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ARTICLE II.

TWO INSCRIPTIONS
PERTAINING TO THE
PARAMÁRA RULERS OF MÁLAVA:
THE SANSKRIT, WITH TRANSLATIONS AND REMARKS.

BY FITZ-EDWARD HALL, D.C.L.

Presented to the Society October 17, 1860.

Though the kings mentioned in the memorials1 under notice have already been made known to the world, yet the statements which have been put forth concerning their connection and succession require to be rectified. Their names are subjoined. The comments which have been suggested with reference to them, as being by-matter, are added in the form of notes.

Bhoja Deva.
Udayáditya Deva.2
Naravarma Deva.
Yas'ovarma Deva.
Ajayavarman.3
Vindhyavarman.
Subhatavarman.
Arjunavarma Deva. A.D. 1211–1215.

Devapála Deva was reigning, as I have brought to light in another paper, in the year 1353 of our era, at Dhárá. This city had been the royal seat of the last Bhoja, about three hundred years before; and likewise that of Yas'ovarman, in 1143. Jayavarman dates one edict from Vardhamánapura;4 and Arjuna publishes another at Mañdapa.5 But these two places may have served only for temporary residence.6

The copper-plates containing the following inscriptions are deposited in the library of the Begum's school at Sehore in Bhopal, where I examined them in February of last year.
Inscription No. I.

श्रोण्। नमः पुर्णार्थचूडङमात्राये धर्मीव।

प्रतिविम्बनिविषार्द भूमि: कृष्ण साधनात प्रतिग्रहम्।

जगदालि दिनिशयादृश गदिजेयो महत्त्वानि व: ||१||

तीयात् पश्चायनां त्वो चत्रः ज्ञात् रणाद्विते:।

सन्ध्याकालिनंभवेनवैविद्यकतुर्यस्यिति ताम्रताम् ||२||

वेन मन्त्रोदरीबालावारिभि: शमितो मृदे।

प्राणेष्टिवियोगायिं स रामः क्रेयसिप्रत्यु व: ||३||

भविनागिर्धृता मूर्द्धि वत्यादत् स गुमानियः।

वंशायणेनुवना जीयानु स्वतुल्य द्व निर्मितः ||४||

पर्माकुलोत्सूर: कंसकिन्मलिमा नृपः।

श्रीभोजेन्द्र वर्द्यासीनः ना कुर्माल्मुस्तलः ||५||

ग्याष्ट्रान्निन्दिकोयः दिगुत्साङ्करुपि।

दिष्टावस्य लुक्कुपुश्चर्किनिर्मिलितम् ||६||

ततो भूतद्वादिलयो नित्यंतालिकादकोकुतकी।

अताधारणवीश्रीस्मिलोपिदुरोधिनाम् ||७||

महाकलकुल्लकाणि वस्योऽञ्चालभिन्नगुः।

कति नोन्मूतितास्तुक्तः वृहतः कठकोल्लणाः ||८||

तत्साधू हिन्दुदिवियन्मखा नर्वामा नग्न्यि:।

धर्मिन्युदहः धीरान्मूखुमा सीमा महामुखः ||९||

vol. vii.
प्रतिप्रभातं विश्रंखो हत्तियमार्दैः स्वयम्।
र्नेत्रपद्यतां नित्येः धमे चन्द्रकापादिः॥ १०॥
तस्याश्चर्नि यशोर्वर्मा पुत्रं नात्रियशेषः।
तस्माद्यवर्मीभूतं जयघ्निविस्तुतं मुनि॥ ११॥
तत्सुनुल्लिंग्यथोिध्योत्यततिर्दायताः।
गुरुरूच्छे निर्देशमेव विन्यासमा महाभुजः॥ १२॥
धार्योड़िण्यं सार्यं ध्रुति स्म त्रिधारात्मः।
सांप्रयोगस्य यत्याशंसित्वं लोकत्रीयमिव॥ १३॥
तस्याश् मुनियायणः पुत्रः सुत्राम्होिशिपवणपत।
भूपः सुभवनाितं धर्मं तिष्ठन्न महादीलम्॥ १४॥
यस्य व्यवस्तिति दिव्येऽः प्रत्यापस्तपनयुते।
साधारितप्लनाभ्याज्यि गर्भः गुरुरूपानीभ॥ १५॥
देवभूम्यं गते तस्मिन् नान्दनो भुनृभुपितः।
द्रोणा धते धुना झाट्रीवलयं वलयं यथा॥ १६॥
बालालीलादृशे यस्य व्यसित्वै प्रलाव।
दिक्यालखास्वायनः यशो दिनु विन्यामितम्॥ १७॥
काव्यगान्यार्तस्वायनमिना वेन सामप्रतन।
भारतवर्गः देवायक्रं पुस्तकावेणायोऽः॥ १८॥
वेन त्रिविधवर्णणं त्रिधा प्रश्लावितं यथा।।
धर्मवलम् दुधुस्तीर्णसंग्राहि काव्यमन्यः॥ ११॥
On the Paramára Rulers of Málava.

स दृष्ट परमारायकः सर्वभूमियुगी प्रगारण्वत्तात् सर्वकालें नरभूमियुगी पूर्वगारण्वत्तात् श्राक्षणोत्तरानु भूमी समस्ताराजपुपानां ठािर निवासिन्ने पृक्तिकल्लंने पदार्थाको वोधमति।

अर्थसि व: संविदितं रथा श्रीगद्रेश्वरीवीराहस्थितीय-स्मारितिसत्यितिहिंदुद्वादशाहस्ततंततस्तिरेभाद्यपद्योणामाणां चन्द्रोपायययत्विणात् रेवाकपिलयोः सदां स्ताव भगबत्तं भवानीपतिमूलां रहस्यितं चक्रस्वामिनः चाभव्यचार संसारास्थासार्तां दृष्टा। तथाचि।

