





Śrī - Pratāpasimha Mahārāja Rājyābhisheka Grantha-mālā

MEMOIR No. II.

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# IMPORTANT INSCRIPTIONS

FROM

THE BARODA STATE. \*

Vol. I.

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Price Rs. 5-7-0

A. S. GADRE.



## INTRODUCTION

I have much pleasure in writing a short introduction to Memoir No. II in 'Sri Pratapsinh Maharaja Rajyabhisheka Granthamala Series'.

Mr. Gadre has edited 12 of the most important epigraphs relating to this part of India some of which are now placed before the public for the first time. These throw much light on the history of Western India and its social and economic institutions. It is hoped that a volume containing the Persian inscriptions will be published shortly.

'Dilaram' }  
Baroda, 5th July 1943.

V. T. KRISHNAMACHARI,  
Dewan.



## FOREWORD

The importance of the parts of Gujarat and Kathiawad under the rule of His Highness the Gaekwad of Baroda has been recognised by antiquarians for a long time past. The antiquities of Dabhoi and the architecture of Northern Gujarat have formed subjects of special monographs published by the Archaeological Survey of India. The Government of Baroda did not however realise the necessity of establishing an Archaeological Department of the State until nearly a decade ago. It is hoped that this Department, which has been conducting very useful work in all branches of archæology, will continue to flourish under the enlightened rule of His Highness the Maharaja Gaekwad of Baroda.

There is limitless scope for the activities of the Archaeological Department in Baroda. The work of the first Gujarat Prehistoric Research Expedition in the cold weather of 1941-42 has brought to light numerous remains of stone age man in the Vijapur and Karhi tracts in the North and in Sankheda and Bahadurpur regions in the Narmada basin. The excavations conducted by the Department at Kamrej, Amreli, Dwarka and Patan have brought to light a number of vestiges of ancient Gujarat. Systematic investigations are likely to yield much more by way of filling up gaps in our knowledge of the material history of Gujarat which, in some respects, is more complete than that of other parts of the country. The numismatic and epigraphical record is unusually complete and illuminating, thanks to the coins of the Western Kshatrapas and the vast number of copper-plates issued by the Valabhi rulers. The unusually long genealogy of the Valabhi rulers from the 5th to the 7th Century A. D. and a wealth of topographical references are the special contributions to our knowledge derived from the Valabhi copper-plates. The records of the successors of the Valabhi kings are also copious, and the result of a systematic study of all these inscriptions of Gujarat is bound to be very interesting.

The present monograph, which is the first issued by the Baroda Archaeological Department on epigraphical matters, contains a selection of records beginning with the stone inscription from Mulavasara belonging to the early Western Kshatrapa Rudrasena I. This record has been known for over 50 years, but its purport cannot still be considered as clear beyond doubt. The second record is a clever piece of reconstruction, half of the text having been

found on another plate that already existed in the Baroda Museum. Then follow a number of plates of the Valabhi dynasty in which a number of interesting details regarding several localities in Gujarat are mentioned. These are followed by other grants of the Gujarat Rashtrakuta, Silahara and Chalukya dynasties, the series appropriately ending with two earliest stone inscriptions, now over 200 years old, of the first ruler of the present dynasty of Baroda. Mr. A. S. Gadre, who has brought out this work, deserves the thanks of all for the thoroughness with which he has approached his difficult task. It is to be sincerely hoped that keen interest in all cultural matters, which has been the characteristic of the administration of Baroda for over half a century, will be manifest in their generous support of all such projects for bringing to light and publishing relics of cultural heritage of Gujarat.

Simla, the 10th May, 1943.

K. N. DIKSHIT,  
Director-General of  
Archæology in India.

## PREFACE

This memoir meets a long felt desideratum. As early as 1935 Dr. Hirananda Sastri, the then Director of the Baroda Archæological Department, had expressed in his Annual Report a wish to issue a volume on Inscriptions from Baroda. I was entrusted with the compilation of the memoir. After a careful scrutiny of over 250 inscriptions copied by this Department, I selected twelve records for inclusion in this work.

Of these the earliest is of 200 A. D. and the latest of 1736 A. D. Some of these are totally new ones, while others are re-edited here. Of these four copper-plate grants (Nos. II, IV, V and IX) have been secured by the undersigned during his tours for the listing of monuments. To the first class belong six inscriptions. Of these No. II is the fragmentary Māṅkaṇī copper-plate grant of Taralāsvāmin of 595 A. D. It introduces us to a new and hitherto unknown Kaṭachchūri principality and helps us to assign with accuracy another fragmentary grant from the Baroda State Museum to its correct dynasty. Nos. VI and VII are two grants from the Baroda State Museum, issued by the Silāhāra king Aparājīta-deva of 993 A.D. Though they have nothing to do with Gujarāt, they are connected with it as they state that the kingdom of Aparājīta extended as far as and included Lāṭa or Southern Gujarāt. No. III is the Amreli grant of the Valabhi ruler Kharagraha I. This is the first grant known about him. It helps us greatly to understand the Valabhi history and makes us conjecture that Ānumañjī was the ancient name of Amreli. The Brāhmaṇavādā Plates (No. IX) of Bāla Mūlarāja II (Cir. 1175 A. D.) form not only the first known grant of that ruler but help us to fix the year of the death of his father with accuracy, disproving the statements in the *Bombay Gazetteer* and the *Prabandhachintāmaṇi*. The last one is No. XII which is the Baroda-Mandvi-Gate stone inscription of Damaji Rao II of the Gaekwad family. It is the earliest Sanskrit record of the dynasty. It is being published here fully for the first time. It shows how valiant were the early rulers of the Gaekwad dynasty and what interest they took in the conservation of old dilapidated monuments,—a worthy example followed by the late ruler of Baroda, His Highness Sir Sayaji Rao Gaekwad of eternal fame, and no less by his illustrious grandson, the present ruler, His Highness Sir Pratapsimha Maharaja.

To the second class belong the remaining six records. No. I is the Mūlavāsara sepulchral stele of the reign of the Kshatrapa Rudrasena I and is of 200 A. D. It is re-edited here correcting all the older views and giving a revised transcript. Inscriptions Nos. IV, V and VIII are important. They were briefly noticed in the Annual Report of this Department for 1938-39. A detailed account of their contents is given here for the benefit of the students of Indian History. No. X, the Nānāka *Praśastis*, belongs to the reign of king Viśaladeva (Cir. 1271 A. D.) and not only sheds a profuse light on his reign, but helps us by giving much information about socio-religious questions of those days. It also refers eloquently to the Nāgara Brāhmaṇa community, which it describes as exceptionally religious. No. XI, the Dabhoi inscription of Damaji Rao II had been published in the *Baroda Historical Selections* Vol. I. But as I found that the transcript of the inscriptions given there was full of many wrong readings, it has been re-edited here, with the facsimiles for the first time. After all, our attempts are directed towards making the correct texts available to readers. Another important feature of these records lies in the fact that the facsimiles of some of them are being published here for the first time and even from that point they are important for the students of Indian Epigraphy. All the records are important. Some of them refer to *gotras*, families, etc. which would have otherwise remained unknown. They are certainly helpful for the history of Gujarāt.

It will thus be seen that no pains have been spared to make this work as useful as possible. The epigraphs are purely Hindu. It was originally our idea to publish some of the important Persian inscriptions in this volume. At the suggestion of this Department two scholars—Mr. G. Yazdani, O. B. E., Director of Archæology, Hyderabad (Dn.), and Mr. R. G. Gyani, M. A., Curator, Archæological Section, Prince of Wales Museum of Western India, Bombay, have edited some Persian inscriptions. Their manuscripts however have reached me late for inclusion in the present Volume. It is hoped to publish them shortly.

Lastly I express my deep gratitude to all who have helped me. My indebtedness is especially due to Rao Bahadur K. N. Dikshit, M.A., F.R.A.S.B., Director-General of Archæology in India, for the trouble he took in going through the typescript and for the many valuable suggestions he made. I am also beholden to Sir V. T. Krishnamachari, for the appreciation he showed of my work and for the encouragement he gave by accepting it for inclusion in the *S'ri-Pratāpasimha-Mahārāja-Rājyābhisheka-granthamālā*.

Archæological Department, }  
Baroda, 1st July 1943. }

A. S. GADRE.

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# IMPORTANT INSCRIPTIONS

FROM

THE BARODA STATE

I THE MŪLAVĀSARA STONE INSCRIPTION

OF

the Mahā-Kshatrapa

Rudrasena I. (200 A. D.)

This record was found long ago on the bank of a large tank at **Mūlavāsara**, a village about ten miles from **Dwarka** in the **Okhamandal** territory in **Kāthiāwād**, belonging to His Highness the Maharaja Gaekwad of **Baroda**. It was afterwards removed from its original site and has long since been erected in the Public Library Compound at Dwarka. It was noticed first in the *Bombay Gazetteer* Vol. I. p. 43 by **Bhagwanlal Indrajī** who wrote further notes about it in the *Journal of the Royal Asiatic Society*, 1890 (p. 652). In the same *Journal* (1899, pp. 380-381) **Rapson** also noticed it. It was again fully edited in the *Bhavnagar Collection of Sanskrit and Prakrit Inscriptions*, p. 23, together with its facsimile. The last mentioned work reads the date of the record as 232, which is obviously wrong. In the Śaka year 232 Kshatrapa **Rudrasīnha II** was ruling, and consequently the reading of the date is wrong. The last mentioned work refers to a son of **Vājaka** in the introductory English portion of the inscription. Vājaka is obviously a mistake for **Vāñijaka** as will be seen from the transcript given below. The editor further remarks, "it says of several water reservoirs" etc. We fail to find out how this conclusion was arrived at from the text of the inscription as published therein as also from its translation given there. Lastly Mr. G. V. Acharya, B. A., of the Prince of Wales Museum of Bombay in his *Historical Inscriptions of Gujarat*, Vol. I., p. 18., has published his Gujarāṭī translation of what appeared in the *Bhavnagar Collection* failing to note all the inaccuracies mentioned above.

This record which is engraved on a stone measures roughly  $6' \times 2'$ . It contains, on the proper right side of it, only one line with the words *Vāñijaka-sya* written breadthwise. Below it there are traces of some letters which are too worn to read. To the left of it there are four lines written lengthwise, the average length of a letter being  $3''$ . The inscription is written in **Sanskrit** and in the *Brāhmī* script as obtained in the **Kshatrapa** inscriptions and coins of the early centuries of the Christian era.

The record refers to the *Mahākshatrapa-svāmi*-Rudrasena I. Though he is not styled *svāmi* in the legend on his coins, he is perhaps so called here as also in his **Jasdan** inscription to show his suzerainty over Kāthiāwād and independence. It may however be noted here that the epithet *svāmi* does not necessarily convey such a significance. Otherwise from that single epithet one would be tempted to identify him with *Svāmi-Rudrasena III*. The main difficulty in this record is that the full genealogy of the Kshatrapa house upto Rudrasen I is not given in it. This difficulty is obviated by the **Jasdan** (or rather the **Gaḍhā**) inscription of Rudrasena I in which the following genealogical table, which is the longest known of the Western Kshatrapas and is in direct descent, is given:—

- (1) *Rāja-mahākshatrapa-bhadramukha-svāmi-Chashāna*.
- (2) *Rā.-ksha.-svāmi-Jayadāman*.
- (3) *Rā.-mks.-bha.-svā.-Rudradāman*.
- (4) " " " " *-Rudrasinha*.
- (5) *Ra.-mks.-svā.-Rudrasena*.

It should be noted that Rudrasena I is styled here *svāmi*. Thus the present inscription purports to be of *Svāmi*-Rudrasena I, who was a *Mahākshatrapa*.

This stone inscription is the most ancient object in **Dvārakā** and the earliest dated epigraphical record in the Baroda Raj. It is a sepulchral stele of 200 A. D. The single line engraved breadthwise contains the word *Vāñijaka-sya* only, meaning 'of Vāñijaka'. The four lines engraved lengthwise record that the stele was erected by the son<sup>1</sup> of Vāñijaka on the fifth day of the dark half of Vaisākha in the year 122 (of the Śaka era) in the reign of *Mks.-svāmi*-Rudrasena I. The latter part of the fourth line is not very clear, and the transcript and translation thereof is tentative. Upto 1921 the second word in

1. It is strange that the name of the son of Vāñijaka is not given. The last few letters at the end of each line have now almost disappeared and the name of the son is possibly lost at the end of line 3.

the third line was not correctly read. Rapson,<sup>2</sup> though he could read the date and the name of the ruler as also his epithets, had to content himself by remarking that the purport of the record is uncertain. That word<sup>3</sup> has since been read correctly as *silalashṭi*<sup>4</sup>. Such *lashṭis* or *yashṭis* were, it seems, frequently raised during the Kshatrapa times, as can be seen from the **Bhuja** inscriptions<sup>5</sup> of the Saka year 52, of the *Mahākshatrapa-Rudradāman I*, of whom an inscription of the Saka year 72 is incised on the famous **Asokan** rock at **Girnār**.

There is some confusion in the reading of the year. Through the oversight of the engraver, the figure for 100 has a small stroke on the right which makes it look like 200. The figure for 20 is clear and one wonders why it was at all read as 30. Thus instead of 232, 122 is the correct reading which fits in well with all other known facts. It may be noted here that Rudrasena I, like his father Rudrasimha, struck dated coins in both silver and potin, which give Śaka 121 as the earliest date of his reign and Śaka 144 as the latest one. He is styled *Kshatrapa* on coins of the Śaka year 121, and probably also of the year 122. Our inscription shows that he was *Mahākshatrapa* in the year 122 and he bears that epithet on coins extending from the year 125, (and possibly from 122), to the year 144.

#### Text<sup>6</sup> (See Plate I)

(Breadthwise line):—*Vāṇijakasya*.

(Lengthwise lines):—

(1) *Rājño Mahākshatrapas[y\*]a S[v\*]āmi-Rudrasenasya...*

(2) *Varshe 122 Vaiśākha-bahula-ḥa[m]chamyā[m]...*

(3) *Im(y)am silalashṭi [ ?utlhāpīlā\*] Vāṇijakasya putreṇa<sup>8</sup> ...*

(4) *pratijivitaṁ dattaṁ s[v]a-mitre hi j(n)ijas[y\*]a<sup>9</sup> ...*

2. *Coins of the Āndhras and the Kshatrapas*, Rapson, p. lxii.

3. *Annual Report of the Watson Museum of Antiquities*, Rajkot, for 1921-22, p. 23.

4. I am indebted to **R. B. K. N. Dikshit**, for pointing out to me that it was **Lüders** who had earlier read the word as *silalashṭi*. Vide *Ep. Ind.* Vol. X. Appendix, p. 98. It may however be noted here that Lüders mentions that the stone pillar was erected by the 'sons of Vāṇijaka'. Our text however refers to only one son.

5. *Ep. Ind.* XVI, pp. 19-25.

6. From an inked impression.

Dr. Hirananda Sastri published an article on "An old hero-stone of Kāṭhīawād-Gujarāt" in the *Āchāra-bushpāñjali* (in honour of **Dr. D. R. Bhandarkar**), wherein my transcript of this inscription has been used with a few changes.

7. This emendation is made by Dr. Sastri in the work quoted in fn. 6.

8. The name of this son is defaced at the end of this line.

9. There seems to have been one more line of writing after line 4.

### Translation

"On the fifth day of the dark half of Vaiśākha in the year 122 of (the reign of) the king the *Mahākshatrapa-srāmi*-Rudrasena I, this sepulchral stele (was erected). For the son of Vārijaka sacrificed his own life for the sake of his own friend."

## II A BRIEF NOTE ON THE FRAGMENTARY MĀMKAṆĪ COPPER-PLATE GRANT OF TARALASVĀMIN

(Cir 595-96 A. D.)

This<sup>10</sup> copper-plate grant (8"×3½") which forms only the first half of the grant of the personage mentioned above was secured by me when I visited **Māmkani** (**Sankheḍā** taluk, Baroda Dt.) in April 1940. It was in the possession of Patel Mathurbhai of the village. This first half contains only the genealogy of the donor, the name of the recipient and the object granted. The second which obviously contained the date of the grant, and the name of the *dūtaka* and the *lekhitaka* is unfortunately missing. A guess as regards the date of this grant and its second half is made below in the next paragraph. Even in the absence of the second part, it can be assigned to the 6th century A. D. on palaeographic grounds. The language of the record is Sanskrit and the script is the southern variety of the *Brāhmī* which obtained in its period. It purports to record the gift of a field of rice in the north of the village of **Māmkani** (modern **Māmkani**), made to the Brāhmaṇa named **J[y]eshthasarma** who belonged to the **Jātūkarna-gotra**<sup>11</sup> and was a student of the **Vājasaneyya S'ākhā** of the **S'ukla Yajurveda**. The grant was made by **Taralavāmin**, son of **Sri-Mahārīja-Nanna** and **Daddī** of the **Kaṭachchuris** who established sway in the **Līta-desa** in the sixth century after Christ under **S'ankaragaṇa**. The record tells us that Taralavāmin was the sister's husband (*bhāvuka*) of the illustrious **Sūrya**. The personalities mentioned in this grant are unknown to history so far. Taralavāmin does not bear any royal epithets and seems to have held only local sway.

10. The existence of this grant was first brought to my notice by **Dr. B. Bhattacharya** of the Oriental Institute, Baroda in 1939. I am obliged to him and to the scout teacher **Mr. Sabasrabudhye** of Mankani who helped me to secure it.

11. It may be noted en passant that in the *Uttarāmācharitam* (Kale's Edition p. 3) Bhavabhūti, the famous poet, is described as **जातुकर्णीपुत्रः**; son of **Jātūkarni** and **जातुकर्णी** is explained in the notes as **जातुकर्णीप्रपन्नः**. Bhavabhūti belonged to the 7th cen. A. D. and our inscription to the 6th cen. A. D. जातुकर्णी as a *gotra* name appears for the first time here in the epigraphical records of Gujārat.

The date of this inscription it is possible to fix with the help of another grant. While examining the copper-plates in the Baroda Museum I came across a dated copper-plate inscription which is obviously the second part of a grant. Mr. H. H. Dhruva who edited it in the *Epigraphia Indica*, Vol. II, pp. 19-20, calls it a Gurjara grant and assigns it to the Gurjara ruler **Dadda III**. This was clearly a guess and a good guess too in the absence of any other evidence. But the discovery of our grant has refuted his conjecture. We find on comparison that our plate and the Baroda Museum plate are of the same measurements and thickness. They are palaeographically identical and the beginning of the Baroda Museum plate is in continuity of the end of the copper-plate edited here. Thus the two plates make one continuous unbroken reading. Our plate ends with  $\text{स्वमा}$  and the Baroda plate begins with  $\text{अच्}$ , the first syllable of which is scratched. Obviously the scribe had originally written  $\text{स्व अच्}$ . But being mindful of the *Sandhi* that was possible he seems to have scratched the initial  $\text{अ}$  of the Baroda plate and inserted  $\text{म}$  after  $\text{स्व}$  in our plate, forgetting to delete the *anusvara* over  $\text{स्व}$ . I am giving my revised reading of the grant in the Baroda Museum for the sake of comparison. All these facts make us believe that the grant published by Mr. Dhruva is a Kaṭachchuri record and if its first half is the same as our plate, the date of our record can easily be fixed at Saṁ. 346 which is the date of Dhruva's grant. Thus the exact date of our record is (Chedi) Saṁ. 346, i.e. 595-6 A. D. The importance of our record will be evident inasmuch as it demolishes all that has been said and accepted so far about the so-called Gurjara grant published in the *Epigraphia Indica*, and helps us to assign it to the right dynasty.

### Mānkaṇī copper-plate of Taralasyāmin

#### Text<sup>12</sup>

(i) (See Plate II a)

१. ओं<sup>13</sup>[ ]स्वस्यवनतसामन्तामलमुकुटमणिनिघृष्टचरणयुगलारविह(न्द): वनमु(तु)हिन-  
रजतश-
२. लुकुन्दकुमुदेन्दुकरनिकर्ष(प्र)तानावदातयशोभवलितदिगन्तरालः कटचचुरिकुलवेदमप्रदीपः
३. श्रीमहाराजण्णस्तस्य सुनुः प्रभञ्जन इवोद्भूतवीचीदलितशब्दप्रस्तमीनकुलाकुलप्रान्ति-
४. प्रशो(क्षो)भितसलिलः विलंघितोदधिकीर्तिः शिवचरणकमलाराधनपरः श्रीसूर्यभाबुकः
५. ददात्मजः शत्रुवनितावदनकमलशोभाभ्लानिकरः कल्पतरुवोपभुञ्ज(ज्य)मानाक्षीणविभ-
६. वः स्वच्छो गाम्नी(म्मी)र्यवानकलितसारः स्थित्यतिक्रमभीरुवदधिरिव विजितारतितमोजाल-
७. च(श्च)न्द्रमा इव धीतरलस्वामी सन्वानिव स्वां(स्वान्)पजपादीयाश्च बोधयत्यस्तु वः  
संविदितं यथा

12. From the original plate and an inked impression.

13. Expressed by a symbol.

८. मया मङ्गलिकाग्रामे उत्तरस्त्रीमि चतुर्दशघाटं ब्र(वृ)[ह]म्मानेन व्रीहिपिठकवापक्षेत्रं  
सदि-  
९. वरं सोद्रा(द्र)ङ्गं भूतवातप्रत्यायरहितं जे(ज्ये)ष्ठसेनब्राह्मणजातूकणसगोत्रवाजसने-  
१०. यसब्रह्मचारिणे बलिचरुवैश्वदेवाग्निहोत्रहवनपञ्चा(ञ्च)महायज्ञक्रियोत्सर्पणार्थे(स्थे)मा-

### Baroda Museum (Sankhedā) Grant

#### Text<sup>14</sup>

(ii) (See Plate II b)

१. <sup>15</sup>आचन्द्रार्का(की)र्णवक्षितस्थितिसमकालि(ली)नं<sup>16</sup> पुत्रपौत्रान्वयभोज्यं(ज्य)मुदका-  
तिसर्गणे
२. प्रतिपादितं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये अतोस्य ब्रह्मदेयस्थित्या क्रि(कृ)षतः<sup>17</sup>  
करि<sup>18</sup>
३. पापयतो वा [न] कैश्चिद्व्याषे(से)धे वे(व)सितव्यमागामिराजभिरस्मद्व(द्वं)ङ्गै(श्यै)र्वा  
सामान्यं भूमि-
४. दानफलमेत्यायमस्मदायोनुमन्तव्यःपालयितव्यश्चेत्युक्तं च भगवता व्या—
५. सेन ॥ बहुभिर्व्वसुषा भुक्ता राजभिः सा(स)गरादिभिः [1\*]यस्य यस्य यदा भूमिस्तस्य  
तस्य
६. तदा फले(लम्) ॥ षष्टि(ष्टि)वर्षि(ष)सहस्राणि स्वर्गं मोदति(मोदेत) भूमिदः [1\*] आच्छेता  
चानुमन्ता च तान्ये—
७. व नरक वसे[त्] ॥ वि(वि)न्याटवीश्वतोयासु शुष्ककोटरवासिनः [1\*] कृष्णसर्पा मि(हि)  
जायंते
८. ब्रह्मदेयापहारकाः] यानीह दत्तानि पुरा नरेन्द्रैर्दानानि धर्म्मार्थ्येशस्कराणि[1\*]निर्ग्मा-
९. व्यवान्तप्रतिमानि तानि को नाम साधुः<sup>19</sup> पुनराददीत ॥ लिखितं चात्र सान्निधिविग्रहिकेना-
१०. दित्यभोगिकेन । संवत्सरशतत्रयं(ये) षट्चत्वारि(रिं)ङ्गै(शतु)त्तरके ॥ ३४६

14. The text is mainly taken as given in the *Ep. Ind.* Vol. II p. 20. I have also read it from the original & improved the readings as shown in the foot-notes here.

15. The first letter is scratched. *Ep. Ind.* II. 20. Read it as आ.

16. Though in the original the word is °Kālīna, *Ep. Ind.* reads it as °Kālīna. See the plate of the grant in the *Ep. Ind.* Vol. II.

17. Instead of the *visarga* which is quite clear in the original, *Ep. Ind.* II p. 30 reads a *jīhvāmūlyā*.

18. Read कर्षवतः

19. In place of the quite distinct *visarga*, *Ep. Ind.* II p. 30 reads an *upadhāmūlyā*.

## III THE AMRELI PLATES OF KHARAGRAHA I.

(G. S. 297 = 616-17 A. d.)

Both from the point of discovery and from the point of the date of issue, these plates form the second known grant of **Kharagraha I**, the first being the **Virṛi Plates**<sup>20</sup>. Both these records I had an opportunity of deciphering.

The two plates under publication (Plates III and IV) were found in the *wāḍī* of Mr. Mathurdās Nārāyaṇ in **Amreli**, which is the head-quarters of a district of that name belonging to the Baroda State in the south of Kāṭhīāvāḍ. Its antiquity is proved beyond doubt by the present inscription and the Kshatrapa and other coins found there. The *wāḍī* is situated among the ruins of ancient Amreli which lie to the north-west of the present town. Mr. Mathurdās handed over the plates to Mr. (now *Rājaraṭhā*) **Pratapraī G. Mehta**, who personally brought them to me for decipherment, when I was at **Rajkot** in charge of the **Watson Museum of Antiquities**. They were coated with dust and rust and it was with difficulty that I could decipher them. I visited Amreli the same year in order to read the plates after they were cleansed sufficiently. In 1933 I sent to Mr. Mehta my final reading from the original plates and from an excellent set of estampages which he secured from the Director General of Archaeology in India, through the Baroda Darbar. Mr. Mehta had himself prepared a paper on these plates for the VIIth All India Oriental Conference, held at **Baroda**, which he got printed privately. I am editing this inscription once again. My thanks are due to Mr. Mehta for sending me his set of estampages.

The grant is written on **two plates** of copper of equal size, with the rims slightly raised. There are two holes in each plate, through one pair of which is passed a copper ring to hold the plates together. The ends of this ring are joined together by the **seal** of the rulers of **Valabhi** bearing the figure of a bull *couchant* and the usual legend *S'ri-Bhaṭārkaḥ*. There is a copper ring passing through the second pair of holes also. The plates measure  $13\frac{1}{4}''$  by  $8\frac{3}{8}''$  and are now preserved in the recently started local Museum of Antiquities attached to the Walker Library at Amreli.

There are altogether 33 lines of writing, 18 lines being in the first plate and 15 in the other. The **language** is Sanskrit prose, with the exception of the three imprecatory verses at the end (ll. 29-32). The **characters** are of

20. See *Annual Report of the Watson Museum of Antiquities* Rajkot, for the year 1933-34, pp. 7-8. Noted also in the *Annual Report* for 1930-34 of the Archaeological Survey of India, pp. 248-249.

My article on the **Virṛi Plates** is published in the *Proceedings of the Seventh Oriental Conference* held at Baroda in 1933, pp. 659 to 676.

the type usually found in the Valabhī grants of the period. As regards **orthography** the *jihvāmāliya* has been used once only in l. 21, while the *uṣadhmāliya* has been used in several places. Both the *visarga* and the *uṣadhmāliya* have been wrongly used in line 21 (*prathama-saṅkhyādhigamaḥḥi-parama* etc.). The nasal instead of the *anusvāra* has been used in *vaṅś'a* (l. 2), *sāihatu* (l. 10) and *aṅśa* (l. 12). The occasional want of *sandhi* as in lines 4, 27 and 28 is to be noted. Wrong placing of the *visarga* is observed in ll. 6 and 14. Otherwise the record is almost free from mistakes.

As is shown subsequently the **Valabhī** kingdom extended over the whole of Kāthiāwāḍ, **Gujarāt**, **Kachchha** and **Malwa**. The rulers of the dynasty were almost all of them tolerant Hindu kings. It is surprising that there exist very few references to Valabhī and the Valabhī rulers. So far the main epigraphical evidence of the rule of the dynasty is supplied by the copper-plates issued by the rulers of the dynasty itself, outside literary references to Valabhī and its rulers being very few. Some of the latter are given below:—

(A) **Epigraphical references:—**

Two grants of the Gurjaras of **Broach** refer to Valabhī in vague terms—

- (a) *Parames'vara-sri-Harshadevābhūhata-Valabhīpati-paritrāṇo-pajāta.....yas'ovitānaḥ S'ri-Daddaḥ*<sup>21</sup>.  
 (b) *Asidhārājaleṇa ś'amita-brāsabha-Valabhī-pateḥ*<sup>22</sup>.

(B) **Literary references:—**

- (a) Valabhī and its rulers are referred to in the colophon of the last canto of the *Bhaṭṭi-kāvya*<sup>23</sup>.  
 (b) The *S'atruñjaya-māhātmya*<sup>24</sup> refers to one **S'ilāditya** as ruling Valabhī (?) in V. S. 477. The reference is vague. Valabhī kingdom was not even established in V. S. 477 or 420 A. D.  
 (c) Destruction of Valabhī is referred to in the *Gālhā-sahasrī*<sup>25</sup> of **Samayasundara**.

21. *Indian Antiquary* Vol. XIII. p. 77.

22. *Ibid* Vol. V. 113.

23. *Bhaṭṭi-kāvya*. XXII. 35. काव्यमिदं रचितं मया बलभ्यां श्रीघरसेनपालितायाम् ।

24. सप्तसप्ततिमद्भानामतिक्रम्य चतुःशतीम् । विक्रमाच्छिलादित्यो भविता धर्मवृद्ध (दि)कृत् ॥  
**Dhanes'vara-sūri's S'atruñjaya-māhātmya**. Verse (2)86.

(Ms. No. 5. 249, of the Oriental Institute, Baroda. The above quotation is due to the courtesy of Pt. Lalchand Gandhi, the Jain paṇḍita of the Institute).

25. *Catalogue of Sanskrit Mss.*, by **Peterson**, 1884-86, p. 285.

- (d) The *Kalpa-sūtra* refers to the council of Valabhī at which **Devaddhi-gaṇi** reduced to their present form the Jaina scriptures before king **Dhruvasena of Anandapura**.<sup>26</sup> Is this king Dhruvasena II of Valabhī? The reference is vague.
- (e) The *Das'akumāracharitam*<sup>27</sup> of Daṇḍin (cir. 6th century A. D.) also refers to it. अस्ति सौराष्ट्रेषु बलभी नाम नगरी ।

Scanty and perhaps untrustworthy as the above references are, students of the history of the Valabhī dynasty are greatly helped by the late **Dr. Jayaswal's** work, viz., *An Imperial History of India* based on the *Mañju-S'ri-Mūlakalpa*, wherein Śilāditya I and Kharagraha I (alias Chapala of the Ms.) are described in verses 586 and 604. The **Yādava** Republic and the inundation of Dvārakā are referred to in vv. 605 to 608.

The extent of the Valabhī kingdom under Śilāditya I is referred to in vv. 586 and 587.<sup>28</sup>

पश्चाद्देशपर्यन्तं उज्जयिन्यामतः परे । समुद्रतीरपर्यन्तं लाडानां जनपदे तथा ॥ 586

शीलाख्ये नाम नृपतिः बुद्धानां शासने रतः । पुरीं बलभ्य संप्राप्तो धर्मराजा भविष्यति ॥ 587.

The verses depict facts. *Śilāditya* I bore the epithet of *Dharmāditya* according to the Valabhī grants. Śilāditya I was according to **Hiuēn Tsang**, king of Western Malwa, and according to the verses quoted above, **Ujjayinī** (in Eastern Malwa), to which the only reference in the Valabhī grants is found in the Virḍi plates, was under Śilāditya I, who was a tolerant Hindu king. He made donations to Buddhist monasteries, e. g., of **Duddā**<sup>29</sup> and **Yakshaśūtrā**.<sup>30</sup> He himself built two *vihāras*.<sup>31</sup>

The *Mañju-S'ri-Mūlakalpa* gives for the first time an account of how Kharagraha I met with death. His lust for women was the immediate cause of his assassination by his own soldiers. The incident is described in these verses:-

शीलाख्ये नृपतेः वृत्ते चपलस्तत्र भविष्यति ॥ ६०१

वर्षोधपक्षमेकं तु पञ्च मासांस्तथैव तु ।

राज्यं कृत्वा विभिन्नोऽसौ शस्त्रिभिः शस्त्रजीविभिः ॥ ६०२

स्त्रीकृतेनैव दोषेण शस्त्रभिन्नो हाधोगतः ।

26. Cf. वीरान्धिनन्दार्कः १९३ शरद्वर्षीकरत्, त्वचैत्यपूते ध्रुवसनमूपतिः ।

यस्मिन्महैः संसदि कल्पवाचनामायां तदानंदपुरं न कः स्तुते ॥

This is a verse from the *Stotraratnakos'a* of **Muni-Sundera-sūri** quoted in reference to *Kalpavāchanā* in the *Kiraṇāvālī*, a gloss on the *Kalpa-sūtra*.

27. See *Das'akumāracharitam*, p. 164, (Kāle's Edn. 1917).

28. An *Imperial History of India*, Sanskrit text, p. 43.

29. *Ind. Ant.*, Vol. IV, 115; Vol. XIV, 237.

30. *Journal of the Bombay University* Vol. III, pt. 1, pp. 80 and 83.

31. *Journal of the Bombay Branch of the Royal Asiatic Society*, (New Series), Vol. I. pp. 26, 31.

“ He ( i. e. Śīlāditya ) was followed by Chapala who ruled for half a year, a fortnight and five months, and was killed by his soldiers.....”<sup>32</sup>

Here I would draw attention to the late Dr. Jayaswal's comments wherein Dharaśena I is said to be the founder of the **Maitraka** dynasty of Valabhī.<sup>33</sup> As is well known **Bhaṭārka** founded the dynasty as evinced from the legend *S'ri-Bhaṭārkaḥ* engraved on all the seals attached to the Valabhī grants. Besides all the grants unanimously record that the royal dynasty ran in an unbroken line from the illustrious Bhaṭārka, a devout worshipper of **S'iva**.<sup>34</sup> The earliest epigraphical record of this dynasty is of his second son **Droṇasiṅha**, of G. Saṁ. 183, i.e., 502 A. D.<sup>35</sup> It seems that Bhaṭārka was employed as the general commanding the Gupta forces in Kāṭhīāwāḍ under Skandagupta. The Maitrakas in their early days called themselves *Senāpatis* and *Sūmantas* and used the Gupta era. In the reign of Skandagupta **Parvādatta** was the governor of **Saurāshtra**.<sup>36</sup> After Skandagupta's death, the Gupta empire weakened. Bhaṭārka, it seems, was not slow in taking advantage of the situation and became practically independent with his head-quarters at Valabhī, nominally owning allegiance to the Gupta governor at **Junāgaḍh**. The latest date of Skandagupta's reign is G. Saṁ. 148 ( 468 A. D. ). So Bhaṭārka may have established his dynasty between 470 and 475 A. D., when anarchy prevailed on the death of the Gupta overlord.

The question that naturally arises is, 'Who were the Maitrakas?'. About the year 459 A. D. Kumāragupta was involved in serious distress by war with a powerful and rich nation named **Pushyamitra**, otherwise unknown to history.<sup>37</sup> **Fleet** conjectured it to belong to the region of the **Narmadā** but more probably in the north.<sup>38</sup> **Hoernle** plausibly identifies the Pushyamitras with the Maitrakas under Bhaṭārka.<sup>39</sup> As the very name shows, they were the worshippers of the sun originally. Jayaswal has shown that the **Vāravatyas** or the Yādavas belonged to the family from which Śīlāditya descended. The Vāravatyas represent the earlier stock and the Maitrakas were a branch of the Yādavas.<sup>40</sup> The theories about their being of 'foreign origin' are untenable.

In conformity with the practice started by Śīlāditya I, his younger brother Kharagraha I mentions in his records Bhaṭārka, the founder of the

32. *An Imperial History of India*, Skt. text, p. 43.

33. *Ibid.* p. 24.

34. Cf. l. 2 of the present grant.

35. *Ep. Ind.*, Vol. XVI. p. 17.

36. *Corpus Inscriptionum Indicarum*, Vol. III. p. 58.

37. Vincent Smith's *Early History of India*, (4th edn.), p. 326.

38. *Ind. Ant.* XVIII. p. 228.

39. *Journal of the Royal Asiatic Society*, 1909, p. 126.

40. *An Imperial History of India*, pp. 25-26.

dynasty, and passes over his (Bhaṭārka's) four sons. The text next mentions **Guhāsena**, son of Bhaṭārka's fourth son **Dhārapaḥa**. Then comes Guhāsena's son **Dharasena II**, who is succeeded by his sons Śilāditya I and Kharagraha I, the latter being the donor of the present grant.

Śilāditya I, uncle of Dhruvasena II (*alias* Dhruvabhaṭa) was, according to Hiuen Tsang, king of **Mo-la-p'o**<sup>41</sup> in addition to his ancestral realm of Valabhi. Vincent Smith has shown that Mo-la-p'o was Western Malwa and that the kingdom of Ujjain or **Avanti** was Eastern Malwa.<sup>42</sup> It is no wonder therefore if Kharagraha I succeeded his brother to the throne of Western Malwa. The only other epigraphical reference to Western Malwa being under Valabhi rule is contained in the **Nogāwā** Grants of Dhruvasena II of (Gupta) Saṁ. 320-21.<sup>43</sup> From the *Imperial History of India* we learn that **Ujjain** or Eastern Malwa as also the country of **Lāṣa** were under Śilāditya I. It seems that soon after ascending the throne, Kharagraha I visited Ujjain, in the remote eastern province of his brother's kingdom as we learn from his Virḍī Plates which were issued from the Military Camp at Ujjain.<sup>44</sup>

Śilāditya I had a son named **Derabhaha**<sup>45</sup> who surprisingly enough never succeeded him. He is described as the **royal sage Agastya spreading to the south** and as the lord of the earth with **Vindhya** and **Sahya** for her breasts.<sup>46</sup>

It seems that the two brothers Śilāditya I and Kharagraha I had some dispute about the leadership of the family and the former<sup>47</sup> conceded the question to his younger brother who possibly as the result of a compromise succeeded him to the throne. The same event is possibly referred to in polite words in lines 15 and 16 of the text of our grant. It also seems that Derabhaha was not in the good books of his father and was never installed as **yuvarāja**; for, the **dūtaka** in the earlier grants of Śilāditya I is a high official named **Bhaḥḥādityayaśas**.<sup>48</sup> In the later grants,<sup>49</sup> the **dūtaka** is Prince Kharagraha. So it seems that by (Gupta) Saṁ. 290 Śilāditya yielded to the demands of his younger brother and nominated him as his successor. For the office of the **dūtaka** seems to be assigned to the **yuvarāja**.

41. Vincent Smith's *Early History of India*, (4th edn.), pp. 343-44.

42. *Ibid.* p. 344.

43. *Ep. Ind.* Vol. VIII, pp. 188 ff.

44. *Annual Report*, Watson Museum, Rajkot, 1933-34, pp. 7-8.

45. *Ep. Ind.* I. 85; *Ind. Ant.* VII. pp. 76 ff.

46. *Ibid.*

47. *C. I. I.* Vol. III, p. 182, note 1.

48. In the four grants of 286 G. S. and in that of 287 G. S. See *Ep. Ind.* Vol. XI, pp. 115 ff. *J. B. B. R. A. S.* Vol. I. 28.

49. In the grants of 290 G. S. See *Bombay University Journal*, Vol. III., pt. 1, pp. 83, 85; also note 1 on p. 80 of the same.

Such quarrels for throne between brothers are not unfrequent in India. We have another instance in this very dynasty where the younger brother **Dhruvasena III**, superseding his elder brother **Kharagraha II**, usurped the throne. Eventually Kharagraha II had to take back by force the throne from his younger brother.<sup>50</sup>

These plates were issued from Valabhī proper; whereas the Virḍī plates were issued from the victorious camp at Ujjain.<sup>51</sup> It seems that Kharagraha I was in Ujjain in Vaiśākha, and returned to Valabhī the capital in the rainy season of the same year. In line 21, the officers concerned with the proper execution of the grant are mentioned in a general way (*sarvān=eva yathā-sambadhyamānakān*). The practice followed by his predecessors upto Śilāditya I was to mention the officers by their designations. It appears that Kharagraha I and his successors mentioned them in a general way, in order to curtail such details with the growing bulk of the contents of such grants. Also the size increases with each succeeding king; for all the Valabhī rulers have confined their grants to two plates each.

The *dūtaka* or the executor of these plates is **Dharasena (III)** the successor and elder son of Kharagraha I. The *lekhaka* or the chief scribe is the Minister of Peace and War—**Vatrabhaḥji**, who officiated in that capacity in all the grants dating from G. Sam. 286 to G. Sam. 310.

The latest known grant of Śilāditya I is of 292<sup>52</sup> G. S. and the only known grant of **Dharasena III**, Kharagraha I's successor is of (Gupta) Sam. 304<sup>53</sup>. It seems therefore that Kharagraha I had a short reign from G. S. 294 to G. S. 300. Perhaps he ruled hardly for a year in G. S. 296-7 in view of the account from the *Imperial History of India* given above.

The *recipient* of this grant is a Brāhmaṇa named **Gupta**, son of the Brāhmaṇa **Āpta**, who was a student of the Vājasaneyya śākhā of the *Yajurveda*, belonged to the **Kauṇḍīnyā Gotra**, and who was a resident of [ **Tra** ]**madi** (? ) having migrated from Kāsahrada.

The *property* granted consisted of two wells. The description and boundaries of these wells are:—(a) the first well is in the field of Rājakiyāngira-Śītala in **Ānumaṅji** proper. It was situated ( 1 ) to the west of the twin-wells, ( 2 ) to the north of the well of Śrāvaka, ( 3 ) to the east of the well of **Dūsha**, ( 4 ) and to the south of the well of **Bhadra**. (b) Similarly the second well granted was in **Dambarapadraka** in the **Ānumaṅji** Division. It originally

50. *Ep. Ind.* Vol. I, p. 85; *Ind. Ant.* Vol. VII, p. 76.

51. *Annual Report*, Watson Museum, 1933-34, pp. 7-8

52. *Ibid* 1925-26.

53. *Ep. Ind.* XXI. 181.

belonged to <sup>54</sup>**Bappa-Bhaṭṭa**. It was situated ( 1 ) to the west of the road that leads to *Temlaruva-Kārtalañiṇḍa-Baraṭaka*, ( 2 ) to the north of the road leading to **Bāraṭaka** through *Saurāshṭra*, ( 3 ) to the east of another well of **Bappa-Bhaṭṭa**, and ( 4 ) to the south of the field of **Siḍḍikā**.

These two wells were granted together with the usual privileges pertaining to such grants.

Of the proper names appearing in lines 22-24 of this grant, I am not able to identify all. **Kāśahrada** is modern **Kāsandrā**; 25 miles to the south of **Ahmedabad**<sup>55</sup>. **Kāśahrada** is also mentioned in the grants of **Dhruvasena III**<sup>56</sup>, and of **S'hlāditya III**<sup>57</sup> ( 346 G. S. ). **Ānumaṅgi** is referred to here both as a district and as a town. Very probably it is the ancient name of modern **Amreli**. It is also found in the grants of G. S. 216<sup>58</sup> and 248<sup>59</sup>. **Bāraṭaka** probably refers to the modern **Barda** hills in the south-west of **Soraṭh** or to a village of that name at the foot of the hills. **Ḍambarapadraka** has so far defied identification. As far as I can ascertain the word *Saurāshṭra* is found used in the **Valabhī** grants for the first time here. The usual word for the whole country is **Surāshṭra**, **Surāshṭrā** being used twice only<sup>60</sup>. I think **Surāshṭra** may stand for the whole of **Kāthiāwāḍ** and **Saurāshṭra** may denote a part of it, the modern *Soraṭh* comprising mainly of the state of **jūnāgaḍhī**. I could not make anything out of the words *temlaruva-Kārtalañiṇḍa* in line 24<sup>61</sup>.

The date of the grant is the [Gupta] year 297, the 10th day of the bright half of *S'rāvāṇa*, corresponding to 616-7 A. D. The **Virḍī** Plates of the same king are dated in the 12th day of the bright half of **Vaiśākha** of the same year.

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54. In a grant of G. S. 334 (*Ep. Ind.* Vol. I. p. 92), a village is granted to a **Brāhmaṇa** named **Bhaṭṭi-Bhaṭṭa**. It is not certain whether **Bappa-Bhaṭṭa** of our grant can be identified with **Bappa** the father of **Bhaṭṭi-Bhaṭṭa**. The *Gotra* of our **Bappabhaṭṭa** is not known whereas the former is said to have hailed from **Mahichhaka** & was of the **Kausika gotra**.
55. *Ind. Ant.* LIV. pp. 18-19.
56. *J. B. B. R. A. S. N. S. I.* 35.
57. *Ibid.* p. 73.
58. *Ind. Ant.* Vol. IV. pp. 104-7.
59. *Ep. Ind.* Vol. XIII. p. 338.
60. *Journal of the University of Bombay*, Vol. III. pt. 1, p. 77, note 4. See also *Ep. Ind.* XVII. p. 109.
61. I was not satisfied with my reading of lines 22-24 sent to Mr. Mehta in 1933. I again revised it in 1934. But not being satisfied with it, I requested Mr. **D. B. Diksalkar**, M. A., of **Satara**, to read the portion for me. Even his reading did not improve upon mine. My sincere thanks are due to him for his help.  
I am also indebted to **Dr. N. P. Chakravarti**, the Government Epigraphist for India in 1935, for many valuable suggestions.

