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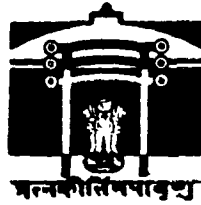
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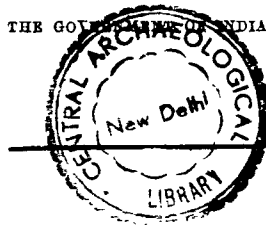
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केन्द्रीय पुरातत्व प्रमर्शालय

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## ADDITIONS AND CORRECTIONS

- Page 152, text l. 6,—for *pañchēshu* read *pañch-ēshu*.—H. K. S.
- „ 152, „ l. 7,—for *mmishān=nidhāya vikatē* read *mmishān=nidhāya nikaṭē*.—H. K. S.
- „ 152, „ l. 8,—for *Śāmbhavā(vi)m* read *Śāmbhavā(va)m* ?
- „ 152, „ l. 8,—for *Pasy(sy)=ā* read *Yasy=ā*.
- „ 152, „ l. 9,—for *-vā[∪∪]* *kāmini*<sup>o</sup> read *-vā[nara\*]-kāmini*<sup>o</sup>.
- „ 153, verse 18,—for *Mugdhām chandram=iv=aitasyā* \*\*\* read *Mukham chandram=iv=aitasyā [vilōkya\*]*.
- „ 153, n. 5,—for *saṁyayau* read *svaṁ yayau*.
- „ 154, verse 12,—for *damsels* read *monkey-wives*.
- „ 155, verse 18,—read *Seeing the face of his daughter to be modest like a moon. King Bhima called her by name Chandrā-dēvi*.
- „ 162, l. 24,—for *Ślakshnāyāḥ* read *Ślakshṇāyāḥ*.
- „ 174, trans. ll. 31-2,—for *Sunday* read *Monday*.
- „ 190, n. 1,—for *guṇacīm* read *guṇadīm*.
- „ 218, n. 11,—Omit [For *kakubha abhramur* (aor) ?—F. W. T.].
- „ 223, n. 7,—for *तो रि* read *तो० ० रि*.
- „ 234, text l. 148,—for *Maudgalyō-yō=tr=r=aika* read *Maudgalyēyō=tr=aika*
- „ 246, „ l. 133,—for *Sālamkāyana* read *Śālamkāyana*.
- „ 248, „ l. 169,—for *Pūrva-maṁddula* read *pūrvam=aṁddula*.—H. K. S.
- „ 249, „ l. 190,—for *Pūrva-maṁddula* read *pūrvam=aṁddula*.—H. K. S.
- „ 249, „ l. 203,
- „ 250, „ ll. 206, 207, 209, 212, } —for *gala sēnu* read *galasenu*.—H. K. S.
- „ 251, „ l. 227,
- „ 250, „ l. 209,—for *prāmtam gala*<sup>o</sup> read *prāmta [pūmtam\*] gala*<sup>o</sup>.—H. K. S.
- „ 253, n. 1,—Add [Read *śrita-bil-ābhōgās=chu nāgā* in place of <sup>o</sup>*bilā bhōgās=chu nāgā* and translate ‘the Snakes—i.e. the Nāgavamśi kings of Bastar—retreat to their winding caves.’ *Guhā* will then go with *gāvō*, etc. It may be noted that a family of kings in the Telugu country, known as Surabhi-vaṁśa, has a cow for crest.—H. K. S.].
- „ 254, text ll. 69, 101, } —for *Anna-dāta* read *Anna-dātā*. [The word is perhaps not a
- „ 255, „ l. 122, } proper name, but means a ‘donor of food’; cf. l. 94.—H. K. S.]
- „ 254, „ l. 73, col. 2,—for *Sōmayāji* read *Sōmayājīn*.
- „ 255, „ l. 105, col. 3,—for *Srīgiri* read *Śrīgiri*.
- „ 255, „ l. 122, „ 4,—for *-yajva* read *-yajvan*.
- „ 255, „ l. 123, „ 4,—for *Śingārya* read *Śingār̥ya*.
- „ 256, „ l. 143, „ 4,—for *Singayārya* read *Śingayār̥ya*.
- „ 256, „ l. 163, „ 2,—for *Sivamallana* read *Śivamallana*.
- „ 257, „ ll. 168-179, 179-201, } —for *path of the field, path of the fields, field path*
- „ 258, „ ll. 201-207, 207-213, } read *old path*.—H. K. S.
- „ 257, „ ll. 168-179, 179-201,—for *of the Pūrva-maṁddulu* read *formerly used*.—H. K. S.
- „ 257, text ll. 168-179,—for *This is the path of the field of Tellimṭi* read *This path is the old path*.—H. K. S.
- „ 259, n. 1,—for *was in the case* read *were in the case*.
- „ 274, n. 2,—for *अ तः* read *अतः*.
- „ 302, text l. 10,—for *māṇḍalav* read *māṇḍ=alav*.—H. K. S.



- Page 303, verse 15,—The missing letters at the end of l. 21 and the beginning of l. 22 may be *mella* (i.e. *chakram=ellam=aleyal*). *Elvar=alakke* must in my opinion be a reference to *El(v)-ara(are)-lakke*, 'the seven and a half lakh' country of the Chalukyas, of whom Jayakēśin was a feudatory. *Jimkarise* may well stand for *jēmkarise*, which means 'buzzed.' *Ōḍisit=ettisidam* must be *ōḍisi tettisidam*, and *virōdhi-bem-kolvan* must be written as one word. The incident here related may refer to the reverse sustained by the Śilāras, who were relatives of the Chālukyan emperor, at the hands of Jayakēśin I (see *Kan. Dyn. Distr.*, p. 567). Or *Alvara* may stand for *Alpara*, in which case the *Alupa* king will be the *ripurāja*, 'enemy king,' mentioned in l. 22.—H. K. S.
- „ 303, verse 16,—for *palava\*[~]yam kumareyam read palav[=āne]yam kudureyam*.—H. K. S.
- „ 303, text l. 25,—for *kalyāṇadol read Kalyāṇadol*.—H. K. S.
- „ 304, „ l. 34,—for *mudreyam read mudreyim*.—H. K. S.
- „ 310, verse 10,—for exceedingly exalted . . . . *Rāma read* many said that Lankā was a Brahman settlement established by Rāma. On this he ceased (to demand tribute). This prowess (*alavu*) of Chātṭa is very great.—H. K. S.
- „ 310, verse 11,—for *Thāṇeya read Thāṇeya*.
- „ 310, „ 15 and n. 5,—see Additions and Corrections to p. 303, v. 15.
- „ 310, „ 17,—see above on p. 303, l. 25.
- „ 323, ll. 5-9,—for she who rides on fiery elephants *read* she who has the gait of a scent elephant.—H. K. S.
- „ 334, verse 5,—Perhaps the sense is that the kings of mountains etc. have acquired their unique degree of firmness etc. by gift from *Gojjiga-dēva*. So the poets sing.—H. K. S.
- „ 355. l. 21,—It is difficult to accept the interpretation of Dr. Barnett; for *Kuṇḍalīśvara* in this verse of common occurrence has been generally interpreted to mean 'chief of serpents.' Consequently *kuṇḍalīśvara-mahābhujah* would be one whose arms are as long and powerful as the chief of serpents (i.e. *Ādiśeṣha*).—H. K. S.

## JOHN FAITHFULL FLEET, C.I.E., PH.D.

The passing of so prominent an Oriental epigraphist as Dr. Fleet has raised a desire that some notice of him should find a place in a publication to which he was a constant and valued contributor. Born in 1847, he died in 1917, and thus fulfilled the term assigned by the Psalmist to the span of human life. But after his retirement from public service in 1897, when he settled in Ealing, he was subject in his latter years to continual ill-health. On the last occasion on which I met him he said on this account he had not been into London for eight months. His devotion to Oriental studies, however, was not relaxed to the last.

He was the son of John George Fleet, of the Roystons, Chiswick, his mother being Esther Faithfull, the daughter of a clergyman; and he was educated at Merchant Taylors School which bears on its rolls, among others, the distinguished name of Robert Clive. In 1865 he passed for the Indian Civil Service, and in the probationary period which followed studied Sanskrit under Professor Goldstücker of the University College, London. Eventually he was posted in 1867 to the Bombay Presidency. Here his official career was chiefly spent in the Southern Mahratta country, so called for administrative purposes, but on the basis of language more correctly termed the Karnāṭaka Prānt. He was thus brought into contact with Kannāḍa (or Kanarese), the prevailing vernacular; and as Educational Inspector in the Southern Division in 1872, and Assistant Political Agent at Kolhapur in 1875, he was led to take up the study of it. He was decorated with the Order of C.I.E. in 1884; became Collector and Magistrate of Sholapur in 1886, and Senior Collector in 1889. His further appointments were—Commissioner of the Southern Division in 1891, next year of the Central Division, and in 1893 Commissioner of Customs.

Meanwhile his attention had early been drawn to the numerous inscriptions thickly scattered in the districts where his duties lay, and he applied himself to a systematic research of these invaluable memorials of the past, many of which are densely inscribed on stone slabs of large dimensions, on which the busy and incurious Saxon often gazes with blank amazement at so much apparently misplaced expenditure of energy, and in which the people of the country as a rule exhibit not the slightest interest. Of these, and others on metal plates, he began to collect facsimiles, which he deciphered, and he published the results in the *Bombay Asiatic Journal* and other works; especially in the *Indian Antiquary*, started by Dr. Burgess in 1872 and still going, of which he became the joint Editor with Captain (now Sir) R. C. Temple from 1885 to 1891.

Before this he had published in 1878, under the title of *Pāli, Sanskrit and Old Canarese Inscriptions*, copies of photographs taken by Colonel Dixon in 1865 for the Mysore Government, with some others, giving merely the dates and names of the kings under whom the records were issued. The translation of those belonging to Mysore, which formed the bulk, was placed in my hands and appeared in 1879 in a volume named *Mysore Inscriptions*.

The bent of his talents being recognized, a special appointment was created for him as Epigraphist to the Government of India, which he held from January 1883 to June 1886, when it was abolished. The object was to entrust to him the task of bringing out Vol. III of the *Corpus Inscriptionum Indicarum*, relating to the Early Gupta Kings; Vol. I, containing the Edicts of Aśoka, had been published by General Sir A. Cunningham, and Vol. II, intended for the inscriptions of the Indo-Scythians and the Satraps of Saurāshṭra, had for the time been held back. On taking up the project, he found the usual state of things so well known to those who have done similar work. The Government was under the impression that the copies in their records were all-sufficient, and only required a skilled expert to interpret and publish them. But, as a matter of fact, the copies were, as is mostly the case, untrustworthy and worthless for scientific purposes. Nor was better material to be obtained except by personal investigation of the inscriptions themselves *in situ*. The scrupulous care needed to secure

veracious counterparts was little appreciated by the authorities, who were disappointed to find that a task which they had expected to be disposed of in a comparatively short period was, as it appeared to them, spun out interminably. Besides the journeys in India, a voyage to England was necessary to superintend the photo-lithographic reproduction of the inscriptions, the minute accuracy of which was an essential feature of the work. For these various reasons the printing was not completed till July 1887, and the volume was published in 1888.

It is as exhaustive a production as the importance of the subject demands, and was intended by the author to be a model for all similar work. But a century would not suffice to carry out with corresponding particularity a *Corpus Inscriptionum* of all that India can supply. Moreover, bulky as the volume is—hardly ‘handy and accessible,’ as originally contemplated by General Cunningham,—it is only a part of what was in the mind of the editor to produce. ‘It will not,’ he says, ‘be thoroughly complete without the Historical Chapters that should form the second part of it. And the writing of these will entail so enormous an amount of miscellaneous reading and annotation . . . that I doubt much whether those chapters will ever be written by me’—(and they never were).

The hopelessness of the prospect being manifest, it was arranged by Dr. Burgess to issue a quarterly supplement to the *Indian Antiquary*, under the name of *Epigraphia Indica*, in which inscriptions should be published as they were found, trusting to the Index to facilitate references. Its Vol. I, issued in 1892, was thus to be regarded as Vol. IV of the *Corpus*. This scheme is still in operation and has proved of the greatest value, though much delayed by changes of Editors and other causes due to the war. In this publication Dr. Fleet bore a full share.

Other works by him, of more than local importance, are his articles in Vol. I of the Gazetteer of Bombay of 1895, in which he has given an account of the *Dynasties of the Kanarese Districts* from the earliest historical times to the Musalmān conquest of 1318 A.D., as derived from inscriptions. It teems with information of the first importance, nowhere else then available, though the narrative is perhaps too much interrupted by minute specifications of dates, often given in double years.

Then we have his comprehensive chapter on Epigraphy in Vol. II, Historical, of the new Imperial Gazetteer of India of 1908. In this he not only summarizes what has been done, but points out the ends to be still kept in view and appeals for help from all hands.

Lastly comes his article on Indian Inscriptions in the *Encyclopædia Britannica*, 11th edition, 1911, which is a masterly review of the whole subject and bears witness to his intimate knowledge of this great field of research.

One point further must be noticed in connexion with his attainments. The examination of the complicated system of Indian Chronology was taken up by him with characteristic eagerness, as being much to his taste. In his *Gupta Inscriptions* he has stated his obligations to Mr. S. B. Dikshit for the help derived from him in this matter. His publications since then bear sufficient evidence of his deep penetration into this intricate branch of inquiry, so that he was constantly appealed to as an authority for the verification of dates, which he was always ready to investigate. It is not to be wondered at that some such puzzles were not found to be soluble; but inscriptions, it is feared, have been condemned as false or doubtful owing to a too rigid application of rules, which resulted in their dates being pronounced ‘irregular,’ often for the reason that the week-day did not work out correctly. A solution of many of these discrepancies has now been presented by Dr. Venkata Subbiah, of the Mysore Archæological Department, in his important *brochure*, just published, called *Some Śuka Dates in Inscriptions*, which is calculated to clear the air in regard to these points.

It remains to state that Dr. Fleet was Honorary Secretary of the Royal Asiatic Society from 1906 till his death; and in 1912 received the Gold Medal of the Society for his eminent

services to Oriental learning. If only for inducing Professor Kielhorn to turn his attention to Indian epigraphy and chronology, he would be entitled to this. But he also, no doubt, exerted an influence in stimulating Indian scholars in the country itself to take an interest in these studies, for the prosecution of which they possess certain manifest advantages to which Europeans can in no wise lay claim. The number of such is increasing, and their efficiency is reaching a high standard. One is actually holding the position of Epigraphist to the Government of India.

In conclusion it may be said that—whether we regard his pioneer work at the beginning, his sustained interest in a pursuit which has a growing fascination of its own, or the results obtained by his efforts in bringing to light so many valuable materials to elucidate the early history of India, especially in the western parts,—Dr. Fleet has a claim to be held in honourable remembrance as in the front rank of the devoted band of eminent Bombay scholars who have distinguished themselves in antiquarian researches.

The subjoined is a list of Dr. Fleet's contributions to the *Epigraphia Indica*.

LEWIS RICE.

*A list of the late Dr. Fleet's contributions to the "Epigraphia Indica."*

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C.—Lakshmēśwar inscription of the time of Śrīvallabha.

# EPIGRAPHIA INDICA.

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## VOLUME XIII.

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No. 1.—TRIPPLICANE PLATES OF PANTA-MAILARA, DATED SAKA-SAMVAT  
1350, IN THE REIGN OF DEVARAYA II.

BY T. A. GOPINATHA RAO, M.A., TRIVANDEBUM.

The subjoined inscription is engraved on five copper-plates, strung together by a ring which bears no seal. The set belongs to the house of Kavibhūṣaṇam Tātāchārya of Triplicane and was kindly secured for me by my friend, Mr. M. K. Nārāyaṇasāmi Ayyar, B.A., B.L., High Court Vakil, Madras. I edit the inscription from the original as also from impressions prepared under my supervision.

The writing begins on the second side of the first plate and ends on the first side of the last plate. The shape of the plates is the same as in the Vijayanagara ones of a similar period; they have a curved top, with a hole in the centre for the ring. The plates are numbered consecutively on the back of each plate with Telugu-Kannaḍa numerals, which are engraved to the left of the ring-hole: but in the case of the fifth, or the last plate, the numeral five is engraved on the first side. The alphabet of the record is Telugu and the language partly Sanskrit and partly Telugu. The latter is employed in describing the boundaries, etc. of the village granted. At the end is engraved the word *Śrī Virūpākṣha*, the *sign-manual* of the kings of the first Vijayanagara dynasty. The engraving has been done satisfactorily and the record is in an excellent state of preservation.

The inscription belongs to the reign of Dēvarāya II of the first Vijayanagara dynasty. His genealogy is traced as follows:—

Harihara II  
|  
Dēvarāya I  
|  
Vijaya-Bukka  
|  
Pratāpa-Dēvarāya II.

While the king was seated on the throne of his ancestors at Vijayanagara, his feudatory, Panṭa-Mailāra, requested his sovereign to be pleased to grant the village of **Takkellapaḍu**

to the Brāhmaṇa Śiṅgarārya, who was his *guru*. The record gives the following pedigree for Mailāra :—

Sūra.  
|  
Pota.  
|  
Mummaḍi md.  
Mummāmbā.  
|  
Paṅṭa-Mailāra.

Paṅṭa-Mailāra bore the birudas *Dharaṇivarāha*, *Chauhattamalla* and *Ghaṇṭānāda*. The date of the inscription is Śaka 1350 (expressed by *vyōma*, *bāṇa*, *anala* and *śasi*) which corresponded to the cyclic year Kilaka, Monday, the first (*Pratipad*)-*tithi* of the bright fortnight in the month of Āshāḍha. It is mentioned that the father and grandfather of the donee were respectively named Tātāchārya and Veṅkaṭāchārya; that the member of the family, Śiṅgarārya, belonged to the Śaṭhamarshaṇa *gōtra*<sup>1</sup> and that his *śakhā* was Yajus. The village of Takkeḷlapāḍu was situated in the Addaṅki-*sīma* in Kamma-vishaya. Regarding the date of the document Mr. L. D. Swamikkannu Pillai writes :—“ Ś. 1350, Kilaka, Monday, Śukla 1 in Āshāḍha=Monday, 14th June, A.D. 1428. The *tithi* ended at 12½ *ghaṭikās* after mean sunrise.”

The present record is the second copper-plate grant of the chief Paṅṭa-Mailāra, so far discovered. The first was published by Messrs. Butterworth and Vēṅṅōpāla Chetty in their collection of the inscriptions in the Nellore district.<sup>2</sup> This document is exactly similar to the other as far as verse 18; the rest is necessarily different. The Paṅṭa-kula to which Mailāra

<sup>1</sup> The following is an extract from a work on the Śrivaishṇava hierarchy, called the *Periya Tīrumaḍiyāḍaitē* regarding an Addaṅki Śiṅgarāchārya :—

“Sect, Vaḍama; family, Śōṭṭai; Śaṭhamarshaṇa-*gōtra*; Yajus-*śakhā*;

Śrīnivāsāchārya  
|  
Ēṭṭūr Śiṅgarāchārya (contemporary and disciple of Maṇavāla-māmuniḡal).  
|  
Ēṭṭūr Veṅkaṭāchārya.  
|  
Addaṅki Śiṅgarāchārya.”

The genealogy of the Tātāchārya family, as gathered from the *Prapaṇāmrītam*, is given below for the benefit of the students of the history of Śrivaishṇavas :—

Ēṭṭūr Narasiṃbāchārya, (Śiṅgarāchārya).

Tātāchārya.  
|  
Śrīśailapūrṇa.  
|  
Śrīnivāsa.  
|  
Tātādēśika.  
|  
Veṅkaṭārya.  
|  
Sundaradēśika.  
|  
Śrīnivāsa.

Paṅcha-mata-bhaṅjanam Tātāchārya.

Lakshṃikumāra Tātāchārya *alias* Kōṭi-kanyakā-dānam Tātāchārya (contemporary of Veṅkaṭapatidēvarāya I.).

<sup>2</sup> Copper-plate No. 18, Chejerla grant of Dēvarāya II., S. 1351, Vol. I, pp. 149-164; written in the Nandī-nāgari characters.

belonged, is described in the Tottaramūḍi plates<sup>1</sup> and the Koṅkuduru grant<sup>2</sup> as belonging to the fourth caste (i.e. the Śūdra caste). The name Paṇṭa-kula is mentioned therein as composed of several branches, of which the most important were the one of the Redḍis ruling independently over the south Telugu country with Koṅḍaviḍu as its capital, and another of the same kings ruling over the north Telugu country with Rājahmahēndrapura (Rajahmundry) as the capital. In the genealogical portion of neither of these families do we come across the names Sūra, Pōta or Mummāḍi, the ancestors of Paṇṭa-Mailāra. Perhaps this chief belonged to a minor branch of the Paṇṭa-kula. The Telugu poet Śrīnātha, who was the *Vidyādhikārin* of the Koṅḍaviḍu chiefs, laments the death of a Mailāru in a verse<sup>3</sup> which is quoted by Rāo Bahadūr Virēśa-liṅgam Pantulu in his 'Lives of Telugu Poets.'<sup>4</sup> This Mailāru was, perhaps, the same as the Paṇṭa-Mailāra of the document under consideration who is said to have served Dēvarāya II. in his campaigns against his enemies, and pleased his lord by paying him rich tributes of invaluable gems and other costly articles. On the whole, he seems to have been in the good graces of Dēvarāya II. Nothing further is known of Paṇṭa-Mailāra.

The donee, Śīṅgarārya,<sup>5</sup> belonged to the Śrīśaila-vamśa. The family derives its name from Periya Tirumalai-nambi, the maternal uncle of the great Viśiṣṭādvaita teacher, Śrī-Rāmānuja. He was one of the five important disciples of Yāmunārya (*alias* Ālavandār), and was an authority in the exposition of the Rāmāyana, in which his descendants also became famous. The members of this family are better known by the title Tātāchārya. It is said that the god Venkaṭēśa of Tirupati was very pleased with Periya Tirumalai-nambi for the parental care he was taking of his image at Tirumala, and on one occasion the god is said to have addressed him as 'mama tāta' (my father); and ever since Periya Tirumalai-nambi came to be recognised by the name Tātāchārya, a title which his descendants also began to assume. The Tātāchāryas became the *gurus* of the kings of Vijayanagara; the way they succeeded in bringing the emperors of Vijayanagara to their faith is narrated in the *Prapanamritam*, a summary of which has been given in my paper on the Daḷavāy Agrahāram plates of Venkaṭapatidēvarāya I.<sup>6</sup> The Tātāchāryas are found among the Vaḍagalais and the Teṅgalais alike, but the majority are only Vaḍagalais; the name Tātāchārya has therefore almost exclusively become a Vaḍagalai one at the present time, and I am told the Teṅgalai Tātāchāryas despise this Vaḍagalai appellation, Tātāchārya, and hence the paucity of the suffix among the Teṅgalai members of the Śrīśaila-vamśa. The owner of the copper-plate grant under consideration is a Teṅgalai Tātāchārya belonging to the Addaṅki branch of the family and is in all probability the lineal descendant of the donee of the document. There are Teṅgalai Tātāchāryas residing in Śrīmushnam, Śrīvilliputtūr, etc.

<sup>1</sup> Above, Vol. IV, p. 322, v. 6.

<sup>2</sup> Above, Vol. V, p. 57, v. 4. Compare the genealogy given in the *Kāśikhaṇḍam* of Śrīnātha, an abstract of which has been given by Mr. G. V. Rāmamūrti Pantulu, at *ibidem*, p. 55.

<sup>3</sup> *Kailāśagiri bamde Mailāru-vibhūḍ-ēgi dinavechcham-ērāju* . . . Śrīnātha is said to have been a contemporary of Sarvajña Śīṅgama-Nāyaka, for whose paternal uncle Mādha-Nāyaka, we get the date Ś. 1343, from the Śrīraṅgam plates (see *Ep. An. Rep.* for 1906, p. 9). He survived Rāchavēma and was afterwards patronized by the Redḍis of Rājahmahēndrapura (see *Ep. Ind.*, Vol. XI, p. 315), and it is possible that he lived long enough to survive Paṇṭa-Mailāra as well. The time of his death has not as yet been settled.

<sup>4</sup> In the 1911 edition, p. 132.

<sup>5</sup> There is every probability that the donee of the inscription under discussion is the Addaṅki Śīṅgarāchārya given in the list of the *Periya Tirumūḍiyāraḍu*; but there is this difference between the plates and the book, that while the former give the names Venkaṭāchārya and Tātāchārya as those of the grandfather and the father respectively, of Śīṅgarārya, the latter mentions Venkaṭāchārya as the father of Śīṅgarāchārya. It is very probable that the printed copy of the book which contains this pedigree is wrong, as none of the manuscripts of the work in my possession makes any mention of this line at all.

<sup>6</sup> See above, Vol. XII, p. 162.



The biruda *Ghaṇṭānāda* held by Paṇṭa-Mailāra, is explained in v. 16. It is stated therein that when Paṇṭa-Mailāra rang his bell in the battle-field, the hostile forces would be overtaken with fear.<sup>1</sup>

The names of places that occur in the document are **Addaṅki**, **Aluvalapāḍu**, **Takkeḷla-pāḍu**, **Kupperāvīpāḍu**, **Janakavaram**, **Paṅgulūru**, and **Rāvinūtula**. All these places are in the Ongole tāluka of the Guntur district. Kupperāvīpāḍu might be identified with the modern Kopperapāḍu. The other names still retain their old forms.

TEXT.<sup>2</sup>

First Plate.

- 1 श्रीमानादिमभूदार[:\*] श्रे-
- 2 यसे भूयसेस्तु वः । येनोद्वाहमवा-
- 3 प्यासीद्रन्नगर्भा वसुंधरा ।[1\*१] ३हरिंबो नि-
- 4 त्यदानार्द्रकरश्म तनोतु वः । यमारा-
- 5 ध्य महेशाद्या लभते वाङ्कितं<sup>4</sup> फलं ।[1 २\*] ३सु-
- 6 धागारं सुमनसां चंद्रः प्रह्लादनीस्तु
- 7 वः । आसीद्यस्य कळां विभ्रद्भूतेशो राजशे-
- 8 खरः [॥ ३\*] ५पुंसः पुराणस्य मनःप्रसूतेरिं-
- 9 दोर्यद्रूनां प्रबभूव वंशः । यत्रा-
- 10 विरासीदसुदेवभाग्यं हरि[:\*] स्वयं देव-
- 11 गणैरूपेतः ।[1 ४\*] ३तस्मिन् विशुध्वजनने<sup>6</sup> जातो ह-
- 12 रिहराह्वयः । ६विशुध्वचरितो राजा दु-
- 13 ७ग्दाब्धाविव चंद्रमाः ।[1 ५\*] ५शिष्टावनं दुष्टनिवा-
- 14 रणं च द्वयं विभक्तं हि हरी हरे च । च-
- 15 कार तत्कार्यमभिनरूपो विभ्रत्तदीयं<sup>8</sup>
- 16 महिमानमाख्यां ।[1 ६\*] ५तदात्मजो भूतलदे-
- 17 वराय[:\*] श्रीदेवरायोभवदूर्जितश्री[:\*] ।(1) दानेन
- 18 देहोति पदं ममार्जं प्रत्यर्थिनां यो सुहृ-
- 19 र्थिनां च ।[1 ७\*] ९अथ जयंत इवामरनायकाद्-<sup>10</sup>
- 20 णनिधेरुपलब्धजनिस्ततः ।(1) विजयबुक्कमहीप-
- 21 [ति]रु[न्न]ता<sup>11</sup> विजितशत्रुभूद्विजयीपमः ।[1 ८\*] ३प्र-

<sup>1</sup> [Compare the title Pañchaghaṇṭānāda of the Śaḷva king Immaḍi-Narasimha on p. 84, Vol. VII, above.—H. K. S.]

<sup>2</sup> From inked impressions.

<sup>3</sup> Read वाङ्कितं.

<sup>4</sup> Read विद्युत्.

<sup>5</sup> The *anusvāra* of थं stands in the beginning of the next line.

<sup>6</sup> Metre: Drutavilambita.

<sup>10</sup> Read °दृष्टं.

<sup>3</sup> Metre: Anushtubh.

<sup>5</sup> Metre: Upajāti.

<sup>7</sup> Read दुग्धा°.

<sup>11</sup> Read °सती.

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ಸಂಭವಮಾಗಂಯತ್ರತಪ್ತಪಯಃ  
 ಯಥಾಪ್ಯಾಕೇವಮಾಗಂಪ್ರತಿಷ್ಠಾಪಿ  
 ಯಕ್ಷಪ್ರತಿವಿರಮಮಗಾತ್ರಾಃ  
 ಸಾಂಗಿಪಾಂಗಳಂಯಜುಃಪ್ರಾಪ್ತಾಃ  
 ಜ್ಞಾತಾವಿಷ್ಟವತವಿಲ್ಲತಲಾಃ  
 ಕರಿಬಾಯ್ಕವಪವಿಷ್ಟತಲಾಃ  
 ಪಾರ್ಶ್ವೀಗುರುಮುತಶ್ಚಮುಕ್ತಾಃ  
 ರಾಮಪ್ರಗಾಪ್ಯಪರಮಮುಕ್ತಾಃ  
 ವಿಜ್ಞಾಪಿತಶ್ಚಾಂಗುಃಪ್ರಾಪ್ತಾಃ  
 ಭವಾಸುಪಗಪುಷ್ಪಪ್ರಾಪ್ತಾಃ  
 ಜ್ಯೋತಿಸುರಂಪವಿಷ್ಟಪ್ರಾಪ್ತಾಃ  
 ಗೃಹಪ್ರಾಪ್ತಾಃಪವಿಷ್ಟಪ್ರಾಪ್ತಾಃ  
 ವಿಶಾಖಾಪ್ರಾಪ್ತಾಃಪವಿಷ್ಟಪ್ರಾಪ್ತಾಃ  
 ಭಿರಾಶ್ಚಿಪ್ರಾಪ್ತಾಃಪವಿಷ್ಟಪ್ರಾಪ್ತಾಃ  
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 ಜ್ಯೋತಿಸುರಂಪವಿಷ್ಟಪ್ರಾಪ್ತಾಃ

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ಸಂಭವಮಾಗಂಯತ್ರತಪ್ತಪಯಃ  
 ಯಥಾಪ್ಯಾಕೇವಮಾಗಂಪ್ರತಿಷ್ಠಾಪಿ  
 ಯಕ್ಷಪ್ರತಿವಿರಮಮಗಾತ್ರಾಃ  
 ಸಾಂಗಿಪಾಂಗಳಂಯಜುಃಪ್ರಾಪ್ತಾಃ  
 ಜ್ಞಾತಾವಿಷ್ಟವತವಿಲ್ಲತಲಾಃ  
 ಕರಿಬಾಯ್ಕವಪವಿಷ್ಟತಲಾಃ  
 ಪಾರ್ಶ್ವೀಗುರುಮುತಶ್ಚಮುಕ್ತಾಃ  
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 ಭಿರಾಶ್ಚಿಪ್ರಾಪ್ತಾಃಪವಿಷ್ಟಪ್ರಾಪ್ತಾಃ  
 ಇತಿಮನಿಷ್ಠಪ್ರಾಪ್ತಾಃಪವಿಷ್ಟಪ್ರಾಪ್ತಾಃ  
 ಜಂಭೂತಿಗಾಂಮಪ್ರಾಪ್ತಾಃಪವಿಷ್ಟಪ್ರಾಪ್ತಾಃ  
 ಜ್ಯೋತಿಸುರಂಪವಿಷ್ಟಪ್ರಾಪ್ತಾಃ

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## Second Plate; First Side.

- 22 तापदेवरायोभूत्तक्षु(क्षु)नुरमितोत्स-  
 23 [व]: । श्रीकीर्तिधरणीवाणीका[न्त]लालनदक्षिणः ।[ ९\*] <sup>1</sup>[सिं]-  
 24 ह्यासनस्थो विजयनगर<sup>2</sup> स्वकुलागते । रिपूना-  
 25 म्यंतरान् बाह्यानजयद्भुध्रिविक्रमैः<sup>3</sup> ।[ १०\*] व<sup>4</sup>-  
 26 र्णाश्रमानुपालनरंजितजनवर्णमानरा-  
 27 जपदं । चतुरुदधिमखलांकामिकक्षु<sup>5</sup>  
 28 क्षामपालयद्दसुधां ।[ ११\*] <sup>1</sup>सू०पुरायर-  
 29 <sup>6</sup>गंडांकमरिरायविभाळकं । हिंदूरा-  
 30 यस्वरचाणं यमाडुरनिशं बुधाः ।[ १२\*]  
 31 <sup>7</sup>गांभीर्यं धैर्यतेजोवीर्यकृपादाख्यसत्यम-  
 32 ख्यादाः । धत्ते दशरततनयो<sup>8</sup> [रा]मः प्रागद्य [दि]-  
 33 व[रा\*]जेंद्रः ॥[१३\*] <sup>1</sup>दक्षस्तत्यादसेवायामासीन्मैला-  
 34 रभूवरः । हनुमानिव रामस्य प्रज्ञाहि-  
 35 तपराक्रमैः ।[ १४\*] <sup>1</sup>नप्ता यस्मूरनृपतेः पौत्रः पो-  
 36 तमहीभुजः । पुत्रः पवित्रचारित्रो मुं-  
 37 मांवाभुं प्रडींद्रयोः ।[ १५\*] <sup>1</sup>धरणीवराह-  
 38 बिरुदो योसी [ची\*]हत्तमल्लविख्यातः । अरिमं-  
 39 डलीकभीषणघंटानादस्य पंठमैलारः ।[ १६\*]  
 40 <sup>9</sup>त्रिविधकरणैरेवं राज्ञः प्रियं हितमाचर-  
 41 न्नहितधरणीपालान् विदन्<sup>9</sup> स्वबुध्रिपराक्रमैः<sup>10</sup>  
 42 । विविधमणिभि[.\*] श्लाघ्येद्रुच्यैः<sup>11</sup> पदे परिपूज[य]-  
 43 न्नक्त मनसः प्रीतिं [से]वाहेवाकमना[.\*] स्वयं  
 44 ।[ १७\*] <sup>1</sup>प्रतापदेवरायोस्य सेवापीरुषतोषित[.\*] ।\*]  
 45 मानयित्वाथ मैलारमस्मै वरमदान्मुदा ।[ १८\*]

<sup>1</sup> Metre: Anushtubh.<sup>2</sup> Read °द्विवि°.<sup>3</sup> Read °क्षुचा°.The *anusvāra* of °ङी° has been engraved above the line.<sup>4</sup> Read दशरथत°.<sup>5</sup> Read भिन्दन् स्वबुधि°.<sup>6</sup> The *visarga* of °क्रमैः has been written at the beginning of line 42.<sup>7</sup> Read श्लाघ्यै°.<sup>8</sup> Read °नगरे.<sup>9</sup> Metre: Āryā.<sup>10</sup> Metre: Hariṇi.

*Second Plate ; Second Side.*

- 46 <sup>1</sup>न ह्यान्न च मातंगान्न भूषा न च संपदः<sup>2</sup>  
 47 । स्वामिनः[\*] स्वस्य च हितमयाचत वरं क्त-  
 48 ती ।। १७\* ]<sup>3</sup>[उ]भयं पवित्रयति यद्वापयि-  
 49 तारं च किं च दातारं । कुर्विति तद्ग-  
 50 दानं सद्गुरवे शिंगराखाय ॥[२०\*] <sup>1</sup>अस्ति  
 51 श्रीवेंकटगिरेर्नायकस्य जगद्गुरोः ।  
 52 लक्ष्मीपतेः पुरोधः[\*] श्रीवेंकटाचा-  
 53 खधेश्वरः ।। २१\* ] <sup>1</sup>यस्य कीर्त्तिसुधार[वा]द-  
 54 मेदुरा दिङ्गकोरि[का]ः । त्यजंत्यद्या-  
 55 प्यहो तादृङ्गद्रातपरुचिसृहां<sup>4</sup>  
 56 ।। २२\* ] <sup>1</sup>तस्यासौत्तनय[\*] श्रीमान्ताताचार्यो<sup>5</sup>  
 57 दयानिधिः । भजतां यत्पदांभोजं  
 58 भवाब्धिः पल्लवायते ।। २३\* ] <sup>1</sup>चतुर्दशानां  
 59 धर्माणां विद्यानां पारदृश्वनः । त-  
 60 स्याभूत्तनुज[\*] श्रीमान् शिंगराख-  
 61 शिखामणिः ।। २४\* ] <sup>1</sup>समं च यत्करांभो-  
 62 जं भक्तानां मस्तुकेर्षितं । अमाध्यस्या-  
 63 पि संसारसंनिपातस्य<sup>6</sup> भेषजं ।। २५\* ] <sup>1</sup>वैदि-

*Third Plate ; First Side.*

- 64 कं भगवन्मार्ग<sup>7</sup> यत्प्रतिष्ठापयत्य-  
 65 यं । तल्लोके वेदमार्गेकप्रतिष्ठाचा-  
 66 र्थ्य उच्यते ।। २६\* ] <sup>3</sup>शठमषणगोत्रजातः<sup>8</sup>  
 67 सांगोपांगं यजुस्तथाध्येता । वि-  
 68 ख्यातो विष्णुपथे विलसति लोके स शिं-

<sup>1</sup> Metre : Anu-Itnbh.<sup>2</sup> The *risarga* of संपदः has been written at the beginning of line 47.<sup>3</sup> Metre : Āryā.<sup>4</sup> The *anuvāra* of सृहां has been written at the beginning of line 56.<sup>5</sup> Read °चार्यो.<sup>6</sup> Read °संनिपातस्य.<sup>7</sup> Read भगवन्मार्गं.<sup>8</sup> The usual form of the name is शठमषण°.

## Fourth Plate ; First Side.

- 96 वङ्गिः । सर्वानितान् भाविनः पार्थिवे-<sup>1</sup>  
 97 द्रान् भूयो भूयो याचते रा-  
 98 मचंद्रः ।[। ३५\*] पालनसुकृतप्रकाशनार्थ-  
 99 मपहरणदोषप्रख्यापनार्थं  
 100 च केचन पुराणश्लोका लिख्यंते ॥  
 101 <sup>2</sup>दानपालनयोर्मध्ये दानाङ्गे-<sup>3</sup>  
 102 योनुपालनं । दानात्त्वर्गमवा-  
 103 प्रोति पालनादच्युतं पदं ।[। ३६\*] <sup>2</sup>ब-  
 104 हुभिवंसुधा दत्ता बहुभिः परिपा-  
 105 लिता । यस्य यस्य यथा<sup>4</sup> भूमि-  
 106 स्तस्य तस्य तथा<sup>4</sup> फलं ।[। ३७\*] अस्य ग्रामस्य  
 107 सीमाचिह्नानि लिख्यंते देशभाष-  
 108 या ।[\*] तक्केकुपाटि अष्टदिक्कुल सीमानि-  
 109 र्णयसु । तूर्पुनकु । कुप्पेराविपा-  
 110 टि संधुकु<sup>5</sup> नक्कलवागु । आम्नेयभ[।]-

## Fourth Plate ; Second Side.

- 111 गं सीम राविनूतुल कुप्पेरावि-  
 112 पाटि संधुकु विस्समनेनि मिठ्ठु ।  
 113 दच्चि<sup>6</sup> राविनूतुल संधुकु पञ्चु-  
 114 व<sup>7</sup> नरारिशेट्टिकुंठकट्ट । नैरुतिभा-  
 115 गं राविनु(नू)तुल अलुवलपाटि सं-<sup>8</sup>  
 116 धुकु नक्कलवांगु तलांपि<sup>9</sup> न-  
 117 ल्लगुंडु । पडुमरि सीम<sup>10</sup> अलुवल-

<sup>1</sup> The *anusvāra* of °वे° is at the beginning of the next line.

<sup>2</sup> Metre: Anushtubh.

<sup>3</sup> Read °नाङ्गेयो°.

<sup>4</sup> Read यदा and तदा.

<sup>5</sup> This word has been altered into संधि by Mr. Ramamurti Pantulu in his paper on the Konkuduru plates of Allaya-Doḍḍa, *Ep. Ind.*, Vol. V, p. 65.

<sup>6</sup> Read दल्लिणं.

<sup>7</sup> Corruption of पञ्चि. [It is more likely that Pachchuvā is here meant to be the family name of Narāri-setṭi after whom the pond is named —H. K. S.]

<sup>8</sup> The *anusvāra* of सं stands at the beginning of the next line.

<sup>9</sup> Lit., 'forming a pillow for the head.'

<sup>10</sup> The न of सीम has been added above the line.

iii a

96 98 100 102 104 106 108 110

96 ತ್ರಿಪಲಿಕಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ  
 98 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ  
 100 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ  
 102 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ  
 104 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ  
 106 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ  
 108 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ  
 110 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ

iii b

82 84 86 88 90 92 94

82 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ  
 84 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ  
 86 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ  
 88 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ  
 90 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ  
 92 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ  
 94 ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ ಶಿಲಾ

- 69 गराचार्यः ।[। २७\*] <sup>1</sup>एष विद्यातर्पाभूमि-  
 70 लोकास्य च गुरुर्मम । तस्मै समर्पय  
 71 ग्रामं स्वनाम्नैष<sup>2</sup> वरो मम ।[। २८\*] <sup>1</sup>इति  
 72 विज्ञापितस्तेन संतु[ष्ट]स्म महीपतिः ।  
 73 भूषासुवर्णपुष्पाद्यर्भक्त्या<sup>3</sup> संपू-  
 74 ज्य तं गुहं ।[। २९\*] <sup>1</sup>पवित्रे [भ]ास्करक्षेत्रे तुं-  
 75 गभद्रानदीतटे । हेमकूटनिवासस्य  
 76 विरूपाक्षस्य संनिधौ ।[। ३०\*] <sup>1</sup>भोगैरष्ट-  
 77 भिराश्लिष्टं ग्रामग्रामसम-  
 78 न्वितं । आचंद्रतारकं धारा-  
 79 पूर्वकं दक्षिणान्वितं ।[। ३१\*] <sup>4</sup>शाका-  
 80 ष[ट्] व्योमबाणानलशशिसहि-

*Third Plate ; Second Side.*

- 81 ते वत्सरे कीलकाख्ये त्वाषा-  
 82 टे मासि शुक्लप्रतिपदि च वि-  
 83 धोर्वासरे पुण्यकाले । अहं<sup>5</sup>  
 84 कीसीन्नि कंमप्रकटितविष-  
 85 ये देवराजच्छितींद्रः प्रादा-  
 86 ज्ञामं नृसिंहाभिधवरगु-  
 87 रवे साधु तक्केकुपाडुं [॥ ३२\*] <sup>1</sup>ग्रा-  
 88 मो यस्सर्वभोगाब्ध[ः\*] <sup>6</sup>श्रीनिवासनिवा-  
 89 सभूः पुरुषादृर्थाः <sup>7</sup>प्रसिध्यन्ति त-  
 90 स्मिन्नवसतां नृणां ।[। ३३\*] <sup>1</sup>भवद्भिः<sup>8</sup> पा-  
 91 लनीयो मे धर्मोयमिति भावि-  
 92 नः । उदर्कबुध्या<sup>9</sup> प्रार्थयते देवरा-  
 93 ये(यो) महीपतीन् ।[। ३४\*] श्रीरामेण[र]व्येवमे-  
 94 वोक्तं ।[।\*] <sup>10</sup>सामान्योयं धर्मसेतुर्द-  
 95 पाणं[र] काले काले पालनीयो भ-

<sup>1</sup> Metre : Anushtubh.

<sup>2</sup> Read °नैर्भक्ता.

<sup>3</sup> The anusvara of अहं° begins the next line.

<sup>4</sup> Read °षार्थाः प्रसिध्यन्ति.

<sup>5</sup> Read °बुद्ध्या.

<sup>6</sup> Read °नाम्नैष.

<sup>7</sup> Metre : Sragdharā.

<sup>8</sup> The letter नि of श्रीनि° is engraved above the line.

<sup>9</sup> Read भर्षद्भिः.

<sup>10</sup> Metre : Śālinī.



112 గ్రంథములును తులనములును  
 114 కైతలములును బిలుములును  
 116 కైతలములును బిలుములును  
 118 కైతలములును బిలుములును  
 120 కైతలములును బిలుములును  
 122 కైతలములును బిలుములును  
 124 కైతలములును బిలుములును

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126 గ్రంథములును తులనములును  
 128 కైతలములును బిలుములును  
 130 కైతలములును బిలుములును  
 132 కైతలములును బిలుములును  
 134 కైతలములును బిలుములును  
 136 కైతలములును బిలుములును

గ్రంథములును తులనములును  
 కైతలములును బిలుములును  
 కైతలములును బిలుములును  
 కైతలములును బిలుములును  
 కైతలములును బిలుములును  
 కైతలములును బిలుములును

- 118 पाटि संधुकु लिंगदिब(ब्ब) । वाय-  
 119 व्यानकु अलुवलपाटि जनकव-  
 120 रं संधुकु जंगमुकुंठ  
 121 सीम । वूरि वुत्तरानकु सीम  
 122 पंगुलूरि संधुकु तेल्लगुंडु ।  
 123 जरि ईशान्यानकु सीम पं-  
 124 गुलूरि कुय्येराविपाटि सं-  
 125 धुकुनु निलुवुठायि ।

## Fifth Plate.

- 126 [इ]तव[ट्टु] सीमानि[र्णय]प्रकारं [॥\*]  
 127 <sup>१</sup>[ए]कैव भगिनी लोके सर्वेषामिव भूभुजां [।\*]  
 128 न भोज्या न करयाह्या विप्रदत्ता वसुंध-  
 129 रा ॥[३८\*] <sup>२</sup>स्वदत्ताद्दिगुणं<sup>३</sup> पुण्यं परदत्तानुपा-  
 130 लनं । परदत्तापहारेण स्वदत्तं निष्फलं<sup>४</sup>  
 131 भवेत् ॥[३९\*] <sup>२</sup>स्वदत्तां परदत्तां वा यो हरत व-  
 132 सुंधरां । <sup>५</sup>षष्ठिर्वर्षसहस्राणि विष्टायां ज[।]-  
 133 यते क्रिमिः<sup>६</sup> ।[। ४०\*] <sup>२</sup>गामिकां रत्निकामिकां [भू]-  
 134 मेरप्येकमंगुलं । हर<sup>७</sup> नरकमाप्नोति या-  
 135 वदाभूतसंप्लवं<sup>८</sup> ॥[४१\*] <sup>२</sup>प्रत्यर्थिधरणीपालका-  
 136 लोरगगरुत्मतः । देवरायमहीश-  
 137 स्य शासनं धर्माशासनं ।[। ४२\*] मंगळमहाश्री [॥\*]  
 138 श्रीविरूपाक्ष.

## FREE TRANSLATION.

(Verse 1.) May the illustrious primeval Boar, being carried upwards by whom (being married by whom) the earth became pregnant with gems, be auspicious to you.

(V. 2.) May the elephant (Gaṇēśa), whose trunk is always moist with the flowings from his temples,<sup>9</sup> having worshipped whom Śiva and others obtain the fruition desired (by them), bring you happiness.

<sup>1</sup> The *anusvāra* of स<sup>०</sup> is written at the beginning of l. 125.

<sup>2</sup> Metre: Anuṣṭubh.

<sup>3</sup> The *anusvāra* of लं stands at the beginning of line 131.

<sup>4</sup> Read षष्टिं व<sup>०</sup>

<sup>5</sup> Read हरन्.

<sup>6</sup> Read क्रमिः.  
<sup>7</sup> Read °संप्लवं.  
<sup>8</sup> These are puns on the words *dāna* and *karāṇ*. *Nityadānārdrakarāṇ* means also one whose hand is wet with constantly making gifts.—B. and V.

(V. 3.) May the moon, the store-house of ambrosia of the gods, wearing whose digit the lord of demons (*Bhūtēśa*, that is, Śiva) became the lord of kings, (or, moon-crowned, *Rājasēkhara*), be a source of delight to you.

(V. 4.) From the moon who was born from the mind of the primeval man (Vishṇu) arose the race of the **Yadus** in which, as the fruit of Vasudēva's merit, appeared Hari himself (in the form of Kṛishṇa) associated with the hosts of gods.

(V. 5.) In that pure race was born a king named **Harihara** of pure character, just as the moon (was born) from the milk-ocean.

(V. 6.) The two (functions), the protection of the good and the punishment of the wicked, are indeed divided in (between) Hari (Vishṇu) and Hara (Śiva); but he (Harihara) combined their functions in his own person, by bearing their name (Harihara) and majesty.

(V. 7.) His son was the glorious **Dēvarāya**, who attained great fortune, who was a very king of the gods (Indra) on earth and who by his constant *dāna* (cutting, smiting) expunged the word *dēhi* (the possessor of a body) in the case of enemies, and by his *dāna* (gift) the word *give* in the case of suppliants.

(V. 8.) From him, who was the store-house of virtue, was born, as Jayanta from Indra, king **Vijaya-Bukka**, who was eminent, by whom enemies were vanquished, and who resembled Vijaya (Arjuna).

(V. 9.) His son was **Pratāpa-Dēvarāya**, of unlimited glory, (and) accomplished in court-ning the beauties, Fortune, Fame, Earth and Sarasvatī.

(Vv. 10-13.) Being enthroned at **Vijayanagara** which had come to him by (regular) succession in his family, he conquered (both) internal and external enemies by his intellect and valour (respectively). While his royal title was extolled by his subjects who were pleased, because he protected the system of castes, he protected the earth which has the four oceans for its girdle under one umbrella (*i.e.* as universal sovereign). Him the learned constantly called *Mūruvāyaraṅḍa* (the champion or vanquisher of the three kings), *Arirāyu ibhāḷaka* (the destroyer of hostile kings), and *Hindurāya-suratrāna* (a Sultan among Hindu kings). Formerly Rāma, son of Daśaratha, had (the attributes) magnanimity, fortitude, valour, courage, mercy, liberality, truthfulness and reverence; (but) now it is king **Dēvarāya** (who possesses these virtues).

(Vv. 14-18.) King **Mailāra** was assiduous in serving his (Dēvarāya's) feet, with (his) wisdom, devotion, and valour, just as Hanumān was in respect of those of Rāma; he who was the great-grandson of king **Sūra**, the grandson of king **Pōta**, the son of **Mummambā** and **Mummaḍindra**, and was of pure conduct; who had the biruda *Dharanivarāha*, and who was famed as *Chauhattamalla*; Paṅṭa-Mailāra, who caused fear to hostile provincial chiefs by the ringing of his bell (*Ghaṅṭānāda*). In this manner, doing by threefold means what was pleasing and good to the king, destroying hostile kings by his wisdom and valour, always paying homage (to the king) with different kinds of gems and excellent articles, with his mind intent on (the king's) service, he caused delight to the mind (of the king). Then **Pratāpa-Dēvarāya**, being pleased with his service and valour, and having honoured Mailāra, joyfully granted him a boon.<sup>1</sup>

(Vv. 19-20.) He, the victorious, asked for a boon, which brought good to his lord and himself, not horses, nor elephants, nor ornaments, nor wealth—, but to make a land-grant, which purifies both the giver and him who induced to give, to his good *guru*, Śīngarāya.

<sup>1</sup> The translation of verses 1, 2, 4, 5, and 8 to 18 is by Messrs. Butterworth and Venugopala Chetti.

(Vv. 21-22.) The illustrious Venkaṭāchārya was the *purōdhas* (*purōhita*) of the lord of Venkaṭagiri (*i.e.* the god Venkaṭeśa of Tirumala), the *guru* of the (whole) world, the consort of Śrī (Lakshmi); filled with the relish of the nectar of whose fame the *chakōras*, *viz.* the quarters (of the earth), even now abandon the taste for moon-light<sup>1</sup> like those (birds).

(Vv. 23-28.) He had a son the illustrious Tātāchārya, who was a store-house of grace; to the worshippers of whose lotus foot, even the ocean of *samsāra* (round of births) becomes shallow like a pond. To him who had seen the end of the fourteen *dharma*s and (?) *vidyās*, was born a son named Śiṅgarārya, the placing of whose hand, accompanied with *mantras*, on the heads of his disciples, was a remedy to the incurable typhoid, *samsāra*. For having established the religion of Bhagavat (Vishnu) according to the Vēdas he is known in the world as the teacher who is the sole support of the doctrine of the Vēdas (*Vēdamirgaikapratiśṭhāchārya*). This Śiṅgarāchārya, who was born in the Śaṭhamarshana *gōtra*, had studied with the *aṅgas* and *upāṅgas* the Yajur-vēda and who was famous in the religion of Vishnu, is shining in the world. To him, who is the abode of learning and austerities, who is the *guru* to me, as well as to the world, grant a village in your name. This is the boon I ask for.

(Vv. 29-32.) Thus requested, the king Dēvarāja, being pleased and filled with devotion, honoured this *guru* with ornaments, gold, flowers, etc., and granted to the excellent *guru* named Nṛsiṃha, by the pouring of water and with *lakṣhinā*, (to last) as long as moon and stars (endure), the village of Takkeḷlapāḍu, together with the lands for its subsistence, situated in the Addaṅki-*sānu* of the Kamma-*viśaya*, together with the eight kinds of enjoyment, in the presence of (the god) Virūpāksha of the Hēmakūṭa hill, situated on the bank of the Tuṅga-bhadra, in the Bhāskara-*kuśōtra*, on a Monday, the first *tithi* of the bright fortnight of the month Āshāḍha, in the year Kilaka, which was corresponding to the Saka year represented by *sasi*, *anali*, *bāna* and *vijāna*, (1350).

(V. 33.) All prosperity to the inhabitants of this village which is the place of Śrīnivāsa and which has all items of enjoyment.

(Vv. 34-37.) Dēvarāja's exhortation to his successors (and other kings) to protect this charity of his, and in support of the need for such protection the usual imprecatory and benedictory verses are quoted.

(Ll. 106-126.) The details of boundaries of the village granted are (thus) noted in the language of the country (*i.e.* in Telugu): on the east the hill-stream (*nakkalavāṅgu*) in the juncture (*sandhi*) of Kupperāvipāḍu; the boundary on the south-east the mound of Billamanēni in the *sandhi* of Rāvinūtula and Kupperāvipāḍu; on the south, the western bank of the tank of Nārāsiṭṭikunṭa in the *sandhi* of Rāvinūtula; on the south-west side, the hill-stream and the pillow-like black boulder (*Nallagunḍu*)<sup>2</sup> in the *sandhi* of Rāvinūtula and Aluvalapāḍu; the boundary on the west (is) the mound (marked by) the *linga*-stone (*Līṅgamdiḅba*) in the *sandhi* of Aluvalapāḍu; on the north-west the boundary (is) the pond (called) Jaṅgamukunṭa, in the *sandhi* of Aluvalapāḍu and Janakavaram; the boundary on the north of the village (is) the white boulder (*Tellugunḍu*) in the *sandhi* of Paṅgulūru; the boundary on the north-east of the village is the standing stone in the *sandhi* of Paṅgulūru and Kupperāvipāḍu. So much about the settlement of the boundaries.

(Vv. 38-41.) Imprecatory verses.

(V. 42.) Praise of Dēvarāja, and blessing.

(L. 138.) Śrī-Virūpāksha, (in Telugu characters).

<sup>1</sup> [A *dhrani* is here intended by the word *ātapa* which has the general sense of (scorching) sunlight.—H. K. S.]

<sup>2</sup> Or perhaps "the *nallagunḍu* at the source of *nakkalavāṅgu*."

No. 2.—NIDAGUNDI INSCRIPTION OF THE TIME OF VIKRAMADITYA VI  
AND THE KADAMBA TAILAPA II: A.D. 1107.

BY LIONEL D. BARNETT.

Nidagundi is a village about four miles towards the south-south-west from Shiggaon, the head-quarters of the Bankāpūr taluka of the Dhārwar District, Bombay. It is shown in the Map of the Dhārwar Collectorate (1874) as 'Needgoondee', and in the Indian Atlas sheet 42 (1827, with additions to 1891) as 'Neergoondee', in lat. 14° 56', long. 75° 15'. A record from this village, of the time of the Rāshtrakūṭa king Amoghavarsha I and dating from about A.D. 874, which has been edited by Dr. Fleet in vol. 7 above, p. 212, shows that the ancient form of its name was Nidugundage, which is also found in line 9-10 of the record now edited, and that it was the chief town of a group of villages known as the Nidugundage twelve. The inscription which I now edit, from an ink-impression placed at my disposal by Dr. Fleet, is on a stone tablet which was found somewhere at this same village, and was removed, for safe storage, along with the stone bearing the other record mentioned just above, to the Kachēri at Shiggaon.

Part of the top of the stone bearing this record is broken away and lost; and of the sculptures which were there there remain now only the following: in the centre, a *liṅga* on an *abhishēka*-stand; on the right, the bull Nandi, kneeling towards the *liṅga*, with the moon above him; and on the left, the lower part of a figure seated with its legs crossed on a small pedestal.—The area covered by the inscription is rather irregular in shape: its extreme measures are about 1' 8" in width by 2' 3" in height. The record is mostly in a state of excellent preservation: the few letters which are damaged or missing can be supplied without any uncertainty, except in the last line.

The characters are Kanarese, of a nearly upright rounded type characteristic of the period. They are not very elegantly formed, and they are of unequal size: in the first five lines they vary in height between  $\frac{3}{4}$ " and 1", and in the rest of the inscription their height is approximately between  $\frac{3}{8}$ " and  $\frac{7}{8}$ ". They present the abbreviated forms of *m* and *y* noticed under Yēwūr inscription F (above, Vol. XII, p. 335): the *m* appears as the sixth *akshara* in l. 16, the *y* at the end of l. 15.—The language is Kanarese prose throughout, except for the minatory Sanskrit verse in ll. 21-23. The Kanarese is almost of the medieval type: the liquid *l* only occurs once (in *ilū*, l. 16, beside *irūdu*, l. 14), elsewhere appearing as *l̥*; and initial *p* is changed to *h* in *hērīṅge* (l. 14), *hanna* (l. 15), *hēr-* (l. 17), while remaining in *Pānumgall-* (l. 9), *paṇav-* (l. 15), *pērīn-* (l. 17).

The purport of the inscription is to record donations by various traders to the Mūlasthāna god, or chief god of the locality—the Metropolitan deity, as he may be called. This title is fairly common; for examples see above, vol. 5, pp. 22, 143, 149; *Epi. Carn.*, vol. 3, Mysore, pp. 181, 189, 201. The record is dated in the reign of the Western Chālukya king Tribhuvanamalla- (Vikramāditya VI), under whom, it tells us, the Kaḍamba prince Tailapa, who among other titles bears that of Banavāsi-puravar-ādhiśvara, "lord of Banavāsi a best of cities", was ruling over the Pānumgal five-hundred, i.e. the province, comprising five hundred cities, towns, and villages, of which the capital was Pānumgal. This latter person is the Kādamba prince Tailapa II, son of Śāntivarman II: he is known to have ruled until A.D. 1129, in succession to Kirtivarman II, as a feudatory of Vikramāditya VI and Sōmēśvara III. The name of his family is presented here (line 7) as Kaḍamba, with the short *a* in the first syllable, and

apparently the cerebral *ḍ* in the second. This form is found in a few other records, but is on the whole unusual. In the case both of this family and of that of the Kādambas of Goa, the customary form was **Kādamba**, at any rate in prose passages.

The other persons mentioned are of no importance in themselves; but the names of most of the traders concerned in the transaction are of interest as illustrating the use of **hypocoristic or affectionate diminutive forms**, which is peculiarly common among men of their class. *Malli* (l. 12), which is often found elsewhere, is probably a diminutive of *Mallikārjuna*; it is also common in the fuller forms *Mallana* and *Mallapa*, which show the affixes of courtesy *-ana* (i.e. *anna*, "elder brother") and *-apa* (i.e. *anna*, "Sir"). *Dhōni* (ibid.) is probably an error for *Dhōli*, which has its fuller counterpart in *Dhōyapa* (above, vol. 5, pp. 73, 77) and *Dhōsaśarman* (ib., p. 121), derived from *Dhōna*. *Kēti* (l. 13) is often found in the forms *Kētaṇa* and *Kētaṇa*. *Chīmi* (ib.) is obviously a diminutive of some name such as *Chīmādirāya*, and *Sīmdana* (l. 15) of something like *Sīmdāna* (*Ep. Caran.* vol. 3, Mysore, p. 140). *Sōmāva* (l. 16) is well known. The subject of the formation of Dravidian names is one that would well repay further study.<sup>1</sup>

The details of the date of this inscription (l. 10 f.) are: the cyclic year Sarvajit, being the thirty-second of the Chālukya-Vikrama reckoning, i.e. of the reign of the Western Chālukya king Vikramāditya VI: the first *tithi* of the bright fortnight of Chaitra: Ādivāra (Sunday). Dr. Fleet gives me the following remarks:—"This date is an interesting one, partly as being of the first day of the lunar year, and partly for another reason which will be seen below. The Sarvajit *samvatsara* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 25 February, A.D. 1107. This day itself was Chaitra śukla 1; the *tithi*, as a true *tithi*, ending on it at about 18 hours 8 minutes after mean sunrise (for Ujjain). But the day was a Monday; whereas the record gives Sunday. The *tithi*, indeed, began on the Sunday, at exactly 15 hours 13 minutes; and being the opening *tithi* of the new year, it might quite well, as an occasion of celebration, have been used and cited with the day on which it began, if conditions had permitted: but the time at which it began, 13 minutes after midnight, makes it very unlikely that it can have been so used, as a true *tithi*, for purposes such as those registered by this record. Accordingly, from this point of view, with the *tithi* taken as the true *tithi* the date would have to be classed as irregular, in the usual sense that the given details do not work out satisfactorily and seem to involve a mistake of some kind. But as a mean *tithi* the *tithi* began at 6 hours 13 min. after mean sunrise on the Sunday; that is, at 13 minutes after midday, which would leave the whole of the afternoon and the evening for doing anything to celebrate the occasion. Accordingly, from this point of view, as presenting a mean *tithi* used for purposes of celebration with the day on which it began, the date may perhaps be taken as a satisfactory one, answering to Sunday, 24 February, A.D. 1107. But all that we can really say is that the day may be either Sunday, the 24th, or Monday, the 25th February."

As regards places, the record mentions first, in line 9, the province known as the Pānumgal five-hundred: this took its name from Pānumgal, Hānumgal, which is the modern Hāngal, the head-quarters of the Hāngal tāluka of the Dhārwar District. It mentions Nidagundi itself as Nidugundage in lines 9-10: the *nāḍu* to which reference is made in line 10 is of course the Nidugundage twelve mentioned on the previous page. Tīvivalli, which is mentioned in line 12, must be the large village still bearing the same name, which is shown as

<sup>1</sup> A. Hilka, in his *Beiträge zur Kenntnis der indischen Namengebung: Die altindischen Personennamen*, p. 55 ff., has given some attention to hypocoristic names, but has not touched the Dravidian side. He mentions the suffixes *-na* and *-naka* (pp. 55, 70), but does not realise that *-na* (or, more correctly, *-ana*) is Dravidian in origin, and that *-naka* is the same affix with a Sanskritic termination.

“Tileewulee” and “Teelowly” in the two maps quoted above; it is in lat. 14° 37', long. 75° 17', twenty-one miles south-half-east from Niḍagundi: the place has at least three inscriptions, of A.D. 1053 (?), 1238, and 1237, and a fourth, a fragment, the date of which is lost.<sup>1</sup>

For a full account of the Kādambas of Hāngal, with a genealogical table and references to various unpublished as well as published records, see Dr. Fleet's *Dynasties of the Kanarese Districts* in the Gazetteer of the Bombay Presidency, vol. I, part 2, pp. 558-64.<sup>2</sup> The pedigree as far as Tailapa II is given in the Kargudari inscription of A.D. 1108 published in *Ind. Ant.*, vol. 10, p. 251<sup>3</sup>: it starts with a mythical Mayūravarma, who is undoubtedly intended to be the real Mayūraśarma, the original founder of the Kadamba power, whose achievements are recited in the Tālgund inscription of about the period A.D. 500—550.<sup>4</sup> To the time of Kāmadēva, the last member of the line, belongs the Ablūr-inscription E, dating from about A.D. 1200, published in vol. 5 above, p. 245, which recites the revival of Śaivism by the famous Ēkāntadā-Rāmayya.

#### TEXT.<sup>5</sup>

- 1 Ōm<sup>6</sup> Svasti Samasta-bhuvan-āśraya śri-pri(pri)thvi-vallabha
- 2 mahārājādhirāja paramēśvara paramabhattāra-
- 3 [ka] Satyāśraya-kula-tilakam Chālukya-abharaṇam śri-
- 4 mat-Tribhuvanamalla-dēvara vijaya-rājyam=uttar-ōtta-
- 5 r-ābhivri(vri)ddhi-pravarddhamānam=ā-chamdr-ārka-tāram barām salu-
- 6 ttam-ire tat-pāda-padm-ōpajivi samadhigata-paincha-mahā-sabda mahā-
- 7 mamḍha(ḍa)lēśvaram Banavāsi-pura-var-ādhi(dhi)śvaram Kaḍambar-ācha(bha)-
- raṇam nā-
- 8 m-ādi-samasta-prasasti-sahitam śriman-mahā-maḍdalēśvaram Taila[pa]-
- 9 dēvar Pānūmgall=aynūruman=ubhaya-sāmyadiṁd=ā|uttam-ire Niḍu-
- 10 gumḍageya Māra-gāvumḍan=ū[r\*]-ggāvumḍu-geyy[e\*] Chālukya-Vi-
- 11 kramam<sup>7</sup> mūvatt-erāḍe(ḍa)neya Sarvvajit-samvatsarada Chaitra-su(su)ddha pāḍi-
- 12 va Ādivārad-amḍu Tilivalliy=Uttava-setṭi Kamchayana<sup>8</sup> Malli-setṭi Dhō-
- 13 niy=Āki-setṭi Kariya Kēti-setṭiya Chāmi-setṭi iint=inibarum=i-
- 14 rḍdu Mūlasthāna-dēvargge biṭṭa dharmma hēriṁge vīsav=omḍu mottakāra
- 15 Simḍaṇanum Ugura-mūnūrbbarum biṭṭa darśanam paṇav=omḍu hanna(ṇṇa)-vaṇi-
- 16 ga Simḍananuv=ainūra-nālvarum=iḍdu biṭṭa dharmma gātrakkey=om-
- 17 du pōrin=ari-hēr=int=i dharmmamam pratipālisida[va\*]ṁge Vāraṇāsi-
- 18 Kurukshētradoḷu sāsirvvar=brāhmaṇargge sāyira kavileya-
- 19 n=ubhaya-mukhi-gōṭṭa-phalam=akku i dharmmaman=alidavaṁge Vāraṇā-
- 20 si-Kurukshētradoḷu sāsirvvar=brāhmaṇarumam sāsira kavile-
- 21 yuman=alida pañcha-mahā-pātakan=akkum | <sup>9</sup>Sva-datt[ā\*]m para-
- 22 datt[ā\*]m vā yō harētir=vvasumḍharām<sup>10</sup> || shasṭtir=varisha<sup>11</sup>-saha-
- 23 srāpi viṣṭā(shṭhā)yām jāyatē kri(kri)mi[h\*] || Rāmēśvara-
- 24 paṁḍita . . . . . ||

<sup>1</sup> [Elliot MS. Collection, R. As. Society's copy, vol. I, p. 75; vol. 2, pp. 199 b, 200, 371 b; for a photograph of the record of A.D. 1237, a long one of the time of the Dēvagiri-Yādava king Siṅghaṇa, see *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No. 112.—J. F. F.]

<sup>2</sup> [It may be noted that their family-god, Madhukēśvara of Jayantipura (Banavāsi), was a form of Śiva; not of Vishnu as there said on p. 560.—J. F. F.]

<sup>3</sup> No. 210 in Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above, appendix.

<sup>4</sup> Kielhorn's No. 603: subsequently edited in vol. 8 above, p. 31.

<sup>5</sup> From the ink-impression.

<sup>7</sup> Read °Vikrama, and supply varshada or kālada.

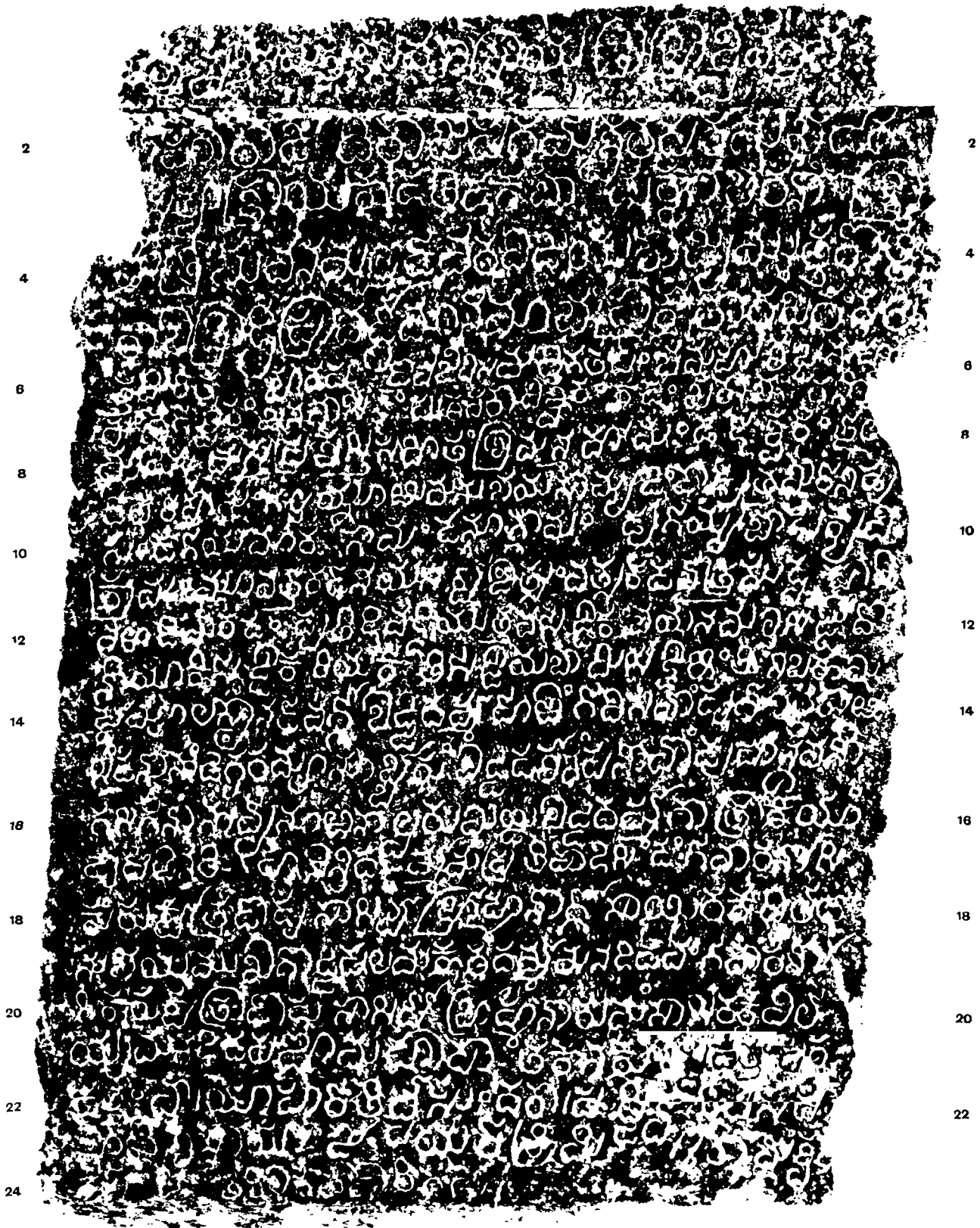
<sup>8</sup> Metre: Ślōka (Anuṣṭubh).

<sup>11</sup> Read =varshā.

<sup>6</sup> Represented by the spiral symbol.

<sup>8</sup> Perhaps to be corrected to Kamchayana.

<sup>10</sup> Read harēta vasumḍharām.







## TRANSLATION.

(Line 1) While the victorious reign of king **Tribhuvanamalla**, asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, supreme lord, supreme master, decoration of **Satyāśraya's** race, ornament of the **Chālukyas**, is proceeding in its course of increasing success (*to endure*) as long as the moon, sun, and stars :—

(Line 6) While the great feudatory lord the noble **Tailapa**, who bears all the titles such as : “fosterling of the lotuses of his feet, great feudatory lord who has attained the five *mahā-sabdas*, lord of **Banavāsī** best of cities, ornament of the **Kaṭambas**,” was governing with impartiality the five-hundred of **Pānuṅgal** : (*and*) while **Māra-Gāvunḍa** of **Niḍugundage** was holding the office of head-man of the village :—

(Line 10) On Sunday, the first day of the bright fortnight of Chaitra of the cyclic year **Sarvajit**, being the thirty-second year of the **Chālukya-Vikrama** era, the following persons : **Uttava-Setṭi** of **Tiḷivalḷi**, **Kambhaya's** (*son*) **Malli-Setṭi**, **Dhōni's** (*son*) **Āki-Setṭi**, (*and*) **Kariya Kēti-Setṭi's** (*son*) **Chāmi-Setṭi**, acting in concert, granted as a pious donation to the **Mūlasthāna** god one *ṛisa* on every load ; the *mottukāra*<sup>1</sup> **Sindaṇa** and the **Ugura** three-hundred<sup>2</sup> granted as a visiting-fee one *paṇa* : the fruit-merchant **Singana** and the five-hundred and four (*of his colleagues*), acting in concert, granted as a pious donation the excess-weight<sup>3</sup> of one load on every *gātra*.

(Line 17) To him who maintains this pious foundation will accrue the same fruit as if he had bestowed a thousand kine as *abhaya-mukhi*<sup>4</sup> on a thousand Brāhmins in Benares or **Kurukshētra** : to him who infringes this pious foundation will accrue the five-fold deadly sin of slaying a thousand Brāhmins and a thousand kine in Benares or **Kurukshētra**. He who should appropriate land, whether granted by himself or granted by others, is born as a worm in dung for sixty thousand years.

(Line 23) **Rāmēśvara Paṇḍita** . . . . .

## No. 3.—TWO INSCRIPTIONS FROM BELGAUM, NOW IN THE BRITISH MUSEUM.

BY LIONEL D. BARNETT.

The two inscriptions published herewith are engraved on large stone tablets which are now in the Department of British and Medieval Antiquities of the **British Museum**. The stones belonged originally to one or another of three Jain temples, the remains of which stand in the Fort at **Belgaum**, **Bombay Presidency**<sup>5</sup> : and from the records themselves we learn that the temple was founded at some time about A.D. 1200 by **Bichana** or **Bichirāja**, an official of the **Raṭṭa** prince **Kārtavīrya IV**, and was named **Raṭṭa-Jinālaya**, “the Jain temple of the **Raṭṭas**.” Transcriptions of the two records—(not very accurate ones)—are given in **Sir Walter**

<sup>1</sup> This term is also found in vol. 5 above, p. 231.

<sup>2</sup> Persons styled “the Ugura three-hundred” are mentioned in other records also ; e.g. the **Manōli** inscriptions of A.D. 1223 and 1252, **J. B. R. A. S.**, vol. 12, pp. 22, 40. The meaning of the expression is not known.

<sup>3</sup> *Ari* is “an excess of corn in a measure.” **Kittel**, Dictionary, p. 99.

<sup>4</sup> An *abhaya-mukhi* is an image of a cow in the act of giving birth to a calf : see **Ind. Ant.**, vol. 11, p. 125, and **Yājñavalkya**, i. 206.

<sup>5</sup> For an account of these temples, with Plates, see **Burgess**, **Archæol. Surv. West. India**, vol. 1, p. 1. The Fort dates from long after the time of the inscriptions.

Elliot's MS. Collection of South-Indian Inscriptions, vol. 2, pp. 328b, 331b, of the Royal Asiatic Society's copy; and from the titlings of these it seems that at some time about 1830 the stones were still at Belgaum, standing in the compound of a bungalow occupied by Major Jervis, who appears to have been then the Executive Engineer, P. W. D. They seem to have been sent by Major Jervis to the Museum of the Bombay Branch of the Royal Asiatic Society, where at any rate one of them, B, was in 1874.<sup>1</sup> How and when they found their way eventually to the British Museum, I have not yet been able to ascertain.

#### A.—OF THE TIME OF THE RATTA PRINCE KARTAVIRYA IV: A.D. 1204.

This inscription is incised on a massive stone slab, without ornament, of which the cornice on the top, inscribed with the introductory verse, is about 3 ft. 11 in. in width. The total height is a trifle over 4 ft. Under the cornice the stone is perfectly plain; the side on the proper right is perpendicular, while that on the proper left is recurvate on top, and thence descends vertically. There is a crack or flaw vertically down the face of the tablet; and, as with B, its surface is damaged here and there. But the record is mostly in a state of good preservation; and the whole seems to be readable without any substantial doubt. I am indebted to Mr. H. Krishna Sastri for certain suggestions which have improved my original readings and interpretations.

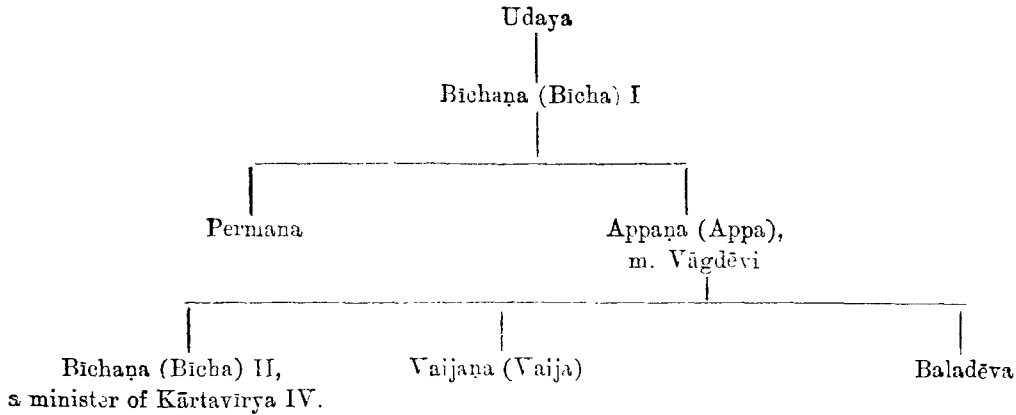
The character of the inscription is Kanarese, the letters being well shaped and rounded, of a type common about A.D. 1200. Their average height is about  $\frac{1}{2}$ ". The special characters for *m* and *v* noted above, vol. 12, p. 335, occur fairly often; and that for *y* (ibid.) is found twice (*taṁnaya*, l. 7, and *kaviya*, l. 18). Some flourishes appear in the top and bottom lines. The language is Kanarese, except for the Sanskrit prelude (l. 1) and the two verses beginning *Bakubhir=vrasudhā* and *Api Gaṁg-ādi°* (l. 60). The Kanarese of the metrical portion (verses 2-20, 61-63) is of the old dialect; the prose part (ll. 37-59) is medieval. With regard to vocabulary, there are several words of lexical interest: *bāppu* (l. 26; see above, vol. 12, p. 270), *Vaḍḍavāra* (l. 40; cf. above, vol. 12, p. 147), *baje* (l. 41), *hatti* (l. 42), *garani* (l. 43; cf. Tel. *garini*), *dhavaḷāra* (l. 44; in Kittel's Dictionary only *dhavaḷāgāra* is given), *bhalluṁki* (l. 47), *mummuri-daiṁḍa* (ll. 48, 49; cf. above, vol. 5, pp. 19, 23), *diṁka-sāligaru* (l. 50), *nelameṭtu* (l. 51), *chīra* (l. 52), *kaḍaye* (l. 53), *hagara* (l. 58). With respect to orthography there is little to note: the letter *ḷ* nowhere appears, and in the prose initial *h* is regularly substituted for *p*, except in *pēriḍoḍam* (l. 52) and *pēriṁge* (l. 54).

The inscription refers itself to the time of the *Mahāmaṇḍalēśvara Kārtavīrya IV*, one of the *Raṭṭa* princes of *Saundatti*: for a full account of him and the family to which he belonged, see Dr. Fleet's *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol. 1, part 2, pp. 549-58. It mentions also his younger brother *Mallikārjuna*, whom it styles *Yuvarāja* and describes as ruling conjointly with him (line 38). In the genealogical direction, verses 2 to 14 (ll. 3-19) contain panegyrics of *Sēna II*; his son *Kārtavīrya III*, whose wife was *Padmāvati* or *Padmaladēvi*; his son *Lakshma*, *i.e.* *Lakshmidēva I*, who married *Chandrikādēvi* or *Chandaladēvi*; and his sons *Kārtavīrya IV* himself and *Mallikārjuna*. The king *Kṛishṇa*, who is mentioned in verse 3 as the ultimate origin of the family of the *Raṭṭa* princes, is the *Rāshtrakūṭa* king *Kṛishṇa III*.<sup>2</sup> In B, verse 4, the family name is presented as *Rāshtrakūṭa*: the more usual form was *Raṭṭa*, which we have in A, line 39,

<sup>1</sup> See loc. cit., *ut supra*, where a crude summary of B is given on p. 2.

<sup>2</sup> See *Dyn. Kan. Distrs*, *ut supra*, p. 550.

and B, verse 20 and line 33. After that, verses 15 to 29 (ll. 19-37) descant on the merits of the family of Bichana or Bichirāja, a Chief Scribe and Minister of Kārtavīrya, whose pedigree is as follows :



**Appana** is described as *śrikaraṇa*, "a Scribe" (B, verses 18, 20), and as *śrikīraṇ-āgra-gaṇya*, "worthy to be counted foremost among Scribes" (A, verse 21), and as *śrikīraṇ-āyraṇi*, "a leader of Scribes" (B, verse 17). The epithet *śrikīraṇ-āyra-gaṇya* is also applied to his eldest son, the second Bichana (B, l. 33), who is further mentioned as *śrikīraṇ-ādhipī*, "chief of the Scribes," of Kārtavīrya IV (B, verse 23), and as a *sachiva* or "minister" of the same prince (A, verses 25, 26; B, verse 19). And we learn from A, line 39, and B, l. 33, that it was this Bichana who founded the Raṭṭa-Jinālaya temple at Belgaum.

The object of the record (l. 37 ff.) was to register donations which were made on a specified date in the time of Kārtavīrya IV, falling in December, A.D. 1204, for the upkeep of the Jain temple named Raṭṭa-Jinālaya at Belgaum, which had been founded by the aforesaid Bichana or Bichirāja II.<sup>1</sup> The grants were given to a trustee, Śubhachandra-bhaṭṭārakadēva, the Āchārya of the said temple, who, as we shall see from the inscription B, was attached to Hanasōge, a town in the Yeḍatore tāluka of the Mysore District, which once had a Jain establishment of some importance<sup>2</sup>: he was a disciple of Nēmichandra, disciple of Maladhāri-dēva, and belonged to the Pustaka Gachchha, the Dēśiya Gana, and the Koṇḍakuṇḍa Anvaya, of the Mūla Saṅgha (B, verses 23-5, and ll. 34-5). The first of the grants, given by Kārtavīrya IV himself (ll. 37-45), included an assignment of land at Vēṇugrāme, *i.e.* Belgaum, on the *śhāla-vṛitti* tenure (l. 41), a form of holding for which payment was made in kind from the produce.<sup>3</sup> The other grants consisted of imposts both in kind and in coin on various commodities of trade (ll. 45-59), and certain shops (l. 59). This part of the record is of much importance, as it throws considerable light on the economic organization of a great town of the period; and it is specially interesting to learn from lines 50, 51, that the mercantile community of Belgaum already included foreign settlers from Lāla, *i.e.* Lāta, Gujarāt, and the Malayālam country. Then come two minatory Sanskrit verses (ll. 60, 61), and two Kanarese verses and a prose Kanarese colophon naming the composer of the record (ll. 61-3): he is Bālachandra-dēva, styled Kavi-Kandarpa, a disciple of Mādhavachandra.

<sup>1</sup> This temple, though bearing this special name, was not the royal temple of the Raṭṭas. That one, mentioned as *Raṭṭa-paṭṭa-Jinālaya* in line 2 of a record of A.D. 980, was at Saundatti; see *Journ. Bombay Branch E. As. Soc.*, vol. 10, pp. 204, 208.

<sup>2</sup> See, e.g., *Epi. Carn.*, vol. 4, Mysore, intro., p. 16 ff.; and vol. 7 above, p. 110.

<sup>3</sup> Cf. *śhāla-vṛitti*, vol. 12 above, p. 273.

The date is exactly the same in both these two records; the details (A. l. 40; B. l. 35) are: the Śaka year 1127; the cyclic year Raktākshi; the second *tithi* of the bright fortnight of Pushya; Vaddavāra (Saturday); a *samkrānta* or passage of the sun into a sign of the zodiac. Dr. Fleet gives me the following remarks:—"The Raktākshi *samratsara* was Śaka 1127 current. A.D. 1204-5. For this year the given *tithi*, Pausha Sukla 2, answers quite regularly to Saturday, 25 December, A.D. 1204, on which day it ended at about 4 hrs. 32 min. after mean sunrise (for Ujjain). And on this day at 2 hrs. 3 min. the sun entered the sign Makara (Capricorn) and came to the winter solstice, which has always been a great occasion for festivities and donations. This date is interesting (1) in citing the current Śaka year, instead of the much more usual expired year; (2) in giving still another instance of the use of the name Vaddavāra to denote Saturday (see vol. 12 above, p. 147); and (3) in satisfying the rule that a *tithi* used with a *samkrānti* should be the *tithi* which is actually current at the moment of the *samkrānti*."

The places mentioned in this record are not many. On line 48 mention is made of the Kūṇḍi three-thousand province, regarding which see Dr. Fleet's paper in *Ind. Ant.*, vol. 39 (1900), p. 275; it was the hereditary territory of the Raitas, and consisted chiefly of a large part of the present Belgaum District; its capital was Saundatti, the head-quarters of the Parasgad tāuka of that district. Vēnugrāma (ll. 38, 44, 48, 50), or Vēnugrāme (ll. 11, 42), is Belgaum itself; in other inscriptions its name occurs as Vēḷugrāme; and it is known from other records to have been the chief town of a small district of seventy villages;<sup>1</sup> it seems to have been a second capital of the Raita princes. Kaṇamburige (l. 44) is the modern Kaṇbargi, about three miles north-east from Belgaum; it is shown as "Kunburgee" in the Indian Atlas sheet 41 (1852) and as "Kānbargi" in the Bombay Survey sheet 275. On line 46 is mentioned a town Maghapetti, which I cannot identify. Mention is made on line 49 of Lāḷa, that is, Lāṭa, Gujaraṭ, and on ll. 50, 51, of the Maleyāḷa country, in connection with traders from these parts who evidently were settled in Belgaum, as they joined in making the grants.

TEXT.<sup>2</sup>

- 1 Śrīmat-parama-gaṇabhīra-syādvād-āmōgha-lāṅchhanam [1\*] jiyāt=trailōkya-nāthasya  
śāsanam Jina-śāsanam || [1\*] Namō vita-rāgāya Śāntayā ||<sup>4</sup>
- 2 Śrī-Jina-samaya-nav-āmbudhī rājisut-irkk-amathan-ōrjjit-āmrīta-ratna-śrī-janana-griham  
sat [1\*] va-dayā-jivanam=aparimīta-gabhīram=apāram || [2\*]<sup>6</sup> Nava-mauktika-  
h [2\*] ram
- 3 Śrī-yuvatig-id-enis=irdda Kṛishna-nṛipa-vamśa-ja-pārthiva-chayado|=Sēn-arasaṁ  
bhuvana-nutam misupan=eseva nāyaka-maṇi-vol [3\*] Vara-Kūm-
- 4 d-īp-ādāḷ-ādhi-svaran=enip=ā Sēna-vibhūge sutan=ādam durddhara-vairi-bhūpa-  
bhīka-para-kramam Kārttaviryam=anupama-śauryam || [4\*] Ā vibhug=  
ādāḷ-sati Padmā-
- 5 vati Jina-samaya-vpiddhi-karaṇ-āpara-Padmāvati budh-ābhimata-Padmāvati Vajrā-  
yudhange Paulōmiya vol || [5\*] Avar=irvvarggam puṭṭidan=avanīśvara-mau-
- 6 li-maṇḍaram Lakshma-nṛipam pravimāla-muktāphalam=oseva vārdhigam  
Tāmbaparanegam puṭṭuva-vol || [6\*] <sup>7</sup>En=enbem Lakshmidēva-  
kshītībhujana bhuj-āṭopamam vidvishadh(d)-dhātri-nāthar=ssamje-

<sup>1</sup> See, e.g., *Journ. Bombay Branch E. As. Soc.*, vol. 10, pp. 252-3. <sup>2</sup> From the stone.

<sup>3</sup> Metre: Ślōka (Anuṣṭubh). The line is preceded by the Jain symbol on the stone.

<sup>4</sup> Here follows on the stone the spiral symbol.

<sup>5</sup> Metre: Kanda; and so in verses 3-6.

<sup>6</sup> Here follows again the spiral symbol.

<sup>7</sup> Metre: Sragdharā.

- 7 genipam bhata-pada-hatyiind=ada kem-dūliy=emid=ālin-ābhra-dhvānamam tamnaya  
turaga-khur-ōdghōsham=emid=amji nānā-sthāna-sthāyitvamam kōl=paḍeyade biḍad=  
ō-
- 8 duttam-irdd-appar=innurū || [7\*] <sup>1</sup>Aparādhigalane nōlpudu nripālakura  
damḍa-niti bāppu ghan-ājñ-ādhipan=āge Lakshma-bhū-vibhuv=aparādhām  
damḍam=emib=iv=ill=ēm kritiyō || [8\*]
- 9 <sup>2</sup>Amṛit-āmbhōrāśiyol=puṭṭida Siriyān=anam baytu dhātram sva-māyā-kramadim  
bōr=orvvalam nirmmisi chapaleyan=ā Kṛishṇanol=kūḍi matt=ā vima-
- 10 l-ōdyad-bhāgyeyam susthireyan=osedu koṭṭam mahibhṛin-nikāy-ōttaman=app=  
ī Lakshmidēvaṅg=ene mige taleda! Chamdrikadēvi chelvam || [9\*]<sup>3</sup>  
<sup>4</sup>Praṇuta-śrī-nidhi Chamdrikā-
- 11 satiya śila-brātaman kūḍe dhāriṇiyol=baṇṇisal=ārum=ārttapare Laksh-ōrvvi-  
śanam kshatriy-āgraniyam śilade mechchisal phanipanam pūnd=e-
- 12 tte tam tauna kay-guṇaman kamḍudaṛim=avam pogaḷal=ārppam vi<va-  
jihv-āliyam || [10\*] <sup>5</sup>Narapati-Lakshmidēva-sati Chamdaladēvi nij-ōdgha-  
hastadim dhareg=eseyalke
- 13 samkramanadol=kūḍe kānchanaman beralgaḷol=ber=eseda hōma-kālikeya  
karpp=esed-irppudu bāhu-kalpa-vallariya tala-pravāḷada nakha-prā(pra)-
- 14 savakk=elas-irdda tunbi-vol || [11\*] <sup>6</sup>Śrī-Vasudēvan=ant=esva<sup>7</sup> Lakshma-  
nripamgav=anindya-Dēvaki-dēvi-vol=oppuv=i vinuta-Chamdala-dēvigam=ādar=  
ātmajar=bhbhū(bbhū)-vaḷaya-
- 15 prabaddha-Bala-Kēśavar=emid=ene Kārttaviryya-dhātri-vara-Mallikārjjuna-kumārakar=  
ūrjita-śauryya-śāligaḷ || [12\*] <sup>8</sup>Dṛiḍha-śauryyam Kārttaviryyam taḷa-
- 16 re baḷa-yutam dig-jayakk=anya-dhātri-patigaḷ=benn-ittu nīram pugal=avara śarir-  
ōshnadim batti chitt-ōdgata-bhity-utkarsha-vṛitti-prasarana-visarad-gha-
- 17 rmma-tōy-ōrmmyim viṣṭritam=āgal hāniyam vṛiddhiyum=adu nijam=  
ambhōdhig=embar=vvimṇḍhar || [13\*]<sup>9</sup> <sup>10</sup>Ī kamaniya-vāji-chayam=i ka-
- 18 ri-samkulam=i viḷāsini-lōkam=iv=emnav=ā kaviya kālegadol bayal=ājiyo!=purāni-  
kada yuddhadol=piḍidan=int=ivan=i kali Kārttaviryyan=emid=ā-
- 19 kuḷam=āgi nōḍuvudu bandhana-śāleyol=irdd=ari-brajam || [14\*]<sup>11</sup> <sup>12</sup>Śrī-Raṭṭa-vaṁsam=  
emba Sumēruvan=āśrayisi kalpa-kujananam=enal=ēm rārāji-
- 20 pududo vibudh-ādhāram śrimat-kulam pramōda-nivāsam || [15\*]<sup>13</sup> || Ā  
mahaniya-kulakke śirō-maṇi bhavy-āmbujakke tōjō-maṇi rakshā-maṇi budha-  
vitatige
- 21 chintā-maṇi bēlpargg=enalke ramjipan=Udayam || [16\*] Lalita-guṇ-augham  
Lakshmi-nīlayam samśrita-madhu-bratam taledam nirmmaḷam=app=Udaya-  
sarōvaradol=udayaman purusha-puṇḍarikaṁ Bi-
- 22 cham || [17\*] <sup>14</sup>Prakaṭa-śrī-nidhi Bichanam kula-gṛiham śilakke lil-āśrayam  
sukṛitakk=ndbhava-mamdiram Sirige sēv-āsthānakam sad-guṇakke kaḷ-ābhyāsa-  
padam Sarasvatige samchār-ālayam

<sup>1</sup> Metre : Kanda.<sup>3</sup> Here follows on the stone the spiral symbol.<sup>5</sup> Metre : Champakamālā.<sup>7</sup> Read *eseva*.<sup>9</sup> Here follows on the stone the spiral symbol.<sup>11</sup> Here follows on the stone the spiral symbol surrounded by rays.<sup>12</sup> Metre : Kanda ; and so in verses 16-17.<sup>13</sup> Here follows on the stone the spiral symbol.<sup>2</sup> Metre : Mahāsrāgḍharā.<sup>4</sup> Metre : Mattābhavikṛidita.<sup>6</sup> Metre : Utpalamālā.<sup>8</sup> Metre : Mahāsrāgḍharā.<sup>10</sup> Metre : Utpalamālā.<sup>14</sup> Metre : Mattābhavikṛidita.

- 23 dharmma-kāryya-kalāpakk=abhivṛiddhi-gēham=amal-āchārakk=enal ramjipam || [18\*]  
<sup>1</sup>Bichamge sukavi-samstuta-vāchamg=ādar=ssutar=Jjin-ēmdra-mata=śri-lōchana sam-  
 nibhar=ātma-hit-ā-
- 24 charaṇar=nnegaldā Permmananum=Appananum || [19\*] Pāp-āpahāri-Jinapa-śri-  
 pada-bhaktam supātra-samkula-dāna-vyāpāra-gamita-dinan=enip=i permmegē  
 Permmanam tavar-ramaney=ādarā || [20\*]
- 25 <sup>2</sup>Śhira-padm-ōdayam=ambujakke kamalam padm-ākarakk=ambuj-ākaram=udyāna-  
 varakke pūrṇa-phalit-āṇamam purakk=oppuv=anūt=ire lōk-ōttama-Kārttaviryya-  
 aripa-rājyam-
- 26 g=oppuvam sad-guṇ-ābharanā śrikarav-āgra-gaṇyan=enis-irdd=Appam jagam bāpp-  
 enal || [21\*] Anavady-ōkti vinūta-vānig=upadēsam chāgam=asvapna-bhūja-  
 nikāyakk=ati-visma-
- 27 ga-sthātikaram Jaina-kram-āmbhōja-pūjanam-Amūdra-dhvaja-vibhrama-śruti-lasat-sam-  
 ādhāy=ēnd=amnd=anindya-naya-śrikaraṇ-Āppanamge dorey=ār=i dhātriyō-  
 d'ārūnikar || [22\*] <sup>3</sup>Achalita-guṇa-nikayam chatura-Chaturmmukhan=enisuv=  
 Appanana vallabhe suprachura-vivēk-āspada-chāru-charite Vāgdēviy=eniba  
 r=arind=eseval || [23\*] <sup>4</sup>Vara-Vā-
- 28 gdevagam=Appana-prabhuṅgam=ādar=nnandanar=śri-Jinōśvara-mārgga-pratibhāsaka-pravi-  
 rasad-ratna-trayaṅgal=vinōyara pūrvv-ārjita-punyadūnde niratam meyvettav=  
 gōd ante
- 29 sstbhā-Lakshmi-pati-Bicha-Vaija-Baladēvar=ssaj-jan-ānandakar || [24\*]<sup>5</sup> <sup>6</sup>Pranū-  
 t-ōdyat-pūtra-dānam brata-guṇa-charitam saj-Jin-āvāsa-nirmmāpanav=ātm-ōrvvi-
- 30 śa-rāy-ābhyudaya-naya-chayam tammol=opputt-iral dhāriniyol=vikhyāti-vett=  
 irvva sogayipar=ā Gaṇdarāditya-sēn-āgrani Nimbam Kārttaviryya-kshi-
- 31 tpati-sachiv-ōttamsan=i Bichirājam || [25\*] <sup>7</sup>Sujan-ākarsanam=ātma-vallabha-  
 r-ōktam suhrin-mōhanam kujan-ōchchātanam=anya-matiti-chaya-māna-  
 stan-ibhanam durāṇya-bra-
- 32 jivya-samam=enib-iv=āge nija-mamtr-āṅgamgalim ramjipam vijaya-śri-nidhi-  
 Kārttaviryya-sachiram Lakshmi-chanam Bichanam || [26\*] <sup>8</sup>Para-vadhug=  
 anu-nayam Jainar-iyal-āgadu para-pra-
- 33 v-ōdyat-ō Jaina-ā-adhikam Bicham tarid=ari-nripa-bhūja-vijaya-Lakshmiyam  
 pūrvv-ivam || [27\*] <sup>9</sup>Hriday-āhlādakan=ādan=urvvig=ivan=orvvam sarvva-sampad-  
 ān-āspada=Bich-ān-ija-Vaijanam vi-
- 34 v-ōdyat-ō Dharmam-ētmajātō mūrttiyol=Madanam chāgadol=abja-bāndhava-tanūjam  
 Jaina-pū-ābl-ōshōkadol=Imdrām nayadol Bribaspati ran-ōdyat-kriḍeyol Rāgha-  
 vam || [28\*] <sup>10</sup>Vād-
- 35 ta-Jin-āgam-āmbunidhi-varddhanadol=nija-varṇsa-vārij-ābhyudaya-vidhānadol budha-  
 man-ō-blamat-ārpanadol kaṣamkam=illada hima-rōchi tāpa-kṛitiy=illada bhānu  
 vimā-
- 36 dha-vritt y=illada sara-bhūrnham dhareyol=Appa-sutam Baladēvan=oppuvam ||  
 [29\*]<sup>11</sup> Svasti Samadhigata-paṇcha-mahāsabda-mahāmaṇḍalōśvaram Kārttaviryya-  
 dēvam nij-ānu-

<sup>1</sup> Metre : Kanda ; and so in verse 20.

<sup>2</sup> Metre : Kanda.

<sup>3</sup> Here follows on the stone the symbol of the *chakra*.

<sup>4</sup> Metre : Mattēbhavikṛidita.

<sup>5</sup> Metre : Mattēbhavikṛidita.

<sup>6</sup> Metre : Mattēbhavikṛidita.

<sup>7</sup> Here follows on the stone the symbol of the *śaṅkha*.

<sup>2</sup> Metre : Mattēbhavikṛidita ; and so in verse 22.

<sup>3</sup> Metre : Mattēbhavikṛidita.

<sup>4</sup> Metre : Mahāśragdharā.

<sup>5</sup> Metre : Kanda.

<sup>6</sup> Metre : Champakamālā.

- 38 ja-yuvarāja-kumāra-Vira-Mallikārjjuna-dēvaṃ berasu Vēṇugrāma-skandhāvāradol  
sāmrājya-sukhaman=anubhavisuttam=ātmiya-śīkaraṇ-āgra-
- 39 ganyanam=akhila-māntri-jana-varēnyanam=appa Bichirājam mādisida Reṭṭa-Jin-  
ālayada śrī-Śāntinātha-dēvara nitya-pūj-ābhishēkaṃ modal=āda dharmma-  
kāryam<sup>1</sup>-nimitta-
- 40 m=āgi taj-Jin-ālay-āchāryya-śrī-Śubhachandra-bhattāraka-dēvargge Śāka-varshada  
1127neya Raktākshi-samvatsarada Pushya-śuddha-bidige Vaḍḍavāradol=āda  
samkramaṇa-
- 41 samayadol nālebhasirvvaṃ=mahājanarṅgal sahitam=āgi dhārā-pūrvvakam māḍi  
Vēṇugrāmeyol koṭṭa sthala-vṛitti adara tenka dereya bajeya  
khāigeyim pa-
- 42 daval koda-gayya ippattu-nākaneya hattiyalli iriṣṣ-ḡaṭṭe sahitam mattar=aydu ||  
ā Vēṇugrāmeyalli hiriya mūda-gēriya paduvara berito-
- 43 | Duggiyara Tikaṇana maneyim badagal maney=ondu | paduvara-gēriya paḍuvara  
hariyol=maney=ondu | paḍuvara gavaniyalli maney=ondu sāla basadiyim  
mūdaṇa
- 44 Kapilēśvara-dēvara dhavalārada kaṭṭ-idir=ondu m<sup>2</sup>ru | Āneya-kerege hōda  
baṭṭeyim badagal hū-dōmitam ā Vēṇugrāmada kōḷim mattar=eradu  
kammav=innūṛ-elpatt-ōru | Kanāmburige-
- 45 y=Ājūrim paḍuvara her-ggēreyim paḍuval key-mattar hamneradu | paḍuvara  
hattiyallim tenka-gēriyol=ay-gayy=agalad=ippatt=ondu key=ulida maney=ondu ||<sup>2</sup>  
Mattam svasty=a-
- 46 nēka-guṇa-gaṇ-ālamkri(kri)ta-satya-śauch-āchāri-naya-vinaya-sampanuarum = āśrita - jana-  
prasannarum Maghapattipura-pratishṭhita-Jana-muni-jan-ōpadishṭa-guḍḍa-śāstra  
krama-pa-
- 47 ripalita-Vira-baṇamju-dharmmarum samācharita-punya-karmmarum | Padmāvati-dēvi-  
labdha-vara-prasādarum vāra-sakala-jan-āhlādarum | nyūy-ōpārjjana-vyavahāra-  
praśastarum
- 48 bhallunaki-danḍa-hastarum=appa Saraya=chal ravartti Jayapati Setṭi mukhyam=  
āgi Vēṇugrāmada sthalada samasta-mumūuri-danḍamgalum Kūṇḍi-mūsāsirada  
paṭṭaniga modal=ād=u-
- 49 bhaya-nānā-dēśi-mummuri-danḍamgalum Paraśurāma Nāyaka Pommala Nāyaka  
Ammugi Nāyaka pranukhar=appa samasta-Lāla-vyavahārigalum | Paḍapa  
Nāyaka Kom-
- 50 da Nāmbi Setṭi Poreyada Setṭi modal=āḷ=ā Māleyāla-vyavahārigalum  
mattam=ā Vēṇugrāmada sthalada dharmayikadavarum dūsigarum mukhyam=  
āg=ulida paradarum | tēhṣṣam | dūka-
- 51 sāligerum=int=ivar=ellam ner=ā Śāntinātha-dēvara basadiya bitṭ-āyav=em̄t=  
em̄dode badaganim bamda kudorege nolamēṭṭu hāgav=ō tenkaḷ naḍe-  
vavarkke suṃka hāgav=ōndu | Maloyālara
- 52 kudorege hāgav=ōndu | aruvatt=ay=ōṭṭu kōṇamgalol=ēnam pēriḍḍam sarv-  
ābādha-pe(pa)rihāram | chinṇagayikada chirakko dūsigavasarakke | hatti-  
vasarakke | maṇigāra-vasarak[k\*]e | gaṇḍha-vaṇa-
- 53 vasarakke gaṇḍha-vaṇigar=amgaḍige | akka-sālega-maṭakke bēre-vēre barisa-dere  
hiriya hāgav=ōndu | horaganim bamda sireya kaḍagege visav=ōndu |  
horaganim bamda gaṇḍha-vaṇakke | kaksha-bhaṇḍakke | ā bham-

<sup>1</sup> Read *kāryya*°.<sup>2</sup> Here follows on the stone the symbol of the *tanaka*.



- 54 ḍam gadyānam tūkav=aydu | hattiya bhaṇḍige tāram mūra ā pērimgo  
kāṇiy=omdu | bhattada bhaṇḍige bhattav=or-vvallaṁ ā pērimgo bhattav=or-  
mmānam | amkanatha(da) bhattam mārīdaḍ=ā bhattamv=or-vvallaṁ | bhatta-
- 55 vasarad<sup>1</sup>=amgaḍige bhattam nichcha-sollage | akki-vasarakke akkiy=addam |  
melasiṇa hērimge melas=or-mmānam ā javaḷakke are-vānam | iṅgina  
petṭigege iṅgu gadyānam tūkav=āru alla-arisinada javaḷakke ā bha-
- 56 ṇḍam palav=aydu ā hēri[m\*]ge al[l\*]a-arisinam palam hattu | gūnakke  
nichchat(v)=eṇney=addam | aḍakeya hērimge aḍakey=ippatt-aydu ā javaḷakke  
aḍake hamneraḍu | eleya hērimge=ele nūru ho-
- 57 reg=eley=ayvattu | teṅgina kāya hērimge=ā kāy=omdu | oleya hērimge oleya  
sūḍ=eraḍu ā hor[e\*]ge sūḍ=omdu | horaganim bamda bellada bhaṇḍige  
bel[l\*]ad=achchu hadinaydu ā
- 58 horege achch=omdu | bālya hērimge=ā kāy=āru ā horege kāy=mūru | nelliya  
kāya hērimge=ā kāy=baḷlav=omdu | karvvina bagarakke omdu karvvu |  
baḷahada hērim-
- 59 ge baḷahav=or-ppalam<sup>2</sup> Mattam=ā Śāntinātha-dēvara basadiḅe śri-Kārttaviryya-  
dēvam koṭṭa amgaḍi baḍaga-gēriya baḍagaṇa hariya paḍuvaṇa kaḍeyoḷ rāja-  
vithiyim mūḍal nāḷku [||\*]
- 60 <sup>3</sup>Bahubhir=vvasudhā dattā rājabhis=Sagar-ādibhiḅ | yasya yasya yadā bhūmis=  
tasya tasya tadā phalam || Api Gaṅg-ādi-tirthēshu hantur=ggūm=athavā  
dvijaṁ | nishkrīti[s\*]=syān=na dēva-sva-
- 61 brahma-sva-haraṇē nṛpām || <sup>4</sup>Odaviṇḍ=ī dhātriy=ellam migo pogale chiram  
varttisutt-iṅke nity-ābhayudaya-śri-Kārttaviryya-kshitipa-vipula-sāmrājya-santānam=  
urvvi-vidi-
- 62 ta-śri=Bichirāja-prathita-vimala-Śāntiśar=āvāsa-dharmmam sad-alamkāra-sphuṭ-ārth-  
ānviṭa-pada-Kavi-Kandarppa-suvyakta-sūktam || <sup>5</sup>Dōsha-vyatitam=arttha-viśēsham=  
id=ene pēḍan=oldu sāsanamam piyū-
- 63 sha-sama-sūkti chāturbhābhā(rbbhā)shā-kavi-chakravartti Kavi-Kandarppam<sup>6</sup> [||\*]  
Śrīman-Mādhavachandra-traividya - chakravartti - vāk - sudhā - rasan - ābhayudita - nitya-  
sāhitya-kamaḷa-vana-marāḷam Bāḷachandra-dēvam pēḷva sāsanam<sup>7</sup>

## TRANSLATION.

(Verse 1)—Victorious be the teaching of the Lord of the Three Worlds, enjoined by the Jinas, which bears the infallible token of the blessed and supremely profound doctrine of alternatives!

Homage to Śānti the Passionless!

(Verse 2)—The new ocean (*consisting of*) the blest Jinas' doctrine, a home for the creation of gems and nectar richly welling forth without churning, whose water is the pity for living creatures, immeasurably profound, boundless—be it radiant!

(Verse 3)—In the series of monarchs born of the lineage of king Kṛishṇa, which was known as a new pearl-necklace of the damsel Fortune, the world-renowned king Sēna [II] was resplendent, as a brilliant central gem.

<sup>1</sup> There are traces of an erroneous *anuvāra* after the *va*; but the stone here is so worn that certainty is impossible.

<sup>2</sup> Here follows on the stone the symbol of the *śaṅkha*.

<sup>3</sup> Metre: Ślōka; and so in the next verse. At the beginning of this line is a symbol, apparently the *śaṅkha*.

<sup>4</sup> Metre: Mahāragdharā.

<sup>5</sup> Metre: Kanda.

<sup>6</sup> Here follows on the stone the spiral symbol, surrounded by rays.

<sup>7</sup> Here follows on the stone the symbol of the *chakra*.

(Verse 4)—To this lord **Sēna**, who was known as the monarch of the realm of excellent **Kūṇḍi**, was (*born*) a son whose prowess terrified irresistible hostile kings, **Kārtavīrya [III]**, peerless in valour.

(Verse 5)—Of this lord the good wife was **Padmāvati**, a second **Padmāvati**<sup>1</sup> in fostering the Jain doctrine, a **Lakshmi** admired by sages,<sup>2</sup> even as of the Thunderbolt-bearer (*the wife was*) **Pulōma's** daughter [**Śāchi**].

(Verse 6)—To this couple was born king **Lakshma** [**Lakshmidēva I**], adorned by the diadem of lords of earth, as is born to the boundless Ocean and (*the river*) **Tāmbraparnā** the flawless pearl.

(Verse 7)—How shall I describe the grandeur of the arm of king **Lakshmidēva**? Hostile lords of the earth, afraid of the redness of the evening (*sky*) because they deemed it the red dust caused by the tread of his warriors' feet, and of the roar of the settling cloud because they deemed it the rattling of his horses' hoofs, never rested in their various seats—O hearken!—and were constantly fleeing away at all times.

(Verse 8)—The punitive policy of kings (*consists in*) detecting offenders; happily, when **Lakshma**, the lord of earth, was reigning with mighty authority, neither offence nor punishment existed, so skilful was he!

(Verse 9)—When the Creator in the course of his magic, quite putting aside Fortune born from the Ocean of Nectar, created a second (*Fortune*), he assigned to **Krishna**<sup>3</sup> as mate the fickle (*Fortune*), and graciously bestowed this (*second*) most constant lady of stainless exalted estate upon **Lakshmidēva**, highest of the company of sovereigns: to such an exceeding degree did **Chandrikādēvi** display beauty.

(Verse 10)—Are any men on earth collectively able to extol (*adequately*) the series of virtue of the good lady **Chandrikā**, treasure of famed fortune? As she won by her virtue the approval of the monarch **Lakshma**, prince of chivalry, if she had engaged the king of serpents, he,—look you!—knowing the merits of her character, would have been able to extol her with the whole series of his tongues.

(Verse 11)—When **Chandaladēvi**, the good wife of king **Lakshmidēva**, flourished on earth and with her model hand bestowed gold on an occasion of a *samkrānti*, the black colour of the incrustation on the gold, appearing in connection with her fingers, seemed like a bee thirsting for the flowers of her nails of terrestrial coral upon the creeping plants of desire which were her arms.

(Verse 12)—To king **Lakshma**, who was like the blessed **Vasudēva**, and to this renowned **Chandaladēvi**, who was illustrious as the flawless princess **Dēvakī**, were (*born*) sons like **Baladēva** and **Kūśava**, the controllers of the circling earth, (*namely*) **Kārtavīrya [IV]**, lord of the earth, and the young prince **Mallikārjuna**, (*who were*) endowed with abundant valour.

(Verse 13)—When **Kārtavīrya**, firm in valour, advanced with his host to conquer the regions of the world, and other lords of earth, turning their backs, plunged into the water, it evaporated through the heat of their bodies, and (*again*) swelled through the waves of sweat streaming forth under the influence of the emotion of intense terror arising in their minds: men in error averred that this was the ebb and flow of a real ocean.

(Verse 14)—“This desirable troop of steeds, this troop of elephants, this company of damsels, were ours; (*but*) in contests of elephants, in battles in the open field, in strife of opposing hosts, this man, this hero **Kārtavīrya**, has taken them!”—thus ruefully reflects the crowd of his enemies sitting in the house of bondage.

<sup>1</sup> A tutelary goddess of the Jain church.

<sup>2</sup> And, secondarily: “a Lakshmi admired by Buddha.”

<sup>3</sup> More correctly: Vishnu.

(Verse 15)—Living upon the Sumēru (*which is*) the blest **Raṭṭa** race, how flourished as a tree of desire a fortunate family, the support of the sages, a home of happiness !

(Verse 16)—A crest-jewel to this worshipful family, a son to the lotuses (*that are*) godly men, a prophylactic gem to the company of sages, a wishing-gem to the needy, flourished **Udaya**.

(Verse 17)—Possessing a multitude of delightful merits, a residence of Fortune, observing agreeable religious duties,<sup>1</sup> **Bīcha**, a lotus of men, blossomed forth from the stainless lake (*that was*) **Udaya**.

(Verse 18)—**Bīchana**, a treasure of distinguished fortune, flourished as a family-house of virtue, a resort for sport of good deeds, a birth-mansion of Fortune, a darbar-court for merit, a place for Sarasvatī to practise the arts, an abode where walked the company of religious dattas, a house for the fostering of stainless conduct.

(Verse 19)—To **Bīcha**, whose speech was extolled by worthy poets, were (*born*) sons like eyes of the spirit of the Lord Jina's doctrine, active for the good of their own souls, (*namely*) **Permana** and **Appana**.

(Verse 20)—Known as being devoted to the blessed feet of the Lord Jina which remove guilt, (*and*) as passing the days in bestowing largesse upon crowds of worthy recipients, **Permana** was a home for this greatness.

(Verse 21)—As when there is seen constant blossoming of lotus-flowers on the lotus-plant, (*as when there are*) lotus-plants in the lotus-lake, lotus-lakes in the woods of a park, (*or*) a pleasure full of fruit in a town, so flourished in the realm of the world-supreme king **Kārta-virya** [IV] the Chief Scribe **Appa**, adorned with goodly qualities, while the universe congratulated itself.

(Verse 22)—(*His*) faultless speech (*was*) instructive to the famous Goddess of Speech ; (*his*) bounty (*was that*) of the multitude of the celestial trees ; extremely admirable (*was his*) worship of the lotuses of the Jain succession<sup>2</sup> ; (*he was*) a brilliant expounder of scriptural lore splendid as a flag of Indra<sup>3</sup> :—in these respects what godly men on this earth are peers of the Scribe **Appana**, blameless of policy ?

(Verse 23)—Of **Appana**, known as a residence of unwavering virtues (*and*) a Brahman of men of skill, the beloved wife, who walked gracefully in the ground of most abundant discretion, was known by the name of **Vāgdēvi**.

(Verse 24)—To the excellent **Vāgdēvi** and the lord **Appana** were (*born*) sons, as if the trinity of most brilliant gems illuminating the blessed Lord Jina's course, through the previously acquired merit of godly men had verily become incarnate, (*namely*) **Bīcha** lord of most constant Fortune, **Vaija**, and **Baladēva**, delighting the virtuous.

(Verse 25)—As in them were seen bounty to famous and exalted recipients, practice of the virtues of pious observances, construction of dwellings for the good Jinas, (*and*) a course of

<sup>1</sup> As applied to the lotus, these three epithets respectively mean : " having a multitude of beautiful filaments, resting in the hand of Fortune, haunted by bees."

<sup>2</sup> That is, the Jinas and their apostolic successors.

<sup>3</sup> Cf. J. J. Meyer *Hindu Tales*, p. 143 : " Then amid loud and auspicious cries of joy the standard of Indra was raised, flagged with white banners, adorned with a great multitude of rattles and little bells, covered with suspended beautiful wreaths and garlands, decorated with a string of jewels, decked with a pendant mass of various fruits. Then the nautch girls danced, poetic compositions written by good poets were sung, the multitude of men danced, juggler's tricks that bewildered the eyes were seen, and betel and other things were given to the juggler, a great deal of camphor, saffron, and water was thrown, great gifts were given, drums and other instruments were sounded " (translated from the story of Dōmuha in Jacobi's *Ausgewählte Erzählungen in Māhārāshṭrī*). On the legend see *Mahābhārata*, I. 63.

policy for the advancement of their sovereign's kingdom, two (*of them*) obtained distinction on the earth and became glorious: Nimbā, the general of the army of Gaṇḍarāditya, and this Bichirāja, a crown of the ministers of king Kārtavīrya IV, that coral-tree among leaders of the hosts of sons of valour.

(Verse 26)—Owing to (*his*) attraction of worthy men, control over those whom he loved, fascinating influence over friends, extirpation of the wicked, maintenance of the dignity of all other ministers, (*and*) hatred of all evil designs, Bichāṇa with these elements of policy prospered, renowned for fortune, as counsellor of Kārtavīrya, who was a treasure of the Goddess of Victory.

(Verse 27)—For Jains to bestow their regard upon another's wife is 'improper: Bicha, going even beyond Jains in his behaviour towards his fellow-creatures, brought and gave to his lord the Goddess of Victory (*formerly belonging*) to hostile monarchs' arms.

(Verse 28)—Delightful to the heart, this Vaijana, the younger brother of Bicha the site of qualities of all prosperity, was on earth in his single person a Dharma's son [Yudhisṭhira] in dignity, a Love-god in beauty, a son of the Lotus's Friend [Karna] in bounty, an Indra in Jain worship and anointment, a Brīhaspati in policy, a Rāghava in the exalted sport of war.

(Verse 29)—In swelling the ocean of the famous Jinās' lore, in bringing about the rise of the lotuses of his own kindred, in effecting the desires of sages' minds, a moon without spot, a sun without scorching action, a celestial tree without its insensibility distinguished on earth was Baladēva, son of Appa.

(Lines 37-38)—Hail! When the *Mahāmaṇḍalēśvara* Kārtavīrya-dēva [IV], possessor of the *pañcha-mahāśabda*,<sup>1</sup> in company with (*his*) younger brother the Heir-Apparent Prince Vira Mallikārjuna-dēva was enjoying the delights of empire in the camp of Vēṇugrāma,—

(Lines 38-40)—for the purposes of the regular worship, anointment, and other religious offices of the divine Śāntinātha of the Raṭṭa temple of the Jinās, which had been constructed by Bichirāja, the Chief Scribe and head of all the ministers,—

(Lines 40-41)—he granted to Śubhaachandra-bhaṭṭāraka-dēva, the teacher at that temple of the Jinās, at the time of the *saṁkrāmaṇa* on Saturday, the second day of the bright fortnight of Pushya of the cyclic year Raktākṣi, the 1127th (year) of the Śaka era, in company with the four thousand burgesses, with pouring of water, (*an estate on tenure of*) *sthaḷa-trutti* in Vēṇugrāme.

(Lines 41-42)—On the west from the ditch of the *baḷe*<sup>2</sup> on the southern side thereof, in the twenty-fourth *hatti*<sup>3</sup> of the *koḍa-gey*,<sup>4</sup> (*he granted*) five *mattar*, together with an *irisi*<sup>5</sup> structure:

(Lines 42-45)—In the aforesaid Vēṇugrāme, in the western course of the great eastern street, on the north of the house of Duggiyara Tikāna, one house; in the western course of the western street, one house; in the western town-gate, one house; in front of the white-plastered building of the god Kapilēśvara, on the east of the Sāla-basadi (*temple*), three houses; on the north of the road going to the Āneya-Kere [the Elephant's Tank], a flower-garden (*comprising*) two *mattar* (*and*) two hundred and seventy-six *kamma* according to the rood of the aforesaid Vēṇugrāma; on the west of the great tank on the west of Āḷūr of Kaṇamburige,<sup>6</sup> twelve *mattar* of arable land; in the street on the south of the western market, one house, five cubits in width and twenty-one cubits in length.

<sup>1</sup> Regarding this epithet see vol. 12 above, p. 254.

<sup>2</sup> Possibly *baḷe*, "barren" [land].

<sup>3</sup> *Hatti* corresponds to the Tamil *pattu*, which is explained in Winslow's Dictionary as "class, arrangement, division . . . room or space between pillars . . . garden-beds in rows."

<sup>4</sup> *Koḍa-gey* is possibly the origin of the modern *koḍagi*, which signifies either saleable land with a fixed rent that does not vary on account of seasons and other causes, or land granted for services in restoring, constructing, or maintaining tanks: see the *Kisamwār Glossary*, s.v.

<sup>5</sup> Explained in Kittel's Dictionary as "a pitfall to catch tigers, elephants, etc."

<sup>6</sup> [This is very likely the large tank on the north of the Fort at Belgaum, along the east side of which goes the road to Kaṇbargi.—J. F. F.]

(Lines 45-49)—Furthermore: Hail! All the Mummuri-daṇḍas of the place of Vēnugrāma and the Mummuri-daṇḍas of both (*classes of*) itinerant traders, comprising the merchants (*paṭṭāniga*) of the Kūṇḍi three-thousand and others, with Samaya-chakravartti Jayapati Setṭi at their head, who are adorned with a series of many virtues, endowed with veracity, purity of conduct, policy, and courtesy, kindly to dependents, maintaining the religion of strict *Banañjus* according to the courses (*enjoined*) by the books of the lay-disciples instructed by the saints of the Jina established in the town of Maghapatti, performing meritorious works, receiving the grace of boons from the goddess Padmāvati,<sup>1</sup> causing delight to all folk, highly reputed for just acquisition (*of wealth*) and practice of trade, carrying in their hands *bhalluṅki* staffs;—

(Lines 49-51)—and all the traders of Lāḷa,<sup>2</sup> headed by Paraśurāma Nāyaka, Pommaṇa Nāyaka, and Ammuḡi Nāyaka; and all the Maleyāḷa traders, headed by Paḍapa Nāyaka, Koṇḍa Nambi Setṭi, Poṟeyacha Setṭi, and others; and likewise the other traders of the aforesaid place of Vēnugrāma, headed by the gold-workers and clothiers; and the oil-merchants; and the *diṁka-sāḷigas*: all these in assembly granted to the sanctuary of the aforesaid divine Śāntinātha a revenue in the following form:—

(Lines 51-52)—On each horse coming from the north, a *nelameṭṭu* (?) of one quarter (*of a pana*); on one that passes on the south, a toll of one quarter (*of a pana*); on each horse of the Maleyāḷas, one quarter (*of a pana*); in the case of sixty-five oxen and buffaloes, however they be laden, (*there is to be*) immunity from all imposts;—

(Lines 52-53)—On each *chira* of gold-works, on each clothier's shop, cotton-shop, jeweller's shop, perfumery-shop, perfumers' bazaar, (*and*) goldsmith's booth, one large quarter (*of a pana*) as annual tax under each separate head.

(Lines 53-54)—On each *kaḍage* of cloth coming from without, one-sixteenth (*of a pana*); on each (*parcel of*) perfumery coming from without, and on each *bhaṇḍa* of grass, one *gadyāṇa* and five *tūka* on that *bhaṇḍa*; on each *bhaṇḍi* of cotton, three *tāra*; on each load thereof, one *kāṇi*<sup>3</sup>;—

(Lines 54-55)—On each *bhaṇḍi* of paddy, one *baḷḷa* of paddy; on each load thereof, one *māna* of paddy; when paddy (*to the extent*) of an *ankana* is sold, one *baḷḷa* of that paddy; on each bazaar of paddy-shops, a regular *sollage* of paddy; on each shop for husked rice, an *adda* of husked rice;—

(Lines 55-56)—On each load of black pepper, one *māna* of black pepper; on each half-load thereof, a half of a *māna*; on each *peṭṭige* of asafoetida, one *gadyāṇa* and six *tūka* (*on the value of*) the asafoetida; on each half-load of green ginger and turmeric, five *pala* of the *bhaṇḍa* thereof; on each load thereof, ten *pala* of green ginger and turmeric; on each oil-mill, a regular *adda* of oil; on each load of areca-nuts, twenty-five areca-nuts; on each half-load thereof, twelve areca-nuts;—

(Lines 56-59)—On each load of betel-leaves, one hundred betel-leaves; on each parcel, fifty betel-leaves; on each load of cocoanuts, one such fruit; on each load of palm-leaves, two bundles of palm-leaves; on each parcel thereof, one bundle; on each *bhaṇḍi* of coarse sugar coming from without, fifteen blocks of coarse sugar; on each parcel thereof, one block; on each load of plantains, six such fruits; on each parcel thereof, three fruits; on each load of myrobolans, one *baḷḷa* of such fruit; on each *hagara* of sugarcane, one cane; on each load of potstone, one *pala* of potstone.

(Line 59)—Likewise, to the aforesaid sanctuary of the divine Śāntinātha were given by king Kārtavīrya [IV] bazaars, four, on the east of the high-road at the western end of the northern course of the north street.

<sup>1</sup> See note on verse 5.

<sup>2</sup> Scil. Gujarāt.

<sup>3</sup> The *kāṇi* is  $\frac{1}{2}$  (here of the *pana*, in modern times of the rupee); the *tāra* is worth  $\frac{1}{4}$  of an *anna*, so 3 *tāra* are double of 1 *kāṇi*; hence the load (*kāṇi*) in this case is half the *bhaṇḍi*.

(Lines 60-61)—Sagara and many other kings have made grants of lands; whosoever has at any time the soil has at the same time the fruit thereof. The slayer of a cow or of a Brāhmaṇ may perchance find atonement in the Ganges and other holy places; but in the case of appropriation of the possessions of gods and Brāhmaṇs there can be no (*atonement*) for men.

(Lines 61-62)—Whilst the whole earth joyously utters abundant praise, long may the sequence of the extensive empire of the blessed Kārtavīrya, constant in success, continue its course; the pious foundation of the dwelling of the famed stainless Śāntinātha by the world-renowned fortunate Bichirāja has been well told with great clearness by the Kavi-Kandarpa whose verses possess goodly ornaments of style and lucid meaning.

(Lines 62-63)—Free from faults, remarkable for significance is this decree which the Kavi-Kandarpa, whose verses are equal to nectar, an emperor of the poets of the four tongues, has joyfully related. (*This is*) the decree related by Bālachandra-dēva, a swan in the lotus-wood of everlasting literature that has risen from tasting the nectar of the utterances of the blessed Mādhavachandra, emperor of masters of the triple lore.

#### B.—OF THE SAME TIME AND DATE.

This inscription is engraved on a massive stone tablet, having a total height of about 4 feet  $7\frac{3}{4}$  inches and a total width of about 4 feet. The greater part of the stone is occupied by the inscription, which is incised on a sunken surface of a width varying between 2 feet 11 inches and 3 feet, enclosed between two outstanding perpendicular borders, carved into bands of varying width, of a maximum breadth of  $5\frac{1}{3}$ ". This area is surmounted by a plain cornice,  $2\frac{1}{2}$ " high, containing the prelude (line 1) of the inscription; and above this is the top of the stone, carved in the shape of a dome in tiers. Over the centre of the cornice is a small medallion containing the figure of a squatting Jina. The surface of the stone is damaged here and there: but the inscription is mostly in a state of good preservation, and seems to be readable all through without any substantial doubt.

The character is in every respect very similar to that of the previous record, the only difference being that the special forms for *m* and *v* are extremely common. The peculiar *y*, on the other hand, is found only in °*odayadol*, l. 6. The initial *ṛi* occurs in *ṛit-ōkti* (l. 24): and there is a subscript *ṛi* by mistake for *ri* in the name *Hadṛigūṃti* (ll. 50-51). The *upadhmaniya* sign is found in *bhāvinaḥ=p*, l. 60; see above, vol. 12, p. 271.—The language is Kanarese, except for the prelude (verse 1) and the two standing verses on ll. 59-61, which are Sanskrit. The metrical Kanarese portions (ll. 2-31, 56-59, 61 f.) are in the old dialect; the prose is medieval. In the metrical parts the vocabulary is normal, the only rare word being *sella* (l. 15); but the prose portion contains a number of obscure words, chiefly relating to agriculture, which are not to be found in any dictionary.—The orthography is medieval: the archaic *ḷ* only occurs once, and then it is a mistake for *l*, viz. in *Bharatadol*, l. 3. In *Appaya*, l. 52, for *Appaya*, we find the frequent change for *a* to *e* before *y*.

In subject this inscription is closely connected with the preceding document, as it records a grant of certain lands to the same temple and the same trustee by the same prince. In verses 3-13 it narrates the pedigree of the Raṭṭa rulers from Sēna II to Kārtavīrya IV, and in verses 14-22 it descants on the merits of the family of Udaya down to Bichana, but adds nothing to the information gained from the other inscription. Verses 22-25 extol the Jain doctors Maladhāridēva, Nēmichandra, and Śubhachandra. Then follows the formal grant of the village of Umbaravāṇi, in the Koravaḷli kampaṇa of the Kūṇḍi three-thousand province, in *sarva-namasya* tenure, with specification of boundaries, and a record of certain lands given on *sthala-ṛitti* tenure, all for the benefit of the Raṭṭa-Jinālaya Jain sanctuary in Belgaum (ll. 31-56). Then come two Kanarese verses (ll. 56-59), two Sanskrit stanzas (ll. 59-61), and a metrical Kanarese epilogue (ll. 61-62).

The date of this inscription (l. 35) is exactly the same with that of the preceding record A: its details answer to Saturday, 25 December, A.D. 1204; see p. 18 above.

The places mentioned are fairly numerous. Regarding the Kūṇḍi three-thousand province (l. 36) see p. 18 above. The Koravalli *kampana*, a division of that province (l. 36), has already been localized by a record of A.D. 1208 (*Ind. Ant.*, vol. 19, p. 245), which places in it a village Bhōyija which is the modern Bhōj, about twelve miles towards north-west from Chikōḍi, which latter place, the head-quarters of the Chikōḍi tāluka of the Belgaum District, is shown in the Indian Atlas quarter-sheet 41, N. W. (1905), in lat. 16° 25', long. 74° 38'.<sup>1</sup> Koravalli itself, however, which gave its name to the *kampana*, remains to be identified; but it is not impossible that Koravalli may have been the ancient name of Chikōḍi itself.<sup>2</sup> With that guide we easily identify Umbaravāni, which was in the Koravalli *kampana* (l. 36), with Umrāni, a village, shown in the same map, about three miles towards south-east from Chikōḍi, and sixteen miles from Bhōj. Among the places mentioned in the specification of the boundaries of Umbaravāni, Belgōḍu (l. 40) is certainly the "Belkud" of the quarter-sheet 41, N. E. (1903),—the "Belkoor" of the full sheet 41 of 1852,—three miles south-east from Umrāni; Bamṁavāda (l. 40) is, no doubt, "Bombavād" of the map 41, N. W., two and a half miles south of Umrāni; and Karavase (ll. 41, 42) must be the "Kharosi" of the same map,—the "Karoshee" of the old sheet 41,—four miles towards west-south-west from Umrāni. Of the other places, Karbūr (l. 45) is Kabbūr, eleven miles towards south-east-by-east from Chikōḍi, and Hingalaje (l. 48) seems to be Nā-Hinglaj, seven miles towards west-south-west from Chikōḍi.<sup>3</sup> The other local places cannot be found: they were of course in the Kūṇḍi three-thousand, but not necessarily in the Koravalli *kampana*. Hanasōga (l. 35) is Hanasōge in the Yeḍatore tāluka of the Mysore District: see p. 17 above.

TEXT.<sup>4</sup>

- 1 6Srimat-parama-gambhīra-syādvād-āmōgha-lāṁchhanam † jīyāt=trailōkya-nāthasya  
śāsanam Jina-śāsanam || [1\*]<sup>6</sup> || Namō vita-rāgāya Śāntayē ||<sup>7</sup> ||
- 2 8Śri-Jina-samaya-nav-āmbudhi rājisut-irkk=amathan-ū(ō)rjīit-āmṛita-ratna-śri-janana-  
gṛham sat[t\*]va-dayā-jīvanam=aparimita-gabhīram=a-
- 3 pāram || [2\*]<sup>9</sup> || Jambūdvīpada Bharatado||<sup>10</sup>=Ambujabhava-sāra-sṛiṣṭi Kūṁḍi-mahi-  
chakram bage-golipudu sakala-jan-āmbaka-ghana-sukṛi-
- 4 ta-phala-vilāsa-nivāsam || [3\*] Śri-Rāshṭrakūṭa-vamśa-sarōruha-vana-rājahamsan-  
adan=ālvam vistāri-yaśō-nidhi Sēna-mahi-ramaṇam
- 5 sambhṛit-āmal-ōbhaya-paksham || [4\*] Sīriyam nij-ānujeyan=ādaradim śasīy-ittu  
rājan=ādām nāpam dhariyisi mikk-ant=ā Sēna-rājano-
- 6 l=senasi rājan=enipavan=āvam || [5\*] Sthirateyan=uttumgateyam dhariyisid=ā  
Sēna-nṛipa-var-ōdayado|=bhāsura-tējō-nidhi padm-ābhirāma-
- 7 n=ene Kārttavīryya-raviy=udayisida(da)m || [6\*] Vinata-ripu-pratibimb-āli  
nitāmtam Kārttavīryya-pada-nakhado|=chelv=enikum pūrvva-pad-āsri-

<sup>1</sup> Bhōj is in the quarter-sheet 40, S. W. (1903) in lat. 16° 32', long. 74° 30'.

<sup>2</sup> [Of the four possibilities about Koravalli suggested by me in *Ind. Ant.*, vol. 19, p. 244, the only really admissible one is 'Koorlee, Kurali,' about eighteen miles west-by-north from Chikōḍi: but it does not seem satisfactory. I am inclined to think now that the place must be Chikōḍi itself. The name Chikōḍi is, of course, *chikkōḍi*, from *chikka*, 'small,' and *vāḍi*, *pāḍi*, 'settlement, hamlet, village,' and very possibly may not be as old as the place itself seems to be, but may date from a time when the town had become for a while of minor importance.—J. F. F.]

<sup>3</sup> The prefix *Nā* distinguishes this place from Gaḍ-Hinglaj in the Kōlhāpūr State, twenty miles towards south-west from Chikōḍi.

<sup>4</sup> From the stone.

<sup>5</sup> Metre: Ślōka (Anushtubh). The verse is preceded by the Jain symbol.

<sup>6</sup> Here follows on the stone the spiral symbol surrounded by rays.

<sup>7</sup> The spiral symbol surrounded by rays again follows.

<sup>8</sup> Metre: Kanda, as also in verses 3-8.

<sup>9</sup> Here follows on the stone the spiral symbol.

<sup>10</sup> Read 'do|.

- 8 taran=alidu tan-mantra-kritige paded=appuva-vol || [7\*] Sthiti-kāriṇi vimala-guṇ-  
ānvite Padmaladēvi Kārttaviryya-dharitī-pati-dayite tām triva-
- 9 rgg-ōmnata(ti)-sādhikey=apara-nīti-vidye-vol=eveval || [8\*] <sup>1</sup>Janiyisidam samasta-  
guṇa-saṁkula-saṁstuta-Lakshma-bhūmipam jana-nuta-Kārttaviryya-
- 10 vibhugam sati-Padmaladēvigam sutam janiyipa-vol Jayantan=Amara-  
prabhugam Śachigam Mayūra-vāhanan=Abhavaṅgav=Adrijegam=Amgabhavam  
Harigam
- 11 Ram-ākhyegam || [9\*] Vaniteyaram marulchuva samākṛitiyīm sumanō-  
bhivṛiddhiyam janiyipa śiladim ku-valayakke vikāsamān=iva maymeyim jana-
- 12 nayanakke Kārāno Vasantano Chāndramanō diṭakke pēl=ene vibhu Lakshmi-  
dēvan=evevam kavi-saṁkula-kalpa-bhūrubam || [10\*] <sup>2</sup>Vijita-ripu-rāja-rāj-ātma-
- 13 je Chāmdaladēvi Lakshma-nripa-satiy=eveval=vijita-ghata-sarppa-made viśva-jana-  
stuta-charu-charitey=ene dhāriṇiyol || [11\*] <sup>3</sup>Avar-irvarggam kalh-Kārttavi-
- 14 ryyanōm Mallikārjjunanum=ādar=prōdbhava-sāmañjya-Ram-ādhipa-yuvarāja-kumārar=  
ātmajar=gghana-tējath(r) || [12] <sup>4</sup>Janam=ellam mechehe challam
- 15 pagevar=urada sellam jaya-śriḡe nallam Manu-mārggam sa-trivarggam tanag=  
escye nisarggam grīhīt-āri-durggam sa-nay-ālapam
- 16 surūpam negaldan=ati-Diḷipam jit-ārāti-bhūpam ghana-sauryyam kshatra-vam(va)-  
ryyam sura-kuja-sadriś-andāryyan=i Kārttaviryyam || [13\*] <sup>5</sup>
- 17 <sup>6</sup>Srimat-kul-ābdhi-varddhana - sōman=enipp=Udaya - vibhuvīn=ātmajan=atyuddāma - yaśō -  
nidhi Bicham bhū-mahitam saumya-vṛittiyam taḷed=evevam || [14\*]  
Bicham-
- 18 ge sukavi-saṁstuta-vāchaṅg=ādar=ssutar=Jjin-ēndra-mata-śrī-lōchana - saṁnibhar=ātma -  
hit-ācharaṅar=nnegalda Permmaṅgam=Appaṅgam || [15\*] <sup>7</sup>Tanagam
- 19 Brahmaṅgam=udyach-chaturate tanagam vārdhigam guṇpu chāgam tanagam  
Karaṅgam=atymnati sari tanagam Mērugam bhū-priyatvam tanagam  
Chāndraṅgam=Arhan-mata-ru-
- 20 chi tanagam Vāriśhēṅgam=em̄d=em̄t=anīsam bhavy-āli bannippudu guṇiy=  
enis-irdd=Appanam pritiyūdam || [16\*] <sup>8</sup>Śrikaraṅ-āgrāṅg=Appaṅg=ākāḷita-  
lassa-
- 21 ch-charitre dayitey=alamkār-ākīrṇaḡe vinute vara-varṇ-ākṛitī Vāgdēviy-uchita-  
nām-din=eveval || [17\*] <sup>9</sup>Ghana-lakshmi-pati-Pāmdugar negalda Ku-
- 22 nti-dēvigam Dharmma-nāmdana-Bhīm-Ārjjunar=āda-vol=tanujar=ādar=vviśrutar=Kkā-  
rttaviryya-nripa-śrikaraṅ-Āppaṅgam=evev=i Vāgdēvigam sāra-śau-
- 23 ryya-nidhānar=vvibhu-Bicha-Vaija-Baladēvar=nnirjīt-ārātiga || [18\*] <sup>10</sup>Anpama-  
vidyeg=udgha-vinayam sirig=oppuva ohāgad=ēlge jauvanake vinirmmaḷ-ā-
- 24 charanam=āyuge viśṛita-kīrtti vāk-pravarttanega rit-ōkti tamn=eakadim sale  
māmdanam=āge varttipam jana-pati-Kārttaviryya-sachiv-aika-śirō-
- 25 maṇi Bichan-urviyol || [19\*] <sup>11</sup>Idu tām śrikaraṅ-Āppaṅ-āgrā-suta-sat-punya-  
prabhā-jālam=int-idu Raṭṭa-kshītipāla-mamtriya Ramā-smēr-āvalōk-āmsu
- 26 matt=idu dal dhārmika-chakravarttiya dayā-dugdh-ābdhi-vichī-samabhyudayaṅ  
tān=ene Bichirājana yaśam parvittu mū-lōkamam || [20\*] <sup>12</sup>Vinuta-nija-

<sup>1</sup> Metre: Champakamālā; and so in verse 10.<sup>2</sup> Metre: Kanda; and so in verse 12.<sup>3</sup> Here follows on the stone the spiral symbol.<sup>4</sup> Metre: Mahāśragdharā.<sup>5</sup> Here follow on the stone two spiral symbols, with a *daḷḷa* between them.<sup>6</sup> Metre: Kanda; and so in verse 15.<sup>7</sup> Metre: Mahāśragdharā.<sup>8</sup> Metre: Kanda.<sup>9</sup> Metre: Mattēbhavikṛīḍita.<sup>10</sup> Metre: Champakamālā.

Metre: Mattēbhavikṛīḍita.

<sup>11</sup> Metre: Kanda; so verses 22-25.



- 27 prabhug=ā|ōchanadol=naya-sāstra-dṛiṣṭi durddhara-samar-śvani(ni)yo!- iṣita-jay-  
āstram vinōdado!=narmma-sachivan=enipam Vaijam || [21\*] Bharadīm tamnam  
nō-
- 28 dida taruṇi-janav=ereda ri(va)ṁdi-bṛindam matt=orvvaran=Ikshisad=ereyad=enal  
surūpan=anatisaya-vitaranam Baladēvam || [22\*]<sup>1</sup> || Śri-Kārttaviryya-nṛipati-
- 29 śrikarāṇ-ādhipana Bichanana guru-kulado! lōk-ōttara-sucharitra-vivēkar=Mmala-  
dhāri-dēva-munipar=nnegaḍdar || [23\*] Ā muni-mukhyara śiṣhyar=bhbhū(bbhū)m-  
iśvara-
- 30 vaṁdyar=amalātara-siddhānta-śri-mukha-tīlakar=prathit-ōddāma-guṇar=nnegalda Nēmi-  
chandra-mun-īndrar || [24\*] Nirupama-tapō-nidhānar=ddharanīśvara-jāla-mau-
- 31 li-lāṭita-padar=em̄d=uru-mudadīm kirttipud=urvvare vibhu-Śubhachandra-dēva-  
bhāṭṭārakaram || [25\*]<sup>2</sup> || Svasti Samadhigata-pamcha-mahāsabda-mahāmaṇḍa-
- 32 iśvaram Kārttaviryya-dēvam nij-ānuja-yuvarāja-kumāra-Vira-Mallikarjjuṇa-dēvam  
berasu Vēnugrāma-skamdhāvārado!=sāmrajya-sukhaman=anu-
- 33 bhavisuttam=ātmiya-śrikarāṇ-āgra-gaṇyanum=aganya-puṇyanum=appa Bichirājām  
mādisida Raṭṭa-Jin-ālayada śri-Sāntinātha-dēvara aṅga-bhōga-
- 34 raṅga-bhōga-nity-ābhishēk-ārchhana-tad-āvāsa-khamḍa-sphuṭita-jirṇṇ-ōddharāṇ-āhār-ādi-  
dāna-nimittam śri-Mūla-saṅgha-Koṁḍakumid-ānvaya-Dēśiya-gaṇa-Pu-
- 35 staka-gachchha - Hanasōga - pratibaddha - taj - Jin - ālay - āchāryya - śri - Śubhachandra-  
bhāṭṭāraka-dēvargge Śaka-varshada 1127neya Raktākshi-samvatsarada Pu-
- 36 shya-śuddha-bidige Vaḍḍavārado!=āda saṅkramaṇa-samayado! Kūṁḍi-mūsāsirad-  
olagaṇa Koravalli-gaṁpanada Umbaravāṇiy=em̄ba grā-
- 37 mamam sarvv-ābādha-parihāram=ashta-bhōga-tēja-svāmya-sahitam nidhi-nikshēpa-  
jāla-pāshāṇ-ārām-ādi-samanvitam sarvva-namasyam māḍi svakiya-sā-
- 38 mājya-samtāna-yaśō-bhivridhy-arttham=āgi dhārā-pūrvvakam=atipritiyim kōṭṭan=  
Adarkke sime aiśāniya-kōṇo! naruvala money=a-
- 39 lli naṭṭa kall=allim teṅka mogade mūḍana dikkino! naṭṭa kall=allim mūṁte  
naṭṭa kall=allim mūṁde Nāgara-keṛey=allim mūṁte āgnēyiya kōṇo! Mṇ-
- 40 lavalli-Belgōḍa mugguḍḍeyalli naṭṭa kall=allim paḍuva mogade teṅkaṇa  
dikkino! Bammanavāḍa-Kuṭukavāḍada mugguḍḍeya Imguṇi-geṛe-
- 41 ya keḷe(la)ge naṭṭa kall=allim mūṁde Kunikil-gall=alli naṭṭa kall=allim mūṁte  
nirutiya kōṇo! Kuṭukavāḍa-Karavaseya mugguḍḍeyalli naṭṭa kall=allim baḍaga  
mo-
- 42 gade paḍuvaṇa dikkino! Mēluguṁḍiya Karavaseya mugguḍḍeyalli naṭṭa kall=  
allim mūṁde Kēmdariya mōṁkino! naṭṭa kall=allim mūṁte vāyuvina
- 43 kōṇo! Mēlguṁḍiya Nāvidigeya mugguḍḍeya gom̄yte<sup>3</sup>-gattinalli naṭṭa kall=allim  
mūḍa mogade baḍagaṇa dikkino! sunṇada kōḍiya mēgaṇ=oṭṭu-gall=a-
- 44 llim mūṁde Siṁdike-vettada paḍuvaṇa moneyalli naṭṭa kall=allim mūṁte  
Herabina-kōḍiya kalla huṁjikeya mēl naṭṭa kall=allim mūṁde mēlada mēl  
naṭṭa kal ||
- 45 <sup>4</sup>Mattam nāḍo! kōṭṭa sthala-vṛitti Karbbūra kāl-valli Mūlavalliyo!=ūrim mūḍal  
Belakabbeya keyyim teṅkal key=kammav=em̄tu nāru ā Karbbūro-
- 46 ḷ=Maddi Gāvuṁḍana maneyim paḍuval=aru-gayy=agalad=ippatt-om̄du kay=ṇilada  
maney=ondu || Kuḷiyavāḷigeyo!=ūrim̄g=īśānya-
- 47 dalli Kēnuēśvara-dēvara keyyim mūḍal Kūṁḍiya kōla mattar=om̄du basadiyim  
teṅkal hannir-kkayy=agalad=irppatt-om̄du kay=ṇilada maney=ondu ||

<sup>1</sup> Here follows on the stone the spiral symbol, surrounded by rays.

<sup>2</sup> Here follows on the stone the symbol of the *saṅkha*.

<sup>3</sup> This word seems corrupt.

<sup>4</sup> This line is preceded on the stone by a symbol like the *chakra* surrounded by rays.

- 48 <sup>1</sup>Harigabbey=Ālūroḷ=ūrim paḍuval Himṅalajeya baṭṭeyim baḍagal=ā kōla mattar=omdu baḍagaṇa kēriyalli hannir-kkayy=agalad=irppattu
- 49 kay=niḷada maney=omdu || Chachchakkiyalli mūḍaṇa prabhu-mānyad=olage Bochchula-geṇeyim mūḍal=Mudugōḍeya baṭṭeyim teṅkal hāruva-
- 50 gōla mattar=mmūvattu Seṭṭi-gutta Nāgaṇana maneyim baḍagal hannir-kkayy=agalad=irppattu kay=niḷada maney=omdu || Beḷagaleya haḷli Haḍṛi(dri)gum-tiyol=ūrim mūḍaṇ=ottim paḍuval kamma nālnūr-ayvattu || Uchchugāveya haḷli Niṭṭūroḷ=ūrim nairṛityadoḷ=mahājanamgaḷ kōṭṭa ka-
- 52 g-goda-geyam<sup>2</sup> Appeya Sāvantan=ambaliyalli kōṭṭa keyam<sup>3</sup> sīme Kamḍeya kerṇeyim baḍagal Hulagana guttiyim mūḍal Sāvantana koḍa-ge-
- 53 yyim teṅkal Sella-saraḷim paḍuval naṭṭa kal mūḍa-gēriyalli danagara maneya sthaḷadoḷ hadinā[lku\*]-gayy=aḍḍa-vane munt=eraḍu goddige || Kaṇṇagāvey=Ā-
- 54 ḷūrim nairṛityadalli ele-dōmtam hāruva-gōla mattar=omdu kammav=eḷnūr-aruvatt-eṅṭu teṅkaṇim baṇḍa(da) Muguliya haḷḷav=adarkke teṅkaṇa heḷe pa-
- 55 ḍuval=ā haḷḷam baḍagal=Ūrumba-bāviya tōmtam | mūḍal Mūlasthāna-dēvara tōmtam | āgnēya kōṇol=ūra naḍuvaṇa dēvālayada tōmtam | ā e-
- 56 leya tōmtadiṅ teṅkal=ā haḷḷadiṅ mūḍal hū-dōmtam kammaṅ nālnūru || Ī simegaḷol=ella naṭṭa kalgaḷ ||<sup>4</sup> <sup>5</sup>Osed=i sāsana-mārggadiṅ nripar=ad=ār=pālippar=i
- 57 dharmmamam nisadam tat-sukṛit-ātmar=ātma-bala-mitra-prēyasi-gōtra-putra-samriddhatvadoḷ=omdi viśva-dhareyam nishkaṅṭakam māḍi samtosadiṅ rājyaman=appu-keydu paḍeva-
- 58 r=ddirgh-āyumaṅ śrīyumaṅ || Ene(ni)sum lōbhade sāsana-kramaman=āvom mīridam tad-durātman=asēvy-ācharaṇ-ānviṅ palige paśū(su)nyakke pāpakke bhājanan=alp-ā-
- 59 yu ruj-āviḷam ripu-hṛit-ātma-ōrvvi-talaṅ durvvaḷam ghana-duḷkh-āspadan=āgaḷuṅ narakad=olol=kāḍugum mūḍugum<sup>6</sup> || <sup>7</sup>Sāmānyō=yam dharmma-sē-
- 60 tur=nriḷpāṇam kāḷē kālē pāḷaniyō bhavadbhiḷ [\*] sarvvān=ētān=bhāvinaḷ=paṛṭthiv-ēndrān=bhūyō bhūyō yāchatē Rāmachandrah || <sup>8</sup>Sva-dattam para-dattam
- 61 vā yō harēta vasundharām shasṭim varsha-sahasrāṇi viśṭhāyām jāyatē kṛimih ||<sup>9</sup> <sup>10</sup>Prahat-āri-braja-Kārttaviryya-sachivaṅ śrī-Bichirājam yaśo-mahi-
- 62 tam pēlim=enalke sāsananaman=olpim Bāḷachandram guṇ-āgrahi vidvaj-jana-sammatasphuṭa-pad-ārth-āḷaṅkriyā-samkuḷ-āvaham=app=ant-ire pēḷdan-intu Kavi-Kandarppam budh-ādhiśvaraṅ ||<sup>11</sup>

## TRANSLATION.

(Verses 1 and 2 are the same as in the preceding inscription.)

(Verse 3)—In the Bharata (*division*) of Jambūdvīpa the Kūṇḍi province, a choice creation of the Lotus-born [Brahman], fascinates the mind, an abode where are displayed fruits of abundant good deeds of the eyes of all folk.

<sup>1</sup> This line on the stone is preceded by the spiral symbol.

<sup>2</sup> Read *geya*.

<sup>3</sup> Read *keya*.

<sup>4</sup> Here follows on the stone the *chakra* symbol.

<sup>5</sup> Metre: Mattēbhavikṛīḍita; and so in the next verse.

<sup>6</sup> Here follows on the stone the spiral symbol surrounded by rays.

<sup>7</sup> Metre: Śālinī.

<sup>8</sup> Metre: Ślōka.

<sup>9</sup> Here follows on the stone the *śaṅkā* symbol.

<sup>10</sup> Metre: Mattēbhavikṛīḍita.

<sup>11</sup> Here follow on the stone two spiral symbols surrounded by rays.

(Verse 4)—A royal swan in the lotus-forest which is the blessed lineage of the Rāshṭrakūṭas, a treasure of abounding glory, Sēna [II], beloved of the Earth, who represented two stainless *pakshas*,<sup>1</sup> ruled it.

(Verse 5)—The moon was (*entitled*) *rāja* ["king" or "moon"], bestowing (*upon Sēna*) with reverence and affection his own younger sister Fortune. Who, with that king Sēna, could be wrathful, and (*still*) be styled *rājā*?<sup>2</sup>

(Verse 6)—On the eastern mountain (*viz.*) this excellent king Sēna, who possessed constancy and exaltation, there arose the sun that was Kārtavīrya [III], a treasure of brilliant lustre, delightful to lotuses.<sup>3</sup>

(Verse 7)—The line of reflected images of bending foemen on Kārtavīrya's toe-nails, (*one after another*) constantly driving out predecessors who had taken refuge at his feet, clung, as it were, in desire to take counsel with him.

(Verse 8)—Establishing order, endowed with stainless virtues, Padmaladēvi, beloved of Kārtavīrya the lord of Earth, in her turn appeared like a second science of polity, causing high success in the triple domain.<sup>4</sup>

(Verse 9)—King Lakshma [Lakshmidēva I], extolled for a multitude of all merits, was born as son to the Lord Kārtavīrya, praised of the people, and to his good wife Padmaladēvi, as was born Jayanta to the Lord of Celestials and to Śachi, as the Peacock-rider [Kārttikēya] to Abhava and to the Mountain's Daughter, as Kāma to Hari and (*the goddess*) named Ramā.

(Verse 10)—By his form, which infatuated the damsels, by his virtue, which caused the exaltation of the wise,<sup>5</sup> by his splendour, which aroused an expansion (*of delight*) in the earth, the lord Lakshmidēva, a tree of desire to the multitude of poets, so appeared to the eyes of the folk that they said: "Say in truth, is he Kāma, or the Spring-god, or the Moon?"

(Verse 11)—The good wife of king Lakshma was Chandradēvi, daughter of a monarch who conquered hostile monarchs, overcoming the pride of mighty serpents,<sup>6</sup> praised by all people for her noble conduct on the earth.

(Verse 12)—Of this pair the sons were the princes the valiant Kārtavīrya [IV] and Mallikārjuna, (*respectively*) king and heir-apparent of the Fortune of their natal empire, intensely glorious.

(Verse 13)—As all the folk applaud (*him*) while he displays sport (*consisting in*) wounding foemen's breasts,<sup>7</sup> love for the Spirit of Victory, a course (*enjoined*) by Manu associated with the triple domain,<sup>8</sup> a nature whereby he captured foemen's fastnesses (*and*) held politic converse, glorious was this Kārtavīrya, goodly of form, surpassing Dilipa, conquering hostile kings, intense in valour, flower of knighthood, equal in bounty to the Tree of the Gods.

<sup>1</sup> Apparently the two *pakshas* are the paternal and maternal families of Sēna. With reference to the swan, the epithet secondarily means "equipped with a pair of stainless wings."

<sup>2</sup> The verse implies that Sēna was good only to those who submitted to him and paid tribute, but deposed kings who were ill-disposed towards him.

<sup>3</sup> Also "delightful because of (*the presence of*) Fortune": Padmā = Śrī. There is also a secondary reference to the name of his queen, Padmāvati or Padmaladēvi.

<sup>4</sup> Namely, *dharma*, *artha*, and *kāma*, religion, wealth, and love.

<sup>5</sup> Secondarily, in reference to the Spring-god, this means "causing a rich growth of flowers." The next epithet secondarily refers to the Moon, and in that sense means "causing the opening of the lotus-flower."

<sup>6</sup> Because she was fairer than any Nāga woman; see Kittel, s.v. *ghaṭa-sarpa*. For another view see *Ind. Ant.*, vol. 19, p. 248.

<sup>7</sup> This translation is given with some reserve. *Sellam* does not appear in the dictionary; I assume that it means the same as *selḥe*, and perhaps may be derived from *salga*. Cf. Dr. Fleet's remarks in *Ind. Ant.*, vol. 32, p. 226.

<sup>8</sup> Namely, *dharma*, *artha*, and *kāma*.

(Verse 14)—Styled a moon raising up the ocean of his blest lineage, the lord **Udaya's** son, a treasure of magnificent fame, was **Bicha**, celebrated over the earth, displaying courteous [or "moon-like"] conduct.

(Verse 15 is identical with verse 19 of the preceding inscription, introducing **Permana** and **Appana**, sons of **Bicha**.)

(Verse 16)—To him and to Brahman (*pertained*) exalted skill ; to him and to the Ocean profundity ; to him and to Karna, bounteousness ; to him and to Mēru, verily high position ; to him and to the Moon, love of the earth ; to him and to Vārishēna,<sup>1</sup> delight in the Jinās' doctrine : in these words how constantly did the company of the righteous joyfully extol **Appa** as a virtuous man !

(Verse 17)—The Chief Scribe **Appa's** wife, endowed with brilliant conduct, full of elegance, renowned, having a form of choice hue, bore the fitting name of **Vāgdēvi**.

(Verse 18)—As to Pāṇḍu, prince of vast fortune, and to the illustrious queen Kuntī were born the famous sons Dharma's son [Yudhishtīra], Bhīma, and Arjuna, so to king **Kārtavīrya's** scribe **Appana** and to the distinguished **Vāgdēvi** (*were born*) the lords **Bicha**, **Vaija**, and **Baladēva**, treasures of choice prowess, conquerors of foes.

(Verse 19)—**Bicha**, the unique crest-jewel of king **Kārtavīrya's** ministers, acted on earth (*in such a manner*) that in his splendid career model courtesy was verily an ornament to peerless learning, abundance of brilliant bounty (*an ornament*) to fortune stainless conduct (*an ornament*) to youth, widespread fame (*an ornament*) to age, truthful speech (*an ornament*) to eloquence.

(Verse 20)—“ This is indeed the mass of radiance of the goodly merit of the scribe **Appana's** eldest son !—this is a ray of the smiling glance of the Fortune of the **Raṭṭa** king's minister !—this indeed is verily the risen tide of the waves of the Milk-Ocean (*that is*) the grace of the emperor of godly men !”—thus described, **Bichirāja's** fame spread abroad through the triple world.

(Verse 21)—To his renowned lord in times of consideration vision of the lore of statecraft, on the field of stern battle a keen missile of victory, in time of sport a minister of amusement,<sup>2</sup> was **Vaija**.

(Verse 22)—The damsels and the troops of bards, who gazed upon him and begged with eagerness (*respectively*) eyed not and begged not of any other : so comely (*and*) unsurpassed in bounty was **Baladēva**.

(Verse 23)—In the lineage of teachers of the blest king **Kārtavīrya's** chief scribe **Bichana** flourished the great sage **Maladhāridēva**, sublime of righteousness and intelligence.

(Verse 24)—This pre-eminent sage's disciple, worshipped by lords of earth, an ornament on the face of the goddess of the most pure Doctrine, famed for extraordinary virtues, was the illustrious prince of sages **Nēmichandra**.

(Verse 25)—As a treasure of peerless austerities, one whose feet were caressed by coronets of troops of monarchs, did the earth with huge delight extol the lord **Śubhachandra-dēva-bhaṭṭāraka**.

(Lines 31-33)—Hail ! While the *Mahīmaṇḍalēśvara* **Kārtavīrya-dēva** [IV], possessor of the *pañcha-mahāśabda*,<sup>3</sup> in company with (*his*) younger brother the Heir-Apparent Prince **Vira Mallikarjuna-dēva**, was enjoying the delights of empire in the camp at **Vēṇugrāma**,—

<sup>1</sup> A saint of Jain legend. There was a sect bearing the name of V°. Āchārya : see *Ind. Ant.*, vol. 6, p. 30 f.

<sup>2</sup> This term, *narma-sachiva*, occurs also in *Kāmandaki*, V. viii, 20, where Śaṅkarārya in his commentary instances Vasantaka as the *narma-sachiva* of Vatsa-rāja (scil. in the *Ratnāvālī*). Another instance on an inscription is found in vol. 3 above, p. 30, l. 162.

<sup>3</sup> See above, vol. 12, p. 254.

(Lines 33-34)—for the purposes of the *aṅga-bhōga*, *raṅga-bhōga*, daily bathing, and worship of the divine Śāntinātha of the Baṭṭa temple of the Jinas, which has been constructed by his Chief Scribe the incalculably meritorious Bichirāja, for the restoration of broken, burst, and worn-out (*portions*) of his abode, and for gifts of food and the like,—

(Lines 34-38)—he did with pouring of water grant in exceeding pleasure to Śubhachandra-bhaṭṭāraka-dēva, the teacher at that temple of the Jinas, who was connected with the Mūla Saṅgha, the Koṇḍakunda Anvaya, the Dēśiya Gaṇa, the Pustaka Gachchha, and (*the town*) Hanasōga, at the time of the *samkramana* on Saturday the second day of the bright fortnight of Puslya of the cyclic year Raktakshi, the 1127th (year) of the Śaka era, the village known as Umbaravāṇi in the Koravalli kampana within the Kūṇḍi three-thousand making it immune from all conflicting claims, carrying with it *tēja-svāmya* of the eight rights of usufruct,<sup>1</sup> accompanied with (*rights over*) treasures, deposits, water, stones, gardens, etc., to be universally respected, for the increase of the glory of his empire and his posterity.

(Lines 38-39)—The boundaries thereof are : in the north-eastern quarter, at the corner of the *narvāl* tree,<sup>2</sup> a standing stone; thence, facing towards the south, in the direction of the east, a standing stone; thence in front, a standing stone; thence in front, the Cobras' Tank;

(Lines 39-41)—thence in front, in the south-eastern quarter, a standing stone in the *mugguḍḍe*<sup>3</sup> of Mūlavalli and Belgōḍu; thence, facing towards the west, in the direction of the south, a standing stone below the Iṅguṇi Tank of the *mugguḍḍe* of Bammanavāḍa and Kutukavāḍa; thence in front, the Kunikil-gallu, there a standing stone;

(Lines 41-42)—thence in front, in the south-western quarter, a standing stone in the *mugguḍḍe* of Kutukavāḍa and Karavase; thence, facing towards the north, in the direction of the west, a standing stone in the *mugguḍḍe* of Mēlguṇḍi (*and*) Karavase; thence in front, a standing stone in the upper part<sup>4</sup> of the Kemdari;<sup>5</sup>

(Lines 42-44)—thence in front, in the north-western quarter, a standing stone in the . . . building of the *mugguḍḍe* of Mēlguṇḍi (*and*) Nāvidige; thence, facing towards the east, in the direction of the north, the upper pile of stones of the Chunam-heap; thence in front, at the western corner of the Hill of the Wild Date-tree, a standing stone; thence in front, above the stone-heap of Herahina Kōḍi, a standing stone; thence in front, above the lea, a standing stone.

(Lines 45-47)—Likewise there was granted in the shire a *sthaḷa-vritti* tenure (*of the following estates*): in Mūlavalli, the branch-hamlet of Karbūr, on the east of the town, south of Belakabbe's arable land, eight hundred *kamma* of arable land; in the aforesaid Karbūr, on the west of Maddi Gāvunḍa's house, one house, six cubits in width (*and*) twenty-one cubits

<sup>1</sup> On the *aṣṭa-bhōga* see C. P. Brown, *Three Treatises on Mirasi Right*, p. 17n., where F. W. Ellis quotes the traditional verse enumerating the eight *bhōgas*, scil. *nidhi-nikshēpa-pāshāṇaṁ siddha-sādhya-jal-ānvitam akshiny-āgāmi-sānyuktam aṣṭa-bhōga-samanvitam*. Ellis explains these as : (1) *nidhi*, treasure trove, (2) *nikshēpa*, property deposited in the land and not claimed by another, (3) *pāshāṇa*, mines, etc., (4) *siddha*, lands, etc., yielding produce, (5) *sādhya*, produce from such lands, etc., (6) waters, (7) privileges actually enjoyed, (8) privileges which may be conferred. Burnell, *South Indian Palaeography*, p. 118n., renders *siddha* as "improvements actually made" and *sādhya* as "improvements which can be made." See also Kittel, s.v.

<sup>2</sup> The *Premna spinosa* or *longifolia*.

<sup>3</sup> The meaning of this term, which literally denotes "three heaps," is uncertain. Perhaps it is the same as the Telugu *muggaḍa*, the junction of the boundaries of two or more villages (for examples of which see C. P. Brown's *Three Treatises on Mirasi Right*, p. 32, in a spurious but fairly old grant).—[I have been inclined for some time to think that this term is equivalent to the *tri-samādhi* of some other records, and means the point at which the lands of three villages met, in this case of Umbaravāṇi, Mūlavalli and Belgōḍu.—J. F. F.]

<sup>4</sup> *Mōṅku*, which I assume to be identical with *mōṅku* of the dictionaries.

<sup>5</sup> Meaning either "red cave" or "red sands."

in length ; in *Kuḷiyavāḷige*, to the north-east of the town, east of the god *Kennēśvara*'s arable land, one *mattar* by the rood of *Kūṇḍi*, (*and*) on the south of the Jain sanctuary one house, twelve cubits in width (*and*) twenty-one cubits in length ;

(Lines 48-49)—In *Harigabbey-Ālūr*, on the west of the town, north of the road to *Hīṅgalaje*, one *mattar* by the aforesaid road, (*and*) in the northern street, one house twelve cubits in width (*and*) twenty cubits in length ;

(Lines 40-51)—In *Chachchakki*, within the eastern *mānya*<sup>1</sup> of the *Prabhu*, east of the *Bochchula-Tank*, south of the road to *Mudugōḍe*, thirty *mattar* by the *Brāhmaṇs'* rood, (*and*) on the north of *Seṭṭi-gutta Nāgaṇa*'s house one house, twelve cubits in width (*and*) twenty cubits in length ; in *Hadrigunti*, a hamlet of *Beḷagale*, on the west of the bank to the east of the town, four hundred and fifty *kamma* ;

(Lines 51-53)—In *Nittūr*, a hamlet of *Uchchugāve*, on the south-west of the town, the boundary of the *kag-gōḍa-gey*<sup>2</sup> granted by the burghers and of the arable land granted in the *uṅbaḷi*<sup>3</sup> of *Appaya Sāvanta* (*is*) a standing stone north of the *Kaṇḍe Tank*, east of *Hulaga*'s Bush, south of the *Sāvanta*'s *koḍa-gey*, (*and*) west of the *Sella-saraḷ*, (*and*) in the grounds of the cattlekeeper's house, on the eastern street, an *aḍḍa-vane*-house of fourteen cubits, in front two *kōḍḍige* ;

(Lines 53-56)—In *Ālūr*, (*a hamlet*) of *Kannagāve*, on the south-west, a betel-plant garden (*comprising*) one *mattar* seven hundred and sixty-eight *kamma* by the *Brāhmaṇs'* rood ; the river of *Muguḷi* coming from the south, the southern *hele* thereof, on the west the aforesaid river, on the north the garden of the *Ūrumba* well ; on the east, the garden of the *Mūlasthāna* god ; on the south-east quarter, the garden of the temple in the middle of the town ; on the south of the aforesaid betel-plant garden, east of the aforesaid river, a flower-garden (*comprising*) four hundred *kamma*. At all the boundaries of these (*there are*) standing stones.

(Lines 56-58)—The kings who in accordance with this decree shall graciously preserve this pious foundation in very truth, inspired by the righteousness thereof, shall obtain prosperity for themselves, their armies, friends, wives, families, and sons, shall clear the whole earth of obstacles, shall rule their empire with happiness, and shall gain long life and fortune.

(Lines 58-59)—The wicked man who through greed shall transgress in any degree the order of this decree, following an improper course, being a vessel of guilt, malice, (*and*) evil, shall be short-lived, overwhelmed with disease ; his own lands shall be taken away by foes ; feeble, suffering intense pain, he shall for ever be born to torture in the seven hells.

(Lines 59-61)—This general principle of pious foundations of kings is to be maintained by you age after age : again and again *Rāmachandra* makes this entreaty to all these future sovereigns. He who should appropriate land, whether granted by himself or granted by others, is born as a worm in dung for sixty thousand years.

<sup>1</sup> " Land either liable to a trifling quit-rent, or altogether exempt from tax " : *Kittel*, s.v. *mānya*. In the Tamil country "*Serva-mānyam* signifies land *entirely free*, of which both the *Mēl-vāram*, the Government share, and the *Cudi-vāram*, the Inhabitant's share, is enjoyed by the holder of the *Mānyam* ; this tenure can only be lawfully created by the joint act of the Prince and the people ; *Ardha-mānyam* is land *half free*, of which the holder enjoys only the *Mēl-vāram*, it is created by the Prince only " (*F. W. Ellis* in *C. P. Brown's Three Treatises on Mirasi Right*, p. 24, n. 13). It would seem that the *namasya* tenure applied to holdings of *Brāhmaṇs* (cf. the salutation *namaskāra* appropriate to *Brāhmaṇs*), and by analogy to other holdings in religious endowments, while the *mānya* tenure was granted to secular persons or for secular purposes ; but this distinction does not always hold good in the Tamil Country.

<sup>2</sup> *I.e.* the hard (or black-soil ?) *koḍa-gey*. See above, p. 25, n. 4.

<sup>3</sup> A kind of rent-free holding.

(Lines 61-62)—Say, the blest Bīchirāja, minister of Kārtavīrya [IV] the slayer of a multitude of foes, is exalted in glory; therefore Bālachandra, a Kavi-Kandarpa, a sovereign of sages, appreciating merit, has thus rightly declared the decree, so that it conveys an abundance of ornaments of clear words and ideas approved by the learned.

#### No. 4.—INSCRIPTIONS AT ITTAGI.

BY LIONEL D. BARNETT.

The village of Ittagi lies in the south-west corner of the Nizam's territory, about twenty miles to the east of Gadag in the Dhārwar District, Bombay, and some four miles north of the Bannikop station on the Southern Marāṭhā Railway. It is shown as "Ittugi" in the Indian Atlas sheet 58 (1827 and 1893), in lat. 15° 27', long. 76° 1'. With only the slight difference of the earlier final *e*, its name is given as Ittagi in the inscriptions, in A, verses 34, 40, 41, 61, and B, line 91: and it is described in A, verse 34 and line 75, as a *mahā-agrahāra* or "great assignment to Brāhmanas"; in A, line 70, as simply an *agrahāra*; and in B, line 91, as an *anādi-agrahāra*, "an *agrahāra* so ancient as never to have had a beginning." The record A further places it (verse 34) in the Beḷvala, i.e. Beḷvola, country, and in the group of villages known as the Nareyaṅgal twelve (see p. 40 below).

This village has a large temple of Mahādēva (Śiva), the building of which, in or shortly before A.D. 1112, is narrated in the first of the two inscriptions published herewith. This temple, which is in the Chālukyan style of architecture, measures at its extreme points about 120 feet in length and 60 feet in breadth; and in the massiveness of its construction and the richness of its decoration it fully deserves some of the praises lavished on it in the inscription A, including a mention of it in verse 67 as *dēvālaya-chakravartī*, "a very emperor among temples." A full description of it, with illustrations, from which its merits can be properly appreciated, will be found in Mr. Cousens' forthcoming volume on "The Chālukyan Architecture of the Kanarese Districts."<sup>1</sup> Fergusson said of it that it "must be regarded as one of the most highly finished and architecturally perfect of the Chalukyan shrines that have come down to us. In the opinion of the late Meadows Taylor, the principal temple is perhaps superior in decorative art even to the Gadag temples. In it 'the carving of some of the pillars and of the lintels and architraves of the doors is quite beyond description. No chased work in silver or gold could possibly be finer.'"<sup>2</sup>

On the south of the above-mentioned temple there is a smaller temple of the same class of architecture but not of such elaborate work, which is perhaps the temple of Mūrṭti-Nārāyaṇa (Vishṇu) that is mentioned in verse 68 of the inscription A. And on the verandah of this temple there recently stood—and, it is presumed, still stands—a detached stone tablet bearing a long record consisting of the two inscriptions which I edit here from ink-impressions received from Mr. Cousens in 1914, and placed at my disposal by Dr. Fleet. A transcription of these two records, in many places very inaccurate,<sup>3</sup> is given in Sir Walter Elliot's MS. Collection of South-Indian Inscriptions, in vol. 1, pp. 319 *b* to 327 *a*, of the Royal Asiatic Society's copy; and from the titling of the transcription the temple at which the tablet stands seems to be now known as Mādēsa-Nīṅgana *guḍī*, "the temple of Mādēsa-Nīṅga." It is not clear why the record should be at the minor temple rather than in the sanctuary of Mahādēva, to which it properly belongs: possibly, however, the tablet was not built into any structural part of the

<sup>1</sup> See, meanwhile, his remarks in the List of Antiquarian Remains in the Nizam's Territory (1900), p. 39.

<sup>2</sup> *History of Indian and Eastern Architecture* (2nd ed., 1910), vol. 1, p. 424.

<sup>3</sup> For a particular instance, see note 1 on p. 59 below, under the date of the inscription B.

great temple, but was set up in some place, perhaps the courtyard, in which it would be more visible to the public, and was removed eventually to its present position in order that it should be better preserved.

At the top of the tablet there are sculptures, which, according to the Elliot MS. Collection, are as follows : in the centre, a *linga* (presumably on an *abhishēka*-stand, as usual) ; on the left, two standing figures and a cow and calf, with the sun above them ; and on the right, another standing figure and the bull Nandi, with the moon over them.

The tablet bears 95 lines of writing, mostly in a state of excellent preservation, of which lines 1 and 2 cover an area of about 4' 4" in width and 1½" in height, and the rest an area of about 4' 2" in width and 5' 4" in height. It includes, as has been said, two inscriptions : the first of them ends about half-way through line 89 ; and the second begins immediately after it. I mark the two records A and B. I am indebted to Mr. H. Krishna Sastri for some valuable suggestions in dealing with some of the verses in the first of them.

#### A.—OF THE TIME OF VIKRAMADITYA VI : A.D. 1112.

The characters of this record are upright and finely formed Kanarese, of the time to which the record refers itself, averaging from  $\frac{5}{16}$ " to  $\frac{1}{2}$ " in height.—The language is Kanarese, with the exception of the two opening stanzas and the stock verses, beginning on line 86, which conclude it, which are Sanskrit. After its opening *namaskāras* (lines 1, 2), the inscription is in verse as far as line 69 ; as usual, this metrical portion is in the ancient dialect. The remainder (excluding the Sanskrit comminatory verses on lines 86-89), is in the mediæval dialect.—As regards vocabulary, we may note first that in line 41 we have the surname *Chaurēra*, which apparently means "possessing four images."<sup>1</sup> Other words to be noticed are : *lāvāna*, l. 50 (explained by Kittel as "a list of soldiers or of public servants," but here used in a sense not unlike that of *lāvāni*, "mass," "collection") ; *pāvūḷa*, ll. 70, 77 f. (see vol. 12 above, p. 270) ; *āṭakūṭa*, l. 70 ("theatrical performances" ?) ; *ghaḷiyīra*, l. 77 ("clock" or "gong" ; in Kittel *gaḷiyāra*, *gaḷiyāla*, *gaḷiyāḷa*) ; *vasuge*, ll. 78, 80-82 ; *takkilu*, l. 81 ; *vīsaka*, l. 82 ; *khaṇḍika*, ll. 82 f.—The orthography presents several features of interest. The *sonne* is omitted at the end of verses 3, 5, 8, 9, 11-18, 20-23, 25, 28, 33-35, 37, 39, 46, 48-53, 55, 60-62, 68, 70, 72 and 74. Intervocalic *l* in Sanskrit words usually, but not always, is changed to *ḷ*. There is considerable confusion between *ḷ*, *l* and *r*. The *ḷ* appears as *r* in *eruar*, l. 7 ; *ārddar*, l. 11 ; *nōrppaḍa*, l. 14, and *nōrppaḍam*, l. 38 ; *erpatt*-, l. 15 ; *negardd*-, ll. 23, 31, and *negardda*, ll. 44, 55 ; *irḷdu*, l. 26, with *irḷda*, l. 38, and *irḷdudu*, l. 60<sup>2</sup> ; *torttu*, l. 30 ; *negartteya*, ll. 31, 38 ; *arkkisal*, l. 36 ; *negarḷda*, l. 46 ; *vērkkuv*, l. 63 ; *pogartte*, l. 68, beside such regular forms as e.g. *negalḍa*, l. 25. The *ḷ* appears as *l* in *prabaḷa*, l. 10 ; *āḷdan*, ll. 9, 23 ; *āḷl*-, ll. 10, 16 ; *tāḷḷi*, l. 21 ; *golḷvudu*, l. 32 ; on the other hand, *ḷ* is changed to *l* in *iḷisidam*, l. 28 ; *iḷida*, l. 37 ; *iḷipe*, l. 66 ; *negalḷalu*, l. 68 ; *baḷiya*, l. 70 ; on this confusion see Kittel's Grammar, paragraphs 32, 236. Several times, even in the metrical parts of the first inscription, final *m* before initial vowels is changed to *v*. The sound *ay* is sometimes changed to *ey* : thus *vaḷeya*, l. 38 ; *Pōteya*, l. 41 ; *taneyam*, l. 42 f. ; *Basaveya*, l. 42 ; *udeyam*, l. 52, and *udey*<sup>o</sup>, l. 58 ; *abhyyudeya*, l. 59 ; *sameya*, l. 75. The spelling *putrikeyer*, l. 58,

<sup>1</sup> The word *chaurēra* seems to be a Prakrit form corresponding to a Sanskrit *chatur-dēra*, "possessing four images." What this exactly means is not clear ; but possibly it denotes a man who makes a living by showing images of gods, similar to the *maṅkha*, "a mendicant who went about getting his livelihood by showing a picture which he carried in his hand" (Uvāsagadasāo, in *Biblioth. Ind.*, vol. 2, app., p. 1). The profession of image-showman is already attested by Pāṇini, V. iii. 99, *jīvik-ārthē ch-āpanyē*, "the affix *ka* is not added to denote an image when that image is used as a means of livelihood but is not for sale."

<sup>2</sup> In *irḷdu* (l. 26) and *irḷdudu* (l. 60) the crook representing *r* is placed on the top of the hook representing *ḷ* on the right side of the *ḷ*. This mode of writing leads to some confusion, for in *oreya* (l. 29) and *Beṣṣekallu* (l. 71) the *e* in the syllables *re* and *ṣṣe* is represented by a similar hook surmounted by the same crook, whereas in *Veṣṣekal* (l. 68) the *e* is denoted by a crook placed immediately over the *ṣṣ*, without any hook below it.



is probably due to a similar phonetic cause. The *upadhmanīya* sound is represented once only, and here with the character for *r*, viz. *payah-pūra* (l. 44); on this, which is perhaps a merely graphic feature, see above, vol. 12, p. 271. Lastly, we may note that the prose parts of both documents shew fluctuation in the use of initial *p* and its derivative *h*: thus we find here *paḍuvulu*, l. 80, *poṃ* and *ponna*, l. 83, and *paṇa*, l. 83, by the side of *hōda*, l. 77, *hola*°, l. 77, *haḍuval*, l. 78, *haḷla*, l. 78, *hattu*, l. 78, *hanneradu*, l. 83.

The inscription begins with salutations to Śiva and other deities, and verses in praise of Śiva, Viṣṇu, and Brahman. It then gives some Puranic genealogical and other matter,<sup>1</sup> by way of an introduction to the real pedigree of the Western Chālukyas, one of whom, Vikramāditya VI, was reigning when it was written.

It deals first with the race of Manu (verses 6-14), because the Chālukyas were affiliated to the Mānavya Gōtra. The son of the god Brahman was Manu Svāyambhuva; his son was Priyavrata; his seven sons were Agnīdhra, Mēdhātithi, Vapushmat, Jyōtishmat, Dyutimat, Havvana, and Savana, who reigned over the seven *dvīpas* or concentric islands of the Hindū cosmos. Agnīdhra was succeeded by his son Nābhi. Then follows a geography, also in the Puranic vein,<sup>2</sup> after which our poet goes back to his genealogy, telling us that Nābhi's eldest son was Rishabha, and the son of the latter was Bharata, the eponym of the land known as the Bhārata-varsha. The author then makes a passing mention of the "emperor Vikrama" (verse 15), that is, Vikramāditya VI, who, he tells us, was an ornament of the Chālukya race, a scion of the race of Manu, and a very Viṣṇuvardhana, "an increaser of Viṣṇu," with allusion, no doubt, to the fact that the Chālukyas had Viṣṇu as their family god, and the boar, typifying one of his incarnations, as their crest.

The inscription then introduces the Solar Race (prose after verse 15). We are told first that the Manus Svāyambhuva, Svārōchisha, Auttami, Tāmasa, Raivata, and Chākshusha had each in succession ruled the earth for seventy-one cycles of the four ages: this means that six *manvantaras* or patriarchates have elapsed in the current *kalpa* or æon.<sup>3</sup> There is then introduced the seventh Manu, Vaivasvata, who presides over the *manvantara* in which we are now: he was a son of Vivasvata, i.e. Vivasvat, the Sun, who was a son of the Prajāpati Kaśyapa by Aditi, daughter of the Prajāpati Daksha, and to him there was born Ikshvāku, whose daughter was Ilā.

The Lunar Race, to which the Chālukyas really claimed to belong, by paternal descent, is introduced at this point (verse 16); the previous matter having been given with a view to adding glory to this race by showing an intermarriage of it with the Race of the Sun. The mind-born son of the god Brahman was the great sage Atri. His son, born from the pupil of his eye, was the Moon. The Moon's son was Budha, who had as his wife Ilā, the daughter of Ikshvāku, mentioned just above. And their son was Purūras, "an increaser of the Lunar Race." Purūras begat Hārīti Pañchaśikha (verse 17); this person, we may remark, was obviously invented because the early Chalukyas of Bādāmi were Hārīti-putras, descendants of an original ancestress of the Hārīta Gōtra.<sup>4</sup> In descent from the sons of Hārīti there arose the Chālukya race (verse 18). In this race the record mentions first Satyāśraya (verse 21), meaning Pulakēśin II (A.D. 609-42), whom it styles, without any real foundation, "lord of Ayōdhyā":<sup>5</sup> in this connection the family was also known as the family of Satyāśraya. It then (verse 22)

<sup>1</sup> Compare Bhāgavata-Purāṇa, V, i. f., and Viṣṇu-Purāṇa, II, i.

<sup>2</sup> Compare Bhāgavata, V, xvi; Viṣṇu, II, i.

<sup>3</sup> About this matter see Dr. Fleet's paper on the Kaliyuga in *Journ. R. As. Soc.*, 1911, p. 482.

<sup>4</sup> There is no mention in this record of Hārīti's water-pot (*chulka*, *chuluka*, *chaluka*) from which some other records fancifully derive the name Chalukya: see Dr. Fleet's *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, vol. 1, part 2, p. 339.

<sup>5</sup> See *Dyn. Kan. Districts*, at supra, page 339.

skips on to Taila II (A.D. 973-96), the founder of the later Chālukya line. And it then enumerates Taila's successors (verse 23) down to the reigning king Vikramāditya VI (A.D. 1076-1126), who is eulogized copiously (verses 24-32), but without any mention of definite details.

The record then introduces an officer of Vikramāditya VI, the General Mahādēva, and proceeds to treat of his descent and pious works (verse 31 ff.). In the land of Bhārata-varsha there was the Belvala district (*nāḍu*). In this district there was a group of villages known as the Nareyaṅgal twelve. And in this group there was the great *agrahāra* Itṭage, in which there were four-hundred Brāhmaṇ householders (*mahājanas*). One of them was Pōtaya Chauvēra,<sup>1</sup> of the Ātrēya *gōtra* (verse 42), who begat Mādhavabhāṭṭa, who begat Basavaya, who begat Dēchirāja, who constructed a tank for his native town and begat by his wife Nijikabbe or Nijāmbike a son named Vāsudēva. Vāsudēva by Valajikabbe begat Nārāyanadēva, a very Mūrṭti-Nārāyaṇa or incarnation of the god Nārāyaṇa (Vishṇu), who married Chandrikāmbike or Chandrikādēvi (vernacularly Chandalabbe). The offspring of this union was our hero Mahādēva (verse 56), who had three wives, Kālādēvi, Mallikādēvi, and Pampaladēvi. In recognition of Itṭage being his birthplace (verse 61 ff.), Mahādēva built there the great temple of Śiva-Mahādēva which is the chief glory of the place. Then (verse 68), in memory of his father Nārāyaṇa, otherwise known as Mūrṭti-Nārāyaṇa, he constructed a temple of Vishṇu under the name of Mūrṭti-Nārāyaṇa. And after that (verse 69), in memory of his mother Chandrikādēvi, Chandalabbe, he raised a sanctuary to the god Chandalēśvara, to which, with somewhat doubtful appropriateness, he added a residence of public women (*sūlryar*). And finally he crowned his labours by building a temple of his own tutelary deity Bhairava (verse 70) and a *maṭha* or monastery (verse 71), and making in the precincts of the temple of Mahādēva a tank named Dēvi-geṇe, "the Tank of the Goddess" (verse 73). This account of the General Mahādēva ends by naming in verses 74, 75, sixteen other places at which he did acts of piety which made him famous, including, it is said, even Vārāṇasi (Benares).

This brings us to the business part of the record, beginning in line 69; namely, the record of grants made to the temple of Mahādēva. We are told first that the king Vikramāditya VI himself gave to the temple an entire village named Beṇṇekallu : no date is given for this grant. The rest of the record (line 71 ff.) is occupied with the donations made on a certain day in the year Nandana, the thirty-seventh year of the reign of Vikramāditya VI, by the General Mahādēva. And from the opening of this passage we learn that Mahādēva, in addition to being a *Danḍanāyaka*, held also the offices of *Mahāpradhāna* or High Minister, *Kannaḍa-Saṁdhivigrahi* or *Saṁdhivigrahi* for the Kanarese country, and *Mane-vergaḍe* or Master of the Household, and also had the title of "a *Mahāsāmantādhipati* who possesses the *pañchamahāsabda*."<sup>2</sup> The donations were given by him in trust to the Four-hundred Mahājanas, headed by the Ūroḍe or village head-man, of Itṭage, which is styled here (line 75) a *mahā-agrahāra*.

The details of the date of this inscription (line 76) are : the cyclic year Nandana, being the thirty-seventh year of the Chālukya-Vikrama-varsha, that is, of the reign of Vikramāditya VI; the full-moon of Bhādrapada; Ādityavāra (Sunday); an eclipse of the moon. Dr. Fleet gives me the following remarks :—"This Nandana *saṁvatsara* was the Śaka year 1034 expired, A.D. 1112-13. For this year the given *tithi*, the full-moon of Bhādrapada, answers as a true *tithi* to 7 September, A.D. 1112, on which day it ended at exactly 20 hours 13 minutes after mean sunrise (for Ujjain). But the day was a Saturday, whereas the record specifies a Sunday; and the *tithi* as a true *tithi* cannot by any means be carried on to the Sunday. Accordingly, from this

<sup>1</sup> Regarding this surname see p. 37 above, under vocabulary.

<sup>2</sup> Regarding this epithet see vol. 12 above, p. 254.

point of view the date is an irregular one. But the given *tithi* as a mean *tithi* ended at 2 hours 29 minutes after mean sunrise on the Sunday : and the date in this way may perhaps be accepted as working out satisfactorily. There was, however, no eclipse of the moon, either visible or invisible in India, at this full-moon, or, indeed, at any time in A.D. 1112. And, though a similar case of a mean *tithi* giving perhaps a satisfactory result has been found in the case of the Niḍagundi inscription of A.D. 1107 (see page 13 above), much more evidence is wanted before we can accept mean *tithis*, even as occasional instances, in the face of the general indications that all the details of the Hindū calendar were determined by true time from long before the period to which this record belongs. In this case, all that we can really say is that the date may be either Saturday the 7th, or Sunday the 8th, September, A.D. 1112, but the date is an irregular one, at any rate in respect of the alleged eclipse. The passage also contains the term *saṁkrānti*: it says *sōma-grahaṇa-saṁkrānti-vyatipātad-aṁdu*. This term cannot have been used here in its ordinary meaning, namely, of the entrance of the sun into a sign of the zodiac, as the nearest such *saṁkrāntis* were Kanyā on 27 August and Tulā on 26 September. It has perhaps been used here, in the simple meaning of 'a coming together,' to denote the beginning of the supposed eclipse, the first contact of the moon and the sun, for which the technical term is usually *sparsā*, 'touching.' The same expression *sōma-grahaṇa-saṁkrānti-vyatipātad-aṁdu* is found also in the inscription B, line 93."

