

Hyderabad Archaeological Series.

No. 2.

THE DAULATABAD PLATES OF
JAGADĒKAMALLA, A.D. 1017.



PUBLISHED
BY
HIS HIGHNESS THE NIZAM'S GOVERNMENT.

Printed at the Baptist Mission Press, Calcutta.

1917.

19994

RESOLUTION.

Proceedings of His Highness the Nizam's Government in the Judicial, Police and General (Archæological) Departments.

No. 7, Miscellaneous.

Dated Hyderabad, Deccan. 1st April, 1917.

READ :—

1. Letter No. 45, dated the 4th March, 1916, from the Superintendent of Archaeology, Hyderabad, to the Secretary to Government, Judicial, Police and General Departments.
2. Letter No. 1881, dated the 15th April, 1916, from the Secretary to Government, Financial Department, to the Secretary to Government, Judicial, Police and General Departments.

OBSERVATIONS :—

Early in 1916, the Superintendent of Archaeology was informed, by Mr. D. Kamat, Deputy Inspector of Schools at Aurangabad, of three copper plates belonging to a *bania* at Daulatābād. The Superintendent sought the help of Nawab Barzoo Jang Bahadur, Subedar of Aurangabad, who has always displayed great interest in matters archæological, and through him secured the loan of the plates. Thereupon Mr. Yazdani arranged with Mr. D. R. Bhandarkar, M.A., Superintendent, Archæological Survey, Western Circle, a noted authority on the inscriptions of Northern Deccan, to edit the plates for publication in the *Hyderabad Archæological Series* with the collaboration of Mr. K. N. Dikshit, M.A., Curator, Provincial Museum, Lucknow. The thanks of His Highness' Government are due to Messrs. Bhandarkar and Dikshit for undertaking the task.

The plates record the grant of a village named Nakaregummalu to a preceptor named Dāśēdvēdi of the Pārvvāḍa village, possibly in the Gulbarga district. They are of importance as giving the earliest date of the Western Chālukya king Jayasinhha II, otherwise known as Jagadēkamalla of the later Chālukya dynasty, viz. 939 of the *Saka* era, which corresponds to the 13th May, 1017 A.D.

ORDER :—

Messrs. Bhandarkar and Dikshit's monograph be published for general information as No. 2 of the *Hyderabad Archæological Series*, and the thanks of His Highness' Government conveyed to them for the work through the usual channel.

(By order)

A. HYDARI,

*Secretary to Government,
Judicial, Police and General Departments.*

Copy forwarded to :—

1. The Chief Secretary to Government and Asst. Minister Peshi to His Highness the Nizam.
2. The Secretary to Government, Political Department.
3. The Director of Public Instruction.
4. The Superintendent of Archæology.
5. The Superintendent, Government Press, for publication in the *Jarida*.

THE DAULATABAD PLATES OF JAGADĒKAMALLA, A.D. 1017.

These plates at present belong to a *baniā* of Daulatabād, named Bālārām Bhāusingh Thākur, and were brought to the notice of the Superintendent of Archæology, H.H. the Nizam's Dominions, by Mr. D. Kamat, Deputy Inspector of Schools, Aurangābād. The Superintendent of Archæology, on receipt of the above information in October 1915, put himself in communication with Nawab Barzoo Jang Bahadur, Subedār of Aurangābād, and through his good offices acquired the plates for decipherment and publication. The plates were eventually sent to us by the Superintendent, with a request that they should be edited by us for the *Hyderābād Archæological Series*.

The plates are three in number. The inner side only of the first and third plates, and both sides of the middle are inscribed. The first plate measures $11\frac{3}{4}$ " to 12" in length and $7\frac{3}{4}$ " in breadth; the second about the same; the third is about 12" to $12\frac{1}{8}$ " in length and about $7\frac{7}{8}$ " to 8" in breadth. The plates are strung together by means of a heavy circular copper ring, passing through a hole 1" in diameter cut in the side of the plates. The ring, $\frac{3}{4}$ " thick and 3" in diameter, is at its ends fixed in a massive quadrangular copper seal, measuring $3\frac{1}{4}$ " $\times$ $2\frac{1}{2}$ ", with a surface $\frac{1}{4}$ " countersunk from the edge. The central figure on the seal is that of a boar running to the left, (the *varāha-lāñchhana* of the Chālukyas). Above are symbols representative of the Sun and the Moon, and a *chowrie*, and a flagstaff (?). To the r. is an elephant goad (*aṅkuṣa*) and below the boar is a *svastika*. At the bottom are the letters *Śrīmach-Chāluky-ābhara[na]* in old Canarese characters. The symbols and legend on the seal are all in relief. The rims of the plates have been raised a little so as to protect the writing. The letters have been deeply cut, but they do not show through the other side, owing to the thickness of the plates which varies from $\frac{1}{8}$ " to $\frac{3}{16}$ ". Except for a little corrosion in a few places, the record is in a good state of preservation. The weight of the plates together with the ring and seal is 553 tolas.