III. THE AMRELI COPPER-PLATE GRANT OF  
KHARAGRAHA I. 297 G. S.

Text<sup>62</sup>

(i) (See. Pl. III)

१. [स्व]क्षित बलभीतः [ प्रसमप्रणतामित्राणां मैत्रकाणाम\* ]तुल[ब\*]लसम्पन्नमण्डलाभोगसंस्कृतग्रह(हा)रशतलब्धप्रतापाप्रतापोपनतदानमाना[उर्जवो]-
२. [पाञ्जि]तानुरागादनुरक्तमौलभृतश्रेण[ि] बलावातराज्यश्रिय ~ परममाहेश्वरश्रीभटाकाद्व्यवच्छिन्नरा[ज]व(वं)ड्डु(शा)न्मातापितृचरणा-
३. र[विन्द\*]प्रणतिप्रविधौतशेषकल्मषदशैशावात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगजघटास्फोटनप्रकाशितसत्त्वनिकपस्तत्प्रभावप्रण-
४. ताराति[चूडार]नप्रभासं]सकतपादनखरदिमसंङ्कु(ह)तिस्सकलस्मृतिप्रणीतमार्गसभ्यकपरिपालनप्रजा[हृद]यरां(रं)जनान्वयर्थराजशब्दः(ब्दे)रूप-
५. कान्तिस्थैर्यगाम्भीर्यवुद्धिसंपद्भिः स्मरशाशाङ्कुद्विराजोदधिचिद्राशगुरुधनेशानतिशयानः शरणागतभयप्रदानपरतया तु-
६. णवदपास्ताशेषस्वकार्यफल(कार्यफलः) प्रार्थनाधिकार्थप्रदानानन्दितविद्वत्सुहृत्प्रणयिहृदयः पादचारीव सकलभुवनमण्डलाभोग-
७. प्रमोद ~ परममाहेश्वरः श्रीगुरुसेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविस्तृतजान्द्वीजलौघप्रक्षालि[तारो]षकल्मषः प्रा(प्र)-
८. ण्यिशदसहस्रोपजीव्यमानस्सम्पद्रूपलोभादिवाश्रितस्सरभसमाभिगामिकैर्मुणैस्सहजदाक्रितिशिक्षाविशेष[विस्मा\*]पिता-
९. खिलबलधनुर्दर ~ प्रथमनरपतिसमत्तिसृशानामनुपालयिता धर्मदायानामपाकर्ता प्रजोपघातकारिणामुपल्ववानां द-
१०. शंयि[ता] श्रीसरस्वत्योरेकाधिवासस्य संङ्कु(ह)तारातिपक्षलक्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपास्थिवश्री ~ परममा-
११. हेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्यातस्सकलजगदानन्दनात्यभुतगुणसमुदयस्थगितसमग्रदिङ्गण्डलः समरशत-
१२. विजयशोभासनाथमण्डलाप्रद्युतिभासुरतरा(रां)स्स(स)पीठोदूढगुरुमनोरथमहामारस्सर्व्वविद्यापरापरविभागाधिगमविम-
१३. लमतिरपि सर्व्वतस्सुभाषितलवेनापि सुखोपपादनीयपरितोषस्समग्रलोकागाधगाम्भीर्य्यहृदयोपि सुचरितातिशय-
१४. सुष्यक्तपरमकल्याणस्वभाव ~ खिलीभूतः(त)कृतयुगनृपतिपथविशोधनाधिगतोदग्रकीर्त्तिर्दमर्मानुपरोधोव्य(ज्जव)लतरीकृतात्थसुख-
१५. सम्पदुपसेवानिरूढधर्म्मोदित्यद्वितीयनामा परममाहेश्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानुध्यातः स्वयमुपेन्द्रगुरुणे-

62. From the original plates and inked impressions.

१६. च गुरुण्यत्वाद्भवता समभिलषणीयामपि राजलक्ष्मीं स्फुट्यासक्ततां परमभद्र इव धुर्यस्तदा-  
ह्लासम्पादनैकरसतयैवोद्ध-
१७. हन्वेदसुखरतिभ्यामनायासितसत्त्वसम्पत्तिः प्रभावसम्पद्गरीकृतनृपतिशतशिरोरत्नचन्द्रायोपमू-  
ढपादपीठोपि परावह्नाभि-
१८. मानरसानालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानैरप्यरातिभिरनासा-  
दितप्रतिक्रि-

(ii) ( See Pl. IV )

१९. योपायः कृतनिखिलभुवनामोदविमलगुणसं(सं)कृ(ह)नि ~ प्रसभ[विघटित]सकलकलिविल-  
सितगतिर्त्रिंशजनाधिरोगिभिर्गोपै-
२०. होयैरनामुद्यान्नुन्नतहृदयः प्रख्यातपौरुषास्त्रकौशलगण[ि]तथविपक्षक्षितिपतिलक्ष्मीस्वयं-  
ग्रहप्रकाशितप्रवीरपुरुष-
२१. प्रथमसंख्याधिगमः(म)~परममाहेश्वरः श्रीखरग्रह(कुशली सव्योनेव यथासम्बन्ध-  
मानकान्समाज्ञापयत्यस्तु वस्संविदितं यथा मया
२२. मातापित्रो ~ पुण्याप्यायनाय काशहृदविनिर्गत[त्र]मर्दाव(वा)स्तव्यकौण्डिण्यसगोत्रवाज-  
सनेयस्रह्नकारिच्राहणाप्तपुत्रगुप्तायानुमञ्जीस्वतले राजकीयाङ्गिरदातल-
२३. क्षेत्रवापी । यमलवाण्याः अप(प)रतः धावकवापीतः उत्तरतः दूषवाण्याः पूर्वतः भद्रवाण्याः  
दक्षिणतः[ि]तथा अनुमञ्जीस्थ[ल्या] डंभरपट(द्र)क वष्य(प्य)भट-
२४. वापी । तेल्लखवकार्तहण्डवरटकगमिकपथादपरतः सौराष्ट्रवा[र]कपथादुत्तरतः द्वितीय-  
वष्यभटवाण्याः(प्याः) पूर्वतः सीडिकाक्षेवाह-
२५. क्षिणतः पवमेतद्वापीद्वयं सोर्द्रगं सोपरिकरं सवातमूतप्रत्यायं सधान्यहिराण्यादेयं सदशा-  
पराधं सोरपद्यमानविष्टीकं सर्व्वरा-
२६. जकीयानामहस्तप्रक्षेपणीयं पूर्वप्रत्तब्रह्मदेयवर्जं भूमिच्छ(च्छि)द्रन्याल्ये(ये)नाचन्द्रावर्का-  
र्णवक्षितिसरित्यर्व्वतसप्तकालीनं पुत्रपा-
२७. त्रौत्रान्वयभोग्यमुदकालिसर्भेण धम्मदायो निसुष्टः[ि]यतोस्योचितया ब्रह्मदेयस्थितया  
भुंजतः कृपतः कर्षयतः प्रदिशतो वा न कैश्चिद्वासेधे वर्तित-
२८. व्यमानामिभद्रनृपतिभिरप्यस्मद्ब(हं)कृ(श)जैरन्यैर्वा[ि] अनित्यान्यैश्वर्याण्यस्थिरं मानुष्यं  
सामान्यञ्च भूमिदानफलमवगच्छन्दिश्य-
२९. मम्महायानुमन्तव्यः परिपालयितव्ययुक्तञ्च बहुभिर्व्वसुधा भुक्ता राजमिस्सगरादिभिः  
[ि] यस्य यस्य यदा भूमिस्तस्य तस्य
३०. तदा फलम् । (II) यानोह दारिद्र्यभयान्नेरुद्रैर्दैनानि धर्म्मयतनीकृतानि[ि] निष्भुक्तमाल्य-  
प्रतिमानि तानि को नाम साधु ~ पु -
३१. नराददात ॥ षष्टि वर्षसहस्राणि स्वर्गं तिष्ठति भूमिः[ि] आच्छेत्ता चानुमंता च तान्येव  
नरके वसेदि(त्)[ि][इ]ति ॥
३२. द्रुतकश्चात्र श्रीधरसेनः[ि]लिखितं सन्धिबिग्रहाधिकृतदिविरपतिवन्नमद्विना ॥ सं. २०० [+]  
९० [+ ] ७ धावण शु १०
३३. स्वहस्तो मम ॥

## IV-V. TWO ANUSTU COPPER-PLATE GRANTS

In October 1939 two copper-plate grants, consisting of five plates, were accidentally unearthed outside the front wall of the house of one Somachand Nāthā, in the village of Anastu which is about  $2\frac{1}{2}$  miles to the north-west of Karjan, the headquarters of the taluk of that name in the Baroda district of the State of Baroda. The plates have been secured by me for the State Archaeological Department and have been handed over to the Baroda State Museum for exhibiting and safe custody. The five plates constitute two grants—the two longer ones make a grant of the Valabhi ruler Śīlāditya III (latter half of the 7th cen. A. D.), and the three smaller ones form a grant issued by Karka-suvamavarsha of the Gujarāt branch of the Rāshtrakūṭas. (cir. 818 A. D.). A detailed description of these is given below.

## IV A. GRANT OF ŚĪLĀDITYA III. G. E. 357 (676-77 A. D.)

The two plates<sup>63</sup> which constitute this grant measure each about  $14\frac{1}{2} \times 10\frac{1}{2}$  and were held together with a ring the ends of which were secured with an oval seal which bore a bull couchant and the usual legend *S'ri-Bhaṭārkaḥ*. This ring has now been cut to separate the plates for taking mechanical impressions. It passed through a pair of holes made for the purpose near the bottom length-wise rim of the first and the corresponding top rim of the second plate. There is another pair of holes near this pair, but unfortunately the ring that passed through it is missing. The plates are in a fairly good state of preservation. The letters are sufficiently deep and the rims of the plates are a little raised to protect the writing. The letters are of the same variety of the southern alphabet as is obtained in the Valabhi grants in general. As regards **Orthography** no special points are to be noted. The use of the guttural nasal *ṅ* before *ś* instead of the *anusvāra* is observed in *vaṅśān* (l. 2) and *śatruvaṅśaḥ* (l. 33); *v* instead of *anusvāra* is seen in *ṭurānsa* (l. 9). The carelessness of the scribe is to be observed in the use of *ṛi* in *ṭriḍaśa* for *triḍaśa* (l. 4), in *maṇḍalāśra* for *maṇḍalāgra* (l. 28), in *dhavalamnā* for *dhavalimnā* (l. 25), *varsha-sahasrāṇi* for *varsha-sahasrāṇi* (l. 52). But for these and some other minor defects the record can be said to be almost free from flaws. The **language** is Sanskrit prose except lines 50-53 in the second plate where we get the usual *paurāṇika* verses of an imprecatory nature.

The grant was issued from the king's military camp at *Dhānandā* or perhaps *Hānandā* which still remains to be identified. A stereotyped genealogical table of the Valabhī rulers upto the donor king is given. It is in a highly

63. For the plates illustrating this grant vide the *Annual Report of the Archaeological Department, Baroda State, for 1938-39, Pl. V.*

ornate *kāvya* style. The following kings are included in this list: ( 1 ) Bhaṭārka, the founder of the dynasty, ( 2 ) Guhasena, the sixth ruler, ( the names of the four sons of Bhaṭārka, who succeeded him in succession, have been omitted in conformity with the practice started by Śilāditya I ), ( 3 ) Dhruvasena II, ( 4 ) Śilāditya I alias *Dharmāditya*, ( 5 ) Kharagraha I, his younger brother, ( 6 ) Dharasena III, son of No. 5, ( 7 ) Dhruvasena III, younger brother of No. 6, ( 8 ) **Dharasena IV**, son of No. 7. He alone of the Valabhī rulers is styled *Chakravartin*. According to the *Ārya-Mañju-S'ri-Mūlakaḷpa*<sup>64</sup>, he was proclaimed emperor on **Harsha's** death. Thus the epithet in the record is corroborated by Buddhist tradition. As he died without a son he was succeeded by (9) Dhruvasena III, who was a grandson of Śilāditya I, after whom ( Śilāditya I ) the throne had probably been usurped by Kharagraha I, his younger brother. Thus the throne passes to the main branch of the house. This Dhruvasena superseded his elder brother ( 10 ) Kharagraha II who succeeded him. Kharagraha II had an elder brother **S'īlāditya II** who it seems never succeeded to the Valabhī throne. He was superseded by his younger brothers, Nos. 9 and 10, and was left to govern the hilly regions of the Vindhya. His son Śilāditya III succeeded his uncle Kharagraha II, and he is the donor of our grant.

Śilāditya III was as shown above a son of S'īlāditya II who was the eldest of the three brothers, viz. S'īlāditya II, Kharagraha II, and Dhruvasena III. It may be noted here that S'īlāditya never succeeded to the throne and was superseded by his younger brothers. There appears to be some confusion in the genealogical lists given in the grants of this king. His earliest known grant<sup>65</sup> is of G. 342 and it has been described as that of S'īlāditya III. In it the description of S'īlāditya III of our grant is given as that of S'īlāditya II, his predecessor. And S'īlāditya III is described in epithets which are attributed to **S'īlāditya IV** in the grants of **S'īlāditya V** and his successors. All other grants of the king give the genealogy as mentioned above and this has been confirmed by later grants. It thus seems that either the grant of G. 342 is a spurious one, for firstly it gives a date which belongs to the reign of S'īlāditya III and the description of the donor king is that of his successor **S'īlāditya IV**, or the date may have been wrongly read.

Including the grant edited here, twelve copper-plate grants are attributed to this king and published. The date in one grant<sup>66</sup> is missing, while the

64. *Ārya-Mañju-S'ri-Mūlakaḷpa*, p. 63, v. 846; p. 67 of the *Imperial History of India* by Jayaswal.

65. *Ind. Ant.*, Vol. V, p. 20.

66. *Journal of the Bombay Branch of the Royal Asiatic Society*, N. S., Vol. I, pp. 40 ff.

others are dated in G. 342<sup>67</sup>, 343<sup>68</sup>, 346<sup>69</sup> (2 grants), 347<sup>70</sup>, 350<sup>71</sup>, 352<sup>72</sup>, 356<sup>73</sup>, 357<sup>74</sup> (2 grants) and 365<sup>75</sup>. With the exception of our grant, the beneficiaries of all other grants of the king are either Brāhmaṇas or monasteries from Surāshṭra or Kāthiāwād. Only four grants make gifts in a village in the Bharukachchha district. This may indicate that S'īlāditya, who as shown below had a pretty long reign, ruled over Surāshṭra as well as Gujarāt upto Narmadā. Or it may be assumed that the **Broach** district, being just opposite to **Hastavapra**, modern **Hāthab** (near **Bhavnagar**) which is known to have been under S'īlāditya III from his grants of Sam. 346<sup>76</sup>, was easily accessible to his forces which could cross the gulf of **Cambay** and occupy Broach. S'īlāditya III like most of the Valabhī kings was a tolerant Hindu ruler. His grants dated G. 348<sup>77</sup> and 356<sup>75</sup> and an undated grant record endowments to the monasteries of **Āchārya Vimalagupta** and Queen **Dudḍa** in the vicinity of Valabhī itself.

These plates were issued from the victorious camp at Dhānandā or Hinandā as stated above. In line 41 the officers concerned with the proper execution of the grant are mentioned in a general way (*sarvān=eva*). The *dūtaka* or the executor of the deed is Prince **Dhruvasena**. This prince officiated in that capacity in all the grants except the one dated G. 356<sup>79</sup>, where Prince **Kharagraha** is mentioned as the *dūtaka*. The latter officiated in that capacity in G. E. 372<sup>80</sup>, 375<sup>81</sup>, and 376<sup>82</sup> in the reign of S'īlāditya IV. The *lekḥaka* or the chief scribe is the Minister of Peace and War—**Aṇahila**, son of Skandabhaṭa who preceded him in that office. Aṇahila worked as the chief scribe from G. E. 334 to 365 and witnessed three reigns, viz., of Dhruvasena III, Kharagraha II and S'īlāditya III. The **Jessar Plates** of G. 357 of this king are published in the *Epigraphia Indica*, Vol. XXII, pp. 114 ff. The scribe of the grant is named as *Sandhivigrahādhikṛita-Diviraṇpati-Mahāprathāhāra-Sāmanta*

67. *Ind. Ant.*, Vol. V, pp. 20 ff.

68. *J. B. B. R. A. S., N. S.*, Vol. I, 37

69. *Ibid.*, pp. 71 and 73.

70. *Ep. Ind.*, Vol. XXI, pp. 210 ff.

71. *Ibid.*, Vol. IV., pp. 74 ff.

72. *Ind. Ant.*, Vol. XI, pp. 305 ff.

73. *J. B. B. R. A. S., N. S.*, Vol. I, 70.

74. *Ep. Ind.*, Vol. XXII., pp. 114 ff.

75. *J. B. B. R. A. S., N. S.*, Vol. I, p. 70

76. *J. B. B. R. A. S., N. S.*, Vol. I, pp. 71 ff.

77. *Ibid.*, Vol. I., p. 37.

78. *Ibid.*, Vol. I., pp. 70 ff. and *Annual Report*, Watson Museum, Rajkot, 1922-23, p. 12.

79. *Ibid.*, Vol. I, pp. 57 ff.

80. *Ind., Ant.*, Vol. V, p. 207.

81. *A Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, pp. 54 ff.

82. *Ep. Ind.*, Vol. V. Appendix No. 492. (Kielhorn's List.)

**Mammaka.** Our grant is also of the same year and was issued only a month after the Jessar grant. Its scribe is Apahila who held that office for a long time. The late Mr. R. D. Banerji who originally edited the Jessar Plates read the date as G. 387 and assigned them to Śīlāditya IV, though the genealogical description ends with his predecessor. Dr. D. R. Bhandarkar<sup>83</sup> also read the date as 387. The present Government Epigraphist revised the reading of the date as 357 and assigned them to Śīlāditya III. On consulting the second plate of the grant published in the *Epigraphia Indica* quoted above, I find that the date is clearly 387. The left hand curve of the figure for 80 is not distinct though its trace must be in the original. In any case it is not like the figure for 50 in the Lusandi or any other grant. It seems therefore that Mr. R. D. Banerji was right and the grant is of Śīlāditya IV. This point however needs further study.

The only known grant of Kharagraha II, Śīlāditya III's predecessor, is of G. E. 337<sup>84</sup> and the first known grant of his successor is of 372<sup>85</sup>. Śīlāditya III's earliest dated known grant is of G. S. 342 and his latest one is of G. S. 365. It therefore seems probable that he ruled for a pretty long time from G. 340 to G. 370.

The recipient of this grant is the Brāhmaṇa named **Balas'arman**, son of **Adityas'arman**, who belonged to the **Upamanyu Gotra**<sup>86</sup> and was a student of the *Adhvaryu* or the *Yajurveda*, who was a resident of **S'raddhikā**, having migrated from **Girinagara**. The property granted consisted of a rice field in two pieces and a deserted orchard in the village of **Antikā** in the **Bharukachchha** district. The boundaries of the gift are as under:—

(A) One piece of rice field was situated near the eastern boundary of the village of Antikā. Its boundaries are thus defined:—(a) to its east was the boundary of S'raddhikā, (b) to its south was the road leading to **Amalakaḥaka**, (c) to its west was a *tagara* plant (?) and a field belonging to **Karka**, a Brāhmaṇa from Bharukachchha, and (d) to its north was situated a lake and the fields of **Lambasvāmin**. (B) The second piece of field was situated near the southern boundary (of the village of Antikā) and it was bounded by (a) a field which was a gift to the Brāhmaṇa **Toṇḍaka** on its east and south, (b) the boundaries of the villages of **Bhadrāra** and **Sandhibalāpallikā** on its west, and (c) the fields which were a gift to the Brāhmaṇa **Kshaimasvāmin** on its north. (C) The deserted orchard was bounded as under:—(a) to

83. *Progress Report of the Archaeological Survey, Western Circle, 1915-16.* A list of the Inscriptions of Northern India. (Appendix to *Ep. Ind.*) No. 1368.

84. *Ind. Ant.*, Vol. VIII, pp. 76 ff.

85. *Ibid.*, Vol. V, p. 207.

86. Upamanyu as a *gotra* name appears for the first time here in an inscriptional record from Gujārāt.

its east was the boundary of S'raddhikā, ( b ) to its south was the royal road, ( c ) to its west was the boundary of the village **Balāpallikā** and ( d ) to its north ( ? ) was the village of Balāpallikā and a small orchard belonging to **Ādityadāsa**.

The gift was made together with the usual privileges pertaining to such grants.

Of the localities mentioned in this grant it has not been possible to identify all. Dhānandā or Hānandā from the victorious camp at which the grant was issued still awaits identification. **Bharukachchha**<sup>87</sup> which was known to literature as **Bhṛigupura**, **Bhṛigukachchha** or Bhṛigukshetra is too well-known. It is the modern Broach. Girinagara<sup>88</sup> is another well-known locality and has been identified with modern Junagadh. For some of the remaining localities I propose a tentative identification. Antikā might be the same as the modern Āntī in the Pādṛā taluk of the **Baroda** District. This identification is quite plausible as the villages mentioned in connection with Antikā are found near modern Āntī. Besides Anastu where these plates were unearthed is only eight miles to the south-east of Āntī. S'raddhikā might be the same as **Sādhi** which is about a mile to the east of Āntī. Bhadrāraka can be identified with **Bhadara** which is about two miles to the south-west of Āntī. The village of Sandhibalāpallikā or Balāpallikā cannot be easily identified. But from the description of its situation it may be the same as **Ambara** which is a mile to the south-west of Āntī. Amalakatāka appears to be **Āmod** which is about 12 miles to the south-west of Āntī.

The grant is dated in the (Gupta) year 357, the seventh *līthi* of the bright half of Māgha and corresponds to 676-677 A. D. In all the Valabhī grants the year and day are expressed in numerical symbols, as also in some cases in words. Accordingly the date in this case is written both in words and numerals.

#### IV ANASTU COPPER-PLATES OF ŚĪLĀDITYA III

Dated (Gupta) Saṃ. 357

**Text**<sup>89</sup>

( i )

१. ५०औं [ 1 " ] स्वस्ति जयस्कन्धावाराद्धनन्दावासकाधिष्ठानवासकात् प्रसभप्रणतमित्राणां मैत्रकाणा-  
मनुल्लसंपन्नमण्डलाभोगसंलक्ष्यप्रहाराशतलक्षप्रताया-

87. *Ind. Ant.* June 1925, Appendix pp. 33 ff.

88. *Ibid.* March 1925, Appendix pp. 20 ff.

89. From the original plates and inked impressions.

90. Expressed by a symbol.

२. त्पतापोपनतदानमानाऽज्जवोपाऽज्जिता(नुरागाद् नुरक्तमौलमृतश्रेणीवलाघात्ताराज्यश्रियः परम-  
भङ्गरकश्रीभटाक्रांद्दिव्यवच्छिन्नराजवंकुशान्मातापितृचरणारविन्द-
३. प्रणतिप्रविधौताशोपकल्पमः शैवावात्प्रभृति खङ्गद्वितीयबाहुरेव समदपरगजघटास्फोट[न]-  
प्रकाशितसत्वनिकपः सकलरूपप्रतिप्रणीतमार्गसम्यक्परिपालनप्रज्ञाह-
४. दय रञ्जनान्वर्थराजशब्दो रूपकान्तिस्थ(स्थ)र्थ्यगाम्भीर्यवुद्धिसंपद्भिस्मरशाशाङ्कद्रिपा-  
जोदधितृ(त्रि)दशगुरुधनेशानतिशयानः शरणागताभयप्रदानपरतया तृणव-
५. दपास्ताशोपस्वकार्यफलः [ ]प्रार्थनाधिकार्थप्रदानानन्दितविद्वत्सुदृष्टप्रणयिहृदयः पादचारीव  
सकलभुवनमण्डलाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्त-
६. स्य सुतस्तत्पादनखमयूखसन्तानविसृतजलौघप्रक्षालिताशोपकल्पमः प्रणयिशतसहस्रोपजी-  
व्यमानसंपद्रूपलोभादिवाश्रितस्सरभसमाभिगामिकैर्गुण[स्]सहजश-
७. क्वितिशिक्षाविशेषविस्मापिताखिलधनुर्द्धरः प्रथमनरपतिसमतिसृष्टानामनुपालयिता धर्मदाया-  
नामंपाकर्त्ता प्रजोपघातकारिणामुपप्लवानां दर्शयिता श्रीरस्व-
८. त्योरेकाधिवासस्य संहतारतिपक्षलक्ष्मीपरिभोगविक्रमोपसंप्राप्तविमलपार्लिवश्रीः परममाहे-  
श्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्या(ध्या)तस्तकलजगदान-
९. न्दानत्यद्दुतगुणसमुदयस्यगितसमप्रदिङ्गम(ण्ड)लः समरशतविजयशोभासनाथमण्डला-  
प्रद्युतिभासुरतरासंपीठोदूढगुरुधमनोरथमहाभारस्सर्वविद्यापरा-
१०. परविभागाधिगमविमलतरिपि सर्व्वतस्सुभाषितलवेनापि सुखोपपादनीयपरितोषः(षो)  
धर्मानुपरोधोज्व(ज्व)लतरिकृतार्थसुखसंपदुपसेवानिरूढधर्मादित्यद्विती-
११. यनामा परममाहेश्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानुध्या(ध्या)तः स्वयमुपेन्द्रगुरुणेव  
गुरुणास्यादरवता समभिलषणीयामपि राजलक्ष्मीं स्कन्धावसक्तां पर-
१२. मभद्र इव धुर्यस्तदाहासम्पादनैकरसतयैवोद्बहनखेदसुखरतिभ्यामनयासितसत्वस(सं)प-  
त्तिः प्रभावसंपदशकृतनुपतिशतशिरोरत्नच्छायोपगूढपादपीठोपि
१३. पर(रा)वज्ञाभिमानरसानालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषास्त्रकौशला-  
भिमानीरथ्यरातिभिरनासादितप्रतिक्रि(क्रि)योपायः(यो) गणतिथयिपक्षक्षिति-
१४. पतिलक्ष्मीस्वर्यंप्राहप्रकाशितप्रवीरपुरुषः प्रथमसंख्याति(धि)गमः परममाहेश्वरः श्रीखरग्रह-  
स्तस्य तनयस्तत्पादानुध्या(ध्या)तस्तसकलविद्याधिगमविहितनिखिल[ल]विद्वज्जनमनः-
१५. परितोषातिशयसत्वसम्पदा त्यागोदार्येण च सम्यगुपलक्षितानेकशास्त्रकलालोचरितगह्वर-  
विभागोपि परमभद्रप्रकृतिरकुत्रिमप्रश्रयविनयशोभाविभूषणः

91. Read °भृत

92. Read °राजवंशा°

93. Read °संवद्धिः

94. Read °सुधानामया°

95. The reading of the Lusandi grant of this ruler and of some other Valabhi records is °परिभोगदक्षविक्रमो.

96. Read °तरांस°

97. Read °प्रथमपुरुषसंख्य°

१६. स्वधनु-प्रभावपरिभूतास्त्रकाशालाभिमानः सकलनुपतिमण्डलाभिनन्दिताशनः परममाहेश्वरः  
श्रीधरसेनस्तस्यानुजस्तत्पादानुध्या(ध्या)तः सच्चरितातिशयितपूर्व्वनरपतिरतिदु-
१७. स्साधानामपि प्रसाधयिता विषयाणां मूर्तिमानिव पुरुषकारः परिवृद्धगुणानुरागनिर्भर-  
न्निचवृत्तिभिर्मनुजैव स्वयमभ्यु[प]पन्न[ः] प्रकृतिभिरधिगतकलाकलापः कान्ति-
१८. मां(मानं) निर्वृतिहेतुरकलङ्कः कुमुदनाथः प्राज्यप्रतापस्थगितदिगन्तरालप्रध्वंसितध्वान्तराशि-  
स्तततोदितस्सविता प्रकृतिभ्यः परं प्रत्ययमर्थवन्तमतिबहुतिथप्रयोजनानु-
१९. बन्धमागमपरिपूर्णं विदधानः सन्धिबिग्रहसमासनिश्चयनिपुणः स्थानेनुरूपमादेशं ददद्गुण-  
वृद्धिविधानजनितसंस्कारस्साधूनां राज्यशालातुरीय-
२०. [यो]स्तत्रयोरुभयोरपि निष्णातः प्रकृष्टविक्रमोपि कृष्णामुदुहृदयः श्रुतवानप्यगर्वितः  
कान्तोपि प्रशमी उदयसमुदयसमयसमुपजनितजनतानुरागं परिपि-
२१. हितसमल्यितप्रथितबालादित्यद्वितीयनामा परममाहेश्वरः श्रीधुवसेनस्तस्य सुतस्तत्पाद-  
कमलप्रणामधरणिकषणजनितकिणलाञ्छनललाटतटशक-
२२. लः शिशुभावलवध्रवणनिहितमौक्तिकालङ्कारविभ्र[मा]मलभूतविशेष[ः] प्रदानसलिलक्षालिता-  
ग्रहस्तारविन्दः कन्याया इव मृदुकरप्रहणादमन्दीकृतानन्दविधिवसुधरा-
२३. याः काम्मुके धनुर्व्येद इव संभावितशोषलक्षकलापः प्रणतंसामन्तोत्तमाङ्गधृतचूडारत्नायामा-  
नशासनः परममाहेश्वरः परमभट्टार-
२४. कमहाराजाधिराजपरमेश्वरचक्रवर्त्तिश्रीधरसेनस्तपितामहभ्रातृश्रीशालादित्यस्य शाङ्गपाणे-  
रिवाङ्गजन्मनः(नो) भक्तिबन्धुवावयवकल्पितप्रणतेरति-
२५. धवलया दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दाकिन्येव नित्यममलिनोत्तमाङ्गदेश्या-  
गस्यस्यैव राजर्षे दीक्षिण्यमातन्वानस्य प्रबलधवल(लि)भना यशसां वलयेन
२६. मण्डितककुभा नमसि यामिनीपतेर्विडम्ब(म्ब)ताखण्डपरिवेशमण्डलस्यः पयोदश्यामशिखर-  
सुचूकरचिरसह्यविन्ध्यस्तनायाः क्षितेः पत्युः

( ii )

२७. श्रीडेरभट्टस्याङ्गजः क्षितिपसंहतेरनुरागिण्या अपि यशो<sup>100</sup>शुभृतस्वयंवरमालामिव राज्यधिय-  
मर्षयन्त्याकृतपरिग्रहः[शौ]र्यमप्रतिहतव्यापारमानमित-
२८. प्रचण्डरिपुमण्डलमण्डलाभ(प्र)मिवावलम्बमानः शरदि प्रसममाकृष्टशिलीमुखबाणासनापादि-  
तप्रसाधनानां परभुवाः विधिवदाचरितकरप्रहणः पूर्व्वमेव
२९. विविधवर्णोञ्ज(ञ्ज)लेन शुभातिशयेनोद्भासितध्रवणः पुनः पुनरुक्तेनेव रत्नालङ्कारेणालङ्कृत-  
श्रोत्र[ः] परिस्फुरत्कटकविकटकौटपक्षरत्नकिरणम-
३०. विच्छिन्नप्रदानसलिलनिवहावसेकविलसन्न(नि)व शैवलाङ्कुरमिवाप्रपाणिमुद्ग्रहन् धृतविशाल-  
रत्नजलधिबेलातटायमानभुजपरिष्वक्तविश्वंभरः पर-

98. Read प्रशम्युत्<sup>०</sup>99. Read प्रगतसामन्तमण्डलोत्तमाङ्ग<sup>०</sup>100. Read यशोऽशुभ<sup>०</sup>

३१. ममाहेश्वरः श्रीभूवसेनस्तस्याध्र(श्र)जो(जः) परमहीपतिस्पर्शदोपनाशनधियेव स्वयमतिस्पष्ट-  
चेष्टमश्लि[द्य]ङ्गयष्टिरतिरुचिरतरचरितगरिमपरिकलितसकलनरपतिरत्नि(ति)प्रह्-  
३२. शानुचगरस्वभसंशशीकृतप्रणतसमस्तसामन्तचक्रचूडामणिमयूखखचितचरणकमलयुगलः  
प्रोद्दामोदारदोर्दण्डदलितद्विषद्वर्गदप्यैः प्रसर्पत्पदी-
३३. यःप्रतापप्लोपिताशेषशुवुङ्गः प्रणयिपक्षनिक्षिप्तलक्ष्मीकः प्रेरितगदोक्षिप्तसुदर्शनचक्रः  
परिहृतबालक्रीडोनयःकृतद्विजातिरकविक्रमप्रसाधनघरित्रीतलोनङ्गी-  
३४. कृतजलशय्यापूर्वपुरुवोत्तमः साक्षाद्भर्म इव सभ्यग्यस्थापितवर्णाश्रमाचारः पूर्वैर्युर्वी-  
[पतिभिस्रुणालव(व)लुच्ये योन्यपहृतानि दे]वब्रह्मदेयानि  
३५. तेषामप्यतिसरलमनःप्रसरमुत्सङ्कलनानुमोदनाभ्यां परिमुदिततू(वि)भुवनाभिनन्दिदोच्छ्रितो-  
त्कृष्टयव[लधर्मभवजप्रकाशितनिजवंशो] देवद्विजगुरुप्रति यथाहं-
३६. मनवरतप्रवर्त्तितमहोद्गदिदानव्यस[ना]नुपजातसन्तोषोपात्तोदारकीर्त्तिप(पं)क्तिपर(रं)परा-  
दन्तुरितनिखिल[दिवचक्रवालःस्पष्ट]मेव यथार्थं धर्मादित्यापरना-
३७. मा परममाहेश्वरः श्रीखरग्रहस्तस्याग्रजन्मनः कुमुदपण्डश्रीविकासिन्या कलावतश्चन्द्रकले-  
(ये)व कौर्त्ती(र्यां) धवालेतसकलदिङ्गण्डलस्य ख[ण्डिता]गुरुविलेपनपिण्डश्याम-
३८. लविन्ध्यशैलविपुलयो[धरा]भोगायाः क्षोण्याः पत्युः श्रीशीलादित्यस्य सूनुर्यवप्रालेयकिरण  
इव प्रतिदिनसंवेर्द्धमानकलाचक्रवाल[के]सरी]न्द्रशिशुरिव राजलक्ष्मी-
३९. मचलवनस्थलीमिवालकुर्व्वाणः शिखण्डिकेतन इव रुचिमचचूडामण्डनः प्रचण्डशक्तिप्रभा-  
वश्च शरदागम इव प्रतापवानुल्लसत्पद्मः संयुगे विद[ल]यत्रं-
४०. भोधरानि[व] परगजानुद्वयतपनबालातप इव संग्रामे मुष्णन्नभिमुखागतानामायूषि द्विपतां  
परमभद्रारकमहाराजाधिराजपरमेश्वरश्रीदीलादित्यः
४१. सव्वानेव[\*समाह्लापय]त्य[स्तु] वस्संविदितं यथा मया] मातापित्रो[ः] पुण्याव्यायनाय  
गिरिनगरविनिर्गतश्रद्धिकानिवासितस्त्रातुर्विद्यसामान्यउपमन्युसगोत्राध्वयु-
४२. सन्नह्यचारि[णे] आदित्[यशर्मपुत्राय] ब्राह्मणबलशर्मणे श्रीभरुकच्छ-विषये अन्तिकग्रामे  
द्विखण्डावस्थितं व्रीहिपिटकवापः(प)क्षेत्रं यत्र पूर्वसीम्नि खण्डं य-
४३. स्य पूर्वतः श्रद्धिकासीमा दक्षिणतः अमलकटकग्रामगामिपथः अपरतः तगरः तथा भारुक-  
च्छब्राह्मणकर्कसत्कक्षेत्रमुत्तरतस्तडागिका ल-
४४. स्वस्वामिसत्ककेदाराश्र[1] द्वितीयखण्डं दक्षिणसीम्नि यस्य पूर्वतो ब्राह्मणतोण्डकसत्क-  
ब्रह्मदेयक्षेत्रं दक्षिणतोपि तदेव अपरतो भद्रारकग्रामसी-
४५. मा सन्धिवलापल्लिकाग्रामसीमा उत्तरतः क्षेमस्वामिसत्कब्रह्मदेयकेदाराः[1]तथैत[त्]प्राप्या  
भृष्टी ग्रामस्योत्तरतो यस्याः पूर्वतः श्रद्धिकासीमा
४६. दक्षिणतो राजवर्तनी अपरतो बलापल्लिकासीमा उच्चादतो(उत्तरतो) बलापल्लिकाग्राम  
उत्तर[त] आदित्यदाससत्कभृष्टिलवमिदमाघाटनविशुद्धसोद्रेङ्गं सोपरिकरं
४७. समूतवातप्रत्यायं सधान्यहिरण्यादानं सदशापराधं सोत्पद्यमानविष्टी(ष्टि)कं सर्व्वपञ्जकीयाना-  
महस्तप्रक्षेपीयं पूर्व्वदत्तदेवब्रह्मदेयब्राह्मण-

४८. वि[वि]ञ्जु[श]तिरहितं भूमिच्छिद्रन्यायेनाचन्द्रार्काणवक्षितिस्यतिसमकालीनं पुत्रपौत्रान्वय-  
भोग्यमुद्रकातिसर्गेण धम्मंदायोतिसृष्टो यतोस्योचितया ब्रह्मदे-  
४९. यस्थिता भुञ्जतःकृपतः प्रदिशतो वा न कैश्चिद्भासेधे वर्त्तितव्यमागाभिमद्रनृपतिभिरप्य-  
स्मद्वंदवैरन्यैर्वा[१] अनित्यन्नै(न्यै)भ्वयाणि अस्थिरं मानुष्यं सा-  
५०. मान्यञ्च भूमिदानफलमवगच्छन्निरयमस्मदायोनुमन्तव्यं पालयितव्यश्चेत्युक्तं च[१] बहुभि-  
र्द्वंसुधा भुक्ता राजभिस्सगरादिभिः[१] यस्य यस्य य-  
५१. दा भूमिस्तस्य तस्य तदा फल[मा] म(अ)प(पि)च यानीह दत्तानि पुरा नरेन्द्रैर्दानानि  
धम्मंयतनीकृतानि[१] निष्कृत्वाद्यप्रतिमानि तानि को नाम साधुः पुनराद-  
५२. दत्त[१] षष्टिं वसे(षे)सहस्राणि स्वर्गे तिष्ठति भूमिदः[१] आच्छेत्ता चानुमन्ता च तान्येव  
नरके वसेत(त्)[१] दूतकोत्र राजपुत्रश्रीध्रुवसेनः [१] संवत्सरशतत्रये-  
५३. सत्तपञ्चाशदधिके माघशुद्धसप्तम्यां लिखितम(भि)दं दिविरपतिश्रीमद्[ण] हिलेनेति  
सं. ३००[+]५०[+]७ माघ शु. ७ स्वहस्तो मम ॥

#### IV ANASTU COPPER-PLATES OF ŚĪLĀDITYA HĪ

dated Gupta Sam. 357

#### Abstract of Contents<sup>102</sup>

(Line 1) – *Om!* Hail! From the military camp situated at Dhānandā (or Hānandā).....

(Lines 40 to 48) – The *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Parameśvara*, the illustrious Śīlāditya (III) announces to all (the people):—

“Be it known to you that in order to enhance the religious merit of our parents we (*hereby*) grant (*together with the privileges mentioned in lines 46 to 48*) to the Brāhmaṇa Balasarman, son of Āditya[*śarman*], who after migrating from Girinagara became an inhabitant of Sraddhikā, belonged to the community of the *Chaturvedins* of that (*place*), a member of the *Upamanyu gotra*, and a student of the *Adhvaryu* or *Yajurveda*, a (*rice*) field in two pieces, requiring a *piṭaka* of seeds for sowing, and a deserted orchard (*bhṛīṣṭī*) in the village of *Antikā* in the Bharukachchha district. One (*of the pieces of the*) field is in the east (*of Antikā*). To its east is the boundary of Sraddhikā; to its south, the way leading to the village of Amalakaṭaka; to its west, a *tagara* plant (?) and a field belonging to Karka, a Brāhmaṇa from Bharukachchha; (and) to its north is the (*village*) tank and the field belonging to Lambasvāmin. The second field is situated in the south (*of Antikā*). To its east is the field which is a gift to the

102. For translation of lines 1 to 40 and 47 to 52, see *Corpus Inscriptionum Indicarum*, Vol. III, pp. 180 to 185 and 189 to 191. The remaining portion is translated here.

Brāhmaṇa Toṇḍaka; to its south, the same; to its west, the boundaries of the villages of Bhadrāraka (*and*) Sandhibalāpallikā; and to its north, the fields of Kshaimasvāmin. Similarly the deserted orchard in the north of the village is included in this (*gift*). To its east is the boundary of Śraddhikā; to its south is the royal road; to its west, the boundary of the village of Balāpallikā and a small orchard belonging to Ādiityadāsa."

(Lines 52-53). The *dūtaka* in this case is the prince S'ri-Dhruvasena. This (*charter*) has been written by the illustrious Aṇahila, the chief of the scribes, in the three centuries of years, increased by fifty-seven, on the seventh lunar day of the bright half of (*the month of*) Māgha; Saṁ. 300 + 50 + 7; (*the month of*) Māgha; the bright fortnight; (*the lunar day*) 7. (*This is*) our sign-manual.

#### V. ANASTU COPPER-PLATE GRANT OF KARKA-SUVARNAVARSHA

S'aka year 739

This is the second and the smaller of the two Anastu grants described here. It<sup>103</sup> consists of three plates, each of which measures approximately  $10\frac{1}{2}'' \times 7\frac{1}{4}''$ . The first and the third plates bear writing on the inside and the second plate is engraved on both the sides. The writing consists of 71 lines and is protected by the raised rims of the plates. A pair of holes is made near the longer rim at the bottom of the first and the top of the second and third plates. One of the two rings that secured it is missing and the other thick copper ring passing through the left hand holes, which has now been cut to take mechanical impressions, was secured with a circular seal which was embossed in relief with the figure of **Garuḍa** with folded hands. In the grants of the Saka years 743 and 746 of this king a single hole is made near the shorter rim and they were held together with one thick ring secured with the seal, that passed through the holes. The plates and writing are very well-preserved and the letters are incised sufficiently deep. The **characters** are a successor of the Valabhi alphabet that obtained during the period, with traces of the southern variety of the precursor of the modern **Kanarese**, especially in the letters *r* and *k* and in the autograph of the king at the end. It is written in Sanskrit. The initial sacred symbol *Om*, lines 39-60 and the last two lines (70 and 71) are in Sanskrit prose and the rest is in verse. The **language** is on the whole correct. With regard to **Orthography** the following points are worth noting:—

(i) Doubling of *d*, *dh*, *k*, *b*, *bh*, *y* etc., in conjunction with an *r*.

103. For the plates illustrating this grant, vide *Annual Report of the Baroda Archaeological Department*, for 1938-39, Plate VI.

- (ii) The use of *ñ* or the guttural nasal before *h* and *ś* as in *Rājasiṅghah* for *Rājasiṅghaḥ* (l. 4), *chatvāriṅśa°* for *chatvāriṅśaḥ°*. (l. 51).
- (iii) The use of *n* or the dental nasal before *s* or *ś* as °*lānsa* for °*tānsa* (l. 10) °*smadvaiṅśaiḥ* for °*smadvaiṅśaiḥ*.
- (iv) The use of *jītvāmūṭhya* and *upādhmānīya* instead of *visarga* before *k* and *p* respectively as in lines 17, 28 etc.
- (v) The use of *anusvāra* instead of the final *m* at the end of a hemistich. The practice is observed throughout.
- (vi) In the prose dealing with the description of the gift, *sandhi* rules are loosely observed.