Of the various places mentioned in this inscription, some can be identified, but others remain for further inquiry. We have to note first that the record locates Iṭṭage (verse 34) in the Nareyaṅgal twelve and the Beḷvala district (*nāḍu*). The Beḷvala or properly Beḷvola district is well known as a three-hundred district, the chief town of which seems to have been Anṇigere, now known as Anṇigēri, in the Nawalgund tāluka of the Dhārwar District. And Nareyaṅgal, which gave its name to the Nareyaṅgal twelve, is Narēgal in the Rōṇ tāluka of Dhārwar, about twenty-six miles east-north-east from Anṇigēri and twelve miles towards the north-west from Iṭṭagi: there are inscriptions there, published in the *Journ. Bombay Branch E. As. Soc.*, vol. 11, p. 219 ff. Kukkanūru, the chief town of a group of thirty villages (lines 70, 77), still exists under exactly the same name three miles north-by-east from Iṭṭagi; it, also, was in the Beḷvola three-hundred:<sup>1</sup> it has some unpublished inscriptions and several old temples.<sup>2</sup> Bennēkallu, in the Kukkanūru thirty (line 71), is evidently the "Bennikul" of the Atlas sheet 58, five miles south-east from Kukkanūr and five and a half miles east of Iṭṭagi. And Talakallu (line 77) is the "Tallukullo" of the same map, eight miles south-south-east from Kukkanūr. Among the places mentioned in verses 74, 75, as the localities where other pious acts were done by the General Mahādēva, Savasi (l. 67) is "Sannshi," i.e. Saunshi, which is shown in the Indian Atlas quarter-sheet 41, S. E. (1904), in lat. 15° 12', long. 75° 21' : seven miles south-east from it is Guḍigere, the "Gudgeri" of the map; these two places are mentioned as forming together "the Savasi- or Samasi-Guḍigere agrahāra" in a Tālgund inscription of A.D. 997, and the record seems to mark this as one of "the eighteen agrahāras" which are mentioned in various inscriptions.<sup>3</sup> Kunduṅgola is, no doubt, Kundgōl, an outlying town of the Jamkhaṇḍi State about five miles north-west from Saunshi. Kundgōl and Saunshi are stations on the Southern Mahratta Railway on the Harihar side of Hubli. Vēlūgrāme is Belgaum, the chief town of the Belgaum District, Bombay. Vārānasi is of course Benares. Svāmi-Pampā-sthala is, no doubt, the well known Hampe, Hampi, the still inhabited part of the great city Vijayanagara in the Bellary District, Madras. Mōḍeganūr is mentioned in other records as a *neleviḍu* or standing camp of the Kaḷachurya

<sup>1</sup> See *Ind. Ant.*, vol. 4, p. 277.

<sup>2</sup> Fergusson, *History of Indian and Eastern Architecture*, 2nd ed., vol. 1, p. 426.

<sup>3</sup> See vol. 6 above, p. 254; for the record itself see also (imperfectly) *Epi. Carn.*, vol. 7 (Shimoga), Sk. 179.

kings Sōmēśvara, Saṅkama, and Āhavamalla<sup>1</sup>: it cannot at present be traced, but should probably be found somewhere in the Nizam's territory. Lattalūr, the name of which is also found in inscriptions in the forms Lattanūr and Latalaura, is Lātūr, a town in the Bidar District of the Nizam's territory, shown in the Indian Atlas sheet 56 (1845) in lat. 18° 24', long. 76° 38': it is noteworthy as having been the original home of the ancestors of the Rāshtrakūṭa kings of Mālkhed (see vol. 7 above, p. 223 ff.). Venṅekal is very likely the Benṅekallu mentioned above.

TEXT.<sup>2</sup>

- 1 Ōm<sup>3</sup> ōm Namaś=Śivāya | Ōm Namō bhagavatō Vāsudēvāya || Ōm Namō Brahmanayē<sup>4</sup> nama[h\*] | śrī-Gaṇapatayē nama[h\*] | śrī-Sarasvatyai namaḥ | Ōm [||\*] <sup>5</sup>Namas=tuṅga-śiraś-chumbi-chāndra-chāmara-chāravē [||\*] trailōkya-nagar-ārambha-mū-
- 2 la-stambhāya Śambhavē || [||\*] Jayaty=āvishkrītam Vishṇōr-vvārāham kshōbhit-ārṇavam [||\*] dakṣiṇ-ōmnata-damshṭr-āgra-viśrānta-bhuvanām vapuḥ || [2\*] Śrī-Saṅkarāya namōm(mō) namaḥ ||
- 3 Ōm<sup>6</sup> 7Śrī-Vāṇi-nātha-vaṁdya<sup>8</sup>-prakṛiti-paṭu-naṭi-nātya-śailūshan-ātm-ōchehh-āvīrbhāva-svabhāva-ttribhuvana-namit-aśvarya-saṁpat-prabhāv-aik-āvāsam vēdya-vēdam sukṛiti-surabhi-saṁdōha-dōha-kshamam mālk=i visvakk=erūdum=atyutsava-sa-
- 4 mudayamam chāndra-lēkh-āvataṁsa || [3\*] <sup>9</sup>Śrī-rāmā-ramapiya-nōtra-śaphara-kriḍ-āspadam kāya-kānty-ārūḍha-prachur-ēmbu kaustubha-gabhasti-vyakta-kimjalka-vistāram lochana-puṁdarika-jāthara-svarṇn-[ā\*]bja-rāmyam samast-ārā-
- 5 dhyam kamalākaram bol=esadam Lakshmi-manō-vallabham || [4\*] <sup>10</sup>Kamalā-vallabha-nābhi-hēma-kalamam janm-ōtsava-sthānam=āge mahātmanam paramam pavitran=ogadam padm-āsanam Bhārati-ramaṇam vēda-mahā-prabandhaka-Virā-
- 6 jam bhūr-bbhūvas-[s\*]vas-trayi-krama-nirmmaṇa-parāyanam nikhila-lōk-ārādhyā-pād-āmbuja || [5\*] Enis-irdd=āmburuha-Svayāmbhuge sutam Svāyāmbhuvanam puṭṭidam Manuv=ātāṅge magam Priyabrata-nripam tat-putrar=Agnīdhra-mukhya-na-
- 7 rēindr-ōttamar=ervvar<sup>11</sup>=arnt-avargge(rge) sapta-dvipamam pachehu kottan=ilā-vallabhan=ā Priyabratam=udātta-kshātra-gōtr-ōttamam || [6\*] Lavaṇ-āmbhōnidhi sutt=iralk=eseva Jambūdvīpav=Agnīdhra-rājya-viṣās-āspadav=ikshu-veśṭita-viśāla-
- 8 Plakshav=akshuṇṇa-saushṭhava-Mēdhātithi-pālitam sure-gaḍal=sutt=irppinam nōdal=oppuv[u\*]d=ā Śālmali śō(sō)shma-sāhasa-Vapushmad-bhūbhūja-svikṛitam || [7\*] <sup>12</sup>Jyōtishmāntam Kuśādvīpaman=esev=inegam sarpī sutt=irppudam vikhyāt-āmbhōrāśī tannam dadhi ba-
- 9 lasidudam Krauṁchamam rāja-chakra-khyātam kai-koṇḍan=arnt=ā Dyutimad-avanipam dugdha-vārāśi-sim-ānvitam<sup>13</sup> Śāk-āntavi(ri)pakk=arasan=enisidam Havyanam vyagra-tēja || [8\*] <sup>14</sup>Svād-ūdaka-vṛita-Pushkara-mēdiniyam Savanan=āldan-avanata-ripu-lakshmi-dayita-mūrtti Manu-

<sup>1</sup> See *Dyn. Kan Distrs.*, ut supra, pp. 465, 487; and *Epi. Carn.*, vol. 7, Sūmoga, Sk. 197.

<sup>2</sup> From the ink-impressions.

<sup>3</sup> Denoted by the spiral symbol.

<sup>4</sup> This extraordinary dative seems to have been suggested by the following *Gaṇapatayē*.

<sup>5</sup> Metre: Ślōka; and in the next verse.

<sup>6</sup> Denoted by the spiral symbol.

<sup>7</sup> Metre: Sragdharā.

<sup>8</sup> Possibly *vaṁdya*.

<sup>9</sup> Metre: Śārdūlavikṛīḍita.

<sup>10</sup> Metre: Mattēbhavikṛīḍita; and so in v. 10. 6. 1.

<sup>11</sup> Apparently a dialectal form for *ervvar*, unless it is a mistake for *overar*.

<sup>12</sup> Metre: Sragdharā.

<sup>13</sup> See above, vol. 12, p. 270.

<sup>14</sup> Metre: Kanda.

- 10 vaṁś-ōdadhi-sa[m\*]pūrṇa-chaṁdran-anaghan-ataṁdra || [9\*] <sup>1</sup>Sakaḷa-dvīpa-pati-  
Priyabrata-sut-Āgnīdhra-ādigaḷu taṁma taṁde kuḍalu sapta-samudra-sarivaḷita-  
sapta-dvīpamaṁ sapta-sapti-kar-āgra-prabaḷa-pratāpam-eseyalk=āḷḍ(āḷḍ)=im baḷikkam  
jagat-prakaḷ-Āgnīdhra-sut-ōttamar=dtha(ddha)-
- 11 reyan=ārdam<sup>2</sup>=Nābhi-rāj-ādigaḷu || [10\*] Himavat-parvvatadimde teṁkaṁ=adu  
Nābhi-kshētram=ā Hēmakūṭa-mahibhri(bhri)t-patiyimde Kimpurusla-var-ham  
te[m\*]kal=opp-irppud=ā kramadim=ā Nishadh-āchalakke Hari-varsham dakshinam  
Mēru-madhyam=enalu tōrppud=Ilāvritam vri-
- 12 ta-kanaj-Jambhā-nadi-vibhrama || [11\*] <sup>3</sup>Nilā-Svēt-ādri-śrī(śrī)ṅga-kshītīdhara-nikaram  
teṁkal=opp-irppinam Lōkālōk-ātyamta-ramyam sogayisuvudu ramiyam Hiraṁmaṁtam=  
ettam bhūlōk-ōtkriṣhtam=app=Uttara-Kuru Kanak-ādr-imdradiṁ mūḍal=irkkum  
śrī-lilam Mālyavanitam so-
- 13 gayisuvudu matt=alli Bhadrāśva-varsha || [12\*] <sup>4</sup>Sama-sam=oppuva varsh-  
ōttamaṅgalim=eseva Mēru-chārute taṁni[m]dam=enalke paḍuval=ām(ā)  
Gandhamādanakk=enisi Kētumālam=ad=esegu || [13\*] <sup>5</sup>A nava-khaṇḍa-maṁḍala-  
mahīsarol=agrajan=appa Nābhig=amlāna-guḷ-ōdayam Rishabhan=ātmajan=ādan=  
aganya-punya-la-
- 14 kshmi-nidhi tat-sutam Bharatan=ādudu Bhārata-varsham=ātanim=ā nripan=alte  
tāne Manu-vaṁśa-vibhūshanaṁ=enitu nōrppaḍa<sup>6</sup> || [14\*] <sup>7</sup>Ā Bharat-ādi-bhūbhū-  
jarin=aggalam=āgi samudra-mudrit-ōrvvi-bharam=ellamam nija-bhujā-baḷadim  
taledam Chāḷukya-vaṁś-ābharanam pratāpa-niḷayam vibhu Vikrama-chakravartti  
dhātri-bhuvana-prasiddha-Manu-
- 15 vaṁśa-jan=ātane Vishṇuvarddhana || [15\*] Gadya || Ad=enit=enal=erade(ḍa)neya  
Kamaḷagarbhharum tribhuvana-sad-dharmma-sūtradhārarum<sup>8</sup> ananya-sāmanya-  
mahim-āspadarum | rāja-niti-latā-kamdarum=enisida Svāyambhuva Svārōchisha  
Uttama | Tāmasa | Raivata | Chākshushar=enba Manuḷa=or-orvvar=  
erppat<sup>9</sup>-ōmdu chatur-yyugam baram dbare-
- 16 yan=āḷḍ=anamtaram Hiranyagarbhha-chāru-charaṇa-nakha-śukti-muktāphalan=enisida  
Daksha-prajāpatig=Aditi puṭṭidaḷ=Aditigam jagach-chitra-karmma-kusha(śa)lan=  
enisida Kaśyapa-prajāpatigam samasta-lōchanan=enisida Vivasvantan=ā  
Vivasvantaṅge Manu-niti-nipūṇan=enisid=ēḷe(ḷa)neya
- 17 Manu-Vai-asvatan=ā Vaivasvataṅge=Ikshvāku-kshītīśam janiya(yi)sidan=ā nripaṅg=  
Ilā-dēviy=enba sute puṭṭidaḷ=attal<sup>10</sup> || <sup>10</sup>Anupama-hēma-tāmarasa-garbhbhana  
mānasa-putran=Atri tan-muni-pati-nētra-putrikege puṭṭida namdanan=Imdu-maḷi-  
maṇḍanan=amṇit-āmsu tat-priya-
- 18 sutam Budhan=unnata-Sōma-vaṁśa-varddhanan=ogedam Budhamgav=Iḷegam prithu-  
kirtti-ravam Purūrava || [16\*] <sup>11</sup>Ā rāja-rājan=enipa Purūranim=eseva  
Sōma-vaṁśadol=ādam Hāriti-Paṁchāsikhan=akhiḷ-ārāti-narēmdra-maḷi-lē[khi\*]ta-  
charaṇa || [17\*] <sup>12</sup>Palarum Hāritig=ādar=sau-
- 19 tar=atula-dharā-bhāra-dhaurēya-bāhā-baḷar=ā bhūbhrit-kuḷ-āgrōsarare modal=enalk=  
āytu Chāḷukya-vaṁśam viḷasal-lakshmi-latā-vēllitam=akhiḷa-jagat-tuṅgam=udyad-  
yaś-nirmmaḷa-muktā-ratna-garbhbhām sakaḷa-kuḷa-kubhriḍ-vaṁśa-labdha-prasāmsa ||  
[18\*] <sup>13</sup>Chūḍā-paṁchaka-mam-

<sup>1</sup> Metre : Mattēbhavikrīḍita ; and so in ve:se 11.

<sup>2</sup> Metre : Sraḍharā.

<sup>3</sup> For nōlpaḍam.

<sup>4</sup> Ra, the fourth syllable of the word sūtradhārarum, is written over the line in smaller character.

<sup>5</sup> For eḷ.

<sup>6</sup> Metre : Mahāsrāgharā.

<sup>7</sup> Read āḷḍar, or ārdar. The *sonne* is written twice.

<sup>8</sup> Metre : Kanda.

<sup>9</sup> Metre : Utpalamālā.

<sup>10</sup> Metre : Champakamālā.

<sup>11</sup> Metre : Kanda.

<sup>12</sup> Metre : Sārdūlavikrīḍita.

- 20 *ḍanam* Bhagavati-brahma-drum-ārādhakam krōḍ-āvishkṛito-ehibh m-ūrjita-bhujasphāra-sphurad-vikrama-kriḍā-damḍita-śātravam śuchi-yaśah-prōtphulla malli-nav-āpīḍa-bhrājita-dig-vadhūkam=esegum rājanyam=ā vaṁśadoḷu || [19\*] <sup>1</sup>Para-vaṁś-ōmnati pōla-
- 21 *l=ārkkume* tadiya-śriyan=amb=am̄t-ir-achchhariyam tāḍi maṇakke vaṁḍ=esegum=am̄tas-sāram=uddāma-buṁḍlura-śākham dīḍha-mūlam=ūrjita-phalam nishkamvam=agr-āgra-sundaram=achchhāḍram=akamṭakam bhuvanaḍoḷu **Chālukya-vaṁś-ōdaya** || [20\*]
- 22 <sup>2</sup>Jaya-jāyā-vallabham pallavita-nija-Chālukya-ānvayam kirtti-lakshmi-priyan=urvvi-rakṣaṇ-aika-kṣhama-bhujavijay-ālanīkṛitam śātrava-kṣhatriya-gōtr-ādr-īndra-vaḍram nri(urī)pa-tiḷakan=**Ayōdhy-ādhipam** sarāda **Satyāśraya-devam** putte **Satyāśraya-kula-**
- 23 *m=enisitt=alte* **Chālukya-vaṁśa** || [21\*] <sup>3</sup>Negardd'ā vaṁśadoḷ=urvvarā-bhara-dhurīnam putti sampūrnna-Satyāya-guṇ-ālanīkṛita-Rāshtrakūṭa-nṛipaṭha(ram) saṁgrāmadōḷu g-ḷu metṭage sapt-āmbhōḍhi-parita-bhūtaḷmaṇ=eka-achchhatradim=āḷdan=āvagam=iṁt=apratin-
- 24 *pratāpan=asuhrit-kilāpam* Tailapa || [22\*] Janatā-saṁstutan=āda Tailana magam **Satyāśrayam** tām-nīpātana puttam viḷhu **Vikramam** tad-anujam saṁd=**Ayyan-ōrvviśan=ātana** tamman **Jayasīṁgan=ātana** magam **Trailōkyamalla-kṣhītisan=enipp=Āha[va\*]-**
- 25 *mallan=ātana* magam **Sōma(mē)śvar-ōrvviśara** || [23\*] <sup>4</sup>Tad-anujan=uddhata ripu-nīpa-mada-gaja-nīga-rājan=amaḷa-kirtti-vadhūti-vadana-lalāmam śri-rāya-Dilīpam negaḷda **Vikramāditya-nīpam** || [24\*] <sup>5</sup>Peṇad=ugr-āhita-vaṁśaman taridu bhōbhṛid-varggamam
- 26 *nurggi* tat-kṣhaṇadim kamṭaka-kōṭiyam kaḍidu sapt-āmbhōḍhi-saṁruddha-dhāriṇiyam dōr-vvalaḍim̄de nēppaḍisi kirtti-śrige kēli-gri(gri)h-āṁgaṇam=app=ant-ire māḍidam subhaṭar'=ār=**Chchālukya-Rāmam** bara || [25\*] **Kamaṭh-ādhīsana** bennoḷ=irḷḍu<sup>6</sup> phaṇi-rāj-ōdyat-phaṇ-āgra-
- 27 *kke* vaṁḍu mahī-kāmini dig-gaja-brajada kumbh-āgramalam metṭi **Vikrama-chakrēśan=udagrav=appa** bhujamam baṁḍ=ēridaḷu rāgaḍim̄dam=id=ēn=um̄natam=āyto dakṣhiṇa-bhujam **Chālukya-chakrēśana** || [26\*] <sup>7</sup>Pesara vish-ōrag-ēṁdrana phaṇ-āgradoḷ=irppa bhaye(yam) Rasā-
- 28 *talakk=asuran=aḍ-urttu*<sup>11</sup> nūmkida parābhavam=ādi-varāhan=ettuvaṁḍ=asuv-arey=āda sēde tanag=āridud=em̄binav=iga=iḷdapaḷu vasumati **Vikramābharāṇa-bhūpana** bhūri-bhujapradēśadoḷu || [27\*] <sup>12</sup>Pesar-vve(ve)tt-irdd=ādi-rājakkaluman=iḷisidam rāja-vidyā-
- 29 *bhujamgam* vasudhā-lakshmi-bhujamgam tribhuvana-vijaya-śri-bhujamgam mahā-sāhasa-dōr-bhhaṁgi-bhujamgam sahaja-madhura-saṁgīta-gōshṭhī-bhujamgam rasa-vadu-vāṇi-bhujamgam nīpa-guṇa-nīlayam rāya-vēśyā-bhujamga || [28\*] <sup>13</sup>Eragad=udagrav=ill=oreya bā-

<sup>1</sup> Metro : Mattēbhavikṛīḍita.

<sup>2</sup> Metro : Mahāśragdharā.

<sup>4</sup> For *negaḷd=*.

<sup>7</sup> Metro : Mattēbhavikṛīḍita; the same in verse 26.

<sup>6</sup> The syllable *ḷa* is omitted, and has been added under the line in smaller character.

<sup>8</sup> Read *iḷḍu*.

<sup>10</sup> Metro : Champakamālā.

<sup>11</sup> Kittel's Dictionary gives the form of this verb as *aḍ-vru*.

<sup>12</sup> Metro : Mahāśragdharā.

<sup>13</sup> Metro : Champakamālā; the same in verse 30.

- 30 yole nēlada rāyar-illa kaṁḍ=uru-sere goṭṭu torttu<sup>1</sup> vesa-geyyada maṁḍaḷa-nāthar-illa tannaya keya vastu-vāhanaman=attadar=ill=ene bannisalk=ad=ār=nnerevaro vira-vṛittiyān=agurvina Vikrama-chakravarttiya || [29\*] Pudidu podalḍa vikrama-vijrīm-
- 31 bhaṇamaṁ toḇed=āl-vesakke pōṇḍ=odavida bhitiy-aṁḍ=eragal=anya-nṛip-āvaḷi pāda-piṭhadolū pada-nakha-darppaṇaṁgaḷ=olaḡ=ā ripu-bhūpara rūpu chaṁdra-bimbada mṛigad=amṭ-ir=irppuvu negartteya<sup>2</sup> Vikrama-chakravarttiya || [30\*] <sup>3</sup>Negardd<sup>4</sup>=ā Vikrama-chakra-
- 32 varttiya pad-āmbhōjakke bhṛiṁgam bhuj-āsige kūrpp=ājñege rakke bhū-vaniteg=ēruṁ-jauvanam rājya-lakshṁige niṭṭ-aydetanam jasakke pasaram tējakke kāyp=itan=emḍe guṇam-golvudu Kumṭaḷ-āvani-talaṁ śrīman-Mahādēvanam || [31\*] Kaṁḍa || <sup>5</sup>Enipa Mahādēva-cha-
- 33 mūpana janma-kshētra-vamśa-vīryya-śrutam=ātan=anōka-dharma-kāryyam janatā-stutam=enisi negalḍav=ene kōvaḷame || [32\*] Ad=emṭ=ene || <sup>6</sup>Sakaḷa-dvipa-kalāpamaṁ miguva Jambūdvīpadolū kīrti-vettu karaṁ Bhārata-varsham=irppud=adn varsh-ōtkṛiṣṭam=amṭ=alli viśva-
- 34 kuḷā-saṁkula-janma-bhūmi bhuvana-śrī-ramya-ha[r\*]my-āgra-chūḷikey=irkkum bahu-dharma-dhēnu-nivahakk=ādum-bolaṁ Beḷvala || [33\*] <sup>7</sup>Nareyaṁgaḷ-panneraḍum dhar-āṁganā-tiḷakam=enisi Beḷvala-nāḍolū karaṁ=oppi tōrkum=avaṇol=dore-vetta mah-ā-
- 35 grahārav=Ittagēy=esegu || [34\*] <sup>8</sup>Idu Kanak-ādriy=amṭe vibudh-āśrayam=int=idu nōḍa nāga-lōkada vol=ananta-bhōgi-jana-sēvitam=int=idu dugdha-vārdḍhiy=amḍade purushōttama-sṭhiti<sup>9</sup>-karaṁ Dhanad-āchaḷad=amḍadimdam=int=iduve Mahōśvar-āvasatham=e-
- 36 nnadar=āro tad-agrahārama || [35\*] <sup>10</sup>Āḍuva sōge pāduv=aligaḷu nadap=āḍuva haṁse paṁchamaṁ-bāḍuva gaṇḍa-gōgile kelar=nnuḍid=amṭutaṇ=āgaḷ=ante māṭ-āḍuva rāja-kīrav=olav=arkkisal<sup>11</sup>=ārad=agaldu pūvin=amb=āde latā-vanam buguva nallavar=alliya nāṁḍa-
- 37 naṁgaḷola(!) || [36\*] <sup>12</sup>Sura-taru-nandanakk=idara nāṁdanadim dhage pōpuv=ā Mahōśvarana jaṭ-āgradimḍ=iḷida Gaṁgeya kāl=idar=oppi bappa nīr-vvari ghana-bri(bṛi)ṁdam=int=idara per-ggeyalliye tīvi nīrggaḷam dhareg=anurāgadim kaṇevuv=akkuv=enippudu nōrppaḍ<sup>13</sup>=ī pura || [37\*] Kali-ma-
- 38 śak-ārttha-dhūmam=enis=iḷḍa<sup>14</sup> negartteya<sup>15</sup> hōma-dhūmam=aggalisi nacha(bha)ṁ baram miḷirḍdu(rḍu) nāka-nadi-prachura-pravāha-saṁvaḷana-viḷāsa-Yāmuṇa-jaḷ-ōḍgamamaṁ mige jannav=irppa bhū-vaḷe(la)ya-vinūta-vipra-vararimḍ=esed-irppud=ad=etta nōrppaḍam<sup>16</sup> || [38\*] <sup>17</sup>Avarindam vēda-vidyā-
- 39 latike nimirḍdu(rḍu)d=ā brāhmaṇa-jyēshṭharim bhū-bhuvanam vēd-ōkta-mārgg-ānugam=enisidud=ā bhūmi-dēvarkkaḷ=old=ik[k\*]uva nānā-havya-saṁdōhamane sura-ḡaṇam pārdḍu koṁḍ-irppud=ā vipra-varar=ppechchalke<sup>18</sup> perchchitt=atividita-para-brahmam=ā brahma-vamśa || [39\*] <sup>19</sup>Sakaḷa-vyākaraṇaṁgaḷum vividha-

<sup>1</sup> Apparently for *toltu*.<sup>2</sup> Read *negalṭteya*.<sup>3</sup> Metre: Mattēbhavikṛiḍita.<sup>4</sup> Read *negalḍ*.<sup>5</sup> Metre: Kanda.<sup>6</sup> Metre: Mattēbhavikṛiḍita.<sup>7</sup> Metre: Kanda.<sup>8</sup> Metre: Champakamālā.<sup>9</sup> The syllable *ti* is added under the line, in smaller character.<sup>10</sup> Metre: Uṭpalamālā.<sup>11</sup> For *alkisal*.<sup>12</sup> For *nōḷ*.<sup>13</sup> Metre: Champakamālā; the same in verse 38.<sup>14</sup> Read *iḷḍa*.<sup>15</sup> For *negalṭteya*.<sup>16</sup> For *nōḷ*.<sup>17</sup> Metre: Mahāśragdhara.<sup>18</sup> Perhaps to be corrected to *perchchalke*.<sup>19</sup> Metre: Mattēbhavikṛiḍita.

- 40 vĕd-ārtthaṅgaḷuṁ mūrtti-gomḍu kalā-sāstra-samētam=ōlagise tammaṁ brahma-vidyā-viśēshakar=amlāna-charitra-pātrar=amaḷa-jñāna-rddhi-sampannar=i sakala-kshōṅige pñjyar=Ittageya nāl-nūrvvar=ddvijanm-ōttamaru || [40\*] Kanda ||  
<sup>1</sup>Anaghar=anavadyar=anupamar=anēkavidha-yaja-
- 41 na-yājan-ādhyayan-ādhyāpana-dāna-sat-pratigraha-vinūtar=Ittageya viprar=ā nāl-nūrvvaru || [41\*] Avarol=Pōte(ta)ya-Chauvēra-vesarol=esed-irppa yajña-dik-shitar=esedar=bhbhuvana-nuta-karmma-kula-sambhavar=atula-Ātrēya-gōtrar=amaḷa-charitraru || [42\*]
- 42 Avara sutar=enisidar=Mmādhavabhaṭṭar=aśēsha-sāstra-pāraṅgamar=arṇṇava-nēkhaḷ-ākhiḷ-ōrvvi-bhuvan-aika-pavitrar=ādyā-Manu-chāritraru || [43\*] Enisiva(da) Mādhavabhaṭṭara tane(na)yam Basave(va)ya shaḍaṅgi-saṅgata-charitam jananutan=ādām vēdam manuj-ākri(kri)tiyim shaḍaṅgamam tā-
- 43 Idida vol || [44\*] <sup>2</sup>Tat-tane(na)yam trayī-tripathagā-himavad-giri sach-charitrasampattiya bittu dharmmada tavar-mmane kirttiya janma-bhūmi lōk-ōttaman=uttam-ōttaman=udatta-sikhāmani Dēchirāja-vipr-ōttaman=ā mahā-purushanam purushōttaman=ennad-irppar=āru || [45\*] <sup>3</sup>Ūrimdam
- 44 tenkal=opp-irppinam=akhila-jan-ādhāram=āg-irppinam dharmm-ārambh-ōdyōgi nānā-vidha-vibudha-nutam Dēchirājam visisṭ-ādhāram tātparyyam kaṭṭisida kere payar<sup>4</sup>-pūra-vistārimdam kshir-āmbhōrāsī pō[1\*] matt=enisad=enisugum tumgarāṅgat-taraṅga || [46\*] <sup>5</sup>Ā negardda(lda) Dēchirājana māna.<sup>6</sup>
- 45 mānava-maḍḍanana sati sati-jana-tiḷakam tān=enisi Nijikabbe mahi-nute perip=eseyal=esedal=i vasumatiyoḷu || [47\*] <sup>7</sup>Vasudhā-dēv-ōttaman tān=ene pesar-vva(va)ḍad=ā Dēchirājaṅgav=amlāna-satitva-khyāte Nijāmbikegav=anupamam puṭṭidam Vāsudēvam Vasudēv-āpatyan=emb=a[m\*]-
- 46 t-ire sakala-jagad-vamditam brahma-vidyā-āvasatham vĕd-ārttha-vithi-viharana-guru bhūlōka-vipra-pradhāna || [48\*] <sup>8</sup>Ene negarlda<sup>9</sup> Vāsudēvana Manu-charitana kānte pūrṇa-chandr-ānane māna-nidhāna-bhūmi bhū-suranit-ōttame Valajikabbe kāntā-ratna || [49\*] Ā Vāsudēva-vibhu-
- 47 gam bhū-vanitey=enippa Valajikāmbikegam sayp=āvarisalū Nārāyaṇa-dēvam bhū-dēva-tiḷakan=udayam-geyda || [50\*] <sup>10</sup>Negald-irdd=Imdr-ēbham=āsā-madha(da)-radanigaḷoḷu dugdha-vārāsī vārāsigaḷoḷu Mēru-kshamābhrit-pati kuḷa-kudhara-śrēṇiyōḷu Vajri dik-pāla-ga-
- 48 pa-prakhyātarol=bhāvisuvaḍe migil=em̄=ante Nārāyaṇaryyam migil=int=I viśva-vipra-pravararol=enal=im mechhad-irpp=ātan=āva || [51\*] Bhṛita-gōtram śamkha-chakrōj[1\*]vala-yāsan=aparimlāna-śārira-padma-sthita-bhāsvad-brahma-tējam vibudha-gaṇa-nutam satya-bhām-ābhīrāmam sthiti-sā-
- 49 ram śrī-yutam vipra-vara-pati jagat-sēvyan=em̄=em̄du lōkam stuti-geyyutt-irppa Nārāyaṇana mahimeyam baṅṅisalū ballan=āva || [52\*]  
<sup>11</sup>Jagav=ellam tanag=āsritar=ppurushakāram tanna mey tāne Lakshmiḡe  
mey-marchchan=ōḍarchchut-irppa purusham puṇy-ādhikar=ttanna

<sup>1</sup> Metre : Kanda, throughout verses 41-44.<sup>2</sup> Metre : Utpalanāla.<sup>3</sup> Metre : Sragdharā.<sup>4</sup> The character for *r* is here used for the *upadhmanīya*. See above, vol. 12, p. 271.<sup>5</sup> Metre : Kanda.<sup>6</sup> Delete these two syllables.<sup>7</sup> Metre : Mahāsrāgharā.<sup>8</sup> Metre of verses 49 and 50, Kanda.<sup>9</sup> Read *negalda*.<sup>10</sup> Metre of verses 51 and 52, Mahāsrāgharā.<sup>11</sup> Metre : Mattēbhavikrīḍita.



- 50 pōlvige varppar=perar=illa sat[t\*]vad=udayam brahma-svarūpaṁ prakāsa-gurutvaṁ tanag=ekka lāvaṇam=enippaṁ Mūrṭti-Nārāyaṇa || [53\*] <sup>1</sup>Ā vibhuvina vadhu nirmmaḷa-bhāva-pratyaksha-Gaṅge bhāsura-guṇa-ratn-āvāsa-bhūmi sakala-mahi[-vanitā-ratna-\*]Chamdrīkāmbike-
- 51 y=esedaḷu || [54\*] <sup>2</sup>Vimal-āchāra-vichāra-Jāhnavi dharā-dēv-ā[ū\*]gan-ākāra-dharitri<sup>3</sup> mahi-Jōka-niḷimpe-nirmmaḷa-kuḷ-āvīrbhāva-Sāvītri mūrṭtimad-ātma-ēśvara-puṇya-lakshmi nava-nām-Ārumdhātī-dēvi nitya-mahat[t\*]v-āmbikey=emdu baṇṇisadar-ār-ā Cha[m\*]drikādēviya || [55\*]
- 52 Sakal-ārādhye nag-ēndra-namdanegam=Īśaṅgarī jagat-pūjya=appa Kumāraṁ sthira-śakti-yuktan=udayam-geyv=amdadim Chamdrīkāmbikegam Nārāyaṇa-dēva-vipra-vibhugam śrīman-Mahādēvan=ātma-kuḷ-āmbhōnidhi-pūrṇa-chamdran=nde(da)yam-geydam jagan-maṇḍanam || [56\*] Kali-kāl-ōṭtha-kalāmkanam
- 53 terale nūmkutt-irppud=atyamta-nirmmaḷa-dharma-drumak=āḷaḷa-jaḷam=irpp=amṭ=irppud=aprākṛit-ākhiḷa-Manv-ādi-viśiṣṭa-mārggadol=ōḍam-baṭṭ-irppud=avvāhatam Kali-kāla-pratīpaksha-chāru-charitam śrīman-Mahādēvana || [57\*] <sup>4</sup>Mūvar=enippa dēvara varamgaḷin=amī-avar=amśa-jaṁ Mahā-
- 54 dēva-chamūpan=āgal=avar=oppuva śaktiyarum tādīya-kānt-āvaliy=āda vol=esevar=oppuva Kāḷaladēvi Mallikādēvi mahā-sati-jana-sīrōmaṇi Pampala-dēviy=emb=avaru || [58\*] <sup>5</sup>Śakti-traya-sampannate śakti-sudhākara-kaḷādharatvam sēvā-yukta-jana-rakṣaṇ-ō-
- 55 chita-śakti Mahādēvan=alladaṅg=oppugumē || [59\*] <sup>6</sup>Abhimān-ōdyāna-lakshmi-madhu-madhura-madhu-syamdi vāg-mallikā-vallabhan=amlāna-trīśakti-prakāṣa-paṭu-natī-narttan-āraṁbha-Rambhā-prabhu rājad-rāja-vidyā-guru guru-guṇa-ratnakaram dhāriṇi-vallabha-daṇḍādhiśa-chūḍāmaṇi negardda(ḷa)
- 56 Mahādēva-daṇḍādhinātha || [60\*] Nija-janma-kshētram=emb=i mahimeyol=ahim-āmś-ūdbhav-ādr-iṁdravam Vārija-garbh-ōtpatti-paṁkōjaman=amṛita-kar-ōtpattidugḷh-ābdhiyam mikku jagad-vikhyātam=ād=Ittageyol=amaḷa-kirtti-priyam kirttiyam viśva-jana-prastutyam=āgal=nilipa bageyin=Ā-
- 57 trēya-gōtr-āvataṁsa || [61\*] Raseyam nāg-ēndra-bhāsvat-phapa-maṇi-ruchiṁvad vāḷuk-āntam baram śōdhisi munnir-diddi dhātri-dharaman=anitamam gumḍug=all=ikkidi dig-damti-samūh-ōttumga-gātr-āparam=ave taḷa-gaṁbaṅgaḷ=āgalk=id=ēm māḍisidam himyādriyam dēgulaman=ene Mahādēva-daṇḍādhi-
- 58 nātha || [62\*] <sup>7</sup>Dhare raṅgam kuḷa-parvvat-āli taḷa-gaṁbaṅgaḷu diśā-bhitti bhitti ras-āḷamkṛita-chitra-putrikeye(ya)r=ā dig-dēviyar=ddēgulam giri-rājam Kanak-ādri poṁ-gaḷasam=āgalk=ā Mahādēvar=ādaradim=ettisid=amte dēva-kulam=opp-irkkum Mahādēvana || [63\*] Ude(da)y-ādr-iṁdradol=arkka-bimbam=u-
- 59 dayam-geyd=amṭ=adam dāṁṭal=ollade nīmd=alliya lōkamam belagut-irpp=amṭ=irkkum=uttumgat-āspada-dēv-āyatan-āgra-hēma-kalāśam śrīman-Mahādēvan=abhyude(da)ya-sri piḍid-irppa pūrṇa-kalāśam tēn=iṁt=id=emb=annegam || [64\*] <sup>8</sup>Dharāṇi-vallabha-daṇḍanāyaka-sīrōratnam Mahādēvan=ādaradim māḍisal=oppe tō-

<sup>1</sup> Metre : Kanda.<sup>2</sup> Correct to *dhatri* or *dhātri*.<sup>3</sup> Metre : Kanda.<sup>4</sup> Metre of verses 63-65, *Mattēbhavikṛīḍita*.<sup>5</sup> Metre of verses 55 to 57, *Mattēbhavikṛīḍita*.<sup>6</sup> Metre : Utpalamālā.<sup>7</sup> Metre of verses 60-62, *Mahāsrāgharā*.

- 60 ruva Mahādēvōśvaram sapta-sāgara-sīm-āṇāni-madhya-dēva-bhavanamgaig=ellam=oppakke tām beral=ett=irldudu<sup>1</sup> nōdiv=īnt=id=enikum tuṅga-dhvaj-ābhōgadiṁ || [65\*] <sup>2</sup>Id=apūrvam Brahmanam nirmmisal=ariyan=idam pōlal=ā Viśvakarmmaṅg=ide dal=karm-āntara-prauḍi(dhi)ge guruv=enisalu sālvaḍ=em̄b=am̄tuṭam
- 61 nōḍidar=āścharyyam-baḍal=māḍidan=idane valam̄ Dēva-dēvaṅg=iral=takkud=enipp=uttumga-dēv-āyatanam-esed-iral<sup>u</sup> daḍḍanātha-Triṇōtram̄ || [66\*] <sup>3</sup>Udadhi-vyāvṛita-dhātṛiyol=paḍiy-idal<sup>u</sup> dēvālayam̄ munne māḍid=av=im=māḍuv=av=iga māḍisuv=av=āvum̄ pōlvuvē pōlav=īnt=idu dēvālaya-chakravartti-
- 62 y=enislu<sup>u</sup> sāl-d-irppudam̄ munim=manō-mudadiṁ māḍisi mānad=oppuva Mahādēvōśvar-ā(ō)pāmtado!<sup>u</sup> || [67\*] <sup>4</sup>Śrī-yuvati-viṇōda-bhavanam bhuvana-stuti-kīrtti-kīrtti<sup>6</sup> kalp-āyuvan=āld-iralke piṭṭi-bhakti-rasam̄ nele-vercheche Mūrtti-Nārāyaṇa-dēvanam̄ nenedu māḍisidam̄ janakam̄ge Mūrtti-Nārāyaṇa-dē-
- 63 va-dēva-kulamam̄ kula-nandana-kalpa-bhūruha || [68\*] <sup>7</sup>Jananige Chamalēśvaraman=ettisidam̄ pura-varggamam̄ jagaj-jana-nutam=āge Kām̄u-elge(re)-vaṭt=ene māḍisidam̄ Manōja-rājana Rati-Rambey=em̄b=avara sam̄tatiy=āgale vērkkuv<sup>8</sup>=em̄bā kām̄iniyaran=āydu tam̄du pura-varggada sūleyar=āge māḍidam̄ || [69\*]
- 64 <sup>9</sup>Sāhasa-Bhairavam̄ sakala-sātru-bhaya-āvaha-bāhu-sāhasam̄ Sāhasa-Bhairavam̄ge varadam̄ge nij-ōj[<sup>j</sup>\*]vala-dharmma-pālakam̄g=āhita-kīrtti māḍisidan=oppuva dēgulamam̄ samasta-dhātṛi-hita-kāryya-dhuryan=udit-ōdita-puṇyan=agaṇya-paurusha || [70\*] <sup>10</sup>Sakala-kalā-Sarasvatige vānmayam̄-mūrttīge vēda-mū-
- 65 rttig=aprakāṭana-manūtra-mūrttig=amal-ākshara-mūrttig=iralke bhaktiyim̄ sakala-kalā-sarasvatīge māḍisidam̄ muṭhamam̄ samasta-sābdika-kavi-tārkkik-āgamika-vaidika-sākshara-saj-jan-āśrayam̄ || [71\*] <sup>11</sup>Vanadhi-vyāvēshṭit-ōrvvi-talado!<sup>u</sup>=ide pavitram̄ Mahādēvan=iyalk=enag=ām̄ kai-kōṇḍa bhū-maṇḍalam=idu Ka-
- 66 lig=ill=im̄dam=ittal<sup>u</sup> pugal=sall=enutam̄ kai-kōṇḍu kaiy=ikkida Mṛḍan=adakil-gom̄ḍa dōr-mmam̄ḍalam̄ tām̄=enikum̄ prākāram=āśā-mada-kari-kaṭa-kam̄ḍū-viṇōda-pradōśa || [72\*] <sup>12</sup>Nelasuttam̄ Mṛḍan=illi munn=ilipe Gaṅgā-sindhuvam̄ Jāhuavi-jaladim̄=i Śiva-tīrttham=āyt=idane dēvam̄ dēvig=ānam̄dadim̄ jala-kōḷi-saram=āge koṭṭaḍ=abhīdhānam̄ taṇol=a-
- 67 nvarittham=āgale Dēvi-geṇey=irppud=oppuva Mahādēvōśvar-ōpāmtado!<sup>u</sup> || [73\*] Mattav=am̄t=ene || <sup>13</sup>Jagav=ellam̄ kam̄ḍu kaiyyam̄ mugīye Savasi Kum̄dum̄goḷam̄ Kāḍalūr=Ittagē Vēlūgrāme Vārānasi jana-vinutam̄ Svāmi-Pampā-sthalam̄ Mōḍeganūr<sup>u</sup> śrī-Rāya-Nārāyaṇa-puri Nareyam̄galgal=em̄-
- 68 b=alli puṇyam̄ negalal<sup>u</sup> dharmmaṅgalam̄ māḍidan=eseye Mahādēva-daḍḍadhīnātha || [74\*] <sup>14</sup>Kaḍu-chelvin̄ Niḍugu[m̄\*]ḍi Maṅgalavuram̄ śrī-Lattalūr=Vvennekal=Vadavūr=Kkōravuram̄ pogarite<sup>15</sup>=vadad-irid=ā Riddhigāvam̄gal=em̄b=ḍeyol<sup>u</sup> [ni]mmisi dharum̄mam̄ sale Mahādēvam̄ yaśō-lalshmiyam̄ paḍḍadam̄ dhāṛini kūr̄tu kūr̄ti-suvinam̄ cham-

<sup>1</sup> Read *ildudu*.<sup>2</sup> Metre: *Mattēbhavikīḍita*.<sup>4</sup> The syllable *do* is added below the line, in smaller character.<sup>6</sup> Apparently corrupt. May we conjecture something like *stuta-kīrtti-kōṭi* or *stuti-kīrttya-kīrtti*?<sup>7</sup> Metre: *Champakamālā*.<sup>9</sup> Metre: *Utpalamālā*.<sup>11</sup> Metre: *Mahāsrāgharā*.<sup>12</sup> Metre: *Mattēbhavikīḍita*. The *prāsa* in this verse is irregular, unless we correct *jaḷa*° to *ja'a*°.<sup>13</sup> Metre: *Mahāsrāgharā*.<sup>14</sup> Metre: *Mattēbhavikīḍita*.<sup>15</sup> For *pogalte*.<sup>3</sup> Metre: *Mahāsrāgharā*.<sup>5</sup> Metre: *Utpalamālā*.<sup>8</sup> For *vērkkuv*.<sup>10</sup> Metre: *Champakamālā*.

- 69 dr-ārka-tāraṁ baraṁ || [75\*] Ōm<sup>1</sup> Svasti samasta-bhuvan-āśraya śri-prithvi-vallabha mahārājādhirāja paramēśvara paramabhaṭṭāraka Satyāśraya-kuḷa-tilaka Chālukya-ābharāṇa śrīmat-Tribhuvanamalla-dēvara vijaya-rājyam=uttar-ōttar-ābhiv-uddhi-pravarddhamānam-ā-chandr-ārka-tāraṁ baraṁ salcttam-ire Ōm<sup>2</sup>
- 70 Śrīmat-Tribhuvanamalla-dēvaru śrīmad-agrahārav=Ittageya śri-Mahādēvēśvara-dēvar=amga-bhōga-naivēdyav-anna-dāna-pātra-pāvula-parigrahakkam=ātakūtakkav = ā-chandr-ārka-tāraṁ baraṁ naḍav-amt-āgi tribhōg-ābhyantara[m\*] chatus-simā-śuddhiyim sarvva-namaśya(sya)v=āgi biṭṭa Kukkanūru mūvattaya baḷi-
- 71 ya Beṇṇekallu 1 mattav=ā dēvargge taḷa-vṛittiy=āgi samadhigata-pañcha-mahā-śabda-mahā-sāmānt-ādhipati mahā-prachanḍa-daṇḍanāyakaṁ vairi-bhaya-dāyakaṁ bandhu-jana-kuvalaya-sudhākara niti-ratnākara vipra-kuḷa-kamaḷa-mārttamḍa nuḍid-ante-gaṁḍa gōtra-pavitra par-āṁganā-
- 72 putra svāmi-vaṁchaka-gaja-pañchānanam sujana-jana-manō-ramjana śrīmat-Tribhuvanamalla-dēva-pāda-paṁkaja-sīlimukham samara-mukha-Shaṇmukham nām-ādi samasta-prasasti-sahitam śrīman-mahā-pradhānam Kannada-sandhi-vigrahi mane-verggaḍe daṁḍanāyaka Mahādēvayagaḷu ya-
- 73 ma-niyama-svādhyāya-dhyāna-dhāraṇa-mo(mau)n-ānushṭhāna-japa - hōma - samādhi - śīla-guṇa-saṁpannaru vibudha-prasannaru Hiraṇyagarbhha-Brahma-mukha-kamala-vinirggata-vēda-vēdāṁg-ōpāṁga-śrī(śru)ti-smṛiti-purāṇa-śaḍ-darśana-śaḍ-tarkka - pra-viṇar=sūnṛita-guṇa-gīrvvānar=aśvamēdh-ādy-anēka-yaḷṅ-āgama-
- 74 vidhi-pārāvāra-pārāyaṇar=ddaśa-diś-āntaraṁga-valaya-divasakara - tejar=āsrita-jana-kalpa-vrikshar = ppūrva - dakshina - paśchim - ōttara-dharaṇi - mēkhalā - chatus-samudra-paryamta - yaśō - virājamānar = ggāmbhira-sāgara-samānar=ddurit-ēbha-pañchānanar=vivēka-ratnākara=ppara-hit-āchā-
- 75 ryyar=kkuḷa-kudhara-dhairyyar=Ṭīlōttam-ōpam-āny-āṁganā-jana-dūrar=ssamasta - vidvaj-jan - ādhārar = ddvātriṁśat - sahasra - same(ma)ya-drōha-kuḷa-nīlaya-kāḷa-dāvūnala[r\*] prabaḷa - ripu - bala - jaladhi-baḍav-ānalar=agha-ghana-prabhamjanar=śaraṇ-āgata-vajra-pañjararum=appa śrīman-mahāgrahārav=Ittage-
- 76 y=ūr-ōḍeya-pramukhav=aśēsha-mahājanam nālnūrvvara kayyalu dravya-dāna-pūrvvakam sarvva-namaśya(sya)-sarvva-bādhā-parihārav=āgi paḍadu śrīmach-Chālukya-Vikrama-varshada 37neya Nandana-samvatsarada Bhādrapada-puṇṇami Ādityavāra sōma-grahāṇa-samkrānti-vyati-
- 77 pātad-amdu śrīman-Mahādēvēśvara-dēvar=amga-bhōga-naivēdyav-anna-dāna-bhaṭṭa-vṛitti-ghaliyāra-pātra-pāvula-parigrahakkam dhārā-pūrvvakam mādi biṭṭa mūḍa-volada mattaru aynūru | aḍaṇa sime mūḍalu Kukkanūrim Talakallimge hōda baṭṭe | teṁkalu Talakalla holada mē-
- 78 10 | baḍaval=adḍa-vasuge mēre | baḍagalu Kāṇiyahalla mēre | matta dēvara pātra-pāvula-parigrahakk=iralu pura-varggav=āgi biṭṭa maney=irppatta-nāḷku | bāgilu-vāḍadim teṁkalu baṭṭeya hattu kayyam kaḷad=ūr-ōḍeyara mane mutte maneya nivēśanad=agala kai 54 teṁkaṇa
- 79 meyya nīlam | Koḍaliya Kōtana maneyim mūḍa mukhade kai . . . 4<sup>3</sup> baḍagaṇa nīla Mudiyanūra Vishṇu-ghaisāra maneyim mūḍa mukhade kai 65 allim mūḍalu baṭṭeyim teṁkalu 21 kai nīḷada manegaḷu mūḍa mukhade Telugara Māgeya kravitara mane mutte-

<sup>1</sup> Represented by the spiral symbol.<sup>2</sup> Represented by the spiral symbol.<sup>3</sup> Apparently two ciphers are illegible.

- 80 y=agalām 76 avar=olage dēvara namdā-divigege mane-sahitaṁ gāṇa 2 vūrim paḍuvalu kuḷiya .kēriya nīla vasugeya māvina tōmṭa mattaru 3 kamma 225 dēvara parisūtrada koṭeyim baḍagaṇa tō[m\*]ṭa-vatṭu mattaru 5 ka 675 vūrim mūḍalu Jakkiyara keṭeyim
- 81 teṁkalu tōmṭa-vatṭu mattaru 2 Kāḍiyūr-ggēriya śrī-Kēśava-dēvargge tevava kēriy=aḍḍa-vasugeya takkila mattaru 1 kamma 500 ā śatada kisu mattaru 1 kamma 100 mūvattu kamma vasugeya kisu matta[ru\*] 1 kamma 100 Kāḍiyūr-ggēriya mattaru vasu-
- 82 geya sēnabōvara visakada mattaru 4 ā dēvargge mūḍalu Jakkiyara kereya teṁkaṇa tōmṭa mattaru 1 ā kēriya satrakke vūra koṭeyim mūḍalu mattaru 40 kēriya taleya mane 1 alli Ru(Ri)g-vēda-bāla-si(śi)ksheya khaṇḍika 1 Yashu(ju)r-vēda-bāla-si(śi)ksheya
- 83 khaṇḍika 1 ant=āy=eraḍu khaṇḍika naḍav=ant=āgiy=śēśha-mahājanam nālnūrvargge poṁge varshakke paṇa-vṛidhīyal=ekkaḍe koṭṭal=okki gadyāṇam nūr-irppattu amkadoḷam poṁ-gadyāṇa 120[\*] Ant=ā ponna varsha-vṛiddhiya hauneraḷu gadyāṇa nērvva=upādhiyā-
- 84 rgge nālnūrvvaṇu varsham prati koṭṭu nadasuttam barpparu [\*] Int=initumam śrīman-nālnūrvvarum sarvva-namasya-sarvva-bādhā-parihāra v=āgiy=ā-chaṇḍr-ārkkatāram baram pratipāḷisuvuru [\*\*] Int=i dharmmamam sva-dharmmamim pratipāḷisidavargge śrī-Varanā-i
- 85 Arghhyatirttha Prayāge Kurukshētrav=emb=i punya-tirthagalolu sūryya-grahanaḍalu sahasra kavileya koḍum kolagumam suvarṇaḍalu kaṭṭisi chatuv-vēda-pāragar=appa sahasra brāhmanaran=alaṅkarisi yadhā(thā)-vidhiyinde koṭṭa phalam=akku || Ī dharmmamama-
- 86 n=alidavargg=ā tirthagalalliy=ā sahasra brāhmanaruṇan=ā sahasra kavilegalan=alida pātakam=akku || <sup>1</sup>Bahubhū=vasudhā bhuktā rājabhis=Sagar-ādibhiḥ yasya yasya yadā bhūmis=tasya tasya tadā phalam || Dānam vā pāḷanam v=ēti dā-
- 87 nāch=chhrōyō=nupālanam | dānāt=svarggam=avāpnōti pālanād=achyutam padam || Sva-dattam para-dattam vā yō harōta vasumdharam | shashṭim varsha-sahasraṇi viṣṭā(shṭhā)yām jāyatē kri(kri)mḥ || Suvarṇam=ēkam gām=ēkam bhūmēr=apy=ēkam=amgulaṁ | haran=narakam=ā-
- 88 pnōti yāvad=ā bhūta-saṁplavam || <sup>2</sup>Sāmānyō=yam dharmma-sētur=ṛipāṇam kālē kālē pālaniyō bhavadbhiḥ [\*] sarvān=ētāu=bhāginah pāthiv-ēndrān=bhūyō bhūyō yāchatē Rāmabhadrah || <sup>3</sup>Mad-vamśa-jāḥ para-mahipati-vamśa-jā vā
- 89 pāpād=apēta-manasō bhuvi bhūmiḷālāḥ [\*] yē pālayamti mama dharmmam=imam samastam tēbhyō mayā virachitō=injalir=ēsha mūrdhni ||

## TRANSLATION.

(Line 1) Ōm, Ōn ! Homage to Śiva ! Ōm ! Homage to the Lord Vāsudēva ! Ōm ! Homage to Brahman ! Homage to the blessed Gaṇapati, homage ! To the blessed Sarasvatī homage ! Ōm !

(Verse 1) Homage to Śambhu, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the construction of the cities of the threefold world !

(Verse 2) Victorious is the Bear-form of Viṣṇu as it revealed itself stirring up the ocean, with the universe resting on the tip of its lofty right tusk.

To the blessed Śaṅkara homage, homage !

<sup>1</sup> Metre : Ślōka ; the same in the next three verses. <sup>2</sup> Metre : Śāliuḥ.

<sup>3</sup> Metre : Vasantatilakā.

(Verse 3) May he who is worshipped by Fortune's lord [Vishṇu] and Vāṇī's lord [Brahman], who is the male actor in the play of that cunning dancing-girl the Primal Matter, the sole seat of lordship, fortune, and power adored by the three worlds that naturally arise by his will, to whom the Vēdas are known,<sup>1</sup> who is able to milk a crowd of celestial kine of good works, he whose diadem is the crescent moon, ever produce for this universe a growth of perfect happiness!

(Verse 4) The Beloved of Fortune [Vishṇu], worshipped by all, appeared like a lotus-pool, being a place for the play of the carp which are the lovely eyes of Lady Fortune, having abundant water suggested by the (*blue*) colour of his body, displaying a mass of filaments (*consisting*) of the rays from the Kaustubha (*jewel*), charming with the blue lotuses of his eyes and the golden lotus from his belly.

(Verse 5) There arose the great, supreme, pure Lotus-throned [Brahman], Sarasvatī's lover, the Virāṭ who is the great author of the Vēdas, engrossed in the creation of the series of the trinity Bhūr-Bhuvas-Svar, whose lotus-feet are worshipped by the entire world, the seat of the blessed event of whose birth was the golden lotus from the navel of Kamalā's Darling [Vishṇu].

(Verse 6) To this Self-born Being of the Lotus was born a son, Svāyambhuva Manu; his son was king Priyavrata; as his sons arose the monarchs Agnidhra and others. To these latter Priyavrata, darling of the earth, noblest in the exalted knightly races, apportioned the seven continents.

(Verse 7) Jambūdvīpa, remarkable as having the Salt Ocean surrounding it, was the scene of the display of Agnidhra's empire. The spacious Plaksha, encircled by (*the Ocean of*) Sugarcane, was protected by Mōdhatithi perfect of excellence. Sālmali, which appears to the sight with the Ocean of Brandy surrounding it, was taken over by king Vapushmat of fiery prowess.

(Verse 8) Jyōtishmanta appropriated Kusadvīpa, which is always encircled by the famous Ocean of Butter. Similarly Krauñcha, which in turn the (*Ocean of*) Whey encompasses, king Dyuṭimat, renowned in the circle of kings, appropriated. Of the Śāka continent, surrounded by a border (*consisting*) of the Ocean of Milk, the king was named Havyana, vigorous in splendour.

(Verse 9) Savana, whose form was beloved of the goddesses of the fortunes of his prostrate foes, a full-moon from the ocean of Manu's race, sinless, vigorous, possessed the land of Pushkara, which is encircled by (*the Ocean of*) Sweet Water.

(Verse 10) After Agnidhra and the other sons of Priyavrata the lord of all the continents by the gift of their father ruled the seven continents encircled by the seven oceans, displaying a supreme puissant splendour like that of the rays of the Lord of the Seven Steels [the Sun-god], subsequently the noble sons of the world-renowned Agnidhra, king Nābhi and others, ruled the earth.

(Verse 11) The realm of Nābhi (*lay*) to the south of the Himālaya mountains; south of Hēmakūṭa, lord of mountains, appears the Kimpurusha-varsha. In due order, the Hari-varsha lies to the south of the Nishadha mountains; the Ilāvṛita (*region*), having Mēru as its centre, displays itself, enclosing the bright Jambū river's wandering course.

(Verse 12) The delightful (*region of*) Hiraṇmanta, exceedingly charming with Lōkālōka, displays itself in splendour on all sides, on the south whereof appears a mass of mountains (*consisting of*) the peaks of the Nīla and Śvēta hills. On the east of the golden king of mountains [Mēru] is Uttarakuru, most exalted region of earth; and there appear in beauty Mālyavanta, having the grace of Fortune, and Bhadrāsya-varsha.

<sup>1</sup> Or "known through the Vēdas." See Fāṇini II, ii. 37.

(Verse 13) On the west of Gandhamādana, Kētumāla stands out in distinction above the (other) excellent regions of generally famed splendour, so that it would seem as if the brilliant beauty of Mēru were (caused) by it.

(Verse 14) Of Nābhi, the eldest of the kings of this sphere of nine portions, the eldest son was Rishabha, in whom were realised unfading virtues, (and) who was a store of wealth of incalculable merit. His son was Bharata; from him was (the country) Bhārata-varsha (so named). This king was from every point of view an ornament of Manu's race.

(Verse 15) Best of the kings beginning with Bharata, a Vishṇuvardhana, the lord Emperor Vikrama by the power of his arm supported the whole burden of the ocean-ringed earth, an ornament of the Chalukya race, a seat of majesty, a seion of the race of Manu famed over the earth's regions.

(Line 15) Prose: If it be asked how this was. (the answer is): when the various Manus Svāyambhuva, Svārōchisha, Uttama, Tamasa, Raivata, (and) Chākshusha, who were second lotus-born ones [Brahmans], architects of righteousness for the triple world, seats of unique majesty, roots of the creeping-plant of royal polity, one after another had ruled the earth each for seventy-one cycles of the four ages,<sup>1</sup> subsequently Aditi was born to Daksha the Patriarch, who was a pearl from the matrix of the nails of the beautiful feet of Hiranyagarbha. To Aditi and the Patriarch Kaśyapa, who was a skilful artificer of the carved figures of the world, was born Vivasvanta, [Vivasvat, the Sun] of the all-seeing eye; to Vivasvanta (was born) the seventh Manu, Vaivasvata,<sup>2</sup> who was skilled in the polity of the Manus; to Vaivasvata (was born) king Ikshvāku; to this monarch was then born a daughter named Ilā-dēvi.

(Verse 16) The mind-born son of him who dwelt in the womb of the peerless golden lotus [Brahman] was Atri. The son born from the pupil of the eye of this lordly saint was the Nectar-rayed [Moon-god], ornament of [Śiva] who wears the moon-diadem. His beloved son was Budha. To Budha and Ilā was born Purūravas, an increaser of the exalted Lunar Race, voiced in widespread fame.

(Verse 17) In the distinguished Lunar Race was (born) from this king of kings Purūravas Hārīti Pañchaśikha, whose feet were scraped by the diadems of all hostile monarchs.

(Verse 18) To Hārīti were (born) many sons having strength of arm fit to bear the incomparable burden of the earth. With these leaders of royal races as ancestors arose the Chalukya race,<sup>3</sup> which is tremulous with brilliant creeping-plants of fortune, exalted above the whole world, a source of flawless pearls of lofty glory, appropriating eulogies from dynasties of monarchs of all races.

(Verse 19) The kings in this lineage are illustrious, having for ornament five crests.<sup>4</sup> worshipping the brahma-druma<sup>5</sup> of the Lady, having the sign [the boar-crest] brought to light by the Boar, punishing foes with sport of prowess coruscating in the vibration of their mighty arms, making the damsels of the quarters of space radiant with fresh crowns of the flowering jasmine of pure glory.

<sup>1</sup> For the explanation of this allusion see Dr. Fleet's paper on the Kaliyuga in *Jour. R. As. Soc.*, 1911, p. 482.

<sup>2</sup> The Seventh Manu is the one in whose manvantara or patriarchate we are now; see *loc. cit.* (preceding note), p. 484.

<sup>3</sup> Literally, 'bamboo'; the following two epithets imply the bamboo as *upamāna*.

<sup>4</sup> The allusion is not to their *lāñchhana*, but to *pañcha-sikha*, 'five-crested,' 'having five tufts of hair on the head,' the epithet of Hārīti, who is mentioned in the preceding verse and verse 17.

<sup>5</sup> The *mūtea frondosa*.

(Verse 20) The fortune of the **Chālukya race**<sup>1</sup> in the world strikes the mind with wonder, as if one should ask whether the exaltation of other dynasties could equal their prosperity : it is full of sap (*vigour*), possessing vigorous and beautiful branches, firmly rooted, rich in fruit, unshaken, beautiful in tip over tip, without flaw, without thorns.

(Verse 21) As good king **Satyāśraya** was born in it, a darling of the Lady Victory, one who made his own **Chālukya** lineage to bud forth, beloved of the goddess Glory, adorned by the conquests of his arm, which alone was able to protect the earth, a thunderbolt of Indra to the mountains (*which are*) the races of hostile princes, an ornament of kings, ruler of **Ayōdhyā**, the race of the **Chālukyas** is verily called "the lineage of **Satyāśraya**."

(Verse 22) **Tailapa [II]**, a bearer of the burden of the earth who was born in this illustrious lineage, after conquering in battle **Rāshtrakūṭa** kings adorned by the virtue of perfect heroism, controlled ever rightly under his sole sway the earth encompassed by the seven oceans, incomparable in splendour, a Fire-lord to foes [*or, drinking the blood of foes*].

(Verse 23) The son of **Taila**, praised by the people, was **Satyāśraya** ; this monarch's son was the lord **Vikrama [Vikramāditya V]** ; his younger brother was good **Ayyana [II]**, prince of the earth ; his younger brother was **Jayasiṅga [Jayasimha II]** ; his son was **Āhavamalla [Sōmēśvara I]**, known as king **Trailōkyamalla** ; his son was **Sōmēśvara [II]**, ruler of the earth.

(Verse 24) His younger brother was the illustrious king **Vikramāditya [VI]**, a lion to the raging elephants who were haughty hostile kings, an ornament on the face of the stainless Lady Glory, a fortunate **Dilipa** among kings.

(Verse 25) Lopping down the unsociable races (bamboos) of fierce foemen, crushing a host of kings, in an instant cutting off crores of thorns, by the might of his arm holding in harmony the earth surrounded by the seven oceans, he made as it were a pleasure-court for the goddess of Fame ; what heroes are equal to the **Chālukya-Rāma** ?

(Verse 26) The Lady Earth, after standing on the back of the Lord of Tortoises, coming upon the top of the lofty hoods of the Snake-king, and treading upon the tops of the temples of the troop of Elephants of the Quarters, in affection mounted upon the lofty arm of the emperor **Vikrama** : so lofty was the right arm of the **Chālukya** emperor !

(Verse 27) Now that the fear of standing on the top of the hoods of the lord of serpents, whose very name is poisonous, (*and*) the insult caused by the demon who in rude opposition pushed her into the nether world, (*and*) the fatigue when on being uplifted by the primeval Boar her life had become half-extinct, have been allayed, the Earth stands upon the mighty arm of the king whose ornament is valour [**Vikramābharana**].

(Verse 28) A gallant of kingly science, a gallant of the goddess Earth, a gallant of the genius of victory over the triple world, a gallant of the sweep of the arm of mighty prowess, a gallant of the concert of naturally sweet music, a gallant of graceful speech, a seat of royal virtues, a gallant of the mistresses of kings, he has humbled famous monarchs of old.

(Verse 29) There were no exalted ones who did not bow ; no kings who were not suspended in the mouth of his scabbard ; no lords of provinces who on seeing (*him*) did not perform his mandate of service, repressing hesitation ; none who did not follow the treasure-wagon of his hand : in view of this, who would be able to describe in eulogy the heroic career of the terrible emperor **Vikrama** ?

(Verse 30) As the row of other kings bowed down in present awe at his footstool, abandoning the richly developed manifestation of (*their*) prowess (*and*) consenting to liege

<sup>1</sup> Again a play on the double meaning "bamboo" and "lineage."

service, the forms of these hostile monarchs in the mirrors (*consisting of*) the toe-nails of the glorious emperor **Vikrama** were like the deer (*in the moon*) to the moon's orb.

(Verse 31) As a bee to the lotus of the foot of this illustrious emperor **Vikrama**, a sharp edge to the sword of (*his*) arm, a protection to (*his*) authority. fresh beauty of youth to the Lady Earth, a condition of long and happy married life for the Fortune of the kingdom, extension for (*his*) glory, warmth to (*his*) lustre, did the land of **Kuntala**<sup>1</sup> esteem the fortunate **Mahādēva**.

(Verse 32) The valour and learning of the race which was the field of the birth of this General **Mahādēva**, and his own performance of manifold pious works, were peculiarly distinguished as objects of public praise.

If it be asked how this was, (*we answer*) :—

(Verse 33) Truly in **Jambūdvīpa**, which transcends the group of all the continents, there lies this **Bhārata-varsha**, famed as the most exalted of regions. In it lies **Beļvala**, natal soil of the multitude of all tribes, culminating peak of the charming palace of the goddess Earth, ranging-ground for the herds of kine of many pious works.

(Verse 34) The **Nareyaṅgal twelve** (*group of villages*), which may be called an ornament of the Lady Earth, is verily to be seen in the province of **Beļvala** ; therein appears the famous *mahāyrahāra* **Itṭage**.

(Verse 35) It is like the Golden Mountain [**Mēru**], a home of *vibudhas* [*gods, or sages*] ; behold, it is like the **Nāgas'** world, haunted by *ananta-bhōgi-jana* [*Ananta and other snakes, or innumerable happy folk*] ; after the fashion of the Milk Ocean, it gives lodging to *purushōttama* [*Vishṇu, or excellent men*] ; after the manner of the mountain of the Lord of Wealth, it is a dwelling-place of *mahēśvara* [*Śiva, or great lords*] ; who is there that does not [*thus*] speak of this **Brāhmaṇ** estate ?

(Verse 36) Dancing peacocks, singing bees, swans walking about, cock cuckoos warbling the *pañchama* note, rose-ringed parrakeets prattling exactly as some persons have previously spoken, lovers entering the groves of creeping-plants when the Bow of Flowers is at work, vibrating without being able to exhaust its delight, (*are found*) in this park.

(Verse 37) Its park causes the park of celestial trees to be in danger of falling (*in estimation*) ; its water-course that presents itself to sight is the stream of Ganges slipping down from the top of **Mahēśvara's** braided locks ; thus (*thinking*), the troops of clouds, pouring abundantly into its great tank, affectionately supply waters to the earth : such is the appearance of this town.

(Verse 38) It appears on all sides radiant with noble **Brāhmaṇs** famous over the encircling earth, holding sacrifices whereof the glorious smoke of oblations, which is as it were a smoke for the purpose of (*driving away*) the goat of the Kali age, expanding (*and*) swelling up even to the sky, surpasses the outpouring of **Yamunā's** waters marked by (*their*) union with the abundant stream of the Heavenly River.

(Verse 39) Through them the creeping-plant of Vedic lore grows high ; by means of these excellent **Brāhmaṇs** the earth is said to pursue the path prescribed by the **Vēdas** ; the company of celestials waits for the full series of diverse oblations which these gods of earth joyfully present ; as these worthy sages rise from excellence to excellence, this **Brāhmaṇ** race perfectly understands the supreme **Brahma**.

(Verse 40) The noble **Brāhmaṇs**, the four hundred of **Itṭage**, in whom all grammars and various lore of the **Vēdas**, together with the text-books of the arts, have assembled themselves in incarnation, are distinguished by [*or, are specialists in*] the knowledge of **Brahma**, vessels of unfading good conduct, possessors of the perfection of stainless wisdom, worshipped by the whole of this earth.

<sup>1</sup> See above, vol. 12, page 145.



(Verse 41) Sinless, blameless, peerless, famed for various modes of sacrifice by their own and other hands, study, teaching, charity, and acceptance (of alms) from worthy persons, are these four hundred Brāhman of Ittāge.

(Verse 42) Among them flourished a person consecrated for performance of sacrifice, who was distinguished by the name of Pōtaya Chauvēra,<sup>1</sup> scion of a race whose rites were famous over the world, a member of the peerless Ātrēya Gōtra, stainless of conduct.

(Verse 43) His son was named Mādhavabhāṭṭa, a master of all books of lore, uniquely holy in the whole ocean-girdled earth, following the primitive course of Manu.

(Verse 44) This Mādhavabhāṭṭa's son was Basavaya, a man of conduct meet for a master of the six Āngas, renowned among the folk, as though the Vēda in human form were displaying its six Āngas.

(Verse 45) His son was the noble Brāhman Dēchirāja, a Mount Himavat to the Ganges of the triad [of Vēdas], a seed for the attainment of good conduct, a native house of righteousness, a natal soil of fame, highest in the world, highest of the highest, crest-jewel of the exalted; who is there who does not style this great man *purushōttama* [noblest of men, or Vishnu] ?

(Verse 46) Lying to the south of the town and forming a foundation for (the existence of) all people, there is a tank with high tossing waves, which Dēchirāja, active in undertaking godly works, famed among diverse classes of sages, foundation of the select, built with (pious) purpose, (and) which in the abundance of (its) streams of water—it cannot be gainsaid—is like the Ocean of Milk.

(Verse 47) Of this illustrious Dēchirāja, ornament of mankind, the good wife, named Nijikabbe, an ornament of good wives, famous over the world, flourished in dignity on the earth.

(Verse 48) To this Dēchirāja, who was renowned as a most noble Brāhman, and to Nijāmbike, famed for unflinching wifely virtue, was born the peerless Vāsudēva, who was like Vasudēva's offspring [Krishna], worshipped by the whole world, a dwelling-place of spiritual wisdom, a teacher of dalliance in the bazaar of Vedic lore, a leader among the sages of earth.

(Verse 49) Of this illustrious Vāsudēva, who walked in the ways of Manu, the beloved (wife) was Valājikabbe, whose face was that of the full moon, a site of the treasure of dignity, noblest of Brāhman women, a jewel among ladies.

(Verse 50) To this lord Vāsudēva and to Valājikabbe, who was like the Lady Earth, was born in the affluence of their merit Nārāyaṇadēva, an ornament of Brāhman.

(Verse 51) As Indra's splendid elephant is supreme among the furious elephants of the sky, as the Ocean of Milk (is supreme) among the oceans, as Mēru, lord of mountains, (is supreme) in the series of primitive mountains, as the Thunderbolt-bearer [Indra] (is supreme) among the famous ones of the troop of guardians of the quarters of space, so, when one reflects, was Nārāyaṇadēva supreme among the best of Brāhman of this universe: in view of this, who now is there that applauds him not ?

(Verse 52) Who is competent to extol the greatness of Nārāyaṇa, whom the world praises as being<sup>2</sup> a supporter of his Gōtra [or, uplifter of a mountain], having fame as brilliant as [Vishnu's] conch and discus [or, brilliant with Vishnu's conch and discus], having radiant divine splendour residing in the lotus of his body, praised by hosts of sages [or, gods], charming with the radiance of truth [or, charming to Satyabhāmā], possessing the essence of established order, blessed [or, consort of Fortune], lord of worthy sages [or, of best radiance], worshipped of the universe.

<sup>1</sup> On the surname Chauvēra see p. 37 above, under vocabulary.

<sup>2</sup> The string of epithets that now follows may be applied equally to the Brāhman Nārāyaṇa and the god Nārāyaṇa-Krishna.

(Verse 53) The whole universe was dependent on him ; manliness was his very body ; he was himself a man who aroused in Fortune a personal affection ; there were no other men, however great their merit, who attained to resemblance of him ; he was a **Mūrtti-Nārāyaṇa** [an incarnate Nārāyaṇa], in whom were combined the manifestation of *sattva* [characteristic of Viṣṇu], the nature of Brahman, and profundity of radiance [characteristic of Śiva].

(Verse 54) This noble man had a distinguished wife (*named*) **Chandrikāmbike**, a manifest Ganges of pure soul, a dwelling-place of gems of brilliant virtues, (*renowned*) over the earth.

(Verse 55) A Ganges of study of stainless conduct, the Earth in the form of a Brāhmaṇ lady, a Sāvitrī appearing in a stainless race of Brahmanas, the incarnate spirit of her husband's merit, the goddess Arundhatī under a modern name, a mother of eternal majesty : who extols not in these terms this **Chandrikādēvi** ?

(Verse 56) Even as the world-adored Kumāra stout of might was born to the all-worshipped daughter of the Mountain-lord and to Īśa, so to **Chandrikāmbike** and the noble Brāhmaṇ **Nāraṇadēva** was born the fortunate **Mahādēva**, a full-moon from the ocean of his race, an ornament of the universe.

(Verse 57) The fortunate **Mahādēva**'s beautiful course of life, repugnant to the Kali Age, breaks up and drives away the defilement arising from the Kali Age ; is, as it were, irrigation-water for the tree of perfectly pure righteousness ; and is in unbroken harmony with the refined path of all the select, from Manu downwards.

(Verse 58) While the General **Mahādēva** by the favours of the triad of gods was a partial incarnation of them, their glorious Śaktis also appeared in the form of the series of his wives, who were the distinguished **Kāḷadēvi**, **Mallikādēvi**, and **Pampaladēvi**, a head-jewel of women of great virtue.

(Verse 59) Are possession of the three Śaktis,<sup>1</sup> the wearing of the moon-digit of Holy Writ, (*and*) power suited for the protection of devotees seen in any except **Mahādēva** ?

(Verse 60) The illustrious General **Mahādēva** is a darling of the jasmine of eloquence dropping honey sweet as the nectar of the genius of gardens of pride ; a Lord of **Rambhā** [Indra] in setting up the dance of those famous skilful dancers, the trinity of Śaktis ; a teacher of the brilliant science of kings ; a mine of gems of weighty virtues ; a crest-jewel of generals of the Earth's Favourites [the Chālukyas].

(Verse 61) In such a manner as to establish at **Ittagi**,—which was (*already*) renowned in the world as having surpassed, in the greatness of being the place of his birth, the lordly Mountain of sunrise (*and*) the lotus whence arose the Lotus-born [Brahman] (*and*) the Mink ocean whence arose the moon,—(*still more*) fame so as to be worthy to be praised by all mankind, (*this*) ornament of the **Ātrēya gōtra**, who was beloved of stainless Fame,—

(Verse 62) Having penetrated the earth down to the sands radiant with the gems on the glittering hoods of snake-princes, straightened the ocean, (*and*) laid down all the mountains as surrounding stones and the lofty fore and hind quarters of the troop of elephants of the Quarters as ground-columns, has not the General **Mahādēva** made the **Himālaya** into a temple ?

(Verse 63) **Mahādēva**'s temple appears as if the Great Gods had raised it in reverence, with the earth as its terrace, the line of primitive mountains as its ground-columns, the divisions of space as its walls, the goddesses of the Quarters as its cunningly carved statues adorned with taste, the Mountain-king [Himālaya] as (*the body of*) the temple, the Golden Mountain [Mēra] as its golden cupola.

<sup>1</sup> These Śaktis are probably the triad *prabhutva*, *mantra*, and *utsāha* in reference to the Brāhmaṇ **Mahādēva** and *jñāna*, *icchā*, and *kriyā* in reference to the god **Mahādēva**, to whom the qualities mentioned in this verse are equally applicable ; compare the next verse.

(Verse 64) The golden cupola on the summit of the god's dwelling, a seat of exaltation, looks as if it were the sun's orb that had arisen on the lordly mountain of sunrise, (and) staying there, unwilling to step over it, was illumining the world; it is in fact ever like a full pitcher held by the Goddess of Fortune (*who presides over*) the fortunate Mahādēva's prosperity.

(Verse 65) The (*temple of the*) god Mahālēva, which displays itself as having been constructed in reverence by Mahādēva the head-jewel among the Generals of the Earth's favourites [the Chālukyas], in the vastness of its lofty flagstaff lifts a finger to point a comparison with all other abodes of gods on the earth bounded by the seven seas, saying: "Look! such are they, (and) this!"

(Verse 66) When the god's lofty abode was displayed, which was indeed worthy to belong to the God of Gods, (*this*) Śiva of a General caused those who only looked at it to feel amazement, so that they said: "This is unprecedented; even Brahman does not understand how to contrive (*or*) imitate it; it verily deserves to be styled a Guru to Viśvakarman for (*teaching him*) skill in other works."

(Verse 67) When one compares temples on the ocean-bounded earth, are any, whether it be those formerly built or those yet to be built or those now building, equal (*to this*)? They are not equal. So, after previously constructing with joy of soul this one, which is worthy to be called the Emperor of Temples, in the everlastingly brilliant precinct of the god Mahādēva—

(Verse 68) As there was a pleasure-house of the Lady Fortune, having glory of glory in the world's praise (?), enduring for an æon, he, a tree of desire to the scions of his family, as the sentiment of devotion to his father increased in strength, meditated on the god Mūrti-Nārāyaṇa (*and*) constructed in honour of his sire a temple of the god Mūrti-Nārāyaṇa.

(Verse 69) In honour of his mother he set up (*a temple of*) the god Chandalēsvara. He constructed a suburb, which was celebrated by the people of the world, a crown of Kāma; having collected (*and*) brought ladies who must be very descendants of the Mind-born king [Kāma] and Rati and Rambhā, he established them as public women of the suburb.

(Verse 70) Terrible in prowess [*or* a Bhairava in prowess], having a prowess of arm striking terror into all foes, having attained glory, managing affairs for the welfare of the whole earth, having his merit fully brought into operation, possessing incalculable manliness, he constructed in honour of the boon-giver Sāhasa-Bhairava, the tutelary (*deity*) of his own brilliant cult, a splendid temple.

(Verse 71) He, who was a Sarasvatī of all arts, a patron of all grammarians, poets, logicians, masters of tradition, professors of the Vēdas, adepts in spells, and (*other*) worthy men, constructed a monastery in piety to Sarasvatī of all arts, represented by literature, Vēdas, mystic formulæ, (*and*) the holy Akshara.

(Verse 72) The surrounding wall is like the gathered circle of the arms of Mṛiḍa [Śīva] when he lays down his hand in assuming charge, with the words: "Over the surface of the ocean-encompassed earth this district, which through Mahādēva's gift to me I have taken under my charge, is holy; it is not fitting for Kali to enter on any side"—a place of sport for the furious elephants of the sky to rub their temples.

(Verse 73) This sanctuary of Śīva arose from the waters of Ganges when Mṛiḍa [Śīva] in ancient times standing there brought down the river Ganges; as the God joyfully gave it to the Goddess to be a pool for her aquatic sports, the "Tank of the Goddess [Umā or Pārvatī]" stands in the brilliant precinct of the god Mahādēva, with its name corresponding to reality.

Furthermore, as to the manner thereof:—

(Verse 74) While the whole world clasped its hands looking on, the General Mahādēva brilliantly performed pious works at Savasi, Kunduṅḡḷa, Kādālūr, Iṭṭage, Vēḷugrāme, Vārānasi, the Pampā-sthala of the Lord famous among the folk, Mōdegānūr, the fortunate Rāya-Nārāyaṇa-puri, (*and*) Nareyaṅgal, with conspicuous merit.

(Verse 75) By performing duly pious works with extreme brilliance at the places called Nidugundi, Maṅgalavura, the fortunate Lattalūr, Beṅṅekal, Vaḍavūr, Kōravura, and the famous Riddhigāva, Mahādēva obtained a wealth of glory such that the earth will affectionately praise (*him*) as long as moon, sun, and stars (*endure*).

(Line 69) Ōm ! Hail ! When the victorious rule of king Tribhuvanamalla,<sup>1</sup> refuge of the whole earth, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāsraya's race, embellishment of the Chālukyas, was advancing in its course of successively increasing prosperity (*to endure*) as long as moon, sun, and stars : Ōm !—

(Lines 70-71) Whereas king Tribhuvanamalla, for the supply of material for personal enjoyment, offerings, food-gifts, alms, and festival cloths for the god the Lord Mahādēva of the *agrahāra* Itṭage and for theatrical entertainments (?), had granted (*the*) one (*entire village*) Beṅṅekallu, within the Kukkanūru thirty, in perpetuity as long as moon, sun, and stars (*endure*), as a universally respected possession, with definition of the four boundaries within the *tribhōga*,<sup>2</sup> to be held on *taḷa-vritti* tenure for that god :—

(Lines 71-72) Further, the General Mahādēvayya, high minister, *Sandhi-vigraha* for the Kanarese country, Master of the Household, possessor of all titles of honour, such as : “ the high chief of feudatories, who has attained the *pañcha mahāśabda*,<sup>3</sup> great august general, terrifier of foes, moon to the night-lotuses of (*his*) kinsmen, mine of the gems of polity, sun to the day-lotuses of the Brāhmaṇ race, seeing as he speaks, pure in his Gōtra, (*behaving*) as a son to the wives of other men, a lion to the elephants who are traitors to his lord, delighter of the souls of worthy men, a bee to the lotus-feet of king Tribhuvanamalla, a Skanda in the front of battle,”—

(Lines 72-76) Having delivered property into the hands of the sheriff of the great *agrahāra* Itṭage and the rest of the Four-hundred Mahājanas, who are endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, gracious to sages, skilled in the scriptures of the Vēdas that issued from the lotus-mouth of Hiraṇyagarbha-Brahman, the Vēdāṅgas, and the ancillary sciences, in the traditional law, in the Parāṇas, in the six philosophical systems, and in the six modes of logic, gods in excellence of sweet speech, consummate masters of the rules of the traditions for the *āsvamēdha* and many other sacrifices, having a lustre like that of the sun in the circuit encompassed by the ten points of space, trees of desire to dependents, shining in glory as far as the four oceans girdling the earth on the east, south, west, and north resembling the profound ocean, lions to the elephants of sin, mines of gems of right judgment, teachers of philanthropy, having the firmness of the primitive mountains, indifferent to others' wives though they be like Tilōttamā, supporters of all learned men, conflagrations of doom to the homesteads of the thirty-two thousand forms of treachery, submarine fires to the oceans which are the armies of potent foes, shatterers of the clouds of guilt, adamant chambers to those who come to them for refuge,—

(Lines 76-78) Did on Sunday, the full-moon day of Bhādrapada of the cyclic year Nandana, being the thirty-seventh year of the Chālukya Vikrama era, on the occasion of a transit (*causing*) an eclipse of the moon, during a *vyatipāta*, grant with pouring of water, for the personal enjoyment, oblations, food-gifts, professors' stipends, clocks, and retinue of dancing-girls and attendants of the god Mahādēvēśvara, five-hundred *matṭar* of the eastern fields, as a universally respected possession, free from all conflicting claims: the boundaries

<sup>1</sup> As here, henceforth in all prose passages I shall omit to translate *śrī* and *śrīmat* when they are merely honorific prefixes.

<sup>2</sup> See *Ind. Ant.*, vol. 19, p. 271.

<sup>3</sup> Regarding this epithet see vol. 12 above, p. 254.

thereof are : on the east, the road going from **Kukkanūru** to **Talakallu** ; on the south, the border of the fields of **Talakallu** ; on the west, the border is the *aḍḍa-vasuge* ; on the north, the border of **Kāṇiyahallu**.

(Lines 78-82) Also, for the retinue of dancing-girls and attendants of the god there were granted twenty-four houses, as a suburb (*for them*) to dwell in : on the south of the gate-house—omitting ten cubits of roadway—as far as the sheriff's house, an extent of messuages (*consisting*) of the houses (*amounting to*) 54 cubits as the line of the southern area ; on the front eastward from the house of Koḍaliya Kētana, . . . 4 cubits as the northern line ; on the front eastward from the house of **Mudiyanūra** Viṣṇu-Ghaisāsa, 65 cubits ; there on the east, to the south of the road, houses forming a line of 21 cubits, with eastward frontage as far as the house of . . . . . extending to over 76 cubits ; with these, two oilmills with their buildings, for the perpetual lamp of the god ; on the west of the town, a line (*consisting*) of the street of the *kuḷi*, (*comprising*) 3 *mattar* 225 *kamma* of mango-garden of *vasuge* ; north of the wall of the god's precinct, a garden (*comprising*) 5 *mattar* 675 cubits ; on the east of the town to the south of the Tank of the Fairy Ladies, a garden (*comprising*) 2 *mattar* ; at the junction of the *aḍḍa-vasuge* of the Road of the Hill with (*the temple of*) the god Kēśava of the street of **Kāḍiyūr**, 1 *mattar* 500 *kamma* of *takkilu* land ; of this hundred, 1 *mattar* 130 *kamma* red land of *vasuge*, 1 *mattar* 100 *kamma* red land ; of the street of **Kāḍiyūr** . . . *mattar* ; of the **Sēnabōva's** *visaka* of *vasuge*, 4 *mattar* ; on the east of (*the temple of*) that god, south of the Tank of the Fairy Ladies, 1 *mattar* of garden ; for the choultry of that street, 40 *mattar* east of the wall of the town (*and*) one house at the head of the street.

(Lines 82-84) There for the instruction of youths in the *Rigvēda* 1 *khaṇḍika*, for the instruction of youths in the *Yajurvēda* 1 *khaṇḍika*, amounting altogether to 2 *khaṇḍikas*, being (*given*) in perpetuity, there was a sum of one hundred and twenty *gadyāna*, in figures 120 gold *gadyāna*, (*entrusted*) to the whole body of Four-hundred **Mahājanas**, for which they have to pay regularly at the rate of interest of one *paṇa* per gold piece annually. Thus the Four-hundred are to deduct twelve *gadyānu* of annual interest on this gold, and regularly pay it every year to the teachers ; so the Four-hundred shall maintain this much as long as moon, sun, and stars (*endure*), with universal respect (*and*) in freedom from all conflicting claims.

(Lines 84-86) Thus for those who maintain this pious foundation according to its proper rule the fruit will be the same as if they decorated with gold the horns and hoofs of a thousand kine during an eclipse of the sun at the holy sanctuaries of Benares, **Arghyatīrtha**, **Prayāge**, and **Kurukshētra**, and presented them according to rule, so ornamented to a thousand **Brāhmaṇas** learned in the Four *Vēdas*. To those who violate this pious foundation will accrue the guilt of destroying those thousand **Brāhmaṇas** and those thousand kine at those sanctuaries.

(Lines 86-89) The earth has been enjoyed by many kings, beginning with **Sagara** ; who-soever at any time holds the soil has at the same time the fruit thereof. As between a donation and the maintenance thereof, it is more blessed to maintain (*a grant*) than to give it ; through a grant one attains paradise, through the maintenance thereof the everlasting seat. He who should appropriate land, whether given by himself or given by others, is born as a worm in dung for sixty thousand years. He who takes away a single gold piece, a single cow, or a single finger-breadth of soil goes to hell until the dissolution of the universe. " This general principle of law for kings must be maintained by you in every age ; " again and again **Rāmabhadra** makes this entreaty to all these happy sovereigns. I clasp my hands on my head in salutation to those monarchs on the earth, whether born of my own line or of lines of other kings, who with souls free from sin preserve this my law in its entirety.

## B.—OF THE TIME OF SANKAMADEVA : A.D. 1178.

As has been said above, this record begins midway in line 89 directly after the end of the inscription A, from which it is separated by only a double mark of punctuation.—The characters here are in a script similar to that of A, but somewhat smaller and cramped and inelegant. They are for the most part from  $\frac{1}{16}$ " to  $\frac{3}{8}$ " in height.—The language is Kanarese, of the mediæval type, all in prose.—As regards vocabulary, in line 89 we have the form *Āsvayja* for *Āsvayuja* : Dr. Fleet remarks that this seems to indicate the origin of the form *Āsvija*, *Āsvija*, which is well known. In line 93 we have the accusative *kāla* for *kālain*, perhaps intentionally, but perhaps only as the result of a careless omission of the *anusvāra*. In line 95 we have the word *baḷa* : Dr. Fleet tells me that this is another form of *baṇa*, which term is used to denote recognized separate groups of the head-men or the accountants of a town or village when they are not all of the same descent, and is also applied to the corresponding divisions of the lands attached to the office. In this line we have also another instance of the change of the *ay* sound to *ey*, in the surname Gheysa, = Ghaysa, Ghaisa.—The orthography shows, like that of A, a fluctuation in the use of initial *p* and its derivative *h* : thus, we have *paḍural* in lines 94 and 95, by the side of *hōla*, line 93, and *hōda*, line 94.

The inscription is of the time of the Kaḷachurya king Saṅkamadēva. It records grants which were made for the temple of Mahādēva, and were given in trust to the Four-hundred Mahājanas, headed by the Ūrode or village head-man, of Itṭage, by a certain Nāgadēvayya Nāyaka, who, being described as a *mahā-vaḍḍa-vyavahāri*, seems to have been a banker or money-lender on a grand scale.

The details of the date (line 89) are : the cyclic year Vilambin, being the second year of the reign of Saṅkamadēva ; the new-moon of Āśvayuja ; Ādivāra (Sunday). Dr. Fleet gives me the following remarks :—“ This Vilambin *saṁvatsara* was the Śāka year 1100 expired, A.D. 1178-79. For this year the given *tithi*, the new-moon of Āśvina, as a true *tithi*, answers to 12 October, A.D. 1178, on which day it ended at about 22 hrs. 20 min. after mean sunrise (for Ujjain). This day, however, was a Thursday ; whereas the record specifies a Sunday. In this case a mean calendar does not help : the *tithi* as a mean *tithi* ended at 8 hrs. 39 min. on the next day, Friday. Thus, from both points of view this date is an irregular one.<sup>1</sup> Further, we are told in line 93 that the grants were made on the occasion of an eclipse of the moon : but of course there cannot be such an eclipse at a new-moon ; and there was no eclipse of the sun at this new-moon, or of the moon at the full-moon of Āśvina, to justify our proposing any emendation of the record. The text here, again, has the expression *sōma-grahaṇa-saṁkrānti-vyatīpātad-amdu* : regarding this use of the term *saṁkrānti* see p. 40 above.”

Regarding two of the places mentioned in this record, namely Kukkanūru and Taḷākallu (lines 93-4), see remarks at p. 40 above, under the inscription A.

TEXT.<sup>2</sup>

89

chakravartti-Saṅkamadēva-varṣa(rsha)da  
Āśvayjad<sup>4</sup>=amā-

Ōm<sup>3</sup> Svasti śrīmatu-Kaḷachuryya-  
2neya Viḷambi-saṁvatsarada

<sup>1</sup> In connection with this date the following note may be made. In the Elliot MS. Collection the name of the *saṁvatsara* is given as *Hēviḷambi*. This is well known as a southern corruption or variant of *Hēmalambi*. The *Hēmalambin saṁvatsara* comes next before Vilambin. And it happens that for A.D. 1177 the given *tithi* answers quite regularly to Sunday, 23 October, on which day it ended at about 10 hrs. 43 min. But the record has unmistakably *Viḷāmbi*, with no possibility of any other reading.—J. F. F.

<sup>2</sup> From the ink-impression.

<sup>3</sup> Represented by the spiral symbol.

<sup>4</sup> Read *Āśvayjad*, and see above.

- 90 vāsyē Ādivārad-am̐du svasti samasta-guṇa-sampannar=appa śrīman-  
mahā-vaḍḍa-vyavahāri Nāgadēvayya-nāyakarū svasti yama-niyama-svādhyāya-  
dhyāna-dhāraṇa-mo(mau)n-ānushṭhāna(na)-japa-samādhi-śīla-guṇa-sampannarūm vibu-  
dha-prasaṁnarūm Hiranyagarbhā-Brahma-mukha-kamala-vinirggata-vēda-vēdāṅg-ō-
- 91 pāṁga-śruti - smri(smri)ti-purāṇa-śhaḍu-darśana-śhaṭu-tarkka-praviṇar<sup>1</sup>=āśrita-jana-kalpa-  
vri(vri)ksharūm=appa śrīmad-anādiy-agrahāraṁ Yiṭṭagey-ūr-oḍeya-pramukhav=  
aśēsha-mah[ā\*]janam̐ nālnūrvvara kayyalu dravya-dāna-pūrvvakadiṁ  
sarvva-namaśya(sya)-sarvva-bādhā-parihārav=āgi paḍadu svasti yama-niyama-  
svā-
- 92 dhyāya-dhyāna-dhāraṇa-mo(mau)n-ānushṭhāna(na)-japa-samādhi-śīla - guṇa - sampannar=  
appa śrī-Svayāmbhu-Trikūṭēśvara-dēvara śrī-Mahādēvēśvara-dēvar=ācharyyarūm=appa  
śrī-Kriyāśakti-paṁḍita-dēvar=avara śiṣhyaru śrī-Somēśvara-paṁḍita-dēvar=avara  
śiṣhyaru śrī-Vidyābharāṇa-paṁḍita-dēvar=avara śiṣhyaru śrī-
- 93 Somēśvara-paṁḍita-dēvara kāla<sup>2</sup> karchchi dhārā-pūrvvakam̐ māḍi sōma-  
grahāṇa-samkrānti-vyatipātad-am̐du śrī-Mahādēvēśvara-dēvara agr-  
āsanakke biṭṭa keyi mūḍa-voladalu mat[t\*]aru 35 adaṇa sime  
mūḍalu Niḍḍi(?ṭṭi)gāveya hola mēre tenkalu kavileya kallu  
mēre paḍuvalu Kukkanūrim
- 94 Talakallinge hōḍa baṭṭ[e\*] mēre baḍagalū śrī-Somēśvara-dēvara agr-āsanada  
keyi Gavaṇēśvara-dēvara kēyi mēre mattav=ā dēvarggey=ūrim baḍagalū  
tōmṭa mat[t\*]aru 1 adaṇa sime mūḍalu kaṭṭe mēre tenkalu  
Nāraṇēśvara-dēvara tōmṭa mēre paḍuvalu Kiriya-Sam[. . ]<sup>3</sup>
- 95 gēriya balam̐ mēre baḍagalū Ip-pemḍira Vāsudēva-gheysara tōmṭa mēre  
[!]\*

## TRANSLATION.

(Lines 89-91) Ōm ! Hail ! On Sunday, the new-moon day of Āśvayuja of the cyclic year Vilambin, being the second year of the Kalachurya emperor king Saṅkama, the mahā-vaḍḍa-vyavahāri Nāgadēvayya Nāyaka, endowed with all virtues, having delivered property into the hands of the sheriff and the rest of the Four-hundred Mahājanas of Anādi-agrahāra Itṭage, who are endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, gracious to sages, skilled in the scriptures of the Vēdas that issued from the lotus-mouth of Hiranyagarbhā-Brahman, the Vēdāṅgas, and the ancillary sciences, in the traditional law, in the Purāṇas, in the six philosophical systems, and in the six modes of logic, trees of desire to dependents,—

(Lines 91-93)—did grant with laving of the feet and pouring of water to Somēśvara Paṁḍita-dēva,—disciple of Vidyābharāṇa Paṁḍita-dēva, disciple of Somēśvara Paṁḍita-dēva, disciple of Kriyāśakti Paṁḍita-dēva,—who is endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, and is the teacher (*attached*) to the god the Lord Mahādēva (*belonging to the temple*) of Svayāmbhu-Trikūṭēśvara, during a transit (*causing*) an eclipse of the moon, in a vyatipāta, 35 mattar of arable land in the eastern fields for the agrāsana of the god the Lord Mahādēva, as a universally respected possession, free from all conflicting claims.

<sup>1</sup> Read *praviṇarūm*.

<sup>2</sup> This stands for *kālam̐*; perhaps intentionally, perhaps only by a careless omission of the *anusvāra*.

<sup>3</sup> One syllable is illegible here; or perhaps two.

(Lines 93-95) As to the borders thereof : on the east, the fields of Niddigave are the bound ; on the south, a cow's stone [a stone with a cow sculptured on it] is the bound ; on the west, the road going from Kukkanūru to Talakallu is the bound ; on the north, the arable land of the *agrāsana* of the god Sōmēsvara (and) the arable land of the god Gavaṛēsvara are the bound. Likewise (he granted) to that god 1 *matṭar* of garden-land on the north of the town. As to its borders : on the east, the causeway is the bound ; on the south, the garden of the god the Lord Nāraṇa is the bound ; on the west, the *baḷa* of Kīriya-Sam . . gēri is the bound ; on the north, the garden of Vāsudēva Gheysa of the Two Wives is the bound.

No. 5.—THE CYCLE OF JUPITER,

AND

THE NAMES OF THE SAMVATSARAS APPLIED TO HINDU SOLAR YEARS.

*A continuation of the author's "Indian Chronography."*

BY ROBERT SEWELL, I.C.S. (RETD.).

*Introductory.*

199. In my "*Indian Chronography*" (pp. 46-65 and Tables XXVII to XXXI A) I have shewn how the exact beginning and ending of a Jovian year can be ascertained, according to the various astronomical authorities in use in India, from K. Y. 3117 (A.D. 16-17) to 5133 (A.D. 2032-33). These calculations were made, as regards the motion of Jupiter, by the mean sign system, that is to say, by conceiving the length of each *saṃvatsara* as being the time occupied by the planet in passing by his mean motion through one sign, or 30°, of the Hindu zodiac; and they were made as regards the solar year by determining the number of days and decimals of a day by which each *saṃvatsara* began after apparent *Mēsha saṃkrānti*<sup>1</sup> in each solar year. In the single case of the *Original Sūrya Siddhānta*, however, (Tables XXX and XXX A) the computation was made with reference to the moment of mean *Mēsha saṃkrānti* ; for the reason that it is almost certain that during the whole period of its use the Hindu calculators worked entirely on that system.

200. Since the publication of the *Indian Chronography* I have examined a large number of dates of Indian inscriptions, and have come across many cases where the name of the given *saṃvatsara* does not exactly accord with the solar year with which it should be connected according to rule framed with apparent *Mēsha saṃkrānti* as the guiding-point. Sometimes this may be due to mere accident ; sometimes it may arise from the use of the name of the *saṃvatsara* current at the moment of the action commemorated by the record instead of that of the *saṃvatsara* current at *Mēsha saṃkrānti* of the current year. But it is certain that at least up to the time of Śripati (about A.D. 1040) and probably for a long time afterwards the Hindu calculators based their determination of the Jovian *saṃvatsara* current at *Mēsha saṃkrānti* (and, therefore, according to custom giving its name to the entire solar year) not with reference to the *apparent* but to the *mean* *Mēsha saṃkrānti* ; and this would often cause the solar year to be called by a different Jovian cycle-name. The late Sankara Balkrishna Dikshit hinted (*Indian Calendar*, p. 28) that possibly this practice lasted till as late as the 15th century.

201. My tables in the *Indian Chronography* were intended to enable the beginning and ending time of a *saṃvatsara* to be calculated by time measured from a known point, and since Table I of the *Indian Calendar* stated that point (apparent *Mēsha saṃkrānti*) in each year it was obviously most simple to use that point. The tables were not framed to serve as a guide to the Jovian name to be correctly applied to each solar year, though that could be gathered from them with a little trouble and care.

<sup>1</sup> The *Mēsha saṃkrānti* point marks the first moment, or beginning, of each solar year.



202. It is evident, however, that we can only be secure in our acceptance of, or rejection as irregular of, an inscription-date, if, besides the tables calculated by the apparent Mēsha saṁkrānti, we have others calculated by the mean Mēsha saṁkrānti; and furthermore have at hand a table containing the Jovian cycle-name properly (i.e. by Hindu rule) connected with each solar year with reference to both apparent and mean Mēsha saṁkrānti, and by all the Hindu Siddhāntas, i.e. such a table as will shew at a glance whether a cycle-name is properly applicable to a particular solar year by any system or by any known Hindu authority. This then is the work partly done in the present paper.

203. Before explaining the method of preparation and the use of the tables which follow a few remarks may not be considered out of place.

204. As mentioned below, the late Mr. S. Balkrishna Dikshit expressed the opinion that the *Second Ārya Siddhānta*, whose date is believed to be about A.D. 950, was in no part of India in use for a long time. The Siddhānta which has obtained most general acceptance, except in the south, is the *Present Sūrya Siddhānta*, which dates perhaps from about A.D. 1000, and which in parts was corrected by the author of the *Makaranda* in A.D. 1478. My Table XLIII (below) shews all the years in which suppressions of Jovian saṁvatsaras took place according to each authority. These suppressions are marked with asterisks. Now it will be apparent to anyone using that table that in this respect the results afforded by calculation from the elements of the *Second Ārya Siddhānta* are much nearer to those of the *Present Sūrya Siddhānta* with the correction (*bīja*) than to results obtained by the use of any other authority. The position of Jupiter, that is, as calculated by the *Second Ārya* differed considerably from that calculated by the *Sūrya Siddhānta* until the Hindu astronomer in the 15th century introduced the correction to the latter's elements; after which the two come much closer together. If, therefore, the corrected *Sūrya Siddhānta* is really the most accurate authority, we must hold that at least in the matter of the motion of Jupiter the *Second Ārya Siddhānta* was unworthily dealt with and received scant justice.

205. Although the *Second Ārya Siddhānta* seems to have been in use for a very short time I was induced to continue the calculations according to its elements through the whole period of over 1,400 years embraced in the general Table XLIII below, partly in order to call attention to this peculiarity.

206. In ordinary cases it would suffice, when once the moment of beginning of a saṁvatsara had been calculated with reference to apparent Mēsha saṁkrānti, merely to add to it the time-difference or *sōdhya*, between apparent and mean Mēsha saṁkrānti in order to arrive at the moment of its beginning with reference to mean Mēsha saṁkrānti; and in ordinary cases the four decimal points given in my tables would suffice. But in order that there may be no mistake in very close cases I have worked the whole of these tables by nine places of decimals. One instance, and that a very interesting and instructive one, will shew how important it is that this should be done, especially with reference to the information afforded by Table XLII.

207. Note the year K. Y. 3710, A.D. 609-10, in which No. 1 Prabhava of a cycle began, according to the *First Ārya Siddhānta* and as tabulated for four decimals of a day, 169·4400 days after mean Mēsha saṁkrānti (Table XXIX B below). We see that during that cycle 41 Plavaṅga was suppressed because it both began and ended within the limits of the solar year A.D. 649-50. Turning to the complementary Table XXIX A of the *Indian Chronography* we see that 41 Plavaṅga began in its year 169·4400 days prior to the time when No. 1 Prabhava began in its year; which means that in A.D. 649 it began precisely at the moment of mean Mēsha saṁkrānti. Was it or was it not suppressed? Did it begin after or before that moment? If before, it was current at that moment and gave its name to the year; if later, it both began and ended within the limits of the solar year, and did not give its name to the year.

Calculation by nine decimals settles the question. 1 Prabhava in A.D. 649-50 really began 169·439979088 days after mean Mēsha saṁkrānti and 41 Plavaṅga began 169·439978320 days earlier than No. 1 Prabhava. So 41 Plavaṅga actually began 0·000000768<sup>d</sup> or ·066 of a second after the moment of mean Mēsha saṁkrānti. Consequently it began and ended within the solar year; it was not current at mean Mēsha saṁkrānti, and on that basis did not give its name to the year; it was suppressed. But if it had begun a tenth of a second earlier it would have been current at the critical instant and the solar year would have been named after it. I am confident that the Hindu framers of pañchāṅgs would have insisted on the year A.D. 649-50 being named after 40 Parābhava even though that saṁvatsara expired less than a tenth of a second after the beginning of the year and 41 Plavaṅga was current from that instant till shortly before its close. The rule was strict as to the naming of the year according to *actual currency at Mēsha saṁkrānti*, and it would have been adhered to.

208. We have yet to learn, and our knowledge can only come from careful and painstaking research and study of a large number of inscription-dates, how far the practice of naming a solar year after a Jovian saṁvatsara was extended to the luni-solar year in those parts of India where such reckoning was used, and when such extension took place. In the *Indian Calendar* (§ 57, p. 53) it was noted that evidence exists to shew that such a practice was followed, at least for a time in some tracts; and the system adopted would doubtless be similar to that obtaining in the case of the solar year, but applied to the luni-solar year; that is to say, the year would be called after the name of the saṁvatsara current at the moment of beginning of the luni-solar year, or at the exact moment when, at the time of the new moon at the end of the lunar month Phālguna, the longitude of the moon's centre coincided with that of the sun. This moment always takes place earlier than the moment of the solar Mēsha saṁkrānti, and of course the Jovian name thus given to the luni-solar year might be one different from that given to the solar year with which it was mostly connected. Careful calculation as to the arc travelled by Jupiter between the moment of beginnings of the luni-solar and solar year would have to be made by the framers of luni-solar pañchāṅgs for each year separately, in order to find the appropriate saṁvatsara whose name the luni-solar year was to bear. This cannot be determined by any general table. In such a system no expunction of a saṁvatsara can take place except in a luni-solar year which has an intercalary month, since the luni-solar common year is in length roughly seven days less than the saṁvatsara.

209. I begin Table XLII from the year A.D. 490 when a cycle began, and not from an earlier date, because at present the earliest certain date yet found in India which contains the saṁvatsara-name of a year belongs to the 8th century A.D. Scholars are not quite clear about the Chalukya inscription of A.D. 602 (see *Indian Chronography*, p. 3). It seemed useless to begin from an earlier date.

210. The present Tables XXVII B to XXXI E supplement the work of Tables XXVII to XXXI A published in *Indian Chronography*, and enable the beginning and ending time of a Jovian saṁvatsara to be ascertained by any of the principal Indian Siddhāntas, when calculation is made on the basis of mean Mēsha saṁkrānti.

211. The present Table XXVII B follows the *Present Sūrya Siddhānta* without the bija (or correction introduced in A.D. 1478) on the basis of mean Mēsha saṁkrānti, Table XXVII of *Indian Chronography* being calculated by apparent Mēsha saṁkrānti; and Table XXVII B is to be used with Table XXVII A just as is Table XXVII. The rule is given in § 146, p. 51, and examples in § 147, and (pp. 117-120) "Examples" 48 to 52.

The present Table XXVIII B is calculated for mean Mēsha saṁkrānti according to the *Present Sūrya Siddhānta* with the bija, and is to be used with Table XXVIII A, *Indian Chronography*, just as is Table XXVIII in that work for apparent Mēsha saṁkrānti.

Similarly the present Table XXIX B is for mean Mēsha saṁkrānti by the *First Ārya Siddhānta* or *Āryabhaṭṭiya*, and is to be used with Table XXIX A, *Indian Chronography*.

And the present Table XXXI B is for mean Mēsha saṁkrānti by the *Brāhma Siddhānta* and the *Siddhānta Śirōmaṇi*, and is to be used with Table XXXI A, *Indian Chronography*.

Explanation is fully given in *Indian Chronography* (pp. 52 to 62), and the work is shewn in Examples 53 to 60.

The present Tables XXXI C, D and E are similarly prepared according to the *Second Ārya Siddhānta*, C for apparent, E for mean Mēsha saṁkrānti, D being common to both.

212. Having completed my calculations so far I drew up Table XLII, which shews at a glance (the numbers in columns referring to the list at the side) for every year from A.D. 490-91 to 1914-15 what Jovian name would be given to each solar year according to the Hindu rule of naming the year by the saṁvatsara actually current at Mēsha saṁkrānti; and this by all the authorities, and both by apparent and mean Mēsha saṁkrānti. It will be found very useful in testing the accuracy of dates given in inscriptions found in tracts which, as in the north, carried on from year to year the practice of naming the year after the actual astronomical position of Jupiter.

213. Thus, to give an example, suppose we have a date given in a record in the year K. Y. 4606 or Śaka 1427 expired (=A.D. 1505-6), Table XLII shews us at a glance that that solar year was called "Aṅgiras" according to the *Sūrya Siddhānta without the bija* whether on a basis of apparent or mean Mēsha saṁkrānti, by the *Sūrya Siddhānta with the bija* also on either base, and (if they had been in use) also by the *Original Sūrya* on a mean base, and by the *Second Ārya Siddhānta* on either base; whereas according to the *First Ārya Siddhānta* on either base, or according to the *Brāhma Siddhānta* and *Siddhānta Śirōmaṇi* on either base the name of the year was "Śrīmukha."

#### CYCLE OF JUPITER. ELEMENTS ON BASIS OF MEAN MĒSHA SAṂKRĀNTI.

Table XXVII B. *By the Sūrya Siddhānta without the bija.*

214. [Calculation on the basis of apparent Mēsha saṁkrānti is fully explained in *Indian Chronography*, pp. 49-51.] At the epoch of the Kaliyuga or in K. Y. 0 expired, B.C. 3102-1, the saṁvatsara 26 Nandana ended and 27 Vijaya began exactly at the moment of mean Mēsha saṁkrānti, Jupiter being then assumed to be precisely in long. 0°. Since Vijaya ended before the end of the solar year it became kshaya, and did not give its name to any year. From the end of 26 Nandana 34 saṁvatsaras passed before the moment of beginning of 1 Prabhava of the next cycle. Using the letters of the List of elements of this Siddhānta on p. 49, *Indian Chronography*,<sup>1</sup> we calculate the interval between the end of 26 Nandana and the beginning of 1 Prabhava by the formula  $E - (F \times 34)$ . (E) 365·258756481 days—(F × 34) 143·889205368 days = 221·369551113 days. This is the time after mean Mēsha saṁkrānti of K. Y. 33, B.C. 3069-8, when 1 Prabhava began. Between this 1 Prabhava and the 1 Prabhava of K. Y. 3117 there were exactly 52 whole saṁvatsara cycles.

<sup>1</sup> "D" is the length of one saṁvatsara of Jupiter.

"E" is the length of the sidereal solar year.

"F" = E - D, or the difference between E and D.

"H" = this difference for an entire cycle, or, F × 60.

"I" = E - H, or additive difference for beginnings of successive cycles.

$I \times 52 = 5789 \cdot 504726772$  days.  $E \times 16 = 5844 \cdot 140103703$  days. Deduct the latter from the former, and add  $221 \cdot 369551113$  days (the beginning time of 1 Prabhava of K. Y. 33), and the result is  $166 \cdot 734174182$ . At this distance of time, therefore, after mean Mēsha saṁkrānti No. 1 Prabhava began in K. Y. 3117, B.C. 3069-68. Calculation for the following cycles follows in order by adding for each the element "I."

*Table XXVIII B. By the Sūrya Siddhānta with the bīja.*

215. [Calculation on the basis of apparent Mēsha saṁkrānti is explained in *Indian Chronography*, pp. 52-53.] Although the bīja, or correction, was not introduced till A.D. 1478 still, since it involved the change in some respects of the elements of the Siddhānta (compare the *Lists*, pp. 49 and 53, *Indian Chronography*), calculation had to be made afresh from the epoch of the Kaliyuga, K. Y. 0 expired. At the moment of mean Mēsha saṁkrānti in that year 26 Nandana ended and 27 Vijaya began. Vijaya was kshaya in that year. Using the elements at the top of p. 53, *Ind. Chron.*, we find  $E - (F \times 34) = 221 \cdot 639172313$  days. This is the time measured from mean Mēsha saṁkrānti, when 1 Prabhava began in K. Y. 33, B.C. 3069-68. From the beginning of this Prabhava to the beginning of the 1 Prabhava in K. Y. 4540, A.D. 1439-40, there were exactly 76 cycles of samvatsaras. " $I$ "  $\times 76 = 8497 \cdot 744791036$  days.  $E \times 23 = 8400 \cdot 951399063$  days. Deduct the latter from the former and add  $221 \cdot 639172313$  days as above, and the result is  $318 \cdot 432564286$  days. In K. Y. 4540, A.D. 1439-40, therefore, 1 Prabhava began  $318 \cdot 4326$  days after mean Mēsha saṁkrānti. For the beginning-moment of each successive cycle we add the element "I," or  $111 \cdot 812431461$  days.

*Table XXIX B. By the First Ārya Siddhānta or Āryabhaṭīya.*

216. [For method of calculation on the basis of apparent Mēsha saṁkrānti see *Indian Chronography*, pp. 53-55.] At the epoch of the Kaliyuga 26 Nandana is assumed to have ended, and 27 Vijaya to have begun, precisely at the moment of mean Mēsha saṁkrānti. The year was K. Y. 0, A.D. 3102-1. Vijaya was kshaya. We use the same formula as before, viz.  $E - (F \times 34)$ , to find the number of days by which 1 Prabhava began after mean Mēsha saṁkrānti in K. Y. 33.  $E = 365 \cdot 258680555$  days;  $F \times 34 = 144 \cdot 023981572$  days. Result  $221 \cdot 234698983$  days. There were exactly 52 cycles between this Prabhava and the Prabhava which began in K. Y. 3117, A.D. 16-17. We therefore add the above result to (" $I$ "  $\times 52$ ) and deduct a multiple of the solar-year length, i.e. ( $E \times 16$ ). (" $I$ "  $\times 52$ )  $= 5777 \cdot 133079900$ . Adding for the beginning of Prabhava  $221 \cdot 234698983$  we have  $5998 \cdot 367778883$ . Deduct ( $E \times 16$ ) or  $5844 \cdot 138888880$ , and the remainder is  $154 \cdot 228890003$ . This is the number of days by which 1 Prabhava began after mean Mēsha saṁkrānti in K. Y. 3117, A.D. 16. The calculation begins regularly from that figure, adding the value of "I" for each cycle.

*Table XXX B. By the Brāhma Siddhānta and Siddhānta Śīrōmaṇi.*

217. [For method of calculation on the basis of apparent Mēsha saṁkrānti see *Indian Chronography*, pp. 58-62.] It has already been determined (see *Indian Chronography*, p. 59, § 165) that in K. Y. 0 Jupiter reached long.  $0^\circ 6'49 \cdot 836$  days after mean Mēsha saṁkrānti. At that moment 27 Vijaya began and 26 Nandana ended. In the following year, K. Y. 1 expired, 28 Jaya began (" $F$ "  $=$ )  $4 \cdot 238430044$  days earlier in the year than 27 Vijaya. Hence in that year 28 Jaya began  $2 \cdot 259929956$  days after mean Mēsha saṁkrānti, and as it ended about 361 days later (" $D$ ") it ended before the end of the solar year and became kshaya,

not giving its name to any year. To find the beginning-moment of the No. 1 Prabhava of the next cycle we add as before  $E - (F \times 34)$  to the ending-moment of 26 Nandana as found above.

$$\begin{array}{r}
 E = -365 \cdot 258437500 \text{ days} \\
 (F \times 34) = -144 \cdot 106621496 \text{ do.} \\
 \hline
 221 \cdot 151816004 \text{ do.} \\
 + 6 \cdot 498360000 \text{ do.} \\
 \hline
 227 \cdot 650176004 \text{ do.}
 \end{array}$$

Therefore 1 Prabhava began 227·650176004 days after mean Mēsha samkrānti in the year K. Y. 33, B.C. 3069-68.

Add this to "I"  $\times 52$ , and deduct a multiple of the solar year length, or  $E \times 16$ , and we have the datum for K. Y. 3117, A.D. 16-17.

$$\begin{array}{r}
 \text{"I"} \times 52. \quad 5769 \cdot 537012720 \\
 + 227 \cdot 650176004 \\
 \hline
 5997 \cdot 187188724 \\
 E \times 16. \quad -5844 \cdot 135000000 \\
 \hline
 153 \cdot 052188724
 \end{array}$$

This last is the number of days by which 1 Prabhava began in that year after mean Mēsha samkrānti.

From that moment we proceed regularly as before, adding the cycle difference "I" for each cycle.

CALCULATION BY THE SECOND ĀRYA SIDDHĀNTA ON BASIS OF (i) APPARENT, (ii) MEAN MĒSHA SAMKRĀNTI.

218. In my *Indian Chronography* (n. 2, p. 63) I intimated my intention to publish Tables for finding the time of beginning and ending of a Jovian samvatsara according to the *Second* (or *Laghu*) *Ārya Siddhānta* in the same way as those published (Tables XXVII to XXXI A) according to the other Hindu authorities ; and I now fulfil my promise.

219. The date of the *Second Ārya Siddhānta* is believed to be about A.D. 950 ; and according to the opinion of the late Mr. Sankara Balkrishna Dikshit, it does not seem to have been anywhere in use for a long time. It was, however, known to Bhāskarāchārya in A.D. 1150, and such being the case I have considered it advisable to prepare the Tables for the whole period covered by the other tables referred to. Though this is certainly useless for later years it is dangerous to draw a line and it is best to be on the safe side, as we know as yet neither the tract where this Siddhānta was used nor the date when its use ceased. As regards the samvatsaras of Jupiter this Siddhānta could never have been received as an authority in the South of India because there the astronomically calculated succession of samvatsaras, in the matter of the application of their names to the solar years, was neglected after the year A.D. 906 ; every year being afterwards serially connected with the name of a samvatsara without regard to any suppression. The presumption is that the use of the *Second Ārya Siddhānta* was confined to the north, or at least to those tracts where suppressions of samvatsaras were attended to.

TABLE XXXI C. *Apparent Mēsha saṁkrānti as basis.*

220. The process of calculation for Table XXXI C is as follows :—

According to the *Seṛond Ārya Siddhānta* the position of Jupiter at the moment of mean Mēsha saṁkrānti in K. Y. 0 expired, 1 current, that is to say, at the epoch of the Kaliyuga era, or the moment of mean sunrise on Friday Feb. 18 B.C. 3102, was  $357^{\circ} 7' 12''$  (*Indian Chronography*, p. 63). Jupiter did not reach the point  $0^{\circ}$  till he had travelled  $2^{\circ} 52' 48''$  of arc. Calculating by his mean motion this journey occupied 34d. 15h. 45m. or 3165·624537 days (*Table XXXIV*). He reached long.  $0^{\circ}$  therefore at that length of time after the moment of mean Mēsha saṁkrānti, and when he reached it the saṁvatsara 27 Vijaya began. The time-interval between mean and apparent Mēsha saṁkrānti in K. Y. 0, *i.e.* the interval which we call the “śōdhya”, was determined by Dr. Schram (*op. cit.* p. 16) as 2·171973 days or 2·171972 days after calculation by two separate methods, the result shewing a minute difference of 0·09 of a second. I have halved this difference, and calculated with a śōdhya of 2·1719725 days, or 2d. 4h. 7m. 38·424s. Jupiter therefore reached long.  $0^{\circ}$ , 26 Nandana ended, and 27 Vijaya began, (34·65624537 + 2·1719725 days =) 36·82821787 days, or (34d. 15h. 45m. + 2d. 4h. 7m. 38·424s. =) 36d. 19h. 52m. 38·424s. after apparent Mēsha saṁkrānti in K. Y. 0 expired.

221. Next has to be ascertained the moment of beginning of the first saṁvatsara “1 Prabhava” of the next 60-saṁvatsara cycle. This occurred after the expiration of exactly 34 saṁvatsaras counting from the end of 26 Nandana. The length of the solar year is ( $E^1 =$ ) 365·258690278 days. The annual difference between the lengths of the solar year and saṁvatsara is ( $F =$ ) 4·231719473 days. This last multiplied by 34 is 143·878462082 days  $E - (F \times 34) =$  221·380228196 days. This, added to the number of days by which 26 Nandana ended after apparent Mēsha saṁkrānti (*viz.*: 36·82821787 days, as found above) gives us 258·208446066 days. 1 Prabhava therefore began 258·208446066 days after apparent Mēsha saṁkrānti in the year K. Y. 33 expired or B.C. 3069-68. The reason why the solar year was not K. Y. 34 expired is because in K. Y. 8 expired, B.C. 3094·93, the saṁvatsara 35 Plava was expunged.

222. To arrive at the exact beginning of the “1 Prabhava” which began in A.D. 16-17, between which year and the year K. Y. 33 expired or B.C. 3069-68 there were exactly 52 complete cycles of saṁvatsaras, element “I” must be first calculated. This is the difference in the beginning-time of the saṁvatsara No. 1 Prabhava at the beginning of successive 60-year cycles. The annual difference being ( $F =$ ) 4·231719473 days,  $F \times 60$  is 253·903168380 days. Deduct this from the year-length “E” given above, and the remainder is the value of “I”, *viz.* 111·355521898 days. 52 of these cycle-differences (“I”  $\times$  52) amount to 5790·487138696 days. To this must be added the time by which the 1 Prabhava began after Mēsha saṁkrānti in K. Y. 33 expired, or B.C. 3069-68. This was found to be 258·208446066 days. The total is 6048·695584762 days. Deduct from this a multiple of the solar year-length E, *viz.* ( $E \times 16 =$ ) 5844·139044448, and the remainder is 204·556540314 days.

223. No. 1 Prabhava therefore began in A.D. 16-17 or K. Y. 3117 expired 204·556540314 days after apparent Mēsha saṁkrānti. From this point the calculation for Table XXXI C is carried regularly forward cycle by cycle, the expunged, or kshaya, saṁvatsaras being duly noted, with the years in which the expunction took place.

224. It has been mentioned that in the earliest of the cycles which have been dealt with above the saṁvatsara 35 Plava was expunged. This occurred in the year K. Y. 8 expired, B.C. 3094-3. From 27 Vijaya to 35 Plava is 8 saṁvatsaras. The annual difference “F”

<sup>1</sup> See the list of elements of this Siddhānta on p. 63, *Indian Chronography*, and footnote above, p. 64.

multiplied by 8 is 33853755784 days. Vijaya was found to have begun 3682521870 days after apparent Mēsha saṁkrānti in its solar year. Deducting from this 33853755784 days, *viz.*: the 8-years collective difference, the remainder is 2974462086 days. 35 Plava, therefore, began at that length of time after apparent Mēsha saṁkrānti in K. Y. 8 expired or B.C. 3069-8; and since the length of a saṁvatsara is only 361 odd days, it is evident that Plava ended before the expiry of the 365½ days of the solar year. It has been necessary to work out this point since, if there had been no expansion in the cycle in question, the year connected with 1 Prabhava of the following cycle would not have been, as it is, K. Y. 33 but K. Y. 34 expired.

[For the sake of conformity with the similar Tables for the other Siddhāntas (Tables XXVII to XXXI A. *Indian Chronography*) I have calculated the sūdhya as it has been determined by Dr. Schram for K. Y. 0, *viz.*: 21719725 days, leaving it to workers to make the very slight alteration necessary (if a very close case should be discovered) to get perfect accuracy for the century concerned. Dr. Schram's results will be found in *Indian Chronography*, p. 16. The sūdhya in K. Y. 0 was 2171972 days, in K. Y. 3000 was 2172707 days, in K. Y. 4000 was 2172952 days and in K. Y. 5000 was 2173197 days. Having found by my Tables the beginning of a saṁvatsara, if greater accuracy is necessary, deduct from the result after K. Y. 3000, fairly in proportion to the 2000 years' interval, an amount varying from 0.007 to 0.0012, or from 1m. 2s. to 1m. 46s. This last is the greatest possible difference.]

#### TABLE XXXI D.

Table XXXI D is to be used, for *Second Ārya Siddhānta* computation just as Table XXVII B (*Indian Chronography*) is used for computation by the *Sūrya Siddhānta* without the bija.

#### TABLE XXXI E. *Mean Mēsha saṁkrānti as basis.*

225. The method of work for finding the beginning of the saṁvatsara 1 Prabhava in the year A.D. 16-17. K. Y. 3117 expired, on the basis of reference to mean instead of to apparent Mēsha saṁkrānti, could be explained in exactly the same way as has been already done in the latter case; but it is unnecessary to go into such full details a second time. It suffices to say for a beginning, that with reference to mean Mēsha saṁkrānti in the year K. Y. 0 expired or at the epoch of the Kaliyuga era it has been shewn that the saṁvatsara 26 Nandana ended, and 27 Vijaya began 34656245370 days after that moment. We work from this point. 8 saṁvatsaras later 35 Plava began ( $F \times 8$ ) 33853755784 days earlier than did 27 Vijaya. Deducting the latter from the former figure we find that in the solar year K. Y. 8 expired, B.C. 3069-8 35 Plava began 0802489586 days after mean Mēsha saṁkrānti, and therefore ended before the end of the solar year. It was a kshaya saṁvatsara. Hence, as before so here, the 1 Prabhava of the next cycle began in K. Y. 33 and not in K. Y. 34 expired.

226. No. 27 Vijaya began in K. Y. 0 expired 34656245370 days after mean Mēsha saṁkrānti.

"E"—("F"  $\times$  34)=221386228196 days. (§ 221 above.)

Add these. Then 1 Prabhava in K. Y. 33, B.C. 3069-8, began 256036473566 days after mean Mēsha saṁkrānti. Add this to "I"  $\times$  52 which=5790487138696. Result 6046523612262 days. Deduct "E"  $\times$  16 or 5844139044448 days and we arrive at 202384567814 days, which is the number of days by which 1 Prabhava of the cycle began after mean Mēsha saṁkrānti in K. Y. 3117, A.D. 16-17.

This is tabulated as 2023846 days, and so in succession.

*Time-corrections.*

227. Calculation by Tables XXXI C and D. or E and D will enable us to ascertain the moment of beginning and ending of any samvatsara by the *Second Ārya Siddhānta* with reference to any Mēsha samkrānti moment, true or mean; but as in the case of the *Original Sūrya Siddhānta*, *Brāhma Siddhānta* and *Siddhānta Śirōmani* we must, if we use the *Indian Calendar Table 1*, for giving us the time of occurrence of Mēsha samkrānti each year (cols. 13 to 17 for the *First Ārya Siddhānta*) apply a correction in order to get at the exact time of Mēsha samkrānti by the *Second Ārya Siddhānta*, because the length of the year fixed by the *First Ārya* differed slightly from that fixed by the *Second Ārya Siddhānta*. The two started from the same point, viz.: the sunrise epoch of the Kaliyuga, or mean sunrise on Feb. 18 B.C. 3102, but according to the *Second Ārya* the year is 0.84s. longer than the *First Ārya* year (*Ind. Chronography*, p. 158, col. 3). Hence the following Table must be used:—

TABLE A A.

DIFFERENCE BETWEEN THE MOMENTS OF MEAN MĒSHA SAMKRĀNTI AS CALCULATED BY (1) THE FIRST ĀRYA SIDDHĀNTA, (2) THE SECOND ĀRYA SIDDHĀNTA, THE TWO HAVING BEEN TOGETHER IN K. Y. 0, B.C. 3102.

[Having found from Table I, cols. 13 to 17, etc. (by applying the fixed sōdhya to the apparent Mēsha samkrānti) the moment of mean Mēsha samkrānti by the *First Ārya Siddhānta*, add the time difference given in this Table for every expired year of the K. Y. in order to obtain the same by the *Second Ārya Siddhānta*.]

| Difference in years. | Time difference. |    |      | Difference in years. | Time difference. |    |       | Difference in years. | Time difference. |    |    |
|----------------------|------------------|----|------|----------------------|------------------|----|-------|----------------------|------------------|----|----|
| 1                    | 2                |    |      | 1                    | 2                |    |       | 1                    | 2                |    |    |
|                      | H.               | M. | S.   |                      | H.               | M. | S.    |                      | H.               | M. | S. |
| 1                    | —                | —  | 0.84 | 10                   | —                | —  | 8.40  | 100                  | —                | 1  | 24 |
| 2                    | —                | —  | 1.68 | 20                   | —                | —  | 16.80 | 200                  | —                | 2  | 48 |
| 3                    | —                | —  | 2.52 | 30                   | —                | —  | 25.20 | 300                  | —                | 4  | 12 |
| 4                    | —                | —  | 3.36 | 40                   | —                | —  | 33.60 | 400                  | —                | 5  | 36 |
| 5                    | —                | —  | 4.20 | 50                   | —                | —  | 42.0  | 500                  | —                | 7  | 0  |
| 6                    | —                | —  | 5.04 | 60                   | —                | —  | 50.40 | 600                  | —                | 8  | 24 |
| 7                    | —                | —  | 5.88 | 70                   | —                | —  | 58.80 | 700                  | —                | 9  | 48 |
| 8                    | —                | —  | 6.72 | 80                   | —                | 1  | 7.20  | 800                  | —                | 11 | 12 |
| 9                    | —                | —  | 7.56 | 90                   | —                | 1  | 15.60 | 900                  | —                | 12 | 36 |

N.B.—To obtain exact time of apparent Mēsha samkrānti by the *First Ārya Siddhānta* add 30s. to the time given in Table I, col. 17 of the *Indian Calendar* in years A.D. whose number is odd; but not in those whose number is even. See *Indian Chronography* "Hints for workers," No. 20, p. 79.

228. Again, to fix the exact moment of apparent Mēsha samkrānti by the *Second Ārya Siddhānta* we have to note that according to it the sōdhya, or time-difference between mean and apparent Mēsha samkrāntis varies slightly year by year, whereas the sōdhya by the *First Ārya Siddhānta* is a constant; so that we must, for absolute accuracy in *Second Ārya Siddhānta* time, take note of this varying difference.



Dr. Schram has fixed its value for us (*see Indian Chronography*, 139 D, p. 16) at different millenniums thus—

TABLE B B.  
SECOND ĀRYA SIDDHĀNTA ŚODHYA.

| K. Y.<br>expired. | Christian<br>year. | Exact value of śodhya<br>as fixed by Dr. Schram. |    |    |       |
|-------------------|--------------------|--|----|----|-------|
|                   |                    | d.   | h. | m. | s.    |
| 3000              | B.C. 103-02        | 2  | 4  | 8  | 41·88 |
| 4000              | A.D. 899-900       | 2  | 4  | 9  | 3·05  |
| 5000              | A.D. 1899-1900     | 2  | 4  | 9  | 24·22 |

It will be seen that for all ordinary purposes it will suffice to use a constant 2d. 4h. 9m.; but for very close work take the śodhya-value at K. Y. 3601, A.D. 500, as being 2d. 4h. 8m. 54·582s. and add for every succeeding 100 years 2·117s. and for 1000 years 21·168s.

RULE FOR WORK, AND EXAMPLE.

229. All work formerly necessary for the purpose of ascertaining which Jovian samvatsara began in the course of any given year according to any of the principal Siddhāntas, and whether calculated by apparent or mean Mēsha samkrānti, is now obviated by the information given in Table XLII below, which solves the question at a glance. It shews the samvatsara current at every Mēsha samkrānti, and we therefore know that the next samvatsara of the cycle began during the year. When there is an asterisk shown it means that this latter samvatsara both began and ended during the solar year, so that the next again also began during that year and was current at Mēsha samkrānti of next year.

230. But we sometimes desire to know the time of beginning and ending of a samvatsara in order to ascertain whether it was current at the time of the event or action chronicled in an inscription.

231. This time is precisely the same whether we calculate from mean or from apparent Mēsha samkrānti, and as the time of the latter is already given in, or can be gathered from, cols. 13 to 17 or 17a of the *Indian Calendar*, it is easiest to use that information as basis of work. Find this required time, therefore, according to the *Sūrya Siddhānta* (with or without the bija), the *First Ārya* or *Āryabhaṭīya*, the *Original Sūrya*, and *Brahma Siddhāntas*, and the *Siddhānta Śirōmaṇi* in the manner described in §§ 146, 147, 153, 158, 162 or 167 A and examples 48 to 59 A of *Indian Chronography*.

232. The work according to the *Second Ārya Siddhānta* is precisely similar, but we have to use the Tables A A and B B in the text above instead of any of the other Tables in the text of *Indian Chronography*. I proceed with an example.

233. We want to know what samvatsara began in K. Y. 4380 expired, A.D. 1279-80 according to the *Second Ārya Siddhānta*. The answer is given by Table XLII below. 18 Tārāṇa was current both at apparent and mean Mēsha samkrantis, and therefore in either case gave its name to the solar year; 19 Pārthiva began in the course of the year.

When did Pārthiva begin? and when did it end?

For rough work the following will always suffice, whether we have been calculating by mean or apparent Mēsha samkrānti, the time being the same by both. We will work by

apparent Mēsha saṁkrānti. Table XXXI C below shows that in the cycle concerned 1 Prabhava began 351 days after Mēsha saṁkrānti, and Table XXXI D shows that in its year 19 Pārthiva began 76 days earlier than did 1 Prabhava; so 19 Pārthiva began (351—76) 275 days after apparent Mēsha saṁkrānti in the given year. We find the time of apparent Mēsha saṁkrānti in that year from the *Indian Calendar Table I*, i.e. according to the *First Ārya Siddhānta*, on March 25 on day 84 (Table IX) at about 21 hours after mean sunrise. Call this day 85.<sup>1</sup> Table A A shows the time-difference between the two Siddhāntas, for the 4350 years since K. Y. 0, as being about one hour. This may be ignored. 19 Pārthiva began 275 days later. 275 + 85 = 360, i.e. (Table IX, *Ind. Cal.*) 19 Pārthiva began on December 26 A.D. 1279. This suffices for a rough solution of the problem.

For close work we must calculate more carefully. I give here the closest possible according to our available Tables, following the course prescribed above. For the beginning of 19 Pārthiva (Tables XXXI C and D) we have  $351 \cdot 4704 - 76 \cdot 1710 = 275 \cdot 2994 =$  (Table XXXVI) 275d. 7h. 11m. 8·16s. after apparent Mēsha saṁkrānti.

Apparent Mēsha saṁkrānti by the *First Ārya Siddhānta* (Table I, *Indian Calendar*, and *Indian Chronography*, "Hint" 20, p. 79) is 84d. 20h. 57m. 30s.

The difference in the śodhya interval between mean and apparent Mēsha saṁkrānti has to be taken into account. The *First Ārya Siddhānta* fixes this interval as always 2d. 3h. 32m. 30s. But according to the *Second Ārya* it varies slightly. (See above, Table B B, § 228, and accompanying remarks). The given K. Y. year is 4380. In K. Y. 4000 it was 2d. 4h. 9m. 3·05s. Add for (say) 400 years 8·47s., at the rate of 2·117s. per 100 years and we have the śodhya in the given year by the *Second Ārya Siddhānta* as 2d. 4h. 9m. 11·52s.

The time-difference between the two authorities (Table A A above, § 227) must also be ascertained. This is, for 4000 years, 56m.; for 300 years, 4m. 12s.; for 80 years, 1m. 7·20s.; total 1h. 1m. 19·20s.

Now we make our calculation.

|   | d.  | h.  | m. | s.       |
|---|-----|-----|----|----------|
| <i>First Ārya Siddhānta</i> apparent Mēsha saṁkrānti                                | ... | 84  | 20 | 57 30    |
| <i>First Ārya Siddhānta</i> śodhya  | ... | 2   | 3  | 32 30    |
|   |     |     |    |          |
| <i>First Ārya</i> mean Mēsha saṁkrānti  | ... | 87  | 0  | 30 0     |
| Time-difference between <i>First</i> and <i>Second Ārya Siddhānta</i> in K. Y. 4380 | ... | 1   | 1  | 19·20    |
|   |     |     |    |          |
| <i>Second Ārya Siddhānta</i> mean Mēsha saṁkrānti                                   | ... | 87  | 1  | 31 19·20 |
| <i>Second Ārya Siddhānta</i> śodhya   | ... | —2  | 4  | 9 11·52  |
|   |     |     |    |          |
| Apparent Mēsha saṁkrānti by <i>Second Ārya Siddhānta</i>                            | ... | 84  | 21 | 22 7·68  |
| 19 Pārthiva began after this  | ... | 275 | 7  | 11 8·16  |
|   |     |     |    |          |
| Time of beginning of 19 Pārthiva by the <i>Second Ārya Siddhānta</i>                | ... | 360 | 4  | 33 15·84 |

360d. = (Table IX, *Indian Calendar*) December 26.

We have found therefore that 19 Pārthiva according to the *Second Ārya Siddhānta*, whether based on apparent or mean Mēsha saṁkrānti (§ 231 above) began at 4h. 33m. 15·84s. after mean sunrise on December 26, A.D. 1279.

<sup>1</sup> To suit, that is, the European name of the day.

## TABLE XXVII B.

## THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the SŪRYA SIDDHĀNTA WITHOUT THE BIJA calculated with reference to mean Mēsha saṁkrānti.

(For all India up to A.D. 906, and for the northern portion alone after and inclusive of that date.)

| Year of the Kaliyuga (expired). | Christian year.     | Number of days by which 1 Prabhava began after mean Mēsha-saṁkrānti. | Kshaya (expunged) saṁvatsaras. | Year of the Kaliyuga (expired).   | Christian year.        | Number of days by which 1 Prabhava began after mean Mēsha-saṁkrānti. | Kshaya (expunged) saṁvatsaras. |
|---------------------------------|---------------------|--|--------------------------------|---|------------------------|--|--------------------------------|
| 1                               | 2                   | 3  | 4                              | 1   | 2                      | 3  | 4                              |
| (0)                             | R.C.<br>(3102-01)   | ...  | 27 Vijaya.                     | (4009)  | A.D.<br>(908-09)       | ...  | 3 Śukla.                       |
| 33                              | 3069-8              | 221-3696   |                                | 4066  | 965-66                 | 121-8264   |                                |
|                                 | A.D.                |  |                                | (4094)  | (993-94)               | ...  | 29 Manmatha.                   |
| 3117                            | 16-17               | 166-7342   |                                | 4125  | 1024-25                | 233-1631   |                                |
| (3156)                          | (55-56)             | ...  | 40 Prabhava.                   | (4180)  | (1079-80)              | ...  | 56 Dundubhi.                   |
| 3176                            | 75-76               | 278-0708   |                                | 4184  | 1083-84                | 344-4997   |                                |
| 3236                            | 135-36              | 24-1487  |                                | 4244  | 1143-44                | 90-5776  |                                |
| (3241)                          | (140-41)            | ...  | 6 Angiras.                     | (4265)  | (1164-65)              | ...  | 22 Sarvadhārin.                |
| 3295                            | 194-95              | 135-4853   |                                | 4303  | 1202-03                | 201-9142   |                                |
| (3327)                          | (226-27)            | ...  | 33 Vikārin.                    | (4350)  | (1249-50)              | ...  | 48 Ānanda.                     |
| 3354                            | 253-54              | 246-8219   |                                | 4362  | 1261-62                | 313-2509   |                                |
| (3412)                          | (311-12)            | ...  | 59 Krōdhana.                   | 4422  | 1321-22                | 59-3287  |                                |
| 3413                            | 312-13              | 358-1586   |                                | (4436)  | (1335-36)              | ...  | 15 Vṛisha.                     |
| 3473                            | 372-73              | 104-2364   |                                | 4481  | 1380-81                | 170-6654   |                                |
| (3497)                          | (396-97)            | ...  | 25 Khara.                      | (4521)  | (1420-21)              | ...  | 41 Plavaṅga.                   |
| 3532                            | 431-32              | 215-5731   |                                | 4540  | 1439-40                | 282-0020   |                                |
| (3582)                          | (481-82)            | ...  | 51 Pingala.                    | (After this date Tables XXVIII B below, and XXVIII A in the Indian Chronography are ordinarily to be used.) |                        |  |                                |
| 3591                            | 490-91              | 326-9097   |                                | 4600 <sup>2</sup>   | 1499-1500 <sup>2</sup> | 28-0799  |                                |
| 3651                            | 550-51              | 72-9876  |                                | (4606)  | (1505-06)              | ...  | 7 Śrimukha.                    |
| (3668)                          | (567-68)            | ...  | 18 Tāraṇa.                     | 4659  | 1558-59                | 139-4165   |                                |
| 3710                            | 609-10              | 184-3242   |                                | (4691)  | (1590-91)              | ...  | 33 Vikārin.                    |
| (3753)                          | (652-53)            | ...  | 44 Sādharmaṇa.                 | 4718  | 1617-18                | 250-7531   |                                |
| 3769                            | 668-69              | 295-6608   |                                | (4777)  | (1676-77)              | ...  | 60 Kshaya.                     |
| 3829                            | 728-29              | 41-7387  |                                | 4777  | 1676-77                | 362-0897   |                                |
| (3838)                          | (737-38)            | ...  | 10 Dhātri.                     |   |                        |  |                                |
| 3888                            | 787-88              | 153-0753   |                                |   |                        |  |                                |
| (3924)                          | (823-24)            | ...  | 37 Śobhana.                    |   |                        |  |                                |
| 3947                            | 846-47              | 264-4120   |                                |   |                        |  |                                |
| 4007 <sup>1</sup>               | 906-07 <sup>1</sup> | 10-4838  |                                |   |                        |  |                                |

<sup>1</sup> In Southern India the expungion of saṁvatsaras was neglected from, and including, the cycle beginning in A.D. 906.

<sup>2</sup> About A.D. 1500 the bija (correction) was generally introduced, and the beginning moments of the cycles were recalculated from the epoch of the Kaliyuga. For years subsequent to A.D. 1500 Tables XXVIII B below and XXVIII A (*Indian Chronography*) should as a rule be used. But since the bija was not introduced all over India at the same time calculations for three more cycles have been here given according to the Sūrya Siddhānta without the bija.

TABLE XXVIII B.

THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the SŪRYA SIDDHĀNTA WITH THE BĪJA calculated with reference to mean Mēsha samkrānti.

| Year of the Kaliyuga (expired). | Christian year. | Number of days by which 1 Prabhava began after mean Mēsha samkrānti. | Kshaya (expunged) samvatsaras. | Year of the Kaliyuga (expired). | Christian year.   | Number of days by which 1 Prabhava began after mean Mēsha samkrānti. | Kshaya (expunged) samvatsaras. |
|---------------------------------|-----------------|--|--------------------------------|---------------------------------|-------------------|--|--------------------------------|
| 1                               | 2               | 3  | 4                              | 1                               | 2                 | 3  | 4                              |
| 4540                            | A.D.<br>1439-40 | 318·4326   |                                | (4871)                          | A.D.<br>(1770-71) | ...  | 35 Plava.                      |
| 4600                            | 1499-1500       | 64·9862  |                                | 4896                            | 1795-96           | 258·7896   |                                |
| (4615)                          | (1514-15)       | ...  | 16 Chitrabhānu.                | 4956                            | 1855-56           | 5·3433   |                                |
| 4659                            | 1558-59         | 176·7987   |                                | (4957)                          | (1856-57)         | ...  | 2 Vibhava.                     |
| (4700)                          | (1599-1600)     | ...  | 42 Kīlaka.                     | 5015                            | 1914-15           | 117·1557   |                                |
| 4718                            | 1617-18         | 288·6111   |                                | (5042)                          | (1941-42)         | ...  | 28 Jaya.                       |
| 4778                            | 1677-78         | 35·1648  |                                | 5074                            | 1973-74           | 228·9682   |                                |
| (4786)                          | (1685-86)       | ...  | 9 Yuvan.                       | (5128)                          | (2027-28)         | ...  | 55 Durmati.                    |
| 4837                            | 1736-37         | 146·9772   |                                | 5133                            | 2032-33           | 340·7806   |                                |

TABLE XXIX B.

## THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the FIRST ĀRYA SIDDHĀNTA OR ĀRYABHAṬĪYA.

Calculated with reference to mean Mēsha samkrānti.

| Year of the Kaliyuga (expired). | Christian year.   | Number of days by which 1 Prabhava began after mean Mēsha samkrānti. | Kshaya (expunged) samvatsara. | Year of the Kaliyuga (expired). | Christian year. | Number of days by which 1 Prabhava began after mean Mēsha samkrānti. | Kshaya (expunged) samvatsara. |
|---------------------------------|-------------------|--|-------------------------------|---------------------------------|-----------------|--|-------------------------------|
| 1                               | 2                 | 3  | 4                             | 1                               | 2               | 3  | 4                             |
| (0)                             | B.C.<br>(3102-01) | ...  | 27 Vijaya.                    | 4066                            | A.D.<br>965-66  | 105-5149   |                               |
| 33                              | 3069-68           | 221-2347   |                               | (4090)                          | (989-90)        | ...  | 25 Khara.                     |
|                                 |                   |  |                               | 4125                            | 1024-25         | 216-6136   |                               |
|                                 |                   |  |                               | (4176)                          | (1075-76)       | ...  | 52 Kālayukta.                 |
| 3117                            | A.D.<br>16-17     | 154-2289   |                               | 4184                            | 1083-84         | 327-7123   |                               |
| (3153)                          | (52-53)           | ...  | 37 Śobhana.                   | 4244                            | 1143-44         | 73-5524  |                               |
| 3176                            | 75-76             | 265-3276   |                               | (4261)                          | (1160-61)       | ...  | 18 Tārana.                    |
| 3236                            | 135-36            | 11-1676  |                               | 4303                            | 1202-03         | 184-6511   |                               |
| (3238)                          | (137-38)          | ...  | 3 Śukla.                      | (4346)                          | (1245-46)       | ...  | 44 Sādhārana.                 |
| 3295                            | 194-95            | 122-2663   |                               | 4362                            | 1261-62         | 295-7498   |                               |
| (3323)                          | (222-23)          | ...  | 29 Manmatha.                  | 4422                            | 1321-22         | 41-5898  |                               |
| 3354                            | 253-54            | 233-3651   |                               | (4431)                          | (1330-31)       | ...  | 10 Dhātrī.                    |
| (3409)                          | (308-09)          | ...  | 56 Dundubhi.                  | 4481                            | 1380-81         | 152-6885   |                               |
| 3413                            | 312-13            | 344-4638   |                               | (4517)                          | (1416-17)       | ...  | 37 Śobhana.                   |
| 3473                            | 372-73            | 90-3038  |                               | 4540                            | 1439-40         | 263-7872   |                               |
| (3494)                          | (393-94)          | ...  | 22 Sarvadhārin.               | 4600                            | 1499-1500       | 9-6273   |                               |
| 3532                            | 431-32            | 201-4025   |                               | (4602)                          | (1501-02)       | ...  | 3 Śukla.                      |
| (3579)                          | (478-79)          | ...  | 48 Ānanda.                    | 4659                            | 1558-59         | 120-7260   |                               |
| 3591                            | 490-91            | 312-5012   |                               | (4687)                          | (1586-87)       | ...  | 29 Manmatha.                  |
| 3651                            | 550-51            | 58-3413  |                               | 4718                            | 1617-18         | 231-8247   |                               |
| (3664)                          | (563-64)          | ...  | 14 Vikrama.                   | (4772)                          | (1671-72)       | ...  | 55 Durmati.                   |
| 3710                            | 609-10            | 169-4400   |                               | 4777                            | 1676-77         | 342-9234   |                               |
| (3750)                          | (649-50)          | ...  | 41 Plavaṅga.                  | 4837                            | 1736-37         | 88-7634  |                               |
| 3769                            | 668-69            | 280-5387   |                               | (4857)                          | (1756-57)       | ...  | 21 Sarvajit.                  |
| 3829                            | 728-29            | 26-3787  |                               | 4896                            | 1795-96         | 199-8622   |                               |
| (3835)                          | (734-35)          | ...  | 7 Śrīmukha.                   | (4942)                          | (1841-42)       | ...  | 47 Pramādin.                  |
| 3888                            | 787-88            | 137-4774   |                               | 4955                            | 1854-55         | 310-9609   |                               |
| (3920)                          | (819-20)          | ...  | 33 Vikārin.                   | 5015                            | 1914-15         | 56-8009  |                               |
| 3947                            | 846-47            | 248-5762   |                               | 5028                            | (1927-28)       | ...  | 14 Vikrama.                   |
| (4005)                          | (904-05)          | ...  | 59 Krōdhana.                  | 5074                            | 1973-74         | 167-8996   |                               |
| 4006                            | 905-06            | 359-6749   |                               | (5113)                          | (2012-13)       | ...  | 40 Parābhava.                 |
|                                 |                   |  |                               | 5133                            | 2032-33         | 278-9983   |                               |

TABLE XXXI B.

## THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the BRĀHMA SIDDHĀNTA AND SIDDHĀNTA ŚĪRĪMAṆI.

Calculated with reference to mean Mēsha samkrānti.

| Year of the<br>Kaliyuga<br>(expired). | Christian<br>year.   | Number<br>of days<br>by<br>which<br>1 Prabhava<br>began after<br>mean<br>Mēsha<br>samkrānti. | Kshaya<br>(expunged)<br>samvatsara. | Year of the<br>Kaliyuga<br>(expired). | Christian<br>year.   | Number<br>of days<br>by<br>which<br>1 Prabhava<br>began after<br>mean<br>Mēsha<br>samkrānti. | Kshaya<br>(expunged)<br>samvatsara. |
|---------------------------------------|----------------------|--|-------------------------------------|---------------------------------------|----------------------|--|-------------------------------------|
| 1                                     | 2                    | 3  | 4                                   | 1                                     | 2                    | 3  | 4                                   |
|                                       | B.C.                 |  |                                     |                                       | A.D.                 |  |                                     |
| (1)<br>33                             | (3101-00)<br>3069-68 | ...  | 28 Jaya.                            | 4066<br>(4090)                        | 965-66<br>(989-90)   | 102-0022<br>...  | 25 Khara.                           |
|                                       | A.D.                 |  |                                     |                                       |                      |  |                                     |
| 3117<br>(3153)                        | 16-17<br>(52-53)     | 153-0522<br>...  | 37 Śobhana.                         | 4125<br>(4175)                        | 1024-25<br>(1074-75) | 212-9548<br>...  | 51 Pingala.                         |
| 3176                                  | 75-76                | 264-0048   |                                     | 4184                                  | 1083-84              | 323-9074   |                                     |
| 3236<br>(3238)                        | 135-36<br>(137-38)   | 9-6990<br>...  | 3 Sukla.                            | 4244<br>(4260)                        | 1143-44<br>(1159-60) | 69-6016<br>...   | 17 Subhānu.                         |
| 3255<br>(3323)                        | 194-95<br>(222-23)   | 120-6517<br>...  | 29 Manmatha.                        | 4303<br>(4345)                        | 1202-03<br>(1244-45) | 180-5543<br>...  | 43 Saumya.                          |
| 3354<br>(3408)                        | 253-54<br>(307-08)   | 231-6043<br>...  | 55 Durmati.                         | 4362<br>(4430)                        | 1261-62<br>(1329-30) | 291-5069<br>...  | 9 Yuvan.                            |
| 3413                                  | 312-13               | 342-5569   |                                     | 4422                                  | 1321-22              | 37-2011  |                                     |
| 3473<br>(3493)                        | 372-73<br>(392-93)   | 88-2511<br>...   | 21 Sarvajit.                        | 4481<br>(4515)                        | 1380-81<br>(1414-15) | 148-1537<br>...  | 35 Plava.                           |
| 3532<br>(3578)                        | 431-32<br>(477-78)   | 199-2038<br>...  | 47 Pramādin.                        | 4540<br>(4601)                        | 1439-40<br>(1500-01) | 259-1064<br>...  | 2 Vibhava.                          |
| 3591                                  | 490-91               | 310-1564   |                                     | 4659                                  | 1558-59              | 115-7532   |                                     |
| 3651<br>(3664)                        | 550-51<br>(563-64)   | 55-8506<br>...   | 14 Vikrama.                         | 4718<br>(4771)                        | 1617-18<br>(1670-71) | 226-7058<br>...  | 54 Randra.                          |
| 3710<br>(3749)                        | 609-10<br>(648-49)   | 166-8032<br>...  | 40 Parābhava.                       | 4777<br>(4856)                        | 1676-77<br>(1755-56) | 337-6585<br>...  | 20 Vyaya.                           |
| 3769                                  | 668-69               | 277-7559   |                                     | 4837                                  | 1736-37              | 83-3527  |                                     |
| 3829<br>(3834)                        | 728-29<br>(733-34)   | 23-4501<br>...   | 6 Aṅgiras.                          | 4896<br>(4941)                        | 1795-96<br>(1840-41) | 194-3053<br>...  | 46 Paridhāvin.                      |
| 3888<br>(3919)                        | 787-88<br>(818-19)   | 134-4027<br>...  | 32 Vilamba.                         | 4955<br>(5027)                        | 1854-55<br>(1926-27) | 305-2579<br>...  | 13 Pramāthin.                       |
| 3947<br>(4004)                        | 846-47<br>(903-04)   | 245-3553<br>...  | 58 Raktāksha.                       | 5015<br>(5112)                        | 1914-15<br>(2011-12) | 50-9521<br>...   | 39 Viśvāvasu.                       |
| 4006                                  | 905-06               | 356-3080   |                                     | 5074                                  | 1973-74              | 161-9048   |                                     |
|                                       |                      |  |                                     | 5133                                  | 2032-33              | 272-8574   |                                     |

TABLE XXXI C.

THE SIXTY-SANVATSARA CYCLE OF JUPITER.

Mean-sign system by the SECOND ĀRYA SIDDHĀNTA.

Calculated with reference to apparent Mēsha samkrānti.

| Year of the<br>Kaliyuga<br>(expired) | Christian<br>year.       | Number<br>of days<br>by<br>which<br>1 Prabhava<br>began after<br>apparent<br>Mēsha<br>samkrānti. | Kshaya<br>(expunged)<br>samvatsara. | Year of the<br>Kaliyuga<br>(expired) | Christian<br>year.              | Number<br>of days<br>by<br>which<br>1 Prabhava<br>began after<br>apparent<br>Mēsha<br>samkrānti. | Kshaya<br>(expunged)<br>samvatsara. |
|--------------------------------------|--------------------------|--|-------------------------------------|--------------------------------------|---------------------------------|--|-------------------------------------|
| 1                                    | 2                        | 3  | 4                                   | 1                                    | 2                               | 3  | 4                                   |
| (0)                                  | B.C.<br>(3102-1)         |  |                                     | 4007<br>(4018)                       | A.D.<br>906-07<br>(917-18)      | 48-5959  |                                     |
| (8)                                  | (3094-3)                 | ...  | 35 Plava.                           | 4066<br>(4103)                       | 965-66<br>(1002-03)             | 159-9514   | 12 Bahu-<br>dhānya.                 |
| 33                                   | (3069-8)                 | 258-203446   |                                     | 4125<br>4185<br>(4189)               | 1024-25<br>1084-85<br>(1088-89) | 271-3070<br>17-4038  | 38 Krōdhin.                         |
| 3117<br>(3065)                       | A.D.<br>16-17<br>(64-65) | 204-5565   |                                     | 4244<br>(4274)                       | 1143-44<br>(1173-74)            | 128-7593   | 5 Prajāpati.                        |
| 3176                                 | 75-76                    | 315-9121   | 49 Rakshasa.                        | 4303<br>(4359)                       | 1202-03<br>(1258-59)            | 240-1148   | 31 Hēma-<br>lamba.                  |
| 3236<br>(3250)                       | 135-36<br>(149-50)       | 62-0089  |                                     | 4362<br>4422                         | 1231-62<br>1321-22              | 351-4704<br>97-5672  | 57 Rudhīrōd-<br>gārin.              |
| 3245<br>(3335)                       | 194-95<br>(234-35)       | 173-3644   |                                     | 4422<br>(4445)                       | 1321-22<br>(1344-45)            | 97-5672  | 24 Vikṛita.                         |
| 3354                                 | 253-54                   | 284-7199   | 41 Plavaṅga.                        | 4481<br>(4530)                       | 1380-81<br>(1429-30)            | 208-9227   | 50 Anala.                           |
| 3414<br>(3421)                       | 313-14<br>(320-21)       | 30-8168  |                                     | 4540<br>4600                         | 1439-40<br>1499-1500            | 320-2782<br>66-3751  | 8 Bhāva.                            |
| 3473<br>(3506)                       | 372-73<br>(406-06)       | 142-1723   |                                     | 4600<br>(4615)                       | 1499-1500<br>(1511-15)          | 66-3751  | 34 Śarvarin.                        |
| 3532<br>(3591)                       | 431-32<br>(490-91)       | 253-5278   |                                     | 4659<br>(4700)                       | 1558-59<br>(1599-1600)          | 177-7306   | 60 Kshaya.                          |
| 3591                                 | 490-91                   | 364-8833   |                                     | 4718<br>4778                         | 1617-18<br>1677-78              | 289-0861<br>35-1829  | 42 Kilaka.                          |
| 3651<br>(3676)                       | 550-51<br>(575-76)       | 110-9802   |                                     | 4837<br>(4871)                       | 1736-37<br>(1770-71)            | 146-5385   | 26 Nandana.                         |
| 3710<br>(3762)                       | 609-10<br>(661-62)       | 222-3357   |                                     | 4896<br>4956<br>(4956)               | 1795-96<br>1855-56<br>(1855-56) | 257-8940<br>3-9908   | 53 Siddhār-<br>thin.                |
| 3769                                 | 668-69                   | 333-6912   |                                     | 5015<br>(5042)                       | 1914-15<br>(1941-42)            | 115-3463   | 19 Pārthiva.                        |
| 3829<br>(3847)                       | 728-29<br>(746-47)       | 79-7880  |                                     | 5074<br>(5127)                       | 1973-74<br>(2026-27)            | 226-7019   | 46 Paridhāv-<br>in.                 |
| 3888<br>(3933)                       | 787-88<br>(832-33)       | ...  |                                     | 5133                                 | 2032-33                         | 338-0574   | 1 Prabhava.                         |
| 3947                                 | 846-47                   | 302-4991   |                                     |                                      |                                 |  | 28 Jaya.                            |
|                                      |                          |  |                                     |                                      |                                 |  | 54 Raudra.                          |

N.B.—This table is based on Dr. Schram's valuation of the śodhya in K. Y. 0, a mean being taken between his two results (see *Indian Chronography*, p. 16) obtained by different modes of calculation, viz., 2-171973 days and 2-171972 days. It is taken here as 2-1719725 days. The greatest difference between the śodhya in K. Y. 0 and that in K. Y. 5000 amounts to no more than 1m. 46½s., or 0-001225 day.

TABLE XXXI D.

THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

*Mean-sign system by the SECOND ĀRYA SIDDHĀNTA.*

The number of days and decimals less than the day given in Table XXXI C by which each samvatsara began after apparent Mēsha samkrānti in its solar year.

| No. | Samvatsara.        | Number of days. | No. | Samvatsara.                        | Number of days. |
|-----|--------------------|-----------------|-----|------------------------------------|-----------------|
| 1   | 2                  | 3               | 1   | 2                                  | 3               |
| 1   | Prabhava ... ..    | 0.000           | 32  | Vilamba ... ..                     | 131.1833        |
| 2   | Vibhava ... ..     | 4.2317          | 33  | Vikārin ... ..                     | 135.4150        |
| 3   | Sukla ... ..       | 8.4634          | 34  | Sārvarin ... ..                    | 139.6467        |
| 4   | Pramōda ... ..     | 12.6952         | 35  | Plava ... ..                       | 143.8785        |
| 5   | Prajāpati ... ..   | 16.9269         | 36  | Śubhakrit ... ..                   | 148.1102        |
| 6   | Āngiras ... ..     | 21.1586         | 37  | Sōbhana ... ..                     | 152.3419        |
| 7   | Śimukha ... ..     | 25.3903         | 38  | Krōdhin ... ..                     | 156.5736        |
| 8   | Bhāva ... ..       | 29.6220         | 39  | Viśvāvasu ... ..                   | 160.8053        |
| 9   | Yuvan ... ..       | 33.8538         | 40  | Parābhava ... ..                   | 165.0371        |
| 10  | Dhātṛi ... ..      | 38.0855         | 41  | Plavaṅga ... ..                    | 169.2688        |
| 11  | Īstara ... ..      | 42.3172         | 42  | Kilaka ... ..                      | 173.5005        |
| 12  | Bahudhānya ... ..  | 46.5489         | 43  | Saumya ... ..                      | 177.7322        |
| 13  | Pramāthin ... ..   | 50.7806         | 44  | Sādhāraṇa ... ..                   | 181.9639        |
| 14  | Vikrama ... ..     | 55.0124         | 45  | Virōdhakrit ... ..                 | 186.1957        |
| 15  | Vṛsha ... ..       | 59.2441         | 46  | Paridhāvin ... ..                  | 190.4274        |
| 16  | Chitrabhānu ... .. | 63.4758         | 47  | Pramādin ... ..                    | 194.6591        |
| 17  | Subhānu ... ..     | 67.7075         | 48  | Ānanda ... ..                      | 198.8908        |
| 18  | Tāraṇa ... ..      | 71.9392         | 49  | Rākshasa ... ..                    | 203.1225        |
| 19  | Pārthiva ... ..    | 76.1710         | 50  | Anala ... ..                       | 207.3543        |
| 20  | Vyaya ... ..       | 80.4027         | 51  | Piṅgala ... ..                     | 211.5860        |
| 21  | Sarvajit ... ..    | 84.6344         | 52  | Kālayukta ... ..                   | 215.8177        |
| 22  | Sarvadhārin ... .. | 88.8661         | 53  | Siddhārthin ... ..                 | 220.0494        |
| 23  | Virōdhin ... ..    | 93.0978         | 54  | Raudra ... ..                      | 224.2811        |
| 24  | Vikrita ... ..     | 97.3295         | 55  | Durmati ... ..                     | 228.5129        |
| 25  | Khara ... ..       | 101.5613        | 56  | Dundubhi ... ..                    | 232.7446        |
| 26  | Nandana ... ..     | 105.7930        | 57  | Rudhirōdgārin ... ..               | 236.9763        |
| 27  | Vijaya ... ..      | 110.0247        | 58  | Raktāksha ... ..                   | 241.2080        |
| 28  | Jaya ... ..        | 114.2564        | 59  | Krōdhana ... ..                    | 245.4397        |
| 29  | Manmatha ... ..    | 118.4881        | 60  | Kshaya ... ..                      | 249.6714        |
| 30  | Durmukha ... ..    | 122.7199        | 1   | Prabhava (of the following cycle). | 253.9032        |
| 31  | Hēmalamba ... ..   | 126.9516        |     |                                    |                 |



TABLE XXXI E.

## THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the SECOND ARYA SIDDHANTA.

Calculated with reference to mean Mēsha saṁkrānti.

| Year of the Kaliyuga (expired). | Christian year. | Number of days by which 1 Prabhava began after mean Mēsha saṁkrānti. | Kshaya (expunged) saṁvatsara. | Year of the Kaliyuga (expired). | Christian year. | Number of days by which 1 Prabhava began after mean Mēsha saṁkrānti. | Kshaya (expunged) saṁvatsara. |
|---------------------------------|-----------------|--|-------------------------------|---------------------------------|-----------------|--|-------------------------------|
| 1                               | 2               | 3  | 4                             | 1                               | 2               | 3  | 4                             |
|                                 | B.C.            |  |                               |                                 | A.D.            |  |                               |
| (0)                             | (3102-1)        |  |                               | (4103)                          | (1002-03)       | ...  | 38 Krōdhin.                   |
| (8)                             | (3094-3)        | ...  | 35 Plava.                     | 4125                            | 1024-25         | 269-1350   |                               |
| 33                              | 3069-68         | 256-3802   |                               | 4185                            | 1084-85         | 15-2318  | 4 Pramōda.                    |
|                                 | A.D.            |  |                               | (4188)                          | (1087-88)       | ...  |                               |
| 3117                            | 16-17           | 202-3846   |                               | 4244                            | 1143-44         | 126-5873   | 30 Durmukha.                  |
| (3064)                          | (63-64)         | ...  | 48 Ānanda.                    | (4273)                          | (1172-73)       | ...  |                               |
| 3176                            | 75-76           | 313-7401   |                               | 4303                            | 1202-03         | 237-9429   | 57 Rudhirōd-gārin.            |
| 3236                            | 135-36          | 59-8369  |                               | (4359)                          | (1258-59)       | ...  |                               |
| (3250)                          | (149-50)        | ...  | 15 Vṛisha.                    |                                 |                 |  |                               |
| 3295                            | 194-95          | 171-1924   |                               | 4362                            | 1261-62         | 349-2984   |                               |
| (3355)                          | (234-35)        | ...  | 41 Plavaṅga.                  | 4422                            | 1321-22         | 95-3952  |                               |
| 3354                            | 253-54          | 282-5480   |                               | (4444)                          | (1343-44)       | ...  | 23 Virōdhin.                  |
| 3414                            | 313-14          | 28-6448  |                               | 4481                            | 1380-81         | 206-7507   |                               |
| (3420)                          | (319-20)        | ...  | 7 Śrimukha.                   | (4529)                          | (1428-29)       | ...  | 49 Rākshasa.                  |
| 3473                            | 372-73          | 140-0003   |                               | 4540                            | 1439-40         | 318-1063   |                               |
| (3506)                          | (405-06)        | ...  | 34 Śārvarin.                  | 4600                            | 1499-1500       | 64-2031  |                               |
| 3532                            | 431-32          | 251-3558   |                               | (4615)                          | (1514-15)       | ...  | 16 Chitrabhānu.               |
| (3591)                          | (490-91)        | ...  | 60 Kshaya.                    |                                 |                 |  |                               |
| 3591                            | 490-91          | 362-7114   |                               | 4659                            | 1558-59         | 175-5586   |                               |
| 3651                            | 550-51          | 108-8082   |                               | (4700)                          | (1599-1600)     | ...  | 42 Kilaka.                    |
| (3676)                          | (575-76)        | ...  | 26 Nandana.                   | 4718                            | 1617-18         | 286-9141   |                               |
| 3710                            | 609-10          | 220-1637   |                               | 4778                            | 1677-78         | 33-0110  |                               |
| (3762)                          | (661-62)        | ...  | 53 Siddhārthin.               |                                 |                 |  |                               |
| 3769                            | 668-69          | 831-5192   |                               | (4785)                          | (1684-85)       | ...  | 8 Bhāva.                      |
| 3829                            | 728-29          | 77-6161  |                               | 4837                            | 1736-37         | 144-3665   |                               |
| (3847)                          | (746-47)        | ...  | 19 Pārthiva.                  |                                 |                 |  |                               |
| 3888                            | 787-88          | 188-9716   |                               | (4871)                          | (1770-71)       | ...  | 35 Plava.                     |
| (3932)                          | (831-32)        | ...  | 45 Virōdhakṛit.               | 4896                            | 1795-96         | 255-7220   |                               |
| 3947                            | 846-47          | 300-3271   |                               | 4956                            | 1855-56         | 1-8188   |                               |
|                                 |                 |  |                               |                                 |                 |  |                               |
| 4007                            | 906-07          | 46-4239  |                               | (4956)                          | (1855-56)       | ...  | 1 Prabhava.                   |
| (4017)                          | (916-17)        | ...  | 11 Īvara.                     | 5015                            | 1914-15         | 113-1744   |                               |
| 4066                            | 965-66          | 157-7795   |                               |                                 |                 |  |                               |

To determine the beginning and ending times of a saṁvatsara use this Table with Table XXXI D.  
For śōdhya see foot of Table XXXI C.