The alphabet is old Nāgari of the northern type, and very closely resembles that of the Miraj¹ plates of Jayasinha, which were engraved eight years later. A slight difference is observable only in the form of the letters *la* and *na*. The average height of the letters is $\frac{1}{4}$ ". The language is Sanskrit, except the Canarese phrase *gaṇḍarōl-gaṇḍa* in l. 61. The genealogical description in this record is contained in 44 verses interspersed with short introductory prose clauses. Then follows the portion which specifies in prose the object and details

¹ *Ep. Ind.*, Vol. XII, No. 34.

of the grant. This is followed by the usual imprecatory verses, and the inscription ends with the names of the donor and the writer. As regards **Orthography**, (1) the consonants following 'r' are as often doubled as not; in particular, *na*, *ta*, *pa* and *bha* are invariably doubled, e.g. °*ārṇṇavam* l. 1, °*Kārttikēya* l. 5, °*arubhakatvād* l. 22, °*ārppipad* l. 23; *ja*, *da*, *dha* and *va* are mostly doubled but sometimes not, e.g. °*aurjjityāch*° l. 37, °*r=ddurjay*° l. 8, °*Vishṇuvarddhana*° l. 7, °*sarvva*° l. 7, 24, 46, but °*nirjit* l. 8, °*jāmir=dēvam*° l. 35, °*mūrdhni* l. 82, °*parvaṇi* l. 67; while *ga*, *tha*, *ma* and *ya* are not doubled, e.g. °*durga*° l. 36, °*artham-arthi* l. 59, °*Kīrttiwarmā* l. 19, °*Maurya-niryāṇa* l. 8; (2) the use of the *anusvāra* has everywhere been preferred to that of the class nasal, except in the following cases: °*viśrānta*° l. 1, °*kandaḥ* l. 11, °*maṇḍala*° l. 28, °*sammataḥ* l. 46, °*Sannivishṭaiḥ* l. 47, °*gaṇḍarōḷ-gaṇḍa*° l. 61, °*skandhāvāre* l. 68, °*vasundharām* l. 76, °*Vindhyā*° l. 77; (3) the *jihvā-mūliya* is never used, but the *upadhmāniya* is used ten times (there being a few exceptions to its use, e.g. °*taḥ prachyavēta* l. 23, °*dagdhaḥ prarōhati*° l. 47, etc.), the symbol for it being very akin to *sh*; (4) *visarga* followed by a sibilant is sometimes changed into a sibilant, sometimes not, e.g. °*dityas=satyā*° l. 33, °*prasiddhās-samkhyām*° l. 54, but °*bhrātuh sati* l. 22, °*anujah śrī* l. 48; (5) *b* is represented by the sign for *v*, so that we have not attempted to correct the readings in places where *b* is meant for *v*; (6) *s* and *ś*, *ri* and *ṛi* are very often mistaken, one for the other; (7) *ma* and *na* are interchanged, the reasons perhaps being the similarity of their forms.

The inscription refers itself to the reign of the Western Chalukya king **Jayasimha II Jagadēkamalla**, of whose reign it is the earliest record. The first 44 verses, containing the panegyric of the Chālukya dynasty, agree closely¹ with the same in the Miraj grant, which has been exhaustively dealt with in *Ep. Ind.*, Vol. XII, No. 34, by Dr. L. D. Barnett. As he has already given the results of his comparison of the Miraj grant with the other three records of this class, it is quite enough to note here only the points of difference between the Miraj and our grant.

The donee is a Brāhmaṇa from the village Pārsvāḍa of the Lohita *gōṭra* and a follower of the Taittirīya Śākhā of the Yajurveda, by name Dāśēdvēdi, son of Kāmēdvēdi, and grandson of Dāśēśīti. The village granted was **Nakarēgummalu**, in the Ātkūru seventy of the Savvi country. Its boundaries as specified are the village of **Muchchungurruki** to the east, **Parruvadyā** to the south, **Koppaḍā** to the west, and **Goṭṇamiṭṭā** to the north. The place of the king's encampment was **Pulugubhūmkere-Sāṇaviḍa**, which was situated on the northern bank of the river **Bhimarathī**, in the Korralūru twelve, and Arralūru three hundred.

The name of the writer of the grant is given (l. 83) as Māyiveva, who was attached to the office of Prolamārya, the Director of Police (*daṇḍa-nāyaka*) and Officer in charge of grants (*Śāsanādhikārin*). The latter official is no doubt identical with the Prolārya of the Miraj plates referred to above; and it is exceedingly probable that the scribe Māipayya of that grant is the Māyiveva of

¹ The only places where the present grant differs from the Miraj plate are (1) °*pūraṇ-arambha-bhāra-vyava*° l. 19, where the Miraj plates read °*bhārē vyava*°, (2) °*Rāshṭrakūṭa-kula-sam*° l. 37, where they read °*kula-rājya-sam*°, and (3) °*gaṇḍarōḷ-gaṇḍa*°, l. 61, where they read °*gaṇḍarūḷ-gaṇḍa*°.

the present record. The date of this inscription is given in words as well as numerical symbols, in lines 65 to 67. It is **Monday, the full-moon day of the month Jyēshṭha, in the Pīṅgala saṁvatsara, current, of the Jovian cycle, when 938 years had expired since the time of the Śaka kings**. It is further stated that there was a lunar eclipse on that day. The year 938 expired is evidently a mistake¹ for 939 expired, because the Pīṅgala Saṁvatsara coincides with the latter date, and it was only during the year 939 expired that a lunar eclipse occurred on a Monday of the Jyēshṭha month. The corresponding Christian date would thus be **Monday, the 13th of May 1017 A.D.**, when there was an eclipse of the Moon, visible in India, the full-moon tithi of Jyēshṭha having ended at about 14 hours 41 minutes after mean sun-rise for Ujjain. It is the earliest date for Jayasimha II, so far known, and is earlier by about three years than the next certain date for him. It thus leaves a gap of seven and a half years after the last recorded date for his predecessor Vikramāditya V.

