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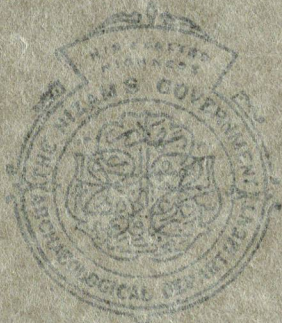
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Hyderabad Archaeological Series

No. 7

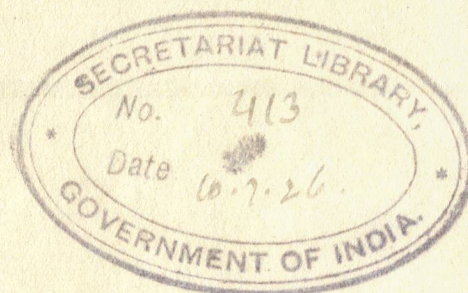
(BODHAN STONE INSCRIPTION) OF THE
REIGN OF TRAILOKYAMALLA
(SOMESVARA I), A.D. 1056



PUBLISHED
BY
HIS EXALTYED HIGHNESS THE NIZAM'S GOVERNMENT

Printed at the Baptist Mission Press, Calcutta

1925



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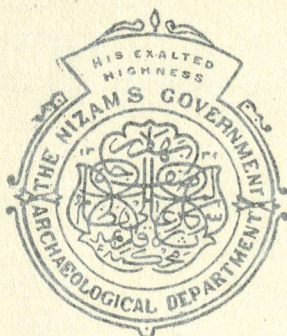
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No. 7

BODHAN STONE INSCRIPTION OF THE
REIGN OF TRAILOKYAMALLA
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RESOLUTION

Proceedings of the Government of His Exalted Highness the Nizam in the Judicial, Police and General (Archæological) Departments.

No. 29, Miscellaneous.

Dated Hyderabad, Deccan, 24th September, 1925.

SUBJECT

Discovery of an inscription of Somesvara I at Bodhan in the Nizamabād District.

READ :—

Letter No. 733, dated the 7th Mehr, 1334 F. (13th August, 1924); from the Nazim of Archæological Department to the Secretary to Government, Judicial, Police and General (Archæological) Departments.

OBSERVATIONS :—

During one of his tours in the Nizamabād (old Indur) District, Mr. Yazdani discovered an old square pillar bearing a Canarese inscription. The pillar was serving as a step to a platform built opposite the Deval Masjid at Bodhan. Mr. Yazdani at once secured estampages of the inscription and forwarded them to Dr. L. D. Barnett, Keeper of Oriental MSS. and Printed Books, British Museum, for favour of editing the record. Owing to pressure of work Dr. Barnett could not undertake the task, but Rao Bahadur R. Narsimhacharya, M.A., Retired Director of Archæological Researches in Mysore, readily agreed to edit the record and he has now very kindly deciphered and translated the inscription.

The inscription covers the four sides of the pillar and refers itself to the reign of Trailokyamalladeva (Somesvara I). It also discloses the important fact that Bodhan, of the history of which in early times nothing had been known hitherto, was the Capital of the Rashtrakuta Emperor Indravallabha, most probably Nityavarsha Indra III, who ruled from 915 to 916 A.D.

The Government of His Exalted Highness the Nizam desire to record their high appreciation of the able manner in which Rao Bahadur R. Narsimhacharya has edited the inscription.

ORDER :—

That the Monograph be published with this Resolution as No. 7 of the *Hyderabad Archæological Series*.

(By order)

AKBAR YAR JUNG,

Secretary to Government,

Judicial, Police and General (Archæological) Departments.

Copy forwarded to :—

1. The Assistant Minister, Peshi to H.E.H. the Nizam.
2. The Secretary to the President, Executive Council.
3. The Secretary to Government, Political Department.
4. The Secretary to Government, Financial Department.
5. The Secretary to Government, Revenue Department.
6. The Secretary to Government, Public Works Department.
7. The Director, Archæological Department.
8. The Superintendent, Government Central Press, for publication in the
Jarida.

BODHAN STONE INSCRIPTION OF THE REIGN OF TRAILOKYAMALLA (SOMESVARA I), A.D. 1056.