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**TABLE XLII.**

**The Jovian name of each Hindu Calendar year according to the different Siddhantas and systems of calculation.**

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| 1    | 2      | 3  | 4  | 5   | 6   | 7  | 8  | 9  | 10 | 11 | 12 | 13 |                   |
|------|--------|----|----|-----|-----|----|----|----|----|----|----|----|-------------------|
| 3621 | 520-21 | 30 | 30 | ... | ... | 30 | 30 | 30 | 30 | 10 | 10 | 10 | 21. Sarvajit.     |
| 3622 | 521-22 | 31 | 31 | ... | ... | 31 | 31 | 31 | 31 | 11 | 11 | 11 | 22. Sarvadhārin.  |
| 3623 | 522-23 | 32 | 32 | ... | ... | 32 | 32 | 32 | 32 | 12 | 12 | 12 | 23. Virodhin.     |
| 3624 | 523-24 | 33 | 33 | ... | ... | 33 | 33 | 33 | 33 | 13 | 13 | 13 | 24. Vikhira.      |
| 3625 | 524-25 | 34 | 34 | ... | ... | 34 | 34 | 34 | 34 | 14 | 14 | 14 | 25. Khara.        |
| 3626 | 525-26 | 35 | 35 | ... | ... | 35 | 35 | 35 | 35 | 15 | 15 | 15 | 26. Nandana.      |
| 3627 | 526-27 | 36 | 36 | ... | ... | 36 | 36 | 36 | 36 | 16 | 16 | 16 | 27. Vijaya.       |
| 3628 | 527-28 | 37 | 37 | ... | ... | 37 | 37 | 37 | 37 | 17 | 17 | 17 | 28. Jaya.         |
| 3629 | 528-29 | 38 | 38 | ... | ... | 38 | 38 | 38 | 38 | 18 | 18 | 18 | 29. Mamatha.      |
| 3630 | 529-30 | 39 | 39 | ... | ... | 39 | 39 | 39 | 39 | 19 | 19 | 19 | 30. Durnukha.     |
| 3631 | 530-31 | 40 | 40 | ... | ... | 40 | 40 | 40 | 40 | 20 | 20 | 20 | 31. Hāmalamba.    |
| 3632 | 531-32 | 41 | 41 | ... | ... | 41 | 41 | 41 | 41 | 21 | 21 | 21 | 32. Vilamba.      |
| 3633 | 532-33 | 42 | 42 | ... | ... | 42 | 42 | 42 | 42 | 22 | 22 | 22 | 33. Vikārin.      |
| 3634 | 533-34 | 43 | 43 | ... | ... | 43 | 43 | 43 | 43 | 23 | 23 | 23 | 34. Sārvaria.     |
| 3635 | 534-35 | 44 | 44 | ... | ... | 44 | 44 | 44 | 44 | 24 | 24 | 24 | 35. Piava.        |
| 3636 | 535-36 | 45 | 45 | ... | ... | 45 | 45 | 45 | 45 | 25 | 25 | 25 | 36. Śobhākrit.    |
| 3637 | 536-37 | 46 | 46 | ... | ... | 46 | 46 | 46 | 46 | 26 | 26 | 26 | 37. Śobhana.      |
| 3638 | 537-38 | 47 | 47 | ... | ... | 47 | 47 | 47 | 47 | 27 | 27 | 27 | 38. Krōdhin.      |
| 3639 | 538-39 | 48 | 48 | ... | ... | 48 | 48 | 48 | 48 | 28 | 28 | 28 | 39. Visāvāsu.     |
| 3640 | 539-40 | 49 | 49 | ... | ... | 49 | 49 | 49 | 49 | 29 | 29 | 29 | 40. Parābhava.    |
| 3641 | 540-41 | 50 | 50 | ... | ... | 50 | 50 | 50 | 50 | 30 | 30 | 30 | 41. Pīvaṅgu.      |
| 3642 | 541-42 | 51 | 51 | ... | ... | 51 | 51 | 51 | 51 | 31 | 31 | 31 | 42. Kīlaka.       |
| 3643 | 542-43 | 52 | 52 | ... | ... | 52 | 52 | 52 | 52 | 32 | 32 | 32 | 43. Saumya.       |
| 3644 | 543-44 | 53 | 53 | ... | ... | 53 | 53 | 53 | 53 | 33 | 33 | 33 | 44. Śādhārana.    |
| 3645 | 544-45 | 54 | 54 | ... | ... | 54 | 54 | 54 | 54 | 34 | 34 | 34 | 45. Virodhakrit.  |
| 3646 | 545-46 | 55 | 55 | ... | ... | 55 | 55 | 55 | 55 | 35 | 35 | 35 | 46. Paridhāvin.   |
| 3647 | 546-47 | 56 | 56 | ... | ... | 56 | 56 | 56 | 56 | 36 | 36 | 36 | 47. Pramadīn.     |
| 3648 | 547-48 | 57 | 57 | ... | ... | 57 | 57 | 57 | 57 | 37 | 37 | 37 | 48. Ānanda.       |
| 3649 | 548-49 | 58 | 58 | ... | ... | 58 | 58 | 58 | 58 | 38 | 38 | 38 | 49. Rakelāsa.     |
| 3650 | 549-50 | 59 | 59 | ... | ... | 59 | 59 | 59 | 59 | 39 | 39 | 39 | 50. Anubh.        |
| 3651 | 550-51 | 60 | 60 | ... | ... | 60 | 60 | 60 | 60 | 40 | 40 | 40 | 51. Pīngala.      |
| 3652 | 551-52 | 1  | 1  | ... | ... | 1  | 1  | 1  | 1  | 41 | 41 | 41 | 52. Kālayukta.    |
| 3653 | 552-53 | 2  | 2  | ... | ... | 2  | 2  | 2  | 2  | 42 | 42 | 42 | 53. Sūdhārēnu.    |
| 3654 | 553-54 | 3  | 3  | ... | ... | 3  | 3  | 3  | 3  | 43 | 43 | 43 | 54. Raunkha.      |
| 3655 | 554-55 | 4  | 4  | ... | ... | 4  | 4  | 4  | 4  | 44 | 44 | 44 | 55. Durnatī.      |
| 3656 | 555-56 | 5  | 5  | ... | ... | 5  | 5  | 5  | 5  | 45 | 45 | 45 | 56. Dundabhi.     |
| 3657 | 556-57 | 6  | 6  | ... | ... | 6  | 6  | 6  | 6  | 46 | 46 | 46 | 57. Rudhārāgārin. |
| 3658 | 557-58 | 7  | 7  | ... | ... | 7  | 7  | 7  | 7  | 47 | 47 | 47 | 58. Raktāksha.    |
| 3659 | 558-59 | 8  | 8  | ... | ... | 8  | 8  | 8  | 8  | 48 | 48 | 48 | 59. Krōdhānu.     |
| 3660 | 559-60 | 9  | 9  | ... | ... | 9  | 9  | 9  | 9  | 49 | 49 | 49 | 60. Kāhaya.       |

TABLE XLII—contd.

| Expired year of Kaliyuga | NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI. |      |                    |      |               |      |                        |      |                |      |                   |      | Year A.D. | Expired year of Kaliyuga | NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI. |      |               |      |                        |      |                |      |    |    |  |  | Names of the Sixty savitarsas of the cycle of Jupiter. |
|--------------------------|--|------|--------------------|------|---------------|------|------------------------|------|----------------|------|-------------------|------|-----------|--------------------------|--|------|---------------|------|------------------------|------|----------------|------|----|----|--|--|--|
|                          | SURYA S. NO. BHA.  |      | SURYA S. WITH BHA. |      | FIRST ARYA S. |      | BRAHMA S. AND S. SIBO. |      | SECOND ARYA S. |      | SURYA S. NO. BHA. |      |           |                          | SURYA S. WITH BHA.   |      | FIRST ARYA S. |      | BRAHMA S. AND S. SIBO. |      | SECOND ARYA S. |      |    |    |  |  |  |
| Year A.D.                | Apparent   | Mean | Apparent           | Mean | Apparent      | Mean | Apparent               | Mean | Apparent       | Mean | Apparent          | Mean | Apparent  | Mean                     | Apparent   | Mean | Apparent      | Mean | Apparent               | Mean | Apparent       | Mean |    |    |  |  |  |
| 1                        | 3  | 4    | 5                  | 6    | 7             | 8    | 9                      | 10   | 11             | 12   | 13                | 1    | 2         | 3                        | 4  | 5    | 6             | 7    | 8                      | 9    | 10             | 11   | 12 | 13 |  |  |  |
| 3701                     | 600-01   | 51   | 51                 | ...  | 51            | 51   | 51                     | 51   | 51             | 51   | 51                | 51   | 51        | 51                       | 51   | 51   | 51            | 51   | 51                     | 51   | 51             | 51   | 51 | 51 |  |  |  |
| 3702                     | 601-02   | 52   | 52                 | ...  | 52            | 52   | 52                     | 52   | 52             | 52   | 52                | 52   | 52        | 52                       | 52   | 52   | 52            | 52   | 52                     | 52   | 52             | 52   | 52 | 52 |  |  |  |
| 3703                     | 602-03   | 53   | 53                 | ...  | 53            | 53   | 53                     | 53   | 53             | 53   | 53                | 53   | 53        | 53                       | 53   | 53   | 53            | 53   | 53                     | 53   | 53             | 53   | 53 | 53 |  |  |  |
| 3704                     | 603-04   | 54   | 54                 | ...  | 54            | 54   | 54                     | 54   | 54             | 54   | 54                | 54   | 54        | 54                       | 54   | 54   | 54            | 54   | 54                     | 54   | 54             | 54   | 54 | 54 |  |  |  |
| 3705                     | 604-05   | 55   | 55                 | ...  | 55            | 55   | 55                     | 55   | 55             | 55   | 55                | 55   | 55        | 55                       | 55   | 55   | 55            | 55   | 55                     | 55   | 55             | 55   | 55 | 55 |  |  |  |
| 3706                     | 605-06   | 56   | 56                 | ...  | 56            | 56   | 56                     | 56   | 56             | 56   | 56                | 56   | 56        | 56                       | 56   | 56   | 56            | 56   | 56                     | 56   | 56             | 56   | 56 | 56 |  |  |  |
| 3707                     | 606-07   | 57   | 57                 | ...  | 57            | 57   | 57                     | 57   | 57             | 57   | 57                | 57   | 57        | 57                       | 57   | 57   | 57            | 57   | 57                     | 57   | 57             | 57   | 57 | 57 |  |  |  |
| 3708                     | 607-08   | 58   | 58                 | ...  | 58            | 58   | 58                     | 58   | 58             | 58   | 58                | 58   | 58        | 58                       | 58   | 58   | 58            | 58   | 58                     | 58   | 58             | 58   | 58 | 58 |  |  |  |
| 3709                     | 608-09   | 59   | 59                 | ...  | 59            | 59   | 59                     | 59   | 59             | 59   | 59                | 59   | 59        | 59                       | 59   | 59   | 59            | 59   | 59                     | 59   | 59             | 59   | 59 | 59 |  |  |  |
| 3710                     | 609-10   | 60   | 60                 | ...  | 60            | 60   | 60                     | 60   | 60             | 60   | 60                | 60   | 60        | 60                       | 60   | 60   | 60            | 60   | 60                     | 60   | 60             | 60   | 60 | 60 |  |  |  |
| 3711                     | 610-11   | 1    | 1                  | ...  | 1             | 1    | 1                      | 1    | 1              | 1    | 1                 | 1    | 1         | 1                        | 1  | 1    | 1             | 1    | 1                      | 1    | 1              | 1    | 1  | 1  |  |  |  |
| 3712                     | 611-12   | 2    | 2                  | ...  | 2             | 2    | 2                      | 2    | 2              | 2    | 2                 | 2    | 2         | 2                        | 2  | 2    | 2             | 2    | 2                      | 2    | 2              | 2    | 2  | 2  |  |  |  |
| 3713                     | 612-13   | 3    | 3                  | ...  | 3             | 3    | 3                      | 3    | 3              | 3    | 3                 | 3    | 3         | 3                        | 3  | 3    | 3             | 3    | 3                      | 3    | 3              | 3    | 3  | 3  |  |  |  |
| 3714                     | 613-14   | 4    | 4                  | ...  | 4             | 4    | 4                      | 4    | 4              | 4    | 4                 | 4    | 4         | 4                        | 4  | 4    | 4             | 4    | 4                      | 4    | 4              | 4    | 4  | 4  |  |  |  |
| 3715                     | 614-15   | 5    | 5                  | ...  | 5             | 5    | 5                      | 5    | 5              | 5    | 5                 | 5    | 5         | 5                        | 5  | 5    | 5             | 5    | 5                      | 5    | 5              | 5    | 5  | 5  |  |  |  |
| 3716                     | 615-16   | 6    | 6                  | ...  | 6             | 6    | 6                      | 6    | 6              | 6    | 6                 | 6    | 6         | 6                        | 6  | 6    | 6             | 6    | 6                      | 6    | 6              | 6    | 6  | 6  |  |  |  |
| 3717                     | 616-17   | 7    | 7                  | ...  | 7             | 7    | 7                      | 7    | 7              | 7    | 7                 | 7    | 7         | 7                        | 7  | 7    | 7             | 7    | 7                      | 7    | 7              | 7    | 7  | 7  |  |  |  |
| 3718                     | 617-18   | 8    | 8                  | ...  | 8             | 8    | 8                      | 8    | 8              | 8    | 8                 | 8    | 8         | 8                        | 8  | 8    | 8             | 8    | 8                      | 8    | 8              | 8    | 8  | 8  |  |  |  |
| 3719                     | 618-19   | 9    | 9                  | ...  | 9             | 9    | 9                      | 9    | 9              | 9    | 9                 | 9    | 9         | 9                        | 9  | 9    | 9             | 9    | 9                      | 9    | 9              | 9    | 9  | 9  |  |  |  |
| 3720                     | 619-20   | 10   | 10                 | ...  | 10            | 10   | 10                     | 10   | 10             | 10   | 10                | 10   | 10        | 10                       | 10   | 10   | 10            | 10   | 10                     | 10   | 10             | 10   | 10 | 10 |  |  |  |
|                          |  |      |                    |      |               |      |                        |      |                |      |                   |      |           |                          |  |      |               |      |                        |      |                |      |    |    |  |  |  |

1. Prabhava.
2. Vibhava.
3. Sukla.
4. Pramoda.
5. Prajapati.
6. Angira.
7. Srimukha.
8. Bhava.
9. Yuva.
10. Dhatri.
11. Isvara.
12. Bahudhanya.
13. Pranaathiu.
14. Vikrama.
15. Vrisha.
16. Chitrabhanu.
17. Subhanu.
18. Tara.
19. Parthiva.
20. Vyaya.

| 1    | 2      | 3   | 4   | 5   | 6   | 7   | 8  | 9  | 10      | 11 | 12 | 13 |                   |
|------|--------|-----|-----|-----|-----|-----|----|----|---------|----|----|----|-------------------|
| 3741 | 640-41 | 31  | 31  | ... | ... | 31  | 31 | 31 | 680-81  | 12 | 12 | 12 | 21. Sarvajit.     |
| 3742 | 641-42 | 32  | 32  | ... | ... | 32  | 32 | 32 | 681-82  | 13 | 13 | 13 | 22. Sarvadhārin.  |
| 3743 | 642-43 | 33  | 33  | ... | ... | 33  | 33 | 33 | 682-83  | 14 | 14 | 14 | 23. Vīrohin.      |
| 3744 | 643-44 | 34  | 34  | ... | ... | 34  | 34 | 34 | 683-84  | 15 | 15 | 15 | 24. Vīkṛita.      |
| 3745 | 644-45 | 35  | 35  | ... | ... | 35  | 35 | 35 | 684-85  | 16 | 16 | 16 | 25. Khara.        |
| 3746 | 645-46 | 36  | 36  | ... | ... | 36  | 36 | 36 | 685-86  | 17 | 17 | 17 | 26. Nandana.      |
| 3747 | 646-47 | 37  | 37  | ... | ... | 37  | 37 | 37 | 686-87  | 18 | 18 | 18 | 27. Vijaya.       |
| 3748 | 647-48 | 38  | 38  | ... | ... | 38  | 38 | 38 | 687-88  | 19 | 19 | 19 | 28. Jayā.         |
| 3749 | 648-49 | 39  | 39  | ... | ... | 39  | 39 | 39 | 688-89  | 20 | 20 | 20 | 29. Manmatha.     |
| 3750 | 649-50 | 40  | 40  | ... | ... | 40* | 10 | 41 | 689-90  | 21 | 21 | 21 | 30. Durmukha.     |
| 3751 | 650-51 | 41  | 41  | ... | ... | 42  | 42 | 42 | 690-91  | 22 | 22 | 22 | 31. Hāmalaṅka.    |
| 3752 | 651-52 | 42  | 42  | ... | ... | 43  | 43 | 43 | 691-92  | 23 | 23 | 23 | 32. Vilamba.      |
| 3753 | 652-53 | 43  | 43* | ... | ... | 44  | 44 | 44 | 692-93  | 24 | 24 | 24 | 33. Yikārin.      |
| 3754 | 653-54 | 44* | 45  | ... | ... | 45  | 45 | 45 | 693-94  | 25 | 25 | 25 | 34. Sūvarin.      |
| 3755 | 654-55 | 46  | 46  | ... | ... | 46  | 46 | 46 | 694-95  | 26 | 26 | 26 | 35. Phava.        |
| 3756 | 655-56 | 47  | 47  | ... | ... | 47  | 47 | 47 | 695-96  | 27 | 27 | 27 | 36. Śubhakkṛit.   |
| 3757 | 656-57 | 48  | 48  | ... | ... | 48  | 48 | 48 | 696-97  | 28 | 28 | 28 | 37. Sobhana.      |
| 3758 | 657-58 | 49  | 49  | ... | ... | 49  | 49 | 49 | 697-98  | 29 | 29 | 29 | 38. Kṛōhin.       |
| 3759 | 658-59 | 50  | 50  | ... | ... | 50  | 50 | 50 | 698-99  | 30 | 30 | 30 | 39. Viśvavasi.    |
| 3760 | 659-60 | 51  | 51  | ... | ... | 51  | 51 | 51 | 699-700 | 31 | 31 | 31 | 40. Parābhava.    |
| 3761 | 660-61 | 52  | 52  | ... | ... | 52  | 52 | 52 | 700-01  | 32 | 32 | 32 | 41. Plavaṅga.     |
| 3762 | 661-62 | 53  | 53  | ... | ... | 53  | 53 | 53 | 701-02  | 33 | 33 | 33 | 42. Kūka.         |
| 3763 | 662-63 | 54  | 54  | ... | ... | 54  | 54 | 54 | 702-03  | 34 | 34 | 34 | 43. Saṃvya.       |
| 3764 | 663-64 | 55  | 55  | ... | ... | 55  | 55 | 55 | 703-04  | 35 | 35 | 35 | 44. Sātharāna.    |
| 3765 | 664-65 | 56  | 56  | ... | ... | 56  | 56 | 56 | 704-05  | 36 | 36 | 36 | 45. Arodhakkṛit.  |
| 3766 | 665-66 | 57  | 57  | ... | ... | 57  | 57 | 57 | 705-06  | 37 | 37 | 37 | 46. Parābhāvin.   |
| 3767 | 666-67 | 58  | 58  | ... | ... | 58  | 58 | 58 | 706-07  | 38 | 38 | 38 | 47. Pramādin.     |
| 3768 | 667-68 | 59  | 59  | ... | ... | 59  | 59 | 59 | 707-08  | 39 | 39 | 39 | 48. Ananda.       |
| 3769 | 668-69 | 60  | 60  | ... | ... | 60  | 60 | 60 | 708-09  | 40 | 40 | 40 | 49. Rakṣasa.      |
| 3770 | 669-70 | 1   | 1   | ... | ... | 1   | 1  | 1  | 709-10  | 41 | 41 | 41 | 50. Anala.        |
| 3771 | 670-71 | 2   | 2   | ... | ... | 2   | 2  | 2  | 710-11  | 42 | 42 | 42 | 51. Pīṅgala.      |
| 3772 | 671-72 | 3   | 3   | ... | ... | 3   | 3  | 3  | 711-12  | 43 | 43 | 43 | 52. Kāhvaṅka.     |
| 3773 | 672-73 | 4   | 4   | ... | ... | 4   | 4  | 4  | 712-13  | 44 | 44 | 44 | 53. Sūbhārdhin.   |
| 3774 | 673-74 | 5   | 5   | ... | ... | 5   | 5  | 5  | 713-14  | 45 | 45 | 45 | 54. Raudha.       |
| 3775 | 674-75 | 6   | 6   | ... | ... | 6   | 6  | 6  | 714-15  | 46 | 46 | 46 | 55. Darmatī.      |
| 3776 | 675-76 | 7   | 7   | ... | ... | 7   | 7  | 7  | 715-16  | 47 | 47 | 47 | 56. Dandubhi.     |
| 3777 | 676-77 | 8   | 8   | ... | ... | 8   | 8  | 8  | 716-17  | 48 | 48 | 48 | 57. Rudhīrāgārin. |
| 3778 | 677-78 | 9   | 9   | ... | ... | 9   | 9  | 9  | 717-18  | 49 | 49 | 49 | 58. Rakāṅkha.     |
| 3779 | 678-79 | 10  | 10  | ... | ... | 10  | 10 | 10 | 718-19  | 50 | 50 | 50 | 59. Kṛōhna.       |
| 3780 | 679-80 | 11  | 11  | ... | ... | 11  | 11 | 11 | 719-20  | 51 | 51 | 51 | 60. Kṣhaya.       |









| 1    | 2       | 3  | 4  | 5   | 6   | 7   | 8  | 9  | 10   | 11     | 12 | 13 |                    |
|------|---------|----|----|-----|-----|-----|----|----|------|--------|----|----|--------------------|
| 8981 | 890-81  | 31 | 34 | ... | ... | 34  | 34 | 34 | 4021 | 920-21 | 15 | 15 | 21. Sarvajit.      |
| 8982 | 881-82  | 35 | 35 | ... | ... | 35  | 35 | 35 | 4022 | 921-22 | 16 | 16 | 22. Sarvadhārin.   |
| 8983 | 882-83  | 36 | 36 | ... | ... | 36  | 36 | 36 | 4023 | 922-23 | 17 | 17 | 23. Virādhin.      |
| 8984 | 883-84  | 37 | 37 | ... | ... | 37  | 37 | 37 | 4024 | 923-24 | 18 | 18 | 24. Vikrāta.       |
| 8985 | 884-85  | 38 | 38 | ... | ... | 38  | 38 | 38 | 4025 | 924-25 | 19 | 19 | 25. Khara.         |
| 8986 | 885-86  | 39 | 39 | ... | ... | 39  | 39 | 39 | 4026 | 925-26 | 20 | 20 | 26. Nandana.       |
| 8987 | 886-87  | 40 | 40 | ... | ... | 40  | 40 | 40 | 4027 | 926-27 | 21 | 21 | 27. Vijaya.        |
| 8988 | 887-88  | 41 | 41 | ... | ... | 41  | 41 | 41 | 4028 | 927-28 | 22 | 22 | 28. Jaya.          |
| 8989 | 888-89  | 42 | 42 | ... | ... | 42  | 42 | 42 | 4029 | 928-29 | 23 | 23 | 29. Maumathia.     |
| 8990 | 889-90  | 43 | 43 | ... | ... | 43  | 43 | 43 | 4030 | 929-30 | 24 | 24 | 30. Durmukha.      |
| 8991 | 890-91  | 44 | 44 | ... | ... | 44  | 44 | 44 | 4031 | 930-31 | 25 | 25 | 31. Hēmalamba.     |
| 8992 | 891-92  | 45 | 45 | ... | ... | 45  | 45 | 45 | 4032 | 931-32 | 26 | 26 | 32. Vilamba.       |
| 8993 | 892-93  | 46 | 46 | ... | ... | 46  | 46 | 46 | 4033 | 932-33 | 27 | 27 | 33. Vikārin.       |
| 8994 | 893-94  | 47 | 47 | ... | ... | 47  | 47 | 47 | 4034 | 933-34 | 28 | 28 | 34. Sāvārin.       |
| 8995 | 894-95  | 48 | 48 | ... | ... | 48  | 48 | 48 | 4035 | 934-35 | 29 | 29 | 35. Pava.          |
| 8996 | 895-96  | 49 | 49 | ... | ... | 49  | 49 | 49 | 4036 | 935-36 | 30 | 30 | 36. Śubhākrit.     |
| 8997 | 896-97  | 50 | 50 | ... | ... | 50  | 50 | 50 | 4037 | 936-37 | 31 | 31 | 37. Śābhana.       |
| 8998 | 897-98  | 51 | 51 | ... | ... | 51  | 51 | 51 | 4038 | 937-38 | 32 | 32 | 38. Krolhin.       |
| 8999 | 898-99  | 52 | 52 | ... | ... | 52  | 52 | 52 | 4039 | 938-39 | 33 | 33 | 39. Visāvāsu.      |
| 4000 | 899-900 | 53 | 53 | ... | ... | 53  | 53 | 53 | 4040 | 939-40 | 34 | 34 | 40. Parābhava.     |
| 4001 | 900-01  | 54 | 54 | ... | ... | 54  | 54 | 54 | 4041 | 940-41 | 35 | 35 | 41. Pāvānga.       |
| 4002 | 901-02  | 55 | 55 | ... | ... | 55  | 55 | 55 | 4042 | 941-42 | 36 | 36 | 42. Kilaka.        |
| 4003 | 902-03  | 56 | 56 | ... | ... | 56  | 56 | 56 | 4043 | 942-43 | 37 | 37 | 43. Sonniya.       |
| 4004 | 903-04  | 57 | 57 | ... | ... | 57  | 57 | 57 | 4044 | 943-44 | 38 | 38 | 44. Sādhāna.       |
| 4005 | 904-05  | 58 | 58 | ... | ... | 58  | 58 | 58 | 4045 | 944-45 | 39 | 39 | 45. Virōdbakrit.   |
| 4006 | 905-06  | 59 | 59 | ... | ... | 59* | 60 | 60 | 4046 | 945-46 | 40 | 40 | 46. Paridhāvin.    |
| 4007 | 906-07  | 60 | 60 | ... | ... | 1   | 60 | 1  | 4047 | 946-47 | 41 | 41 | 47. Pramādin.      |
| 4008 | 907-08  | 1  | 1  | ... | ... | 2   | 2  | 2  | 4048 | 947-48 | 42 | 42 | 48. Ananda.        |
| 4009 | 908-09  | 2* | 2* | ... | ... | 3   | 3  | 3  | 4049 | 948-49 | 43 | 43 | 49. Kākshusa.      |
| 4010 | 909-10  | 4  | 4  | ... | ... | 4   | 4  | 4  | 4050 | 949-50 | 44 | 44 | 50. Anaka.         |
| 4011 | 910-11  | 5  | 5  | ... | ... | 5   | 5  | 5  | 4051 | 950-51 | 45 | 45 | 51. Pingala.       |
| 4012 | 911-12  | 6  | 6  | ... | ... | 6   | 6  | 6  | 4052 | 951-52 | 46 | 46 | 52. Kālayukta.     |
| 4013 | 912-13  | 7  | 7  | ... | ... | 7   | 7  | 7  | 4053 | 952-53 | 47 | 47 | 53. Śiudhārthin.   |
| 4014 | 913-14  | 8  | 8  | ... | ... | 8   | 8  | 8  | 4054 | 953-54 | 48 | 48 | 54. Raudra.        |
| 4015 | 914-15  | 9  | 9  | ... | ... | 9   | 9  | 9  | 4055 | 954-55 | 49 | 49 | 55. Durmatī.       |
| 4016 | 915-16  | 10 | 10 | ... | ... | 10  | 10 | 10 | 4056 | 955-56 | 50 | 50 | 56. Dmdubhi.       |
| 4017 | 916-17  | 11 | 11 | ... | ... | 11  | 11 | 11 | 4057 | 956-57 | 51 | 51 | 57. Rudhīrōdgārin. |
| 4018 | 917-18  | 12 | 12 | ... | ... | 12  | 12 | 12 | 4058 | 957-58 | 52 | 52 | 58. Raktaksha.     |
| 4019 | 918-19  | 13 | 13 | ... | ... | 13  | 13 | 13 | 4059 | 958-59 | 53 | 53 | 59. Krodhana.      |
| 4020 | 919-20  | 14 | 14 | ... | ... | 14  | 14 | 14 | 4060 | 959-60 | 54 | 54 | 60. Kshaya.        |



| 1    | 2       | 3  | 4  | 5   | 6   | 7  | 8  | 9  | 10 | 11 | 12 | 13 |                    |
|------|---------|----|----|-----|-----|----|----|----|----|----|----|----|--------------------|
| 4101 | 1000-01 | 36 | 36 | ... | ... | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 21. Sarvajit.      |
| 4102 | 1001-02 | 37 | 37 | ... | ... | 37 | 37 | 37 | 37 | 37 | 37 | 37 | 22. Sarvadhārin.   |
| 4103 | 1002-03 | 38 | 38 | ... | ... | 38 | 38 | 38 | 38 | 38 | 38 | 38 | 23. Virōdhin.      |
| 4104 | 1003-04 | 39 | 39 | ... | ... | 39 | 39 | 39 | 39 | 39 | 39 | 39 | 24. Vikṛita.       |
| 4105 | 1004-05 | 40 | 40 | ... | ... | 40 | 40 | 40 | 40 | 40 | 40 | 40 | 25. Khara.         |
| 4106 | 1005-06 | 41 | 41 | ... | ... | 41 | 41 | 41 | 41 | 41 | 41 | 41 | 26. Nandana.       |
| 4107 | 1006-07 | 42 | 42 | ... | ... | 42 | 42 | 42 | 42 | 42 | 42 | 42 | 27. Vijaya.        |
| 4108 | 1007-08 | 43 | 43 | ... | ... | 43 | 43 | 43 | 43 | 43 | 43 | 43 | 28. Jaya.          |
| 4109 | 1008-09 | 44 | 44 | ... | ... | 44 | 44 | 44 | 44 | 44 | 44 | 44 | 29. Maumatha.      |
| 4110 | 1009-10 | 45 | 45 | ... | ... | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 30. Durmukha.      |
| 4111 | 1010-11 | 46 | 46 | ... | ... | 46 | 46 | 46 | 46 | 46 | 46 | 46 | 31. Hēmalamba.     |
| 4112 | 1011-12 | 47 | 47 | ... | ... | 47 | 47 | 47 | 47 | 47 | 47 | 47 | 32. Vilamba.       |
| 4113 | 1012-13 | 48 | 48 | ... | ... | 48 | 48 | 48 | 48 | 48 | 48 | 48 | 33. Vikārin.       |
| 4114 | 1013-14 | 49 | 49 | ... | ... | 49 | 49 | 49 | 49 | 49 | 49 | 49 | 34. Sārvarin.      |
| 4115 | 1014-15 | 50 | 50 | ... | ... | 50 | 50 | 50 | 50 | 50 | 50 | 50 | 35. Piava.         |
| 4116 | 1015-16 | 51 | 51 | ... | ... | 51 | 51 | 51 | 51 | 51 | 51 | 51 | 36. Śubhākṛit.     |
| 4117 | 1016-17 | 52 | 52 | ... | ... | 52 | 52 | 52 | 52 | 52 | 52 | 52 | 37. Sōbhāna.       |
| 4118 | 1017-18 | 53 | 53 | ... | ... | 53 | 53 | 53 | 53 | 53 | 53 | 53 | 38. Krōdhin.       |
| 4119 | 1018-19 | 54 | 54 | ... | ... | 54 | 54 | 54 | 54 | 54 | 54 | 54 | 39. Viśvāvan.      |
| 4120 | 1019-20 | 55 | 55 | ... | ... | 55 | 55 | 55 | 55 | 55 | 55 | 55 | 40. Parābhava.     |
| 4121 | 1020-21 | 56 | 56 | ... | ... | 56 | 56 | 56 | 56 | 56 | 56 | 56 | 41. Piavaṅga.      |
| 4122 | 1021-22 | 57 | 57 | ... | ... | 57 | 57 | 57 | 57 | 57 | 57 | 57 | 42. Kilaka.        |
| 4123 | 1022-23 | 58 | 58 | ... | ... | 58 | 58 | 58 | 58 | 58 | 58 | 58 | 43. Saumya.        |
| 4124 | 1023-24 | 59 | 59 | ... | ... | 59 | 59 | 59 | 59 | 59 | 59 | 59 | 44. Śādhāna.       |
| 4125 | 1024-25 | 60 | 60 | ... | ... | 60 | 60 | 60 | 60 | 60 | 60 | 60 | 45. Virōdhākṛit.   |
| 4126 | 1025-26 | 1  | 1  | ... | ... | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 46. Paridhāvin.    |
| 4127 | 1026-27 | 2  | 2  | ... | ... | 2  | 2  | 2  | 2  | 2  | 2  | 2  | 47. Pramātin.      |
| 4128 | 1027-28 | 3  | 3  | ... | ... | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 48. Ananda.        |
| 4129 | 1028-29 | 4  | 4  | ... | ... | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 49. Rākshasa.      |
| 4130 | 1029-30 | 5  | 5  | ... | ... | 5  | 5  | 5  | 5  | 5  | 5  | 5  | 50. Anala.         |
| 4131 | 1030-31 | 6  | 6  | ... | ... | 6  | 6  | 6  | 6  | 6  | 6  | 6  | 51. Piṅgala.       |
| 4132 | 1031-32 | 7  | 7  | ... | ... | 7  | 7  | 7  | 7  | 7  | 7  | 7  | 52. Kālayukta.     |
| 4133 | 1032-33 | 8  | 8  | ... | ... | 8  | 8  | 8  | 8  | 8  | 8  | 8  | 53. Śiddhārhin.    |
| 4134 | 1033-34 | 9  | 9  | ... | ... | 9  | 9  | 9  | 9  | 9  | 9  | 9  | 54. Raudra.        |
| 4135 | 1034-35 | 10 | 10 | ... | ... | 10 | 10 | 10 | 10 | 10 | 10 | 10 | 55. Durmati.       |
| 4136 | 1035-36 | 11 | 11 | ... | ... | 11 | 11 | 11 | 11 | 11 | 11 | 11 | 56. Dundubhi.      |
| 4137 | 1036-37 | 12 | 12 | ... | ... | 12 | 12 | 12 | 12 | 12 | 12 | 12 | 57. Rūdhirōlgārin. |
| 4138 | 1037-38 | 13 | 13 | ... | ... | 13 | 13 | 13 | 13 | 13 | 13 | 13 | 58. Raktāksha.     |
| 4139 | 1038-39 | 14 | 14 | ... | ... | 14 | 14 | 14 | 14 | 14 | 14 | 14 | 59. Krōdhāna.      |
| 4140 | 1039-40 | 15 | 15 | ... | ... | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 60. Kshaya.        |

TABLE XII—*contd.*

| Expired year of Kaliyuga. | Year A.D. | NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRĀNTI. |      |       |          |      |       |                     |      |       |          |      |       | Names of the Sixty samvatsaras of the cycle of Jupiter. |               |      |       |          |      |       |                        |      |       |    |    |    |                |    |    |    |    |    |    |    |    |    |              |
|---------------------------|-----------|--|------|-------|----------|------|-------|---------------------|------|-------|----------|------|-------|---|---------------|------|-------|----------|------|-------|------------------------|------|-------|----|----|----|----------------|----|----|----|----|----|----|----|----|----|--------------|
|                           |           | SURYA S. NO. BIJA.   |      |       |          |      |       | SCRYA S. WITH BIJA. |      |       |          |      |       |   | FIRST ARYA S. |      |       |          |      |       | PRĀHMA S. AND S. SIBO. |      |       |    |    |    | SECOND ARYA S. |    |    |    |    |    |    |    |    |    |              |
|                           |           | Apparent   | Mean | M. S. | Apparent | Mean | M. S. | Apparent            | Mean | M. S. | Apparent | Mean | M. S. |   | Apparent      | Mean | M. S. | Apparent | Mean | M. S. | Apparent               | Mean | M. S. |    |    |    |                |    |    |    |    |    |    |    |    |    |              |
| 1                         | 2         | 3  | 4    | 5     | 6        | 7    | 8     | 9                   | 10   | 11    | 12       | 13   | 3     | 4   | 5             | 6    | 7     | 8        | 9    | 10    | 11                     | 12   | 13    | 3  | 4  | 5  | 6              | 7  | 8  | 9  | 10 | 11 | 12 | 13 |    |    |              |
| 4181                      | 1080-81   | 57   | 57   | ..    | ..       | 57   | 57    | 57                  | 57   | 57    | 56       | 56   | 4201  | 1100-01   | 17            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 17 | 17 | ..             | .. | .. | .. | .. | .. | .. | 17 | 17 | 1  | Prabhava.    |
| 4182                      | 1081-82   | 58   | 58   | ..    | ..       | 58   | 58    | 58                  | 58   | 58    | 57       | 57   | 4202  | 1101-02   | 18            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 18 | 18 | ..             | .. | .. | .. | .. | .. | .. | 18 | 18 | 2  | Yibhava.     |
| 4183                      | 1082-83   | 59   | 59   | ..    | ..       | 59   | 59    | 59                  | 59   | 59    | 58       | 58   | 4203  | 1102-03   | 19            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 19 | 19 | ..             | .. | .. | .. | .. | .. | .. | 19 | 19 | 3  | Sukla.       |
| 4184                      | 1083-84   | 60   | 60   | ..    | ..       | 60   | 60    | 60                  | 60   | 60    | 60       | 60   | 4204  | 1103-04   | 20            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 20 | 20 | ..             | .. | .. | .. | .. | .. | .. | 20 | 20 | 4  | Pramōla.     |
| 4185                      | 1084-85   | 1  | 1    | ..    | ..       | 1    | 1     | 1                   | 1    | 1     | 1        | 1    | 4205  | 1104-05   | 21            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 21 | 21 | ..             | .. | .. | .. | .. | .. | .. | 21 | 21 | 5  | Prājapati.   |
| 4186                      | 1085-86   | 2  | 2    | ..    | ..       | 2    | 2     | 2                   | 2    | 2     | 2        | 2    | 4206  | 1105-06   | 22            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 22 | 22 | ..             | .. | .. | .. | .. | .. | .. | 22 | 22 | 6  | Āngiras.     |
| 4187                      | 1086-87   | 3  | 3    | ..    | ..       | 3    | 3     | 3                   | 3    | 3     | 3        | 3    | 4207  | 1106-07   | 23            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 23 | 23 | ..             | .. | .. | .. | .. | .. | .. | 23 | 23 | 7  | Sānuḡha.     |
| 4188                      | 1087-88   | 4  | 4    | ..    | ..       | 4    | 4     | 4                   | 4    | 4     | 4        | 4    | 4208  | 1107-08   | 24            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 24 | 24 | ..             | .. | .. | .. | .. | .. | .. | 24 | 24 | 8  | Blāva.       |
| 4189                      | 1088-89   | 5  | 5    | ..    | ..       | 5    | 5     | 5                   | 5    | 5     | 5        | 5    | 4209  | 1108-09   | 25            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 25 | 25 | ..             | .. | .. | .. | .. | .. | .. | 25 | 25 | 9  | Yuvan.       |
| 4190                      | 1089-90   | 6  | 6    | ..    | ..       | 6    | 6     | 6                   | 6    | 6     | 6        | 6    | 4210  | 1109-10   | 26            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 26 | 26 | ..             | .. | .. | .. | .. | .. | .. | 26 | 26 | 10 | Dhātṛi.      |
| 4191                      | 1090-91   | 7  | 7    | ..    | ..       | 7    | 7     | 7                   | 7    | 7     | 7        | 7    | 4211  | 1110-11   | 27            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 27 | 27 | ..             | .. | .. | .. | .. | .. | .. | 27 | 27 | 11 | Īsvara.      |
| 4192                      | 1091-92   | 8  | 8    | ..    | ..       | 8    | 8     | 8                   | 8    | 8     | 8        | 8    | 4212  | 1111-12   | 28            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 28 | 28 | ..             | .. | .. | .. | .. | .. | .. | 28 | 28 | 12 | Bahudhānya.  |
| 4193                      | 1092-93   | 9  | 9    | ..    | ..       | 9    | 9     | 9                   | 9    | 9     | 9        | 9    | 4213  | 1112-13   | 29            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 29 | 29 | ..             | .. | .. | .. | .. | .. | .. | 29 | 29 | 13 | Pramābhin.   |
| 4194                      | 1093-94   | 10   | 10   | ..    | ..       | 10   | 10    | 10                  | 10   | 10    | 10       | 10   | 4214  | 1113-14   | 30            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 30 | 30 | ..             | .. | .. | .. | .. | .. | .. | 30 | 30 | 14 | Vikrama.     |
| 4195                      | 1094-95   | 11   | 11   | ..    | ..       | 11   | 11    | 11                  | 11   | 11    | 11       | 11   | 4215  | 1114-15   | 31            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 31 | 31 | ..             | .. | .. | .. | .. | .. | .. | 31 | 31 | 15 | Vṛisha.      |
| 4196                      | 1095-96   | 12   | 12   | ..    | ..       | 12   | 12    | 12                  | 12   | 12    | 12       | 12   | 4216  | 1115-16   | 32            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 32 | 32 | ..             | .. | .. | .. | .. | .. | .. | 32 | 32 | 16 | Chitrabhānu. |
| 4197                      | 1096-97   | 13   | 13   | ..    | ..       | 13   | 13    | 13                  | 13   | 13    | 13       | 13   | 4217  | 1116-17   | 33            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 33 | 33 | ..             | .. | .. | .. | .. | .. | .. | 33 | 33 | 17 | Subhānu.     |
| 4198                      | 1097-98   | 14   | 14   | ..    | ..       | 14   | 14    | 14                  | 14   | 14    | 14       | 14   | 4218  | 1117-18   | 34            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 34 | 34 | ..             | .. | .. | .. | .. | .. | .. | 34 | 34 | 18 | Tārāna.      |
| 4199                      | 1098-99   | 15   | 15   | ..    | ..       | 15   | 15    | 15                  | 15   | 15    | 15       | 15   | 4219  | 1118-19   | 35            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 35 | 35 | ..             | .. | .. | .. | .. | .. | .. | 35 | 35 | 19 | Pārthiva.    |
| 4200                      | 1099-1100 | 16   | 16   | ..    | ..       | 16   | 16    | 16                  | 16   | 16    | 16       | 16   | 4220  | 1119-20   | 36            | ..   | ..    | ..       | ..   | ..    | ..                     | ..   | ..    | .. | 36 | 36 | ..             | .. | .. | .. | .. | .. | .. | 36 | 36 | 20 | Vyaya.       |

| 1    | 2       | 3  | 4  | 5   | 6   | 7  | 8  | 9  | 10 | 11 | 12 | 13 |                    |
|------|---------|----|----|-----|-----|----|----|----|----|----|----|----|--------------------|
| 4221 | 1120-21 | 37 | 37 | ... | ... | 37 | 37 | 37 | 18 | 18 | 17 | 17 | 21. Sarvajit.      |
| 4222 | 1121-22 | 38 | 38 | ... | ... | 38 | 38 | 38 | 19 | 19 | 18 | 18 | 22. Sarvadhārin.   |
| 4223 | 1122-23 | 39 | 39 | ... | ... | 39 | 39 | 39 | 20 | 20 | 19 | 19 | 23. Virādhin.      |
| 4224 | 1123-24 | 40 | 40 | ... | ... | 40 | 40 | 40 | 21 | 21 | 20 | 20 | 24. Vākṛita.       |
| 4225 | 1124-25 | 41 | 41 | ... | ... | 41 | 41 | 41 | 22 | 22 | 21 | 21 | 25. Kṛhā.          |
| 4226 | 1125-26 | 42 | 42 | ... | ... | 42 | 42 | 42 | 23 | 23 | 22 | 22 | 26. Nandana.       |
| 4227 | 1126-27 | 43 | 43 | ... | ... | 43 | 43 | 43 | 24 | 24 | 23 | 23 | 27. Vijaya.        |
| 4228 | 1127-28 | 44 | 44 | ... | ... | 44 | 44 | 44 | 25 | 25 | 24 | 24 | 28. Jāva.          |
| 4229 | 1128-29 | 45 | 45 | ... | ... | 45 | 45 | 45 | 26 | 26 | 25 | 25 | 29. Mammātha.      |
| 4230 | 1129-30 | 46 | 46 | ... | ... | 46 | 46 | 46 | 27 | 27 | 26 | 26 | 30. Durmukha.      |
| 4231 | 1130-31 | 47 | 47 | ... | ... | 47 | 47 | 47 | 28 | 28 | 27 | 27 | 31. Hāmāntaba.     |
| 4232 | 1131-32 | 48 | 48 | ... | ... | 48 | 48 | 48 | 29 | 29 | 28 | 28 | 32. Vilamba.       |
| 4233 | 1132-33 | 49 | 49 | ... | ... | 49 | 49 | 49 | 30 | 30 | 29 | 29 | 33. Yākāra.        |
| 4234 | 1133-34 | 50 | 50 | ... | ... | 50 | 50 | 50 | 31 | 31 | 30 | 30 | 34. Sāvarnn.       |
| 4235 | 1134-35 | 51 | 51 | ... | ... | 51 | 51 | 51 | 32 | 32 | 31 | 31 | 35. Phava.         |
| 4236 | 1135-36 | 52 | 52 | ... | ... | 52 | 52 | 52 | 33 | 33 | 32 | 32 | 36. Śubhākrit.     |
| 4237 | 1136-37 | 53 | 53 | ... | ... | 53 | 53 | 53 | 34 | 34 | 33 | 33 | 37. Śobhāra.       |
| 4238 | 1137-38 | 54 | 54 | ... | ... | 54 | 54 | 54 | 35 | 35 | 34 | 34 | 38. Krodhan.       |
| 4239 | 1138-39 | 55 | 55 | ... | ... | 55 | 55 | 55 | 36 | 36 | 35 | 35 | 39. Vikāvasa.      |
| 4240 | 1139-40 | 56 | 56 | ... | ... | 56 | 56 | 56 | 37 | 37 | 36 | 36 | 40. Parābhava.     |
| 4241 | 1140-41 | 57 | 57 | ... | ... | 57 | 57 | 57 | 38 | 38 | 37 | 37 | 41. Phavaṅga.      |
| 4242 | 1141-42 | 58 | 58 | ... | ... | 58 | 58 | 58 | 39 | 39 | 38 | 38 | 42. Kāṭaka.        |
| 4243 | 1142-43 | 59 | 59 | ... | ... | 59 | 59 | 59 | 40 | 40 | 39 | 39 | 43. Sūmāya.        |
| 4244 | 1143-44 | 60 | 60 | ... | ... | 60 | 60 | 60 | 41 | 41 | 40 | 40 | 44. Sādharāna.     |
| 4245 | 1144-45 | 1  | 1  | ... | ... | 1  | 1  | 1  | 42 | 42 | 41 | 41 | 45. Viṇūbhakṛit.   |
| 4246 | 1145-46 | 2  | 2  | ... | ... | 2  | 2  | 2  | 43 | 43 | 42 | 42 | 46. Paridhāvin.    |
| 4247 | 1146-47 | 3  | 3  | ... | ... | 3  | 3  | 3  | 44 | 44 | 43 | 43 | 47. Pramādīn.      |
| 4248 | 1147-48 | 4  | 4  | ... | ... | 4  | 4  | 4  | 45 | 45 | 44 | 44 | 48. Ānana la.      |
| 4249 | 1148-49 | 5  | 5  | ... | ... | 5  | 5  | 5  | 46 | 46 | 45 | 45 | 49. Rākshasa.      |
| 4250 | 1149-50 | 6  | 6  | ... | ... | 6  | 6  | 6  | 47 | 47 | 46 | 46 | 50. Auala.         |
| 4251 | 1150-51 | 7  | 7  | ... | ... | 7  | 7  | 7  | 48 | 48 | 47 | 47 | 51. Prīgala.       |
| 4252 | 1151-52 | 8  | 8  | ... | ... | 8  | 8  | 8  | 49 | 49 | 48 | 48 | 52. Kālayakta.     |
| 4253 | 1152-53 | 9  | 9  | ... | ... | 9  | 9  | 9  | 50 | 50 | 49 | 49 | 53. Sudhārthīn.    |
| 4254 | 1153-54 | 10 | 10 | ... | ... | 10 | 10 | 10 | 51 | 51 | 50 | 50 | 54. Raudra.        |
| 4255 | 1154-55 | 11 | 11 | ... | ... | 11 | 11 | 11 | 52 | 52 | 51 | 51 | 55. Durnatī.       |
| 4256 | 1155-56 | 12 | 12 | ... | ... | 12 | 12 | 12 | 53 | 53 | 52 | 52 | 56. Durdabhi.      |
| 4257 | 1156-57 | 13 | 13 | ... | ... | 13 | 13 | 13 | 54 | 54 | 53 | 53 | 57. Rudhīrōdgarīn. |
| 4258 | 1157-58 | 14 | 14 | ... | ... | 14 | 14 | 14 | 55 | 55 | 54 | 54 | 58. Raktākshat.    |
| 4259 | 1158-59 | 15 | 15 | ... | ... | 15 | 15 | 15 | 56 | 56 | 55 | 55 | 59. Krōthana.      |
| 4260 | 1159-60 | 16 | 16 | ... | ... | 16 | 16 | 16 | 57 | 57 | 56 | 56 | 60. Kṣhaya.        |



| 1    | 2       | 3   | 4  | 5   | 6   | 7  | 8  | 9  | 10 | 11 | 12 | 13 |                    |
|------|---------|-----|----|-----|-----|----|----|----|----|----|----|----|--------------------|
| 4341 | 1240-41 | 38  | 38 | ... | ... | 38 | 38 | 38 | 38 | 38 | 38 | 19 | 21. Sarvajit.      |
| 4342 | 1241-42 | 39  | 39 | ... | ... | 39 | 39 | 39 | 39 | 39 | 19 | 20 | 22. Survadhārin.   |
| 4343 | 1242-43 | 40  | 40 | ... | ... | 40 | 40 | 40 | 40 | 40 | 20 | 21 | 23. Virōdhin.      |
| 4344 | 1243-44 | 41  | 41 | ... | ... | 41 | 41 | 41 | 41 | 41 | 21 | 22 | 24. Vikṛita.       |
| 4345 | 1244-45 | 42  | 42 | ... | ... | 42 | 42 | 42 | 42 | 42 | 22 | 23 | 25. Khura.         |
| 4346 | 1245-46 | 43  | 43 | ... | ... | 43 | 43 | 43 | 43 | 43 | 24 | 24 | 26. Nandana.       |
| 4347 | 1246-47 | 44  | 44 | ... | ... | 44 | 44 | 44 | 44 | 44 | 25 | 25 | 27. Vijaya.        |
| 4348 | 1247-48 | 45  | 45 | ... | ... | 45 | 45 | 45 | 45 | 45 | 26 | 26 | 28. Jāya.          |
| 4349 | 1248-49 | 46  | 46 | ... | ... | 46 | 46 | 46 | 46 | 46 | 27 | 27 | 29. Mannathā.      |
| 4350 | 1249-50 | 47  | 47 | ... | ... | 47 | 47 | 47 | 47 | 47 | 28 | 28 | 30. Durmukha.      |
| 4351 | 1250-51 | 48* | 49 | ... | ... | 49 | 49 | 49 | 49 | 49 | 29 | 29 | 31. Hēmalamba.     |
| 4352 | 1251-52 | 50  | 50 | ... | ... | 50 | 50 | 50 | 50 | 50 | 30 | 30 | 32. Vitamba.       |
| 4353 | 1252-53 | 51  | 51 | ... | ... | 51 | 51 | 51 | 51 | 51 | 31 | 31 | 33. Vikārin.       |
| 4354 | 1253-54 | 52  | 52 | ... | ... | 52 | 52 | 52 | 52 | 52 | 32 | 32 | 34. Sārvarin.      |
| 4355 | 1254-55 | 53  | 53 | ... | ... | 53 | 53 | 53 | 53 | 53 | 33 | 33 | 35. Piava.         |
| 4356 | 1255-56 | 54  | 54 | ... | ... | 54 | 54 | 54 | 54 | 54 | 34 | 34 | 36. Śubhākṛit.     |
| 4357 | 1256-57 | 55  | 55 | ... | ... | 55 | 55 | 55 | 55 | 55 | 35 | 35 | 37. Śubhāna.       |
| 4358 | 1257-58 | 56  | 56 | ... | ... | 56 | 56 | 56 | 56 | 56 | 36 | 36 | 38. Kōḥhin.        |
| 4359 | 1258-59 | 57  | 57 | ... | ... | 57 | 57 | 57 | 57 | 57 | 37 | 37 | 39. Viśvānu.       |
| 4360 | 1259-60 | 58  | 58 | ... | ... | 58 | 58 | 58 | 58 | 58 | 38 | 38 | 40. Parābhava.     |
| 4361 | 1260-61 | 59  | 59 | ... | ... | 59 | 59 | 59 | 59 | 59 | 39 | 39 | 41. Pīvaṅgh.       |
| 4362 | 1261-62 | 60  | 60 | ... | ... | 60 | 60 | 60 | 60 | 60 | 40 | 40 | 42. Kīlaka.        |
| 4363 | 1262-63 | 1   | 1  | ... | ... | 1  | 1  | 1  | 1  | 1  | 41 | 41 | 43. Saumya.        |
| 4364 | 1263-64 | 2   | 2  | ... | ... | 2  | 2  | 2  | 2  | 2  | 42 | 42 | 44. Sādhāraṇa.     |
| 4365 | 1264-65 | 3   | 3  | ... | ... | 3  | 3  | 3  | 3  | 3  | 43 | 43 | 45. Virōdhakṛit.   |
| 4366 | 1265-66 | 4   | 4  | ... | ... | 4  | 4  | 4  | 4  | 4  | 44 | 44 | 46. Paridhāvin.    |
| 4367 | 1266-67 | 5   | 5  | ... | ... | 5  | 5  | 5  | 5  | 5  | 45 | 45 | 47. Pramātin.      |
| 4368 | 1267-68 | 6   | 6  | ... | ... | 6  | 6  | 6  | 6  | 6  | 46 | 46 | 48. Aṇanā.         |
| 4369 | 1268-69 | 7   | 7  | ... | ... | 7  | 7  | 7  | 7  | 7  | 47 | 47 | 49. Rāk-husa.      |
| 4370 | 1269-70 | 8   | 8  | ... | ... | 8  | 8  | 8  | 8  | 8  | 48 | 48 | 50. Annala.        |
| 4371 | 1270-71 | 9   | 9  | ... | ... | 9  | 9  | 9  | 9  | 9  | 49 | 49 | 51. Pīṅgula.       |
| 4372 | 1271-72 | 10  | 10 | ... | ... | 10 | 10 | 10 | 10 | 10 | 50 | 50 | 52. Kālyukta.      |
| 4373 | 1272-73 | 11  | 11 | ... | ... | 11 | 11 | 11 | 11 | 11 | 51 | 51 | 53. Siddhārthin.   |
| 4374 | 1273-74 | 12  | 12 | ... | ... | 12 | 12 | 12 | 12 | 12 | 52 | 52 | 54. Raundra.       |
| 4375 | 1274-75 | 13  | 13 | ... | ... | 13 | 13 | 13 | 13 | 13 | 53 | 53 | 55. Durmatī.       |
| 4376 | 1275-76 | 14  | 14 | ... | ... | 14 | 14 | 14 | 14 | 14 | 54 | 54 | 56. Dundubhī.      |
| 4377 | 1276-77 | 15  | 15 | ... | ... | 15 | 15 | 15 | 15 | 15 | 55 | 55 | 57. Rudhirōṅgārin. |
| 4378 | 1277-78 | 16  | 16 | ... | ... | 16 | 16 | 16 | 16 | 16 | 56 | 56 | 58. Raktākṣa.      |
| 4379 | 1278-79 | 17  | 17 | ... | ... | 17 | 17 | 17 | 17 | 17 | 57 | 57 | 59. Krōdhana.      |
| 4380 | 1279-80 | 18  | 18 | ... | ... | 18 | 18 | 18 | 18 | 18 | 58 | 58 | 60. Kshaya.        |



TABLE XLII—*contd.*

| Expired year of Kaliyuga. | NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAMKRĀNTI. |           |                    |                     |               |           |               |               |               |           |                     |                | Year A.D. | Expired year of Kaliyuga. | NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAMKRĀNTI. |           |               |           |               |           |    |    |    |     |                 |              | Names of the Sixty samvatsaras of the cycle of Jupiter. |
|---------------------------|--|-----------|--------------------|---------------------|---------------|-----------|---------------|---------------|---------------|-----------|---------------------|----------------|-----------|---------------------------|--|-----------|---------------|-----------|---------------|-----------|----|----|----|-----|-----------------|--------------|---|
|                           | Apparent M.S.  | Mean M.S. | Surya S. No. Bija. | Surya S. with Bija. | Apparent M.S. | Mean M.S. | First Arya S. | Orig. Arya S. | Apparent M.S. | Mean M.S. | Brahma S. and Siro. | Second Arya S. |           |                           | Apparent M.S.  | Mean M.S. | Apparent M.S. | Mean M.S. | Apparent M.S. | Mean M.S. |    |    |    |     |                 |              |   |
| 1                         | 3  | 4         | 6                  | 6                   | 7             | 8         | 9             | 10            | 11            | 12        | 13                  | 1              | 2         | 3                         | 4  | 5         | 6             | 7         | 8             | 9         | 10 | 11 | 12 | 13  |                 |              |   |
| 4421                      | 59   | 60        | ...                | ...                 | 59            | 60        | 59            | 59            | 59            | 60        | 60                  | 59             | 59        | 59                        | 60   | 60        | ...           | ...       | 59            | 60        | 59 | 59 | 60 | 60  | 19              | 1. Prabhava. |   |
| 4422                      | 60   | 61        | ...                | ...                 | 60            | 61        | 60            | 60            | 60            | 61        | 61                  | 60             | 60        | 60                        | 61   | 61        | ...           | ...       | 60            | 61        | 60 | 60 | 61 | 20  | 2. Vihlava.     |              |   |
| 4423                      | 1  | 2         | ...                | ...                 | 1             | 2         | 1             | 1             | 1             | 2         | 2                   | 1              | 1         | 1                         | 2  | 2         | ...           | ...       | 1             | 2         | 1  | 1  | 2  | 21  | 3. Sukla.       |              |   |
| 4424                      | 2  | 3         | ...                | ...                 | 2             | 3         | 2             | 2             | 2             | 3         | 3                   | 2              | 2         | 2                         | 3  | 3         | ...           | ...       | 2             | 3         | 2  | 2  | 3  | 22  | 4. Pramoda.     |              |   |
| 4425                      | 3  | 4         | ...                | ...                 | 3             | 4         | 3             | 3             | 3             | 4         | 4                   | 3              | 3         | 3                         | 4  | 4         | ...           | ...       | 3             | 4         | 3  | 3  | 4  | 23* | 5. Prajapati.   |              |   |
| 4426                      | 4  | 5         | ...                | ...                 | 4             | 5         | 4             | 4             | 4             | 5         | 5                   | 4              | 4         | 4                         | 5  | 5         | ...           | ...       | 4             | 5         | 4  | 4  | 5  | 25  | 6. Angiras.     |              |   |
| 4427                      | 5  | 6         | ...                | ...                 | 5             | 6         | 5             | 5             | 5             | 6         | 6                   | 5              | 5         | 5                         | 6  | 6         | ...           | ...       | 5             | 6         | 5  | 5  | 6  | 26  | 7. Saṅkha.      |              |   |
| 4428                      | 6  | 7         | ...                | ...                 | 6             | 7         | 6             | 6             | 6             | 7         | 7                   | 6              | 6         | 6                         | 7  | 7         | ...           | ...       | 6             | 7         | 6  | 6  | 7  | 27  | 8. Bhava.       |              |   |
| 4429                      | 7  | 8         | ...                | ...                 | 7             | 8         | 7             | 7             | 7             | 8         | 8                   | 7              | 7         | 7                         | 8  | 8         | ...           | ...       | 7             | 8         | 7  | 7  | 8  | 28  | 9. Yuvan.       |              |   |
| 4430                      | 8  | 9         | ...                | ...                 | 8             | 9         | 8             | 8             | 8             | 9         | 9                   | 8              | 8         | 8                         | 9  | 9         | ...           | ...       | 8             | 9         | 8  | 8  | 9  | 29  | 10. Dhātri.     |              |   |
| 4431                      | 9  | 10        | ...                | ...                 | 9             | 10        | 9             | 9             | 9             | 10        | 10                  | 9              | 9         | 9                         | 10   | 10        | ...           | ...       | 9             | 10        | 9  | 9  | 10 | 30  | 11. Kṣvarṇ.     |              |   |
| 4432                      | 10   | 11        | ...                | ...                 | 10*           | 11        | 10            | 10            | 10            | 11        | 11                  | 10             | 10        | 10                        | 11   | 11        | ...           | ...       | 10*           | 11        | 10 | 10 | 11 | 31  | 12. Bahurhānya. |              |   |
| 4433                      | 11   | 12        | ...                | ...                 | 12            | 13        | 12            | 12            | 12            | 13        | 13                  | 12             | 12        | 12                        | 13   | 13        | ...           | ...       | 12            | 13        | 12 | 12 | 13 | 32  | 13. Pramāthīn.  |              |   |
| 4434                      | 12   | 13        | ...                | ...                 | 13            | 14        | 13            | 13            | 13            | 14        | 14                  | 13             | 13        | 13                        | 14   | 14        | ...           | ...       | 13            | 14        | 13 | 13 | 14 | 33  | 14. Vikrama.    |              |   |
| 4435                      | 13   | 14        | ...                | ...                 | 14            | 15        | 14            | 14            | 14            | 15        | 15                  | 14             | 14        | 14                        | 15   | 15        | ...           | ...       | 14            | 15        | 14 | 14 | 15 | 34  | 15. Vriṣha.     |              |   |
| 4436                      | 14*  | 15        | ...                | ...                 | 15            | 16        | 15            | 15            | 15            | 16        | 16                  | 15             | 15        | 15                        | 16   | 16        | ...           | ...       | 15            | 16        | 15 | 15 | 16 | 35  | 16. Chitrabānu. |              |   |
| 4437                      | 16   | 17        | ...                | ...                 | 16            | 17        | 16            | 16            | 16            | 17        | 17                  | 16             | 16        | 16                        | 17   | 17        | ...           | ...       | 16            | 17        | 16 | 16 | 17 | 36  | 17. Subhānu.    |              |   |
| 4438                      | 17   | 18        | ...                | ...                 | 17            | 18        | 17            | 17            | 17            | 18        | 18                  | 17             | 17        | 17                        | 18   | 18        | ...           | ...       | 17            | 18        | 17 | 17 | 18 | 37  | 18. Tārpa.      |              |   |
| 4439                      | 18   | 19        | ...                | ...                 | 18            | 19        | 18            | 18            | 18            | 19        | 19                  | 18             | 18        | 18                        | 19   | 19        | ...           | ...       | 18            | 19        | 18 | 18 | 19 | 38  | 19. Pūrthiva.   |              |   |
| 4440                      | 19   | 20        | ...                | ...                 | 19            | 20        | 19            | 19            | 19            | 20        | 20                  | 19             | 19        | 19                        | 20   | 20        | ...           | ...       | 19            | 20        | 19 | 19 | 20 | 39  | 20. Vyaya.      |              |   |

| 1    | 2         | 3  | 4  | 5   | 6   | 7  | 8  | 9  | 10 | 11 | 12 | 13  |                    |
|------|-----------|----|----|-----|-----|----|----|----|----|----|----|-----|--------------------|
| 4461 | 1360-61   | 40 | 40 | ... | ... | 40 | 40 | 40 | 40 | 40 | 20 | 20  | 21. Sarveit.       |
| 4462 | 1361-62   | 41 | 41 | ... | ... | 41 | 41 | 41 | 41 | 21 | 21 | 21  | 22. Sarvadhārin.   |
| 4463 | 1362-63   | 42 | 42 | ... | ... | 42 | 42 | 42 | 42 | 22 | 22 | 22  | 23. Virōlhin.      |
| 4464 | 1363-64   | 43 | 43 | ... | ... | 43 | 43 | 43 | 43 | 23 | 23 | 23  | 24. Vikṛita.       |
| 4465 | 1364-65   | 44 | 44 | ... | ... | 44 | 44 | 44 | 44 | 24 | 24 | 24  | 25. Khara.         |
| 4466 | 1365-66   | 45 | 45 | ... | ... | 45 | 45 | 45 | 45 | 25 | 25 | 25  | 26. Nandana.       |
| 4467 | 1366-67   | 46 | 46 | ... | ... | 46 | 46 | 46 | 46 | 26 | 26 | 26  | 27. Vijaya.        |
| 4468 | 1367-68   | 47 | 47 | ... | ... | 47 | 47 | 47 | 47 | 27 | 27 | 27  | 28. Jaya.          |
| 4469 | 1368-69   | 48 | 48 | ... | ... | 48 | 48 | 48 | 48 | 28 | 28 | 28  | 29. Maumatha.      |
| 4470 | 1369-70   | 49 | 49 | ... | ... | 49 | 49 | 49 | 49 | 29 | 29 | 29  | 30. Durmukha.      |
| 4471 | 1370-71   | 50 | 50 | ... | ... | 50 | 50 | 50 | 50 | 30 | 30 | 30  | 31. Hemalamba.     |
| 4472 | 1371-72   | 51 | 51 | ... | ... | 51 | 51 | 51 | 51 | 31 | 31 | 31  | 32. Vilamba.       |
| 4473 | 1372-73   | 52 | 52 | ... | ... | 52 | 52 | 52 | 52 | 32 | 32 | 32  | 33. Vikārin.       |
| 4474 | 1373-74   | 53 | 53 | ... | ... | 53 | 53 | 53 | 53 | 33 | 33 | 33  | 34. Sarvarin.      |
| 4475 | 1374-75   | 54 | 54 | ... | ... | 54 | 54 | 54 | 54 | 34 | 34 | 34  | 35. Pāva.          |
| 4476 | 1375-76   | 55 | 55 | ... | ... | 55 | 55 | 55 | 55 | 35 | 35 | 35  | 36. Śubhaktit.     |
| 4477 | 1376-77   | 56 | 56 | ... | ... | 56 | 56 | 56 | 56 | 36 | 36 | 36  | 37. Sobh. na.      |
| 4478 | 1377-78   | 57 | 57 | ... | ... | 57 | 57 | 57 | 57 | 37 | 37 | 37  | 38. Krōlhin.       |
| 4479 | 1378-79   | 58 | 58 | ... | ... | 58 | 58 | 58 | 58 | 38 | 38 | 38  | 39. Viśvāsan.      |
| 4480 | 1379-80   | 59 | 59 | ... | ... | 59 | 59 | 59 | 59 | 39 | 39 | 39  | 40. Parabhava.     |
| 4481 | 1380-81   | 60 | 60 | ... | ... | 60 | 60 | 60 | 60 | 40 | 40 | 40  | 41. Pṛaveṅga.      |
| 4482 | 1381-82   | 1  | 1  | ... | ... | 1  | 1  | 1  | 1  | 41 | 41 | 41  | 42. Kṛāka.         |
| 4483 | 1382-83   | 2  | 2  | ... | ... | 2  | 2  | 2  | 2  | 42 | 42 | 42  | 43. Saumya.        |
| 4484 | 1383-84   | 3  | 3  | ... | ... | 3  | 3  | 3  | 3  | 43 | 43 | 43  | 44. Sādharana.     |
| 4485 | 1384-85   | 4  | 4  | ... | ... | 4  | 4  | 4  | 4  | 44 | 44 | 44  | 45. Virōdhaktit.   |
| 4486 | 1385-86   | 5  | 5  | ... | ... | 5  | 5  | 5  | 5  | 45 | 45 | 45  | 46. Paridhavin.    |
| 4487 | 1386-87   | 6  | 6  | ... | ... | 6  | 6  | 6  | 6  | 46 | 46 | 46  | 47. Pramādin.      |
| 4488 | 1387-88   | 7  | 7  | ... | ... | 7  | 7  | 7  | 7  | 47 | 47 | 47  | 48. Annada.        |
| 4489 | 1388-89   | 8  | 8  | ... | ... | 8  | 8  | 8  | 8  | 48 | 48 | 48  | 49. Rākshasa.      |
| 4490 | 1389-90   | 9  | 9  | ... | ... | 9  | 9  | 9  | 9  | 49 | 49 | 49* | 50. Anala.         |
| 4491 | 1390-91   | 10 | 10 | ... | ... | 10 | 10 | 10 | 10 | 50 | 50 | 50  | 51. Piṅgala.       |
| 4492 | 1391-92   | 11 | 11 | ... | ... | 11 | 11 | 11 | 11 | 51 | 51 | 51  | 52. Kāsyukta.      |
| 4493 | 1392-93   | 12 | 12 | ... | ... | 12 | 12 | 12 | 12 | 52 | 52 | 52  | 53. Siddh'ārthin.  |
| 4494 | 1393-94   | 13 | 13 | ... | ... | 13 | 13 | 13 | 13 | 53 | 53 | 53  | 54. Raudra.        |
| 4495 | 1394-95   | 14 | 14 | ... | ... | 14 | 14 | 14 | 14 | 54 | 54 | 54  | 55. Durmai.        |
| 4496 | 1395-96   | 15 | 15 | ... | ... | 15 | 15 | 15 | 15 | 55 | 55 | 55  | 56. Dundubhi.      |
| 4497 | 1396-97   | 16 | 16 | ... | ... | 16 | 16 | 16 | 16 | 56 | 56 | 56  | 57. Rudhirōdgarin. |
| 4498 | 1397-98   | 17 | 17 | ... | ... | 17 | 17 | 17 | 17 | 57 | 57 | 57  | 58. Rak'āksha.     |
| 4499 | 1398-99   | 18 | 18 | ... | ... | 18 | 18 | 18 | 18 | 58 | 58 | 58  | 59. Krōlhinā.      |
| 4500 | 1399-1400 | 19 | 19 | ... | ... | 19 | 19 | 19 | 19 | 59 | 59 | 60  | 60. Kshaya.        |



| 1    | 2         | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 |                    |
|------|-----------|----|----|----|----|----|----|----|----|----|----|----|--------------------|
| 4581 | 1480-81   | 41 | 41 | 41 | 41 | 41 | 41 | 41 | 41 | 41 | 41 | 41 | 21. Sarvajit.      |
| 4582 | 1481-82   | 42 | 42 | 42 | 42 | 42 | 42 | 42 | 42 | 42 | 42 | 22 | 22. Sarvadhari.    |
| 4583 | 1482-83   | 43 | 43 | 43 | 43 | 43 | 43 | 43 | 43 | 43 | 43 | 23 | 23. Virodhin.      |
| 4584 | 1483-84   | 44 | 44 | 44 | 44 | 44 | 44 | 44 | 44 | 44 | 44 | 24 | 24. Vikrita.       |
| 4585 | 1484-85   | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 25 | 25. Khara.         |
| 4586 | 1485-86   | 46 | 46 | 46 | 46 | 46 | 46 | 46 | 46 | 46 | 46 | 26 | 26. Nandana.       |
| 4587 | 1486-87   | 47 | 47 | 47 | 47 | 47 | 47 | 47 | 47 | 47 | 47 | 27 | 27. Vijaya.        |
| 4588 | 1487-88   | 48 | 48 | 48 | 48 | 48 | 48 | 48 | 48 | 48 | 48 | 28 | 28. Jaya.          |
| 4589 | 1488-89   | 49 | 49 | 49 | 49 | 49 | 49 | 49 | 49 | 49 | 49 | 29 | 29. Marmatha.      |
| 4590 | 1489-90   | 50 | 50 | 50 | 50 | 50 | 50 | 50 | 50 | 50 | 50 | 30 | 30. Durmukha.      |
| 4591 | 1490-91   | 51 | 51 | 51 | 51 | 51 | 51 | 51 | 51 | 51 | 51 | 31 | 31. Hemakamba.     |
| 4592 | 1491-92   | 52 | 52 | 52 | 52 | 52 | 52 | 52 | 52 | 52 | 52 | 32 | 32. Vilamba.       |
| 4593 | 1492-93   | 53 | 53 | 53 | 53 | 53 | 53 | 53 | 53 | 53 | 53 | 33 | 33. Vikarin.       |
| 4594 | 1493-94   | 54 | 54 | 54 | 54 | 54 | 54 | 54 | 54 | 54 | 54 | 34 | 34. Sarvarin.      |
| 4595 | 1494-95   | 55 | 55 | 55 | 55 | 55 | 55 | 55 | 55 | 55 | 55 | 35 | 35. Plava.         |
| 4596 | 1495-96   | 56 | 56 | 56 | 56 | 56 | 56 | 56 | 56 | 56 | 56 | 36 | 36. Subhakarit.    |
| 4597 | 1496-97   | 57 | 57 | 57 | 57 | 57 | 57 | 57 | 57 | 57 | 57 | 37 | 37. Sobhana.       |
| 4598 | 1497-98   | 58 | 58 | 58 | 58 | 58 | 58 | 58 | 58 | 58 | 58 | 38 | 38. Krolhin.       |
| 4599 | 1498-99   | 59 | 59 | 59 | 59 | 59 | 59 | 59 | 59 | 59 | 59 | 39 | 39. Visvasasu.     |
| 4600 | 1499-1500 | 60 | 60 | 60 | 60 | 60 | 60 | 60 | 60 | 60 | 60 | 40 | 40. Parabhava.     |
| 4601 | 1500-01   | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 42 | 41. Pravanga.      |
| 4602 | 1501-02   | 2  | 2  | 2  | 2  | 2  | 2  | 2  | 2  | 2  | 2  | 43 | 42. Kilaka.        |
| 4603 | 1502-03   | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 44 | 43. Saumya.        |
| 4604 | 1503-04   | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 45 | 44. Sialharana.    |
| 4605 | 1504-05   | 5  | 5  | 5  | 5  | 5  | 5  | 5  | 5  | 5  | 5  | 46 | 45. Virodhakrit.   |
| 4606 | 1505-06   | 6  | 6  | 6  | 6  | 6  | 6  | 6  | 6  | 6  | 6  | 47 | 46. Paridhavin.    |
| 4607 | 1506-07   | 7  | 7  | 7  | 7  | 7  | 7  | 7  | 7  | 7  | 7  | 48 | 47. Pramadin.      |
| 4608 | 1507-08   | 8  | 8  | 8  | 8  | 8  | 8  | 8  | 8  | 8  | 8  | 49 | 48. Ananda.        |
| 4609 | 1508-09   | 9  | 9  | 9  | 9  | 9  | 9  | 9  | 9  | 9  | 9  | 50 | 49. Rakshasa.      |
| 4610 | 1509-10   | 10 | 10 | 10 | 10 | 10 | 10 | 10 | 10 | 10 | 10 | 51 | 50. Anala.         |
| 4611 | 1510-11   | 11 | 11 | 11 | 11 | 11 | 11 | 11 | 11 | 11 | 11 | 52 | 51. Pingala.       |
| 4612 | 1511-12   | 12 | 12 | 12 | 12 | 12 | 12 | 12 | 12 | 12 | 12 | 53 | 52. Kalayukta.     |
| 4613 | 1512-13   | 13 | 13 | 13 | 13 | 13 | 13 | 13 | 13 | 13 | 13 | 54 | 53. Siddharthin.   |
| 4614 | 1513-14   | 14 | 14 | 14 | 14 | 14 | 14 | 14 | 14 | 14 | 14 | 55 | 54. Bandra.        |
| 4615 | 1514-15   | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 15 | 56 | 55. Durmati.       |
| 4616 | 1515-16   | 16 | 16 | 16 | 16 | 16 | 16 | 16 | 16 | 16 | 16 | 57 | 56. Durdubhi.      |
| 4617 | 1516-17   | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 58 | 57. Rudhirodgarin. |
| 4618 | 1517-18   | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 59 | 58. Raktaksha.     |
| 4619 | 1518-19   | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 19 | 60 | 59. Krodhana.      |
| 4620 | 1519-20   | 20 | 20 | 20 | 20 | 20 | 20 | 20 | 20 | 20 | 20 | 60 | 60. K-haya.        |

TABLE XLII—cont'd.

| Expired year of Kallyuga. | NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR, ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAMKRĀNTI. |               |                |             |                       |                |                |            |                |               |                |             | Year A.D.             | Expired year of Kallyuga. | NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR, ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAMKRĀNTI. |            |                |               |                |             |                       |                |    |    |                  |  | Names of the Sixty samvatsaras of the cycle of Jupiter. |
|---------------------------|---|---------------|----------------|-------------|-----------------------|----------------|----------------|------------|----------------|---------------|----------------|-------------|-----------------------|---------------------------|---|------------|----------------|---------------|----------------|-------------|-----------------------|----------------|----|----|------------------|--|---|
|                           | 3   | 4             | 5              | 6           | 7                     | 8              | 9              | 10         | 11             | 12            | 13             | 3           |                       |                           | 4   | 5          | 6              | 7             | 8              | 9           | 10                    | 11             | 12 | 13 |                  |  |   |
|                           | Apparent M. S.  | Mean M. S.    | Apparent M. S. | Mean M. S.  | Apparent M. S.        | Mean M. S.     | Apparent M. S. | Mean M. S. | Apparent M. S. | Mean M. S.    | Apparent M. S. | Mean M. S.  | Apparent M. S.        | Mean M. S.                | Apparent M. S.  | Mean M. S. | Apparent M. S. | Mean M. S.    | Apparent M. S. | Mean M. S.  | Apparent M. S.        | Mean M. S.     |    |    |                  |  |   |
|                           | S. NO. BĪJĀ.  | S. WITH BĪJĀ. | FIRST ĀRYA S.  | ORIG. M. S. | BĀHMA S. AND S. SĪRĪ. | SECOND ĀRYA S. | Year A.D.      | Year A.D.  | S. NO. BĪJĀ.   | S. WITH BĪJĀ. | FIRST ĀRYA S.  | ORIG. M. S. | BĀHMA S. AND S. SĪRĪ. | SECOND ĀRYA S.            | Year A.D.   | Year A.D.  | S. NO. BĪJĀ.   | S. WITH BĪJĀ. | FIRST ĀRYA S.  | ORIG. M. S. | BĀHMA S. AND S. SĪRĪ. | SECOND ĀRYA S. |    |    |                  |  |   |
| 4661                      | 2   | 2             | 2              | 2           | 2                     | 2              | 1560-61        | 4681       | 2              | 2             | 2              | 2           | 2                     | 2                         | 1590-91   | 4701       | 2              | 2             | 2              | 2           | 2                     | 2              | 2  | 1  | 1. Prabhava.     |  |   |
| 4662                      | 3   | 3             | 3              | 3           | 3                     | 3              | 1561-62        | 4682       | 3              | 3             | 3              | 3           | 3                     | 3                         | 1591-92   | 4702       | 3              | 3             | 3              | 3           | 3                     | 3              | 3  | 2  | 2. Vābhava.      |  |   |
| 4663                      | 4   | 4             | 4              | 4           | 4                     | 4              | 1562-63        | 4683       | 4              | 4             | 4              | 4           | 4                     | 4                         | 1592-93   | 4703       | 4              | 4             | 4              | 4           | 4                     | 4              | 4  | 3  | 3. Sukla.        |  |   |
| 4664                      | 5   | 5             | 5              | 5           | 5                     | 5              | 1563-64        | 4684       | 5              | 5             | 5              | 5           | 5                     | 5                         | 1593-94   | 4704       | 5              | 5             | 5              | 5           | 5                     | 5              | 5  | 4  | 4. Pramōda.      |  |   |
| 4665                      | 6   | 6             | 6              | 6           | 6                     | 6              | 1564-65        | 4685       | 6              | 6             | 6              | 6           | 6                     | 6                         | 1594-95   | 4705       | 6              | 6             | 6              | 6           | 6                     | 6              | 6  | 5  | 5. Prajāpati.    |  |   |
| 4666                      | 7   | 7             | 7              | 7           | 7                     | 7              | 1565-66        | 4686       | 7              | 7             | 7              | 7           | 7                     | 7                         | 1595-96   | 4706       | 7              | 7             | 7              | 7           | 7                     | 7              | 7  | 6  | 6. Angiras.      |  |   |
| 4667                      | 8   | 8             | 8              | 8           | 8                     | 8              | 1566-67        | 4687       | 8              | 8             | 8              | 8           | 8                     | 8                         | 1596-97   | 4707       | 8              | 8             | 8              | 8           | 8                     | 8              | 8  | 7  | 7. Śamukha.      |  |   |
| 4668                      | 9   | 9             | 9              | 9           | 9                     | 9              | 1567-68        | 4688       | 9              | 9             | 9              | 9           | 9                     | 9                         | 1597-98   | 4708       | 9              | 9             | 9              | 9           | 9                     | 9              | 9  | 8  | 8. Bhava.        |  |   |
| 4669                      | 10  | 10            | 10             | 10          | 10                    | 10             | 1568-69        | 4689       | 10             | 10            | 10             | 10          | 10                    | 10                        | 1598-99   | 4709       | 10             | 10            | 10             | 10          | 10                    | 10             | 10 | 9  | 9. Yuvan.        |  |   |
| 4670                      | 11  | 11            | 11             | 11          | 11                    | 11             | 1569-70        | 4690       | 11             | 11            | 11             | 11          | 11                    | 11                        | 1599-1600   | 4710       | 11             | 11            | 11             | 11          | 11                    | 11             | 11 | 10 | 10. Dhātṛi.      |  |   |
| 4671                      | 12  | 12            | 12             | 12          | 12                    | 12             | 1570-71        | 4691       | 12             | 12            | 12             | 12          | 12                    | 12                        | 1600-01   | 4711       | 12             | 12            | 12             | 12          | 12                    | 12             | 12 | 11 | 11. Kvara.       |  |   |
| 4672                      | 13  | 13            | 13             | 13          | 13                    | 13             | 1571-72        | 4692       | 13             | 13            | 13             | 13          | 13                    | 13                        | 1601-02   | 4712       | 13             | 13            | 13             | 13          | 13                    | 13             | 13 | 12 | 12. Bṛuhadhānya. |  |   |
| 4673                      | 14  | 14            | 14             | 14          | 14                    | 14             | 1572-73        | 4693       | 14             | 14            | 14             | 14          | 14                    | 14                        | 1602-03   | 4713       | 14             | 14            | 14             | 14          | 14                    | 14             | 14 | 13 | 13. Pramāthān.   |  |   |
| 4674                      | 15  | 15            | 15             | 15          | 15                    | 15             | 1573-74        | 4694       | 15             | 15            | 15             | 15          | 15                    | 15                        | 1603-04   | 4714       | 15             | 15            | 15             | 15          | 15                    | 15             | 15 | 14 | 14. Vīkrama.     |  |   |
| 4675                      | 16  | 16            | 16             | 16          | 16                    | 16             | 1574-75        | 4695       | 16             | 16            | 16             | 16          | 16                    | 16                        | 1604-05   | 4715       | 16             | 16            | 16             | 16          | 16                    | 16             | 16 | 15 | 15. Vṛisha.      |  |   |
| 4676                      | 17  | 17            | 17             | 17          | 17                    | 17             | 1575-76        | 4696       | 17             | 17            | 17             | 17          | 17                    | 17                        | 1605-06   | 4716       | 17             | 17            | 17             | 17          | 17                    | 17             | 17 | 16 | 16. Chitrabhāna. |  |   |
| 4677                      | 18  | 18            | 18             | 18          | 18                    | 18             | 1576-77        | 4697       | 18             | 18            | 18             | 18          | 18                    | 18                        | 1606-07   | 4717       | 18             | 18            | 18             | 18          | 18                    | 18             | 18 | 17 | 17. Subhānu.     |  |   |
| 4678                      | 19  | 19            | 19             | 19          | 19                    | 19             | 1577-78        | 4698       | 19             | 19            | 19             | 19          | 19                    | 19                        | 1607-08   | 4718       | 19             | 19            | 19             | 19          | 19                    | 19             | 19 | 18 | 18. Tārana.      |  |   |
| 4679                      | 20  | 20            | 20             | 20          | 20                    | 20             | 1578-79        | 4699       | 20             | 20            | 20             | 20          | 20                    | 20                        | 1608-09   | 4719       | 20             | 20            | 20             | 20          | 20                    | 20             | 20 | 19 | 19. Parthiva.    |  |   |
| 4680                      | 21  | 21            | 21             | 21          | 21                    | 21             | 1579-80        | 4700       | 21             | 21            | 21             | 21          | 21                    | 21                        | 1609-10   | 4720       | 21             | 21            | 21             | 21          | 21                    | 21             | 21 | 20 | 20. Vyaya.       |  |   |

| 1    | 2       | 3  | 4  | 5   | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 |                    |
|------|---------|----|----|-----|----|----|----|----|----|----|----|----|--------------------|
| 4701 | 1600-01 | 43 | 43 | 42* | 43 | 43 | 43 | 43 | 43 | 23 | 23 | 23 | 21. Sarva jñ.      |
| 4702 | 1601-02 | 44 | 44 | 44  | 44 | 44 | 44 | 44 | 44 | 24 | 24 | 24 | 22. Sarvaaharin.   |
| 4703 | 1602-03 | 45 | 45 | 45  | 45 | 45 | 45 | 45 | 45 | 25 | 25 | 25 | 23. Viçodhin.      |
| 4704 | 1603-04 | 46 | 46 | 46  | 46 | 46 | 46 | 46 | 46 | 26 | 26 | 26 | 24. Vikritā.       |
| 4705 | 1604-05 | 47 | 47 | 47  | 47 | 47 | 47 | 47 | 47 | 27 | 27 | 27 | 25. Khara.         |
| 4706 | 1605-06 | 48 | 48 | 48  | 48 | 48 | 48 | 48 | 48 | 28 | 28 | 28 | 26. Nandana.       |
| 4707 | 1606-07 | 49 | 49 | 49  | 49 | 49 | 49 | 49 | 49 | 29 | 29 | 29 | 27. Vijaya.        |
| 4708 | 1607-08 | 50 | 50 | 50  | 50 | 50 | 50 | 50 | 50 | 30 | 30 | 30 | 28. Jaya.          |
| 4709 | 1608-09 | 51 | 51 | 51  | 51 | 51 | 51 | 51 | 51 | 31 | 31 | 31 | 29. Mamatha.       |
| 4710 | 1609-10 | 52 | 52 | 52  | 52 | 52 | 52 | 52 | 52 | 32 | 32 | 32 | 30. Duruukha.      |
| 4711 | 1610-11 | 53 | 53 | 53  | 53 | 53 | 53 | 53 | 53 | 33 | 33 | 33 | 31. Hōnambha.      |
| 4712 | 1611-12 | 54 | 54 | 54  | 54 | 54 | 54 | 54 | 54 | 34 | 34 | 34 | 32. Vilōmbha.      |
| 4713 | 1612-13 | 55 | 55 | 55  | 55 | 55 | 55 | 55 | 55 | 35 | 35 | 35 | 33. Yikārin.       |
| 4714 | 1613-14 | 56 | 56 | 56  | 56 | 56 | 56 | 56 | 56 | 36 | 36 | 36 | 34. Sarvarin.      |
| 4715 | 1614-15 | 57 | 57 | 57  | 57 | 57 | 57 | 57 | 57 | 37 | 37 | 37 | 35. Plava.         |
| 4716 | 1615-16 | 58 | 58 | 58  | 58 | 58 | 58 | 58 | 58 | 38 | 38 | 38 | 36. Śubhaktit.     |
| 4717 | 1616-17 | 59 | 59 | 59  | 59 | 59 | 59 | 59 | 59 | 39 | 39 | 39 | 37. Sōbhana.       |
| 4718 | 1617-18 | 60 | 60 | 60  | 60 | 60 | 60 | 60 | 60 | 40 | 40 | 40 | 38. Kōśhū.         |
| 4719 | 1618-19 | 1  | 1  | 1   | 1  | 1  | 1  | 1  | 1  | 41 | 41 | 41 | 39. Visvāvan.      |
| 4720 | 1619-20 | 2  | 2  | 2   | 2  | 2  | 2  | 2  | 2  | 42 | 42 | 42 | 40. Parābhava.     |
| 4721 | 1620-21 | 3  | 3  | 3   | 3  | 3  | 3  | 3  | 3  | 43 | 43 | 43 | 41. Plavaṅga.      |
| 4722 | 1621-22 | 4  | 4  | 4   | 4  | 4  | 4  | 4  | 4  | 44 | 44 | 44 | 42. Kilaka.        |
| 4723 | 1622-23 | 5  | 5  | 5   | 5  | 5  | 5  | 5  | 5  | 45 | 45 | 45 | 43. Saumya.        |
| 4724 | 1623-24 | 6  | 6  | 6   | 6  | 6  | 6  | 6  | 6  | 46 | 46 | 46 | 44. Sūbhāraṅga.    |
| 4725 | 1624-25 | 7  | 7  | 7   | 7  | 7  | 7  | 7  | 7  | 47 | 47 | 47 | 45. Virodhaktit.   |
| 4726 | 1625-26 | 8  | 8  | 8   | 8  | 8  | 8  | 8  | 8  | 48 | 48 | 48 | 46. Paridhavin.    |
| 4727 | 1626-27 | 9  | 9  | 9   | 9  | 9  | 9  | 9  | 9  | 49 | 49 | 49 | 47. Pramadin.      |
| 4728 | 1627-28 | 10 | 10 | 10  | 10 | 10 | 10 | 10 | 10 | 50 | 50 | 50 | 48. Ananda.        |
| 4729 | 1628-29 | 11 | 11 | 11  | 11 | 11 | 11 | 11 | 11 | 51 | 51 | 51 | 49. Rākshasa.      |
| 4730 | 1629-30 | 12 | 12 | 12  | 12 | 12 | 12 | 12 | 12 | 52 | 52 | 52 | 50. Anala.         |
| 4731 | 1630-31 | 13 | 13 | 13  | 13 | 13 | 13 | 13 | 13 | 53 | 53 | 53 | 51. Pīṅgala.       |
| 4732 | 1631-32 | 14 | 14 | 14  | 14 | 14 | 14 | 14 | 14 | 54 | 54 | 54 | 52. Kālayukta.     |
| 4733 | 1632-33 | 15 | 15 | 15  | 15 | 15 | 15 | 15 | 15 | 55 | 55 | 55 | 53. Sīdharthin.    |
| 4734 | 1633-34 | 16 | 16 | 16  | 16 | 16 | 16 | 16 | 16 | 56 | 56 | 56 | 54. Raudra.        |
| 4735 | 1634-35 | 17 | 17 | 17  | 17 | 17 | 17 | 17 | 17 | 57 | 57 | 57 | 55. Durmati.       |
| 4736 | 1635-36 | 18 | 18 | 18  | 18 | 18 | 18 | 18 | 18 | 58 | 58 | 58 | 56. Dundubhi.      |
| 4737 | 1636-37 | 19 | 19 | 19  | 19 | 19 | 19 | 19 | 19 | 59 | 59 | 59 | 57. Rudhīroṅgarin. |
| 4738 | 1637-38 | 20 | 20 | 20  | 20 | 20 | 20 | 20 | 20 | 60 | 60 | 60 | 58. Raktāksha.     |
| 4739 | 1638-39 | 21 | 21 | 21  | 21 | 21 | 21 | 21 | 21 | 1  | 1  | 1  | 59. Krōlhana.      |
| 4740 | 1639-40 | 22 | 22 | 22  | 22 | 22 | 22 | 22 | 22 | 2  | 2  | 2  | 60. Kshaya.        |



| 1    | 2       | 3   | 4   | 5  | 6  | 7  | 8  | 9   | 10 | 11 | 12 | 13 |                    |
|------|---------|-----|-----|----|----|----|----|-----|----|----|----|----|--------------------|
| 4821 | 1720-21 | ... | ... | 44 | 44 | 44 | 44 | ... | 44 | 44 | 44 | 24 | 21. Sarvañjt.      |
| 4822 | 1721-22 | ... | ... | 45 | 44 | 45 | 45 | ... | 45 | 25 | 25 | 25 | 22. Sarvadhārin.   |
| 4823 | 1722-23 | ... | ... | 46 | 45 | 46 | 46 | ... | 46 | 26 | 26 | 26 | 23. Virōdhin.      |
| 4824 | 1723-24 | ... | ... | 47 | 46 | 47 | 47 | ... | 47 | 27 | 27 | 27 | 24. Vikrita.       |
| 4825 | 1724-25 | ... | ... | 48 | 47 | 48 | 48 | ... | 48 | 28 | 28 | 28 | 25. Khama.         |
| 4826 | 1725-26 | ... | ... | 49 | 48 | 49 | 49 | ... | 49 | 30 | 30 | 30 | 26. Nandana.       |
| 4827 | 1726-27 | ... | ... | 50 | 49 | 50 | 50 | ... | 50 | 31 | 31 | 31 | 27. Vijaya.        |
| 4828 | 1727-28 | ... | ... | 51 | 50 | 51 | 51 | ... | 51 | 32 | 32 | 32 | 28. Jaya.          |
| 4829 | 1728-29 | ... | ... | 52 | 51 | 52 | 52 | ... | 52 | 33 | 33 | 33 | 29. Navmatha.      |
| 4830 | 1729-30 | ... | ... | 53 | 52 | 53 | 53 | ... | 53 | 34 | 34 | 34 | 30. Durmukha.      |
| 4831 | 1730-31 | ... | ... | 54 | 53 | 54 | 54 | ... | 54 | 35 | 35 | 35 | 31. Hēmalamba.     |
| 4832 | 1731-32 | ... | ... | 55 | 54 | 55 | 55 | ... | 55 | 36 | 36 | 36 | 32. Vilamba.       |
| 4833 | 1732-33 | ... | ... | 56 | 55 | 56 | 56 | ... | 56 | 37 | 37 | 37 | 33. Vikārin.       |
| 4834 | 1733-34 | ... | ... | 57 | 56 | 57 | 57 | ... | 57 | 38 | 38 | 38 | 34. Śarvarin.      |
| 4835 | 1734-35 | ... | ... | 58 | 57 | 58 | 58 | ... | 58 | 39 | 39 | 39 | 35. Piava.         |
| 4836 | 1735-36 | ... | ... | 59 | 58 | 59 | 59 | ... | 59 | 40 | 40 | 40 | 36. Śubhākrit.     |
| 4837 | 1736-37 | ... | ... | 60 | 59 | 60 | 60 | ... | 60 | 41 | 41 | 41 | 37. Sōbhana.       |
| 4838 | 1737-38 | ... | ... | 1  | 60 | 1  | 1  | ... | 42 | 42 | 42 | 42 | 38. Krōdhin.       |
| 4839 | 1738-39 | ... | ... | 2  | 1  | 2  | 2  | ... | 43 | 43 | 43 | 43 | 39. Vīśvāvasu.     |
| 4840 | 1739-40 | ... | ... | 3  | 2  | 3  | 3  | ... | 44 | 44 | 44 | 44 | 40. Parābhava.     |
| 4841 | 1740-41 | ... | ... | 4  | 3  | 4  | 4  | ... | 45 | 45 | 45 | 45 | 41. Pāvānga.       |
| 4842 | 1741-42 | ... | ... | 5  | 4  | 5  | 5  | ... | 46 | 46 | 46 | 46 | 42. Kilaka.        |
| 4843 | 1742-43 | ... | ... | 6  | 5  | 6  | 6  | ... | 47 | 47 | 47 | 47 | 43. Saumya.        |
| 4844 | 1743-44 | ... | ... | 7  | 6  | 7  | 7  | ... | 48 | 48 | 48 | 48 | 44. Sādhārāna.     |
| 4845 | 1744-45 | ... | ... | 8  | 7  | 8  | 8  | ... | 49 | 49 | 49 | 49 | 45. Vīrodhākrit.   |
| 4846 | 1745-46 | ... | ... | 9  | 8  | 9  | 9  | ... | 50 | 50 | 50 | 50 | 46. Paridhāvin.    |
| 4847 | 1746-47 | ... | ... | 10 | 9  | 10 | 10 | ... | 51 | 51 | 51 | 51 | 47. Pramādn.       |
| 4848 | 1747-48 | ... | ... | 11 | 10 | 11 | 11 | ... | 52 | 52 | 52 | 52 | 48. Ananda.        |
| 4849 | 1748-49 | ... | ... | 12 | 11 | 12 | 12 | ... | 53 | 53 | 53 | 53 | 49. Rākhasa.       |
| 4850 | 1749-50 | ... | ... | 13 | 12 | 13 | 13 | ... | 54 | 54 | 54 | 54 | 50. Anala.         |
| 4851 | 1750-51 | ... | ... | 14 | 13 | 14 | 14 | ... | 55 | 55 | 55 | 55 | 51. Pīngala.       |
| 4852 | 1751-52 | ... | ... | 15 | 14 | 15 | 15 | ... | 56 | 56 | 56 | 56 | 52. Kāyavakta.     |
| 4853 | 1752-53 | ... | ... | 16 | 15 | 16 | 16 | ... | 57 | 57 | 57 | 57 | 53. Siddharthin.   |
| 4854 | 1753-54 | ... | ... | 17 | 16 | 17 | 17 | ... | 58 | 58 | 58 | 58 | 54. Raudra.        |
| 4855 | 1754-55 | ... | ... | 18 | 17 | 18 | 18 | ... | 59 | 59 | 59 | 59 | 55. Durmadī.       |
| 4856 | 1755-56 | ... | ... | 19 | 18 | 19 | 19 | ... | 60 | 60 | 60 | 60 | 56. Dundubhi.      |
| 4857 | 1756-57 | ... | ... | 20 | 19 | 20 | 20 | ... | 1  | 1  | 1  | 1  | 57. Rudhirōdgārin. |
| 4858 | 1757-58 | ... | ... | 21 | 20 | 21 | 21 | ... | 2  | 2  | 2  | 2  | 58. Raktāketa.     |
| 4859 | 1758-59 | ... | ... | 22 | 21 | 22 | 22 | ... | 3  | 3  | 3  | 3  | 59. Krōdhana.      |
| 4860 | 1759-60 | ... | ... | 23 | 22 | 23 | 23 | ... | 4  | 4  | 4  | 4  | 60. Kshaya.        |



TABLE XLII—contd.

| Year A.D. | NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR, ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI. |                    |               |                        |                |                   |                    |               |                        |                | Year A.D. | NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR, ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI. |                    |               |                        |                |    |    |    |    |    | Names of the Sixty Samvatsaras of the cycle of Jupiter. |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
|-----------|---|--------------------|---------------|------------------------|----------------|-------------------|--------------------|---------------|------------------------|----------------|-----------|---|--------------------|---------------|------------------------|----------------|----|----|----|----|----|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
|           | SCRVA S. NO. BHA.   | SCRVA S. WITH BHA. | FIRST ARYA S. | BRĀHMA S. AND S. SIRO. | SECOND ARYA S. | SCRVA S. NO. BHA. | SCRVA S. WITH BHA. | FIRST ARYA S. | BRĀHMA S. AND S. SIRO. | SECOND ARYA S. |           | SCRVA S. NO. BHA.   | SCRVA S. WITH BHA. | FIRST ARYA S. | BRĀHMA S. AND S. SIRO. | SECOND ARYA S. |    |    |    |    |    |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| 4901      | 1800-01   | ...                | 5             | 5                      | 6              | 7                 | 8                  | 9             | 10                     | 11             | 12        | 13  | 1                  | 1820-21       | ...                    | 25             | 25 | 26 | 27 | 28 | 29 | 30  | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |
| 4902      | 1801-02   | ...                | 6             | 6                      | 7              | 8                 | 9                  | 10            | 11                     | 12             | 13        | 14  | 2                  | 1821-22       | ...                    | 26             | 26 | 27 | 28 | 29 | 30 | 31  | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |    |
| 4903      | 1802-03   | ...                | 7             | 7                      | 8              | 9                 | 10                 | 11            | 12                     | 13             | 14        | 15  | 3                  | 1822-23       | ...                    | 27             | 27 | 28 | 29 | 30 | 31 | 32  | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |    |    |
| 4904      | 1803-04   | ...                | 8             | 8                      | 9              | 10                | 11                 | 12            | 13                     | 14             | 15        | 16  | 4                  | 1823-24       | ...                    | 28             | 28 | 29 | 30 | 31 | 32 | 33  | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |    |    |    |
| 4905      | 1804-05   | ...                | 9             | 9                      | 10             | 11                | 12                 | 13            | 14                     | 15             | 16        | 17  | 5                  | 1824-25       | ...                    | 29             | 29 | 30 | 31 | 32 | 33 | 34  | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |    |    |    |    |
| 4906      | 1805-06   | ...                | 10            | 10                     | 11             | 12                | 13                 | 14            | 15                     | 16             | 17        | 18  | 6                  | 1825-26       | ...                    | 30             | 30 | 31 | 32 | 33 | 34 | 35  | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |    |    |    |    |    |
| 4907      | 1806-07   | ...                | 11            | 11                     | 12             | 13                | 14                 | 15            | 16                     | 17             | 18        | 19  | 7                  | 1826-27       | ...                    | 31             | 31 | 32 | 33 | 34 | 35 | 36  | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |    |    |    |    |    |    |
| 4908      | 1807-08   | ...                | 12            | 12                     | 13             | 14                | 15                 | 16            | 17                     | 18             | 19        | 20  | 8                  | 1827-28       | ...                    | 32             | 32 | 33 | 34 | 35 | 36 | 37  | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |    |    |    |    |    |    |    |
| 4909      | 1808-09   | ...                | 13            | 13                     | 14             | 15                | 16                 | 17            | 18                     | 19             | 20        | 21  | 9                  | 1828-29       | ...                    | 33             | 33 | 34 | 35 | 36 | 37 | 38  | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |    |    |    |    |    |    |    |    |
| 4910      | 1809-10   | ...                | 14            | 14                     | 15             | 16                | 17                 | 18            | 19                     | 20             | 21        | 22  | 10                 | 1829-30       | ...                    | 34             | 34 | 35 | 36 | 37 | 38 | 39  | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |    |    |    |    |    |    |    |    |    |
| 4911      | 1810-11   | ...                | 15            | 15                     | 16             | 17                | 18                 | 19            | 20                     | 21             | 22        | 23  | 11                 | 1830-31       | ...                    | 35             | 35 | 36 | 37 | 38 | 39 | 40  | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |    |    |    |    |    |    |    |    |    |    |
| 4912      | 1811-12   | ...                | 16            | 16                     | 17             | 18                | 19                 | 20            | 21                     | 22             | 23        | 24  | 12                 | 1831-32       | ...                    | 36             | 36 | 37 | 38 | 39 | 40 | 41  | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |    |    |    |    |    |    |    |    |    |    |    |
| 4913      | 1812-13   | ...                | 17            | 17                     | 18             | 19                | 20                 | 21            | 22                     | 23             | 24        | 25  | 13                 | 1832-33       | ...                    | 37             | 37 | 38 | 39 | 40 | 41 | 42  | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |    |    |    |    |    |    |    |    |    |    |    |    |
| 4914      | 1813-14   | ...                | 18            | 18                     | 19             | 20                | 21                 | 22            | 23                     | 24             | 25        | 26  | 14                 | 1833-34       | ...                    | 38             | 38 | 39 | 40 | 41 | 42 | 43  | 44 | 45 | 46 | 47 | 48 | 49 | 50 |    |    |    |    |    |    |    |    |    |    |    |    |    |
| 4915      | 1814-15   | ...                | 19            | 19                     | 20             | 21                | 22                 | 23            | 24                     | 25             | 26        | 27  | 15                 | 1834-35       | ...                    | 39             | 39 | 40 | 41 | 42 | 43 | 44  | 45 | 46 | 47 | 48 | 49 | 50 |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| 4916      | 1815-16   | ...                | 20            | 20                     | 21             | 22                | 23                 | 24            | 25                     | 26             | 27        | 28  | 16                 | 1835-36       | ...                    | 40             | 40 | 41 | 42 | 43 | 44 | 45  | 46 | 47 | 48 | 49 | 50 |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| 4917      | 1816-17   | ...                | 21            | 21                     | 22             | 23                | 24                 | 25            | 26                     | 27             | 28        | 29  | 17                 | 1836-37       | ...                    | 41             | 41 | 42 | 43 | 44 | 45 | 46  | 47 | 48 | 49 | 50 |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| 4918      | 1817-18   | ...                | 22            | 22                     | 23             | 24                | 25                 | 26            | 27                     | 28             | 29        | 30  | 18                 | 1837-38       | ...                    | 42             | 42 | 43 | 44 | 45 | 46 | 47  | 48 | 49 | 50 |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| 4919      | 1818-19   | ...                | 23            | 23                     | 24             | 25                | 26                 | 27            | 28                     | 29             | 30        | 31  | 19                 | 1838-39       | ...                    | 43             | 43 | 44 | 45 | 46 | 47 | 48  | 49 | 50 |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| 4920      | 1819-20   | ...                | 24            | 24                     | 25             | 26                | 27                 | 28            | 29                     | 30             | 31        | 32  | 20                 | 1839-40       | ...                    | 44             | 44 | 45 | 46 | 47 | 48 | 49  | 50 |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |

|      | 2       | 3   | 4   | 5  | 6  | 7   | 8   | 9  | 10 | 11  | 12  | 13  | 1    | 2       | 3   | 4   | 5   | 6   | 7   | 8   | 9   | 10  | 11  | 12  | 13  |    |                 |
|------|---------|-----|-----|----|----|-----|-----|----|----|-----|-----|-----|------|---------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|----|-----------------|
| 4941 | 1840-11 | ... | ... | 45 | 45 | 45  | 45  | 45 | 45 | 45* | 45  | 45  | 4941 | 1850-51 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 26 | 21. Sarvajit.   |
| 4942 | 1841-42 | ... | ... | 46 | 46 | 46  | 46* | 46 | 46 | 46  | 46  | 46  | 4982 | 1851-52 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 27 | 22. Sarvadhara. |
| 4943 | 1842-43 | ... | ... | 47 | 47 | 47* | 47  | 47 | 47 | 47  | 47  | 47  | 4983 | 1852-53 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 28 | 23. Virōthin.   |
| 4944 | 1843-44 | ... | ... | 48 | 48 | 48  | 48  | 48 | 48 | 48  | 48  | 48  | 4984 | 1853-54 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 29 | 24. Vikritā.    |
| 4945 | 1844-45 | ... | ... | 49 | 49 | 49  | 49  | 49 | 49 | 49  | 49  | 49  | 4985 | 1854-55 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 30 | 25. Khra.       |
| 4946 | 1845-46 | ... | ... | 50 | 50 | 50  | 50  | 50 | 50 | 50  | 50  | 50  | 4986 | 1855-56 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 31 | 26. Nandana.    |
| 4947 | 1846-47 | ... | ... | 51 | 51 | 51  | 51  | 51 | 51 | 51  | 51  | 51  | 4987 | 1856-57 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 32 | 27. Vijaya.     |
| 4948 | 1847-48 | ... | ... | 52 | 52 | 52  | 52  | 52 | 52 | 52  | 52  | 52  | 4988 | 1857-58 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 33 | 28. Jaya.       |
| 4949 | 1848-49 | ... | ... | 53 | 53 | 53  | 53  | 53 | 53 | 53  | 53  | 53  | 4989 | 1858-59 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 34 | 29. Manmatha.   |
| 4950 | 1849-50 | ... | ... | 54 | 54 | 54  | 54  | 54 | 54 | 54  | 54  | 54  | 4990 | 1859-60 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 35 | 30. Durukha.    |
| 4951 | 1850-51 | ... | ... | 55 | 55 | 55  | 55  | 55 | 55 | 55  | 55  | 55  | 4991 | 1860-61 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 36 | 31. Hmadamba.   |
| 4952 | 1851-52 | ... | ... | 56 | 56 | 56  | 56  | 56 | 56 | 56  | 56  | 56  | 4992 | 1861-62 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 37 | 32. Vāmba.      |
| 4953 | 1852-53 | ... | ... | 57 | 57 | 57  | 57  | 57 | 57 | 57  | 57  | 57  | 4993 | 1862-63 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 38 | 33. Vakṛin.     |
| 4954 | 1853-54 | ... | ... | 58 | 58 | 58  | 58  | 58 | 58 | 58  | 58  | 58  | 4994 | 1863-64 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 39 | 34. Sarvama.    |
| 4955 | 1854-55 | ... | ... | 59 | 59 | 59  | 59  | 59 | 59 | 59  | 59  | 59  | 4995 | 1864-65 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 40 | 35. Pava.       |
| 4956 | 1855-56 | ... | ... | 60 | 60 | 60  | 60  | 60 | 60 | 60  | 60* | 60* | 4996 | 1865-66 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 41 | 36. Subhakt.    |
| 4957 | 1856-57 | ... | ... | 1* | 1* | 1*  | 1*  | 1  | 1  | 1   | 1   | 1   | 4997 | 1866-67 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 42 | 37. Subhara.    |
| 4958 | 1857-58 | ... | ... | 3  | 3  | 3   | 3   | 3  | 3  | 3   | 3   | 3   | 4998 | 1867-68 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 43 | 38. Kṛōth.      |
| 4959 | 1858-59 | ... | ... | 4  | 4  | 4   | 4   | 4  | 4  | 4   | 4   | 4   | 4999 | 1868-69 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 44 | 39. Vasava.     |
| 4960 | 1859-60 | ... | ... | 5  | 5  | 5   | 5   | 5  | 5  | 5   | 5   | 5   | 5000 | 1869-70 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 45 | 40. Parābhava.  |
| 4961 | 1860-61 | ... | ... | 6  | 6  | 6   | 6   | 6  | 6  | 6   | 6   | 6   | 5001 | 1900-01 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 46 | 41. Pavaṅga.    |
| 4962 | 1861-62 | ... | ... | 7  | 7  | 7   | 7   | 7  | 7  | 7   | 7   | 7   | 5002 | 1901-02 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 47 | 42. Kūśaka.     |
| 4963 | 1862-63 | ... | ... | 8  | 8  | 8   | 8   | 8  | 8  | 8   | 8   | 8   | 5003 | 1902-03 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 48 | 43. Saumya.     |
| 4964 | 1863-64 | ... | ... | 9  | 9  | 9   | 9   | 9  | 9  | 9   | 9   | 9   | 5004 | 1903-04 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 49 | 44. Sathama.    |
| 4965 | 1864-65 | ... | ... | 10 | 10 | 10  | 10  | 10 | 10 | 10  | 10  | 10  | 5005 | 1904-05 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 50 | 45. Vira-hakt.  |
| 4966 | 1865-66 | ... | ... | 11 | 11 | 11  | 11  | 11 | 11 | 11  | 11  | 11  | 5006 | 1905-06 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 51 | 46. Parābhava.  |
| 4967 | 1866-67 | ... | ... | 12 | 12 | 12  | 12  | 12 | 12 | 12  | 12  | 12  | 5007 | 1906-07 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 52 | 47. Pramāth.    |
| 4968 | 1867-68 | ... | ... | 13 | 13 | 13  | 13  | 13 | 13 | 13  | 13  | 13  | 5008 | 1907-08 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 53 | 48. Anāra.      |
| 4969 | 1868-69 | ... | ... | 14 | 14 | 14  | 14  | 14 | 14 | 14  | 14  | 14  | 5009 | 1908-09 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 54 | 49. Rākhasa.    |
| 4970 | 1869-70 | ... | ... | 15 | 15 | 15  | 15  | 15 | 15 | 15  | 15  | 15  | 5010 | 1909-10 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 55 | 50. Anāra.      |
| 4971 | 1870-71 | ... | ... | 16 | 16 | 16  | 16  | 16 | 16 | 16  | 16  | 16  | 5011 | 1910-11 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 56 | 51. Pavaṅga.    |
| 4972 | 1871-72 | ... | ... | 17 | 17 | 17  | 17  | 17 | 17 | 17  | 17  | 17  | 5012 | 1911-12 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 57 | 52. Kabayukt.   |
| 4973 | 1872-73 | ... | ... | 18 | 18 | 18  | 18  | 18 | 18 | 18  | 18  | 18  | 5013 | 1912-13 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 58 | 53. Sathama.    |
| 4974 | 1873-74 | ... | ... | 19 | 19 | 19  | 19  | 19 | 19 | 19  | 19  | 19  | 5014 | 1913-14 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 59 | 54. Randra.     |
| 4975 | 1874-75 | ... | ... | 20 | 20 | 20  | 20  | 20 | 20 | 20  | 20  | 20  | 5015 | 1914-15 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 60 | 55. Durnati.    |
| 4976 | 1875-76 | ... | ... | 21 | 21 | 21  | 21  | 21 | 21 | 21  | 21  | 21  | 5016 | 1915-16 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1  | 56. Durnatā.    |
| 4977 | 1876-77 | ... | ... | 22 | 22 | 22  | 22  | 22 | 22 | 22  | 22  | 22  | 5017 | 1916-17 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1  | 57. Kūśara.     |
| 4978 | 1877-78 | ... | ... | 23 | 23 | 23  | 23  | 23 | 23 | 23  | 23  | 23  | 5018 | 1917-18 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1  | 58. Kūśara.     |
| 4979 | 1878-79 | ... | ... | 24 | 24 | 24  | 24  | 24 | 24 | 24  | 24  | 24  | 5019 | 1918-19 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1  | 59. Kūśara.     |
| 4980 | 1879-80 | ... | ... | 25 | 25 | 25  | 25  | 25 | 25 | 25  | 25  | 25  | 5020 | 1919-20 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1  | 60. Kūśara.     |

## No. 6.—SARABHAVARAM PLATES OF THE LORD OF CHIKURA : THE 6TH YEAR.

By T. A. GOPINATHA RAO, M.A., Trivandrum.

The set of copper-plates on which the subjoined inscription is engraved was secured for me for examination from a friend of his by Mr. J. M. Nallasāmi Pillai, B.A., B.L., District Munsiff, Rajahmandry. Regarding these plates and of the site where they were discovered he writes as follows:—"The exact circumstances under which the copper-plates were found are not known. It is said that they were ploughed up a few years ago near the village of Śarabhavaram some 20 miles north-west of Rajahmandry and 10 miles from the bank of the Godāvāri. Near the place where the plates were found there appear to be the remains of several brick *stūpas* of fair size, and about 6 or 7 miles from it towards the Godāvāri are more *stūpas* on a hill overlooking a lake known as Nallakōṭa Aṅga, while on the Rāmdurgam, a lofty hill that dominates the country, are the extensive remains of buildings which seem to have formed part of a monastery."

The set consists of three plates, measuring 6" by 2" and of  $\frac{1}{16}$ " thickness; when they came to me, the ring had not been cut; it is a circular ring sealed with a lump of copper in a crude manner, and on this is struck with a die the emblem of the dynasty to which the grantor of the deed belonged; it is a conch shell standing in half relief from a countersunk surface which has a circular border. The conch shell is preserved very well. The ring was cut by me and the impressions were taken under my supervision. It is from these and from the original plates that I now edit the inscription, which is in an excellent state of preservation.

The language of the record is Sanskrit prose. At the end of the inscription are the usual imprecatory verses, three in number. The alphabet closely resembles that of the early Kadamba plates published by Dr. Fleet in *Ind. Ant.*, Vol. VI, of the Kūḍgere plates of Māndhātṛivarman (above, Vol. VI, pp. 12 ff.) and of the Nilambūr plates (above, Vol. VIII, pp. 146 ff.). The engraver employs both the looped and the curvilinear forms of the consonant *t*; e.g., the looped form occurs in -*Yayāti-*, l. 3; -*kshatriyai-*, l. 4; *bhagavatastridāsu-*, l. 6; -*vāpta-*, l. 7; -*prati-* and -*arāti-*, l. 8; -*ādhipati-*, l. 9; *grāmyānayukta-*, l. 9; =*ājñāpayatyastī*, l. 10; *ājñāpti*, l. 16; *bhavanti*, l. 17; and *akshēpta chānumantā* l. 21; whereas the curvilinear variety is found in *svasti* in l. 1; -*prachyuta*, l. 4; *nirjñitāsēsha-*, l. 8; *ta-*, l. 14, etc. The letter *kha* is written in three ways; the usual form occurs in -*abhīmukha-*, l. 2, and the other varieties in -*ābhīmukhā-*, l. 5, and -*mukham*, l. 16. Very little difference is made between *t* and *n*; compare, for instance, the *n* and *t* occurring in *nirjñitā-*, l. 8; -*yātānēka-*, l. 5, etc. Similarly *tra* in *putra-*, l. 15, looks more like *na*. In the word *Yudhishṭhira*, l. 19, both *dh* and *ṭh* resemble *v*. The engraving is executed very carelessly, and there occur many instances of erasure; for instance, there is a well-defined trace of a secondary *i* over *p* in -*para-*, l. 7. The letter *sa* occurring in *visāndhyō*, l. 6, has a big dot, which resembles an *anusvāra* symbol. As in some other inscriptions, the dot evidently intimates that the letter *sa* has to be dropped as it was inadvertently engraved. There are also several cases of omissions, which are either corrected in the text itself or noticed in the foot-notes. The rules of *sandhi* are often neglected; some consonants are doubled as in *nirjñitā-*, l. 8; =*dharmma-*, l. 4; -*marggā-*, l. 4; -*gurōr mmahēśvarasya*, l. 6; -*vargga*, l. 8, etc.

The inscription belongs to the reign of a king whose name and dynasty are not mentioned. He is simply described as the lord of Chikūra-*vishaya*. He is said to be possessed of polite manners and modest character; he had gained several victories in battles, was well-versed in all sciences, was following the foot-steps of the early *kshatriyas* like Dilipa, Bhagiratha, Vaiṅya, Yayāti, Rāma, Ambarīsha, etc.; meant death to horses that confronted him in the battlefield; was a great giver (of benefactions, etc.); was a valiant soldier; was skilled in arts; was full of the sense of *g* attitude; was one who was unassailable; a great devotee of Mahēśvara; and had befitted himself for a seat in heaven, by the grace of Śiva. The inscription records that this king granted the village of Pulaka or Puloka free of all taxes to Hariśarman of the Har'ṭa *gōtra*, who was

i.

2  
 4

2  
 4

2  
 4

ii a.

6  
 8

6  
 8

ii b.

10  
 12

10  
 12

iii a

14

14

16

16

iii b

18

18

20

20

22

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

a master of two Vēdas, was versed in the performance of sacrificial rites, and was a Vājasanēyin. The record is addressed to the inhabitants of the village granted. The inscription is dated in the 6th year. Thus the record, with neither the name of the king nor the dynasty to which he belonged nor even the time at which he lived, adds nothing to our store of knowledge. Its only importance consists in its palæography.

TEXT.<sup>1</sup>*First Plate.*

- 1 श्री<sup>2</sup> स्वस्ति श्रीविजयचीकूरपुरात् <sup>3</sup>नयविनयसम्पन्नो-
- 2 नेकसङ्ग्राम[१\*]भिसुखप्रहारलब्धविजयप्रतिष्ठः सर्व्वविद्या-
- 3 ज्ञय[न]विधिविशारदः दिलीपभगीरथवैश्वययातिरा-
- 4 माखरोषादिभिरादिचत्रियैरासेविताहर्मम[१\*]र्गादप्रच्युत

*Second Plate ; First side.*

- 5 आह्ववाभिसु[खा:]<sup>4</sup>यातानेकघोटकमारि<sup>5</sup> व[दा]न्यः शूरो दक्ष[:\*] छ-
- 6 त[ञ्जो] वि(सं)धो<sup>7</sup> भगवतस्त्रिदशगुरोर्भृहेश्वरस्य चरणद्वयारा-
- 7 धनपर[ो\*] महेश्वरस्य प्रसादावाप्तपरलोक-
- 8 प्रतिष्ठः निर्जिताशेष[१\*]रातिवर्मा[:\*] चिकूरविषया-<sup>8</sup>
- 9 धिपति[:\*] परमब्रह्मण्य[:\*] पुलकग्राम्यानयुक्त-

*Second Plate ; Second side.*

- 10 काशैव<sup>9</sup> माघ्रापयत्यस्ति अन्नाभि[:\*] पुण्यायु-
- 11 र्य्यशोभिदृष्टये वेदद(१)याज्ज्ञयन<sup>10</sup>कुशला-
- 12 य ब्रह्मवद्यादिदे<sup>11</sup> वाजसनयिस्यकर्मानुष्ठा-<sup>12</sup>
- 13 नपराय हारीतसगोच[१\*]य हरिशर्मणे

*Third Plate ; First side.*

- 14 सर्व्वकरीः<sup>13</sup> परिहृत्य पुलोकग्रामो दत्त[:\*] ।(॥) नुदवबुद्ध<sup>14</sup> त-
- 15 ऋाममसौ ब्राह्मणः पुत्रपौत्रानुक्रमेणोष(प)भुञ्जानो
- 16 न कैश्चि<sup>15</sup> किञ्चिद्वक्तव्य[:\*] आश्र(१)मि[:\*] स्वमुखम्[॥\*] स . ६ पीषु<sup>16</sup> दि
- 17 १० [॥\*] भवन्ति चात्र श्लोका[:\*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपा-  
लि[ता]<sup>17</sup>

<sup>1</sup> From the original copper-plates.

<sup>2</sup> This syllable is represented by a symbol which stands on the proper right margin. A similar symbol is again repeated at the beginning of the second line.

<sup>3</sup> Read °पुरात्तव°.

<sup>4</sup> Read °ध्ययन°.

<sup>5</sup> Read °मुखा°.

<sup>6</sup> Read °मारौ.

<sup>7</sup> Read वैज्यो.

<sup>8</sup> Read श्रीकूर°.

<sup>9</sup> Read °ग्रामानायुक्तकाशैव°.

<sup>10</sup> Read °ध्ययन°.

<sup>11</sup> Read °विद्यादिदे

<sup>12</sup> Read वाजसनयिस्यकर्मानु°.

<sup>13</sup> Read °करैः

<sup>14</sup> [Read एवमबुद्धा.—S. K. Or एतदव°.—F. W. T.]

<sup>15</sup> Read कैश्चित्क°.

<sup>16</sup> Read पीष.

<sup>17</sup> The ता of °पाशिता has been ongraved under the line.

*Third Plate ; Second side.*

- 18 यस्य यस्य यद[१\*] भूमि<sup>१</sup> तस्य तस्य तदा पलं [॥\*] स्वदत्ताम्पर-  
 19 दात्ता<sup>२</sup> वा यत्ताद्रक्ष<sup>३</sup> युधिष्ठिर [१\*] महिष्महिमन्ता<sup>४</sup> श्रेष्ठ  
 20 दानाच्छ्रेयोनुपाल[नं] [॥\*] षष्टि<sup>५</sup> वर्षसहस्राणि सर्ग<sup>६</sup>  
 21 मोदति भूमिदः[१\*] अ[१\*]क्षेम[१\*] चानुमन्ता च तान्येव नरके  
 22 [व\*]सेत[॥\*]

TRANSLATION.

Om. Hail Prosperity! From the victorious Chikūrapura, the lord of the Chikūra province,—possessed of worldly wisdom and good behaviour; who is famed for victory obtained by blows face to face in many an encounter; who is proficient in all the sciences, in reading the sacred books and in (performing) the rites; who never swerved from the path of virtue followed by the early *kshatriyas* beginning with Dilpa, Bhagiratha, Vainya, Yayāti, Rāma (and) Ambarīsha; who is the destroyer of many horses that faced (him) in battle; who is generous, brave, dexterous and grateful; who acts according to law; who is intent upon adoring the two feet of the venerable Mahēśvara, the lord of the gods; who through the favour of Mahēśvara has acquired a firm position in the next world and who has conquered the entire host of enemies; who is very hospitable to Brāhmaṇas,—commands as follows the residents and officials of the village of Pulaka:—

The village of Puloka has been made a gift by us for the enhancement of (our) religious merit, life and fame, exempting it from all taxes, to Hariśarman, who is an expert in the study of two *Vēdas*, who possesses the sacrificial knowledge, who is intent on performing his duties according to the school of the Vājasaneyins, and who belongs to the Hārīta *gōtra*.

Knowing this, this Brāhmaṇa and (his) sons and grandsons in succession enjoying this village, should not in any way be spoken to by anybody. The *ājñapti* (has been done by word of my) own mouth. In the year 6 on the 10th day of Pausa. With reference to this there are the following verses:—“Land has been granted by many and been protected by many; whosoever at any time possesses the earth, to him for the time being belongs the reward (of the grant).”

“O! Yudhishtīra! Protect the land, be it a gift of yours or of others; O, highest of the kings! protection is more meritorious than gift.” “A giver of land rejoices in heaven for sixty thousand years; he who rescinds and he who approves (of him who rescinds it) both live in hell for the same period.”

NOTE ON THE PRECEDING. BY STEN KONOW.

Mr. Gopinatha Rao has compared the alphabet used in the Sarabhavaram grant with the script employed in early Kadamba plates, and others. There cannot be any doubt that he is right in doing so. The alphabet certainly belongs to the so-called “box-headed” variety of Central India. Among the various inscriptions written in this Central Indian script, however, the grants of the Śarabhapura kings are those whose alphabet presents the most striking similarity, as will be immediately apparent to everybody who compares the published facsimile plates.

<sup>१</sup> Read भूमिसस्य.

<sup>२</sup> Read यत्ताद्रक्ष.

<sup>३</sup> Read स्वर्गो.

<sup>४</sup> Read फलम्.

<sup>५</sup> Read महिँ महिभता

<sup>६</sup> Read °दत्ता.

<sup>७</sup> Read षष्टि.

The inscriptions of the Śarabhapura dynasty which have so far been published are the following :—

1. The Āraṅg copper-plate grant of Mahā-Jayarāja,<sup>1</sup> issued from Śarabhapura in the fifth year and recording the grant of the village of Paimvā in the Pūrvarāshtra ;

2. The Khariār (properly Nahnā) copper-plate grant of Mahā-Sudēva,<sup>2</sup> issued from Śarabhapura in the second year and recording the grant of the villages Navannaka and Śāmbilaka in the Kshitimaṇḍāhāra ;

3. The Raipur copper-plate grant of Mahā-Sudēva,<sup>3</sup> issued from Śarabhapura in the tenth year and recording the grant of Śrisāhikā in Pūrvarāshtra.

4. The Sārangarh copper-plate grant of Mahā-Sudēva,<sup>4</sup> issued from Śarabhapura, and recording the grant of Chullaṇḍaraka in the Tuṇḍaraka bhukti. The last plate of this grant, which must have contained the date, has not been recovered.

We do not know whether Mahā-Jayadēva preceded or succeeded Mahā-Sudēva, and we do not know anything about the ancestors of these two kings. The legend on the seal of the Khariār plate runs,—

*Prasann-ārṇava-sambhūta-Mānamātr-ēndu-janmanah śrīmat-Sudēvarājasya sthiraṁ jagati [śāsanaṁ].*

I have inferred<sup>5</sup> from this legend that Sudēva's father was Mānamātra, and his grandfather perhaps Prasanna, and that Mānamātra might perhaps be identical with Mānāṅka, "the ornament of the Rāshtrakūṭas" mentioned in the Uṇḍikavātikā copper-plates of Abhimanyu.<sup>6</sup> These identifications are however very problematic, and we do not, in reality, know anything about these kings.

The years mentioned in the inscriptions are regnal years and do not help us to fix their date. On palæographical grounds, however, we may assign them to the 8th century A.D.

The localities mentioned in the grants of the Śarabhapura kings cannot all be identified. Such of them as have been traced, however, all belong to the Raipur and Bilāspur districts of the Central Provinces.

Navannaka of the Khariār grant is almost certainly<sup>7</sup> the present Nahnā, the actual find place of the plates, three miles south of Khariār, and Śāmbilaka of the same grant is perhaps the neighbouring San Doil. The Kshitimaṇḍāhāra must consequently comprise the southern portion of the present Raipur District.

Tuṇḍaraka of the Sārangarh grant has been identified by Mr. Hira Lal<sup>8</sup> with the present Ṭūṇḍrā, about six miles south of Seorī Nārāyan on the Mahānadī, and belonging to the Balōḍā Bāzār tahsil of the Raipur District. The Tuṇḍaraka bhukti would accordingly correspond to the northern portion of the Raipur District.

Mr. Hira Lal<sup>9</sup> has further identified Śrisāhikā of the Raipur grant with the present Sirsāhī, likewise in the Balōḍā Bāzār tahsil and about 25 miles south-west of Ṭūṇḍrā, and finally Paimvā of the Āraṅg grant with the present Pāmgarh, 21 miles north of Ṭūṇḍrā in the Jānjgir tahsil of the Bilāspur District. The Pūrvarāshtra would accordingly include the Tuṇḍaraka bhukti.

Mr. Hira Lal has inferred<sup>10</sup> from this state of things that the Śarabhapura kings held sway over a large portion of the present Chhattisgarh Division, and stated as his opinion that they ousted the kings of Sirpur, old Śripura, in the Mahāsamunda tahsil of the Raipur District. He suggests that Śarabhapura "may perhaps have been a new name imposed on the

<sup>1</sup> Gupta Inscr., pp. 191 ff.

<sup>2</sup> Ep. Ind., Vol. IX, pp. 170 ff.

<sup>3</sup> Gupta Inscr., pp. 196 ff.

<sup>4</sup> Ep. Ind., Vol. IX, pp. 231 ff.

<sup>5</sup> Ep. Ind., Vol. IX, p. 172.

<sup>6</sup> Ep. Ind., Vol. VII, pp. 163 ff.

<sup>7</sup> Ep. Ind., Vol. IX, p. 172.

<sup>8</sup> Ep. Ind., Vol. IX, p. 283.

<sup>9</sup> Loc. cit.

<sup>10</sup> Ep. Ind., Vol. XI, p. 186.



conquered city of Śrīpura by the victor, from the fabulous animal of that name (i.e. *śarabha*), who is believed to be a match for a lion, with reference to the claim of the Sirpur dynasty to be *Kṣarins* (lions).” I do not think that he has succeeded in making this latter supposition likely, because the Sirpur stone inscription of Mahāśivagupta<sup>1</sup> seems to belong to about 800 A.D., i.e. it is not much later than the grants of the Śarabhapura kings, and Mahāśivagupta’s father and grandfather and probably also more of his ancestors seem to have ruled in Sirpur.

Other identifications of Śarabhapura have been suggested by Cunningham,<sup>2</sup> who thought that it might be either Ārvi in the Wardha District or Sambalpur in the Sambalpur District. None of these identifications are however likely, and the exact position of Śarabhapura has still to be found.

Now the only inscription which has so far been found in an alphabet almost identical with that of the Śarabhapura grants has been found in a place called Śarabhavaram. It has been issued, not by a king, but by a *vishayādhipati*; it is dated in the same way as the Śarabhapura grants, with mention of a regnal year, a month and a day, and the seal shows the representation of a conch, as is also the case in the Śarabhapura grants.<sup>3</sup> It is tempting to infer that the Śarabhavaram grant was issued by a dependent of the Śarabhapura kings, and that Śarabhapura is the present Śarabhavaram.

With regard to the modern village of Śarabhavaram I have consulted the Collector of the Godavari District, who has been good enough to inform me that the village Śarabhavaram is situated in the Chōḍavaram Division, ten miles east from the bank of the Godāvari and twenty miles north-west from Rajahmandry. Its popular name is Śarabāram. A ruined temple is said to have been in existence near the village some fifty years ago.

According to information kindly furnished by Rao Sahib Krishna Sastri similar village names occur in other places in the neighbourhood. Thus there is a village Śarabhavaram in the Peddāpuram *tāluka* of the Godavari District, a Śarabhapuram in the Ellore *tāluka* (now joined to the Kistna District), a Sarabhavaram in the Golgonḍa *tāluka* of the Vizagapatam District. It would be a likely conclusion that a town with a similar name did exist in former times in the neighbourhood.

However it is not at present possible to go beyond loose guesses. It will be necessary to wait for new materials. In the meantime the possibility should be kept in view that the town Śarabhapura, from which Jayadēva and Sudēva issued their grants, should be looked for not in Raipur or its immediate neighbourhood, but farther to the south.

To return to the Śarabhavaram plates, they do not appear to have been issued by a ruling prince, but by a governor of a district, a *vishayādhipati*. I suppose that this title is nothing more than the usual *vishayapati*. The year given in l. 16 is then probably the regnal year of the overlord of the *vishayādhipati*.

The grant was issued from Chikūrapura, l. 1, by the *adhipati* of the Chikūra-*vishaya*. Mr. Gopinatha Rao corrects the latter to Chikūra-*vishaya*. We cannot, however, make any positive statement about the correct form of the name. There is an uninhabited village Chidugūru ten miles north-west of Chōḍavaram. It seems however difficult to identify it with Chikūra, if the form given in the District Gazetteer is the correct one.

The village granted was Pulaka, l. 9, or Puloka, l. 14, which should be looked for in the Chōḍavaram Division.

<sup>1</sup> *Ep. Ind.*, Vol. XI, pp. 184 ff.  
See *Gupta Inscr.*, p. 191.

<sup>2</sup> *Archaeological Survey of India Report*, Vol. XVII, pp. 57 f.

## No. 7.—TWO TALESVARA COPPERPLATES.

BY Y. R. GUPTA, B.A., LAHORE.

These two copperplates<sup>1</sup> were brought to light by Mr. C. E. D. Peters, I.C.S., Deputy Commissioner, Almora. They were discovered at Talēsvāra in the Almora District, U. P., at something less than one foot below the surface, while digging the foundations for an ordinary terrace wall, and they were forwarded to the Superintendent, Hindu and Buddhist Monuments, Northern Circle. I owe the opportunity of editing the inscriptions for the first time to the latter officer, who handed the plates over to me for decipherment.

The plate A measures roughly 1'  $4\frac{5}{8}$ " in length and fluctuates between 11 $\frac{5}{8}$ " and 1'  $1\frac{3}{8}$ " in breadth, and the plate B is roughly 1'  $3\frac{3}{8}$ " in length and 11 $\frac{5}{8}$ " in breadth. Each of the plates has an oval seal soldered to it, containing the same legend in four lines and besides several symbols separated from the legend by a straight line. Above it is a bull recumbent, the head turned right over the left shoulder. Before it appears what is either a fish or a tortoise and below the latter a *garuḍa*. Behind it is a symbol that I am unable to identify. All these representations as well as the legend are in relief and surmounted by a hooded cobra (*nāga*). The plate A with its seal weighs 11 $\frac{3}{4}$  lbs., and the plate B with its seal 10 $\frac{3}{4}$  lbs. The plates are not very thick and the letters show through on the reverse. On the whole, however, they are deeply and well engraved. Their edges are not rimmed, and the inscriptions, therefore, lack protection. Each of the grants bears 28 lines.

The alphabet of the seals has many characteristics in common with the Gupta one; but that of the plates is much later.<sup>2</sup> The *anusvāra* is generally denoted by a big circle above the consonant. The sign of punctuation is a horizontal curve. It is six times used in plate A, in ll. 4, 16, 22, 26, 27 and 28; and eight times in plate B, viz. once in l. 2, once in l. 13, once in l. 18, once in l. 20, twice in l. 21 and once in l. 25. The numerical symbols for 5 and 30 occur in plate A, l. 28, and those for 20, 8 and 5 in plate B, l. 28.

The language is somewhat ungrammatical Sanskrit. Even the usual benedictive and imprecatory verses are not correctly quoted and are left incomplete, so much so that they can hardly be called verses. Practically, therefore, both of the inscriptions are in prose.

With regard to orthography we may note that *v* has throughout been written for *b*; that the class nasal is commonly used before mutes, and that an *s*-sound before an *s*-sound is usually replaced by the *visarga*, though we occasionally find writings such as *-grāmakṛs=sa-*, A 20. Doubling of consonants after *r* is the rule; thus *Karkkaṭa-*, A 17; *-varggam=*, B 8; *-ārchchana-*, A 9; *-sanmārjjan-*, A 9; *-karṇṇa-*, B 14; *-garttā*, A 17, 18; *-bhūtair=ddatti-*, A 10; *=arddha-*, B 24; *-śūpppāṃ*, A 21; *-karmmāntāḥ*, A 23; *parvat-ākara-*, A 4, B 6, etc. There is of course no doubling in the case of *h* or the sibilants, and, curiously, a *y* is never doubled after *r*; compare *=kuryāt=*, A 26. There are also some few cases in which the doubling has not taken place where we would expect to find it; compare *-ārtham*, A 9; *=smābhir=bhakti-*, B 12. On the whole, however, it is quite consistent. A *k* and a *t* are often doubled before *r*; thus *kkraya-*, A 15; *yattra*, A 14. There are, however, several exceptions to this rule; compare *kshētra*, B 13, at the side of *kshētra*, B 14, 15, etc.

There are several mistakes in the spelling. Thus we find *ā* for *a* in *-dēvyādhasāt=*, B 21; *a* for *ā* and *ri* for *ṛi* in *krishṇahayō*, B 27; *t* for *n* in *-tagarupati-*, A 5; *ta* for *tra* in *yata*, B 13; *t* for *ḥ* in *yat=kuryāt=*, A 26; *n* for *t* in *tan-nanayō*, B 5; *p* for *sh* in *-pupp-*, A 9; *ś* for *g* in *-Aśnivarmmā*, B 4; *ś* for *p* in *Śaurava-*, A 2; *ss* for *s* in *-rūpassya*, B 3. In *-dāṇḍa-*

<sup>1</sup> These are now preserved in the Lucknow Museum at the instance of the Superintendent, Hindu and Buddhist Monuments, Northern Circle.

<sup>2</sup> See below, p. 113.

*vāsika*, A 5, on the other hand, the *v* is probably not miswritten, but we have to do with a Prākṛita form. Cf. Vogel, *Antiquities of Chamba State*, Part I, p. 129. Other Prākṛita forms are *pratipādītukās*, A 11; *pramātāra*, A 4, 27; B 7, 23.

The rules of sandhi are constantly neglected; compare *-pattrañ abhi-*, A 11; *Kārttikīya-purē Atialūkīpallikī Viśāklīpallikī arishāśramah avulinakah*, A 23; *Rājaputtraka-Ōllālīkarvatakō, Paśchima-Drōnyām Udmvaravāśah*, A 24; *Vishṇudāsēna uktirṇāy=*, A 28; *chakkradharaḥ iva*, B 5; *cha anēn=aiva*, B 25; *Dhanadattēna uktirṇāñ=cha*, B 28.

In plate B there are several compounds ending in *vāpam*, such as *Vajra-sthala-kshētra-kulya-vāpam*, B 13; *kshētra-āshṭa-drōṇa-vāpam*, B 14; *Madhyamāraka-kshētra-chaturllāśa-drōṇa-vāpam*, B 15; *Kupilśvara-nāmadhēya-kshētra-kulya-vāpam*. *Nandikēra-kshētra-shaḍ-drōṇa-vāpam*, B 16; *Daḍḍaraka-jāngala-kulya-vāpam*, B 17; *Dēvākya-tōli-pāñcha-drōṇa-vāpam*, B 17; *Rajaka-sthala-kshētra-shaḍ-drōṇa-vāpam*, B 17; *Dēvaky-ānūpa-kshētra-khāri-vāpam*, B 18; *Vaḍra-kshētra-āshṭa-drōṇa-vāpam*, B 19; *Purvatāra-kshētra-khāri-vāpam*, B 20; *Dēvākya-kshētra-āshṭa-drōṇa-vāpam*, B 20; *Kēdāra-kulya-vāpam*, B 21; *kshētra-kulya-vāpam*, B 22; *Śiētō-kshētra-pāñcha-drōṇa-vāpam*, B 24; *Vētasa-kulya-vāpa-nāmadhēyam*, B 25. Instead of *vāpa* we find *vāpikā* in *Kēdāra-dri-drōṇa-vāpikā*, B 21. It will be seen that *vāpa* is always preceded by a word denoting a measure. A compound such as *kulya-vāpa* must mean "a plot where a *kulya* of seed can be sown or is required," and we can translate *Vajra-sthala-kshētra-kulya-vāpam*, a, or, the *kulya*-plot of the *sthala-kshētra* of *Vajra*. Almost the same meaning could accordingly be conveyed by using two words, *Vajrasthalakshētram kulya-vāpam*. Compare *Mūlavaki-kshētram khārivāpam*, B 13, etc.

Both the grants purport to have been issued from **Vra(Bra)hmapura**, one by the *Paramabhāttāraka Mahārājādhirāja śrī-Dyutivarmman*, for the purpose of observing the *balī, chara, sutra* and the bath with curds, milk and *ghī* and for worshipping with perfumes, incense, lamps and flowers, for sweeping, besmearing and ploughing, and for all sorts of repairs, with reference to the feet of *Virapēśvara-svāminātha*, and the other by the *Paramabhāttāraka*, the *Mahārājādhirāja śrī Vishṇuvarmman*, for the continuance of the great sacrificial sessions. Both grants profess simply to sanction previous gifts.

The present seals are gilded and appear to be casts from the originals and not authentic. The plates, also, I understand to be forgeries.

I believe that the seals are forgeries, as—

(1) there are evident signs to show that the damaged letters seem to be the result of bad casting from an original seal. This can especially be marked in the case of the fifth and the sixth letters in line 3 of the seal attached to the plate A and the first letter in line 4 of that soldered to the plate B, which have not come out.

(2) the seal of plate A is much larger than that of plate B, though the measurements of the inscriptions, the figure of the bull and the objects in front and behind it, and even the marginal oval line are the same; the surrounding ornaments of raised bosses are not the same in each case, there being 54 in plate A and 48 in plate B, and the outer shape is different.

(3) the seal of plate A shows signs of bad workmanship, as if it were a first experiment. The knobbed ring on the seal is not cleverly joined and the rough portion at its edges gives ample room to suggest that it has not been cast at the royal foundry, but is a forged cast from the original seal.

The seal of plate B is more cleverly done and would probably have escaped detection for a time but for (1) the first letter in the fourth line and (2) the soldering to a wrong plate through ignorance.

(4) though bearing one and the same legend, the two seals have been applied to forged grants, alleged to have been issued by two different kings, and

(5) they are of inferior copper, and perhaps gilded to escape detection of forgery.

I believe also that the plates are forgeries on the following grounds :—

(1) The genealogy of the dynasty given in the seals does not agree with that given in the plates. In the seals it begins with Vishnuvarmman, while in the plates it commences with Agnivarmman (miswritten Aśnivarmman in B). Even if we grant that it is not necessary to begin with the same king, we at least expect that the grantor, the son of Agnivarmman, should have the same name in the two genealogies. Now, whatever the correct reading of the name of the last king mentioned in the second line of the seals may be, it cannot be Dyutivarmman, the name given in both plates.

(2) In plate A, l. 2. the words *Śrī-Purūvarīh-prabhṛity-avichchho lyamāna-Śaurava-rāja-rāṣṭrā* occur, where *Śaurava* is evidently a mistake instead of *Paurava*. Now the royal officers are especially particular at the time of handing over such important documents intended to be seen by the public and officers of succeeding kings, and would scarcely overlook such a blunder about the descent of the grantor.

(3) The plates do not give us any definite information regarding any of the kings mentioned, not even the ruling one, by which we can test the statements in them. In line 11 of plate A it is asserted that the original grants have been burnt and that bad persons under the evil influence of the Kali age might, in course of time, raise objections. In plate B also reference is made to such an eventuality.

(4) The present grants purport to confirm some previous ones, at one stroke, without mentioning the kings by whom they were made, and without saying whether a reference was made to the official records, for the purpose of verification. The scantiness of records from the fourth to the eighth or the ninth century is probably to be accounted for by the disorderly state of things that existed in the province from which the plates come, and forgeries, it might have been thought, were not very likely to be detected. The plates were engraved by one and the same person, as can be seen from his name in line 28 of both of them. It was easier to get one person to forge them than to engage the services of two, and the goldsmith Ananta was sought for, perhaps because he was known for his skill.

(5) In B 27 we find the following quotation from Vyāsa, *Vindhy ātarīshu=atōyāsu śushka-kṣātarāvāsinaḥ*. The quotation is neither complete nor accurate. The words *krishṇakayō bhī(hi) jāyantē ya ākṣhēpān kuryāt=sa pañchu-mahāpātaka-saṁyuktāḥ syād* are put as an independent clause and not as Vyāsa's words, and also contain two bad mistakes. We expect such complete verses, or, at least, such abridged sentences as we find in other grants.

In plate A there are a few mistakes at the beginning, but many blunders at the close. This is probably due to the carelessness of the engraver or the writer, who thought that he was not likely to commit any mistake in the stereotyped wording, and so, most probably, wrote without consulting some authentic plates or their copies regarding the quotations.

(6) The writer seems to be more careful about the description of the property granted than about formal matters and information about the grantor and his ancestors. He is extremely careful in enumerating the various plots of land granted. But he is hardly aware that these enumerations are of little value, if the grants do not emanate from the proper persons, and that, however careful he may be to try to deceive others, there are certain indications which generally go to prove a forgery.

(7) In A 3 we read the name *Agnivarmmā*, instead of which B 4 has *Aśnivarmmā*. The difference is perhaps due to the difficulty in reading the first name of the second line of the seals, which has not come out clearly. If this be so, it would show that the plates must have been

forged when the correct name of the king had been forgotten. This would presuppose an interval of at least 200 years between his time and that of the forging of the grants, and this well agrees with epigraphical evidence.

(8) The responsible *Dūtaka* would scarcely have passed over a blunder regarding the name of the king from whom the grantor claimed descent.

(9) The misreading of the real name of the king in the second line of the seal from which the present casts have been obtained by the forger, or rather in the casts themselves, sufficiently accounts for the invention of the name Dyutivarmman or the substitution of a later Dyutivarmman for a former king, if we take it for granted that the forgers (or, at least one of them) could read the inscription. It is interesting to note that the first letter of the doubtful name looks like *d*, though the cast may not be a faithful reproduction of the original.

(10) In the seals the grantor is said to be of the Lunar lineage, while in the plates he is represented as descended from the Lunar as well as the Solar race. This is a very grave objection since a perfect harmony in the descent claimed is quite necessary.

The only point which remains to be explained is why the seals were soldered on to the plates, if the genealogy itself differed. This is the difficulty which is likely to beset us. I would make two suggestions. Two casts were obtained of an original seal, which was in the possession of the real owner or some other person. But the original plate was not available, or could not be lent, or more probably was lost or really burnt as mentioned in the forged plates. So a new draft that would suit the circumstances was prepared by a scribe and given to the goldsmith Ananta. There was probably some difficulty about the names of the kings mentioned in the second line of the seals, and the forgers had not the opportunity of verifying them or of consulting the original plate or the official records. The name of a king Dyutivarmman, the son of a king Agnivarmman, of whose name they were not certain, was known. His son Vishnūvarmman was well-known. So these were the data. The forgers engraved one plate in the name of Dyutivarmman, and the other in that of Vishnūvarmman, probably thinking that, if the authenticity of one was called in question, the other might be produced as evidence; but as they had misgivings about the names of the kings they altogether gave up the idea of soldering the casts to the plates. These might have been with the person or the community of trustees who claimed the ownership. But his or their de-cendants, who were unable to decipher the inscriptions, possibly thinking that there were two seals corresponding to the two plates, and also considering that they formerly might have belonged to them, got them soldered. Perhaps they did this in the vain hope that the seals might be taken as evidence of the issue of the former grants, said to be burnt. Or (2) some of the forgers of the plates, who were unable to read the inscription of the seals and who were unaware of the contradiction (not being taken into close confidence as regards how the genealogy and other actual details were to be arranged), might have soldered them to the plates later on, not caring to consult the scribe or the engraver. Other explanations are not impossible. Whatever the fact might have been, it is quite clear that the inscriptions on the plates contradict the legend of the seals. Had these latter been authentic, it might have been possible to suppose that they were applied to these grants later on through ignorance. But I have shown that the present seals are only casts of the original and the contradiction in genealogy and other details preclude the possibility of the plates being genuine. In spite of this I shall show below that they are of considerable importance.

I assign the seal (the original one) to about the latter half of the fifth century on the following grounds:—

(1) The lower parts of the right hand verticals of *ga*, *sa* and *ka* are about double the length of the *absharas* without verticals.<sup>1</sup>

<sup>1</sup> Vide Dr. Bühler's *Indian Paleography*, ed. by J. F. Fleet, Bombay, pp. 47 f.

(2) We find the guttural *na* before *śa* in line 4 and perhaps before *ha* in line 2, if we adopt the reading *Harshavarmmanā*[*h\**].

(3) The third horizontal line of *ja* slants downwards.

(4) The ancient dot is replaced by a cross-bar in the case of *tha* in line 3.

(5) The transitional form of *ya*, with the loop, though not quite like the later ones, occurs.

(6) The right hand portion of *sa* and *pa* shows an acute angle.

But the inscription can hardly be much later than about the second quarter of the fifth century since,

(1) the lower parts of *ta* and *bha* are not lengthened and thus they retain the older forms,

(2) the left limb of *sa* is more or less archaic, and

(3) on the whole the letters show similarity to the Gupta alphabets of the later half of the fourth century.

The letter *na* does not admit of severe scrutiny as it is a little damaged to the right in all the places where it occurs in this inscription.

The letter *na* has not a knob, as in the case in the Gupta alphabet, and it is much like *ta*, the only difference between *na* and *ta* being that the former is more acute-angled, while the latter is much more curved at the middle.

To turn to the plates. The alphabet is of the northern type, evidently later than the Gupta one, and is in a transitional form, approaching the acute-angled.<sup>1</sup> The letters slope from right to left. Those worth noticing are: *u*, *ka* (when not forming a member of a conjunct consonant), *tha*, *dha*, *na*, *ma*, *ya* (when not a member of a conjunct consonant), *va*, and *sa*, and, to a certain extent, *bha*.

*U* which occurs in *utkīrṇa*-, A 28, B 28, looks like the *u* of the Mahānāman inscription. *Ka* has a loop to the left such as is generally observable in the latter half of the sixth and the first half of the seventh century and resembles that of the Mahānāman and Lakkhāmaṇḍal inscriptions; cf. e.g. *-sakala*-, A 1, B 1. *Tha* is like that of the Maukhari and Lakkhāmaṇḍal ones; cf. *-nātha*-, A 8. *Dha* and *na* are of the same type. *Dha* occurs, e.g., in *-dharāṇi-dharāṇa-yōgya-dhāranā-dhāranā*, B 2. *Na* has a loop, cf. *-bhuvana*-, B 1. *Ma* has the same shape as e.g. in the Yaśodharman inscription of A.D. 532; cf. *-maṇi*-, B 2. *Ya* has the tripartite form, when it is not a member of a conjunct consonant; cf. *naya-vinaya*-, B 5. Again *ka*, *cha*, *ja*, *tha*, *da*, *na*, *pa*, *bha*, *la*, *sa*, and *tya* are exactly like those in the plates of the time of Śāsānka-rāja of Gupta Śaivāt 300, though *ra*, when not forming a member of a conjunct consonant, and *ya* differ.

The plates, therefore, when we take into consideration all these circumstances appear to have been forged some time between the middle of the sixth and the second quarter of the seventh century. Leaving a sufficient margin, we may assume that the forgeries were made between the sixth and the eighth centuries A.D.

The casts and the plates, though forged, are of value, since we have hardly any record from about the fourth to the eighth or ninth century, issued by or concerning the ruling dynasties in the Garhwal and Almora Districts. The casts of the seal are more valuable than the plates, since they appear to be taken from a genuine seal, which supplies us with the names of some hitherto unknown kings. As regards the genealogy of these kings and other general information, the plates are only as much reliable as our *bakhars* in the Deccan and are of little more value than legends. Still they give many names of cities, villages and fields, which are of much geographical and historical interest, as they hardly can be due to the fancy of the scribe. The places evidently bore the names mentioned when the plates were forged, and some

<sup>1</sup> Cf. *loc. cit.*, pp. 49 f., also Prof. Vogel, *Antiquities of the Chambā State*, p. 46.

of them we can identify with confidence. The record clearly has reference to Garhwal and the Katyur valley of the Almora District and perhaps to the Katyuri Rājās. Other inscriptions that we may discover will probably throw some light on localities. But the present ones are of no little value. We have the expression *Parvatāṅkara-rājyē* in line 4 of plate A and in line 6 of plate B, which means the kingdom filled by mountains. This description suits Garhwal very well. Of course some tract of land, specially the Katyur valley, which forms part of the present Almora District, must have been included in the kingdom. The boundaries of it must have exceeded it. The name Garhwal itself has been derived from *giry-āvalī*, row of mountains. The name *Kēdāra* of fields we find twice in line 21 of plate B. Garhwal is known as *Kēdāra-bhūmi* or *Kēdāra-khaṇḍa* from very early times and we should naturally first look to that district for the places. Of course this is only circumstantial evidence, because by itself it proves little. But it is a link in the chain. We meet with the word *Gōmati-sāryām* in line 15 of plate B. *Sāri* occurs in line 20 in the inscription from Paṇḍukēśvara near Badrināth. It must evidently be derived from the causal of *sri* to flow, and on comparing these records we can say with confidence that it means 'bed' or 'valley.' So we are justified in taking *Gōmati* as the name of the river. The other river of which mention has been made is *Pitriganḡā*. But I cannot find it in the maps of the Garhwal and the Almora Districts. It cannot, however, be very far from the river Gōmati. The reference to two rivers in the inscription gives us a clue. Following the above line of argument, I am at this stage able to identify **Kārttikēyapura** and to suggest some tentative identifications.

The mention of **Kārttikēyapura** is very interesting and important. We know that it lay in the valley of the Gōmati and near the present village of Baijnāth.<sup>1</sup> Our record confirms this. Again it is believed that the Katyuri rājās found there the ruins of an old town named Karbirpur and used the materials for rebuilding the temple of **Kārttikēya** and also for constructing wells, reservoirs and bazars. Now in plate A we meet with the name *Karavira-garttā* in l. 18, which is, possibly, identical with Karbirpur.

**Brahmapura**, the capital mentioned in A 1 and B 1, I am much inclined to think with General Cunningham<sup>2</sup> was Lakhanpur or somewhere near it. One Brahmapura no doubt has been satisfactorily identified by Dr. Vogel<sup>3</sup> with Brahmor in the Chamba State. But that is too far off and does not suit our record.

**Kōllapuri**, A 18, is most probably the present Kōlapuri. **Suvarṇakāra-pallikā**, A 20, may perhaps be Sonal, and **Bhaṅgi-pallikā**, A 22, Bhēṅi. **Sādhuṅgakagrāma**, B 14, is perhaps Tuṅgēśvara itself. *Sādhu* is simply an attributive meaning 'well' or 'good,' and *grāma* is equivalent to modern *gāw*, village, while *ku* is only a diminutive termination. **Jyōrāṅā**, A 16, is probably represented by Jyura or Jōiā. **Bhōla(mastaka)**, A 18, may be Bhōla. **Kapila-garttā**, A 17, is in all likelihood Kaplēśvara itself or somewhere near it; **Karkkōtā**, A 18, Garkhēt; **Nandikērakakshētra**, B 16, Nandikēsari, and **Lavaṇōdaka**, B 16, Lavaṇasari or Lavaṇi.

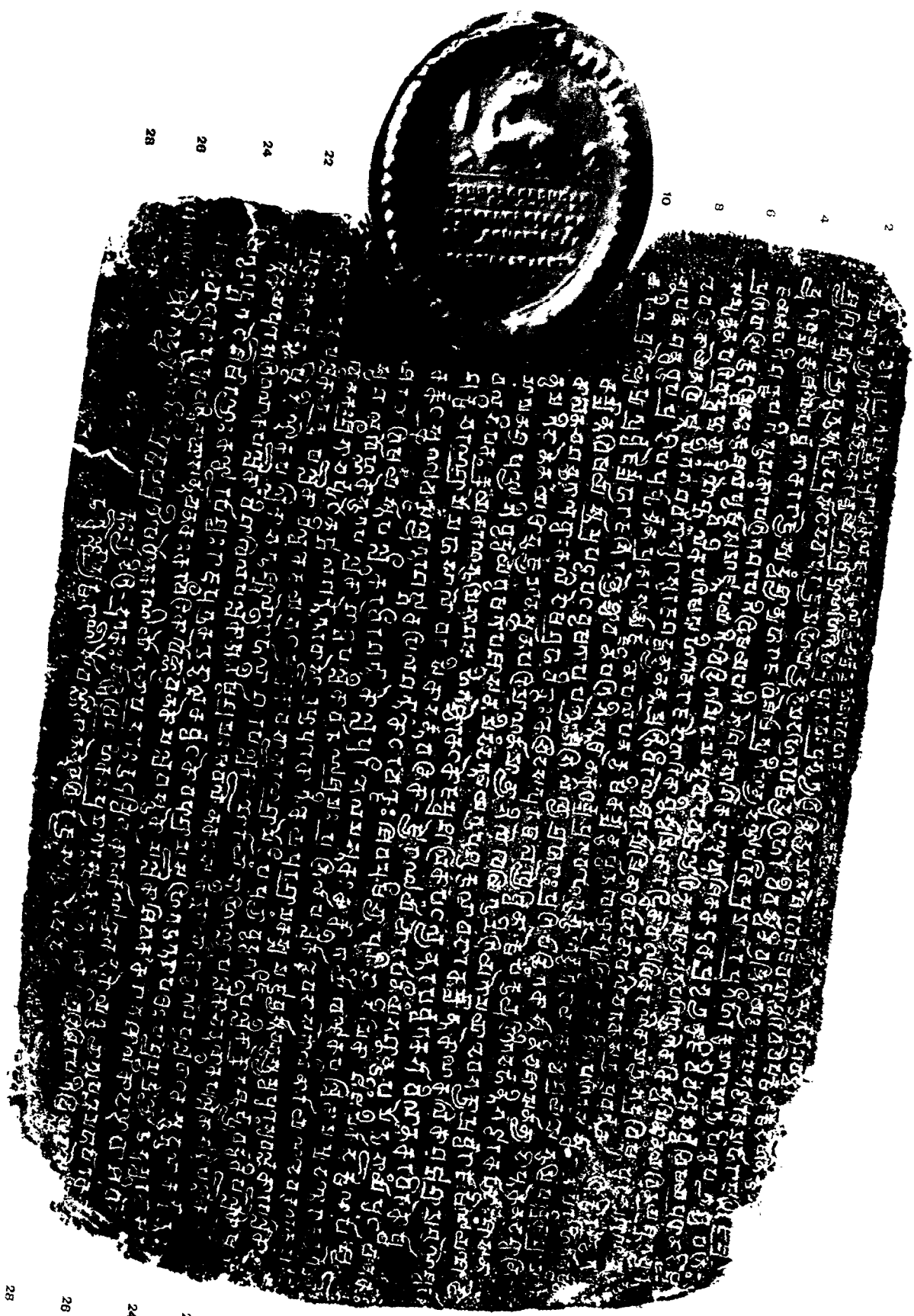
It is perhaps worth noting that only the first king mentioned in l. 2 of the inscription on the seal, *vis.* Agnivarmman, has *śri*, illustrious, attached to his name, while the other names are without this epithet. Apparently Agnivarmman was a monarch of some importance.

The first inscription purports to be dated the 30th day of the month of Pausha of the 5th year of the reign, and the second the 5th day of the month of Mārggaśirsha of the 28th year of the reign. These dates, however, cannot be verified, and it is not possible to give the corresponding English equivalents.

<sup>1</sup> Gazetteer, N. W. P., Vol. XI, p. 468, *ibidem*, pp. 463 f.

<sup>2</sup> Ancient Geography of India, p. 355.

<sup>3</sup> Antiquities of Chamba State, Vol. I, p. 82.



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The *dūtaka* (messenger for the conveyance of the grant) in plate A is said to be the *pramātāra* Sūryadatta, the officer entrusted with the (arrangement of) peace and war; and the writer the *divirapati* Vishṇudāsa; and the *dūtaka* in plate B the *pramātāra* Varanauatta and the writer the *divirapati* Dhanadatta. The engraver of both the grants was the goldsmith Ananta.

The accompanying plates have been prepared from excellent estampages supplied by Mr. H. Hargreaves, Superintendent, Hindu and Buddhist Monuments, Northern Circle, and the seals have been reproduced from photographs of plaster casts kindly taken by Mr. Rājārām Hari Sējavalkar, Modelling Teacher, Mayo School of Art, Lahore.

I am far from being certain about the reading of the legend of the seals. What I can make out reads as follows:—

- 1 Vishṇuvarmma-prapō(pau)ttrasya pō(pau)ttrasya Vṛishavarmmaṇa[h\*]
- 2 śry-Agnivarmma-sutasya=cha śāsana[m\*] Dvijavarmmaṇa[h\*]<sup>1</sup>
- 3 . . . .<sup>2</sup>=nuggrah-ārthhāya sādhu-samirakshaṇāya cha
- 4 Sōmavaś-ōdbhavō rājā jayaty=amita-vikrama[h\*]

This legend I might translate,

'Here is the charter of Dvijavarman, the great grandson of Vishṇuvarman, the grandson of Vṛishavarman, and the son of the glorious Agnivarman. May the king, born of the lineage of the Moon, whose prowess cannot be measured, be victorious, for the purpose of favouring . . . , and of protecting the good ones.'

#### A.—GRANT OF DYUTIVARMAN: THE FIFTH YEAR.

##### TEXT.<sup>3</sup>

- 1 Svasti [||\*] Purandara-pura-pratimād=Vra(Bra)hmapurāt=sakala-jagan-mūl-ōrvvī-  
chakakra-mahābhāra-vahana-[guṇa-vamana-phana-sahasrasy=Ānanta]-mūrttēr=bhagavad-  
V[I]ra[nēśvara-svāmīnaś=charaṇa-]
- 2 kamal-ānudhyātaḥ Sōma-Divākar=ānvayō gō-vrā(brā)hmaṇa-hit-aishī śrī-Purūravaḥ-  
prabhṛity-avichchhidyamāna-Śau(Pau)rava-rāja-vamśō=gnir=iva vaipaksha-kaksha-  
dahanō [bh]ū . . .
- 3 śry-Agnivarmmā [\*] tasya puttras=tat-pāda-prasādād=avāpta-rājya-mahimā dyutimad-  
abita-paksha-dyutiharō vivasvān=iva dvitīyah paramabhaṭṭāraka-mahārāj-  
ādhir[ā]ja-śrī-
- 4 Dyutivarmmā kuśali Parvvatākara-rājyē=smad-vamśyān=mahārāja-visēshān=pratimānya  
dāṇḍ-ōparika-pramātāra-pratihāra-kumārāmātya-pilupaty-aśvapati- (—)
- 5 jayanapati-gaṇjapati-sūpakārapati-tagara<sup>4</sup>-pati-vishayapati-bhōgika - bhāgika - dāṇḍavāsika-  
kaṭuka-prabhṛity-anujīvi-varrgam sarva-vishaya-pradhān-ādīmś=cha
- 6 pratīvāsī-kuṭumvi(mbi)naḥ kuśalam prīṣṭvā samājñāpayati — viditam=idam=astu vō  
dēvadrōṇy-adhikṛita-mahāsatrapati-Ttrāt-aikākisvāminā naya-vinaya-śruta-vṛitta-
- 7 sampannēna parivrād-vra(bra)hachāri-gauggulika-parishat-sahitēna rājadauvārik-  
āgnisvāmi-kāraṇika-vōṭ(kōṭ)-ādhikaraṇik-āmātya-Bhadravishṇu-purassarēna cha
- 8 dēvanikāyēna vijñāpitaḥ bhagavatām sur-āsura-jagad-vandy-Ānanta-mūrtti-Viraṇēśvara-  
smā(svā)mi-nātha-pādānām va(ba)li-charuka-sattra-pravarttana-dadhi-kshira-ghṛita-
- 9 snapana-gandha-dhūpa-pradīpa-pupp-(pushp)-ārchehana-prakara - sanmārjjan - ōpalēpana-  
krishi-karm-ānushṭhāna-kbanda-sphuṭit-āvachāṭita-patita-samskār-ārtham para-hit-  
ānushṭhāna-

<sup>1</sup> It is also possible to read *Dvishavarmmaṇa*, or *śāsana=Harshavarmmaṇa*, or *śāsana=Gajavarmmaṇa*.

Looks like *sasyitō*, *asyana*, or *asyata*.

<sup>3</sup> From the estampages.

<sup>4</sup> Read *magara*.

- 10 charita-vratāir=yushmat-pūrvvajair=mmahārājābhīr=anyaiś=ch=āvanipatibhis=tath = ānēka-  
dharmma-prasava-hētubhūtair=ddattidāyakaiḥ sva-śrēyasē bhūmi-pallikā-grāma-
- 11 karmmānta-vishayās=tāmrapaṭṭa-paṭa-vrīshatāpa-pattraīḥ<sup>1</sup> abhīlikhy = āgrahārāḥ  
pratipāditakās=tāni cha śāsanāny=ādiptakēna dagdhāni
- 12 kālēna cha gachchhatā luvdhāḥ(bdhāḥ) kali-dōsha-grah-āvishtāḥ kēchid=  
asatpurushā lēkhyair=vvin=ākshēpam kuryur=iti tad=arhanti bhāṭṭāraka-pādāḥ  
śāsan-ā-
- 13 nmatī-dānēna yathā-bhujyamāna-sthāna-parimāna-nāmāny=ābhīlekḥhayitum=iti yatō  
mayā dēva-bhaktiyā pūrvva-rājārshinām<sup>2</sup> yaśō-rtha-
- 14 m=ātmanās=cha puṇy-ābhivṛiddhayē vrīshatāpa-śāsanam=idam dattam[||\*] yattra  
paśu-kul-āvadāra-karmmānta-Kōṇakalikā-gaṅgā-grāmē Guṇḍēśvar-ā-
- 15 valadīpakāḥ kkraya-karaṇa-bhūmi-bhāgū-sahitās=Chōra-kaṭakō jamvū(mbā)-  
śālikā-paṭaly-antara-parvataka-Bhāvilāna-karavira-kōshṭhā
- 16 Gakshīcharaṇa-grāmō(mē) Mahāsālō Vurāsīkāntavanīkā — Jyōrāṇyām  
Chōrapāniyam Bhagnānūpamōḍṛībhāyām Puṭavanakāḥ
- 17 Karkkaṭasthūnā-vañjāly=Uttaragaṅgā Kapilagarttā Kōṭara-vañjāḥ Śivamushchīyāpuri  
Dāḍimīkā Śīmāpīkā dakshīṇa(m)pā[r]śvē
- 18 Śrāthā-vishayastā-pallī Karavira-garttā Kōllapuri Bhēlamastakāḥ Karkkōṭāyām  
Khaṇḍaka-pallikā Mammadattō Rājakya-tōlī
- 19 Śrīgāla-khōṇakō Bhūta-pallikā Gogga-pallikā Vāruṇāśramāḥ Prabhi-ā-pallikā  
Dēvadāsa-tōlī Nārāyaṇa-dēvakulaka-mā[lā]-
- 20 khānakāḥ Śrībhācharppatō=naṅgāla-gartt=Ōttara-vāśō Vra(Bra)hmapurē  
Kārttikēyapura-grāmakas=Samajjāvvyastā cha bhās=Tryamvapurē Suv. rṇṇakāra-  
pallikā [Da]-
- 21 puṇṇā Vṛiddha-pallikā Chandra-pallikā Vi(Bi)lvakē Jayabhāṭa-pallikā Vachā-  
karaṇa-grāmō Dipa-puryām Vṛiddhatari-pallikā Kkrōda-sūrppayām Varddhaki-  
pallik=Ōshṭrala-
- 22 makāḥ Kaṭakabhṛīshṭī Dīṇḍika-pallikā Chatusśālōrōhālāgala-pallikā — Śōrāyām  
Bhāhiranya-pallikā Chandulāka-pallikā Bhattī-pallikā
- 23 Kārttikēyapurē Ativalāka-pallikā Viśākshīla-pallikā arīshṭāśramāḥ avalīnakāḥ  
Sakīnarāyām kōṭṭatalē Pallivāṭakas=tuṅgula-karmmāntāḥ
- 24 Pīṭṛigaṅgā-taṭē Śīrshāranyaḥ Kaṇṭhārapārśvaḥ Rājaputtraka-Ōddāla-karvṛatākō  
va(ba)hugrāmasahita Uttarā-pathāḥ Pāśchīma-Drōṇyām Udumva(mba)ravāśāḥ
- 25 Gōhāṭṭavāṭakāḥ Pushpadantikā-vāsanti-vanakāḥ Karavīrikā-khōṇāvanakō  
Mallavastukō Mallikā-sīvaka-karābha-śālikā Daṇḍavāsivatō
- 26 Gōlathalakās=ch=ēti — Tad=yushmābhīr=amīshām prakshēpa-pratīshēdhau na  
karaṇiyau na ch=ōpadravaḥ kuṭumvi(mbi)nām kārukāṇāḥ=cha karttavyō  
[||] yat=kuryāt=sa pañcha-mahā-pātaka-[samyu]-
- 27 ktaḥ syād=iti — Dūtakāḥ sāndhivīgrahīkāḥ pramātāra-Sūryadattāḥ Likhītam  
divirapati-Vīshṇudāsē[na]
- 28 Utkīrṇāny=aksharāṇī sauvarṇṇīk-Ānantēn=ēti — Rājya-sam 5 Pausa di 30

## TRANSLATION.

Hail! From Brahmapura, comparable to the city of Purandara (Indra).

(Ll. 1-3) (There lived) the illustrious Agnivarmman, who was descended from the Moon and the Sun; who wished the welfare of cows and Brāhmins; of the illustrious royal lineage of

Read -pattrair=abhi-

<sup>2</sup> Corrected from -rājārshinām.

the Pauravas,<sup>1</sup> uninterrupted as far as Purūravas ; who like Fire burnt down the dry grass in the shape of his enemies ; who meditated on the lotus-like feet of the lord, the holy Virāṇēśvara, the incarnation of Ananta, whose thousand hoods were the base of the world, carrying the great load of the circle of the earth, and spreading good qualities.

(Ll. 3-6) His son, the illustrious Dyutivarmman, who obtained the greatness of royalty through the favour of his feet ; who takes away the lustre of his brilliant foes like a second sun ; the Paramabhattachāraka, the Mahārājādhirāja, being in good health, in his kingdom filled with mountain,<sup>2</sup> pays respects to the excellent kings of my line, enquires about the welfare of the prefect of police,<sup>3</sup> the *pramātāra*,<sup>4</sup> the warder, the councillor of the king, being the heir-apparent,<sup>5</sup> the masters of elephants, horses, armour,<sup>6</sup> marts, cooks, cities and districts, land-holders, landlord-owners,<sup>7</sup> police officers,<sup>8</sup> the *kaṭukas*<sup>9</sup> and other dependents and all neighbouring householders, the local heads of all the provinces and others, and then issues these orders :

(Ll. 6-13) Let it be known to you that, whereas the following request has been made by the solitary lord Trāta, the master of the sacrificial sessions who superintends the procession of the idols, who is endowed with political wisdom, breeding, learning, and good behaviour, accompanied by recluses, brahmachārins, and the congregation of the Gauggulikas,<sup>10</sup> and further by the temple congregation, preceded by royal doorkeepers, the attendants of the sacred fire, the *kārankikas*,<sup>11</sup> the superintendent of the female (temple) slaves, the minister Bhadravishṇu, " For the purpose of continuing the *balī*, *charu* and *sattra* ; for the bathing with curds, milk and ghī, the worshipping with perfumes, incense, lamps, and flowers ; for the observing of sweeping, besmearing and ploughing ; for the repair of dilapidated, broken, and fallen parts, at the feet of the lord Virāṇēśvara-svāmin, the incarnation of Ananta, who is worthy of being praised by gods, demons, and the world, grants referring to land, hamlets, villages and crafts, have, after having inscribed them on copperplates, cloth and *vrishatāpa*-plates,<sup>12</sup> been granted, for the sake of their spiritual welfare, by your ancestors, the great kings, whose vow was the fixed observance of doing good to others, by other kings, and by givers of gifts, who were the means of production of many charitable acts. Those grants have been burnt by fire ; and after lapse of time some greedy and bad persons, being beset by the evil influence of the Kali age, might lay hands on (those gifts), if there be no written record. So your Majesty may be pleased, in giving sanction to (the existing) grants, to get written specifically the dimensions and the names of the places that are being enjoyed ; "

<sup>1</sup> The actual reading of the plate is *Saurava*. I can hardly imagine that in an authentic record the officers concerned would allow such a grave mistake in the name of the family of the ruling monarch to remain.

<sup>2</sup> Or, in his kingdom of Parvatākara.

<sup>3</sup> *daṇḍōparika* is probably some police officer.

<sup>4</sup> Cf. Professor Vogel, *Antiquities of Chamba State*, Part I, p. 122.

<sup>5</sup> For this explanation of *kumārāmātya*, see *Ep. Ind.*, Vol. X, p. 50, n. 2.

<sup>6</sup> *pīlu*, an elephant ; *jayana*, armour.

<sup>7</sup> *Bhōgika*, those who are in possession of land ; *bhāgika*, owners of land. Cf. Vogel, *loc. cit.*, p. 130.

<sup>8</sup> About the form *dāṇḍavāsika*, cf. Vogel, *loc. cit.*, p. 129.

<sup>9</sup> With regard to the word *kaṭuka* I made a reference to the learned Prof. V. V. Sovani, M.A., of the Meerut College. He thinks that it might mean a sect of the Jains. As far as I know, that sect flourished later. Again, a reference to the Jains in particular is not very probable. *Kaṭukas* apparently mean any persons (officers, members of a religious assembly not generally held in respect at the time, etc.) who were disagreeable to the public. But who these were in particular I cannot say with confidence.

<sup>10</sup> We do not know what the *Gauggulika* assembly was. But this seems to be a very interesting point in the record. We expect more information about it in copperplates and other inscriptions that may hereafter come to light.

<sup>11</sup> As to the meaning of *kārankika*, we may perhaps compare *kapālin*.

<sup>12</sup> *Vrīshatāpa* apparently signifies some mixture of copper and another metal. According to l. 14 the present grant was incised on *vrīshatāpa*.

(Ll. 13-14) therefore I have given this charter on *vrishatāpa*, out of devotion for the god, and for the increase of the religious merit of preceding royal saints and of myself.

(Ll. 13-26) In which (grants are contained), in **Kōṇakalikāgāṅgā-grāma**,<sup>1</sup> where the occupation (of the villagers) is *avadāra*<sup>2</sup> of cattle, Guṇēśvarāvaladipaka, together with the plot of land allotted for the sales; Chōrakatāka, the *kuravīrakōshthā* of hilly Bhāvilāna inside the space (covered by) trees of *jambūśālikā*; in **Gakshicharaṇa-grāma**, Mahāsāla and Vurāsikādanta-*vanikā*; Chōrapāṇiyam in **Jyōrāṇā**; Puṭavanaka, Karkkatāsthāṇavañjali, Uttaragaṅgā, Kapilagaritā, Kōṭaravañja, Śivamushichyāpuri, Dāḍimikā and Śimsāpikā situated at **Bhagnānūpamōḍṛibhā** (?); Śarathavishayastā-palli (village), Karaviragarttā, Kōllapuri, Bhēlamastaka on the right; Khaṇḍāka-pallikā, Mammadatta, Rājakya-tōli, Śri(Śri)gālakhōhṇaka, Bhūta-pallikā, Gōgga-pallikā, Vāruṇāśrama, Prabhilā-pallikā. Dēvadāsa-tōli, Nārāyaṇadēvakulakamālākhānaka, Śrībhācharppaṭa, Anaṅgālagarttā, Uttaravāsa at **Karkkōtā**; Kārttikēyapura-grāmaka and the plot Samajjāvyastā at **Brahmapura**; Suvarṇa-kāra-pillikā, Daṇuṇṇā. Vṛiddha-pallikā, Chandra-pallikā at **Tryamvapura**; Jayabhāṭa-pallikā Vachākarāṇa-grāma at **Bilvaka**; Vṛiddhatari-pallikā at **Dipapuri**; Varddhaki-pallikā, Ush-tralamaka, Katakabhṛiṣṭi, Diṇḍika-pallikā, Chatusśālōrōhālāgala-pallikā at **Krōḍasūrpi**; Bhāhiranya-pallikā, Chandulāka-pallikā, Bhaṭṭi-pallikā at **Śōrā**; Ativalāka-pallikā, Viśākshilapallikā, and the neighbouring (?) Arishtāśrama at **Kārttikēya-pura**; Pallivāṭaka, with the *tuṅgula* (?) occupation, at the foot of the fort at **Sakinnarā**; Śirshāraṇya, Kaṇṭhārapārśva, the market town of (named after) the prince Ōddāla, the Uttarāpatha with many villages at the bank of the river **Pitṛigaṅgā**; Udumbaravāsa, Gōhāṭṭavāṭaka, Pushpadantikāvāsanti-*vanaka*, Karavirikā-khōhṇā-*vanaka*, Mallavastuka, Mallikā-śivāka-karābha-śālikā and the Gōlathalakas of Daṇḍavāśivat in **Western Drōṇi**.

(Ll. 26-28) So you should not make any confiscation or hindrance to those (that are in possession of it) nor any outrage to householders and servants.<sup>3</sup> Whoever should do so, would be stained with the five great sins. The messenger (for this grant) is the *sāndhivigrahikī*, the *Pramātri* Sūryadatta. Written by the *divirapati* Viśṇudāsa. The letters have been engraved by the goldsmith Ananta. The 30th day of (the month of) **Pausha** of the fifth year of the reign.

#### B.—GRANT OF VISHNUVARMAN : THE 28TH YEAR.

##### TEXT.<sup>4</sup>

- 1 Svasti[||\*]pur-ōttamād=Vra(Bra)hmapurāt=sakala - bhuvana - bhava - bhāṅga - vibhāga - kāriṇō=nanta - mūrttēr=anādy - āvedy - āchinty - ātyadbhut - oḍbhūta-prabhūta-prabhāv-ātiśayasya
- 2 kshma-tala-vipula-vikāṭa-sphaṭā-paṭala-nikāṭa-prarūḍha-maṇi-gaṇa-kiraṇ-āruṇita - pātālatalasya(—)dharāṇi-dharaṇa-yōgya-dhāraṇā-
- 3 dhāra(ri)ṇō bhujaga-rāja-rūpassya(sya) bhagavad-Viraṇēśvara-svāmināś=charaṇa-kamal-ānudhyātaḥ Sōma-divākara prāṁsu-vamśa-vēśma-pradīpaḥ sarvva-praj-ānugrah[ā\*]-
- 4 y=ābhyudita-prabhāvaḥ paramabhāṭṭāraka-mahārājādhirāja-śry-Aśni(gni)varmmā[||\*] tadātmaṅya=tatpāda-prasādād=avāpta-prājya-rājyaḥ kshapita-mahāpaksha-vipaksha-
- 5 kaksha-dyutir=mmahārājādhirāja-śri-Dyutivarmmā [||\*] tau-nanayō (tat-anayō) naya-vinaya - śaurya - śhairya - sthairya - gāmbhīry - audārya - gaṇa-gaṇ-ādhishtāhita-mūrttiś-chakkradhara(h)
- 6 iva prajānām=arttiharāḥ parama-pitṛi-bhaktāḥ paramabhāṭṭāraka-mahārājādhirāja-śri-Viśṇuvarmmā samupachita-kuśala-va(ba)la-viryāḥ Parvvata-kara-

<sup>1</sup> The explanation of certain words and the suggestions as regards some names are tentative. We know very little about the localities and the peculiar local words.

<sup>2</sup> I am unable to explain the word *avadāra*.

<sup>3</sup> *Kāraka*, a servant.

<sup>4</sup> From the estampage.

- 7 rājyō samutpatsyamānān=asmad=vaśś-ālaṅkāraṅ=dēvakārān=rājalakshmi(r-v)virājamāna-  
mūrttin=mahārāja-viśēshān=pratimānya daṇḍōparika-pramātāra-
- 8 pratihāra - kumārāmātya - pilupaty - aśvapati - prabhṛity - anujivi - varggam=anyāmś=cha  
bhōgika-bhāgika-karika-kulachārika-pradhān-ādi-kuṭumvi(mbi)naḥ
- 9 samājñāpayati[|\*]viditam = astu vas=Trāta - Bhāripatisārma - gauggulika - parishat-  
pramukhēna dēvanikāyēna sādrikaraṇēna vijñāpitāḥ smaḥ=
- 10 sarvvasthānēshu datti-dāyaka-sādhu-pratipādita-prāg-bhujyamān-āvichchhinna-bhōgīna-  
bhuvām kālēna gachchhatā kēchid=asatpurushāḥ kali-dōsha-
- 11 lōbha-grah-āvishṭā ākshēpaṁ kuryur=ity=arhanti bhāttāraka-pādāḥ punya-yaśō-  
bhivriddhayē tan-nāma-samārōpaṅ-ānusmarāṇa-sthīrakaraṇa-
- 12 m=adhikṛitya tāmrapaṭṭa-dānēna prasādām karttum=iti yatō=smābhir=bhakti-  
bhāvita-hṛidayair=anumōdanā-sāsanaṁ bhuvām=arthē mahāsatr-ō-
- 13 pachayāya pratipāditaṁ yata(tra) **Stambhasaṅkatikāyām** Vajra-sthalakshētra-kulya-  
vāpaṁ — tat-pūrvvēna Huḍukka-sūnā-kshētraṁ tat-samipē Mālavaka-kshētraṁ
- 14 khārivāpaṁ samadhikāṁ sajaṅgalam **Sādhutūṅgakagrāma**-talē <sup>1</sup>kshētr-āshṭa-drōṇa-  
vāpaṁ Pāṭalikārāmakē Champaka-tōli Dēvakyakarṇakās=cha—
- 15 **Gōmatisāryām** Vra(Bra)hmēsvara-dēvakula-samipē Paṭṭavāyaka-dattir=Mmadhya-  
māraka-kshētra-chaturddaśa-drōṇa-vāpaṁ — Sēmmaka-kshētraṁ chaturddaśa-drōṇa-  
vāpaṁ
- 16 Kapilēsvara-nāmadhōya-kshētra-kulya-vāpaṁ **Lavanōdakē** Nandikēraka-kshētra-  
shad-drōṇa-vāpaṁ bhōgika-Gellanaṇṇāka-bhrāṭri-dattō kshētrasūnē dvē
- 17 khāri-vāpaṁ **Gabhira-pallikāyām** Daḍḍavaka-jaṅgala-kulya-vāpaṁ Dēvakyatōli-  
pañcha-drōṇa-vāpaṁ **Madhyama-puraka**-parastād=Rajaka-sthalakshētra-shad-drōṇa-  
vāpaṁ Dēvaky-ānūpa-kshētra-khāri-vāpa-ttrayam=adhikāṁ vās-ōdakam jaṅgalam  
tadupari Khaṭṭalikā — **Tulakaṅthakayaksha**-samipē Narakshētram
- 18 Bhṛishṭikā-kshētram=ashṭa-drōṇa-vāpaṁ tat-prāpi-kshētra-karṇakam naditatē  
Bhṛishṭaka-ksl ētraṁ pañcha-drōṇa-vāpaṁ pūrvvēna Vijakaraṇi Vādra-kshētr-  
āshṭa-drōṇa-
- 19 vāpaṁ Parvvatāra-kshētra-khāri-vāpaṁ sakulyam tat-samipē Jaṅgala-khōṅṇikā —  
Khaṭṭalikā-kshētram sajaṅgalam navadrōṇa-vāpaṁ Dēvaky-kshētr-āshṭa-drōṇa-  
vāpaṁ
- 21 Skambhāratōli — Nischitā-dēvyā(a)dhasāt=Kēdāra-kulya-vāpaṁ **Dēvkhala-grāmakē**  
Kēdāra-dvi-drōṇa-vāpikā — **Śunṭhināv-ānūpē** Sēmmaka-kshētram
- 22 **Madhuphala-mūlaka**-kshētram Khaṭṭalikā-kshētrañ=cha — **Chchhidra-garttāyām**  
Nāgilam kshētra-kulya-vāpaṁ sajaṅgalam **Andhralakarṇakās**=trayaḥ Jarōlaka-  
kēdā-
- 23 **ram** Sēmmahikā-kshētram Vyāsōstṭhīni-jaṅgalam tat-prāpi-Daḍḍavakam parvvatē  
cha bhōgika-Varāhadatta-pratyayā bhūmayō va(ba)hvyāḥ **Kārttikēya**-purē
- 24 **Nimva-sāryām** va(ba)lādhyaksha-Lavachandra-sakāśād=Divirapati-Dhanadattēn=  
ōpakkrītaṁ samūla-samāttarakam=arddhapañchabhiḥ suvarṇaiḥ Śvētō(tā)-kshētra-  
pañcha-drōṇa-  
vāpaṁ **Dūrvvashaṅḍakē** cha — anēn=aiva divira-patin-ōpakkrītaṁ kāyastha-  
Nāṇṇaka-sakāśāt=samūla-samāttarakam=ashtābhiḥ suvarṇaiḥ Vētasa-
- 26 kulya-vāpa-nāmadhēyam s-au(s-ō)daka-jaṅgalam=āvasatha-y-āgratō Dēva-kulikāyām  
Vāmana-svāmi-pādānām nivēdanaka-nimittam=ēvam=ājñāpitē
- 27 **kriśṇahayōbhi<sup>2</sup>** jēyantē ya ākshēpaṁ kuryāt=sa pañcha-mahāpātaka-samyuktaḥ  
syād=uktañ=cha bhagavatā Vyāsēna Vindhya-āṣṭavishv-atōyāsu śushka-kōṭara-  
vāsinaḥ

<sup>1</sup> Read *kshētram=ashṭa-*.<sup>2</sup> Read *kriśṇahayō hi*.

28. Dūtakah pramātāra-Varāhadattah likhitam=idam divirapati-Dhanadattēna  
uktī(tkī)rṇṇaṅ-cha sauvarṇṇik-Ānantēna — rā sam 20 8 Mārgga di 5

TRANSLATION.

(Line 1) Hail! From **Vra(Bra)hmapura**, the best of the cities.

(Ll. 1-4) (There lived) the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, the illustrious **Agnivarman**,<sup>1</sup> who meditated on the lotus-like feet of the adorable Lord **Vīraṇēśvara**, in the form of the king of Snakes, observing concentration capable of supporting the earth; who reddens the surface of the lower region by the rays of the collection of the jewels growing about the array of the expanded hoods, large and wide as the surface of the earth; the excellence of whose power is without beginning, unknowable, unthinkable, wonderful, elevated, and extensive; the incarnation of **Ananta**; who causes the apportioning of existence and destruction of the whole world; (**Agnivarman**) who was the lamp of the house of the high family descended from the Moon and the Sun; whose power had been increased for the purpose of favouring all his subjects;

(Ll. 4-5) His son (was) the *Mahārājādhirāja*, the illustrious **Dyutivarman**, who obtained (his) vast kingdom through the favour of his (his father's) feet, who had destroyed the lustre of the grass in the form of his enemies, backed by formidable allies.

(Ll. 5-9) His son, the *Paramabhaṭṭāraka*, the *Mahārājādhirāja*, the illustrious **Vishnu-varman**, who is, as it were, the embodiment of the qualities, political wisdom, breeding, bravery, fortitude, steadiness, gravity, magnanimity; who relieves the sufferings of the poor, like the wielder of the disc (**Vishṇu**); who is much devoted to his father, who has gained happiness, strength and vigour, in the kingdom filled by mountains, pays respects to the future godlike eminent kings, the ornament of our family, whose forms will be shining owing to the royal splendour, and then issues these orders to the host of dependants, the police officer, the *pramātāra*, the warder, the councillor of the king, being heir-apparent, the master of the elephants, the master of the horse, and further to householders, land-holders, land-owners, the *karikas*,<sup>2</sup> the *kulachārikas*,<sup>3</sup> the chiefs, and others:—

(Ll. 9-13) Let it be known to you that, whereas we have been requested by the temple congregation headed by **Trāta**, **Bhāripati Śarman**, and the congregation of the **Gaṅgulikas**, together with the officials, (in the following words) :—

“ May your Majesty be pleased to do the favour of issuing a copperplate to perpetuate the memory by specifying the names of the land given, for the increase of your religious merit and fame, since some bad persons, being possessed of greed consequent on the evil influence of the Kali age, may in the course of time lay their hands on the pieces of land in all the places that have been obtained in good manner from liberal donors, and that have been enjoyed and are being enjoyed without interruption,”

Therefore this sanctioning grant has been given by us, our heart being filled with devotion, regarding the plots (granted) and for the purpose of continuing the great sacrificial sessions.

(Ll. 13-26) In which (grants are included), of the elevated field of **Vajra**, the plot in which a *kulya*<sup>4</sup> can be sown at **Stambhasaṅkaṭikā**; to its east the field **Huḍukka-sūnā**, near it

<sup>1</sup> The plate has *Agnivarmanā*; see above.

<sup>2</sup> I do not know the exact meaning of *karika*.

<sup>3</sup> *Kulachārika* is perhaps the head of a *kula*.

<sup>4</sup> *Kulya* is a measure of eight *drōṇas*. In the inscription only the grain that can be sown in the fields (*kshētras*) is given, and we have generally to guess their extent by this standard. Sometimes, however, one boundary is given and sometimes the owners are mentioned. In the present instance and several others, the name of the fields and the amount of seed required are put together, while in *Mālavakakshētram* and other cases the measurements are included in **Bahuvrihi** compounds qualifying the fields.

the field Mālavaka in which one *khāri*<sup>1</sup> of seed is required, and more, together with the jungle, a plot of field in which 8 *drōṇas* of seed are required, in the lower part of the village Sādhutūṅga; Champakatōli and the Dēvakyakarṇṇakas at Pāṭalikāramaka; fields of Madhyamāraka in which 14 *drōṇas* of seed are required, the gift of the weaver of silk, the field of Sēmṃaka, where 14 *drōṇas* of seed are required, of the field called Kapilēśvara the plot in which one *kulya* of seed is required, (all) at the bed of the river Gōmati<sup>2</sup> and near the temple of the God Brahmēśvara; the plot of the field Nandikāraka in which 6 *drōṇas* of seed are required, and two fields given by the brother of the land-holder Gellāṇṇāka, in which one *khāri* of seed is required, at Lavaṇōdaka; the field in which one *kulya* of seed is required at the Daḍḍavaka-jungle, and the field in which five *drōṇas* of seed are required, at Dēvakya-tōli, (both) in Gabhīrapallikā; of the elevated field of Rajaka the plot in which six *drōṇas* of seed are required, of the field near the water of Dēvakyan a portion in which three *khāris* of seed are required, and further abodes (shades), water and jungle, above it Khaṭṭalikā beyond Madhyamapūraka; the field of Nara and the field of Bhṛiṣṭikā in which eight *drōṇas* of seed are required near Tulākaṇṭhakayaksha; the protruding field that can be reached from it; the field of Bhṛiṣṭaka where five *drōṇas* of seed are required, on the bank of the river; to its east Vijakaraṇi,<sup>3</sup> a portion of the field of Vaḍra in which eight *drōṇas* of seed are required, the portion of the field Parvatāra in which one *khāri* of seed is required, together with channels for irrigation<sup>4</sup>; near it the waste land Khōhṇikā and the Khaṭṭalikā field in which nine *drōṇas* of seed are required, together with the jungle, the portion of the field of Dēvakya in which eight *drōṇas* of seed are required, Skambhāratōli, the kēdāra (field) in which one *kulya* of seed is required, behind Nīschitadēvi; kēdāra (fields) in which two *drōṇas* of seed are required at Dēvkhāla village; the Sēmṃaka, Madhuphalamūlaka and Khaṭṭalikā fields at Sunṭhināvānūpa; the Nāgila field where one *kulya* of seed is required, with the jungle, the three Andhralakarṇṇakas, Jarōlaka-Kēdāra, the Sēmṃmahikā field, the jungle land Vyāsōsthini, and near it Daḍḍavaka at Chhidragarttā; many pieces of land belonging to the land-holder Varāhadatta on the hill; of the Śvētā field the plot in which five *drōṇas* of seed are required, which was purchased by the divirapati Dhanadatta, with roots (of trees)<sup>5</sup> and all the things<sup>6</sup> (that may be in the land) from Lavachandra, the Commander of the army, for four and a half gold coins, at Nimvasāri at Kārttikēya-pura; the field named the Vētasa plot in which one *kulya* of seed is required, with water and jungle land, purchased together with the roots (of trees) and all the things, from the kāvastha Ṇāṇṇaka for eight gold coins by this same divirapati, in order to be presented at the feet of Vāmanasvāmi, before the shrine, in the temple, at Dūrvāshaṇḍaka.

(Ll. 26-28) And after it has been ordered thus, (those who rescind this grant) will be born as black snakes, and he who should rescind it, would incur the guilt of the five great sins. And it has been said by holy Vyāsa, “(Those who confiscate a grant of land or assent to the act of confiscation) shall dwell in the hollows of dry trees in the waterless forests of the Vindhya mountain.” The messenger is the *pramātāra* Varāhadatta. This has been written by the *divirapati* Dhanadatta, and engraved by the goldsmith Ananta. (Dated) the 5th day of the (month of) Mārgga(śirsha) of the 28th year of the reign.

<sup>1</sup> *Khāri* is a mea-ure of grain containing 16 *drōṇas*. It is also equal to 3 or 4 *drōṇas*.

<sup>2</sup> The *Gōmati* must be the Gunti. It is however also possible that *Gōmatīśāri* is the name of a village.

<sup>3</sup> This may mean the small portion of the field where seed might have first been sown and then taken out to be sown in larger fields.

<sup>4</sup> *Kulya* means a channel for irrigation.

<sup>5</sup> *Samūlam*, with trees, *lit.* with roots.

<sup>6</sup> By *samātrakam* I understand all the things that are (whatever may be) in the land, including *nidhi* and *nīkshāpa*, treasure and deposit.



## No. 8.—CONJEEVERAM PLATES OF KRISHNADEVA-RAYA : SAKA 1444.

By S. V. VENKATESWARA AYYAR, M.A., AND S. V. VISWANATHA, M.A., KUMBHAKONAM.

These plates were obtained by us on loan from the present head of the Śaṅkarāchārya Maṭha of Conjeeveram together with six other grants belonging to the Maṭha. The grants thus examined by us may be enumerated as follows :—

(1) Grant of a village Ambikāpuram by Vijayagaṇḍagōpāla to Śrī Śaṅkarārya. Language Sanskrit. Characters Grantha. Astronomical data for 1291 A.D.; edited *Ep. Ind.*, Vol. XIII, No. 8 (the present inscription).

(2) Grant of a village Kṛishṇarāyapuram by Kṛishṇadēva-Rāya of Vijayanagara to Chandrachūḍa Sarasvatī, disciple of Mahādēva Sarasvatī. Language Sanskrit. Characters Nandināgarī. Date Śaka 1444 (1521 A.D.).

(3) Grant of a village Udayambākam by Kṛishṇadēva-Rāya to Sadāśiva Sarasvatī, disciple of Chandrasēkhara Sarasvatī. Language Sanskrit. Characters Nandināgarī. Date Śaka 1450 (1527 A.D.).

(4) Grant of land by Vijayarāṅgachokkanātha Nāyaka, son of Raṅgakṛishṇa Muthuvirappa Nāyaka, to Chandramaulīvara Svāmin. Language Telugu and Sanskrit. Characters Telugu. Date Śaka 1630 (1707 A.D.).

(5) Grant of a village by Mahādēva Sarasvatī, disciple of Chandrasēkhara Sarasvatī (originally given to the Maṭha by Akkana Mādanna of Gōlkoṇḍa), to Rāma Śāstrin. Language Telugu and Sanskrit. Characters Nandināgarī. Date Śaka 1608 (verified as 1687 A.D.).

(6) Grant of a village Kuḍiyāntaṇḍal by Śrī Nṛisimharāya of Vijayanagara to Mahādēva Sarasvatī, disciple of Sadāśiva Sarasvatī. Language Sanskrit. Characters Nandināgarī. Date Śaka 1429 (1506 A.D.).

(7) Grant of a village Ēluchuvi by Śrī Nṛisimha to the same donee as in (6). Language, characters and date the same.

No. 2, the Conjeeveram grant of Kṛishṇadēva-Rāya, has been engraved on three copper-plates bored at the top and secured by a ring, attached to which is a seal bearing the usual Vijayanagara emblem of a boar, the Sun and the Moon on the upper half and some writing on the lower half.<sup>1</sup> The plates are in good preservation.

The plates measure 9·6" by 7·2", except in the middle which is 11·9" long on account of the arch at the top. The ring has a diameter of 2·6" and the seal of 1·3". The holes through which the ring passes have a diameter of ·65". All the plates have raised rims. The writing, which runs across the breadth of the plates, is quite legible except in some places bordering on the rims. The first and third plates are engraved only on one side, the second on both sides. Only the sides of the plates bearing inscriptions are ruled. The inscription contains 102 lines in all excluding the signature. The height of each line is about  $\frac{1}{4}$ " on the average. But the letters are larger in the signature, and smaller in a few places where there are erasures—viz. in lines 69-71, 82, 86-89.

The language is Sanskrit, and the whole inscription is in verse, excepting the opening invocation of Gaṇēsa. The metres used are the usual Anusṭubh, Śārdūlavikṛīḍita, Srag-dharā, Dōḍhaka and Śālinī. The poetry is of a low order. The characters of the inscription are Nandināgarī, except the signature at the bottom, which is in Kannaḍa characters. The inscription has several orthographical peculiarities. Stops are not supplied in their proper

<sup>1</sup> The letters denote, perhaps, the name of the king, as in the seal attached to the Kūṇiyūr plates of Veṅkaṭa II. The legend on that seal is read *Śrī Veṅkaṭēsa* by Professor Hultzsch, (*Madras Epigraphical Report*, 1891, p. 6).

places. Instances of this have been pointed out in the text. Here and there we find the confusion of long and short *i* and *u*. We have =*praticihim dīsam=āśritam*, l. 87, for *praticihim dīsamāśritam*; *diśi sthitam*, l. 88, for *diśi sthitam*; *pratyuha-*, l. 51, for *pratyūha-*; *-pūrvakam*, l. 85, instead of *-pūrvakam*. In the third plate *i* and *u* are represented only by a loop over the consonants. There is a redundant *anusvāra* previous to the double consonants *nya* and *nya*, e.g. *pumnyair=*, l. 7, for *pūnyair=*; =*avamnyām=*, l. 28, for =*avanyām=*; *-dānāmy=*, l. 30, for *-dānāny=*; *-hīramnya-*, l. 85, for *-hīranya-*. We have instances of redundant *anusvāra* before other consonants in *-ākhyām=*, l. 79, instead of *-ākhyām=*, and *-samnyuktamāikabhōgyam*, l. 81, for *-samnyuktamēka-bhōgyam*. *Visargas* are very often left out. If in some places they are wanting, they are superfluous in others. The letters *ya*, *va*, *pa*, *ta* and *na* assume forms which are capable of passing easily one into another. There is confusion between the letters *śa*, *sha*, *sa*. We have *nijavasē*, l. 16, for *nijavaśē*; *turuskam*, l. 18, for *turushkam*; =*asēshēshu*, l. 31, for =*asēshēshu*; *-shisaya-*, l. 81, and *-shīśya-*, l. 82, for *-śishya-*. We find the use of *ta* for *tha* in *jātapratishṭān=*, l. 53. The termination for the imperfect and the pluperfect 3rd person singular is omitted in a few instances, thus *vyatānī*, l. 20, instead of *vyatānīt*; =*akārshī*, l. 30, instead of =*akārshīt*. In l. 36 we have *-dharōḥkamṭitī* instead of *-dharōḥkanthitā*. Such forms occur in the plates of Venkaṭa I and II. As in the Vilupāka grant of Venkaṭa I<sup>1</sup> for instance, a conjunct consonant is expressed by combining the full form of the first with the secondary form of the second consonant. This is specially noticeable in the case of *rya*. In certain cases, however, the *r* sign is written over the line. *Nna* and *ṇna* are invariably expressed by adding the *anusvāra* before the consonants *na* and *ṇa*. Instead of double consonants only one of the consonants is written in some cases, thus =*udabhūtasmit=*, l. 12, instead of =*udabhūtasmit=*; *nivṛityai*, l. 33, instead of *nivṛittyām*; *-rajaśushya-*, l. 35, for *-rajaśśushya-*; *datavān=*, l. 85, instead of *dattavān=*.

The inscription records the grant of the villages **Krishnarayapuram** and **Kāṭapaṭṭu** by **Krishnadeva-Rāya** of the second Vijayanagara dynasty, who was at the time encamped on the banks of the river **Kṛishṇā**. The donee is **Chandrachūḍa Sarasvatī**,<sup>2</sup> the head of the **Conjeeveram Maṭha**,<sup>3</sup> reputed to have been founded by the great **Śaṅkarāchārya**. In the line of apostolic descent **Chandrachūḍa** was the disciple of **Mahādēva Sarasvatī**. He is styled **Śivachētas** (having his mind devoted to Śiva), **yatirāja** (prince among ascetics) and **dhīmat** (philosopher). He is also described as an expounder of the **sāstras**, as living at **Conjeeveram**, and as a great exponent of the doctrine of **māyā**. It may therefore be inferred that the donee was a teacher of the **Śaṅkarāchārya maṭha**. This is supported by the terms of the grant. *śiśyapraśiśyar-(śiśyapraśiśhyair) bhōgyam*, l. 81 f., i.e. the land was to be enjoyed by the donee and his descendants in the apostolic line. The religious seat of these teachers is known as **Kāmakōṭi-piṭha**, probably after the goddess **Kāmakōṭiyambikā** of **Conjeeveram**. The **maṭha** itself is known as **Śāradā-maṭha** to this day.

The villages are given in perpetuity as **sarvamānya**, to be enjoyed by the donee and his descendants in the apostolic line. The grant makes it clear that the villages had clearly marked boundaries. It is interesting to observe that the king reserves no right to himself over the land thus given away. All rights of property in the land, the products on it, in it and over it belong to the donee for ever, together with any unforeseen or unearned increments that might accrue on the same. The terms of the grant display a knowledge of the technicalities of the law of property.

<sup>1</sup> *Ep. Ind.*, Vol. IV, pp. 269 ff.

<sup>2</sup> *Indra Sarasvatī*; or merely *Sarasvatī* is the appellation of all the *Āchāryas* of the **Kāmakōṭi piṭha** of the **Śāradā Maṭha** of **Conjeeveram**. The *Āchāryas* of the **Śringēri Maṭha** founded by one of the **Śaṅkarāchāryas** style themselves *Bhārati*.

<sup>3</sup> See below No. 8.

The date of the grant is Śaka 1444; Svabhānu, Mārgasīrsha, *gōdvādaśī*. There is apparently a mistake here either of the Śaka or of the cyclic year as *Svabhānu* would be Śaka 1442. Curiously enough, neither the date of the month nor the *tithi* or the *nakshatra* is given.

Kṛishṇadēva-Rāya's journey to the holy places and the gifts made by him and his brother Vira-Nṛisimha are substantiated by various inscriptions on temple walls. An inscription at the back of the *garbhagriha* of the Śārṅgapaṇi shrine at Kumbhaghōṇam records his visit to the place and his gifts there. The stone inscriptions copied by the Epigraphical Department of Madras in 1915 record the gifts at Śrīśailām and Ahōbalam. No. 10 of 1915 records Vira-Nṛisimha's visit to the temple of Mallikārjuna at Śrīśailām. No. 18 (of Śrīśailām) records the construction by Kṛishṇadēva-Rāya of *maṇḍapas* in the car street, his gift of certain villages to the temple, and his 'remission of tolls on *kāvāḍis*, pack-horses, bullocks, asses and head-loads.' No. 64 records the king's gifts at Ahōbalam, his presents to the god of various jewels and of the revenues of the village Madḍru in Chāṅgala-mari-*sīma*. The *tulāpurusha* ceremony performed by the king is also mentioned in stone inscriptions (see Madras Epigraphist's Report, 1914-15, p. 109). The king's lavish gifts at the Tirumala temple attracted the greed of the Portuguese governor of Goa in 1545. In some of these places we find also statues of the king, his queens and ministers. At Tirumala are bronze statues of Kṛishṇadēva-Rāya and his queens, the king with his characteristic cap 'of brocade in fashion like a Galician helmet covered with a piece of fine stuff all of fine silk,' as described by Domingo Paes, having on either side his favourites, the courtesan Chinnādēvi, whom he afterwards made his queen, and a princess of Orissa, whom he likewise married. The figures are reproduced in Mr. Gangoly's *South Indian Bronzes* (p. 60 and pl. LXXIV). A stone image of the king was set up at Śrīśaila by the viceroy of that place, along with one representing the viceroy himself (Inscription No. 14 of the Madras Epigraphical collection for 1915).

The king's patronage of literature is mentioned in l. 91 and is too well known to need dwelling upon. Cf. Archæological Survey Report, 1908-9, p. 185.

Various places are mentioned in the grant. These are Kṛishṇarāyapuram, Kāṭapaṭṭu, Chandragiri, Mūtukāvu, Cheṅgāḍu, Nivvalūr, Cheṅgōḍe, Kāñchūr, Akkāli-Vēlūru, Sēdamaṅgala, Poḍavūr, Śiruvāka, Paruṇḍūr, Koṭṭavāka and Śiruvallūr. Of these localities we are able to identify the following :—

Kṛishṇarāyapuram, which goes still by the same name, is situated to the south of Conjeeveram and is about 30 miles from it. It is a place of some historical importance, being the scene of the battle of Wandiwash.

Kāṭapaṭṭu is easily identified with Kātpāḍi which is now a railway station—a junction in the Madras and Southern Mahratta Railway.

Chandragiri<sup>1</sup> is well known by the same name in modern times. The Rāja of this locality sold Madras to the English in 1639.

Kāñchur is the same as Kāñchivākkam situated 17 miles to the east of Kāñchī.

Vēlūr is the Vellore cantonment in North Arcot District.

Poḍavūr and Śiruvāka are villages 15 miles north-east and 7 miles north of Conjeeveram, respectively.

Paruṇḍūr is situated nine miles to the north of Poḍavūr. Near it runs a canal called Kutirai-kārpallam which is about 40 miles in length. Near this place is reported to be the scene of the battle of Pollilore which was fought during the course of the second Mysore War. Between Paruṇḍūr and Pollilore there are tombs of English generals who seem to have taken part in the war.

Koṭṭavāka is a small village situated 12 miles north-east from Kāñchī and quite close to Paruṇḍūr.

<sup>1</sup> A district of the Vijayanagara kings with its capital at Chandragiri. Cf. *Ep. Ind.*, Vol. III, pp. 119 f.

Śiruvallūr is a mile<sup>1</sup> to the south from Paruṇḍūr.

Sēdamāṅgala is perhaps the same as Samudramāṅgala, a small village near Conjeeveram. [There is a Sēdamāṅgala about 8 miles E. of Poḍavūr.—H. K. S.]

Most of these places are now agricultural centres in the North Arcot and Chingleput districts.

Of the names occurring in the plates the most interesting are those of the donee and his guru. The names occur in the *Guruparamparā* of the Conjeeveram *Maṭha*, extracts from which must be interesting in this connection.

चन्द्रशेखरयोगीन्द्रः विद्यानाथयतिर्महान् ।

\* \* \* \* \*

इमे ह्यष्ट स्मृताः शिष्याः श्रीविद्यातीर्थयोगिनः ।

शंकरानन्दयोगीन्द्रः पूर्णानन्दस्तथैव च

महादेवश्च तच्छिष्यः चन्द्रशेखर एव च ॥

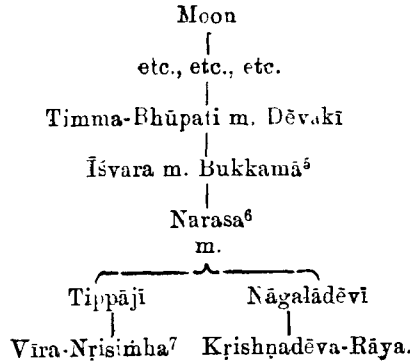
The *Guruparamparā-stava* gives us further information.