वानान्धविष्ठुभमदि वसुधाधिवधितं नायात्मात्राभुरी विष्योऽभोगः।

प्राणास्तृत्याण्यन्नलिन्दुसमान नराणां

प्रायमस्तमि दाससंहारं परमको परस्पराक्वात।

इति सवर्मि विमुषाख्यत्रपत्तपलमस्तीक्रुत्य मुक्तावस्तुः- नविनिर्णैताय वाजसान्यशास्त्राइयनि काश्यपगमित्रय काश्यपावावत्सर्नेधुनिल्चित्रिकाराय अवसांकुचियोपप्रि- त्राय पिपुलतस्नोन्द्वक्षीत्राय पिपुलतीत्रसित्युत्त्राय पुरो- श्लित्तपिपुलत्लावकविन्दुश्चमिणी श्राक्षणाय भूमिरियं च- नुक्कुक्रमशुष्ठा सवृष्टमालाकुला सझिरणभागभोगा तोपरिकर्त्यादिद्दिलावणायद्वितिस्वागद्यमनि सनि-
धिनिलेपा मातापित्योगतमनश्च पण्यवशोभिवृद्धयें चन्द्रा-कृंशवंशितसमकालों वाच्यः पराय भक्तमा शासननेत्रो-दुक्पूर्वी प्रदत्ता।

तन्न मया तत्ततिवसिपृकिलजनपत्याद्यालामानभागमो-मकरदिंर्पायितकमालाविशेषमुल्मा सर्वनमुब्र्ह्मक्षतियम।

सामान्यं चैत्यपण्यफलं बुधाःस्मेंशिवर्यपिभाविभोक्तृभिरस्वत्त्वार्तमादयो भधमुमलल्यं पालनीयः।

उत्तं च।

बडुभिरवसुधा भुक्ता राजस्रं समारादिभ्रं।

वस्य वस्य यदा भूमिस्तत्त्व तस्य तदा फलम्।

स्ववर्त्ता परदत्ता वा यो दृष्टि वसुन्धरम्।

स विश्रायं कृमिहं वितुमिः सदृ मल्ल्यतिः।

सर्वनिवें भाविनो भूमिवालान्

भूयो भूयो वाच्यं रामचन्द्रः।

सामान्यं भवं धर्मसितुनरणां

काले काले पालनेयो भवद्धिः।

इति कमलदलाम्बिकिन्द्रलोलां

प्रियमनुचित्य मन्यस्तोवितिः।

सकलमिदुप्रचुतम् च वृधा

न कि पुरुषं प्रकोपस्य विलोपया।

इति।
On the Paramāra Rulers of Mālava.

Om! Glory to Virtue, the frontlet-gem of the four human ends!7

1. May the Lord of the twice-born—gladdener of the world, from notoriously occupying the earth, in being as it were a shadow—bestow on you prosperity.8

2. May he, Parāsūrāma, be exalted; penetrated by the Kshatras slain, in strife, by whom, in order to become donor of the earth to Brāhmans, the disk of the rising and declining sun has permanently acquired a coppery hue.9

3. May Rāma—who, in battle, allayed, with the water of Mandodari's tears, the fire of severance from the mistress of his life—be of avail for your welfare.

4. May Yudhishthira be triumphant: whose feet even Bhīma placed upon his head, and whom the founder of his race, the moon, framed, so to speak, in the similitude of himself, for gentleness.10

5. There was a sovereign, the auspicious Bhojadeva: the ornament of the Paramāra lineage; in glory, a Kansajit;11 a man whose ploughs overpassed the face of the earth;12

6. The moonlight of whose fame having irradiated the undulating ridges of the quarters, the lilies of the abundant renown of hostile princes became closed.13

7. From him sprang Udayāditya; whose sole delight was constant enterprise; of peculiar felicity as a champion; and a source of infelicity to his antagonists;

8. By whose arrows, discharged in fierce destructive war, how many lofty monarchs, formidable with armies, were not extirpated!14

9. Of him was born King Naravarman: who clove the vital parts of his enemies; sagacious in sustaining virtue; the limit of princes;15
10. Who, by shares of villages which he, every morning, himself bestowed upon Brāhmans, rendered Virtue, one-footed as it was, multiped.

11. Of him a son was born, Yas'ovarman, the frontlet of Kṣhatriyas. From him issued a son, Ajayavarman; renowned for his conquests and fortune.

12. Vindhyavarman was born as his son; at the head of heroes, of well-omened birth, zealous in the extinction of the Gurjaras, long-armed.

13. Of whom, skilled in warfare, the sword, with its edge upraised, as if to deliver the three worlds, assumed a triple edge.

14. Subsequently, his high-born son, King Subhatavarman, affluent as Sutrāman, persevering in religious duties, incited the earth to their observance:

15. Of whom, conqueror of the directions, of sun-like lustre, the splendor, as it were a forest-fire, even to this day blazes, resounding, in Pattana of the Gurjaras.

16. He having attained apotheosis, his son, King Arjuna, now sustains, with his arm, the circuit of the earth, like a bracelet:

17. Whose celebrity—since Jayasinha took to flight in the war of his juvenile diversions—as it had been the laughter of the custodians of the quarters, extended in all directions:

18. Who, a repository of the entire wealth of poesy and song, fitly relieved the goddess Saraswati of the burden of her volumes and her lute.

19. Who, possessing three descriptions of combatants, spread abroad his renown as threefold. Else, how have the three worlds acquired their whiteness?

20. The same, a sovereign exalted above all, in respect of the land, remaining over and beyond that bestowed by former princes, in the village of Hathinavara, on the north bank of the Narmadā, in the district of Pagara, gives notice to all imperial officers, to Brāhmans—the eminent, to the local village head-men, to his people, and to others,—

Be it known to you as follows: By us, sojourning at the holy station of the blessed Amares'wara, after bathing at the junction of the Revā and Kapilā, at the sacred season of an eclipse of the moon, at its full in Bhādrapada, in the year twelve hundred and seventy-two, and after worshipping the adorable lord of Bhavānī, Onkāra, the consort of Lakshmi, and the master of the discus, considering the vanity of the world, as thus set forth:—

'Unstable as the storm-cloud is this delusive primacy of earth. Sweet for only the fleeting moment is the fruition of objects of sense. Like a water-drop on the tip of a spear of grass is the vital breath of men. Ah! virtue is the sole attendant on the journey of the other world.'
Reflecting on all this, and electing spiritual recompense; has, from motives of the greatest piety, with preliminary presentation of water, been granted, by patent; for enhancement of the merit and renown of our mother, our father, and of ourself; for duration coexistent with the moon, the sun, the seas, and the earth; to the family priest, the learned and auspicious Govinda S’arman, a Bráhman; settled at the place called Muktávästhu; student of the Vájasaneya subdivision of the Veda; of the stock of Kas’yapa; and of the three branches, Kás’yapa, A’vatsára, and Naidhruva; son of the learned Jaitrasinha, grandson of the learned Somadeva, and great grandson of Delha, maintainer of a perpetual fire; this land; of which the four boundaries are defined; filled with fields containing trees; together with money-rent, share of produce, house-tax, ferry-tolls, impost on salt, and all other the like dues; and with its hidden treasure and deposits.

