TEN YEARS OF INDIAN EPIGRAPHY (1937-46)

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In this paper the officers of the Epigraphical Branch of the Department of Archaeology summarize the activities of the Branch during the decade when all publications non-essential for war purposes were banned.

The best part of the period (1937-46) under review synchronized with the last world war and its aftermath, which paralyzed all peace-time activity. Indian epigraphy had also its share of the crippling effects of the war, though its progress was not hampered all too seriously. Village-to-village survey and collection of fresh epigraphs were carried on on a reduced scale, and the cumulative gain has in fact been more than could be expected under the circumstances.

The departmental publications having been suspended for the duration, it has not been possible to publish the results of our activities periodically as usual. And it might still take some time to get our detailed reports printed. It has therefore been thought expedient meanwhile to bring out a summary account for general information as to what was achieved in the field of Indian epigraphy during these ten years.

The total collection comprises upwards of four thousand inscriptions, those from South India being in predominant numbers as ever. The bulk naturally consists of records that are damaged, fragmentary, or comparatively unimportant. Of the rest, the most outstanding ones are noticed below. They cover a very wide range and add a great deal to our knowledge of Indian history. A couple of them even usher in some royal families that were hitherto unknown.

Some of the important epigraphs discovered earlier in the decade have already been published in the Epigraphia Indica and Epigraphia Indo-Moslemica, while some others have been dealt with in other periodicals. These, with a few exceptions, have been excluded from this account.

For the sake of convenience, a chronological order has, as far as possible, been adhered to, the entire material being divided into four groups: copper-plate inscriptions, stone inscriptions, miscellaneous inscriptions, and Muslim inscriptions.

I. COPPER-PLATE INSCRIPTIONS

Two sets of copper-plates (pls. XIX-XX) discovered at Kānukollu in the Krishnā District and belonging to the Śālaṅkāyana dynasty are of outstanding importance. The earlier of the two records refers itself to the reign of Nandivarman. Its script is Brāhmī or the southern alphabet of about the fourth century A.D. The inscription is composed in Prakrit, except for two customary verses towards the end, which are in Sanskrit. It is issued from Vēṅgīpura and registers the grant of the village Pidiha by Mahārāja Nandivarman, evidently of the Śālaṅkāyana dynasty, to the Chāturvaidya community of the Rathakāra agrahāra. The record is dated the 1st day in the 2nd fortnight of the rainy season in the 14th year, presumably of the donor’s reign. By the pious gift, the royal donor wishes to ensure longevity and prosperity not only for himself, but also for his grandson Skandavarman who was then a mere child, bālaka-mahārājakumāra-Khaṇḍa-pōttassa. The next charter pertains to this very Skandavarman. It is written entirely in the Sanskrit language and contains the
following genealogy of the Śālaṅkāyana rulers: Hastivarman (I)—his son Nandivarman—his son Hastivarman (II)—his son Skandavarman. They are all styled Mahārāja. The last one is stated to be a devotee of the Lord Chitrarathasvāmin. This document is also issued from Vēṅgi. It records the gift of the village Kōmpara in the district of Kudrahāra by Skandavarman to the very Chāturvaidya community that figures as recipient in the foregoing charter too. The endowment was made on the 1st day of the bright fortnight of the month of Kārttika in the very 1st year of Skandavarman’s reign. It is noteworthy that this charter brings to light the existence of two rulers of the name of Hastivarman in this family. Which of these two is identical with the Hastivarman of the Pedavēgi plates is not certain.

The Wadgāon copper-plates of Vākāṭaka Pravarasēna II add one more charter to a number of similar records already discovered pertaining to this monarch. The present record is important for the geographical data it contains. It was issued from the royal camp on the bank of the river Hiranyā, the present Erai. It registers the grant of 400 nivartanas of land by Pravarasēna II to one Rudrāya of the Lauhitya gōtra, a resident of Ekārjunaka, modern Arjuni. The land donated lay in the village Vēluaka, included in the Supratishthā āhāra. Vēluaka, it is stated, was situated to the east of Gridhragrama, to the south of Kadamasaraka, to the west of Niligrāma and to the north of the road leading to Kōkila. These can be identified with Gadeghat, Kosara, Niljai and Khairī respectively. The āhāra or sub-division of Supratishtha comprised the modern Hinganghāṭ tāhsil and parts of the Warora and Yeotmal tāhsils.

A hitherto unknown line of kings, namely that of the Pāṇḍavas of Mēkala, is brought to light by a set of copper-plates found at Bāmhanī in the Rewa State. No record of this dynasty is previously known. The lineage given in the present charter is as follows:

1. Jayabala;
2. Vatsarāja or Vatsēśvara (son of 1);
3. Nāgabala (son of 2 from Drōṇabhaṭṭārikā);
4. Bharata or Bharatabala (son of 3 from Indrabhaṭṭārikā; married a princess of Kōsala, Lōkaprakāśa by name).

The object of the inscription is to register the grant of the village Vardhamānaka (to be identified with Bāmhanī) in the district of Paṅchagartā by Bharatabala to one Lōhitasarasa-vāmin of the Vatsa gōtra. The deed was issued on the 13th day of the dark fortnight in the month of Bāḍrapada in the 2nd year of Bharatabala’s reign. It was composed by Śiva, son of Rāhasika Īśāna, and engraved by Mihiraka, son of the goldsmith Īśvara. There is evidence enough to show that Bharatabala was a contemporary, and perhaps even a feudatory, of the Vākāṭaka monarch, Narēndrāsēna (A.D. 435–70). The characters of the inscription are a perfect specimen of the nail-headed script of the fifth century A.D.

The Banaras plates of Śūravamśi Harirāja (pls. XXI–XXII), which provide yet another specimen of the nail-headed script of the fifth century A.D. are the first record so far known of the Śūra dynasty, about which very little is known even from the Purāṇas. The Śūra kings must have ruled in the vicinity of Banaras about this period. It is issued from Sāntanapura and records the grant of land, on a Mahā-Kārttika-paurnāmāśi, to one Sōmasvāmin of the Kuṇḍinya gōtra, who was proficient in the Upanishads (samyag-upanishat-siddhāntavid). Another remarkable thing about this record is that it was issued under the authority of the Council of Administration (Mahāmātraganas), consisting of several ministers whose names are mentioned in the charter. The ruling king Harirāja and his consort Anantamahādevī

are stated simply to have accorded their consent to the donation. Equally significant are the concluding words: *vastir=astu Mahâmâtraganasya // drisham //.*

From Dhavalâpêta in the Vizagapatam District come a set of plates of the reign of Mahârâja Umavarmar. This charter is issued from Sunagara and registers the gift of the village Kuttupu in the Mahâendra bhøga by Mahârâja Umavarmar to one Khallasvâmin. The donor was a ruler of Kalîngâ as may be inferred from the mention of the Mahâendra bhøga. The script of the inscription is the box-headed variety of the southern alphabet of about the fifth century A.D.

Welcome light on the little known history of the Nala dynasty which ruled in the southern parts of the Central Provinces and thereabout is thrown by the Kesariâda (Jeyapore, Orissa) plates of Nala Arthapati of the fifth century A.D. The script of the present record is also the box-headed variety of the southern alphabet. It is issued from Pushkari, evidently the capital of the Nalas. It registers the gift of the village Keselaka (apparently the present Kesariâda) by Mahârâja Arthapati Bhatâraka to some Brâhmañas of the Kautsa gōtra. Arthapati is mentioned in the Rithapur plates of his father Bhava[da]ttavarman who had Nandivardhana as his capital. It is noteworthy that the writer of the Rithapur plates, namely Chulla, figures as such also in the present record. Pushkari is again mentioned in the Poḍâgaḍh stone inscription which is ascribed to [Skanda]varman, supposed to be another son of Bhavadattavarman. Recently a hoard of gold coins of some Nala kings has come to light. Some of them belong to Arthapati also. The combined evidence of the present charter and his gold coins show that he was an independent ruler.