The verses are not numbered, but at the end of each verse two *danḍas* or vertical strokes are used. The practice of using one *danḍa* at the end of the first hemistich of each verse is dispensed with, with the result that unpermitted *sandhis* are made as in the verses 12, 16, 20 etc.,

The document was issued from the capital **Kheḷaka** which was the headquarters of the Gujarāt Branch of the **Rāshtrakūṭas** in the *Lāta-maṇḍala*. It records the gift of the village of **Majjārgaṇī** which was included in the Bharukachchha District. The village was granted to the Brāhmaṇa **Baṭṭa-S'ri-Bhaṭṭa**, son of **Kukkura**, a resident of Bharukachchha, who belonged to the **Vaiśiṣṭha Gotra** and was a student of the *Rig-veda*. The boundaries of **Majjārgaṇī** are defined as under:—

- (1) To its east was situated the village of **Shamḍaka**. (2) To its south was the hamlet of **Chīṭṭolāpallī**. (3) To its west was the village of **Kraṇḍovaka** and (4) to its north the village of **Thomkārīkā**.

The date of the inscription is the full moon day of Vaiśākha of the Śaka year 739 (expired) Mahāvaiśākhiparvan and probably corresponds to Saturday the 24th April 818<sup>104</sup> A. D. The *dātaka* was **Baṭṭa-S'ri Droṇamma** and the chief scribe or *lekḥaka* was **S'ri-Nemāditya** son of **S'ri-Durgabhāṭṭa**, the *Kuḷputraka*. The record ends with the sign-manual of **Karkarājadeva**, son of **S'rimad-Indrarāja**. It may be noted here that the *dātaka* in his grant of Śaka 734<sup>105</sup> was Prince Dantivarman. **Baṭṭa-S'ri-Droṇamma** is mentioned as officiating in that capacity in the grants of the Śaka years 738<sup>106</sup> and 739<sup>107</sup>. The *lekḥaka* in the

104. The Christian era equivalent of Vaiśākha-pūrṇimā of the Śaka year 764 (expired) of the Brāhmaṇapallī grant of the king is given as 17th April 824 A.D. (*Ep. Ind.*, Vol. XXII, p. 77). The editor has to all appearances failed to notice that the Śaka year is expired. Its Christian equivalent should be 6th April 825 A.D.

105. *Ind. Ant.*, Vol. XII., pp. 166 ff.

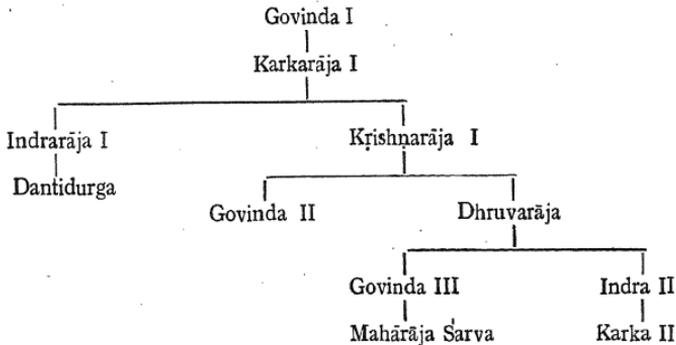
106. *J. B. B. R. A. S.*, Vol. XX., p. 134.

107. The present grant.

grants of Ś. 734, 738 and 739 is Nemāditya, the son of *Sri-Durgabhaṭṭa*. His brother *Nārāyaṇa*, the Minister of Peace and War, is mentioned as officiating in that capacity in the grants of Ś. 743 and 746. All the first four grants upto 743 bear the sign-manual of *Sri-Karkarāja*. But his last grant of Ś. 746 bears the signs-manual of the king as well as that of **Amoghavarsha I**, his overlord.

Including the present grant five grants of Karka-suvarṇavarsha are known, viz., the **Baroda Plates** of the Saka year 734<sup>108</sup>, the **Navasari Plates** of Ś. 738<sup>109</sup>, the Anasū Plates of 739 (the present grant), the **Surat Plates** of Ś. 743<sup>110</sup> and the Brāhmanapalli Plates of Ś. 746<sup>111</sup>. Of these the Surat Plates are a (Jaina) grant recording the gift, by the king, of a field to a Jaina teacher, whereas the other grants are made to Brāhmaṇas.

After the syllable *Om*, our grant records the genealogy of the Rāshṭra-kūṭa kings of the main branch upto Amoghavarsha I and of the Gujarāt branch upto Karka-suvarṇavarsha. Almost all the verses recur in other known grants and therefore a summary of their contents is not given here. A few salient points will however be noticed here. The genealogy as obtained here and corroborated by other grants runs as follows:—



As can be seen from the above, the genealogy commences with **Govinda I**. The earlier rulers are omitted from it. Unlike the **Wāpi-Diṇḍori**<sup>112</sup> and the **Rādhanpur**<sup>113</sup> Plates of Govinda III and the Baroda Plates of the present donor,

108. *Ind. Ant.*, Vol. XXI., p. 156 ff.

109. *J. B. B. R. A. S.*, XX, pp. 131 ff.

110. *Ep., Ind.*, Vol. XXI., pp. 133 ff.

111. *Ibid.*, XXII., pp. 77 ff.

112. *Ep. Ind.*, Vol. VI., p. 242.

113. *Ind. Ant.*, Vol. XII., 159.

due credit is given to **Dantidurga**, son of Indra I, for the defeat of the **Chālu kya** and other monarchs. This Dantidurga is known as **Dantivarman** to some of the **S'ilohāra** grants.<sup>114</sup> The descriptions of almost all the rulers are conventional. Our record passes over a full description of Govinda III which is found in the grants of Saka 743 and 746 and which refers to the only historical event of the rebellion of **Stambha**. Vv. 17-21 describe Amoghavarsha I, **Indra II** and Karka-suvarṇavarsha. From v. 17 we learn that Amoghavarsha is only an epithet and the real name of the ruler was **Sarva**. The Gujarāt Branch of the Rāshtrakūṭas commences with Indra II who was the younger brother of Govinda III who had put Indra in complete charge of southern Gujarāt. The Surat Plates<sup>115</sup> describe this event in the words '*Lāṭyaṃ maṇḍalaṃ yas=taṇa iva nija-svāmidattaṃ raraksha*'. This event took place in about 800 A. D. After a short reign he passed away and was succeeded to the *gādi* by Karka-suvarṇavarsha his eldest son, whose earliest known grant is of 811-12 A. D. (S. 734). His younger brother Govinda held some responsible offices under him and looked after the administration of southern Gujarāt during Karka's periodical absence. Govinda III was alive in 812 A. D. He seems to have passed away in 813 A. D. and was succeeded by Amoghavarsha his only son. Amoghavarsha is mentioned for the first time in the grant of S. 738 and his accession to the throne must have taken place some time before it (in 814 A. D.). The **Sirur**<sup>116</sup> inscription of Amoghavarsha is dated S. 788 and was issued in the 52nd year of his reign. This corroborates the above statement inasmuch as it gives the date S. 736 for his first regnal year. Karka rendered very valuable services to the imperial house when he restored Amoghavarsha to the throne<sup>117</sup>. It seems that Karka-suvarṇavarsha acted as the regent of the boy emperor whom he saved from rebels. Karka died in about 830 A. D. The Surat Plates tell us that Amoghavarsha was re-instated on the throne by his cousin Karka, when a number of Rāshtrakūṭa feudatories had rebelled against him<sup>118</sup>. Upto S. 743 we find that the sign-manual of Karka II only is affixed to the grants. In fact the Gujarāt Rāshtrakūṭas call themselves *mahāsāmāntādhipati* indicative of their subordinate position. In the grant of S. 746 we find Karka II and his overlord Amoghavarsha both affixing their signs-manual in approval of the gift. The omission of the sign-manual of the emperor is rather significant. We have seen that Amoghavarsha was a ward of Karka II. So a mention of him in the genealogical list only was made. Later however in about S. 746, he must have taken the reins of the government in his own hands and started to assert his

114. See grant No. VII below.

115. *Ep. Ind.*, Vol. XXI, 143.

116. *Ind. Ant.*, Vol. XII, pp. 213.

117. *Ibid.*, XIV, pp. 199 ff.

118. *Ep. Ind.*, Vol. XXI, p. 143.

authority. The result is that in due recognition of the paramount power the sign-manual of the over-lord is affixed<sup>119</sup>. Karka died about 830 A. D.

Of the localities mentioned in the grant, I have not succeeded in identifying all. Lāṭa is southern Gujarāt, lying between the **Mahi** and the **Kim**. Kheṭaka is obviously modern **Kaira** and Bharukachchha is Broach. Majjārgaṇi and the four villages in its vicinity are awaiting identification.

## V. ANASTU COPPER-PLATE GRANT OF KARKA-SUVARNAVARSHA II

S'aka year 739

Text<sup>120</sup>

(i)

१. 121 ओं [॥\*] स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं (तम्) [१\*]  
हरश्च यस्य कान्तेन्दुकलया कमलकृतं (तम्) ॥ [१\*] ॥
२. आसीद्विषत्तिमिरमुद्यतमण्डलाग्रो  
ध्वस्तितन्नयन्नमिमुखो रणशर्व-
३. रीषु [१\*]  
भूपः शुचिर्विषु रिवास्तदिगन्तकीत्ति-  
र्गाविन्दराज इति राजसु रा-
४. जसि (सिं) ह (हः) ॥ [२॥\*]  
हृद्वा चममभिमुखी<sup>०</sup> सुभटाट्टहासा-  
मुन्नामितं सपदि येन र-
५. णेषु नित्यम् [१\*]  
न्द (द) श्यरेण दधता भृकुटीं ललाटे  
खड्गकुलं च हृदयं च निजं च सत्वं (स्वम्) ॥ [३॥\*]

119. As in the Brahmapapalli grant of Karka II. (*Ep. Ind.*, Vol. XXII, p. 79).

120. From the original plates & their inked impressions.

121. Expressed by a symbol.

Metre:—

*Anushṭubh*—Vv. 1, 15, 17, 22, 23, 25, 27.

*Vasantatilakā*—Vv. 2, 3, 5, 6, 8, 9, 16, 20.

*Indravajrā*—Vv. 4, 14, 21, 24, 26.

*Gīṭā*—V. 7.

*Āryā*—Vv. 10, 11, 18.

*S'ardūlavikīṭā*—V. 12.

*Sragdharā*—Vv. 13, 19.

*Pushpītāgrā*—V. 28.

६. खङ्गङ्गराम्नुखतश्च शोभा  
मानो मनस्तस्समेव यस्य [१\*]  
महाहवे नाम
७. निशम्य सद्य  
स्वयं रिपूणां विगलत्यकाण्डे ॥ [५॥\*]  
तस्यात्मजो जगति विश्रुतदीर्घर्षकीर्त्ति
८. रात्तांर्त्तिहारिहरिविक्रमधामधारी [१\*]  
भूपस्त्रिविष्टपनृपानुकृतिः कृतह-  
र्षीकर्क-
९. राज इति गोत्रमणि बभूव ॥ [५॥\*]  
तस्य प्रभिन्नकरटच्युतदानदन्ति-  
दन्तप्रहाररु-
१०. त्रिरोस्त्रिलिखिता(तां)स्स(स)पीठः [१\*]  
स्वमापः क्षितौ क्षपितशत्रुभूत्तनूजः [१\*]  
सद्राष्ट्रक-
११. टकनकाद्रिर्वेन्द्रराजः ॥ [६॥\*]  
तस्योपाजितमहसस्तनयश्चतुर्दधिकूलमालिन्याः [१\*]  
१२. भोका भुवः शतक्रतुसदशः श्रीदन्तिदुर्गराजोभूत् ॥ [७॥\*]  
कांचीशकरलनराधिप-
१३. चोलपाण्ड्य-  
श्रीहर्षवज्रटविभोरविधानदक्षं(क्षम्) [१\*]  
काण्णाटकम्बलमचिन्त्यमजेय-
१४. मन्यै-  
भ्रूत्वैःकियद्भिरपि यस्सहसा जिगाय ॥ [८॥\*]  
अभ्रुविभङ्गमगृहीतनिशात-
१५. शास्त्र-  
मभान्तमप्रतिहताहमपेतयर्त्नं(त्नम्) [१\*]  
यो बल्लभं सपदि दण्डबलेन जि-
१६. त्वा  
राजाधिराजपरमेश्वरतामवाप ॥ [९॥\*]  
तस्मिन्दिवस्पयाते बल्लभराजे क्षत-
१७. प्रजाबाधः [१\*]  
श्रीकर्कराजसूनुर्महीपति × कृष्णराजोभूत् ॥ [१०॥\*]  
यस्य स्वभुज-
१८. पराक्रमनिशोषा(षो)च्छा(त्सा)दितारिदिवन्वक्रं(क्रम्)[१\*]  
कृष्णस्येवाकृष्णं
१९. चरितं श्रीकृष्णराजस्य ॥ [११॥\*]  
पाता यश्चतुर-

( iia )

२०. श्वुराशिरदानालंकारभाजो भुव-  
स्त्रय्याश्चापि कृतद्विजामरगु-
२१. रुप्राज्याज्यपूजादरो(रः) [1\*]  
दाता मानभृदप्रणी गर्गुणवतां योसौ
२२. धियो वल्लभो  
भोक्तुं स्वर्गफलानि भूरितपसा स्थानं जगामामरं(रम्) ॥ [१२॥\*]  
येन
२३. श्वेतातपत्रहतरविकरव्राततापात्सलीलं  
जग्मे नासीरधूलीधवलित-
२४. शिरसा बल्लभाख्यस्सदाजौ [1\*]  
श्रीमद्गोविन्दराजो जितजगदहितस्त्रैणवैधव्य-
२५. दक्ष-  
स्तस्यासीत्सूनुरेकः क्षणरणदलितारातिमत्तेभकुम्भः ॥ [१३॥\*]  
तस्यानुजः श्री-
२६. ध्रुवराजनामा महानुभावोप्रहतप्रभावः [1\*]  
प्रसाधिताशेषनरेन्द्रचक्रः
२७. क्रमेण बालार्कवपुर्बभूव ॥ [१४॥\*]  
रक्षता येन निश्शेषं चतुरम्भोधिर्संयुतं(तम्) [1]  
रा-
२८. ज्यन्धमेण लोकानां कृता दृष्टि-परा दृदि ॥ [१५॥\*]  
तस्यात्मजो जगति सत्प्रथितो-
२९. रुकीर्त्ति-  
गोविन्दराज इति गोत्रललामभूतः [1\*]  
स्त्या(स्या)गी पराक्रमधन-प्रकटप्र-
३०. ताप-  
सन्तापिताहितजनो जनवल्लभोभूत् ॥ [१६॥\*]  
तत्पुत्रोत्र गते नाकमाकम्पित-
३१. रिपुव्रजे [1\*]  
श्रीमहाराजशार्वाख्यः ख्यातो राजाभवद्रुणैः ॥ [१७॥\*]  
अर्थिषु यथार्थतां
३२. यस्समभीष्टफलानि लब्धतोषेषु [1\*]  
वृद्धिभिनाय परमाममोघवर्षाभि-
३३. धानस्य ॥ [१८॥\*]  
राजाभूत्तत्पितृव्यो रिपुभावविभावोद्भूत्यभावैकहेतु-  
र्लक्ष्मी-

३४. वानिन्द्रराजो गुणनृपनिकरान्तश्चमत्कारकारी [1\*]

रागादन्यान्व्युदस्य प्रकटि-

३५. तविनया या नृपान्सेवमाना

राजश्रीरेव चक्रे सकलकविजनोद्गीतत-

३६. ध्यं स्वभावं(वम्) ॥ [१९॥\*]

श्रीकर्कराज इति रक्षितराज्यभार-

स्सार(कुलस्य तनयो नय-

३७. शालिशौर्यै[:] [1\*]

स्ता(त)स्याभवद्द्विभवनन्दितबन्धुस्तार्थ-

~ पार्थस्तस्यैव द(ध)नुषि

३८. प्रथमः शुचीनां(नाम्) ॥ [२०॥\*]

दानेन मानेन सदाहया वा वीर्ये-

(iib)

३९. ण शौर्येण च कोपि भूपः [1\*]

पतेन तुल्योस्ति न वेति कीर्त्तिस्सकौतुका भ्राम्यति यस्य लोके ॥ [२१॥\*]

स च

४०. समधिगतशेषमहाशब्दमहासामन्ताधिपति[:] सुवर्णवर्षश्रीकर्कराजदेवस्सवर्षा-

४१. नेव यथासम्बन्धमानकान्नाष्ट्रपतिविषयपतिग्रामकूटायुक्तनियुक्तकाधिका-

४२. रिक्कमहत्तरादीन्समनुदर्शयत्यस्तु वस्संविदितं यथा मया लाटमण्डलमण्डनभू-

४३. तं(त)श्रीखेटकराजधान्यवस्थितेन मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभि-

४४. वृद्धये श्रीमरुकच्छनिवासितञ्चातुर्विद्यसामान्यवसिष्ठसगोत्रब्रह्मचरसब्रह्मचारि-

४५. बट्टश्रीमद्भय कुक्कुरपुत्राय श्रीमरुकच्छविषयान्तर्गतमज्जाम्गणीग्रामो यस्याघा-

४६. टनानि पूर्वतः षंडकग्रामो दक्षिणतः चिट्टेलापल्ली अपरतः(कण्डोवकग्राम उत्तर-

४७. तः (ः)धौकारिकाग्रामो(म) पञ्चमयं चतुराघाटनोपलक्षितः सोद्वङ्गस्सपरिकरस्सदण्ड-

४८. दशपराधस्सभूतवातप्रत्यायस्सोत्पद्यमानविष्टीकस्सधान्यहिरण्यदेयोचाटभ-

४९. टप्रवेशस्सवर्षराजकीयानामहस्त्रप्रक्षेपणीय आचन्द्राकर्काण्णवक्षितिसरित्य-

५०. र्वंतसमकालीनपुत्रपौत्रान्वयकमोपभोग्यपूर्वदत्तदेवब्रह्मदायरहि-

५१. तोभ्यन्तरसिञ्चा शकनूपकालातीतसंवत्सरशतेषु सतस्वेकोनचत्वारि(रिं)ङ्ग(श)दधि-

५२. केषु वैशाखशुद्धपंचदश्याममहावैशाखीपर्वणि स्नात्वाद्योदकान्तिसर्गपूर्वम्ब-

५३. लिचस्वैश्वदेवाशिहोत्रातिथिपंचमहायज्ञक्रियोत्सर्पणाय भूमिच्छिद्रन्याये-

५४. न प्रतिपादितोऽतोऽस्योचितया ब्रह्मदायस्थित्या कृषतः(कषयत)प्र-

५५. तिदिशतो वा न केनचित्परिपन्थना कर्तव्या तथागामिनृपति-

५६. मि[र]स्मद्ध(द्ध)न्धय(न्धे)न्धैर्वा सामान्यं भूमिदानफलमेवेत्य

५७. विद्युत्कलान्यनिर्ये(त्यै)श्वर्याणि तृणाप्रलम्बजलविन्दुचंचलं च जीवितमाकलय्य स्वदा-
५८. यनिव्विशोषोयमस्मद्दायोनुमन्तव्यूपरिपालयिव्यश्च[1\*]यश्चाज्ञानतिमिः(र)-
५९. पटलावृतमतिराच्छिन्नादाच्छिद्यमानकं वानुमोदेत स पंचभिर्महापातकैरुपपा-
६०. तकैश्च संयुक्तस्यादित्युक्तं च भगवता वेदव्यासेन व्यासेन [1\*]  
षष्टि(ष्टि)वर्षसहस्राणि
६१. स्वर्गो तिष्ठति भूमिदः[1\*]  
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ [२२॥\*]  
विन्ध्याटवीश्वतो-
६२. यासु शुष्ककोटरवासिनः [1\*]  
कृष्णाहयो हि जायस्ते भूमिदायं हरन्ति ये [२३]  
अश्वेरप-
६३. त्यं प्रथमं सुवर्णममूर्खैर्वैष्णवी सूर्यसुताश्च गावो(वः)[1\*]  
लोकत्रयन्तेन भवेद्धि दत्तं
६४. यःकाञ्चनं गां च महीं च दद्यात् ॥ [२४॥\*]  
बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः[1\*]  
यस्य
६५. यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥ [२५॥\*]  
यानीह दत्तानि पुरा नरेन्द्रैर्द्वीना-
६६. नि धर्मार्थयशस्कराणि ।  
निर्माल्यवान्तप्रतिमानि तानि को नाम साधुपुनरा-
६७. ददीत ॥ [२६॥\*]  
स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप[1\*]  
महीम्महीमतां श्रेष्ठ दाना-
६८. च्छ्रेयोनुपालनं(नम्) ॥ [२७॥\*]  
इति कमलदलाम्बुविन्दुलोलां श्रियमनुचिन्त्य मनुष्यजी-
६९. वितं च [1\*]  
अतिविमलमनोभिरात्मनानैर्नृहि पुरुषैःपरकीर्त्तयो वि-
७०. लोप्याः ॥ [२८॥\*]  
इति ॥ दूतकोत्र बट्टश्रीद्रोणम्मो लिखितं च कुलपुत्रकधीदुर्गभटसु-
७१. नुना श्रीनेमादित्येनेति ॥ स्वहस्तो मम श्रीकर्कपराजस्य श्रीमद्रिन्द्रराजसुतस्य ॥

## AᅇASTU COPPER-PLATE GRANT OF KARKA-SUVARᅇAVARSHA (II).

Śaka year 739.

Abstract of contents<sup>122</sup>.

( Lines 39 to 47 and 49 to 54 ) :—

And he, the lord of the feudal chiefs, Suvarᅇavarsha-Śrī-Karkarāja-deva, who has obtained all the *mahāśabdas*, commands the officers of the kingdom and of the districts, village headmen, officials, functionaries, magistrates, aldermen and others as they are concerned—"Be it known to you (*all*) that for the augmentation of religions, merit and renown, in this world and in the next, of our parents and of ourselves — by us, during our stay in the capital, viz, the glorious Kheᅇaka which is an ornament of the province of Lāᅇa, has been granted with a willing mind by pouring water after (*to-day's*) ablution for the performance of the five great sacrifices namely, *bali*, *charu*, *vaiᅇvadeva*, *agnihota* and *atithi* — to *Baᅇa-Śrī-Bhaᅇᅇa*, resident of Bharukachchha, belonging to the community of *Chaturvedins*, a member of *Vasishᅇa Gotra*, a student of the *ᅇigveda* and son of *Kukkura* — the village of *Majjārgaᅇi*, situated in the district of *Śrī-Bharukachchha*, the boundaries of which are— to the east, the village of *Shanᅇaka*; to the south, *Chiᅇᅇolāpallī*; to the west, the village of *Kraᅇᅇovaka*; to the north, the village named *Thomkārīkā*. (*The gift of*) this (*village*) thus defined by the four boundaries (*is*) to last as long as the moon, the sun, the ocean, the earth, the rivers, and the mountains endure, to be enjoyed in the lineal succession by sons and grandsons, to the exclusion of grants already made to gods and *Brāhᅇaᅇas*, (*and was made*) when seven hundred and thirty-nine years had elapsed since the time of the Śaka king, on the fiftenth day of the bright half of *Vaiᅇākha*, on the occasion of the *Mahā-Vaiᅇākhiparvan*."

(Lines 70 and 71) :—The *dātaka* in this case is *Baᅇa-Śrī-Droᅇamma* and the charter was written by *Śrī-Nemāditya*, son of *Śrī-Durgabhaᅇa*, a *Kulaputraka*.

"This is the sign-manual of us, the illustrious Karkarāja, the son of the prosperous *Indrarāja*."

122. For a translation of lines 1 to 39 (Vv. 1-21), 48 to 49, and 54 to 69, see pages 142 to 146, 147 & 148 of the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XX. The remaining portion is translated here.

VI-VII. TWO COPPER-PLATE GRANTS OF THE ŚILĀHĀRA  
KING APARĀJITADEVA

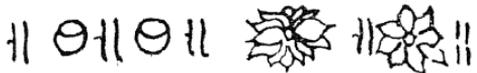
from

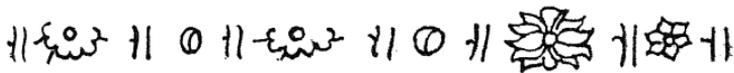
the Baroda State Museum, of S'. 915 (993 A. D.).

These two sets of copper-plates ( Plates V to X ) were discovered safely deposited in a stone basin covered with a slab of stone, by a peon named Bālā Tukārām attached to the office of the Chief Judge of Janjira (Kolaba Dt., Bombay Presidency ) while digging in the compound of his small house situated in a part of Murud-Jaṅjirā called Chikhala-pākhādi. Prof. H. D. Velankar, M. A., Head of the Sanskrit Department in the Wilson College, Bombay, tried to secure them through an influential officer of the State. But as the owner was unwilling to part with them for anything less than Rs. 300 Prof. Velankar arranged for their sale to the Baroda State Museum for that amount in March 1923. The plates have been exhibited in the Baroda Museum ever since. I am highly obliged to Prof. Velankar for supplying me with these details of their discovery and for sending me his identification of the various localities mentioned in them.

These grants were issued by the same king and on the same date. The donee or the recipient of the property granted is the same in either case. The object granted differs and the text of both is almost identical. Minor differences will be noted later on. The bigger grant (No. VI) which I have named **Grant A** measures 11" x 9", and consists of three plates, the second of which is engraved on both the sides, the first and the third being engraved on one side only which forms the inner side when they are held together with a circular ring that passed through a single hole made at the top edge of each plate. The ring is now cut away. Its ends were formerly fixed under a circular seal, which as in other cases must have borne in relief a representation of Garuḍa in human form, squatting full-front with hands folded in salutation near his chest. It contains in all ninety lines of writing. The smaller plates (No. VII) are named **Grant B** by me. Its general description is identical with that of Grant A. It measures 9½"x7" and contains ninety-eight lines of writing. Its letters are a little smaller. The writing of this grant is seen on the first plate on one side only, and on the second and the third plates on both the sides. The edges of both the grants are made thicker to protect the record which is in an excellent state of preservation. Grant A has made use of the following decorative symbols:—

and Grant B of:—





The engraving of the grants is bold and neatly done. The **characters** are **Nāgarī** of the 10th cen. A. D. as obtained on the western side of this country and the **language** is Sanskrit. In Grant A, after *Oṃ namaḥ Puruṣhottamāya*, with which the record begins, upto nearly 44 lines we have 33 verses chiefly dealing with genealogical details. The rest, being the formal portion of the grant, is in prose, except lines 53 and 54, and lines 72 to 90, which contain the usual admonitory verses. In Grant B, after the initial word *Oṃ*, lines 1 to 41 give 28 verses, showing mainly the relevant portions from the genealogies of the Rāshtrakūṭas and the Śilāhāras. The rest is in Sanskrit prose except the metrical portion, mainly advisory, contained in lines 52 to 54, and lines 80 to 98. The occasional omission of letters as in Grant A, ll. 12, 28, 48, 52 and 81, and the frequent occurrence of wrong letters would show that the scribe has done his work rather carelessly. We find that the scribe of Grant A omitted certain words of the text which he has shown inserted by making proper marks and the words so missing are shown in smaller letters at the foot of each plate. See Pls. V to VII. The following points may be noted for **Orthography**:- (1) the use of *v* for *b*; (2) the use of the dental nasal *n* for the palatal *ṇ* in many places as in B. ll. 51, 52; (3) the employment of the dental nasal *n* for the guttural *ṅ*, as in *Dhruvāṅka* in A 4, B 4; *śiṅhāsana* in B 8. Another noteworthy thing is that, whereas at the end of a line or hemistich, final *m*, which obviously is not followed by any consonant or vowel, is written as *m* and not as an *anusvāra*, it is almost always written as an *anusvāra* here.

In respect of **language**, it may be noted that in A 48-57 and B 46-49, we have some epithets which are not Sanskrit, and in A 87 and B 97 some proper names which are Kanarese. We find gross mistakes of grammar in two places, e. g., (1) *adhītaśthau* (A 34, B 33). The correct form according to **Pāṇini** VIII 3, 64 would be *adhītaśthāu*. Similarly (2) *mā sma vadīḥ* (A 78, B 86). Though it suits the exigency of metre, the correct reading would have to be *mā sma vādīḥ*. But for these two mistakes, the records may be said to be almost free from serious errors.

The two documents are granted by the *Śilāra-Mahāmaṇḍaleśvara-Aparājīta*deva. Each grant is divided into two main parts. The first part which consists of verses only gives the genealogy of the Rāshtrakūṭa kings upto **Kakkala** or Karkka II and that of the Śilāhāras upto Aparājīta deva. The reason for giving the genealogy of the Rāshtrakūṭa kings lies obviously in the fact that the earlier Śilāhāra princes owed allegiance to the paramount power of the Rāshtrakūṭas. The founder of the dynasty, **Kapardin I** helped Govinda III, his Rāshtrakūṭa overlord, in extending his dominions, and naturally he was rewarded with the kingdom of the northern **Koṅkana**. Thereafter the northern.

Silāhāras ruled as *maṇḍalikas* under the powerful Rāshtrakūṭa house. The Silāhāras were deeply attached to the Rāshtrakūṭas as would appear from the mention of the Rāshtrakūṭa suzerains made in his records by Aparājīta, the donor of these grants, even when the Rāshtrakūṭa rule was overthrown long ago about 973 A. D. by **Tailapa II**, in the reign of his father **Vajjaḍa**. Aparājīta did not acknowledge the rule of the Chālukyas for a long time as shown below. The second portion of each grant is mostly in prose and records the gift proper.

Grant A opens with the words *Oṃ namaḥ Pursushottamāya*, whereas Grant B opens with *Oṃ* only. The next two verses invoke the protection of the gods **Vishṇu**, **S'iva** and **Brahman**. Verses 3 to 15 of each grant give a full list of the seventeen Rāshtrakūṭa kings, from Govinda I to **Karkka**. (1) Govinda I; (2) **Karkarāja I**; (3) **Indrarāja I**; (4) his son Dantivarman also called Dantidurga; (5) Karakarāja's son **Kṛishṇarāja I**; (6) **Govindarāja II**; (7) his younger brother Dhruva I or Dhruvānka; (8) his son **Jagattuṅga (Govinda III)**. (**Govinda III** is identified with Jagattuṅga-Prabhūtavarsha Govinda. Vide *Epigraphia Carnatica* Vol. XI. Nos. 33-34). (9) **Vallabha Amoghavarsha I**; (10) his son **Kṛishṇarāja II**; (11) Jagattuṅga's son, **Indradeva III, Nityavarsha**; (12) his son **Amoghavarsha II**, who it is stated ruled for *one year* only; (13) his younger brother **Govinda IV, Swarnavarsha**; (14) his paternal uncle, the son of Jagattuṅga and younger brother of *Nityavarsha*, **Vaḍḍigadeva** (also spelt as **Baḍḍeya**, *Ep. Ind.* III. 179); (15) **Kṛishṇarāja III**; (16) **Khoṭṭigadeva**, younger brother of Kṛishṇarāja III; and (17) Kakkala or Karkka II, a son of Prince **Nirupama**, a younger brother of Nos. 15 and 16.

This list agrees with all the known and accepted genealogies. In verse 4 of our grants we get the correct epithet **Vallabha** of Amoghavarsha which supports **Dr. Altekar's** theory that the Vallabha opponent of the Gujarāt branch of the Rāshtrakūṭas was an obviously powerful ruler and that he could not have been a mere feudatory. Dr. Altekar further identifies him with Amoghavarsha I himself. **Durlabha** which is the reading of the **Bhādāna Plates** of the same king seems to be a variant or a wrong spelling. Even Durlabha appears to be an epithet and the real name of the king was **Sarva** as is clear from the Aṅastu plates of the same Karkadeva-svarṇavarsha, edited elsewhere in this volume (No. V above). This genealogical table of the Rāshtrakūṭas ends with the remark that at the time when these grants were given (Saka year 915), the last Rāshtrakūṭa king Kakkala or Karka II had been defeated by the Western Chālukya Tailapa II, as a light is extinguished by a fierce wind, and that the once prosperous house of the **Raṭṭas** remained in memory only.

Verses 16 to 24 give the relevant genealogy of the Śilāhāras. The name of the family is found as *Śilāra*<sup>123</sup> in A 22, and as *Śilāra*<sup>124</sup> in A 48 and B 22-46. Other variants of the name as obtained elsewhere are *Śilāra*<sup>125</sup>, *Śiyalāra*<sup>126</sup>, *Sailāhāra*<sup>127</sup>, *Seḷara*<sup>128</sup> and *Śilāhāra*. It is a moot point whether the original name was Śilāhāra and Śilāra or Śilāra was a corruption of it, or whether Śilāhāra was only a sankritized form of the vernacular name. In either case Śilāhāra means "food on the rock" with reference to the lofty rock slab of the story of *Ĵimūtavāhana*, Garuḍa and *Saṅkhachūḍa* which forms the theme of the famous drama, the *Nāgānandam*, of Śrī-Hārsha.<sup>129</sup> The assumption of Śilāhāra as a family name seems to be due to the tendency current among the dynasties of the period to connect themselves with mythological or epic heroes. The sacrifice of Ĵimūtavāhana to save Saṅkhachūḍa is recorded in the following words in another grant<sup>130</sup>—

*Ĵimūlaketutanayo niyataṁ dāyātur =*  
*Ĵimūtavāhana iti trijagat-prasiddhaḥ |*  
*Dehaṁ nijain tṛiṇam=iv=ākalayan=parārthe*  
*Yo rakshati sma Garuḍāt=khalu S(S')aṅkhachūḍam ||*

"(There was) *Ĵimūta*'s son, always compassionate, renowned throughout the three worlds, by name *Ĵimūtavāhana*, who counting his own body as a (mere) grass for another's sake, saved Saṅkhachūḍa from Garuḍa."

The Śilāhāra chieftains with rare exceptions were feudatories and three Śilāhāra families were ruling in Western India, viz., at *Ṭhāṇā*, *Kolhapur* and *Goa*. Whether these three families of the Śilāhāras were branches of one and the same house is a moot point. The only common point is that all the three houses claim that they are descendants of the mythical hero *Ĵimūtavāhana*. The Śilāhāras of *Ṭhāṇā* and *Kolhapur* describe themselves as *Tugarapurādhiśvara*, which implies that they originally hailed from one and the same place. Further both of them have the common *Garuḍa-lāñchhana*. *Karṇāṭaka* appears to have been the original province from which the Śilāhāras migrated. Even the ministers<sup>131</sup> names of the northern Śilāhāras<sup>132</sup> show that they came from *Karṇāṭaka*

123. *Ep. Ind.*, Vol. XII., p. 261.

124. *Ibid.* p. 262.

125. Kielhorn's Southern List, No. 301.

126. *Ibid.* No. 315.

127. *Ibid.* No. 317.

128. *Ibid.* No. 94, n.

129. See *Kathāsari-sāgara*, chapters 22 & 90.

130. *Ep. Ind.*, Vol. XII, pp. 261, 265.

131. Vide our grants—A 43, 87; B 97.

132. See grant A 87; B 97.

the home province of their masters. As the Śilāhāras are called *Tagarapurā-dhāsvāra*, or *Tagarapura-paramēsvāra*, the original stock from which the three houses of the Śilāhāras branched out belonged to the city of **Tagara**. Cf. *Bana-vāsiapurādhiśvāra*, a title of the **Kadamba** rulers.<sup>133</sup> For identification of Tagara, see below under geographical names occurring in these grants,

Verses 16 to 32 of Grant A and verses 16 to 28 of Grant B present the following genealogy of Aparājita himself, already known to us from other records:—The mythical heroes are **Īmūtaketu** and Īmūtavāhana. The historical personages of the dynasty are:—(1) Kapardin I; (2) his son **Pulaśakti**; (3) his son Kapardin II; (4) his son **Vappuvanna**; (5) his son **Jhañjha**; (6) his brother **Goggi** or **Īrmaḍi-Jhañjha**; (7) his son<sup>134</sup> **Vajjaḍadeva**; (8) his son Aparājita. The last mentioned ruler is the donor of our grants. He was as shown by the Bhādāna Plates, the ruler of the whole of the Koṅkaṇa which contained 1400 villages, which approximately consisted of the present **Ṭhāṇā** and **Kolābā** districts of the Bombay Presidency. **Dr. Bühler**<sup>135</sup> doubts if Aparājita is the real name of the king. It is the only purely Sanskrit name in a host of so many *deśi* forms. Aparājita may be the *biruda* according to him. He suggests that the real name may perhaps be **S'ri-Rāma**. The compound of which it forms part is not quite clear.<sup>136</sup> In fact in our records, in the metrical portion, Aparājita is without an epithet. From his Bhādāna grant<sup>137</sup> of the Śaka year 919, we learn that *Mṛigāñka*<sup>138</sup> was an epithet he bore. In the present grants as well as in the Bhādāna Plates<sup>139</sup> we find that Aparājita Mṛigāñka refers with regret to the overthrow of the Rāshṭrakūṭas, but does not accept the overlordship of the Chālukyas. He simply contents himself with the epithets *Mahāsaman-tādhipati* and *Sāmantādhipati*. The **Khārepaṇa**<sup>140</sup> **Plates of Anantadeva** (1095 A. D.) shed more light on this ruler who is described there as follows:—

1.27.....tataḥ S'rimān=abhūt=putraḥ sach-charitro=s

1.28. parājitaḥ[ṇ]Karnas=tyāgena yaḥ śākshāt=satyeva nava-Yudhiṣṭhiraḥ |  
Pratā-

133. Cf. V. 5 of the **Gaṇadevi** inscription edited below (No. VIII).

134. The text of our grant, as also of the Bhandup and Bhādāna grants, does not clearly state if Vajjaḍa was a son of Goggi and not of Jhañjha. Cf. *Ep. Ind.* Vol. XII, p. 250. *Ibid.* Vol. III, p. 268. But a Śilāra grant of Śaka 1049 of Aparāditya states that this Vajjaḍa was the son of Goggi. Cf. तस्माद्विस्मयकारिहारिचरितप्रख्यातकीर्तिः सुतः श्रीमान्वज्रदेवभूतिरभूच्चक्रवृदानगिः | *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XXI, p. 507 (1904).

135. *Ind. Ant.* IX, p. 34.

136. *tasya S'ri-birudāñka-Rāmanṣīpater=anyat kim=avaryyate*; *Ibid.* Vol. IX, p. 34, l. 33.

137. See *Ep. Ind.* Vol. III, p. 269. (sūnus=tasya Mṛigāñkaḥ s'rimān=Aparājito jātāḥ).

138. See Grant A, ll. 46, 47; Grant B ll. 44, 45.

139. *Ep. Ind.* Vol. III, p. 273.

140. *Ind. Ant.* Vol. IX, p. 34.

- 1.29. *pād=chiptimārtanḍaḥ Kāladanḍas=cha yo dvishām* | [11] *S'araṇāgata-sāmantā apa-*
- 1.30. *reṇi jagati rakshitā yena* | [11] *Sa jayati yathārthanāmā S'araṇāgata-vaṅraṇāṅjaro devaḥ* [11]
- 1.31. *Yena svāgatam=āgatāya vihitaṁ Gomāya nānāvidham* |  
*yen=ai=Aiyapadevanānmi*
- 1.32. *chalitaṁ rājyaṁ silitraṁ kāritaṁ* | *Bhillamāmmamaṅambudhakshiti-  
bhṛitāṁ daitaṁ cha yen=ābhayaṁ* | *tasya*
- 1.33. *S'n=birudanka-Rāmanīpater=anyat kim=āvarṇyate*

Here in lines 31 and 33, we are told that Aparājita had helped a ruler named **Goma**, enabled another ruler named **Aiyapadeva** to retain his throne and granted protection to **Bhillama**, who is very probably Bhillama II of the **Yādava** family, a contemporary of Aparājitadeva. Other kings have not been identified with certitude. Aparājitadeva studiously refrained from recognising the overlordship of the Chālukya house. By making alliances with his neighbours he probably wished to assume paramount power. One such attempt was made by him when **Satyāśraya**, the successor of Tailapa II, was busy in his campaigns against the **Cholas**. Though naturally nowhere mentioned in the succeeding Silāhāra grants, Aparājita was defeated by Satyāśraya on his return from the Chola invasion. The Kanarese poet Raṅga records that Satyāśraya defeated the lord of the Koṅkaṇa and extended his kingdom as far as the sea and Aparājita resorted to his sea capital **Pur**<sup>141</sup>. This took place in 1005 A. D. and Aparājita did not survive this humiliation and succumbed to death in 1010 A. D. He extended his kingdom as can be seen from verses 31 and 32 of our grants. There he is said to be ruling over **Samyānabhūmi** or the modern **Sanjān**, the province of **Puṇaka** or the modern district of **Poona**, **Sarṅgameśvara** and **Chipulāṅga** in the present **Ratnagiri** district, near the Sahya range. His kingdom extended from Lāṭa or southern Gujārāt to **Chandrapura** in the south, and from the country of Bhillama or the territory of the **Devagiri** Yādavas upto the Western Ghats. His **Mahāmātya** was **S'n-Ammaṇaiya** (A 43, 87). The name of the same dignitary is **Kesapārya**<sup>142</sup> (B 40-41). The Minister of Peace and War was **Jhaṅghamaiya**. (A 87; B 97).

141. *Ibid.* Vol. XL, p.41. A graphic narration of this flight is given by Raṅga:—  
"Hemmed in by the ocean on one side and the sea of Satyāśraya's army on the other, Aparājita trembled like an insect on a stick, both the ends of which were on fire."

142. It is really strange that in these two grants given by the same king on the same day of the same year, the name of the **Mahāmātya** should have been given differently. It is possible that **Kesapārya** and **Ammaṇaiya** are names of one and the same person. Otherwise it is difficult to explain it.

Verses 16-27 of Grant A and 16-24 of Grant B are followed by the proper object of the documents (ll. 44-72 of grant A and 42-84 of Grant B)—“After the down-fall of Raṭṭa kingdom, as a result of the extinction of *Paramabhāṭṭāraka-Mahārājadhīrāja-Paramēśvara* the glorious **Kakkaladeva**, who meditated on the feet of *P. M. P.*, the glorious Khotṭigadeva, who in return had meditated on the feet of the *P. M. P.*, the glorious Krishnarājadeva, (kings) who formerly resided at the famous Mānyakhetaka,—the *Mahāmaṇḍalesvara*, the glorious Aparājītadeva, who by virtue of might had attained the *pañcamaḥśabdas*<sup>143</sup> and is adorned with such titles as ‘the supreme lord of Tagarapura’ the Śīlāra prince, he who is begotten in the lineage of Jīmūtavāhana, who has a golden Garuḍa in his ensign, a great ocean of pride, a conqueror of mountains (?) (*malaḡalaḡaṇḍa*), God of Love among heroes, the possessor of innate knowledge, the frontal ornament of the western region, a sea of truth, a sun of fierce splendour, informs all persons as they may be concerned, the future occupants of the village (mentioned below), feudatories, Rājapūtas and the heads of towns and the chief and the common people of the three (principal) castes, places of abode etc., that when the years from the time of the Saka king were nine hundred and fifteen, on the fifteenth lunar day of the dark half of Śrāvaṇa of the current year Vijaya, on the great occasion of the solar eclipse, when the sun’s orb was devoured by **Rāhu**, the sun being in conjunction with the zodiac sign **Siṃha**, when the glorious king happened to be at **Sthānaka**,—having taken his ablution and having worshipped with pure faith **Hari**, **Hiranyagarbha**, **Agni** and other gods, granted (*as shown below*) to the Brāhmaṇa, well known as **Kolama**, a resident of Khetaka of the Puṇakadeśa, who migrated from **Karahāṭaka**,<sup>144</sup> of the **Kāśyapa Gotra**, and of the **Bahvṛicha śākhā**, and a son of **Harideva**.....” The objects granted are detailed below.

Before describing them we may notice here *en passant* the religious conditions of the time of the Śīlāhāras. As was usual in old days **Hinduism**, **Jainism** and **Buddhism** flourished side by side in the Śīlāhāra territories.<sup>144</sup> The Ṭhaṇā or the northern branch of the Śīlāhāras was a Śaivite one as may be inferred from the building of the **Amaranātha** temple. The Khārepāṭaṇa Pater<sup>145</sup> of Anantadeva of V. Saṃ 1016 have a verse which hints that the Northern Śīlāhāras were the worshippers of Somanātha at **Prabhāsa Paṭṭaṇa**. The

143. For the latest discussion on *pañcamaḥśabdas*, see *Proceedings and transactions of the All-India Oriental Conference*, Baroda, 1933, pp. 653-658.

144. See *Indian Culture* Vol. II. No. 3, p. 427. Kānheri records bear testimony to the help received from a Śīlāhāra minister for Buddhist monasteries. Vide *Ind. Ant.* Vol. XIII. p. 136.

145. गत्वा कैस(र)श्च एव सैन्यसहितो दृष्ट्वा च सोमेश्व(श्च)श्च ।

तस्याग्रे पितुराह्वया जगदलं यः कौल्यित्वा गतः । [II] *Ind. Ant.* Vol. IX. 34.