Bōdhan is a village lying in lat. $18^{\circ} 40'$ and long. $77^{\circ} 53'$ in the Nizāmābād (old Indūr) District of His Exalted Highness the Nizam's Dominions. Though the headquarters of a *tālūqa*, it is a very small town, situated fourteen miles to the west of Nizāmābād, with which it is connected by a good road. The place is, however, strewn over with a large number of old Jaina and Brahmanical sculptures, and has three large tanks in the north, east and south, as also a line of fortifications consisting of thick mud walls which run round it. Contemporary history does not mention Bōdhan, nor is anything known of the place before the conquest of the Deccan by Muhammad Tughlaq. But the array of antiquities mentioned above and the discovery of both Hindu and Muslim inscriptions in recent times lead us to infer that the town, though now insignificant, must have possessed considerable religious and strategic importance in early days. And this inference, it is pleasing to note, is confirmed, as will be seen later on, by the present inscription.

Judging from the large number of old sculptures scattered over the place, Bōdhan must have possessed several temples at one time; and the Muslim inscriptions recently discovered in two mosques at the place bear testimony to the existence of at least two old temples there. The Dēval Masjid at Bōdhan, which bears two inscriptions of Muhammad Tughlaq, was, as its name signifies, originally a Hindu temple, of the 9th or 10th century, and converted into a mosque by Muhammad Tughlaq at the time of his conquest of the Deccan. The plan of the building is star-shaped; it has undergone little alteration at the hands of the Muslims excepting the removal of the shrine-chamber and the setting up of a pulpit. The original arrangement of the pillars remains undisturbed and figures of *tīrthankaras* may be noticed on some of them to this day. The building has a high plinth and also a vast court around it enclosed by a wall of massive masonry. Another mosque, styled the 'Ālamgir Masjid, in the eastern part of Bōdhan, bears an inscription of Aurangzeb, dated A.H. 1065 (A.D. 1655), which records that Aurangzeb built the mosque on the site of a Hindu temple. He must have done this during the time when he as a prince was the Governor of the Deccan.

The present inscription was discovered by Mr. G. Yazdani, M.A., Director of Archæology, Hyderabad, in 1921, when he was measuring the enclosure wall of the Dēval Masjid. The epigraph is engraved on the four sides of a square pillar which, at the time when it was first noticed, served the purpose of a step to a platform on which some Muslim graves are built.

I edit the record at the request of Mr. Yazdani. The pillar bears no sculp-

ture on any of its four faces. The inscribed area includes, as stated before, all the four faces of the pillar. The first face, containing lines 1-28, the second, containing lines 29-60, and the third, containing lines 61-94, are each about 1 ft. 6 in. wide and about 5 ft. 6 in. high; while the fourth, containing lines 95-117, though of the same width, is only 4 ft. high.

The writing is well preserved except on the third face where most of the letters are worn. This is evidently due to that face having been constantly trodden upon when the inscribed pillar served as a step to the platform bearing Muslim graves. The inscription is in the **Old Kanarese** language, except for two formal Sanskrit verses (Nos. 1 and 2), and alphabet, being partly prose (lines 1-63, and 106-117) and partly poetry (verses 3-5). The metres used in the record are *Sragdharā* (v. 3), *Mahāsrāgdharā* (v. 4), and *Mattēbhavikrīḍita* (v. 5).

With regard to **palæography**, it may be mentioned that the old *ṛ* is written in two ways: in the usual way with the cross mark in the body of the letter as in *aruvattu* (l. 40), *pēṛimge* (l. 49) and *kīṛiya* (l. 56); and also in another way by writing the ancient *ṛ* with an inverted crescent below it as in *elṛattara* (l. 54), *iṛidamge* (l. 112) and *āṛ=int=ī* (l. 113). With regard to **orthography**, the doubling of a consonant after *r* is uniformly observed; in conjunct consonants the group nasals as well as the *anusvāra* are used in almost equal numbers; *sa* is used for *śa* in *Saka* (l. 13) and *suddha* (l. 15), and conversely *śa* for *sa* in *sahasrāṇi* (l. 66); *ri* occurs in place of *ṛi* in *vṛiddhi* (l. 10); there is the change of *m* to *v* in *jīṛṇav-āgi* (l. 22) and *nivēsanav=elṛattu* (ll. 35-36); and the ancient *ṛ* is incorrectly used for *r* in *ilṛdudam* (ll. 22-23). Three words are of some lexical interest, viz., *sūtradhāri* (ll. 41-42), *dramma*¹ (ll. 110-112) and *Garudma* (tma)-*mānas-tambha* (ll. 28-29.) The last word is used in the sense of a Garuḍa pillar; but *mānastambhas* generally mean pillars in front of Jina temples, which have a pavilion at the top containing standing Jina figures facing the four directions.