As regards the places mentioned in the record, the river Bhimarathī is clearly the river **Bhīmā**, the main tributary of the Kṛishṇā, joining the latter near Raichur in H.H. the Nizam's Dominions. The place, however, where the king was encamped, which has an unusually lengthy name, cannot be identified with any place on the northern or left bank of the river, though the Korralūr and Arralūr of our plates might be one of the many places named Kollūr and Allūr, found in the lower Bhīmā valley. We are unable to offer any conjecture regarding the present equivalents of the other localities, though in our opinion, the Ātkūru seventy, which comprised the village granted, cannot be the Ātkūr in the Mysore country, and that the name Muchchungurruki suggests that the places must be looked for somewhere around Gulbarga, where names ending in *gurki* are common.

TEXT.²

FIRST PLATE.

1. ॐ [1*]³ Jayaty=āviṣkṛitām Viṣṇōr = vvarāham kshōbhit-ārṇṇavam | dakṣiṇ-ōnnata-damshṭr-āgra-viśrānta-bhuvanām vapuḥ || [1*]⁴ Śriyam⁵ = upaharatād=vaḥ Śrī-
2. patiḥ krōḍa-rūpō vikaṭa-viśada-damshṭrā-prānta-viśrānti-bhājam [1*] avahad=adaya-dashṭ⁶-ākṛishṭa-vispashṭa-kāṇḍa-pratanu-viśa(sa)-jaṭ-āgra-grāmthi-
3. vad=yō dharitrīm || [2*]⁷ Kari-makara-makarik-āmkita-jala-nidhi-raśanām vaśīkarōtv=avani-vadhūm [1*] Jagadēkamalla-bhūpatir=akalanika-ya-

¹ Such mistakes are common in the records of the Chālukya period. Cf. Śaka 930 for 931 in the Kautheṇ plates of Vikramāditya V; *Ind. Ant.*, Vol. XVI, p. 21. The error must have been due to the supposition that the year 939 was a *current* year, (while in reality it was *expired*), and the consequent substitution of the year '938 expired' for '939 current', as introduced by the maker of the draft, is perfectly intelligible.

² From the original plates.

³ Metre: Anuṣṭubh.

⁴ The verses are not numbered in the original.

⁵ Metre: Mālini.

⁶ It is quite unnecessary to correct the reading *dashṭ* to *damshṭrā* as Dr. Barnett has done.

⁷ Metre: Āryāgiti.

4. śō-mvu-rāśi-valayita-bhuvanah || [3*] Gadyam || Svasti samasta-bhuvana-samstūyamāna-**Mānavya-śa(sa)gōtrāṇām Hārīti-putrāṇām Kāuśiki-**
5. vara-prasāda-lavdha-śvēt-ātapatr-ādi-rājya-chihnnānām sapta-Mātrikā-parirakshitānām Kārttikēya-vara-prasāda-lavdha-māyūra-pim¹-
6. chha-kumta-dhvajānām Bhagavam(n)-Nārāyaṇa-prasād-āsādita-vara-varāha-lāinchhan-ēkshaṇa-kshaṇa-vaśikṛit-ārāti-rāja-maṇḍalānām samasta-bhuva-
7. n-āśraya-sarvva-lōk-āśraya-**Vishṇuvarddhana-Vijayāditya**-ādi-viśeṣha-nām-nām rāja-ratnānām²=udbhava-bhūmih || Vṛittam || ³ Kavalita-**Nala-la-**
8. kshmi || [1*]=ddurjay-ō(au)rjitya-hārī vihata-prithu- **Kaḍamv-āḍa[m*]varō Maurya-nirjit** | Nija-bhuja-bala-bhūmn=ōtpāṭaya(m)n=**Rāshṭrakūṭan**=khalita-**Kala-**
9. **churi**=śrīr=asti **Chālukya-vaṁśah** || [4*] ⁴Taj-jēshu rājyam=anupālya gatēshu rājasv=ēkāmashashṭi-gaṇanēshu pur=āv(dh)y-**Ayōdhyām**⁵ || [1*] tad-vaṁśajā-
10. s=tad-anu shōḍaśa bhūmipālāḥ kshamām **Dakṣiṇāpatha-jusham** vibharām-vabhūvuḥ || [5*] Dusṭ-āvasṭavdhāyam cha katipaya-purush-ām-
11. tar-āntarītāyām **Chālukya-kula-sampadi** bhūyaś=**Chālukya-vaṁśya** ēva || Vṛittam || ⁶ Kandaḥ kirtti-lat-āṁkurasya kamalam
12. lakshmi-vilās-āspadam vajram vairi-mahibhṛitām pratinidhir=dēvasya daitya-druhaḥ || [1*] rāj=āsij=**Jayasimha-vallabha** i-
13. ti khyātaś=charitrair=nijair=yō rējē chiram=ādi-rāja-charit-ōtkamṭhāḥ prajānām haran || [6*] ⁷ Yō **Rāshṭrakūṭa-kulam**=**Im-**
14. **dra** iti prasiddha[m*] **Kṛishṇ-āhvayasya** sutam=ashṭa-s(ś)at-ēbha-sainyam || [1*] nirjitya dagdha-nṛipa-paṁcha-śatō vabhāra bhūyaś=**Chalukya-kula-vallabha-**
15. rāja-lakshmīm || [7*] ⁸ Chaṭula-ripu-turaga-paṭu-bhaṭa-kari(a)vi(ti)-ghaṭā-kōṭi-ghaṭita-raṇa-rāgaḥ || su-kṛita-Hara-charaṇa-rāgas=tanayō=bhūt=ta-
16. sya **Raṇarāgaḥ** || [8*] ⁹ Tat-tanayaḥ=**Pulakēśi** Kēśi-nishūdana-samō=bhavad=rājā || [1*] **Vātāpi-purī-vara-patir**=akalita-khala-kali-ka-
17. laṁka-kalaḥ || [9*] ¹⁰ Vayam=api **Pulakēśi-kshma-patim** varṇṇayamtaḥ=pulaka-kalita-dēhāḥ=pas(ś)yat=ādy=āpi samtaḥ || [1*] sa hi turaga-gaj-ēndra-

