra occurring in an inscription The third name is *râjasthânîya* **Âdityabhata**, the first part of which is unquestionably an official designation, meaning the foreign secretary [1]

Prof. Kielhorn thinks that the name of Varmalâta spoken of in our inscription as paramount sovereign settles the date of the poet Mâgha It would be impossible not to agree with him when he says, that, out of the numerous forms found in the manuscripts of the Śiśupâlavadha, of the name of the king at whose court Mâgha's grandfather Suprabhadêva is stated to have held the office of prime-minister, the variant Varmalâta is to be selected as the most likely one. But to the identification of this prince with the Varmalâta of our inscription, supposing the date V E 682 to be correct it is possible to raise an objection As every student who has read the *Śiśupâlavadha* knows, Mâgha in his work distinctly alludes to the two grammatical treatises, the *Kâśikâvṛitti* and its commentary called *Nyâsa*. The former is the joint production of Jayâditya and Vâmana, and, with regard to the former author, the Chinese traveller I-tsing informs us in unmistakeable terms that he died about A D 661-662 It should, moreover, be borne in mind that the author of the *Nyâsa* was Jinêndrabuddhi, who like Jayâditya was a follower of the Buddha [2] And it is inconceivable that I-tsing, one of whose principal objects in coming to India was to collect information about Buddhist authors, could have passed him over in silence, if the latter had flourished before A D. 695 when the Chinese traveller's departure from India took place The conclusion is, therefore, irresistible that the author of the *Nyâsa* could not have lived before the first half of the 8th century Mâgha, therefore, has to be assigned to the latter part of the 8th century This line of argument adduced by Prof Pathak [3] appears to me to be worth considering Dr Konow, however, informs me that he does not think it convincing He says, "the *argumentum ex silentio* is always unsafe, and, even if we admit that Jinêndrabuddhi cannot have written before A D 695, that does not disprove Professor Kielhorn's identification of our Varmalâta with the king whose minister Mâgha's grandfather was. Our inscription may very well date from a time previous to his appointment as minister, and it does not, at any rate, make it impossible to bring Mâgha down to the first twenty years of the 8th century There is nothing to hinder us from supposing that Jinêndrabuddhi flourished about A D. 700. The alleged reference to his work in the *Śiśupâlavadha* would, I think, be more intelligible if we suppose it to have been a new work at the time when Mâgha wrote his poem"

I quite accept Dr Konow's main conclusions But I agree with Professor Pathak that the *argumentum ex silentio* carries some weight in this particular instance One of the chief objects I-tsing had in view was to gather all available information about Buddhist authors in India. And, when we consider that he has even mentioned his own contemporaries, it is very unlikely that he should have failed to notice Jinêndrabuddhi, if the latter had actually achieved fame in his time As pointed out by Dr. Konow, there is, however, nothing to prevent us from considering Mâgha and Jinêndrabuddhi as contemporaries The mere fact that one author quotes another one, only shows that he knows him, and not necessarily that he belongs to a later time Mâgha and Jinêndrabuddhi can, therefore, very well both have lived at the beginning of the eighth century, and Professor Kielhorn's identification of the two Varmalâtas remains unaffected by Professor Pathak's argument

[1] *History of Gujarat* in the *Bombay Gazetteer*, Vol I Pt I p 82

[2] It might perhaps be doubted whether Jinêndrabuddhi was a Buddhist But there are no reasonable grounds for this doubt A Deccan College manuscript (No 33 of 1881-82, leaf 90b) has the following *Iti bôdhisattvaâdity-âchârya-Dvya(Jinê)ndrabuddhi(âdhi)-viracitâyâm Kâśikâ-vivarana-pañchikâyâm âdity âdhyâyasya chatur-thah pâdah* I am indebted to Prof Pathak for this reference. See also *Ind. Ant* Vol. VII p 57

[3] *Jour. Bo As Soc.* Vol XX, pp 305 6

The place **Vata**, where the feudatory prince Râjjila was reigning, is doubtless Vasantgadh itself This will be seen from the fact that the temple to Kshêmâiyâ, said in the inscription to have been built by the *gôshthî* of Vata, is no other than the temple of Khimel *mata* in Vasantgadh of which the inscription stone originally formed part This conclusion is confirmed by the fact that the temples dedicated to the Sun and Brahmâ mentioned as existing in Vatapura in the inscription of Pûrnapâla dated V E 1099 are still existing at Vasantgadh A slightly different name for the place, viz Vatâkara, occurs in l 9. We have a similar instance of a certain old place called both Âsâsana and Âsâsanâkara The remains t Vasantgadh have been fully described and the question regarding the name Vata and Vatâkara is fully discussed in the *Progress Report of the Archæological Survey of India, Western Circle*, for the months July 1905 to March 1906, inclusive pp 49 ff[1]

TEXT[2]

1 श्री[3] नम. ॥ धातुर्य्या योगनिद्रा [जलन] — ∪ ∪ [नस्या]क्षतिर्व्विश्व
योने. [4]कैलासोचांङ्कश्चिङ्गप्रतिनियतमुदावासिनोर्ङ्कसङ्गा [।*] या

2 रात्रिस्सर्व्वलोके स्फुतिरपि च सतां या श्रुतिर्ब्रह्मगीता सा देवी दुर्ग्गमेषु
प्रदिशतु जगते मङ्गलानीह दुर्गा.[5] ॥ [१*] नियतमतिप्रणतिप-

3 रस्याजौ यागे [6]क्षयाफलिप्वसक्रत् [।*] क्षेमार्य्या क्षेमकरी विदधात् शिवानि
नस्सततं[7] ॥ [२*] जयति जयलक्ष्मलक्षितवक्षस्थलसश्रितश्रियाधार[8] [।*] श्री-

4 वर्म्मलातनृपति×पतिरवनेरधिकबलवीर्य्यः ॥ [३*] केचित्सन्देशमात्रैरतिविशदपद[9]
मुद्रया पारगर्च्या[10] केचिच्चान्ये प्रकाम प्रतिवचनयुतैङ्क[।]

5 [र्य्यं]जापैरजस्रं [।*] अन्ये वै मण्डलान्ते क्षतबलिकुङ्कैर्भूतिदानेन चान्ये
तेनेत्थ सन्नरेन्द्रव्रतमनुचरता शासिता भूमिपालाः[11] ॥ [४*] तस्याशेषविशि-

6 [ष]दोषरहितान्पुणाति भक्त्या गुणान् (।) नाम्ना वज्रभटेति भृत्यपदवी-
माश्रित्य सत्याश्रयः [।*] ख्यातः कीर्त्तिमतामलघ्यचरित.[12] [13]श्रीमातु-
रय्यर्ज्जनि[14] किल

7 [ञ्चा]तगुणः प्रभुर्हिमवतस्सूनोश्च संरक्षणे[15] ।(॥) [५*] तस्य सूनुरधिक प्रिय×
प्रियै×प्रश्रयादिसकलैर्म्महागुणै[16] [।*] राज्जिलोभवदग्रेसरराजकव्याप्तकी-

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[1] In l 9 of the Vasantgadh inscription of Pûrnapâla, Vata is also spoken of as the name of a country In verse 17 of the *mâtâ kî sâl* inscription found at Ghatiyâlâ (*Jour R As Soc* 1895, p 518), the expression *Vada ndmaya mandala* occurs This is doubtless identical with *Vata Ndraka-mandala* Here the country or district is not called simply after Vata (Vasantgadh) but also after *Nanaka* which evidently is the present Nânâ, about thirteen miles north-east of it

[2] From the original stone

[3] Expressed by a symbol

[4] Read कैलासोचाङ्कशङ्क°

[5] Read दुर्गा , metre Śrag dharâ

[6] Read क्रिया°

[7] Metre Âryâ, and also of the verse f llo ng

[8] Wrong for °श्याधार which would not have suited the metre

[9] Read °पदैर्मुद्रया

[10] Read °र्च्चया

[11] Metre Sragdharâ

[12] Read °मलङ्घ्य°

[13] The letter य्य is not in the same line with र and र्ज्ज but is engraved exactly below betwe n th se two letters and two vertical strokes are added one above and one below between them to draw attention to the omission

[14] Read, probably °र्य्यं° instead of °र्ज्ज°

[15] Me e Śaiddlavikridita

[16] Read °गुणै..

8 स्थिरमले कुले नृपः[1] [॥*] [६*] ब्राह्मणातिथिभृत्यादिकलावत्सु विशेषत[2] [।*] सोधिक [3]द्रविणे [4]ग्रखवटे वैश्यवणायते[5] ॥ [७*] तस्मिन्राजनि देव्याश्शासति राज्यं

9 वटाकरस्थाने[।*] गोष्ठ्या कारितमेतद्भवनं भुवनस्य चिह्नमिव[6] ॥ [८*] कारापकस्तु सूनुः पितामहाख्यस्य सत्यदेवाख्यः [।*] गोष्ठ्या प्रसादपरया निरूपितो ज-

10 [य]ना स वणिक् ।(॥) [९*] यावन्मेरोस्तटानि प्रथुरहिमकणोत्तुङ्गशैलाधिपत्य स्यन्दि[न्यो] यावदु[चा] अपगतक[लु]षा — ∪ — — ∪ — — [।*] यावच्चन्द्रार्कभास-

11 [स्तु]तरलजलधि[रू]र्म्मयो यावदुच्चैस्तावद्[ई]वालयं [निश्चि]तमिह भवतु [7]श्रेयस [8]पौरजानां[9] ॥ [१०*] हिरण्यौत्थधिके काले षण्णां वर्षशतोत्तरे [।*] जगन्मातु-

12 [10][रिदं] स्[थ]ान स्था[पि]तं [गो]ष्ठिपुङ्गवैः[11] ॥ [११*] दिवाकरसुतस्थेयं धूर्त्तराशेर्द्विजन्मनः[12] [।*] पूर्व्वातिमृदुभिर्व्वर्णैः प्रोत्कीर्णा नागसुश्रिना [॥] [१२*] ॥ ∴॥॥

13 [गो]ष्ठिकाश्च[13] [।] राजिल । वकट । चन्द्रक । प्रतीहारबोटक । राजस्थानीयादित्यभट । जा(?)ब(?)र्ण्ण । मातृदासबङ्गदेव । कुलवर्द्धन । धनदत्त[ब]सु [।]

14 धुधक । धोन्धकपुत्रसत्यदेव । ककिलक । धनदत्त । गोमिक । हरि-गुप्त । [ब]पक । पपोट्ट । सत्यदेव । रैभिलाक । रतिदास । तरण । — — — — दत्त

15 दृढगुर । धनगर । वपाणन्दि । — — — । राजक । भद्रदेव । रुद्रक । दत्तभिक्षमालकुय । खिलकु । आर्य्यदिण्ड । गणु [।-] गण्यरटनाग — —

16 तता । भिलमालकु । सत्तमदेव । वसुदास — — । श्रीमातागणिका वूटानाञ्चो ॥ * ॥ एवमेषां गोष्ठिकाराणां [14]ना-

17 . . . . . [15]

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[1] Metre Rathôddhatâ. [2] Read विशेषत.. [3] Read द्रविणे:°

[4] Read ग्रखवटे. [5] Metre Ślôka (Anushṭubh)

[6] Metre Âryâ, and also of the verse following. [7] The letter य is engraved below the line.

[8] The word *pauraya* is curious, but is probably means "descendants of the citizens (of Vaṭa)"

[9] Metre Sragdharâ. [10] The *akshara*s °रिद° are very indistinct.

[11] Metre Ślôka (Anushṭubh) [12] Read °राशेर्द्वि°.

[13] Read गोष्ठिका च [14] Read नामानि.

[15] About five letters have been inc sed in cursive form, but I am unable to read them.

No. 26. — DAULATABAD PLATES OF THE RÂSHTRAKUTA SANKARAGANA, ŚAKA-SAMVAT 715

By D R Bhandarkar, M A , Poona

These plates were in the possession of a Tongawalla, named Bhau Devram Bhat, a Brahmakshatrî by caste, and residing at Daulatâbâd, in the Nizam's territory They seem to have been preserved as heirloom in his family, and, according to the account given by him, it appears that they were given to his great-grandfather as a *sanad*. The plates were obtained on loan by me from the owner through Maulvi Syed Mohammad Bilgrami, First Tâlukdâr, Aurangâbâd district, who was kind enough to accede to my request promptly

There are three plates, each of which measures about $7\frac{1}{2}''$ long by about $5''$ broad The first plate is inscribed on one side only, and the remaining ones on both sides The edges of the inner sides of them are fashioned slightly thicker so as to protect the writing, and the inscription is, on the whole, in a state of almost perfect preservation The plates are strung on a circular ring, the ends of which are joined together by means of a knob bearing a roughly round seal, containing, in relief on a countersunk surface, a representation of Garuda, squatting and facing full-front, his hands are joined, palm to palm, on the chest, and are turned upwards, his legs rest one upon the other, and two projections at the sides denote his wings

The characters of the original inscription belong to the northern class of alphabets prevailing in the 8th century. With regard to the forms of individual letters, attention may be drawn to *â*, *e g* in *Âsî*°, l 2, to *n*, which looks almost exactly like *m*, *e g*. in °*pulina*°, l 12, to *ṅga* in *bhaṅga*, l. 14, to *ṅka* in *Śrî-Śaṅkaraganarâja*, l 27, to *rya* in *vîryâ*, l 20, and to *ñcha* in °*pañchabhi*°, l 35 The alphabet also includes signs for the numerals 7, 1, and 5 in line 41 The last sign is almost exactly like that for 5 given in the Sâmângadh grant of Dantidurga, where the date is also expressed in words. No reasonable doubt can, therefore, be entertained as to the correct reading of the date of our inscription The language is Sanskrit Up to almost the close of line 24 the inscription is in verse, and two benedictive and imprecatory verses occur in lines 38-40, the rest is in prose The number of verses at the beginning is 12 Of these, verses 1-9 also occur in other early Râshtrakûta records The remaining three verses are peculiar to this inscription, and are historically important The whole of line 31 after the word *vra(bra)hmachârî* and a part of the line following have unquestionably been tampered with. They contained names of the donee and the village granted, which have been cancelled and replaced by new ones by heating the plates and beating in the letters originally engraved The boundaries of this new village are specified after about the middle of line 42, where the original inscription really ends, down to line 55 The letters of these lines are as carelessly written and are of exactly the same type as those incised in lines 31-32 just referred to Lines 42-55 are thus a continuation of the forgery commenced in lines 31-32 In respect of orthography, the letter *b* is throughout denoted by the sign for *v*, there is an indifference about the doubling of consonants after *r*, the *visarga* is often wrongly omitted, the vowel *ṛi* is employed instead of *ri* in *bhûpas=tri-vishṭapa*, l 5, *Kanakâdrer=iv=Êndrarâjah*, l 8, and *pray-â[tma**]jah*, l 24, the letter *ṣh* is employed instead of *h* once in *râja-simghah*, l 4, and an *anusvâra* in conjunction with a following *n* is changed to that letter once in *dhvastin=naya*°, l. 2.

The inscription records a grant by Samarâvalôka śrî-Śaṅkaragana-râja of the Râshtrakûta family In the introductory metrical portion, his genealogy is given, beginning with Gôvinda-râja I. The genealogy set forth as far as Kṛishṇarâja I is in verses 1-9 which, as already said, are to be met with in many other grants of this dynasty, and which consequently teach us nothing new It then describes Gôvinda II in the following words in verse 10, occupying ll. 19-21 and bearing a *double entendre* "His son was king Gôvindarâja who was like Hari (Kṛishṇa) inasmuch as both were fond of battles, inasmuch as the former was celebrated for

having snatched away the glory of śrî-Pârijâta just as the latter was for having carried off the greatness of the auspicious *pârijâta* (tree), and inasmuch as the prowess of his arms was shown by the former by supporting Gôvardhana just as it was shown by the latter by uplifting the Gôvardhana (mountain)" The mythological sense is clear enough, and, besides, the verse seems to show that Gôvinda II defeated a king of the name of **Pârijâta**, and made alliance with, and espoused the cause of, another prince called **Gôvardhana**[1] The names Pârijâta and Gôvardhana are new, and have not so far been met with in epigraphic records Then follows a verse (11) which is as important as it is unfortunately corrupt But if the emendations proposed by me are accepted, the following appears to be its sense "His younger brother was **Nirupama**, who, on perceiving him self-conceited, abandoned by (feudatory) princes, and even deprived of policy, assumed the royal authority placed (in the hands of a person) other than one possessed of devotion for the elders, in order that the sovereignty might not deviate from the family" What the verse means is that Gôvinda II was a self-conceited ruler and resorted to bad policy, which resulted in the regal authority being held by a person who had no respect for the Râshtrakûta sovereigns that preceded him, and consequently created disaffection amongst his feudatory chieftains, who deserted him, and that Dhruva Nirupama fearing that the sovereignty would pass away to another dynasty, was compelled to take the reins of the government into his hands and thus rule over his brother's dominions The Dêôlî and Karhâd grants of Krishna III, however, give a slightly different account They record that "sensual pleasures made **Gôvindarâja** careless of the kingdom, and that, entrusting fully the universal sovereignty to his younger brother, **Nirupama**, he allowed his position as sovereign to become loose" The discrepancy in the two accounts is with regard to whether Dhruva-Nirupama was actually entrusted by Govinda II with the management of the kingdom, the Dêôlî and Karhâd grants saying that it was so, but our inscription implying that it was not so, as it was left to the care of one who was anything but attached to the Râshtrakûta family[2] But the facts, the actual occurrences, mentioned in our charter, which is the earlier of the two and consequently more reliable, could not have been distorted, though the motives might have been coloured and differently expressed, and hence what most probably happened was that Gôvinda II gave himself up to sensual pleasures and allowed the government of his kingdom to slip into the hands of a person other than Dhruva, and not of Dhruva himself, as the Dêôlî and Karhâd grants claim, and whether it was to remove the danger thereby caused to the stability of the Râshtrakûta supremacy, as the motive is stated in our inscription, or, what is more likely, his mind lusted after sovereignty, for securing which a splendid opportunity had presented itself when Gôvinda II gave himself up to vicious courses, Dhruva-Nirupama was successful in making himself ruler of his brother's dominions

Verse 12 informs us that the paternal uncle of (Dhruva-)Nirupama was **Śrî-Nanna**, brother of **Śrî-Kṛishnarâja** and son of **Śrî-Kakkarâja** Then follows the preamble of the prose passage which usually precedes the formal part of a copper-plate inscription, and therein the

[1] I have taken the word *uddharana* in the sense of "uplifting, upholding," but it also signifies "eradication, extermination" In that case it would mean that Gôvinda II slew a prince of the name of Gôvardhana Or if Gôvardhana is here supposed to denote a province, it would mean that he devastated the province of Gôvardhana A province and a place of that name have been mentioned in the Nâsik cave inscriptions, and have also been spoken of in the Purâṇas But whether the name was extant so late as the 8th century is doubtful A similar play upon the word *Gôvardhana* occurs in the Bagumrâ grants of Indrarâja III (above, Vol. IX pp 32 and 36)

[2] This discrepancy may perhaps be removed by putting a different interpretation on the words *guru-bhakti mato-nyasamstham* It might be said that the person who had no respect for the elders, *i e* the Râshtrakûta sovereigns who were dead, and in whose hands the sovereignty lay, was no other than Gôvinda II himself It might be argued that the management of the kingdom had actually been entrusted to Dhruva by him on account of his sensual courses, as the Dêôlî and Karhâd plates claim, and that the motive put forth by Dhruva and his party for ousting Govinda II and completely severing his connection with the Râshtrakûta kingdom was that he had shown in his result unworthy of his elders, *i e* the sovereigns who preceded him, by abandoning himself to sensual pleasures and not himself carrying on the administration of his kingdom In my opinion, this interpretation would be far-fetched and fantastic

name of the grantor Samarâvaloka-Śrī-Śankaragana-râja is specified and he is mentioned as son of Śrī-Nanna just referred to It is worthy of note that no titles have been coupled with his name He was thus not even a feudatory chieftain It is, therefore, no wonder that he is spoken of as issuing the charter with the express consent of Śrī-Kalivallabha Narendradêva The latter was doubtless an epithet of (Dhruva-)Nirupama, who was then the paramount sovereign and whose cousin Śankaragana was The proper object of the inscription is stated in ll 28-33, but, as said above, the names of the original donee and the village granted to him which were engraved in ll 31-32, have been erased, and new ones incised in characters which, though old, are not quite legible The only particular which has survived of the original grantee is that he had emigrated from Tenvi, and the expression *tat-pâda-pâṃśûttam gurv-dakshinâ*, which occurs in l 33, shows that he was the preceptor of Śankaragana Lines 34 36 contain a request to future rulers to respect the donation, and threaten with spiritual punishment those who might rescind it Lines 37-40 quote two of the customary benedictive and imprecatory verses And the original inscription then concludes thus " And this charter was written by Chandayika by order of the supreme ruler, when 715 years had elapsed in accordance with the era of the Śaka Kings " The supreme ruler here alluded to is (Druva-) Nirupama, and the Śaka year 715 must consequently refer to his reign The earliest record— the Paithan grant— of his son and successor Govinda III is dated in Śaka 716 It is thus plain that (Dhruva-)Nirupama could not have lived long after Śaka 715 when our grant was made

After this commences the second part of the forged record It has been mentioned above that the names of the grantee and the village granted engraved in the original inscription in lines 31-32 have been erased, and new ones substituted for them by beating in the previous letters The name of the new grantee cannot be made out, but his *gôtra* specified is Bhâradvâja Secondly, the name of the new village incised appears to be something like Sâmira And it is the boundaries of this village that are now specified in lines 42-53 after the completion of the old genuine inscription The names are written so carelessly and the composition is so full of grammatical inaccuracies that it is not possible to be here definite about anything In line 52 is given the expression *valu(lla)bha-narêndra* which is an epithet generally borne by the Râshtrakûta rulers The connection of this expression, however, with what precedes and follows is not clear The forged document ends with *Śrî-Bhatah(tâ)ka matah* || 800 The name *Bhatârka* reminds one of the inscriptions of the Valabhi princes, and if the numerals taken for 800 are correctly read and represent a date, as is highly probable, it must be referred to the Valabhi era, and it thus becomes equivalent to A D 1119 which may be taken to be the date of the fabrication of the forged record. Our copper-plate charter, as has been said at the outset, was in the possession of a person from Daulatâbad, a Brahmakshatrî by caste, and has been preserved in his family as heirloom As Brahmakshatrîs in the Dekkan are known originally to have come from Kâthiâwâr, it is not unlikely that somebody in his family, after securing these plates tampered with them in order to use them as documentary evidence to strengthen his otherwise disputable claim to the village therein mentioned, and it is but natural that he should engrave the name Bhatârka after the manner of the Valabhi plates which he must have either seen himself in Kâthiâwâr or known about from his forefathers

TEXT [1]

First Plate.

1 ओं[2] स्वस्ति [॥*] स वोव्याद्देधसो[3] धाम यन्नाभिकमल कृतं [।*] हरस्य यस्य कांतेन्दु-

[1] From the original plates [2] Expressed by a symbol [3] Read °द्देधसः

2 कलया कमलंकृतं ॥ [१*] [1]आसीद्दयत्तिभिरसुव्रतमण्डलाग्रो ध्वस्तित्रयं-[2]
3 त्रभिसुखो रणग्रध्वरीषु [।*] भूपः शुचिः पृथुरिवासदिगन्तकीर्त्तिं [3]गोविन्द-
4 राज इति राजसु राजसिंहः[4] ।(॥) [२*] तस्यात्मजो जगति विश्रुतदीर्घकीर्त्ति-
5 रात्तासिंहारिहरिविक्रमधामधारी । [5]भूपस्तृतीयपदपानुकृतिः
6 कृतज्ञः श्रीकक्कराज इति गोत्रमणिर्ब्बभूव[6] । (॥) [३*] तस्य प्रभिन्न-
7 करटच्युतदानदन्तिदंतिप्रहारविषमीलिखितांसुपीठः[7] ।
8 क्ष्मापः क्षितौ क्षपितयत्नुरभूत्सुतः सद्राङ्कूटकनकादरिवेन्द्र-[8]
9 राजः ।(॥) [४*] तस्योपार्जिततपसस्तनयश्चतुरुदधिवलयमालिन्या[9] ।
10 भोक्ता भुवि[10] शतक्रतुसदृशः श्रीदन्तिदुर्गराजोभूत् ।(॥) [५*] आसेतोर्व्विपुलो-[11]
11 पलावलिललक्षोलोर्म्मिवेलाजलादाप्रालेयकलांकितोमल-[12]
12 ग्रिलाजालात्तुषाराचलात् । आपूर्व्वापरवारिराशिपुलिनप्रान्त-

Second Plate, First Side.

13 [13]प्रसिद्धावधिर्येनेयं जगती [14]स्वविक्रमबलेनैकातपत्रीकृता ।(॥) [६*] अभूदि-
14 भङ्गमण्डलीतनिशातशस्त्रमम्लातमप्रतिहतात्तमपेतयत्नं [।*] यो व-
15 ज्रभं सपदि दण्डबलेन[15] जित्वा राजाधिराजपरमेश्वरतामवाप ।(॥) [७*] काञ्ची-
16 [16]सकेरलनराधिपचोलपाण्ड्यश्रीहर्षवज्रटविभेदविधानदक्षं [।*] कर्णाटकं
17 [17]बलमचिन्त्यमजोयमन्यैः भृत्यै[18] क्रियद्भिरपि यः सहसा विजिग्ये ।(॥) [८*] तस्मिं[19] दि-
18 व प्रयाते वज्रभराजे कृतप्रजापालः [।*] श्रीकक्कराजसूनुर्मान्यो-
19 पति[20] क्षणराज[ो]भूत् ॥ [९*] त[त्सू]नुराङ्कवरुचिः प्रथितो बभूव[21] श्रीपा-
20 रिजातविभवाङ्कर[ण]प्रतीत[22] [।*] गोवर्द्धनोद्धरणलक्षितवाङ्कवीर्यो[23]
21 गोविन्दराजनृपतिः [24]हरिणा समानः ।(॥) [१०*] तस्यात्मजो निरुपमस्त-
सुदीर्घणभी-

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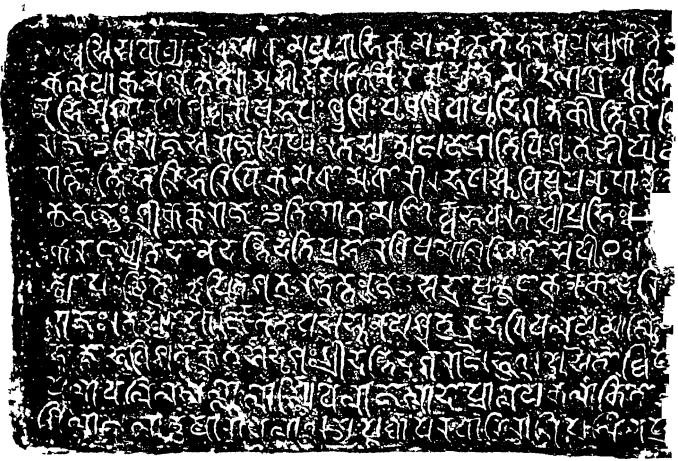
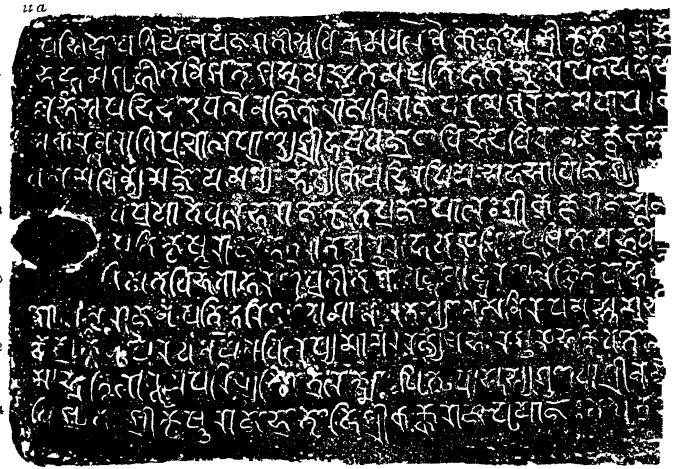
[1] Read °आसीद्दियत्ति°
[2] Read °त्रय°
[3] Read °कीर्त्तिर्नी°
[4] Read °सिंहः.
[5] Read °भूपश्चित्रिपद°
[6] Read °बभूव
[7] Read °दन्तिदन्त° and °लिखितांसु°
[8] Read कनकाद्रि°
[9] Read मालिन्याः.
[10] Read भुव..
[11] Read °सेतोर्व्वि°
[12] Read °कलक्षितामल°
[13] Read °प्रसिद्धावधे °
[14] Read °बले°,
[15] Read °बलेन.
[16] Read °काञ्चीय°, the letter ञ in °केरलनराधिप° was first inadvertently omitted, but was afterwards engraved below between र and ल, and the omission indicated by a horizontal stroke above
[17] Read °बल° and °भजेय°.
[18] Read °मन्यैर्भृत्यैः.
[19] Read तस्मिन्
[20] Read °पति,.
[21] Read बभूव.
[22] Read °प्रतीत.
[23] Read °वाङ्कवीर्यो
[24] Read °नृपतिर्हरिणा





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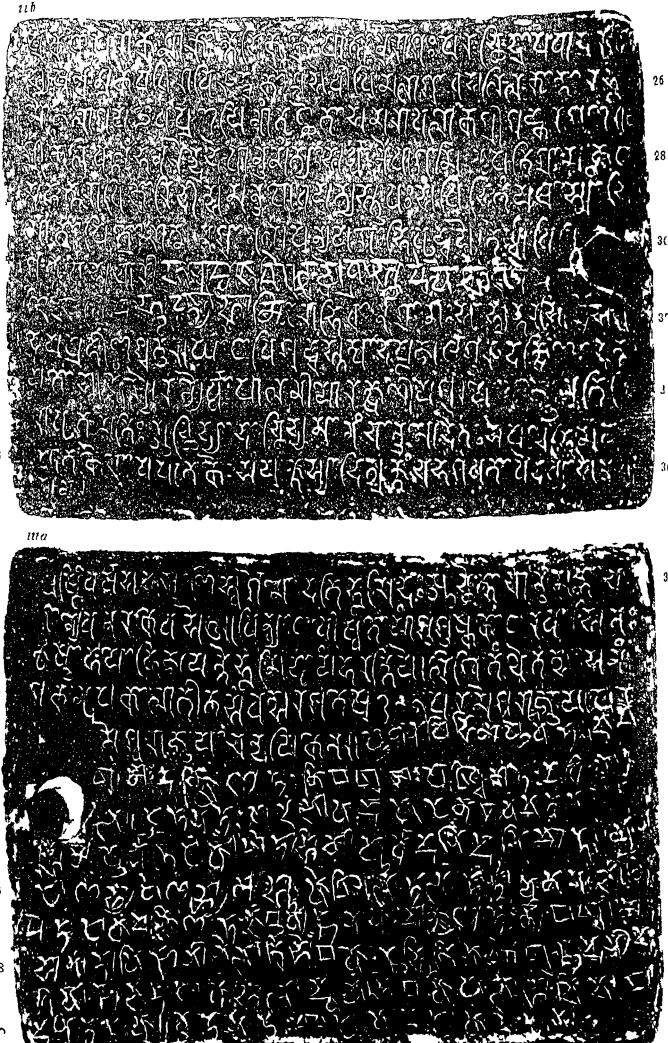

22 च्[1] त्यक्त नृपैरपि नयेन विलुप्यमानं । र[।*]ज्यं चभार[2] गुरुभक्तिव-
तोन्यसंख्यं[3]

23 मा भूल्लिलान्वयपरिच्युतिरत्र लक्ष्मा:[4] [॥*] [११*] पितृव्यस्तस्य [5]गुणवा
श्रीनन्न इति

24 विश्रुत: [।*] श्रीकृष्णराजभ्राता हि श्रीकक्कराजपृथ्वाज:[6] [॥*] [१२*] तत्पुत्र:

Second Plate, Second Side

25 प्रकटपराक्रमाक्रान्तदिक्चक्रो [7]पात्तानुराग: परच्छिद्रापवादरङ्-[8]

26 ख्येष्वभ्रमूकवधिरो[9] विरुद्धकामसेवी विमलागाधसलिल[10] कान्तारभू-

27 मौ जलाशय इव प्रणयिनां [11]तृट्छेत्ता समरावलोकश्रीशङ्करगणराज:

28 श्रीकलिवल्लभनरेन्द्रदेवानुमंत्या[12] सर्व्वानिवागामिनृपतिग्रामकूट-

29 [13]महत्तराधिकारिदीन्यमनुवोधयत्यस्तु व: संविदितं यथास्माभि-

30 र्मातापित्रोरात्मनश्चानल्पपुण्ययशोभिवृद्धये[14] (।) तेन्वोविनि-

31 [15]र्गतब्रह्मचारी भारद्वाजगोत्राय वासुदे — — — नेयप-

32 ण्डि — — — भुक्त्या सामिराभिधानग्राम: साभ्यन्तरसिद्धिसर्व्व-

33 देयप्रहीणश्चतुराघाटविशुद्धस्तत्पादपूजार्थं[16] गुरुदक्षिणा दत्ता ।

34 यतोस्मद्वंश्यैरन्यैर्व्वा पालनीयो रक्षणीयश्च । यो वाञ्चानतिमि-

35 राहतमति:[17] [18]आच्छिद्यादाच्छिद्यमानं चानुमोदेत:[19] स पञ्चभिर्म[हा]-

36 [20]पातकै रुपपातकै: संयुक्त[21] स्यादित्युक्तं च भगवता वेदव्यासेन व्या-

37 सेन ।

Third Plate, First Side

38 षष्टिं वर्षसहस्राणि स्वर्गे मोदति[22] भूमिद: [।*] आच्छेत्ता चानुमन्ता च

39 तान्येव नरके वसेत् ॥ [१३*] विन्ध्याटवीश्वतोयांश्[23] शुष्ककोटरवासिन: [।*]

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[1] द्रैव्य seems to have been intended, but is, of course, an ungrammatical form

[2] Read बभार, व and not च must have been in the original draft, and, being similar in formation, च was engraved instead of व

[3] Read °भक्तिमतो° [4] Read लक्ष्म्या [5] Read गुणवाल्ही°.

[6] Read °प्रियात्मज०, त्म is omitted in the text The श्री° of श्रीकक्क°or, what is more probable, the हि preceding t, is superfluous [7] Read दिक्चक्र and पात्तानुराग.

[8] हि was first incised, and then it was corrected into ड्ड by erasure

[9] Read °वधिरो [10] Read °सलिल°. [11] Read तृटछात्ता.

[12] Read °देवानुमत्या [13] Read °कार्यादीन्यमनुबोध° [14] Read °पुण्य°

[15] Read °ब्रह्मचारि°, all letters of l 31 after °ब्रह्मचारी° and the first eight letters of the line following are forged ones, put in after effacing the original letters of the charter, which must have contained the name of the grantee and of the village granted.

[16] Read °पूजार्थ

[17] Here and in the following the rules of *saṁdhi* have not been followed [18] Read

[19] Read °मोदेत. [20] Read °पातकैरुप°. [21] Read

[22] This ought to be मोदते according to the rules of grammar; but this will not suit

[23] Read °तीयाङ्

40 क्षणाहयो हि जायन्ते भूमिदायं हरन्ति ये ।(॥) [१४*] लिखित
चैतत्वासन[1]

41 शकनृपकालातीतसवत्सरशतेषु ७१५ परमेश्वराज्ञया पर-

42 मेश्वराज्ञया[2] चन्द्रार्कि[3]न ॥ [4]पुनरपि [1]सिम [।*] पुर्वत[:*][5] चिच-

43 ग्राम [द्द]क्षिणत निवग्राम: पश्चिमत: दधि[वाह्व]-

44 न ॥ उत्तरत[6] पडलावदपटन एव चतु[र]— —[7]

45 सिम[8] पुर्वत[9] टक । खेतसिमा[10] पुर्वदरिदरिगड्डो (?) [पुन:]

46 टोणस्य टोणस्य मस्तके शिलतल । तोयनरज । नि-

47 वुतटाकं [।*] दक्षिणत: जबुग्र(?)हरक: [।] दक्षिणत:[11] नीवग्राम

48 सती (?)ताविह—रेलाद्रिसंवक: हस्तिनिकगोग्रहदरीद-

49 धिवाहलतटा[क] सिलाहयं सिवकपलासचिचाव-

50 दरितटाक ॥ उत्तरत:[12] खाटके हटो क — — —

Third Plate, Second Side

51 यु[न]म(?)णि: । पुर्वदरीर(?)[ल]—वससिमापर्यंत [13]व-

52 ली—[निव]ह । वलभनरेद्रेण हिरमाल—गांडड-

53 क उत्तरत:[14] देसिलस्यद्र ॥ ग्रामे भूमी ॥ इयद्भीना-

54 क्षरमधिकाक्षरं वा सर्व्वं प्रमाणमिति ॥

55 [15]श्रीभट:कर्मत: ॥ ८०० ॥

No 27.— BUCHKALA INSCRIPTION OF NAGABHATTA, SAMVAT 872

BY D R BHANDARKAR, M A , POONA

This inscription was first discovered by a *Brahmabhaṭṭa* of Jôdhpur named Nannurâma whose zeal for antiquarian matters is as unflagging as it is disinterested. It was found at Buchkalâ in the Bilâdâ district, Jôdhpur State. It is incised on a pilaster on the proper right forming part of the shrine wall jutting out into the *sabhâmaṇḍapa* of what is popularly known there as the temple of Pârvatî. The inscription contains twenty lines of, on the whole, well-

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[1] Read चैतच्छासन

[2] This word is repeated unnecessarily.

[3] The original inscription ends at चन्द्रार्किन, and after that begins again the forged part which goes on till l 55 at the close It is engraved so carelessly that I am by no means certain of my reading of it. It is, moreover, so full of grammatical inaccuracies, which, in many cases, are due to local pronunciation, that it is not desirable to correct them all

[4] Read सीमा

[5] Read पूर्वत

[6] Read उत्तरत.

[7] Probably चतुराघाट°

[8] Read °सीमा.

[9] Read पूर्वत

[10] Read °सीमा.

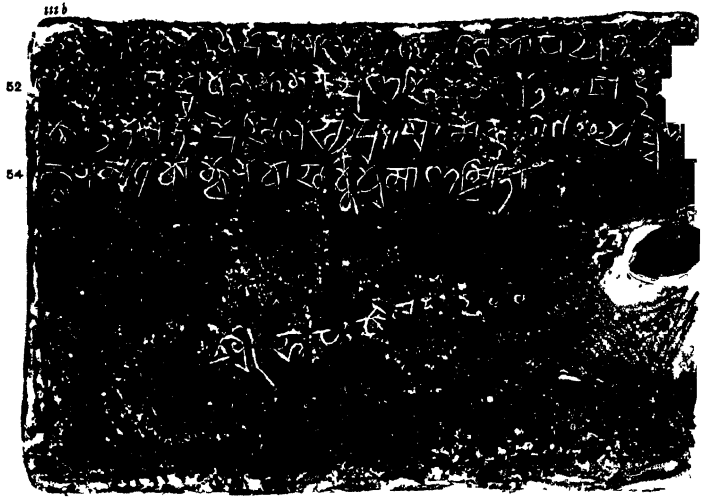
[11] This दक्षिणत is probably a mistake for पश्चिमत.

[12] Read उत्तरत·

[13] The reading चुली is also possible

[14] Read उत्तरत:

[15] Read श्रीभटार्क,-



STEN KONOW SCALE 0 8 W GRIGGS, PHOTO-

preserved writing which covers a space of about 2′ 4½″ high by 11¼″ broad The characters belong to the northern class of alphabets They include the somewhat rare forms of *gh* and *n* and the numeral figures 8, 7, and 2 Attention may also be drawn to the way in which the letters *ś* and *ṇ* are engraved With regard to the latter there is no difference between it and *ṇ*, except that the upper vertical strokes in the case of the former are smaller and further apart than in the case of the latter The language is Sanskrit, but is anything but grammatical and the whole is in prose. In respect of orthography, is doubled in conjunction with a following *r*, *dhr* is written *ddhr* twice in the word *mahârâjâdhirâja*, and there is a tendency to use the dental sibilant instead of the palatal, though in one case the latter is substituted for the former *viz* in *śuttradhârah*, l 20

The inscription is dated Samvat 872[1] the fifth of the bright fortnight of Chaitra, and refers itself to the reign of the *P M P* Nâgabhatta-dêva meditating on the feet of the *M. P* Vatsarâja-dêva. It is thus clear that Nâgabhatta is no other person than Nâgabhata, son of Vatsarâja, of the imperial Pratihâra dynasty wielding sway over the larger portion of North India Of the princes of this royal family we have had but few dates earlier than the time of Bhôjadêva I In fact, we had only one date, *viz* Śaka 705=A D 783-84, for Vatsarâja furnished by the Jaina work *Harivamsa-Purâna* And our inscription now supplies the second date, V. S 872 = A D 815 for his son Nâgabhata [2]

The purport of the inscription, however, is not quite clear Something is said therein to have been set up (*nivêsitâ*), but what that 'something' was is far from evident This something, we are told, was set up, after building the temple (*dêvagriha*) and worshipping the feet of *Paramêśvara*, in the village of Râjyaghangakam, by the queen Jayâvalî, the daughter of Jajjaka, who himself was a son of the Pratihâra Bapuka, and wife of Bhumbhuvaka, the son of Haragupta of the family called Avângânaka As Jâyâvalî has been spoken of as queen (*râjñî*), her husband must have been some kind of ruler, most probably a chieftain, feudatory to Nâgabhatta, and reigning at, or, at any rate, holding Râjyaghangakam, which must be supposed to be the old name of Buchkalâ The name of the *sûtradhâra* or mason is Pañchahari, the son of Dêtâ

The temple is, as we have seen, said to have been dedicated to *Paramêśvara*, which is usually taken to be a name of Śiva This, however, does not agree with the sculptural details of the temple Although it is now-a-days called a temple of Pârvatî, there is, truly speaking, no image in the sanctum But on the dedicatory block on the shrine door and in the principal niche at the back, the images in which enable one to determine to what god the temple is dedicated, is a figure with four hands, doubtlessly representing some form of Vishnu, as the mace, discus, and conch-shell can be distinctly seen in its hands Other images, also carved on the inner and outer walls of the temple, show that it was a Vaishnava structure The word *paramêśvara* must, therefore, be taken in its ordinary sense and as referring to Vishnu.

TEXT[3]

1 श्रीं [।] संवत्सरशते ८७२

2 चैत्रस्य सितपञ्चस्य पंचम्यां

3 निवेसिता[4] ॥ महाराजाधिराज-[5]

[1] It is worthy of note that, in the copper plate charters issued by Bhôjadêva I, Mahêndrapâla and Mahîpâla *alias* Vinâyakapâla, letter numerals are used to express figures, whereas, in the present as well as other stone-inscriptions belonging to the time of these princes, decimal notation is employed It will thus be seen that both systems were current in North India about this time [In the facsimile 892 is a misprint for 872 —S K]

[2] The date has already been given by Prof Kielhorn in his *Synchronistic Table for Northern India*, col 9, from information furnished by Mr Ojha

[3] From the original stone. [4] Read निवेशिता [5] Read °राजाधिराज°

4 परमेश्वरश्रीवत्सराजदेवपा-
5 दानुध्यातपरमभट्टारकमहारा-
6 [1]जाधिराजपरमेश्वरश्रीनाग-
7 भट्टदेवस्वविषये प्रवर्द्धमान-
8 राज्ये राज्यघङ्कङ्गामि
9 राज्ञी जायावल्ली प्रतीहार-
10 [2]स्वगोत्रश्रीवपुकपुत्रश्रीज-
11 ञकदुहिता ताकुहुवोत्पनावा-[3]
12 ङ्गानकस्वगोत्रश्रीहरगुप्त-[4]
13 पुत्रभंभुवकपत्नी [5]अत्र च पर-
14 मेश्वरो निर्द्दी[6] कृत्वा अनेकजन्मा-
15 [7]तरस्वसिवर्तसंसारदुखाव-[8]
16 हरस्य परमेश्वरस्य[9] पादा[10]
17 पुजयित्वा[11] देवगृहं करा-
18 प्य[12] [।*] पुन [13]तस्य उपलेपन[14]
19 देइआसुतप[ञ्च]हरि[15]
20 सूत्रधार:[16] ॥

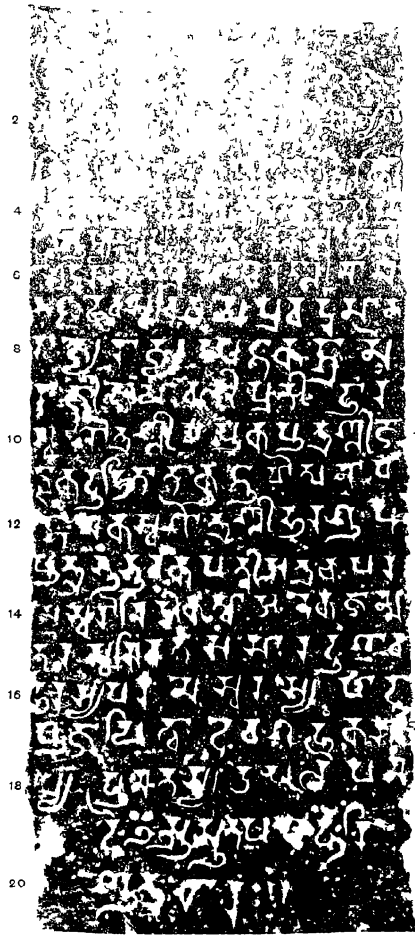
No 28.—KENDUR PLATES OF KIRTIVARMAN II.
SAKA SAMVAT 672

By K B Pathak, Professor of Sanskrit, Deccan College, Poona

This inscription was first brought to my notice in May 1902 by Bhṛingârkar bâvâ, a well known reciter of *kirtans* at Poona He was then engaged in a literary controversy about the identity of Jñânêśvara, the well-known saint of Alandi, with Jñânêśvara, the author of the Jñânêśvarî, a famous Marâthî commentary on the Bhagavadgîtâ, and asked me whether the inscription threw any light on the point he was discussing When I told him that the grant was issued in Śaka 672, and had nothing to do with the author of the Jñânêśvarî, who was contemporary with Râmadêva, the last of the Yâdava kings of Dêvagiri, Bhṛingârkar bâvâ was kind enough to lend me the plates for the purpose of editing the inscription

[1] Read °राजाधिराज°. [2] Read °सगोत्र°
[3] Read °वोत्पन्ना° [4] Read °सगोत्र°
[5] Here and in the following the rules of *sandhi* have not been observed
[6] The words परमेश्वरो and निर्द्दी as they stand, make no sense, and I can suggest no correction
[7] Some such reading as °ज्वालारिघ्वनिवर्तिं° might be expected
[8] Read °दु ख्वा° [9] Read परमेश्वरस्य [10] Read पादौ
[11] Read पूजयित्वा [12] Read कारयित्वा. [13] Read पुनस्तस्य.
[14] Read उपलेपने This word seems to have been here used in the sense of "engraving"
[15] Read °हरि:. [16] Read सूत्रधार:.

Buchkala inscription of Nāgabhatta—Vikrama Samvat 892



STEN KONOW SCALE 0·30 W. GRIGGS, PHOTO-LITH.

FROM AN ESTAMPAGE PREPARED BY D. R. BHANDARKAR

The plates were found at Kêndûr, a village in the Khêd tâluka of the Poona district They belong to Mr Purushôttama Râjapâthak, now residing at Kêndûr There are five plates, the first and the last of which are inscribed on one side only The plates are equal in size, measuring $9\frac{1}{8}$" long by $4\frac{1}{2}$" broad Their edges are raised into rims to protect the writing The ring on which the plates are strung is about half an inch thick and $5\frac{1}{8}$" in diameter The seal on the ring is oval, measuring 2" by $1\frac{1}{2}$" It has, in relief, on a countersunk surface, a standing boar facing to the proper left The weight of the plates, together with the ring and seal, is 225 tolas The inscription is in a state of excellent preservation The characters belong to the southern class of alphabets The language is Sanskrit throughout, and with the exception of the invocatory verse at the beginning and the benedictive and imprecatory verses at the end, the whole is in prose

The grant is one of the Western Chalukya king Kîrtivarman II., and is issued from the city of Raktapura, which is probably to be identified with Lakshmêśvara, in the Dharwar district. It records that on the full moon day of the month Vaiśâkha, during a lunar eclipse, in Śaka 672 expired, in the sixth year of his reign, when his victorious camp was at Raktapura, Kîrtivarman II, at the request of his great queen, granted to a Brâhmana named Râmaśarman, the village of Beppatti in the centre of the villages of Peṇbâsaṇru, Kisumaṅgalam, Suḷḷam and Perbbaḷḷi, in the district of Veḷvola The five villages can be easily identified with Behatti, Hebsur, Kusugalla, Sulla and Hebballi, in the Dharwar district Velvola is a Sanskritized form of Belvola or Belvala, a name which is applied even at the present day to a portion of the southern Marâthâ country

Before the discovery of the present grant, only three records of Kîrtivarman II's time were known to scholars Of these the most important is the Vakkalêri grant, which has been published by Mr Rice[1] and re-edited by Dr Kielhorn[2] As interpreted by these scholars, the date of that grant is Śaka 679 expired, which is spoken of as the eleventh year of Kîrtivarman's reign, while, according to the present grant, Śaka 672 expired was the sixth year of his reign These two statements cannot be reconciled It is, however, important to note that the present grant was issued five years earlier, and is perfectly legible throughout. It also mentions the occurrence of a lunar eclipse Therefore the date in this grant, which admits of verification, is correct But in the Vakkalêri grant, the first word describing the Śaka year is not legible Both Mr Rice and Dr Kielhorn have proposed to read it as *nava*, nine, and this view has been endorsed by Dr Fleet But the proposed emendation does not agree with the present inscription, according to which Śaka 677 expired was really the eleventh year of the king's reign

The historical information in the present grant may be briefly summarised thus The first king of the Chalukya line was Polekêśin who performed horse sacrifices Then came his son Kîrtivarman I, who defeated the kings of Vanavâsi and other countries His brother Mangaliśa being passed over, we are next introduced to Satyâśraya, better known as Polekêśin II., who defeated the famous Buddhist king Harshavardhana, the patron of the illustrious Chinese traveller Hiuen Tsiang and the hero of Bâṇa's immortal work, the *Harshacharita* Polekêśin II's son, Vikramâditya I, was the next king, who recovered, by means of his horse Chitrakantha, part of the Chalukya dominions, which had been overrun by the Pallavas, and had obeisance done to him by the lord of Kâñchi, who had bowed down to none other. Vikramâditya I.'s son and successor was Vinayâditya, who broke the confederacy of the Chôḷas, Kêralas, Pâṇḍyas and Pallavas, and defeated the paramount sovereign of Northern India. Vinayâditya's son Vijayâditya, the next king, had greatly assisted his father and grandfather in their wars Though suddenly taken prisoner by the enemy, whom he had put

[1] *Ind. Ant.* Vol. VIII p. 28 ff

[2] Above, Vol V p. 200 and ff

to flight, he skilfully effected his escape and restored the splendour of the Chalukya empire. He was succeeded by his son **Vikramâditya II**, who led an excursion into the Tundâka country, defeated his natural foe the Pallava king Nandipôtavarman, and entered the Pallava capital Kâñchî, but did not destroy it. He restored to the Râjasimhêśvara and other temples, which had been caused to be built there by Narasimhapôtavarman, heaps of gold and rubies, which had been taken away from them. Vikramâditya II was succeeded by his son **Kîrtivarman II**, who issued the present grant.

TEXT[1]

First Plate

1 Svasti [|*] Jayaty=âvishkṛita[m] Vishnôr=vvârâham kshôbhit-ârṇavam [|*]
dakshiṇ-ônnata-damshtr-âgra-viśranta-bhuvanam
2 vapuḥ [||*] Śrîmatâm sakala-bhuvana-samstûyamâna-**Mânavya-sagôtrânâm Hâr[i]ti-**
putrânâm sa-
3 pta-lôkamâtṛibhis=saptamâtṛibhu=abhivardhitânâm Kârttikêya-parirakshaṇa-prâpta(pta)-
kalyâna-
4 parampará[nâm] bhagavan-Nârâyaṇa-prasâda-samâsâdita-vará[ha]-lâñchhan[â]-êkshaṇa
kshaṇa-
5 vasî-kṛit-âśêsha-mahîbhṛitâñ=**Chalukyânâm** kulam=alamkarishṇôr=aśvamêdh-âva-
6 bhṛithasnâna-pavitrî-kṛita-gâtrasya śrî-**Polekêśi**-vallabha-mahârâjasya sû-
7 nuḥ parâkram-âkrânta-**Vanavâsy**-âdi-paramṛipati-mandala-pranibaddha-viśuddha-kîrti-
śrî-
8 **Kîrttivarmma**-pṛithu(thi)vîvallabha-mahârâjas=tasy=âtmajas=samara-samsakta-sakalôttara-
9 pathêśvara-**śrî-Harshavardhana**-parâjay-ôpârjita-paramêśvara-śabdas=tasya **Sa-**

Second Plate, First Side

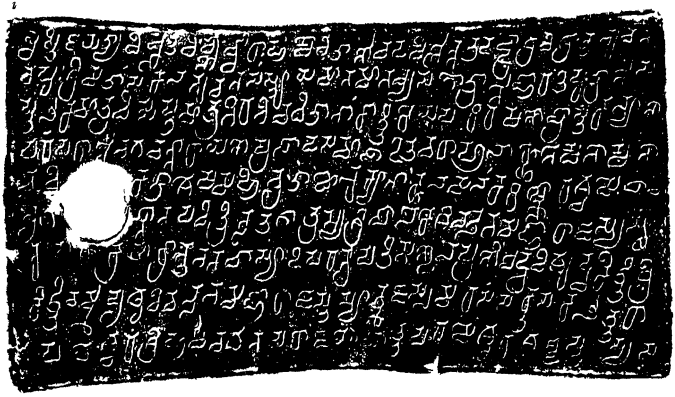
10 **tyâśraya**-śrî-pṛithu(thi)vîvallabha mahârâjâdhirâja-paramêśvarasya priyatanayasya
11 prajñâta-nayasya khatga(dga)-mâtra-sahâyasya Chitrakaṇṭhâkhya-pravara-turamgamên=
aikê-
12 n=aiv=ôtsâdit-âśêsha-viṛigîshôr=avanipati-tritay-ântaritâm svagurô śriyam=
âtmasâ-
13 t-kṛitya prabhâva-kulśa dalita-**Pâmdya-Chôla-Kêrala-Kalabhra**-prabhṛiti-bhûbhṛid-a-
14 dabhra-vibhramasy=ânanyâvanata-**Kâmchîpati**-makuta-chumbita-pâdâmbujasya
15 **Vikramâditya-Satyâśraya**-śrî-pṛithu(thi)vîvallabha-mahârâjâdhirâja-paramêśva-
16 ra-bhattârakasya priyasûnôḥ pitur=âjñayâ Bâlêndugê(śê)kharasya Târakârâti-
17 r=iva daityabalam=atisamuddhatam **trairâjya-Kâmchîpati**-balam=avashtabhya kara

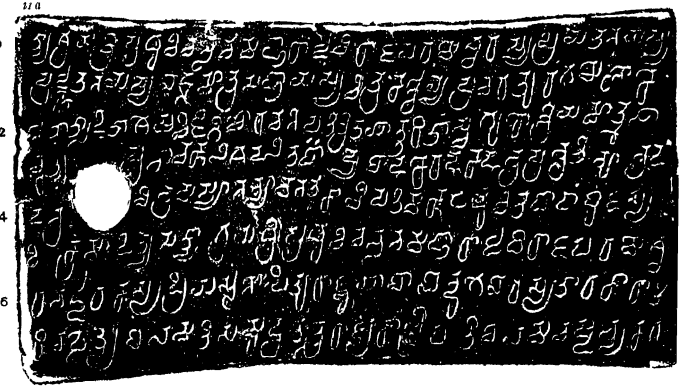
Second Plate, Second Side

18 dîkṛita-**Kavêra-Pârasika-Simha**[1]-âdi-dviṛ-âdhipasya sakal-ôttarâpatha[2]-nâtha-mathan-
ôpârjit-ô-
19 rjita-pâlidhvaj-âdi samasta-pâramaiśvaryya-chinha(hna)sya **Vinayâditya-Satyâśraya-**
śrîpṛithu(thi)vîvalla-
20 bha-mahârâjâdhirâja-paramêśvara-bhattârakasya priy-âtmajaś=śai[śa*]va êv=âdhigat
âśêsh-âstra-
21 śâstrô dakshinâśâ-viṛjayini pitâmahê samunmûlita-nikhila-kantaka-samhatir=
uttarâpatha-
22 viṛigîshôr-gurôr=agrata êv=âhava-vyâpâram=âcharann=arâti-gaja-ghatâ-pâṭa-

[1] From the original plates.

[2] The engraver has originally written °*patha*, but corrected it.





STEN KONOW

SCALE 0·7

W GRIGGS, PHOTO-LITH

FROM INK IMPRESSIONS SUPPLIED BY D. R BHANDARKAR

23 na-viśiṇyyamâna-kṛipâṇa-dhâras=samagra-vigrah-âgrêsaıa[h*] san=sâhasa-rasikah
24 paı âm(n)mukhîkṛita-śatı umandalô Gamgâ-Yamunâ-pâlidhvaja-padadhakkâ-mahâśabda-mâ-
25 nikya-matamgaj-âdîn=pıtrisât=kurvvan=paraih palâyamânaır=âsâdya katham=apı vidhıvaśâ-
26 d=apanîtô=pı pıatâpâd=êva vishaya-prakôpam=arâjakam=utsârayan=Vatsarâja ı-

Third Plate, First Side

27 v=ânapêkshıt-âpara sâhâyakas=tad-avagrahân=nıggatya svabhuj-âvashtambha-prasâdhıt-âśêsha-vişva-
28 mbharaḥ prabhur=akhamdıta-śaktıtrayatvât(ch)=chhatru-mada-bhamjanatvâd=udâratvân=nıravadyatvâd=yas=sa-
29 masta-bhuvan-âśrayas=sakala-pâramaiśvaryya-vyaktı hêtu-pâlıdhvaj-âdy-u[j*]jvala-prâjya-
30 râjyô **Vijayâdıtya-Satyâśraya**-śrîpıthu(thı)vîvallabha-mahâıâjâdhırâja-paramêśva-
31 ra-bhattârakasya pıiyaputras=sakala-bhuvana-sâmrâjya-lakshmî-svayamvar-â-
32 bhishêka-samay-ânantara-samupajâta mahôtsâhah âtmavamśaja-pû-
33 rvva-nrıpatı-chchhây-âpahârınah prakrity-amıtrasya **Pallavasya** samûl-ônmûlanâya
34 krıta-matır=atıtvarayâ **Tumdâka**-vishayam prâpy=âbhımukh-âgatan=**Nandıpôtavarmm**-â-
35 bhıdhânam **Pallavam** rana-mukhê samprahrıtya prapalâyya katumukha-vâdıtra-sa-

Third Plate, Second Side

36 mudıaghôsh-âbhidhâna-vâdya-viśêshân(shau)=khatvâmga-dhvaja-pramaıa-prabhûta-prakhyâta-hastı-varâ-
37 n=sva-kırana-nıkara-vikâsa nırâkrıta-timıram=mânikya-râśiñ=cha hastêkrıtya Kalaśabhava-mıla-
38 ya-harid-amgan-âmchıta kâmchîyamânâm **Kâmchîm**=avinâśya pravişya satata-pravrıtta-dâ
39 n-ânâ(na)ndita-dvıja-dîn-ânâtha-janah **Narasımhapôtavarmma**-nırmmâpita-śilâmaya-
40 Râjasımhêśvar-âdı-dêvakula-suvarnarâśı pratyarppan-ôpâjjıt-ôjıta-pu-
41 nyah anıvârıta-prıatâpa-prasara-pratâpıta-**Pâmdya-Chôla-Kêrala-Kalabhra-**
42 prabhrıtı-râjanyakah kshubhita-karı-makara-kara-hata-dalita śukti-mukta-muktâphala-
43 prıakaıa-marıchi-jâla-vilasita-vêl-âkulê ghûrnamân-ârnô-mdhânê dakshıṇâ-
44 rnavê śarad-amala-śaśadhara-vişada yaśô-râśi-mayam jayastambham=atisht[h*]ıpat

Fourth Plate, First Side

45 **Vikramâdıtya-Satyâśraya**-śrîpıthu(thı)vîvallabha-mahârâjâdhırâja-paramêśvara-bha-
46 ttârakasya sûnuh(r) bâlyê susikshıta-śâstra-śastra[h*] sva-guna-kalâp-ânanditah-
47 dayêna pıtrâ samârôpıta-yauvarâjya[ḥ*] svakula-vaırıṇah **Kâmchîpatêr**-nnigrahâ-
48 ya mâm prêshaya ıty=âdêśam prârthya labdhvâ tad-anantaram=êva krıta-prayânas=sann=a-
49 bhımukham=âgatya prakâśa-yuddham kartum=asamarttham pravishta-durggam **Palla-**
50 vam samantatô=bhibhûya bhagnaśaktım krıtvâ prabhûta-matta-matamgaja-su-
51 varna-mânikya-kotîr=âdâya pıtrê samarppıtavân=êvam kramêna prâpta-sâ-

52 ṛvvabhauma-padaḥ pratâp-ânurâg-âvanata-samasta-sâmanta-makuṭa-mâ-
53 la-rajaḥ-puṃja-piṃjarita-chaṛaṇa-sarasiruhaḥ(ruhaḥ) **Kîrtivarm..na-Satyâ-**

Fourth Plate, Second Side

54 **śraya-Śrîpṛithivîvallabha-**mahâṛâjâdhiraja-paramêśvara-bhaṭṭârakas=sarvân=êva-
55 m=âjñâpayati [|*] Viditam=astu vo=smâbhiṛ=dvisaptaty-uttara-**shaṭchhateshu**
Śakavarsheshv=atîteshu
56 **pravardhamâna-vijaya-râjya-samvatsarê shashṭhê varttamânê Raktapuram=**
adhivasa-
57 ta vijaya-skandhâvârê **Vaisâkha-paurnamâsyâm sômagrahanê** Kâśyapa-go-
58 tâya **Vajappaśarmmanaḥ**[1]**=**pautrâya **Mâkaya-**Vajṛpê[ya*]-yâjinaḥ
59 putrâya vêda vêdaṃga-pâragâya **Râmaśarmmanê** Velvola-visha-
60 yê **Penbasaaru-Kisumamgalam-Sullam-Perballi-nâma-**grâmânâm=ma-
61 dhyê **Beppattî-nâma-grâmo** śrî-mahâdêvî-vijñâpanayâ dattaḥ

Fifth Plate

62 Tad=âgâmibhiṛ=asmad-vaṃśyair=anyaiś=cha ṛâjabhiṛ=âyur-aiśvaryy-âdînâm vilasitam=
achi-
63 ṛâmśu-chañchalam=avagachchhadbhiṛ=achandr-ârka-dhara-ârṇava-sthitî-samakâlam yaśaś=
chirkî-
64 rshubhis-sva-datti-nirvviśêsham paripâlanîyam=Uktañ=cha bhagavatâ vêda
vyâsêna
65 Vyâsêna [|*] Bahubhiṛ=vvasudhâ bhuktâ ṛâjabhis=Sagar-âdibhiḥ [|*] yasya
yasya
66 yadâ bhûmis=tasya tasya tada phalam [||*] Svan=dâtum sumahach=
chhakyam
67 duhkham=anyasya pâlanam [|*] dânam vâ pâlanam v=êtti(v=êti) dânâch=chhrêyô=
nupâlanam [||*]
68 Svadattâm paradattâm vâ yô haṛêta vasundharâm [|*] shashṭh(ṭ)im
varsha-saha-
69 srâṇi vishṭhayâm jâyatê kri(kṛi)mir=iti [||*] **Dhanamjaya-Punyavallabhêna**
likhita-
70 m=idam

TRANSLATION.

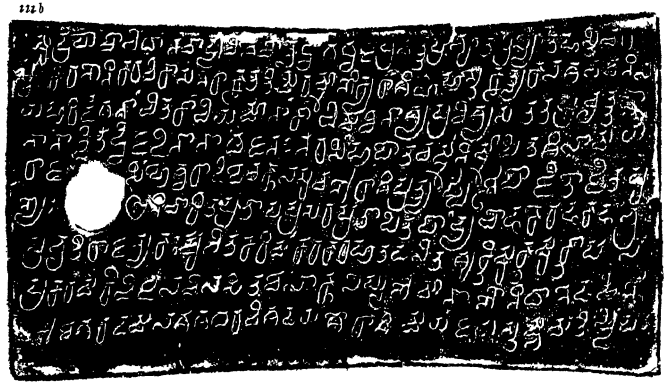
(Verse 1) Hail! victorious is the body of Vishṇu, manifested in the form of a boar on whose uplifted right tusk rests the world, and who has agitated the ocean

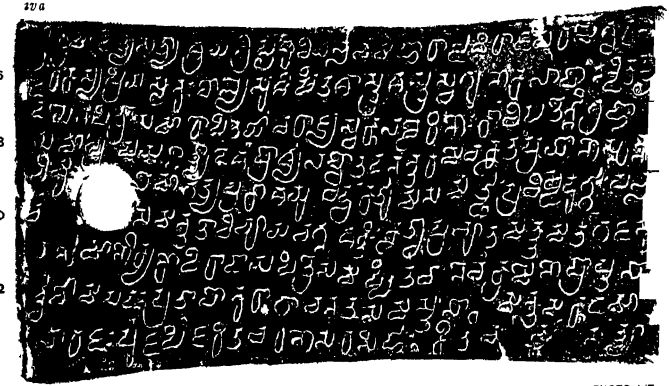
(Lines 2 to 6) The great king, the prosperous **Polekêśi-vallabha**, whose body was purified by the *avabhṛitha* bath terminating a horse-sacrifice, and who adorned the family of the prosperous **Chalukyas**, who belonged to the family of Manavya praised by the whole world, who were the sons of Hârîtî, who were reared by seven mothers, the mothers of the seven worlds, who had acquired a series of benefits through the protection of Kârttikêya, and who had subdued in an instant all kings at the sight of the sign of the boar acquired through the favour of the revered Nârâyana

(Ll 6 to 8) His son was the prosperous **Kîrtivarman**, the great king, and the lord of the earth, who had achieved spotless fame by the conquest of **Vanavâsi**[2] and other countries of hostile kings.

[1] [Looks like *Vâjapeyasarmmanaḥ* — S. K.]

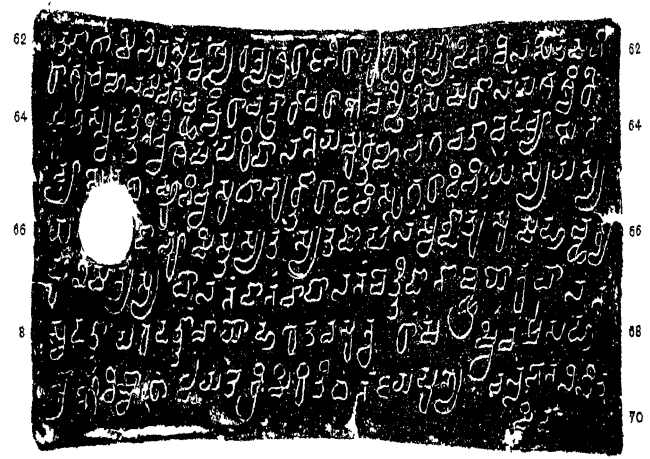
[2] Also called Banavâsi or Banavase.





STEN KONOW SCALE 0·7 W GRIGGS PHOTO-LIT

FROM INK IMPRESSIONS SUPPLIED BY D R BHANDARKAR



(Ll 8 to 9) His son was he who had acquired the title of *Paramêsvara* by defeating the prosperous **Harshavardhana**, the lord of all the north, and addicted to war

(Ll 10 to 16) The dear son of that[1] asylum of truth, the prosperous lord of the earth, the great king of kings, the great lord, was **Vikramâditya**, well versed in politics, whose companion was his sword alone, who had destroyed all rivals only with his excellent horse called Chitrakantha, who retrieving the fortune of his father, which had been interrupted by the confederacy of the three[2] kings, had destroyed the great splendour of the mountain-like kings of the **Pândyas, Chôlas, Kêralas, Kalabhras** and others with his prowess resembling a thunderbolt,[3] whose lotus-like feet were kissed by the crest of the lord of **Kâñchî** who had not bowed down to others, and who was the asylum of truth, the prosperous lord of the earth, the great king of kings, the venerable emperor

(Ll 16 to 20) His dear son, who reduced to the condition of tributaries the kings of **Kavêra, Pârasika, Simhala** and other countries after vanquishing the proud army of the confederacy of the three[4] kings and the lord of **Kâñchi** at the command of his father, just as Kârtikêya, at the command of Śiva defeated the very insolent host of demons, who had acquired all the symbols of sovereignty such as a lofty *pâlidhvaja*[5] and others by subjugating the king of all the north, was **Vinayâditya**, the asylum of truth, the prosperous lord of the earth, the great king of kings, and the venerable lord

(Ll 20 to 30) His dear son, who while still a child, had mastered all the sciences and the use of arms, who when his grandfather conquered the southern region had uprooted the multitude of all his foes resembling thorns, conducting warlike operations in the very presence of his father who was desirous of conquering the north, who had the edge of his sword blunted by destroying the group of hostile elephants, who took the lead in all fighting, fond of meeting danger, who caused the multitude of his enemies to turn their backs, delivering to his father the variegated *pâli*-banner,[5] the *dhakkâ*, the great musical instruments,[6] rubies and intoxicated elephants, who, though taken captive through the force of circumstances by the flying foe approaching with some difficulty, put an end to anarchy and popular commotion by his prowess alone, and like Vatsarâja, expecting no help from others, escaped from the peril and conquered the whole earth by dint of his arm, who was an emperor, the asylum of truth, through his three powers being uninterrupted, through his breaking the pride of his enemies, through his liberality and blamelessness, whose vast empire was resplendent with a *pâlidhvaja* which was a symbol of universal sovereignty, was **Vijayâditya**, the asylum of truth, the prosperous lord of the earth, the great king of kings and the venerable lord

(Ll 31 to 45) His dear son, who had enjoyed great pleasure immediately after the time of his anointment at the self-choice by the goddess of universal sovereignty, who resolved to uproot the **Pallava** king, his natural foe, who had robbed of splendour the former kings of his line, who on coming to the **Tundâka**[7] district in great haste, beat and put to flight, at the opening of the campaign, the opposing **Pallava** king named **Nandipôtavarman,**

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[1] *Tasya* means "of one who is well-known or referred to above"

[2] Compare the expression *avanipatitritaya* with *traividyya* in line 17 *Âtmasât-kritya* should be °*kritvâ*

[3] Vikramâditya is compared to Indra.

[4] *Traividyya* is used by Jinasêna in the following verse (*Âdipurâna*, XXX. 35), and is explained by the commentator to mean Chôla, Kêrala and Pândya —

prasâdhya dakshinâm=âśâm vibhus traividyyapâlakân |
samam pranamayâm=âsa vyityê jayasâdhanaih ||

[5] For the explanation of *pâlidhvaja*, see my paper in the *Ind Ant*, Vol XIV p 104

[6] The expression *mahâśabda* is frequently used in this sense in *Pampa Bhârata*, p 211

[7] Tuṇḍâkavishaya or Toṇḍai is a name of the Dravida country **Kâñchi** (?) is capital of it.

took[1] possession of particular musical instruments, called *katumukhavâdîtra* and so, *draghôsha*, the *khatvânga-dhvaja*, many excellent and well-known intoxicated elephants and a heap of rubies, which dispelled darkness by the brilliancy of the multitude of their rays, who entered, without destroying it, the city of **Kâñchi**, which was, as it were, a girdle adorning yonder lady, the region of the south, who had rejoiced Brâhmanas, and poor and helpless people by his uninterrupted liberality, who acquired high merit by restoring heaps of gold to the stone temples of Râjasimhêśvara and other gods, which had been caused to be built by **Narasimhapôtavarman**, who distressed **Pândya**, **Chôla**, **Kêrala**, **Kalabhra** and other kings; the extent of his valour which could not be withstood, and who erected a pillar of victory[2] in the form of his great fame, as bright as the cloudless autumnal moon in the southern ocean, full of rolling waves, the shores of which were shining with the multitude of rays of numerous pearls dropped from shells struck and broken by the trunks of excited elephants resembling whales, was **Vikramâditya**, the asylum of truth, the prosperous lord of the earth, the great king of kings, and the venerable lord

(Ll. 46 to 54) His dear son, who was trained in science and the use of arms in his childhood, was appointed heir apparent by his father whose heart was delighted with a multitude of his virtues, who having asked for and obtained an order to put down the lord of **Kâñchi**, the enemy of his family, led an expedition, defeated the **Pallava** king in every quarter, who, unable to meet him in an open field had taken refuge in a fort, made him powerless, took possession of many ruttish elephants, gold and crores of rubies, and delivered them to his father, who thus gradually attained to the position of an emperor, and whose lotus-like feet were rendered yellowish by the mass of pollen on the numerous crests of all feudatory kings, who bowed to him through love of his heroism, **Kîrtivarman**, the asylum of truth, the prosperous lord of the earth, the great king of kings, and the venerable lord, thus commands all,

(Ll. 55 to 61) Be it known to you, **when six hundred and seventy-two years of the Śaka era had passed away, and the sixth year of [our] increasing prosperous reign was current**, when our victorious camp was located at **Raktapura**, on the **full moon of Vaiśâkha** during a lunar eclipse, the village named **Beppattu** surrounded by the villages named **Penbasaaru, Kisumangalam, Sullam** and **Perbballi**, in the district of **Veḷvola**, was granted by us at the request of the prosperous great queen to **Râmaśarman**, well versed in the Vêdas and Vêdângas, who was the son of **Mâkaya**, a performer of the *Vâjapêya* sacrifice, and the grandson of **Vâjappaśarman** of the Kâśyapa gôtra

(Ll. 62 to 64) This should be preserved, as though it were their own gift, by future kings of our own family or others, knowing the flash of life and other things to be as changeful as lightning, and desirous of achieving a fame lasting as long as the moon, the sun, earth, and ocean will endure

(Ll. 65 to 70) And it is said by the venerable Vyâsa, the arranger of the Vêdas The earth has been enjoyed by many kings, including Sagara Whoever is the owner of the earth, reaps its fruit It is very easy to give what is one's own, it is difficult to preserve what is given by others Of the two things—a gift and preservation—preservation is the better He who takes away land, whether given by himself or others, is born as a worm in ordure for sixty thousand years. This is written by **Dhanañjaya**[3] **Punyavallabha.**

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[1] The expression *hasté-kritya* is not wrong, compare Dhanañjaya, *D sandhanakâvya* XIII 36, and Bhaṭṭôji Dîkshita's remark on Pâṇini I 4, 77: *svîkâramâtram=ity=anyé, hasté-kritya mahâstrânuṭ* See *Padamañjarî*, p 224 (Benares edition)

[2] Vikramâditya II did not set up a pillar of victory, only his fame, which spread to the shores of the southern ocean, is compared to such a pillar

[3] This must be the same person who composed the Vakkalêri grant five years later A relative of his, perhaps his father, was Anivâritapunyavallabha, who wrote the Kañchi inscription of Vikramâditya II (above, Vol III, p 359 f)

No 29 — DATES OF CHOLA KINGS

By the late Professor F Kielhorn, C I.E., Gottingen

(Continued from Vol VIII, page 274)

From the materials supplied to me by Rai Bahadur V Venkayya I publish here, with the results of my calculations, twenty-two more **dates of Chôla kings** (Nos 137-158), and two dates (Nos 159 and 160) of the king **Peruñjingadêva**, "who claims to be a Pallava and who subverted the Chôla sovereignty about A D 1231-32"[1] Five of these dates (Nos. 145-149) belong to the king **Râjâdhirâja [II] Râjakêsarivarman**, of whom no dates have yet been published, and whose reign these dates with great probability show to have commenced **between (approximately) the 28th February and the 30th March A D 1163** The other dates in general merely confirm the correctness of the results previously found for the commencement of the reigns of the kings to whom they belong, but No 142 reduces the period, during which **Râjarâja II** must have commenced to reign, to the time **from (approximately) the 6th April to the 11th July A D 1146**[2]

I am still keeping back a number of dates of Kulôttunga-Chôla II Râjakêsarivarman in the hope that more dates of this king may be discovered before long

At the end of this article I give a list of all published dates of Chôla kings that have been examined by me, with approximate statements of the time when each king commenced to reign

A.— RAJARAJA I.

137.— In the Śivayôganâthasvâmin temple at Tiruvisalûr[3]

1 Svasti śrî [|| —] Kô-Râjarâjakêsarivarmmakku yându 5 âvadu ivv-âtt[ai]
[Dha]nu-[n]âyaṟṟu Nâyaṟṟu-kk[i]lamaiyum Mûlamum pakka-
2 m [4]prathipadamum kûḍina vara yôgatt[i]ṉ pôdu

"**In the 5th year** (*of the reign*) **of king Râjarâjakêsarivarman,**— on the day of the auspicious *yôga* which was combined with the first *tithi* of a fortnight,[5] (the *nakshatra*) **Mûla** and a **Sunday** in the month of **Dhanus** of this year"

I have previously found[6] that Râjarâja I. commenced to reign between (approximately) the **25th** June and the 25th July A D 985. This date of the **5th** year of his reign corresponds to **Sunday, the 1st December A.D. 989**, which was the 8th day of the month of **Dhanus**, and on which the first *tithi* (of the bright half of Pausha) *commenced* 5 h 6 m, while the *nakshatra* was **Mûla**, by the equal space system for 16 h. 25 m, and according to Garga for 3 h 56 m, after mean sunrise.

For dates with the auspicious *yôga*— also called *amṛita-yôga*[7]— of a Sunday with the *nakshatra* Mûla, see above, Vol VI p 21, No 33, and note Compare also Hêmachandra's *Śabdânuśâsana-vṛitti*, end of Adhyâya II Pâda 2. *Mûlârkaḥ*[8] *śrûyatê śâstrê sarvakalyâṇakâraṇam | adhunâ Mûlarâjas=tu chitraṁ lôkêshu gêyatê ||*

[1] See Mr. Venkayya's *Annual Report* for 1906-07, p 89.
[2] Compare above, Vol VIII p 264
[3] No 19 of the Government Epigraphist's collection for 1907.
[4] Read *pratipada°*
[5] It is not stated whether it was the bright or the dark fortnight.
[6] See above, Vol VII p 6
[7] See *Ep Carn* Vol IV p 114, No 10.
[8] I e *Mûla-nakshatrêṇa yuktô 'rkaḥ sûryaḥ.*

138 and 139 — In the Amṛitaghatêśvara temple at Tirukkadaiyûr [1]

1 Svasti śrî [||*] [Tiru-ma]ga[l . . . . .
2 . . . . śrî-kôv=Irâjarâjakêsaripanmaṛku yând[u]
16 vadu âgum yându Pi-
3 [ra]ttâdi=tti[nga]l piṛ=pakkattu=[p]pakkam [8 ettu]=kki[la]mai[2] Tingal nâl
Pu[na]rpûsam . . . . . .
9 . . . . . ı[v*]v-[ândêy] Tulâ-nâyaṛu pû[rvva-bha]kshat[tu]
dvâ[da]śiyum Nâya[ṛ]u-kı̂la[m]ai[yum] peṛṛa Iraivadi . . [3]

"In the year which was the 16th year (*of the reign*) of the glorious king **Râjarâjakêsarivarman**,— on the day of **Punarvasu**, the week-day (being) **Monday**, (and) the day of the fortnight being [8— eight—] of the second half of the month **Purattâdi** . . . . . on [the day of] **Rêvati** which corresponded to a **Sunday** and to the twelfth *tithi* of the first fortnight of the month of **Tulâ** in this year"

The first of these two dates regularly corresponds to **Monday, the 23rd September A D. 1000**, which was the 29th day of the month Purattâdi (*i e* the month of Kanyâ), and on which the 8th *tithi* of the dark half (of Âśvina) *commenced* 0 h 55 m., while the *nakshatra* was **Punarvasu**, by the equal space system and according to Garga for 22 h 20 m , and by the Brahma-siddhânta for 21 h 40 m , after mean sunrise

The second date apparently corresponds to **Sunday, the 13th October A D. 1000.** This was the 18th day of the month of **Tulâ**, and on it the 12th *tithi* of the bright half (of Kârttika)[4] ended 1 h 17 m after mean sunrise , but as the *nakshatra* was **Rêvati** only from 11 h 10 m after mean sunrise, I should have expected the day to be described as the day of (the preceding *nakshatra*) Uttara Bhadrapadâ

140.— In the Śiva temple at Pêrangiyûr [5]

1 Svasti śrî [||*] . . . . . śrî-Râja-Râjarâjadêvaṛku yându
2[4]âvadu . . . . . ı-yându [6] Miñchika-nâyaṛṛu pû[r]vva
pakshattu=P[pudan]-kı̂lamaiyum pañjamiyum peṛṛa Ti[ru]vô[na]ttan nâ[l]

"In the 2[4]th year (*of the reign*) of the glorious **Râja-Râjarâjadêva**,— on the day of **Śravaṇa**, which corresponded to the fifth *tithi* and to a **[Wednesday]** of the first fortnight of the month of **Vṛiśchika** in this year."

