

8 yarayaṇ muppadiṇ kāḍi nellum aṇ-kaḷaṇṇu¹
 9 poiṇṇuṇ=guduttu miṭṭu=ttaṇad=ākki nāpa[t]-
 10 t[ai]ṇ-gāḍiyun=niṣadi aṇṇāḷi nellāl=irunnā-
 11 ḷi² tū-kkuttal-ariṣi[y]āl=irā-ppōṇagaṇ=[Ja]ṇga[sa]-
 12 rmmaṇuṇ=Jattīsarmanṇuṇ Iḷaiya-Śattīsarmanṇuṇ=gā-
 13 tṭuvāraṇā[r*]ga[l][l*] muttil[l=Av]ippulattun=Dattaṇ-pula-
 14 tṭuṇ=Gā[rai]kiḷā[ṇ-pu]la[t]tum svāmi-bhōgattu=tṭiruva-
 15 [m]ṛidu kātṭuvōmāṇōm [l*] i-ddharmanṇuṇ-ullā[r] yāva-
 16 rēṇuṇ=gō=chchēvaḍu śeyidu śeluttav=otṭi kuḍut-
 17 tōm [l*] [l*]a-viḷakkum vaṭṭi[l*] lō[ha]-ppāṇaiyum ratshipa³
 18 du [l*] Pugaḷttuṇai-Viṣaiyaraiaṇ⁴ndharmanṇuṇ idu [l*] idanai ra-
 19 tshittār=ḷaḍi iraṇḍum eṇ muḍi-mēliṇa [l*] svasti |||—

TRANSLATION.

Hail ! Prosperity ! In the twelfth year of the increasing years of the glorious Dantivarman Mahārāja, who was the ornament of the Pallava family (and) the lord adorning the Bhāradvāja gōtra,— the priests of the Tiruvallikkēṇi (temple) having mortgaged the field in Karumārachchēri, the offering for the god accruing from(?) the interest of forty-five kāḍis of paddy fell short. Pugaḷttuṇai-Viṣaiyaraiaṇ gave thirty kāḍis of paddy and five kaḷaṇṇus of gold, redeemed (the field), and made (it) his own. With two nāḷis of clean pounded rice (made) from five nāḷis of paddy, (the interest on)⁵ forty-five kāḍis (of paddy) per day, Śaṅgaśarman, Śattīsarman and the younger Śattīsarman shall present the night offering. If (this) fails, we shall present the offering out of the master's share in Avippulam,⁶ Dattaṇ's field and Kāraikiḷāṇ's field. Having agreed that any one concerned in this charity might do what the king could and carry it out, we gave (it). The ḷa-lamp,⁷ the cup (and) the metal pot have to be taken care of.

This (is) Pugaḷttuṇai-Viṣaiyaraiaṇ's charity. The two feet of those who protect this (charity) shall be on my head. Hail !

No. 30.— TAXILA VASE INSCRIPTION.

By PROFESSOR H. LÜDERS, PH.D.; ROSTOCK.

There can be no doubt that the deciphering and interpretation of the smaller Kharôsthî inscriptions has made considerable progress during the last ten or fifteen years. Whoever has had occasion to deal with those records, knows how much we owe in this respect to the ingenuity and penetration of scholars like Bühler, Senart and others. On the other hand, there is no denying the fact that we are still far from having solved all the difficulties presented by those inscriptions. It may be safely asserted, I think, that at present there is hardly a single Kharôsthî inscription the reading and meaning of which might be called definitely settled in every detail. Under these circumstances I consider it not superfluous to republish the subjoined inscription. It is undated and cannot be said to be of great historical value, but it is excellently preserved and perfectly clear in every respect. The accompanying Plate, moreover, contains its first purely mechanical reproduction.

¹ Read aṇ-kaḷaṇṇu.

² Read =iru-nāḷi.

³ Read rakshi°.

⁴ Cancel the letter n.

⁵ The word kāḍiyun in l. 10 appears to be used in the sense of kāḍiyin.

⁶ Avippulam means literally "oblation field." The produce from this field was evidently used for oblations.

⁷ For the explanation of this term see above, Vol. VII. p. 134.

The Taxila Vase.