¹ The word *pimchha* is found in all dictionaries, and it is needless to correct it, like Dr. Barnett, to *pichchha*.

² Read *ratnānām*⁹.

³ Metre: Mālini.

⁴ Metre: Vasantatilakā.

⁵ Read *Ayōdhyam*.

⁶ Metre: Śārdūlavikṛīḍita.

⁷ Metre: Vasantatilakā.

⁸ Metre: Ārya.

⁹ Metre: Ārya.

¹⁰ Metre: Mālini.

18. grāma-sāram sahaś(s)ra-dvaya-parimitam=ṛitvik-sāch=chakār=āśva-mēdhē || [10*] Tat-tanayaḥ || ¹ Nala-nilaya-vilōpi **Maurya-niryāṇa-**
19. hētuḥ prathita-prithu-**Kaḍamva-stamva**²-bhēdī kuṭhāraḥ || [1*] bhuvana-bhavana-bhāg-āpūraṇ-ārambha-bhāra-vyavasita-sita-kirttiḥ **Kirttiva-**
20. **rmā** nṛipō=bhūt || [11*] Tad-anu tasy=ānujaḥ || ³ Sarvva-dvip-ākramaṇa-mahasō yasya nau-sētu-vaṁdhair=ullaṁghy=āvdhim vyadhita pri(ṛi)-tanā
21. **Rēvati-dvipa-lōpam** || [1*] rājya-śrīṇām haṭha-patir=abhūd=yaś=cha **Kā-[la*]chchhūrīṇām** vabhre bhūmim saha sa sakalair=maṁgalair=**Maṁgalīśah** || [12*]

SECOND PLATE; FIRST SIDE.

22. ⁴ Jyēshṭha-bhrātuḥ sati suta-varē=py=arvbhakatvād=aśaktē yasminn=ātmany=akṛira(ta) hi dhuram **Maṁgalīśah** pri(pri)thivyah || [1*] tasmin=pa(pra)-
23. tyārppipad=atha mahīm yūni **Satyāśrayē**=sau **Chālukyānām** ka iva hi pathō dharmyataḥ⁵ prachyavēta || [13*] ⁶ Jētur=ddiśām vijita-**Ha-**
24. **rsha-mahā-nṛipasya** datur=manōratha-śat-ādhikam=arthayadbhyaḥ || [1*] saty-ādi-sarvva-guṇa-ratna-gaṇ-ākaraṣya saty-āśrayatvan(m)=upala-
25. kshaṇam=ēva yasya || [14*] ⁷ Adamarikṛita-dig-valayō=rddita-dvid=amari-parigita-mahā-yaśāḥ || [1*] Mṛidam=arishṭa-kṛitam⁸ manas=ō-
26. dvaham(n) || [1*] **Neḍamari**¹⁰-kshitipō=jani tat-sutaḥ || [15*] ¹¹ Sutas=tadiyō guṇa-ratna-mālī bhū-vallabhō=bhūd=bhuja-virya-śālī || [1*] **Adi-**
27. **tyavarm**=ārjita-puṇya-karmā tējōbhir=āditya-samāna-dharmā || [16*] Tat¹²-sutō **Vikramādityō** vikram-ākramānta-bhū-talaḥ || [1*] tatō=pi
28. **Yuddhamall-akhyō** yuddhē yama-samō nṛipaḥ || [17*] ¹³ Taj-janmā **Vijayā-dityō** virān=ēk-āṁga-saṁgarē || [1*] va(cha)turṇṇām=maṇḍalānām=apy=a-
29. jayad=Vijay-ōpamaḥ || [18*] ¹⁴ Tad-bhavō **Vikramādityah** **Kirttivarmā** tadātmajaḥ || [1*] yēna **Chālukya-rājya-śrīr**=amtarayiṇy=abhūd=bhu-

¹ Metre: Mālini.

² *Stamva* or *stamba*, meaning 'a clump' or 'a cluster,' is quite appropriate, while *stambha*, as Dr. Barnett has corrected it, would be rather out of place.

³ Metre: Mandākrantā.

⁴ Metre: Mandākrantā.