For the given week-day (Wednesday) and the *nakshatra* Śravana the date would be wrong for all the ten years from the 20th to the 29th year of Râjarâja's reign Irrespectively of the week-day, the date for the 24th year would correspond to **Saturday, the 6th November A D. 1008,** which was the 12th day of the month of **Vṛiśchika**, and on which the 5th *tithi* of the bright half (of Mârgaśirsha) ended 3 h 33 m. after mean sunrise, while the *nakshatra* by all systems was **Śravaṇa** the whole day I have little doubt that this Saturday is the proper equivalent of the date and that the week-day, if not misread, has been wrongly given in the original

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[1] No 27 of the Government Epigraphist's collection for 1906
[2] The letter *la* is engraved below the line
[3] Read *Rêvati-ndl*
[4] *I e* the *utthâna-dvâdaśi tithi* (the *tithi* of the awakening of Vishnu)
[5] No. 208 of the Government Epigraphist's collection for 1906
[6] Read *Vṛiśchika-*.

B.—VIKRAMA-CHOLA.

141.—In the Amṛitaghaṭêśvara temple at Tirukkaḍaiyûr [1]

1 Svasti śrî [||*] Pû-mâlai m[ı]ḍaindu . . .
16 kô=Pparakêśarıpatmar=â[na] Tribhuvana-
chchakravattı-
17 gal śrî-Vikrama-Śôladêvarku yându 6 âṛ[â]vadu V[rı]śchi
. . [2][y]aıyum [Bu]dan-kı[a]maıyum peṛṛa Mrigaśîrshattıı=nâl

"In the 6th—sixth—year (*of the reign*) of king Parakêsarıvarman *alias* the emperor of the three worlds, the glorious Vikrama Chôladêva,—on the day of Mrigaśîrsha, which corresponded to a Wednesday and to the [second?] *tithi* of the . . . . . [of the month of] Vrıśchı[ka]"

The reign of Vikrama-Chôla has been found [3] to commence on the 29th June A.D. 1118, and this date of the 6th year of his reign undoubtedly corresponds to Wednesday, the 7th November A.D 1123 This was the 11th day of the month of Vrıśchika, and on it the second *tithi* (of the dark half of Kârttika) ended 4 h 45 m, while the *nakshatra* was Mrigaśîrsha, by the equal space system and according to Garga for 7 h 13 m, and by the Brahma-siddhânta for 5 h 55 m, after mean sunrise.

C.—RAJARAJA II.

142.—In the Grâmârdhanâthêśvara temple at Elvânâśûr [4]

1 Svasti śrî [||*] Pû maıuvıya Tıu-mâdum . . . .
13 . kô=Pparakêsarı[pa]tmar=âna Tribhuvanachchakravar-
14 tıgal śrî-Râjarâjadêvarku yându [5] [1]5[vadu] [6] Mê-
15 sha-nâyaṛṛu pûrvva-pakshattu ashtamı[yu]m Budan-kı-
16 ḷamaıyum peṛṛa Pûśattu-nâl

"In the [1]5th year (*of the reign*) of king Parakêsarıvarman *alias* the emperor of the three worlds, the glorious Râjarâjadêva,—on the day of Pushya, which corresponded to a Wednesday and to the eighth *tithi* of the first fortnight of the month of Mêsha"

With the result previously obtained [7] for the commencement of the reign of Râjarâja [II.] Parakêsarıvarman, this date regularly corresponds to Wednesday, the 5th April A.D 1161, which was the 13th day of the month of Mêsha and on which the 8th *tithi* of the bright half (of Vaiśâkha) ended 12 h 54 m, while the *nakshatra* was Pushya, by the equal space system and according to Garga for 11 h 10 m, and by the Brahma-siddhânta for 9 h 12 m after mean sunrise.

143.—In the Grâmârdhanâthêśvara temple at Elvânâśûr [8]

4 . . . . . kô=Pparakêśarıpanmar=âna
[Trı]bu-
5 vanachchakravattıgal śrî-Râjarâjadêvaṛku yându 1[7]vadu Dha[nu-nâya]ṛu
[a]para-pa-
6 ksha[t*]tu navamıyum Nâyaṛṛu-kı[ḷa]maıyum peṛṛa A . . .

[1] No 30 of the Government Epigraphist's collection for 1906.
[2] Perhaps *dvitîyaıyum* is meant
[3] See above, Vol VII p 8
[4] No 140 of the Government Epigraphist's collection for 1906
[5] The letter *n* is engraved below the line
[6] The letters *vadu* are written in a group
[7] See above, Vol VIII pp 2 and 264
[8] No 129 of the Government Epigraphist's collection for 1906

"In the 1[7]th year (*of the reign*) of king Parakêsarivarman *alias* the emperor of the three worlds, the glorious Râjarâjadêva,—on the day of A . . . , which corresponded to a Sunday and to the ninth *tithi* of the second fortnight of the month of Dhanus.

The date corresponds to Sunday, the 2nd December A D 1162, which was the 7th day of the month of Dhanus, and on which the 9th *tithi* of the dark half (of Mârgasîrsha) ended 16 h 56 m, while the *nakshatra* was Hasta, by the equal space system and according to Garga at 13 h 47 m, and by the Brahma-siddhânta for 10 h 30 m, after mean sunrise.

The result shows that the *nakshatra*, of the name of which only the initial vowel a remains in line 6 of the original, was Attam (Hasta).—The date is the latest one hitherto examined of the reign of Râjarâja II.

144.—In the Grâmârdhanâthêśvara temple at Elvânâśûr[2]

1 Svasti śrî [||*] Pû maruviya Tiru-mâdum . . . . . [k]

8 P[p]ara[k]êsaripatmar=âna Tribhuvana[ch]chakrava[r]tigal śrî-Râjarâjadêvarku yâṇdu 15[vadu][3] M[î]na-

9 nâyarru p[û]rvva-pakshattu paû[jami]y[u]m Tingal-kiḻamaiyum perra M[ri]gaśî[r]shatti=nâl

"In the 15th year (*of the reign*) of king Parakêsarivarman *alias* the emperor of the three worlds, the glorious Râjarâjadêva,—on the day of Mrigaśirsha, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Mîna."

In accordance with the previously obtained results, this date should fall in A D 1161, some time before the 24th March (the first day of the month of Mêsha), but with the actual reading of the original it would be incorrect. In my opinion, the fifth *tithi* (*pañ[jami]yum*) has here been quoted erroneously instead of the seventh (*saptamiyum*), and the date corresponds to **Monday, the 6th March A D. 1161**, which was the 12th day of the month of Mîna, and on which the 7th *tithi* of the bright half (of Chaitra) ended 3 h 41 m., while the *nakshatra* was Mrigaśirsha, by the equal space system and according to Garga for 4 h 36 m, and by the Brahma-siddhânta for 3 h 17 m, after mean sunrise.

Of the three dates, the date No. 142 would show that the reign of Râjarâja II. could not have commenced before (approximately) the 6th April A.D. 1146[4].

D.—RAJADHIRAJA II.

145.—In the Tyâgarâjasvâmin temple at Tiruvârûr[5]

1 Svasti śr[î] ⊙ Kadal śûḻnda pâr-mag[a]ḻu[m] . . .

2 . . . kô Râjakêsarip[nma]r=âṇa Tribhuvanachcha[k*]ravattigal śri Râjâdha(dhi)râjadêvarku yâṇdu 2[âvadu][6] Mêsha-nâyarru pûrvva-pakshattu shashtthiyun=Diṅgat-kiḻamaiyum perra Punarpûśatti=nâl

"In the 2nd year (*of the reign*) of king Râjakêsarivarman *alias* the emperor of the three worlds, the glorious Râjâdhirâjadêva,—on the day of Punarvasu, which corresponded to a Monday and to the sixth *tithi* of the first fortnight of the month of Mêsha"

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[1] The name of the *nakshatra*, which is lost in the original, may be Aśvati (Aśvini), Attam (Hasta), Avittam (Dhanishṭhâ) or Anuḻam (Anurâdhâ).

[2] No. 197 of the Government Epigraphist's collection for 1906.

[3] The letters *vadu* are written in a group. [4] Compare the date No. 106, above, Vol. VIII. p. 284.

[5] No. 538 of the Government Epigraphist's collection for 1904.

[6] The word *avadu* seems to be denoted by a flourish added to the figure 2.

The five dates Nos 145-149 are of the reign of a king **Râjâdhirâja Râjakesarivarman**, and are taken from inscriptions every one of which begins with the words *kadal śûlnda* The first four dates work out regularly on the assumption that this king commenced to reign between (approximately) the **28th February** and the **30th March A D 1163** With such a commencement of his reign —

This date, No 145, corresponds to **Monday, the 30th March A D 1164**, which was the 7th day of the month of **Mêsha**, and on which the 6th *tithi* of the bright half (of the first Vaiśâkha) ended 19 h 3 m, while the *nakshatra* was **Punarvasu**, by the Brahma-siddhânta *from* 7 h 13 m, according to Garga *from* 9 h 51 m, and by the equal space system *from* 21 h. 40 m, after mean sunrise —This equivalent of the original date might perhaps be objected to on the ground that the *nakshatra* was Punarvasu *only from* 7 h 13 m (or later) after mean sunrise, and in the case of the date No 106, above Vol VIII p 263, where also the *nakshatra* was found to be Punarvasu *from* 8 h 32 m (or later) after mean sunrise, I have myself stated that that *nakshatra* in the original date might have been quoted erroneously instead of the immediately preceding *nakshatra* Ârdrâ But the two dates together now seem to me to show that in either case there was some special reason for quoting the *nakshatra* Punarvasu, instead of the *nakshatra* Ârdrâ in which the moon was at the commencement of the day [1]

146 — In the Kapardîśvara temple at Tiruvaḍaṅjuḷi [2]

1 Svasti [śri] ||* Kadal śûlnda pâr-mâdarum . .
5 . . . . . [kô] Rajakêsari[vanma]r= â[na] Tribhuvanachchakrava[tti]-
6 gal śri-R[â]jâdhirâjadêvaṛku [y]âṇdu [Sa]vadu Sim[ha] n[â]ya[ru] [a]para-
pakshattu [dv]ada[śiyu]m [Ti]-
7 [ṅga]t-kiḻamai[yu]m perra [Puna]r[pû]śat[tu] nâl

"In the [8]th year (*of the reign*) of king **Râjakêsarivarman** *alias* the emperor of the three worlds, the glorious Râjâdhirâjadêva,— on the day of **Punarvasu**, which corresponded to a **Monday** and to the twelfth *tithi* of the second fortnight of the month of **Simha**"

The date corresponds to **Monday, the 10th August A D 1170**, which was the 14th day of the month of **Simha**, and on which the 12th *tithi* of the dark half (of Śrâvaṇa) *commenced* 2 h. 3 m, while the *nakshatra* was **Punarvasu**,[3] by the equal space system and according to Garga for 17 h 44 m, and by the Brahma-siddhânta for 17 h 4 m, after mean sunrise

147.— In the Tyâgarâjasvâmin temple at Tiruvârûr.[4]

1 [Sva*][stu] śrîh |||— Kadal śûlnda pâr=ê[lu]n=dişai . . . .
7 . kôv=Irâjakêsarip̣anmar=âna Tribhuvanachchakravattugal śrî-Râjâdhirâjadêvaṛku
yâṇdu 10[âvadu][5] Mîna-nâ[yaṛ]u pûrvva-pakshattu trayôdaśiyuñ=Jevvây-kkiḻamai-
yum perra Magattu nâl

"In the 10th year (*of the reign*) of king **Râjakêsarivarman** *alias* the emperor of the three worlds, the glorious Râjâdhirâjadêva,— on the day of **Maghâ**, which corresponded to a **Tuesday** and to the thirteenth *tithi* of the first fortnight of the month of **Mina**"

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[1] For other dates with *nakshatras* which also, if I may say so, commenced some time after sunrise, compare *e.g.* Nos 23, 47, 66, 105, and 121 of this series

[2] No 627 of the Government Epigraphist's collection for 1902

[3] A 12th *tithi* joined with the *nakshatra* Punarvasu is called *jayanti*, it is a *mahâ-dvâdaśi* This may be the reason why the 12th *tithi* has been used in the original date (as a current *tithi*)

[4] No 540 of the Government Epigraphist's collection for 1904

[5] The word *dvadu* seems to be followed by a flourish added to the symbol for ten

The date corresponds to **Tuesday, the 27th February A D 1173,** which was the 5th [illegible] of the month of **Minu**, and on which the 13th *tithi* of the bright half (of Phâlguna) [illegible] 10 h 50 m, while the *nakshatra* was **Maghâ**, by the equal space system for 14 h 27 m [illegible] according to Garga for 2 h 38 m, after mean sunrise

148 — In the Darbhâraṇyêśvara temple at Tirunallâr [1]

1 Svasti śri[h] [||*] Kadal sûl[r]n]da [pâ]r-mâdarum
[k]ôv=hâ[ś]a [kê]sari[i]parmar=a[na Tribuva]na[ch]chakkaravar[t*]tigal śri I
[a*]d[i]ra[a*]dêvarku ya[u]-
2 du padin-oṟ[u]vadu Sinna na[ya]rru pû[r]va pasha(ksha)ttu paṉjamiyu[ḷḷa]
Budan kilamai[y]um p[o]ṟa Śod[i]-nâl

"In the eleventh year (*of the reign*) of king **Râjakêsarivarman** *alias* the emperor of the three worlds, the glorious **Râjâdhirâjadêva**,—on the day of Svâti, which corresponded to a **Wednesday** and to the fifth *tithi* of the first fortnight of the month of **Simha**,"

The date corresponds to **Wednesday, the 15th August A D 1173,** which was the 19th day of the month of **Simha**, and on which the 5th *tithi* of the bright half (of Bhâdrapada) [illegible] 13 h 53 m, while the *nakshatra* was **Svâti**, by the equal space system for 17 h 44 m, according to Garga for 5 h 16 m, and by the Brahma siddhanta for 1 h 19 m, after mean sunrise

149 —In the Vrishabhapurîśvara temple at Mêl-Śêvûr [2]

1 Svasti śri [||*] Kadal śûlnda pâr-m[â]darum . .
2 . . kô Irâśakê[śa]ripatmar âṟa
Tribhuvanachchakkaravattigal śri-Râjâ[dhirâ*]jadêvarku yandu 13[vadu]
Kaṟkadaga nâyaṟu=ppadinmu(mû)nrân=di(di)yadiy=[â]-
3 na Budan-kil[a]maiyum=apara pakshattu êkâda[śi]yum peṟṟa R[ô]śam-nâl

"In the 13th year (*of the reign*) of king **Râjakêsarivarman** *alias* the emperor of the three worlds, the glorious **Râjâ[dhirâ]jadêva**,—on the day of **Rôhinî**, which corresponded to the eleventh *tithi* of the second fortnight and to a **Wednesday**, the thirteenth solar day of the month of **Karkataka**"

In the three hundred years from A D 1000 to A D 1300 there are only two days which would satisfy the requirements of this date, *viz* Wednesday, the 8th July A D 1097, and Wednesday, the 8th July A D 1181

In **A D 1097** the Karkataka-samkrânti took place 17 h 26 m. after mean sunrise of Thursday, the 25th June, the first day of the month of **Karkataka** therefore was Friday, the 26th June, and the 13th day of the same month was **Wednesday, the 8th July.** On this day the 11th *tithi* of the dark half (of Âshâdha) ended 5 h 36 m, and the *nakshatra* was **Rôhiṇi**, by the equal space system and according to Garga for 4 h 36 m., and by the Brahma-siddhânta for 3 h, 56 m after mean sunrise

In A D 1181 the Karkataka-samkrânti took place 10 h 56 m after mean sunrise of Friday, the 26th June which was the first day of the month of **Karkataka**; and the 13th day of the same month therefore was **Wednesday, the 8th July** On this day the 11th *tithi* of the dark half (of Âshadha) *commenced* 4 h. 24 m after mean sunrise, and the *nakshatra* was **Rôhiṇi**, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system *from* 1 h 58 m after mean sunrise

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[1] No 394 of the Government Epigraphist's collection for 1902

[2] No 222 of the Government Epigraphist's collection for 1904

It is clear that if as was assumed above, the reign of Râjâdhirâja Râjakêsarivarman commenced between the 28th February and the 30th March A D 1163, neither of the two Wednesdays given above could have fallen in the 13th year of his reign On the other hand I may state that if either of the two days really fell in his 13th year, the other dates would be incorrect In these circumstances, and assuming that, with the exception of the regnal year, the details of the original date have been given correctly, I can only suggest that the year 13 (which is given in figures [1] only) has been quoted erroneously instead of the 19th year, and that the proper equivalent of the date therefore is really Wednesday, the 8th July A D 1181 It might of course be objected that this day would fall in the reign of Kulottunga III Parakêsarivarman, which commenced between the 6th and the 8th July A D 1178 But I have already shown that we have a similar overlapping of two reigns also in other cases A date (No 94) of the 30th year of Kulôttunga III corresponds to the 25th January A D 1217, while the reign of his successor Râjarâja III commenced in June-July A D 1216, and of this king again we have two dates (Nos 96 and 97) of the 7th February and the 22nd April A D 1248, whereas the reign of his successor Râjêndra-Chôla III commenced in March April A D 1246

From the materials available I therefore infer that Râjâdhirâja Râjakêsarivarman, *i e* Râjâdhirâja II, commenced to reign between (approximately) the 28th February and the 30th March A D 1163

E —KULOTTUNGA-CHOLA III

150 —In the Grâmârdhanâthêśvara temple at Elvânâśûr [2]

1 Tribuvanachchakkaravattigal śrî-Vîrar[â]jêndra-Śôladêvar[ku] yându 6vadu Magara nyayru pûrvva-pakku[h]ttu[3] dvit[î]yayum Tingat-kilamai[y]um pe[rra A]ttattu=nal

"In the 6th year (*of the reign*) of the emperor of the three worlds, the glorious Vîrarâjêndra-Chôladêva,—on the day of Śravishthâ, which corresponded to a Monday and to the second *tithi* of the first fortnight of the month of Makara"

The date corresponds to Monday, the 16th January A D 1184, which was the 22nd day of the month of Makara, and on which the 2nd *tithi* of the bright half (of Mâgha) *commenced* 5 h 36 m, while the *nakshatra* was Śravishthâ, by the equal space system and according to Garga for 10 h 30 m, and by the Brahma-siddhânta for 11 h 10 m, after mean sunrise

151 —In the Amṛitaghatêśvara temple at Tirukkadaiyûr [4]

1 Svasti śrî [||*] Puyal vâyppa . .
5 . . . . . kô=[Ppa]rakêsarippar=âna [5]Tribuvanachchakkaravattigal Madu[r]aiyum Pândi[ya]naiyum mudittalai-kond-aruliya śrî-Kulôttunga-Śôladêvarku yându 16 vadu Mêsha-nâyaṟṟu pûrva-pakshattu [a]ttamiyu[m]
6 Viyâḻa-kkiḻamaiyum perra Pûśatti-nâḷ

"In the 16th year (*of the reign*) of king Parakêsarivarman *alias* the emperor of the three worlds, the glorious Kulôttunga-Chôladêva, who was pleased to take Madurai and the

[1] Mr Venkayya has informed me, about three years ago, that the figures undoubtedly are '13' I would suggest that 'the thirteenth' solar day, which is mentioned closely to the regnal year, may have misled the writer to put down '13' also for the latter

[2] No 158 of the Government Epigraphist's collection for 1906

[3] Read *-pakshatiu*

[4] No 43 of the Government Epigraphist's collection for 1906

[5] Read *Tribu°*

crowned head of the Pândya,—on the day of **Pushya** which corresponded to a **Thursday** and t the eighth *tithi* of the first fortnight of the month of **Mêsha**"[1]

The date corresponds to **Thursday, the 31st March A D 1194**, which was the 7th day of the month of **Mêsha**, and on which the 8th *tithi* of the bright half (of the second Chaitra) ended 10 h 50 m, while the *nakshatra* was **Pushya**, by the equal space system and according to Ganga for 18 h 24 m, and by the Brahma-siddhânta for 16 h 25 m, after mean sunrise

153 —In the Śivayôganâthasvâmin temple at Tiruvisalûr[2]

1 Svasti śrî ||— [Pu]yal vâppa . . .
16 . . kô=P[pa]ra-
17 k[êśa]n[pa]rmar=[â]na T[i]ribuva[na]chcha[kka]ravattigal Ma[du]rai[yu]m [P]ân[di]-
18 yan mudi-ttalaiyun=gond-aruli[na śrî-Kulô]ttunga-Śô[la]-
19 dêvarkku yându padine[t]tâva[du] Kum[bha]-nâya[r]ru pûr[va]-paksha[ttu]
20 tri(tri)tiyaiyum Śani-kkilamaiyum p[o]rra [Pû]rattu nâ[l]

"**In the eighteenth year** (*of the reign*) **of king Parakêsarivarman** *alias* **the emperor of the three worlds, the glorious Kulôttunga-Chôladêva**, who was pleased to take Madurai and the crowned head of the Pândya,—on the day of **Pûrva-Phalgunî**, which corresponded to **a Saturday** and to the third *tithi* of the first fortnight of the month of **Kumbha**"

The wording of this date is intrinsically wrong because on the third *tithi* of the bright half in the month of Kumbha the *nakshatra* could not possibly be Pûrva-Phalgunî, and the probability would seem to be that either has the first fortnight been erroneously quoted instead of the second or Pûrva-Phalgunî (*Pûrvattu*) instead of Pûrva-Bhadrapadâ (*Pûrattâdi*)[3] In my opinion, the date corresponds to **Saturday, the 3rd February A D 1196**, which was the 10th day of the month of **Kumbha**, and on which the 3rd *tithi* of the bright half (of Phâlguna) *commenced* 5 h 40 m, while the *nakshatra* was **Pûrva-Bhadrapadâ**, by the equal space system for 4 h 36 m, after mean sunrise

153 — In the Vatâranyêśvara temple at Tiruvâlangâdu[4]

1 [Sva]sti [śrî] [||*] Tribhuvanachchakkaravattigal Madurai[yu]m Î]lamum
P[ân]di[ya]n mudi-ttalai[yu]n=go-
2 [p]d-aru[li]na [śrî]-Kulôttunga-Śô[la]d[ê]va[r]kku yân[du 2]3 vadu .
. . .
4 . . . . Kanni-nâya[ru]=ppadinâ[râṇ=di]yadi[y]=â[ṇa]
Śevvây-kka(kki)[la]mai[ya(yu)]m pû[ru]va-[pa]ksha[t]-
5 tu [tri]tiyaiyum per[ra] Śittirai-nâ[l]

"**In the [2]3rd year** (*of the reign*) **of the emperor of the three worlds, the glorious Kulôttunga-Chôladêva**, who was pleased to take Madurai, Îlam and the crowned head of the Pândya,—on the day of **Chitrâ**, which corresponded to the third *tithi* of the first fortnight and to a **Tuesday** which was the sixteenth solar day of the month of **Kanyâ**"

The date corresponds to **Tuesday, the 12th September A D 1200** The preceding Kanyâ samkrânti took place 20 h 58 m after mean sunrise of Sunday, the 27th August, the first day of the month of **Kanyâ** therefore was Monday, the 28th August, and the 16th day of

[1] Another inscription of the [1]6th year of the same king with apparently the same astronomical details is found in the same temple (No 42 of 1906) But the portion, where the fortnight, the *nakshatra* and the *tithi* may be expected, is damaged What is actually found is [*pû*] . . *miyum Vaydla-kkalamaiyum perra Pû[rattu] nâ[l]*

[2] No 14 of the Government Epigraphist's collection for 1907

[3] Compare the date No 50, above, Vol VI p 283

[4] No. 456 of the Government Epigraphist's collection for 1905

the same month was Tuesday, the 12th September A D 1200 On this day the 3rd *tithi* of the bright half (of Âśvina) *commenced* 7 h 12 m., and the *nakshatra* was Chitrâ, by the equal space system and according to Gaiga for 2 h 38 m , after mean sunrise —There seems no reason why the second *tithi* (*dvitîyasyam*) should not have been quoted in the original date instead of the third (*trtîyasyam*)

F —RAJARAJA III.

154 —In the Jambukêśvara temple near Trichinopoly [1]

1 Svas[ti] śr[î] [||*] [Tri]bhuvanachchakravattigal śrî-[2]Râjarâjadêvarkku yându 24[âvadu[3]] Mid[u]na-nâyarru pûrvva-pakshattu êkâdaśiyum Śani-kkilamaiy[u]m perra [Ś]ôḍi-nâl

"In the 24th year (*of the reign*) of the emperor of the three worlds, the glorious **Râjarâjadêva**,—on the day of **Svâti**, which corresponded to a **Saturday** and to the eleventh *tithi* of the first fortnight of the month of **Mithuna**"

The reign of Râjarâja III has been found to commence[4] between (approximately) the 27th June and the 10th July A D 1216 This date of the 24th year corresponds to **Saturday, the 2nd June A D 1240**, which was the 9th day of the month of Mithuna, and on which the 11th *tithi* of the bright half (of Jyaishtha) ended 3 h 37 m , while the *nakshatra* was **Svâti**, by the equal space system for 5 h 55 m., after mean sunrise

155 —In the Jambukêśvara temple near Trichinopoly [5]

1 Svas[ti] śrî [||*] Tribhu[va]nachchakravarttigal śrî-[6]Râjarâjadêvarku yându 2[9[7] âvadu[8]] Tulâ nâyarru-ppûrvva-[pa]kshattu prathamaiyum [Ś]evvây-
2 kilamaiyum perra Śôḍi-nâl

"In the 2[9]th[7] year (*of the reign*) of the emperor of the three worlds, the glorious **Râjarâjadêva**,—on the day of **Svâti**, which corresponded to a **Tuesday** and to the first *tithi* of the first fortnight of the month of **Tulâ**"

The date, for the 29th year, regularly corresponds to **Tuesday, the 4th October A D 1244**, which was the 7th day of the month of **Tulâ**, and on which the first *tithi* of the bright half (of Kârttika) ended 12 h 58 m , while the *nakshatra* was **Svâti**, by the equal space system for 15 h 46 m , and according to Garga for 3 h 17 m , after mean sunrise —For the 26th year of the reign of Râjaraja III the date would be incorrect

156 —In the Jambukêśvara temple near Trichinopoly [9]

1 Svast[i] śrî [||*] Tribhu[va]nachcha[kra]vattigal śrî-[10]Râjarâjadêvarku yându 2[9[10]âvadu[10]] Tulâ-nâyarru pûrvva-pakshattu prathamaiyum Śevvây-
kka(kki)[la]maiyum perra Ś[ôḍ]i-nâl

"In the 2[9]th[10] year (*of the reign*) of the emperor of the three worlds, the glorious **Râjarâjadêva**,—on the day of **Svâti**, which corresponded to a **Tuesday** and to the first *tithi* of the first fortnight of the month of **Tulâ**"

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[1] No 508 of the Government Epigraphist's collection for 1905

[2] This name consists of two abbreviations for the word *râja* placed side by side.

[3] This word seems to be denoted by a flourish added to the second figure of the regnal year

[4] See above, Vol VIII p 260

[5] No 501 of the Government Epigraphist's collection for 1905

[6] This name consists of two abbreviations for the word *râja* placed side by side

[7] The second figure of the date might also be 6

[8] This word seems to be denoted by a flourish added to the second figure of the regnal year.

[9] No 503 of the Government Epigraphist's collection for 1905.

[10] See the notes on the preceding date

The date is identical with the preceding date, and corresponds therefore to **Tuesday, the 4th October A.D. 1244.**

157 —In the Jambukêśvara temple near Trichinopoly [1]

1 Svast[i] śr[î] [||*] Tr[i]bhuvanachchakravatt[i]gal śr[î]-[2]Râjarâjadêvarku [y]âṇdu 2[9 âvadu][3] Kumbha-nayaṟṟu ppû[r]vva-paksnattu navamiyum Tingat-kiḻa[m]aiyum peṟṟa Urôśan[i]-nâl.

"In the 2[9]th year (*of the reign*) of the emperor of the three worlds, the glorious **Râjarâjadêva**,— on the day of **Rôhinî**, which corresponded to a **Monday** and to the ninth *tithi* of the first fortnight of the month of **Kumbha**"

The date corresponds to **Monday, the 6th February A D 1245**, which was the 14th day of the month of **Kumbha**, and on which the 9th *tithi* of the bright half (of Phâlguna) *commenced* 1 h 12 m , while the *nakshatra* was **Rôhinî**, by the equal space system and according to Garga for 7 h. 53 m., and by the Brahma-siddhânta for 7 h 13 m , after mean sunrise.

158 — In the Jambukêśvara temple near Trichinopoly [4]

1 Svast[i] śr[î] [||*] Tr[i]bhuvanachchakravatt[i]gal śr[î]-[2]Râjarâjadê[va]ṟku [y]âṇdu 2[9âvadu][3] Kumbha nâyarru-ppûrvva-pakshattu navam[i]yum Tingat-k[i]ḻa[m]aiyum peṟṟa Urôśan[i]-nâl

"In the 2[9]th year (*of the reign*) of the emperor of the three worlds, the glorious **Râjarâjadêva**,—on the day of **Rôhinî**, which corresponded to a **Monday** and to the ninth *tithi* of the first fortnight of the month of **Kumbha**"

The date is identical with the preceding date, and corresponds therefore to **Monday, the 6th February A D 1245**

G — PERUNJINGADEVA.

159 —In the Jambunâtha temple at Jambai [5]

1 Svastu śr[î] [||*] Śa[galabu]vanachchakkaravattigal śrî-kô-Pperu[ñ]ṉgadêva[ṟ]ku yâṇḍu 16vadu Danu-nâyaṟṟu pû[rvva-pakshattu] trayôdaś[i]yum Tingat-k[i]ḻamaiyu[m*] peṟṟa Urôśan[i]-[6]nâl

"In the 16th year (*of the reign*) of the emperor of all worlds, the glorious king **Peruñṉgadêva**,— on the day of **Rôhinî**, which corresponded to a **Monday** and to the thirteenth *tithi* of the first [fortnight] of the month of **Dhanus**"

Above, Vol VII p 165, I have found that the reign of Peruñṉgadêva commenced between (approximately) the 11th February and the 30th July A D 1243 This date, of his 16th year, corresponds to **Monday, the 9th December A D 1258**, which was the 14th day of the month of **Dhanus**, and on which the 13th *tithi* of the bright half (of Pausha) *commenced* 7 h 48 m., while the *nakshatra* was **Rôhinî**, by the Brahma-siddhânta the whole day, according to Garga *from* 1 h 19 m , and by the equal space system *from* 13 h 8 m , after mean sunrise —Instead of the 13th, I should have expected the 12th *tithi* to have been quoted, especially as, joined with Rôhinî, this *tithi* is a *mahâ-dvâdaśî* (*pâpa-nâśinî*)

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[1] No 500 of the Government Epigraphist's collection for 1905

[2] This name consists of two abbreviations for the word *râja* placed side by side

[3] This word seems to be denoted by a flourish added to the second figure of the regnal year

[4] No 62 of the Government Epigraphist's collection for 1903

[5] No 96 of the Government Epigraphist's collection for 1906

[6] The syllables *śan*[*] are repeated by mistake in the original

160 — In the Grâmârdhanâthêśvara temple at Elvânâśûr.[1]

1 Svasti śrî [||*] . . . . . Śagalabuvanachchakkaravattigal
śrî-kô=[2]Pparuñ-
2 jingadêvarkku yâṇdu muppadâvadu Tulâ-nâyarru apara-pakshattu
3 tri(tṛi)tîyaiyum Tinga[l]-kiḻamaiyum perra Kâttigai nal

"**In the thirtieth year** (*of the reign*) **of the emperor of all worlds, the glorious king Peruñjingadêva,**— on the day of Kṛittikâ, which corresponded to a **Monday** and to the third *tithi* of the second fortnight of the month of **Tulâ**"

The date corresponds to **Monday, the 10th October A D 1272,** which was the 13th day of the month of Tulâ, and on which the 3rd *tithi* of the dark half (of Âśvina) *commenced* 6 h 40 m , while the *nakshatra* was Kṛittikâ, by the equal space system for 13 h 47 m , by the Brahma-siddhânta for 0 h 39 m , and according to Garga for 1 h 58 m , after mean sunrise

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A LIST OF THE DATES OF CHOLA KINGS HITHERTO EXAMINED.

A —Parântaka I Parakêsarivarman

(Between the 15th January and the 25th July A D 907.)

No 101 (Vol VIII p 261) —Year 36, Kaliyuga 4044 (current) Saturday, the 14th January A D 943

No 55 (Vol VII. p 1) —Year 40 Saturday, the 25th July A D 946

B —Râjarâja I Râjakêsarivarman

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

No. 137 (Vol IX p 207) —Year 5 Sunday, the 1st December A D 989.

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

No 61 (Vol. VII p 169) —Year 11 Sunday, the 14th June A D 996

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 [3]

No 138 (Vol IX p 208) —Year 16 Monday, the 23rd September A D 1000.

No 139 (Vol IX p 208) – Year 16 Sunday, the 13th October A D 1000

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

No 140 (Vol IX p 208) —Year 24, Saturday, the 6th November A D 1008 [4]

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

C —Râjêndra-Chôḻa I Parakêsarivarman.

(Between the 27th March and the 7th July A D 1012)

No 102 (Vol VIII p 261) —Year 5 Tuesday, the 26th March A D 1017

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), Śaka 954 Monday, the 23rd October A D 1032

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[1] No 159 of the Government Epigraphist's collection for 1906

[2] Read "*Pperuñjinga*"

[3] In the original the week day is wrongly given as Thursday

[4] The week-day is wrongly given as Wednesday

No 33 (Vol VI p. 21) —Year 22, Śaka 955 Sunday, the 25th November A.D. 1033
No 34 (Vol. VI. p 22).—Year 26, Śaka 959 The date is incorrect
No 62 (Vol. VII. p 169) —Year 31 Friday, the 23rd July A D. 1042 [1]

D —Râjâdhirâja I. Râjakêsarivarman.

(Between the 15th March and the 3rd December A D. 1018)

No 15 (Vol IV p 218) —Year [3]2 (for 22) Thursday, the 22nd November A.D 1039.
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 [2]
No. 11 (Vol IV. p 216) —Year 30 Śaka 970 (current) The date does not admit of exact verification.
No 35 (Vol VI. p 22) —Year 35 . Śaka 975 —probably Sunday, the 23rd May A.D 1053.[3]

E —Râjêndradêva Parakêsarivarman [4]

(The 28th May A. D. 1052)

No 38 (Vol VI p 24).—The 82nd day of year 4 Thursday, the 17th August A.D. 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 exact verification.

F —Vîrarâjêndra Râjakêsarivarman [5]

(Between the 11th September A D 1062 and the 10th September A D 1063)

Vol. VII. p 9. —Year 5 Monday, the 10th September A D 1067

G —Kulôttunga-Chôla I Râjakêsarivarman (Râjêndra-Chôla II.)

(Between the 14th March and the 8th October A D 1070.)

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.[6]
No 63 (Vol VII p. 170) —Year 16 Thursday, the 12th March A D. 1086
No 6 (Vol IV p 70) —Year 37, Śaka 1030 (for 1028 ?) The date does not admit of exact 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
No 40 (Vol VI p. 279).—Year 45, Śaka 1036 · Wednesday, the 9th December A D 1114.
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 [7]

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[1] The *nakshatra* quoted is intrinsically wrong.
[2] The 2nd *tithi* is wrongly quoted instead of the 3rd.
[3] The 13th *tithi* has probably been wrongly quoted instead of the 3rd.
[4] In No 37 surnamed Râjakêsarivarman
[5] No 273 of the Government Epigraphist's collection for 1904 contains a date of the 7th year of this king and of Śaka 991 expired (=A D. 1069 70)
[6] The month Mâgha is wrongly quoted instead of Phâlguna
[7] In No 28 the 12th *tithi* is wrongly quoted instead of the 2nd which is correctly given in No 20.

H —Vikrama-Chôḷa 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.
Nos 103 and 104 (Vol. VIII p 262).—Year 4 Wednesday, the 10th 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 [1]
No 141 (Vol IX p 209) —Year 6 Wednesday, the 7th November A D 1123
No 84 (Vol VIII p. 1) —Year 7 Thursday, the 7th August A D. 1124.
No 105 (Vol VIII p. 263) —Year 8 Tuesday, the 18th August A D 1125
No 42 (Vol VI p 280) —Year 9, Śaka 1049 the 27th May A D 1127 [2]
No 59 (Vol. VII p 5) —Year 10 Sunday, the 15th April, or Saturday, the 14th April A D. 1128 [3]
No 64 (Vol. VII p. 170) —Year 11 Wednesday, the 19th December A D 1128
No 58 (Vol VII p 4) —Year 11 Saturday, the 5th January A D 1129
No. 65 (Vol VII p 171) —Year 15 The date does not admit of verification
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

I —Kulôttunga-Chôḍa II [4]

Vol VII p. 9 —Śaka 1056 (for 1065) the 24th March A.D 1143

J —Râjarâja II Parakêsarivarman.

(Between the 6th April and the 11th July A D. 1146)

No 85 (Vol VIII p 2).—Year 4 Wednesday, the 23rd November A D 1149.
No 86 (Vol VIII p 2) —Year 6 Thursday, the 24th January A D 1152
No 89 (Vol. VIII p 3) —Year 6 Thursday, the 14th February A D 1152 [5]
No 87 (Vol. VIII p 2) —Year 12. Wednesday, the 26th March A D 1158
No 88 (Vol. VIII. p 3) —Year 15 · Thursday, the 12th January A D 1161
No. 144 (Vol IX p 210) —Year 15 Monday, the 6th March A D 1161 [6]
No 142 (Vol IX p 209).—Year 15 Wednesday, the 5th April A D 1161
No 106 (Vol VIII p 263) —Year opposite to 16 Wednesday, the 11th July A.D, 1162.
No. 143 (Vol. IX p. 209) —Year 17. Sunday, the 2nd December A D 1162

K —Râjâdhirâja II. Râjakêsarivarman.

(Between the 26th February and the 30th March A D. 1163)

No 145 (Vol IX p 210) —Year 2 Monday, the 30th March A D 1164.
No 146 (Vol IX. p 211).—Year 8 Monday, the 10th August A D 1170
No 147 (Vol. IX. p 211).—Year 10 Tuesday, the 27th February A D 1173
No 148 (Vol. IX p 212).—Year 11 Wednesday, the 15th August A D. 1173
No. 149 (Vol IX. p 212) —Year 13 (for 19 ?) · Wednesday, the 8th July A D 1181 (?).

[1] The 7th *tithi* is wrongly quoted instead of the 8th
[2] The year Plava is wrongly quoted instead of Plavanga
[3] In the original date either the *nakshatra* or the week-day is quoted incorrectly.
[4] Perhaps identical with Kulôttunga Chôḍa II Râjakêsarivarman, of whom I possess unpublished dates of the regnal years 4, 10, 14 and 15
[5] The month of Mina is wrongly quoted instead of Kumbha
[6] The 5th *tithi* is wrongly quoted instead of the 7th

L.—Kulôttunga-Chôḷa III. Parakêsarivarman (Virarâjêndra-Chôla,[1] Tribhuvanavîra[2])

(Between the 6th and the 8th July A D 1178)

No. 66 (Vol VII p 171) —Year 3 Monday, the 11th August A D 1180[3]
No 67 (Vol VII p. 171) —Year 3 the date is incorrect
No 107 (Vol VIII p 264) —Year 4 Thursday, the 11th March A D 1182
No 150 (Vol IX p 213) —Year 6 Monday, the 16th January A D. 1184
Nos 108 and 109 (Vol VIII p 264) —Year 6 Thursday, the 5th July A D 1184.[4]
No. 68 (Vol. VII p. 172) —Year 7. Wednesday, the 22nd August A D 1184.
No 23 (Vol IV p 264) —Year 8 Monday, the 8th July A D 1185
No 90 (Vol VIII. p 4) —Year 10 Tuesday, the 5th January A D 1188[5]
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[6]
No 110 (Vol VIII p 265) —Year 16 Monday, the 17th January A D 1194.
No 151 (Vol IX. p 213).—Year 16 Thursday, the 31st March A.D 1194
No 24 (Vol IV. p 265) —Year 16 Saturday, the 4th June A D 1194[7]
No. 69 (Vol VII p 172) —Year 17 Monday, the 13th February A D. 1195.
No 70 (Vol VII. p. 172) —Year 17 Thursday, the 8th June A D 1195.
No. 152 (Vol IX p 214).—Year 18 Saturday, the 3rd February A D 1196[8]
No 71 (Vol VII. p 173) —Year 19 Monday, the 2nd September A D 1196[9]
No 17 (Vol IV. p 219).—Year 19 Tuesday, the 12th November A.D 1196.
No 72 (Vol VII p 173) —Year 19 Wednesday, the 30th April A D. 1197
No 16 (Vol IV p 219) —Year 19 (for 20), Śaka 1119. Friday, the 21st November A.D. 1197[10]
No 111 (Vol VIII p 265) —Year 20 Sunday, the 3rd May A D 1198[11]
No 31 (Vol V p. 199) —Year 20 The date is quite incorrect
No 73 (Vol VII p 174) —Year 21 Wednesday, the 7th April A D 1199
No 74 (Vol VII p 174) —Year 21 Saturday, the 10th April 1199[12]
No 153 (Vol IX p 214).—Year 23 Tuesday, the 12th September A D 1200
No 112 (Vol. VIII p 265) —Year 23 Monday, the 6th November A D 1200
No 113 (Vol VIII. p. 266) —Year 25 Wednesday, the 24th July A D 1202[13]
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 114 (Vol VIII p 266) —Year 32 Monday, the 21st December A.D. 1209[14]
No 18 (Vol IV p 220) —Year 34 Monday, the 19th September A D. 1211.
No. 91 (Vol VIII p 4) —Year 35 Sunday, the 2nd June A D 1213
No 92 (Vol VIII p 4) —Year 36 Monday, the 14th April A D 1214

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[1] This name occurs in the dates of the 6th and 7th years
[2] This name occurs in the dates from the 32nd to the 39th year
[3] I now take this to be the proper equivalent of the date
[4] The 12th *tithi* is wrongly quoted instead of the 11th
[5] The second fortnight is wrongly quoted instead of the first
[6] The first fortnight is wrongly quoted instead of the second
[7] The 4th *tithi* is wrongly quoted instead of the 14th
[8] The *nakshatra* Pûrva Phalgunî is wrongly quoted instead of Pûrva-Bhadrapadâ
[9] The *nakshatra* quoted is intrinsically wrong
[10] The 15th solar day is wrongly quoted instead of the 25th
[11] The *nakshatra* Uttarâshâḍhâ is wrongly quoted instead of Uttara-Bhadrapadâ
[12] The month of Rishabha is wrongly quoted instead of Mêsha.
[13] The 5th *tithi* is wrongly quoted instead of the 4th
[14] The 9th *tithi* is wrongly quoted instead of the 8th.

No 93 (Vol VIII p 5) —Year 37 Monday, the 17th November A D 1214
No 30 (Vol V p 199) —Year 37 Sunday, the 7th June A D 1215
No 94 (Vol VIII p 5) —Year 39 Wednesday, the 25th January A D 1217

M —Râjarâja III Râjakêsarivarman [1]

(Between the 27th June and the 10th July A D 1216)

No 115 (Vol VIII p 267) —Year 2 Monday, the 29th January A D 1218
No 75 (Vol VII p 174) —Year 4 Monday, the 22nd June A D 1220
No 76 (Vol VII p 175) —Year 5 Wednesday, the 19th August A D 1220 [2]
No 77 (Vol VII p 175) —Year opposite to 6 Thursday, the 13th October A D 1222
No 95 (Vol VIII p 6) —Year opposite to 8 Monday, the 7th October A D 1224 [3]
No 116 (Vol VIII p 267) —Year opposite to 8 Sunday, the 23rd February A D 1225 [4]
No 117 (Vol VIII p 267) —Year 10 Friday, the 17th April A D 1226
No 78 (Vol VII p 175) —Year 10 Tuesday, the 21st April A D 1226
No 118 (Vol VIII p 268) —Year 12 Monday, the 2nd August A D 1227
No 119 (Vol VIII p 268) —Year 16 Thursday, the 10th July A D 1231
No 120 (Vol VIII p 268) —Year 16 Saturday, the 22nd May A D 1232
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 121 (Vol VIII, p 269) —Year 18 Sunday, the 13th November A D 1233
No 48 (Vol VI p 282) —Year 18 Wednesday, the 7th December A D 1233
No 122 (Vol VIII p 269) —Year 18 Sunday, the 25th December A D 1233
No 49 (Vol VI p 283) —Year 18 Monday, the 2nd January A D 1234
No 123 (Vol VIII p 269) —Year 19 (for 18) Sunday, the 11th June A D 1234,
No 50 (Vol VI p 283) —Year 19 probably Sunday, the 13th August A D 1234 [5]
No. 124 (Vol VIII p 270) —Year 19 Sunday, the 5th November A D 1234
No 125 (Vol VIII p 270) —Year 19 Thursday, the 25th January A D 1235
No 128 (Vol VIII p 271) —Year 27 (?, for 21) Monday, the 12th January A D 1237 [6]
No 51 (Vol VI p 284) —Year 22 Tuesday, the 16th March A D 1238 [7]
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
No. 154 (Vol IX p 215) —Year 24 Saturday, the 2nd June A D 1240
No 126 (Vol VIII p 270) —Year opposite to 24 Saturday, the 12th January A D. 1241
No 127 (Vol VIII p 271) —Year 27 Wednesday, the 30th July A D 1242
Nos 155 and 156 (Vol IX p 215) —Year 29 Tuesday, the 4th October A D 1244
Nos 157 and 158 (Vol IX p 216).—Year 29 Monday, the 6th February A D 1245
No 129 (Vol VIII p 271) —Year 29 Monday, the 26th June A D 1245
No 130 (Vol VIII p 272) —Year 30 Sunday, the 17th December A D 1245.[8]

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[1] This surname occurs only in the date No 45

[2] The 5th *tithi* may have been quoted erroneously instead of the 4th

[3] The 9th *tithi* is wrongly quoted instead of the 8th

[4] [The last day of] the month of Kumbha has been quoted erroneously instead of [the first day of] the immediately following month of Mîna

[5] In the original date either the *nakshatra* Uttarattâdi (Uttara Bhadrapadâ) has been wrongly quoted instead of Uttiram (Uttara Phalgunî), or the first fortnight instead of the second

[6] If the published reading of the original date is correct, the second fortnight has been wrongly quoted instead of the first

[7] The 4th *tithi* is wrongly quoted instead of the 14th

[8] The 13th *tithi* is wrongly quoted instead of the 12th

No 96 (Vol VIII. p 6) —Year 32 Friday, the 7th February A D 1248
No 97 (Vol VIII p. 6).—Year 32 Wednesday, the 22nd April A.D. 1248

N —Rājêndra-Chôḷa III.

(Between the 21st March and the 20th April A D. 1246)

No 79 (Vol VII p 175) —Year 3 Saturday, the 20th March A D 1249
No 98 (Vol. VIII p 6) —Year 4 Sunday, the 12th September A D 1249
No 131 (Vol VIII p 272) —Year 4 Wednesday, the 5th January A D 1250.
No 80 (Vol VII p 176) —Year 7 Wednesday, the 25th December A D 1252
No 83 (Vol VII p 177) —Year opposite to 7 The date is intrinsically wrong.
No 132 (Vol VIII p 272).—Year 9 Tuesday, the 12th January A D. 1255.
No 133 (Vol VIII p. 273) —Year opposite to 11 Monday, the 9th July A D 1257
No 134 (Vol VIII p 273) —Year 16 (for 17) Monday, the 1st May A D 1262
No 135 (Vol VIII p 273) —Year 18 Wednesday, the 2nd January A D 1264[1]
No 136 (Vol VIII p 274).—Year 20 Wednesday, the 20th January A D 1266.
No 81 (Vol VII p 176) —Year 21 Wednesday, the 30th June A D 1266
No 99 (Vol VIII p 7) —Year 22 Wednesday, the 20th April A D 1267.
No 82 (Vol VII p 177) —Year 22 Sunday, the 8th May A D 1267

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O —Perumāṇaṅgadêva.

(Between the 11th February and the 30th July A.D. 1243.)

Vol VII p 164, B.—Year 7 Friday, the 30th July A D 1249
No 159 (Vol IX p 216) —Year 16 Monday, the 9th December A D 1258
Vol. VII p 164, A —Year 18, Śaka 1182 Sunday, the 31st October A D 1260
No 160 (Vol. IX p 217) —Year 30 Monday, the 10th October A D 1272
Vol. VII p 165, D —Year 31 Saturday, the 10th February A D 1274

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P.—Tribhuvanavîra-Chôḷadêva.

(Between the 24th August A D 1331 and the 23rd August A.D 1332)

No 100 (Vol VIII p 7) —Year 11 Friday, the 23rd August A D 1342.

No 30 —DATES OF PANDYA KINGS.

BY THE LATE PROFESSOR F KIELHORN, C I E, GÖTTINGEN.

(*Continued from Vol. VIII. page 283*)

From the numerous **dates of Pāndya kings** sent to me by Rai Bahadur V Venkayya, I here give five (Nos 63-67), the European equivalents of which may be given with certainty The remaining dates must wait till more dates of the kings to whom they belong have been discovered Of those here published, Nos 64 and 66 are valuable inasmuch as, taken together with previously published dates, they show that **Māṛavarman Kulaśêkhara I. commenced to reign between (approximately) the 2nd and the 27th June A D 1268,** and **Māṛavarman Kulaśêkhara II. between (approximately) the 6th and the 29th March A.D 1314.**

[1] The second fortnight is wrongly quoted instead of the first.

In a postscript I give a date of a king **Râjakêsarivarman Vira-Pâṇḍya**, according to Mr Venkayya a ruler of Kongu, which quotes both the Śaka year 1202 and the regnal year 15, both given in words This date is of considerable interest, because my calculations prove its meaning to be this, that the day of the date fell in the 15th year of the king's reign **which (reign) commenced in the Śaka year 1202** (and not, that the day of the date itself fell in the Śaka year 1202) The date thus suggests another point of doubt and uncertainty regarding the interpretation of dates that do not contain sufficient *data* for exact verification, even when at first sight such doubt seems to be out of the question

At the end of this article also I give a list of all published dates of Pândya kings that have been examined by me, with approximate statements of the time when each king commenced to reign

A —MARAVARMAN SUNDARA-PANDYA II.

63.—In the rock-cut Śiva temple at Tirumaiyam [1]

1 Svasti śrî [||*] Kô Mâṟapanmar=âna Tribhuvanachchakkravattigal śrî-Sundara-Pândiya-dêvaṟku yâṇḍu 7vaḍa [Riśha]bha-[nâyi]ṟṟu=ppadinm[û]nâṉ=diyadiyum pûrvva-[2] mikshattu daśamiyum Nâyirru-kkila-[3]

2 mai[yu]m peṟ[ra*] U[tti]rattu nâl

"**In the 7th year** (*of the reign*) of king **Mâravarman** *alias* **the emperor of the three worlds, the glorious Sundara-Pândyadêva, —** on the day of **Uttara-Phalguni**, which corresponded to a **Sunday**, to the tenth *tithi* of the first fortnight and to the thirteenth solar day of the month of **Ṛishabha**"

I have previously found [4] that the reign of Mâravarman Sundara-Pâṇḍya II commenced between (approximately) the 15th June A D. 1238 and the 18th January A D 1239 This date of his 7th year regularly corresponds to **Sunday, the 7th May A D 1245** The preceding Vrishabha-samkrânti took place 0 h 4 m. after mean sunrise of Tuesday, the 25th April A D 1245, which was the first day of the month of **Vrishabha**, and the 13th day of the same month therefore was Sunday, the 7th May A D 1245 On this day the 10th *tithi* of the bright half (of Jyaishtha) *commenced* 0 h. 43 m , and the *nakshatra* was **Uttara-Phalguni**, by the equal space system and according to Garga for 19 h 42 m , and by the Brahma-siddhanta for 16 h 25 m , after mean sunrise

For the reign of Mâṟavarman Sundara-Pândya I. the date would be quite incorrect.

B —MARAVARMAN KULASEKHARA I.

64.—In the Arjunêśvara temple at Kiladi [6]

1 Svasti śrî [||*] Kô Mâṟava[rmma]ṉ=âna Ti[ṟ]bhuvanachcha[ka]ṟavattigal[7] [em]mandalamun=gond-aruliya śr[î]-Kulaśêkharadêvaṟkku [yâ]ṇḍu 23vaḍu Mith[u]na-nâyaṟṟu 6 ti[8] pûrvva-pakshattu [tri]t[î]ya[yum] Vell[i]-kk[i]ḻamaiyum peṟṟa Pûśattu nâl

"**In the 23rd year** (*of the reign*) **of king Mâravarman** *alias* **the emperor of the three worlds, the glorious Kulaśêkharadêva**, who was pleased to take every country,— on the day of **Pushya**, which corresponded to a **Friday** and to the third *tithi* of the first fortnight (and) to the 6th solar day of the month of **Mithuna**"

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[1] No 387 of the Government Epigraphist's collection for 1906

[2] Read *pakshattu*

[3] The whole of this line is engraved over an erasure

[4] See above Vol VI p 305

[5] *I e* the *tithi* of the *Daśaharâ*

[6] No 447 of the Government Epigraphist's collection for 1906

[7] Read *°chakra°*

[8] The syllable *ti* he e stands for *tvaḍi*

I have previously found[1] that the reign of Mâravarman Kulaśêkhara I commenced between (approximately) the 19th March and the 27th June A D 1268 This date of his 23rd year regularly corresponds to Friday, the 1st June A D 1291 The preceding Mithuna-samkrânti took place 7 h 10 m after mean sunrise of Sunday, the 27th May A D 1291, which was the first day of the month of Mithuna; and the 6th day of the same month therefore was Friday, the 1st June A D 1291 On this day the 3rd *tithi* of the bright half (of the first Âshâdha) ended 3 h 3 m., and the *nakshatra* was Pushya, by the equal space system and according to Garga for 14 h 27 m, and by the Brahma-siddhânta for 12 h 29 m, after mean sunrise.

The date reduces the period, during which **Mâravarman Kulaśêkhara I. must have commenced to reign**, to the time from (approximately) the 2nd to the 27th June A.D. 1268

65.—In the Arjunêśvara temple at Kiḷadi.[2]

1 Svasti śrî [||*] . . . śrî-kô Mâṟapanmar=âna Tribhuvanachchakavattiga[ḷ][3] e]mmandalamun=gon[d-a]ruḷiya śrî-Kulaśêgaradêvaṟku yându 30vadin edṟâm=ându Ka[r]kkataka-nâyaṟṟu 8 ti[4]m apara-pakshattu ê[k]âda[śi]yum peṟṟa Rôhin[ɪ]-nâl.

"**In the year opposite the 30th year** (*of the reign*) **of the glorious king Mâravarman** *alias* **the emperor of the three worlds, the glorious Kulaśêkharadêva,** who was pleased to take every country,— on the day of Rôhinî, which corresponded to the eleventh *tithi* of the second fortnight and to the 8th solar day of the month of **Karkataka.**"

For the year opposite the 30th, *i e* for the 31st year, of Mâravarman Kulaśêkhara I this date regularly corresponds to **[Saturday], the 5th July A D. 1298.** The preceding Karkataka-samkrânti took place 17 h 19 m after mean sunrise of Friday, the 27th June A D 1298 The first day of the month of **Karkataka** therefore was Saturday, the 28th June, and the 8th day of the same month was Saturday, the 5th July A D 1298 On this day the 11th *tithi* of the dark half (of Âshâdha) ended 18 h 55 m, and the *nakshatra* was **Rôhinî,** by the equal space system and according to Garga for 23 h 38 m, and by the Brahma-siddhânta for 22 h 59 m., after mean sunrise.

C.—MARAVARMAN KULASEKHARA II

66.—In the Bhûmîśvara temple at Gudimallûr[5]

1 Svasti[6] [śrî] [||*] Kô Mârapanmar Ti[ru]buvanachchakkaravaṟ[ṭ]ti śrî-Kula-[ś]êgaradêvaṟku yandu 12[âvadu][7] paṉṉ[ɪ]ran[ḍâva]du [M]êsha-nâyaṟṟu pupu[ru]va [8]pakshattu chatutteśiyum Vellî-kkiḻamaiyum peṟṟa Avittat[tu n]âl.

"**In the 12th—twelfth—year** (*of the reign*) **of king Mâravarman** (*alias*) **the emperor of the three worlds, the glorious Kulaśêkharadêva,**—on the day of **Dhanishṭhâ,** which corresponded to a **Friday** and to the fourteenth *tithi* of the first fortnight of the month of **Mêsha**"

This date is intrinsically wrong because the *nakshatra* cannot possibly be Dhanishṭhâ on the 14th *tithi* of a first fortnight in the month of Mêsha Irrespectively of the *nakshatra*

[1] See above, Vol VIII p 278
[2] No 449 of the Government Epigraphist's collection for 1906
[3] Read °*chakra*° [4] The syllable *ti* here stands for *tiyadiyu*
[5] No 419 of the Government Epigraphist's collection for 1905.
[6] Read *svasti*
[7] The word *âvadu* seems to be denoted by a flourish added to 2
[8] Read *pûrva*-

the date would be wrong for the 12th year of the reign of Mâṟavarman Kulaśêkhara I But for the 12th year of the reign of Maṟavarman Kulaśêkhara II (which has been found [1] to commence between approximately the 6th March and the 23rd July A D 1314) the date would regularly correspond to **Friday, the 29th March A D 1325**, which was the 4th day of the month of **Mêsha**, and on which the 14th *tithi* of the bright half (of Chaitra) ended 7 h 9 m, while the *nakshatra* was **Hasta**, by the equal space system and according to Ganga for 10 h 30 m and by the Brahma siddhânta for 7 h 13 m, after mean sunrise —I have no doubt that this is the true equivalent of the date and that the concluding words of the original date ought to be *Attattu nâl*, 'the day of Hasta," instead of *Aruttattu nâl*

The date would prove that **Mâravarman Kulaśekhara II. could not have commenced to reign later than (approximately) the 29th March A D 1314**

D — JATAVARMAN PARAKRAMA-PANDYA

67 —In the Satyagirinâtha-Perumâl temple at Tirumaiyam [2]

1 Svasti śrî [||*] Śrî-ko-[Chchadai]panmai=âna Ti[ṟ]buvanaśa[kra]vatti[ṟ]gal śri[ṟ]
Pai[ṟ]kk[ṟ]iama-Pâ[ndiyade]varkku [a]ndu 5vad[in]
2 edir 7vadu -n[a]yaṟu apara pakshattu dvâdaśiyum Nayaṟu kk[ṟ]-
ḷamaiyum perṟa Uttarâdattu nâl

"In the 7th (year) opposite the 5th year (*of the reign*) of the glorious king [Jatâ]-varman *alias* the emperor of the three worlds, the glorious Parakrama-Pandyadeva,—on the day of Uttarasnadha, which corresponded to a Sunday and to the twelfth *tithi* of the second fortnight of the month of "

I have previously found [3] that Jatâvarman Parâkrama Pandya commenced to reign between (approximately) the 10th January A D 1357 and the 9th January A D 1358 This date of the 7th opposite the 5th year, *i e* of the 12th year of his reign, undoubtedly corresponds to **Sunday, the 4th February A D 1358**, which was the 11th day of the month of [Kumbha], and on which the 12th *tithi* of the dark half (of Mâgha) ended 21 h 7 m after mean sunrise, while the *nakshatra* was Uttarashâdhâ, by the Brahma-siddhanta and according to Garga the whole day, and by the equal space system *from* 6 h 34 m after mean sunrise

The date shows that **Jatâvarman Parâkrama-Pândya could not have commenced to reign before (approximately) the 5th February A D 1357**

POSTSCRIPT

RAJAKESARIVARMAN VIRA-PANDYA [4]

In the Kariyamânikka-Perumâl temple at Vijayamangalam [5]

1 Svasti śrî [||*] Nanmangalañ=ṟrakka [||*] [Śaga]ṟ-yându âyiratt-iru-nûṟṟ-ṟandil
[kô]v=[ṟâ]śa[k]śaripa[ṟ]mai=âna [Tri]bhuvanachcha[kravat]-
2 tigal śrî-Vîra-Pandiyadêvarku yându pa[di]nañjâvadu [6]Tu[l]â-nâyaṟu apara-
pakshattu=[7]Ttingat-kilamaiy[u]m daśamiyum pe[ṟṟa] Ut[t]ṟattu n[â]l

[1] See above, Vol VI p. 315

[2] No 395 of the Government Epigraphist's collection for 1906

[3] See above, Vol VII p 17

[4] This king is neither a Pâṇḍya nor a Chôḷa, but a ruler of Kongu, see Rai Bahadur V Venkayya's *Annual Report* for 1905 06, page 79

[5] No 544 of the Government Epigraphist's collection for 1905

[6] The *akshara tu* is engraved above the line

[7] The guttural *n* is engraved above the line

"In the Śaka year one thousand two hundred and two, the fifteenth year (*of the reign*) of king [Râ]jakêsarivarman *alias* the emperor of the three worlds, the glorious Vîra-Pândyadêva,—on the day of Uttara-Phalgunî, which corresponded to the tenth *tithi* and to a **Monday** of the second fortnight of the month of Tulâ"

The meaning of this date would naturally be taken to be that the day of the date fell both in the 15th year of the king's reign and in the Śaka year 1202, either current or expired, but for either of these Śaka years the date would be incorrect

For the current Śaka year 1202 the date might be taken to correspond to **Monday**, the 2nd October A D 1279, which was the 4th day of the month of Tulâ, and on which the 10th *tithi* of the dark half (of Âśvina) ended 2 h 37 m after mean sunrise But the *nakshatras* on this day were Maghâ and Pûrva-Phalgunî

For the expired Śaka year 1202 it would correspond to Saturday, the 19th October A D. 1280, which was the 22nd day of the month of Tulâ, and on which the 10th *tithi* of the dark half (of Âśvina) ended 18 h 25 m, while the *nakshatra* was Pûrva-Phalgunî, by the Brahma-siddhânta for 11 h 10 m, according to Garga for 15 h 46 m, and by the equal space system *from* 3 h. 17 m, after mean sunrise

The date would be incorrect also for the Śaka year 1200 (current or expired) and for all years down to Śaka 1214 expired It would be correct for **Śaka 1215 expired (= 1216 current)**, For this year it would correspond to **Monday, the 26th October A D. 1293**, which was the 29th day of the month of **Tulâ**, and on which the 10th *tithi* of the dark half (of Kârttika) ended 6 h 52 m. after mean sunrise, while the *nakshatra* by all systems was **Uttara-Phalgunî** during the whole of the day

I have no doubt that Monday, the 26th October A D 1293, is the proper equivalent of the date; and, in accordance with this result, I take the true meaning of the original date to be this, that the day of the date fell in the 15th year of **the king's reign which commenced some time during the (current) Śaka year 1202 (= A D. 1279-80)** that is quoted at the beginning of the date For dates that have to be similarly interpreted, I may refer to Nos 261, 262 and 269 of my *Southern List*

A LIST OF THE DATES OF PANDYA KINGS HITHERTO EXAMINED.

A —Jatâvarman Kulaśêkhara

(Between the 30th March and the 29th November A D. 1190)[1]

No 2 (Vol VI p 302) —Year opp to 13 Thursday, the 26th February A D 1204.
No. 1 (Vol VI. p 301) —Year 12 opp. to 13 Saturday, the 29th November A D 1214.
No. 45 (Vol VIII p 275) —Year 13 (for 13 opp. to 13 ?): Thursday, the 6th October A D 1216(?)
No 44 (Vol VIII p 275) —Year 14 opp to 13: Wednesday, the 29th March A D. 1217

B —Mâṟavarman Sundara-Pâṇḍya I.

(Between the 29th March and the 4th September A.D 1216.)

No 6 (Vol VI p 304).—Year 7 Monday, the 13th March A D 1223
No 5 (Vol. VI p. 303) —Year 9 · Friday, the 28th March A D 1225
No 46 (Vol VIII. p 276) —Year 15: Tuesday, the 3rd December A D 1230.

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[1] Or perhaps Between the 7th October and the 29th November A D 1190

No 3 (Vol VI p 302) —Year opp to year opp to 17 Monday, the 4th September A D 1234

No 4 (Vol VI p 303) —Year opp to year opp to 17 Monday, the 19th February A D 1235

C —Mâravarman Sundara-Pândya II

(Between the 15th June A D 1238 and the 18th January A D 1239)

No 63 (Vol IX p 223).—Year 7 Sunday, the 7th May A D 1245

No. 10 (Vol VI p 305) —Year 11 Sunday, the 25th April A.D 1249

Nos 7 and 8 (Vol VI p 304) —Year opp to year opp. to 11 Wednesday, the 18th January A D 1251

No 9 (Vol. VI p 305) —Year opp to year opp to 11, Wednesday, the 14th June A D 1251.[1]

D —Jatâvarman Sundara-Pândya I.

(Between the 20th and the 28th April A D 1251)

No 11 (Vol VI p 306) —Year 2 Thursday, the 27th March A D 1253

No 12 (Vol VI p. 306) —Year 2 Saturday, the 19th April A D 1253

No 13 (Vol VI p. 306) —Year 3 Wednesday, the 29th October A D 1253

No 17 (Vol VI p 307) —Year 7 Sunday, the 7th October A D 1257[2]

No 14 (Vol VI p 307) —Year 9 Tuesday, the 29th April A D 1259

No 15 (Vol VI p. 307) —Year 9 Sunday, the 15th June A D 1259

No 16 (Vol VI p 307) —Year 10 Wednesday, the 28th April A D 1260.

No 18 (Vol VI p 308) —Year 11 Tuesday, the 19th July A D 1261[3]

E —Vira-Pândya.

(Between the 11th November A D 1252 and the 13th July A D 1253)

No 32 (Vol VII. p 11) —Year 7 Sunday, the 13th July A D 1259

No 31 (Vol VII p 10) —Year 15 Thursday, the 10th November A D. 1267.

F.—Mâravarman Kulaśêkhara I.

(Between the 2nd and the 27th June A D 1268)

No 20 (Vol VI p 309) —Year 10 Wednesday, the 5th January A D 1278

No 48 (Vol VIII p 277).—Year 22 Monday, the 27th June A D 1289

No 64 (Vol IX p 223) —Year 23 Friday, the 1st June A D 1291

No 21 (Vol VI. p 309) —Year 26 Wednesday, the 18th November A D. 1293[4]

No 19 (Vol VI p 308) —Year 27 Friday, the 10th December A D 1294.

No 49 (Vol. VIII p 277) —Year 30 Wednesday, the 31st July A D 1297

No 65 (Vol. IX p 224) —Year opp to 30 · Saturday, the 5th July A.D 1298

No 50 (Vol VIII p 277).—Year 34 Saturday, the 8th July A D 1301.[5]

No 51 (Vol VIII p 278) —Year 29 (for 39) Saturday, the 9th July A.D. 1306

No. 22 (Vol. VI. p 310) —Year 40 Saturday, the 24th February A D 1308.

No 47 (Vol. VIII p 276) —Year 40, Śaka 1229 Monday, the 18th March A.D. 1308

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[1] The month of Mina is wrongly quoted instead of Mithuna

[2] In the date, which is intrinsically wrong, the month of Kanyâ is quoted instead of Tulâ

[3] Thursday appears to have been wrongly quoted instead of Tuesday

[4] The 2nd *śaśâ* is wrongly quoted, or misread, instead of the 3rd.

[5] The 3rd *śaśâ* is wrongly quoted instead of the 2nd

G.—Jatâvarman Sundara-Pândya II

(Between the 13th September A D. 1275 and the 15th May A D 1276)

No 25 (Vol VI p. 311) —Year 6 Monday, the 21st July A D 1281.
No 52 (Vol VIII p. 278) —Year 10 Monday, the 23rd July A.D 1285
No 54 (Vol VIII p 279) —Year 12 Wednesday, the 27th August A D 1287 [1]
No 26 (Vol VI p. 311) —Year 12 Friday, the 12th September A D, 1287 [2]
No 53 (Vol VIII p 279) —Year 11 (for 12) Wednesday, the 29th October A D 1287
No 23 (Vol VI p 310).—Year 13 (for 14) Monday, the 1st August A D 1289
No 24 (Vol VI p 310) —Year 13 (for 14) Friday, the 5th August A D 1289.
No 27 (Vol VI p. 312) —Year opp to 14 Monday, the 15th May A D 1290
No. 55 (Vol VIII p 280) —Year 2 opp to 13 Monday, the 28th August A.D 1290 [3]
No 56 (Vol VIII p 280) —Year 9 for 10(?) Friday, the 29th March A D 1286(?) [4]

H.—Mâravarman Kulaśêkhara II.

(Between the 6th and the 28th March A D 1314.)

No 29 (Vol VI p 313) —Year 4 Saturday, the 23rd July A D 1317
No 30 (Vol VI p 313) —Year 5 Monday, the 5th March A D 1319 [5]
No 28 (Vol VI p 312) —Year 8 Saturday, the 14th November A D 1321
No. 66 (Vol IX p 224) —Year 12 Friday, the 29th March A.D 1325 [6]

I.—Mâravarman Parâkrama-Pândya.

(Between the 1st December A D. 1334 and the 1st November A D. 1335.)

No 33 (Vol VII p. 11) —Year 6, Śaka 1262 Wednesday, the 1st November A D 1340
No 34 (Vol VII p 11) —Year 8 (for 18) Friday, the 30th November A.D. 1352.

J —Jaṭâvarman Parâkrama-Pândya.

(Between the 5th February A.D. 1357 and the 9th January A.D. 1358.)

No 67 (Vol IX p 225).—Year 7 opp to 5 Sunday, the 4th February A D 1369.
No. 35 (Vol VII p. 12) —Year 10 opp to 5, Śaka 1293 Friday, the 9th January A.D 1372.

K —Kôṇêraṇmaikondâṇ Vikrama-Pândya.

(Between the 13th January and the 27th July A D. 1401)

No 59 (Vol VIII p 282) —Year 4 Sunday, the 15th February A D 1405 (?).[7]
No 58 (Vol. VIII p 281) —Year 8 Friday, the 27th July A D 1408.
No. 57 (Vol. VIII p. 281) —Year 15, opp to 2, Śaka 1339 Wednesday, the 12th January A D 1418

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[1] The 31st solar day is wrongly quoted instead of the 30th

[2] The 13th *tithi* is wrongly quoted instead of the 3rd

[3] The [first day of the] month of Kanni is wrongly quoted instead of [the last day of] Simha.

[4] This date may possibly be one of the 8th year of J Sundara Pâṇḍya I, corresponding to Friday, the 28th March A D 1259

[5] The date is intrinsically wrong The month of Simha is wrongly quoted instead of Mina, and the *nakshatra* Pushya (*Pûsat'u nâl*) instead of Pûrva Phalguni (*Pûrattu nâl*)

[6] The *nakshatra* Dhanishṭhâ (*Avittattu nâl*) is wrongly quoted instead of Hasta (*Attattu nâl*).

[7] In the original date, which is intrinsically wrong, the first fortnight is wrongly quoted instead of the second, and the 3rd *tithi* instead of the 2nd.

L —Jatilavarman Parâkrama-Pândya Arikêsaridêva

(Between the 18th June and the 19th July A D 1422)

No 37 (Vol VII p 13) —Year opp to 31 Thursday, the 19th July A D 1453 [1]
No 36 (Vol VII p. 12) —Year 2 opp to 31, Śaka 1377 Monday, the 24th March A D 1455
No 38 (Vol VII p 13) — Year 4 opp to 31 Wednesday, the 16th March A.D 1457
No 39 (Vol VII p 13) —Year 8 opp to 31, Śaka 1381 Wednesday, the 17th June A D 1461 [2]

M —Mâravarman Vira-Pândya

(Between the 13th March and the 28th July A D 1443)

No 60 (Vol VIII p 282) —Year 11 opp to 2 Monday, the 28th July A D 1455
No 61 (Vol VIII p 283) —Year 14 Sunday, the 16th January A D 1457.
No. 62 (Vol. VIII p. 283) —Year 14 Saturday, the 12th March A.D 1457

N.—Jatilavarman Parâkrama-Pândya Kulaśêkhara

(Between the 15th November A D 1479 and the 14th November A D 1480)

No 40 (Vol VII p 14) —Year 20, Śaka 1421 Thursday, the 14th November A D 1499

O —Mâravarman Sundara-Pândya III.

(Between the 2nd June A D. 1531 and the 1st June A D. 1532.)

No 42 (Vol VII p 15) —Year 22 opp to 2, Śaka 1477 . Saturday, the 1st June A D 1555

P.—Jatilavarman Śrivallabha.

(Between the 29th November A D 1534 and the 28th November A.D. 1535)

No 41 (Vol VII p 15) —Year 3, Śaka 1459 Wednesday, the 28th November A.D. 1537

Q —Jatilavarman Śrivallabha Ativirarâma.

(Between the 23rd August A D. 1562 and the 22nd August A D 1563)

No 43 (Vol VII. p 16) —Year 5, Śaka 1489 Friday, the 22nd August 1567

No. 31 — TIRUMALAI ROCK INSCRIPTION OF RAJENDRA-CHOLA I

By Professor E Hultzsch, Ph D , Halle (Saale)

When, more than twenty years ago, I started epigraphical work in the Madras Presidency, I prepared with my own hands an inked estampage of the inscription which is here re-edited After Mr Venkayya had joined my office in Bangalore, we spent a considerable time in reading and translating this record — one of the first early Chôla documents we tried to make out in a reliable manner The Tamil text of it as printed in *South-Indian Inscriptions*, Vol I p 98, does not contain any misreadings [3] But the translation on p 99 needs revision in the light of the other Chôla inscriptions which were published later on, and a facsimile of this beautifully

[1] Monday is wrongly quoted instead of Thursday

[2] Śaka 1381 is wrongly quoted instead of 1383, and the 23rd solar day wrongly instead of the 21st

[3] Only the date in line 12 should be '13' (instead of '12'), the same correction has to be made in the heading of the Plate facing p 232 below

engraved and well preserved rock inscription was hitherto missing I therefore republish it now in Roman characters with a fresh translation, and with a collotype of a careful inked estampage which was prepared recently under Rai Bahadur Venkayya's personal supervision

The inscription is engraved on a smooth piece of rock near a rock-cut Jaina figure on the top of the hill of Tirumalai near Pôḷûr in the North Arcot district The language is Tamil, and the alphabet is likewise Tamil, interspersed with a few Grantha words and letters (*svasti śrî*, l. 1, *shai* of *vishaya*, l 9, *Mahî°*, l 10, *Śrî-Râjêndra-Chôladêva* and *ja* of *Jayangonḍa*, l. 12, *srî*, *Jina* and *dêva*, l 13, *vyâpâri*, l 13 f)

The inscription is dated in the 13th year of the reign of the Chôla king **Parakêsarivarman** *alias* **Râjêndra-Chôladêva I** (l. 12), who ascended the throne in A D 1012[1] Its first eleven lines consist of a passage in Tamil verse which describes the conquests of the king, and the first words of which (*Tiru maṇṇi*, etc) are quoted — as pointed out by Mr. Venkayya — in Perundêvanâr's commentary on the *Virasôliyam*[2]

The list of conquests opens with Idaiṭuṟai-nâḍu (l 1 f), *i.e* the country of **Yedatore** in the Mysore district, and Vanavâsi, *i e* Banavâsi in the North Canara district The next item, the city of Kollippâkkai, must have been included in the Western Châlukya kingdom. For it was set on fire by Râjâdhirâja I. in the course of a war against Sômêśvara I and Vikramâditya VI,[3] and it is mentioned as Koḷḷipâke in an inscription of Jayasimha II[4] Mannai-kataka is identified by Mr. Rice with the city of **Manne** in the Nelamangala tâluka of the Bangalore district[5]

Îḻam (l 2) or Îḻa-maṇḍala (l 3) is the Tamil designation of the island of Ceylon Râjêndra-Chôla I boasts of having deprived its king of his own crown, the crowns of his queens, and two other trinkets which the **Pândya** king had previously deposited with the king of Ceylon a crown and the 'necklace of Indra' Mr Venkayya has pointed out that the *Mahâvamsa* (chapter LIII) also refers to the crown of the Pândya, which had been left with the king of Ceylon and was taken from him by the Chôlas,[6] and that the 'necklace of Indra' is alluded to in several Pândya inscriptions[7]

The **Kêrala** (l. 3) is the king of Malabar Śâṇḍimattîvu (l 5), *i e* the island of **Śântamai** (?), is unknown **Muśangi** is perhaps identical with the fort of Uchchangi in the Bellary district.[8] **Jayasimha** of **Ratta-pâḍi** (l 6), who was put to flight at Muśangi, is the Western Châlukya king Jayasimha II[9]

Śakkaragôttam, *i e* **Chakrakôtta**, is shown by the inscriptions of Kulôttunga I to have belonged to the dominions of the king of Dhârâ[10] **Madura-maṇḍala** (l 7) need not be connected with Madhurâ, the capital of the Pândya king, who has been already accounted for (l 3), but may be meant for the district of the northern Mathurâ on the Yamunâ **The** three next geographical names cannot be identified

At Âḍinagar (?) Râjendra-Chôla I. captured **Indraratha** of the race of the Moon (l. 8) As suggested by Prof Kielhorn,[11] this prince may be identical with that Indraratha who is mentioned in the Udaypur inscription as an enemy of Bhôjadêva of Dhârâ

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[1] *South Ind Inscr* Vol III p 196, above, Vol VIII p 262
[2] Compare *South-Ind. Inscr.* Vol. III p 197
[3] *Ibid* p 52
[4] Above, Vol. III p 281. Compare also Vol VI pp 224, 225 and 227 (*Koḷḷipâkâ*)
[5] *Ep Carn* Vol III p. 10 of the Introduction.
[6] *Annual Report on Epigraphy for 1906-1907*, p 73
[7] *Ibid* p 63 f, *Ind Ant* Vol XXII p. 72 and note 78.
[8] *South-Ind Inscr* Vol II. p 94, note 4
[9] *Ibid.* Vol. I p. 96
[10] *Ibid* Vol III. p. 132
[11] *List of Southern Inscr* p 120, note 3

Odda-vishaya (l 9) is the province of Orissa, and **Kôsalai-nâdu** is probably *Southern* **Kôsala**[1] Tandabutti, *i e* Dandabhukti and its ruler Dharmapala are unknown from other sources The same is the case with Ranasura, who ruled over Takkanaladam (l 10), *i e* **Dakshina-Virâta**[2] or Southern Berar, and with Gôvindachandra,[3] the ruler of **Vangâla-dêśa**, *i e* the Bengal country **Mahîpala**, whom the Chola king deprived of his elephants and women, is identified by Prof Kielhorn with the Pâla king Mahipala I[4]

The list of conquests closes with Uttaralâdam (l 11), *i e* **Uttara-Virata** or Northern Berar, and the **Gangâ**, *i e* the river Ganges

The short passage in Tamil prose with which the inscription ends (ll 12-14) records its actual purpose — a gift of money for a lamp and for offerings to the Jaina temple on the hill by the wife of a merchant of **Malliyûr** in **Karaivali**, a subdivision of **Perumbanappâdi** The temple was called Śri-Kundavai-Jinalaya (l 13), *i e* the Jina temple of Kundavai This name suggests that the shrine owed its foundation to **Kundavai**, the daughter of Parântaka II, elder sister of Râjarâja I (and consequently the paternal aunt of Rajendra-Chola I) and wife of Vallavaraiyar Vandyadêvar[5] The sacred hill (**Tirumalai**) is stated to have formed part of **Vaigavûr**, a *pallichchandam*, *i e* 'a village belonging to a Jaina temple,'[6] in **Mugai-nâdu**, a subdivision of **Pangala-nâdu**, a district of Jayangonda-Chôla-mandala Malliyûr is the modern **Gudimallûr** near Arcot[7] The remaining geographical names mentioned in this paragraph have been discussed in *South-Ind Inscr* Vol III p 89, and above, Vol VII p 192

In conclusion I would like to add a few words on the later conquests of Râjêndra-Chôla I which are registered in the Tanjore inscription No 20 Mr Venkayya has shown that my former identification of **Kadâram** with a place in the Madura district[8] must be wrong, because the Chôla king despatched an expedition to it on ships by sea, and because two of the localities mentioned in connection with this expedition, **Nakkavaram** and **Pappâlam**, are, respectively, the Nicobar Islands and a port in Burma[9] Among the remaining items we read in line 9 of the Tanjore inscription *nirai-viśaiyamum*, and in line 11 *kalai-ttakkor pugal talai-ttakkulamum* The second of them, **Takkôlam**, may be identical with Ptolemy's Τάκωλα ἐμπόριον which Colonel Gerini places at Takôpa on the western coast of the Malay Peninsula[10] Instead of the first, which I had translated by 'Vijayam of great fame,' an inscription at Kandiyûr near Tanjore reads *nirai-śrîvishayamum*, 'the prosperous Śrîvishaya'[11] This may be the correct reading, for according to the larger Leiden grant (l 80) **Srivishaya** was the name of the country ruled over by the king of Kataha or Kadâram

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[1] *South Ind Inscr* Vol I p 97

[2] In his *Annual Report on Epigraphy for 1906 1907*, p 87 f, Mr Venkayya has shown that the Tamil term *Illâda* does not correspond to the Sanskrit *Lâta* (Gujarât), but to *Virata* (Berar)

[3] Page 34 of Dr Burnell's *South-Indian Palæography* (2nd ed) contains the following note —"The great inscription at Tanjore (11th century) mentions a Śêraman, but also a king of Karuvai (or Karûr) and a Gôvinda chandra (king of Kannâda)"—*Kannâda* (= Kannada or Karnata ?) is nothing but a misreading of the word *Takkanalâdam*, which happens to precede the name *Gôvindaśandan* (l 10), and *Karuvai*, here represented as referring to Karuvûr, is probably derived from *Âdinagar-avai* (l 8). I am not drawing attention to these mistakes in order to gloat over them, but to prevent their being quoted as reliable facts

[4] *List of Southern Inscr* p 120, note 4

[5] *South-Ind Inscr* Vol II p 68 For three other princesses named Kundavai see *Ind Ant* Vol XXIII p 298, note 13, and *South-Ind Inscr* Vol III p 100

[6] Above, Vol VII p 116, note 1

[7] See Mr. Venkayya's *Annual Report on Epigraphy for 1905-1906*, p 36 f, Nos 418, 416 and 419

[8] *South-Ind Inscr* Vol II p 106

[9] *Annual Report on Epigraphy for 1898 99*, p 17 Compare *South Ind Inscr* Vol. III p 194 f.