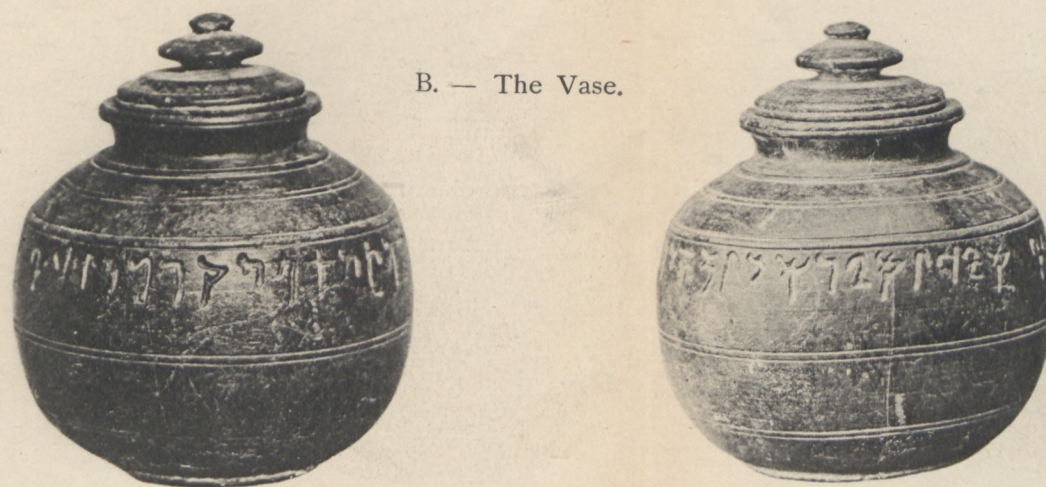
A. — The Inscription.



Full-Size.

From two inked estampages by Mr. Ram Singh, Lahore.

B. — The Vase.



E. Hultsch.

From photographs by Mr. Ram Singh.

Collotype by Gebr. Plettner, Halle-Saale.

The inscription is engraved round a steatite vase, which was formerly kept in the Museum at Peshawar and is now in the Central Museum, Lahore. Nothing is known about its origin. Cunningham, it is true, was inclined to identify it with a vase said to be found by the villagers in one of the Stûpas near Shâhpur; but this is nothing but a mere guess.

The inscription was first edited, together with a facsimile, in 1863 by J. Dowson in the *Journal of the Royal Asiatic Society*, Vol. XX. p. 24, and Plate iii. fig. 2. In the same year Cunningham published his version in the *Journal of the Asiatic Society of Bengal*, Vol. XXXII. p. 151, and added a correction *ibid.* p. 172. Cunningham's readings were criticised by Dowson, *ibid.* p. 428. In 1871 Cunningham edited the record again, with a facsimile, in his *Archæological Survey Reports*, Vol. II. p. 125, and Plate lix. The present edition is based on excellent impressions and photographs, sent to me, at the request of Dr. Vogel, by Mr. Ram Singh, Officiating Curator of the Central Museum, Lahore.

TEXT.

Sihileṇa Siharachhiteṇa cha bhratarehi Takhaśilae ayam thuvo pratithavito savabudhāṇa puyae.

TRANSLATION.

By the brothers Sihila (Simhila) and Siharachhita (Simharakshita) this Stûpa was erected at Takhaśilā (Takshaśilā), in honour of all the Buddhas.

REMARKS.

The characters, which vary in size from $\frac{1}{4}$ " to $\frac{1}{2}$ ", take an intermediate position between those of the Aśoka edicts and those of the later Kushan inscriptions. From the latter they are easily distinguished by the absence of the cursive element so strongly predominant there. The differences from the Aśoka characters are less numerous and less marked; but the *la* with its hook bent down and rounded and the *sa* with its vertical shortened at the top show clearly later forms than the corresponding letters at Shâhbâzgarhi and Mansehra. The type of the characters is thus the same as that of the Taxila copper-plate of Patika, and this fact seems to me decisive for the transliteration of the only nasal occurring in the present inscription. From a grammatical point of view it might appear more natural to read *Sihilena*, *Siharachhiteṇa* and *savabudhāṇa*; but as the copper-plate inscription discriminates between *na* and *ṇa*, and as the sign for the lingual used there is identical with the sign found in the present inscription, we cannot but assume that the latter also represents a lingual *ṇa*. The copper-plate also furnishes one instance of *ṇ* instead of Sanskrit *n* in the word *Śakamunisa* (l. 3). Whether this spelling reflects the actual pronunciation, or whether the North-Western dialect possessed but one *n*-sound, expressed in writing sometimes by the sign for the lingual, sometimes by that for the dental, I do not venture to decide at present, although the second alternative seems to me the more probable one.