Mindful hereof, the resident head man of this village, and our subjects dwelling here, being observant of our behests, will deliver to him, Govinda S’arman, all charges, as they fall to be paid; namely, share of produce, taxes, rent in cash, and so forth.

Moreover, knowing the requital of this meritorious act to be common, the coming occupants of our title, born in our line, or strangers, should admit and uphold this virtuous donation by us assigned.

And it has been said:

1. By numerous kings, Sagara and others, the earth has been enjoyed. Whosesoever, for custody, at any time, has been the soil, his, at that time, has been the fruit of even the previous bestowment thereof.

2. He who resumes land, given by himself or given by another, transformed to a worm in ordure, grovels there with his ancestors.

3. Thus does Ramachandra again and again conjure all these and future protectors of the glebe: Universal to men is this bridge of good works, liberality, and to be guarded, by you, from age to age.

4. Reckoning, accordingly, good fortune and human life to be as uncertain as a bead of water on the petal of a lotos, and conscious that all this is appositely propounded, of a surety it behoves not men to cut short the repute of others.

Done in the year 1272, on the fifteenth of the light fortnight of Bhadrapada, on Wednesday.

This was executed by Madana, the king’s spiritual adviser, with the approbation of Rájásalakhana, chief minister of peace and war.

This is the autograph of the great king, the auspicious Arjunavarma Deva.

Engraved by Bápýadeva, clerk.
INSCRIPTION No. II.  

स दृष्ट नर्मायंकः सर्वभुधीयी सावधरिसोलिसम्बद्ध उत्तरायणीयोऽभूवतः समस्तराजमुल्यानूः ब्राह्मणो-तरानूः प्रति निवासिपूर्वकीलशनयादर्दैश वोधयति।  

श्रीन्द्र वः ग्राणात्वदि १४ सोमे सोमवतितथ्यं स्वाभा श्रीमद्वर्णनमदिवेन मुपुरोक्तिः पा० इत्यकोक्रित्याय महा-कालमुर्मिः द्राराधिपतिवाचवियक्षुदुरंक्यूर्व क्रियारूपं प्रदत्तं प्रत्योजीप्रामार्सीमाययत्।  

संविदितं यथा श्रीभुगुक्कसमावसतिरस्माभेः सम-त्यिद्वित्वादशस्त्रशतस्वंतसरे वेशावदि श्रमावस्यायां सूर्यग्रहणयायि स्वाभा भागवतं भवानीपतिमयथ्यर्थ संसारव्यासार्थां दृढं।  

दृति सर्वं विमृश्याण्डुर्फलान्मङ्गेकत्र नुक्तावस्यस्या-नविनिर्गताय वाजसनेयशाखाध्यायीने काश्यपगीत्राय काश्यपावतस्यश्रुतेनैतिस्त्रिप्रवकराय ५५ वसाधिकर्दृत्यप्री- 

त्राय पा० इत्सोमदिवेन प्राप्तमिविविन्द्याय पा० इत्सोजित्संस्थुप्राय पुरो- 

हिन्द्योक्रित्याय स्वाभा भागवतं भवानीपतिमयथर्थ संसारव्यासार्थां दृढ्यां।
On the Paramára Rulers of Málava.

This same sovereign, exalted over all, in respect of Ubhuvo-saha, in the village of Uttaráyano, appertaining to Sávaírisole, advertises all royal officials, Bráhmans—the eminent, the resident village head-man, his people generally, and others.

Be it known to you as follows: After ablution at the holy station of Somavatí, on Monday, the fifteenth day of the moon’s wane in A’śádha, the auspicious Arjunavarna Déva did grant, with prior presentation of water, to the excellent family priest, the learned Govinda, a ground-plot for a temple extending as far as the boundary of the edifices on the main street, in the city of Mahákála.

Likewise: by us; sojourning at the fortunate Bhrigukachchha, after bathing at the sacred season of a solar eclipse, at the change of the moon, in the dark fortnight of Vais’ákha, in the year twelve hundred and seventy; and after worshipping the divine consort of Bhavání; considering the vanity of the world, etc.: reflecting on all this, and electing spiritual reward; has, from motives of the greatest piety, with initiatory gift of water,
been granted, by patent; to augment the merit and good name of our mother, our father, and ourself; for duration coexistent with the moon, the sun, the seas, and the earth; to the domestic chaplain, the learned Govinda S'arman, Brähman; settled at the place called Muktávasthú; reader of the Vájasaneyá Vaidika subdivision; of the stock of Kás'yapa, and of the three branches, Kás'yapa, A'vatsára, and Naidhruva; son of the learned Jaitra-sinha, grandson of the learned Somadeva, and great grandson of Delha, who maintained a perpetual fire; even the entire village aforesaid; of which the four boundaries are defined; filled with fields containing trees; together with money-rent and share of produce, with house-tax, including all dues, and its hidden treasure and deposits.

Mindful hereof, the local head-man of this village, and our subjects here abiding, observant of our injunction, will disburse to him, Govinda S'arman, all charges, as they fall to be paid; to-wit, share of produce, taxes, rent in money, and the rest, the perquisites of the gods and of Brähmans excepted.

* * * * * * *

Done in the year 1270, on Monday, the fifteenth day of the dark semi-lunation of Vais’ákha.

This was executed by Madana, the king's spiritual guide, with the acquiescence of the learned and fortunate Bilhana, chief minister of peace and war.

This is the sign manual of the great king, the auspicious Arjunavarma Deva.

Incised by Bápyadeva, clerk.

NOTES.

1. In the Journal of the Asiatic Society of Bengal for 1836, pp. 377 etc., is a land-grant of Arjunavarman, edited and translated by the late Mr. L. Wilkinson. In a subsequent volume, that for 1838, pp. 736 etc., this gentleman writes, pointing to that instrument: "I was about to add translations also of the other two inscriptions: but, finding that they both correspond, word for word, with that formerly sent to you, in all respects but the dates—which are later, the one only by three, and the other only by five years, than that of the former inscription—and that they both record grants by the same Rájá Arjuna, translations of them would be but an idle repetition." But the correspondence is not so close as is thus asserted. The two inscriptions referred to are those now published.