⁵ *Dharmyataḥ* is in apposition with *pathaḥ*, the sense of the ablative being conveyed by *taḥ*. Dr. Barnett separates the word into two, viz. *dharmy=ataḥ*, a construction, which involves some antecedent for *ataḥ*, which does not exist.

⁶ Metre: Vasantatilakā.

⁷ Metre: Drutavilambita.

⁸ The form *arishṭat kṛitam* can be explained as being formed thus: *arishṭam kṛintat=iti*; we thus see no reason to agree in the proposal of Dr. Barnett to correct it to *arishṭa-bhīdam*.

⁹ The *daṇḍa* should be deleted.

¹⁰ The metre suggests that the quantity of *e* in *Neḍamari* is to be small as in the Dravidian short *e*.

¹¹ Metre: Upajāti.

¹² Metre: Anuṣṭubh.

¹³ Metre: Anuṣṭubh.

¹⁴ Metre: Anuṣṭubh.

30. vi || [19*] ' **Vikramāditya**-bhūpāla-bhrātā bhīma-parākramah [1*] tat-sūnuḥ
Kirttivarm=ābhūn=mṛit-prās-ārddita-dur-jjanah || [20*] ² **Taila**-bhū-
pas=ta-
31. tō jātō **Vikramāditya**-bhūpatih [1*] tat-sūnur=abhavat=tasmād=**Bhīma**-
rājō=ri-bhī-karah || [21*] ³ **Ayyaṇ**-āryas=tatō ja-
32. jñē yad-vamśasya śriyam svakam [1*] prāpayann=iva vamśam sa vavṛite
Krishṇa-namdanām ⁴ || [22*] ⁵ Abhavat=tayōs=tanūjō vijaya-vi-
33. bhāsi virōdhi-vidhvamsi [1*] tejō-vijit-Ādityas=satya-dhanō **Vikramā**-
dityah || [23*] ⁶ **Chēd**=īśa-vamśa-tilakam **Lakshmaṇa**-
34. rājasya namdanām nuta-śilām [1*] **Vomthā-dēvīm** vidhivat=pariṇinye
Vikramādai(di)tyah || [24*] ⁷ **Sutam**=iva Vasudēvād=**Dēva**-
35. kī Vāśu(su)devam Guham=iva Giri-jāmir=devam=Arddh-ēndu-maulēḥ ||
ajanayad=atha **Vo[m*]thā-devy**=atas=**Taila**-bhūpani ti(vi)bhava-vijita-
36. Śakraṁ **Vikramāditya**-nāmnaḥ || [25*] ⁸ Ari-kumbhi-kumha(bha)-bhēdana-
ripu-durga-kavāṭa-bhamjana-prabhṛtiḥ [1*] Sahaja-valasya Harēr=iva
vā-
37. la-kriḍā=bhavē(va)d=yasya || [26*] **Kim** cha **Rāshtrakūṭa-kula**-sam[bha*]-
vau ⁹ **Aurjjityāch**=charaṇāv=iva prachalitau sākshāt=kaleḥ krāmataḥ
krū-
38. rau vaddha-śarirakau guru-jana-drōha-prarōhav=iva [1*] kalat-khamḍita-
Rāshtrakūṭaka-kula-śrī-valli-jāt-āmkurau lūnau yē-
39. na sukhēna **Karkara-Ranastambhau** raṇa-prāṁgaṇē || [27*] ¹⁰ Ittham purā
Diti ¹¹-sutair=iva bhūta-dhātṛim ¹² yō **Rāshtrakūṭa**-kuṭilai-
40. r=gamitām=adastāt [1*] uddhṛitya Mādhava iv=Ādi-varāha-rūpo vabhrē
Chalukya-kula-vallabha-rāja-lakshmim || [28*] ¹³ **Hūṇa**-prāṇahara-
41. pratāpa-dahanō yātrā-trasan-**Māravaś**=**Chaidya**-chchhēdhy(dy)=akhila-
kshamā-jaya-naya-vyutpanna-dhīr=**Utpala**ḥ [1*] yēn=āty-ugra-ra-
42. ṇ-āgra-darśita-vala-prātū(chū)rya-śaury-odayaḥ kachā(rā)gāra-nivēsitah
kavi-vṛishā yam varṇṇayan=ghūrṇṇu(a)tē || [29*] ¹⁴ **Bhammaha-Raṭṭā**-

¹ Metre: Anuṣṭubh.

² Metre: Anuṣṭubh.

³ Metre: Anuṣṭubh.

⁴ The meaning of the verse is: 'To him was born, the venerable Ayyaṇa, who took over (as his wife) the daughter of Kṛishṇa, thereby transferring, as it were, the glory of her family to his own.' The emendation proposed by Dr. Barnett is not clear.

⁵ Metre: Āryā.

⁶ Metre: First half, Āryāgiti; second half, Āryā.

⁷ Metre: Malini.

⁸ Metre: Āryā.

⁹ Metre: Śārdūlavikriḍita.

¹⁰ Metre: Vasantatilakā.

¹¹ It is difficult to understand why Dr. Barnett changed the reading *Diti-sutair* to *Aditi-sutair* in the Miraj plates. The downfall of the earth could never be attributed to the latter, viz. gods; while it is always the Daityas that are described in the Puraṇas to have caused it.

¹² Delete the *daṇḍa*.

¹³ Metre: Śārdūlavikriḍita.