In the *Journal of the Royal Asiatic Society* for 1906, p. 453, Mr. Thomas has endeavoured to show that the inscription is composed in an unknown metre. He considers the whole text to be one stanza divided into two rhyming lines, each line consisting of five feet of five *mātrās* with a concluding spondee. According to him the text, with the long vowels and double consonants expressed in writing, would run:—

Sihilēṇa Siharachehhitēṇa cha
ayam thūvô pratithāvitô

bhrâtarēhi Takkhaśilâḥ |
savvabuddhāṇa pūyâḥ ||

It appears at once that the regularity of the metre is less great than supposed by Mr. Thomas. His scansion is based on the wrong readings *Gihilena* and *bhatarehi*. The correct readings *Sihilena*, which can only stand for *Sihilēṇa*, and *bhratarehi* would imply that

the first and third feet of the first line consisted, not of five, but of six *mātrās*, although, as regards the third foot, it might be urged that the lengthening influence of the initial *bhr* was removed by the cæsura standing between *cha* and *bhratārehi*. Moreover, neither the choice nor the order of the words are such as to suggest the text to be anything but plain prose. Considering these facts, Mr. Thomas' suggestion, ingenious as it is, cannot be called certain, and until the metre assumed by him should turn up elsewhere, I should prefer to treat the record as written in prose.

No. 31.—SORAIKKAVUR PLATES OF VIRUPAKSHA;
SAKA-SAMVAT 1308.

By T. A. GOPINATHA RAO, M.A.; MADRAS.

These plates were discovered at Śoraiikkāvūr near Kuttālam, a station on the South Indian Railway in the Tanjore district. Mr. O. N. Appasvami Ayyar of Tanjore was kind enough to obtain for me the original plates themselves, and I have copied the inscription direct therefrom.

The inscription is engraved on three copper-plates, held together by a ring which had already been cut when it came into my hands. The plates are about $6\frac{3}{4}$ " long, 4" broad, and $\frac{1}{32}$ " thick. The ring is 1" in diameter, and the whole set weighs $16\frac{7}{8}$ ozs. with the ring, which alone weighs $\frac{3}{8}$ oz. The rims of the plates are neither raised nor shaped thicker. The plates are numbered in Tamil numerals engraved at the top of the front side of each. The writing is deep and distinct, and barring slight damage to the front side of the first plate and the second side of the last one—the two exposed sides—the inscription is in proper preservation; nor is there much difficulty in supplying the lost portions.

The inscription consists of twelve Sanskrit verses which give the genealogy of prince Virūpāksha, a passage in Tamil prose (lines 39-150) detailing the apportionment of the shares of land granted among the donees, and the customary benedictory and imprecatory verses in Sanskrit. Following the above, and at the very end, there appears a solitary verse in Sanskrit, once again mentioning the name and the parentage of the donor.

With the exception of the colophon, which consists of the name of the god Śrī-Harihara and is in Kanarese characters, the alphabet of the Sanskrit verses is Grantha. The prose passage is in Tamil characters occasionally interspersed with Grantha ones. It deserves to be mentioned that, as in other Tamil inscriptions of the age to which the plates belong, there is little difference between *r* and the secondary form of *ā*; the secondary *ā*, *e*, *o*, *ai* and *au* are very frequently broken up, the first symbol of them standing at the end of a line and the rest at the beginning of the next line, or again the first symbol and the consonant being placed at the end of a line and the second symbol beginning a new line, and so on; e.g. *syā* in line 23, *bhā* in line 115, *hyā* in line 116, *vā* in line 132, *mā* in line 138, *bā* in line 146; *ḍē* in line 15, *ṇē* in line 28; *ko* in line 129; *rai* in line 53, *kai* in line 128; *dhau* in line 18, *dau* in line 164. In line 70 the *lu* of *padinālukku* is engraved below the line; in line 57 the letter *ku* is corrected into the symbol of the secondary *ā*; and in line 26 *vāsarē* is written as *pāsarē*. The Grantha letter *t* is used for the Tamil *ḍ* in the words *utpāṭa* and *Āṭi* occurring in lines 68, 121 and 138.