श्रीपूर्णानन्दमौनोन्द्रं नेपालनृपदेशिकं ।

अव्याह्वस्वसंचारं संश्रयामि जगद्गुरुं ॥

Bühler in the *Inscriptions from Nepal*<sup>2</sup> mentions a certain *Svāmin* of South India, named Sōmasēkharānanda, who went to Nepal in 1503 A.D. The *Svāmin* referred to must be either the donee of our grant or his guru's guru Pūrṇānanda *alias* Chandrachūḍa.<sup>3</sup> The earliest of the *āchāryas* of this *Maṭha* referred to in Epigraphy is Śrī Śāṅkarārya mentioned in the copper-plate grant of Vijayagaṇḍagōpāla. Tradition ascribes the foundation of the *Maṭha* to Śāṅkarāchārya, the famous teacher of Advaitism, who installed there his disciple's disciple Sarvajña.<sup>4</sup>

The kings mentioned in the grant, Vira-Narasimha and Kṛishṇadēva-Rāya, were tolerant sovereigns, as they made gifts to the temples of both Vishṇu and Śiva. The genealogy of the Vijayanagara kings, as we learn from the plates, is as follows :—



<sup>1</sup> [About 6 miles on the map.—H. K. S.]

<sup>2</sup> P. 40.

<sup>3</sup> The Pūrṇānanda of the *Guruparamparā* will then be a surname of the Chandrachūḍa of our grant. The identification is supported by a copper-plate of Vira-Nṛisimha which we are preparing for a later issue of the *Ep. Ind.*

<sup>4</sup> For the contemporaneity of Sarvajña *alias* Sarvajñātman, author of the *Samkshēpasārīraka*, and the Chōla king Āditya I see Mr. Venkateswara Ayyar's note in the *Ind. Ant.*, 1914, p. 238.

<sup>5</sup> The names of Īśvara and Bukkamā are found also on stone inscriptions recently copied by the Epigraphist (Madras). See his Report for 1913-14, p. 100.

<sup>6</sup> Narasa-Nāyaka usurped power in 1503-4.

<sup>7</sup> Vira-Nṛisimha is here also styled Nṛisimbēadra. Our plate makes it quite clear that Kṛishṇadēva-Rāya began to rule only after Nṛisimha was dead. This agrees with the statement of Nuniz.

The signature attached to the grant is *Śrī Virūpāksha*, the name of the tutelary deity of the Vijayanagara kings. Virūpāksha is the king of the Nāgas and the guardian of the western quarter. Professor Grünwedel considers it probable that he is the Buddhist form of Śīva (*Buddhist Art in India*, p. 43). But the term simply means 'one with various eyes' (*vai dhāni ravi-chand-āgni-rūpāni akshīni yasya saḥ*) and has always been characteristic of Śīva. Cf. *Trīyambaka*, 'having three eyes,' a Vedic epithet of Śīva, who is invoked for protection against death. Śīva is connected with the Nāgas in various ways, being called *Nāgābharuṇa*, 'having a serpent as his ornament,' *Nāgēndrakuṇḍala*, 'having serpents on his ear-lobes,' *Nāganātha*, 'lord of serpents,' etc. As lord of the Nāgas, he was naturally regarded as the guardian of the western quarter, as snakes abound in the sea, and the sea lay to the west of the Aryans in the Panjab. The Vijayanagara kings were worshippers of Nāgas and of Śīva as *Nāganātha*. Their queens not only set up *nāgakals* in the temples which they attended, but they had their own special female *nāga* deity, such for instance as was discovered by the Archaeological Survey, Madras, near the Kōdaṇḍarāma temple at Vijayanagara (see Report, 1914-15, p. 38). The temple of Virūpāksha is now known as the Pampāpati temple and is still regarded as the most ancient and holy temple there. The annual festival of the god attracts forty or fifty thousand people (*ibidem*, p. 37).

The name of the composer is not given in the inscription. Perhaps his name was Urukavi [which may, however, mean simply 'great poet.'—H. K. S.]. But a blank in the next line may well be filled with the word Sabhāpati, the famous rhymester of the Rājā's court. In fact the metre requires it. If so, Urukavi was another name for Sabhāpati or a title assumed by him. The engraver of the inscription was Virāpāchārya,<sup>1</sup> son of Mallaṇa, whose descendants continued hereditary engravers of grants to the third Vijayanagara dynasty as well.

### TEXT.<sup>2</sup>

#### First Plate.

- 1 श्रीगणाधिपतये नमः [१\*] <sup>३</sup>नमस्तुंगशिरश्चुविचंद्रचामरचार-
- 2 वे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।(॥) [१\*] <sup>३</sup>हरेर्ललावरात-<sup>४</sup>
- 3 स्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत्र धात्री च्छत्रत्रियं द-
- 4 धी ।(॥) [२\*] <sup>३</sup>कल्याणयास्तु तद्दाम प्रत्यूहतिमिरापहं । यद्गजोप्यगजो-
- 5 झूतं हरिणापि च पूज्यते ।(॥) [३\*] <sup>३</sup>अस्ति क्षीरमयाः देवैर्मथ्यमानान्म-
- 6 हांबुधेः । नवनीतमिवोद्भूतमपनीततमो महः ।(॥) [४\*] <sup>६</sup>तस्यासीत्तन-
- 7 यस्तपोभिरतुलैरन्वर्थनामा बुधः ।(॥) पुंस्त्रैरस्य<sup>६</sup> पुरुरवा भुजव-
- 8 लैरायुर्द्विषां निघ्नतः । तस्यायुर्नृषीस्य तस्य परुषो युद्धे यया-
- 9 ति<sup>८</sup> क्षितौ ।(॥) स्यातः(ः)स्तस्य तु तुर्वसुर्वसुनिभ<sup>९</sup> श्रोदेवयानीपते<sup>१०</sup> ।(॥) [५\*]
- <sup>३</sup>तद्वं-
- 10 शे देवकोजानिहिदीपे<sup>११</sup> तिमभूपतिः । यशस्वी तुलुवेंद्रेषु यदोः

<sup>1</sup> See *Ep. Ind.*, Vol. III, p. 237.

<sup>4</sup> Read °वराहस्य.

<sup>7</sup> Read °रायुर्द्विषां.

<sup>१०</sup> Read °पतेः.

<sup>2</sup> From the plates.

<sup>5</sup> Metre: Śārdūlavikrīḍita.

<sup>8</sup> Read ययातिः.

<sup>११</sup> Read °जानिहिदीपे.

<sup>३</sup> Metre: Anushtubh.

<sup>६</sup> Read पुंस्त्रैरस्य.

<sup>९</sup> Read °निभः.

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- 11 कृष्ण इवान्वये ।(॥) [६\*] <sup>1</sup>ततोभूहुक्कमाजानिरीश्वरक्षितिपालकः । अ-  
 12 त्रासमगुणभ्रंशं मौलिरत्नं महीभुजां ।(॥) [७\*] <sup>1</sup>सरसादुदभूतस्मानर-<sup>2</sup>  
 13 सावनिपालकः । देवकीनंदनः कामो देवकीनंदनादिव ।(॥) [८\*] <sup>3</sup>कावेरो-  
 14 माशु बध्वा<sup>4</sup> बहलजलरया<sup>5</sup> यो विलंघ्यैव शत्रुं (।) जीवग्राहं गृ-  
 15 हीत्वा संमित<sup>6</sup> भुजबलात्तं च राज्यं तदीयं । कृत्वा श्रीरंगपूर्वं  
 16 तदपि निजवसे<sup>7</sup> पट्टणं यो बभासे (।) कीर्तिस्तंभं निश्वाय त्रिभुवन-  
 17 भवनस्तूयमानापदानः [१\*] ॥ [९\*] <sup>3</sup>चेरं चोलं च पांड्यं तदपि<sup>8</sup>  
 च मधुरावह-  
 18 भं मानभूषं (।) वीर्योदयं तुरुष्कं<sup>9</sup> गजपतिनृपतिं चापि जित्वा त-  
 19 द[१]न्यान् । आ गंगातीरलंकाप्रथ(।)मचरमभूभृत्तटांतं नितान्तं  
 20 ख्यातः क्षोणीपतीनां स्रजमिव शिरसा शासनं यो व्यतानी<sup>10</sup> ।(॥) [१०\*]  
<sup>11</sup>विवि-  
 21 धसुकृतोद्देमे<sup>12</sup> रामेश्वरप्रमुखे मुहुमुदितहृदय<sup>13</sup> स्थाने स्थाने व्य-  
 22 धत्त यथाविधि । बुधपरिहृती नानादानानि यो भुवि षोडश त्रि-  
 23 भुवनजनोद्गीतं स्फीतं यशः पुनरुक्तयन् । (॥)[११\*] <sup>14</sup>तिप्याजीनाग-  
 24 लादेव्यो<sup>15</sup> कौसल्याश्रीसुमितयोः । देव्योरिव नृसिंहेंद्र<sup>16</sup> तस्मात्पंक्ति-  
 25 रथादिव ।(॥) [१२\*] <sup>17</sup>वीरौ विनयनी<sup>18</sup> रामलक्ष्मणाविव नंदनी । जातौ  
 वी-  
 26 रनृसिंहेंद्रकृष्णरायमहीपती ।(॥) [१३\*] <sup>19</sup>वीरश्रीनारसिंहः स विजयन-  
 27 गरे रत्नसिंहासनस्थ(।): कीर्त्या नीत्या निरस्यं<sup>20</sup> नृगनलन-

Second Plate ; First Side.

- 28 हुषानप्यवंन्यामधन्यान्<sup>21</sup> । आ सेतीरा सुमेरीरवनिशुरनतस्त्रे-<sup>22</sup>  
 29 रमा चौदयाद्रेरा प[१]श्चात्याचलंतादखिलहृदयमावर्ज्यं<sup>23</sup> राज्यं श-  
 30 शास ॥ [१४\*] <sup>19</sup>नानादानान्यकार्षी<sup>24</sup>कनकसदसि यः श्रीविरूपाक्षदेवस्था-  
 31 ने श्रीकालहस्तोशितुरपि नगरे वैकटाद्री च कांच्यां । श्रीशैले शोण-  
 32 शैले महति हरिहरेहोबले संगमे च श्रीरंगे कुंभघोणे हततम-

<sup>1</sup> Metre : Anushtubh.

<sup>4</sup> Read बद्धा.

<sup>7</sup> Read °वशे.

<sup>10</sup> Read °तानीत्.

<sup>13</sup> Read °हृदयः.

<sup>16</sup> Read °सिंहेंद्रात्.

<sup>19</sup> Metre : Sragdharā.

<sup>22</sup> Read °नुतरस्त्रे.

<sup>2</sup> Read °नस्मान्.

<sup>5</sup> Read °रयां.

<sup>8</sup> Read तमपि.

<sup>11</sup> Metre : Harigī.

<sup>14</sup> Metre : Anushtubh.

<sup>17</sup> Metre : Anushtubh.

<sup>20</sup> Read निरस्यन्.

<sup>23</sup> Read °चक्षान्तां.

<sup>3</sup> Metre : Sragdharā.

<sup>6</sup> Read समिति.

<sup>9</sup> Read तुरुष्कं.

Read °तोद्देमे.

<sup>15</sup> Read °देव्योः.

<sup>18</sup> Read विनयिनी.

<sup>21</sup> Read °प्यवन्यासयान्यान्.

<sup>24</sup> Read दानान्यकर्षीत्कं.



- 33 सि महानंदितीर्थे निवृत्त्यै<sup>1</sup> ।(॥) [१५\*] <sup>2</sup>गोकर्णे रामसेतौ जगति  
तदितरेष्व-
- 34 प्यसेषेषु<sup>3</sup> पुंखस्थानेष्वालम्बनानाविधिवहलमहादानवारि-
- 35 प्रवाहैः । यस्योदंचतुरंगपकरखुररजशुष्यदंबोधिमन्नः च्छा-
- 36 भूमन्नाक्षिदाहत्तरकुलिशधरोःकण्टिता<sup>4</sup> कण्टिताभूत् ।(॥) [१६\*] <sup>5</sup>ब्रह्मांड
- 37 दिश्वचक्रं<sup>5</sup> घटमदितमहाभूतकं<sup>6</sup> रत्नधेनुं सप्तांबोधिं च<sup>6a</sup> कल्प-
- 38 क्षितिरुहलतिके काचनीकामधेनुं<sup>7</sup> । स्वर्ण(र)क्ष्मां यो हिरण्यान्धरथ-
- 39 मपि तुलापूरुषं<sup>8</sup> गोसहस्रं हेमाश्वं हेमगर्भं कनककरिरथं
- 40 पंचलांगल्यतानीत् । (॥) [१७\*] <sup>9</sup>प्राज्यं प्रशास्य निर्विघ्नं राज्यं द्यामिव शा-
- 41 सितुं । तस्मिन्गुणेन विख्याते क्षितेरिन्द्रे दिवं गते । (॥) [१८\*] <sup>10</sup>ततोप्य-
- वार्यवी-
- 42 र<sup>10</sup> श्रीकृष्णरायमहोपतिः । विभर्ति मणिकैयूरनिर्विशेषं म[हो]
- 43 भुजे । (॥) [१९\*] <sup>11</sup>कीर्त्या<sup>12</sup> यस्य समंततः प्रसृतया विश्वं रुचैक्यं ब्रजेदि-
- 44 त्याशंक्य<sup>13</sup> पुरा पुरारिरभवद्भालक्षणः प्रायशः । पद्माक्षी-
- 45 पि चतुर्भुजो जनि चतुर्वक्त्रो भवः पद्मभू<sup>14</sup> काली खड्गमधा-
- 46 द्रमा च<sup>15</sup> कमलं वीणां च वाणो करे ।(॥) [२०\*] <sup>16</sup>शत्रुणां<sup>17</sup> वाममेते
- ददत
- 47 इति रूषा किं नु सप्तांबुराशी<sup>18</sup> नानामेनातुरंगद्वटितव-
- 48 सुमतीधूलिकापल्लिकाभिः<sup>19</sup> । सशोष्य<sup>20</sup> स्वैरमेतत्प्रतिनिधि-
- 49 जलधिश्चेणिका यो विधत्ते (।) ब्रह्मांडस्वर्णमेरुप्रमुखनि-
- 50 जमहादानतोयैरमेयैः ।(॥) [२१\*] <sup>16</sup>महत्तामर्त्यसार्थ<sup>21</sup> श्रियमिह
- 51 सुचिरं भुंजतामित्यवेत्य प्रायः <sup>22</sup>प्रत्युहहेतोस्तपनरथ-
- 52 गतेरालयं देवतानां । तत्तद्द्विरजैवहत्यापि<sup>22a</sup> च विरुदप-
- 53 दैः(।)रंकितांस्तत्र तत्रैः<sup>23</sup> (।) स्तंभां<sup>24</sup> जातप्रतिष्ठान्वतनुत<sup>25</sup> भुवि
- 54 यो भूधदभ्रं कषायान् ।(॥) [२२\*] <sup>16</sup>कांचीश्रीशैले<sup>26</sup>श्रीणाचलकनकसभा-

1 Read निवृत्तयाम्.

2 Metre : Sragdharā.

3 Read °प्यसेषेषु पुष्प°.

4 Read यस्योदंचतुरङ्गप्रकरखुररजःशुष्यदंबोधिमन्नच्छास्यचक्षिदोद्यत्तरकुलिशधरीत्कण्टिताकुण्डिता°.

5 Read विश्वचक्रं.

6 Read घटसुदित°.

6a Read सप्ताम्बोदीश्व.

7 Read काचनीं वा°.

8 Read °पूरुषं.

9 Metre : Anuṣṭubh.

10 Read °वीथं.

11 Metre : Sārdūlavikrīḍita.

12 Read कौर्त्या.

13 Read °शङ्कर.

14 Read °भवत्यद्भुः.

15 Read च.

16 Metre : Sragdharā.

17 Read शत्रुणां.

18 Read °राश्रीशैले°.

19 Read पल्लिकाभि

20 Read संशोष्य.

21 Read °सार्थाः.

22 Read प्रत्युह

22a Read °वृत्त्या°.

23 Read तत्र.

24 Read सप्ताम्बुत°.

25 Read °गान्व्यतनुत.

26 Read °शैले°.

Second Plate ; Second Side.

- 55 वेंकटाद्रिः)प्रमुख्येष्ववर्त्यावर्त्य सवध्वततुन<sup>1</sup> विधिवद्भूयसे  
 56 श्रेयसे यः । देवस्थानेषु तीर्थेष्वपि कनकतुलापूरुषादी-  
 57 नि नानादानान्येवोपदानैरपि सममखिलैरागमोक्ता-  
 58 नि तानि ।(॥) [२३\*] <sup>२</sup>रोषकृतप्रतिपार्थिवदंडं<sup>३</sup> (I) शेषभुज<sup>४</sup> क्षिति-  
 59 च्चणश्रीड<sup>५</sup> । भाषेगेतप्पुवरायरगंड(I)स्तोषकृतदर्थिषु यो  
 60 रणचंडः ।(॥) [२४\*] <sup>६</sup>राजाधिराज इत्युक्तो यो राजपरमेश्वरः । मू-  
 61 ऱंरायरगंडश्च पररायभयंकरः ।(॥) [२५\*] <sup>७</sup>इंदुरायसुरत्राणो<sup>६\*</sup>  
 62 दुष्टशार्दूलमर्दनः । वीरप्रताप इत्यादिबिहृदैश्चितै-  
 63 र्युतैः<sup>७</sup> । (॥) [२६\*] <sup>८</sup>आलोक्य महाराय जय जीविति षादिभिः । अं-  
 64 गवंगकलिंगाद्यै राजभिः सेव्यते च यः ।(॥) [२७\*] <sup>९</sup>स्तुत्यौ-  
 65 दार्यः[\*] सुधीभिस्तौ<sup>९</sup> विजयनगरे रत्नसिंहासनस्थः (I) क्ष्मा-  
 66 पालान् कृष्णरायक्षितिपतिरधरोक्त्य नीत्या नृगादी-  
 67 न् । आ पूर्वाद्वैरथास्तक्षितिधरकटकादा च हेमाचलां-  
 68 तादासेतोरर्थिसार्थश्रियमिह बहूलोक्त्य कोर्त्या समिंधे ।(॥) [२८\*]  
 69 <sup>१०</sup>शालिवाहननिर्नोत्तशकाब्दे<sup>१०</sup> गणिते क्रमात् । सहस्रेण चतुः)श्चत्वा-  
 70 रिंशता च चतुःशतैः । (॥) [२९\*] <sup>११</sup>स्वभानुवत्सरे मासि मार्गशीर्षक-  
 नामनि ।  
 71 कृष्णवेणीतटे शुद्ध<sup>११</sup> गोदादृश्यां महातिथौ ।(॥) [३०\*] <sup>१२</sup>मह[१\*]देवसर-  
 स्वत्या[ः शिष्याय\*]  
 72 शिवचेतसे । व्याख्याताखिलशास्त्राय विख्याताय महात्मने ।(॥) [३१\*]  
 73 <sup>१२</sup>कांचीपुरनिवासाय भायावादांबुधीद्वे<sup>१३</sup> । चंद्रचूडसरस्वत्यै  
 74 यतिराजाय धोमते ।(॥) [३२\*] <sup>१४</sup>चंद्रगिर्याख्यराज्यस्थं मृतुकाब्धय्यपत्-<sup>१४</sup>  
 75 गं । चेकाट्टकोटकांशस्थं निव्वलूनौडुके स्थितं ।(॥) [३३\*] <sup>१५</sup>चेंगोडेग्रामका-  
 76 व्याचं कांचु(चू)रोरपि दक्षिणं [१\*] ग्रामादक्कालिवेलूरुनामकाद-  
 77 पि पश्चिमं ।(॥) [३४\*] <sup>१५</sup>सेदमंगलकात्<sup>१५</sup> ग्रामादुत्तरस्यां दिशि स्थितं ।  
 कृष्ण-
- १४ रायपुरं चिति प्रतिनाम समाश्रितं ।(॥) [३५\*] <sup>१६</sup>प्राक्तनीपोडवूरा-

<sup>१</sup> Read सर्वेषु°.

<sup>४</sup> Read °भुजः.

<sup>६\*</sup> The Hampe inscription has इंदुराय°.

<sup>९</sup> Read सुधीभिस्त.

<sup>१२</sup> Metre : Anushtubh.

<sup>१३</sup> Read °काट्टा°.

<sup>२</sup> Metre : Dōlḥaka.

<sup>५</sup> Read °श्रीडः.

<sup>७</sup> Read °युतः.

<sup>१०</sup> Read °निर्नोत्त°.

<sup>११</sup> Read °धीन्द्वे.

<sup>३</sup> Read °दृष्टः.

<sup>६</sup> Metre : Anushtubh.

<sup>८</sup> Metre : Sragdharā.

<sup>११</sup> Read शुद्धे.

<sup>१४</sup> Read °काञ्चाख्यपत्तु°.

- 79 ख्यांमाश्रितं<sup>1</sup> ग्राममुत्तमं । सर्वमान्यचतुःसीमासंयु-  
 80 तं च समंततः ।(॥) [३६\*] <sup>2</sup>निधिनिक्षेपपाषाणसिद्धसाध्यज-  
 Third Plate.  
 81 लानिनतं<sup>3</sup> । अक्षिण्यागामिसंयुक्तंमैकभोग्यं<sup>4</sup> सभूरुहं ।(॥) [३७\*] <sup>5</sup>पिसं-  
 82 यप्रशिश्यभोग्यं<sup>5</sup> क्रमादाचंद्रतारकं [१\*] दानस्याधमनस्वापि विक्र-  
 83 यस्यापि चोदितः [॥\*] [३८\*] <sup>6</sup>परीतः प्रयतै<sup>6</sup> क्षिगद्यै पुरोहितपुरोगमैः ।  
 वि-  
 84 विधैर्विबुधैः श्रौतप्रतीकैरधिकैर्गिरा<sup>7</sup> ।(॥) [३९\*] <sup>8</sup>क्षणदेवमहारायो मा-  
 85 ननीयो मनस्विनां । सहिरंख्यपयाधारापूर्वकं<sup>8</sup> दत्तवानि[ह ४०॥\*]  
 86 <sup>9</sup>[ए]तद्भामियराज्यादिनाडीकोठसमन्वितं<sup>9</sup> । शिखवाकमहाग्रामात्प्रा-  
 87 चां दिशि विराजितं ।(॥) [४१\*] <sup>10</sup>परुंडुरभिधाग्रामाप्रतिचिं<sup>10</sup> दिशमा-  
 श्रितं । कोट्ट-  
 88 वाकाह्वयग्रामाहक्षिणस्यां दिशि<sup>11</sup> स्थितं ।(॥) [४२\*] <sup>12</sup>शीरुव[लू]रुसुग्रामा-  
 89 दुदीचिं<sup>12</sup> दिशमाश्रितं । काटपट्टभिधानं च ग्रामरत्नं प्रदत्तवान् ॥ [४३\*]  
 90 <sup>13</sup>तदिदमवनीवनीपगवितितुधरायुस्व<sup>13</sup> कृष्णरायस्य । शा-  
 91 <sup>14a</sup>सनमुर्कविवैभवनिवह(निवह)निदानस्य भूरिदानस्य ।(॥) [४४\*]  
 92 <sup>15</sup>क्षणदेवमहारायशासनेन [सभापतिः ।\*]<sup>15</sup> <sup>16</sup>अभाषीमृदुसंदर्भं तदिदं तां-  
 93 ब्रशासनं<sup>16a</sup> ।(॥) [४५\*] <sup>17</sup>क्षणदेवमहारायशासनान्मल्लणात्मजः [१\*] त्वस्ता<sup>17</sup>  
 94 श्रीवीरणाचार्यो वालखत्तांब्रशासनं<sup>18</sup> ।(॥) [४६\*] <sup>19</sup>दानपालनयोर्मध्ये  
 95 दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं प-  
 96 दं ।(॥) [४७\*] <sup>20</sup>स्वदत्तादिगुणं<sup>20</sup> पुंस्थं परदत्तानुपालनं । परदत्तापहा-  
 रेण  
 97 स्वदत्तं निष्फलं भवेत् ।(॥) [४८\*] <sup>21</sup>स्वदत्तां परदत्तां वा यो हरेत वसुंध-  
 98 रां । षष्टिवर्षसहस्रणि विष्टार्या जायते किमि<sup>20</sup> ।(॥) [४९\*] <sup>22</sup>एकैव<sup>21</sup>  
 भगि-

<sup>1</sup> Read °ख्यामाश्रितं.<sup>2</sup> Metre: Anushtubh.<sup>3</sup> Read °लान्वितं.<sup>4</sup> Read °युक्तमैकभोग्यं सभूरुहम्.<sup>5</sup> Read शिख्यैप्रशिश्यभोग्यं च.<sup>6</sup> Read °यतैः क्षिगद्यैः.<sup>7</sup> Read श्रौतपथि°.<sup>8</sup> Read °हिरंख्यपयाधारापूर्वकं दत्त°.<sup>9</sup> Read °ग्रामीय°.<sup>10</sup> Read °धाद्भामियात्प्रतीचौ दिशमाश्रितं.<sup>11</sup> Read दिशि स्थितं.<sup>12</sup> Read शिखवलूरु and °दुदीची दिशं.<sup>13</sup> Metre: Āryā.<sup>14a</sup> The Hampe inscription has °वनौवनौपकविनुतधरायस्य; see *Ep. Ind.*, Vol. I, p. 366; cf. also *Ep. Carn.*<sup>15a</sup> Read °सुरुकवि.

Vol. VII, p. 3.

<sup>16</sup> Cf. the corresponding passage in the Shimoga plates, *Ep. Carn.*, Vol. VII, p. 3.<sup>16a</sup> Read °अभाषीमृ°.<sup>17a</sup> Read ताम.<sup>17</sup> Read तष्टा.<sup>18</sup> Read व्यलिखत्ताव°.<sup>19</sup> Read °दिगुणं.<sup>20</sup> Read कृमिः.<sup>21</sup> Read एकैव

- 99 नी लोके सर्वेषामेव भूभुजां । त<sup>1</sup> भोज्या न करयाच्चा विप्रद-  
 100 ता वसुंधरा ।(II) [५०\*] <sup>2</sup>सामान्योय<sup>3</sup> धर्मसेतुर्नृपाणां काले काले  
 पाल-  
 101 नीयो भवद्भिः । सर्वानेतान्भाविनः पार्थिवंद्रान्भूयो<sup>4</sup> भूयो या-  
 102 चते रामचद्रः<sup>5</sup> ।(II) [५१\*]  
 श्रीविरूपाक्ष<sup>6</sup>

TRANSLATION.

(ABRIDGED.)

(Verse 1.) Invokes Śambhu.

(V. 2.) the Varāha (Boar) incarnation of Vishṇu and

(V. 3.) Gaḷānana.

(Vv. 4 and 5.) Trace the descent of the family from the moon, through Budha, Purūrasa, Āyus, Nahusha, Yayāti, and Turvasu.

(V. 6.) Of the line of Turvasu was king Timma, the husband of Dēvaki, who shone in glory among the Tuluva chieftains as Kṛishṇa did among the Yadu race.

(V. 7.) To him was born, of his wife Bukkamā, Īśvara, the protector of the earth, a crest-jewel among the lords of the earth, flawless and unrivalled.

(V. 8.) King Narasa was born to him. He was born of Dēvaki,<sup>7</sup> as Kāma was from the son of Dēvaki (Kṛishṇa).

(V. 9.) Narasa built a bridge across the Kāvēri in the teeth of the foe, defeated the (Chōla) king, took him captive and wrested the kingdom from him. He then captured Śrīraṅgaṭṭana and planted a pillar of victory there.

(V. 10.) He defeated the kings of Chēra, Chōla and Pāṇḍya, Mānabhūsha, the Lord of Mathurā,<sup>8</sup> the fierce Turushka, the Gajapati king (of Orissa) and others. He made all kings from Laṅkā to the banks of the Ganges, and from the first to the last mountain,<sup>9</sup> bear his commands on their heads like a garland of flowers.

(V. 11.) His gifts in Ramēśvaram and other places.

(Vv. 12 and 13.) To that king were born, of Tippāji and Nāgalādēvi, the sons Viranṛṣimhēndra and Kṛishṇarāya, who were brave yet well behaved, as Rama and Lakshmana were born to Paṅktiratha (Daśaratha) of Kausalyā and Sumitrā.

(V. 14.) The brave śrī Nārasimha, seated on his jewelled throne at Vijayanagara, eclipsed in fame and policy other kings of the world like Nṛiga, Nala, Nahusha. Brāhmaṇas from Sētu to Mēru praised him obeisance. He ruled his kingdom between the eastern and western mountains, drawing to him the hearts of all people.

<sup>1</sup> Read न.

<sup>2</sup> Metre: Śālini.

<sup>3</sup> Read 'न्योयं.

<sup>4</sup> Read 'वेदान्भूयो.

<sup>5</sup> Read 'चन्द्रः.

<sup>6</sup> In Kanarese letters.

<sup>7</sup> [The Hampe inscription and many others read देवकीनन्दनारकामो (not, as here, 'नन्दनः कामो), and this must be right, as the reading of this inscription introduces a second Dēvaki as wife of Īśvara, whose wife Bukkamā is well known and has been mentioned in 111 — H. K. S.]

<sup>8</sup> This seems to be a better rendering than that of Messrs. Gopināth Rao and Rāghavayya (in *Ep. Ind.*, Vol. IX, p. 340), who consider the Pāṇḍya king to be the same as Mānabhūsha. The passage lends support to the view that there were more than one Pāṇḍya prince ruling simultaneously in the Pāṇḍya country, or that Madura was under a separate ruler who was as strong as the Pāṇḍya king himself. The titular kings of the Pāṇḍyas were doubtless eclipsed by the growing power of the Nāyakas and Pālayars in the 14th century.

<sup>9</sup> This probably means 'from the eastern to the western ghats' (see verse 14 below).

(Vv. 15 and 16.) He made various gifts at Kanaka-Sadas<sup>1</sup> (Chidambaram), Virūpāksha. Kālahasti, Venkaṭādri (Tirupati), Kāñchi, Śrīsāila, Śoṇasāila (Arunagiri), the great Harihara. Ahōbala, Saṅgama, Sriraṅga, Kumbhaghōṇa, Mahānanditīrtha, Nivṛitti, Gōkarṇa, Rāmasētu<sup>2</sup> and other holy places.

(V. 17.) Praises of the king.

(V. 18.) When that king, famous for his virtues, went to heaven, as it were, to rule there after having ruled his large kingdom without any difficulties,

(V. 19.) Kṛishṇarāya of irresistible might bore the rule of the earth on his arm as if it were a jewelled bracelet.

(Vv. 20-22.) Praises of Kṛishṇarāya.

(V. 23.) His gifts at Kāñchi, Śrīsāila, Śoṇāchala, Kanakasabhā (Chidambaram), Venkaṭādri (Tirupati) and other places.

(Vv. 24-26.) His *birudas*.

(V. 27.) The kings of Aṅga, Vaṅga, Kalinga, etc. paid him homage.

(V. 28.) His praises.

(Vv. 29-32.) In the Śaka year 1444, according to the Śālivāhana reckoning, in the year Svabhānu, in the month of Mārgaśīrsha, on the Gōdvādaśī day (is made the gift) on the banks of the Kṛishṇavēṇī river, to Chandrachūḍa Sarasvatī, the talented and high-souled saint, the disciple of Mahādēva Sarasvatī, a devotee of Śiva, the famous commentator on all the *sāstras*, an expert in Māyāvāda (the doctrine of *Māyā*), who is resident in Conjeeveram.

(Vv. 33-36.) The place granted is Old Poḍavūr,<sup>3</sup> otherwise known as Kṛishṇarāya-puram, in the Mūtukāvu-pattu in Nivvalūr-nāḍu in Cheṅgāṭṭu-kōṭṭakam, (which is a division of Chandragiri country. It is bounded by Cheṅgōḍu village on the west, Kāñchūr on the north, Akkālivēlūr on the east, Sēdamāṅgalam on the south.

(Vv. 36-40.) Nature and description of the grant. All rights to the land are given by Kṛishṇadēva-Rāya in perpetuity, on the advice of the learned men of his court.

(Vv. 41-43.) He also gives the village Kāṭapaṭṭu, bounded by Śīruvāka village on the west, Paruṇḍūr on the east, Kōṭṭavāka on the north, Śīruvallūr on the south.

(Vv. 44 and 45.) The composer of the grant was Urukavi (*alias* Sabhāpati).

(V. 46.) The engraver of the grant was Virāṇāchārya, son of Mallāṇa.

(Vv. 47-51.) The usual imprecatory verses.

The signature Śrī Virūpāksha in the Kannaḍa alphabet.

<sup>1</sup> *Kanaka-Sabhāpati* is one of the names of Natarāja at Chidambaram.

<sup>2</sup> Probably the modern Dhanushkōṭi, which is still known as *Sētū*. Or it may mean Rāmēśvaram, the famous place of pilgrimage in the Rāmnāḍ District. It could hardly be either Darbhāśayanam or Navapāshānam a few miles from Rāmnāḍ, though these places are known as *Ādisētū*. Could the composer have meant Rāmasētū in contradistinction to *Ādisētū*?

<sup>3</sup> *Prāktani-Poḍavūr* means probably 'Poḍavūr the old.' Such distinctions are common enough. Cf Cuddalore 'new town' and 'old town.' We are however unable to identify "New" Poḍavūr.

A  
 ॐ नमो भगवते वासुदेवाय ॥  
 इत्युक्तं तत्र ॥ चन्द्रदेवः ॥  
 शिवः ॥ १ ॥ ॥ ॥ ॥ ॥ ॥ ॥

B  
 चन्द्रदेवः ॥ १ ॥ ॥ ॥ ॥ ॥ ॥ ॥



## No. 9.—THE SUSUNIA ROCK INSCRIPTION OF CHANDRAVARMAN.

By MAHAMAHOPADHYAYA PANDIT HARAPESAD SHASTRI, CALCUTTA.

Susunīā is the name of a hill in the Bānkurā District of Bengal, situated about 12 miles north-west of the town of Bānkurā. The existence of an ancient inscription on the Susunīā hill was brought to the notice of my friend Babu Naṅendra Nāth Vasu, who published a short note on it nineteen years ago.<sup>1</sup> As he had to rely on an eye copy made by a friend who had very little experience in copying inscriptions, his transcript is not very correct. He recognized the importance and antiquity of the record and tried to obtain a better and more faithful impression or estampage. Subsequently he obtained some more impressions and edited the inscription in the Journal of the Baṅgiya Sāhitya Parishad with a crude facsimile.<sup>2</sup>

The inked impressions which accompany this paper were made by my pupil Babu Rākhāl Dās Banerji, at present an Assistant Superintendent in the Archæological Survey, who paid a visit to the place two or three years ago. He described the place as being by the side of a hill-stream and below a small water-fall, which had caused the destruction of a cave, on the back wall of which the inscription was incised.

The record consists of three lines, two of which are incised below a big wheel with flaming rim and hub, measuring 2' 3" and 2' 2" respectively, while the third line to the right of the wheel measures 2' 6" in length. The height of the letters varies from 1½" to 4".

The language of the inscription is Sanskrit and the characters belong to the eastern variety of the Northern alphabet of the 4th century A.D. There are some mistakes due to the carelessness of the mason, e.g. -*ādhiputēr=* for -*ādhiputēr=*, A l. 1; *dāsagrān=atisriṣṭah* for *dāsagrān=atisriṣṭah*, in B. A consonant with a superscript *r* has always been doubled, and the only orthographical peculiarity is the spelling of the name *Sinhavarman*, A l. 1, where we find *ñ* in the place of the *anusvāra*. The historical significance of this record has already been dealt with in my paper on the Mandasor inscription of the time of Naravarman.<sup>3</sup>

I edit the inscriptions from the impressions supplied to me by Rākhāl Dās:—

TEXT.<sup>4</sup>

A

- (1) पुष्करणाधिपुतेर्महार[1\*]जश्रीसिद्धवर्मणः पुत्रस्य  
(2) महाराजश्रीचन्द्रवर्मणः कतिः

B

चक्रखामिनः दास[1\*]ग्र(ये)ण[1\*]तिसृष्टः

## TRANSLATION.

A

The work of the illustrious Mahārāja Chandravarmman, the son of the illustrious Mahārāja Sinhavarman, the lord of Pushkarana.

B

Dedicated by the chief of the slaves of the wielder of the discus (i.e. Vishnu).

<sup>1</sup> Proc. A. S. B., 1895, pp. 177 ff.  
Above, Vol. XII, pp. 315 ff.

<sup>2</sup> Baṅgiya Sāhitya Parishad Patrikā, Vol. III, pp. 268 ff.

<sup>3</sup> From the ink-impressions.

<sup>4</sup> Read °विपते°



## No. 10.—SENDALAI PILLAR INSCRIPTIONS.

BY K. V. SUBRAHMANYA AIYER, B.A., M.R.A.S., OOTACAMUND.

The subjoined inscriptions are engraved on four pillars of black granite which stand in a *mandapa* in front of the central shrine<sup>1</sup> of the Sundarēśvara temple at Śendalai in the Tanjore district. As the tops of these pillars are chopped off, some portions of the inscriptions are irretrievably lost. In 1897, when the records were copied for the first time, the lower portions of the pillars were found to be built in. Excavation was accordingly made by the late Rai Bahadur V. Venkayya, but the results were not very satisfactory. He remarked: "All the four pillars are much damaged and worn at the bottom, so that very little can be made of the writing there. If the pillars had been neither mutilated nor damaged, they would have contained 27 Tamil verses in all composed by four poets."<sup>2</sup>

Other inscriptions copied in the Sundarēśvara temple at Śendalai belong to several dynasties<sup>3</sup> and refer to the temple as that of the Mahādēva at Perundurāi in Chandralēkkhai-chaturvēdimaṅgalam, which was a village in Ārkkāṭṭu-kūṛram, a subdivision of Pāṇḍyakulāśani-valanāḍu. Narikkūḍichehēri is stated in the Tanjore inscriptions to be the eastern hamlet of this village and Tugaiyūr was another hamlet belonging to it.<sup>4</sup> One of the records of Rājākēsarivarman, which provides for the recitation of the Bhārata in a *mandapa*<sup>5</sup> of the same temple, mentions the 53rd ward and the great assembly of Chandralēkkhai-chaturvēdimaṅgalam. This might be taken to show that Śendalai was a town of considerable size and importance in ancient times. Ārkkāṭṭu-kūṛram, the division to which Śendalai belonged, owes its name to Ārkkāḍu, a small village not far from Sendalai. Two records dated in the 10th and 16th years of the reign of Māraṅjadaiyan<sup>6</sup> and one of Nandippōttaraiyar,<sup>7</sup> 'who gained a victory at Tellāru,' which are also found on these pillars, make provision for the Piḍāri temple at Niyama-māgālam, said to have been built by Perumbiḍuṅ-Muttaraiyan.<sup>8</sup> As none of the inscriptions of Śendalai refer to the Piḍāri temple, it may be presumed that these pillars did not originally belong to the *mandapa* where they are now found, but were brought thither from the village of Niyamam which is about 4 miles distant from Śendalai.<sup>9</sup>

The following palæographical peculiarities of the subjoined inscriptions deserve notice. The bottom strokes of the syllables *ḍu* and *nū* extend on the left side beyond the letters,<sup>10</sup>

<sup>1</sup> *Annual Report on Epigraphy for 1897*, paragraph 9.

<sup>2</sup> The same for 1899, paragraph 19.

<sup>3</sup> The Pallava king Nandippōttaraiyar, who defeated his enemies at Tellāru, is represented by a single record (No. 11 of 1899), the Pāṇḍya king Māraṅjadaiyan by two (Nos. 9 and 10 of 1899), the Hoysala Vira-Rāmapātha by one (No. 57 of 1897) and the Vijayanagara king Nāyūṅa-Uḍaiyar by one (No. 8 of 1899). Of the 12 Chōla records secured from the place six belong to the time of Rājākēsarivarman (Nos. 58, 61, 62 and 63 of the Madras epigraphical collection for 1897 and Nos. 6A and 13 of the same for 1899), two to Parakēsarivarman (No. 59 of 1897 and 7 of 1899), one each of Paṇṭaka I (No. 14 of 1899), Parakēsarivarman who took the head of the Kāpāya (No. 6 of 1899), Rājendra Chōla I (No. 64 of 1897) and Kulōttuṅga (No. 60 of 1897).

<sup>4</sup> *South-Ind. Insers.*, Vol. II, Part IV, Nos. 94 and 95.

<sup>5</sup> A similar endowment is registered in the Kūram grant. See *Annual Report on Epigraphy for 1897*, paragraph 9, and *South-Ind. Insers.*, Vol. I, No. 151.

<sup>6</sup> Nos. 9 and 10 of the *Madras Epigraphical collection for 1899*.

<sup>7</sup> No. 11 of the same collection.

<sup>8</sup> *Annual Report on Epigraphy for 1897*, paragraph 9.

<sup>9</sup> *Annual Report on Epigraphy for 1899*, paragraph 22. Other temples at Niyamam, mentioned in the Tanjore inscriptions, are Nripakēśari-Īśvara, Śandiramali-Īśvara and Arikulakēśari-Īśvara (*South-Ind. Insers.*, Vol. II, Part III, pp. 287, 291, 294 and 295). It may be noted that the great-grandfather of the Kodumbālūr chief Vikramakēśari, the opponent of Vira-Pāṇḍya, was a certain Nripakēśari.

<sup>10</sup> The same feature is noticeable in the Kūram grant of Parakēśavararman and in the Kāśikudi plates of Nandivarman.

while that of the letter *ku* does not pass to the left of the vertical line representing *k*.<sup>1</sup> The *puḷḷi* or *virāma* is in most cases marked by a slightly curved top-stroke and, curiously enough, it is also marked on some vowels and combined consonants.<sup>2</sup> *Va* has an indenture at the bottom<sup>3</sup> and the *akshara ya* has always a closed loop at the beginning. The central loops alone of *ṇa* and *ṇa* are fully developed and they are engraved on a lower level than the tops of the letters.<sup>4</sup> *ḍa* is represented by a mere curve, concave at the right side, as in the Kūram grant and the Kāsākūḍi plates. The *i* sign of *vi* and *ḷi* in *viḷi* (line 3 of the 1st pillar, south face) are very peculiar, inasmuch as they are written apart from the letters to which they belong and almost on the top of the following syllables. The symbol for *u* in *lu*, *ṇu* and *tu* is a mere horizontal line slightly indented. Being written in Tamil poetry, the record is free from Sanskrit letters and words, except when it mentions the titles of the king. The only other instance where Grantha letters are used is found in the word *paramēśvara* occurring in line 4 of A on the first pillar.

Of etymological interest is the word *Paḍāri*, which occurs in the first inscription (A) on the first pillar, (line 7). *Paḍāri* is the feminine form of *Paḍārar*, which is the Tamil adaptation of the Sanskrit word *Bhaṭāra*. In several inscriptions we meet with the form *Piḍāri* with its honorific *Piḍāriyār* which seems to be a variant of *Paḍāri*. The word, of which *Paḍāri* or *Piḍāri* is the Tamil equivalent, is *Bhaṭṭārakī*, *Bhaṭārakī* or *Bhaṭāri*. At present, the term *Piḍāri* invariably indicates a village goddess, of probably Dravidian origin. It is worth while to ascertain if it had the same significance in ancient times. In the modern temple of Śelīyamman at Ālambākkam, we have some early inscriptions of the 11th century. One of them states that the temple of *Piḍāri* was constructed by a certain Irāyūr Alānkārapriyaṅ alias *Tiru-Oṟṟiyūraṅ* (No. 704 of 1909); while two others on the same temple register gifts made to the temple of *Saptamāṭṭrikas* (Nos. 705 and 706). It is not unlikely that they all refer to the same temple, i.e. that on which the inscriptions are found. Similarly also the Śelīyamman temple at Veḷachchēri near Madras is referred to in one of its inscriptions, which belongs to the 11th century A.D., by the name *Kālā-Bhaṭāri* (No. 317 of the Madras Epigraphical collection for 1911); while in another, it is called the temple of the *Saptamāṭṭrikas* (No. 316 of the same collection). From these references it looks as if the *Saptamāṭṭrikas* were known by the term *Piḍāri* or *Kālā-Bhaṭāri*. The Tanjore inscriptions of Rājarāja mention the three *Piḍāri* temples *Kālā-Bhaṭāriyār*, *Tiruvāluḍaiyāl* and *Kuduraivaṭṭamuḍaiyāl*. Though the first of these might refer to the *Saptamāṭṭrikas*, the latter two at least appear to denote village deities. Thus it is plain that in the 11th century A.D. *Piḍāri* was indifferently used to denote Aryan gods and village deities. In course of time it seems to have lost the former application. And it is worthy of note that the term *Paḍāraṅ*, *Paḍārar* or *Piḍāraṅ* has now degraded in its meaning. The original significance of this word, i.e. 'the lord or god,' is now entirely lost, as it means 'a snake charmer or snake catcher.' The change in this case can be easily accounted for by the original application of the word *Paḍāraṅ* to Śiva, who is the great snake charmer.

There is nothing in these records to show the time when the kings mentioned in them flourished or the duration of their reigns. As we have not got many Tamil inscriptions belonging to periods earlier than the 8th century A.D. to enable us to compare the characters employed in the subjoined records, palæography seems an unsafe guide to fix with any amount

<sup>1</sup> The *u* sign of *ku* passes to the left of the vertical stroke in the Kūram grant.

<sup>2</sup> The vowel *e* in *eṇṇeṇṇu* (line 3 of A on the second pillar), the letter *k* in *koṇḍa* (line 4 of F on the third pillar) and *t* in *tōḷ* (line 3 of H on the same pillar) bear on them the *puḷḷi* mark.

It may be noted that *va* has no curve at the bottom in the Kūram grant.

<sup>4</sup> The shape of *ṇa* differs very widely from that in either of the two grants.

of certainty the date of these records. All that can still be said of them from a study of the characters is that they may be tentatively referred to the first half of the 8th century A.D.

Before noticing the achievements of **Perumbiḍugu Muttaraiyaṅ**, which are recorded in the following inscriptions, it is necessary to add a few words regarding the family to which he belonged. The members of this family appear to have played an important part in the history of Southern India. The exact nature of their origin and the extent and development of their dominions from time to time cannot be clearly made out from the few records that speak of them. Though much of their history still remains in the dark, the little that can be gathered from the available materials is put down here.

There is but a single reference to this family in ancient Tamil literature and it occurs in the *Nāḷaḍiyār*. Two stanzas here mention a certain **Peru-Muttaraiyaṅ**. This name seems to be a contraction of **Perumbiḍugu Muttaraiyaṅ**, which, as will be pointed out below, was borne by some kings of this line. The date of the poem not being known, it is not possible to say which king is here alluded to. Some commentators on the work take the word **Muttaraiyaṅ** to mean 'a king whose territory included parts of the three ancient dominions of the Dekhan, viz. the Chēra, Chōla and the Pāṇḍya.' The traditional account relating to the origin of the *Nāḷaḍiyār* inclines one to the belief that the **Muttaraiyaṅs** were of Pāṇḍya descent. The title *Māraṅ*, which we find connected with some of the known kings of the line, seems to lend support to this view. Even if they did not belong to the original Pāṇḍya stock, there is not much doubt as to their being a branch of them.

*Pagāppiḍugu* is mentioned as one of the *virulus* of the early Pallava king Mahēndra-varman in two of his inscriptions,<sup>1</sup> and it may be observed that there is a strong affinity between this title and those borne by the **Muttaraiyaṅ** family. The Tamil work *Nandikkalambugam* which describes the valorous deeds of another Pallava sovereign, viz. Nandivarman 'who gained a victory at Teḷḷāru, Kuṟuḡoḍu and other places,' designates him as *Vidālvēḍugu*, which is actually found to be the surname of one or two **Muttaraiyaṅ** kings. There are not sufficient grounds at present to decide whether the Pallavas borrowed these titles from the **Muttaraiyaṅs** or lent the same to the latter. Nor do we know the circumstances which led either of the two to adopt the titles of the other. Stone inscriptions discovered so far reveal two other similar titles, viz. *Perumbiḍugu* and *Mārppiḍugu*.

The first of the inscriptions edited below may be considered as an introduction to the Tamil verses that follow inasmuch as it states that on these pillars are recorded the titles of king **Perumbiḍugu Muttaraiyaṅ**, the places where he gained victories and the names of the poets who composed the stanzas. Three generations of kings are here given, viz. (1) **Perumbiḍugu Muttaraiyaṅ** *alias* **Kuvāvaṅ Māraṅ**, (2) his son **Iḷāṅgōvadiyaraiyaṅ** *alias* **Māraṅ Paramēsvaraṅ** and (3) his son **Perumbiḍugu Muttaraiyaṅ** *alias* **Śuvaraṅ Māraṅ**. The subsequent verses register the military exploits of the last member. His surnames are stated to be *Śrī. Māraṅ. Abhīmānadhīraṅ, Śatrukēsari, Atisihasan, Tamarīlayaṅ* and *Kaḷvarakaḷvan*. In the body of the stanzas, *Śru-Māraṅ, Vēl-Māraṅ, Vāu-Māraṅ*, and *Śattaṅ-Māraṅ* are also applied to him. One of the verses on the 2nd pillar (marked B, below) states that **Māraṅ** was the king of **Taṅjai** (*i.e.* Tanjore), and two other stanzas on the same pillar (A and C) make him the lord of **Vallam**, which is identical with the village of that name, 7 miles south-west of Tanjore. Thus, Tanjore and Vallam appear to have been places of importance in the dominion of **Perumbiḍugu Muttaraiyaṅ**, and it is interesting to note that the former place, which Vijayālaya had to capture in the middle of the 9th century A.D., was included in the dominions of **Perumbiḍugu Muttaraiyaṅ** in the 8th century A.D. The banner of the king contained the *vēl* and another weapon whose name is lost in the inscription.

<sup>1</sup> These records come from the cave at Trichinopoly and Pallavaram.

The following places, where the king gained victories, are also mentioned: Koḍumbālūr (also called Koḍumbai), Maṅgalūr, Tiṅgaḷūr, Kāndaḷūr, Aḷundiūr, Kārai, Maraṅgūr, Aṅṅalvāyil, Śemponmāri, Veṅkōḍal in Taṅjai-Śembula-nāḍu, Puḡaḷi and Kaṅṅaṅūr.

At Kaṅṅaṅūr the arms of the king were directed against the people of Kō-nāḍu and at Tiṅgaḷūr he defeated the Teṅṅavar, i.e. the Pāṅḍya, causing their queens to mount the funeral pile. Tiṅgaḷūr is situated  $8\frac{1}{2}$  miles north-east of Tanjore<sup>1</sup> and is celebrated as the native village of Appūdi-Nāyaṅār, one of the sixty-three Śaiva devotees, who flourished in the 7th century A.D. Koḍumbālūr was a place of considerable antiquity, being the principal town in Kō-nāḍu and the capital of Iḍaṅḡaḷi-Nāyaṅār and a local family of chiefs.<sup>2</sup> The part played by the chief of Koḍumbālūr in this battle is not stated. But as the people of Kō-nāḍu are represented as having been defeated at Kaṅṅaṅūr in the hill near which they are said to have taken refuge, the chief of Koḍumbālūr might be supposed to have been one of the opponents of Perumbiḍugu Muttaraiyaṅ in this battle. Kaṅṅaṅūr was the capital of the Hoysala king Vira-Somēśvara in the 13th century A.D. and it has been identified with Samayaveram in the Trichinopoly taluk. It is interesting to note that the Pāṅḍya king Arikēsari Tēr-Māraṅ, the father of Neḍuṅḡaiyaṅ (A.D. 769-70), defeated the Pallavas at Koḍumbālūr.<sup>3</sup> Maṅgalūr mentioned in our record may be identified with a village of that name in the Tanjore District, 10 miles from Kumbakōṅam. Aṅṅalvāyil is a village in the Pudukkōṭṭai State. The poet's description of Kāndaḷūr shows that it adjoined the sea. It is not unlikely that the Chēras were here overcome. Śemponmāri, where Perumbiḍugu Muttaraiyaṅ is said to have gained a victory (2nd pillar, G), is referred to in the *Mahāvamsa* as having been taken by the Singhalese general Laṅkāpura-Daṅḡanātha in the war of the Pāṅḍya succession, which happened in the latter half of the 12th century A.D. It is probably situated in the Pudukkōṭṭai State. Kārai may be identified with the modern Kāraiūr, a village in the Tiruppattūr taluk of the Rāmnāḍ district. It is mentioned, in an inscription,<sup>4</sup> as being situated in Kōraḷaśiṅga-vaḷanāḍu, the same division in which Tiruppattūr was.<sup>5</sup> I am not able to identify the other two places. As the records of this king are not distributed over a large extent of country, which would have been the case if he had acted independently and conquered in battle the Chēra, the Pāṅḍya and the Koḍumbālūr kings, it may perhaps be presumed that he was a feudatory prince under one of the southern powers.

The verses engraved on these pillars were composed by Vēḷnambaṅ of Pāchchil, Āchāryar Aniruddar, Iḷamberumāṅār of Kōṭṭāru and Amarunṅilai of Pavadāyamaṅgalam in Kīḷār-kūḡram.

Pāchchil<sup>6</sup> was the head-quarters of a subdivision in Maḷa-nāḍu *alias* Bājāsraya-vaḷanāḍu,<sup>7</sup> and it has been identified with Tiruvāśi in the Trichinopoly district. Kīḷār-kūḡram was a subdivision of Nittavinōḍa-vaḷanāḍu.<sup>8</sup>

It may not be out of place to notice here a few kings who appear to have belonged to the same family, and to show the probable relation that existed between them. At Tirumaiyam in the Pudukkōṭṭai State there is a record of a certain Viḍēlviḍugu Viḷuppēradi Araisaṅ whose

<sup>1</sup> Sewell's *Lists of Ant.*, Vol. I, p. 279.

<sup>2</sup> *Annual Report on Epigraphy* for 1903, p. 87. Eight generations of these chiefs, whose last member can be assigned to the 10th century A.D., are here given as found in a record copied from Koḍumbālūr.

<sup>3</sup> *Annual Report on Epigraphy* for 1908, p. 63.

<sup>4</sup> No. 92 of the Madras Epigraphical collection for 1908.

<sup>5</sup> No. 93 of the same collection.

<sup>6</sup> This place is identical with Tiruvāśi in the Trichinopoly district. Tiruvāchchirāmam and Tiruvamali-śvaram were the temples in it. *South-Ind. Inscr.*, Vol. II, Part III, pp. 234 f.

<sup>7</sup> *South-Ind. Inscr.*, Vol. II, Part I, p. 60.

<sup>8</sup> *Annual Report on Epigraphy* for 1906, paragraph 2.

other name was Śāttaṅ Māraṅ.<sup>1</sup> As his mother is stated to be Perumbidugu Perundēvi, we may take him for a probable son of No. 3 Perumbidugu Muttaraiyaṅ. Pūdikāḷari *alias* Amarūṅri Muttaraiyaṅ, referred to in a record of Pūvālaikkuṅḍi, is perhaps an early king of this dynasty.<sup>2</sup> A contemporary of Dantivarman of the Pallavatilaka family was a certain Mārppidugu.<sup>3</sup> What his other name was, we do not know. Śāttaṅ Paḷiyili, who excavated the cave at Nārttāmalai,<sup>4</sup> was also a member of this branch. He was the son of a certain Viḍelviḍugu, who must have been different from the one already noticed, because he appears to have been the contemporary of the Gaṅga-Pallava Nṛipatuṅga. Later in point of time was a certain Śatrubhayaṅkara Muttaraiyaṅ, whose queen figures as donor in a record of the Pāṇḍya king Śaḍaiyamāraṅ, discovered at Śevilipēri in the Tinnevely district.<sup>5</sup> Perhaps this Śaḍaiyamāraṅ is identical with Rājasinha-Pāṇḍya, the opponent of the Chōla king Parāntaka I. Varagunanāṭṭi, the daughter of a certain Viḍelviḍugu Muttaraiyaṅ, was the queen of Śembiyaṅ Irukkuvel,<sup>6</sup> whose identity with the Koḍumbālūr chief Vikramakēśari is established in the *Annual Report on Epigraphy* for 1908, p. 88. As Vikramakēśari is said to have fought with Vira-Pāṇḍya, the opponent of Āḍitya II Karḱāla, this Viḍelviḍugu may be considered to be different from the two others mentioned above. From what has been said now, the following synchronism may be established :—

- |  |   |
|--|---|
| (1) Perumbidugu Muttaraiyaṅ <i>alias</i> Kuḷāvaṅ Māraṅ.                                    |   |
| (2) Ilaṅgōvadiyaraiyaṅ <i>alias</i> Māraṅ Paramēśvaraṅ, son of (1).                        |   |
| (3) Perumbidugu Muttaraiyaṅ <i>alias</i> Śuvaraṅ Māraṅ, son of (2).                        |   |
| (4) Viḍelviḍuguviluppēradi Araisaṅ <i>alias</i> Śāttaṅ Māraṅ, contemporary of Nandivarman, | a probable son of (3).                    |
| (5) Mārppidugu,  | contemporary of Pallavatilaka Danti.      |
| (6) Viḍelviḍugu,   | contemporary of Gaṅga-Pallava Nṛipatuṅga. |
| (7) Śāttaṅ Paḷiyili,   | son of (6).                               |
| (8) Śatrubhayaṅkara Muttaraiyaṅ,   | contemporary of Śaḍaiyamāraṅ.             |
| (9) Viḍelviḍugu Muttaraiyaṅ,   | contemporary of Vikramakēśari.            |

Several traces of the rule of this family exist in the Tanjore and Trichinopoly districts as well as in the Pudukkōttai State. Some of the inscriptions of the Chōla king Rājarāja I (A. D. 985-1013) mention a place called Mārppidugudēvi-chaturvēdimāṅgalam in Rājēndrasinha-vaḷanāḍu,<sup>7</sup> evidently called after one of the queens of Mārppidugu. The big well at Tiruvellaṅḷai called Mārppidugu-Peruṅṅināru was constructed between the 4th and 5th years of Dantivarman.<sup>8</sup> Records of Parāntaka I found at Ālambākkam show that there was, in ancient times, a tank called Mārppidug-ēri in that village.<sup>9</sup> Ālambākkam itself was called Dantivarmamaṅgalam.<sup>10</sup> An inscription of Danti discovered at Tiruvellaṅḷai makes mention of Mārppidugu-Ilaṅgōvē,<sup>11</sup> who should have been an officer under Mārppidugu. At Uyyakkōṅḍāṅ-Tirumalai

<sup>1</sup> No. 402 of the Madras Epigraphical collection for 1906.      <sup>2</sup> No. 142 of the same collection for 1907.

<sup>3</sup> The reasons for considering Mārppidugu as a feudatory of Danti are set forth in my paper on the Tiruvellaṅḷai well inscription, *above*, Vol. XI, pp. 154 ff.

<sup>4</sup> No. 365 of the Madras Epigraphical collection for 1906.      <sup>5</sup> No. 421 of the same collection for 1906.

<sup>6</sup> She makes a grant to the temple at Kuḍumiyāmalai in the 6th year of the reign of Parakēsarivarman (No. 337 of the Madras Epigraphical collection for 1904).

<sup>7</sup> *South-Ind. Inscr.*, Vol. II, Part III, p. 325.

<sup>8</sup> *Above*, Vol. XI, pp. 155 ff.

<sup>9</sup> No. 714 of the Madras Epigraphical collection for 1909. It is also referred to in the records of Rājākēśarivarman and Parakēsarivarman, some of which may be earlier than the time of Parāntaka I.

<sup>10</sup> *Annual Report on Epigraphy* for 1910, paragraph 14.

<sup>11</sup> No. 88 of the Madras Epigraphical collection for 1910.

and a few other places in the Trichinopoly district there was in use in ancient times a weight called *Vidēlvidugu-kal*.<sup>1</sup> The naming of places, wells, tanks and weights, such as here noticed, cannot but point to the sway of the members of the *Muttaraiyaṅ* family in this part of the country. Their inscriptions have, as already pointed out, been found in the Tanjore and Trichinopoly districts and in the Pudukkōttai State. Though these are few, the unmistakable marks left by them in the country are not so. On the growth of the Chōla power in Tanjore the *Muttaraiyaṅs* seem to have sunk into insignificance. A certain *Vijayālaya Muttaraiyaṅ* figures as a signatory in a record of the Chōla king *Kulōttunga I*, discovered at *Tiruneṅṅulam* in the Trichinopoly district.<sup>2</sup> Probably he was an officer under the Chōla sovereign. It may also be noted that the village of *Muttaraśanallūr*<sup>3</sup> in the same district may date from early times and may probably have to be traced to some member of these kings. There is a class of people who call themselves *Muttaraśans*,<sup>4</sup> and this is perhaps the only living remnant of this ancient dynasty.

*Inscriptions on the first pillar.*

A.—Top section; north face.

TEXT.

- 1 ḍutta [Pe]rumbiḍugu Muttarai-
- 2 yaṅ=āyiṅa Kuvāvaṅ Māraṅ=ava-
- 3 ṅ magaṅ Iḷāṅgōvadiyaraiya-
- 4 ṅ=āyiṅa Māraṅ Paramēśvaraṅ=a-
- 5 vaṅ magaṅ Perumbiḍugu Mutta-
- 6 raiyaṅ=āyiṅa Śuvaraṅ Māraṅ=ava-
- 7 ṅ=eḍuppitta paḍāri-kōyil=ava-
- 8 ṅ=erindav=ṅṅalūm=avaṅ pērga-
- 9 lum=avanai=ppāḍiṅār pērgalum=i-
- 10 ttūṅgaṅ-mēl=eḷaḍiṅa ivai

TRANSLATION.

<sup>5</sup> . . . . Perumbiḍugu Muttaraiyaṅ *alias* Kuvāvaṅ Māraṅ. His son (*was*) Iḷāṅgōvadiyaraiyaṅ *alias* Māraṅ Paramēśvaraṅ. His son (*was*) Perumbiḍugu Muttaraiyaṅ *alias* Śuvaraṅ Māraṅ. The *Paḍāri* temple (*was*) built by him. The places which he conquered, the names (*borne by*) him and the names (*of the poets*) who sung of him are engraved on these pillars. These<sup>6</sup>

B.—Same section; west face.

TEXT.<sup>7</sup>

- 1 [Śrī-Māraṅ]
- 2 Śrī-Śatṛiśkēsari
- 3 Śrī-Kalvarkalvan
- 4 Śrī-Atisāhasan.

<sup>1</sup> No. 466 of the *Madras* Epigraphical collection for 1908.

<sup>2</sup> No. 670 of the same collection for 1909.

<sup>3</sup> This village is at a distance of 5 miles from Trichinopoly.

<sup>4</sup> This class of people is mostly to be found in the Tanjore and Trichinopoly districts.

<sup>5</sup> A portion of the inscription is mutilated at the beginning.

<sup>6</sup> There is not much significance in this word here.

<sup>7</sup> These are the titles of the king and as such are not translated. They may be rendered as the glorious Cupid, the glorious lion to the enemy, the chief *kaḷva* of the *kaḷvar* and he who is thoroughly truthful or brave. *Kalvar* are perhaps a class of people and may be a variant of *kaḷḷaṅ*, a tribe inhabiting the *Madura* District and *Pudukkōttai* State.

<sup>8</sup> Read *Śatru*.

C.—Same section; east face.

TEXT.

- 1 Vcngat-[po]ru[ma]<sup>1</sup> . .
- 2 śīr vēl-koḍiyāṅ
- 3 Vāṅ-Māraṅ [i\*] śēṅgaṭ-ka-
- 4 rum-pugaḍu śēṅṛ=ulakka va-
- 5 n-ku'an-tār [i\*] tēr=alūndi mā-
- 6 v=alūnda=checheṅ-kuru-li-maṅ-
- 7 paraṇḍav[i\*]-ūṛ=Aḷundiyūr-ey[pu]m-ū[r]<sup>2</sup> [i\*]

TRANSLATION.

Aḷundiyūr is the place where the red-eyed black elephants of Māraṅ of (*powerful*) sword,— whose banner (*contained*) the *vēl* and the warlike . . . . with fearful eyes,—roamed with rage, causing the destruction of the cars (*of his enemy*) adorned with garlands of luxuriant<sup>3</sup> and choice<sup>4</sup> flowers (*together with*) the animals (*which dragged the cars*) and sprad dust (*mixed*) with red blood.

D.—Same section; (2) south face.

TEXT.

- 1 . . . . .
- 2 . . . . . ppa ḍḍi [i\*]=kkaleṅ ko-
- 3 ḷuṅ-kuḍar kavva viṭi [k\*]kaṭ-
- 4 pēy [i\*] puṅṅ=alāṇdu
- 5 kaiy-ūm[ba]<sup>5</sup>=ppōr Ma-
- 6 ṇalūr veṅṇadē [i\*] maṅ-
- 7 ṇ=alāṇda śīr-Māraṅ vāl [i\*]<sup>7</sup>
- 8 Pāchchil Vēḷnambaṅ
- 9 pāḍiṇa.

TRANSLATION.

The sword of the glorious Māraṅ, the lord of the earth, conquered in battle Maṇalūr, so that the vultures . . . . .<sup>8</sup> devoured the fat bowels and the devils with (*v. l.*) opened eyes, thrusting their hands into the wounds (*of the enemy*), ate their (*flesh*).

These were composed by Vēḷnambaṅ of Pāchchil.

<sup>1</sup> The syllables *poruma* have been restored from the existing traces. A short letter and a consonant are lost at the end of this line. *Ma* looks like *la* in the original.

<sup>2</sup> Metre: Veṅbā. When scanned it would stand thus:—

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —

<sup>3</sup> *Vam* is from the abstract noun *vaṇmai*.

<sup>4</sup> *Kulam* means 'high class'. Taken with flowers, it has been rendered as 'choice'. [The syllables *vaṅ-kulan-tār* may also be divided *v-aṅg-ulandār* and rendered 'of those (enemy kings) who died there'.—H. K. S.]

<sup>5</sup> The syllables lost at the beginning should form with *ppa* the first three śīr of the first line.

<sup>6</sup> The letter *pu* having been wrongly incised instead of *pa*, the engraver seems to have erased the *u* sign.

<sup>7</sup> Metre: Veṅbā. When scanned the stanza would stand thus:—

. . . . .  
 — — — — —  
 — — — — —  
 — — — — —

<sup>8</sup> What is lost here must be a description of the vultures.

## E.—Bottom section ; south face.

- 1 Nirkinra taṅ-panai tō<sup>1</sup>  
 2 ruṅ-Tañjai=ttiram-pā-  
 3 di niṅṅār [\*] viṅkiṅṅa virarga-  
 4 l=ūrgiṅṅav=i-[ppina]-kku-  
 5 ṅṅ=ukan=[Ne]ṅkuṅra-y[ā\*]-  
 6 nai . . . . . ṅ[na].  
 7-8 *damaged.*<sup>2</sup>

## TRANSLATION.

They remain singing the state of Tañjai appearing in the midst of fields ever filled with water. Heroes shining<sup>3</sup> (*with their weapons*) move over the hillocks of corpses . . . huge elephants . . . . .

## F.—Same section ; north face.

## TEXT.

- 1 Pāl-koṅḍa śevvāy  
 2 vilaiyā-moli=pparu-  
 3 vattu muṅṅam [\*] vōl-ko-  
 4 ṅḍa . . . . .  
 5 . . . . . kkalav=añji-ma-  
 6 . . . . .<sup>4</sup>

## TRANSLATION.

Who grasped the (*weapon called*) vōl even at (*such young*) age when unripe<sup>5</sup> words emanated from his beautiful mouth not (*completely free from*) milk . . . . .

## G.—Same section ; west face.

## TEXT.

- 1 Maṅa=ppadai-Miṅavaṅ va-  
 2 Il-araṅ Pallavaṅ-śē-  
 3 ṅaiṅk-anru puṅappada-mā-  
 4 ru poru-kaliṅṅu . . . . .  
 5-8 *damaged.*<sup>6</sup>

## TRANSLATION.

On that day when the strong forces of the Pāṅḍya (*mīṅavaṅ*), who was powerful of his arms, started to fight against the army of the Pallava, (*he*) with warlike elephants . . . . .

## H.—Same section ; east face.

- 1 Eṅ-kaiy-alavirē-  
 2 ypāṅav-igal-vikku-  
 3 m-aṅṅai=chcheruvōl m-  
 4 āvalla . . . . .  
 5-7 *damaged.*<sup>7</sup>

<sup>1</sup> The letter ṅ may be restored here.

<sup>2</sup> ṅḍ means to shine. I am not quite sure of the meaning intended as the passage is mutilated.

<sup>3</sup> Metre: Kaṅṅalaikalitturai.

<sup>4</sup> Metre: Kaṅṅalaikalitturai.

<sup>5</sup> Metre: Kaṅṅalaikalitturai.

<sup>6</sup> Vilaiyāmoli is equivalent to kudalai or malalai.

<sup>7</sup> Metre: Venbā.



## TRANSLATION.

Oh Panegyrist . . . . . is (*only*) equal to the measure of our hands . . . .  
 . . . . . who holds in his hand the *vēl* with which he destroyed his enemies . . . . .

*Inscriptions on the second pillar.*

A.—Top section; north face.

## TEXT.

- 1 rkkāy=allaiy-āya=k-
- 2 kālandāṇ [\*] mullaikkēy
- 3 murpaḍumō enr-enru Val-
- 4 lakkōṇ [\*] Kāraivāy=ppōr-
- 5 venru Ven-Māraṇ kai pō[lu]ṅ-[\*]
- 6 kālavāy=kkōlēy kaṇḍu [\*]<sup>1</sup>
- 1 Kōṭṭāru-I-
- 2 ḷam perumā-
- 3 nār pāḍiyadu.

## TRANSLATION.

. . . . . When (well) considered, (*it*) cannot stand before (*i.e. equal*)  
 the **Mullai**. Like unto the hand of **Māraṇ** of (*powerful*) *vēl*, who is the lord of **Vallam** and  
 who gained victory in the battle at **Kārai** . . . . . Composed by **ḷamperumānar**  
 of **Kōṭṭāru**.

B.—Same section; west face.

## TEXT.

- 1 vāḷ-amaruḷ vāḡai=ppū=[\*]
- 2 kkuṅḡi=kkamaḷ kaṇṇi-
- 3 kko-Māraṇ-Ṭaṅḡai=k-
- 4 kōṇ [\*] kōḷ-āḷi moymbir-
- 5 Koḍumbāḷūr kāyud-erittā-
- 6 ṅ [\*]-ṟōḷ-ūlag-alikkun-tōḷ<sup>2</sup> [i\*]

## TRANSLATION.

With the strength of the powerful *vāḷi*, king **Māraṇ**, the lord of **Taṅḡai**, whose locks are  
 fragrant with the flower of *vāḡai*, who wears a garland and whose arms protect the earth,  
 marched with rage against **Koḍumbāḷūr** and burnt it.

<sup>1</sup> The first *śīr*, rhyming with *Mullai* and *Valla*, and a part of the second are lost at the beginning of this  
 verse. Metre: Venbā.

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —

<sup>2</sup> Two *śīr* are lost at the commencement of this stanza. The first of them should have rhymed with *kkuṅḡi*  
 and *Taṅḡai*. To judge from the alliteration, the first *śīr* may be restored as *vāṅḡi*.

<sup>3</sup> Metre: Venbā.

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —

C.—Same section; east face.

TEXT.

- 1 𑀧ā=ttāy[<sup>t</sup>]taṇavāl<sup>1</sup>-cū-
- 2 gum [\*] varu pūnal cūl Valla=kk[<sup>ō</sup>]
- 3 Māraṇ Śeruvil [\*] Marāṅgūrṅvā[y]-
- 4 ppaṭṭār-udal kuḍaindu māṇḍi [,\*]-p-
- 5 puṇankūrṅvāy=kkond-e-
- 6 lūnda pul<sup>2</sup> Pāchchil Vēl-
- 7 𑀧nambaṇ pāḍiṇa

TRANSLATION.

As it was steeped in the moon's light, the birds with their mouths (*bills*) sharp at the outside picked at the dead bodies and drank (*the blood*) of those who fell in the battle of **Marāṅgūr** fought by **Māraṇ**, the lord of **Vallam** which is surrounded on all sides by water; and went away. Composed by **Vēnambaṇ** of **Pāchchil**.

D.—Same section; south face.

TEXT.<sup>3</sup>

- 1 [Śri-Māraṇ]
- 2 Śri-Śātri(tru)kāsari
- 3 Śri-Kalvarakalvan
- 4 Śri-Atisāhasan

E.—Bottom section; north face.

TEXT.

- 1 Pōr=ilai=ppaṅgaya-
- 2 ṅ=kūmba=ppiraiyiṇ
- 3 kuṇu-muḷai=ppōṇḍir=i-
- 4 lai=kkolūm padam=i[<sup>d</sup>]-
- 5 [ri]niy=araṇa[m=ū]tṭa kūrri[lai]-
- 6 . . . . . kaḷaṇ-ma
- 7 . . . . . vva . . .

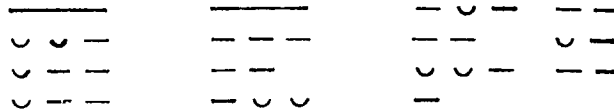
TRANSLATION.

You appeared there just like the young shoot of the crescent, which causes to shrink the big petalled lotus-flowers . . . . . the pointed (and) leaf-shaped . . . . . having fed on the forests of protection . . . . .

<sup>1</sup> The first *śr* and a part of the second are lost at the beginning of this verse.

<sup>2</sup> The letter in brackets is corrected from some other *akṣara*.

<sup>3</sup> Metre: Venbū.



<sup>4</sup> There is some vacant space at the beginning of this line.

<sup>5</sup> No translation is given, as the text only contains titles. See note 7, p. 139 above.

Y.—Same section ; west face.

TEXT.

- 1 Sor=pugu Tonḍai=kka-
- 2 ṇi-pugu tū-madipōṇ muga-
- 3 ttāl porpuga verpu=p-
- 4 pugudi kaṇḍāy Puḡaḷi=ppo-
- 5 rudār kaṛ=puga viṛ=puga kaṇ
- 6 . vaṇ [Kaḷvāra]kaḷvaṇ=Ḥaḷi-
- 7 [jai na]ṛ-puḡaḷāḷaṇ-p-
- 8 . . . . .

TRANSLATION.

He of good fame of **Tañjai** (*i.e.* Tanjore), the **Kaḷvarakaḷvaṇ** . . . . . by the darting of his arrows . . . . . caused to wither the beauty of her whose face resembles the pure white moon (and whose mouth) the praiseworthy (*i.e.* celebrated) *tonḍai* fruit, and who pierced with arrows those who fought at **Puḡaḷi**, so that they entered stones (*i.e.* became *ṽrakals*).

G.—Same section ; east face.

TEXT.

- 1 Śētt-inar pūn=daṇ-polir-
- 2 Chembonmāri=kkadi-araṇa-
- 3 m-mūtṭiṇa śīṛraṇ muṇ ṣeṇṇa-
- 4 du piṇbu pagatt=iṇattōr ke-
- 5 . . . . . Māraṇ ka[di]-ṇaga
- 6 . . . . . liṛra .
- 7 . . . . .

TRANSLATION.

The (*fire of his*) anger, which was kindled by the cool forests of protection (*abounding in*) handsome clusters of flowers reared (*in front of*) **Sembonmāri**, went in advance and later . . . . . the troops of male elephants . . . . . **Māraṇ** . . . . . fortified towns . . . . .

H.—Same section ; south face.

TEXT.

- 1 paṇaiyai=ppagaḍu kūḍā-
- 2 yaṇṇa Pallavaṇ vel-
- 5 la=Ṭṭeṇṇaṇ muṇaiyai=k-
- 4 ke[da]=chcheṇṇa-Māraṇ mugili-
- 5 vaḷar pḷi unda=chchuṇaiya=
- 6 chchuṇai maṇi=ppārai a[p]-
- 7 pārai ṣolleṇ viḷai[n]-
- 8 [da] viṇaiyai pāpāraḷu vi[rik]ki-

## TRANSLATION.

To cause destruction to the Pāṇḍya and to secure success to the Pallava (*king*), Māraṇ advanced that day to the front of the battle.<sup>1</sup>

*Inscriptions on the third pillar.*

A.—Top section ; south face.

## TEXT.

- 1 Śri-Tamarālayaṇ
- 2 Śri-Abhimānadhīraṇ
- 3 Śri-Kalvarakalvaṇ
- 4 Śri-Śatri(tru)kēsari

B.—Same section ; north face.

## TEXT.

- 1 Enḡiṇ-iruṇ-kilāi-
- 2 yum-ēṇṇark-ariyavēy [i\*] va-
- 3 ṇgai-chcheru-Māraṇ vā-
- 4 |kāytti viṇ paḍar [i\*]
- 5 vāṇsey<sup>2</sup> nāḍu tām-ūṇṇa
- 6 mā-nāḍa=Kkaṇṇaṇūr [i\*]=Kkō-
- 7 nāḍar pukkoḷitta kuṇṇa<sup>3</sup> [||\*]

## TRANSLATION.

When considered (*well*), (*it would appear*) that, being driven by the fiery sword of the war-like Māraṇ, whose hand is renowned for gifts, the people of Kō-nāḍu sheltered themselves on the hills whose high summits, reaching up the sky, formed the land of the gods and were hard to climb up.<sup>4</sup> The hills adjoin Kkaṇṇaṇūr situated in this great nāḍu.

C.—Same section ; east face.

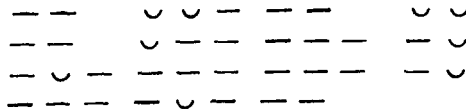
## TEXT.

- 1 Eṇṇi viṣumbum-iru-ni-
- 2 lam-āytt-eṇṇavā-
- 3 ṇ [i\*] Māraṇ śeru-vēṇ-  
maṇaṇ-kkaṇṇaṇṇu śīra-[i\*] k-
- 5 koḍi-māḍa=ttṇ Koḍu-
- 6 mbai-kkūḍāda maṇṇa-

<sup>1</sup> The rest of this verse is not quite intelligible.

<sup>2</sup> The syllable *sey* seems to have been wrongly engraved and it is in excess of the requirements of the metre. Without it *vāṇāḍu* will regularly rhyme with *Kōnāḍu*. As it is, we have to take *sey* and *nā* together for purposes of metre, deleting *y*.

<sup>3</sup> Metre: Veṇbā.



[Lines 1 and 2 may also be taken to mean "bard to be ascended by even big crowds of bears."—H. K. S.]

- 7 r [\*] nedu mā-madil-iḍinda nīru<sup>1</sup> [\*]  
 8 Kīlār-kkūr-  
 9 rattu-Ppava-  
 10 dāyamaṅga-  
 11 lattu Amaruṅ-  
 12 ṇilai āyina  
 13 Kuvāvaṅ-kāñja-  
 14 ṇ pāḍiṅa pāṭṭi-  
 15 ttūṅ mēlaṅa  
 16 ellām.

## TRANSLATION.

When the *vēl* of **Māraṅ** grew in strength and became hot, the lengthy and high walls of the cool **Koḍumbai**, which belonged to unfriendly kings and on whose storeyed buildings flags (*were hoisted*), were destroyed and the dust rose (*to the sky*) and formed, as it were, a second earth (*there*). All the stanzas (*engraved*) on this pillar were composed by **Amaruṅṇilai** *alias* **Kuvāvaṅ Kāñjaṅ** of **Pavadāyamaṅgalam** in **Kīlār-kūrṅam**.

D.—Same section; west face.

## TEXT.

- 1 Śeru[va] . . . . ṇa-  
 2 daṇār-chindiyārpōlu [\*]-  
 3 maruvalarāy vāṅ-Mā-  
 4 raṅ śira=kkaruvilai[\*] kaṅ-  
 5 dōṛra vaṅ-ḍalavaṅ-kār-  
 6 tōṛruṅ-Kāndaḷūr[\*] maṅ-  
 7 dōṛra vēndaṅ maṅam[\*]<sup>2</sup>

## TRANSLATION.

The valour of the kings who lost (*their*) territory when **Māraṅ** of (*powerful*) sword (*fought*) with rage at **Kāndaḷūr**, where *karuvilai*<sup>3</sup> flowers excelled the blackness of the eye and the jasmynes<sup>4</sup> indicated the appearance of the *kār*<sup>5</sup> (*season*), showed that they did not think . . . . .

E.—Bottom section; south face.

## TEXT.

- 1 Malarnda-tār vāṅ-Māraṅ  
 2 maṅṅ-Aṅṅalvāyir-[\*] kala-

<sup>1</sup> Metre: Veṅbā.

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —

<sup>2</sup> Metre: Veṅbā.

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —

<sup>3</sup> *Karuṅṇilai* is *eleteria ternalia*.

<sup>4</sup> *Talavam* is *jasminum sambac*.

<sup>5</sup> The months *Puraṭṭāsi* and *Aippasi*, equivalent to August and September, form the *kār* season.

- 3 nda-nāt-kānalān-kānga  
 4 ulandavartam [i\*] eṇb-arun[du]  
 5 sārāvēy-arund=uraṅga=vil=ku-  
 6 ḍarga| . . randu sindam pu[ra]m<sup>1</sup> [i\*]

## TRANSLATION.

On the day when **Māraṅ**, who wore a garland of expanded flowers and was armed with a sword, fought at **Annalvāyil**, the vultures, which were gathered together to eat the bones, made noise and the demons . . . . . the bowels . . . . . issuing out of the dead bodies that fell in the place.

F.—Same section ; west face

## TEXT.

- 1 Tālum puśar-~~Ri~~ṅgaḷūr=[t]-  
 2 tevvar māṇan-talara-T-  
 3 [teṅ]ṇaṅ vōḷaṅ-kaḷa=p-  
 4 paṭṭadu koṇḍa vēndaṅ  
 5 maṅ pū-malar[ā] vāḷu[n]-  
 6 taḍa valai=ttō-**Neḍu-Māra-**  
 7 ṅ . . . . . var-chūlum  
 8 . . . . . tandōṅ . . . . .<sup>2</sup>

## TRANSLATION.

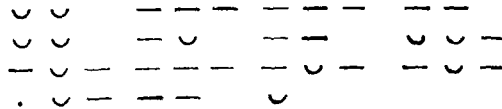
The honour of the enemies was lost at **Tiṅgaḷūr** where descending clouds (*rest*). The elephants of the Pāṇḍya king (*tenmin*), which appeared on this battle-field, were seized by the king of kings, *i.e.* **Neḍu-Māraṅ** of broad and rounded shoulders with whom the goddess of wealth (*ever*) resides . . . . .

G.—Same section ; north face.

## TEXT.

- 1 Nāgaṅ-kaṇḍ-aṅjav-eṅ-  
 2 ṅeṅjaṅ-kall-eṅṅa-  
 3 v-olleṅ kaḍa-ṅir m[ā]-  
 4 [ga]ṅ-[ko]ṇḍ-eṅiva[r Tāḷ]-  
 5 taṅ<sup>3</sup> **Māraṅ**-e[ṅ]- . . ṅ-  
 6 ṅuḍar=kkaṅ mēgaṅ-ko-  
 7 ṅḍān va . . . . .  
 8 ppaga . . . . .  
 9 . . goṅ . . . . . maru .  
 10 . . . . .<sup>4</sup>

<sup>1</sup> Metre: Venbā.



<sup>2</sup> Metre: Kaṭṭalaikkalittuṅai.

<sup>3</sup> Read *Sāttan*.

<sup>4</sup> Metre: Kaṭṭalaikkalittuṅai.

## TRANSLATION.

As the cloud ascends the sky partaking of the water of the noisy sea, the snake gets rightened at its appearance. Even so my heart throbbed . . . . my king Māraṇ<sup>1</sup>

H.—Same section; east face.

- 1 Niṇṇadu Villavaṇ val-
- 2 l=araṇ Pallavaṇ še-
- 3 . . . tōl vāṇ śeṇra[du]

## TRANSLATION.

The strong fortifications of the Villavaṇ (*i.e.* the Chēra) withstood, and the Pallava's . . . . reached heaven . . . .

*Inscriptions on the fourth pillar.*

A.—Top section; north face.

## TEXT.

- 1 . . . . .
- 2 Śri-Abhimānadhīraṇ
- 3 Śri-Kalvarakalvaṇ
- 4 Śri-Śatṛi(tru)kēsari

B.—Same section; east face.

## TEXT.

- 1 . . . . .
- 2 r<sup>2</sup> pāṇmagaṇēy paṇ-
- 3 q-elām[\*] yām-aṇḍum-eṅga-
- 4 yarkkēy śollu niy
- 5 māmaṇḍai[\*]=ttenṇāḍar
- 6 kāḍaliyar tiy-nāḍa vāy-śiva-
- 7 [n]da[\*] miṇṇāḍu vēṇ-Māraṇ mey<sup>3</sup>[\*]

## TRANSLATION.

O (*skilled*) musician! speak of the (*greatness*) of the past times in order that we may know about Māraṇ, who holds a red-edged *vēl* of great length, which has made the wives of the teṇṇāḍar (*i.e.* the Pāṇḍya) of powerful deeds to enter into the fire . . . . .

C.—Same section; south face.

## TEXT.

- 1 . . . . .
- 2 pōl-araiśu piṇavē piṇa neḍu
- 3 Mōru neṇṇi=ppoṇ-pōl pa-
- 4 śuṇ-gadir-āyiram viśum porṇṇē-
- 5 r=pparudikk-eṇ pōḍ-araviḍu-

<sup>1</sup> The rest of this verse is too fragmentary to be translated.

<sup>2</sup> This stanza should have begun with the syllables *pāma*. The two *śi* lost at the commencement would have formed an adjectival phrase qualifying *pāmagāṇ*.

<sup>3</sup> Metre: Venbā.

. . . . .      . . . . .      —    ∪    —      —    ∪  
 —    ∪            —    ∪    —      —    ∪            —    ∪    —  
 —    —            —    —    —      —    —            —    —    —

- 6 *lms inai=chehōdi viu vi-*  
 7 *śumbēy | - Āchāryar*  
 8 **Aniruddar** *pāḍiyadu<sup>2</sup>*

## TRANSLATION.

. . . . . When shall the sky with its two luminaries (i.e. the Sun and the Moon) emit such a light as the gold cars with horses tied to them. (These horses shed thousands of shining rays like these proceeding from the forehead of mount Mēru. Āchāryar Aniruddar composed (*these verses*).

D.—Same section; west face.

## TEXT.

- 1 . . . . .  
 2 *rra-tīdu kaṇḍān-Raṅjai-*  
 3 *chehembula-nādu Ven-*  
 4 *kōḍal viṇḍapala ka-*  
 5 *ṇḍāyar Malaiya-ppada-*  
 6 *maṇamīdu ḥeṇ-ti tū-*  
 7 *du kaṇḍāl-anna ḥṇva-*  
 8 *ṅgal-ūrgiṇra tūl paṇavēy<sup>3</sup>*

## TRANSLATION.

When . . . . . destroyed the Venkōḍai (Kaṇḍai) Sembula-nādu, the sparks of red fire that were thrown on the white sands of the Malaiya which belonged to the Āyar resembled the *kōḍam*-ants moving on the low-lying tracts.

E.—Bottom section; south face.

## TEXT.

- 1 *Daṇamudal-āyamum p-āvai-*  
 2 *yun-tan kaikkūḷiyu-mun-*  
 3 *b-iṭṭeṇa mudal-anbum-en-*  
 4 *n-āga-chehōydāl-iyakka[ti]-*  
 5 *tai viṇḍār Vaṇamudal-śa-*  
 6 *kkaru=kai-ppagaḍ-uyt-*  
 7 *ta Māraṇ-revvar-kāṇa muda-*  
 8 *. . ṅgaḍatt-ēgiṇṇi piṇ*  
 9 *. . . . ri . . . . gayē<sup>4</sup>*

## TRANSLATION.

I placed at first riches, *āyam*, *pūvai* and *kaikkūḷai*. What she did with her original love . . . . .  
 . . . . He overcame the . . . . . in the battle against the enemy  
 in which *Māraṇ*, who led the elephants . . . . . after him who fled . . . . .  
 . . . .

<sup>1</sup> *M*<sup>2</sup> only is seen. The rest of this line and the following two lines are now built in.

<sup>2</sup> Metre: Kaṭṭalaikkalitturai.

<sup>3</sup> The original impression of this verse is lost. Metre: Kaṭṭalaikkalitturai.

<sup>4</sup> The meaning of this stanza is doubtful. As the original has since been lost, I have not been able to verify the reading. Metre: Kaṭṭalaikkalitturai.



## No. 11.—BHUBANESWAR INSCRIPTION IN THE ROYAL ASIATIC SOCIETY.

BY LIONEL D. BARNETT.

This inscription, which is now published for the first time, is incised upon a slab of stone, 3 ft. 10 in. in width and 1 ft. 8½ in. in height, which for many years has been standing in the hall of the Royal Asiatic Society in London. All that is known as to its provenance is that it came from the collection of "Colonel Stewart"; and as the contents shew that it was brought from Bhubanēśwar in Orissa, one is led to suspect that it was originally carried thence by Major-General Charles Stuart, of the Bengal Army.<sup>1</sup>

The inscription is imperfect, containing only the first block of the record. It is on the whole well preserved; but in a few places the stone has been damaged, and the letters are accordingly uncertain. I have prepared this text from rubbings and estampages kindly made for me by the Assistant Secretary of the Society, Miss M. Frazer, by the courtesy of the Secretary, Miss Hughes, and have checked the readings where necessary by examination of the stone itself.—The character is of the North-Eastern type, and is akin to the "Lanta" hand familiar in manuscripts, the chief point of difference being that, whereas in most manuscripts the block-shaped tops of the letters are "solid", *i.e.* inked all over, on this stone the tops are "hollow", outlined only, and the letters are somewhat more rounded. On the whole, the style of writing suggests the fourteenth century. The writing covers an area of about 3 ft. 7 in. in width and 1 ft. 2 in. in height. The average height of the letters is about ½ in.—The language is Sanskrit. Of lexical interest are the words *ulvāta* (l. 4), *ud[ā\*]īna-paranāyatē* (l. 4), *kārīyatē* (l. 5), *jaṭītha* (l. 8). The nasal is usually written in the exact form, according to the *varga* of the following consonant, instead of by means of the *anusvāra*. *S* is several times written for *ś*; and *v* does duty both for the proper *v* and for *b*.

Owing to its incomplete state the purport of the inscription is not clear. What there is of it may be summarised as follows. After an introductory stanza (v. 1) come praises of king Chōḍa-Gaṅga, whose empire is said to have extended from the Gōḍāvārī to the Ganges (v. 2), and of his descendant Anaṅga-Bhīma,<sup>2</sup> who overcame a Yavana enemy<sup>3</sup> (vv. 3, 4), followed by praises of Anaṅga-Bhīma's daughter Chandrikā and of the valiant Haihaya prince Paramardin, who married her (vv. 5-7). Then come verses extolling the land of Utkala, *i.e.* Orissa (v. 8), and of the sanctuary of Ēkāmra, the modern Bhubanēśwar (vv. 9, 10), with a description of the lake Bindusaras there (vv. 11, 12). Next we are told that in the reign of Bhānu (Bhānudēva), son of Narasiṅga-dēva, when the Śaka year

<sup>1</sup> Charles Stuart entered the army as a cadet in 1777, and became a captain in 1795, a major in 1799, a colonel in 1813, and a major-general in 1814. He died at Chowringhee on 1 April 1828. He was notorious for his love of Indian manners and ideas, which caused him to be known as "Hindo Stuart", and for the audacious manner in which he collected antiquities. Rājendralāl Mitra feelingly refers to his depredations in the temples of Orissa (*Antiq. of Orissa*, vol. 2, pp. 84, 93). Mr. James S. Cotton, who at my request has kindly investigated the subject, writes to me saying: "In a little book by Lewis giving an account of the Baptist missionary J. Chamberlain, p. 140, he (Stuart) is openly called an 'idol-tealer'. If he could not purchase an image that took his fancy, he sometimes took it by force. He kept two Brahmans to look after his trophies, and some of them (now mutilated) seem to have been used to decorate his tomb . . . When commanding at Saugor, he built a temple there." He was buried at Calcutta in a tomb that is a model of a Hindu temple.

<sup>2</sup> Styled on the stone *Anaṅga-Bhīma*.

<sup>3</sup> Cf. *J. A. S. B.*, vol. 67 (1868), p. 325, and vol. 72, pt. 1, p. 119.

represented by the chronogram *vyām-irigat-phāṇāndrasana-ī-ham-ī-a* (*i.e.* 0, 0, 1000, 1)<sup>1</sup> had elapsed, the princess Chandrikā constructed at Ēkāmra a temple of Vishnu (vv. 13-16), of which the dedicatory inscription was written by the poet Umāpati (v. 17). She was named Chandrā-dēvī (Chandrikā) by her father (v. 18), and was married to the Haihaya prince Paramāḍi, or Paramardin (v. 19). Paramāḍi fell in battle against the enemies of Nṛsimha-dēva (Narasimha-dēva) some time later (v. 20). Chandrikā built and visited the temple of Vishnu at Ēkāmra, and there offered worship with great magnificence to Baladēva, Kṛishṇa, and Subhadrā (vv. 21-23). Here the record breaks off.

We are thus introduced by our inscription to several kings of the Eastern Gaṅga dynasty of Kalinga-nagara, namely, Chōḍa-Gaṅga (Amanta-varman). His great-grandson Anaṅga-Bhīma II, or Aniyanka-Bhima, his son Narasimha-dēva I, his son Bhānu-dēva I, and possibly his son Narasimha-dēva II, if the latter is the "Nṛsimha-dēva" mentioned in v. 20. These facts in themselves shew that the date given in v. 14 for the foundation of the temple is impossible. Chōḍa-Gaṅga is known to have been crowned in A.D. 1078, and to have reigned until about 1142. Anaṅga-Bhīma I ascended the throne about 1102, and had a reign of ten years; and after him Rājarāja III, Anaṅga-Bhīma II, and Narasimha-dēva I reigned respectively for 17, 34, and 33 years.<sup>2</sup> Hence it is clear that the writer of the present document in fixing the date of the foundation of the temple had no reliable materials at his command, and utterly miscalculated it.

As already remarked, the site to which the inscription refers is Ēkāmra, *i.e.* Bhubanēśwar in Orissa, the temples of which are amongst the finest examples of the Northern style of Indian architecture. It is however impossible to discover from which of these temples it comes. It belongs to a Vaiṣṇava sanctuary, and this fact excludes the great Liṅgarāj and other Śaiva temples of the place; but of positive evidence there is no trace. The mention of the river Gandhavatī (*Gandha-sindhu*, l. 7) and of the lake Bindusaras (l. 8)—on which we may refer the reader to *Antiq. of Orissa*, vol. 2, pp. 65, 68 ff., 98—do not carry us any further.

TEXT.<sup>3</sup>

- 1 Ōm<sup>4</sup> 5Sambhrānta-Jambha-ripu-sampad-upāsyamāna-lil-ālas-ōndu-nayan-āñchala-śāsanāni  
bhikṣhā-vilāsa-charitāni jayanti Śambhōr=ōtr-āmpitāni sura-rāja-pur-āṅganānām  
|| [1\*] 6Virah samrāt=samara-dalit-ārāti-rājanya-vakt[r\*]a-smōr-ā-
- 2 mbhōjair-akṛita vasudhā-dēvat-ārādhanām yaḥ | ā Gōl-āntād=amara-saritam  
yāvad=ēko bhuvō=bhūd=bhōktā sō=ntō sura-sahachari-kāmukaś=Chōḍa-Gaṅgah ||  
[2\*] 7Yad-vamśē vajjayanti-paṭa iva subhaṭō=Nanka-Bhīmah prabhāva-  
pradva(dhva)st-ārāti-rāja-vraja-yuvati-jan-ōdgi-
- 3 ta-gambhīra-sārah | āsīd=āsī(śī)vish-ārōr=adhikatarā-taras-tādrig-arvv-ōru-garvvaḥ  
svantē svant-ōpasapaj-javam=apī Ja(Ya)vanam saṅgarō sañjabāra || [3\*]  
8Śēshah sviya-śīrah-sahasra-vilasan-māṅikya-mālā-chchhalāl=yat-tējah-kaṅikābbhir=ēsha  
vidhurō 9majjat=pha-

<sup>1</sup> This chronogram seems to represent 1109, but it is peculiarly constructed, and in any case the date is wrong (see below). [*phāṇāndrasana* I take to mean 2, snakes being *devjīhva*, so that the date intended would be Śaka 1200.—S. K. The accession of Narasimha-Deva II has been ascertained to be about 1275-6 A. D. (see the Śrikūrmam records, *Mairas Epigraphical Report* for 1896, para. 21). The date 1200 would thus be correct for Narasimha-Deva II and not for his father Bhānu. A king Bhānu is said to have reigned between Narasimha I and Narasimha II in Śaka 1193, 1197 (*ibid.*).—H. K. S.]

<sup>2</sup> See, for example, *Journ. Bengal As. Soc.*, vol. 65, pt. 1, p. 235; and *ib.*, vol. 72, pt. 1, p. 97 ff.

<sup>3</sup> From the impressions and the original stone.

<sup>4</sup> Denoted by the curved symbol.

<sup>5</sup> Metre: Vasantatilakā.

<sup>6</sup> Metre: Mandūkṛāntā.

<sup>7</sup> Metre: Sragdharā.

<sup>8</sup> Metre: Sārdūlavikṛiḍita.

<sup>9</sup> The *avagraha* is used here in the original, and is represented by a double curve turned towards the right.

- 4 ni-grāmanih | Pātāl-āmbhasi kiñ=cha yat-kari-ghatā-jhankāri-nās-ānilair-udvātā gazanō vavus=chiram=asāv=ud[d\*]inaparṇāyatē || [4\*] <sup>1</sup>Tasmād=bhūpati-bhū-chandrāch=Chandrik=ājani sundarī [1\*] chandr-ānand-āmrīt-āsāraiḥ snapayauti jagūmanah || [5\*] <sup>2</sup>Lakshmir=yad-vada-
- 5 n-āvinda-vasatir=nō chintayaty=avjinīm mugdh-ēndīvara-nētra-nitya-nilayā Kṛishnē na trishṇāvati | kiñ=ch=ālīngya tad-āngakāni muditā chittē na dhattē surān=ē=h=āsēsha-jagad-vilōchana-vasi(śi)kārāya kārāyatē || [6\*] <sup>3</sup>Haihaya-vamśa-vataimsah Paramardi
- 6 sāhaju-sārāā(tā)-rūpah | tārā-patim=atīśātē patir=asyāḥ samara-pārīpah || [7\*] <sup>4</sup>Asty=Utkalō=yam=vishayō yatra tē chakshur-ādayah | pañcha puñchēshu sukṛidō bhānti pūrṇa-manōrathāḥ || [8\*] Tatra cha kshētram=Ēkāmram=āmr-ārāma-śata-śri-
- 7 tam | ēka-dēva-kulam dēva-kulair=ākulam=adbhutam || [9\*] <sup>5</sup>Sa yatra Girijā-patir=vasati Gandha-sind(udh)ōr=mmi shān=nidhāya vikatē dhunim=amara-sūriha-sārtha-prapām | yad-anvaya-kṛipā-bharān=nyadhita Kṛittivāsāḥ śriyam Mahēndra-pada-jitvarīm subhata-Chōḍa-Gāṅgē-
- 8 na tōā || [10\*] <sup>6</sup>Yasmin=Vindu-sarah sarasvad=asadrig=drik-pēya-pāthah patite=pānthā-śrīnti-karam sudhā-janitha-niḥsyandā(nda)d-vapuh Śāmbhavā(vi)in [11\*] yad-vindōr=api nēnāyānti padavim tirthāni tāni sphuṭam bhūt-āgraha-nimmitam Para-jitā lōk-aika-śōk-āpahan || [11\*] Pasy(śy)=ā-
- 9 atē-ḥlavamāna-vridhā-kamāṭhi prishṭha-sthala-sthāyuka-prōṅkhad-vā[∪∪] kāmini-bhīr-akādi kṛij-stūpa-prāpitā | magnāyam=anumajjatā(ti)bhīr-iha tat-kāpēya-pāṅph-vūd=utpluty=āblimukham pratira-taralō lōkah samut[t\*]rāsyā(sya)tē || [12\*]
- 10 Tat-tirtha-maṇḍanasy=āsya tirō nānā-vanī-gbanō | śri-Kṛishṇa-śri-Val-āvāsa-vāsīt nandanāyitō || [13\*] <sup>7</sup>Atra vyōma-viyat-phanindrarananā-chandra-panāmāir=manit-ātītāsu kshītibhṛich-Chhak-āvadhi samāsv=ā-vāridhi kshām=imāā | bhāpō śri-Narasiṅga-dēva-ta-
- 11 ayō Bhānau chiram sāsati prāsādām sthiram=ā-rav-īndu vidadhē s=ēyam Harōr-Bhūma-bhūḥ || [14\*] <sup>8</sup>Prāsādām=ūrdhva-si(śi)khara-sthira-bōma-kumbha-danabh-ōpra(pa)darśita-jagaj-jani-kōsha-bhāṇḍām | Vrahma-svarūpam=anurūpam=anapravishṭāv=amśau mah-ārṇava-śaya-
- 12 sya Harōs=tam=tau || [15\*] <sup>9</sup>Ayam=atīśayitum Mṛigānka-chṇḍāmaṇim=avarikṛita-hēli-mauli-bhāvah | api tu dinadharam jahāsa dēva-dvaya-maya-maṇḍana-gaṇibha-gahvara-śriḥ || [16\*] <sup>10</sup>Tasy=aitayā virachitasya rasāt=praśastim śrīmān=Umā-

<sup>1</sup> Metre: Śōka (Anushtubh).

<sup>2</sup> Metre: Āryā.

<sup>3</sup> Metre: Pṛithivī; see *Ind. Stud.*, viii., p. 393.

<sup>4</sup> The *akshara* is uncertain; the next two are illegible.

<sup>5</sup> Metre: Śōka (Anushtubh).

<sup>6</sup> Metre: Vasantatilakā.

<sup>7</sup> Metre: Vasantatilakā.

<sup>8</sup> Metre: Śārdūlavikṛidita.

<sup>9</sup> Metre: Śōka (Anushtubh), and the same in verse 9.

<sup>10</sup> Metre: Śārdūlavikṛidita; the same in verse 12.

<sup>11</sup> Metre: Śārdūlavikṛidita.

<sup>12</sup> Metre: Pushpitāgrā.

- 13 pati-kavis=Tripurāri-dāsaḥ | tat-tat-samagra-guṇa-sampadam=ātātāna samyak=  
suvarṇṇa-ruchirām=achirāt=patākām || [17\*] <sup>1</sup>Mugdham chandram=iv=aitasyā  
\* \* \*<sup>2</sup> duhituḥ kilv [1\*] Chandrā-dēvim=uvāch=ainām nāmā Bhīma-  
mahipatiḥ || [18\*] <sup>3</sup>Gita-jñā laya-
- 14 tāla-narttana-kalā-kausalā-lil-ālayā vālyād=Achyuta-bhakti-bhāvita-matir=datt=ān-  
rūpa-śriyē | pitrā Haihaya-vamśa-jāya śuchayō chandrāya[—]<sup>4</sup> Chandrikā  
putr=iyam Param[ā\*]ḍi-nāma bhajatō kshatrāya ratu-āuvitā || [19\*] Sa-  
kriḍam=anay[ā\*] vi-
- 15 dhāya vividhām rāg-ānuvaddh-ōtsavām putnyā Vira-Nṛsimha-dēva-nṛpati-  
dvēshyān=raṇē rajyataḥ vit[t\*]vā tān=sura-lōka-gān=api rushā jītam  
svayam svam yayau<sup>5</sup> manyō=sau Paramrā(mā)ḍi-dēva-subhataḥ kirtita  
samullāsan || [20\*] Ēkāmr-ābhaya-vōdi-
- 16 tē sumahasi śri-Kṛtivāsaḥ-priyō kshētrō punya-valō śrut-āmṛita-phalō sarva-rtta-  
pushp-ōj[j\*]valō [1\*] prāsādam Purushōttamasya sakala[m] saushṭhā-<sup>6</sup>pradana  
Vaishṇavam gantum māngala-pūrṇṇa-kumbha-si(śi)rasam śradh-ārit-  
āchikarat || [21\*] <sup>7</sup>Pādāt=si(śi)rō-vadhi ja-
- 17 gat-kamanīya-rūpam mūrta-stha-Kēśavam=asau śubha-karma-bhājām | sach-  
chakra-saṅgatim=atipra-ara-prasā lam prāsādam=ōtam=asamam svam=iva vyadhatā  
|| [22\*] <sup>8</sup>Mukut-ādyair=alaṅkāraiḥ śaktyā bhaktyā mud=āuvitā [1\*] Vala-  
Kṛishṇau Subhadrañ=cha śrōyasē=sāv=abhūshayāt [1\*] [23\*] Ṇ

## TRANSLATION.

(Verse 1) Victorious are the deeds of the sportive manifestation of Śambhu (Śiva) i. beggar's guise, which are (*like*) nectar to the eyes of the dames of the city of the King of Gods and which (*exercise*) dominion over the corners of the moon-eyed (*women*) who are indolent with play and are revered by the fortune of the bewildered enemy of Jambha [India].

(Verse 2) A hero, an emperor, who performed the worship of the goddess Earth with smiling lotuses (*that were*) the faces of hostile knights cut off in battle, Chōḍa-Gaṅga was the sole enjoyer of the earth from the region of the Gōlā [Gōlāvari] as far as the River of the Gods (*and became*) in the end a gallant to the mistresses of the gods.

(Verse 3) In his lineage was like a flag the heroic Anāṅka-Bhīma, whose profound strength was celebrated by the damsels of a multitude of hostile kings destroyed by (*his*) might, (*and*) who was exceedingly proud of (*his*) similar horses, the speed of which surpassed (*that of*) the Snakes' Foe [Garuḍa]. With good fortune he destroyed in battle the Yavana, although he possessed an impetuosity that effectively advanced (*to the attack*):

(Verse 4) Distressed by the sparks of whose radiance, in the guise of the wreath of rubies glittering upon his own thousand heads, Śēsha, that lord of snakes, plunged down into the waters of Pātāla; and from the roaring blasts from the nostrils of whose elephant-troops tempests raged in the sky, (*so that*) for long he is like a flying leaf.

<sup>1</sup> Metre: Ślōka (Anu-htubh).

<sup>2</sup> The missing word seems to be *trilōka*; the letters suggest it, but are too much worn to permit of any certainty.

<sup>3</sup> Metre: Sārdūlavikriḍita; the same in verses 20 and 21.

<sup>4</sup> Possibly this should be restored as *chandrōyatē*.

<sup>5</sup> Should this be corrected to *svayayau*?

<sup>7</sup> Metre: Vasantatilakā.

<sup>6</sup> This may also be read as *-saushṭhāya-*.

<sup>8</sup> Metre: Ślōka (Anu-htubh).

(Verse 5) From this terrestrial moon of kings was born the beauteous Chandrikā,<sup>1</sup> bathing the world's soul with showers of the delightful nectar of the moon ;

(Verse 6) Dwelling in the lotus of whose face, Fortune thinks not of the (*natural*) lotus-lake. Having a constant home in (*Chandrikā's*) modest lotus-eyes, she has no longing for Kṛishṇa ; but, as she embraces her limbs in delight, she takes no thought of the gods : thus she (*Chandrikā*) becomes as it were a prison-house to enslave the glances of the whole world.

(Verse 7) Her husband Paramardin, an ornament of the Haihaya lineage, having a body of native strength, skilled in warfare, transcends the Lord of the Stars.

(Verse 8) There is this province of Utkala, where the five friends of the god of the five arrows<sup>2</sup>—the eye and the others—appear fulfilled of desire in (*their several*) series of objects.

(Verse 9) And there (*lies*) the holy place (*called*) Ēkāmra, tenanted by hundreds of mango groves, a single home of the god [Śiva], crowded with families of gods miraculous.

(Verse 10) This is where dwells the Lord of the Mountain's Daughter, who established in the form of the river Gandhavatī<sup>3</sup> in the vicinity a stream furnishing a true fount for the company of the gods (*and*) fortune enabling the valiant Chōḍa-Gaṅga, in intense love for whose descendants Kṛittivāsas<sup>4</sup> founded it, to win to the throne of Mahēndra ;

(Verse 11) Where is the Bindu-saras (lake),<sup>5</sup> incomparable ocean, with streams worthy to be drunk by the sight, removing the weariness of travellers as it falls, its body welling forth from nectarous sources ; these holy places do not attain the divine rank of even a drop thereof ? (*The place is*) distinctly one created in grace to (*his*) creatures by the Conqueror of the Cities [Śiva], uniquely removing the sorrow of the world.

(Verse 12) See, an old turtle swimming within it is taken by damsels . . . swinging and standing on its back, and made into a pleasure-boat by them, who when it dives in dive in after it here ; at their monkey-like aquatic antics the crowd in front, trembling on the bank, spring up and are thrown into consternation.

(Verse 13) On the bank of this ornament of holy places, which is thick-set with various woods, sanctified by the residence of the blessed Kṛishṇa and the blessed Baladēva, forming a very Nandana,—

(Verse 14) Here, when there had elapsed from the (*epoch of the*) Śaka king years measured by the dimensions " sky, sky, snake-king's tongues, moon ", when Narasiṅga-dēva's son king Bhānu had long been reigning over this land as far as the sea, that daughter of Bhima constructed for Hari a temple lasting as long as sun and moon.

(Verse 15) Into the temple, which by the stately display of firm golden capitals upon lofty spires suggests the primal spheres whence arose the universe, and is a fitting essence of Brahman, these two parts of Hari as he lies in the great ocean [Kṛishṇa and Bala-dēva] have entered.

(Verse 16) This (*temple*), brilliant with a thick-set forest of decorations consisting of the two deities [the Sun and Moon], has assumed the nature of a sportive diadem in order to surpass him whose crest-jewel is the moon [Śiva], and has laughed to scorn the Sun.

<sup>1</sup> *Chandrikā* means " moonlight ".

<sup>2</sup> *I.e.* the five organs of sense ; popularly they are called " enemies " (*ripu*, etc.).

<sup>3</sup> See *Antiquities of Orissa*, vol. 2, pp. 65, 98.

<sup>4</sup> This title of Śiva properly means " clad in skins " ; for another derivation of it (in the corrupt form *Kṛittivāsā*) see *Antiquities of Orissa*, vol 2, pp. 66, 70, 76, 89.

<sup>5</sup> See *ibid.*, pp 68 ff.

(Verse 17) For this (*temple*), which was constructed by her from affection, the fortunate poet **Umāpati**, a devotee of the Foe of the Three Cities, duly composed a dedicatory inscription having perfect merits of every kind, (*like*) a flagstaff brilliant with gold, in no long time.

(Verse 18) King **Bhima** gave the name of **Chandrā-dēvi** to her, who was forsooth modest like the moon of the daughter . . .

(Verse 19) Learned in song, a seat of sport in skilful practice of the arts of musical measure, beating of time, and the dance, having a soul inspired with devotion to Achyuta from childhood onwards, this daughter **Chandrikā** together with jewels was given by her father to her peer in fortune, the scion of the **Haihaya** lineage, pure as is the moon, the knight bearing the name of **Paramāḍi**.

(Verse 20) After he had practised with this wife diverse kinds of pleasure, in which delight was attendant upon amorous passions, the valiant **Paramāḍi-dēva**, having found the enemies of the battle-loving king **Vira-Nṛisimha-dēva** to be dwelling in the world of the gods, went himself thither in fury to conquer them, I trow, with full display of glory.

(Verse 21) In the glorious district famed under the name of **Ēkāmra**, (*which is*) dear to the blessed **Kṛittivāsas**, mighty in holiness, bearing as fruit the nectar of Divine revelation, brilliant with flowers of every season, she, inspired with faith, caused to be made for **Purushōttama** a perfect **Vaishṇava** temple bestowing welfare, topped with auspicious capitals, in order to visit it.

(Verse 22) She constructed this peerless temple to be like **Kēśava** himself in bodied shape, having a form beloved by the world from foot to head, busied in holy work, visited by virtuous companies [*or, associated with the holy discus*], exceedingly bounteous (*in dispensation*) of holy food [*or, of Divine grace*].

(Verse 23) Inspired with energy, devotion, and joy, she decorated with diadems and other ornaments **Baladēva**, **Kṛishṇa**, and **Subhadrā**, with a view to (*her final*) bliss.

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No. 12.—POTAVARAM GRANT OF PRATAPA-PURUSHOTTAMA-DEVA :

SAKA 1412.

BY LIONEL D. BARNETT.

Illustrations of the six faces of the copper plates containing this document were published in Part I of the *Transactions of the Literary Society of Madras* (London, 1827), together with a rather loose translation by Ram Raz, Head English Master in the College of Fort St. George, under the title "A Translation . . . of an ancient Grant in the Carnataca Language" (*ib.*, p. 119). As it has been omitted from Professor Kielhorn's *List of Southern Inscriptions* (*above*, vol. 7), I here give a transliteration and amended translation, so that the document may not be altogether lost sight of.<sup>2</sup>

As the illustrations shew six faces, two of which bear emblems, the document appears to have consisted of three copper plates, of which the first and last were inscribed on only one side and the second on both sides. Nothing is known of its provenance or of its present whereabouts. The plates, if their size is represented correctly in the illustrations, measured  $4\frac{1}{2}$  inches from top to bottom and  $7\frac{1}{2}$  inches from side to side; their left sides were prolonged angularly outwards, so as to make room for a ring-hole in the middle of the left-hand margin.

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<sup>1</sup> [It may be noted in regard to *sach-chakra-saṅgatim*, as applying to the temple, that a *chakra* superimposed upon high towers, just below the *kalāśa*, is a striking feature of Orissan temples.—H. K. S.]

<sup>2</sup> This document was brought to my notice by Dr. Fleet.

The first and second sides of the text are numbered 1 and 2 respectively, on these margins. There are two faces which contain no writing, but are ornamented with devices; on both of them are the sun on the left and the moon on the right, with the bull Nandin in a squatting posture underneath, his haunch being marked by a *linga* on an *abhishēka*-staud. They seem to have been in perfect preservation.—The character is Telugu: the letters are somewhat irregular in shape, and of an average height of  $\frac{1}{2}$  inch. The lines of the text are divided by ruled lines.—The language is Telugu as far as l. 20; then come three comminatory verses in Sanskrit. Grammar and spelling are very careless and inaccurate, and it is unnecessary to point out and correct all the blunders which teem in the record. The distinction between the long and the short vowels *i*, *e*, and *o* appears usually to be neglected.

The subject of the grant is the gift of the village of Pōtavāram for the maintenance of the worship of Mahādēva (Śiva) at Chadaluvāḍa, the donor being the Gajapati of Orissa, Pratāpa-Purushōttama-dēva, in the Śaka year 1412. One of the standing titles of the Gajapatis, applied to him here, was Kalubarigēśvara, "Lord of Gulbarga"; but this had long been a mere fiction, and one of their most formidable enemies had been the Bahmanī dynasty ruling in Gulbarga since the accession of Bahman Shāh in A.D. 1347. But shortly before the date of our record the fortunes of the Gajapatis had taken a turn, rising in proportion as the empire of Gulbarga declined, and by 1490 Purushōttama seems to have recovered much, if not all, of the Telugu territories recently wrested from his kingdom by the Bahmanī Muḥammad Shāh II. In order to secure his possession of the throne, to which he succeeded in A.D. 1469-70, Purushōttama apparently had ceded to Muḥammad a large part of his Telugu dominions. A few years later he tried to recover them. Muḥammad responded to this move by an invasion of Orissa in 1477; but it seems to have failed, more or less, for in 1488-89 the disputed territories had reverted to the Gajapati. Purushōttama died in 1496-97.<sup>1</sup>

A chronological difficulty arises in connection with this inscription. In l. 7 it equates the cyclic year Saumya, corresponding to Śaka 1412 (current), with the trisāṅka of Purushōttama's reign (l. 7). This word *trisāṅka* can only mean "the third *aṅka*", according to what is known as the Oṅko cycle of Orissa. The *aṅkas*, or figures of a reign, are calculated by omitting all numbers that end in zero except ten and all that end in six, so that in a reign of thirty years the first, sixth, sixteenth, twentieth, and twenty-sixth years are omitted in counting the *aṅkas*.<sup>2</sup> Now Purushōttama's other inscriptions shew that the second *aṅka* of his reign, his third regnal year, fell in A.D. 1470, and that his third *aṅka* began on Bhādrapada śukla 12 of Śaka 1393 current:<sup>3</sup> hence the given month Kārttika of the year Saumya, Śaka 1412 current, falling in A.D. 1489, must have been in his twenty-third *aṅka*, and our inscription should accordingly be corrected so as to read *samastavuni 23 aṅka*, with some appropriate word meaning "twenty-third" (possibly *tri-viṃśa*, for *tri-viṃśa*) in the place of the *trisa* of the text.

As regards the items of the date, other than the *aṅka*-year, Dr. Fleet gives me the following remarks:—"The given details are in the first place the cyclic year Saumya, coupled according to the southern luni-solar system of that cycle with Śaka 1412 (current) beginning in March, A.D. 1489. Then the day, which is that of the fifteenth *tithi* of the bright fortnight of Kārttika. Then the weekday, which is expressed by the abbreviation *Mu*. And then mention is made of the Kṛttikā-yōga: but, as Kṛttikā is not known as a name of any of the

<sup>1</sup> See Mr. Chakravarti's *Uriyā Inscriptions of the Fifteenth and Sixteenth Centuries in J. A. S. B.*, vol. 62, pt. 1, p. 88 ff. Besides the data there mentioned, it may be added that Purushōttama was reigning when the poet Dīna-kṛishṇa Dāsa composed his *Rasa-kallōla*, circa A.D. 1490 (*Ind. Ant.*, vol. 1, p. 215 ff.).

<sup>2</sup> See the account of the Oṅko reckoning in Sewell and Dikshit's *Indian Calendar*, p. 38; also *Ind. Ant.*, vol. 19, p. 255, and *J. A. S. B.*, vol. 62, pt. 1, p. 59.

<sup>3</sup> Bhādrapada śukla 12 is the day with which the years of the Oṅko reckoning always begin.

twenty-seven *gāṅgās*, the meaning seems to be that the moon was in the *Kṛittikā nakshatra*. If the abbreviation *Ma* was intended to mean *Mūṅgala-vāra*, Tuesday, as would usually be the case and was understood by Rām Raz, the date is an irregular one, since the given *tithi* cannot in any way be connected with a Tuesday. But, if we may take it as denoting *Manda-vāra*, which is a quite permissible name, though not much used, of Saturday, then the details may be taken as answering to Saturday, 7 November, A.D. 1489, on which day the given *tithi* *Kārttika sukla 15* began at about 6 h. 52 m. after mean sunrise (for Ujjain), *i.e.* at about an hour after midday, and the moon entered *Kṛittikā* about twenty-eight minutes later: the local times, for Guṇṭūr, would be about eighteen minutes later." It is, however, most likely that we must take the given day to be Tuesday, and class the date as an irregular one.

The towns and villages mentioned are all surviving. *Kalubariga* is the present *Gulbarga* in the Nizam's territory: the Orissa inscriptions usually mention the city as *Kalavaraga* or *Kalavaraka*: the modern spelling of its name, at first *Kulbarga* and more recently *Gulbarga*, seems to be due to a popular etymology, perhaps connecting the name with the Persian *gul*. *Pōtavāram*, the village granted, still exists under the same name: it lies in lat. 15° 49', long. 80° 8', according to the Indian Atlas sheet 75<sup>1</sup>. Our record states that it forms part of the *śīmā* of *Ammanambōlu* (ll. 10); the latter is the modern *Ammanabrōlu*, which is given on the same map as a village in lat. 15° 34' and long. 80° 12', with a station of the same name on the Madras Railway in lat. 15° 36', long. 80° 11'. *Chadaluvaḍa* (ll. 8, 9) is in lat. 15° 36' and long. 80° 8'. All these three villages are in the *Ongōle tāluka* of Guṇṭūr District, Madras Presidency.

TEXT.

*First plate.*

- 1 Svasti Śrī Śakha(ka)-varshambulu 1412 a-
- 2 gan'bhāṭi Śau(Sau)mya-samvatsara Kārttika
- 3 śu 15 Ma Kṛittikā-yōgāna Vira-śrī-Gaja-
- 4 pati Gaud'śvara Nava-kōṭi-Karnnāmṭa<sup>2</sup>-Kalu-
- 5 barig-śvara Pratāpa-Purushōttama-dēva-
- 6 mahārājānīkkara vijaya-rājja(jya)-sama-
- 7 stavuṇi trisāmka Saumya-samvatsarā-

*Second plate: first side.*

- 8 na Brāhṃmaguṇḍḍi-nadi-tirunū(mu)na śi-Cha-
- 9 daluvāḍa-Liṅgōḍḍi<sup>h\*</sup>Java-śi-Miḥ<sup>h\*</sup>devunki
- 10 Ammanambōli śi(sī)ma-lōni Pōtavāram-
- 11 pu grāmamu dēvunki amṅga-raṅga-vaib<sup>h\*</sup>avāla-
- 12 kun<sup>h</sup>ashtā-bhāga-t'ja-svāmyamu-gānu dī-
- 13 ra ś vōṣi istimi yī dharmamu yevvaru pā-
- 14 liṃcheliṇānu vārki Vāranāsi-lōnu śa-

*Second plate: second side.*

- 15 ta-krattu(tu)yulu śēsina puṅṅesimehchunū<sup>3</sup>
- 16 vārikkī ar<sup>h</sup>-arōṅgya-aīśvarya-vṛiddhi<sup>4</sup> a-

<sup>1</sup> I quote from the edition of 1902, which is corrected to 1842, with additions to l. 93.

<sup>2</sup> From the facsimiles.

<sup>3</sup> Delete the *an-śvara*.

<sup>4</sup> Or possibly *śkune*; the final *okshara* is not quite clear.

<sup>5</sup> Corrupt: should we read *puṅṅamu va. keḷanu*?

<sup>6</sup> Read *āyur-*.

<sup>7</sup> Read *aīśvarya-vṛiddhi*



17 vunu | i dharmam yevvaru vighna sēsīnā-  
 18 nu<sup>1</sup> Gaṅga-kartta pad(d)i vēlu kappili<sup>2</sup>-gōvulā  
 19 brāmhanim<sup>3</sup> jāmpina pāpānam bōvu-  
 20 vāru | (||) <sup>4</sup>Mad-vamśa-jāḥ para-mahiḥera<sup>5</sup>-va-  
 21 mśa-jātāḥ yō(yē) vamśa-jāḥ<sup>6</sup>=satatam=u-

*Third plate.*

22 j[ā\*]vala-dhā(dha)rma-chittā [i\*] mad-dā(dha)rma yāva paripālana<sup>7</sup>  
 23 samchcharamtti tat-pāduk[ā\*]-dvayav(m)=aham śirasā  
 24 vah[ā\*]mi | (||) <sup>8</sup>Sva-dattā[d\*]=dviguṇam puṇyam para-dat[t\*]-ānu-  
 25 pālanaṁ [\*] paru(ra)-dha(da)tt-āpaharaṇ[ē\*] sva-dat[t\*]am nishpa(śhpha)-  
 26 lam bba(bha)vēt | (||) Sva-dattāṁ para-dattā[m\*] vā yō hamcha<sup>9</sup>  
 27 vasumdhara[m\*] [i\*] sarshṭir=vvarursha<sup>10</sup>-sahasrāṇi viśṭā(śhṭhā)-  
 28 yām j[ā\*]yatē krimi<sup>11</sup> | (||)

**TRANSLATION.**

(Lines 1-13)—Hail! Fortune! In the Śaka year 1412, corresponding to the cyclic year Saumya, on (?) Saturday, the 15th of the bright fortnight of Kārttika, in the Kṛittikā-yōga, —in the cyclic year Saumya, (which forms) the third aṅka<sup>12</sup> in the total of the victorious reign of Vira-śrī-Gajapati, the Lord of Gauḍa, the Lord of the Nine Crores of the Carnatic and of Kalubariga, Pratāpa-Purushōttama-dēva Mahārāja—I have made with pouring of water a grant, with *tēja-svāmya* of the eight forms of usufruct,<sup>13</sup> of the village of Pōtavāram in the district of Ammanāmbōlu to (the god) Liṅgodbhava<sup>14</sup> Mahādēva of Chadaluvāḍa on the bank of the river Brahmaguṇḍi, for the purpose of the personal enjoyment, stage-entertainment, and (other) splendours of the god.

(Lines 13-20)—To him who maintains this pious foundation shall accrue the merit of performing a hundred sacrifices at Benares; he shall have life, health, dominion, and increase. They who obstruct this pious foundation will incur the guilt of slaying on the banks of the Ganges ten thousand tawny cows and Brāhmaṇs.

(Lines 20-28)—I bear on my head the slippers of the offspring of (any) line,—born of my line or born of the line of other kings,—who, inspired with brilliant righteousness, constantly maintain this my pious foundation. The maintenance of another's donation is twice as meritorious as making a gift oneself; if one takes away another's gift, his own donation will be without effect. He who should take away land, whether granted by himself or granted by others, is born as a worm in dung for sixty-thousand years.

<sup>1</sup> Read *sēsīnānu*.

<sup>2</sup> We should expect *gōvulanū brāhmaṇulanū*.

<sup>3</sup> Read *-mahāpati-*.

<sup>4</sup> This part of the verse is hopelessly corrupt.

<sup>5</sup> Read *harēta*.

<sup>6</sup> Read *krimiḥ*. After the following *daṇḍa* come five ornamental or expletive characters.

<sup>7</sup> Incorrect: see above, page 156.

<sup>8</sup> Read *kapaṣa-*.

<sup>9</sup> Metre: Vasantatilakā.

<sup>10</sup> Read *-jās-*.

<sup>11</sup> Metre: Śloka (Trisṭubh); and so in the next verse.

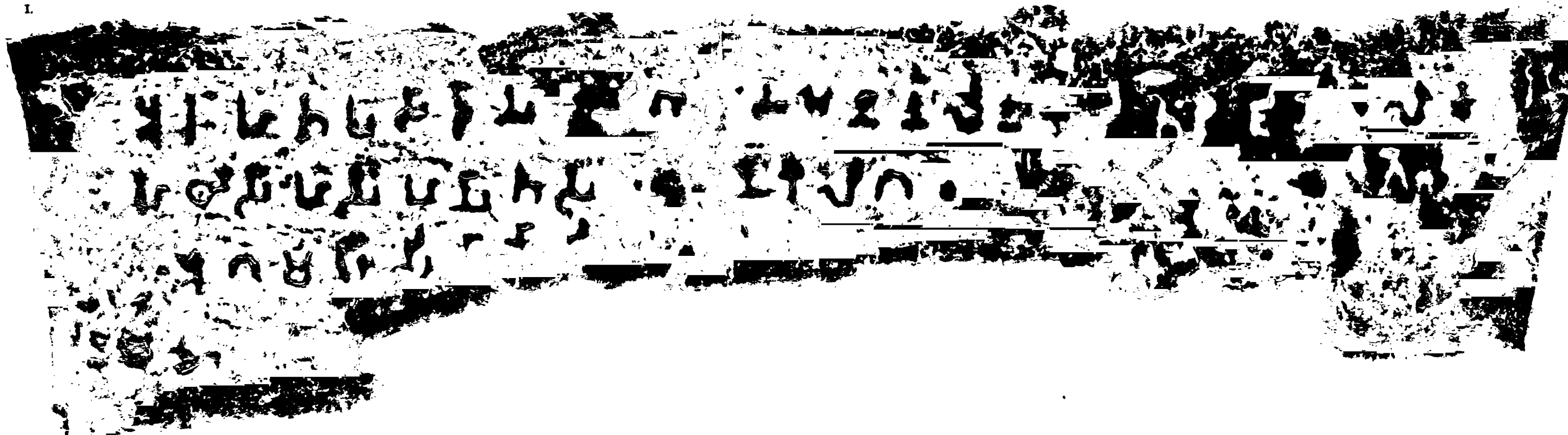
<sup>12</sup> Read *śashṭir-varsha-*.

<sup>13</sup> See above, p. 34, note 1.

<sup>14</sup> This form of Śiva—"Mahādēva arising out of the Liṅga"—is probably that represented by a flaming Liṅga from which Śiva is seen emerging, while Brahmaṇ appears flying up to heaven and Viṣṇu plunges down into the nether world in order to find whence it arises. An example at Śivagāṅga is mentioned by Mr. Narasimha-char in his *Annual Report of the Mysore Archaeol. Department*, 1914-15, p. 13. For the legend see *Sūksmā-gama*, ii, 74-6; for the structure, *Kāraṇāgama*, I. lxxiii, II. lxxix, *Saprabhēdāgama*, xxxiv, 111 ff.; for the ritual *Kāraṇāgama*, I. lxxiv, II. lxxix.



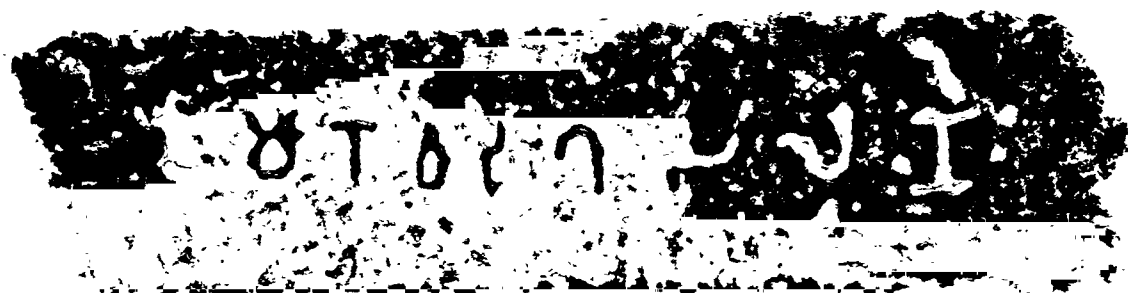
I.



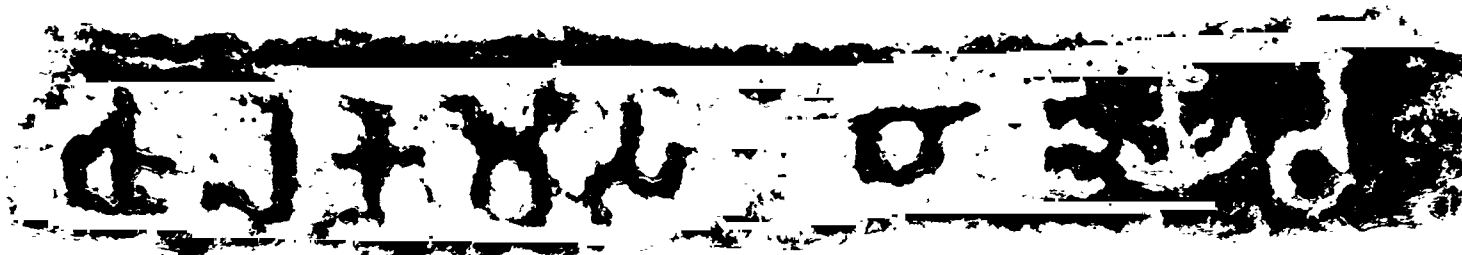
II.



III.



IV.



No. 13.—INSCRIPTIONS IN THE UDAYAGIRI AND KHANDAGIRI CAVES.

BY R. D. BANERJI, M.A.

The inscriptions in the caves on the Khandagiri were published for the first time by James Prinsep in 1837.<sup>1</sup> The late Rājā Rājendra Lāla Mitra copied Prinsep's transcripts and translations in his great work on the antiquarian remains of Orissa.<sup>2</sup> But mechanical estampages of these inscriptions have not been published as yet. The late Pandit Bhagwan Lal Indraji published his own reading of the big Hāthigumphā inscription and three of the smaller inscriptions in 1885.<sup>3</sup> Dr. Flect's recent suggestions<sup>4</sup> about the interpretation of certain passages of this inscription (the Hāthigumphā inscription of Khāravēla) have made the publication of a mechanical inked impression absolutely necessary. I had the opportunity of examining the inscriptions in November 1913 and the inked impressions reproduced in the accompanying plates were made by Babu Hari Das Dutta, Draftsman of the Archæological Survey, Eastern Circle. I made no attempt to copy the inscription of Khāravēla, as the time at my disposal was limited, and the record was a big one.

I.—Inscription in the Manchapuri Cave—Upper Story.

This cave is called *Vaikuntha gubhā* by Prinsep and *Vaikunthapura* by Mitra. It is in reality the upper story of a cave with two stories and a side-wing, but the local people very often give different names to different parts. It was known as *svargapura* some time ago.<sup>5</sup> In the plan printed with the Puri volume of the Bengal District Gazetteer, the whole group is called *Mañchapuri*. I have found that the local names of these caves vary with each generation. As one name is forgotten a new one is immediately invented.

The record is incised on the raised space between the second and third doorways in front. This raised space represents a house or veranda, with a pointed roof, and spires supported by quaint little dwarfs, who act as brackets. It consists of three lines which have suffered much from exposure. The characters of this and the two following inscriptions are slightly later than those of the Hāthigumphā inscription of Khāravēla.

TEXT.

- 1 Arahanta pasādāya[m](1) Kāliṅgā[na]m [sama]nānam lēnam kārītam rājinō  
L[ā]lāka[sa](2)
- 2 Hāthiśāhasa(3)-papōtasa dhu[tu]nā Kāliṅga-cha[kavatinō (4) siri-Khā]ravēlāsa
- 3 agamahisi[n]ā kārī[ta]m

NOTES.

(1) The eighth letter in the first line was taken by Bhagwan Lal Indraji to be *na* and this assumption led to the translation, "of the Arahata profession"; which is rather strained. It, however, appears to be *ya*. There is a short vertical stroke attached to the right end of the horizontal base line of the letter and there are indications of a similar vertical stroke at the left end. It cannot be *na* as the forms of other known cases are normal and quite different from that of this one. Take for example the form of *na* as we find it in *samanānam* in the same line or *dhutunā* in the second line.

(2) The last word in the first line appears to be *Lālākasa* and not *Lālakasa*; in fact the ā mark is more prominent in the second syllable than in the first. The last letter of the

<sup>1</sup> *Journ. Beng. As. Soc.*, Vol. VI, pp. 1072 ff.

<sup>2</sup> *Antiquities of Orissa*, Vol. II, pp. 14-31.

<sup>3</sup> *Actes 6. Congrès Or. à Leide*, Part III, Sect. II, pp. 152 ff. <sup>4</sup> *Journ. Roy. As. Soc.*, 1910, pp. 242 ff., 824 ff.

<sup>5</sup> See Professor Lüders' *List of Brahmī Inscriptions*, above, Vol. X, Appendix, No. 1346.

first line is *sa*, and is distinctly visible on the stone, though on account of weathering it has become deep and is indistinct in the impression.

(3) The fifth letter in the second line is clearly *sa*. It does not resemble *na* in the least. The third letter of this line is a *sa* and the fifth letter resembles it in all respects. It is very difficult to understand what led Pandit Bhagwan Lal to read *Hastisāhāṣa* instead of *Hastisāhasa*.

(4) There is an *ā* stroke in the third letter after *Kalīṅga* in l. 2 which Pandit Bhagwan Lal proposed to read *va* of *chakavati*.

#### TRANSLATION.

"This temple of the Arahats (and) cave for the Śramanas of Kalinga has been made. It has been made by the chief queen of the illustrious Khāravela, the overlord of Kalinga, who was the daughter of King Lālāka, the grandson of Hastisāhasa (or Hastisāha)."

#### II.—Inscription in Manchapuri Cave—Lower Story, Front Wall.

A faint impression still lingers in the minds of men that a king named *Aira* is mentioned in one of the inscriptions at Khandagiri. I believe this is the inscription which has festeted that impression. The first word of this inscription was read *Vāsa* by Prinsep and Bhagwan Lal. Dr. Lüders reads it as *aiasa* and translates it as "noble." Some scholars have even gone so far as to assert that this word is the name of the king. I find that there is no epigraphical record in the inscriptions in the Khandagiri and Udayagiri caves in which a king named *Aira* is mentioned.

The record is incised on a raised band between the third and fourth doors from the left.

#### TEXT.

|              |                 |                     |                   |
|--------------|-----------------|---------------------|-------------------|
| Kharasa(1)   | Mahārājasa      | Kali[un]g-ādhipatiṅ | Mahā nēgharīhanaṅ |
| Kūḍēpasirinō | (2) l[un]v[un]ā |                     |                   |

#### NOTES.

(1) The first word was read *Vāsa* by Prinsep<sup>1</sup> and Bhagwan<sup>2</sup> Lal and *Aiasa* by Professor H. Lüders.<sup>3</sup> I found, on careful examination, that it cannot be either. The letter consists of a triangular base, one side of the triangle being projected towards the proper right and ending in a curve. Now, if this syllable had been *Vā*, it would have been a triangle with a short vertical line on the top of the apex, with another horizontal straight line to the proper right. This horizontal line would have been perfectly straight, indicating the *ā* mark. In this inscription the *ā* is denoted by a perfectly horizontal straight stroke to the proper left, consequently the *ā* stroke should be denoted by a straight horizontal stroke to the proper right. This is really so, as we find in *lā* of *lāḡam*, the last word of the inscription. The *ā* stroke was also used in another syllable, *mā* of *Mahā nēgharīhana*, but this syllable is now lost. So the first syllable of the inscription cannot be *Vā*.

Similarly it cannot be *ai*. The Brāhmī letter *ai* in any period consists of the initial and medial forms of *ā*. In this period the initial *ā* is a triangle placed in any position and the medial *ā* mark, as we have seen, is a straight horizontal line to the proper right. So the first syllable of the first word cannot be *ai*. The side of the triangle which has been projected is the proper left limb of it, and the extremity of the projection is distinctly curved downwards. The only

<sup>1</sup> *Loc. cit.*, p. 1074.

<sup>2</sup> *Loc. cit.*, p. 179, No. 3.

<sup>3</sup> *Loc. cit.*, No. 1317.

other letter with which we can compare our akshara, is the *kha* of the second century B.C. of the earliest<sup>1</sup> inscriptions from Mathurā.<sup>2</sup> The only difference between the form used in the Mathura inscription and that of the present inscription is that the curve is more pronounced in the former.

On a close examination of the first line of the Hāthigumphā inscription, I find that the word *vērēṇa* should also be read *Khārēna*. The triangular form of the base of *kha* is rather unusual in this inscription, but I find that it actually occurs in the name *Khāravēla* at the end of the first line. The first word of the Hāthigumphā inscription, after the invocation, has been taken by Dr. Indraji to be an adjective and not a proper name. Now it appears that the first word of this inscription also is an adjective and not a proper name. *Khara*, *Mahārāja*, *Kalīṅgādhipati*, *Mahāmēghavāhana*, all appear to be titles of the ancient dynasty to which Khāravēla belonged. In the Hāthigumphā inscription they are in the instrumental case, and in the Mañchapuri inscription in the possessive.

(2) The name of the king seems to be Kūdēpasiri. It cannot be Vakradēva as we have two short horizontal strokes attached to the lower extremity of *ka*. There is no doubt that this represents the long *ū*, as in the same word we find that two short vertical strokes represent the long *ī* in *sīrī*.

#### TRANSLATION.

“(This is) the cave of the clever, the King, Master of **Kalīṅga**, whose vehicle is the great cloud. **Kūdēpasiri**.”

#### III.—Inscription in Mañchapuri Cave—Lower Story, Side Wall.

This inscription<sup>3</sup> is incised on the right wall of the veranda of the lower story, to the right of the entrance to the right-hand side-chamber of the main wing. It consists of one line :—

#### TEXT.

Kumārō Vaḍukhasa lēṇam

#### NOTES.

- (1) The *ā* stroke in *kumārō* is added to the middle instead of the top.
- (2) The medial *u* in *Vaḍukha* is very small in size but quite distinct.
- (3) The *ka* in *Vaḍukha* is very remarkable, as it has neither a triangle nor a circle at its base. On this ground this record may be considered to be a little earlier than the inscription of king Kūdēpasiri.

#### TRANSLATION.

“The cave of the Prince **Vaḍukha**.”

#### IV.—Inscription in the Sarpagumpha, over the doorway.

This inscription,<sup>4</sup> consisting of one line, is incised over the doorway of the Sarpagumphā, which is very close to the Barā Hāthigumphā (No. 14 of the plan published in the Bengal District Gazetteer, Puri).

<sup>1</sup> With the exception of the Parkham image inscription; see Vogel, *Cat. of the Mathura Museum*, p. 83.

<sup>2</sup> Bühler's *Indische Palæographie*, Taf. II, 10, XX.

<sup>3</sup> Lüders, No. 1349.

<sup>4</sup> Lüders, No. 1349.

## TEXT

Chūlakamasa (1) koṭhājēyā (2) cha

## NOTES.

(1) The first word looks like *Chūlakamēsa*, owing to the abrasions on the inscribed surface. [The estampage seems to read *Chūlakrēmēsa*.—S. K.]

(2) *Koṭhā* and *jēyā* have been separated by Dr. Lüders, most probably because it is followed by the conjunction *cha*. *Koṭha*, Skt. *kōshtha*, is still in use in Modern Vernaculars to denote a brick or stone-built house or chamber, or even a fort. *Jēyā* may have a technical meaning and may denote the veranda or some other part, while *koṭhā* denotes the main chamber. But it is also possible to take it in another way, in which there is a *sandhi* between this word and *ajēyā*, "unconquerable," qualifying *koṭha* or *koṭhā*. The only difficulty is the use of the conjunction.

## TRANSLATION.

"The unsurpassable chamber of Chūlakama (Kshudrakarman [Chūḍākarma?—F. W. T.])."

V.—Inscription in the Sarpagumpha, to the left of the doorway.

This record<sup>1</sup> consists of two lines and the characters used in it are about a century later in date than those of the other epigraph in this cave. The characters belong to the first century B.C.

## TEXT (1).

1 Kammasa Halakhi-  
2 naya (2) cha (3) pasādō (4)

## NOTES.

(1) The inscribed surface is so rough that it is very difficult to distinguish vowel marks or *anusvāras*.

(2) The second word is *Halakhinaya* [= *Ślakshnāyāḥ*?—F. W. T.]; the second syllable being *lu* and not *ra*.

(3) In the second line *cha* is written *chē*.

(4) The shortening of the vowel in the first syllable of *pasādō* (Skt. *prāsādō*) is also to be noticed in Mathurā Inscriptions of the same period.<sup>2</sup>

## TRANSLATION.

The temple of Kamma and Halakshina.

VI.—Inscription in the Haridas Cave.

This record<sup>3</sup> consists of a single line and is incised over one of the three entrances to the main chamber of the cave from the veranda. The characters belong to the first century B.C. and are distinctly later in form than those of the Mañchapuri inscriptions.

## TEXT.

Chūlakramasa pasātō koṭhājēy[ā] cha

## NOTES.

(1) The last two letters of the record have been partly broken away; but a part of the curve of *ya* and the vertical line of *cha* is distinct in the impression.

<sup>1</sup> Lüders, No. 1350.

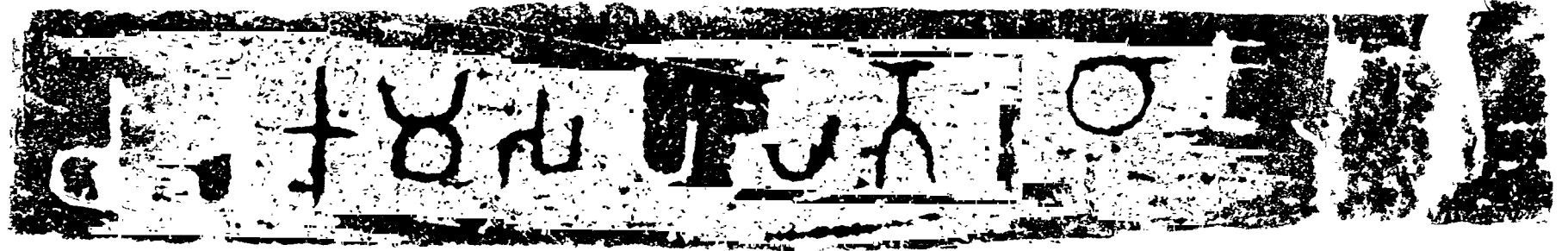
<sup>2</sup> See ante, Vol. II, p. 198, No. 1. [The plate has, however, *pāsādō* though the *ā*-stroke is indistinct and perhaps erased. If we should read *pasādō*, this word is perhaps Skt. *prasāda*, a gift. I would also explain *pasādō* in No. VI in the same way, and in No. I, where Mr. Banerji translates *pasādāyaṁ* as if we had *pāsādē-yaṁ*, I would explain *pasādāya*, where the *anusvāra* is uncertain, as the dative of *pasāda=prasāda*, gift.—S. K.]

<sup>3</sup> Lüders, No. 1353. In the plate this inscription has been, by mistake, inverted.

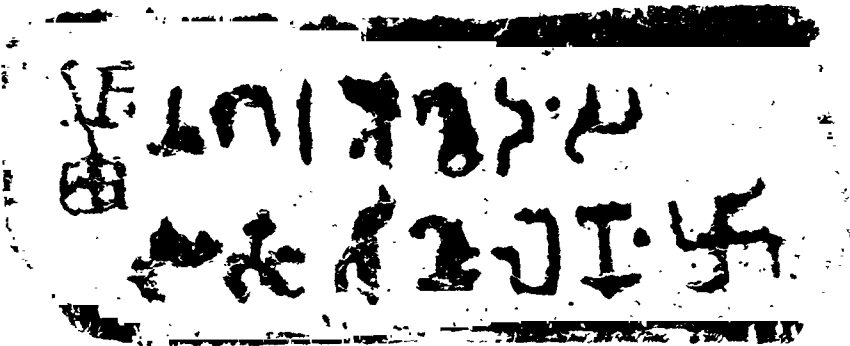
V



VI



VII



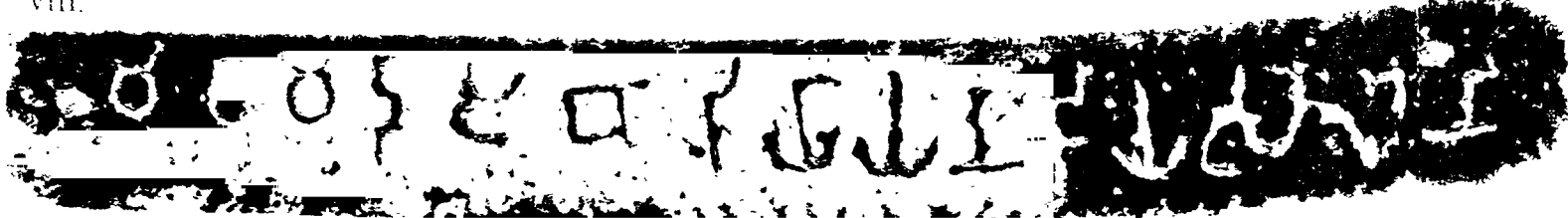
X



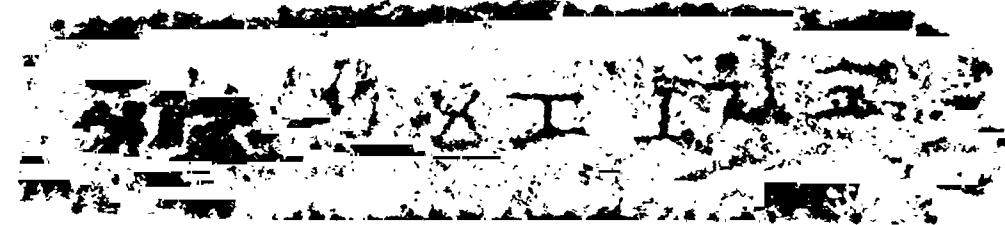
IX



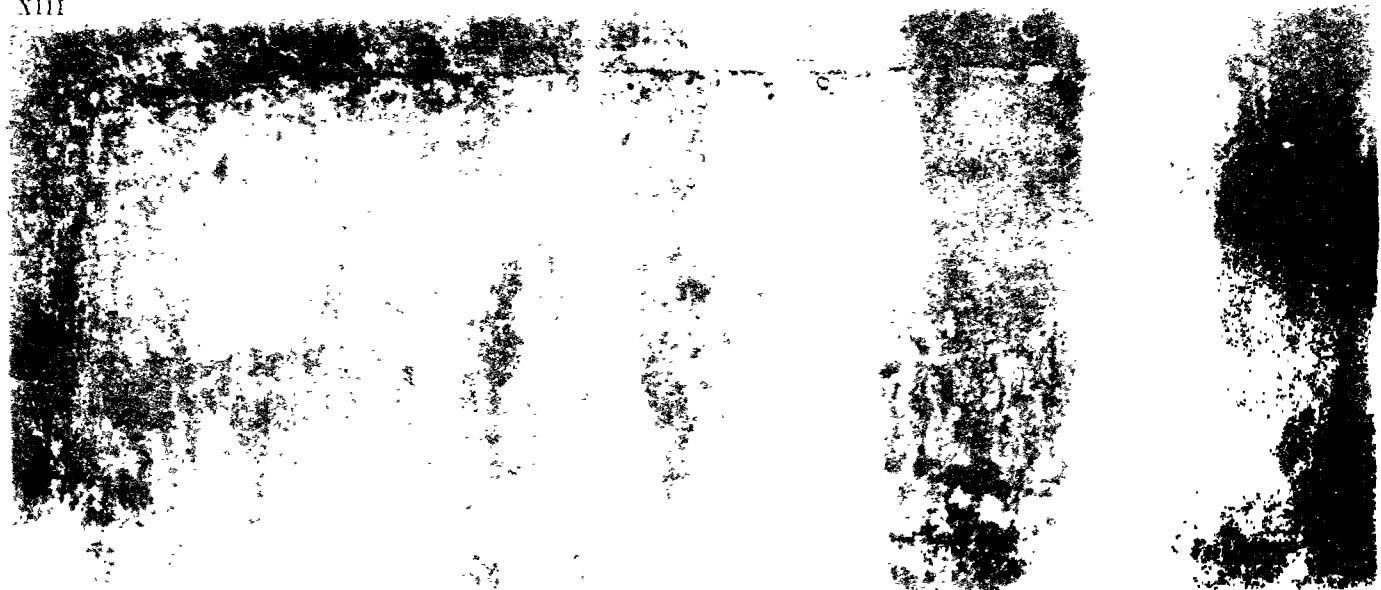
VIII



XI



XIII



XII







(2) The *ē* mark in *jēyā* is not very distinct. Here also we may take *koḥhājēyā* as being united by *śundhī*; and *ajēyā* as the adjective of *koḥhā*. It is interesting to note that here two words denoting almost the same thing, i.e., *pasātō* (Skt. *prāsāḍa*) and *koḥha* or *koḥhā*, have been used, and that we here find the word *pasādō*. The Sarpagumphā has only one small chamber, but the Haridāsgumphā has a verandā, a large inner chamber with three doorways and one small side chamber on each side. So it is quite possible that the word *pasātō* refers to the main chamber and the word *koḥhā* to the side chambers.

(3) The donor of this cave has the same name as that of the Sarpagumphā, though the persons must have been different, as the epigraphs are separated in date by more than a century.

#### TRANSLATION.

"The temple and unsurpassable chamber of Chūlakrama (Kshudrakarman [Chūḍākarma?—F. W. T.])."

#### VII.—Inscription in the Bagh Cave.

This record<sup>1</sup> is incised on the outer wall of the inner chamber of the Bāgh or Tiger cave (No. 15 of the plan). It consists of two lines. The characters used are as old as the inscriptions in the Mañchapuri cave and belong to the second century B.C.

#### TEXT.

- 1 (1) Nagara-akhadamsa (2)  
2 Sabhūtinō (3) lēnam

#### NOTES.

(1) The inscription begins with a symbol which resembles one of the symbols on the lower part of one of the pillars found in the recent excavations at Pāṭaliputra, which is a modification of the *cruz ansata* or the Egyptian Symbol of life. It ends with a regular, well-formed *Svastika* mark.

(2) The reading of the first line has been established by Dr. Lüders.

(3) The first letter of the second line is probably a part of the name of the donor and is not connected with the second word of the first line. There is plenty of space after the last letter of the first line and so it cannot be said that the possessive case ending had to be incised in the lower line for want of space. Generally a mason does not mutilate words, when there is no dearth of space.<sup>2</sup> The name of the donor therefore seems to be *Sabhūti*, which is intended to be *Subhūti*.

#### TRANSLATION.

"The cave of the town-judge Sabhūti (Subhūti)."

#### VIII.—Inscription in the Jambesvara Cave.

This record<sup>3</sup> is incised over one of the entrances to the inner chamber of the Jambēśvara cave (No. 16 of the plan). The characters of the inscription are of the same age as those used in the Mañchapuri inscriptions.

#### TEXT.

Mahāmadāsa (1) bāriyāya (2) Nākiyasa (3) lēnam

<sup>1</sup> Lüders, No. 1351.

<sup>2</sup> [The two lines have been kept of the same length, and that is apparently the reason why the termination of *akhadamsasa* has been written in l. 2.—S. K.]

<sup>3</sup> Lüders, No. 1352.

## NOTES.

- (1) The *ā* in *dā* in the first letter is superfluous.
- (2) *Bāriyāya* is a mistake for *bhāriyāya*.
- (3) The *i* in *Nākiya* is not long, as stated by Dr. Lüders.

## TRANSLATION.

"The cave of Nākiya, wife of Mahāmada."

## IX.—Inscription in the Chota Hathigumpha.

This inscription does not seem to have been noticed before in print. It seems to have been noticed for the first time by Mr. A. E. Caddy, when he was taking casts of these inscriptions for the Calcutta Museum, as there is a good cast of it in that institution. The record consists of a single line, very much mutilated, on the outer face of the tympanum of the arch over the doorway.

## TEXT.

Agikha(?) . . . . . sa lēnam

## TRANSLATION.

"The cave of . . . . ."

## X.—Inscription in Tatwagumpha No. II.

This inscription is the oldest of the inscriptions in the Khandagiri caves. Most of the caves on the Udayagiri are ancient, as proved by their inscriptions; but, with the exception of Tatwagumphā No. 1, Tatwagumphā No. 2 and Anantagumphā, all other Khandagiri caves appear to be mediæval, as the inscriptions in them are not earlier than the ninth or tenth century A.D. The record in this cave is incised over one of the entrances to the inner chamber and consists of one line (No. 1344 of Dr. Lüders' list). The cave is No. 1 of the plan of the Gazetteer.

## TEXT.

Pādamulikasa Kusumāsa (1) lēna[ri] phi (?) (2)

## NOTES.

- (1) There is a superfluous *ā* mark in *mā* of *Kusumāsa*.
- (2) The last syllable in this record is superfluous and seems to be devoid of any significance.

## TRANSLATION.

The cave . . . (?) of Kusuma, the servant (or an inhabitant of Padamulika)

## XI.—Inscription in the Anantagumpha.

There are two inscriptions in the Anantagumphā, one on the architrave outside and the other on the rock outside the cave. The second one was noticed by the late J. D. M. Beglar, and both of them were afterwards noticed by Babu Mon Mohan Chakravartti in his "Notes on the Remains in Dhauli and in the caves of Udayagiri and Khandagiri," which was printed by the Government of Bengal in 1903. This inscription is incised "on the architrave outside, between the left antæ and the first pillar." The characters of this inscription are certainly later than those used in the inscription in Tatwa cave No. 2. No other notice of this inscription has been published, except Mr. Chakravartti's note; but there is a cast of this inscription in the Indian Museum, taken by the late Mr. A. E. Caddy in 1895.

<sup>1</sup> *Arch. Surv. Rep.*, Vol. VIII, p. 82; cf. Lüders, No. 1343.

**TEXT.**

(1) . . . . . Dōhada (2) samaṇanam lēṇam

**NOTES.**

- (1) The surface of the stone to the left of the first letter was carefully examined with a lens but no traces of letters were found.
- (2) The first syllable is certainly *Dō*, but the second syllable may as well be *ha* as *pā*.

**TRANSLATION.**

“ The cave of the monks of Dōhada . . . . . ”

**XII.—Inscription in Anantagumpha.**

This record is incised on the rock outside the veranda of the Anantagumphā. Mr. Chakravarti reads it *Dajuchāra*<sup>1</sup> but it is really something like a mason’s mark. There are three symbols, of which a central one is the Brāhmi letter *ja*, while the other two may resemble, but are not, letters.

**XIII.—Painted inscription in Tatwagumpha No. 1.**

This inscription was noticed for the first time by the late Mr. J. D. M. Beglar in 1882, who published an eye copy of it with his report<sup>2</sup> But unfortunately the eye copy was printed upside down. Mr. Mon Mohan Chakravarti tried to read it from this plate, but apparently did not succeed. The whole inscription is written or painted on the back wall of the inner chamber of the cave, and on prolonged examination I found that, in addition to a row of letters which I cannot make out, it was a repetition of the Indian alphabet. Some young monk had used the back wall of the cell as a copy book and improved his knowledge of the alphabet by writing on it. The characters belong to the first century B.C. or first century A.D.

**TEXT.**

1 ..... gha .....  
 2 .....pa ta tha da dha na .....  
 3 .....pa ta tha da dha na ..... śa sha sa  
 4 .....pa ta tha da dha na pa pha ba bha ..... sha  
     sa ha .....  
 5 ..... ta tha da dha na pa pha ba ..... śa sha sa ha .....  
 6 ..... tha .....

**XIV.—Inscription of Udyotakesari in the Navamuni Cave.**

There are two inscriptions in the Navamuni cave, both of which belong to the same date, about the tenth century A.D. The first inscription was incised in the eighteenth year of the reign of **Udyōta-kēsari-Dēva**, and is to be found on the inner side of the architrave. The inscription was noticed by the late Mr. J. D. M. Beglar, who published it with Cunningham’s reading of it.<sup>3</sup> The only other known inscription of Udyōtakēsari is the, now lost, long inscription published by Prinsep.<sup>4</sup> Mr. Mon Mohan Chakravarti also tried to read the Navamuni cave inscription. It consists of three lines and has been very clearly incised.

<sup>1</sup> *Notes on the Remains in Dhauri and in the caves of Udayagiri and Khandagiri*, Calcutta, 1903, p. 20.

<sup>2</sup> *Arch. Surv. Rep.*, Vol. XIII, p. 82.

<sup>3</sup> *Arch. Surv. Rep.*, Vol. XIII, p. 85, note.

<sup>4</sup> *Journ. Beng. As. Soc.*, Vol. VII, pp. 558 ff.

## TEXT.

- 1 Ōm<sup>1</sup> Śrīmad-Udyōtakēsari-dēvasya pravarddhamānō vijaya-rājvē Samvat 18  
 2 śrī-Ārya-saṅgha-prativaddha-Graha-ku'a-vinirggata-dēśigaṇa-āchārya-śrī-Kulachandra-  
 3 bhāṭṭārakasya tasya śishya-Subha-chandrasya

## TRANSLATION.

The year 18 of the increasing and victorious reign of the illustrious U[d\*]dyōtakēsari-Dēva. (The work of) Subhachandra, the disciple of the lord the illustrious āchārya Kulachandra, (who) belonged to the Graha Kula, of the illustrious Ārya congregation (and belonged to) the Dēśigaṇa. [Rather 'āchārya of the Dēśi gaṇa derived from the Graha kula, belonging to the illustrious Ārya saṅgha.'—F. W. T.]

## XV.—Second Inscription in the Navamuni Cave.

This record consists of two parts and is incised on the partition between the two inner chambers in the cave. The characters belong to the same period as those of No. XIV. It consists of two parts. The first part is incomplete, as it contains only an incomplete sentence :—

“Śrīdhara chhātra, i.e., the student Śrīdhara.”

The second part consists of three lines and runs as follows :—

- 1 Ōm<sup>2</sup> Śrī-āchārya-Kulachandrasya tasya  
 2 śishya-Khalla-Subhachandrasya<sup>3</sup>  
 3 chhātra Vijō

## TRANSLATION.

“(The work of) Vijō (*Vidyā* or *Vilya*), the pupil of Khalla Subhachandra, (who was) the disciple of the illustrious Āchārya Kulachandra.”

## XVI.—Inscription of Udyotakesari in Lalatendu-Kesari's Cave.

This inscription was discovered in the cave called Lalātēndukēsari's cave or Lion gate by Mr. S. Ganguli, photographer of the Archaeological Survey, in October 1913. It is incised on the back wall of the cave, at a height of about thirty or forty feet from the floor of the cave above a group of Jain images of the Digambara sect. It is not in a good state of preservation. The record consists of five lines of characters of the same date as those used in Nos. XIV and XV. The language used is very incorrect Sanskrit.

## TEXT.

- 1 Ōm<sup>4</sup> śrī-Udyōtakēsari-vijaya-rājya-samvat 5  
 2 śrī-Kumāraparvata-(1)sthānō jirna vāpi(2) jirna Isana(3)  
 3 udyōtita(4) tasmīna thānē caturvīṅśati tīrtha[m]kara  
 4 sthāpita pratisthā[kā]lō Ha[ri]-ōpa(5) Jasanandika  
 5 kna(?) da(?) ti(?) drathā(?) Śrī Pārasyanāthasya karma-khayaḥ

## NOTES.

(1) We learn from line 2 that the ancient name of Khandagiri is *Kumāraparvata*. The Hāthigumphā inscription of Khāravela mentions *Kumāriparvata* as the ancient name of Udayagiri. The twin hills seem to have been known as the *Kumāra-Kumāri-parvata* up to the tenth or eleventh century A.D.

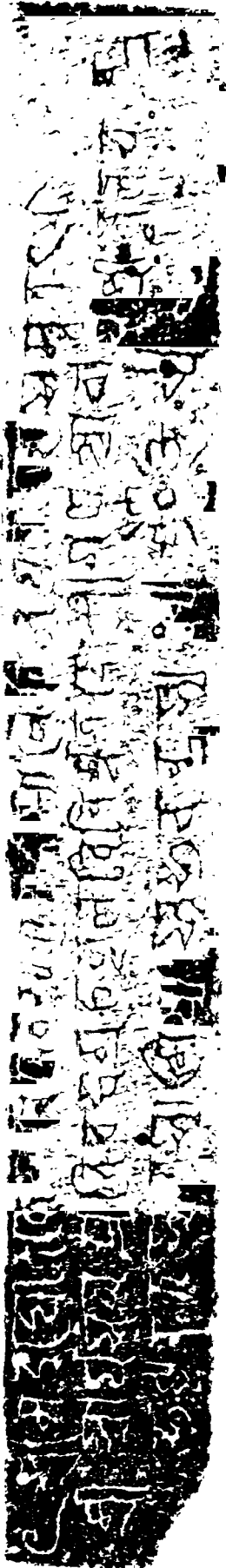
<sup>1</sup> Expressed by a symbol.

<sup>2</sup> There are signs of interpunction at the end of 1, 2.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Expressed by a symbol.

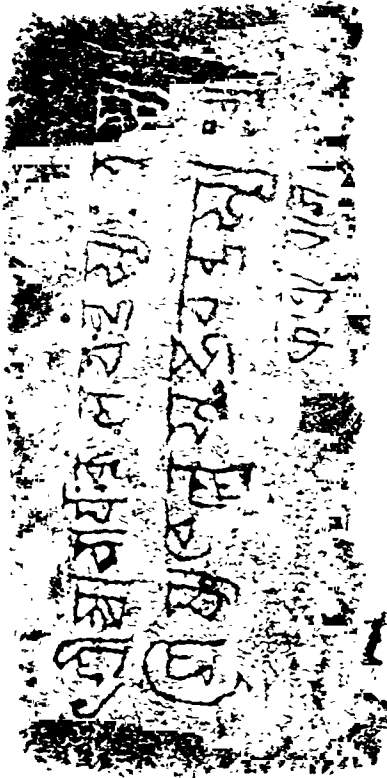
XIV.



XV<sup>a</sup>



XV<sup>b</sup>

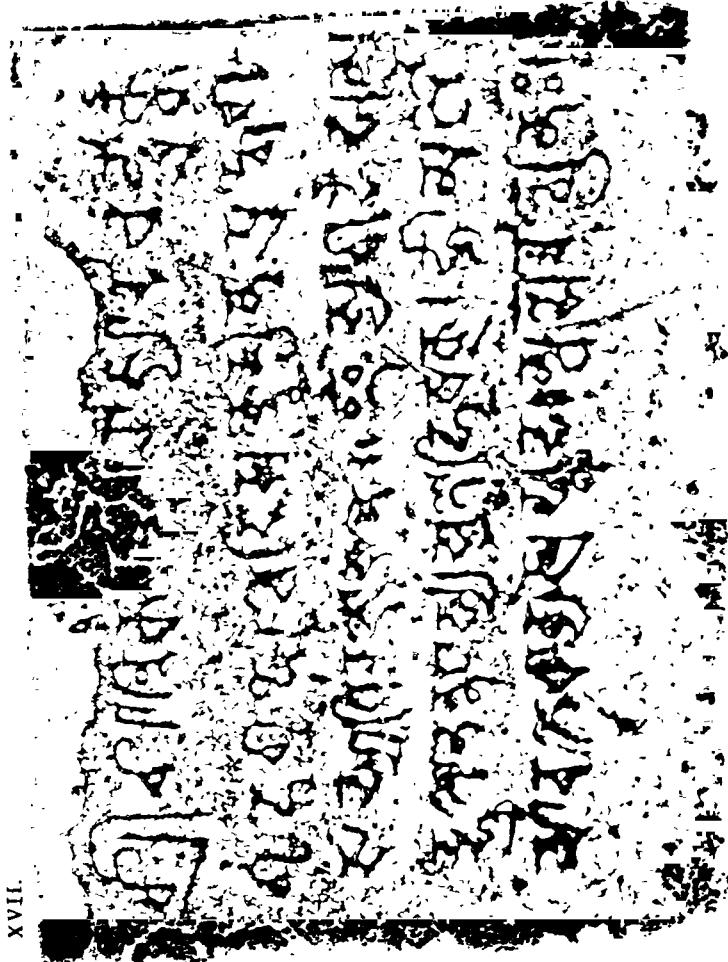


XVI.



2

4



XVII.

(2) The word *vāpī* most probably refers to the numerous rock-cut reservoirs on the hills.

(3) The last word in line 2 seems to be *Isana*, Skt. *Īśāna*, which occurs in the Sāmāth Inscription of Mahīpāla of the Vikrama year 1083. It has been taken by Dr. Vogel<sup>1</sup> as one of the names of Śiva; but most probably it means a temple, as its use in this inscription seems to indicate.

(4) The word *udjōtita*, which means "caused to shine," indicates that the wells and temple of the Tirthaṅkaras were repaired.

(5) The last part of line 4 and the first words of line 5 is unintelligible.

#### TRANSLATION.

"In the year 5 of the victorious reign of illustrious Udyōtakēsari (Uddyōtakēsari), on the illustrious Kumāra mountain, decayed tanks and decayed temples were caused to shine. (and) at that place the images of the twenty-four Tirthaṅkaras were set up. At the time of the dedication . . . . . Jasanandi . . . . in the place (? Temple) of the illustrious Pārasyanātha (Pārsvanātha) . . . . ."

#### XVII.—Inscription in the Ganesagumpha.

This record is incised on the back wall of the right-hand side chamber in the Gaṇeśagumphā. The characters belong to the latter half of the eighth or the first half of the ninth century A.D. It mentions a king named Śāntikara, who is not known from any other record. The inscription is in verse and seems to record some dedication made by Bhīmaṭa, a physician, the son of Nannaṭa. The second line, which contains the name of the object of the dedication, is unfortunately in a very bad state of preservation, and consequently the purport of the inscription is not very clear.

#### TEXT.

- 1 Śri Śāntikara(1)-saurājyād=āchandrārkkam
- 2 gṛihē (2) gṛihē | Khadi (3)(?)sa[m](?)jñē punaḥ praṅgē(?) ga-
- 3 jāsyā(4)-virajē janē (5) || Ijyā-garbha-samud-
- 4 bhūtō Nannaṭasya sutō bhishak | Bhīmaṭō
- 5 yāchatē vānyaprastham (6) samvatsarāt=punaḥ ||

#### NOTES.

(1) A line of Kings whose names end with the affix *kara* is mentioned in a copper-plate grant which I have recently received from a Zamindar of Cuttack. But Śāntikara is not mentioned there.

(2) The word *gṛihē* is repeated in l. 2. Most probably the first is a mistake for *śubhē*. The expression *śubhē gṛihē* also occurs in Vairadēva's record outside the Śon-bhāṇḍār cave in Rājgir.<sup>2</sup>

(3) The first word of the second verse seems to be *Khadi*; it may also be read *vēdi*, but it is unintelligible.

(4) *Gajāsya* is one of the names of Gaṇeśa, so here may be a reference to the image of Gaṇeśa which is carved on the walls of this chamber.

(5) *Virajē janē* may also be read *Virajōdanē*.

(6) The form *vānyaprastha* is unusual. Pandit Binod Bihari Bidyabinod suggests that it may be *dhānyaprastha*, i.e., a measure of rice.<sup>3</sup>

<sup>1</sup> *Arch. Surv. of India, Annual Report, 1903-4, p. 223.*

<sup>2</sup> *Arch. Surv. of India, Annual Report, 1905-6, p. 98, Note 1.*

<sup>3</sup> [It is more probably a secondary noun derived from *vanaprastha*, an anchorite.—S. K.]



No. 14.—BANKAPUR INSCRIPTION OF THE TIME OF SOMESVARA I AND THE  
KADAMBA HARIKESARIN; SAKA 977.

By LIONEL D. BARNETT.

**Bankāpūr**, the town which gives its name to the *Bāṅkāpūr tāluka* in *Dhārwar District*, *Bombay Presidency*, is situated in lat.  $14^{\circ} 55'$  N. and long.  $75^{\circ} 16'$  E.; the ancient town, *Hale Bankāpūr*, lies nearly two miles south-by-south-west from the modern town. From it comes the present inscription, which is now edited for the first time from a photograph and an ink-impression belonging to Dr. Fleet, who has kindly lent them to me.<sup>1</sup>

The inscription is incised on an oblong stone slab topped by a sort of slightly projecting pediment. The sculptures on the latter, as shown on the photograph, are, in the centre, a *linga* on an *abhishēki* stand, with the sun and moon on the left and right respectively, and a *chakra* on the top: there appear to have been also other sculptures, now unrecognizable. The area covered by the writing is about 5 ft.  $8\frac{3}{4}$  in. in height and 2 ft.  $8\frac{1}{4}$  in. in breadth.

The character is fairly good Kanarese of the period, strongly resembling that of the *Beḷagāmi* inscription published in *Ind. Ant.*, Vol. IV, p. 179;<sup>2</sup> the letters are approximately from  $\frac{5}{8}$ " to  $\frac{1}{16}$ " in height, and are well preserved throughout, except in lines 3 and 4, which have been completely defaced, apparently by some vandal who endeavoured to break off the upper part of the stone. The language is Kanarese of the ancient type, in prose and verse, except for the eight Sanskrit stanzas on ll. 1-3, 17-18, and 55-59, and one on ll. 3-4 which is lost. On the side of grammar the inscription is not of any special interest. Some words are worth notice, such as *uppatṭa-varshe* (l. 22), *aḍaguntī* (l. 26), *antige* (l. 47), *gāndhareviga* (l. 47), *piriy-ara* (l. 48), *kūl-vesa* (l. 50), etc. In ll. 40, 41, we have several instances of the use, found in other records too, of a god's name in the neuter, to denote the temple of the god. As regards orthography, we may note that there is a frequent confusion between *s*, *ś*, and *sh*, besides many other errors. Instances of the Kanarese confusion between *r* and *l* are *punal* (l. 18) and *mattal* (l. 46, beside *mattar* in ll. 47-48); cf. Dr. Fleet's observations in *Ind. Ant.*, Vol. XIX, p. 274. The archaic *ḷ* does not appear, except in *iḷdu* (l. 34) and *pēḷḷ* (l. 54), *ḷ* being substituted for it elsewhere. The *u* is often used, but not always, to denote the absence of a vowel after a consonant. In *-vaḷeya-* (l. 17), we have the popular change of *ay* to *ey*.

After the introductory verses, the inscription refers itself to the reign of the **Chalukya** emperor **Trailōkyamalla-(Sōmēśvara I)**, and to a time when his son **Satyavākya-Koṅguṇi-varman Permanaḍi Vikramāditya-dēva** (afterwards **Vikramāditya VI**)<sup>3</sup> was governing the *Gāṅgavāḍi* ninety-six thousand and the *Banavāsī* twelve-thousand (ll. 4-10), and when the **Kādamba Mahāmaṅḍaśēśvara Harikēsari-dēva**, whose name is also found in the forms **Arikēsari-dēva** (l. 33), **Hariga** (ll. 22, 23), and **Ariga** (l. 17), was administering the *Banavāsī* twelve-thousand in company with his wife **Lachchala-dēvi** (ll. 10-27). Its object is to record (ll. 28-37) that, on the petition of the cloth-merchant **Kēti Setṭi**, **Harikēsarin** and **Lachchala-dēvi**, in conjunction with representatives of the five *maṭhas* of **Bankāpura** and sixteen burgesses of that town, in A.D. 1055, made a donation to the god **Kadambēśvara**, the tutelary deity of the *Kādamba* race, granting to **Sōmēśvara-panḍita-dēva**, as trustee

<sup>1</sup> For references to it see *Ind. Ant.*, Vol. IV, p. 203, *Dyn. Kan. Distr.*, pp. 563 f., and Vol. VII, above, app. No. 168.

In *kampanas*, l. 34, we find the abbreviated form of the *m* noticed above, p. 12.

<sup>2</sup> He is here described with the usual Ganga titles, *Kuvalāḷa-puravar-ēśvara*, *Nāṁdagiri-nāṭha*, etc. As he himself reigned A.D. 1076-1126, he must have been quite a child, and his government must have been a nominal one, at the time of this record.

a *taḷa-vṛitti* estate consisting of a village named Paḷlavura. After a statement that the *Banavāsi-puravar-śvara Satyāśraya-dēva* made a grant of all taxes under his control (ll. 37-39), the document specifies the boundaries of the estate (ll. 39-41) and the divisions thereof for particular purposes and beneficiaries (ll. 44-50).

When and under what circumstances a Kādamba family came to be governing the Banavāsi province and the town of Baṅkāpūr is very obscure. Baṅkāpūr had witnessed many vicissitudes of fortune in its rulers. It took its name from Baṅkeya—likewise styled Baṅkeyarasa, Baṅkeyarāja, and Baṅkēśa—a son of Adhāra, of the Mūkuḷa or Sellakētana (Chellakētana) family,<sup>1</sup> a feudatory of Amoghavarsha I, who appears in one inscription<sup>2</sup> as administering the Banavāsi twelve-thousand, the Belgāḷi three-hundred, the Kundarage seventy, the Kundūr five-hundred, and the Purigeṅge three-hundred, while his son Kundaṭṭe governed the Niḍugundage twelve. Probably he flourished about A.D. 860.<sup>3</sup> His son Lōkāḍitya, also known as Lōkaṭeyarasa, was residing in Baṅkāpūr as governor of the Banavāsi province under Kṛishṇa II Akālavarsha, in Śaka 820 current (A.D. 897);<sup>4</sup> and A.D. 902, under the same king, he was governing a still larger extent of country, comprising 31,102 towns and composed of the Banavāsi 12,000, the Palasige 12,000, the Mānyakhḍa 6,000, the Koḷanu 30, the Lōkāpura 12, the Toregare 60, and some 1,000 district (very likely Tardavāḍi) the name of which was omitted.<sup>5</sup> In Śaka 841 (current), we find another Baṅkeya—most probably a Sellakētana also—ruling over the Banavāsi province as a feudatory of Indra III Nityavarsha. The last of the family who appears on record is Kali-Viṭṭa, who was holding the same office under Kṛishṇa III in Śaka 868 (current), A.D. 945. Within a few years from that date Banavāsi seems to have come under the control of the Mātūras.<sup>6</sup> After the lapse of nearly a century we find in the present inscription a Kādamba prince Harikēśarin or Arikēśarin governing the Banavāsi province under a younger son of the reigning king of the now dominant Chālnukya line. This is the earliest known connection of the later Kādambas with the province.

The details of the date of this record (l. 30) are: the Śaka year 977; the cyclic year Manmatha; the thirteenth day of the bright fortnight of Paushya (Pausha); Sōmavāra (Monday); the *uttarāyana-samkrānti* or winter solstice. Dr. Fleet gives me the following remarks:—"This Manmatha *samvatsara* was the Śaka year 977 expired, beginning in March, A.D. 1055. The given tithi Pausha śukla 13 answers in this year to Wednesday, 3 January, A.D. 1056, on which day it ended at about 15 h. 31 m. after mean sunrise (for Ujjain), and cannot in any way be connected with a Monday, which is the given weekday. Further, the winter solstice occurred at 14 hours after mean sunrise on Sunday, 24 December, A.D. 1055, ten days before the given tithi; and it, too, cannot in any way be connected with a Monday. Thus, the date is altogether irregular both for the tithi and the solstice. It may be added that the tithi of the day of the solstice was Pausha śukla 3, which ended at about 38 minutes after mean sunrise on the Sunday. But this does not help us: because, in the first place, the figures are unmistakably 13; secondly, the day, as has been said, was a Sunday, instead of a Monday; and thirdly, the tithi actually current at the moment of the solstice was śukla 4."

Several places are mentioned, beside Baṅkāpura. The village granted, Paḷlavura, cannot be traced on the map; we are told, however, that it lay in the Niḍugundage twelve, which was a

<sup>1</sup> The history of this family is fully discussed by Dr. Fleet in *Ind. Ant.*, Vol. XXII, p. 221 ff.

<sup>2</sup> Vol. VII above, p. 209 ff. The statements of the Kōnnūr inscription (Vol. VI above, p. 29 ff.) seem also to be fairly trustworthy as far as they relate to Baṅkeya.

<sup>3</sup> The Kōnnūr inscription gives the date Śaka 782.

<sup>4</sup> This we know from the *prastāva* of Guṇabhadra's *Uṭṭara-Purāṇa*.

<sup>5</sup> See the Mysore Archaeological Report of 1911, para. 79, and *Jour. R. As. Soc.*, 1912, p. 705.

<sup>6</sup> Vol. V above, p. 172.

*kumpana* or subdivision of the Pānuṅgal five-hundred (ll. 33-34). On Niḍugundage, the modern Niḍagundi, see above, p. 12. Pānuṅgal is of course Haṅgal.

TEXT.<sup>1</sup>

- 1 Sri<sup>2</sup> <sup>3</sup>Pratyaksha-vastu-vishayāya jagad-dhitāya visva(śva)-sti(sthi)ti-pralaya-sambhava-  
kāraṇāya sarvv-ātmanē vijīta-kō[pa]-
- 2 mañcōbhavāyas<sup>4</sup>=tubhyaṁ namaḥ sva-bhuvana-prā(pra)bhavē Śivāyaḥ<sup>5</sup> || [1\*]  
<sup>6</sup>Śrīmān=Andh-āsura-dhvañsi(sī) śri(sri)shtī-samhā[ra]-
- 3 kārakah pāyād(t) Kadamba-vamś-āb[.]a-lakshmi-kshmā-rakshaṇa-kshama[h] ||  
[2\*] <sup>7</sup>Śri . . . . . pāpi-pravara . . . . .
- 4 . . . . . [[ 3\*] [Svasti Samasta]-
- 5 [bhuvan-āśraya Śri-Prithvi-vallabha mahārājādhirāja paramēśvara paramabhaṭ]t[āraka  
Sat]y[āśraya]-
- 6 kuḷa-tiḷaka Chāḷuky-ābharāṇa śrīmat-Trailōkyamalla-dēvara vijaya-rājyam=uttar-  
ōttar-ābhivri(vri)ddhi-prava-
- 7 rddhamānam=ā-chaindr-ārka-tāram barām saluttam=ire tat-tanaya || Svasti Samasta.  
nri(nri)pa-jana-stutya Satyavākya-Koṅgunivarmma-dha-
- 8 rmma-mabārājādhirājām paramēśvara Kuvalāḷa-puravar-ēśvara Nāṁdagiri-nātham  
mada-gajēmdra-lāṁcha(chha)nam Padmāvati-labdha-vara-pra-
- 9 sādām Gaṅga-Kusumāyudham nanniya-Gaṅgam jayad=uttaramgam vibudha-jana-  
chintāmaṇi maṇḍalika-makuta-chūdāmaṇi
- 10 śrīmach-Chāḷva(ḷu)kya-Gaṅga Permmāṇḍi Vikramāditya-dēvar Gaṅgavāḍi-  
tto(to)mhbhattaṇusāsiramum Banavāse-pannirchchāsiramumam
- 11 dushta-ni(ni)graha-viśiṣṭa-pratipāṇadim sukha-samkathā-vinōdadim rājyam-geyye  
Om<sup>8</sup> Svasti samadhigata-paṁcha-mahāśabda-mahāma-
- 12 ṇḍalēva(śva)raṁ Banavāsi-puravar-ēśvarām Tryaksha-kshmā-sambhava-chatur-  
ā(a)ṣīti-nagar-ādhishṭhita-Lalāta-lōchana-Chaturbhhuja-jagad-vidit-āshṭāda-
- 13 ā-āśvamēda(dha)-dikshita-Himavadgiriṁdra-rūmdra-śikhara-śakti-samsthāpita - spa(spha)-  
tika-śilā-stambha-baddha-mada-gaja-mahā-mahim-ābhirāma-Kā-
- 14 damba-chakri(kri)-Mayūravarmma-mahāmahipāḷa-kuḷa-bhūṣhaṇam permmaṭṭi-tūryya-  
nirghōṣa(sha)ṇam śākhācharēmdra-dhvaja-virājamāna
- 15 mān-ōttuṅga-simha-lāṁchcha(chha)na datt-ātti(ti)kāmchana mā[r\*]-kkoḷvara  
gaṇḍam Kadamba-kuḷa-kamala-mārttaṇḍa ripu-kañja-kumjara śaraṇ-āgata-vajra-  
paṁ-
- 16 jara pratisha(pa)nna-Mēru nām-ādi-samasta-praśasti-sahitam śrīman-mahā-  
maṇḍalēśvarām Harikēsari-dēvar=Bbanavāsi-pannirchchāsirakkam-arasu-
- 17 geyye || Vri(Vri)tta || <sup>9</sup>Jalādhī-vaḷe(ḷa)ya-madhyē kshatriyān<sup>10</sup> yān samastān<sup>11</sup> |  
Ariga viditam=ōtat=sūryya-somā(ma)m suj[ā\*]tān ! api śiraśi(si) cha  
tēsā(shā)m baddha(dhya)tē rā-

<sup>1</sup> From the ink-impression and the photograph.

<sup>2</sup> Denoted by a symbol.

<sup>3</sup> Metre: Śakvarī.

<sup>4</sup> Read <sup>6</sup>dhavāya.

<sup>5</sup> Read Śivāya.

<sup>6</sup> Metre: Ślōka (Anushtubh).

<sup>7</sup> There began here a third introductory verse, ending somewhere towards the end of the next line. What came next after that is easily restored, from many similar records.

<sup>8</sup> Denoted by the spiral symbol.

<sup>9</sup> Metre: Mālinī.

<sup>10</sup> The final *n* is added in smaller script under the line.

<sup>11</sup> This *daṇḍa* is superfluous.

- 18 ja-paṭṭam tava punal(r)=i(i)ha pād[ah\*] pūjyatē kim kulēna || [4\*] <sup>1</sup>Hari-  
rāja-dhvaja-sapta-saptati Kādāmb-ādhiśa permmattī-tūryya-rav-[ā\*]shṭādaśa-vāji-  
mōdha-chatur-agr-[ā]-
- 19 śīti-samkhyā-pur-ōśvara Rudr-ānvaya simha-lakshma Himasailōmḍi-ṣpari-sthāpita-  
sthira-śakty-udgha-Hiranyagarbhha-mahimam Kādāmba-chakrōśvara || [5\*]
- 20 Om: Ā Kādāmba-chakrōśvara-viśāḷ-ōra[s\*]-sthalē || Svasty-anavarata-parama-  
kalpān-ābhya-daya-sahaśra(sra)-pa(pha)ḷa-bhōga-bhāgini dvitiya-Lakshmi-samān o  
tyāga-nidhāne |
- 21 śrīmgāra-Gaṃgā-taramgīni dāna-chintāmaṇi Gauri-labdha-vara-prasāde | chaṃ pak-  
āmōde | vivēka-vidyādhari | sakala-kaḷādhari | gōtra-pavitre | durvv-āmkua-  
śyāma-gā-
- 22 tre : y=āsthāna-ramjane | savati-mada-bhamjane | uppaṭṭa-varshe | dharmma-  
samkarshe śrīman-Hariga-manas-sarōvara-rāja-hamē | subhaga-vilāsi | Harigan-  
arddh-ām-
- 23 gi parivāra-surabhiyar=appa śrīmal-Lachchala-dēviyarū || Vṛitta<sup>3</sup> || <sup>1</sup>Bhū-vanītā-  
varām Harigan=ā nṛpa-vīran=ura[s\*]-sthalakke Lakshmi-vadhu pīna-bāhu-
- 24 yugalakke jay-āṃgano tan-mukhakke vāku-śrī-vadhuv=āgi ramjisi mah-ōnnatiyam  
paḍed=udgha-kirtti-hiḷavatiy=eṃdu baṇṇipudu Lachchala-
- 25 dēviyan=i jagaj-jana || [6\*] <sup>5</sup>Vaiṅg-Āga<sup>6</sup>-Magadha-Koṃga-Kalīṅg-Āga<sup>7</sup>-Draviḷa-  
Maḷaya-Mālava-Vēṅgi-Gāṃgūya-Pāṇḍya-maṇḍalik-āṃganeyar ninage do-
- 26 reye Lachchala-dēvi || [7\*] <sup>8</sup>Vinayada mēro dharmmada tavar-mmane satyada  
janma-bhūmi māntanad=adagunti chāgada mahā-nidhi pēmpina ratna-rā-
- 27 śi sajjanikeya ramya-harmme(rmya)m=arivīṅg=ere-vaṭṭu vidagḍha-mugḍhe sajj-  
jana-nutey=eṃdu baṇṇipudu Lachchala-dēviyan-i ja-
- 28 gaj-jana || [8\*] Intu sukha-samkathā-vinōdedim rājja(jya)m-geyyuttam-ire ||  
Dēva-kāryyamaṃ dāsiga Kēti Sēṭṭi bimnnavise || Pūrvva-
- 29 bhuktīyoḷ naḍeva Kādāmba-vaṃś-ānvayada śrī-Kādāmbōśvara-dēvargge śrīman-  
Harikēsari-dēvarum śrī-Lachchala-dē-
- 30 viyarum | poḷalu-Baṃkāpurada paṃcha-maṭa(ṭha)-sthānamum | nagara-  
mahājanamum | padinaṇṇavarum | chhattiśa-pur-a(ē)-
- 31 ś-ādhiśṭāṇadoḷ<sup>9</sup> | Sa(Sa)ka-varsha 977neya Manmatha-samvatsarada Paushya-  
śu(śu)ddha 13 Sōmavāramum uttarāya-
- 32 na-samkrāntiyum vyatipātad-andu | Svasti yama-niyama-svādhyāyē-dhyāna-dhāraṇa  
mō(mau)n-ānusṭāṇa<sup>10</sup>-ja-
- 33 pa-samādhi-sampannar=appa śrīmat-Sōmēsva(śva)ra-paṇḍita-dēvargge śrīmad-  
Arikēsari-dēvarū kālam ka[r\*]chchi dhārā-pā-
- 34 rrvakadim pradhānarum=iḷdu naiśṭi(shṭhi)ka-sthānam māḍi pūrvva-bhuktīyoḷu  
naḍeva Pānuṃgall-aynūrara kampaṇam Nidugu-
- 35 ndage panneraḍara baḷiya Paḷlavuram taḷa-vṛittiy=āge dēvargge siddh-āyam  
kiṇu-deṇe kiṇu-kuḷa dāya-dramma ma-
- 36 ne-vaṇam daṇḍ-āyam sarvv-ābhyantara-siddhiyam sarvva-namasyam=āge biṭṭar=idam  
paṃcha-mara(ṭha)-sthānamum padinaṇṇavarum

<sup>1</sup> Metre : Mattēbhavikriḍita.<sup>3</sup> Read *Vṛitta*.<sup>5</sup> Metre : Kanda.<sup>6</sup> This is corrupt. It is easy to correct it to *-Āṅga*; but the same word occurs again in the same verse, and in the latter case another word must be meant, such as *-Aṇḍra*.<sup>7</sup> See previous note.<sup>9</sup> Read *-ādhiśṭāṇadoḷ*.<sup>2</sup> Denoted by the spiral symbol.<sup>4</sup> Metre : Utpalamālā.<sup>8</sup> Metre : Champakamālā.<sup>10</sup> Read *-ānusṭāṇa*.

