

cannot say that I discover any remains of it.—(3) CTI. and AS. *dha*[*bha*]yata. I recognise the outline of a *bh* rather than of a *dh*, and everybody agrees that *bha* is the necessary reading.—(4) CTI. and AS. *tepa*.—(5) CTI. and AS. *bhagine* *sivikāna*.—(6) CTI. and AS. *ghasu kale*.—(7) CTI. and AS. *cha deyadhama*.—(8) CTI. and AS. *parivāra upaya* —(9) CTI. and AS. *mhi Usabhā*

It will be seen that the new *fas-simile*, far from completing the fragmentary text of this epigraph, only shows the more advanced deterioration of the stone. Consequently, still less than my predecessors am I able to offer even an approximate translation. It is clear that the inscription commemorated the donation of a cistern, made, it seems, by nuns, and that the date referred to the winter of the 5th year of some sovereign. But it is not at all certain whether the term *sivikā* is applied to the female donor or to one of the nuns, and still less whether it has the meaning 'lay-worshipper,' as in the terminology of the Jains.

No. 22, Plate iv. (K. 17).

One furlong south of the *chaitya* cave. On the front wall of a *vihāra*, left of entrance, top.

TEXT.

Silhān (1) pavāṭasa (2) Budharakhitasa deydham (3)

REMARKS.

(1) CTI. and AS. *sidha*.—(2) CTI. and AS. *pavāṭasa*.—(3) CTI. *deydhamā*; AS. *deyadhama*. The truth is that the end of the line is indistinct, with the exception of the upper portion of the *m*.

TRANSLATION.

"Success! The pious gift of the ascetic Budharakhita."

I cannot explain the transcription *pavāṭasa* otherwise than as a mistake. This Budharakhita is probably the same as the person mentioned in No. 20.

No. 8.—DEVULAPALLI PLATES OF IMMADI-NRISIMHĀ;

SAKA-SAMVAT 1427.

By J. RAMAYYA B.A., B.L.

As noticed in Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 134, these plates are preserved at **Devulapalli** in the Vāyalpāḍu tāluka of the Cuddapah district. At my request Mr. A. Krishnaswami Nayudu, B.A., Acting Tahsildar of Vāyalpāḍu, obtained a loan of the original plates and forwarded them to Dr. Hultsch, who has kindly furnished me with a set of ink-impressions, from which I edit the inscription.

Dr. Hultsch has supplied the following information regarding the original plates:—"Three copper-plates with rounded tops; 11" in height and about 6½" in breadth; strung on a ring which is not soldered and which measures 4" in diameter and ⅝" in thickness. On the ring is soldered a rectangular seal which measures 1½" by 1" and bears, in relief on a countersunk surface, a standing boar which faces the proper left. In front of the boar is a dagger, and above the boar the sun and a crescent."

The language of the inscription is Sanskrit poetry, with the exception of a few words in Sanskrit prose in lines 1 and 77 f., and the alphabet is Nāgarī of the Vijayanagara type. The very last word, *śrī-Rāmachandhra* (l. 78), which stands for the signature, is in Telugu characters.

The inscription records that Immaḍi-Nṛisimha (ll. 39 and 46 f.), son of Nṛisimharāya (ll. 22 f. and 46), granted to a Brāhmana the village of Dēvulapalli (l. 67 f.) in the *Mārjāvada-siman*² (l. 65) of the *Penugonḍa-mahārājya*³ (l. 64). Dēvulapalli, which is identical with the modern village of that name in the Vāyalpāḍu tāluka of the Cuddapah district, is said, in the inscription, to have been situated within the limits of the village of Guṇḍūru⁴ (l. 65), south-east of Sūrināyani-Muṣṭūru (l. 66), and north of Aḍavi-Muṣṭūru (l. 67). Mr. Krishnasvami Nayudu informs me that Sūrināyani-Muṣṭūru is now called Errakōṭapalli in the public accounts, while popularly it is known as Muṣṭūru without any prefix, and that Aḍavi-Muṣṭūru is now known as Kōna, though it is sometimes called also Kōna-Muṣṭūru. He also tells me that Dēvulapalli is no longer an *agrahāra*.

The plates have been borrowed from Dēvulapalli Veṅkaṭaramappa, who is said to be a lineal descendant of the donee. It is said that the original name of the family was *Vēlapāṭi*, that it was given up in favour of Bollapini, which, in course of time, became corrupted into Gollapini, and that finally the family adopted the name of Dēvulapalli, which is the name of the village where it is living to this day.