2. I now redeem the promise which I once made, to demonstrate that a mistake has been committed in throwing back Udayáditya to A.D. 618. Two facsimile copies of the Udaypur inscription, which I was at much pains in getting executed, have been of material aid to me towards arriving at a determination on this point.
The person for whom that wretched scrawl was indited calls himself a descendant of Udayaditya of Málava: but it is clear that, whether so or not, he knew nothing of Udayaditya’s family. The word गृह्य—rightly, गृह्य—in the monument adverted to, is not the name of a king. Gondala is the first regal personage whom it notices. His son seems to be Gyátá; for which ग्याता has been printed; the vernacular corruption, perhaps, of साता, nominative of सात। चरित्कलमन, if such be the true reading, is an epithet of the doubtful Gyátá, and, by no possibility, an appellation. Udayaditya is represented as son of the last; and he is distinctly stated to have been ruling in समवत 1116, or स’aka 981, i.e., A.D. 1059. For four hundred and forty-six years subsequently, it is alleged, the Yavanas had been in the ascendant: and this term brings us to समवत 1562, स’aka 1447—which should be 1427—or the year 4607—not 4669, as printed—of the Kali-yugá, i.e., A.D. 1506; at which time the person at whose instance the inscription was written appears to have assumed some sort of authority. Six years later, in स’्रिमुक्का—an item wanting to Capt. Burt’s copy—or A.D. 1513, he engaged in a pious transaction in honor of Śiva. His name was Ságaravarman—metamorphosed, as printed, into शोभावर्मन—commonly styled Chánddeva, or Chandra Deva. Nor is S’ālivahana given as son of Udayáditya.

More might be said on the present topic: but it is enough, if I have shown that we have here to do with a thing of no importance, abstracted from its liability to beget error. See the Journal of the Asiatic Society of Bengal for 1840, pp. 545 etc.

Professor Lassen, I am told, has accepted the inscription thus disposed of, as sufficient voucher for antedating Udayáditya some four hundred and fifty years. It is scarcely credible.

Udayáditya was, very likely, in power in A.D. 1059, however reluctantly we receive the word of such as Ságaravarman, or his historicaster.

There is an inscription, still undeciphered, lying at Bhopal, in which occurs the name of Udayáditya. Its date is समवत 1241, if I may rely on a blundering transcript of it. In another inscription, in the Bija-mandira, a temple at the same place with the record just spoken of, an Udayáditya is mentioned, in a Sanskrit couplet, as having been king over Bhūpála in the स’aka year 1108, or A.D. 1186. The words are these:

3. Mr. Wilkinson quietly assumes Jayavarman and Ajayavarman to be identical; though, in the inscriptions, each is said to have had a different successor: the former, Haris’chandra; and the latter, Vindhyavarman. To reconcile the discrepancy resulting from this confusion, he resorts to the theory that Haris’chandra “was only a prince of the royal family, and, as such, became possessed of an appanage, and not of the whole kingdom.” This view, he thinks, is countenanced by the title of युक्तागार being given to Haris’chandra. The same term, however, but dropped in the English version, is applied to his father, Lakshmivarman;
who, it should seem, if not himself a king, was the eldest son of one. Mr. Wilkinson was unaware of this fact; not having seen, apparently, the relative inscriptions translated by Colebrooke.

Speaking of Yas'ovarman and Lakshmivarman, Colebrooke says, as touching the latter: "He did not become his successor: for Jayavarman is, in another inscription, named immediately after Yas'ovarman; and was reigning sovereign." Miscell. Essays, ii. 303. But Colebrooke was unacquainted with the after-history of the family to which they belonged.

As Lakshmivarman sat on the throne with his sire, it is reasonable to suppose that he was the first-born. His brother, Jayavarman, also speaks of himself as if a sovereign ruler. Lakshmivarman may have died while Haris'chandra was still a child, and Jayavarman have acted as regent on behalf of his nephew, to whom the government eventually devolved from him; if they did not administer it conjointly. Yet it is noticeable that Jayavarman granted away land, at one period, precisely as if he were the sole and substantive head of the state. Possibly the extreme youth of his ward prevented his being named at that time.

Lakshmivarman being mentioned, by his son, under the title of महाकुमार, and not as king, it may be that he deceased during the lifetime of Yas'ovarman. Haris'chandra designates himself in a similar manner, where he would certainly have called himself, without qualification, sovereign, had he laid claim to undivided power. His complete style, in fact, is that which his father used as prince regnant. Policy, or some other motive, may have dissuaded him from the style of full royalty, his hereditary right. It may, therefore, be conjectured that Jayavarman was still living in A.D. 1179.

The words in which Haris'chandra takes notice of his own accession are worthy of remark. Premising his ancestors, while he passes over his father, he mentions his uncle, and adds, of himself: एतत्त्वात् पुरुषम्। प्रस्तादो विपुलतत्वम्। In other words, he acknowledges that he had obtained his supreme rank by the favor of this, the very last, ruler. Yet, notwithstanding this assertion, it will be observed that he does not unequivocally pretend to kingship. The delicacy of the distinction is truly Hindu.

If the phrase पादनुपयात be designed to indicate the succession of a son to like dignity with his father's, a strain is put on it as regards its application to Jayavarman, provided he was not a usurper. Haris'chandra, in the body of his patent, does not say whose son he himself was: and, if he had done so, perhaps he could not have employed this formula with any more propriety; as I conceive that its strict tenor, in its most usual acceptation, is to mark connection between monarchs successively in actual possession.

Ajayavarman, being son of Yas'ovarman, must have been brother—presumably, younger brother—of Lakshmivarman and Jayavarman. His son, or grandson, came to the chief power; but how, remains to be discovered. Of offspring of Haris'chandra and Jayavarman we hear nothing.

Devadhara, entitled राजा-पुत्र, or 'king's son,' is found as a subscribing witness to a donative instrument of Yas'ovarman. This is all that
can be said of him at present. It may be that he was simply a Rajput, and not of the issue of Yas’ovarman.

These speculations are founded, in part, on the presumption that the sons of Yas’ovarman were not independent masters of as many distinct territories.

See the Journal of the Asiatic Society of Bengal for 1836, pp. 377 etc.; and for 1838, pp. 736 etc.: also Colebrooke’s Miscellaneous Essays, ii. 297 etc.

Between Vindhyavarman and Subhatavarman a King “Amushyāyana” is interposed by Mr. Wilkinson, who mistakes an epithet for a proper name. This and several other misinterpretations are copied, without correction, by Mr. A. K. Forbes, in his Rās-mālā, i. 114, 208.