The record, after referring itself to the reign of **Trailōkyamalladēva**, i.e., **Sōmēśvara I** (ll. 1-12), relates that, the **Indranārāyaṇa** temple erected at the capital **Bōdana** by the **Rāshtrakūṭa Emperor Indra-Vallabha** having gone to ruin, **Perggaḍe Jōgapayya**, a servant of **Āhavamalladēva**,² renovating the temple, set up the god **Vishṇu** and a **Garuḍa** pillar in the **Śaka** year **978** and made certain endowments consisting of a number of house-sites, two oil-mills, a flower-garden, the toll on salt, and the two villages **Piriya** (Big) **Māvudige** and **Kīriya** (Little) **Māvudē** belonging to the **Pūseya Seventy**. Then follow three verses in praise of the temple restored by **Jōgapayya** and of the city **Bōdana** embellished by him. The record closes with the statement that the writer of the inscription was **Nāgadēva**, described as a thunderbolt to the mountains titled scribes.

We thus learn from the inscription that **Bōdana**, the modern **Bōdhan**, of the importance of which in early times nothing had been known hitherto, was the capital of the **Rāshtrakūṭa Emperor Indra-Vallabha**, most probably **Nityavarsha-Indra III** who ruled from A.D. 915 to 917, and that the Emperor founded a temple in **Bōdana** dedicating it to the god **Indra-nārāyaṇa**, evidently so

¹ The Grecian coin *drachma*.

² A title of **Sōmēśvara I**.

named after himself. **Indūr**, standing for Indrapura, the old name of the District, now known as Nizāmābād, in which Bōdhan is situated, probably indicates the connection of the Emperor **Indra** with the locality. **Mālkḥēḍ** became the Rāshtrakūṭa capital in about A.D. 807 during the reign of Gōvinda III and continued to be so to the end. As several records, such as the Sāngli grant of Gōvinda IV¹ and the Kardā grant of Kakka II² specially mention Mālkḥēḍ as the *permanent* capital of those kings, we may perhaps infer that there were some places which served as temporary capitals, and of these latter Bōdhan may have been one during the reign of Indra III. This king's Nausāri grant tells us that he left the capital Mālkḥēḍ and went to a village named Kurundaka for the festival of his coronation.³ The temple restored by Jōgapayya in Śaka 978 at Bōdhan must have been a fine building of pretty large dimensions, judging from the description given of it in verse 3. It is just possible that the temple is represented by the present Dēval Masjīd near which the inscription was found. But the statement that some of the pillars of the Masjīd bear figures of the *tīrthankaras* leads us to infer that the structure converted into the Masjīd by Muhammad Tughlaq (1325-1351) must have been a **Jina** temple, the building renovated by Jōgapayya being expressly stated to be a **Vishṇu** temple with a Garuḍa pillar in front. The date of the record is given on ll. 13-16 as : Śaka 978, the cyclic year Durmmukhi; the 13th lunar day of the bright fortnight of Jyēshṭha; a Thursday. It corresponds to 29 May, A.D. 1056.

The place-names mentioned in the inscription are : **Bōdana** (ll. 19, 80 and 105); **Paḍikavaḷḷa** (ll. 46-47); the **Pūseya Seventy** (l. 54); **Piriya Māvudige** (ll. 55-56); and **Kiriya Māvudē** (ll. 56-57). **Bōdana** is the modern Bōdhan where the inscription was found. **Paḍikavaḷḷa** possibly represents one of the three tanks at Bōdhan. **Piriya** (Big) **Māvudige** may be identified with **Māvundi Kalān** (big), a village situated about three miles to the north-west of Bōdhan. This village belongs to the Ranjal *jāgīr* of Raja Sivaraj Bahadur, one of the Hindu Nobles of Hyderabad who died recently. The village is held free of all taxes for the maintenance and upkeep of a temple at Ranjal, about eight miles from Bōdhan. And **Kiriya** (Little) **Māvudē** is the same as **Māvundi Khurd** (little), situated close to the above-mentioned **Māvundi Kalān**. This village is now held by one Lakshmana Rao, son of Venkata Rao, for conducting the Dasara festival. A tax, in this case, is paid to Government. I am unable to trace the **Pūseya Seventy**.⁴

TEXT.⁵

FIRST SIDE.