The occasion for the grant was a lunar eclipse which occurred on Sunday, the full-moon *tithi* of Bhādrapada in the cyclic year Raktākṣhin and Śaka-Samvat 1427 (in numerical words) (v. 32 f.). This date corresponds to Sunday, the 25th August A.D. 1504, on which day there was a lunar eclipse.⁵

Historically the inscription is of great value, as it relates to a line of chiefs who exercised considerable authority on the east coast of Southern India in the 15th century of the Christian era, and one of whom, the donor's father Nṛisimharāya, was the principal actor in the drama which involved the overthrow of the first dynasty of the Karnāṭa or Vijayanagara empire. Little or nothing has been hitherto published concerning these chiefs, whom I would call *Sājuva*⁶ chiefs. I have compiled the following genealogy from the information furnished by this inscription and by the Telugu poems *Jāminī-Bhāratam* and *Vardharvāḍnam*. The former book was dedicated to Immaḍi-Nṛisimha's father Nṛisimharāya, also called Narasiṅgarāya,⁷ and the latter to Nṛisimharāya's general Narasiṅha of the Tuḷu family, who afterwards became the founder of one of the dynasties of the Vijayanagara empire. The *Jāminī-Bhāratam* has been printed, and my references are to the Madras edition of 1893. The *Varāhapurāṇam* has not been printed, but manuscript copies of it are extant. I quote from a copy made for me from the manuscript available in

¹ [It deserves to be noted that the rare letter *ṣha* occurs in l. 60; that the aspiration of *pha* is expressed by a hook at the top of the line (ll. 4, 5 and 75); and that the *virāma* after *t* (ll. 17, 25, 30, 34, 38 and 76) and *n* (ll. 20, 29, 31, 44 and 70) is added to the right of the letter.—E. H.]

² [Regarding this district, the head-quarters of which was Vallūru near Cuddapah, see *South-Ind. Inscri. Vol. III.* p. 106, and above, *Vol. V.* p. 206.—E. H.]

³ [The province (*rājya*) of Penugonḍa or Penugonḍe is mentioned above, *Vol. III.* No. 34 (vv. 19 and 32), and *Vol. VI.* p. 327 and note 2.—E. H.]

⁴ According to Mr. Sewell's *Lists of Antiquities*, *Vol. I.* p. 134, this is a village 13 miles north-north-east of Vāyalpāḍu.

⁵ [This is evidently the same as Vēlapāṭipura (the modern Vāyalpāḍu), which was the residence of the donee's great-great-grandfather according to l. 49 of these plates.—E. H.]

⁶ According to Prof. Kielhorn it was "a total eclipse of the moon, visible in India, from 13 h. 43 m. to 17 h. 13 m. after mean sunrise."

⁷ The title *Sājuva* occurs in ll. 14, 15, 24 and 26 of these plates.

⁸ He is styled *Narasiṅga* or *Narasiṅha* indiscriminately, but I prefer to call him Nṛisimharāya as in the inscription, in order to distinguish him easily from his general Narasiṅha.

(L. 5.) For supplying daily, as long as the moon and the sun shall last, one *uḷakku of tumbai* flowers to this Nandikampīśvara temple and one *uḷakku of tumbai* flowers to the Guṇamālai temple, I gave one *kaḷaṅṅju* of gold; I gave (it) in order that the great men (in charge) of the store-room of the temple¹ of this god² should cause (the flowers) to be supplied.

(L. 7.) When I, Aḷivīṇa-Kajakaṇḍa-Pṛithvigaṅgaraiyaṇ, requested the lord Pṛithvigaṅgaraiyaṇ to combine four villages into one village called Amaḷaṅgavalli-Attimalla-chaturvēdimāṅgalam (which should provide) for offerings to be made at the three times (of the day) in the Guṇamālai temple, and when (accordingly) the lord combined (them) into one village, [to] this Guṇamālai temple

No. 27.—A VAISHNAVA INSCRIPTION AT PAGAN.

By E. HULTZSCH, Ph.D.