I am perplexed what to make of “Wullāl, the King of Ojein,” who is said to have been conquered by Kumarapala of Gujerat. Kumārapāla’s time was between A. D. 1142 and 1173. Can it be that Ballāla—as I should spell the word—was another name of Jayavarman? See the Rās-mālā, i. 184–187.

That Naravarman ruled as early as A. D. 1107, we have the evidence of an inscription on marble, seen by Col. Tod. Transactions of the Royal Asiatic Society, i. 223, 226.

4. “from his abode at the auspicious Vardhamanapura:” an improbable idiom. Miscell. Essays, ii. 307, 309. Colebrooke’s facsimile of his original leads me to believe that the right reading is श्रीवर्ध्मनापवासात्: ‘here, resident at the auspicious Vardhamanapura.’ The ञ is unmistakable; and, as the ardha-kāra was not to be expected, there wants nothing, to bring out my wording, but the stroke which converts ञ into ो.

5. This is, probably, either the original, or the Sanskritized form, of the present Māṇḍū. We have the same word, I presume, in Kāthmāndu, usually derived from Kāshthamandira. Whether maṇḍopā ever means ‘city,’ I am unable to say. If it does, like pattana and nagara, its synonyms, it has come to be an appellation. Compare nōtis in the vulgar Romæic τῆς πόλεως, Stambol, or Constantinople.

6. Mr. Wilkinson errs in understanding that Haris’chandra issues a patent “from his capital of Nilagiri.” The document recites that Nilagiri was the district—maṇḍalā—in which the land alienated was situate.

7. According to Hindu conception, the purpose of life is fourfold: virtue, wealth, gratification of the senses, and final blessedness. I know of no warrant for considering the third, or कम, to imply “love of God,” as Colebrooke explains it on one occasion. Digest of Hindu Law etc. (8vo. edition), ii. 382.

There is something peculiar in the salutations of nearly all the edicts, hitherto discovered, of the later rulers of Māla. In one of the grants published by Colebrooke, we find श्रीवर्ध्मनापावस, ‘auspicious victory and elevation.’ Another of them has श्रीवर्ध्मनापावस, ‘auspiciousness, victory, and elevation.’ Colebrooke seems silently to have departed, here, from his facsimile. See his Miscell. Essays, ii. 307, 308.
8. Mr. Wilkinson changes प्रतिक्रिक्षणग्रंथ to प्रतिक्रिक्षण्यत्या. Imagining the couplet to be pregnant with puns, he translates it in three different ways. The true sense which would come in place of that which he ranks as principal is, however, defeated by reading प्रतिक्रिक्षण्यत्या; however we might then find something, in the verses, about eclipses of the moon; the writer of them being assumed to hold the rational opinions of Bhāskara A'chārya concerning the cause of those phenomena. But it is impossible, on either lection, to extort from the passage anything applicable to the serpent S'esha.

The moon—but not here—is sometimes called दितित्व or दितित्वात, 'chief of the twice-born.' Its primary emanation from the eye of Atri counts as birth the first; and its extraction from the sea of milk, into which it was cast, is its second birth.

The nineteen stanzas which commence my original are in every wise identical with as many at the beginning of the inscription translated by Mr. Wilkinson in the Journal of the Asiatic Society of Bengal for 1836, pp. 377 etc. I write with a copy before me, in manuscript, taken from his facsimile.

9. Such is a literal rendering of the scarcely less awkward original.

Warriors who fall in battle are supposed, by the Hindus, to reach Paradise through the sun.

Mr. Wilkinson, by two bold strokes, alters the Sanskrit entirely: and, after all, he entirely misapprehends the drift of his alteration. After correcting an obvious error of the press, ठिर for ठिर, his reading will run thus:

॥ तीव्रात्म परमुपारो अपी चैंच्छ: चुपाराय कुपार्थः ॥

सत्याजितीभिसंयवोषयां द्रापुष्पतीयती ताम्रामः॥

His English of this is in these words: “May that Paras'uráma, who gave to the Bráhmans the whole earth, after it had become red as the setting sun, being drenched in the blood of the race of Kshatriyas prostrated in terrible conflicts, ever be praised.” I should be disposed to substitute as follows: ‘May he, Paras'uráma, be exalted; of whom, munificent, the earth—as measurable by the sun’s disk throughout the turns of the day—worn by Kshatras slain in strife, assumed a coppery tint.’

10. Mr. Wilkinson turns the plurals ध्रुवां and पदार्थ: of the original into duals, ध्रुवो and पदार्थो. The latter are more nicely exact, in the article of grammar; but the former are held to be more respectful.

11. Kansajit, 'the conqueror of Kansa,' is Krishṇa. As none, however, but the initiated, will be likely to look into such a paper as the present, I may dispense with indications of this sort. Hence many of the historical allusions are also left unexplained.

12. With the latter line of this stanza Mr. Wilkinson takes something of a liberty, in transforming it to:

भोजदेवा रूप दृष्टिकृत्य दृष्टिकृत्य दृष्टिकृत्य नाममुनितः।

The latter is thus made to have ‘subjugated the face of the earth to its borders.’ The old rendering of the above is: “He traversed the earth, in victory, even to its ocean limits.”
13. The meaning is, that, since the influence of Bhoja reached to the ends of terrestrial space, all opposition vailed before him. There is a species of lotus which shuts at night-fall.

In this couplet the earth is supposed to terminate in rugged declivities. Mr. Wilkinson alters यथा प्रशाशनिः कोषोण्ये to यथा प्रशाशनिः कोषितिः.

14. The second half of this couplet palters with several words, to this effect: 'how many towering mountains, impregnable from their escarpments, were not eradicated?'

15. Here, again, Mr. Wilkinson arbitrarily innovates, in putting भिन्न- for भिन्न-, 'broken' for 'cleft.'

The 'limit of princes' denotes their ne plus ultra.

16. My authority for representing पर्व for पर्भ, is an inscription published by me in another volume of this Journal (vi. 542 etc.).

17. In the original, मुनि. And so the word seems to be written quite as often as मुनि. Still the latter alone is reputed correct.

18. The Sanskrit is here peculiar; the idiom employed being of very questionable purity.

19. This is the term which, as mentioned above, Mr. Wilkinson promotes to the name of a king. It is the adjective of गुरुप्रवाह, 'son of somebody,' an hidalgo, a eupatrid.