[10] *Journ R As. Soc* 1904, p 247

[11] See my *Annual Report on Epigraphy for 1894 95*, p 4

TEXT

1 Svasti śrî [||*] Tiru mannu valarav=iru-nila-madandaiyum pôr-chchaya-ppâvaiyuñ=
ju ttanu-chchelviyu..=dan poiun-dêviyai=agu nb=uru ned-udiyal ûliyul
Idaidu-
2 **rai-nâdun**=dudai-vana-vêli-ppadai **Vanavâśiyuñ**=julli-chchûl-madit=**Kollippâkkaiyu**=
nanmark-mu-muian **Mannaikkadakkamum** poiu-gadal Îlatt=araś rda=mudiyum
âṅga-
3 iar dêviyai=ôṅg-elin-mudiyu=munn=avai pakkal=**Ttennavar** vaitta śundara-
mudiyum Indiran=âiamun=den-dirai **Îla-mandala**=muluvadum eri-badai=
Kkeralar
4 muiaimaiyi=chûdun-gula-danam=âgiya palar pugal mudiyuñ=**Jengadir-mâlaiyuñ**=
jang-a lu-vol n-ttol-b.run-g'vai=pal-balan-di(dî)yuñ=jeruvi=chena-
5 vil[1] nubatt-ou-g il=araiśugalai katta **Paraśurâman** mêv-aiuñ=**Jândimattivv-aran**[2]
kaiudi nuttiya śem-bor-**Riru-ttagu-mudi**yum bayan=godu pali mga
Musangiyil mu-
6 dug-irt-olitta **Śayaśî(śi)**ngan [3]ala-pperum-bugalodum pid-iyal **Irattabâdi** êḷ-arai
ilakkamu=nava-nedi-kkula-pperu-malaigalum vikkiama-vîrar **Śakkaragôttamu=**
7 mudiia bada-v illai **Madura-mandalamum** kâ-midai-valaiya=**Nâmanaikkônamum**
veñ-jul n-vîiai **Pañjappalliyum** pâs-udai-ppala=nan-**Mâśuni-dêśamum** ayai vi-
8 l-van-gi(gi)rttiy=**Âdinagar-avaiyir=Chandiran**=rol-gulatt=**Iradaranai**[4] vilaiy=
amaikkalattu=kkilaiyodum pid[it]tu=ppala-danattodu mirai kula-dana-kkuvai-
9 yuñ ḍtt-aiuñ=jeri-milaiy=[5]**Otta-vishaiyamum** **bûśurai śêr nal-Kkôsalai-nâdun=**
Danmabâlanai vem-munaiy=aḷittu vand-uṛai-śôlai=**Ttandayu(bu)ttiyum=**
Irana-
10 **sûraṇai** muran=ura=ttâkki=ttukk-anai-gi(gi)rtti=**Ttakkanalâdamun=Gôvindaśandan**
mriv=ilind=oda=ttangâda-śâral **Vangâla-dêśamun**=dôdu-gadaṛ-changugottaṇ=[6]
Mahîbalanai
11 veñ-jama[r*]-valâgatt-añjuvitt=aiuli on-diral yânaiyum pendir-bandâramu=
nittila-nedun-gadal=**Utti[ra]lâdamum** veri-manaṛ-ṛirtta-tteri-bunaṛ=**Kangaiyu=**
mâ-p-
12 poiu-dandâr=konda kô=**Pparagêśarivaṇmar**=âna udaiyâr **Śri-Râjêndra-**
Chôladêvarku **yându** 13âvadu **[Ja]yangonda-Śôla-mandalattu** **Pangala-**
nâttu naduvil
13 va[g]ai **Mugai-nâttu=ppallichchandam** **Vaigavûr=Ttirumalai** **Śri-Kundavai-**
Jinâlayattu dêvaṛku=**Pperumbânappâdi=Kkaraivali** **Malliyûr** irukkum vyâ-
14 pâri **Nannappayan** manavâttu Śâmundappai vaitta tirunandavilakku onriuukku=
kkâśu nubadum [tiru]vamudukku vaitta kâśu pattum [||*]

TRANSLATION

(Line 1) Hail! Prosperity!

(L 12) In the **13th year** (*of the reign*) of king **Parakêsarivarman** *alias* the lord **Śri-Râjendra-Chôladêva**, who,—

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[1] Read =*chinavi* [2] Read °*ttiv-aran*

[3] Other inscriptions read *alapp arum*, see *South-Ind Inscr* Vol II p 93, note 5

[4] Read =*Indravadanai* That this is the original reading, becomes more than probable in the following manner — (1) The doubtful word may be expected to rhyme on *Chandiia*, the third word before it (2) The Tanjore inscription No 20 reads =*Indiradanai* (3) *Indraratha* is the only correct Sanskrit name I can think of, which would account for both corrupt readings

[5] The Tanjore inscription No 20 reads *kitt-aruñ=jeri minai*

[6] Read, as in the Tanjore inscription No 20, *tôdu galar-changuv ottal*

(L 1) in (*his*) life of high prosperity, while Tiru (Lakshmî), having become constant, was increasing, (*and*) while the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame rejoiced to have become his great queens,—

(L 11) seized by (*his*) great, warlike army (*the following*)[1]—

(L 1) **Idaiḍurai-nâḍu**, **Vaṇavâsi**, (*round which*) a fence of continuous forests was spreading,[1] **Kollippâkkai**, whose walls were surrounded with brushwood,[2] **Mannai-kkadakkam**, whose strength was unapproachable,[3] the crown of the king of **Îlam** (*on*) the tempestuous ocean, the exceedingly fine crowns of the queens of that (*king*), the beautiful crown[4] and the necklace of India, which the king of the South (*i e* the **Pândya**) had previously deposited with that (*king of* Îlam), the whole **Îḷa-maṇḍala** (*on*) the transparent sea, the crown praised by many and the garland of the Sun, family-treasures which the arrow-shooting (*king of*) **Kêrala** rightfully wore, many ancient islands, whose old, great guard was the ocean which makes the conches resound, the crown of pure gold, worthy of Tiru (Lakshmî), which Paraśurâma, having considered the fortifications of **Śâṇḍimattîvu** impregnable, had deposited (*there*), when, in anger, (*he*) bound the kings twenty-one times in battle, the seven and a half *lakshas* of **Irattabâḍi**, (*which was*) strong by nature, (*and which he took*), together with immeasurable fame, (*from*) **Jayasimha**, who, out of fear and full of vengeance, turned his back at **Muśangi** and hid himself, the principal great mountains (*which contained*) the nine treasures (*of* Kuvêra),[5] **Śakkaragôttam**, whose warriors were brave, **Madura-maṇḍala**, whose forts (*bore*) banners (*which touched*) the clouds, **Nâmanaikkônam**, which was surrounded by dense groves, **Pañchappaḷḷi**, whose warriors (*bore*) cruel bows, the good **Mâśuṇi-dêśa**, whose fruits were fresh, a large heap of family-treasures, together with many (*other*) treasures, (*which he carried away*) after having captured **Indraratha** of the old race of the **Moon**, together with (*his*) family, in a fight which took place in the hall (*at*) **Âḍinagar**, (*a city*) which was famous for unceasing abundance, **Odda-vishaya**, which was difficult to approach, (*and which he subdued in*) close fights, the good **Kôśalai-nâḍu**, where Brâhmanas assembled, **Tandabutti**, in whose gardens bees abounded, (*and which he acquired*) after having destroyed **Dharmapâla** (*in*) a hot battle, **Takkanalâḍam**, whose fame reached (*all*) directions, (*and which he occupied*) after having forcibly attacked **Ranaśûra**, **Vangâla-dêśa**, where the rain-wind never stopped, (*and from which*) **Gôvindachandra** fled, having descended (*from his*) male elephant,[6] elephants of rare strength and treasures of women, (*which he seized*) after having been pleased to put to flight on a hot battle-field **Mahîpâla**, decked (*as he was*) with ear-rings, slippers and bracelets, **Uttiralâḍam**, as rich in pearls as the ocean, and the **Gangâ**, whose waters dashed against bathing-places (*tîrtha*) covered with sand,—

(L 12) Châmundappai, the wife of the merchant Nannappaya, who resided (*at*) **Malliyûr** (*in*) **Karaivaḷi**, (*a subdivision*) of **Perumbânappâḍi**, deposited twenty *kâśus* for one perpetual lamp and ten *kâśus* for offerings to the god of the **Śrî-Kundavai-Jinâlaya** (*on*) the holy mountain (**Tirumalai**) of **Vaigavûr**, a *pallichchandam* in **Mugai-nâḍu**, a subdivision (*vagai*) in the middle of **Pangaḷa-nâḍu**, (*a district*) of **Jayangonḍa-Chôḷa-maṇḍala**

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[1] It seems most natural to take *padai* as a verb It may also mean 'a road' or may be the nom. plur of the Sanskrit *bhata*, 'a warrior'

[2] This was perhaps done by the besieging Chôla army when setting fire to the city Among the meanings of *śuḷḷi* the *Dictionnaire Tamoul-Français* notes the following —'broutilles, menu bois sec pour brûler'

[3] Other inscriptions read *nannark-arum-aran*, 'whose fortifications were unapproachable'

[4] It seems more simple to take the first member of *śundara-mudi* as an adjective, than to translate the compound by 'the crown of Sundara'

[5] See *South-Ind Inscr* Vol II p 95, note 1

[6] Compare *pagad=irunda=ôḍai*, *ibid* Vol III p. 34, text line 7 f

No 32—MAMBALLI PLATE OF SRIVALLAVANGODAI, KOLLAM 149.

By T A Gopinatha Rao, M A, Madras

The copper plate on which the subjoined inscription is engraved, belongs to the Mamballi bhandârattil of the Mâmballi *matha* and was secured for me for publication by Mr S Govinda Pillai, High Court Vakil, Trevandrum Besides this plate, there are five other odd plates belonging to the same *matha*, which bear fragments of inscriptions of the Kilappêrûr [1] dynasty of the Vênâdu kings In one of them occurs the name Śrî-Vîra-Dêvadaiaṉ-Kêralavarmaṉ of Kilappêrûr [2]

The plate measures $10\frac{1}{8}'' \times 3\frac{1}{4}''$ and has a hole on the left margin It does not appear to have possessed a ring or seal At the left end of the plate, the owner has engraved, in modern Malayâlam characters, the word Mâmballi Excepting this single word and a few Grantha letters interspersed in the document, the inscription is written in the Vatteluttu alphabet The words *svasti* and *śrî* in line 1, the letter *śrî* occurring in the name Śrîvallavangôdai in lines 7, 18 and 19, *rakshi*° and *rakshâ*° occurring in the words *rakshichchu* and *rakshâlhô ṇaṁ* in l 12 are in Grantha characters The consonant *k* retains the earlier form, without a loop at the bottom, this form differs from the later ones which are scarcely distinguishable from the *ya* symbol for *ch* The letter *pû* (of *pûṅgá* in l 3), whilst it has the common form in all other instances, looks like the Grantha letter *hra* The language of the inscription is Tamil, tinged here and there with the colloquialisms of the Malabar Coast *e g. ṟundaruḷiy=édattu vaichchu*, (= at the place where they were pleased to be seated), in l 5, *paṭṭâra-gaḥkoḷḷa* for *paṭṭâragarkk-uḷḷa* (= belonging to the *bhaṭṭâraka*) in lines 6 and 12, *ari* for *arisi* (= rice) in l 9, *Murunṟaiyûr* for *Murungaiyûr* in l 21, *Śaunaran* for *Śangaran* in l 22, *rakshachchu* for *rakshittu* in l. 12. The phrase *nâṇâṟichcheydu* is contracted in the modern Malayâlam language into *nâṇaṭichchu*

This is the earliest known record dated in the Kollam era, and belongs to the reign of the Vênâdu king **Śrîvallavangôdai** [3] It is dated in the 149th year of the Kollam era,

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[1] [Kilappêrûr is annexed as the house-name of the Vênâd (Travancore) princes in later inscriptions (*Ind. Ant* Vol XXV p 190) It is a village about 8 miles to the north-east of Âṟṟingal, which is the hereditary domain of H H the Senior Rani of Travancore (Mr Nagamaiya's *Travancore Manual*, Vol III p 579) The country round Âṟṟingal seems to have been known as Kupadêśa in ancient times The late Mr Sundaram Pillai was of opinion that Vênâdu and Kûpadêśa were two distinct principalities and that the latter was at some stage of its history annexed by the rulers of the former The Vênâdu kings are said to have assumed the family name Kilappêrûr after this annexation —V Venkayya]

[2] [This name occurs without the title *vîra* in a Vatteluttu inscription from Viranam in the Travancore State The late Professor Sundaram Pillai has called the king Kêralavarman II and assigned A D 1193 for his date (*Ind Ant*. Vol. XXIV p 283) —V V]

[3] [In the name Śrîvallavangôdai *kôdai* was perhaps an epithet of the rulers of Vênâdu The first part of the name, *i e* Śrîvallavaṉ (Śrîvallabha) may be that of the king to whom Vênâdu was feudatory Such a combination of names is frequently met with in Tamil inscriptions If the name Śrîvallavangôdai be a similar compound, Śrîvallavaṉ or Śrîvallabha might be the name of a Pândya king The Pândya king, who probably reigned about this time, was Vîra-Pâṇḍya, with whom the Chôla Âdityan II is said to have fought in his youth Vîra Pâṇḍya himself claims to have taken "the head of the Chôla (king)", and a number of his inscriptions have been found at Suchîndram in South Travancore But we have at present no reason to suppose that he bore the name Śrîvallabha, although the designation was common enough among the Pândyas On the other hand, the Singhalese chronicle *Mahâvaṁsa* refers to an invasion of Ceylon in the period A D 975-991 by Vallabha, the Chôḷa king (Mr. Wijesimha's *Translation*, Chapter LIV, p 85) It is, however, doubtful if the Chôḷas were powerful enough to undertake an expedition against Ceylon at the time of which we are now speaking And as the chronology of the Singhalese chronicle is not beyond question, we cannot suppose that the ruler of Travancore mentioned in the Mâmballi plate was a Chôla feudatory The history of the Chêras is very little known. Consequently it is uncertain to which dynasty the Śrîvallabha, whose feudatory the Vênâdu ruler might have been in A D. 973, belonged —V V]

on a Sunday corresponding to the Aśvati-nakshatra in the month Vriśchika when the planet Jupiter stood in the constellation Tulâ Professor Kielhorn kindly contributes the following remarks on the date —"If the date were correctly recorded, it would correspond, for the year 149 of the Kollam era, to **Sunday, the 9th November A D 973,** which was the 15th day of the month of Vriśchika, and on which [the 11th *tithi* of the bright half of Margaśira ended 11 h 12 m, while] the *nakshatra* was Rêvatî for 16 h 25 m, after mean sunrise, and Aśvinî (Asvati) for the rest of the day On the same day Jupiter's mean longitude was 191° 44', and his true longitude 195° 27', *i e* in either case **Jupiter was in the sign Tulâ**"

"The difficulty here is, that the day should have been described as the day of the *nakshatra* Aśvinî, when this *nakshatra* only commenced 16 h 25 m after mean sunrise, and I have no doubt whatever that either Aśvinî (Aśvati) has been quoted erroneously instead of Rêvatî, or Sunday instead of Monday If the week-day were Monday,[1] the date would regularly correspond to **Monday, the 10th November A D 973,** the 16th day of Vriśchika, when the *nakshatra* was **Aśvinî (Aśvati)** for 16 h. 25 m. after mean sunrise, and when Jupiter of course still was in the sign **Tulâ**"

The inscription informs us that **Umaiyammai of Tirukkalayapuram,** daughter of **Âdichchan,** set up a *bhaṭṭâraka* (image) in the temple at **Ayurûr** The king Śrîvallavangôdai made a gift of land to Umaiyammai for the purpose of keeping up the services of the *bhaṭṭâraka* set up in the Ayurûr temple, and she, in her turn, made over the subject matter of the gift to the **Tiruchchengunrûr** temple, in order that it might be placed under the management of the *Poduvâls* of that temple From the produce of the land so given, the *Poduvâls* of the temple of Tiruchchengunrûr had to supply to the temple daily 4 *nâḻis* of rice for daily offerings and annually 200 *paṟais* (of 9 *nâḻis* each) of paddy[2] If the word *udai* used in l 18 was really meant to be used in the sense of '*of* or *belonging to*,' the inscription would warrant us to draw the conclusion that Umaiyammai was a near relation of Śrîvallavangôdai —either mother or wife It would then be more probable to consider her as his wife than as his mother, as the passage *Śrîvallavangôdaiy=uḍai Âdichchaṉ=Umaiyammai* means Âdichchan **Umaiyammai** *belonging to* Śrîvallavangôdai She might perhaps be the daughter of the **Chôḻa** king **Âdityа II**,[3] to whose time this record belongs If, on the other hand, *uḍai* be a mistake for *uḍai* then no sort of relationship need exist between the two[4]

The inscription employs several peculiar terms which require some explanation each The word *aṭṭippéru* (ll 8 and 19) implies 'acquisition by the pouring of water' This mode of acquisition differs from others, such as purchase, *etc*[5] The meaning of the expressions *kîḻîdu* and *ɯdaiy=îḍu* is not definitely known *Kîḻ-îḍu* literally means 'that which is placed under,'[6] and *ɯdaiy=îḍu*, 'that which is placed in the middle' A piece of land placed under the management of a person was perhaps called a *kîḻîḍu* with reference to that person If this person sublet to a third party, the person subletting seems to be the *ɯdaiy=îḍaṉ*, *i e* he is the middle man between the owner of the property and the sub-tenant It is in this sense that the passages of the inscription, in which these terms occur have been translated. The name *poduvâl* was given to a class of people who were eligible for service in temples It has now

[1] [According to the Editor's footnote 4 on p 236, the name of the week day is engraved over an erasure —F K]

[2] [See below, p 238, note 3 —V V]

[3] [The record may belong either to the reign of Âdityа II or of his successor Madhurântaka If Umaiyammai was the daughter of the Chôḻa king Âdityа II, it is difficult to understand why he is described as a native of Tirukkalayapuram In all probability she was a private individual —V V]

[4] [See below, p 238, note 10 —V. V] [5] [See below, p 237, note 12 —V. V]

[6] [Compare Hultzsch, *Ind Ant* Vol XX p. 292 —V V]

become the name of a sub-caste among the **Ambâlavâsi** section of the Malayâlis Then again, the word *ûrâlan* is explained variously as a trustee of an endowed temple, *magistrat de la ville*, or a patron or founder of a temple I believe it is used here in the first two meanings The term *adhikâri* occurs in the inscriptions of the Tamil and Malayâlam countries, and is used in the sense of 'an officer in charge of a division,'[1] and it is in this sense the term is used in line 23 of the present record The phrase *mukkâlvaṭṭam* implies, according to Dr Gundert, a Bhagavatî temple If this be the sense in which it is employed in our inscription, then the *bhaṭṭâraka* set up by Umaiyammai might be taken to be **Bhagavatî** But its literal meaning, 'the three-fourths of a *vattam* (circuit or group of villages),' and the use of the *bhaṭṭâraka* instead of *bhaṭṭâraki* preclude the possibility of its being a Bhagavatî temple in the present instance How *mukkâlvaṭṭam* came to mean a Bhagavatî temple is not known The meaning of the expressions *Śirrûrnadavar* and *Śirrûrnadavar-ittandam* is not clear Hence they have been tentatively translated as "the custom obtaining in small towns" and "the fine levied in accordance with the custom obtaining in small towns"

The places mentioned in this inscription are —**Kollam, Tirukkalayapuram, Ayirûr, Tiruchchenguṉṟûr, Idaiyâmanam, Murunnaiyûr, Manalmûkku, Puṉalûr** and **Kudagôttûr** Of these Kollam, Ayirûr and Tiruchchenguṉṟûr are the modern **Quilon, Ayirûr** and **Chenguṉṉûr**[2] (the head-quarters of the tâluka of the same name) in North Travancore Idaiyâmanam might be identified with Edaman, a station on the Manîyachi-Quilon branch of the South Indian Railway, and Puṉalûr is another station on the same line I am not able to identify the rest.

TEXT[3]

First Side

1 Svasti śrî [||*] Kollan=dôṉṟi nûṟṟu-nâṟpattonbadâm=âṇḍu Tul..-
2 ttul Viyâḷa=niṉṟa Miṟichchiṉa ñâyiṟṟu [Ñâyiṟu=ânḍa][4]
3 Achchuvadi i-nna[ṉ]âl Kollattu=p[pû]ṅgâvin kôyilul=uya-
4 iṟiya kottulul Tiruchchenguṉṟûr=pparuḍai=pperu-makkal kûtta-
5 n=gûḍi iṟuṇḍaruḷiy=eḍattu[5] vaichchu Tirukkalaiyapuiatt=Âḍichchan=
Umaiyammai
6 Ayuṟuṟiṟ=piraḍittai-śeyda pattâragaraiyum pattâragarkkolla[6] pûmiyum
Âḍi-
7 chchan=Umaiyammaikku [nû]rôd=attu-kkoḍuttân Vêṇâḍ=uḍaiya Śrîvallavaṅgôḍai
[||*] Âḍich-
8 chan=Umaiyammai tân=attiṟpêṟu kondaḍu Tiruchchenguṉṟûr=ppattâraga-
9 rkku=kkîḻ-îḍây=chchiṟṟûr naḍaiy=oḍu kûḍa nânâḻi=chchey[da]ṟi tiruva-
muḍi-
10 nukkum [o]nbadi=ṉâḷi=pparaiyâl iṟuṇûṟu paṟai=chche[y]ḍu nel âṇḍu-
11 varai kuḍuppiḍâga=ppoḍuvâl kaiyyil nîrôd=attu-kkuḍuttâl [||*] Ayuṟûr
mu-
12 kkâl vattamum pattârakkolla[7] iḍaiy-îḍum rakshichchu koḍuttu rakshâ-
pôgan=

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[1] [The word *adhikârin* is also used in the sense of 'minister,' *South-Ind Inscrs* Vol II, p 92, and above Vol VII p 196,—V V.]

[2] [According to Mr Nagamaiya the village is called Chengannur (*Travancore Manual*, Vol III p 581) and there is a large and famous pagoda dedicated to the goddess Bhagavatî, in which there is celebrated annually a festival lasting for 28 days —V V]

[3] From the original copper plate

[4] This portion is engraved over an erasure

[5] Read *iṟuṇḍaruḷiyay iḍattu*

[6] Read *pattâragarkkuḷḷa*

[7] Read *paṭṭâragarkkuḷḷa*

First Side
Second Side
2
4
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26
STEN KONOW
SCALE 0 80
W. GRIGGS PHOTO-LITH

13 gollakkadavıyar poduvâlmâı [||*] ı-pparıśu śeyda kîl îttıl ûrâlaıâga ı-
14 daıy-îdaıâga pukku vılakkavum porul kavaravum peŗâr [||*] [1] ıdâ[nnâlı]l=onıu

Second Side

15 śeyyumavan [2]yeppêŗŗu-vagaı chchırıûr-nadaı=ttandam ırunûŗŗu=kkalaĕju
16 pon tanda-ppada-kkadavıyan [||*] avanku[3] pâdu tângumavanum ıpparı-
17 śê tandappaduvıdu [||*] ı-pparıśu mêŗ=chollappatta Ayurû mukkâ-
18 l-vattamum pattâragarkk=olla[4] ıdaıy-îduñ=Śrîvallavangôdaıy=udaı-
19 Âdıchchan=Umaıyammaı attu-ppêru kondadu [||*] Śrîvallavangôdaıy=u-
20 dan=ırukka=Tıruchchengunŗûr=ppattâragarkku kîl-îdâga attıy=e-[5]
21 datt=aryuñ=ĵâdukkal Muıunnaıyûr=Têvam=Bavıtturan nânum=arı-
22 van [||*] Idaıyâmanattu Śannaran=Gandan nânum=arıvan [||*] Manalmûkkı[n]
23 Kandan=Dâmôdaran nânum=aŗıvan [||*] Vênâttıŗku adıgâıañ=jeygı-
24 nŗa Punalûr(ı) Iravı Parandavan nânum=aŗivan [||*] Kudagôttûr=
Pparan-
25 davan=Gandan nânum=aŗıvan [||*] ıvaı Tıruchchengunŗûr=ppoduvâ-
26 l Śât[ta]ñ=Jadaıyan=eluttu [||*]

TRANSLATION

(Lines 1 to 7) Hail! Prosperity! In the year **one hundred and forty-nine after Kollam appeared, on a Sunday** corresponding[6] **to the Achchuvadi** (*aśvatı-nakshatra*) **in the month of Mırıchchıgam (Vrischika), when Jupiter stood in Tulâ**—while[7] **the great men of the** *parudai*[8] (assembly) **of Tiruchchengunrûr were pleased to be assembled**[9] **on this day in the high hall of the palace** (situated) **in the flower garden of Kollam, Śrîvallavangôdai, (the king) of Vênâdu gave, by the pouring of water, to Âdichchan-Umaiyammai of Tirukkalayapuram, the** *baṭṭârakar*[10] **set up by Âdichchan-Umaiyammai at Ayurûr, and the lands belonging to the** *baṭṭârakar.*

(Ll 8 to 11) Âdıchchan=Umaıyammaı gave, as *kîl-îdu* to the *baṭṭârakar* of Tıruchchengunŗûr, by pouring water in the hands of the *poduvâl*,[11] what she acquired by gift,[12] so that (he)

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[1] [The reading seems to be *ıdâ[aı] naıyıl onru* If *naı* has to be taken as *nâ* it would be quite different from the other *nâs* which occur in the inscription and resemble the modern Tamil *nâ* —V V]

[2] [The reading seems to be *veevêŗŗu* —V V]

[3] Read *avanukku*

[4] Read *paṭṭâragarkkuḷḷa*

[5] Read *aṭṭıyay-ıdattu*

[6] [The original has *Ñâyır=ânda Achchuvadı*, which would mean in Tamil 'the (*nakshatra*) Aśvatı (Aśvini) which was governed by Ñâyıŗu (the Sun)' If then the week day be Sunday, *Ñâyır=ânda* would correspond to the modern *Ñâyırâlcha* and the word *âlcha* which Dr Gundert derives from the root *âḷu* 'to sink' may, in that case, be derived from the root *âḷ* 'to rule'—V V]

[7] [The expression *ıdattu vaıchchu* of the original seems to be used in the sense of the modern Malayâlam *ıdattil vechchu* which appears to be almost synonymous with the Tamil *ıdattil* —V V]

[8] [The word *parudai* occurs also in the form *paradai* and is a *tadbhava* of the Sanskrit *parishat* — V V]

[9] [The original has " were assembled and were pleased to be seated "— V V]

[10] [It was evidently the image of the god that was made over to Âdichchan Umaiyammai, see below, p 238, note 10 — V V]

[11] [According to Dr Gundert, *poduvâl* means " a class of half-Brahmans, temple servants " and *agappoduvâl* with *pûnunûl* officiate as priests and administrators of temple property — V V]

[12] [*Aṭṭıŗpêru* is evidently the same as *aṭṭıppêru* which, according to Dr Gundert, means " complete purchase of a free hold." Mr Nagamaiya defines the term as 'the out and out surrender of the jenmi's rights by sale (*Travancore Manual*, Vol III, p viii.)— V V]

might supply, according to the rate current in small towns,[1] four *nâli* of rice[2] for (daily) offerings, and two hundred *paras* of paddy at nine *nâli* per *parai*, annually[3]

(Ll 11 to 13) The *poduvâls* shall protect the mukkâl-vattam[4] of Ayurûr and the *udaiyâdu* of the *bhaṭṭâraka*, and take (a fraction of the produce) as remuneration for the protection (afforded)[5]

(Ll 13 to 14) The *ûrâlars* shall not enter as[6] *udaiyâdars* in the *kîlîḍu* (which is the subject of) this transaction,[7] and shall neither dismiss (the *kîlîdars*) nor collect the rent

(Ll 14 to 16) He that reduces this to a fourth[8] shall, consistently with the custom obtaining in small towns, be subject to the general fine of two hundred *kalañju* of gold[9]

(Ll 16 to 17) He that abets the former shall also be subject to a fine in the same way

(Ll 17 to 19) Both the *mukkâlvattam* of Ayurûr and the *udaiyâḍu* belonging to the *bhaṭṭârakar*, mentioned above, are thus the acquisitions in gift of Âdichchan=Umaiyammai (of, or) related to Śrîvallavangôdai[10]

(Ll 19 to 22) (The following are the signatures of) the *sâdhus* who were present at the time when Âdichchan=Umaiyammai, while she was with Śrîvallavangôdai, made this gift of

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[1] [I take *chirûr nadaiyôḍu kûḍa* as meaning "together with the shrine at Sirrûr" *Nadai* (*nada*) is used for 'temple' in South Malabar according to Dr Gundert, and there is a temple at Quilon called Ganapatinada meaning 'shrine or temple of Ganapati'— V V]

[2] [I would read in the original *chêvad=ar* (l 9) and *chêvadu nel* (l 10) and take *chêvadu nel* as equivalent to *tennel* which occurs in the Ambâsamudram inscription of Varaguṇa Mahârâja (above, p 90) and which according to Winslow means "superior kind of rice, of a yellowish hue — as *seṅgâli*"— V V]

[3] [As the dative *tiruvamudunukkum* is used and as the purpose for which the 200 *paras* of paddy had to be supplied is not stated, it looks as if the paddy was to be converted into rice and used for offerings In this case, there is something wrong in the calculation here made At the rate of four *nâli* of rice per day the quantity required for a year or 360 days comes to 1,440 *nâli* of rice or 160 *para* according to the equivalent of the *para* given in line 10 How 160 *para* of rice can be obtained from 200 *para* of paddy it is difficult to understand According to the Tanjore inscriptions of Râjarâja I, 2½ times the quantity of paddy was required to obtain a given measure of rice, and 3 times the quantity according to the Ambâsamudram inscription of Varaguṇa-Mahârâja — V. V]

[4] [The word *mukkâlvattam* occurs in the Tirunelli plates of Bhâskara Ravivarman, where Professor Hultzsch has translated it by 'temple' (*Ind Ant* Vol XX p 292) According to Dr Gundert the term denotes in Travancore 'a temple of Kongaṇmâr' An inscription at Tiruvâlîśvaram near Ambâsamudram in the Tinnevelly district mentions *Tiru-puradâna* (*dânam*) *paṇṇina śivaganâr tirumukkâlvattam*, where *tirumukkâlvattam* appears to mean 'the holy shrine' of the god Śiva (No 120 of the A A Superintendent's collection for 1905) —V V]

[5] [According to Dr Gundert *rakshâ-bhôgam* is synonymous with *râya-bhôgam*, which denotes the ruler's share From certain Tellicherry records (1796-1799) it appears that this share amounted to one fifth (of the revenue) —V V]

[6] [The word *âga* here translated 'as' occurs in a similar context in the Tirunelli plates of Bhâskara Ravivarman (*Ind Ant* Vol XX p 290, text line 17) It is apparently synonymous with the Tamil *âvadu* or *âgiyum* and the Malayâlam *âgaṭṭe*— V V]

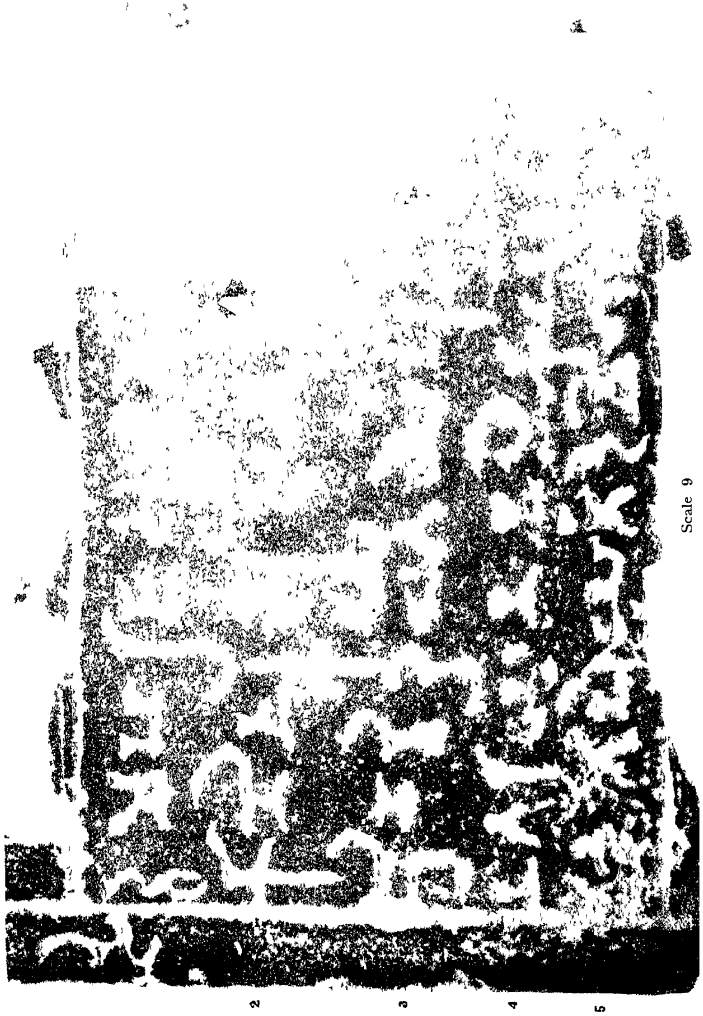
[7] [*Iparasu* means 'in this manner, thus' I would translate the passage thus "Neither the *urâlar* nor the *udaiyâdar* shall be entitled to interfere and disturb the *kîlîḍu* thus settled or to seize (any) property"— V V]

[8] *I e* he who contributes to the dwindling of this charity

[9] [I would translate the passage as follows "He who does any injury to this (contract) shall individually pay a fine of two hundred *kalañju* (to) the shrine at Sirrûr" See notes 1 and 2 on p 237 and note 1 above —V V]

[10] [Instead of *Ayurûr=pradhâna śeyda paṭṭâragar* of line 6, we have here *Ayurûr mukkâl-vaṭṭam* which to a certain extent confirms the meaning 'shrine' of *mukkâlvaṭṭam* Instead of *paṭṭâragarkk=oḷḷa pâmi* in line 6, we have here *paṭṭâragarkk=oḷḷa udaiyâḍu*, which denotes the interest which the Ayurûr shrine possessed in the land acquired by Âdichchaṉ-Umaiyammai from Śrîvallavangôdai Consequently, the sentence repeats the statement made in lines 5 to 7 that Âdichchaṉ-Umaiyammai had obtained the concession from Śrîvallavangôdai Accordingly, it seems to me that *Śrîvallavaṅgôdaiy=udar* at the end of l 18 is a simple clerical mistake for *Śrîvallavangôdaiy=udai* If any such relationship as would be implied by the use of the word *udar* were intended, it would be more natural to expect it noted when Âdichchaṉ-Umaiyammai is mentioned for the first time Besides, it would be unusual for the mother or wife of Śrîvallavangôdai to enter into a transaction of this nature with him.— V V.]

British Museum inscription of Kanishka.



Scale 9

land as *uḍaṅṅiḍu* to the *bhaṭṭârakar* of Tiruchchengunṟûr —[1] I, Dêvam-[2]Paviṭṭiraṉ of Murunnaiyûr, also know,[3]

(Ll 22) I, Śannaran Kandan of Idaiyâmanam, also know,
(Ll 22 to 23) I, Kandan Dâmôdaran of Manalmûkku, also know,
(Ll 23 to 24) I, Iravi-Parandavan[4] of Punalûr, the *adhikârin* of Vênâdu, also know,
(Ll 24 to 25) I, Parandavan-Kandan of Kudagôtûr, also know
(Ll 25 to 26) This is the writing of Śâttan-Śadaiyaṉ, the *poḍuvâl* of Tiruchchengunṟûr

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No 33 —THREE EARLY BRAHMI INSCRIPTIONS

By Professor H Luders, Ph D, Rostock

I —BRITISH MUSEUM STONE INSCRIPTION OF THE TIME OF KANISHKA

On the occasion of a visit to the British Museum in the autumn of 1906, I discovered in one of the cases of the Northern Gallery the stone bearing the subjoined inscription, which, as far as I know, has never been published before At my request impressions were taken, from which I have prepared the transcript Subsequently Dr Fleet kindly sent me the photograph of the stone reproduced in the accompanying plate

Nothing seems to be known about the origin of the stone, but the characters, the language and the date of the inscription prove that it comes from Northern India

The sculpture at the top of the stone represents a man and a woman sitting on a bench The woman to the left, wearing a loin-cloth and a girdle and the usual ornaments round the neck, the wrists, the ankles and in the lobes of the ear, rests her left elbow on the knee of her left leg which she has placed on the top of the bench, and turns her laughing face to the spectator. The male person also is wearing a necklace, bracelets, ear-drops, and a *dhoti* covering the knees. He is sitting astride, and with the right hand he touches, or points to, a sort of stand placed between the two persons on the bench and bearing what would seem to be a cushion adorned by three small square marks and supporting some bell-shaped object Right over the head of the man there appears something which at first sight looks almost like a club, but which in my opinion probably is the mutilated head of a cobra As the stone is broken off immediately above the head of the female person, it is quite possible that her head also was overshadowed by a similar representation of a serpent's head, and it seems to me very probable therefore that the sculpture represents a Nâga and his wife.

The writing is Brâhmî of the earlier Kushaṇa type The subscript *ya* is expressed by the full sign, and the *śha* shows the old form with the small cross-bar The language is the usual mixed dialect The inscription, which is dated in the tenth year of mahârâja dêvaputra Kaṇiṣhka, records the gift of a temple. Details will be discussed below.

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[1] [In the original the name Âdichchaṉ-Umaiyammai is not repeated as it is represented in the translation It looks as if Śrîvallavangôdai was seated with the members of the assembly of Tiruchchengunṟûr in the palace at Kollam (ll 4-5) while making the gift to Âdichchaṉ Umaiyammai Accordingly I would translate this sentence as follows :—"(The following are) the *sâdhus* who know (the transaction entered into) at the place at which (Âdichchaṉ Umaiyammai)—while Śrîvallavangôdai was sitting with (the assembly ?) — granted the *kîḷîḍu* (of the land ?) to the lord (bhaṭṭâraka) of Tiruchchengunṟûr" The same fact is referred to in lines 8 and 9 — V V.]

[2] [The name of the man was apparently Dêvaṉ Paviṭṭiraṉ — V V]

[3] *I e* the terms of this transaction and bear witness to the same

[4] [Parandavaṉ is apparently a *tadbhava* of the Sanskṛit *Paramtapa* —V V]

TEXT.

1 Siddha[m][1] maharâjasya dêva[putrasya][2]
2 Kânishkasya savatsarê [10][3]
3 gri 2 di 9 êtayê purvay[ê][4]
4 [u]tarâyam[5] na[va]mr[kâyam[6] [h]â-
5 [i]mya]n=[d]ata[m][7] priyatâm dêvi[8] gâ[masya][9]

REMARKS

1 The *anusvâra* is indistinct because it is crossed by the line forming the base of the sculpture — 2 The reading of the bracketed characters is certain, though the surface of the stone has peeled off at the corner —3 This figure also has suffered from the peeling off of the surface, but the reading is beyond doubt —4 The *ê* is very indistinct, and the correct reading may possibly be *purvaya* or *purvayaṁ* —5 At first sight one might feel inclined to read *mitarâyam*, but the base-line of the first letter is quite straight, whereas *na* has a distinctly curved base I feel therefore sure that what appears to be the continuation of the base-line to the left, is merely due to a flaw in the stone —6 The two convergent side-lines of the *ta* are not very distinct, just as in the same letter in line 3, and there appears a vertical in the middle which makes the letter look almost like *na*. But this line is far too thin to really form part of the letter and must be accidental —7 The bracketed letters of these two words are more or less damaged, but the reading seems to be sure —8 The *ê*-stroke is added to the top of the letter, whereas in *dê* in the first line it is added in the middle —9 The last two letters are damaged, but only the *ya* can be said to be conjectural

TRANSLATION

Success! In the year 10 of the *mahârâja dêvaputra* Kânishka, in the second (*month of*) summer, on the ninth day,—on that (*date specified as*) above a temple was given in the northern *navamikâ* (?) May the goddess of the village be pleased!

NOTES

The orthography of the inscription is very irregular, double consonants, long vowels and the *anusvâra* being frequently not expressed in writing A long *â* appears in the word *hârmya* According to the *St. Petersburg Dictionary* the same form is found also in the *Taitt Âr VI*, 6, 2 instead of the ordinary *harmya* occurring in the corresponding verse in *Atharvav XVIII*, 4, 55 In *hârmyan=datam* the final *m* is converted into the nasal before the following mute, which is rare in inscriptions in this dialect Another instance is found in the concluding words of the Mathurâ inscription, above Vol I p 386, No 8 *priyatâm=bhagavân=Rishabhaśrîḥ*, which at the same time help us to understand the phrase found at the end of the present record *priyatâm dêvi grâmasya*.

Of greater interest is the spelling of the king's name, *Kânishka*, with a long vowel in the first syllable and a lingual *n* With regard to the latter point, the seven Brâhmî inscriptions that have preserved the name are in perfect agreement[1] In the Kharôshthî inscriptions of Suê Vihâr[2] and Zeda[3] the name is read as *Kanishka*, in that of Mamkyâla as *Kaneshka*,[4] but I am by no means sure whether in the two last mentioned inscriptions the readings *Kanishka* and

[1] Mathurâ inscr of S 5, *Ind Ant* Vol XXXIII p 34 ff, No 4, Mathurâ inscr of S 7, above Vol. I p 391, No 1[9], Mathurâ inscr of S 9, *Vienna Or Journ* Vol I p 173, No 2, and *Ind Ant* Vol XXXIII p 37, No 6, Mathurâ inscr, *Ind Ant* Vol XXXIII p 149, No 25, Sârnâth inscr of S 3, above Vol VIII p 176 No 3[a], Sârnâth inscr of S 3, above Vol. III p 179, No 3[d]

[2] *Ind Ant* Vol X p 326 [3] *Journ As* Ser VIII Vol XV p 187

[4] *Journ As* Ser IX Vol VII p 8

E Hultzsch

Collotype by Gebr Plättner

From a photograph supplied by Dr Fleet.

Kaneshka would not be preferable On the whole, contemporary records certainly are in favour of the spelling with the lingual *n*, and I would therefore propose to use Kanishka as the common form of the name The spelling with the long vowel in the first syllable as in the present inscription is unusual, but it does not stand quite alone In the Sârnath inscription, No 3[a], the editor, it is true, reads *Kanishkasya*, but the photo-lithograph[1] distinctly shows *Kâneshkasya*

Turning to the special object of the inscription, we may infer from the concluding words that the temple was dedicated to a goddess, and the representation of the two Nâgas above the inscription makes it not unlikely, I think, that the goddess intended was a Nâgî That during the Kushana period there existed temples for the worship of serpents in Northern India, is well attested by the two Mathurâ inscriptions[2] which mention the temple (*st[h]âna*) of the *nâgêndra* Dadhikarna and a servant at the temple of the same Dadhikarna (*Dadhikarnnad.vihulika*)

The most difficult words of the inscription are *utarâyam navamikâyam* I have thought for some time that they might be part of the date and mean 'on the following (*i.e.* intercalated) ninth (*lunar day*)', but for two reasons this idea must be given up Firstly, such a statement would be in the wrong place after *étaya purvayé*, and secondly, as Professor Kielhorn informs me, *uttara* is never used in the sense of *adhika* or *dvitîya*[3] The words must therefore be connected with *hârmyan=dattam*, and as a form ending in *-âyam* can hardly be anything else but the locative singular of a stem in *â*, *utarâ navamikâ* would seem to denote either the locality where the temple was erected or, possibly, the goddess to whom it was dedicated However, these explanations are far from satisfactory Neither has *navamikâ* the appearance of being the name of a locality, nor does *utarâ navamikâ* in the least sound like the name of a goddess or a Nagî I am at present unable to solve this difficulty

II.—MATHURÂ STONE INSCRIPTION, DATED SAMVAT 74.

This inscription is engraved on a stone-slab discovered by Sir Alexander Cunningham in the Jail Mound at Mathurâ It was first edited in 1870, together with facsimiles, by Rajendralala Mitra in the *Journ Beng As Soc* Vol XXXIX Part I p 129, No 15 and by Dowson in the *Journ Roy As Soc* New Ser Vol. V p 183, No 4 In 1873 Cunningham published it again with a facsimile in the *Arch Surv Rep* Vol III p 32, No 8, and in 1904 I have treated it myself in the *Ind Ant* Vol XXXIII p 106, No 20 I edit it here again for a special reason When I was in Oxford in 1905, Professor Hoernle kindly made over to me the collection of impressions, rubbings and drawings of inscriptions formed by him when preparing the second volume of the *Corpus Inscriptionum Indicarum*, which was to contain the 'Indo-Scythic' inscriptions In this collection there is also the impression which I have used for the present edition It cannot be said to be first rate and, as unfortunately most of the impressions of this collection, it has been tampered with in some places by pencilling out parts of letters that in the impression itself are more or less effaced Nevertheless the impression is of the greatest value as shown by the following note written on the margin, probably by General Cunningham himself 'The only impression now available —The stone has been lost at Agra' Under these circumstances it seemed to me desirable to publish the accompanying reproduction of the impression, which in spite of its shortcomings naturally is far superior to the drawings published hitherto Professor Hoernle's collection contains besides two facsimiles The one is an eye-copy in red and blue pencil on a slightly reduced scale, made according to a marginal note by Captain Watts, Royal Engineers, the other is a pencil-tracing on transparent paper, perhaps made from the stone itself, but afterwards gone over with China ink, blue and red pencil, and practically of no value

[1] [I have some weeks ago examined the original and the *â* is quite certain —S K.]

[2] *Ep Ind* Vol I p 390, No 18, *Ind Ant* Vol XXXIII p 102, No 13

[3] Professor Hultzsch writes to me that he is never heless inclined to connect *utarâyam navamikâyâh* with the date, but he would take *uttara* in the sense of *uchyamâna, upari-likhita*, 'above-mentioned'

The inscription is divided by a blank space into two parts. The upper portion, containing eight lines, is complete with the exception of some letters at the end of the first two lines, which have disappeared by the breaking off of the right corner of the stone. Of the lower portion which in Dowson's and Cunningham's facsimiles has been omitted altogether, nothing is left but faint traces of some characters in the first line. The characters are Brâhmî of the Kushana type. The *sha* appears in the older form with the small cross-bar, but the subscript *ya* shows the cursive form. The language is the mixed dialect. The inscription is dated in the year 74 of a mahârâja râ[jâtirâja] dêvaputra whose name began with Vâsu, but owing to its fragmentary state its real purport cannot be made out.

TEXT.

1 Mahârajasya[1] r[â] .[2]
2 sya dêvaputrasya Vâsu. ..[3]
3 savatsarê[4] 70[5] 4 varsham[â][6]
4 sê prathamê divasê
5 tris[ê][7] 30 asyam[8] purvvayam[9]
6 Talakiy[e][10] mahadânda-
7 nâyakasya[11] Vâ-
8 lhnas[y]a[12] k[shê]t[rê][13] Mihi-
9 . . [mahadanda][14]-

REMARKS.

1 The *â*-stroke is distinctly visible in the impression, although it does not appear in Capt. Watts' eye-copy.—2 The *â*-stroke is uncertain. Restore *râjâtirâja-*.—3 The *â*-stroke is quite distinct though here again it is omitted in Capt. Watts' eye-copy. As regards the restoring of the line, I refer to the remarks below.—4 The *ê*-stroke, omitted in Capt. Watts' eye-copy, is quite distinct.—5 Owing to a flaw in the stone, a small portion of the lower left cross-bar of the symbol has disappeared. In the impression somebody has tried to restore the missing portion by adding in pencil a hook turning upwards, but there is nothing to warrant this restoration. There can be no doubt that the symbol had the shape of a plain St. Andrew's cross, just as in other inscriptions. The lower right cross-bar also has been pencilled over in the impression, but this is of no consequence as it is perfectly distinct. The meaning of the symbol will be discussed below.—6 The upper portion of the *m* and the *â* are not quite distinct.—7 The *ê*-stroke is indistinct, and the *ta* has suffered from a hole in the paper.—8 The apparent curving of the tail of the *a* has been caused by pencilling. In Capt. Watts' eye copy the tail is quite straight.—9 Above the *pu* there is a distinct stroke which must be accidental.—10 There are some strokes behind and below the *ta*, but they are not noticed in Capt. Watts' eye-copy and may be accidental. The *ê*-stroke is not very distinct, and the reading *Talukiyam* would be possible.—11 Capt. Watts expressly states that there are no traces of letters before the *nâ* of line 7 and the *ka* of line 8. The *nâ* has been pencilled over so as to look almost like *sâ*, but there can be no doubt that it is *nâ*, and as such it appears also in Capt. Watts' eye-copy.—12 The *ya* is damaged, but certain.—13 The *ksh* of the first and the *r* of the second syllable are damaged, but certain. The *ê* of *kshê* is very faint and not given in Capt. Watts' eye-copy. The last syllable may also be *trê* as in Capt. Watts' eye copy.—14 Of this word only faint traces are visible in the impression, and the reading rests almost entirely on Capt. Watts' eye-copy. Instead of *da* Capt. Watts gives *dê*.

TRANSLATION.

In the year 74 of the *mahârâja râjâtirâja dêvaputra* Vâsu ...., in the first month of the rainy season, on the thirteenth day, 30,—on that (*date specified as*) above, in the field (?) of the great general Vâlha at Talakiya (*or* Talaki ?) Mihi ...

Mathura inscription of Samvat 74.

E Hultzsch

Collotype by Gebr Plettner

NOTES.

The orthography shows the usual features The lengthening of the vowel in *dâṇḍa* appears again in the same word in the Set-Mahet inscription, above Vol VIII, p 181, and we may further compare such forms as *âmtêvâsisa* and *âmtêvâsiniyê* in the Mathurâ inscriptions, *Ep. Ind* Vol II p 198 f, Nos 1 and 4

As regards the date, the first symbol of the date of the year requires a fuller consideration, as it has been differently interpreted As already stated above, it has the shape of a St Andrew's cross Cunningham[1] originally read it as 40, and he was followed by Dowson, who in editing the Mathurâ inscriptions everywhere adopted Cunningham's readings of the dates[2] In 1891 Buhler expressed his belief that the sign really represented 70,[3] and this opinion was endorsed in the following year by Cunningham in his paper on the coins of the Kushanas in the *Numismatic Chronicle*, Ser III Vol XII p 50, note 6

I accordingly read the symbol as 70 when I published the inscription in the *Indian Antiquary*, and I am still convinced that Buhler was right, but in order to settle this question definitely, it will be necessary to examine the other Northern Brâhmî inscriptions where the same sign occurs They are the following seven, all of which come from Mathurâ or its neighbourhood —

(1) Mathurâ inscription of the time of *svâmin mahâkshatrapa* Śodâsa, *Ep. Ind* Vol II p 199, No 2, and Plate In the *Vienna Or Journ* Vol V p. 177, Bühler read the symbol as 40, adding 70 in brackets In the *Ep Ind*, *loc cit*, Bühler again gave 40 in the text, but added in a note that the symbol might possibly be 70. And lastly in *Ep Ind* Vol IV p 55, note 2, he stated that he would now remove the alternative reading 42, which he had thought admissible at first

(2) Kâman inscription, *Ep Ind* Vol. II. p 212, No. 42, and Plate Here Bühler rendered the sign by 70 in the text, but added in a footnote that it might also be read as 40.

(3) Mathurâ inscription, *Journ Beng As. Soc* Vol XXXIX. Part I. p 130, No. 17, and Plate, *Journ Roy As Soc* New Ser. Vol V p 183, No 5, and Plate, *Arch Surv Rep.* Vol III p 33, No 11, and Plate Cunningham and Dowson read the sign as 40, and I have followed them in *Ind Ant* Vol XXXIII p 102

(4) Mathurâ inscription, *Journ Beng As Soc* Vol XXXIX Part I p 127, No 1, and Plate, *Journ Roy As Soc* New Ser Vol V p 182, No 1, and Plate, *Arch. Surv Rep* Vol III p 33, No 12, and Plate Cunningham and Dowson read the sign as 40, and I have adopted this reading in *Ind Ant* Vol XXXIII p 101, No 11

(5) Mathurâ inscription, *Journ Beng As Soc* Vol XXXIX Part I p 127, No 2, and Plate, *Journ Roy As Soc* New Ser Vol V p 183, No 2, and Plate, *Arch Surv. Rep* Vol III p 34, No. 13, and Plate Cunningham and Dowson read the sign as 40, and I have followed them in *Ind Ant* Vol XXXIII, p 102, No 13.

(6) Mathurâ inscription, *Journ Beng As Soc* Vol XXXIX. Part I. p 130, No 18, and Plate The facsimile is very poor In the *Ind Ant.* Vol XXXIII p 101, No 12, I have read the sign as 40, but I have pointed out also that the inscription is possibly identical with that referred to under No. 3

(7) Mathurâ inscription, *Journ Roy As Soc* New Ser Vol V p 184, No 7, and Plate, *Arch Surv Rep.* Vol III. p. 34, No. 14, and Plate Cunningham and Dowson read the sign as 40.

[1] The absurd opinions of Rajendralala Mitra may be passed over in silence

[2] Compare Cunningham's remarks, *Journ. Roy As Soc* New Ser Vol V p 194

[3] *Ep Ind* Vol I p 373, note 7

It thus appears that the symbol has hitherto been treated sometimes as 40 and sometimes as 70, but it will be readily conceded, I think, that it is impossible to assign two different values to the same sign in inscriptions of the same locality and the same period But before we can decide which of the two interpretations is the correct one, we shall have to examine also the other symbols supposed to represent either 40 or 70 in the early Brâhmî inscriptions of Northern India The following inscriptions, which for convenience sake I number in continuation of the list given above, must be taken into consideration —

(8) Mathurâ inscription of the time of *mahârâja* Huviksha, *Ep Ind* Vol I p 387, No 9, and Plate The symbol resembles the ligature *pta* and was read by Buhler as 40

(9) Mathurâ inscription, *Ep Ind* Vol I p 387, No 10, and Plate The general appearance of the symbol is the same as in No 8, but its lower part is not quite distinct in the photo lithograph Bühler read the sign as 40

(10) Mathurâ inscription, *Arch Surv Rep* Vol III p 33, No 10, and Plate, *Ep Ind* Vol I p 396, No 30, and Plate The symbol generally has the same form as that in No 8, but its lower part is a little more cursive Cunningham and Bühler read it as 40

(11) Mathurâ inscription of the time of *mahârâja* Huvishka, *Arch Surv Rep* Vol III p 34, No 15, and Plate The symbol is the same as in No 8 Cunningham read it as 40, and I have followed him in my treatment of the record in the *Ind Ant* Vol XXXIII p 163, No 14

(12) Mathurâ inscription, *Ep Ind* Vol II p 204, No 20, and Plate, p 321, and Plate The upper part of the symbol is the same as in Nos 8—11, but its lower part is a distinct loop Buhler read the sign as 70

(13) Mathurâ inscription, *Ep Ind.* Vol I p 387, No 11, and Plate As Bühler expressly states in a footnote that the symbol is a plain *pta*, it may have been so in the impression before him In the photo-lithograph, however, it does not bear the slightest resemblance to that sign, but looks exactly like the letter *bra*. Bühler read the symbol as 40

(14) Sâñchi inscription of the time of *mahârâja râjâtirâja dêvaputra* Shâhi Vâsashka, *Ep Ind* Vol II p 369 f, and Plate The symbol found here has quite a peculiar shape. Provided that the vertical standing behind it does not belong to it, but is part of the following sign for 8, it resembles the usual sign for 20 As such it was read also at first by Buhler, but at Cunningham's suggestion he afterwards took it to be 70 The reading of the sign was then discussed at length by Dr Fleet in a paper in the *Journ Roy As Soc* 1903, p 326 ff, and he came to the conclusion that it was 20 But later on, when Mr Vincent Smith in his *Early History of India*, p 238, had suggested that the symbol might be read as 60, Dr Fleet admitted the possibility of this interpretation, see *Journ Roy As Soc* 1905, p 357 [1]

Leaving aside for the present the symbols found in the last three inscriptions, it appears that there are two symbols, the St. Andrew's cross and the *pta*, one of which must represent 70 and the other 40 Now in the inscription which forms the subject of this paper the St Andrew's cross cannot represent 40, as in that case the inscription would be dated in the year 44 in the reign of a king whose name begins with Vâsu, whereas we know that from 33–60 Huvishka was the reigning monarch in this part of the country Here, therefore, the St Andrew's cross must represent 70, and we must accordingly assign the same value to the symbol also in the inscriptions enumerated above under Nos. 1-7 We thus get the dates S. 72 for No. 1, S. 74 for

[1] Another sign that originally was read 40 by Buhler, is found in the Mathurâ inscription of the time of *mahârâja râjâtirâja dêvaputra* Huvashka, *Ep Ind* Vol I p 386, No 8, and Plate Later on Buhler declared that on further consideration he read the symbol as 60, and as such it has been treated since then everywhere; see *Ep Ind.* Vol. II. p 204, note 61

No 2, and S 77 for Nos 3-7 The inscriptions themselves contain nothing to contradict this result No 4, it is true, mentions the *mahārāja rājātiraja devaputra* Huvishka, but not in connection with the date, the inscription simply recording a gift to the *vihāra* of that king As to the date S. 72 for the *mahākshatrapa* Sodasa, I refer to the remarks of Dr Fleet in the *Journ Roy As Soc* 1907, p 1024 ff

If the St Andrew's cross represents 70, the sign resembling *pta* must be 40 The inscription No 8, therefore, would be dated in S 44, No 9 in S 45, No 10 in S 47, and No 11 in S 48, which is in accordance with the statements of Nos 8 and 11 that their dates fall into the reign of Huviksha or Huvishka

The symbol occurring in No 12 undoubtedly differs from either of the two symbols found in Nos 1–11, but whereas it bears no resemblance whatever to the cross-shaped sign, it is easily intelligible as a cursive development of the *pta* sign [1] In my opinion therefore this sign also must be taken as 40, and the inscription as being dated in S 49, not S 79 There is another point in favour of this interpretation The inscription records a gift made at the request of the venerable Vridhahasti (*Vriddhahastin*), a preacher in the *Kottiya(Koṭṭi(ya)gaṇa*, the Vaṇâ (*Vaṇi*) *sâkhâ* There is another Mathurâ inscription dated in S 60,[2] recording a gift made at the request of the *gaṇin*, the venerable Khaṇuna, a pupil of this same Vriddhahastin If Vriddhahastin in S 60 had a pupil who had acquired the dignity of *gaṇin*, he must have been a man advanced in years at that time, and although, of course, it is not impossible that he was still alive in S 79, it would certainly seem more natural to find him as a spiritual adviser in S 49 and his pupil in the same capacity eleven years later on, in S 60

Little can be said about the symbol occurring in No 13 The form appearing in the photo-lithograph is quite peculiar and unlike any other symbol in the inscriptions from Mathurâ or elsewhere, but in accordance with Bühler's statement, it may be provisionally taken as 40

As regards the symbol in No 14, I agree with Dr Fleet that there is no reason whatever why it should be 70, as even the sign in No 12, which Bühler cited in support of this interpretation, is to be read not 70, but 40 On the other hand, I feel sure that it is not 20 I have lately received through Dr Konow impressions of an inscription running round the base of a pillar preserved in the Mathurâ Museum The inscription, which is in Brâhmî characters of the Kushana type, is partly worn, but the date is quite distinct Now the sign for the tens in the date of the year is the same as that in the Sañchi inscription, showing again the vertical, which is thus proved to be an integrant part of it and not to belong to the following sign And although unfortunately the text of the inscription contains nothing that would enable us to form a positive opinion on the value of the symbol, we may safely assert that it cannot be 20, as we find this number expressed by the usual sign in the date of the day Lastly also the proposal to treat the symbol as 60 cannot be said to be convincing, the sign that has hitherto been read as 60 in the inscriptions of the Kushana period[3] certainly being entirely different I do not want to offer a new hypothesis In my opinion we shall have to wait for fresh materials before we can hope to arrive at a satisfactory result in this question In how far the restoring of the king's name in our inscription of S 74 is influenced by this uncertainty, will be shown below.

I know that the results arrived at above are partly not in harmony with those deduced from the coins of the Western Kshatrapas The numeral signs occurring in the legends of those coins are given in table IX, col V, of Bühler's *Indische Palaeographie* from Professor Rapson's table in

[1] Perhaps the symbol found in No 9 forms the intermediate stage between the *pta* and the looped sign As I have stated above, its lower part is not quite distinct in the photo lithograph, but it does not seem to me impossible that here also it consists not of the usual fork, but of a loop, though a much smaller one than in No 12

[2] *Ep Ind* Vol I p 386, No 8, and Plate

[3] *Ep Ind* Vol I p 386, No 8, and Plate, Vol II p. 204, No 19, and Plate, *Arch. Surv Rep* Vol. XX, p 37, and Plate V, fig 6

the *Journ Roy As Soc* 1890, Plate to p 6-9 Here the St Andrew's cross has been entered as 40, and a sign much resembling the *pta* and another looped sign almost exactly like that of No 12 as 70 I do not wish to throw any doubts on the correctness of these readings, but I contend that for such questions inscriptions must be treated separately according to time and locality

Rajendralala Mitra, Dowson and Cunningham agreed in restoring the name of the king as *Vâsu[dêva]sya* When I edited the inscription from the facsimiles published by my predecessors I drew attention to the circumstance that the available space is hardly sufficient for the three *aksharas devasya*, and I proposed to restore the name as *Vâsushkasya*, as this name of the king seemed to be attested by two other inscriptions of S 76 and S 78,[1] whereas the first undoubted record of Vâsudêva's reign was dated in S 80 What I said about the difficulty of supplying three syllables is confirmed by the impression now before me, although owing to the frequent irregularity of the writing in these inscriptions it is impossible to speak on this point with absolute certainty But the evidence for the existence of a king Vâsushka in S 76 and S. 78 is not so strong as it seemed to be formerly As I have tried to show above, the date of the Sânchi inscription mentioning a king Vâsushka[2] is quite uncertain, and the Mathurâ inscription mentioned by Fuhrer as being dated in S 76 and recording repairs in the reign of Vâsushka has not yet been published As Dr Konow informs me, it cannot even be found now, Führer's trenches having been filled up again a long time ago and the exact spot where the inscription was found being no more known Under these circumstances a decision is of course impossible for the present If Fuhrer's statement after all should prove correct, I should unhesitatingly restore *Vâsu* to *Vâsushkasya*, otherwise the reading *Vâsudêvasya* will have to be accepted.

The rest of the inscription calls for few remarks **Talakiya** or **Talaki** seems to be the name of a locality, but I am unable to identify it The title *mahâdandanâyaka* is frequent in the inscriptions of the Gupta period and later times In the Kushana inscriptions it has not yet been found before, but the subordinate title of *dandanâyaka* occurs in the Manikyâla inscription,[3] where the correct reading in l 2 is, not *Laladoda-nayago*, but *Lala-dadanayago*

III.—MATHURÂ STONE INSCRIPTION OF THE TIME OF ŚONDÂSA.

This inscription was first published, together with a facsimile, in 1870 by Professor Dowson in the *Journ Roy As Soc* New Ser Vol V p 188, No 29 In 1873 it was published again with a facsimile by Cunningham in the *Arch Surv Rep* Vol III p 30, No 1 And in 1904 I have tried to edit the text from those two facsimiles in the *Ind Ant* Vol XXXIII p 149, No 24 For the present edition of the record I have made use of an impression found in Professor Hoernle's collection described above

Cunningham states that the stone bearing the inscription was found in the Jail Mound at Mathurâ. According to Dowson, it has been cut through and the first part of it has been carried off On the other hand, the facsimiles distinctly showed that something was missing at the right end, and thus I was led to suppose that the stone was damaged on both sides This, however, is not the case Nothing is missing at the beginning of the writing on the left, and on the right also only one letter has been cut off at the end of the first two lines With this exception the inscription is in an excellent state of preservation

[1] Mathurâ inscription of S 76, mentioned by Führer, *Progress Report* for 1895-96, Sânchi inscription of S 78, edited by Buhler, *Ep Ind* Vol II p 369 f

[2] This is the reading suggested by Dr Fleet, *Journ Roy As Soc* 1903, p 826, but he is himself inclined to look upon this form as a mere variant of Vâsushka, if the existence of such a name should be proved, see *Journ. Roy As Soc* 1905, p 357 f

[3] *Journ. As* Ser. IX. Vol VII p 8 f

The characters are of the so-called archaic type of the Mathurâ inscriptions, see especially the letters *da*, *śa* and *sha*, and the subscript *ya* The language is the mixed dialect The inscription is not dated. It records various gifts of a Brahman of the Śâgrava (*Śaṅgrava*) *gôtra*, the treasurer of *svâmin mahâkshatrapa* Śodâsa For details I refer to the remarks below.

TEXT.

1 Svâmisya mahâkshatrapasya Śomdâsasya[1] gaṃjavarêna brâhmaṇêna Śâgrava-
sagôtrêna [p] [2]

2 raṇi imâshâm yamada-pushkaraṇinam paśchimâ pushkaraṇi udapânô ârâmô [3]
stambhô [4]

3 [śilâ]pattô [4] cha-

REMARKS.

1 As to the reading of this name see the remarks below —2 Little is left of the *pa*, but the reading is certain Restore *pushka-* —3 The outlines of the letters *ṇi udapânô ârâmô* are more or less touched up with pencil, but the reading is perfectly certain.—4 The reading *śilâ* is certain, although the letters are entirely spoiled by being gone over with pencil.

TRANSLATION

By the treasurer of the lord, the *mahâkshatrapa* Śomdâsa, a Brâhman of the Śâgrava (*Śaṅgrava*) *gôtra*, a tank, the western tank of these twin tanks, a reservoir, a grove, a pillar and this stone-slab (*was caused to be made*)

NOTES

As regards the language, the most interesting form is *imâshâṃ* Apparently in the dialect of Mathurâ the genitives plur of the pronoun were, as in Pâli, *imêsaṃ* and *imâsaṃ*, and the author of the inscription translated the latter form into *imâshâṃ* as he was wont to render *imêsam* by *imêshâm* The nominative sing masc of the same pronoun is found at the end of line 2, but unfortunately nothing is left of it but the initial *i* The word *pushkaraṇi* shows in the third syllable the vocalisation of the Pâli *pokkharaṇî* *Yamaḍa* corresponds to Skt *yamala* or *yamula*, as the word would be written in Southern manuscripts The construction of the inscription is rather peculiar, the verb or participle on which the instrumentals *brâhmaṇêna*, etc., depend, being omitted

The first point to command attention is the name of the mahâkshatrapa, which is generally supposed to be Śodâsa. In the present inscription there is a distinct sign above the *śo* It must have been found also in the impressions used by Dowson and Cunningham, as the former reads *Śâṇḍâsasya* (for *Śâṃḍâsasya*) and the latter *Sauḍâsasya* (for *Śauḍâsasya*), although the facsimiles show no trace whatever of *anusvâra* or *au* The sign cannot be the stroke denoting *au*, as it does not touch the upper line of the *śo*, but is separated from it by a distinct blank space It can only be an *anusvâra* of the same bulky shape as that in *gaṃjavarêna* and in *pushkaraṇinaṃ*.

The form Śomdâsa has not yet been recognised anywhere else. In the second Brâhmî inscription at Mathurâ mentioning this *mahâkshatrapa*[1] Bühler read *Śoḍâsa*, but the photolithograph by no means excludes the reading *Śoṃḍâsasa*. Right above the *śo* there is a white spot scarcely less distinct than that above the *ma* of *hêmaṁtamâsê* which Bühler read as *anusvâra*. In the Mathurâ lion-capital inscription[2] Mr Thomas reads the name as *Śuḍasa* and *Śuḍisa*, and with regard to coins, Professor Rapson has stated in the *Journ. Roy As Soc* 1903, p. 289, note 3, that whenever the name is legible, the first *akshara* seems to be *śo*, and that the alternative forms *Śu°* and *Śau°*, given by Bhagvanlal and Cunningham respectively, cannot be

[1] *Ep Ind.* Vol II. p. 199, No 2 [2] *Above*, Vol IX pp. 143, 144.

certainly read on any of the specimens of the British Museum. But even if a re-examination should prove the readings *Śoḍâsa* and *Śuḍâsa* to be correct, this would not invalidate the reading of the present inscription. Everybody familiar with the records of this period knows how often an *anusvâra* is omitted in writing, and that on that account the reading *Śoṃḍâsa*, even if found once only, carries more weight than the reading *Śoḍâsa* occurring ten times. In my opinion therefore *Śoṇḍâsa* must be accepted as the general form of the name.

Scarcely less interesting is the designation of the donor. Dowson and Cunningham read *gajavaṛéna*, and Buhler, *Vienna Or. Journ.* Vol. V, p. 177, proposed to alter the unintelligible syllables *gaja* into *rajé*, 'during the reign.' The new reading *gaṃjavaṛêna* shows that *gañjavara*, 'treasurer,' which hitherto was known only from the *Râjatarangiṇî*, V, 177 and Kshêmêndra's *Lôkaprakâśa*, was an official title in India already in much earlier times. As recognised by Benfey,[1] *gañjavara* is the Persian *ganjwar*, and the use of this title is a new proof of the strong Parthian influence that made itself felt in Northern India from the time of Aśoka to the beginning of the Gupta empire.[2]

The donor calls himself by his *gôtra* name Śêgrava, which in correct Sanskrit would be Śaigrava. According to the *Gaṇapâṭha* the Saigrava *gôtra* is referred to by Pâṇini in II, 4, 67 and IV, 1, 104. I have also no doubt that Professor Kern is right in identifying *Śaigava* with Pâli *Siggava*,[3] the name of the patriarch who conferred the *upasampadâ* ordination on the great Tissa Moggaliputta.[4]

No. 34.—PATHARI PILLAR INSCRIPTION OF PARABALA, [VIKRAMA-] SAMVAT 917

By the late Professor F. Kielhorn, C.I.E., Gottingen.[5]

Pathâri in Long. 78° 15' and Lat. 23° 56', is the chief town of the Native State of the same name in the Bhopâl Agency of Central India.[6] Its antiquities were first described, in 1848, by Captain J. D. Cunningham, in the *Journal As. Soc. Bengal*, Vol. XVII, Part I, p. 305 ff. After stating that the locality of which he is treating includes two good-sized reservoirs or lakes, and that the present town of Pathâri and the smaller lake are distinguished by a single pillar and a solitary temple, Captain Cunningham on page 310 proceeds thus:—'Near to the western edge of the smaller lake stands the wand or pillar, now called of Bheem Sen. It is composed of a single block about 36 feet in height and 2½ thick. The shaft is square in section for a height of 8 feet, and it then becomes circular. On one side of the square portion of the shaft there is a long inscription, much obliterated, and of which I failed to make even a tolerable impression.'

The pillar and its inscription were again noticed in 1880, by General Sir A. Cunningham, in his *Archæol. Survey of India*, Vol. X, p. 70, thus:—'Inside the town, on the top of the slope, there is a tall monolith with a bell-shaped capital. The shaft is circular, rising from a base 8 feet

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[1] See the *St. Petersburg Dictionary*, s. v.

[2] In the *Journ. Roy. As. Soc.* 1903, p. 289 ff., Professor Rapson has described a coin that shows a general similarity to those of Śoṇḍâsa. With the exception of the last three *akṣharas* the inscription is not quite certain. Professor Rapson reads *brâhmaṇâ[na ga(?)da ta(?) tha(?) na]*. Would it be too bold to conjecture that the *brâhmana* mentioned here may have some connection with the *brâhmana* Śaigrava, the *gañjavara* of Śoṇḍâsa, and that the reading must be altered accordingly?

[3] *Geschiedenis van het Buddhisme in India*, Vol. II, p. 266.

[4] See *Dîpav.* V, 57, 69, etc.

[5] [The proofs of this and all subsequent papers by the late Professor Kielhorn have been read by me.—S. K.]

[6] Constable's *Hand Atlas of India*, Plate 27, D. 4.

3 inches high and 2 feet 9 inches square On the northern face there is a long inscription of 38 lines of small letters. It opens with an invocation to Lakshmî-Narâyana,[1] but the greater part of the record is so much worn as to be quite illegible Many of the letters here and there are in good order, and from their shapes I would assign the monument to somewhere about A D 600 Close by this pillar there is a small temple, with Vishnu sitting on Garud over the door-way '

In October 1894 I received from Professor Hultzsch two impressions of the inscription, prepared by Mr H Cousens, Superintendent of the Archæological Survey of India, Western Circle, and an excellent photograph[2] of it, taken by the same gentleman, was given to me two or three years afterwards by Dr Fleet From these materials I have already published a short account of the contents of the inscription and the tentative text of nine verses of it, in the *Nachrichten der K Ges der Wissenschaften zu Gottingen* for 1901, Part I, p 519 ff A repeated examination of the same materials now enables me to place before the reader, with some confidence, by far the greater part of this record, which, though troublesome to read, is not so illegible as it may have seemed to be on the original stone

The inscription contains 38 lines of writing which covers a space of about 2 feet broad by 2 feet 7 inches high It has certainly suffered greatly from exposure to the weather, especially in the middle and at the end of the lines all the way down, and for nearly the whole length of the last seven lines But fortunately[3] all proper names of importance may be read with absolute certainty, at any rate all those that occur in lines 1—31, and the same remark applies to the date of the inscription at the end of line 31 The size of the letters is about $\frac{3}{4}$ inch in the topmost lines, but less in the lower part down to line 31, while it is somewhat larger again in lines 32—38 The inscription was written and engraved with great care and skill The characters belong to the northern alphabet such as, speaking generally, we find it *e g.* in the Gwalior inscription of the reign of Bhôjadêva of the [Vikrama] year 933, published with a facsimile in *Ep Ind* Vol I p 159 f. With our present knowledge of Indian epigraphy, we should assign them at once to about the 9th century A D They include the rare sign for *jh*, which has not come out well either in the impressions or in the photograph, in the word *jhaṭiti* towards the end of line 15 The language of the inscription is Sanskrit The text is remarkably correct, and in respect of orthography the only points worth noticing here are that the sign for *v* is used for both *v* and *b*, and that the words *aṁśa* and *dhvaṁsa* are written *aṁśa* and *dhvaṁsa*, in lines 2 and 8

The inscription consists of two parts The first (and chief) part comprises lines 1—31, the second lines 32—38 This second part appears to be really a separate inscription, added by way of a postscript, which may record the installation of an image of Vishnu, but the exact purpose of which, owing to the damaged condition of lines 32—38, I have not been able to ascertain. What I may state with confidence is that, after the words *ôm namaḥ* at the commencement of line 32, there are five verses, two in the Sragdharâ metre, one in the Vasantatilakâ metre, one in the Upajâti metre, and the fifth perhaps in the same metre So far as I can judge, the first and probably the second of these five verses contain some historical information, and it would therefore seem desirable to have a cast taken of this part of the inscription, which would enable one to decipher more of the text than I have succeeded in making out from the impressions and the photograph [4]

[1] The first verse of the inscription commences with the words *Lakshmî-nṛsiṁdhraptna-*, which were apparently misread as *Lakshmî-Nârâyana-*

[2] The accompanying facsimile has been prepared under the superintendence of Prof. Hultzsch from Mr Cousens' photograph A facsimile of the impressions would have been quite useless

[3] Exposed as the pillar has been to all the effects of the Indian climate for more than a thousand years it seems wonderful that of these small letters, which were not deeply engraved, many should have been preserved so well as we find them to be

[4] I am sanguine enough to hope that it will indeed some day be possible to make out the names which are hidden now in the second part of our inscription It will then perhaps also be found that this part likewise ends with a date in the 9th century of the Vikrama era, of which in my opinion there are traces in the second half of line 38.