Of the several copper-plate grants of the Pallava dynasty examined during the period, two are worth noticing here. One of them is the Neđûngarâya (Nellore District) grant of Simhavarman. Issued from Palakâda by Yuvasahârâja Vishnugopa, son of Skanda-varman and grandson of Viravarman, this charter records the gift of the village Neđûngarâya in Mundârâshra as Sârañikagrâma to several Brâhmañas. The inscription is dated the 13th day of the dark fortnight of the month of Jyêshtha in the 12th year of the reign of the Pallava Mahârâja Simhavarman. The relationship of this Simhavarman to Yuvasahârâja Vishnugopa, the donor, is not known. He may be the elder brother of Vishnugopa as Fleet and Dubreuil have suggested while discussing his Uruvapalle grant. The expression, Sârañikagrâma, which means ‘a refugee-village’, is noteworthy. The village was apparently created as a place where refugees could take shelter. In this connection, attention may be drawn to a corresponding Tamil expression aṇjinânpugalîdâm, occurring in certain inscriptions of the Tamil country.

The other remarkable Pallava grant is the Nayadhîrâmanâlgalam (North Arcot District) grant of Nandivarman II Pallavamalla. It is issued in the 33rd year of his reign and introduces his general Avanichandra-yuvarâja, lord of Vilvalapura, at whose request the king granted the village of Nayadhîrâmanâlgalam to several Brâhmañas. We know of another general of this king, named Udayachandra, who was likewise styled the lord of Vilvalapura. Further, in an inscription of the 17th year of Dantivarman, son and successor of Nandivarman II, mention is made of a certain Avanichandra, who may be identical with his namesake. From this it may be inferred that Avanichandra was a son of Udayachandra. A few more inscriptions of this dynasty which are engraved on stone are reviewed below in the section on stone inscriptions (p. 53).

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3 Journal of the Numismatic Society of India, I (1939), p. 29.
4 Indian Antiquary, V (1876), p. 50.
5 South Indian Inscriptions, IV (1924), no. 132.
Of the dynasty known as kings of Śarabhapura we have a copper-plate record of Mahāsudēvarāja. It was discovered at Kauvātāl in the Rāigarh District of the Central Provinces. It is issued from Śripurā, and this is significant inasmuch as most of the hitherto known inscriptions of the dynasty are issued from Śarabhapura. It registers the grant of a village named Sunīkāyā of the [Dha]kāri bhūgā to one Bhaṭṭā Puraṃdrasvāmin of the Parāsara gōtra. In the present charter the name of Mahāsudēvarāja’s father is given as Mahāduṣṭarāja, whereas in some other records it is Mānamātra. This again is a noteworthy point. Possibly both the names refer to one and the same individual. The grant was made on the 10th day of Mārgaśīrsha in the 7th regnal year. It was engraved by one Gōlasimha. Sarvādikārādikṛta Mahāsāmanta Indrabalārāja acted as dūtaka to the grant. This individual is sought to be identified with Udayana’s son Indrabala, father of the Sōmavrāṇi king Nanna of Mahākōsala.

Among the copper-plate grants of the Eastern Chālukya family two may be noticed in this paper. The earlier of them, obtained from the Collector of the Vizagapatam District, is issued from Kallūra vāsaka by Prithivi Jayasimhavallabha I of the Eastern Chālukya family. The record is important for the data it affords for fixing the starting point of the chronology of this family. It is dated the 15th day of the 8th fortnight of the Hemanta season, in the 18th year of the king’s reign, when a lunar eclipse occurred. This regularly corresponds to the 13th February, A.D. 659, when there was a lunar eclipse. Thus the initial year of the king’s reign was A.D. 641. His father and predecessor Kubja-Vīśnūvardhana is stated in the records of this dynasty to have had a reign of 18 years. Consequently, the starting-point of the Eastern Chālukya chronology, commencing with the rule of Kubja-Vīśnūvardhana, the founder of this line, would be A.D. 624. This would settle finally the controversy about the date of accession of Kubja-Vīśnūvardhana which had been fixed by Fleet long ago at c. 615 A.D.1 and held the field so long.

The other Eastern Chālukya grant refers itself to the reign of Sarvalōkātra Vijaśasiddhi (Maṅgi-Yuvarāja) and registers his gift of the village of Ėlūru (West Godāvari District) in the Vēṇgi vishaya to one Śrīdharaśarman of Ayavōlū, apparently the modern Aihoje in the Bijāpur District of the Bombay Province. This would show that the Eastern Chālukyas continued to patronize scholars hailing from their ancestral home. The gift was made in the 10th year of his reign on the occasion of the annaprāśana of his son, prince Vīśnūvardhana. The Ėdēru plates of Amma 1 constitute another Eastern Chālukya grant of the present collection, and register a similar gift made likewise on the occasion of the annaprāśana of the donor’s son Vijayāditya V.

The Kāndyam (Vizagapatam District) plates, issued by a later ruler of this family, apparently Dānārṇava, register the bestowal of the governorship of the Pottapināḍu-300 division on Malliyarāja and Guṇḍiyarāja of the Mūḍugonḍa-Chālukya vaṃśa. References to this family are rare both in inscriptions and in literature. As the fourth plate containing particulars about the donor is mutilated, it is not possible to determine as to who the actual donor was. The part of the record containing the date is also broken, except that the words dvinava are preserved. Hence, we may not be wrong if we restore it to Śaka [8]92 (= A.D. 970) which falls within the reign of Dānārṇava.

Only one copper-plate inscription of the Western Chālukya dynasty is worth noticing here. It is engraved on a set of plates found at Shiggāon in the Dhārwar District of the Bombay Province. The record is issued by king Vijayāditya, in the Śaka year 630, from his victorious camp at Kisuvolā. In other records of this dynasty Raktapura is mentioned as the victorious camp and it has been identified with modern Lakshmesvar in the Miraj

1 Indian Antiquary, XX (1891), p. 5.
State in Bombay-Karnatak. But Raktapura is plainly a Sanskrit rendering of the word Kisuvolal, kisi meaning ‘red’ and vokal-pokal, ‘a town’. And as Kisuvolal is also stated to be a victorious camp in the present record, Raktapura has to be identified with modern Paṭṭadakal in the Bijāpur District of the Bombay Province. The inscription records certain gifts by the king to a Jina-bhavana, erected by the princess Kuṅkumadēvi. The grant is stated to have been made at the instance of the Ālupa chief Chitravāhana at the time when the king visited Vanavāsi to meet the Ālupa ruler. In a late eleventh century record the princess Kuṅkumadēvi is mentioned as a sister of king Vijayāditya. Her mention in a contemporary record like the present one is thus of great interest. It may be noted that this lady also figures in another record of this ruler. Another inscription of the same king is on stone and its importance is discussed in the next section (below, p. 54).

Of the Chōlas of Rēnāṇḍu, we have a copper-charter in the collection. It was found at Dommarā-Nandyāla in the Cuddapah District and gives a full genealogy of the family down to Puṇyakumāra, who is given the title of ‘Lord of Hiranyarāshtra’. It is issued from the king’s residence at Pudoṛūru in the 10th year of his reign on the full moon day of the month of Phālguna. The object of the grant was the gift of lands in the village of Nandīgāma and Pasinḍikuru to some Brāhmaṇas. Palaeographically the record may be assigned to about the eighth century A.D. It may be noted that this is the second known copper-plate grant of this ruler.