20. Or Analavaṭa; vulgarly, Anhilwārā. Without much demur, we should so understand the word; allowance being made for a fraudulent vaunt. But it would be just as permissible to render 'in the cities.' The ambiguity of the Sanskrit looks as if intentional.

According to Mr. Forbes, Subhatavarman contemplated an incursion into Gujerat, in the time of Bhima II, but did not carry his design into execution. His son, it is said, was more successful. Rās-mālā, i. 208.

Mr. Wilkinson, at the cost of sense and grammar, puts द्वारागिप्पण for द्वारागिप्पण.

21. This implies a death of happy hopes; absorption into deity, and hence identification with him.

22. The frivolous equivoques of the original appear sufficiently in the English, without the necessity of comment.

23. There is a difficulty here: but, with the aid of Mr. Forbes, it may, perhaps, be solved.

Jayasinha of Gujerat—taking for granted that he is intended—reigned in A.D. 1093-1142 or 1144; whereas A.D. 1210 and 1215 are among the ascertained regnal years of Arjunavarman. But Bhima II, whose date is A.D. 1178-1214, is called, in one inscription, "a second Siddharāja;" Siddharāja having been the title of one of Jayasinha's ancestors. May not Bhima have been popularly called "a second Jayasinha" also? If so, there was a taunting appositeness in Arjuna's choosing to give him this designation, dropping the qualification of "second;" since the real Jayasinha aggressed on Mālava, took Dhārā by storm,
defeated Arjuna’s predecessor, Yas’ovarman, and carried him captive to Analavāṭa. *Rās-māḷā*, i. 66, 113, 114, 208.

In the inscription which Mr. Forbes speaks of at p. 66, Jayasinha appears as conqueror of “Wurwurk, the lord of Oojein;” meaning Yas’ovarman. Does “Wurwurk,” (partly owing to the printer), stand for Varnārka, ‘the sun of Kshatriyas?’ What Mr. Forbes writes at p. 116 has not passed unnoticed.

Col. Tod says that Siddharāja—his Siddharāya—took Naravarman prisoner, after seizing his capital. He adds that Siddharāja “ruled from Samvat 1150 to Samvat 1201.” Transactions of the Royal Asiatic Society, i. 222. Greatly preferring to trust Mr. Forbes, I believe that Col. Tod has mixed up Naravarman with Yas’ovarman.

24. That is to say, elephantry, cavalry, and infantry. In ancient times, chariots were added as a fourth arm. They must have been disused long before the thirteenth century.

Mr. Wilkinson changes ग्र: to तन.

25. Renown, in the Hindu typology, is of a white color.

There is a play on the word ध्रतत्त्व, which means both ‘whiteness’ and ‘purity,’ ‘fairness.’

These stanzas, which are in the *pathyāvaktra* measure, are, even in Hindu estimation, of rather indifferent fabric. A number of their allusions, as being of commonplace occurrence, have been left unannotated. Alike in these verses and in the rest of the inscription, the engraver of the plate has here and there omitted a visarga, and has substituted the dental sibilant for the palatal. All errors of greater moment than these are specially pointed out.

26. *Pratijāgaraṇaka*, in the original. I have remarked, in a previous paper (see this Journal, vi. 531, n. 38), on the word *patinlā*, which I take to intend a canton or commune. That this term and *pratijāgaranaṇaka* are synonyms, I am indisposed to believe without further proof; especially since the latter is used as if it were the subdivision of a kingdom, next inferior to the *mandala* or province. See the Journal of the Asiatic Society of Bengal for 1838, p. 737; and for 1836, p. 379.

Sir H. M. Elliot, discussing the antiquity of the word *pargana*, as a geographical technicality, says that it is found so employed “even on an inscription dated A.D. 1210, discovered at Piplianagar in Bhopal;” and he adds a reference to the second of the land-grants just indicated. Supplemental Glossary, p. 186. Had Sir Henry taken the trouble to turn back a leaf, he would have seen that Mr. Wilkinson’s “pargana” was only meant as a substitute for the Sanskrit *pratijāgaranaṇaka*.

27. I here take *prati* to be a preposition; though, as such, it is superfluous in its place in the sentence. It may be a distributive prefix; and, in that case, must not stand independent.


29. *Pattakila*, which, Colebrooke says, “is probably the *Pattail* of the moderns.” Miscell. Essays, ii. 303. Professor Wilson could scarcely
have remembered this observation, when he set down pātīl as the original form of the word, and wrote of it as follows: "the term is principally current in the countries inhabited by, or subject to, the Marāthas, and appears to be an essential Marāthi word, being used as a respectful title in addressing one of that nation, or a Śūdra in general: it may be derived from Pāl, a water-course, the supply of water being fitly under the care of the chief person of the village; or from Pōḷ, a register or roll (of the inhabitants, etc.) of the village." Glossary of Indian Terms, pp. 407, 408.

It is at least plausible to suppose that pāttakila is a depravation, by metathesis, of pāṭalika. It may, then, be allied to pāṭalā, ‘canton;’ which, likely enough, besides being the same with pāṭala, was also written pāṭalā: as we have both pāṭana and pāṭana for ‘city.’

If this be tenable, the jurisdiction of the pāṭṭakila may have been wider formerly than it is at present; though a functionary of this sort sometimes has, even in our day, three or four villages under him. Accordingly, by the phrase ‘pāṭṭakila of such and such village’ would be understood an officer holding certain authority over the shire of country in which it was comprehended.

Otherwise, if we connect pāṭṭakila with pāṭala, ‘the filing of suits,’ it may have denoted the magistrate presiding over a court of primary instance.

There is still much to determine as to what is imported by pāṭṭa and several of its real or apparent conjugates, when employed relatively to matters judicial.

30. This place has not been identified, any more than several others specified in this inscription and in that which follows. The phallus of Amares’wara lies to the west of Mount Paryanka, according to the 26th chapter of the Revā-mahātmya. Mount Paryanka is son of Vindhya, in mythology.

31. This junction is east of the Vaidūrya mountain, in Dharmāranya, at Siddhimanwantara. It lies to the north of the Revā, or Narmadā. The Kapilā takes its rise in the highlands of Khandēsh, and disembogues opposite the temple of Onkāra-mandhātā, a little to the east of the “Churā.” It arose from the water used at a sacrifice performed by King Vasudāna. Great is the merit of dying at the confluence of the Revā and Kapilā. Again:

उष्णाः ये दुर्घडः पतितः कालपयिति।
नर्मद्रत्यसंस्पृष्टास्ति शि प्राणित स प्राणिमी॥

That is to say, so efficacious is the holiness of the Narmadā, at all points throughout its length, that the very trees sprinkled by its spray are pronounced to be secure of future beatitude. Revā-mahātmya, chapters 1–15, et alibi.