The first part (lines 1—31) also commences with *ôm namaḥ* and ends with a date which will be given below Between the two there are 32 verses, the text of more than two-thirds of which may be given with perfect certainty, while there is no doubt about the general meaning of any of the rest The verses form a *praśasti*, the main object of which is to record (in verses 25 and 26) that the king **Parabala** of some **Râshtrakûta** family founded a temple of Śauri (Hari, Vishnu), before which he erected the Garuda-crested pillar on which the inscription is engraved The *praśasti* opens with four verses which invoke the protection of, and glorify, the god Vishnu, under the names of Murâri, Krishna and Hari It then (in verses 5—7) relates that formerly there was a king **Jêjja**, under whom 'this **Râshtrakûta** *vaṁśa*' was flourishing, and whose (unnamed) elder brother, after defeating thousands of **Karnâta** soldiers with their arrays of elephants, obtained the **Lâta** kingdom Jêjja's son was **Karkarâja** (v 11), who put to flight[1] the king **Nâgâvalôka** and invaded his home (vv 14 and 15) And Karkarâja's son was **Parabala**, represented as ruling the land when the inscription was composed (V 18) The rest records that the pillar was actually set up by the king's chief minister, whose name is not clear in the impressions, and that the *praśasti* was composed by Harsha (v 29) and engraved by the *sûtradhâra* Sâhila (v 31), while the last verse 32 contains the usual prayer that the king's pious work and his fame may endure for ever — **The date** at the end of line 31 is *saṁvat 917 Chaitra-śudi 6 Śukrê, i e* "Friday, the 6th of the bright half of Chaitra of the year 917" In this date the numeral figures for the year are particularly clear, and cannot be read in any other way The figure for *9* is the same as *e g* in line 6 of the Dêôgadh pillar inscription of the time of Bhôjadêva of the [Vikrama] year 919 (*Archæol Surv of India*, Vol X, Plate xxxiii 2), and in line 22 of the Gurmha plate of Jayâdityadêva II of the [Vikrama] year 927 (*Journ As Soc. Beng* Vol LXX Part I Plate 1) The date must of course be referred to the Vikrama era It is one of the earliest dates of that era which admit of exact verification and corresponds regularly, for the expired *Kârttikâdi* Vikrama year 917, to **Friday, the 21st March A.D. 861**, when the 6th *tithi* of the bright half of Chaitra ended 16 h 44 m after mean sunrise.

The *praśasti* will, I think, be admitted to contain some rather pretty verses[2] Its author, so far as I can judge, was well acquainted, amongst other poetical works, with Mâgha's *Śiśupâla vadha*, and in the composition of at least one verse he undoubtedly drew his inspiration from that poem[3] I refer to verse 16, which may be compared with *Śiś* XIX 52 The former is —

Śakalikṛita-sarvâṅgâ nânâbharanabhûshitâḥ |
dṛiśyantê ripavô yasya nânâbharanabhûshitâḥ ||

"With their limbs all cut to pieces (and thus)[4] decorated with manifold ornaments (*âbharana*), his enemies are seen to abide on various battle-fields (*rana-bhû*)"

And Mâgha's verse is —

Śastravranamaya-śrîmad-alaṁkaranabhûshitaḥ |
dadṛśê sma yô Râvanavad=alaṁkaranabhûshitaḥ ||

"Decorated with glorious ornaments (*alaṁkarana*) which consisted in the wounds inflicted by weapons, another looked like Râvaṇa, though abiding on a battle-field (*rana-bhû*) that was not connected with Lankâ."[5]

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[1] The original apparently mentions the place where Nâgâvalôka was put to flight, but the name of it cannot be read with confidence See verse 14 and the translation of it below

[2] Compare *e g* verses 13, 15, 20 and 30

[3] The *praśasti* somewhat pointedly ends with the word *śrîmati*, which, in the case of an author who had studied the *śṛiṅga mahâkâvya* does not seem to me to be without significance

[4] Compare the following note

[5] Mallinâtha explains *sarvâṅgîna-vranabhûshanatvêna Ravana êv=âyaṁ Laṅkêśaṁbandha-virahîti vyatirêka ity=arthaḥ | upamâ vyatirêka-yamakânâṁ saṁkaraḥ |*

Here we not merely have, at the end of each half verse, the synonymous words *ábharana-bhúshita* and *alaṁkaranabhúshita*, either of them similarly used in a double meaning, but we also find a form of the same verb (*dṛśyante* and *dadṛśé*) in exactly the same position in both verses. At the same time the manner in which the verse of the *Śiśupálavadha* commences, clearly shows how we ought to interpret the first half of Harsha's verse the ornaments with which the enemies were decorated consisted in the wounds inflicted on them when their limbs were cut to pieces. I am aware that what I have pointed out here is not of any great value now, because we have lately learnt from another inscription that Mâgha lived long before the middle of the 9th century A D

Among the contents of the *praśasti* there are three points of particular interest The first obviously is, that the inscription is one — the only one hitherto discovered — of a **Râshtrakûṭa king Parabala**, for whom it furnishes a date in A D 861. The second point is, that Parabala's father **Karkarâja** defeated, and invaded the territory of, a king **Nâgâvalôka** And to these may be added the statement that an unnamed elder brother of Karkarâja's father Jêjja, after defeating certain **Karnâtas**, took possession of the Lâta kingdom

As regards the first point, we knew indeed from the very earliest Sanskrit inscription brought to the notice of European scholars — the Mungir plate of Dêvapâla[1] translated by Sir Charles Wilkins in 1781 — that the Pala king **Dharmapâla** married 'Ranpâdêvî, a daughter of the glorious Parabala, the ornament of the Râshtrakûta family,' but as the name Parabala could not be traced in any subsequent inscription, scholars conjectured that it was a *birudu* of one of the Râshtrakûtas of Malkhêd, perhaps of Gôvindarâja III or Amôghavarsha I, according to the notions which they had formed regarding the time of Dharmapâla. Now there cannot remain any reasonable doubt that the Râshtrakûta Parabala of our Pathârî inscription is identical with the Parabala of the Mungir plate, a daughter of whom was married by Dharmapâla But it does not follow that Dharmapâla's reign must therefore be taken to have commenced so late as the middle of the 9th century Many Indian kings have had unusually long reigns, and at present we know nothing about the length of Parabala's reign, while all that we know for certain in this respect regarding Dharmapâla is that he reigned for at least 32 years. The zeal and activity displayed by the officials of the Archæological Survey in the search for epigraphical documents encourage us to hope that before long we shall be in possession of materials that will definitely fix both the exact time of Dharmapâla's reign and the chronology of events generally which took place in Northern India during the 8th and 9th centuries.

The king **Nâgâvalôka**[2] who was defeated by Parabala's father Karkarâja seems to have been a ruler of some importance. I have no doubt that he is identical with that Nâgâvalôka who is mentioned in verse 13 of the Harsha inscription of Vigraharâja,[3] in terms which would imply that he was the overlord, and who certainly was a contemporary, of the Châhamâna Gûvaka I of Śâkambharî, whom in my Synchronistic Table for Northern India I have roughly placed at the commencement of the 9th century. There has lately been discovered a copper-plate inscription of a Châhamâna *Mahâsâmantâdhipati*, which records a grant that was made at Bhṛigukachchha in the increasing reign of victory of the glorious **Nâgâvalôka**, and which apparently is dated in the [Vikrama] year 813 (corresponding to about A D 756).[4] I owe a photograph of it to the kindness of Mr Gaurishankar Hirachand Ojha, but would wait for impressions before expressing an opinion regarding its genuineness and value

[1] See *As Res* Vol. I. p. 123, and *Ind Ant* Vol XXI p 253

[2] I need hardly point out that this name looks like the well-known *birudas* ending in *avalôka* of certain Râshtrakûta kings (*Khadgâvalôka, Vikramâvalôka, etc*)

[3] See above Vol II. p 121, line 12 of the text, where the actual reading of the original is *śrîmas-Nâgâvalôka-prâvaranṛipa*°

[4] If the grant is genuine, the donation recorded in it was probably made on the 28th October A.D 756

Nor can I say anything definite at present regarding the conquest of the Lâta kingdom by the elder brother of Parabala's grandfather Jêjja The known names of chiefs connected with Lâta from about the middle of the 8th century and the available dates will be found above, Vol VIII App II p 4 It will be seen there that we have no date, and know little about Lâta, between A D 737 and A.D 812, which is just the period in which, judging from the date of the present inscription, we should have to place Jêjja and his elder brother.

In the text which follows I have indicated by marks of interrogation all passages about which I am myself doubtful, and have left blanks where I could have put in only a purely conjectural reading Others may be able to supply what is wanting or to find the correct readings where I have failed to do so I know that I have shunned no trouble and may perhaps be permitted to say —

Harshêna nûnam rachitâ prasastir=
vidhêr=vasâd=asma-talê vilînâ |
prakâśit=êyam pramadâch=chhramêṇa
satâm mudam samtatam=âtanôtu ||

TEXT [1]

1 Ôm[2] namah || [3]Lakshmî-nîramdhrapîna[sta]nakalaśa-la[sa]t-pallavâ Vritra-śatrôs=
ttrailôkyasvâmya-dîkshâvidhi-varagurvô=[r]i-

2 shtanâśa-prachandâh | dôrddandâh Kêśikêśagraha-ruchiraru[t-â]ghushta
h[i]marânsadêśâ[4] Daityêbha-sthûlakumbha[stha]-

3 ladalana-d[ri]dhâh pâmtu vas=tê Murârêh ||[1*] [5]Vâ(bâ)lârkka[chchhav]i-
chakrav[âka]vimala-vyâl[â]hat-âvêshtitah[6] karnu[â]lamvi(mbi)ta kumdalô-
jaladhara-

4 chchhêdâvadâta-chchhavih | satkârttasvarakûta-nirggata iva snigdhêndranîlôpala-
stambhah[8] skandhaga-padmarâgayugalah Krishnô=stu

5 vah śrêyasê ||[2*] [9]Tribhuvanabhavana-stambhô nabhastalâmbhôdhi-sêtur=agha-
dahanah | vra(bra)hmâmdamamda(da)lâmvu(bu)jadanda-ruchir=jjayati[10] Ha-

6 ri-charanah ||[3*] [11]Ahimakarachakra-kuvalayavilasatkamal-âlayah sa-dâna[vakâ]yah |
jalamidhir=iva Harir=avatât=purâna-purushô=pi yah sadâ nava-kâ-

7 yah[12] ||[4*] [13]Râj=âsîd=varachakravalâmchhita-karô lakshmî-sanâthah purâ dṛiptâri-
prava(ba)ladvishat-pramathanaś=ch-â[dhâ]ra-bhûtô bhuvah | vâ(bâ)hûdasta-
mahidharô [nara]-

8 ka-hâ tumgadvipadhvansakrit=[14]Kamsârâti-samô=py=akṛishnatanubhṛich=chhrî-Jêjja
âryyaih stu[ta]h ||[5*] [15][Ra]mya-prasûtir=achchhidras=tumgaḥ
pṛithur=akamtakah | śrî-Râshṭra[kû]-

9 ṭa-vamśô=yam sampṛiddhô yattra bhûbhṛiti ||[6*] [16]Jitvâ [vikata]karighatâ-
pra[bhuta]ra-Karṇṇâṭabhaṭasahasrâ[ṇi] | [pṛithu ?] L[â]ṭ-âkhyam râshṭram
lavdham(bdham) yasy=âgrajên=âjau ||[7*] [17][Vana]-

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[1] From impressions and a photograph supplied by Mr Cousens [2] Denoted by a symbol
[3] Metre Sragdharâ [4] Read °*srâmsadêśâ* [5] Metre. Śârdûlavikrîḍita.
[6] Compare *Śârṅgivêsha-phaṇikañchuka-*, above Vol II p 4, v 22
[7] Originally *-kundalô* seems to have been engraved.
[8] Compare *Śiśupâlavadha* III. 11 [9] Metre Âryâ
[10] Originally *-ruchêr=* was engraved.—Compare above Vol I p 40, verse 2 *vra(bra)hmâṇḍamanda-lamahôtpalandla-lîlâm vi(bi)bhrat.*
[11] Metre Âryâgîti.
[12] Compare *Śiśupâlavadha* XIV 70: *navaṁ budhô yaṁ purâṇa-purushaṁ prachakshatê*
[13] Metre Śârdûlavikrîḍita [14] Read °*dhvaṁsakṛit=* [15] Metre. Śloka (Anushtubh).
[16] Metre: Âryâ. [17] Metre Mâlinî.

10 mahiṣham=asahyam vâjinô lôla-nêttrâ madagalita-kapôlâ dantinah simham=
ngram | [jvalitapavana ?]-kîrnnâ varri-vihâh Kritâmtam rana-śirasi yam=êkam
mêgrê naika-[rûpam ||] [8*]

11 [1]Ekô=p-itas=tatah kurvvann=arâti-[ku]lam=âkulam | châruchâmîkar-ôpê[tô n]ila-
rûpam vi(bi)bha[rtti] yah ||[9*] [2][Prâpt-ôchchhrayâ ?] ⏑ ⏑ ⏑ — ⏑ ⏑ —
prakampî[n]=mukt-âli[bh]ih svamahima-pratipâdanâya | [dêśâ ?]nta[râny=u]-

12 pagatâ vikalâ diśâsu yasya dhvajâ iva sadâ ripu[vô] bhramanti ||[10*]
Tasy=âtmajô ripuva(ba)l-[â]nta ⏑ — ⏑ — — h[3] śrî-Karkkarâja iti
samyati lavdha(bdha)-kîrttih | P[ârth-âgran ?]i-

13 r=iva va(ba)bhûva[4] nirasta-śalyô duhśâsanâriva(ba)la-śâsana-bhîmasê[na]h ||
[11*] [5]Vi[kshipta ?]-[vai ?]ri- . . . . ⏑ — ⏑ nâ | ya[t-ka]rêna
ranâmbhôdhi-mathanê[6] Mandarâyitam ||[12*] [7]Vidhvasta[vai]-

14 riva[nitâ]-nayanapranâli-samsakta-kajjalayutâsrujala-pra[vâhai]h | sêshichyamânam=api
chandramarîchi-[hâri sphîtam] va(ba)bhûva [nanu] yasya yasô=tichittram ||[13*]
[8]Durvvârârâti-mattadvi[rada]-

15 ghanaghatâtôpasamghatta-chandê samgrâmê [hrishta-yô]dhê [tura]gakhurarajaś-
chhanna-dikchakkrav[âlê ||] [valga ?]t-pâlidhva[ja]lau kshatarudhi[rasa]rit[prâjya-
sâmantachakrê chakrê **Nâgâvalôkam** [jha]ti ⏑[9]

16 lav[a]nê[10] yah parâvritta-mûrttim ||[14*] [11]Durvvâravarivaravârana-
kumbha[mukta]-muktâphalapra[kara]-nirmmaladantamâlâ | **Nâgâvalôkan**ripa-
[vêsma]ni viprakîrnnê yasy=ôddhatam prahasat=iva kripâna-p[âli] ||[15*]

17 [12]Śakalîkrita-sarvvângâ nânâbharanabhûshitâh | driśyantê ripavô yasya
nânâbharanabhûshitâh [16*] [13]Yasy=ôtpalachchhavi[mu]shâ s[v]ajal-ônnatêna[14]
khadgêna tungatara-bhû[mibhri]-

18 [tâm śi]rassu | dhârânipâta-janitam=asrij[15]m pravâhair=yuddhê
mahâpralaya[kâla ?]ghana-[pratîtih ?[16]] ||[17*] [17]Ahimakara iva=âdya tyakta-
dôshânushamgô himakara iva jâ[ta]h

19 śuddha-mûrttih kalâvân | parava(ba)ladalan-ôgrô=nugra-chakshuh pratâpî
Parava(ba)la iti puttras=tasya [sâst]=îha bhû[mim] ||[18*]
[18][Tyaktvâ ?]mâyâm=adambhañ=cha sakta-kârttasvarâh sadâ | bhuṅ[jatê] śri-[19]

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[1] Metre Ślôka (Anushṭubh)

[2] Metre of verses 10 and 11 Vasantatilakâ

[3] The original possibly has *°lântaka êva mûrttah*

[4] Originally *vibhûva* or *vôbhûva* was engraved

[5] Metre Ślôka (Anushṭubh) —I am unable to restore the first half of this verse with any confidence, but the meaning probably is that the king's hand in battle took away fortune from his adversary Compare *Gupta Inscr* p 203, l 7

[6] Originally *ranâmbhôvdhi-* was engraved

[7] Metre Vasantatilakâ.—Compare *Śiśupâlavadha* XV 90

[8] Metre Sragdharâ

[9] The *akshara* which is missing here I am unable to restore with confidence

[10] Of these three *aksharas* the first and the last seem to be certain, and the second is either *va* or *ca*

[11] Metre Vasantatilakâ [12] Metre Ślôka (Anushṭubh) See above, p 250

[13] Metre- Vasantatilakâ.

[14] The water of the sword-blade (*asidhârâ-jala, khadgadhârâ-payas, khadgadhârâmbhas*) is often spoken of by poets, compare *e g Ékávalí*, pp 64 and 168, and above Vol II. p 307, v 21

[15] The plural of *asrij* is similarly used in *Śiśupâlavadha* xvii, 55 (*asrijâ*)

[16] I have little doubt that this is the correct reading; in the original a medial *r* was originally engraved before the *akshara* which I read as *pra*, but it has clearly been struck out

[17] Metre Mâlinî. [18] Metre. Ślôka (Anushṭubh).

[19] This word, being repeated at the commencement of the next line, is superfluous here. *Śrîphala* is used in the double sense of 'the fruit of his prosperity' and 'Bilva fruit.'

(V 18) Now his son **Parabala** rules here the land, he who has discarded addiction to sin and is therefore like the sun which has severed its connection with the night, who is born of pure body and is versed in all arts, and is therefore like the moon when she has risen with a bright form and with all her digits, who, terrible in cutting up the forces of adversaries, is gentle-looking, and full of prowess

(V 24) At the head of battle the fortune of loyalty—her garland of pearls covered with the blood streaming from the temples of elephants that were split by the round-pointed shafts of her strong bow drawn with a twang of the string, and with rows of arrows resting on her creeper-like arms— conquered for him *pâlâdhvaja* banners

(V 25) He caused to be built this temple of Śaṁu,[1] resembling the peak of the mountain of snow, the white flag on the bright top of which bears the lustre of the river of the gods

(V 26) And like the pillar which was formerly (erected ?) on the mountain of Garudadhvaja(?),[2] exactly so was this large Garuda-bannered pillar caused to be erected by that king before (the temple of) Hari[1]

(V 27) Repeatedly deliberating whether this is Vishnu's foot making three strides, or the body of Sthâṇu[3] shaped like a post, or (the serpent) Śêsha pulled out of a hole in the ground by the enemy of the serpent-king,[4] the gods on viewing it find out that it is a pillar of pure stone proclaiming the fame of king **Parabala**

(V 28) His prime minister was [Ksh ?]i . , administrator of all laws, bright like gold and true of speech, to be saluted with (bowing of) the head by king **Parabala** He set up before (the temple of) the destroyer[5] of Madhu this Garuda-marked pillar, which with its stone arm raised aloft defies all ages—a pillar of him who has paralyzed his foes[6]

. . . . .

(Line 31) **The year 917, Friday, the 6th of the bright half of Chaitra.**

No. 35 — ANMAKONDA INSCRIPTION OF PROLA,

The Chalukya-Vikrama year Forty-Two

By H Krishna Sastri, B A

On a hillock to the south of **Hanumkondâ**[7] (Anmakonda) near Warangal in the Nizam's State, stands the small temple of **Padmâkshi** which, unlike other buildings attributable to the **Kâkatîya** period,[8] is devoid of any architectural pretensions The rock close to which the temple stands, bears on a portion of its dressed surface, sculptures of

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[1] *I e* Vishnu

[2] I am not sure about the meaning of these words, the text of which is doubtful in the original *Garuda dhvajâdri* might be equivalent to *Krishnagiri*

[3] *I e* Siva

[4] These words clearly indicate that there was a figure of Garuda on the top of the pillar

[5] *I e* Vishnu

[6] In my opinion, this might refer either to the king or to the god Vishnu

[7] This is the form given in Mr Cousens' *Lists of Antiquarian Remains in H H the Nizam's Territories*, p 46

[8] The thousand-pillared temple in the middle of the village of Anmakonda was built by Prôla's son Rudra in or about A D 1162 63 (*Ind Ant* Vol XI p 9 *f*) and contains some excellently sculptured door posts The four gateways which now stand in the open air at Warangal might have belonged to the palace of the Kâkatîya kings at that place (*Annual Report on Epigraphy* for 1901 2, p 4) Mr Cousens, however, thinks that the gateways must have belonged to a great temple in the centre of Warangal (*Lists of Antiquarian Remains in H H the*

some Jaina images seated in a row In front of the temple is an inscribed quadrangular pillar of black granite bearing in relief within a countersunk square, at the top of each of its four faces, the figure of a squatting Jaina ascetic with his arms folded over his lap crosswise On the east face of the pillar this figure is flanked by a cow and calf on one side and a dagger and shield (?) on the other The north face of the pillar bears representations of the sun and moon on the right and left sides, respectively, of the squatting Jaina figure From these sculptures and from the inscription on the pillar, which is published below, it appears that the Padmâkshî temple was originally dedicated to the Jaina[1] goddess **Kadalalâya** and that the pillar was set up there by the lady who built the *basadi* (Jaina temple) At present the Brâhmanas of Anmakonda, who have somehow got possession of the temple, worship the goddess in it under the name Padmâkshî, which they believe to be synonymous with Durgâ[2] It is not clear how or when the ownership of the temple passed from the Jainas to the Brâhmanas.

Anmakonda, or, as it is called in the subjoined inscription, Anmakundâ (l 16) or Ammakunde (l 75), was originally the capital of the Kâkatîya kings and was situated in the **Andhra** country[3] The neighbouring town of Warangal (**Orumgallu** in Telugu or **Ekaśilânagara** in Sanskrit) became the seat of government about the end of **Ganapati's** reign and continued as such until the collapse of the Kakatiya family[4] Anmakonda and Warangal are now stations

Nizam's Territories, p 47) The temples near the Râmappâ Lake in the Warangal district are (*ibid* p 49) of the same type as the great temple at Hanumkondâ, but more profusely sculptured The principal temple of this group appears to have been built in A D 1213 14 by Rudra of Recharla, who was a dependant of the Kakatîya king Ganapati The village Upatpalle in the Yelgandal district, is also reported to contain some ruined temples attributable to the Kakatiya period (*ibid* p 74) The *vimâna* of the Tripurântakêśvara temple at Tripurântakam in the Kurnool district was constructed in A D 1254 55 under the orders of the Kâkatîya king Ganapati (Epigraphical collection for 1905, No 169) The Padmakshî temple at Anmakonda is the earliest known structural monument of the Kâkatîya period and this may account for its being plain and devoid of the display of art which is quite characteristic of the later structures of the dynasty

[1] Jaina remains are mostly to be seen in the western portion of the Nizam's Dominions, which borders on the Bombay Presidency Anmakonda is almost on the eastern border, see the map accompanying Mr Cousens' *Lists of Antiquarian Remains in H. H the Nizam's Territories*

[2] *Annual Report on Epigraphy* for 1901 2, paragraph 7 The goddess Padmâkshî to whom the temple is dedicated must be one of the twenty-four *Śasanadêvîs* of the Jaina mythology Ambâ or Ambikâ, the *Śâsanadêvî* of the 22nd Tîrthankara Neminâtha, is supposed to be a form of Durgâ Padmâvatî was the *Śâsanadêvî* of Pârśvanâtha (Dr Burgess' *Archæol Surv of Western India*, Vol V p 45 f and p 46, note 2) It might, therefore, be supposed that the goddess consecrated by Mailama in the *basadi* at Anmakonda was either Ambikâ or Padmâvatî—called, in Kanarese, Kadalalâya, the meaning of which I have not been able to trace

[3] Above, Vol III, p 82, and footnote 4

[4] The Ganapêśvaram inscription of the time of Ganapati states (v 9) that Rudra, son of Prôla, destroyed many towns and founded quarters named after these towns in the city of Orumgallu and peopled them with their respective inhabitants, while in the devastated towns he built celebrated temples of Rudrêśvara and settled fresh inhabitants If there be any truth in this statement, it may be inferred that Warangal, which was already in existence as an important city (see l 95 of the subjoined inscription also), was greatly improved by Rudra Rêcharla Rudra, a general of Ganapati (see above, p 256, note 3) is said to have put to flight king Nâgati and founded the temple of Rudrêśvara at the city of Orugallu (Warangal)—perhaps after his own name Ôrumgallu or Orugallu, which was thus improved by the Kâkatîya king Rudra, appears to have occupied only a subordinate position in the time of Prôla, Rudra and Ganapati, while Anmakonda was the capital No 273 of the Epigraphical collection for 1905 06 which belongs to the time of Rudra and is dated in Śaka-Samvat 1107, Viśvâvasu (= A D 1185 86) states that the *mahâmandalêśvara* Kâkatîya Rudradêva-Mahârâja was "the lord of Anumakonda, the best of towns." Nos 195 and 223 of the same collection belong to Ganapati and are both dated in Śaka-Samvat 1174, Paridhâvin (= A D 1252 53) The former refers to Ganapati as "the lord of Anumkonda, the best of towns" In Śaka Samvat 1175 Ganapati still called himself the lord of Anumakonda (Mr Butterworth's *Nellore Inscriptions*, O 28) But No 231 of the Epigraphical collection for 1905, dated in Śaka-Samvat 1176, Ânanda, distinctly states that Ganapati was ruling with Orugallu as his capital Whether his successor Rudramadêvi (or, as she is called in inscriptions, Rudradêva-Mahârâja) reigned from the newly established capital Warangal or not, it is difficult to say Her successor Pratâparudra ruled over almost the whole of the Telugu country and portions even of the Tamil country from his throne at Ôrumgallu He is generally known as Ôrungapti Pratâparudradêva, *i e* Pratâparudradêva of Ôrumgallu

on the Hyderabad-Bezvada section of the Nizam's State Railway and seem to have been included about the beginning of the twelfth century A D in the district of Sabbi-sâyira 'the Sabbi one thousand,' which formed part of the Western Châlukya empire, and to have been conferred by Tribhuvanamalla-Vikramâditya VI on his feudatory the Kâkatîya chief Tribhuvanamalla-Bêta[1] Sabbi-sâyira is not mentioned in other published records and, consequently, its extent cannot be defined until more lithic records from that part of the Nizam's Dominions are published[2]

The subjoined inscription[3] engraved on the four faces of the pillar above referred to, is written in bold and clear **Kanarese** characters of the twelfth century A D The written surface measures roughly in breadth 1′ 3½″ on the east and west faces and 1′ 2½″ on the north and south faces, while in height it is 3′ 6″, 3′ 5½″, 3′ 7″, and 3′ 3½″ respectively, on the east, north, west and south faces The sculptures which the four faces of the pillar bear have been noted already Verse 1, which contains the invocation, and the imprecatory verses (11 and 12) are in the **Sanskrit** language Lines 89 to 91 contain an incomplete Sanskrit verse which is evidently meant to be a quotation The rest of the inscription is in Kanarese prose (ll 6 to 24, 70 to 88, 91 to 99, and 111 and 112) and poetry (verses 2 to 10) The writing calls for very few remarks The *anusvâra* is sometimes, as in ancient records, written at the top of the right side of the letter (ll 1, 3, and 4), and sometimes, as at present, written on the right side of the letter (ll 86, 98, 100 and 102) The *virâma* occurs once in l 62 where it is marked by a wavy vertical line added to the top of the letter The *ê*-sign, which is almost similar in form to the *virâma*, is also attached to the top of the letter, but is horizontal. In ll 40 and 55, however, the *e* of *de* in the word *perggade* and *ê* of *yê* in the word *hrdayêśvari*, are marked differently by a curved line attached to the left bottom corner of the letter and drawn horizontally to its right In other cases this sign along with the *ê*-sign first described, marks the *ai*-sign An attempt is made to distinguish the long *î* from the short *i* but it is not throughout kept up. Among consonants it may be noted, that the length of the horizontal stroke in the middle, which in the case of *pa* ought to be shorter than in that of *sha*, is in some instances lengthened so far as to make *pa* look almost like *sha* The forms *krmâ*° for *kramâ*° in l 20 and *yejña*° for *yajña*° in l 103 are due to the peculiarities of Kanarese pronunciation

The record begins with an invocation addressed to the feet of **Jinêndra** (v 1) and refers in ll 6 to 24 to the reign of the *mahârâjâdhirâja, paramêśvara* and *paramabhaṭṭâraka*, the [Western] Châlukya king Tribhuvanamalladêva [Vikramâditya VI] and his feudatory the *mahâmaṇḍalêśvara* Kâkati Bêta (l 19), who had acquired the five great sounds (*pañchamahâśabda*) and who was 'the lord of Anmakuṇḍa (l 16), the best of towns' The hereditary minister of Kâkati Bêtarasa (l 30) was the *daṇḍâdhinâtha* **Vaija** (v 2). Verse 3 states that Vaija brought his master the *maṇḍalika* Kâkati Bêta (ll 32 and 37) to the feet of the **Chaḷukya** (l 33) emperor[4] (*chakra*n) (*viz* Vikramâditya VI) and made him rule the district of

[1] See verse 3 below

[2] Sebbi or Chebbi thirty, a small district over which the Western Ganga king Pañchaladeva was ruling in A D 971, and which took its name from the village of Chabol or Chhabbi in the Hubli tâluka of the Dharwar district (Dr Fleet's *Kanarese Dynasties*, p 307) seems to be different from the Sabbi-sâyira district which was ruled by the Kâkatîya chief Bêta

[3] No 106 of the Epigraphical collection for 1902 Mr Cousens refers to this as No 4 of the inscriptions at Hanumkonḍa and Warangal (*Lists of Antiquarian Remains in H H the Nizam's Territories*, p 48)

[4] In footnote 7 on p 91 of Vol VI above, Professor Luders questions the propriety of the title *chakra*n (*chakravartin*) as applied to Vikramâditya VI, in an inscription at Śravaṇa-Belgoḷa, dated in Śaka Samvat 1051 He presumes that the title *chakra*n is based on the analogy of the epithets *sarvajñachakravartin, pratâpachakravartin* and *Châlukyachakravartin* assumed respectively by three of Vikramâditya's successors, *viz* Sômêśvara III, Jagadêkamalla II and Taila III The title *Chaḷukya chakra*n applied to Vikramâditya VI in the subjoined inscription leaves no doubt that this imperial *birudu* originated with him,

Sabbi-sâyiia (l 34 f) as a feudatory of that monarch According to verses 4 and 5 Vaija's son by Yâkamabbe (l 38 f) was the *pergade* Bêta, who became the minister of Kâkati Prôla (l 43) The only act of this Bêta which the inscription records, is that he constructed ten houses for gods (*i e* temples) in his native village (v 5) The wife of this minister Bêta—the son of Yâkamâmbikâ (l 53 f)—was Mailama (vv 6, 7 and 8) Lines 70 to 87 state that she built the Kadalalâya-basadi on the top of the hill (v 9) and that—in the Châlukya-Vikrama (l 76) year forty-two, which corresponded to the cyclic year Hêmalambi, on the occasion of the Uttarâyana-samkrânti, which fell on Monday, the 15th day of the dark half of Paushya, while the king Kâkatiya Polalarasa (l 73), son of the *mandalika* Tribhuvanamalla (l 72) was ruling at Ammakunde (l 75), — she gave for the benefit of that temple six *mattar* (l 86) of land below the tank built and named after herself, by her husband Bêtana-*pergade* (l 81)[1] The pillar that bears the inscription was also set up by Mailama on the same occasion (l 87) Lines 88 to 99 register a gift of ten *mattar* (l 98 f) of land to the same temple by the *mahâmandalêsvara* Mêlarasa of Ugravâdi (ll 92 to 94), a member of the family of Mâdha[va]varman (l 91) 'who possessed a fabulous army) of eight thousand elephants, ten crores of horses and numberless foot-soldiers' The land which Mêlarasa granted was situated below the Kûchikere tank, which belonged to Orumgallu (l 95) This town was under the control of Mêlarasa at the time of the grant Lines 111 to 112 record the assignment of a *pâga* (*hâga*) corn to the temple sweeper Bôya-Padda, to be paid, apparently from the proceeds of either of the two grants mentioned above

The late Professor Kielhorn kindly contributed the following remarks on the date of the inscription —"Ch V 42= Ś 1039 exp = Hêmalamba The date regularly corresponds to Monday, the 24th December A D 1117 On this day the Uttarayana-samkrânti took place 14 h 55 m after mean sunrise, during the 15th *tithi* of the dark half of Pausha, which commenced 0 h 38 m after mean sunrise, and ended 0 h 13 m before mean sunrise of the following day"

Seven inscriptions of the Kâkatiya dynasty have been published so far[2] The earliest of these belongs to the time of Rudra,[3] five to that of Ganapati,[4] and one to that of Pratâparudra. The first of these and the Kâñchi inscription of Ganapati[5] supplement one another in supplying the full name of the first historical person of the Kâkatiya dynasty, *viz* Tribhuvanamalla Bêtma The Chêbrôlu record of Ganapati[6] and the subjoined inscription give, instead of Bêtma, the form Bêta The former of these two records and the unpublished Pâkhâl inscription of about the time of Ganapati[7] mention a certain Durjaya in the Kâkatiya ancestry—the one, as the father of Bêta and the other as the father of Prôla The Pâkhâl inscription further states that

chakra is also used in the sense of 'provincial chief,' above, Vol IV, p 96

[1] This tank is, perhaps, to be identified with the one at the foot of the hillock on which the Padmâkshi temple is situated.

[2] Nos 534 to 539 and No 1066 of Appendix to Vol VII above

[3] This is his Anmakonda inscription of Śaka Samvat 1084, published in *Indian Antiquary*, Vol XI pp 9 ff An unpublished record at Tripurântakam in the Kurnool district (No 273 of the Epigraphical collection for 1905) gives for him the date Śaka Samvat 1107 The initial date of the next king Ganapati being now fixed at Śaka-Samvat 1121 (*Annual Report on Epigraphy* for 1905 06, Part II, paragraph 43) it follows that Rudra must have ruled from at least Śaka 1084 to 1121 However, the events recorded in the Anmakonda inscription of Rudra presume a much earlier date for his accession than Śaka 1084

[4] These range in date between Śaka 1135 and Śaka 1172 The earliest inscription of Ganapati found at Tripurântakam is dated in Śaka-Samvat 1131 which was probably his 10th year. He must have been ruling the country round Bezvâda already in Śaka 1123, see below, p 262, note 2

[5] *Ind Ant* Vol XXI p 197 ff [6] Above, Vol V p. 142 ff

[7] No 82 of the Epigraphical collection for 1902-03 This is not dated, but records the construction of the (Pâkhâl) tank by Jagadâla Mummadi, son of Bayyana-Nâyaka, a minister of the Kâkatiya king Ganapati One is tempted to connect Jagdalpur, the capital of the Bastar State in the Central Provinces, with the chief Jagadâla-Mummadi The tradition that the kings of Bastar trace their descent from the Kâkatiya king Pratâparudra (above, p 164 f) lends further support to the chief's connection with Jagdalpur.

Karikâla-Chôla of the solar race was one of the predecessors of Durjaya The Kâñchî epigraph quoted above, which also traces the Kâkatîyas, as the Chêbrôlu and the Pâkhâl inscriptions do, to the Sun, Manu, Ikshvâku, and other mythical kings of the Raghu family, does not give the names of either Karikâla-Chôla or of Durjaya The appearance of these two names in the Kâkatîya genealogy is at present difficult to explain satisfactorily But two facts which may be of some use in this connection have to be registered before passing on to the historical portion of the genealogy As regards the mention of the mythical king Karikâla-Chôla as an ancestor of the Kakatîyas, attention may be drawn to the fact that the Telugu-Chôdas who invariably claim connection with this mythical Chôla king, became feudatories of the Kâkatîyas in the time of Ganapati[1] With regard to Durjaya, the name occurs among the ancestors of two of the contemporary local families of the Telugu country[2] The first historical ancestor of the Kâkatîya family was Tribhuvanamalla-Bêta He appears to have been a powerful chief who held sway over some portions of the Andhra country before he became a feudatory of the Western Châlukyas and the governor of the Sabbi one thousand district The surname Tribhuvanamalla which occurs here as well as in the Kâñchî and Anmakonda inscriptions, was probably borrowed from his overlord Tribhuvanamalla Vikramâditya VI

Bêta's son and successor was Prola, Prôlerâja, Prôdarâja or Polalarasa, whose surname **Jagatikêsarin** is known to us from the Kâñchî inscription of his grandson Ganapati The importance of the subjoined epigraph consists in its being the earliest Kâkatîya record and the only one of Prôla found so far Like his father Bêta, Prôla appears to have continued as a feudatory of Vikramâditya VI[3] The Anmakonda inscription of his son[4] Rudra and the Ganapêsvaram record of his grandson Ganapati, mention in detail the military exploits of Prôla These have been fully discussed by Dr Fleet and Professor Hultzsch[5] One of the opponents of Prôla was **Tailapadêva** called "the crest-jewel of the Châlukyas" in the Anmakonda inscription Dr Fleet has identified him with the Western Châlukya king Taila III (A D. 1150 51 to 1162-63) This implies a pretty long reign for Prôla from at least the Châlukya-Vikrama year 42 (= A D 1117), the date of the present record, to at least A D 1150-51, the first year of Taila III, unless we suppose that Prôla fought with Taila while the latter was yet a prince[6] That Rudra, son of Prôla, successfully averted a usurpation of the Châlukya throne after the death of Taila III, by a certain **Bhîma**

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[1] See *Annual Report on Epigraphy* for 1899 1900, p 18, Genealogical Table of the Chôdas of the Telugu country, remarks under Ôpilsiddhi II and paragraph 53

[2] The Kondapadmati chief Buddharâja and the *mahâmandalêsvara* Nambaya—two petty chieftains of the Telugu country on the southern side of the Krishnâ river—bore the surname 'the lion of the mountain—the Durjaya family' (above, Vol VI p 268 and footnote 6, and p 269) We know from Telugu records that a family of chiefs known by the name Châgi was contemporaneous with the Kondapadmatis Nos 253 and 271 of the Epigraphical collection for 1897 give two or three names in the ancestry of this family and call it the Durjaya kula born from the feet of Vishnu No 255 of the same collection, which is dated in Śaka Samvat 1148 and which belongs to the time of Châgi Ganapaya Mahârâja who was probably a member of this Chagi Durjaya-kula, quotes a verse at the beginning in praise of the king which is almost identical with verse 7 of the Yenamadala inscription describing the Kâkatîya king Ganapati (above, Vol III p 97 f, text ll 31 to 36) Unfortunately the inscription is seriously damaged, otherwise, it might, perhaps, have been possible to prove that the local chiefs of the Châgi Durjaya kula were borrowing from the royal Kâkatîya family of Warangal not only names, but some times even the descriptions of the members of its family

[3] This may be inferred from the use of the Châlukya-Vikrama era in the date portion of the subjoined record

[4] The Pakhâl inscription referred to above, states that Rudra was *born in the family of* Prôla, which is quite against the testimony of other Kâkatîya inscriptions

[5] *Ind Ant* Vol XI p 10 and above, Vol III p 83

[6] The second alternative seems to be the more probable one, for Prôla is actually stated to have captured Taila in battle and to have released him out of 'loyalty and love' (*bhaktyânurâgât*) This may imply the existence of a sovereign on the Chalukya throne different from Taila *Châlukya-chûdâmani* seems to have been a title of Western Châlukya princes who, before succeeding to the throne, generally served as governors of provinces

whose capital was at **Vardhamânanagarî**,[1] shows the extent of the power wielded by this feudatory family in the last days of the Châlukyas Prôla's other enemies referred to in the Anmakonda inscription were **Jagaddêva**, **Gôvinda** (or **Gôvindadandêsa**, as he is called in the Ganapêśvaram inscription), **Gunda** and **Udaya** or **Chôdôdaya**. Jagaddêva has been identified with Tribhuvanamalla Jagaddêva, the **Sântara** chief of Pattı-Pombuchchapura, who was a feudatory, first of Tribhuvanamalla Vikramâditya VI, and then of his grandson **Jagadêkamalla II.** He must have "stood encompassing the city of Anumakonda" on behalf of the Châlukya emperor in order to avenge himself upon Prôla, who, it may be supposed, was trying to throw off his allegiance to the Châlukyas It was, probably, as the first step in this direction, that Prôla inflicted the defeat on prince Taila III as stated above Indeed, Prôla appears to have extended his military operations into the modern Kistna district as well For, the next opponent of his was Guṇḍa, the lord of the city of **Manthena** or **Mantrakûta** which is probably identical with the village of Manteṇa[2] in the Nuzvid Zamîndârî of the Godavarı district Gôvinda or Gôvindadandêśa, I would identify with the Gôvindarâja of the **Ablûr** inscriptions,[3] who was the nephew of Anantapâla, the general of Vikramâditya VI —and with the *dandanâyaka* Gôvindarasa, who in the Châlukya-Vikrama year 51, corresponding to A D 1126-27 was ruling the **Kondapaḷli** three hundred district according to an unpublished inscription at Tripurântakam[4] Here we are told that this *dandanâyaka* Gôvindarasa "burnt Bengipura (Vêngî ?)" and conquered Gonka[5] This Gonka is apparently identical with the **Velanându** chief **Gonka II**, father of **Râjêndra-Chôḍa**[6] Udaya or Chôdôdaya, whom Prôla first defeated and then reinstated in his dominions, is according to Professor Hultzsch perhaps "to be connected with **Kulôttunga-Chôḍa-Gonka**

Vîra Nolamba Pallava Permânadi Jayasinghadêva, younger brother of Tribhuvanamalla-Vikramâditya VI, had such a hiruda Perhaps Taila's defeat by Prôla took place while the former was yet a prince, somewhere in the latter part of the reign of Jagadêkamalla II

[1] *Ind Ant* Vol XI p 11 Vardhamânanagarî is said to have been burnt by Rudra after marching 'a few steps' from his capital Anmakonda Dr Fleet suggests, accordingly, that it should be looked for somewhere in the Nizam's dominions not far from Anmakonda There are two places with either of which Vardhamânanagarî may be identified One is Vardhanapet, about 20 miles south west of Anmakonda and the other is Waddamarru, about 50 miles south west of Anmakonda in the direction of Kalyâna A later chief of Vardhamânanagarî is mentioned in an inscription engraved on the fort wall at Raichur, as a feudatory of Pratâparudra The record is dated in A D. 1294 which is the earliest date for Pratâparudra's derived from inscriptions (*Annual Report on Epigraphy* for 1905 06, Part II, paragraph 44) I quote this from a brief note on the inscription made by the Officer in charge of Archæological Researches in Mysore in his Annual Report for the year ending 30th June 1907, paragraph 56

[2] There is a place called Mantena in the Yelgandal district of the Nizam's State which is about 50 miles north of Anmakonda

[3] Above, Vol V p 213 ff

[4] No 258 of the Epigraphical collection for 1905

[5] *Annual Report on Epigraphy* for 1905 06, paragraph 40

[6] Above, Vol IV p 35 On p 38 of the same volume, Professor Hultzsch refers to the biruda *Châḷukya râjyaṁ-bhavana mûlastambha* of Gonka II and states that he was a tributary to one of the two branches of the Châlukya dynasty I think that, in spite of the fact that the Velanându chiefs became the feudatories of the Western Châlukyas subsequent to the death of Kulôttunga Chôḍa I (*ibid* p 37), the title borne by Gonka II was a formal hereditary title and did refer only to the Eastern Châlukya dynasty No 227 of the Epigraphical collection for 1905 at Tripurântakam in the Kurnool district records a gift by Velanâṇḍu Gonka in Saka Samvat 1028 (=A D 1106 07) This Gonka is identical with Gonka I in the Genealogical Table of the Velanâṇḍu chiefs. The inscription states that he bore the title *Châlukya râjya bhavana mûlastambha*, but does not mention the overlord to whom he was subordinate No 151 of 1897, however, which is dated in Saka Samvat 998, the cyclic year Nala, corresponding to the [7]th year of Vishnuvardhana Mahârâja [Kulôttunga Chôla I] registers a grant by Velanânti Gonkarasa (*i e* Gonka I), the commander of all forces (*samasta śenâdhipati*) of the king This shows that the title *Châlukya râjya-bhavana mûlastambha* assumed by Gonka I when he had become more or less independent in the Telugu country, meant that he was a supporter of the Eastern Châlukya kingdom We also learn from No 151 of 1897 that Gonka I was the son of Gundambikâ He was a *triśatôttara sahasrâvanî-nâtha* 'the lord of the one thousand and three hundred country' (No 277 of 1905), while his grandson Gonka II was a *triśatôttara shatsahasrâvanî-nâtha* 'the lord of the six thousand and three hundred country' (No 274 of 1893)

of Velanându "[1] Thus Prôla who, in his early career, was a Châlukya feudatory, appears to have gradually grown powerful and to have thrown off the imperial yoke in the latter part of the reign of the Western Chalukya king Jagadêkamalla II, preparing, thereby, the way for Rudra's extensive conquests, which according to the Anmakonda inscription, reached in the east to the shore of the salt sea and in the south as far as Śrîśaila [2]

The other facts mentioned in the subjoined inscription do not call for any remarks Mêlarasa of Ugravâdi who belonged to the family of Mâdhavavarman, is not known from other inscriptions A feudatory family of the time of the Vijayanagara king Krishnarâya, whose members claim to have been lords of Bezvâda and were ruling a portion of the Udayagiri-râjya, traces its origin to a certain Mâdhavavarman of the Solar race and the Vasishthagôtra [3] It is doubtful if this Mâdhavavarman could be connected with the mythical Madhavavarman referred to in the subjoined inscription as an ancestor of Mêlarasa of Ugravâdi.

TEXT.[4]

East Face

1 Śrîmaj Jinêndra-pada-padmam=a-
2 śêsha-bhavyân=avyât=trilôka-nri-
3 patîndra-munîndra-vamdyam | nih-
4 śêsha dôsha-parikhamdana chamda-kâ-
5 ndam ratna-traya-prabhavam=udgha-

[1] Above, Vol III p 83 If this surmise of Professor Hultzsch is granted, Chôdôlaya may be identified with the Velanându chief Kulôttunga Chôda-Gonka III (No 17 of the Genealogical Table of the Velanându chiefs on p 35 of above, Vol IV) whose inscriptions range between A D 1138 and A D 1157 And the word *Chôdôdaya*, which literally means '(one who is) born of Chôda' may very aptly be applied to Kulôttunga-Chôda-Gonka III., whose father Velanânti Râjendra Chôda is called Chôda of Velanându in one of his inscriptions at Pâlakôl, dated in A D 1135 (No 524 of the Epigraphical collection for 1893) and is referred to as king Chôdi in an inscription at Nidubrôlu, dated in A D 1132 (No 163 of the Epigraphical collection for 1897, text line 27 f), and probably also in the Ganapêśvaram inscription as king Chôdi, the overlord of the Ayya chief Nârâyana I who was the grandfather of Jâyana, the general of Ganapati This identification of Chôdôdaya with Gonka III whose latest date as stated above, is A D 1157, if correct, would render probable the statement made in the Anmakonda inscription that Chôdôdaya died out of fear of Prôla's successor Rudra, who burnt his city

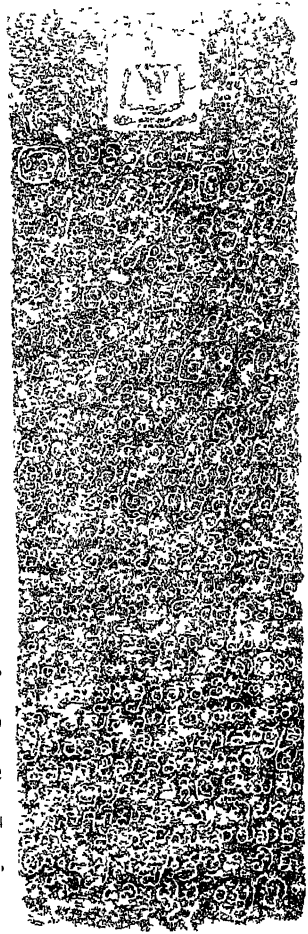
[2] This is no boast so far as the southern boundary of Rudra's dominions is concerned The existence of an inscription of his time at Tripurântakam in the Kurnool district (No 273 of the Epigraphical collection for 1905) clearly shows that the actual southern boundary of his kingdom extended even beyond Śrîśaila Rudra appears to have strengthened his position in the Telugu country by a political intermarriage in the race of Kandûrôdaya Chôda (above, Vol III p 83) Ganapati did likewise by taking to wives Nârâmbâ and Pêrâmbâ, the two sisters of his general Jâyana (*ibid* p 84) A Tripurântakam inscription (No 204 of the Epigraphical collection for 1905) states that Ganapati's sister Mêlâmbikâ married Vakkaḍumalla Rudra, the second son of Buddha 'lord of Nâtavâti-vishaya' The same relationship is established by an inscription at Bezvâḍa which is dated in Śaka-Samvat 1123 (above, Vol VI p 159, text line 8) where Nâtavâḍi Rudra (*not* his father Buddha as Professor Hultzsch takes it) is called the *mayanḍi* 'brother-in-law' of Ganapati Ganapati's daughter Ganapâmbâ was given in marriage to the Kôta chief Bêta of Amarâvati (above, Vol III p 94) The Kôta chief Kêta II, whose mother Sabbamâ was the sister of the Velanându chief Gonka III (above, Vol VI p 148), had five queens who were selected from the several petty families which at that time appear to have divided among themselves the country south of the Krishnâ river Two unpublished inscriptions from Amarâvati in the Guntur district (Nos 261 and 262 of the Epigraphical collection for 1897) give the names of these five queens as Vijjamâ of the family of the chiefs of Ongimmârga (perhaps identical with Ongêrumârga over which Nambaya of the Durjaya family was ruling, see above, Vol VI p 224); Sabbamâ of the family ruling the country "to the west of the hill," *i e* the Koṇḍapaḍmaṭis, Pârvatî of the family of the chiefs of Kôna-Kaṇḍravâḍi, Nâgamâ of the family of the chiefs of Kâkati and Komaramâ, another princess of the Koṇḍapaḍmaṭi family It is doubtful if the Kâkati family here mentioned has to be connected with the Kâkatîyas of Warangal or if it has to be distinguished as a purely local family which adopted the name Kâkati in consequence of its relationship with the Kâkatîyas either directly or indirectly

[3] *Annual Report on Epigraphy* for 1906-07, Part II, paragraph 73

[4] From two ink impressions prepared by me in 1902.

Anmakonda inscription of Prola — Chalukya Vikrama 42

East face



North face

Sten Konow

Collotype by Gebr Plettner

Scale 15

West face

South face

6 gun-aikatânam || [1*] Svasti samasta-
7 bhuvanâśraya śrî-pri(pṛi)thvîvallabha
8 mahâi âjâdhirâja paramêśvara
9 paramabhattâraka **Satyâśraya-ku-**
10 la-tilakam **Châluky-âbharanam** śrîma-
11 t-[T]ribhuvanamalladêvara vijaya-râ-
12 jyam=uttari ôttar-âbhivriddhi-pravarddha-
13 mânam=â-chamdr-ârkka târam salutta-
14 m=ire [||*] Tat-pâdapadm-ôpajîvi samadhi-
15 gatapamchamahâśabda mahâmam[da]-
16 lêśvaran=**Anmakundâ**-puravar-êśvaram
17 parama-Mâhêśvaram pati-hita-cha-
18 ritam vina[ya]-vibhûshanam śrîma-
19 n-mahâmandalêśvara[m] **Kâkati-Bêta**-[bhû]-
20 pâla-kula-kri(kra)mâgatam tadîya-râ-
21 jya-bhara-nirûpita-mahâmâtya-pa-
22 davî-virâjamâna mân-ônnata pra-
23 bhu-mamtr ô[t]sâha-śakti-traya-sam-
24 pannan=â[gi] || Ghana-śauryy-âtôpa[di]m
25 mântanada mahimeyim châru châri-
26 tradim[d=o]lpina telpim sat-kalâ-kauśa-
27 ladi[n=o]david=âścharyya-[sau]m-

North Face

28 daryyadimd=a[rtthi]nikâya-prârtthit ârttha-
29 [pra]da-vitarana-[vi]khyâtan=âdam dharitrî-
30 [vi]nutam śrî-Kâkati-Bêtarasana sachi-
31 vam **Vaija-damdâdhinâtha** || [2*] Aganita-śauryya-
32 dim negadda(lda) Kâkati-Bêta-narêmdranam jagam
33 pomgale[1] Chalukya-chakri-charanam sale kâ-
34 misi tat-prasâdadim bagegole **Sabbi-sâ-**
35 **yiraman**=âhisi[d=u]dgha-yaśô-
36 dhimâthanam pogaladar=âro mamda[li]-
37 ka-Kâkati-Bêtana mamtri Vaijana || [3*] Â-
38 tamgam vikasita-kamjât-anane **Yâ-**
39 **kamabbegam** jamyisidam khyâtam
40 dhareyolu perggade Bêtam mam-
41 tri-jana-makuta-chûdâratna || [4*]
42 Âtam Mâm[dh]âta Râm ôpama-
43 n=emisida śrî-Kâkatî-Prôla-bhû-
44 pa-khyât-âmâtyam vivêk-âgrani[2]
45 sakala-kalâ-kôvidam sach-charitra-
46 pritam sâhitya-vidyâ-ni[dhi] bu-
47 da(dha)-vibudh-ôrvvîruham satya-dharmm-ô-
48 pêtam sva-grâmadôl=mâdidan=ati-ma-
49 dadim hattu dêvâlayamgal[u][3] || [5*]
50 Atiśaya-Jaina-dharmma samay-ôchita-
51 Śâsanadêvi Bhâratî-sati śasi(śi)-bimba-va[ktra]-

[1] Read *pogale*.

[2] In the translation I have taken this word to be synonymous with *vivêky-agrani*.

[3] About the *u* here and ll 55, 68, and 69, which Dr Fleet thinks to be a form of the *virâma*, see above, Vol V p 237.

52 dasana chchhade śuddha-suvarnna(nna)-kumbha-samuta-t -
53 nuvarnna(rnna)-pîvara-[pa]yôdharau **Maila[ma** Yâ]-
54 [ka]mâmbikâ-su[ta]-tad-amâtya-[Bê]ta-[hri]-
55 day-êśvarau mśchala-Lakshmi bhâvisalu[||][6*]

West Face

56 Padadimd=â-lulit-âlakam barega[m=am]g-o-
57 pâmgamam pamcha-ratnadin=amg-ôchitam-âge
58 nirmmisi sura-stri bh[â]gya-saubhagya-
59 samma[da]-saum[da]ryyaman=âydu tivi
60 padedam Kamjâta-samjâtan=î su[dati]-
61 ratnaman=emdu Mailamanan=âr=âr=bba[nni](nui)sa-
62 i=llôkadol || [7*] Nuta-i ûpavati kalâ[va]-
63 ti ratti-Rati Śrî sati Ghatântakî-sati Vâ-
64 nî-satiy=emd=amâtya-Bêtana satiyam
65 kshitiy=ellam=eyde nutiyisut=irkku[m ||] [8*]
66 Mudadimd=ene negalda [Ra]m-âspade Mai-
67 lama bhaktiyimde mâdisi tanag=abhyuda-
68 yakaram=âgiralu bettada [mê]gana
69 **Kadalalâya**-basadiyan=eseyalu[||][9*]
70 Adarkke nitya-pûjegam dhûpa-dîpa-[ni]vêdya-
71 kkam pûjârig=âhâ[ra][1]-vastrâdigalgam
72 śrîmat-[T]ribhuvanamalla-mamdalika-bhû[pâ]-
73 la-putran-appa **Kâkatiya-Polalarasana** râ-
74 jyam=untta[r]-ôttar-â[bhi]vri(vri)ddhi-pravarddhamânam-â-
75 g=Ammakumdeyal=a-chamdi-ârk[ka]-târam sa-
76 luttum=ire śrîmach- **Châlukya-Vikrama-va[r]sha-**
77 **da nâlvatt-erade(da)neya Hêmalambi-[sam]-**
78 **vatsara Paushya-bahula 15 Sômavâ-**
79 **rad-amdin=Uttarâyana-samkrâmti-nimi-**
80 ttam dhara-pûrvvakam-âgi tan[na] vallabhan-appa
81 Bêtana-perggade tanna pesarimdam madi-
82 sida kêrey-êriya kelagan=eradum
83 hâs are-ga[l*]lngala nadu(du)vana gardhde(rdde)[ya]
84 mattar=eradum mattam=â-kêreya pa-
85 du(du)vana nela doneya temkal=ereya
86 mattar=nnâlukum karambam ma[tta]i=âlu(ru)-
87 mam kottu nirisidal=î-śâ[sa]na-gambha ||

South Face.

88 **Mattam=î dharmmakke tellatiy-âge**[||*]
89 A[shtau] danti-sahasrâni daśa-kô-
90 ti cha vâjinâm=[|*] anantam pâda-sam-
91 ghâtam=ity=êtê **Mâdha[va*]varmma-**
92 vams-ôdbhavar-appa śrîman-mahâ-
93 mandalêśvaran=**Ugravâ[di]-**
94 **ya Mélarasam** tann=â[li]ke-

[1] In the original the syllables *gâhâra* look like *gôhamta*

95 y=Orumgalla Kûchikere-
96 y=êriya kelag[e] kâluveya
97 modala garddeya mattar=ond=â sa-
98 mîpadale karambam matta-
99 ru hattuman=itta || Nirutam=i-
100 dan=alidavam sâsira-kavi[le]-
101 yan=ali[da] pâpamam [po]rdda-
102 gum=âdaradim rakshi[si*]dam sâ-
103 sira-ye(ya)nâda palaman=eydi
104 śubha[ma]m padegu[m*] || [10*] Sva da
105 ttam para-dattâm va yô hareta
106 vasumdharâm [|*] shashtu=vvarsha-sahasr[â]-
107 ni vishthayâm jâyatê krimih || [11*]
108 Bahubhi=vvasudhâ dattâ râjabhis=Sa-
109 gar-âdibhiḥ [|*] yasya yasya ya-
110 dâ bhûmis=tasya tasya tadâ phalam || [12*]
111 Alli basadiya kasam ge(ga)leva Bô-
112 ya-[Pa]ddamge pâga vomdu ||

TRANSLATION.

(Verse 1) May the lotus-foot of the blessed **Jinêndra**, which (like the lotus) is worthy of being praised by the lords of kings and the lords of ascetics (*residing*) in the three worlds, whose powerful doctrine completely destroys (all) sins (just as the powerful stem of the lotus completely cures the patient of his *dôsha*[1]), which is the origin of the *ratna-traya*[2] (as the lotus is the birthplace of gems[3]) (*and*) which has its attention fixed on excellent virtues (*guna*) only (as the stock of the lotus is made up entirely of delicate fibre), protect all **Bhavyas**![4]

(Line 6 f.) Hail! While the victorious reign of the glorious **Tribhuvanamalladêva**,—the asylum of the whole world, the glorious *Prithvivallabha*, *Mahârâjâdhirâja*, *Paramêsvara*, *Paramabhaṭṭâraka*, the front ornament of the **Satyâśraya** family, the jewel of the **Châḷukyas**,—was flourishing with perpetual increase (to last) as long as the moon, sun, and stars.

(L. 14 f.) A dependent on his lotus-feet (was) the prosperous *mahâmaṇḍalêśvara*, the chief **Kâkati Bêtarasa** who had acquired the five great sounds, (who was) a *mahâmaṇḍalêśvara*, the lord of **Anmakundâ**—the best of towns, a great devotee of Mahêśvara (Śiva), (one) whose actions were (directed) for the good of (his) master (and) whose ornament was modesty.[5]

(L. 20 f.) Resplendent in (his) position as the hereditary prime minister (*mahâmâtya*) entrusted with the administration of the kingdom of that king (*i.e.* Bêta), great of self-respect (and) possessing the triple qualifications of pre-eminence, counsel and energy,

(V. 2) the *daṇḍâdhinâtha* **Vaija**, minister of the glorious king **Kâkati Bêta**, worshipped by (all the people of) the world for (his) liberality which bestowed desired objects on crowds

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[1] *Dôsha* is a medical term and means, according to Dr. Kittel, 'black or red spots on the tongue foreboding death.' It may be that according to Indian medical science, the lotus-stem is a powerful agent in removing this *dôsha*.

[2] See above, Vol. VIII, p. 134, note 3.

[3] These are the lotus seeds which as sacred beads are worn round the neck and are called *tâvare-mani* (lotus-gems) in Kanarese.

[4] *I.e.* the Jaina community; see Mr. Rice's *Epigraphia Carnatica*, Vol. II., p. 59, paragraph 6.

[5] The original appears to have *vinayi* in which case the phrase may be translated "the jewel among the well-behaved," but as *vinaya-vibhûshana* is the form which generally occurs in inscriptions, I prefer to read *ya* instead of *yi*.

of supplicants, for (his) surpassing beauty which amazed (those who saw him), for his high proficiency in the sciences, for (his) refined goodness, for (his) charming behaviour, for the greatness of (his) pride[1] (and) for the display of (his) dauntless heroism,—became famous

(V 3) Who does not extol the minister of the *maṇḍalika* Kâkaṭî Bêta, Vaija, that master of prodigious fame, who by (his) immeasurable prowess made, amidst the applauses of the world, the renowned king Kâkaṭi Bêta to successfully visit the feet of the Chalukya emperor (*chakrin*), (and) to rule by the favour of that (emperor) the Sabbi (one) thousand (district) (in such a way) as to attract the attention (of the world)

(V 4) To him and to (his wife) the blooming lotus-faced **Yâkamabbe** was born *pergade* **Bêta** who, famous (as he was) in the world, was a head-jewel in the diadems of the minister-class

(V. 5) He (Bêta), the exalted minister of the prosperous king Kâkaṭî-Pṛôla, who was counted as equal to Mândhâta and Râma, the foremost among the wise, proficient in all sciences, an admirer of good behaviour, a mine of literary lore, a celestial tree to learned men possessing truth and virtue, built, with great delight, ten houses for gods (*i e* temples) in his own village

(V 6) The wife of the minister Bêta, the son of [Yâ]kamâmbikâ, (was) **Mailama**, whose face was (as pleasant as) the moon (and) whose lips were (red like) the *bimba* (fruit), the colour of whose body was praised as being fair (and her) full breasts as being golden pots, (who was) the (veritable) lady Bhâratî, a Śâsanadêvî (*par excellence*) acceptable to the doctrines of the Jaina religion (and) decidedly, (the goddess) Lakshmî (but) without (the latter's) fickleness

(V 7) Who, who in this world does not extol Mailama saying "The lotus-born (Brahman) having produced, out of the five gems (such) as best suited the portion of the body (under creation), the (several) limbs with (their) adjuncts from the feet right up to those tremulous curls, (and) having filled (them) with happiness, grace, joy (and) beauty (which he) culled from among the celestial nymphs,—(he) loved (to see) this gem of womankind (—his own creation)"

(V. 8) The whole world would praise deservedly the wife of the minister Bêta saying "She possesses praiseworthy beauty, she is full of lustre, (she) is a Ratı in dalliance, (she) is the lady Śrî (*i e* Lakshmî), (she) is the lady Ghaṭântaki,[2] (she) is the lady Vânî (*i e.* Sarasvatî)"

(V 9) The thus-praised abode of Ramâ (*i e* Lakshmî)— Mailama— having caused to be built with delight and devotion the resplendent **Kadalalâya-basadi** (temple) on the top of the hill in order that it may bring prosperity to her—

(L 70) for the daily worship, incense, lights (and) oblations (in the temple) (and) for food, clothing, *etc*, of the temple priest,—

(L 72) while the reign of Kâkaṭiya **Polalarasa**, son of the glorious king, the *Maṇḍalika* **Tribhuvanamalla**, was continuously prosperous and successful, at **Ammakunḍe**, (to last) as long as the moon, sun and stars— in the **forty-second year** of the prosperous **Châḷukya-Vikrama years**, corresponding to the **Hêmaḷambi-saṃvatsara**, on account of the **Uttarâyaṇa-saṃkrânti**

[1] The word *mântana* is not found in Dr Kittel's *Kannada English Dictionary* Perhaps it is a poetical form for *mânatana*

[2] The Jaina saint Akalanka is said in the Mallishêna epitaph (above, Vol III p 200) to have overcome, along with the Bauddhas, the Buddhist goddess Târâ who had secretly descended into a pot as dwelling place According to the *Râjâvaḷi kathe* (Mr Rice's *Epigraphia Carnatica*, Vol II p 45) Akalanka was helped in his disputation against the Bauddhas by the Jaina goddess Kûshmâṇḍinî and eventually kicked over the pot with his left foot and smashed it. In the present inscription Mailama is apparently compared to the goddess Kûshmâṇḍinî who helped Akalanka to smash the pot in which the goddess Târâ had taken her abode

(which happened) on **Monday, the 15th day of the dark fortnight of Paushya** (of that year)—

(L 80) gave to that (temple), with libations of water, two *mattar* of wet land (lying) between two flat slabs below the *band* of the tank built in her name by her husband Bêtana-*pergade*, and four *mattar* of black-soil land (lying) south of the pond (*done*) on the west side of the same tank and six *mattar* of uncultivated land,[1] (and) set up this inscribed pillar

(L. 88 f) And as a (subsidiary) gift to this charity the prosperous *mahâmaṇḍalêśvara* **Mêlarasa** of **Ugravâḍi**, who was born in the family of **Mâdha[vav]arma**, (whose army consisted) of "eight thousand elephants, eight crores of horses and endless crowds of foot (soldiers) *etc*.," gave one *mattar* of wet-land at the head of the canal below the *band* of **Kûchikere** (tank) which belonged to **Orumgallu** (included) within his rule, (and) ten *mattar* of miscellaneous land close to the same (land)

(V 10) He that destroys this (charity) shall always incur the sin of having killed thousand tawny cows, (and) he that carefully protects it, shall ever enjoy (that) happiness (which is) acquired as the fruit of a thousand sacrifices (*yajña*)

[Ll 104 to 110 contain two of the usual imprecatory verses]

(L 111 f) One *pâga*[2] (is assigned) to Bôya-Padda who removes the sweepings in that temple

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No 36.—BALAGHAT PLATES OF PRITHIVISHENA II

By the late Professor F Kielhorn, C I E , Gottingen

These plates were sent in May 1893 by the Deputy Commissioner of **Bâlâghât**, a district in the Nâgpur Division of the Central Provinces, to the Asiatic Society of Bengal, to which they now belong In the letter which accompanied them, it was stated that they had been found in the district, 'some time ago, hanging to a tree in the jungle' They were entrusted to me by Dr Hoernle in 1905, with the request that I should edit the inscription which is engraved on them Other work has prevented my doing so before now

The plates are five in number, each between $6\frac{3}{4}''$ and $6\frac{7}{8}''$ long by between $3\frac{7}{8}''$ and $4''$ high , two of them contain no writing whatever, while of the three others (here described as plates I, II and III) the second is engraved on both sides and the first and the third on one side only Though the plates have no raised rims and are not fashioned thicker near the edges, the engraving on them is throughout in a perfect state of preservation The five plates are strung on a **ring**, which passes through a hole about $1\frac{1}{4}''$ distant from the middle of the proper right margin of each plate This ring is circular, about $\frac{1}{4}''$ thick and between $3''$ and $3\frac{1}{4}''$ in diameter The ends of it are flattened off and joined by a bolt, which had not been cut when the plates came into my hands On the ring described there slides a smaller ring, made of a band of copper, the ends of which are fastened by a rivet which also passes through, and firmly holds, a flat disc of copper about $2\frac{3}{8}''$ in diameter Undoubtedly this disc was meant to serve as a seal and to bear some writing, but nothing has been engraved on it[3]

The plates clearly were intended to record a grant of **the Vâkâṭaka king Pṛithivishêna II**, but they actually give only the genealogy of the king and break off at the point where his order

[1] I have taken *karambam* to be synonymous with Tamil *karambu*, which, according to Dr Winslow, means 'hard and sterile ground'

[2] This small coin, more popularly pronounced *hâga*, is equal to 'one-fourth of a *kana*'

[3] Compare the descriptions of the three sets of plates of Pravarasêna II in *Gupta Inscr.* pp 235 and 248 and above, Vol III, p 258

commences The four inscribed sides contain 35 lines[1] of well-engraved writing The size of the letters is between $\frac{1}{4}''$ and $\frac{3}{8}''$ The characters belong to the 'box-headed' variety of the southern class of alphabets and are similar to, but less angular than, those of the Dudia plates of the Vakataka Pravarasêna II, published with a facsimile above, Vol III p 260. They include the subscript sign of the rare *jh*, in *Ajjhita*°, l 31, the sign of the *jihvâmûlîya*, in *Kuntalâ*°, l 30, and forms of the final *t*, in *samâpt*, l 4, and of the final *t* (which does not show in the facsimile), in *vachanât*, l 35[2] The conjunct *nn* is everywhere written by a sign which is really the sign for *nn* (in *sannivêsita-*, l 6, *utpannasya*, l 23, and elsewhere), *visarga* is denoted by two hook-shaped lines (*e g* in *sûnôh*, ll 11 and 20), the signs for *d* and *d* are well distinguished *e g* in *-vâsakîd=*, l 1, and *shôḍasy-*, l 2, and there are two forms of the letter *t*, *e g* in *-vâsakîd=*, l 1, and *vachanât*, l 35 — The language is somewhat ungrammatical Sanskrit, and the text is all in prose In line 10 a passage of no less than 27 *aksharas* has through carelessness been omitted by the writer As regards orthography, the rules of *samdhi* are constantly neglected (as in the three cognate grants), the (long) *â* is several times written where the vowel should be short, and (the short) *i* is throughout employed for both *i* and *î*, the vowel *ri* is used instead of *ri* in *-pautrinah*, l 16, and *-srîyah*, l 27, and instead of *ri* in *śrî-*, ll 17 and 20 Besides, the dental and lingual nasals are confounded in *kâranya-*, l 12, *manô-*, l 13, and *-ânusâsinah*, l 20, the word *amsa* is written as *ansa* in line 6, and *vamsa* as *vansa* in lines 8, 24, 27 and 33, *sh* is doubled after *r* in *varshsha-*, l 14, and *dh* before *y* in *-addhyaksha*, l 35. With °*patri-abhya*° for °*paty abhya*° in line 28, where the *r* of °*patri-* looks like a *samdhi*-consonant, we may compare *-bbalam-aśvaryya-* for *-bbalaśvaryya-* in line 15 of the Dudia plates, above, Vol III p 261, where *m* is used in a similar way[3]

With two exceptions, the text down to the word *Pravarasênasya* in line 26 is practically identical with that of the three published grants[4] of the Vâkâtaka king Pravarasêna II; like those grants, it gives the genealogy of this king, commencing with **Pravarasêna I**, and enumerating after him his son's son **Rudrasena I**, his son Prithivishêna I, his son **Rudrasêna II**, and his son (from Prabhâvatigupta, the daughter of the *Mahârâjâdhirâja* Dêvagupta) **Pravarasêna II** Of the exceptions referred to, one is that our inscription commences with *Vêmbar-vâsakîd=*, 'from (his) residence Vêmbâra,' in the place of which the Chammak and Dudia plates of Pravarasêna II have *Pravarapurât*, 'from Pravarapura' Our grant therefore was to have been issued from **Vêmbâra**, a place which I have not been able to identify The other point of difference is that, while the grants of Pravarasêna II commence with *drishṭam*, or *drishṭam svasti*, or *drishṭam siddham*, this inscription contains no such expression, but at the beginning of line 1, before the word *Vêmbâra-*, leaves an empty space just where one would have expected something like *drishṭam* The omission and the vacant space, in my opinion, are rather significant Contrary to what I have said in my remarks on the Dudia plates, above, Vol III p. 259, I am convinced now that *drishṭam* (and the Prâkṛit *ditham* of the Mayidavôlu and Hirahadagalli plates[5]) must really be taken in its ordinary sense of 'seen,' and that it is similar to the modern 'true copy' or 'examined' of official letters or Government orders[6] Such a remark

[1] In preparing the accompanying facsimile, the last line on the first side of the second plate unfortunately was at first overlooked, it is really line 18, and the lines marked in the facsimile as lines 18—34 are really lines 19—35.

[2] There is a final *m* in line 27 (line 26 of the facsimile), but it seems to be out of place where it stands

[3] Other passages where *m* looks distinctly like a *samdhi*- consonant are *têna manêka-* for *tênânêka-* in *Ind. Ant* Vol XIX, p 309, line 10, and *prasâsayitavyâ manyathâ* for *prasâsayitavyâ anayathâ* in *Gupta Inscr.* p 257, line 13

[4] See above, p. 267, note 2

[5] Nos 617 and 618 of my *Southern List*

[6] Compare the remarks of the late Prof Bühler, above Vol I, pp 9 and 10, and of Prof. Hultzsch above, Vol VI, p 88 Sir W. H Sleeman, speaking of certain kings of Oude, in his *Journey through the Kingdom of Oude*, Vol I, p 179, says that to their orders a seal was affixed in their presence bearing the inscription *mohalza shud*, 'it has been seen' Like *drishṭam, jñâtam* is used in the body of an inscription in *Journ As Soc Bengal*, Vol LXIX, Part I, p 92, l 21 (*jñâtam=mahâmantri śrî-Mâhakêna*)

could of course have been affixed or prefixed to a document only when it was finished, and it is missing here because our grant was not completed The engraver apparently acted just as a writer or copyist of the grant would have done

After Pravarasêna II our inscription in lines 26-35 mentions his son, the *Mahârâja* **Narêndrasêna**, and after him his son — born from the queen (*mahâdêvî*) Ajjhita-bhattârikâ,[1] a daughter of the lord of **Kuntala** — the *Mahârâja* **Prithivishena [II]**, a devout worshipper of Bhagavat (Vishnu) Narêndrasêna, 'from confidence[2] in the excellent qualities previously acquired by him, took away (or appropriated) the family's fortune, his commands were honoured by the lords of **Kôsala, Mêkala** and **Mâlava**, and he held in check enemies bowed down by his prowess' Prithivishêna II is described as 'being a receptacle of splendour and forbearance, who raised (his) sunken family' The name *Prithivish nasya*, in line 35 is followed by *tadhanat*, 'at his command', but of the king's order only the words 'all superintendents' are given by these plates

In the Vâkâtaka stone inscription published in *Archæol Survey of W India*, Vol IV p 124 ff, the verses 10 and 11, which would have given the names of the successors of **Pravarasêna II**, are unfortunately much mutilated The name of Pravarasêna's son and successor, 'who, having obtained the kingdom when eight years of age, ruled well,' has quite disappeared, and the son of that unknown king according to the published text was **Devasena** As has been stated above, according to our grant Pravarasêna's son **Narêndrasêna** took away the kingdom (probably from an elder brother), married a daughter of the king of Kuntala, and was succeeded by his son **Prithivishêna II** The stone inscription in verse 8 records the defeat of a lord of **Kuntala** by apparently Prithivishêna I, and in verse 18 speaks of **Kuntala, Avanti, Kalinga, Kôsala, Trikûta, Lâta, Andhra** . . [as having been subjected by one of the later Vâkâtakas] According to the present inscription Narêndrasêna had his commands honoured (or obeyed) by the lords of **Kôsala, Mêkala** and **Mâlava** The first and last of these three countries are well known The situation of **Mêkala** (according to the Topographical List of the Brihatsamhitâ in *Ind Ant* Vol XXII p 185, a mountain or a people) is indicated by the fact that the river Narmadâ is called *Mêkala kanyâ*, 'the daughter of Mêkala, and that that river springs from the hill Amarakantak (in Long 81° 48′ and Lat 22° 40′) in the ancient Chêdi country[3]

Here and in the cognate plates the Vâkâtaka kings have the title *mahârâja* followed by the word *śrî* prefixed to their names, and before the title there stands in each case the genitive *Vâkâṭakânâm*, *e g Vâkâṭakânâm mahârâja-śrî-Pravarasênasya* Such passages have been hitherto translated as if the genitive *Vâkâṭakânâm* were governed by the title *mahârâja* 'the illustrious Pravarasêna, the great king of the Vâkâtakas,' or 'the *Mahârâja* of the Vâkâtakas, the illustrious Pravarasêna' The matter is not of great importance, but it may be as well to state that from the grammarian's point of view such a construction would be objectionable In my opinion, the genitive must be taken to qualify, not the title *mahârâja*, but the whole phrase *mahârâja-śrî-Pravarasêna*, and more especially the word *Pravarasêna*, the chief component of the phrase, so that the meaning would be 'the *Mahârâja*, the illustrious Pravarasêna of the Vâkâtakas,' *i e* 'of the family of the Vâkâtakas'[4] I have already had occasion to point out that we similarly have the genitive *Maitrakânâm* in the Valabhî plates, where there is no title by which this genitive could be governed, *Vishnukundinâm* above, Vol IV p 195, l. 2, and

[1] The name *Ajjhitadêvî* we also find in the Kâritalâi plates of the Mahârâja Jayanâtha, *Gupta Inscr.* p 118

[2] The reading of the original text is not absolutely certain here

[3] Compare *Archæol Survey of India*, Vol XVII, Plate I, and the verse cited by Dr Bhandarkar above, Vol IV, p 280

[4] The same remark applies to the genitive *Bhârasivânâm* in line 10 of the inscription.

Kadambânâm in *Ind Ant.*, Vol VI p 26, l. 5 and Vol VII p 35, l 4, and above, Vol VI p 14, l 4, and p 18, l 5

The inscription, not having been finished, contains no date of any kind, but it may be assigned with probability to about the second half of the 8th century A D

TEXT.[1]

First Plate

1 . . . [2]Vêmbâra-vâsakâd=agnishtôm-âptôryyâm-ôkthya-
2 shôdaśy-aturâtra-vâjapêya-brihaspatisava-sâdya-
3 skra-chaturaśvamêdha-yâjinah[3] Vishnuvriddha-sagôtra-
4 sya samrât[4] Vâkâtâkânâm=mahâ râja-śri-[5]Pravarasê-
5 nasya [6]sûnôs=sûnôh atyanta-Svâmi-Mahâ-
6 bhairava-bhaktasya[7] ansa-[8]bhâra-sannivêśita-[9]Śiva-
7 ling-ôdvahana-Śiva-suparitushta samutpâdita-
8 râjavansânâm[10]=parâkram-âdhigata-Bhâgîratthy-âmala-[11]
9 jala-[12]mûrddhnâbhishiktânân=daśâśvamêdh-âva-

Second Plate, First Side

10 bhritha-snâtânâm=Bhâraśivânâm=[13]mahârâja-śri-[14]Rudrase-
11 nasya sûnôh atyanta-mâhêśvarasya saty-ârjjava-
12 kârunya(nya)-śaurya-vikrama-naya-vinaya-mâhâ-
13 tmya-dhimatva pâtragatabhaktitva-dharmmâvijayitva-[15]man[ô]-[16]
14 nairmmâly-âdir-[17]guna samuditasya varshsha-śata
15 m=abhivarddhamâna-kôsa-danda-sâdhana-santâna-putra-
16 pautri(tri)nah Yudhishthira vritêr=[18]Vâkâtakânâm=mahâ-
17 râja-śri(śrî)-Prithivishênasya sûnô[h*] bhagavata-
18 s=Chakrapânê[h*] prasâd-ôpârjjita-śri-[19]

Second Plate, Second Side.

19 samudayasya Vâkâtakânâm=mahârâja-śri-[20]Rudra-
20 sênasya sûnôh [21]pûrvvarâj-ânuvritta-mâ[r*]gg-ânu(nu)sâ-

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[1] From the original plates

[2] At the commencement of this line there is an empty space sufficient for about three *aksharas* One would have expected here the word *dṛishṭam*, with which the three grants of Pravarasêna II begin

[3] This sign of *visarga* is clearly visible in the original Here and in other places below the rules of *sandhi* have not been observed

[4] The plates of Pravarasêna II have *samrâd* (?), *sashrat*, and *samrâḍah* Read *samrâḍyah* (or *samrâḍ*).

[5] Read *śrî-* [6] The *akshara sû* is clear in the original

[7] Here is a mark in the original which looks like the upper half of a *visarga*

[8] Read *amsa*.

[9] In this word and everywhere below the conjunct *ṣn* is denoted by a sign which is really the sign for *ṣṇ*.

[10] Read °*vamsânâm*=. [11] Read *-Bhâgîrathy amala-*.

[12] Read *-mûrddhâbhi*°; compare *Gupta Inscr* p 237, l. 6.