¹⁴ Metre: Āryā.

SECOND PLATE; SECOND SIDE.

43. d-abhavad=bhūpālād=**Rāshtrakūṭa-kula**-tilakāt [1*] Lakshmiṛ=iva salilā-
nidhē[h*] **Śrī-Jākavv**=āhvayāḥ ¹ kanyā || [30*] ² **Chālukya**-va[m*]-
44. ś=āmvara-bhānumali **Śrī-Taila**-bhūpāla upāyat=ainām [1*] tayōś=cha lok-
ābhyudayaṃ yōgas=sa chamdrikā-cham drama-
45. sōr=iv=āsīt || [31*] ³ **Śrī-Taila**-bhūmipālāch=chhri=**Jākavvā** samajijana
t [1*] śrīmat-**Satyāśrayam** Skandam=Amvikā Trya[m*]vakā-
46. d=iva || [32*] ⁴ Vidvishad-gōtra-vitrāsi dēvō vivudha ⁵-sammataḥ [1*] div=
ivi(a) bhuvi yō dhattē sarvva-varṇṇa-dharam dhanuḥ || (1) [33*] ⁶ Yasya
pratāpa-jva-
47. lanēna dagdhaḥ prarōhat=iv=āri-gaṇasya vamśaḥ [1*] vālaiḥ prarūḍh-
āmkuru(ra)-jāla-kalpair=ddiśām vijētuh pathi sannivi-
48. shṭaiḥ || [34*] ⁷ Tasy=ānujaḥ **Śrī-Daśavarma**-nāmā tad-vallabhā **Bhāgyavat**
=īti dēvi [1*] tayōr=abhūd=vikrama-śīla-śālī **Śrī-Vikra**-
49. **māditya**-nripas=tanūjaḥ || [35*] ⁸ Asau nija-jyeshṭha(ṭha)-pituḥ=parōksham
vabhāra vārāśi-vṛittām(tām) dharitṛim [1*] bhujēna kēyūra-latāv(m)=
iv=ō-
50. chchair=vvidārit - ārāti - kadamvakēna || [36*] ⁹ Jyōtsk(n)=ēv=āchchha-
sunirmalā niśi saras-tirēshu hamś-ākṛitiḥ kāśa-stōma-samā
51. sariyu(tsu) gaganē gaur-ābhra-vṛimda-dyutiḥ [1*] kirttir=yasya tad-udyam-
ōchita-śarach-chihñāyamānā ripūm(n) m(n)i-
52. tyam bhāyayat=ir(t)tham=anya-samayē=py=āmāsa-vidvēshipi || [37*]
¹⁰ Varṇṇ-āśramāṇām sthitayē sthitō=pi ya-
53. ś=ch=ākarōd=varṇṇa-viśēsha-hānim [1*] sva-kirttibhir=vvyāpta-dig-
amtarābhis ¹¹=tathā-pi lōkē mahaniya ēva || [38*]
54. ¹² Tyāg-ādayō yasya guṇaḥ=prasiddhās=samkhyām=atikramya sadā pra-
vṛittāḥ [1*] yais=saj-janānām hṛidayāni va-

¹ Read: *āhvayā*. The omission of the *visarga* after *nidhe* and the superfluity of it after *āhvayā*, in this line, also *Dēśaḥ* for *dēśam* in l. 55 below and *bhūshaṇē* for *bhūshaṇō* in l. 61 below, are mistakes shared by the Miraj plates with this grant; further proof, perhaps, that the two were the draft of the same hand.

² Metre: Upajāti.

³ Metre: Anuṣṭubh.

⁴ Metre: Anuṣṭubh.

⁵ The engraver, when chiselling *vu* in *vivudha*, first made *vi*, then discovering his mistake, gave the *u*-stroke, without scouring the *i*.

⁶ Metre: Upajāti. The idea of this verse appears to be that the enemies of the king, having all been dead through his prowess there were none except the boy-princes, their successors, to offer him allegiance in his victorious march.

⁷ Metre: Upajāti.

⁸ Metre: Upēndravajrā.

⁹ Metre: Śārdūlavikriḍita.

¹⁰ Metre: Upajāti.

¹¹ The plates accompanying Dr. Barnett's paper on the Miraj grant, do not warrant his reading *dig-amvurāśis*.^o What he reads as *śi* is quite clearly *bhi*; and taken in that light *vu* can be easily read as *ta*, the lower stroke being accidental.

¹² Metre: Upajāti.