This inscription was noticed at Pagan by the Honourable Mr. A. T. Arundel, c.s.i., in the course of his tour through Burma. At his instance, Mr. Taw Sein Ko furnished me with an ink-impression of it in December 1902. After I had sent him a copy of the subjoined text and translation, he was good enough to supply me in February 1903 with three further ink-impressions and with the following additional information:—The inscription “is engraved on sandstone and was found at Myinpagān, which is situated about a mile to the south of Pagan. At Myinpagān lived Manōhart, the last of the Talaing kings, who was led into captivity by Anawraṭa, king of Pagan, in 1057 A.D. The captive king was surrounded by his fellow countrymen, who must have extended their friendship to colonists from Southern India. A Vaiṣṇava temple has been found at Pagan, but none at Myinpagān. The inscription may belong to that temple, or to some other building which has since been demolished.”

The inscription consists of one verse in the Sanskrit language and Grantha alphabet, and a prose passage in the Tamil language and alphabet. The Tamil characters are those of the thirteenth century of the Christian era.

The Sanskrit verse is taken from the *Mukundamālā*³ (verse 6), a short poem by the Vaiṣṇava saint Kulaśekhara, who, as shown by Mr. Venkayya, must have lived before the eleventh century.⁴

The Tamil prose passage records gifts by a native of Magōdayarpaṭṭaṇam in Malaimaṇḍalam, i.e. Cranganore⁵ in Malabar. His name, Śrī-Kulaśekhara-Nambi, stamps him as a devotee of the Vaiṣṇava saint Kulaśekhara, from whose *Mukundamālā* the opening verse is derived. The recipient of the gifts was the Viṣṇu temple of Nāṇḍēṣi-Viṣṇagar at Pukkam *alias* Arivattapaṇuram, i.e. at Pagan, which in the Kalyāṇi inscriptions is styled ‘Arimaddanapura *alias* Puḡama.’⁶ Nāṇḍēṣi-Viṣṇagar means ‘the Viṣṇu temple’ of those coming from various countries.’ This name shows that the temple, which was situated in the heart of the Buddhist country of Burma, had been founded and was resorted to by Vaiṣṇavas from various parts of the Indian Peninsula.

¹ See above, p. 146 and note 1.

² The word *dēva* refers to Nandikampīśvara-dēva. Evidently the authorities of this temple had to make over one *uḷakku* of flowers per day to the temple of Guṇamālai-perumāṇ.

³ Printed in the *Kāvyamālā*, No. 1.

⁴ Above, Vol. IV, p. 234.

⁵ On *Viṣṇagar*, ‘a Viṣṇu temple,’ see above, Vol. V, p. 47, note 4.

⁶ See *South-Ind. Inscr.* Vol. III, p. 143.

⁷ *Ind. Ant.* Vol. XXII, p. 17.

TEXT.

- 1 Svasti śrī [i*] N-āsthā dhanmā(rmē) na vasu-nichayē n-aiiva kām-ōpa-
 2 bhōgē yat jat' bhavyam bhavatu [bha*]gavan pūrvva-kanm(rm)-ānurūpam [i*]
 eta-
 3 t prāthyām(rthyam) mama bahutama³ janma-janm-āntatarē=³pi trat-pāḍ-
 āmbhōrū(ru)-
 4 hai(ha)-yuga-gatā nīśalā bhaktir-astu || o || Svasti śrī [i*] Tiru-ohchel[ra][m*]
 peruga [i*]
 5 Pukkam-āga Arivattanapurattu Nāpādēsi-Vippagar-Ājvār kō-
 6 yil tiru-maṇḍapamuñ-jeydu tiru-k[ka]davum=iṭṭu inda maṇḍapa-
 7 ttukku niṇṇ-erigaikku nilai-vilakk-oṇṇm-iṭṭēṇ Malai-
 8 maṇḍala[m]u(ttu) Magōdayarpaṭṭapa[tt]u I(i)ṛāyiraṇ Śiṇiyān-āga Śi(śi)-
 9 Kulāśekhara-Ra(na)mbiy-ēṇ [i*] idu śrī [i*] i-daṇmam Malaimaṇḍalattāṇ [i*]

TRANSLATION.

(Line 1.) Hail! Prosperity! (*I have*) no regard for merit, none for a heap of wealth, none at all for the enjoyment of lust. Whatever is to happen, let it happen, O God! in accordance with previous actions. This (*alone*) is to be prayed for (*and*) highly valued by me :— In every other birth also let (*me*) possess unswerving devotion to the pair of Thy lotus-feet!