- 37 nakaramum=int=i dharmmamam pratipālisuvudu Ōm<sup>1</sup> Samadhigata-pañcha-  
mahāsa(śi)nda-mahāmaṇḍalaśvara Ba-
- 38 navāśi(si)-puravar-śva(śva)ram bamṭara bāvam kaṭṭ-āyad=ōjam gandara jāju  
śrīmat-Satyāśraya-dēvar=ttavag=ālva te-
- 39 rey=ellamam chandr-ārka-sthāyi sarvva-namasyam biṭṭa Ōm<sup>2</sup> Dēvara purada  
nivōdyada keyya pā-dōmṭada śi(si)me
- 40 mūḍal=[p̄gā]dderi sime || āgnōyakke Biddabēsva(śva)ra | temkalu Kadamba-  
gere | nair[r\*]ityakke Trikaṭṭēsvarada<sup>3</sup> śi(si)me paḍuva Ja-
- 41 kkōsva(śva)ra vāyā(ya)vyakke Chāvumḍēsva(śva)riya śi(si)me | baḍagal<sup>u</sup>  
baṭṭeya naṭṭa li[m\*]ga-kallu | ishānyakke<sup>4</sup> Dēyibēsva(śva)rame
- 42 sime Ōm<sup>5</sup> Dēvara taḷa-vrīttiy=āra polada śi(si)me mūḍal=āda-veṭṭa .  
āgnōyakke kalla puinjige || temkalu liṅgada kallu |
- 43 nair[r\*]ityakke kalla gutti | paḍuva jāla-gaṭṭada keṭeyum śi(si)me ||  
vāyavyakke basuriya kola | baḍagal<sup>u</sup> mattiya
- 44 keṭey=olagaṇa kalla bāvi | isānyakke<sup>6</sup> tiru-veṭṭa | int=i chatur-āśraya-śi(si)me  
Ōm<sup>7</sup> Adar=olage dēvar=aṅga-
- 45 bhōga-kaṇḍa-spaṭika<sup>8</sup>-jirṇṇ-ōdhdhārakka<sup>9</sup> rāja-māna-daṇḍadal<sup>u</sup> mattar nnūru |  
cha(chha)trakke mattar=irppatt-aydu | mara(ṭha)kke matta-
- 46 r paṇneraḍu vidyā-dānakke mattalu(ru) paṇneraḍu | gāvunḍar=unbali  
mattar ppaṇneraḍu are-vattar ggadde | dēvara perggade dūśi(si)-
- 47 ga Kēti Sēttig=agra-tējaṅgal=aṁtigeg[e\*] mattar ppaṇneraḍu | parekārgge  
mattar ppattu | gāndharvvgargge matta[r\*] āru | purada
- 48 perggadege matta[r\*] āru | piriya-araṅge mattar=āru | ka[m\*]bhada  
nālvaigg[e\*] mattar=irppattu | eraḍu chāmarakk[e\*] mattar ppa-
- 49 ttu | balagada sūleyar=aruvargge mattar=irpatta nālku | sūlevalaṅge  
mattar=aydu | naṭṭavaṅge mattar=aydu |
- 50 dēvara kaiy=olage kal-vesad=ōjaṅge mattar=aydu | int=i dharmmamam  
ār=orvvar pratipālisidavargge Vāraṇāśi Kuru-
- 51 kshōṭtra Prayāgey=Argghyatīrttham Kōḍāra Śrīśailam Gaṅge Gaṅgā-  
sāgarāṅgal=omb=ādiya tīrtthamgaḷ sāsira kavileya
- 52 paṁcha-ratnaṅgaḷim kōḷum koḷagumam kaṭṭisi sāsirvvar chatur-  
vvēda-pāragar=appa brāhmaṇargge | ubhayamukhi koṭṭa pa(pha)ḷam=a-
- 53 ku | ekkōṭi-tapōdhanargge Vāraṇāśiyol mahā-bhōjanam māḍida<sup>10</sup>  
phaḷam=aku | int=i dharmmamam=alidanum | alivudakk=ōdam-
- 54 baṭṭaṅgamum pōḍ=ani(ni)tu tīrtthamgaḷol sāsira kavileyum sāsira  
brāhmaṇaruv=ekkoṭi tapōdhanaruman=alida mahā-
- 55 pātakan=akku Ōm<sup>11</sup> <sup>12</sup>Sāmanyō=yam dharmma-sōtur=nrīpāṇam kāḷō kāḷō pāḷaniyō  
bhavadbhiḥ[!\*] sarvvān=ōtām(n) bhāginah pārtthivēndrā[n\*] bhū-
- 56 yō bhūyō yāchatō Rāmabhadrah || <sup>13</sup>Bahubhir=vvasudhā bhuktā  
rājabbhis=Sagar-ādibhiḥ [!\*] yasya yasya yadā bhūmi[s\*]=tasya
- 57 tasya tadām(dā) phaḷam || Sva-datt[ā\*]m para-datt[ā\*]m vā yō  
harōti(ta) vasundharā[m] [!\*] shashṭhi(shṭi)r=vvarsa(rsha)-sahaśrā(srā)ṇi  
vishṭhāyā[m\*] jāya[tē\*] kri(kṛi)mi[h\*] || Dēva-dviya-ga-

<sup>1</sup> Denoted by the spiral symbol.<sup>2</sup> Read *Trikuṭṭēsvarada*.<sup>3</sup> Denoted by the spiral symbol.<sup>4</sup> Denoted by the spiral symbol.<sup>5</sup> Denoted by the spiral symbol.<sup>6</sup> Read *ōldhāvakke*.<sup>7</sup> Denoted by a spiral symbol.<sup>8</sup> Read *khaṇḍa-sphūṭita*.<sup>9</sup> The *da* is written in smaller character above the line.<sup>10</sup> Metre: Śūlinī.<sup>11</sup> Metre: Ślōka (Anuṣṭubh); the same in the next three verses.<sup>12</sup> Denoted by the spiral symbol.<sup>13</sup> Read *aiśānyakke*.<sup>14</sup> Read *aiśānyakke*.<sup>15</sup> Read *khaṇḍa-sphūṭita*.<sup>16</sup> The *da* is written in smaller character above the line.<sup>17</sup> Metre: Śūlinī.

- 58 tā[m\*] bhūmi[m\*] pūrva-bhuktām harētu(ta) yah [i\*] prana(na)śtāṃ=  
 api kālēna tam=āhu[r\*] brahma-ghātakam || Na viśa(sha)m viśa(sha)m=  
 ity=āhu[r\*] dēva-sva[m\*]
- 59 viśa(sha)m=uchyate | viśa(sha)m=ākākina[m\*] hamti <sup>1</sup> dēva-svam putra-  
 pautri(trā)kam Ōm<sup>2</sup> Ī śāsanama[m\*] sandhivigrahi **Mailayyanum** dē-  
 60 vara perggade Kēti Setṭiyum bareda Kālōjam besa-geydam=  
 māṅgala mahā-śrī śrī<sup>3</sup>

## TRANSLATION.

Fortune!—(Verse 1)—Homage to Thee, Śiva, to whom are patent the realms of reality, the friend of the universe, cause of the maintenance, dissolution, and birth of the cosmos, universal soul, conqueror of wrath and Desire, lord of Thine own worlds!

(Verse 2)—May the blest destroyer of the demon Andha, maker of creation and dissolution, potent to preserve the earth by means of Fortune (*seated*) in the lotus that is the **Kadamba** lineage, grant protection.

(Verse 3)—

(Lines 4-6)—[Hail!] While the victorious reign of the refuge of the whole world, the favourite of Fortune and the Earth, the Mahārājādhirāja, the *Paramēśvara*, the *Paramabhāṭṭāraka*, the ornament of [Satyāśraya's] family, the embellishment of the Chālukyas, king Trailōkyamalla, was proceeding on a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars; (*and*) his son—

(Lines 6-11)—Hail!—He that is praised of all monarchs, **Satyavākya Kōṅguṇivarman**, the emperor of righteousness, supreme lord, lord of **Kuvalālapura** best of cities, master of **Nandagiri**, having the crest of a fiery royal elephant, receiving the grace of boons from **Padmāvati**, a Kāma of the **Gaṅgas**, a **Gaṅga** of truth, an archway of victory, a wishing-jewel to sages, a crest-jewel on the diadems of rulers of provinces, the **Chālukya-Gaṅga Permanaḍi Vikramāditya-dēva**, was ruling the **Gaṅgavāḍi** ninety-six-thousand and the **Banavāse** twelve-thousand so as to suppress the wicked and protect the excellent, with enjoyment of pleasant conversations:—

(Lines 11-17)—Hail! While he who bears all titles such as “a *Mahāmaṇḍalēśvara* who possesses the five *mahāśābhas*, lord of **Banavāsi** best of cities, ornament of the lineage of the great monarch **Mayūrarman** the **Kādamba** emperor which is sprung from the Three-eyed [Śiva] and Earth presides over eighty-four cities, is consecrated in eighteen world-renowned horse-sacrifices of Śiva and Vishṇu, binds its fiery elephants to crystal pillars established by its might on the massive summits of the royal mountains of **Himālaya**,<sup>4</sup> and is charming in its great majesty,—he who is attended by the thunder of the *permatṭi* and (*other*) musical instruments; he who is brilliant with the banner (*having for device*) the lord of apes; whose crest is the lion exalted in pride; a giver of abundant gold; a warrior to assailants; a sun to the lotuses of the **Kadamba** race; an elephant to the lotuses his enemies; an adamant chamber for those who come to him for refuge; a **Mēru** among the exalted;” (*to wit*), the *Mahāmaṇḍalēśvara* **Harikēsari-dēva**, was ruling over the **Banavāsi** twelve-thousand:—

<sup>1</sup> Delete this *daṇḍa*.

<sup>2</sup> Denoted by the spiral symbol.

<sup>3</sup> Followed on the stone by two ornaments.

<sup>4</sup> Cf. *Progress Report of the Asst. Archæol. Supt. for Epigr., Southern Circle, 1907-8*, pp. 62, 64.

(Verse 4)—All the nobly born Kshatriyas whom this sun and moon know<sup>1</sup> within the circle of the ocean have their heads bound by thy royal badge of office, **Ariga**; much more than is thy foot worshipped by the multitude.

(Verse 5)—Possessing seventy-seven banners<sup>2</sup> (*with the device*) of the lord of apes, sovereignty of the **Kadambas**, attended by the sound of the *permaṭṭi* and (*other*) musical instruments, having performed eighteen horse-sacrifices, lord of eighty-four towns belonging to Rudra's lineage, bearing the ensign of a lion, having puissant might established upon the lordly Himalaya and possessing the glorious majesty of Hiraṇyagarbha—(*such*) is the **Kādamba** emperor.

(Lines 20-23)—**Om!** Dwelling on the broad bosom of this **Kādamba** emperor—hail!—she who has for her lot a thousand fruits of ceaseless supremely blessed success; equal to a second Fortune; a treasure of bounty; a river Ganges of charms; a wishing-jewel of liberality; receiving the grace of boons from Gauri; having the fragrance of the *champaka*; a *vidyādhari* of discernment; a mistress of all arts; purifying her *gōtra*; swarthy of limb as a sprout of *dūrṇā*; delighting the court; crushing the pride of rival wives; raining abundance<sup>3</sup>; attractive to righteousness; the royal swan in the lake of **Hariga's** soul; charming in grace; the half of **Hariga's** body; a celestial cow to her household—(*to wit*) **Lachchala-dēvi** :—

(Verse 6)—“A charming dame of glorious fame, who, brilliantly displaying herself as the Lady Fortune on the bosom of that valiant king **Hariga** the bridegroom of the Lady Earth, as the Lady Victory on his pair of stout arms, (*and*) as the Lady Eloquence in his mouth, has won high exaltation”: in these words the folk of this world extol **Lachchala-dēvi**.

(Verse 7)—Dames of the rulers of Vaṅgas, . . . Magadhas, Kōngas, Kaliṅgas  
. . . Draviḷas, Malayas, Mālavas, Vēṅgi, Gāṅgēyas, and Pāṇḍyas, are they peer to you, O **Lachchala-dēvi**?

(Verse 8)—“A boud of courtesy, a home of righteousness, a native soil of truth, a structure of greatness, a great treasure of bounty, a jewel-heap of excellence, a delightful palace of virtue, a royal fillet of knowledge, (*at once*) witty and modest, renowned among the virtuous”: in these terms the folk of this world extol **Lachchala-dēvi**.

(Line 28)—While thus they were ruling the kingdom with enjoyment of pleasant conversations; in view of a petition of the cloth-merchant **Kēti** **Seṭṭi** touching divine service,—

(Lines 29-31)—For the benefit of the god **Kadambēśvara** belonging to (*the cult of*) the lineage of the **Kadambas**, following the usage of aforetime, king **Harikēśarin** and **Lachchala-dēvi** and the establishment of five monasteries of the city **Baṅkapura** and the burgesses of the (*latter*) town, and the Sixteen (*burgesses*), at (?) at the residence of settlement of the **Īśa** [**Śiva**] of the thirty-six towns,

(Lines 31-32)—On Sunday, the thirteenth day of the bright fortnight of Paushya of the cyclic year **Manmatha**, the 977th year of the **Śaka** era, at the time of the sun's entering on his northern course, during a *vyatipāta*,

(Lines 32-36)—Hail!—King **Arikēśarin**, having laved the feet of **Sōmēśvara-panḍita-dēva**, who is endowed with the virtues of practice of the major and minor disciplines, scripture-

<sup>1</sup> Apparently *viditam* is used actively, perhaps by false analogy of *gata* (Pāṇini III. iv. 72) or *bhuktā*, *brāhmanāḥ* (Kāśikā 3087, on Pāṇini III. iv. 73), etc. Cf. *Epigr. Zeylanica*, Vol. I, pt. 6, p. 224n, and Geiger *Litt. u. Sprache d. Singhalesen*, §60.

<sup>2</sup> *Sapta-saptati* may go with *Kadamba* (country), if that perchance had 77 divisions.—H. K. S.

<sup>3</sup> *Uppaṭṭa-varshē*: the word *uppaṭṭa* seems to be the original of the Marathi **उपप**, explained by Molesworth as “exuberance or overflowing plenty (especially of rich dishes at a feast)”, and of the Kunnarese *uppaṭṭa* (see Kittel, s. v.).

reading, meditation, spiritual concentration, observance of silence, prayer, and ecstasy, with pouring of water, acting together with the ministers, establishing a place of devotion, granted on *taḷa-vṛitti* tenure Paḷlavura, forming part of the Niḍugundage twelve, a *kampana* of the Pānuṅgal five-hundred, which follows the usage of aforesaid, so that it be universally respected, with settlement of rights generally included<sup>1</sup> (*to wit,*) fixed land-rent, petty taxes, petty dues, the *dramma* ca donations, house-taxes, and revenue from fines.

(Lines 36-37)—The establishment of the five monasteries and the Sixteen (*burgesses*) thus shall protect this pious foundation.

(Lines 37-39)—The possessor of the five *mahāśabdas*, the *Mahāmaṇḍalēśvara*, lord of Banavāsi best of cities, brother-in-law of heroes, teacher of high resolution, gambler with warriors, king Satyāśraya, granted all taxes under his own control, as a universally respected (*right*) so long as moon and sun endure.

(Lines 39-42)—As to the boundary of the field for the sacred food (*and*) the flower-garden (*which belong*) to the establishment of the god: on the east the (?) rice-land is the boundary; on the south-east, the temple of Biddabēśvara; on the south, the Kadamba Tank; on the south-west, the boundary of the temple of Trikuṭēśvara; on the west, the temple of Jakkēśvara; on the north-west, the boundary of the temple of Chāvunḍōśvari; on the north, the upright phallic stone on the road; on the north-east, the temple of Deḃibēśvara is the boundary.

(Lines 42-44)—As to the *taḷa-vṛitti* estate of the god: the boundary of the demesne of the town is, on the east, a cross-hill; on the south-east, a pile of stones; on the south, a phallic stone; on the south-west, a clump of stones; on the west, the boundary is the tank of the Jāla-gaṭṭa; on the north-west, the pool of the *basuri* tree; on the north, the stone well within the tank of the *matti* tree; on the north-east, the holy hill. Thus the bounds on the four sides of access.

(Lines 44-50)—Within it (*there are assigned*) for the personal enjoyment of the god (*and*) for the restoration of broken, burst, and outworn (*parts of the buildings*), one hundred *mattar* (*measured*) by the *daṇḍa* of the royal standard; for the choultry, twenty-five *mattar*; for the monastery, twelve *mattar*; for the charities to students, twelve *mattar*; as an *unbali*<sup>2</sup> for the *Gāvunḍas* (village headmen), twelve and a half *mattar* grain-field; for the *antige* with the special *tēja*-rights of the cloth-merchant Kēti Seṭṭi, the manager of (*the properties of*) the god, twelve *mattar*; for the drummers, ten *mattar*; for the musicians, six *mattar*; for the manager of the estate, six *mattar*; for the *piriy-ara*,<sup>3</sup> six *mattar*; for the four persons of the pole,<sup>4</sup> twenty *mattar*; for the (*maintenance of the*) two chowries, ten *mattar*; for the troop of six public women, twenty-four *mattar*; for the keeper of the public women, five *mattar*; for the dancing-master, five *mattar*; for the artificer (*oju*)<sup>5</sup> who fixed the carved stones in the field of the god, five *mattar*.

(Lines 50-53)—So to such as shall protect this pious foundation shall accrue the same fruit as if they had decorated the horns and hoofs of a thousand kine with the five kinds of jewels<sup>6</sup> at Benares, Kurukshētra, Prayāga, Arghyatīrtha, Kōḍāra, Śrīśaila, the Ganges, Gaṅgā-

<sup>1</sup> See Dr. Fleet's note in *Ind. Ant.*, Vol. XIX, p. 271.

<sup>2</sup> "The rent-free grant of a plot of ground or of a village" (Kittel, s. v. *unbali*).

<sup>3</sup> This word, *piriy-ara*, apparently denotes a priestly official of some kind. A Lakshmi-hwar inscription of about the ninth century, which I hope to publish soon, records a donation to *svī-Kuppamaḍ-aramge*, "the *ara* of Kuppama."

<sup>4</sup> Unknown functionaries.

<sup>5</sup> *Kal-veṇa* is shown by a later (Sudi) inscription to mean *mason's work, stonework*, or something like that.

<sup>6</sup> Namely, gold, rubies, sapphires, diamonds, and pearls.



sāgara, and other holy places and bestowed them as *ubhayamukhis*<sup>1</sup> upon a thousand Brāhmanas learned in the Four Vēdas; the same fruit shall accrue as if they had made a great banquet to a crore of ascetics at Benares.

(Lines 53-55)—So to him who should destroy this pious foundation, or should agree to its destruction, the same deep guilt shall accrue as if he had destroyed at the same holy places mentioned (*above*) a thousand kine and a thousand Brāhmanas and a crore of ascetics. Om!

(Lines 55-59)—“This general principle of law for kings must be maintained by you in every age”: again and again Rāmabhadra makes this entreaty to all these happy sovereigns. The earth has been enjoyed by many kings, beginning with Sagara; whosoever at any time holds the soil has at the same time the fruit thereof. He who should appropriate land, whether given by him-self or given by others, is born as a worm in dung for sixty thousand years. He who should appropriate land belonging to gods or Brāhmanas which has been previously enjoyed perishes in course of time and is called a murderer of Brāhmanas. Poison is not called poison, gods’ property is called “poison”; poison destroys the individual, gods’ property (*if misappropriated*) destroys son and grandson. Om!

(Lines 59-60)—This decree the *Sandhuvirālin* Mailayya and Kēti Setṭi, the manager of (*the properties of*) the god, wrote out; Kālōja executed the order. Happiness! Great fortune!

#### No. 15.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED

BY J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

(Concluded from Vol. VII, p. 231.)

##### G.—Soraṭūr inscription of the time of Amōghavarsha I.—A.D. 869.

Soraṭūr is a village about twelve miles south of Gadag, the head-quarters of the Gadag *tāluka* of the Dhārwar District, Bombay: it is shown as “Sortur” in the Indian Atlas quarter-sheet 41, S.E. (1904), in lat. 15° 14', long. 75° 40'. There are several inscriptions at this place: one of them, of the time of the Rāshtrakūṭa king Kṛishṇa III and dated in A.D. 951, has been published by me in *Ind. Ant.*, vol. 12, p. 257.<sup>2</sup> This latter record gives the name of the place in the earlier form *Sarataṭvura*, “the Village or Town of Lizards”. Our present inscription does not mention the place by name, but locates it in the *Purigere nād* (see p. 178 below). The place is now only an ordinary large village, with apparently a fort of the usual kind, but was perhaps of some considerable importance in early times. An inscription of the Hoysala king Vīra-Ballāla II at Apurigere, dated in A.D. 1202, tells us that he fought the Dēvagiri-Yādava king Bhīllama, who held himself to be unconquerable on account of his great array of elephants and horses and foot-soldiers, and pursued him from Soraṭūr to Lokkigundī, which is the modern Lakkunḍi, six miles east of Gadag.<sup>3</sup> And an inscription of Ballāla’s son and successor Narasiṃha II at Harihar, dated in A.D. 1224,<sup>4</sup> referring to the same campaign, says that Ballāla met the armies of “the Sēna king”, *i.e.* Bhīllama, comprising two lakhs of infantry and twelve thousand cavalry, and pursued them with slaughter from Soraṭūr to the bank of the river Kṛishṇavēṇī (the Kṛishṇā), and names the place among the fortresses which Ballāla reduced, namely, Etambarage (Yelbarga), “the proud” Virātana-kōṭe (Hāngal), Gutti, Bellitṭage, Rattapalli, Soraṭūr, and Kuṇṇegōḍu.

<sup>1</sup> See above, Vol. XII, p. 3, note

<sup>2</sup> This is No. 96 in Professor Kiellhorn’s List of the Inscriptions of Southern India, vol. 7 above, appendix

See my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol. 1, part 2, pp. 502-504. The record seems to say that Bhīllama was killed on this occasion, which certainly enough,

<sup>3</sup> *Pala-Southern and Other Southern Inscriptions*, No. 123. *Epi. Can.*, vol. 11 (Gait’s ed.), p. 25.

The inscription now published is on a stone tablet at the temple of Virabhadra, on the right side of the god. I have no information as to what sculptures there may be at the top of the stone. The writing occupies an area about 2' 0" broad by 1' 6" high. It is somewhat damaged ; but only quite a few letters are badly affected.

The characters are Kanarese, boldly formed and fairly well executed. The size of them, by which is meant the height of those single letters which were customarily made, like our *a*, *c*, *e*, *m*, etc., between what may be called the two lines of the writing, without any projections above as in *b*, *d*, *f*, or below as in *g*, *p*, *j*, ranges from about  $\frac{5}{8}$ " in the *ch* of *āchāra*, l. 8, to  $1\frac{1}{4}$ " in the *ḍh* of *āshāḍha*, l. 6 : the *śrī* of *śrīvāyilan*, l. 10, is about  $2\frac{3}{8}$ " high. Of the test-letters **kh**, **ñ**, **j**, **b**, and **l**, which are so instructive in connection with undated records and records of a questionable nature, the *ñ* does not occur here : the others show a mixture of the earlier and later types. The *kh*, which occurs twice, in ll. 3, 4, and the *b*, which is found once, in l. 1, are of the later, cursive type : in connection with the general history of the *kh*, attention may be drawn here again to an apparent instance, not really existing, of its later type being supposed to occur in l. 12 of the Western Chalukya record of Vinayāditya, dated in A.D. 694, on the Harihar plates.<sup>1</sup> The *j* occurs three times, in l. 2, and is of the earlier, square type in a particular form, made rather loosely on the left and with a curl upwards in the top part of the letter and downwards in the lower part, which was probably a strong factor in the development of the later type. The *l*, which occurs twice, and once subscript, in ll. 1, 8, is transitional, and not as fully developed as might be expected at the time of this record : in *śīla*, l. 8, it is practically of the earlier, square type, except for the prolongation of the tail of the letter up to the right : in *ballabha*, l. 1, it is perhaps a little more of the later type ; but even there the subscript *l* is not at all fully cursive. We have an initial short *a* in l. 1, and long *ā* in ll. 4, 6 : and a final *n*, damaged, occurs in l. 10. The cerebral *ḍ* occurs in *śhaḍ*, l. 4, and *nāḍan*, l. 5, and five times subscript in ll. 3, 9 : it is not distinguished from the dental *d*. In *āshāḍha*, l. 6, we have a character which in later times would certainly mean the unaspirated *ḍ*, and was used as such in the inscriptions I and J below, but which seems plainly to have been used here to denote the aspirated *ḍh*. The rather rare *au* occurs in *śaucha*, l. 8, and is not very well distinguished from *ō*.

The language is Kanarese, of the archaic dialect, all in prose, and accurate except in its treatment of some of the Sanskrit words. The form *bāyil*, for *bāgil*, *bāyilu*, 'door, gate', which we have in *śrī-vāyilan*, l. 9, does not seem to be given in Kittel's Kannada-English Dictionary : the change of *g* to *y* here is noteworthy. In respect of orthography we may note (1) the use of *t* for *d* in *utbhava*, for *udbhava*, l. 4 ; (2) the use of the Kanarese *ḷ* for *l* in Sanskrit words in *maṇḍaḷa*, twice in l. 3, and *dhavaḷa* and *aḷamkāra*, l. 4 ; and (3) the use of *b* for *v* in *ballabha*, l. 1.

The inscription refers itself to the reign of the Rāshtrakūṭa king Amoghavarsha I, who was on the throne from A.D. 814-15 to 877-78. It records that a certain Kuppēya, *alias* Ahavāditya, of the Ādava, Āḍava, or perhaps Āṭava race,<sup>2</sup> was governing the Purigeṛe district, whereby it implies that Soratūr, as the place where the record stands, was in that district. Its object was to record that a village headman named Viḷikkara-Nāgiyamma caused to be built a gateway named Śrīvāyil, the "Fortune-Gate". This was perhaps a somewhat

<sup>1</sup> The apparent later *kh* is only due to mistreatment of the character in the original, which is damaged, in making the illustration of the record : see vol. 5 above, p. 155, note 8, and vol. 6, p. 89, with some general remarks on p. 77 ff. For the record in question see, now, also the lithograph in *Epi. Carn.*, vol. 11 (Chitaldroog), Dg. 66, texts, p. 108. There is also a rather curious *kh* in *duḥkham* in l. 39 of the same record : but it is certainly only a loose and badly made form of the earlier, square type.

<sup>2</sup> The second syllable of this name is damaged, and may be either *ḍa* or *ḍa*, or perhaps *ḥa*. The name is at any rate not Āḷuva (Āḷupa).

frequent name for village gateways : it is found elsewhere as Śrīvāgil or Śrīvāgilu in the Naregal inscription which purports to be dated in A.D. 950,<sup>1</sup> and as Sirivāgil or Sirivāgilu in the Kalhoḷi inscription of A.D. 1204 and the Saundatti inscription of A.D. 1228.<sup>2</sup>

The local governor **Āhavāditya-Kuppēya** is mentioned as simply **Kuppēya**, again as governing the Purigere *nāḡ*, in the Mantrawāḍi inscription of Amōghavarsha I of A.D. 865.<sup>3</sup> He is also mentioned as the **Mahasāmanta Āhavāditya-Kuppēyarasa**, again as governing the same district, in another inscription of Amōghavarsha at Soratūr dated in A.D. 866-67.<sup>4</sup> This latter record also states the name of his family ; but unfortunately the word is even still more damaged there than in our present inscription.

The date of this record is unsatisfactory ; perhaps as a result of the record having not been framed exactly at the time mentioned in it. The given details are : the cyclic year Virōdhin : the eighth *tithi* of the bright fortnight of Āshāḍha ; Bṛihaspativāra (Thursday). The Śaka year is not stated. But we know that this Virōdhin *samvatsara*, as a mean-sign astronomical year, according to the First Ārya-Siddhānta began on 26 August, A.D. 868, and ended on 22 August, A.D. 869, and according to the Original Sūrya-Siddhānta began on 11 September, A.D. 868, and ended on 7 September, A.D. 869. According to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), being current at the Mēsha-samkrānti in March, A.D. 869, it gave its name to the Śaka year 791 expired, A.D. 869-70. In any case, therefore, this month Āshāḍha fell in A.D. 869. But in this year the given *tithi* Āshāḍha śukla 8 ended at closely about 23 h. 39 m. after mean sunrise for Ujjain, and a little more than one minute earlier for Soratūr itself, on Monday, 20 June, and cannot in any way be connected with a Thursday. Accordingly, the date must be set aside as irregular. Curiously enough, in the Soratūr inscription of A.D. 951, mentioned on p. 176 above, the text gives the Virōdhin *samvatsara* by an undeniable mistake for Virōdhikṛit. But an assumption of the same mistake in our present record would not help us. If the assumption were made, the *samvatsara* would be the Virōdhikṛit which gave its name to the Śaka year 753 expired, A.D. 831-32, and which began and ended at such times in A.L. 830 and 831 that the month Āshāḍha would fall in any case in A.D. 831 : but in this year the *tithi* Āshāḍha śukla 8 ended at about 11 h. 7 m. on Wednesday, 21 June, and again cannot in any way be connected with a Thursday.

The only place-name mentioned in this record is that of the Purigere *nāḡ*. The mention of it tacitly but distinctly places Soratūr, as the village from which the record comes, in this district. Another well-known form of the name of this district is Puligere : the earlier form Porigere also is met with : and the name is found Sanskritized as Purikara and Pulikara. This district is well known, from many records, as a three-hundred district, that is as comprising actually or conventionally three hundred cities, towns and villages ;<sup>5</sup> and it and the neighbouring Bṛiḷola three-hundred are sometimes mentioned collectively, without names, as *eraḍ=aru-nūru*, "the two (which make together a) six-hundred".<sup>6</sup> The town Porigere, Purigere, Puligere, from which the Purigere three-hundred took its name, is the modern Lakshmēshwar, an outlying town of the Senior Miraj State within the limits of the Dhārswār District, situated about twelve miles towards the south-west from Soratūr, and shown in the same Atlas map in

<sup>1</sup> *Journ. Bomb. Br. R. As. Soc.*, vol. 11, p. 242, l. 42, trans., p. 246.

<sup>2</sup> *Id.*, vol. 10, p. 226, l. 60, trans., p. 238 ; and p. 268, l. 67, trans., p. 232.

<sup>3</sup> Vol. 7 above, p. 201.

See vol. 6 above, p. 107, note 4 : I quote this record from an ink-impression.

<sup>4</sup> See my note on "Ancient Territorial Divisions of India" in *Journ. R. As. Soc.*, 1912, p. 707.

<sup>5</sup> See, e.g., the Guṇḍūr inscription of A.D. 973, *Ind. Ant.*, vol. 12, p. 271. In the Nīḡund inscription of A.D. 982 a different expression is used, namely, *dei-trisatam*, "the two three-hundreds" : vol. 4 above, p. 207.

lat. 15° 8', long. 75° 31'. The ancient name still survives in that of the **Huligere-baṇa**, which is a division of the village lands about two miles north-east of Lakshmēshwar.<sup>1</sup>

#### Mānyakhēṭa : Mālkhēḍ.

The capital of the Rāshtrakūṭa dynasty to which Amōghavarsha I belonged was a city named **Mānyakhēṭa**. It is not referred to in the inscriptions published herewith. But it is mentioned in various other records, bearing dates from A.D. 860 onwards.<sup>2</sup> And those of A.D. 940 and 959 on the Dēṣḷi and Karhād plates show that Amōghavarsha himself either founded the place or else developed and completed it as the capital.<sup>3</sup> It was also perhaps for a time the capital of the Western Chālukyas, who succeeded to the kingdom of the Rāshtrakūṭas: at any rate, the earliest known mention of the Chālukya capital Kalyāṇapura is found in a record of A.D. 1054 of the time of Sōmēśvara I<sup>4</sup>; and Bilhana tells us in his *Vikramāṅkadēvacharita*, 2. 1, that Sōmēśvara made Kalyāṇa, *i.e.* either founded it or adapted it as his capital.<sup>5</sup> In fact, it appears that an inscription at Kulpak mentions Mānyakhēṭa as a city at which Vikramāditya VI was ruling in A.D. 1110.<sup>6</sup>

A Mysore inscription of A.D. 902 presents the name of this city as **Mānyakhēḍa**, with the second component in its Prakrit form, and marks the place as the chief city of a 6000 province, that is, of a province comprising, whether actually or conventionally, six thousand cities, towns, and villages, and includes its province, with the Banavāsi 12,000, the Palasige 12,000, the Koḷānu 30, the Lōkāpura 12, and the Toṛegare 60, in a group which it calls "the 31,102 towns (*bāḍa*)":<sup>7</sup> and it may be noted, in passing, that this statement is further of interest in helping us to explain two other inscriptional statements which were previously obscure; namely, the mention of "30,000 villages of which Vanavāsi is the foremost" in the record of A.D. 860,<sup>8</sup> and the mention of "the Banavāsi 32,000 province" in a record of A.D. 919:<sup>9</sup> these statements were puzzling because everywhere else the Banavāsi province is presented as a 12,000 province. This half-Prakrit form **Mānyakhēḍa** is found again in a Mysore inscription of A.D. 1151, which mentions a *Sāmanta* Gūḷi-Bāchi, of the Adala family, who had the hereditary title of "over-lord of Mānyakhēḍa a best of towns".<sup>10</sup> The city is mentioned by a fully Prakrit name as **Mannekhēḍa**, the capital of Nityavarsha-Khoṭṭigadēva, in a Mysore inscription of A.D. 968,<sup>11</sup> and as **Mannakhēḍa** in the *Pāiyalachchhī*, verse 276, where Dhanapāla tells us that he wrote that work at Dhārā in the Vikrama year 1029 expired

<sup>1</sup> This is not shown in the Atlas map, but may be seen in the Map of the Dhārwar Collectorate (1874), where the name is entered as "Hoolgereebun". Other divisions of the lands, also shown there, are the Dēṣḷi-baṇa on the north and the south-west; the Basti-baṇa or "temple-division" on the east; the Hirē-baṇa or "senior division" on the south-west; and the Pēte-baṇa or "market division" on the south.

<sup>2</sup> See Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above, appendix, Nos. 74, 86, 91 to 94, 105.

<sup>3</sup> Vol. 5 above, p. 193, verse 12; vol. 4, p. 287, verse 13: and compare the Kharḍa record of A.D. 972, *Ind. Ant.*, vol. 12, p. 268. It is an open question whether Amōghavarsha's father and predecessor Gōvinda III had anything to do with the selection of the site and the beginning of the city: see vol. 6 above, p. 64, note 3.

<sup>4</sup> See vol. 12 above, p. 291.

<sup>5</sup> See *Dyn. Kan. Distrs.*, p. 335, note 1, and p. 440.

<sup>6</sup> See the *Journ. Hyderabad Archæol. Soc.*, 1916, p. 31.

<sup>7</sup> See the Mysore Archaeological Report of 1911, para. 79; and *Journ. R. As. Soc.*, 1912, p. 709, in my note on "Ancient Territorial Divisions of India." The details actually given only add up to 30,102; as a result, very likely, of a careless omission of the Tardavāḍi 1000 in the present Bijapur District, just beyond the Lōkāpura 12.

<sup>8</sup> Vol. 6 above, p. 35, verse 21.

<sup>9</sup> See *Ind. Ant.*, 1903, p. 225.

<sup>10</sup> *Epi. Carn.*, vol. 12 (Tumkūr), Tm. 9.

<sup>11</sup> *Epi. Carn.*, vol. 11 (Chitaldroog), Cd. 50. It is assumed that the transcription represents the original correctly: but we might expect to find *manna* or *manney* rather than *man*, as the first component of the name.

(A D 972-73), "when Mannakhēḍa had been plundered in an assault by the king of Mālava" (probably Vākpati).<sup>1</sup> And the city was known as Mānkīr (? rather Mānkēr) to the Arab writers of the tenth century, who, however, seem to have had a rather vague idea as to its situation.<sup>2</sup> It has been supposed that it is mentioned as simply Khētaka in a record of A.D. 930,<sup>3</sup> and as Khēḍaga in the *Chāmundaṛāya-Purāna*:<sup>4</sup> but it seems more likely that these references are to some place the name of which was Khētaka and nothing more, and probably to Kaira in Gujarāt, because the mention of the "Khēḍaga war" is in connection with Chāmundaṛāya, an officer of the Gaṅga prince Nalambāntaka-Mārasimha, and the last-mentioned acquired the title "king of the Gurjaras" by subduing the northern parts of Western India for his sovereign Kṛishṇa III.<sup>5</sup>

For a long time past Mānyakhēṭa has been identified with a town Malkhēḍ or Mālkhēḍ, in the Gulbarga District of the Nizam's territory, which is entered as "Mulkaīr" in Thornton's Gazetteer of India, vol. 3 (1854), p. 547, and is shown as "Mulkaīd" in the Indian Atlas sheet 57 (1854), in lat. 17° 11', long. 77° 13', and as "Malkhed" in the Hyderabad maps of 1883 and 1908. This town is about ninety miles east-south-east from Shōlāpūr in the Bombay Presidency, about the same distance east-by-north from Bijāpūr, about eighty-five miles west-by-south from Hyderabad, and between twenty-two and twenty-three miles towards east-south-east from Gulbarga. It is situated on the south bank of a river, apparently known as the Tāndūr river, which is a considerable tributary of the Bhimā, flowing into the latter at a point about nineteen miles towards south-west-by-west from the town. And it gives its name to a station known as "Mulkaīd Gate" on the Nizam's State Railway between Wādī Junction and Hyderabad. The identification seems to have been made, in 1835, either by Wathen, who, in bringing to notice the record of Kakka II on the Kharḍa plates dated in A.D. 972, said that Mānyakhēṭa "seems to be the present Mandkhera, and must have been situated in the Hyderabad territory;"<sup>6</sup> or else by Wilson, who remarked that the place was "supposed, with great probability, to be Man-khēra in the Hyderabad country."<sup>7</sup> It was recognized in 1872 by Sh. P. Pandit, who wrote the modern name as "Mal-Khed".<sup>8</sup> And it was ratified in 1877 by Bühler, who wrote the name as "Mālkhēḍ".<sup>9</sup> As regards the exact spelling of the modern name, the forms presented by Wathen and Wilson perhaps suggest that the *n* in the first part of the ancient name had not been altogether supplanted by the *l* even as late as in their time: but the source of these forms cannot be traced; and it is not impossible that these two writers put forward what they thought should be the modern name, rather than any form of it actually found by them.<sup>10</sup> As to the quantity of the vowel in the first syllable, Thornton's "Mulkaīr" and the "Mulkaīd" of the Indian Atlas suggest the short *a*; and this is supported more or less by the Prakrit forms Mannakhēḍa, Mannehēḍa. On the other hand, the long *ā* is suggested by the Mānkīr (? Mānkēr) of the Arab geographers, and is equally likely to be right. In any case, this latter form, Mālkhēḍ, was adopted by Bühler, and so became fixed.<sup>11</sup>

<sup>1</sup> This was in the course of the events which ended in the overthrow of the Rāshtrakūṭas and transferred their kingdom to the Western Chālukyas under Taila II (A.D. 973-96), who drove out the Mālava invaders.

<sup>2</sup> See Elliot's *History of India*, vol. 1, pp. 21, 27, 34.

<sup>3</sup> Vol. 7 above, p. 29.

<sup>4</sup> Vol. 5 above, p. 172, note 1.

<sup>5</sup> Vol. 7 above, pp. 170, 179.

<sup>6</sup> *Journ. R. As. Soc.*, first series, vol. 2, p. 379. The *d* in Wathen's form of the present name seems due to his mistreatment of the ancient name: the correct reading *Mānyakhēṭa* in l. 46 of the record mentioned above was given to him (*JRAS*, first series, vol. 3, p. 98); but his translation transformed the name into "Mandya-Khēta-pura" (p. 104), for which, in the place from which I have quoted him, he further substituted "Mandya-Cheta-pura".

<sup>7</sup> *Ibid.*, p. 393.

<sup>8</sup> *Ind. Ant.*, vol. 1, p. 207.

<sup>9</sup> *Ind. Ant.*, vol. 6, p. 64.

<sup>10</sup> Probably they recognized the place as the "Malquer" of Manucci (see farther on); and they perhaps thought that they might improve on his presentation of it. As regards the *d* in Wathen's form, see note 6 above.

<sup>11</sup> I have never been able to get any local certificate as to the spelling of the name.

The identification of Mānyakhēta with Mālkhēd was accepted without any questioning until some fourteen years ago. In 1901-2 Dr. Hultzsch, Government Epigraphist, Madras, was on tour for collecting inscriptions, and intended to go to Mālkhēd. He was not able to visit the place, because his train was four hours late. But he was told by the Tahsildār of Seram that Mālkhēd does not possess any ancient remains. And on this basis he said:—"Hence it is very doubtful if its identification with Mānyakhēta is correct."<sup>1</sup> It is possible that his informant may have meant only inscriptional remains, and not general relics of antiquity. However, in any case, while the matter is of course always open to re-examination, the grounds are insufficient for the expression of doubt. In the first place, even if there are really no remains indicative of antiquity at Mālkhēd, the point, though of course not without its weight, would not be at all conclusive: the remains at "Kulliannee", "Kaliani", or Kalyāni, about forty-eight miles north-north-east from Mālkhēd, are quite insignificant, if indeed there are any really old ones at all:<sup>2</sup> yet there can hardly be a doubt that the place is the Kalyānapura which was the capital of the later Chālukyas in the eleventh and twelfth centuries and of the Kaḷachuryas after them. But also, the statement that there are no such remains at Mālkhēd is not based on any skilled survey of the place. In such a case, we have to look for signs of ancient importance, not simply at a modern site itself, but also for some little distance round it. And the Atlas map of 1854 suggests that, if an examination of the locality were made by an expert, the required indications might be found: within a radius of eight miles round "Mulkaid", from the north-west through the north to the south-east, it shows four places marked by the name "Boorge", i.e. *burāj*, 'a bastion', which is suggestive of traces or traditions of outlying fortifications, and eight places (as well as many others just outside that limit) marked "Pag." and "Pagoda", which are indicative of temples or shrines of sorts. Mānyakhēta must have been greatly damaged when it was sacked by the king of Mālava, and again some forty years later when it was wrested, with all the surrounding territory, from the Chālukyas by the Chōlas under Rājendra-Chōlādēva I: and it was very likely the havoc which was wrought on those occasions that led to its being eventually abandoned, and to the making of a new capital at Kalyāna by Sōmēśvara I. When once it had been given up as the capital, its ramparts and fortifications, most likely made largely of earth, would begin to crumble and disappear. And from that same time, and particularly in the Musalmān period, there would be a constant demolition of its stone temples and other buildings for the sake of their materials. The absence of ancient remains at the place, if that should be found on proper examination to be really the case, would be fully explainable.

The case in support of the identification is quite a good one. Mālkhēd stands in a locality where we may very appropriately place the Rāshtrakūṭa capital. Its present name, whether the actual form is Malkhed or Mālkhēd (or possibly even Maḷkhēd or Māḷkhēd) answers exactly to an original Mānyakhēta, through the Prakrit Mannakhēḍa, Mannekhēḍa (see p. 179 above), followed by a subsequent \*Mankhēḍa or \*Mānkhēḍa, and a slight further transformation through the well-known interchange of *n* and *l*. And, though it is now only a subordinate town in the Seram *tāluka* of the Gulbarga District,<sup>3</sup> its status has been much higher in times gone by. In the seventeenth century it was twice a battlefield, in the time of Aurangzēb: it was at Mālkhēd that the Mogul army under Khān Jahān was defeated by the Bijāpūr general Bahlōl Khān in 1673:<sup>4</sup> so, again, it was by defeating the Qutb Shāhi

<sup>1</sup> See his Report No. 229 of 14 June 1902, para. 7.

<sup>2</sup> See Cousens' *List of Remains in the Nizam's Territories* (1900), p. 69.

<sup>3</sup> Seram is the "Sheydumb" of the Atlas sheet 57, nine miles on the east of "Mulkaid". Its ancient name was Sedimba: see the Government Epigraphist's Report quoted above, para. 7, and the Notes on inscriptions Nos. 100, 101.

<sup>4</sup> Burgess, *The Chronology of Modern India*, p. 117.

army at Mālkhēḍ in 1686 that Prince Mu‘azzam (Shāh ‘Ālam) won Golconda (Hyderabad) :<sup>1</sup> and the town seems to have been then, at least, a place of very primary importance and a well fortified one ; for, in connection with the event of 1686, Orme says that the Qutb Shāhī general Ibrāhīm Khān “suffered him [Prince Mu‘azzam] to reduce Malquer, the principal barrier of the capital [Golconda], with much less resistance than might have been made by the strength of the fortress, and the force in the field.”<sup>2</sup> Later, in the eighteenth century, it gave its name to a Circār in the Bidar province of the Hyderabad territory. This we learn from Orme : in a Note on “Malquer, circar and fortress” to his mention of the success of Prince Mu‘azzam in 1686, he gave a translation of a passage from one of his “MSS. of the Deccan” from which we gather that the Circār in question, known sometimes as the Muzaffarnagar Circār but more commonly as the Mālkhēḍ Circār, consisted of fourteen *parganas* and yielded revenue to the amount of nearly eleven lacs of rupees;<sup>3</sup> and, as he tells us, among other details, that the river Bhimā flowed into this Circār and then into the Sūbah of Bijāpūr, it would seem that the Mālkhēḍ Circār extended to the west of the river and touched the Bijāpūr territory there and towards the south. And, from the place being noticed by Rennell, Cruttwell, and Thornton,<sup>4</sup> and from its name being shown in capital letters in the Atlas map, Mālkhēḍ seems to have retained the position of being the chief town of a Circār until well into the nineteenth century.

Such is the evidence in favour of the identification. To upset it, we need much more than an unskilled statement that the place has no ancient remains. As to that, we need at least a professional examination of the locality. But, if such examination should result in an assurance that any remains which do exist—and there must surely be some, of one kind or another—only date from or shortly before the seventeenth century, still we could discount even such a result, for reasons already stated. The evident primary importance of the place in the seventeenth century points strongly to its having had a previous history. And, all things being taken together, we need hardly hesitate to dismiss the suggestion of doubt which was put forward on the basis mentioned above, and to adhere to our belief that this town Mālkhēḍ is the ancient Mānyakhēḍa.

#### TEXT.<sup>5</sup>

- 1 Ōm<sup>6</sup> Svasti Śrī-Amōghavarsha prithuviballabha mā(ma)hā-
- 2 rājādhirāja paramēśvara bhaṭārar=prithu[vi\*]-rājyam-ge[y]ye
- 3 Ōm Svasti Prachanḍa-maṇḍalāgra-khaṇḍit-[ā\*]rāti-maṇḍala pratāpa-sampanna

<sup>1</sup> Burgess, op. cit., p. 129 : and see *Manucci, Storia do Mogor*, trans. by Irvine, vol. 1, introd. p. 61, and vol. 2, p. 283. Manucci wrote the name as “Malquer”.

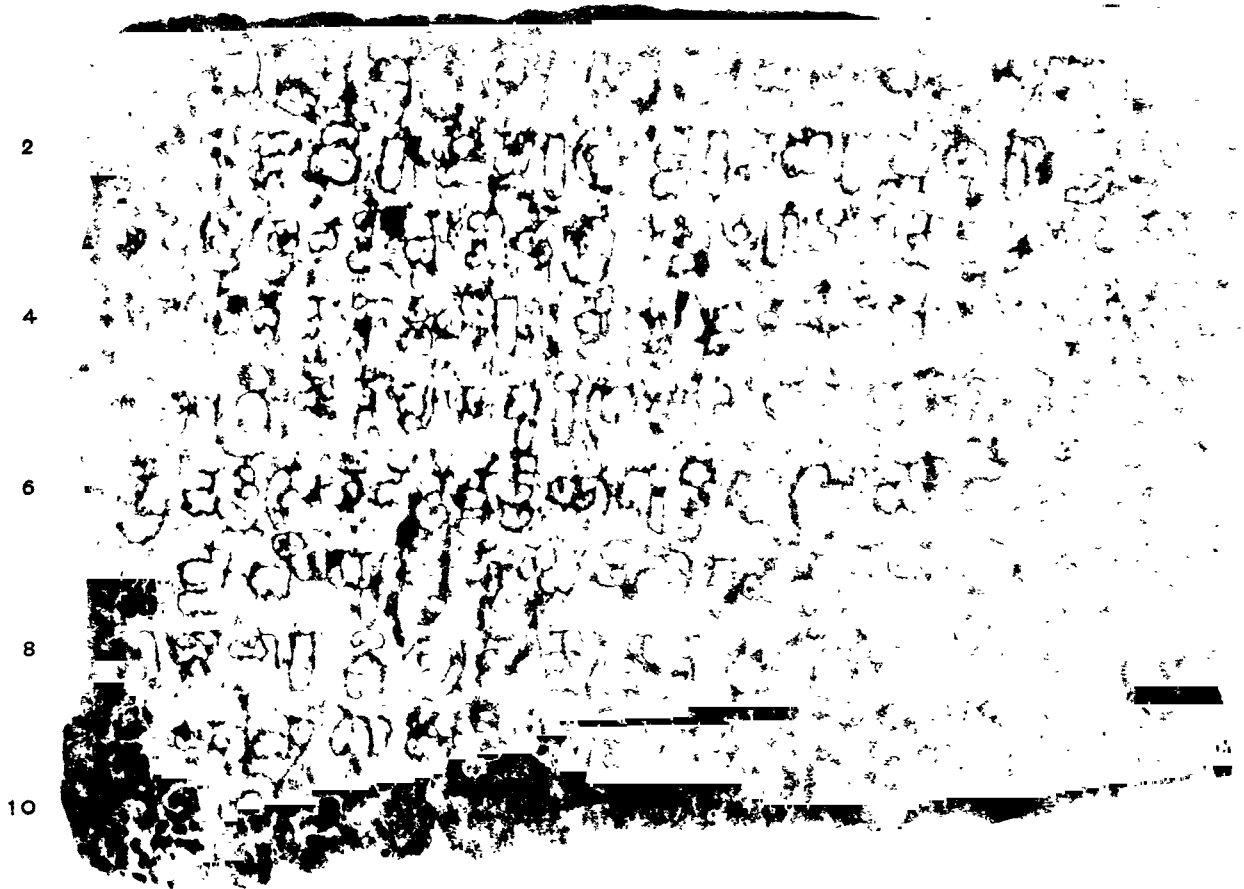
<sup>2</sup> Orme, *Historical Fragments of the Mogul Empire* (London, 1782), p. 208.

<sup>3</sup> Op. cit. (preceding note), Notes, p. 130 ; for the title of the Note see p. 172. Orme mentioned the place three times as “Malquer”, from Manucci ; but in his Note he substituted the form “Malkar” : this latter form (apparently introduced by Orme, and seemingly due to some misunderstanding of Manucci’s “Malquer”) is found also in Rennell’s *Memoir of a Map of Hindoostan* (second edition, London, 1792) and Cruttwell’s *New Universal Gazetteer* (London, 1803). Orme gives the names of the thirteen other *parganas* as “Mouzafernagar, Kariua, Nergounda, Mangalquin, Kalkourni, Sindam Konki, Sanour, Koudouni, Adjouli, Ountkour, Mankcel, Douma, Amerdjena.” He adds that the fourteen *parganas* comprised 109 villages : this seems a rather low figure, and may possibly be due to some mistake in writing or printing ; however, many villages in all that part of the country have very large areas.

<sup>4</sup> For Rennell and Cruttwell, see the preceding note. Rennell just mentions the place (pp. 253, 408), and does not give any details. The entry in Cruttwell’s book, for which I am indebted to Dr. Barnett, is :—“Malkar, a town of Hindoostan, in the country of Golconda. 54 miles W. Hyderabad, 22 SE. Calbeiga. Long. 77. 53. E. Lat. 17. 17. N.” This latitude and longitude, and the distance from Hyderabad, are quite wrong ; as a result, no doubt, of the fact that at that time, when surveys had hardly begun, such details had to be put together mostly from itineraries.

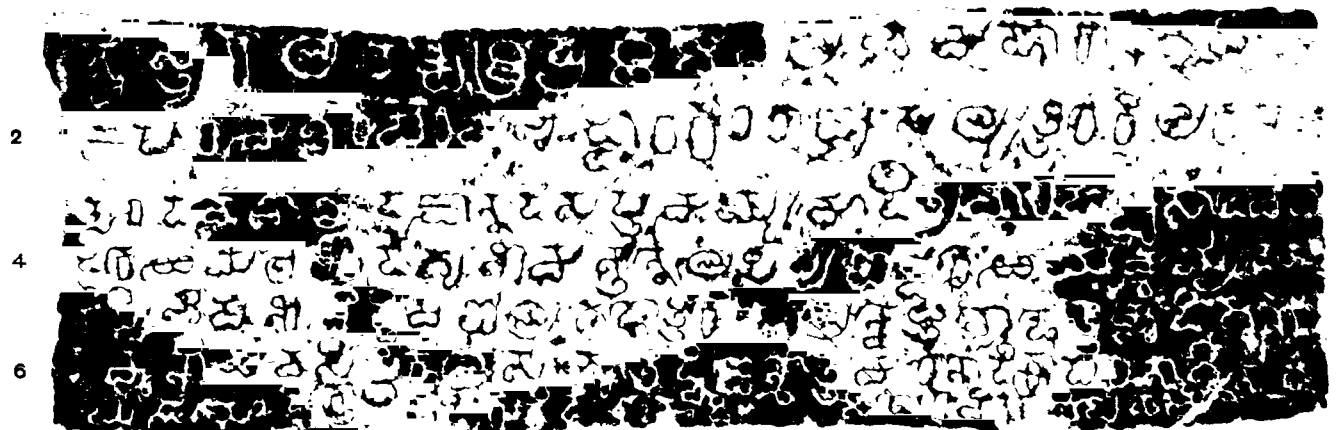
<sup>5</sup> From the ink-impression.

<sup>6</sup> Represented by a plain spiral symbol : so also in line 3.

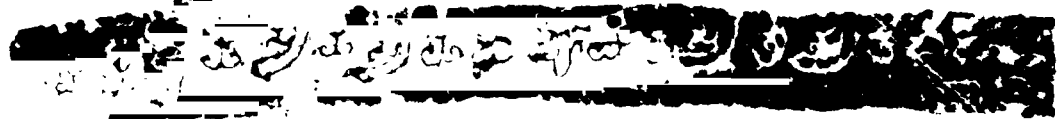


SCALE ·25

J.—Batgere Inscription of Krishna II.—A.D. 888.



*From the bottom of the stone.*







- 4 **Ādava**<sup>1</sup>-**vamś**-**ōtbha**(dbba)va raṇa-mukha-dhavaḷa shad-guṇ-ālamkāraṇa=**Āhavā**-  
 5 **ditya**-śrīmat-**Kuppēya**[m\*] **Purigeṛe**-nāḍaṇa=āḷe **Virōdhi**-saṁvatsara[m]  
 6 pravarttise tad-antarvarttiy=āgutt-īḷda **Āshāḍha**-māsa-śu-  
 7 **ddh-āshṭamiyu**[r.] **Bṛihaspati**(ti)vārad-andu[m] naya-vinaya-satya-  
 8 śauch-āchāra-śīla-sampannaṇa=appa śrīmat **Vīḷikkara-Nā**-  
 9 **giyamma**-gāmuṇḍam chandr-ādityark[k]aḷ=uḷḷinaṇi **Śrīvāyi**[la]-  
 10 n=nīṛisidā[n] [||\*]

## TRANSLATION.

Om! Hail! While the glorious **Amōghavarsha** (I), the favourite of the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhatāra*, is reigning over the earth :—

(Line 3) Om! Hail! While **Āhavāditya**, the illustrious **Kuppēya**,—who has cut up the array of (*his*) enemies with (*his*) sharp scimitar; who is possessed of prowess<sup>2</sup>; who was born in the (?) **Ādava** race;<sup>3</sup> who is dazzling in the van of battle; who is adorned by the six virtues,—is governing the **Purigeṛe** district :—

(L. 5) While the cyclic year **Virōdhi** is current; on the eighth tithi of the bright fortnight of the month **Āshāḍha** which is in this (*year*), and on **Thursday**,—

(L. 7) The honourable village head-man **Vīḷikkara-Nāgiyamma**, who is endowed with prudence, modesty, truth, purity, good behaviour, and good character, has set up the **Śrīvāyil** gateway, to last as long as the moon and the sun.

## H.—Rōn inscription of the time of Amōghavarsha I.—A.D. 874.

**Rōn** is the head-quarters town of the **Rōn tāḷuka** of the **Dhārwar** District: it is shown in the Indian Atlas quarter-sheet 41, S.E. (1904), in lat. 15° 42', long. 75° 47'. It is mentioned by the name which it still bears, as **Rōṇa**, in the present record, and in I below, and in the **Adaraguñchi** inscription of A.D. 971.<sup>3</sup> The place was in the **Beḷvola** three-hundred district which, however, is not mentioned here.

At this place, too, there are several inscriptions. The present one is on a stone tablet at a temple of **Basavaṇṇa**, inside the town. I have no information as to whether there are any sculptures at the top of the stone. The writing occupies an area about 2' 3½" broad by 2' 6½" high. As may be seen from the Plate, it is considerably damaged, and much of it from line 8 onwards is quite illegible. But all the historical matter in it can be read; and it has been found worth illustrating because it is interesting from the palæographic point of view.

The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ⅔" in the *d* of *idan*, l. 10, to 1½" in the *j* of *mahājanake*, l. 8; the *ti* at the end of l. 12 is about 2¼" high. Of the test-letters *kh*, *n*, *j*, *b*, and *l*, the *kh* does not occur here: the others show here, again, a mixture of the earlier and later types. The *n* is found once, in *saṁvatsaraṅgaḷ*, l. 4; it is of the earlier, square type. The *j* is found five times: in *rājya*, l. 2, and *jaya*, l. 5, it is of the later, cursive type; in *-dhirāja*, l. 2, and *mahājanake* and *pujya*, l. 8, it is of the earlier, square type, in the particular form which has been noticed under the inscription G above. The *b* occurs three times: in *tombattu*, l. 4, and *emba*, l. 6, in both of which words it is subscript, it is certainly of the later, cursive type; in *ballava*, l. 7, where it is somewhat damaged in the upper right corner, it seems to be of the earlier, square type, in the form having the curl upwards on the left of the top stroke which matches the form of the earlier *j* of this record. The *l* is found four times, and also twice subscript, in ll. 1, 4, 7, 11;

<sup>1</sup> The second syllable of this name is damaged: it may be *d*, or *ḍ*, or perhaps *f*. See p. 177 above, and note 2.

<sup>2</sup> See the preceding note.

<sup>3</sup> *Ind. Ant.*, vol. 12, p. 256, l. 15.

in every case it is of the later, cursive type, but not as fully so in the subscript form as might have been expected. We have an initial short *i*, of the earlier type, in *ilan*, l. 10;<sup>1</sup> and perhaps an initial short *u*, transitional, near the end of l. 9. Final forms occur of *r* in ll. 7, 9, and of *l* in l. 7. The *m* has mostly its usual full form; but in *tombattu*, l. 4, and *emba*, l. 6, it has a special secondary form which is found first in the Kanarese record of Gōvinda III of A.D. 804,<sup>2</sup> and which is very much like the final *m* of this period which we have, for instance, in *kūlilam*, in l. 7 of the Baṭgere inscription J below. This special form of the *m* is found several times in the Mantrawāḍi inscription of A.D. 875, which also presents once the corresponding form of *v* (see vol. 7 above, p. 190); but these forms of *m* and *v*, with a corresponding one of *y*, were not of any really frequent occurrence till the tenth or eleventh century.<sup>3</sup> This form of the *m* seems to have been confined at first to cases in which the *m* was the first member of a combined consonant: the Mantrawāḍi record, however, already presents four or five instances of its use as a single letter before a vowel.

The language is Kanarese, of the archaic dialect, all in prose: it is not very accurate in its treatment of some of the Sanskrit words; and the Kanarese *l* has been written by mistake for *r* twice, in ll. 4, 13. We may note the dative in *ke*, instead of *kke*, in *mahājanake*, l. 8; this is found again in the same word in the inscription I below, l. 3, and in *kālegake* in l. 2 of that same record. It may also be noted that the neuter *mahājanam* is used here, as in other records, to denote collectively the body of the *mahājanas*; just as in other Kanarese records a god's name is often used in the neuter to denote his temple. Here, in ll. 10, 11, as in so many other epigraphic records, we have *ali*, 'to be ruined, destroyed, etc.', used in the active sense 'to ruin, destroy, etc.': Kittel's Dictionary, indeed, gives it as both an intransitive and a transitive verb, but has quoted only the *Śabdamañidarpana* and the *Basava-Purāna* for its use in the active sense in literature.

This inscription, again, refers itself to the reign of the Rāshtrakūṭa king Amōghavarsha I. Its object was to record a grant to the *mahājanas* of Rōṇa by a local potentate named Ballavarasa: this passage is mostly illegible; but he seems to have assigned the tax on clarified butter or ghee,<sup>4</sup> and also something in connection with male buffaloes.

The details of the date of this inscription are: Śaka 796 expired; the cyclic year Jaya; the month Śrāvaṇa; an eclipse of the sun. The weekday is not given. And it is to be noted that the record does not say, in the usual fashion, "an eclipse of the sun on the new-moon day of Śrāvaṇa", but only says "an eclipse of the sun of the month Śrāvaṇa". As a mean-sign astronomical year, this Jaya *saṃvatsara* according to the First Ārya-Siddhānta began on 5 August, A.D. 873, and ended on 1 August, A.D. 874; and according to the Original Sūrya-Siddhānta it began on 21 August, A.D. 873, and ended on 17 August, A.D. 874. According to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), this Jaya, being current at the Māsha-samkrānti in March, A.D. 874, gave its name to the Śaka year 796 expired, A.D. 874-75. In any case, the new-moon day of the *amānta* month Śrāvaṇa fell in Śaka 796 expired, in A.D. 874. But it answered in this year to 15 August, on which day it ended at about 18 h. 42 m. after mean sunrise (for Ujjain); and on this day there was no eclipse of the sun, visible or invisible,<sup>5</sup> anywhere.<sup>5</sup> At the preceding new-moon, however, which

<sup>1</sup> On the history of the Kanarese and Telugu initial short *i* from A.D. 866 onwards, see my note in vol. 11 above, pp. 7 to 16.

<sup>2</sup> *Ind. Ant.*, vol. 11, p. 126, and Plate; see *para-dattam-bā*, l. 14.

<sup>3</sup> See notes by Dr. Barnett in vol. 12 above under the Yēwūr inscription F, and elsewhere.

<sup>4</sup> Compare the Nilgund and Sirūr inscriptions of A.D. 866; vol. 6 above, p. 102, and vol. 7, p. 205.

<sup>5</sup> This day was just within the Jaya *saṃvatsara* according to the Original Sūrya-Siddhānta, by which the year ended on 17 August; but it was fourteen days after the end of Jaya according to the First Ārya-Siddhānta. The Jaya of this latter work, in fact, did not include a new-moon of the *amānta* Śrāvaṇa at all on this occasion: in A.D. 873 that new-moon was on 28 July, eight days before the beginning of Jaya.





ended at about 6 h. 9 m. on 17 July, there was an annular eclipse of the sun, visible in India.<sup>1</sup> This day was the new-moon of the *amānta* Āshāḍha or the *pūrṇimānta* Śrāvāṇa. But the use of a *pūrṇimānta* month in Southern India, at any rate as late as in A.D. 874, would be very exceptional;<sup>2</sup> and it is hardly possible to understand the record in that way. The month Śrāvāṇa, however, begins at the moment of the new-moon of the *amānta* Āshāḍha. And the eclipse of 17 July may be accepted, if we understand the record to mean "an eclipse of the sun (at the new-moon which gave the beginning) of the month Śrāvāṇa". In the circumstances, I think that this may be done, and that we may accept the intended day as being 17 July, A.D. 874. The date, however, must be characterized as an **anomalous** one, though perhaps not actually irregular: it is unfortunate that the weekday, which might have given a clear guide, was not given.

The only place mentioned in this inscription is Ron itself, as Rōṇa, in l. 7.

### TEXT.<sup>3</sup>

- 1 Ōm<sup>4</sup> Svasty=Amōghavarsha śrīprituvivallabha<sup>5</sup> mahā[rājā]-  
 2 dhirāja paramē[ś]vara bha[ṭā]rarā rājya[d]=u[ttā]-  
 3 r-ṣṭharam-abhivṛiddhi[yol]<sup>6</sup> Sa(sa)ka-nṛipa-[kā]-  
 4 l-āti(ti)ta-samvatsaraṅga[l=ē]l-nuḷa<sup>7</sup> tomba[ttu]  
 5 varīsamum<sup>8</sup>=āru va[rsham]um pōd-andu Ja[ya]-  
 6 m=emba varshada Śrāvāṇa-māsada su(sū)ryya-  
 7 grahaṇadoḷ Ballav-arasar Rōṇada ma-  
 8 hājanake . . . . na-pu(pū)jya[mam] koṭṭu . . lu  
 9 tuppamum kōṇamu . . . . . ḷidor a(?)ddoge [||\*]  
 10 Idan-aḷida kā . . . . . s[ā]si-  
 11 ra kavileyu[m sāsirvvar=ppārvvaruma]n=ali-  
 12 da . . . . . rati  
 13 ppe . . . . . ndam niḷi(ri)si-  
 14 dom [||\*]

### TRANSLATION.

Ōm! Hail! In the higher and higher increase of the reign of Amōghavarsha (I), the favourite of Fortune and the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhatāra* :—

(Line 3) When there have gone by seven hundred and ninety years and six years of the years elapsed since the time of the Śaka king; at an eclipse of the sun of the month Śrāvāṇa of the year named Jaya :—

(L. 7) Ballavarasa, having given . . . . . to the *Mahājanas* of Rōṇa, . . . . . clarified butter and male buffaloes . . . . .

(L. 10) . . . . . who destroys this, . . . . . of destroying a thousand cows and a thousand Brāhmanas!

(L. 12) . . . . . set up . . . . .

### I.—Rōṇ inscription of Turagavedeṅga.

This record stands on the same stone tablet below the inscription H of A.D. 874, from which it was marked off by a line made across the stone. It consists of five lines of writing :

<sup>1</sup> See Sewell and Dikshit's *Indian Calendar*, p. 120.

<sup>2</sup> See remarks by Professor Kielhorn in *Ind. Ant.*, vol. 25, p. 271.

<sup>4</sup> Represented by a plain spiral symbol.

<sup>6</sup> Read *uttar-āttar-ābhivṛiddhiyoḷ*.

<sup>5</sup> Read *prithuvī*.

<sup>7</sup> Read *ēl-nūga*.

<sup>3</sup> From the ink-impression.

<sup>8</sup> Read *varīsamum*, or *varśhamum*.

and there is a separate and somewhat later record of two lines below it. The writing in lines 1 to 5 occupies an area about 2' 3½" broad by 11½" high. It is well preserved and quite legible all through.

The characters are Kanarese, boldly formed and well executed : and, though the record is a little later (at any rate certainly not earlier) than the inscription H above it, they are markedly more archaic than the characters of that record ; in this respect we may compare the case of the Nilgund inscription of A.D. 866,<sup>1</sup> the characters of which are decidedly more archaic than those of the Sirūr inscription of exactly the same date.<sup>2</sup> The size of the letters ranges from about ⅞" in the *n* of *idan*, l. 4, to 1½" in the *b* of *baniyam*, l. 3 : the *rvvu* of *pārvvuman*, l. 5, is about 3½" high. Of the test-letters *kh*, *ñ*, *j*, *b*, and *l*, the *ñ* does not occur : the others show here, again, a mixture of the earlier and later types. The *kh* occurs once, in l. 1, and is of the later, cursive type. The *j* occurs twice, in l. 3, and is of the earlier, square type. The *b* is found three times, in one case subscript, in ll. 1, 3 : in all three instances it is of the earlier, square type. The *l* occurs four times, in ll. 4, 5, and is in each case of the later, cursive type : its subscript form does not occur. We have an initial short *i* of the earlier type, in *idan*, l. 4 ; and a final *n* in *biṭṭon*, l. 3. The cerebral *ḍ* occurs twice, in *veḍeṅga* and *naḍavuttu*, l. 2, and is distinguished clearly from the dental *d* : it has the form which is used to denote the aspirated *ḍh* in the Soratūr inscription G above.

The language is Kanarese prose, of the archaic dialect. Here, again, in l. 3, we have the collective neuter *mahājanam* ; and we have twice the dative in *ke*, instead of *kke* in *kīḷegake*, l. 2, and *mahājanake*, l. 3 (compare p. 184 above). In l. 3 we have a word *bani*, the sense of which is not clear : it is given in Kittel's Dictionary as a Mysore word meaning ' substance, essence, as of grains, milk, butter, or vegetables '. The short later record below this one gives the word *paṭṭagāra*, apparently as a Kanarese adaptation of *paṭakāra*, ' a weaver '. In the title *Kishkindhā-puravar-ēstara*, " lord of Kishkindhā a best of towns " (l. 1), we have a term *pura-vara*, ' a best of towns ' (found also in various other titles of the same class, and often followed by *adhīśvara* instead of *īśvara*), which calls for notice only because of the way in which it is always treated wrongly in another series of epigraphic publications :<sup>3</sup> that the word *rara* belongs to *pura*, not to *īśvara*, and is used in the sense of ' best, most excellent, or eminent among ', is made quite clear (even if a knowledge of Sanskrit usage is lacking)<sup>4</sup> by the fact that the Śravaṇa-Belgoḷa epitaph of Mārasimha II mentions, in its list of the places at which he fought and conquered, *Mānyakhēṭa-puravaravum*, " and Mānyakhēṭa a best of towns ".<sup>5</sup>

The inscription does not mention any king, and is not dated, but is plainly to be placed a short time later than the inscription H which stands above it. Its object was to record that some local personage styled *Turagaveḍeṅga*,—" he who is a Marvel with Horses ", i.e. in the training and riding of them,—who was of the Bāli-varṇsa race and had the title of " lord of Kishkindhā a best of towns ", when going out to battle laved the feet of a *Mahājana* named Sāntayya, and gave the *bani* to the body of the *Mahājanas* of Rōṇa.

The record does not disclose the proper name of the person whom it mentions by the *bandu* of *Turagaveḍeṅga*. It represents him as belonging to the Bāli-varṇsa or race of Bālin, and as having the hereditary title " lord of Kishkindhā a best of towns ". Bālin was the elder brother of the monkey-king Sugriva, the friend of Rāma, and seized and held for a time Sugriva's capital Kishkindhā, on the Kishkindha mountain, while Sugriva was

<sup>1</sup> Vol. 6 above, p. 102, and Plate.

<sup>2</sup> Vol. 7 above, p. 205, and Plate.

<sup>3</sup> Even in the latest volume of that series, *Coorg Inscriptions*, r'v'sed edition (1914), we find *Kovaḷāla-puravar-ēstara* (p. 31) mistranslated by " boon lord of Kovaḷāla-pura " (p. 52).

<sup>4</sup> The combinations *dvija-vara* and *muni-vara* occur freely : for other instances, including *pura-rara* itself from the Rāmāyaṇa, see the St. Petersburg Dictionary under *rara* 4.

<sup>5</sup> Vol. 5 above, p. 175, l. 100.

away with Rāma on the campaign against Rāvaṇa. The Bāli-vamśa is mentioned again in an inscription of A.D. 1113 or 1114 at Sūdi, in the Rōṇa *tāluka*, which records a grant made at Sūdi by a certain *Mahāsāmanta* Daḍigarasa, son of Guṇḍarasa, and a descendant of Lōkarasa, of the Bāli-vamśa, lord of the Daḍiga-maṇḍala country, *i.e.* the Daḍigavāḍi country in Mysore.<sup>1</sup> And there is very likely another mention of it, specifying a member of it named Ārakuṭṭi, in an inscription of the tenth century at Gaṇiganūr in Mysore.<sup>2</sup>

TEXT.<sup>3</sup>

- 1 Ōm<sup>4</sup> Svasti Śrī [Jagad-vi]khyāta-Kishkindā(ndhā)-puravar-ēsva(śva)ra Bālivam-
- 2 ś-ōdbhavam śrīmat-Turagav[e]ḍḍḅgam̄ kālegake nṣḍavuttu Rōṇa-
- 3 da mahājanake baniyam=biṭṭon matte Sāntayya mahāja-
- 4 nada kālam̄ kaḷchi koṭṭam̄ [||\*] Idan=aḷidātam̄ Vāraṇāsiyo]=sāyira kavi-
- 5 l[e]yu[m̄] sāyira pārvvuman<sup>5</sup>=aḷidātana lōkakke salguṁ [||\*]

*Later record below the inscription I.*

- 1 Svasti śrī nāra-nālvara ha . . da samaya-paṭṭagāṇa[rgge]
- 2 nelam-goṭṭu sa . . . tapa . . brahma

## TRANSLATION.

Ōm! Hail! Fortune! When the illustrious Turagavedeṅga, lord of the world-renowned Kishkindhā a best of towns, born in the Bāli-vamśa race, was going out to battle, he assigned the *bani* to the *Mahājanas* of Rōṇa; and Sāntayya gave (*it*) after laving the feet of the *Mahājanas*.

(Line 4) He who destroys this shall pass to the world of him who destroys a thousand cows or a thousand Brāhman̄s at Vāraṇāsi!

*Later record below the inscription I.*

[This inscription seems to have been left unfinished. It appears to have been meant to register some donation which was made, after giving a site of ground, to the community of the weavers attached to the four-hundred *Mahājanas*.]

## J.—Baṭgere inscription of the time of Kṛishṇa II.—A.D. 888.

Baṭgere is a town about one mile on the north-east of Gadag, the head-quarters of the Gadag *tāluka* of the Dhārṇwār District: in the Indian Atlas quarter-sheet 41, S. E. (1904), it is shown in lat. 15° 26', long. 75° 42'. Its name is given there as "Betgeri": but in the old full-sheet of 1852 it is shown as "Butgeeree", which is at any rate more correct in indicating the *a* of the first syllable. Its ancient name, which occurs twice in the inscription now published, was Baṭṭakere, meaning apparently "the Round Tank"; and the record tells us that it was founded by the Superintendent Gaṇaramma, whose valour in defending it is its topic. The name of the place is still current as Baṭgere among the rustic population. But liberties have been taken with it, as with so many other place-names, by the official classes; a confusion being made in this case between the original *baṭṭa* of the first syllable and *beṭṭa*, 'a hill', as well as, in the second syllable, between the original *keṛe*, *geṛe*, 'a tank', and *kāri*, *gēri*, 'a street':<sup>6</sup> as the result of this, the name is actually certified in the publication

<sup>1</sup> See *Ind. Ant.*, 1901, pp. 110, 266.

<sup>2</sup> *Epi. Carn.*, vol. 4 (Mysore), Pl. 25. The published text there gives Bali-vamśa, with the short *a* in the first syllable.

<sup>3</sup> From the ink-impression.

<sup>4</sup> Represented by a plain spiral symbol.

<sup>5</sup> Read *pārvvaruman*.

<sup>6</sup> Compare the case of Anṇigere, now known officially as Anṇigēri: see my remarks in vol. 6 above, p. 100, note 3.



Bombay Places and Common Official Words (1878) as “ Beṭṭēri ”, and it appears in gazetteers, etc., as “ Betigeri, Bettigeri, Betgeree, and Batgeri ”. The official corruption of the name dates partly, in fact, from at least the fourteenth century, as the place is mentioned as **Baṭṭagēri** in the record of A.D. 1379 on the Ḍambaḷ plates, *Journ. Bomb. Br. R. As. Soc.*, vol. 12, p. 357, l. 126.

The present inscription, which I edit and illustrate from an ink-impression supplied by Mr Cousens, is one of several at Baṭgere: for the illustration of it see the plate facing p. 182 above, below the inscription G. It is on a **virgal or monumental hero-stone** in a walled enclosure on the premises of Haṭagāra-Mallarāya, inside the town. There are two compartments of sculptures, one above and one below the record: but I have no information as to the details of them. The **writing** on lines 1 to 7 occupies an area about 2' 9" broad by 11" high. The compartment of sculptures below it is about 1' 7" high. Below this, the stone is wider, measuring about 4' 2"; and we have here the beginning of some well-known Sanskrit verses, which are an accompaniment to the principal record. First, after *Om Svasti Śrī*, we have the half verse. *yasya yasya yadā*, etc., of which the preceding line—usually *Bahubhīr=vasudhā dattā* (or *bhoktā*) *rājabhīḥ Sagar-ādibhīḥ* (or *bahubhīś=ch=ānupālītā*)—was not given. This is followed, partly in the same line and partly in a short line below it, by the verse, given in not at all a correct form:—*Svaṁ dātum su-mahach-chhakyam duḥkham=anyasya pālanaṁ | dānaṁ vā pālanaṁ v=ēti dānāch=chhr̥jyō=nupālanaṁ* ||. Then, in short lines of from two to four syllables down the left side of the lower compartment of sculptures, there is the verse:—*Sva-dattām para-dattām vā yō harēta vasuṁdharām | shashṭīm varsha-sahasrāṇi viśthāyām jāyatē kṛmih* ||: this, again, is given very inaccurately. And finally, down the right side of the compartment of sculptures there was another verse of the same class: but here only a few of the final syllables are extant, and the verse cannot be identified. It has not been convenient to illustrate these supplements to the principal record beyond the beginning of them: but they are all in characters of just the same stage with those of the principal record, and were plainly put on the stone at the same time with it. They indicate that a grant of some kind was made to the hero whose prowess is commemorated by the inscription.

The characters are Kanarese, well formed and executed. The size of the letters ranges from about  $\frac{1}{2}$ " in the *r* of *kerayan* near the beginning of l. 4, to about  $1\frac{1}{8}$ " in the *l* of *akāla*, l. 1: the *stya* near the beginning of l. 1 is nearly 2" high. Of the test-letters *kh*, *ṅ*, *j*, *b*, and *l*, the *ṅ* does not occur: the others show here, again, a **mixture of the earlier and later types**. The *kh* occurs once, in l. 3, and is of the later, cursive type. The *j* occurs five times, in ll. 1, 2, 3, 6, and is in each case of the earlier, square type. The *b* is found three times, in ll. 3, 4, 5, and is of the earlier, square type, made rather loosely on the left side, and with a continuation of the right-hand part of the letter above the top line of the writing: its form may be seen very clearly in *balanṅal*, l. 5. The *l* occurs eight times, and once subscript, in ll. 1, 2, 4, 5, 6: it is of the later, cursive type all through. In the Sanskrit verses at the bottom and sides of the stone the *ṅ* does not occur; nor does the *kh*, because where it ought to be we have *duḥkam* by mistake for *duḥkham*. The *j* is found in *jāyatē* on the left side, and is of the earlier, square type. The *b* does not occur. In the half-verse shown in the Plate, *ḷ* is used for *l*: but the verse which follows it preserves the *l*, three times, and presents in each case the later, cursive type. In *aḷḷam*, l. 4, we have an initial short *a*, of a transitional type far advanced towards the later type. The only final form is that of *m*, in *kādidam*, l. 7.

The language is Kanarese, of the archaic dialect, with one verse beginning in l. 4. Some noticeable words are as follows. In l. 3 *jonna*, a *tadbhava*-corruption of  *jyōtsnā*, ‘moonlight’, is used to denote “the bright fortnight”. As in so many other records, here, again, in l. 4, we have *afi*. ‘to be ruined, to be destroyed’, etc., used in the active sense: compare p. 184 above. In

l. 5, we have a word *ottambha* which seems to be used in the sense of *ottambara*, 'great haste, etc.': the aspirated *bh* appears to mark it as a corruption of some Sanskrit word; but its origin is not clear. In l. 6 we have a word *maṇiya*, which seems to be the usual variant of *maṇiha*, 'superintendence of temples, maṭhas, palaces, etc.', but to be used here in the sense of *maṇihāra*, = *maṇihagāra*, *maṇiyagāra*, 'a superintendent of any such buildings'.

The inscription refers itself to the reign of a king *Akālavarsha*, by whom it means the Rāshtrakūṭa king *Kṛishṇa II*, whose *biruda* *Akālavarsha* is well known, and for whom we have already dates ranging from A.D. 888 to 911 or 912. Its object was to record that a certain *Sādēva*, i.e. *Sahadēva*, attacked *Baṭṭakere* and laid the place waste; and that a Brāhmaṇa named *Gaṇaramma*, who seems to have held some official post as superintendent of buildings, fought valiantly against him. The supplementary Sanskrit verses, mentioned above, indicate plainly that *Gaṇaramma* was not killed in the fight, but survived and received some grant in recognition of his prowess,—very likely the land on which the stone was set up,—though there is nothing to this effect on the stone itself.

The details of the date of this inscription are: the cyclic year *Kilaka*; the seventh *tithi* of the bright fortnight of *Vaiśākha*; *Ādityavāra* (Sunday). The Śaka year is not stated. This *Kilaka saṁvatsara* is the one which, being current at the *Mēsha-saṁkrānti* in March, A.D. 888, gave its name, according to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), to the Śaka year 810 expired, A.D. 888-89. As a mean-sign astronomical year, according to the First Ārya-Siddhānta it began on 7 June, A.D. 887, and ended on 2 June, A.D. 888: according to the Original Sūrya-Siddhānta it began on 23 June, A.D. 887, and ended on 18 June, A.D. 888. In any case, the given *tithi* *Āshāḍha śukla 7* fell in A.D. 888: and in this year it began at about 9 h. 51 m. after mean sunrise (for *Ujjain*), i.e. about 3.51 P.M., on Sunday, 21 April. That hour, late in the afternoon, would fit in very well with the events recited in the record, namely, an attack on the village and an ensuing fight, which would very likely happen at some time during the evening or night. Accordingly, we may take the given details as answering satisfactorily to Sunday, 21 April, A.D. 888.

The only place mentioned in this record is *Baṭgere* itself, as *Baṭṭakere*, twice, in ll. 3, 4.

#### TEXT.<sup>1</sup>

- 1 Ōm<sup>2</sup> Svasty=*Akālavarsha* śrīpṛithivīvallabha mahārājādhirā-
- 2 ja paramēgva(śva)ra paramabhaṭṭārakara rājyam salutt-ire Kilaka-sa[m]va-
- 3 tsarada Vaiśākhada jonnada saptame(mi)yum=*Ādityavārad-andu[m]\**  
Sādēva[m\*] Ba-
- 4 ṭṭakereyam aḷidam [||\*] <sup>3</sup>Guṇaman=t[ā]n=neles-irppa Baṭṭakereyam=maryyādeya-
- 5 n=tappi bhishaṇa-vidviṣṭa-balaṅga=otti koḷal=end=eḷtandoḍ=ottambhadim Gaṇa[ra]-
- 6 mmam=maṇiyam Vasishṭhi(shṭha)-kula-sambhūta-dvijanm-ōttamam raṇa-dikshā-  
paran=āgi nāga-
- 7 ghaṭeyoḷ=vikrāntadim kādidam [||\*] Māḍisidom Ravikāḷi besam<sup>4</sup> Maṇināga[m]  
[||\*]

*At the bottom of the stone.*

Ōm<sup>5</sup> Svi(śva)ṭi Śrī <sup>6</sup>Yasya yasya yadā bhūmi tasya<sup>7</sup> tasya tadā phalaṁ [||\*]<sup>8</sup>

<sup>1</sup> From the ink-impression.

<sup>2</sup> Represented by a plain spiral symbol, somewhat damaged.

<sup>3</sup> Metre: *Mattēbhavikṛīḍita*.

<sup>4</sup> Read *besase*.

<sup>5</sup> Represented by a plain spiral symbol.

<sup>6</sup> Metre: *Ślōka* (*Anuṣṭubh*).

<sup>7</sup> Read *bhūmis tasya*.

Below *phalaṁ* there are the syllables *pāla* of *pālanam* ṭi-ṭi in the verse which comes next: see page 188 above.

## TRANSLATION.

Om ! Hail ! While the reign of **Akālavarsha-(Kṛishṇa II)**, the favourite of Fortune and the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhṭṭāraka*, is continuing :—

(Line 2) On the seventh tithi of the bright fortnight of **Vaiśākha** of the cyclic year **Kilaka**, and on **Sunday**, **Sādēva** laid waste **Baṭṭakere**.

(Verse ; l. 4) When terrible hostile forces, transgressing the bounds of propriety, came near to harass and take **Baṭṭakere**, which he himself had virtuously founded,<sup>1</sup> very quickly **Gaṇa-ramma**, the Superintendent, best among the twice-born sprung from the family of **Vasishṭha**, devoted himself to the battle-consecration and fought valorously in the array of elephants.

(L. 7) **Ravikāḷi** caused (*this*) to be made, at the behest of **Maṇināga**.

*At the bottom of the stone.*

Om ! Hail ! Fortune ! Whosoever at any time possesses the earth, to him belongs at that time the reward (*of making or preserving this grant*) !<sup>2</sup>

## K.—Mulḡund inscription of the time of Kṛishṇa II.—A.D. 902-903.

Mulḡund is a village about twelve miles south-west-by-south from Gadag, the head-quarters of the Gadag *tāluka* of the Dhārwar District : it is shown in the Indian Atlas quarter-sheet 41, S.E. (1904), in lat. 15° 16', long. 75° 35'. It is mentioned as **Mulḡunda** in the inscription now published, and again in the Nilḡund inscription of A.D. 866,<sup>3</sup> which marks it as the chief town of a group of villages known as the **Mulḡund twelve**, and tacitly but plainly locates it in the **Belvola three-hundred district**, which is called in our present record the **Dhavaḷa-vishaya** (see page 192 below). The spurious record on the Kurtakōṭi plates gives its name as **Mulḡundu** with the ending *u* :<sup>4</sup> but this form hardly seems admissible as an authoritative one, even as a variant. The first component of the name is, no doubt, *mul*, *muḷḷu*, 'a thorn' : regarding the second component, *gunda*, *kunda*, which appears to mean 'low ground, low land', see remarks in vol. 12 above, pp. 147, 148. Here, again, there are several inscriptions. I published the present one in 1874 in the *Journ. Bomb. Br. R. As. Soc.*, vol. 10, p. 190.<sup>5</sup> I re-edit it now, partly to give a revised up-to-date treatment of it, partly to supply the illustration, which could not be given then.

The inscription is on a broken stone tablet built into the wall of a Jain temple : it may have been put there in the course of some repairs ; or it may have been transferred to some temple other than the one to which it belonged originally. There are apparently no sculptures accompanying it. The first twelve lines of it are extant, complete, with most of l. 13 and a few letters at the end of l. 14 : the remainder of the stone has not been found. The extant writing occupies an area about 1' 8½" broad by 1' 1" high : it is very well preserved and legible almost all through. The size of the letters ranges from about ⅜" to ⅝" : the *śrē* of *śrēyasē*, l. 1, is about 1¼" high.

The characters are Kanarese, and give a fine specimen of the alphabet of the beginning of the tenth century, mostly in the later type, more or less fully developed, but preserving

<sup>1</sup> The accusative *ḡanamāṃ* seems somehow to be used here adverbially, as if for the instrumental *ḡanaclīm*.

<sup>2</sup> Regarding this half-verse and the rest of the supplementary part of the record, see p. 188 above.

<sup>3</sup> Vol. 6 above, p. 107.

<sup>4</sup> *Ind. Ant.*, vol. 7, p. 220, l. 29.

<sup>5</sup> It is entered as No. 83 in Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above, appendix

still several influences of the earlier type. Of the test-letters *kh*, *ñ*, *j*, *b*, and *l*, the *ñ* does not occur, but the others are all found: we have the *kh* five times, in ll. 1, 4, 5, 8, 9; the *j* fourteen times (twice subscript), in ll. 1, 3, 5 to 8, 10, 11, 12; the *b* three times (once subscript), in ll. 4, 12; and the *l* eight times, and four times subscript, in ll. 3, 7, 10 to 13. The subscript *l* still shows strongly the influence of the earlier, square type. But the *l* itself and the *kh*, *j*, and *b* are all of the later, cursive type. Other noteworthy points are as follows: We have an initial short *a* in l. 6, formed entirely between the two lines of the writing; and an initial *e*, both short and long, in ll. 9, 13. There are final forms of *t* at the end of l. 3, and *n* near the end of l. 4. As regards vowels attached to consonants, the long *ā* is formed sometimes by only a slight curve downwards, as in the *khyā* of *prabhākhyāya*, l. 1; sometimes by a stroke coming about half-way down, as in the *bhā* of the same word; and sometimes by a stroke continued quite to the bottom of the consonant, as in *rāg-*, l. 3. The *ē* is formed sometimes on the left of the letter, according to the earlier fashion, as in *vēlinē*, l. 1, and sometimes by a superscript mark, as in the first three words in the same line: the fourth word, *śrēyasē*, presents it in both forms. The *ai*, which we have three times, in *jaina*, l. 1, *nagaraiḥ*, l. 11, and *brāhmanaiḥ*, l. 12, is of the earlier type, made by two *ē*-strokes, one above the consonant and one on the left of it: in the earlier stage both these two strokes were placed on the left of the consonant. The *ō* presents a different form in each of the five cases in which it occurs: in *ōtkurshē*, l. 3, it has its own separate form, of the later type: in *ōnnata*, l. 5, it has an intermediate form: in *tanayō*, *ānujō*, and *prōdyuktas*, l. 6, it is formed on the earlier lines, as a combination of an *ē*-stroke on the left and an *ā*-stroke on the right. The *au* is found in *maukha*, l. 8, and is of the earlier type, made partly by the *e*-stroke on the left of the letter. The *m* is still of the earlier type, to the extent that the turned up stroke on the right of it is made from half-way up the body of the letter, not from the bottom of it. The *k* and *r*, letters about which there is more to be said on another occasion, are almost entirely of the later type, being broadened and shortened so as to be formed very nearly quite between the two lines of the writing. The rare *chh* occurs in l. 1, in *chhandra*, by mistake for *chandra*.

The language is Sanskrit, five verses and then prose: there are several mistakes. The record presents two unusual words: in l. 8 *maukha*, which seems to be used in the sense of *mukhya*, 'original, first, principal, chief', and to mean here 'a chief disciple'; and in l. 6 *prōdyukta* (not found in dictionaries), used in the sense of, and perhaps actually standing for, *vīdyukta*, 'zealously active'.<sup>1</sup> In respect of orthography we may note (1) a somewhat free use of the Kanarese *l* instead of *l* in Sanskrit words in *kīḷa*, l. 2; *sakuḷa*, l. 3; *pāḷayati* and *dhavaḷa*, l. 4; *kuḷaḷa*, l. 6; and *nakuḷa*, l. 9: but the *l* is retained in *ālaya*, ll. 7, 11, and *kula*, l. 12, and of course in *vallabha*, l. 3, and *valli*, *vallī*, ll. 10, 11, 13: and (2) the use of *ś* for *s* four times in the word *sēna*, as a name and part of a name, in l. 8.

The inscription refers itself to the time of a king **Kṛishṇavallabha**, by whom it means the Rāshtrakūṭa king **Kṛishṇa II**. It tells us that some officer of his, whom it mentions as **Vinayāmbudhi**, "the Ocean of Modest Behaviour", was governing a district which it calls the **Dhavaḷa-vishaya**. It then recites that at the city **Mulgunda**, in that district, a certain **Chikārya**, son of **Chandrārya**, a merchant, founded a temple of Jina. And finally, its special object is to record the grant to that temple of three fields, each of the capacity of one thousand betel-creepers. One of these fields was given by **Arasārya**, a son of the **Chikārya** who founded the temple. The second was given by four head-men of guilds, who are not named. The third was given, in a very liberal-minded fashion, by some unnamed Brāhman of the **Bellāḷa** family. The grants were given in trust for the temple to a Jain teacher or priest named **Kanakasēna**, of the **Sēna** lineage, a disciple of **Virasēna**, who had apparently been the chief disciple of an **Āchārya** named **Kanakasēna**. The **Sēna-anvaya**, to which these teachers

<sup>1</sup> See note 3, p. 193, below the text.

belonged, seems to be the **Sēna-gaṇa**, in the **Mūla-saṃgha**, which is mentioned in the **Hōnwād** inscription of A.D. 1054.<sup>1</sup>

The inscription is dated in the cyclic year **Dundubhi**, coupled with **Śaka 824** expired. No other details being given, there is no date that is capable of exact verification. All that we can say is that this **Dundubhi saṃvatsara** is the one which began in A.D. 901 and ended in the following year, and, being current at the **Mōsha-saṃkrānti** in March, A.D. 902, gave its name, according to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), to the **Śaka year 824** expired, and that consequently the record belongs to some time in **A.D. 902-903**.

As regards names of **places**, the record mentions **Mulḡund** itself, as **Mulḡunda**, and puts it in a district which it calls the **Dhavaḷa-vishaya**, "the **White or Dazzling Country**". In this latter name the record presents a Sanskrit translation, not yet found anywhere else, of the name of the well-known **Belvola three-hundred district**: and we should probably understand from this that in the name **Belvola**, the second component of which is *pola*, 'a field', the first component is not *bele*, 'to grow', or *bel*, *bele*, 'growing, growth, produce, corn',<sup>2</sup> but *beḷ*, 'whiteness, brightness', so that the name means, not "(the country of) fields of standing or luxuriant crops", but "(the Country of) Bright Fields"; but still, of course, with reference to the great fertility of its soil and the richness of its crops, especially its waving fields of millet. In l. 11 the record mentions **three hundred and sixty cities**, without naming any of them: it seems to mean the three hundred cities, towns, and villages of the **Belvola country**, along with some neighbouring two groups, each of thirty villages. Two of the fields that were given were situated in an area named **Kandavarmamaḷa-kshētra**, which was in an enclosure named **Chandrikavāṭa**; and the third was in an area named **Baḷlagere-kshētra**, which name perhaps means "Jackal-Tank area": these do not seem to be names of villages.

### TEXT.<sup>3</sup>

- 1 Śrīmatē mahatē sāntyē(ntyai) śrēyasē viśva-vēdinē namaś=Chha(cha)ndra-prabh-ākhyāya Jaina-śāsana-
- 2 vridhdayē [||\* 1] 6Śaka-nripa-kāḷē=shtha(shṭa)-satē chatur-uttara-vimśad-uttarē saṃpragatē Dundubhi-nāmani varshē prava-
- 3 rttamānē jan-ānurāg-ōtkarshē [||\* 2] Śrī-Kṛishṇavallabha-nriṇē pāti mahīm vitata-yāsasi sakalām tasmāt
- 4 pāḷayati mahā-śrīmati Vinayāmbudhi-nāmni Dhavaḷa-vishayaṃ sarvvaṃ [||\* 3] Tasmin Mulḡund-ākhyē
- 5 nagarē vara-vaiśya-jāti-jāta[h\*] khyātah Chandrāryyās=tat-putraś=Chikāryyā-chikaraṃ Jin-ōnnata-bhavana[m] [||\* 4]

<sup>1</sup> *Ind. Ant.*, vol. 19, p. 274.

<sup>2</sup> The word *belevola* is given in the *Śabdamanidarpana*, p. 81; but only to illustrate the change of *p* to *c*, and without any indication of an allusion to the name of the country. The form **Belvola** is the usual one in inscriptions: but we also find **Belvala** and (in **Nāgari**) **Beluvala**. I do not know of any record giving it as **Belevola**.

<sup>3</sup> From the ink-impression.

<sup>4</sup> Metre: Ślōka (Anushtubh).

<sup>5</sup> In the original the verses are neither punctuated nor numbered: the only marks of punctuation in it are those before *yaḥ kashchit* in l. 14.

<sup>6</sup> Metre: Āryāgīti; and in the following four verses.

<sup>7</sup> Read *tasmin*=*Mulḡund*, with *samdhī*.

<sup>8</sup> Read *Chandrāryyas*. Here, and in the names of **Chikāryya** in the same line and of **Nāgāryya** and **Arasāryya** in l. 6, it is not easy to say whether the final syllable is given as *ryyā* or as *yyō* (in either case with a mistake of some kind). But we have *ryya* unmistakably in the name of **Nakuḷāryya** at the end of l. 9; and the analogy of that, with the contrast (as regards the vowel) presented by the *rahē* of *varshē*, l. 2, suggests that the *ṛ* was intended in each case.

<sup>9</sup> Read *Chikāryyō*=*chīkaraḷ*=*Jin*; and see the preceding note.

2  
 3  
 4  
 5  
 6  
 7  
 8  
 9  
 10  
 11  
 12  
 13  
 14



- 6 Tat-tanayō Nāgāryya<sup>1</sup> nāmnā tasy=ānujō nay-āgama-kuśalaḥ Arasāryya<sup>2</sup> dān-  
ādi-prōdyukta-
- 7 s<sup>3</sup>=samyaktva-sakta-chitta-vyaktaḥ [||\* 5] Tēna darśan-ābharāṇa-bhūṣhitēna pitṛi-  
kārīta-Jin-ālayāya Chandrikavāt[ē]
- 8 Sē(sē)n-ānvay-ānugāya nara-narapati-yatipati-pūjya-pāda-Kumārasē(sē)n-āchāryya-  
maukha-Viraśē(sē)na-
- 9 munipati-śishya-Kanakaśē(sē)na-sūrimukhyāya Kandavarmmamāla-kshētrē Eṛe[ka]-  
māṇavaka-Nakuḷāryya-
- 10 Ka[l]iyammānā[rn\*] hastāt=sahasra-valli<sup>4</sup>-mātra-kshētram dravya-sindu(ndbu)nā  
grihi(hī)tvā nagara-mahājana-nidōśē
- 11 dattam [||\*] Taj-Jin-ālayāya trīsata-shashṭhi(shṭi)-nagaraiḥ chaturbhi<sup>5</sup>  
śrēshṭhibhiḥ Ballagere-kshētrē sahā(ha)sra-valli-
- 12 mātra-kshētram dattam [||\*] Taj-Jina-bhavanāya vimśati-śata-mahājan-ānumatād=  
Bellāḷa-kula-brāhmaṇaiś=cha tat-
- 13 t-[Kandava]r[mma]mā[la]-kshētrē sahasra-val[li]-mātra-kshētram dattam [||\*]  
Ēvam trīpy=api nāgavalli-kshētrāṇi sarva-pāda.<sup>6</sup>
- 14 . . . . . i ||  
Yaḥ kaś[ch]i[t]=

## TRANSLATION.

(Verse 1 ; line 1) Reverence to him who is named Chandraprabha,<sup>7</sup> who is fortunate, who is great, who is tranquillity itself, who is eternal happiness, who knows all things, who is (*the cause of*) the increase of the Jain doctrine !

(V. 2 ; 1. 2) When the time of the Śaka king consisting of eight hundred (years) increased by twenty plus four has gone by ; while the year named Dundubhi, which overflows with kindness to mankind,<sup>8</sup> is current : —

(V. 3 ; 1. 3) While the glorious king Kṛṣṇavallabha-(Kṛṣṇa II), whose fame is spread abroad, is protecting the whole world : (*and*) while, under him, the very illustrious one who has the name Vinayāmbudhi is governing all the Dhavaḷa district : —

(V. 4 ; 1. 4) In this (*district*), at the city named Mulgunda,—(*there was*) the renowned Chandrārya,<sup>9</sup> born in the excellent merchant caste : his son Chikārya caused to be made a lofty house of Jina.

(V. 5 ; 1. 6) His son (*was*) Nāgārya by name : his younger brother (*is*) Arasārya, skilled in the precepts of prudent conduct, zealous in charity, etc., characterized by thoughts intent on right behaviour.

<sup>1</sup> Read *Nāgāryyō* ; and see note 6 above.

<sup>2</sup> Read *Arasāryyō* ; and see note 6 above.

<sup>3</sup> This *pāda* contains two short-syllable instants in excess of the metre : it might be corrected by reading *dān-ādy-udyuktas* ; i.e. by taking *udyukta* instead of *prōdyukta*.

<sup>4</sup> The final short *i* which we have here is quite justifiable ; but the word is given three times with the long *i* in lines 11 and 13.

<sup>5</sup> The omission here of the *visarga* of *chaturbhiḥ* before the *f* followed by *r* in the next word is justifiable according to the southern rule.

<sup>6</sup> Read *sarva-bādha*, or *sarv-ābādha*.

<sup>7</sup> This is one of the Jain Arhats of the present *avasarpinī*-period.

<sup>8</sup> In view of its position, this epithet, *jan-ānurāg-śtkarēhē*, must, I think, be taken as intended to qualify the year Dundubhi, though, otherwise, it would apply better to the king who is mentioned in the next verse. The reference is perhaps to the astrological description of Dundubhi as the year which " makes a great growth of crops : " see the *Bṛihat-Saṁhitā*, 8.50.

<sup>9</sup> Regarding this and some following names, see note 8 on p. 192 above. This passage, as far as the mention of Arasārya, is of course parenthetical.



(L. 7) By him, adorned by the ornament which is discernment, there has been given, at the bidding of the *Mahājanas* of the city, for the abode of Jina which (*his*) father had caused to be made, in (*the enclosure named*) **Chandrikavāṭa**, to Kanakasēna, a chief of wise men, a follower of the **Sēna lineage**, a disciple of the great saint Virasēna, who was the chief disciple of the *Āchārya* Kumārasēna, whose feet were worthy to be worshipped by men, kings, and great ascetics, a field measuring one thousand (*betel*)-creepers, in the **Kandavarmamāla area**, which he bought for a very great sum<sup>1</sup> from the hands of Eṛekamāṇavaka (? the youthful Eṛeka), Nakuḷārya, and Kaliyamma.

(L. 11) To that same abode of Jina there has been given, by four head-men of guilds (*of*) **three hundred and sixty cities**, a field measuring one thousand (*betel*)-creepers in the **Ballagere area**.

(L. 12) And to that same house of Jina there has been given, with the approval of one hundred and twenty *Mahājanas*, by the Brāhman̄s of the **Beḷḷāḷa family**, a field measuring one thousand (*betel*)-creepers in that same **Kandavarmamāla area**.

(L. 13) Thus, as many as three fields of betel-creepers, [free from] all molestation . . .  
 . . . . . Whosoever . . . . .

#### NO. 16.—CONJEEVERAM COPPER-PLATE OF VIJAYA-GANDAGOPALĀDEVA.

By PROFESSOR S. V. VENKATESWARA, M.A., KUMBAKONAM.

This is a single copper-plate bored at the top and ruled on both sides. The abrupt way in which the inscription begins shows that the plate is probably the last one of a grant of which one or more plates in the beginning are missing. This last plate was obtained by me on loan from the Śaṅkarāchārya Maṭha at Kumbakonam. It is in good state of preservation, and the inscription, so far as it goes, is quite legible. The length of the plate is 8·7 inches at the sides and 10·9 inches in the middle, and the breadth 7·5 inches at the top and 7·9 inches at the bottom. The height of the letters varies from ·2 to ·3 inches in the body of the inscription and from ·3 to ·5 inches in the signature.

The inscription is in verse, and the language is Sanskrit. The character is Grantha throughout, excepting the signature of the donor, which is in *Tamil*. As regards orthography we have *it̄h* used for *th* in line 2 and *dh̄* for *dh* in ll. 9 and 20. *Va* looks like *pa* throughout. When three consonants have to be written in one compound letter, one of them is omitted or a vowel is inserted between them. Thus we have *bhaktiyā* written *bhatyā*, l. 17, and *kōshṭhya* written *-kōshṭhiya-*, l. 13. The *r* is not written in compound letters in lines 4 and 7, where Śaṅkarārya is written *-Saṅkarārya-* and *muhūrtakē*, *muhuttakē*. In these cases we have a duplication of the *y* and *t* also. Short and long *u*, like short and long *i*, are not always written in their proper places. In l. 11 for instance, where *-taṭṭisīmā-* is required for metrical purposes, we find that *-taṭṭisīmā-* is actually written; *-hīntāla-śōbhītam* is written for *-hintāla-śōbhītam* in l. 12; *nīdhāya* for *nīdhāya* in l. 17; and *-āpnōṭi* for *-āpnōti* in l. 21. Similarly we find *-muhuttakē* is written for *-muhūrtakē* in l. 7; *Uhmēr=* for *bhūmēr=* in l. 15, and *bhudāna-* for *bhūdāna-* in l. 18. The *virāma* of final *m* is not marked in ll. 10, 14, 19 and 21. These are probably slips of the scribe, and so also is the writing of *prīdhig-* for *prīthag-* in l. 7 and *-mauli-* for *-mauli-* in l. 14. But *nīdhāya manasīsvarē* in l. 17 is certainly bad grammar.

The grant confers in perpetuity the village of **Ambikāpuram**, near Conjeeveram, on the teacher Śri-Śaṅkarārya or Śaṅkara-yōgin of the *maṭha* in that place, for sumptuously feeding one hundred and eighty<sup>2</sup> Brāhman̄s every day.

<sup>1</sup> Lit. "I bought it by an ocean of wealth."

<sup>2</sup> This is probably, as it is the usual number held sacred in the case of gifts. But in this case *=aṣṭṣaṭānāṣṭi-* in the original, l. 8, should be considered bad grammar for *=aṣṭṣaṭāṣṭya-*.

The Śāṅkara herein mentioned is perhaps no other than the then occupant of the *Kāmakōṭi-pīṭha* in the *maṭha*<sup>1</sup> of Conjeeveram, which by tradition is said to have been founded by the great Śāṅkarāchārya. Ambikāpuram is a village on the northern bank of the river Vēgavati and is now known as Ambigrāman. In this village Kāmakōṭi-maṭha still possesses some landed property. Gṛidhrapura, one of the boundaries of Ambikāpuram mentioned in l. 9, is the modern Tiruppukkūḷi, otherwise known as Jaṭāyutirtha. Other boundaries mentioned are Kāñchīpura (Conjeeveram), Kaidāduppurū and Śirunanni. The last-named village is now known as Śeraṇai.

The donor is the chieftain Gaṇḍagōpāla-Chōḷa (l. 17 f.) or Vijaya-Gaṇḍagōpāla-Dēva, as he signs himself at the end of the record. His accession took place between Mithuna and Simha in Śaka 1172 (=1250 A.D.), as has been calculated from his inscriptions on the so-called rock of the Aruḷāla-Perumāḷ temple at Conjeeveram.<sup>2</sup> We learn from another inscription<sup>3</sup> of his that the cyclic year Bahudhānya was his 29th year. The present inscription, therefore, which is in the cyclic year Khara must belong to his 42nd year,—A.D. 1291-2. [The details of date given in ll. 4 to 7 do not work out correctly either for A.D. 1291 or for 1292; but in the cyclic year Khara which occurred 60 years after, i.e. in A.D. 1351, Monday, the 10th *tithi* of the bright half of Karkāṭaka, corresponded to 4th July 1351 when the *nakshatra* Viśākhā ended at 16 hrs. 20 m. after mean sunrise and Anūrādhā commenced consequently in the last quarter of the day.—H. K. S.]

The full name of the king must have been Vijaya-Gaṇḍagōpāla, as is clear from the Tamil signature. Dr. Hultzsch<sup>4</sup> is therefore wrong in thinking that Gaṇḍagōpāla is the proper name and 'Vijaya' simply an adjective meaning 'victorious'. Various other kings are known to have had the surname Gaṇḍagōpāla; e.g. Erasiddhi,<sup>5</sup> Tikka I.,<sup>6</sup> Manmasiddha<sup>7</sup> and even Ēpilisiddhi<sup>8</sup> of another line of Telugu-Chōḷas. Dr. Kielhorn<sup>9</sup> seems to have been inclined to regard the two Gaṇḍagōpālas as identical, viz. Vira-Gaṇḍagōpāla and Vijaya-Gaṇḍagōpāla. That the two are distinct is clear, however, from the inscriptions in the Tripurāntakēśvara temple. There we have inscriptions of the 5th year of Vira-Gaṇḍagōpāla and of the 5th, 16th, 18th, 24th, and 28th years of Vijaya-Gaṇḍagōpāla.<sup>10</sup>

Evidence is not clear as to the ancestry of Vijaya-Gaṇḍagōpāla. In the latest report of the Assistant Archæological Superintendent for Epigraphy, Madras (August 1913, Part II, p. 126) a doubt is expressed as to whether this chieftain may be of the same stock as the Pallava usurper Peruñjīnga-Dēva, for the reason that in one of the inscriptions Pallavāṇḍār Rājarāja Śembuvarāyan is stated to have been a *pillaiyār* of Vijaya-Gaṇḍagōpāla. The term *Pallavāṇḍār* may show that Śembuvarāyan was of Pallava descent, but the term *pillaiyār* must be taken to mean 'feudatory' and not 'son'.<sup>11</sup> It is noteworthy that Vijaya-Gaṇḍagōpāla

<sup>1</sup> The name of the *maṭha* is evidently borrowed from the name Kāmakōṭyambikā of the goddess at Conjeeveram. According to tradition the great reformer Śāṅkarāchārya himself died at Conjeeveram. In the Kāmakōṭyambikā temple in that city we still have the figure of Śāṅkara sitting in Yōga posture.

<sup>2</sup> See *Ind. Ant.*, Vol. XXI, p. 122.

<sup>3</sup> No. 417 of the Madras Epigraphist's collection for 1911. His latest date till now known is the 33rd year of his reign.

<sup>4</sup> *Ind. Ant.*, loc. cit.

<sup>5</sup> *Ep. Ind.*, Vol. VII, p. 152.

<sup>6</sup> No. 46 of Epigraphist's collection for 1893.

<sup>7</sup> No. 598 of 1907.

<sup>8</sup> Epigraphist's Report, August 1900, p. 17.

<sup>9</sup> *Ep. Ind.*, Vol. VII, Appendix, No. 904. [Dr. Kielhorn only compares the two names.—S. K.]

<sup>10</sup> See Epigraphist's collection for 1909, especially B. 333, 335 and 339, and cf. Nellore inscriptions G. 91 (7th year of Vijayagaṇḍagōpāla), G. 67 (9th year), G. 75 (11th year), G. 116 (19th year), G. 69 and 74 (21st year), G. 57 (24th year), S. 3 (24th year), G. 80 (27th year) and A. 25 (Śaka 1207).

<sup>11</sup> The author of the Report has himself admitted that this interpretation is possible. I may perhaps strengthen the case by pointing out that Pañchanadivānan Nilagaṅgaraiyan is the title of a *pillaiyār* of Vira-rājendra-Chōḷa and of another of Vijaya-Gaṇḍagōpāla (see Epigraphist's collection for 1911, No. 2, and 1912, No. 117).

distinctly styles himself a Chōla in the inscription before us (l. 1-). He was probably one of the Telugu-Chōla chiefs whose genealogy has been given by the late Mr. Venkayya.<sup>1</sup>

Several inscriptions of this dynasty are found in the Nellore district, and one of them has much to tell us about the donor of our grant. He belonged to the race of Parna<sup>2</sup> and the *gōtra* of Bharadvāja, his banner was the club, and his ensign the bull. The inscription (A. 25) is on the western wall of the Chandramaulīśvara temple and it may be noted that Chandramaulīśvara is the tutelary deity to this day of the *āchāryas* of the *matha* of Conjeeveram. The inscription is dated Śaka 1207, and it styles Vijaya-Gaṇḍagōpāla "Lord of Kāñchi."

It is a pity that the first plate or plates of our grant are lost. If discovered, they would have cleared up some of the difficulties of the subject. But it becomes clear even now that Vijaya-Gaṇḍagōpāla fills up the gap between Manmakshamāvallabha,<sup>3</sup> the son of Tikka I., and Rāja-Gaṇḍagōpāla, the last known king of the line. For No. 598 of 1907 records a grant made for Manmasiddha's recovery from illness and belongs to 1249-50 A.D., and Manmasiddha is the same as Manmakshamāvallabha.<sup>4</sup> And it must be remembered that 1250 was the year of accession to the throne of Vijaya-Gaṇḍagōpāla.<sup>5</sup> Again, the last known year of this king is 1291-2, the year of the copper-plate grant before us. This tallies with the year of accession of Rāja-Gaṇḍagōpāla, as is clear from inscription 194 of the Epigraphist's collection for 1894 (the Śaka year 1221 being his 9th year). In the meantime, however, we have the accession of Tikka II. in 1278 and Manma-Gaṇḍagōpāla in 1282-3.<sup>6</sup> Perhaps they were joint rulers with Vijaya-Gaṇḍagōpāla or ruled over other portions of the Telugu-Chōla dominion.

#### TEXT.<sup>7</sup>

- 1 क्लिप्रथितात्मने ।(॥) श्रीहस्तिशैलनाथस्य [नि]यलात्
- 2 पश्चिमे मठे । निगमान्तरहस्यात्यम्<sup>9</sup> शिथेभ्यस्सुविह्वल-
- 3 ते ।(॥) नित्यान्नदानविधिसन्तर्पितात्मद्विजन्मने [।\*] श्रीशंक-
- 4 राय्यगुरवे<sup>10</sup> वत्सरे खरसंज्ञिते [॥\*] प्राप्ते कर्क-
- 5 टकं पुण्यराशिम् कमलवान्धवे [।\*] मित्रदैवतन-
- 6 च्चतयुक्तायां शुक्लपक्षके ।(॥) <sup>11</sup>इदोर्वारेण यु-
- 7 क्तायाम् दशम्यां समुहृतके<sup>12</sup> । पृथि<sup>13</sup>ग्विधरसोपे-
- 8 तेरन्नैरमृतसन्मितैः ।(॥) नित्यमष्टशतानाञ्च

<sup>1</sup> In his Report for 1899-1900, p. 18.

<sup>2</sup> The authors of the *Nellore Inscriptions* themselves suggest Parna as a probable reading. The epithets given to Vijaya-Gaṇḍagōpāla in this record, show that he must have belonged to the Pallava race. Parna is perhaps a misreading for Pallava.—H. K. S.]

<sup>3</sup> The Manma-kshamāpati of the poet Tikkana.

<sup>4</sup> Epigraphist's Report for 1907-1908, pp. 82-85.

<sup>5</sup> I may perhaps identify him with Immadi-Gaṇḍagōpāla-Vijayādityadēva-Mahārāja of the Nellore inscriptions (see *Ind. Ant.*, Vol. XXXVIII, p. 84). The latter was the younger brother of Allu Tirukālatidēva Mahārāja *alias* Gaṇḍagōpāla, and Manma-Gaṇḍagōpāla was his son (*ibidem*, p. 11). One of his known dates is 1250-1 A.D. (*ibidem*, p. 84).

<sup>6</sup> *Ind. Ant.*, Vol. XXXVIII, p. 86 ff.

<sup>7</sup> From the original plate.

<sup>8</sup> Evidently the last letter of a word which was the name or surname of the donee Śankara mentioned in line 3 f. [The letter looks very much like *vai*.—H. K. S.]

<sup>9</sup> Read 'रहस्यात्य'.

<sup>10</sup> Read 'रय्ये' or 'रय्य'. In the former case we must explain the compound as "Śrī Śankara, the *guru* of the Āryas." Cf. the title *Āryaguru* assumed by the heads of the *mathas*. [This explanation is far-fetched. 'To the *matha* of Śankarīya' would be the plain interpretation of the phrase श्रीशंकराय्यगुरवे.—H. K. S.]

<sup>11</sup> Read 'इदो'.

<sup>12</sup> Read 'हृतके'.

<sup>13</sup> Read 'पृथ'.

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சீலியகணகோபரஸ்தேபன



- 9 तोषणाय<sup>1</sup> द्विजन्मनाम् । प्राञ्चं गृहपुरात्<sup>2</sup> काञ्चीपुरात्  
 10 प्रत्यञ्चमुत्तरम् [॥\*] कैदडुप्पुरुतो ग्रामात् शिरुनन्ने-  
 11 च दक्षिणम् । वेगवत्युत्तरतटिसि<sup>3</sup>मारासैकमण्डन-  
 12 म् [॥\*] नाक्किेरांमपनसतालहीन्तालशोभीतम्<sup>4</sup> । ना-  
 13 नाभूरुहृषाटिनाम्<sup>5</sup> पुष्पसौरभवासितम् [॥\*] <sup>6</sup>यैरकोष्ठिय-  
 14 मजस्रेन्दुमौल<sup>7</sup>कारुण्यरक्षितम् । अंबिकापुरनामानम् ग्रा-<sup>8</sup>  
 15 मचिन्तामणीन्दौ<sup>9</sup> । (॥) <sup>10</sup>भुमिरस्याः प्रदानेन यावच्चन्द्रार्क-  
 16 योगतिः<sup>11</sup> । श्रीहृस्तिशैलनिलयः प्रियतां परमेश्वरः [॥\*] इत्य-  
 17 मुत्तुंगया भत्या<sup>12</sup> नोधाय <sup>13</sup>मनसिश्चरे [॥\*] देव[ः\*] श्रीगण्डगो-  
 18 पालचोऽशंकरयोगिने [॥\*] <sup>14</sup>भुदानशासनं स्वस्य हस्त-  
 19 संलिखिताक्षरम् । अदादुन्नतधम्मस्य<sup>15</sup> लाभाय शुभचेतसा [॥\*]  
 20 दानपालनयोऽर्म्भे दानात्<sup>16</sup> अयोनुपा-  
 21 लनम् । दानात्<sup>17</sup> स्वर्गमवाप्नोती पालनादच्युतम् प-  
 22 दम् । (॥)  
 23 श्रीविजयकण्डकोपालतेवन्<sup>18</sup>

TRANSLATION.

(Ll. 1 to 15.) To the famous (personage) who, in the *maṭha* to the west of the abode of the glorious Lord of the Elephant Hill,<sup>19</sup> clearly explains to (his) disciples the hidden meaning of the Vēdānta and who pleases (the Eternal) Ātman and the Brāhmaṇs by the routine of daily gifts of food,—(to this) holy teacher Śaṅkarārya, in the year named Khara, when the lover of the lotus (*i.e.* the sun) was in the holy sign of Karkaṭaka (Cancer), in the constellation presided over by the deity Mitra (*i.e.* Anurādhā), on Monday the tenth day of the bright fortnight, at an auspicious moment—for gratifying daily one hundred and eight Brāhmaṇs with food appealing to various tastes and resembling nectar—(the donor) gave the most excellent village named Ambikāpura, (situated in) Yairakōshṭhya, which lies east of Gridhrapura, west of Kāñchipura (Conjeeveram), north of the village Kaidaduppūru and south of Śirunanni, whose chief ornaments are the gardens on the north bank of the river

- <sup>1</sup> The first part of the vowel of तो<sup>o</sup> is found at the end of line 8.  
<sup>2</sup> The termination *pura* applied to this petty village seems to show that it was then in a flourishing condition.  
<sup>3</sup> Read °तटीसीना°. <sup>4</sup> Read °केराम° and °द्विन्तालशोभीतम्.  
<sup>5</sup> Read °वाटीनाम्. <sup>6</sup> Read यैरकोष्ठ°. <sup>7</sup> Read 'मौलि'.  
<sup>8</sup> The *ū-mātra* of ग्रा is marked at the beginning of the next line.  
<sup>9</sup> Read °मणि°. <sup>10</sup> Read भूमि°.  
<sup>11</sup> The first part of the vowel of °यो<sup>o</sup> is found at the end of l. 15. <sup>12</sup> Read भत्या.  
<sup>13</sup> Read निधाय मनसीश्चरे or निधाय मन ईश्चरे. <sup>14</sup> Read भुदान°. <sup>15</sup> Read दानात्स्वर्गमवाप्नोति.  
<sup>16</sup> Read °धम्मस्य. <sup>17</sup> Read दानात्स्वर्गमवाप्नोति.  
<sup>18</sup> Excepting the first three letters the whole of this line is in Tamil.  
<sup>19</sup> *i.e.* the temple of Ś.ī Varadarāja of Conjeeveram.

Vēgavatī, which is beautified by coccanut, mango, jack, palmyra and *hintāla* (*phœnix paludosa*) (trees), fragrant with the scent of flowers of various groves of trees (and) always protected by the grace of the moon-crested (Śiva).

(Ll. 15-19.) By the gift of this land for as long as the Sun and the Moon run on their course may the Supreme God be pleased whose abode is on the Elephant Hill. Thus, with towering devotion resting his mind in God, the glorious chief Gaṇḍagōpāla-Caṇḍīa gave the charter (conveying) a gift of land written in his own hand,<sup>1</sup> to Śānkara-yōgin, with a pure mind, aspiring for the highest good (*dharmu*).

(Ll. 20-22.) Of gift and (its) maintenance maintenance is more meritorious than gift. By gift heaven is attained, by maintenance undecaying bliss.

(L. 23.) The glorious Vijaya-Gaṇḍagōpāla-Dēva.

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No. 17 — THANA PLATES OF THE TIME OF THE YADAVA KING  
KAMACHANDRA : SAKA 1194.

BY LIONEL D. BARNETT.

The record on these plates, which were found, with another set bearing a record of the time of the same king dated in Śāka 1212 current (A.D. 1289), in digging a grave in the Musalmān burial ground at Thāṇa, the head-quarters of the Thāṇa District, Bombay Presidency, was brought to notice by Mr. W. H. Wathen in 1835, in the *Journ. R. As. Soc.*, first series, Vol. II, p. 388; and a reading of the text, prepared by a pandit, with an abstract in English, was given by him in Vol. V, p. 183, No. 10.<sup>2</sup> The original plates have never been traced again. But Dr. Burgess found ink-impressions of three of their four inscribed sides, evidently made by Mr. Wathen, in the Branch of the Royal Asiatic Society at Bombay, and made them over in 1902 to Dr. Fleet, who has placed them at my disposal. I now edit the record from these impressions, as far as they go. But an impression of the second side of the second plate (lines 46 to 68) being wanting, for my text of that I am entirely dependent on the reading given by Mr. Wathen's pandit; and he did not take the trouble to transcribe the whole of it, but omitted the names, etc., of all except the first of the grantees.<sup>3</sup> An appropriate name for the record would be "the Vaula grant," as it registers an assignment of a village named Vaula: but the plates have always been known as a set of "Thāṇa plates," as which they are entered as No. 370 in Professor Kielhorn's List of the Inscriptions of Southern India,<sup>4</sup> and it is convenient to retain the latter designation.

The plates were three in number; the first and third of them being inscribed on one side, and the second on both sides. Judged by the ink-impressions, the size of the plates was between 11 and 11¼ inches in width, and about 9 inches in height; and the second plate seems to have been made slightly smaller than the other two, and also without raised edges, so as to fit in between them. The illustration of them is from Mr. Wathen's impressions: and these being very brittle, a few pieces broke off and were lost before the photographs were made, with the result of causing some small gaps in lines 7, 16, 20, 43 and 44, and a large one between lines 42 and 45. There is no information as to whether the ring on which the

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<sup>1</sup> This may only mean that the donor affixed his signature, found in l. 23, to the grant.

<sup>2</sup> The other record, of A.D. 1289, is his No. 9, on p. 178.

<sup>3</sup> See, more fully, note 1, p. 203 to the Text below.

<sup>4</sup> Vol. VII, above, appendix: the other set of plates, dated in Śāka 1212 (A.D. 1279), is entered as No. 379 in the same List.

plates must have been strung bore any seal.—The character is a good Nāgari of the period. The letters are about  $\frac{1}{16}$ " in height.—The language is Sanskrit, partly in verse, partly in prose: the grammar and orthography call for no special remarks, and the only rare words are *sarvīya*, 'good to all' (l. 42; cf. Pāṇini V. i. 10, vārtt. 1), and *vaṅṭaka*, 'a share.'

The subject of the record is a grant of the village of **Vaula** under the **Yādava** king **Rāmachandra of Dēvagiri**. It contains a genealogy of the latter's dynasty, in verse (ll. 7-31) and prose (ll. 31-34), naming and extolling **Bhillama** (v. 4), **Jaitrapāla** (the Jaitugi of older records) (v. 5), his son **Sīnghaṇa** (vv. 6, 7), **Kṛishṇa** (vv. 8-10),<sup>1</sup> his younger brother **Mahādēva** (vv. 11-13), and his son **Rāmachandra** (ll. 26-31), who is said to have defeated the **Mālavas** (ll. 29, 37), the **Gūrjaras**, and the **Tēliṅgas** (l. 36). It then relates that in the reign of Rāmachandra, while **Hēmādri**, the superintendent of all the elephant-riders (*samasta-hastipak-ādhyaksha*), was acting as chief minister of the kingdom (ll. 39-41), the village of **Vaula** was granted to thirty-two Brāhman by **Achyuta Nāyaka**, governor of the **Koṅkaṇ**. After a specification of the boundaries, etc., comes a list of the beneficiaries, with the names of their fathers and *Gōtras*.

The minister **Hēmādri** of this inscription is plainly the famous author of the commentary *Āyur-vēda-rasāyana* upon the *Ashṭāṅga-hṛidaya*, the commentary *Kaivalya-dīpikā* upon the *Muktā-phala*, and—most important of all—the encyclopædic *Chatur-varga-chintāmaṇi*. In the metrical preface to the *Parisēsha-khaṇḍa* of the last work (ed. Bibl. Ind., p. 3 ff.) we have a good deal of information concerning him, from which we learn, *inter alia*, that he was the son of **Kāmadēva**, and held office under the Yādava king Rāmachandra and his predecessor **Mahādēva**.

The details of the date (l. 1) are: the Śaka year 1194, being the cyclic year **Āngiras**; the fifth day of the bright fortnight of **Āśvina**; and *Ravan*, i.e. *Ravivārē*, "on Sunday." **Dr. Fleet** gives me the following remarks:—"This **Āngiras samvatsara** was the Śaka year 1194 expired, and began on 2 March, A.D. 1272. The given *tithi* **Āśvina śukla 5** ended at closely about 47 minutes after mean sunrise (for Ujjain) on Thursday, 29 September, and cannot in any way be connected with a Sunday, which is the weekday specified in the record. Accordingly this date is an **irregular** one. In connection with the terms in which it is stated an incidental remark may be made, as follows. On the strength of the reading published by **Wathen**, this date has been quoted as containing the expression *Śālivāhana-śakē*, and as giving the earliest instance of the connection of the name **Śālivāhana** with the **Śaka era**: see Professor **Kielhorn's** notes on this matter in *Ind. Ant.*, vol. 26, p. 150. But it is found from the ink-impression that that is only due to a gratuitous insertion by the pundit who transcribed the record for **Wathen**; the text says simply *śrī-Śākē*. This fact makes it very doubtful, to say the least, whether the said expression was really used in the **Thāṇa** record of A.D. 1289, mentioned above, **Wathen's** No. 9. Further, it is known now that the dates of the two **Kurgōḷ** inscriptions of Śaka 1095 and 1103 (A.D. 1173 and 1181) do not include the name **Śālivāhana**.<sup>2</sup> Also, I learn from **Mr. Narasimhachar** that the date of the **Śravaṇa-Belgoḷa** inscription of Śaka 1200 (expired), in A.D. 1278, also does not really contain any mention of **Śālivāhana**.<sup>3</sup> In these circumstances the earliest reliable instance that we can quote, of the connection of the name of **Śālivāhana** with the era, is the date in the record on the **Harihar** plates of

<sup>1</sup> His father, Jaitugi II, son of Sīnghaṇa, is not mentioned in this record.

<sup>2</sup> See footnote to the entry of these two records under No. 253 of Professor **Kielhorn's** List of the Southern Inscriptions.—J. F. F.

<sup>3</sup> This record is *Epi. Carn.*, vol. II, SB, 137; entered as No. 976 in Professor **Kielhorn's** List of the Southern Inscriptions. The published reading is:—*Śvasti śrī-vijay-ābhayudaya-Śālivāhana-śaka-varshaṃ 1200-veya*, etc. **Mr. Narasimhachar** tells me that the true reading, as shown by an ink-impression, is:—*Śvasti śrī-jay-ābhaya-dayāt-cha Śaka-varushaṃ 1200-veya*, etc.—J. F. F.



Bukkarāya I of Vijayanagara dated in Śālivāhana-śaka 1276 (current), with details falling in A.D. 1354."<sup>1</sup>

As regards the places mentioned in this record, **Vaula**, the village which was granted, is described as being in **Sāsaṭi**. This last-mentioned is the present **Sāshtī**, **Sālsette**, the island which forms the *tāluka* of which the head-quarters station is at **Ṭhāna** : its name is found as **Shaṭshashtī** in the Bhāṇḍūp plates of A.D. 1026 (see Vol. XII above, p. 257). **Vaula** still exists, and is shown in the Indian Atlas sheet 25, N.E. (1905), in lat. 19° 16', long. 73° 1', about five miles north-by-west from **Ṭhāna**. The village of the god **Kāmēśvara**, on the east, is plainly the "**Kavesvar**" of the map, about a mile east-south-east from **Vaula**. The **Sāmbhavaja** river, on the north, must be the lower part of the **Ulhās** river, which there develops into the Bassein Creek. The map does not show any names answering to **Śitalēśvara**, on the south of **Vaula**, and **Sāmbhavajā**, the hamlet of the god **Khōpēśvara**, on the west.

### TEXT.<sup>2</sup>

*First plate.*

- 1 Ōm<sup>3</sup> Svasti śri-Śākē<sup>4</sup> 1104 Aṅgirā-saṁvatsarē || Āśvina śuddha 5 Ravau ||  
Gāma-śāsanam sa-
- 2 mabhilikhyatē yathā | <sup>5</sup>Pada-nyāsa-bhar-ātīrēka-vinamat-prithvi-mithaḥ-saṁmilat-sapt-  
ām-
- 3 bhōdhi-payah-pravāha-kalanā-vitrasta-viśva-trayāḥ | chaṁchat-kautuka-kamdukikṛita-  
kula-
- 4 kshōṇidhara-śrēṇayō Hērambasya jayānti dāna-rabhasa-bhrāmt-ālayah kēlayah || 1<sup>6</sup>  
Bibhrāṇa-
- 5 s=tuhin-ādri-mauli-vilasau-nil-ābhra-lilām bhuvanā dāmsht[r]<sup>7</sup>-āgrēṇa jagat-trayim=  
avatu sa krīḍā-varā-
- 6 hō Hariḥ | yasy-āṅga-vyatishamgiṇī prasṁmarā sā kv-āpi saptārṇnavi navy-  
ōnnidratama-śram-āmbu-ka-
- 7 nīkā-saṁdēham=abhyasyati || 2 <sup>8</sup>Āstē payōdhi-pratimō Yadūnām vaṁśah pratitō  
bhuvana-trayē=pi |
- 8 yad-udbhavair=bhūpati-ratna-jātair=amaṁḍi prithvi mṛiga-lōchan-ēva || 3 <sup>9</sup>Vamśē  
tasminn=avani-vanitā-mau-
- 9 li-nēpathya-ratnam jātah śītadyuti-sita-yaśā Bhillamaḥ kshōṇipālah | arthi-śrēṇi-  
sura-vīta-
- 10 pinō yasya vidvēshi-bhūpāḥ śōṇa-śrikam pada-kīśa(sa)layam nityam=uttamaśa-  
yamti || 4 <sup>10</sup>Divam gatē ta-
- 11 tra charitra-dhāmni mahi-mahi(hō)ṁdrō guṇa-ratna-sindhau | anamtarām  
bhū-valay-aika-jaitrah śri-Jaitrapālō nri-

<sup>1</sup> No. 455 in Professor Kielhorn's List of the Southern Inscriptions.—J. F. F.

<sup>2</sup> From the ink-impressions, and as regards the third side, from the published text.

<sup>3</sup> Denoted by a symbol.

<sup>4</sup> Not *śri-Śālivāhana-śakē* as given in Wathen's text. See Dr. Fleet's remarks above.

<sup>5</sup> Metre : Śārdūlavikṛīḍita ; the same in verse 2.

<sup>6</sup> The verses are numbered on the original plates.

<sup>7</sup> The *r* is not visible on the ink-impression, but is given in Mr. Wathen's text.

<sup>8</sup> Metre : Triśtubh upajāti, pādas 1-2 being Indravajrā and 3-4 Upēndravajrā.

<sup>9</sup> Metre : Mandākrāntā.

<sup>10</sup> Metre : Triśtubh upajāti, pādas 1-3 being Upēndravajrā and 4 Indravajrā.



24 निरिचिता राचनेवा लोचनी... लको कालो... यदी... 24  
 26 के श्रुत... 26  
 28 28  
 30 30  
 32 32  
 34 34  
 36 36  
 38 38  
 40 40  
 42 42  
 44 44

70 70  
 72 72  
 74 74  
 76 76

- 12 patir=babhūva || 5 <sup>1</sup>Namra-kshmāpāla-chūd-ānaṇu-maṇi-kiraṇ-ōdāra-kāsāra-vichi-  
krōḍa-kriḍat-pad-ābjah<sup>2</sup>
- 13 prathita-Yadu-kul-āmbhōdhi-nihāra-bhānuḥ | tat-putrō=tha pratāpa-dyumaṇi-ruchi-  
chay-āchānta-vidvēshi-yō-
- 14 shich-chakshuś-chamchad-vilās-āmjana-timira-bharaḥ **Siṅghaṇō** ṣ<sup>3</sup>bhūn=narōmdraḥ || 6  
Dig-yātr-ārambha-dhāvāt-turaga-chaya-cha-
- 15 mū-chakra-jāgrat-khur-āgra-śrēṇi-samghaṭṭa-piṣṭa - kshidhara-nikar - o[d\*]dhūta-dhūli-  
vitānaḥ | samprāptōshu pra-
- 16 kāmaṇ jaladhishu vipadam saṅgarād=bhānga-bhājām yasminn=ast-iha rusṭē  
sthitir=avanibhṛitām na sthalō nō ja-
- 17 lē=pi || 7 <sup>4</sup>Ajani vijaya-lakshmi-vidyud-ullāsa-lilā-vilasad-asi-payōdah kshōṇipālō ṣ<sup>5</sup>tha
- 18 **Krishnaḥ** | mukulayati vibitram yasya ḍripyat-pratāpa-dyumaṇir=ari-nṛipānām  
pāṇi-pamkēruhāṇi || 8
- 19 <sup>6</sup>Kumbhīndr-ārava-gitibhiḥ prasṛimaraḥ[r\*]=niḥsvāna -vādya-svanair=yan-nistri(stri)mśa-  
latā raṇ-āṅgaṇa-mahi-raṅgō naṭa-
- 20 ty=uddhatam | ētach=chitram=arāti-paksh mala-dṛisām dhammillatō mallikā  
bhrasya(śya)mty=āśu cha kamṭha-kamḍala-ta-
- 21 lāt=truṭyamti hāra-srajaḥ || 9 <sup>7</sup>Makha-samprīṇitair=Iṅdra-padāya Marutām  
gaṇaiḥ | samāhūta iva kshmā-
- 22 paḥ sa prāpa sura-māṅdiram || 10 <sup>8</sup>Śarad-amala-marīchi-śrī-sapatnair=yaśōbhir=  
ddhavalita-

*Second plate; first side.*

- 23 nikhil-āsā-chakravālō nṛipālāḥ | nṛipa-kula-kamal-augha-dhvamsa-nihāra-pātas=tad-anu  
tad-anu-
- 24 janmā śrī-Mahādēva āsit || 11 <sup>9</sup>Yasy=ōdāra-yaśas-tushāra-mahasi prāpt-ōdayē  
samtatam śi-
- 25 tāms-ūpala-mamḍalāyitam=ari-stri-lōchana-śrēṇibhiḥ | chētōbhiḥ kumudāyitam cha  
jagatām dhvāmtāyitam v<sup>10</sup>=ā-
- 26 rthinaṅm dāridryēna samantataḥ sukavibhiś=chamchach-chakōrāyitam || 12  
<sup>11</sup>Vijitya pāthōnidhi-mēkhalāyās=talam
- 27 dharitryā nikhilam sa bhūpā(pah) | kramēna Sutrāma-jigīshay=ēva svargga-  
prayān-ābhimukhō babhūva || 13 <sup>12</sup>Unmi-
- 28 lad-Yadu-vamśa-mauktika-maṇiḥ kshōṇīndra-Nārāyaṇaḥ pṛith[v]ipāla<sup>13</sup>-Pitāmālō  
nija-bhuja-prākāra-Bhīm-ō-

<sup>1</sup> Metre : Mandākrāntā ; the same in verse 7.

<sup>2</sup> Mr. Wathen's text gives 'ābjah' ; but there is no clear *visarga* on the ink-impression.

<sup>3</sup> The *avagraha* is written here, in practically the modern form.

<sup>4</sup> Metre : Mālini.

<sup>5</sup> The *avagraha* is written here again, in practically the modern form.

<sup>6</sup> Metre : Śārdūlavikṛīḍita.

<sup>7</sup> Metre : Śloka (Anushtubh).

<sup>8</sup> Metre : Mālini.

<sup>9</sup> Metre : Śārdūlavikṛīḍita.

<sup>10</sup> Mr. Wathen's text has *ch=* ; but the ink-impression shews a letter much more like *v*. The use of *vā samuchchayē* is quite justifiable.

<sup>11</sup> Metre : Trisṭubh upajāti, *pādas* 1-3 being Upēndravajrā and 4 Indravajrā.

<sup>12</sup> Metre : Śārdūlavikṛīḍita.

<sup>13</sup> The *v* is not visible on the ink-impression, but is given in Mr. Wathen's text.

- 29 **dayaḥ** | khēlan-**Mālava**-mēdini-parivṛiḍha-prauḍh-ēbba-pamchānanah sūnuḥ **Kṛishṇa**-mahipatēr-vijayatē śri-**Rāma**-
- 30 **chamdrō** nṛipaḥ || 14 <sup>1</sup>Sura-girim=adhirūḍhē pūrva-dik-parvat-ābham kalita-dinakara-śri-sundarē yatra dikshu | kira-
- 31 ti kara-samṛiddhi-sparddhinim bāna-pamktim pratibala-timir-anghaḥ kāmḍisikō na kō=bhūt || 15 Atha khara-
- 32 tara-pratāpa-tapana-sōshit-ārāti-narēśa-yasaḥ-palvalah | vimala-nija-guṇa-mauktika-manī-śrēṇi-sama-
- 33 laṅkṛita-dig-aṅganā-valayaḥ | prauḍha-rip-ūrah-kapāṭa-taṭa-pāṭana-prakaṭita-Nṛisimha-ḍambaraḥ | Sa(Sa)mbara-matha-
- 34 na-taralata-nayan-ānchala-chamcharika-chumbita-mukh-āmbujah | sva-bhuja-sam-upārjit-Aikāmgavir-ābhidhāna-sa-
- 35 kala-guṇa-nidhāna-ripu-Danuja-Vira-Nārāyaṇa-nij-āyur-avadhiritā-Pitāmaha-rāya-Pi-
- 36 tāmaha-Dvāravatīpura-parivṛiḍha-Gūrjara-kumjara dalana-kamṭhiraḥ | **Tēlīnga**-tūṅga-tar-ūnmūlana-damṭā-
- 37 vala || **Mālava**-pradipa-samana-pralay-ānilah | dāna-guṇ-ālvi(nvi)ta<sup>2</sup>-kalpa-mahīruhaḥ | ity-ādi-samasta-
- 38 birud-āvali-virāja-nānē sakala-bhū-valayam-anuśāsati **Yadu-kula-kumuda-chamdrō** śri-**Rāmachandra**-
- 39 narēmdrō tath=aitat-prasād-āvāpta-nikhila-rājya-dhurinatām vahati samasta-hastipak-ādhyakshē nija-gu-
- 40 na-subhagam-bhāvukē bhāvakē<sup>3</sup> samasta-karaṇ-ādhipatyam=aṅgikurvāṇē cha nirjita-Jhāḍi-mam[ḍa\*]lē mamtri-
- 41 chūḍāmanau guṇa-ratna-Rōhaṇ-ādrau śri-**Hēmādrau** [1\*] <sup>4</sup>Śrīmad-Gautama-gōtri-mamḍana-manīh<sup>5</sup> śri-Jalha-
- 42 ṇah pūrvaḥ sarvviyō dvija-puṅgavas=tad-anu cha prēmīkhad-guṇō **Mūdhugih** | tat-sūnuḥ śruti-sāstra-
- 43 śastra-kuśalas=tasy-āṅgajah sad-guṇah śrīmān=**Achyuta-nāyakaḥ** samajani śri-**Rāmachandr-ōdayi** || 16
- 44 Yasminu=**Achyuta-nāyakē** virachitē(ta)-prauḍha-pratāpē varō<sup>6</sup> lāvany-aukasi bhūri-dātari dharā-bhāra-ksha-
- 45 mē vēdhasā | sūryah kim ghaṭitah kim=ēsha vihitas=chamdraḥ samutpāditaś=chīmṭā-ratnam=ahō mudh=aiva kim=ami

<sup>1</sup> Metre : Mālini.

<sup>2</sup> The ink-impression seems to shew *lvi*, but with the upper half of the shaft of the *l* written by error ; Mr. Wathen's text gives *lpi*.

<sup>3</sup> This is corrupt. Apparently the sense demands something like °*subhagatva-bhāvuka-bhāvakē*, and I have ventured to translate accordingly. [But °*subhagam-bhāvuka* would be correct.—F. W. T.]

<sup>4</sup> Metre : Sārdūlavikṛita ; the same in verse 17.

<sup>5</sup> The ink-impression reads apparently °*manīh* : Mr. Wathen's text has °*manīh*.

<sup>6</sup> *Varō* is given in Mr. Wathen's text ; the ink-impression is illegible.

*Second plate ; second side.*<sup>1</sup>

- 46 *ṣṛiṣṭāḥ kula-kshmābhṛitaḥ* || 2<sup>2</sup> || *Yaś=cha mamḍalika-Pitāmahaḥ* ||  
*mamḍalika-bhāra-samkharuḥ*<sup>3</sup> || *mamḍalika-*
- 47 *dhādhi-tadakah*<sup>4</sup> || *paśchima-rāya-vibhāḍa āhē*<sup>5</sup> || <sup>6</sup>*Tēna śri-Rāma-tōṣh-āhita-nija-*  
*padaviṃ bhūmjatā*
- 48 *Kaumkaṇē=smin dvātrimśad-brāhmaṇebhyō nava-nidhi-sahitō=dāyi* *Vaul-ābhidhānaḥ*  
 ||<sup>7</sup> *grāma[h\*]* *sviy-āṣṭa-sim-āvadhi*
- 49 *vara-vidhinā Sṣaṣṭēr-madhya-bhāgē bhōktavyaḥ svairam=ētair=dviija-vara-vṛishabhair=*  
*āsishō=smai dadadbhiḥ* || [18\*]
- 50 *Tasya āghātāḥ* || *pūrvatō dēva-śri-Kāmēsvara-grāmaḥ dakṣiṇataḥ Śitalē-*  
*śvaraḥ paśchimatō dva-śri-*
- 51 *Khōpēsvara-palli Sāmbhavajā uttarataḥ Sāmbhavaja-nadi* [i\*] *ēvaṃ chatur-*  
*āghātāḥ* [i\*] *sva-simā-paryamta=triṇa-*
- 52 *kāṣṭ-ōdak-ōpētaḥ sa-vṛiksha-māl-ākulaḥ khāri-vōra-vēḍhi<sup>8</sup>-sabitō* *Vaul-ābhidhānō*  
*grāmaḥ śri-Achyuta-nāyakna*
- 53 *dvātrimśad-brāhmaṇebhyō dattaḥ* [i\*] *tē cha brāhmaṇāḥ Gārgya-gōtriyaḥ*  
*Vishṇu-dikshita Bhānu-suta vamaṭakaḥ ēkaḥ* 1
- 54 }  
 to } *These lines are wanting.*  
 68 }

*Third plate.*<sup>9</sup>

- 69 *Jāmadagna-Vatsa-gōtriya Śrā(Ā<sup>2</sup>)u-prabhu Vishṇu-prabhu-suta vaṃ* 1 *Atri-*  
*gōtriya Būchhūm<sup>10</sup>-nāyaka Rā-*
- 70 *ghava-nā[ya\*]ka-suta vaṃ* 1 *Jāmadagna-Vatsa-gōtriya Vāsudē-bhaṭṭa Marasiṃha-*  
*paṃḍita-suta vaṃ* 1 *Vāsi-*
- 71 *shṭha-gōtriya Khētamaḥchārya Kṛiṣṇāchārya-suta vaṃ* 1 *Jāmadagna-Vatsa-gōtriya*  
*Nāgadē-bhaṭṭa Mādhava-bhaṭṭa-*
- 72 *suta vaṃ* 1 *Gautama-gōtriya Śrā(Ā<sup>2</sup>)ū-bhaṭṭa Sōmanātha-ghaiśāsa-suta vaṃ* 1  
*Bhāradvāja-gōtriya Nāgadē-bha-*
- 73 *ṭṭa Purushōttama-bhaṭṭa-suta vaṃ* 1 *Bhāradvāja-gōtriya Rāmēsva(śva)ra-bhaṭṭa*  
*Pō(Sō<sup>2</sup>)madē-bhaṭṭa-suta vaṃ* 1 *Chamdrātrēya-*

<sup>1</sup> For the text of this side I am wholly dependent upon that given by Mr. Wathen, which is a not very correct, and has no division of lines. Moreover Mr. Wathen's pandit, after copying the name of the first Brāhmaṇ in the list, has suppressed all the other names, writing instead the words *aparē ēkatrimśat-samkhyāṭāḥ*, ('thirty-one other persons'), and then proceeding to the words *ēvaṃ brāhmaṇa . . . pradat[ī\*]a* on ll. 7-8 of the next face, which he copied out, but incorrectly. It being desirable always to have the texts of records in lines, numbered, for purposes of reference, I have arranged this text here, as far as we have it, in that way but my division of the lines is only conjectural, because Mr. Wathen's pandit did not show the record in that form, and so there is no plain guide, after line 46, as to the exact syllable with which each line began.

<sup>2</sup> Apparently a mistake for 17.

<sup>3</sup> Corrupt.

<sup>4</sup> Corrupt; perhaps we might read *dhōḥi-tadakah*.

<sup>5</sup> Probably a blunder for *asti*. Singularly enough, *āhē* is the Marathi for *asti*, and Mr. Wathen's pandit may have unconsciously translated *asti* into *āhē*.

<sup>6</sup> Meire: Srag-īharā.

<sup>7</sup> Probably we ought to write a single *danḍa*.

<sup>8</sup> I give these words with due reserve; see below, p. 206, note 2, for the translation.

<sup>9</sup> For the contents of this face we have the testimony of the ink-impression, supplemented by Mr. Wathen's text for the last two lines (see above, note 1).

<sup>10</sup> The *chhū* is rather uncertain, and the *anusāra* may be due to an accident.

- 74 gōtriya Kānhupādhye Dāmōdara-upādhyām-suta vañ 1 Kāśyapa-gōtriya  
Trivikrama-ghaiśāsa Vāsu-
- 75 dā-ghaiśāsi-suta vañ 1 ēvañ brāhmaṇa 32 [!]\* Śri-Lakshmi-Nārāyaṇāya dvā-  
triṃśat(d)-brāhmaṇaiḥ vañṭaka-
- 76 ś=ch=aikaḥ | 1 pradat[t\*]aḥ [!]\*

## TRANSLATION.

(Lines 1-2)—*Om ! Hail ! In the Śaka year 1104, the cyclic year Aṅgiras, on Sunday, the 5th day of the bright fortnight of Āśvina, a grant of a village is drawn up, as follows :—*

(Verse 1)—Victorious are Hēramba's sports,<sup>1</sup> in which the three worlds tremble on (seeing) the streams of water from the Seven Oceans mutually combining on the earth as the latter sinks down under the intensely heavy steps of his feet (in dancing) ; the lines of the primitive mountains become balls for his brilliant amusement ; and bees lose their way in the hot flow of his rutting ichor.

(Verse 2)—May Hari, in sport (*assuming the form of*) a boar, aid the three worlds ; he who bears on the tip of his tusk the earth, which has the graceful appearance of a swarthy cloud conspicuous on the crown of the Mount of Snows ; attached to whose body the Seven Oceans, spreading out in some corner, constantly suggest the idea that they are drops of newly arisen sweat.

(Verse 3)—There resides the race of the Yadus, resembling an ocean, famed through the three worlds : by the multitudes of the jewels that are the kings sprung thence the earth has been adorned like a deer-eyed damsel.

(Verse 4)—In this lineage was born Bhillama, a gem for the decoration of the diadem of the Lady Earth, having glory white as the cool-rayed (*moon*) ; a celestial tree to troops of suppliants ; one whose sprout-like foot, brilliant in its dark-red hue, hostile monarchs ever placed on their heads as an ornament.

(Verse 5)—When this Mabēndra of the earth, a home of good deeds, an ocean for the jewels of virtues, had gone to heaven, after him the fortunate Jaitrapāla, a unique conqueror of the circle of the earth, became king.

(Verse 6)—Then his son, whose lotus-foot sported in the bosom of the waves of the noble lake (*consisting*) of the rays from the large jewels on the crests of bowing monarchs, a sun to the mists upon the ocean that is the famous Yadu race, drinking up by the fullness of the radiance of the sun of his majesty the mass of darkness (*consisting*) of the collyrium of elegant sport on the bright eyes of his foes' mistresses, Siṅghaṇa, became king.

(Verse 7)—As, when he was wroth, the ocean readily fell into misfortune owing to the canopies of dust thrown up from the multitude of mountains pounded down by the trampling of the lines of unsleeping hoof-tips in the circles of his army, wherein squadrons of horses galloped forward to undertake campaigns in (*all*) quarters, the monarchs of earth, defeated in battle, had no rest here either on the dry land or in the waters.

(Verse 8)—Then was born king Kṛishṇa, who bore a cloud (*consisting*) of a sword brightly shining with the sportive play of the lightning that is the Goddess of Victory ; the sun of whose haughty majesty, strange to say, causes to bud the lotus hands of hostile kings ;<sup>2</sup>

(Verse 9)—whose sword blade dances vehemently, on the stage that is the ground of the battle-field, to the accompaniment of songs (*consisting*) of the bellowings of lordly elephants

<sup>1</sup> Hēramba is another name for Gaṇēśa.

<sup>2</sup> That is to say, he caused them to clasp their hands in supplication.

and of spreading music (*consisting*) of noises : this wonder (*happened*), that the jasmines fell from the locks of the tressed faces of his foes, and the necklaces were quickly broken off from the surface of their throats and heads.<sup>1</sup>

(Verse 10)—This king arrived at the dwelling of the gods, being as it were summoned by the troops of the Maruts, who were delighted by his sacrifices.

(Verse 11)—After him his younger brother **Mahādēva** became king, whitening the whole sphere of the skies with glories rivalling the brilliance of the stainless rays of the (*moon of*) autumn, and casting mists of destruction on the multitudes of lotuses of royal races.

(Verse 12)—When the joyful rising of the moon that was his noble glory happened, the multitudes of the eyes of his foes' women became constantly moonstones,<sup>2</sup> the souls of living beings became night-lotuses, and the poverty of the needy everywhere faded like the darkness (*when the moon rises*), and worthy poets became bright *chakōras*.

(Verse 13)—This king, after conquering the whole surface of the ocean-girdled earth, in due course prepared to depart to paradise, as though from desire to overcome Indra.

(Verse 14)—A precious pearl from the opening (*shell of the*) **Yadu** race,—a **Nārāyaṇa** to the lords of earth,—a Grandsire [Brahman] of kings,—having the exaltation of a **Bhīma** in the rampart of his own arm,—a lion to the mighty elephants of the province of the wavering **Mālavas**,—the king **Rāmachandra**, son of the monarch **Kṛishṇa**, is victorious.

(Verse 15)—When he, beauteous in the possession of the sun's splendour, has ascended the Gods' Mount,<sup>3</sup> which is like the Eastern Mountain, and has scattered in every direction a line of arrows rivalling the abundance of (*the sun's*) rays, what mass of darkness (*consisting*) of enemies has there been that is not eager to flee ?

(Lines 31-39)—Now while king **Rāmachandra**, moon to the lotuses of the **Yadu** race, brilliant with the series of all titles such as : “ he who dries up the pools of hostile monarchs' glory by his most fierce heat [*or, majesty*], who adorns the girdles of the ladies of the quarters of space with lines of precious pearls of his own stainless virtues, who displays the awfulness of a **Nṛsiṃha** by tearing open the surface of mighty foemen's breasts, whose face-lotus is kissed by the bees which are the restless eye-corners of **Śambara's** slayer [**Kāma**], who by his own arm has won the name **Ēkāṅgavira**, who is a treasury of all virtues, who is a **Vira-Nārāyaṇa** to the demons his enemies, who by his life makes light of the Grandsire [Brahman], a Grandsire of monarchs, who is the lord of the city of **Dvāravati**, a lion shattering the elephants of the **Gūrjara**, an elephant in uprooting the tall trees of **Tēliṅga**, a blast of the Day of Doom in extinguishing the lamps of the **Mālavas**, a tree of desire possessing the virtue of liberality,” is reigning over the whole girdle of earth ;

(Lines 39-41)—And while **Hēmādri**, superintendent of all the elephant-riders, inspiring men to appreciate the fineness of his virtues,<sup>4</sup> conqueror of the province of **Jhāḍi**, crest-jewel of ministers, a **Rōhana** Mountain<sup>5</sup> of the gems of virtues, is exercising the administration of the whole kingdom which has been obtained by his favour and controlling the whole treasury :—

(Verse 16)—The fortunate **Jalhana**, a gem adorning the members of the blessed **Gautama gōtra**, a noble **Brāhmaṇ**, good to all, (*was*) the ancestor ; after him (*was*) his son **Mūdhugi**,

<sup>1</sup> *Kandala* apparently in the sense of *kapāla* ; the reference seems to be to the wearing of pearl-strings on the parting of the hair. [I would translate *arāti-pakṣmaladrīṣām*, of the enemy ladies who have long eyelashes.—S. K.]

<sup>2</sup> That is to say, their eyes were always raining tears.

<sup>3</sup> *Sura-giri*, i.e. *Dēvagiri*, the residence of the dynasty. The comparison of the king to the sun is worked out in detail.

<sup>4</sup> See note 3 on the text, above, p. 202.

<sup>5</sup> Literally, “ Mount of Ascent.” Mount *Rōhana* is Adam's Peak in Ceylon. On its mythical wealth of jewels see *reff.* in P. W. and C.J. Jacob's *Laukīkanyāyāñjali*, pt. 3, p. 124.



brilliant of virtue,<sup>1</sup> skilled in the weapons which are the Śruti and the Śāstras; to him was born a virtuous son, the blessed Achyuta Nāyaka, who has the fortunes of the blessed Rāmachandra.

(Verse 17)—While this Achyuta Nāyaka has developed mighty radiance [*or*, majesty], is an excellence of beauty, a giver of much largesse, a person able to bear [*or*, rule] the earth, why has the Creator framed a sun? Why is this moon created (*by him*)? Alas! the wishing-gem is produced in vain! Why are these primitive mountains made?

And he, who is a Grandsire among governors of provinces, . . . . ., a conqueror of western kings,—

(Verse 18)—he, who occupies in this Koṅkaṇ his seat established by the pleasure of the blessed Rāma, has given by a goodly dispensation to thirty-two Brāhmaṇs the village named Vaula, with the nine forms of treasure, as far as its eight boundaries, in the interior of Sāsaṭi, to be enjoyed freely by these most noble Brāhmaṇs, who give him blessings.

The bounds thereof (*are*): on the east, the village of the god Kāmēśvara; on the south, Śitalēśvara; on the west, the hamlet of the god Khōpēśvara (*called*) Sāmbhavajā; on the north, the Sāmbhavaja river. Thus the four bounds. The village called Vaula, as far as its proper limits, together with grass, wood, and water, with trees and vegetation, with *khārī*, *vāṭa*, and *vēdhī*,<sup>2</sup> has been given by Achyuta Nāyaka to the thirty-two Brāhmaṇs.

And these Brāhmaṇs (*are*): Vishṇu-dikshita, son of Blānu, of the Gārgya *gōtra*, 1 share<sup>3</sup> . . . . . Āu-prabhu, son of Vishṇu-prabhu, of the Jāmadagna-Vatsa *gōtra*, 1 share; Bāchhū-nāyaka, son of Rāghava-nāyaka, of the Atri *gōtra*, 1 share; Vāsudē-bhaṭṭa, son of Marasiṃha-panḍita, of the Jāmadagna-Vatsa *gōtra*, 1 share; Khētamāchārya, son of Kṛishṇāchārya, of the Vāsishṭha *gōtra*, 1 share; Nāgadē-bhaṭṭa, son of Mādhaba-bhaṭṭa, of the Jāmadagna-Vatsa *gōtra*, 1 share; Añ-bhaṭṭa, son of Sōmanātha-ghaiśāsa, of the Gautama *gōtra*, 1 share; Nāgadē-bhaṭṭa, son of Purushōttama-bhaṭṭa, of the Bhāradvāja *gōtra*, 1 share; Rāmēśvara-bhaṭṭa, son of Sōmadē-bhaṭṭa, of the Bhāradvāja *gōtra*, 1 share; Kānhupādhye, son of Dāmōdara-upādhyāya, of the Chandrātrēya *gōtra*, 1 share; Trivikrama-ghaiśāsa, son of Vāsudē-ghaiśāsa, of the Kāśyapa *gōtra*, 1 share. Thus the 32 Brāhmaṇs. And the thirty-two Brāhmaṇs have given one share to (*the god*) Lakshmi-Nārāyaṇa.

#### No. 18.—THREE COPPER-PLATE GRANTS OF THE TIME OF THE CHAHAMANA KELHANA.

BY M. B. GARDE, B.A., GWALIOR.

I edit the three subjoined inscriptions from four sets of impressions kindly placed at my disposal by the late Rai Bahadur V. Venkayya, two of which had been sent to him by Mr. D. R. Bhandarkar and the other two by Pandit Gaurishankar H. Ojha. A brief summary of the contents of these records by Mr. Bhandarkar has appeared at page 53 of the Progress Report of the Archæological Survey of India, Western Circle, for the year 1908-09.

The copper-plates on which the inscriptions are engraved are now in the Rājputānā Museum of Ajmer, and Mr. Ojha has kindly supplied the following information about their find-spot:—"The Chāhūāna plates . . . were found at Bāmpērā (in the Jōdhpur State)

<sup>1</sup> *Prēmkkhad-guṇō*, literally, "having swinging virtues."

<sup>2</sup> Mr. Wathen explains these three terms thus: the "*khārī* (inlet of the sea, river, etc.), the streams and rivulets." I rather incline to explain *khārī* as salt-beds. *Vēdhī* is perhaps connected with the Marathi *vēz*, "salt-bed."

<sup>3</sup> The names, etc., of twenty-one of the grantees are wanting here: see remarks above.

about 7 miles from the Erinpurā Railway Station, while the foundations for a building were being dug . . . . . and I secured them from a Brāhmaṇa of the place, named Rāma.”

**A.—BĀMŪNĒRĀ PLATE OF KĒLHANA : [VIKRAMA-] SAMVAT 1220.**

The inscription is on a single plate inscribed on one side only. Judging from the impressions, the plate varies from 7 $\frac{3}{4}$ " to 8" in length and from 4 $\frac{3}{4}$ " to 5" in height. In the middle of the topmost line there is a hole meant for a ring to hold the seal. Nothing, however, is known about the ring or the seal.

The inscription consists of 9 lines of well preserved writing and with the exception of two customary verses it is in prose. The characters are Nāgarī, and the language is incorrect Sanskrit, mixed with local words. The rules of *Samdhi* have not been observed in many places; these and other mistakes occurring in the text are corrected in the foot-notes. Instances of Prakritism are seen in the forms of the proper names -*Kumarasīha*-, l. 3; *Ajayasīhēna*, ll. 3 f.; -*Pūhnaśīha*-, l. 5; and perhaps in *isī*-, l. 4 (Skt. *rishi*). The following rare words may be noted :—*ḍohalikā*,<sup>1</sup> l. 2, is a local word meaning ‘a piece of land granted to Brāhmaṇas, Svāmīns, Sādhus and others.’ *Uyamaṇiyā*,<sup>2</sup> l. 4, is also a local word which means ‘on the east.’ *Vaḍuharā*,<sup>3</sup> l. 5, is probably a form of the Mārwarī word *baḍērō*, which signifies ‘an old man.’ *Āsādīta*-, l. 4 (Skt. *Āsāditya*), and *Vaidā*-, l. 5 (Skt. *Vaidya*), appear to be proper names. The abbreviation *dū*,<sup>4</sup> l. 9, stands for *dūta*. As regards orthography it is sufficient to note that the sign for *v* is used to represent *b* also; *ri* is once used for the vowel *ri* in *rishi-hatyā*-, l. 7.

The inscription opens with the benedictory syllable *ōm* and refers itself to the reign of Kēlhana, the son of *Mahārājādhirāja śrī-Ālhanadēva* [of the Chāhamāna line of kings]. The object of the inscription is to record a grant of land made to a Brāhmaṇa named Nāyāyapa, son of Samdhirāna, on the occasion of a solar eclipse, on Wednesday, the 15th of the dark fortnight of Śrāvāna in the year [Vikrama-] Samvat 1220. The grant was made at Kōrētaka by Ajayasiha, son of the great Rājput (*mahārājaputra*) Kumarasīha. The specification of the boundaries of the land granted is given in lines 4 and 5 and is followed by two customary verses. The last line records the approval and sign-manual (*svahasta*) of prince (*Rājaputra*) śrī-Kirtipāladēva and gives the name of the messenger (*dūta*) as Chāmuṇḍarāja.

The inscription is of some historical importance inasmuch as it informs us that the Chāhamāna prince Kēlhana was reigning in the month of Śrāvāna of the year V. S. 1220. The earliest record of Kēlhana that has hitherto been published is dated on the 2nd of the dark half of Māgha of V. S. 1221.<sup>4</sup> The present record thus gives us a date for Kēlhana about a year and a half earlier than any known hitherto. Śrī-Kirtipāladēva referred to in the last line of the inscription is doubtless the same as the younger brother of Kēlhana who is already known from his Nadol plates<sup>5</sup> dated in V. S. 1218 as well as from other inscriptions<sup>6</sup> of the Chāhamāna dynasty. From the present inscription it appears that Kirtipāla enjoyed a share

<sup>1</sup> See Bhandarkar, *loc. cit.*, p. 53.

<sup>2</sup> For the meanings of this and some other words peculiar to Rājputānā occurring in these three inscriptions I am indebted to Mr. D. R. Bhandarkar.

<sup>3</sup> Cf. *vaḍuharaka*, above, Vol. XI, p. 27.

<sup>4</sup> Above, Vol. XI, p. 46 f.

<sup>5</sup> The Nādol copper-plate inscription tells us that twelve villages appertaining to [the] Nadol<sup>51</sup> [district] were assigned to Kirtipāla by his father Ālhana and his brother Kēlhana (above, Vol. IX, p. 13, text lines 17 and 18). In the Sūndhū hill inscription Kirtipāla is described as having defeated a Kūṣāṅka chief named Āśmaka and routed an army of Tuṅghkas at Kāsabrada (above, Vol. IX, p. 77, v. 36). He was the founder of the Sūnigar branch of the Chāhamānas (above, Vol. XI, p. 73).

in the administration of the kingdom during the reign of his brother Kēlhaṇa, since his sign-manual and approval are specified in the grant. Nothing is yet known about Ajayasīha,<sup>1</sup> the donor of this grant, or his father Kumarasīha; and it is uncertain whether they were in any way connected with the ruling family of the Chāhamānas. Only one place-name, viz. Kōrēṭaka,<sup>2</sup> occurs in this inscription. Kōrēṭaka survives in the modern village of Kōrtā (Jōdhpur State, Rājputānā), which lies a short distance to the north of Bāmpērā. Mr. Bhandarkar<sup>3</sup> observes, "Kōrtā is no doubt the same as the ancient Kōramṭaka which has given its name to a Jaina *gachchha* and which formerly not only included the present village of Kōrtā, but had spread as far south as Bāmpērā . . . . The whole ground between Kōrtā and Bāmpērā is artificial and was doubtless the site of an ancient city, Kōramṭaka by name, as said above."

TEXT.<sup>4</sup>

- 1 श्री<sup>5</sup> ॥ संवत् १२२० श्रावण वदि १५ वु(बु)धे रविग्रहणे त्रा(त्रा)ह्मण-
- 2 संधीरणसुतनारायण<sup>6</sup> डोहलिका दत्ता महाराजाधिराजश्री आ[ल्लहणदे]व-
- 3 कुमरकेल्लहणराज्ये कोरेटके महाराजपुत्र<sup>7</sup> [श्री]कुमरसोहपुत्रेण अजय-
- 4 सिद्धेन [1\*] आदीत(दित्य) जगमणियो [इ]सीक्षेत्र(त्र) वीजी सीम  
आसादीतक्षेत्र[त्र] वीजी
- 5 सीम वडहरापुंनसीहक्षेत्रं चतुर्थसीम वडदक्षेत्रं ॥ व(ब)हुभिर्वसुधा मुक्ता
- 6 राजभि(भिः) [स]गरा[दि]भिः<sup>8</sup> [1\*] यस्य यस्य यदा भूमि<sup>9</sup> तस्य<sup>11</sup> तस्य  
तदा फ[लं] ॥१ गोह-
- 7 त्या त्र(त्र)ह्मण[त्या] च वा(वा)लहत्या तथैव च [1\*] विप्रहत्या<sup>10</sup> विहत्या-  
वभंजकः
- 8 [तेन] लिप्यते [॥२\*] लिखितमिदं हीनाक्षर<sup>11</sup> अधिकाक्षरं वा प्रमाणमिति ॥
- 9 राजपुत्रश्रीकीर्ति(र्ति)पालदेवमतं स्वहस्तश्च ॥ दू० चामुंडराजः ॥

## B.—BĀMPĒRĀ PLATE OF KĒLHAṆA-DĒVA : [VIKRAMA-] SĀMVAT 1223.

This inscription is engraved on one side of a single plate which, as the impressions show, measures  $6\frac{7}{8}$ "  $\times$   $5\frac{1}{8}$ ". The letters are well engraved and are on the whole in a good state of preservation. A hole for the ring holding the seal is seen in the middle of the first two lines of the inscription. Neither the ring nor the seal has been preserved.

<sup>1</sup> This Ajayasīha is the same as the donor of grant C, below.

<sup>2</sup> The name of Kōrēṭaka appears in slightly different forms in all the three inscriptions of this group. Our record has Kōrēṭake in l. 3; Kōramṭaka is to be inferred from the *Taddhita* form Kōramṭakiya, a resident of Kōramṭaka, in ll. 3 f. of record B, below, p. 210; and Kōrēṭhaka- occurs in ll. 2 f. of record C, below, p. 211.

<sup>3</sup> *Loc. cit.*, p. 52.

<sup>4</sup> From impressions.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Read °नारायणाय.

<sup>7</sup> The first vowel in पुत्र is not engraved in its proper place.

<sup>8</sup> There is a redundant upright stroke after दि. <sup>9</sup> Read भूमिस्तस्य.

<sup>10</sup> Read विप्रहत्यविहत्या वभंजकक्षेत्र. The second line of this verse appears to be corrupt.

<sup>11</sup> Read हीनाक्षरमधिकाक्षरं.

A.—Samvat 1220.

२०॥ सवत् १२२० श्रावण ॥ दे ॥ वा ॥ म ॥ वि ॥ य ॥ ए ॥ व ॥ स ॥ ण ॥  
 २ ॥ श्रीराजसूते नारायणद्रोहलिकादत्राभयारण्यक्रियाप्रोक्तं ॥  
 ४ ॥ कुम्भकलापारण्यकोरेटकेपहारज्जात्रापरसीदृष्टव्रणचतय  
 ४ ॥ चिह्नमत्रदीनकृतमणिवो ॥ सोहृववी ॥ सोमश्रासादीनहेवतीरी  
 ६ ॥ श्रीश्रावणपुनलाहरेवद्यु ॥ विसाभके ॥ द ॥ क्र ॥ त्वा ॥ व ॥ ल ॥ म ॥ वा ॥ त्क ॥  
 ६ ॥ ग ॥ रि ॥ ग ॥ र ॥ वि ॥ नि ॥ त्वा ॥ य ॥ स्य ॥ य ॥ द ॥ सि ॥ त ॥ स्य ॥ त ॥ स्य ॥ त ॥ द ॥ य ॥ ॥ ॥ यो ॥  
 ८ ॥ सा ॥ व ॥ ल ॥ म ॥ ह ॥ यो ॥ ज ॥ ल ॥ ल ॥ य ॥ वा ॥ शि ॥ व ॥ च ॥ वि ॥ प्र ॥ ह ॥ य ॥ रि ॥ वि ॥ ल ॥ य ॥ व ॥ स ॥ क ॥  
 ८ ॥ वे ॥ न ॥ लि ॥ य ॥ ते ॥ लि ॥ लि ॥ सि ॥ द ॥ न ॥ दे ॥ र ॥ अ ॥ वि ॥ म ॥ क ॥ ए ॥ म ॥ न ॥ ग ॥ ण ॥ सि ॥ ति ॥ ॥  
 ८ ॥ श्री ॥ कु ॥ म्भ ॥ क ॥ ति ॥ प ॥ ल ॥ दे ॥ व ॥ म ॥ न ॥ सु ॥ ह ॥ म ॥ ॥ ॥ दे ॥ वी ॥ सु ॥ ह ॥ म ॥ ॥ ॥

B.—Samvat 1223.

१०॥ सवत् १२२३ कार्तिक ॥ शु ॥ व ॥ दि ॥ १ ॥ २ ॥ सो ॥ म ॥ य ॥ घे ॥ रु ॥ थ ॥  
 २ ॥ ने ॥ ह ॥ ल ॥ म ॥ ए ॥ ल ॥ वि ॥ तु ॥ घ ॥ म ॥ ॥ न ॥ म ॥ द ॥ रा ॥ ज ॥ धि ॥ रा ॥ ज ॥ शी ॥ के ॥  
 ४ ॥ ल ॥ म ॥ दे ॥ वा ॥ श ॥ श ॥ न ॥ प्र ॥ य ॥ क ॥ ति ॥ य ॥ ध ॥ र ॥ का ॥ र ॥ ट ॥ की ॥  
 ४ ॥ य ॥ ॥ ब ॥ र ॥ म ॥ ए ॥ सा ॥ धी ॥ र ॥ ण ॥ सु ॥ त ॥ ना ॥ रा ॥ य ॥ ण ॥ म ॥ अ ॥ स्मि ॥  
 ६ ॥ न्ने ॥ व ॥ य ॥ म ॥ रा ॥ ज ॥ पु ॥ त्र ॥ अ ॥ न ॥ य ॥ रा ॥ की ॥ य ॥ स ॥ ज ॥ या ॥ श ॥ स ॥ न ॥ न ॥  
 ६ ॥ प्र ॥ द ॥ त ॥ ठ ॥ी ॥ कु ॥ अ ॥ उ ॥ आ ॥ च ॥ इ ॥ क ॥ क ॥ ल ॥ य ॥ व ॥ त ॥ प्र ॥ द ॥ त ॥ ॥ अ ॥  
 ८ ॥ स्या ॥ या ॥ य ॥ ॥ पू ॥ र्व ॥ स्या ॥ अ ॥ स्य ॥ प्रा ॥ क्म ॥ ण ॥ स ॥ क ॥ ठि ॥ के ॥ उ ॥ त्र ॥ र ॥ स्या ॥  
 ८ ॥ चा ॥ स ॥ न ॥ र ॥ प्र ॥ क्म ॥ ठि ॥ व ॥ सु ॥ प ॥ श्चि ॥ मा ॥ या ॥ इ ॥ द ॥ इ ॥ उ ॥ अ ॥ अ ॥ र ॥ घ ॥ ट ॥  
 १० ॥ द ॥ कि ॥ ण ॥ स्या ॥ म ॥ रु ॥ ष ॥ वि ॥ द ॥ व ॥ ठि ॥ क ॥ ॥ य ॥ व ॥ व ॥ तु ॥ रा ॥ घा ॥ ये ॥  
 १० ॥ प ॥ ल ॥ कि ॥ स ॥ स्य ॥ म ॥ व ॥ नि ॥ क्ष ॥ न ॥ स ॥ ह ॥ त ॥ ॥ अ ॥ ट ॥ क ॥ म ॥ ल ॥ा ॥ कु ॥ म्भ ॥  
 १२ ॥ प्र ॥ द ॥ त ॥ ॥ श ॥ स ॥ न ॥ मे ॥ न ॥ अ ॥ स्म ॥ द ॥ श ॥ जि ॥ ङ्ग ॥ वि ॥ त्ती ॥ क ॥ ति ॥ ॥  
 १२ ॥ चा ॥ प ॥ र ॥ ॥ क ॥ सि ॥ न ॥ प ॥ रि ॥ ष ॥ नी ॥ य ॥ ॥ ॥ ॥ च ॥ द ॥ त्ती ॥ य ॥ न ॥ क ॥  
 १२ ॥ रा ॥ ज ॥ धि ॥ रा ॥ ज ॥ शी ॥ क ॥ ल ॥ ण ॥ द ॥ व ॥ स्य ॥ न ॥ ल ॥ वा ॥ उ ॥ पि ॥ न ॥ लो ॥ प ॥

C.

2 ॐ स्वप्रियमक्षरान्तरा ॐ न कल्य सो देव विव द्रस्योत्र  
 ४ ॐ स्वप्रियमक्षरान्तरा ॐ न कल्य सो देव विव द्रस्योत्र  
 ६ ॐ स्वप्रियमक्षरान्तरा ॐ न कल्य सो देव विव द्रस्योत्र  
 ८ ॐ स्वप्रियमक्षरान्तरा ॐ न कल्य सो देव विव द्रस्योत्र

SCALE THREE-FOURTHS

The epigraph consists of 13 lines of writing, the whole of which is in prose. The characters are Nāgarī. The language is Sanskrit. As regards orthography it is worthy of note that a separate sign for *b*, resembling the modern Nāgarī *b*, occurs in one place, l. 4; but in two other places in the record, viz. l. 7 and l. 8, where *b* occurs, it is denoted by the sign of *p*.

A palatal sibilant is once used for a dental sibilant in *śāsanam*, l. 3; but in several other places where the dental *sa* occurs in this inscription it is denoted by its proper sign, e.g. in *saṃvat*, and *śāmā*, l. 1; in *-Śīmāhīraṇi-suta-*, l. 4; in *-sējāyām*, l. 5, and so on. *V* is doubled after *r*; e.g. *pūrvasyām*, l. 7. But the surd *k* is not doubled after *r*; e.g. *-āki-*, l. 6. The word *śāsanam* is written as *śāsamnēna*, l. 5; and the word *Mahāsvāmīndēva* is written as *Mahasvāmīndēva*, l. 9. There are many instances of the violation of *Saṃdhi* rules; e.g. *-dēvō śāsanam*, l. 3; *-Nārāyanasya a-*, l. 4; *pūrvasyām asya*, l. 7; *-vrikamālākulō pradattaḥ*, ll. 10 f., and so on. Other serious mistakes occurring in the text are corrected in the foot-notes. As to the meanings of the unfamiliar words in this inscription, the word *sējāyām*, l. 5, is probably equivalent to the Sanskrit word *bhuktam*, property, which is usually met with in this connection in grants. The word *dhikuaū*,<sup>1</sup> l. 6, and its allied forms *-dhikah*, l. 7, *-dhimvadū*,<sup>2</sup> l. 8, and *dhimkah*, l. 9, all mean the same thing, viz. 'a well,' as distinguished from *araghaṭa*,<sup>3</sup> l. 8, which means 'a machine well or a well with a wheel to raise water.' *Satka*,<sup>4</sup> l. 7, means 'belonging to.' *Narap(b)rahma* and *Dūdaḍḍū*, l. 8, are proper names, the former of a *Vyāsa* (= a Brāhmaṇa who reads the Purāṇas in public) and the latter of a well.<sup>5</sup> *Mahasvāmī* (*Mahāsvāmī*), l. 9, i.e. 'the great lord,' on 'the analogy of *Jagat-svāmī*, by which (name) the Sūrya of Śīmāla (Bhīmāla) was known'<sup>6</sup> most probably refers to the Sun-god (Sūrya) of Bāmpērā.<sup>7</sup>

This epigraph registers a grant by *Mahārājādhirāja śrī-Kēlhaṇadēva* [of the *Chāhamāna* family] ruling over the *Naḍūla maṇḍala*, made on Monday, the 12th of the dark half of *Jyēshṭha* of the year [Vikrama-] *Saṃvat* 1223. The grant consisted of a well with its treasures and its trees, situated in the property (*sējā*) of the Rājput (*Rājaputra*) *Ajaya[rāja]* in the same, i.e. the *Kōraṃṭaka* village. The donee is the same as in the preceding and succeeding grants, viz. the Brāhmaṇa *Nārāyaṇa*, son of *Sāmdhīraṇa* and a resident of *Kōraṃṭaka* (*Kōraṃṭakīyāḥ*). Lines 12 and 13 have "this is the sign-manual of *Mahārājādhirāja śrī-Kēlhaṇadēva* himself." The closing portion of the last line is not intelligible to me.

The *Rājaputra Ajaya[rāja]*, in whose property the well granted lay, was probably the same as *Ajayasiha*, son of *Mahārājaputra śrī-Kumarasiha* of inscription A above and as *Ajayasiha*, son of *Rāja Kumvarasiha* of inscription C below. As regards the locality *Kōraṃṭaka* remarks on that name on p. 208, note 2, above may be referred to. In this inscription, however, the place is described as a *grāma*, l. 5, which may show that at the time of this record it was only a village.

Attention may be drawn to the late Professor Kielhorn's remarks<sup>9</sup> on the date of this record: "This date . . . works out satisfactorily only for the *amānta* *Jyāishṭha* of the current *Chaitrādi* Vikrama year 1223, for which it corresponds to Monday, the 7th of June, A. D. 1165.

<sup>1</sup> See foot-note 2 on p. 207, above.

<sup>2</sup> Compare the Mārwarī word *dhimḍā* or *dhimḍā*.

<sup>3</sup> Above, Vol. XI, p. 49, and n. 1.

<sup>4</sup> Above, Vol. XI, p. 27.

<sup>5</sup> Above, Vol. XI, p. 49.

<sup>6</sup> *Proc. Roy. Soc. Ind.*, W. Circle, for 1908-09, pp. 52 f.

<sup>7</sup> An old temple of Sūrya at Bāmpērā is referred to in the passage cited in the preceding foot-note.

<sup>8</sup> A well in Southern Rājputānā means a well together with the land irrigated by it. Cf. above, Vol. XI, p. 49, and foot-note 1.

<sup>9</sup> Above, Vol. IX, p. 68, foot-note 1.

TEXT.<sup>1</sup>

- 1 ओ<sup>2</sup> ॥ संवत् १२२३ वर्षे ज्य(ज्ये)ष्ठवदि १२ सीमे<sup>3</sup> अद्येह श्री-  
 2 नडुलमण्डलविभुज्यमानमहाराजाधिराजश्रीके-  
 3 ल्हणदेवो(वः) शाश(स)नं प्रयच्छति यथा कीरंटकी-  
 4 यः<sup>5</sup> ब्राह्मणसांधीरणसुतनारायणस्य अस्मि-  
 5 [न्ने]व<sup>6</sup> ग्रामे राजपुत्र<sup>7</sup>अजयराकीयसेजायां शासं(स)नेन  
 6 प्रदत्त(त्तो) दीकुअउ १[1\*] आचंद्रार्ककालं यावत् प्रदत्तः [1\*] अ-  
 7 स्याधाटाः पूर्वस्यां<sup>8</sup> अस्य प्रा(ब्रा)ह्मणसत्कटिकः [1\*] उत्तरस्यां  
 8 व्यासनरप्र(ब्र)ह्मटिंव[डउ] [1\*] पश्चिमायां डूदडाउअ अरघटः [1\*]  
 9 दक्षिणस्यां <sup>9</sup>महस्वा[म्बि]देवटिकः [1\*] एवं चतुराघाटी-  
 10 <sup>10</sup>पलत्किप्तस्य[म]वनिधानसहितः<sup>11</sup> सवृकमालाकुलो<sup>12</sup>  
 11 प्रदत्तः [1\*] शासनमेनं अस्मदंशजैः<sup>13</sup>ईविभोक्तृभिः  
 12 व्यापदैः<sup>13</sup> के<sup>14</sup>पि न परिपंथनीयः<sup>15</sup> <sup>16</sup>स्वहस्तीयं महा-  
 13 राजाधिराजश्रीकेल्हणदेवस्य । <sup>17</sup>नालवाउ पि न लोप्य ।

## C.—BĀMÑĒRĀ PLATE OF KĒLHAṆA-DĒVA [UNDATED].

This inscription is on a single plate inscribed on one side only. To judge from the impressions, the plate varies from 7 $\frac{3}{4}$ " to 8" in length and from 4 $\frac{1}{8}$ " to 5" in breadth. In the centre of the top line there is a ring-hole. Nothing is known about the ring or the seal.

The record contains 9 lines of writing. The characters are Nāgarī, and the language is Sanskrit prose with the exception of two customary verses in the *Anuṣṭubh* metre. In respect of orthography it is to be noted that *v* and *b* are both denoted by the sign for *v*. In one place, however, *viz.* *pa(ba)hubhik*, l. 7, the sign for *p* is employed to represent *b*. The dental sibilant is repeatedly used for the palatal sibilant in lines 4, 5 and 6. The surds *t* and *k* and the labial *v* are doubled after a preceding *r*; *e.g.* *pravarttamānē*, l. 2; *ācham'rārka-kālam*, l. 4, and so on. Once *jā* is substituted for *yā*, *viz.* in *jāvat*, l. 4. The abbreviation *rāja*<sup>9</sup>, l. 2, denotes *rājaputra*. Instances of peculiar spelling are *mahārājākirāja*, l. 1, for *mahārājādharāja*; *vijayurāyyā*,

<sup>1</sup> From impressions.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read सीमे ऽद्येह.

<sup>4</sup> Read 'अउउं विभुज्यमान'.

<sup>5</sup> Read कीरण्टकीयब्राह्मण'.

<sup>6</sup> Read 'स्याप्तिन्नेव'. The first letter in l. 5 was originally engraved as *के*, but afterwards the upright stroke above the loop which distinguishes *स* from *न* was cancelled by engraving a horizontal line upon it.

<sup>7</sup> Read अजयराजकीय'.

<sup>8</sup> Read पूर्व्यामस्य.

<sup>9</sup> Read महास्वामिदेव'.

<sup>10</sup> Read 'पलत्कित्तोयम'.

<sup>11</sup> अवनिधान seems to mean 'treasures buried under ground.'

<sup>12</sup> Read सवृकमालाकुलः.

<sup>13</sup> Read शासनमेनदंश'शजैर्विभोक्तृभिर्वाऽपरैः.

<sup>14</sup> The two angular marks between the *akṣaras* के and पि on the impression indicate the omission of the letter न which has been supplied below the last line. The corrected word thus reads केनापि. Read केरपि.

<sup>15</sup> Read परिपंथनीयं. After परिपंथनीयः there is, on the impression, an ornamental sign of punctuation.

<sup>16</sup> Read स्वहस्तीयं.

<sup>17</sup> I do not understand this expression. [*Nālarān* perhaps corresponds to Hindustani *nālā*, a channel, and the whole might be translated 'also the channel should not be damaged.'—S. K.]

l. 1, for *vijayarājyē*; *Kumvara*, l. 2, for *Kumara*; *tasyāghātā*, l. 5, for *tasyāghātā*. The form *sīha* in *Kumvarasīha*- and *Ajayasīhēna*, l. 2, is perhaps a Prakritism. Rules of *Sāṃdhi* are violated in *-dēva-utthāpanī*, l. 4; *-parvvanī āchāṃdrārkkakālam*, l. 4; *-vainsajō kōpi*, l. 6; *pa(ba)hubhīhṛvasudhā*, ll. 7-8, and so on. The unfamiliar words to be noted in this inscription are *ḍhikō*, l. 3; *-ḍhiku*, l. 5; and *-ḍhiku*, l. 6, all of which mean 'a well.' *Rānrala*, l. 6, appears to be the name of a *ḍhiku* or well.

The inscription opens with the benedictory words *ōm svasti* and refers itself to the victorious reign of *Mahārājādhirāja Kēlhaṇa-dēva* [of the Chāhamāna dynasty]. It records the grant of a well<sup>1</sup> (*ḍhikō*) to a Brāhmaṇa named *Nārāyaṇa*, son of *Sāṃdhiraṇa*, at *Korēṇṭaka-sihāna*. The grant was made by *Ajayasīha*, son of *Rāja*<sup>2</sup> *Kumvarasīha*, on the holy occasion of a *dēva-utthāpanī ekādaśī*.<sup>3</sup> The epigraph closes with the auspicious expression *Maṅgalam Mahāśrīḥ*.

The date of this grant is suggested by the words *ekādaśī dēva-utthāpanī-parvvanī* as being the eleventh day of the bright half of *Kārttika*, but the year is not given. The donor, the donee and the locality of this grant are the same as those in the grant of inscription A above. The remarks on the word *Mahāsvāmī* in inscription B above hold good also in the case of the word *Mahāsvāmī* occurring in l. 5 of this inscription.

TEXT.<sup>3</sup>

- 1 श्री<sup>4</sup> ॥ स्वस्ति श्रीमहाराजाह्वि(धि)राजकेल्हण[दि]वविज्वराटये(ब्धे) त-
- 2 स्मिन् काले प्रवर्त्तमाने । राज० कुम्बरसीहपुत्रेण अजयसीहेन को-
- 3 रेणठकस्थाने ब्रा(ब्रा)ह्मणसांधीरणसुतनारायणस्य ढीकी प्रदत्तः ।
- 4 एकादसिदेवउस्थापनीपर्वणि<sup>5</sup> आचंद्रार्ककालं जावत्<sup>6</sup> प्रदत्तः ॥
- 5 तस्याघाट[र]<sup>7</sup> पू[र्व]दिसि(शि) नदी [!]\* दक्षिणदिसि(शि) महास्वामिढीकु  
[!]\* पश्चिम[दि]-
- 6 सि(शि) [रान्]लठिकु [!]\* उत्तरस्थां नदी ॥ अत्योन्यवंसजो<sup>8</sup> कोपि ।<sup>9</sup>  
यो राजा
- 7 भविष्यति । तस्याहं<sup>10</sup> करल(त)ले स[ग्नी] मया दत्तं न चालयेत् ॥ १  
[प](व)[हु]-
- 8 भिः<sup>11</sup>[र्व]मुषा मुक्ता राजि(ज)भिः सगरादिभिः । यस्य यस्य यदा भू-
- 9 मिस्तस्य तस्य तदा फलं ॥ २ मंगलं महाश्रीः [!]\*

<sup>1</sup> See foot-note 1 on p. 209 above.