Silāhāra rulers were however quite catholic in their religious views and tolerant of other faiths. **S'iva**, **S'ūrya**, **Ambābāi**, **Jina** and **Buddha** figure prominently in the Silāhāra records. Twelve S'iva temples are recorded to have been built by Jhañjha.<sup>146</sup> The Bhādāna<sup>147</sup> grant of our king and the Khārepāṭaṅ grant<sup>148</sup> open with salutation to Gaṇeṣa. Unlike all other grants, as an exception Grant A opens with the words *Namaḥ Puruṣhottamāya*, thus offering first salutation to Viṣṇu. Grant B opens with the word *Om* only. Then in the next two verses Hari, Hara and Brahmā are extolled. In line 59 of Grant A we are told that the gift in the grant was made after worshipping Hari, Hiraṇyagarbha, **Dahana (Agni)** and other gods. The omission of S'ivā's name here is quite conspicuous since in a similar statement in the Bhādāna Plates<sup>149</sup> of the same king, **Hara** is included in the list of deities worshipped before making the grant.

#### Object granted:—

Grant A:—The property granted by this document consisted of a field called Palachchha-uchchhikā in the Vihale (?) *kshetra* (possibly modern Velasle) restricted to the **Chikkhalāḍa** district of the Purī-Koṅkaṇa of 1,400 villages. Its boundaries are :—(1) to its east Vīraka belonging to **Mānecholi** (2) to its south, boundary of **Koḷilevalli**, and (3) to its west and north, **Majjihgrāma**. Of these Majjihgrāma is doubtless the **Majgaon** of today. It seems to have been situated to the south of the Majgaon creek and along the arms of the angle made by it.

Grant B:—The object granted by this record was a fruit garden called **S'yāma** in the **Chammelevā-khāḍi**, which was perhaps a part of the village **Sālanaka** which was in the **Pāṇāḍa viśhaya** of the Koṅkaṇa which had in all 1,400 villages. The boundaries of the garden are stated as:—(1) to its east and north was the royal road; (2) to its south was the garden of a Brāhmaṇa named **Rudropādhyāya**; (3) to its west was the garden of a Brāhmaṇa named **Shappaiya**.

Lines 74 to 84 of Grant A and 80 to 91 of Grant B contain the usual injunction to preserve these grants in tact, threatening with spiritual punishment those who might interfere with its provisions, quoting seven of the usual benedictory and imprecatory verses. The inscription then in line 85 in Grant

146. सं(शे)भो यो द्वादशा(शा)पि व्यरचयदचिरात्कीर्तनामि(नि) स्वनाम्ना ।  
सोपनासोव मन्वे प्रणयतनुमुता स्वर्गमागोयतानां [N] *Ibid.*

147. नमो विनायकाय *Bp. Ind.* Vol. III, p. 271.

148. लभते सर्वकार्येषु पूज्य गणनायकः । विप्राशिक्षन्त वः पायादपायाद्गणनायकः ॥ *Ind. Ant.* Vol. IX 23.

149. *Bp. Ind.* Vol. III. p. 274, line 65.

A continues thus:—"In confirmation of the above, the *mahāmaṇḍalesvara*, the glorious Aparājitadeva has it put down here by the writer's hand that this is his decree, (in the words) 'such is my decree, that of the glorious Aparājitadeva', (issued) while by the glorious king's appointment the illustrious Ammaṇaiya is the *amātya* and the illustrious **Jhañjhamaiya** was in the Office of the Minister of Peace and War. The charter which is approved by all has been written by **Uddāma**, a son of **Chakkaiya** of the Kāyastha family, for Kolama an expert in *Krama*. Whatever has been written here, be it right or wrong, etc., should be regarded as authoritative." The corresponding portion in lines 91-98 of Grant B is almost the same with slight variations. Here in lines 96-97 Keśapārya is described as the *amātya*.

The date of the grant is given in words and numerical figures in lines 56-58 of Grant B and ll. 57-58 of Grant A. The details of the date are "the Śaka year 915, the Vijaya *Samvatsara*, the fifteenth *tilhi* of the dark fortnight of Śrāvaṇa; Ravi (Sunday); an eclipse of the sun; when the sun was in conjunction with the zodiac sign of Siṃha" Its equivalent according to the Christian era is Sunday, the 20th of August 993. Though the date as recorded in words in both the grants is the same, a discrepancy in the numerical figures in both deserves our notice. The numerical figure for 915 as given in Grant A can be reproduced as ७१५ (916); the figure for 15 is १५. In Grant B the numerical figure for 915 is given as ७१५ and the *tilhi* is given as १५. Thus we see that in Grant A a slip has been made by the engraver in writing the numerical figure for 5 in 915.

#### Localities :—

The localities mentioned in these grants deserve our passing notice. Mānyakheṭaka is of course the modern **Mānkheḍ** in H. E. H. the Nizam's Dominions; the chief seat of the Rāshṭrakūtas. **Tagarapura** (A. ll. 47-48) refers to the original home of the S'ilāhāras as did Banavāsī in the case of the Kadambas of Goa. Various attempts have been made to identify Tagara, the identity of which is shrouded in mystery. It is mentioned by as old an author as **Ptolemy** who places it in the north-east of **Paīṭhan**.<sup>150</sup> No town within a radius of 100 miles and resembling Tagara is known to exist to the east or north-east of Paīṭhan.<sup>151</sup> Dr. Bhagwanlal<sup>152</sup> Indraji identified it with **Junnar** in the Poona

150. *Ind. Ant.* Vol. XIII, p. 366.

151. *Indian Culture*, Jan. 1936, p. 395.

152. *Ind. Ant.* Vol. XIII, p. 366.

District. Dr. R. G. Bhandarkar identified it with **Dharur**, 25 miles east of Paithān.<sup>153</sup> **Yule** held that it may be **Gulburga**, 175 miles east of Paithān.<sup>154</sup> **Fleet** first identified it with Kolhapur itself. The latest view of **Fleet** seems to be the most acceptable. According to it Tagara is the same as the town of **Ter**, about 95 miles to the south-east of Paithān.<sup>155</sup> (Tagara→Tayara→Ter). The only serious objection against this identification is that Ter is not to the north or north-east of Paithān as the Greek writers have mentioned, but to the south-east. It may be that the Greek writers erred in defining its precise position. **Samyanabhūmi** is the same as modern Sanjan. It is mentioned as **Hainjamana** in the *Ep. Ind.* Vol. XIII, p. 258. **Punakadesa** is the modern district of Poona. **Khetaka** is the same as **Khed** in the Poona Dt. **Chipulāya** is **Chiplun** and **Samgameśvara** is the present town of that name in the Ratnagiri district. **Lāṭa** country is the portion of southern Gujarāt between the rivers **Mahī** and **Tāpi**. The earliest mention of it is made by **Ptolemy**. The **Bhillama** territory is the territory of **Bhillama II** of the **Devagiri Yādavas**. **Chandrapura** is given as the southernmost limit of the expanded kingdom of **Aparājita**. This **Chandrapura** of our grants and the one where **Aiyaparāja** of the southern or Goa branch bathed himself with coconut<sup>156</sup> water must be one and the same locality situated somewhere on the western coast. **Jayakeśin I** of the **Kadamba** dynasty of Goa was ruling at **Chandrapura** during the reign of **Karṇa I** of the **Chālukya** dynasty (1063–1093 A. D.).<sup>157</sup> **Chandrapura** must have been to the south of **Chipulāya** and **Samgameśvara**, both of which are included in the territories of **Aparājita**. **Chandrapura** is sometimes grouped with **Chemuliya**, modern **Cheul** near **Revadāmdā**.<sup>158</sup> According to the **Khārepaṭaṇ Plates** of **Raṭṭarāja**, **Chandrapura** was apparently the principle town of **Chandramaṇḍala**, conquered by the chief **Bhīma**.<sup>159</sup> It is not possible to identify it with certainty. **Chaturdaśa-grāmasatopalakṣita-Purī-Koṅkaṇa** refers to the **Purī** division of the **Koṅkaṇa**, i. e., the northern **Koṅkaṇa** containing 1,400 villages of which **Purī** was the chief town. According to **Fleet**<sup>160</sup> **Purī** or **Koṅkaṇa** 1,400 seems to answer fairly closely to the **Bassein, Salsette, Bhivandi** and **Kalyāṇ** taluks, with perhaps also the **Karjat** taluk of the **Thānā** district, and **Peṇ, Panwel** and **Alibag** taluks of the **Kolaba** district. **Sthānaka**, modern **Thāne**, or **Thānā** was the real capital of the northern **S'ilahāras**, and **Purī** or the town on the isle now known as **Elephanta** near **Bombay** was their

153. *Collected Works of Sir R. G. Bhandarkar*, Vol. III, by **Utgikar**.

154. *Ind. Ant.* Vol. XIII, p. 366.

155. *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. 1901, pp. 537 ff.

156. *Bombay Gazetteer*, Vol. I, pt. II, p. 537.

157. *Fleet's Dynasties of the Canarese Districts*, p. 91.

158. *Ep. Ind.* Vol. p. 295.

159. *Ibid.*

160. *Ep. Ind.* Vol. XXI, p. 257.

secondary capital used in cases of emergency. We have seen above that when Aparājita was defeated by Satyaśraya he fled to his sea capital of Purī.<sup>161</sup> A copper jar now deposited in the Prince of Wales Museum, was found in the silt of the large cistern lying in the west wing of the main cave in the Elephanta isle. On its back there is a short inscription in Devanāgarī in corrupt Sanskrit which reads<sup>162</sup>:—

- (1) [Om] | *Sainvat 114*[3] *Kshe (a) va-sainvatsare Chaitra sudha (sudi)*
- (2) *14 S'ri-Purī Vin(sh)aye=tra S'ri-Logeśvan(r)ide-*
- (3) *vyāḥ tāmraḥpalai[l̥] 194*
- (4) *lolikṛittāḥ[taḥ]*

Thus it will be clear that Elephanta was called Purī even in the 11th cen. A. D. which must have been its old name in the Śilāhāra days.

There are other minor names of the sub-divisions and villages in the Koṅkaṇa which it has not been possible to identify with certainty. Grant A mentions the gift of a field in the Chikhkhalāḍa division. Two of its neighbouring villages, viz., Mānechoḷī and Koṣilevalli cannot be identified. The third, i. e., Majjihgrāma is obviously Mājgaon of today. Grant B records the gift of an orchard or fruit garden in Chammelevā-khāḍī, a part of the village of Sālaṇaka in the Pāṇaḍa division. If a guess could be hazarded, Pāṇaḍa may be the same as the modern Peṇ in the Kolābā Dt. The present name of the place where these plates were found is as stated above **Chikhala-pākhāḍī**. So possibly Chammelevākhāḍī may be the same as **Chikhala-pākhāḍī**, in which case Sālaṇaka would be the old name of Muruḍ-Jañjirā. In these two grants Pāṇaḍa and Chikhkhalāḍa are given as sub-divisions of Purī Koṅkaṇa and must have been adjoining districts. As the grantee of the plates is one and the same person, it cannot be supposed that the garden could have been far away from the field and again since these two have been situated in two different districts, it is clear that the two districts of Pāṇaḍa and Chikhkhalāḍa bordered upon each other and the field and the garden lay on either side of the common boundary.

P. S. — After sending the above to press, I came across the identification of Chandrapura with **Chāndor** given by Mr. Moraes in the *Kadambakula*, pp. 168-9. Says Mr. Moraes, "The original kingdom of the Goa Kadambas seems to have been the country to the south of the island of Goa including a part of Salsette and perhaps a strip of land extending towards the Western Ghats. Their capital was Chandrapura or modern Chāndor. This appears to be one of the most ancient towns in the Koṅkaṇa probably found by **Chandrāditya**, son of the

161. *Ind. Ant.* Vol. XL, p. 41.

162. *Guide to Elephanta*, by Dr. Hirananda Ś'astri, p. 22.

Chālukya king Pulakeśin II. The ancient importance of the town would therefore be one of the causes for its being selected as the capital of the new chiefs. The geographical situation of this town, on the left bank of the river straightly leading to the sea, must have enhanced its advantages as a capital. The memory of **Gihalladeva**, one of the early chiefs of the family seems to have been perpetuated in modern Chāndor, as his name is associated with one of the gates of the ancient fort. All these facts seem to point to Chandrapura as the pristine capital of the Goṅa Kadambas."

VI COPPER-PLATE GRANT OF THE ŚILĀHĀRA KING  
APARĀJITADEVA.

Saka year 915.

GRANT A

Text<sup>163</sup>

(i) (See Pl. V)

- <sup>164</sup>  
१. ओम् [\*] नमः पुरुषोत्तमाय ॥  
<sup>165</sup>  
स बोव्याद्वेधसा धाम यन्नाभिकमलं कृतं(तम्)[ । ]  
ह्रस्व यस्य कान्तेन्दुकलया कमलकृतम् ॥ [ १\* ]  
<sup>166</sup>  
२. कुर्वन्त्वाम्नायपूतानि वेधसो वदनान्यलं(लम्) ।  
चराचरजगत्सृष्टिनामधामानि वः शुभम् ॥ [ २\* ]  
<sup>167</sup>  
आसीद्गोविन्दराजःक्षि-  
तिपतिरसमःकर्कराजस्तोम्-  
भद्रभर्त्ता श्रीन्द्रराजः पुनरभवदतो दन्तिवर्मैति सनुः ।  
ख्यातः श्रीकृष्णराजः  
३. क्षपितरिपुरभूत्कर्कराजस्य सनु  
स्तस्माद्गोविन्दराजस्तदनु तदनुजः श्रीसुवान्को(ङ्को)धिराजः ॥ [ ३\* ]  
<sup>168</sup>      <sup>169</sup>  
जगत्सृष्टिज-

163. From the original plates and inked impressions.

164. Expressed by a symbol.

195. Metre:—*Amuṣṭubh*.

166. " "

167. *Sragadhara*.

168+170. Metre:—*Amuṣṭubh*.

169. Read Jagattuṅga.

५. स्तस्य गुणोत्तुङ्गोऽभवत्ततः ।  
 वल्लभोमोघवर्षः सत्कृष्णराजस्ततः सुतः ॥ [ ४\* ]  
 170  
 जगत्तुङ्गाङ्गजः श्रीमानिन्द्रदेव
६. स्ततोभवत् ।  
 नित्यवर्षो भुवो भर्त्ता विक्रमोत्तुमोत्तुङ्गराङ्कितः ॥ [ ५\* ]  
 172  
 जनहर्षकृते वर्षन्धन इव धनकनकवारिधाराभिः [ 1 ]
७. तस्मादमोघवर्षो वर्षावधिराज्यभाजनो जातः ॥ [ ६\* ]  
 173  
 तस्यानुजो हरिरिवोद्भूतभूतलश्री-  
 गाविन्दराजनरनाथसु-
८. वर्षावर्षः ।  
 सन्नन्दकाच्युतसुदर्शनचक्रचिह्नः  
 174  
 सिंहासनी गुरुबलः पुरुषोत्तमोमूत् ॥ [ ७\* ]  
 175  
 पितृव्यः स्वर्णाव-
९. र्षस्य नित्यवर्षानुजश्च (चिरं(रम्) ।  
 कुर्वन्नकंटके राज्यं तपसा साहसेन च ॥ [ ८\* ]  
 176  
 श्रीमत्कर्कराष्ट्रकूटकटके सन्न-
१०. स(श)स(सं)हर्षतो  
 रौद्रद्रोहद्वप्रतापशमनं सिस्तुं(स्त्रिं)शधाराजलैः ।  
 येनाकारि समुद्धतेन्द्रधनुषा भृषास्म(श्म)-
११. भिर्ष्विद्युता  
 भाति श्रीमदमोघवर्षसुधनोऽसद्वलिविष्वंसनात् ॥ [ ९\* ]  
 177  
 अथ गतवति तस्मिन्वड्दिगन्द्रे नरेन्द्रे  
 सु-
१२. विमल[मपि] शंभो ह्रीम शुभ्रं विधातुं(तुम्) ।  
 179  
 कनककलसधारापातधौतेव कन्या  
 तदनु नरपतिश्रीः कृष्णराजं स-

171. विक्रमोत्तुङ्गलक्षितः is the reading of the Bhādāna plates of the same king. See *Ep. Ind.* Vol. III., p. 271, ll 7-8.

172. Metre:—*Giti*.

173. Metre:—*Vasantatilakā*.

174. Read सिंहासनी°.

175. Metre:—*Amshubh*.

176. Metre:—*S'ārdūlavikrīḍitam*.

177. " *Mālini*.

178. Shown as an addition in a f.n. in the original plate.

179. The reading in the *Ep. Ind.*, Vol. III, p. 272, l. 14 is कनककलसधारापातधौतेव(गा)त्रेव.

१३. मागात् ॥ [ १०\* ]  
<sup>150</sup>चोलो लोलो भियाभूद्रजपतिरपतऽजान्दहवीगह्वरान्त-  
 र्वाजीशस्त्रासशेषः समभवदभवच्छै-
१४. लरंघ्रे तथान्तः ।  
 पाण्डवेशः खण्डितश्रीरनुजलधिजलं द्वीपपालाः प्रलीना  
 यस्मिन्दत्तप्रयागे सकल-
१५. मपि सदा राजकं न व्यराजत् ॥ [ ११\* ]  
<sup>181</sup>आचंचत्सिन्धुवीचीनिचयपरिचिंतोपत्यकापश्चिमात्रे-  
 रापूर्वाद्युद्य-
१६. दक्कंमखरहरिखुरोत्खातमूर्ध्नो महीध्रात् ।  
 आविच्छेशालयादादशवदनपुरो मंडलाग्रप्रभावं;  
 १७. पृथ्वीमेकातपत्रामकुरुत सुकृती यो जगद्वीतकीर्तिः ॥ [ १२\* ]  
<sup>182</sup>तस्मिन्नस्तमिते विधौ विधिवशादाक्रान्त-
१८. भूमण्डले  
<sup>183</sup>लोकाह्लादिनि शशुपंकजस्रधि प्रोत्कृष्टरोचिष्मति ।  
<sup>184</sup>शीतांसा(शा)विव दिव्यसंगगतिके राजा-
१९. धिराजे ततः  
 श्रीमत्खोद्विगदेव इत्यभिधया राज्ये स्थितो भूपतिः ॥ [ १३\* ]  
<sup>185</sup>तदनु च जातो मन्मथमूर्तिं विव-
२०. मलमहीध्याताखिलकीर्तिः  
 नरपतिसंघाविष्कृतसेवो निरुपमसुनुः ककलदेवः ॥ [ १४\* ]  
<sup>186</sup>तस्मिन्नरे-
२१. शे नृपतिप्रदीपे प्रचण्डतैलप्पसमीरणेन ।  
<sup>187</sup>विध्यापिते दुष्यमकालभावात्कथावभासे सति रट्टराज्ये ॥ [ १५\* ]
२२. ॥१॥ जीमूतकेतुतनयोऽद्यततार योस्मि-  
 जीमूतवाहनइति प्रथितः पृथिव्यां ।  
 सीलारवंश(श)तिलकः स्व-

180. Metre:—*Sragdharā*.181. Metre:—*Sragdharā*.182. Metre:—*S'ardūlavahirāḍīyam*.183. The reading in the *Ep. Ind.*, Vol. III, p. 272, ll. 15, 16 is स(स)शुपंजरस्रधि which Kielhorn would change into रस्रधि, assuming that Kṛṣṇaparāja had been inspired by one of his opponents.184. *Ep. Ind.*, Vol. III, p. 272, l. 16 gives the variant 'शुभपु[ञ्ज]भवले.'185. Metre:—*Mātrāsamāka*.186. Metre:—*Uḥajāḍī*.187. *Ep. Ind.*, Vol. III, p. 272, gives a variant for the hemistich:—*Samprāpīte=ḥyoti* (=ālam ?) vividdhe kathārvabhāse sati Ratṭarājye.188. Metre:—*Vasantatilakā*.

२३. <sup>189</sup>शरीरदान-  
भ्राताहिलोकसमवाद्यगरुत्मदंघः ॥ [१६\*]  
<sup>190</sup>अभवदहितमर्द्दी तस्य वंशे कपर्दी  
<sup>191</sup>विषयुजनसुतुष्टः श्रेष्ठगोषुष्टुष्टः ।  
प्रियजलगिरिदुर्गाः प्रीण(णि)तात्मैष्टवर्गः  
प-

(iia) (See Pl. VI)

२५. <sup>192</sup>रपुरभयकर्ता रौद्रन(गेन्द्रहर्ता ॥ [१७\*]  
त्रिपुलमतिरुदीर्णाः कर्णवस्वर्णवर्षैः  
सपुलकपुलशक्तिः शक्ति-  
२६. युक्तस्ततोभूत् ।  
अभवदिह न दीनस्तस्य सनुः कपर्दी  
जितपरबलदण्डालण्डपृथ्वीतरण्डः ॥ [१८\*]  
<sup>193</sup>तस्माद्दु-  
२७. वनतरण्डः खण्डितदोहण्डचण्डरिपुदण्डः ।  
जज्ञे यस(श)सा मण्डितमखण्डभूमण्डलं येन ॥ [१९\*]  
<sup>194</sup>इंशनामा सुतस्तस्मा-  
२८. <sup>195</sup>द्वयुवना[दभू]दसौ  
उदितोदितता येन वंशस्य प्रकटीकृता ॥ [२०\*]  
<sup>196</sup>चतुरश्रतुरास्येऽपि न कृत्स्नाग्निदितुं गुणान् ।  
स(श)रदन्न-  
२९. <sup>197</sup>सितान्यस्याचतुरास्ये तु का कथा ॥ [२१\*]  
तस्यानुजो निजभुजोऽजितनिर्जितरिः  
श्रीगोमिराज इह सुप्रथितप्रभावः ।

189. *Ep. Ind.*, Vol. III, p. 272 reads—*Soas'arira-dānāt=īrātā hi lokam=anaghas'=cha Garutmataḥ saḥ.*

190. Metre:—*Mālinī.*

191. The last three lines of V. 17 are totally different in *Ep. Ind.*, Vol. III, p. 272, lk. 23, 24.

192. Metre:—*Mālinī.*

193. Metre:—*Āryā.*

194. Metre:—*Amuṣṭubh.*

195. Shown as an addition in a ft. in the origin l.

196. Metre:—*Āryā.*

197. „ *Vasantatilakā.*

३०. श्रीशंकराणकगुणाद्विगुणान्दधान-  
स्यागाभदुजङ्गविजयीर्मिडिद्विद्वनामा ॥ [२२\*]  
198  
राज्यं चकार सचिवेन विचिन्त्यमा-
३१. नं  
श्रीनागमेन विनुतोनुजसन्निभेन ।  
सन्मार्गतानुगतकामुकबाणपाणिः  
श्रीलक्ष्मणानुगतराम इवाभिर-
३२. मः ॥ [२३\*]  
199  
परचक्रं नमद्यस्य स्पधैते धनुषा समं(मम्) ।  
सहस्र(श)सद्गुणस्तत्त्वं कराक्रमणया रणे ॥ [२४\*]  
200  
सार्द्धं च द्वारि दण्डेन
३३. योखण्डाखण्डलत्विषा ।  
कोदण्डं मण्डलीकुर्वन् मण्डलीकत्वमासदत् ॥ [२५\*]  
201  
परममण्डलप्रसाधनसत्कौर्त्सिगु-
३४. णाकरो गुणी तदनु ।  
श्रीमद्वज्रज्जदेवो भूपालो राज्यमधितस्यौ ॥ [२६\*]  
202  
अनवरतदानशीलः प्रतापवाञ्छीतिविद्यशो-
३५. निलयः ।  
सूनुस्तस्य च राज्ये श्रीमानपराजितोजातः । ॥ [२७\*]  
203  
विशदमतिविवेकी धर्मतन्निष्ठचित्तो  
विबुधजननिषेव्यः
३६. सत्कमोत्तुङ्गवीर्यः ।  
सकलगुणनिवासः प्रार्थिनां पूरिताशो  
रिपुगुणकरिसिंहो राजभुर्यः प्रसिद्धः ॥ [२८\*]  
204  
रुचिर-
३७. सुतनुसुतनुभासः प्रोहसस्तद्विलासो  
निरुपमनिजकौर्त्सिध्यात्तलोकत्रयश्च ।  
मुचि सकलकलानामाश्रयो

198. Metre:- *Vasantatilakā*.  
199. „ *Anushṭubh*.  
200. „ *Anushṭubh*.  
201. „ *Āryā*.  
202. „ *Āryā*.  
203. „ *Mālinī*.  
204. „ *Mālinī*.

३८.

निष्कलंको

महितचरितभार्यः भाविताशेषशत्रुः ॥ [२९<sup>५</sup>]

२०६ कंदर्पो<sup>२०६</sup> युवतीजने विमलधी त्रीतौ च वाचस्पतिः  
कार्याकार्य-

३९. विचारणासु निपुणो गांभीर्यवारात्रिधिः ।  
घाम्ना तीव्ररुचिर्विशेषगुणभू हीनक्रियायां गुरुः  
श्रीविद्यावसति-

४०. जैनप्रियतमो यो भूपवन्धः सदा ॥ [३०<sup>५</sup>]  
२०७ सिद्धां संयानभूमिं पृथुतरपुणकं देशमाहाविधेयं  
सहां प्रत्यन्तकान्तं

४१. निजमटकलितं संगमादीश्वराख्वं ।  
नामाख्यानप्रसाध्यं चिपुलणविषयं नष्टवैषम्यभाय  
कृत्वा तेजोनुभा-

४२. वाद्धरविभवविभृत्स्वाह्वया यः प्रशास्ति ॥ [३१<sup>५</sup>]  
२०८ आलाटदेशाद्भुवि भिल्लमीयदेशं विधायविधिमत्र यस्य ।

आ प-

४३. श्विमाब्धेरथ चंद्रपूर्व्वं पुरं विधृत्य प्रभुताप्रभावः ॥ [३२<sup>५</sup>]  
२०९ प्रभुधीअम्मणो येन महामात्येन मंत्रिणा ।  
संयुक्तो-

४४. सौ विभातीह गुरुणाखण्डलो यथा ॥ [३३<sup>५</sup>]

इति पूर्व्वश्रीमान्यखेटकटकं परमभट्टारकमहाराजाधिराजप-

४५. रमेश्वरश्रीमत्कृष्णराजदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्सोडुिग-

४६. देवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्ककलदेवसंजातव्यपायानं-

४७. तरं नष्टभ्रष्टदृराज्ये ॥ स्वतेजोनुभावात्समधिगताशेषमहाशब्दमहासामन्ताधिपतितगर-

४८. पुरपरमेश्वर शीलारनरैन्द्रजीमूतवाह[ना]<sup>२१०</sup>न्वयप्रसूतसुवर्णगणरुडध्वजामिमानमहोदविमल-

४९. गलगण्डपक्षिमसमुद्राधिपतिगण्डरगण्डद्रीपितमार्तण्डगण्डवङ्गरगण्डरुद्धफोडिगण्ड-

(iib) (See Pl. VII )

५०. नारायण, नन्निसमुद्र, पुसिगंजज(?) , वातविल्ल, विहेङ्ग, झंपणाचार्य, अहितकालानल,  
विरुदंकराम, मंडलीक, त्रिने-

205. Read °भाव्यो भावि°

206<sup>५</sup> Metre:—S'ardūlavikrādījam.

207. " Sragāharā.

208. " Indravajrā.

209. " Anushubh

210. Shown as an addition in a ft. in the original.

५१. ऋभृत्सिसमस्तराजावलीसमलंकृतमहामंडलेश्वरश्रीमदपराजितदेवराजः सर्वानेव यथासंब-  
 ५२. ध्यमानकानागामिभ्रामभोक्तृसामन्तराजपुत्राधिकारिपुरपतितृ(त्रि)वर्गस्थाननगर[प्रभू]<sup>211</sup>  
 तिप्रधानाप्रधानजना-  
 ५३. प्रणातिपूजासमादेशैः समनुबोधयत्यस्तु वः संविदितं यथा ॥  
 चला विभूतिः क्षणमंगि यौवनं<sup>212</sup>  
 कृ-  
 ५४. तान्तदन्तान्तरवर्चिं जीवितम् ।  
 तथाप्यवज्ञापरलोकशासनेऽ-  
 हो नृणां विस्मयकारि चेष्टितम् ॥  
 रंभास्तम्भ-  
 ५५. गर्भ इव सकलमेतदसारतयाधिष्ठितं संसारजातं विनश्वरस्वभावं धर्म एवैकः  
 सहायः सा(शा)स्व(श्व)तश्चेति विमलेन म-  
 ५६. नसा समाकलय्य ॥ मातापित्रोरैहिकपारत्रिकपुण्यफलावासये आत्मनश्च महापुण्यशो-  
 भिवृद्धये ॥  
 ५७. शकनृपकालातीतसंवत्सरशतेषु नवसु पंचदशोत्तरेष्वन्यतः संवत् ९१६(५)विजयसंवत्सरा-  
 न्तगतस्मा(श्री)-<sup>213</sup>  
 ५८. वणबहुल १५ रवौ संजातसूर्यग्रहणमहापर्वणि रा[हु]ग्रहणसंक्रान्तिवृद्धिमण्डले  
 सिंहपशिगते  
 ५९. च सूर्ये सति । विहितस्नानानन्तरं यथोदितस्थित्या हारिहर[ण]यगर्भदहनादीनमपानमलशुद्धया  
 संपूज्य ॥ क-  
 ६०. रहाटविनिर्गताय इहकार्याभ्यागताय काश्यपगोत्रवृद्धचशाखाय हरिदेवगृहीतसहस्रपुत्राय  
 ब्राह्मण-  
 ६१. कोलमविज्ञाय ॥ चतुर्दशग्रामशतोपलक्षितपुरीकोकणदे[शा](रतः)पातिचिखलाडविषय-  
 प्रतिबद्धविहले  
 ६२. क्षेत्रान्तर्वर्तिनी पलच्छउच्छिकाभिधाना पल्लिका । यस्याश्चाघाटनानि । पूर्वतः मानेचोली-  
 सत्कविरकः । दक्षि-  
 ६३. णतः कोटिलेवल्लीसत्कसीमा । पश्चीमतः मझिग्रामसत्कसीमा । उत्तरतोपि सैव । एवमिदं  
 चतुराश-  
 ६४. टनोपलक्षिता अधिकखुंटिलक्षेत्रार्द्धभोगभागसमन्वितां सबृक्षमालाकुला स्वसीमापय(यं)न्ता  
 सका-  
 ६५. छतृणोदका सद्दण्डदशापपधा पूर्व्वदत्तादेवदायब्रह्मदायवज्जां सर्व्वोरपसियुक्ता । पुत्रगौत्राय-  
 न्वयोपभो-  
 ६६. ज्या निधानालीयककुमापीसाहसापुत्रादिसमस्तदण्डोषयुक्ताऽच्चाटभटप्रवेशाऽकराऽस्मा-  
 ६७. भिः परमया भक्त्या हस्तोदकादिविधिपूर्व्वकं प्रदत्ता ॥ तदस्य सान्धयबंधोरप्याचंद्रार्ककालमर्या-

211. Shown as an addition it a ft. in the original.

212. Metre:- Vams'astha.

213. Read 'चक्रतः'

६८. दया स्वेच्छया भुञ्जतो भोजयतो वा कृषतः कर्षयतश्च न केनापि परिपंथना कार्या ।  
सर्वदा समा-
६९. गामिन्नुपतिमिरस्मद्वंशजैरग्न्यै र्वाऽस्तरकर्मगंभीरद्रीप्रयातभयभीरुभिर्व्वलदनलस्कुलिङ्ग-
७०. सहस्रभीषणवीचिनिचयप्रपातवेदनागमशक्तितैः प्रतिपालयितव्या सत्कर्तव्याऽनुमन्तव्या
७१. च । यो बालानतिमिरपटलावृतमतिरापिच्छ्यादापिच्छयमानं वाऽनुमोदेत स पंचभिर्महापातकैश्च-
७२. पापातकैश्च संयुक्तो भवेत् ॥ उक्तं च भगवता वेदव्यासेन ॥

- 214 215  
षष्टिर्व्वेपसहस्राणि स्वर्गे तिष्ठति भू-
७३. मिद् ।  
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥
- 216  
विध्याटविष्वतोयासु शष्ककोटरवा-
७४. सिनः ।  
महाहयो हि जायन्ते भूमिदायापह(हा)रकाः ॥
- 217 218  
[स्वदत्तां] परदत्तां वा यो हरेत वसु —

( iii ) (See Pl. VIII)

७५. धर्यं ।  
219  
षष्टिर्व्वेपसहस्राणि विष्टायां जायते रुमिः ॥
- 220  
गामेकां स्वर्णमेकं वा भूमेरप्येक-
७६. मंगुलं(लम्) ।  
हरन्नरकमाप्नोति यावदा[हू]तसंगुलं(वम्) ॥
- 221  
पंच पश्वन्ते हन्ति दश हन्ति गवा-
७७. नृते[ ]  
शतमश्वानृते हन्ति सहस्रं पुरुषानृते ॥
- 222  
हन्ति जातानुजातांश्च हिरण्याथेनृतं वदेत् ।  
सर्वं भू-
७८. भ्यन्ते हन्ति मास्म भूभ्यन्तं वदीः ॥
- 223  
अग्नेरपस्यं प्रथमं सुवर्णं भूवैष्णवी सूर्यसुताश्च गावः ।  
लोक-

214. Metre:-*Anushtubhi*.

215. Read षष्टिर्व्वेपं.

216, 217. Metre:-*Anushtubhi*.

218. At the end of this plate the Baroda Museum authorities have engraved the words No. 36. This practice is objectionable. See remarks on p. 63.

219. Read षष्टिर्व्वेपं.

220, 221, 222. Metre:-*Anushtubhi*.

223. Metre:-*Indravajrā*.

७९. त्रयं तेन भवेद्धि दत्तं यः काञ्चनं गां च महीं च दद्यात् ॥

<sup>224</sup>  
स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप ।  
महीं ल(म)-

८०. हीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनं(नम्) ॥

<sup>225</sup>  
बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः ।  
यस्य यस्य यदा भू-

८१. मितस्य तस्य तदा फलं(लम्) ॥

<sup>226</sup> <sup>227</sup>  
धव[ला]न्यातपत्राणि दन्तिनश्च मदोत्कटाः ।  
भूमिदानस्य पुण्याणि फलं स्वर्गं

८२. पुरंदर ॥

<sup>228</sup>  
सच्चोनेताम्भविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः ।  
सामान्योयं धर्मसेतु र्नु-

८३. पाणां काले काले पालनीयो भवद्धिः ॥

<sup>229</sup>  
मईशजाः परमहीपतिवंशजा वा  
पापादपेतमनसो

८४. भू(भु)वि भाविभूषाः ।

ये पालयन्ति मम धर्ममिमं समस्तं  
तेषां मया विनिहितोन्ज(ज)लिरेष मूर्ध्नि ॥ ० ० ॥

८५. यथा चैतदेवं तथा च । महामण्डलेश्वरश्रीमदपराजीतदेवराजो लेखकहस्तेन स्वमतमारो-  
८६. पयति । मतं मम श्रीमदपराजितदेवराजस्येति ॥ ० ॥

<sup>230</sup>  
लब्ध्वा गण्डरगण्डराजनियमं

८७. श्रीअम्मणैयामिबे(बे)ऽ

मात्स्येधिष्ठितसंधिविग्रहपदे श्रीसंक्षमैये सति ।  
उद्दामो ननु

८८. कोलमकमविदे सव्वैमंतं शासनं

चकैयस्य सुतस्तदेतदलिखत्कायस्थवंशोद्भवः ॥

224, 225, 226. Metre:-*Anushtubh*.

227. Added in a f.n. in the original.

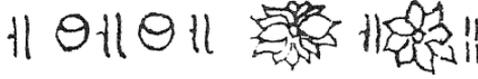
228. Metre:-*S'āriti*.

229. Metre:-*Vasantatilakā*.

230. Metre:-*S'ardulavikrīḍita*.

231  
८९. यत्किमपि लिखितमुक्तं युक्तमयुक्तं च नांकिमिह सर्व्वं (व्यम्) ।  
अलिखितमगुणं सगुणं प्रमा-

९०. णभूतं सदा ज्ञेयम् ॥



## VII. COPPER-PLATE GRANT OF THE ŚILĀHĀRA KING APARAJITA.

Śaka year 915 (993 A. D.)

### GRANT B

Text<sup>232</sup>

(i)

१. ओम् [1] स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं(तम्) ॥ (1)  
हरश्च यस्य कान्तेन्दुकलया कमलं कृतं(तम्) ॥ [१]  
235  
कुर्वन्वाभ्नायपूतानि वेधसो वदना-

२. न्यलं(लम्) ॥ (1)  
चराचरजगत्सृष्टिनामधामानि वः शुभं(भम्) ॥ [२]  
236  
आसीद्गोविन्दराजः क्षितिपतिरसमः कर्कराजस्ततोभू-  
द्भूभर्ता

३. श्रीन्द्रराजः पुनरभवदतो दन्तिवर्भेति सनुः ।  
ख्यातः श्रीकृष्णराजः क्षपितरिपुरभूत्कर्कराजस्य सनु-  
स्तसमा-

४. श्रीविन्दराजस्तदनु तदनुजः श्रीध्रुवान्का(का)धिराजः ॥ [३]

237 238  
जगत्तुंगाङ्गजस्तस्य गुणोत्तुंगोभवत्ततः ।  
वल्लभोमोघवर्षः

231. Metre:-Āryā.

232. From the original plates and inked impressions.

233. Expressed by a symbol.

234, 235, 237. Metre:-Anushtubh.

236. Metre:-Sragāharā.

238. Read:-Jagattuṅgo°.

५. सत्कृष्णराजस्ततः सुतः ॥ [४]  
<sup>239</sup>  
 जगत्सुङ्गाङ्गजः श्रीमानिन्द्रदेवस्ततोभवत् ।  
<sup>240</sup>  
 नित्यवर्षो भुवो भर्ता विक्रमोत्तुंगशान्तिः (ङ्क)-
६. तः ॥ [५]  
<sup>241</sup>  
 जनहर्षकृते वर्षन्धन इव धनकनकवारिधाराभिः ।  
 तस्मादमोघवर्षो वर्षाधिपराज्यभाजनो जातः । (॥) [६]
७. तस्यानुजो हरिखिचोद्भूतभूतलश्री-  
 गोविन्दराजनरनाथसुवर्णवर्षः ।  
 सन्नन्दकाच्युतसुदर्शनचक्रचि-
८. हः  
<sup>243</sup>  
 सिन्धान्सनी गुरुबलः पुरुषोत्तमोभूत् ॥ [७]  
<sup>244</sup>  
 पितृव्यः स्वर्णवर्षस्थ नित्यवर्षानुजश्चिरं (रम्) ।  
 कुर्वन्नकण्टकं राज्यं
९. तपसा साहसेन च ॥ [८]  
<sup>245</sup>  
 श्रीमत्कर्कराष्ट्रकूटकके सद्दशसंहर्षतो  
 रौद्रद्रोहद्वप्रतापशमकं निस्तृ (स्त्रि)-
१०. शघाराजलैः ।  
 येनाकारि समुद्भूतेन्द्रधनुषा भूषास्म (इम)मि विद्युता  
 भाति श्रीमदमोघवर्षसुचनोऽसङ्कलि-
११. विश्वंसनात् ॥ [९]  
<sup>246</sup>  
 अथ गतवति तस्मिन्वह्निग्रे नरेन्द्रे  
 सुविमलमपि शंभो ह्यमि शुभ्रं विधातुं (तुम्) ।  
 कनककल-

239. Metre:-*Anushtubh.*240. विक्रमोत्तुङ्गलक्षितः is the reading of the Bhādāna Plates of the same king. See *Ep. Ind.* Vol. III, p. 271, ll. 7, 8.241. Metre:-*Giti.*242. Metre:-*Vasantatilakā.*

243. Read सिंहासनी.

244. Metre:-*Anushtubh.*245. " *S'ardūlacikhrīḍita.*246. " *Mālinī.*

१२. स(श)धारापातधौतेव कन्या  
तदनु नरपतिश्रीः कृष्णराजं समागात् ॥ [१०]  
<sup>248</sup>  
चोलो लोलो भियाभूद्रजपतिरप-
१३. तज्जाह्वीगह्वरान्त-  
वर्जाशीशस्त्रासशेषः समभवदभवच्छैलरंध्रे तथागतः ।  
पाण्ड्यशः खण्डितश्रीरनुज-
१४. लधिजलं द्वीपपालाः प्रलीना  
यस्मिन्दत्तप्रयाणे सकलमपि सदा राजकं न व्यराजत् ॥ [११]  
<sup>249</sup>  
आचंचत्सिन्धु-
१५. वीचीनिचयपरिचितोपत्यका पश्चिमाद्रे-  
रापूर्वाद्युद्यद्वर्कप्रखरहरिखुरोत्खातमूषदो महीध्रा-
१६. त् ।  
आविशेतालयादा दशवदनपुरो मण्डलाप्रभवैः  
पृथ्वीमेकातपत्रामकुरुत सुकृती यो ज-
१७. गद्गैतकीर्तिः ॥ [ १२ ]  
<sup>250</sup>  
तस्मिन्नस्तमिते विभौ विधिवशादाक्रान्तभूमण्डले  
<sup>251</sup>  
लोकाह्लादिनि शत्रुपन्क(ङ्क)जसधि प्रो-
१८. त्कण्टरोचिष्मति ।  
<sup>252</sup>  
शीतांशाविव दिव्यसंगतिके राजाधिराजे ततः  
श्रीमत्स्त्रोद्धिगदेव इत्यभिधया रा-
१९. उये स्थितः सद्यशाः ॥ [ १३ ]  
<sup>253</sup>  
<sup>254</sup>  
तदनु मदनमूर्ति भाग्यसौभाग्यभाजं  
<sup>255</sup>  
भुवनभवनदीपं सुप्रभूतप्रमूर्ति [ । ]  
निर-

247. The reading in the *Ep. Ind.*, Vol. III, p. 272, l. 14. is *Kanaka-kalasa-dhāra-dhātā-ḥ(g)a(ā)tr=eva*.

248. Metre:-*Sragdharā*.

249. Metre:-

250. Metre:-*S'ārdūlavikrīḍita*.

251. The reading in the *Ep. Ind.*, Vol. III, p. 272, ll. 15, 16 is *S(S)attru-patijara-nidhi* which Kielhorn would emend into *ruchi* and assume that Kṛṣṇarāja had been imprisoned by one of his opponents.

252. *Ep. Ind.*, Vol. III, p. 272, l. 16 gives the variant *S(S)ubhra-pu[m]ja-dhāvale*.

253. *bhūpatiḥ* is the reading of the *Ep. Ind.*, Vol. III, p. 272 and of grant A.

254. Metre:-*Mālinī*.

255. The reading of the *Ep. Ind.*, Vol. III, p. 272 is *suprasūta-prasūti* [m].

२०. पमनुपसुतुं ककलेशं नरेशं  
नरपतिकृतसेवं राजलक्ष्मीउज्जगाम ॥ [ १४ ]

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तत्र क्षितीशो नृपतिप्रदी-

११. पे  
प्रचण्डतैलप्पसमीरणेन । -

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विष्यापिते दुष्टमकालभावा-

त्कथावशेषे सति रट्टराज्ये ॥ ० ॥ [ १५ ]

२२. जीमूतकेतुतनयोऽवततार योस्मि-  
जीमूतवाहन इति प्रथितः पुथिल्यां ।  
शीलारवंशतिल-

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२३. कः स्वशरीरदान-  
त्राताहिलोकसमवाद्यगरुत्मद्वयः ॥ [ १६ ]

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अभवदहितमर्द्दी तस्य वं-

२४. शे कपर्दी  
विबुधजनसुतुष्टः श्रेष्ठगोपुष्टतुष्टः ।  
पु(भि)यजलगिरिदुर्गप्रीणितःस्मे-

261

२५. ष्टवर्गीः  
परपुरभयकर्ता रौद्रनागेन्द्रहर्त्ता ॥ [ १७ ]

( ii a ) (See Pl. IX)

२६. विपुलमतिरुदीर्णः कर्णवस्वर्णवर्णैः  
सपुलकपुलशक्तिः शक्तियुक्तस्त-

262

२७. तोऽभूत् ।  
अभवदिह न दीनस्तस्य सूनुः कपर्दी  
जितपरबलदण्डाखण्ड-

256. Metre:-*Upajāti*.257. *Ep. Ind.*, Vol. III, p. 272 gives a variant for this hemistich:-  
*Saṁprāpīte=jyoti [r=alam ?] vividdhe sati Raṅgarājye ॥*258. Metre:-*Vasantīlakā*.259. *Ep. Ind.*, Vol. III, p. 272 reads *Soas'ariradānāt=trātā hi lokam-anaghas'=cha Garuṁmaiaḥ saḥ* ॥260. Metre:-*Mālinī*.261. The last three lines of verse 17 are totally different in *Ep. Ind.*, Vol. III, p. 272, ll. 23, 24.262. Metre:-*Mālinī*.