(L. 4.) Hail! Prosperity! Let the wealth of (*this*) temple increase! (*In*) the temple of Nāpādēsi-Vippagar-Ājvār at Pukkam *alias* Arivattanapuram, I, Irāyiraṇ Śiṇiyān *alias* Śrī Kulāśekhara-Nambi of Magōdayarpaṭṭanam in Malaimaṇḍalam, made a sacred maṇḍapa, gave a sacred door, and gave one fixed lamp to burn constantly in this maṇḍapa. (*Let*) this prosper! This meritorious gift (*was made by*) a native of Malaimaṇḍalam.

No. 28.—SOME RECORDS OF THE RĀSHTRAKUTA KINGS OF MALKHED.

By J. F. FLEET, I.C.S. (RETD.), FR.D., C.I.E.

(Continued from Vol. VI. page 199.)

D.—Mantrawāḍī inscription of the time of Amōghavarsha I.—A. D. 865.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It was originally brought to my notice by Mr. Govind Gangadhar Deshpande. And I obtained ink-impressions of it in 1882. It is now edited for the first time. The colotype is from an ink-impression received in 1886 from Mr. Cousins, Superintendent of the Archaeological Survey of the Bombay Presidency.

Mantrawāḍī is a village about five miles towards the east-by-north from Shiggaon, the head-quarters of the Bankāpur tāluks of the Dhārwar district. The Indian Atlas sheet No. 42 (1827) shows it as 'Munturehdee.' The Map of the Dhārwar Collectorate (1874) shows it as 'Mantrawadee.' The present record seems to indicate that its original name was Elpūpuse, or else Elamvāḷi.⁴ And the purport of it places both Elpūpuse and Elamvāḷi in the Furigere district,—the Furigere three-hundred of other records. The inscription is on a

¹ Read *yad-yad*; the *Malkundamli* reads *yad-bhōyoh tad-bhōvata*.

² The *Malkundamli* reads *śakumatah*.

³ Read *śarvāśa*.

⁴ The maps do not show, in the neighbourhood of Mantrawāḍī, any villages with names resembling these two.

their various records which were published before the time when the Sirūr inscription came to notice. And, for purposes of easy discrimination, it will be desirable to continue the use of that appellation, and to speak still, as hitherto, of the Rāshtrakūṭa kings of Mālkhēḍ and the Raṭṭa princes of Saundatti.

We have now to consider which of the two names, Raṭṭa and Rāshtrakūṭa, was evolved from the other name, and how it was done.

And, in the first place, it is to be remarked that we have been told by Mr. Pathak that "the word *raṭṭa*, according to Trivikrama, is a Prākṛit form of the Sanskrit *rāshtra*."¹ I have, however, been assured, by the very best authority, that Trivikrama does not give in his grammar any rule at all about the word *rāshtra*, and that the word *raṭṭa* has not been found in Prākṛit literature. And, as far as our actual knowledge goes, the forms which the Sanskrit word *rāshtra*, 'a country,' would assume in the Prākṛits, are *raṭṭha*, *raṭha* and *raṭa*. We have the form *raṭha* in Surāṭha, = Surāshtra, and Sōraṭha, = Saurāshtra, which instances Professor Pischel has given me from, respectively, *Hemachandra*, 2, 34, and *Trivikrama*, 1, 4, 14; and the use of it evidently underlies the Jaina-Mahārāshṭri, Saurasēni, and Apabhraṁsa word Marahaṭha, for Maharaṭha, = Mahārāshtra, and the Mahārāshṭri word Marahaṭṭhi, for Maharaṭṭhi, = Mahārāshṭri.² In Pāli, we have the independent word *raṭṭha* itself, = *rāshtra*, in the sense of 'kingdom, realm, country, land, district.'³ And, in epigraphy, we have *Sātāhani-raṭṭhē*, "in the province of Sātāhani."⁴ We have the form *raṭha*, in epigraphy, in Surāṭha, = Surāshtra, in one of the Nāsik inscriptions of Puḷumāyi.⁵ And we have the form *raṭa*, attributable no doubt to the tendency to avoid aspirates in the Drāviḍian languages, in Sorāṭa, = Saurāshtra, which is given as an instance of the changes of *au* to *o* and of *shj* to *ṣ* in the illustrations of Kēsīrāja's Kanarese *Saddamanidarpana*, sūtras 270, 283.⁶ So far, no authority can be obtained for saying that the form *raṭṭa*, = *rāshtra*, 'country,' actually occurs. However, according to the *Saddamanidarpana*, sūtra 283, the Sanskrit *shj* may become *ṭṭ*, as well as *ṭ*, in Kanarese; and there are cases, such as *duṭṭa*, = *dushṭa*, *sīṭṭi*, = *śiṣṭi*, and *ṣṭige*, = *iṣṭaka*, in which that change has occurred. And so, also, in the Prākṛit languages technically so called, while the Sanskrit *shj* usually becomes *ṭṭh*,⁷ there are some cases in which it has become *ṭṭ*; as, for instance, in *uṭṭa*, = *ushṭra*, and a few other words.⁸ And we are, therefore, not prepared to say that the form *raṭṭa*, = *rāshtra*, may not be found to occur, though it was not taught by Trivikrama, and though we cannot at present quote any instance of it.