[13] Here the words *mahârâja-śri-Bhavanâga-dauhitrasya Gautamiputrasya putrasya Vâkâṭakânâm* of the cognate plates have erroneously been omitted

[14] Read *śrî-*.

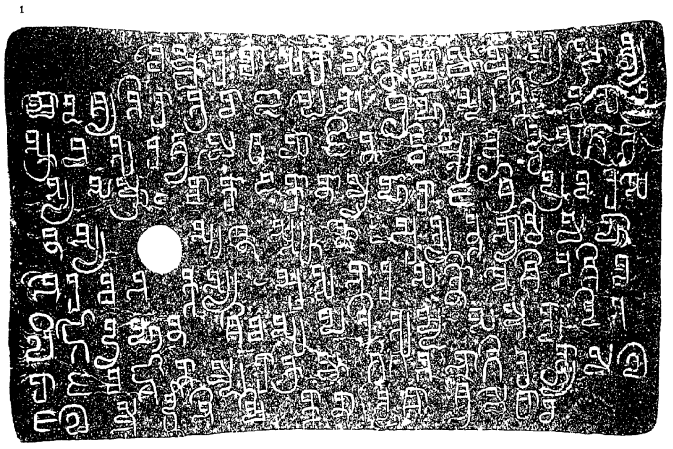
[15] Read *-dhimattva-pâtrâgatabhaktatva-dharmmavijayitva-* [16] Read *manô-*

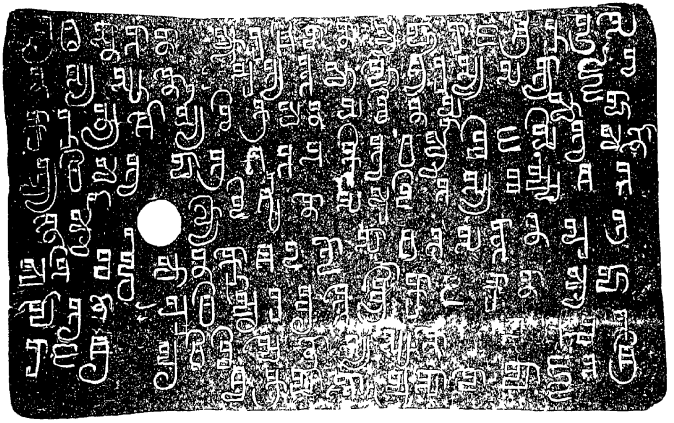
[17] Read *nairmmaly-âdi-* [18] Originally *vri*° was engraved.

[19] One would have expected *prasâdâd=upâ*°.—Read *-śrî-* [20] Read *-śrî-*.

[21] Of the three grants of Pravarasêna II., only the Siwani grant has the passage from here to °*dvishah*, see *Gupta Inscr.*, p. 246, lines 14 and 15.

Balaghat plates of Prithivishena II





E. Hultzsch

Collotype by Gebr Plettner, Halle-Saale

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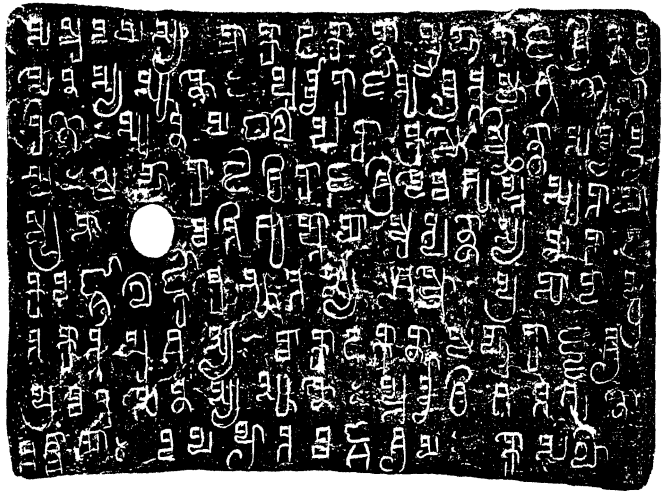
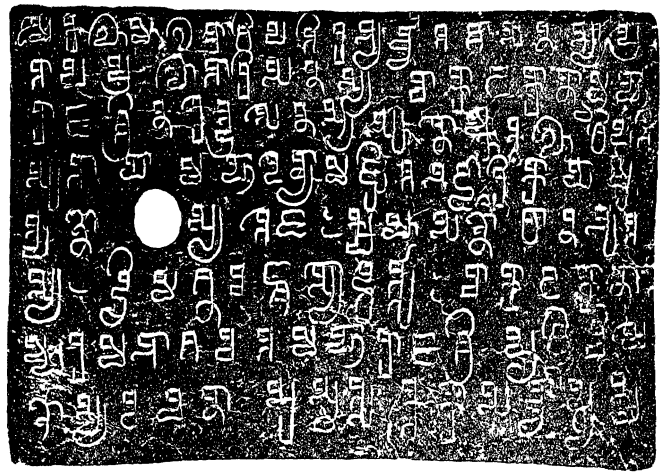
II b



III a



21 rṇaḥ sunaya-bala-parâkram-ôpachhinna-[1]sarvvadvi-
22 shaḥ mahârâjâdhirâja-śrî-[2]Dêvagupta-sutâyâ-
23 m=Prabhâvatiguptâyâm=utpannasya Vâkâta-
24 [3]kavaṅś-âlaṅkârabhûtasya Śambhôḥ prasâdâd=dhra(dhṛi)-
25 [4]ta-kârttayugasya [5]Vâkâtakânâ[m*]=mahârâjña-śrî(śrî)-
26 Pravarasênasya sûnôḥ pûrvvâdhigata-guṇa-
27 [6]vi]śvâ[sâ ?]d=apahṛita-vanâsâṛiyaḥ[7] Kôsalâ-[8]

Third Plate

28 Mêkalâ[9]-Mâlav-âdhipatir-abhyarchchata-[10]śâsanasya pra-
29 tâpa-pralâtârisanasya[11] Vâkâtakânâm=mahâ-
30 râja-śrî-[12]Narêndrasênasya sûnôḥ=Kuntalâdhipati-
31 sutâyâ[m*]=mahâdêvyâm=Ajjhita-bhattârikâyâm=u-
32 tpannasya têjah-kshamâ-samudhânabhuta-[13]
33 sya,[14] dvimagna vanâsay[15]=ôddharttuḥ Vâkâtakânâ-
34 m=paramabhâgavata-mahârâja śrî[16]-Pṛithivishê-
35 ṇasya vachanât[17] asmatsantakâ[18] sarvv-âddhyakshaḥ

No 37.—ORISSA PLATES OF VIDYADHARABHANJADEVA.

BY THE LATE PROFESSOR F KIELHORN, C.I.E., GÖTTINGEN

There is no information as to where or when these plates were first obtained. In 1887 they belonged to Mr C T Metcalfe, Commissioner of the Orissa Division, and the inscription which is engraved on them was published in that year, with a facsimile, by the late Dr. Râjêndralâl Mitra, in the *Journ As Soc. Beng*, Vol LVI Part I. p. 154 ff In November 1895 the plates were presented by the Commissioner of Orissa, through Mr C L Griesbach, to the Asiatic Society of Bengal, and they have now been entrusted to me by Dr Hoernle, with the request to re-edit the inscription.

There are three substantial copper-plates, the edges of which are slightly raised, and of which each measures between $6\frac{7}{16}''$ and $6\frac{1}{8}''$ long by between $3\frac{3}{8}''$ and $3\frac{1}{4}''$ high They slide on a copper ring, which passes through a hole, which is about $\frac{5}{8}''$ distant from the middle of

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[1] Read *-śchchhinna-* [2] Read *-śrî-* [3] Read *-kavaṅś-*.

[4] Instead of this *ta-* the Chaumak and Siwani grants of Pravarasêna II have *ti-*, which seems to me preferable

[5] Here some *akshara* (perhaps the initial *ś*) was engraved, but has been erased.

[6] The reading is doubtful. The first *akshara* of the line is *vi*, the superscript *r* of which, though faint, is distinctly visible in the original, and the second appears to be *śva* The third *akshara* looks more like *gu* than *sa*, and is followed by a sign which looks like a form of final *m*, and has probably been struck out. The *ś* and what follows is clear

[7] Read *-vanâsâṛiyaḥ* [8] Read *Kôsala-*

[9] Perhaps *Mahâla-* has actually been engraved, read *Mêkala-*.

[10] Read °*paty-abhyarchchita-* [11] Read *-prayatârittâsanasya* (?).

[12] Read °*śrî-*. [13] Read °*bhûtâ-*.

[14] Here again there is a mark which looks like part of the *visarga*.

[15] Read *-m(?)magna-vanâtasy-* [16] Read *-śrî-*.

[17] This final *i*, the sign for which is very small, is really visible in the original plate. [In *Gupta Inscr.* p. 207, l. 17, the text has *vachanâd* [i°]]

[18] Read °*santakâ-*, and compare above, Vol. III. p 261, l. 18.

the proper right margin of each plate The ring, which had already been cut when the plates came into my hands, is between $\frac{5}{16}''$ and $\frac{3}{8}''$ thick and about 3″ in diameter, and on to it is soldered a roughly circular metal seal, between $1\frac{1}{16}''$ and $1\frac{1}{8}''$ in diameter The seal contains in relief on a countersunk surface, in the upper half, a couching lion facing to the proper right, and in the lower half the legend

śrî-Vidyâdhara-
bhañjadêvasya

in northern characters which are between $\frac{3}{16}''$ and $\frac{1}{4}''$ high

Before the plates were used for the grant now engraved on them, they had already served for another grant, the four last lines of which, though faint, are almost completely legible on the first side of the first plate, and of the writing of which more or less distinct traces remain also on the other sides of the plates The characters of this earlier grant belong to what I have elsewhere[1] called the Gañjâm variety of the northern alphabet, and the lines with which it ended, compared with the end of the Gumsûr grant[2] of Nêttribhañja, published in *Journ. As Soc Beng* Vol VI p 669 f and Plate xxxiii, would seem to show that the grant was issued by a chief of the same family The four lines (on the first side of the first plate), so far as I am able to read them, are —

1. L 1 Svayam=âdishtô râjñâ dûtakô=tra [Mâr]tamdah || Likhitamû-cha[3]
2. sândhivi-
3. grahika-Arkka[dêvêna][4] || Lâñchhitam [râ]jñî-srî-Mânikya-mahâdê-
4. vyâ || Utkîrnnam ch=âksha[śâ]lî-Kumâra[dattêna] || [5]samvat . .
5. di[6] . . . ||

The grant now recorded on these plates is engraved on the second side of the first plate and on both sides of the two others The engraving is deep and well done, and in a perfect state of preservation. In three places (in lines 10, 22 and 35) there is some doubt about the actual wording of the text, either because the engraver altered what he had originally engraved, or because portions of the letters of the earlier grant spoken of above are mixed up with the new writing, the rest may be read without any difficulty The size of the letters is about $\frac{5}{16}''$ The characters belong to that variety of the northern alphabet which we find, *e g* on the Buguda plates of Mâdhavavarman, treated of above, Vol VII p 101 f Of the consonant signs the most characteristic are those for *kh* (*e g.* in *Harasya Śêshâhêr=*, l 4), *ṭ* and *ṭṭ* (*e g* in *prahaṭa-*, l 9, and *-ughaṭṭitâ*, l 6), and *n* (*e g* in *-vâna-prâna-*, l 1), of which the last, in combination with palatals, also serves for the palatal nasal (*e g* in *Bhañjâmalaḥ*°, l 14, *=uktañ=cha*, l. 27, and *lâñchhitaṁ*, l. 35). Among other conjuncts attention may be drawn to the signs for *ksh*, *gg*, *gbh*,

[1] See above, Vol VII., p 101

[2] The published text, which was furnished to Mr Prinsep by Kamalâkânta Vidyâlamkara, is quite untrustworthy According to Mr Prinsep's lithograph of Lieutenant Kittoe's copy, the passage with which we are concerned here, so far as I can make it out, would be *svayam=âdishṭô râjñâ dûtakô=tra bhaṭṭa-śrî-Stambhâditaḥ lekhitañ=cha sândhivigrahiṇâ Kâ[kka]kêna utkîrṇṇa[m] ch=âkshaṭâlî Durggadattêna || lâñchhitam . . . . . asmat (?) Mâgha-śudi . . .*

[3] Read *lekhitañ=cha*

[4] Read *grahik-Arkka*°

[5] Read *samvat*, the three *akshara*s by which this word is followed are illegible

[6] This *di* is followed by a sign which possibly is a letter-numeral for 10, and before the sign of punctuation there is another sign which looks like the symbol for *śa* The two signs show fairly well in the accompanying facsimile I may add that there are letter numerals also in the last line of the Bâmanghâṭi grant of Ranabhañja, published with a facsimile in *Journ As Soc Beng* Vol XL Part I p 165 f, and in lines 35 and 36 of one of the Gañjâm grants of Dandimahâdêvî, above, Vol VI p 139 and Plate

[7] The same sign for *h* (which is not given by our palæographic Tables) we find in the Buguda plates of Mâdhavavarmaṇa, in the Gumsûr plates of Nêttribhañja, and on the second side of the plate of Dandimahâdêvî, above, Vol VI p 138 It was also used in the grant originally engraved on these plates A similar form of *h* we find in several varieties of the southern alphabet.

dbh and *mbh* (*e g.* in *-vikshôbha-daksham*, l 1, °*vargga*, l 10, *-Digbhañjadêvasya*, l 12, *=udbhâ-* at the end of line 4, and *-Stambhadêva-*, l. 36) There is a special sign for final *t*, in *=ânyat*, l 18, *nyat*, at the commencement of line 19, *yâvat*, l. 21, and °*râdhât* for °*râdhât*, l 22 Of initial vowels the text contains only *a* (for *â*), *u* and *é*, in *achandrâ*°, l 21, *va*, ll 5 and 6, *itı*, l 33, *Upamany*[*u*]-, l 23, *utkurvva*, l 38, and *êtad*°, l 19 As regards medial vowels, *â* is sometimes denoted by a short superscript stroke or by a small hook on the right of the consonant-sign, as in *lâbhañja*° at the commencement of line 13, and in *Bhañjámala*°, l 14, and there are two signs[1] of the subscript *u*, one of which may be seen *e g* in *jayatu*, l 1, and *bhuvana*°, l 2, and the other in *-sura*°, l 7, *-rûpu*°, l 10, *Vañjulvakâ-*, l 8, and *=svahubhır=*, l 27, *etc*, the former of the two signs is used also to denote medial *ú*, for which there is no separate sign in these plates Two forms of medial *é* may be seen *e g* in *Śśhâhêr=a(ı)va yé*, l. 4, and *pra(prâ)lêyâchala-*, l 5, and similarly two forms of medial *ô*, *e g* in *kirttayô vilô*°, l 35 The sign of *anusvâra* is sometimes placed after the consonant-sign, as in °*padam yathârham*, l. 17. The signs of *vvrâma* and *avagraha* do not occur, and a sign of punctuation is found only in lines 20 and 25 (where in either case it is out of place) and at the end of the grant The language of the inscription is Sanskrit There are two verses in lines 1-8, and four imprecatory verses in lines 27-35, the rest of the text is in prose As regards orthography, the sign for *v* denotes both *v* and *b*, *visarga* at the end of a word is ten times omitted, and single consonants are used instead of double ones in *chatusîmâ-* for *chatussîmâ-*, l 19, *=anurôdhâ cha* for *=anurôdhâch=cha*, l 26, and five or six times in the words *data* and *dati* for *datta* and *datti* (lines 25, 28, 29, 31, 32 and perhaps 23) There is besides some confusion of the short and long vowels, especially in the case of ı and *i*, where *i* is used instead of ı no less than nine times (*e g.* in *nikasha*, l. 3, *rîpu*, l 10, *salila*, l 21, *etc.*), and *û*, as has been already stated, is everywhere written by the sign for *u* A few times the writer or engraver has omitted an *akshara*, as in *Vidyâdhabhañja*° for *Vidyâdharabhañja*°, l 15, the chief name of the inscription which is correctly given on the seal, and altogether the grant has been written rather carelessly.

The inscription is one of the devout worshipper of Mahêśvara(Śiva), the ornament of the spotless family of the Bhañjas,[2] the *Mahârâja* Vidyâdharabhañjadêva, also called king Dharmakalaśa(?), who was a son of Śrîlâbhañjadêva,[3] grandson of Digbhañjadêva,[4] and great-grandson of Raṇabhañjadêva; and its object is to record a grant which was issued by the king from Vañjulvaka[5] Like the Gumsûr grant of Nêtribhañjadêva Kalyâṇakalaśa, it opens with two verses which glorify the (third) eye of Hara (Śiva) and invoke the protection of the waves of the divine Gangâ. In lines 15-27 the king informs the *Sâmantas*, *Bhôgins*[6] and others, the [lords of] *vishayas*, and the people generally who dwell in the Ramalavva, *vishaya*, that with pouring out of water he gave the village of Tuṇḍurâva in that district,

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[1] Which of the two signs is used, depends on the consonant to which the sign is attached, thus, *k* and *n* always take the curve-shaped sign and *p* and *s* always the straight or hook-shaped sign In line 17, where the curve-shaped *u* is attached to *p*, the *akshara* intended to be denoted is *pû* (of *pûjayati*), not *pu*, the same remark applies to the *u* of *nirdâhuta*° (for *nirdâhûta*°) in line 11 But in the case of *bhu* and *bhû*, *u* and *ú* are both denoted by the same (curve-shaped) sign

[2] Compare *e.g Gangâmalakulatilaka*, above, Vol III p 18, l 12, and *Kadamva(mbâ)malakulatilaka*, *ibid* p. 223, l. 22

[3] In line 5 of the Ganjâm plates mentioned in Mr Sewell's *Lists of Antiquities*, Vol II p 33, No 218 (and of which Dr Fleet has given me an impression), the name is spelt *Śrîdâbhañjadêva* Above, Vol III. p. 353, l 33, a place *Śrîdâbhañjapâṭi*, which was in *Ôdra-dêśa* (Orissa), is mentioned

[4] The name *Dagbhañja* also occurs in the Bâmanghâti plates of Raṇabhañja, where there can be no doubt about the reading of it

[5] The original has *vyaya-Vañjulvakât*

[6] Compare *e.g* above, Vol VI p 298, l 18 : *-sâmanta-bhôgika-vishayapati-*; *ibid* p. 142, l 25 (in one of Daṇḍimahâdêvî's grants) we have the term *brihadbhôgin*

rent-free,[1] to the *bhaṭṭa* Dârukhaṇḍî—a son of Śûridêva(?) and grandson of Gaurichandra—of the Upamanyu *gôtra* and Bahvṛicha *śâkhâ* (of the Ṛigvêda), and he enjoins future kings (*râjaka*) to protect this gift, and (in lines 27-35) quotes four imprecatory verses from the *dharmaśâstras*.

The inscription (in lines 35-38) ends with four statements, introduced severally by the participles *lâñchhitam*, *pravêśitam*, *likhitam*, and *utkîrnam*. About the meaning of the two last there can be no doubt: the grant was written by the *sândhivigrahika* (or minister of peace and war) Khambha, and engraved by the *akshaśâlin*[2] (or goldsmith) Kumârachandra. The term *pravêśitam* I have not found in similar surroundings in any other grant, but since this word takes the place here of the phrase *svayam=âdishṭô râjñâ dûtakô=tra* of the Gumsûr grant of Nêtṛibhaṭṭa and of the earlier grant on these very plates[3] (where that phrase in both cases appears in company with *lâñchhitam*, *likhitam* and *utkîrnam*), I think that it must likewise be taken to refer to the business of the *dûtaka* and that the words *pravêśitaṁ Kêśavêna* must be translated 'brought (to the donee's) home by (the messenger) Kêśava.' The passage commencing with *lâñchhitam* I am unable to explain properly. According to Dr Fleet, above, Vol VII p. 227, *lâñchhana* denotes the device used on the seals of copper-plate charters, *etc.*, and *lâñchhita* therefore probably means 'furnished with such a device' or 'marked with a seal' (*mudrayâ mudritam*).[4] We find the word in the Buguda plates of Mâdhavavarman, above, Vol. III. p 46, l. 50, *lâñchhitam Jayasiṅghêna*, in the Gañjâm plates of Prithivîvarmadêva, above, Vol IV p 201, l. 35, *lâñchhitamâ=cha śrî-mâ(ma)hâdêvyâ*, in the grant which was originally engraved on these plates, above, p 272, *lâñchhitam [râ]jñî-śrî-Mâṇikya-mahâdêvyâ*, 'marked with a seal by the queen, the glorious Mâṇikya-mahâdêvî,' and it occurs also in the Gumsûr grant of Nêtṛibhaṭṭa, where the words by which it is followed cannot be made out with confidence.[5] In the present case our text appears to give us *lâñchhitaṁ śrî-Trikaliṅga-mahâdêvyâ*, 'marked with a seal by the glorious Trikaliṅga-mahâdêvî,'[6] which would be similar to what we find in the earlier grant on these plates, but these words are followed by *têṇaḍśêna*, which may be corrupt and the meaning of which is quite obscure, and after that again we have the instrumental *śrîbhaṭṭa-Stambhadêva-mantriṇâ*, 'by the minister, the *bhaṭṭa* Stambhadêva,'[7] which, for want of the meaning of the obscure word, I see no way of connecting with what precedes. It is curious that in at least two of the passages where the word *lâñchhitaṁ* occurs the marking with the seal is stated to have been performed by a queen.

Our inscription contains no date of any kind, and for the present it seems impossible to fix its age even approximately, because we know nothing that is certain about the chiefs of the Bhañja family during the Middle Ages,[8] and possess no dated inscriptions with the same alphabet. With all due reserve I would say that the inscription may perhaps be assigned to the 12th or 13th century A.D.

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[1] In the wording of the grant the expressions which are characteristic of the locality to which the grant belongs are *sambandha* (in line 19, used in the sense of *sambaddha*), *sakalâdhâra-puraskarêṇa vidhinâ*, and *akaraṇêna* (for which by mistake *karaṇêna* has been engraved). Compare *e.g.* above, Vol III. p 45, l. 38, and Vol. VII. p. 101.

[2] On this word, which in Sanskṛit is generally spelt *akshaśâlin* (*e.g.* in *Ind. Ant* Vol. XIII. p 276, l. 24, and Vol. XVIII. p 145, l. 26), see now Prof Hultzsch, above, Vol VII p 107, note 4.

[3] See above, p. 272 and note 2.

[4] According to Yâjñavalkya I 319, the *śâsana* of a king should be *sva-mudrâ-parîkshitam* (= *s. sva-mudrayâ Garuḍa-varâhâdi-rûpay=âpari-ghaṭṭi-chihnitam=ankitam*) And above, Vol III. p 302, l 74, there is a verse according to which a charter becomes faultless when it is *mudrâ-śuddha*, 'faultless as regards the seal,' *etc.*

[5] See above, p 272, note 2.

[6] Similar names are *Chêḍi-mahâdêvî* and *Gaṅga-mahâdêvî*.

[7] In the Gumsûr grant of Nêtṛibhaṭṭa the *bhaṭṭa*, the illustrious Stambhadêva, is mentioned as *dûtaka*.

[8] A traditional date in the Śaka year 754 (A.D. 832) is given for one of the Bhañja (Bhunsu) chiefs in Mr Sewell's *Lists of Antiquities*, Vol. I., p 3.

As regards the localities, the inscription mentions Vañjulvaka, from where both this grant and the Gumsûr grant of Nêtṛibhañja were issued, the Ramalavva *vishaya* and in it the village of Tuṇḍurâva. I have not found the names of these places on the sheets of the *Indian Atlas* where I have looked for them

TEXT.[1]

First Plate, Second Side

1 Ôm[2] [||*] [3]Jayatu Kusumavâ(bâ)na-prâṇa-vikshôbha-daksham svaki-
2 [4]raṇaparivêshôrjjitya[5]jîrṇêndulêkham [|*] tribhuvanabhavan-â-
3 ntar=dyôtabhâsvat-pradîpam[6] kanakanî(ni)kasha gauram vibhru[7] nêtram
4 Harasya [||*] [8]Śêshâhêr=ava[9] yê phaṇâ[h*] pravilasanty=udbhâ-
5 svarêndu-tvisha[h*] pra(prâ)lêyâchala-śṛingakôtta(ta)ya iva tva-
6 ṅganti ya(yâ)=tyunnatâ[h*] [|*] nṛittâtôpa-vighattitâ iva bhujâ râ-
7 janti yê Śâ[m]bhavâs=tê sarvvâgha-vighâtina[h*] surasa-
8 rit[t*]ôy-ôrmmayaḥ pânt[u] vah [||*] Svasti [|*]Vijaya-Vañjulvakâ.[10]

Second Plate, First Side.

9 d=asti[11] śri-vijaya-nilayah prakataguṇagana-gra-
10 sta-samastari(ri)puvargga[h*][12] [13][śrî-Dharmma ?]kalaśa-nâmâ râ-
11 jâ nirddhuta[14]-kalikalushakalmasha[h*] śrî-Ranabhañjadêva.[15]
12 sya prapautra[h*] śrî-Digbhañjadêvasya[16] naptâ śrî-Śi-
13 lâbhañjadêvasya sutaḥ paramamâhêśvarô mâtâpi-
14 tri-pâdânudhyâtô Bhañjâmalakula[17]-tilakô mahârâ-
15 ja-śrî-Vidyâdha[ra*]bhañjadêvasya[18] kuśali Ramalavva.[19]

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[1] From the original plates [2] Denoted by a symbol [3] Metre Mâlinî.

[4] Originally *ranapiri* was engraved, but the *i* of *pi* has been struck out.

[5] Read *°śaurjjitya* —Compare *Raghuvaṁśa* v 74 *svakiraṇaparivêshôdbhêda-tâmyâh pradîpâḥ*.

[6] Read *-pradîpah*

[7] Read *babhru*; this word is synonymous with *piṅgala*, and Śiva is *piṅgalâkśha* Compare also above, Vol VI p 200, l 1 of the text —The Gumsûr grant has *châru*. [In a letter which never reached the author I suggested that *vibhru* is correct and should be translated "brow less"—S K]

[8] Metre - Śârdûlavikridita [9] Read *=sya*.

[10] These four *akshara*s are quite clear in the original Dr Râjêndralâl's text has *Vaijalaakâ* The Gumsûr grant appears to have *Vâñjulvakât*, which by Kamalâkânta was misread *Vâñchalikâstu*.

[11] Read *t | Astu śrî-*

[12] The *visarga* which I have added here and below before *śrî* is not absolutely necessary

[13] The words in these brackets are conjectural As will be seen from the facsimile, four *akshara*s were originally engraved here, but they were partly struck out or altered, and the difficulty is enhanced by the fact that remnants of letters which were originally engraved on these plates are mixed up with the new letters I consider it certain that the first *akshara* is intended to be *śri* (for *śrî*), and that the last contained the conjunct *mm* — The corresponding passage of the Gumsûr grant is *Astu jayaśrî-nilayah prakaṭaguṇa-grasta-sarvaripugarvvaḥ śrî-Kalyâṇakalaśa nâmâ râjâ*

[14] Read *nirddhûta*

[15] In the facsimile the first *akshara* (*ra*) of this name might be read *cra* (and was read so by Dr Râjêndralâl), but in the original it is distinctly *ra*, and what looks like *e* is a remnant of what was originally engraved on the plate

[16] This name is clear in the original; and so is the next. Dr Râjêndralâl read the two names *Divabhañja* and *Śrîlâbhañja*

[17] Dr. Râjêndralâl read *Bhañjanala-kula-*. [18] Read *°dêvasya*.

[19] The first three *akshara*s of this name are clear in the original; the last might be read *ddha*. Dr Râjêndralâl read *Vamalabhañja-*, but regarded the letters as doubtful.

Second Plate, Second Side

16 vishay-â yathârhavâsi-sâmanta-bhôgi-bhôgyâdî[1]-vi-
17 shaya-janapadam yathârham mânayati pu(pû)jayati vô(bô)-
18 dhayaty=âdiśati [2]ch=ânyat sarvvatah [3]śivam=asmâkam=a-
19 nyat[4] êtad[v]ishaya-samvandha-[5]Tund[u]râvagrâma[6] chatusîmâ-
20 paryantah[7] grâmô=yam || mâtâpitrôr=âtmanaś=cha puny-â-
21 bhivriddhayê [8]achandrârkka-samam kâlam yâvat sal[l(li)]ladhâ-
22 râ-purahsarêna vidhinâ guṇ-ânurâdhât[9] karatvêna[10][bhôgya ?]
23 Upamanya-[11]gôtrâya datê-pravarâya[12] Ba(ba)hvricha-śyâkha-[13]

Third Plate, First Side

24 ya Gôvichandrah[14] naptâ Śurîdêvasya suta bhâtta-Dâru-
25 khandi || nâmnê pratipâditô=smâbhis=tad=êshâ dati=ddha-[15]
26 rmma-gauravâd=asmâkam=anumôdhai[16] cha bhavishyad-râjakai[h*]
27 pratipâlanîy=êty=[17]uktañ=cha dharmma-śâstrair=vvahubhir=vva-
28 sudhâ datai[18] râjabhi[h*] Sagar-âdibhir=yasya yasya yadâ
29 bhu(bhû)mis=tasya tasya tadâ phalam [||*] Sva-dattâm para-datâ[19] vâ
30 yô harêta vasundharâm [|*] sa vishthâyâ[m*] krimi[20] bhutvâ pi-

Third Plate, Second Side

31 tribhi[h*] saha pachyatê [||*] Mâ bhu(bhû)d=aphala-śankâ vah para-dat=ê-[21]
32 ti pârthivâh [|*] sva-dânat=phalam=ântyam[22] paradat-ânupâla-

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[1] The akshara *bhô* of *bhôgyâdi* has not come out well in the facsimile, but is quite clear in the original In my opinion, the word *bhôgi* before *bhôgyâdi* is superfluous and has been engraved by mistake, and for the following *vishaya-janapadam* I should have expected something like *vishayapatîn=grâmapaddhatîś=cha*

[2] Read *cha* | *Anyat* —The Gumsûr grant apparently has *—âdiśati cha sarvvatah śivam=asmâkam=anyat vidhitam=astu bhavatâm=êtadvishaya-*

[3] Originally *śivam=* was engraved, but the *i* of *vi* has been struck out

[4] This second *=anyat* is superfluous

[5] Read *sambandha-* (for *-sambaddha-*)

[6] Read °*grâmas=chatushtîmâ-*

[7] Read *paryantô* The following *grâmô=yam* and the sign of punctuation are superfluous

[8] Read °*ddhaya â-chandrârkka-sama-kâlam*, the following *yâvat* is superfluous

[9] Read °*rôdhât*

[10] Instead of *karatvêna*, we require *akaratvêna*, which (like *akartkṛitya*) occurs often in other inscriptions and is quite distinct in the lithograph of the Gumsûr grant (though Kamalâkânta's text gives *âkaraṇatvêna*) The following two *aksharas* are conjectural In the Gumsûr grant *akaratvêna* is possibly followed by *bhuñjya*(*bhuñ*)*bhih* (for which the text has *bhathyâdîn*)

[11] Read *Upamanyu-*.

[12] As the word *datta* below is several times written *data*, this might stand for *datti-* (or perhaps *datta-*) *pravarâya*, but I am unable to explain the expression In *Ind Ant*, Vol XXI. p 256, l 43, we have *Aupamânyava-sagôtrâya* | *Âśvâyana savrahmachârinê bhattapravara-Vîthikardâmatrêya*, where *bhattapravara* is equally obscure The Upamanyavas had three *pravaras* — Vâsishṭha, Âbharadvasu and Indrapramada; compare M Müller, *History of Ancient Sanskrit Lit*, p. 385

[13] Read *-śâkhâ-*.

[14] *Gaurichandrasya naptrê Śûra*(?)*dêvasya sutâya bhaṭṭa-Dârukhanḍi-nâmnê*

[15] Read *dattir=ddha-* [16] Read °*dhdoh=*

[17] Read *=êti* | *Uktañ=cha dharmma-śâstrair=* | *Bahubhir=* —More of the verses up to the commencement of line 33 Śloka (Anushṭubh)

[18] Read *dattâ* [19] Read *-dattâm*

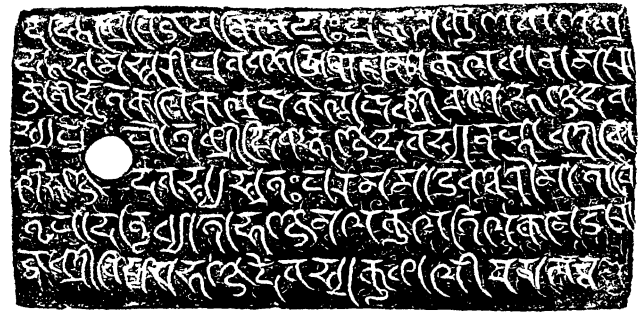
[20] Read *krimir=bhûtvâ* [21] Read *-dati=ê-*

[22] Read *=ânantyam paradatti-*, as *e.g* above, Vol III, p 45, l 48, p 343, l 26, *etc.* Instead of *ânantyam* other grants have *ânandyam* (above, Vol. III, p 348, l 19, p 353, l 45), or *anantam* (Vol. III., p. 357, l. 50), or *atyantam* (Vol VIII., p. 142, l 25)

1a

1b

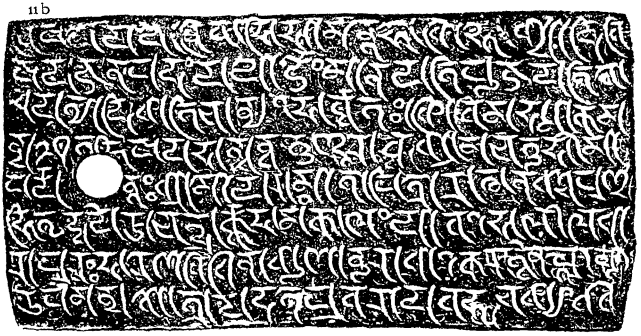
11a



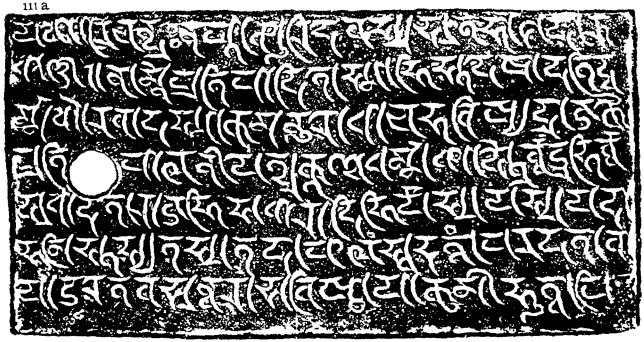
Collotype by Gebr. Pfeffner, Halle-Saale

E. Hultzsch

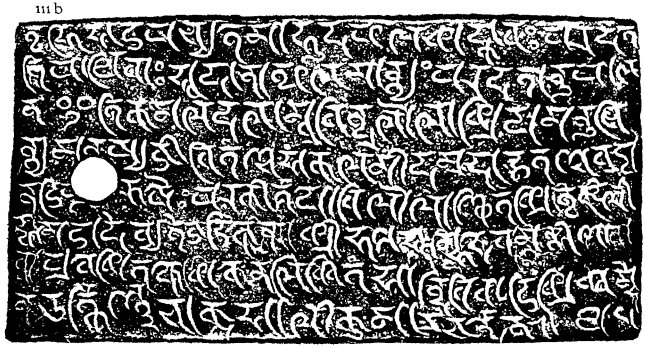
11 b



111 a



111 b



33 na(nê)[||*] Itu[1] kamaladalâmvu(mbu)vindu-lôlâ[m*] śriyam=anuchi-
34 ntya man[u]shya-jivitamn=cha[2] [|*] sakalam=i(i)dam=udâhṛitañ=cha vudhvâ[3]
35 na hi [pu]rushaih para-kîrttayô vilô[pyâh||*]Lâñchhitam śri-Tri[ka ?]lî-[4]
36 ṅga-mâ(ma)hâdêvy[â] têjadikêna[5] śrî-bhatta-Sîambhadêva-mant[r]i(tri)ṇâ[6]
37 pravêśita[m*] Kêśavêna[7] likhitam [8]sânddhivigrihi-śri-Khambhê-
38 na artkirnna[9] ch=âkshasâlî(li)-Kumâracharndêna[10]|| tha[11] [||]

No 38.—GHATIYALA INSCRIPTIONS OF KAKKUKA, SAMVAT 918

BY D R BHANDARKAR, M A , POONA.

The subjoined inscriptions are all engraved on a column standing *in situ* in Ghatiyâlâ, twenty-two miles west-north-west of Jôdhpur The column is not far distant from an old ruined Jaina structure, now called *Mâtâ kî-sâl*, which contains an inscription edited by Prof Kielhorn in the *Journ R As Soc* 1895, p 516 Further particulars in connection with these ruins will be found in the *Progress Report of the Archæological Survey of India, Western Circle*, for the year ending 31st March 1907 Inscription No I is engraved on the eastern, and the remaining ones on the western, face of the pillar The inscriptions are so weather-worn that it is not possible to take good impressions With patience and perseverance, however, almost the whole of the inscriptions can be deciphered with certainty on the original stone itself

Inscription No I contains 20 lines of writing, which covers a space of 2′ 3½″ high by 1′ 6″ broad The characters agree with those of the inscription found in the *Mâtâ-kî-sâl* The **language** is Sanskrit The first seven lines are in prose Lines 8—16 contain five verses. Then the date is given in prose in l 17 Then a verse occurs which is followed by a line in prose As regards **orthography**, the letter *b* is only once denoted by the sign for *v*, in *kuṭumvakam*, l 8, consonants are doubled after *r*, *visarga* followed by *s* has been once changed to that letter in *dêvyâs=sutô*, l 7, the dental nasal has been used instead of an *anusvâra* before *ś* in °*vansa*°, l 1, *t* is doubled in conjunction with a following *r*, and *visarga* has been omitted once before the following *sta* in *ayam=ustambhita stambhô*, l 16

The inscription opens with obeisance to Vinâyaka (Ganapati). Then is set forth in prose a genealogical list of the feudatory **Pratihâra** family which is brought down to **Kakkuka**, to whose reign the inscription belongs It agrees with the lists furnished by the inscription in the *Mâtâ-kî sâl* and the epigraph of Bâuka found in the Jôdhpur city wall. It is followed up by five verses, the first two of which merely contain conventional praise of Kakkuka without giving any historical information. The third verse says that Kakkuka obtained great renown in the countries of **Travani**, Vaḷla and **Mâda**, amongst (the people known as) **Ârya**, in Gurjjarattrâ, and in **Parvata** in the **Lâta** country Most of these names are repeated in verse 16 in the other

---

[1] Metre Pushpitâgrâ. [2] Read *-jîvitam cha* [3] Read *buddhva*

[4] Read *śrî-Trikalî-*. A sign of the medial *i*, which was prefixed to the akshara *tri*, has been struck out. In the place of *ka* (?) another letter was originally engraved

[5] With the exception of the *d* in brackets, the nine *aksharas* at the beginning of the line are clear in the original

[6] The *vâ* at the end of the line and the *vâ* at the commencement of the next line, which show in the facsimile, seem to me to be remnants of the inscription which was previously engraved on these plates

[7] The *aksharas śavê* of this word contain certain marks which were not engraved by the engraver of the present inscription and which were struck out by him

[8] Read *sandhivigrahi-śri-* or *sândhivigrahika-śri-*.

[9] Read *utkîrnnam* [10] Read °*chandrêna*

[11] For this mark, which is distinctly *tha*, compare *e g Ind Ant* Vol XVII, p 140, note 4b

inscription of Kakkuka in the *Mâtâ-ki-sâl*. Thus, **Travanî** is the same as **Tamaṇi** there, and also occurs in this unaltered form in verse 18 of the Jôdhpur inscription of Bâuka. Similarly, **Valla** is mentioned in both these inscriptions **Mâda** is given in the *Mâtâ-ki-sâl* inscription in conjunction with **Maru** (*Maru-Mâḍa*) Jêsalmêr is still called Mâḍa, and Maru proper can only be the Sheo, Mallâṇi and Pâchpadrâ districts of the Jôdhpur State Ârya and Gurjaratrâ are doubtless the Ajja and Gujjarattâ of the *Mâtâ-ki-sâl* inscription Ârya is unidentifiable, but is perhaps the same as that mentioned in Varâhamihira's *Bṛihat-samhitâ*, Cap. V, v 42. Gurjaratrâ, as has been shown by me elsewhere,[1] comprised the districts of Ḍidwânâ and Parbatsar of the Jôdhpur State Lâta, as was also pointed out by me, embraced about this time the larger portion of the present Gujarât of the Bombay Presidency[2] Parvata, which is apparently said to be in Lâta, is unknown to me Does Parvata, however, here simply mean a mountain and refer to some such inroad of Kakkuka as that mentioned in the expression *gahiâna gôhanâm gṛimmi* in verse 17 of the *Mâtâ-ki-sâl* record? Or perhaps Parvata may be taken to be a distinct country, and connected with the *Pârvatîyas* of the *Bṛihat-samhitâ*, Cap XVII v. 16.

Verse 4 of our inscription tells us that Kakkuka erected two columns, one at **Rôhiṁsaka** and the other at **Maddôdara**. Exactly the same information is conveyed by verse 21 of the *Mâtâ-ki-sâl* record, excepting that for Rohimsaka we have there **Rôhimsakûpa**. Rôhimsaka is undoubtedly the same as this Rôhimsakûpa or the Rôhimsakûpaka of our inscription No 2, and is to be identified with Ghaṭiyâlâ. **Maddôdara**, it can scarcely be seriously doubted, is Maṇḍôr, five miles north of Jôdhpur, which is locally believed to have been a seat of Pratîhâra power and is full of very ancient ruins, and where a fragment of a Pratîhâra inscription was discovered by me last season[3] The next verse informs us that the column on which the inscription has been incised was erected by Kakkuka. Precisely the same information is given by verse 21 of the *Mâtâ-ki-sâl* inscription Then follows the date **Saṁvat 918 Chaitra-śudi 2 budhê Hasta-nakshatrê**, the same as that mentioned in the latter inscription And further we are told that here a market was established, and the village peopled with *mahâjana*, *i. e* big folk. The very same thing is alluded to in verse 20 of the *Mâtâ-ki-sâl* record. The inscription really ends here so far as the purport of it is concerned, but a verse follows which has something of the character of a *subhâshita*. Its chief interest, however, lies in the fact that it was composed by Śrî-Kakkuka himself, as the line in prose at the end informs us

Inscription No. II contains 11 lines of writing covering a space of 1′ 3″ high by 1′ 2¼″ broad Excepting the opening words *Ôm siddhiḥ*, it is in verse up to l. 9, and the rest in prose. **The palæography and orthography** do not call for any remarks other than those made in connection with inscription No. I. The first verse invokes the blessings of Vinâyaka (Gaṇapati) who, we are told, was placed on the column to ensure prosperity, and, as a matter of fact, the

[1] *Journ Bo As Soc* Vol. XXI, pp 414-415. [2] Ibid, pp 413-414

[3] Another ancient name of Maṇḍôr is Mâṇḍavyapura mentioned in verse 10 of the Jôdhpur inscription of the Pratîhâra Bâuka In the *Progress Report of the Archæological Survey of India, Western Circle*, for the year ending 31st March 1907, p 30, I have said that though this inscription stone was found in the city wall of Jôdhpur, it must originally have been at Maṇḍôr, as all stones for the fortification of the fort had been brought from the latter place This conclusion is confirmed by the first *pâda* of the verse just referred to, which is *Mâṇḍavyapura-durgâsamîpa* The word *samîpa* shows that the stone originally was at Mâṇḍavyapura, *i.e.* Maṇḍôr. Mâṇḍavyapura, again, is spoken of both as a city and fort, and Maṇḍôr remained so till the prince Jôdhâ removed his capital from there to Jôdhpur Even to this day some of the portions of the ramparts of Maṇḍôr have been preserved. As the verse in question states that certain Pratîhâra brother princes erected ramparts round Mâṇḍavyapura fort, it is plain that it was in the possession of the feudatory Pratîhâra princes. This is also corroborated by the fact mentioned in the text that last season I found a part of a stone inscription belonging to the Pratîhâras In it the name of Kakka could be distinctly read, and some reference to his son made therein could also be traced But who that son was — whether Kakkuka or Bâuka — is not certain The name Mâṇḍavyapura occurs even so late as V E 1319 in the Sûndhâ hill inscription of Châchigadêva (above, Vol IX., p 78, l 36).

pillar is surmounted at the top by a quadruple image of Ganapati, facing the cardinal directions. The next verse informs us that the village of **Rôhinsakûpaka** (Ghatiyâlâ) had formerly become unsafe on account of the Âbhîras (Ahirs),[1] and had consequently not been a place of residence for good people Verses 3 and 4 tell us that **Kakkuka**, the favourite son of **Kakka**, of the **Pratihâra** race, constructed a market place decorated with variegated streets, went to the houses of Brâhmanas, Kshatriyas (*prakṛiti*)[2] and Vaiśyas, and, promising them means of livelihood, established the *mahâjana*, the big folk there We thus fully understand what the *Mâtâ-kî-sâl* epigraph and our inscription No. I mean by saying that Kakkuka established a *hatta* and *mahâjana* at Rohimsaka or Rohimsakûpa Owing to its being infested by the Âbhîras, whose predatory instincts even to the present day are not quite extinct, the place must have become deserted, but it was re-peopled by Kakkuka by inducing men of the three principal castes to come and reside there, after he had defeated and ousted the Ahirs The verse following expresses a wish for the permanence of the prosperity of the *mahâjana*, and of the fame of Kakkuka Then follows the date Samvat 918 Chaitra Sudi 2 which, though the further details of it are not given, is, it will be seen, identical with that specified in our inscription No I and the *Mâtâ-kî-sâl* epigraph Next, we are informed that the inscription was written by a *Maga*, called **Mâtṛiravi**, and was engraved by the goldsmith Krishnêśvara, doubtless the same who incised the Jodhpur inscription of the Pratihâra Bauka It is followed up by the name of the *sûtradhâra* or mason who probably dressed the stone and erected the column, but the name is lost.

The fact that Mâtṛiravi is called a *Maga* is very interesting On the original stone the letters *ma* and *ga* are quite distinct, and, though *na* is not so distinct, it is clear enough. No reasonable doubt need, therefore, be entertained as to Mâtṛiravi being spoken of as a Maga Maga is another name for the *Śâkadvîpiya* Brâhmanas, about whom the late Professor Weber wrote a very learned and exhaustive paper Round about Jodhpur there is a class of Brâhmanas known as Sêvaks, most of whom are religious dependants of the Osvâl Śrâvaks They call themselves Śâkadvîpa Brâhmanas, and know that their story is told in the Nâmagrantha of the *Sûrya-purâna* and also in the *Bhavishya-purâna*. That the Śâkadvîpiyas were originally foreigners has been clearly shown by Professor Weber But it is only our inscription that furnishes a specific date, *viz* V. E. 918, when we can positively assert that Magas lived and were known by this very name in Râjputânâ at least

Inscription No. III is of two lines containing nothing but verse 5 of Inscription No I **Inscription No. IV** consists of four lines containing two verses. They possess the flavour of *subhâshitas*, and have each one and the same last *pâda*, saying that six things are dear to **Kakkuka.** What those six things are has been specified in the verses themselves.

No I.

TEXT.[3]

1 ओं विनायकाय नमः ॥ आसीत्प्रतीहारवन्यगुरु-[4]

2 सद्विजः[5] श्रीहरिचन्द्रः [।*] अनेन राज्ञीक्षत्रियभद्रायां जा-

3 तः श्रीमान्पुतः श्रीरज्जिलः [।*] अस्माच्छीनरभटः [।*] अ-

[1] For some remarks on Ahirs, see *Journ. Bo As Soc* Vol. XXI. pp 430-433, for fuller information still, see my monograph contributed to the *Ethnographical Survey of Bombay*

Prakṛiti, which is the same as *payâ* in verse 20 of the *Mâtâ-kî sâl* inscription, here doubtless signifies the Kshatriya class, as it is distinguished both from the *vipra* (Brâhmana) and *vanik* (Vaiśya) classes This is rather an unusual sense of the word, and so far I have not seen it used in this sense anywhere else

[3] From the original stone. [4] Read °वंश°. [5] Read °सद्विज°

4 तः श्रीनागभटः [।*] अतः श्रीतातः [।*] अतोपि श्रीयशोवर्द्धनः [।*]
5 अस्माच्छ्रीचन्दुकः [।*] अतश्च श्रीशोलुकः [।*] अस्माच्छ्री[भो]टः [।*] अतः
6 श्रीभिल्लादित्य [।*] अतः श्रीगुणान्वितः श्रीकक्कः [।*] अनेन
7 राज्ञीश्रीदुर्लभदेव्यासुतो जातः श्रीकक्कुकः ॥
8 सन्तः कुटुम्बकं[1] यस्य स्थिरः कामः सितं यशः ।
9 विपुला चपलं[2] बुद्धिरायद्दो गुणसंग्रहे ॥ [१*]
10 न्यायभंगे भवेल्लोपो रागोपि जनपाल[नि] ।
11 गुरुभ्यश्च भयं यस्य भूषणं दीनरक्षणं ॥ [२*] येन
12 प्राप्ता महाख्यातिस्त्रवण्यां वल्लमाडयोः । आर्ये-
13 षु गुर्ज्जरत्रायां लाटदेशे च पर्व्वते ॥ [३*] तेन महोदरे स्त-
14 म्भतीर्थे रोहिन्सके कृतः । उभावप्युन्नतिं नीतौ स्वपक्षा-
15 विव जन्मदौ ॥ [४*] श्रीमल्लकक्कवीरेण कुलदीपेन
16 धीमता । अयमुत्स्तम्भितः[3] स्तम्भो यशःस्तम्भ इवोन्नतः ॥[५*] संव-
17 त् ९१८ चैत्रशुदि २ बुधे ह्यस्तनचन्द्रे । अत्र हट्टो महाजनस्य
18 स्थापितः ॥ ओं [।*] यौवनं विविधैर्भोगैर्गम्भ्यम च वयः
19 श्रिया । ह्रस्वभावश्च धर्म्मेण यस्य याति स पुण्यवान् ॥ [६*]
20 अयं श्लोकः श्रीकक्कुकेन स्वयकृतः[4] ॥

No. II

TEXT.[5]

1 ओं सिद्धिः [।*] दिवा रात्रौ च संध्यायां — — — —
2 — सकुलं । सिद्धिं करोतु सर्व्वत्र स्तम्भधामा वि[ना]-
3 यकः ॥ [१*] रोहिन्सकूपकग्रामः पूर्व्वमासीदना-
4 मयः । असेव्यः [6]साधुलोकानां आभीरजनदारुणः ॥ [२*]
5 विचित्रवीथिसंपूर्णं हट्टं कृत्वा गृहाणि च । विप्रव-
6 णिग्प्रकृतीनां गृहं गत्वा प्रियेण च ॥ [३*] श्रीमल्लकस्य पुत्रेण
7 सत्प्रतीहारजातिना । कक्कुकेन स्थितिं दत्वा स्थापितोत्र महा-
8 जनः ॥ [४*] महाजनस्य सद्वृद्धिः लाभः[7] पूजा सुखं भूतिः । श्री-
9 कक्कुकस्य कुन्दाभा कीर्त्तिर्भवतु शाश्वती ॥ [५*] संवत् शते ९१८ चै

[1] Read कुटुम्बकं
[2] I do not understand the position of चपल here
[3] Read °मुत्तम्भित
[4] Read स्वय कृतः, the *anusvāra* of °*yam*° must have been inadvertently placed over *kṛ*°
[5] From the original stone
[6] Read °लोकानामाभीर°.
[7] Read सद्वृद्धिर्लाभः.

10 त्रसुदि २ [।*] लिखितं मगे[न] मातृविष्ण [।*] उत्कीर्णं हेमकारेण [क्र]ष्णे-

11 श्वरेण ॥ सूत्रधारोत्र नि. . . . . विष्णु ॥

No. III.

TEXT.

1 श्री[मत्क]ङ्कवीरेण कुलदीपे[न] धीमता । य-

2 यमुत्तस्थित स्तम्भो यश[:*]स्त[म्भ] इवोन्नतः ॥

No. IV

TEXT[1]

1 श्रीं[।*] वल्लकी काकलीगीतं श्रवन्द्रश्च मालती ॥

2 विनीता स्त्री सतां गोष्ठी कङ्कुकस्य [2]पृयाणि षट् [॥१*]

3 न्यायमार्गो [3]गुरोर्भक्ति[:*] पुत्रे स्नेहः कृतज्ञता ॥

4 प्रिया वाग्नागरी वेषः कङ्कुकस्य पृयाणि[4] षट् ॥ [२]

No. 39.—SARANGARH COPPER PLATES OF MAHA-SUDEVA.

By Hira Lal, B.A., Nagpur.

Sârangarh is the capital of a feudatory State of the same name in the Chhattîsgarh division of the Central Provinces, 32 miles south of Raigarh, the capital of another State and a station on the Bengal-Nagpur Railway. The chiefs of these two States are Râj-Gônds The plates in question are in the possession of the Râj family and first came to my notice in the beginning of the year 1903 at my last visit to Sârangarh As they were locked up and the keys were not available at the time, the then Superintendent of the State, Rai Sahib Âlam Chand, promised to send them to me when I asked for them, but my reversion to the executive duties before I could return to head-quarters, followed by Pandit Âlam Chand's retirement from service, left them where they were, until the present Superintendent, Munshi Akbar Khân, took active steps in the matter at the instance of Rai Bahadur Pandâ Baijnath, B.A., Diwân of the Bastar State, and sent them on to me on the 7th January 1908 Thus the recovery of the plates first discovered over forty years ago is as much due to the interest of the above gentlemen as to the readiness of Râja Jawâhar Singh to lend them for examination.

The exact date and the details of the first discovery are not now forthcoming, but the plates are said to have reached the Bengal Asiatic Society on the 7th December 1864[5] Dr Râjêndra Lâl Mitra published them in that Society's Journal in 1866, where he stated that they were presented to the Society by Lieutenant G. Bowie of the Sambalpur Police Corps, but when Dr. Fleet wrote his Gupta inscriptions about 1888, and searched for the plates, he could not

[1] From the original stone [2] Read प्रियाणि. [3] Read गुरौर्भक्ति.

[4] Read प्रियाणि

[5] See *Journ. Beng. As. Soc.* Vol. XXXV, p. 1[illegible] ff

find them. He then recorded that as the published version was not sufficiently reliable to be reproduced he was unable to include this inscription in his volume [1]

The fact appears to be that the plates were never presented to the Society. They were simply lent by and finally returned to the owner, the Sârangarh family, whose State was in those days included in the Sambalpur district, now transferred to Bengal

These facts combined with the absence of a facsimile copy of the record in Dr Râjêndra Lâl's notice, together with certain misreadings of the text, afford, I venture to think, sufficient reasons for re-editing this inscription.

There are two copper plates, each measuring $6\frac{1}{2}'' \times 3\frac{1}{2}''$, and the weight of the two together is 12 ozs. $5\frac{1}{2}$ drs About 1" from the proper right margin each plate has a hole, roundish on one side and squarish on the other, the diameter being about $\frac{7}{16}''$. These were intended for stringing the plates on the ring, the loss of which has deprived our inscription of its last portion, which must have been engraved on a third plate. The lost plate must have contained about 5 or 6 lines [2] which can almost be restored from other inscriptions of the same king, and of Mahâ-Jayarâja, all of which are composed in exactly the same wordings, the names of villages granted and the dooeos being of course different. In our inscription only some of the imprecatory verses are lost as also the date at the end, which of course cannot be restored. Judging from other inscriptions of this king the date must have been in regnal years, so that it could not have been of much help beyond fixing the priority or otherwise of our inscription as compared with others.

The plates recovered are in an excellent state of preservation One is inscribed on one side and the other on both in characters of the box-headed variety of the Central Indian alphabet The letters are very neatly and well formed, their average size being about $\frac{1}{4}''$. The accompanying plate gives a facsimile copy, from impressions kindly taken for me by Mr T G. Green, Superintendent of the Government Press, Nagpur.

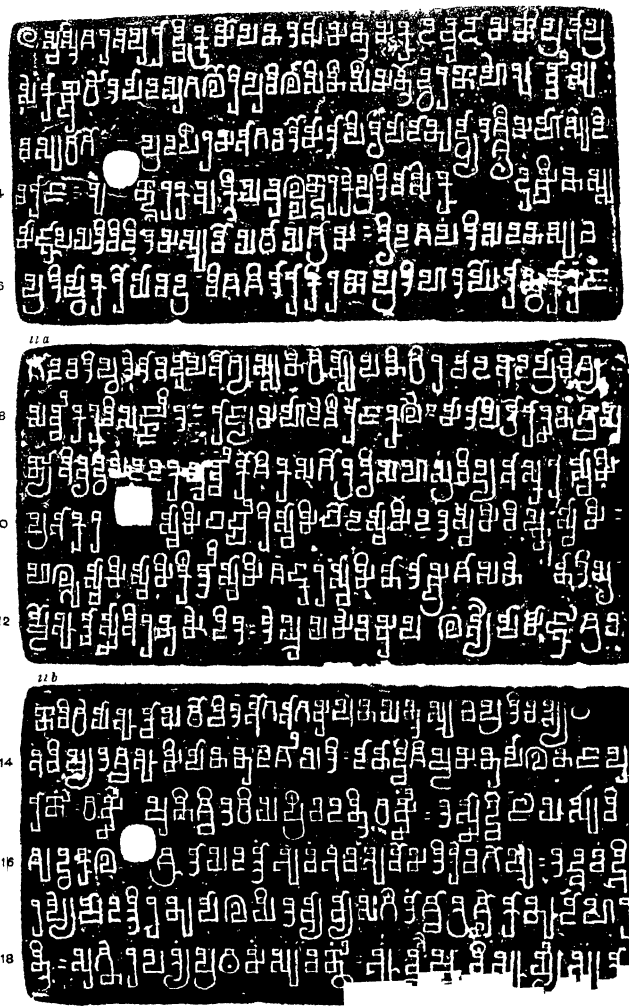
The language is Sanskrit prose except the usual imprecatory verses, here attributed to Vyâsa As regards orthography, there is very little to be noticed beyond what has been already done by Dr Konow with regard to another inscription of the same king recently found at Khariar.[3] As the composition is almost identical, the peculiarities are common to both. The *upadhmânîya* occurs in line 3 in *-pradaḥ-parama-*. The same sign, *viz.* 2 dots, has been used for *visarga* and a pause. Ordinarily *mâtrâs* for *u*, *ṛi* and *ḷi* alone are attached at the foot of letters, but in this inscription there is a curious example in line 12 where the sign for *ô* in *anumôditaḥ* is partly exhibited by a top and partly by a foot stroke, all other *ô's* being represented by the top strokes for *â* and *ê*, compare *vikkramôpanata-* of line 1.

The inscription was issued from the town of **Śarabhapura** and records the grant of a village named **Chullaṇḍaraka** situated in the *bhukti* or subdivision of **Tuṇḍaraka**, by the Queen and the royal family of Râja Mahâ-Sudêva and assented to by him, to a number of learned priests, *viz* Bhâskarasvâmi, Prabhâkarasvâmi, Barbharisvâmi, Bôṭasvâmi, Dattasvâmi, Vishṇusvâmi, Phalgusvâmi, Svâmikîrtisvâmi and Śaṁkarasvâmi, all of the Kauśika *gôtra*. One of these, Vishṇusvâmi, is apparently identical with the donee of the Kharîar plates. He also belonged to the Kauśika *gôtra* and received a village in the Kharîar zamîndârî from this king. Neither these two nor the third charter of this king, which was obtained from Raipur, throw any light on the dynasty to which he belonged or on

[1] *Gupta Inscriptions*, p. 193, footnote 2.

[2] Eighteen lines of our inscription remain; the Kharîar plates have 23 lines, the Ârang plates of Jayarâja 24, and the Raipur plates of Sudêva 28, but these last ones are much smaller in size than the others. Our plates are slightly bigger than all the three sets

[3] See above, pp. 170 and ff.



his date. Dr Konow has conjectured that the Śarabhapura kings might have been Râshtrakûtas They were ascendant in the Central Provinces about the 8th century to which period the characters of our inscription belong. But Dr Konow, for reasons pointed out by him, regards the identification as yet very doubtful.

Of the **geographical names** occurring in the inscription **Śarabhapura**, which recurs in the other two grants of Mahâ-Sudêva, and in the Ârang plates of Mahâ-Jayarâja, has not yet been identified. I identify **Tuṇḍaraka** with the present Tûndrâ, about 6 miles south of Seorî Nârâyan on the Mahânadî and about 35 miles west of Sârangarh It is now included in the Baldêâ Bazâr taḥṣîl of the Raipur district The village **Chullandaraka** must have been somewhere close to Ṭûṇḍrâ, but I am at present unable to trace it If it exists we would now find the name in a form like Chulândur, a characteristic Chattîsgarhî name, some similar ones which I remember being Machândur, Palândur, Kachândur, etc It appears to me that another village granted by Mahâ-Sudêva in his Raipur charter was not very far away from Ṭûṇḍrâ. It is called **Śrîsâhikâ**,[1] which I take to be the present Sirsâhî, also included in the Baldêâ Bazâr taḥṣîl, and situated about 25 miles south-west of Tûndrâ. Mahâ-Jayarâja of the Ârang plates, who belonged to the same dynasty, also seems to have granted a village in the same part of his kingdom, *viz* Pamvâ,[2] which I identify with Pâmgarh,[3] about 21 miles north of Tûndrâ and included in the Jânjgir taḥṣîl of the Bilâspur district. Pamvâ and Śrîsâhikâ are stated to be included in the *Pûrvarâshṭra* or Eastern country, and we know from the Khariar plates that to the south the kingdom extended at least up to Khariar. This leads to the inference that the territories of Mahâ-Sudêva included a large portion of Mahâ-Kôsala, or roughly speaking Chattîsgarh division.

TEXT.[4]

First Plate.

1 Ôṁ[5] svasti [||*] **Śarabhapurâd**=vikkram-ôpanata-sâmanta-makuta-chûdâmaṇi-prabhâ-pra-

2 sêkâmbu-dhôta[6]-pâdayugalô ripu-vilâsinî-sîmant-ôddharaṇa-hêtur=vvasu-

3 vasudhâ-gô-pradaḥ=paramabhâgavatô mâtâ-pitṛi[7]-pâd-ânuddhyâtaś=śrî-**Mahâ-Sudê**-

4 va-râjaḥ **Tuṇḍaraka-bhuktiya-Chullaṇḍarakê** pratîvâsi-kuṭumbinas=sa-

5 mâjñâpayati [||*] Viditam=astu vô yath=âyaṁ grâmaḥ tridaśapati-sadana-sukha-

6 pratishṭhâkarô yâvad=ravi-śaśi-târâ-kiraṇa-pratihata-ghôrândhakâraṁ ja-

Second Plate ; First Side

7 gad=avatishṭhatê tâvad=upabhôgyas=sanidhis=sôpanidhir=achâṭabhaṭapravêśya-

8 sarvva-kara-visarjjitaḥ râjya-mahâdêvî-[8]rôjakulaiḥ mâtâpitrôr=âtmanaś[9]=cha pu-

9 py-âbhivṛiddhayê udakapûrvvaṁ [10]Kôśika-sagôtra-triśahasravidya-Bhâskarasvâmi-

10 Prabhâkarasvâmi-Barbbarisvâmi-Bôtasvâmi-Dattasvâmi-Vishṇusvâmi-

11 Phalgusvâmi-Svâmikîrttisvâmi-Śaṅkarasvâminâ[m*] tâmbraśâsanên=âtuṣṭi-

12 shṭô bhûtv=âsmâbhir=anumôditaḥ [||*] Tê yûyam=êvam=upalabhy=aushâm=âjñâśrava-

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[1] *Gupta Inscriptions*, p. 197.

[2] Ibid, p. 192.

[3] The adjunct *garh* seems to have been added when a mud fort, which still exists, was built there

[4] From the original plates.

[5] Expressed by a symbol

[6] Read *-dhauta-*. [It is possible that the sign read as *d* here and in *kôśika*, l. 9, should be read as *au* The two *mâtṛi* are separated by an interval, which is not the case where *d* is intended. This remark also applies to the other plates of this king.—S. K.]

[7] Read *-pitṛi-*.

[8] Read *-râjakulaiḥ*.

[9] Read *=âtmanaś=*.

[10] Read *Kauśika-*.

Second Plate; Second Side

13 na-vidhêyâ bhûtvâ yathôchitaṁ bhôga-bhâgam=upanayantas=sukha[ṁ*]
pratîvatsyatha [||*]
14 Bhavishyatas=cha bhûmipân=anudarśayatî || [1] Dâuâd=viśishṭam=anupâlanaja[ṁ*] pu-
15 râṇâṁḥ[2] dharmmêshu niśchitadhîyaḥ=pravadanti dharmmam || (|) tasmâ[d*]
dvijâya suvi-
16 śuddha-kula-śrutâya dattâṁ bhuvaṁ bhavatu vô matîr=êva gôptuṁ ||
Tad=bhavadbhi-
17 r=apy=êshâ dattîr=anupâlayitavyâ [|*] Vyâsa-gîtâṁś=ch=âtra ślôkân=udâhara-
18 nti || [3]Agnêr=apatyaṁ prathamaṁ suvarṇaṁ (||) bhûr=vvaishṇavî śûryyasuta[ś*]

TRANSLATION.[5]

Om! Hail! From Sarabhapura. The illustrious Mahâ-Sudêva Râja, whose two feet are washed by the water which is the flowing forth of the lustre from the crest jewels in the turns of the chiefs who have been subjugated by (his) prowess, who is the cause for the doing away with the parting of the hair of the women of his enemies, who is the giver of riches, of land and of cows, who is a devout worshipper of the Bhagavat, who meditates on the feet of his mother and father—issues a command to the householders living in Chullaṇḍaraka in the territorial sub-division (*bhukti*)[6] of Tuṇḍaraka:—

Be it known to you that this village, the source (by this grant of it) of (our) ensuring the happiness of the abode of (Indra), the lord of the gods—which has been conveyed by a copper charter accompanied with (pouring) of water, by the Royal Consort[7] and the Royal Family to Bhâskarasvâmi, who knows the three thousand[8] (verses?) Prabhâkarasvâmi, Barbbarisvâmi, Bôṭasvâmi, Dattasvâmi, Vishṇusvâmi, Phalgusvâmi, Svâmikîrttisvâmi,[9] (and) Śaṅkarasvâmi (all) of the Kauśika *gôtra*, to be enjoyed as long as the world endures, having the terrible darkness dispelled by the rays of the Sun, the Moon and the Stars, together with its treasures and deposits, not to be entered by the district officer[10] and soldiers, (and), free

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[1] Metre Vasantatilaka [2] Read *purâṇâ*. [3] Metre Indravajrâ.

[4] The remaining portion of the verse is: *-îvôha gdvaḥ | dattîs=trayas=tisra bhavanti lôkê yaḥ kâñchanaṁ gâṁ cha maṁhîṁ cha dadyât ||*

[5] I have freely adopted the language of other translators of similar inscriptions, especially of Drs. Konow and Fleet.

[6] *Bhukti* was an old territorial division, the exact meaning of which has not yet been ascertained. It occurs in other inscriptions (see *Gupta Inscriptions*, p. 218, note 5) and sometimes becomes permanently attached to names such as Jêjâbhukti, the ancient name of Bundelkhand, which was corrupted into Jajhauti in Al Beruni's times (see above Vol. I., p. 218, and Sachau's *Al Beruni's India*, Vol. I., p. 202).

[7] Mr Venkayya suggests to take Râjyamahâdêvî as the name of the queen.

[8] The original is *trisahasra vidya*, which Dr Râjêndralâl has taken to be a part of the proper name Bhâskarasvâmi, but I think it is an adjectival phrase eulogising his learning which extended to the knowledge of three thousand of—what is not stated. Probably he knew three thousand *ślôkas* of some very important and difficult work, considered as a great achievement in those times.

[9] [The proper form of the name is certainly *Kîrtisvâmin*, but the second part of the preceding name has been repeated by mistake.—S. K.]

[10] The word is *chhaṭa*, usually translated 'irregular troops,' which translation I adopted in my Betul and Ragholi plates. Dr Vogel, some time ago, kindly drew my attention to this point giving a more plausible explanation of the word. He wrote to me:—

'On my first visit to the ancient Hill State of Chamba (Panjab) I learnt that the head of a pargana there has the title of *chhaṛ*, which is evidently derived from Sanskrit *chhaṭa*. The *chhaṛ* collects the villagers who have to do work (forced labour) on behalf of the State; he arranges for load carriers and supplies in case the Râja or some traveller visits his district. I have little doubt that the *chhaṭa* of the copper plates is the same as the *chhaṛ* of the Chamba State. In the Chamba copper plates published in the Annual Report of the Archæological Survey (1902-03) I have therefore rendered the word by 'district officer.' It was clearly a

from all taxes,—has been sanctioned by us, for the increase of the religious merit of (our) parents and of ourself. Being aware of this you should be obedient to their commands, and should dwell in happiness rendering in proper manner (their) share of the enjoyment

And he enjoins upon future kings —The ancients whose minds are fixed upon religion say that the virtue that arises from the preservation (of a grant) is greater than (that which arises from making a grant) ; therefore your mind should verily incline to preserve land that has been given to a Brâhmaṇ of very pure family and holy learning. Therefore this gift should be preserved by you also.

And they cite on this point the verses that were sung by Vyâsa :—Gold is the first offspring of fire ; the earth belongs to the God Vishṇu and (cows are) the daughters of the sun. (therefore the three worlds are given by him who gives gold, and a cow and land.) [1]

No. 40.—PATIAKELLA GRANT OF MAHARAJA SIVARAJA [GUPTA] SAMVAT 283.

By R. D. Banerji.

This inscription, which is edited here for the first time, was discovered several years ago by a peasant in a cornfield in the zamîndâri of Patiâkellâ in the district of Cuttack in Orissa It is the property of an Ôṛiyâ Brâhmaṇ, who, I hear, regularly worships it The Râja of Patiâkellâ made it over to Bâbu Nagêndra Nâtha Vasu, the Honorary Archæological Surveyor to the Mayûrbhañja Estate. Nagêndra Bâbu made it over to me some six or seven months ago for decipherment.

The inscription is engraved on a single plate of copper, measuring $7\frac{1}{4}''$ by $2\frac{1}{4}''$ To the left there is an oval projection, $1\frac{1}{4}''$ long, to which a lump of brass or bell metal is attached. On the top of this lump there is an oval cavity, showing traces of the seal But no letters or symbols are discernible at present. Both sides of the plate are inscribed Altogether there are eighteen lines of writing in this grant The writing was fairly well executed, but its preservation is not very good. One corner of the plate is missing and has carried away portions of the dates with it. Fortunately the date can be made out correctly from the portions still remaining In this grant the date was given twice. First of all we read in the second line *tryadhikâśittyu-ttara . . .* and secondly at the end of the eighteenth line *Samvat 200 . .* Thus tens and hundreds are all fairly certain I am indebted to Dr. Konow for the reading of the symbol for two hundred

The characters belong to the northern class of alphabets and are in every respect similar to those of the Muṇḍêśvari inscription of Udayasêna, from the Shâhâbâd district The Muṇḍêśvari inscription is dated in the [Harsha] year 30 (635 A.D.).[2] The peculiarities of the characters of our grant are as follows :—

(*a*) Among the ligatures the only noticeable feature is to be found in the *á* mark, which is expressed in two different ways while attached to the same letter *na*. Cf

privilege of importance that the head of the district was not allowed to interfere with the granted land, in other words, he was not allowed to collect labourers or to demand supplies, etc, on behalf of the State."

[1] These words which must have been engraved in the third plate have been supplied to make sense

[2] The Muṇḍêśvari inscription has been found in two pieces The second portion was presented to the Indian Museum so far back as 1891. The first portion containing the date was found among the *débris* around the temple and sent to the Indian Museum in 1904 For the Muṇḍêśvari temple, see *List of Ancient Monuments in Bengal* (1895), p 370. Dr. Bloch has referred to this inscription twice. See *Annual Report of the Archæological Survey of India*, 1902-03, *Survey, Bengal Circle*, 1902-03, p. 20, and *Annual Report of the Archæological Survey of India*, 1902-03, pp 42-43. The inscription will be published below, pp 289 and ff.

punyâbhivṛiddhayê in l 8 with *vṛishadbhôgikâdhikaraṇâny=âva*, l 7. The *ê* mark is unusual in *-pûrvakê[n=â-]* in l 9.

(*b*) It is interesting to note that this Cuttack grant shows a greater affinity to the Muṇḍêśvarî inscription than does the Gañjâm grant of Śaśâṅka,[1] while the latter shows a marked affinity to the Bôdh Gayâ inscription of Mahânâman of the Gupta year 269.[2] Thus the *ya* in the Bôdh Gayâ inscription and the Gañjâm plate is bipartite, while in the Muṇḍêśvarî inscription and the present grant it is of the usual early Gupta type, *i.e.* tripartite. Similarly the lingual *sha* in our grant and the Muṇḍêśvarî inscription shows a cursive base line unlike the acute angle type of the Bôdh Gayâ and Gañjâm inscriptions. This form of *sha* is also to be found in the Nepal inscription of the year 316.[3]

(*c*) The presence of the acute angle is noticeable only in the dental *sa* and *ma*, as is also the case in the Muṇḍêśvarî inscription. But some letters show a well-defined acute angle at their lower extremities in alternative cases, *cf* the *dha* in *-hârâdhigama-* (l. 5) with that in *-didhîṭi-* in l. 3, and *vṛishadbhôgikâdhikaraṇâny=* in l 7.

(*d*) The characters of our grant differ from those of the Muṇḍêśvarî inscription in so far as the lingual *ṇa* in the latter is exactly similar to the *ṇa* of the early Gupta type, while the *ṇa* in our grant has larger space between the right and left curves.

(*e*) The characters of this grant show a greater affinity to the Gôlmâḍhiṭôl inscription of the Gupta year 316 than to the contemporary Nepal inscriptions. The paleography of the epoch beginning with the last half of the 6th and ending with the first half of the 7th century A.D. can nowhere be studied with greater advantage than in Nepal. The inscriptions of the Harsha year 34, the Gupta year 316, the Harsha years 39 and 45 show very clearly the change which came over later Gupta characters in the last half of the 6th century and the 50 years following that. Thus the Gôlmâḍhiṭôl inscription of the year 316 shows in its characters very little departure from those of the Mandasôr inscription of Yaśôdharman.[4] The Patan inscription of the year 34[5] exhibits a further step onwards, as it is more allied to the Gañjâm grant of Śaśâṅka than our grant or the Gôlmâḍhiṭôl inscription. The next inscription, that of the Harsha year 39[6] and the short record of the year 45 of the same era, are inscribed in characters which are very much akin to the Bôdh Gayâ inscription of Mahânâman and the Madhuban and Banskhêra grants of Harshavardhana.

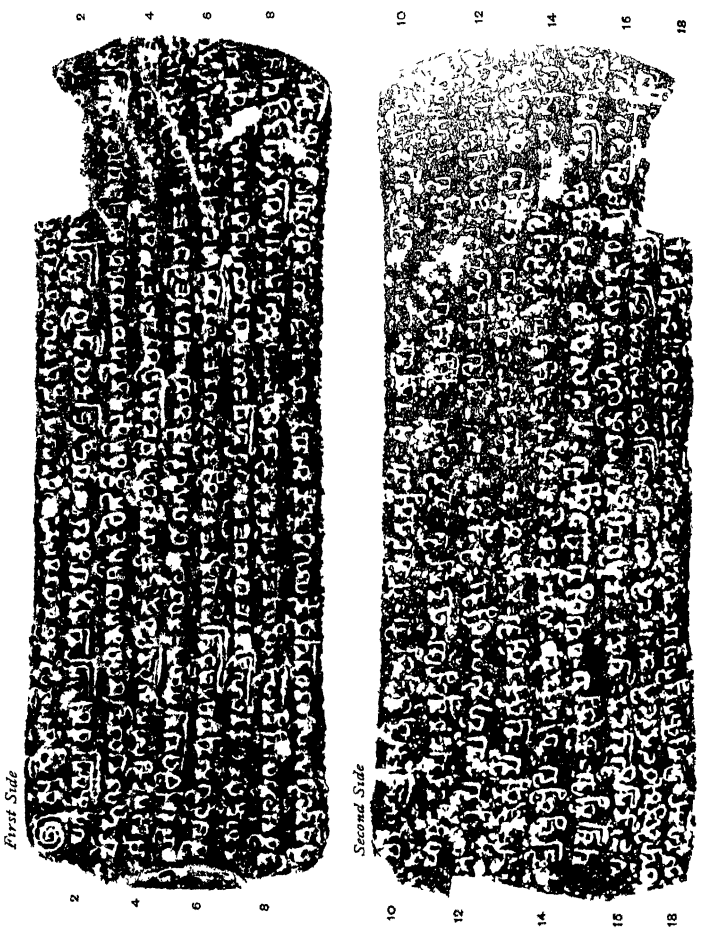
(*f*) The letters *da* and *ta* resemble each other very closely. Thus, *vṛishadbhôgikâdhikaraṇâny=*, l. 7, looks like *vṛishaṭbhôgikâdhikaraṇâny=*.

(*g*) There is little difference between *va* and *cha*. Thus, *-chala-taraṅga-*, l. 1, looks like *-vala-taraṅga-*, while *Śivarâjaḥ*, l. 5, looks like *Śichatâjaḥ*.

As regards orthography two or three departures are noticeable, such as *-maṅgura-*, l. 1, *-vaṁśa-* and *-dâtty-*, l. 2, *gêhattô*, l. 8.

The object of the inscription is to record a grant made by a feudatory chief named Śivarâja to a number of Brâhmaṇs during the reign of his suzerain Śaṅguyayyana of southern Tôsali. Śaṅguyayyana is styled *Paramamâhêśvara-Paramabhaṭṭâraka-Paramadêvatâdhidaivata*, which clearly shows his imperial position. The title of the suzerain and the name of the

[1] Above, Vol VI., p 143.
[2] Bendall's *Journey to Nepal*, p. 72, pl. VIII.
[3] Fleet's *Gupta Inscriptions*, p. 150, pl. XXII.
[4] *Ind. Ant* Vol. IX., p. 169, and Bendall's *Journey to Nepal*, p. 74.
[5] *Ind. Ant.* Vol. IX., p. 170, and Bendall's *Journey to Nepal*, p. 77, pl. X.
[6] Fleet's *Gupta Inscriptions*, p. 274, pl. XLIA.



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donor points to Śaivism, but the names of several donees such as Vishṇusvâmi, Rêvatisvâmi, Gôpâlasvâmi, *etc*, show a Vaishṇava taint The document was issued from **Vôrttanôka**, which was the Imperial capital (l. 4) as well as the residence of the feudatory chief (l. 8) The grant consisted in the village **Taṇḍralvalu**. It was given to several Brâhmaṇs belonging to separate *gôtras* and *charanas*. The date has already been discussed. There can be little doubt about the fact that it is a Gupta year Thus our grant was incised after the Bôdh Gayâ inscription and before the Gaûjâm grant, the Nepal inscription of the year 316, and the Mundêśvarî inscription. The second line mentions the kings of the **Mâna** race, *Mânavanśa-râjyakâlê* This dynasty has been mentioned in two 12th century inscriptions only, *viz* the Nawâdâ inscription of the Śaka year 1059,[1] which has been recently purchased by the Archæological Survey and brought to the Indian Museum, and in the Dudhpani rock inscription.[2]

I am afraid it is beyond my power to identify the geographical position of the village mentioned in the Paṭâkellâ grant Neither the *vishaya* nor the *bhukti* or the *maṇḍala* has been mentioned in the grant, but in lines 5-6, we find *asminn=êva vishayê*, which probably indicates that the name of the *vishaya* was also Vôrttanôka.[3] I now edit the inscription from the original plate .—[4]

TEXT.

First Side.