The Salem (Salem District) plates of Western Gaṅga Śrīpurusha, dated Śaka 693, give a hitherto unknown genealogy, for three generations, of Śrīpurusha’s daughter-in-law Kaṇchiabā, wife of Duggamāra. The genealogy is as follows: King Nannappa—his son Śivarāja—his son Gövindarāja (whose wife was Vinayavatī, daughter of king Vikramāditya) —his son Indarāja whose elder sister was Kaṇchiabā. Two of these persons, viz. Śivaraṇja and his son Gövindarāja appear to be identical with the Rāṣṭrakūṭa princes of the same name figuring as subordinates of the Western Chālukya king Vikramāditya II in his Narwaṇ plates, dated Śaka 664.2

The Narasingapurapur plate and Jurerpur (Cuttack District) plate of Dēvāṇandadēva are a welcome addition. They belong to the Nanda dynasty of Orissa, two similar inscriptions of which are already known: Talmul plates of Dhruvāṇanda 3 and Bāripadā Museum plate of Dēvāṇanda. The Narasingapurapur plate is damaged. Its inscription is shorter and the text faulty, but it settles the question of the exact name of the family; it is Nanda and not Nandōdbhava. Both the inscriptions mention the mandala of Airāvaṇa, which occurs also in the two previously known records and has been located in the Cuttack District, the name having been identified with Raṭāgarh. The Jurerpur plate was issued from Jayapura, held to be identical with Jaipur in Dhenkānāl State.

The Chārāḷa (Chittoor District) plates of Vīra Rājendradēva 6 are the only copper-plate record known so far of this king. Besides giving a complete account of the events of the king’s reign up to his 7th year, it states that the Chōla king Vīra Rājendra started on his expedition against the Western Chālukya king Ahavamalla (Sōmeśvara I) on the very day of his coronation and defeated him five times. One of these victories was won at the battle of Kūḍal Saṅgamam. The record is also important in that it helps to fill up the lacunae in the Kanyākumāri stone inscription of the same king 5 which is damaged in some portions.

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4 Epigraphia Indica, XXVI (1941-42), p. 74.
6 Ibid., XVIII (1925-26), p. 21.
Another noteworthy feature of the inscription is that it contains, besides the regnal year of the king, the Śaka year, a datum that is rare in the Chōla inscriptions of the period. The object of the grant is the gift of the village Chērām alias Madhurāntaka-Chaturvedimangalam in Pulināḍu to three Brāhmaṇas on the occasion of Uttarāyana-saṅkramaṇa in the Śaka year 991, Saumya (= A.D. 1069). The Sanskrit prāsasti, written in good kāvya style, is stated to have been composed by Chandrabhūshaṇa-Bhāṭṭa. The section on stone inscriptions contains some more important records of this dynasty (below, p. 56).

Of the Telugu Chōdas of the later period a copper-plate record of Bhaktirāja was discovered at Peṇṭāpādu in the West Godāvari District. It is the second known copper-charter of this chief, the other being his Madras Museum plates.1 The importance of the present record lies in the revelation that he owed his rise to the support of Prōlaya Nāyaka who is known to have rescued the Andhra country from the hands of the Muhammadans in the fourteenth century A.D. We learn from it that Prōlaya Nāyaka was an associate of Vēṅga-Bhūpati, the maternal uncle of Bhaktirāja. Consequent on the death of Vēṅga-Bhūpati in the fight with the Muhammadans without leaving an heir to his kingdom, Prōlaya-Nāyaka installed Bhaktirāja as the ruler of his uncle's territory which seems to have comprised Vēṅgi and other tracts. Another point of interest in the record is the mention of Vira Vobi Nāyaka the son of Prōlaya Nāyaka, not known hitherto. This prince is stated to have been made the ruler of his father's kingdom by Kāpaya Nāyaka who is described as the paternal uncle's son (pitriyasyasutah) of Prōlaya Nāyaka. The object of the present charter is the gift, by the king Bhaktirāja, of the village Peṇṭāpādu in the Vēṅgi vishaya to several Brāhmaṇas. It bears the date Śaka 1265, Kārttika śu. 15, Thursday, the day of a lunar eclipse (= A.D. 1342, 13th November, Wednesday (not Thursday), when there was a lunar eclipse).

An interesting document of Prōlaya Nāyaka referred to in the charter noticed above comes from Vilasā in the East Godāvari District. It is well-known that he was the cousin of the famous Kāpaya Nāyaka of the fourteenth century A.D., who re-established Hindu rule in Teliṅgāṇa after defeating the Muhammadans who had conquered it from the Kākatiyas. It gives a graphic description of the Muhammadan invasion of the Kākatiya kingdom and narrates the circumstances leading to the death of Pratāparudra, the last of the Kākatiyas. He died on the banks of the Sōmodbhavā, i.e. Narmadā, while he was being taken to Delhi as a prisoner. This statement combined with the account of his death given in the Kaluva-chēru grant of Anitalli 2 that he died of his own free will would indicate that he committed suicide by drowning himself in the river Narmadā, preferring death to ignominy.

Among the copper-plate inscriptions of the Gajapati kings of Kaliṅga examined during this period, the Chiruvṛōlu grant of Hamvira is important inasmuch as it is the only record so far known of this prince. It is dated in Śaka 1383, Vṛisha, Bhādrapada ba. 15, Friday (= A.D. 1461, September 4, Friday) and registers the grant of the village Chiruvṛōlu on the Krishnā clubbed with Meḻḷamirṛu, under the new name of Pratāpa-Hamvīrapuram. It recounts the campaigns of his father Kapilēśvara against Hampā (i.e. Vijayanagara), Dhārā, Kalburga and Dhilli.

II. STONE INSCRIPTIONS

Of the stone inscriptions, the earliest in point of time is the Brāhmi inscription engraved on a boulder of a cavern at Māmanḍūr (North Arcot District) near Kānchīpuram. It

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appears to be written in the early Tamil language. As such, it adds one more to the series of early Tamil inscriptions written in Brāhmī characters in South India. As the characters of this inscription bear close similarity to those of the Arikamedu graffiti (see below, p. 57), its date may be very near to that of the latter which is considered to be of about the first century A.D.

Next in chronological order comes the Brāhmī inscription which is found engraved on the side of a cistern, till recently buried underground, in front of Cave No. II of the famous group of Buddhist caves at Kanheri near Bombay. It is in Prakrit and records the erection of the cistern by one Punarvasu, a merchant of Kalyāṇa. The Kanheri caves have already yielded quite a number of similar donative inscriptions.

The Mithouri pillar inscription (pl. XXIII) is another Buddhist record of the pre-Gupta period. It comes from a village called Mithouri in Rewa State. It is engraved on a stone pillar which originally served as shaft of a stone umbrella over a Buddha statue, as revealed by the concluding words of the inscription: chhatram pratiṣṭhāpayati, etc. The record is dated in the year 80 of an unspecified era and refers itself to the reign of a hitherto unknown ruler Bhāṭṭāraka Mahārāja Vāṅgēśvara (?) Jāṅgata (?).