But the name Raṭṭa was certainly not obtained from the word *rāshtra*, or from the name Rāshtrakūṭa. The family-name, in its Sanskrit form, was, not Rāshtra, but Rāshtrakūṭa. There was no name Rāshtra, from which to obtain the name Raṭṭa. From the name Rāshtrakūṭa we obtain, by corruption, in the most natural manner, Rāshtrōḍa, actually presented in a Verāwal inscription of A.D. 1384, which speaks of *Rāshtrōḍa-samśa*, "the race of the Rāshtrōḍas," and describes it as a third race famous like the Solar and Lunar Races;⁹ and we shall not be

¹ *Ind. Ant.* Vol. XIV. p. 14 a.

² See Prof. Pischel's Prākṛit Grammar, § 864.

³ Childers' Pāli Dictionary, p. 408. The word figures in also *raṭṭhavāsinō*, 'inhabitants,' *raṭṭhāśhipō*, 'a king,' and *raṭṭhikō*, *raṭṭhiyō*, 'an inhabitant.'

⁴ *Ep. Ind.* Vol. I. p. 6, text line 27. And, evidently, the same word figures in the fiscal term *a-raṭṭha-samvinyayikā* in line 92 of the record, and is the basis of the official title *raṭṭhika* in line 4. As variants of this fiscal term, connected with the other form *raṭha*, we have *a-raṭha-samvinyayika* in *Archaeol. Surv. West. Ind.* Vol. IV. p. 104, No. 18, line 4, and p. 106, No. 14, line 10, and *a-raṭha-samvinyayika* in Vol. VI. above, p. 87, line 14.

⁵ *Archaeol. Surv. West. Ind.* Vol. IV. p. 108, text line 2. For other instances of this form, in a certain fiscal expression, see the preceding note.

⁶ Dr. Kittel's edition, pp. 358, 370. So, also, Sorāṭa is given as the corruption of Saurāshtra in the illustrations of sūtra 160 of Bhatīkālakaḍvā's *Karṇāḍakatabhṇḍāna*, Bangalore, 1890.

⁷ See Prof. Pischel's Prākṛit Grammar, § 808.

⁸ See *id.* § 804.

⁹ *Antiquarian Remains in the Bombay Presidency*, 1897, p. 268.

surprised, if we meet hereafter with epigraphic instances of further corruptions such as Rāṣṭhōḍa and Rāṣṭhōḍa, of which forms the last is actually the modern name which in gazetteers, etc., is presented as 'Rāthor' and 'Rāthor'.¹ But, in the name Rāshtrōḍa, the second component, *kūṭa*, of Rāshtrakūṭa, is duly represented.² Whereas, in the name Raṭṭa there is nothing whatever to represent that second component of the other name. And, for that reason we cannot admit Raṭṭa as a corruption of, or in any way obtained from, the name Rāshtrakūṭa.