1 Ôm[5] svasti [!*] salila-nidhi-vêlâ-vala[yita-cha]la-tarang-âbharaṇa-ruchira-maṅgura
. . . . . .
2 pattanavatyâ[ṁ] vasumatyâ[ṁ] pravarttamâna-**Mâṇa**-vanśa-râjya-kâlê tryadhik-âśîtty-utta[ra] . . .
3 **Maudgal**-âmala-kulê gagana-tala-śîtadîdhiti-nivâtê sita-charitê Paramamâhêśvara-śrî-**Śagguyayyanê**[6]
4 śâsatı **dakshiṇa-Tôsalyâ[ṁ] Vôrttanôkât**=paramadêvat-âdhidaivata-śrî-paramabhattâ-raka-charaṇa-kamal-âmala-kshau-
5 ṇi[7]-hâr-âdhigama-prabhata(ḥ)-kaliyug-âgata-durita-nichayaḥ(yô) mahârâja-**Śivarâjaḥ** kuśalî asminn=êva
6 vishayê samupagat-âbhavishyat-sâmanta-râja-râjasthânîy-ôparika-kumârâmâtya-tadâyuktaka-mahâmahattara-
7 vrihadbhôgikâdhikaraṇâny=êva râjapâdôpajîvî yathârha[ṁ] śrâvayatı mânayatı cha viditam=a[stu] bhavatâṁ ya[th=â]-
8 ttra vishayê sambaddha-**Taṇḍralvalu**[8]-grâma(mô) **Vôrttanôk**-[9][âvavâsa-gê(?)]hattô=smâbhiḥ mâtâpittrôr=âtmanaś=cha puṇy-â-
9 bhivriddhayê salila-dhârâ-pûrvvakêṇ=âchandr-ârka-sama-kâliy-âkshayamvi(nivi)-dharmmêṇa[10] nânâ-gôttra-

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[1] Above, Vol II., p. 333

[2] Above, Vol II, p 346

[3] [The locality cannot be far from Tôsalî, which we know from Aśôka's Dhauli edicts, and which must be located in the neighbourhood of Dhauli. It seems more likely to explain *asminn=eva vishayê* as *Tôsalî-vishayê* than as *Vôrttanôkavishayê* —S. K]

[4] [It has proved impossible to get good impressions of the plate. The subjoined reproductions are the best that could be obtained.—S. K]

[5] Expressed by a symbol.

[6] [I am unable to see *Śaguyayyanê*, but I cannot suggest a satisfactory reading, I think I see *Śambhâya-yyê=nu-* —S K]

[7] [I read *-âmala-śrêṇi-* —S. K.]

[8] [I see *Tuṇâlvaluja grâma* —S K]

[9] [I read *Vôrttanôkê ch=êdśa* . . but cannot make out the rest —S K.]

[10] Read *-kâlam=akshayam-*. Compare above, Vol. VI., p 139, Vol VII, p. 101, note 1.

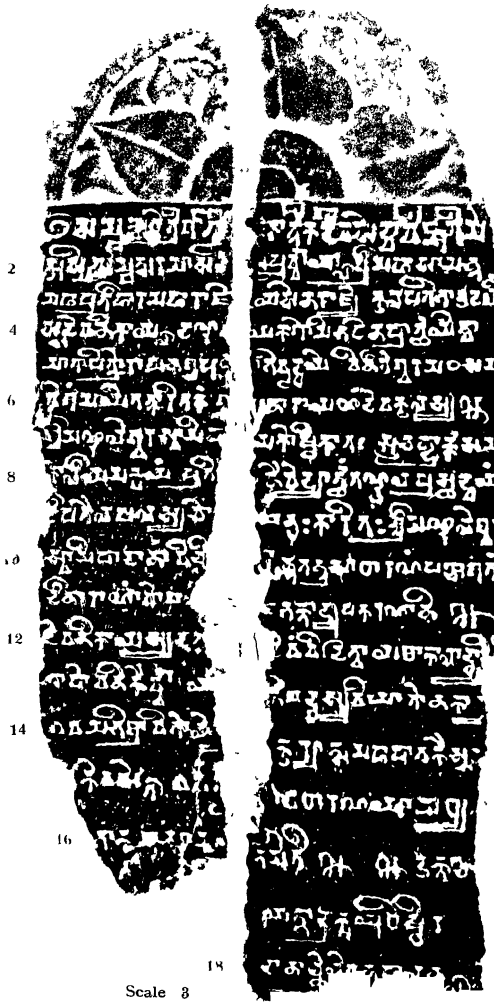
Second Side.

10 charanêbhya Anuruddhasvâmi-Gômidêvasvâmi-Sûrasvâmi-Vôppasvâmi-Pitṛisvâmi-
11 Harungasvâmi-Chandrasvâmi-Bhadrasvâmi Chhêdisvâmi-Pushyasvâmi-. .karasvâmi-Rôhiṇi
svami-
12 Vu(Bu)ddhasvâmi-Mahâsêṇasvâmi-Vishṇusvâmi-Yadusvâmi-Mâtradasvâmi-Nâgasvâmi-
Bhôgasvâmi-
13 Ana[nta?]svâmi-Prabhâkarasvâmi-Nâva .rasvâmi-Dîpisvâmi-Jam[vu]svâmi-Gômisvâmi-
Valasvâmi-
14 Jyêshthasvâmi-Adarśanadêva-Dhanadêva-Kumârasvâmi-Jyêshṭhasvâmi-Rêvatisvâmi
Prâya(?)svâmi-
15 Pushyasvâmi-Chhêdisvâmi-Vappasvâmi-Śravasvâmi-Gôpâlasvâmi-Gômisvâmi-êbhyas-
tâmra-
16 -patîkṛitya sampradattaḥ [1*] Pûrvvarâjakṛitô dharmm[ô]=nupâlanîyaṁ(ya itî)
matvâ bhavadbhiḥ[1*] Dharmmaśâstrêshv=api śruyatê [1*]
17 Va(ba)hubhir=vvasudhâ dattâ râjabhiḥ -Śagarâdibhiḥ [1*] yasya yasya yadâ
bhûmis=tasya tasya [tadâ phalaṁ] [11*] [Shashṭiṁ] varsha-
18 sahasrâṇi svarggê tishthati bhûmidaḥ [1*] âkshêptâ ch=ânumantâ cha tâny=
êva narakê vasêt [11*] Samvat[1] 200 . . . . .

TRANSLATION.

In the [two hundred] and eighty-third year of the rule of the Mâṇa family on the earth, full of cities, which has the shores of the ocean as its bracelet, the moving waves as its trinkets and the radiant *makara* fishes as its . . . In the spotless family of Mudgala, when the great worshipper of Mahêśvara (Śiva), the illustrious Śagguyayyana, whose character was white and who was undisturbed like the moon in the sky, was ruling in southern Tôsali, *Mahârâja* Śivarâja, whom the accumulation of sins could not approach on account of his obtaining from the lotus-like feet of the Paramabhattâraka, the God of Gods, the spotless position of a ruler of the earth, being in good health, from Vôrttanôka honors all present and future feudatory chiefs, *Râjasthânîyas*, *Uparikas*, officers of the heir-apparent, *Taddyuktakas*, great nobles, tax-collectors and other dependants of the king in this *vishaya* in due form and proclaims:—"Be it known to you that the village Tanḍṛalvalu, belonging to this *vishaya*, from (the residential house at?) Vôrttanôka, for the increase of the merit of my father and mother and myself, after having poured out water, to last as long as the Sun and the Moon subsists, everlastingly, as a permanent endowment, is given by writing on copper plates to Anuruddhasvâmi, Gômidêvasvâmi, Sûrasvâmi, Vôppasvâmi, Pitṛisvâmi, Harugasvâmi, Chandrasvâmi, Bhadrasvâmi, Chhêdisvâmi, Pushyasvâmi, . .karasvâmi, Rôhiṇisvâmi, Vu(Bu)ddhasvâmi, Mahasêṇasvâmi, Vishṇusvâmi, Yadusvâmi, Mâtraḍasvâmi, Nâgasvâmi, Bhôgasvâmi, Ana(nta)-svâmi, Prabhâkarasvâmi, Nâvarasvâmi, Dîpisvâmi, Jam(vu)svâmi, Gômisvâmi, Valasvâmi, Jyêshthasvâmi, Adarśanadêva, Dhaṇadêva, Kumârasvâmi, Jyêshṭhasvâmi, Rêvatisvâmi, Prâyasvâmi, Pushyasvâmi, Chhêḍisvâmi, Vappasvâmi, Śravasvâmi, Gôpâlasvâmi, Gômisvâmi, belonging to various *gôtras* and *charaṇas*. A law laid down by former kings should be observed, thinking so (your should observe my gift). It is heard in the laws (two of the ordinary benedictory verses follow). Samvat 200.

[1] Read *Samvat*.



Scale 3

No 41.—MUNDESVARI INSCRIPTION OF UDAYASENA. THE [HARSHA] YEAR 30

By R. D Banerji

This inscription was discovered among the débris which had accumulated around the temple of Muṇḍêśvarî in the Bhâbuâ subdivision of the Shâhâbâd district[1] It seems that sometime after the incision of the inscription some ignorant person sawed it lengthwise in halves, The two halves of the inscription were discovered and brought to the Indian Museum at different dates The second half seems to have been discovered by the late Babu Purna Chandra Mukhârji so far back as 1891-92 The first half, which is the more important part of the inscription, as it contains the date, was discovered in 1902[2] Impressions on tin foils were then sent to Dr Bloch The inscription was finally brought to the Indian Museum in the beginning of 1904 The two halves have now been joined together and placed on a masonry pedestal in the Inscription gallery of the Museum

The stone measures 2′ 8″ by 1′ 1″ and contains eighteen lines of well executed writing In the first half of the inscription the first fifteen lines are clear, but the sixteenth line has been much damaged and the seventeenth and eighteenth lines have been lost altogether With the exception of the last two lines, which contain one of the usual imprecatory verses, the whole of the inscription is in prose.

In a previous paper I have fully discussed the palæography of this inscription[3] The only orthographical peculiarities are the substitution of *ba* for *va* in *sambatsara*, and the use of *n* instead of *m* before *ś*. Letters with a superscribed *rêpha* have been doubled Final forms of *m* are to be found in ll 2, 4 and 18, and of *t* in l 15 The sign of *avagraha* has not been used at all, though it would have been in its place in ll 14 and 18 Note also the form *kâritakam* in l 6

The inscription records a grant of two *prasthas* of rice and a *pala* of oil to the god *Maṇḍalêśvara* by a *kulapati*[4] named **Bhâgudalana**. It is dated in the year 30 in the reign of the *Mahâsâmanta*, *Mahâpratîhâra*, *Mahârâja* **Udayasêna**, who is not known from other sources Judging from the affinity of the characters of this inscription with those of the years 34 and 39 from Nepal,[5] the era is most probably that established by Harshaverdhana The mutilation of the central portion of the inscription by sawing the stone into two halves has caused a series of gaps Some of these can be filled up, but lines 11 and 15 are quite unintelligible. I now edit the inscription from the original stone

TEXT

1 Ôm[6] **Saṁba(ṁva)tsarê triṅśati[tamê] Kârttika-divasê dvâvinśatimê**
2 asmin=samba(ṁva)tsara-mâsa-[divа]sa-pûrvvâyâm śrî-Mahâsâmanta-
3 Mahâpratîhâra-Mahârâj-[Ôda]yasêna-râjyê kulapati-**Bhâgudalana**-[7]
4 s=sa dêvanikâyam daṇḍa[nâ]yaka-G5mibhaṭêna prârtthayitvâ
5 mâtâpitṛôr=âtmanaś=cha pu[ṇyâ]bhivṛiddhayê Vinîtêśvara-mathasamâ-
6 vêśaṁ maṭham=ôtat=kâritakaṁ [śrî-]Nârâyaṇa-dêvakulasya

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[1] *List of Ancient Monuments in Bengal* (published by the Public Works Department, 1895) pp 370—371 *Annual Report of the Archæological Survey of India* (1902-03), pp. 42-43

[2] *Annual Report of the Archæological Survey, Bengal Circle*, 1902, p 20

[3] See above, p 285 *f*.

[4] A teacher who maintains ten thousand pupils at his own cost is termed a *kulapati* See *Vâchaspatyâ bhidhânam*

Bendall's *Journey to Nepal*, pp 72-73

[6] Expressed by a symbol.

[7] The final *na* of this word has been added above the line

7 śrî-Maṇḍalêśvara-svâmi-[pâdâ]ya kôshṭhikâtaḥ â-chandr-ârkka-sama-
8 kâlîyam=akshayam pratî[dinam] naivêdyârttham taṇḍula-prastha-dvayam
9 dîpa-taila-palasya ch=ô[panî]bandhaḥ kârtaḥ śrî-Maṇḍalêśvara-
10 svâmi-pâdânâm vichchhi[tti-vi]śrânta-tantra-sâdhâraṇam pañchâśatâm
11 dînârâṇâm gôba . . . ja-bhaktâdy-upakaraṇâni[1]
12 dêvamukâyasya datta[m²=êtad=ê]vam vidîtvâ yathâkâl-âdhyâ[sibhi]-
13 r=âpôvamkaiṁ³=vâ ya[thâni]baddhasya vighâtô na kâ[rya]
14 êvam=abhiśrâvitô yô[=nyathâ]kuryât=sa mahâpâtakais=sa[ha]
15 [nara]kê vasêt êvam . . . vadhâraṇayâ madhya . .
16 . . . . . bhâka . . tam=iti || Ukta[ñ= cha]
17 . . . . . yatnâd=raksha Yudhishthira
18 . . . . dânâch=chhrêyô=nupâlanam

TRANSLATION

Hail In the year 30, on the twenty-second day of Kârttika, on the above-mentioned year, month and day, in the reign of the great feudatory, the *Mahâpratîhâra*, the *Mahârâja* [Uda]yasêna, the *kulapati* Bhâgudalana, having applied to the Council of gods (?Brâhmaṇas) through the *daṇḍanâyaka* Gômibhaṭa built this *maṭha* of the *dêvakula* of Nârâyaṇa, to increase the merit of his father and mother and of his own self, near the temple of Vinîtêśvara For the lord Maṇḍalêśvara provision has been made every day, as long as the Sun and the Moon last, everlastingly, to provide two *prasthas* of rice for the votive offering and a *pala* of oil for the lamp from the treasury. Fifty *dînâras* current up to the frontiers . . . . . of the Lord Maṇḍalêśvara- . . . . . with rice and other ingredients Knowing it to be a gift of the Council of gods, the merchants who trade on the waters(?) and who arrive at the proper time[4] should not hinder this arrangement. Having heard this, whoever acts to the contrary shall live in hell with great sins . . . . O! Yudhishṭhira, preserve with care . . . . . preservation is preferable to gifts.

No 42.—INSCRIPTION ON THE UMBRELLA STAFF OF THE BUDDHIST IMAGE FROM SAHET MAHET.

By T Bloch, Ph D.

The stone bearing this inscription was discovered by Râkhal Dâs Banerjî in April, 1908, in the Lucknow Museum As Dr Vogel tells me, it is a red sandstone slab, 3′ 1″ high, 11¾″ wide, and 4¾″ thick "It is broken off at the top, just where the octagonal portion begins Here the four corners are provided with an ornament in the Mathurâ style. The lower portion of the slab is carved with a seated female figure, apparently unfinished. The back of the column is cut off straight." The photograph of the stone, supplied to me by Dr. Vogel, shows that this carving has been done at a later time, perhaps when the stone was intended to be used for some building It has destroyed a good many letters in the second half of the inscription, while the first half has become almost entirely obliterated by sharpening knives on it.

However, enough remains to make it absolutely clear that the inscription was identical with the dedicatory epigraph on the pedestal of the large standing Bôdhisattva from Sahêt

[1] The sign at the end of this line has been added in order to fill up the vacant space.
[2] [I would read *datt̃dny=êtad.*—S. K.]
[3] [I read *tâpôvanikair=*—S K.]
[4] [I would translate, those who come and worship from time to time or the ascetics of the *tapôvana.*—S K.]

Mahêt, which has been edited by me, above, Vol VIII pp 180-181 This fact is of considerable interest. First it shows that I was right in explaining the word *dândaś=cha* in line 2 of the Sahêt Mahêt image inscription as "a staff for supporting the umbrella over the head of the Bôdhisattva" (*l c* p 180) Secondly,— and this is by far the most important point connected with this inscription,— we now know for certain that the **Sahêt Mahêt statue was found by Cunningham** *in situ*, or, in other words, that **no possible doubt can be raised against the correctness of Cunningham's identification of Sahêt Mahêt with Śrâvasti.**[1] For although the records of the Lucknow Museum are not as clear as one would have expected them to be in regard to the provenance of the stone, Dr Vogel has pointed out to me some very conclusive evidence, which in my opinion makes it certain that the stone was found by Dr Hoey during his excavations at Sahêt Mahêt in 1885 The only possible doubt that could be, and has been, raised against the bearing of the Sahêt Mahêt, now Calcutta Museum, statue upon the question of the identity of Sahêt Mahêt with Śrâvasti, turned around this point did Cunningham find the Bôdhisattva image at Sahêt Mahêt in its original position, or had it been shifted to this place from somewhere else ? Strange though such a transportation would appear to us *primâ facie*, it still has been, as far as I know, an assumption that seemed to recommend itself to certain scholars. I am afraid their position has now become definitely weakened by the discoveries above referred to.

Unfortunately no further help is given to us by the new inscription for restoring the missing words in the beginning of the inscription on the pêdestal of the Bôdhisattva statue in the Calcutta Museum. Only the two letters *vapu* in the beginning of line 2 show that I was right in restoring the second word in the Calcutta inscription as *dêvaputrasya*, and further in ascribing the Calcutta statue to the time of either Kanishka or Huvishka However, this is a very small matter, for which hardly any additional proof was required owing to the occurrence of the name of the *Trêpiṭaka* **Bala**, the donor of the Calcutta image, in a Mathurâ inscription of the year 33 of Huvishka.[2]

I now edit the inscription from impressions and a photograph, kindly supplied to me by Dr. Vogel.

TEXT.

1 ... . [dê]
2. vapu[trasya] ....
3. .. . . [v]hâr[ı]-
4. [sya] .. . . [bhikshu]-
5 sya [Balasya trêpiṭa]kasya
6. dânaṁ Bôdhi[sa]tvô chh[a]traṁ[3] daṇḍaś=cha
7. Śâvastiyê [Bhagavatô chaṁ]ka[m]ê Kôsaṁba-
8. [kuṭiyê âchâ]r[yy]â[naṁ Sarvvâ]s[t]ivâdina[m]
9. [pa]r[i]gra[hê].

No. 43 — TWO BUDDHIST INSCRIPTIONS FROM SARNATH.

By Sten Konow.

During the excavations in Sârnâth in February 1907, I found a fragment of a stone umbrella lying between the bases of two small brick *stûpas* to the west of the main shrine exca-

[1] Dr Vogel informs me that Paṇḍit Dayâ Râm Sahni has discovered additional proof, that even in the days of Govindachandra of Kanauj, the traditional identity of the two places was still alive. See *Journ R As Soc* 1908, pp 971 and ff.

[2] See above, Vol. VIII, p. 182.

[3] It is doubtful, if the word was written *chhâtraṁ*, as in the inscription on the pedestal However, the next word clearly is *daṇḍaś=cha*, and not *ddaṇḍaś=cha*, as it is spelt on the pedestal of the statue.

vated by Mr Oertel in 1905 On the inner cavity of the fragment a Brâhmî inscription was engraved in four lines, the fourth running along the rim. The inscription, which is complete, covers the whole inner surface of the fragment, and the umbrella had therefore probably been broken when it was engraved

The fragment is 17¾″ long and 5½″ broad, and the umbrella to which it belongs must have had a diameter of nearly six feet The letters are deeply cut, and their height varies from ⅛ to ¼ inches

The characters are Brâhmî of the second or third century A.D The forms of *ma* and *sa* are ancient, and the same is the case with *ya* The shape of individual letters is not, however, constant Thus the *na* of *imâni*, l 1, differs from the *na* in *gâmini*, l 4, the *du* in *dukkha* in lines 2, 3 and 4 has different shapes, the *dha* of *nirôdha*, l. 3, is angular, while it has been rounded in l 4, etc The form of the compound *kkha* is of some interest, the *kha* being open at the bottom In *bhikkhavê*, l 1, however, the bottom line has apparently been added by mistake under the following *vê* The two *kkha*s in l 2 differ from each other and on the whole, the form of this ligature is not the same in any two places

The language is the Pâli of Buddhist literature, but with several misspellings, and other mistakes Thus in l 2, we find *dikkhavê* instead of *bhikkhavê*, and *ariyasachcham*, l 3 *ariyayach cham*, and in l 4 *arisachchaṁ*, all instead of *ariyasachchaṁ* These slips, taken together with the uncertainty in the formation of the individual letters, can only be accounted for by the supposition that the inscription was cut by an engraver who did not understand the original The occasional introduction of the Sanskrit *saṁdhi* in *-samudaya ariyaya(sa)chchaṁ*, l 3, points in the same direction.

The inscription contains a short enumeration of the four *ariyasachchas*, the fundamental doctrines of the Buddhas. These four truths form the essence of the famous Benares sermon, and our inscription is accordingly very appropriate in the spot where the Buddha first "turned the wheel of the law" In this connection it is of interest to note that the great majority of the statues unearthed in Sârnâth represent the Buddha in the *Dharmachakramudrâ*, delivering his first sermon The enumeration of the four noble truths or axioms is of the same conventional kind which is so common in Pâli literature, and though I have not found the exact quotation, I do not doubt that the passage cut on the stone is meant as a quotation from the Canon Our inscription, therefore, furnishes a valuable *epigraphical* proof for the existence of a Pâli Canon in the second or third century A D It is also of interest as the first old Pâli inscription found North India I here take the word Pâli to mean the language of the Southern Canon, the only use of the word which I consider as justified.

TEXT [1]

1 Chatt[â]r=imâni bhikkhavê ar[i*]yasachchâni
2 katamâni chhattâri dukkha[ṁ] di(bhi)kkhavê arâ(ri)yassachcha[ṁ]
3 dukkhasamudaya[2] ariyaya(sa)chchaṁ dukkhanirôdhô[3] ariyassachchaṁ
4 dukkhanirôdha-gâmini cha[4] paṭipadâ ari[ya*]sachchaṁ

TRANSLATION.

Four, ye monks, are the noble axioms And which are these four? The axiom (about) suffering, ye monks, the axiom (about) the cause of suffering the axiom (about) the suppression of suffering, and the axiom (about) the path leading to suppression of suffering

[1] From the original stone
[2] Re
[3] The stone perhaps has *nirôdha*.
[4] The last letter seems to be *chcha*.

Another inscription written in Pali was discovered during the excavations carried on by Mr Marshall and myself in the winter of 1908, on the back of a slab containing conventional representations of scenes of the Buddha's life I publish it here from impressions prepared in my office The writing covers a space of 12″ × 9″, and the height of the individual letters is ½′-1′

The characters belong to the 4th, or, perhaps, the 3rd century A D The tripartite *ya* is almost identical with the *ya* of the Allahâbâd *prasasti*, while the *sa* has the older form with a hook, and not with a loop. The date of the inscription is of interest for the history of Buddhist iconography

The language is mixed Pâli, the forms *-prabhavâ* in line 1, and *-śramanô*, l 6, not belonging to the dialect. The inscription contains the common formula *yé dhammâ*, etc.

TEXT.

1 Yê dhammâ hêtu-prabhavâ
2 têsaṁ hêtuṁ tathâga-
3 tô avôcha têsaṁ cha
4 yô nirôdhô ô-
5 vaṁ vâdî mahâ-
6 śramaṇô.

No. 44.—SPURIOUS LAPHA PLATE OF THE HAIHAYA KING PRITHVIDEVA SAMVAT 806

By Hira Lal, B A, Nagpur

At the request of Mr. C. U. Wills, I.C.S., Zamîndârî Settlement Officer, Bilâspur District, I have examined a copper plate in the possession of a Zamîndâr at Lâphâ, named Dahiraj Singh, who is over sixty years of age and whom I had the pleasure to meet He was good enough to lend it to me for taking an impression to accompany this note He informed me that the plate was given to one of his ancestors, who first came from Delhi and took service at Ratanpur as one of the gate-keepers of the Ratanpur Fort and also as a guard of the Rânî's palace He used to live in the Bhôḍimûḍâpârâ, one of the quarters of Ratanpur town This portion of the town was eventually given to him as a *mû'âfi*, and afterwards the present copper plate grant is said to have been given bestowing on him 120 villages belonging to the Lâphâ Fort The present Zamîndârî contains only 75 villages and the Zamîndâr informed me that before Mr. Chisholm's settlement in the year 1868, there were only 60 villages in it

The plate is rectangular, measuring 9¼″ × 4⅜″, having a smooth surface, inscribed on one side only. There are two small holes on the top. The writing covers 7½″ × 3½′, leaving out the *Śrî* at the top.

The record consists of 8 lines surmounted by a prefatory one, the middle portion of which is spaced down, apparently for ornamental purposes. This line and the word *śrî* at the top together with *śrî 5* at the commencement and *śubham=astu* and the date in figures at the end are in prose. The rest is in verse, consisting of 5 *anushṭubh ślôkas* which are numbered, except the last. There are altogether 206 letters including 9 figures

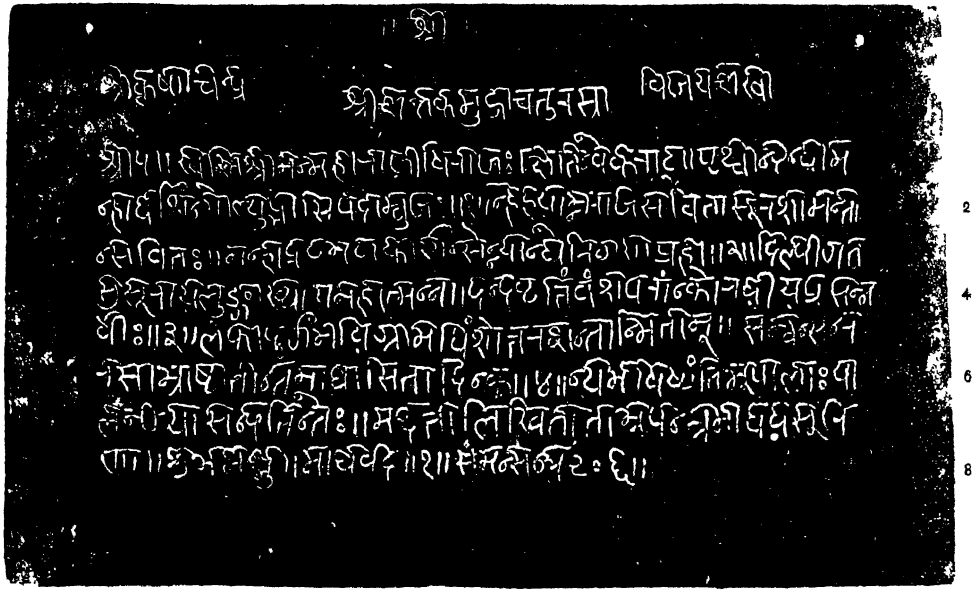
The style of writing is Ôṛiyâ, and there are not less than 25 letters which are distinctly borrowed from the alphabet of that language. All the *mâtrâs* or vowel signs have been marked according to what is in vogue in the present Ôṛiyâ writing. The letters *ya*, *da* and *va* have been invariably written in the Ôṛiyâ form The language is Sanskrit with spelling mistakes Thus in verse 2 we find *sûrasâmanta-* instead of *śûrasâmanta-*

The inscription purports to record the gift of 120 villages appertaining to the Lamphâ (Lâphâ) fort to a noble named Lungâ, who had come from Delhi, by the Haihaya king Prithvî dêva, on the 1st day of the dark fortnight of Mâgha in Saṁvat 806 For what services the gift was made and on what conditions, is not stated, but it was to be hereditary and it was given because the king's "mind was pleased with the *Kauraviya*"[1] which apparently means that he was pleased with the Kawar tribe, to which the donee belonged, presumably for their military services What strikes one most at the first glance is the freshness of the metal, the clean cut and the modern characters, and this rouses suspicion The intermixture of Ôṛiyâ letters is in itself suspicious They might, however, be old and indicate that the plate is an old one. On looking for the date such an idea gets partially confirmed, but the suspicion again revives as soon as we learn from the Zamîndâr that, since the grant was made, only 27 generations have supervened The Zamîndâr thinks the date to be of the Vikrama era, so that the plate would be about 1,159 years old This would give, on the average, 43 years to a generation, which is absurd A critical examination of the record affords as easy an evidence of its being spurious. The characters are in reality all modern, having been taken from the Hindî and Ôṛiyâ alphabets The inscriptional alphabet of the Chhattîsgarh Haihayas has a peculiarity of its own, not easily describable, but which distinguishes it from the modern alphabet The most distinctive letters are *cha*, *ja*, *dha*, *bha* and *śa*, but in all instances where these letters occur in the present plate, they have no such distinctive features The style of the record is also modern I have not come across any Haihaya inscription with a *śrî* at the top, which modern writers usually put in Again the word *śrî Kṛishṇachandra*, which is apparently meant as an invocation, is a modernism, similar phrases being *śrî-Râma*, *śrî-Chaṇḍîa*, etc. In all Haihaya inscriptions, the invocation is *Ôṁ namaḥ Śivâya*, *i.e.* I bow down to Śiva. The forger, who, I believe, had seen many of the Haihaya inscriptions, forgot the distinctive Haihaya invocation owing to the story of Śrî-Kṛishṇa being uppermost in his mind, and he thought that as Kṛishṇa was so well pleased with Mayûradhvaja, the supposed ancestor of the Haihayas, an invocation to that deity would be most appropriate. The next phrase, calling the record *vijaya-lêkha* or the victorious writ, meaning royal record, is another novelty of the Ôṛiyâ type, in which, as in Dravidian languages, the addition of *vijaya* or victory to every act done by a high personage is a matter of etiquette A *Râja* does not go, he conquers *vijaya karuchhanti*, he does not eat, he conquers the kitchen, he does not answer the call of nature, he conquers the latrine, and so on I have not come across any other grant being distinguished as *vijaya-lêkha*. The next phrase refers to a seal, which is nowhere to be found. The prefatory phrases done, the record proper again begins with a modernism, *viz śrî ô*. This reminds one of a Hindî letter-writer which was used in schools, some years ago, in which there was a couplet to the effect that 6 *śrîs* should be recorded for a preceptor, 5 for a master, 4 for an enemy, 3 for a friend, 2 for a servant, and 1 for a wife or son. This must have occurred to the writer's mind, more particularly because he was, as I suppose, a school-master himself and was probably teaching the *Pattrâdarśanî* to his pupils.

Now with regard to the date, the Vikrama year 806 or 749 A.D is impossible. It goes back to a period when probably the Haihayas had not at all come to Chhattîsgarh. From inscriptions we have a date 1114 of Jâjalladêva[2] I, who was fifth in descent from Kaliṅgarâja, the first Haihaya, who is said to have conquered Dakshiṇakôsala. Taking then the date of Kaliṅgarâja to be 1000 A.D, the present grant would have been made by the Haihayas 250 years before they began to rule in Chhattîsgarh. Even if we suppose that it refers to the Kalachuri era, it would be equivalent to 1054 A.D., *i.e.* almost contemporaneous with the commencement of Haihaya rule Pṛithvîrâja was fourth in descent from Kaliṅgarâja and was the father of Jâjalladêva I The date of this plate would place a difference of 60 years between

[1] [Perhaps *Kauravya* is intended.—S. K.]

[2] *Ep. Ind.* Vol. I, p. 34.



STEN KONOW. W. GRIGGS, PHOTO-LITH.

SCALE 9

Lapha spurious plate of Prithvideva—Samvat 806.

father and son, if we suppose that both records were written in the first year of their reigns This is again improbable These kings moreover had not then gone to Ratanpur

On the whole, I come to the conclusion for reasons stated above that this grant to Lungâ is a *lunga*[1] affair and was perpetrated somewhere between 1860 and 1870 by a Sanskritist of Ratanpur, whom I do not desire to name out of respect for his Sanskrit learning I suppose 'chill penury' induced him to undertake a work which he would not have otherwise done The record does not show any adequate cause for the grant being made, and it is noteworthy that exactly double the number of villages of those which the Zamîndâri contained before Mr Chisholm's settlement were recorded as granted by the Haihaya Râja. It may be noted that when this record was written the change of the tribal name of the donee or his descendants from Kawar to Tawar had not been mooted or at least had not been seriously taken up, otherwise we should not have had the phrase *Kauraviya-prasannadhîh* in verse 3 There is a family genealogy of the Lâphâ Zamîndâr, written in the year 1927 or 1870 A D , which shows that the tribal name had then been changed to Tawar

TEXT.[2]

Śrî.

Śrî Kṛishṇachandra vijayalêkhâ

śrî-lôkhaka-mudrâ chaturasrâ

1 Śrî 5 || Svasti śrîman-mahârâjâdhirâjah kshiti-nvêkarât[3] || (1) **Pṛithvidêvô** ma-
2 hôddarśi-maulyudbhâsi-padâmvu(bu)jaḥ || 1 || Haihayânvarâja[4]-savitâ sûra-sâmanta-[5]
3 sêvitaḥ ||(1) mahôdbhata-bhaṭâkirṇa-sainyô vairigaṇaprahâ || 2 || Dily-âgata-
4 susûtâya[6] **Luṅg-âkhyâya** mahâtmanê ||(1) dadê vṛitim[7] vamśaparâm
Kauraviya-prasanna-
5 dhîḥ || 3 || **Laṁphâ-durgam=ayi(pi)** grâma-vimśôttaraśatônmitâm ||(1) samvatsaré
6 ras-âbhr-âsht-âtitê **Mâgh-âsit-âdikê** || 4 || yê bhavishyanta bhûpâlâḥ pâ-
7 lanîyâ sad=êti taḥ ||(1) maddattâ likhitâ tâmra-patrê Mâdhavasûri-
8 nâ || Śubham=astu[8] || **Mâghê** vadi || 1 || **Saṁmansaré**[9] **806**

TRANSLATION.

Śrî

The Victorious writ

The illustrious Kṛishṇachandra.

The illustrious writer's regular seal

Śrî 5. Hail.

(Verse 1.) The illustrious *Mahârâjâdhirâja* **Pṛithvidêva**, the king of many countries (is) very intelligent (His) lotus feet are shining with the diadems (of kings prostrating before him).

(V. 2) (He is as it were) the sun amongst the descendants of the Haihayas and is served by his brave feudatories. His army is full of very extraordinary soldiers. He is the destroyer of his enemies.

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[1] The word in Hindi means "mischievous"
[2] From the original plate
[3] Read *kshity-anêkardi*.
[4] Read *Haihayânvayâdhi*
[5] Read *śûrâ-sâmanta-*.
[6] Read *śûrâya*
[7] Read *vṛittiṁ*.
[8] Read *-astu*.
[9] Read *Saṁvatsaré*

(V 3-4) His mind being pleased with the Kauravîyas[1] (Kawars) he gave to the very brave noble named Lungâ, who had come from Delhî, 120 villages with the Lamphâ fort for maintenance from generation to generation, on the first day of the dark fortnight of the Mâgha month in the expired year (symbolically expressed by) flavour (6) sky (0) and eight (8)

Future kings should always respect my gift written on the copper plate by Mâdhava Sûri Let good fortune attend The first day of the dark fortnight of Magha in the year 806

No 45 — ABHONA PLATES OF SANKARAGANA KALACHURI SAMVAT 347

BY K B PATHAK, PROFESSOR OF SANSKRIT, DECCAN COLLEGE, POONA

These two plates belong to a Rajput family residing at Âbhôṇa, a village in the Kalavana tâluka of the Nâsik district. I obtained them on loan through my friend Mr N C Kelkar They are inscribed on one side only, and measure $9\frac{1}{4}'' \times 7''$ The writing is carefully engraved and is in a good state of preservation

The characters belong to a variety of the southern alphabet which is well-known from the Sarsavṇî plates of Buddharâja edited by Dr. Kielhorn in this Journal, Vol VI, pp 294 and ff They include numerical symbols for 300, 40, 7, 10 and 5 in line 34 The language of the inscription is Sanskrit, and with the exception of five imprecatory and benedictive verses in lines 28-33, the text is in prose.

The inscription is one of **Śaṅkaragaṇa**, the son of **Krishṇarâja**, of the family of the **Kalachchûris** It records an order of Śaṅkaragaṇa, issued from his camp at **Ujjayinî**, to the effect that he granted a hundred *nivarttanas* of land in the village of **Vallisikâ** situated in the district of **Bhôgavarddhana** to a Brâhmaṇa named Âhmanasvâmin, of the Gautama *gotra*, belonging to the Taittirîya *śâkhâ*, who was a resident of **Kallâvana**, at the request of **Gôgga** The inscription is dated, in words and numerical symbols, on the 15th day of the bright half of **Śrâvaṇa** of the year 347,[2] which must be referred to the Kalachuri era, so that the date corresponds to the 27th July A.D. 595.

The Kalachchûri Śaṅkaragaṇa is identical with the father of Buddharâja, who issued the Sarsavṇî grant. The wording of the two inscriptions is practically identical, with the exception of the portion referring to the grants themselves. There is, of course, nothing in our inscription to correspond to lines 14-17 of the Sarsavṇî plates, which refer to Buddharâja.

Of the localities occurring in our inscription, **Kallâvana** is the modern Kalavana in the Nâsik district **Vallisikâ** and **Bhôgavardhana** I cannot identify.

In line 20 of the present inscription we find the technical expression *a-châṭa-bhaṭa-prâvêśyam*, which so frequently occurs in other inscriptions, and which has usually been rendered "not to be entered by irregular and regular soldiers." I invite the attention of Sanskrit scholars to the following passage, in which **Śaṅkarâchârya** uses it,[3]—

tasmât târkika-châṭa-bhaṭa-râj-âpravêśyam abhayaṁ durgam idam alpabuddhy-agamyaṁ śâstra-guru-prasâda-rahitaś cha. Ânandajñâna gives the following explanation,—

advaitê virôdh-ântar-âbhâvê=pi târkika-samaya-viruddhê=st=îty=âśaṅky=âha tasmâd iti | pramâna-virôdh-âbhâvas tach-chhalâd-âruhah | âryanaryâdâṁ bhindâ-

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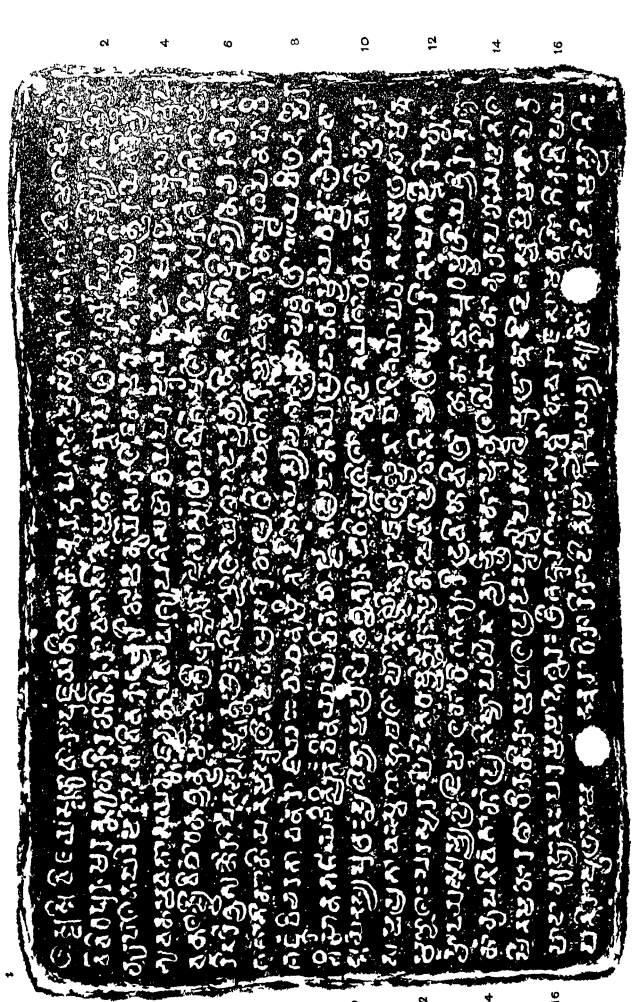
[1] Or, if we read *Kauravâya*, "he gave to the very brave and noble Kaurava (Kawar) named Lungâ."

[2] [In the photo-lithograph 47 has been wrongly printed instead of 347—S K.]

[3] *Bṛihadâraṇyakô a nâṣhadbhâshyaṭîkâ*, Anandâsrama edition, pp. 311 and ff.



STEN KONOW

SCALE 0·8

FROM IMPRESSIONS SUPPLIED BY D. R. BHANDARKAR

W. GRIGGS PHOTO-LITH

nâśi chitâ vvakshyantê | bhaṭâs tu śvakâ mithyâ-bhashanas teshâm surâchâm rājānas târkakâs ta r aprarśyam anâkramanayam idam brahmakaram ' yâtat

TEXT

First Plate, Second Side

1 श्रीं[1] स्वस्ति[॥*] विजयस्कन्धावारादुज्जयनीवासकाच्छरदुपगमप्रसन्नगगनतलविमल-
2 विपुले विविधपुरुषरत्नगुणकिरणनिकरावभासिते महासत्त्वापाश्रयदुर्ज्ञेये गाम्भीर्य्यवति स्थित्य-
3 नुपालनपरे महोदधाविव कटचूरीणामन्वये सकलजनमनोहरया चन्द्रि-
4 कयेव कीर्त्या भुवनभवभासयत्राणप्रण एव पशुपतिसमाश्रयपरश्चलद्दोषरहितश्चुलकुमुद-
5 वनलक्ष्मीविबोधनचन्द्रमा इव श्रीकृष्णराजो यस्यांश्रयविशेषलोभादिव सकलै-
6 राभिगामिकै- वितरैश्च गुणैरुपेतस्सम्यक्प्रकृतिमण्डलो यशोवदातमन्वाहितप्रक्षिसिद्धिर्थ च
7 कृचिरवं- [illegible] प्रथितबलगरिम्णा वनवारणयूथपेनेवावि-
8 ग्रह्यं विचरता वनराजय इवावनमिता दिशो यस्य च शस्त्रमापत्त्वा-
9 णाय विग्रह×परा- भिमानभङ्गाय श्रिचितं विनयाय विभवर्द्धनं दानाय प्रदानं धर्म्माय धर्म्मः श्रेयोवा-
10 सये तस्य पुत्रः पृथिव्यामप्रतिरथश्चतुरुदधिसलिलास्वादितयशा धनदवरुणेन्द्रा न्तक-
11 समप्रतापः स्वबाहुबलोपार्ज्जितराजश्रो×प्रतापा(पा)तिशयोन्नतसमग्रसामन्त-
12 मण्डलः परस्परापीडितधर्म्मार्थकामनिषेवी प्रणतिमात्रसुपरितोषगम्भीरोन्न-
13 तहृदयस्सम्यक्प्रजापालनाधिगतभूरिद्रविणविश्राणनावाप्तधर्म्मकिर्त्तिरोत्सन्ना-
14 नां नृपतिवंशानां प्रतिष्ठापयितात्युच्छ्रितानामुन्मूलयिता दीनान्ध-
15 कृपणसमभिल- षितमनोरथाधिकनिकामफलप्रदः पूर्व्वापरसमुद्रान्तादिदेशस्वामी मातापितृ-
16 पादानुध्यातः परममाहेश्वरः श्रीभट्टरगणः सर्व्वानेव राजसामन्तभोगिकविषय-
17 पतिराष्ट्रग्रामसङ्कराधिकारिकादीन्समाज्ञापयत्यस्तु वो विदितमस्माभिः

[1] Expressed by a symbol

Second Plate, First Side

18 भोगवर्द्धनविषयान्तर्गतवल्लिसिकाग्रामे उभयचत्वारिंशकनिवर्त्तनिना(नेन)
19 भूमेर्द्विवर्त्तनशतम् सर्व्वादानसंग्राह्यं सर्व्वदित्यविष्टिप्रातिभेदिकापरिहीण भूमि-
20 च्छिद्रन्यायेनाचाटभटप्रावेश्यमाचन्द्रार्कार्ण्णवक्षितिस्थितिसमकालीन पुत्रपौत्रान्वय-
भोग्यं
21 कृत्वावनवास्तव्यगौतमसगोत्रतैत्तिरीयसब्रह्मचारी ब्राह्मणस्वामिने बलिचरुवैश्व-
देवा-
22 ग्निहोत्रादिक्रियोत्सर्पणाय मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये गोगा-
विन्नापनया
23 उदकातिसर्गेणातिसृष्टं यतोस्मदंश्यैरन्यैर्व्वागामिनृपतिभोगपतिभिः प्रबलपवन-
24 प्रेरितोदधिजलतरङ्गचञ्चलं जीवलोकमभावानुगतानसारान्विभवान्दीर्घकालस्थेयस-
25 श्च गुणानाकलय्य [1]भोगसामान्यभूप्रदानफलेभ्यः प्रश्रिकररुचिरं चिराय
यशश्चिरीर्षुभि-
26 रयमस्मदायोनुमन्तव्य×पालयितव्यश्च [।*] यो वाऽनन्तिमिरपटलाहृतमति-
राच्छिन्द्यादाच्छिद्य-
27 मान वानुमोदेत स पञ्चभिर्म्महापातकैरुपपातकैश्च संयुक्तस्यादित्युक्तञ्च भगवता
वेदव्यासेन व्यासेन [॥*]
28 षष्टि वर्षसहस्राणि स्वर्गे मोदति भूमिदः। [।*] आच्छेत्ता चानुमन्ता च
तान्येव नरके वसेत् ॥ विन्ध्याट-
29 वीष्वतीयासु शुष्ककोटरवासिनः [।*] कृष्णाहयो हि जायन्ते भूमिदायं
हरन्ति ये ॥ बहुभिर्व्व-
30 सुधा भुक्ता राजभिस्सगरादिभिः [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा
फलम् ॥ पूर्व्वदत्तां
31 द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर [।*] महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालन-
मपिच ॥ यानीह
32 दत्तानि पुरा नरेन्द्रैर्दानानि धर्म्मार्थयशस्कराणि [।*] निर्म्माल्यवान्त्यप्रति-
मानि तानि को नाम साधुः
33 पुनराददीत ॥ संवत्सरशतत्रये सप्तचत्वारिंशदुत्तरके श्रावणशुक्लपञ्चदश्यां
महापिलु-
34 पतिपादपतद्भूतकं लिखितमिदं महासन्धिविग्रहाधिकरणाधिकृतवाट्चलि-
नेति ॥ सं ३०० ४० ७ श्रावण शु १० ५

[1] The Sarsavni plates read *sāmānya-bhōga-bhū-*.

TRANSLATION.[1]

Line 1. Om! Hail! From the victorious camp pitched at **Ujjayini**. In the lineage of the **Katachchûris**, which, like the great ocean, is extensive and spotless as the firmament, clear on the approach of autumn, illumined by the mass of the rays of the excellences of many jewels of men (as the ocean is adorned by the rays of its gems); which is difficult to be crossed, because it is the home of men of great vigour (as the ocean is of large animals), full of gravity and desirous of keeping within the bounds of what is proper (just as the ocean is full of depth and desirous of keeping within its shores), there was the glorious **Krishṇarâja**, who illumined the world with his fame, as the moon with light, agreeable to all men, who was from his birth solely devoted to Paśupati (Śiva), just as the moon solely rests on Śiva, who (though) free from defects, yet like the moon (who has a spot) revives the beauty (prosperity) of his family resembling a forest of night lotuses, who was resorted to by all virtues which attract[2] men to a king and by other qualities, as if through a desire to obtain a very suitable abode, who was endowed with all the constituent parts of royalty; who had properly enjoyed the fruits of his regal powers; who resplendent with his illustrious family, the flow of his liberality being ceaseless and the majesty of his power well-known, roaming fearlessly, subdued the regions, as the chief in a herd of wild elephants, with the ceaseless flow of its rutting juice, displaying the greatness of its strength, roaming about fearlessly breaks down rows of forests, whose sword was used to protect the helpless; whose wars were made to humble the pride of his enemies; whose learning aimed at modesty, who acquired wealth to make gifts, who made gifts in order to acquire religious merit, and acquired religious merit in order to obtain final bliss

(L. 10) His son, the glorious **Śaṅkaragaṇa**, a great devotee of Śiva, the lord of countries bounded by the eastern and western ocean, and other lands, who meditated on the feet of his parents, who had no rival in the world, whose fame was tasted by the waters of the four oceans; whose might was equal to that of Kubêra, Varuṇa, Indra and Yama, who acquired the fortune of great kings by the strength of his arm, to whom, by reason of the excess of his prowess, the circle of all feudatory kings bowed, who enjoyed religious merit, wealth and pleasure without allowing them to encroach upon one another, whose profound and lofty mind was satisfied with mere submission, who performed religious acts by giving away, in charity, the immense wealth acquired by properly protecting his subjects; who re-instated families of kings who had long been dethroned; who uprooted those that were too proud, who granted to the afflicted, the blind and the poor, the object of their desires which exceeded their sanguine expectations,—issues this order to all kings, feudatories, *bhôgikas*, heads of provinces, districts, and villages, officers and others —

Be it known to you. For the increase of the religious merit and fame of our parents and ourselves we have granted, at the request of **Gôggâ**,[3] with pouring out of water, a hundred *nivarttanas* of land,—by a *nivarttana* measuring forty on both sides,—in the village of **Vallisikâ** situated in the province of **Bhôgavarddhana**, together with all receipts, free from all *ditya*, forced labour, and *prâtibhêdâkâ*, according to the maxim of *bhûmichchhidra*, not to be encroached upon by rogues and servants who tell lies,[4] to be enjoyed by a succession of sons and sons' sons for as long as the moon, the sun, the ocean and the earth endure,—to Âhmaṇasvâmin, a resident of **Kallâvana** belonging to the Gautama *gôtra*, and a student of the Taittiriya *śâkhâ*, for the maintenance of *bali, charu, vaiśvadêva, agnihôtra* and other rites,—wherefore future kings and governors, whether of our own family or others, reflecting that this world of living beings is as unstable as a wave of the waters of the ocean, moved by a strong gale, that

[1] [Compare the translation of the Sarsavṇi plates and the notes accompanying it, above, Vol VI. pp. 299 and ff.—S. K.]

Kâmandakîya nîtisâra, chap. IV verses 6-8

[3] Gôggâ was probably the name of the queen of Śaṅkaragaṇa.

[4] See the introductory remarks

riches are perishable and unsubstantial, and that virtues endure for a long time,—wishing to participate in the fruit of a gift of land, which is an object of enjoyment by all, and desiring to accumulate fame as bright as the rays of the moon for a long time, should consent to this our gift of land and preserve it. Whoever, with his mind covered by the veil of the darkness of ignorance should take it away, or allow it to be taken away, shall be guilty of the five great sins. And it is said by the venerable Vyâsa, the arranger of the Vêdas —[Here follow five well-known imprecatory verses]

(L. 33) In three hundred years increased by forty-seven, on the fifteenth day of the bright half of Śrâvaṇa, this edict, the *dâtaka* of which is the *Mahâpâlupati* Pâśupata, was written by the *Mahâsandhivigrahâdhikaraṇâdhikṛta* Vâtohalin Sam 300 40 7 Śrâvaṇa su 10 5

No. 46.—ARIGOM SARADA INSCRIPTION

LAUKIKA SAMVAT 73

By Sten Konow.

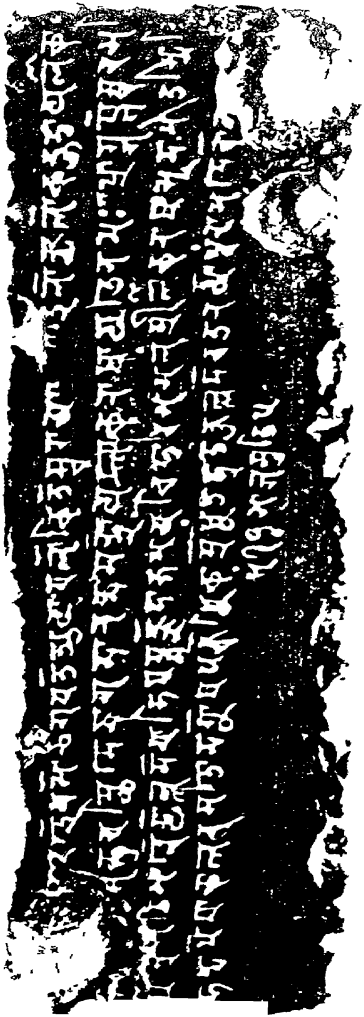
Âṛigôm is a village in the Nâgâm pargana, 74° 45′ long., 33° 56′ lat, about 15 miles south west of Śrînagar, as the crow flies Dr. Stein, in his note on the *Râjataraṅgiṇî* I 340, identifies Âṛigôm with Hâdigrâma, where Gôpâditya is said to have established an *agrahâra*, and states that some remains of temples were traced there by Paṇḍit Kâśî Râm in 1891 Hâdigrâma is further mentioned by Kalhaṇa (VIII, 672) as one of the strongholds of the Ḍâmara Pṛithvîhara In the troubled times following on the accession of Jayasiṁha in A D 1128, "Hâdigrâma, where King Sussala and those of his side had lost their renown, was burned by Sujji, whose valour was mighty" (VIII, 1586), and the place is further mentioned in connexion with the incursion of king Lôthana during the same period (VIII, 2195).

In June 1908, Paṇḍit Mukund Râm, who had with great courtesy been placed at my disposal by the Kashmir Darbar, was informed by a friend of the existence of an inscribed stone in the house of a Brâhmaṇ in Âṛigôm, and at my request he went up to inspect it According to information gathered by him on the spot, the stone in question was found about twelve years ago in a piece of uncultivated land near the Masjid Malik Sahib by a cultivator, who was digging there, and sold to a Brâhmaṇ for some corn. The Brâhmaṇ kept the stone for some time and did *pûjâ* to it But people who saw it, told him that the writing probably contained information about hidden treasure, and that the stone therefore properly belonged to the Mahârâja He got frightened, and first hid the stone under the wall of his house, but later on he threw it into a pit at the entrance of his *gôśâlâ* and covered it up with cow-dung Paṇḍit Mukund Râm further informs me that images, pedestals, stones and bricks are found all over the place, and it is probable that excavations would yield interesting results

The stone mentioned above is square, measuring 20″ each way, and being 4¼″ high. On the top is a raised circle, apparently the base of an image. One of the four faces of the stone is inscribed with five lines in Śâradâ letters.

The writing covers a space of 17½″ × 3″, and the height of the letters averages ¼″. They are distributed over five lines, the fifth of which contains the date The beginning of the first two lines and the last letter in lines 1-3 and the three last letters in line 4 have disappeared.

The characters are Śâradâ, and they are very well cut. *Ja* has the older form as in the Baiṇâth *praśasti* The final form of *m* occurs in line 3. The diphthong *ô* has been marked in two different ways, by means of a horizontal line above, as in *bhagavatê*, l. 1, or by a vertical before the consonant as in *tê*, l 2 Similarly *ô* is sometimes marked by adding a horizontal above, sometimes by prefixing a vertical to the consonant accompanied by the sign for *â*. Compare



Aryâvalôkitêśvarâya, l 1, and *lôkanâthâya*, l 2 A third method occurs in *lôkâ* at the end of line 1, where a wavy line has been added above the sign for *la* Of initial vowels only *â* occurs in *âryâ-*, l 1 Among ligatures I may note *kya*, l 1, *kkra*, l 3, *kva*, l. 4, *nga*, l. 2, *dya*, l 3, *rya*, l 1, and perhaps *llna*, l 3 The numeral symbols for 7, 3 and 5 occur in line 5

The language of this inscription is Sanskrit, and, with the exception of the invocation of Avalôkitêśvara in l. 1, and the date in l 5, the whole is in verse There are altogether two verses. The first is apparently a *ślôka* The second *pâda*, however, contains three syllables too much, but these *aksharas* are probably simply a repetition of part of *pâda* 1. The second verse is a *śârdûlavikrîdita* The object of the inscription is to record the construction of a *vihâra* built of *pakka* bricks, by Râmadêva, the son of Kulladêva, in order to replace a wooden structure which had been built by a *vaidya*, whose name I read Ulhna, and which had been burnt down by king Simha. This Simha must be identical with Jayasimha (from A D 1128), in whose reign Hâdigrâma was burnt down by Sujji [1] It then becomes highly probable that the *vaidya* Ulhna is identical with Ulhana, the son of Sahadêva, who was a supporter of Sujji [2] Sahadêva is described as a *Râjaputra*,[3] which fact can of course be well reconciled with his son Ulhana's being a *vaidya* The constructor of the brick *vihâra* was Râmadêva, whom I cannot identify. His father Kulladêva was perhaps in charge of the old wooden *vihâra*, if I am right in interpreting *tad-rata* (l. 4) as "devoted to, attached to him, *viz*, Avalôkitêśvara"

The word *vihâra* is used with more than one meaning In our inscription, however, there cannot be much doubt that it signifies a shrine, as it has been characterized as "the abode of Lôkanâtha." The stone upon which this epigraph has been incised is most probably the actual base of the statue of Lôkanâtha here alluded to Lôkanâtha is, of course, identical with Avalôkitêśvara, who is invoked in lines 1-2 Our inscription thus furnishes valuable proof of the fact that Buddhism was still lingering in Kashmir in the 12th and 13th centuries

The mention of the materials used in building the old and the new shrines, is also of interest We learn that the former was constructed from wood, while the latter was built from *pakka* bricks

The old *vihâra* is stated to have been built in the vicinity of Gangêśvara This is now called Gañjêśvara, and is the place where the present inscription was dug out The modern corruption of the name is not of very old date The old name was at least remembered about 40 years ago. This is proved by a *janmapattra*, which Pandit Mukund Râm found in Ârigôm, and which was written by Pandit Ganêśa Khusrao in Laukika Samvat 4939, *i e* A D 1862-63 It speaks of a person as *Gangêśvara-pâdamûlê Ârigrâmê vâstavya* residing in Ârigôm at the feet of Gañgêśvara Gañgêśvara was originally probably a Śiva temple, and it is not unlikely that it could be identified by means of excavations

The inscription is dated **Samvat 73, Mârga śuti 5.** This date must be subsequent to the burning of Ârigôm during the reign of Jayasimha Now Jayasimha's father was murdered in the Laukika year 4203, and the burning of Ârigôm took place in the first part of his reign It is therefore as good as certain that we have to understand the date of our inscription as **4273 on the fifth tithi of the bright fortnight of Mârgaśirsha,** corresponding to **Sunday, the 16th November 1197**

TEXT

1 ...[4] नमो भगवते आर्यावलोकितेश्वराय ॥ [5][व्रै]लोक्यालोकभूताय लोका-

[लो]-

[1] *Râjatarangini*, VIII 1586 [2] Ibidem vv 2066, 2092, 2097 [3] Ibidem v 198

[4] I cannot restore the beginning The *akshara* preceding नमो looks like व्रै. Pandit Mukund Ram suggests to read श्री

[5] Metre Slôka There is something wrong in the second *pâda*

2 [स्व]..[स्व]भवच्छिदे [।*] अमदानन्दचन्द्राय श्रीलोकनाथाय ते नमः ॥[१*]
[1]प्राग्भक्तेश्वरसं[ज्ञ]-

3 धौ [सम]तिमान्वैद्योऽदुदेवाभिधश्चक्रे दारुमयं विहारममलं श्रीलोकनाथाश्र-
दम [।*] तस्मिं[ग्मं]-

4 ह्नृपेण कालवशतो दग्धेष पक्वेष्टिकाश्रेष्ठं तद्गतकुल्लदेवतनयोमुं रामदेवो
[व्यधात् ॥] [२*]

5 सं ७३ मार्ग शुति ५

TRANSLATION.

Line 1 Salutation to the exalted noble Avalôkitêśvara.

(Verse 1). Salutation to thee, the Lord of the World, who hast become a light to the three worlds, . who destroys transmigration, the moon of delight to the world.

(V. 2) Formerly the *vaidya* Ulhṇadêva[2] by name made a spotless *vihâra* of wood, an abode for the Lord of the World, in the vicinity of the Gaṅgêśvara (temple) After this, by the will of fate, had been burned by king Siṁha, Râmadêva, the son of Kulladêva, who was devoted to him (Avalôkitêśvara), made yonder (*vihâra*) excellent with burnt bricks.

Line 5 Samvat 73, the 5th day of the bright (half) of Mârga(śîrsha).

No. 47.—CHANDRAVATI PLATE OF CHANDRADEVA SAMVAT 1148.

By Sten Konow.

The plate containing this inscription was found on the inner slope of the left bank of the Ganges, near the water's edge, under the fort at Chandrâvatî, in the Benares District Mr. Chhote Lal, the District Engineer of Benares, informs me that, owing to the erosive action of the river, portions of the fort were undermined and fell down from time to time. The plate fell into the river along with the walls of the fort, and was seen and picked up by the Public Works Department's boatman, who deposited it in the District Engineer's office at Benares. In March 1908 it was then finally handed over to the Director General of Archæology in India.

The plate, which is inscribed on one side only, measures 15⅝″ × 11¼″. The edges are fashioned thicker and raised into rims. In the upper part of the plate is a hole, through which passes a ring, about ¼″ thick and 3″ in diameter. On the ring slides a bell-shaped seal, 2⅜″ from top to bottom. The surface of the seal is circular and 2¼″ in diameter. It represents in relief, on a slightly countersunk surface, a Garuḍa, with the body of a man and the head of a bird, kneeling and facing the proper right. Across the centre is the legend *śrivadach-(śrîmach)-Chaṁdradêvah*, and at the bottom a conch shell.

The plate contains 23 lines of writing. Parts of it are much worn, and the portion containing the date cannot be made out with certainty. The characters are Nâgarî, and the language is Sanskrit. With regard to orthography I shall only note that *va* is used both for *va* and for *ba*, and that the dental sibilant is often used instead of the palatal one; thus, *vastta-*

[1] Metre Śârdûlavikrîdita

[2] It is possible that the name should be read Ulhṇadêva.

for asita-, l 1, *-vaṁsa-* for *-vaṁśa-*, l 2. There are several other misspellings and slips, especially towards the end.

After the invocation to *Śrî* common in other plates of the same family, our inscription proceeds to give the genealogy of the donor in four verses, which are well known from other inscriptions We are told that **Yaśôvigraha** had the son **Mahichandra**, whose son again was **Chandradêva**, the issuer of the present grant. The inscription then goes on in prose, stating that the victorious king **Chandradêva** issues the following order to all the people assembled, residing in the **Vaḍagavâ**-village in the **Vârvana**-*paṭṭalâ*, and also to the *Râjas, Râjñîs, Yuvarâjas*, councillors, chaplains, warders of the gate, generals, treasurers, keepers of records, physicians, astrologers, superintendents of gynæceums, messengers, the officers in charge of elephants, horses, towns, mines, *sthânas* and *gôkulas*

"Be it known to you that the aforesaid village, with its water and dry land, with its mines of iron and salt, with its fishing places, with its ravines and saline soil, with and including its groves of *madhûka* and mango, grass and pasture land, with what is above and below, defined as to its four abuttals, up to its proper boundaries, has today, on the day of the bright fortnight of **Kârttika, Saṁvat 1148**, been given by us for as long a time as moon and sun endure, with the pouring out of water from the palm of our hand, purified with *gôkarna*[1] and *kuśa*-grass, to the Brâhmaṇ Varuṇêśvayasarman (-śvaraśarman), the son of Varâhasvâmi, the grandson of Aṇarudha, of the Vasishtha *gôtra*, and whose only *pravara* is Vasishtha, for the increase of the merit and fame of our parents and ourselves, after having today bathed here in the neighbourhood of **Śauri (Śauri)-Nârâyaṇa**, after having duly satisfied the sacred texts, divinities, saints, men, beings, and groups of ancestors,[2] after having worshipped the sun whose splendour is skilled in rending the veil of darkness, after having worshipped Vâsudêva, the saviour of the three worlds, and after having sacrificed to the Fire an oblation with abundant milk, rice and sugar"

The first point here that is worthy of notice is the date, which is the earliest known for Chandradêva, the other copper plate of his time being dated in Samvat 1154.[3] It will be seen that the portion of it containing the *tithi* and the week day is illegible. Mr Chhote Lal, who has examined the original, writes about this point,—

"Ordinarily, it might be thought that the excessive corrosion and incrustation of rust at this particular part of the plate was purely accidental, but from a minute examination of the imperfect and damaged letters which are still discernible, I am led to conclude that the excessive incrustation at this point was due to the fact that the surface of the plate was already damaged by somebody *in his endeavour to make a correction in the date* It is remarkable that the name of the place or that of the stream in which the donor took his bath, is not mentioned in the inscription. Nor is there any mention of the occasion (eclipse, *saṁkrânti*, etc) at which the gift was made. It would appear that Śauri-Nârâyaṇa was in those days a very well-known place of pilgrimage requiring no further details to localise it, that the occasion *presumably* was the ordinary *Kârttika-snâna*, and that the date originally entered on the plate was *pañchadaśyâṁ guraw*, but was afterwards attempted to be corrected into *ekâdaśyâṁ ravau*. The *ś* of the latter just overlaps the *pa* of the former; the *kâ* of the latter being rather large has been so formed as to include the *cha* and to cover the space occupied by *da* of the former; while the space occupied by *śyâṁ* of the former has been utilised for the rather clumsily large *da* of the latter. It will thus be seen that the space originally occupied by the word *pañchadaśyâṁ*, which was of normal size, was subsequently occupied by the much larger letters, *ś, kâ* and *da*, and there being no more space available for the final syllable *śyâṁ*, it was omitted. Similarly, the *ra* of

[1] Compare Kielhorn, *Ind. Ant.* XV p 10, Note 57.
[2] See *ibidem*, note 55.
[3] *Ind. Ant.* XVIII. pp. 9 and ff.

ratau overlaps the *gu* of *gurau* and *rau* of the latter has been deformed into something like *tau* of the former. Now the question arises, "Why was the date corrected?" The reason may be that the grant was originally intended to be made on the *pamchadasi*, on the occasion of a *lunar eclipse* which was expected to take place on that date. A little calculation will show that the eclipse did actually occur on the specified date (corresponding to Thursday, the 7th of November, 1090 A.D.), but as the time of its occurrence was early in the following morning (according to calculation), it must have been very doubtful whether it would be visible at the place visited by Chandradêva. This circumstance may have been anticipated, and it may have been decided to make the donation on the preceding *Prahâdhani Ekâdasi* (Sunday, the 3rd of November, 1090 A.D.) which was a most suitable day for the purpose, being the day on which Vishṇu—the deity worshipped by Chandradêva—rises from his four months' sleep. I say all this may have been the cause of the alteration in the date, for there is no *a priori* reason against this supposition. But I consider it very unlikely that a Mahârâja, who changed his mind about the actual day of performing a religious ceremony, could have allowed a correction—and a clumsy correction at the best—to be made in the copper plate inscription recording the gift of a whole village, when the entire inscription could have been cut on a new plate in a day's time. The fact seems to be that it is no honour to a Brâhmaṇ to receive a gift on the occasion of an eclipse, and there are certain sects of Brâhmaṇs, *e.g.* Sarjuparis and Kanaujyas, who would promptly excommunicate any member of their community who was known to have received a gift on account of an eclipse. The Brâhmaṇ who received the munificent gift from Chandradêva probably belonged to one of these sects, and, after the king had made the gift and departed, he seems to have thought of concealing his disgraceful conduct and to have caused the original and genuine date to be altered as explained above."

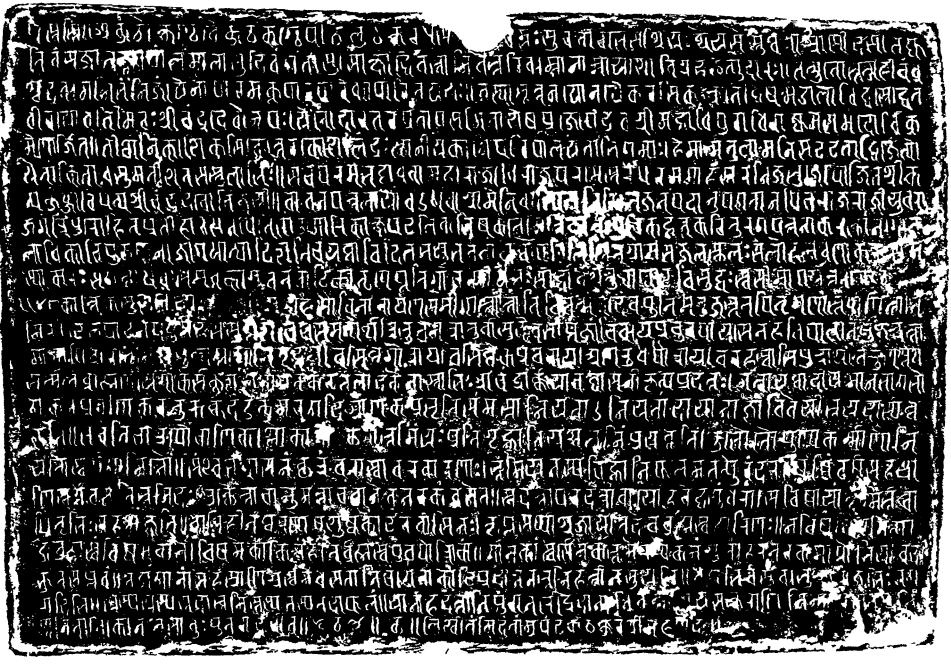
Mr. Chhote Lal further identifies **Vaḍagavâ** with the present Baragaon, a village 14 miles north west of Benares. He thinks it, however, also possible that it was the old name of Chandrâvatî, which was afterwards changed in honour of king Chandradêva.

After the mention of the grant, we find some of the usual imprecatory verses, and, at the end, the name of the writer, the *thakkura* Mahaṇanda.

TEXT.[1]

1 Ôṁ[2] svasti || [3]akuṇṭh-ôtkaṇṭha-Vaikuṇṭha-kaṇṭha-piṭha-luṭhat- karaḥ | saṁrambhaḥ
suratâraṁbhê sa Śriyaḥ śrêyasê-stu vaḥ || [4]ḍaḍ-aḍ(ḍî)tadyu-
2 tı-vamsa(śa)-jâta-[kahmâ]pâla-mâlâsu divaṁ gatâsu | sâkshâd=Vivasvân=iva
bhûridhâmnâ nâmnâ Yaśôvigraha ity=udâraḥ || [5]tat-sutô-bhût(n)= Mahichaṁdra-
3 ś= cha[ṁ*]dradhâma-nibhaṁ nijaṁ | yên= âpâram=akûpâra-pârê vyâpâritaṁ [6]yaśaḥ ||
[6]tasy= âbhût=tanayô nay-aikarasikaḥ krâṁta-dviṣhan-maṁdâlâ(maṁḍalô)
[7]viddhast-ôddhata-
4 dhîra-yôdha-timiraḥ śrî-Chaṁdradêvô nṛipaḥ | yên= ôdâratara-pratâpa- sa(śa)mit-
âśêsha-prajôpadravaṁ śrimad-Gâdhipur-âdhirâjyam=asamaṁ dôrvikra-
5 mân=ârjitaṁ || [8]tîrthâni Kâśi-Kusik(-śik)-Ôttarakôśal(sal)-Êndra(ḥ)sthânîyakâni
paripâlayat=âbhigamyaḥ(ya) | hêm=âtmatulyam=anisaṁ(śaṁ) dadatâ dvijêbhyô
6 yên=âṅkitâ vasumatî śatasa(śa)=tulâbhiḥ || sa cha paramabhaṭṭâraka-mahârâjâ
dhirâja-paramêśva(śva)ra-paramaṁâhêśva(śva)ra-niṣabhuj ôpâ[rº]jita-śrî-Ka-
7 nyakuvj(bj)-âdhipatya-śrî-Chaṁdradêvô vijayî ||[9] Vâvana-pattalâyâṁ Vaḍagavê
grâmê niyâ[siṅô nikhila]-jana-padân=upagatân=api cha râja-râjñî- yuvarâ-

[1] From the original plate.
[2] Expressed by a symbol.
[3] Metre: Anushṭubh.
[4] Metre: Indravajrâ. Read *vidhvast-*.
[5] Metre: Anushṭubh.
[6] Metre: Vasantatilaka.
[7] Metre: Śârdûlavikrîḍita.
This sign of interpunction is superfluous.



STEN KONOW SCALE 55 W GRIGGS PHOTO-LITH

8 ja-mamtrı-purôhita-pratîhâra-sênâpatı-bhâmdâgârık-âkshapatalika-bhushaka(shag)-naimı-
[tık-âmtaḥpu]rika-dûta-karnturagapattanâkarasthânagô[ku]-
9 lâdhikârıpurushân=âjñâpayâ(ya)ty=âdıśatı cha yathâ vidıtam=astu bhavatâm
yathôpa[rılikhı]ta-grâma[ḥ*] sa-jala-sthalah sa-lôha-lavaṇ-âkaraḥ sa-ma-
10 [t*]sy-âkaraḥ sa-gartt-ôsharaḥ sa-madhûk-âmra-vana-vâtikâ-trina-yûtı-gôchara-
paryamtaḥ s-ôrddh[v*]-âdhaś=chatur-âghâta-vısn(śu)ddhaḥ sva-sîmâ-paryantah
[samvat]
11 1148 Kârttika su dı . . . . . ady=êha Sau(śau)ri-nârâyaṇa- samipê
snâtvâ vidhıvan=mamtra-dêva-pu(mu)nı-manuja-bhûta-pitṛıganâms=tarppayıtvâ ti-
12 mıra-patala- pâṭana-pa[ṭu-ma]hasams(sam=)[ushṇa-rôchı]sham samabhyarchya trıbhu-
vana-[ı]trâtur=Vâsudêvasya pûjâm vidhâya prachura-pâyasêna havishâ
havirbhujaṁ [huṃ]tvâ
13 mâtâpitrôr=âtmana[ś=cha] puṇya-pra(ya)[śô-bhıvriddhayê] |[2] Vasishṭhagôtrâya |[2]
Vasishth-aika-pravarâya |[2] Âṇarudha-paurâya Var[â*]hasvâmı-putrâya |[2]
Varuṇêsvaya(śvara)-
14 sa(śa)rmmaṇê vrâ(brâ)hmaṇâya gôkarsa(rṇa)-kuśalatâ-pûta-karatal-ôdakên=âsmâbhıh
âchamdrârkkaṁ yâvavv(ch=chh)âsanîkṛıtya pradattah | matvâ yathâdîyamâna-
bhâgabhô-
15 gakara-pravaṇıkara-turushkadaṇḍa-kumaragadâṇaka-prabhrıtı-samastâ[n*]=nıyatâś
nıyat-âdâyân= âjñâ-(m)-vidhêyî-bhûya dâsyatha
16 tı || bhavamti ch=âtra paurâṇıkâ[ḥ*]ślôkâh || || [3]bhûmim yaḥ pratigṛihṇâti
yaś=cha bhûmiṁ prayachchhatı | ubhau tau punyakarmmâṇau ni-
17 yatau svargna(rgga)- gâminau || sa(śa)ṁkhaṁ bhadrâsanaṁ chchhatram[4] varâsvâ
(śvâ) varavâraṇâḥ | bhûmi- dânasya chihnâni phalam=[5] a(ê)tat-Puramdara ||
shashṭi(h)iṁ varsha-sahasrâ-
18 ṇı svarggê vasati bhûmidaḥ [!*] âchchhêttâ ch=ânumantâ cha tân[y=*]êva
narakaṁ(kê) vasêt || svadattâṁ paradattâṁ vâ yô harêd(ta)=vasumdharâm |
sa vishṭhâyâṁ kṛımir=bhûtvâ
19 pitṛıbhiḥ saha majjati || vârihinêshv=araṇyêshu śushka-kôtara-vâsinah | kṛishṇa-
sarppâś=ra(cha) jâyamtê dêva-vra(bra)hma-sva-hâriṇah || na vısham vı[sha]m=
ıty=â-
20 hu[r*] vra(bra)hma-svaṁ visham=uchyata(tê) | vısham=êkâkınam hamti(r=)
vra(bra)hmasvaṁ puvrapautrâkam(putrapautrikaṁ) || [6]rgâm=akâm svarsêm=
êkaṁ bhûmêr=apy=êkam=aṁgulaṁ | haraṁ(haran) narakam=âpnôti yâvad=â-
21 bhûta-sa[m*]plavaṁ || taḍâgânâṁ sahasrâṇı [7]asvam[ê]dhasatâni cha | gavâṁ
kâ(kô)ṭı-pradânana(nêna) bhûmi-harttâ na suyatı(śudhyatı) || va(ba)hubhır=
vasundhâ bhuktâ râjabhiḥ Cha(Sa)ga-
22 râdıbhi[ḥ] || (1) yasya yasya yadâ bhûmis=tasya tasya tadâ phalam || [8]yân=
îha dattâṁ purâ narê[n*]draiḥ[r*] dânâni [9]varmmâṇıyasakarâṇi [(*] m-
[rmâlyavâṁta-prati]-
23 mâni tâni kô nâma sâdhuḥ punar=âdadhîta || || [10]Lıkhîtamm=ıdam
tâmmrapaṭaka[ṁ*] ṭhakkura-śrî- Mahaṇamda ||

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[1] The engraver originally wrote *trîbhwoma-*, but corrected it

[2] These signs of interpunctuation are superfluous.

[3] Metre of this and the following verses: Anushṭubh.

[4] Read *chhattram.*

[5] The *ê*-stroke has been put over the *ya* of *Puramdara.*

[6] Read *gâm=ekâṁ svarṇam=ekaṁ cha.*

[7] Read *asvamêdhasatâni*

[8] Metre Indravajrâ

[9] Read *dharmmâṇıyasakarâṇi.*

[10] Read *lıkhîtam=.*

No. 48.—BURHANPUR SANSKRIT INSCRIPTION OF ADIL SHAH. SAMVAT 1646.

By Hira Lal, B.A., M.R.A.S., Nagpur.

Burhânpûr in the Nimâr district of the Central Provinces is an ancient historical site[1] It was the chief seat of the Fârûqî kings. They ruled over Khândêsh, which name the Muhammadans derived from their title of Khân Their rule lasted from 1370 to 1600 A.D., when it was displaced by the Mughals One of these Fârûqî kings built the Jum'a Masjid, in which besides Arabic inscriptions he had one carved in Sanskrit, which gives his genealogy and the date of the construction of the mosque This inscription is in the northern corner and is written within an arch, so that the lines, which are 6 in number, are of unequal length. They contain five verses, besides the invocation *Śrî sṛishṭikartrê namaḥ* in the commencement and the date in the end, both of which are in prose.

The letters are Nâgarî and are raised, not incised, in the same fashion as Persian letters are usually found carved. Orthography hardly calls for any remarks. The sign of *avagraha* has been omitted throughout. Over the *na* of *-khâna-* (l. 3) we find the Arabic sign of *tashdîd* or double consonant

The date is recorded in great detail, giving both the Vikrama and Śaka years, which are stated to be 1646 and 1511 respectively, the cyclic year being Virôdhi The mosque is stated to have been completed on Monday, the 11th of the bright fortnight of the month Pausha, the exact moment in *ghaṭis* and the *nakshatra*, *lagna*, *yôga*, *karaṇa*, etc, being added most precisely[2] The date in the Hijra era is given as 997 in Arabic above the inscription Its English equivalent was kindly calculated for me by the late Professor Kielhorn, C.I.E, who found it to be Monday, the 5th January 1590. The astrological details are unique in a Muhammadan mosque and show the religious tendency of the later Fârûqî kings. In Burhânpûr much of the beliefs of the two religions (Hinduism and Islâm) got mixed up, traces of which are still conspicuously present there. As an instance may be cited the preachings of the *Pîrzâdas*, who are Musalmâns and who say that God will now become incarnate as *Nishkalaṅkî*.[3] The Fârûqîs undoubtedly believed in astrology, as this inscription shows, and although the builder of the mosque took every care to erect it in the most auspicious moment completing it exactly in one year (as an Arabic inscription carved in the middle of the Masjid discloses) and wished by his pious act to ensure the long continuance of his dynasty, yet uncompromising destiny snatched away the crown from them, only ten years after the construction of the edifice. In fact Bahâdur Khân, the builder's son, was so much infatuated with superstition, that, in spite of his possessing the impregnable Asirgaṛh fort with ten years' provisions, enormous treasures and numerous horses and cattle, he felt convinced that he could not hold his own against Akbar, of whom he believed that he was a necromancer and that magicians accompanied him to reduce the fort A pestilence which broke out among the animals, was attributed to the black art, and he saw no way but to surrender to the mighty wizard. This mosque was thus destined to receive another inscription, which Akbar triumphantly caused to be carved recording his victory of Khândêsh in A.H. 1009 (A.D. 1600), annihilating the glory of the mosque builder's dynasty for ever This inscription is in Persian and is conspicuously inscribed on the outside wall of the left hand minâr

[1] It was here that the famous Mumtâz Maḥall (Arjumand Bânû Bêgam) breathed her last.