55. dhvā samāchakarsh=āṭva(ma)-tē(sa)mīpa-dēśaḥ(m) || [39*] Tad-anu tasy=ānujaḥ || Yasy¹=ākhila-vyāpi yaśō=vadātam=akāṇḍa-dugdh-āṁvu-
56. dhi-vṛiddhi-s(ś)amkām [1*] karōti mugdh-āmara-sundarīnām=abhūt=sa bhūpō **Jagadēkamallaḥ** || [40*] ² Sad-āvanasthaḥ=papu(ṭu)-vikra-
57. m-ādhyō mad-āṁdha-gaṁdh-ēbha-ghaṭā-vipāṭi [1*] dhar-ōrjita-prasphurita-prabhāvō rarāja yō=sau **Jayasīmha-rājaḥ** || [41*]
58. ³ Yatra prasidati samasta-jagach-chharanyē nyak-chakra(u)r=amtakam=api kshitipās=sakōpaṁ [1*] yasmān-manōratha-pathā-
59. tigam=artham=arthī samprāpya samsmarati na sma sura-drumāṇāṁ || [42*] ⁴ Agamad=akhila-dhātri yēna rājanvatitvaṁ niva-
60. sati nṛipa-lakshmīr=yasya śubhr-ātapatrē [1*] sa sakala-namit-āri-kshōṇi-bhṛin-mauli-ratna-dyuti-śavalita-pādō
61. gaṇḍarōl-gaṇḍa-bhūpaḥ || [43*] ⁵ Adōsh-ākara-saṁgō=pi vinā=pi makha-dūshaṇam [1*] sad-bhūti-bhūshaṇē(ō) yaś=cha samprāpa jagad-i-
62. śatām || [44*] Sa tu Śrī-pri(pri)dhvī(thvī)-vallabha-mahārājādhirāja-paramēśvara-parama-bhaṭṭāraka-**Sā(a)tyāśraya-kula-tilaka-**
63. samasta-bhuvan-āśraya-**Chāluky**-ābharaṇa-śrīmaj-**Jagadēkamalla**-dēvaḥ **Śrīmad-vallabha-narēndra-dēvaḥ** kuśali
64. sarvvān=ēva yathā-samvaddhyamānakān=rāshṭrapati-vishayapati-grama-kūṭak-āyuktaka-mi(ni)yuktak-ādhikārika-mahattar-ādin=s-
65. mādisaty=astu vas=samviditam yathā=smābhis(ś)=**Sa(Śa)ka-nṛipa-kāl-ātita-samvatsata(ra)-śatēshu** ma(na)vasu ashta-ṭri(trim)śad-adhi-kēshu amkataḥ
66. **Samvat 938** gatēshu pravarttamāna-Piṁgala-sa[m*]vatsar-āmtargata-Jyēshṭha-māsa-Paurṇamāsyām Sōma-vārē Sōma-grahaṇa-ma-
67. hā-parvaṇi **Arralūru-ṭri(tri)-śat-ā[m*]taḥ-pāti-Kōrralūru-dvādaśaka-ma-dhyē Bhimarathyā** nady-uttara-tirē **Pulugubhūmkērē-s[ā]**
68. **ṇaṇḍa**-samāvāsita-nija-vijaya-skandhātrā(vā)rē **Pārvvāḍa-grāma-jātāya** Lōhita-gōṭrāya Tait[t*]jirīya-śākhā-savrahma-
69. chārīṇē Dāsēṣiti-bhaṭṭa-pautrāya Kāmēdvēdi-bhaṭṭa-Sōmayāji-putrāya purōhita-**Dāsēdvēdi-bhaṭṭāya** yaja-
70. na-yājan-ādi-shaṭ-karma-niratāya Vēda-vēdāṅga-pāragāya dēva-dvija-guru-bhaktāya **Savvi**-dēs-āntaḥ-pāti **Ātkūru-sapta**-⁶
71. tir-madhyē **Nakarēgummalu**-nāma grāmaḥ sa-dhānya-hiraṇy-adeyaḥ nidhi-mi(ni)śa(dhā)na-samētaḥ rājakiyānām=anāṅguli-
72. prēkshaṇīyaḥ saśulkaḥ sarvva-kara-parihārō sarvva-namasyō=grahārō dattaḥ [1*] tasya ch=āghāṭaḥ pūrvvataḥ

¹ Metre: Upajati.

² Metre: Upēndravajrā.

³ Metre: Vasantatilakā.

⁴ Metre: Mālini.

⁵ Metre: Anuṣṭubh.

⁶ Read: *saptati* instead of *saptatir*.

73. **Muchchurugurruki** nāma grāmaḥ dakṣiṇataḥ **Parruvadyā** nāma grāmaḥ paśchimataḥ **Kōppaḍā** mā(nā)ma
74. grāmaḥ uttarataḥ **Gōtnamittā** nāma grān(m)aḥ evaṁ pūrvva-prasiddha-svakiya-śi(sī)mā-sahitaś=chatu-
75. r-āghāṭa-viśuddhō sa yushmābhir=āgāmibhir=asmad-vams(ś)yair=anyaiś=cha bhūmi-pālaiḥ=pāla-
76. nīyaḥ tavā(thā) ch=ōktaṁ Bhagavatā vēda-vyāsēna Vyāsēna || ¹ Sva-dattām para-dattām vā yō harēta vasundharām [1*] shashṭim
77. varsha-sahaśrā(srā)ṇi viśṭhāyām jāyatē kṛimih || ² Vindhy-ātavishv=atōyāsu śushka-kōṭara-vāsinah [1*] krishṇ-āha-
78. yō=bhijāyantē vrahma-dēy-āpaharakāḥ || ³ Vahubhir=vvasudhā dattā rājabis=Sagar-ādibhiḥ [1*] yasya yasya
79. yadā bhūmis=tasya tasya tadā phalaṁ || Rāmaha(bha)drēṇ=āpy=uktaṁ || ⁴ Sāmānyō=yam dharma-sētu[r*] nṛipāṇām kalē
80. kalē pāla⁵ pālāniyō bhavadbhiḥ [1*] sarvvān=ētān=bhāvinaḥ=pārthiv-ēndrān=bhūyō bhūyō yāchatē Rāmabhadraḥ || Ma-⁶
81. d-va[m*]śajāḥ=para-mahi-pati-vamśajā vāḥ⁷ pāpād=apēta-manasō bhū(bhu)vi bhāvi-bhūpāḥ [1*] yē pālayamti mama dharmam=imam samastam
82. tēbhyō mayā virachitō=[m*]jalir=ēsha mūrdhni || Rājādhirāja-rāja-chūḍāmaṇi-Śrīmaj-Jayasi[m*]ha-dēvasya dattih [1*] Śrī-damḍanāyaka-sā(śā)-
83. san-ādhikāri-Śrīmat-**Prolam-ārya**-tra(pra)tivaddha-lēkhaka-**Māyivēvēna** likhita[m*] ||