<sup>2</sup> *Dēvōtthāpanī ekādaśī* or *Prabōdhiṇī ekādaśī*, as it is called, falls on the eleventh day of the bright half of *Kārttika* and is so called because (Hindu) gods are supposed to wake up from their four months' sleep on that day. They go to sleep on the eleventh day of the bright half of *Āshāḍha*.

<sup>3</sup> From impressions.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Read देवोत्थापनीपर्वणिकालं.

<sup>6</sup> Read यावत्.

<sup>7</sup> Read तस्याघाटाः.

<sup>8</sup> Read अत्योन्यवंसजः.

<sup>9</sup> This upright stroke is redundant.

<sup>10</sup> Read एतस्याहं करे लयी, etc. The text of the second half of the verse as it stands offends against metre.

<sup>11</sup> Read भिस्त्रिमुषा.



## No. 19—SIDDHANTAM PLATES OF DEVENDRAVARMAN.

BY G. RAMDAS PANTULU, B.A., JEPPORE.

The subjoined plates were given to me by Tripurani Paṇaiac, a native of Siddhāntam, a village near Chicacole, in the Ganjām district. It is stated that the plates were discovered while digging foundations for a new building. They are three in number and measure  $7\frac{1}{2}$  by  $3\frac{1}{4}$  inches. The margins of the inscribed inner side of the first and third plates and both sides of the second plate, are raised for the protection of the writing. The latter is in a good state of preservation. The ring on which the plates are strung was not cut when the plates were first acquired by me. It is  $\frac{1}{4}$  inch thick and  $\frac{1}{2}$  inches in diameter. The two ends of the ring are secured at the bottom of an oval seal ( $1\frac{1}{4}$  by  $1\frac{1}{2}$  inches in diameter), which bears on a counter-sunk surface a bull couchant facing the proper right with a crescent above and a floral device below. The weight of the plates with the ring and seal is  $98\frac{1}{2}$  tolas.

The characters, which are a variety of the South-Indian alphabet, belong to the same stock as those used in other grants of the Gāṅga kings. They do not resemble the characters of the Chicacole plates,<sup>1</sup> presumably, of the same king; but are rather allied to those of the Alamanda plates<sup>2</sup> of Anantavarman, and of the Vizagapatam copper-plate grant<sup>3</sup> of Dēvēndravarma, son of Anantavarman. Of palæographic interest is the conjunct *akshara nna*. This is made up of the letter *na* with a *na* written under it, just as in the Chicacole grant. The two other grants referred to above show correctly the two *nas*, one below the other.

The following remarks may be made about the orthography of the grant. The employment of the *visarga* is arbitrary. It is omitted in ll. 5, 7, etc., and inserted unnecessarily in ll. 6 and 12. The *śhāṁ* *Viya* and the *ṣpaḥḥmāṁiāya* are both expressed by the symbol representing the letter *śha*, e.g. in ll. 2, 8, 16, 20 and 23. In the middle of a word the *anusvāra* is converted to the class nasal of the consonant which immediately follows it; for example, in *-śaṅkshōbhā-* (l. 6), in *śaṅkṣā-* (l. 29), etc. Before liquids it is changed into *m*, e.g. in *-dattām=vā* (l. 25) and in *-śaśchāra-* (for *śamātsari* (l. 23)). The conversion of the *anusvāra* into *ñ* before the palatal sibilant *ś*, e.g. in *-nistriśā-* l. 5, and in *chaturthōśō-* l. 14, is probably a reflex of the local pronunciation of the sound. Before the dental *s* the *anusvāra* is changed into *n* in *-pūṣṣaṁ=śampṣā-* (l. 14). Consonants preceding or following directly upon *r* are as a rule doubled: see ll. 1, 3, 5, 9, 10, etc. The following are some of the exceptions to this doubling: l. 1, *-śarṣa-*; l. 7, *-śakra-*; l. 10, *-śur=śahā-*; l. 17, *śartā-*. *Chha* is not doubled in *-śhaśchāraśchōbhā-* in l. 11, even though the doubling is required by phonetic rules, and in *śhaśchāraśchōbhā-* in l. 25. No distinction is made between *b* and *v* (ll. 10, 12, 13, 15 and 22), the only exception, perhaps, being *śbrahma-* in l. 11.

The plates record the grant of a plot of ground equal to one *hala* in extent, in the village of Siddhārthaka, to Tanparaśarma-Dikshita, a resident of Ēraṇḍapali, who was a student of the *Ripāṭa* (Bahyāpicha), well versed in the Vēdas and Vēdāṅgas, and belonged to the Udavāhīyāta (ll. 11-13). The donor was the king Dēvēndravarma, son of Guṇārṇava, a member of the Gāṅga family and a devout worshipper of Mahēśvara (l. 9). The passages which eulogise the king and his family are almost identical with those of the Chicacole plates, and do not require further comment.

The grant was made during the Dakshināyana (Winter Sol-tice) on the 5th day of the dark fortnight of the month of Śrāvaṇa, in the 195th year of the victorious reign expressed both in words and numerical symbols. If this refers to the Gāṅga era, in which almost all

<sup>1</sup> *Ep. Ind.*, Vol. III, p. 130 f.<sup>2</sup> *Ep. Ind.*, Vol. III, p. 17 f.<sup>3</sup> *Ind. Ant.*, Vol. XVIII, p. 161 f.<sup>4</sup> *Ep. Ind.*, Vol. III, pp. 131 f.

the Eastern Gāṅga copper-plate grants are dated, the date of the Siddhāntam plates would be twelve years later than the Chicacole plates of the same king.

The writer or composer of the grant was Madanāṅkura-Pallava, son of Mātrichandra of the Apūrvanata family, living in Ēraṇḍapali. He may possibly have been a brother of Pallavachandra of the same family who wrote the Chicacole plates. The *purōhita* Chharampanandiśarman, who communicated the order of the king, perhaps corresponds to the *ājāpti* of other grants.

With respect to the localities mentioned in the plates, it is to be remarked that the village Siddhārtthaka, like Tāmaracheru (or Tāmaracheruva) of the other Gāṅga plates, is mentioned as being situated in the district of Varāhavartanī. Dr. Sten Konow in his paper on the Madras Museum Plates of Vajrahasta III. says that Tāmaracheruva and its hamlet Vāṭaka " should be looked for in the neighbourhood of Chicacole."<sup>1</sup> In that case, the village Siddhārtthaka, which is referred to also in the Achyutapuram plates of Indravarma,<sup>2</sup> may be identified with Siddhāntam near Chicacole, where the plates were discovered. The district Varāhavartanī is probably the region between the Vamsadhara and Nāgavali.<sup>3</sup>

The word *adhikṛita* applied to the writer and the *akṣasālin* would point to the fact that there were special officials entrusted with the work of drawing up these documents and engraving them.—The parenthetical clause *grīshma-śulakam*, etc., in l. 12, is interesting as indicating how much the farmers depended upon irrigation works. The plot of land which is the subject of the grant is stated to have included a water-course and a house-site.

TEXT.<sup>4</sup>

First Plate.

- 1 श्री<sup>5</sup> स्वस्ति [॥\*] सकलवसुमतीतलतिलकायमान<sup>6</sup>सर्वर्तुसुखरमणीयाद्विजयव-
- 2 तङ्गलिङ्गनगरवासकाञ्चहेन्द्राचालामलशिखरप्रतिष्ठितस्य चराच-
- 3 रगुरी[\*] सकलभुवननिर्माणैकसूत्रधारस्य भगवतो <sup>6</sup>गोकर्णस्वामिन-
- 4 शरणकमलयुगलप्रणामाद्विगलितकलिकलङ्गी गाङ्गामलकुल-
- 5 तिलकी निज[नि]स्त्रिङ्ग<sup>9</sup>धारीपार्जितसकलकलिङ्गाधिराज्य[\*] प्रधिततचतु-
- 6 रुदधितरङ्गमालामेखलावनितलामलयशा(:) अनेकाहवसङ्गी[भ]ज-
- 7 नितजयशब्द[\*]<sup>10</sup> प्रतापावनतममस्तमामन्तचक्रचूडामणिप्रभामञ्ज-

Second Plate; First Side.

- 8 रीपुञ्जरञ्जितचरणक्षेरममाहेश्वरो मातापितृपादानुध्यातो नयविनयदय[र]-
- 9 दानदात्त्रिष्यशौर्यौदार्यसत्यत्यागादिगुणसम्पदामाधारः <sup>11</sup>श्रीगुणार्णवसु-

<sup>1</sup> *Ep. Ind.*, Vol. IX, p. 95.

<sup>2</sup> *Ep. Ind.*, Vol. III, p. 128, l. 8 of the text.

<sup>3</sup> See also Mr. G. V. Ramamurti's paper on the Nadagam Plates of Vajrahasta (*Ep. Ind.*, Vol. IV, p. 183 f.), which contains valuable information on the localities mentioned in the grants of the Gāṅga kings of Kalinga.

<sup>4</sup> From the original plate and a set of ink impressions supplied by Mr. H. Krishna Sastri.

<sup>5</sup> Expressed by a symbol in the original.

<sup>6</sup> In his article on the Chicacole plates (above, Vol. III, p. 120 f.) Prof. Hultzsch inserts unnecessarily the ablative case-ending *-āt* after *tīlakāyamāna*.

<sup>7</sup> Read °चला°.

<sup>8</sup> Read गोकर्णस्वामिन-

<sup>9</sup> Read °निस्त्रिङ्ग°.

<sup>10</sup> Read °शब्दः.

<sup>11</sup> Read °गुणार्णवसु°.

- 10 नुर्महाराज[:\*] श्रीमान्देवेन्द्रवर्मा वराहवर्त्तन्यां सिद्धार्थकशामे सर्व्वसमवेता-  
 न्कुटुम्बिन<sup>1</sup>-  
 11 स्माम्नापयत्यस्ति<sup>2</sup>[।\*] विदितमस्तु <sup>3</sup>भवतांमस्माभिर्ब्रह्मचारिच्छेदे<sup>5</sup> हलस्य भूमिरु-  
 12 <sup>6</sup>दकस्मार्गं(ः)निवेशनसहिता श्रीभोदकं कुटुम्बैस्तुल्यमेरण्डपलिवास्तव्यायो-  
 13 द्वाहिसगोत्राय वेदवेदाङ्गपारगाय <sup>8</sup>बहुजसत्रह्यचारिणे तम्परशर्मदीक्षिताय  
 14 दक्षिणायने <sup>9</sup>उदकपूर्व्वसम्पत्तस्तेनापि प्रतिगृह्य भात्रे यज्ञशर्मणे <sup>10</sup>चतुर्थ्योङ्गी द-  
 15 त्तस्तदेव<sup>11</sup> ज्ञात्वास्योपभुञ्जत<sup>12</sup>रिवाधा<sup>12</sup> न <sup>13</sup>कार्या[त्स]मन्ताद्रूमेस्मीमालिङ्गानि<sup>14</sup> लि-

Second Plate ; Second Side.

- 16 ख्यन्ते [।\*] पश्चिमोत्तरकीणे <sup>15</sup>वाय[व्याम्पाषा]ण[ः] पूर्वे तूर्ध्वङ्करकवृक्षस्ततो[कुं]-  
 दस्य<sup>16</sup> पू-  
 17 र्वे दक्षिणेन गता गर्तास्तती<sup>17</sup> पाषाणोपरोपि पाषाणस्तस्य दक्षिणे द-  
 18 क्षिणपूर्व्वकोणे पाषाणस्तस्य पश्चिमे चिञ्चास्ततो पश्चिमे पश्चिमाहक्षिण-  
 19 कोणे<sup>18</sup> पाषाणस्तस्योत्तरोत्तरं पाषाणो<sup>19</sup>स्ततो तट्टाकालीमूले पाषाणेति<sup>20</sup> ॥  
 20 भविष्यतश्च<sup>21</sup> राज्ञ<sup>22</sup>ज्ञापयति [।\*] मा भू [र्वि]फलशङ्का ऋरदत्ते-  
 21 ति पार्थिवा[ः ।\*] स्वदानात्फलमानन्त्यम्परदानानूपालने<sup>21</sup> । व्यासगीता-  
 22 श्चात्र श्लोकानि<sup>22</sup> भवन्ति ॥ <sup>23</sup>बहुभिर्व्वसुधा दता<sup>24</sup> राजभिस्सगरादिभि[:\*][।] य-  
 23 स्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [॥\*] <sup>25</sup>षष्टिस्वर्षसह[स्रा]-

Third Plate.

- 24 णि स्वर्गे भोदति भूमिद[: ।\*] आक्षेप्ता चानुमन्ता च तान्येव नरके  
 वसेत् [।] स्वद-

<sup>1</sup> Read °टुम्बिन-

<sup>2</sup> Read भवताम°.

<sup>3</sup> Read °रिच्छेदि.

<sup>4</sup> Read कुटुम्बै°.

<sup>5</sup> Read उदकपूर्व्वं सम्पत्त°.

<sup>6</sup> Read °द्वं.

<sup>7</sup> Read कार्या । सम°.

<sup>8</sup> Read वायव्यां पा°.

<sup>9</sup> Read गर्ता ततः.

<sup>10</sup> Read पाषाणस्तस्योत्तरोत्तरी° . For the term तट्टाकपाली see the Achyutapurāṇ plates (Ep. Ind., Vol. III, p. 128, ll. 15, 16).

<sup>11</sup> Read पाषाण इति.

<sup>12</sup> Read श्लोका.

<sup>13</sup> Read दत्ता.

<sup>14</sup> The syllable त्व is corrected from त्वि. Read °ज्ञापयति.

<sup>15</sup> Read °रुंक्ष°.

<sup>16</sup> Read °दकस्मार्गंनिवे°.

<sup>17</sup> Read बहुजसत्रह्य°.

<sup>18</sup> Read चतुर्थ्योङ्गी

<sup>19</sup> Read श्चा.

<sup>20</sup> The syllable गा is inserted below the line.

<sup>21</sup> Read ततोच्छेद°.

<sup>22</sup> Read पश्चिमदक्षिण°.

<sup>23</sup> Read °नुपालने.

<sup>24</sup> Read भविष्य° . Read बहु°.

<sup>25</sup> Read षष्टिव°.

1  
 2  
 4  
 6

Handwritten text in an ancient script, likely Tamil or Grantha, arranged in approximately 10 horizontal lines. The text is densely packed and includes several circular symbols, possibly representing the letter 'o' or a specific character. The script is highly stylized and difficult to decipher without specialized knowledge.

ii a.

8  
 10  
 12  
 14

Handwritten text in an ancient script, arranged in approximately 10 horizontal lines. Similar to the first plate, it features dense script and circular symbols. The text appears to be a continuation or a separate section of the same work.

ii b.

16  
 18  
 20  
 22

Handwritten text in an ancient script, arranged in approximately 10 horizontal lines. This section also contains dense script and circular symbols, maintaining the same style as the previous plates.

24  
25  
26  
27  
28  
29  
30

Handwritten text in Devanagari script, possibly a manuscript or inscription. The text is arranged in approximately 10 horizontal lines. The script is dense and appears to be a form of historical or religious text. There are some dark spots and a circular mark on the left side of the text block, which may be due to the scanning process or the original document's condition.

24  
25  
26  
27  
28  
29  
30

- 25 तां परदत्ताम्बा<sup>1</sup> यद्वाद्रक्ष युधिष्ठिर [I\*] मही<sup>2</sup> महिमतान्क्षेष्ट<sup>3</sup> दा[ना\*]न्क्षेयो-  
 26 <sup>4</sup>नुपालनमित्येरण्डपत्न्यामपूर्वनटान्वये मातृचन्द्रसूनुधिक्ष<sup>5</sup>-  
 27 तश्चोमदनाङ्कुर(स्य)पलवेन<sup>6</sup> लिखित<sup>7</sup> पुरोहितहरम्यनन्दि-  
 28 <sup>8</sup>शर्मङ्ककधित्तात्त्रया प्रवर्द्धमानविजयर[I\*]ज्यसम्बद्धरशते<sup>9</sup> पञ्च-  
 29 नवते 100 90 5 श्रावणकृष्णदिने पञ्चमे [द\*]त्तः ॥ <sup>10</sup>शङ्करसुनु उ-  
 30 क्तीयर्न<sup>11</sup> श्रासनं <sup>12</sup>अधीकृतनगनअखशालिभोदना इति(:) ॥ ८ [I\*]

TRANSLATION.<sup>13</sup>

(Line 1) 'Om. Hail! From (*his*) victorious residence (*vāsaka*) at (*the city of*) **Kāliṅganagara**, which is the ornament of the whole earth (*and*) which is pleasant on account of (*the simultaneous existence of*) the charms of all seasons,—the illustrious *Mahārāja Dēvēndravarma*n, son of the illustrious *Guṇārṇava*,—from whom the impurities of the *Kali* (*age*) have disappeared by (*his*) obeisance to the two Lotus-feet of the divine (*god*) **Gōkarṇṇasvāmin**, the lord of the animate and inanimate (*creation*), the sole architect for the creation of the whole universe, who is established on the spotless summit of mount **Mahēndra**; —who is the ornament of the spotless race of the **Gāngas**; who has acquired by the edge of his own sword the overlordship (*ādhirājya*) of the whole (*country*) of **Kāliṅga**; whose spotless fame is spread over the surface of the earth,<sup>14</sup> girt by the waves<sup>15</sup> of the four oceans; who had caused the cry of "Victory!" (*to resound*) in the turmoil of many battles; whose feet are reddened by the dense clusters of the light of the crest jewels of the entire circle of feudatories, who have been prostrated by his prowess; who is a devout worshipper of *Mahēśvara*; devoted to the feet of (*his*) parents; and a receptacle of a wealth of virtues like prudence, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness and liberality,<sup>16</sup>—addresses the (*following*) order to all the assembled cultivators of the village **Siddhārthaka** in (*the district of*) **Varāhavartani** :—

(l. 11) Be it known to you that we have given with (*libations of*) water one *hala*<sup>17</sup> of land, including the water course and the house site, (*situated*) in the **Brahmachārin** quarter (*chhēda*) (*of this village*)—the water during the summer (*months being enjoyed*) equally with the (*other*) families—during the (*sun's*) progress to the south (*dakṣiṇāyana*), to *Tamparaśarma-Dikshita*, resident of **Ēraṇḍapali**, belonging to the *Udavāhi-gōtra*, a student of the *Rig-Vēda* (*Bahvricha*) and well versed in the *Vēdas* and *Vēdāngas*. And he having received it, has assigned a fourth share to (*his*) brother *Yajūśarma*n. Having known this, therefore, there should be no obstacle put in (*the way of*) his enjoyment (*of the same*). The marks of the

<sup>1</sup> Read °दत्तां वा.

<sup>3</sup> Read °मतान्क्षेष्ट दानान्क्षेयो°.

<sup>5</sup> Read °सूनुनाधि°.

<sup>7</sup> Read लिखितं.

<sup>9</sup> Read °संवत्सर°.

<sup>11</sup> Read °रकीर्ण°.

<sup>13</sup> By Dr. V. Sukthankar, Ph D.

<sup>15</sup> The word *mālā* only denotes *bāhulya*.

<sup>16</sup> Thus far the contents of our grant are almost identical with the beginning of the *Chicacole Grant* (*Ep. Ind.*, Vol. III, p. 130 f.).

<sup>17</sup> The word *hala* means a ploughshare, but is also used to denote a measure of land. In the latter case it represents the amount of land which can be conveniently ploughed or rather cultivated with the help of *one* plough.

<sup>2</sup> Read मही°.

<sup>4</sup> Read °पालनमित्ये°.

<sup>6</sup> Read °पल्लवेन.

<sup>8</sup> Read °शर्मणङ्कधिता°.

<sup>10</sup> Read °सूनुना.

<sup>12</sup> Read अधि°.

<sup>14</sup> *Ep. Ind.*, Vol. III, p. 131, note 10.

boundaries on all sides of the (*piece of*) land are (*here*) written (*down*): In the north-western corner in the north-west a stone; in the east a . . . *karakū* tree; thence to the east of the *chhēlu*.<sup>1</sup> the trench running towards the south; then a stone and (*then*) another stone; to the south of it, in the south-eastern corner, a stone; to the west of it tamarind trees; thence to the west, in the south-western corner, a stone; (*then*) after that stones in constant succession;<sup>2</sup> then at the foot of the bund (*pālī*) of the tank, a stone.

(l. 20) And (*the king*) makes the (*following*) request to future kings: Cherish not, ye Kings, the illusion that it is useless (*thinking this is*) the gift of another! The merit of protecting the gift of others is infinitely greater than that of one's own gift!

(l. 21) There are the following verses sung by Vyāsa on this point:

[Three of the customary verses]

(l. 26) This (*edict*) was written by the officer, the illustrious Madanānkura Pallava, son of Mātrichandra, of the family of Apūrvanata (*living*) in Ēraṇḍapali by the order (*of the king*) communicated by the Purōhita Chharampauandi-sarman; (*given?*) in the year one hundred and ninety-five—(*in symbols*) 100 90 5,—of the victorious and progressive reign on the fifth day of the dark fortnight of Śrāvāṇa.

(l. 29) (*The edict*) was engraved by the keeper of records (*akhaśālin*) Nagana Bhōi, son of Śankara.

No. 20.—GAGAHĀ PLATES OF GOVINDACHANDRA OF KANAUIJ: SAMVAT 1199.

By LIONEL D. BARNETT.

These plates, of which the contents are here published for the first time, were obtained by Mr. A. C. L. Carleyle at the village of Gagahā, and passed from him in 1887 to the Trustees of the British Museum, where they are now preserved in the Department of Oriental Printed Books and Manuscripts, with the number "Indian Charters 17". A cursory account of them is given by Mr. Carleyle in vol. xxii of the *Archaeological Survey of India*, p. 59 f., and a paper on their date by Professor Kielhorn appeared in the *Indian Antiquary*, vol. 18, p. 20 f. (cf. his *List of Northern Inscriptions* in this journal, vol. 5, App. No. 119). Mr. Carleyle describes Gagahā as lying on the western side of the river Rāpti, about twenty-one miles south of Gorakhpur. This rather vague specification seems to suit best the village of that name situated in the *tippī* of Gagahā in Bānsgaon *tahsīl*, which is served by the post-office at Kōmī-Rām.—The record consists of two copper plates, with their edges turned up, and with holes for a ring, which is now wanting; evidently they were intended to fit one into the other. They are fairly well preserved. One of them measures about 17¼ inches in width and 10½ inches in height; the other is slightly smaller, so as to fit into the larger. The writing is on one side only of each plate.—The character is an early Nāgarī, very similar to that given in Büchler's Plate V, col. xx. The letters are well shaped; their height is from ⅔ inch to ⅞ inch.—The language is Sanskrit. As the nine introductory stanzas are known from the Kamaui plates published in this journal (vol. 4, pp. 100, 118), nothing need be said of them. In the remaining part there are a few points of interest. From a lexical point of view we may

<sup>1</sup> This must refer to the *Brahmachāri(c)chēda* mentioned in l. 11 of the text.

<sup>2</sup> This is, I suppose, to be understood in the sense that from the point last mentioned the boundary line was marked by a regular succession of stones.

notice *kāchha-bhūmi* and *vāgara-bhūmi*<sup>1</sup> (both in l. 14) *vālu*, a measure of land<sup>2</sup> (ib.), and *pāmcha*, also a measure of land (ib). In respect of orthography we may remark a very frequent confusion between *s* and *ś*, besides some other irregularities due to vernacular pronunciation, such as *v* for *b* (throughout), *lishita* for *likhita* (l. 17), *śēsharam* for *śēkharām* (l. 21), *jāchatē* for *yāchatē* (l. 28), *tāmra* for *tāma* (l. 34). The grammar in the prose portion is sometimes irregular; thus in ll. 22-23 we have a dative singular in apposition with a locative plural (*Śrīvatsa-gōtrāya . . . °tripurvarāya . . . °sākhinē . . . °putrāya . . . °putrāya . . . ēshu vrāhmaṇēshu*), as the indirect object of *pradattō* (l. 24).<sup>3</sup> This irregularity is partly explained by the fact that the names of the donees in l. 23, as they now stand on the plate, are not what was written there in the first instance: the original writing has been punched out, and the present three names substituted. The nominative *°nadi* in l. 20 for the locative is a mere blunder.

The contents of the inscription are, as usual, a grant of an estate to Brāhmins and may be analysed as follows. First after the opening verse come nine stanzas (ll. 1-10) praising **Yaśōvigraha** (v. 2), his son **Mahīchandra** (v. 3), his son **Chandradēva**, a mighty warrior, who possessed himself of the monarchy of **Gādhipura** (Kanauj), protected **Kāśi**, **Kuśika**, **Uttara-Kōsala**, and **Indrasthānyaka**, and bestowed very many *tulā-purushas* on Brāhmins (vv. 4-5), his son **Madanapāla**, likewise a great man of war (vv. 6-7), and his son **Gōvinda-chandra**, who captured the elephants of "nine kings" (vv. 8-9).<sup>4</sup> Then follows the grant proper, in prose (ll. 10-25), which informs us that in the reign of the above-mentioned Gōvinda-chandra, with his approval the *maharājaputra* **Rājyapāladēva** granted certain estates in the **Hathaunda pattalā**, in the Samvat year 1199, to three Brāhmin brothers, **Dēvarāma**, **Bhūpati** and **Śrīdhara**, while he was in his camp at **Gumjhadagrāma**. Then come eleven verses exhorting to the maintenance of this grant (ll. 25-34), and a final statement that the document was drawn up by the *kirānikā* **Vivika**, or **Bibika** (l. 34).

The details of the **dato** (l. 19) are: **Samvat 1199**; the eleventh *tithi* in the bright fortnight of **Phālguna**; and **Śanau**, "on Saturday." Professor Kielhorn has shown that the year is **Vikrama-samvat 1199** expired (either northern or southern), when the given *tithi* Phālguna Sukla 11 ended at about 13 hours after mean sunrise (for Ujjain) on **Saturday, 27 February, A.D. 1143**.<sup>5</sup>

None of the places mentioned in the document can be identified with any approach to certainty, unless it be **Gumjhada**, which may be the same as the modern **Gunjhar**, in the *talukā* of **Karmant**, *talukā* **Bānsagan**, near **Belghāt**.

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

##### *First plate.*

1 Ōm̄ °Akunṭh-ōtkanṭha-°Vaikunṭha-kanṭha-piṭha-luṭhat-karah | saṁrambhah surat-  
ārambhē sa Śvi Śriyaḥ svē(śrē)yaśē=stu vah || [1\*] °Asid=asīta-dyuti-  
vaṁsa(sa)-jāta-kshmapāla-mā-

<sup>1</sup> *Kāchha* may be connected with *kachchha*, and mean "riverside"; *vāgara* is possibly the same as the Hindi *bāgar*, "hedge".

<sup>2</sup> See above, vol. V, p. 113, vol. VII, p. 87, vol. X, p. 19.

<sup>3</sup> On the use of the locative after verbs of giving, see Speyer, *Vedische und Sanskrit-Syntax*, § 81 b.

<sup>4</sup> The nine kings are not named: very likely the text only means the kings of the *nava-khaṇḍa* or *nava-rājya*, the nine divisions into which Jambūdvīpa was divided by the Hindu geography.

<sup>5</sup> See his examination of this date in *Ind. Ant.*, vol. XVIII, p. 21, and vol. XIX, p. 23, No. 7.

<sup>6</sup> From the original plates.

<sup>7</sup> Denoted by a symbol.

<sup>8</sup> Metre: Ślōka (Anuṣṭubh).

<sup>9</sup> Metre: Triṣṭubh Upajāti, of the Indravajrā order throughout.



- 2 lāsu divam gatāsu | sākshād=Vivasvān=iva bhūri-dhāmnā nāmnā Yasō(śō)-  
vighraha ity=ndārah || [2\*] <sup>1</sup>Tat-sutō=<sup>2</sup>bhūn=Mahichandras=chandra-dhāma-  
nibham nījam | yēn=āpāram=akūpā-
- 3 ra-pārē vyāpāritam yaśah || [3\*] <sup>3</sup>Tasy=ābhūt=tanayō nay-aika-rasikah krānta-  
dvishan-maṇḍalō vidhvast-ōddhata-vīra-yōdha-timira[h\*] śrī-Chandradēvō nṛipah  
|| (l) yēn=ōdārātara-pra-
- 4 tāpa-sa(śa)mit-āśēsha-praj-ōpadravam śrīmad-Gādhipur-ādhirājam=asamam dōr-  
vvikramēn=ārjjitam || [4\*] <sup>4</sup>Tirthāni Kāsi-Kusik<sup>5</sup>-Ōttara-Kōśa(sa)l-Ēndra-  
sthānīyakāni pari-
- 5 pālayat=ābhigamya [\*] hēm-ātma-tulyam=anisa(śa)m dadatā dviḥbhyō yēn=ānkītā  
vasumati satasas<sup>6</sup>=tulābbih || [5\*] Tasy=ātmaḥ **Madanapāla** iti kshitindra-  
chūdāma-
- 6 nīr=vvijayatē nīja-gōtra-chandrah | yasy=ābhishēka-kalas(ś)-ōllasitaiḥ payōbbih  
prakshālītam Kale(li)-rajaḥ-paṭalam dharitryah || [6\*] <sup>7</sup>Yasy=āsīd=vijaya-  
prayāna-śa(sa)-
- 7 mayē tuṅg-āchal-ōchchais-chalan-mādyat-kumbhi-pada-kram-āsama-bhara-bhrasya(śya)n-  
mahī-maṇḍalē | chūdā-ratna-vibhinna-tālu-galita-styāt(n)-ās[ri\*]g-udbhāsītaḥ Śēshah  
pēsha-yaśā<sup>8</sup>-
- 8 d=īva kshapam=asau krōḍē nilin-ānanah || [7\*] <sup>9</sup>Tasmād=ajyāyata nīj-āyata-  
vā(bā)hu-valli-va(ba)ddh-āvaruddha-ṇava-rāja-gajō narēndrah | sāndr-āmṛita-  
drava-muchām prabhavō gavām yō Gō-
- 9 vindachandra iti chandra iv=āmvu(mbu)rāsēh || [8\*] <sup>10</sup>Na katham=apy=  
alabhanta rapa-ksh[a\*]mās=tisṛishu dikshu gajān=atha Vajriṇah | kakubhi  
vabhvamur<sup>11</sup>=Abhramu-vallabha-pratibhātā iva ya-
- 10 sya ghaṭā-gajāḥ || [9\*] Sō=yam ma(sa)masta-rāja-chakra-samsēvita-charaṇah || sa  
cha paramabhaṭṭāraka-mahārājādhirāja-paramēsva(śva)ra-paramamāhēsva(śva)ra-nīja-  
bhuj-ōpārjjita-śrī-Ka-
- 11 nyakuvj(bj)-ādhipatya-śrī-Chandradēva-pād-ānudhyāta- | pa[ra\*]mabhaṭṭāraka  
mahārājādhirāja-paramēsva(śva)ra-paramamāhēsva(śva)ra-śrī - **Madanapāladēva** - |ād-  
ānudhyāta- | paramabhaṭṭāraka-
- 12 mahārājādhirāja-paramēsva(śva)ra-paramamāhēsva(śva)r-āsva(śva)pati-gajapati-narapati -  
rāja-tray-ādhipati-vividha-vidyā-vichāra-Vāchaspati-śrīmad-Gōvindachandradēva-
- 13 pāda-padma-sammatyā samasta-rāja-prakriy-ōpēta-mahārājaputra-śrīmad-Rājayapāladēvō  
vijayī || **Hathaṇḍa-pattalāyām** | **Kuṇḍalagrāma**-paśchimē **Vichhiāmṭāla**-
- 14 pūrvvē madhya-kāchha-bhūmi | pā[m\*]cha-chatusṭayam=adhika-nālu pāmch=  
ānkē=pi nālu 5 | Luthā<sup>12</sup>-**Gaggētā**<sup>13</sup>-pūrvvē upari-vāgara-bhūman pāmcha-  
dvādaśam=ānkē=pi pāmcha 12 grāma-kshētrayōr=ni-
- 15 vāsīnō akhila-janapadān=upagatān=api cha rāja-rajūi-yuvarāja-mamtri-purōhita-  
pratihāra-sēnāpati-bhāṇḍāgarīk-ākshapaṭalika-

<sup>1</sup> Metre : Śloka (Anuṣṭubh).

<sup>2</sup> The *avagraha* is written, in a form resembling the numeral 3.

<sup>4</sup> Metre : Vasantatilakā ; the same in verse 6.

<sup>6</sup> Read *satasas*.

<sup>8</sup> Read *vaiā*.

<sup>10</sup> Metre : Drutavilambita.

<sup>11</sup> Read *abhramur*. [For *kakubha abhramur* (sac.)?—F. W. T.] <sup>12</sup> Or perhaps *Luthā*.

<sup>13</sup> A stroke has been recently added at the bottom of the *ṭ*, converting it into a *ḥ*, apparently in order to identify the name with that of Gagahā.

<sup>3</sup> Metre : Śārdūlavikrīḍita.

<sup>5</sup> Read *Kāsi-Kusik*.

<sup>7</sup> Metre : Śārdūlavikrīḍita.

<sup>9</sup> Metre : Vasantatilakā.

- 16 bhishag-naimittik-āntahpurika-dūta-kari-turaga-pattan - ākara - sthāna - gōkul - ādhikāri -  
purushāu=ājñāpayati vō(bō)dhayaty=ādīsa(śa)ti yathā vidita-
- 17 m=astu bhavatām yath=ōpari-lishita<sup>1</sup>-grāmah sa-jala-sthala-lōha-lavaṇ-ākara-sa-  
matsy-ākara-sa-gartt-ōshara-sa-madhūka-chūta-vana-viṭapa-vāṭika-tri-

Second plate.

- 18 na-yūti-gōchāra-paryantaḥ s-ōrddh[v\*]-ādhaś-chatur-āghāta-viśuddhaḥ s[v\*]a-sīmā-  
paryantaḥ || sam(m)vatsarēshv=ēkādāśa-sa(śa)tēshu nava-navaty-adhikēshu  
Phālgunē mā-
- 19 si su(śu)kla-pakshē ēkādasyāyām<sup>2</sup> tithau Sa(śa)nidinē yatr=ānkē=pi  
sam(m)vat 1199 Phālguna su di 11 Sa(śa)nau || ady=ōha  
Gumjhadagrām-āvāsita-śri-
- 20 mad-Rājyapālādēva-kaṭakē \* \* tē Trivēṇya-nadi<sup>3</sup> snātpā(tvā) vidhivan=mantra-  
dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-pātala-pāta-
- 21 na-paṭu - mahasam=Ushnarōdi(chi)sham=upasthāy=Aushadhipati - śakala - śēsha(kha)ram  
samabhyarchchya tribhuvana-vrā(trā)tur=Vāsudēvasya pūjām vidhāya havishā  
Havi-
- 22 rbhujām hutvā mātā-pitrōr=ātmanas=cha pulya(ṇya)-yasō(śō)-bhivriddhayē<sup>4</sup> ||  
Śrīvatsa-gōtrāya | Gargga-Bhārggava-Ch[y\*]avana-tripravarāya | Yajurvveda-  
sā(śa)khinē Ṭhakura-śri-Mahi-
- 23 dhara-pautrāya | Ṭhakura-śri-Jasarāma-putrāya | Ṭhakura-śri-Dēvarāma-Ṭhakura-  
śri-Bhūpat[ti\*]-Ṭhakura-[śri-\*]Śridhara | ēshu vrā(brā)hmaṇēshv=asmābhir=  
ggōkarṇa-kuśalatā-pūta-karatal-ōdaka-pū-
- 24 rṇa(rvva)m=ā-chandr-ārkkam yāvat(ch)=chhāśa(sa)nīkṛitya pradattō matvā yathā-  
dīyamāna-bhāgabhōgākara-pravaṇikara-jalakara-gōkara-turushkaḍa(da)mḍa - prabhṛiti-  
samast-ā-
- 25 dāyān=ājñāvidhēyibhūya dāsyath=ēti || Bhavanti v(ch)=ātra dharmm-ānusa-  
(śa)msinaḥ ślōkāḥ | <sup>5</sup>Bhūmim yaḥ pra[ti\*]gṛihnā(ṇā)ti yas=cha bhūmim  
praya[ch\*]chhati | ubhau
- 26 tau puṇya-karmṇāṇau niyatām svargga-gāminau || Sa(śa)mkhām bhadr-  
āsana[m\*] chhatram var-āsvā(śvā) vara-vāraṇāḥ | bhūmi-dānasya chihnāni  
phalam=ētāt=Puramdara ||
- 27 Va(ba)hubhir=vvasudhā bhuktā rājabhiḥ Sagar-ādibhiḥ | yasya yasya yadā  
bhūmis=tasya tasya tadā phalam || <sup>6</sup>Sarvvān=ētāna(n) bhāvinaḥ pārtthivēm-  
drān=bhū-
- 28 yō bhūyō jā(yā)chatē Rāmabhadrah | sāmānyō=yam dharmma-hētū<sup>7</sup> nṛipāṇām  
kālō kālō pālanīyō bhavadbhiḥ || <sup>8</sup>Shashtim varsha-sahaśrā(srā)ṇi svarggē  
vasa-

Read -likhita-. The ta is added below the line.

<sup>2</sup> Real ekādasyām.

[For Trivēṇi-nadyām?—F. W. T.]

<sup>4</sup> This is an Anushtubh line, perhaps by accident.

<sup>5</sup> Metre: Ślōka (Anushtubh); the same in the following two verses.

<sup>6</sup> Metre: Śālinī.

<sup>7</sup> Real -sētur.

<sup>8</sup> Metre: Ślōka (Anushtubh); the same in the next four verses.

- 29 ti bhūmi-dah | ā[<sup>ch\*</sup>]chhet[<sup>t\*</sup>]ā ch=ānumantā cha tāny=ēva narakaṁ vrajēt  
 || Gām=ēkām svarṇam=ēkaṁ<sup>1</sup> bhūmēr=apy=ēkam=amgulaṁ | haran=narakam=  
 āpuṭi yāvad=ā-bhūta-saṁ-
- 30 plavam || Tadāgānāṁ sahaśrē(srē)na aśvamōdha-sa(śa)tēna cha | gavāṁ kōṭi-  
 pradānēna bhūmi-hartā na su(śu)dhyati || Sva-dattāṁ para-dattām(in)=vā  
 yō harēta vasundharāṁ |
- 31 sa viṣṭā(sh[hā])yām kṛimi[r\*] bhūtvā pitṛibhi[h] saha majjati || Vāri-  
 hūēshv=araṇyēshu śushka-kōṭara-sā(śā)yinaḥ | kṛishṇa-sarppās=cha jāṭā(ya)ntē  
 yē syu[r] vra(bra)hma-sva-hā-
- 32 riṇaḥ || <sup>2</sup>Yān=iha dattāni purā narēndrair=dānāni dharmmāpi yasa(śa)skarāṇi |  
 ni[<sup>t\*</sup>]mālya-vānta-pratimāni tāni kō nāma sādhuḥ punar=ādadita ||
- 33 <sup>3</sup>Vāt-ābhra-vibhramam=idaṁ vasudh-ādhipatyam āpāta-mātra-madhurā viṣhay-  
 opabhōgāḥ | pr[<sup>ā\*</sup>]nās=trīṇ-āgra-jala-vi(bi)ndu-samā narāṇām |<sup>4</sup> dharmmah  
 sakhā param=abō
- 34 para-lōka-yānēti' || Likhitaṁ ch=ēdāṁ tām̄vra-paṭṭakam karapika-Ṭhakura-śrī-  
 Virikēn=ēti ||<sup>6</sup>

No. 21.—SRIRANGAM PLATES OF MADHAVA-NAYAKA : SAKA-SAMVAT 1343.

By T. A. GOPINATHA RAO, M.A., TRIVANDRAM.

The subjoined inscription is engraved on three copper-plates which, though all of them have a hole in the middle of their left margin, have no connecting ring. The plates belong to the Ranganātha temple at Śrīrangam and were obtained on loan by me.<sup>7</sup> From an impression taken under my supervision the inscription is edited below.

The preservation of this document is good; it is written in the Telugu alphabet but the language is Sanskrit. It belongs to the time of Mādhava Nāyaka (l. 39) or Rājarāja Mādhava-Bhūpāla (l. 16 f.), son of Śīngabhūpāla by his wife Annamāmbā (ll. 10-12), and is dated in the Śaka year 1343, corresponding to the cyclic year Plava (ll. 2-5). On the second *tithi* of the dark fortnight of the month Śrāvaṇa, Mādhava Nāyaka granted the *agrahāra* of Torlūri under the name of Śrīrangapura to the god Raṅganātha of Śrīrangam. Regarding the date the Honourable Diwan Bahadur Mr. L. D. Svāmikkannu Pillai writes: "The date Ś. 1343, Śrāvaṇa bahula 2 Budhavāra = Wednesday, 16th July A.D., 1421, the cyclic year Plava = Ś. 1343 (expired), on which day Śrāvaṇa bahula 2 ended at about 42 *ghatikās* after mean sunrise. There were two Śrāvaṇas in this year, and the present date fell in the first or *adhika* Śrāvaṇa, while the bahula 2 of *nija* Śrāvaṇa fell on Friday, 15th August A.D. 1421."

The name of Mādhava Nāyaka's father Śīngabhūpāla is known from other sources. In his report on the search for Sanskrit and Tamil manuscripts for 1896-7 the late Professor M. Śēshagiri Śāstri, M.A., while describing the Sanskrit work on Alamkāra named *Rasārṇava-sudhākara*, writes that "It was composed by Śīngabhūpāla, who was called Sarvajña on

<sup>1</sup> Unmetrical; the usual form is *Svarṇam=ēkaṁ gām=ēkām*.

<sup>2</sup> Metre: Tri-ṣṭubh Upajāti, of the Indravajrā order throughout.

<sup>3</sup> Metre: Vasantatilakā.

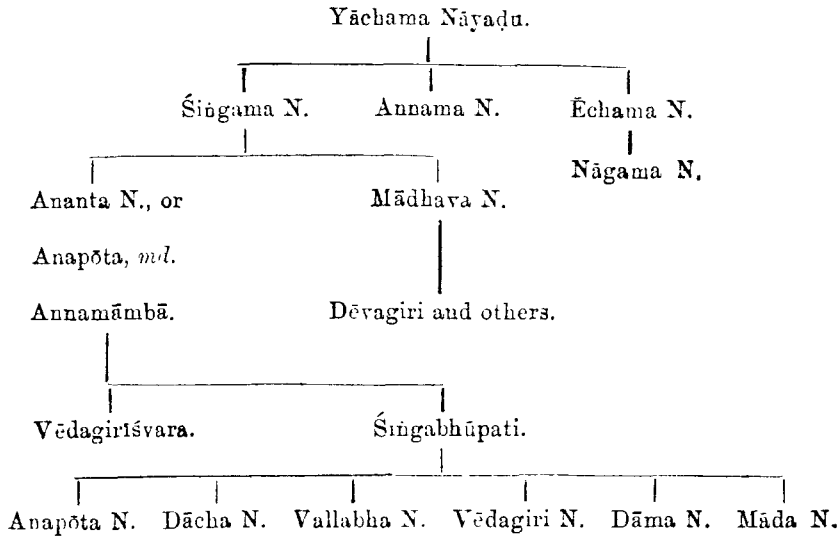
<sup>4</sup> The *danḍa* is superfluous.

<sup>5</sup> Read *-yāna iti*.

<sup>6</sup> Here follows on the plate an ornamental design, a double *danḍa*, the curved symbol sometimes representing *ōm*, and another double *danḍa*.

<sup>7</sup> It forms No. 24 of Appendix A of the Assistant Superintendent of Archaeology's Annual Report for 1905-6.

account of his great scholarship<sup>1</sup> . . . . . In the Rēcharla family there was a prince named Yāchama Nāyaḍu, who was learned and wealthy. He fought a battle with the Pāṇḍya king and became vi-torious. He was styled Khaḍga-Nārāyaṇa on account of his prowess. His wife was called Pōchamātā. He had three sons named Śīngama Nāyaka, Annama Nāyaka and Ēchama Nāyaka. While the eldest brother was ruling over the kingdom very ably and powerfully, the youngest, Ēchama Nāyaka, distinguished himself for his courage and got a son named Nāgama Nāyaka, who acquired the titles of Rāhuttarāya and Kathāirāya. Śīngama Nāyaḍu had two sons named Anapōta, called also Ananta Nāyaḍu, and Mādhava Nāyaḍu; the latter of whom had many sons, of whom Dēvagiri was the most important. The elder (son Anapōta of Śīngama) succeeded to the throne and on account of his valour obtained the title of Sōmakula-Paraśurāma. He constructed steps over the mountain Śrīśaila for the benefit of the pilgrims (going) to the sacred shrine of Śiva under the name of Mallikārjuna situated on (its) summit. His wife was called Annamāmbā; and she gave birth to two sons, who were named Vēdagiriśvara and Śīngabhūpati.



The king Śīngama Nāyaḍu lived prosperously with his six sons and settled in a town called Rājachala (Rācha-konḍa), which was the capital of his ancestors, and ruled over the country between the Vindhya mountains and the hill Śrīśaila, which is situated in the Kurnool District.”<sup>2</sup>

Later on, he adds that “Śīngama Nāyaḍu flourished about 1330 A.D. and was called Sarvajña on account of his vast learning and was a great patron of learning. He also patronised Telugu poets, such as Bammera Pōtarāzu who translated the Sanskrit Śrībhāgavata into Telugu, and Śrinātha, who translated the Naishadha into the same language. The latter composed a poem called *Bhōginīdanḍakamu* in honour of the Rāja.”

1 इति श्रीमच्छलाधीश्वरश्रीअनपोतनरेन्दनन्दनवलमुजवलमीमश्रीशङ्करभूपालविरचिते रसाखंडमुधाकरणानि  
नाथ्यालङ्कारशास्त्रे . . . . .  
is the colophon of one of the chapters of Śīngabhūpāla's work.

<sup>2</sup> Prof. M. Seshagiri Sastri's Report on the search for Sanskrit and Tamil Manuscripts for the year 1896-97, pp. 7-9.

“In a Vaishṇava sectarian work called *Guruparamparāprabhāva* Nainārāchārya, the son of Vēdānta-dēsika, is stated to have gone, as already stated, to the court of Śīngama Nāyaḍu and defeated Śākalyamalla, who was the author of the *Udārarīghava*, and established the Vaishṇava religion. In the commentary called *Ratnapēṭikā* on the *Subhāshitanīvi*, a didactic poem which, it is said, Vēdānta-dēsika composed in imitation of the *Subhāshitanīvi* of Bhartṛihari, the author says that the poem was composed for Śīngama Nāyaḍu and, after finishing the poem, the author of the work sent it as a present to the king.”

The *Vēdāntadēsika-vaibhava-prakāśikā* written by Chaṇḍamārutam Dodḍayāchārya of Chōlaśīngapuram asserts that Śīngama Nāyaka, the son of Mād̄hava, was a contemporary of Dēsika (v. 120). This fact is borne out by the very words of Dēsika; in the colophon to his *Rahasyasandēśa*, written especially for Sārvajña-Simha Nāyaka, he says “to the son of Mād̄hava this fact was communicated by Nigamānta-Dēsika (i.e. Vēdānta-dēsika).”<sup>1</sup> Mād̄hava and his son Śīngama belonged to Rājāchala, a name which subsequently became corrupted into Rēcharla, which became the family name of the descendants of Śīngama Nāyaka. In our document the place is called Rājādri, and Mād̄hava Nāyaka is said to be ruling over it.

We are told in the Śrīvaishṇava chronicles that Vēdāntadēsika died in the Śaka year 1293 (A.D. 1371),<sup>2</sup> the year in which Śrīraṅgam was freed from the Musalmans and the image of the god Raṅganātha was reinstated therein by Gōppaṇārya.<sup>3</sup> Most likely the Mād̄hava Nāyaka of our record, the same as Māda of the genealogical table, was a contemporary of Nainārāchārya, the son of Vēdānta-dēsika.<sup>4</sup> The subjoined inscription, however, mentions one Veṅkaṭāchārya, son of Rāmānujāchārya of the Śrīśaila-vaṁśa,<sup>5</sup> as the *guru* of Mād̄hava Nāyaka. The lists of succession of the Vaḍagalai and Teṅgalai Tātāchāryas are so defective that my attempt at identifying the āchārya of Mād̄hava Nāyaka has proved futile.

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

*First Plate; Second Side.*

- 1 श्रीमते रामानुजाय नमः ॥
- 2 स्वस्ति श्रीमज्जयाभ्युदयशक-
- 3 वर्षेषु त्रिचत्वारिंशत्त्रिंशत्युत्तरस-
- 4 हस्रगणितेषु गतेषु प्लवसंवत्सर-

<sup>1</sup> *Idam-iti Nigamānta-Dēsikēna pratisamadīyata Mād̄havāt̄majasya, etc.*

<sup>2</sup> लक्ष्मणाय शके प्रायात् सौम्याब्दि परमे पदे *Vēdāntadēsika-vaibhava-prakāśikā*, p. 120.

<sup>3</sup> *Ep. Ind.*, Vol. VI, pp. 322-330. The verses composed in praise of Gōppaṇārya by Vēdānta-dēsika on the occasion are engraved on the east wall of the second *prakāra* of the Raṅganātha temple at Śrīraṅgam and the date ‘*bandhupriyē*’, Saka 1293, is prefixed to them.

<sup>4</sup> The *Periya-tiru-mudiyāḍaivu*, a work which gives in an extremely brief form the lives of the Śrīvaishṇava āchāryas, mentions one Rāvu Mād̄hava Nāyaka as the disciple of Periya Jiyar, better known by his real name Maṇavālamūnigal. We know that this āchārya and Nainārāchārya were almost contemporaneous with each other and therefore the Mād̄hava Nāyaka mentioned in the *Periya-tiru-mudiyāḍaivu* might quite likely be the donor of our document.

<sup>5</sup> Śrīśailēśa is the Sanskritised form of Tirumalai-nambi, an āchārya of Rāmānuja, and his descendants are therefore said to belong to the Śrīśaila-vaṁśa; but they are at present better known by the name of Tātāchāryas. The origin of this word is explained by me elsewhere.

<sup>6</sup> From the original and the inked impressions prepared under my supervision

- 5 आवणबहळ<sup>1</sup>द्वितीयाबुधवास-  
 6 रे स्वस्ति श्रीमत्सकळ्लोकिश्वराय  
 7 श्रीमन्नारायणाय उभयका-

*Second Plate ; First Side.*

- 8 वेरिमध्यवासिने उभयविभूतिना-  
 9 धाय श्रीरंगनाथाय भव-  
 10 दिव्य<sup>2</sup>दासानुदासेन श्रीशिंगभू-  
 11 पालनंदनेन श्रीमदंनमांबा-  
 12 गर्भरत्नाकरपरिपूर्णचंद्रेण  
 13 श्रीवेकटगिरिनिवासश्रीनिवासचंर-  
 14 णारविन्द<sup>3</sup>सेवाहीवाकश्रीशैलभवदन्व-

*Second Plate ; Second Side.*

- 15 यतिलकश्रीरामानुजार्यपुत्रश्री-  
 16 वेकटाचार्यप्रियसिष्यश्रीमद्राज-  
 17 राजमाधवभूपालेन साष्टांगं प्रण-  
 18 म्य समर्पितस्याग्रहारस्य शासनपत्रिका-  
 19 क्रमः [1\*] आपत्सखाय अ[स्थि]कल्पकाय  
 20 दयासागराय त्रिविधचिदचित्तेषिण<sup>4</sup>  
 21 [अ]खिलहेयगुणप्रत्यनीकानंतकल्या-  
 22 णगुणैकतानाय अतसीकुसुमसमा-

*Third Plate ; First Side.*

- 23 नकांतिमते लक्ष्मीकांताय<sup>5</sup> तुभ्यं  
 24 राजाद्रिशेषभूतजनपदे <sup>7</sup>तोर्लूरिना-  
 25 मधेयश्रीरंगपुरापराभिधानी-  
 26 ग्रहारः नित्यनैवेद्यांगरंगभोगजीर्न<sup>8</sup>-  
 27 प्रासादगोपुरोपवनाद्यनेकसमुचित-  
 28 कैकर्या<sup>9</sup>धर्थं<sup>9</sup> धारापूर्वकमष्टभोगते-  
 29 जस्वाम्यचतुःश्रीमासमेत<sup>10</sup> समर्पि-

<sup>1</sup> Read °बहळ°.

<sup>2</sup> Read भवदीय°.

<sup>3</sup> Read °रविन्द°.

<sup>4</sup> Read °त्रिष्य°.

<sup>5</sup> Read °चिदचित्तेषिणे. [The full significance of the words शेषिन् in l. 20 and शेष in l. 24 has not been brought out in the translation. The first word means 'that which includes (the parts), i.e. the lord', and the second 'that which is a part thereof (i.e. the world)'.—H. K. S.]

<sup>6</sup> Read °कान्ताय.

<sup>7</sup> [The plates actually have ती रि—with two (rough) rs.—H. K. S.]

R °ead °जौण°.

<sup>9</sup> Read °यांथं°.

<sup>10</sup> Read °चतुष्ठीमा.

30 तः [॥\*] स्त्रीकृत्याचंद्रार्कमनुभूयतां [॥\*]

31 तत्र देवब्राह्मणक्षेत्राणि पूर्वमर्थ्याद-

*Third Plate: Second Side.*

32 या पालनिय्यानि<sup>1</sup> ॥ अस्मिन्नर्थे<sup>2</sup> माक्षिणः

33 <sup>3</sup>आदित्यचंद्रावनिनीललक्ष्म्यौर्भूमिरापो हृद-

34 यं यमश्च । अहश्च राक्षिश्च उभे च संध्ये ध-

35 र्मश्च जानाति नरस्य वृत्तं ॥ <sup>4</sup>सामान्योयं ध-

36 [र्भ]मेतुर्पाणां काले काले पालनीयो भवद्भिः ।

37 सर्वानितान् भाविनः पारि [र्थ]वेदान् भूयो

38 भूयो याचते रामचंद्रः । [॥\*] इदं लिखितं<sup>5</sup>

39 माधवनायकस्य ॥

#### TRANSLATION.

Salutation to the blessed Rāmānuja! Be it well!

The document (concerning) the *agrahāra* which was granted after one thousand followed by three hundred and forty-three of the fortunate, victorious and prosperous Śaka years had expired, on a Wednesday (corresponding to) the second *tithi* of the dark (fortnight of the month) Śrāvaṇa of the (cyclic) year *Plava*,—by Rājarāja Mādhava, your devoted slave, son of the glorious Singabhūpāla and the full-moon (that rose out) of the sea (which was) the womb of the glorious Annamāmbā—who is the beloved disciple of Śrī Venkaṭāchārya, son of Śrī Rāmānujārya, the forehead ornament of the family of Śrīsaṅga and the devout worshipper of the lotus feet of (the god) Śrīnivāsa residing on (the hill called) Śrī Venkaṭagiri,—having prostrated with the eight parts of the body,<sup>6</sup> to (the god) Śrī Raṅganātha, who is the glorious lord of all the universe; who is the blessed lord Nāṭāyana, who resides between the two (branches of the river) Kāvērī<sup>7</sup> and who is the master of the two *vilhātis*, runs as follows:—The *agrahāra* of *Torlūri*, which has another name *Śrīraṅgapura*, in the country known as *Rājādri* has been granted along with the eight enjoyments and powers and the four boundaries,<sup>8</sup> by the pouring of water, to you,—who are a friend in (times of) distress, who are like the *kalpaka* (tree) to supplicants, who are an ocean of mercy, who are the cause of the universe constituted by the *chit* and *achit* (or conscient and non-conscient) things,<sup>9</sup> who are the enemy of all that is discardable (unworthy) and the abode of all virtues, whose brightness is equal to that of the *atasī* flower and who are the husband of Lakshmi,—for the daily offerings, the *aṅgarāṅgabhogā*, (repairs to) the dilapidated temple and *gōpura*, for the garden and many other works. May this (village) be taken possession of (by you) and enjoyed as long as the moon and the sun (last)! In that (village) the lands (belonging to) the gods and brāhmanas shall be protected according to the previously subsisting conditions.

<sup>1</sup> Read पालनीयानि.

<sup>2</sup> Metre: Upajāti.

<sup>3</sup> The *anusvāra* stands at the beginning of the next line.

<sup>4</sup> The word *sāṣṭāṅgam* is used to denote profound obeisance.

<sup>5</sup> The temple of Raṅganātha is situated on the island of Śrīraṅgam, formed by the two branches of the river Kāvērī.

<sup>6</sup> *Chatvāriṅgāśrīrāṅgam* evidently means that the boundaries of the village were clearly defined.

<sup>7</sup> See *Tatpārā-mata-dīpikā*, ch. IX.

<sup>8</sup> Read [द्वयं].

<sup>9</sup> Metre: Śūlmi.

In witness whereof (the following are cited) :—the sun, the moon, air, fire, Heaven, the earth, water, the heart, Yama, day and night, the two *sandhyās* (dawn and dusk) and *dharma*, witness a man's doings.

(The verse describing lord Rāmachandra's advice to the sovereigns about the protection of charity is next quoted.)

This is the writing of Mādhava Nāyaka.

## No. 22.—TWO GRANTS OF VENKATAPATI I : SAKA 1508 AND 1535.

By LIONEL D. BARNETT.

The two records which are here published formerly belonged to the collection of Sir Walter Elliot, and were presented by him in 1887 to the British Museum, where they are now deposited in the Department of Oriental Printed Books and Manuscripts; the first of them, which I call A, bears the register-number "Indian Charters 31," and the second (B) the number "Indian Charters 29."

### A.—OF ŚAKA 1508.

This document consists of five copper plates, of the shape usual at this period in the Carnatic; for examples I may refer to this journal, vol. III, p. 236, vol. IV, p. 269, and vol. XI, p. 326. It is in good preservation, and has the usual ring with seal bearing the device of a boar. The maximum height is  $9\frac{1}{2}$ " and the width is  $6\frac{3}{4}$ ". The character is the peculiarly hideous Nandināgari usual in records of this region and date; the letters are about  $\frac{1}{4}$ " in height. The language, with the exception of a few Kanarese *birudas*, is Sanskrit, and has been already reviewed by Dr. Hultzsch in his paper on the Vilāpāka grant (above, vol. IV, p. 269), the historical prelude of which is almost identical with that of the present record. It is in metre throughout.

The document refers itself to the reign of Venkṭapati I, Mahārāja of the Carnatic. After two introductory verses thirty-eight stanzas are devoted to the glories of his lineage and himself, on which see above, vol. IV, p. 270. We are then informed that he granted two villages to the Brāhmaṇ Kalimili Kṛishṇam-bhaṭṭa, son of Viram-bhaṭṭa and grandson of Malagam-bhaṭṭa, of the Kauśika Gōtra, the Kātyāyana Sūtra, and the *sākhā* of the White Yajurvēda.

The poet who composed the record (or, more correctly, the part of the record subsequent to the *pruśasti*), was Kṛishṇa, son of Kāmakōṭi and grandson of Sabhāpati (l. 154). The engraver was Gaṇapayāchārya, son of Virāṇa (l. 155). On these families see above, vol. III, p. 237.

The date of the grant is: the twelfth day, a *mahā-tithi*, in the bright fortnight of Kārttika of the Śaka year 1508, the cyclic year Vyaya. On this Mr. Robert Sewell has kindly sent me the following observations: "The date corresponds to 14 October, A.D. 1586. This was a Friday. As regards its being a *mahā-tithi*, I believe that technically it was not one of those days: that is to say, it was not a *mahā-dvādasi* in the language of the Pañchāngas. But Kārttika śukla 12 is always an important *tithi*, as it is the end of the Chāturmāsya-vrata, and is the occasion of the Prabōdhōtsava festival, when the awakening of Vishṇu is celebrated, and also his marriage to the Tulasī plant, the Tulasī-vivāha. Moreover, the forenoon marks a Manvādī day: see Kielhorn in *Ind. Ant.*, 1897, p. 185, and Swamikannu Pillai's *Indian Chronology*, p. 51. Kielhorn quotes (footnote 23) an inscription in which the *tithi* is described as *punya utthāna-dvādasi-tithi*, so I think the date may be accepted, so far as it goes. According to Swamikannu



Pillai, a Kārttika śukla 12 is a *Mahā-dvādasi* when either it or the previous *tithi* is current on two successive sunrises. But this was not the case in this year, so it was not a *Mahā-dvādasi*. But it might have been called a *Mahā-tithi*, for the reasons given above (ceremonial). On the other hand, I have a note that Alberūni says that Kārttika śukla 12 was an 'unlucky' *tithi*.<sup>1</sup>

A considerable amount of topographical detail is given. The villages granted are Yampēḍu, otherwise known as Venkaṭamahārāyasamudram, and Battulappalli, also styled Venkaṭēndramahārāyasamudram. From ll. 130-137 we learn that Yampēḍu lay in the Paḍa-nāḍu, and in the *māgānti-sthāna* of Guḍaliśva[ram], and that it was situate east of Vēlagampāḍu, south-east of Timmavaram, south of Inagalūr, south-west of Pōli, north-west of Gaṅgalappūṇḍi, north of Pallam, and north-east of Vāgiviḍu or Vāgaviḍu (the plate has the erroneous spelling *Vāgiḍōś*, l. 135). We may therefore conclude with certainty that Yampēḍu is the modern village of Empēḍu, in the Kālahasti *tāluka* (Zamīndārī) of North Arcot District. The Indian Atlas sheet 77 (1828) shews "Impedoo"—*i.e.* Empēḍu—about 2½ miles north of Pallam (or "Pullum," as it calls it), and places the latter in about lat. 13° 49½' and long. 79° 39'. Vēlampāḍu, evidently the ancient Vēlagampāḍu, is in lat. 13° 52', long. 79° 37¼'. Inagalūr, Timmavaram, Pōli, Gaṅgalapūḍi, and Vāgavēḍu (to give them their modern names) are enumerated as adjacent villages of the same *tāluka* in the Lists of Towns and Villages constituting the Registration Sub-districts of North Arcot. Guḍaliśvaram is perhaps the Kumḍaliśvara mentioned in l. 90. As regards the second village, it may be identified with the modern Battulapalle, also in Kālahasti *tāluka*. We are told in ll. 137-141 that it was in the *rājya* of Chandragiri, and in the *sīma* of Vēlampāḍu (obviously a mistake for Vēlagampāḍu, *i.e.* Vēlagampāḍu), lying east of Kalavālpūṇḍi, south-east of Mannavaram, west of Vēlagampāḍu, and north of Yārlapūṇḍi. Now Yārlapūḍi, as it is now called ("Yaerlapoondy" on the old Indian Atlas), lies in about lat. 13° 51½' and long. 79° 36', and Mannavaram is in lat. 13° 53' and long. 79° 35'. It is impossible on these data to identify the Kalavālpūṇḍi of l. 138 with the "Kalavālpūḍi" or "Culwulapoondy" of the maps, which is about 7½ miles east by south-east from the modern Vēlampāḍu, whereas according to our grant it should be to the west of it; but it is possible that the author of the document made a blunder in his geography.

### TEXT.<sup>2</sup>

#### First plate.

- 1 Śri-Venkaṭēśāya namaḥ | <sup>3</sup>Yasya saṁparka-puṇyēna nē-
- 2 ri-ratnam=abhūt=silā<sup>4</sup> | yad=upāsyam sumanasām tad-vastu-
- 3 dvamdvam=ās[r\*]ayē | (||) [1\*] Yasya dvirada-vaktr-ādyāḥ pārishadyā[h\*]
- 4 ppa(pa)ras-śatam | vighnam nigh[n\*]amti bhajatām Vishvaksōnam tam=ā-
- 5 śrayē | (||) [2\*] Jayati kahira-jaladhār-jātām sav[y\*]-ēkṣhaṇam Harēḥ | ālam-
- 6 banam chakō:āpām=amar-āyushkaram ma[ha\*]ḥ | (||) [3\*] <sup>5</sup>Pautras=tasya  
Purāra-
- 7 vā Budha-sutas=tasy=Āyur=asy=ātmajaḥ | saṁjajñē Nahushō
- 8 Yayātir=abhavat=tasmāch=cha Pūrus=tataḥ | tad-vamśē Bharatō
- 9 babhūva nripatis=tat-samtatau Śamtanus=tat-turyyō Vijayō-
- 10 bhimanyur=udabhūt=tasmāch=cha Pūrus=tataḥ<sup>6</sup> | (||)[4\*] <sup>7</sup>Namdas=tasy=āshṭa-

<sup>1</sup> See ch. 77 fin. in Sachau's edition. It is there stated, on the authority of the "Srūdhava" (? Sārōdhāra) ascribed to Mahādēva, that the twelfth days of both halves of Kārttika are unlucky.—L. D. B.

<sup>2</sup> From the plates.

<sup>4</sup> Read *abhāch=chāilā*.

<sup>6</sup> Read *tasmāt=Pa: ikṣit=tataḥ*.

<sup>3</sup> Metre: Ślōka (Anuṣṭubh); the same in verses 2-3.

<sup>5</sup> Metre: Sārdūlavikrīḍita.

<sup>7</sup> Metre: Sragdharā.

- 11 mō=bhūt=sa[ma\*]jani navamas=tasya rājñās=Chalikka-kshmāpas=ta-  
 12 t-saptama[h\*] Śrīpati-ruchir=abhavad=Rāja-pūrvō narēन्द्रaḥ | ta-  
 13 sy=āsī(sid) Bijjalēन्द्रō daśama iha nripō Vira-Hemmalī-  
 14 rāyas=tartti(yi)kō Murātau kṛita-natir=udabhūt=tasya Mā-  
 15 yāpur-iśah | (||) [5\*] <sup>1</sup>Pat-turyō=jani Tāta-Pimnamā-mahīpālō  
 16 nij-ālōkana-trast-āmitra-gaṇas=tatō=jani haram(n) du-  
 17 rgāni sapt-āhitāt | an(h)na=aikēna sa Sōmidēva-nripati-  
 18 s=tasya=iva jajñō sutō virō Rāghavadēvarād=iti tata[h\*]  
 19 śrī-Pimnamō bhūvanripah<sup>2</sup> | (||) [6\*] <sup>3</sup>Āravīṭi-nagari-vibhōr=abū(bhō)-

*Second plate : first side.*

- 20 d=asya Bukka-dharanīpatīs=sutaḥ | yēna Sāluva-Nṛi-  
 21 simha-rājyam=apy=ēdhamāna-mahasā sti(sthi)rikṛitām | (||) [7\*] <sup>4</sup>Svaḥ-kā-  
 22 minī[s\*] sva-tanu-kāmtibhir=āksb[i\*]pamtīm Bukk-āvanīpa-tilakō  
 23 budha-kalpa-śākhī | Kalyāṇinī[m\*] Kamalanābha iv=Ābdhi-kanyām  
 24 Ballāmbikām=udavaha[d\*] bahu-mānya-śīlām [||\* 8\*] <sup>5</sup>Sut=ēva Kalās-ām-  
 25 budhēs=Surabhil-āsugam Mādhavāt=Kumāram=iva Śamkarāt=Ku-  
 26 la-mahībhritah kanyakā | Jayāntam=Amara-prabhōr=api Śach=i-  
 27 va Bukk ādhipāch=clhrutam jagati Ballam=ālabhata Rāmarājam  
 28 sutaḥ | (||) [9\*] <sup>6</sup>Sahasrais=saptatyā sahitam=api yas=Simdhu-janushām  
 29 Sapādasy=ānikam samiti bhūja-sauryyēna mahatā | vi-  
 30 jity=ādattē=smād=avani-giri-durga[m] vibhūtaḥ vidhāt-ēm-  
 31 draḥ Kāsappodayam=api vidrāvya sahasā | (||) [10\*] <sup>7</sup>Kamdanavōli-  
 32 durgam=uru kamdalād-abhyudayō bāhu-balēna yō bahutarē-  
 33 na vijitya Harēḥ | sannihitasya tatra charaṇ-āmbushu bha-  
 34 ktatayā jñātibhir=arpitam sudhayati sma nishēvyā vi-  
 35 sham | (||) [11\*] <sup>8</sup>Śrī-Rāmarāja-kshitipasya tasā(sya) chintāmanēr=arthi-  
 36 kadāmbakānām | Lakshmīr=iv=Āmbhōrṇha-lōchanasya Lakkā[m\*]-  
 37 bik-āmushya mahishy=alāsīt | (||) [12\*] <sup>9</sup>Tasy=ādihikais=samabhava-  
 38 t=tanayas=tapōbbi[s\*] śrī-Ramgarāya-nripati[s\*] Śāsī-vamśa-dī-  
 39 pah | āsan samullasati dhāmani yasya chitra[m\*] nōtrāni  
 40 veiri-sudṛisām cha niraṃjanāni [||\* 13\*] <sup>10</sup>Sati[m\*] Tirumalāmbi-  
 41 kām charita-līlay=Ārumdhātīm<sup>11</sup> | Himāmśur=iva Rōhīṇīm

*Second plate : second side.*

- 42 bṛīdaya-hāriṇīm sad-guṇair=amōdata sadharmiṇīm=a-  
 43 yam=avāpya vir-āgraṇīḥ | (||) [14\*] <sup>12</sup>Rachita-naya-vichāram Rā-  
 44 marājam cha dhīram vara-Tirumalarāyam Venkatādri-kshi-  
 45 tisām | ajanayata sa yē(ē)tān=ānupūrvyā kumārān=iha  
 46 Tirumalādēvyām=ēva iājā mah-aujāḥ | (||) [15\*] <sup>13</sup>Sakala-bhuvana-kam-

<sup>1</sup> Metre: Śārdūlavikṛidita.<sup>2</sup> Metre: Rathōddhata.<sup>3</sup> Metre: Prithvi.<sup>4</sup> Metre: Śāilāsīkḥā.<sup>5</sup> Metre: Vasantatilakā.<sup>6</sup> Read bhūn=nripah.<sup>7</sup> Metre: Vasantatilakā.<sup>8</sup> Metre: Śikhariṇī.<sup>9</sup> Metre: Trisṭubh, Indravajrā.<sup>10</sup> Metre: Prithvi.<sup>11</sup> There is a gap here: the text should read thus.—charita-līlay=Ārumdhātī-prathām=api tītikshay-  
casumati-yasō rāndhātīm |<sup>12</sup> Metre: Pushpitāgrā.<sup>13</sup> Metre: Mālinī.

- 47 takān=arātīn samiti nibatya sa Rāmarāja-viraḥ | Bha-  
 48 ratam=anu Bhagirath-ādi-rāja-prathita-yaśāḥ praśāsāsa cha-  
 49 kram=urvyāḥ | (||) [16\*] <sup>1</sup>Vitarāṇa-paripāṭim yasya vidyā-dhuripām na-  
 50 khaḥa-mukhara-viṇā-nāda-gītām niśamya | anukalam=aya-  
 51 m=āvāl-āmbu-bimb-āpadēśād=amara-nagara-sākhi lajja-  
 52 yā majjat=iva | (||) [17\*] <sup>2</sup>Vyarājata Śrī-vara-Vemkaṭadrirāja[h\*] kshi-  
 53 tau Lakshmaṇa-chāru-mūrttiḥ | jyā-ghōṣha-dūrikṛita-Meghanā-  
 54 dah kurvan Sumitr-āsaya-harsha-pōsham | (||) [18\*] <sup>3</sup>Trishu śrī-Raṅga-  
 kshamā-  
 55 parivṛiḍha-kumārēshv=adhi-raṇam vijity=āri-kshamāpān  
 56 Tirumalamala<sup>4</sup>-mahārāya-nripatiḥ | mah-aujāḥ ssā(sā)mimrā-  
 57 jyē sumatir=abhishiktō nirupamē praśāstrarvim<sup>5</sup> sarvām=a-  
 58 pi tispishu mūrttishv=iva Hariḥ | (||) [19\*] <sup>6</sup>Yaśasvinām=agrasarasya  
 59 yasya ya<sup>7</sup> paṭṭābhishēkō(kē) sati pārthiv-ēmdōḥ | dān-āmbu-pūrai-  
 60 r=abhishichyamānā dēvi-padam bhūmir=iyam dadhāti | (||) [20\*] <sup>8</sup>Anam-  
 61 tarām tat-tanayaḥ pratitaś=chakāsti hast-āpajita-dvi(dyū)-sā-  
 62 khī | śrī-Vemgaḷāmbā-chira-puṇya-rāśi[s\*] śrī-Raṅgarāya[s\*] śrī-  
 63 ta-bhāgadhēyaḥ | (||) [21\*] <sup>9</sup>Yathā-vidhi mahisur-ōttama-kṛit-ābhi-

*Third plate : first side.*

- 64 shēk-ōtsavē yadiyya-kara-vāri-dē kanaka-vṛiṣṭi-dē  
 65 sarvataḥ | yaśō-maya-taraṅgiṇī daśa-dig-amtarē jṛim-  
 66 bhatō satām p[r\*]asamitō=bhavat=kṛipapat-ōru-dāvānalaḥ | (||) [22\*] <sup>10</sup>Ni-  
 67 ty-ānirastā[n\*] dinapō sapatnān saṁhṛitya saṁrakshita-sarva-lō-  
 68 kē | śrī-Raṅghu(ga)rāya-kshitipālakē=smimn pada[m\*] Marāreḥ para-  
 69 mam prapannē | (||) [23\*] <sup>11</sup>Vidvat-trāṇa-parastadas<sup>12</sup>=cad-anuja[s\*] śrī-  
 Vemgaḷāmbā-  
 70 purā- | puṇy-ōtkarsha-phal-ōdayas=Tirumala-śrī-dēva-rāy-ā-  
 71 tmabhūḥ | samitāna-dhru(dru)r=iva sthitas=Sura-girau sāmimrājya-sim-  
 72 bāsanē | sarvām sāsti nayēna Vemkaṭapati-śrī-dēva-rāya[h\*]  
 73 kshamāni | (||) [24\*] <sup>13</sup>Yathā Raghu-kul-ōdvaha[s\*] svayam=Arumdhati-jāni-  
 74 nā sva-gōtra-gurunā sudhi-tilaka-Tātayāryyēna yaḥ | ya-  
 75 thā-vidhi yaśasvinā virachit-ābhishēka[h\*] kshapād=vibhidya  
 76 Yavan-āsārān=vijayatō praśāsan mahim | (||) [25\*] <sup>14</sup>Śrī-Vemkaṭām-  
 77 bā vā(va)ra-Rāghavāmbā | Pedōbamāmbā cha<sup>15</sup> Pinavōbamāmbā |  
 78 nityā samētā iva śaktayō yaṁ dēvyō=nurumddhamti pavi-  
 79 tra-śilāḥ | (||) [26\*] <sup>16</sup>Yasy=ātiprathit-aujasau(sō) rāna-mukhē sēnā-bha-

<sup>1</sup> Metre: Mālinī.

<sup>2</sup> Metre: Trishubh Upajāti, *pāda* 1 being Upēndravajrā and 2-4 Indravajrā.

<sup>3</sup> Metre: Śābharī.

<sup>4</sup> Delete the second *mala*.

<sup>5</sup> Read *praśāsty=urcīm*.

<sup>6</sup> Metre: Trishubh Upajāti, *pāda* 1 being Upēndravajrā and 2-4 Indravajrā.

<sup>7</sup> Delete this syllable.

<sup>8</sup> Metre: Trishubh Upajāti, *pādas* 1-2 being Upēndravajrā and 3-4 Indravajrā.

<sup>9</sup> Metre: Prāsa.

<sup>10</sup> Metre: Trishubh Upajāti, *pādas* 1-3 being Indravajrā and 4 Upēndravajrā. [The first quarter of the verse is not metrical. I would suggest the reading *nityā n-ras'-ād-nripē*.—H. K. S.]

<sup>11</sup> Metre: Śābharī.

<sup>12</sup> Read *parāyanas*.

<sup>13</sup> Metre: Prāsa.

<sup>14</sup> Metre: Trishubh Upajāti (*pādas* 1 and 3-4 Indravajrā, 2 Upēndravajrā).

<sup>15</sup> This syllable is superfluous.

<sup>16</sup> Metre: Śārdūlavikṛiḍita; the same in verse 27.

- 80 tair=udbhatāi[s\*] a-āṣṭop-āhṛita-Saimdhava-dvipa-ghaṭā-sast<sup>1</sup>-ātapa-  
 81 tr-ādimaḥ | nirviṣṭo Malukūbharāma<sup>2</sup>-tanubhās=samprāpya gē-  
 82 ham mahair=maṁda[s\*] sam(n) Mahamaṁda-śāhur=ayatē s-ārth-ābhidhā-  
 83 m=anv-aham | (||) [27\*] Yasminn=amgada-nirviśesham=akhilām=urvim bhu-  
 84 jē bibhrati | pritāḥ pannaga-maṁdal-ādhipa-kula-kshōṇi-

## Third plate : second side.

- 85 bhṛito nirbharāḥ | yasmai bhū-valay-aika-dhūr-vaha-kalām=ā-  
 86 śamsamānās=sadā sēvamtē vṛisha-śailatānādhigatā[s\*] śri-  
 87 Venkaṭadr-iśvaram | (||) [28\*] <sup>3</sup>Vārāsi-gāmbhīrya-viśēsha-dhuryyaś=chaurāsi-du-  
 88 rg-ai[ka\*]-vibhāḥa-varyyah | par-āṣṭa-dig-rāya-manaḥ-prakāma-bhayamkaraḥ Śā-  
 89 rṅadhar-āntaramgaḥ | (||) [29\*] <sup>4</sup>Sāra-vīra-ramayā samullasamn=Āravīṭi-pu-  
 90 ra-bāra-nāyakaḥ | Kumḍaliśvara-mahā-bhuja[s\*] śrayan maṁdalika-  
 91 dharaṇi-varāhatām | (||) [30\*] <sup>5</sup>Rājñām varō raṇa-mukha-Rāmabhadra iti śru-  
 92 taḥ | varni(rni)ta-birudō nānā-varna(rṇa)-śri-maṁdalika-gaṁḍa iti | (||) [31\*]  
<sup>6</sup>Ā-  
 93 trēya-gōtra-jānām=agrasarō bhūbhujām=udāra-yaśāḥ | ati-  
 94 biruda-turaka(ga)-dhatō mati-gurur=ā-Raṭṭa-Magadha-mānya-padaḥ | (||) [32\*]  
 95 Śaly-āri-niti-śālī Kalyānapur-ādhipaḥ kalā-chaturah | Chā-  
 96 likka-chakravartti māpikka-mahā-kirīṭa-mahaniyah | (||) [33\*] Ēbi-  
 97 ruda-Rāya-rāhuta-vēśy-aika-bhujamga-biruda-bharita-śrīḥ | ra-  
 98 myatara-kirttir=Oḍḍiya-rāya-diśā-paṭṭa-biruda-ghō[shē\*]pa [||\* 34\*] <sup>7</sup>Au-  
 99 shadhi-paty-upamāi(yi)ta-gaṁḍas=tōshana-rūpa-jit-āsama-kāṁḍaḥ |  
 100 bhāsha(she)ge tappuva rāyara gaṁḍaḥ pōshana-nirbhara-bhū-nava-kham-  
 101 ḍaḥ | (||) [35\*] <sup>8</sup>Rājādhirāja-birudō Rājārāja-sam-āmhatih<sup>9</sup> | mṛu  
 102 rāyara gaṁḍ-āmko Mēru-lamghī-yaśō-bharaḥ | (||) [36\*] Para-dārēshu vi-  
 103 mukhaḥ para-rāya-bhayamkaraḥ | śiṣṭa-samrakshana-parō dusṭa-  
 104 sār[r\*]dūla-mardanaḥ | (||) [37\*] Ar-ibha-gaṁḍa-bhērūṁḍō Hari-bhakti-sudhā-  
 105 nidhiḥ | ity-ādi-birudair=vamdi-tatyā nityam=abhisṭṭataḥ | (||) [38\*]

## Fourth plate : first side.

- 106 Jaya jiv=āti vādinyā janit-āmjali-bam-  
 107 ddhayā | Kāmbo(bhō)ja-Bhōja-Kāliṅga-Karahāṭ-ādi-  
 108 pārthivaiḥ | pratihāra-padam prāptaiḥ prastuta-stuti-ghō-  
 109 shanaḥ | (||) [39\*] <sup>10</sup>Sō=yam niti-jit-āri(di)-bhūpati-tatis=Sutrāma-śā-  
 110 khi sudhi- | sārthāuām bhujā-tējasā svavaśayam(n) Karnāṭa-si[m\*]-  
 111 hāsanam | ā Sētōr=api ch=ā-Himādri vimatān sa[m\*]hṛitya  
 112 śāsan mudā | sarv-ōrvim<sup>11</sup> prachakāsti Venkaṭapati-śrī-dē-  
 113 va-rāy-āgrāṇiḥ || [40\*] <sup>12</sup>Vasu-āmbara-bāṇ-ōṁdu-gaṇitē Śāka-va-  
 114 tsarē | Vyaya-samvatsarē khyātē Kārttikē māsi śōbhanē | (||) [41\*]  
 115 Pakshē vaḷakshē punyāyām<sup>13</sup> dvādassyā(śyā)m cha mahā-tithau | Svāmi-

<sup>1</sup> Read *sastr-*.<sup>2</sup> Metre : Triṣṭubh Upajāti (*pādas* 1-2 Indravajrā, 3-4 Upēndravajrā).<sup>3</sup> Metre : a half-Anuṣṭubh followed by the first half of an Āryā.<sup>4</sup> Metre : Gīti ; the same in verses 33-34.<sup>5</sup> Metre : Ślōka (Anuṣṭubh) ; the same in verses 37-39.<sup>6</sup> The Vilāpāka grant has *-āmhatih*.<sup>7</sup> The scribe by an error has written two vertical *mātrās*, instead of one, after the first *v*.<sup>8</sup> Metre : Ślōka (Anuṣṭubh) ; the same in verses 42-61.<sup>9</sup> Elsewhere spelt *Mali*<sup>o</sup>.<sup>10</sup> Metre : Rathōddhatā.<sup>11</sup> Metre : Dōdhaka.<sup>12</sup> Metre : Sārdūlavikrīḍita<sup>13</sup> Delete the *da* and *sa*.

- 116 puṣkar<sup>1</sup>\*-ni-tirē<sup>1</sup> Vemkaṭśvara-sanmidhau | (') [42\*] Śrīmat-Kauśika-  
 117 gṛhāya Rāma-dhān-ḍunata-śriyē | Kātyāyana-susūtrā-  
 118 ya śāsva(śva)t-aiśvarya-sālinē | (||) [43\*] Khyāta-Śukla-Yajuś-śākh-ādhyā-  
 119 i(yi)nām=avanitalē | brahma-varchasa-sāmrāṅjya<sup>2</sup>-Śrī-svayam-  
 120 vara-gāminē | (†) [44\*] Sarva-dharma-rahasy-ārtha-sāra-vijñāna-vē-  
 121 dinē | saṁgīta-sāhiti-pūrva-sarva-vidy-aika-bāṁdhavē | (||) [45\*] Pu-  
 122 sht-āśśha-dvijēndrāya mṛiṣṭ-āna-pratipādinē | aṣṭādaśa  
 123 purāṇānām=abhijāt-ārtha-sāmsinē | (||) [46\*] Snēh-ābhishēkāt=saka-  
 124 la-dēhinām dēha-pōshanām | tanv jē tātavat=Sauri-vāsarē-  
 125 shu yaśa-vinē | (||) [47\*] Par-ōpakāra-śilāya Parāśara-sam-ō(au)ja-  
 126 sē | agrē nripānām vān-mātrād=aśvamēdha-vidhāi(yi)nē | (||) [48\*] Daśā-<sup>3</sup>  
 127 vaiśālvavatyā cha dhīyā śrī(śru)ty-amta-gāminē | **Kalimili-**  
 128 śrī-Malagam-bhaṭṭa-pautrāya dhimatē | (||) [49\*] Viram-bbaṭ[t\*]a-sudhimdra-  
 129 sya sūnavē dipti-bhānavē | Vemkaṭādr-īśa<sup>4</sup>-bhaktāya **Kṛiṣṇam-**

*Fourth plate : second side.*

- 130 bhaṭṭa-manīshinē | (||) [50\*] Śrī-Chamdragiri-rājya-stham Paḍa-  
 131 nādu-susīma-gam | prakhyāta-Gudaliśva[ra\*]-māgāni-  
 132 sthāna-sōbbhitam | (||) [51\*] Vēlagampāṭi-prāchya-stham **Timmavarād=ā-**  
 133 gnēyyakam | **Ingalu(lū)rōr=dakṣiṇa-stham Pōligrāma<sup>5</sup>** nairru(rri)tam | (||  
 [52\*]  
 134 Gaṅgalappūmḍi-vāyavyam Pallagrāmās(t)=tadh(th)=ōttarām | prakhyāta-  
 135 Vāgi[vi\*]dōś=cha iśānīm diśam=āśritam | (||) [53\*] Śrī-Vemkaṭamahā-  
 136 rāyasamudra-pratināmakam | Yampēdu<sup>6</sup>-mahā-grāmam grih-ā-  
 137 rām-ōpaśōbbhitam | (||) [54\*] Śrī-Chamdragiri-rājya-stham Vēl[g\*]ampā-  
 138 ṭi-susīma-gam | **Kalavalpūmḍi-prāchya-stham Mannavarā-**  
 139 **d=āgnēyyakam** | (||) [55\*] Vēlgampāṭi-ppa(pa)śchima-stham Yārlapūmḍyād=u-  
 140 dag-bhavam | **Vemkaṭēmdramahārāyasamudr-āpara-nāmakam** |  
 141 **Battulappalli-nāmānam** grāmam=ārāma-sōbbhitam | (||) [56\*] Sarva-mā-  
 142 nyam chatuś-simā-sahitam cha samamitataḥ nidhi-nikshēpa-  
 143 pāshāna-siddha-sādhyā-jal-ānvitam | (||) [57\*] Akṣiṇy-āgāmi-  
 144 sai(sam)juktam yē(ē)ka-bhōjyam sa-bhūruham | vāpi-kūpa-taṭkai-  
 145 ś=cha kachch-ārūmaś=cha saṁyutam | (||) [58\*] Putra-pautr-ādibhir=bbōjyan-  
 kra-  
 146 mād=ā chamdra-tārakam | dān-ādhamana-vikriti-yōgyam vi-  
 147 nimay-ōchitam | (||) [59\*] Paritaḥ prayatai[s\*] snigdhaiḥ purōhita-  
 148 purōgamaiḥ | vividhair=vibudhai[ś\*] śrauta-pathikair=adhikai[r\*] gi-  
 149 rā | (') [60\*] Śrī-Vira-Vemkaṭapati-mahārāya-mahipati[h\*] | sa-hi-  
 150 ranya-payōdhārā-pūrvakam dattavān=mudā || [61\*] Śrī ||

*Fifth plate.*

- 151 Śrī-Vemkaṭapatirāya-kṣhitipati-varyasya kīrtti-  
 152 dhuryasya | sāsanam=idam sudhi-jana-kuvalaya-chamdrasya bhū-

<sup>1</sup> This is still the name of one of the sacred *tirthas* on the Tirupati hill.—H. K. S.] <sup>2</sup> Read *sāvrāṅya-*

<sup>3</sup> [The word *daśā* as it stands does not give any sense. Perhaps the poet intended *daśā*, thereby meaning that "his) eyes were broad and his) wisdom reached the end of the *śruti* (also ear)."—H. K. S.]

<sup>4</sup> The scribe has written both a long and a short *i*.

<sup>5</sup> Unmetrical; probably we should read *-grāmāch=cha*.

<sup>6</sup> Apparently a syllable, such as *śri-*, has been omitted at the beginning of the line.

<sup>7</sup> Metre: Giti; the same in verse 63.

- 153 mahēmdrasya | (||) [62\*] **Venkatapatirāya-ksh māpa nirdśā-ana<sup>1</sup>-ślokā-**  
 154 **n | Kṛishṇa-kavi[h\*] Kāmakoṭṭissaram<sup>2</sup>=abhānit=Sablāpatēh pautrah | ( ) [63]**  
<sup>3</sup>**Vem-**  
 155 **kaṭōmdra-mahārāya-sāsanaḍ=Viranā-ātmajaḥ | śrīmad-Ganapa-**  
 156 **yāchāryō vyalikhat-tāmra-sāsanaḥ | (||) [64\*] Dāna-pālana-yōr=madhyē**  
 157 **dāuāch=chhrēyō=nupālanaḥ | dānāt=svargam=avāpnōti pālanaḍ=a-**  
 158 **chyutam padam | (||) Sva-dattā[d\*] dvigunam puṇyam para-datt-ānupālanaḥ**  
 159 **para-datt-āpahārēna sva-dattam nishī(shpha)lam bhavēt | (||) Sva-dattam pu-**  
 160 **ra-dattam vā yō harēta vasumddharām | shashṭir=varsha-sahasrā-**  
 161 **ni viṣṭā(shṭhā)yām jāyatē kri(kṛi)miḥ | (||) Ēk=aiṇa bhagini lōkē sa-**  
 162 **rvēshām=ōva bhūbhujām | na bhōjyā na kara-grāhyā vipra-dattā**  
 163 **vasumddharā | (||) <sup>4</sup>Sāmānyō=yam dharmā-sētu[r\*] nripānam kālō**  
 164 **kālō pālantiyō bhavadbhiḥ | sarvān=ētān bhāvinah**  
 165 **ppā(pā)rthivēmdrān bhūyō bhūyō yāchatē Rāmachandrah || Śrī ||**  
 166 **Śrī-Venkatēśa<sup>5</sup>**

### B.—OF ŚAKA 1535.

This record is engraved on five well preserved copper plates, similar in shape and in the character of the alphabet to A, and with a similar ring and seal. Their maximum height is 9 $\frac{1}{2}$ " and their width 6 $\frac{1}{2}$ ". The size of the letters is about  $\frac{1}{4}$ ".—The language is Sanskrit and metrical throughout. Vv. 1-38, with the exception of v. 28 are all found in A, and hence their language need not detain us; but we may note a sprinkling of Tamil words in the subsequent verses, viz. *nāḍu*, "county" (l. 103); *pattu*, a local group of villages (ib.), *kaṭṭu*, "brook" (l. 134); *kāṇi*, "share in an estate" (l. 134, etc.); *vaḍḍim* (l. 134); *kuṭi*, i.e. *kuṭi*, a square foot (l. 137), besides proper names.

The document refers itself to the reign of Venkatapati I, and vv. 3-38 consist of a panegyric upon him and his ancestors, while the remaining verses record the grant of a village to a number of Brāhmins (see the table on pp. 225-237). As 37 of the first 38 stanzas are contained with little variation in A, it is needless to reprint them here. Vv. 1-16 of A correspond to vv. 1-16 of B, vv. 18-22 of A to vv. 17-21 of B; vv. 24-25 of A to vv. 22-23 of B, v. 26 of A to v. 24 of B, but with the difference that B gives the names of the queens as **Venkatāmbā**, **Pedōbamāmbā**, **Kṛishṇamāmbā**, and **Koṇḍemāmbā**<sup>7</sup>; vv. 27-28 of A to vv. 25-26 of B; v. 30 of A to v. 27 of B; and vv. 31-40 of A to vv. 29-38 of B. V. 28 of B is not found in A, and is as follows: **Vōmga-tribhuvant-malla[h\*] Sāmkhya-kshiti-kal-Ārjunah | Urigōla-suratrāṇṣ Hari-gōcharamānasah | (ll. 77-78)**; on this see above, vol. IV, p. 270.

The composer of the verses subsequent to the *prasūti* was Chidambara-kavi, the nephew of Sivasūrya-kavi (l. 160); and the engraver was Kāmāyāchārya, son of Ganapaya and younger brother of Viranā (l. 161). On the latter's family see above, vol. III, p. 237.

The date is given as: **Śaka 1535, Pramādicha, Śrāvana**, the twelfth of the bright fortnight, a *mahā-tithi*. On this Mr. Sewell has kindly sent me the following remarks: "Śaka 1535 expired was Pramādin ('Pramādicha' is a common South-Indian error in naming this year),<sup>8</sup> i.e. A.D. 1613-14. The date was, so far as can be gathered, 18 July, 1613,

<sup>1</sup> Corrupt: perhaps we should read *-ksh māpati-nirdśēna sāsana-ślokān*.

<sup>2</sup> Corrupt: apparently we should read *Kāmakoṭi-putra*, see sup., p. 225.

<sup>3</sup> Metre: Śloka (Anushtubh); the same in the next four verses.

<sup>4</sup> Metre: Śāhī.

<sup>5</sup> Written in large Telugu characters.

<sup>6</sup> [This frequently occurs in Tamil inscriptions for a 'sub-channel' of irrigation; *kṛi + ōru* is literally 'a river (flowing) from an orifice.' *Kāṇi* may here stand for the measure of land, i.e.  $\frac{1}{16}$ th of a *ṅ*.—H. K. S.]

<sup>7</sup> V. 21 of B runs thus: **Śrī-Venkatāmbā cha Pedōbamāmbā śrī-Kṛishṇamāmbāpi cha Koṇḍemāmbā śrī bhāgyēna śrī dēya imō bhajantē sakti-trāṇi(yi) nīr-sa-rīti(tu)gōyam** (ll. 16-17). A (v. 26) gives the names as **Venkatāmbā, Rāghavāmbā, Pedōbamāmbā, and Pinavābamāmbā**. <sup>8</sup> See above, vol. III, p. 253 n.

Sunday. The moon at sunrise was in the *nakshatra* Mūlā. Every Śrāvāṇa śukla 12 is the day of the ceremony known as *Vishṇōḥ pavitr-ārōpanam* (see Kielhorn's list in the *Indian Antiquary*, 1897, p. 181, and Swamikannu Pillai's *Indian Chronology*, p. 50); so the day might perhaps be appropriately called a *mahā-tithi*. But it was not one of those noted by S. Pillai as specially a *mahā-dvādaśi* by reason of the *tithi* (the 12th) being current at sunrise on two successive days."

A considerable number of places are mentioned. The village granted, Kāṭrapāḍi-Chiṇatimmāpuram ("Little Timma's Town in Kāṭrapāḍu"), also known as Kṛishṇāñjama-samudram, is described in ll. 102-109 as lying in the *rājya* of Paḍaviḍu, in the *Toṇḍaimaṇḍalam*, as forming part of the *Vaḍapūryambi-nāḍu*, and as being an ornament of the *Paḷavūr-kōṭṭam*; it was situate in the *pattu* of *Parandarāmi* and in the *simā* of *Ponnēri*, and lay east of *Vaḍratāṅgalam*, south-east of *Reṭṭaḡuṇṭa*, south of *Naṅgamaṅgalam*, west of *Karigēri*, north-west of *Brahmavaram*, north of *Kāḡayanallūr*, and north-east of *Dhārāpaḍaviḍu*. Most of these places can still be traced, with little change of names. Paḍaviḍu, more correctly Paḍaviḍu, is now Paḍavēḍu, in the *Pōḷūr tāḷuka* of North Arcot District (cf. above, vol. IV, p. 138 n.; *South Indian Inscriptions*, vol. I, p. 82). On the *kōṭṭam* of Paḷavūr or Paḍavūr see above, vol. IV, pp. 138, 180, 271; it is enumerated as no. 19 in the old list of *kōṭṭams* of the *Toṇḍaimaṇḍalam* given in C. P. Brown's *Three Treatises on Mirasi Right*, p. 56, according to which it included *Arkāḍu-nāḍu* (Arcot) and *Śeṅḡuṇṇam*. *Paradarāmi*, as it is now called, is in lat. 13° 4', long. 79° 2', in the *Chittūr Town Sub-district*, *Chittūr tāḷuka*, North Arcot, and is numbered in the Survey as 159; see also above, vol. IV, p. 271 and note. *Reṭṭaḡuṇṭa* (survey no. 132), now a small village attached to *Besavāpalle*, and *Naṅgamaṅgalam* (survey no. 126) are both in the *Chittūr tāḷuka* of Kāṭpāḍi<sup>1</sup> Sub-district. *Karigēri* (survey no. 14), *Brahmapuram* (no. 15), *Kāḡayanellūr* (no. 16), and *Dhārāpaḍavēḍu*—to give them their modern names—are all in the *Gudiyāttam tāḷuka* of Kāṭpāḍi Sub-district. The site of Kāṭrapāḍi-Chiṇatimmāpuram may therefore be conjecturally fixed as about 12° 59' N. by 79° 12' E.

TEXT.<sup>2</sup>

Third plate : second side.

- 98 Śri || <sup>3</sup>Bāṇa-śakti-kalamb-ēṁdu-gaṇitē Śaka-vatsarē | Pramā-  
99 dich-ābhidhē varshē punyē Śrāvāṇi(ṇa)-nāmani | (||) [39\*] Pakshē vaḷakahē  
punyāyām dvāda-  
100 syā(śyā)ṁ cha mahā-tithau | śri-Vēṁkaṭēśa-pād-āba(b)ja-sannidhau śrēyasām  
nidhau | (||) [40\*]  
101 Nānā-śākh-ābhidhā-gōtra-sūtrēbhyah śāstra-vittayā | vikhyātēbhyō vi(dvi)jāti-  
102 bhyō vēda-vi[d\*]bhyō viśēshataḥ | (||) [41\*] Paḍaviḍu-surājya-stham  
Toṇḍamaṇḍala-madhya-  
103 gam | Vaḍapūryyambi-nāḍu-stham Paḷavūr-kōṭṭa-bhūṣaṇam | (||) [42\*]  
Paramdarāmi-pat[t\*]au cha  
104 khyātam Ponnēri-simni cha | śri-Vaḍratāṅgala-prācī-stham Reṭṭaḡuṇṭ-  
āgni-dī-  
105 k-[s\*]thitam | (||) [43\*] Dakṣiṇam Naṅgamaṅgallāt Karigēryyās=cha  
paśchimam | grāmād=Brahma-  
106 var-ābhikhyād=v[ā\*]yavim diśam-āsritam | (||) [44\*] Grāmāt=Kāḡayanallūrōr-  
uttarasām

<sup>1</sup> Kāṭpāḍi represents the Kāṭrapāḍu of our record.

<sup>2</sup> Metre : Śloka (Anuṣṭubh); the same in vv. 40-80.

<sup>3</sup> From the plates.

- 107 diśi sthitam | Dhārāpaḍaviḍu-grāmād=śāna-harid-āśrayam | (!) [15\*]  
 Krishṇamja-  
 108 masamudra-śrī-pratināmnā samanvitam | grāma-ratnam Kātrapādi-China-  
 109 timmāpur-ābhidham || [46\*] Sarva-mānyam chatu[s\*]-simā-sahitam cha  
 sam(sa)mantataḥ |  
 110 nidhi-n[i\*]kshēpa-pāshāṇa-siddha-sādhyā-jal-ānvitam | (!) [47\*] Akshiny-āgāmi-  
 sa[m\*]yu-  
 111 ktaṁ gaṇa-bhōjyam sa-bhūruham | vāpī-kūpa-taṭākaiś=cha kachchh-ārāmaś=  
 cha sayyu-  
 112 tam<sup>1</sup> | (||) [48\*] Putra-pautr-ādibhir=bhōjyam kramād=ā-chandra-tārakam |  
 dān-ādhamana-vikṛiti-  
 113 yōgyam vinimay-ōchitam | (||) [49\*] Paritaḥ prayatai[s\*] snigdhaiḥ puṣhita-  
 purōgamaiḥ |

Fourth plate : first side.

- 114 vividhair=vibudhai[s\*] śrauta-pathikair=adhukair=girā [||\*] [50\*] Śrī-Vi[ra\*]-  
 Vemkēṭa-  
 115 pati-mahārāya-mahīpatiḥ | sa-hiraṇya-payōdhārā-pūrvakam  
 116 dattavān=mudā || [51\*] Śrī || Vṛittimantō=tra likhyantē viprā vēdānta-  
 pāragāḥ . |  
 117 atr=aika-vṛittimān=ardha-vapu-lē purushō grīhi | (||) [52\*] Urasā grīha-  
 mēdhi cha puru-  
 118 shō=tr=aika-vṛittimān | vēdānta-mukharē grāmē vēda-vṛittir=ih=aikikā | (||)  
 [53\*] Āpastam-  
 119 bō Yājushikaḥ Śrīvats-ānvaya-bhūshanaṁ | vṛitti-trayam Gōnapal[l\*]y=Appā-  
 bhattā:<sup>2</sup>  
 120 m=ih=āśnutē | (||) [54\*] Śrīmān Mārgasahāyō=Yyā-dikshitō Viśvanāthayaḥ |  
 tad-vamś[ā\*]-  
 121 s=tatra yē tē=tra pṛithak(g)=ēkaika-bhāginah | (||) [55\*] Tad-vamśa-jō  
 [Ti\*] rupuṭṭr<sup>3</sup>=Anṇā(ṇṇō)=py=atr=ārdha-vṛittimā-  
 122 n | Ātrēya-gōtra-ābharaṇam Krī(Kṛi)shāyaya[s\*] Śrīnivāsayaḥ | Nāgayō=pi cha  
 yē tē=tra pṛi-  
 123 tha[g=ē\*]kaika-bhāginah | (||) [56\*] Śrīrāmas=Tirumalayō Lōkam-bhattō=pi  
 tē trayah | tad-vamśa-  
 124 jā[s\*] svayam tē=tra dvē dvē vṛitti[m\*] pṛithak pṛithak | (||) [57\*]  
 Ēk-ārdha-vṛittimān=atra Śamkaras=ta-  
 125 t-kul-ō bhavaḥ | ētat-kaniyān=Kōnappō=py=asminn=ēk-ārdha-vṛittimān | (||) [58\*]  
 Yallāvadhā-  
 126 ni Malyāla-Raghunātha-Gaṇēśvarāḥ | Hari(ri)tī-vamśi-jā yē tē pṛithak(g)=ēkaika-  
 127 bhāginah | (||) [59\*] Kaumḍinya-gōtra-jānāmas<sup>4</sup>=Timma-Nāgaya-Vallabhāḥ |  
 Śamkarō Nara-  
 128 saś=ch=aitē grāmē=tr=aikaika-bhāginah | (||) [60\*] Tad-gōtraś=Challa-Narasō  
 bhāga-dvayam=ih=āśnu-

<sup>1</sup> Read *saṁyutam*.

<sup>2</sup> The reading of this name is uncertain, as the compound letter which I read as *pp* is scored through in order to make some correction; the metre may be emended by reading *Gōnapalliy*. For *ōbhattam* read *bhattā*.

<sup>3</sup> A syllable is wanting, probably *Ti*.

<sup>4</sup> Read *-gōtra-janmānas*.



- 129 tē | Bhāradvājō=pi Vēdāntam Vemkaṭādrir=dvi-vṛttimān | (||) [61\*] Tad-  
gōtra-jā Rāma-Vem-  
130 kaṭādry-Abō[ba\*]!a-Rāghavāḥ | yē(ē)kaika-bhāginō=mi tad-gōtra-jaś=Chakravarty=  
api | (||) [62\*]  
131 Tiruvemgalayō=py=atr=aiti vṛttimān tu chatuṣṭayam | Appa-Komḍō=tra tad-  
vam-  
132 sī(śi) vṛttim=ēkām=ih=āśnutē | (||) [63\*] Atr=ārdha-vṛttimān Sonnavanṇas=tad-  
vamśa-sam-  
133 bhavaḥ | Akāragannir=apy=ardha-vṛttimān tat-kul-ōdbhavaḥ | (||) [64\*] Dēva-  
Lakshmaṇa-  
134 kaṇṇāru-prāchi(chyam) samḍāch=cha dakṣiṇam | prathamam kāṇim=ēkam ch=  
ōbhaya-samḍā-  
135 ch=cha dakṣiṇam | (||) [65\*] Ardh-ā(ō)ttaram kāṇim=api punaḥ Śittēri-  
dakṣiṇa[m\*] | Piḍā-  
136 ri-dēva-bhavanād=uttar-ēsāna-dik-sthitān | (||) [66\*] Dvāvimśa[t\*]-samkhyayā  
yuktā-  
137 n sasyair=ādhyān kuḷi-vrajān | yē(ē)tad-ardha-vṛtti-yōgyān puṃj-ārāma-

*Fourth plate : second side.*

- 138 grih-ādīmān | (||) [67\*] Svāsthyi<sup>1</sup>-bhēdān=atra vipraḥ sarvatr=āpi yath-āmśa-  
139 kam | Āpastambō Yājushikaḥ Bhāradvāja-kul-ōdbhavaḥ | (||) [68\*] Srauti-  
Nām-  
140 di-sōmayāji-sēkhara[s\*] svayam=āśnutē | Kāśya(śya)pā Vēl[ā\*]mū[r\*]-Kṛiṣṇa-  
Sarva-Vem-  
141 kaṭa-Lakshmaṇāḥ | (||) [69\*] Yē(ē)kaika-bhāginō Virabhadro=py=atr=aika-  
vṛttimān | s-ā-  
142 rdha-dvikam Pasupula-Vemkaṭādrī[s\*] samaśnutē | (||) [70\*] Yē(ē)tad-gōtrō=py=  
Aṇ[n\*]as=s-ārdha-vṛttē-  
143 r=Vājasaneyakaḥ | bhōkt[=ai\*]tad-gōtra-jō yajvā Vemkaṭō-tr=aika-vṛttimān |  
(||) [71\*] Vā-  
144 śi(śi)shṭhō Lakshmaṇō Bokkasam-Śēshas=tat-kul-ōdbhavaḥ | yē(ē)kaika-vṛtti-  
mamtau tau Kā-  
145 śya(śya)p-ānvaya-sambhavaḥ | (||) [72\*] Atr=aika-vṛttimān=Amrapalli-Māchana-  
dikshitaḥ | Śri-  
146 saila-vamśa-jaḥ Kṛiṣṇas=Śaṭhamarshana-gōtra-bhūḥ | (||) [73\*] Atr=aika-vṛttimān  
Pārā-  
147 śaryō Lakshmaṇa-paṇḍitaḥ | Gārgyas=Sarv-āvadhāny=ēka-vṛttimān Hari-paṇḍi-  
148 taḥ | (||) [74\*] Maudgalyō=yō=tr=r=aika-vṛttim=ayatē Sūrapō dvijaḥ |  
Viśvāmitrō dvikam tv=atra  
149 piāpnōty=ētat-kul-ōdbhavaḥ | (||) [75\*] Bhaṇḍāram-Nāraṇappāryyaḥ bhajatē  
vṛttim=ēkikām | Vā-  
150 dbryasva-kula-sambhūto yajvā Kadiri-nāmakah | (||) [76\*] Atr=aika-vṛttim=ayatē  
Kausi(śi)-  
151 k-ānvaya-vardhanaḥ | Nakshatrāla-kulē jātō Vemkaṭādri-i(a)bhīdhō budhaḥ | (||)  
[77\*] Yē(ē)ta-

<sup>1</sup> Read *svāstya-*, meaning "landed property"; cf. C. P. Brown's *Three Treatises on Mirasi Right*, p. 96, note.

- 152 d-gōtrō Vemkatādri-Nainār=Kṛishṇayō=pi cha<sup>1</sup> | Rām-āvadhāni tad-gōtra yē(ē)ta  
yē(ē)kai-
- 153 ka-bhāginah | (||) [78\*] Śā[m\*]ḍilya-gōtra-sambhūtō yajvā Yajñēsva(śva)ras-  
tathā | Garimi-
- 154 l-Vemkatādrīś=cha yē(ē)ta yē(ē)kaika-bhāginah | (||) [79\*] Paṃgulūr-  
Nārāyanākhyah Kāsi(śi)-
- 155 Timmaya-nānakau | yē(ē)kaika-bhāgināv=ētau grāmē=smin sūri-rājite || [80\*]

## Fifth plate.

- 156 <sup>2</sup>Śri-Vemkatapatirāya-kshitipati-varyyasya kirtti-dhurya-  
157 sya | śāsanam=idam sudhī-jaua-kuvalaya-chaṃdrasya bhū-mahēndra-  
158 sya || [81\*] Śrī<sup>3</sup>.Vemka[ta\*]patirāya-girā Śivasūrya-kavindra-bhāginēyata-  
159 yā | kalit-ōnnati[ś\*] Chidambara-kavir=avadat=tāmra-śāsana-ślōkān | (||) [82\*]  
160 Śrī-Vemkatapatirāya-kshmāpa-ti(ni)dēsēna Kāmayāchāryyah | Gaṇapa-  
161 ya-tanayās=śāsanam=alikhad=idam Virāṇ-ānujas=tāmraṃ | (||) [83\*] <sup>4</sup>Dāna-pāla-  
162 nayōr=madhyē dānāt=srēyō<sup>5</sup>=nupālanaṃ | dānāt=svargam=āvāpnōti pālana-  
163 d=achyutam padaṃ | (||) Sva-dattā[d\*] dviguṇam puṇyam para-datt-ānupālanaṃ  
para-da-  
164 tt-āpahārēṇa sva-dattam nishphalam bhavēt | (||) Sva-dattām para-dattām vā yō ha-  
165 rēta vasumdharaṃ | shashtir=varsha-sahasrāṇi viśṭhāyām jāyatē kri(kṛi)mih |  
(||) Yē(ē)-  
166 k=aiva bhagini lōkē sarvēśhām=ēva bhūbhujām | na bhōjyā na kara-grāhyā  
167 vipra-dattā vasumdhara | (||) <sup>6</sup>Sāmānyō=yaṃ dharma-sētum(r) nṛpāṇām kālē kālē  
pāla-  
168 nīyō bhavadbhīh | sarvān=ētān bhāvinaḥ pārthivēndrān bhūyō bhūyō yāchatē  
169 Rāmachandraḥ || Śrī ||  
170 Sri-Vemkatēśa<sup>7</sup>

## LIST OF DONEES IN THE SECOND GRANT.

| Line. | Donee's Personal Name. | Family, Local Name, or Title. | Gōtra.   | Sūtra.    | Shares. |
|-------|------------------------|-------------------------------|----------|-----------|---------|
| 119   | Appā-bhatta ... ..     | Gōnapalli                     | Śrīvatsa | Āpastamba | 3       |
| 120   | Mārgasahāya ... ..     | .....                         | "        | .....     | 1       |
| "     | Ayyā-dikshita ... ..   | .....                         | "        | .....     | 1       |
| "     | Viśvanāthaya ... ..    | .....                         | "        | .....     | 1       |
| 121   | Anna .. ..             | [Ti]rupuṭūr                   | "        | .....     | 1       |
| 122   | Kṛishṇaya ... ..       | .....                         | Ātrēya   | .....     | 1       |
| "     | Śrīnivāsaya ... ..     | .....                         | "        | .....     | 1       |
| "     | Nāgaya ... ..          | .....                         | "        | .....     | 1       |

<sup>1</sup> This line as it stands is a syllable short, and may be emended by reading *Nayinār*.

<sup>2</sup> Metre: Gīti. The same in verses 82-83

<sup>3</sup> Metre: Slōka (Anushtubh); the same in the next 3 verses.

<sup>4</sup> Metre: Sālīni.

<sup>5</sup> This syllable is *extra metrum*.

<sup>6</sup> Read *dānāch=chhāyō*.

<sup>7</sup> Written in large Telugu letters.

LIST OF DONEES IN THE SECOND GRANT—*contd.*

| Line. | Donee's Personal Name. | Family, Local Name, or Title. | Gōtra.     | Sūtra.    | Shares.         |
|-------|------------------------|-------------------------------|------------|-----------|-----------------|
| 123   | Śrīrāma ... ..         | .....                         | Ātrēya     | .....     | 2               |
| „     | Tirumalaya ... ..      | .....                         | „          | .....     | 2               |
| „     | Lōkam-bhaṭṭa ... ..    | .....                         | „          | .....     | 2               |
| 124   | Śānkara ... ..         | .....                         | „          | .....     | 1½              |
| 125   | Kōnappa ... ..         | .....                         | „          | .....     | 1½              |
| „     | Yallāvadhānin ... ..   | .....                         | Harita     | .....     | 1               |
| 126   | Malyāla ... ..         | .....                         | „          | .....     | 1               |
| „     | Raghunātha ... ..      | .....                         | „          | .....     | 1               |
| „     | Gaṇēśvara ... ..       | .....                         | „          | .....     | 1               |
| 127   | Timma ... ..           | .....                         | Kauṇḍinya  | .....     | 1               |
| „     | Nāgaya ... ..          | .....                         | „          | .....     | 1               |
| „     | Vallabha ... ..        | .....                         | „          | .....     | 1               |
| „     | Śānkara ... ..         | .....                         | „          | .....     | 1               |
| „     | Narasa ... ..          | .....                         | „          | .....     | 1               |
| 128   | Challa-Narasa ... ..   | .....                         | „          | .....     | 2               |
| 129   | Veṅkaṭāḍri ... ..      | Vēdāntam                      | Bhāradvāja | .....     | 2               |
| „     | Rāma ... ..            | .....                         | „          | .....     | 1               |
| „     | Veṅkaṭāḍri ... ..      | .....                         | „          | .....     | 1               |
| 130   | Ahōbala ... ..         | .....                         | „          | .....     | 1               |
| „     | Rāghava ... ..         | .....                         | „          | .....     | 1               |
| „     | Chakravartin ... ..    | .....                         | „          | .....     | 1               |
| 131   | Tiruvengalaya ... ..   | .....                         | „          | .....     | 4               |
| „     | Appa-Koṇḍa ... ..      | .....                         | „          | .....     | 1               |
| 132   | Sonnaṅga ... ..        | .....                         | „          | .....     | ½               |
| 133   | Akāragaṇṇī ... ..      | .....                         | „          | .....     | ½               |
| 139   | Nandi-sōmayājin ... .. | .....                         | „          | Āpastamba | 3½ <sup>1</sup> |
| 140   | Kṛishṇa ... ..         | Vāl[ā*]mū[r*]                 | Kāśyapa    | .....     | 1               |
| „     | Sarva ... ..           | .....                         | „          | .....     | 1               |
| „     | Veṅkaṭa ... ..         | .....                         | „          | .....     | 1               |
| „     | Lakshmaṇa ... ..       | .....                         | „          | .....     | 1               |
| 141   | Virabhadra ... ..      | .....                         | „          | .....     | 1               |

<sup>1</sup> [This assignment of 3½ shares is not specified in the inscription.—H. K. S.]

LIST OF DONEES IN THE SECOND GRANT—*concl'd.*

| Line. | Donee's Personal Name.    | Family, Local Name, or Title. | Gōtra.     | Sūtra. | Share. |
|-------|---------------------------|-------------------------------|------------|--------|--------|
| 142   | Venkatādri ... ..         | Pasupula                      | Kāśyapa    | .....  | 2½     |
| „     | Anna ... ..               | .....                         | „          | .....  | 1½     |
| 143   | Venkaṭa-yajvan ... ..     | .....                         | „          | .....  | 1      |
| 144   | Lakshmana ... ..          | .....                         | Vāsishṭha  | .....  | 1      |
| „     | Śēṣa ... ..               | Bokkasam                      | „          | .....  | 1      |
| 145   | Māchana-dikshita ... ..   | Amrapalli                     | Kāśyapa    | .....  | 1      |
| 146   | Kṛishṇa ... ..            | Śrīśaila                      | Śaṭhakōpa  | .....  | 1      |
| 147   | Lakshmaṇa-panḍita ... ..  | .....                         | Pārāśarya  | .....  | 1      |
| „     | Sarvāvadhānin ... ..      | .....                         | Gārgya     | .....  | 1      |
| „     | Hari-panḍita ... ..       | .....                         | Maudgalya  | .....  | 1      |
| 148   | Sūrapa ... ..             | .....                         | Vjēvāmītra | .....  | 2      |
| 149   | Nāraṇappārya ... ..       | Bhaṇḍāram                     | „          | .....  | 1      |
| 150   | Kadiri-yajvan ... ..      | .....                         | Vādhryaśva | .....  | 1      |
| 151   | Venkatādri ... ..         | Nakshatrāla                   | Kauśika    | .....  | 1      |
| 152   | Venkatādri-Nayinār ... .. | .....                         | „          | .....  | 1      |
| „     | Kṛishṇaya ... ..          | .....                         | „          | .....  | 1      |
| „     | Rāmāvadhānin ... ..       | .....                         | „          | .....  | 1      |
| 153   | Yajñēśvara-yajvan ... ..  | .....                         | Śāṇḍilya   | .....  | 1      |
| 154   | Venkatādri ... ..         | Garimella                     | .....      | .....  | 1      |
| „     | Nārāyana ... ..           | Paṅgulūr                      | .....      | .....  | 1      |
| „     | Kāśī ... ..               | .....                         | .....      | .....  | 1      |
| 155   | Timmaya ... ..            | .....                         | .....      | .....  | 1      |

## No. 23.—VEMAVARAM GRANT OF ALLAYA-VEMA REDDI: SAKA 1356.

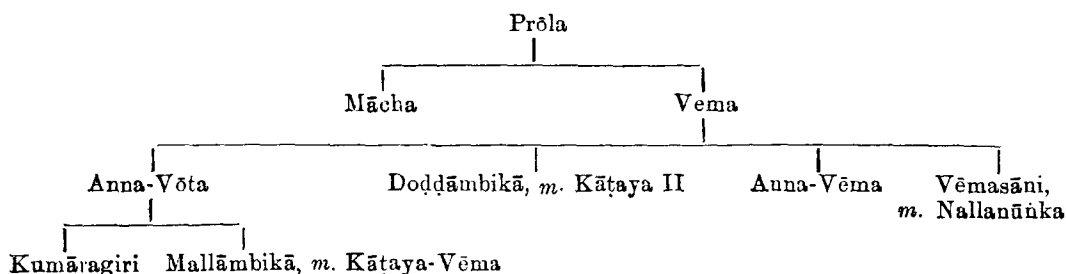
By LIONEL D. BARNETT.

This grant was presented by Sir Walter Elliot in 1887 to the Trustees of the British Museum, where it is now preserved in the Department of Oriental Printed Books and Manuscripts, with the register-number "Indian Charters 26." A slip of paper pasted on the back, which gives an abstract of the contents and other notes, states that "it was received from Rajah-mundry. It is unknown from whom received." It comprises eight copper plates, about 9½" in width and 5½" in height; they are very well preserved, except that nos. 5 and 6 are slightly cracked on the left side. They are held together by a stout ring, which has been cut; there is no seal. They are numbered on the second face of each.—The character is good

Telugu, of a type usual in the period; the letters vary between  $\frac{3}{16}$ " and  $\frac{1}{4}$ ".—The language is Sanskrit (all verse) in ll. 1-167; ll. 163-228 contain a prose Telugu specification of the bounds of the village granted; then comes the Sanskrit conclusion in ll. 228-237 (all verse, except a morsel of prose in ll. 228-229), with a Telugu subscription on l. 238. The Sanskrit presents no special features of interest; we may note the use of *cha* with omission of a second *cha* (l. 44), and the *vā samuchchayē* (l. 237). The Telugu on the other hand is quite interesting. It is a loose colloquial, and shews most of the features of orthography noticed above, vol. V, p. 54. The *ara-sunna* is never used, we have only the *nimḍu-sunna*, and after the latter, when it comes after a short vowel, consonants are usually doubled in ll. 168-187. In this connection we may note the spelling of *dāṁkā* (ll. 199, 223), *kāṁpulu* (l. 224), *māṁdam* (l. 193), *mṛōṁdhug*= (l. 186; but *mṛōlug*= on l. 220; the modern form is *mōḍuga*), and *rāṁ-gānu*, passim. Occasionally *dh* is written for *d*, e.g. in *āyidhu* (l. 184), *dhari* (ll. 169, 221, 226), *mṛōṁdhug*= (vide supra). For the modern *s* we find *s* in *kalasi* (l. 202), *galasina* (l. 227), *sēnu* (ll. 203, 206, 209, 212, 217, 227), besides occasional mistakes such as *sīma* (l. 168). A consonant following an *r* is usually doubled in ll. 168-187. Initial *u* alternates with *vu*; e.g. *chīṁta vumadi*, l. 196, by *chīṁta vumadi*, l. 193. Final *sunna* alternates with *-mu* and *-nu*: e.g. *bolamu-lōpalanu*, l. 183, beside *bolam-l*. l. 178, and *-gāṁ*, l. 202, beside *-gānu* elsewhere. There is elision of *a* in *nam-gān(u)* in ll. 183, 189, beside *anam-gānu* on ll. 175, 178. Of some lexical interest are: *gōva*, l. 189 (? connected with Tamil *kōvai*), *guṁḍāmu*, l. 223 (i.e. *guṁḍamu*=pit?), *kaḍamu*, ll. 207 f., 220 ("kudumba-tree" ?), *kūlayu* and *galayu*, ll. 202, 207 ("join" ?), *kaṇamu*, l. 214 ("threshing-floor" ?), *kapa*, l. 194 (a kind of tree), *kōṭa*, ll. 207 f. ("clump"), *pāḍe*, ll. 175, 178, 183, 189 (apparently=Kanar. *pāḍe*, "waste land").

The record refers itself to the reign of **Allaya-Vēma Redḍi** (i.e. Vēma, the son of Allaya) of **Rājahmundry**, and adds a little to the sum of information derived from the grants and inscriptions of this dynasty and of the parent house of Koṇḍaviḍu (see *E. I.* above, vol. III, pp. 59, 286; vol. IV, pp. 318, 328-330; vol. V, p. 53; vol. VIII, p. 9; vol. XI, p. 313). It opens with addresses to Vishṇu in his Boar-incarnation (v. 1), to Gaṇeśa (v. 2), and to Śiva's crescent (v. 3), and goes on to glorify the donor's ancestry. There was a famous Śūdra family styled the **Paṅṭa-kula** (v. 4), in which was born the generous and glorious king **Doḍḍa**, of the Polvōla *gōtra* (v. 5). His sons were **Anna-Vrōla**, **Kōṭaya**, and **Allaya**, or **Allāḍa** (v. 6). Though the youngest, **Allaya** was the most important (v. 7). He conquered **Alpakhāna**, made an alliance with the **Gajapati** who was the lord of **Karṇāṭa**, defeated **Kōmaṭi Vēma** at **Rāmēśvaram**, and established a powerful kingdom (v. 8). His queen was **Vēmāmbikā**, daughter of the **Chōḍa** king **Bhīma** (v. 9); and their offspring were **Vēma**, **Virabhadra** (or **Vira**), **Doḍḍa**, and **Anna** (v. 10). **Vēma** and **Vira** were very glorious (vv. 11, 12), and established their capital at **Rājahmundry** (v. 13). **Vēma's** reign is most brilliant (vv. 14-16): he has remitted taxes on the estates of gods and Brāhman, performed many *gō-sahasra* ceremonies in **Dākshārāma**, conquered the kings of the **Sapta-māḍiya**, overrun **Kaliṅga**, and set up columns of victory at **Simhādri** and **Purushōttama** (v. 17); he inspires terror in neighbouring kingdoms (v. 18). He has given a bell weighing 12,000 *pulikās* to the temple of the god **Mārkaṇḍēyēśvara** (Śiva), who has established him in his sovereignty (vv. 19, 20). His brother **Vira** is also very glorious (v. 21). **Vēma** has married **Hariharambā**, a daughter of **Kāṭaya**, the son of the elder **Kāṭaya's** son **Vēma**; her mother was a daughter of **Harihara**, the lord of the Four Oceans (v. 22). **Vira** has married **Anitali**, daughter of the elder **Kāṭaya's** son **Vēma** (v. 23). Then begin the details of the grant, by which the village of **Allāḍa-Redḍi-Vēmavaram** was founded by the fusion of two villages, **Vedurupāka** and **Pinamahēndrāḍa** (vv. 24-30), and granted to a number of Brāhman who are specified (vv. 31-114). The bounds of the estate are then specified in Telugu (ll. 168-228). After four commonitory verses (ll. 228-234), we learn that the composer was **Sarasvatī-bhaṭṭa**, of the **Śrīvatsa gōtra** (ll. 234-236).

Most of the above historical data have already been discussed in this journal; but some of them may be recalled here. As regards the internal relations of the Redḍi family, we find (see above, vol. IV, p. 319 ff.) that Vēma, son of Prōla, of Koṇḍaviḍu, was the father of Anna-Vōta, Doḍḍāmbikā, Auna-Vēma, and Vēmasāni. Anna-Vōta is mentioned in our record as having made a certain grant of land (l. 163) Doḍḍāmbikā married Kāṭaya II. Vēmasāni, who married Nallanūka, and for whose spiritual benefit her brother Anna-Vēma granted the village of Nāḍupūru in Śāka 1296 (see above, vol. III, p. 286 ff.), is probably the Vemasānaka after whom the village of Dodḍavaram, so frequently mentioned in our record (l. 168, etc.), received its name. Anna-Vōta had a son, Kumāragiri, in whose reign the Rājahmundry branch of the family set itself up under Vēma, son of Kāṭaya, and a daughter, Mallāmbikā, who married Kāṭaya-Vēma, the son of Kāṭaya II and her aunt Doḍḍāmbikā. Kōmaṭi Vēma, who is said in v. 8 of our record to have been defeated by Allaya of Rājahmundry, is apparently Peda Kōmaṭi Vēma, the successor of Kumāragiri and grandson of Vēma's elder brother Mācha (Śāka 1310-37; see above, vol. VIII, p. 13).



We may take other references seriatim. Alpakhāna seems to be Alp Khān, better known as Hōshang Ghōri, who succeeded his father Dilāwar Khān in 1405 as Sultān of Mālwa, and reigned until 1434.<sup>1</sup> The "kings of the Sapta-māḍiya" have not yet been identified; see above, vol. V, pp. 55, 56, n. 1.<sup>2</sup> The temple of Mārkaṇḍēyēśvara is in Rājahmundry, and seems to have been specially patronised by the Redḍi family of that town (cf. Sewell, *List of Antiquarian Remains in the Presidency of Madras*, vol. I, p. 22). Harihara, the "lord of the Four Oceans," is probably Harihara I of Vijayanagar.

The details of the date are: Śāka 1356; the cyclic year Ānanda, the *darśa-tithi*, or lunar day on which the new moon was first visible, of Jyaisṭha; Monday; an eclipse of the sun. Mr. R. Sewell has kindly examined these data for me, and informs me that they work out to Monday, 7 June, A.D. 1434, when there was an important total eclipse of the sun, recorded in Schram's Table A of the *Indian Calendar*, p. 124.

The geographical references in our record are many. The first point calling for notice is the location of the village conveyed by it, Allāḍa-Redḍi-Vēmavaram, or more briefly Vēmavaram, which had been created by uniting Vedurupāka and Pinamahēndrāḍa (v. 25). The name Vēmavaram is quite common; but of this particular village no trace survives on any record. Nevertheless we can locate it fairly closely, chiefly by reference to the Tulyabhāgā ("bhāga in Telugu), on the southern bank of which it was situated (l. 16ḍ, etc.) and by the statement in v. 30 that it was situated between Sapta-Godāvāra and Tulyabhāgā the

<sup>1</sup> See S. Lane Poole, *British Museum Coin Catalogues: Muhammadan States*, 114, intr. liii; Elliot, *History of India*, vol. IV, pp. 41, 60, 79, etc. An inscription of Samvat 1481, Śāka 1346, in *Journ. As. Soc. Bengal*, vol. 52, p. 1, p. 70 ff., speaks of a Ghōri prince Ālammaka (so the text) or Ālambhaka (so the editor) as reigning in Maṇḍapapura, i.e. Māṇḍu; perhaps he is the same person, but the reading there needs scrutiny.

<sup>2</sup> The etymology there suggested does not convince me; I incline to think that the phrase means "Seven Beacons" (cf. Telugu *māḍemu*).

former of which is a tank at Drākshārāma. Now the Tulyabhāgā is one of the main channels leading off from the lower Gōdāvāri. According to H. Morris, *A Descriptive and Historical Account of the Godavery District* (1878), p. 142, it "seems to have been originally a natural hollow, of which advantage was taken to form the bed of an irrigating channel by cutting a head to it from the river, and throwing earthen banks across it at various places to raise the water to the necessary height for commanding the adjacent country. It led off from the intended main feeder about a mile below the head-sluice [of the great dam of the Gōdāvāri], and conveyed water to the Kāpavaram, Bikkavōlu, and Rāmachandrapuram taluks, terminating in the salt-water creek which flows in from the sea near Cocanada." The map appended to the *Account* shews that it leads off from the Gōdāvāri a short distance south of Daulēsvaram ("Dowlaisweram" of the old maps), and runs more or less eastwards until it comes a little to the east of Anaparti, from which it proceeds E.S.E. Hence we know that Vēmavaram must have lain in the Rāmachandrapuram *tāluka* of the Gōdāvāri District; and here we can trace some of the villages mentioned in our record as adjoining it. Pasulapūni (l. 201) is Pasalapūdi, 2 miles W.N.W. of the town of Rāmachandrapuram; Sōmēsvaram (l. 203) is some 4 miles N.W. from the same; Peṁdalapāka (ll. 224, 228), now Pandalapāka, is about 3 miles S.W. from Bikkavōlu. Hence we may infer with tolerable certainty that Vēmavaram lay a few miles N. or N.N.W. from Rāmachandrapuram town. It is possible, to say the least, that soon after its foundation it dissolved back into the two elements of which it was composed; for there still exists a village of Vedurupāka some 4½ miles N.N.W. from Rāmachandrapuram, and some 8 miles N.W. from the same town is the village of Mahēndravāḍa, which seems to be connected with the Pinamahēndrāḍa of our record. Of the other places recorded as adjoining Vēmavaram—Vēmasānakka-Doḍḍavaram (l. 168, etc.), Vēlchūru (l. 191 f.), Tallavaram (ll. 191, 196, 199), Tollimṭi (l. 177), Nolla (ll. 206, 209), and Ana-Prōlā-Redḍi-Komara-giripuram (ll. 211 f., 214)—I can find no trace.

V. 8 mentions Rāmēsvaram as the site of a battle between Allaya and Kōmaṭi Vēma: this is perhaps Rāmēsvaram in the Gōdāvāri District. In v. 17 we are told that Vēma performed many *gō-sahasra* rites in Dakshārāma: this is the correct spelling for the name now pronounced Drākshārāma<sup>1</sup> ("Dracharam" in the old maps), a well-known place lying 4 miles S.S.E. from Rāmachandrapuram town (see *Ind. Ant.*, vol. XIX, p. 424, and Sewell's *List of the Antiquarian Remains in the Presidency of Madras*, vol. I, p. 25). Simhādri (v. 17) is usually known as Simhāchalam; it is a hill in the District and *Tahsil* of Vizagapatam, where there is a famous temple dedicated to the lion-incarnation of Vishṇu. Purushōttama (ib.) is Puri in Orissa.

#### TEXT.<sup>2</sup>

*First plate : first side.*

- 1 <sup>3</sup>Lakshnīm pakshmaḷitām tanōtu bhavatām Lakshmi-patis=samtatam kēli-kōla-tanus=sama-
- 2 sta-jagatām rakshā-vidhau dakshinaḥ | snēh-ārdrām dharanīm nij-aika-ramanīm kartum rasā-
- 3 d=udvahan tat-samslēsha-kutūhalāt=pulakitō ya[s\*] stabdha-rōm=ābhavat || [1\*]  
<sup>4</sup>Astu mahō-

<sup>1</sup> This is an instance of the common tendency in Telugu to insert the letter *r* after a consonant.

<sup>2</sup> From the plates.

<sup>3</sup> Metre: Sārdūmavikrīḍita. The verse is preceded by the *śankha* symbol.

<sup>4</sup> Metre: ūṭi.

- 4 hasti-mukhaṁ svasti-karaṁ vas=samasta-jani-hētuḥ | yat-kāṭa-raṭad-aḷi-mālā vilasa-  
 5 ti Hari-ñila-hāra-sama-lakshmiḥ || [2\*] <sup>1</sup>Kalā-patēs=tām kalayāmi bālām kalām  
 kalamkē-  
 6 na vibhinnā-rūpām | yad-am̄tara-syāndi-sudh-ārdra-maulir=Mṛityumjayaḥ pita-  
 vishah  
 7 Śivō=bhūt || [3\*] <sup>2</sup>Asti prasasta-mabimā Purushaḥ purāṇas=tasya kramān=  
 mukha-bhuj-ōru-  
 8 padād=abhūvan | varṇṇā dvija-prabhṛitayaḥ pada-padmajānām vaśśēshv=abhūj=ja-  
 9 gati Pam̄ṭa-kulam prasastām || [4\*] <sup>3</sup>Tatr-āsiu=mahitō mahipa-tilakō  
 mānyas=satā-  
 10 m=um̄natas=tyāgi Dodḍa-mahipatiḥ(tis) sukṛitavān Polvōla-gōtr-āgrāḥ | dānair=  
 yya-  
 11 sya vinirjitō mati-yutais=sāmyāya kalpa-drumō maunī valkala-samvṛitah sura-ga-  
 12 ṇam bhaktyā bhajaty=ādavāt || [5\*] <sup>4</sup>Śriy-Am̄na-Vrōla-prabhu-Kōṭay-Ālla-  
 bhūmīśvarās=ta-  
 13 sya sutāḥ prasūtāḥ | satyēna sat[t\*]vēna jayēna Dharma-tanūja-Bhim-Ārjuna-  
 tulya-rñ-  
 14 pāḥ || [6\*] <sup>5</sup>Tēshām kanishṭhō=pi cha janman=ābhū[j\*] jyēshṭhō guṇair=Alla-  
 dharātālēm̄draḥ | cham̄drō=py=a-  
 15 dōshākaratām=upētās=saumyō=pi bhū-nam̄danatām prapam̄naḥ || [7\*] <sup>6</sup>Jitv=  
 āualpa-vikalpa-  
 16 kalpita-balam̄ tam̄ ch=Ālpakhānam̄ raṇō mitrikṛitya samāgatām Gajapatim̄  
 Karnāta-

*First plate : second side.*

- 17 bhūpam̄ cha tam̄ | hatvā Kōmati-Vēma-sainya-nikaram̄ bhūyō=pi Rāmēśvarō  
 prāyam̄ Rāja-  
 18 mahēm̄dra-rāyam̄=akarōd=Allāda-bh[mi\*]śvaraḥ || [8\*] <sup>7</sup>Śach=iva Śakrasya  
 Śiv=ēva Śambhōḥ Padm=ēva sā  
 19 Padma-vilōchanasya | Vēmāmbhi(bi)kā Chōḍa-kul-ē[m\*]du-Bhīma-bhūp-ātmaḥ=  
 ābhūn=mahit-āsya jā-  
 20 yā || [9\*] <sup>8</sup>Śri-Vēma-bhūmīśvara-Virabhadra-bhūnātha-Dodḍa-kshitip-Ām̄na-  
 bhūpāḥ | Allāda-  
 21 Saurēr=abhavan̄ kumārās=tasyām̄ yathā Paṇ[k\*]tirathasya putrāḥ || [10\*]  
<sup>9</sup>Vēma-kshamā-nāyaka-  
 22 Vira-bhūpau tēshām̄ prabhūtau nitarām̄=abhūtām̄ | yathā varau Paṇ[k\*]tirath-  
 ātmajānām̄  
 23 guṇ-ōnnatau Rāghava-Lakshmaṇau tau || [11\*] <sup>10</sup>Taruṇa-sarasij-āsyau tāv=  
 abhūtām̄ prasasyau sa-  
 24 kala-nṛipa-varēnyau saḥ-janānām̄ śaraṇyau | ravi-himakara-kalyau Rāma-  
 25 Saumitri-tulyau raṇa-śirasi vibhaṅgau rāja-vēśyā-bhujam̄gau || [12\*] <sup>11</sup>Rājñōs=  
 ta-

<sup>1</sup> Metre : Trishtubh Upajāti, *pādas* 1-3 being Upēndravajrā and 4 Indravajrā.

<sup>2</sup> Metre : Vasantatilakā.

<sup>3</sup> Metre : Śārdūlavikṛīḍita.

<sup>4</sup> Metre : Trishtubh Upajāti, *pādas* 1 and 4 being Upēndravajrā and 2 and 3 Indravajrā.

<sup>5</sup> Metre : Trishtubh, of the Indravajrā order throughout.

<sup>6</sup> Metre : Śārdūlavikṛīḍita.

<sup>7</sup> Metre : Trishtubh Upajāti, *pāda* 1 being Upēndravajrā and 2-4 Indravajrā.

<sup>8</sup> Metre : Trishtubh, of the Indravajrā order throughout.

<sup>9</sup> Metre : Trishtubh Upajāti, *pādas* 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.

<sup>10</sup> Metre : Mālini.

<sup>11</sup> Metre : Trishtubh Upajāti, *pādas* 1-2 being Indravajrā and 3-4 Upēndravajrā.



- 26 yō Rājamahēndra-nāmā rām-ābhirām=ājaḥ rājadhāni | anēka-mātamga-  
turaṅga-
- 27 pūrṇā śāsāṅka-saṁkasa-virūji saudhā || [13\*] <sup>1</sup>Dharmān=umnamayan ripū=  
vinam'yan rā-
- 28 jya-śriyam varddhayan pāpam samsamayam prajāś=cha ramayan vidvaj-janāu  
sta(sthā)payan |
- 29 kirttiṁ samcharayan diśāsu nikhila-kshōṇibhṛitām=āśrayō rājā Rājamahēndra-
- 30 nāma-nagarō Vēm-ōśvarō jṛimbhatō || [14\*] <sup>2</sup>Anēka-gō-chama-mah āgrahāra-  
dātā sudhīr=Alla-
- 31 ya-Vēma-bhūpaḥ | sbat-ka(kā)la-sampūjita-Parvatisō Hēmadri-dānāni sadā karō-
- 32 ti || [15\*] Kul-āchalō bhōgi-varō dharitri=darō=chyutō dāna-rama-nivāsah |  
ādhāra-

*Second plate : first side.*

- 33 bhūtas=sakalasya dōshūā dharātō<sup>3</sup> dharām=Allaya-Vēma-bhūpaḥ || [16\*] <sup>4</sup>Dēva-  
br[ā\*]hmaṇa-simni yah
- 34 kara-dhanam samtyaktavān dustyajam Dākshārāma-bhuvi vyadhata vipula śri-gō-  
saha-
- 35 srāṇi yah | jtvā yah paṭu-Sapta-māḍiya-nṛipān krāntva Kalimga-kshitiṁ Simhā-
- 36 drau Purushōttamē paṭu-jaya-stambhān sa-jṛimbha[m\*] nyadhāt || [17\*]  
Allāḍa-kshitipāla-Vēma-
- 37 nṛipatō[s\*] spī(sphī)ta-pratāp-ānalaiś=chūrṇaḥ pūrṇa-sīla raṭamti kiṭayah s-āpal-  
lavāḥ pallavāḥ
- 38 | linam mīna-kulam jalō śṛita bilā bhōgās=cha nāgā guhā gā'o yānti triṇ-  
ānauā m-
- 39 viśatē simdhau gajānām patiḥ || [18\*] Dvādaśa-sahasra-palikā-parimāṇa-  
su-kāmsya-nirmi-
- 40 tām=asamām | prādādh(d)=Allaya Vēmō Ma[r\*]kamdeyē. v a' ]ya vara-  
ghamātam
- 41 || [19\*] <sup>6</sup>Vighnēsō mada-saṁgatō bahu mukha[s\*] Skandō-pi mukt-āmbatō  
nirllaḥ kha-
- 42 lu Bhairavō=yam=iti samch'mty=ātmajanām sthitim | nindōsham nija-bhaktam=  
unyata dhiyam
- 43 vīram Śiv-ārchā-para[m\*] Mārkaṁdēya-mahēśvarō vitanutē Vēm-ēndram=  
urviśvarām || [20\*] <sup>7</sup>Dharm-ā-
- 44 tmajasy-ēva Dhanamjayō=sya rāj-ānujō rājati Vira-bhūpaḥ | tyāgi cha bhōgi  
vilasat-p[r\*]a-
- 45 tāpas-samgrāma-Bhīmō jagan-obba-gaṁḍaḥ || [21\*] <sup>8</sup>Paum(pau)trīm Kāṭaya-  
Vēmaya-kshitipatēḥ
- 46 putrīm cha Kāṭa-prabhōr=dauhitrīm chaturarṇavīm Harihara-kshōṇipatēḥ  
śāsituḥ | tan-nā-
- 47 mnā vidit-āhvayām Hariharāmbām chārum=agrēhayat=pāpau Vēma-ma-
- 48 hiśam=Alla-nṛipatis=sāmrāja-lakshmyā samām || [22\*] <sup>9</sup>Kāṭaya-Vēma-kshitipati-  
tanayā-

<sup>1</sup> Metre : Śārdūlavikṛīḍita.

<sup>2</sup> Metre : Trishṭubh Upajāti, pāda 1 being Upēndravajrā and 2-4 Indravajrā.

<sup>3</sup> Metre : Śārdūlavikṛīḍita; the same in verse 18.

<sup>4</sup> Metre : Śārdūlavikṛīḍita.

<sup>5</sup> Metre : Śārdūlavikṛīḍita.

<sup>6</sup> Metre : Śārdūlavikṛīḍita.

<sup>7</sup> Read *dAttō*.

<sup>8</sup> Metre : Gīti.

<sup>9</sup> Metre : Trishṭubh, of the Indravajrā order.

<sup>10</sup> Metre : Gīti.

*Second plate : second side.*

- 49 m=Anitalli-nāma-vikhyātām | Kamalām=iva Kamalākshas=tām=udavahad=Alla-  
bhūpa-Vīr-ōm-
- 50 draḥ || [23\*] <sup>1</sup>Tulyabhāgā-taṭṭe Vēma-bhūpālas=samaditsata | agrahāram  
dvijanmabhyas=samagr-ā-
- 51 hāram=agriyam || [24\*] <sup>2</sup>Ēkam grāmaṁ kṛtvā grāmau Vedṛipāka-  
Pinamahēndrāḍau | kṛtvā
- 52 cha Vēma-bhūpō nija-nāmn=Ā[llā\*]ḍa-Redḍi-Vēmavaram ||<sup>3</sup> [25\*] <sup>4</sup>Śri-Śākē  
rasa-bhūta-viśva-gaṇitē ch=Ā-
- 53 nāmda-samvatsarē Jyē(jyai)shṭhē darśa-tithau Śāsāṁka-divasē puṇyē cha  
sūrya-grahē | taṁ grāmaṁ ba-
- 54 hu-sasyam=uj[\*]valataram śri-Tulyabhāgā-taṭṭe prādād=Allāya-Vēma-bhūmi-ramaṇō  
vi-
- 55 pr-ōttamōbhyō mudā || [26\*] <sup>5</sup>Phala-bharita-nālikēra-kramuka-panasa-chūta-  
kadalik-ārāmaṁ | kaḷa-
- 56 m-ēkshu-sāli-tila-chaṇa-mudg-ādi-samasta-sasya-sampūrṇam || [27\*] Sa-kṛishivajam
- 57 sa-bhōgam s-āśṭ-aīśvaryaṁ sa-ramya-phala-vṛiksham | ā-chamdr-ārka-sthāyinam=  
ana-
- 58 Ipa-dhana-dhānya-dakṣiṇā-yuktam || [28\*] <sup>6</sup>Ēkatra tarkam cha paratra taṁtram  
vēdāntam=anyatra paratra
- 59 śabdām | vyābbāshamānaiḥ kalakamṭha-kamṭhai[s\*] sampōshyatē yō=mbudhivad=  
budhēndraiḥ || [29\*]
- 60 Śri-Sapta-Gōdāvara-Tulyabhāgā-madhyē-grahārō mahaniya-sasyaiḥ ||<sup>7</sup> ā-chamdram=  
ā-
- 61 tārakam=ā-dinōmdram=ujjrimbhatām Vēma-nṛipāla-dharmah || [30\*] <sup>8</sup>Vṛittimanōtō=  
tra gaṇyamōtē
- 62 bhūsurā bhāsurā guṇaiḥ | anukta-vṛitti-samkhyākās=sarvō=py=ēkaika-vṛittayah ||  
[31\*]
- 63 Brahmā Yajushi śāstrāṇām vyākhyātā rāja-vallabhaḥ | Poṭnūri-Vallabha-sudhi[h\*]

*Third plate : first side.*

- 64 Śāmdilyō bhāgya-bhūshitaḥ || [32\*] Vidyā-vinaya-bhāgyānām=āvāsō Vyāsa-sanni-  
65 bhah | Poṭnūri-Mamchi-bhaṭṭāryah Śāmdilyō rāja-pūjitaḥ || [33\*] Vidyā  
yasya śri-
- 66 yā hṛidyās(dyā) tanayā vinay-ānvitāḥ | Śāmdilyō viśrutō vidvān Poṭnūri-Pi-  
67 na-Vallabhaḥ || [34\*] Śāstrāṇām Yajushām puṇya-tapasām cha śr.yān=  
nidhiḥ | upādhyā-
- 68 yō Nādhū-bhaṭṭō vyākhyātā Kapi-gōtra-jah || [35\*] Śri-Rāma-mamtra-  
siddha-śriḥ śāstra-vyā-

<sup>1</sup> Metre: Ślōka (Anuṣṭubh).<sup>2</sup> Metre: Giti.<sup>3</sup> After this *daṇḍa* is engraved the rosette symbol followed by a *daṇḍa*.<sup>4</sup> Metre: Śārdūlavikṛidita.<sup>5</sup> Metre: Giti; the same in verse 28.<sup>6</sup> Metre: Triṣṭubh, of the Indravajrā order; the same in verse 30.<sup>7</sup> A single *daṇḍa* only is required.<sup>8</sup> Metre: Ślōka (Anuṣṭubh); the same in verses 32-36.

- 69 khyā-dhurāmdharah | Anna-dātā Veunayāryah Kauśikas=chatur-amśa-bhāk ||  
[33\*] <sup>1</sup>Ramy-āgra-vēda-
- 70 nipuṇo vyākhyātā sala<sup>2</sup>-vidyānām | Charakūri-Kēśavāryah Śaṁkaranārāya-
- 71 nārya-tanujātaḥ || [37\*] <sup>3</sup>Adarśas=sarva-sāstrāṇām vyākhyānam yasya nirma-
- 72 lam | Pannāla-Kommaya-sudhis=sa Kauṁḍinya[h\*] śriy=ānvitah || [38\*] Pada-  
vākya-pra-
- 73 mānānām pāra-driśvā Yajuh-paṭoḥ | Bhāradvājah Peddi-yajva-sōmayajv=āsra-
- 74 ya[h\*] śriyām || [39\*] Vāḍimdra-gaja-simhasya Rāmavā(yā<sup>2</sup>)ryasya namdanah |  
Haritō Rāmbha-
- 75 drārya[h\*] Śri-Vāṅyōr=ēka-samśrayah || [40\*] Tār-kikas=tāṁtrikas=Sāma-sābdiko  
yājñikah ka-
- 76 viḥ | Atrēya-gōtraḥ Prēkēṭi-Nārāyaṇa-maghi(khī) sukhi || [41\*] Vyākartā  
sarva-sāstrānām upa-
- 77 kartā cha Gautamaḥ | rāja-mānyō bhāgya-bhūmiḥ Perumāḍi-magh(kh)-isvarah ||  
[42\*] Haris=sā-
- 78 kshād=upādhyāya-Hari-bhaṭṭō dvi-bhāga-bhāk | Sāto-gra-vēdē sāstrāṇām vyākartā  
Lō-
- 79 hit-āuvayah || [43\*] Saivajñō rāja-mānya-śri=Vādhūlas=s-ārdha-bhāgavān |  
bhāgy-ōnnatō Nri-

*Third plate : second side.*

- 80 simhāryō Rāmakriṣṇārya-namdanah || [44\*] Sāmavēdi Nṛisimha-jña-sut-  
Āppaya-sudhi-su-
- 81 tah | Harita[h\*] śri-Śiṁgayāryō vēda-sāstra-nidhis=sudhiḥ || [45\*] Malrāv-  
Appaya-sūrimdra-taṇa-
- 82 yah Kauṁḍin-ānvayah | Yajuh-sātamati[s=\*]sāstra-vaktā śri-Mādhavas=sudhiḥ || [46\*]  
Agranyō vi-
- 83 dushām=agrabāradō bhāgyavat-sutah | Pārāśarō Gannavara-Śiṁgāryas=s-ārdha-  
bhāga-bhā-
- 84 k || [47\*] Vēda-sāstra-purāṇ-ādi-sarasvatyā vijrimbhaṇam | Sarasvati-  
Prōlanāryah Kauṁḍinyō
- 85 rāja-valabbah || [48\*] Yajuh-sāstra-purāṇ-ādi-vidyāvān s-ārdha-bhāga-bhāk |  
Haritah Śim-
- 86 garēmi-śri-Nāgayāryō nri-priyah || [49\*] Chitr-āvadhānō Yajushi śraui  
Vyāsa iv=ā-
- 87 parah | Śaunakō Mallu-bhaṭṭāryas=tarka-tāṁtra-svatāṁtra-dhiḥ || [50\*] Vēda-  
sāstra-purāṇa-
- 88 jñah Śaiv-āgama-visāradaḥ | Penchēṭi-Dēvarē-bhaṭṭō Bhāradvājah Śiv-ārcha-
- 89 kah || [51\*] Sv-ārjitai[s\*] svair=bandhu-pōshi vēda-sāstra-dhurāmdharah |  
Vādhūla-gōtraḥ Kāmdāḷa-
- 90 Perumāḍi-b[u\*]dhas=sukhi || [52\*] Karpūra-pūra-saurabhya-muchām vāchām  
vilāsa-bhū-
- 91 h Rāli-Kāśisvara[h\*] śrimān Kauṁḍinyō vēda-sāstra-vit || [53\*] Vyākartā  
kavitā-s-āṅga-Ya-
- 92 ju[h\*]-śrautēshu chitrō-kṛit | Pārāśarō Maṁḍapāka-Rāmachāmdra-sudhis=sukhi ||  
[54\*] Kauṁḍinya-

<sup>1</sup> Metre : Giti.

<sup>2</sup> Corrupt; we may conjecture *akala-kalā* (though, as a reading, this will not scan.—F. W. T.)

<sup>3</sup> Metre : Śloka (Anuṣṭubh); the same in verses 39-106.

- 93 ḥ Koṃḍamīndi-śri-Rāmāryō rāja-vallabhaḥ | dōvālaya-taṭāk-ādi-sapta-sarītā-  
 94 navās(n)=sukhi || [55\*] Divy-āna-dātā dvādaśyām vēda-śāstra-ṭaṭus=sudhiḥ |  
 Dvādaśy-Allā-

*Fourth plate : first side.*

- 95 da-bhaṭṭa[h\*] śri-saṃpūrṇō Harit-ānvayaḥ || [56\*] Shaṭṭamtri yasya jīhv-  
 āgra-nartaki vyākriyā-  
 96 kriyā | Pedapūṇi-Bhairavāryō Haritō vādi-bhairavaḥ || [57\*] Pada-vākya-  
 pramāṇānām vyā-  
 97 khyātā Harit-ānvayaḥ | Pedapūṇi-Tallanāryō guṇavān=Yajur-unnataḥ || [58\*]  
 Yajur-vēda-  
 98 ṭaṭus=tarka-mimāṃsā-śabda-śāstra-vit | Pedapūṇi-Yellu-bhaṭṭō Harita[h\*] śri-  
 yutō guṇi  
 99 || [59\*] Vidyā-viśvōsvarō Vaṭṭi-Viśvōsvara-sudhiḥ kavīḥ | Śāṃḍilyō guṇavat-  
 putra[h\*] śrīmān=āchāra-bhū-  
 100 sbitaḥ || [60\*] Śāṃḍilyō Mirtipāṭi-śriy-Appayāryō mah-ōnnataḥ | nṛityaṃty=  
 ahampūrvi-  
 101 kayā vidyā yad-rasanā-sthalō || [61\*] Anna-pradātā dharmajñō guṇa-vidyā-  
 tapō-nidhiḥ | Liṃ-  
 102 gāya-bhaṭṭa[h\*] Śrivatsa[h\*] śri-Nṛisimh-ārchane rataḥ || [62\*] Harir-  
 Lakshmiṃ Harō jñānam  
 103 Brahman-ādhattō Sarasvatim | vidvān Hariharabrah nā tat-sarvam=api Kauśikah ||  
 [63\*] Shaḍ-da-  
 104 rāna-ṭaṭu[h\*] śrīmān=Kāṃ(kā)śyapaḥ kavītā-kṛiti | āgra-vēd-ōlbaṇas=chāru-  
 vartanaḥ Śamkaras=sudhiḥ || [64\*]  
 105 Rāja-mamtri rājya-dhuryaḥ prāta[s\*]-snātā Siv-ārchakaḥ | dvi-bhāgō Harita[h\*]  
 śrīmān=Vissaya[h\*] Śri-  
 106 gir-iśvaraḥ || [65\*] Sarvā-vidy-ōsvaraḥ kurvan s-ārtham sarvajñō-śabthi(bdi)-  
 tam | Sarvajña-Nārāyaṇāryō Vi-  
 107 śvāmitrō dvi-bhāgavān || [66\*] Kauṃḍiṇyas=sujana[h\*] śrīmān Dvēdi-Mallana-  
 san-maṇiḥ | Yajus-Sā-  
 108 ma-śrauta-śāstra-kāvy-ādi-pratibh-ānvitaḥ || [67\*] Shaḍda[r\*]śan=Īśvarō yasya  
 pitā sarva-sudhi-guruḥ |  
 109 Allāda-bhaṭṭō vyākhyātā Bhāradvājas=sa mantra-kṛit || [68\*] Koṃḍūri-  
 Viṭṭhalō-bhaṭṭō

*Fourth plate : second side.*

- 110 Bhāradvājō guṇ-ōnnataḥ | āgra-vēdi śubh-āchārō bhāgya-saubhāgya-samyutaḥ ||  
 [69\*]  
 111 Śri-Koṃballi-Brahmāryō Bhāradvājō guṇ-ōnnataḥ | Yajur-vēda-ṭaṭus=chāru-putra  
 bhā-  
 112 gya-manōharaḥ || [70\*] Atreya[h\*] śri-para-hitō vē(ai)dya-chaṃdras=Sudhākarah |  
 sarvajña[h\*] śri-yu-  
 113 taś-chitraṃ mitratām yāti bhūbhṛitām || [71\*] Sv-āchārah Pedapūṇi-śri-  
 Nārāyaṇa-bu-  
 114 dh-ōttamaḥ | Yajur-vēda-vid-agraṇyō Bhāradvājō mahā-matiḥ || [72\*] Maddūr-  
 Aubhaja-sūrim-

- 115 drō Yajuh-sāstra-viśāradah | Śrīvatsa-gōtra[s\*] sv-āchārō guṇavān=unnat-āsayaḥ ||  
[73\*] Sarvajña-
- 116 lōka-vikhyāta-Lakshmaṇārya-sutō guṇi | Boḍḍapalli-Dēvayāryō Haritō vēda-  
sāstra-vit || [74\*]
- 117 Sūr-ādhyayana-vikhyāta-Peddanārya-sutah śuchih | Peyyala-srī-Prōlanārya-
- 118 ḥ Kauṇḍinyō vēda-vittamaḥ || [75\*] Vyāhārair=api ch=āchārair=Vyāsa-tulyō=  
rdha-bhāgavā-
- 119 n | Maddūri-Rāmaya-sudhi[h\*] Śrīvatsō guṇa-vatsalah || [76\*] Śāṃḍilyō-rdh  
āmśavān Pōtri-Mādhavā-
- 120 ryō mah-ōnnataḥ | vēda-sāstr-ādi-vidyānām vyākhyāt=āchāra-bhūshitaḥ || [77\*]  
Śrī-Boḍḍapalli-
- 121 Rāmāryō Rāma-māmtra-prasiddhimān | ardha-vṛittir=vēda-sāstra-vaktā Harita-  
gōtra-jah || [78\*] Anna-dā-
- 122 tur=guṇi sūnur=Anna-Sōmaya-yajvanah | Anna-dātā Lakshmaṇārya[h\*] śrīmān=  
Ātrōya-gō-
- 123 tra-jah || [79\*] Śrī-Kappagamtu-Śimgārya-tanayō vinay-ōnnataḥ | Kāśyapō  
Yajur-adhyētā Sūrā-
- 124 ryah putra-bhāgyavān || [80\*] Kauṇḍinya-gōtrō guṇavān śrī-Boṇit-Āppaya-san-  
maniḥ | Ya-
- 125 jurvēdi guṇai ramya[h\*] śrīmān=rājanya-mānya-dhiḥ || [81\*] Bāla-jyōsy-  
ānvaya[h\*] śrīmān Prō-

*Fifth plate : first side.*

- 126 layāryō guṇ-ārṇavaḥ | Kauṇḍinyō vinay-āvāsō Yajushi pratibh-ānvitaḥ || [82\*]  
Ā-
- 127 trō a[h\*] śrī-Koṇḍamīndi-Mallanō māntri-sēkharah | Āpastambas-sad-āchārah  
Sīva-
- 128 blaktō-tidhārmikah || [83\*] Boggara-srī-Vira-māmtri rājya-kārya-vichakshanaḥ |  
Āpastamba[-\*] sad-ā-
- 129 chārah Kauṇḍinyaḥ Śāṃkar-ārchakah || [84\*] Appay-āmātya-tanayō māntri  
Ganapatis=su-
- 130 dhiḥ | Śrīvatsō rāja-mānyas=sad-upakāra-parō guṇi || [85\*] Vallūr-Ayyalu-  
māmtri-tō Nā-
- 131 guṇōśya namdanah | Kauṇḍinya-gōtrō guṇavān=Īśvar-ārchana-tatparaḥ || [86\*]  
Chandālūri-
- 132 Bhāskaraārya-tanayō=Llana-māmtripah | Kauṇḍinya-gōtra-samjātō vidyā-lakshmi-  
vibhō-
- 133 shitaḥ || [87\*] Vāraṇāśi-Dōcha-māmtri Sālamkāyana-gōtra-jah | rāja-mānyō ba-
- 134 mdhu-putra-bhāgyavān=Āśvalāyanaḥ || [88\*] Śrīvatsō Rājanampāti-Trivikrama-  
sudhi[r\*] guṇi | Nara-
- 135 śimhārya-tanayō Yajuh-krama-vichitra-dhiḥ || [89\*] Śrī-sēdbu-Tēlamg[ā\*]ry-ākhyō  
Harit-ānvaya-
- 136 sambhavah | śrī-Vallabhārya-tanayō Yajur-vēda-kram-ānvitaḥ || [90\*]  
Penumballiy-Anantā-
- 137 rya-varyō Harita-gōtra-jah | Narahary-ōjhja-tanayō Yajur-vēda-krama-sphuṭah ||  
[91\*] Śrī-
- 138 y-Ātukūri-Śimgāryō Haritō=Ppaya-namdanah | vidyāvān=vinay-āvāsō mānyō

- 139 vidvaj-janais=sadā || [92\*] Poramky-Annaya-viprēndra-tanayō Yajur-uj[...]\*valah |  
Kaumḍinya-gōtra-sa-  
140 mājātō Vissayāryō guṇa-priyaḥ || [93\*] Rāmpalli-Naraharyārya-tanayaḥ Śingana-  
-āhva-

*Fifth plate : second side.*

- 141 yaḥ | Bhāradvājō Yajur-vēda-vikhyātō vinay-ānvitah || [94\*] Talletāta-kul-  
-āgranyaḥ Prō-  
142 lanāryō manōharaḥ | Kaumḍinya-gōtra-samjātō guṇavān=vēda-vittamaḥ [95\*]  
-ōrum-  
143 gamṭi-Śingayārya-vamśa-kartā guṇ-ōnnataḥ | vēda-sāstra-paṭa[h\*]  
Janārdana-bu-  
144 dh-ōttamaḥ || [96\*] Chaumḍāya-sōmayāji-śrī-Naraharyārya-sambhavaḥ | Yajur-  
vēda-krama-ā-  
145 vṛittih Kaumḍinyō Liṅgayas=sudhiḥ || [97\*] Naraharyārya-tanayō  
Yajur-āvṛitti-rā-  
146 jitah | Chadapalli-Vallabhāryaḥ Kaumḍinyō vamśa-wardhanaḥ || [98\*]  
Śrī-Kēśavāryasya sūtō Dharmā-  
147 y-ōjhhas=sa-dharma-dhiḥ | Kaumḍinya-gōtra-tilakō Yajuh-krama-viśāraḥ ||  
[99\*] Suśrir=Anu-  
148 makomḍa-śrīy-Aubhala-jyōsya-sambhavaḥ | Ellayāryō Yajur-vēda-ti-  
149 vro Harita-gōtra-jah || [100\*] Sudhir=Anumakomḍa-śrī-Pedaddanāra-nam-danaḥ [100\*]  
150 Bhāradvājah Pochanāryō Yajur-vēda-viśaradaḥ || [101\*] Dāmāya-bhaṭṭa-tanayaḥ  
Kausi-  
151 kō guṇa-vatsalaḥ | Yajuh-krama-āvṛitti-ramyaḥ Kēśavāryas=sukirtimān || [102\*]  
Narasimbā-  
152 rya-tanayō Bhāradvāja-kul-ōttamaḥ | Ākunūr-Aubhala-sudhir=bhāgyavān=  
Yajushi  
153 śrutah || [103\*] Śrī-Korūngamṭi-Māchārya-tanayō naya-bhūshitah | Śrī-  
Chittayāryaḥ Śā-  
154 mḍilyō Yajur-vēda-dhurāndharaḥ || [104\*] Naṣṭuvād-āgrahāra-śrī-Vallabhā-  
chārya-san-manih | Śrī-  
155 vatsa-gōtrō vidyāvāu Hari-pād-ābja-sēvakah || [105\*] Ardha-vṛittir=Bhās-  
karārya[h\*] Śrīvatsō

*Sixth plate : first side.*

- 156 ramya-vartanaḥ | rāja-mānyō mahā-bhāgyō viśv-ānamdita-kirti-mān || [106\*]  
<sup>2</sup>Śrī-Bhimay-Ā-  
157 bbay-Ānnaya-nāmānaḥ Kāśyapā etō | Kauśika-gōtrā Rāmāya-Gōpaya-Śingās=cha  
Kasa-  
158 va-Saumitri || [107\*] <sup>3</sup>Liṅgana-Yellana-sachivau Śrīvatsau Rāmāyas=tu  
Kaumḍinyaḥ | Bhāradvā-  
159 jō Yerraya-nām-ānyō Yerrayas=tu Śamḍilyaḥ || [108\*] <sup>4</sup>Vṛitti-trayam s-āshṭa-  
bhā(bhō)gam kham-  
160 ḍikā-parivṛittitaḥ<sup>5</sup> | labdham-ōtair=vibhājyam syāt sva-sva-kshētr-ānusārataḥ ||  
[109\*] Chemjerla-Nara-

<sup>1</sup> [The metre is faulty. To rectify it we have perhaps to read *Pedda-Dānārya-namdanaḥ*.—H. K. S.]

<sup>2</sup> Metre : Udgiti.

<sup>3</sup> Metre : Giti.

<sup>4</sup> Metre : Ślōka (Anuṣṭubh); the same in verses 110-115.

<sup>5</sup> This seems to mean " by the conversion of their estate."

- 161 haryāryō Bhāradvājas=tu Nāgayah | Haritah Kāśyapah Śiugō Vasishṭhas-  
Tippayas=sudhih  
162 || [110\*] Grāma-giās[ē\*]=sti tair=ētaiḥ khamḍikā-parivartanāt | labdhā  
vṛittir=vibhājy=aikā sva-sva-kshētr-ānusā-  
163 rataḥ || [111\*] Datt=Āna-Vōta-bhūpōna khāryy=ēkā khamḍikā mahi |  
Śivamallana-varya-  
164 sya Śrīvatsasy=ātra vidyatō || [112\*] Mūla-grāmō tathā grāma-g-āsa-grāmō  
cha tishṭha-  
165 tōḥ | dvayōr=Īsvarayōr=ēkā vṛittih kshētr-ānusārataḥ | [113\*] Ēvam=ētat=  
grāma-yugm[ē\*] śri-Janā-  
166 rdana-Gōpayōḥ | Śri-Vishṇvōr=ubhayōr=vṛittih<sup>1</sup>=Mailāsyā tu ṛāḍikā || [114\*]  
Asya grāmasya si-  
167 mānō d'kshu sarvāsu cha kramāt | sarvēshām suṛabōdhāya likhyantē  
dōśa-bhāshayā  
168 || [115\*] Ōm<sup>3</sup> Allāḍ-Redḍi-Vēmavarānakunnu Vēma-ānakka-Dodḍavarānakunnu  
pola-mēra-śi(si)ma-saṁddulu |  
169 Tulyabhāga-dakshīpāpu dha(da)ri mōpu koni reṁḍ=ūlla polāla naḍuma  
Pārva-maṁddula piā-  
170 ūti puṁtta dha(da)kshīpāpu mukham=ai vachchiṁddi ā pu[m\*]ttu tūrppu  
Vēmasāne(na)kka-Dodḍavarāpu-  
171 m bolamu ā puṁtta paḍumaṭa Allāḍ-Redḍi-Vēmavarāpūm bolamu ā puṁtta  
da-

*Sixth plate : second side.*

- 172 ksh[i\*]ṇāpu mukham=ai rām-gānu aṁttaṭānu chīṁtta vūṁnadh:(di) ā  
chīṁttānuṁḍḍi tūrppu mu-  
173 kham=ai vachhina puṁtta ā puṁtta sarusa puṁtta vuttarān Vēmasānakka-  
Dodḍavarāpūm hu-  
174 ṁtta dha(da)kshīpān ā puṁtta tūrppu mukham=ai vachchi Vēmasānakka-  
Dodḍavarāpūm po(bo)lām-lōpala-  
175 nu Channu-ṛāḍe anām-gānu oka cheṛuv=ūṁnadi ā cheṛuvu sarusan-ūṁḍḍi ā  
puṁtta tū-  
176 rppu Vēmasānakka-Dodḍavarāpūm bolām puṁtta paḍumaṭa Allāḍ-Redḍi-  
Vēmavarāpūm bolā-  
177 mu yā puṁtta Tolliṁṭṭi prāṁta puṁtte(tta) daksh[i\*]ṇāpu mukham=ai  
vachchi ā puṁtta Allāḍ-Redḍi-Vē-  
178 mvarāpūm bolām-lōpalānu Yīruvavāri-pāḍe anām-gān=oka pāḍo ā pāḍe-  
mōchenu  
179 yidhi(di) Ā(A)llāḍ-Redḍi-Vēmvarāpu vuttarāpūm bola-mēra-śi(si)ma[i\*] ā  
Yīruva-  
180 vāri-pāḍe dakshīpāpu pārśvānan-ūṁḍḍi ā tirānanē oka gaṭṭu podalunnu  
181 ā [ga\*]ttu tūrppu mukham=ai vachchenu ā sarusanu gaṭṭu vuttarān  
Vēmasānakka-Dodḍavarāpūm  
182 bolām dāksh[i\*]ṇām | a(ā) gaṭṭu lakhai<sup>4</sup> tūrppu mukham=ai rām-  
gānu Vēmasānakka-Dodḍavarāpūm ho-

<sup>1</sup> Read *vṛittir*.

<sup>2</sup> This *danda* is followed by the rosette symbol and another *danda*.

<sup>3</sup> Denoted by a symbol.

<sup>4</sup> Apparently corrupt; [*gaṭṭulaka*] would mean 'in the direction of or towards the embankment.'—H. K. S.]

- 183 lamu-lōpalanu Nimma-gumṭṭa-pāḍe nam-gān=oka pallam=unnadi ā pal[1\*]am  
sarusan-umḍḍi ā ga-
- 184 ṭṭu viśanakarṛa-vamp=ai ā(a)yidhu(du) bāralu mēr=amṭṭa vuttarapu mukham=ai  
vach[ch\*]enu amṭṭaṭan=ā
- 185 gaṭṭu appaṭinni tūrppu mukham=ai vachchenu ā sarusa gaṭṭu tūrppu  
mukham=ai vachchi am-
- 186 tṭaṭan=ā gaṭṭu Vēmvarapuṁ bolamu yiśānya-bhāgamamḍḍu poda vattina  
mrōmḍhu(du)-
- 187 g=unnadi amṭṭanumḍḍi ā [ga\*]ṭṭu dha(da)kshina mukham=ai rām-gānu  
amṭṭaṭakunai(ne) reṁḍḍu

*Seventh plate : first side.*

- 188 bāralu niḍupunanu tūrpu mukham=ai vachchenu amṭṭaṭa Dom(Do)ḍḍavarapu  
polamu-
- 189 lōnu Pāmula-pāḍe nam-gān=oka pāḍe daggar=unnadi ā pāḍe paḍumaṭi  
gōva va-
- 190 ṭṭu koni Pūrva-mamḍula prāmṭa puṁṭa Vēmvarapu Doḍḍavarapu naḍumam-  
gānu da-
- 191 kshinam mukham=ai vachchenu vachchi Vēlchūri Tallavarapu prāmṭa puṁṭa  
mōchenu | ā
- 192 puṁṭa Vēmvarapu Vēlchūri reṁḍ=ūlla polamu naḍumam-gānu dakshinam  
mukha-
- 193 m=ai vachchenu dakshinam=ai avuṛum-gōṭi miṁḍam-gānu vachchenu amṭṭaṭa  
Vēmvara-
- 194 pu polamu-lōnu puṁṭa daggarenu oka kapa-chetṭu unnadi dakshinam  
muṭṭina paḍu-
- 195 maṛa mukham=ai puṁṭa vachchenu amṭanumḍi dakshinam mukham=ai va-
- 196 chchenu ā puṁṭa daggarenu Tallavarapu polamu-lōnu chinṭa unnadi
- 197 ā chinṭa paḍumaṭanumḍi dakshinam mutni<sup>1</sup> paḍumaṭi mukham=ai vachchi  
Vēmvarapuṁ
- 198 bolamu-lōnu puṁṭa daggarenu chinṭa vunnadi amṭa dha(da)kshinam=ai  
Vēmvarapu ājñē(gnē)-
- 199 yam dāmikā vachchenu ājñē(gnē)yam mūlanumḍi Tallavarapu Vēmvarapu  
reṁḍ=ū-
- 200 ḷla polamu naḍumam-gānu paḍumaṛa mukham=ai vachchimḍi imṭa-vaṭṭu  
Vēmvara-
- 201 pu tū[r\*]pu sima | ā puṁṭa paḍumaṛa mukham=ai vachchi Pasulapūṇi  
Vēmvarapu na-
- 202 ḍimi prāmṭa puṁṭa mōchenu | kalaśi reṁḍ=ūlla naḍumam-gān baḍumaṭi  
mu-
- 203 kham=ai vachchi Sōmēśvarapuṁ bola-mēra puṁṭam gala sēnu |  
Sōmēśvarapuṁ bola-

*Seventh plate : second side.*

- 204 mu naḍumanumḍi Vēmvarapuṁ bolamu naḍumam-gānu nālgū bāralu  
niḍupu-

<sup>1</sup> Read *muffina*.



- 205 n=uttaram mukham=ai vachchi aṁtatanuṁḍi paḍumaṭi mukham=ai remḍ=ūlla  
naḍumaṁ-gā-
- 206 nu Nolla prānta puṁtaṁ gala sēnu | Vēmvarapuṁ bolamu nairuti māla |  
idi Vēm[va\*]-
- 207 rapu dakṣhiṇa sīma | aṁtanuṁḍi uttarām mukham=ai vachchi kaḍamula  
kōṭam gala sēnu
- 208 | ā puṁta kaḍamula kōṭanuṁḍi uttara mukham=ai vachchi Vēmvarapu  
grāma-grāsa-pū-
- 209 ri prāntam gala sēnu[\*] prānta puṁta paḍumaṛa mukham=ai grāma-grāsa-  
p-ūri No-
- 210 lla pola-mēra naḍumaṁ-gānu paḍumaṛa mukham=ai vachchenu aṁta remḍu  
rāvu-
- 211 l=unnavi aṁtanuṁḍi puṁta paḍumaṛa mukham=ai vachchi Ana-Prōlā-
- 212 Redḍi-Komaragiripurapu grāma-grāsa-pūri prānta puṁtam gala sē-
- 213 nu remḍ=ūlla nairuti māla | aṁtanuṁḍi ā puṁta ut[t\*]aram mukham=ai  
vachchenu |
- 214 uttarām mukham=ai rām-gānu kaṇam=unnadi aṭṭē rām-gānu Komaragiri-  
purapu
- 215 polamu-lōnu puṁta daggarenu māmīḍinni rāvinn=unnadi ā sarasanuṁḍi  
puṁta
- 216 māni podalu vaṭṭina gaṭṭ=unnadi uttarām mukham=ai vachchenu aṁtatanu  
viśanakaṛa-vam-
- 217 puna tūrpu mukham=ai śm-damu śēni veḍalupuna vachchenu aṁtanuṁḍi  
uttaram
- 218 mukham=ai rām-gānu oka prānta puṁta unnadi ā puṁta uttarām  
mukham=ai remḍu
- 219 bāralu vachchi aṁ[ta\*]ṭa tūrpu mukham=ai vachchi Tulyabhāga mōchenu |  
aṁtaṭa

*Eighth plate : first side.*

- 220 poda-mrōdugunnu māṁḍu kaḍamulunn=unnavi | iśānyam pola-mēra aima |  
aṁta-
- 221 nuṁḍi Tulyabhāga paḍumaṭi dha(da)ri vaṭṭu koni dakṣhiṇam mukham=ai  
vachchiṁḍi Tulyabhā-
- 222 ga ā-vali-vāriki sagamunn=ī-vali-vāriki sagamunnu | aṁtaṭa dakṣhiṇam  
mukham=ai grā-
- 223 ma-grāsa-pūri sarasa guṁḍāmu dāmkā vachchenu | ā Tulyabhāga-lōni  
guṁḍāmu
- 224 Vēmvarānakā chellun=ani Peṁdalapāka ūlla kāmpulu cheppiri [\*] aṁtanuṁḍi  
tūrpu mu-
- 225 kham=ai Tulyabhāga vachchena Vēmvarapuṁ bola-mēra sīmanu Tulyabhāga  
dakṣhiṇapu
- 226 dha(da)ri vaṭṭu koni tūrpu mukham=ai vachchi Doḍḍavarapu Vēmvarapu  
remḍ=ūlla naḍumaṁ-gā-

- 227 nu vachchi Tulyabhāgam galāsina prānta pūntam gala sōnu [i\*]  
Vēmvarānaku-
- 228 nnu Peṇḍalapākakunnu Tulyabhāgi(ga) śima ||<sup>1</sup> Pālana-sukṛitē hara-
- 229 ṇa-dōshē cha kāni-chit=purāṇa-vachanāni likhyāntē || <sup>2</sup>Sva-dattā[d\*] d̄vigunam  
punyam pa-
- 230 ra-datt-ānupālanam | para-datt-āpahārēṇa sva-dattam nishpa(shpha)lam bhavēt ||  
Dāna-pāla-
- 231 lanayor<sup>3</sup>=madhyē dānā[ch\*] chhrēyō=nupālanam | dānāt svargam=avāpnōti  
pālanā-
- 232 d=achyutam padam || Gām=ēkām ratnikām=ēkām bhūmīr=apy=ēkam=amguḷam |  
haran=na-
- 233 rakam=āpuōti yāvad=ā-bhūta-saṃplavam || Na visham visham=ity=āhur=brahma-  
svam
- 234 visham=uchyatē | visham=ēkākinam haṃti brahma-svam putra-pautrakam ||  
Śrīvatsaḥ ka-
- 235 vitā-brāhmā pada-vākya-pramāna-vit | Sarasvati-bhaṭṭa-budhaḥ śāsanaṃ kṛitavā-

*Eighth plate : second side.*

- 236 n=idam || <sup>4</sup>Ity=ādarād=Allaya-Vēma-bhūpō bhavishyataḥ vrā(prā)rthayatē  
nripālān | mam=ai-
- 237 sha dharmah paripālanīyas=saujanyaṭō vā sukṛit-i[ch\*]chhayā vā || ŚīI ||<sup>5</sup>
- 238 Śrī-Mārkandē[yō\*]śvara Vēma-Redḍi vrālū<sup>6</sup>

**TRANSLATION.**

(Verse 1.) Abounding fortune may Fortune's Lord constantly create for you—he who, bearing in sport the Boar-form and skilful in salvation of all worlds, as he affectionately uplifted the love-moist Earth to make her his peculiar mistress, became horripilant, his hair standing erect because of his delight in embracing her.

(V. 2.) May that light Elephant-faced, the cause of all birth, bring you welfare—(*the face*), the festoon of murmuring bees on the cheeks whereof appears with a splendour like that of a string of sapphires.

(V. 3.) I perceive the young moon-digit of the Digits' Lord [the Moon], the form of which is variegated by spots; his diadem moist with the nectar oozing from the hollow whereof, Śīva though drinking the poison became the Conqueror of Death.

(V. 4.) There was an Ancient of Days, renowned in greatness; from his mouth, arms, thighs, and feet in order arose the castes, beginning with the Brāhmaṇas. Among the races of his lotus-feet the Paṇṭa tribe became renowned in the world.

(V. 5.) In it there was an illustrious ornament of monarchs, honoured by the good, exalted, bountiful, king Doḍḍa, a doer of good works, pre-eminent in the Polvōla Gōtra; outdone by whose judicious largesses, the Kalpa-tree, keeping a vow of silence and wearing robes of bark, devoutly (*and*) reverently worships the company of the gods, in order to become equal (*to him*).

<sup>1</sup> This *danda* is followed on the plate by a star-like symbol and another *danda*.

<sup>2</sup> Metre: Ślōka (Anuṣṭubh); the same in the next four verses.

<sup>4</sup> Delete the second *la*.

<sup>5</sup> Metre: Trisṭubh Upajāti, *pādas* 1 and 4 being Indravajrā and 2-3 Upēndravajrā.

<sup>6</sup> After the first *danda* is a star-like symbol, with another *danda*; after *śrī* is a rosette.

<sup>7</sup> This line is in large characters.

(V. 6.) The fortunate prince **Anna-Vrōla**, **Kōṭaya**, and **Alla**, lords of earth, were the sons born to him, who were in truthfulness, noble spirit, and victory equal of character to Dharma's son [Yudhishtira], **Bhīma**, and **Arjuna**.

(V. 7.) The youngest of them by birth but the senior in virtues, king **Alla**, though a very moon, did not become *dōshākara* [a moon, or a mine of faults]; though *saumya* [gracious, or a Buddha], he became a *bhū-nandana* [a gladdener of earth, or a Bhauma].

(V. 8.) Conquering in battle **Alpakhāna**, whose hosts were disposed in manifold divisions, and making friendship with the **Gajapati**, the lord of the **Karṇāṭa**, who came to meet him, defeating again **Kōmaṭi Vēma's** host of warriors at **Rāmēśvaram**, king **Allāḍa** ruled the country of **Rājamahēndra**.

(V. 9.) As **Śachi** was the wife of **Śakra**, **Śivā** [Pārvati] of **Śambhu**, **Padmā** of the Lotus-eyed [Vishṇu], so **Vēmāmbikā**, daughter of king **Bhīma**, moon of the **Chōḍā** race, was the honoured wife of this [Allāḍa].

(V. 10.) The fortunate king **Vēma**, the monarch **Virabhadra**, the sovereign **Dodḍa**, and the king **Anna**, princes like **Paṅktiratha's**<sup>1</sup> sons, were born of her to **Allāḍa**, who was a very Vishṇu.

(V. 11.) The monarch **Vēma** and king **Vira** became far the most eminent of these, as the two famous sons of **Paṅktiratha**, **Rāghava** and **Lakshmana**, excelled in virtues.

(V. 12.) These two, whose faces were as fresh lotuses, were renowned, excelling all kings: protectors of the good, pleasant as sun and moon, peer to **Rāma** and **Saumitri**, victorious in the forefront of battle, gallants to the mistresses of kings.

(V. 13.) For these two kings arose a capital city named **Rājamahēndra**, delightful with damsels, filled with many elephants and horses, having palaces bright with a radiance equal to that of the moon.

(V. 14.) Exalting holy laws, humbling foes, increasing the fortune of the realm, suppressing sin, gratifying the population, supporting the learned, making his glory travel through the regions of space, a refuge for all monarchs, the lord **Vēma** dwells in state as king in the city of **Rājamahēndram**.

(V. 15.) Bestowing great Brāhmanic settlements (*measured by*) many *gō-charmas*, prudent, worshipping Pārvati's Lord six times (*a day*), **Allaya's** (*son*) king **Vēma** is always performing the largesses of **Hēmādri**.<sup>2</sup>

(V. 16.) A *kul-āchala*,<sup>3</sup> a most excellent *bhōgi*, a husband of Earth, unfailing, an abode of the goddess of bounty, forming a foundation of the universe, with his arm **Allaya's** (*son*) king **Vēma** holds the earth;

(V. 17.) Who remitted tax-money, which is hard to surrender, in the demesnes of gods and Brāhman; who performed in the lands of **Dāksharāma** *gō-sahasra* rites of abundant wealth; who, conquering the valiant kings of **Sapta-māḍiya**, and marching over the land of **Kaliṅga**, in magnificent fashion set up at **Simhādri** (*and*) **Purushōttama** pillars of his valiant conquest.

(V. 18.) By the flames of the intense heat [*or, majesty*] of king **Allāḍa's** (*son*) king **Vēma** whole rocks are broken to powder, the hogs bellow, the tender sprouts wither, the

<sup>1</sup> Paṅktiratha is another name for Daśaratha.

<sup>2</sup> That is, he bestows largesses in accordance with the rules of Hēmādri's *Dāna-chintāmaṇi*. On Hēmādri see above, vol. XIII, p. 199.

<sup>3</sup> This and the following epithets are double-edged in order to compare Vēma to Vishṇu. *Kul-āchala* means both "a central mountain" (in firmness) and "motionless in his home" (as Vishṇu is during the *yōga-nidrā*); *bhōgi-vara* is "an excellent enjoyer of pleasure" and "encompassed by the snake" (Śēha); *dharitri dāra* and *dāna-ramā-nivāsa* are titles applicable both to a king and to Vishṇu; and *Achya* is a common name for Vishṇu.

fish-tribe hide in the water, the snakes enter their holes, the cobras lurk in covert, the cattle go with grass in their mouths, the lord of elephants enters the river.<sup>1</sup>

(V. 19.) Allaya's (son) Vēma gave to (*the god*) Mārkaṇḍēyēśvara a choice bell without peer, made of good bell-metal, containing twelve thousand *palikās*.

(V. 20.) "Vighṇēśa [Gaṇapati] is affected with *mada* [rutting ichor, or passion]; Skanda again is *bahu-mukha* [many-faced, or deceitful]; this Bhairava forsooth is unclothed, shameless": thus reflecting upon his sons' condition, Mārkaṇḍēya-Mahēśvara appoints as monarch of the earth the lord Vēma, who is faultless, a votary of his, lofty of mind, heroic, devoted to the worship of Śiva.

(V. 21.) King Vira, the younger brother of this [Vēma], as Dhanamjaya [Arjuna] was the younger brother of Dhārma's son [Yudhisṭhira], is a magnificent monarch, bountiful, enjoying (*the world's delights*), brilliant in majesty, a Bhīma in battle, a warrior unique in the world.

(V. 22.) Alla got king Vēma wedded to the daughter of a son of Kāṭaya's (son) king Vēmaya, the daughter of prince Kāṭa, the daughter's daughter of king Harihara who ruled the four oceans,—the fair lady bearing the latter's name, Hariharāmbā, together with the Fortune of his kingdom.

(V. 23.) King Alla's (son) lord Vira wedded a daughter of Kāṭaya's (son) king Vēma, renowned under the name of Anitali, as the Lotus-eyed [Vishṇu] wedded Kamalā.

(V. 24.) King Vēma deigned to grant to Brāhmanas an excellent fief, fully supplied with food, on the bank of the Tulyabhāgā.

(V. 25.) Making the two villages of Vedurupāka and Pinamahēndrāḍa into one, and calling it after his own name Allāḍa-Reddi-Vēmavaram, king Vēma—

(V. 26.) In the fortunate Śaka (*year*) measured by "flavours" [six], "elements" [five] and "Viśvas" [thirteen], in the cyclic year Ānanda, on the lunar day when the new moon of Jyāishṭha was first seen, a Monday, during a holy eclipse of the sun, Allaya's (son) king Vēma joyfully bestowed on the excellent Brāhmanas this village on the bank of the Tulyabhāgā, abounding in crops, most brilliant;

(V. 27.) Having groves of cocoanut-palms, areca-trees, jack-trees, mangoes, and plantain, laden with fruit; full of all crops, such as white rice, sugar-cane, paddy, sesam, chick-pea, and kidney-bean;

(V. 28.) Together with the cultivators, with the (*rights of*) enjoyment, with the eight powers,<sup>2</sup> with pleasant fruit-trees, enduring for as long as the moon and sun, associated with abundant money, grain, and fees;

(V. 29.) Which like the ocean is maintained by great sages with voices like cuckoos, who recite in one part logic, in another part Tantra, in one place Vēdānta, in another grammar.

(V. 30.) May the Brāhmaṇ village (*agrahāra*) between the blest Sapta-Gōḍāvāra and the Tulyabhāgā, the pious foundation of king Vēma, prosper with its splendid crops for as long as the moon, as the stars, as the sun.

(V. 31.) The Brāhmanas brilliant in virtues who hold shares (*in it*) are here enumerated; all those in whose case the number of their shares is not mentioned are holders of one share each.

<sup>1</sup> Under the figure of a forest-fire is described the effect of Vēma's *pratāpa* (heat, or majesty) upon neighbouring peoples. The "hogs" are perhaps the dynasty of Vijayanagar, who maintained the Chālukyas' device of a boar; the "tender sprouts" are the Pallavas; the "fish-tribe" are the Pāṇḍyas, whose device was a pair of fishes, or perhaps the Matsya dynasty (see above, vol. V, p. 107). The "lord of elephants" (*gajāśvā patih*) is of course the Gaṇapati of Orissa. The other "topical allusions" are obscure to me. On the custom of taking grass into the mouth as a token of submission see R. Pischel, *Ins Gras beißen* (*Sitzungsberichte d. kgl. preuss. Akad. d. Wissenschaften*, 1908, XXIII, p. 445 ff.).

<sup>2</sup> See above, vol. XIII, p. 19, note.