The Bandhogarh cave inscriptions are among the valuable discoveries which add to our knowledge of the history of Central India in the early centuries of the Christian era. Over a score of these inscriptions were copied in rock-cut caverns at Bandhogarh in the Rāmgarh tahsil of Rewa State. The main group of inscriptions introduces three generations of kings of whom very little was known before. They are Mahārāja Vāsiṭhiputa siri Bhīmasēna (year 51), his son Mahārāja Kochchiputa Poṭhasiri (years 86 and 87) and his son Mahārāja Kosikiputa Bhāṭṭadēva or Bhadadēva (year 90). Of these only Mahārāja Bhīmasēna was known so far, from the painted inscription on the Ginja hill.\(^1\) It can now be safely assumed that this Bhīmasēna is identical with the Bhīmasēna of the Bhīṣa seal,\(^2\) as this also gives his metronymic Vāsiṭhiputa. These inscriptions record donations of several cave-dwellings and amenities like wells, gardens and mandapas, near these dwellings. One of the records of Poṭhasiri mentions his Minister of Foreign Affairs, named Māgha, son of the minister Chākōra. Another inscription of the 87th year of the reign of the same ruler mentions Pavata (Parvata) which is apparently identical with Po-fa-to noticed by the Chinese pilgrim Yuan Chwang. This is the earliest epigraphical reference to this place. Two more inscriptions found at Bandhogarh are of equally great interest. One of them is of Mahārāja Śivamaghā of whose reign we have only one more inscription from Kosam (Kauśāmbi). The other is of the reign of Rājan Vaiśravaṇa who was the son of the Mahāśēnāpati Bhadrabala. The only other inscription known of him is that found at Kosam.\(^3\) It may be noted, however, that in the latter Vaiśravaṇa calls himself Mahārāja but no mention is made of his father. Mahāśēnāpati of the Bandhogarh inscription may have been a title of nobility and need not be taken in the sense of an army-commander. It is just possible that Vaiśravaṇa who gained more eminence than his father, assumed at first the title of Rājan which was changed to Mahārāja when he became more powerful.

A Brāhmī inscription at Vēlpūru (Guntur District) is of some interest. It is in the Prakrit language and the characters are of about the second or third century A.D. It belongs to the reign of a king (name lost) who is called a Mahārāja and a Hāritiputa. The name of the family to which he belonged appears to be Aira. It may be noted that this family-name occurs in the inscriptions of Manchapurī and Hāṭhigumphā caves in Orissa of about the same period.

\(^1\) Cunningham, \textit{Arch. Surv. Ind. Rep.}, XXI (Calcutta, 1885), p. 119.
\(^3\) \textit{Epigraphia Indica}, XXIV (1937-38), p. 146.
Five Prakrit inscriptions (pl. XXV) were discovered at the small village of Ghanṭasāla on the east coast, in the Krishnā District of the Madras Province. They are all Buddhist donative records, incised on marble pillars, in Brāhmī characters of about A.D. 300. They resemble those found in greater numbers on other Buddhist sites in the neighbourhood, such as Amaravati, Jaggayyapeta and Nāgārjunikonda. One of the inscriptions mentions a sea-captain (Mahānāvika), Sivaka (Skt. Śivaka) by name, indicating thereby that the place was formerly a sea-port. In another, the place is mentioned under its ancient name of Kantiṣakasāla. An article on these records is under publication in the Epigraphia Indica by Professor J. Ph. Vogel, who edited the Nāgārjunikonda inscriptions.

Another Brāhmī inscription was found at Gaṅgapērūru in the Cuddapah District. It is engraved on the broad side of a pillar broken both at the top and the bottom and shaped into an ellipse with its narrow ends flattened. Its language is Prakrit and characters are of the third to fourth century A.D. It refers to the chhāya-khabha (sculptured memorial stone?) of an individual, named Śivadāsa who died in a fight on the occasion of a cattle-raid. The present is the first known Prakrit inscription in Brāhmī in the Cuddapah District. It may be added that there is a tradition that the Western Gaṅgas of Talakād hailed originally from Gaṅga-Pērūru, the findspot of the inscription.

All the inscriptions so far discovered at the Buddhist site of Nāgārjunikonda (Guntur District) are in Prakrit. Recently, however, a couple of fragmentary Sanskrit inscriptions have come to light there. The extant portion of one of them speaks of a dharma-kathika, 'religious preacher', whose name is lost. He is described as śudh-āchāra-vṛtta and āgama-vināy-opadēsa-prakaran[tachāryya. The script of the inscriptions is Brāhmī of the fourth century A.D.

The Rewa State in which the Bandhogarh inscriptions noticed above were found has yielded yet another important record. It is engraved on a pillar at the village Supiā. It is dated in the Gupta year 141 and refers itself to the reign of the Gupta monarch Skandagupta. The genealogy given in the record begins with Ghaṭōṅkacha. Curiously enough the family is referred to as Ghaṭōṅkacha vaṁśa. This is perhaps the first record where so much importance is given to this member of the royal family. Another interesting feature of this inscription is that Chandragupta II is mentioned only by his surname, Vikramāditya, which is of common occurrence on his coins. The object of the inscription is to record the erection of the pillar by one Chhandaka, son of the banker Hari and grandson of the banker Kaivarta, a resident of Avaḍara.

An inscription of Pallava Sīhavammā was found in an ancient site at Manchikallu in the Guntur District, Madras Province. It is written in early Brāhmī characters of about the third century A.D. and in the Prakrit language. This mutilated record refers itself to the reign of Sīhavammā (Simhavaran) of the Pallava (Pallava) dynasty and the Bhāradvaṣya (Bhāradvaja) gōtra and mentions a dēvākula to which a gift seems to have been made. In point of palaeography this inscription appears to be earlier than the earliest Pallava records hitherto known, viz. the Mayidavolu and Hirahadagallu plates of Śivakandavaran.1 Sīhavammā of the inscription under review must therefore be considered an earlier member of the dynasty. It is not unlikely that he is the same as Mahārāja Bappasāmi (bappa means 'father') of the Hirahadagallu record. It may be noted, however, that in the present stone inscription he does not bear any title indicative of suzerainty. Probably he was, at the time of this record, still a subordinate of the Ikshvākus who were then ruling over that part of the country and whose inscriptions are found in the neighbourhood.

An inscription of Pallava Simhavaran (pl. XXIV), in Pallava-Grantha characters of about the seventh century A.D. and written in the Sanskrit language, comes from Śivanvāyal,

1 Epigraphia Indica, VI (1900-01), p. 84; I (1892), p. 5.

53
Chingleput District. It states that the Pallava king Simhavarman, described as the performer of the Daśāsvamēdhā and Bahusuvarṇa sacrifices, made a gift (details lost). The palaeography of the inscription would suggest that this ruler was Narasimhavarman I, the conqueror of Vatapi. If so, this would be the third known record of this king, the other two being those at Bāḍāmi (Bijāpur District) and Tirukkalukunṟṟam (Chingleput District).  

To Nripatungavarman, a later member of this dynasty belongs the Maṭhavalam (Chittoor District) inscription. It is important in that it is dated in the 41st year of his reign, for the latest regnal year known for him so far is 26. The present record thus extends his reign by 15 years. This would help in re-considering the dates assigned to the later Pallava chiefs.

The earliest stone epigraph in Telugu language written in characters resembling the Pallava-Grantha comes from Tippalūru in the Cuddapah District. It refers itself to the reign of Punyakumāra whose dynasty is not specified. It registers a grant of panāṣa at Tippalūru by the king to pārādāya (Bhāradvāja) Kilevura Kattistārman of Tarkkapulō. The king is here given the titles Madamudita, Marunra-piduku, etc. which bear a close similarity to the birudas of some of the early Chōla kings of Rēṇāṇḍu.