32. This is Śīva.

33. In the original, the anusvāra is wanting over the last syllable of this word. Onkāra, or ‘the syllable Om,’ is, among the Śaivas, the sensible type of Śīva; among the Vaishnavas, of Vāsudeva or Viṣṇu.
34. I suspect that the engraver had before him, in his written exemplar, चक्रपालिन्. He has cut चक्रपालिन्त, which, though it cannot be called altogether inadmissible, is yet anomalous.

35. These verses I have translated in other inscriptions. Their metre is the वसन्ततिलकाः.

36. Colebrooke mistakes this expression, पर्या भक्त्य, for पर्या भक्त्य, “to be fully possessed.” Miscell. Essays, ii. 308, 310.

37. This name and several others to follow are misprinted in the first inscription published by Mr. Wilkinson.

38. The white Yajur-veda.

39. There are three such, named from Naidhrūva, Raibha, and Sānḍila. The first is here denoted.


41. Chatur-kankata-vis'uddha. This expression is found, among other places, in one of the inscriptions published and translated by Colebrooke. But he forgets to translate it. Miscell. Essays, ii. 301, 305. The more common phrase is chatur-laghata-vis'uddha. Kankata, in the sense of 'boundary,' is not in any dictionary that I have been able to consult.

42. Sa-vriksha-mālākula. Colebrooke resolves this combination into māla, 'field,' and kula, 'abode.' He adds that 'the passage may admit a different interpretation.' The hint proposed by Col. Tod is little to the purpose. Miscell. Essays, ii. 305, 306.

43. In the note here cited, Colebrooke gives the Sanskrit word in question for 'field' correctly. But he considers kula to be annexed to it; thus lengthening it to mālā; for which there is no warrant. The last member of the compound is akula, 'filled.' For this acceptance of the verb kula with the prefix a, as it is omitted in Professor Westergaard's Radices Sanscritae, see my edition of the Vāsavadatta, p. 249, first line, in the Bibliotheca Indica of the Asiatic Society of Bengal; and the Dasā-rūpaka, iii. 49.

44. "Superior taxes." Colebrooke's Miscellaneous Essays, ii. 312. Both renderings are tentative.

45. Colebrooke calls a passage, almost word for word like this, a "stanza." Miscell. Essays, ii. 306; where he refers to another reading of it, at p. 313 ibid. Neither of them can be reduced to any prosodial measure.

The formula in the text has a number of shapes in prose; and it is not unusual to find something of the same kind in metre. One version runs thus:

नःप्रविशतः परमधीपितविक्ष्रवः
पापाद्यवेदनम् मम भक्ति प्रसिद्धम्
वम परात्मानिः मयं वधयति हि विक्ष्रवः
तेन्यं श्रवणं बिचित्रों अज्ञातिः यूर्ध्वं
On the Paramára Rulers of Málava.

‘To all future kings on earth, sprung from my race, or descendants of other monarchs, with hearts free from wickedness, I clasp my hands to my head, praying that they will uphold this my virtuous deed.’

I quote the ensuing verses from Colebrooke’s Miscell. Essays, ii. 311:

\[
\text{स्मरकुलकम्बुसुमुदारसिद्धि}
\]
\[
\text{श्रवेशा द्रानमिदमम्युमगदनोयम्}
\]
\[
\text{लक्ष्मायासिद्दहसुदुद्दुदंदिलाया}
\]
\[
\text{द्रानी पाल पर्यश्चपरिपालनं च}
\]

“This donation ought to be approved by those who exemplify the hereditary liberality of our race, and by others. The flash of lightning from Lakshmi swoln with the raindrop, is gift; and the fruit is preservation of another’s fame.”

This import, by the bye, cannot even be extorted from the Sanskrit. Colebrooke annotates: "I have here hazarded a conjectural emendation; being unable to make sense of the text, as it stands. Perhaps the transcriber had erroneously written tundalā for tundilā; and the engraver, by mistake, transformed it into the unmeaning vondolā, which the text exhibits. Lakshmi is here characterized as a thunder-cloud pregnant with fertilizing rain.”

But the facsimile has, with tolerable distinctness: -

I therefore construe as follows: ‘This donation—a gift of fortune, fugitive as is the lightning’s flash, or as a bubble—and its fruit, and the preservation of another’s fame, should be respected by those who exemplify the munificent practice of our family, and by others.’

45. These four stanzas have often before been translated, and by myself among others. The full intent of the first couplet is something more than I formerly apprehended.

46. A common addition to the above is in these words:

\[
\text{कृष्णयोगिनिः ततो गद्या चापदेःयमभित्ताये}
\]

‘Then he is born in the insect tribe, and subsequently among outcasts.’

Similar denunciations are forthcoming in great variety. A selection of them is here presented:

\[
\text{विन्यासार्कोवतन्त्रोपुरुषक्कोटिप्राविनः}
\]
\[
\text{कृष्णायोगिनिः भिन्नायत्ते भूमिदाननपदिरिषिका}
\]

‘Resumers of land-gifts are produced anew, in another birth, as black serpents, lying in arid hollows of trees, in the waterless wilds of the Vindhya.’

\[
\text{कृष्णायोगिन द्वारा भूमिदाननपदिरिषिका तु हारिता}
\]
\[
\text{हर्षो हर्षात्सर्वत्तम द्वाराध्वानम कुलम्}
\]

‘Land appropriated inequitably, or inequitably caused to be appropriated, burns, to the seventh generation, the usurper and his agent.’
Not by laying out thousands of gardens, nor even by excavating hundreds of reservoirs, nor by the donation of ten millions of cows, is happiness assured to the confiscator of land.

Menace and the converse are, in some cases, propounded together:

By withholding after promise, or by usurping what has been bestowed, all the benefactions conferred since one's birth become ineffectual.

He, on the other hand, that grants away land will abide in the sphere of Brahmá myriads of millions of cycles, or thousands of millions.

But it is the sacerdotal class in especial which the priests would ensure from dispossession:

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But it is the sacerdotal class in especial which the priests would ensure from dispossession:

Poison, it is said, is not properly poison; but a Brähman’s property, wrongfully occupied, is justly so denominated: for ordinary poison destroys but one; whereas the property of a Brähman, illegally appropriated, ruins one’s children and grandchildren, as well as one’s self.