It can only be the case that the name Rāshtrakūṭa was evolved out of the name Raṭṭa. And, that that was the case, is unconsciously disclosed by the draft presented in the Dāḍī plates of A.D. 940 and the Karhād plates of A.D. 959, in the verse which puts forward the eponymous person Raṭṭa as the imaginary original ancestor of the Mālkhād family, and asserts that he had a son named Rāshtrakūṭa, and says that it was from the name of that son that the family became known as the Rāshtrakūṭa race, or the race of Rāshtrakūṭa or of the Rāshtrakūṭas.³ But the name Rāshtrakūṭa is certainly not merely a Sanskritised form of nothing but the name Raṭṭa; for the simple reason that in Raṭṭa there is nothing to account for the component *kūṭa* in the other form of the name. The name Raṭṭa does account for the first component, *rāshtra*. It does not, however, account for it in the way of having been literally translated by the word *rāshtra*. The explanation is that, in devising an ornamental form of a name, Raṭṭa, which, whatever may have been the origin of it, did not mean a 'country,' there was used, not unnaturally, a Sanskrit word, *rāshtra*, which was the actual representative and origin of words of very similar sound, such as *raṭṭha*, *raṭṭha*, and *raṭṭa*,— possibly even *raṭṭa* itself, if the existence of that form should be established hereafter,— which did possess that meaning. There was thus obtained, as the first step, a name Rāshtra. But it seems to have been then recognised that the appellation thus obtained was not sufficiently high-sounding, and that something more was needed to adapt it better to the purposes for which it was wanted. Now, the word *kūṭa* has the meaning, among others, of 'the highest, most excellent, first,' derived no doubt from its meanings of 'any prominence, a peak or summit of a mountain.' In literature, it occurs in that meaning in the *Bhāgavatapurāna*, 2, 9, 19, where Bhagavat (Viṣṇu-Kṛiṣṇa) is represented as addressing Brahman as *kūṭa yōgīndra*, "O chief of ascetics!" In the epigraphic records, it is used in the same meaning in the official title *grāmakūṭa*, 'a chief or headman of a village,'⁴ and also actually in the word *rāshtrakūṭa* as an official title meaning 'the headman of a territorial division technically known as a *rāshtra*.'⁵ The word *kūṭa*, in that same meaning, was plainly employed in making up the full family-name Rāshtrakūṭa. And the use of it, to fill out and give sufficient pomp to that form of the name, was very probably suggested by the actual existence of the word *rāshtrakūṭa* as an official title. But we need not think, any longer, that the name

¹ Dr. Bühler has told us that "the bards of Rājputānā," inverting the process, "have invented Rāshtrāṅga as an etymon for Rāthōḍ," in order to explain a difficult Prakrit word; see *Ind. Ant.* Vol. XVII. p. 192, note 34.

² Namely, by the *uḍa* in *Rāshtra-uḍa*, from which we have eventually *Rāshtrōḍa*. Compare *grāmakūṭa*, *gma-uḍa*, and eventually *gaṃḍa*, etc.; see page 183 above.

³ Vol. V. above, p. 198, text lines 11, 12; and Vol. IV. p. 287, verse 7, and p. 282, text lines 10, 11.

⁴ For instance, in the Sāmāṅgā plates of A.D. 754; see *Ind. Ant.* Vol. XI. p. 112, text line 29. Another form of this title was *grāmakūṭaka*, which we have, for instance, in the Kauṭhēr plates of A.D. 1009; see *id.* Vol. XVI. p. 24, text line 60.— Regarding the fact that the word *grāmakūṭa* was the origin of the Kanarese title *Gauḍa*, answering to the Marāṭhī *Pāṭṭī*, *Pāṭṭī*, see page 183 above.

⁵ For instance, in an Eastern Chalukya record of the period A.D. 799 to 843; see *Ind. Ant.* Vol. XX. p. 416, text line 17. Another Eastern Chalukya record, belonging or purporting to belong to the same period, presents the simple word *kūṭaka*, which we may take as standing either for *rāshtrakūṭaka* or for *grāmakūṭaka*, as we like; see Vol. V. above, p. 120, text line 15.

The records of Western India usually present, instead of *rāshtrakūṭa*, either *rāshtramahāntara*, as in the Sarvaṃ plates of the Kāṭchōhūrī king Buddhūrāja of A.D. 610 (see Vol. VI. above, p. 298, text line 18), or *rāshtrapati*, as in the Sāmāṅgā plates of the Rāshtrakūṭa king Dantidīṅga of A.D. 754 (see *Ind. Ant.* Vol. XI. p. 112, text line 28), and in the Kauṭhēr plates of the Western Chalukya king Vikramāditya V. of A.D. 1009 (see *id.* Vol. XVI. p. 24, text line 60).

is itself the official title, or that, like the official title, it means 'a headman of a *rāshṭra*.'¹ It was plainly intended to mean 'highest, most excellent, chiefs, or leaders, of the Raṭṭas.'