From Mācherla in the Palnad taluk (Guntur District) comes an inscription of the Eastern Chāḷukya king Jayasiṃhavallabha (II). It is dated in the 8th year (c. A.D. 714) and records a gift of land to the god Arahanta-Bhāṭārā by certain officers of Pāḷināṇḍu. It is noteworthy that as early as the eighth century A.D. this region of Pāḷināṇḍu was called Pāḷināṇḍu. Several views have been put forward regarding the derivation of the geographical name Pāḷināṇḍu. The form Pāḷināṇḍu is composed of the words pālli and nāṇḍu. In Tamil pālli means ‘a Buddhist or Jaina settlement’ in which sense it appears to have been used in the present inscription. As for nāṇḍu (or nādu), it obviously stands for a territorial division in all the Dravidian languages. This derivation is supported by the fact that in olden days the Pāḷināṇḍu region actually abounded in Buddhist and Jaina settlements whose ruins lie scattered in the region to this day.

A Kannāḍa inscription of the reign of the Western Chāḷukya king Vijayaḍidita deserves special mention on account of its value for reconstructing the later Pallava chronology. It was found in Ulchala in the Kurnool District. It is dated in the 35th year of the king’s reign corresponding to A.D. 730-1. We learn from it that Yuvarāja Vikramādiya (II) while returning after conquering Kāṇchi and levying tribute from the Pallava king Paramēśvara made a gift of the villages Ulchalu and Parīyalu to Durvinit-Ereypapa of the Kōṇguṇi (i.e. Western Gaṇga) family. Vikramādiya II, as specifically stated in the Vakkalēri and Kendūr plates of his son, Kirtivarman II, after his accession to the throne, defeated the Pallava king Nandipōtaravarman. The Ulchala record gives us the additional information that even at the time when he was Yuvarāja he had once defeated the Pallava king Paramēśvara, who is evidently Paramēśvaravaravarman II, the predecessor of Nandivarman. It follows therefore that at the time of this record, namely A.D. 730-1, the contemporary Pallava ruler was Paramēśvaravaravarman II and that Nandivarman II had not yet come to the throne. Hence the starting-point of the later Pallava chronology beginning with the reign of Nandivarman II has to be placed subsequent to A.D. 730-1.

An inscription of Jayasiṃhā II of the later Chāḷukyas who had their capital at Kālīyāni is preserved in the Hyderabad Museum. It is dated Śaka 949, Prabhava (= A.D. 1027), and mentions Sōmaladēvi, a hitherto unknown daughter of Jayasiṃhā II. We already know of another daughter of this king named Avalladēvi, the queen of the Yādava prince Bhillama III. Sōmaladēvi is stated to have made a grant to a bāṣadī at Piriya-Mosāṇgi (modern Māski). The grant was made when the princess was camping at Pulipodaru.

Three records of the Rāṣṭrakūtaṇas of Malkhed may be reviewed here. The first is the Arshinaguppi (Dhārwar District) inscription of Amoghavarsha, dated Śaka 781, which mentions the place-name Kiruguppuḍūr. Now, the name of the village granted in a copper-plate inscription of Kadamba Krishnaavarman II is Kirukuppuḍūr, which may as well be read as Kiruguppuḍūr. This has been identified with Kubṭūr in the Shimoga District of the Mysore State. Thus the mention of Kiruguppaḍūr in the present stone record helps us to identify the Kiruguppuḍūr of the Kadamba plates with modern Arshinaguppi in the Hāŋgal taluk of the Dhārwar District.

The second Rāṣṭrakūta record is the Kamalapura (Cuddapah District) inscription of Indra III which is noteworthy as it helps in carrying forward the reign of this king to at least the end of A.D. 925. Till recently the last date of Indra III was taken to be A.D. 917 on the basis of the Dantāpur record of his successor Gōvinda IV, dated Śaka 840 (= A.D. 918). Records later than this date mentioning the king merely by the title of Nityavarsha were considered to belong to the reign of Gōvinda IV, on the assumption that both Indra III and Gōvinda IV had this title. But the record under review, referring itself to the reign of Nityavarsha Indranarēndra and dated Śaka 848, Parthiva, establishes definitely that Indra continued to rule till at least A.D. 925 and that the Dantāpur record should be considered to have been issued by Gōvinda in his capacity as Yuvarāja. It may be observed in passing that a record of the reign of Nityavarsha from Haleri, Dhārwar District of the Bombay Province, is dated Śaka 850 (= A.D. 927) and thus extends his reign by two more years, i.e. up to A.D. 927.

The Hulgū (Dhārwar District) record of Khoṭṭiga (pl. XXVI) is the third record of the Rāṣṭrakūta dynasty. It is in Kannada and is issued in Śaka 893, Sukla (= A.D. 971). It records a gift by Abbarasi, wife of the Gaṅga chief, Guttīya-Gaṅga, i.e. Mārasimha II. She is stated to be the daughter of a certain Dānapa (Dānapatma). Abbarasi was not known so far either from literary or epigraphical sources. Dānapa, her father, cannot now be identified. It may, however, be noted that the Eastern Chālukya king, Dānārava (A.D. 970–973) who was a contemporary of Mārasimha II, was also known by the names of Dānapa and Dānapēśa.

Of the reign of Veṅkaya-Chōla Mahārāja, a scion of the family known to historians as the Telugu-Chōdas, we have an inscription at Dongalasāni in the Cuddapah District. It is dated in the 41st regnal year of the king and is written in Telugu characters of the ninth to tenth century A.D. Among the members of this dynasty, this is the earliest chief to bear the epithet Tenkanādiyita, two of the later members who bore this epithet being Nannichōda, the author of the Telugu work Kumārasambhavan, and Oppili-Siddhi II who was a contemporary and probably a subordinate of Kākaṭiya Gaṇapati.

An inscription at Vēmulavāḍa in the Nizam's Dominions is of the reign of Baddega of the little known family of the Chālukyas of Vēmulavāḍa. It consists of two Sanskrit verses and records the construction of a Jīnālaya by Baddega for Sōmadēvasūri of the Gaūḍa samgha. Baddega is stated to be the fifth in descent from Yuddhamalla, the ruler of Saładakshya country. Sōmadēvasūri of the record is evidently identical with the author of Yaśastilakachampū, in the colophon of which it is stated that his patron was Vaddega, son of Arikēsarin of the Chālukya family.

Two Pāṇḍya records from Śallaigram (Ramnad District), written in Vaṭṭeljuttu characters of the tenth century A.D., are engraved on the door-jambis of the temple of Varaguna-Iśvara at the place. One of them is dated in the 2nd + 1st (3rd) year of the reign of the Pāṇḍya king Kōṭh-Chadaiya-Mārar and the other is of the 15th + 5th (20th) year of the reign of

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2 Indian Antiquary, XII (1883), p. 222.
Śōlanralaikonḍa Vīra-Pāṇḍyar, i.e. Vīra-Pāṇḍya ‘who took the head of the Chōḷa’. As the characters of both the records resemble each other very closely, it is probable that they were caused to be incised by the two kings who were not far removed from each other in point of time.

In the Sundarēśvara temple at Madurā were found two Tamil inscriptions of Pāṇḍya Kulaśēkhara which register gifts of land as jīvita-kūṇi to the musicians belonging to the temple. One of the musicians who is given the title of Vallaṅga-Veṅga-Pāṇḍya-Vādīyanārāyaṇ (= the chief-master of instrumental music to the king Vallaṅga-Veṅga-Pāṇḍya) is apparently the royal musician. In the other inscription are mentioned the following musical instruments: (1) vīrā-maddalam, (2) maddalam, (3) timilai, (4) sēmakkalam, (5) kāsai, and (6) tiruchchinjam. These records are assignable to the thirteenth century A.D.