## List of Donees (verses 92-112).

| Line. | Donee's personal Name. | Tribe, place of Origin, or Title. | Father's Name.              | Gōtra.     | Śākhā. | Shares. |
|-------|------------------------|-----------------------------------|-----------------------------|------------|--------|---------|
| 63    | Vallabha               | Potnūri                           | .....                       | Śāṅḍilya   | Yajus  | 1       |
| 65    | Mañchi-bhaṭṭārya       | "                                 | .....                       | "          | ...    | 1       |
| 66    | Pina-vallabha          | "                                 | .....                       | "          | ...    | 1       |
| 68    | Nādhū-bhaṭṭa           | .....                             | .....                       | Kapi       | Yajus  | 1       |
| 69    | Vennayārya             | Anna-dāta                         | .....                       | Kauśika    | ...    | 4       |
| 70    | Kēsavārya              | Charakūri                         | Śāṅkaranārāyaṇārya          | ...        | Rik    | 1       |
| 72    | Kommaya                | Pannāla                           | .....                       | Kauṇḍinya  | ...    | 1       |
| 73    | Peddi-yajva Sōmayāji   | .....                             | .....                       | Bhāradvāja | Yajus  | 1       |
| 74    | Rāmabhadrārya          | .....                             | Rāmārya                     | Harita     | ...    | 1       |
| 76    | Nārāyaṇa-makḥin        | Prākēṭi                           | .....                       | Ātrēya     | Sāman  | 1       |
| 77    | Perumāḍi-makḥin        | .....                             | .....                       | Gautama    | ...    | 1       |
| 78    | Hari-bhaṭṭa            | .....                             | .....                       | Lōhita     | Rik    | 2       |
| 79    | Nṛisimhārya            | Sarvajāa                          | Rāmākṛishṇārya              | Vādhūla    | ...    | 1½      |
| 81    | Śīngayārya             | .....                             | Appaya, son of Nṛisimhājāa. | Harita     | Sāman  | 1       |
| 82    | Mādhava                | Malrāva                           | Appayasūri                  | Kauṇḍinya  | Yajus  | 1       |
| 83    | Śīngārya               | Gannavara                         | .....                       | Pārāsara   | ...    | 1½      |
| 84    | Prōlanārya             | Sarasvatī                         | .....                       | Kauṇḍinya  | ...    | 1       |
| 86    | Nāgayārya              | Śīngarōni                         | .....                       | Harita     | Yajus  | 1½      |
| 87    | Mallu-bhaṭṭārya        | .....                             | .....                       | Śaunaka    | "      | 1       |
| 88    | Dēvarō-bhaṭṭa          | Peñchēṭi                          | .....                       | Bhāradvāja | ...    | 1       |
| 90    | Perumāḍi               | Kandāla                           | .....                       | Vādhūla    | ...    | 1       |
| 91    | Kāśīśvara              | Rāli                              | .....                       | Kauṇḍinya  | ...    | 1       |
| 92    | Rāmachandra            | Maṇḍapāka                         | .....                       | Pārāsara   | Yajus  | 1       |
| 93    | Rāmārya                | Koṇḍamīndi                        | .....                       | Kauṇḍinya  | ...    | 1       |
| 94    | Allāḍa-bhaṭṭa          | Dvādāsī                           | .....                       | Harita     | ...    | 1       |
| 96    | Bhairavārya            | Pedapūni                          | .....                       | "          | ...    | 1       |
| 97    | Tallanārya             | "                                 | .....                       | "          | Yajus  | 1       |
| 98    | Yellu-bhaṭṭa           | "                                 | .....                       | "          | "      | 1       |
| 99    | Viśvōśvara             | Vatṭi                             | .....                       | Śāṅḍilya   | ...    | 1       |
| 100   | Appayārya              | Mīrtipāṭi                         | .....                       | "          | ...    | 1       |
| 101   | Līngāya-bhaṭṭa         | Anna-dāta                         | .....                       | Śrīvatsa   | ...    | 1       |

## List of Donees—contd.

| Line. | Donee's personal Name. | Tribe, place of Origin, or Title. | Father's Name.    | Gōtra.       | Śākhā.       | Shares. |
|-------|------------------------|-----------------------------------|-------------------|--------------|--------------|---------|
| 103   | Harihara-brahman       | .....                             | .....             | Kauśika      | ...          | 1       |
| 104   | Śānkara                | .....                             | .....             | Kāśyapa      | Rik          | 1       |
| 105   | Vissaya                | "Chief of Srīgiri"                | .....             | Harita       | ...          | 2       |
| 106   | Nārāyanārya            | Sarvajña                          | .....             | Viśvāmitra   | ...          | 2       |
| 107   | Mallana                | Dvēdi                             | .....             | Kauṇḍinya    | Yajus-Sāman. | 1       |
| 109   | Allāḍa-bhaṭṭa          | .....                             | Ívara             | Bhāradvāja   | ...          | 1       |
| "     | Viṭṭhalē-bhaṭṭa        | Koṇḍūri                           | .....             | "            | Rik          | 1       |
| 111   | Brahmārya              | Krumballi                         | .....             | "            | Yajus        | 1       |
| 112   | Sudhākara              | Parahita                          | .....             | Ātrēya       | ...          | 1       |
| 113   | Nārāyaṇa               | Pedapūni                          | .....             | Bhāradvāja   | Yajus        | 1       |
| 114   | Aubhaḷa                | Maddūri                           | .....             | Śrīvatsa     | "            | 1       |
| 116   | Dēvnyārya              | Bodḍapalli                        | Lakshmaṇārya      | Harita       | ...          | 1       |
| 117   | Prōlanārya             | Peyyala                           | Peddanārya        | Kauṇḍinya    | ...          | 1       |
| 119   | Rāmaya                 | Maddūri                           | .....             | Śrīvatsa     | ...          | 1       |
| "     | Mādhavārya             | Pōṭri                             | .....             | Śaṇḍilya     | ...          | "       |
| 121   | Rāmārya                | Bodḍapalli                        | .....             | Harita       | ...          | "       |
| 122   | Lakshmaṇārya           | Anna-dāta                         | Anna-Sōmaya-yajva | Ātrēya       | ...          | 1       |
| 123   | Sūrārya                | Kappegantu                        | Sīngārya          | Kāśyapa      | Yajus        | 1       |
| 124   | Appaya                 | Bonta                             | .....             | Kauṇḍinya    | "            | 1       |
| 125   | Prōlayārya             | Bāla-jyōsya                       | .....             | "            | "            | 1       |
| 127   | Mallana                | Koṇḍamindi                        | .....             | Ātrēya       | ...          | 1       |
| 128   | Vira-mantrin           | Boggara                           | .....             | Kauṇḍinya    | ...          | 1       |
| 130   | Gaṇapati-mantrin       | .....                             | Appayānātya       | Śrīvatsa     | ...          | 1       |
| "     | Ayyalu-mantrin         | Vallūri                           | Nāgarāja          | Kauṇḍinya    | ...          | 1       |
| 132   | Allana-mantrin         | Chandalūri                        | Bhāskarārya       | "            | ...          | 1       |
| 133   | Dōcha-mantrin          | Vārapāsi                          | .....             | Sālanākāyana | ...          | 1       |
| 134   | Trivikrama             | Rājanampāṭi                       | Narasimbārya      | Śrīvatsa     | Yajus        | 1       |
| 135   | Tēlaṅgārya             | Sādhu                             | Vallabhārya       | Harita       | "            | 1       |
| 136   | Anantārya              | Penumballi                        | Narahari-ōjhja    | "            | "            | 1       |
| 138   | Śīngārya               | Ātukūri                           | Appaya            | "            | ...          | 1       |
| 140   | Vissayārya             | Poraāki                           | Annaya            | Kauṇḍinya    | Yajus        | 1       |

## List of Donees—concl'd.

| Line. | Donee's personal Name. | Tribe, place of Origin, or Title. | Father's Name.                  | Gōtra.     | Śākhā. | Shares. |     |   |
|-------|------------------------|-----------------------------------|---------------------------------|------------|--------|---------|-----|---|
| 140   | Śīngana                | Rāmpalli                          | Naraharyārya                    | Bhāradvāja | Yajus  | 1       |     |   |
| 141   | Prōlanārya             | Talletāta                         | .....                           | Kauṇḍinya  | ...    | 1       |     |   |
| 143   | Janārdana              | Ōruṅgaṅṭi                         | Śīngayārya                      | .....      | ...    | 1       |     |   |
| 145   | Liṅgaya                | .....                             | Chauṇḍāya-ōmayāji-Naraharyārya. | Kauṇḍinya  | Yajus  | 1       |     |   |
| 146   | Vallabhārya            | Chadapalli                        | Naraharyārya                    | "          | "      | 1       |     |   |
| "     | Dharmāya-ōjhjha        | .....                             | Kēśavārya                       | "          | "      | 1       |     |   |
| 148   | Ellayārya              | Anumakoṇḍa                        | Aubhaja-jyōsya                  | Harita     | "      | 1       |     |   |
| 150   | Pōchanārya             | "                                 | Pedaddanārya                    | Bhāradvāja | "      | 1       |     |   |
| 151   | Kēśavārya              | .....                             | Dāmāya-bhaṭṭa                   | Kauśika    | "      | 1       |     |   |
| 152   | Aubhaja                | Ākunūri                           | Narasimhārya                    | Bhāradvāja | "      | 1       |     |   |
| 153   | Chittayārya            | Koruṅgaṅṭi                        | Māchārya                        | Śāṇḍilya   | "      | 1       |     |   |
| 154   | Vallabhāchārya         | Narluvāda                         | .....                           | Śrīvatsa   | ...    | 1       |     |   |
| 155   | Bhāskarārya            | .....                             | .....                           | "          | ...    | ‡       |     |   |
| 156   | Bhimaya                | .....                             | .....                           | Kāśyapa    | }      |         |     |   |
| "     | Abbaya                 | .....                             | .....                           | "          |        |         |     |   |
| 157   | Annaya                 | .....                             | .....                           | "          |        |         |     |   |
| "     | Rāmaya                 | .....                             | .....                           | Kauśika    |        |         |     |   |
| "     | Gōpaya                 | .....                             | .....                           | "          |        |         |     |   |
| "     | Śīnga                  | .....                             | .....                           | "          |        |         |     |   |
| "     | Kasava                 | .....                             | .....                           | "          |        |         | ... | 3 |
| 158   | Saumitri               | .....                             | .....                           | "          |        |         | }   |   |
| "     | Liṅgana-mantrin        | .....                             | .....                           | Śrīvatsa   |        |         |     |   |
| "     | Yellana-mantrin        | .....                             | .....                           | "          |        |         |     |   |
| "     | Rāmaya                 | .....                             | .....                           | Kauṇḍinya  |        |         |     |   |
| 159   | Yerraya                | .....                             | .....                           | Bhāradvāja |        |         |     |   |
| "     | Yerraya                | .....                             | .....                           | Śāṇḍilya   |        |         |     |   |
| 160   | Naraharyārya           | Cheṅjerla                         | .....                           | Bhāradvāja |        |         |     |   |
| 161   | Nāgaya                 | .....                             | .....                           | Harita     | }      | 1       |     |   |
| "     | Śīnga                  | .....                             | .....                           | Kāśyapa    |        |         |     |   |
| "     | Tippaya                | .....                             | .....                           | Vasiṣṭha   |        |         |     |   |
| 163   | Sivamallana            | .....                             | .....                           | Śrīvatsa   | ...    | 1 kb.   |     |   |

(V. 113.) The pair of Īsvara (Śiva) (deities) residing in the main village and in the village attached to it for supplies<sup>1</sup> shall have one share, according to the order of the fields.

(V. 114.) Likewise in these two villages the blessed Janārdana and Gōpa, the two glorious Vishnu (deities), shall have one share; and Mailāra<sup>2</sup> shall have a quarter (of a share).

(V. 115.) The bounds of this village in all directions are written down in order in the vernacular tongue, for the proper information of all men.

(Lines 168-179.) Ōm!<sup>3</sup> The meeting-points of the terminal bounds of the lands of Allāḍ-Redḍi-Vēlavaram and Vēmasānakka-Doḍḍavaram :—starting at the southern bank of the Tulyabhāga, the path of the field of the Pūrva-maṁḍulu between the lands of the two villages goes towards the south. East of this path is the land of Vēmasānakka-Doḍḍavaram; west of this path is the land of Allāḍ-Redḍi-Vēlavaram. As this path proceeds towards the south, there is then a tamarind-tree; a path going to the east of this tamarind-tree, north of a path near this path, south of the path of Vēmasānakka-Doḍḍavaram—this path going towards the east, there is within the land of Vēmasānakka-Doḍḍavaram a tank named Channu-pāḍe.<sup>4</sup> From the neighbourhood of this tank, east of this path, west of the path of the land of Vēmasānakka-Doḍḍavaram, is the land of Allāḍ-Redḍi-Vēlavaram. This path is the path of the field of Tollimṭi.<sup>5</sup> This path going southwards, within the land of Allāḍ-Redḍi-Vēlavaram (there is) a waste land called Iṅuvavāri-pāḍe<sup>6</sup>; this waste land begins. This is the northern terminal bound of the land of Allāḍ-Redḍi-Vēlavaram.

(Lines 179-201.) From the southern side of this Iṅuvavāri-pāḍe, on that bank, is an embankment with brushwood.<sup>7</sup> This embankment goes towards the east. In this neighbourhood, north of the embankment, south of the land of Vēmasānakka-Doḍḍavaram, as one comes to the east of the . . . of this embankment, within the land of Vēmasānakka-Doḍḍavaram, there is a dale called Nimma-guṁṭa-pāḍe.<sup>8</sup> From the neighbourhood of this dale this embankment, making a curve, goes northward for the length of five *bāralu*<sup>9</sup>; then the embankment again goes eastward: When the embankment in this neighbourhood has gone eastward, there is then on this embankment, in the north-east part of the land of Vēlavaram, a *mrōḍugu*<sup>10</sup> with withered branches. Thereupon the embankment, after coming towards the south, next goes towards the east for the length of two *bāralu*. Then there is in the land of Doḍḍavaram a waste ground called Pāmula-pāḍe<sup>11</sup> close by. The path of the field of the Pūrva-maṁḍulu, taking as its boundary the *gōva* on the west of this waste ground, and coming between (the lands) of Vēlavaram and Doḍḍavaram, goes towards the south. As it goes on, there begins the path of the fields of Vēlavaram and Tallavaram. This path, on coming between the lands of the two villages of Vēlavaram and Vēlavaram, goes towards the south. On the

<sup>1</sup> *Grāma-grāsa-grāma*: see above, vol. V, p. 69, and note.

<sup>2</sup> Mailāra is a local deity, of the male sex; Brown's Dictionary (new ed., 1903) states that Mailāra is "the name of a petty goddess." The cult is probably different from that mentioned in *Epig. Carn.*, vol. 12, Tumkūr Pāvugaḍa Taluq, no. 18.

<sup>3</sup> Denoted by a symbol. The translation which now follows is often crude and hardly grammatical English; but I have thought it best to make it so, as an attempt to give a faithful rendering of the loosely worded original.

<sup>4</sup> Meaning: "Fair Waste"?

<sup>5</sup> Literally, *tollimṭi* means "ancient."

<sup>6</sup> Meaning: "The Waste of the Neighbours."

<sup>7</sup> Or brushwood. Mr. R. W. Frazer, to whom I am indebted for several suggestions in the translation of this Telugu section, reminds me that "*poḍa* is used for weeds, shrubs, etc., and generally, with reference to waste land, bunds, and embankments, to the long coarse croton plant, which is a terrible nuisance."

<sup>8</sup> Meaning: "Lime-tree Pond Waste."

<sup>9</sup> A *bāra* is now reckoned as the distance from one hand to the other when the arms are stretched out.

<sup>10</sup> The *Butea frondosa*.

<sup>11</sup> Meaning: "Waste ground of the Snakes."



south it comes to the top of a bed of rushes ; then close by the path in the land of Vēmavaram there is a *kapa*-tree. The path goes towards the south-west ; then it goes towards the south. Close by this path, in the land of Tallavaram, there is a tamarind-tree ; going from the west of this tamarind-tree towards the south-west, there is in the land of Vēmavaram, close by the path, a tamarind-tree. Then it goes south along the south-east (*side*) of Vēmavaram. On coming from the south-east side to (*a region*) between the lands of the two villages of Tallavaram and Vēmavaram, it goes towards the west. All this is the eastern bound of Vēmavaram.

(Lines 201-207.) This path going towards the west, there begins the path of the field between Pasulapāni and Vēmavaram ; (*this path*) running along (?), passing between the two villages, (*and*) going towards the west, (*there is*) a meadow containing the terminal path of the land of Sōmēśvaram. (*The path*) having passed from the midst of the land of Sōmēśvaram to the midst of the land of Vēmavaram, (*and*) having gone for the length of four *bāralu* northwards, and having thereupon passed westward between the two villages, (*there is*) a meadow containing the path of the field of Nolla, on the south-west side of the land of Vēmavaram. This is the southern bound of Vēmavaram.

(Lines 207-213.) After this, going northwards, (*there is*) a meadow containing a clump of *kaḍamulu*.<sup>1</sup> The path going northward from the clump of *kaḍamulu*, (*there is*) a meadow containing the field of the village attached for furnishing supplies<sup>2</sup> to Vēmavaram. The field-path, passing westward between the boundaries of the land of the village attached for furnishing supplies and of Nolla, goes westward. Then there are two poplar-leaved fig-trees.<sup>3</sup> After this, the path going westward, (*there is*) a meadow containing the path of the field of the village attached for furnishing supplies to Ana-Prōiḥ-Redḍi-Komaragiripuram, on the south-west side of the two villages. After this the path goes northward.

(Lines 214-220.) As it comes northward, there is a *kaṇam*.<sup>4</sup> As it proceeds in the same way, there is within the land of Komaragiripuram, close by the path, a mango-tree and a poplar-leaved fig-tree. From this neighbourhood the path stopping, there is an embankment (*covered*) with withered brushwood ; it goes northward. Then (*passing*) in a curve eastward, it goes through the width of a meadow (*needing for its sowing*) five bushels. After this, as it comes northward, there is a field-path. This path, after going northward for two *bāralu*, (*and*) thereupon going eastward, the Tulyabhāga begins. Then there are a bush of *mrōḍugu* and three *kaḍamulu*.<sup>5</sup> (*This is*) the terminal bound of the land on the north-east.

(Lines 220-228.) After this, taking for its limit the western bank of the Tulyabhāga, it goes southward, half belonging to the residents on the further side of the Tulyabhāga and half to those on the hither side. Then it goes southward, along a *guṇḍāmu* near the village attached for furnishing supplies. This *guṇḍāmu* on the Tulyabhāga belongs to Vēmavaram, the residents of the villages of Peṇḍalapāka say. After this it goes eastward along the Tulyabhāga. Taking as its limit the southern bank of the Tulyabhāga in the terminal bound of the land of Vēmavaram (*and*) going eastward, (*and*) coming between the two villages of Doḍḍavaram and Vēmavaram, (*there is*) a meadow containing a field-path running along the Tulyabhāga. Between Vēmavaram and Peṇḍalapāka the Tulyabhāga is the bound.

(Lines 228-229.) Regarding the merit of maintaining and the guilt of taking away (*grants*) some Purānic sayings are written :

(Lines 229-234 : four well-known commonitory verses.)

<sup>1</sup> Apparently this means "kadamba-trees," *Nauclea cadamba*, in modern Telugu *kaḍimi*.

<sup>2</sup> *Grāma-grāsap-ūri*.

<sup>3</sup> *Rāvi*, the *Ficus religiosa*.

<sup>4</sup> Apparently this means "a threshing-floor," as in Kanarese,

<sup>5</sup> See note 1 of this page.

(Lines 234-237.) The sage Sarasvatī-bhaṭṭa, of the Śrīvatsa (*Gōtra*), a Brahṃā in poetry, learned in grammar, metaphysics, and logic, composed this decree. Thus respectfully Allaya's (son) king Vēma entreats future monarchs : may this my pious foundation be guarded with honour and with zeal for righteousness ! Fortune !

(Line 238.) The blessed Mārkaṇḍēyēśvara<sup>1</sup> : the writing of Vēma Redḍi.

No. 24.—AKKALAPUNDI GRANT OF SINGAYA-NAYAKA : SAKA-SAMVAT 1290.

By K. RAMA SASTRI, B.A., BANGALORE.

The copper-plates which record the subjoined grant were forwarded to the Assistant Archæological Superintendent for Epigraphy, Southern Circle, Madras, by the Collector of Godavari in the year 1913 and have been registered by him as No. 2 of Appendix A in the Epigraphical Report for 1912-13, p. 13. They are four in number and bear writing on both sides, the last being engraved on its inner side only. The plates measure  $10\frac{5}{8}$ " by  $5\frac{1}{2}$ ", and on the proper right side of each is bored a hole  $\frac{1}{2}$ " in diameter, through which is passed a plain ring, which had been cut before the plates were received in the Epigraphist's office. The first three of them are numbered with the Telugu numerals 1, 2, 3, on their second sides, just above the ring-hole. The diameter of the ring is nearly 4" and its thickness about  $\frac{1}{4}$ ". The weight of the plates with ring is approximately 228 tolas.

The inscription, written in the Telugu alphabet, is in a state of perfect preservation with the exception of a few syllables in the beginning of line 48. The language is Sanskrit (verses 1 to 72 numbered with the Telugu numerals throughout excepting the last two), in which we see much of the artificial imagery and word-painting of the later-day Sanskrit authors with little consideration for the depth of meaning and the correct use of words. Among orthographical and palæographical peculiarities may be noted first that the initial vowel *ri* is written in ll. 79 and 99 as *ru*, that initial *au* in l. 2 is written as *jau* and that the superadded *au* in the case of the consonants *yau* (ll. 22 and 92) and *mau* (ll. 27, 40, 53) is represented by the signs for *ē* and *au*, both affixed to the letter. Consonants are doubled, in the majority of cases, after the secondary form of *r*, and after the *anusvara*; the rough *r* called *śakāṭa-rēpha* in Telugu has been used in the words *Cheṅgāra*, *Kuṛavāṭa*, *Kōrukōṇḍa* and *Kāṅkaravāḍa* and has an almost vertical top-stroke attached to it. The letter *tha* is distinguished from *dha* by an additional dot made in the centre of the former (ll. 8, 10 and 65). The distinction, however, is not kept up throughout; for *dh* is written for *th* in ll. 23, 29, 32, 37, 42, etc., where it occurs as a subscript letter, and in ll. 45, 49, 50, 53, 68, 73, 76, 79, 96, where it occurs as the chief letter; and *dhdh* appears for *thth* (correctly *tth*), in ll. 19, 22, 92 and 93. The aspiration of *bh* is represented by the usual *talakaṭṭu*; and where the latter cannot occur, it is marked by a symbol like an inverted cup, inserted at the right bottom of the letter (ll. 3, 4, 5, 20, 21, etc.). This same form of aspiration is also adopted in the case of *gha* in ll. 22, 49, and *pha* in ll. 28, 34, 38. It might be noted that, when *bha* is lengthened out into *bhā*, its aspiration is not marked by the inverted cup, but is indicated by the angle which the *ā* sign makes with the left prong of the *talakaṭṭu*. In the case of the unaspirated *bā* we do not find this angle.<sup>2</sup> The conjunct consonant *ddh* is always written as *dhdh*, though the letters *d* and *dh* themselves are

<sup>1</sup> This means that the deed of gift was drawn up in the temple of the god Mārkaṇḍēyēśvara (see above, vv. 9-20). [As *Śrī-Vīrūpākṣha*, *Śrī-Veṅkaṭēṣa* and *Śrī-Rāma* was in the case of the Vijayanagara kings, the sign-manual of Vēma Redḍi was perhaps *Śrī-Mārkaṇḍēyēśvara*, the name of the tutelary deity of his family.—H. K. S.]

<sup>2</sup> Compare remarks on orthography in *Ep. Ind.*, Vol. III, p. 21; *ibid.* p. 59; *ibid.* Vol. V, p. 265 f.

distinguished, the first having an opening on the right side, which the second has not. To avoid a large number of foot-notes I have throughout adopted the correct form *ddh*. *Chhchha* is written for *chhcha* in ll. 30 and 50. Double lingual *na* is written as *nna* in l. 23. Peculiarities due to pronunciation may be noted in the words *Nṛisimhya* and *Dēvayāmhvaya* which occur in ll. 86 and 68 respectively.

After invocations addressed to the boar-incarnation of Vishṇu, Vināyaka and the moon, we are informed in vv. 5-7 that the fourth (i.e., Śūdra) caste, born from the feet of the Supreme Being along with the river Ganges, is purer on that very account than the first three twice-born castes, and that the members born in it are highly virtuous, pure-minded and greatly helpful to the ruling classes. This prosperous condition and the willing co-operation of the Śūdras reflect a state of society when caste disputes, as those of the present day, had not assumed such dimensions as to disintegrate the constituent parts of the Hindu community. In the cycle of ages came Kali-yuga, in which, according to v. 9, there were hopeful signs of progress, inasmuch as the different castes and stages (of men) did not deviate from the prescribed law, the Vēdas were widely read with their component parts, and religious sacrifices were not performed in vain. In the Triliṅga country was a Śūdra ruler by name Kēsava-nāyaka, who was born of the Mañchikoṇḍa family (vv. 10 to 12). His son was Gaṇapati-nāyaka (v. 13), and his son Kūna-bhūpāla (v. 15). Kūnaya's eldest son was Mummadindra (v. 18), also called Kūnaya-Mummaḍi-nāyaka (v. 19) and Mummaḍi-nāyaka (v. 20), who was evidently a powerful chief. He ruled over the fertile (v. 24) districts of Cheṅgāra, Kuṛavāta, Kōna and Vānāra included between the two well-known branches of the river Gōdāvāra (Gōdāvāri) (v. 22). Mummaḍi-nāyaka married a niece of Kapaya-nāyaka, the celebrated 'Sultān of the Āndhra country' (v. 25), and ruled at Kōrukoṇḍa (v. 27), which is now a flourishing village ten miles north of Rajahmundry. His two younger brothers, Śiṅgaya-nāyaka and Gannaya-nāyaka, (v. 29), as subordinates of their elder brother Mummadindra, ruled at Kōtipuri and Tādipāka respectively (v. 31). The former of the two brothers, also called king Śiṅga and Kūnaya-Śiṅga, is the donor of the present grant and is highly eulogised in vv. 32 to 39. His capital Kōtipuri, also called Mummaḍi-viḍu, evidently after his elder brother Mummaḍi-nāyaka, was situated on the bank of the river Pampā and contained within it the temple of Rāmanāthēśvara (v. 33). Vv. 40-51 describe a family of physicians—of whom three generations are given. Parahitāchārya, the donee of the present grant, was a great favourite of king Kūnaya-Śiṅga, who, it is stated, lavishly bestowed presents on him (v. 52). In the Śaka year 1290 (expressed by numerical words), in the month Śrāvāṇa, on the occasion of an auspicious solar eclipse, Śiṅgaya-nāyaka granted to the virtuous Parahitāchārya, in the presence of god Ṛiṇamukti-nātha, the village of Akkalapūṇḍi, changing its name into Mummaḍi-Śiṅgavaram. Parahitāchārya, retaining half of the village for himself, bestowed the other half upon ten Brāhmapas of the Yajur-vēda (vv. 53 and 54). Then follows a description of the boundary line of the village of Akkalapūṇḍi, in which, as usual, thickets of shrubs, ant-hills, ditches, trees and ponds are mentioned (vv. 62-70). The composer of the record was Kama-dēva (v. 71). At the end of the inscription are added the signatures, in their own hand, of Śiṅga-nāyaḍu and Mummaḍi-nāyaḍu, followed by the conventional figure of a lion, which represents perhaps the crest adopted by this Nāyaka family.

The period to which these copper-plates belong is one in which little is known about the history of the Telugu country. The fact that there existed, at this time, an independent family of chiefs quite close to Rajahmundry, with their power extending over the whole of the Gōdāvāri delta, is of extreme importance. At Kōrukoṇḍa, the capital of these chiefs, has been discovered a long pillar-inscription, whose contents have been noted in the *Annual Report on Epigraphy* for 1911-12. From this, as also from the subjoined record, we learn that Mummaḍi-nāyaka was practically the first chief of the family who rose to importance, perhaps

by virtue of his close connection with Kāpaya-nāyaka, the Sultān of the Āndhra country. Mr. H. Krishna Sastri has shown that this Kāpaya-nāyaka is identical with Kāpaya, the son of Prōlaya, referred to in a copper-plate grant recently published by Mr. J. Ramayya Pantulu in the *Journal of the Telugu Academy*.<sup>1</sup> In this latter it is stated of Kāpaya-nāyaka that he 'rescued the Āndhra country from the ravages of the Muhammadans, immediately after the death of the Kākatiya king Pratāparudra.'

Mummaḍi was a staunch Śrī-Vaiṣṇava, as we have to infer from the contents of the Kōṛukonḍa pillar-inscription. This fact is also established by a set of copper-plates<sup>2</sup> discovered some years ago at Śrīraṅgam, in which Parāśara-Bhaṭṭa, one of the Śrī-Vaiṣṇava teachers, is stated to have extended his influence into the Telugu country, to have made Mummaḍi-nāyaka his pupil, to have settled down at Kōṛukonḍa and to have, by his highly religious life, influenced the people to believe that even after his death, he would appear on the hill of that village as the god Nṛisimha. The brother of Mummaḍi-nāyaka, who is the donor of our present grant, was evidently a patron of learning and fine arts; for in v. 39 he is stated to have been enjoying life in company of women accomplished in singing, dancing and playing on the lute. On Parahitāchārya—who was a master of the Yajur-vēda and Āyur-vēda (medical science) and taught these to his students,<sup>3</sup> Śīngaya conferred numerous gifts. This aspect of patronising learning was quite characteristic of the times, and much of the existing valuable Telugu literature owes its origin to such encouragement offered by the aristocratic families ruling over small estates. It is suggested that this Śīngaya-nāyaka may be the same as Sarvajña Śīnga for whom some fine religious poems were composed by the celebrated Śrī-Vaiṣṇava reformer Vēdānta-dēśika.

Of the places mentioned in the inscription Kōna is still the name of the fertile country enclosed between the two chief branches of the Gōdāvari. Kōṭipuri is Kōṭipalli, a place of pilgrimage on the bank of the river Vṛiddha-Gautami. Akkalapūṇḍi, surnamed Mummaḍi-Śīngavaram, is perhaps represented by the modern Śīngavaram in the Rajahmundry taluk. Tāḍipāka, in which was settled another brother of Mummaḍi-nāyaka, has perhaps to be looked for in the northern part of Mummaḍi's dominions. Perhaps it is the present Tāḍipāka, included in the Pōlavaram Zamindāri. I am unable to identify the two villages Kāṅkaravāda and Bōdalāva, incidentally mentioned in the description of the boundary line of Akkalapūṇḍi. The river Pampā, which passed by the side of Kōṭipuri, must have been a stream of only local importance, flowing into the Vṛiddha-Gautami.

#### TEXT.<sup>4</sup>

*First Plate; First Side.*

- 1 'अविन्नमस्तु ॥ श्वेतशुभं दिशतु शश्वदसौ वराहः पाताकसद्गनि तमोगहने  
रही
- 2 यः । 'जीत्सुक्यनुवृत्तिरुद्दहनीत्सवात्प्रदंतेन किंचिद्दुनोदधरं धराया-

<sup>1</sup> Madras Epigraphical Report for 1912-13, p. 129.

<sup>2</sup> No. 21 of Appendix A of the Madras Epigraphical Report for 1906.

<sup>3</sup> The Kaluvachēru grant of Anitalli (*Journal of the Telugu Academy*, Vol. II, Part I, pp. 93 ff.), which is dated in Śaka 1345, i.e., 55 years later than the date of our grant, mentions another Parahitāchārya, the donee of that grant, as the brother's son of Parahitāchārya of our grant.

<sup>4</sup> From the original plates and a set of ink-impressions.

<sup>5</sup> This plate begins with a floral device.

<sup>6</sup> Metre: Vasantatilakā.

<sup>7</sup> Read जीत्सुक्य°.

- 3 : 1 १ । 'तत्तेजो नौमि षट्चचतुरास्यादिभिर्[कु]तं [\*] द्विरदाननमप्युच्चैर्य-  
त्त[द]द्विरदानन' । २ ।
- 4 'किसलयमृदुलाभिः क्रीडनाखेडनाते गगनचरवधूमिर्गाढमादाय हर्षात् ।  
अवसि च कर-
- 5 मूले शशदाविष्य बद्धा (i) विलसति हिमभानोर्विप्युरंती' कळा सा  
। ३ । 'भानुः पश्चिमदिग्बधूसुख-
- 6 सरोजा[ति]नुरागात्मना' काश्मीरेण विशेषकत्रियमिवाधातुं कृताभ्युद्यमः ।  
रथ्याकारमु-
- 7 पेयुषा मलयजेनायन्निशानायकः पूर्वाशावरवर्षिनीतनुलतां लिप्यन्निवीजंभते' । ४ ।
- 8 'ईश्वरवदनभुजोरुप्रभवा ब्रह्मादिजातयस्त्रिसः । तासामाधारार्थं चतुर्थजातिश्च तत्प-
- 9 दाज्जाता' । ५ । 'सस्या जातेस्ताव्यो' जातिभ्यश्चुद्धिरिति वचस्त्रिं । यदियं  
सहजा जाता भागी-
- 10 रथ्यास्त्रिलोकपावन्याः । ६ । 'तज्जातीय्याः कर्मठास्त्र्यश्याव्याशुद्धस्तांताश्चांत-  
रागादिदीषाः । राजन्या-
- 11 नामेत्य साहाय्यमुर्व्याश्चर्व्वं भारन्निर्व्वहत्वेव सम्यक् । ७ । 'चक्रनेमिक्रमेणैव  
कृतादियुगसंहतिः । श-
- 12 श्वत्परिभ्रमत्येव भूपाश्चापि तथाविधाः । ८ । 'कल्पे श्वेतवराहनाम्नि विदिते  
मन्वंतरे सप्तमे वर्षे' भारतसंज्ञितेच
- 13 भरतोपन्ने च खंडे कलौ । स्वान् धर्माश्च विलंघयन्ति नितरां वर्ष[1\*]-  
अमाणां भिदास्त्रांमाश्च शृ-<sup>15</sup>
- 14 तयो विभांति चरितस्त्रार्थ' क्रतूनां शतं । ९ । 'देशास्त्रहसं भरतस्य  
खंडे दीव्यंत्सखंडाखिळव-
- 15 स्तुशस्ताः । तेषां शिरोभूषणमेव देशस्त्रिलिंगनामा सुकृतैकसीमा ॥ १० ॥  
<sup>18</sup>त्रिलिंगदेशाधिपति[\*] श्रीमा-

1 Metre : Anushtubh.

2 The syllable त was written twice by mistake; the first has subsequently been cancelled in the original.

3 Metre : Mālinī.

4 Metre : Sārdūlavikrīḍita.

5 Read °वीष्यंभते.

6 The subscript j of jja is not completely written; cf. तज्जा in l. 10, below.

7 Metre : Sālinī; read °तीयाः.

8 Metre : Sārdūlavikrīḍita.

9 Read त्.

10 Metre : Upajāti.

4 Read °सुरन्ती.

5 The letter ते has been corrected from तो.

6 Metre : Giti.

10 Read °साव्यो.

11 Metre : Anushtubh.

12 Read वर्षे.

13 Read °तस्त्रार्थ.

14 Metre : Anushtubh.

2  
4  
6  
8  
10  
12  
14  
16

ಅದಿಷ್ಟು ಮನು || ಶ್ರೀ ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಯು : ಜ್ಞಾತೃ ಪ್ರಕೃತು ಸ್ತದ್ಧನಿತ ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ

ib.

18  
20  
22  
24  
26  
28  
30  
32

ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ  
 ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು ಶಂಭು : ವಾ ತಾ ಸ್ತದ್ಧನಿತ ಮನಿಗದಾನಂತಿ

ii a.

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ii b

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- 16 ऋकेशवनायकः । येन भूपा दिलीपाद्या[:\*] क्षयाद्विस्मारिता इव । ११ ।  
 १दुर्विनीतमदगर्वखंडने कल्पि-

*First Plate; Second Side.*

- 17 तारिनृपवीरमंडने । मञ्चिकींङ्घनगोत्रमंडने भूरजंभत नृपे सदंडने । १२ ।  
 १तस्य केशव-
- 18 नृपस्य नंहनो नायकी गणपतिर्गुणाकरः । स्वर्गते पितरि पश्चिमे  
 वयस्याससंज वसुधां भुजे
- 19 निजे । १३ । १लक्ष्मीर्व्वसुधा कीर्त्तिर्गणपतिनृपतेः परं प्रियास्तिरसः<sup>३</sup> ।  
 ताभ्यामधिका कीर्त्तिर्येनासौ ते तदध्वं<sup>४</sup>
- 20 मर्षितवान् । १४ । ५पुत्रश्रीकूनभूपालस्तस्मादुदभवद्भिः । प्रद्युम्न इव  
 लक्ष्मीशाङ्करादिव<sup>६</sup> श-
- 21 क्लिमान् । १५ । ७नृपो गणपतिः पुत्रं पात्रं दृष्ट्वा नृपत्रियः । त्यक्त्वा  
 सिंहासनं भीमं दिव्यं सिंहास-
- 22 नं ययौ । १६ । ८विष्णूर्जङ्गणरत्नरीङ्गणगिरिर्विख्यातदोर्विक्रमो निर्व्यूढावनि-  
 पालताध्वविभ-<sup>९</sup>
- 23 वो निर्व्याजविश्राणनः । १०गंभीरस्थिरधीरदात्तचरितः कारुण्यपूर्णाश्रय[:\*]  
 श्रीमत्कूनय-
- 24 नायको निजकुलचीरोददेशद्रमाः<sup>११</sup> । १७ । १२तदोयनिजनंदनस्तरणिजित्यता-  
 पोन्नतिः क-
- 25 ऋकालनकोविदः कविजनांतरंगप्रियः । मनोहरगुणाकरो महितवैरिवंशानलो
- 26 जनावनविश्वारदो जयति मुंमडींद्री नृपः । १८ । १३कूनयमुंमडिनायक-  
 करवाळः खंडि-
- 27 तारिनरपालः । विलसति सिक्तो रत्नैः कंदळ इव तप्यतापलतिकायाः । १९ ।  
 १४महितनृपतिवंशमौक्तिके-

<sup>१</sup> Metre: Rathōddhatā.

<sup>२</sup> Read °स्त्रिः

<sup>३</sup> Metre: Anuṣṭubh; read पुत्रश्री°

<sup>४</sup> Metre: Anuṣṭubh.

<sup>५</sup> Read °पालतार्य°

<sup>६</sup> Read °दधे°

Metre: Giti.

<sup>७</sup> Metre: Giti.

<sup>८</sup> Read तदर्थ°

<sup>९</sup> Read °शाच्छं क°

<sup>१०</sup> Metre: Śārdūlavikriḍita; read विष्णुर्ज°

<sup>११</sup> Read °स्त्रि°

<sup>१२</sup> Metre: Pṛithvi.

<sup>१३</sup> Metre: Puṣṭitāgrā.



- 28 न स्फुटसरसोज्वलवृत्तभासुरेण<sup>1</sup> । पितुरभिमतकारिणा समेता विलसति  
मुंमडिनायकेन भू-
- 29 मिः । २० । <sup>2</sup>लक्ष्मीरच्युतवक्षसि प्रणयिनी भोगीश्वरे सुस्थिरा<sup>3</sup> भूरिषा  
चतुराननाखिलमुखक्रीडावती भा-
- 30 रती । श्रीमत्कूनयमुंमडोद्रमसमं दीव्यंति संप्राप्य तास्त्रिसः प्राप्य <sup>4</sup>सत[स्त्र]-  
कीर्त्तिरधिकस्त्रक्का<sup>5</sup> च
- 31 चित्रं परं । २१ । <sup>6</sup>प्रधितोभयगोदावरमध्यप्रांतेषु महितसौभाग्यान् ।  
पालयति मुंमडो-<sup>7</sup>
- 32 द्रष्टेग००कु००वाटकोनवानारान् । २२ । <sup>8</sup>स्थलजलगिरिवनदुर्गानाक्रम्योपेत-  
साधनी देशान् । उडु-

*Second Plate ; First Side.*

- 33 त्व <sup>9</sup>शतसंधान्मुंमडिनृपतिः प्रशास्ति भुवमखिलां । २३ । <sup>10</sup>पाकव्याकीर्न-  
मोचालिकुचपनसकाम्ना-
- 34 दिंसवीतपाश्र्वैरंतस्संतानकांतक्रमुकफणिलताशृंगिवरैकपूर्नैः<sup>11</sup> । प्रांतोद्यन्नाकिरेवकु-
- 35 ऋकुरवकाशोकपुन्नागरम्यैरारामैः कस्य हर्षन्न विदधति परं मुंमडोद्रस्य देशाः  
। २४ । <sup>12</sup>प्रख्या-
- 36 तांध्रसुरत्राण[ः\*] स्वयं कापयनायकः । तस्मे<sup>13</sup> स्वसुसुतां प्रादान्मुंमडोद्राय भू-
- 37 भुजे । २५ । <sup>14</sup>दत्तास्त्रेनाग्रहारास्त्रकऋसुखभुवश्चाग्रहारा इवोर्व्यास्तत्रस्थाशुद्धि-<sup>15</sup>  
मंती द्विजव-
- 38 रनिवहास्त्रहृणा वृत्तरम्याः । अश्रांतं भांति सुक्ताफलघनविभवास्त्रर्वलोकैक-  
हृद्यास्त्रवां-<sup>16</sup>
- 39 स्तान्वीक्षमाणश्चिरमवनितलं मुंमडोद्रः प्रशास्ति । २६ । <sup>17</sup>रम्योदारे रति-  
सहचरोद्दामरा-
- 40 माभिरामे सीमाभूमौ <sup>18</sup>धनिकविततेस्त्र्वसंपन्निधाने । विद्याहृद्ये विपणिसुभगे  
को००-

<sup>1</sup> Read °ज्वल°.

<sup>2</sup> Read सुस्थिरा.

<sup>3</sup> Read °स्त्रच्छा.

<sup>7</sup> The *anusvāra* stands at the beginning of the next line.

<sup>9</sup> Read शत्रु°.

<sup>11</sup> Read °पूर्णे°.

<sup>13</sup> Read तस्मे.

<sup>15</sup> Read °स्तत्रस्था°.

<sup>16</sup> The *anusvāra* stands at the beginning of the next line.

<sup>18</sup> Metre: Mandākrāntā,

<sup>2</sup> Metre: Śārdūlavikrīḍita.

<sup>4</sup> Read सित°.

<sup>6</sup> Metre: Giti; read प्रथि°.

<sup>8</sup> Metre: Giti; read स्थल°.

<sup>10</sup> Metre: Sragdharā; read °कीर्ण°.

<sup>12</sup> Metre: Anushtubh.

<sup>14</sup> Metre: Sragdharā; read दत्तास्त्रेना°.

<sup>18</sup> Read °विततेस्त्र्वसंपन्नि°

- 41 कौड्याभिधाने हर्षेणास्ते महति नगरे मुंमडिचीणिपालः । २७ । <sup>1</sup>किमु-  
च्यते पुरस्यास्य
- 42 सौभाग्यं परमः पुमान् । दिव्यस्थानानि संत्यज्य यदत्रास्ते श्रिया सह  
। २८ । <sup>2</sup>एकोनुजशिशंगय-
- 43 नायकेन्द्रस्मांद्रश्रिया सर्व्वगुणैरुदारः । अन्योनुजो गनयनायकोपि नृपावळीनायक  
44 एव भाति । २९ । <sup>3</sup>अनुजौ शिंगभूपालगनभूपालनामकौ । मुंमडौद्रेण  
तेनैव तौ तुल्याविव दी-
- 45 व्यतः । ३० । <sup>4</sup>कोट्यां पुरि श्रीसुभगोरुकोट्यां स ताडिपाके [सु]कृतैक-  
पाके । <sup>5</sup>यथाक्रमं चावनुजौ नि-
- 46 धाय ताभ्यां समेतो वसुधां प्रशास्ते । ३१ । <sup>6</sup>हरिरग्रजमिव शक्रं  
सौमित्रिरिवाग्रजं रघूत्तं<sup>6</sup>
- 47 सं । मुंमडिनृपमन्वेति ज्येष्ठं स तु शिंगभूपालः । ३२ । <sup>7</sup>नाम्ना  
मुंमडिनायकस्य घटिता स-
- 48 — — — रिणी लक्ष्म्या विभ्रमभूर्विलासनिलयो वाख्या क्षितेर्म्म-  
डनं । पंपासपदुपात्रि-

Second Plate ; Second Side.

- 49 ता सविधगश्रीरामनाथेश्वरा<sup>8</sup> ख्याता मुंमडिवोडुनामनगरी शिंगाक्षमाभृध्विभोः<sup>9</sup>  
। ३३ । <sup>10</sup>प्रगाढव-
- 50 न्याहृतपार्श्वदेशे पंपानदीपाधसि<sup>11</sup> पावनेच्छे<sup>12</sup> । स्वाराजधानी प्रतिविंबितेव  
विराजते सा नगरी विशाला । ३४ ।
- 51 <sup>13</sup>गरीयसि पुरे तस्मिन् सर्वेश्वर्य्यसमन्वितः । निवसन् शिंगभूपालः पालय-  
त्य[खि]लां भुवं । ३५ । <sup>14</sup>जय-
- 52 ति स शिंगनृपालो रिपुपुंमावभंगगंडुगोपालः । यत्कीर्त्तिकन्यकायाः कमल-  
भवांडानि कंडुकायं-
- 53 ते । ३६ । <sup>15</sup>प्रधयन् शिंगनृपालस्सत्त्वं<sup>16</sup> धर्मं च मदनमौहृत्यं । जनसु-  
जनयुषतिशक्त्यु<sup>17</sup> धीरीदात्तादिने-

<sup>1</sup> Metre : Anushtubh.

<sup>2</sup> Metre : Upajāti.

<sup>3</sup> Metre : Āryā.

<sup>4</sup> Metre : Śārdūlavikrīḍita.

<sup>5</sup> Read °भृदिभोः.

<sup>6</sup> Read °पाथसि.

<sup>7</sup> Metre : Anushtubh.

<sup>8</sup> Metre : Giti ; read प्रधयन्.

<sup>9</sup> Read शत्रुय.

<sup>2</sup> Metre : Upajāti.

<sup>4</sup> Read यथाक्रमं.

<sup>6</sup> The *anusvāra* stands at the beginning of next line.

<sup>8</sup> Read °रामनाथेश्वरा.

<sup>10</sup> Metre : Upajāti.

<sup>12</sup> Read पावनेच्छे.

<sup>14</sup> Metre : Giti.

<sup>16</sup> Read °स्यत्वं.

- 54 वृतामयते । ३७ । <sup>1</sup>लक्ष्मीं पद्मलितां भुजं विजयिनं शत्रून्श्च वित्रासिनः  
कीर्त्तिं मूर्त्तिमतीं म-
- 55 दं विदकृतं बंधून् प्रबंधश्रियः । दानं मानयुतं कृपां निरुपमां <sup>2</sup>सत्व  
वृपत्वास्यदं कृत्वा
- 56 भाग्यमशेषभोग्यमयते श्रीशिंगभूपालकः । ३८ । <sup>1</sup>वीणावादनकीविदेन विल  
सङ्गास्यप्रशस्यन्त्रि-
- 57 या सारस्यास्यदगानमानविधिना सौजन्यमान्यात्मना । नित्यैश्शर्यविकासिना  
निरुपमाकारे-
- 58 ण कांताजनेनायं कूनयशिंगभूपतिलकः क्रीडन् सदा मोदते । ३९ ।  
<sup>3</sup>जयति सुकृतमूर्त्तिर्जा-
- 59 श्रुद्दहामकीर्त्तिंश्चकलसुगुणधामा सर्वसौभाग्यसीमा । विहितशिवसपथ्यो <sup>4</sup>विश्रु  
ताचारधुर्यः प-
- 60 रहित इति वैद्यः पावनस्सर्वहृद्यः । ४० । <sup>5</sup>आचेयगोत्रकलशांबुधिपूर्णचंद्रशं-  
द्रावतंसनिजमं<sup>6</sup>
- 61 हिरमानसाजः । अजाविलासमुकुरश्चयतां जनानां नानाविधं परहितो  
हितमाततान । ४१ [1]
- 62 <sup>7</sup>अयं परहितो वैद्यस्सौम्यं परहितशिवः । अस्य पत्नी च तस्येव न  
नान्नीमा गुणैरपि । ४२ । <sup>8</sup>सुतस्तदी-
- 63 यस्सुगुणाभिरामः कल्याणशीलः करुणालवालं । वैश्याग्रगण्यो वशिनामुदार[.\*]  
श्रीरामना-
- 64 यश्शिवपादभक्तः । ४३ । <sup>9</sup>दैत्यदेवनरसंश्रयां परिज्ञातवानखिलरुक्प्रतिक्रियां ।  
रामनाथभिष-

*Third Plate ; First Side.*

- 65 गोश्वरः क्रियास्त्रिमेव तुलयेन्मुनीश्वरं । ४४ । <sup>10</sup>सञ्जीकास्तनयास्त्रयोपि जनि  
ता[.\*] श्रीरामनाथेन ते
- 66 जायायामयितांशिकाहयजुषि<sup>11</sup> ख्यातप्रभावोद्धताः । लोकानां हितकारिणस्सु-  
मनसासि-

<sup>1</sup> Metre : Śardūlavikriḍita.

<sup>2</sup> Metre : Mālinī. This verse begins with a floral device.

<sup>3</sup> Read <sup>0</sup>सपथ्यो विश्रुत<sup>0</sup>.

<sup>4</sup> Read <sup>0</sup>पूर्ण<sup>0</sup>. The *anusvāra* stands at the beginning of the next line.

<sup>5</sup> Metre : Ūpajāti.

<sup>10</sup> Metre : Śardūlavikriḍita.

<sup>2</sup> Read सत्त्वं.

<sup>5</sup> Metre : Vasantatilakā.

<sup>7</sup> Metre : Anuṣṭubh.

<sup>8</sup> Metre : Ra tī ḍācāh

<sup>11</sup> Read <sup>0</sup>हृद्य<sup>0</sup>.

- 67 <sup>1</sup>ष्टार्थसंपादकाः कामादध्यनस्यमन्त्रिमुनिना ब्रह्माच्युतेशा इव । ४५ । <sup>2</sup>ज्येष्ठः  
परहितस्मृनुर्विती-
- 68 यो <sup>3</sup>देवयाङ्गयः । काकनाधस्तृतीयोस्व<sup>4</sup> रामनाथस्य धीमतः । ४६ । <sup>5</sup>सुत-  
सुहृदनुजानुच-
- 69 रप्रभृतिलभुपेत्य विहितशिश्रुषी<sup>6</sup> । अग्रजमनुजन्मानावुपचरतस्मततमवहित-  
स्वांतौ । ४७ । <sup>7</sup>य-
- 70 जुष्यध्ययनं वेदे वेदे चायुषि भूषयन् । अध्यापनं च शिष्येभ्यः कृत्वा  
परहितः कृती । ४८ । <sup>8</sup>आचा-
- 71 री दुरितापचारचतुर[\*] स्तुत्यानि कृत्यानि च स्वांतं शान्तिनिकेतनं  
प्रसदनोदारं गिरां <sup>9</sup>गुंभनं [।]
- 72 पूजा राजककावतंसपदयो[\*] श्रीराश्रोतोपाश्रिता<sup>10</sup> संतस्रंति गुणाः परं पर-  
हिताचार्य्य<sup>11</sup> विचार्य्य-
- 73 व तत्<sup>12</sup> । ४९ । <sup>13</sup>आयुर्वेदविशारदेन सुधिया श्रीदेवयार्य्येण कस्तुब्धो  
रामयवेद्यनाधतनये-<sup>13</sup>
- 74 नोच्चैर्यशोराशिना । सिंधोरभुदितो भिषङ्ग सदृशो हस्ते दधानोमृतं येना-  
स्यामृतमस्ति हस्त-
- 75 कमले वाक्के दृशोश्चेतसि । ५० । <sup>14</sup>विद्याविशुद्धिविनयाज्ज्वसत्यधर्मशर्वाच्च-  
नाचरणभूतदया[दि] सर्वं । ए-
- 76 कत्र कर्तुमभिलाषवतेव धात्रा ओकाकनाधभिषगीश्वर<sup>15</sup> एष सृष्टः । ५१ ।  
<sup>16</sup>सहिद्याहृदयंगमं सुक-
- 77 तिनामग्रथ्यमर्हं गुणैः प्राणाचार्य्यमधाश्रितं<sup>16</sup> परहिताचार्य्यं हितं कर्मसु ।  
श्रीमत्कू-
- 78 नयशिंभाभूमिरमणसंभावयनंजसा<sup>17</sup> सर्व्वैस्त्वस्तुभिरुत्तमैर्चं गतवान् पर्याप्तिमेतावता  
79 । ५२ । <sup>18</sup>शाकाब्दे गगनग्रहाक्षिशशिनां संख्यान्विते आवणे मासि <sup>19</sup>श्रीरु-  
णसुक्तिनाधसविधे<sup>20</sup> स-

<sup>1</sup> Read °ष्टात्व°.<sup>2</sup> Read °याङ्गयः.<sup>3</sup> Metre : Giti.<sup>4</sup> Metre : Anushṭubh.<sup>5</sup> Read गुंभनं.<sup>6</sup> The syllables चार्य्येवि are inserted below the line.<sup>7</sup> Read °नाथ°.<sup>8</sup> Read श्रीकाळनाथ°.<sup>9</sup> Read °यज्ञजसा.<sup>10</sup> Metre : Śārdūlavikrīḍita; this verse is preceded by two floral devices and a vertical stroke.<sup>11</sup> Read श्रीश्वर°.<sup>12</sup> Metre : Anushṭubh.<sup>13</sup> Read काळनाथ°.<sup>14</sup> Read °पुत्र°.<sup>15</sup> Metre : Śārdūlavikrīḍita.<sup>16</sup> Read °श्रितौ°.<sup>17</sup> Read ते.<sup>18</sup> Metre : Vasantatilakā.<sup>19</sup> Read °नथा°.<sup>20</sup> Read °नाथ°.

- 80 र्थीपरागि सति । श्रीमान् शिंमयनायकः परहिताचार्याय पुण्यात्मने प्रा-  
दादकाल-
- 81 पूंङिनाममहितं ग्रामं समग्रं गुणैः । ५३ । <sup>1</sup>मुंमडिशिंमवराख्यं विंशत्यंशं  
वि-
- Third Plate ; Second Side.*
- 82 धाय तं ग्रामं । परहितनामाचार्यः प्रादादधं द्विजातिभ्यः । ५४ ।  
<sup>2</sup>यन्नेश्वरार्यः[\*] स्थिर-
- 83 धीरार्क्षिशिंमद्विजोत्तमः । मारुप्यनार्यो मतिमानेते तुल्यगुणत्रियः । ५५ ।  
<sup>3</sup>यजुर्वेदविद-
- 84 यस्थो भारद्वाजकुलोद्भवाः । याजुषः पेद्दिभट्टाख्यो विद्वान् गौतमगोत्रजः  
। ५६ । <sup>4</sup>श्रीवत्स-
- 85 गोत्रचीरोदचंद्रो यजुषि कोविदः । प्रोत्तरार्यसुतो धीमान् सर्वदेवद्विजोत्तमः  
। ५७ । <sup>5</sup>दासु-
- 86 लंनमविप्रेद्रः कौडिन्वो<sup>6</sup> यजुषि स्थिरः<sup>7</sup> । <sup>8</sup>चेलिपेद्दिद्विसिंघ [ : \* ] श्रीवत्सगोत्रो  
<sup>9</sup>यजुश्शतः । ५८ । <sup>10</sup>का-
- 87 श्यपगोत्रविभूषा यजुषि च सांगे चतुर्मुखत्यातिः । पुलुपाकट्टहरिरवनो  
विधिवदनुष्ठाननिष्ठ-
- 88 या युक्तः । ५९ । <sup>11</sup>चिटिसोमयभट्टार्यो हारीतो याजुषो बुधः । गंग-  
प्रोत्तरविप्रेद्रो हारी-
- 89 तो याजुषायणीः । ६० । <sup>12</sup>ग्रामार्क्षस्यास्य भागानां दशसंख्यामुपेयुषां ।  
कृताः पर-
- 90 द्वितार्येण ते विप्रास्रमभागिनः । ६१ । <sup>13</sup>प्रतीच्यां गौतमो सोमा प्रवाहा-  
र्धावधिस्म<sup>10</sup>
- 91 ता । वायव्यसीसा गौतम्यास्तटे शाकोटगुल्मगा । ६२ । <sup>14</sup>सैशान्योभिमुखी  
गत्वा सांकोलं <sup>15</sup>नाकुमाश्रीता
- 92 (:)। ततीश्वध<sup>16</sup> समासाद्य पश्चात्किंशुकमाययौ । ६३ । <sup>17</sup>तस्माद्यांती सशाकोटं  
वल्मीकं प्राप्य सा ततः ।

<sup>1</sup> Metre : Āryā.<sup>2</sup> Metre : Anuṣṭubh.<sup>3</sup> Read स्थिरः.<sup>4</sup> Read यजुश्शतः.<sup>5</sup> Metre : Anuṣṭubh ; this verse is preceded by two floral devices and a vertical stroke.<sup>6</sup> Read <sup>10</sup>चिपिता. [The text may be explained as it is without any emendation—आप्रवाहार्धावधि being taken as an adverb meaning “right up to the half (i.e. middle) of the river.”—H. K. S.]<sup>7</sup> Metre : Anuṣṭubh ; read <sup>11</sup>व्यामि°.<sup>8</sup> Metre : Anuṣṭubh.<sup>9</sup> Read कौडिन्वो.<sup>10</sup> Read <sup>12</sup>चिसिंघरी°.<sup>11</sup> Metre : Giti.<sup>12</sup> Read <sup>13</sup>चित्ता.<sup>13</sup> Read <sup>14</sup>श्वत्सं.

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ముసాపై నియ్యగయస్థియకానాగా ఓనపత్తిపానిమిటా కతా తాకం మోడన మనితా  
 కాంక్షాలసంకినా విజ్ఞప్తేనమపాత్రితా సియత్రగిండిశికాతమృం: ప్రవాహం మువ్తే త్రితా  
 శ్శా తానసముక్తంకెదనాకొండ్రంపువరీనాకామడిపీ ముంపుడిలింగపరాబ్బి (రావస్యంబంధ్ర తాక  
 యితానామస్య గయంధమృసీతంపువారంకాలేవాలనియోబషష్ట: సవాసతానబావన: పా  
 వీంప్రానబంయంబుయోనయాభరరామభండ్ర: శింగానాయని ప్రాయ ముమ్మడి నాయ

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నిప్రాయ



- 93 तिंत्रिणीद्वयमश्वघ्नं<sup>1</sup> सङ्गच्छं सा समाश्रिता । ६४ । उदसुखी ततो भूत्वा  
सा सीमा मध्यसंश्रितां ।
- 94 भूमिं कांकरीवाडादिगर्तपाश्चात्यकिंशुकां । ६५ । आश्रित्य पश्वलं याता  
कुंजपुंजसमन्वितं ।
- 95 सा तस्मात्प्राञ्जुखी गत्वैशान्ये सिकतिलां भुवं । ६६ । समुन्नतां<sup>2</sup> समासाद्य  
शृंगं शैलस्य संश्रिता । शैल-
- 96 मूलाङ्गवां मार्गी बोदलावं समाश्रितः । ६७ । अथ<sup>3</sup> पर्वतशृंगात्सा  
दक्षिणाभिमुखी गता । अथ-
- 97 वृक्षं<sup>4</sup> समासाद्य तिंत्रिणीपश्वलं गता । ६८ । सा सीमा गुल्म-  
वल्लीकचिंचाकिंशुकसंकुला । तटाकमध्य-

## Fourth Plate.

- 98 मासाद्य निर्यायान्नेयकोणगा । ६९ । पश्चिमाभिमुखी गत्वा शाकोटादि-  
समन्विता । [व]ल्ली-
- 99 कांक्कीलसंकीर्णा<sup>5</sup> ख[र्ज]वृक्षानुपाश्रिता । नैर्हत्या<sup>6</sup> दिशि गौतम्याः प्रवाहं  
मध्यतश्रिता<sup>7</sup> । ७० [।]
- 100 <sup>8</sup>शासनमुक्तं कविना <sup>10</sup>कौडिन्यवरेष कामदेवेन । मुंमडिशिंगवराख्यग्रामस्या-  
चंद्रतारकं ज-
- 101 यति । [७१\*] <sup>11</sup>सामान्योयं धर्मसेतुं<sup>12</sup> नृपाणां काले काले पालनीयो  
भवद्भिः । सर्वानितान् भाविनः पार्थि-
- 102 वेद्रान् भूयो भूयो याचते रामचंद्रः । [७२\*] शिंगानायिनि ब्राह्म  
मुम्भडिनायि-
- 103 नि ब्राह्म<sup>13</sup> [॥\*]

## TRANSLATION.

(Line 1.) May there be no obstacles !

(Verse 1.) May the White Boar grant (us) perpetual prosperity, who in the dark home of the nether world gently shook in secret with his tusk the lip of the (goddess) Earth, being unnerved by excitement at the coming pleasure of carrying (her).

<sup>1</sup> Read °मश्वत्यं.

<sup>2</sup> Read समुन्नतं.

<sup>3</sup> The syllables वृक्ष are inserted below the line.

<sup>4</sup> Read नैर्हत्यां.

<sup>5</sup> Metre : Giti ; this verse is preceded by a floral device.

<sup>6</sup> Read कौडिन्य°

<sup>7</sup> Metre of vv. 65 to 70 : Anushtubh.

<sup>8</sup> Read अथ.

<sup>9</sup> Read °संकीर्णां.

<sup>10</sup> Read °तश्रिता.

<sup>11</sup> Metre : Śālini.

<sup>12</sup> Read धर्मसेतुं°.

<sup>13</sup> The figure of a conventional lion with a raised trunk (Tamil : yāli ?) is engraved at the end of the plates. It was perhaps the crest of the donors.



(V. 2.) I praise that lustre which, though elephant-faced (*dviradānana*), has still only one tusk on its face (*a-dvirad-ānana*)<sup>1</sup> (and) is highly praised by the six-headed (Subrahmanya), the five-headed (Śiva), the four-faced (Brahmā) and other (*gods*).

(V. 3.) Resplendent is that bright digit of the cool-rayed (*moon*), which the celestial nymphs as tender as the sprouts (*of a young plant*) eagerly grasp at the close of (*their*) repeated amorous sports, and delightfully wrap it round (*their*) ears (and) wrists.

(V. 4.) The (*setting*) sun (*in his evening glory*) appears as if (*he is*) attempting to make a beautiful (*forehead-mark of red*) saffron (*kāśmīra*), (*consisting*) of (*his*) deep love (*or redness*) on the lotus-face of the lady (*viz.*) the region of the west ; and this rising moon is besmearing, as it were, the creeper-like body of the noble damsel, the region of the east, with sandal in the form of (*white*) moonlight.<sup>2</sup>

(V. 5.) The three castes, (*viz.*) the Brāhmanas and the next (Kshatriyas and Vaiśyas), were produced from the face, the arms and the thighs of the Lord (Īśvara) ; and for their support was born the fourth caste from His (*i.e.*, Īśvara's) feet.<sup>3</sup>

(V. 6.) That this caste is more pure than those (*other three*) is self-evident ; for (*verily*) this caste was born along with the (*river*) Bhāgīrathi, (*i.e.* the Ganges [which springs from Vishnu's foot.—F. W. T.]), the purifier of the three worlds.

(V. 7.) The members of this caste are eagerly attentive to their duties, not wicked, pre-minded, and are devoid of passion and other such blemishes ; (*they*) ably bear all the burden of (*protecting*) the earth by helping those born in the kingly caste.

(V. 8.) The cycle of the Krita and other ages is always rolling, like the circumference of a wheel ; the protectors of the earth are so likewise.

(V. 9.) In the well-known Śvēta-varāha kalpa, in the seventh Manvantara, in Bharata-varsha and in this Bharata-khaṇḍa in (*this*) Kali (*age*), the different castes and stages (*of men*) do not deviate from the prescribed law (*dharma*), the Vēdas shine (*i.e.* are honoured) with their component parts and the hundred (*i.e.* numerous) religious sacrifices are not without their fruit.<sup>4</sup>

(V. 10.) In Bharata-khaṇḍa there are thousand (*i.e.* innumerable) countries which are famous for the many and rich articles (*which they contain*). The crest jewel of these is certainly the country called Trilīṅga,<sup>5</sup> in which virtue is confined.

(V. 11.) The lord of the Trilīṅga country (*was*) the illustrious Kēśava-nāyaka, who by his dignity eclipsed, as it were, Dīlīpa and other kings (of old).

(V. 12.) The earth flourished while this king who adorned the noble Mañchikōṇḍa family, inflicted due punishment (*on offenders*), crushed the infatuated pride of the wicked and shaved (*the heads of, i.e.* disgraced) heroic enemy-kings.

<sup>1</sup> Vināyaka, the god with the elephant-face, is known to have only one tusk and is hence called Eka-danta.

<sup>2</sup> This is evidently a description of the natural scenery as one would see it on the evening of a full-moon day in any month. It is difficult to understand why the poet should have introduced it here.

<sup>3</sup> The origin of the four recognised castes from the head, shoulders, thighs and feet of the Supreme Being is described in the well-known *Purushasūkta* of the R̥g-Vēda (x. 90. 12 : *brāhmaṇō 'sya mūkham āsīd bāhū rājanyāḥ kṛitāḥ | ūrū tād asya yād vaiśyaḥ padbhyām sādṛō ajāyata* ||

<sup>4</sup> The specification of the present age described in this verse is always repeated at every religious ceremonial performed in India under Brahman supervision. The statement made in the second half of the verse is, however, quite contrary to what is generally believed of the Kali or Iron age.

<sup>5</sup> The origin of the name Trilīṅga is explained in the *Pratāparudriya*. *Vide Ind. Ant.*, Vol. VI, p. 338 and p. 130, n. The terms Telugu, Telughānya and Tiliṅghāna must be traced to Trilīṅga.

(V. 13.) The son of that king Kēśava and a mine of (good) qualities (*viz.*) Gaṇapati-nāyaka took upon his shoulders (*the burden of*) the earth, after his father had gone to heaven by old age.

(V. 14.) Wealth, Land and Fame were (all) three very dear to king Gaṇapati. Dearer than the (*first*) two must have been Fame, for he gave up these two on her account.<sup>1</sup>

(V. 15.) From that king (Gaṇapati) was born a son, the illustrious Kūna-bhūpāla, (*even*) as Pradyumna (*was born*) from the lord of Lakshmi (*i.e.* Viṣṇu) and the bearer of the *śakti* (*i.e.* Kumāra) from Śaṅkara (*i.e.* Śiva).

(V. 16.) The king Gaṇapati, seeing that (*his*) son (*was*) fit for kingly dignity, left his throne on (*this*) earth to take his seat in Heaven.<sup>2</sup>

(V. 17.) The prosperous Kūnaya-nāyaka, (*who was*) a Rōhaṇa<sup>3</sup> mountain containing brilliant gems (*viz.*) good qualities, the prowess of whose arms was well-known, who enjoyed the greatness of monarchy, who made gifts without show, whose wisdom was firm and far-reaching, whose behaviour was generous and whose feelings were saturated with mercy, was a moon to the milk-ocean (*of*) his race.

(V. 18.) Victorious is his son king Mummaḍindra, whose great prowess surpasses the sun (*in glory*), who is skilled in all arts, dear to the heart of poets, a mine of pleasing qualities, a fire to the bamboos (*vamśa*, *viz.*) families of powerful enemies and capable in protecting (*his*) subjects.

(V. 19.) The sword of Kūnaya-Mummaḍi-nāyaka besmeared with the blood of enemy-kings, whom it splits, shines like the sprout of the creeper (*viz.*) his valour.

(V. 20.) The earth shines on being united (*in marriage*) with Mummaḍi-nāyaka, who (*always*) acts according to the wishes of his father, who is a pearl<sup>4</sup> (*viz.*) the family of famous kings and who is resplendent in (*his*) plain, sympathetic and noble conduct.<sup>5</sup>

(V. 21.) (*The goddess of*) Wealth who (*dwells*) with love in the breast of Achyuta (Viṣṇu), the (*goddess*) Earth, who has firmly established herself on the lord of serpents, and (*the goddess of*) Learning, who sports in all the (*four*) faces of Brahmā, shine (*together*) in the company of the matchless and glorious Kūnaya-Mummaḍindra. The great wonder (*however*) is that in the company of these three (*ladies*), the (*already*) pure (*goddess of*) his (*own*) fame, has become still more so.<sup>6</sup>

(V. 22.) Mummaḍindra protects the districts Cheṅgaṛa, Kuṛavāṭa, Kōna and Vānāra included in the region between the two well-known (*branches of the*) Gōdāvara (*river*), and renowned for (*their*) richness.

(V. 23.) Occupying with his military equipments the inaccessible strongholds on land, sea, hill and forest (*in these*) countries, and uprooting hordes of (*his*) enemies, king Mummaḍi protects the whole earth.

<sup>1</sup> The sense conveyed is that Gaṇapati-nāyaka gave away land and wealth in order to acquire fame.

<sup>2</sup> *i.e.*, died.

<sup>3</sup> [On Rōhaṇa see above, p. 205, note 5.—H. K. S.]

<sup>4</sup> It is a belief obtaining with Sanskrit poets that old bamboos and the heads of elephants contain valuable pearls.

<sup>5</sup> [In the case of the pearl : one, which is bright, splendid, shining, round and radiant.—V. S.]

<sup>6</sup> Here is a pointed reference to the scandalous quarrels and misunderstandings among co-wives in Hindu families where polygamy is resorted to. The poet wants to say that the fourth wife of Singaya-nāyaka, (*viz.*) Fame, did not suffer (though, as a co-wife, she ought to have done so) in the company of the three others.

(V. 24.) Who is not highly pleased with the territories of Mummaḍindra, whose gardens are flourishing with long stretches of ripe plantains, limes, jack and mango trees bordering on all sides, enclosing in the interior everywhere groups of beautiful areca-palms, betel-creepers and ginger plants, with avenues of tall cocoanut palms and the sweet-flowered *vakula*, *kuravaka*, *aśoka*, and *punnāga* trees ?

(V. 25.) Kāpaya-nāyaka, the famous *Suratrāna* (i.e. Sultān) of the Āndhra country gave (in marriage) his sister's daughter to king Mummaḍindra.

(V. 26.) Mummaḍindra ever rules the earth, looking after (*the interests of*) groups of the twice-born (Brāhmaṇas), who, like the highly brilliant pearls, please the whole world and shed continuous lustre by their upright conduct (*or roundness*), good qualities (*or strong thread*) and purity, decorating by their residence the (*many*) (*agrahāra*) villages given by the king, provided with all comforts and shining as if they were valuable necklaces of the (*goddess*) earth.

(V. 27.) King Mummaḍi resides joyfully in the big, beautiful and advanced city named Kōṭrukōṇḍa, in which shine fair ladies who stand on a par with Rati, in which dwell the utmost number of wealthy men, which is the abode of all prosperity, which is attractive on account of (*its men of*) learning and which is beautiful with its bazars.

(V. 28.) What to say of the fortune of this city ! For here dwells the Supreme Being (Viṣṇu) with (*the goddess*) Śrī (Lakṣmī), giving up (*his*) heavenly abode.

(V. 29.) One younger brother (of Mummaḍi-nāyaka) is Śīngaya-nāyaka, who ranks high on account of all good qualities (*and*) great fortune ; and another younger brother is Gannaya-nāyaka who shines verily like the principal gem in the necklace (*or group*) of kings.

(V. 30.) These two prosperous brothers named king Śīnga and king Ganna are comparable only with that Mummaḍindra.

(V. 31.) Having appointed these brothers respectively at Kōṭi-purī in which are crores of prosperous and beautiful ladies, and at Tāḍipāka which is the very fruit of the meritorious acts (*of its residents*), (Mummaḍindra) rules the earth along with them.

(V. 32.) King Śīnga follows in the footsteps of (*his*) elder brother king Mummaḍi, just as Hari (*followed*) his elder brother Śakra (Indra), and Saumitri (i.e. Lakṣmaṇa) (*followed*) his elder brother Rāma.

(V. 33.) King Śīnga's capital is known as the famous city (of) Mummaḍividu. (*Thus*) associated with the name of Mummaḍi-nāyaka, it . . . . ., (*is*) the play-ground for the (*goddess of*) wealth, the sporting-house for (*the goddess of*) learning, and the ornament of the earth, near which flows the prosperous (*river*) Pampā and close to which is (*the temple of*) the glorious (*god*) Rāmanāthēśvara.

(V. 34.) That spacious city shines like the capital of heaven reflected in the holy (*and*) placid waters of the (*river*) Pampā, the country on either side of which is hemmed in with thick forests.

(V. 35.) King Śīnga residing in that famous city protects the entire earth, being possessed of all (*kinds of*) wealth.

(V. 36.) Victorious is the king Śīnga, who is a *Gaṇḍa-gōpāla* in discomfiting his powerful enemies and to whose lady-fame (*this mundane*) egg of Brahmā is (*only*) a ball.<sup>1</sup>

<sup>1</sup> His fame was evidently of such extraordinary dimensions that the universe comparatively looked like a handy ball. In other words, his fame easily occupied the whole universe [played with the earth as with a ball.— F. W. T.]

(V. 37.) King Śiṅga, displaying his innate good nature, sense of duty, (*deep*) love and pride, towards (*his*) subjects, good men, women and enemies (*respectively*), assumes (*the four recognised forms of*) the rôle of heroes,<sup>1</sup> such as *dhīrōdāta*, (*dhīraśīnta*, *dhīralalita* and *dhīrōddhata*).

(V. 38.) The illustrious king Śiṅga fully enjoys (*his*) fortune by distributing (*his*) wealth, by (*seeking*) success for his arm, by causing fear in (*his*) enemies, by giving a material form to (*his*) fame, by crushing conceit, by making his kinsmen uninterruptedly rich, by bestowing gifts with dignity, by showing unparalleled kindness (*towards his subjects*) and by acquiring strength compatible with his royalty.

(V. 39.) Kūnaya-śiṅga, the forehead-ornament of kings, always delights in sporting with women who are proficient in playing on the *vīṇā*, who are illustrious for their charming and attractive dances, who follow the rules (*of conduct regulating*) the noble songsters of culture, who are respected for their amiability, who are prosperous with never-failing wealth and who possess matchless beauty.

(V. 40.) Victorious is the holy and popular doctor Parahita, who is virtue incarnate, whose fame is known everywhere, the abode of all good qualities, the limit of all prosperity, the worshipper of Śiva and the foremost of men noted for (*their*) conduct.

(V. 41.) Parahita, the full-moon to the milk-ocean (*of the family, viz.*) Ātrēya *gōtra*, in whose lotus-like mind Śiva makes his abode and the mirror (*in which are reflected*) the sports (*of the goddess*) Prosperity (*Śrī*), rendered assistance in many ways to persons who sought (*his*) protection.

(V. 42.) This doctor is (*called*) Parahita. (*So is*) that Śiva who is kind to others (*para-hita*). Again, his (*i.e.* Parahita's) wife, like (*the wife*) of (*that*) Śiva, was Umā not only in name, but also in (*her*) good qualities.

(V. 43.) His son was the illustrious Rāmanātha, a devout worshipper of Siva, of pleasing virtues and noble character, the receptacle of mercy, the foremost among physicians and the best of those that have conquered their passions.

(V. 44.) The great physician Rāmanātha knew how to treat all diseases pertaining to demons, gods and men. Regarding his cures (*i.e. medical skill*), he has to be compared only with Atri, the lord of sages.

(V. 45.) Just as Brahmā, Viṣṇu and Siva (*were begotten*) for sport on Anasūyā by the sage Atri, so were born of the illustrious Rāmanātha, from (*his*) wife named Ayitāmbikā, even three equally glorious sons, who are exalted through their well-known greatness, who are (*ever bent*) upon doing good to the people, and who bestow upon wise men (*their*) desired objects.

(Vv. 46 and 47.) The eldest son of this wise Rāmanātha is Parahita, the second is named Dēvaya, and the third Kālanātha. The two younger brothers (Dēvaya and Kālanātha) serve constantly (*their*) elder brother (Parahita) with a cheerful mind, attending to his wants, in the capacity of sons, friends, brothers, servants and the like.

(V. 48.) (*Himself*) an ornament among the students of the Yajur-veda and the Āyur-veda (*i.e. the medical science*), Parahita taught these to his students and thus accomplished the object (*of his life*).

<sup>1</sup> There are four kinds of *nāyakas*, or heroes, the development of whose character, in one capacity or other, is the object of almost every poem in Sanskrit literature.

(V. 49.) The best of virtues having consulted together, as it were, abide in Parahitāchārya, whose conduct is capable of chastising sins, whose actions are praiseworthy, whose mind is the abode of peace, whose speech is pleasing and noble, whose worship is offered at the feet of the moon-crested (Śiva) and whose wealth is at the disposal of his dependents.

(V. 50.) Who can equal the son of Rāmaya-vaideyanātha, the wise, illustrious and highly famous Dēvayārya who is proficient in Āyur-vēda? The physician (*of the gods, i.e. Dhanvantari*), born in the ocean with nectar in his hands,<sup>1</sup> cannot equal him; for there is nectar (*not only*) in the lotus-like hand (*of this Dēvayārya but also in his*) speech, eyes (*and*) heart.

(V. 51.) The illustrious Kālanātha, the chief of physicians, was created by Brahmā with a desire, as it were, of bringing together in one place all (*good qualities*) like learning, purity, modesty, uprightness, truth, virtue, worship of Śiva, pious life and compassion towards (*all*) beings.

(Vv. 52-54.) The glorious king Kūnaya-Śīnga, justly rewarding with many valuable gifts his dependent and life-physician,<sup>2</sup> Parahitāchārya, (*his*) friend in (*all*) actions, who captivates the heart by (*his*) sound learning, is the foremost among virtuous men, and respectable on account of (*his*) good qualities, was not still satisfied (*with the presents that he had given*). (*Therefore*) in the Śaka year counted by the sky (0), the planets (9), the eyes (2) and the moon (1),<sup>3</sup> in the month Śrāvāṇa, on the occasion of an auspicious solar eclipse the illustrious Śīngaya-nāyaka granted to the virtuous Parahitāchārya, in the presence of the glorious (*god*) Ru(Ri)ṇamuktinātha, the excellent village famed by name Akkalapūṇḍi. (*And*) Parahitāchārya, having divided that village called Mummaḍi-Śīngavara into twenty shares, gave one half of it to the Brāhmaṇas.

(Vv. 55-60.) [Contains the names of the Brāhmaṇa recipients with their *gōtras* and *śākhās*. See the annexed Appendix.]

(V. 61.) These Brāhmaṇas were made the recipients of equal shares by Parahitārya in the half village which was divided into ten parts.

(Vv. 62-70.) The boundary line of Akkalapūṇḍi on the west is recognised as the (*river*) Gautamī (*i.e. Gōdāvarī*), right up to the middle of the stream. The boundary line due north-west reaches the thicket of *śākōṭa* (*shrubs*) on the bank of the Gautamī; the same, going in a north-easterly direction, reaches the ant-hill with the *anikōla* tree, then reaching the fig tree passes on to the *kimsuka* tree; thence proceeding, the same boundary line reaches next the ant-hill with the *śākōṭa* (*shrubs*) and then touches the two tamarind trees and the pipal tree united with the *plaksha*. Then turning northwards, the boundary line touches (*its*) middle point with the *kimsuka* tree to the west of the main trench of Kāṅkaravāḍa and then passes close by a pool with thick shrubs in it. From there it proceeds eastwards to the sandy tract in the north-east corner, and then reaches the high peak of the hill along the cows' path which proceeds from the foot of the same hill, touching Bōdalāva (*on the way*). Then the same (*boundary line*), proceeding southwards from the top of the hill and reaching the *plaksha* tree, joins the pool with the tamarind tree; and eventually this boundary line, winding through thickets and ant-hills crowded with *chinchā* and *kimsuka* trees and reaching the middle of a tank, joins the south-east corner. Now, turning towards the west and joining the *śākōṭa* and other trees, it passes through ant-hills and *anikōla* trees and reaches the *kharja* trees on the south-west corner and then joins the river Gautamī in the middle of its stream.

(V. 71.) May this (copper-plate) charter (*recording the grant of*) the village called Mummaḍi-Śīngavara, composed by the poet Kāmadēva, the best of the Kauṇḍīnyas, run on as long as the moon and stars (*endure*).

<sup>1</sup> [ See Krishna Sastri's *Images of Gods and Goddesses*, pp. 254 and 259.—H. K. S.]

<sup>2</sup> [ Prātibhārya is a recognised title among Indian physicians; *Charaka, Chikitsāśāstra*, Ch. I, v. 212 says श्रीवार्त्तु मतिमान् शुक्ली द्विजातिः प्राज्ञपारजः । प्राक्षिभियु चतसृष्वः प्राक्षाचार्यस्य द्वि ज्ञ तः ॥—H. K. S.]

<sup>3</sup> *i.e.*, 1290.

(V. 72.) 'This causeway of charity is common to (all) kings. (Therefore O! kings) it is always to be protected by you.' (Thus) does Rāmachandra again and again request all the future rulers of the earth.

(Ll. 102-103.) (This is) the writing of Śingā-nāyaḍu; (and this) the writing of Mummaḍi-nāyaḍu.

Appendix.—Names of the recipients, their *gōtras* and *sīkhās*.

| No. | Name of recipient.                     | <i>gōtra</i> .       | <i>sākhā</i> ( <i>rēḍa</i> ). |
|-----|--|----------------------|-------------------------------|
| 1   | Yajñésvarārya . . . . .                | Bhāradvāja . . . . . | Yajus.                        |
| 2   | Ārlasīnga . . . . .                    | Do. . . . .          | Do.                           |
| 3   | Māreppanārya . . . . .                 | Do. . . . .          | Do.                           |
| 4   | Peddi-bhaṭṭa . . . . .                 | Gautama . . . . .    | Do.                           |
| 5   | Sarvadēva, son of Prōlayārya . . . . . | Śrīvatsa . . . . .   | Do.                           |
| 6   | Dāsul-Annama . . . . .                 | Kauṇḍinya . . . . .  | Do.                           |
| 7   | Chelipeddi Nṛisimha . . . . .          | Śrīvatsa . . . . .   | Do.                           |
| 8   | Pulupāka Nṛihari . . . . .             | Kāśyapa . . . . .    | Do.                           |
| 9   | Chitīsōmaya-bhaṭṭa . . . . .           | Hārīta . . . . .     | Do.                           |
| 10  | Gaṅga-Prōlaya . . . . .                | Do. . . . .          | Do.                           |

No. 25.—TALEGAON COPPER-PLATES OF KRISHNA-RAJA I; SAKA 690.

BY STEN KONOW.

The first notice of this inscription was given by Mr. D. R. Bhandarkar,<sup>1</sup> who states that the plates were sent to him for decipherment by Sirdar K. C. Mehendale, Secretary of the Bhārat-itihās-samśōdhak-maṇḍal, and that they have been found at Talēgāon Dhamdhērē, a village of the Sirār tāluka in the Poona District, situated at 18° 40' N. and 74° 9' E., twenty miles north-east of Poona city.

There are altogether three plates, 13½" long and 6½"–7½" broad. The first and the third plate have no writing on their outer sides, the second one carries writing on both sides. The first plate contains eight, the obverse and the reverse of the second, and the obverse of the third each ten lines of writing. At the bottom of the reverses of the first two plates there are moreover some illegible scribbles in a later handwriting. At the end of the inscription are two double circles, each surrounding a floral design. There are circular ring holes on the left sides of the plates, but we have no information about the existence of a ring or a seal. The writing has in some places become rather effaced. This is especially the case in the beginning and at the end of the inscription and at the bottom of the obverse of the second plate. Fortunately, however, everything which is of importance can be made out with certainty.

The alphabet belongs to the southern group and is of the same kind as in other southern plates of the same date. The shape of individual letters varies in a few places. Thus, the *kṛi*

<sup>1</sup> *Progress Report of the Archaeological Survey of India, Western Circle, for the year ending 31st March 1913, p. 54.*

in *=kritu-*, l. 12, is different from the *kri* in *-kritum*, l. 1; the *ga* in *Gōvinda-*, l. 22, is misshapen, and the *ā-mātrā* in *jā* is usually almost unrecognizable. On the whole, however, the letters are well cut. The figure 1 occurs at the end of the first stanza after the initial blessing, l. 9.

With regard to orthography it should be noted that *ri* and *ṛi* are not correctly distinguished. Thus we find *ri* for *ri* in *-āḍṛir-*, l. 6, and *ri* for *ṛi* in *bhṛityaiḥ*, l. 10; *-krishna-*, l. 13, and *krimiḥ*, l. 35. *Va* is used throughout also to denote *ba*, and this writing has not been corrected in my transcript. After *r* consonants are doubled in the usual way. Thus, *-durgga-*, l. 7; *-kirtti-*, l. 3; *varṇṇājvulā*, l. 19; *-darppa-*, l. 15; *-paraśur=mmahātma*, l. 17; *-sarvvarīshu*, l. 2, etc. The writing is not, however, quite consistent, and we also find *tanur=viśvambharā*, l. 20; *sarvān=*, l. 23; *sarva-*, l. 31; and aspirates are never doubled after *r*; compare *-dirgha-*, l. 3; *-ārtha-*, l. 28; *bhāvair=bhriśam*, l. 20; *-nirbhara-*, l. 15. The letter *ta* is regularly doubled before *ra*; thus, *gōttra-*, l. 4; *-sattrur=*, l. 6; *vitrastā*, l. 8; *-pāttra-*, l. 18; *ttrayaḥ*, l. 35. The treatment of nasals before consonants is not consistent. Usually the class nasal is employed, but we also find the *anusvāra* used instead; thus, *Prabhutūnga-*, l. 18, but *Śubhatūnga-*, l. 14; *Gōvinda-*, l. 22, but *=Endrarājah*, l. 6; *-stambhēna*, l. 18, but *-stambham=*, l. 8. Instead of *mḥ* we find *nḥ* and *ṅh*; thus, *-singha*, l. 3, but *-singhasya*, l. 8. There are several other instances of carelessness. Thus, a double consonant has been simplified in *=abhūtanūjah* for *=abhūt=tanūjah*, l. 6; *-ōjvalā* for *-ōjjvalā*, l. 19; *narakāna* for *narakān=na*, l. 35; *niśēsh-* for *niḥśēsh-*, l. 13; *ētai sahitaḥ* for *ētaiḥ sahitaḥ*, l. 31. Final consonants have been omitted in *-grāmā*, ll. 28, 29; *ēva*, l. 30; *-nirviśēsha*, l. 32; *paradattā*, l. 34. The dropping of a final *visarga* is especially of frequent occurrence, not only before *śr*, as in *kṛitajñā śrī-*, l. 4; *-prajāv[ā]dha śrī-*, l. 12, but also before *pra* in *-tilaka Pra-*, l. 18; *-punya pra-*, l. 22, and before *kri* in *-pati Krishna-*, l. 12. There are also other cases of miswriting. Thus we find *rnn* instead of *rnn* in *Kārnātakaṃ*, l. 9; *tt* instead of *nt* in *jñāyattē*, ll. 8 f.; *nt* for *tt* in *-untarē*, l. 25; *ts* for *ss* in *yat=sahasā*, l. 10; compare also *-vāraṇāstal-* for *-vāranās=tal-*, l. 8; *-ādīmtsam-* for *-ādīn sam-*, l. 23. The rules of Sandhi are occasionally neglected in the grant portion. Thus, *vrahmaṇēbhyaḥ Vāsishtha-*, l. 26, *-pūjitāya aśēsha-*, l. 28; *=uttarataḥ Ala-*, l. 29; *dakshinataḥ ēva chatu-rāghātavisuddhaḥ Bhamarōparā-Araluva-Sindigrāma | Taḍavālē ētai*, ll. 30 f. On the other hand we find Sandhi between the two halves of a verse in ll. 7 and 17, and, against the metre, between the two first padas, in l. 33. A semi-Prakrit form occurs in *varishati*, l. 17. We may finally note that the signs of half and full stops are rather irregularly employed.

The grant registered in the plates was issued by the Rāshtrakūṭa king Kṛishnarāja I, and it is the first inscription of this king which has hitherto come to light. His genealogy is given in the same way and in the same words as in other plates so far as Dantidurga. We are first introduced to Gōvindarāja I, and his son Kakkarāja I, whose son Indrarāja II was the father of Dantidurga. He is, in the usual way, stated to have defeated the Kārnātaka power, which was skilled in conquering the lord of Kāñchī, the Kērala king, the Chōla, the Pāṇḍya, Śriharsha [of Kanauj] and Vajraṭa; to have vanquished Vallabha, *i.e.* the Western Chalukya Kirtivarman II, and then to have assumed the title of a paramount sovereign *rājādhirāja paramēśvara*, his predecessors being simply styled *rājan*. Dr. Fleet<sup>1</sup> is perhaps right in assigning to Dantidurga the *biruda* Rājasimha, which occurs in l. 8, and which is perhaps similarly used about Dantidurga's great-grandfather Gōvindarāja I. Dr. Fleet has also<sup>2</sup> mentioned that Dantidurga's epithet Vallabharāja, which occurs in l. 12, is of interest "because, through its Prakrit forms, it explains the name," the Balharās, "by which the contemporaneous Arab travellers and geographers of the ninth and tenth centuries A.D. used to speak of those kings." Dantidurga's successor was his paternal uncle Kṛishnarāja I, the son of Kakkarāja, and the present grant was issued by him. According to the Barōda plates of the Rāshtrakūṭa king

<sup>1</sup> *Ep. Ind.*, Vol. VI, p. 168.

<sup>2</sup> *Loc. cit.*, p. 169.

Karkarāja Svarṇavarsha of Gujārāt,<sup>1</sup> Kṛishṇarāja ascended the throne after uprooting a relative of his; cf.

yō vaṅśyam=unmūlya vimārggā(rgga)-bhājāṃ  
rājyaṃ svayaṃ gōtrahitāya chakrē.

Dr. Fleet<sup>2</sup> was inclined to infer from this statement that Kṛishṇarāja forcibly replaced his nephew Dantidurga. The wording of v. 9 in Kṛishṇarāja's own grant, however, would lead us to believe that the relative whom he had to fight was somebody else, who claimed the throne after Dantidurga's death.<sup>3</sup> Kṛishṇarāja gives himself the *birudas* Śubhatūṅga, Akālavarsha and Pṛithivīvallabha. The only stanza devoted to his praises which presents any difficulty is v. 16. We are here told that he for a long time enjoyed the Earth as if it were his one mistress, and the earth is said to be *Kāñchi-guṇ-ālamkṛitā*. The literal meaning of this epithet is 'embellished with a girdle string,' and it is of course meant to be used in this sense about the king's mistress. It can, however, also mean 'embellished with the excellence of Kāñchi,' and this is certainly the meaning of the compound as applied to the earth. Now we have no information to the effect that Kṛishṇarāja conquered Kāñchi (Conjeeveram), and it is, on the basis of the available information, difficult to understand what is exactly meant with the compound. It is, however, possible to make a suggestion. In the Barōda plates of Karkarāja which I have just quoted, we read about Kṛishṇarāja,

Ēlāpur-āchala-gat-ādbhuta-sannivēsam yad=vikshya vismita-vimānāchar-āmarēndrāḥ |  
ēta[t\*] svayambhu Śiva-dhāma na kṛitrimē śrīr=drīṣṭ=ēdrīś=Iti satatāṃ bahu  
charchayanti ||

bhūyas=tathāvidha-kṛitan vṛavasāya-hānēr-ētan=mayā katham=ahō kṛitam=ity-  
akasmāt |

kartt=āpi yasya khalu vismayam=āpa śilpi tan=nāma kirttanam=ā(m=a)kāryyata  
yēna rājñā ||

Gaṅgā-pravāha-himadidhiti-kālakūṭair=atyadbhut-ābharaṇakaiḥ=kṛitamāṇḍanō=pi |  
māṅkya-kāñchana-purassara-sarvabhūtyā tatra sthitaḥ punar=abhāshyata yēna  
Sambhuh ||

"That king (Kṛishṇarāja) by whom was caused to be made a temple<sup>4</sup> of wonderful structure situated in the hills at Ēlāpura, on seeing which the wonderstruck lords of the gods driving in their aerial cars constantly reflect (saying), 'This abode of Siva is self-existent, in an artificial (building) such a beauty was never seen;' and even the artist who made it was automatically struck with wonder in consequence of the failure of his energy as regards (the construction of) another work of the same kind, saying, 'how can this have been made by me?' and by whom (Kṛishṇarāja) Śambhu (Śiva), standing there, was further embellished with all sorts of riches, rubies, gold, and so on, though he is decorated with wonderful ornaments, the stream of the Gaṅgā, the moon and the *kālakūṭa*."

As pointed out by Sir R. G. Bhandarkar,<sup>5</sup> this description no doubt refers to the famous Kailāsa temple at Ellora. Now it is a common belief that this temple is an imitation of the Kailāsanātha temple at Conjeeveram, and several common features in the two structures have been pointed out,<sup>6</sup> although it is hardly possible to talk of a general imitation of the Conjeeveram temple. Our inscription, however, seems to show that Kṛishṇarāja meant to create a structure which could emulate the splendour of the Kailāsanātha temple; and, if my interpretation of v. 16 of the present grant is correct, it gives an authentic corroboration of the belief that a

<sup>1</sup> *Ind. Ant.*, Vol. XII, pp. 156 ff.

<sup>2</sup> *Gazetteer of the Bombay Presidency*, Vol. I, Part ii, pp. 390 f.

<sup>3</sup> Cf. Bhandarkar, *Ep. Ind.* Vol. VI, p. 209.

<sup>4</sup> Or perhaps "as a proclamation of his name that wonderful structure."

<sup>5</sup> *Ind. Ant.*, Vol. XII, p. 228.

<sup>6</sup> See Rea, *Pallava Architecture*, p. 14, and the references there quoted.



connexion exists between the two structures and it becomes of importance for the history of the Ellora temple.

V. 14 informs us that Kṛishṇarāja had a son Prabhutuṅga Gōvindarāja. He is of course the same person as the Yuvarāja Gōvindarāja Prabhūtavarsha Vikramāvalōka of the Alās plates.<sup>1</sup> The designation Prabhutuṅga of this prince is not known from other sources.

We learn from l. 22 that the grant was issued at the request (*vijñāpanā*) of Gōvindarāja, while l. 26 mentions Vāsishṭhaśrīkumāra and Jaivanti Pāṇaiya as having made the *vijñāpanā*. It is tempting to infer that Vāsishṭhaśrīkumāra was another designation of Gōvinda. That would imply that this prince had adopted the *gōtra* designation of the Vāsishṭhas. We have not, however, any information that any Rāstrakūṭa prince claimed to belong to the Vāsishṭha *gōtra*. We know that it was Kṛishṇarāja who completed the overthrow of the Chalukyas, and it would be conceivable that he made an attempt at imitating those princes, who claimed to belong to the Mānavya *gōtra*, and that he tried to make his son Gōvinda assume the designation Vāsishṭha-śrīkumāra. It is, however, safer to assume that Vāsishṭhaśrīkumāra is a different person from Gōvindarāja, to whom he and Jaivanti Pāṇaiya made their request which the prince then made his own.

At all events there is no indication in the grant that Gōvinda had become installed as Yuvarāja. In the Alās plates of Śaka 692, on the other hand, he is designated as such. His installation must accordingly have taken place some time between March 768 A.D., the date of the Talēgāon plates, and June 770 A.D., when the Alās grant was issued.

The Talēgāon plates are dated Śaka Saṁvat 690 (expired), in the Plavaṅga-varsha, on the new moon day of the month Vaiśākha, on the occasion of an eclipse of the sun. The corresponding Christian date is Wednesday, the 23rd March 768 A.D. Kṛishṇarāja states that he was then engaged on an expedition against the Gaṅgas and that his camp had been pitched at Maṇṇanagara (l. 26). This place is no doubt identical with Maṇṇai or Mānyapura, the capital of the Western Gaṅgas, which has been identified by Mr. Rice<sup>2</sup> with Maṇṇe in the Nelamaṅgala *tāluka* of the Bangalore District, 13° 15' N. and 77° 18' E. We learn from this statement that Kṛishṇarāja, like his son Dhruva, went to fight the Gaṅgas. The Gaṅga king who ruled in A.D. 768 was according to Dr. Fleet<sup>3</sup> the Mahārāja Pṛithivikoṅgaṇi Śrīpurusha.

The grant itself was issued to the Brāhmanas living in the Karahāṭa ten-thousand, and two shares were especially reserved for a certain Bhaṭṭa-Vāsudēva. Karahāṭa is the present Karhāḍ in the Sātārā District. It is here said to be a ten-thousand district. It is elsewhere<sup>4</sup> said to consist of four thousand villages and towns. The object of the grant was the village Kumārigrāma, together with Bhamarōparā, Araluva, Sindigrāma and Taḍavalē, all in the Pūnaka-*vishaya* lying to the west of Khambhagrāma, Vōrimagrāma, and Dāḍimagrāma, to the north of the Khadiravēṅa hill, to the east of Alandiyagrāma and Thiuragrāma and to the south of the river Mūila. As has been pointed out by Mr. Bhandarkar, who has identified these places on the Survey of India Atlas sheet No. 39, the chief importance of the inscriptions for the geography of Western India rests with the fact that it establishes the existence of a Poona District under that name as early as the eighth century, for there can be no doubt that Pūnaka is the same name as the modern Poona, *i.e.* Pūnā. The modern form shows that Pūnaka is a Prakrit form derived from an older Punnaka or Punṇaka, because the dental *n* of Pūnā cannot represent an originally single *n*. The etymology of the name is accordingly uncertain. It can just as well be *punyaka*, as usually supposed by Paṇḍits, as *pūrnaka*.

<sup>1</sup> *Ep. Ind.*, Vol. VI, pp. 208 ff.

<sup>2</sup> *Ep. Carn.*, Vol. III, Introduction, p. 10.

<sup>3</sup> *Ep. Ind.*, Vol. VI, p. 64.

<sup>4</sup> *Pali, Sanskr. and old Can. Inscr.* No. 19; *Mysore Inscriptions*, p. 60.

Of the villages included in the grant Kumārigrāma is the present **Karehgāon**; Bhamarōparā is **Bhowrapur**; Araluva **Uruli**; Sindigrāma **Seendowneh**, and Tadavalē **Turudēe**. Of the surrounding villages **Khambhagrāma** is **Khangāon**; Vōrimagrāma **Boree**, and Dādimagrāma **Daleemb**; Alandiya is **Ālandi**, or more commonly **Chōrā-chi Ālandi**, a station on the Madras and Southern **Marāthā** Railway, 15 miles south-east of Poona, and Thiuragrāma is **Theur**. The river **Mūla** is the present **Mulā**, or more properly that river after its confluence with the **Muthā** at Poona, whence it winds east till it reaches the **Bhima**. Mr. Bhandarkar states that it passes to the north of the villages contained in the grant. The **Khadiravēṇa** hills, finally, have not retained their old name. I am unable to add anything to this information, which is due to Mr. Bhandarkar, as no large scale map is at my disposal.

The writer of the inscription was, so far as I can make out, **Iudra**, the same person who wrote the **Sāmāngad** grant of **Dantidurga**.

### TEXT.

#### *First Plate.*

- 1 Ōm<sup>1</sup> svasti [\*] <sup>2</sup>Sa vō=vyād=Vēdhasā dhāma yan-nābhikamalam kṛitam [\*]  
Haraś=cha ya[s]ya kānt-ē[ndu]-kalayā kam=alam[kṛitam] [|| 1\*] <sup>3</sup>[Āsid=dvishat-  
ti-
- 2 miram=udya]ta-maṇḍalāgrō dhvastin=uayann=abhim[u]khō rana-śarvvarishu [\*]  
bhūpaḥ (||) śuchir=vvidh[u]r=iv=āpta-[diganta-kirtti-
- 3 r=Ggōvindarāja i]ti rājasu rāja-singha[h ||\*] 1(2) <sup>3</sup>Tasy=ātmaḥ jagati  
viśruta-dīrgha-kīrtti[r=ārtt-ārtti-]hā[ri-Ha-]
- 4 ri-vikrama-dhāma-dhāri [\*] bhūpas=trivishṭapa-nṛp-ānukṛitih kṛitajña[h\*] śrī-  
**Kakkarāja** iti gōttra-manir=vabhūva [|| 3\*]
- 5 <sup>4</sup>Tasya prabhinna-karata-chyuta-dāna-danti-danta-prahāra-ruchir-ollikhit-āmsa-pīṭhah  
[\*] kshmapaḥ kshi-
- 6 tau kshapita-śatṭrur=abhū[t\*] tanūjah sad-**Rashtṛakūṭa**-kanakādri(dri)r=iv=Āndrarājah  
[|| 4\*] <sup>5</sup>Tasy=ōpārj[j]ita-tapasa-
- 7 s=tanayaś=chatur-udadhi-valaya-mālinyā[h |\*] bhō[k]tā bhuvah Śatakratu-sadṛisah śrī-  
**Dantidurgga**-rājō=bhūt [|| 5\*]
- 8 <sup>6</sup>Tasy=ājau rāja-simghasya viśtrastā vairi-vāraṇā<sup>7</sup>s=tal-laj[jā]-stambham=unmūlya  
jñ[ā]-

#### *Second Plate; First Side.*

- 9 yattē(ntē) kv=āpi nō gatāḥ [|| 6\*] <sup>4</sup>Kāñch-īsa-Kērala-narādhipa-Chōla-Pāṇḍya-  
**Śriharsha**-Vajraṭa-vibhēdha-vīdhāna-daksham [\*] **Kārnā(rnā)**-
- 10 **ṭakam** valam-anantam=ajēyam=anyair=bhri(bhṛi)tyaiḥ kiyadbhir=api yat(s)=sahasā  
jigāya[|| 7\*] <sup>4</sup>A-bhrūvibhamgam=agrīhita-nisā-
- 11 ta-śa[s]tram=ajñ[ā]tam=apraṇihitājñam=apēṭayatnam [\*] yō **Vallabham** sapadi  
daṇḍa-valēna jit[v]ā rājādhirāja-paramē-
- 12 śvaratām=avāpa [|| 8\*] <sup>8</sup>Tasmin=divam prayātē **Vallabharājē**=kṛita-praj[ā] vādha[h  
[\*] śrī-Kakkarāja-sūnur=mmahīpati[h\*] **Kṛishnarā**-
- 13 jō=bhūt [|| 9\*] <sup>8</sup>Tasya sva-bhūja-parākrama-ni[h\*]śēsh-ōtsārit-āri-dik-chakram [\*]  
**Kri(Kṛi)shnasy**=ēv=ākri(kṛi)shnam charitam śrī-Kri(Kṛi)shnarā-

<sup>1</sup> Expressed by a symbol.

<sup>3</sup> Metre : Vasantatilaka.

<sup>5</sup> Metre : Giti.

<sup>7</sup> Read -vāraṇāḥ | tal-lajjā.

<sup>2</sup> Metre : Anushtubh.

<sup>3</sup> Metre : Vasantatilaka.

<sup>6</sup> Metre : Anushtubh.

<sup>8</sup> Metre : Āryā.

- 14 [jasya] [|| 10\*] <sup>1</sup>[Śu]bhatuṅga-tuṅga-turaga-pravṛiddha-rēṇ-ūrdhva-ruddha-ravi-kiraṇam [1\*] grishmē=pi nabho nikhilam prāv[ri-]  
 15 [ṭkālāyatē spashṭam] | (||) [11\*] <sup>1</sup>Uddāma-darppa-nirbhara-mahāvala-prachalitasya bhū-ṛiṣṭē [1\*] śaknōti kō nirōddh[u]m prasaram vara-nara[patēr=a-  
 16 sya] [|| 12\*] <sup>5</sup>[Din-ānātha-pranayishu yathē]shṭa-chēshṭam samihitam=ajasram [1\*] tatks<sup>1</sup> n=Akālavarshō var(i)shati [sarv-ār]tti-nirm[mathanō] [|| 13\*] <sup>2</sup>[Tasy=ē]  
 17 bhavad=bhuvana-p<sup>3</sup> ma-vikāsa-bhāsvān=samgrāma-sāgara-vimanthana . Mandar . ādrir(h) [1\*] dusṭ-āri-satati-lata-paraśur=mmakā[tmā sūnu]h  
 18 kshitiśa-tilak<sup>4</sup>[h\*] Prabhutumga-nāmā || [14\*] <sup>3</sup>Sat-pāttra-dāna-varshēṇa dhvasta-  
 st<sup>5</sup> hēna<sup>6</sup> i<sup>7</sup> ni [1\*] [hasti]n=ēva kshatā [yēna] p[urushē]-

*Second Plate ; Second Side.*

- 19 n=āri-santati[h\*] || [15\*] <sup>1</sup>Nityam sā prakṛiti-sthir=ātata-chalā varuṇ-  
 o[j\*]jvalā sup<sup>2</sup>[ā] ślāghyā sad-vishay-ōpabhōga-subha-  
 20 gā bhāvair=bhṛisam bhūshitā [1\*] visravdham kataka-[pra]sādhita-tanur=  
 viśvambarā bhōginā bhuktā [yēna chiram] nij=ēva vanitā  
 21 Kāñchi-guṇ-ālam<sup>3</sup> [16\*] <sup>1</sup>Tēn[=ēdam=ani]la-vidyu[ch-chañchala]m=avalōkya  
 jivitam=asāra<sup>4</sup> [1\*] kshiti-dāna-pa[ra]ma-pu-  
 22 nya[h\*] pravarttitō vrahmadāyō=yam || [17\*] [Gō]viṃdarāja-vijñ[ā]panayā sa  
 cha Pṛithivivallabha-mahārāj-[ā]dhirāja-paramēśvara-paramabhattāraka-  
 23 śrīmad-Akālavarsha-dēvaḥ sarvān=ēva rāshṭrapati-vishayapati-mahattarādīnt=  
 samājñāpayaty=astu vō  
 24 viditam yathā mātā-pitrōr=ātmanas=cha punya-yaśō-bhivṛiddhayē Śaka-nṛipati-  
 samvatsara-śata-shat<sup>5</sup>kē  
 25 navaty-unta(tta)rē Plavaṅga-varshē Vaiśakh-āmāvāsyāyām=āditya-grahē  
 Gaṅgānām=upari vijaya-skandhāvārē  
 26 Maṅga-nagarē Karahāṭa-dāsasahasr-āntahpātibhyō vrāhmaṇebhyaḥ Vāsishṭha-  
 śrikumāra-vijñ[ā]panayā Jaiva-  
 27 nti-Pāṇaiya-vij[ñā]panayā cha Kumārigrāmō nāma grāmō datta [iti]  
 anēka-vipra-nṛipāgra-p[ā]j[ā]-pū-  
 28 jītāya asēsha-vēda-sāstr-ārtha-visārādāya Bhaṭṭa-Vāsudēvāya bhā<sup>6</sup> . [tau]  
 Khaṃbhagrāmā[d\*] Vōrimagrā-

*Third Plate.*

- 29 mād=Dādimagrāmāt=paśchimataḥ Khadiravēṇa-parvvatād=uttarataḥ Ala[ndiya]-  
 grāmā[t\*] Thiura-grāmāch=cha pū[r]v[va]ta(tō)  
 30 Mūila-nadyā dakshinataḥ ēva[m\*] chatur-āghāṭa-visuddhaḥ Bhamarōparā-  
 Araluva-Sindigrāma-(!)Tadavalē  
 31 ētai[h\*] sahitāḥ Pūnaka-vishay-āntahpāti sarva-vādhā-rahitaḥ sa ch=āgāmi-  
 nṛipatibhir=asmad-vamśyair=anyair=vvā svadā-  
 32 ya-nirviśēsha[m\*] paripālanīyaḥ || Uktam cha bhagavatā Vyāsēna [1\*]  
<sup>6</sup>Vahubhir=vvasudhā bhuktā rājabhiḥ Sagar-ādibhiḥ ||  
 33 yasya yasya yadā bhūmis=tasya tasya tadā phalam | (||) [18\*] <sup>6</sup>Tadākānām  
 sahasrēṇā(na a)śvamēdha-satēna cha [1\*] gavām kōṭi-pradānē-

<sup>1</sup> Metre : Āryā.

<sup>2</sup> Metre : Anuṣṭubh.

<sup>3</sup> Read bhāgan dvay sampādita.

<sup>4</sup> Metre : Vasantatilaka.

<sup>5</sup> Metre : Śārdūlavikṛīḍita.

<sup>6</sup> Metre : Anuṣṭubh.

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- 34 na bhūmi-harttā na śudhyati || [19\*] <sup>1</sup>Svad-uttām para-dattā[m\*] vā yō  
harṭa vasundharām | sha-bhīm varsha-sahasrāṇi viśṭā-  
35 [jām jā]yatō kri(kṛi)mih [|| 23\*] <sup>1</sup>Ṛiṇa-harttā bhūmi-harttā hārayitā cha tō  
ttrayah | narakā[n\*] na nivarttantō yāvad=ābhū-  
36 [ta]sāmp[la]vam || [21\*] <sup>2</sup>Ya[h] sampadbhir=anu[ddhatah] parahita-vyāsāṅgini  
yasya dhīh yas=tam v=āpy=upakartum=ichehhati su-  
37 [hṛid-vargasya kāshtā dhanē [||\*] t'n-Ēndrēṇa narādya-vṛinda-sahita-śri]-  
Kṛishnarāj-ājñayā [prity=cdam  
38 li[sh[i]tam tid-unnata-yasāh-[prō]bhā[sa]nam s[ā]sanam' | [22\*]

TRANSLATION.

(V. 1) May he protect you from whose navel the lotus grows that Vōdhas (Brahman) has made his abode, and Hara (Śiva) through the lovely digit of whose moon the sky is embellished.

(V. 2) There was a king Gōvindarāja [I], who with his raised scimitar destroyed the darkness (in the shape of) his foes, facing them in the nights of battles, his fame reaching the ends of the quarters, brilliant like the moon (who dispels the darkness, after his disk has risen, shining against it at night), his lustre reaching to the ends of the quarters, Rajasimha (king-lion) among kings.

(V. 3) His son, whose great fame was renowned in the world; who possessed the valour and strength of Hari, the remover of the sufferings of the distressed; a king resembling the lord of heaven (Indra); full of gratefulness, became a jewel of his race, the illustrious Kakkarāja.

(V. 4) He had a son, whose broad shoulders were bright through being scratched by the stroke of the tusks of elephants from whose open temples ichor trickled down; a king who on earth destroyed his enemies; who was as it were a golden mountain (Mēru) in the (lineage of the) excellent Rāshtrakūṭas (or, whose summit was the excellent kingdom), Indrarāja (II).

(V. 5) He who had accumulated *tapas*, had a son who enjoyed the earth girt with the four oceans; who was like to Indra, the Rājan, the glorious Dantidurga;

(V. 6) In the battle against whom his foes (as if they were) elephants became terrified of him, the lion amongst kings (Rajasimha), eradicated the (sense of) shame before him (as elephants would their) posts, ran away and are not known anywhere;

(V. 7) He who forcibly, with a few soldiers, conquered the endless forces of Karṇāṭaka, which were invincible to others, and which were skilled in effecting defeats on the lord of Kāñchī, the king of Kērala, the Chōla, the Pāṇḍya, Śriharsha and Vajrata;

(V. 8) He who, without knitting his brow, without seizing sharp weapons, without (letting anybody) know, without issuing orders, without effort suddenly conquered Vallabha with his assaulting force, and (thus) obtained the position of a king of kings, a supreme lord.

(V. 9) After he, the Vallabharāja, had gone to heaven, Kṛishnarāja [I], the son of Kakkarāja, who did not oppress his subjects, became the lord of the earth.

(V. 10) The career of that glorious Kṛishnarāja, who through the valour of his own arms expelled the whole enemy world, was resplendent (*akṛishṇa*) like that of Kṛishna.

<sup>1</sup> Metre: Anushṭubh.

<sup>2</sup> Metre: Sārdūlavikrīḍita.

<sup>3</sup> Restored from the Sāmāngāḍ plates of Dantidurga, *Ind. Ant.*, Vol. XI, pp. 110 ff., with some corrections.

(V. 11) The whole sky even in summer manifestly looked like that of the rainy season, the rays of the sun above becoming obstructed by the abundant dust raised by the lofty steeds of Śubhatuṅga (Kṛishṇarāja).

(V. 12) Who is able to obstruct the assault of that excellent lord of men, when he moves on with his force, violent with exalted pride?

(V. 13) In crushing down all affliction Akālarsha (the untimely rainer), behaving as he likes, incessantly and instantaneously rains (*i.e.* fulfils) their wishes to the miserable and helpless ones and to his favourites.

(V. 14) He got a son, (who was) a sun in causing the lotus (which is) the world to expand; who was a Mandara mountain in churning the ocean of battle; who was an axe to the creepers (in the shape of) the collection of his wicked foes; who was high-minded; an ornament amongst kings, Prabhatuṅga by name;

(V. 15) (Kṛishṇarāja) by whom the collection of his foes was destroyed, while he was raining gifts on worthy people and did away with arrogance, as a lotus pond is by an elephant (who rains ichor and breaks down the post).

(V. 16) That king who long securely enjoyed (the rule of) the earth, which is always immovable by nature; but over which earthquakes spread; which is resplendent with the (various) castes; with excellent subjects; worthy of praise; pleasant through the enjoyment of good objects; highly embellished with creatures; whose surface is adorned with (his) camp; adorned with the excellencies of Kāñchī, as a lover (would enjoy his own damsel, firm by nature, in whom agitation is expanded; who is resplendent with paint, who bears excellent children; who is worthy of praise; who is lucky in properly enjoying the pleasures of the senses; who is highly adorned with emotions; who embellishes her body with bracelets, and who is adorned by the string of a girdle).

(V. 17) By him this donation, highly meritorious through the bestowal of land, was effected, looking on this life as worthless and as fickle like wind and lightning,

(Ll. 22-32) at the request of Gōvindarāja. He, Pṛithivīvallabha, the Mahārājādhirāja, the Paramēśvara, the Paramabhāṭṭāraka, the illustrious Akālarsha, issues (the following) order to all the heads of *rāshṭras* and *vishayas* and to the *Mahattaras*: be it known to you that, at the request of Vāsishṭhāśrikumāra and at the request of Jaivanti Pāṇaiya the village called Kumārigrāma has been given to the Brāhmaṇas residing in the Karahāṭa ten thousand, in order to increase the merit and fame of his mother and father and of himself, in the year six hundred increased by ninety of the Śaka king, in the year Plavaṅga, on the new-moon day of Vaiśākha, on the occasion of an eclipse of the sun, (while residing) in the victorious camp against the Gaṅgas in the town Maṇṇa. And two shares have been given to Bhaṭṭa-Vāsudēva, who is honoured with the highest honour by Brāhmaṇas and kings, and who is conversant with the sense of all the Vēdas and *śāstras*. (It is situated) to the west of Khambhagrāma, Vōrimagrāma and Dāḍimagrāma; to the north of the Khadiravēṇa hills; to the east of Alandiyagrāma and Thiuragrāma, and to the south of the river Mūla; in this way it is well defined with its four boundaries, and it has been combined with Bhamarōparā, Araluva and Sindigrāma, is situated within the Pūnaka-*vishaya* and has been made free of all oppression (through taxes). And this gift should be respected by future kings, of our lineage or others, in the same way as their own gifts. And it has been said by the venerable Vyāsa (three of the customary verses follow).

(V. 22) By the order of the glorious Kṛishṇarāja, attended by a crowd of kings, this charter, which illuminates his noble fame, has been written by Indra, who is not elated by prosperity, whose mind is applied to the welfare of others, and who even desires to assist him (Kṛishṇarāja), the foremost amongst his friends in wealth.

No. 26.—SILIMPUR STONE-SLAB INSCRIPTION OF THE TIME OF  
JAYAPALA-DEVA.

BY RADHA GOVINDA BASAK, M.A.; RAJSHAHI.

The slab of black stone which bears this inscription was discovered in 1319 B.S. in Mauzā Silimpur, Police Station Khēthāl, in the Bogrā District of the Rājshāhī Division in the Presidency of Bengal. It was found by a peasant who was levelling ground for the purpose of cultivation in the Zamīndāri of Bābu Vijaya Gōvinda Basu Chowdhuri of the village Khalsi in the Mānikgañj Subdivision of the District of Dacca, two cubits under the surface of the earth. The place where it was unearthed and its surroundings are still full of ruins of temples, buildings, large tanks, etc., belonging to the mediæval ages. After its discovery the stone remained in the possession of the Muhammadan cultivator; but in the month of Māgh 1321 B.S. [January-February, 1915] some of Vijaya Bābu's officers went to Silimpur on business, and possessed themselves of the inscribed slab, although the illiterate cultivator was at first most unwilling to part with it. It was then removed to Khalsi in Mānikgañj, whence I received information of this discovery from my friends, Bābu Birandra Kumār Sarkār, B.A., and Bābu Sitānāth Ghōsh, B.A., teachers of the Mānikgañj High School. I then went to Mānikgañj to have a sight of the inscribed slab. Vijaya Bābu's men then made a present of the stone to the Varēndra Research Society, and I accepted it on behalf of the Society. The slab is now deposited in the Museum of the Society at Rājshāhī. I edit the inscription, for the first time, from the original slab, which was placed at my disposal by the Society.

The inscription contains 25 lines of writing, which cover a space of 1' 4 $\frac{3}{4}$ " broad by 8 $\frac{3}{4}$ " high. The writing is very beautifully and carefully executed. The letters are incised very deep. With the exception of a few letters in lines 5-7, which have become slightly effaced, and of three letters only, two in line 1 and one in line 24, which have been partly broken, the whole inscription is in an excellent state of preservation. From the fact that the slab has a projection of about an inch on both sides like two wings, it seems probable that it had been built into a wall of the temple which is stated to have been erected by the person eulogised in the *prasaṣti*. A most interesting feature of this inscription is that it is almost free from spelling mistakes, due either to the ignorance of the scribe or the engraver, which are so common in other stones and copper-plates found in Bengal and other parts of India. The text itself contains a verse (v. 29) which gives high praise to the scrupulous care of the engraver Sōmēśvara, a Māgadhan artist. The size of the letters is about  $\frac{1}{4}$ ".

The characters in which the inscription is written belong to a variety of the Northern alphabet which was used, especially in Bengal and Magadha, in the 11th century A.D. On comparing each individual character of our inscription with that of the two stone-inscriptions<sup>1</sup> written in the 15th year of king Nayapāla-dēva's reign, it has been found that the script is almost exactly the same everywhere. Some difficulty has occasionally been felt in deciphering the text on account of the close resemblance of the signs for some pairs of letters—e.g. the signs for *pa* and *ya*, *ta* and *bha*, and the subscript *u* and subscript *r*. The distinction between the forms

<sup>1</sup> In my examination of the script of these two inscriptions I have used the *facsimile* of the Kṛishna-dvārikā temple inscription, which was presented to the Varēndra Research Society by Bābu Rākhāl Dās Banerjee, M.A., and Mr. Prabhāt Kumār Mukherjee, Barrister-at-Law, and the copy of the *facsimile* of the Narasinha-dēva temple inscription, published opposite p. 234 of the Bengali History of Bengal, by Rākhāl Bābu. I also got an opportunity, in this connection, to compare the letters of the Palm-leaf MSS. of the *Ashṭa-sāhasṛika Prajñāpāramitā* (Cambridge University collection) written in the 14th year of Naya-pāla, from the reprint of a page published in Rākhāl Bābu's book (opposite p. 234). Much likeness is also observed between this script and that of the Sārnat̄h inscription of Kumāra-dēvi—(*Ep. Ind.*, Vol. IX, plate opposite p. 324).



*cha* and *ra*, *va* and *dha*, *ma* and *sa* is also very slight. Professor Kielhorn, while editing the Assam Plates of Vallabha-dēva, felt such a difficulty of decipherment due to the great similarity of signs for some letters and remarked<sup>1</sup> that "where letters like these happen to occur in proper names . . . it is impossible to vouch for the absolute correctness of the transcribed text." The same remark may hold good with regard to the reading of the proper name *Kaliparvva*-, l. 16 of our inscription, which looks like *Kaliyavdha*. Of initial vowels we have met with the signs for *i* (in *iti*, ll. 4 and 11, in *iha*, l. 15, and in *iva*, l. 16), *u* (in *upakārē*, l. 20) and *ē* (in *ēva*, ll. 14 and 17). It may be noted that the initial *i* is denoted by two ringlets, placed side by side with a short horizontal line above. Attention may be drawn to the peculiar forms of the following conjunct letters amongst others:—*ksha* e.g. in *sākshād*-, l. 8; *stha* e.g. in *sthānam*, l. 3; *ktya* e.g. in *śaktyā*, l. 13; *ṅga* e.g. in *svāṅga*-, l. 2; *shṭha* e.g. in *nishṭhā*-, l. 7; *chchha* e.g. in *-chchhaivalā*-, l. 4; *shna* e.g. in *Vishṇum*, l. 9; *shta* e.g. in *-ānvishṭa*-, l. 24; *ṅha* e.g. in *-lakshyaṅ=cha*, l. 9; and *jña*, *ṅka*, *ṅhya*, *spha*, *jya*, *ks*, *jjh*, *ṭṭa*, *ṅja*, each occurring only once respectively in *jñāna*, l. 17; *-varāṅkurānām*, ll. 12-13; *=alaṅghyāṅ*, l. 8; *sphuṭam*-, l. 17; *-jyōtsnā*-, l. 8; *samyak=sādhyā*, l. 11; *ōjjhitām*-, l. 12; *Bhaṭṭa*-, l. 12; and *-puṅjē*, l. 23. The forms of the individual consonants *kha* (e.g. in *=khila*-, l. 2), *gha* (e.g. in *=aghō*-, l. 12), *ṭa* (e.g. in *Śakṭi*-, l. 4), *tha* (e.g. *=tathaiṅva*, l. 1), *pha* (used only once in *-phalair*-, l. 17), and *ha* (e.g. in *Hiranya*-, l. 2) are worthy of notice. The sign for *visarga* and that for *anusvāra*, of the variety which is represented by a circle and a *virāma*-stroke below it after the letter to which it belongs, have almost everywhere been marked with a *mātrā* above them.

As regards orthography, the letter *ba* is throughout expressed by the sign for *va*. Some of the other peculiarities of orthography which call for special notice are the following:—(1) the letters *ka*, *ga* (except in *svair=gunaiḥ*, l. 9), *ta*, *pa*, *ma*, and *va* are doubled after *r*, whereas *ya* has been retained single in such position, and *dha* becomes *ddha* and *bha* once only *v(b)bha*, viz. in *-garv(b)bha*-, l. 2; (2) *sa* has once been substituted for the *visarga* after *sa*, viz. in *ratis=satyē*, l. 14 (but *visarga* has been retained in *tasyāḥ sutō*, l. 13); (3) nowhere (except in one place, viz. *tantrē spratigham*-, l. 17) has the sign for *avagraha* been used; (4) the *anusvāra* is also indicated by a small circle placed above the line; (5) final *t* and *n* are used with the *virāma*-stroke placed below them, the letters themselves being of a smaller size in such cases, e.g. in *=ābhut*, l. 13; *karishyan*, l. 13; but final *m* at the end of the second and the fourth *pādas* of a verse is throughout denoted by the sign for *anusvāra* which has a circle with *virāma*-stroke below it; (6) the superscript *r* is not employed in the conjunct *rnna* (cf. e.g. *varṅ=ṅā*-, l. 1), and this seems to be a special peculiarity in the script of the eleventh and the twelfth centuries. Only in a very few cases have the rules of *sandhi* been neglected, e.g. *-nāmnaḥ tulā*-, l. 19; *-śāsanam cha*, l. 20.

The language is Sanskrit, and, with the exception of the introductory *Om namō bhagavatē Vāsudēvāya*, the whole inscription is in verse. There are altogether twenty-nine verses. The only unusual form which is incorrect according to Pāṇini's grammar is the word *mumōda*, l. 16, which ought to have been used in the *ātmanēpadīya* form in *laukika* Sanskrit; but this form is permissible in Vedic Sanskrit. So our poet may be excused by the dictum<sup>2</sup> of the *Mahābhāshya*, viz. *chhandōvat kavayaḥ kurvanti*.

The object of the inscription is to record the erection of a temple wherein a Brāhmaṇa named Prahāsa set up an image of Amara-nātha. He is also credited with having dedicated an image of Trivikrama and excavated a tank for the spiritual benefit of his father and mother. This inscription, like the one in the Bhubanēshvara temple of Orissa eulogizing Bhaṭṭa-Bhavadēva,<sup>3</sup> furnishes a *praśasti* or eulogistic account of Prahāsa and his family. Here also we

<sup>1</sup> *Ep. Ind.*, Vol. V, p. 182.

<sup>2</sup> Kielhorn's edition of the *Vyākaraṇa-Mahābhāshya*, Vol. I, 2nd ed., p. 313, under Sūtra I. 4. 3.

<sup>3</sup> *Ep. Ind.*, Vol. VI, p. 203.

find an inscription treating, not of kings and ministers, but of a Brāhmaṇa who was born in an orthodox family which was glorified by the birth of great scholars, accustomed to perform religious rites according to the injunctions of the *śāstras*. As a piece of material for the social history of Bengal in mediæval times, this inscription is very important. For the convenience of ready reference, an abstract of the contents of the whole inscription is given here.

After the words "Om! Adoration to Bhagavān Vāṇu'va" the author invokes (verse 1) the protection of Chaturbhuja (Vishṇu). Verses 2 and 3 disclose the fact that the Brāhmaṇas who had their descent from Angiras and who belonged to the same *gōtra* with Bharadvāja had their home in a place called Tarkāri situated within the limits of Śrāvasti; and that they observed all the sacrificial (*caitāna*) and domestic (*gārhya*) ceremonials in accordance with the rules of the Vedas and the Smṛitis, in which they were all well-versed. A village of the name of Vā(Bā)agrāma is stated in verse 4 to have been the ornament of the land of Varēndri<sup>1</sup> in the country of Puṇḍra, and to have been an offshoot of Tarkāri (verse 2), but parted therefrom by Sakaṭi (probably the name of a river or of a place). In this village of Bā'agrāma there lived many Brāhmaṇa families, all proud of their "learning, lineage and practice of austerities" (v. 5). Some of the Brāhmaṇas who were born of the Paṇḍit families living in the eastern part of this village wanted to live apart and so removed to a neighbouring place called Śiyamva(ba) (v. 6). Verse 7 states that two or three of the local Brāhmaṇa families were not yet extinct, but continued their sacred learning, were competent enough to remove the doubts of people about the meaning of Śruti and Smṛiti and remained fixed in the time-honoured rules and precepts of their families. Next we have in vv. 8-18 a sketch of Prahāsa's descent. In Śiyamba was born a Brāhmaṇa, Paśu-pati by name, who was "skilful in the performance of the six duties" (v. 8). His son was Sāhila (v. 9), who is stated (v. 10) to have founded an image of Vishṇu and excavated a tank in the name of his father and mother respectively. His son was Manōratha (v. 11). Manōratha's son Sucharita begat on Nitulā (v. 12), his devoted wife, sprung from a high family, a son named Tapō-nidhi (v. 13), with whom began that glorious record of achievements which was continued by his successors. The most significant of his scholarly distinctions mentioned in v. 14 is that he attained perfection in the doctrines of Kumārila-Bhaṭṭa. He begot a son Kārttikēya (v. 15), whose scholarship in the Mimāṃsā philosophy is very highly spoken of in v. 16, where he is also described as having been "famous as the remover of doubts about the meaning of the Smṛitis." The qualities of his heart are mentioned in v. 17. He married a lady named Kaliparvvā or Kaliyavvā, who came of a very respectable family. She was the great-granddaughter of a person named Vishṇu, granddaughter of Aja-mīśra, and daughter of Aṅgada (v. 18). Though having many virtuous sons, this lady felt most happy and blessed in getting for a son Prahāsa, whose future greatness was indicated by the conjunction of auspicious planets at the time of his birth (v. 19). It is in honour of this Brāhmaṇa that the *praśasti* was composed. The next two verses (20-21) eulogise him, chiefly for his learning and sense of unflinching justice. His knowledge in the *tarka-śāstras*, *tantras*, and *dharmā-śāstras* was of a very high order, and he possessed such virtues as truthfulness, freedom from avarice, etc. For these reasons he was very highly esteemed by the people and kings of his time. Verse 22 records the most significant fact that Prahāsa, even though persistently pressed, refused to accept 900 gold coins in cash and a gift of landed property (*śāsana*) yielding an income of 1,000 coins, from a very powerful king of Kāmarūpa, named Jayapāla-dēva. Then an account is given in

<sup>1</sup> The land between the river Mahānadā on the west, and the Karatōyā on the east, now comprising the Districts of Rājshāhi, Māldā, Dinājpur, Raṅgpur, Bogrā and part of Pabnā—in fact almost the whole of the Rājshāhi Division of the Bengal Presidency.

verses 23-26 of the pious works which Prahāsa performed and which occasioned the writing of this *prasasti*. In order to be free from the debts which he owes to his parents (v. 23), Prahāsa, after having repaired two temples in the village, dedicated an image of Trivikrama and excavated a tank for the religious merit of his father and mother (v. 24). Then at the place where the stone inscription was set up he erected "a white temple of great height", surmounted by a most picturesque crest, and with all the customary divisions into compartments, in which he established according to rites the image of Amara-nātha (v. 25). He is praised as having built an alms-house also, and having laid out in Śīyamba a garden for the deity, and having set apart, at a place named Śirisha-puñja, a tract of land measuring seven *drōṇas* for the provision of the daily *pūjā*, etc. of the god (v. 26). After having completed his 50th year Prahāsa appointed his sons to succeed to all household affairs and himself retired to the edge of the river Ganges (v. 27). The poet then eulogises his own composition on the score of spontaneity in verses which with great literary acuteness hit the mark of genuine as opposed to artificial poetry (v. 28). Lastly, in v. 29, the engraver Sōmēśvara, a Māgadhan artist, is mentioned in high terms as having bestowed great attention in incising the letters on the stone.

The inscription is not dated, nor does it contain the poet's name.

In connection with our inscription three questions may here be discussed at some length:—(1) What is the locality of the Śrāvasti mentioned in verse 2? (2) Was there any necessity at all for the half-mythical king Ādi-sūra of Bengal to import learned Brāhmaṇas from Kanauj or any other part of the Madhyadēśa? (3) With whom is Jaya-pāla, the king of Kāmarūpa mentioned in verse 22, to be identified?

It is stated in verse 2 that the family of Brāhmaṇas to which Prahāsa traces his descent had its residence at a place called Tarkāri, which lay within the limits of Śrāvasti. Again, from verse 4 we find that the village Bāla-grāma, described as being *prasūta* (derived) from this Tarkāri of Śrāvasti, was also situated in the land of Varēndrī in Puṇḍra (North Bengal). The poet, perhaps, means to say that this newly established village, as the name Bāla-grāma also suggests, was colonised by people coming from Tarkāri of Śrāvasti, which seems to have been a neighbouring place. The locality intervening between these two places, viz. Śrāvasti-Tarkāri and Varēndrī-Bālagrāma, is named Sakaṭī, which sounds like the name of a river. From the meaning appropriately to be assigned to verse 4 one feels inclined to presume the existence of a town of the name of Śrāvasti in North Bengal (Gauḍa). In support of this presumption passages from some of the Purāṇas, mentioning that there was such a town of the name of Śrāvasti in the country of Gauḍa, may be pointed out. The *Matsya-Purāṇa* has the following line in verse 30, Chapter XII:—

*nirmitā yēna Śrāvastī Gauḍa-dēśē dvijōttamāḥ.*

The *Kūrma-Purāṇa* also has a line to the same effect, in Chapter XX (Bibl. Ind., p. 221).

*Nirmitā yēna Sāvastīḥ<sup>1</sup> Gauḍa-dēśē mahā-purī.*

This Śrāvasti is said to have been built by a king, named Śrāvasti, the son of Yavanāśva of the Solar race. Its foundation reaches, therefore, to an age far anterior to Rāma and Lava. But in the last book of the *Rāmāyana*,<sup>2</sup> we find mentioned the name of another Śrāvasti, founded by Rāma, as the capital of his son Lava. The *Vāyu-Purāṇa* also states that Lava's capital was the city Śrāvasti in Uttara-Kōśala. So from Pauranic literature and the last book of the *Rāmāyana*, which is a later addition, we may infer the existence of two towns of the name of

<sup>1</sup> *Śrāvastīr*= according to MS. B.

<sup>2</sup> *Uttara-Kāṇḍa*, Chap. 121 (108 in the edition of Bombay, 1888), v. 5

Śrāvasti. The late Sir A. Cunningham thought that these were only apparent discrepancies, and he tried to solve the difficulty in the following words<sup>1</sup>:—"These apparent discrepancies are satisfactorily explained when we learn that *Gauḍa* is only a subdivision of *Uttara-Kōsala* and that the ruins of Śrāvasti have actually been discovered in the district of *Gauḍa*, which is the Gonda of the maps." Evidently he thinks that the Śrāvasti of the *Matsya-Purāna* and the *Kūrma-Purāna* was situated in Uttara-Kōsala, and tries to identify the Gauḍa mentioned in both these Purānas with the place named Gonda in Kosala. But what seems to be really the case is that the Śrāvasti of Uttara-Kōsala which is mentioned in the *Rāmāyana* (last book) and the *Vāyu-Purāna* is quite a different city from that of the same name which is described in the *Matsya-Purāna* and the *Kūrma-Purāna* as situated in the Gauḍa-dēśa, which must be North Bengal. Our inscription also lends corroboration to this theory, inasmuch as we know of no country of the name of Sakati as intervening between the countries Kōsala and Puṇḍra, so distant from each other. Moreover, had the Śrāvasti of Kōsala been very old, it would have been mentioned in the first five genuine books of the *Rāmāyana*, which must have been composed before the time of king Prasānajit of Kōsala, who was Buddha's contemporary, and who is known to have reigned at Śrāvasti. There is no denying the fact, too, that the ruins of the city of Śrāvasti, so celebrated in the annals of Buddhism, were discovered in Kōsala. What we mean to say is that there were two separate Śrāvastis—some of the Purāna writers making one of them the capital of Lava, some taking the other as founded by king Śrāvasti, an ancestor of Lava. Therefore, Sir A. Cunningham does not seem to have been right in identifying Gonda of Kōsala, merely on the strength of identity of name, with the Gauḍa mentioned in the *Matsya* and the *Kūrma Purānas*. There is Gonda, and not Gauḍa, in Kōsala, even according to his own opinion. So we think that the Śrāvasti mentioned in verse 2 of our inscription was situated also in Puṇḍra and must be identified with the city of the same name mentioned in the *Matsya* and the *Kūrma Purānas*.

In the various genealogical histories (*Kula-pañjikās*) of the Brāhmaṇas and Kāyasthas of Bengal a tradition is found according to which king Ādi-śūra of Bengal imported from Kanauj five Brāhmaṇas belonging to five *gōtras* (of which one is the Bharadvāja *gōtra*), with whom also came five Kāyasthas. The cause assigned to this importation of Brāhmaṇas was that orthodox Hindu customs had fallen into disuse for want of Brāhmaṇas versed in the Vedic lore. The time of the rule of this half-mythical king is fixed differently by different writers of family-histories; but all such authorities are agreed in limiting it within the centuries 700 to 1100 A.D. No epigraphic record has as yet been discovered to prove the existence of a king of the name Ādi-śūra ruling at any time during these centuries, although we cannot overlook the fact that there was one Śūra dynasty from which the descent of queen Vilāsa-dēvi, mother of Ballāla-sēna, is traced. The information about the existence of a Śūra family from which Vilāsa-dēvi is said to have descended has been gathered from an unpublished copper-plate grant of king Vijaya-sēna in the 37th year of his reign, issued from his victorious camp at Vikrama-pura. Even if any future discovery should prove the existence of a king named Ādi-śūra, the question still remains open whether that king did really feel the dearth of orthodox Brāhmaṇas in Bengal, and had, therefore, to import some from Kanauj or any other part of Āryāvarta. Our inscription will serve as evidence to throw doubts on the story of the importation of Brāhmaṇas by king Ādi-śūra. In this *prasasti* of the 11th century there is mention of seven generations from Prahāsa upwards, so the seventh ancestor Paṣu-patī might have belonged to the latter end of the 9th century. We have also seen from verses 2-7 that the ancestors of this family who were famous for their learning, austerities and lineage had been living in the village of Bāla-grāma in Vācndri (North Bengal) for a long time past, even anterior to Paṣu-patī's time.

<sup>1</sup> *Ancient Geography*, p. 403.

Again, when the Brāhmaṇas of the eastern part of that village removed to the neighbouring place, Śiyamba, they found that some of the old orthodox families of highly learned Brāhmaṇas of the locality had still been residing there. The forefathers of these Brāhmaṇas of the Bharadvāja *gōtra*, as we have seen in verses 2-4, came to colonise Bāla-grāma from Tarkāri of Śrāvastī which, according to our opinion, was also situated in Varēndri. So we see that Bengal, especially North Bengal, was from time immemorial a home of learned Brāhmaṇas, practising the Vedic customs and highly versed in Vedic lore, as also in *Mīmāṃsā* philosophy, in *tarka*, *tantras* and other *dharma-śāstras*. The *prasasti* of Bhaṭṭa-Bhava-dēva also does not mention any event which can corroborate the importation of Brāhmaṇas, at least of the Sāvarna *gōtra*, into Bengal by king Ādi-śūra. There, also, we find seven generations of Bhaṭṭa-Bhavadēva of the Sāvarna *gōtra* mentioned, but no reference to any story of Brāhmaṇas from Kanauj having been imported by any king of the name of Ādi-śūra. My learned countryman, Bābu Monmohan Chakravarti, has thus written in an article about Bhaṭṭa Bhavadēva<sup>1</sup> :— “In fact the existence of the Sāvarnas and the Vandyaghaṭṭiyas in this inscription of the eleventh century throws doubts on the stories found in the accounts of the match-makers that the Rādhiya Brāhmaṇs were imported from Kanauj in the eleventh century.” I, however, demur to Monmohan Bābu’s taking the inscription as belonging to the 11th century, inasmuch as I like to follow Professor Kielhorn, who has assigned this *prasasti*, on palæographical grounds, to about 1200 A.D.<sup>2</sup> We ought to mention another fact, that there are also instances of Brāhmaṇas of these *gōtras* coming to Bengal from the Madhyadēśa, e.g. we know from the Belava copper-plate grant of Bhōjavarma-dēva that the donee was the great-grandson of Pitāmbara-dēva-śarman, who was an inhabitant of the village Siddhala in North Rādihā, and who came from the Madhyadēśa.<sup>3</sup> But such importation from the Madhyadēśa has always been going on, not only into Bengal, but into other parts of India too. We may accordingly conceive that these later immigrants of the Sāvarna *gōtra* might have mixed up with the local residents of the same *gōtra* in Bengal. Many passages from the epigraphic records of the mediæval ages may be cited to show the existence of orthodox Brāhmaṇas in Bengal during all the centuries beginning from the 7th to the 11th. A certain section of the scholars of Bengal still hold the tradition of king Ādi-śūra and his importation of Brāhmaṇas as authentic, and Mr. Vincent Smith, who in the 2nd edition of his “*Early History of India*” (p. 300) doubted the existence of Ādi-śūra, has since changed his opinion and has unfortunately believed in the existence of such a king as ruling “Gaur and the neighbourhood, approximately in A.D. 700, or a little earlier.”<sup>4</sup> From some of the pre-Pāla records of Bengal hitherto discovered we can bring evidence to show the existence of Brāhmaṇas possessed of Vedic culture, e.g. from the copper-plate grant A, amongst the four discovered in the Faridpur District, we learn that the donee<sup>5</sup> Chandra-svāmi belonged to the Bharadvāja *gōtra*, was a Vājasaneyin and studied the six *Āngas*; and in grant C of the same group we find Brāhmaṇas of the same *gōtra* mentioned therein.<sup>6</sup> We also hope to show from the Tipperah copper plate of Lōka-nātha (to be later on published in the *Epigraphia Indica*) and from some other old records of the 5th century A.D., now in our possession, that there were orthodox Brāhmaṇas in Bengal even in the pre-Pāla days. In support of our theory that Bengal was always a home of good Brāhmaṇas we may here refer to a most significant epithet (*Brahmakulōdbhavā*) applied to the land of Varēndri in Sandhyākara-nandin’s *Rāma-charita*.<sup>7</sup> This epithet as applied to the land of Varēndri means “the birth place of Brāhmaṇa families”. So, whether before or during the Pāla period, we never find any scarcity of Brāhmaṇas versed in the Vēdas and performing

<sup>1</sup> *Journ. Beng. As. Soc.*, Vol. VIII, No. 9, 1912, p. 340.

<sup>2</sup> Above, Vol. XII, p. 43.

<sup>3</sup> *Ind. Ant.*, 1910, p. 196.

<sup>7</sup> *Mem. A. S. B.*, Vol. III, No. 1, p. 47 (canto III, v. 9).

<sup>2</sup> Above, Vol. VI, p. 205.

<sup>4</sup> *Early History of India*, 3rd edition, Oxford, 1914.

<sup>5</sup> *Ibid.*, p. 204.

Vedic customs, and we do not think it possible for Ādi-sūtra, supposing he really existed, to have felt the necessity of importing Brāhmaṇas from Kanauj or any other place.

The third question we intend to discuss here is—who was Jaya-pāla, king of Kāmarūpa (v. 22)? The Bhāgalpur plate of king Nārāyaṇa-pāla of Bengal<sup>1</sup> discloses the fact that Dēva-pāla's younger brother (not his cousin, as supposed by some scholars) was named Jaya-pāla and that he led an expedition against the king of Prāgjyōtisha (Kāmarūpa). We also know that the Jaya-pāla mentioned in one of the stone inscriptions discovered in Sārnāth has been identified with Dēva-pāla's brother.<sup>2</sup> But this Jaya-pāla is not known to have ever been king of Kāmarūpa. Again, our inscription is at least a century later than Dēva-pāla's time. So the Jaya-pāla of our inscription cannot be identified with Dēva-pāla's brother. In the Introduction to the *Rāma-charita*,<sup>3</sup> Mahāmahōpādhyāya Hara Prasād Sāstri, M.A., C.I.E., has referred to a Jaya-pāla whom also he takes to be Dēva-pāla's cousin (?) and about whom he writes:—"Though Buddhist, he performed his father's funeral ceremony according to Hindu rites, and Umā-pati, a very learned Brāhmaṇa of Kanjivilvi, got the *mahādāna* in this ceremony." Mr. R. D. Banerji, M.A., has followed the Sāstri and has said the same thing in his newly published paper<sup>4</sup> on "The Pālas of Bengal." The source of their information is the following verse, which occurs in a commentary on the *Chhandōga-pariśiṣṭa*, called the *Chhandōga-pariśiṣṭa-prakāśa* (Eggeling, *Catalogue of Sanskrit Manuscripts in the India Office*, Vol. I, pp. 92-93):—

Tasmād bhūshita-sābdhi-bhūmi-valayaḥ śishyōpaśishya-vrajair  
vidvan-maulir abhūd Umāpatir iti Prābhākara-grāmaṇiḥ |  
kshmapālaj Jayapālataḥ sa hi mahā-srāddham prabhūtaṁ mahā-  
dānam ch-ārthigaṇārhaṇ-ārdra-hridayaḥ pratyagrahit puṇyavān ||

In this verse we find no reference to Jaya-pāla's being mentioned as Dēva-pāla's cousin (?) or his performing his father (?) Vāk-pāla's funeral ceremony according to Hindu rites. There is nothing in this verse to show that Jaya-pāla was a Buddhist at all or that, being Buddhist, he was 'Hindu by inclination.' All that we get from this verse is that Jaya-pāla was a king (*kshma-pāla*) who offered a *mahādāna* to Umā-pati, who accepted it. This Jaya-pāla mentioned here as a king cannot be Dēva-pāla's brother or cousin (?), who is never known to have been the king of any place. Who is then the Jaya-pāla of the verse quoted above? The answer to this question cannot be definitely given, as we have no data to fix the time of this king from any account in the book *Chhandōga-pariśiṣṭa-prakāśa*. Our inscription, however, supplies us with the name of a king, Jaya-pāla, who ruled Kāmarūpa, and who is described (in v. 22) as having offered a large gift, while making a *tulāpurusha-mahādāna*, to Prahāsa, a learned Brāhmaṇa of Varēndri, who, however, (unlike Umā-pati referred to in the verse quoted above) refused to accept it. We may tentatively, but plausibly, connect our Jaya-pāla with the king (*kshma-pāla*) of the same name in the *Chhandōga-pariśiṣṭa-prakāśa*, but we cannot at present offer any more evidence so as to be absolutely certain of this identification. In which dynasty are we to place the Jaya-pāla of Kāmarūpa mentioned in this inscription? We know of a dynasty of rulers of Kāmarūpa having their names ending in *pāla*. They were, as far as they are described in their epigraphic records, descendants of Naraka and Bhaga-datta and were not Buddhist, as the Pāla kings of Bengal were. From the copper-plate grants of king Ratna-pāla<sup>5</sup> and from the Gauhati copper-plate grant of king Indra-pāla<sup>6</sup> a list of these Pāla kings of Assam

<sup>1</sup> *Gauda-lēkha-mālā* (Varēndra Research Society's publication, pp. 57-58).

<sup>2</sup> *Archæological Survey of India. Annual Report, 1907-08*, p. 75.

<sup>3</sup> *Mem. A. S. B.*, Vol. III, No. 1, p. 8.

<sup>4</sup> *Mem. A. S. B.*, Vol. V, No. 3, p. 58.

<sup>5</sup> *Jour. As. Soc. Beng.*, Vol. LXVII, pp. 99 ff. and pp. 120 ff. <sup>6</sup> *Ibidem*, Vol. LXVI, pp. 113 ff.

can be obtained in the following order :—(1) Brahma-pāla, (2) Ratna-pāla, (3) Purandara-pāla, and (4) Indra-pāla. Beyond Brahma-pāla the ancestry is carried through an undefined interval to Naraka. Dr. Hoernle on palæographical grounds thinks that the Gauhāṭī copper-plate grant may be referred to about the middle of the 11th century; but from an examination of the script in the plates published along with his paper<sup>1</sup> we think that the characters belong to the 10th century. However, as our inscription is one of the 11th century, we cannot possibly expect to get Jaya-pāla in the list of Assam kings mentioned above. It may be presumed that the Jaya-pāla of our inscription was also a king of this line in the 11th century, his place being somewhere after Indra-pāla. Towards the latter part of the 11th century, the Chālukya king Vikramāditya VI or Vikramāṅka, the hero of Bilhana's historical poem, the *Vikramāṅka-dēva-charita*, set out on a series of warlike expeditions with the permission of his father, and he is described as having carried his arms as far as Gauḍa and Kāmarūpa.<sup>2</sup> In a footnote (p. 31 of the Introduction to this historical poem) Dr. Bühler doubted the assertion that Vikrama defeated the kings of Gauḍa and Kāmarūpa. He, however, states that it might have been a simple raid into those territories with Vikrama's cavalry. My esteemed friend Mr. Ramā Prasād Chanda, B.A., has tried to show<sup>3</sup> that this expedition of Vikrama to Gauḍa and Kāmarūpa, though not literally true, was not a fiction. We refer to this only to suggest that Jaya-pāla or some one of his successors, or, less likely, of his predecessors, might have been the king of Kāmarūpa against whom Vikrama led his expedition.

TEXT.<sup>4</sup>

- 1 Ōm<sup>5</sup> namō bhagavatē Vāsudēvāya || <sup>6</sup>Yam viśva-prabhavam chatur-yuga-chatur-bhūt-ōdbhavam yam vi[dur-yō] varṇṇā[m]ś=chaturas=tath=aiva chaturō yō=kalpayach=ch=āśramān | yasy=āhuś=chaturānan-ōdita-chatur-vvēdi-giraḥ pau-
- 2 rusham pāyād=vaḥ sa chatur-bhujō=khila-chatur-vvargg-ārthi-kalpa-drumaḥ || [ 1\* ]  
<sup>6</sup>Yēshām tasya Hiranyagarv(b)bha-vapushaḥ svānga-prasūt-Āngirō-vamśō janma samāna-gōtra-vachan-ōtkarshō=Bharadvājataḥ | tēshām=ārya-jan-ābhipū-
- 3 jīta-kulam Tarkkārīr=ity=ākhyayā Śrāvasti-prativa(ba)ddham=asti viditam sthānam punar-jjanmanām || [ 2\* ] <sup>7</sup>Yasmin=vēda-smṛiti-parichay-ōdbhinna-vaitāna-gārhya-prājy-āvṛitt-āhutishu charatām kirttibhir=vvyoṃni śubhrē | vyabhrājant=ō-
- 4 pari-parisarad-dhōma-dhūmā dvijānām dugdh-āmbhōdhi-prasṛita-vilasach-chhaival-ālichay-ābbāḥ || [ 3\* ] <sup>8</sup>Tat-prasūtas=cha Puṇḍrēshu Sakaṭi-vyavadhāuvān | Varēndrī-maṇḍanaṁ grāmō Vā(Bā)lagrāma iti śrutaḥ || [ 4\* ] <sup>7</sup>Yasmin=vidy-ābhi-
- 5 jana-tapasām=āśrayatvēna nityam pratyēkam tēshv=ahamahamikā-darppavatsa dvijēshu | āsid=av(b)dhāv=iva va(ba)hu-guṇ-ānanta-ratn-aika-bhūmau tatradyānū=na hi va(ba)humataḥ [ka]śchid=ēkō janānām || [ 5\* ] <sup>9</sup>Tat-pūrvva-khaṇḍa-bha-
- 6 va-paṇḍita-vamśajānām sthānam sva-karma-nirata-dvija-sattamānām | śānt-ātmanām virala-vēsa-samihay=aiva Śiyamva(mba)k-ākhyam=iha sannihī[ta]m=va(ba)bhūva || [ 6\* ] <sup>10</sup>Ya[smin] prāyas=tapasī vinayē svāsu vidyāsu vi-

<sup>1</sup> *Ibidem*, opposite p. 132.

<sup>2</sup> *Gauḍa-rāja-mālā* (Varēndra Research Society's publication, pp. 46-47).

<sup>3</sup> From the stone.

<sup>4</sup> Metre: Śārdūlavikrīḍita.

<sup>5</sup> Metre: Anuṣṭubh.

<sup>6</sup> Metre: Mandākrāntā.

<sup>7</sup> *Vikramāṅka-dēva-charita*, III, 74.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> Metre: Mandākrāntā.

<sup>10</sup> Metre: Vasantatilaka.

2 4 6 8 10 12 14 16 18 20 22 24

2 अथानुवर्तमानाया विद्युत्तवचशवर्तनाद्वयो विद्यावद्युत्तमशिववर्तनाया कथयच्चामाया अक्षयवर्तनाया विद्युत्तवचशवर्तनाया  
 4 6 8 10 12 14 16 18 20 22 24

प्रदधियाः





- 7 prāḥ prāptā nishṭhām=aganita-guṇāḥ pūrvva-pūrvvē va(ba)bhūvuh | śrauta-smārtt-ārtha-vishaya-jagat-samśaya-chchhēdakās=cha dvitrā gōtra-sthiti-vidhi-bhṛitō=dy=ā[pi n=ōchchhēda]-bhājah || [7\*] <sup>1</sup>Tasminn=ekah Paśupatir=abhūt=pūjanī-
- 8 yō janānām dēvaḥ sākshād=iva Paśupatir=bhūti-bhṛit=kāma-jich=cha | yaḥ shaṭkarm-ācharaṇa-nipunaḥ karmabhīḥ svair=udāraiḥ kirtti-jyōtsnām=uparividadhē bhānu-bhāsām=alaṅghyām || [8\*] <sup>2</sup>Putrō=tha tasy=ābhavad=a-
- 9 tra gōtram=u[d\*]dyōtayan Sāhila-nāmadhēyaḥ | yaḥ svair=guṇaiḥ prāpad=api pratishṭhām kula-prava(ba)rhair=aparair=alabhyām || [9\*] <sup>3</sup>Sāhilāditya-lakshyañ=cha Vaichund-ākhyām sa-śāsanām | chakrē Vishnum pitur=mmātūr=arthēnēha
- 10 jalāsayaṁ || [10\*] <sup>4</sup>Guṇ-ōttarēṇ=ādhighuṇo=tha sūnur=Mmanōrathah<sup>5</sup> pūrṇa-manōathēna | yath=ēndriyānām vinayō jayēna sva-rūpa-sāmyād=udapāditēna || [11\*] <sup>6</sup>Putras=tēn=ājani guṇa-nidhir=dharmma-karm-aika-daksha-
- 11 ḥ khyātō=lōkē Sucharita it=ih=ākhyay=ānvarthay=aiva | samyak=sādhyā khaḷu Nitulayā bhāryayā charyamāṇō ninyē kālān suvihita-grihasth-āśramō yaḥ sukhēna || [12\*] <sup>7</sup>Śuddh-ānvayā sūnum=asūta sādhyi Ta-
- 12 pōnidhim sā Nitulā kulasya | samunnatēḥ santati-sad-guṇ-aughair=agh-ōjjhitam bhāvibhir=ādi-hētum || [13\*] <sup>8</sup>Nishṭhān=gatō Bhaṭṭa-matē[h] puthēshu srasṭhā svayām sūkti-rasāyanānām | kaudam sad-āchāra-var-ānku-
- 13 rāṇām kō=nyō bhavēd=yō na tapōndhiḥ syāt || [14\*] <sup>7</sup>Tapōnidhēs=tasya tapōdhik=ābhūt Suggō<sup>9</sup> Bhavān=iva Bhavasya bhāryā | śaktyā karishyan va(ba)hu-dēva-kāryam tasyāḥ sutō=jayata Kārttikēyaḥ || [15\*] <sup>10</sup>Gōspa(shpa)-
- 14 di-krita-Mimānsā-sāgaraḥ śrōtriy-āgraniḥ | lōkē smṛity-artha-sandēha-chchhid=ēkaḥ khyāta ēva yaḥ || [16\*] <sup>11</sup>Ratis=satyē kirttis=tri-bhuvana-gatā vṛittir=anaghā grīha-sthityān=n=āhamkṛitir=api guṇair=yasya guru-
- 15 bhīḥ | śrutau cha śraddh-āvasthītir=atha Harau bhaktir=achalā prithag=vaktu[m] śaktaḥ ka iha nanu tasy=ākhila-guṇāu || [17\*] <sup>12</sup>Kavi-prava(ba)rh-āgrya-Kuṭumva(mba)palli-kuly-Ājamiśr-āngabhav-Āṅgadasya | putrīm pavitri-kṛita-
- 16 gōtra-yugmām patnīm sa lēbhē Kalipavva<sup>13</sup>-nānmīm || [18\*] <sup>14</sup>Tasmād=Vishpōḥ pra-pautri kshamam=akhila-vidhau putram=āmubrikē sē sat-putr=āpi Prahāsām nidhim=adhana iva prāpya dirgham mumōda | yaḥ prāg=eva graha-
- 17 rōdhi-prabhava-śubha-phalair=bhāvi-bhūyaḥ-pratishṭhō nishṭhāvān=ēka ēva sphuṭam=avagamitō lakshair=ddakshīn-ātmā || [19\*] <sup>14</sup>Jñāna[m\*] tarkkē=tha tantrē pratigham=idam=athō dharmma-sāstrēshu ch=ānyat=saty-ālōbh-ādi tasya stuti-
- 18 vachana-padam n=aiva yāthātmya-vādāt | prakhyātām lōka-pūjā-nripati-vara-śiraḥ-śrēṇi-pāt-ādibhis=tat vāchō=satyāḥ satām sṛuḥ sama-samaya-jana-smērat-ārthāḥ kathām vā || [20\*] <sup>15</sup>Sandigdha-nirṇayam yuktyā

<sup>1</sup> Metre : Mandākrantā.<sup>2</sup> Metre : Upajāti.<sup>3</sup> Metre : Anuṣṭubh.<sup>4</sup> Metre : Upēndravajrā.<sup>5</sup> Originally this was engraved as *Mmanōrathah*, but the sign of *ai* seems to have been struck out.<sup>6</sup> Metre : Mandākrantā.<sup>7</sup> Metre : Upajāti.<sup>8</sup> Metre : Indravajrā.<sup>9</sup> Read *Svarggā*. The sign of the superscript *r* seems to have been wrongly engraved as the *ē* sign.<sup>10</sup> Metre : Anuṣṭubh.<sup>11</sup> Metre : Śikharinī.<sup>12</sup> Metre : Upajāti.<sup>13</sup> Read *Kaliparava*. The superscript *r* seems to have been omitted by the engraver. The third *akṣhara* of the name is, however, probably *ya*. In that case *Kaliparava* would contain the termination *ava*, which is used in Dravidian female names.<sup>14</sup> Metre : Sragdharā.<sup>15</sup> Metre : Anuṣṭubh.

- 19 kurvvatō=pi sahasraśāḥ | yasya dharmma-tulā n=āsīd=anālamvi(mbi)ta-  
chumva(mba)kā || [21\*] <sup>1</sup>Yāḥ Kāmarūpa-nripatēr=Jjayapāladēva-nāmaḥ  
tulāpurusha-dātur=achintya-dhāmaḥ | hēmnām śātāni nava nirbharam=arthya-  
mānō n=ai-
- 20 v=ādadē daśa-śat-ōdaya-śāsanam cha || [22\*] <sup>2</sup>Savidhi vivu(bu)dha-sindhau  
jīvitam svam vimuchya sva-sutaja upakārē prētya pitrōr=apēksbā | bhavati  
na khalu kin=tv=ātmiyam=ānṛiṇyam=ichchann=akṛita tad=anayō-
- 21 r=yat=kāryam=āmushmikam yaḥ || [23\*] <sup>3</sup>Bhagnam punar=nūtanam=atra  
kṛitvā grāmē cha dēvāyatana-dvayam yaḥ | pitus=tath=ārthēna chakāra  
mātus=Trivikramam pushkaripim=imāñ=cha || [24\*] <sup>2</sup>Satata=uchita-vṛittih  
kalpa-
- 22 yitv=ānna-sattram ruchira-sikhara-sāng-ōttuṅga-śubhr-ālayē=smin | vidhivad=Amara-  
nātham sthāpayitvā varēṇyam śaranam=agamad=ēkam Vāsudēvam sa dēvam ||  
[25\*] <sup>4</sup>Dadāv=asmai cha Śīyamvē(mbē) dēvā-
- 23 y=ōdyānam=uttamam | Śirishapuñjē pūjādi-siddhyai bhū-drōṇa-saptakam ||  
[26\*] <sup>3</sup>Parē śatārdhdhād=vayasi sthitō=tha putrān=avasthāpya gṛihē  
kṛitārthaḥ | paśyan=jagat=svapna-samam vimuchya saṅgān=sa Gaṅgā-ta-
- 24 [ṭa]m=adhyuvāsa || [27\*] <sup>4</sup>Kaviḥ kāvya-guṇair=ēva śobhatē=nvēshitas=chiram |  
tan-mukh-ānvishṭa-kāvyaśya naśyanty=ēkapadē guṇāḥ || [28\*] <sup>4</sup>Śilpavin=  
Māgadhaḥ kāmī tan-manā varṇa-bhaktibhiḥ | Sōmēsvarō=likhad=imām  
prasastim svā-
- 25 m=iva priyam || [29\*]

## TRANSLATION.

Om ! adoration to bhagavat Vāsudēva !

(Verse 1.) May that Chaturbhuja (the four-armed Vishṇu), the kalpa-tree<sup>5</sup> to all seekers of the four (human) ends, who is regarded as the source of the universe and as the author of the four yugas (ages) and the four bhūtas<sup>6</sup> (beings), who has ordained the four castes and the four āśramas (stages of life), and whose prowess the words of the four Vēdas uttered by the four-faced god (Brahmā) proclaim, protect you.

(V. 2.) Of those who had their birth in the family of Aṅgiras,<sup>7</sup> sprung from the body of Him (Vishṇu) in His Hiraṇya-garbha form, and who could excel in declaring a common lineage with Bharadvāja, the home in later births, dwelt in by families held in high esteem by Āryas, was a place by the name of Tarkāri, within the limits of Śrāvasti.

(V. 3.) Where the columns of smoke, rising up from the hōma of Brāhmaṇas practising oblation<sup>8</sup>, frequently repeated in the sacrificial and domestic rites which had grown out of (their) acquaintance with the Vēdas and the smṛitis, glittered (dark) in the sky, white with their fame, like massed lines of moss playfully floating on an ocean of milk.

(V. 4.) The village known as Bāla-grāma,<sup>9</sup> in the country of Pundra, the ornament of Varēndri, was derived from that (place), being separated (from it) by Sakaṭi.

<sup>1</sup> Metre : Vasantatilaka.

<sup>2</sup> Metre : Mālini.

<sup>3</sup> Metre : Upajāti.

<sup>4</sup> Metre : Anushṭubh.

<sup>5</sup> The tree believed to fulfil all desires.

<sup>6</sup> Probably refers to the four categories into which Manu has divided all living beings, viz. jarāyujā (vivi-  
parous), andā-jā (egg-born), soēda-jā (generated by warm vapour or steam), and udbhij-jā (germinating, as a  
plant). Cf. *Manu*, I, 43-46.

<sup>7</sup> One of the ten Prajāpatīs born from Brahmā. Cf. *Manu*, I, 35. His family has three distinct branches—  
Mātānāgīrasa, Gaṇṭamānāgīrasa, and Bhāradvājānāgīrasa.

<sup>8</sup> The word tat-prasūta literally means "grown out of it." Bāla-grāma, it seems, as a new (bāla) village  
(grāma), a colony of Tarkāri, Sakaṭi (a river or place ?) intervening between them.

(V. 5.) In that (village), as in the ocean, which is the sole repository of innumerable jewels, of manifold virtues, since each of those Brāhmaṇas was constantly full of conceit of superiority as being the resting-place of learning, (noble) descent, and austerities, no particular one (amongst them) ever came to be specially regarded by the local people.

(V. 6.) The place called Śīyambaka, (situated) close to it, became (the home) of the eminent Brāhmaṇas devoted to their own duties, with tranquil minds, sprung from the family of the Paṇḍitas belonging to the eastern part of that (village, Bāla-grāma), only because they desired for sequestered residence.

(V. 7.) There lived of yore in this (place Śīyambaka) Brāhmaṇas, possessed of innumerable virtues, who had generally attained perfection in austerities, discipline and in their own scriptures. Two or three (of them), who were upholding the (prescribed) rules for the maintenance of their *gōtra* (line) and were competent to dispel the doubts of the people in matters concerning the meaning of *Śruti* and *Smṛiti*, have not even yet suffered extinction.

(V. 8.) In that (place) there arose a person (named) Paśu-pati, revered by all men, who was, like Lord Paśu-pati (Śiva) himself, *bhūti-bhṛit*<sup>1</sup> as well as *kāma-jit*.<sup>2</sup> This man, adept in performing the six<sup>3</sup> duties, carried aloft by his own noble deeds the moon-shine of his fame (to a height) which could not be transcended by the rays of the sun.

(V. 9.) There was then born, throwing lustre upon the family, his son, of the name of Sāhila, who achieved by his own merits a position not even attainable by the other worthies<sup>4</sup> of the family.

(V. 10.) To (the memory of) his father he made here (the image of) Viṣṇu, with the name Sāhilāditya and a tank of the name of Vaichunda to (the memory of) his mother, with a grant of land (to maintain them).

(V. 11.) Just as, by reason of identity of nature, *vinaya*<sup>b</sup> (discipline) is produced by the conquest of all the senses, so also was a son of excellent qualities, named Manōratha, begotten by him, who was (himself a man) of superior attainments, and who had (thus) his *manōratha* (desires) fulfilled.

(V. 12.) By him was begotten a son, an abode of virtues, most expert (in performing) pious deeds, who was known amongst men by the name of Sucharita, a name which corresponded to the fact. Properly tended by his faithful wife, Nitulā, he passed his time in happiness, his household affairs well-regulated.

(V. 13.) This virtuous Nitulā, of pure extraction, gave birth to a son (named) Tapōnidhi, (who was) sinless (lit. forsaken by sins), the root (lit. primary cause) of the glory of his family (to be enhanced) by future accretions of the good qualities of his descendants.

<sup>1</sup> I.e. in the case of the Brāhmaṇa, "possessing prosperity," and in the case of Śiva, "painting ashes." Cf. Amara (III, 3, 69), "*Bhūtir bhāsmāni sampadi*."

<sup>2</sup> "Subduing all passions" and "defeating Kāma (the god of Love)" respectively.

<sup>3</sup> Cf. *Manu*, I, 88. A Brāhmaṇa is also called a *śaṭkarmaṇ*—cf. Amara (II, 7, 3), *Asau śaṭkarmā yāgādibhir yutaḥ*.

<sup>4</sup> The word *prabārha* is of rare use. It is counted along with the words meaning "the best"—cf. Halāyudha, *Abhidhāna-ratnamālā*, IV, 5.

<sup>5</sup> This is the same as to say that *vinaya* is identical with *indriya-jaya* (cf. *Kāmandakīya-Nāṭisāra*, I, 22), just as a son is so to his father. (Cf. the well-known *Śruti*—*ātmā vai putra-nām-āsi*.) Malli-nātha also gives *indriya-jaya* as a synonym for *vinaya*; see his commentary on *Raghuvamśa*, X, 71.

(V. 14.) Who else could it possibly be, were it not Tapōnidhi,<sup>1</sup> that attained perfection amongst all tenths, in those of (Kamārila-)Bhaṭṭa,<sup>2</sup> was himself the maker of the elixir of good maxims, and was (like) the root to the sprouts of excellent practices.

(V. 15.) Like unto Bhavānī,<sup>3</sup> the consort of Bhava (Śiva), was Svargā, pre-eminent in austerities, the consort of that Tapōnidhi. From her sprang a son Kārttikēya (by name), who was to use his energies in performing manifold acts (propitiatory) to the gods.

(V. 16.) He, the foremost of Śrōtriyas by whom the ocean of the Mīmāṃsā (philosophy) was narrowed into "the impression of a cow's hoof," came to be famous amongst men as the only remover of the doubts about the meaning of the *Smritis*.

(V. 17.) Love for truth, fame diffused over the three worlds, sinless course in house-keeping, absence of pride even in (the possession of) superior qualities, faithful reposing in the *Śruti*, and steady devotion towards Hari—who, indeed, on this earth, is able to describe separately the various qualities he possessed?

(V. 18.) He obtained for his wife a lady named Kaliparvā, who sanctified both lines (viz. both of her parents and her husband), (who was) the daughter of Aṅgada, the son of Aja-misra, the foremost of poets and sprung from the Kuṭumba-palli family.

(V. 19.) Like an indigent person coming by a treasure, she, the great-granddaughter of Vishnu, though (blessed) with (other) worthy sons, was long overjoyed in having, through him (Kārttikēya), Prabhāsa for a son, (a son) capable of performing all the ceremonies concerning the next world. His marks (of body), the auspicious effects of which were occasioned by the ascendancy of the planets (at the time of his birth), indicated clearly from the beginning that he was to have a lofty position in future, (to be) a man of faith (in the scriptures) and (to be) of generous disposition.

(V. 20.) His unsurpassed knowledge in logic and in the *Tantras* and also in the *Dharmaśāstras*, his truthfulness, freedom from avarice and other (virtues) were no matter of (mere) eulogy for him, because of their actual presence;—(all) this was known from the popular regard and the bending of the rows of heads of prominent kings (in obeisance) and other such (causes). Or else, how could the statements of the god be false, (for would they not have thus) become the subjects of derision among contemporary people?

(V. 21.) Though settling the dubious points (of law) by means of thousands of arguments, he had had his balance<sup>4</sup> of justice, with its upper-part<sup>5</sup> never un-supported (i.e. always ready to weigh justice).

<sup>1</sup> There is a pun in the word *tapō-nidhi* here. One not himself a *tapō-nidhi*, i.e. a receptacle of austerities, cannot possibly possess the other qualities mentioned in the verse.

<sup>2</sup> The celebrated representative of the Mīmāṃsā doctrine, the author of the *Tantra-vārttika*, the *Śloka-vārttika* and other *Mīmāṃsā-kārikās*. Cf. verse 23 of the *prāśasti* of Bhaṭṭa-Bhavadēva. (Above, Vol. VI, p. 293.)

<sup>3</sup> Bhavānī (Pārvatī) may also be regarded as *tapōdhikā*, inasmuch as she performed very severe austerities for obtaining, as her husband, Bhava (Śiva), who was himself a *tapō-nidhi*. Their issue was also named Kārttikēya (the god), who by his missile (*śakti*) did a good service to the gods (*dēva-kārya*) by vanquishing their enemy, the demon Tāraka.

<sup>4</sup> Probably refers to the old system of ordeal by a balance. For the various kinds of ordeal used in deciding cases in the courts of law cf. *Yājñavalkya-smṛiti*, II, 95; and for the application of the balance-ordeal vide *ibid.*, vv. 100-102.

<sup>5</sup> The word *chumbaka* is seldom found in literature in the sense in which it has been used here. The *Mēdinī-kōsha* states one of the various meanings of this word as—*dhātasy-ōrddhāvalambanē*, 'the upper part of a balance'; cf. Monier Williams' *Sanskrit-English Dictionary*, p. 400. This word occurs in a verse quoted from Vyāsa by Aparārka, the commentator on *Yājñavalkya*; cf. *mṛinmayau sūtra-sambaddhau dhāta-mastaka-chumbakan | śikya-dcayam samāsajjya pārśvayōr-ubhagōr-apsi* || p. 702, *Yājñavalkya-smṛiti*, Anandāśrama series.

(V. 22.) Though excessively solicited, he did not, by any means, accept nine hundred gold coins and a *sāsana* (a grant of land) yielding an income of a thousand (coins) from *Jaya-pāla-dēva*, the king of *Kāmarūpa*, of unimaginable glory, while (the latter was) making a *tulā-purusha*<sup>1</sup> gift.

(V. 23.) There is indeed for parents after their death no need of the (funeral) service done by their own sons, if they could duly quit their life in the Ganges (lit. the river of the gods). But, wishing to absolve himself from his own debts (to them), he performed for them what ceremonies, concerning the next world, were (enjoined).

(V. 24.) Making repairs of two temples (which were) in ruins in this village, he founded in (memory of) his father an image of *Trivikrama*, and (excavated) this<sup>2</sup> tank in (memory of) his mother.

(V. 25.) He, always fixed in righteous ways, erected an alms-house, and, having dedicated with all proper rites a superb image of *Amara-nātha* in this white temple of great height (surmounted) by a picturesque crest and with all (customary division into) compartments, sought protection only with the god *Vāsudēva*.

(V. 26.) He laid out a beautiful garden in *Śiyamba* for this deity and (dedicated) a piece of land measuring seven *dr̥ṇas* in *Śirisha-puñja* for the celebration of *pūjā* (daily worship), etc.

(V. 27.) Then, having passed the fiftieth year, he, with all his desires realised, placed his sons in charge of household affairs, and, beholding the world as a dream and having given up all attachments, resorted to the edge of the Ganges.

(V. 28.) It is only when the poet is himself sought out by the embellishments of his art (poetry) that he shines abidingly; but the excellences of a poem sought by the poet himself (lit. by his own mouth) perish all at once.

(V. 29.) Just as a lover (paints) with rapt attention his own mistress by means of colour-decorations,<sup>3</sup> so also did *Sōmēśvara*, the *Māgadhā* artist, incise (with rapt attention) this *praśasti* by means of a division of letters.

No. 27.—COPPER-PLATE INSCRIPTION OF GOVINDACHANDRA-DEVA ;  
SAMVAT 1186.

BY PANDIT HIRANANDA SASTRI, M.A., M.O.L., LUCKNOW.

The plate which bears this record is single and measures  $16\frac{1}{4}'' \times 13\frac{1}{4}''$ . A slightly raised rim goes all round it and there is a circular hole in the middle of the top end, which measures  $\frac{3}{8}''$  in diameter and is apparently meant for passing a ring of the seal now not forthcoming. Except at the proper right upper corner, which is slightly broken and has taken off a part of the initial letter—probably the symbol for *om*—the plate together with the record incised on it

<sup>1</sup> A gift of gold, etc. equal to a man's weight. It is one of the sixteen famous kinds of *maḥādānas* mentioned in the *Matsya-Purāna* and in *Hemādri's* work. King *Vijaya-sēna's* wife, *Vilāsa-dēvi*, performed a similar *tulā-purusha* ceremony; see *Mem. A. S. B.*, Vol. V, No. 3, p. 105.

<sup>2</sup> This tank seems to have been situated near the temple described in the following verse, wherein *Prakāsa* dedicated, evidently for the increase of his own merits, the image of *Amara-nātha*.

<sup>3</sup> I.e. an artificial poem.

<sup>4</sup> There is pun in the words *varṇa-śhakti* and *alīkṣat*. *Varṇa* is both 'pigment for painting' and 'letters'; *śhakti*, 'variegated decoration' and 'division.' The root *śhā* means both 'to paint' and 'to inscribe.'

is very well preserved. It was in possession of the Rājā of Itaunja, a Taluqdar of the Lucknow district in the United Provinces, and was brought to my notice by my friend Pandit Ganesh Bihari Misra of Lucknow, who got it for loan exhibition in the Provincial Museum, where it has now been deposited along with other documents of the kind.

The inscription which this plate bears, I believe, has not been yet published. It is written in the Sanskrit language and the Dēvanāgarī alphabet. The grant which it records is similar to other grants issued by Gōvindachandra-Dēva of the Gāhaḍwāl dynasty which were published in this journal long ago. In all it has 24 lines of writing. Of these the first 11 give the genealogy of the donor and the usual introduction. This portion of the grant is the same as in other grants which have already been published and translated, and it will be superfluous to reproduce it here. It is the second part, which begins with the end of the 11th line, that concerns us, and I shall notice it below, giving a transcript of it, omitting, of course, the imprecatory stanzas that are too well known to need to be published or translated.

The peculiarities in writing which one will notice in this inscription are not many. Nor are they very extraordinary. The same is the case with grammatical inaccuracies to be met with in it. The sibilants and the symbols for *b* and *v* are, as is the case in other inscriptions of this king, used indiscriminately in several places. *Amra* is written in line 14 as *-āmvra-*, a form which gave rise to the Hindī noun *āmb* or *ām*, meaning 'mango.' Mistakes like *-Vāṇā-rasyāyām* for *Vārāṇasyām*, which we see in line 15, are common to the class of priests who live on the charity of others and let grammar take care of itself.

The object of the inscription is to record that Gōvindachandra-Dēva, the ruler of Kanauj, after bathing in the Ganges at Benares and performing various religious rites and ceremonies, on Friday, the 2nd *tithi* of the bright half of Mārgga(śirsha) of the year 1186 granted the village of Kapāsī in the Maṅgalajāṭhī *pattalā* to Nānē Sarman, the son of Thakkura Sri-chandra and grandson of Jayanta, a Brāhmaṇa of the Sāṅḍilya *gōtra*, whose three *pravaras* were Śāṅḍilya, Asita and Daivala.

Along with the taxes *bhāga*, *bhōga*, *kara* and *pravaṇīkara* it specifies (line 19) a *turushka-danḍa*. This term has been explained in different ways. Dr. Konow<sup>1</sup> thinks that it was a tax imposed on Muhammadans and says that Musalmān settlers remained in the country about the Jamna from the days of Mahmūd and down to the end of the 12th century A.D. In other words he takes it to be a *Jizya* which was levied by a Hindū ruler, like a Moslem bigot, from the "infidels." Hindūs as a rule seldom showed a prosecuting spirit such as was evinced by Aurangzeb or other zealots of the Moslem faith, who imposed *Jizya* on the Hindūs; and it is not very likely that Muhammadan settlers penetrated the villages like the one which forms the object of this grant, so as to justify the mention of this tax in this epigraph. I am of opinion that *turushka-danḍa* was probably the tax levied for the purpose of checking the imminent danger to the ancient civilization and religion threatened by the *Turushkas*, or the Turks who poured down like an irresistible torrent from the North-Western Frontier. The amount collected through this tax was perhaps utilized for paying the invaders off, whenever necessary, or for meeting military expenditure incurred in fighting Muhammadans. That Gōvindachandra should levy such a tax is significant; for in the Sārṇāth *prasaṣti*<sup>2</sup> he is eulogized as "a heavenly champion deputed by Śiva to protect Benares from the wicked *Turushka* warriors." But it would show how imminent the peril was felt at the time to be.

I am unable to locate the places mentioned in the document. The name of Kapāsī village is known to us from three votive inscriptions of Sāñchi.<sup>3</sup> As there were more than one

<sup>1</sup> Above, Vol. IX, p. 321.

<sup>2</sup> Cf. Konow, *loc. cit.*, and Dr. Vogel, *Out. of Sārṇāth Museum*, p. 8.

<sup>3</sup> See *Ep. Ind.*, Vol. II, Nos. 40 (=C. 99) and 332.







Kapāsi village<sup>1</sup> (*kārpāsi-grāma*), the identification of the Maṅgalajāthi *pattalā* alone would help us in locating it with certainty. I am not aware if that is named elsewhere.

The inscription was written by Ṭhakkura Viśvarūpa, who is evidently identical with the writer of one of the Kamauli plate grants,<sup>2</sup> viz., one dated in Śaivvat 1184 of the same king.

TEXT.

- L. 11. . . . . श्रीमद्गोविन्दचंद्रदेवो विजयी ॥ मंगल-
12. जठिपत्तलायाम् । कपासीग्रामनिवासिनो निखिलजनपदानुपगतानपि च  
राजराज्ञीयवराजमन्त्रिपुरोद्दितप्रतीहारसेनापतिभाण्डागारिकाक्षपट-
13. लिक्भि[ष]ग्नैमित्तिकान्तःपुरिकद्रूतकरितुरगपत्तनाकरस्थान् गोकुलाधिकारिपु-  
षान् समान्नापयति वो(बो)धयत्वादिशति च यथा विदितमस्तु भवतां  
यथो-
14. परिलिधि[खि]तग्रामः सजलस्थलः सलोहलवणाकरः समत्स्याकरः सगर्तोषरः  
साम्भ्र(स)मधूकवनवाटिकाविटपतृणयूतिगोचरपर्यन्तः सोर्वा (ह्वा)धस्तु-
15. राघाटविसु(शु)हः ससोमापर्यन्तः सस्वत् ११८६ मार्ग्य सु(शु)दि २ सु  
(शु)क्रे अद्येह श्रीमद्वाणारस्य(य)ां गंगायां स्नात्वा विधिवन्मन्त्रदेवसु-  
निमनुजभूतपितृगणां-
16. स्तर्पयित्वा तिमिरपटलपाटनपट्टमहससुष्णरोचिषसुपस्थायीषधिपतिस(श)कलशेष-  
(सु)रं समभ्यङ्ग्यं त्रिभुवनत्रातुर्वासुदेवस्य पूजा(जा) विधा[ना\*]य प्रचुर-
17. पायसेन हविषा हविर्भुजं हृत्वा मातापितृरात्मनश्च पुण्ययशोभिद्वय्ये  
ऽस्माभिः श्रीसां(शां)डित्यगोत्राय । सां(शां)डित्याश्रितदैवलत्रि(ः)प्रवराय  
श्री-
18. श्रीजयन्तपौत्राय । ठ । श्रीश्रीचन्द्रपुत्राय । ब्रा(ब्रा)ह्मणश्रीनानेस(श)र्म्भणे  
ब्रा(ब्रा)ह्मणाय । गोकर्णकुशलतापूतकरतिलोदकपूर्वमाचन्द्रार्कं यावत्  
शासनीक
19. त्व प्रदत्तो मत्वा यथादीयमानभागभोगकरप्रवणिकरतुरुष्कदण्डप्रभृतिसमस्तादा-  
यानान्नाविधेयीभूय दास्यथेति ॥ . ∴ . ॥ भवन्ति चात्र श्लो-
20. काः ॥<sup>3</sup>
- . . . . .
24. . . . . लिखितं च ठक्करश्रीविश्वरूपेणेति

<sup>1</sup> *Ibid.*, p. 96.

<sup>2</sup> No. E 26 of Lucknow Museum.

<sup>3</sup> Here follow eight of the customary imprecatory verses.

## No. 28.—INSCRIPTIONS AT NARENDRA.

BY LIONEL D. BARNETT.

Narēndra is a village in the Dhārwar tāluka of the Dhārwar District, Bombay. It is situated near the highroad from Dhārwar to Belgaum, at about four and a half miles north-west-by-north from Dhārwar, and is shown in the Indian Atlas quarter sheet 41, S.E. (1904), in lat. 15° 30', long. 75° 2'. Dr. Fleet gives me the opinion, with which I agree, that the general purport of the records shows clearly that the original name of this place, down to at least the twelfth century, was Kundūr, and the town was the chief town of the Kundūr five-hundred district: with this complete change of name from Kundūr to Narēndra he compares the well-known case of the ancient Purigere, Puligere, which is the modern Lakshmāhwar, and the case of Kummudavāda, which is the modern Kalbhāvi.<sup>1</sup>

There are four inscriptions at Narēndra. Two of them are so much damaged that the contents of them are undecipherable: it can only be said that they belong to the twelfth century or closely thereabouts.<sup>2</sup> I edit the other two from ink-impressions placed at my disposal by Dr. Fleet.

A.—OF THE TIME OF VIKRAMADITYA VI AND THE KADAMBA  
JAYAKESIN II: A.D. 1125.

This record is on a stone tablet standing on the right of a temple of Mallikārjuna in the field Survey No. 3 of Kumbāpūr or Kumbhāpūr, a hamlet of Narēndra, between Narēndra and the highroad, not shown in the Indian Atlas sheet.

At the top of the stone there are sculptures: in the centre, inside a shrine, a *līnga* on an *abhishēka*-stand, with a priest standing to it and apparently pouring a libation over it; on the right, a cow and calf, with a scimitar above them and a tall lamp-stand behind them; on the left, the bull Nandi, kneeling towards the *līnga*, with a similar lamp-stand behind him; on the upper right, the sun; and on the upper left, the moon. The area covered by the inscription measures from 2 ft. 6 in. to 2 ft. 8½ in. in width by 6 ft. 10 in. in height. The record is unfortunately not very well preserved, and does not lend itself to any satisfactory reproduction: in several places the surface of the stone is sadly weather-worn, making decipherment uncertain and in some cases impossible. The difficulties raised thereby, however, affect only the reconstruction in full of the verses: the historical, geographical, and practical part of the record can all be made out satisfactorily.

The characters are Kanarese, of the period to which the record refers itself: their average height is about ¾ in.—The language is Old Kanarese verse and prose, with the exception of the introductory Sanskrit stanza. The vocabulary contains several points of interest: we may notice *dhalāravam*, l. 10; *chāga-jaga-jhampam jhampal-āchāryyan*, l. 18, *tyāga-jaga-jhampam jhampal-āchāryya*, l. 99, and *tyāga-jaga-jhampam-arddh-āngi*, l. 104, on which see Dr. Fleet's remarks in his paper on the Bhāndūp plate, above, vol. XII, p. 251; *jimkarisal*, l. 22; *ārttu*, l. 24, which appears to belong to Kittel's *ār*, 3, of which only the infinitives *āra* and *āre* and the verbal noun *āru* hitherto have been noted; *elare*, l. 32, which seems to be the simple verb from which is formed the derivative *elarchu*; *bhuvana-bhumhukan*, l. 36, a phrase found elsewhere, which still awaits explanation; *chagildum*, l. 52, which must be connected with *dhagil* and *dhaga*; *kaneyam*, l. 61, "younger brother"; *Dvāpara*, l. 69, for *Dvāpara*; *bil-vaddē*, l. 70, on which

<sup>1</sup> *Ind. Ant.*, vol. XVIII, p. 310.

<sup>2</sup> One of these is on a stone on the right of the temple of Śaṅkaralīnga in the field Survey No. 9. The other is on a stone near a Matha in Survey No. 188.

see note; and *Himyaçhaḷa*, to suit the metre, instead of the usual *Himāçhaḷa*, l. 90.—The orthography presents few points worthy of notice. The ancient letter *ḷ* is preserved only in *neḡaḷdam* (l. 47), and elsewhere becomes *r* before consonants (*neḡardd-*, ll. 15, 16, 34, 64; *neḡardda*, l. 58; *neḡarddan*, ll. 60, 66; *neḡartteyaṃ*, l. 19; *neḡartte*, ll. 36, 65, 87; *nōrppadēdu*, l. 43; *nōrppadam*, l. 54; *ḡogartteyaṃ*, l. 72; *ḡardde*, l. 113), and *ḷ* between vowels. The Sanskrit *l* between vowels becomes *ḷ* usually, but not invariably. Final *m* often becomes *v* before vowels, as in l. 14; and intervocalic *m* in the case-ending *-maṃ* also may change to *v*. The *upadhmanīya* occurs in *rajaḥ-*, l. 57, *yaśaḥ-*, l. 64, and *antaḥpur-*, l. 83. A consonant is doubled before *r* in *sur-āddriḡe*, l. 54, *dhāttriyol*, l. 65, and *vajjra*, l. 100. Initial *p* is changed to *h* in *Halasige*, l. 85 (verse); but curiously enough we find in the prose portion, l. 110, the ancient spelling *Palasige*.

The object of the inscription is to record a grant of land made by the Kādamba *Mahāmaṇḍalēśvara Jayakēśin II* and his senior queen *Maḷḷala-dēvi*, the daughter of Jayakēśin's suzerain the Chāḷukya king *Vikramāditya VI*, for the maintenance of a temple of Śiva founded by a certain *Danḡanāyaka Siṅgarasa* (also styled *Siṅgaṇa* or *Siṃha*) in *Kundūr*, the modern *Narēndra*. The inscription, after the prelude (verse 1) and a blessing upon the "Lord of the Western Ocean," i.e. the Kādamba ruler of Goa (verse 2), sketches the history of the Kādambas, beginning with their mythical origin from the sweat of Śiva (verse 3). The first of them that it names is *Chaṭṭaya-dēva (Shashṭhadēva)*, who took *Kavaḍi-dvīpa* and many other provinces, made (it is said) a bridge of ships to *Ceylon*, and imposed tribute on barbarians (verses 4-6); he sailed with great pomp from *Gōve* to *Surāshṭra* (verse 7), and received in marriage a daughter of *Mummuri* of *Thāneya* with a rich dowry (verses 11-12).<sup>1</sup> His son was *Jayakēśin [I]*, who was also glorious and liberal (verses 13-14). *Jayakēśin* fought against and overcame seven potentates (verse 15), and gave his daughter in marriage to a neighbouring king named *Permāḍi* (verses 16-17); he subdued *Kirttirāja* of *Banavase*,<sup>2</sup> and transferred his glory (?) to *Permāḍi* (verse 18); and he repelled an assault by the *Chōḷa* king (verse 19). He had a valiant son, *Gūvala-dēva*<sup>3</sup> (verse 21), whose younger brother *Vijayāditya* in course of time became king (verse 22). The latter was succeeded on the throne by his son *Jayakēśin [II]* (verses 23-25), to whom *Vikramāditya [VI]* gave his daughter *Maḷḷala-dēvi* in marriage (verses 26-33). Then begins the donor's pedigree: *Lakshmaṇa*, or *Lakshmarāja*, was a high minister and *Danḡanāyaka* in the service of *Vikramāditya [VI]*, who gave him a commission in the household of his daughter *Maḷḷala-dēvi* (verses 36-7). *Lakshmaṇa* had four sons, *Bhavyarāja*<sup>4</sup> (who took to wife *Gaṅgā-dēvi*), *Sōma*, *Lakshmaṇa*, and *Siṅgarasa (Siṅgaṇa or Siṃha)*. *Siṅgarasa* married *Maḷḷala-dēvi* (of course not the queen of that name), and begat *Boppa-dēva* (verses 38-56). He built a temple to Śiva, styled *Lakshmaṇēśvara* (apparently in honour of his father), on the southern side of *Kundūr*, in the *Halasige nāḍ* of the *Kuntala* kingdom (verses 58-62); and in the reign of *Vikramāditya [VI]*, in Saka 1047, *Jayakēśin* and *Maḷḷala-dēvi*, ruling over the nine-hundred of the *Koṅkaṇ*, the twelve-thousand of *Palasige (Halasige)*, the five-hundred of *Payve*, and the *lakh* and a quarter of *Kavaḍi-dvīpa*, granted for the maintenance of this temple certain specified estates in *Kundūr* and the neighbourhood (lines 93 to end).