1. Svasti samasta-bhuvan-ā
2. śraya Śri-Prithvi-valla-
3. bha mahārāj-ādhi-
4. rāja paramēśvara pa-

¹ *Dyn. of the Kan. Dts.*, 416.

² *Ibid.* 423.

³ *Ibid.* 415.

⁴ My remarks on topography are mostly based on the notes received from the Hyderabad Archaeological office.

⁵ From inked estampages supplied by Mr. Yazdani.

5. rama-bhaṭṭāraka Satyā-
6. śraya-kuḷa-tīlakam
7. Chāḷuky-ābharanam śri-
8. mat-Trailōkyama [lladēva]-
9. ra vijaya-rājyam=utta-
10. r-ōttar-ābhivri (vri) [ddhi]-prava-
11. rddhamānam=ā-chandr-ārka-
12. tāram saluttam=ire
13. Sa(Śa)ka-varsha'978 neya
14. Durmmukhi-samvatsarada
15. Jē (Jyē) shṭha-su(śu) ddha 13 Briha-
16. spati-vāradamdu Rāshṭra-
17. kūt-ānvaya-chakrēśvaran=I-
18. ndara-vallabham rājadhāni
19. [Bō]danadoḷe māḍisi-
20. [d=I]ndranārāyaṇadō-
21. vara dēvāyatanam [kā]-
22. la-kramadiṁ jirṇnav-āg=i-
23. ldudam kaṇḍu śrīmad-Āha-
24. vamalladēva-pāda-padm-ō-
25. pajiviy-appa pergaḍe
26. Jōgapayyam tadiya-
27. dēva-grīh-ōddharanamum
28. Vishṇudēva-Garudma (tma)-māna-

SECOND SIDE.

29. stambha-pratishṭheyumam mā-
30. diy=alli pūrvvada taḷa-vri-
31. tti gīta-vādyā-nṛittakk=endu
32. sarvva-bādhā-parihāra-
33. m-āgi biṭṭu-koṭṭ=Indranā-
34. rāyaṇa-gēriod (l) omba-
35. ttu-kayy-agalada nivēśa-
36. nav=elṭatt=ā-dēguladiṁ pa-
37. ḍuva dēvara Brahmapuri-
38. gēriyoḷ=ēḷ-kayy-agala-
39. da mūvattu-kay-nīlada
40. nivēśanam=aṇuvatta-
41. yd=ā-lekkade sūtradhā-
42. rigaḷa maney=ēḷ=antu
43. nivēśanav elṭatteraḍu
44. dēguladiṁ baḍaga dēva-
45. r=ōlagada sūḷe-gēriya-
46. Ili ghā(gā)nav=eraḍum Paḍika-
47. valladiṁ mūḍa pū-dōm-

48. ṭa mattar=eraḍu uppi-
49. na pēṛimge sumka dē-
50. var=ogham mānav=ondu
51. khaṇḍa-sphuṭita-jīrnnōdha(ṇṇōddha) ra-
52. ṇa gandha-dhu(dhū)pa-dīpa-nivēdya-
53. kk=endu sarvva-namasyav-ā-
54. gi Pūseyav-eḷpattara
55. baḷiya Piriya-Māvu-
56. ḍigey=ondu Kiriya-Mā-
57. vuḍēy=ond=antu bāḍav=era-
58. ḍu naishṭhika-sthānav=i-dharmma-
59. kk=āvanānum=upadrava-
60. māḍidaṁge Vāraṇāsi-

THIRD SIDE.