Srīraṅgam (Tiruchirappalli District) inscription of Chōḷa Kulōttunga I is a Kannadā record, dated in the 29th year of Kulōttunga I. It records a gift for lamps by an officer bearing the titles of Kannaḍa-sandhi-vigrahā and Dantaṇāyaka of the Western Chāḷukya king Vikramaditya VI. The inscription seems to throw light on the friendly relations that existed between the two great dynasties, once hostile, the Chōḷas and the Chāḷukyas, towards the end of the eleventh century A.D. Another inscription of the same Chōḷa ruler in Telugu is at Guḍimīla in the West Godāvari District. It gives the name of the king as Sarvalōkāsraya Vishṇuvardhana Mahārāja and is dated Saka 1017 (= A.D. 1095-6) in the 35th year of the king’s reign. The date cited here would show that the king counted his regnal years from A.D. 1061, which is known to be the last date of his father Rājarāja who ruled at Vēṅgī. This fact is important since it is held that Vijayāditya VII, the paternal uncle of Kulōttunga I, seized the throne of Vēṅgī at the time of his brother’s death and placed his son Saktivarman on it. The present record, on the other hand, would show that Kulōttunga I succeeded his father on the throne of Vēṅgī in A.D. 1061, thus disproving the view that Saktivarman usurped the throne.

The Kōṇi (Bilāspur District) inscription of Kalachuri Prithvīdeva II is a long praṣasti, dated in the Chēdi year 900 (= A.D. 1148-9). The village of Kōṇi is near Bilāspur in the Central Provinces. The inscription records the erection of a Śiva temple, Śivapaṇḍhāyatanā, by a Brāhmaṇa called Purushottama, who is credited with many other similar religious acts. It also registers the grant of the village Sālōṇī to the said Brāhmaṇa by the Kalachuri king Prithvīdeva II.

One record of Yādaṇa Sīṅghana dated Śaka 1156 was copied at Mantrāvāḍi in the Dharwar District of the Bombay Province. It is important as it provides the earliest epigraphical reference to the vachana or saying of the famous Liṅgāyat saint Siddha-Rāma-nāṭhadēva.

An inscription from Chingleput District of the time of Vijaya-Gaṇḍagōpāla, a king of Kāṇchi (c. A.D. 1250), gives the interesting information that Karikāla-Chōḷa settled at Mayilāppūr 70 families including that of Ėlēlaṅgaṇ. Ėlēlaṅgaṇ’s association with Mayilāppūr is noteworthy as he is known to have been the merchant friend of Tiruvallīvar, also of Mayilāppūr, author of the famous Tamil classic, the Kūṟaṇ.

A Hoysaḷa record from the Tiruchirappalli District, of the 19th year of Rāmanāṭhadēva (= A.D. 1273-74) states that a goldsmith made a gift of a forehead-plate to the god of the village Perungūḍi (Tiruchirappalli District) in gratitude for the restoration of the eye-sight of his son who had lost it while he was young.

The interest evinced in the formation and maintenance of libraries by philanthropic persons is revealed in the Srīraṅgam (Tiruchirappalli District) inscription of Pāḷappalli Nilakaṇṭha Nāyakar. It records the founding of a library in the maṇḍapa of the Raṅganāṭhasvāmin temple at Srīraṅgam by the chief. From another inscription at Jambukēśvaram near Srīraṅgam, this chief is known to have flourished in the fourteenth year of the
Kanukollu plates of Śalāṅkāyana Skandavarman. Scale ½
iii.a.

iii.b.

iv.

Same as plate XIX
Banaras plates of Hariraja. Scale 1
Same as plate XXI
Mithouri pillar inscription. Scale ½
Śivanāyal inscription of Pallava Narasimhavarman I (first side). Scale ¼
Ghanṭasāla Prākrit inscription. Scale 1/3
Hulgar plate of Rāṣṭrakūṭa Khōṭiga. Scale $\frac{1}{4}$
regional of the Hoysaḷa king Vīra-Rāmanātha (= A.D. 1268). The inscription also mentions the installation, in that very maṇḍapa, of the images of Hayagrīva, Sarasvatī and Vyāsabhagavān, the presiding deities of learning, by the same person. It is thus noteworthy that inscriptive evidence to the existence of libraries in prominent temples, as laid down in the Āgamas, is found as early as the thirteenth century A.D.

Another inscription from Śrīraṅgam written in Grantha script and Telugu language is of the time of Kākatiya Pratāparudrādēva and is dated in Śaka 1239. It states that the king’s commander Dēvari Nāyaka marched with an army to the south against the five Pāṇḍyas, defeated Vīra-Pāṇḍya and the Malayāḷa Tiruvadi Kulaśēkhara at Tiruvadikuṟṟam and established Sundara-Pāṇḍya at Viradhāvālam. The inscription is important in that it reveals the part played by the Kākatiya king in the internecine wars among the Pāṇḍyas and in establishing Sundara-Pāṇḍya at Viradhāvālam.

The benefactions of the Vijayanagar king, Virūpāksha II (fourteenth century A.D.) to the principal deity of Śrīraṅgam, are recorded in two Sanskrit verses engraved on one of the walls of the temple at the place. The first of these is the same as the opening verse in the drama Nārāyaṇīvilāsa in which the sūtradhāra introduces king Virūpāksha as the author of that play. As this verse is apparently copied from the drama it may be surmised that the king took keen interest in popularizing his composition.

That the raids of the Gajapatis of Orissa in the south extended as far as Śrīraṅgam is borne out by the Śrīraṅgam inscription of Gajapati Hambira Mahāpātra. As no inscriptions of this family are found further south it may be taken that Śrīraṅgam was the utmost limit of their incursions into the south. The record is dated Śaka 1386, Subhānū (= A.D. 1464), and states that this chief endowed the Śrīraṅgam temple with a gift of cows.

From Rāmgadh in the Sandur State (Bellary District) comes an inscription mentioning Kumāra-Rāmanātha, the hero of the Kannāda poems Kumāra-Rāmanāthana-Sāṅgatya and Parādā-sōdara-Rāmana-Charite. It is dated Śaka 1450 in the reign of the Vijayanagar king Kṛishṇadēvarāya and records the construction of a temple for the deity Rāmanāthadēva at Hosamaleyaḍurga in memory of Vīra-Rāmanātha Oḍeya of Hosamale and other heroes who fell in battle along with him. Rāmanātha Oḍeya is stated to be the son of Khaṇḍērāya Kampilarāya and Vīra-Gujjala Hariharadēvi and grandson of Mummadi Siṅgana. This record, though removed in point of time by about two centuries from the time of Rāmanātha Oḍeya, is interesting inasmuch as it reveals the love and esteem with which this hero’s memory was cherished for generations. Rāmanātha Oḍeya was famous as Kumāra-Rāma who valiantly fought against the Muslims just prior to the foundation of the Vijayanagar kingdom. The inscription affords epigraphical confirmation to the account found in the Kannāda literary works mentioned above that he was the son of Kampilarāya. The place Hosamale, where the temple was erected in memory of Rāmanātha, is evidently the present Rāmgadh, formerly known as Rāmamalai (Sandur State, Madras Presidency), the findspot of the inscription. It may be noted that Rāmgadh contains traces of a fortification.

A Nishidhi inscription from Sonda (North Kanara District) records the death of the Jaina teacher Bhaṭṭākalamkaḍēva who may be identified with the famous author of the Sanskrit grammar of the Kannāda language. It is dated Śaka 1577.