२८. पृथ्वीतरण्डः ॥ [ १८ ]  
<sup>263</sup>  
 तस्माद्भुवनतरण्डः खण्डितदोर्दण्डचण्डरिपुदण्डः ।  
 जज्ञे यदा-
२९. सा मण्डितमखण्डभूमण्डलं येन ॥ [ १९ ]  
<sup>264</sup>  
 इक्ष्वनामा सुतस्तस्माद्भुवण्डान्नादभूदसौ ।  
 उदि-
३०. तोदितता येन वंशस्य प्रकटीकृता ॥ [ २० ]  
<sup>265</sup>  
 चतुरश्रतुरास्योपि न कृत्सान्नादितुं गुणान् ।  
 शर-
३१. दभ्रसिता[न्]यस्याचतुरास्ये तु का कथा ॥ [ २१ ]  
<sup>266</sup>  
 तस्यानुजो निजभुजोर्जितनिर्जितारिः  
 श्री-
३२. गोमिराज इह सुप्रथितप्रभावः ।  
 श्रीहंसराणकगुणान्द्रिगुणान्दधान  
 स्यागाभुज-
३३. ऋविजयीर्मंडिइक्ष्वनामा ॥ [ २२ ]  
<sup>267</sup>  
 परमण्डलप्रसाधनसत्कीर्त्तिगुणाकरः कृती तदनु [ १ ]  
 क्षितिपो वज्रदेवः सुश्रीको राज्यमथितस्थो ॥ [ २३ ]  
<sup>268</sup>  
 अनवरतदानशीलः प्रतापवात्रीतिविद्यशो-
३४. निलयः ।  
 सनुस्तस्य च राज्ये श्रीमानपराजितो जातः ॥  
<sup>269</sup>  
 क्रूरातियमः सुकान्तिभवनं क-
३५. ल्यद्रुमः प्रार्थिनां  
 स्थानं नेत्रसुखस्यव(षे)र्धजलधिः सौभाग्यकन्दांकुरः ।  
 सद्रिद्यानिलयः
३६. कलागुणनिधिर्नीतो च वाचस्पति(ति)  
 र्द्धर्मस्यास्पदमुत्तमं विमलधी लक्ष्मीविलासावधिः ॥ [ २५ ]

263. Metre:- Āryā.  
 264. " Anushṭubh.  
 265. " Āryā.  
 266. " Vasantatilkā.  
 267. " Āryā.  
 268. " Āryā.  
 269. " Ś'ārdūlavikrīḍita.

३७. सिद्धां संयानभूमिं पृथुतरपुणकं देशमाज्ञाविधेयं  
सहप्रत्यन्तकान्तनिजभटकलितं
३८. संगमादीश्वराख्यं ।  
नामाख्यानप्रसाध्यं चिपुलणविषयं नष्टवैषम्यभावं  
कृत्वा तेजोनु-
३९. भावाद्भरविभवविधृत्स्वाज्ञया यः प्रशास्ति ॥ [ २६ ]
- २७१  
आ लाटदेशाद्भुवि भिल्लमीयदेशं विघ्रात्या-
४०. वधिमत्र यस्य ।  
आ पश्चिमाग्धेरथ चंद्रपूर्वं पुरं विधृत्य प्रभुताप्रभावः ॥ [ २७ ]
- २७२  
श्रीमता केशपा-
४१. यैण महामात्येन मंत्रिणा ।  
संयुक्तोसौ विभातीह गुरुणाखण्डलो यथा ॥ [ २८ ]  
इतिपूर्व-
४२. श्रीमान्यखेटकटकावासितपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्कुण्डला-
४३. जदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्खोद्विगदेव-
४४. पादानुध्यातपरमभट्टारकमहाराधिराजपरमेश्वरश्रीमत्ककलदेवस्तंजा-
- (ii b) (See Pl. IX).
४५. तापाये रट्टराज्ये च नष्टप्रष्टे सति ॥ ० ॥ स्वतेजोनुभावात्समधिगतमशेषमहाशब्दमहात्साम-
४६. न्ताधिपतितगरपुरपरमेश्वरशीलारनरेन्द्रजीमूतवाहनान्वयप्रसूतसुवर्णगरु-
४७. डञ्जजाभिमानमहोदधिमलमलगण्डदीप्तिमार्तिण्डगण्डरुद्धफोडिगण्डरगण्डपञ्चि-
४८. मसमुद्राधिपतिकोकणवल्लभराजगण्डकन्दर्प्य, नम्रिसमुद्रविखर्दकरामसहजविद्या-
४९. धरकलिगलांकुराविल्लविविहैङ्गमण्डलीकत्रिनेत्रप्रमृत्तिसमस्तराजावलीसमलंकृत-
५०. महामण्डलेश्वरश्रीमदपराजितदेवराजः सर्वानेव यथासंबध्यमानकानागाभिप्रा-
५१. मभोक्तृसामन्तराजपुत्राधिकारिपुरपतितृ(त्रि)वर्गस्थाननगप्रमृत्तिप्रधानप्रधाना[ञ्] ॥
५२. जनान्प्रगतिपूजासमादेशैः समनुबोधयत्यस्तु वःसंविदिते यथा ॥
- २७३  
चलविभू-
५३. तिः क्षणमे(?)गि यौवनं  
कृतान्तदन्तान्तरवर्ति जीवितं(तम्) ।  
तथाप्यवहा परलोकशासने

270. Metre:-Sragdharā.

271. " Indravajrā.

272. " Anuṣṭubh.

273. Metre:-Vams'astha.

५४. अहो नृणां विस्मयकारि चेष्टितम् ॥  
श(स)कलमेतदसारतयाधिष्ठितं विनस्व(श्व)रस्वभा-
५५. वं धर्मं एवकः सहायः शास्व(श्व)तश्चेति त्रिचिन्त्यास्माभिरयं पित्रोरैहिका-  
मुष्मिकफला-
५६. वाप्तये आत्मनश्च पुण्ययशोभिवृद्धये ॥ ॥ शकनुपकालातीतसंवत्सरशतेषु
५७. नवसु पंचदशोत्तरेष्वन्कतः संवत् ॥ ९१५ ॥ विजयसंवत्सरान्तर्गतश्रावणव-
५८. हुलपंचदश्यामङ्क(ङ्क)तोपि श्रावण वदि १५ रवावद्येह श्रीस्थानकावासके सक-  
५९. लकलमषतमःपटलोच्छेदनपटीयसि परमपुण्यसंसारकारिणि स्वर्गापवर्ग-  
६०. कारणभूते संजाते सूर्यग्रहणमहापर्वणि चतुर्दशप्रामशतोपलक्षितपुरी-  
६१. कोंकणमण्डलान्तर्पाति पाणाडविषयान्तर्वर्ति सालणकग्रामे ॥ चम्भेलेवा-  
६२. खाडीतः द्यामारामकः । यस्य चाघाटनानि ॥ पूर्वतो राजपथः ।  
दक्षिणतो वि-
६३. प्ररुद्रोपाध्यायारामकः । पश्चिमतो विप्रसीहज्यैयारामकः ॥
६४. उत्तरतो राजपथः । एवमि(म)थं चतुराघाटनोपलक्षितः सोद्रङ्गः

(iiiia)

६५. स(सो)परिकरः सवृक्षमालाकुलः स्वसीमापर्यंतः सकाण्डतृणोद्कोप-
६६. तः सदण्डदशापरघः प्रधाननिधानैकदोषवाह्यः इतरसमस्ता-
६७. पुत्रालीयककुमारीसाहसप्रभृतिदण्डदोषसमन्वितः पूर्वदत्तदेवदाय-
६८. ब्रह्मदेयवर्जितः समस्तायस्थानसहितः सर्वोत्पत्तिसमुक्तोऽचाटभटप्रवे-
६९. शोऽपरिपन्थनीयः सर्वोभ्यन्तरसिद्धिसमुपेतो यथाक्रमं हस्तोदकादिवि-
७०. धिपूर्वकं काश्यपगोत्रबहुवदासखा(ख)करहाटविनिर्गताय पुणकदेशीयखे-
७१. टकवास्तव्याय इहकार्याभ्यागताय ब्रह्मचारिणे ब्राह्मणकोलमक्रमविस्ता-
७२. य विप्रगृहीतसहस्रहरदेवसुताय बलिचरुकवैश्वदेवाग्निहोत्रक्रतु-
७३. क्रियागताभ्यागतनित्यकर्मादिव्या(व्य)वहारार्थमेतत्संततेरपि यथोचितब्रा-
७४. ह्मण्यक्रियाकाण्डप्रवर्तनार्थं च आत्मनः पित्रोरपि पुण्ययज्ञःश्रेयोर्थं च प्र-
७५. दत्तः ॥ तदियं निकटचतुराघटनविशुद्धाचंद्रार्ककालमर्यादया मया समा-
७६. गामिन्यतिभिश्चासत्कर्मगंभीरदरीप्रपातभयभीरुभिर्ज्वलद्वनलस्फुलि-
७७. ङ्गसहस्रभीषणा(ण)वीचिनिचयप्रपातवेदनागमशङ्कितैः सर्वैरप्यस्य पत-
७८. त्संततेश्चानुपालनीयोऽनुमन्तव्यश्च यो वाऽज्ञानतिभिरपटलावृतमतिर-
७९. चिन्ध्यादाच्छिद्यमानं वाऽनुमोदेत स पंचभिर्महापातकैरुपपातकैश्च सम-

274. Read °वृद्धतः

275. „ °मङ्कतोपि

८०. स्तेरपि संयुक्तः स्यात् ॥ उक्तं च भगवता वेदव्यासेन ।

<sup>276</sup> पष्टि <sup>277</sup> स्वर्षसहस्राणि स्व-

८१. गर्गे तिष्ठति भूमिदः ।  
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥  
<sup>278</sup> विंश्यात्नीष्व-

८२. तोयासु शुष्ककोटरवासिनः ।  
महाहयो हि जायन्ते भूमिदायापहारकाः ॥  
<sup>279</sup> स्व-

८३. दत्तां परदत्तां वा यो हरेत् वसुंधरां(राम) ॥  
<sup>280</sup> पष्टि स्वर्षसहस्राणि विष्टायां जायते कृमिः ॥

(iii) (See Pl. X)

<sup>281</sup> ८४. गामेकां स्वर्णमेकं वा भूमरेष्वेकमंगलं(लम्) ।  
हृत्तरकमान्जोति यावदाहृतसंश्लवं(वम्) ॥  
<sup>282</sup> पंच पश्वन्तुते हन्ति द-

८५. या हन्ति गवान्तुते ।  
शतमश्वान्तुते हन्ति सहस्रं पुरुषान्तुते ॥  
<sup>283</sup> हन्ति जातानुजातांश्च हिरण्यार्थेनुतं

८६. वदेत् ।  
सर्वं भूम्यन्तुते हन्ति मा स्म भूम्यन्तं वदीः ॥  
<sup>284</sup> अग्नेरपस्यं प्रथमं सुवर्णं भूवर्णवी सूर्यसुता-

८७. [श्च] गावः ।  
लोकत्रयं तेन भवेद्धि दत्तं यःकांचनं गां च महीं च दद्यात् ॥  
<sup>285</sup> स्वदत्तां परदत्तां वा यत्नाद्रक्ष-

८८. अराधिप ।  
महीं महीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनं(नम्) ॥  
<sup>286</sup> बहुभिर्त्वंसुधा भुक्ता राजभिः सगरादिभिः ।

276. Metre:-*Anushtubh.*

277. Read पष्टि वर्षे°.

278. Metre:-*Anushtubh.*

279. " "

280. Read पष्टि वर्षे°.

281. Metre:-*Anushtubh.*

282. " "

283. " "

284. Metre:-*Indravajrā.*

285. " *Anushtubh.*

286. " "



N. B. Certain technical terms occur in ll. 64 to 66 of grant A and ll. 64 to 68 of grant B. All of them are not clear to me. Most of them have been explained by Mr. N. G. Majumdar in *Inscriptions of Bengal III*. Dr. B. Ch. Chabra, Superintendent for Epigraphy, was kind enough to send the following note:—

“ 1. *bhoga-bhāga*. This compound expression occurs in many inscriptions sometimes in the reverse order. The two terms occur individually also. Vide Index to the *Ep. Ind.* Vol. XXII, XXIII, etc. Prof. Vogel has also explained these words under *Bhāgika* and *Bhogika* in his *Antiquities of Chamba State*, Pt. I, p. 130.

2. *Kumārisūhasa*. ‘Outraging the modesty of a virgin’, in a similar context, is met with in one of the two grants of Pṛithivichandra Bhogas’akti II, *Ep. Ind.* Vol. XXV, p. 237, text l. 34.

3. *Aputra* is possibly the same as *aputrādhana* that occurs in Bhogas’akti’s grant; *ibid.* text l. 33.

I have not been able to make out what precedes the word *Kumārisūhasa*. Nor is the form *Khumṭila* clear to me’.

## VIII. THE GAṆDEVĪ INSCRIPTION OF SHASHṬHA II

S’aka year 964 (= 1042 A. D.)

Dr. Hirananda Sastri succeeded in securing a very important inscription at Gaṇdevī during his tour in Navsari District in 1938. He was led to its discovery by Mr. M. Dvivedi who accompanied him to the modern Śiva temple where the epigraph was fixed, in the Rāma-mandira compound in Gaṇdevī some twelve miles to the south of Navsari the head-quarters of the district of that name. As we see from its contents it has no connection with the sanctuary where it lay and must have been brought there from outside. Probably it was fixed somewhere near the old site of *māṇḍū* or market of Gaṇdevī, i. e. the *maṇḍapikā*, which was built by Shashṭha II in the 11th century as stated in the epigraph itself. On the destruction of the *maṇḍapikā* it was brought to the Rāma-mandira compound. As the record was extraneous to the temple, near which it was fixed, Dr. Sastri arranged to get it removed to the State Museum at Baroda through the kind offices of Mr. Kashalkar, the Suba of Navsari at that time. This record was edited, along with my transcript and abstract of contents, by Dr. Sastri in his *Annual Report* for 1938-39. I am re-editing it here in the light of subsequent criticism that appeared about it.

### Details of contents.

The inscription<sup>292</sup> measures 1’-11” × 1’-8” and contains twenty-seven lines of writing giving twenty-five verses of good Sanskrit in various metres together with the initial invocation ‘*Sīdham Om namaḥ S’ivāya*’. It is written

292. See Plate IV of the *Annual Report* for 1938-39, of the Archaeological Department, Baroda State.

in the Devanāgarī alphabet. The letters though nicely engraved are not deeply cut and have consequently become so worn that a considerable portion of the inscription is now indistinct. Fortunately the important portions giving the object of the record, the date and the name of the ruler are all preserved.

The importance of the inscription lies in the fact that it is the first Kadamba record yet found in Gujarāt. The Kadambas of this record are the Goa Kadambas. The inscription like other Kadamba records opens with the legendary account of the origin of the Kadambas from the perspiration of Śiva under a *kadamba* tree. The mythical origin given in the Goa Kadamba grants does not materially differ from that of the **Haṅgal** Kadamba inscriptions. Thus they attribute the rise of the family to the three-eyed and four-armed **Jayanta**, otherwise called **Trilochana Kadamba** or "the three-eyed Kadamba," who is said to have sprung from a drop of sweat that fell to the earth near the roots of a *kadamba* tree from the forehead of the god Śiva after the conquest of the demon **Tripura**.<sup>293</sup> Such myths are meant to elevate the status of a dynasty whose exploits are recorded in it. The record introduces us to **Shashṭha I** abruptly. The progenitors of the Goa Kadambas were at this time sufficiently powerful as can be seen from **Marcella Plates of Shashṭhadeva** (?) which record the achievements of these chiefs before they established themselves as feudatories of the Chālukyas. The earliest of these chieftains according to the Marcella Plates is **Kaṅṭakāchārya** and he seems to be identical with Shashṭha I of our record. The genealogy as recorded in our inscription is as follows :—

Shashṭha I-m. **Nāyavyadevī**  
 |  
**S'rī-Nāgavarmā**-m. **Mālavadevī**  
 |  
**Gūhalladeva**-m. **Gauravyadevī**  
 |  
 Shashṭharāja or Shashṭha II

There appears to be some discrepancy in the genealogy<sup>294</sup> given by Moraes in the *Kadambakula* p. 167. It was obviously based on Marcella Plates and as I have shown above Shashṭha I is the same as Kaṅṭakāchārya of the plates. Shashṭha I and Gūhalladeva II given by Moraes, I have failed to check from the plates quoted by him. Hence the genealogy appears to be incorrect and it is necessary to revise it in the light of the present inscription.

Vv. 11 to 25 are laudatory and extol the exploits of Shashṭha II in the usual hyperbolic way. According to the account given in the record, he conquered the kings of Saurāshṭra, **Aṅga**, **Kaliṅga**, **Mālava**, **Mahārāshṭra**, **Āndhra**,

293. For details see *Kadambakula* by Moraes.

294. *Ibid.* pp. 387 ff.

Vindhya and **Kāñchi**. Furthermore he is said to have defeated the kings of **Sinhala**, **Pārasika** and **Kanakadvīpa** in naval engagements. Gūhalladeva, the father of Shashṭha II strengthened his position by reducing the neighbouring chieftains. Shashṭhadeva closely adhered to his father's policy with the result that he became the master of the whole of Koṅkaṇa after defeating the Northern Śilāhāras. As can be proved from the Narendra Inscription of Jayakeśin II and from the Degamve inscription<sup>295</sup>, **Lañkā** does not refer to the island of **Ceylon** but was metaphorically applied to the island of Goa, which on account of its situation resembled the classic island of Ceylon. Mr. Moraes has also suggested that the Śilāhāras of Koṅkaṇa were on this account called 'the best of Sinhala Kings.' As suggested in the *Bulletin of the Deccan College Research Institute*, Vol. II (Nos. 3-4) pp. 40 ff. Kanakadvīpa might refer to the **Kavaḍi** or **Kapardikadvīpa** the ruler of which was defeated by the Kadambas. It is said to have consisted of the territory adjoining the Salsette island. The Pārasika may be some island near Thānā. Its memory, according to **Dr. I. J. S. Taraporewala**, is retained by one of the hills called **Pārsik**, through a tunnel in which the G. I. P. trains now run. Or it may be the island of **Ormuz** in the Persian Gulf. I am inclined to agree with the suggestions made in the journal quoted above and add that the points raised in it require further study. The mention of a fleet by which Shashṭha reached Prabhāsa is an interesting evidence of Indian rulers being acquainted with naval warfare as well. This voyage to Saurāshṭra reminds us of the one that was made by his father Gūhalladeva. Obviously it was made for paying homage to the god Somanātha. For details of his reign see *Kadambakula* by Moraes pp. 173 ff.

The *prasasti* purports to record the construction of a *maṇḍapikū* or pavilion in the Śaka year 964 (=1042 A.D.) by Shashṭha at the market near Gaṇdevī.

The *prasasti* was composed by **Chandrasūri** of the **S'āligrāma gotra** and was incised by **Sarvadeva**. Sāligrāma as a *gotra* name is met with here for the first time in the epigraphical records from Gujarāt.

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295. J. B. B. R. A. S., Vol. IX p 272. Also *Kadambakula* pp. 173 ff.

## VIII GAṆDEVĪ STONE INSCRIPTION OF SHASHṬHA II

Śaka year 964

Text<sup>296</sup>

२. सिद्धम्<sup>297</sup> ॥ ओं नमः शिवाय ॥  
 शी(सं)ध्यातांडवडंबरध्यसनिनो भीमस्य चंडप्रमि-  
 व्यानृत्यद्भुजदण्डमंडलभुवो झञ्जानिलाः पान्तु वः ।  
 येषामुत्सभवां जवेन झ-
२. गिति व्यूहेषु भूमिभृता-  
 मुद्धीनेषु विडौजसा पुनरसौ दंभोलिरालोकितः ॥ १ ॥  
 गौरीस्तनाकृतिमनोहरकुडुलश्रीः  
 सांद्रप्रवालदलवारिततिग्मरो-
३. चिः ।  
 सौरभ्यवासितसमस्तदिगंतराल-  
 स्तुभ्यं कदंबशिखरी श्रियमातनोतु ॥ २ ॥  
 निर्जिज्ञत्य त्रिपुरं चिरश्रमगतो देवः पिनाकायुधः  
 सन्नद्धोद्य-
४. तव(व)ण एव सहसा विश्रम्य तेजोमयं(यम्) ।  
 स्निग्धच्छायकदंब(व)भूरुहतले लीलालतांदोलने  
 पाण्यग्रेण मुमोच घर्मदा(स)लिलं भूमौ ललाटोद्भवं(वम्) ॥ ३ ॥  
 तत्रा-
५. कस्मिन् एव संवृतघनुर्वि(र्विं)/न्नद्विमोर्विग्रहं  
 किं कुर्यामहमादिशेति विवदस्त्वेदां(तु)जग्मात्तवान् ।  
 रक्ष क्षमामिति यः शिवेन गदितः पुत्रः स षष्ठस्तथे-  
 त्याख्यामा-
६. प कदंब(व) इत्यपि ततो वंशः प्रसिद्धिं गतः ॥ ४ ॥  
 स श्रीत्रिलोचनकदंब(व) इति श्रुतोभू-  
 दासागरांतधरणीपरिपालनाय ।  
 अद्यापि वीरचरिताद्भुतजन्म यस्य
७. वंशे चकास्ति वनवासिपुराधिवासे ॥ ५ ॥  
 तस्यैव वंशवि(वि)शिनीप्रविकासभातु  
 ह्यैलोक्यरक्षणपरायणवीरवृत्तिः ।  
 धर्मात्थशास्त्रविद्भूदथ षष्ठराजो  
 रा-

296. From the original stone and inked-impressions.

297. Expressed by a symbol.

८. जेंद्रमौलमणिरंजितपादपीठः ॥ ६ ॥  
तस्माद्भूत्पुत्रवरो नरेंद्रो नायव्यदेव्याममरेंद्रकल्पः ।  
प्रतापमाहात्म्यविवेकभूमिः श्रीनागवर्मा भुवि पुण्यकर्मा ॥ ७ ॥

अ-

९. नन्यसाधारणलक्षणायां  
मालव्यदेव्यामभिरूपवत्यां (स्याम्) ।  
गृहल्लदेवोजनि तेन पुत्रः  
पात्थद्वितीयः प्रथितः पृथिव्यां (व्याम्) ॥ ८ ॥  
येनाद्यानि कृतान्तघोरवदनो व्याघ्रः स्वयं मु-

१०. छिमि  
येनामूर्ध्वजिगीषुणा विदधिरे दिक्पालशेषा दिशः ।  
[यस्याद्यापि सु]रेंद्रसुन्दरवधुवृन्दैर्यशो गीयते  
सोभूद्रसमो गृहल्लजपतिर्गौरव्यदेवीपतिः ॥ ९ ॥  
जगन्न-

११. याश्चर्यगुणार्चिचतायां  
गौरव्यदेव्यां च पतिव्रतायां (याम्) ।  
धर्मावतारोजनि तेन सनुः  
श्रीषष्ठराजो जगदेकवर्ष(वै)धुः ॥ १० ॥  
आसीदशेषनरनाथकिरीटको-

१२. टि-  
रत्नच्छटाप्रकरशुंबितपादपीठः ।  
पष्टाहयः सहजवद्धितवीरवृत्ति  
मर्त्ता भुवः स चतुरंबु(बु)धिमेषललायाः ॥ ११ ॥  
विद्यानां कुलमंदिर् गुणवतामेकैव

१३. विश्रामम्  
भक्त्या सत्यविवेचकः श्रुतिगिरां सम्यक्परीक्षागुरुः ।  
नानातर्कनिशातनिर्मलमतिः प्रौढः कवीनां कविः  
स्मारसौ नीतिविदां वरोभवदसौ

१४. पौराणिकग्रामणीः ॥ १२ ॥  
[विप्रैर्ब्रह्मसमैः स्तुतः] प्रतिदिनं यः स्नाति गंगाजलै  
क्लिंभं चाहिकदानकांचनभूतं येनादरिद्रीकृतं (तम्) ।  
गत्वा तीर्थमनेकवैदिक-

१५. विधौ हैमानि दत्त्वा हि यो  
विद्वद्भ्यः शतशो यथाविधि मुदा दानान्यदात्वोडश ॥ १३ ॥  
उच्च(बै)स्तन्वन् फणालीः समधिकरभसोत्तानरोमांचकोटि-  
नुट्यन्निर्मो-
१६. कपट्टः सहजतरल[योजि]ह्वयोः पाटवेन ।  
नागीभिर्गीयमानं गुणगणमसमं यस्य[वाचां]सहस्रै-  
राकर्ण्यकर्ण्य भूयो वहति फणिपति म्मैदिनीमादरे-
१७. कूर्मं क्लेशयितुं दिशः स्थगयितुं पेण्डुं धरित्रीभृतः  
सिंधुं भूलिभरेण कर्हमयितुं तेनैव रोद्धुं नभः ।  
यस्यासीद्विजयप्रयाणसमये निर्व्वारमुञ्चोत्तलं  
कु- ण ॥ १४ ॥
१८. वर्णस्य वरुथिर्नां स विदितो वैरीभर्कटीरवः ॥ १५ ॥  
राजन्यानामनेकद्विरदघनघटाकुम्भपीडानि यस्मिन्  
देवे प्रोद्यत्कृपाणे दलयति विपुलं कौतुकं
१९. भूतमाजौ ।  
[चं]चञ्चञ्चु[पु]टेन त्वरितपरिचलत्पक्षपालीयुगेन  
अंशे मुकामणीनां जलदजलधिया धावितं चातकेन ॥ १६ ॥  
सौराष्ट्रांगकालिगमालवम-
२०. हाराष्ट्रांघ्रविध्याधिपा-  
न्कांचीकरलदेशयोः क्षितिपती विध्वंस्य पादातिकैः ।  
जित्वा सिन्ध(ह)लपारसीककनकद्वीपाधिपानंबुधौ  
सज्जीभूतभट्टैर्व्वहिननिवहैः प्राप्तः प्र-
२१. भासं नृपः ॥ १७ ॥  
रंघ्रसि च लोकाणि च सोमेश्वरस्याप्रतः ।  
स श्रीमान् क्षुत्तिपारगः परिवृतः पौ-
२२. रागिकः पण्डितै-  
रात्मानं तुलयांचभूव विविधप्रारब्धकं काञ्चनैः ॥ १८ ॥  
च्छांभोघरक्षीरं नृपतिः द्वै राज-  
क्षीरोदाच्च कलिंजरं च रुचिरं द्वे राजवे
२३. ग  
द्वे चामीकरनिर्मिते चंद्रातपं ॥ १९ ॥  
तस्मिन्पुण्यमये कृतं स्मरगिरौ क्षेत्रे प्रभासे स्मृ-  
ते
२४. यावदभक्तिवदासिकपरिकरः कर्णे समावर्णनः ।  
जलधीपतिः.....दरिद्रकृताः  
.....तकसहस्रकाञ्चनभृतो लभ्यां नु षष्ठेश्वरः ॥ २० ॥

२५. ये पूर्वमत्र बलिकर्णयुधिष्ठिराद्या  
दातार इत्यवितथं प्रथिता नरेंद्राः ।  
दातव्यमेवमभवन्निति निश्चयोभू-  
दृष्ट्वा तुलां पुरुषदानमिदं जनाद्यं ॥ २१ ॥  
द्वै तुलापुरुषौ
२६. दत्त्वा विधिवत्त्वेकव -- ।  
द्वयं ॥ २२ ॥  
चतुःषष्ट्यधिके वर्षे शाके नवशतोत्तरे ।  
वत्सरे चित्रमानो च मार्गो रूढस्तुलां नृपः ॥ २३ ॥  
इयं मंड-
२७. यिका रम्या कारिता षष्ठभूभुजा [ १ ]  
शान्त्यर्थं जीव[लोकस्थ]..... ॥ २४ ॥  
शालिप्रामीयगौत्रेण रचिता चंद्रसूरिणा  
उत्कीर्णां ष(श)ब्देदेवेन प्रशस्तिः षष्ठभूपतेः ॥ २५ ॥

#### ABSTRACT OF CONTENTS.

- V. 1—A graphic description of the *tāṇḍava* dance of Siva.
- V. 2—Eulogy of the Kadambas.
- V. 3—Shashṭha Trilochana, the progenitor of the line, was born from the drops of perspiration fallen from the forehead of Siva after the conquest of the demon Tripura.
- Vv. 4-6—Shashṭha (I) was called *S'ri*-Trilochana Kadamba. His description.
- V. 7—His son, from *Nāyavyadevī*, was known as *S'ri*-*Nāgavarman*.
- V. 8.—*Gūhalladeva* was the son of *Nāgavarman* from *Mālavadevī*.
- V. 9.—*Gūhalladeva* killed a tiger with his fists.
- V. 10.—He was blessed with a son named *S'ri*-*Shashṭharāja* (II) born of *Gauravyadevī*.
- Vv. 11 to 18 —Description of Shashṭha II.
- V. 12—He possessed all the virtues and was well-versed in the *S'āstras*.
- V. 13—He was praised by the *Brāhmaṇas*; he removed the poverty of the supplicants and bestowed sixteen *dānas* on them.
- V. 14—His fame spread to the *pātāla* or nether regions.
- V. 15—No enemy could stand before him. He had vanquished the whole world. He was verily a lion to his foes.

- V. 16—He conquered the kings of Saurāshṭra, Aṅga, Kāliṅga, Mālava, Mahārāshṭra, Āndhra, Vindhya and Kāñchi. He defeated in naval engagements the rulers of Simhala, Pārasika and Kanakadvīpa. He arrived at **Prabhāsa** with his fleet.
- V. 17—He was surrounded by learned men and he performed his *Suvarṇa-tulā* ceremony.
- V. 18—He surpassed ancient kings like **Bali**, **Karṇa**, **Yudhishṭhira** and others.
- V. 20—It gives the date as the Śaka year 964.
- V. 24—The *maṇḍapikā* or pavilion was erected by Shashṭha (II).
- V. 25—This *prasasti* of king Shashṭha was composed by Chandrasūri of the Sāligrāma-*gotra* and was incised by Śarvadeva.

#### IX. THE BRĀHMAṆAVĀDĀ PLATES OF MŪLARĀJA II.

Dated V. S. 1232 (= cir. 1175 A. D.)

This only known grant of **Mūlarāja II** was secured by me in 1940 from **Brāhmaṇavādā**, a village in the **Chāṇasmā** taluk of the **Mehsana** District. It was in the possession of Chaudhari Duṅgarī Bhagji who was persuaded by me to sell it for Rs. 50 to the Director of Archaeology. The existence of the Plates was previously known from a copy of it in the possession of **Muni-Puṅgyavijayaji**. **Mr. Kanaiyalal Dave** of **Pāṭan** published an article with an inaccurate text in the *Buddhīprakāśa* of 1938. Below is given a revised reading of the text.

The document is engraved on two copper plates (Pls. XI, XII) which measure about 15" × 10" each and which were held together with a ring and a seal. It is written in the Nāgarī alphabet which was in use in the grants of the Chaulukyas of the 12th Cen. A. D. The language of the record is Sanskrit. The charter was issued after the death of **Ajayapāla** by Mūlarāja II, his son. It purports to record the grant of some land in the village of Brāhmaṇavādā by the king to Prabhākara, son of the *Sāmavedī* Brāhmaṇa **Dhūhaḍa**, a **Nāgara** Brāhmaṇa of the Lāmthaśiva *gotra*, who was the *S'ayyagrāhaka* (care-taker of bed, *Kāñchūkin*) of **Karpūradevī**, wife of Ajayapāla. The date of the charter is Monday, Chaitra Śu. 11, V. S. 1232, and the donor is Mūlarāja II. According to the *Bombay Gazetteer* (Vol. I, Pt. I, p. 195), **Ajayapāla** died in 1233. The *Prabandhachintāmaṇi* also states that Mūlarāja II ascended the throne in V. S. 1233. But the present grant disproves this statement. Mūlarāja, the donor of

the present grant, is styled a king in V. S. 1232. This only means that Ajayapāla passed away at the end of V. S. 1231 or early in V. S. 1232<sup>299</sup>. Of Ajayapāla a grant of 1231 is known as also his stone inscriptions at *Uñjhā* (*Sidhpur* taluk) of the same year. Mūlarāja is credited with the defeat of the king of Ghazni. The *Sukṛitasamkīrtana* (III. 45) and the *Kīrtikaumudī* (56-58) attribute this defeat to the heroism *Nāikkidevī*. Ajayapāla seems to have had more than two wives, and Karpūradevī was one of them.

The land granted was situated in the village of Bāmbhaṇavāḍā which obviously is identified with Brāhmaṇavāḍā where the grant was found. Another village mentioned in this grant is *Kāroḍā* which is modern *Karoḍā* about two miles to the north of Brāhmaṇavāḍā. The record also mentions the Sub-division called Gabbhūtā, which is obviously Gāmbhū in the Chaṇasmā taluk of the Mehsana district.

The writer of the grant was the High Registration Officer, *Śrī Kumara* son of the Thā. *Vaijala*, born in the *Moḍha* family. The executor of the grant was *Śrīmat-Sikara*, the Minister of Peace and War.

### IX. THE BRĀHMAṆAVĀDĀ COPPER-PLATE GRANT OF MŪLARĀJA II

Text<sup>300</sup>

(i) (See Pl. XI)

- <sup>301</sup>
१. ओम् [॥] स्वस्ति [॥] राजावलीपूर्ववत् [॥] समस्तराजावलीविराजितपरमभट्टारकमहाराजाधिराजपरमेश्वर-
  २. श्रीमूलराजदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीचामुंडराजदेवपादा-
  ३. नुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीदुर्लभराजदेवपादानुध्यातपरमभट्टारकम-
  ४. हाराजाधिराजपरमेश्वरश्रीमीमदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वर-
  ५. त्रैलोक्यमल्लश्रीकर्णदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरावन्तीनाथत्रिभु-
  ६. वनगंडवचरकजिष्णुसिद्धचक्रवर्तिश्रीजयसिंहदेवपादानुध्यातपरमभट्टारकमहाराजाधिरा-
  ७. जपरमेश्वरप्रौढप्रतापनिजभुजविक्रमरणगणविनिर्जितशकभरीमपालश्रीकुमारपाल-

<sup>299</sup>. For details of the reigns of Ajayapāla and Mūlarāja II, vide the *Trāimāsika* of the *Śrī Forbes Gujarātī Sabhā*, Vol. VII., pt. 1, pp. 36 to 46. According to the *Vichārasaṅg* Ajayapāla died on the 12th of the bright half of Phālguna of V. S. 1232 and our present grant is dated Chaitra Su. 11 of 1232. This proves that Mūlarāja succeeded to the throne in V. S. 1232.

<sup>300</sup>. Expressed by a symbol.

<sup>301</sup>. From the original plates.

८. देवपादानुध्यातपरममट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरप्रबलबाहुदण्डदर्परूप-  
 ९. कंदर्पकलिकालनिष्कलंकावतारितरामराज्यकरदीकृतशाकंभरीभूपालश्रीअजयपालदेवपादा-  
 १०. नुध्यातपरममट्टारकमहाराजाधिराजपरमेश्वरश्रीमन्मूलराजदेवः स्वभुज्यमानगभूतापथ-  
 ११. कान्तःपातिनः समस्तराजपुरुषान् ब्राह्मणान्तरां(णोत्तमां)स्तत्रियुक्तनाधिकारिणो जनपदांश्च  
 बोधय[त्य]-  
 १२. स्तु वः संबिदितं यथा । श्रीमद्विक्रमादित्योत्पादितसंवत्सरशतेषु द्वादशसु द्वात्रिंशदुत्तरे-  
 १३. शु चैत्रमासशुक्लपक्ष एकादश्यां सोमवारेऽत्रांकतोपि संवत(त्) १२३२ चैत्र शुदि ११ सोमे-  
 ऽस्थ्यां(पर्व)  
 १४. संवत्सरमासपञ्चवारपूर्विकायां तिथावदेह श्रीमद[ण]हिलपाटेक स्नात्वा चराचरगुरुं भगवंतं  
 भवानीपति-  
 १५. मध्यच्छयं नलिनीदलगतजललव[तरलं]जि(जी)वितव्यमाकलये(य्यै)हिकमामुष्मिकं च फ-  
 १६. लमंगीकृत्य पित्रोरात्मनश्च पुण्ययशोभिवृद्धये बाभणवाडाग्रामे भूमिहल २ जातभुनि-  
 १७. वि ५ ॥-२॥ सार्धकपर्दकद्वयो(य)[स]हितपादो[नभड्]विशोपकासमकरविशोपकं प्रति  
 १७ नि-
१८. इ १०० शतमेकं (कम्) ॥ अनेन निव्र-नामा भूमिविशोपकाः स्वसीमापर्यन्ताः सवृक्ष-॥

(ii) (See Pl. XII)

१९. मालाकुलाः सहिरण्यभागभोगाः काष्ठतुणोदकोपेताः सर्वाद्यायसमेता महाराजाधि-  
 २०. राजश्रीअजयपालदेवकुलपुत्रिका राक्षी श्रीकर्पूरदेवि(वी)सत्कशय्याग्राहकं नागराज० लांड-  
 २१. शिवगोत्रे सामवेदिकधूहडसुतप्रभाकराय शासनेनोदकपूर्वमस्माभिः प्रदत्ताः ॥  
 २२. अस्या भूमेर्व्यक्ति रथया ॥ नाडाक्षेत्राद् भूमिर्वि० ॥ १३ सक्तः आघाटा यथा ॥ पूर्वतः शय्यापाल-  
 २३. लकब्राह्मणक्षेत्रं दे(द)क्षिणतश्चतुर्वेदिब्रा०-क्षेत्रं पश्चिमतश्चतुर्वेदिब्रा.नागदे-  
 २४. वक्षेत्रं । उत्तरतः कारोडाग्रामसीमाः तथा सोलाप्रभृतीनां क्षेत्रात् भूमिः  
 २५. वि ४ ॥ अस्या भूमेर्मर्यादा यथा ॥ पूर्वतः ले(भे)जवालब्राह्मणक्षेत्रं । दक्षिणतः  
 २६. कारोडाग्राममार्गः(गे) । पश्चिमतः [श्चतुर्वेदि]ब्रा० नागदेवक्षेत्रं उत्तरतो ब्रा. माधव  
 २७. ....क्षेत्रं । पश्चिम[घाटैरु]पलक्षितां भूमिमेनामवगत्य यथादीयमानभा-  
 २८. गभोगकरहिरण्यादिसर्वं सर्वदाऽमुष्मे ब्राह्मणाय समुपनेतर्यं(व्यम्) । सामान्यं चैत-  
 २९. त्पुण्यफलं मत्वाऽस्मदंशजैरन्यैरपि भाविभोक्तृभिरस्मत्प्रदत्तधर्मदायोयम-  
 ३०. नुर्मतव्यः पालनीयश्च ॥ उक्तं च भगवता व्यासेन ॥ षष्टि[ष्टि] वर्षसहस्राणि स्वर्गे तिष्ठति  
 ३१. भूमिदः । आच्छेत्ता चानुर्मता च तान्येव नरकं वसेत् ॥ १ यानीह दत्तानि पुरा नरेन्द्रै-  
 ३२. दानानि धर्मात्थयशास्कराणि । निर्माल्यवांतिप्रतिमानि तानि को नम साधुः पु-  
 ३३. न राददीत ॥ २ बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्त-  
 ३४. स्य तस्य तदा फलं (लम्) ॥ ३ स्वदत्तां परदत्तां वा यो हरेत वसुधयां ( राम् ) । स विष्टायां  
 कृमिभूत्वा पि-  
 ३५. तुभिः सह मज्जति ॥ ४ दत्त्वा भूमिं भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः ॥ सा-  
 ३६. मान्योऽयं दानधर्मो नृपाणां स्वे स्वे काले पालनीयो भवद्भिः ॥ ५ लिखितमिदं शास-  
 ३७. नं मोहान्वयप्रसूतं ठ. वैजलसुतमहाक्षपटलिक ठः श्रीकुमरेण ॥ दूतकोत्र महासाधि-  
 ३८. विग्रहिक ठ. श्रीमत्सीकर इति ॥ श्रीमूलराजदेवस्य

## X. THE NĀNĀKA PRASĀSTIS OF VĪSALADEVA OF GUJARĀT.

(1271 A. D.)

These *Prasāstis*<sup>302</sup> (Pls. XIII and XIV) are now engaged in a wall of the **Koṭisvara temple** at **Koḍinār** in the Amreli District in Kāthiāwād. Local people religiously worship them. This inscription was noticed by Mr. H. H. Dhruva in the *Indian Antiquary*, Vol. XI., but stands in need of re-editing, on account of the errors made in the transcript. *Sadaḥ* (=mansion) has been read as *Sarah* (=tank). This reading involves a substantial alteration in the translation, and shows that a college was established in the **Prabhāsakshetra** at the place where the **Sarasvatī** falls into the sea—*Sarasvatī-sāgara-saṅgama*. The transcript on which this article is based has been prepared from an inked impression of the record taken by the Archæological Department, Baroda. I am publishing below most of Mr. Dhruva's article with such changes as later researches have needed along with facsimilies of the inscription which are made available to scholars for the first time. The *prasāstis* are metrically correct throughout, but at *prasāsti* I, v. 14 there is a mislection by the copyist in the name of the Nāgara lady *Sihavā*, wife of **Govinda**.

The mistakes in Pr. I, v. 27 and v. 32 and II, vv. 5, 7, 8 are clerical blunders. Verse 20 of Pr. II errs, as v. 14 of the other does, in the quaintly spelt proper names. The language of the note at the foot of Pr. II is as irregular as are many others of its kind.

Both the *Prasāstis* are written in ornate *kāvya* style and are in Sanskrit. The script is the Devanāgarī of the period. Expect सिद्धं श्रीसरस्वतीसागरसंगमस्थित-  
त्रीभ्यः समस्तदेवताभ्यो नमः in Pr. I. l. 1 and सिद्धं ओ नमो गणपतये in Pr. II, l. 1 and the date portion in line 24 of Pr. II, the rest is in Sanskrit verse.

*Prasāstis* I and II respectively record the inauguration of the *Sārasvata-kriḍāketana* and *Sārasvata-sadas* i. e. Sarasvatī's pleasure house and a college for learning, by the Nāgara poet **Nānāka**, at the court of **Viśaladeva**. The first *Prasāsti* bears no date, but seems to be the earlier of the two as it stands first. Still we must note that it is later in date than V. S. 1318 when king Viśaladeva dies; for in No. I Viśaladeva is said to be already a *tridaśa-suhṛid*, a friend of the gods (v. 27). Again No. I represents Nānāka in the full enjoyment of youthful life, in affluence, a learned court favourite, a poet, and a literary patron. He has about him a ring of poets, among whom is **Bāla-Sarasvatī**, the author of the *Prasāstis*. His brother is at the court in an eminent situation. He

302. The stone bearing these *prasāstis* has now been secured by me for the Baroda State museum through the good offices of Mr. R. H. Desai, Vahivatdar of Koḍinār, and has now been removed to Baroda.

has a virtuous son and a wife, beautiful, loving, pure and devoted. The poet winds up his eulogium with a benedictive verse addressed to the loving pair and their son. No. II again represents Nānīka as fairly settled in high life reaching it by his ability and acquirements. King Viśaladeva has stationed him at Somanātha Paṭṭana with a grant commissioning him to perform *S'rāddha* for him. To him *S'āntarasa* or quietism is now the most acceptable state. His time is devoted to ablutions and sacred or charitable duties. The second inscription bears the date V. S. 1328, ten years subsequent to the date assigned to the death of king Viśaladeva.