61. yolu
62. ṇaru
63. m=akkum
64. dattāṁ bā(vā)
65. vasumdhara[m*] shasṭi
66. śrā(srā)ṇi viśṭhā
67. tē kṛimi[h] || [r*] sā
68. dharmma-sētu
69. kaḷē pāṇiyō bhavadbhiḥ [i*]
70. sarvvānn(n)=ētān=bhā rtthi-
71. vēndrān bhūyō bhūyō
72. yāchatē Rāmabhadraḥ [12*]
73. 'śrīmat-Trailō[kya]ma-
74. lla-kshiti-pati-cha-
75. raṇārādha [kaṁ Jō] ga [pā]-
76. ryyaṁ bhūmi- . . m-ānta-
77. rāḷa-sthagita [kū]-
78. ṭaṁgaḷind=oppe . . . [i*] ddā-
79. ma-Śrīvallabhā [vāsama]-
80. n=oḍarisi [dom] Bōdan-āmā-
81. tya-kīrtti-śrīma
82. bhāsvat-tu [kara-karā]-
83. kāram=ā [3*]
84. ²kanaka-śvē
85. mr-āsita-ruchi
86. pāda-nā [bhy-aṁga-kaṇṭh-ā]-
87. nana-mū . . sthāna
88. [b=i]y-avayavam=ivu
89. bhūmy-ambu-tējō'ni-

¹ Metre: *Sragdharā*.

² Metre: *Mahāsrāgadhara*.

90. l-ākā [1*] śa-niyukta-
91. sthānam-i-[Pannaga]-ripug=i-
92. de-Daityā kke
93. tām śāsana [dindam sāra] m=em-
94. bamtire nilisida . .

FOURTH SIDE.

95. sthānadoḥ Jōgapāryyam ||[4*]
96. ¹ dvija-kīrṇnam banadamte bhō-
97. ga-niḷayam Nāgēndranam-
98. [t=ā]tta-vārijam=abjā-
99. . . radamte dharmma-yu-
100. tam=udyad-yōdhanant-ānata-
101. tri-jagam dānigaḷante [tā]-
102. [n=esevud=iṁ(i)]-śrī-Jōga . .
103. dyōgadiṁ vijit-ō [rbī (rvī)]-
104. puṭabhēdanam sakala- [sau]-
105. khy-ōtpādanam Bōdanam || [5*]
106. alli pūrvva-maryyā-
107. dey=ājñā-laṁghanakke da-
108. ṇdam kariya dra . .
109. m=ayvatteraḍu piḍidam-
110. geḍdramma pannerāḍu su-
111. rige-giṭamge dramma sā-
112. siram=iṛidamge dramma tom-
113. battār=int=i-maryyādeyam
114. tappade pratipālisuvar ||[*]
115. biruda-lēkhaka-giri-vajram
116. Nāgadēvana likhitam maṁ-
117. gaḷamam (ma) hā śrī

TRANSLATION.

(Lines 1-12) Be it well. While the refuge of the whole world, favourite of Fortune and Earth, *mahārājādhirāja*, *paramēśvara*, *parama-bhaṭṭāraka*, glory of the *Satyāśraya* family, ornament of the *Chāḷukyas*, the glorious *Trailōkya-malladēva*'s victorious sovereignty was continually advancing in prosperity, to last as long as the moon, sun and stars :—

(Lines 13-29) On Thursday, the 13th lunar day of the bright fortnight of *Jyēsthā* in the cyclic year *Durmmukhi* corresponding to the *Śaka year 978*—*Perggaḍe Jōgapayya*, a servant² of the glorious *Ahavamalladēva*, noticing that the temple of the god *Indranārāyaṇa*, which had been caused to be erected at the capital *Bōdana* by *Indara-Vallabha*, Emperor of the *Rāshtrakūṭa* dynasty, had in course of time lapsed into ruin, restored the temple, set up the god *Vishṇu* and the *Garuḍa* pillar.³

¹ Metre: *Mattēbhavikāṇḍita*.

² Literally, one who gets a living at the lotus feet of.

³ The term *mānastambha* is usually applied to pillars in front of Jina temples; see p. 2.