III. MISCELLANEOUS INSCRIPTIONS

Twenty potsherds discovered in the excavations at Arikamedu near Pondicherry (South India) bear graffiti. Though brief and mostly fragmentary, they are very important inasmuch as they supply specimens of the ancient Drāviḍi script, allied to Brāhmī, as also
of the earliest writing in the Tamil language. A detailed and illustrated account of them has already been presented in Ancient India, no. 2 (July, 1946), pp. 109–114.

Twenty-four potsherds from the Peshawar Museum were examined and found to contain portions of short dedicatory records of names in Kharoshthi characters of about A.D. 200. Only in one case the writing is engraved, while in the rest it is painted in black. The engraved one reads Budhamitraka, 'of Budhamitra', and seems to be a complete record.

From Sunet in the Ludhianā District of the Punjab came a collection of twenty-eight terracotta sealings, mostly containing personal names like Śākaranārāyaṇā, Vishṇudāsa, etc., in the Gupta script assignable to c. fifth century A.D.

A copper tray was received from the Rajasahāb of Jamkhandi State in the Bombay Province, bearing an inscription in Hebrew on its inner side. It gives a descriptive account of the history of Solomon's throne and greatness.

IV. MUSLIM INSCRIPTIONS

During the decade under review about 200 inscriptions were collected, of which the important ones refer to the Sulṭāns of Delhi, Bengal, Gujarāt and Mālwā; the Nizām Shāhs of Ahmadnagar; the Ādil Shāhs of Bijāpur; the Bāihmanīs of Gulbarga; the Barīd Shāhs of Bidar; the Qutb Shāhs of Golconda; and the Mughul emperors of India. They mostly deal with political, economic and religious history of the Muslim period and also shed some light on important personages otherwise unknown to history. Some of them are very interesting both from the palaeographic and historic points of view inasmuch as they represent exquisite styles of Naskh, Thulth, and Nastaʿlīq, give new regal titles of kings and even correct dates known from other sources. The more important of them are briefly noticed below in chronological order.

Mathurā, although plentifully rich in remains of the early Buddhist and Brahmanical periods, was commonly believed to possess no Muslim building of pre-Mughul time.1 An old Persian inscription, in verse, discovered in the tomb of Makhdūm Shāh Walāyat at Mathurā, however, refers to a Muslim structure built at Mathurā long before the reign of Akbar. It is unfortunately only fragmentary and the event referred to therein is not clear. Nevertheless, it mentions Sulṭān ‘Alāʾd-Dīn Khaljī with his title ‘Sikandar-i-Thānī’ (Alexander II), Gujarāt and the mosque of Ulugh Khān. Since ‘Alāʾd-Dīn Khaljī’s brother, Almās Beg, entitled Ulugh Khān, was deputed to conquer Gujarāt in A.H. 697 (A.D. 1297–98), it is reasonably inferred that the record alludes to the Gujarāt expedition and the erection of a mosque at Mathurā by that noble. Also, early Muslim inscriptions in India are generally in prose and rarely in verse; hence the importance of the epigraph under notice.

Sulṭān Shamsu’d-Dīn Ilyās Shāh of Bengal was the first independent king of Bengal, but his chroniclers are at variance about the exact year of his accession. Ghulām Husain, author of the Riāṭu’s-Salāṭīn, and Charles Stewart, author of the History of Bengal (London, 1813), maintain that he became king in A.H. 746 (A.D. 1345–46), while others are inclined to place his accession about A.H. 740 (A.D. 1339–40) on numismatic evidence. But the recent discovery of an Arabic inscription in the neighbourhood of Calcutta, mentioning the construction of a mosque in A.H. 743 (A.D. 1342–43) for a saint, named ‘Alāʾl-Ḥaq.

2 Zīāʾd-Dīn Barānī, Tārikh-i-Firūz Shāhī, Persian text (Bibliotheca Indica, Calcutta, 1862), p. 251; Tārikh-i-Fīrishta, Persian text (Naval Kishor Press, Lucknow, 1905), I, pp. 102–03.
in the reign of Sultan Ilyas Shah, conclusively contradicts the date given by Ghulam Husain and Stewart and tends to support the other view.

A Persian inscription from Bhet Dwarka, a small island in the vicinity of Okha Port in Kathiawad, records the erection of a mosque in the reign of Sultan Firuz Shah Tughluq of Delhi in A.H. 777 (A.D. 1375-76) at the instance of Shamsu'd-Din Daghani. It obviously corrects the date of Daghani's appointment as Governor of Gujarat which, according to the Tarikh-i-Firishta, was A.H. 778 (A.D. 1376-77), or a year later.

An inscribed slab, found lying at Holsingi in the Indi Taluqa of the Bijapur District, deserves notice. Although undated, it bears the words 'the boundary of Sultan' Alau'd-Din Ahmad Shah' and is rightly supposed to have served as a boundary-mark of that king. Its historical significance lies in the facts that it establishes the tradition of the Muslim rulers of India to fix stone slabs carved with their names on the boundary of their territories and that Bijapur formed part of the Bahmani kingdom in the reign of 'Alau'd-Din Ahmad Shah II (A.H. 839-62 = A.D. 1435-57).

An interesting stone record of the time of Ghayath Shah Khalji of Malwa (A.H. 880-906 = A.D. 1475-1500) has been recently discovered near the main gate of the Bhonrasa Fort in the Gwalior State. The inscription is bilingual—Persian and Hindi—and contains a royal mandate sanctioning relief to his subjects in the form of remission of some taxes including the jizya and revival of usual worship, forbidding the slaughter of cows declared here as a ‘sin’, and preventing acts of vandalism possibly in respect of some temple. The inscription is fragmentary but sheds some light on the relations of the ruler and the ruled during the sovereignty of the Muslim rulers of Malwa.

Briggs, in his English translation of the Tarikh-i-Firishta, gives A.H. 914 (A.D. 1508-09), in the reign of Mahmud Shah Bigara of Gujarat, as the date of completion of the Jami' Masjid at Champa in the Panch Mahal District of the Bombay Province. In support of this he quotes three Persian couplets of a contemporary poet, the last hemistich of which contains the chronogram Khuwywa-mimbar (lit. sermon and pulpit) yielding A.H. 914. Eminent modern scholars have accepted his views. But a Persian epigraph, in verse, above the minor mihrab of the Jami' Masjid, which so far passed for a Qur'anic verse account of its intricately interlaced letters of the Thulth style of Arabic script, clearly records the completion of the mosque in A.H. 924 (A.D. 1524), or ten years later, in the reign of Muazzar Shah II; the son and successor of Mahmud Shah Bigara. This epigraph settles once and for all the date of completion of the mosque, while the date A.H. 914, hitherto accepted on the authority of Briggs, may now be considered to relate to the installation of the pulpit in the elaborately ornamented central mihrab with a view to starting religious service in the mosque as early as possible pending the completion of other parts of the building.

In the historical city of Fatehpur Sikri, where Babur staked all on the bloody battle against Rana Sangai in A.D. 1527 and gave Sikri a new appellation 'Shukri' ('Thanksgiving') to commemorate his hard-won victory over the Rana, no monument of that Emperor's time was so far identified with certainty. But a much worn-out inscription in Thulth characters, recently discovered from the steening of a well in an out-of-the-way

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1 Briggs, Tarikh-i-Firishta, English translation (London, 1829), I, pp. 455-56.
2 Ibid., IV, p. 70.
4 Akbarname, Persian text (Calcutta, 1877), I, p. 105.