<sup>1</sup> The reading is quite clear, *Thāneyada Mummuri* (l. 16); and the name of *Mummuri* occurs again in the next line and verse, where he is styled a king. It would seem that we must take this as another variant of the name of *Mummuni* or *Māmvāṇi*, one of the *Śilāhāras* of the Northern *Koṅkaṇ*, whose date was between A.D. 1026 and 1059, and who was therefore a contemporary of *Chaṭṭaya-dēva*, and understand that *Chaṭṭaya-dēva* on his voyage looked in at *Thāna* or some other of the *Śilāhāra* ports.

<sup>2</sup> This appears to be *Kirttivarman II*, son of *Tailapa I*, the Kādamba ruler of *Hangal*; he was governing *Banavāsi* about A.D. 1070.

<sup>3</sup> Apparently *Gūvala-dēva* did not reign. See also below, p. 300.

<sup>4</sup> This name corresponds to the Kanarese *Bāvayya*.

The details of the date of this record (l. 108) are : Śaka 1047 ; the cyclic year Viśvāvasu ; the thirteenth day of the dark fortnight of Bhādrapada ; Śukra-vāra (Friday) ; a "great tithi," being a Yugādi. Dr. Fleet gives me the following remarks :—"This Viśvāvasu *saṃvatsara* was the Śaka year 1047 expired, A.D. 1125-26. For this year the given tithi, Bhādrapada kṛṣṇa 13, answers quite regularly to Friday, 28 August, A.D. 1125,<sup>1</sup> on which day it ended at about 17 h. 55 m. after mean sunrise (for Ujjain)=5.55 P.M. The mention of the tithi as 'a great tithi, a Yugādi,' refers to the fact that, for some reason or other which is not apparent, the tithi Bhādrapada kṛṣṇa 13 is always known as Kaliyug-ādi, 'the beginning of the Kali Age,' though the tithi on which each of the Ages and the Manvantaras and the Kalpa itself really began is Chaitra śukla 1 : for anything done in celebration of the Kaliyugādi tithi the tithi has to be taken with the day on which it is current during the time known as *aparāhṇa*, 'the (early) afternoon,' which is the time from about 18 to 24 *ghaṭī*s after mean sunrise,<sup>2</sup> that is, from about 1.12 to 3.36 P.M. : and this was the case on the present occasion."

Of the places mentioned several may be identified. The *nāḍ* of Palasige or Halasige had for its capital the town of that name, which is now known as Halsi, and is situated in lat. 15° 32', long. 74° 36', in the Khānāpūr *tāluka* of the Belgaum District. Payve, or Hayve, has not yet been located. The Kavaḍi-dvīpa lakh-and-a-quarter, mentioned elsewhere as Kāpardika-dvīpa (*Journ. Bomb. Br. R. As. Soc.*, Vol. IX, p. 272), may be taken as denoting the possessions which the Śilāhāras had had in the southern parts of the Koṅkan : the name was derived from that of Kāpardin I, the original ancestor of the Śilāhāras of Ṭhāṇa and those parts. Kundūr, now Narēndra, we have already mentioned. Kumbārageṛe, "the Potters' Tank" (l. 112), is perhaps to be sought in or near the hamlet Kumbāpūr or Kumbhāpūr, where the record stands, three-quarters of a mile to the south-west of Narēndra. Dāravāḍa (l. 113) is the modern Dhārṅwār ; it is noteworthy that this name is here written very clearly with the unaspirated *d*,<sup>3</sup> whereas in modern usage it always has the aspirated *dh*. Navilūr (l. 114) appears on the Bombay Survey as "Navlūr" and on the Indian Atlas sheet 41 (1852) as "Nowloor" ; it lies some two miles south-east of Dhārṅwār, and seven miles in the same direction from Narēndra. Kauvalagēri (l. 115) is given on the Bombay Survey as "Kowlgeri," on the Indian Atlas (*ut supra*) as "Kowlgeeree" ; it is between six and seven miles east-by-south from Narēndra. The other local places still await identification. Āneya-sunḍil (l. 114 ; and B, l. 51) means "the Elephant's Trunk" : whether this name denotes a village, or something else such as a tank or a large sculptured stone, is not apparent. Gōve (l. 11) is of course the modern Goa. Surāshṭra (*ibid.*) is Kāṭhiāwār. And Jayantipura (l. 95) is another name of Banawāsi in North Kānara. Ṭhāṇēm or Ṭhāṇa, more usually known as Sthānaka in that period, seems to be mentioned as Ṭhāṇeya in verse 11.<sup>4</sup>

For a full account of the Kādambas of Goa, with a genealogical table and references to various unpublished records, see Dr. Fleet's *Dynasties of the Konarese Districts*, in the Gazetteer of the Bombay Presidency, vol. 1, part 2, pp. 564-72. An inscription at Guḍikatṭi, Nos. 147 and 164 in Professor Kielhorn's List of the Inscriptions of Southern India, vol. VII above, appendix, presents dates in A.D. 1007 for Shashṭhadēva I and A.D. 1052 for Jayakēśin I : but the record has not been published, and the first date is perhaps a questionable one. For the Gūvala who is mentioned in line 30 (verse 21) of our present inscription A, we have a date in A.D. 1098 from an inscription at Kādarōli in the Sampgaum *tāluka* of the

<sup>1</sup> Compare Professor Kielhorn, under No. 221 in his List of the Inscriptions of Southern India, vol. 7 above, appendix.

<sup>2</sup> See Professor Kielhorn in *Ind. Ant.*, vol. XXVI, p. 177, note 5, and p. 183.

<sup>3</sup> Probably also in P, l. 51, where, however, the reading is not so clear.

<sup>4</sup> See note 1 on p. 299 above.

Belgaum District, which mentions him as a *Mahāmaṇḍalēśvara*, a feudatory of Vikramāditya VI, who was ruling the Palasige twelve-thousand province at his capital of Gōve (Goa) : this record, too, has not yet been published.<sup>1</sup> An inscription at Lakshmēshwar, Kielhorn's List, No. 235, appears to give a date in A.D. 1147 for Jayakēśin II ; but this record, also, has not been published. Including the two given herewith, we have now ten published records of this family, as follows :—

1. Narēndra stone inscription A of Jayakēśin II : A.D. 1125. See below.
2. Narēndra stone inscription B of Jayakēśin II : A.D. 1126. See p. 316 below.
3. Siddāpūr stone inscription of Śivachitta-Permādi and the *Yuvarāja* Vijayāditya II : A.D. 1158. Kielhorn's List, No. 241 ; and see in full in *Ind. Ant.*, vol. XI, p. 273.
4. Dēgāmve stone inscription of Kamalādēvi, the chief queen of Śivachitta-Permādi : not dated. Kielhorn's List, No. 255 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 294.
5. Golihallī stone inscription of the 14th, 17th and 26th years of Śivachitta-Permādi : A.D. 1160, 1163 and 1173. Kielhorn's List, No. 242 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 296.
6. Halsī stone inscription of the 23rd year of Śivachitta-Paramardin, and of the 25th year of the same prince in conjunction with his younger brother Vishṇuchitta-(Vijayāditya II) : A.D. 1169 and 1171 or 1172. Kielhorn's List, No. 249 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 278.
7. Dēgāmve duplicate stone inscription, one copy in Kanarese characters and the other in Nāgari, of the 28th year of Śivachitta-Permādi : A.D. 1174. Kielhorn's List, No. 254 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, pp. 266, 287.
8. Kiri-Halsī copper-plate record of the 13th year of Jayakēśin III : A.D. 1199. Kielhorn's List, No. 261 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 241.<sup>2</sup>
9. Kittār stone inscription of the 15th year of Jayakēśin III, with an interesting account of a trial by ordeal : A.D. 1201. Kielhorn's List, No. 262 ; and see in full in *Journ. Bombay Br. R. As. Soc.*, vol. IX, p. 304.
10. Goa copper-plate record of Śivachitta-Shashṭhadēva II : A.D. 1250. Kielhorn's List, No. 269 ; and see in full in *Ind. Ant.*, vol. XIV, p. 289.

#### TEXT.<sup>3</sup>

1. Śrī<sup>4</sup> Ōm Namaś=Śivāya || <sup>5</sup>Namas=tuṅga-sīras̄-chumbi-chāndra-chāmara-chāravē  
[1\*] trailōkya-nagar-ārāmbha-mūla-stāmbhāya Śāmbhavē || [1\*] Śivāya ōm<sup>6</sup> ||
2. <sup>7</sup>Śrī-kāntā-kānta-tuṅga-stana-yuga-nibiḍ-ālimgit-ōra[s\*]-sthalām lōkēya<sup>8</sup>-prāstutya-dōr-  
mmanḍita-samara-jaya-śrī-patākam
3. dharitri-prākāra-prāya-dhairyya-prakatita-mahimam prājya-Kādamba-rājya-śrī-kē|i-  
līleyo| taḷ=eseg=anavaratam paśchi-

<sup>1</sup> See *Dyn. Kan. Distrs.*, *ut supra*, pp. 451, §68.

<sup>2</sup> This record is entered in Kielhorn's List as coming from Halsī. But (see JBBRAS, IX, 229) it comes really from Kiri-Halsī—the Kirru, *i.e.* Kiru-Valasigā of the record itself,—a village three miles towards the south-east from Halsī, which is shown as “Keeree Hulsee” in the Indian Atlas sheet 41 (1852) and in the quarter-sheet 41, S.W. (1889).

<sup>3</sup> From the ink-impressions.

<sup>4</sup> Metre, Ślōka (Anusṭubh).

<sup>7</sup> Metre, Sragdharā ; and so in verse 3.

<sup>4</sup> This line is preceded by the symbol of the *śākhā*.

<sup>6</sup> Deroted by the spiral symbol.

<sup>8</sup> Read *lōk-aika*.

- 4 m-āmbhōdhi-nātham<sup>1</sup> || [2\*] Śīmat-traiḷōkyā-nātham Tripura-vijayam bhāḷa-lō-  
ākshiyim̄d=uddāmam māḍalke bēgam śramav=ōḍarise bam-
- 5 d=om̄du bhāsvat-kadamb-ārām-ōlyach-chā(chhā)yeyoḷ nīm̄d=eseva bamaran=urvvi-  
talakk=ike Lakshmi-dhāmam puṭṭittu bhūbhṛin-makuṭa-maṇi-gaṇ-āḷamba-
- 6 Kādamba-vam̄sam<sup>2</sup> || [3\*] Kam̄da<sup>3</sup> || <sup>4</sup>Ā vam̄śadalli saum̄daryy-āvishkr̄ita-  
mūrttigal diśā-gaja-dam̄ta-prāv̄rita-kirttigal=asuh̄rij-jiv-ākarsha-
- 7 prap̄ūrttigalū palar=esedar || [4\*] Ā mahā-mahīsar=ōḷage || <sup>5</sup>Jaya-lakshmi-  
narttakī-narttana-parin̄ata-sai(śai)lūshan=urvvi-vadh̄ṭī-priya-bhāsva-
- 8 [n\*]-nūtna-ratnaṁ bhuvana-bhavana-dipāyam̄a-na-pratāp-ōlayan=udyat-pāschim-āmbhō-  
nidhi-pati dhareyoḷ bāppu sām̄ānpa(nya)n=ēm̄ **Chattayadēvam̄** dēva-rāja-  
prakaṭita-
- 9 vibhavam̄ svikrit-āscharyya-śauryyam̄ || [5\*] <sup>6</sup>Kavaḍi-dvipamum=ādīy=ūge  
palavum̄ dvipaṅgalam̄ koṇḍu Lam̄ke-varam̄ talta bahitra-sam̄tatigalūindam̄  
sētuvam̄ kaṭṭi kappavan=ugr-ā-sura<sup>7</sup>-
- 10 ralli bēde palarum̄ Rāma-pratishṭh-āgrahārav=enal=māṅḍalav<sup>8</sup>=atyudāt tav=enikum̄  
**Kādamba-chakr-āsana** || [6\*] Banav=ettam̄ dhavalāravam̄ kaḍakalam̄ vaihāḷi  
pū-dōm̄tav=imbane
- 11 tal̄t=am̄gadi sūle-gēri keṛegal=kang=oppamam=māḍe neṭṭane bhaitraṅgala mēle  
Gōve-veras=ambhōrāsiyoḷ lileyim̄ vanadhīsam̄ naḍedam̄ mahā-mahimeyim̄
- 12 Saurās̄tra-dēsam̄ baram̄ || [7\*] Anakam̄ pēlvade Sōmanātha-vibhuvam̄  
karpp̄nradim̄d=eyde pūraneyam̄ māḍi balikke kabbilar=adam̄ nirm̄m̄llya(lya)mam̄  
kūḍe dhāriṇiyo-
- 13 ḷ=tōruguv=en̄du sut̄tu-beieyam̄ bērp̄pannegam̄ koṭṭu bhūshanam̄=ādām̄ bhuvanakke  
**Chattaya-nripam̄** vitraṣta-vidvid-dri(nri)pa || [8\*] <sup>9</sup>Negaḷda tuḷā-purushaman=  
ēn=aga-
- 14 n̄itav=enal=ir̄ddu(rdu) palavum̄ pesar=ūrggalan=i jagav=ariye vipra-sam̄itige mige  
koṭṭam̄ nripa-lalāta-pat̄tam̄ **Chatta** || [9\*] Enit=ōlave yaj̄na-kōṭigal=anitum̄  
mana-
- 15 mudade nēreye māḍisi negardd(īd)-i[r\*]dd=enit=ōlave dāna-kōṭigal=anituman=ittam̄  
dvijargge **Chattayadēva** || [10\*] <sup>10</sup>Saranidhiyoḷu viḷāsadoḷe **Chattaya-**  
**dēvan=u-**
- 16 dāta-vikramam̄ bare negardd(īd)-ir̄dda **Ṭhāneyada** **Mummuri** kōḷd=  
idir-vvandu<sup>11</sup> kaṇḍu taan=aramaneg=oydu bhakti-bharamam̄ mereyut̄t-ire  
putriyam̄ savistara-
- 17 dole koṭṭu koṭṭan=aliyam̄ge suvar̄n̄paman=aydu lakkamam̄ || [11\*]  
<sup>12</sup>Enag=im̄ pratyū[pakāra — ∪ ∪]va bēṛ=inn=ēnan=ām̄ māḷpen=i vana-  
dhīsam̄g=enut-am̄te **Mummuri-nri-**
- 18 pam̄ śri-**Chatta**-bh̄ṭipam̄ge neṭṭane koṭṭam̄ dhare mechche chāḡa-  
jaga-jhampam̄ jhampal-āchāryyan=emb<sup>13</sup>[∪ ∪ — —]teyan=āḷdu māḷeyan=enalk-  
ār=ddhanyar=im̄t=urvviyoḷ || [12\*]

<sup>1</sup> Followed by the spiral symbol.

<sup>2</sup> Followed by the spiral symbol.

<sup>3</sup> Metre, Mahāśrāḡdhārā.

<sup>4</sup> There seem to be traces of an *anusvāra* after the letter *rā*.

<sup>5</sup> Probably an error for *maṅḍalav*.

<sup>6</sup> Metre, Champakamālā.

<sup>7</sup> Metre, Mattābhavikr̄iḍita.

<sup>8</sup> This syllable is uncertain, and the following four *akṣaras* are almost illegible. The last of them apparently ends in -ā.

<sup>9</sup> Followed by the spiral symbol.

<sup>10</sup> Metre, Kanda.

<sup>11</sup> Metre, Mattābhavikr̄iḍita; and so in verses 7 and 8.

<sup>12</sup> Metre, Kanda; the same in verse 10.

<sup>13</sup> Read *vandu*.

- 19 <sup>1</sup>Antu negartte(ite)yaṁ taleda Chaṭṭayadēvana nandanam disā-  
kānteyaram nija-prabala-kirtti-sudhā-rasa-vārdhī-pūradoḷ=timṭiniy=āge kūḍe  
jala-kōḷiyān=āde saram.<sup>2</sup>
- 20 galinde dig-damṭigalam muḷiṅgisidan=ūrjjita-dāna-jala-pravāhadi[m\*] || [13\*]  
<sup>3</sup>Palavum yajñaman=odavisi palavum tuḷā-purushav=irddu(rdu) ṛitvi-  
jargg(rg)=ellam pa-
- 21 lav=agrahāramam biṭṭ=ole(la)vim Jayakēsi kirttiyam prakāṣida || [14\*]  
<sup>4</sup>Tōḷ=valamum padāti-balamum pirid=umṭ=enag=endu garvadam=āḷvara  
chakra[—]-
- 22 [∪]maleyalu Jayakēsi-nṛipālan=etti bamd=ēlvar=alakke jūmkarisal=ōḍisit=  
ettisidam virōdhi bēn-kolvan=enippa ponn-ōṛeyan=ā ripu-rājana rāja-
- 23 dhāniyol || [15\*] <sup>5</sup>Mudadiṁ tannaya dēśad=attal=adhipam Permmāḍi-  
dēvam baralk=idir=vvand<sup>6</sup>=āgaḍe kūrpā tanna magalam dhār-  
ānvitam koṭṭu perchchid=alaipam palava<sup>7</sup>\*
- 24 [∪]yam kumareyam bhaṅḍāramam lekkav=illade tellamṭiyan=ārttu koṭṭu  
negalḍam lōk-aika-kalpa-drumam || [16\*] Tad-anantara || Ele  
Permmāḍi-nṛipāla[— ∪]n=ola-
- 25 viṁdā(da?)m pōgi kalyānadoḷ=palaram maṅḍala-nāthar=ān=āṛive-vāmdir=  
bbekkasam-baṭṭ-iralu chaladiṁ paṭṭaman=oldu kaṭṭidapan=emḍ=āvēgadimḍ=  
etti dōr-vvali[— — ∪ ∪ —]
- 26 [∪ — ∪ ∪ — —] Komkaṇ-ādhiśanam || [17\*] <sup>8</sup>Banavaseya Kirtti-  
rājanan=anuvaśam=app-antu māḍi Permmāḍige tām vanadhipati  
kirttiyam nettane taleda negalḍa riti(?). . .
- 27 ttam . . . || [18\*] Ad=alladeyam || <sup>9</sup>Vāridhi mēre-dappi kavīṭ-appa-  
pol=ōvade bamda Chōḷanam vāriṁidh-iśan=appa Jayakēsi-nṛipam  
chaladiṁ tarūmbi [— — ∪ ∪]
- 28 na [∪ — ∪ ∪]yanam nere rōchis=id=omḍ=agurvve pēḷ=āra manakke  
kōt=uraman=āgisad=1 bhuvan-āmtarāladoḷ || [19\*] Maṅḍala-nāthan=emḍ=  
urade kāṇis=id=olvaḍe [—]
- 29 la[— ∪ — — ∪ ∪]nam samānadoḷe kāṇisi koḷvud=enalke pūṇḍu kai-  
koṇḍan=idam diṭakke bara<sup>10</sup>-vēḷ=ene bandu samāna-gāṅkeyam kaṇḍu  
mahat[t\*]va[— ∪ ∪ ∪]
- 30 pēḷ [∪ ∪] Komkaṇa-chakravarttiya || [20\*] Ā vasudhādhipamge  
Jayakēsiḡe kēsari puṭṭuv=andadiṁ Gīvaladēvan=ūrjjita-parākrami puṭṭi  
nī(ni)j-āsi-damshṭr[eyim ?]
- 31 [— ∪ ∪ — ∪ —]r=inapa-sāmajamam taḍed=agra-kumbha-muktāvaliyam disā-  
vaniteyargge vibhūshanam=āge māḍida ||<sup>11</sup> [21\*] <sup>12</sup>Mada-vaṭṭ=ī  
rā[∪]nī[—]
- 32 ru[∪ ∪ ∪ ∪]ti saṁkōchisalu perchchid=utsāhade mitr-ānika-padga-prakarav=  
elare sad-dharmma-chakrāḷi chelvim podava(la)ḷ Kādamba-vamśa-sphurad-  
udaya-gir-imḍr-āgradol [— ∪ — —]

<sup>1</sup> Metre, Utpalamālā.<sup>2</sup> Metre, Kanda.<sup>3</sup> Metre, Mattābhavikrīḍita; the same in verse 17.<sup>4</sup> The five akṣaras at the end of this line are much worn, and the reading is uncertain. Possibly the gap might be filled up by reading *pala-vandeyam*.<sup>5</sup> Metre, Kanda.<sup>6</sup> The ḥ is very uncertain.<sup>7</sup> Here follow on the stone two spiral symbols and a double *daṅḍa*.<sup>8</sup> Metre, Mahāśrāgharā.<sup>9</sup> These two syllables are uncertain.<sup>10</sup> Metre, Utpalamālā.<sup>11</sup> Read *vand*.<sup>12</sup> Metre, Utpalamālā; the same in verses 20 and 21.



- 33 padeyam=geyd=oppud-irddam tad-annja-Vijayādityadēva-kṣhītisam || [22\*]  
<sup>1</sup>Enisida Vijayādityana tanūbhavarū negaldan=akṣiṭa-lakṣmi-nīlayam  
vananidhi-parita-dhātri-jana-uu[ta 〰 〰 〰]
- 34 n=enisi Jayakēsi-nṛipa || [23\*] Ā Jayakēsiye tān=enal=i Jayakēsi-  
kshamādhinātham negardd(l)d-irdd=ē jagamam tannaye bhujarājita-  
ghana-sauryya-mudreyaṁ mudrisida || [24\*] <sup>2</sup>[- 〰]
- 35 maṇ-ādhirājana vaśikaraṇ-āstrad=atiprabhā-sphurat-kīrtti dig-aṅganā-vadana-  
darppaṇav=ārppu vasum̄dhar-āgra-samvartita-yāchaka-prakara-tusṭikaram bhujā-  
śakti vīna-samkīrtti-
- 36 tam=emdoḍ=ē voga|vud=unnatiyaṁ Jayakēsidēvana || [25\*] Antu negartte(l)te-  
vetta Jayakēsiya bhāsura-mūrttiyaṁ jagat-kāntana kīrttiyaṁ bhuvana-  
bhumbhukan=e[ 〰 〰 -] virōḍhi-vikrām-
- 37 ta-gaj-ēndra-kōsariya vikramamaṁ nere kēldu-gēld=anaṁ Kumtāla-chakravartti  
Hari-mūrtti-jan=adbhuta-kīrtti-rāgam || [26\*] <sup>3</sup>Enage Jayakēsi munnam  
manad=claviin<sup>4</sup> . . .
- 38 raman=ēmbinal=i Jayakēsiḡe netṭane saphaḷam mā|pen=i jagam poga|d=anegaṁ ||  
[27\*] <sup>5</sup>Emdu vibhūtiyaṁ dharisi hēma-nag-ēmdrame munde  
bamdu nimd=amdaṁe niḷpu keydu ma-
- 39 pi-maṁḍapado|pada-padmamaṁ ni|ānāmdade karchchi pūnda kalaś-  
ōj[ ]\*va|a-dhāre virājisalke tāṁ nandaneyaṁ kumāraka-sikhēmaṅg-  
ittan=iḷāta|ēśvara || [28\*] Tad-anam̄tara || <sup>6</sup>Kanak-ādya-a-
- 40 graṅga|ēn=achchariyo palav=enalu hēma-puṁjaṅgaḷam Rōha-nag-ēmdra-  
vrātav=itt=ett=ene palavu mahā-tat[t\*]va[- -]\*gaḷam Śakrāna gaṁdh-  
ēbhakkam=Uchchais[ē\*]ravada mahi[me]-
- 41 gaṁ mēl=enal=sam̄d=uvam̄ nūṭana-bhadr-ēbh-āśva-kōṭi-prakaraman=aliyaṅg=ittan=  
ā Kumtā|ēśam || [29\*] <sup>8</sup>Siriyam̄ Hariyam̄ Śivanam̄ Girijeyum=  
esev=am̄dadin=ene Jayakēsiyu-
- 42 v=ādaradim̄ Maḷaladēviyuv=urūtara-sukha-nīlayar=esedar=i dhare pogaḷe ||  
[30\*] Ā Maḷaladēviya rūpaṁ mahiyol Rāmbhegam̄ Tiḷōttamegam̄ mikk-  
o[ 〰 〰 ]
- 43 naṛā-vadhūṭigav=ē māṭ=olag=em̄du nōḍi nūrm̄maḍiy=alte || [31\*] <sup>9</sup>Ide lāvanya-  
sudh-ābdhi nōrppa(l)pa|dedu Chāmdra-bhrū-viḷāsam̄ samam̄t=ide kām̄ti-prasara-  
kramam̄ [ 〰 〰 〰 ]
- 44 dal vāsantikā-lakṣmi nōḍ=ide sārāsvata-janma-bhūmiy=ene lōkam̄ lōkadol  
rūḍiyaṁ paḍed<sup>10</sup>=i Maḷaladēvi-mūrtti-mahimā-vistāram̄ [- - 〰 -] || [32\*]
- 45 <sup>11</sup>Līḷeya pēmpu Chitta-jana vallabheg=irmmaḍi bhāvisal migilū ēḷada pēmpu  
Sitege padir-mmaḍi chāgada pēmpu lōkamaṁ pōlapa kalpa-vallari te[- 〰 〰  
- 〰 ]
- 46 jāsakk=en=om̄-teram̄ Maḷaladēviyaṁ pogaḷdud=i dhare pūrṇṇa-ēśam̄ka-val̄treyam̄  
|| [33\*] <sup>12</sup>Vinutam̄ Vikrama-chakravartti viditam̄ stri-raṅgamam̄ bhōga-bhāgi  
[ 〰 - - 〰 〰 - ]

<sup>1</sup> Metre, Kanda; the same in verse 24.

<sup>2</sup> Metre, Utpalamālā; the same in verse 26.

<sup>3</sup> Metre, Utpalamālā.

<sup>4</sup> After this word there are 7 or 8 worn letters which are unintelligible.

<sup>5</sup> Metre, Utpalamālā.

<sup>6</sup> Metre, Utpalamālā.

<sup>7</sup> Two long syllables are here illegible; the first apparently begins with *d*, and both end in *m*.

<sup>8</sup> Metre, Kanda; the same in verse 31.

<sup>9</sup> Metre, Maṭṭābhavikrīḷita.

<sup>10</sup> The *prasa* is violated by the cerebral *ḍ*.

<sup>11</sup> Metre, Utpalamālā.

<sup>12</sup> Metre, Maṭṭābhavikrīḷita.

- 47 viyam vibhavadin Kādamba-chakr-ēsanol ghana-vikrāntanol=oldu kūḍi  
negaldam Kādamba-rājy-ābhivarddhana-sat-kirtti-virā[jitam sva]-<sup>1</sup>janamam  
samtōsha[— — —] || [34\*]
- 48 <sup>2</sup>Enisida Mailaladēvigav=anupama-guṇan=enisi negalda Jayakēsigav=imn=anavara-  
tam rājya-vivarddhanamam mārppeḍeg=ene rājya-lakshmy-apēksham || [35\*]  
<sup>3</sup>[ — — — — ]
- 49 kram-āgataruv=ē naya-suddharuv=āptarum diṭakk=anuvāsaram vichārise perar=  
pritan-ādhipar=ār=enutte matt=enisade ninn=udātta-bhuja-pamjara[— — — —  
— — ]
- 50 namdaney=oda=arthhiyim besasidam prithivi-pati Lakshmarājana || [36\*]  
Besase Chaḷukya-Rāma-vibhu Mailaladēviyumam dharitri baṇṇise [ — — —  
— — ]
- 51 numan=utsavadim̄=oda-gom̄ḍu bam̄ḍu kaṅg=eseva gir-im̄dra-namdaneyumam  
bhuvan-ēsanumam subhakti [— — — —]se dēvi samt=ēḍa[ — — — — ]  
— ]
- 52 dyu-rājyadol || [37\*] Nuḍidu pasāyitam sahaja-buddhiya perchhugēyim  
pasāyitam toḍev=ari-sēneyam Bharatadol=tanavar=dhagildum pasāyitam [ — — — ]
- 53 dav=irdda śauchade pasāyitan=āv=ēdegam pasāyitam kaḍu-diṭadim̄de chakrig=  
ene dhanyano Lakshmaṇa-daḍḍanāyaka || [38\*] <sup>4</sup>Ā negald=irdda Lakshmaṇa-  
cham[ūpa-sutam sugabhi]-<sup>5</sup>
- 54 ra-vṛittig=ambhōnidhig=unnatikkege sur-āddrige dhairyya-guṇakke dhātrig=im̄ tāne  
migil vichāripaḍe tāne dal=aggaḷav=em̄tu nōrppa(lpa)dam̄ tāne viśēsha[— —  
— — — ]
- 55 tramo sad-dhita-Bhavyarājana || [39\*] <sup>6</sup>Ā negalda Bhavyarājana mānini  
lōka-tray-aika-pāvane vimaḷa-jūāna-pravāha-viṣṭrite tām=esedaḷ Gaṅg[ā\*]dēvi  
[ — — — ]
- 56 reyoḷ || [40\*] Sarasati-sahachari vidyā-parinatīyim tamge Gaṅge suddhati(te)yim  
bhāsura-niti-tanuje tanag=ābharaṇadin=ene Gaṅgey=am̄tu nō[ — — — — ]  
|| [41\*]
- 57 <sup>7</sup>Iruḷol=varttisut-irppar=unnatīyum=ngr-ābhira<sup>8</sup>-duśśīla-śūkara-dam̄shṭr-āgradoḷ=irppa dhā-  
riṇiyum=udyat-pam̄kaj-ōdbhūta-nūtna-rajah̄-po[ — — — ]sām-
- 58 ga-dhṛiti-geṭṭ=ōt=irdda Sāvitriyum̄ dorey=ē chāru-charitradol=negardda(īda) Gaṅgā-  
dēvig=ī dhātriyol || [42\*] <sup>9</sup>Negald=avara piriya magam̄ nīle<sup>10</sup> . . . .  
nija-bhi . . . . ke-
- 59 yim̄dam̄ mige beḷagi bandhu-jana-vārdhige perchham̄ paḍedu Sōma-vibhu  
varttisida || [43\*] <sup>11</sup>Kṛita-vidyam̄ śabda-śāstr-āgamadol=adhigat-ārttham̄  
mahā-tarkka-śāstra-śrutiyol sā-
- 60 hitya-śāstra-prakaradol=adhikam̄ kōvidam̄ Śukra-śāstr-ōnnatīyol bhūlōkadol=Bhārgga-  
van=enisi jasm̄-bettu sam̄stutya-sārasvata-lakshmi-suddha-jihvam̄ negardda(īda)n=  
ava-

<sup>1</sup> The letters supplied to fill this gap are only conjectural.

<sup>2</sup> Metre, Champakamālā ; the same in verses 37 and 38.

<sup>3</sup> This restoration is only conjectural.

<sup>4</sup> Metre, Utpalamālā.

<sup>5</sup> Metre, Mattēbbavikrīḍita.

<sup>6</sup> The r is written very small on the stone.

<sup>7</sup> Metre, Kanda.

<sup>8</sup> Metre, Utpalamālā.

<sup>9</sup> Metre, Kanda ; the same in verse 41.

<sup>10</sup> Metre, Kanda.

<sup>11</sup> The text is here corrupt, as the metre shews. About three *aksharas* are illegible here, and about four at the end of the line.

<sup>12</sup> Metre, Mahāśragdharā.

- 61 niyo=Sōma-daṇḍādhinātham || [44\*] <sup>1</sup>Trijagat-sēvyane Bhavyarāya-kaneyam  
pē! dhanviyē Lakshmaṇ-āgra-jan-atyunnata-śaucha-sampadane Gaṅgā-putrakam  
śāntan-ē nija-nā-
- 62 makk=ene śauryya-saṅgatane Simha-jyēsthān-emb=i vachō-vrajam=anvartthakam=  
aytu Sōma-vibhug=i viśvambarā-bhāgado! || [45\*] <sup>2</sup>Pravidita-Kautsa-gōtra-  
ghana-dugdha-payō-
- 63 dhiyo! =udgha-līlan=udbhavisi kar-āgra-pūrṇatege nirmmaḷa-kāntige lōka-lōchan-  
ōtsavake suvṛitta-vṛittige budha-stutig=āśrayav=āgi Sōman=ēm bhuvanama-
- 64 n=āvagam nija-yasāḥ-pri(thu-chandrikeyimde tividam || [46\*] <sup>3</sup>Initam  
permmegē nermnav=āgi negardd(lā)-irdd=ā Sōma-daṇḍādhināthana tamam  
trijagad-vinūta-Śiva-pād-āmbhoja-bhṛim-
- 65 gam jagaj-jana-samstutya-samasta-tat[t\*]va-kuśalam saṁśuddha-dharm-ōdyaman  
Manu-mārgg-ācharaṇam negartte(ite)-vaḍedaṁ śri-Simha-daṇḍādhīpam || [47\*]  
Jaladhi-prāvṛita-dhāttriyo-
- 66 ! =negardda(īda)n=alt=ē śabda-vidyā-Patānjali śat-tarkka-Śaḍānanam sakala-lōka-  
stutya-sāhitya-samkuḷa-Sarvvajñan=udātta-nīti-nikara-prakhyāta-Chāṇakya=uj[j\*]vala-  
vāṇi-vani-
- 67 tā-naṭinaṭana-līlā-prāmgaṇam Siṅgaṇa || [48\*] <sup>4</sup>Ativishama-rasa-turaṅgama-  
patiyam Rēvaṁtan=amt=ir=ēralu sakala-kshiti pogalutt-ire sēnāpati-tīlakam
- 68 Simha-daṇḍādhīthane ballam || [49\*] Siṅgada jasadh(v)=ōmdade Mātāṅgam  
bhayadimē bhinna-jaḍam parimūtri(tra)m-ro(go)lguv=endō=ērvud=ēm gaha-  
name negalḍa Simharājaṅg=ibha-
- 69 mam || [50\*] <sup>5</sup>Negalḍam munne Pināki dal Kṛita-yuga-vyāpārado! Trēteyo! =  
negalḍam Rāman=udātta-chāpa-charitam Dvāpārado! =Phalguṇam negalḍam kē!  
Kali-kā-
- 70 ladō! dharaniyo! bil-vaddeyo!<sup>6</sup>=Siṅgaṇam negalḍam Kuṁṭala-chakravartti-kāṭaka-  
prastutya-daṇḍādhīpa || [51\*] Nayado! śauryyado! =ārppino! vinaya-
- 71 do! chāturyyado! mānta-niśchayado! chāru-charitrado! vibhavado! sāhityado! =  
viśrut-ānvayado! dōr-vvalado! nij-ēśa-hitado!
- 72 sāmartthyado! sad-guṇ-āśrayan=ē baṅnipud=urvi kūrṭtu mudadim śri-Simha-  
daṇḍēsana || [52\*] <sup>7</sup>Initu pogartte(ite)yaṁ taleda Simha-chamūpana pempu-  
vetta
- 73 mānini nija-nāthan=unnata-bhujakke jay-āṅgane vaktra-painkajakk=anupama-vāg-  
vadhūti subhagatvade perchhid=ura[s\*]-sthalakke saj-jana-nuta-lakshmi tān=ene  
kṛit-ārtthe-
- 74 yo Maīlādēvi dhāttriyo! || [53\*] Parijana-pārijāta-late bandhu-jan-āmara-  
dhēnu dhāriṇi-suruchira-hēma-vṛiṣṭi pati-bhakti-Dhar-ātmaje ramya-harmmya-
- 75 bhāsura-nava-ratna-dīpīke dayā-rasa-vārdhhi-sudh-āṁśu-lēkhey=ēmbara nuḍigalg=  
aḍarpp=enipa Maīlādēvige meymey=oppad=ō || [54\*] <sup>8</sup>Tat-tanujan=  
amala-vā-
- 76 nī-vṛitta-stana-kalaśa-luḷita-mani-bhūṣhaṇan=udvṛitta-ripu-kudhara-pavi lōk-ōttaman=  
ene Boppadēvanam mechchadar=ār || [55\*] <sup>9</sup>Jana-nayan-ōtpalakke  
[śāsi]-bimbam=e-

<sup>1</sup> Metre, Mattēbhavikṛīḍita.

<sup>2</sup> Metre, Mattēbhavikṛīḍita; the same in verse 48.

<sup>3</sup> Metre, Mattēbhavikṛīḍita; the same in verse 52.

<sup>4</sup> Such appears to be the reading of the stone: °radde (i.e. badde) may be connected with bardu, baddu.

<sup>5</sup> Metre, Champakamālā; the same in verse 54.

<sup>6</sup> Metre, Champakamālā.


<sup>7</sup> Metre, Kanda; the same in verse 50.

<sup>8</sup> Metre, Kanda.

<sup>9</sup> Metre, Champakamālā.

- 77 nippudu mūrṭti kirtti dig-vaniteyargg(rg)=āgaḷum toḍuva mauktika-  
dāmam=enippud=ārppu mēdirige suvarṇṇa-pūrṇṇa-ghana-vṛiṣṭiy=enippudu  
kū-
- 78 rppu yuddha-bhājana-riṇu-damti-samhatige simham=enippudu Boppa-  
dēvana || [56\*] <sup>1</sup>Intu kaḷatra-putra-bahu-bāndhava-mitra-samanvitam  
sunīschimta-
- 79 de **Vikramāṅka-sute** **Mailaladēvigam=atyudāta-vikrāntan=enalke** mikka  
**Jayakēsigaṅv=ūrjita-rājya-lakshmiyam** saintatam=uttar-ōttaram=enal pari-  
varddhisu-
- 80 t-irddu: dhātriyoḷ ||<sup>2</sup> [57\*] Svasti Samadhigata-paṁcha-mahā-śabda-  
mahā-sāmant-ādhipati mahā-prachanḍa-daṇḍanāyaka vibudha-vara-dāyaka  
gōtra-pa-
- 81 vitra par-āṅganā-putra bandhu-chintāmaṇi virēka-chūḍāmaṇi duṣṭ-  
āśva-mallam<sup>3</sup> seṇasa-hṛit-salla kodaṇḍa-Rāma raṇa-raṅga-Bhima sāhitya-  
vidyādharma ni-
- 82 khīḷa-kaḷādhara saṅgītaka-prasaṅga-samsēvyā-Bharata saujanya-sāmrajya-  
nirata dhairyya-kuḷa-parvvata satya-Satyavrata māntri-Chāṇakya  
manuja-māṇikya
- 83 saḷ-jana-sabhā-maṇi-pradīpa **Vikramādityadēva-pratāpa-svarūpa** nām-ādi-  
samasta-prasasti-sahita śrīman-mahā-pradhānan=antaḷpur-ādhyaksha pa-  
84 sāyitam mane-verggade daṇḍanāyakam **Siṅgarasar=ssu<sup>4</sup>** \* \* n=  
irddu || <sup>5</sup>Jala-nidhi-mēkhaḷ-ākaḷita-bhūmige kuntala-sōbhey=ontu **Kuntala-**  
**vishayam** manam-goli-
- 85 si tōrppudu tad-vishayakke chaṅkanat-tiḷakada-vol virājisutam-irppudu  
bhāvise chitta-dōhalam **Halasige-nāḍu** nāḷugaḷa ballaban=uttamam<sup>6</sup>  
va-
- 86 stu-vistri(ṣṭri)ta || [58\*] <sup>7</sup>Ā kamaṇi(ni)yav=appa vishayakke vibhūsha-  
ṇav=āgi tōrppa **Kumḍūran=ad=omdu** nālageya mānavan=ō vogaḷd-  
appan=eyde kai-vāra-
- 87 dol=ā negartte(ṭe)y=Amarāvati mikk=Alakāpuram jagat-sārav=enippa  
Bhōgavati tān=enikum vasudh-āntarāḷadol || [59\*] Enisida **Kumḍūra**  
dakshiṇa-dig-vibhā-
- 88 gadoḷ || <sup>8</sup>Ide dal bhāvisal=Argghyatirtthav=ide dal Vārāpaṣi-tirtthav=  
im̄t=ide dal tirttha-varam Pri(pra)yāge palavum tirtthamgaḷum  
mattav=im̄t=ide dal
- 89 niśchayav=em̄du **Siṅgaṇa-chamūpam** bēre Kaiḷāsamam paduḷam  
māḍisidam jagakk=enisudhu(du) Śrī-lakshma-Lakshmēśvara<sup>9</sup> || [60\*]  
<sup>10</sup>Viditam Śrī-parvvatam baṁd=ava-
- 90 tarisidudō rama-Himyačalam puṭṭidudō bēḅ=omdu Mēru-kshitidharame  
diṭam dēvat-āgarad=am̄t=irddudo pēḷ=em̄b=annegam permmeyin=ese-
- 91 du jagakk=oppugum dharmma-harmmy-āspada-raṅgam **Siṅgaṇa[m\*]** mādisida  
**Śiva-griham** **Lakshma-nām-ābhirāma** || [61\*] <sup>11</sup>Sakaḷa-viḷāsa-samkuḷav=  
ad=illiyē nim-

<sup>1</sup> Metre, Utpalamālā.<sup>2</sup> This final *anusvāra* seems unnecessary.<sup>3</sup> Metre, Champakamālā.<sup>4</sup> Metre, Utpalamālā.<sup>5</sup> See below, lines 91, 93, and 108.<sup>6</sup> Here follows on the stone the symbol of the *śaṅkha*.<sup>7</sup> About two *akṣaras* are here illegible.<sup>8</sup> Read *uttama*-.<sup>9</sup> Metre, Mattēbhavikridita.<sup>10</sup> Metre, Mahāśragdharā.<sup>11</sup> Metre, Champakamālā.

- 92 dudu tumga-maṅgala-prakarav=ad=ellav=illi nelad=omd[] kūḍe<sup>1</sup> jagat-  
traya-sphurat-sukṛitam=ad=ellav=illi nelas-irddudu niśchayadimdav=  
embinam
- 93 prakāṭita-divya-tirthav=esegum trijagan-nuta-Lakshmaṇēśvara <sup>||</sup><sup>2</sup> [62\*]  
Svasti Samasta-bhuvan-āśraya śri-pri(pri)thvi-vallabha mahārājādhirāja  
paramēśvara
- 94 paramabhaṭṭāraka **Satyaśraya-kuḷa-tilaka** **Chāluky-ābharapaṇi** śrīmat-  
**Tribhuvanamalla-dēvara** vijaya-rājyam=uttar-ōttar-ābhividdhi-pravarddha-  
95 mānam=ā-chamdr-ārka-tāram sale **Jayāntipurada** neleviḍinou sukha-  
samkathā-vinōdadim rājyam-geyyuttam-ire || Svasti Samadhigata-paṁcha-  
mahā-  
96 śabda-mahāmaṇḍalēśvara **Banavāsi-puravar-ādhiśvara** samasta-bhuvana-  
sainstūyamāna-Hara-dharaṇi-prasūta-**Triḷōchana-Kadamba-vamśa-mah-ō-**  
97 **daya-mahidhar-ēmdra-sikhar-ābhuydayamāna** mahā-prachanḍa-mārttanḍa mārttanḍa-  
kar-ātittivra-nija-pratāpa-vaśikṛita-sakaḷa-mahi-ma-  
98 ṇḍalan=uttumga-simha-lāmcchana **vānara-mahā-dhvāja** permmaṭṭi-tūryya-  
nirghoṣhaṇa chatur-ā(a)ṣīti-nagar-ādhisṭhit-āṣṭādaś-āśvamēdha-dikshā-dikshi-  
99 ta-kuḷa-prasūta Himavad-gir-īndra-rumdra-sikhara-sthāpita-mahā-śakti-prabhāvaṁ  
tyāga-jaga-jhāmpi jhāmpa-āchāryya ni[śśamka]-Rāma subhata-kanaka-  
100 nikaś(sh)-ōpaḷa śaran-āgata-vajra-prākāra lok-aika-kalpa-druma samkrānti-  
dhavaḷa mūrṭti-Nārāyaṇa kirtti-mārttanḍ maṇḍalika-lalāta-paṭṭa vai-  
101 ri-gharatta subhata-rāja-sikhāmaṇi **Kadamba-chūḍāmaṇ=ity=akhiḷa-nām-ādi-**  
samā(ma)lāmkri(kṛi)tar=appa śrīman-mahāmaṇḍalēśvaraṁ **Jayakēsi-**  
102 **dēvaruṁ** || Svasty=Anavarata-bhūmi-bhāmini-dhavaḷa-maṅgala-śri(śri)ṅgārāyita-  
babala-viṁḷa-yaśas-chamdra-chamdrīka-virājamāne gandh-ēbha-yāne  
103 chatur-udadhi-vēḷā-valaya-valayita-sakaḷa-jagad - adhiśvara - śrīmach - **Chālukya-chakr-**  
**ādhiśvara-priya-sute** vāndi-jana-kalpa-late subhata-  
104 kanaka-nikaś(sh)-ōpaḷa rājy-ābhuydaya-śubha-sūchan-ānēka-śubha-lakshana-lakshit-  
āṅgi tyāga-jaga-jhāmpa=arddh-āṅgi mṛidu-madhura-vachana-chatu-  
105 ra-kalā-kalāp-ōpēte śri(śri)ṅgāra-sāra-sarvasva-bhūte śrīmaj-Jayakēsi-  
dēvara viśāḷa-vaksha[s\*]-sthala-nivāsinīyar=appa śrīmat-piriy-a-  
106 rasi **Maḷlalamahādēviyaruṁ** **Koṁkaṇav=ōmbhaynūruṁ** **Palasige**  
**pannirchchāsīramuṁ** **Payvey=aynūruṁ** **Kavaḍi-dvīpa-sava-lakkamu-**  
107 **mam** dupṭa(shta)-nigraha-śishta-pratipālaneyim rājyam-geyyuttam-  
irddu || Śrīman-mahā-pradhānaṁ daṇḍanāyakam paśyita **Maḷlala-**  
108 **mahādēviyara** mane-verggaḍe **Siṅgarasaru** māḍisida Lakshmaṇēśvara-dēvargge  
**Śaka-varshaṁ 1047neya** **Visva(śvā)vasu-samvatsarada** **Bhā-**  
109 **drapada** ba 13 **Śukravāra** mahā-tithi-yugādiy-amdu dēvara pūje-naivēdyav-  
aṅga-bhōga-nāmdā-divige-pātra-pāvulaṁ vidyā[dha]-  
110 na-tapōdhana-chēha(chēhā)trargg=āhāra-vastra-dāna brāhmaṇar=āhāra-dāna khaṇḍa-  
sphuṭita-jirṇṇ-ōddhārakke **Palasige** **pannirchchāsīrad=ōḷaga[ṇ=a]-**  
111 **ynūṛara** modala bāḍa rājadhāni **Kumḍūralu** taḷa-vṛittiy=āgi biṭṭa purada  
sime mūḍalu **Kennelege** pōda per-vvatte teṁka[lu]  
112 **Kumbāragere** paḍuvalu **Savaṇana-paḷliya** baṭṭe baḍagalu beṭṭada basadiya  
bhūmi puradim mūḍalu keṛey=ōḷageya Chinam[m]a-<sup>3</sup>  
113 **gāvumḍana** sthalada tōṁta mattaru 1 nairi(rri)tyada kōna **Baisagereya** keḷagaṇa  
gardde-nerō **mattav=aynūṛara** baḷiya bāḍa **Dāravādada**

<sup>1</sup> The *k* is not certain ; it may be *g*.<sup>2</sup> Here follow on the stone the spiral symbol and a *daḍa*.<sup>3</sup> The *sm* is uncertain.

- 114 mūḍa-voladal-Āneya-suḍili<sup>1</sup> pāduvalu Navilūra simeyim baḍagalu mattaru 70  
mattam Kumdūr-aynūra baliya
- 115 bāḍa Kauvalagēriya ethāna-mānyam porag-āgi chatur-āghāṭa-samēta-tribbhōg-  
ābhyaṃtara-śuddhiyam koṭṭaru ||<sup>2</sup>

## TRANSLATION.

(Line 1)—Fortune ! Ōm !

(Verse 1)—Homage to Śambhu, lovely with the moon kissing his lofty head as a fan, who is the foundation-column for the beginning of the cities of the Three Worlds !

(Verse 2)—Having his bosom tightly clasped to the two lovely swelling breasts of the Lady Fortune, bearing on his banner the spirit of victory in battles adorned by an arm of fame unique in the world, displaying his majesty in firmness like that of the earth's ramparts, associated in the sportive play of the genius of the mighty Kādamba kingdom, everlastingly may the Lord of the Western Ocean flourish !

(Verse 3)—The blessed Lord of the Three Worlds [Śiva], when in his fury he had conquered Tripura with the graceful eye in his brow, as his excitement caused weariness, came and stood in the lofty shade of a grove of brilliant *kadambas* ; and as he let fall the bright sweat upon the ground, there was born a home of Fortune, the Kādamba lineage that is a base for multitudes of jewels in kings' diadems.

(Verse 4)—In this lineage there flourished many whose forms appeared in beauty, whose glory was encircled by the tusks of the elephants of the regions of space, and who accomplished the removal of their foes' lives.

Among these great sovereigns—

(Verse 5)—The accomplished actor in the dance of that actress the spirit of victory, the brilliant new gem dear to the Lady Earth, who arose in the land with a radiance that lit up as with a lamp the hall of the world—hurrah ! was Chaṭṭayadēva, the exalted Lord of the Western Ocean, who displayed the majesty of the King of Gods and possessed miraculous heroism, an ordinary man ?

(Verse 6)—As he took Kavaḍi-dvipa and many other regions, built a bridge with lines of ships reaching as far as Laṅkā, (and) claimed tribute among grim barbarians, exceedingly exalted was the dominion of the Kādamba sovereign, which many called a religious estate for the establishment (of the worship) of Rāma.

(Verse 7)—When gardens on every side, white-plastered houses, alleys, horse-stables, flower-gardens, agreeably connected bazaars, harlots' quarters, and tanks were charming the eye, the Lord of the Ocean [Chaṭṭaya] duly proceeded on (his) ships over the sea in sport, along with (the whole population of) Gōve, with great pomp as far as the land of Surāshṭra.<sup>3</sup>

(Verse 8)—“ If words of reproach be spoken, the rustics must duly satisfy the lord Sōmanātha with camphor, and then shew their purity together in the earth ” : having thus spoken, and having assigned a lower price for root-camphor,<sup>4</sup> king Chaṭṭaya, who terrified hostile armies, became an ornament to the world.

<sup>1</sup> Read *suṃḍilim*.

<sup>2</sup> Here follow on the stone a spiral symbol, a *danda*, and a *saikha*.

<sup>3</sup> The reading is quite clear, *Gōve-teras*-. The point seems to be that Chaṭṭaya took with him on shipboard the gardens, houses, etc., etc., in fact the whole population of Gōve and all its belongings !

<sup>4</sup> Camphor, which has always been an item in the worship of gods, seems to have been a rather expensive article : compare vol. IV, above, p. 138.

(Verse 9)—Verily **Chatta**, whose badges of office (*were worn*) on the brows of kings, gave richly to the companies of Brāhmans, as this world knows, brilliant *tulā-purushas*<sup>1</sup> in countless quantities. (*and*) many towns of fame.

(Verse 10)—As many crores of sacrifices as there are, so many did he with joy of soul fully perform; as many brilliant crores of largesse as are (*possible*), so many did **Chattaya**-*dēva* bestow on Brāhmans.

(Verse 11)—When the exalted valour of **Chattayadēva** in his sport upon the ocean was known to **Mummuri** of the famous **Thāṇeya**,<sup>2</sup> hearing of it, came into his presence, saw him, and displayed intense affection; and he bestowed on him his wealth with much pomp, and gave to his son-in-law five *lakhs* of gold.

(Verse 12)—As though saying: “to what other man that will repay me again with corresponding kindness, rather than this Lord of the Ocean,<sup>3</sup> can I do it?” king **Mummuri dūṭy** bestowed a garland on king **Chattaya** amidst the approval of the world, bearing . . . as a testimony to his liberality and a *jhampaḷ-āchārya*; thus who are so happy on the earth?

(Verse 13)—The son of **Chattayadēva**, who was thus illustrious, bathed the goddesses of the regions of space with gushes of water (?) as they played together in a band at their wedding-feasts in the swelling ocean of the nectar of his own immense fame; (*and he bathed*) the deities of the regions of space in a stream of waters of abundant *dāna*.<sup>4</sup>

(Verse 14)—Causing many sacrifices to be performed, bestowing many estates together with many *tuḷi-purushas* all on Brāhmans, joyfully did **Jayakēsin** [I] display his glory.

(Verse 15)—Saying proudly: “I have now great strength of arm and strength of foot-soldiers,” king **Jayakēsin**, marching to the attack on the hill . . . . . and putting to flight seven who had advanced<sup>5</sup> to make war, raised in the capitals of the hostile kings the golden scabbard announcing that the foe must turn his back.

(Verse 16)—When the monarch **Permādidēva**, on the borders of his land, came with joy, he went to meet him then, gave him his own beloved daughter with pouring of water, lavishly bestowed on him abundant ornaments, many . . . damsels, a treasury, and wedding-gifts without count, and became illustrious as a tree of desire unique on earth.

After this:—

(Verse 17)—Ho! King **Permādi** . . . coming with joy to the wedding . . . as many lords of provinces came to know him (*and*) were struck with surprise, at once gladly made a *dharmā*: saying this, raising with excitement . . . strong in the arm . . . the Sovereign of the Konkan.

(Verse 18)—Having made **Kirtirāja** of **Banavase** obedient to his will, the Lord of the Ocean himself . . . [transferred?] duly his glory to **Permādi**.

Besides this:—

(Verse 19)—King **Jayakēsin**, the Lord of the Sea, speedily checked the **Chōḷa**, who approached recklessly, as the ocean streams over its bounds . . . after due appreciation (?), saw, into whose mind does this unique terror penetrate without causing agitation within these bounds of the world?

<sup>1</sup> A *tulā-purusha* is a gift of gold, etc., equal in weight to the weight of the donor.

<sup>2</sup> See notes on pp. 299, 300 above.

<sup>3</sup> On this use of the dative see Kittel, *Grammar*, para. 348, 15.

<sup>4</sup> Meaning both “largesse” and “elephant’s ichor.”

<sup>5</sup> This translation is tentative: the verb *jiṃkarisu* is not found in the dictionary.

(Verse 20)—Shewing without delay that he is lord of his province . . . he will display in common . . . thus after preparation he has taken it in hand, but . . . come : with these words coming and beholding the common sight . . . greater . . . say . . . of the Emperor of the Konkan.

(Verse 21)—To this lord of earth Jayakēsin [I] was born Gūvaladēva, a hero of mighty prowess, as is born a lion; and he with the fang of his sword . . . striking the elephant the great lord . . . made the pearl-string on the top of his temples into an ornament for the goddesses of the regions of space.

(Verse 22)—When, as the *mudra-vatī* . . . was contracted, with mighty hands . . . lines of infantry in the armies of his friends advanced, (*and*) the troops of the empire of righteousness displayed themselves in beauty, on the summit of the bright eastern mountain that is the Kādamba race . . . rejoicing appeared his younger brother, king Vijayādityadēva.

(Verse 23)—Of this Vijayāditya there was an illustrious son, a seat of universal fortune, praised by the peoples of the ocean-girdled earth, king Jayakēsin [II].

(Verse 24)—This lord of earth Jayakēsin in his glory verily impressed upon the world the stamp of the brilliant immense prowess of his arm, (*showing*) that he was the Jayakēsin (“Lion of Victory”) himself.

(Verse 25)—The glory, radiant in extreme brilliance, of the subduing dart of the sovereign . . . was a mirror to the faces of the goddesses of the regions of space: his arm comforted multitudes of suppliants standing at the head of the world [*scil. Rōhāṇas*], the strength of arm was extolled by warriors: in view of this, what can furnish (*further*) proof to king Jayakēsin’s eminence?

(Verse 26)—On hearing duly, as far as he could hear, of the brilliant form of Jayakēsin who was thus illustrious, of the glory of him who was beloved of the world, of the . . . of him who was a *bhumbhuka*<sup>2</sup> of the universe, of the prowess of him who was a lion to the great valorous elephants his foes, the Emperor of Kuntāḷa, born of Hari’s body, out of esteem for his marvellous fame—

(Verse 27)—(*suid* :) “To me formerly Jayakēsin with gladness of spirit . . . so I will duly render this world fruitful to Jayakēsin by praising him for ever.”<sup>3</sup>

(Verse 28)—With these words, displaying his majesty, extending himself to his (*full*) height as if he were actually the Golden Mountain [Mēru] that had come into his presence, having washed in a jewelled pavilion the lotus-feet (*of Jayakēsin*) with true delight, while the prepared bright stream of water from the pitchers glistened, the Lord of Earth bestowed his daughter upon that crest-jewel of princes.

Thereupon :—

(Verse 29)—Heaps of gold that might be called—oh, what a marvel!—peaks of the Golden Mountain, (*and*) great . . . such that it might be said that a number of royal Mount Rōhas [Rōhaṇas] was here at hand, (*and*) a number of crores of fine elephants and horses surpassing Śakra’s fiery elephant (*and*) the greatness of Uchchais’śravas, did the Lord of Kuntāḷa appropriately bestow on his son-in-law.

<sup>1</sup> “A black bee-like ornament tied to the frontal globe of an elephant” : Kittel, *s.v.*

<sup>2</sup> The meaning of this word is not clear : it seems to signify “ornament.”

<sup>3</sup> This translation is not quite satisfactory. Perhaps a better sense could be made if we alter *pogal* = *pogal*, whereby we can render the words : “I will duly reward Jayakēsin so that the world shall ever praise.”



(Verse 30)—In the same manner as flourished Fortune and Hari, Śiva and the Mountain's Daughter, so flourished **Jayakēsin** and **Mailaladēvi** in affection, seats of immense happiness, amidst the praises of the earth.

(Verse 31)—The beauty of this **Mailaladēvi** on earth surpasses (*that of*) **Rambhā** and **Tilōttamā**, much more so (*that of*) mortal woman; it is charming, look you, verily a hundred times.

(Verse 32)—“ This is a sea of the nectar of loveliness that has been beheld; this grace is the play of the Moon's brows; a regular expansion of beauty . . . verily, look you, a wealth of jasmine; this is **Sarasvati's** natal place ”: in these words people [extol] the abundance of the greatness of **Mailaladēvi's** beauty that has arisen in the world.

(Verse 33)—“ The greatness of her grace excels twice (*that of*) the mistress of the Mind-born [**Kāma**], when one reflects; the greatness of her virtue is twelve times more than (*that of*) **Sītā**; the greatness of her beauty is a radiant tree of desire that . . . the world for glory ”: thus did the world in one band praise **Mailaladēvi**, whose face was a full-moon.

(Verse 34)—The much-praised famous **Emperor Vikrama**, [having given] a jewel of woman, sharing enjoyment . . . pleased with the **Kādamba** monarch mighty of prowess, flourished with splendour in association (*with him*); radiant with true glory fostering the **Kādamba** kingdom, [he reigned over his] people in contentment.

(Verse 35)—Now constantly (*he was*) careful of the genius of his kingdom, as though bidding it match the prosperity of the kingdom of this **Mailaladēvi** and of **Jayakēsin** renowned for peerless merit.

(Verse 36)—“ . . . what other battle-lords are there, who are descended in due order (*of lineage*), proved in polity, reliable, obedient to truth, when one considers? ”—with these words, with his daughter the Lord of the Earth gladly gave a commission to **Lakshmarāja**, saying “ without speaking otherwise,<sup>1</sup> in the strong-chamber of thy mighty arm . . . ”

(Verse 37)—When the lord, the **Rāma** of the **Chālukyas**, gave the commission, while the earth extolled **Mailaladēvi** . . . with delight coming in company . . . as the devout . . . the daughter of the Mountain-Lord and the Monarch of Earth [**Śiva**] appearing to sight . . . in the kingdom of heaven.<sup>2</sup>

(Verse 38)—Favoured in speech, favoured in the greatness of his native intelligence, favoured also in that his men burned up<sup>3</sup> in **Bharata** a withering army of foes, favoured in . . . purity, in every respect favoured of the emperor in very sooth—happy was **Lakshmaṇa** the **Daṇḍanāyaka**.

(Verse 39)—[The son of] this illustrious general **Lakshmaṇa**, when one reflects, in his turn now surpassed in [profundity] of character the ocean, in lofty estate the divine mountain, in the quality of firmness the earth; he was in his turn truly a noble person; how appeared in turn the singular . . . of **Bhavyarāja**, who was a benefactor to the good!

(Verse 40)—There also flourished on earth this illustrious **Bhavyarāja's** high-spirited wife, a unique purifying influence in the triple world, abundant in streams of stainless knowledge, **Gaṅgādēvi**.

<sup>1</sup> This phrase, *mat-enisade*, also occurs in the great inscription of Ittagi, l. 44 (above, vol. XIII, p. 45); it seems to mean something like “ assuredly,” “ beyond question.”

<sup>2</sup> From this it would seem that **Lakshmarāja** was an officer of **Vikramāditya's** court, whom the latter appointed to the service of **Mailaladēvi** on her marriage to **Jayakēsin**.

<sup>3</sup> For the change of grammatical subject cf. *Kittel's Grammar*, p. 420.

(Verse 41)—A mate of Sarasvati in the development of her learning, a Ganges in her purity, a daughter of brilliant culture in her use of ornament : thus like the Ganges . . . . .

(Verse 42)—The high estate of those who walk by night, the earth on the tip of the tusk of a vicious bear (*belonging*) to a savage herdsman or Sāvitrī who lost her perfect firmness in delight at the fresh pollen arising from stately lotuses—are these equal in noble conduct to the illustrious Gaṅgādēvi on this earth ?<sup>1</sup>

(Verse 43)—There lived their illustrious elder son . . . . . shining exceedingly, causing the rise of the ocean of his kinsfolk, the lord Sōma.<sup>2</sup>

(Verse 44)—Having attained learning in the traditions of grammatical science, mastered the meaning of the study of the great science of logic, become eminent in the series of the science of literary composition, skilful in the heights of Śukra's science,<sup>3</sup> . . . . . a very Bhārgava in the world, and having his tongue purified by the honoured wealth of Sarasvati, the *Danḍanāyaka* Sōma flourished on the earth.

(Verse 45)—An object of honour to the three worlds—Bhavyarāja's younger brother—say, what an archer!—Lakshmana's elder brother—a possessor of most exalted purity—is he not more holy even than Gaṅgā's son [Bhishma] ?—peer to his own name, valorous, Simha's elder brother : this series of titles was realised in the lord Sōma in this part of the earth.

(Verse 46)—Arising in glorious play in the vast Milk-Ocean of the most famous Kautsa Gōtra,—a possessor of fullness of hands [*or* : moon-beams], of stainless beauty, of delight for the eyes of the world, of well-ordered conduct, of sages' praise—has not Sōma ever filled the world with the abundant moonlight of his fame ?

(Verse 47)—Of this *Danḍanāyaka* Sōma, who was thus illustrious as a subject of dignity, a younger brother, the fortunate *Danḍanāyaka* Simha, a bee to Śiva's lotus-feet renowned in the three worlds, skilled in all the sciences extolled by the people of the world, active in purest righteousness, following the course of Manu, attained to distinction.

(Verse 48)—Was he not indeed illustrious on the ocean-encircled earth, a Patañjali in grammatical science, a Shaḍānaua<sup>4</sup> in the six systems of logic, an Omniscient One in the multitude of teachings of literary composition praised by the whole world, a distinguished Chāṇakya in the whole series of exalted polity, a platform for the play of the dance of the brilliant goddess of Speech ?

(Verse 49)—When the whole world praised him as he rode upon the lordly horse of the exceedingly difficult literary sentiments,<sup>5</sup> as though he were a Rēvanta,<sup>6</sup> truly the *Danḍanāyaka* Simha was a skilful man, an ornament of generals.

<sup>1</sup> This means that all the types of conjugal loyalty, unlike Gaṅgādēvi, have some flaw. Arundhati is a star, and like the other stars wanders about by night like an *abhisārikā*. The Earth was defiled by being stuck on the tusk of a boar (the Varāha incarnation of Viṣṇu). Sāvitrī allowed her attention to stray for a moment from conjugal duty to the beauties of nature (is this an artificial expansion of the plain statement in *Mahābhārata*, Vana-parvan cccxv. 30 ?).

<sup>2</sup> Note the play on the name *Sōma* ("moon").

<sup>3</sup> This refers to the treatise on polity known as the *Śukra-nīti*, ascribed to the mythical Śukra or Bhārgava.

<sup>4</sup> This title of Skanda is used because of the connection of the six systems of logic.

<sup>5</sup> This also means : "a horse of very difficult temper."

<sup>6</sup> Rēvanta was son of Sūrya and Samjūā; the legend is given in the *Mārkaṇḍeya-purāna*, lxxviii. 21-2 and cviii. 7 ff. Cf. *JAS Beng.*, new ser., 1909, vol. V, p. 301.

(Verse 50)—When **Siṅga's** fame met him, the **Mātaṅga** with dishevelled locks from terror *alvum lazabat*<sup>1</sup>; in view of this, can carping speech ascend the illustrious **Simharāja's** elephant?

(Verse 51)—Of old the Trident-bearer [Śiva] in sooth flourished in the course of the **Kṛita** Age; in the **Trētā** Age flourished **Rāma**, exalted in exploits of the bow; in the **Dvāpara** Age flourished **Phalgunā** [Arjuna]. Harken! in the Age of **Kali** there has flourished in archery **Siṅgaṇa**, the famous *Danḍanāyaka* of the **Emperor of Kuntala's** camp.

(Verse 52)—In polity, prowess, strength, courtesy, skill, resolution of counsel, noble conduct, majesty, literary art, famed ancestry, strength of arm, loyalty to his lord, (and) ability a seat of good qualities—the earth affectionately extols with joy the fortunate *Danḍanāyaka* **Simha**.

(Verse 53)—Of the general **Simha**, who is thus a subject of eulogy, the high-spirited wife in her turn is a goddess of victory to her husband's exalted arm, a peerless Lady of Speech to the lotus of his face, a goddess of Fortune praised by the righteous on his breast vast in comeliness: thus is not **Mailaladēvi** blest on earth?

(Verse 54)—A creeping-plant of the *pārijāta*-tree to her household, a celestial cow to her kindred, a brilliant rain of gold on the earth, a daughter of Earth [Sitā] in devotion to her husband, a bright new jewel-lamp in a delightful palace, a crescent-moon from the ocean of the spirit<sup>2</sup> of charity,—how brilliant is the greatness of **Mailaladēvi**, who was a basis for the words of those who speak thus!

(Verse 55)—Their son is a jewel-ornament quivering on the pot-like round breasts of stainless Speech, a thunderbolt to the mountains of haughty foes, supreme in the world: in these words what men do not praise **Boppadēva**?

(Verse 56)—The form of **Boppadēva** is called a **m** **ṃ**'s orb to the lotuses of men's eyes; his glory, a string of pearls worn ever by the goddesses of the regions of space; his might, a full rich rain of gold to the earth; his valour, a lion to the troop of elephants that are his foes, who are vessels of combat.

(Verse 57)—As thus, in company with wife, sons, and many kinsmen and friends, he was securely increasing ever to higher and higher degrees the abounding fortune of the kingdom for **Vikramāṅka's** daughter **Mailaladēvi** and that most exalted hero the great **Jayakēsin** :—

(Lines 80-84)—Hail! Lord of great feudatories, possessed of the five *mahā-sabdas*, great august *Danḍanāyaka*, bestower of boons on sages, purifying his **Gōtra**, a son to the wives of other men, a wishing-jewel to kinsmen, a crest-jewel of intelligence, an athlete against the horses of sin, an arrow in the heart of ill-wishers, a **Rāma** in archery, a **Bhima** in the arena of battle, a **Vidyādharā**<sup>3</sup> of literary composition, a master of all arts, a worshipful **Bharata** on occasions of musical performances, constant in the empire of moral virtue, a central mountain in firmness, a **Satyavratā**<sup>4</sup> in truth, a **Chāṅakya** of ministers, a ruby of men, a gem-lamp in the halls of the good, the essence of **Vikramāditya's** majesty: endowed with these and all other titles, the high minister, governor of the women's quarters, master of the robes,<sup>5</sup> high chamberlain, the *Danḍanāyaka* **Siṅgarasa**, being . . . :—

<sup>1</sup> With this unsavoury phrase cf. Kittel, s.v. *mala-mūtra*.

<sup>2</sup> Literally, "fluid"; there is a play on the double meaning of *rasa*.

<sup>3</sup> Or: "a master of the art."

<sup>4</sup> This apparently refers to the legend narrated in the *Dēvi-bhāgavata*, iii. 10-11.

<sup>5</sup> *Pasāvīṭam*; it may also be rendered "blest" or "favourite."

(Verse 58)—Like the beauty of a tress of hair on the (*Goddess*) Earth who is clasped by the zone of the oceans, the province of **Kuntala**<sup>1</sup> appears attractive to the mind; in this province, like a glittering forehead-ornament, there shines, so that desire of soul arises, the county of **Halasige**, a darling of counties, most exalted, richly stocked with treasures.

(Verse 59)—**Kundūr**, which appears as an ornament to this charming province, mankind with one tongue verily extol duly in praises: it is styled in the bounds of earth an **Amarāvati** of such glory, a mighty **Alakā-pura**, a very **Bhōgavati**<sup>2</sup> forming the essence of the world.

(Line 87)—On the southern side of this **Kundūr** :—

(Verse 60)—“ Indeed this, when one considers, is an **Arghyatīrtha**; indeed it is the holy place **Bonares**; indeed it is the excellent holy place **Prayāge**; indeed it is, of a surety, many other holy places”: with these words the general **Siṅgaṇa** established for the world's welfare a second **Kailāsa**, (*which*) is called the blessed (*temple of the*) fortune-marked **Lakshmēśvara**.

(Verse 61)—“ Say, has the famous Mountain of Fortune<sup>3</sup> come and settled down (*here*)? has the delightful **Himālaya** mountain been born (*here*)? has another Mount **Mēru** in truth arisen, as a home for godhead? ”—such a house of **Śiva** constructed by **Siṅgaṇa**, a terraced site of palaces of religion, beauteous with the name of **Lakshma**, displayed itself in magnificence to the world.

(Verse 62)—A multitude of all graces stands here; the whole series of exalted auspicious objects<sup>4</sup> is here; here together in one spot of the earth stands assuredly all the brilliant righteousness of the three worlds: thus appears the conspicuous divine holy place, the (*temple of*) **Lakshmaṇēśvara** renowned through the three worlds.

(Lines 93-95)—Hail! While the victorious reign of the asylum of the whole world, the favourite of Fortune and the Earth, paramount Emperor, supreme Lord, supreme Master, decoration of **Satyāśraya's** race, ornament of the **Chālukyas**, king **Tribhuvanamalla**, is advancing in a course of increasing success (*to endure*) as long as the moon, sun, and stars, while he is reigning in the standing camp of **Jayantipura** in the enjoyment of pleasant conversations :—

(Lines 95-102)—Hail! The **Mahāmaṇḍalēśvara** possessed of the five *mahā-śabdas*, the lord of **Banāvāsī** best of cities, high august sun dawning on the summit of that royal mount of exalted fortune the race of **Triḷochana-Kadamba** sprung from **Hara** and the Earth that is praised by the whole world; he who subdues all provinces of earth by native majesty exceeding in fervour the sun's rays; he who has the crest of a mighty lion, who has the great banner (*with the emblem*) of an ape, who is attended by the thunder of *permatṭi* drums and (*other*) musical instruments; he who is sprung from a race consecrated in the consecratory rites of eighteen horse-sacrifices set up in eighty-four cities; he whose great puissance of strength has been established on the massive summits of the royal mountains of the **Himālaya**;<sup>5</sup> who excels the world in liberality, a *jhampaḷ-āchārya*<sup>6</sup>; a **Rāma** in intrepidity, a touchstone

<sup>1</sup> On this word-play see above, vol. XII, p. 144.

<sup>2</sup> These three cities are the residences respectively of **Indra**, **Kubēra**, and the **Nāgas**.

<sup>3</sup> *Śrī-parvata*, the residence of **Śiva** (*Bhāg.-purāna* x. 79, v. 13). It is **Śrīśailam**, in **Kurnool District**.

<sup>4</sup> *Māṅgalas*: several alternate lists of these are given in the *Kāmikāgama*, iv. 85 ff.

<sup>5</sup> This implies that he penetrated to the **Himālaya** and there set up his ensign. Of course this is a mere hyperbole, which is used conventionally in South-Indian panegyrics. The author of the *Kalīngattup-paraṇi* actually asserts that his hero set up the tiger-banner of the **Chōlas** on Mount **Mēru**, *āḍagak-kiriyaṅ puli vaittavan* (xi. 7), a feat worthy of **Baron Munchausen**; an early **Pāṇḍyan** record in the **British Museum** (*Ind. Ch.* 4, ll. 8-9) describes the **Pāṇḍyan** dynasty as having planted its device, the two fishes, on the **Himālaya**, *śikhar-īndra-mastaka-tilā-vinyasta-matsya-dvayē*. Cf. also *Progress Report of the Asst. Arch. Supt. for Epigr., Southern Circle*, 1907-8, pp. 62, 64, and the **Bankāpūr** inscription above, vol. XIII, l. 13.

<sup>6</sup> See vol. XII, above, p. 261.

for the gold of warriors, an adamant rampart for those who come for refuge, a unique tree of desire to the world, white as the passage of the sun (*into Makara*), Nārāyaṇa incarnate, a sun of fame, one whose badge of office (*isvara*) on the brows of rulers of provinces, a grindstone of foemen, a crest-jewel of warrior-kings, a crest-jewel of the Kādambas ; he who is adorned with these and all other titles, to wit, the *Mohāmaṇḍalēśvara Jayakēsidēva* ; and likewise—

(Lines 102-106)—Hail ! She who is constantly brilliant with the moonshine of the moon of abounding stainless glory shewing the grace of the white auspicious ornaments of the Goddess of Earth ; who rides on fiery elephants ; the dear daughter of the **Chālukyan Emperor** who is lord of the whole world enclosed in the circle of the shores of the four oceans a creeping plant of desire to eulogists ; a touchstone for the gold of warriors ; she whose body is marked by many auspicious features of happy augury for the welfare of the kingdom, who occupies half the body of him who excels the world in liberality ; mistress of soft sweet speech and the series of ingenious arts, the treasure-store of the essence of grace, the dweller upon **Jayakēsidēva's** broad breast, to wit, the Senior Queen **Mañjalamahādēvi** :—

(Lines 106-107)—while they were ruling the nine-hundred of the **Koṅkan** and the twelve-thousand of **Palasige** and the five-hundred of **Payve** and the lakh and a quarter of **Kavaḍi-dvīpa** so as to suppress the wicked and to protect the cultured,—

(Lines 107-111)—granted to (*the temple of*) the god **Lakṣmaṇēśvara** constructed by **Siṅgarasa** the high minister, *Dandunāyaka*, and high chamberlain of the blest **Mañjalamahādēvi**, on Friday, the thirteenth day of the dark fortnight of **Bhādrapada** of the cyclic year **Viśvāvasu**, the 1047th **Śaka year**, on a great *tithi* that is a *Yugādi*, for the worship, food-offerings, means of personal enjoyment, perpetual lamps, largesse, and processional cloths<sup>1</sup> for the god, for gifts of food and clothing to learned men, ascetics, and students, for gifts of food to **Brāhmins**, and for restoration of broken, burst, and outworn (*parts of the buildings*), on *taḷa-vṛitti* tenure in **Kundūr**, the first town (*and*) royal residence of the five-hundred forming part of the twelve thousand of **Palasige**,

(Lines 111-112)—a town, the boundaries whereof are : on the east, the high-road going to **Kennele** ; on the south, the **Kumbāragere tank** ; on the west, the road of **Savanana-palli** ; on the north, the lands of the sacred building on the hill ;

(Lines 112-113)—(*also*) a garden (*comprising*) one *mattar* in the estate of **Chinamma Gāvunḍa** in the land within the tank on the east of the town ; (*also*) on the south-western side, a grainfield-*nerē*<sup>2</sup> below the **Baisagere tank** ;

(Lines 113-115)—and likewise 70 *mattar* in the eastern fields of **Daravāḍa**, a town forming part of the five-hundred, on the west of **Āneya-sunḍil** (*and*) north of the boundary of **Navilūr**, and likewise the local seignory of **Kauvalagēri**, a town forming part of the **Kundūr five-hundred**, outside (*the above town of Kundūr, all of which*) they bestowed with clear definition both of the four sides of access and of the things included in the *tribhōga*.<sup>3</sup>

## B.—OF THE TIME OF VIKRAMADITYA VI AND THE KADAMBA JAYAKESIN II : A.D. 1126.

This record is on a stone tablet built into the ceiling, in the course of some repairs or restoration, of a temple in the field Survey No. 9, which is known as the temple of **Śaṅkaralinga**, and seems to be what remains of the temple of the god **Śaṅkara** of **Arakere** who is mentioned in

<sup>1</sup> *Pāruḷa* : see above, vol. XII, p. 270.

<sup>2</sup> The word *nerē* is not clear as to meaning.

<sup>3</sup> See *I. A.*, vol. XIX, p. 271

the record. In fitting the stone for the purpose for which it was wanted, the top of it, bearing, no doubt, some sculptures as usual and certainly at least some three or four opening lines containing probably an invocatory verse in addition to the beginning of the string of titles and epithets of Jayakēsin II, was cut away and lost. The first extant word, *maṇḍalin*, is the word at the end of the epithet *mārttaṇḍi-kir-āritivra*, etc., which stands in lines 97-8 of the inscription A.

The extant inscription covers an area measuring about 2 ft. 8 in. in width by 3 ft. 6 in. in height. Its state of preservation is on the whole somewhat better than that of the inscription A; but it is in places very much worn, and occasionally quite illegible: however, here again the historical, geographical, and practical matter can all be made out satisfactorily.—The character is Kanarese, of a type similar to that of the record A. The letters are rather irregularly formed in some places: they average in height about the same as in the record A.—The language is Kanarese, prose and verse, with the usual Sanskrit comminatory verses at the end (ll. 57-59): it is of the same type as that of the previous inscription. There is some lexical interest in the words *pasāyīstike* (l. 20), *sāgula* (ll. 31 f.), *sāvāsi* (l. 45), *patthale* (ll. 54 f.), and *palihata* (l. 55); on *tyāga-jaga-jhāmpa jhāmpal-āchāryya* (l. 2) and *tyāga-jaga-jhāmpana* (l. 8) see above, p. 298.—As to orthography and phonetic development, we may note that initial *p* is usually preserved, but is changed to the modern *h* in *Hīnuṃjall-* (l. 9), *Hūc*: (l. 11), *hēr-* (l. 20, a verse passage!), *hattu* (ll. 26, 52) and *hatt=* (l. 30), *hannōndu* (l. 27), *heddāriyōṃ* (l. 32), *haduvalu* (l. 32, by the side of *puḍ°* in the same line and elsewhere), *hadimūru* (l. 38). The *upadhmanīya* symbol appears in *antaḥpur-* (l. 14) and *bhīvinah-p°* (l. 58). The archaic *ḷ* is kept in *negalḍam* (l. 18) and *pogalḍ-* (l. 19); elsewhere it is changed to *l*, except in the case of *vērkkam* (l. 24) and *torttu* (l. 30), where it is written as *r*. There is some confusion between *ś* and *s*. As regards flexion, the modern dative plural ending *-arije* appears in *prutipālisidavarige* (l. 55) and *brāhmanarige* (l. 56); elsewhere we find *-arige*.

The object of the inscription is to register a series of grants to the sanctuary of the god Śaṅkara of Arakere, situate in or near the town of Kundūr. The opening part of the text is lost. What remains begins in the middle of the list of titles borne by the Kādamba Jayakēsin II of Goa (ll. 1-5), and then proceeds to give the titles of the latter's senior queen Maḷaladēvi (ll. 5-9), recording that the present grants were made while she was in Kundūr, governing the nine-hundred of the Koṅkaṇ, the thirty of Unukal and Sūbbi, the thirty of Koatakūḷi, the five-hundred of Hānuṃgal, the thirty of Utsugrāṃe and Kāḍaravallī, the thirty of Polalgunde, the seventy of Vēḷugrāṃe, the five-hundred of Haive, and the *ḷakḷ* and a quarter of Kavaḍi-dvipa (ll. 9-12). Next appears on the scene Lakḷharasa (also called Lakḷmaṇa and Lakḷhma), a *Danḍināyaka*, who seems to be one of the Lakḷhmaṇas mentioned in inscription A; probably he was the petitioner for the charter. His titles are enumerated in ll. 12-15, and his merits and exploits lauded in four verses in ll. 15-21. After the date (ll. 21-22) are recorded divers grants of land by king Jayakēsin (ll. 21-30), by Prayāge Bhaṭṭayya (ll. 30-34), by Maḷaladēvi, the wife of Singarasa, mentioned in inscription A (ll. 34-38), and again by Jayakēsin (ll. 39-40). It is next recorded that Jayakēsin made over the establishment to Prayāge Bhaṭṭayya, who is extolled in two verses, and the latter made some arrangement with the five-hundred *Svāmīns* of Nālkupaṭṭi (ll. 40-47). Then follows another grant by queen Maḷaladēvi (ll. 49-53), after which are mentioned as trustees of the endowment five officers of the palace, in addition to Jayakēsin (ll. 53-55). The inscription proper ends with comminatory paragraphs of the usual type, in Kanarese and Sanskrit (ll. 55-59), after which another hand has added a supplement regarding the distribution of the sacred food.

One of Jayakēsin's donations is made for the sake of the religious merit (*ṇṇṇṇṇṇ*) of his younger brother Uḍayarmadēva (l. 28), a worthy who is otherwise unknown to history. In

respect of its formation the name Udayarma may be compared to that of Javanuyarma (vol. VI above, pp. 215 and 217, with Kittel's note on the latter), and Ereyāmma (*Ep. Carn.* xii. Mi. 102).

This inscription has five dates: the last of them, falling in A.D. 1126, is that of the occasion in connection with which the whole record was put together and engraved on the stone; the others, beginning in A.D. 1123, are the dates of previous acts brought together and recited in this record, not of separate records framed and engraved successively at the times mentioned in them. They are all fully legible in the ink-impressions, except in respect of the name of the *saṁkrānti* in the second of them. Dr. Fleet gives me the following remarks about them:—

“First date: line 21. The given details are: the Śaka year 1045; the cyclic year Śobhakṛit; the second *tithi* of the dark fortnight of Āshāḍha; Maṅgalavāra (Tuesday); the Dakṣiṇāyana or summer solstice, when the sun enters the sign Karka (Cancer) and begins his course towards the south. There is often a doubt as to whether the name Śobhakṛit means the *saṁvatsara* which is also known as Śobhana, or whether it denotes Śubhakṛit, which comes next before Śobhana. And, as this date is in any case an irregular one, we must examine it for the two years:—

“1. The Śubhakṛit *saṁvatsara* was Śaka 1045 current, A.D. 1122-23. In this year the day of the given *tithi* Āshāḍha kṛishṇa 2 was Friday, 23 June, A.D. 1122, on which day the *tithi* ended at about 15 h. 35 m. after mean sunrise (for Ujjain). The sun entered Karka at 4 h. 39 m. on Monday, 26 June. Thus, neither do the *tithi* and the *saṁkrānti* come together, nor in either case was there a Tuesday as specified in the record.

“2. The Śubhakṛit (Śobhana) *saṁvatsara* was Śaka 1045 expired, A.D. 1123-24. And in this year the sun entered Karka at 10 h. 51 m. on Tuesday, 26 June, A.D. 1123. But this was not at all the day of the given *tithi*. In this year the month Āshāḍha was intercalary; and the position is as follows. The *tithi* kṛishṇa 2 of the first Āshāḍha ended at mean sunrise, or perhaps at 4 minutes after mean sunrise (both for Ujjain), on Wednesday, 13 June, thirteen days before the *saṁkrānti*. And the same *tithi* of the second Āshāḍha ended at about 11 h. 46 m. on Thursday, 12 July, sixteen days after the *saṁkrānti*. The *tithi* which was current at the time of the *saṁkrānti* was the second *tithi* of the bright fortnight of the second Āshāḍha, which began at about 1 h. 42 m. on the day mentioned above, 26 June. In these circumstances, I think that we may take this as the real *tithi*, and find an actual mistake in the record, in its giving *bahula* instead of *sukla* or *suddha*, attributable to the record having been framed two and a half years after the event. But, as the result does not answer exactly to all the details which are actually given, the date must be classed, as usual, as an irregular one.

“Second date: line 25. The given details are: the cyclic year Viśvāvasu (the Śaka year is not stated); the new-moon of Āśvayuja (the weekday is not stated); a *saṁkrānti*, or passage of the sun into a sign of the zodiac, which must be the Tulā-saṁkrānti, when the sun enters Tulā (Libra) and comes to the autumn equinox, which always takes in Āśvina, though the exact name applied to it in this record is not decipherable.<sup>1</sup> This date, also, is irregular. As we have seen under the date of the inscription A above, the Viśvāvasu *saṁvatsara* was Śaka 1047 expired, A.D. 1125-26. In this year the sun entered Tulā at 22 h. 17 m. after mean sunrise (for Ujjain) on Saturday, 26 September, A.D. 1125. In consequence of the lateness of the time, 1 h. 43 m. before mean sunrise, any celebration of the *saṁkrānti* would be made, no doubt, during the early part of the next day, Sunday. But the new-moon *tithi* of Āśvina only

<sup>1</sup> The name used in the record was one of three syllables, the first of which is quite illegible. Of course, *viśvāva*, ‘the equinox,’ naturally suggests itself: but the third syllable seems to be *sa*, and the one before it looks much like *ca*. Use seems to have been made of some quite unusual synonym of Tulā.

began at about 22 h. 39 m. on the Sunday, and cannot by any means be carried back to any time recognizable as proper for celebrating the equinox; much less to the time when the *samkrānti* actually occurred. The only possible excuse for citing the new-moon *tithi* is to be found in the fact that the fourteenth *tithi* was what is known as an expunged *tithi*, since it began at about 1 h. 8 m. on the Sunday and ended at about 22 h. 39 m. on the same day. But, even so, the fourteenth *tithi* existed, though it did not give its number to a day; and either the thirteenth or the fourteenth *tithi* must have been used, and should have been cited, in connection with the celebration of the *samkrānti*.

“Third date : line 39. The only detail given here is the Uttarāyana-samkrānti or winter solstice, when the sun enters the sign Makara (Capricornus) and begins his course towards the north. But the date evidently belongs to the Viśvāvasu *samvatsara*, which is mentioned in the remaining two dates as well as in the preceding one. And so its equivalent will be 24 December, A.D. 1125, when the sun entered Makara at 16 h. 35 m. after mean sunrise (for Ujjain).

“Fourth date : line 40. The details given here are : the cyclic year Viśvāvasu : the full-moon of Māgha : an eclipse of the moon : the Śaka year and the weekday are not stated. This, of course, is the same Viśvāvasu *samvatsara*, Śaka 1047 expired, A.D. 1125-26. And the given *tithi*, the full-moon of Māgha, answers to 10 January, A.D. 1126, on which day there was an eclipse of the moon, visible in India.<sup>1</sup> The eclipse, which was nearly a half one, began at Dhārwar at 22 h. 55 m. after mean sunrise on the Sunday : that is, at 4.55 A.M. during the night between the Sunday and the Monday. The moment of full-moon, with which the *tithi* ended and the greatest phase of the eclipse occurred, was at 6 minutes (local time) after mean sunrise, i.e. at 6.6 A.M. on the Monday : but the local true sunrise was at closely about 6.25 A.M., some twenty minutes after the moment of full-moon;<sup>2</sup> and so the *tithi* and the eclipse belong to the Sunday.

“Fifth date : line 49. The details here are precisely those of the fourth date : namely, the cyclic year Viśvāvasu (the Śaka year not being stated); the full-moon of Māgha (the weekday not being stated); an eclipse of the moon. As we have seen, the equivalent is 10 January, A.D. 1126.”

A considerable number of places are mentioned. Apart from Kundūr itself (*passim*), the Koṅkaṅ (l. 9), Hānumgaḷ, now Hāngal (ll. 9, 10), Vēḷugraṁē, the modern Belgaum (l. 10), and Daravāḍa, now Dhārwar (l. 51),<sup>3</sup> there are several that may be identified. Unūkal (l. 9) is Unkal, on the high road from Dhārwar to Hubli, about thirteen miles south-east from Narēndra. Sabbi, which is associated with it as giving a joint name to a group of thirty villages, seems to have been a contiguous village which has become absorbed into Unkal. Kāḍaravaḷli (l. 10) is Kāḍarōḷi in the Sampgaum *tālu a* of the Belgaum District, in long. 74° 47', lat. 15° 42', twenty miles towards the north-west from Narēndra; from this place itself we have an inscription of A.D. 1075 :<sup>4</sup> in another record the name is given as Kāḍalavaḷli, with *l* instead of *r* in the third syllable.<sup>5</sup> Utsugraṁē, which is associated with it in the same way as Sabbi with Unūkal, seems to have been a contiguous village afterwards absorbed into Kāḍarōḷi. Arakere (*passim*) must be in or very near Narēndra. On Palasige, now Halsi (l. 46), and Navilūr (l. 52) see on inscription A, p. 300. Taḍakōḍu (l. 26) is given as “Tadkod” in the Bombay Survey, sheet 276, and as “Turkod” on the Indian Atlas; it lies

<sup>1</sup> See Sewell, *Eclipses of the Moon in India*, table E, p. 26. In European tables, which take the civil day beginning at midnight, this eclipse is entered for Monday, 11 January : see, e.g., Von Oppolzer's *Canon der Finsternisse*, p. 361, No. 3605. But it belongs for India to the Sunday.

<sup>2</sup> Sewell's book, quoted in the preceding note, gives in table G the means of working out this detail.

<sup>3</sup> See a note on this name under the inscription A above (p. 300).

<sup>4</sup> *Archæol. Surv. West. Ind.*, vol. 3, p. 105.

<sup>5</sup> *Ind. Ant.*, vol. XVIII, p. 311, line 8.



about eight miles to the north-west of Narēndra. **Mareyavāda** (l. 22) is “**Marevād**” in the Bombay Survey map and “**Mureewad**” on the Indian Atlas map; it is about five miles towards east-by-north from Narēndra.

TEXT.<sup>1</sup>

- 1 maṇḍalan<sup>2</sup>=uttuṅga-simha-lānchehhanam vānara-mahā-dhvajam permmatṭi-tūryya-  
nirghhōshanaṁ chatur-āsiti<sup>3</sup>-nagar-ādhishtṭhit-āshtāś-āśvamēdha-di-  
2 kshā-[d:]kshita-koḷa-prasūtam Himavad-gir-imdra-rūndra-sikhara-sthāpita-mahā-śakti-  
prabhāva tyāga-jaga-jhampa jhainpa-āchāryya niśsamka-  
3 Rāmam śu(su)bhaṭa-kanaka-nikaś(sh)-ōpaḷa śaraṇ-āgata-vajra-prākāra lōk-aika-kalpa-  
druma samkrānti-dhavaḷa mūtti-Nārāyaṇam kirtti-mārttam-  
4 ḍam maṇḍalika-lalāṭa-paṭtam vaii-gharaṭtam śu(su)bhaṭa-rāja-sikhāmaṇi Kādamba-  
chūḍāmaṇ=ity=akhiḷa-nām-āvali-samā(ma)ḷamkri(kṛi)tar=appa śrīma-  
5 n-mahāmaṇḍalēśvaraṁ Jayakēśidēvara manō-nayana-vallabheyar=appa svasti  
śrīmaḷ-ari-narapāḷa-bāḷikā-chaḷa-luḷita-kuntala-kalāpe(pa)-mada-  
6 madhukari-sahasri-samlagna-pada-nakha-mayūkha-vikasita-lat-ānta-santāne | gandh-  
ēbha-yāne | chatur-udadhi-veḷā-valaya-valayita-sakaḷa-ja-  
7 gad-adhiśvara-śrīmach-Chāḷukya-chakr-ēśvara-priya-tan[ūje] vandi-jana-kalpa-bhūje |  
snbhaṭa-kanaka-nikaś(sh)-ōpaḷa rājy-ābhyudaya-śubha-  
8 śū(sū)chan-ānēka-lakshana-lakshit-āṅgi | tyāga-jaga-jhampān=arddh-āṅgi | mridu-  
madhura-vachana-rachana-chatur-ālāpe | śrī(śrī)ṅgāra-sarvvaśva(śva)-bhūteyar=a- |  
9 ppa śrīmat-piriy-arasi Maḷalamahādēviyar-Kundūrol=irddu Kōmkaṇav=  
ōmbhaynūr-Uṇkal-Sabbiy-eraḍu mūvattu Ko-  
10 ntakulī mūvattu Hānumgall-aynūr-Utsugrāme-Kāḍa[ra]valliy-eraḍu mūvattu  
Poḷalgunde mūvattu Veḷugrāmey=eḷva(ḷpa)-  
11 ttu Haivey=aynūru Kavāḍi-dvipa 'sava-lakkhamumam dushta-nigraha-viśiṣṭa-  
prā(pra)tipāḷaneyimḍ=uttar-ōttar-ābhivri(vṛi)ddhi-pravarddha-  
12 mānam-ā-chamidr-ārka-tāram sukha-sainkathā-vinōdadin rājyam-geyyuttam-ire ||  
Ōm<sup>4</sup> Svasti Samadhigata-paṇcha-mahā-śabda-mahā-  
13 sāmāntādhipatim<sup>5</sup> mahā-prachapḍa-daṇḍanāyakam vib[u\*]dha-vara-dāyaka | gōtra-  
pavitṛā(tra) par-āṅganā-putṛa bandhu-chintāmaṇi vivēka-chūḍāmaṇi  
14 nām-ādi-samasta-prasasti-sahitam śrīman-mahā-prā(pra)dhānan=antahpur-ādhyaksha  
pasāy tam śrīman-Maḷalamahādēviyara mane-verggāḍe  
15 śrīmad-dāṇḍanāyaka Lakkharasa || Vṛi || <sup>6</sup>Nāḍeda pasāy[i\*]tam patige daṭṭ-  
aḍiyol todal=ill=enalu kodalu nuḍidu pasāy[i\*]tam patige bā-  
16 ḷyadol=anya-nṛipāṅge bhāṅgamam paḍedu pasāy[i\*]tam patige jauvanad=eḷgeyol=  
endod=elliyam biḍade pasāy[i\*]tam sale pasāy[i\*]ta-Lakkhana-  
17 daṇḍanāyakam || [1\*] <sup>7</sup>Geṁṭarol=irddu nōḍalum=asahyam=enalu dore-vetta  
Sahyamam dāṁṭi nisargga-durgga-jalamam jala-rāsiyan=iṁṭi dushta-  
18 ram mūṁṭi ni[-∪]ḍam nelanan=amkada Kōmkaṇam=igaḷ=āyṭu niḷka(shka)mṭakam=  
endu chakri pogalalu negalḍam vijigishu Lakshmanam || [2\*] Ka ||  
<sup>8</sup>Naya-  
19 rahitarane pogalḍ-appayo nija-pati-kaṭaka-rakshapālana Sahy-ōbhaya-kaṭaka-  
rakshapālana jaya-vanitā-kaṭaka rakshapālana sa-

<sup>1</sup> From the ink-impressions.<sup>2</sup> Regarding what has been lost before this word see p. 317 above.<sup>3</sup> Read -*āsiti* : there is the mistake of *āsiti* for *āsiti* in A, l. 98.<sup>4</sup> Denoted by the spiral symbol.<sup>5</sup> Delete the final *m*.<sup>6</sup> Metre, Champakamālā.<sup>7</sup> Metre, Utpalamālā.<sup>8</sup> Metre, Kanda; the same in verse 4.

- 20 bheyol || [3\*] Pera-perara pasāyitikegal-arikege \* \* \* deva  
samant=alt=idu hēr-arīke pasāy[i\*]tan=uḍe-vapi-varidi(yi)m baḷik-andu vinduv=  
endum
- 21 Lakshma || [4\*] Ōm<sup>1</sup> Svasti Sa(śa)ka-varshada 1045neya Śōbhakrit-samvat-  
sarada Āśāda<sup>2</sup> bahuḷa 2 Maṅgalavārad-andu dakṣiṇāyāna-samkrāntiy=āge ta-  
22 t-puṇya-dinadol śrīmaj-Jayakēśidēvar Arakereya śrī-Sa(śa)mkara-dēvargge  
Kundūru-nāḍa baliya bāḍam Mareyavāḍadol nāḷku matta-  
23 r=kkariya keyi rāja-hastadim mūvattu kayi niḷad \* \* vattuv-arey=  
agalad=ondu maney=omdu baḷambey-oṭṭ=int=initumam sarvva-namasya-sarvva-  
24 bādhā-parihāram=āgi pūje-punaskārakke vēḍi k[ōṭṭar Ma]ttam=ā Śamkara-dēvara  
pūje lēs=āgi naḍeya vērkkum=endu śrīmaj-Jayakēśidēva-  
25 r Viśvāvasu-samvatsarada Āśvayujad=[amāsyē]yol \* vaśa-samkrāntiy=āge  
tat-puṇya-dinadol mattam=ā nāḍa baliya bāḍam Halguṁḍi-  
26 yol hattu mattar=kkariya ke[yi adara] sime baḍagalu Taḍakōḍa holada sime  
mūḍalu Kalidēva-svāmiya keyya sime paḍu-  
27 valu Halguṁḍiy=ūru-vēliy \* \* \* pa<sup>3</sup>-bhāgadalli rāja-hastadim mūvattu  
kayi niḷada hannomdu kayy-aḷalada maney=eraḍu  
28 baḷambey-oṭṭ=eraḍu=int=initumam sarvva-namasya-sarvva-bādhā-parihāram=āgi tamma  
tamman=Udayarṁmaḍē(dē)vaṅge puṇy-ārtthav=āgi kōṭṭar Ma-  
29 ttam=ā Śamkara-dēvargge śrīmaj-Jayakēśidēvar Kundūra mūla-sthānada  
dēvara dēguladim paḍuval=innesarim rāja-hastadim mūvatt-ayda-  
30 r=agalam=irṁmaḍ-agalum ni(ni)lav=ā hastadim nūra hatt=āgalum biṭṭa kariy=  
ondu mattam=ā śrī-Sa(śa)mkara-dēvargge ā dēvara torttu<sup>4</sup> Māhōśva-  
31 ra-Prayāge-Bhattayya Sāgūlada Malla-gāvumḍana maga Hācha-gāvumḍana keyyol  
Sattikabbeya kereyim paḍu-[ge\*]yyalu  
32 mūḍalu heddāriyim paḍuvalu temkulu nirottina garddey=olag-āgi haḍuvalu  
sāgūla-dōmtam baḍagalu Hukala Śānti-gāvum-  
33 ḍana gardde mērey=āgalu sāyira mara sāyira baḷiya tōmtamam nāram  
koṇḍ=adara teṇeyam śrīmaj-Jayakēśidēvara kayyo-  
34 ḷ sarvva-namasya-sarvva-bādhā-parihāram=āgi paḍedu biṭṭa tōmtav=ondu Mattam  
Arakereya śrī-Sa(śa)mkara-dēvargge śrīman-mahā-pra-  
35 dhānam pasāyitam daṇḍanāyakam Siṅgarasara daṇḍanāyakati Maḷaladēviy-  
akka Arakerey=olage nirottim temkulu Hukala Śā-  
36 nti-gāvumḍana keyyim paḍuvalu Silagara Kanna-gāvumḍana keyyim baḍagalu  
Būratara<sup>5</sup> keyyim mūḍalu sāyirad=emṭu nūra baḷli-  
37 ya sāyirad=emṭu nūru marada tōmtad=ūru-madhya-sthalavam sēnabōva  
Nāgararṁmay[y\*]am<sup>6</sup> māram kolal=āyana keyyol Silagara  
38 Kanna-gāvumḍam māram kolal=ā bhūmiya hadimūru gadyānam dharaṇamam  
kōṭṭu māram koṇḍu śrī-Sa(śa)mkara-dēvargge \* \* \* \* \*  
\* \* \* \* \*  
39 \* \* \* \* \* l=āy=eraḍu  
ponnuman=uttarāyāna-samkramaṇa-de(di)vasam śrīmaj-Jayakēśidēvar śrī-  
Sa(śa)mkara-dēvar=am-
- 40 ga-bhūgakke vēḍi sarvva-namasya-sarvva-bādhā-parihāram=āgi kōṭṭar | ant=ā.  
Arakereya śrī-Sa(śa)mkara-dēvara sthānamam Viśvāvasu-samvatsarada Mā-

<sup>1</sup> Denoted by the spiral symbol.<sup>2</sup> Read *Āshāḍha*.<sup>3</sup> Possibly we should read *dakṣiṇa-bh*?<sup>4</sup> In classical spelling *tortu*.<sup>5</sup> This reading is uncertain: *Jūratara* is also possible.<sup>6</sup> The letters on the stone may equally well be read as *Nāgararṁmayā*.

- 41 ghada punnamey-andu sōma-grahaṇav-āgalu śrīmat-Kadam̄ba-vam̄śa-sambhūtar=  
appa Jayakēśidēvara vara-putra-Vijayādityadēvara
- 42 vara-putraṁ śrīmaj-Jayakēśidēvar || Vṛi || <sup>1</sup>Sāgara-bhaṭṭa-vipra-vibudh-  
āgrāṇigam̄ Śrīyadēvigam̄ chatuṣ-sāgara-vēṣṭita-sthala-mahi-stutan=Īśvara-
- 43 pāda-pūjan-ōdyogi<sup>2</sup> Prayāge-Bhaṭṭa-vibhu Kāśyapa-gōtra-pavitran=ādi-sāstr-āgama-  
vēda-mārgga-charitam̄ digu-vartti<sup>3</sup>a-kirtti puṭṭidam̄ || [5\*] <sup>3</sup>Bhava-pūj-ō-
- 44 dvahanam̄<sup>4</sup> Mahēśvara-pad-āmbhōjāta-sam̄kirttana[m\*] Bhava-gēh-ōdbhava-  
karttanam̄ Bhava-namaskāra-kriyā-sam̄padam̄ Bhava-pād-āmbuja-chintanam̄  
Bhava-padaṅgaḷu vinnam̄=a(ā) svāmiyīm̄ bha-
- 45 vakam̄ sarvva-bhavakkav=ende negaḷdam̄ śrīmat-Prayāgēśvara || [6\*] Śrīma[j\*]-  
Jayakēśidēvaru Arakereya śrī-Sam̄kara-dēvara sthānamam̄ sāvāsi Pra-
- 46 yāge-Bhaṭṭayyam̄ge dhārā-pūrvvakam̄ mādi kottaru Ā Prayāgi(ge)-Bhaṭṭayyam̄  
Palasige pannirchchāsirada Nālkupaṭṭi-nāda
- 47 aynūrvvaru svāmigalge<sup>5</sup> \* \* \* \* \* \* \* \* \* \* \* \* \* \* \*
- 48 \* \* \* \* \* \* \* \* \* \* \* \* \* \* \*
- 49 Viśvāvasu-sam̄vatsarada Māghada punnamiy-andu sōma-grahaṇav=āge tat-punya-  
dinadoḷu [śrīma]j-Jayakēśidēvara pi-
- 50 riy-arasiyaru [śrī-]Maḷalamahādēviyaru Arakereya śrī-Sam̄kara-dēvara pañch<sup>6</sup>  
ōpachāra-pūjege khaṇḍa-sphutita-jirṇṇ-ōddhā-
- 51 rakke Kundūr=aynūra[ra\*] baḷiya bāḍa [Dāra]vāḍada māḍa-voladal=Āneya-  
sum̄dili[m\*] paḍuvāṇa Lakkhaṇēśvarada keyyīm̄ pa-
- 52 ḍuvalu Navilūra \* \* volada simeyīm̄ baḍagalū antu nāḷku guḍḍe  
\* \* sarvva-bādhā-parihāram=āgi Kundūra kōlalu hattu matta-
- 53 r=kkeyyam̄ bittaru ā-[ra]vi-chandra-<sup>6</sup>sthāyiy=āgi ā sthānakke bhaktar=āgi  
pratipālisuvaru śrīma[j\*]-Jayakēśidēvamam̄<sup>7</sup> śrī-karaṇada Mālapayya-nāya-
- 54 kana magam̄ Gōvipayya-nāyakanu | pradhānam=ṁūre(ra)neya patthaleya  
Gōvipayya-nāyakanu pradhānam̄ sejjeya bhaṇḍāri Gōvipayya-
- 55 nāyakanu modha(da)la patthaleya paḷihata Mahādēvaṇṇanu | i sthānavam̄  
s[v\*]adharmmadim̄ pratipālisidavarige Vāraṇāsīyalu sā-
- 56 yira kavileyanu chatuṣ-vvēda-pāragar=appa brāhmaṇar[ge] koṭṭa p[u\*]ṇyav=  
akkuv=idan=īḷiye<sup>8</sup> biṭṭad=ā brāhmaṇaruman=ā kavileyuvam̄ ko-
- 57 nda pātakam=akku || <sup>9</sup>Sva-datt[ā\*]m̄ para-datt[ā\*]m̄ vā yā(yō) harēti(ta)  
vasundharām̄ [i\*] shasṭir=vvarsha-sahasrāpi viṣṭā(shṭhā)yam̄ jāyatē  
kri(kri)mih̄ || <sup>10</sup>Sāmā-
- 58 nyō=yam̄ dharmma-she(sē)tur=ṇripāṇam̄ kālē kālē pāḷaniyō bhavadbhiḷ [i\*]  
sarvvān=ētān=bhāvinaḷ=pārthiv-ēndrān=bhūyō bhūyō yā-
- 59 chatē Rāmachandraḷ || Ōm<sup>11</sup> || Maṅgaḷa mahā-śrī || Nivēdyada<sup>12</sup> sava-kaṭṭu  
hiriya dēvarige akki 5 baḷa Sadāsi(śi)va-dē[va\*]rige 2 mān=akki daṇḍanā-  
60 [yaka\*] 1 māna ak[k\*]i Kēsa(śa)va-dēvarige 2 māna akki daṇḍanāyaka 1  
mān=akki | Brahmaṅge 2 mān=akki daṇḍanāyaka 1 mān=ak[k\*]i Bhairava-  
dēvarige 3 mān=akki daṇḍanāyaka<sup>13</sup> 2 \* \* \*

<sup>1</sup> Metre, Utpalamālā.

<sup>2</sup> The metre here is loose, the final i being short before the following *pr*.

<sup>3</sup> Metre, Mattēbhavikriḍita.

<sup>4</sup> The reading of this word is uncertain.

<sup>5</sup> The rest of this line and the whole of line 48 are almost wholly illegible.

<sup>6</sup> The *ra* is invisible, and the *cha* seems to be represented by a small and uncertain character above the line.

<sup>7</sup> Apparently to be corrected to *-dēvarum̄*.

<sup>8</sup> Perhaps to be corrected to *āḷiye*.

<sup>9</sup> Metre, Śiōka (Anuṣṭubh).

<sup>10</sup> Metre, Śālini.

<sup>11</sup> Denoted by the spiral symbol.

<sup>12</sup> Here begins a supplement, written in a very clumsy and uneven hand; the end of it is illegible.

<sup>13</sup> The *śā* is in small character above the line.

|    |   |   |   |   |            |                                |              |        |
|----|---|---|---|---|------------|--------------------------------|--------------|--------|
| 61 | * | * | * | * | nivēdyamam | nivarttisidavarge <sup>1</sup> | Vāraṇāsīyalu | sāyira |
|    |   |   |   |   | kavileya   | *                              | *            | *      |
| 62 | * | * | * | * | *          | *                              | *            | *      |

## TRANSLATION.

(Lines 1-5) . . . of the *Mahāmaṇḍalēśvara Jayakēśidēva* [II], who is adorned by the (*following*) series of titles : “ . . . . [he who subdues all] provinces [of earth by native majesty exceeding in fervour the sun's rays]<sup>2</sup>; who has the crest of a mighty lion, who has the great banner (*with the emblem*) of an ape, who is attended by the thunder of *permatti* drums and (*other*) musical instruments, who is sprung from a race consecrated in the consecratory rites of eighteen horse-sacrifices set up in eighty-four cities, whose great puissance of strength has been established on the massive summits of the royal mountains of the Himālaya, who excels the world in liberality, a *jhampal-āchārya*, a Rāma in intrepidity, a touchstone for the gold of warriors, an adamant rampart for those who come for refuge, a unique tree of desire to the world, white as the passage of the sun (*into Makara*), a Nārāyaṇa incarnate, a sun of fame, one whose badge of office (*is worn*) on the brows of rulers of provinces, a grindstone of foemen, a crest-jewel of warrior-kings, a crest-jewel of the Kādambas,”

(Lines 5-9)—the (*consort*) beloved to soul and eyes—hail!—she who displays lines of full-blown blossoms (*consisting in*) the rays of her toe-nails, to which cling a thousand eager bees (*which are*) the masses of the quivering and tossing curls of the damsels of hostile kings; she who rides on fiery elephants; the dear daughter of the Chālukyan Emperor who is lord of the whole world enclosed in the circle of the shores of the four oceans; a creeping plant of desire to eulogists; a touchstone for the gold of warriors; she whose body is marked by many auspicious features of happy augury for the welfare of the kingdom; who occupies half the body of him who excels the world in liberality; who holds graceful conversation by framing soft sweet speech; the treasure-store of grace: to wit, the Senior Queen Maīlala-mahādēvi,

(Lines 9-12)—being in Kundūr, while ruling the nine-hundred of the Koṅkaṇ, the thirty of Uṇukal and Sabbi, the thirty of Kontakūḷi, the five-hundred of Hānuṅgal, the thirty of Utsugrāme (and) Kāḍaravalli, the thirty of Poḷalgunde, the seventy of Vēḷugrāme, the five-hundred of Haive, (and) the lakh and a quarter of Kavaḍi-dvīpa. so as to suppress the wicked and to protect the eminent, in a reign advancing in a course of increasing success (*to endure*) as long as the moon, sun, and stars, with the enjoyment of pleasant conversations :—

(Lines 12-15)—Hail! He who bears all titles such as : “ lord of great feudatories, who possesses the five *mahā-sabdās*, great august *Danḍanāyaka*, bestower of boons on sages, purifying his Gōtra, a son to the wives of other men, a wishing-jewel to kinsmen, a crest-jewel of intelligence”: the high minister, governor of the women's quarters, master of the robes, high chamberlain of Maīlalamahādēvi, the *Danḍanāyaka Lakkharasa* :—

(Verse 1)—A favourite with his lord as he walked with tottering step (*in babyhood*); a favourite with his lord as he said in childhood with stammering speech, “there is no deception”; a favourite with his lord when he wrought destruction to another monarch in the fullness of youth: in view of this, the favourite *Danḍanāyaka Lakkhaṇa* was in truth constantly in every case a favourite.

<sup>1</sup> The letters *-vartti-* are very uncertain.

<sup>2</sup> Regarding what has been lost before this see p. 317 above.

(Verse 2)—“Too awful to be faced, even when regarded from afar, he crossed over the Sahya (Mountains), drank up the ocean whose waters are naturally not to be traversed, eradicated the wicked, and settled the country;<sup>1</sup> now the glorious Koṅkaṇ has become free from dangers”: at this praise from the Emperor the ambitious Lakshmaṇa became illustrious.

(Verse 3)—Is it the uncultured whom thou dost praise in the society of him who was a guardian of his own lord's camp, guardian of both the flanks of the Sahya (Mountains), guardian of the bracelets of the Lady Victory?

(Verse 4)—In the case of other men (*their*) positions as favourites . . . to (*their*) knowledge . . . Verily this is great knowledge in the favourite: Lakshmaṇa was always wise ever since the cutting of (*his*) waist-jewel.<sup>2</sup>

(Lines 21-24)—Om! Hail! On Tuesday, the fifth day of the dark fortnight of Ashāḍha of the 1045th Śāka year, the cyclic year Śōbhakṛit, at the Dakṣiṇāyana-saṁkrānti [the summer solstice], on that holy day king Jayakēśin granted to the god Śaṅkara of Arakere, for the restoration of the worship, a field of black land (*consisting of*) four *mattar* in Mareyavāḍa, a town within the district of Kundūr, (*together with*) one house of thirty cubits in length (*and*) . . . and a half in width by (*the measure of*) the king's cubit, (*and*) a *baḷambey-oṭṭu*,<sup>3</sup> on a universally respected tenure free from all conflicting claims.

(Lines 24-28)—Furthermore, saying that the worship of this god Śaṅkara must be properly carried on, king Jayakēśin at the . . . . . *saṁkrānti* on the new-moon day of Āsvayuja in the cyclic year Viśvāvasu granted for the sake of the religious merit of his younger brother Uḍayarmadēva, in Halguṇḍi, a town likewise within that same district, a field of black land (*comprising*) ten *mattar*, the boundaries of it being on the north the boundary of the demesne of Taḍakōḍu, on the east the boundary of the field of Kalidēva-svēmi, on the west the fence of the town of Halguṇḍi . . . on the [south?] part two houses thirty cubits in length and eleven cubits in width by (*the measure of*) the king's cubit and two *baḷambey-oṭṭu*, on a universally respected tenure free from all conflicting claims.

(Lines 28-30)—Furthermore (*there was*) one (*field of*) black land which king Jayakēśin granted to the same god Śaṅkara, (*situate*) west of the temple of the Mūlasthāna god of Kundūr, (*and comprising*) a width of thirty-five (*cubits*) and a length of twice that, amounting to one hundred and ten (*cubits*) in the same cubit:—

(Lines 30-34)—Furthermore, for the benefit of the same god Śaṅkara (*there was*) one garden, as regards which the servant of the same god, the Māhēśvara Prayāge Bhaṭṭa, having purchased (*the same*) garden, comprising a thousand trees and a thousand creeping plants, in the field of Sāguḷada Malla Gāvūṇḍa's son Hācha Gāvūṇḍa, (*situate*) on the east in the western field from Sattikabbe's tank, on the west of the great road, on the south within the grain-field of the *nīrottu*, with a garden of *sāguḷa* on the west (*and*) Hukala Śānti Gāvūṇḍa's grain-field on the north as its boundaries, made over the rent thereof into the hand of king Jayakēśin, on a universally respected tenure free from all conflicting claims:—

(Lines 34-38)—Furthermore, for the benefit of the god Śaṅkara of Arakere, whereas the Sōnabōva Nāgavarmayya had purchased in Arakere, south of the *nīrottu*, west of Hukala Śānti Gāvūṇḍa's field, north of Silagara Kanna Gāvūṇḍa's field, and east of the . . . field, an area within the town (*used*) for a garden comprising a thousand and eight hundred

<sup>1</sup> These epithets are framed so as to suggest comparison with the exploits of the mythical sage Agastya.

<sup>2</sup> That is to say, ever since the day when he passed from childhood to years of discretion. Cf., e.g., Pampa's Vikramārjuna-vijaya i. 46, *uḍe-vaṇi-variyaḍa munname*, “before his waist-jewel was removed,” i.e. while he was still a child.

<sup>3</sup> This seems to denote some kind of rick or stack.

creeping plants and a thousand and eight hundred trees, (*and*) whereas Silagara Kanna Gāvūṇḍa had purchased (*the area*) within his field, **Mailaladēviyakka**, the consort of the high minister (*and*) favourite, the *Dandanāyaka* **Siṅgarasa**, having paid thirteen *gadyāna* as a quit-rent for the same land and purchased it, [assigned it for the service ?] of the god Śaṅkara

(Lines 33-40)—. . . these two sums of gold at the **Uttarāyana-saṁkrānti** [the winter solstice] king **Jayakēśin** granted for the personal enjoyment of the god Śaṅkara, on a universally respected tenure free from all conflicting claims.

(Lines 40-42)—Thus in respect of this establishment of the god Śaṅkara of **Arakere**, on the day of full-moon of Māgha in the cyclic year **Viśvāvasu**, during an eclipse of the moon, king **Jayakēśin** [III], boon-born son of king **Vijayāditya**, boon-born son of king **Jayakēśin** [I], a scion of the **Kadamba** race :—

(Verse 5)—To **Sāgara Bhaṭṭa**, chief of Brāhman sages, and to **Śrīyadēvi** was born the lord **Prayāge Bhaṭṭa**, praised on the earth whose soil is encircled by the four oceans, active in worshipping **Īśvara**'s feet, purifying the **Kāśyapa Gōtra**, walking in the ways of the primitive teachings, traditions, and **Vēdas**, having glory extending through the quarters of space.

(Verse 6)—The worship of **Bhava** [Śiva] was maintained, the lotuses of **Mahēśvara**'s feet were hymned, dwellings of **Bhava** were raised, rites of homage to **Bhava** were performed, the lotuses of **Bhava**'s feet were meditated upon, the feet of **Bhava** were found by this lord in (*his*) lifetime for all time : thus illustrious was the fortunate **Prayāgēśvara**.

(Lines 45-47)—King **Jayakēśin**, having visited<sup>1</sup> the establishment of the god Śaṅkara of **Arakere**, made it over with pouring of water to **Prayāge Bhaṭṭayya**. The same **Prayāge Bhaṭṭayya** . . . to the five-hundred **Svāmīns** of **Nālkupattī** in the twelve-thousand of **Palasige** . . .

(Lines 49-53)—[Further] on the full-moon day of Māgha in the cyclic year **Viśvāvasu**, during an eclipse of the moon, on that holy day king **Jayakēśin**'s Senior Queen **Mailalamahādevi** granted for the worship according to the five rituals of the god Śaṅkara (*and*) for the restoration of broken, burst, and outworn (*parts of the building*) a field (*consisting of*) ten *matṭar* according to the rood of **Kundūr**, in the eastern demesne of **Dāravāda**, a town within the five-hundred of **Kundūr**, (*situate*) in respect of its four bounds (?) to the west of the field of (*the god*) **Lakkhaṇēśvara**<sup>2</sup> on the west of **Āneya-sunḍil**, and to the north of the boundary of the . . . demesne of **Navilūr**, with immunity from all conflicting claims.

(Lines 53-55)—So long as the sun and moon endure, (*the following*) as votaries of the same establishment shall protect it : in addition to king **Jayakēśin**, **Mālapayya Nāyaka**'s son **Gōvipayya Nāyaka**, (*officer*) of the Treasury, the minister **Gōvipayya Nāyaka**, (*officer*) of the third **Patthale**, the minister in charge of the stores of the Bedchamber, **Gōvipayya Nāyaka**, (*and*) the deputy-officer of the first **Patthale**, **Mahādēvaṇṇa**.<sup>3</sup>

(Lines 55-57)—To those who shall religiously protect this establishment the merit will be that of giving in Benares a thousand kine to Brāhmins learned in the Four **Vēdas** ; if one

<sup>1</sup> This is a conjectural translation of *sāvāsi*, which is very clearly the reading (l. 45) ; cf. the substantive *sāvāsa*.

<sup>2</sup> This is apparently the estate and temple specified in the preceding inscription ; see especially l. 114 of the latter.

<sup>3</sup> The functions of some of these worthies are not quite clear. The word *patthale* is apparently the same as *pattalā*, which in northern inscriptions means a division of the country ; whether the sense here is the same is uncertain. The *sejjeva bhāṇḍāri*, "in charge of the stores of the Bedchamber," may be more or less identical with the *citānādhipa* of the *Śukra-nīti* ii. 151-155. *Paṭihata* seems to be the same as *paṭihatta* (see *Kiṭṭel*, s. v.), from *pratihasta*.

should heedlessly take it away, the guilt will be that of slaying the same Brāhmins and the same kine.

(Lines 57-59)—He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. This general principle of religious foundations for kings must be maintained by you in every age: again and again Rāmachandra makes this entreaty of all these future monarchs. Ōm! Happiness! great fortune!

(Lines 59-60)—Of the sacrificial food—equal shares (*are to be given*) to the senior god, rice 5 *baḷa*, to the god Sadāśiva 2 *māna* rice, the *Danḍanāyaka* (*to receive*) 1 *māna* rice, to the god Kēśava 2 *māna* rice, the *Danḍanāyaka* (*to receive*) 1 *māna* rice, to (*the god*) Brahman 2 *māna* rice, the *Danḍanāyaka* (*to receive*) 1 *māna* rice, to the god Bhairava 3 *māna* rice, the *Danḍanāyaka* (*to receive*) 2 . . .

No. 29.—KALAS INSCRIPTION OF THE RASHTRAKUTA GOVINDA IV : SAKA 851

BY LIONEL D. BARNETT.

Kalas—the “Kullus” of the old maps—is a village in the Baṅkāpūr *tāluka* of Dhārwar District, Bombay Presidency; it is shown in the Indian Atlas quarter-sheet 41, S. E. (1904), in lat. 15° 6', long. 75° 28', and is situated thirteen miles towards north-east from Shiggaum, the head-quarters of the *tāluka*, and about four and a half miles west-south-west from Lakshmēshwar, which is mentioned in our record under its ancient name of Puligere or Purikara. The earlier name of Kalas, as this inscription shows, was Kādīyūr, or more fully Eṛeya-Kādīyūr, that is, “Eṛeya's Kādīyūr”, because some one named Eṛeya enclosed it and settled there; and verse 19 mentions the place as an *agrahāra*. The record shows that the place was in the Puligere or Purigere three-hundred district, the chief town of which was Puligere-Lakshmēshwar.

The present inscription, which is here edited for the first time<sup>1</sup> from ink-impressions kindly lent to me by Dr. Fleet,<sup>2</sup> is on a stone tablet in the village, which was found by the agent employed by Dr. Fleet leaning against a wall of the house of a person named Kōṇerāya. The stone is rectangular in shape, surmounted by a projecting cornice, over which is a rounded top. The cornice contains ll. 1, 2 of the inscription; the rest of the record follows on the rectangle below it, covering an area of about 3ft. 6” in width and 5ft.  $\frac{1}{2}$ ” in height. On the rounded top above the cornice are sculptures: in the centre a *linga* on an *abhiśhēka*-stand and a seated figure on the proper right of the latter, in a shrine; outside the shrine, a bull on the proper right, and a cow with sucking calf on the left, the whole being surmounted by the sun and moon. Unfortunately the stone has suffered severely in places from exposure, and hence there are a few passages in the record which are totally illegible and a few that can only be restored conjecturally, and the record does not lend itself to illustration. Happily however nothing essential is missing.

The character is Kanarese, of the type usual in the first half of the tenth century. Most of the letters are about  $\frac{1}{2}$ ” in height; but some of them are only about  $\frac{3}{4}$ ”. They are fairly well formed. The special characters for *m* and *y* mentioned above, vol. XII, p. 335, occur in three cases certainly: the former in *amaḷ*-, l. 56, the latter in *elliyum*, l. 12, and *gabhirateyoḷ*, l. 58. The *upadhmanīya* seems to be expressed by the letter like *ḷ* in the word which I have read as *nishparigrahamum* (i.e. for *nishparigrahamum*) in l. 41 (cf. above, vol. XII, p. 271).

<sup>1</sup> It is entered as No. 90 in Professor Kielhorn's List of the Inscriptions of Southern India, vol. VII above, appendix.

<sup>2</sup> To the same friend I am indebted for the loan of a preliminary draft of the greater part of the first half of the record, which has greatly facilitated my work.

The language—with the exception of the opening stanza and the two admonitory verses at the end, on ll. 74-76, which are in Sanskrit—is Old Kanarese, verse and prose, and presents some features of interest. Firstly, we are able to trace in it a rule of orthography which hitherto, owing to the caprice or ignorance of the scribes of other records, has eluded observation: the letter *l* before a consonant, when preceded by a vowel either long by nature or lengthened by position, is written as *r*; but when followed by a consonant and preceded by a short vowel not lengthened by position, is unchanged. Thus we have *pogartteg* = (◡—◡) in ll. 2 and 31; *bērpparan* in l. 5; *arkarīndaṁ* in l. 8 (where *arkk°* would be more usual); *nōrppara* in l. 28; *nōrppuvargge* in l. 53; *negartte* (◡—◡) in ll. 57 and 66; *nōrpoḍ* =, l. 61; and on the other hand we find *negaḷdaṁ* in l. 3, *negaḷda* in l. 26, *negaḷd* = in l. 33, and *negaḷdar* in l. 63, all of which have the second syllable short, *sīthila*. The *l* is changed to *l̄* in *ēlgayan* (l. 7), *pogaḷal* (ll. 8, 11, 66), *māldaṁ* (? l. 17), *poḷaḷda* (l. 27), *maḷeya* (l. 31), *pogaḷ* (? l. 37). Usually intervocalic *l* becomes *l̄*; we even find *kaḷpa°* (l. 23). Initial *v* instead of the usual *b* appears in *vvayasi* (l. 28), *vvannisutt* = (l. 58). Usually, but not always, consonants are doubled after *r*; and a final *sonne* at the end of a verse is several times omitted (e.g. in vv. 3 and 4), though the dilapidated state of the stone precludes certainty in every instance. The following words are of some lexical interest: *uddāni* (l. 7: Kittel gives *uddāne*), *bāppu* (l. 8; cf. above, vol. XII, p. 270); *ghaḷige* (ll. 13, 40, 71; meaning apparently “hall of assembly”),<sup>1</sup> *marttina* (l. 15: for the usual *mattina*, connected with *maru*); *vinḍu* (l. 29), *atibhumbhukam* (l. 38), *beḷamḡisi* (l. 38).

The inscription refers itself to the reign of Gojjigadēva or Gojjiga-vallabha, i.e. the Rāshtrakūta king Gōvinda IV, who was a younger son of Indrarāja III, and was on the throne between 918 and 933 A.D.<sup>2</sup> Verses 2-8 extol him in the usual style of inflated panegyric, but tell us nothing material, except that he bore the titles of Nripatūṅga (v. 3), Vira-Nārāyaṇa (v. 4) and Raṭṭa-Kandarpa (v. 5), and the record makes in ll. 19-20 an allusion to his title Suvarṇavarsha. Then follows a eulogy of Bēvadāsa-dikshita and Visōttara-dikshita, two distinguished and bountiful Brāhman *danḍanāyakas* or generals (vv. 9-13), the latter of whom apparently constructed a tank (v. 13). The record then states in prose (ll. 18-24) that Gojjigadēva bestowed on them the town of Eṛeyana-Kāḍiyūr in *sarva-namasya* tenure (see above, vol. XIII, p. 35, note 1). Breaking out again into verse, it proceeds to extol the province of Puligege or Purikara, its capital of the same name, and the adjoining town of Eṛeyana-Kāḍiyūr, with a Śaiva sanctuary in the latter (vv. 14-25), and then dwells on the beauty and delights of Kāḍiyūr in an elaborate passage of artificial prose (ll. 41-47). Next comes a metrical eulogy of the two-hundred Brāhman householders of Kāḍiyūr (vv. 26-37), who are then recorded to have met in assembly and made certain grants for the maintenance of the local cult (ll. 66-72). After two verses of exhortation, the poet announces his name to be Kavirājarāja (l. 74).

The details of the date (l. 22) are: Śaka 851; the cyclic year Vikṛita; the full-moon of Māgha; Ādityavāra (Sunday); the Āślēshā *nakshatra*; an eclipse of the moon. Dr. Fleet gives me the following remarks:—“By the astronomical system of the cycle the Vikṛita *samvatsara* was current at the Mēsha-samkrānti in March, A.D. 929; and so according to the luni-solar system (not yet everywhere separated into the northern and southern varieties) it gave its name to the Śaka year 851 expired, A.D. 929-30.<sup>3</sup> For this year the given *tithi*,

<sup>1</sup> This word (not in Kittel's Dictionary) is derived from *ghaḷige*, which appears in the phrase *ghaḷigeḡā mahājunamān*, “Brāhman members of an assembly,” above, vol. III, p. 360 and note. Cf. above, vol. VIII, p. 28 and note; *Ep. Carn.* VII, 1, introd. p. 8, and Sk. no. 176, v. 10 (p. 176) and no. 197 (p. 214).

<sup>2</sup> On the history of this king see *Dynasties of the Kanarese Districts (Bombay Gazetteer, vol. 1, pt. 1)*, pp. 338n., 387, 416 f., and *Ep. Ind.* above, vol. VII, p. 26 ff.

<sup>3</sup> By the southern luni-solar variety of the cycle Vikṛita was Śaka 852 expired. The astronomical mean-siga Vikṛita ended nearly a month before the given date.—J. F. F.



the full-moon of Māgha, answers quite regularly to Sunday, 17 January, A.D. 930, on which day it ended at closely about 11 h. 58 m. after mean sunrise (for Ujjain). The moon was in Āślēshā at sunrise, and for about 20 hours after that. And there was a total eclipse of the moon, visible in India."<sup>1</sup>

In the way of geographical information the record mentions first the **Kuntala province** in the land of Bharata (l. 24-5), and places in that province the **Purikara country**, which it defines as a **two-six-hundred district** (l. 25): by this it means a combination of two districts, the Purigere or Puligere three-hundred and the Bejvola three-hundred; see Dr. Fleet's remarks in vol. XIII above, p. 178. Mentioning this district again as the **Puligere nāḍ**, it places in it a "great city" **Puligere** (l. 26): this is the modern **Lakshmēshwar**, in lat. 15° 7', long. 75° 31': see the same remarks. And it then tells us that on the west of that city there was a town or village which it styles in several passages **Kāḍiyūr** and more fully **Eṛeyana-Kāḍiyūr**, that is, "Eṛeya's Kāḍiyūr." Verse 19 (l. 31) tells us that this place, known first as simply Kāḍiyūr, became customarily styled **Eṛeyana-Kāḍiyūr** because someone named **Eṛeya** enclosed it, that is, apparently built walls round it, and made his abode there: who this **Eṛeya** was, remains to be ascertained. This **Kāḍiyūr** or **Eṛeyana-Kāḍiyūr**, which was of course in the Puligere three-hundred district, is evidently **Kaḷas** itself, through some entire change of name like that which has happened in the case of Puligere-Lakshmēshwar. Verse 19 styles the place an *agrahāra*. At Kāḍiyūr there was a tank named **Koṇḍaligere** (l. 34), at which there was a temple of Śiva which had been founded by someone named **Kalidēvasvāmin** (l. 36). The only other place-name is that of **Brahmēśvarapura** (l. 69), which seems to have been a quarter of Kāḍiyūr.

#### Gōvinda IV and Arikēsarīn.

Gōvinda IV and the ruler of Puligere were destined to come soon after the date of our inscription into a connection that was not contemplated in the roseate visions of Kavirājarāja, the author of our record. About this time Puligere was under the rule of **Arikēsarīn II** (vernacularly Ariga), a scion of the **Chalukya** race, who was a patron of the Kanarese poet **Pampa**, the author of the *Ādipurāṇa* (composed in A.D. 941) and the *Bhārata* or *Vikramīrajavijaya*. In the latter poem Pampa glorifies his patron by identifying him with the epic hero Arjuna;<sup>2</sup> and in the ninth *āśvāsa*, in a prose section following v. 52,<sup>3</sup> we find the following interesting passage:—

Chalukya-kula-tīlakan=appa Vijayādityaṅge Gōvinda-rājan muliye taḷarade perag=ikkī kāda śaraṅ-āgata-jalanidhiya pempumam Gojjegan=emba sakala-chakravartti besasid-amdu vanda mahāsāmantaram maraḷ-īridu gelda sāmanta-chūḍāṇaṇiya viryamuman=ativarttiya=āgi mār-maleva chakravarttiyaṅ kiḍisi tanna<sup>4</sup> nambi baṇḍa Baddegadēvaṅge sakaḷa-sāmrājyaṅ=ōr-aṅtu māḍi nīrisid=Arikēsarīya tōḷ-valamumam samada-gaḷa-ghaṭ-āṭṭōpaṅ berasu nelan=ādite vāṇḍu tāḍida Kakkalana tum=anna=appa Bappuvan=amtakāraṅ=ōmde maḍ-āṇḍha-gāṇḍha-siṇḍhuradoḷ-ōḍisida vāri-gaḷa-ghaṭa-vighaṭ[t\*]aṅ=adaṭumam para-chakraṅgaḷaṅ=amjīsida para-saiya-bhairavana mēg=illada ballāṭtanamumam kaṇḍum kēḷḍurū ninage seṅasal=ōṅtu bage baṇḍapudu.

"How can a thought of ill-will occur to you on seeing and hearing the greatness of that ocean to suppliants, who, when Gōvinda-rāja was wroth with Vijayāditya the ornament of the

<sup>1</sup> See Sewell's *Eclipses of the Moon in India*, table E, p. 20; the exact moment of full-moon was 12 h. 11 m. after mean sunrise (for Ujjain)—J. F. F.

<sup>2</sup> He gives a history of Arikēsarīn's family in *āśvāsa* 1, vv. 15-50, on which see Mr. Rice's preface to the text in *Bibliotheca Carnatica*, and *Dynast. Kan. Distr.*, p. 380 f.

<sup>3</sup> See p. 196, l. 4 ff. of the edition in the *Bibliotheca Carnatica*.

<sup>4</sup> *Kaḍḍ tannaṅ*.

Chalukya race, unflinchingly laid him behind and protected him—the valour of the crest-jewel of feudatories, who drove into retreat and conquered the great feudatories who came at the command of the universal emperor Gojjega—the strength of arm of Arikēsarin, who, bringing to ruin the emperor who confronted him in hostility, fittingly conveyed the universal empire to Baddegadēva, who came trusting to him—the vigour of the scatterer of troops of foemen's elephants, who on his rut-blinded fiery elephant met and put to flight the champions of Bappuva, the younger brother of Kakkala, who came and bowed down, while the stately squadrons of furious elephants accompanying him made the earth shake—the unsurpassed might of the terrifier of hostile soldiers, who frightened other realms ? ”

With this may be compared another passage in the fourteenth *āśvāsa* of the same poem, in the prose after v. 37 :—

Gojjigan-emba sakala-chakravartti maleye tanage śaraṇ-āgatan-āda Vijayādityanam kāda ballātanadoḥ śaraṇ-āgata-jaṇanidhiyum.

“ An ocean to suppliants in the might with which he protected his suppliant Vijayāditya when Gojjiga the universal emperor contended (*against the latter*). ”<sup>2</sup>

The purport of these panegyrics is to tell us that Arikēsarin II was a powerful feudatory of Gojjiga, or Govinda IV ; that Gojjiga quarrelled with another of his feudatories, a Chalukya named Vijayāditya, and the latter, finding himself unable to hold his ground alone, fled to Arikēsarin ; that Gojjiga then despatched or personally led an army against Arikēsarin, which was defeated ; that in consequence Gojjiga lost his throne (the text suggests that he actually perished), and Arikēsarin caused the crown of the Rāshtrakūṭas to be given to Baddegadēva, otherwise known as Amōghavarsha III, a younger brother of Indrarāja III ; and that on another occasion Arikēsarin was attacked by an army under Bappuva, a younger brother of Kakkala, but defeated him and reduced him to submission. This Kakkala perhaps was the last of the Rāshtrakūṭa kings of Mālkhed, otherwise known as Kakka II (who was of the next generation after Govinda IV), or perhaps was some slightly earlier scion of the same line, of whom, along with his brother Bappuva, no other mention has as yet been found.

### TEXT.<sup>3</sup>

- 1 <sup>4</sup>Jayaty-āvishkritam Vishṇōr=vvārāham kshōbhī-ārṇavam [1\*] dakshīṇ-ōnnatadaṁśhtr-āgra-vīśrāmīta-bhuvanam vapuḥ || [1\*] Mattēbhavikriḍitam || <sup>5</sup>Jagati-chakradoḥ=[e]-
- 2 yde varttisida bhūpa[r\*]=mmunnam=int-ār=vvirōdhigalaṁ sādhisī viramam taḷedar=int-ār=vvīrar=int-ār=ppogartte(ite)g-aḍarpp-āda mahā-mahar=bbagevoḍ=emb=olpam nijam-mādi
- 3 Gojjigadēvam negalaḥam dharādhipa-lalāmam Rāshtrakūṭ-ōttamam || [2\*] Page-goṇḍ=āḍuva śatru-bhūpatigalaṁ dōr-ggarvvaḍimḍ=ēṛid=ugra-gajēḍram be-
- 4 ras=ōvad=Antakana bāyoḥ tūnti mattam śaraṇ-bugal=emḍ=irpp=avanīśvara-pratatiyam kai-koṇḍu kād=eyda Gojjigadēvam Nri(nṛi)patumgan=emb=alavan=old=am-
- 5 gikṛitam-māḍida || [3\*] Śaraṇ-āyātaran=eyde kādu munisim māṛāntaram koṁdu bērppa(ḷpa)ran=utsāhadin=āvagam taṇipi balpum kūrppum=ā-
- 6 rppum niranṭaram=oppal Rajatāchalēndra-Hara-hās-ākāśa-Gaṁgā-sudhākara-sat-kirttiyan=appu-keydan=adhikam śri-Vira-Nārāyaṇa [|| 4\*]

<sup>1</sup> See the edn. in *Bibliotheca Carn.*, p. 340, l. 7 ff.

<sup>2</sup> See *Dynasties of the Kan. Distr.*, p. 380 f., and *Ep. Ind.* above, vol. VII, p. 34.

<sup>3</sup> From the ink-impressions.

<sup>4</sup> Metre : Slōka (Anuṣṭubh).

<sup>5</sup> Metre : Mattēbhavikriḍita ; the same in verses 3-4.

- 7 <sup>1</sup>Naga-rājam dhairyad=ond=ēlgeyan=avanitalam kahāntiy=ond=urvvan=ambhōdhi  
gabhir-ōddāniy=ond=unnatiyan=esevinam tāldidatt=ōlpinim Gojji-
- 8 gadēvam koṭṭū(tto)ḍ=end=uttama-vibudha-janam tammad=ond=arka(ka)ṛindam  
pogaḷal bāpp=appu-keydam nripa-guṇa-gaṇamam Raṭṭa-Kandarppa-dēvam || [5\*]  
Kanda ||
- 9 <sup>2</sup>Ibha-paripate(ti)yoḷ=amānsha-vibhavadoḷ=audāryya-vṛittiyōḷ sāhasadoḷ subhatateyoḷ  
Gojjiga-vallabhanam migal=u-
- 10 r[vvi]-nriparan=ām kaṇḍ=ariye || [6\*] Munid=idir-āge śaraṇ-buge manam=  
oldudan=ereye Phalguṇa(na)m Dhātram Karṇan=enal Gojjiga-bhūpālanan=  
eyduva bhūmipā-
- 11 [laka]r=kkelar=ōlarē || [7\*] Besedoḷ=osedade kolal rakshisal=Antakarājan=  
Abjasambhavan=enal=i vasudhātadoḷ kōpa-prasādamaṁ pogaḷal=ārppar=ār=  
Ggojjigana || [8\*]
- 12 [Svasti] Tat-pāda-padm-ōpajivi || Kam || Śatapatrabhav-ānvaya-bhū-nutar=enisida  
Rēvadāsa-Visōttara-dikshitarā guṇamgaḷan=enisuva matimantarau=ān=ad=  
elliyum
- 13 [kaṇḍ=a]ṛiye || [9\*] Vṛi || <sup>3</sup>Guḍi śamkham chāmaram beḷ-gode ghalige  
vichitr-ātapatra-vrajam per-vviḍi saudham chitra-daṇḍam paḷiy=eseva  
jhalambam gajēndram turamgam naḍe-mādam daṇḍanāth-ō-
- 14 [tta]ma-padavi-mahā-tūryyam=enb=int=iv=amtum paḍedam chelvinde Visōttara=  
vidita-dharādēvan=ishṭa-prabhāva || [10\*] Kam || <sup>4</sup>Dharaṇāśara kārūyam=dore=  
koṇḍade ke \* \* r=urvvavar=dda-
- 15 nḍādhiśvara-Rēvadāsa-Visōttara-dikshitar=atipadasthar=atimārggasthar || [11\*]  
Vṛi || <sup>5</sup>Martina marttyar=enan=ajidar=vvibudh-ālige vipra-samkuḷakk=uttama=  
darppanaṁgaḷan=apū-
- 16 r[vva]-suramga-nav-āmbaramgaḷam vṛittiyān=ittu yajñamaṇe māde guṇ-āgrāṇi=  
Rēvadāsa-Visōttara-sōmayājigalin=ūrjittam=āyṭu dharāmar-ānvayam || [12\*]
- 17 <sup>6</sup>Dharaṇānātha-prasādam samanī-ire mahā-yajñamam mādi śiṣṭ-ōtkaramam  
miṣṭ-ānnadin[d]am tanipi nija-[ku]lakkam viśiṣṭ-ōttamam tāld-ire  
[— — — √] māldam ke[re]yan=anati[—]-
- 18 [— gu]ṇ-āmbhōdhi Visōttara-bhaṭṭam vipra-varṁsa-prabala-ruchimay-ānargghya=  
māṇikya-paṭṭam || [13\*] Ant=enisida Rēvadāsa-Visōttara-sōmaya<sup>7</sup> \* \*  
Svasti Sama-
- 19 [sta-ma]mgaḷ-ānusbhāna-parāyaṇam | Vira-Nārāyaṇam | nija-bhuja-vajra-paṁjar=  
āntarggata-śaraṇ-āgaṭ-ōr-ūrvi-nripalakam | sa-nay-ā \* \* ḷokana-nava-ram(ra)śmi=  
[jā\*]lakam<sup>8</sup> ; [kana\*]t-kanaka-dhārā-
- 20 [varsham ] sa[m]bhāshita-sudhā-rasa-pravāha-prakarsham [i\*] nay-ānika-prayukta=  
mahā-mamtra-nichaya-chamaṭkāra-mati-vivēka-bud[dh]y-ājivi | prithivi-rājivam [i]
- 21 [gaṇḍaroḷ]-gaṇḍam | gaṇḍa-mārttaṇḍam | vihamgarāja-dhvaj-ā(ō)ttumga[m]  
mada-gaj-ārūḍa(dha)-matamgam | Raṭṭa-vidyādharām | kōpa-prasāda-Gaṁgā=  
dharam śrīmad-Gojjiga-valla-
- 22 [bham Śa]ka-varsha 85lneya Vikṛita-samvatsarada Māghada puṇṇamey=  
Ādityavāram=Āślēsh[ā\*]-nakshatradoḷ sōma-grahaṇam samanise tuḷā-pu-

<sup>1</sup> Metre : Mahāragdharā.<sup>2</sup> Metre : Kanda ; the same in verses 7-9.<sup>3</sup> Metre : Mahāragdharā.<sup>4</sup> Metre : Kanda.<sup>5</sup> Metre : Utpalamālā.<sup>6</sup> Metre : Mahāragdharā.<sup>7</sup> There is after these letters a space equivalent to some two *akṣaras*, in which the script is illegible.<sup>8</sup> This epithet is almost illegible on the stone, and I give the above reading with all reserve.

- 23 [rusham=i]l]du tat-samayado| bhūmi-dānam kaḷpa-pādapa-dānam=āhāra-dānam  
bhaishajya-dānam=emb=inikumam mādi tad-anantarām daṇḍādhipati-Bēva-
- 24 dāsa-Visōttara-sōmayājigalaṇ=argghisi sarvva-namaśya(sya)m=āg-irppud=em̄d=Ēreyana-  
Kāḍiyūram \* \* \* \* || <sup>1</sup>Bharata-mahī-maṇḍa|akk(k)=ābharaṇam  
Kūm-
- 25 taḷa-dharātaḷam tad-vishayaḷk=eraḷ=aru-nūru lal[ā]mam Purikara-janapadam-  
adakke nava-pavi-mukuram || [14\*] Ā Puligere-nāḷ=olaḷ[e] śri-puṇjam  
dēvatā-
- 26 nivāsa-viḷasa-vyāpāra-kṛitam negaḷda mahā-paṭṭaṇam=olpan=ālda Puligerey=esegum ||  
[15\*] Va || Ā Purikara-nagarada paśchima-pradēsado| || Vṛi ||[\*]
- 27 <sup>2</sup>Porā-volaḷoḷ=podaḷda nava-nandana-br̄indadin=olpan=ālda p̄r-ggeḷegaḷin=onde  
gēvarisut-irppa mad-āḷiyin=eyde pūda kikkiri nimird-irdda pādariyi-
- 28 n=ūduva temb-alarim beḷamga-vett=Ēreyana-Kāḍiyūr=vvayasi nōrppa(ḷpa)ra  
kaṅg=esed=oppi tōḷugu[m\*] || [16\*] Tuḷugi kavaldū kattalipa chūta-kujam-
- 29 [ga]loḷ ondi kām̄pinoḷ=neḷedu rasaṅgaḷam taḷeda paṅ-goleyam giḷi-viṇḍu  
chūmchuvim̄d=iridaḷe sōre sōneyoḷe dām-guḷi mind=esed-irppuv=olpinind=Ēre-
- 30 [ya]na-Kāḍiyūra late-valḷiyum=alliya nāga-valḷiyum || [17\*] Kaḷm || <sup>3</sup>[∪ ∪]  
nīra-pūra \* \* \* \* goḷe nend=avagāham=iḷdu pāruva haṃsa[m].
- 31 [ga]ley=esev=eraṅke-vani bal-maḷeya vol=ū(o)rppuvudu Kāḍiyūr=ārameyoḷ || [18\*]  
Vṛi || <sup>4</sup>Peḷ[∪ ∪ ∪ — ∪]entu nū(no)na[—]ḷe pogartte(ḷte)g=alūṇabam-  
orḷpu(ḷpu)-
- 32 vett=Ēreyan=alurkkeyim nelasidam nelas-irddudaḷinde Kāḍiyūr=Ēreyana-Kāḍiyūr-  
enisi rūḷiyin=āvagam=appug=āyduḷd=ār=arivaro baṅḷpisa-
- 33 [l] bhuvana-āḷram=enal=negaḷd=agrahārama || [19\*] Kula-giri-bhittiyinde maḷe-  
vokkaḷe koṃḷa sarōrnh-ādharam nelasidan=Abjavāhanan=enal=dinarā-
- 34 [ja]-nivāsam=āda bhūtaḷa(la)-satig=olpan=āldu nava-mēkhaḷey=em̄ba samudrad=ante  
Koṇḷaligeḷey=oppi tōḷuvud=ene<sup>5</sup> biḷpinoḷ=āvaris-irdda
- 35 pēmpinoḷ || [20\*] Kaḷm || <sup>6</sup>Visaruha-nivāseyum Kumudasahāyanum muḷiy=ant-  
eseva \* karōkara \* \* \* sulisida \* \* \* \*  
\* \* irppar=ā
- 36 Kāḍiyūra Koṇḷaligeḷeya || [21\*] Kalidēva-svāmiya Siva-niḷayam vṛijin-āpaha-  
raṇam=ārgg=ābharaṇam \* \* \* \* \* noḷe po-
- 37 gaḷ=aridu Sarasijabhavaṅgam=Ahirjāṅgam || [22\*] Sakala-jalācharaman=ola-koṇḷu  
karam beḷ-valis=iḷegaḷa mūrttiy=alake<sup>7</sup> kuḷam[u].
- 38 m=oppal=atibhumbhukam=enisida kōshṭha-kōṭi-vidhadim̄d=esegu[m\*] || [23\*] Vṛi ||  
<sup>8</sup>Kramadin=alurke-vettu nibiḷ-ōnnatam=āgi beḷamgis=em̄ chatu-sa-
- 39 mayada dēvatā-niḷayam=oppugum=alliya pūjye(je)y=alliy=uttama-muni-nēthar<sup>9</sup>-alliya  
mahā-maha-saṃpa-
- 40 dam=alliy=olpan=āḷd=esed=amarḷd(rd)=ettalum miḷirda kētana-rāji karam virājisal  
|| [24\*] <sup>10</sup>Baḷasida dēvālayamum ghaḷigeḷeyum=āhāra-dhāniyum pra-

<sup>1</sup> Metre : Kanda ; the same in verse 15.<sup>2</sup> Metre : Kanda.<sup>3</sup> Read tōḷuvud=eme, or else tōḷuvuda.<sup>4</sup> The reading here is rather uncertain ; there is a trace of a letter, apparently superfluous, between the a and the i.<sup>5</sup> Such appears to be the intention of the writer ; but there are traces of another letter, seemingly n, between the nā and the tā.<sup>6</sup> Metre : Champakamālā ; the same in verse 17.<sup>7</sup> Metre : Champakamālā ; the same in verse 20.<sup>8</sup> Metre : Kanda ; the same in verses 22-23.<sup>9</sup> Metre : Champakamālā.<sup>10</sup> Metre : Kanda.

- 41 peyūn be|valis=ilda s̄āstra-dānamum=ala-vaṭṭavo Kāḍiyūro|ār=nnōḍuvaḍe<sup>1</sup> || [25\*]  
Vacha || Mattam=alli baḍivudum biḍuvudum chāpa-vide-
- 42 yo| | kittirimamum<sup>2</sup>=anīyamum=imdrajālado| | kaḍaṅguvudum \* \* isu-  
vudum<sup>3</sup>=abhra-paṭa|ado| | sara|ateyūm baḍatanamum=a-
- 43 ba|ā-madhyado| | naḍukamum māḍaḍiyūm chūta-mamjariyo| | kuṁdum ka|am-  
kamum harīṇāmkano| | urkkumam kampa-
- 44 mum maṇḍa|āgrado| | seḍeyum=ērum nettam-āḍuvaro| [|\*] lōbhamum<sup>4</sup>=e|e-kone[y-  
o|]pino| | nirōdhamum niḥparigrahamum
- 45 tapō-vṛittiyō| | perat=ond=eḍeyō|=ill=enisida Tārkshya-pakshad=ant=aikya-paksha-  
pālaneyumam Makarakētat=ante maryyādeyūmmum<sup>5</sup>
- 46 Parvvatarājan=ante pratipannateyuma-|n=urvvarey=ante kshāntiyumam | kavi-rāja-  
rāja-vachah-prabhāvad=ant=alaṁkāramuma-
- 47 n=ola-koḍa janaṅga|im=manam-golisuttam-irppudu || Vṛi || <sup>6</sup>Udadhi-vṛit-āvanī-  
talado|ēl=voḍe(?)=vā|ise Kāḍiyūran=eydid-apuve ma-
- 48 ttin=ūr | vibadhar=allidar=anvita-sattva-vidhrar=allidar=abhidhinar<sup>7</sup>=allidar=udārigal-  
allida[r=ā]gama-jñar=allidar=anavadya-ta-
- 49 t[\*]va-vidha(da)r=allidar=ol|ida[r]=ellam=allidar || [26\*] Kaṁ || <sup>8</sup>Niravadya-vēda-  
vidyā-parīṇatar=ativishama-sābda-vidyā-gama-sat-pa-
- 50 riṇatar=enis-irdd=irṇṇō(rnnū)r<sup>9</sup>=vvara-charaṇa-vipra-ku|am vichitr-ābharanam || [27\*]  
<sup>10</sup>Saradhi-vyāvēshṭit-ōrvvitalado|=eseyu-
- 51 t-irpp-agrahāraṅga|am dhikkarisal-sāldattu nānā-pha|a-vi|asanadim Kāḍiyūr=alliy-  
irṇṇūrvvara vidyābhyāsam=irṇṇūrvvara vidhi-lasad-ā-
- 52 chāra-sampattiy-irṇṇūrvvara dān-ōdāriy-irṇṇō(rnnū)rvvara vima|a-yaśaḥ-srī vichitram  
pavitra || [28\*] <sup>11</sup>Neḍeye beḍaṅgan-āvarisi tōrppa mahā-padakakke Padma-
- 53 jam miḍuguva ratnamam rachane-māḍida vol naḍe nōrppu(|pu)vargge kikkiṛig-  
iṛi-dontan=ondu miguv=end=ōḍak=otti virājisuttam-irpp-Eḍeyana-Kāḍiyū-
- 54 rum=esev=alliya viprarum=oppi tōrugum || [29\*] <sup>12</sup>Vyākaraṇam=arttha-sāstr-ānikam  
sāhitya-vidyey=itāhāsam mikk-Ēkākshara-mi(mu)ni-tarkkam ṭikam-bareyal=sa-
- 55 magrarābhyā[siṣuva]r<sup>13</sup> || [30\*] Vēdam pramāṇam=Agni mahā-day(dai)vam  
tamag=enal parikshā-kshama-sad-vēda-vidha(da)r=akhi|a-sāstra-payōdadhiga| Kāḍiyūra  
vipra-vidagdha-
- 56 r || [31\*] Vṛi || <sup>14</sup>Aṛi[∪ ∪ —]bam=eyde hṛidayam-bugad-arttham=udātta-  
vṛittiyō|neḍeyada vēdam=ill=enisi mikk=ama|āgamad=ōje mikku tōrpp-aritad-  
a|urkke
- 57 mikka ku|a[— ∪ ∪ —]da negartte(ṭte) kūḍe mikk-Eḍeyana-Kāḍiyūra  
Kamu|ōrdbhava<sup>15</sup>=vamśa-jar=oppi tōruvar || [32\*] <sup>16</sup>Piriyar=Mmē-
- 58 ruvinim dharā[∪ ∪ ∪]dim vārāsiyim biṇpino| nirahamkāratelyō| gabhīrateyō|=  
end=atyuttamar=vvannisutt-ire pempaṁ kshameyam
- 59 s[th]iratvaman=udāttam-māḍi sat-kirttig=āgaram=āg-irdda mahā-mahar-ddvijaro|=  
olpaṁ tā|did=irṇṇūrvvarum || [33\*] Jasamam tā|did=i|ā-

<sup>1</sup> Read *nnō* : the same sanskritising tendency appears below in *irṇṇūrvvar*, l. 49, etc.

<sup>2</sup> Read *kittirimamum*—.

<sup>3</sup> The *du* is written in smaller script under the line.

<sup>4</sup> A word seems to be omitted here.

<sup>5</sup> Read *maryyādeyūmam*.

<sup>6</sup> Metre : Champakamālā.

<sup>7</sup> Such appears to be the reading of the stone ; perhaps a mistake for *avihinar*.

<sup>8</sup> Metre : Kanda.

<sup>9</sup> See note 1 on this page.

<sup>10</sup> Metre : Mahāragdharā.

<sup>11</sup> Metre : Champakamālā.

<sup>12</sup> Metre : Kanda ; the same in verse 31.

<sup>13</sup> Read *samagram=abhyā[siṣuva]r*.

<sup>14</sup> Metre : Champakamālā.

<sup>15</sup> Read *Kama|ōdbhava*—.

<sup>16</sup> Metre : Mattēbhavikṛīṭa ; the same in verses 34-37.

- 60 [ma]ra-prachayam=atyutsāhadim geyd[u\*] bannise tamm=unnati tamma satyad=  
esakam tamm=oje tamm=ārppu tamma sad-āchārate
- 61 tamma nirmmaḷate tamm=auchitya-sampatti tamma samagr-āspadam=oppe  
varttisutam-irddar=ṇṇōrppod<sup>1</sup>=irṇṇūrvvarum || [34\*] Niyamaṁ tammoḷ=upā-
- 62 śrayam-baḍeye shaṭ-karma-kramaṁ tammoḷ=ōjeyin=ud[d\*]yōtise paurushēya-  
karaṇiyam tammoḷ=ant=onte(nde) nirṇṇayam-āguttina kirtti ta-
- 63 mmōḷ=eseyttum beḷpu-taḷp-oydu vārddhiyan=eydutt-ire dhātriyōḷ=negaḷdar=int=  
oḷpimdam=irṇṇūrvvarum || [35\*] Matimanta-stuti nirmmada-
- 64 stuti kavimdr-ānika-nānāvidha-stuti vipra-stuti tamma[-]=guṇa-mahā-ratna-  
brajak=eyde saṁgati-vett=oppida sūtrad=ant=esevinam sat-kirttiyam t[ā]-
- 65 ḷdi bhū-nutar=ādar=kṛita-kṛityar-or-vvaḷak-oḍam mikk=oḷṇin=irṇṇūrvvarum || [36\*]  
Pratiṇṇatvam=anūnam=āytu kṛita-kṛitya-āchāra-sampatti bhū-nutam=āyt=auvita-  
vēda-sāstra-vividh-ā[bh]yā[sa]-kra-
- 66 maṁ mikk=ani(dhi)gatiy=āyt=āśri(śri)ta-paksham=akshaya-guṇa-prōddāmam=āyt=[e]mdu  
saṁtatam=anyar=ppogaḷal negart[t]e(ḷte)-vaḍed=iḷdar śrīmad-irṇṇūrvvarum || [37\*]  
Va || A[nt=enisid \* \* svādhyā]-
- 67 ya-dhyāna-dhāraṇa-mō(mau)n-ānushṭhāna-sampannarum vēda-sāstra-vyutpannarum Śrī-  
ramaṇi-nātha-nābhi-kūp-ōdita-[vara]-Kana[kaga:r' bha-ja]rum \* \* \* \* \*
- 68 kṛi(kri)yā-sadartharum | pratipālita-viśva-dharma-saujanya-sīla-samarthharum | sānty-  
arīth-ādi-mahā-guṇa-saṁdōharum | maṁtr-ārtha-siddhi-mahā-maharu[m] \* \*  
[mahā]-
- 69 jana-v=irṇṇūrvvarum=eyde samachchāyeyoḷ=iḷdu bharaṇam-geyva tat-samayadoḷ  
Brah[m]ēśvarapura \* \* \* \* r=āgi Koṇḍaligeroge \* \* \*  
\* \* \* \* rjja-
- 70 prāyaśchitta-dakshīneya=amka-vaṇam pasumbe-vaṇam=emb=initarū(ro)ḷ mārdd=utpattiyam  
salisuve \* \* sāvinīyo[ḷi=ā]-chamdr-ārka-sthāyi \* \* \* \* \*
- 71 t \* verehaya-dēvaṇa pārāyaṇakke 12 gadyāṇa[m] bhāṭṭa-vrittige 12  
gadyāṇa | ghaḷigege [2] gadyāṇam int=ē[r]e gadyā[ṇam\*] 26 \*  
siddh-āyaḍa(da) ponnu \* \* \* \* vā \* \* \* \*
- 72 \* su pratipālīsuvdu maṁgaḷa || <sup>2</sup>Alīpaḍ=idam pūrvva-kramadoḷe naḍeyise  
kō[ti]-kavileyam \* śu \* \* \* \* \* Argghyatīrthadoḷ poṁgaḷin=archchisi  
dāna \*
- 73 \* pa(pha)ḷamaṁ paḍegum || Idan=ollaḍ=aḷipan=ā tīrthadoḷ=ant=ā kōṭi-kavileyam  
dvija \* \* kōṭiyan=aḷidu narakama[m] puruṣa \* \* \* ānanta-pāpa-phalamaṁ  
paḍegum ||
- 74 Kavirājarāja-vibudha-pravaram śrī-Kāḍiyūran=alliye Kamaḷōdbhava-vamśa-  
prōttamaram navīpa-varṇṇaneyin=eseḷal=abhivarṇṇisidam [[]] <sup>3</sup>Sva-dattam para-  
dattam
- 75 vā yō harēta vasundharām | shashṭir=vvarsha-sahasrāṇi viśṭhāyām jā[yatē  
kṛi]mi[h\*] || <sup>4</sup>Sāmāpyō=yam dharmma-sētur=ṇṇipāṇam kā-
- 76 lē kalē pālanīyō bhavadbhiḷ [i\*] sarvvan=ētān=bhāginah pārthivēm[drān bhūyō  
bhūy]ō yāchatē Rāmachandraḷ ||<sup>5</sup> Maṁgaḷa mahā śrī

<sup>1</sup> Read *nōḷpod* ; see above, p. 327.<sup>2</sup> Metre : Ślōka (Anushṭubh).<sup>3</sup> This *danḍa* is followed by the spiral symbol.<sup>4</sup> Metre : Kanda ; the same in the next two verses.<sup>5</sup> Metre : Śālini.

## TRANSLATION.

(Verse 1)—Victorious is the revealed Boar-form of Vishṇu, stirring up the ocean, holding the Earth resting upon the tip of his lofty right tusk !

(Verse 2)—Appropriating to himself such glory that it is said : “ what monarchs fittingly conducting themselves in the domain of the world (*have been*) such in former times, what heroes have thus displayed valour in overcoming adversaries, what men of great distinction that were a theme of praise (*have been*) such, when one considers ?,” Gojjigadēva has become illustrious, an ornament of rulers of the earth, supreme among the Rāshṭrakūṭas.

(Verse 3)—In the pride of his arm confronting hostile monarchs who display enmity, in company with (*his*) fierce lord of elephants driving recklessly into the mouth of Death, and on the other hand taking under his care and guarding a multitude of rulers when they come to him for protection, fittingly has Gojjiga with pleasure assumed for himself the measure (*of rank implied*) in the name Nṛipatuṅga [“exalted among kings”].

(Verse 4)—Duly guarding those that seek his protection, with fury slaying opponents, with generosity ever satisfying the needy, with a constant display of strength, vigour, and power he has obtained in high measure a goodly fame (*white as*) the Silver Mountain, Hara’s laugh,<sup>1</sup> the celestial Ganges, and the moon—a blest Vira-Nārāyaṇa [“a Vishṇu among heroes”].

(Verse 5)—The King of Mountains [Himālaya] in his appearance has shown a unique degree of firmness, the earth a unique fulness of patience, the ocean a uniquely high degree of profound depth : Gojjigadēva, as noble sages on the occasions of his splendid largesses praise (*him*) with peculiar love for him, has happily made his own a number of kingly virtues, a Raṭṭa-Kandarpa-dēva [“Love-god of the Raṭṭas”].

(Verse 6)—I see or know no other kings who in wealth of elephants, in superhuman splendour, in practice of bounty, in enterprise, in valour, have surpassed Gojjiga-vallabha.

(Verse 7)—As he is said to be a Phalguna [Arjuna], a Creator [Brahman], and a Karṇa according as (*men respectively*) confront him in wrath, seek his protection, and entreat his favour, are there any kings approaching king Gojjiga ?

(Verse 8)—As he is styled a Lord of Death [Yama] and a Brahman (*respectively*) for slaying and for preserving, according as he is stern or gracious, who on the face of this earth are able to praise (*fittingly*) the wrath and the grace of Gojjiga ?

(Line 12)—Hail ! Living on his lotus-feet :—

(Verse 9)—I see or know not anywhere men who are clever enough to enumerate (*properly*) the merits of Rēvadāsa and Visōttara Dikshita, famed over the earth in the lineage of the Lotus-born [Brahman] ?

(Verse 10)—Flag, shell, yak-tail fan, white umbrella, assembly-hall, a multitude of curiously made parasols, a great cow-elephant, a palace, a cunningly worked staff, fine garments, a brilliant robe, a lordly bull-elephant, a moving chariot, the great musical instruments of the exalted office of General : all these has the Brāhman known as Visōttara, beloved in his power, obtained in splendour.

(Verse 11)—Having won the grace of monarchs, the Generals Rēvadāsa and Visōttara Dikshita waxed in greatness . . . being extraordinary in rank and career.

(Verse 12)—Whom have other mortals known (*like these*) ? The Brāhman race has become ennobled by the Sōmayājins Rēvadāsa and Visōttara, eminent in virtues, who perform sacrifices with gifts of excellent mirrors, new robes of extraordinary bright colours, and stipends to the company of sages, the multitude of Brāhmins.

<sup>1</sup> See above, vol. XII, p. 289.

(Verse 13)—Having acquired the favour of the sovereign, performed a great sacrifice, and satisfied a multitude of cultured men with savoury food, (*and*) being [distinguished] as a man of supreme culture in his race, **Viśōttara-bhaṭṭa** . . . an ocean of virtues, a potent brilliant priceless ruby-frontlet of the Brāhman race, made a tank.

(Line 18)—The above-mentioned Sōmayājins Rēvadāsa and Viśōttara :—

(Lines 18-22)—Hail ! He who is devoted to the performance of every holy rite ; a **Vira-Nārāyaṇa** ; who has the monarchs of the broad earth coming to the refuge contained in the adamant chamber of his arm ; a mass of the fresh rays of politic consideration (?) ; raining showers of brilliant gold,<sup>1</sup> an abounding stream of the nectar of discourse ; maintained by numerous great designs employed in the varieties of policy, by wit, by prudence, by discernment, and by intelligence ; a lotus on earth ; a hero of heroes ; a sun of heroes ; who is exalted with a banner (*bearing the device*) of the Lord of Birds [**Garuḍa**] ; whose *matangas* ride on fiery elephants ; a master of arts among the **Raṭṭas** ; a Ganges-bearer [**Śiva**] in wrath and grace ; (*to wit*) the blest **Gojjiga-vallabha**,

(Lines 22-24)—on Sunday, the full-moon day of Māgha, of the cyclic year **Vikṛita** which was the 851st Śaka year, under the constellation **Āślēshā**, on the occasion of an eclipse of the moon, after offering his own weight (*in gold*) as largesse, on that date, after bestowing gifts of land, gifts of wishing-trees, gifts of food (*and*) gifts of medicines, did thereupon perform *arghya* to the Generals the Sōmayājins Rēvadāsa and Viśōttara, [and grant them] **Ereyaṇa-Kāḍiyūr**, saying that it was to be universally respected . . .

(Verse 14)—An ornament to the realm of Bharata is the land of **Kuntala** ; an embellishment of that province is the **Purikara two-six-hundred district**,<sup>2</sup> a new diamond mirror.

(Verse 15)—Within this country of **Puligere** appears a heap of Fortune, an illustrious great city active<sup>3</sup> in displaying the residence of deities, the splendid (*town of*) **Puligere**.

(Line 26)—On the western side of this town **Purikara** :—

(Verse 16)—There appears in radiance, displaying itself to the eyes of longing beholders, **Ereyaṇa-Kāḍiyūr**, which, possessing a multitude of new parks extending along in its outer domain (*and*) splendid great tanks, is made beautiful by eager bees murmuring, by trumpet-flowers whereof blooming masses gracefully spread themselves, (*and*) by breathing zephyrs of the South.

(Verse 17)—As, when the flocks of parrots, congregating in the mango-trees which branch out in dense growth and cast dark shades, strike with their beaks the clusters of fruit perfect in fragrance and full of juices, (*these juices*) ooze out in a drizzle and bathe the plant-tips (*below*), the bushes of creeping-plants in **Ereyaṇa-Kāḍiyūr** and the betel-plants there are brilliantly resplendent.

(Verse 18)—The swans that soak themselves as they plunge in dives into the . . . stream . . . The gleaming water-drops on (*their*) wings appear like heavy rain in the grove of **Kāḍiyūr**.

(Verse 19)—Because **Ereya**, possessed of goodness too great to be described (*properly*), . . . by enclosing (*the place*) made (*his*) habitation (*there*), **Kāḍiyūr** has come to be always known generally by the name of "**Ereyaṇa-Kāḍiyūr**". Who understand how to extol (*fittingly*) the Brāhman estate [*agrahāra*], which is so famous as to be called the choicest spot of the world ?

<sup>1</sup> This is an allusion to Gōvinda IV having the title *Suvarṇavarsha*.

<sup>2</sup> See Dr. Fleet's paper on the Soratūr inscription, above, vol. XIII, p. 178.

<sup>3</sup> I take *cyāpāra-kṛitam* as an inverted *bahu-vrīhi* (Pāṇini II. ii. 37) ; but it might be construed as "caused by the activity."



(Verse 20)—So that it may be said that the Moon-bearer [Śīva], whose lips are like lotuses, rested (*there*) when taking covert from the breaking open of the primitive mountains, the **Koṇḍaligere Tank**, an (?) abode of the sun, which lends splendour to the Lady Earth and is a new girdle (*for her*), like the Ocean, radiantly displays itself in magnificence combined with dignity.

(Verse 21)—[This is mostly illegible: but it contains some further praise of the **Koṇḍaligere Tank of Kāḍiyūr.**]

(Verse 22)—The temple of Śīva of **Kalidēvasvāmin** removes defilement . . . it is impossible even for the Lotus-bora [Brahman] and the Snake-king to praise (*it adequately*).<sup>1</sup>

(Verse 23)—Containing all (*kinds of*) water-dwellers, displaying indeed a multitude of the forms of bright white kine in union, it appears like a crore of storehouses described as being of exceeding magnificence.

(Verse 24)—How the god's dwelling, (*accommodated*) for the four seasons, does display itself, in due order possessing an enclosure, arising in massive height, and shewing elegance, while the worship there, the very eminent holy men there, the right glorious magnificence there, the line of banners fluttering on all sides as they combine in splendour there, are altogether most brilliant!

(Verse 25)—Are there not combined in **Kāḍiyūr** a surrounding sanctuary, an assembly-hall, a refectory, a fountain, and brilliant dispensation of lore, if any observe?

(Lines 41-47)—Moreover,<sup>2</sup> *baḍivudu* [trouble, or striking] and *biḍuvudu* [desertion, or discharge] occur there (*only*) in the art of archery; artificial and transient shows (*only*) in jugglery; *kaḍaṅguvudu* [lust, or thickening] and . . . (*only*) in the masses of the clouds; *saraḷate* [sickliness, or straightness] and *baḍatana* [poverty, or slenderness] (*only*) in women's waists; *naḍuka* [fear, or quivering] and *māḍaḍi* [hostility, or ? different stalks] (*only*) in the flower-clusters of the mangoes; *kundu* [defect, or waning] and *kaḷaṅka* [blemish, or moon-spot] (*only*) in the deer-pictured [moon]; *urku* [pride, or steel] and *kampa* [trembling, or agitation] (*only*) in scimitars; *sere* [confinement, or state of check] and *ēru* [wounds, or casting] (*only*) among dicers; *lōbha* [meanness, or attraction] . . . (*only*) in the splendour of tender sprigs; *nirōḍha* [constraint, or spiritual self-suppression] and *nishparigraha* [destitution, or lack of worldly ties] (*only*) in the practice of austerities. It attracts the mind by its folk, who possess loyalty to the *paksha* [cause] of the (*Divine*) Unity like the *paksha* [wing] of Tārکشya [Garuḍa], which is found in no other place; *maryāde* [rule of conduct, or shore] like the sea-monsters' home [the Ocean]; *pratipannate* [enlightenment, or loftiness] like the King of Mountains [the Himālaya]; patience like the earth; elegance like the power of expression of an emperor of poets.<sup>3</sup>

(Verse 26)—Do any other towns approach **Kāḍiyūr**, as it displays lofty eminence on the sea-girt earth? The men of that place are sages, bright with the holy spirit filling them, lacking in naught (?), generous, learned in the Āgamas, versed in faultless principles, virtuous all of them.

(Verse 27)—The Two-hundred, who are accomplished in faultless Vedic lore, well accomplished in the very difficult science of grammar and the Āgamas, are a Bāhman tribe of excellent conduct, elegantly adorned.

<sup>1</sup> Brahman is the deity of wisdom and eloquence, and Śēsha has a thousand tongues.

<sup>2</sup> The elaborately artificial passage that follows here may be compared with Bāṇa's *Kādambarī*, p. 6 of Bombay Sanskrit Series edn., and Āṇḍayya's *Kabbigara Kāvam*, § 25.

<sup>3</sup> *Kavi-rāja-rāja*: here the author pays himself a compliment, for his literary name was Kavirājārāja (see L. 74).

(Verse 28)—By its display of manifold fruits **Kāḍiyūr** has been able to put to shame (*other*) Brāhmanic villages that appear on the ocean-girt earth; in it (*are found*) the Two-hundred's study of lore, the Two-hundred's perfection of brilliant conduct according to rule, the Two-hundred's bounty, the Two-hundred's splendour of stainless fame,—a splendid, holy thing.

(Verse 29)—**Ereyana-Kāḍiyūr**—in which shines resplendent the Lotus-born [Brahman], who, perfectly affluent in beauty, as if putting together brilliant jewels, has gathered and joined them together into a collected mass for men to scan carefully, deeming it a thing of peculiar importance—and the distinguished Brāhmins of that place, appear in stately show.

(Verse 30)—Grammar, the series of works on polity, the science of literary composition, legendary lore, the great logic of **Ēkākshara Muni**, writing of interpretations, all do they practise.

(Verse 31)—The **Vēda** being their authority, the Fire their great deity, the skilful Brāhmins of **Kāḍiyūr** are learned in the good **Vēda** that bears investigation, oceans of all lore.

(Verse 32)—As there is no subject that has not duly entered into their hearts . . . no **Vēda** that is not fulfilled in their noble conduct, and as the great course of the stainless **Āgamas**, the fulness of highly eminent knowledge, (*and*) glory of high . . . race are theirs, highly distinguished are the scions of the lineage of the Lotus-born [Brahman] in the surpassing **Ereyana-Kāḍiyūr**.

(Verse 33)—As the most eminent praise them as being superior to **Mēru**, to the Earth (*and*) to the Ocean (*respectively*) in solidity, in lack of conceit, (*and*) in profundity, the Two-hundred, who are renowned among Brāhmins, displaying to an exalted degree greatness, patience, (*and*) firmness, are men of high distinction who are a home of true fame.

(Verse 34)—The Two-hundred, when one observes, conduct themselves so that the whole glorious Brāhman race extols them with exceeding zeal, (*and*) so as to display their dignity, their brilliant truthfulness, their propriety, their strength, their good behaviour, their purity, their high degree of culture, their possession of all (*virtues*).

(Verse 35)—As religious discipline finds a home among them, the course of the six practices<sup>1</sup> is fittingly resplendent among them, the duties of humanity are present with them, (*and*) fame, pronouncing its verdict, manifests itself amidst them and travels with a burden of brilliant white lustre to the ocean, thus the Two-hundred are splendidly illustrious on earth.

(Verse 36)—As (*in their case*) praise for being prudent, praise for being void of passion, manifold praise for being a company of great poets, (*and*) praise for being Brāhmins, fittingly combining in the series of the precious gems of their virtues, are brilliant like a beauteous girdle, the Two-hundred, possessing true glory, have become famed over the earth, and have all alike with great distinction fulfilled their duties.

(Verse 37)—“ (*Their*) enlightenment has become perfect; (*their*) happy conduct as men of fulfilled duties has become world-renowned; (*their*) courses of divers labours in appropriate Vedic lore are a great study; the position taken up (*by them*) is distinguished by unfading virtues:”—as others constantly extol them in this strain, the fortunate Two-hundred have become illustrious.

(Lines 66-72)—The Two-hundred **Mahājanas**, thus described, who are observers of . . . scripture-reading, meditation, spiritual concentration, and the practice of silence,

<sup>1</sup> The *śat-karna*; see **Manu**, i. 88.

skilled in Vedic lore, born of the Brahman who arose from the navel-pit of the Lord of Lady Fortune [Vishnu] . . . able in rites . . . maintaining all religion and competent for honourable and righteous conduct; accumulations of great virtues, such as the spirit of tranquillity; highly exalted by success in (attaining) the spirit of sacred formulæ; . . . duly meeting in harmony on the occasion of fixing their constitution (?) . . . at Brahmesvarapura<sup>1</sup> . . . for the Koṅḍaligeṛe Tank ; . . . having made a sale of the fees for penitential rites,<sup>2</sup> the *aṅka-vaṇa*, (and) the *pasumbe-vaṇa*,<sup>3</sup> and [decided to apply?] the sum realised . . . [assigned] for as long as moon and sun endure 12 *gadyānas* for the cult of the god . . . 12 *gadyānas* for stipends of professors, (and) 2 *gadyānas* for the assembly-hall, amounting to the sum of 26 *gadyānas*, in gold of fixed revenue . . . shall preserve: happiness!

(Lines 72-73)—If of his good will one shall maintain this (foundation) in its ancient order, he will gain the same reward as if he worshipped with gold coins at Arghyatīrtha a crore of kine . . . ! He who willingly shall destroy it will obtain the reward of endless guilt . . . (namely) hell, as if he should destroy the same crore of kine and crore of Brāhmins at the same holy place!

(Line 74)—The excellent sage Kavirājarāja has brilliantly described in now eulogy the blessed Kāḍiyūr and the eminent persons of the lineage of the Lotus-born [Brahman] who are there.

(Lines 74-76: two common Sanskrit admonitory verses.)

#### No. 30.—WALA PLATE OF GUHASENA : THE YEAR 246.

By LIONEL D. BARNETT.

This plate was originally edited by Professor Bühler in the *Indian Antiquary*, vol. IV (1875), pp. 174 ff., and is registered as No. 465 in Professor Kielhorn's *List of Northern Inscriptions* (above, vol. V). It was discovered in or near Walā in Kāthiāwād, and was given by the Kārbhāri of that town to Lieutenant F. B. Peill, of the 26th Regiment Bombay Infantry, from whom it passed into other hands, and was sold in 1890 to the Trustees of the British Museum, where it is now preserved in the Department of Oriental Printed Books and MSS., registered as "Oriental Charters No. 48." Having recently cleaned it, as far as was possible, and compared it with Bühler's text, I now give a revised transcription, with a facsimile.

The record is a rectangular plate of copper, which when perfect measured  $12\frac{3}{16}$ " in width and  $8\frac{1}{8}$ " in height. When it came into Bühler's hands, it had already suffered some damage at the corners, and in the interval between 1875 and 1890 some more small pieces at the edges were lost, as may be seen by comparing Bühler's text with the present transcript. The rest of the plate is fairly well preserved.—The character is a good Gupta hand of the period, shewing both the *jihvāmūliya* (l. 6) and the *upadhmaniya* (l. 16).—The language is Sanskrit, in prose, except for two of the usual admonitory verses.

The plate is the second and concluding half of a document of king Guhasēna of Valabhi, conferring certain villages for the maintenance of the Buddhist monastery in the neighbourhood founded by Duḍḍā, which is known from other records of the period. It was written out by

<sup>1</sup> This seems to have been a quarter of Kāḍiyūr centring around a temple of Brahman.

<sup>2</sup> Another example of fees for penitential rites is found in *I. A.*, vol. XII, p. 223.

<sup>3</sup> The *aṅka-vaṇa* occurs also in the three spurious records in *Mysore Inscriptions*, pp. 223, 239, 296. *Pasumbe-vaṇa* seems to mean an octroi on "bagmen" or pedlars, from *pasumbe*, a large bag.



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[The image shows a fragment of an ancient inscription with two columns of text. The text is written in an ancient script, likely Grantha or Tamil, and is heavily obscured by dark, irregular markings that appear to be ink or damage. The fragment is roughly rectangular with jagged edges. The text is arranged in two columns, with the left column starting at the top and the right column starting at the bottom. The markings are most prominent in the center and right side of the fragment, obscuring the underlying text. The overall appearance is that of a heavily damaged or intentionally obscured ancient document.]

the minister **Skandabhāṭa**, and is dated in the dark fortnight of Māgha in "the year 246," meaning the **Gupta-samvat** or **Valabhi-samvat** 246<sup>1</sup>.

With the exception of **Valabhi**, which is the modern **Walā**, none of the places mentioned have been identified.

### TEXT.<sup>2</sup>

- 1 [sa-mada-para-gaja-ghaṭā-sphoṭana-prakāśita]-sattva-nikashaḥ tat-prabhāva-pranai-ānāti-  
chū[ḍā-ratna-prabhā-samsakta-pāda-nakha-raśmi]-
- 2 [samhatis=sa]kala-smṛiti-praṇita-mārgga-samyak-paripālana-[pajā-rañjanād=anvartta-  
rāja-śabdō rūpa]-
- 3 [kānti-sthairyya-gāmbhīryya]-buddhi-sampadbhīḥ Smara-śāsānk-ādrirāj-ōdadhi-tridaśa-  
guru-dhanēśān=a[tiśayānaḥ śaraṇ-ā]-
- 4 [gat-ābhaya]-pradāna-paratayā tri(tri)ṇavad-apāst-āsēsha-sva-kāryya-phalaḥ prārthan-  
ādhik-ārthā-pradān-āna[n]d[ita-vidva]-
- 5 [t-suhṛit]-praṇayi-hṛidayah pāda-chār=iva sakala-bhuvana-maṇḍal-ābbhoga-pramōdah  
parama-māhēśvaraḥ
- 6 śrī-[mahā]rāja-Guhasēnaḥ<sup>3</sup>=kuśali sarvvān=ēv=āyuktaka-viniyuktaka-drāṅgika-mahattara-  
chāṭa-bhāṭa-dhruv-ādhikaraṇika-dāṇḍa-
- 7 bhōgi[ka]-chōrōddharaṇika-rājasthāniya-kumārāmāty-ādīn=anyāms=cha yathā-samba-  
ddhyamānakān samājñāpayaty=Āstu vas=samviditān
- 8 **Valabhi**-tala-sannivishṭa-Duḍḍā-pāda-kārita-Duḍḍā-mahā-vihārē nānā-dig-abhyāgat-  
āśṭādaśa-nikāy-ābhyan tara-Śāky-āryya-bhikshu-sam-
- 9 ghāya grās-āchchhadana-śayy-āsana-glāna-pratyaya-bhaishajy-ādy-upayōg-ārtham=  
Ānumajjī-prāvēśya-Pippalarumkharī-prāvēśya-Śamīpadravāṭaka[m]<sup>4</sup>
- 10 tathā Maṇḍalī-draṅgē Saṅgamānakam Dēṭakahārē Naddiyam tathā  
Chossarīm | ēvam=ai(ē)ud=grāma-chatuṣṭayam s-ōḍdraṅgam s-ōparikaram sa-  
vāta-bhūta-
- 11 dhānya-hiraṇy-ādēyam s-ōtpadyamāna-vishṭikam sarvva-rājakiy-āhastā-ṛakshēpaṇiyam  
bhūmi-chchhidra-nyāyēna mayā mātā-pitrōr=ātmanas=ch=ai[hi]-
- 12 k-āmushuika-yath-ābhilashita-phal-āvāptayē udaka-sarggēṇ=ātisṛishṭam yatō=sy=  
ōchitayā Śāky-āryya-bhikshu-saṅgha-sthit[y\*]ā bhūmjataḥ kṛishataḥ ka[rshaya]-
- 13 tō vā na kaiśchit=pratishēdhē varttitavyam=āgāmi-bhadra-nṛipatibhiś=ch=āsmad-  
van(m)śa-jair=anūyāny=aiśvaryy[ā\*]ny=asthiram mānushyam sāmānyam cha  
bhūmi-dā[na]-
- 14 phalam=avagachchhadbhīr=ayam=asmad-dāyō=numantavyah paripālayitavyas=cha yas=  
ch=ainam=āchchhi[m\*]dyād=āchchhidyamānam v=ānumōdēta sa paṁch-[āpa]-
- 15 [karma-phala]-samuyuktas=syāt trayyām cha varttamānaḥ pañchabhīr=mmahā-  
pātakais=s-ōpapātakais=samuyukta[s\*]=syād=Api cha || <sup>5</sup>Yān=iha dārid[r+  
bhayān=na]-

<sup>1</sup> Bühler read this date as 266, but the necessary correction was made in Kielhorn's List.

<sup>2</sup> From the plate.

<sup>3</sup> The *visarga* is represented by the *jivāmūliya* character, under which the following *k* is subscript.

<sup>4</sup> Bühler gives *Śamīpaṭṭavāṭaka*, but the *dra* is quite clear on the plate.

<sup>5</sup> Metre : Trishṭubh Upajāti (*pādas* 1, 3, 4, Indravajrā, 2 Upēndravajrā).

- 16 [rend]r[ai]r=ddhanāni dharm-āyatanikṛitāni | nirmālya-vānta-pratimāni tāni  
kō nāma sādhu<sup>1</sup>=punar=ādadita || <sup>2</sup>Pahubhir=vvasudhā [bhuktā rājābhi]-
- 17 [s=Sa]gar-ādibhiḥ | yasya yasya yadā bhūmiḥ tasya tasya tadā phalam=iti ||  
Sva-mukh-ājñā || sva-hastō mama mahār[āja-śrī-Guhasēna]-
- 18 [sya] likhitam samdhi-vigrah-ādhiparap-ādhipṛita-Skandabhaṣṭēna || sam 200 40 6  
Māgha [badi . . .]

<sup>1</sup> The *visarga* is represented by the *upadimānīya* character, on the top of the following *p*.

<sup>2</sup> Metre : Ślōka (Anushtubh).

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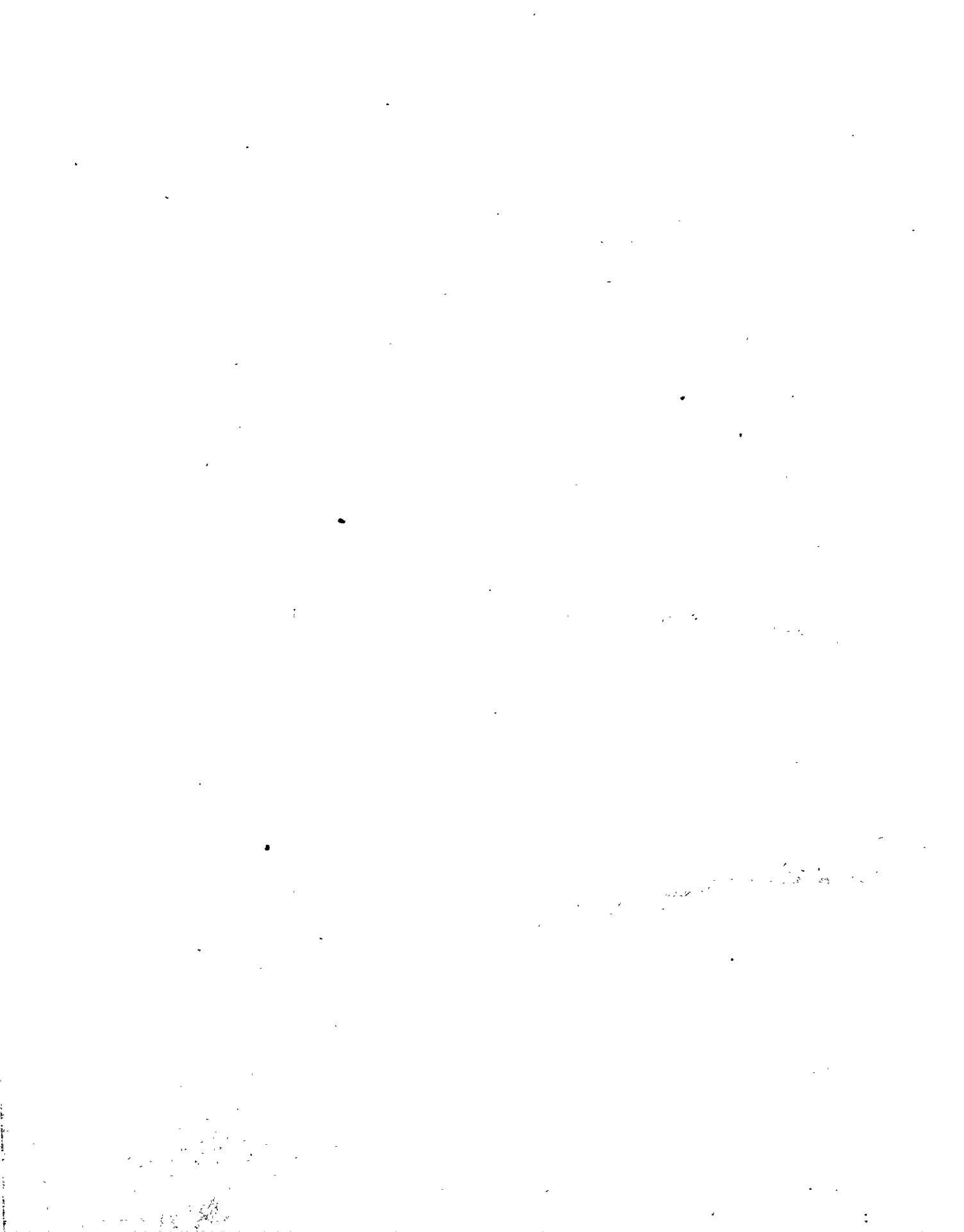
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