[2] For details see translation at the end

[3] I have seen some Sanskrit manuscripts in Persian character in the possession of some Maulvis of Burhânpûr, preserved as heirlooms from their ancestors, who apparently studied them under State encouragement. Unfortunately most of these valuable records have been destroyed by the fires of 1897 and 1906 which caused damage to the extent of about 57 *lakhs* besides loss of life.

The chief interest of our inscription lies in the genealogy of the Fârûqîs given in it. According to it the first king was **Râja Malik**, whose son was **Ghazni** (Khân). His son was **Kaisar Khân**, whose son was **Hasan**, from whom was born **Âdil Shâh**, whose son was **Mubârakh**. **Âdil Shâh**, the constructor of the mosque, was the son of this Mubârakh This genealogy differs from those given by Firishta and Abul Fazl. According to the former Âdil Shâh was the 6th descendant from Malik Râja, and according to the latter the 8th, while according to our inscription he was the 7th. The tables given below will show at a glance how matters stand —

Sanskrit inscription	Briggs' *Firishta*, Vol IV, p. 280.	Jarrett's *Ain-i-Akbari*, Vol II, p 226
Râja Malik	Malik Râja	Malik Râja
Gazni (Khân).	Nasîr Khân	Ghazni Khân, title Nasîr Khân.
Kaisar Khân		Mîran Shâh *alias* Âdil Shâh
		Mubârik Shâh Chaukhandi.
Hasan (Khân).	Hasan Khân.	Âdil Shah Aynâ *alias* Ahsan Khân.
Âdil Shâh.	Âdil Khân	Âdil Shâh
Mubârakh.	Mubârik	Mubârik Shâh
Âdil Shâh.	Râja Alî Khân.	Râja Alî Khân, title Âdil Shâh.

The *Âin-i-Akbarî* states that "Bahâdur Khân (who was the son of Râja Alî Khân) was 9th in descent from Malik Râju." This has led Colonel Jarrett,[1] as it would indeed lead others, to suppose that the list given there is genealogical and that Ahsan Khân, the fifth king, was identical with Hasan Khân, who, as a matter of fact, was never a king Hasan Khân belonged to a collateral branch of the family, whose son became king on the failure of male issue in the main line.

The *Âin-i-Akbarî* has mixed up the succession list with the genealogical table. Mîran Shâh, the third descendant, was really a grandson of Malik Râja, but the point missed is that he was not the direct ascendant of the last Âdil Shâh or Râja Alî Khân. The crown first went in Mîran Shâh's line up to Âdil Shâh Aynâ, who was succeeded by his brother Dâwûd Khân, and the latter by his son Ghazni Khân, who was poisoned two days after ascending the throne Abul Fazl does not mention Ghazni Khân at all, probably because his succession to the throne was only nominal Ghazni Khân left no son,[2] and hence the crown went to Râja Alî Khân's grandfather Âdil Shâh or Âdil Khân. The three kings Mîran Shâh, Mubârak Shâh and Âdil Shâh Aynâ were not thus direct ascendants of Râja Alî Khân The *Âin-i-Akbarî* list should therefore be left out of consideration, and the question must be decided between our inscription and Firishta's list Briggs[3] takes Hasan to be the son of Nasîr Khân, relying on Firishta's assertion that "Âdil was the son of Hasan and grandson of Nasîr Khân" If Hasan were the son of Nasîr Khân, he would be the brother of Mîran Shâh, who was crowned king after his father's death. We would, therefore, have to suppose that Mîran's nephew came to the throne after the expiry of three

[1] See his *Âin-i-Akbarî*, Vol. II, p. 226, footnote.
[2] Briggs' *Firishta*, Vol. IV, p. 303.
[3] *Loc. cit.*

generations, which is an unlikely supposition. There is nothing to show that Âdil Khân (Hasan's son) was extraordinarily long-lived.[1] It, therefore, seems very probable that there was an intervening generation between Nasîr Khân and Hasan Khân, and the missing link is supplied by the Sanskrit inscription in the person of Kaisar Khân, son of Nasîr and father of Hasan Khân. In the inscription Kaisar Khân is merely called a *vîra* or hero and not a king, and although Hasan was also never a king, the epithet of *kshitîsa* was apparently added to his name by way of courtesy, to tickle the ruling prince. Regarding the sources of his information Firishta records[2] that when he visited Burhânpûr in A. H. 1013 (A.D. 1604), he asked Mirzâ Alî Isfahânî if any history existed of the Fârûqî family. The Mirzâ replied that he knew of none, but said that he once saw a genealogy[3] of the family down to Malik Râja, which he copied and took along with him. It would thus appear that no history of the kings later than Malik Râja existed at all. So the information he collected was apparently from traditions or other casual records, while the writer of the Sanskrit inscription must certainly have been supplied with information from the royal family, as it was intended to be a permanent record in one of the greatest works the king built. It is therefore, more reliable than Firishta and leaves no room for doubt as to its authenticity.[4] A revised genealogy of the Fârûqî kings will be found below on p. 310.

TEXT.[5]

1 ॥ श्रीः सृष्टिकर्त्रे [6]नमः । भव्यत्क(त्त्व) व्यापकं नित्यं गुणातीतं चिदात्मक
[।*] वाक्यस्य(व्यक्तस्य) कारणं वंदे व्यक्ताव्यक्तं नमीश्वर[7] ॥१॥ यावच्चन्द्रा-
र्कतारा-

2 दि क्षितिः स्यादंबरांगणे(णे) [।*] तावत्फारुकिवंशोऽसौ चिरं नंदतु
भूतले ॥२॥ वंशेथ तस्मिन्फिरुक फारुकींद्रो बभूव राजा मल्लिकाभि-
धानः [।*] तस्याभवत्सूनु-

3 रुदारचेताः कुलावतंसो गजनीनरेशः[8] ॥३॥ तस्मादभूत्कैसरखानवीरः पुत्र-
स्तदीयो हसनश्चितीशः [।*] तस्मादभूदेदलखाहभूपः पुत्रोभवत्तस्य
सुबारखेंद्रः ॥४॥

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[1] The average for a generation in the line of which Ghaznî Khân was the last, is 23 years, while in the line of Râja Alî Khân it is 29 years. According to the Sanskrit inscription the average for the latter is reduced to less than 26, taking the reckoning up to the death of Miran Muhammad in 1576, but for the minority of whose son Husain Khân, Râja Alî Khân would have had no opportunity to sit on his brother's throne.

[2] It may be noted that the visit was paid 14 years after our inscription was carved.

[3] Firishta gives this as follows:—

Malik Râja, the son of Khân Jahân, the son of Alî Khân, the son of Uthmân Khân, the son of Simion Shâh, the son of Ashab Shâh, the son of Armian Shâh, the son of Ibrâhim Shâh of Balkh, the son of Âdam Shâh, the son of Ahmad Shâh, the son of Mahmûd Shâh, the son of Muhammad Shâh, the son of Âzim Shâh, the son of Ashghar, the son of Muhammad Ahmad, the son of the Imâm Nasir Abîulla, the son of Omar ul-Faruq entitled Khalîfa or representative of the last of the prophets.

[4] If anybody would assert that the Sanskrit composer might have made a mistake in understanding the genealogy, all doubts would vanish by reading the Arabic inscription on the top of the Sanskrit one reproduced in the accompanying plate. Line 3 as deciphered by Munshi Inâmullah Khân, Manager of the Mosque, reads as follows:—*'Âdil Shâh bin Mubârak Shâh bin 'Âdil Shâh bin Hasan Khân bin Qaisar Khân bin Ghaznî Khân bin Malik Khân al-Fârûqî al 'Âdil.*

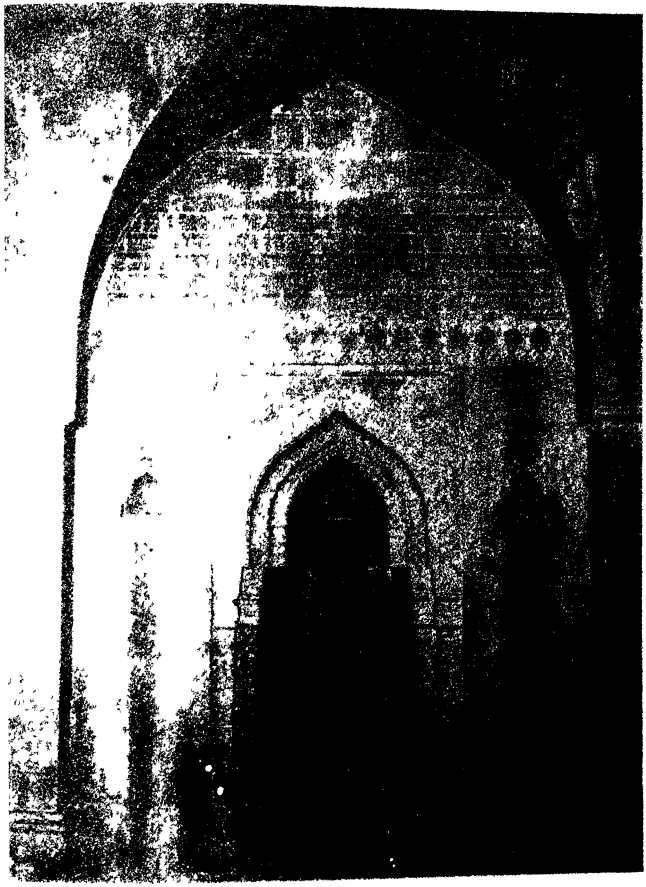
[5] From my personal transcript from the original and two subsequent ones kindly supplied by Mr. B. Bal krishna Bhâte, Headmaster, Middle School, Burhânpur, and a photograph.

[6] Read °चर्चे नमः.

[7] This and the next verse are in the Anushṭubh metre.

[8] This and the next are in the Upajâti metre.

Burhanpur inscription of Adil Shah —Samvat 1646



STEN KONOW

FROM A PHOTOGRAPH SUPPLIED BY DR TH BLOCH

W GRIGGS, COLLOTYPE

4 तत्सूनुः क्षितिपालमौलिसुकुटव्याघृष्टपादांबुजः सत्कीर्त्तिर्विलसत्प्रतापवशगा-
मित्रः क्षितीशेश्वरः]।*] यस्याद्यनिशमानतिर्गुणगणातीते परे ब्रह्मणि
श्रीमानेदलभूपति-

5 र्विजयंते[1] भूपालचूडामणिः.[2] ॥५॥ स्वस्ति श्री संवत् १६४६ वर्षे शाके[3]
१५११ विरोधिसंवत्सरे पौषमासे शुक्लपक्षे १० घटी २३ सहैका-
दश्यां तिथौ सोमे [क्ष]त्तिकाघटी ३३ राद्ध[4] रोहि-

6 ण्यां शुभ घटी ४२ योगे वणिजकरणेस्मिन् दिने राशिगतघटी
११ समये कन्यालग्न श्रीसुबारखशाहसुतश्री[5] ७ एदलशाहराज्ञी
मसीतिरिय निर्मिता स्वधर्मपालनार्थं ॥

TRANSLATION.

(Line 1). Salutation to the glorious Creator of the world.

(Verse 1). I bow down to the Imperceptible, the (All-)pervading, eternal (one who is) past (all) qualities, whose essence is mind, who is the cause of what is manifest—to that God who is both manifest and non-manifest.

(V. 2) As long as the moon, the sun and the stars, etc, exist in the firmament, so long may this **Fârukî** family live happily on the face of the earth.

(V. 3). In that family there was first the lord of Fârukîs by name **Râjâ Malik**, whose son was king **Ghaznî**[6] (Khân) who was of an exalted mind, the diadem of the family.

(V 4). From him was (born) the hero **Kaisar Khân** whose son was **Hasan** (Khân), the lord of the earth. From him was born king **Âdil Shâh**, whose son was lord **Mubârakh**.

(V. 5). Victorious is his son, the illustrious king **Âdil**, the crest jewel of (other) kings, whose lotus feet are rubbed by the diadems in the crowns of kings (prostrating themselves before him), (who is) of good reputation, and whose enemies have submitted to his prowess, (who is) the lord of kings (and) who bows day and night to the Supreme Being who is past all qualities

(Ll 5—6). Hail! Prosperity! This mosque was built by the king *Śrî* 7[0] Âdil Shâh, son of the illustrious Mubârakh Shâh, for fostering his own religion, in the **Samvat year 1646, Śaka 1511, in the Virôdhi** *saṁvatsara*, in the month of **Pausha**, in the bright fortnight, on the **10th** *tithi* (lasting for) **23** *ghaṭîs*, followed by the eleventh *tithi*, on **Monday**, in the **Krittikâ** (*nakshatra* lasting for) **33** *ghaṭîs* with (*i.e.* followed by) **Rôhiṇî** in the **Śubha** *yôga* lasting up to *ghaṭî* **42**, in the **Vaṇija** *karaṇa*, at the time when **11** *ghaṭîs* of the night on this day had passed and in the **Kanyâ** *lagna*.

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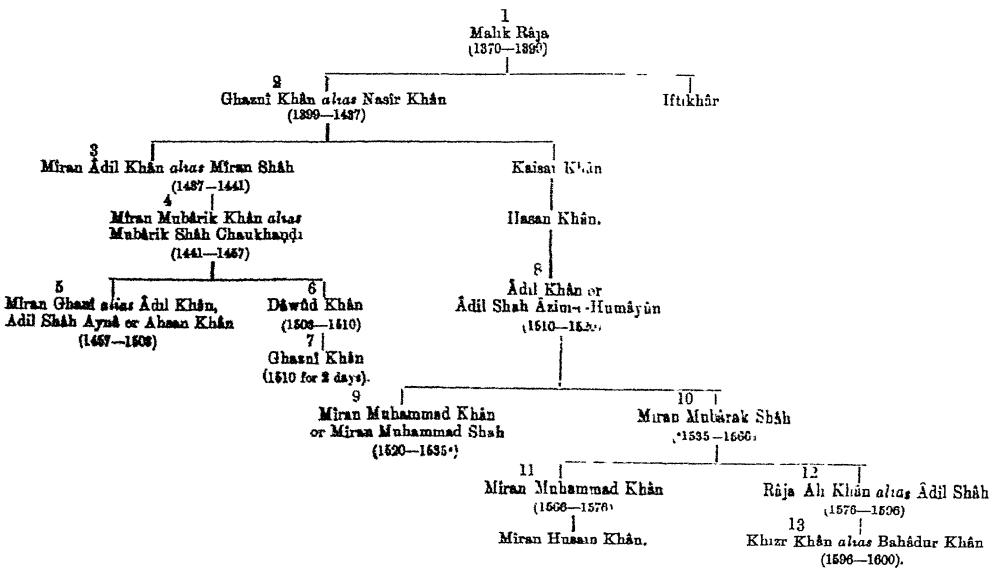
[1] Read °र्विजयते.
[2] Metre Śârdûlavikrîḍita. [3] Read शके [4] Read सद्ध
[5] This king is well-known by the name of Nasîr Khân, the title which he adopted on ascending the throne General Cunningham erroneously took *Ghaznî narêśaḥ* to mean King of Ghazni (see his *Reports*, Vol IX., p 117), not being aware that Ghaznî was a personal name Firishta omitted this name, but Abul Fazl has mentioned it (see Jarrett's *Ain-i-Akbari*, Vol II., p. 226)
[6] The number of *śûnya* written for Râjas is usually 108, but here a single figure stands for the highest number, as 6 are written for a preceptor, 5 for a master, 4 for an enemy, 3 for a friend, 2 for a servant, and 1 for a wife or a son

Genealogy of the Fârûqi Kings of Khândésh.



N.B.—Figures on the top of names indicate the order of succession, and those within brackets the periods of their rule

* This date is doubtful, Firishta being inconsistent. See Briggs' translation Vol. IV., p. 142, which gives the date of his death as A.H. 943 whereas on p. 312 [illegible] Ahmadnagar, As Bahâdur Shâh of Gujarât died on 14th Feb. 1537 (*ibid* p. 141) Miran Muhammad Shâh, who succeeded him also in Gujarât, was evidently [illegible] Mubârik could not have become king before that date.

No 49.—NARAYANPAL STONE INSCRIPTION OF GUNDA MAHADEVI THE SAKA YEAR 1033

By Hira Lal, B.A., M.R.A.S., Nagpur.

Nârâyanpâl is a village 23 miles north-west of Jagdalpur, the capital of the Bastar feudatory state attached to the Chhattîsgarh Division of the Central Provinces It is situated on the right bank of the "splendidly picturesque" Indrâvatî, one of those minor rivers of India than which none is more interesting.[1] It "traverses the most untrodden regions of the peninsula Here in the deepest recesses of the wild forests which cover the Mardian hills, is the home of the Gônd races—one of the aboriginal Dravidian peoples, whose origin is indistinct, a people who still erect rude stone monuments and use stone implements, unwitting of the procession of the centuries and the advance of civilization to their borders" And yet the very place which has today all the signs of a primeval forest, may a thousand years back have compared favourably with any of the civilized provinces of those times At least such seems to be the irresistible conclusion from the discovery of the antiquarian remains left by the forgotten Nâgavamsî kings of that little known state. Nârâyanpâl is one of those places which enjoyed celebrity in their times, a place to which "people of various countries resorted," and which instead of having a long row of wooden peg gods, which now adorn the village turf, possessed the temple of Nârâyana, "the basket of the gems of knowledge" which no doubt the residents duly picked up The Indrâvatî was to Bastar what the Narmadâ has been to India, the separating boundary between the Aryan and the Dravidian peoples. It is therefore no surprise to find all the inscriptions to the north of the Indrâvatî written in Nâgarî characters, while all to the south are written in Telugu It appears that the Nâgavamsî kings, though ruling on both sides of the Indrâvatî, had fixed that river as the ethnic or at least the linguistic boundary for the convenience of the Aryan and the Dravidian peoples under their sway Our inscription being found in Nârâyanpâl on the north bank of the river is therefore in Sanskrit characters Its discovery is due to the efforts of Rai Bahâdur Pandâ Baijnâth, B.A., who kindly sent me five impressions Another impression has since been prepared by Mr Venkoba Rao of the Madras Archæological Survey. I have made use of all these materials for my edition. The inscription is engraved on a stone slab, standing near the temple of Nârâyana, to which it belongs In this temple there is still an exquisite image of Nârâyana, 2' high Above the ground the slab measures 7' 4" × 2' 3", and the writing covers a space 5' 9" × 2' 2", including the imprecatory figures and the additions to be referred to presently, but leaving out the top *Śrî mahâ*. The original inscription apparently contained only 35 lines, beginning with *Svasti sahasra-phanâmani* and ending with *mangala mahâ-śrî*, underneath which the usual imprecatory figures of a cow and a calf, the dagger and shield, the sun and moon and the Śiva linga, the meanings of which I have elsewhere [2] explained, were carved. The additional 11 lines, marked (a), (b), (c) and (d) by me, appear to be later additions, and are either interpolations or were inserted when the ownership of the land changed hands either by succession or otherwise They generally give the names of persons to whom the land was apparently transferred. The lines marked (a), (b), (c) have been inserted in the blank spaces between or on the sides of the imprecatory figures Under all these a straight line has been drawn, and the four lines marked (d) have been inserted. These give the name of a queen different from the donor of the inscription proper. This may have been done when the land changed hands after the death of the original donor, when, in the ordinary course, the successor of the donor would be shown as the transferor or grantor

[1] *Imperial Gazetteer of India*, Vol I (New Edition, 1907), page 44.

[2] Above, pp 164 and 175

The language of the inscription is Sanskrit prose, except the two imprecatory verses in lines 33 to 35, and the characters as stated before are Nagari. They are boldly written but the size is not uniform throughout While in the top line *Śri-mathu*, they are as big as 2½", the average size in the first four lines is 1⅝". The engraver apparently finding them too big reduced them to 1" in line 5, but in subsequent lines he again began to increase the size maintaining an average of 1¼" throughout the rest, which forms the major portion of the inscription. In the later additions also, marked (a), (b), (c) and (d), the size varies In (a) it is less than an inch and in (d) it is 1⅛" and in (b) and (c) midway between these two

As regards orthography, *b* is not distinguished from *v* and there is a confusion in the use of *s* and *ś*, for instance, we have on the one hand *Kasyapa* (ll 3, 13), *saranâgata* (ll 6, 10,16), *sâsana* (ll 7, 37 (b) and 46 (d), *Saka-* (l 19), *-satana* (l. 34), *asramadha-* (l. 34), *sudhyatu* (l. 35), on the other hand we have *śvarggatê* (l.17) and *sahasra* (ll 1 and 34). The *anusvâra* is usually preferred to the class nasals, though the latter are sufficiently represented throughout. Letters with a superscribed *rêpha* have been invariably doubled. The letters *kaha*, *dha*, *ra*, and, in most places, *bha* appear in their antiquated form, and the top *mâtra* for *ê*, *ô* and *au* is sometimes placed vertically before the letter to which it is attached, as in *-dhauta-* (l 8), *pavitra krtôttamâṁga* . . , *pârthivêndra-* (ll. 8-9), *-sanjanya-* (l. 10), *-sauriṁ-â-* (l. 11), etc. In *Sômêśvaradêva* (l. 17) *mê* has the top stroke, while *dê* has the vertical stroke preceding *da* In line 23 in *-sthityudadhi-* the *mâtrâ* of *u* is peculiarly attached in the middle of the letter as we at present attach it to the letter *ra* alone.

The inscription records the grant of the village **Narâyaṇapura** to the god Nârâyaṇa and some land near the **Kharjuri** tank to the god Lôkêśvara, and it is dated in the **Śaka** year 1033 on **Wednesday**, the **full moon day** of the **Kârttika** month in the **Khara** saṁvatsara, corresponding to the 18th October 1111 A.D. The donor was **Guṇḍa Mahâdêvi**, the chief queen of the Mahârâja **Dhârâvarsha**, the mother of **Sômêśvaradêva** and the grandmother of **Kanharadêva**, who was then ruling after the death of his father, as stated in line 17 The dynasty claims to be **Nâgavaṁśi** of the **Kâśyapa** *gôtra* and to have a tiger with a calf as their crest and to be the lords of **Bhôgâvati**, the best of cities There can be little doubt that it was connected with the Sinda family of Yelburga. The *birudas* of the two are strikingly similar The Sindas also claim to be *Nâgavaṁśôdbhava*, born of the race of the **Nâga** (cobra), and the lords of Bhôgâvatî, which city is a mythical place in the nether world. The discoveries hitherto made show the existence of the rule of the family at the diagonally opposite corners of this state, *viz* south-west and north east. I feel confident that if we could "explore the serpent city well," we should find at least a replica of it somewhere in the Nizâm's dominions in a position intermediate between these two points. The Râmâyaṇa seems to confirm this, for Râma's route to Laṅkâ lay between the two and passed through Bhôgâvatî.

As Dr Fleet[1] says, there appear to have been more branches than one of the Sinda family, and it appears to me that they were distinguished from each other by some variations in their crests (*lâñchhanas*) and banners (*dhvajas*, *patâkas* or *kêtanas*) The *vyâghra-lâñchhana* (tiger-crest) seems to have been common to all, probably because the original ancestor of the dynasty which received its name after him, was believed to have been brought up by the king of serpents on tiger's milk[2] The **Bâgalkôṭ** branch had simply the tiger crest and the *phaṇa-kêtana*, or banner of hooded serpents The **Bastar** branch, or more properly the branch represented by our inscription, had a *savatsa-vyâghra-lâñchhana*, or a tiger with a calf or child, thus depicting probably the story of their origin in a clearer way. The banner is not mentioned. In Bastar there were apparently two branches, the other one being that of Bhramarakôṭya-man-

[1] *Bombay Gazetteer*, Vol. I, Part II, p 572.

[2] *Mysore Inscriptions*, p 60, and above, Vol III., p 231.

dala,[1] whose *lâñchhana* was *dhanur-vyâghra* (bow and tiger) and whose *dhvaja* was *hamala-kadali*, or lotus flower and plantain leaf The Halavur[2] branch of the Banvâsi tract had the *vyâghra-mṛiga-lâñchhana*, or crest of a tiger and a deer, and the *nîladhvaja*, or blue banner. To judge from their titles *Paramêśvara Paramabhaṭṭâraka Mahârâja*, the Bastar branch appears to have been more independent than the other branches of this dynasty But more light is likely deciphered. It would therefore be premature to discuss the subject here.

There is one phrase in this inscription, which to my mind appears so interesting that it should not be allowed to pass unnoticed It is incidentally mentioned in line 32 where the land is said to be given *grâma-nilaya-nâḍa-sarva-vâdhâ-parihârêna*, which apparently means "free from the interference of the dwelling-group and territorial assemblies, and all other molestations." This throws a sidelight on the village communities of those days. With regard to *nâḍa*, Mr Baden-Powell[3] says, "All over the south of India we have traces of the *nâḍu*, which was often a sort of county, and in some places there is a clearly surviving tradition of the purpose of this division Thus in part of Madras known anciently as the Tondaimandalam, we find first a number of *kuṭṭam*—the name probably indicating the fort which was the seat of the territorial chief, each of these primitive territories was afterwards reorganised into *nâḍu* and each *nâḍu* contained a number of villages (called *nattam*, *i e* the village site) The chief of the *nâḍu* was called *nâthan*.[4] In Malabâr we have evidence of how these *nâḍu* divisions were governed by the *nâḍa-kuṭṭam* or assembly of representative elders out of the family groups of *tara*, of the ruling class, in each *nâḍu*" It appears from our inscription that this *nâḍa* system was prevalent in Bastar and the word *nilaya* apparently stands for *tara*, the original local term for "the family aggregate[5] of dwellings, consisting of the houses occupied by the members with a few humbler abodes for servants and artizans" *Tara* is said to mean street or hamlet The *grâma* or village was also recognised, but apparently had no fiscal significance, beyond being a physical aggregate of clan areas with an exotic population It will be noticed that Nârâyaṇapura is described as full of outsiders, who had come from different countries These apparently contributed nothing to the income of the village, and in the business portion of the charter (ll 25 to 33) we therefore find no mention of the village, but only of the land given The names of the owners of plots occupied by the family groups have been duly enumerated, and it is they who have been enjoined to pay the rents to the temple The transaction has been ratified by eight persons, which was probably considered a requisite number[6] for such business. These probably formed the executive committee of the *nâḍa-kuṭṭam* or territorial assembly As would appear from the inscription, it consisted of the *pregaḍe* or minister, the *karana-kuṭṭam* or Secretary of the assembly, the *bhaṇḍâri* or treasurer, the *sâdhu* or priest, and four *nâyakas*, who, as has been already shown, were chiefs of *nâḍas* One of these *nâyakas* is styled *bhaṭṭanâyaka*, perhaps a superior title to that of ordinary *nâyakas* The mention of his name immediately after that of the minister indicates his superior position

Our inscription mentions only one territorial name, *viz* the **Nârâyaṇapura** village, which is certainly the present Nârâyanpâl, where the inscription has been found, and where the temple of Nârâyaṇa, to which the village was dedicated, still exists. The tank **Kharjuribandha**, which was apparently named after the *kharjûri* or wild date trees on its banks, is difficult to locate at this distance of time, as these trees live for about fifty years[7] only.

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[1] See above, pp. 174 and ff

[2] *Bombay Gazetteer*, Vol. I, Part II, p 577

[3] *The Indian Village Community*, p 231

[4] Also *nâyaka*; see *ibid*, p 167

[5] Baden-Powell, *Land Systems of British India*, Vol III, p 148.

[6] See above, p. 168 [10]

[7] Dr Watt in his *Economic Dictionary*, Vol. VI, Part I, p 211, says "The age of a tree (wild date) can of course be at once counted by enumerating the notches and adding six or seven, the number of years passed before the first year's notch I have counted more than 40 notches on a tree, but one rarely sees them so old as that"

TEXT.

Śrî mahâ.

1 Ôm[1] Svasti sahasra(sra)-phaṇâmaṇi-kiraṇa-nikai-âvabhâ[su]-
2 ra-**Nâgavaṁś**-ôdbhava **Bhôgâvati**-puravar-îśvara-sa-
3 vatsa-vyâghra-lâñchhana-Kaśya(syа)pa-gôtra-prakaṭî-kṛita-
4 vijaya-ghôshana-lavdha(bdha)-viśva-viśvaṁbhara paraṁ śvara-para-
5 mabhattâraka-Mahêśvara-charaṇa-kamja-kiṁjalka-puṁja-piṁjarita-bhramarâyaṁâna
satya-Harischam-
6 dra-sa(śa)raṇa-âgata-vajra-paṁjara-śrîmad-râjabhûshaṇa-mahâ râja-**Dhârâvarshadeva**-
pâd[â]-
7 nâm pattamahâdêvî jagad-êka-mâtâ sâ(śâ)sana patta dârâ nâma nâmatâ(tô)
Gam-
8 gâ-jala-[dhau]ta-parama-pavitra-kula-ôttamâṁgi-**Dhârâvarsha**-mahêśvar-Ârddhâṁgi-pâ
9 [rthi]vêndra-kul-âṁganâ Parvvati-bhasuri chiru-Bhâ[gira]thî parama pativratâ
10 châra(ra)-Aramdhuti(Aruṁdhati) sanjanya-Sarasva(svа)ti-sa(śa)raṇâgata-rakshâ
maṇi va(ba)ndhu-chiṁtâmaṇi
11 sauviṁêy-âbhiṇa[v]a-Śâvitri kshamâ-ôdâra dharitri śrîmad-**G[u]ṇḍa-mahâdêvi** â
12 sâm putra-nâmnâ sahasra-phaṇ[a]-maṇi-kiraṇa-nikar-ava[bhâ]sura-**Nâgavaṁś**ô[2]
13 dbhava-**Bhôgâvati**-pura[var-îśva]ra-savatsa-vyâghra-lañ[chhaṇa]-Kâ[śya](śya)pa-
gôtra-praka-
14 ṭî-kṛita-[vija]ya-ghôshana-[lavdha](bdha)-viśva-v[i]śvaṁbhara-paraṁêśvara parama
bhattâ-
15 raka-Mahêśvara charaṇa-kamja-kiṁjalka puṁja piṁjarita-bhramarâyaṁâṇa-sa-
16 tyâ-Harischaṁdra-sa(śa)raṇa-âgata-vajra-pa[ṁ*]jara-prati[gaṇda]-[bhai]rava-śrîmad râja
17 bhûshaṇa mahârâja-**Someśvaradeva**(vô) sva(śva)r-ggatô tasyâm putrasya
âsâm utp[ṇaḥ]
18 samasta râjâvali-vi[râ]jyaṁâ[na] śrîmad-viṁa-**Kanharadevasya** kalyâṇa-vijaya râ-
19 jyê **Saka-nṛipa-kal atîte dasa sata-traya**t[ri]**mś-âdhiko**[3] **Khara-saṁvatsare**
Kârttî-
20 **ka-paurṇṇamâsyâṁ vuddha**(**budha**)**-vâ[re]** saṁsâra saṁudr-ô[t*]târaṇa-tarâṁdâya
jñ[â*]na ratna-karaṁdu-
21 ya svargg-ârggal-ôdghâṭana-kavâya śrîma[n N]ârâyaṇa dêvâya śrîmad-**Gunda**
mahâd[ê]vyâ
22 sakalaṁ=a[ṇ]ityaṁ=adhruvaṁ=asâ(śâ)śvataṁ dṛishṭvâ svargg-ârggal-ôdghâṭan
ârthê **Nârâyaṇapurô**
23 nâma grâmô nâmâ-dôsiya-jan-[â]kîrṇṇas chaṁdr-ârkka-sthity-uddhi-kâlaṁ yâva
24 pradattaḥ | tathâ śrî-Lôkêśvaradêvâya **Kharjuriva**(**ba**)**mdha**-saṁpasthâ bhûmi
pradattâ
25 Śrîmat pregadâ Âdityaṁayenna[4] bhattaṁâyaka Prôṇṭiyô[5] karaṇa
[6]**[Ku]driyama-**
26 Viraṁa nâyaka Sômaṁa nâyaka Râmaṁ ikâsaṁa nâyaka M[â]rnya bhaṁḍâri
27 Aitaṁa sâdhu Vakômaraya || Êtêsâṁ bhu[ṁiḥ] ukaraṁa pradattâ || [Sa]
maṁa-śrêshthi[7]

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[1] Expressed by a symbol.
[2] Perhaps *daṇḍa-*.
[3] Read *Saka nṛipa kâl-âtîtê dasa śata trayastri*
[4] Perhaps *Âdityamayenna-* [illegible] *tîrthagô*
[5] Perhaps *Kattiyamaviraṁa*
[6] Perhaps *Kâgaramellî*

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28 Chhâ[drû] vâmaṇa[1] śrêshṭhi Ghughi Śrîdhara sâdhu Nânû kôsa[ja] Pâlâ[su]
Pâdmâsi-
29 nivirâ mâlî Gôi[m]dapratra[2] tail[i]ka [Ja]sadhavala vâvû(bâbû) Milâpi
nâvêjânam[du]
30 pâlâ[ghi]kâ sa[mri]dârana Dhavala m[â]niyâ[sthi] śrî-V[â]sadêva êtair=[griha-ve]-
31 taka-r[û]pêna śrîman-Nârayana-dêva-pâdêshu sadâ sth[â]tavyam kaiam cha
dâtavyam
32 śri(î)mat-pamdita-**Purushôttamâya** gi âma-nilaya-nâda sai vva-vâ(bâ)dhâ parihâi ena
ch mdr-â-
33 rka-kâlaṁ pradatta || Svadattâm paradattâm vâ yô hai êd(rêta)=vasumdharâ[m]
[1*] sa vishṭhâyam kri-
34 mî(mir) [bhû]tvâ kulaja[h] saha sidati | Tadâgânâm sahaśrê(sri)na as(aś)-
vamêdha-sata(śatê)-
35 na cha [1*] gô(ga)vâm kôti-pradânêna bhûmi-harttâ na su(su)dhyati ||
Mangala mahâ śrî
36 (*a*) Sûtradhâra Raṇavîrâya bhûmi pradattâ
37 (*a*) akarêna
36 (*b*) Adhikâri Chhâdrûkasya bhûmi akarêna
37 (*b*) dattâ || Brahmau[jhâ]kasya bhûmi dattâ sâsa(sâsa)-
38 (*b*) nam akarêṇa Ma[ha]ṇḍaka-
39 (*b*) sya tathâ [Kanharasâi]
40 (*b*) Nâgak[u]la[mdhva]ra ê-
41 (*b*) têshâm bhûmi aka-
42 (*b*) rêṇa dattâ pri(pri)thunâ
39 (*c*) Bhattâra-
40 (*c*) ka Bhâva-
41 (*c*) [dê]vâya
42 (*c*) bhûmi akarêna datâ
43 (*d*) Svasti śrî-**Dhârana**-mahâdêvi-[varyyâ] sarvva vâ(bâ)[dhâ]-parihâi ena aka[rê]-
44 (*d*) ṇa bhûmi dattâ dêva śrî-Nârâyanasy=âi thê Mahanaka Dêvadâsa
45 (*d*) [Jaggati] || Sâdhu Humisutta dê[dunaṇitâ ?] Lakhmana Chaudharî
46 (*d*) [śrî]-**Dhâraṇa-mahâdê** bhûmi [dataru ara srî dê sâsana dattâ[3]]
bhûmi dattâ | akarêṇa

TRANSLATION

(Lines 1—6). Hail The *paṭṭa-mahâdêvî* of the *Mahârâja* **Dhârâvarshadêva**, who was born of the Nâgavaṁśa, resplendent with the mass of rays of thousand hood-jewels, who was the lord of **Bhôgâvati**, the best of towns, whose crest was a tiger with a calf, who was of the Kâśyapa *gôtra*, who had made his shout of victory (universally) known, who had acquired the whole earth, the *Paramêśvara*, *Paramabhaṭṭâraka*, who was like a bee rendered yellow by the collection of pollen of the lotus feet of Mahêśvara, who was a Hariśchandra in truthfulness, who was an adamantine cage (of safe refuge) to those who sought his protection, a glorious ornament among kings,

(Ll 7—11) (she who was) the only mother of the world, called the turbaned queen consort (chief consort); whose head was wholly sanctified by being washed in the water of the Ganges, who was (as it were) half the body of **Dhârâvarsha** (just as Pârvatî is half the body

[1] Perhaps *Chhâdâ brâhmana*.
[2] Probably *Gôvindapûtra* [or *Gôvindaputra* —S K]
[3] This perhaps stands for *dattâ akarêna śrî śâsana dêvyâ dattâ*

of) Maheśvarā, a noble lady of royal birth, resplendent (like) Pârvatî, beautiful (like) the Ganges, who was exceedingly devoted to her husband, a lovely Arundhatî, a Sarasvatî of goodness; an amulet for those who sought her protection, a magical gem to her relatives, a new Sâvitrî of good breeding, capable of liberal support like the earth (was) Gunda-mahâdêvi

(Ll 12—17) After the *Mahârâja* Sômêśvaradêva, who was known as her son, who was born of the Nâgavamśa, resplendent with the mass of rays of thousand hood jewels, who was the lord of Bhôgâvatî, the best of towns, whose crest was a tiger with a calf, who was of the Kâśyapa *gôtra*, who had made his shout of victory universally known; who had acquired the whole earth, the *Paramêśvara, Paramabhaṭṭâraka* who was like a bee rendered yellow by the collection of pollen of the lotus feet of Maheśvarā, who was a Harischandra in truthfulness, who was an adamantine cage (of safe refuge) to those who sought his protection, who was terrible to the refractory (*or*, rivals), a glorious ornament amongst kings,

(Ll 17—24) had gone to heaven, in the auspicious and victorious reign of his son, and her grandson, the illustrious hero Kanharadêva, resplendent in the row of all kings, when (the year) ten hundred increased by thirty-three of the era of the Śaka king had expired, in the Khara *saṁvatsara*, on the day of full moon of Kârttika, on a Wednesday, the village of Nârâyanapura, full of people come from various countries, was given by the illustrious Gunda-mahâdêvî for so long as the moon, the sun, the earth, and the ocean endure, to the glorious god Nârâyaṇa, who is a ferry for crossing the ocean of transmigration, who is a basket (full) of the gems of knowledge, who opens the bolt of heaven's (door), seeing that everything is transient, unsteady and inconstant, in order to open the bolt of heaven's (door). Likewise the land near the Kharjurabandha-tank was given to the glorious god Lôkêśvara

(Ll 25—34) The illustrious minister Âdityarâma Penna, the *bhaṭṭanâyaka* Prôṇṭyô, the *karaṇa* Kudriyama Viramâ[1], the *niyaka* Sômana, the *nâyaka* Râmanâkâsana, the *nâyaka* Mârayâ, the *bhaṇḍâri* Aitana, the *sâdhu* Vakômarya The land of these was given revenue free The *śrêshṭhin* Samara, the *brâhmaṇa* Chhâdrû, the *śrêshṭhin* Ghughi, the *sâdhu* Śrî dhara, the *kośaṭâ* (cocoon producer) Nânû, the *mâlî* Pâlâsu Padmâsiṇivirâ, the oilman Gôvinda pâtra, the *bâbû* Jasadhavala, Milâpi . . . . . the glorious Vâsudêva. these should always remain at the feet of the glorious Nârâyaṇa as *gṛihaveṭakas*, and the tribute should be paid to the illustrious *paṇḍit* Purushôttama The land has been given free from all obstructions incumbent on the village, the *nilaya*, and the *nâḍa*, for so long a time as moon and sun endure (Here follow two imprecatory verses)

(L. 35). (Let) great happiness (attend). Hail.

(Ll. 36[a]—37[a]). Land is given to the *sûtradhâra* Ranavîra, free from taxes.

(Ll 36[b]—42[a]). The land of the *adhikârin* Chhâdrûka is given, free from taxes. (Also) that of Brahmâṇjhâka as a grant, free from taxes The land of Mahaṇḍaka, Kanharasâi, and Nâgakulaṁdhvara is given, free from taxes.

(Ll. 39[c]—42[c]). To *bhaṭṭâraka* Bhâvadêva land is given free from taxes.

(Ll 43[d]—46[d]) Hail The illustrious Dhâraṇa-Mahâdêvî gave land for the sake of the god, the illustrious Nârâyaṇa free from all obstructions, and free from taxes. (Witnesses are) Mahaṇaka, Dêvadâsa, Jaggaṭi, the *sâdhu* Himasutta . . . . , Lakhmaṇa, Chaâdhari, The land was given by the illustrious Dhâraṇa-Mahâdêvî free from taxes. The land was given by the queen consort free from taxes.

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[1] We should perhaps read *karaṇa-kuṭṭiyama Virama*, Virama, the writer of the *kuṭṭam*. Compare Baden-Powell, *Indian Village Community*, p 167.

No 50.—TIMMAPURAM PLATES OF VISHNUVARDHANA I VISHAMASIDDHI

By Professor E Hultzsch, Ph D , Halle (Saale)

This short inscription is on **three copper-plates** which were "discovered in the ground in October 1907 by one Sukuru Ramasvami while digging a hole in his vacant house site in the village of **Timmapuram** in the Sarvasiddhi tâluka," and were sent by the Collector of the Vizagapatam district to Rai Bahadur Venkayya, who describes them as follows —

"The plates measure 2⅛ by 7⅞ inches and are strung on an oval ring, the diameters of which are 2⅞ and 3 inches The ends of the ring are secured in the base of a nearly circular **seal** which measures between 1⅜ and 1½ inches in diameter In the centre of this seal is the legend [श्रीवि]ष्णुसिद्धि in the same alphabet in which the plates themselves are engraved The third plate of the inscription is blank, and the grant itself ends in line 2 of the second side of the second plate"

The **alphabet** and **orthography** do not call for any special remarks The final *t* occurs in line 1,[1] the *upadhmânîya* in l. 5, and the Dravidian letter *ḷa* in l 11 The **language** is Sanskrit prose. The panegyrical portion (ll. 1—11) is comparatively correct—probably because it was copied from a form preserved at the royal secretariat The grant portion, however, must have been drafted by a person who knew very little Sanskrit It contains a Prâkṛit word *chattâlîsa* (l 12) = Sanskrit *chatvârimśat*, and several grave grammatical blunders which I have corrected in the footnotes.

The inscription records a grant by **Vishṇuvardhana-Mahârâja** surnamed **Vishamasiddhi**,[2] who was the younger brother of **Satyâśraya-Vallabha-Mahârâja**, the son of **Kirtivarman**, the grandson of **Raṇavikrama**, and the great-grandson of **Raṇarâga** of the **Cha[lu]kya** family This short pedigree establishes the identity of the donor of this grant with **Vishnuvardhana I. Vishamasiddhi**, the founder of the eastern branch of the Chalukya dynasty That he was the younger brother of Satyâśraya, *i e* the Western Chalukya king **Pulakêśin II**, and the son of **Kirtivarman (I)**, is stated in many Eastern Chalukya inscriptions, and his grandfather Ranavikrama, *i e* **Pulakêśin I.**, is mentioned also in his Sâtârâ plates[3] The reference to his great-grandfather **Raṇarâga** is of some interest, because this name is known only from a few records of the Western Chalukyas

Both Vishṇuvardhana I. and his elder brother receive the title *Mahârâja*, but the second is stated to have 'subdued the circle of the whole earth' (l 5 f), while the former claims only to have 'humbled the circle of all the vassals' (l. 6 f) This distinction implies that, at the time of this grant, Vishṇuvardhana I. was still a dependant of his elder brother, the Western Chalukya king Pulakêśin II He professed to be a worshipper of Bhagavat (l 10), *i e*. Vishṇu, and resided at **Pishṭapura** (l 1), the modern **Pithâpuram** in the Gôdâvarî district In the Aihole inscription[4] the capture of this fortress is ascribed to his elder brother and sovereign Pulakêśin II.

The grant portion differs from that of other records in two respects It lacks at the end the usual imprecations and other particulars, and the donees are not mentioned by name, but simply stated to have been forty Brâhmaṇas of the Chhandôga school The object of the grant was some land at **Kumûlûra**—a village which I am unable to identify—in the Palaki-vishaya.

[1] See note 6 on p 318

[2] This surname occurs both in line 8 and on the seal of the present grant It forms also the legend of certain copper coins discovered in the Vizagapatam district, see *Ind Ant* Vol XXV p. 322 f

[3] *Ind Ant* Vol XIX p 309.

[4] Above, Vol. VI p 11, verse 27.

The same district seems to be referred to in the Chipurupallo plates of Vishnuvardhana I, where the name has been read doubtfully as 'Puki-vishaya,'[1] but, if the facsimile[2] can be trusted, the engraver has written in reality *Pḷaki-vishaye*, which may be meant for *Paḷaki-vishaye*

TEXT.[3]

First Plate

स्वस्ति[4] ॥

1 [5]श्रीमत्पिष्टपुरवासकात्[6] स्वभुजविजितदनुतनयम(ा)ह्रासेनेन म(ा)ह्रा-
2 सेनेनाभिवर्द्धितानाम्नि[7]भुवनमातृभिर्म्मातृभिरभिरक्षितानां[8] मानव्यस[गो]-
3 त्राणां [ह्रा]रितिपुत्राणां [9]चक्यानामन्वयसुखमयितुमसलादनु[भू]-
4 [10]तरणरागस्य रणरागस्य [11]नसासङ्गविक्रमस्य रणविक्रमस्य पौ[त्रो]
5 विपुलकीर्त्तेः कीर्त्तिवर्म्मण ✕ प्रियसुतः प्रतिज्ञयव्रिज्ञतसकलमहीम-[12]
6 ण्डलस्य सत्य[ा*]श्रयवल्लभमहाराजस्य प्रियानुजः खासिधार[ा]नामित[स]-

Second Plate, First Side.

7 मस्तसामन्तमण्डलः स्वरूपगुणयौवनश्रीया[13] दूरमतिश[यित]-
8 मकरध्वजः स्खलज्जात्यादिदुर्गर्वविषमेष्वपि लब्धसिद्धित्वाद्विषमसिद्धिर[स्थि]-
9 जन(:)[नि]त्यप्रस्तुतकामधेनुः लोकातिशयविक्रमतया नरलोक[वि]-
10 [क्र]म[:][13] परमभागवतः परममाहेश्वरो मातापितृपादानुध्या[ा*]तः श्रीविष्णु-
वर्द्ध[न]-
11 म(ा)हाराजः (॥) पञ्चविषये (।[14]) कुमूलूरनामग्रामे पूर्वदिग्भे[15] क्षेत्रे च-
12 [त्वा]रि सहस्रनिव[र्त्त]नानि[16] क्षेदं कृत्वा (।) [पोटुलूरु]व[ा*]स्तव्याय(ा)[17]
चत्त[ा]लीस

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[1] *Ind. Ant* Vol XX. p 16, text line 18.

[2] Dr. Burnell's *South Ind Pal.*, 2nd ed., Plate xxvii.

[3] From two sets of ink-impressions received from Rai Bahadur Venkayya

[4] This word is entered on the left margin of plate i. opposite the beginning of line 4. The sign of punctuation after it runs into the following *akshara* स्व ; it resembles in shape the symbol called in Tamil *Pillaiyār-suḻi*

[5] The श् of श्री° is obliterated.

[6] The final त् of °वासकात् is entered at the top of the next *akshara* स्व Another final त् is entered at the top of the र of the preceding word °पुर°; perhaps the writer wanted us to read °पुरात्.

[7] The three *akshara*s र्म्मातृभि are engraved over रभिर, which was evidently done because they had been originally omitted through an oversight of the engraver.

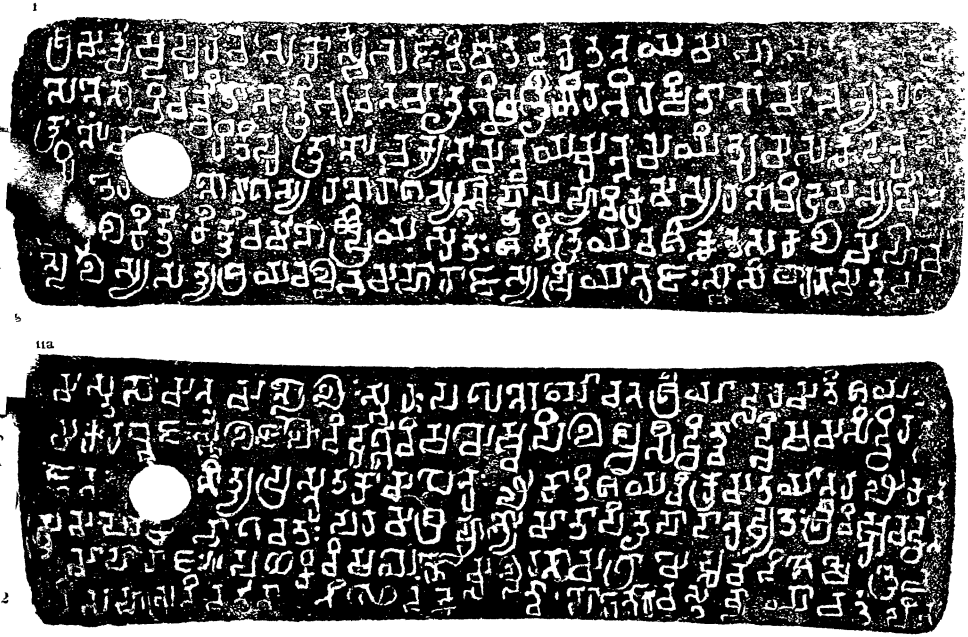
[8] Read चक्षुका°. [9] See note 4 above

[10] The त is engraved over ता; compare note 7 above [11] Read °वर्म्मणो°. [12] Read °श्रिया.

[13] The अ seems to be engraved over a म; compare notes 7 and 10 above. Instead of °विक्रम: I suspect °विक्रमः to be intended by the scribe.

[14] This mark of punctuation runs into the next *akshara* कु [15] Read °दिग्भि. [16] Read निवर्त्तनसहस्राणि.

[17] Read °वास्तव्येभ्यश्चत्वारिंशते ब्राह्मणेभ्यो नानागोत्रेभ्यश्छन्दोगसब्रह्मचारिभ्यो यजनियमपरेभ्यः षट्कर्म्मनिरतेभ्यो वेदपारगेभ्यो दत्तवान् ॥



E Hultzsch

Full Size

Collotype by Gebr Pfeffner

From ink-impressions supplied by Rai Bahadur V Venkayya

Second Plate, Second Side.

13 ब्राह्मणः नानागत्र छन्दोगसब्रह्मचारिणे यमनियमपारगाय षट्[क्षी]-
14 निरताय(र्) वेदपारगाय दत्तः [॥*]

TRANSLATION.

Hail![1] (Line 1) From (*his*) residence in the prosperous **Pishtapura**,—the great-grandson[2] of **Ranarâga**, who repeatedly indulged in the passion of fighting in order to elevate the family of the **Cha[lu]kyas**, who were Hârîtiputras, who belonged to the *gôtra* of the Mânavyas, who were protected by the Mâtris, the mothers of the three worlds, (*and*) who were rendered prosperous by Mahâsêna,[3] who by his own arm had defeated the great army of the sons of Danu,[3]

(L 4)—the grandson of **Ranavikrama**, whose valour was insuperable, the dear son of **Kirtivarman**, whose renown was extensive, (*and*) the dear younger brother of **Satya[śâ]śraya-Vallabha-Mahârâja**, who had subdued the circle of the whole earth by the triad of (*regal*) powers,

(L 6)—the devout worshipper of Bhagavat, the very pious one, who meditated at the feet of (*his*) mother and father,—**Śrî-Vishnuvardhana-Mahârâja**, who by the edge of his own sword humbled the circle of all the vassals, who by the splendour of his own beauty, virtues and youthfulness far surpassed Cupid,[4] who (*was surnamed*) **Vishamasiddhi because he had** obtained success (*siddhi*) in impassable straits (*vishama*) on land, on sea, *etc*, who was a cow of plenty (*kâmadhênu*) constantly yielding milk to supplicants, (*and*) who was the [Tri]vikrama (Vishnu) of the world of men because his valour surpassed (*that of all*) mankind,

(L 11)—has granted four thousand *nivartanas*[5] in the fields on the eastern side of the village named **Kumûlûra** in the **Palâki** district (*vishaya*), having portioned (*them*) off, to forty Brâhmaṇas of various *gôtras*, residing in [**Poṭunûnka**], belonging to the school of the Chhandôgas observing the greater and smaller rules, engaged in the six duties, (*and*) familiar with the Vêda.

No. 51 — SARNATH INSCRIPTION OF KUMARADEVI

BY STEN KONOW

The slab on which the inscription published below is incised was found during the excavations carried on by Mr. Marshall and myself in Sârnâth, in March 1908. It was dug out to the north of the Dhamêkh *stûpa*, to the south of the raised mound running east and west over the remnants of the old monasteries of the Gupta period. The writing covers almost the whole of the surface of the stone, *viz.* $21'' \times 15\frac{1}{2}''$, and it is in a perfect state of preservation. The average size of the letters is $\frac{1}{2}''$.

The characters are Nâgarî, of a very ornamental type, and the engraving has been done with considerable skill. Of individual letters, the form of the cerebral *ṭa* in *-bhaṭaḥ* and *kâṇḍapaṭakaḥ* in line 8 is worthy of notice. There are comparatively few orthographical peculiarities. *V* is used for *b* throughout, and *na* is used instead of the *anusvâra* in *sudhânśôś-*, line 11. There are some few miswritings such as *harmmâ-* for *dharmmâ-*, l. 6; *prakshâtô* for *prakhyâtô*, l. 8, *vishmayakarô* for *vismaya-* and *=ashmâdṛiśaiḥ* for *=asmâdṛiśaiḥ*, l. 13; *=nênrâbhirâma-* for *-nêtr-*, l. 15, *nri-* for *tri-*, l. 22; *mahîbhujaḥ* for *mahîbhujaḥ*, l. 19, etc. The forms Kumaradêvî,

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[1] For other instances in which *naptṛi* has this meaning, see above, Vol IV. p. 329 and note 2.

[2] *I.e.* the god of war.

[3] *I.e.* the Dânavas or demons.

[4] Literally, 'the bearer of the *makara*-banner.'

[5] This would give 100 *nivartanas* for each of the 40 donees.

ll 11 and 22, and *vihārā* in ll. 23 and 26, on the other hand, are vouched for by the metre *Kumara* instead of *kumāra* is common in Mahārāshṭrī Prākrit, and a form *Kumaravāla* for the usual *Kumārapāla* occurs in Hēmachandra's *Deśīnāmamālā*, I. 104, 88[1] And *vihara* instead of *vihāra* is justified by Pāṇini VI, 3 122

The language is Sanskrit, and, with the exception of the invocation to *Vasudhārā* in l 1, the whole of the inscription is in verse There are altogether twenty six verses Of these thirteen (Nos. 3, 5, 6, 7, 11, 12, 13, 17, 18, 19, 21, 23 and 24) are in the Śārdūlavikrīḍita, five (Nos 1, 10, 14, 15 and 20) in the Mālinī, four (Nos 4, 16, 22 and 25) in the Vasantatilakā, three (Nos 8, 9 and 26) in the Anushṭubh, and one (No 2) in the Stragdharā metre

The object of the inscription is to record the construction of a *vihara* by **Kumaradēvī**, one of the queens of **Gōvindachandra** of Kanauj The wording of verses 21 23, in which her gift is mentioned, is not quite clear We are first told, in verse 21, that a *vihāra* was constructed, which apparently contained an image of the goddess Vasudhārā The following verses are not quite clear. Rai Bahadur V Venkayya has suggested the following explanation, which I think is a very plausible one Jaubuki drew up a copper plate, in which she represented to Kumaradēvī that the Dharmachakra-Jina originally set up by Dharmāśoka required to be repaired or set up again This copper-plate must have contained information about the original setting up of the Dharmachakra Jina and further details about its maintenance and repairs Kumaradēvī, who was apparently a stranger to the country round Benares, accepted her representation and raised her to the rank of "the foremost of *pattalikas*"[2] Moreover, she restored the Jina or set up a new one and placed it in the *vihara* built for Vasudhārā, or in another one constructed for the purpose, and the wish is expressed that, after having been placed there, he may remain there for ever. It seems necessary to infer that the *Śrīdharmachakra Jina*, which is said to have existed in Dharmāśoka's time, was an image of the Buddha, and that the *vihāra* built by the orders of Queen Kumaradēvī for him, was a shrine, a *gandhakuṭī*. It is difficult to explain the wish that he, *i e* the image, may reside there for ever, under any other supposition.

The inscription can be divided into four parts After an invocation of Vasudhārā (v 1) and the moon (v. 2) vv. 3-5 give some information about some rulers or generals of **Pṭhī** or **Pithikā**. We learn that, in the lunar race, there arose a chief called **Vallabharāja**, the lord of broad Pithikā (v 3) The following verse introduces the lord of Pṭhī **Devarakshita**, without saying anything about his relationship to Vallabharaja. He is described as the full moon of the lotus of the **Chhikkōra-*vaṃsa***, and we are told that he even surpassed **Gajapati** in splendour. Dēvarakshita is again referred to as the lord of Pṭhī in the second part of the inscription, and it therefore seems necessary to interpret vv 5-6, which apparently refer to a son of his (*tasmād-ūsa*, etc.) as an explanation of his relationship to Vallabharaja, who would then be his father.

The second part of the inscription, vv 7-13, contains the information that Dēvarakshita was defeated by **Mahaṇa**, the maternal uncle of the Gauḍa king, who thus firmly established the throne of **Rāmapāla**, and subsequently bestowed his daughter **Śaṅkaradēvī** on the Pṭhī lord. Their daughter was **Kumaradēvī**, in whose praise the present inscription was written.

The third part, vv. 14-20, then contains the genealogy of the **Gahaḍavāla** family, to which Kumaradēvī's husband **Gōvindachandra** belonged It agrees with the list given in most inscriptions of this latter king, but does not carry us further back than to his grandfather. We are first introduced to **Chandra**, the Chandradēva of Govindachandra's inscriptions His son

[1] See Pischel, *Grammatik der Prakrit-Sprachen* § 81

[2] *Pattalikā* is the feminine form of *pattalaka*, which occurs in the Buguda plates of Mādhavavarman, above Vol III, p 44, l. 33, in connexion with *vaiṇḍēika*.

was Madanachandra, elsewhere known as Madanapâla, who again was the father of Gôvindachandra He is said to have saved Benares from the wicked Turushka soldier

The fourth part of the inscription (verses 21-23) specifies the *gifts* of Kumaradêvî, and her praise is sung in verse 24 Verses 25-26 then inform us that the inscription, which is here called a *praśasti*, was composed by the poet *śrî* Kunda, and engraved by Vâmana

Gôvindachandra is the well-known king of Kanauj, whose inscriptions are dated between A D. 1114 and 1154 Our inscription teaches us that he guarded Benares against the Turushkas, *i e* the Muhammadans We do not know of any Muhammadan expedition against Benares in Gôvindachandra's time In A.D. 1033 a Muhammadan army under Ahmad Nialtigin arrived at the town, but only stayed there for a day, [1] and there is no indication of a permanent settlement We know, on the other hand, that Muhammadan settlers remained in the country about the Jamna from the days of Mahmud and down to the end of the 12th century [2] It seems probable that Gôvindachandra took some action against such settlers, and the term *turushkadanda*, which occurs in many of his and his predecessors' inscriptions, gives us a hint as to the nature of this action The word *turushkadanda* has been variously translated as "tax on aromatic reeds" and "Muhammadan amercements" [3] The information furnished by our inscription seems to show that it was in reality a tax on Muhammadans, the exact nature of which cannot, however, be determined.

Our inscription introduces us to a new queen of Gôvindachandra, Kumaradêvî, the granddaughter of Mahaṇa. Three other queens are already known from inscriptions, *viz* Nayanakêlidêvî,[4] Gôsaladêvî[5] and Dâlhaṇadêvî [6] While Gôvindachandra was himself an orthodox Hindû, his fourth wife Kumaradêvî was a Buddhist According to information kindly supplied by Mahâmahôpâdhyâya Hara Prasâd Śâstrî, the king had still another Buddhist wife Vâsantadêvî, who is mentioned in the colophon of a manuscript of the *Aṣṭasâhasrikâ* in the Nepal Darbar Library (No 381 of the third collection) The colophon runs *-śrî-srî-Kâyakubj-âdhipaty-asyapatr gajapati-narapati-râjya-trayâdhipati-śrîmad-Gôvindachandradêvasya pratâpavaśatah râjñî-śrîpravara-Mahâlyiina-yâyinyâh paramôpâsikâ-râjñî-Vâsantadêvyâ dêyadharmmô=yam*
It is possible that Vâsantadêvî and Kumaradêvî are one and the same person, one of the meanings of *vâsanta* being "youth" =*kumâra*. It is, however, more probable that they are two different persons.

Some information about Mahaṇa, the father of Kumaradêvî's mother, and about the lord of Pithî, her father, can be gleaned from Sandhyâkara Nandî's *Râmachanita*, which work has been brought to light by Mahâmahôpâdhyâya Hara Prasâd Śâstrî [7] We are there told that Mahana was the maternal uncle of the Gauḍa king Râmapâla. Vigrahapâla, the father of Râmapâla, made a successful war against the Chêdi king Karna of Dâhâla, of whom we possess an inscription dated Kalachuri Samvat 493=A D 1042.[8] Karna's reign probably extended over a long period [9] We cannot, therefore, determine when the war against Vigrahapâla took place. We have an inscription of the time of Vigrahapâla's grandfather Mahîpala, dated A.D. 1026,[10] and Mahîpâla's son Nayapâla reigned at least 15 years [11] Vigrahapâla's accession cannot, therefore, be placed earlier than A.D 1041 His son Râmapâla, who was preceded on the throne by two brothers Mahîpâla II and Śûrapâla, was a contemporary of

[1] See H M Elliot, *The History of India as told by its own Historians*, Vol. II 1869, pp 112 and ff
[2] *Ibid*, pp 250 and ff.
[3] See Führer, *Journal Bengal Society*, Vol. LVI. Pt I p. 113
[4] Above, Vol IV p. 108.
[5] Kielhorn, *Northern List*, Nos. 127 and 131.
[6] See Führer, loc cit. p 115, l 19.
[7] *Proceedings of the Asiatic Society of Bengal*, 1900, pp 70 and ff
[8] Kielhorn, *Northern List*, No 407
[9] See Kielhorn, above, Vol. II pp 302 and ff
[10] Kielhorn, *Northern List*, No. 59
[11] *Ibid*, No 642.

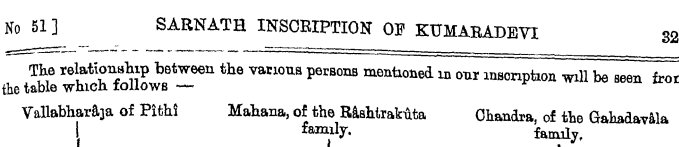
Śaṅkaradêvî, the mother of Gôvindachandra's queen Kumaradêvî. It therefore seems probable that Vigrahapâla's accession should be placed about A D 1050, and Râmapâla's reign in the last part of the eleventh century Mahana, Śaṅkaradêvî's father, would then be a contemporary of both of them The *Râmacharita*, which calls him Mathana or Mahana, states that he was a Râshṭrakûta, and the maternal uncle of Râmapâla It therefore becomes probable that Vigrahapâla married a Râshṭrakûta princess in addition to the daughter of the Chêdi king Karna who was, according to the *Râmacharita*, given to him after the war alluded to above Mahana was Ramâpala's right hand, and was of great assistance in the war against Bhîma Among the feudatories of the Pâla king in that war, the *Râmacharita* mentions Viraguna, the *râja* of Pithî who is described as the lord of the south Dêvarakshita of Pithî is also mentioned, but not as a feudatory He must be identical with the Dêvarakshita of our inscription, and it becomes probable that the Pithî ruler Viraguna had originally stood on Râmapâla's side, while Dêvarakshita later on rose against him. He hailed from Pîthî or Pîthikâ, which according to the *Râmacharita* was situated in the south Now *pîṭhi* or *pîṭhikâ* is synonymous with *pîṭha*, and it is therefore possible that Pîthî is identical with Pithâpuram.[1] We know that a branch of the Eastern Chalukyas reigned in Pithâpuram in the second half of the twelfth century, and that the town had already been conquered by Pulikêśin II. No historical information is forthcoming about the earlier Chalukya princes of the Pithâpuram branch. The real history of the family only seems to begin with Vijayâditya III, whose coronation took place A D. 1158.[2] It should also be noted that the genealogy given in the Pithâpuram inscriptions hardly can be correct Mr Sewell has drawn my attention to the fact that only four generations are enumerated between Bêta, who reigned in A D 925, and Vijayâditya III., who was crowned in A D 1158.

Before this branch became established in Piṭhâpuram, the place was one of the strongholds of the Vêṅgî province of the Eastern Chalukyas. In the last part of the 11th century, the reigning king was Kulôttuṅga Chôḍadêva, who first was ruler in Vêṅgî but who in A D 1070 was anointed to the Chôḍa kingdom Vêṅgî was then ruled by viceroys, first by his uncle Vijayâditya VII then by his sons Râjarâja (1077-78) and Vîra Chôḍa (from 1078) Mr Venkayya suggests that this latter viceroy may be identical with the Viraguṇa of the *Râmapâlacharita*. Dêvarakshita was then probably a general under the viceroy of Vêṅgî. He is said to have surpassed even the glory of Gajapati. As this epithet is used by some of the Eastern Gaṅgas, it is possible that it here refers to Anantavarman Chôḍagaṅga The *Kaliṅgattu Parani*[3] describes an expedition undertaken by Kulôttunga I. against this king, and Dêvarakshita may have played a rôle in it We do not know anything about the Chhikkôra family, to which Dêvarakshita belonged

The marriage of Dêvarakshita's daughter to king Gôvindachandra perhaps accounts for the relationship between the Chôḷas and the Gâhaḍavâlas commented on by Mr Venkayya in his Annual Report for 1907-08, para. 58 and ff. An incomplete Gâhaḍavâla inscription has recently been found immediately after a record of Kulôttuṅgadêva of A.D. 1110-11, in Gaṅgaikoṇḍa chôlapuram, which it is tempting to bring into connexion with Gôvindachandra's marriage. Mr Venkayya carries the acquaintance of the Gâhaḍavâlas with the Chôḷa kings farther back to the expedition of Râjêndra Chôḷa towards the kings on the banks of the Ganges, mentioned in the Tiruvâlaṅgâḍu plates, and it seems very probable that this expedition led to the establishment of friendly relations with the north. Among the princes conquered by Râjêndra Chôḷa was Dharmapâla of Daṇḍabhukti, and the lord of Daṇḍabhukti figures amongst the feudatory kings who, according to the *Râmapâlacharita*, assisted Râmapâla in his war against Bhîma.

[1] Compare the forms Piṭhapura and Pithâpuri, above, Vol IV p 27, 357. Note 4.
[2] See Hultzsch, above, Vol IV. p. 223.
[3] *Ind Ant* Vol XIX. p. 329 ff.

The relationship between the various persons mentioned in our inscription will be seen from the table which follows —



According to verse 25, the inscription was composed by Kunda, who describes himself as a lion to the *tîrthika*-elephants, a Rôhana mountain, full of the splendid gems of poetical composition, a poet in eight *bhâshâs*, and an intimate friend of the king of Vanga. He is not elsewhere known His name does not occur in the *Sadukti-karnâmrita*,[1] nor, so far as I know, in any other anthology The engraver was the *śilpin* Vâmana

TEXT.

1 श्रीं[2] नमो भगवत्यै आर्यवसुधारायै ॥ [3]समवतु वसुधारा धर्मपीयूषधारा-
प्रशमितवसुविश्रोद्दामदुःखोरुधारा । धनकनकसमृद्धिं भूर्भुवः स्वः[4] किरन्ती तद्-

2 खिलजनदैन्याज्याजयन्ती जगन्ति ॥ [१*] [5]नेत्रैरुत्किञ्चितानां चरणसुपनयन्ना-
रुचन्द्रोपलानामानम्रस्थित्यभिभिन्दन् सह कुमुदवनीमुद्रया मानिनीनाम् ।
दग्धन्दग्धेश्वरेणा[मृ]-

3 तनिष्कारकरैर्जीवयन् कामदेवं कान्तोयं कौसुदीनां स जयति जगदालोकदीप्र-
प्रदीपः ॥ [२*] [6]वंशे तस्य नमस्यपौरुषजुषि प्रस्फारकीर्त्तित्विषि द्राक्
शौचेन सु[राप]-

4 गामदसुषि प्रत्यर्थिलक्ष्मीरुषि । वीरो वङ्गभराजनामविदितो मान्यः स
भूमीभुजां जेतासीत्पृथुपीठिकापतिरतिप्रौढप्रतापोदयः ॥ [३*] [7]क्ष्मिक्षोरवंशकु-
मुदोदयपूर्ण-

5 चन्द्रः श्रीदेवरक्षित इति प्रथितः पृथिव्याम् । पीठीपतिर्गजपतेरपि राज्य-
लक्ष्मीं लक्ष्म्या जिगाय जगदेकमनोहरश्रीः ॥ [४*] [8]तस्मादास पयोनि-
धेरिव विधु-

6 र्वाक्पण्यलक्ष्मीविधुर्नेत्रानन्दससुद्रवर्द्धनविधुः कीर्त्तिद्युतिश्रीविधुः । सौजन्यैकनिधिः
स्फुरद्गुणनिधिर्गांभीर्य्यवाराक्षिधिर्धर्म्मादैतनिधिः[9] स च[ण्डि]म-

7 निधिः प्रश्नैकविद्यानिधिः ॥ [५*] [10]दीनानामभिवाञ्छितैकफलदः प्रत्यच-
कल्पद्रुमो दृप्यद्वैरिगिरीन्द्रभेदनविधौ दुर्वारवज्रायः । कान्तान[ि*]मद-

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[1] Rajendra Lala Mitra's *Notices of Sanskrit Manuscripts*, Vol. III pp 134 and ff [2] Expressed by a symbol
[3] Metre: Mâlinî. [4] Read स्व . [5] Metre Śragdharâ.
[6] Metre: Śârdûlavikrîḍita. [7] Metre: Vasantatilakâ [8] Metre Śârdûlavikrîḍita
[9] Read धर्म्मादैत°. [10] Metre: Śârdûlavikrîḍita

8 नज्वरोपशमने सिद्धौषधीपल्लवो वाङ्मूर्यस्य बभूव भूतलभुजामन्तश्चमत्कारिणः
॥ [६*] [1]गौडेद्वैतभटः सकाव्यपटिकः चक्रैकचूडामणिः [2]प्रख्यातो

9 महणाङ्कपः क्षितिभुजाम्मान्योभवन्मातुलः । त(तं) जित्वा युधि देवरक्षि-
तमधात् श्रीरामपालस्य यो लक्ष्मीं निर्जितवैरिरोधनतया देदीप्यमानो-
दयाम् ॥ [७*] [3]कन्या महण-

10 देवस्य तस्य कन्येव भूभृतः । सा पीठोपतिना तेन तेनेवोढा स्वयम्भू(भु)वा
॥ [८*] [4]ख्याता शङ्करदेवीति तारेव करुणाशया । व्यजेष्ट कल्पवल्लीव(ण)
लता दानोद्यमेन या ॥ [९*] [5]म-

11 जनि कुमरदेवो हन्त देवोव ताभ्यां शरदमलसुधांशोरांशलेखेव रम्या ।
दुरितजलधिमध्यालोकसुत्तुंकामा स्वयमिह करुणार्त्ता तारिणीवावतीर्णा ॥
[१०*]

12 [6]यामेधाः प्रविधाय शिल्परचनाचातुर्य्यदर्प्पं व्याधाद्यङ्कक्षय जितस्तुवारकिरणो
क्षीणः स खस्थोभवत् । रात्रावुद्गममातनोति मलिनो जातः कलङ्को ततस्त-

13 स्याः सुद(मुन्द)रिमा स [7]विस्मयकरो वाच्यः [8]किमन्यादृशैः ॥ [११*] [9]चित्र-
श्चञ्चलदृक्कुरङ्गमवधूवन्ध्यस्फुरद्दाशुरान् विभ्राणा तनुसम्पदम्पविलसल्लाल्याभिकान्त-
श्रिया ।[10]

14 खेलल्लीरसमुद्रसान्द्रलहरीलावण्यलक्ष्मीसुखं भोगं शैलसुतामदस्य दधती सौभाग्य-
गर्वेण सा ॥ [१२*] [11]धर्माद्वैतमतिर्गुणाश्रितरतिः प्रारब्धपुण्याचिति-

15 र्दीनोदारधृतिर्मतङ्गजगतिर्नेत्रा(त्रा)भिरामाकृतिः । यास्तून्यस्तनतिजनोदितनुतिः
[12]कारुण्यकेलिस्थितिर्नित्यश्रीवसतिः कृताधविच्छितिः स्कायगुणाश्रय-

16 तिः ॥ [१३*] [13]जगति गरुडवाले चक्रव(वं)शे प्रसिद्धेजनि नरपतिचन्द्रश्चन्द्र(मा)-
नामा नरेन्द्रः । यदसहननृपाणामाननीवाप्यवाप्तैः(प्तैः) थितितरमिदमासीत्या-
सुन(नं) तू(नू)नमश्च ॥ [१४*] [14]नृ-

17 पतिमदनचन्द्रश्चक्रभूपालचूडामणिरजनि स तस्माद्विभवदेवातपत्र[म्*] । धरणि-
तलमनल्पप्रौढतेजो(जो)नलश्रीः श्रियमपि च मघोनः स्वश्रियाधो दधानः
॥ [१५*] [15]वाराण-

18 सीं भुवनरक्षणदक्ष एको [16]दुष्टान्तरुच्छसुभटादवितुं हरेश्च । उग्रो हरित्स
पुनरत्र बभूव तस्मान्नोविन्दचन्द्र इति प्रथिताभिधानः ॥ [१६*] [17]वख्याः
कामदुहां कथा-

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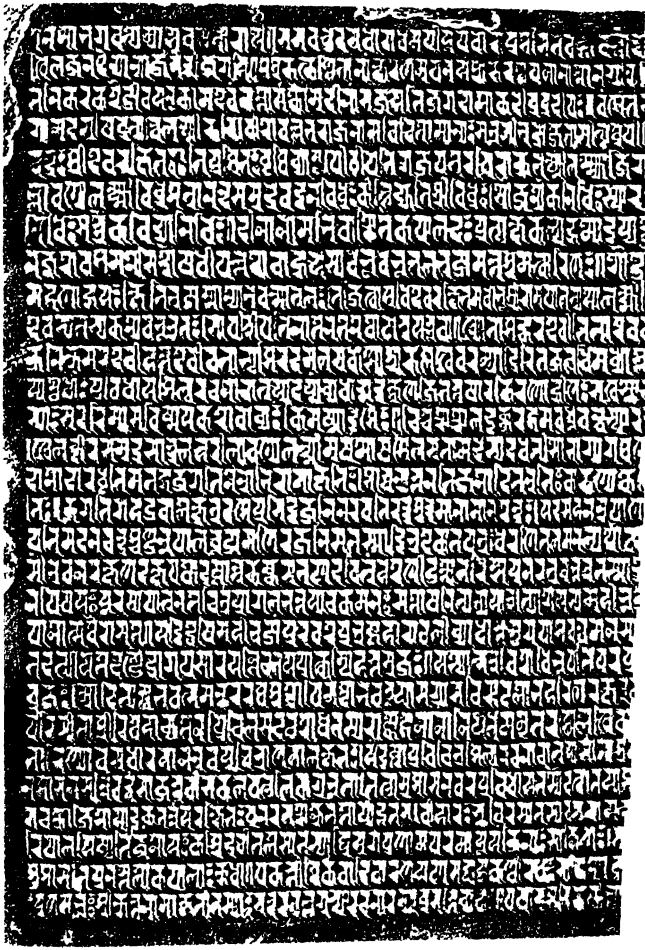
[1] Metre: Śārdūlavikrīḍita.
[2] Read प्रख्याती.
[3] Metre. Anushṭubh
[4] Metre: Anushṭubh.
[5] Metre: Mālinī.
[6] Metre: Śārdūlavikrīḍita.
[7] Read विस्मय°.
[8] Read °मन्याद्दशैः.
[9] Metre: Śārdūlavikrīḍita.
[10] The sign of interpunctuation has been engraved in the beginning of next line.
[11] Metre: Śārdūlavikrīḍita.
[12] Read °नतिर्नि°. °स्थितिर्नि°.
[13] Metre: Mālinī.
[14] Metre: Mālinī.
[15] Metre: Vasantatilakā.
[16] Read दुष्टादु°.
[17] Metre: Śārdūlavikrīḍita.



Sten Konow

Scale 5

19 नपि पय.पूरस्य [1]पातु न ते चित्रं प्रागलभन्त याचकमनःसन्तोषनित्यव्ययात् ।
त्यागैर्यस्य [2]महीभुजः प्रमुदिते तद्याचकानाञ्चये स्वच्छन्दाहितनित्यनिर्भरपय-

20 पानीत्सवैरासते ॥ [१७*] [3]यद्विद्वेषिमहीभुजां पुरवरे प्रभ्रष्टहारावली-
र्व्याधास्तन्मृगपाग्रवन्मनसा गच्छन्ति नैव भ्रमात् । व्याधाः सन्तु सुवर्णकुण्डलमहि-
भ्रान्त्या

21 तदत्यायतेर्दण्डैर्द्रागपसारयन्ति च भयप्रोत्क्षिप्तहस्तस्रजः ॥ [१८*] [4]यस्योत्सन्नवि-
रोधिभूपतिपुरप्रासादपृष्ठोपरि प्रत्यग्रस्फुरदुग्रशष्पकवलव्यालोलवाजि-

22 व्रजः । आदित्यस्त्रभवत्स मन्थररथस्तन्द्रोपि मन्दोभवत् घासग्रासविरूढलोभहरिण[5]
रुचन् पतन्तन्ततः ॥ [१९*] [6]अहह कुमरदेवी तेन रा[ज्ञा]ज्ञा प्रस्थिता नि-
(त्रि)जगति

23 परिगीता श्रीरिवेहाच्युतेन । प्रविलसदवरोधे तस्य राज्ञोङ्गनानां नियतममृत-
रश्मेर्लेखिका तारकास्तु ॥ [२०*][7] वीहारो नवखण्डमण्डलमहीहारः कृतोय-
न्तया

24 तारिख्या वसुधारया ननु वपुर्विभ्राणयालंकृतः । यं दृष्ट्वा प्रविचित्रशिल्परच-
नाचातुर्यसीमाश्रयं गीर्वाणैः सुदृश[च] विस्मयमगाद्वागृिश्चकर्मापि सः ॥(॥)
[२१*] [8]श्रीधर्मचक्रजि-

25 नशासनसन्निवेशं सा जस्वुकी [9]सकलपत्तलिवाग्भूता । तत्तामशासनवरं(रं)
प्रविधाय तस्यै दत्वा तया शशिरवी भुवि यावदास्ताम् ॥ [२२*]
[10]धर्माशोकनराधिपस्य समये श्रीध-

26 म(र्मे)चक्रो जिनो यादृक् तन्नयरचितः पुनरयञ्चक्रे ततोप्यद्भुतम् । वीहारः
स्थविरस्य तस्य च तया यत्नादयद्वारितस्तस्मिन्नेव समर्पितश्च वसतादा-
चन्द्रचण्डद्युति ॥ [२३*] [11]तत्कीर्त्यि-

27 रिपालयिष्यति जनो यः कश्चिदुर्वीतले सा तस्याङ्घ्रियुगप्रणामपरमा यूय जिनाः
साक्षिणः । तस्याः कश्चिदनिच्छितो यदि यशोव्यालोपकारी खलः तं
पापीयसमा-

28 ग्र यासति पुनस्से लोकपाला क्रुधा ॥ [२४*] [12]एकस्तीर्थिकवादिवारणघटा-
सङ्घट्टकण्ठीरवः साहित्यो[ज्*]ज्वलरत्नरोहणगिरिर्यो भ्रष्टभाकविः । ख्यातो
वङ्गमहीभुजः [13]

[1] Read पातुं
[2] Read °भुजः
[3] Metre: Śārdūlavikrīḍita
[4] Metre: Śārdūlavikrīḍita
[5] Read °भवद्वास° °रूढलोभहरिणं
[6] Metre Mālinī.
[7] Metre Śārdūlavikrīḍita
[8] Metre: Vasantatilaka
[9] Read °पत्रलिका°.
[10] Metre: Śārdūlavikrīḍita.
[11] Metre: Śārdūlavikrīḍita
[12] Metre: Śārdūlavikrīḍita.
[13] Read °भुजः, the final *visarga* has been engraved in the beginning of line 29

29 प्रणयभूः श्रीकुन्दनामा कृती तस्याः सुन्दरवर्ष्मगुम्फरचनारम्भां प्रशस्तिं व्यधात्
॥ [२५*] [1]एषा प्रशस्तिरुत्कीर्णा वामनेन तु शिल्पिना । राजावर्त्तस्य
सापत्न्यमदधाने प्रस्तरोत्तमे ॥ [२६*]

TRANSLATION.