The inscription belongs to the time of Virūpāksha (v. 5) or Vira-Viruppaṇṇa-Uḍaiyar (l. 43 f.), the son of Harihara (II.) (v. 4) or Vira-Harihara-rāya (l. 42) of the first Vijayanagara dynasty, and records the grant of the village of Śīraikkāvūr (v. 10, ll. 53 f. and 60 f.) together with $10\frac{3}{4}$ *vēlis*¹ of land adjoining it, under the name of Vijayasudarsanapuram, to

¹ In the Tamil portion this is given as $10\frac{3}{4}$ *vēlis* (ll. 52 f. and 67 f.).

fourteen Brāhmaṇas of various *gôtras*. This is the second copper-plate grant hitherto published of Virûpāksha, the son of Harihara II. of the first Vijayanagara dynasty. It is dated in Śaka 1308, the Kshaya-saṁvatsara,—i.e. two years later than his Âlampûṇḍi grant.¹ Professor Kielhorn very kindly contributes the following remarks on the date (v. 8f. and ll. 45-49) :—

“The date, for Śaka-saṁvat 1308 expired, which was the year Kshaya, regularly corresponds to Wednesday, the 20th March A.D. 1387. On this day the 15th *tithi* of the dark half of Phālguna and the *karana* Nāga ended 7 h. 35 m., the *nakshatra* was Rêvatî for 19 h. 3 m., and the *yôga* Vaidhriti from 6 h. 6 m., after mean sunrise. The day was the 25th day of the solar month Paṅguni (Chaitra).”

Both the Âlampûṇḍi and Śoraikkāvûr grants resemble each other so far as the historical details contained in them are concerned. As in the earlier grant, the present record begins with Saṁgama, the reputed founder of the dynasty, and continues the succession down to Virûpāksha, the donor of this grant. Herein again Kāmākshî, the wife of Saṁgama, and Mallâdêvî, the wife of Harihara II., are referred to. While in the Âlampûṇḍi grant Mallâdêvî is spoken of simply as belonging to ‘the family of Râmadêva,’ in the present record she is described as his ‘grand-daughter’ (son’s daughter) in the beginning (v. 5); but the verse at the end (17), which occurs also in the Sanskrit drama *Nârâyaṇîvilâsa* by Virûpāksha,² makes Mallâdêvî the daughter of king Râma. In a supplementary note on the Âlampûṇḍi grant,³ Rai Bahadur V. Venkayya expressed the opinion that Mallâdêvî may have been the daughter of the Yâdava king Râmachandra. Adverting to this Mr. R. Sewell writes as follows:⁴—

“The plate in question asserts that Mallâdêvî belonged to ‘the race of Râmadêva,’ while the drama (*Nârâyaṇîvilâsa*) explicitly declares her to have been the daughter of king Râma, calling Virûpāksha the ‘daughter’s son of king Râma;’ and from this Mr. Venkayya deduces that the lady in question was the daughter of king Râmachandra of the family of the Yâdavas of Dêvagiri. But I think it far more likely that the plate is correct and the drama incorrect. Râmachandra reigned from A.D. 1271 to 1309, his death occurring in the latter year. The reign of Harihara II. of Vijayanagara began, probably, in 1379 A.D. and lasted till the end of 1399, when he died. It seems quite impossible that he could have married a daughter of king Râmachandra, and therefore I think we must assume that his wife Mallâdêvî, or Mallâmbikâ, though she may have been ‘of the race of,’ was not the daughter of, king Râma,—if Râma was identical with Râmachandra of Dêvagiri.”

The present plates add a further relationship, viz. that Virupāksha was the son of the son’s daughter (*pautrî*) of Râmadêva. If we think with Mr. Sewell that the drama is perhaps wrong,⁵ we may conclude that Virûpāksha was the great-grandson of king Râmachandra.

In the present record Virûpāksha seems to make the grant as a provincial governor, perhaps with the consent of his father; for the Śaka year 1308 falls in the reign of Harihara II.⁶ From an inscription belonging to the Shimoga district we learn that Harihara died in the

¹ Above, Vol. III. p. 224 ff.

² *Report on Sanskrit and Tamil Manuscripts* by the late M. Seshagiri Sastri, No. I. p. 90.

³ Above, Vol. V., Add. and Corr., p. v.

⁴ *Ind. Ant.* Vol. XXXIV. p. 19.

⁵ [I would suggest another solution of the puzzle. Râmachandra of Dêvagiri (the Râmadêva of verse 5) may have had an (otherwise unknown) son named Râmahûpati (verse 17), who was the father of Mallâdêvî, the mother of Virûpāksha.—E.H.]

⁶ In the Tiruvilimilalai temple there are two inscriptions dated Śaka 1305 and 1307, which belong to the reign of Harihara II., and in which his son Virûpāksha is mentioned as ruling the country. The first inscription records a grant of land by the headmen of the village, and the second states that a certain Munaiyadaraiyan made a gift of land for a flower-garden. Tiruvilimilalai is only a mile distant from Tiruppâmburam mentioned in our record.