¹ Metre: Anuṣṭubh.

² Metre: Anuṣṭubh.

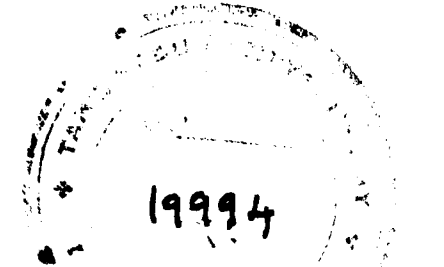
³ Metre: Anuṣṭubh.

⁴ Metre: Śālini.

⁵ Omit *pāla*.

⁶ Metre: Vasantatilakā.

⁷ Omit the *visarga* in *vāh*.



1916 17 18 19

1917

उजयपुराविश्रुतावलिवाचोमादहोदिश्वाम्भवार कोणाकृतदेशाद्यविश्राभेभुवनवपुः। अथियमुपहृतारुंभ
पतिन्काअर पाविकेटविश्रुतदक्षप्रातविश्रुतिसांश्रवर्द्धदयदसातक्षविश्राभेकाइप्रतनुविश्रुतारुंभ
तद्योवन्त्रि। कर्मिकनमक निष्ठा। कित्तुलनिविनसंज्ञाचरी। कामा तवनिर्वृडवादि। कर्मिक
सावुमसिवलधि तनुवर्णः। वध्या। अस्मिन्महदुर्नसम्प्रयमानमानयसीवा। श्राणादात्रा त्रिवाणा। (सिक)
वमयसादूलवसुतोतपत्रादिनाइवद्वाना चममोहकापि। निमित्तानोका। त्रिकयवमुप्रसादलधमायमपि
ककुतधमनोहवावना। नयणप्रसादासा। देतवमवनाहलाक्षनक्राणएवसीठोनातिनाइभुडलोनासमभुडव
नोअयस्रधलोकाअयविह्ववह्नविह्वयादित्यादेविश्रावनाभ्या। मरुननोनाभुइतह्मि। तत्रैकवलतलल
मीहुर्यपाडिउदागोविह्दतपृष्ठकईवाडवमीमोयनिर्जितनिमह्मवलह्म। आरायद्योक्ष्म। लिपिकल
होमिस्त्रीनन्निबोलुकुवेसना। तह्मकुमाइमनुपालोब्रातकुमाइस्रकानधदि। गानहुडुमावायाकातह्मसोडा
सूदनु। षा। इमह्ममिपालः। ह्मोहक्राणपधुधविह्मना। वमह्म। दु। सवसवायाचक्रतिपयमुकेबा।
तनीतनितायावालुकुलस्यपदिह्मदुस्वलुकुवसु। एयावृत्ताकृः। कोतिलताकुनस्र। कमल
तकीविलासोस्यदवह्मविमहीहताप्रतिनिविदि। वृष्टादेयदुह्मना। मस्री। इयसिहवह्मनः।
तिस्वातस्वविनिर्जित्यामरुविममादिनाइवमिता। केनाः। इमनादनो। ध्यानाक्षकूलकुलजि
अणलिपुसिह्मकाह्मयसाचुतमस्रस्रतह्मनिह्मदगुनपदवसातावसमह्मयस्वहुकृवलवह्मर
माइलह्मो। दडुलनिह्मउमवापुह्मवकमिदिपत्रा। काटिपटि। तमएममता। अकृततह्मचनगनावाज्ञगयाह्म
स्रात्रणनावाः। तत्रनयधुलकैसा। क्रि। निह्मदुनरा। मारुवदा। मयातापिपुनोवमपि। मुकलितवयलकोलिक
लककलना। दह्ममपिपुलकसिह्मपतिवलयतयुलकका। लितदह्मयाशताद्या। पिरुतः। अदिउमव। (ह्म)
ग्रामस्रानस्रह्मदुयधुमिभितग। विह्मोवका। मज्जिम। वा। तत्रेनठु। नलजिलयविलोपी। मदिनिर्वाण
ह्मउंअधितपृष्ठकईवस्रवह्मदीकुममः। हुवनरुनराबाधु। नगानुस्रानधुवृश्रितस्रितकोतिस्कीतिव
मीन। पाह्मरु। तदनुतस्र्मनुडनास्रवृशोपाक्रममदस्रा। यसा। ना। स्रउववि। मल्लपा। धि। यु। वत। म्रितग
मवत। हीपलोपनाइश्रीणा। हठपतिनह्मस्रह्मकाधुनीणा। वा। ह्म। अहस्रकलिनवालमवालसः।