59
place near the Ajmeri Gate, helps to assign the construction of the well to Babur in A.H. 933 (A.D. 1527) on his return from the battle against Rana Sangar.

Near the Takiya Masjid at Diwana in the Jodhpur State stands a pillar which is the only remnant of a majestic gateway that existed there in the past. To it is fixed a marble slab bearing a Persian inscription in verse composed by the eminent poet, Nimatullah Rasuli of Akbar's reign, and calligraphed in Nasta'liq style by one Jan Muhammad. The epigraph is chronogrammatic, yielding A.H. 1000 (A.D. 1591-92), and contains 'Abu'l-Ghazi' as the Kunniyat of Emperor Akbar instead of his usual epithet 'Abu'l-Fath'.

In the Khanchah of Hazrat Tariquin at Nagaur in the Jodhpur State there are four Persian inscriptions in Nasta'liq letters in relief concerning Mir Muhammad Ma'sum Namdi, a well-known inscription-writer of Akbar's reign. One of them is written by Namdi and the rest by his son, Mir Buzurg, who, like his father, was a good calligraphist. Of these, two are of sufficient historical value. Namdi's own epigraph speaks of his deputation to Iraq in A.H. 1010 (A.D. 1601-02) as a Khamis (Chamberlain or Minister), a fact not traceable in contemporary records. The other inscription by Mir Buzurg mentions Namdi's compilation of a collection of five poems, entitled Khamsah, from which specimens of verses have been quoted, and also records Namdi's return from the embassy to Iran in 1013 A.H. (A.D. 1604) corroborating the date given in the Akbarnama.1

Two inscriptions, one in Persian and the other in Marathi, have been discovered from a well at Ashtur in Bidar assigning the construction of the well to a royal officer, named Jagapat Rao, during the reign of Mirza Wali Amir Barid Shah at Bidar in 1018 A.H. There is a difference of opinion among the historians about the title of this king: according to Haig,2 'Ali Barid Shah was the title of the last king of Bidar who ruled from A.H. 1018 (A.D. 1609-10), whereas the Tarih-i-Firishta and the Basatinu's-Salatin are united in calling him as 'Mirza Wali Amir Barid Shah' and the latter view is supported by these two epigraphs which are also beautiful specimens of Thulith style of writing so highly prized in the sixteenth and seventeenth centuries. It is also interesting to note that Marathis officers wielded much influence at the court of the Baridi kings of Bidar with the result that there had been extensive use of Marathi in official documents and epigraphical records of that period.

Two inscriptions dated A.H. 1045 (A.D. 1636) and one dated 1046 A.H. (A.D. 1636) have been found engraved on rocks in the ancient Samrul hill-forts in the Nasik District of the Bombay Province. They contain the names of fourteen hill-forts built by Nizam Shahi kings of Ahmadnagar to defend their territory against the encroachments of neighbouring States and assign their conquest to Allah Vardi Khan Turkmun in the reign of Emperor Shah Jahangir. One of them gives the 12th of Shawwal, A.H. 1045 (20th March, A.D. 1636) as the date of the fall of Chandor fort and thus corrects the date of the event (16th of the same month of the same year) as recorded in the court-chronicles of Shah Jahangir.3 These are important records containing elaborate historical data which are generally corroborated by the court-chronicles of Shah Jahangir.

Along the frieze of the outer porch of the Diwan-i-Khas in the Agra Fort is a long inscription in elegant Persian verse inlaid in Nasta'liq characters. It is of considerable interest not only on account of its elegant composition by Mirza Talib Kallim, the poet-laureate of Shah Jahan, and its exquisite penmanship, but also because it brings to light an important fact otherwise not known to history. The Tuzuk-i-Jahangiri4 (or the Memoirs written by Jahangir) mentions the installation of a gold chain, called the

1 Akbarnama, III, pp. 825, 836.
2 Cambridge History of India, III, p. 709.
3 Mulla 'Abdu'l-Hamid Lahori, Badshahnamah (Bibliotheca Indica, Calcutta, 1867), I, p. 146.
4 Tuzuk-i-Jahangiri, Persian text (Alishah), pp. 3-4.
(Chain of Justice), by that emperor in his palace in such a way that the other end of it was kept hanging outside the Agra Fort on the riverside to enable the oppressed to pull it unobstructed. The emperor would thus call the aggrieved immediately to his presence and redress their grievances. It was commonly believed that the above practice probably did not survive Jahāngīr. But the fifth and sixth couplets of the inscription under notice clearly suggest that the Chain of Justice continued to exist also in the reign of Shāh Jahān, as they say, ‘The path of tyranny is absolutely closed (and) by his Chain of Justice oppression is stopped. I am proud of the Chain inasmuch as, by the King's equity, it is ever ready to do justice to those who seek it.'

Two Persian inscriptions of the reign of Emperor Aurangzib discovered from the Golconda fort in the Hyderabad State deserve notice inasmuch as they not only refer at some length to the first siege of Golconda by Prince Muḥammad, son of Aurangzib, in A.D. 1656 but also hint at the chief reason, not otherwise known to history, of the Mughals raising the siege and concluding a treaty with ‘Abdu'llah Qutb Shāh of Golconda. ‘Among the nobles of the king (Aurangzeb),' says one of the epigraphs, 'there was one, Mir-i-Mirān, who had promised to conquer the fort and make it over to the king within three days ............ By the Divine decree a gun-shot struck the body of Mir-i-Mirān in such a manner that he expired in that very entrenchment (from where he was bombarding the fort). Three days after his death a treaty was concluded.......’ This shows that the Mughuls had to come to terms with ‘Abdu'llah Qutb Shāh because they could not afford to prolong the siege on account of the death of their able general.

A Persian epigraph fixed to the mihrāb of Shāh Changi Madāri's mosque at Didwāna in the Jodhpur State mentions the completion of the mosque on the 7th of Zil-ḥajja, 5th regnal year of Sulṭān Muḥammad Mua'ẓẓam Shāh Bahādur ‘Ālamgīr. The inscription is of much historical value inasmuch as history is silent about Sulṭān Muḥammad Mua'ẓẓam Shāh Bahādur ever assuming his father's title ‘Ālamgīr (‘the Conqueror of the World'). Only two coins in the coin cabinet of the Central Museum at Lahore ¹ style him as ‘Ālamgīr II, but the authenticity of this view was doubted. This epigraph, however, supports the numismatic evidence and makes an interesting contribution to our knowledge.

The Ailuru (Krishnā District) inscription of Mir Jumla is an interesting record written in Sanskrit, which testifies to the tolerance and respect shown by the Muslim rulers for the religious practices of the Hindus. It states that Mir Jumla Muḥammad Syed Nawāb who was an officer under ‘Abdu'llah Qutb Shāh (of Golconda) of the seventeenth century A.D. had a sarvatōmukha-yajña performed by Vēmūri Anantanārāyaṇa Sōmayājīn and granted him an agrahāra for the teaching of the Vēdas and śastras and for extending hospitality to strangers. The merit of the gift is assigned to the Sulṭān.

In the Khānqāh of Ḥaḍrat Tārikh at Nāgaur is a large stone slab bearing a Persian quatrain inscribed in ornamental Thultho-Naskh characters in relief. Although not of historical value, it is of some palaeographic interest and is a good specimen of pre-Mughul ornamental calligraphy. The letters which must, as a rule, stand alone have been so joined to the succeeding ones merely for ornamental purposes that they baffle the reader at the outset. The quatrain pathetically requests the visitor to offer a prayer for the supplication of the dead.