(Lines 30–57) and made the following endowments with exemption from all imposts: lands previously granted, to provide for singing, instrumental music and dancing; 70 house-sites, each 9 hands broad, in the Indranārāyaṇa street; 65 house-sites, each 7 hands broad and 30 hands long, in the god's Brahmapuri street to the west of the temple (and) 7 houses of the same dimensions of the artisans, making together 72 house-sites; 2 oil-mills in the street of the dancing girls of the god's service to the north of the temple; 2 *mattar* of flower-garden to the east of Paḍikavalla; for every bullock-load of salt one *māna* as an offering¹ to the god in the shape of toll; and the two villages, namely, **Piriya (Big) Māvudige** and **Kiriya (Little) Māvudē**, belonging to the **Pūseya Seventy**, on *sarva-nama-sya* tenure, in order to provide for repairs of the broken, burst and decayed parts (of the temple) and for sandal, incense, lamps and food-offerings.

(Lines 58–63) The temple shall be presided over by those who have taken the vow of celibacy. Whoever obstructs this charity shall incur [the sin of having killed Brāhmaṇas and tawny cows on the banks of the Ganges] at Vāraṇāsi.

(Verses 1 and 2) These are two of the usual final verses commencing with *Sva-dattām paradattām vā* and *Sāmānyō'yam dharma-sētur = nṛipāṇām*.

(Verse 3)² **Jōgapāryya**, worshipper of the feet of the glorious King **Trailōkyamalla**, erected a fine Viṣṇu temple adorned with lofty towers, which looked as if it were an embodiment of the rays of the brilliant moon, the fame of the minister of **Bōdana** (i.e., **Jōgapāryya**).

(Verse 4) The purport of this verse is not clear. It seems to say that **Jōgapāryya** set up a Garuḍa pillar at the place. The five limbs of Garuḍa such as the feet, navel, face, etc., are mentioned with their peculiar colours such as golden, white, etc., and appear to be identified with the five elements—the earth, water, fire, air and ether.

(Verse 5) Like the forest, abounding in birds (*otherwise* filled with Brāhmaṇas); like the lord of serpents, dwelling in the body (*otherwise* abode of enjoyment); like the lotus-pond, possessing lotuses³ (*otherwise* possessing *Sankha*, one of Kubēra's treasures); like the brave warrior, armed with the bow (*otherwise* endowed with virtues); like donors, bowed to by the three worlds;—such, through the effort of **Jōga**, has become **Bōdana**, the vanquisher of (other) cities of the earth and the causer of all (kinds of) happiness.

(Lines 106–114) There, according to ancient custom, for transgression of orders (shall be levied) a fine of 52 black *dramma*⁴; one who seizes shall pay a fine of 12 *dramma*; one who draws the dagger, a fine of 1,000 *dramma*; one who stabs, a fine of 96 *dramma*. This custom shall be maintained without fail.

(Lines 115–117) The writing of **Nāgaḍēva**, a thunderbolt to the mountains titled scribes. Good fortune.

¹ The meaning of *dēvarogham* is not clear. May *ogha* be a mistake for *argha*?

² Much of this verse, as also of the next, is gone.

³ Or, like the hand of Lakshmi, holding a lotus.

⁴ The average value of the Attic *drachma* is said to be 9½d.

Impressions of two more Kanarese inscriptions have recently been received for examination from Mr. T. Srinivas, Assistant Director, Hyderabad Archæological Department. One of these is on a broken stone used as a step outside Joshi Sambayya's house at Bōdhan itself ; while the other is engraved on a stone in the weir of the Bellāl tank, situated about three miles from Bōdhan. Unfortunately both the records are worn and only partly legible. They, however, confirm the statement made above¹ that Bōdhan must have possessed considerable religious importance in early days. Both the inscriptions refer themselves to the reign of the Chālukya King Tribhuvanamalla-Vikramāditya VI (1076–1126) and register grants to a Śiva and a Jina temple respectively. The epigraph near Sambayya's house appears to be dated in the tenth year of the Chālukya-Vikrama era (A.D. 1085) and seems to record that a *daṇḍanāyaka*, a servant of the King, made a grant to the royal preceptor . . . mēśvara . . . for some Śiva temple. The stone has at the top a *linga* flanked by sun and moon with a cow and calf below opposite what looks like a seated human figure. The other inscription at the Bellāl tank, which does not appear to bear a date, is a pretty long record of 74 lines in good prose registering the grant of certain lands and dues to Munichandra-siddhāntadēva for some *basadi* or Jina temple by Bo . . . yya and two merchants of Bōdana. Bo . . . yya has a long string of epithets applied to him. It is worthy of note that this record of Tribhuvanamalla's reign also names Bōdana (Bōdhan).