From the two *Prasastis* we gather a fair biography of the poet. The *Vāghelā* dynasty of **Dhavalakkaka (Dholkā)**, founded by **Dhavala**, a son of **Kumārāpāla**'s mother's sister, and father and grandfather of **Arjorāja** and **Lavaṇaprasāda** respectively, was distinguished for its patronage of literature and poetry. At the court of **Viradhavala** and Lavaṇaprasāda, or rather that of their ministers **Vastupāla** and **Tejāpāla**, there was ever a galaxy of poets of all castes and creeds. Among them was the *Rāju-purohita* **Someśvara**, the author of the *Kīrtikaumudī*. The Jaina ministers themselves too, as the chroniclers and this their protégé the *Purohita* would represent, were poets. Viradhavala dies; the violent **Virama** is artfully removed by the minister; Viśaladeva succeeds his father at Dholkā, according to **Rājasekhara**, in V. S. 1298. The revolution is effected almost calmly. But an insignificant party fray ruined the minister, and led to his fall. The *Nāgara Mantri* **Nāgaḍa** or **Nāgadeva** succeeds him: **Harshagaṇi**, the author of the *Vastupālācharita*, describes it bitterly in the following terms:—

<i>S'ri-Viradhavalasy=āśāḍ=yāvān=sāmrajya-vistarāḥ  </i>	
<i>Tāvān=ev=ābhavat tasya kramān=mantri-prabhāvataḥ   </i>	75
<i>Kevalam bhūbhujā labdhaprasareṇa mahī-tale  </i>	
<i>Tena S'ri-Vastupālo=pi drishṭo laghutay=āhaha   </i>	76
<i>Siṃhanām=ābhavat tasya bhūbhūṣito mātulaḥ puṅgavāḥ  </i>	
<i>Adhikāri tad=ādesāt samarthaḥ pārlhivo=grāyāḥ   </i>	77
<i>Prerito bhūpatis=tena pāpēna piśunātmanā  </i>	
<i>Mudrā-ratnam=uḥādāya Tejāpāla-karāmbyajāt   </i>	78
<i>Nāgarasya garasy=eva lokasamhārakāriṇaḥ  </i>	
<i>Nyadhāt prasādām (?) =ādhyāya pāṇau Nāgaḍa-mantriṇaḥ   </i>	79
<i>S'atvollāsāt kare tasya śuśubhe pulakāmkitē  </i>	
<i>Mudrikā kalpavall=iva rūdhā vachchulapādāyoh   </i>	80

"The extent of the *sāmrajya* kingdom of him (i. e. Viśaladeva) was (made) by degrees as great as that of Śri-Viradhavala, through the power of the minister (V. 75). Alas! He (the king) merely saw or considered even Vastupāla

as insignificant or of no moment, after the king had (*firmly*) established himself in the land (v. 76). Again there was the maternal uncle of the king by name **Siṃha** in office. At his instance the king was able to take the lead (v. 77). That slandering wretch moved the king, who taking the signet ring from the lotus-like hand of Tejaḥpāla, (v.78) placed it, conferring a high flavour, in the hand of the Nāgaḍa Mantri, the Nāgara, (*who was*) like poison, the destroyer of the people (v. 79). The ring shone in his hand like Kalpavallī, (the desire-fulfilling heavenly creeper), growing at the feet of Vachchūla; it shone on his hand with its hair all on and on account of the growing up and budding forth of *Sattva* or power (80)."

Rājasekhara, another, more temperate, and an earlier Jaina writer, in his *Chaturviṃśati*, tells us that the maternal uncle, reviled as above by Harshagaṇi, passed with his retinue under the balcony of a Jaina *upāśraya* or monastery, on his way to the court, when perhaps unconsciously, a Jaina inmate of the monastery—a monk—threw down the sweepings on the roadside which fell upon the Rājput chief and spoiled his robes. Whereupon the chief was greatly incensed and uttered some angry words, at which a follower of his went to the monastery, and punished the offender who flew to Vastupāla. The minister in a fit of passion ordered one of his men to cut off the hand of Siṃha's man with which he beat his priest. The whole clan of the **Jeṭhuās** came down upon him. The minister too made all preparations to withstand the attack, bent upon the destruction of such a minister. Someśvara stands as mediator and Vastupāla is allowed with his brother honourably to retire and he resigns his office which Mantri Nāgaḍa is invested with.

An anonymous work, discovered by Prof. A V. Kāthavate of the Gujarat College, describes Lavaṇaprasāda as the minister of **Bhīmadeva II** and Vīradhavalā as his *Yuvarāja*; and this fact, I believe, is borne out by the published grants of the king endowing the religious institutions founded by Ana-u, Solāṅki Rānā **Lunapasa-u** and his son Vīrama.<sup>303</sup> Bhīmadeva dies. Vīradhavalā is, as we have mentioned, dead already and is succeeded by his son Viśalā at Dholkā. Lavaṇaprasāda is far advanced in years and hesitates to take upon himself the burden of State. He has a partiality for his son Vīrama. The royal tents are pitched on the banks of the **Sahasraliṅga sarovara**. He summons Vīrama to his presence to crown him. But on coming in the hot-headed Prince insults his aged father, who thereupon changes his resolve. Nāgaḍa is on the occasion at Pāṭan. And he is despatched to bring Viśaladeva from

303. *Ind. Ant.* Vol. VI, p. 197 (V. S. 1280, 1287, 1288, 1295, 1296, 1299.). No. IV is an inscription of the usurper **Jayantasimha**, and so the grant shows what importance the Vāghelās possessed. No. X is of **Tribhuvanapāladeva**, and tells us that the position occupied by Vīrama was not an insignificant one.

Dholkā. The Prince and the Minister, says the chronicler, pledge their faith to one another. Prince Visala is crowned king of Gujarāt as succeeding Bhīmadeva II, and Nāgaḍa is his Premier in his new Government.<sup>304</sup> The seat of Government is transferred from Dholka to Pāṭan. Lavaṇaprasīda, from fear lest his love for Vīrama might return, and he might again change his mind, the chronicle tells us, is removed. Vīrama is bribed with **Vīramagrāma** and other places, and he too subsequently brings about his own ruin by his petulance and improvidence. With the rise of Nāgaḍa or Nāgaḍeva, the Nāgara community is in the ascendent. With the poet Someśvara as the *Purohita*,<sup>305</sup> now advanced in years, poetry finds a welcome home at the court of king Visaladeva. The king<sup>306</sup> performs a *yajña* at the place of his birth **Darbhavatī (Dabhoi)**, then forming the branches of the Nāgaras, Visalanagarā, Shatpadrā (or Sathodrā), Kṛishnapurā (or Krishorā), Chitrapurā (or Chitrodā) and Prāśnika (or Praśnorā); **Brahmapurī**<sup>307</sup> are maintained for their use. The communities too are distinguished for their literary acquirements. Rājāsekharā in his *Prabandha-Chaturviṃśati* (written in V. S. 1405) informs us that the Mahānāgarīya Nānāka,<sup>308</sup> the Kṛishnanagarīya Kamalādīya and the Visalanagarīya Nānāka,<sup>309</sup> the hero of our *Prasastis*, all resided at the court of Visaladeva, where there were also **Harihara**<sup>310</sup>, a descendant of **Srī-Harsha**, the author of the *Naiśadhya*, of Benares, **Arasīnha** the author of the *Sukyita-saṃkīrtana*, and his fellow student **Amarachandra**<sup>311</sup> the author of the *Bālabhārata* and other works, and Vāmanasthaliya Somādīya. We need not be surprised then at the high eulogium on the Nāgara community by the author of *Prasasti I* (vv. 7 and 32), and upon Nānāka (I, vv. 21, 23-4; 30-32, as well as II, vv. 2-3; 10-2; 14-5).

304. Cf. *Ind. Ant.*, Vol. VI, p. 210. No. XI. Pl. I, 1-7.

305. From the *Dabhoi Prasasti* we find Someśvara still alive in V. S. 1311, for he is the author of it.

306. *Ibid.* ll. 2 to 6.

307. The author of the *Vastupāla-charita* describes the founding of Visalagara and the institution of the Visalanagarā Nāgara community in the subjoined verses:

*Ajasram* = *abhyāsam* = *upāgatābhyām*  
*Mantrīs varābhyām kavisaḍgurubhyām* |  
*Dines'avad* = *Visaladeva uchchhāir*  
 = *Dine dine prāpa vibhā-prakas'am* || 40  
*Nija-nāmnā nives'oraya(sic) nagaram mantriṇā navam* |  
*S'rj-* *Visalanayīpo* = *naika-dharmasthāna-manoharam* || 41  
*Arkapradharmavoprebhṛṇyo vibrebhṛṇyo vāsahetave* |  
*Parito dvādas a grāmābhirāmam sukṛitī dadau* || 42  
*Satyas'auhadayānīshṭhā viś'ishṭhāchāratatparāh* |  
*Vasanti Brāhmaṇās=tatra pavitrā vedapāṭhataḥ* || 43

308. Vide Rājās'ekharā's *Chaturviṃśati Vastupāla-prabandha*

309, 311. *Ibid.* *Amarachandra-kavi-prabandha*.

310. Vide *Harihara-kavi-prabandha*.

*Prasasti* II represents Nānāka as visiting the court of Viśaladeva, and there undergoing an examination in the Vedic and other *Sāstras* (v. 5), and **Gayapati Vyāsa** is borne out by Kavi Rājasekhara. A ms. of this *Chaturvimsāti* bearing the date V. S. 1411, six years after its composition, and within three generations of the poet and the Prince, gives the following interesting note:—

*Atha Viśalanagariyeṇa Nānākena samasyā viśrāṇitā ॥ Gitām na  
gāvatitarām yuvatir=niśāsu ॥*

*S'rutvā dhvaner=madhuratām sahasāvatriṇē  
Blāmau mṛge vigatalāñchhana esha chandraḥ ॥  
M=āgān=madhyavadanasya tulām=it=iva  
Gitām na gāvatitarām yuvatir=niśāsu ॥ 4  
Evam aśhottaram śatam bahukavidattāḥ pūritāḥ ॥*

### Translation

Then the Viśalanagariya poet Nānāka completed the verse, (the fourth line of which was given as) "Why singeth not the lady during night?"—as follows:—"For fear the moon—devoid of the spot (resembling the deer)—on account the deer coming all of a sudden down to the earth, hearing the sweetness of (her) tone. For fear the moon does not equal her face, the lady singeth not during the night." Thus he replied to one hundred and eight entendres proposed by many poets. Thus he represents Nānāka as a distinguished poet at court. A brother of his, **Mālhaṇa**, an adept in the *Yoga* philosophy, attains to distinction. We are told by Pr. No. I that he won the heart of the Prince by his narration of the *Purāṇas* (v. 27). The prince goes out on a pilgrimage to Somanātha Paṭṭaṇa (vv. 6-8) and then, washing the feet of our poet, presents him with a mansion to live in, in the Brahmapurī founded by himself (No. I, vv. 25, 33), and enjoins him to worship Someśvara with offerings of rice, etc. (*Ibid.* v. 28), and perform the *Parvati S'rāddhas* for him (No. II, v. 27, *Ibid.* v. 13). He also receives a grant of the village of **Bagasarā** (No. I, v. 26) for that purpose. He has again been made a sharer of the best seventh part of another village by Gaṇḍa-Srī-Vīrabhadra (*Ibid.* v. 29).

Both the *Prasastis* describe Nānāka as conversant with the Vedic lore, having the whole of the *Rigveda* and the *Veḍāṅgas* by heart—a grammarian, rhetorician, an eloquent narrator and expositor of the epics and the *Purāṇas*, a lover of poetry, a master of the science of Dramas (Pr. I, vv. 24 and 27; Pr. II, vv. 3 and 14). The whole of the family too is remarkable for their learning and religious *piety*. They are originally natives of Ānandapura (the modern **Vadnagar**)—but seem to have long settled at **Gūnjā** near it—the village given to

those of the **Vaijavāpa** *Gotra* by the Chaulukya king (probably **Jayasimhadeva**) for their serving under him as ministers (Pr. I, vv. 6-8). The *Chaturvimsati* makes him a **Viśalanagarīya**, meaning thereby that he was a **Viśalanagarī Nāgara**.

Here a word or two by the way may be said about the founder of the family, who seems to be a character of some historical importance, figuring as he is in the Jaino-Brahmanic religious conflict in the time of king Kumārapāla. He is Upādhyāya **Somesvara** of the **Kāpishhala** *gotra*. He is styled in Pr. II *Dharmodhārādhanurandhara*, a yoke-bearer in the revival of the (*orthodox*) faith (v. 1)—perhaps from his taking part in the religious movement headed by king Jayasimhadeva's friend and poet **Śrīpāla** and his son Siddhapāla<sup>312</sup>, and the Dvārakā Śaṅkarāchārya **Devabhūti Sarasvatī**, author of the drama *Kumārācharita*, in opposition to **Hemachandra** and the Jainas in the reign of Kumārapāla. This Śrīpāla is the same as the author of the *Vadnagar Prasthiti*, dated V. S. 1208.

The inscriptions are further deserving of note from the authors of them. The first, i. e. **Kṛishṇa**, speaks of himself as the son of **Ratna**, author of the *Kuvalayāśvacharita*. He has also won the name of **Bāla-Sarasvatī**<sup>313</sup> from the people, well pleased with his *ashtāvadhāna* power (v. 36), and he is far superior to his brother poet and successor Gaṇapati Vyāsa, who seems to be a little conceited. The Vyāsa lets us know that he has written a poem by name *Dhārādhwāmsa*, or "the destruction of **Dhārā**", descriptive of the war of **Viśaladeva** with **Mālava**. The discovery of the *Kīrtikaumudī* and *Sukhīla-saikīrtana* by Dr. Bühler, and of the nameless new chronicle followed here, and the *Kumārāpālācharita* mentioned in Pr. No. I, afford us considerable light on the period intervening between the close of the reign of Jayasimhadeva and the rise of **Viśaladeva**. So also do the *Vastupālācharita*, *Dharmāranya* and its *Parīśiṣṭa*, *Prabandha-chaturvimsati*, *Bhojaprabandharāja* and other rare works.

In conclusion, it must be added that **Viśaladeva** is also named **Viśvala** "Protector of the Universe" (Pr. I. v. 27). The king is said to equal **Siddharāja** (Pr. II. v. 4). He is also called *Chakravartin* (Pr. II, v. 6). He has successfully carried on a war against the king of **Mālava** and laid it waste with fire and made the king of the country pay tribute to him (Pr. I, v. 6; II, v. 6). He has laid the foundation of many **Brahmapurīs**; of which that where **Nānāka** is settled is at **Prabhāsa**, near the confluence of the **Sarasvatī** with the sea.

312. *Chaturvimsati-Hemasūri-prabandha*, also *Kumārāpālācharita*, canto, V, vv. 132 etc.

313. Cf. *Purusha-sarasvatī*, the title awarded to **Somesvara**, the *Purohita* of king **Viśaladeva**; see **Rājas'ekara's** *Prabandha-Chaturvimsati: Vastupāla-prabandha*.

X. NĀNĀKA PRAŚASTIS IN THE KOTĒŚVARA MAHĀDEVA  
TEMPLE AT KODINĀR

Praśasti I. (See Pl. XIII).

१. ॥ सिद्धम् ॥ श्रीसरस्वतीसागरसंगमाधिष्ठात्रीभ्यः समस्तदेवताभ्यो नमः ॥  
यज्ञो गोचरयति लोचनरुचो वाचो निवृ-  
त्ता यत-
२. श्रेतो मुह्यति यत्र यच्च न मतेः पंथानमालंबते ।  
तन्निष्केतवभक्तियोगसुलभं सोमेशालिंगच्छलं  
स्पष्टी-
३. भूतमभिष्टुवीमहितमां किञ्चिन्महश्चिन्मयं (यम्) ॥ १  
दंतांशुमंजरितहस्तलताभिरामः  
सिद्धुरचारुसुभगो मदनिसर्शराख्यः ।  
देवः
४. स कोऽपि नरसिंधुरमूर्त्तिमाली  
शम्भाणि वो दिशतु सिद्धिविलासशैलः । (॥) २  
अघानि वो हंतु विहंगमोदकं  
सरस्वती सा[ग]-
५. रसंगमोदकं (कम्) ।  
यदोघकुले परमक्षमालया  
जयंति संतः परमक्षमालयाः । (॥) ३  
सेयं दिवानि वितनांतु सरस्वती वः  
प्रीता
६. हराच्युतविरचनयाचनाभिः ।  
और्वं प्रतापमिष सर्वतरंगिणीनां  
वाक्याशबन्धविधुरं निदधैऽबुधौ या । (॥) ४  
तं मेघमेदुरमहो म-
७. हनीयमूर्त्तिं  
तापत्रयव्यपनयाय वर्यं श्रयामः ।  
यः श्रातकुंभनिभया विभया स्फुरंती-  
मंकेन विघृतमिष श्रियमावि(वि)-
८. भक्तिं । (॥) ५  
कीताभिः प्रधनेन मालवनृपाभिर्धौमुक्ताफल-  
श्रेणिश्रीभिरमंडयत् प्रियतमां यः कीर्त्तिभिर्मेदिनीं (नीम्) ।  
तस्यैयं
९. नयधिक्रमैकवसतेः श्रीवीरलक्षमाभुजो  
मूर्ति मंडणतां दधातु सुचिरं धाम्नीह सारस्वते । (॥) ६  
त्रेताधूमपवित्रितांबरचरं स्वा-

१०. ध्यायघोषोत्तरं  
स्थानं तीर्थमनोहरं नगरमित्यास्ते किलानश्वरं(रम्) ।  
आर्यापासनया वृषप्रियतया यच्च द्विजैद्रश्रिया  
व्यक्तं
११. वक्ति फर्णाद्रभूषणभूतो देवस्य संस्थापनां(नाम्) । (॥) ७  
गुंजा नाम ग्रामस्तदतिके वैजवापगोत्राणां(म्) ।  
श्रीकरणव्यापारप्रीणितचौलु-
१२. कयनूपदत्तः । (॥) ८  
तस्मिन्समुज्ज्वलकपिष्ठलगोत्रजन्मा  
सोमेश्वरः समजनि द्विजमौलिरत्नं(त्नम्) ।  
यस्योपचर्य चरणाविह वे-
१३. दवाचा-  
माचार्यकेषु कृतिनः कति न प्रवृत्ताः । (॥) ९  
प्रभेव महसां पत्यु ज्योस्नेवामृतदाधितेः ।  
तस्यासीद्धितमस्तापा सीतेति
१४. सहचारिणी । (॥) १०  
अध्वरविधौ पटीयानामटनामा ततोऽभवत्तनयः ।  
विश्वक्सेनानुगतः कलिनापि न बाधितो बलिना । (॥) ११  
सु
१५. जनीति गृहिणी गुणांबुध्रेस्तस्य भूरिगुणरत्नभूषणा ।  
सर्वकालमवलोकते स्म या भर्तृपादनखदर्पणे मुखे(खम्) । (॥) १२  
गोविंद
१६. इत्याभिधया तनयस्तदीयो  
वृत्तेन चंद्रशुचिना तु विरंचिकल्पः ।  
सर्वज्ञतामपि कलाललितेन तन्वन्  
देवत्रयीमय इवाव-
१७. तरः स रेजे । (॥) १३  
गृहालंकृतिरस्यास्तां पत्नीरत्ने तयोः पुनः ।  
जुगूह सूहवा वृत्तं लाळिरासीदलाच्छला । (॥) १४  
कथमेकया रसन-
१८. या जडो जनः सूहवां सहः स्तोत्रं(तुम्) ।  
यदिह प्रशस्तिकर्तुर्मम रसनाकोटिरपि मूका । (॥) १५  
तया समं साधयतोस्य धर्ममृणत्र-
१९. यापाकृतिनिर्वृतस्य ।  
स्नातस्य रेवांबुनि देहशुद्धये जातं षड्द्वयतपौनरुत्तर्यं(म्) । (॥) १६  
यास्यन्दंडावलंबेन विषमां मोक्षपद्धतिं(तिम्) ।  
असौ
२०. शमवतां धुर्यस्तुर्यमाश्रयदाश्रमं(मम्) । (॥) १७  
त्रेताहुताशमहसो महेशमुक्जिद्विरचिमहिमानः ।  
सुरसरिदोषपवित्रा जयति

२१. पुत्रास्त्रयस्तस्य । (॥) १८  
ज्येष्ठः सुतोस्य भगवान्पुरुषोत्तमश्च  
नाम्ना श्रिया द्विजपतिप्रथया च तुव्यौ ।  
भेदस्तु सोऽयमुभयोर्मु-
२२. खवारिजेस्य  
ब्राह्मी स्थिति र्यदपरस्य तु नाभिपद्मे । (॥) १९  
क्रीडागारं सुमतिश्रुवतेः सांग्रहवेदकंडो  
गंगास्नानक्षपितकलु-
२३. पो म्रहणस्तत्कनिष्ठः ।  
अध्यारोहन्महिमवलर्भी भाग्यनिक्षेणियोगाद्  
योऽजास्त्व्यातिं सदसि नृपतेः षड्गुणन्यासनिष्ठः । (॥) २०
२४. श्रीमानितोपि कमनीयगुणः कनीया-  
ज्ञानाक इत्यमिधया सुधियां धुरीणः ।  
प्राचीनसत्कविसुतव्ययतापशांत्यै  
वाग्देवता-
२५. स्थितिमुपैति यदाननेदौ । (॥) २१  
लक्ष्मीरमुष्य पत्नी द्वितीयमंगं बहिश्चराः प्राणाः ।  
विमलकुलद्वयभूषा प्रत्यूषांभोजमंजुमु-
२६. खी । (॥) २२  
नयनिपुणः प्रथितगुणः संयतकरणः समुज्वलाचरणः ।  
कस्य वयस्यो न स्यान्नानाको नागरोत्तंसः । (॥) २३  
श्रौतस्मा-
२७. तंसमाजमंडनमणिः कातंत्रनिधौतधी-  
श्लेकश्लेदसि नाटकेषु निपुणोऽलंकारसर्पस्वभाक् ।  
श्रीरामायणभारतामृत-
२८. कथांभोराशिपारंगमः  
केषां नैष कवित्वकेलिरसिको वर्ण्यः सवर्णाग्रणीः । (॥) २४  
पुरमथनपुरेऽस्मिन्नात्मनः स्थापनाया-  
म-
२९. तिरगिरिविराजद्वेऽमनि त्र(त्र)ह्यपुर्यां(र्याम्) ।  
मुदितमदित यस्मै साधवे सौधमेकं  
तदमलगुणदृश्या विश्वलक्ष्मिणीपालः । (॥) २५  
सो-
३०. भेशमनुदिनं यः प्रमोदयन् शालितंडुलाब्धनया ।  
सफल्यति वीसलोर्व्वीपतिदत्तवगसराग्रामः । (॥) २६  
यः पौराणे वैच-
३१. नमधुभिः प्रौढपीयूषपाक-  
प्रेयोभिः प्रागधिकमधिनोद्विश्वलक्ष्मिणीपालं(लम्) ।  
तृप्तिं तस्य त्रिदशसुहृदः पिण्डदानैरीदानीं

३२. दर्शो दर्शो रञ्जयति च यः शेखरः श्रोत्रियाणां(णाम्) । (॥) २७  
तीर्थोद्बुशतपत्रालिशालिनैवेद्यचन्दनैः ।  
यः प्रीणयति नानाकः पिना-
३३. कभृतमन्वहं(हम्) । (॥) २८  
संतुष्यता यदुरुभक्तिगुणेन गंड-  
श्रीवीरभद्रवपुषि स्वकलां निवेद्य ।  
यः शंकरेण निरमीयत मंगला-
३४. ख्ये-  
ग्रामाभिरामतमसप्तमभागभोगी । (॥) २९  
सरस्वत्यामत्यादरजनितनित्याहिकविधि-  
महायज्ञैः पूतःसततमति-
३५. धीन्पूजयति यः ।  
स नंद्यान्नाकश्चिरसमयमानाकविकस-  
द्यशःस्तोमः सोमेश्वरचरणचिंताचतुरधीः । (॥) ३०  
यो मुख्यः सु-
३६. श्रियां यमादुरनघं येनार्जिताः कीर्त्तयो  
यस्मै वेश्म दिदेश विश्वलसुपो यस्मान्न दोषोदयः ।  
यस्य श्रेयसि वासनातिम-
३७. हती यस्मिन् रमंते गुणाः  
सोयं साप्तपदीनमेतु सुकृतैर्नानाकनामा कृती । (॥) ३१  
मानुष्ये द्विजता दुरासदतरा तत्रापि
३८. सा नागर-  
ज्ञातिः ख्यातिमती श्रुतौ परिचयस्तावान्नयोत्थाः श्रियः ।  
भाग्यैरेतदवाप्य यौवनगृहस्वर्गादिपण्यांगना  
वे-
३९. तश्चंचलमप्यवेत्य सुकृतं नानाक पवार्जति । (॥) ३२  
श्रीमद्रीसलमेदिनीपरिवृढप्रक्षालितांह्रि(घ्रि)द्वयः  
सोयं नागरनीरजाक-
४०. ररविर्नानाकनामा कविः ।  
तीर्थोत्तुंगसरस्वतीकृतपरिष्वंगस्य सारस्वतं  
क्रीडाकेतनमत्र विदधे वारानिधे रोधसि । (॥) ३३
४१. श्रीसोमनाथमहिमा भुवनेषु याव  
यावन्ति हंति दुरितानि सतां कपर्दी ।  
यावच्च गर्जति पयोनिधिरेष तावत्  
सारस्वतं सदन-
४२. मक्षयमेतदस्तु । (॥) ३४  
नानाक एष जयताद्वयितास्य लक्ष्मीः  
शश्वत्कुसुंभवसनैव जराभुपैतु  
किंचैनयोः सुतनयोपि नयो-

४३. **पसंगी**  
**गंगाधरः सुचरितेन कुलं पुनातु । (॥) ३५**  
 अष्टावधानपरितुष्टहृदा जनेन  
 यः कीर्तितो जगति बालसरस्वतीति  
 पात्रः

४४. **कविः कुवल्याश्वचरित्रधातुः**  
**कृष्णः प्रशस्तिमिह रत्नसुतः स तेने । (॥) ३६**  
 सोऽ पाहणेन प्रशस्तिरालिख्योत्कीर्णां ॥

**Prasasti II. ( See Pl. XIV ).**

१. सिद्धम् ॥ ओं नमो गणपतये ।  
 अस्त्यानन्दपुरे गरीयसि कुलं कापिष्टलं निर्मलं  
 धर्मोद्धारधुरंधरोऽभवदुपाध्यायोऽत्र सोमेश्वरः ।  
 त-
२. स्माहीक्षित आमटः श्रुतिमठः [पुत्रः] पवित्रद्युति  
 मो(गी)विंदोऽस्य च नंदनः सहृदयश्रेणीमनोनंदनः । (॥) १  
 मिथोविरोधोपशमाय सि-
३. डा-  
 श्रमः श्रियः शारदयास्य सुतुः ।  
 नानाविधानामवधि बुधानां  
 नानाकनामा सुकृतैकधामा । (॥) २  
 यो वेद ऋग्वेदमखंडमेव व-
४. भूव च व्याकरणे प्रवीणः ।  
 साहित्यसौहित्यमवाप...वाणिःपुराणस्मृतिपारगोऽभूत् । (॥) ३  
 धौरेये धवलान्वयेऽत्र समये श्री-
५. सिद्धराजोपमो  
 धाम्नां धाम बभूव वी[रध]वलाद्भ्रातृभवंद्वीसलः ।  
 यस्थौषैरभिषेणनव्यतिकरोज्ज्वालज्वलन्मालवो-  
 न्मील-
६. इमपरंपराभिरभवद्घोरान्धकारं नभः । (॥) ४  
 राज्ञोऽस्य सभ्यान्सुकृतैकलभ्यानभेत्य नानाक उदारबुद्धिः ।  
 धैर्यैकधुर्यो विवु-
७. धप्रतीक्षां वेदादिशास्त्रेषु ददौ परीक्षां(क्षाम्) । (॥) ५  
 अथैकदा वीसलचक्रवर्ती वीरावलीमानसमध्यवर्ती ।  
 पवित्रगात्रो नियमैर्विचित्रै
८. अकार सोमेश्वरदेवयात्रां(त्राम्) । (॥) ६  
 सरस्वतीसागरसंगमेऽसौ स्नात्वाथ सोमेश्वरमर्चयित्वा ।  
 विद्याविशेषं परिभाष्य विप्रं विशेष-

९. वित्कल्पितपुण्यवेधः । (॥) ७  
 क्षेत्रे प्रभासे सुकृताधिवासे स्वकारितं ब्रह्मपुरीगृहेषु  
 प्रक्षाल्य पादौ प्रददौ स सौधं नानाकना-
१०. म्ने कविपंडिताय । (॥) ८  
 युग्मं(म्) । उपेयुषा वेदजुराणशाणनिघर्षणं संश्रितहारलक्ष्मीः ।  
 विभाति येन द्विजनायकेन श्रीवीसलब्र-
११. ह्यपुरीपुरेऽस्मिन् । (॥) ९  
 वंद्ये विश्वजनेन मूर्ध्नि सरस्वत्या दधानः पदं  
 प्राप्याग्निं किल वाडवः परमभूदात्मभरि भार्गवः ।  
 नानाकः
१२. पुनरेव तां भगवतीं मूर्ध्ना नमन्नागरो  
 वण्यो विप्रशतोदरंभरिहो तीरे वसन् वारिधेः । (॥) १०  
 गोविन्दनन्दनः सोयं प्रद्युम्नोऽभू-
१३. किमद्भुतं(तम्) ।  
 चित्रमेतद्यदेतस्य कांतः शांतरसोऽधिकं(कम्) । (॥) ११  
 ज्ञानं यस्य सरस्वतीशुचिजले पूजा च सोमेश्वरे  
 व्यर्थं नातिथयो
१४. व्रजति सुकृतश्रीसंग्रहाद्यद्गहात् ।  
 वित्तं यस्य च साधुवृन्दसुहृदां साधारणं सर्वदा  
 नानाको धरणीतले समधिकं धन्यः स मा-
१५. न्यः सतां(ताम्) । (॥) १२  
 स्वस्योच्चैः प्रतिपर्वशालिकणिकापिंडेन सुभ्रद्धया  
 सार्धं वेदपुराणपाठनिपुणैः पुण्यापणै ब्राह्मणैः ।  
 श्राद्धं येन
१६. विधीयमानमतुलं सारस्वते सैकते  
 दर्शं दर्शमतीव हृष्यति दिवि श्रीवीसलक्ष्मापतिः । (॥) १३  
 मुखे यद्दीये विमलं कवित्वं  
 बुद्ध्यां च
१७. तत्त्वं हृदि यस्य सत्त्वं( त्वम्) ।  
 करे सदादानभयावदानं  
 पदे च सारस्वततीर्थयानं( नम्) । (॥) १४  
 कान्येषु नव्येषु ददाति कर्णं प्राप्नोति यः संस-
१८. दि साधुवर्णं(र्णम्) ।  
 विभूषणं यस्य सदा सुवर्णं प्राप्ते तु पात्रे न मुखं विवर्णं(र्णम्) । (॥) १५  
 रचित उचित उच्चै येन भक्त्यार्चनाय  
 धृतिजितकुमु-
१९. दालिः शालिजस्तुल्लौघः ।  
 नयति सुमहसः श्रीसोमनाथस्य कामं(मम्)  
 शिरसि शशिकलायाः कौमुदीर्गमेंदुरत्वं(त्वम्) । (॥) १६  
 श्रीवीसलब्र-

२०. ह्यपुरीद्वितीयवासवासिना ।  
तेन नानाकवामन्दं तेने सारस्वतं सदः । (॥) १७  
मार्तण्डप्रतिमप्रतापवसतेः श्रीबीसलक्ष्मापते
२१. श्रीराध्वंसमहाप्रबंधमधुरोग्मीलयशोवैभवः ।  
पतां सत्कविसंगतिर्गणपति व्यसः प्रयासं विना  
चक्रे निम्नैलचित्रकाव्यरत्न-
२२. नामित्ति प्रशस्ति नवां(वाम्) । (॥) १८  
समुल्लसन्मौलिरुहद्विरेफः प्रपन्नकेदारपदारविदः ।  
लिलेख चोद्विकितवान् कलादः प्रह्लाद...
२३. सुतः प्रशस्ति(स्तिम्) । (॥) १९  
जागत्ति पातूतनयस्य यस्य सावित्रिमर्तुर्महिमा स कोपि ।  
यस्यानुजोप्याह्वणनामधेयश्चकार केदारसुव-
२४. णंपूजां(जाम्) । (॥) २०  
संवत् १३२८ वर्षे गडश्री भाव.....  
श्रीअभयसिंहप्रतिपत्तां प्रशस्ति.....

## ABSTRACT OF THE CONTENTS

### Prasasti I

- V. 1 Salutation to all the deities ..... Praise of the light full of knowledge in the form of the *linga* of Someśa.
- V. 2 Description of Gaṇeśa and prayer to him to give you bliss.
- V. 3 The water of the confluence of the Sarasvatī and the ocean is prayed to remove sins. On the banks of the Sarasvatī the pious sit counting beads.
- V. 4 Praise of Sarasvatī.
- V. 5 " " Vishṇu.
- V. 6 King Viśala conquered the kings of Mālavas and scattered over the earth pearls won from him.
- V. 7 A statue of King Viśala was erected in a house on the Sarasvatī. (*Sārasvate dhāmnī*).
- V. 8 Near it was the village of Guñjā which was bestowed by a Chālukya king on persons of the Bajjavāpya *gotra*, being pleased by their accountancy and their trade.
- V. 9 In it was born a Brāhmaṇa of the Kāpishṭhala *gotra*, named Someśvara, who was the best among the Brāhmaṇas.

- V. 10 His wife was *Sitā*.
- V. 11 They had a son, a devotee of Vishṇu, by name *Āmaṭa* who was not overcome by *Kali*.
- V. 12 He had a chaste wife *Sajjanī* by name.
- V. 13 They had a son called *Govinda*.
- V. 14 He had two wives — *Sūhavā* and *Lachchhī*.
- V. 15 All efforts at praising *Sūhavā* would fall short.
- V. 16 In her company he paid off the three debts.
- V. 17 He entered the fourth stage of life.
- V. 18 He had three able sons.
- V. 19 The eldest was named *Purushottama*, who was a student of the *Vedas*.
- V. 20 The youngest son was named *Mālhaṇa*, who flourished at the court of the king being expert in the six *gūṇas*. He was versed in the *Ṛig-veda*.
- V. 21 His second son was *Nānāka* who was wealthy and a favourite of the *Sarasvatī*.
- V. 22 His beloved wife was *Lakshmi*.
- V. 23 *Nānāka* was an expert in *Naya*, of famous qualities, self-controlled, bright and pure in his conduct. He was an ornament to the *Nāgara* community.
- V. 24 He was a jewel decorating the *S'rauta* and the *Smārta* sects. His intellect was washed by the study of *Kātantra* (grammar). He was an expert in writing dramas and figures of speech. He had mastered the *Rāmāyaṇa* and the *Mahābhārata*.
- V. 25 To that (virtuous) *Nānāka*, king *Viśala* granted a mansion in appreciation of his pure qualities, in the *Brahmapuri* of the town.
- V. 26 King *Viśala* had given him the village of *Bagasārā* and he worshipped *Someśa*.
- V. 27 Formerly he used to please king *Viśala* by reciting sweet texts from the *purāṇas*. Now that the king has become friend of the gods, he satisfied him by offering *piṇḍas* on every *darśu day*.
- V. 28 *Nānāka* pleased *Śiva* every day by offering holy water, lotuses, rice, *naivedya* and sandal paste.
- V. 29 He was an *avatāra* of *Virabhadra* and enjoyed the 7th share of the village of *Maṅgala*.
- V. 30 He has very high respect for *Sarasvatī*. He performed his daily duties, and his fame reached the heaven.
- V. 31 Let this *Nānāka* be a friend of the righteous.
- V. 32 He was born in opulence and in the most coveted caste of *Nāgaras*.

- V. 33 That Nānāka built a sport house of Sarasvatī on the bank of the ocean where the Sarasvatī joins it.
- V. 34 Let the college last for ever.
- V. 35 Gaṅgādhara is the son of Nānāka and Lakshmi.
- V. 36 The poet Kṛiṣṇa, son of Ratna, and grandson of the author of the *Kuvalayāśvacharita*, who was nick-named Bāla-Sarasvatī by the people who were pleased with his *aṣṭāvadhāna* powers, composed this *praśasti*. Pālhaṇa wrote and engraved it.

### PRAŚASTI II

- V. 1 There was in Ānandapura, the pure family of Kāpiṣṭhalas. In it was born the priest Someśvara. His son was Āmaṭa whose son was Govinda.
- V. 2 To Govinda was born Nānāka.
- V. 3 Nānāka mastered the whole of the *Rig-veda*; he was well-versed in the science of grammar, in the *purāṇas* and in the *smṛitis*.
- V. 4 In the family of Dhavala there was born (of Viradhavala) Vīśala, a mighty king like Siddharāja. He attacked and vanquished Mālava.
- V. 5 Nānāka visited his court and was examined in the *Vedas*, etc.
- V. 6 Once Vīśala, the *Chakravartin*, went on a pilgrimage to God Someśvara.
- Vv. 7&8 Then once at the confluence of the Sarasvatī and the ocean, he worshipped Someśvara and granted to Nānāka a mansion built by himself in the Brahmapurī of Prabhāsakshetra.
- Vv. 9&10 Nānāka maintained a hundred Brāhmanas, dwelt on the shore of the ocean, bowing to Sarasvatī who was despised by the *Vādava* fire.
- V. 11 He was fond of the *Śānta rasa*.
- V. 12 Description of Nānāka's piety, wealth and hospitality.
- V. 13 He performed *S'rāddha* to Vīśala.
- V. 14&15 Description of Nānāka's qualities.
- V. 16 Nānāka offered heaps of rice and his charity was whiter than the moon-light.
- V. 17 Nānāka who was residing in the Brahmapurī of S'n-Vīśāla, built the Sarasvatī's home.
- V. 18 Gaṇapati Vyāsa composed this *praśasti* of Vīśala who had destroyed Dhārā.
- V. 19 His younger brother Ālhaṇa performed *Kedāra-suvarṇapūjā*.

## XI. THE DABHOI INSCRIPTION OF DAMĀJIRAO GAEKWAD II

Dated V. S. 1790

Near the famous Viśaladeva's *praśasti* built into the **Hirā gate** at **Dabhoi** there stands engraved a white marble slab, now built into a niche on the north side of the said gate, bearing a Marāṭhī inscription (Pl. XV) belonging to the reign of **Mahārāja Dāmājirao Gaekwad** the illustrious son of **Mahārāja Pilājirao Gaekwad**. Lines 47 to 51 of the record would indicate that it was originally fixed in the **Burhāppurī** gate, an annexe of the **Hirā gate** and it would appear that it was placed in its present place when that gate became dilapidated.

This inscription has been published with a free translation in Vol. I of the "*Historical Selections from the Baroda State Records*". It was later copied by Dr. Hirananda Sastri from that book and was published in "*the Ruins of Dabhoi or Darbhavati*" which he published as Memoir No. 3 in the *Gaekwad's Archaeological Series*. Later when I studied it from an inked impression, it was found that the transcript of it as given in both the works was full of mistakes. I do not know who read the inscription for the Record Office. Very probably its transcript as made by some previous Record Keeper has been published in these selections. My object is obviously to offer the students of Indian History and the readers a correct text.

The inscription which measures  $2\frac{1}{2}' \times 2'$  is written in good Marāṭhī which shows local peculiarities as employed by the Marāṭhās of those days. It consists of forty-three lines and fifty-four verses in the *oṣṭ* metre. From the language point of view it is worth studying and my transcript aims at giving a correct reproduction for the benefit of the students of Marāṭhī. The script is Devanāgarī of the period. The inscription is an eulogy of Dāmājirao Gaekwad (1.5) whose detailed account is given in the Māṇḍvī gate stone inscription published here. In line seven we are told that **Sayāji Yamunāji Dhātraka** was in charge of the fort of Dabhoi which the inscription claims was built by Viśaladeva. The record is interesting in that it gives a detailed account of the flourishing condition of Dabhoi in the 1st half of the 18th century A. D. Various structures in Dabhoi are detailed in it. The chief tank of the town named at that time by the name of **Nāgeśvara** is specially mentioned. From the contents of the record it would appear that the present tomb of **Mā Dkori** was originally a Hindu shrine, sacred to Śiva. Subsequently it was converted into the present tomb by the Musalmāns. Such also is the case with the so-called Pāñch-Bībīkā Dargāh. It was originally associated with five Yoginīs. The date is given in words in vv. 50, 51 as the Prajāpati Saṁvatsara, Māgha Vadi 7, Thursday, corresponding to V. S. 1790 (14th Feb. 1734.)

The inscription records the tradition that the town of **Darbhavati** was founded by **Viśaladeva**,<sup>314</sup> the **Vāghela** king of North Gujārāt. This fact is borne out by the *praśasti* of **Someśvara** which was probably composed to commemorate the construction of the **Vaidyanātha** temple under the orders of **Viśaladeva**. The inscription records that various deities were stationed round the town to protect it. Several of the sanctuaries mentioned here exist even at present. But obviously they have undergone repairs or have been rebuilt. The inscription is important in that it gives the names of bastions in the four corners of the almost square fort-wall. People have forgotten the names by now and it is with the help of this inscription only that we can name the *burjs*. The four main gates are of course mentioned here. They have been illustrated in the *Ruins of Dabhoi* to which the readers are requested to refer. The important monuments recorded herein are as follows. In the east was the **Brahmarudrayoni** temple (V. 10). This obviously is the ordeal stone left outside the present sanctuary of **Māi Dōkri**. The inscription states that the **Musal māns** converted the **Brahmarudrayoni** temple into the sanctuary of **Māi Dōkri**. For the legend of **Māi Dōkri** see the book quoted above. Behind this shrine was the **Amṛitakūpa** (V. 12). Even at present there is an ancient well nearby which may possibly be the same as this **Amṛitakūpa**. Its water was fetched by young damsels, so fresh and sweet like the water of the **Ganges** it was. In the south-east was the **Fattenāga-burj** near which was the temple of **Rājārājesvara** (v. 16). The former exists at present but not the latter. In the south was the temple of **S'itālā**. This shrine exists no more but its memory is perpetuated in the **S'itāla talāo** which obviously must have been built near the temple. At a short distance is the **Chotriyā Pīr**. This tomb now exists; but it seems the structure over it is rebuilt recently. In the southern wall is the **Nāndoḍī** gate which is a magnificent piece of architecture. Inside the southern fort-wall was the temple of **Pañchavakra Hanumān** which is now destroyed. In the south-west is the **Bhudara Burj** (v. 22) from where the fort-wall as far as the north-west corner could be clearly seen. On the western side are said to have been situated the **Vāghanātha** temple and the **Mukhiyā Pīr**. The latter is probably the same as the **Sukhiyā Pīr** which is now situated outside the **Baroḍā** gate. In the western wall is the famous **Baroḍā** gate. In v. 26 we are told that in the burj in the north-western corner were enshrined "five *yoginis*" which the **Muhmmmedans** called **Pāñch-Bībīs**. In the north was the temple of **Mahākālī** (v. 27). The present shrine of **Aśūpurimātā** might have been built in its place. In the northern wall is the **Champūnerī** gate (now also called **Mahāḍī** gate). The bastion in the north-eastern corner was known as the **S'āda-burj**, near which was situated the temple of **Viśvarāja**. The burj exists in a dilapidated condition but there is no trace of the temple. Nearby was a **Pīr Dargāh** called **S'āda** (v. 31) which is probably the **Ganje Shahīda**

314. *Ruins of Dabhoi or Darbhavati*, p. 8.

**Dargāh** on the tank. The reservoir of water nearby was called Nāgeśvara talāo (V. 32). On its bank under a banyan tree was the image of **Narasiṃha** which the Muhammedans named as Pīr. There was the **Kāji Pīr** nearby. All these Pīrs cannot be traced now. But of all the guardian deities of the town the most important was **Kālikā** who has been enshrined near the Burhānpuri gate in the east. The gate is said to be 26 cubits in height. The inscription also records that **Dāmāji's** rule extended as far as **Dvārakā**, the **Vaiṣṇava** on the earth. His influence was felt over **Hallāra** (modern **Hālār**), **Saurāshṭra**, **Dāntā**, **Cutch** &c. The record also describes holy places near **Dabhoi** like **Chāṇḍod**, **Karṇāli** etc. on the **Narmadā**.

DABHOI STONE INSCRIPTION OF DAMAJIRAO II

V. S. 1790

Text\*

(Plate XV)

१. ॥ श्रीगणेशाय नमः ॥ प्रथम नमो श्रीगणेशाय ॥ सिद्धिबुद्धिच्या तुं रमणा । विद्या दाता  
सकलभुवना । विघ्ननाशना आदि[सु]र्षि ॥ १ ॥ नमन मा-
२. जे शारदेप्रति ॥ जेणे कल्याण त्रिजगति ॥ वाग्देवि कवित्वस्फुर्षिः ॥ तव प्रसादे होतसे ॥ २ ॥  
तृतीय नमन गुरुवर्या ॥ प्रकाशरू-
३. पे तुं स्वामिया ॥ ग्रंथज्ञानि निरंतरकाया ॥ चरणप्रसादे तुझेनि ॥ ३ ॥ श्रीकालिका आदि-  
अंबा ॥ मु(मू)लमाया जगदंबा ॥
४. प्राकाशरूपे हेरंबा ॥ मातृजननि(नी) विश्वाचि ॥ ४ ॥ तव चरणि तत्पर । पित्याजि-  
सुत निरंतर ॥ दमसिंग प्रतापसमसेर ॥ बा-
५. हादुर पेसें बोलति ॥ ५ ॥ महाप्रतापि धुरंधर । जगप्रसिद्ध श्रेष्ठ(ष्ठ) वीर ॥ कलियुगा माजि  
शमोर ॥ कीर्त्ति जालि भुमंडली ॥ ६ ॥
६. तथाचा दासांकित यशस्वि जाण । यमुनाजिसुत सयाजि धात्रक निधान ॥ नगर दूर्भाचि  
(ती) पु(पू)र्व प्राचीन । विशालदेवे निर्मिम-
७. लि ॥ ७ ॥ महा मुहुर्त साधन । ज्योतिशि कणक परिपूर्ण ॥ परचक्र पातलिया जाण । भय  
पावति सर्वथा ॥ ८ ॥ मुख्य जग नित्याऽ
८. षडनि जननि । अष्ट दिशा दिग्पा(क्या)लगणि ॥ दुर्गरक्षण निशिदिनि ॥ मात्र आझे  
करितसे ॥ ९ ॥ पुर्व दिशे ब्रह्मरुद्रयोनि ॥
९. अद्यापि साक्ष विश्वनयनि ॥ आ(अ)न्याय चौरकर्म ते क्षणी ॥ दंडण करि(री) पापिष्ठा ॥ १० ॥  
कल(लि)युगामाजि माह डोकरि । अविध राजे

\*From inked impressions.