Trifling, in substance, as grass, is all the happiness of life, in this world of animation, transitory as the play of the clouds. Sensible of this, let that evil-minded person who longs to fall into the whirlpools of hell’s profound abysses deprive Brähmans of their patents.

The superior virtue of maintaining ancient assignments is thus insisted on:

A gift outright involves no trouble; but long guardianship is burthensome. Hence the sages have declared that protection, as earning merit, surpasses alienation.

Finally, the praise and the meed of liberality in general are quaintly delivered in these three stanzas:
On the Paramāra Rulers of Mālava.

Gold is the chief offspring of fire; the earth appertains to Vishnu; and milk cattle are progeny of the sun. He, therefore, who gives away gold, kine, and land, bestows what will ensure him the benefit of the three worlds.

For years as many as the roots of the stalks of all crops, and as the hairs of all cattle, will that man be honored in the solar sphere. ’His parents clap their hands, and his remoter progenitors augment in vigor, saying: “A giver of land has appeared in our family, and will work its redemption.”

47. A portion of the stanza which here begins has been rendered by the Rev. Dr. Stevenson, and in a way which well exemplifies the sciolism of a certain section of Sanskrit scholars of the old school. His version is as follows: “Thus [departed he] who was nothing less than the friend of all (Vishnu), contemplating the goddess of eloquence and prosperity, as she resembled a drop of pure water resting on the leaf of the lotus; and at the same time guarding the life of man.” Journal of the Bombay Branch of the Royal Asiatic Society, for April, 1842; No. iv, p. 154. Dr. Stevenson’s original ended with संकल्पित्-, to which he must have mentally subjoined स, in order to make out his “friend,” सिफ़ा.

48. These verses likewise conclude one of the inscriptions published by Colebrooke. Where they have च बुधा he finds a difficulty in his original, on which he remarks: “बुधा, in the text, is an evident mistake; it should undoubtedly be बृहाद्.” Miscellaneous Essays, ii. 313, foot-note. This positiveness is a little unfortunate; as बृहाद sins against the metre, the Pushpitágāra.

The inscription just now referred to is one of three, published in the original, with English versions, by Colebrooke, in his Miscell. Essays, ii. 297–314. Together with transcripts of these records, in the ordinary Devanāgari, Colebrooke has given facsimile impressions of them. An examination of the latter has discovered that the learned decipherer has scarcely made them out with unfailing accuracy. The following corrections, supplementary to those which I have already noted, are confined to the more important errors, dependent on a wrong apprehension of characters. Hence I pass by the misrendering of न्येवयत् etc., at pp. 302 and 309.

P. 300, l. 11. For सन्न्यायिनक, “inhabiting,” read सन्न्यायिनिक. See lower down the inscription, at p. 301, l. 19. The village head-men and others, ‘throughout the entire realm,’ are addressed. Colebrooke’s
reading gives no sense. The case of the word which precedes the expression is not the genitive, but the locative of relation.

P. 300, l. 19. For समीक्षण- substitute प्रमीक्षण-. I remark this inadvertence, slight as it is, because Mr. Wilkinson, misled by the dental sibilant, puts समिक्षण-.

P. 301, l. 10. In lieu of दिव्यदि- the facsimile has दिव्यदि-. Colebrooke says, in a note: "Dwivid is one who studies two vedas: as Trivid, one who studies three." It is not so: and, moreover, the word in the text does not end in a consonant. Had it so ended, its final त would have become ष. Colebrooke was thinking of dwivedin and trivedin. Dwiveda is an unusual equivalent of the first.

At p. 308, l. 13-15, is a couplet, printed thus:

भगवतंतालवल्गायताधाराधाराधिमियाँ धिंधाय।
प्रायः ये न दस्यस्यों पर्यः परें फलमुः"

"Having gained prosperity, which is the receptacle of the skips and bounds of a revolving world, whoever give not donations, repentance is their chief reward."

To this interpretation a note is appended: "Valgāgra-dhārā-dhārā: an allusion is probably intended to Dhārā, the seat of government of this dynasty. Valga signifies a leap; and dhāra, a horse's pace."

In order to bring out a very different result, we have only to restore the right reading, by putting चक for वल्ग, 'a wheel,' not "a leap."
The translation will then run: 'Having gained prosperity, whose abode is the rim at the top of the wheel of the revolving world,' etc.

दस्यमाणाः is, of course, a printer's mistake for दस्यस्याः; as दत्त, besides not being in the original, violates the measure of the verse, and is no word.

As for वल्ग for चक, Colebrooke had said, at p. 237: "the Nāgarī letters ष and च are "very liable to be confounded." He might have added ष. On his reading चरबर्गुः into चरबर्गुः, I have remarked elsewhere. See this Journal, vi. 532.

The mystical letters and numeral which here follow, in the Sanskrit, I must leave even as I found them. They occur again in this paper. Colebrooke ventures no explanation of the first, which is in one of the inscriptions by him deciphered. Miscell. Essays, ii. 311. ष might stand for छत्र ‘ambassador,’ 'deputy;' but that does not help us: and there is a cyclical year entitled Srimukha, which might be shortly represented by श्रीम; but neither does this hint an admissible explanation, since the same abbreviation is found in both the inscriptions, though dating from different years.

Depraved from Rājasalakshana.

Expressed by an abbreviation of महापात्रविषयविशिष्ट. And so at the end of the next inscription as well.
52. The portions of this inscription which are identically common to it with the last are not repeated.

53. This word has no case-ending in the original. The place was, probably, a ward, or a precinct.

54. Perhaps this means 'the sixteen villages of Sávári,' गोउच closely approximates to the vernacular corruption of प्रोउज. For an aggregation of villages similar to that here surmised, see Colebrooke's Miscell. Essays, ii. 309.

55. I thus translate भास्विद्यु, with submission to the amendment of others.

56. 'The primate of the mace;' S'iva.

57. So signify गार and गार; and so, on supposition, does गार.

58. This is the city of Ujjayini. Its temple of Mahákála has long been famous. Mention is made of it in the 103d chapter of the Revá-máhátya.

59. This place is considered to be one with Bherá Ghát, on the Nerbudda, a few miles from Jubulpoor.

60. On the plate, भिन्न is abridged of its final letter. At the end of the inscription, the place of the same letter, in this word, is supplied by a vertical stroke.

61. Without hesitation, I have exchanged भोगभोग for भागभोग.

Saugor, Central India, October, 1858.