Hail Obeisance to the exalted noble Vasudhârâ.

(V 1) May Vasudhârâ protect the worlds, who abates the broad stream of unlimited misery in the manifold universe by the nectar stream of *Idharma*, who pours out riches of wealth and gold over earth, skies and heaven, and who conquers all the misery of man in them[2]

(V. 2) Victorious be that lover of the lotuses, the flashing torch for the illumination of the world, who causes oozing of the lovely moon-gems and (brings tears into) the eyes of longing people; who opens the knot of pride in haughty dames ls and also the closed lotuses, who with his nectar-filled beams revives the god of love, who was burnt to ashes by Îśvara, (who had been) smitten (by him).

(V 3.) In his (the moon's) lineage, which enjoys a valour worthy of homage; which is resplendent with shining fame, which speedily annihilates the pride of the river of the gods by its purity, which destroys the splendour of its adversaries, was a hero, known by the name of **Vallabharâja**, honoured among princes, the victorious lord of broad Piṭhikâ, of increasing mighty prowess.

(Vv. 4-5.) The full moon expanding the lotuses of the Chhikkôra family, known on earth as *śrî*-Dêvarakshita, the lord of Piṭhî (who) surpassed even the splendour of Gajapati by his splendour, whose glory alone ravished the hearts of the world, was descended from him (Vallabharâja), as the moon from the ocean, a (veritable) Vishṇu (Vidhu), to the Lakshmî of beauty, a (veritable) moon in causing the rise of the ocean, viz ocular pleasure (as the moon raises the ocean); a second moon, the lustre of whose light was his fame (or, a second Vishṇu with Śrî in the shape of the lustre of his fame), an incomparable treasure of goodness, a treasure of resplendent virtues; an ocean of profundity; a peerless store of religion, a store of energy, the only depository of the lore of arms,—

(V. 6.) Who was the veritable celestial tree in bestowing desired objects on supplicants, who was an irresistible thunderbolt in accomplishing the splitting of the mighty mountains, *viz.* his haughty foes, a marvellous man, whose arm was like a sprout of a marvellous herb in healing the fever of Cupid in enamoured women, and death to kings.

(V. 7.) In the Gauḍa country there was a peerless warrior, with his quiver,[3] this incomparable diadem of *kshatriyas*, the Aṅga king **Mahana**, the venerable maternal uncle of kings. He conquered Dêvarakshita in war and maintained the glory of **Râmapâla**, which rose in splendour because the obstruction caused by his foes was removed.

(V. 8.) The daughter of this Mahaṇadêva was like the daughter of the mountain (*viz.* Pârvatî), she was married to the lord of Piṭhî as (Pârvatî) to Svayambhu;

(V. 9) She was known as **Śaṅkaradêvî**, full of mercy like Târâ, and she excelled the creepers of the wishing tree in her efforts to make gifts

(V. 10) To them, forsooth, was born **Kumaradêvî**, like a *dêvî*, lovely like the charming streak of the spotless autumnal moon, as if Târiṇî herself, prompted by compassion, had descended to earth with a wish to free the world from the ocean of misery.

[1] Metre Anushṭubh. [2] Mr Venkayya suggests to read *daurgati-tyâjayanîî*.

[3] The meaning of *kâṇḍapaṭṭika* is uncertain. The word is usually translated 'screen.' But this meaning

(V 11.) After having created her, Brahmâ was filled with pride at his own cleverness in applying his art, excelled by her face the moon, being ashamed, remains in the air, rises at night becomes impure and subsequently full of spots, how can this her marvellous beauty be described by people like us ?

(V 12) She, who in a wonderful way possesses a beautiful body, which is a glittering net for entrapping female antelopes, *viz.* the moving eyes, and which robs the wealth of beauty of the dense waves of the playful milky ocean by her brilliant charm of lovely splendour ; who does away with the infatuation of the daughter of the mountain (*i e* Pârvatî) by her proud grace

(V 13) Her mind was set on religion alone, her desire was bent on virtues, she had undertaken to lay in a store of merit, she found a noble satisfaction in bestowing gifts, her gait was like that of an elephant, her appearance charming to the eye, she bowed down to the Buddha, and the people sang her praise, she took her stand in the play of commiseration, was the permanent abode of luck, annihilated sin, and took her pride in abundant virtue

(V 14) In the royal Gahadavâla lineage, famous in the world, was born a king, **Chandra** by name, a moon (*chandra*) among rulers By the streams of tears of the wives of the kings who could not resist him, the water of the Yamunâ forsooth became darker

(V. 15) The king **Madanachandra**, a crest jewel amongst impetuous kings, was born from him, the lord who brought the circle of the earth under one sceptre, the splendour of the fire of his valor being great and mighty, and who even lowered the glory of Maghavan by his glory

(V 16) Hari, who had been commissioned by Hara in order to protect Vârânasî from the wicked Turushka warrior, as the only one who was able to protect the earth, was again born from him, his name being renowned as **Govindachandra.**

(V. 17) Wonderful, the calfs of the celestial cows could not formerly get even drops of the milk stream to drink, on account of its continuous use for satisfying the hearts of supplicants, but after the multitude of these supplicants had been gladdened through the liberality of that king, they sat down to the feast of drinking the milk which is always plentiful and applied according to their wishes.

(V. 18) In the excellent cities of his adversaries, hunters by mistake do not pick up fallen necklaces, thinking them to be nooses for the deer in it, and hunters quickly remove the fallen gold ear-ring with sticks, the garlands in their hands shaking with fear, mistaking it for a snake on account of its large size.

(V. 19) The chariot of the sun was delayed because its span of horses were greedy after the mouthful of fresh, shining, thick grass on the roofs of the palaces in the towns of his uprooted foes, and also the moon became slow, because he had to protect the gazelle (in his orb), which was falling down, having become covetous after the grass

(V. 20.) Kumaradêvî, forsooth, was famous with that king, like Śrî with Vishnu, and her praises were sung in the three worlds, and in the splendid harem of that king, she was indeed like the streak of the moon amongst the stars.

(V. 21.) This *vihâra*, an ornament to the earth, the round of which consists of nine segments, was made by her, and decorated as it were by Vasudhârâ herself in the shape of Târâ, and even the Creator himself was taken with wonder when he saw it accomplished with the highest skill in the applying of wonderful arts and looking handsome with (the images of) gods.

(V 22.) Having prepared that copper-plate grant, which recorded the gift to śrî-Dharma chakra Jina, for so long a time as moon and sun endure on earth, and having given it to her, that Jambuka was made (?) the foremost of all *pattalikâs* by her (Kumaradêvî)

(V 23) This Lord of the Turning of the Wheel was restored by her in accordance with the way in which he existed in the days of Dharmāśoka, the ruler of men, and even more wonderfully, and this *vihāra* for that *dharma* was elaborately erected by her, and might he placed there, stay there as long as moon and sun (endure)

(V 24) If anyone on the surface of the world preserves her fame, she will be intent on bowing down at his pair of feet You Jinas shall be witnesses But if any fool robs her fame, then those *lōkapālas* will quickly punish that wicked man in their wrath

(V. 25) The poet in eight *bhāshās* known as the trusted friend of the Banga-king, **Śrī-Kunda** by name, the learned who was the only lion to attack the crowds of the elephant like heretics, who was a Rōhana mountain of the flashing jewels of poetical composition, he made this eulogy of her, charming with strings of letters beautifully arranged.

(V 26) This *prasasti* has been engraved by the *silpin* Vamana on this excellent stone which rivals the *rājāvarta* (*i e* lapis lazuli).

No 52 — KRISHNAPURAM PLATES OF SADASIVARAYA. SAKA SAMVAT 1480

By T A Gopinatha Rao, M A, Madras, and Rao Sahib T. Rachaiah, B A., Revenue Officer, Madras Corporation.

The temple of Śrī Vēnkatāchalapati to which this set of copper-plates belongs, is situated in the middle of Krishṇāpuram, a village six miles south-east of Tinnevelly The temple has some fine sculptures and a few inscriptions of later times. The copper-plates were kindly secured for us by Mr N. Gōpālasvāmi Ayyangār, B A, B L, Deputy Collector, Kuḷḷēgāl, and we now edit them from impressions prepared under our supervision

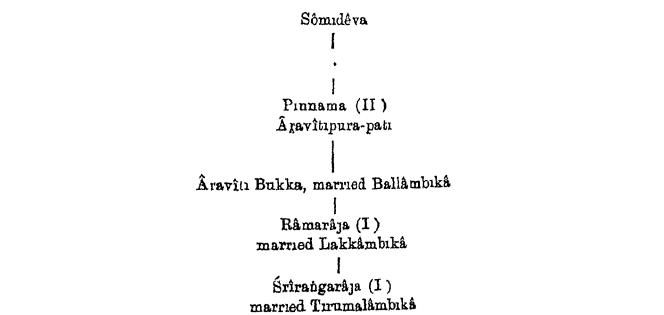
The plates are five in number, bound together by a ring which has also a seal loosely strung to it. The upper half of the surface of the seal bears the figure of a standing boar facing the proper right, near its face is a dagger placed with its point downwards, and over it are cut out the figures of sun and moon The lower half has a design not uncommon to the Vijayanagara seals On the top of the first plate and immediately above the inscription is engraved the *Śrīvaishnava nāmam* (of the Teṅgalai sect) flanked on either side with the conch and the discus (of Vishṇu). The plates (except the first) are numbered in Kannada-Telugu numerals engraved on the right-hand corner of the first side of each plate The rims of the plates are raised, and the first and last plates are engraved on one side only

The characters are Nandinâgarî, and the language, excepting the obeisance to Ganapati at the beginning, is Sanskrit verse. The signature at the end is as usual, the name of the tutelary deity of the Vijayanagara kings, *Śrī Virūpāksha*, and is written in the Kannaḍa alphabet There are a few orthographical peculiarities worth noticing. The long vowel *ê* is represented by the usual sign for *ê* with a secondary *e*-stroke on the top This new long *ê*, as employed in our record, is the same as the vowel *ai* as written at the present day, but in the present inscription, this latter sound is represented by an ordinary short *e* with two secondary *e* symbols on it, *e.g. Aśâvalipura-* occurring in line 114, *Anakula-* in line 145, *Êbrudarâyara-*, in line 191, and *Êkasva* in line 210. The Dravidian rough *ṟ* is represented, as in other Vijayanagara plates written in the Nandinâgarî alphabet, with a secondary *r* on the top of a common *r*, *e.g Mûru-* occurring in line 94, *-Savaḷakkaraṁ-* in line 141, *-pâra-* in line 146, *Śrîyâ-* in line 150, and *-Âravîṭi-* in line 159. There are several minor errors in the inscription

such as omissions of letters, and of the *anusvâra* and the *visarga*, wrong repetitions of the same words and phrases, etc , these are noticed in footnotes under the text The *birudas* of the king and of the chiefs are known from other sources

The inscription belongs to the reign of **Sadâśivarâya** of Vidyânagarî It records that at the request of **Tirumala**, who was in his turn requested by **Krishnappa Nâyaka** or **Krishnabhûpati** as he is called in the inscription, Sadâśivarâya granted a number of villages to the god Tiruvênkatanâtha set up at Krishnâpuram by Krishnappa Nâyaka The first part of the inscription gives in detail the genealogy of king Sadaśiva which is identical with that given in the British Museum plates of the same king published by Prof Kielhorn[1] and No. 58 of the Nâgamangala tâluk of the Mysore District, published by Mr. Rice[2] Herein also Sadâśivarâya is described as being installed on the throne by the chief ministers at the instance of Râmarâja, who is here, as in the other plates,[3] called his sister's husband Later on (vv 84-95) the inscription details the pedigree of the family to which Tirumala belonged

The genealogy begins with **Nanda**, who is said to have been born in the race of the moon In his race was born **Chalukka** and in the latter's **Bijjalêndra**. **Sômidêva**, who captured seven forts, was born in his line His grandson was **Pinnama** "lord of Âravîtipura" His son was **Âravîti-Bukka**, whose wife was **Ballâmbikâ** Their son was **Râmarâja** who married **Lakkâmbikâ**. To them was born **Śrîrangarâja** (I) and his wife was **Tirumalâmbikâ** Their sons were **Râmarâja** (II), **Tirumala** (I) and **Vênkatâdri**. Tirumala is styled in the plates a Bhôja in poetry Appended below is a genealogical tree of Tirumala's family —



We learn from the British Museum plates that Râmarâja II, Tirumala and Vênkatâdri belonged to the same family, from which Koṇḍarâja of that grant was descended (see table above, Vol IV, p. 4) Tirumala bears (vv 98-101) the family *birudas* of *amtembavaragamda*,

[1] Above, Vol. IV., p 1

[2] *Ep. Carn.*, Vol IV., p 219 of the Romanised text portion

[3] Compare the British Museum Plate Inscription, above, Vol IV, p 3 f, No 7 of the Hassan tâluk, *Ep Carn*, Vol. V., Part I; and No. 186 of Chennapaṭṭna, *Ep Carn*, Vol IX Compare Prof Kielhorn's remarks on the meaning of "sister" in this connection

śrîmaṇḍalîlagaṇḍa, birudamannîyavîbhâla, dharaṇîvarâha, Kalyâṇapuranâtha and *Vêṅkaṭâdribhuvanîmalla*.[1] At the time at which the present grant was made, Râmarâja, the powerful general and minister of Sadâśiva, and his brother Vênkaṭâdri had both been dead two years, they having fallen in the famous battle of Tâḷikôṭa on the 23rd January A.D. 1565. Tirumala, the second brother of Ramarâja, now became the minister and commander and was the *de facto* king. In the course of the same or the beginning of the next year he was to become eventually the *de jure* king and founded the third dynasty of Vijayanagara.

Kṛishnappa Nâyaka, at whose request the present grant was made, is described as the grandson of Nâgama Nâyaka and the son by Nâgama of Viśvanâtha Nâyaka.[2] He has the *birudas, Kâñchîpuravarâdhîśvara, Mâḍâlipaṭṭavardhana, Sammyadhivaṇaṇḍa, Samayakôḷâhala, Aḷâvaḷîpuravarâdhîśvara, Pâṇḍyakulasthâpanâchârya* and *Dakshiṇasamudrâdhipati* (vv. 49-52).

In connection with the conquest of the Pâṇḍya country by the kings of Vijayanagara, we might notice that Narasa or Narasâ Nâyaka, as he is more commonly called, is said to have subjugated **Mânabhûsha**, the king of Maḍura.[3] We know that Narasâ Nâyaka lived about the last quarter of the 15th century[4] and that Mânabhûsha or Arikesari Parâkrama Pâṇḍya began his reign in 1422 A.D.[5] and ruled for at least 42 years, *i.e.* till about 1466 A.D.[6] It is quite likely that this Pâṇḍya king was the one referred to as defeated by Narasâ Nâyaka.

Our inscription is dated (vv. 44-45) in the **Śaka year 1489**, computed by the *nidhis* (9), *vâraṇas* (8), *vêdas* (4), and *indu* (1), in the year **Prabhava**, on the **Makara saṅkrânti** corresponding to the new moon *tithi* of the month **Pushya**, on a **Monday**. Sadâśivarâya was then encamped on the island of Śrîraṅgam and made the grant in the presence of the god Raṅganâtha. The last known date for Sadâśivarâya is 1567 A.D.,[7] some ten months earlier than that of our record, and hence it is likely that the king, after the disaster that befell him at Tâḷikôṭa two years previously, was spending his last years, Śrîvaishṇava as he was, at the sacred shrine of Śrîraṅgam. Of all Śrîvaishṇava places of pilgrimage, Śrîraṅgam is the most sacred, and the Tuḷuva kings of Vijayanagara, at least those beginning with Kṛishṇadêvarâya, were very staunch Śrîvaishṇavas.[8] Achyutadêvarâya, during his expedition against the Tiruvaḍi kingdom, is described, in the *Achyutarâyâbhyudayam* of Râjanâthakavi, as having halted at Śrîraṅgam and sent the son of one Sagalarâja[9] to conquer the Tiruvaḍi râjya.[10] Hence it might not be wrong to suppose that Sadâśivarâya ended his days in Śrîraṅgam, but we have not any positive proofs to support our surmise.

[1] Compare verses 144-146 of the British Museum plates, where Koṇḍarâja of this family wears similar *birudas*, above, Vol. IV, p. 21.

[2] Verses 53-54.

[3] Verse 11. The word has been treated as an ordinary noun by Profs. Hultzsch and Kielhorn.

[4] The Dêvulapalli plates give Ś. 1437 as a date falling in the reign of Immaḍi-Nṛisiṁha; hence Narasa must have lived prior to this. See also footnote 7, above, Vol. VII, p. 79. [It should be noted that Immaḍi Nṛisiṁha was a Śâḷuva, and not a Tuḷuva like Narasa. – S. K.]

[5] *Śendamiḷ*, Vol. IV, p. 117, and above, p. 229.

[6] *Śendamiḷ*, Vol. IV, p. 117.

[7] *South-Indian Inscriptions*, Vol. I., Nos. 43-46, p. 70.

[8] The Śâḷuva kings were the disciples of Tâtâchârya. See *Prapannâmṛitam*. Kṛishṇadêva wrote *Amukta mâlyada, Vishṇuchittîyam*, works relating to the life incidents of the Śrîvaishṇava saint Periyâḷvâr and his daughter Âṇḍâḷ.

[9] This Sagalarâja was the father-in-law of Achyutadêva and father of his wife Varadâmbâ. See *Achyutarâyâbhyudayam*. Canto III, verse 48. The printed copy of this work reads the name as Salagarâja; see p. 77; but Mr. T. S. Kuppusâmi Śâstri reads it as Sagalarâja, and we follow him in calling the father-in-law of Achyuta, Sagalarâja.

[10] See *Achyutarâyâbhyudayam*, Canto V., verse 64.

Krishnappa Nâyaka constructed a temple in the village of Krishnâpuram and built a *prâkâra* round it and a tower as high as the Mandara mountain over its entrance In front of the shrine he erected a *rangamaṇḍapa*, standing on pillars containing exquisite sculptures and decorated with rows of beautiful creepers In this newly constructed temple he set up the image of the god Tiruvênkatanâtha He built a big car for the deity and surrounded the temple with broad streets with a view to provide an easy circuit for the car It was for the conduct of the daily *pûjâs*, for offerings, lighting, for incense, flower-garlands, etc, and for the annual celebration of the car and the floating festivals, that he requested and got from Sadâsivarâya the villages mentioned in the grant

Though the Nâyakas are believed to have usurped the throne of the Pâṇḍyas, they still call themselves 'the establishers of the Pâṇḍya dynasty' In corroboration of the claim of the Nâyakas of Maḍura to the title of *Pâṇḍyakulasthâpanâchâryas*, we see several hundreds of inscriptions belonging to the later Pâṇḍyas, scattered over the country believed to have been ruled over by the Nâyakas, showing that they were also ruling simultaneously with the Nâyakas One of the later Pâṇḍyas, named Śrîvallabha, is described, in the Puḍukkôṭṭai plates of Atvîrarâma Pâṇḍya,[1] as having established the Pâṇḍya kingdom This Śrîvallabha must have been a contemporary of Narasâ Nâyaka, for he is the brother of Mânabhûsha defeated by Narasa[2] How he established the Pâṇḍya kingdom and under what circumstances, is not apparent But we see as a matter of fact the Pâṇḍyas ruling in a semi-independent condition over their ancestral kingdom till at least 1585 A D., what political relationship existed between them and the Nâyakas, we do not know

At the end of the inscription, it is mentioned that **Sabhâpati Svayambhû** was the composer of the *śâsana*, and **Viraṇâchârya**, son of **Viraṇa**, was the engraver

The places mentioned in the record are —

Kiḻavêmbu *nâḍu* in the **Pâṇḍya *maṇḍalam*, Śrîvallamaṅgalachâvadi** in the above ***nâḍu*, Ardhatintriṇi** (Arappuḷi ?), **Villamarâyaṇ Neḍunguḷam, Śavalakkâraṇ kuḷam, Puḷiyanguḷa-âḍai, Pirâyankuḷam, Bhûsuratataka** (Parpaguḷam, a corruption perhaps of Pâppânkulam), **Kaḷḷikuḷam, Vêḷaṅkuḷam Sundarapâṇḍyaṇ pudukkâl, Aiya*ḷûkuḷam, Śrîkuḷam, Êṛyâru Peryâlanguḷam, Kokkantâmpâṛai** (modern Kongandâmpâṛai), **Paṇayanguḷam, Muttûr hill; Puttaṇêṛi, Âriyakuḷam, Kôḍikuḷam, Kuttukkâl, Muttûr, Râmanguḷam, Ittampâttu, Śiṛiyâlaṅguḷam, Paṭṭaikuḷam, Muṛappunâḍu, Âḷikudi** and **Śrî-Krishṇapuram.**

Of these Vêmba-nâḍu comprises the northern portions of the Native State of Travancore and of the District of Tinnevelly, and in the former state there is a large backwater lake known by the name of Vêmba-nâḍu-*kâyal* indicating the ancient name of the country where it is situated We find the following names in the list of villages belonging to the Tinnevelly tâluka of the same district and situated near Krishnâpuram —Pirayânkulam, Pâppâṇkulam,[3] Vêḷankulam, Sundarapândiyaṇ kâl, Koṅgandâmpâṛai, Paṇayânkulam, Muttûr, Âṛiyakulam, Muṛappanâḍu, and Krishṇâpuram The other places we are unable to identify.

TEXT.[4]

First Plate.

1 श्रीगणाधिपतये नमः । नमस्तुंगशिरश्चुंबिचंद्रचामर-
2 चारवे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ॥(॥) [१*] हरिर्लीलाव-

[1] *Annual Report on Epigraphy* for the year 1906, p. 72

[2] [The Puḍukkôṭṭai grant mentions Mânâbharaṇa as the brother of Śrîvallabha, and, besides, Mânakavacha, whom Mr Venkayya identifies with Arikêsarin Parâkrama Pâṇḍya. The identification of Mânabhûsha with any of these two is far from being certain —S K]

[3] It now goes popularly by the name Pâppânkuḷam. This name means "the Brâhman's tank," and it has been translated into Sanskrit in the record.

From inked impressions prepared by Mr T A. Gopinatha Rao.

3 राहस्य दंष्ट्रादंडस्य पातु वः । हेमाद्रिकलशा यत्र धात्री च्छत्र(त्रि)त
4 यं दधौ ।(॥)[२*] कल्याणायास्तु तद्धाम प्रत्यूहतिमिरापहृ । यद्गोप्य-
5 गजोद्भूतं हरिणापि च पूज्यते ।(॥)[३*] अस्ति क्षीरमयादेवैर्मथ्यमाना-
6 न्महाब्धेः । नवनीतमिवोद्धृतमपनीततमो मह्नः ।(॥)[४*] तस्यासीत्त-
7 [1]नुयस्तपोभिरतुलैरन्वर्थनामा बुधः पुण्यैरस्य पुरुरवा भुजव-
8 [ली]र्यादिषां [2]निग्नतः । तस्यायुर्नहुषोस्य तस्य ययौ पुरुषो युवे यया-
9 ति[:*] क्षितौ । ख्यातस्तस्य तु तुर्वसुर्वसुनिभः श्रीदेवयानीपतेः ।(॥)[५*] तद्वंशे
10 देवकीजानिर्हिदीपे तिमभूपतिः । यशस्को तुरुवेंद्रेषु यदोः क्षत्रि
11 इवान्वये ।(॥)[६*] ततोभूद्भुक्तमाजानिरीश्वरक्षितिपालकः । अचासमशु-
12 णभंगं मौक्तिरत्नं महीभुजा ॥७*] मरसादुदभूत्तस्मान्नरसावनिपा-
13 लकः । देवकीनंदनात्कामो देवकीनंदनादिव ।(॥)[८*] विविधसुकृ-
14 तोद्दामे रामेश्वरप्रमुखे [3]मुहुर्मुदितहृदय स्थाने स्थाने व्यधत्त य-
15 थाविधि [।*] बुधपरिवृतो नानादानानि[4] यो भुवि षोडश त्रिभुवनज-
16 नोद्गीतं स्फीतं यशः पुनरुन्नय ॥८*]' न्यावेरीमाशु बध्वा(द्धा) बद्धजल-
17 रयां तां विलघ्यैव शत्रु जीवग्राह गृहीत्वा समिति भुजबला-
18 त्तंचराज्यं तदीयं [।*] ज्ञात्वा श्रीरंगपूर्व तदपि निजवशे पट्टणं
19 यो बभासे (।) कीर्तिस्तंभं निखाय त्रिभुवनभवनभ्रूयमानापदा-
20 नः ।(॥)[१०*] चेरं चोळं च पांड्यं तमपि च मधुरावल्लभं मानभूपं वीर्यो-
21 दग्रं तुरुष्कं गजपतिनृपतिं चापि जित्वा तदान्यान् । आगं-
22 गातीरलंकाप्रथमचरमभूभृत्तटांतं जितांतं ख्यातः क्षोणी-
23 पतीनां सलमिव गिरसां शासन यो व्यतानीत् ।(॥) [११*] तिप्पाजीना-
24 मलादेव्योः कौसल्यात्रीसुमित्रयोः । देव्योरिव नृसिंहेंद्रात्सत्या-
25 त्यंङ्गिरथादिव[5] ।(॥) [१२*] वीरौ[6] विनयौ[7] नाम[म]त्तक्षणाविव नादनं.
26 जातौ वीरनृसिंहेंद्रक्षत्रायमहीपतौ ।(॥) [१३*] रंगक्षितींद्रात्सुतदे-
27 वरायौ रत्नाधुरीणाविव नंदसौ[8] । श्रीबाबिकायां नरसक्षि-

Second Plate, First Side.

28 तींद्रादुभावभृताम्बुरगेंद्रसारौ[10] ।(॥)[१४*] वीरश्रीनारसिंहस्य
29 विजयनगरे रत्नसिंहासनस्थः कीर्त्या नीत्या निरस्यन्नृग-

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[1] Read °नय.°
[2] Read °राद्विषां.
[3] ह looks like त्त
[4] नि is corrected from ति.
[5] Read °यन्ति°.
[6] Read with the British Museum plates रामक्षत्रौ.
[7] Read विनयिनौ रामक्षत्राविव°.
[8] Read नंदनौ.
[9] न् is in the conjunct consonant स्ना, with the previous य.
[10] The British Museum plates read °भूताम्र रगेंद्र°, which Prof. Kielhorn proposes to correct into °भूतां नरकें [I would suggest °तासुरगेन्द्र°.—S. K.]

STEN KONOW

HALF SIZE

W GRIGGS PHOTO-LITH

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30 नऊनडुषानप्यवन्यामथान्यान् । आ मेतोरा सुमेरोरवनि-
31 सुरनुतः स्वैरमा चोदयाद्रे (।) रा [1][पा]त्यात्याचलांतादखिलद्वद-
32 यमावर्ज्य राज्यं प्रशास ।(॥)[१५*] नानादानान्यकार्षीत्कनकसदसि
33 यः श्रीविरूपाक्षदेवस्थाने श्रीकाऊहस्तीश्वितुरपि नगरे वें-
34 कटाद्रौ च कांच्यां । श्रीशैले शोणशैले[2] महति हरिहरेहोवळे म-
35 गमे च (।) श्रीरंगे कुंभकोणे ह्ततमसि महानंदितीर्थे निवृत्ती [॥१६*]
36 गोकर्णे रामसेतौ जगति तदितरेष्वप्यशेषेषु पुण्यस्थानेष्वा-
37 रब्धनानाविधवहळमहादानवारिप्रवाहैः । यस्योदचत्तुरग-
38 प्रकरखुरर(ज)ःप्रथदंभोधिमग्नच्छ्माभृत्यत्तच्छिदोद्यत्तर(त्नर)कु-
39 लिशधरोत्काठिता कुंठिताभूत् ।(॥)[१७*] ब्रह्मांडं विश्वचक्रं घटमु
40 दितमहाभूतकं रत्नधेनुं (।) समांबोधींद्य[3] कल्पचित्तिरुहल-
41 तिकें कांचनीं कामधेनुं । स्वर्णाद्रिं यो हिरण्याश्वरथमपि
42 तुलापूरुषं गोसहस्रं (।) हैमाश्वं हेमगर्भं कनककरिरथं प-
43 चलांगल्यतानीत् ।(॥) [१८*] प्राज्य प्रशास्य निर्विघ्न राज्यं द्यामिव शा-
44 सितुं [।*] तस्मिन्गुणेन विख्याते चितेरिंद्रे दिवं गते ।(॥)[१९*] ततोभ्य-
45 वार्यवीर्यः[*] श्रीकृष्णरायमहीपतिः । बिभर्त्ति मणिकेयूरनि-
46 र्विशेषं महीं भुजे ।(॥)[२०*] कीर्त्या यस्य समंततः प्रयुतया[4] विश्वं[5] रुचै-
47 क्यं व्रजे(।)दित्याशंक्य पुरा पुरारिरभवद्वाळेच[ण*]: प्रायशः [।*] पद्मा-
48 त्चोपि चतुर्भुजोजनि चतुर्वक्त्रीश्वत्यन्नभूः[6] (।) काळी खड्गम-
49 [7]थाद्रमा च कमलं वीणां च वाणी करे ।(॥)[२१*] शचूणां वासमेते दद-
50 त इति रुषा किं [8]न् [9]समांबुरासोन्नानासेनात्तुरगतृटित-[10]
51 वसुमतीधूळिकापाळिकाभिः । सश्रोस्य[11] स्वैरमेतत्पतिनिधि-[12]
52 जलधिश्रेणिका यो विधत्ते (।) ब्रह्मांडस्वर्णमेरुप्रमुखनिज-
53 महादानतोयैरमेयैः[13] ।(॥)[२२*] स्तुत्यौदार्यस्तुधीभिस्स विजयन-

Second Plate, Second Side

54 गरे रत्नसिंहासनस्थः श्चापालान्कृष्णरायश्चितिपतिरध-
55 रीकृत्य नीत्या नृगादीन् । आ पूर्वाद्रेरथास्तश्चितिधरकटकादा
56 च हेमाचलांतादा सेतोरर्थिसार्थत्रियमिह बहळीकृत्य कीर्त्या

[1] पा looks like प्रा. Read प्रसत°.
[2] Read °शादमा. Read °तुरंगधुटित°. °दा° looks like °च.
[3] श is corrected from ख.
[4] The व of प्रव looks like च Read तु instead of न्
[5] Read संशोष्य
[6] Read °भीधौ°
[7] Read भ instead of ह
[8] Read °श्री° instead of °ज्ञी°.
[9] Read °त्पति°

57 बभासे ।(॥)[२३*] क्षतवति सुरलोकं क्षणराये निजार्यं तदनु तदनुज
58 श्चा पुण्यकर्मोच्युतेंद्रः । अखिलभवनिलोकं स्वांघ्रिमेत्यारिजेता
59 वि[ल]सति हरिचेता विहदिष्टप्रदाता ।(॥)[२४*] अंभोदेन निपीयमान-
60 सलिलोगस्त्येन पीतोभितस्तामो[1] राघवमायकाम्बिग्रिय्या स-
61 तप्यमानः सदा । अंतस्थैर्वडवा(वा)मुखानलशिखाजालैर्विशुष्को
62 [ध्दु]र्वं (।) यद्दानांबुघनांबुरंबुधिरयं पूर्णः समृद्धोतते[2] ।(॥)[२५*] समज
63 नि नरपालस्त्यधर्मप्रतिष्ठो विजयनगरराजद्वंसिंहा-
64 सनस्थः [।*] नृगनऋषुपादीन्नीचयन्राजनीत्या[3] निरुपमभुज-
65 वीर्यादार्यभूरच्युतेंद्रः ।(॥)[२६*] क्षितिप्रतिष्ठापितकीर्त्तिदंडे प्राप्ते पदं
66 वैष्णवमच्युतेंद्रे । अध्यास्य भद्रासनमस्य सूनुर्वीरो बभौ वेंकट-
67 देवरायः ।(॥)[२७*] प्रशास्य राज्य प्रथवास्तरूपे[4] विहस्विभौ वेंकटरा-
68 यभूपे [।*] अभागधेयादचिरात्प्रजानामाखंडलावामसथाधिरू-
69 ढे ।(॥)[२८*] तिमांबावरगर्भमौक्तिकमणौ रगच्चित्तेंद्रात्मजः क्षत्रार्ण-
70 करणेन पालितमहाकर्णाटराज्यश्रिया । शौर्यादार्यदयावता
71 स्वभगिनोभर्त्रा जग[न्ना]थिना[5] (।) रामक्षमापतिनाप्यमात्यतिलकैः
72 कृप्तामिषेकक्रमः ।(॥)[२९*] श्रीविद्यानगरोत्तलामनि मक्षामाम्नाथसिं-
73 हासने (।) संतानद्रु[रि]व स्फुरन्मुरगिरौ संश्रित्य [वि*]विधिः[6] । आ से-
74 तोरपि चाद्रिमाद्रि रचयन्राज्ञो निजाज्ञाकरान्सर्वं पालय-
75 ते सदाश्रितमहाराय[श्रिराय क्षमां ।(॥)[३०*] विख्यातविक्रांतिम-
76 यस्य यस्य पट्टाभिषेके नियतं प्रजानां । आनंदबाष्पैरभिषि-[7]
77 च्यमाना देवीपदं दर्शयते धरित्री ।(॥)[३१*] गोब्राह्मणविशारदं कुव-
78 लयापीडापहारोद्युरं सत्यायत्तमति समस्तमुम[म*]क्षीमावने-
79 कायनं । संजातस्मृतिभूरुचिं सविजयं संनंदकश्रीभरं[8] (।) यं
80 प्रशंसंति यशोदयांचितगुणं क्षत्रावतारं बुधाः ।(॥)[३२*] विख्यातं वंश-

Third Plate, First Side.

81 भोगशृंगविभवैरुद्दामदानोद्युरं धर्मैय श्रुतिमार्गतो-
82 पि भुवने दत्तं प्रजारक्षणे । प्राप्तां यस्य भुजं भुजंगमहिषु-
83 हिण्डंतिकुर्मोपमं (।) पातिव्रत्यपताकिकेति धरणी[9] आनंतु स-
84 र्वे जनाः ।(॥)[३३*] यज्ञेनाचूळिपाकी शकमशकसमुच्चाटने धूमरेखा

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[1] Read °स्तामो° instead of °र्तिमो°.
[2] Read समृद्धो°.
[3] नी is corrected from न.
[4] Read प्रश°.
[5] Read °न्नाथिना.
[6] Read विविधिः.
[7] Read °च्यमाना.
[8] Read सन्न°.
[9] Read धरणी.

85 रोमाञ्चो कीर्त्तिवध्वा इव भुवनमिद सर्वमतवेद्मत्या: । [वे]-
86 णी नाणीयसीव प्रकटितविद्वत्तेर्वीरलक्ष्या रणाग्रे (।) ग्रां-
87 ल्ये जीमूतपङ्क्ति:[1] किल [2]शकलखलस्तोमदावानलानां [॥३४*] तुगा-
88 मेव दयां पदाब्जयुग शोणं च कृष्णां तनुं रक्ता(क्ता) नीलशिता[3]
89 त्रिवेणिमनवां वोचां गिर नर्मदा [।*] तीत्यानीति[4] [स]मावहत्य-[5]
90 वयवै: शेषाद्रिवासी विभु: प्रायो यस्य विशेषभक्तिमुदित:
91 पट्टाभिषेकश्रिये ।(॥)[३५*] [6]बोधधिपत्युपमाधितगडस्तोषणरूप-
92 जितासमकाड: [।*] [7]भाषगेतप्पुवरायरगड: पोषणनिर्भरभू-
93 नवखड: ।(॥)[३६*] राजाधिराजविरुदो राजराजसमार्हति: । खा-
94 राजराजमानश्रो[:*] श्रीराजपरमेश्वर: ।(॥)[३७*] मूरुरायरगंडांकी
95 मेरुलघियशोभर: । शरणागतमदार: [8]पर[रा]जभयकर: ।(॥)[३८*]
96 करदाखिलभूपाल: परदारसहोदर: । द्विदुरायसुरत्राणस्मि-
97 धुराजगभीरधि:[9] ।(॥)[३९*] विष्टपत्रयविख्याती दुष्टशार्दूलमर्दन: ।
98 अरीभगंडभेरुंडो हरिभक्तिसुधानिधि: ।(॥)[४०*] वर्धमानापदानश्री-
99 रर्जनारीनटेश्वर: । इत्यादिविरुदैर्वैदितत्या[10] नित्यमभिष्टुत: ।(॥)[४१*]
100 [11]कांभोजभोजकाङ्गिकरहाटादिपार्थिवै:[12] । सौविदल्लपदं प्रा-
101 सैस्मदग्रिंतनृपोपद: ।(॥)[४२*] सोय नोतिविशारद: सुरतरुस्सर्वाल-[13]
102 विद्याशनस्मर्वीर्विग्रनतस्मदाग्रिवमहारायत्तमानायक: ।
103 बाह्वावंगदनिर्विशेषमखिलां सर्वंसहामुद्वहन्विद्वत्त्राणप-
104 रायणो विजयते वीरप्रतापोन्नत: ॥ [४३*] निधिवारणवेदेंदुग-
105 णिते शकवत्सरे । प्रभवे वत्स[रे*] मासि पौषे मकरसक्रमे ।(॥)[४४*]
कृष्णपक्षे च पु-
106 ण्यायाममायां सोमवासरे । कावेर्या: पावने[14] तीरे रंगनाथस्य
107 सन्निधौ ।(॥)[४५*] काश्यपान्वयरत्नेन शास्त्रतातुलकीर्त्तिना । शम्भदाराध-
108 नाक्लृप्तविघ्ननाथार्पितश्रिया ।(॥)[४६*] धर्ममर्मविदा चाणकर्मठेन मनीषि-
109 णा । दुर्मदारिमहा(ही)पालशमंदारिभुजौजसा ।(॥)[४७*] सत्यादृतांतर-

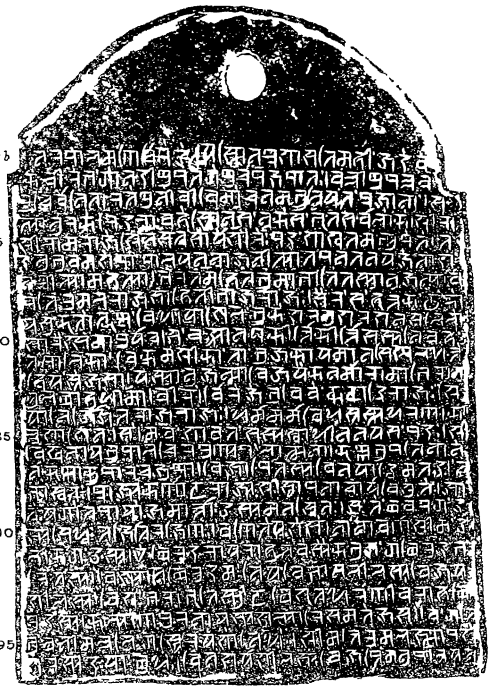
Third Plate, Second Side

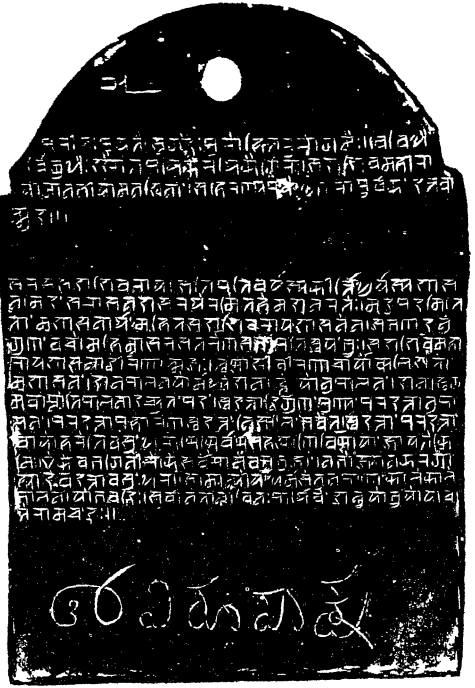
110 गेण सत्कृत्यात्ययशोभिना । सहितेनाधिक भूत्या सर्व-
111 ज्ञग(गु)णशालिना ।(॥)[४८*] श्रीमत्कांचीपुरवराधीश्वरांकोपशो-

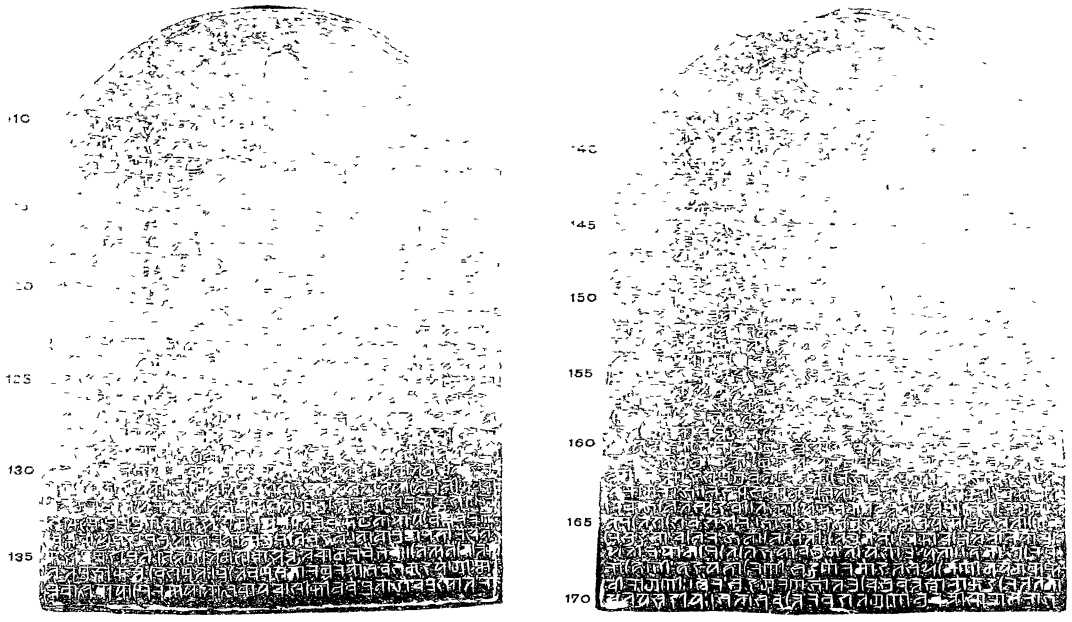
[1] Read °पंक्ति:. [2] Read सकल° [3] Read °क्षितां.
[4] Read तीर्था°. [5] स is corrected from perhaps म. [6] Read श्रीपति
[7] Read भाषगेनै° [8] °रा° is corrected from another letter
[9] दुर्वंशश्रिखामणि: in the British Museum plates [10] Read
[11] Read कां बोज° [12] Read °पार्थि° [13] Read
[14] Originally पावनौ was written.

112 भिना । मोकालिपट्टबंधनविख्यातविरुदश्रिता ।(॥)[४८*] समयद्रोह-
113 रगडख्यातिना मनुनीतिना । प्रख्यातसमयकोलाहलचिह्नेन
114 भास्वता ।(॥)[५०*] यैलावळीपुरवराधीश्वरांकेन धीमता । मा[द्या]ति-
115 रुवटिच्छापसप्तागहरणौजसा ।(॥)[५१*] यश्चिना[1] पाद्यकुलखा-[2]
116 पनाचार्यकीर्त्तिना । मानोन(न्येन) दक्षिणमहासमुद्राधीश्वरेण च ।(॥)[५२*]
117 नागमच्छापपौत्रेण नऊनाभागकीर्त्तिना । श्रीविश्वनाथभूपा-
118 लसिंधुश्रीतळभानुना ।(॥)[५३*] सुश्रीलनागमागर्भशुक्तिमुक्ताफलात्म-
119 ना । कृष्णभूपतिना पुण्यकीर्त्तिना करु[णा*]श्चिना ।(॥)[५४*] परितः प्रण-
वाकारप्र-
120 कारवलयांचित । कमनीयशिलास्तंभकदंबोत्तंभितांवर[3] ।(॥)[५५*] विश-
121 कटविटंकाळीविराजद्रंगमंटपं । विधाय विपुलोत्तुंगगोपु-
122 रं देवमंदिरं ।(॥)[५६*] विशालां रथवीतीं[4] च स्यदन मंदरोपमं । तत्र प्रति
123 ष्टातार्यश्रीतारकाभंक्षरूपिणं[5] ।(॥) [५७*] करुणारसकल्लोलवरुणालयचन्द्र-
124 से(षे) । शरणागतगी[र्वा]णभरणाधीनचेतसे ।(॥) [५८*] कालचक्रवटीयंचक
125 ध्वनाश्लिष्यकारिणे । कैवल्यकल्पतिकाकंदक्रोधपन्नकीर्त्तये ।(॥) [५९*] कौस्तुभा-
126 रुणपाथोजपा[र्श्वे] लीनाक्किमोल्लया[6] । वनमालिकया चारुवक्षसे हतर-
127 क्षसे ।(॥)[६०*] इंदिराया [7]जगन्मातुर्मंदिरायितवक्षसे । [8]च्छंदसामादिकंदाय
128 चंपकद्युतिवासरे(से) ।(॥)[६१*] शरण्याय वतामिंदुतरण्याकारचक्षुसे[9]। हिरण्या
129 सुरसंहर्त्रे[10] धरण्या गृहमेधिने ।(॥)[६२*] [11]कथादिविद्युधारातिहिंसाविधपटी
130 यसे । संसारसागरीर्वाय पुंसामानमतां सतां ।(॥)[६३*] नवनीतसुये[12] नंदर
131 मणीश्चिचणीयतां । अभिनीतवते शश्वदपनीतनतार्तये ।(॥)[६४*] निरलो
कवचो-
132 मूलसुरळीमधुरारवैः । तरळीकुर्वते गोपीस्मरलोलापरान्मुखीः[13] ।(॥)[६५*] अ-
133 [14]श्निन्कृष्णापुरे पूर्णसा(सां)निधा समुपेयुषे । तिरुवेंकटनाथाय विष्णवे प्रभ-
134 विष्णवे ।(॥)[६६*] धूपदीपसुधाहारनानापुष्पनिवेदनैः[15] । नानापुण्योपहारैश्च नै
135 कदीपप्रदीपनैः ।(॥)[६७*] कृतगीतमहावाद्यच्छत्र(त्र)चामरवैभवैः । नित्यनैमि-
त्तिका-

[1] Read यश्चि°. [2] Read पांद्य° [3] Read °वदली°.
[4] Read °वीथीं [5] Read °[ति]त° and °क्ष्म° [6] Read °मालया.
[7] Read °मंदिरा° [8] Read छंदसा°
[9] Read °चक्षुषे. Could it be that the passage should be read as शरण्याय सतामिंदुतरण्याकारचक्षुषे ?
[10] Read °हर्त्रे [11] Read कथादि [12] Read °सुषे.
[13] R ad गोपीस्मर°, [14] Read श्रन्नि°. [15] The second मा looks like त्व.







STEN KONOW

HALF SIZE

W GRIGGS PHOTO-LITH

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136 नंतपूजां कर्त्तुं विशेषतः ।(॥)[६८*] प्रतिवर्षसमारब्धरथोत्सवसमृद्धये[1] । ग्रीष्म-
137 प्लवोत्सवायापि रम्ययात्रोत्सवाय च ।(॥)[६९*] श्रीकोऊवेंप्र(पु)नाडौ च प्रख्यात प[रि]-

Fourth Plate, First Side

138 ड्यमंडले । तां(ता)म्रपर्णीनदीतीरे पावने वासमाश्रितं ।(॥)[७०*] श्रोव-
139 ल्लमंगलख्यातचावटावपि विश्रुत । ख्यातार्हतिंचिणीवृक्षा-
140 दिमार्गेशान्यतां श्रितं ।(॥)[७१*] धर्माद्दिव्यमरायस्य ख्यातादपि नेऽ-
141 कुलात् । प्राच्यं श्रीशवळक्कारैकुळसीमांचलादपि ।(॥) [७२*] पुळि-
142 यकुळेडैकुलप्रियरायन्कुलतोपि च । भूसुरतटागसीमांच-
143 लानान्येयतां[2] श्रितं ।(॥)[७३*] श्रीमल्कळ्ळिकुळग्रामसीमातादपि दक्षि[णं] [।*]
144 श्रीवेलकुळकुल्याया नैरृतीं दिशमाश्रित ।(॥)[७४*] सुदरश्रीपाद्य[पूतु]-
145 कुल्यायाश्चापि पश्चिमं । [3]ऐनाकुळसीमांताद्दायवीमाश्रितं दिशं ।(॥) [७५*]
146 श्रीकुर्यैरुपेर्यालकुळसीमांचलोत्तरं । कोक्कतांपारैपनयंकु-
147 ळयोरुभयोरपि ।(॥)[७६*] अपि [4]सुत्तुर्मलाभिख्यागिरिरीशान्यतां श्रितं । पु-
148 त्तनेरिग्रामकेण ख्यातारियकुळेन च ।(॥)[७७*] कोटिकुळग्रामकेण कुत्तु-
149 कल्ग्रामकेण च । मुत्तूरुग्रामकोपि[5] श्रीमद्रामकुळेन च ।(॥)[७८] ईत्तंपाडु-
150 ग्रामकेण शिरियालंकुळेन च । युक्तं पाटैकुलेनापि सयुत सस्य-
151 शोभितं ।(॥)[७९*] सुरप्पुनाडाळिकुटिभूत्रयोदशग्रामान्वित । श्रीकृष्णापुर-
152 नामानं प्रख्यातं ग्रामसुत्तमं ।(॥)[८०*] सर्वमा(नांचतुःक्षीमा)न्यं चतुःक्षो(सी)-
153 मासंयुतं च समंततः । निधिनिक्षेपपाषाणसिद्धसाद्यजलान्वि-
154 तं ।(॥)[८१*] अचिरागामिसमयुक्तं[6] देवभोग्य समृद्धकं । वापीकूपतटा-
155 कैश्च कल्च्छारामैश्च सयुतं[7] ।(॥)[८२*] अनेन वेंकटेशेन भोग्यमाचद्रता-
156 रकं । दानाधमनविक्रीतियोग्यं विनिमयोचितं ।(॥)[८३*] श्रोतांश्रो-
157 वैशरक्षं समजनि नृपतिर्नंदनामाथ जज्ञे तत्संतत्यां चलिक-
158 चितिपतिरभवतत्कुलि[8] विज्ञलेंद्रः । तदंग[9] सोमिदेवोलम-
159 क्षत विमतासप्तदुर्गाणि हत्वा पौत्रस्तस्यार्वीटीपुरपतिरुदभू-
160 त्पिंनमचोचिपालः[10](॥) [८४*] भूकल्पशाखी प्रति(थि)तावीटिवृक्षत्तमापौ
161 भवदस्य सूनुः । वक्षांबिका तस्य बभूव पत्नी पुरदरस्येव पुलोमजं-[11]

[1] Read °समृद्धये [2] Read °दागेय°.
[3] The metre demands one more letter in this foot and hence we propose to read the name of this village as ऐ[य०]नाकुळ. [I would prefer to scan *Ayina*°.—S. K.]
[4] Read °भिख्या°. [5] Read °ग्रामकेणापि ? [6] Read °सयुक्तं.
[7] Read °कच्छारामैश्च संयुतं. [8] Read °भवत्तत्कुले [9] Read तदंग.
[10] Read °चोचि°. [11] Read °जत्या.

162 न्या ।(॥) [८५*] अस्मादशेषभुवनावनवारिजाक्षाश्छ्रूं(च्छ्रूं)गारराजवदजाय-
163 त रामराजः । लक्ष्मीसमानचरिता ललनामतल्ली लक्षांबिका रति-
164 रिवाजनि तस्य देवी ।(॥)[८६*] [1]तस्याधिकैसमभवत्तनयस्तयोभि[:*] श्रीरगराज
165 [2]नृपतिश्चिश्चिवंशदीपः । आसंज्वलत्सु भुजधामसु यस्य चित्र नैत्राणि वै-
166 रिसुदृसां[3] च निरंजनानि ।(॥)[८७*] सतीं तिरुमलाविका(कां) चरितलीलयारु-
167 धतीप्रथामपि तितिक्षया वसुमतीयशो रुंधतीं । हिमांशुरिव
168 रोहिणीं हृदयचारिणीं महुगैरमोदत सधर्मिणीमयमवाप्य
169 वीराग्रणीः ।(॥)[८८*] स्वैरं सुदृग्भरणजातरुचिसुवृत्त[4] स्वालोकदूरिततमा-
170 स्तनयस्तदीयः । अत्रासवृत्तिरवदातगुणानुवर्त्तो श्री(श्री)रामराज-

Fourth Plate, Second Side

171 नरपालमणिर्विरेजे[5] ।(॥)[८८*] यस्मिन् प्रशासति महीं जदि[वि]-[6]
172 कवीरे भंगो नदीषु पतगेषु च पक्षघातः । वल्लीषु पल्लव-
173 रुचिर्वनितारतेषु नीवीविमोचनमभूच्चियत प्रजानां ।(॥)[८०*] स-
174 त्यानुरक्तैरिदरावरुद्धैस्मिन् संचकें[7] संभृतसर्वलोकं । (श्री)रा)
175 श्रीरामराजे त्रितसत्वलोयें[8] शौरेः पदं शाश्वतमभ्युपेते ।(॥)[८१*] त-
176 दनु भुवमशेषां पालयन्नाजनीत्या तपनतनयजेता दा-
177 नरीत्या महत्या । भरतमहितभूमा भाति तस्यानुजन्मा व-
178 रतिरुमलराजसाह्वितीभोजराजः[9] ।(॥)[८२*] स्वैरं [10]सङ्कसकांटकी-
179 थ सुकृतोत्कृष्टं विधायाखिलं भूकेदारसुदारदानसलिलो-[11]
180 सारैस्समापूर्य च । संवद्यानघ(कीर्त्ति)कीर्त्तिसस्यनिवहं
181 तत्पालिकां विक्रमश्रीकांतां भुजकायमानसिखरे[12] धत्ते
182 हि यस्तेजसा ।(॥)[८३*] यस्यानुजन्मा विजयैकनर्मा रामाभिराम[ो]-
183 तुलबाहुधामा । वीरो विरेजे[13] भुवि वेंकटाद्रिराजः त्रि-
184 या निर्जितराजराजः ।(॥)[८४*] धर्ममर्मविधस्तस्य[14] धरणीक-
185 ल्पशाखिनः । सोमवंशावतंसस्य स्वाधीननयसंपदः ।(॥)[८५)*] श्री-
186 विश्वनाथभूपालचिरपुण्यफलात्मना । क्ष्मण्यभूपतिनानें-
187 न क्ष[पा]कूपारचन्द्रमा[15] । (॥)[८६*] विज्ञापितस्य विनयाद्विमतद्वांत-[16]

[1] Read °स्यसमभव°.
[2] Read °नृपतिश्चश्चिं
[3] Read °सुदृग्भां
[4] Read °सुवृत्त°
[5] The letters विरे are engraved over an erasure.
[6] Read जगदेक°
[7] A mistake for संपन्न के.
[8] Read °सत्व श्रीसें.
[9] Read °क्ष्माक्षिती°.
[10] Read संकृत°.
[11] Read °सलिलो°.
[12] Read °शिखरे
[13] Read विरेजे.
[14] Read °विदस्तस्य
[15] पा is corrected from क्षा.
[16] Read °वृत्त°.

188 भास्वतः । प्राच्यकर्णाटराज्यश्रीस्थापनाचार्यविश्रुतेः ।(॥)[९७*] आ-
189 चेयगोत्रपाथोजमार्त्तांडस्य मनस्विनः । अतेंबवरगंड-
190 स्य [1]सिध्वंतत्तितिरत्तिणः ।(॥)[९८*] [2]वणितियशेसो नानावर्णश्रीमंड-
191 लीकगंडस्य । ऐ(ए)विरुदरायराहुतवेस्यै[3]कभुजंगविरुदम-
192 रितस्य ।(॥)[९९*] [4]विख्या[त]विरुदमनियविभाऊलीलस्य विजय-
193 शीलस्य । विश्वंभराभृतिस्फुटविश्रुतधरणीवराहवि-[5]
194 रुदस्य ।(॥)[१००*] कल्याणपुरनाथस्य शल्यारिसमतेजसः । वेंगवि-
195 भुवनीमल्ललिंगस्थिरयशोनिधेः ।(॥)[१०१*] श्रीमत्तिरुमलरायशे-
196 खरस्य दयांबुधेः । विन[यी*]दार्यशीलस्य विन्नमिमनुपालयन् ।(॥)[१०२*]

Fifth Plate

197 परीतः प्रयतैं[:*] स्निग्धैः पुरोहितपुरोगमैः । विविधै-
198 र्विबुधैः श्र्यौ(ग्यौ)तपधिकैरधि(धि)कैर्गिरा ।(॥)[१०३*] सदाशिवमहारा-
199 यो माननीयो मनस्विनां । सद्धिरण्यपयोधारापूर्वकं दत्तवा-
200 न्मुदा ।(॥)[१०४*]
201 सरससदाशिवरायक्षितिपतिवर्यस्य कीर्त्तिधुर्यस्य [।*] शास-
202 नमिदं [6]सरासनदामरथैरमितहेमदानरतैः [7] ।(॥)[१०५*] मृदुपदमिति
203 तांम्र(ताम्र)शासनार्थं मन्त्रितसदाशिवरायशासनेन । अभणदतु-
204 गुण वचोमन्त्रिणा सरसतरेण सभापतिस्वयंभूः ।(॥)[१०६*] सदाशिवमहा-
205 रायशासनाद्वीरण्णात्मजः । स्वष्टा श्रीवीरण्णाचार्यो व्यलिखतां-[8]
206 स्वशासनं (॥)[१०७*] दानपालनयोर्मध्ये दाना[च्छ्रे]योनुपालनं । दानात्स्वर्ग-[9]
207 मवाप्नोति पालनादच्युतं पदं ।(॥)[१०८*] स्वदत्तादिगुण[10] पुण्यं परदत्तानुपा-
208 लनं । परदत्तापहारेण स्वदत्तं [11]निष्फलं भवेत् ।(॥)[१०९*] स्वदत्तां परदत्तां
209 वा यो हरेति[12] वसुंधरां । षष्टिवर्षसहस्राणि[13] विष्टायां जायते क्रि(कृ)-
210 मिः।(॥) [११०*] ऐ(ए)कैव भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्रा-
211 ह्या देवदत्ता वसुंधरा ।(॥)[१११*] सामान्यो[य] धर्मसेतुर्नृपाणां[14] काले काले
212 पालनीयो भवद्भिः । सर्वानेतान्भाविनः पार्थिवेंद्रान्भूयो भूयो याच-
213 ते रामचंद्रः॥ [११२*]
214 श्रीविरूपाक्ष[15]

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[1] Read सिध्वं°.
[2] Read वर्णितयशसो.
[3] Read °वेस्यै क°.
[4] त is corrected from the secondary ; of the letter that follows, which was begun wrongly in the place of त.
[5] Read °विस्तृत°.
[6] Read शरासन°.
[7] Read °दाशरथैः.
[8] Read °लिखतास्व°.
[9] Read °दानात्स्वर्ग°.
[10] Read °दत्तादि°.
[11] Read निष्फलं.
[12] Read हरेत.
[13] Read वर्षाणि वि°.
[14] Read °सेतुर्नृपाणां.
[15] In Kannada characters.

ABRIDGED TRANSLATION

Verse 1 invokes Śambhu, v 2 the boar incarnation of Vishṇu, and v 3 Ganêśa

Vv 4-5 trace the genealogy of the family from the Moon

(Vv 6-7.) In his (*i.e* Turvasu's) line was born the husband of Dêvakî king **Timma**, as famous among the Tuluvas as Kṛishṇa was among the Yadus To him was born king Îśvara, a jewelled crown of virtues to kings, (and) the husband of Bukkamâ

(V 8) To him, the son of Dêvakî, was born king **Narasa**, as Kâma (was born) from the son of Dêvakî (Kṛishṇa).

Vv 9-10 describe his generosity and his conquest of the kingdom of **Tamcha** (*i.e.* the **Chôla country**) and Śrîraṅgapaṭṭana.

(V 11) Conquering the Chêra and the Chôla, **Mânabhûsha, the Pândya king of Madura**, also the fierce Turushka, king Gajapati and others from the Ganges to Laṅkâ, and from the Eastern to the Western mountains, he made all kings bear his commands on their heads as flowers on their crowns

(Vv 12-14.) Of Tippâjî and Nâgalâdêvî, like Râma and Lakshmaṇa of Kausalyâ and Sumitrâ to Daśaratha, were born to him two sons **Vîra-Nṛisiṁha** and **Kṛishṇarâya** who were brave and modest To him were also born of Ôbâmbikâ two (*more*) sons able in protecting (*the subjects*), **Rangakshitîndra and Achyutadêvaraya**

(V 15) Vira-Nârasiṁha, seated on the jewelled throne at Vijayanagâra, eclipsing by fame and policy Nṛiga, Nala, Nahusha and others of the world, praised by the Brâhmaṇas from Sêtu to Mêru, from the Eastern to the Western mountains, ruled the kingdom pleasing the hearts of all people

(Vv 16-18) His praises

(V 19) Having ruled his large kingdom without obstacles, the king of the earth, famous for his virtues, went to heaven as if to rule the kingdom of heaven

(V 20) After him, king **Kṛishṇarâya**, of unabated valour, bore the whole of the earth on his shoulders with as much ease as a jewelled bracelet.

(Vv. 21-23.) Praises of Kṛishṇarâya.

(V. 24.) When Kṛishṇarâya had taken for his part the world of the *dêvas* (*i.e* had died) his younger brother **Achyutêndra**, doer of good deeds, conqueror of foes, worshipper of Vishṇu, who made gifts satisfying the desires of the learned, got for his share the whole of this earth.

(Vv. 25-26) Praises of Achyutêndra.

(V 27) When, having set up on earth a body in the form of his fame, Achyutêndra reached Vishṇu's abode, his brave son **Vêṅkaṭarâya** ascended the throne.

(Vv 28-30) He who was like the flower-arrowed Kâma, and was ruling his kingdom (*well*), owing to the bad luck of his subjects, soon went to the city of Indra The son of Rangakshitîndra and the precious pearl of the sacred womb of Timmâmbâ, king **Sadâśivarâya**, who was like the *santâna* tree on the hill of *dêvas*, was duly installed on the throne that was the jewel of the prosperous town, Śrî-Vidyânagarî, by king **Râma**, his sister's husband, the protector of the goddess Śrî of the great kingdom of Karṇâta, who was an ornament to all Kshatriyas, who was endowed with valour, nobility and kindness, and by the chief ministers

(Vv 31-43) Praises of Sadâśivarâya.

(Vv 44-45.) On **Monday, the new moon *tithi* of the dark half of the month Pausha**, during the *Makara-saṅkramana*, in the year **Prabhava**, (corresponding to) the **Śaka** year counted by the *nâdis* (9), the *vâṇanas* (8), the *vêdas* (4), and *indu* (1) (*i.e.* Śaka 1489) on the banks of the sacred river Kâvêrî, in the presence of (*the god*) **Raṅganâtha**, (*this grant is made*)

(Vv. 46-57) By Kṛishṇabhûpati, of sacred fame, the ocean of mercy, who was the jewel of the family of Kâśyapa; on whom much wealth was conferred by (the god) Viśvanâtha, who was pleased with his devotion, who knew the truth about duty, who was always studying the art of protecting others; who was a wise man; whose mind was purified by truthfulness, who shone by his desire to do good actions, who possessed great wealth, who was endowed with the virtues of a wise man, who bore the title 'the lord of Kâñchîpura,' who was also the recipient of the famous title 'Môkâlipattavardhana,' who was also known as the 'Samaya-drôhara-gaṇḍa,' whose policy was like that of Manu, who also shone by the celebrated distinction 'Samayakôlâhala,' who was also entitled 'the lord of Ailâvalîpura,' who by his valour deprived the insolent king of the Tiruvaḍi-râjya of the seven (component) parts (of his kingdom); who was famous as the 'Pândyakulasthâpanâchârya,' who was the revered lord of the great Southern ocean; who was the grandson of king Nâgama; who was equal to Nala and Nâbhâga in fame, who was the cool moon of the ocean named king Viśvanâtha, who was the pearl of the oyster, *viz* the womb of the virtuous Nâgamâ,—was built a temple at Kṛishṇâpura, which was encircled by a wall of the shape of the *praṇava* and a broad and lofty tower It has a large *raṅga-maṇḍapa* raised on a collection of beautiful stone pillars and adorned with rows of spouts (?) He built a car like the *Mandara* mountain and also broad roads round the temple, for the propitiation of the god Vishṇu set up there (*i e* in the temple),

[(Vv 58-66) Praises of the god set up in the temple of Kṛishṇâpuram]

(Vv 67-69) (For the worship of the god Vishnu) who shone in this place under the name of Tiruvêṅkaṭanâtha, by means of burning incense, by lights, and by the offering of good food, cakes, *etc*, by means of offerings of several kinds of flowers, by illumination with many lights, by means of dancing, singing and music, with umbrellas, *chaurîs*, on days both ordinary and special, for the car festival at the beginning of each year, for the floating festival during the hot season, and for the *yâtrôtsava*,

(Vv. 70-82) The excellent village known by the name of Śrî Kṛishṇâpura, resplendent with cereals,—including the villages known as Puttanêri, Âriyakulam, Kôṭṭikkulam, Kuttukkal, Muttûr Râmaṅguḷam, Ittampâṭṭu, Śiriyâlaṅgulam, Pâṭaikkulam together with thirteen *bhâ* in Muṟappu-nâḍu (and) Âḷikuḍi, which is situated in the Kîḻavêmba-nâḍu belonging to the Pâṇḍya-maṇḍala, on the banks of the pure river Tâmraparṇî, in the *châvaḍi* known as Śrîvallamangalam, and which is situated to the north-east of the road commencing with the Arddhatantriṇî tree, *etc*, east of Villamarâya's charity and the famous Nedunguḷam and of the extreme limits of Śrî-Śavaḷakkâṟaṅ-kuḷam; south-east of Puḷiyaṅguḷa-ôḍai, Kulappurâyankuḷam and of the extreme limits of Bhûsura taṭâka; south of the extreme limits of Kaḷḷikkulam, south-west of the Vêlangula channel, west of Śrî-Sundara-Pâṇḍya's new channel; north-west of the extreme limits of Amâkuḷam; north of the extreme limits of Śrîkulam, Êṟyâru-Peryâlaṅguḷam and of Kokkantâmpâṟa and Panayaṅkuḷam; and north-east of the hill known as Muttûrmala—is to be enjoyed by (*this god*) Vêṅkaṭêśa as a *sarvamânya*.

(Vv 96 and 102 to 104.) Having been requested by Kṛishṇabhûpati, the fruit of the long penance of Viśvanâtha, whose eyes are the ocean of mercy, Tirumala Râja respectfully requested Sadâśivarâya, the respected of the learned men, who, surrounded by his staunch friends, priests, followers, all kinds of learned men, and ambassadors and by their advice, made this gift joyously with gold and pouring of water.

Vv. 105-106 mention that Sabhâpati Svayambhu wrote the *śâsana*.

V 107 mentions that Vîraṇâchârya, son of Vîraṇa, engraved the document

Vv. 108-112 : the usual imprecatory verses.

Line 214. The signature '*Śrî Vîrûpâkśha*' in the Kannada alphabet

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(Vv 67-69) (For the worship of the god Vishnu) who shone in this place under the name of Tiruvêṅkaṭanâtha, by means of burning incense, by lights, and by the offering of good food, cakes, *etc*, by means of offerings of several kinds of flowers, by illumination with many lights, by means of dancing, singing and music, with umbrellas, *chaurîs*, on days both ordinary and special, for the car festival at the beginning of each year, for the floating festival during the hot season, and for the *yâtrôtsava*,

(Vv. 70-82) The excellent village known by the name of Śrî Kṛishṇâpura, resplendent with cereals,—including the villages known as Puttanêri, Âriyakulam, Kôṭṭikkulam, Kuttukkal, Muttûr Râmaṅguḷam, Ittampâṭṭu, Śiriyâlaṅgulam, Pâṭaikkulam together with thirteen *bhâ* in Muṟappu-nâḍu (and) Âḷikuḍi, which is situated in the Kîḻavêmba-nâḍu belonging to the Pâṇḍya-maṇḍala, on the banks of the pure river Tâmraparṇî, in the *châvaḍi* known as Śrîvallamangalam, and which is situated to the north-east of the road commencing with the Arddhatantriṇî tree, *etc*, east of Villamarâya's charity and the famous Nedunguḷam and of the extreme limits of Śrî-Śavaḷakkâṟaṅ-kuḷam; south-east of Puḷiyaṅguḷa-ôḍai, Kulappurâyankuḷam and of the extreme limits of Bhûsura taṭâka; south of the extreme limits of Kaḷḷikkulam, south-west of the Vêlangula channel, west of Śrî-Sundara-Pâṇḍya's new channel; north-west of the extreme limits of Amâkuḷam; north of the extreme limits of Śrîkulam, Êṟyâru-Peryâlaṅguḷam and of Kokkantâmpâṟa and Panayaṅkuḷam; and north-east of the hill known as Muttûrmala—is to be enjoyed by (*this god*) Vêṅkaṭêśa as a *sarvamânya*.

(Vv 96 and 102 to 104.) Having been requested by Kṛishṇabhûpati, the fruit of the long penance of Viśvanâtha, whose eyes are the ocean of mercy, Tirumala Râja respectfully requested Sadâśivarâya, the respected of the learned men, who, surrounded by his staunch friends, priests, followers, all kinds of learned men, and ambassadors and by their advice, made this gift joyously with gold and pouring of water.

Vv. 105-106 mention that Sabhâpati Svayambhu wrote the *śâsana*.

V 107 mentions that Vîraṇâchârya, son of Vîraṇa, engraved the document

Vv. 108-112 : the usual imprecatory verses.

Line 214. The signature '*Śrî Vîrûpâkśha*' in the Kannada alphabet

the *Bhâgavata* and other works There are numerous legends about it, one of the most picturesque assigning the origin of the Sôn and Narmadâ to two tears dropped by Brahmâ, one on either side of the Amarkantak range Its waters possess great sanctity, the performance of *sandhyâ* on its banks ensuring absolution and the attainment of heaven even to the slayer of a Brâhman [1] This must therefore be the river, the third in India, as recorded by Arrian, whence Bhîmasêna issued his charter, and not another Sôn flowing in the south of the Bilâspur district, falling into the Borai which joins the Mahânadî As for Dôṇḍâ and Vaṭapallikâ, the latter of which must be looked for in a form such as Baḍapâlî or Barapâlî, there are so many places in Chhattîsgaṛh bearing these names that it is difficult to say which particular ones were meant The nearest Dôndâ or Duṇḍâ, as we now find it, is one situated 25 miles west of Ârang, where the plate was found, and the nearest Barapâlî is 30 miles east of Âraṅg and about 50 miles east of Duṇḍâ. It is included in the present Kaudiâ Zamindârî on the other side of the Mahânadî It would then appear that Âraṅg also was in those days included in the Dôṇḍâ district, and the donees, if they were residents of Araṅg, lived half-way between the headquarters of the district and the village granted to them

TEXT.[2]

Seal.

Śrî-mahârâja-Bhîmasêna[3]sya

First Side

1 Ôm[3] svasti [ll*] Suvarṇṇanadyâḥ [sa]rvva[4] sadrâjarshi-tulya-kula-prabhâva-khyâtêḥ
śrî-mahârâja-Śûrasya praputraḥ prajâ-
2 dayitasya śrî-[ma]hârâja-Dayitasya pautraḥ praṇata-sâmantasy-ârâti-vibhîshaṇasya
śrî-mahârâja-Vibhîsha-
3 ṇasya putraḥ śakti-siddhi-sampannô dharmma-vijayî nyây-ôpârjjit-ânêka-ratna
gô-bhûmi-suvarṇṇa-hiraṇy-âdi-pradaḥ śrî-
4 mahârâja-Bhîmasênaḥ tasya putraḥ ta[ch charaṇ]t-ânukârî sadbhir=mmahadbhiś=ch=
âddhyushitasadaḥ[5] śrî-mahârâja-Dayitavarmmâ
5 tasya pu[tra]ḥ tat-pâd-ânuddhyâtô=tya[nta]-dêva-guru-brâhmaṇa-bhaktaḥ śrî-mahârâja-
Bhîmasênaḥ kuśalî Dôṇḍâ-
6 vaishayika-Vaṭapallikâyâm [brâhmaṇâdîn=pra]tivâsinaḥ [ku]śalam=uktvâ samâjñâ
payaty=êsha grâmô mayâ
7 bhadra-bhôgên-aiva mâtâpitrôr=âtmanaś=cha puṇyâ-bhivṛiddhayê Bharadvâja
sagôtrâbhyâṁ Bahvṛicha-Harisvâmi-Bappasvâmibhyâm
8 sarvvapratyâyavân=mahâpralaya-kâ[l-â]vasthâ[py-â]grahârô dattas=tad=bhavadbhir=
anayôr=ājñâ-śravaṇa-vidhêyair=bhûtvâ samuchita-
9 m=âya[6] suvarṇṇa-hiraṇy-âdi-pratyây-ôpanayaḥ karttavyaḥ [ll*] yaś=ch=âtra [ka]śchid=
ubhaya-lôka-nirapêkshaḥ san=daśa-

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[1] See article on Sôn in the new Imperial Gazetteer.

[2] From the original plate.

[3] Expressed by a symbol.

[4] [I read *pûrva*- —S K]

[5] Read *-sch=âddhyushita*°.

[6] Read *-mêva* [or *-mêya*- as in l. 15 of the Broach copper-plate of Saṅgamasiṁha (J. Bo. B. R. A. S. Vol. XX p 214, text-line 3)—S. K]

Ajaigarh plate of Bhimasena II—Gupta Samvat 282

STEN KONOW SCALE 75 W GR GS PHOTO-LITH

Second Side

10 bhir=atîtair=âgâmibhiś=ch=aitâvadbhiḥ svavaṁśy[aiḥ][1] saḥ=âdhô [y]yâsuḥ svalpâṁ=api
pîdâṁ=ku[ryyâ]t[2]=kârayêd=anumanyêta vâ sa pañcha-
11 bhir=mmahâpâtakair-upapâtakaiś=cha sa[ṁ]yuktaḥ [syât punaś=ch=â]smiṁn=arthê
bhagavatâ Vyâsên=âbhihitaṁ shashtiṁ varsha-sahasrâṇi
12 svarggê môdati bhûmidaḥ [*] âchchhêttâ ch=ânumantâ cha tâny=êva narakê
vasêd=ity=êvamâdi-ślôkâḥ Guptânaṁ saṁvatsa-
13 ra-śatê 200 80 2 Bhâdra di 10 8[3] dûtakaś=cha rajaputra-Subhadraḥ
utkîrṇaṁ cha Lakshmaṇên=êti || ||

TRANSLATION

(Ll. 1 to 4.) Om! Hail! From Suvarṇṇanadî; the illustrious *Mahârâja* Bhîmasêna, possessed of power and success, triumphant with virtue (and) giver of many lawfully acquired jewels, cows, land, gold, precious metals, etc (*was*) the great grandson of the illustrious *Mahârâja* Śûra, (*who was*) equal to all virtuous royal sages in lineage, power and fame, the grandson of the illustrious *Mahârâja* Dayita, beloved of his subjects, the son of the illustrious *Mahârâja* Vibhîshaṇa to whom feudatory kings bowed (*and who was*) terrific to his enemies.

(Ll. 4 to 6.) His son (*was*) the illustrious *Mahârâja* Dayitavarman, the follower of his (father's) conduct, whose court was attended by great and good (*personages*). His son (*is*) the illustrious *Mahârâja* Bhîmasêna, who meditates on his (father's) feet and is extremely devoted to the gods, preceptors and Brâhmans (*He*) being in good health (*and*) wishing good luck to Brâhmaṇs and other (*inhabitants*) of Vatapallikâ in the district of Dôndâ, orders (*as follows*) —

(Ll. 6 to 8.) This village is given by me, while ruling prosperously, for the purpose of increasing the religious merit of (*my*) mother, father and myself, to Harisvâmin and Bappasvâmin (*both*) of the Bharadvâja *gôtra*, (*students*) of the Rigvêda, as an *agrahâra*,[4] with all taxes, and lasting up to the time of the great dissolution of the universe.

(Ll. 8 to 13.) Therefore, being obedient to their commands, you should render (*to them*) in proper manner the taxes such as gold and bullion, etc If anybody, being regardless of the two worlds[5] and wishing to go to hell with ten past and (*a similar number of*) future (*generations*) of his family, does, causes to be done, or assents to even a small harm to this (*charity*), he would become joined with five great[6] sins and also minor sins Moreover, in this matter it has been said by the venerable Vyâsa. "the giver of land enjoys in heaven for sixty thousand years, (*but*) the confiscator (*of a grant*) and he who assents (*to an act of confiscation*) shall dwell for the same number of years in hell," and so forth (in other) verses In the year of the Guptas in hundreds 200, 80 2 (*in the month of*) Bhâdra on the day 10 8(?). Prince Subhadra was the *dûtaka* (officer carrying the king's orders) Engraved by Lakshmana

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[1] Read °*vaṁśiyaḥ*. [2] Read *pîdâṁ kuryyât*.

[4] I am indebted to Dr Konow in helping me to elucidate these somewhat curiously formed figures

[4] A grant made in favour of a god or a Brâhmaṇa

[5] *I.e.* regardless of the consequences which may follow in this and the next world

[6] For these see *Yâjñavalkya-smṛiti*, verse 227 of the Prâyaśchittâdhyâya They are killing a Brâhman, drinking, theft, visiting a preceptor's wife, and association with any of these offences The minor offences are enumerated further on from verses 234 to 242

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[1] The figures refer to pages; 'n' after a figure, to footnotes; and 'add' to the *Additions and Corrections* on pp. vii and viii The following other abbreviations are used:—*ch.* = *chief*, *co.* = *country*, *ds.* = *district* or *division*, *do.* = *ditto*, *dy.* = *dynasty*; *E.* = *Eastern*; *f.* = *female*; *k* = *king*, *m.* = *male*; *mo* = *mountain*; *rs.* = *river*; *s. a.* = *same as*; *sur.* = *surname*; *te.* = *temple*; *vi.* = *village* or *town*, *W.* = *Western*.

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