१०. जालिया वरि ॥ प्र[र]चीन देखोनि पुरी ॥ म्हणोनि भजति तत्काल ॥ ११ ॥ श्री देवि(वी) प्रष्टी (पृष्टी) अमृतकूप ॥ ज्यावरि सूर्य निज प्रत्यक्ष ओप ॥ श्री-
११. गंगोदक जेसैं अनुप । प्रभाव जाला ते डाई ॥ १२ ॥ म्हणोनि कुंभ घेउनि सुवासिनि ॥ जला येति जेथ्या पश्चिणि ॥ द्वादश वर्षे चतुर्दश-
१२. गुणिं ॥ पंचदशी व्या पंथरा ॥ १३ ॥ शोडश संवत्सर शोडशांगना ॥ कामरूपि जैस्या कामिना ॥ थवे येति भरित मदना ॥ कटाक्षवाणें विंधि-
१३. ति ॥ १४ ॥ तया माजि पवित्र पुरुष नारि ॥ रक्षण करिति नाना परि ॥ लजा(उजा) भय-भीत आंतरी ॥ सौदामिनिचे होतसे ॥ १५ ॥ नेमुनि आग्ने दि-
१४. से माजि - डा ॥ फत्तेनागबुरुज मोटा(ठा) ॥ तेथ राजराजेश्वराचा फेरा ॥ नित्य निदाय मिरवत ॥ १६ ॥ - - - गांत राजे सरदा । तुरुक-
१५. शहाचापें भेद ॥ अहंता प्रपंच विवाद ॥ एकीएक जाणति ॥ १७ ॥ दक्षणदिशेशि आदिमाया ॥ शांतिरूपें शीतलकाया ॥ शीतलनाम नादमा-
१६. था । भक्तजना शांतवि ॥ १८ ॥ याम्य(प्राच्य) दिशे माजि एक पीर ॥ चोत्रीया नाम उच्चार ॥ भक्तिभावे असुर ॥ भजति जाण सर्वदां ॥ १९ ॥ दुर्गामाजि पंचेश्व-
१७. र ॥ पंचवक्त्र परमेश्वर ॥ वक्रतुंड हनुमानवीर ॥ दक्षणदिशा रक्षति ॥ २० ॥ तेथे दरवाजा वेक ॥ नांदोदी नाम सुविवेक ॥ ठेना नुतन म्हणोनि लोक ।
१८. येउनि शोभा पाहति ॥ २१ ॥ नैरुत्य दिसेसि बुरुज ॥ भुदर नाम विशाल राज ॥ तेथुनि विकाल दिसे भुज ॥ वाव्यदिशा पर्यंत ॥ २२ ॥ अष्टदिशाचि मांडणी । अपुर्व
१९. साधिति साधनि ॥ रक्षपाल विश्वगुणी ॥ वाघनाथनामाब्धि ॥ २३ ॥ तेथे दरवाजा निपुण बडोदिया नामाभिधानं । छेदि परचक्राचें मान । पश्चिम दुर्ग पाम-
२०. ति ॥ २४ ॥ तेथे मुखिया उग्र पीर ॥ सैद नामाचा उच्चार ॥ म्लेंच्छ भजति तत्पर । विप करिति घृताचे ॥ २५ ॥ वाव्यदिशा पंचयोगिनि ॥ तेथुनि बुरुजाची मांडणी । अ-
२१. विंधे चमत्कार देखुनि । पंचविबि बोलति ॥ २६ ॥ उत्तर दिशेचा परम महिमा । महाकालि प्रसिद्ध आनि(दि)मा ॥ अहंकाररूपि दैत्य गनिमा । विध्वंसिते प्रतापें ॥ २७ ॥ तेथें
२२. दरवाजा फार ॥ चंपानेरी नाम उच्चार ॥ लावि शोभा चमत्कार ॥ चित्र विचित्र शोभति ॥ २८ ॥ तेथे असुरि चमत्कार ॥ नाम बोलति श(ग)र मंदिर ॥ तो जो यदुराज धर्म दार ॥ तें तें दशे-
२३. नें ॥ २९ ॥ ईशान्यदिशे शाद(ह)बुरुज ॥ तया रक्षण विश्वराज ॥ ज्याचा पराक्रम सहज [ ] परदल भासैं तृणवत् ॥ ३० ॥ तेथें पीरदरग नाम शद ॥ असुर[र] दैत्य पिआनंश । आपुला
२४. जो भावं आत दे ॥ भजति जाण सर्वदा ॥ ३१ ॥ तटाक नागेश्वर परिपूर्ण ॥ अंत:पुरी आणिला सांधोन ॥ गुप्तरूपे केलें स्थापन ॥ त्याने पद ? विश्व जन्म ॥ ३२ ॥ वड-
२५. नाथ सन्निध नरसिंह मुर्ति ॥ भक्ता निमित्त्य उपस्थिति ॥ भयंकर दिसे ज्वालामुर्ति ॥ म्हणोनि नैब पीर बोलति ॥ ३३ ॥ चौत्रा सन्मुख महापीर ॥ काजी ना-
२६. म पुरंधर ॥ परदलि जय समसेर ॥ नामें तुझे हि पावति ॥ ३४ ॥ कोटात रक्षक मीर समस्त ॥ नबाब समशेर सदा मस्त ॥ परदलाचा करितां नि:पात ॥ नाम

२७. गर्जे तुञ्जेनि ॥ ३५ ॥ ऐसें पुरातन नगर स्थापिलें ॥ तेजपूर्ण जीर्ण जालें ॥ तयासि छावकें नुतन केलें ॥ स्वामि प्रसादें करुनि ॥ ३६ ॥ श्रीदेवि कालिका म-
२८. लिरु बहानपुरी दरवाजा प्रसिद्ध ॥ पूर्वदिशा प्रमाणशुद्ध ॥ उंच सविश गज गणनि ॥ ३७ ॥ चौरस येक नवांकित ॥ चौरापा उपर रक्षित ॥ मित्र(?) विवि-
२९. शत्रु शोभत ॥ लक्ष्मण्डणी मांडिल्या ॥ ३८ ॥ एक योजन पर्यंत ॥ कलस दिमनि भयाग्रज ॥ तारा - - - - बोलति एकातें ॥ ३९ ॥ संनि-
३०. द असे जगजननि ॥ ते करिते दुर्गातें रक्षणी ॥ निशिदिन पालन भक्तजन ॥ करिते स्वामिनि दिनाचि ॥ ४० ॥ गुजर देशमहिमंडलि ॥ दमसिंग जा-
३१. ग प्रतापि बलि ॥ सिंधु मर्यादा चांगलि ॥ भुवैकुंडद्वारका ॥ ४१ ॥ हल्लादेश सौराष्ट्रदेश ॥ दांता आणि कच्छ देश ॥ मुख्यतवान नळदेश वणि
३२. सेन पट्टण ॥ ४२ ॥ या माजि येक परमस्थान ॥ स्मरण केलियां पापहनन ॥ दर्शन जालिया पुण्यपावन ॥ प्राणि होति सर्वदा ॥ ४३ ॥ शिल्प-
३३. लिंबा महिमा अतिउत्तम ॥ कर्नालि आणि बांडोदग्राम ॥ तृतीय मांडवा बोरसंगम ॥ श्रीरेचे माजा होतसे ॥ ४४ ॥ श्रीनर्मदांनीर उभय तटि ॥
३४. शिवरूपी महाआनंदी ॥ आदि अनादि महासिद्धि ॥ पावन करि विश्वातें ॥ ४५ ॥ श्रीकुबेर आणि सोमेश्वर ॥ शिलोक्यनाथा तुं उदार ॥ गायक-
३५. वाडवंशी भांडार ॥ परिपूर्ण आहे जि सर्वदा ॥ ४६ ॥ महिरेवा उभय नदी ॥ दर्भावति नाम प्रसिद्धि ॥ जमनाजिसुत महाबुद्धि ॥ एकनिष्टें
३६. निर्घोरें ॥ ४७ ॥ स्वामिवचनि दामांकित ॥ श्रीकृपणें दुर्गरक्षित ॥ कौशिकाचा केला निःपात ॥ माहाप्रतापें करुनि ॥ ४८ ॥ रेवा उत्तर ती-
३७. रिं संवत ॥ गणना अष्ट आणी शत ॥ विक्रमशकाचे प्रभुत्व[१] उत्तरपंथि जाणपां ॥ ४९ ॥ शके शोडश समतीत ॥ प्रजा[५]ति नाम संवत्सर जाण ॥
३८. माघमास कृष्णपक्ष ॥ तिथ सप्तमि पै असे ॥ ५० ॥ दक्षणतीरिं नृपवर ॥ शालिवाहन राजेश्वर ॥ समाप्ति जाति गुंरुवासर ॥ बुहानपुरी दर-
३९. वाजे ॥ ५१ ॥ जनक विश्वेश ज्यंबकनाथ ॥ माता वाराणसी क्षेत्र नाम (?) माताग्नि सा गंगा आप ॥ बुंडिराज ज्येष्ठबंधु ॥ ५२ ॥ दंड कणिना सींह जाण ॥
४०. प्रैव खर्ग धारि परिपूर्ण ॥ भगिनि नाम उभयता जाण ॥ काशि आणि मणिकर्णिका ॥ ५३ ॥ श्लोक ॥ मंगलं लेखकानां च ॥ पाठकानां च मंगलं ॥
४१. मंगलं सर्वलोकानां ॥ भूमिभूपतिमंगलं ॥ श्री ॥ कचेरि आणि अंतग्रह सुंदर भुवन निर्मिलें पाहों ॥ जैसि रचना द्वारका नादी विश्वकर्में निर्मिलि ॥ ५४ ॥
४२. - - स्तनिची शोभा जैसि अमरपुरि नभा ॥ १ ॥ तैसि पुरंदर आणिदि शोभा ॥ कारेगारें पदमो ? ॥ २ ॥ ईतमाल आणि जुलमांन ॥ केडि ये तानि शोते बिंबगर्ति (?)
४३. विंति सुजा महंत ॥ त्रमुर्त ते गें मामों ॥ गामिचाण शिकार चन्द्रप ॥ शंतु आणि सार मंदिर ॥ नाना परिचे चमत्कार ॥ शक्रभुवना सारिखे ॥ श्री ॥

I reproduce below with slight changes the free translation of this record as given in the *Baroda Historical Selections*.

- Vv. 1-3 Invocation to the gods.
- „ 4-5 Oh Goddess **Kālī** ! Damāji, the son of Pīlāji, Samsher Bahadar, is devoted to you.
- „ 7 He has a servant, Sayājī Yamunājī Dhātraka. The ancient town of Darbhavati was founded by Viśaladeva.
- „ 8-9 The town of Darbhavati was founded on an auspicious day. It strikes terror in the hearts of the invaders. The eight guardians of the directions of the earth protect the fort under the orders of the mother.
- „ 10-15 To the east there exists the shrine of Brahmarudrayoni, intended for the detection of crimes. Subsequently, the Muslim kings built there a tomb called Māi Ḍokri. There is a water tank behind the temple of the goddess, exposed to the sun's rays. (Here the poet describes women coming to the tank to fetch water).
- „ 16-17 In the south-east there is a large bastion called Fattenāg, which contains the shrine of Rājarājeśvaranātha. A muhammedan king tried to break the idol with his club.
- „ 18 To the south there is the temple of Sītālā-mātā who favours her worshippers.
- „ 19 To the east, there is the tomb of a saint called Chautriyā worshipped by Muhammedans.
- „ 20-21 Within the fort, the south is protected by Pañcheśvara Mahādeva, Gaṇapati and Hanumān; and there is an attractive gate there, called the Nāndoḍi Gate.
- „ 22-25 To the south-west there is a large bastion called Bhudhara commanding the fierce looking wall of the fort on the north-west. The whole fort is protected by Vāghanātha, the omnipotent god. Nearby is situated the Baroḍā gate which withstands the enemy's attack and which leads to western wall. There is also a Pīr called Mukhiyā worshipped by the Muhammedans.
- „ 26 To the north-west there are the five *Yoginis*. A bastion also stands there.
- „ 27-29 The famous Mahākālī, the destroyer of pride, is situated to the north where stands the Chāmpāner Gate in all its glory.

- Vv. 30-33 Towards the north-east there is the Śyāmā bastion protected by Viśvarāja by whose powers the invading armies are rendered powerless like blades of grass. Nearby is a *darzūh* devoutly worshipped by the people. The Nāgeśvara Ghāṭ extends to the harem with a secret passage (for the use of the ladies of the harem). In the vicinity of the banyan tree there is an awe-inspiring image of Narasiṃha, subsequently called (by the Muhammedans) Gaib Pīr (the Invisible Saint).
- „ 34-35 Near the Chauṛā there is a tomb of a great saint called Kazi whose name brings victory in strife. The Mīrs and the Nawābs, the keepers of the store, are infused with spirit by his name and havoc in the enemy's camp.
- „ 36-40 An ancient city was thus rebuilt, and the ancient tank which was dilapidated was repaired. Near the great Kālikā stands the famous Burhāṇpurī gate facing the east. It is 52 feet in height and the gateway was 38 feet deep. It shines in glory every day like a marriage pandal. Its towers are visible from a distance of eight miles striking terror (into the heart of the beholder.).....Nearby is the Mother of the three worlds who protects the fort.
- V. 41-44 In the land of Gujarāt, Dāmasiṃha (Dāmāji) is known as brave and mighty. Gujarāt extends as far as the sea. On its coast is situated the town of Dvārakā—the heaven on the earth. (It includes) the provinces of Hallāra, Saurāshṭra, Dāntā, Cutch, Aṇahilavāḍā and Pāṭaṇ. In these provinces the good goddess Śailya-limbā holds her sway and her remembrance destroys sins and her sight purifies all living beings. There are the towns of Kaṇṇāli, Chāṇḍod and Māṇḍvā. The river Or skirting these towns falls into the Narmadā which purifies the world.
- Vv. 46-48 By the grace of Kubereśvara, the lords of the three worlds, the treasure of the Gaekwads is always full. The talented son of Jamunāji, living at Dabhoi between the Mahī and the Narmadā, was the devoted servant of Dāmāji. While protecting the fort he annihilated Kauśika with great glory.
- Vv. 49-51 (This was done at the Burhāṇpurī Gate on Tuesday 14-2-1734).
- Vv. 52-53 (The author describes his relations).
- V. 53 May this be auspicious to the author, to the readers, to all the people, to the earth, and to the king.

XII. THE BARODA (MĀNDVĪ) STONE INSCRIPTION OF ŚRĪMANT  
GAEKWAD DĀMĀJI RAO II OF V. S. 1792

(1736 A. D.)

This stone inscription (Plate XVI) which measures 18½" by 19" is fixed in one of the pillars of the *Māṇḍvī* Gate in Baroda. I understand that it was first noticed in 1934 by **Mr. D. N. Chavan**, B. E., the then City Sub-Divisional Officer in Baroda, while repairing the gate. It contains 26 lines of writing in Sanskrit verse except the initial words *Śrī-Gaṇeśāya namaḥ* which are obviously in prose. It is written in the Nāgarī alphabet. The writing though rather crude is bold. The way in which *r* is written is worth noting. The record is very important in that it is the first Sanskrit record of the Gaekwad family. Two other inscriptions, of the same dynasty, of Dāmāji Rao II, exist. The earliest<sup>315</sup> is of Sam. 1790 (14th Feb. 1734). It is written in Marāṭhī verse and is the earliest inscription in that language in Gujarāt. It is fixed in the fort-wall at Dabhoi and has been described here in the preceding article. Verse 41 of it tells that in the country of Gujarāt, Dāmasimha (Dāmāji) was reputed to be valorous and mighty and that Gujarāt extended as far as the sea, on the coast of which is situated the town of Dvārakā—the heaven on earth. Verse 46 of the same record tells us that by the grace of Kubereśvara and Someśvara, the treasury of the Gaekwads was always full. The second<sup>316</sup> known inscription of Dāmāji II is in the village of **Loliyānā** in the **Valā** State in Kāṭhiāwād. It is a Marāṭhī record of the construction of a Śiva temple by Dāmāji Rao II in 1794 A. D. Our inscription, which is the third one, is well-preserved except the last letter of each line which is covered with plaster. The characters belong to the type of Devanāgarī which obtained in the 17th or 18th century after Christ. As regards **Orthography** there are no special points worth-noting here, except that the letter *r* is written in three different ways. The contents of the records can be briefly stated as follows:—V. 1 is in praise of Gaṇeśa; v. 2 compares Dāmāji, son of Pīlāji, with **Kubera**, **Arjuna**, **Bṛihaspati**, ocean, **Kalpataru**, **Dharmarāja** and **Duryodhana**; v. 3 describes Dāmāji who was like **Nala** and other illustrious kings; v. 4 describes his liberality; v. 5 describes the prowess of his name which struck terror in the heart of his enemies; v. 6 describes Dāmāji who was like king **Bhoja**; v. 7 tells us that **Malhāra** was his trusted servant and a good administrator; v. 8 informs us that Malhāra was the Governor of Baroda and that he repaired the *Māṇḍapa* in it; v. 9 gives the date both according to the Śaka and the Vikrama Saṁvat reckonings in words only.

It is dated in the year 1792 V. S. or Śaka 1658, i. e. 1736 A. D. in the month of Vaiśākha. It is dated two years after 1734 when Baroda was recap-

315. *Historical Selections from the Baroda State Records*, Vol. I, pp. 133, 136-37.

316. *Bhārata Itihāsa Samśodhaka Māṇḍala*, Quarterly,

tured by Dāmāji's uncle **Māloji** or **Mahōdjai**<sup>317</sup>; and it seems possible that Malhāra of this inscription, who was the Governor of Baroda, is the same as this Māloji.

The only locality mentioned in this inscription is **Vaṭapattana**, the ancient name of which is **Vaṭapardaka** or **Vaṭapadrapura**. Though many villages in Gujarāt and Kāthiāwāḍ bore the name of **Vaṭapadra** in old days, still the one referred to by that name in the Baroda Plates of Karkarāja II (dated Śaka 734)<sup>318</sup> is the modern Baroda itself. There we are told that Vaṭapadraka was included in **Ani'koṭṭaka** *Vishaya* consisting of eighty-four villages. In it Baroda is called a *grāma* and this shows that in the ninth century after Christ Baroda was only a village. It prospered in the next three centuries; for **Merutuṅga** calls it a *pura* when he mentions it as one of the places where Kumārapāla had stopped for a while, on his flight from **Cambay** to Broach, when pursued by Siddharāja.<sup>319</sup> It appears that the town rose to some importance and became a trade centre in the 13th century. Some merchants from it are known to have defrayed the expenses of an **Āditya** temple at Paṭṭna (Pāṭan) during the reign of Kumārapāla.<sup>320</sup> Still its non-mention in a Girnār inscription of 1222 A.D. which refers to **Aṃhilapaṭṭana**, Dhavalakkaka, **Stambhatrtha** etc. would show that it had not risen to very great importance. Tradition<sup>321</sup> asserts that its ancient name was **Chandanavatī** which later on changed into **Viravatī** and this tradition is not supported in any way. The place, it seems, was called Vaṭapadra after the ninth century.

In this inscription we are told that the *Maṇḍapa* now called Māṇḍvi, was repaired (*samyak-kṛitah*) by Malhāra the Governor of Baroda. We know that the author of the *Indudūla*<sup>322</sup> (17th cen. A. D.) describes Baroda in the following verses:—

तस्माद्भङ्गाच्छमनककुभिः प्रस्थितस्यांतरा मे  
स्वर्गाकारं नगरमपरं लाटदेशस्य पुंड्रम् ।  
दर्शं दर्शं मनसि परमशीतिरापत्स्यते य -  
ज्ञानालक्ष्मीदक्षिरवपुषां तत्र वासो नराणाम् ॥ ७९

लङ्काशंकां मनसि दधती तोयराशौ ममज्जा-  
तीति हृग्भ्यो वसति च पदे हंत वस्वोकास्य ।  
पातालं प्राविशदपमला सापि भोगावतीमां  
दृष्ट्वा रम्यामनुपमतामां वाटपट्टीमिच्छ्याम् ॥ ८०

317. *Baroda Gazetteer*, Vol. I, p. 446.

318. *Indian Antiquary*, Vol. XII, pp. 156 ff. 5. *Ibid* Sept. 1925, p. 37.

319. *Ibid*. Sep. 1925, p. 37.

320. *Ibid*.

321. *Baroda Gazetteer*, Vol. II, p. 451.

322. *Kāvya-mālā: guchchhu* XIV.

मध्येऽस्यत्र प्रचुरसुखो मण्डपोऽत्यन्ततुङ्ग  
 स्तत्र स्थित्वा चतसृषु दिशास्वीक्षणीयं त्वयेन्दो ।  
 द्रष्टासि द्राक् श्रियमनुपमामस्य विष्वक्पुरस्य  
 रस्यं ह्येतच्छुचिश्चिचतुंद्वावैत्यानुकारि ॥ ८१

In verse 79 above we are told that Vaṭapadra is the capital of the Lāṭa country and its people are graceful. Verse 80 tells us that the city surpassed Lañkā, Vasvokasārā and Bhogavati. From verse 81 we learn that there was in it a very lofty and beautiful *maṇḍapa* and the town resembled a temple with four doors. This obviously refers to the four gates of Baroda, viz. the **Laheṛipurā Gate**, the **Pāṇi Gate**, the **Chāmpāner Gate** and the **Geṇḍi Gate**. Vinayavijaya is the author of the *Indudūta*. This Vinayavijaya was a learned Jaina monk and a contemporary of Yaśovijayaji. He was a disciple of Kirtivijayaji who was a disciple of Hiravijayaji. He passed away in V.S. 1738 in Rāṇḍerā. He has to his credit many works, the chief of which is a commentary called *Kalpasubodhikā* comprising 5,26,280 verses on the *Kalpasūtram* (Saiṁ. 1696). In Saiṁ. 1710 he wrote *Hemalaghuprakriyā*. He is also the author of the *Indudūta*, the date of which is unknown. It contains a vivid description of *Ābu*, Siddhapur, Ahmedabād, Baroda, Broach and **Surat**. Besides many other Sanskrit works, he wrote Śrīpāla-Rāsā in Gujarāṭi. Thus we see that *Indudūta* must have been written sometime before V. S. 1738 when Vinayavijaya passed away.<sup>323</sup> Now the date of this inscription is V. S. 1792. Thus it is quite clear that the *Maṇḍapa* which it was found necessary to repair was erected much earlier than the time of the *Indudūta*.

As stated above this is the earliest Sanskrit inscription of the Gaekwads. Soon after the death of **Shivaji** and **Aurangzeb**, the Marathas began to interfere in the affairs of Gujarāt. They behaved well under **Khanderao Dabhade**, the *Senāpati*, and his lieutenant Dāmāji Rao I, who was given the title of *Shamsher Bahadur* by Rājā **Shāhu** of *Sātārā*.

Dāmāji I's son, Pīlāji was the founder of the Gaekwad dynasty in Gujarāt. He made Songadh his capital and extended his sway in Gujarāt by making raids into the surrounding country. Pīlāji Rao passed through various vicissitudes. He was appointed guardian to the *Senāpati* Dābhāḍe's minor son, with the title *Senākhāshkel*. Pīlāji Rao was assassinated in **Dākor** in 1732 A. D. He was succeeded by his son Dāmāji II, the hero of our inscription, who ruled from 1732 to 1768. Dāmāji had a checkered career. He was a very shrewd chieftain and was on hostile or friendly terms with the Peshwa at Poona according to necessity and time. On the death of Pīlāji, Dāmāji II was driven out of Baroda. He, however, after performing the funeral rites of Pīlāji at *Sāvli*,

323. For a detailed account of the life and work of Vinayavijaya see "*Jaina-Sāhitya-no itihāsa*" by Mohanlal D. Desai (pp. 648-649).

issued at the head of his forces and in 1734 recaptured Baroda. Dāmāji Rao was in the catacysm of Pānīpat and this would show that the old strife between the Peshwa and Gaekwad was now healed. The latent hostility of Dāmāji Rao to the Brāhmaṇā Peshwas manifested itself after the death of Bālāji Bāji Rāo. In the struggle that ensued he was made a prisoner and he passed away in 1768 A. D. He carried on many inroads into Kāṭhiāwād. His desire to see Maratha rule firmly established in Kāṭhiāwād is seen in marrying a Rājput princess of Lāṭhi in Kāṭhiāwād, when the Lāṭhi chieftain bestowed on him the taluk of Chabaria, subsequently called **Damnagar**<sup>324</sup> after Dāmāji.

### MĀṆḌVĪ INSCRIPTION

#### Text<sup>325</sup>

(See Pl. XVI)

१. ॥ श्रीगणेशायनमः ॥ श्रीगोपीतनयो नित्यं करोतु जगतां सुखं(खम्) ॥ त्रिदशार्चि-<sup>326</sup>
२. तपादाब्जो गणेशो विघ्नसूदनः ॥ १ ॥ श्रीपीलाजिनृपोद्भवो विजयते दा-<sup>327</sup>
३. माजिसंज्ञो नृपः श्रीदोर्थे समितौ धनंजय इरानाथो गिरीयनिधिः ॥ धैर्ये
४. कल्पतरुः सदावितरणे शक्रो विभुत्वे रुचीः (?) सत्ये धर्मतनूद्भवोवनिपति-<sup>328</sup>
५. मीने च दुर्योधनः ॥ २ ॥ युगत्रय्यामासन्नलनृपतिमुख्या नृपवरा यथापू-<sup>329</sup>
६. वै दानप्रशमितबुधाकाः प्रभुतराः ॥ तथा भूपो दामाजिरिह युग ईशार्पि-
७. तमहाप्रभावो ह्येकोस्ति प्रचुरबुधदारिद्र्यशमनः ॥ ३ ॥ श्रीमद्यद्दान-<sup>330</sup>
८. तीक्ष्णासिचयहतसमग्रार्थिदारिद्र्यपुंजा मैनाकाद्रिछलेन प्रशमितग-
९. तयो वारिधौ संवसन्ति ॥ दामाजिक्षोणिपालोऽखिलनृपमुकुटोद्बृष्टपादा-
१०. रविंदः स श्रीमानस्तु नित्यं गुणिजनहृदयानंदकारी गुणहः ॥ ४ ॥ ध्रुत्वा<sup>331</sup>
११. यन्नाम दिव्यं सकलरिपुगणा दूरतो भीतभीतास्त्यक्त्वा शस्त्राणि युद्धे प्र-
१२. तिपदमवनौ प्रस्खलंतः श्वसंतः ॥ शैले शैले व्रजन्ति प्रतिदिशामधुना ना-
१३. पि तिष्ठन्ति कुत्र श्रीमान्दामाजिसंज्ञो निखिलनृपवरः स्ताश्चिरायुः स चायं(यम्) ॥

324. *Bombay Gazeetter*. Vol. VIII, p. 529.

325. From the original stone and inked impressions.

326. Metre:—*Anushtubh*.

327. Metre:—*S'ardūlavikrīṭā*.

328. The meaning of this word is not clear.

329. *S'ikharipi*.

330, 331. *Sragdharā*.

१४. ५॥ धावन्तीमुदाधिः परं तदमतिस्वच्छामलंघ्यां धिमोः कीर्त्तिं चैव करो-  
 १५. ति लंघितुमलं पञ्चादिति यद्गुणः ॥ दामाजिज्ञितिपस्य नेति जगतां  
 १६. व्याप्नोति शूरस्य तन्मन्ये भोजनराधिपेन सदृशस्याहं न वासीम-  
 १७. या ॥ ६ ॥ तस्याङ्गापरिपालको नरवरश्चातुर्यरत्नाकरः श्री मल्हा-  
 १८. र उमेशदत्तयशसा श्वेतीकृताशात्रजः ॥ जीव्याद्व्यशतं कुटुं-  
 १९. बसहितो भूदेवदुःखापहो लोकानंदकरः सुराज्यकरणाङ्गुरिप्र-  
 २०. भावाञ्चितः ॥ ७ ॥ तेन श्रीवटपत्तनाधिपतिना धीरेण सम्यकृतः श्री-  
 २१. दामाजिनृपाजया सुरचिरो लोकप्रियो मंडपः ॥ मल्हारेण सुबु-  
 २२. द्विनात्र जगतः कारुण्यपाथोधिना यावत्वे शशिभास्करौ वि-  
 २३. चरतस्तावत्सुखायास्तु वै ॥ ८ ॥ स्वस्ति श्रीनृपविक्रमाऽर्कसमयाती-  
 २४. ते शिवे वत्सरे ब्रह्माद्रीदुमितेष्टबाणरसभूयुक्तेषु शाके शुभे ॥ सौ-  
 २५. ष्याख्यायनगे रवौ मधुयुते मासेनघे माघवे शुक्लशातिथिमा-  
 २६. गवे च पितृभे योगे सुगंडामिधे ॥ ९ ॥

### Translation

Salutation to the illustrious Gaṇeśa

- (V. 1) May Gaṇeśa, the illustrious son of **Gauri**, the destroyer of obstacles, whose lotus-like feet are worshipped by the Gods, cause happiness to the world perpetually.
- (V. 2) Victorious is the king called Dāmāji, son of the illustrious king Pīlāji; Dāmāji - who is the giver of wealth (Vishṇu or Kubera), in riches; Arjuna, on the battle-field; Bṛihaspti (*irā-nātha*), in speech; ocean (*irā-nidhī*), in fortitude; a wish-yielding tree, in constantly giving gifts; Indra, in suzerainty (*vibhūve*) (*ruchā* ?); king Yudhishtīra, in veracity; (and) Duryodhana in pride.
- (V. 3) Just as in the three (previous) ages, there lived the mighty (*prabhāta-tarāḥ*) and eminent kings (*nṛipavarāḥ*), Nala and others, who gratified (*prasāmita* lit. made calm) the wise by their gifts, so in this age there is the unrivalled king Dāmāji who has dedicated his whole power to the almighty and who removes the acute poverty of the wise (people).

- (V. 4) May the illustrious king Dāmāji, the appreciator of merits, whose lotus-like feet are rubbed by the crowns of all the kings, gladden the hearts of the people possessing good qualities; (Dāmāji), being struck down by the collection of sharp swords in the form of whose famous charity, multitudes of the poverty of all the mendicants live in the ocean in the guise of Maināka and other mountains, their motion being stopped (or access being debarred.)
- (V. 5) May the illustrious and the best of kings called Dāmāji live long; (Dāmāji) – on hearing whose celestial name from a distance bands of all his enemies, being very much afraid, abandon their weapons in battle, and stumbling on the ground at every step and panting, resort to every mountain in every quarter and now do not halt anywhere.
- (V. 6)  
 Note:—The meaning of this verse is not clear. It purports to record that the ocean tried to overtake the surging fame of Dāmāji and failed in the attempt and that Dāmāji's fame was as boundless as that of king Bhoja.
- (V. 7) (There is the best of men, who carried out his orders, the ocean of wisdom, *S'ri*-Malhāra, who has made white the group of quarters by his fame granted (to him) by the lord of *Umā*. May he with his family live a hundred years — (he) who removes the miseries of Brāhmaṇas, gives delight by his good government and is endowed with great prowess.
- (V. 8) At the command of the king *S'ri*-Dāmāji, this very beautiful pavilion, dear to the people, was repaired by that Malhāra, the brave Governor of Vaṭapattana, who had a good mind, and who is the ocean of mercy. Let it conduce to the happiness of this world as long as the moon and the sun move in the sky.
- (V. 9) (It was repaired) when the blessed year 1792 from the time of the illustrious Vikramāditya was complete in the auspicious year 1658 of the Śaka era when the sun was in the *ayana* called *Saumya*<sup>336</sup> (i. e. *Uttarāyaṇa*) in the pure month of Vaiśākha that follows the month of Madhu (Chaitra) on the 8th *tithi* of the bright half, when there was the *pitri-nakshatra* and when the *yoga* was *sugandā*

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336 That *Saumya* is another name of *Uttarāyaṇa* is seen from धीरथ सौम्यायनजातजन्या, from the *Jātakābharana*



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## ERRATA

P. 2 l. 5	<i>Read</i>	height	<i>for</i>	length.
" " " 15	"	Rudrasena I	"	Rudrasena I.
" " " 34	"	are	"	is.
" 6 fn. 18	"	कथयतो	"	कथयतः
" " fns. 17, 18	"	p. 20	"	p. 30.
P. 8 l. 6	"	<i>ansa</i>	"	<i>ansa</i> .
" " " 14	"	other	"	outside literary.
" " fn. 24	"	courtesy	"	courtsey.
" 9 l. :16	"	शीलहो	"	शीलहो.
" " " 22	"	Duddā	"	Duddā.
" " " 24	"	<i>Mañjuśrī</i> <sup>o</sup>	"	<i>Mañjuśrī</i> <sup>o</sup>
" " fn. 26	"	Sundara	"	Sundera.
" 12 l. 1	"	infrequent	"	unfrequent.
" 13 " 2	"	led	"	leads.
P. 17	The para devoted to the discussion of the grant dated G. S. 342 is due to the reading of the date of the grant by Bühler in the <i>Indian Antiquary</i> , Vol. V, p. 209. I find that my contention is upheld by Dr. D. R. Bhandarkar (vide <i>List of the Inscriptions of Northern India</i> , p. 186, No. 1362) who has corrected the date as G. 372. Thus this grant is of Śīlāditya IV. This fact necessitates a few changes in the next paragraph running on pp. 17 and 18. It will naturally follow that eleven and not twelve grants of Śīlāditya III are known so far. His earliest grant would be of G. 343 and not of G. 342 as stated there.			

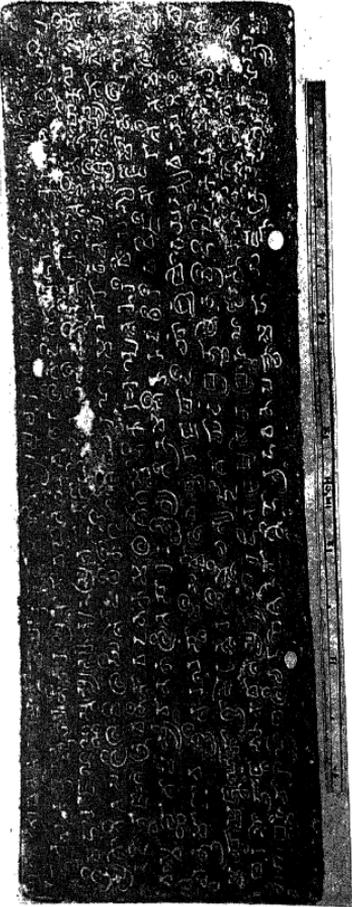
P. 17 fn. 65.	<i>Read</i>	207 ff.	<i>for</i>	20.
" 18 " 67	"	"	"	"
" 20 l. 22	Amalakaṭaka, on reconsideration, I propose to identify with Āmalā, a village about two miles to the east of Āntī, and not with Āmod.			
" 21 " 5	<i>Read</i>	(स्थै)	<i>for</i>	(स्थ)
" 22 " 1	"	°कौशल°	"	°कशल°
" 26 ll. 26, 27	A wrong date is given through inadvertence and misunderstanding. The correct Christian era equivalent of the Śaka year etc. would be Monday, 4th May 817.			

P. 26	fn. 104	<i>Read</i>	746	<i>for</i>	764.
			Delete the foot-note.		
„ 27	l. 7	<i>Read</i>	Saka	<i>for</i>	Saka
„ 28	„ 1	„	Chālu-	„	Chālu
„ 30	„ 18	„	सदृशः	„	सदृशः
„ 32	„ 24	„	<u>थोकारिका</u>	„	थोकारिका
„ 33	„ 2	„	विद्युल्लोख	„	विद्युल्लोख
„ 34	„ 9	„	religious merit	„	religions, merit.
„ 37	„ 4 (from the bottom)	„	Saka	„	Saka.
„ 40	fn. 141	„	Satyāsraya's	„	Satyāsrya's.
„ 47	l. 9	„	गोविन्दराज°	„	गोविन्दराज°
„ 51	„ 12	„	नष्टवैषम्यभावं	„	नष्टवैषम्यभाय
„ 53	„ 3	„	°प्रयात°	„	°प्रयात°
„ 61	„ „	„	एवैकः	„	एवैकः
„ „	„ 16	„	°तृणोदकोप-	„	°तृणोदकोप-°
„ 63	„ 13	„	मद्वंशजाः	„	मद्वंशजा च
„ „	„ 22	„	ध्रुवं	„	ध्रुव
„ 71	„ 6 (from the bottom)	„	Lānṭhasīva	„	Lānṭhasīva.
„ 89	„ 8	„ <i>Read</i>	known	<i>for</i>	named.
„ 93	„ 5	„	पर्यत्	„	पर्यत्
„ 96	„ 3	„	(1735 A.D.)	„	(1736 A. D.)
„ 96	„ 22	„	V. S. 1794	„	1794 A. D.
„ „	„ 2 (from the bottom)		The Christian year given here is wrong. The date, in Christian equivalent, is "Friday, 18th April 1735."		



The Mūlavāsara Stone Inscription, dated S. 122 (=200 A.D.)

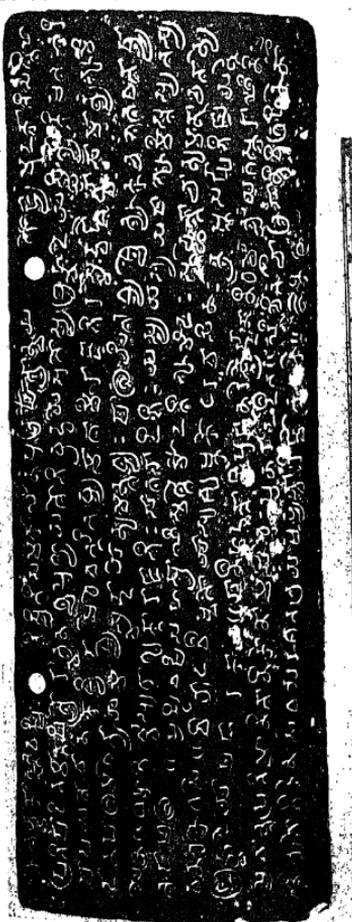
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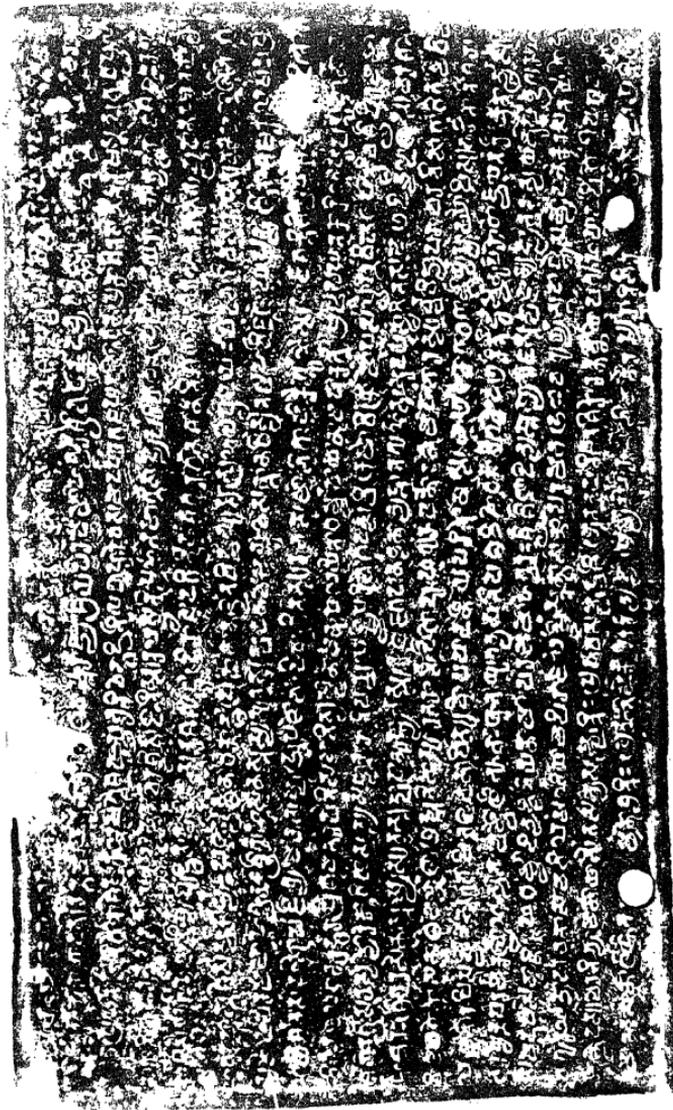
10

(a) Mānkaṅḡ Copperplate grant of Taraśavāmin. (Cir. 595 A.D.)

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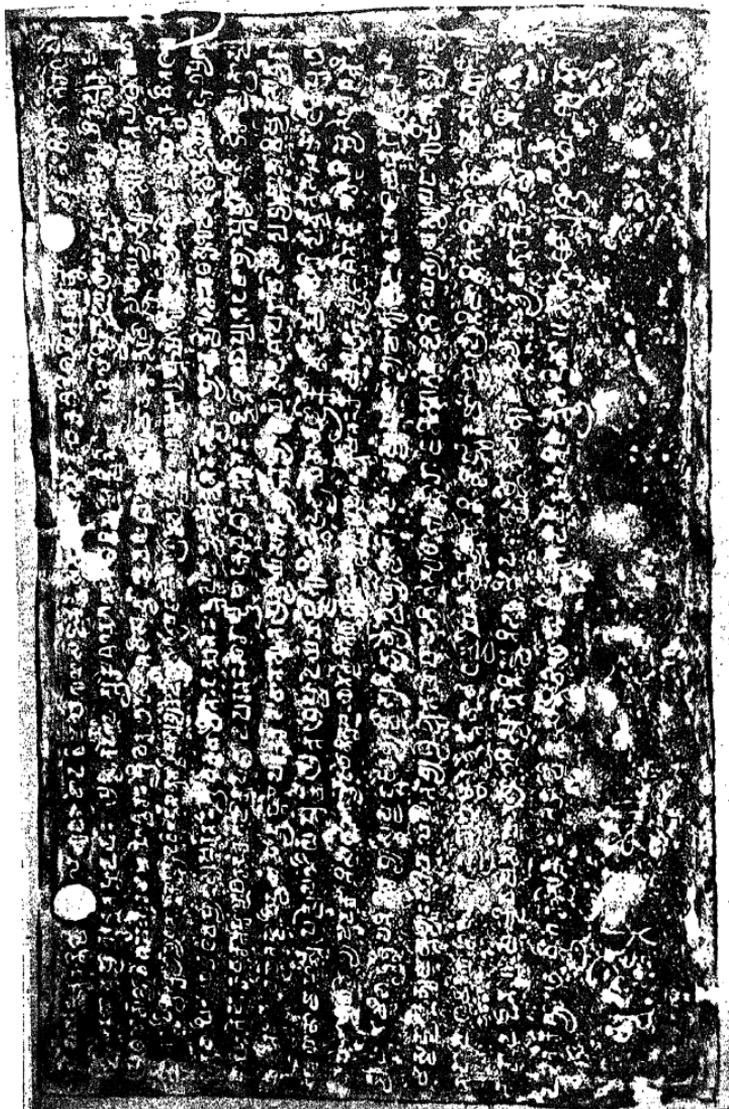
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15



(1)  
Amrelli grant of Kharagraha I. G. E. 297

























श्रीगणेशाय नमः श्रीगोरीतटतोलिखितं तं जगती सुखा ॥ ३ ॥  
 तपादाश्राणे श्रावितं सुदमः ॥ श्रीपालिनिपुणो पुत्रो विनयतः  
 गालिसलानपः श्रीदायमासि तोपनतपरा नाथो गिरा निधिः ॥ ४ ॥  
 कस्तकः सदा वितरणायो विचलेन चोत्सये धर्मतन्त्रेण वा निपत  
 जने च दुःखाधेनः ॥ ५ ॥ युगत्रयामासन्नसत्पतिश्रान्पवरापश्राप  
 वदो न प्रज्ञामित्तु पाकाः प्रचुरराः ॥ तथा लोपोदा मा निरिदयग ॥ ६ ॥  
 तमदा प्रजावो ऐकोस्ति प्रचुरे पदाति प्रज्ञामेशावा श्रीमद्य दान  
 तीह्णा मिचयुत ममया पिदा रिमपु जाभेना कादिछेदेन प्रज्ञामित  
 तयो वा रिधो मवसता ॥ दामा जिह्णा पातो प्रवित न्पमकुरी ॥ ७ ॥  
 रविदः मश्रीमान्दुनियेयणि जत हृदयान्देकारी गुणज्ज्ञा ॥ श्रीव  
 यन्नाम दिग्यसकसासु गण दूरतो जीतजीतास्य क्वात्राणियुद प्र  
 तिपदम वनो प्रस्वतं तः श्रमैतः ॥ ८ ॥ शैवे शैवेव जेति प्रतिदिश्रमधुना ना  
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 पाधावताम दधिः परतटमातस्ताम रं र्ज्यविश्रोः कीर्ति चैव करो  
 ति शैवितुमद पश्चा कृति य दुषा ॥ १० ॥  
 या ज्ञातिश्रुत श्रुतमन्यो ज्ञानेरा धि पेन सद् द्वास्था न वासीम  
 या ॥ ११ ॥ तस्यान्तापरि प्रात को नर वर श्चो वयं न्नाक सुश्रीनम  
 र उमैशदे तय वा साश्रती हतात्रा व्रजः ॥ जीवा दुष्यार्ते कु  
 बसदि तो ज देव दुःखापहो लो कान्द करः सुराज्य करण ॥ १२ ॥  
 श्रावा न्वितः ॥ १३ ॥ तत श्री वरपत्र नाधिपति ना धार ए सम्य क्ते श  
 न्नामानि न्पा न्नायासुरु चिरा त्ते कपियो म दपशाम्कार ए सु  
 दिना त्रजग तः कारु ण्य पायाधिना यावत्वे श्रिहा स्को वि  
 चरन्त्सावस्तु र्वाय सुवै ॥ १४ ॥ चस्ति श्री नृपतिक्रमा श्रिसमयात्  
 वै शिवे वसु र्वाकादिसि ते एवा एर सस्ते युते ध ज्ञा केशु ज्ञा  
 र्या व्यापनगर वीम ॥ १५ ॥ न्मास्ते न धेमाप वे ॥ १६ ॥  
 वा च पे न्नेया ग सुजा निधा ॥ १७ ॥

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MEMOIR No. III.