It may be added that both the original family-name Raṭṭa, and its ornate form Rāshtrakūṭa, came to be afterwards used as personal names. Thus, the Khārjāṭay plates of A.D. 1008 mention a Śilāhāra prince named Raṭṭa and Raṭṭarāja;² and Hānachuḍia mentions in his *Parīśiṣṭaparran* a man named Rāshtrakūṭa.³ It may also be remarked that Kāḥaṇa has asserted the existence of a queen of the Dekkan, of Karvāta extraction, named Raṭṭā, alleged to have been a contemporary of Lalitāditya of the Kārṅkōta dynasty of Kashmir; but there can be no doubt that Dr. Stein has rightly explained the passage, not as establishing the real existence of any such queen, but as presenting a personification of the dynasty of the Rāshtrakūṭas of Mālkhed.⁴

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The original home of the Rāshtrakūṭas of Mālkhed.

In line 13 of the Sirūr inscription of A.D. 866, and in line 16 of the Nilgund inscription of the same date, Amōghavarsha I. is described as *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra." The same town is mentioned, sometimes as Lattalūr and sometimes as Lattanūr, in also the records of the Raṭṭa princes of Saundatti; for instance, the Maṅṭūr inscription of A.D. 1040 describes Epaga-Epēyamarasaḥ as *Lattalūr-puravar-ēśvara*, "lord of Lattalūr, a best of towns, an excellent town, a chief town," and the Bhōj plates of A.D. 1208 describe Kārtavīrya IV., and the Saundatti inscription of A.D. 1228 describes Lakṣmidēva II., as *Lattanūr-puravar-ēśṭvara*, "supreme lord of Lattanūr, a best of towns."⁵ And in these epithets we have, in various forms, a hereditary title commemorative of the place which the Rāshtrakūṭa kings of Mālkhed,— and, after them, the Raṭṭa princes of Saundatti, who, according to some of their later records, belonged to the same lineage with those kings,— claimed as their original home. The name of the town is further presented to us in a transitional form in the Sītābalādī inscription of A.D. 1087, which applies the epithet *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," to a founder of the Western Chālukya king Vikramāditya VI., namely to the *Mahāśāmantā* Dhādībhadaka or Dhādībhāṇḍaka, also called the *Rānaka* Dhādīādēva, whom it further describes as *mahā-Rāshtrakūṭ-ānaya-prasūta*, "born in the great lineage of the Rāshtrakūṭas, or in the lineage of the great Rāshtrakūṭas;" and the record applies

¹ There would, however, not have been anything derogatory even in that derivation of the name. The name of the well known Andrahāritya kings is explained as having taken its origin from the fact that the first of them had been a servant (*bhṛitya*) of the Andhras. And there was a family of Kings who referred themselves to a lineage known as the Gurjarapradhāra lineage (see Vol. III. above, p. 268), evidently because their ancestors had been doorkeepers of the Gurjaras.

² Vol. III. above, p. 800, text lines 32, 34.

³ See Monier-Williams' Sanskrit Dictionary, under *rāshṭra*.

⁴ See his translation of the *Rājataranginī*, Vol. I. p. 185, note on verse 152 of the fourth book.

⁵ See his translation of the *Rājataranginī*, Vol. I. p. 185, note on verse 152 of the fourth book.

⁶ See, respectively, *Ind. Ant.* Vol. XIX. p. 165, and p. 248, and *Archaeol. Surv. West. Ind.* Vol. III. p. 113, text line 62, and Plate 73 in Vol. II. p. 224.— By a printer's mistake, not noticed at the time, the published text of the Bhōj record gives the name of the town, in line 66-67, as Lattanūr, with the long *n*, instead of the short *a*, in the first syllable. The necessary correction should be made.— At present, I cannot trace back the use of this title to any date before A.D. 1040 in records which belong unquestionably to the Raṭṭas of Saundatti. The Kalasūpur inscription of A.D. 988, of the time of the Rāshtrakūṭa king Gōvinda IV., does, indeed, mention a *Mahāśāmantā* whom it describes as *Lattalūr-pura-paramēśvara* and as *trivāṣī-pareṣṭhāṇa*; and it is practically certain that he was a Raṭṭa: but the original record is greatly damaged, and I cannot recognise, in the ink-impression, either his name, or any epithet which specifically refers him to the lineage of the Raṭṭas. The Sogal inscription of the Raṭṭa prince Kārtavīrya I., of July, A.D. 980, does not seem to make any mention of Lattalūr. And it may be added that the town is certainly not mentioned in the Saundatti inscription, of December of that same year, of the *Mahāśāmantā* Śāntivarman (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 204); but, for various reasons, it is very questionable whether that is really a Raṭṭa record at all.