R. NARASIMHACHARYA.

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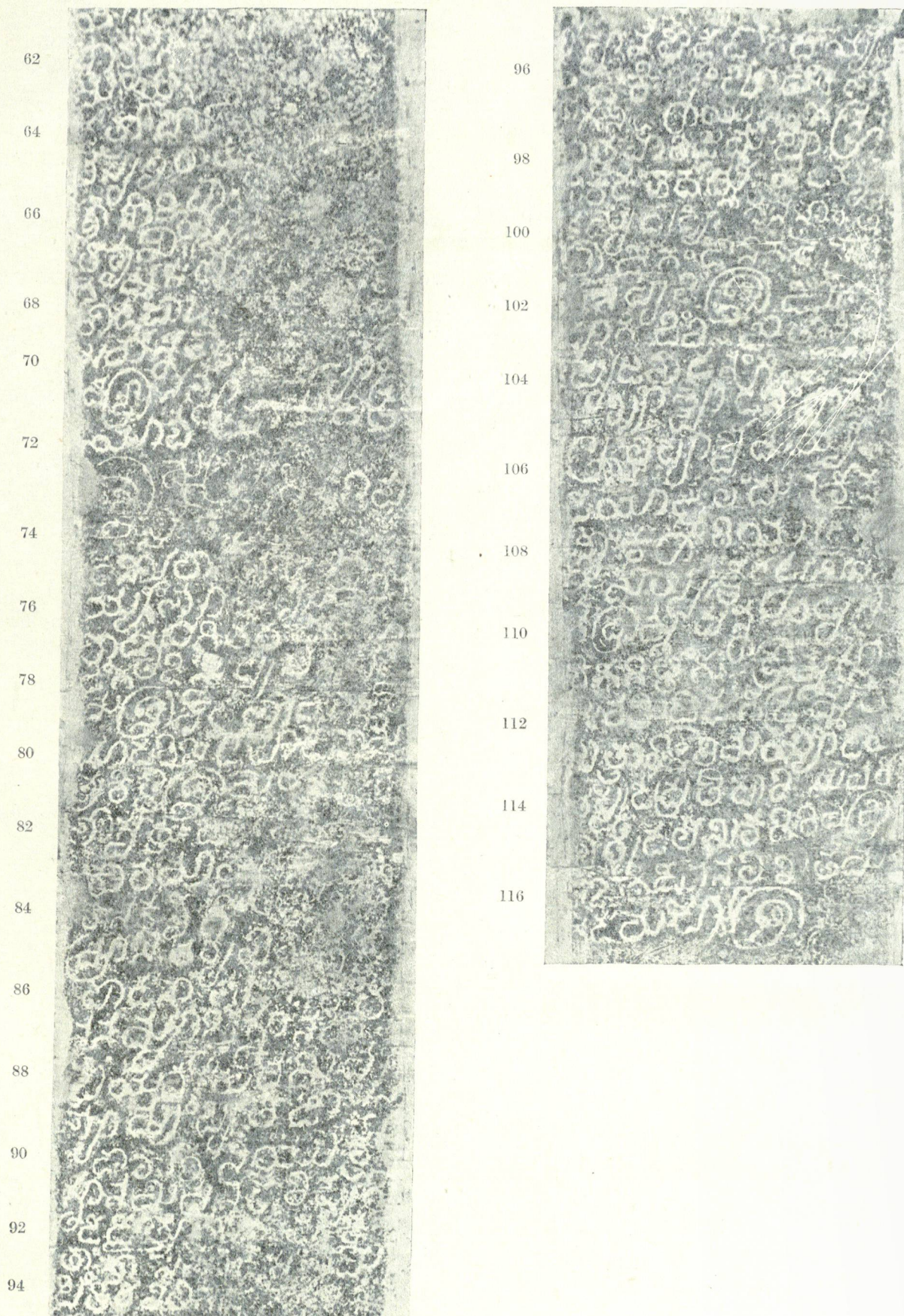
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BODHAN STONE INSCRIPTION

PLATE II



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