## MUSLIM INSCRIPTIONS.

Edited by

G. YAZDANI, M. A., O. B. E.,

and

R. G. GYANI, M. A.

Baroda State Press

1944

## PREFACE

The undersigned is pleased to place before scholars this Memoir containing twelve Muslim inscriptions from the Baroda State. They are arranged in their chronological order. Each bears at its foot the name of its editor. Mr. G. Yazdani, M. A., O. B. E., ex-Director of Archæology, Hyderabad (Dn.), and Mr. R. G. Gyani, M. A., of the Prince of Wales Museum, Bombay, have laid the undersigned under a deep obligation by agreeing to undertake the editorial work in a spirit of pure scholarship. Sir V. T. Krishnamachariar has with his customary love of learning permitted the publication of this brochure even in these days of paper scarcity and has thus earned the gratitude of all the votaries of learning.

Archæological Department.  
Baroda, 1st January 1944.

A. S. GADRE.

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# Muslim Inscriptions

## FROM THE BARODA STATE.

### I. Karkhađi Stone Inscription of the reign of Sultān Muhammad bin Tughlaq, dated 740 H. (A. D. 1340).

Karkhađi is a village in the Baroda State, where the State Archæological Department discovered<sup>1</sup> the earliest of the Muslim inscriptions of the year. This bilingual record (Pl. I) is in Persian as well as in Sanskrit. The estampage of the Persian portion supplied to me records the construction of a mosque and a well, in compliance with the order and during the reign of Sultān Muhammad bin Tughlaq on the 25th of the month of Zilqadāh in the year 740 H. This corresponds to Tuesday the 23rd of May 1340 A. D.<sup>2</sup> The place is mentioned as 'Karkari' where on behalf of the local administrative head (Muzaffar Shāh<sup>3</sup>), the stone mason Mokah son of Ketah built the aforesaid mosque and well.

The stone slab measures 2'-3" x 1'-2" and bears the inscription in relief in four horizontal lines. The script employed is Arabic *Naskh* while the language of the inscription is Persian except the first half of the first line (which is an invocation to God) and the last line (which records a quotation from the holy *Qur'ān* and the date of the construction of the monument) noted in Arabic words.

---

1. Mr. V. R. Talvalkar, ex-Chief Engineer and State Architect, Baroda, drew my attention to this inscription which I have secured and deposited in the Baroda State Museum. A. S. G.

2. The Sanskrit part of the inscription, a gist of which is made available for my reference, puts down Monday the 13th of the dark fortnight of Vaisākha of the Samvat 1396 of the Vikrama Era, which is evidently the expired Samvat. This date corresponds to the 24th of April 1340 A. D. Thus there is a difference of about a month between the dates noted in the Persian and Sanskrit inscriptions. See Appendix for the Sanskrit Text.

3. The Sanskrit inscription speaks of the administrative head (Governor) as Laghurāja Malik S'rimadāfara, at whose instance the sanctuary is said to have been built. History tells us that in 1338 when Khwajah-jahan Malik Ayaz was sent to suppress the Emperor's nephew Karshasp and subdue the Raja of Kampila, who had given him the shelter, his minister Malik Muqbil was made the Governor of the Province. The occurrence of the name of Zafar Khān or Muzaffar Shāh in the Sanskrit inscription invites some interesting observations. His identity and visit to Gujarāt is likely to throw additional light on the history of the disturbed Gujarāt during the reign of Muhammad bin Tughlaq.

The inscription reads :—

- Line 1 بسم الله الرحمن الرحيم وبه نستعين—این مسجد و چاه بحکم فرمان حضرت خلیفہ جهان  
پناه محمد بن تغلقشاه السلطان
- Line 2 خلعت خلافتہ بعدل ( ردفع قصیمه منجانب ملک (مظفر شاه ؟)  
بندہ درگاہ کرکری از اعمال پروردہ عمارت کرد
- Line 3 موکہ مہسر ہسر کیتہ مہسر ہندی—ہر کہ در ابطال کردن وقف این مسجد و چاه نماید  
فردا قیامت خصم از خدای تعالیٰ ناشد بقولہ تعالیٰ ..
- Line 4 " فومن بدلہ بعد ما سمع فانما ائتم علی الذین یبدلونہ این اللہ سمیع علیم "  
بتاریخ الخامس والعشیرین من شهر ذی القعدہ سنہ اربعین و سبعین

TRANSLATION

- Line 1. In the name of God – the most merciful and the clement whom we beseech for help. This mosque and the well are built in compliance with the order (and during the reign) of His Imperial Majesty, the Protector of Universe Sultān Muhammad son of Tughlaq Shāh.
- Line 2. May his Empire endure for ever. Under the just and highly esteemed administration of (Muzaffar Shāh ?)—this building was constructed at Karkari of the Barodā district
- Line 3. by the stone mason (Mihasar) Mokah son of the Hindu mason<sup>4</sup> Ketah. Whosoever violates this gift of the mosque and well, will tomorrow have to face the indignation of the Exalted Almighty, as the divine saying goes:—
- Line 4. "Whoever then alters it after he has heard it--the sin of it is only upon those who alter it; surely Allah is All Hearing and All Knowing".<sup>5</sup>  
Dated this 25th day of the month of Zilqadāh of the year 740.

[The names in this inscription call for further investigation ]

R. G. GYANI

**II. Inscription from the Shrine of Hājī Pīr Kirmāni at Beṭ. Dated  
770 H. (A. D. 1376 )**

Among the inscriptions sent to me for decipherment the earliest belongs to the reign of Firoz Shāh Tughluq, bearing the date 777 H. with the name of the governor Dāmaghānī (Shamsu'd-Dīn). Firishṭa places the appointment

4. The Sanskrit inscription clearly puts the masons as belonging to the Salāta (?) community which is well known in Gujarāt even to this day for its efficeience in stone carving.

5. Holy Qur'ān, ch. II, verse 181.

of Dāmaghānī to the governorship of Gujarāt a year later (778 H.) and narrates the following event in that connection :—

“In the year 778, the revenue of Guzerat being greatly deficient, the king was induced to listen to the proposal of Khwaja Shums-ood-Deen Dumghany, who offered to give 100 elephants, 40 lacks of rupees, 400 Abyssinian slaves, and 40 Arabian horses every year, over and above the present payment, should he be appointed to that government. The king replied, that if the present viceroy the successor of Zuffur Khan, consented to give the same, he should be continued in office; but this officer, not agreeing to the proposal, a new commission was granted to Shums-ood-Deen, who forthwith proceeded to Guzerat. Being unable, however, to fulfil his promise, he withheld the revenue, and rebelled; but the people, whom he had greatly oppressed, conspired against him and with the assistance of the Ameer Judeeda settled in the province, cut him off, and sent his head to Dehly. This is the only rebellion which occurred during the reign of Feroze. The Government of Guzerat was now conferred upon Mullik Moofurra, entitled Furhutool-Moolk, and new governors were appointed to all the frontier provinces.” *Briggs*, I, 455-56.

The year seventy-seven, the name of the Emperor Fīroz Shāh and the title Dāmaghānī are all absolutely clear in the inscription and there is no doubt that the latter's appointment to the governorship of Gujarāt was made by the king in 777 H. and not in 778 H. as given by Firishta.

The inscription (Pl. II a) is carved on a tablet, measuring 20 in. by 14 in., now placed in the shrine of Hājī Pir Kirmānī at Beṭ (Dvārakā), a small island in the vicinity of the Okha Port, Baroda State. The inscription however has no connection with the tomb of the saint, but it was carved as given in the text, on a mosque built at the instance of Shamsu'd-Dīn Dāmaghānī, during the reign of Emperor Fīroz Shāh in 777 H. The inscription consists of five lines of Persian prose and although the letters have decayed in several places yet it can be made out with a likely amount of certainty. I have deciphered the text as follows :—

TEXT ( Pl. II a )

از فضل حق سبحانه و تعالی عمارت [ت]	Line 1
این مسجد جامع در عهد شهنشاه	” 2
اعظم ابوالمظفر فیروز شه سلطان	” 3
قدمده و فرمایش ملک الشرق شمس الملک	” 4
والدین... عمارت... دامنغلی بتاریخ بیست و دوم ماه	” 5
ربیع الاول سنه سبع و سبعین و سعمائة	” 6

## TRANSLATION

"By the grace of the Most Holy, the Most High God the building of this mosque, (was completed) during the reign of the exalted and victorious emperor Fīroz Shāh, the Sulṭān, (may god cover his sins with mercy!), at the instance of Maliku'sh-Sharq Shamsu'l-Mulk Wad-Dīn (?) of Dāmaghān on the 22nd of Rabi' I, 777 H. corresponding to Saturday, 9th August 1376 A. D."

G. YAZDANI

### III. Navlākhi Vāv Stone Inscription, dated 807 H. (A. D. 1405)

The next inscription<sup>6</sup> in chronological order bears the date 807 H., and, according to the information kindly furnished by the Director of Archæology of Baroda, it is engraved on an arch-shaped tablet, fixed into a side-wall of the entrance of the stepped well, called the Navalākhi Vāv. The well is situated in the grounds of the Lakshmi Vilās Palace, in which His Highness the Maharaja Gaekwad resides.<sup>7</sup> The record consists of nine lines of writing in *Thulth* characters of a vigorous but beautiful style. The language, excepting the first two lines which comprise the *Bism'illa* and *Kalima*, is Persian. The artistic features of the script resemble those of the other inscriptions of Zafar Khān who later assumed the regal title of Muẓaffar Shāh, and it is not unlikely that it was designed by one of the calligraphists attached to his court. The inscriptional tablet measures 3 ft. 2 in. by 1 ft. 11 in.

From the historical point of view an interesting feature of the inscription is that it mentions the name of Zafar Khān, as the fief holder (عظمت) of the province of Gujarāt and does not give his regal title Muẓaffar Shāh which

6. Vide Pl. VIII of the *Annual Report of the Director of Archæology, Baroda State, for 1934-35*. The inscription is noticed in the same work. A. S. G.

7. The note sent by the Director of Archæology of Baroda State contains further information as follows:—

"As the name would indicate this stepped well is said to have been built at the cost of 9 lakhs of rupees. In the side-wall of the upper steps leading to the well there are some stray letters deeply engraved on some of the stones of which the wall is built. These appear to be mason's marks. They are Devanāgarī letters apparently of an uncertain period. The inscriptions were noticed by J. Forbes, the author of *Oriental Memoirs and Rāsamālā*."

apparently he assumed after the 1st of Rajab 807 H. (Saturday, 3rd January 1405 A. D.), the date of the inscription.<sup>8</sup>

I have deciphered the text as follows :—

TEXT

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ	Line 1
لَا اِلهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ	” 2
بعد حمد کردگار و درود مرسل پروردگار در عهد	” 3
خان اعظم خاقان معظم الغ قتلغ همایون مسند	” 4
عالی دام عالیا ظفر خان بن وجیه الملک مقطع عرضتم	” 5
گنجرات باقیال ملک ملوک الشرق اعظم ملک آدم بن سلیمان	” 6
مقطع پروردگار سلمه الله تعالی نصیرالدوله والدين امیر سهر	” 7
ناکردام علوه عمارت این بائین بتوفیق الله تعالی مرتب و تمام گردانید	” 8
و ذلك فی النوره من رجب رجب قدره سنه سبع و ثمانیة .	” 9

TRANSLATION

“In the name of God the Most Merciful, the Most Compassionate. There is no god but God and Muhammad is the apostle of God.”

After offering praise to God Almighty and invoking blessings on His apostle (it may be stated) that during the administration of the greatest Khān, the majestic ruler, Ulugh-i-Qutlugh (the great prince), the auspicious (chief) of exalted rank (May his position remain high!), Zafar Khān, the son of Wajūhu'l-Mulk, the fief-holder (or Governor) of the Territory of Gujarāt, the gracious help of the Malik of Maliks of the East, Malik Ādam<sup>9</sup>, son of Sulaimān,

8. In this connection Bayley writes:—

“When the striking of coin and supreme authority were no longer exercised by the House of Delhi, the nobles and officers (of Gujarat) represented to Zafar Khan, at an auspicious time and favourable moment, that the government of the country of Gujarat, could not be maintained without the signs and manifestation of kingly authority. No one was capable of wielding regal power but himself; he was, therefore, indicated by public opinion as the person who ought, for the maintenance of the Mahomedan religion and tradition, to unfold the royal umbrella over his head, and to delight the eyes of those who longed for that beautiful display. In compliance with this requisition, in the year H. 810 (A. D. 1407), three years and seven months after the death of Sultan Muhammad, the victorious Zafar Khan raised the umbrella of royalty, and took to himself the title of Muzaffar Shah at Birpur” *Gujarat*, pp. 83-4.

9. The name of Ādam is mentioned as one of king Aḥmad Shāh's men in putting down the disturbances which took place at the time of his ascending the throne in A. D. 1410 *Gujarat* by E. C. Bayley, p. 88.

the fief-holder of Barodra<sup>10</sup> (May God Almighty preserve his life!), Naṣīru'd-Daula Wad-Dīn Amir Nhatū Ṭhākūr (May his high rank remain for ever!) designed and completed the building of this well by the grace of God Almighty. This was (done) on the first of the revered month of Rajab in 807 H., corresponding to Saturday, 3rd January 1405 A. D.

G. YAZDANI

#### IV. Marble Slab Inscription from the Jumma Masjid at Dāsaj dated 885 H. (A. D. 1480)

Dāsaj is a village in Sidhpur taluka in Mehsana district of the Baroda State. There is an old mosque at this place and the inscription noted below is seen on a marble slab fixed in the said mosque. It is noted as Inscription No. 21 of 1939-40 in the records of the Archæological Department of the State.

From the rubbings supplied to me it appears that the slab measures 1'-2" x 2'-3".

The script is *Naskh* and the language is Arabic mixed with Persian. The first line being a verse from the holy *Qur'ān* is in Arabic and the date in the last line is also given in Arabic words.

It records the erection of a mosque by Mian Manjhale Hājī Qadr Khani the Wajehdar (or Foujdar?) of the village of Dāsaj on the 4th of Zilhajja of the year 885 H. (A. D. 1480). It also records the name of the stone-cutter who carved the inscription on the slab. He was Lānā, an inhabitant of Kaḍi.

The inscription (Pl. II b) reads as follows:—

- Line 1 قال الله تبارك وتعالى وان المساجد له فلا تدعو اسمع الله احد  
 2 اين مسجد بنا کرده ميان منجهله حاجي قدرخاني وجدار موضع داسج  
 3 مورخه الرابع من ذى الحجه سنه خمس وثمانين وثمانماية مرتب کرده لانا سنگ تراش اهل كرى

The English rendering of this would be:—

- Line 1. Says God, the most holy and exalted, "Verily the places of worship (i. e. mosques) are (set apart) unto God; wherefore invoke none (else therein) together with him.
- Line 2. The building of this mosque was commenced by Mian Manjhale Hājī Qadr Khani, Wajehdar of the village of Dāsaj.
- Line 3. Carved on the 4th day of Zilhajja of the year 885 by Lānā the stone-cutter of Kaḍi.

10. Persianised form of Baroda.

Thus this inscription gives us the name of the administrative head of the village of Dāsaj during the reign of Mahmūd Begrah—the Sultān of Gujarāt and also brings down to us the name of the stone-cutter who worked at the mosque while it was being constructed.

R. G. GYANI

**V. Stone Inscription from the Gumḍā Masjid at Pāṭan,**  
dated 948 H. (A. D. 1542)

This inscription (Pl. II c) is dated 948 H. (A. D. 1542) and mentions the name of Nāṣirud-Dīn Maḥmūd Shāh, the third monarch of this title in the list of Gujarāt kings. The inscription also records the genealogy of Gujarāt kings, and refers to the building of a holy shrine (mosque) by Muḥīth Khān, son of 'Abdu'r-Raḥmān in 948 H. (A. D. 1542). According to the Director of Archaeology, Baroda State, "the inscriptional tablet was found in the Gumḍā mosque at Pāṭan,<sup>11</sup> North Gujarāt, and it is described in the *Architectural Antiquities of Northern Gujarāt* by Burgess and Cousens (A. S. W. I., Vol. IX. pp. 53 ff.)".

The record begins with a quotation from the *Qur'ān*, which is often found inscribed in mosques in India as well as other Islamic countries.<sup>12</sup> The language is Arabic and the script *Thulth* of an artistic style. The inscription comprises four lines which are carved on a tablet measuring 3 ft. by 1 ft. I have deciphered the text as follows:—

TEXT  
(Pl. IIc).

- (1) قَالَ اللَّهُ تَعَالَى إِنَّمَا يَبْنِي مَسَاجِدَ اللَّهِ مِنْ آمَنٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَقَامَ الصَّلَاةَ  
وَأَتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ
- (2) بَنَىٰ هَذِهِ الْمَقْعَةَ الرَّفِيعَةَ اصْطَفَاهُمُ اللَّهُ لِأَعْلَامِ الشَّرِيعَةِ وَجَعَلَهُ قَطْبًا سَمَا الْخِلَافَةِ  
وَبَاسِطًا لِلْعَدْلِ وَالرَّفْعَةِ وَمِنْ شَوَاهِدِ عَدْلِهِ أَنْ قَلَعَ سَنَانَ... أَقَامَتِ الْجَمْعَةَ
- (3) الرَّاقِقِ بِاللَّهِ الْمَدَانِ نَاصِرِ الدُّنْيَا وَالدِّينِ أَبُو الْفَتْحِ مَحْمُودُ شَاهِ بْنِ لَطِيفِ شَاهِ أَخِ  
بِهَانِرِ شَاهِ بْنِ مَظْفَرِ شَاهِ بْنِ مَحْمُودِ شَاهِ بْنِ مُحَمَّدِ شَاهِ بْنِ أَحْمَدِ شَاهِ بْنِ مُحَمَّدِ شَاهِ  
بِنِ مَظْفَرِ شَاهِ السُّلْطَانِ خَلْدِ اللَّهِ مَلِكِ وَسُلْطَانِ

11. Burgess and Cousens have given the following reasons for the name Gumḍā to the masjid. "In the sandstone of which the walls are built are hard or flinty nodules, about two inches in diameter; and when these occurred on the surface of a stone they have been left by the masons as small protuberances—rather than spoil their tools in dressing them down. Thus from their supposed resemblance to boils or alcers (gumaḍūn) have given the name 'Gumḍā' to the Masjid. People afflicted with boils come and anoint these stone 'boils' with gur (molasses) in expectation that by this charm their sores will be cured". *Architectural Antiquities of Northern Gujarāt*, A. S. W. I, Vol. IX, p. 54.

12. Chapter IX, verse 18.

(٣) والا ..... المتصرف فى البنا هو الخان الاعظم المتطاب بمغنيختان الملقب  
بميرزا الله بن عبدالرحمن وذلك فى الشهر ذى القعدة سنة ثمان واربعمين وتسعمائة

## TRANSLATION

God Almighty has said : "But he only shall visit the temples of God, who believeth in God and the last day, and is constant at prayer, and payeth the legal alms, and feareth God alone. These perhaps may become of the number of those who are rightly directed."

This lofty edifice (mosque ?) is built by one who has been chosen by God to raise the banners of His Law, and made the pole star of the firmament of the Caliphate (Islāmic kingdom), the administrator of justice and mercy : one of the examples of his justice being that the teeth of (infidelity ?) have been removed..... and the system of Friday prayers established : trustful in God the Beneficent, Nāṣiru'd-Dunya wad-Dīn Abu'l Faṭḥ Maḥmūd Shāh, son of Latīf Shāh, brother of Bahādur Shāh, son of Muzaffar Shāh, son of Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh. the Sultān—may God keep his kingdom and rule for ever !—and by the efforts of the superintendent of the work, the great (Khān) entitled Mughith Khān, and known as 'Azizu'lla, son of 'Abdu'r Raḥmān : This was in the month of Dhū'l-qa'da 948 H., corresponding to February–March 1542 A. D.

G. YAZDANI

## VI. The Kaḍī Fort Wall Stone Inscription dated 1018 H. (A.D. 1609)

Kaḍī is a taluka town of the Baroda State situated about 27 miles north-west of Ahmedabad. There is an old fort at this place which gives its name 'Killa-i-Kaḍī' to the town. The *Baroda Gazetteer* gives a description of the fort but there is no mention of the date of the fort. It is locally believed to be of the time of Malhārrao Gaekwad perhaps because of some ruins of the edifices of his time which were evidently added by him to the older enclosure of the fort. The inscription at the spot that gives the date of the fort is, however, not noticed<sup>13</sup>. During the explorations of the Archaeological Department of the Baroda State the inscription on the fort wall above the gate was recently noticed, its inked estampage was taken out and sent to me for study. Here is the result :—

The inscription (Pl. III a to e) covers the length of as many as 13 feet over the gate and is a foot in width. There are five couplets each enclosed in an ornamental quartfoil Mihrabi design of the Mughal style.

13. It is mentioned in the *Mirate Ahmadi*, under Pargana Kaḍī. See English translation by Prof. Nawab Ali p. 192. The English version is not literally correct.

This long inscription is in ornate Persian poetry and presents a fine example of calligraphy in *Nast'aliq* characters.

It records the construction of a strong fort at Kaḍī during his regime as a Mughal Governor of Gujarāt by Murtazakhān Khān Bukhari. The date is given in a chronogram 'Qila-Bukhari' at the end, which can, according to the Abjad system, be evaluated at 1018 H. (i. e. A. D. 1609). Syed Murtazkhān Bukhari was sent out to Gujarāt as the 11th Mughal Viceroy of Gujarāt in A. D. 1606 on the transfer of his predecessor Mirza Aziz Kokaltash to Lahore vice-royalty. He is said to have been more of a scholar than a Governor<sup>14</sup>. The notable acts of his reign (1606-1609) are recorded as the repair of the fort at Kaḍī and populating of the Bukhara Quarter of the city of Ahmedabad<sup>15</sup>. The *Baroda Gazetteer* says that he repaired the fort at Kaḍī while the word بناکرد in the inscription attributes the laying of the foundation, i. e. the original construction of the fort, to him. Kaḍī was an important place at this time and enjoyed a strategic position. During the stay of the Emperor Jahangir in this province, it was therefore thought necessary by the then Governor of Gujarāt to have a strong fort. Let us go through the record.

Here is my reading of the inscription:—

بیرایم فز شهر یاری	آرائش ملک مرتضیٰ خان	(a1)
در صدرگم بزرگ واری	سادات بخاری از عزیزش	(a2)
در معرکه کرده پایداری	اقبال زدست برد تینش	(b1)
فغنن ز حرا ستس جصاری	گنجرات ز عدل او بخارا	(b2)
تیغ و قلمش بد ستیاری	معمور نموده ملک دین را	(c1)
بگر فست بجرم و پاسداری	هر جا که زمانه رخنه کرد	(c2)
میزان فلاح و رستکاری	حد سخنش بدست عقلش	(d1)
حصنی بکمال استواری	در پرگنه کوی بنا کرد	(d2)
احسانش نموده حق گذاری	واهی که ز فقر بر غنا برد	(e1)
تاریخ چه قلعه بخاری	بر لوح کتبش اش نوشتند	(e2)

The above inscription can be translated as: follows:—

- (a) Murtaza Khān (is) the ornament of the Empire (and) a decoration of the grandeur of sovereignty. Owing to his being in power the Saadat (i. e. the Sayyads) of Bukhara have reached the central place of greatness.

14. He came from the well-known Sayyad family of Bukhara noted for scholarship and administrative talents. Sayyad Murtazakhan Bukhari was himself the author of many works on religion, philosophy and literature. In the inscription there is a reference to his efficiency in wielding the pen as well as the sword alike. His original name was Shaikh Farid.

15. *Bombay Gazetteer*, Vol. I Part I, Page 273.

- (b) Fortune remained firmly with him on the battle-front owing to the onslaught of his sword. Gujarāt has become Bukhara owing to his just administration (and) chaos has concealed itself in (as if in a fort) due to the fear of his punishment.
- (c) His sword and pen have, by mutual co-operation, built up the Empire of faith. Wherever the time created a schism he stopped it with the caution of firmness.
- (d) The bounds of speech:are in the hands of his wisdom that hold the scales of happiness and prosperity. He built a perfectly strong fort at Kaḍi.
- (e) His benevolence paid off the debt that richness owed to poverty. They carved out an inscription on a tablet. What a chronogram?  
 "Qila-i-Bukhari."<sup>16</sup>

R. G. GYANI

**VII. The Arjun Bari Gate Inscription from Vaḍnagar,  
 dated 1042 H. (A. D. 1633)**

The next inscription (Pl. IV a) is a bilingual record in old Gujarātī Urdu and Hindi, the former being written in *Nastā'liq* characters and the latter in Devanāgarī. The inscriptional tablet is now fixed to a gate, called Arjun Bārī Darwāza at Vaḍnagar, an important town of the Kherālū taluka of the Mehsānā district of Baroda State.

The surface of the tablet appears to be considerably worn, for the estampage shows that many of the letters have peeled away and consequently it has been difficult to decipher the inscription in full. I have made out some parts of the text as follows:—

## TEXT

سولہ سی پر از یک نواسی	چیت ماس تتم پورنماشی
لطفالہ پر بحسن (؟) اند پراجی	اسلام خان صوبی پر (؟) کاجی
نول .....	سری کرشن شکل .....
کبت کوی جگچینونداس	سری سدھناتھم درشن پاس
	شہر رمضان سنہ ۱۰۴۲

## TRANSLATION

Line 1. On the full moon day of the month of Chait, in the year 1689 (Vikrama era?):

16. These words mean 'the fort of Bukhara', while according to the Abjad System they give the date of the construction of the fort as 1018 Hijri.

Line 2. Islām Khān, the Qāzī of the province; blessed by divine grace as well as by royal favour :

Line 3. Śrī-Kṛishṇa Sukal.....beautiful (*naval*)

Line 4. To adore Śrī-Siddhanātha; the poet who composed the lines is Jagjīvandās,

In the month of Ramazān, 1042 H. corresponding to Friday the 15th March 1633 A. D.

G. YAZDANI

[ N. B.—The Devanāgarī portion consisting of three lines is too defaced to be deciphered fully.

The first line is tentatively read by me as follows:—

॥ चैतमास तिथि पूरणमासी । सोऽस व्रत परिञ्चिक नव्यासी ॥

ईसलाम खान सो-परि...

The second line cannot be satisfactorily read.

The word Siddhanātha can be read in the third line which ends with the words कवित कौया य(ञ)पजीवनदास ॥ १ ॥

A. S. G. ]

### VIII. Inscription on the Tomb of Walī Shāh at Amreli, dated 1099 H. (A. D. 1687-88).

The inscription (Pl. IV b) belongs to the tomb of a Sayyid in Amreli, the headquarters of a district in Baroda State. The tomb is situated in a graveyard which has several sepulchres, the principal being that of Walī Shāh<sup>17</sup>. The inscription does not mention the name of the person who is buried in the tomb; but gives only the date of his demise. It comprises two lines of Persian verse, the script being *Nastā'liq* of a crude type<sup>18</sup>.

#### TEXT

از سال بنای روضه شاه کبیر	Line 1
الف وتسعين تسع از هجرت گیر	„ 2

#### TRANSLATION

(To know) the date of the building of the tomb of the great Shāh (saint)  
Calculate 1099 years after the Hijra (A. D. 1687-88).

G. YAZDANI

17. This statement is based on the note kindly supplied by the Director of Archaeology, Baroda State.

18. The inscriptional tablet measures 10" × 5".

**IX. Inscribed Slab near the Tomb of Pīr Hisāri at Kaḍī,  
dated 1212 H. (A. D. 1797).**

This marble slab (No. 24 of 1940-41) is found fixed in a wall near the tomb of Pīr Hisāri at Kaḍī. The slab measures  $1'3\frac{1}{2}'' \times 8''$ . The language of this inscription is Persian inscribed in beautiful *Nastā'liq* characters. It is a quartain in verse recording in two lines the death of 'Mesh (i. e. Mahesh) Kunwar' in a chronogram in the last words, the total value of which, as given in the inscription itself at the end, is 1212 H. (i. e. A. D. 1797).

The name is rather unusual and stranger still is its association with Pīr Hisāri. May it be that some Hindu convert to Islām may have adopted this name for himself and was staying as a recluse in the fort area of Kaḍī by virtue of which he came to be known as the saint of the fort (Pīr Hisāri ?).

If this tablet is the original one giving the correct name and date of the person buried in the tomb this Mesh Kunwar alias Pīr Hisāri may have lived at Kaḍī during the 18th century and died in 1797 A. D., while Govindrao Gaekwad was the ruler of Baroda.

The inscription (Pl. Va) runs thus:—

چو شد میش کنور زین جهان فناى	بدار بقا گشت عشرت فزاي	Line 1
ز با ترف بچستم تاريخ وى	بگفتا بهشت برين كونه جاي	” 2
	۱۲۱۲	
	سـنـد	

Line 1:—When Mesh Kunwar left this mortal world the eternal world (i. e. the Paradise) turned into a pleasure house.

Line 2:—While I enquired of its date from the angel (Hatif), he replied 'He made an abode in the Highest Heaven'. The year 1212 (A. H.).

R. G. GYANI

**X. Inscription from the Pratāp Ganj at Baroda,  
dated 1226 H. (A. D. 1811)**

This inscription (Pl. V b) is dated 1226 H., and mentions the building of a well at a cost of Rs. 2,000 by Bībī 'Ismat Bānū. The inscriptional tablet, according to the report of the Director of Archæology, Baroda State, 'was lying near a well, in the new colony called Pratap Ganj, in the city of Baroda, and has

now been removed to the Director of Archæology's Office<sup>19</sup>. The inscription is carved on an arch-shaped tablet, measuring 1 ft. 8 in. by 1 ft. 2 in., and comprises six lines of Persian prose. The script is *Nastā'liq* of an ordinary type. The text has been read as follows:—

## TEXT

هو	Line	1
یا خواجگان چشت	„	2
برای جمال الدین حسین خان	„	3
این چاه در سنه یک هزار و در صد	„	4
و بیست و شش هجری بی بی عصمت	„	5
بانو بنا کردند بصرف دو هزار روپیه	„	6

## TRANSLATION

He!

In the name of the saints of the *Chishtīya* order. In the year 1226 H. (A.D. 1811), *Bībī 'Iṣmat Bānū* built this well at a cost of Rs. 2000 for *Jamālū'd-Dīn Husain Khān*.

G. YAZDANI

**XI. Inscription from the tomb of Pīr Hisārī,  
dated 1315 H. (A. D. 1897).**

This inscription (Pl. VI a) is in simple *Urdu* with poor calligraphy and wrong spellings. It merely records the date of the repairs to the tomb through the cooperation of *Sarwar Khān*, *Sayad Imām* and others whose names are left unrecorded and the sentence is left incomplete. Evidently these repairs to the old tomb were undertaken in the year 1315H., i. e. A. D. 1897 and the expenses were met from the amounts donated by a few people of whom the names of only two are recorded and those of others could not be written for reason not known to us. This inscription of the reign of the late *Maharaja Sayaji Rao III* of *Baroda* is recorded as No. 23 of 1940-41 in the records of the Archæological Department of the State. The slab measures 11" x 8½".

19. This inscribed stone was secured through Prof. M. R. Majmudar of *Baroda* and has now been sent to the *Baroda State Museum* by me. (A. S. G.)

About the identity of this Pīr Hisāri there is neither a clue in the inscription nor is there a local tradition worth recording. There is however another inscription No. 24 noted above which was discovered near this tomb and is a century earlier. If we take that to be the date of the original construction of the tomb, local tradition of neither the antiquity nor the name of the Pīr, i. e., the Saint get any support. Hisar means a fort or castle and we have just recorded the existence of a fort at Kaḍī built during the reign of Mahmūd Begarāh of Gujarāt. There is no wonder if an old recluse or saint from that place came to be locally known as Pīr Hisāri, i. e., the old man (or saint) of Hisar. A correct identification of this person is therefore not possible. We shall therefore rest contented with the reading and translation of the inscription for the present.

The inscription reads :—

	تاریخ رض	Line 1
	تیرہ سو اور پندرہ ہجرت سنے سال عیاں	„ 2
	رضہ ہمنور ہوا پھر سے معجب نہاں	„ 3
سنہ ۱۳۱۵	۱۶۵ ۲۰۰ ۶ ۵۰ ۲۰ ۲۵ ۸۰۰ ۲۰۰	„ 4
	بنا شد این رضہ از مدد سرور خان اور سید امام اور	„ 5

#### TRANSLATION

Date of the mausolcum.

The year 1315 of the Hijrat was prevailing when this tomb was renovated in a wonderful style.

The repairs of this tomb were undertaken with the aid of Sarwar Khān, Sayad Imām and

the second line is the chronogram which when evaluated according to *Abjad* system gives the date 1315 (i. e. A. D. 1897). The respective values of the words have also been noted below each of them and the total 1315 is also given at the end for ready reference.

## XII. The undated Inscription from the Tomb of Behrām Shāh at Baroda

The inscription (Pl. VI b) is an undated record consisting of one line of Arabic writing.<sup>20</sup> The script is *Naskh* of a clumsy type. The inscriptional tablet is fragmentary and in its present condition measures 3 ft. 10 in. by 11 in.

### TEXT

بنى هذا المسجد ابو نصر ( ؟ ) بن زيد في التاريخ.....

### TRANSLATION

This mosque was built by Abū Naṣr (?) son of Zaid in the year .....

G. YAZDANI

---

20. The Director of Archaeology, Baroda State, has kindly sent me the following note regarding the provenance of the inscription :—

“This inscription is engraved on a stone slab which is engaged in the platform running round Behrām Shāh's tomb. This tomb stands near the Police lines on the Padra road near Baroda. Apparently it is extraneous and might have been brought from some mosque which was constructed by Ārām bin Zaid whose name is mentioned in the inscription”.

According to my reading Abū Naṣr is a better reading the name of the builder of the mosque than Ārām bin Zaid.

## APPENDIX

## KARKHADI STONE INSCRIPTION

Below is given my reading of the Sanskrit portion of the Karkhadi Stone inscription, the Persian part of which has been dealt with by Mr. Gyani in this Memoir. I intend to fully edit the Sanskrit half of it in my Annual Report.

## TEXT

- (१) ॥सिद्धम् ॥ ओं नमो श्रीगणेशाय ॥ स्वस्ति श्रीयोगिनीपुरे समस्तराजावलीसमलंकृत-  
प्रौढप्रतापसंशोधितारातिनिकरअलक्ष्म-
- (२) सादसंपादितराज्यलक्ष्मीस्वर्यवरमालालंकृतसकलचक्रवर्त्तिचूडामणिमहाराजाधिराजश्रीपात-  
साहिसुरत्राणमहमूदकल्याणविज-
- (३) यराज्ये [सति] मलिक श्रीवृद्धामाय खोजेजिहांपादैः श्रीश्रीकरणादौ समस्तमुद्राव्यापारान्  
परिपंथयद्भिर् धर्मस्थानाय लब्धराजादेशैस्त-
- (४) त्पादपद्मोपजीविनि गौर्जरधरिभ्यां मलिकश्रीमदाफरे व्यापृ(प्रि)यमाणे देशानामुत्तमश्रीमल्लाट-  
देशे तन्मध्यवर्तिनि श्रीवटपद्रककरस्थे तन्नि-
- (५) बद्धकरखडीप्रामे लब्धराजादेशात् संवत् १३९६ वर्षे वैशाख वदि १३ सोमे ललाटज्ञातीय  
महं० खेतासुत महं० मोखाको(केन) मसितकूपप्रपा-
- (६) देवायतनं कारापितं । यः कोऽपि मुशालमानस्यान्वये उत्पन्नो धर्मस्थानमिदं विनाशयति  
स गोस्वामिना अलक्षेण क्रियामतवासरे महता दंडे-
- (७) न दंढ्यते । अपरं च । सुघर्णामध्ये यः कोपि उभयकुलविशुद्धो गौर्जरो धर्मस्थानं विना-  
शयति । स कल्पान्तं यावत् पूर्वजैः सह नरके पत-
- (८) ति ॥ कूपवापीतडागादिधर्मस्थानविनाशकः । स याति नरके घोरे यावच्चंद्रदिवाकरौ ॥१  
श्रीलाटवंशे विमले वरोग्ये बभूव भं-
- (९) [त्री].....रत्नं भुवि मोखमत्री उद्धारयामास कुलं श्वकीयं(यम्) ॥ २ ॥ २  
शिवमस्तु सर्वजगतः । मंगलमस्तु ॥ श्रीः । ० ।

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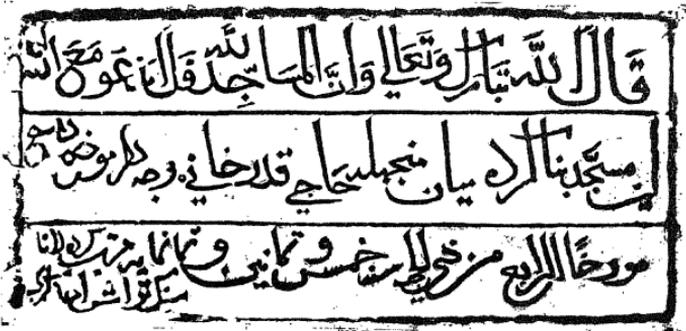
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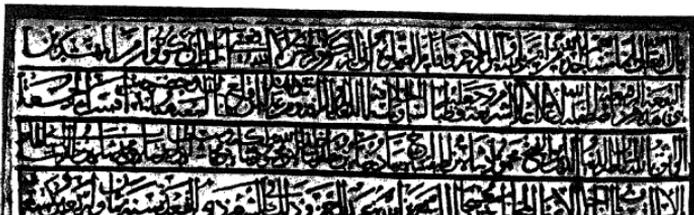


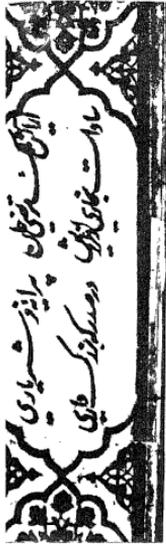


(a) Inscribed tablet from Pir Hâji Kirmâni at Bet, dated 777 A.H.

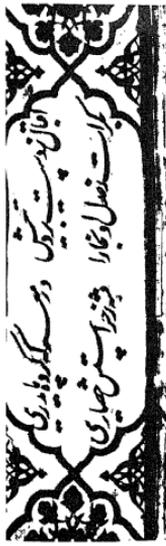


(b) Stone inscription from the Jumma Musjid at Däsaj, dated 885 A.H.





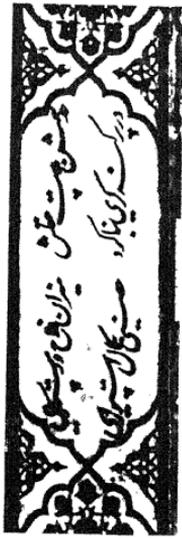
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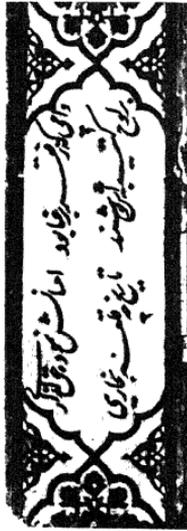
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(c)



(d)

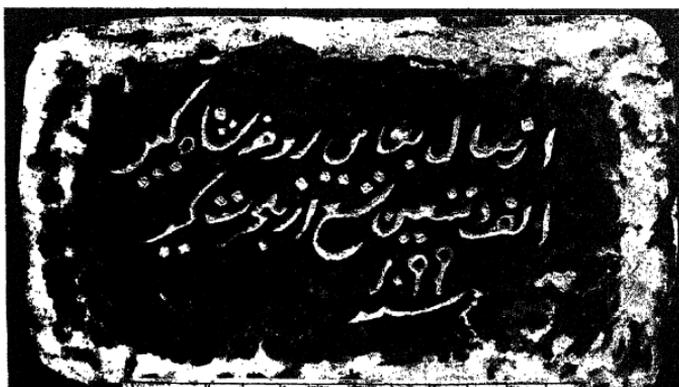


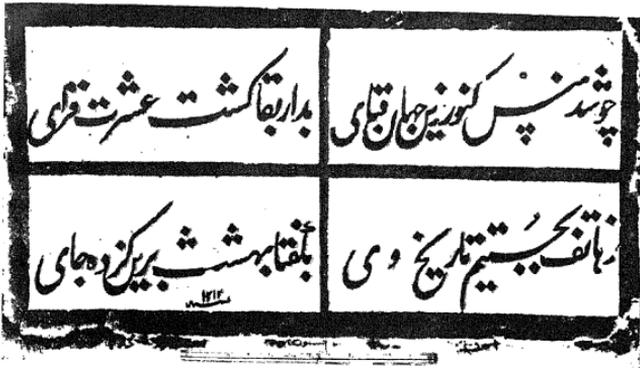
(e)

Stone inscription from the Kadli fort gate, dated 1018 A.H.

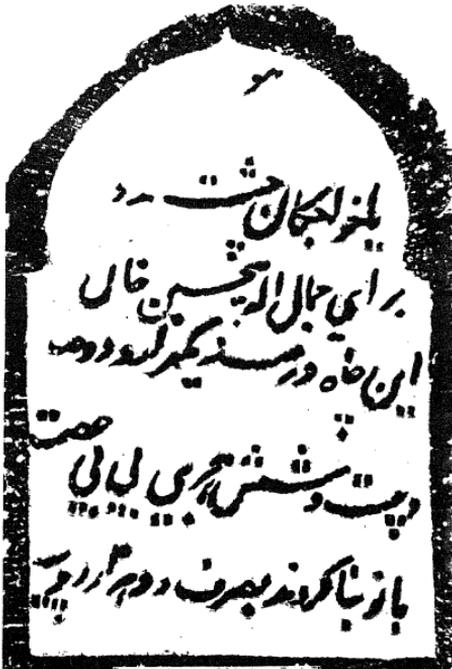


(a) The Arjan Bari Gate bilingual stone inscription from Vadnagar, dated 1042 A.H.





(a) Stone inscription near the Pir Hisāri at Kadi, dated 1212 A.H.





(a) Stone inscription from the tomb of Pīr Hisāri, dated 1315 A.H. (=1897 A.D.).



(b) Undated stone inscription from Behrām Shāh's tomb near Baroda.

